

Divine relationship

SAMNBANDHA – SAMNDHEE

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Samsahr mein sabh kuch bandhan mein hi hein.

"Sambandha" is divinely above "bandhana"

“Sambandha” is not there for one moment and absent for another moment. “Sambandha” is forever a light of delight and forever a precious treasure of divine love, for divine love belongs to GOD, it is embodiment of our soul divine, and it is within every spirit of life as part of our spiritual nature, without the confines of karma. One perfect exemplification of “Sambandha” is that of “Radha_Krishna”.



The word "Samndhee" refers to kinsmen, or kinship, relationship brought about by marriage or by birth into a family. In our dharmashastra, and niti-bhava, a "samndhee" or relationship manifests in groups of following:

1. Samav-āya: coming together, meeting, congregate, contact, concourse, assemblage, collection, crowd, assemblage are some words that describe this relationship. The individual is in a perpetual (time/daśā defined) co-inherence, be it an inner or intimate relationship or a peripheral relation requiring identification with some symbols and beliefs like an association. It indicates an inseparable concomitance like the relationship between a substance and its qualities like the yarn in cloth. It connotes intimate and constant companionship or relationship like that of birth defining a father and son.
2. Samayoga: also saahayoga, meaning junction, union; it defines the highest state of a relationship like the last (of the fourteen) stage leading to emancipation from the cycle of rebirth. The word 'yoga' has a very wide meaning [for our purpose it is UNION].
3. Svarupah: having own form or shape like "Ssabda"~ which means having the form of sound. It refers to own condition, peculiarity, character or nature like 'of a kind'. A relationship caused because of an event or occurrence.

"Tatkālika" sambandha or temporal relationship are another form of samnbdandh a modification of the natural relationship and varies from one chart to another. Since the entire Parāsarian model of relationships is based on mūlatrikona (office or work), this principle is carried over to the second stage as well. It is well known that the Sun is the keeper of time and that all activities of men shall be governed by the Sun. The birds fly out of their nest with the first ray of the Sun and return with the last ray of the setting Sun. Their sensitivity to the time indications of the Sun causes their entire group (birds) to be over-lorded by the Sun. Men are more emotional and have the highest share of mental working causing them to be over-lorded by the Moon instead. It is natural that their working and relationships will be governed by 'moods and tastes'. The activities following the Sun are based on 'muhurta'. Brahma muhurta coinciding with Brahma gayatri starts the day. The activities reach an acme at midday, which is called 'Abhijit muhurta' coinciding with Viśnu gayatri. Thereafter, the energies and rays decline until sunset, which is the 'Rudra/Siva gayatri'. The activities of darkness begin after sunset and reach a nadir at midnight called the 'Kali gayatri'. A samndhu, is by nature a loner, alone, and in aloneness, true Samndhu contemplates upon Moksha - LIBERATION.

LORD SHIVA is such an exemplification of a Samndhu, who despite having the position of a paternal father, a Guru, a divine cosmic God, a Divine Great Love, a Divine power, beautiful spirit governing all life and hence he is RUDRA.

Wearing of RUDRAKSHA bead especially wearing the RUDREE [smallest of rudraksha that are dearest of Shiva] firstly protects the wearer from all the negativity, secondly nurtures the wearer in aloneness towards ATMAN-ADHYATMA goals, thirdly grants the wearer a RAKSHA from the higher order, fourthly gives DIVINE LOVE to the spirit of the wearer, and fifthly makes the wearer FEARLESS. Such is the delineation of RUDRA. One is considered to be very dear to SHIVA if one receives RUD-RAKSHA-SAMNBANDHA - A SAMNBANDHA BASED ON no motive, no selfishness, no conditions, no expectations, no transactions, no exchange but sheer glory of DIVINE LOVE.....JAYA AMBA WHOSE REAL MEANING IS DIVINE LOVE CONDIMENT.

Brahma Sambandha

Shri Vallabh wanted to help the ordinary Human souls to attain Divinity Sambandha with God and could not think of a way of purifying them enough to approach the pure Bhrahman. So mired are the ordinary human ahamkara and jiva's [spirit of life] in their desires, karmas and ambitions, greed, wants and attachments; that it seemed an impossible task to lift them humankind from the quagmire of daily 'bandhana's' "existence" to anything beyond it. Having toured India on foot, Shri Vallabh had seen the lives of its people, from the kings to the commonest men and seen how tangled up they all were in webs of their own karmic creations. No one seemed to have escaped the influence of Kali-Yug. Just as his task looked hopeless, God [in divya-darshana-margha-divya-darshana] came to Shri Vallabh and gave him the answers to his questions:

It is said in PushteeMargha Gita pathd by God in divine inspiration to Shri Vallabh:

"Just as Ganga purifies all that enters it, all souls, once they form a "SAMBANDHA" divine relationship with me, become pure. There is no other way to purify a soul in this age when everything has degenerated and become corrupt. Offer everything onto DIVINE LOVE for from divine love only emanates every spirit of life; let every spirit of life therefore pour out all, whole and entire of the life karma, life devotion, life-time towards divine love in divine love with divine intention. Let all the habitants of Mother Divine Earth pour all their actions, all possessions, in divine trust and divine faith, universally divine faith of the very soul that is not tainted by colour, or prejudism, and it will be purified by its association with DIVINE LOVE."

Like the devotees of an age gone by par example MeeraBai, Radhika, ChaitanyaMahaPrabhu, and others, let the humankind become totally dedicated to DIVINE LOVE and freedom and liberation will transpire axiomatically. God than gave the Bhrahma Sambandha mantra to Shri Vallabh, so he could initiate people into the new path - marg - DIVINE LOVE. The "Sidhanta-Rahasya" is an account of this conversation with God.



Siddhanta Rahasya

Shravana shyamalae puckshae, aka dashyam mahanishi

Sakshad Bhagvada proktam, tadaksharacha ucchayatae. 1

Here I state, word by word, what the Lord Shri Krshna said to me on the mid-night of the eleventh day of the dark fortnight of the month of Shravan (monsoon season).

Brahama sambandha karnaate, sarvesha deha jivayo

Sarva dosha nivrutirhi, dosha pancha vidha smrutaha. 2

By the virtue of being initiated by the "Brahma Sambandha" mantra (sacred mantra, given separately to Shri Acharya), all the sins of the body and the soul are destroyed. Hence, the five obstacles (mentioned in the Vedas and Puranas) to service / "seva" of the divine are also removed.

Sahaja desha kalotha, lokaveda nirupita

Saiyogajha spurshajascha, na mantavya kathanchana. 3

These obstacles, viz (1) body and it's various states and pure/ impure conditions, (2) your environs, eg country or general state of the area around you (e.g desert, mountains, foreign country etc.) And influence of Kala or "time" ie age, time of day / night etc. (3) Instructions as set by the society at large and the scriptures (Vedas) etc. (4) Influence of your friends and company in general. (5) Impurity incurred by touching impure / inauspicious things. Let none of these stand in your way of service to the Lord.

Anyatha sarva doshanam, na nivrutih kathanchana

Asummerpita vastunam, tasmad varjanamm acharet. 4

Apart from Brahma Sambandha (relationship with the Lord), there is no way to destroy one's sins. Hence, discard all things that have not been offered to the Lord.

Nivedibhi summerpaiya, sarva kurya ditisthihi

Na mantam devadevasya, saami bhuktam summerpanam. 5

Those devoted to me, after having taken the Brahma Sambandha, must offer up all their actions and fruits of their deeds un-to me. Lord Shri Krshna, God of all the gods, should never be offered anything that has already been offered to others, or used by others.

Tasmad dadoo sarva karyai, sarva vastu summerpanam

Dattapahar vachanam, tathacha suckalum haraeh.

Na grahiya miti vakyamhi, bhinna marga parammatam. 6.5

Therefore, a devotee must offer everything to the Lord before beginning any project (this includes the "desire to do the work", all the physical objects required to do the work) and also the fruits (success or otherwise) of the work to the Lord. Some sects believe that those things offered up to the Lord are Lord's possessions and can not be used by them. But this is not the view of the Pushti Marga. All things must be offered to the Lord before utilising them yourself.

Sevakanam yatha loke, vyahavarah prasidhyati

Tatha karya summerpaiva, sarvesham Brahmataa taaha. 7.5

In a worldly relationship, an employee always seeks guidance and approval of his employer, similarly, always seek guidance and approval of the Lord in all your actions. By offering all your actions un-to Him, your actions will also become as pure and divine like Him.

Ganagatvam sarva dohshanam, guna doshadivarna na

Gangatvana nirupya sayaat, taad dattrapi chaivahi. 8.5

Like the great Ganges, the Lord purifies all those who come to Him. Muddy / dirty waters of a spring, when they meet the Ganges, are purified by Her divine touch and hence-forth the waters of that spring are given the same respect as the Ganges.

Similarly, once a soul merges with the Lord, no matter what his/ her previous state, he/ she becomes as pure as the Lord Himself is DIVINE LOVE.

Reference http://www.geocities.com/pushti_marg/grantha.htm

Divine love implies that only if one can become embedded in oneness with the divine love, for the divine intention of "SAMBANDHA" for the universal soul or the divine spirit of all life, one must become child-like, subtle, innocent, without egocentric intelligence and without the malice of desires, attachment, ownership, false possessions, selfishness, and hatred. The benign bhava or approach towards "sambhandha" in the "bala-seva" just as a child serves his elders in utmost humility!

The Bhrahma-Sambandha aka DIVINE LOVE sets ONE up with a relationship with God. What relationship one pursues is up to one's intentions. How one maintains it, is up to one's devotion. As such, the real true meaning of "RAKSHA-BANDHANA" is not in the bonding of two souls in karma but freedom of two souls from the bondages of karma, attachments, falsity, false ownerships, desires, and hatred. In essence, the "sambhandha" or the relationship based on divine love sets us free from falsities and attachment and onwards we embrace "RUDRA-RAKSHA" or "Rudrakhsha", as final beatitude of divine love in divine love with divine intentions.

Where Mata Ganga joins its final leap into the divine "Samundar" Ocean; that particular point in moment of time, is known as "DELIGHT" because river Ganga takes a FLIGHT OF DELIGHT.

Bhagavan Shree Hari speaks of abandoning the "shareera" [body], "manas" [mind], and "pranna" [spirit of life], behind on the earthen clay to merge in their respective gunas and to move onwards in spirit only in light of delight towards the grandeur of eternal happiness by renunciation of all "bandhanas".

"Gangaji" sprouts from the head of MahaDeva Shiva because it has merged in "Sambandha" [DIVINE LOVE] with the DIVINE LOVE itself, the RUDRA-RAKSHA MahaDeva Shiva, embodiment of life and death, most precious of BHAGAVAN, the presiding deity of the entire cosmos, the GOD embodiment of divine love itself.

The scriptures of sanatana-dharma and all the wise sages have discussed three important points in great detail: 1. "*sambandha*" --the conditioned soul's relationship with the Supreme Lord, 2. "*abhidheya*" --the regulated activities for reviving one's relationship with the Supreme Lord and 3. "*prayojana*" --the ultimate goal of life to be attained by the conditioned soul, i.e., *Krsna-prema*, love of God. Call what you may, it is eventually "DIVINE LOVE". In spiritual life then, the first step is toward *sambandha-jnana* --knowledge of relationships.

“Premma Sambandha” means that we establish our prime understanding and comprehension of awareness of the “Samsahr” or the sociological spectrum.

Shree Bhagavan is DIVINE LOVE.

“Rudra-Aksha” has delineated as “Divine-Love” as wise truth, the light of the million delight, the confluence of million suns, and the knower of truth.

As “Gyana-Avatara”, Bhagavan is the embodiment of timelessness and immortal divine vision “parama-atma-divya-drashtee” of the Vedas and Upanishads, in “parama-ananda-chidda-Ananda-Satt-chitt-Ananada-Parama-Sukham” mode.

“Viveka-ananda” [one who is aware of truth, knower of happiness, and knowledgeable of shastras], “Vairagya” [renunciation of attachment, desires, falsity, ownership, anger, hatred and control], “Shamadi sampatti” [divine bhakti-devotion comprising all together rites, rituals, samndhya, contemplation and divine contemplation]; and “Mumukshutvam” [the divine intention or the love to become one with divine love itself] is a person who is ready for the subjective awakening through the knowledge of Vedanta. One who engrosses oneself into divine love with the divine intention in divine sadhana [spiritual practice] becomes united in fusion of delight with the divine love RUDRA. Such a one receives “Rudra-Aksha” divine protection from Rudra and such a one receives grace of divine knowledge.

1. Viveka : The capacity to discriminate between the permanent and the impermanent.
2. Vairagya : Dispassion to the enjoyments of the fruits of one's actions, here or hereafter.
3. Shama-sampatti: Control of mind. Shama, Dama [senses], Uparati [karmic obligations], Sraddha [faith based on divine love], Titiksha [endurance] and Samadhan [divine contemplation, with divine self-less divine intentions].
4. Mumukshutvam : Yearning for liberation freeing from the “bandhanas” [bondages of karma] and adjoining or merging in divine love with divine love. In Vedic context, it is DIVYA-PREMMA-SAMBANDHA. Therefore, from love, eternal divine love emanates and from love worship one becomes divine love.

“Sambandha? Aapno Sambandh? Kayo Sambhandha?”. “Sa-re-ga-ma-pa-da-ni” gave birth to Sangeet-SaRgam sambandha [music]. As notes make up music, lyrics of poetry make up a song, to rhyme in melodies of the Krishna’s flute divine.

Radhika is the sambandha of Krishna's flute in rhythm as Meerabai is the sambandha of Krishna's song in poetry and shabda [words]. Radhika is devotion in divine love, Meerabai is sacrifice in Divine love of all together falsities, the life of samsahr ['maya, moha, kaya, taya, and saya].

Gujarati Poem

"Aapno Sambandh"

Shu naam aapu apana benaa sambandh ne...

Mane khabar nathi padati...

Dil kahe che ke aa bahujuno sambandh che,

Jem....

Chand no chanadni jode...

Tarala no che aakash ni jode...

Samundra no che undaayi ni jode...

Phoolon no che sugandh ni jode...

Suraj no che kiranon ni jode...

Bahaar no che vasant ni jode...

Tem aapno sambhandh pan kudarte j baandhyo che!!!!

Source: Humrahi...

"Relationship" [Yours, mine, ours]

The binding love, the friendship, the relationship, that ties us both together as friends, as two souls, soul mates, brother and sister, brother and brother, what name shall my inner most spirit of life give to this relationship, that has been karmic relationship binding us from birth to birth, over the last seven generations. Just as sun's rays make the effulgence of the beautiful Surya-narayan SunGod, just as the shimmering moonlight Ocean makes the Moon divinely beautiful, just as the stars in the nightingale makes the brilliance of the night sky, just as rivers make the ocean deep, just as flowers give fragrances of enchanting aromas, just as the winds blow to change the tides of oceans so that the trees and the perennial grass caper to grant us comforting atmosphere, just as divine love has formed a loving relationship; "Sambandha" is a union in delight of love. When we remove love from divine love, only love remains. We are part of a grandeur divine love, a love much more comprehensive than the love bound in karma. Love may have a name, when love is for one another as an exchange. Love may have a reason or a cause, a form or a shape when love is for one another as an exchange.

Beyond the metamorphosis of exchange, when love becomes divine love for the sake of DIVINE LOVE, without exchange, without expectation, without conditions, without all this, that and the other, such a divine love ceases to be ‘premma-bandhana’ [binding love] but becomes ‘sama-parama-amara-prema-bandhana” aka “SammaBandhana” [DIVINE LOVE comprising divine love and divine grace].

“sachvawa pade e sambandho kadi sacha nathi hota ane.....
'SAMBANDHO' JO SACHA HOY TO ENE SACHVAWA NATHI PADTA..”

Conclusion:

The Sacred Divine pilgrimage

**Not in “Himalayas”, not in “Kashi”, not in “Mathura”, not in “Vrindavan”,
The journey of soul is not elsewhere, some place, nevertheless to the heart of all within the deepest-seated spiritual insight; its place is within consciousness verily.
Sacred divine love is within our own spirit of life,
the source of pure blissfulness, delight, happiness, and peace.
No destiny nor fate ceases it,
divine love forever, constantly creates, re-creates,
and expresses itself in all manner in ways
magnificently extra-ordinary and blissfully joyful.
Our human life is a sacred pilgrimage to seek Divine love,
a perpetual experience of being itself from itself, to itself,
in ever flowing breathes of love divine.
Sacred contemplation, silently glows an eternal glow
of pure light of delight wherein ‘stillness’ pervades,
the core of our essential divine being soul. So, peacefully,
pause and be still, the journey within is a sacred pilgrimage of merging in oneness with the divine love.
Endlessly, everlasting our true self with divine love frees us from all the life’s complex paradoxes.
Amidst the noisy cities and buzzing streets, fastidious minds and thriving ambitions, powerful empires and systems, the pilgrim subtly sighs in a quiet corner, in aloneness, to open the inner world of spiritual awareness. In sheer state of pure divine awareness, knowing not what is the absolute “ideal”, the love divine floods and showers grace into our hearts, bringing us joy and delight unparalleled.
Content, peaceful, serene, quiet, the divine love opens us to grandeur of “unknown” mysticism of immortal bliss, whereat, the mundane human intellect cannot reach in reason and cause. Pure divine love glowing like the seven dawns and seven dusks put together in an elixir of moment – as thought time stood still. Ah divine love, the sacred pilgrimage has reached its loftiest chalice of delight and freedom. Love divine is the route to God and love divine is the treasure oh so vast everlasting all else.**

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Hari_Krushna:-))

Herewith I convey to you my vibrant love, filled with echoes from the depth of my heart, where at my soul divine in stillness radiates rainbow of radiant love divine supreme without illusions. No space or time could possibly fill the sparkling peace found within the depth of divine love's inner light. No karma or thought could possibly alter my feelings of love for you that speak without words in spite of whatever you may conclude, assume, or even presume. Every dawn and dusk, love's sweet memories within my finite spirit, floats in happiness, contentment, and peace, without any illusions. Such feelings emanate from wishing and praying for your inner peace, inner most spiritual strength, and your inner spiritual awareness. Within you deep inside your beautiful heart, there is a precious spirit of life, that brings to me memories, so special, so divine, so extra-ordinary, that my mind in stillness now floats above the love's sea without the confines of illusions. The beauty of divinity does feed and nourish us alike, beyond illusions and veils and if we contemplate in silence, there is boundless joyous freedom, a feeling of happiness above the daily love that we speak of.

Herewith, I send you lot of love, divine love, and compassionate love, to fill your heart with delight of such happiness, such a peace, such tranquillity that no one dare disturb or intrude.

Aum Shantih Shantih Shantih

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