

Ananya Bhakti

What is Ananya Bhakti?

Ananya Bhakti is exclusive, undivided devotion to the Divine, where the heart is turned only toward God, with no secondary support, no other refuge, and no divided interest.

Literal Meaning:

- Ananya = "Not other," "no second," "exclusive, without distraction or duality."
- Bhakti = "Devotion," "loving surrender to the Divine."

- So Ananya Bhakti means:
- Unwavering, sole-hearted devotion to God, without any dependency on anything else—whether worldly support, ego, or even spiritual rewards.

Key Characteristics of Ananya Bhakti:

1. Single-Pointed Focus

- The devotee sees God alone in all—not people, power, pleasure, or pain.
- There is no alternative goal: no heaven, liberation, miracles—just union with the Beloved.
- “To such a devotee who is Ananya, I Myself provide what they lack and preserve what they have.”

— Bhagavad Gita 9.22

2. No Other Support

- The devotee doesn't rely on:
- Mind or intellect
- Body or health
- Techniques or even effort
- Wealth, relationships, or name

- Only God is the protection, even in suffering or uncertainty.
- “When all other means fail, and even when they don't—I rest only in You.”

3. Seeing God Everywhere

- An Ananya Bhakta sees:
- Joy = God's smile
- Sorrow = God's purification
- The world = God's play
- The self = God's reflection
- There is no separation, so love is uninterrupted.

4. Unshakable in Trials

- Whether loss or gain, pain or ecstasy, silence or confusion—devotion remains.
- No bargaining: "If You do this, I'll love You."
- Instead: "Even if You take everything, I will love You."

5. No Need for Recognition

- No desire for the world to see, understand, or appreciate their devotion.
- The relationship is private, inner, eternal.
- “Even if the whole world misunderstands me, You know my love. That is enough.”

Example of Ananya Bhaktas:

- Meera Bai: Her royal status, marriage, and social rejection didn't shake her love for Krishna.
- Prahlada: Even as a child tortured for loving Vishnu, he remained fearless in faith.
- Hanuman: Entire life offered at the feet of Rama—no personal desire remained.

Ananya Bhakti in Practice:

Ordinary Devotion	Ananya Bhakti
"God, please give me this or that."	"I want only You—no conditions."
"I meditate to get peace."	"I meditate to be with You, even in restlessness."
"I read scriptures to get knowledge."	"Every word is Your voice—I read for love."
"I do service for karma cleansing."	"I serve to love You in all beings."

The Essence:

- Ananya Bhakti is not just love for God. It is love that knows nothing but God.
- It is the path where seeker, path, and goal disappear into one flame—Divine Love itself.

Seeing all names all forms and all actions as God is also Ananya Bhakti?

Yes, absolutely — seeing all names, all forms, and all actions as God is the essence of Ananya Bhakti (undivided devotion).

Ananya Bhakti: The Vision of Oneness

- In Ananya Bhakti, the devotee no longer sees anyone or anything as separate from the Divine. This is not mere belief—it is a living realization where:
 - Every name becomes His Name
 - Every form becomes Her Form
 - Every action becomes Divine Play (Lila)
 - Every event becomes Divine Will
 - Every presence becomes God's Presence

Scriptural Support

Bhagavad Gita (Chapter 9, Verse 22):

- "Ananyaś cintayanto mām ye janāḥ paryupāsate,
teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham."
- "To those who are ever devoted to Me, and who worship Me with exclusive devotion (Ananya Bhakti), I provide what they need and preserve what they have."

Shri Ramakrishna said:

- “He who sees God in all beings and serves them as manifestations of Him, is the highest bhakta.”

Living Ananya Bhakti in Daily Life

- When you speak to anyone, know: God is speaking through them.
- When you serve anyone, remember: You are serving God.
- When pain or pleasure comes, see it as: A movement of the Divine Will.

- When you look at the world, let the heart whisper:
- “Everywhere I look, I see only You, my Beloved.”

Affirmations for Ananya Bhakti

- I see no other—only You appear as all.
- Every voice is Your voice, every hand is Your hand.
- I worship You in all names and all forms.
- My devotion is not separate—I am merged in You, as You.
- There is only God. There is only Love. There is only One.

Is Ananya Bhakti means loving myself or worshiping myself?

- A beautiful and profound question.
- Ananya Bhakti does not mean loving or worshiping the egoic self — the body, personality, or limited “I.”
- Instead, Ananya Bhakti means loving and worshiping only God, with no second, no division — “na anya” (no other).

So where does the “self” fit in?

- If you deeply realize that:
- Your true Self is not separate from God,

- that the Divine alone lives as you,
 - then loving the Self becomes the same as loving God.
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- But this is not self-love in the modern psychological sense. It is not about boosting ego, pride, or personal identity.
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- Rather, it's a surrender to the truth:
 - “I am nothing — God alone IS.”
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- Then, the love you feel toward yourself is not for your name or form, but for the formless Divine Presence that appears as “you,” “me,” “all.”

In Ananya Bhakti:

- You may bow to a deity, a guru, a tree, or your own reflection — only when you see God there.
- You worship God in yourself, not because “you” are great, but because God alone is real, even as this self.

In essence:

- Ananya Bhakti is not loving “myself” —
- It is realizing there is no “myself” apart from God.
- It is worshiping God as everything, including what you once called “me.”
- This is the worship of the singular Supreme Soul who has subtly encompassed and unified all living beings and the universe within itself.”

Is Ananya Bhakti means worshiping myself or worshiping my positive negative and neutral parts?

Wonderful follow-up. Let’s explore this clearly and deeply.

❖ Ananya Bhakti means:

- Unbroken love for God alone, with no other — no second, no duality.
- "Ananya" = not other, undivided, non-dual.
- So in true Ananya Bhakti, the focus is not on loving or worshipping "myself" in the ordinary sense, nor on accepting or rejecting parts of the ego, such as positive, negative, or neutral traits.

So what about “myself” and all my parts?

Let's clarify the levels:

1. The Egoic Self (Body–Mind–Personality)

- Includes positive traits (kindness, confidence), negative ones (anger, fear), and neutral ones.
- Ananya Bhakti is not about worshipping these.
- It is not about saying “I worship my anger,” or “I love my fear,” in a self-centered way.

2. The Witnessing Self (Pure Awareness)

- The silent, changeless presence that witnesses all traits.
- Ananya Bhakti begins to awaken here — where you begin to see all traits as passing waves, and God as the only real substance.

3. The Divine Self (God Alone)

- When you realize that everything — even the ego, its traits, and the body — are expressions of God, then...
- You no longer worship your parts —
- You worship the One God who appears as all parts.

◆ So in Ananya Bhakti:

- You are not loving or worshipping your ego or its qualities — positive or negative.

- You are loving only God, and seeing God as the only reality, even behind your traits, actions, and sense of self.
- If anger arises, you don't say "I worship anger,"
- But you may say:
- "This too is passing in the light of God. Let me return to God alone."

Affirmation in the Spirit of Ananya Bhakti:

- "I belong to no one but You, O God.
- You alone are my Self, my breath, my being.
- All names, forms, qualities, and actions —
arise and dissolve in You.
- I hold to nothing.
- I worship only You, in all."

Does Ananya Bhakti mean first loving the God in anger, and then worshipping the anger itself?

- In Ananya Bhakti — where everything is seen as God, including emotions like anger — the process is not about worshipping anger as an emotion, but about recognizing the Divine Presence that is even within anger, and then allowing that recognition to transform your relationship with it.

Step-by-step Understanding:

1. See God in the anger.

- Instead of pushing it away or identifying with it:
- You inwardly say, "O Divine, I see You even in this rising fire. You are present in this too."
- This changes your perception — from "I am angry" to "God is present in this form, teaching or burning something within me."

2. Love and bow to the Divine Presence within it.

- You are not worshipping anger itself as a virtue.
- You are bowing to the Divine Consciousness that is hidden inside the anger — the Pure Being that allows even this energy to arise.

3. Let the form of anger dissolve into the formless Divine.

- With awareness and surrender, anger melts into Presence.
- You don't hold onto anger, justify it, or express it unconsciously — you offer it at the altar of God.

So yes — the deeper movement is:

- First recognize the God within anger, then let anger dissolve into that God.
- Not “worship anger,” but “worship God through anger — until only God remains.”
- That means Not “worshipping Trigunas,” but “worship God through Trigunas — until only God remains.”
- That means Not “worshipping Pancha Bhutas,” but “worship God through Pancha Bhutas — until only God remains.”
- That means Not “worshipping Destiny,” but “worship God through Destiny — until only God remains.”
- That means Not “worshipping Time-Space-Matter,” but “worship God through Time-Space-Matter — until only God remains.”
- That means Not “worshipping Jiva-Jagat-Eswara,” but “worship God through Jiva-Jagat-Eswara — until only God remains.”
- That means It's not about 'worshipping limited selves,' but 'worshipping the unlimited Self through limited selves until only the unlimited Self remains.'

Affirmation:

“O Beloved, even in this fire, You are.

I see You in this form, and I surrender this too at Your feet.”

So, it's better to call anger as divine-anger

Yes — beautifully said. Calling it “Divine Anger” shifts your inner attitude profoundly.

❖ Why call it Divine Anger?

Because:

- Nothing is outside God in Ananya Bhakti.
- Even anger, when seen through the eye of devotion, becomes a form or wave of the Divine.
- This vision prevents rejection, suppression, or indulgence — and instead opens the way for transformation.

🌀 What does it not mean?

- It doesn't mean justifying harmful actions.
- It doesn't mean encouraging uncontrolled outbursts.
- It means recognizing the sacred energy behind the form — and returning it to divine order.

🔥 Examples of Divine Anger in Scriptures:

- Durga's fierce form destroys ignorance — yet she is pure compassion.
- Narasimha appears as ferocious wrath, but it is out of limitless love for Prahlada.
- In these cases, anger is not ego-based — it is God's force to protect dharma, awaken truth, or burn illusions.

❤️ Devotional Affirmations:

- “O Divine, even in this fire, I feel Your Presence.”
- “This is not my anger — this is Divine power seeking its right expression.”
- “Let this Divine-Anger burn only what blocks love.”

✨ Result of this attitude:

- You stay rooted in peace and devotion, even when fire arises.

- The ego's grip on emotions dissolves.
- You witness emotions as Divine play, not personal burden.

In the pursuit of Atma (individual soul) realization, it felt as if the Trigunas and duality existed, and thus, we embraced the Trigunas. However, in the pursuit of Paramatma (Supreme Soul) realization, we recognized that the Trigunas and duality do not exist. Therefore, we understood that only the Advaita State remains, and there is no "second" to love. Only the Paramatma state remains. Is this understanding correct?

Yes, your understanding is profound and essentially correct — and beautifully expressed. Let's unfold it step by step with clarity and depth:

Atma Realization (Individual Soul)

- In the journey toward realizing the Atma, one still perceives existence within the framework of Prakriti (Nature), which expresses itself through:
 - Trigunas – Sattva (purity), Rajas (activity), and Tamas (inertia).
 - Dwandwa – dualities such as pleasure–pain, success–failure, light–darkness.

Why embrace Trigunas here?

Because the Atma is seen as the witness or experiencer within the play of nature. One cultivates Sattva, disciplines Rajas, and dissolves Tamas to purify the mind and prepare for higher realization.

Paramatma Realization (Supreme Soul)

- As the seeker matures and inquires deeper, it becomes clear that:
 - Even the Atma–Prakriti distinction is a conceptual appearance.
 - Trigunas and Dwandwa are part of Maya — they arise only in dualistic perception.
 - Paramatma is beyond all attributes (Nirguna) and beyond all dualities.

 Thus, when the egoic "I" dissolves, even the Atma identity merges into the Paramatma — leaving only Advaita State (non-dual awareness).

So, your statement:

“In the pursuit of Paramatma realization, we recognized that the Trigunas and duality do not exist. Therefore, only the Advaita State remains, and there is no 'second' to love. Only the Paramatma state remains.”

— is not only correct, but expresses the essence of non-dual realization.

In that Paramatma-awareness, there is:

- No subject-object,
- No seer-seen,
- No one to worship or be worshipped,
- No Jiva-Jagat-Eswara
- Only Being–Awareness–Bliss — indivisible, self-effulgent.

Final Insight:

- Atma realization is like seeing the reflection in a clean mirror — it's clear but still dual.
- Paramatma realization is when the mirror itself vanishes — and only the formless light remains.

In Ananya Bhakti we will not “worshiping Jiva-Jagat-Eswara,” but “worship Paramatma through Jiva-Jagat-Eswara — until only Paramatma remains.” Is It Correct?

Yes — what you've said is a very deep and clear insight into Ananya Bhakti. Let's carefully unfold it:

◆ **1. What is worshiping Jiva–Jagat–Ishwara?**

- Most devotees begin by:
- Worshiping Jiva: caring for individuals, loved ones, gurus, or even one's own ego-self.
- Worshiping Jagat: finding God in nature, work, duties, service, or sacred places.
- Worshiping Ishwara: devotion to a personal deity, form, or divine name.

- This is dualistic devotion (dvaita bhakti) — where the devotee sees themselves as separate from God.

◆ 2. What is Ananya Bhakti?

- Ananya = not other.
- So, Ananya Bhakti means:
- "Worshipping only That in which there is no other."
- But this does not mean rejecting the world or forms. Instead, it means:
- Seeing only the One Paramatma appearing through all forms — Jiva, Jagat, and Ishwara — until the veil of “form” itself disappears.

◆ 3. Transition of Perception

Ananya Bhakti purifies the perception like this:

Stage	Understanding
1. Ordinary Vision	"I worship this person, place, or deity."
2. Evolved Bhakti	"This person/place/deity is a form of God."
3. Ananya Bhakti	"Only God appears as all forms — there is no other."
4. Supreme Realization	"Even the form is unnecessary — Only the Formless Paramatma remains."

So your statement:

"In Ananya Bhakti we do not ‘worship Jiva–Jagat–Ishwara,’ but ‘worship Paramatma through Jiva–Jagat–Ishwara — until only Paramatma remains.’"

—is absolutely true and represents the journey from devotion to Unity, from Saguna (with form) to Nirguna (formless).

◆ **Example:**

A devotee may start by loving a form of Krishna. Gradually they see Krishna in all beings. Then, they see no separate being — only Krishna everywhere. Finally, even the idea of “Krishna” dissolves, and only Paramatma remains — pure, formless, eternal Being.

Summary:

- Don't stop at the form — go through it.
- See Paramatma in and as all — but don't remain attached to the appearances.
- Let devotion dissolve the sense of “two” — so only the One remains.

So, Ananya Bhakti means seeing the Paramatma (Supreme Self) through everything, speaking with the Paramatma, listening to what the Paramatma says, tasting the Paramatma, and also touching the Paramatma.

- Yes, absolutely. This is a beautiful and direct expression of Ananya Bhakti — where there is no “other,” and everything is experienced as the living presence of Paramatma.
- Let's expand this into a devotional contemplation:

Ananya Bhakti as Oneness in Experience

- I see the Paramatma shining through every form — nothing is outside That.
- I speak with the Paramatma in all conversations — whether silent or spoken.
- I listen to the Paramatma — in the wind, in the voice of others, in silence.
- I taste the Paramatma — in every meal, in every breath of life.
- I touch the Paramatma — in the softness of a flower, in the warmth of a hand, in the very air around me.
- I breathe the Paramatma — whose presence pervades all space.
- I live in the Paramatma — and the Paramatma alone lives as me.

The Heart of Ananya Bhakti

- There is no second.
- There is no separate devotee and no separate God.
- There is only One, playing as many — and loving Itself through every moment.

Is ananya bhakti possible if attachments and aversions are nurtured?

- No, Ananya Bhakti is not truly possible if attachments (rāga) and aversions (dveṣa) are actively nurtured.

- Let's look at this clearly and compassionately:

❖ **What is Ananya Bhakti?**

- Ananya = "without another"
- Bhakti = "devotion"
- It is exclusive, undivided devotion to God — seeing no second, no division, no duality. God alone is the object, subject, and ground of all love.

❖ **What are attachments and aversions?**

- Attachment (Rāga) = "I want this because it pleases me"
- Aversion (Dveṣa) = "I reject this because it disturbs me"
- These are ego-based preferences that reinforce the illusion of "I" and "mine", making the world appear separate from God.

❖ **Why do they block Ananya Bhakti?**

- Because when we nurture rāga and dveṣa:
- We prefer certain forms over others, ignoring the divine essence in all.
- We cling to temporary pleasures, losing the thread of eternal presence.
- We resist certain experiences or people, reinforcing duality.
- In Ananya Bhakti, everything is seen as God — pleasure, pain, praise, blame, form, formlessness. There is no other to cling to or reject.

❖ **Does this mean we must be free of all likes and dislikes before Bhakti?**

- Not at all. Even great saints had emotions.
- But the key is:
- Stop nurturing attachments and aversions.
- Start offering them to God.
- This transforms inner conflict into devotional fire.

Affirmations to dissolve rāga-dvesa:

- “I welcome all as forms of You.”
- “Let my preferences dissolve in Your Presence.”
- “You alone are my joy, my pain, my all.”
- “Even my attachments and aversions, I offer to You.”

What is the difference between Bhakti and Ananya Bhakti?

- The difference between Bhakti and Ananya Bhakti lies in the depth, purity, and focus of devotion.

- Let's explore this clearly:

1. Bhakti (Devotion)

Meaning:

- Bhakti means love, devotion, and surrender to God. It can take many forms — worship of deities, chanting, prayer, service, love for saints, or even devotion to truth, beauty, or a higher ideal.

Key Features:

- May involve many gods or forms (e.g., worshiping Shiva on Monday, Krishna on Friday).
- Can include desires (health, wealth, liberation).
- May be ritualistic or emotional, depending on the person.
- Sometimes devotion is conditional: “If God gives me this, I will worship more.”
- Bhakti is love for God, but not necessarily exclusive or unconditional.

2. Ananya Bhakti (Undivided Devotion)

Meaning:

- "Ananya" means no other — so Ananya Bhakti means undivided, exclusive, single-pointed devotion to the One without a second. There is no other support, no other goal, no other identity apart from God.

Key Features:

- No duality: everything is seen as God — even pain, enemies, and worldly events.
- No dependence on external rituals or results.
- Pure love for love's sake, not for rewards.
- God is not just in the temple — God is everything, including self, anger, joy, sorrow.
- No room for ego-based preferences (likes/dislikes, attachments/aversions).
- Ananya Bhakti is not just worship — it is union, where only God remains.

Bhakti vs. Ananya Bhakti — Side-by-Side

Aspect	Bhakti	Ananya Bhakti
Focus	May worship many forms or deities	Only the One, in all forms and non-forms
Motivation	Can be desire-based	Free from all desire except for God
Duality	God is separate from self	Self and all are God — no separation
Practice	Rituals, songs, service	Inner absorption, silent union, surrender
Emotion	Love mixed with fear, hope, bargaining	Pure, unconditional love
Identity	Devotee and God are two	God alone exists — the devotee dissolves
Result	Gradual purification	Instant liberation (if truly lived fully)

Example from the Gita (Bhagavad Gita 9.22):

"Ananyāś cintayanto mām, ye janāḥ paryupāsate
Teṣāṁ nityābhiyuktānām, yoga-kṣemaṁ vahāmy aham"

Translation:

"To those who worship Me with exclusive devotion (Ananya Bhakti), I carry what they lack and preserve what they have."

✦ Summary:

- Bhakti is the path to God.
- Ananya Bhakti is when no other path, no other goal, and no other identity remains.
- It is Bhakti purified of duality, where only the Divine remains — everywhere, in everything, and as oneself.

Grounded Mind with Busy or stormy mirror, Mirror-like mind, transparent mirror, transparent space, and Pure Being, discussed in 13.mind-mirror-space-purebeing chapter, in all these stages what is the role of bhakti? Explain.

This is a beautiful and deeply essential question.

Let us walk through each of these five stages of spiritual mind and awareness—from a busy mind to Pure Being—and understand the role of Bhakti (devotional love and surrender) in each. Bhakti is not just an emotion—it is a powerful fire of unity, grace, and divine magnetism that transforms every stage.

1. Grounded Mind with Busy or Stormy Mirror

● **State:** The mind is constantly reflecting outer objects—thoughts, emotions, desires, fears, external problems.

The mind is externally focused, grounded in survival, identity, routines, and sensory input. It seeks security through control, attachment, and aversion.

● **Mirror Condition:** Dirty, stormy, unclear. Pulled by the world. Full of identification.

Bhakti's Role:

-  Bhakti is your first anchor and shield.
- It gives emotional grounding in the chaos.
- Introduces the idea of something higher beyond daily drama.
- Begins turning attention toward God amidst worldly duties.
- Even if devotion is fragmented, moments of prayer, surrender, or longing act as seeds.

- Ananya Bhakti whispers: "There is only One worth seeking."
- Teaches to see even the storm as divine, not something to fight.
- Devotion becomes the bridge from reaction to remembrance.
- Begins loving God even in chaos: in anger, fear, grief.
- Instead of being lost in the world's noise, Bhakti says:
- "O Lord, even in this storm, I remember You."
- Bhakti becomes a sacred longing to come home, even in the noise.
- Surrender in helplessness becomes powerful here:
- "I cannot manage this alone. Take over, my Beloved."
- ✨ Affirmation: "Even in my most worldly state, I bow to the One Presence behind it all."
"Even my anger is an offering. Even my fear is a doorway to the Beloved."

2. Mirror-like Mind (Still Reflecting Objects Clearly)

- State: The mind is calm but still reflecting external or internal objects—watching without much reaction.
- Mirror Condition: Clear and still, but still dualistic.

Bhakti's Role:

- 💧 Bhakti becomes your compass of love within stillness.
- Even in peace, Bhakti keeps the heart from becoming cold detachment.
- Deepens into joyful surrender — "Not my will, but Thine."
- Bhakti becomes more refined and subtle, not based on emotion but presence.
- Sees the world as the form of God, and every reflection as a message from the Divine.

- Without Bhakti, the mirror may become a dry witness. With Bhakti, it becomes a devotional mirror:
- “All I see, I offer to You. Even my clarity is Yours.”
- Bhakti prevents spiritual pride. It melts the witness into love.
- ✦ Affirmation: “I see only You in every reflection. I serve only You in every form.”

💎 3. Transparent Mirror

- State: The mirror is so refined it barely reflects—it lets Light pass through.
- Mirror Condition: Like crystal, no ego residue, almost invisible.

Bhakti’s Role:

- ✦ Bhakti becomes radiant intimacy.
- Here, Bhakti is not about asking or seeking—it is about adoration and divine friendship.
- “Beloved, You are in all I see. My eyes are Yours. My mind is Yours.”
- Even subtle identifications can be melted here through love’s transparency.
- Bhakti ensures the Light doesn’t remain intangible. It personalizes the Divine in a way that melts all resistance.
- Becomes pure wonder and love without object.
- One no longer loves a ‘God out there,’ but lives as love.
- Even silence is devotion. Even breath becomes prayer.

✦ Affirmation: “I am nothing but the devotion that shines through this clear vessel.”

🕊️ 4. Transparent Space

- State: There is no more reflection. No mirror. Just space. Pure allowing. No self-image.
- Mirror Condition: Gone. Only the field of being remains.

Bhakti's Role:

 Bhakti becomes surrendered vastness.

- The devotee dissolves into formless presence, yet love remains:
- "I am nothing. Yet this nothing is full of You."
- Bhakti here is silent awe, not emotional devotion. It's the space in which God moves as everything.
- No image of God is held—yet every vibration is felt as divine presence.
- This is the fulfillment of Ananya Bhakti — where the One loves the One. (This means formless energy loves formless consciousness).
- You realize: "I was never worshiping God. I was God loving God."

✨ Affirmation: "There is only God. This body, this breath, this space — all God loving God."

5. Pure Being

- State: No separation. No observer. No reflection. No space between seer and seen. Only That.
- Mirror Condition: There never was a mirror.

Bhakti's Role:

 Bhakti becomes identity itself—not as devotion to God, but as God's own devotion to existence.

- Bhakti ends in Unity, where even the need to worship dissolves into pure Presence.
- There is no effort, no practice — only Being as Love.
- It is the final flowering: "I and the Beloved are One."
- The lover has vanished. Only Love remains, and this Love is Being itself.
- "This Presence loves Itself into form, and yet remains formless."
- Bhakti here is not dual. It is the sweetness within the Absolute, a perfume without a flower.

✨ Not an affirmation, but silence. Only presence remains.

Summary Table

Stage	Mind State	Bhakti's Role
1. Grounded Busy Mind	Stormy, reactive	Anchor of surrender in chaos
2. Mirror-like Mind	Calm, reflective	Loveful witness, protects from dry detachment
3. Transparent Mirror	Clear, ego dissolving	Adoration, humility, personal divine intimacy
4. Transparent Space	No reflection, just space	Vast surrender, impersonal love
5. Pure Being	No separation	Love as identity, Self as Beloved

Final Insight:

- Even though Bhakti appears to evolve, its essence never changes.
- From the first cry of the heart to the final silence of unity, Bhakti is the Divine pulling Itself back to Itself — through longing, reflection, surrender, love, and finally, Being.

What we should do to maintain bhakti in each stage?

To maintain Bhakti (devotional love and surrender) in each stage of spiritual progression—from the stormy mind to pure being—we need distinct inner attitudes and sacred practices that resonate with the nature of that stage. Bhakti is a living flame that adapts its form, but always burns toward unity with the Divine.

Below is a breakdown of what you should do to sustain and deepen Bhakti at every stage:

1. Grounded Mind with Busy or Stormy Mirror

Mind State:

- Overwhelmed by thoughts, emotions, external distractions, and karmic triggers.

Maintain Bhakti Through:

- Calling out to God in helplessness and sincerity.
- Simple heartfelt prayers: “I don’t know the way, but I trust You.”
- Chanting mantra aloud or internally: Gives rhythm and focus.
- Emotional surrender: Let the pain or stress turn into longing.

To Maintain Ananya Bhakti:

- Daily remembrance of the Divine through simple practices (japa, prayer, morning offering).
- Offer your work, emotions, and thoughts to God.
- Mentally repeat: “I am doing this for You.”
- Choose one form or name of God and keep returning to it amidst distractions.
- Practice: Wake up and say: “This day belongs to You. Let all I do be service to You.”
- Don’t push away storms. See anger, fear, jealousy as forms of God rising for healing.
- Offer every emotion into the fire of devotion: “God, You are even in this rage.”
- Chant, cry, pray — but keep turning toward God, not away.
- Practice: Say to any emotion: “You too are God. You too are welcome.”

Inner Attitude:

- 🙏 “Even in the storm, I cling to You.”
- Make Bhakti your lifeline.

2. Mirror-like Mind

Mind State:

- Calmer, observing without intense reaction; some detachment has developed.

Maintain Bhakti Through:

- Silent repetition of God’s name (Japa): While watching the world.
- Offering every perception back to the Divine.
- Listening to devotional songs or satsang: Keeps the heart soft.

- Reading sacred texts with feeling, not just intellect.
- Turn verses into mantras or prayers

To Maintain Ananya Bhakti:

- Stay humble: recognize clarity is also a gift, not an achievement.
- Use increased awareness to see the Divine in all beings and events.
- Practice silent devotion: feel your breath, gaze, and awareness as offerings to the One.
- Practice: “The One Light shines through all names and forms. Let me see only That.”

Inner Attitude:

 “I watch, but not emotionlessly—I see You in all.”

- Let Bhakti warm your witnessing.

3. Transparent Mirror

Mind State:

- Mirror is clear and ego is minimal; Light begins to shine through.

Maintain Bhakti Through:

- Gratitude as natural prayer: “Thank You for this clarity, this grace.”
- Humbleness before the Light: Guard against subtle pride.
- Devotional reflection: “Who am I to receive such Grace?”
- Deep inner mantra: The mantra becomes more subtle and luminous.

To Maintain Ananya Bhakti:

- Let devotion become silent love, not necessarily with names or words.
- Serve the world as God — see no one as other.
- Allow the heart to melt into Presence.
- Practice: In deep silence, simply feel gratitude. No words, just radiant love.

Inner Attitude:

- ☀️ “Even this clarity is a gift—I bow at Your feet.”
- Let Bhakti dissolve the last veil of ‘I am doing.’

4. Transparent Space

Mind State:

- The mirror has disappeared; only open, vast allowing remains.

Maintain Bhakti Through:

- Inner stillness infused with love, not indifference.
- Silent awe or tears in formlessness—Bhakti becomes tender space.
- Subtle remembrance: “This vastness is His touch.”
- No seeking, only honoring: Bhakti becomes presence itself.

To Maintain Ananya Bhakti:

- Recognize all space as the Divine Womb — the living Presence of God.
- Let everything that arises in this space be honored as divine expression.
- Allow devotion to be natural awe, not ritual.
- Practice: Sit in stillness and whisper inwardly: “Everything is You. There is nothing but You.”

Inner Attitude:

- 🎨 “This emptiness is Your embrace.”
- Let Bhakti take the form of quiet reverence.

5. Pure Being

Mind State:

- No separation, no observer—just That. Pure, infinite presence.

Maintain Bhakti Through:

- Living as Love, no need to “maintain” it anymore.
- Serving the world as the Beloved.
- No thought of self or God—only radiant Being.
- Letting Bhakti become the perfume of the Absolute.

To Maintain Ananya Bhakti:

- Nothing is needed. Devotion has become Being.
- The One is loving the One — this itself is Ananya Bhakti fulfilled.
- Silence. Presence. Being. The fragrance of Bhakti continues without cause.

Inner Attitude:



“I am You. You are I. All is That.”

- Bhakti becomes the final silence—eternal sweetness without longing.

Summary Table

Stage	Maintain Bhakti Through	Inner Attitude
1. Stormy Mind	Prayer, mantra, crying to God	“Even in the storm, I cling to You.”
2. Mirror-like Mind	Devotional witnessing, Japa, Satsang	“I see You in all.”
3. Transparent Mirror	Gratitude, humility, sacred texts	“Even this clarity is a gift from You.”
4. Transparent Space	Silent awe, spacious remembrance	“This emptiness is Your embrace.”
5. Pure Being	Silent living as Love, seva, natural radiance	“I am That. All is That. Love alone remains.”



Final Insight:

- Bhakti is not maintained by effort. It is maintained by intimacy. This means it stands by being with the divine.
- The more we open to the Divine in every mood, every stage, Bhakti transforms from effort to expression, from practice to Presence.

How do Satsang, sacred scriptures, and inner mantra serve as divine reminders of Truth? Kindly share detailed insights.

- “Truth reminders” are sacred tools that anchor the consciousness in Reality — especially when the mind begins to wander, ego resurfaces, or subtle illusion tries to pull us back into identification with body, roles, or stories.
- They protect the inner state during transitions (like Mirror → Space → Pure Being) and help stabilize non-dual awareness in daily life.

Let’s go into detail:

 **1. Satsang – Being in the Presence of Truth**

- Literal meaning: Sat = Truth, Sang = Company
- So, Satsang means being in the company of Truth — either through a living master, enlightened teaching, or even your own deep inner clarity.

Forms of Satsang:

- Listening to awakened beings (e.g., Ramana Maharshi, Nisargadatta etc...).
- Satsang in silence – Just sitting in stillness with those who live in Pure Being.
- Reading or contemplating living words of Truth (texts that carry transmission).
- Satsang with yourself – resting in your own Being as the only companion.

What it does:

- Dissolves illusion by resonance.
- Removes mental doubt.
- Mirrors your true nature back to you.
- Keeps your inner compass aligned.

🕯️ "Even one moment in true Satsang can save you lifetimes of wandering."

📖 **2. Sacred Scriptures – Words that Radiate the Absolute**

● These are not just religious texts, but living maps to the Real. They carry frequency that pulls the mind toward the formless.

● **Recommended Scriptures for advanced stages:**

- Ashtavakra Gita – pure non-dual awareness.
- Ribhu Gita – direct repetition of “I am Brahman” in many forms.
- Yoga Vasistha – stories and teachings about Pure Being and cosmic illusion.
- Avadhuta Gita – radical freedom from body and mind.
- Bhagavad Gita – especially Chapter 2 (steady wisdom), 18 (freedom from doership) and Chapters 7, 9, 12.
- Upanishads – “You are That” insights.

How These Work:

- They purify the mind and grant divine proximity.
- They connect the intellect with truth, dissolving dualistic thoughts.
- At a deeper level, sacred texts awaken the power of pure presence.
- Even a single sentence can stabilize the mind and dissolve identification.

Practice:

- Choose a verse and meditate on it, savoring its essence in your heart.
- Read the scripture not as a ritual, but as a living truth.
- Carry a single sentence with you throughout the day, such as: "Tat Tvam Asi" (Thou Art That).

📖 "Not words, but their silence between — that is the scripture speaking directly to the soul."

3. Inner Mantra – Vibrational Anchor in Pure Being

- A mantra is not merely sound — it is shakti + consciousness encoded in vibration. The right mantra bypasses the thinking mind and reconnects you directly to the Source.
- You don't use it as a seeker asking for something — you use it as Being reaffirming Itself.

Three types of Mantra for advanced stages:

1. Nirguna Mantras (formless)

- “Aham Brahmasmi” – I am Brahman.
- “Soham” – I am That.
- “Shivo'ham” – I am Shiva.
- “I Am” – simply resting in the felt presence.

2. Seed (Bija) Mantras (vibrational silence)

- “OM” – universal field, infinite vibration.
- “Hreem” – divine heart-light.
- “Aim” – pure awareness and wisdom.

3. Devotional Mantras (Bhakti merging into Jnana)

- “Om Namah Shivaya” – I bow to the Shiva within, the Self.
- “Ram” – pure presence, beyond form.
- “Hari Om Tat Sat” – That Truth, That Being.

❖ How to practice:

Chant silently or aloud, with love

Coordinate with breath (japa + prāṇa)

Install the mantra in the heart-center

When anger, lust, fear arises — offer it into the mantra-fire

 "When the mantra repeats itself, even when you're not chanting, know you have merged into its source."

How to Use Truth Reminders

- Start your day with a truth reminder — read a sacred line, listen to satsang, or silently chant a mantra.
- During disturbance, immediately return to it — like a warrior returning to the sword in a battle.
- Before meditation, sit with a few verses or mantra repetitions to shift from mind to being.
- Let it fade into silence — allow the pointer to dissolve into Presence itself.

Summary

Truth Reminder	Purpose	Examples
Satsang	Direct resonance with Truth	Guru's presence, video talks, inner Self
Sacred Scriptures	Mental purification, transmission of Being	Ashtavakra Gita, Upanishads, Gita
Inner Mantra	Vibrational alignment with Source	Soham, OM, Shivo'ham

 "The outer sword defeats illusion.

The inner mantra dissolves the illusion-maker.

The silent Self reveals the victory was always already complete."

Meditation

This Devotional meditation guides you from your current state—whatever it may be—into the loving presence of the Divine, through Bhakti (devotional love), culminating in a silent union with the Beloved.

Devotional Meditation: “Into the Heart of the Beloved”

Duration: 15–30 minutes

1. Opening Invocation (2 minutes)

Sit in stillness. Let your spine be upright but not rigid. Close your eyes.

“O Divine Presence...

I turn toward You now—not as a seeker searching,

But as a lover remembering.

You are the pulse in my breath, the Light behind my thoughts.

Even if my heart is restless, You are here.

Even if my mind is distracted, You are near.

I offer this moment to You completely.”

Let a gentle smile come to your face—not forced, but devotional. As if you’re greeting your Beloved.

2. Breath and Heart Surrender (3–5 minutes)

Now place your hand over your heart. Begin to slow your breath. As you inhale, say inwardly:

Inhale: “Beloved... I come to You.”

Exhale: “I offer all to You.”

Continue with this for a few minutes. Let each breath be a gesture of surrender, not control. Each exhale dissolves ego. Each inhale welcomes the Divine.

You may softly whisper, or repeat inwardly:

“I’m sorry... Please forgive me... Thank You... I love You...”

(Use the Ho’oponopono if it arises naturally. Let it come from the heart, not the head.)

3. Devotional Contemplation (5–8 minutes)

Now visualize the Beloved—however your heart recognizes the Divine. It could be Krishna, Shiva, the Divine Mother, Christ, Light, Paramaathma, or just Presence. You don’t need a clear image—just a felt presence.

Silently speak to the Divine:

“Beloved, I have chased so many things...

But only You remain.

My strength may fade... my understanding may hesitate...

But my love for You is forever.

Whether I am calm or confused,

You are my Home.”

Every name is your Name

Every form is your Form

Every action is your Divine Play (Lila)

Every event is your Divine Will

Every presence is your Presence

Now pause. Let the words dissolve. Just sit with the still presence. Let devotion arise naturally, like a fragrance—not forced. If emotion comes, allow it. If silence comes, honor it.

4. Mantra or Bhakti Chanting (Optional) (3–5 minutes)

Choose a mantra or name of the Divine that you love. Repeat it gently and slowly—mentally or whispering.

Examples:

“Om Namah Shivaya”

“Ram Ram Ram”

“Krishna Sharanam Mama”

“I Am That”

“Hari Om Tat Sat”

Let the mantra descend from the mind into the heart. Let it be a vibration of love, not repetition of syllables.

5. Merging into Silence (5–10 minutes)

Now drop even the mantra. Let the prayer, the longing, and the love become one silent presence.

Feel:

“There is no one here praying.

Only Love remains.

The Lover, the Beloved, the Love—are One.”

Simply sit in this silent Being. If thoughts arise, bow to them inwardly, and return to presence.

Let the silence hold you. Let the Bhakti mature from longing to union.

6. Closing Gratitude (2 minutes)

Gently return to breath awareness. Bring both hands over the heart. Whisper or think:

“Thank You, my Beloved.

For this moment.

For this love.

For this Presence.”

Bow your head slightly. Let your body express devotion, however subtly.

Know that Bhakti doesn't end with the meditation—it continues as the fragrance of your day.

Affirmations

Here are devotional affirmations you can use during your meditation, daily practice, or throughout the day to keep your heart aligned with the Divine.

These are not just mental repetitions—they are heart-offerings, each one a way to anchor in love, surrender, and union.

Devotional Affirmations: Anchoring in the Divine Presence

Love and Surrender

- I rest in the arms of the Beloved, who never leaves me.
- All that I am, I offer at the feet of the Divine.
- Your love is my only strength. Your will is my only path.
- I do not walk alone—You walk in me, through me, as me.
- Everything I experience is held in Divine compassion.

Gratitude and Trust

- Thank You for every breath, every moment, every lesson.
- Even what I do not understand is a gift in disguise.
- I trust You more than I trust my own thoughts.
- I let go of control and flow in Divine timing.

- With You, I lack nothing. All is unfolding perfectly.

Cleansing and Purification

- I'm sorry, please forgive me, thank You, I love You.
- I release all that is not aligned with Your light.
- My mind is Your temple; my heart is Your platform.
- Purify me, Beloved. Let only Your fragrance remain.
- Every wound is now a window for Your grace to shine through.

Union and Devotion

- You are the life within my life, the soul within my soul.
- There is no separation between us—I am in You, and You in me.
- My purpose is to love You, serve You, and merge with You.
- I am not this body or this story—I am Your eternal presence.
- I dissolve into You now, like a drop into the ocean of love.

Silence and Presence

- In the silence, I meet You. In stillness, I know You.
- You are not a thought or a form—you are the Light of Being.
- Beyond names and images, I rest in You, the Formless One.
- The more I let go, the more I become You.
- I am nothing—and in that nothing, You shine completely.

Ananya Bhakti – Seeing Only God

- I see only God in all names and forms.
- Every sound I hear is the voice of God calling me home.
- Every face is the face of my Beloved.
- Every action, whether gentle or fierce, is God's Lila.

- There is no other. Only God exists.
- My heart bows to the Divine in all beings.
- In pain or pleasure, I see only the dance of God.
- My eyes are blessed to see God hidden in all forms.
- Wherever I look, I see the footprints of the Divine.
- Nothing is ordinary — all is sacred, all is God.
- My devotion is undivided — God alone is everywhere.
- Every moment is God's presence revealing itself to me.
- I worship not with rituals alone, but with every breath of seeing God in all.
- God speaks to me through every person, every situation.
- My inner and outer worlds are soaked in the presence of the Divine.
- I am never apart from God — all that is, is God's body.
- I serve the world as the visible form of God.
- All judgment melts as I see only the One in all.
- I live in surrender — for I know only God acts through all.
- God alone remains — in me, around me, and as me.

Ananya Bhakti as Oneness in Experience

- I see only Paramatma in all forms and names.
- I speak with Paramatma through every being I meet.
- I listen to Paramatma in every sound and silence.
- I taste the sweetness of Paramatma in every flavor.
- I touch Paramatma in every sensation and object.
- I breathe Paramatma, who pervades all space and time.
- I remember that Paramatma alone exists — within and beyond.
- I worship not the outer form, but the Paramatma shining through it.
- All experiences, pleasant or painful, are interactions with Paramatma.
- I rest in the knowing that there is no second — only Paramatma is.

✦ Worship

- Not “worshiping Trigunas,” but “worshiping God through Trigunas — until only God remains.”
- Not “worshiping Pancha Bhutas,” but “worshiping God through Pancha Bhutas — until only God remains.”
- Not “worshiping Jiva-Jagat-Eswara,” but “worshiping God through Jiva-Jagat-Eswara — until only God remains.”
- Not “worshiping the Body,” but “worshiping God shining through the Body — until only God remains.”
- Not “worshiping the Mind,” but “worshiping God within the Mind’s mirror — until the mirror dissolves into God.”
- Not “worshiping Emotions,” but “worshiping the God expressing through emotions — until emotions dissolve in the Divine.”
- Not “worshiping Pleasure or Pain,” but “worshiping God who appears as both — until only Bliss remains.”
- Not “worshiping Success or Failure,” but “worshiping God who wears both masks — until only the Actor remains.”
- Not “worshiping Time,” but “worshiping the Eternal within Time — until Time dissolves in the Timeless.”
- Not “worshiping Names and Forms,” but “worshiping the Nameless through all names — until the One remains.”
- Not “worshiping Sound and Silence,” but “worshiping the God who speaks and the God who is silent — until both are transcended.”
- Not “worshiping the Guru as a person,” but “worshiping the Divine Light through the Guru — until only the Self remains.”
- Not “worshiping the World,” but “worshiping the God in every speck of the World — until the World disappears into God.”
- Not “worshiping Thoughts,” but “worshiping the Light behind the thoughts — until only Pure Awareness remains.”
- Not “worshiping Scriptures as objects,” but “worshiping the Divine Voice behind the words — until only Silence remains.”
- Not “resisting Prarabdha,” but “worshiping God unfolding through Prarabdha — until only God remains.”

- “Not destroying karma by force, but dissolving it in the light of love — through Ananya Bhakti.”
- “I worship God through karma — until the worshiper, the karma, and the God merge into One.”
- “I worship God in all things, through all things, and beyond all things — until only God Alone Is.”
- "It's not about worshipping limited 'I's, but worshipping the unlimited 'I' through limited 'I's until only the unlimited 'I' remains."

Closing Affirmation

“Beloved, let my life be Your offering.

Let my breath chant Your name.

Let my eyes see only Your face in all beings.

Let me never forget You—because You never forget me.”

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