

Gems From the Garland of Letters

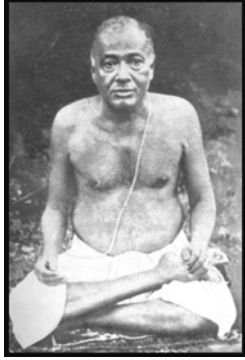
[Letters of Bhagwan Kishori Mohan]

(6)

Kashidham
13th Poush, 1345 (Bengali)

Dear Raja,

My heart is filled with pleasure and satisfaction on receiving your letter and



Kishori Bhagwan

knowing your current state of elevation in spiritual penance (*sadhana*). I will now answer your question in brief.

Shruti has presented divine consciousness (*Chaitanya*) from various perspectives – attribute-less (*nirguna*) and with-attributes

(*saguna*). It has been perceived as attribute-less being beyond the perceptions of sight (*Arupang*), touch (*Asparshang*), sound (*Ashabda-vyam*) etc. and with attributes as in, “*Surya chandra masau dhata yatha purva sakalpa-yaddiva tatha prithivi yat-antarikshang atha swah*”; meaning - He created the sun, the moon, the seasons and also the earth and ether, as He had wished and planned previously.

Both animate and inanimate objects may be beheld in the world. However, there is nothing continually inanimate. It may be observed that even inanimate materials such as excreta forms the foundation and source for the creation of lower life forms such as micro-organisms and worms. The existence of a divine law and mechanism governing all worldly creation may also be observed. Celestial bodies including the sun, moon, planets and stars being captured in space carry out their activities under the strict

direction of a divine law. This law forms the foundation upon which profound intellectual consciousness sprouts and blossoms. It must also be understood that the fruits of committed actions by all living beings are obtained under the absolute order of a divine commandant / Judge. All good and bad actions result in corresponding fruits of the committed actions and these fruits are the sources of birth, joy, sorrow and life span. However, in order to maintain the spontaneous diversity of life and experience, droplets of suffering have been embedded within fruits of good deeds as have droplets of joy been embedded within the fruits of bad actions. This is by the command of the divine Law. The divine law also prescribes destiny – Hence, even being liberated in life (*jeevan-mukta*), *Kak-Bhushundi* had to remain bound within cycles of birth and death through eighteen *Kalpas* (a unit of time in Hindu and Buddhist cosmology). Although he was a *jeevan-mukta*, he could not attain the full splendor of his liberation through *nirvana-mukti* in death. Thus, this was an exception to the general divine rule that *jeevan-mukti* attained during the life-span leads to *nirvana-mukti* in death. This apparent contradiction is actually the outcome of a finer and subtler divine Law.

The general insurmountable divine Law prescribes that the limited embodied individual (*Jeeva*) must receive the fruits of all committed actions. However, when *Jeeva* surrenders himself to God, then through his divine wish even the fruits of bad actions are eventually converted to beneficial effects. The Bhagavat Gita says, “*Macchittah sarva-*

durgani mat prasadat tarishayasi"; meaning – "If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace." This happens rarely as an exception to the general law.

By the unavoidable law of divinity, *Brahma*, *Vishnu* and *Maheshwar* do not attain complete liberation through *nirvana* before the termination of a *kalpa*. This is why Sri Krishna and Sri Ram departed to *vaikuntha* after they left their mortal coils but did not receive *nirvana*. Being direct incarnations of the supreme *Parameshwar*, *Brahma*, *Vishnu* and *Maheshwar* are relieved from the responsibility of taking physical embodiments. Sri Krishna received a physical embodiment as he descended as an incarnation of Vishnu – a part of the part of the Whole. The undivided supreme never descends as an incarnation. However, all of them are fully enlightened. *Hari*, *Hara* and *Brahma* may sometimes be veiled through ignorance though. This is why they are not able to go beyond the realm of dissolution in *samadhi*. *Hari* and *Hara* are both liberated through their power enlightening knowledge and hence they are sometimes referred in the scriptures as *complete*. In the same way, *Jeeva* or the limited individual may also attain liberation through the divine power of knowledge. *Jeeva* may even attain the state of *Hari-Hara* through knowledge. The origin of *Brahma*, *Vishnu* and *Rudra* is regarded as *Purna-Brahma*, *Para-Brahma* or *Paramatma* when considered attribute-less and as *Ishwar*, *Jagadishwar* etc. when considered with attributes.

The primordial divine force or power plays on the bosom of the all-pervading consciousness (*Brahman*). The scriptures refer to this force as real (*satya*), imaginary (*mithya*) or that which describes both truth and falsity. This force is eternally bound by

causality and its resultant effect. Universal Consciousness is beyond causality. Both *Maya* and *Avidya* are removed through enlightenment. The expressive diversity and inherent bondage as the very nature of *Maya* is known to one who has realized *Brahman*. The pure divine consciousness realizes Himself as the *Ishwar* (The supreme all-pervading Almighty) through the effect of *Maya* and as *Jeeva* (the limited individual) through the effect of *Avidya*. By transcending beyond both these powers, the Universal Consciousness realizes Himself as the One and only One undivided Universal existence. This is in principle the fundamental reality beyond the *Jeeva* (the limited individualistic existence), *Jagat* (the perceived creation) and *Ishwar* (the all-pervading Almighty). The Realized saint unifies with the One and only One Universal Consciousness at death in spite of being attached to the mortal coil during life. To him, the principles *Ishwaratwa*, *Jeevatwa* and *Jagat* are nothing but mere projections on the underlying reality of Universal Consciousness.

Yours,

Sri Kishori Mohan

P.S.: *Karma-phala* (the fruits of previously committed actions) must be received by every individual; the scriptures say, "*Na Harih Shankaro Brahma Nanyathaiva kadachana*"; meaning - it is even beyond the abilities of *Brahma*, *Vishnu* and *Maheshwar* to deny this law. This is because, it is driven by the will of the Absolute Source - the Universal divine Consciousness.

(From the book titled "Brihat Kishori Bhagavat" by Late Sri Amarendra Ch. Syam)

Translated into English by
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