

Gems From the Garland of Letters [Letters of Bhagwan Kishori Mohan] (7)

*Pranavashram, Kashidham,
24th Magha, 1345 (Bengali)*

Dear Kshitish,

Here is my response to your query. When a person performing penance with an inner desire for knowledge and liberation purifies his mind through any given mechanism, he first obtains discontinuous and partial knowledge regarding properties and characteristics of the Soul (*Atma*) through inward intensification of his mental faculties; then through a process of continued meditative penance gradually attains the supreme state of *Atmic* consciousness. If the pure desire for liberating knowledge (*Satwa*) is blended with traces of the Mayik¹ force of distraction (*Rajah-Guna*), the spiritual aspirant exhibits an inclination towards metaphysical psychic powers. Such an aspirant often obtains a variety of psychic powers through meditative dissolution at particular cognitive points (centres of life-force) within his embodiment. For example, control over hunger and thirst may be achieved through meditation and dissolution within the cavity of the throat – “*Kantha-kup-e Khut-pipasa Nibrittih – Yog-darshan, Vibhutipad*”. The subtle nerve named *Kurma-nadi* exists below the throat-cavity; meditative dissolution at this point leads to steadiness and control over mental perturbations – “*Kurma-nadyang Sthairyang*”.

Aspirants who practice meditation and dissolution on the five physical and subtle classical elements (*pancha sthula-bhuta and sukshma-bhuta*) realize the inner spiritual psychic powers early. These elements correspond to important centres of life-force

within the embodiment: The elements are as follows:

1. *Vishuddha* Lotus [at the Throat centre]; The principle of ether — *vyom*;
2. *Anahata* Lotus [at the Heart centre]: The principle of air — *Maruth*;
3. *Manipur* Lotus [at the Navel centre]: The principle of fire — *Teja*;
4. *Swadhisthan* Lotus [at the Sacral centre]: The principle of water — *Apa*;
5. *Muladhar* Lotus [at the Root centre — the coccyx tail-bone region]: The principle of earth — *Kshiti*)

All spiritual meta-physical powers fall within the realm of the illusive aspect of the primordial Divine Force (*Avidya*). Spiritual aspirants (*Sadhak*) who master control over the classical elements through meditative concentration on the lotuses starting with *Muladhara* and chronologically progressing through the higher lotuses quickly acquire meta-physical spiritual powers. The desire for psychic powers is the very source of these powers. Those who are driven by the thirst for spiritual knowledge, stabilizes their mind on the Soul (*Atma*) after they purify the mind through penance. Psychic powers reveal through a blend of the distractive forces of *Rajah-guna* within a self-exposition oriented mind (*Chitta-Satwa*), while pure all-pervading *I-consciousness* blossoms when the *Satwik* mind dissolves itself within the ultimate reality of the Self. Realization of psychic powers before the revelation of Knowledge creates the possibility of the mind being engulfed in lower desires along with the likelihood that the psychic powers distract the *Sadhak* with a false illusion of achievement and content,

1. That which relates to the eternal illusive force - *Maya*

ushering restfulness within him. Later, if and when Knowledge reveals within him, psychic powers appear to him as hollow and valueless. According to *Patanjali*, all these meta-physical psychic powers obstruct the path of spiritual knowledge because their action is naturally directed outwards, while Knowledge may only be obtained through a pure inward introspection towards the divine Self. Hence, *Sadhaks* seeking liberation should be cautioned in this respect.

It is not true that psychic powers are only obtained through meditation and dissolution. The first verse of the chapter *Kaivalya-Pad* of *Yog-darshan* says, “*Janmaushadhi Mantra-tapah Samadhija*

Siddhayah”. Meaning: Psychic powers may be obtained through each one of the following means – birth, particular objects like special herbs and stones, meditation and dissolution. When can it be obtained by virtue of birth?

Suppose that a person performed penance in order to obtain psychic powers in his previous life but the said power could not blossom due to a certain physical / mental deficiency, then because he will not have these deficiencies in his next life, psychic powers may reveal in his next life even without any penance.

Then comes meta-physical powers obtained through the special inherent characteristic properties in certain objects like herbs and stones. For example, meta-physical powers may be acquired when the roots of certain trees are worn on the body or taken orally. Similarly, meta-physical

powers may be obtained through particular precious stones.

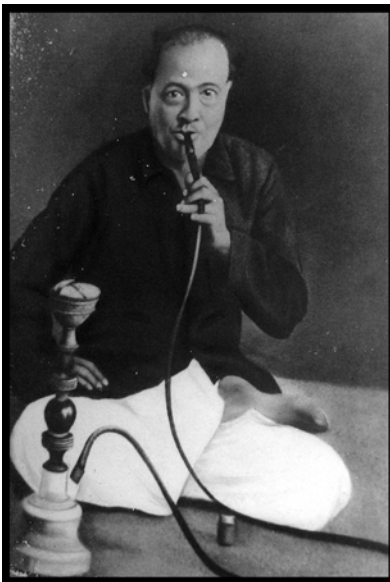
Next comes *mantra* (a collection of syllables with a special meaning and effect) – certain psychic powers are obtained through the repeated utterance (*japa*) of particular *mantras*. Such psychic powers may be acquired through the effect of these *mantras* even without meditation and / or dissolution. Lastly, meta-physical powers may also be obtained through penance.

Certain prescribed procedures involving strenuous physical activities may also lead to meta-physical powers. A variety of psychic powers may be obtained through different *mantras*. Later, such powers

may be obtained through *Dhayana* (meditation) and *Samadhi* (dissolution) as well. These have been discussed earlier.

Enlightenment may not be obtained even after a variety of psychic powers have been realized. Again, it may so happen that none of the psychic powers flourish before enlightenment, although revelation of a few psychic powers is often seen in most spiritual aspirants.

The desire for psychic powers ceases after knowledge blossoms through enlightenment. Even if a desire arises, the aspirant obtains it. However, mostly such desires are absent. After the aspirant leaves his mortal coil, all meta-physical powers of God is received by him. *Paramatma* (the Universal Soul) is attribute-less (*nirguna*) by nature. However, mingling with *Maya* (the Universal Creative Force), He assumes the state of *Ishwaratwa* (the Almighty – the all



Kishori Bhagwan

powerful). Therefore, Shruti has presented *Paramatma* from both the perspectives – attribute-less (*nirguna*) and with-attributes (*saguna*). *Jiva* (the individual soul) also assumes both the *nirguna* and *saguna* expressive forms of the *Paramatma* after he leaves his mortal coil. The One and Only all-pervading Soul in the universe is *Paratmatma*.

Sometimes, Saints and savants shower their merciful grace on the world by manifesting in their subtle bodies. They perform such activities remaining united with the *Paramatma* and hence such activities become part of God's divine play. As they remain in their meditative state, such activities also do not differ with that of the *Paramatma* in terms of objectivity. Hence, the *paramatma* is the One and Only One

(*Ekam-Adwitiyam*). This all encompassing truth of the *Shruti* should be kept in mind during all analyses. If this non-dualistic (*Advaita*) attitude develops during life, it should become more dense and steady after death completely obliterating all traces of ignorance (*avidya*). Hence, the One and Only One is all-pervading (*Ekam-Adwitiyam*). Liberation cannot be obtained only by acquiring meta-physical powers. Without knowledge, liberation is impossible. This, in brief, is my view in this regard.

Ever Yours,
Sri Kishori Mohan

P.S.: What is the ultimate state of a liberated soul? *Ekam-adwaitiyam*.

—Her blessed child,
Sri Arnab Sarkar