

Gems From the Garland of Letters
[Letters of Bhagwan Kishori Mohan]
Importance of the Path of Devotion in Kaliyuga
(10)

...Continuing letter from the previous issue

The progress of an aspirant in the path of yoga is a step-wise rise similar to the climbing of a stair-case. It is impossible to attain a higher state without completing the stipulated penance of the lower stages. However, pursuers of the *Bhakti-Marga* (the path of Devotion and surrender) are not restricted by this statute. The sheer power of God's divine grace may effortlessly carry the devotee through many intermediate states of penance and establish him at a high spiritual plane. God's will would take just a whisker to even deliver the ultimate liberation (*Nirvana or Kaivalya Mukti*) to His devotee.

The power of His will is the very cause which drives the occurrence of each and every physical or astral phenomenon. The devotees of God completely surrender themselves to Him and depend on Him for everything both mundane and spiritual. This is why the devotees become the special receptors of his divine grace. Living under His supervision, the devotees' heart blossoms with the strength of spirituality and optimism and allows them to remain ever free and fearless. They never stray away from the purview God's benevolent attention. The *Srimadbhagavad Gita* mentions,

“*Ananyash-chintayanto
mang ye jana paryupasate.
Tesham nityabhi-yuktanang
yogak-shemang vahamyahang.*”

Meaning; *Those who take refuge in Me with devotion, meditating on My transcendental form, I fulfill all their requirements and also securely preserve their possessions.*

Blessed is even he who undertakes the path of spiritual penance with a desire for material gains or metaphysical powers because the desire soon withers away during the course of his spiritual practice and then he continues his meditative penance with a pure and serene heart with utmost devotion and surrender. Such a devotee becomes completely desireless. He realizes that only whatever is God's wish will be fulfilled through him; the stream of his own thoughts only pollutes the clarity of God's divine will and therefore, should be avoided. The true methodology for spiritual practice has been aptly revealed in the verses of the *Srimadbhagavad Gita* and the *Srimadbhagavat*. The *Srimadbhagavad Gita* says,

“*Purushah sa parah Partha
bhaktya labhyas-twa-ananyaya
Yasya antasthani bhutani
Yena sarvam idam tatam*”

Meaning: *O Partha, the eternal imperishable Lord is attainable by uninterrupted devotion, within whom all beings dwell and by whom everything is pervaded.*

“*Tad-buddhayas tad-atmanas
tan-nisthas tat-parayanah
Gachchanty apunar-avritting
jnana-nirdhuta-kalmasah*”

Meaning: When one's intelligence, mind, faith and refuge are all fixed in the Supreme, then one becomes fully cleansed of misgivings through complete knowledge and thus proceeds straight on the path of liberation.

...to be continued

—Her blessed child, **Sri Arnab Sarkar**