

Gems From the Garland of Letters
[Letters of Bhagwan Kishori Mohan]
Importance of the Path of Devotion in Kaliyuga
(11)

*Man-mana bhava mad-bhakto
mad-yaji mam namaskuru*

Meaning: Always think of Me and become My devotee. Worship Me and offer your homage unto Me.

*Sarva-dharman parityajya
mam ekam saranam vraja
Aham tvam sarva-papebhyo
moksaisyami ma suchah*

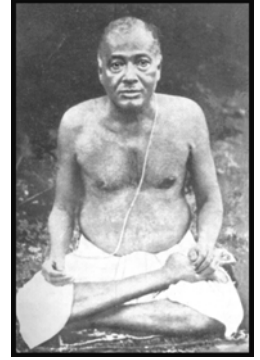
Meaning: Relinquishing all ideas of righteous duty, surrender unto me; I shall deliver you from all sinful reactions, do not despair.

*Mac-chittah sarva-durgani
mat-prasadat tarisyasi*

Meaning: If you become conscious of Me, you will transcend through all the obstacles of conditional life by My grace.

Through these verses, the Supreme Lord spreads the message of his own promise – to liberate one and all who are surrendered to Him from the shackles of limited existence. This promise is not only an expression of the Lord's boundless grace towards the

miserable and pitiful beings of *Kaliyuga* but also a glimpse of the divine beauty of His unfathomable pastime. Descending in this material world in physical form, He Himself delivers spiritual instructions and advice to the people and even performs the penance on their behalf. Listening this tale, the mind frees itself from material desires and even a spiritual antagonist quickly



Kishori Bhagwan

converts to a devotee and engages himself in spiritual practice. It is beyond doubt that indeed the yogic path of love-lit surrender is advisable for the individuals of *Kaliyuga*.

Para-Brahma or the Universal Soul is simultaneously both – with attributes (*saguna*), as well as attribute-less (*nirguna*). However, it is difficult to conceptualize and perceive the attribute-less *Brahman*.

Therefore, the mind first has to purify itself through reverence-endowed meditative practice and awareness (*aradhana*) of the *Sagun-Brahma*, and only then does it elevate to the spiritual plane where meditative practice and contemplation on the *Nirgun-Brahma* may be actually realized. Later, through continued meditative awareness of “Attribute-less”, the ultimate liberation is attained through the enlightenment of knowledge. The manifestation of *Para-Brahma* as the Attribute-less Existence-Bliss-Absolute (*Nirguna Sat-Chit-Ananda*) has been clearly indicated in the *Bhagwat-Gita* where the word *Tattwatah* (expression of the ultimate truth-lit philosophy) has been used.

*Bhaktya twa ananyaya sakya
aham evam-vidho 'rjuna
Gnyatum drastum cha tattwena
pravestum cha parantapa*

Meaning: O Arjuna, only through unperturbed devotion can I be perceived as I am, standing before you, in complete clarity. This is the only way by which you can fathom into the depths of My Being.

*Bhaktya mam abhijanati
yavan yas chasmi tattvatah
Tato mam tattwato Gnyatwa
visate tad-anantaram*

Meaning: One can understand Me by devotion. When one attains supreme

consciousness of the Ultimate Truth through such devotion, can he unite with Me.

Through the revelation of the knowledge of His creative principle, the devotee obtains ultimate liberation (*Nirvana or Kaivalya Mukti*) by the power of God's divine grace.

Now, I will elaborate on the characterization of *swagun Brahma* (the Soul with Its attributes manifested). He is omnipotent, omniscient, the universal resolver of destiny and the One who bestows the fruits of committed actions; He is the author and preceptor of all spiritual scriptures, the governor of the entire creation and its ultimate Lord. Encompassing the whole of this universe, He not only resides in the heart-lotus and other lotuses (the principal and other centers of life-force) but everywhere within the body. He pervades within the inanimate as well as in the soul of all living-beings. *Brahman* is the primordial divine truth-lit witness, the preceptor of creation, maintenance and destruction of the world, the source of all its attributive principles, the protector and liberator of all living beings, the complete, One and only One all-powerful Existence-Bliss-Absolute (*Sachchidananda*). Although He is a manifestation of absolute contentment and beyond all desires, He creates the universe as His pastime. Indeed, this world of animate and inanimate is His playful pastime.

...to be continued

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