

LETTER No 14

(Ma's letter in Bhaji's handwriting)

*Bharat Mandir
Hrishikesh (Hrishikesh) P.O.
Dt. Dehradun
6/12/34*

Kalyaniashu (a term of endearment made to a junior deserving affection), received your letter. The delay in replying was because I was in Haridwar. The echo of your own words hurt you, what can I do. You yourself have written that "I won't obey your words". But I know that you will not go forward a single step without my word and always try so that you will be benefitted.

Get the rudraksha mala knotted by somebody. The mala is not sanctified without being knotted. Do as much repetition of the name as you can. By repeating the name, gradually the mind will be turned away from other directions.

Don't be sorry because I couldn't come, you are my daughter who has passed M.A. (in Ancient Indian History). You will understand well why I couldn't come.

I think of you often, you cannot imagine how much. Can children be ever aware – because of us mother has no sleep on her eyes.

I only want God remembrance in you, without being single minded is it possible to become mad for the One?

Try to be always in joy, in the bliss of repetition of the name. Without bliss no work is complete.

Well wisher,

Ma

The Analysis:

The letter started with an excuse for the delay in replying to BG's letter. The letter might have been lying unread in Dehradun as Ma was in Haridwar for a few days. Ma has said, "There is nothing called wrong or forgetfulness to this body." She said again, "I don't do anything at my own will."

If that be so then why Ma was giving an excuse for not writing to quite a junior person who was defiantly disobedient?

Inscrutable are the ways of Ma. Her actions start from the point where our apparent intelligence and logic stops. From the correspondence between Ma and BG we have come across so far we saw that the basis of the connection between them was love. But the manifestation or expression of love was

quite different. Moved by impulse BG at times reacted irrationally or insensitively with Ma. But afterwards when she came to her senses she felt hurt by her own actions. Here also we find that she expresses to Ma that the echo of her own words hurt her. Because of Ma's lack of reaction BG's harshness towards Ma rebounded. She asked Ma for a way out. Here also Ma did not react. She did not come forward to BG's rescue. She showed indifference. But at the same time Ma made her understand that She was fully aware of the situation. And in spite of BG's erratic behaviour Ma was not perturbed at all. Obstinance and disobedience on the part of BG were on the surface **only**. In the depths of her heart she was ever loyal to Ma. Ma wanted BG to maintain this loyalty for her own benefit.

In the next paragraph Ma reminded BG to get the rudraksha rosary sanctified and to increase her Japa, which would help to check disturbing mental diversions.

Ma was fully aware of what was in BG's mind which was suffering from the pangs of separation. She tried to console her by praising her educational excellence. Not only that; by the way of consolation BG received the highest and rarest of accolades from Ma. She said, "**You are my daughter who has passed M.A.**"

By the mid twenties of the twentieth century Srimati Nirmala Sundari Devi was known to the world as Ma Anandamayi (the name as given by Bhaji on account of her ever blissful countenance.) Spiritually inclined people gathering round her started calling her Ma. Except for a few very blessed ones She never referred directly to any one as her child. From the records we come to know that Ma accepted and recognized Sri Atal Behari Bhattacharya and Bhaji as her sons. Bhramar was the third person so far who was fortunate and blessed to have the direct recognition as her daughter from Ma. By way of highlighting BG's educational qualifications Ma wanted BG to understand why She could not come to Calcutta.

In the next sentence Ma made an apparently unusual statement. She said, "**I think of you often, you cannot imagine how much.**" One might wonder why Ma, who was all the time in a state of total consumation or oneness with the Ultimate Reality, was thinking of a very worldly and ordinary person. BG who was like a toddler on the spiritual path, was attracting Ma's attention and time. In the next sentence Ma reiterated this by quantifying the time.

For Ma everything in creation is the manifestation of God or the ultimate reality. Someone asked Ma, "Ma, where is God?" Her reply was, "Where is he not?" All names and forms are of God only. The differentiation between spiritual and non-spiritual is in our eyes only. For Ma it is all the same whether it is Bhramar or God.

Ma's words in the next sentence clarified our doubt from a different angle. Ma said, "**Can children be ever aware – 'Because of us mother has no sleep on her eyes.'**" In one of the previous replies Ma said, "As for me I am ever sitting with my face towards you. As for you, you see so many things while facing me."

Here Ma's words fit very well as coming from a mother. In this letter Ma confirmed her role as a mother to BG.

It has to be remembered that at that time BG's biological mother was alive. She needed no extra or a standby mother in reserve. Now a question may arise, why Ma was imposing Her motherhood on BG?

In reply to this question it can be said that it was not Ma who was imposing but people around Her wanted to be imposed on by Her.

In the letter Ma also said, "**I only want God remembrance in you, without being single minded is it possible to be mad for the one?**"

A worldly mother wants her children to be happy with the objective world around. She wants her desire to be fulfilled by seeing the children happy. But she does not know where true happiness lies. Happiness derived from the transient objects of the world is also transient. Our happiness lies in the attainment of the objects we are in love with. Both the subject and the object change with time and space. What we apparently call happiness is but transient pleasure only. Constancy in relation between two variables is impossible.

True happiness lies in the undisturbed perpetuation of a state. If one of the two variables be permanent or semi permanent, there is some possibility of having a glimpse of true happiness.

We change with time but our conception of God does not change. If one be in love with the perception we have of God (personal or other) there is the probability of tasting the ambrosia of true love. What is needed for this is to have an exclusive relationship with Him or single mindedness, as far as practicable.

According to Ma the way to achieve that state is to practice constant remembrance of Him through Japa.

One should not take Japa as a task or compulsive action. One should feel good while doing it. Love for God or any object is not a compulsion. It is the expression of inner joy and comes from within. The inner motive behind all our actions is to rest in bliss and peace. Until we achieve that state no action is complete.

Bharat Mandir

Hrikhitesh Po

Dr. Dehadun

1/1/54

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