

## LETTER No 20

*(Ma's letter in Bhaji's handwriting)*

*C/o Postmaster  
Dehradun  
4/5*

*Kalyaniashu (a term of endearment made to a junior deserving affection),*

*Received your letter. Uttarkashi Mandir has not yet been completed; naturally there is no certainty about my movement. You know well that I move in the presence.*

*Are all your activities going well?*

*Well wisher*

*Ma*

### **The analysis:**

In those days Kali temple in Uttarkashi was under construction. Because of the delay in construction the date of the inauguration of the temple and the consecration of the image of goddess Kali could not be fixed. Naturally Ma's movements were uncertain. Ma also said, **"You know well that I live in the presence."** In this simple statement Ma conveyed a very important message about her state of existence.

For a spiritual aspirant the definition and intellectual understanding of the word present is necessary. Ma said, "One should try to catch the **Kshan**." The literal meaning of the term is 'moment'. Moment is always related to time. Without going into the complexities of the theory of relativity and the dimension of time, let us try to find a workable and broadly understandable definition of time. If we consider a linear representation of time from zero to infinity, it could be a straight line. Each of the points on that line will represent the state of existence of an object in a sequence during its life as an object. A static point during its existence could be called a **Kshan**. In **Kshan** there is no movement and consequently the dimension of time is absent. Existence always has a time scale, but when there is no change in an object at a particular point one can call it timeless existence or **Kshan**, using Ma's words.

Our general consideration of time is divided into past, present and future. Perception of past is not very difficult. Past is always based on memory and

is associated with our objective consciousness, which is in space and time. Memories are always of the past but find their existence in the present.

The word **present** is spelt in sequence P-R-E-S-E-N-T. The individual letters represents sounds only. At '**R**', the sound of '**P**' is past. When we pronounce '**T**' all the preceding sounds from '**P**' to '**N**' are past. Each sound is full and complete in itself, and carries its own sense, but carries no sense, either partly or fully, associated with the meaning of the word '**Present**'. The sound **present** is the sum total of all the sounds of the letters from '**P**' to '**T**'. All are brief but inclusive.

Now let us think about the grammatical meaning of '**Present continuous**'. Our understanding of this classification of the tense that we had been taught about is general. Continuity implies sequence or succession. In other words, continuity means change or movement of an object from one existence to another, with time. During displacement the preceding existence is always in the past. So the term '**Present continuous**' means a continuum of immediate past which ends at a point called present in the time scale. Present, in the true sense of the term, cannot be considered continuous. For the time being, we are not considering the term **Samadhi**.

All our thinking is in time and space, and therefore relative. Our mind cannot think of anything without having a direct or indirect impression of the past. In the true sense thinking, irrespective of it being subjective or objective, is of the past. We live in the present but our thinking and actions are prompted by the knowledge imprinted in our memory, that is of the past. Involuntary physiological activities are not considered here.

Our existence is, in fact, non-relational or unique. But the very expression/manifestation of existence is relative in time and space. One's **I-ness** is not in time but the expression **I am** is in time. Any expression is first conceived and then manifested in thought and action. This conception has its root in past memories.

Ma said that when she utters the sound **Aa** the following sound **Mi** (In Bengali language the pronoun **I** is called **Aami**) is non-existent in her consciousness. That means there is no deliberate formulation of an expression within her.

Samadhi means a state which transcends time. Our concept of time is always associated with objects either from the past or an extrapolation of the past called future (currently non-existent). In the true sense Samadhi, or the total consummation of the mind, does not exist. That means there is no trace of any object in the mind. The empirical individual existence is one with the all-pervading subjective consciousness. When Ma said, "... I move in the presence." it means that She is ever in the state of Samadhi which is termed as sahaja Samadhi or living in perpetual presence.

Perhaps Ma wanted BG (who was an intelligent young lady) to understand at least intellectually, Her state so that BG's attitude towards Ma might soften, and she could again pursue her spiritual quest.

To Postmaster

Beharwari

4/5

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