

LETTER No 28

(Ma's letter in Didi's handwriting)

*Tarapeeth
29/12/35*

Badama,

*We reached here today. All of us are well. How is Tuntu's condition? How are all of you keeping? Tell your parents about **this girl**. Badama, today I will have to sleep without Badama. You know well that here we receive post once in seven days and to post letters one has to cover a distance of seven miles.*

Yours daughter of 2 ½ months

The analysis:

In December 1935 Ma met Paramahansa Yogananda in Calcutta. After yearning to see Ma for so long, BG had her wish fulfilled, meeting Ma personally again in Calcutta. Ma went on to Tarapeeth and on the very day of Her arrival this letter was written and posted. Gurupriya Didi was the writer of Ma's letter. BG was addressed as Badama (in Bengali generally the term is used to address the wife of the elder brother of the father or grandmother.) Literally the meaning of the term can be taken as 'mother superior'. (Bada= senior/ superior; ma=mother) It is the general belief amongst the followers of Ma that She always addressed BG as Badama . After going through all these letters we must conclude that there were several changes in the way Ma addressed BG.

Ma was enquiring about the health of Tuntu, BG's brother who was not keeping good health. Ma asked BG to let her parents know how She was. Here Ma used the word 'ei meyeta' i.e. this girl/daughter. Of course, Ma always considered Herself as a daughter before adults, specially the married ones, and addressed them as 'father' or 'mother.' She used the word 'bandhu' (friend in Bengali) to address younger people.

The next sentence is very interesting. Ma said, "Today I will have to sleep without Badama." It seemed that BG may have requested Ma to write a letter every day. Lest BG felt bad when Ma could not do this She gave the excuse in advance. The nearest post office was at Rampurhat which was seven miles away from Tarapeeth. The bliss permeated mother (Anandamayee Ma) should not be the cause of pain to anybody through Her actions. In Tarapeeth in those days, mail was delivered once a week. It also

showed how considerate Ma was, especially towards BG, in spite of her unreasonable attitude towards Ma. Ma finished the letter as **“yours daughter of 2 ½ months.”**

We know that unlike us, any gesture, word or action of Ma was immensely significant. During Ma’s meeting with BG in Calcutta before coming to Tarapeeth, something must have transpired between them. This caused Ma to relate to BG in a way which was completely the reverse of the usual one. So far Ma’s attitude was that of a very caring mother. Here we see Ma acting as a new born baby who was missing her mother’s presence. Ma mentioned that the age of the baby was two and a half months. This prompts us to look more deeply at the significance of this change in relationship.

We should remember that at that time Ma was 39 years old and people around Her considered Her as the Universal Mother, not a child, and yet here She was saying She was as a baby of 2½ months . Once Ma said, “Be like a child who never grows up.”

To go backward in time is only a fantasy or a theme of science fiction stories. There is no way a grown person can change into a child. It is also true that Ma would not ask us to do something impossible and against the way human life develops, with its six fold irreversible changes (birth, growth, stability, decay, transformation and death) There must have been some hidden meaning in what She was saying.

A normal child is born with all its sense organs working and active, ready to receive impressions of the outside world. The impressions from the world are received and stored in the memory. Initially these impressions are not recognised as anything. With the gradual development of intelligence from birth the names and forms of objects are recognised. Here we are considering only memories in the present life , not those inherited memories embedded in the genes. The more a particular object is perceived the more the impression gets established in the memory. A new born baby connects mainly with its mother only. The Mother is now the main object of love as the other objects perceived with its senses do not have that inner recognition. It is difficult, if not impossible, to penetrate Ma’s kheyal to unveil the inner reason why Ma took upon Herself for BG the role of a two and a half months old child. However, we may consider the following:-

1. A mother never gets angry with a child of such a tender age.
2. A mother’s love for her new-born baby is free from any expectation that her love is reciprocated.
3. The only object a child of such a tender age recognizes and clings to is its mother. The mother similarly thinks only of her little baby.

The individual ego can obstruct the love of a mature individual. Here there is no such ego from either, that would impede the love between them.

4. Intelligence is a great hindrance to love. It changes the behaviour which may at times interrupt the natural flow of love. Here the child has no intelligence and the mother also does not bring her intelligence to bear towards the new born baby.
5. Love has its fulfilment in surrender. Here the child is totally surrendered to the mother. In adults there is at times partial surrender through compulsion or pretence, prompted by intelligence, but in the case of a baby of two and a half months the surrender is natural and total.

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