

## LETTER No 30

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

*Tarapeeth*

*Badama,*

*I am keeping very well but you can well understand that I am missing Badama. Right now I received your letter. And I am laughing on my own. I am laughing all alone. Because you are my Badama, I can well understand the meaning of your letter. You have so much power that you can give away your lifespan to others and still clear your way to salvation. I do want the manifestation of your power.*

*Whether you give me affection or not, whether you understand me or not, anyway I am getting my due share. You wrote that "I won't go". Your single words have dual meaning - I stay fixed holding one of these two. Always keep in mind that when the external pleasures are destroyed then only one can attain permanent bliss. What is to be burnt is burnt; that which is eternal and true cannot be burnt.*

*Your little daughter.*

*P.S. Try to remember the One, don't forget it. All your memories will be fused in this one remembrance. Do remember that every day I am waiting for that time which I indicated to you specifically.*

*P.S. I heard your letter and wrote this letter to you behind closed doors.*

### **The analysis:**

Here in this letter also Ma addressed BG as Badama. The next sentence as such may seem quite unusual. It was seldom seen that Ma expressed her concern about an individual in such clear language. When Ma's existence transcends space and time the words "I am missing Badama" seemed to be a contradiction. This is an indirect expression of pain of separation. We know that there was never any pretence in Ma's blissful composure. Pretension is another name for the deliberate hiding of the truth, which Ma never did. Ma said that She was laughing all alone after BG's letter was read to Her. From what Ma said it was clear that what BG wrote was not the truth. Once Ma said that whenever someone comes in Her kheyal, a complete picture (physical and mental) of that person in totality appears before Her like on a screen in a film. Naturally while BG's letter was being read, Ma could have easily seen what was really in BG's mind. Ma said, "**Because you are my Badama, I can well understand the meaning of your letter.**"

Ma's words, "**because you are my badama...**" means that because Ma's love for BG was totally pure, Ma and BG were mentally in union. Nothing implied or expressed remains hidden to Ma. From our end we tried to establish a subject-object relation with Ma. But from Ma's end no such relation existed. In reply to a question in another context Ma said to some one, "I am you; the void that exists between you and me is I only." That means Ma always felt one with everybody both individually and collectively. At that period BG was passing through a phase of mental conflict as to whether to pursue a spiritual or a worldly life. Perhaps by that time she was acquainted with Mr. Sengupta, her future husband.

There was no doubt that BG was very sincere in her spiritual practice and already had some special spiritual experiences. Those experiences might have caused her to become over confident and to think that if Ma, being a housewife, could exist in the highest state of spiritual awareness so could she. But she failed to fully appreciate Ma's spiritual state. Ma could read what was in BG's mind and laughed at the absurdity of it. Ma never rejected anything. She used to say, "Everything is possible in the domain of God." However instead of discouraging BG She said, "**I do want the manifestation of your power.**"

In the next paragraph what Ma said is very interesting. In spite of the strong bond of love, BG's egoistic attitude stood in the way of a true understanding between Ma and her. Even the reversal of the relationship from mother-daughter to daughter-mother made no significant change to BG's attitude. Yet Ma said that She was getting Her due share. BG's state of mind was unstable, fluctuating between attraction and repulsion towards Ma. Ma was quite sure about BG's love for Her, whereas BG was not. The question may arise whether BG's repulsion at times, was Ma's due? It can be said that any action, physical or mental is an expression of self love. One loves or hates the other because he loves to do that.

In the next sentence Ma made clear the difference between pleasure and bliss. Pleasure is another name for worldly happiness derived from objects. This is mainly directed towards the fulfilment of the demands of the senses. It has only transient value. It varies with the time and the changing characteristics of worldly objects and is specific to the subject. Neither subject nor object are fixed in time and space. So it is impossible to experience the changeless happiness here, which is another name for bliss. The confusion in understanding the difference between pleasure and bliss is the root of all pain and sorrow. Vedanta declares that each and every part of this creation is the manifestation of the ultimate reality, another name of which is existence-consciousness-bliss (sat- chit-ananda).

Pleasure is specific to the object, and the object itself is subject-specific. An object of love for one may be source of pain for another. Ma said, **“When the pleasures are destroyed then only one can attain permanent bliss.”** Now the question is what constitutes the destruction of pleasure? One who has once enjoyed some pleasure has its impression imprinted in his memory. Impressions in the memory can never be eliminated unless there is some permanent physical change to the subject. Of course, the memory might be suppressed and might not surface in the person's mind during his life time. Here destruction signifies the impermanence of pleasure. Another interesting aspect in this regard is that the same pleasurable impression when it is recollected later on can bring pain. Only something changeless and indestructible amongst all changes can be a source of permanent joy or bliss. In the postscript Ma once again reminded BG to focus on the One i.e. her Ishta. The mind cannot remain idle. The chain of thoughts, voluntary or involuntary, has its root in the memory. Ma said, **“All your memories will be fused in this one remembrance.”** That means by constant remembrance of the Ishta, other thoughts will not have the opportunity to surface in the mind. In the last sentence we can see that Ma had Her special Kheyal on BG's spiritual practice. She was quite vigilant that BG should do her practice during the time specified by Ma every day. Going out of Her usual way Ma said that She was waiting for that time each day. Once Ma said, “Wherever You are far and near, remember that a look of this body is always on you.” In the second postscript Ma said that BG's letter was heard and the reply was given behind closed doors. Unfortunately we do not have access to the letter written by BG, but can very well imagine that it contained some of her personal secrets which should not be open to all.



১৯৫২ খ্রঃ - ১৯৫৩ খ্রঃ  
১৯৫৩ খ্রঃ - ১৯৫৪ খ্রঃ  
১৯৫৪ খ্রঃ - ৩ ১৯৫৫ খ্রঃ