

LETTER No 12

*(Letter written by Dr Sharda also known in Ma's ashram as Seva) Bhart Temple
P.O. Reshekes
25.11.34*

My dear sister,

I received your affectionate note duly at D.Dun. I have first come to Reshekes where I hope to stay for sometime. Mother's love for you is so perfect that I would call you disloyal if you fail to admit this.

Dear sister, I beseech you again to deepen yourself a bit and you will feel the truth.

Mother has received your letter. You have written that you won't obey Her and will do whatever you like. Mother directs me to inform you that you can proceed in your self-determined line provided it helps you to develop spiritual life. She desires only your peace and contentment and blesses you heartily for the same.

Hope you are physically fit

My loving regards to you.

Affectionately yours

Sharda

The analysis:

This was letter from Dr. Sharda to BG. It seems that Ma's lack of reaction to BG's anger led her to become angrier and to the point of obstinate defiance towards Ma.

Dr. Sharda had read BG's letter to Ma. Sharda was also a young and serious aspirant who had resolved to take up an ascetic life under Ma's guidance. Both Bhramar and Sharda were young, brilliant and educated with a spiritual inclination. We know from other sources that Sharda was totally obedient to Ma. She used to follow Ma's instructions literally without any reservation whereas BG was quite the opposite in her nature. She always tried to exploit her relation with Ma and was far from being surrendered. Sharda always tried to conform to Ma's will but BG wanted Ma to follow her will. From Ma's end both of them were treated equally. Sharda took Ma's treatment as grace; on the contrary BG took it as indulgence. This

must have been reflected in her letters to Ma. Both of them loved Ma but with a difference. Sharda's love for Ma was exclusive but BG wanted Ma to love her alone as a worldly person does. Ma's was all inclusive love which was hard, if not impossible, for BG to understand. That might be the reason for BG's erratic behavior towards Ma. As a co-traveler on the spiritual path Sharda wanted BG to understand Ma's love without distorting it in her mind. It was a shock to Sharda when she read BG's letters written to Ma. For Sharda it was painful to see Ma being read wrongly, disobeyed and ill-treated. Sharda could not but express her mind to BG with the hope that BG would behave sensibly and pay due respect to Ma's all pervasive and perfect love. As BG failed to understand this, Sharda did not hesitate to call BG disloyal. Sharda, in her first personal letter to BG, accepted her as a sister. She was impressing upon BG not to take Ma's love at face value but to feel it in the depths of her heart when she will be able to feel the true essence of love.

It is interesting to observe that Ma asked that the reply to BG's letter should come from Dr Sharda personally, not relaying Ma's words. This should not be taken as Ma avoiding replying. This might be a subtle way for Ma to make BG understand what the true essence of love is, through a person amongst Ma's devotees who was similar to her. Like BG Sharda was enjoying the same love and attention from Ma. We knew from the life of Ma that She neither imposed Herself nor insisted on anybody complying with Her will. When BG was adamant that she would not obey Ma and would do whatever she liked, Ma did not oppose her. On the contrary She allowed BG to do just that. BG might have wanted to follow her own way of Sadhana for the development of her spiritual life. What Ma wanted was BG to be peaceful and happy on her spiritual journey.

It happens very often that over-enthusiasm on the part of an aspirant leads to restlessness, impatience and confusion. To get quick results he tries various ways of his own, ignoring the stages set out by the teacher. Going by his own will, most of the time he ends up without any apparent success and ultimately gets frustrated. Of course, no spiritual practice ever goes in vain. But practice should fit in with the physical and mental make-up of the seeker. Besides, whatever

path and practice may be chosen some initial preliminaries are necessary to become eligible for the practice. Only the teacher knows what these are and guides his pupil accordingly. Unlike worldly actions the result of spiritual practice is not constrained within any time frame.

BG's defiance of Ma's guidance might have been either due to egoism or to frustration at not getting any visible result from her efforts.

Bhart temple

P.O. Reshesses.

25.11.34

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