

LETTER No 17

(Letter written by Bhaiji)

*Bharat Mandir
Hrishikesh P.O.
Dehradun
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Sister, I have received your letter and mother also received (hers). If I am to give a reply to others letters I can do it in 2 to 4 lines but because you are inquisitive I must find some spare time to write to you. So don't feel upset if it takes a while.

You are still crawling in doubts as to whether Ma loves you or not. In this regard, despite giving you a lot of proof when you are unable to accept it then I think, just as Arjun got rid of his doubts after 694 slokas were produced, so also for you a similar composition is needed. You may laugh on hearing this but don't be angry.

Surely you know well that a mother is she who loves each of her children equally whether they are kept near or far. Only the children whilst dividing and sharing the mother's affection sweat their heads over it. But a mother stays fixed at the same place and is of the same mind.

You have written "I don't have that much faith in others as much as I have in my own mind." But I see so far as Ma is concerned, you don't even have your own mind, Ma is reigning over it. Ma also says that whatever her incoherent writings are, I know that she never loves anyone more than me, that's why I find all her behaviour very sweet. Ma told me to ask you "what proof does she want to see so that her mind will be satisfied." Ma will try to follow your words as far as possible.

You wrote that you cannot tolerate Ma's love for me. You want it in totality. If you think that love is a thing that can be weighed then to be honest, whatever grace and affection I receive from Ma I am giving it to you. You be at peace and like a good girl you write letters with love and loving demands to Ma and make Ma happy. You are my younger sister. I want to see you playing with a cheerful face. I don't like you seated in a corner in a seriousness mood.

Accepting Ma's immeasurable blessings get re-invigorated to be united with Him, sit for meditation in your Yoga Mandir. Surely you will experience Him.

Ever your well wisher

Dada

The analysis:

Just three weeks before Bhaiji addressed BG as Badama. In this letter he modified his attitude towards her and became like an older brother amongst

the devotees of Ma. It was something like counselling or taming an obstinate junior.

In his first two letters Bhaiji had a formal relation with BG and addressed her as Kalyaniyasu (a generalized term of endearment made to a junior deserving affection) and Snehaspasdesu (dear one deserving affection). These changes in relationship took place through the exchange of letters. Ma had spoken highly of BG to Bhaiji, and so naturally in the beginning Bhaiji had more respect for BG than affection.

In this letter he straight away started addressing her as ‘sister’ without any additional word of endearment. Nevertheless he gave due consideration to BG’s letter and took some time to reply. Lest she should feel unhappy about the delay Bhaiji said that, unlike any other formal reply which could be given in a few lines and because of BG’s inquisitiveness, he required more time to write.

He wrote, **“You are still crawling in doubts as to whether Ma loves you or not.”** It was quite usual for a rational mind to have doubts about Ma’s love. But doubts and love cannot co-exist. These two are like two opposite poles. Ma was taken as love personified. Ma never articulated to anyone about Her love. But the people who had the chance to meet Her, even for a while, could feel unfailingly the touch of her love. Ma also for the first time clearly acknowledged BG’s love for Her. In spite of knowing all this BG could not get rid of her doubts.

Bhaiji’s use of the word crawling was very significant here. When a baby crawls he stumbles as well. Bhaiji wanted to give a message that though BG was adult and an extraordinarily intelligent young lady yet her love was still in its infancy.

In the most famous of the scriptural texts in India, Srimad Bhagavat Gita, Lord Krishna had to counsel Arjun through 694* shlokas to free him of his doubts. Bhaiji had jokingly said that to remove BG’s doubts a similar Gita would need to be composed. Bhaiji could anticipate BG’s reaction to this tongue-in-cheek proposition and asked her not to be angry at his suggestion. In the next paragraph perhaps he intended to suggest an explanation as to why Ma had abruptly moved beyond the usual form of address and given a young and unmarried BG the status of a mother.

Bhaiji tried to define a mother as one who treats all her children equally. A child’s physical distance does not effect a mother’s love. The children cannot understand this and in dividing and sharing their mother’s love the children cannot taste the true essence of love. But the mother fixes her look equally on all her children all the time.

The social status of BG’s family, her upbringing, educational excellence, intelligence, her high connections in the society, and other factors added to

her inflated ego. This in turn made her over indulged, obstinate, possessive, over-confident and at times aggressive. There was lack of synchronisation between her heart and brain. Her relationships with others were not based on stability, but tainted with a love-hate complex.

She said, “I don’t have that much faith in others as much as I have in my own mind.” We have found so far that her behavioural aberrations and mental fluctuations are just the opposite of this statement. This was a statement of frustration. Though she was declaring her faith she in fact demonstrated her lack of faith in her faith. Although faith in the beloved is foremost in a relation of love, it is but a product of intelligence. Love is neither an imposition nor an object of acquisition. It is the naturally existent inner faculty one is born with, even before the first appearance of phenotypic intelligence. Her ego acted like an impenetrable glass wall between Ma and herself. Her position was no better than Tantalus of Greek mythology. BG was suffering from mental depression.

Bhaiji could well understand her miserable state and spelt out the truth. He said, “....., **you don’t even have your own mind. Ma is reigning over it.**” Ma also said the same, of course, in different words, **“Whatever her incoherent writings are, I know that she never loves any one more than me, that is why I find her behaviour very sweet.”**

In the path of devotion the ultimate stage of love is total surrender or reducing the ego to nothing. Ma knew very well that BG’s possessive and aggressive egotism would not allow her to submit to Her. Astonishingly here we found something unthinkable. We found that Ma was ready to go by BG’s wish. She asked Bhaiji to convey Her message, **“What proof does she want to see so that her mind will be satisfied”** and Ma would try to follow BG’s wish as far as practicable.

In the next paragraph we have a glimpse of what was playing in BG’s mind. BG expressed in her letter that she could not tolerate Ma’s love for Bhaiji. She wanted all Ma’s love, - as if Ma was dividing Her love between Bhaiji and she. It seemed that BG was a victim of the curse of intelligence. In spite of having sharp intelligence she was unable to understand the abstractness and subtlety of love. Love is not a gross object which can be qualified, quantified or seized. One can only measure or divide an entity. But love is unique by itself and unmeasurable. Of course its manifestations can be measured. People are confused between love and its manifestations. Bhaiji knew that truth very well and said, **“..... you think love is a thing that can be weighed.....”** He also knew that BG was so obsessed by the gross and objective aspects of love, that the subtle aspect could not be perceived. He offered generously **“ ... whatever grace and affection I receive from Ma I am giving it to you”**

Bhaiji's use of the word 'grace' is very significant here. In the path of devotion as long as there exists the subject-object differentiation and when the subject feels that his intense love is being reciprocated in the form of joy/bliss, he takes it as grace from the beloved. Grace cannot be demanded, it has to be prayed and begged for.

Bhaiji wanted BG to be in peace without being jealous. He tried to console her as an affectionate elder brother. He asked her to write letters with love, put her loving demands to Ma and "make Ma happy". Indirectly she was being asked to leave aside her aggressive attitude. He reiterated his role as a loving elder brother and expressed his wish to see her in cheerful and playful mood. Everybody wants a life of love i.e to love and be loved. BG also wanted to love and be loved by Ma perpetually. But because of her irrationality love itself was in jeopardy. Bhaiji tried to cheer her up by reminding her of the goal - which is to be one with her Isha. This would be possible if she would accept Ma's immeasurable blessings ever pouring on her. She should sit for meditation in her Yogamandir to achieve this goal . He ended the letter with the word Dada i.e. elder brother.

Bharat Mandir
Hastukesh Po
Dehra Dun

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