

4th Letter

(Ma's letter written by Bhaiji)

*Dehradun
5.8.34*

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

I have received your letter. Knowing that your mandir (temple) has been built, I feel happy. Be a very good pujari (worshipper). Let your devotion and karma be united and help you to attain your ultimate goal. How about naming the temple as Yog Mandir? From it, in proper time, be prepared to build the yoga ashram. Keep your thoughts and feelings within yourself only.

Seeing is through the mind only. One cannot see with the outer eyes if it does not come from within. So always try to keep your inner eyes open.

I have heard that you will come to Dehradun for your health. If you have the chance to come, I too will be here until that time and then we will meet. Bholanath is keeping well in Uttarkashi. May God do good to you.

Well wisher

Your mother

The analysis:

Here we find that BG was very particular in relating every minute detail of her spiritual practice, as well as her experiences, to Ma. It would seem as a result that Ma also paid equal attention to BG. Ma gave BG a Vaneshwar Shiva lingam for worship (this is a class of Lingam having some special characteristics) which she brought from Varanasi. BG wanted to consecrate this and place it on an altar in a temple within her own puja room and requested Ma to give a name to that temple. (Note: the said temple is now in the care of BG's eldest daughter Ms Chandana Guha in Kolkata)

After hearing that this temple had been built Ma used an unusual expression for her **"I feel happy."** and complied with her request by suggesting the name Yog Mandir. Ma then wrote, "Be a very good Pujari."

Is it a directive or is it advice? What does she mean by 'very good pujari'? Puja is a ritual which is a sequence of activities meant to please God. One tries to please God because he is pleased to please the God.

The purpose of puja is twofold, Sakam puja (fulfilment of worldly desire) and nishkam puja (without any desire). Nishkam puja is the spontaneous expression of love for love's sake only. This leads to the state of ultimate union with the almighty where the wish of the individual merges in the will of God.

In this letter Ma gave a scientific explanation of seeing. Seeing means recognition as well and that recognition comes from within. With eyes open all the objects within the field of vision outside create an image on the retina, which in turn sends signals to the brain. But all these objects may not be recognized straight away. If the object viewed had its impression stored in the memory previously then only can it be recognized and the process of seeing be completed. It has also been seen (though rarely) that some people have their eyes open whilst asleep. Here the process of creating an image and sending that to the brain continue as usual yet the person is oblivious of the object in his field of vision. In a deep meditative state with eyes closed one visualises and recognizes the object of meditation clearly. This visualisation comes from within. Here the sanskars play a vital role. Ma asked Bhramar Ghosh to keep her inner eye open; that means she should deliberately try to connect her good sanskars to her immediate objective consciousness.

Both genotypic and phenotypic sanskars (impressions of the past) that have been embedded in one's inner being remain ever active and randomly try to present themselves on the canvas of one's immediate consciousness, so rendering the mind restless. The way out is to deliberately and repeatedly engage the mind with good sanskars. This is possible only by constant remembrance of God through Japa.

In her letter BG might have expressed her wish to come to Ma while She was in Dehradun. Ma was non-specific about the meeting as She was constantly moving from one place to another.

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