

LETTER NO 8

(Ma's letter in Bhaji's handwriting)

*Dehra Dun
24 October 1934*

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

*I have received your letter written on Sunday. Why are you **concerned** about my comings and goings? Where there is coming there is going also. I know that I am always with you. Because you are moving hither and thither you cannot see me. Sit with your eyes closed, and focus on a single target, then only you can see. You will sit, won't you?*

Well wisher

The analysis:

In those days Ma was travelling extensively in the northern part of India and BG was stationed in Calcutta, perhaps she had joined a Girl's High School in Calcutta (Deshbandhu Valika Vidyalay) as the Head Mistress. She was not free to move with Ma any more and was missing Ma's physical presence. That is the experience of everyone who had the chance to be in Ma's presence even for while; physical separation from her was unbearably painful. BG was unable even to plan a visit as Ma's movements were frequent and unpredictable. Besides, BG might have expressed her concern and worries about Ma's physical wellbeing in her letter. In her reply Ma gave the phenomenon of physical separation a subtle spiritual dimension. Ma asked BG not to worry about her movements. Nothing in creation is constant. Creation means a process, another name for which is the continuous movement of objects within space and time. Movement means coming from somewhere to go somewhere else. This transience is a continuous process. If a process can be represented as the very rapid sequence of frozen images on a linear time scale then the closest simile is the movie projector.

A sadhak always tries to minimize the input of impressions into the mind by deliberate and temporary withdrawal from the activities of the sense organs. If one of them is brought under control the others follow suit automatically. Ma said, "**I know that I am always with you.**". This statement can be explained from two points of view.

The first - one may say that as Ma's existence was ever at-one-ment with the ultimate reality or she was always in sahaj samadh (the state of total consumation); unlike ordinary people time and space cannot limit her existence. Scripture says, "Brahmavid brahaiva bhavati" i.e. the realized

being verily becomes the all-pervading ultimate reality. Of course this is theory based on belief, or borrowed from scriptural text, far from the experience of the common man.

Secondly we can explain this statement in a different way which fits in well with modern scientific understanding and experience. Here Ma's was the definitive statement in first person. She used the pronoun 'I' in a convincingly assertive manner. We have found that in the later years most of the time Ma referred to herself as "this body" instead of 'I'. There were so many personal interactions between Ma and BG. The impressions of all these are in BG's memory. We should remember that *memories are of the past but not the past*. We carry these all our life. When any of these memories surfaces in our mind the past remains past no more at that particular instant. We should also remember that the tool of our immediate (present) objective experience is the memory only. Based on this scientific truth, Ma's statement quoted above agrees with science without being hypothetical. The next sentence clarifies it further. Ma said that BG is moving hither and thither even though she stayed in Calcutta. The word "moving" here meant movements of the mind not physical movement. Spiritual practice is another name for training the mind so that it stays fixed on a particular object.

Ma asked BG to sit with her eyes closed focussing on one thing; then only she can see Ma.

An aspirant is expected to focus his attention on the Isha only. With practice contemplation gets intensified and the image of the Isha comes before his mind's eye. This is called Isha darshan. BG already had her God of love (Isha) and Ma knew. BG should try to concentrate on her Isha only, but here though Ma referred to a single Isha she was not specific.

Now we are faced with the following pertinent questions-

Why did Ma ask BG to concentrate on Her instead of the Isha?

Is there an implied meaning that Ma and BG's Isha are the same?

In the next sentence Ma was almost insisting that BG should focus her attention on Herself.

We will find later that BG's Isha was Lord Shiva or Mahadev. When asked about Her swaroopa (spiritual state of being) the first thing that came out of Ma's lips was **Purna Brahma Narayan**, followed by other names of God like Narayan, Narayani, Mahadev and Mahadevi.

Was Ma confirming here indirectly what She said years before?

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