

# Sri Sri Ma's Utterances

A certain gentleman once said, "Ma, do tell us something as to how the inner feelings of young boys and girls can be kept pure."

Ma replied, "You yourselves teach them, so you yourselves should know that ! Look, you make young boys wear the sacred thread, but nowadays the boys are throwing it away. If someone complains to me of it, I say, they have done the right thing. You take so much trouble to impart education to young boys and girls, to make them learn lucrative skills, you adopt so many methods to get them educated ; but what is the importance of the sacred thread, why people do *sandhya*, *puja*, etc., what is the harm if these are not done, about such matters you teach them almost nothing ; that is why they also cast them aside as useless. Hence, the fault is not only theirs ; *you* are also guilty."

The same gentleman said again, "Well, Ma, this you have said about children ; now *do* tell us something for ourselves."

Then Ma said, "You Babajis are now nearing the age of retiring with a pension. Verily, you desire uninterrupted joy ; just as in the hope of getting a pension you have been working uninterruptedly in your office, similarly, try to take His name uninterruptedly with each and every breath you take. Only then you will get that permanent

peace which all crave for. Therefore, I say, keep your attention turned towards Him. Go on doing your work with full force — you will also get a full reward then. In the beginning, one has to start practising little by little like children ; even if one feels no inclination, one should practise. After that, when gradually one develops a habit of doing the practice, one cannot give it up any more. In this way, go on practising, each one of you, the *japa* of your *ista mantra* in rhythm of your each breath.”

Hearing these words of Ma, the gentleman said, “Ma, it will be possible if there is *kripa*.”

Ma said, “*Kripa* is all the time showering like the rain ; one should do a little bit of *sādhana* just in order that one is able to grasp it. The little bit of power you have — employ that ! Read the sacred texts, take His name, do *japa* — as much as you have power to do, go on doing. After that, He is there to do all that is to be done. The stomach does not get filled if the morsel of food is only put into the mouth.”

At this, another gentleman said, “But if I don’t have any power to do *sādhan*, *bhajan*, etc. ?”

To him Ma replied, “I will not accept this excuse. Just now, as you said, ‘If I don’t have any power’ etc., from your saying so it became clear that there *is* power in you. The little bit of capacity for working that you have, if you don’t put that to use, then it is your fault. ‘He alone makes me do all things ; I am but an instrument in His hand’ — you don’t have the right to say so. By

performing one's duties according to the moral rules, when the actions that bind one to the external world are all exhausted from external sphere of one's life, then the person realizes, 'Oh, I am really unable to do anything of my own will ; it is only He who is activating me, I am just an instrument.' This realization comes only when he finds that he cannot do anything out of his own will, *He* is the manifest, he is a mere tool in His hands. Hence, at the present stage, you have no right to say 'everything is being done by His grace'. At all times, you should hold on to only that which will help you one the path of realization ; all that is not going to give you any help, you should abandon that."

A gentleman, who was a physician, said, "Ma, do say something for the ladies."

Ma said, "What is there to say ? Serve your husbands. Remember, you are not able to see that Supreme Lord ; He Himself is residing in your homes in the form of your husbands. Do their *seva* with this feeling. And your children are with you in the form of the child *Gopala* and the *Kumari*. With this faith, go on serving them. And, who indeed is the husband, the Lord ? In fact, Supreme Lord Himself is everyone's Lord. All these men you see are also yearning for that One Person : hence, they are also females. Just as wives want their husbands, these people (pointing to the menfolk present) also want that Supreme Husband. Therefore, all are women for all are craving for just the One." Saying so, Ma started laughing.

Ma once said, "Whatever task you willingly undertake, being guided by your own wish, you should make full effort to complete that."

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Ma says that keeping *mauna* (silence) for a long time is also a great help to *sadhana*, and advises to abstain from communication even by writing or a gesture, while one is observing *mauna*, as far as possible.

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On being requested again and again to show the right path to a certain young man, Ma said, "Look here, such a kind of personal advice is not generally given ; but I am telling you : do *satsang*, and try to take some shelter or the other. If you just place yourself under the protection of a Guru, then the path which is most suitable for you will by itself open up to you."

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Ma : "All of you, in unity and harmony, go on doing that which will yield spiritual good. Moreover, you see, whatever is to happen *will* happen."

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One day, sitting in the "Yajna-Mandir" of the Vindhyachal Ashram and observing the smoke-stained walls on all sides, Ma said, "Due to the fire, all the four walls, the ceiling, even the utensils

have got a smoky colour. It so happens, you know. Colour changes in the presence of fire. Can't you clean these utensils? The utensils for *puja* should be shining, the place of *puja* should be clean; with this cleanliness around, one's mind also becomes clean while doing *puja*. You keep this vessel (pointing to the person's body), too, unclean like those vessels outside."

At this, the person who had the duty of cleaning utensils said, "I can definitely clean those vessels outside, but how can I clean the inside of this self?"

Ma said, "Verily, this body is also an utensil for *puja*; do remember that this is an utensil for *puja*, and do try to utilize it only for the purpose of *puja*, and only then will you see that even the inside is becoming clean."

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Man must go out in search of That which is concealed behind the world. He should choose an abode that will make it easy for him to proceed to his true Home.

—Sri Sri Anandamayi Ma

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# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

( Continued from previous issue )

## 8th Baisakh, Sunday

As Sri Ma was leaving Dhaka the next day, she did not go out anywhere today.

When I arrived at the Ashram, I found Sri Ma sitting on the veranda of the Smriti Mandir. The ladies were all crowding round her.

Ma was speaking a few words only to those who had come to meet her. The Sanskrit Professor of the Jagannath College had arrived. He started reciting prayers in Sanskrit with the object of venerating Ma. Somesh Babu of Dhanmandi had also come to meet Ma. Ma requested Khukuni Didi to present some fruits to him and to the Professor of the Jagannath College. Didi did so. On receiving the fruits, Somesh Babu said, "Ma, I have a *dakshina* even before performing the puja."

I stayed at the Ashram upto noon before returning home.

When reaching the Ashram in the afternoon, I found a tremendous crowd gathered there. The maidan was filled with hackney-carriage, motor cars and rickshaws.

Ramayana was being sung inside the Ashram. In the evening, Jatu Bhai performed Arati in front of Ma. Immediately afterwards, Sachin Babu started performing Kirtan.

When I returned to the Ashram at night the Kirtan had been completed. At the end of Kirtan, round about midnight, Sri Prafulla Ch. Ghosh took Sri Ma to his house. Sri Haribaba accompanied them. After an hour or so, Ma returned and sat down on the veranda of the Smriti-Mandir. We also crowded round Ma.

Sri Ma asked me, is not your home at Bakshi Bazar ?

*I* : Yes, Ma.

*Ma* : We passed in front of your house.

Sri Prafulla Ghosh's house was at Armanitolla. To come to the Ashram from there, one does not have to come Bakshi Bazar. So I thought Ma was making a mistake, especially as she had not seen my new house. So I said to Ma "No Ma, you have not crossed in front of my abode."

I have indeed come via Bakshi Bazar. Your house is bang on the road, near Satya Babu's house. Is it not so ?

*I* : Yes, Ma.

I started blaming myself in my own mind. I temporarily believed Ma could make a mistake. Such was the extent of my belief in her ! But how could I imagine or have belief that the abode of my poor self would come under Ma's "Kheyal".

Whatever it may be, Ma repeated, "I had imagined that reaching your abode I would start

calling you out, but because it was so late at night, and because Haribaba was with me, I refrained from doing so.

We all started laughing. After conversing with us for some time, Ma went along to rest, and we also returned home.

### 9th Baisakh, Monday

On arriving at the Ashram in the morning I learnt that Sri Ma had gone to the Jagannath Hall. She was not there long. On returning she at once sat down to lunch. Those Ashram sadhus who had accompanied Ma, had also finished their meal and were packing up their bedding. Everybody was busy arranging for their imminent departure. After her meal, Ma went and sat down in the Panchabati outside. She asked the girls to move a bit, and then asked us to sit elsewhere.

### To wish for something which remains unfulfilled

A lady requested Ma to suggest a name for her child. Ma passed on the request to Nitish Babu, who simply laughed and went away. Ma requested a few others to suggest a name, and they suggested a few names. Ma said, "These kinds of names are not liked these days. The name must be 'fashionable'." Somebody suggested "Gauranga". Ma asked the lady, "Well, will this name suit?" The lady did not approve of it. Ma laughed and said "So this name will also not be suitable ; in case everybody has to call out "Gauranga" at all times (Everybody laughs). Somebody else suggested



“Narayana”. But even this name was not approved by the lady in question.

Ma laughingly said, “All those names will not do — there must be something which remains unfulfilled. A complete satisfaction will not do.”

Later I heard Ma saying, “Well does the name Joydeb satisfy you ?” Perhaps this found satisfaction with the lady, because I did not hear any further discussion this subject.

### **How to sacrifice one's self and gain the highest glory ?**

At this juncture Mahitosh Babu said, “Ma, please give us some advice so that we can all become better. We are unable to ‘sing the Lord’s name’. Ma started laughing. In due course she said, “Even if you can not take the name, then do as I tell you. As soon as you get up from sleep in the morning, pray this to God, ‘Oh Lord, may we perform our actions as you ordained and may we also understand at the same time that we are doing what you would like us to do’. In actual fact whatever we do is exactly as God has ordained previously, but we fail to comprehend this. All our actions are as He would like us to do. So, we must pray to God that, “You must make us your tools, and let us understand that we are merely your tools.” Whether in bed or out of bed, each morning you must pray this to God. If you could not sit on your bed to do so, you can lie down and pray. Although if you pray lying down, your attention is rivetted more on us than on your prayers, still it is better to do this than nothing.

I am speaking of praying while lying down in this light. Again, when you go to bed at night, you should pray this again, "Oh Lord, even as sleep may be dedicated to you as your wish, so that we can be aware of this."

"In this way you must keep Him in mind during all your actions, which you must carry out as His wish. If you proceed along these lines, you will realize truly one day that there nothing exists in the world except Him."

Mahitosh Babu : My wife once beheld you in the figure of Devi Jagadhatri. Can she continue to serve you with that attitude? My wife is 12 years younger than me, but what does that matter? It is she who rules me, and exhorts me "Call Sri Ma, go to Sri Ma" ( Everybody laughs ).

Ma ( laughing ) : This difference of age is only in your own mentality. But your deliberations are not always the same. What you do today in your deliberation, in a day or two can be changed to something else. Just as when sometime ago you were considering it to be 9 a.m. later you denote this as 10 a.m.\* So you see when the time was less previously, now it is more. Again whatever is more today, may become less tomorrow. Worldly competitions are just so. ( Laughing, Ma continued ), I maintain your wife is not younger than you, but, older ! ( Everybody laughs ).

*Ma continues*, "There was mention of worshipping this body as Jagadhatri, this body keeps on

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\* During the last war, the time was changed by the Britishers to Standard time.

reminding you that whatever you see in this world ( Jagat ) is all symbolised by Him. He alone is in existence. So how can I say this body is not one of His images ? Even if you worship wooden or stone images, God will reveal himself in it."

At this juncture one lady said, "Ma, my husband has had an idol of Narayana and is now worshipping it. If now we keep the idol and continue to worship it ourselves, shall we continue to do so ourselves or should we engage a Brahmin for the purpose ?"

*Ma* : You can enquire the rule from some Pandit.

*The Lady* : No, No, we wish to abide by your order.

*Ma* : I did give you my order — to enquire from a Pandit. ( Laughing ) It is not sufficient here just to give an order, it should conform to her wishes ! ( Everybody laughs ).

**Is it appropriate to ask of a Worldly boon ?**

*Kshitish Babu* : Ma, can we ask God for wealth, prestige, a rise in service etc. ? Or is such a prayer to be spurned ?

*Ma* : I maintain, if you wish to ask for a boon, why not do so from God Himself ? Confront Him with whatever you possess. He is ever merciful, and grants all boons. Whatever people ask of Him is granted to them. There is a story, which you may already know about. Somebody while walking along, took refuge under a Kalpa-brikshaw ( a tree that grants all boons ) but he was not aware

of the fact that the tree was Kalpa-brikshaw. He was tired after walking, so he thought, "Oh, if now I could get a cool breeze, I would be saved"! Immediately with the thought, a cold fresh breeze started blowing, and his weariness was abated. Then he wished for a bath and food. With the very thought, bathing water and food arrived. From where all these were coming was uncomprehensible to him, whatever it may be, after having his bath and food he wished to lie down, and at once he saw an exquisite bed complete with bedding had arrived. With great joy he lay down on the bed. Then he thought, well the bed with bedding is fine, but if there was a female slave to massage my feet and hands, then I would be really comfortable. Instant with the thought a Sevadasi arrived and started massaging his hands and feet. Seeing all this, he thought all this was very amusing, he was getting whatever he wished for! But now if a robber arrives, and takes away all my wealth after beating me, I will be put to great hardship. Instant with the thought a robber arrived and after beating him mercilessly, took all his wealth and went away.

The moral is that, if you wish to ask a boon from God, then you must ask for Him Himself because by getting Him, you will gain everything else. Supposing you wish for a son, and with the wish you want for God, and obtain His mercy, you will find that everybody's son is your son. Here, there will be no difference between your son or other people's sons. The same applies to wealth,

prestige and promotions, because all these are inherently contained in God. So by getting His Grace, you get everything. If you wish for wealth you will get wealth. But wealth is poison. Pain inevitably follows wealth. This also is God's mercy. By giving a person pain, He turns the person towards Him. Otherwise people would not believe in Him. Furthermore, if God is mixed up with pain or sorrow, these are never the causes of pain or sorrow. If you learn to look upon God as merciful in whatever condition you are, if you can think that "Oh God, whatever happiness I am getting is your gift, you are appearing in front of me in scarcity and plentitude, then you will realise that nothing in the world can afford your grief. You will then realise God in all His magnificence, and be immersed in peace and supreme bliss."

"It is the craze for wealth that binds people. To be in bondage means to destroy yourself. It is in still waters that insects are born. But if the same water is filtered, it can be drunk quite safely, because it is no longer contaminated with the faults of still water.

Even still water is water after all, so if it is purified its good qualities are revived. The relationship between Jeevatma and Paramatma is the same. The Paramatma has become a Jeevatma after entering bondage. When the bondage is removed, then the Paramatma and the Jeevatma merge with one another."

*A gentleman :* Can I offer now vegetarian food to God ?

*Ma* (laughing): One can offer God everything. There was somebody (I am not mentioning his name), who was used to eat chicken. He could neither relinquish it, nor could he offer it to this body! One day I went to his house and saw him sitting on a chair with a half-boiled egg in front of him, with his eyes shut.

Later on he became so ill that his doctor completely forbade him to eat eggs, meat etc.

Although I have said one can offer God everything, still you should offer Him only pure thing. Do people not talk of purified food? One should eat only those things that do not make the mind restless if one has to cultivate a religious life, then only purified food should be taken.

Saying this *Ma* got up from the Panchabati. It was time now to depart. A little later *Sri Ma* got into a bus. Two buses had been arranged to go to Narayangunge. After the buses left, we slowly returned home.

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Try your utmost never to succumb to anyone's influence. In order to become firm, calm, deeply serious, full of courage, with one's personality wholly intact, pure and holy out of one's own strength, one has to be centred in God.

—*Sri Sri Anandamayi Ma*

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