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Those who, prompted by a deep yearning for the vision of the Supreme Being tread this long and difficult path, can do so only by his His grace. To take refuge in patience is the only acceptable attitude of mind. One must never lose hope. Wherever you may be placed and under whatever circumstances, let your thinking be centred in Him and in Him alone.

—Sri Sri Ma Anandamayi

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Shrine Room at Matri-Mandir where daily puja  
and Ved-patha are done

# ĀNANDA VĀRTĀ

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*The Eternal, the Ātman—  
Itself pilgrim and path of Immortality  
Self contained—THAT is all in One.*

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● APRIL, 1990 ●

No. 2

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## **PROGRAMME**

**April—July, 1990**

**1st-4th April, 18th-21st Chaitra—**

**Sri Sri Basanti Puja.**

**14th April, 31st Chaitra, Saturday—**

**Mahabishuba Sankranti—Sannyasotsab of  
Sri Sri 1008 Swami Muktanandagiri Maharaj.**

**15th April, 1st Baisakh, Sunday—**

**Bengali New year's day.**

**27th April, 13th Baisakh, Friday—Akshya Tritiya.**

**2nd May, 18th Baisakh, Wednesday, Suklastami—**

**Death Anniversary of Baba Bholanath.**

**3rd May, 19th Baisakh, Thursday—**

**95th Birth Anniversary of Sri Sri Ma.**

**13th May, 29th Baisakh, Sunday (14th May morning)**

**Sri Sri Ma's Maha-Abirvab Tithi Puja.**

**3rd June, 19th Jaistha, Sunday—Ganga Dashahara.**

**24th June, 9th Ashar, Sunday—Ratha Yatra.**

**8th July, 23rd Ashar, Sunday—Guru Purnima.**

## Sri Sri Ma's Utterances

One day, as the topic of personal will and destiny was raised, Ma said, "Look, if you can once fall into the stream, you will find that you do not have any power to do anything. The stream itself will carry you on. But in order to abandon yourself to that stream, whatever little bit of strength you have, do make a proper use of that. For example, you may walk up to the bank of the river on foot, after that you may swim in the river as long as you can ; after having walked on the path and swam on the river, once you have fallen into that stream, you will have nothing more to do, nor any power to do anything either. Then the powerful current of the stream itself will drag you on. That is why it is said, the little bit of power you have got, that also is verily His power, make a good use of that and try to fall into the stream."

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A *sadhu* once put this question to Ma, "Ma, what is the use of bestowing grace on an undeserving person? May be he is so foolish that he will not even feel the grace at all."

Ma said, "In the first place, nothing goes wasted, secondly, if he does not deserve it, then why did he get it at all? However may he appear to you outwardly, it may be that he is fit for receiving grace."

The *sadhu* again said, “Ma, do give us a little push.”

Ma replied, “Keep *satsanga* ; *satsanga* itself is the push.” After this Ma continued to say, “Look, if each one of you see your respective Guru as enclosed within a particular boundary, then that will not be correct seeing — when you are able to see your Guru in all, then *that* will be seeing your Guru correctly.”

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In the midst of a conversation, Ma said, “Many people say that they cannot linger in meditation and ask what to do. Then it is said, when meditation is broken and you rise from it, at that time you should have such a prop that if you fall down, you will fall only on it. Such aids as are conducive to meditation — one should stay with them. In childhood I saw this body was a baby, and when I learnt to sit up, they built a fence round the verandah, just to prevent the child from falling outside ; even if it fell down while trying to stand up holding the bamboo, it would sit down within the fence.”

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One day, seeing that Ma was alone, a gentleman began to talk on various topics and finally said, “Ma, since the time my sacred-thread ceremony was held, I have been doing *sandhya* ; I sit for some-time but I do not feel that there is any progress. As I am getting promotions in the office, I have to

think more and more about the office. What has happened, Ma ?”

Ma said, “Look, you take medicine — that is true, but you take a wrong diet, that is why the medicine does not work. The medicine is the Name ; the diet itself is to be controlled etc. Can a disease get cured by taking a wrong diet ? Whatever quantity of medicines you may consume, there is no effect seen. Go on taking the Name with your attention fixed on the breath. Try to make the body still like a piece of stone.”

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Ma was travelling in a car, and at a particular spot as She saw how difficult it was to turn the car round a corner, She said, “Look, it is only the act of taking a new turn that is a bit troublesome ; but just as you took the turn carefully and took the right path, in a similar manner, try to take a new turn also in your life and proceed on the right path.”

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One day, as the Kirtan was over, the ladies sat round Ma and requested Her to give them some instructions. Ma said, “Verily, I do not know anything. As you will strike, so will it sound.” And just in course of an informal chat, She said, “Look, try to observe the vow of self-control at least once in a month. That is to say, there should be the observance of discipline in all things, in eating, in going about your business and pleasures,



and so on. You shall offer service even to your sons as the child *Gopala* and to your husband as the Supreme Lord, and you shall look upon and serve your daughters as the *Kumari*, the *Sakti*. At least on that day you shall not be angry with any one. But you shall not store up your anger either for expressing it the next day. All that happens on that day, you should condone everything, without keeping anything in store.” Afterwards, She remarked, “You see, while there is the sensation of burning, you should know that there is a wound inside. While there is wound there is burning.”

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Once Ma was taken to the house of a Kaviraj (Vaidya or a doctor practising ancient Indian methods of treatment). There a friend of the Kaviraj (a devotee of Ma, Dr. J. K. Sen) said to him, “Do ask Ma whatever you like. For one thing, Ma does not say anything at Her own initiative.”

The Kaviraj said, “I have nothing to ask.”

Ma said, “Baba, questions arise only when one studies a subject ; is it not so ? As one goes on working, one realizes where the work is getting hindered, then a query about that matter which is born.” At this, the Kaviraj asked, “What is the proof that God exists ?”

Ma said, “What is the proof that you exist ?”

To this he replied, “Bah, I see that I am !”

Ma said, “Who are you ?” In the midst of such arguments, the Kaviraj said, “All this is

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besides the point ; the actual issue is : is there a God or not ?”

Ma said, “Just as you are, I am, similarly God also is.”

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One day, talking about a number of things, Ma said, “Look here, while there is a wound inside, there is the burning sensation of pain. The wound is the feeling of want. Again, sometimes it also happens that there is no pain but the wound is getting deeper ; those are even worse conditions. While there is the feeling of burning pains it is a slightly better condition. Only if there is pain there will also be the effort to cure it.”

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“It some one really wants God, and nothing but God, he carries His book in his heart.”

—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)

## **The arrival of the Commissioner of Dhaka to meet Ma.**

On Sunday 3-6-45, there was a Mahotsab. When I arrived at the Ashram in the morning, I found that the Commissioner of Dhaka Mr. & Mrs. Larkin had come to meet Sri Sri Ma. Sri Prafulla Chandra Ghosh had brought them along with him. Mr. Larkin asked Ma in English why she did not remain in Dhaka.

When this was interpreted to Ma, she replied "I do remain in Dhaka."

*Mr. Larkin* : Then why can not we see you ?

*Sri Sri Ma* : (Laughing) You do not have the right type of spectacles ! (Everybody laughs).

*Mr. Larkin* : (Also smiling) I do not mean this in a spiritual sense, we wish to see you in your body, so that if you stay in Dhaka, everybody can behold you, and all are benefitted by this.

*Sri Sri Ma* : I do remain in Dhaka bodily. It is sometimes recounted that even when I remain elsewhere, some people can behold me here. Moreover, you know this body is now in Dhaka,

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but is everybody coming to visit me here? Only those who are distressed do so and are coming here to see me.

*Mrs. Larkin* : The ladies of Bengal do not know how to do proper service. The women of other countries have joined the Red Cross or other organisations and are performing a very creditable service. But the ladies of Bengal are not featured among them. If you advice them to join the Red Cross then they may do so.

*Sri Sri Ma* : It is not as if the women of Bengal do not know how to do service. They can serve even at the cost of their lives their father, mother, brother or sister, etc. and even other members of their family. Even at the cost of their lives, they consider this sort of service as part of their religion. But they are not accustomed to serve persons outside their families. Moreover they think it improper to mix with such outsiders. That is why they cannot be found for outside work. Now-a-days of course some people are beginning to work outside, but not all of them, because they are not conversant with such a type of work. But the menfolk have done this for some time.

*Mr. Larkin* : But they are doing so for monetary profit.

*Sri Sri Ma* : Yes, it should be the objective to work solely for the service involved.

After carrying on with this sort of conversation the Commissioner and his wife took their departure. Before leaving he again requested Ma to visit Dhaka.

Sri Sri Ma laughingly replied, "I am a baby, I can return here whenever you bring me."

Then looking towards us, She asked, "See, how well I can speak in English?" (Everybody laughs)

### **Can one pray to one's Guru for worldly gains ?**

Sri Pramatha Basu was waiting to ask a question of Ma. When the Commissioner had departed, he asked Ma the following question. "Ma, can one not pray to one's Guru for fulfilling one's household desires?"

*Sri Sri Ma* : Why not ? If one has to pray for something, it is the Guru who should be the first choice. Who else is there besides the Guru ? But if the Guru does not like this procedure, he will himself discourage such things. If you start flinging your heads and feet about, he will question you if he so wishes. Who else is there besides the Guru ? But if he does not like these requests, he will himself discourage them. If you keep on flinging your hands and feet about, the Guru will himself question you."

It did not appear that Pramatha Babu was very satisfied with this reply. There was some more desultory conversation, thereafter Ma left for Siddheswari Ashram.

On the other hand arrangements for a Mahotsab continued in the Ashram. Manamohan, Bhupati Babu, Nibaran Babu were all along supervising the work with all their enthusiasm. Sachin Babu was singing Nam Kirtan in the Nam Ghar. The Kirtan also had reached a crescendo. Sri Sri Ma returned

to the Ashram at about 1-30 to 2 p.m. Prasad was distributed from 3 p.m. In the yards of the Ashram nearly 600 persons were seated to partake of prasad. There was no distinction of age, caste or creed between them. Sri Ma was watching all this from the Annapurna Mandir. Those who were serving before, were now partaking of the prasad, and those who were merely observers, were also expressing their joy. There were frequent shouts of "Jai Sri Sri Ma and Baba Bholanath." Sri Sri Ma watched all this for some time and then went to lie down. This distribution of prasad was continued from 3 p.m. to 9 p.m. In the meantime I partook of my share and went home.

### **Mahatma Gandhi & Sri Sri Ma**

At about 9 p.m. I returned to the Ashram accompanied by Manoranjan Babu and Jatin. By that time all the prasad had been distributed. Sri Sri Ma was in private conversation with a few people.

At about 11 p.m., Ma came and sat down in the field. We also sat around her. Bhudeb Babu asked Ma the following question : "Ma, we have heard that you have had meeting with Mahatma Gandhi. We would like to hear the gist of that meeting from you."

*Sri Sri Ma* : I am not in the mood to speak now. Hariram and Abhoy were also present there. You can learn of what happened from them.

*Bhudeb Babu* : But we wish to hear the details from you yourself.

*Sri Sri Ma* : Let them start, if I feel like adding anything, I will do so.”

Saying this Ma requested Abhoy to speak. Abhoy started speaking :—

“Mahatma Gandhiji had heard a lot about Sri Ma from Kamala Nehru. So he sent Sri Jamunalal Bajaj to meet Sri Sri Ma. It was the original wish of Sri Bajaj to stay with Ma for three days. But after having a glimpse of Ma, his original desire weakened. So he sent wire after wire to Gandhiji to prolong his stay at Raipur Ashram. Thus instead of 3 days, he remained there for 15 days, but he still did not desire to leave. When he went to ask Ma if he should wire for more leave, Ma said, “If you ask Mahatmaji for more leave, he will grant it to you, but as he has asked you to return, you should go.”

When Abhoy had spoken there for, then Sri Sri Ma took up the refrain, and started her own contribution, “Babaji (i.e. Sri Bajaj) used to come to this body daily, and remain in private for half an hour daily. This body also used to remain seated quietly. Sometimes he even used to lie down and put his head in my bosom. Sometimes he even used to suck the big thumb of one of my toes. This was what he meant by being private” (everybody laughs).

“In order to live near this body from time to time he even tried to buy some waste land near Raipur, but when he approached this body for advice, this body said, “If you wish to buy, do so, but never make any other resolution.”

As soon as he received my assent, he bought up the land in question. This body had also warned him saying, "When a man does not know when he will breathe his next it was best he should sever his connection from household duties. He obeyed this advice of this body to the letter of the law. When he returned to Ahmedabad, he sold his palace, and built himself an Ashram, in which he kept cows, and carried on Kumari Seva, and moved into a small seperate cottage. He made all these arrangements in a short space of time."

Indicating Abhoy, Ma said, "Now you can resume."

*Abhoy*: It was the supreme wish of Sri Jamunalal Bajaj that he would somehow arrange for a meeting between Sri Sri Ma and Mahatma Gandhiji for the purpose. After reaching Ahmedabad he started sending telegram after telegram to this end. And for greeting Mataji he started making such elaborate arrangements, that they had hardly been made for national leaders. But at that time Ma had not the slightest desire to go there. That is why during the life time of Sri Bajaj no meeting could take place between Sri Sri Ma and Mahatmaji.

"A few days later, when Ma was out on her travels, then in a wayside station She learnt from the son of Jamunalal Bajaj that his father had expired. The son kept on beseeching Ma to come to Ahmedabad. He said, "My own mother is now in the deepest sorrow, at this juncture if you please once give her your darshan, she may regain some



of her peace of mind.” The son was himself in deep sorrow. To console him somehow, Sri Sri Ma said, “Why do you grieve for Babaji (Jamunalal) ? Babaji is present even here. The dress which he used to wear in his life time, and the headgear he used to use, he is present here in front of me wearing the same.”

Sri Sri Ma was then on the route which is normally taken to go to Ahmedabad, so this time it was her kheyal to go there. So She arrived with all of us at the Ashram of the late Jamunalal Bajaj.

“At the arrival of Sri Sri Ma a great wave of joy swept through the Ashram. During this time Gandhiji and his family was at Sevagram. He was then very busy with some political affairs. All the leaders of the country were also present. So it was not possible for Sri Sri Ma to meet Gandhiji at that time. But Mahatmaji kept on sending emissory after emissory to bring Ma to Sevagram. But there seemed to be no sign of Ma visiting there. At this time an aged gentleman came and said to Ma, “Mataji, if you do not yourself go to Sevagram, then it will be difficult for the aged Mahatmaji to come here.” On hearing this Ma at once started getting ready to proceed to Sevagram.”

“When Ma reached Gandhiji’s Ashram, it was nearly dark. Gandhiji was seated in his cottage. The top leaders of the country were also present. As soon as Ma’s motor entered the gates of the Ashram, Gandhiji laughingly welcomed her by crying

out "Aao, Aao" (Come, come). Gandhiji embraced Ma, and remained there for some time. When they started conversing with each other, Gandhiji remarked, "I have heard from Kamala (Nehru) that you are her Guru." Ma replied, "I have no disciples." Now again taking up the regrass from Abhoy, Ma resumed the story, "Gandhiji informed me, you know who sent Bajaj to you? It was I myself. He used to tell me, "Mahatmaji, the peace and quiet I have not enjoyed after working for you for 15 years, I have gained in 3 days sangam with Mataji." "Babaji (Jamunalalji) again and again tried to persuade me to go to you, but I was not prepared to do so." Therefore Gandhiji pointed out the leaders of the country sitting around him and said, "I am the leader of all them patriots. They all obey me implicitly. But if you do not listen to my requests, what will they think?" I (Ma) said, "My father does not care too hoots about it!" Then Gandhiji replied "This is a very ostensible girl!" I said, "Pitaji, I am your daughter, so I am bound to inherit some of your qualities." Abhoy now started reciting again, "This sort of conversation went on for some time between the two of them. I do not recall everything, but I have made a note about these. Both were speaking in the sweetest terms, so their conversation was so delightful that one can not express it in words."

Ma then started saying again, "I told Gandhiji 'Pitaji, one day I will quitely enter your room.' Gandhiji said, 'Just as if thieves enter someone's room?' I said 'I will steal everything you possess.'

Later I added, 'When the time come I will come and take you yourself away also'."

At the earnest request of Gandhiji Ma spent that night at Sevagram. Early at dawn next morning she resumed her journey. It was in this way in short and long spells, the story of Gandhiji's meeting with Sri Sri Ma was described to us. But because we had been unable to hear the whole story properly, we felt a bit dissatisfied.

### **The catching of the thief in the Ashram**

At this juncture there appeared to be trouble brewing in the Ashram. Somebody came running to shout out to Ma that somebody had been beaten half-dead. It was doubtful if the man would survive. At the same time Jatu Brahmachari came and confided to Ma, "I have beaten him." I am ready to face all consequences. You know somebody had perloined a necklace from a girl during the time of Arati. Today again somebody pulled at the ear rings of another girl sleeping in Baba Bholanath's temple. On hearing the shouts of the girl, some of us have gone there, and given a good beating to the thief. This thief is none other than one of those. We had engaged for our extra work. All the others and the Brahman cooks had left, but only this man has kept behind to carry at a theft in the middle of the night."

Ma said, "You should not have beaten him half-dead. You should have dealt with him as one does with diverse other people."

Saying this, Ma returned to the Ashram. The man was brought from outside and compelled to fall at the feet of Ma ; who glanced at the man and remarked, "No, there does not seem to be any serious injury." But even then the man had all the appearance of being unconscious. I saw something white like a piece of cotton wool lying near the man's hands. Ma carefully removed it. Although I was quite near to Ma, I could not realise exactly what it was. The man was then made to stand up by many of those present and brought inside the Ashram. The news was conveyed to Gopal Dada. When Gopal Dada arrived the man fell at his feet and begged for mercy. Gopal Dada said, "Well, if you return the necklace and various other articles you have perloined from the Ashram, we will consider pardoning you. Still the man denied having stolen anything. At this juncture I saw in Ma's hands a few plumes of a pigeon strung together with a piece of wire. I remembered that the plumes I had noticed in the crown on Ma's head on the Tithi Puja must have provided some of these. Because that night when the crown was removed from Ma's head, I had noticed a few plumes drifting out. Ma said, "I have taken them away from the man's hands. When this man was brought to this body, I had noticed that there was something white in his hands. As soon as I handed them, I realised they consisted of a few plumes strung together with wire. When I pulled at the plumes, I realised that one end of the wire was wrapped round the man's fingers.

That is why I could not easily remove them. As soon as I pulled it, I realised that, one end of the wire was wrapped round the man's fingers. As soon as I pulled one end of the wire, the man's fingers came up, and he then himself straightened his finger and let me have the plumes. Do you know how he utilises these? When people are asleep, he tests whether their sleep is deep enough not to be troubled by a touch of one of these plumes on a part of their faces. If they start moving about a little he realise their sleep is not deep enough, so it is unsafe to steal anything from them. But if there is no response from the sleeper, then he knows it is safe to steal jewellery etc. from his body."

We were thunder struck by those words of Ma. We were so many of us present, but nobody realised the significance of the the plumes. Even when Ma recovered them, we did not realise the significance of their presence, or how they were utilised. When Ma explained all this clearly, then there was nobody left who did not realise that it was this same person who had stolen the necklace last night with the help of the plumes. But the man kept on denying his guilt. But the boys did not give him any reprieve. When they asked me what was the next move, Ma said, "Did you not promise to get him to return the necklace?" On hearing this, all were of the opinion that perhaps the necklace would be found on the person of the thief. So they took him out in the fields and trussed him up with one of the tent poles. We sat down near the tent talking among ourselves.

A little while later somebody came from the Ashram and informed us that Ma had been adorned with a golden crown, any one of us who wished to view her could do so. On hearing this, we all trooped into the Ashram. On arriving there we noticed that she had been dressed just as before in a blue sari and crown. Sri Sri Ma sat inside Bholanath's temple. Ma had taken on the dress for the ladies because when last Friday night when she was dressed there, none of the ladies were present. Due to lack of space we stayed only for a little while and then came away. In a short while Ma came and sat down outside. She was no longer dressed in the previous style. Ma went along towards the spot where the thief was held secured. On seeing him trussed up like that, Ma asked, "Why are you making him suffer by binding him thus?"

His bonds were loosened at Ma's request. Ma asked him to restore the stolen necklace. He said, "I have not stolen the necklace. If my words are not true, may I be stricken by a grievous malady!" He denied the finding of the plumes bound together with wire in his hands. On hearing him lie so blatantly, Ma did not say anything more, but asked us, "What do you wish to do with him?"

*Biren Dada* : We will do exactly as you say.

*Sri Sri Ma* : You may hand him over to the police, but then you will have to envisage a lot of trouble. You may even see later that the man had not been awarded any punishment. If you do not wish to keep him in the Ashram, you have

no further right to try and restore him to his senses. Moreover, he is not of the type to be changed in his ways ! He has been used to steal, and he will continue to steal. So do let him go !”

We obeyed Ma's instruction. Then his clothes etc. were returned to him and he left. Sri Sri Ma came out and sat in the field. She started discussing something secret with Gopal Dada. We went and started sleeping inside the tent. When we woke, it was already dawn. We mentally did our pranams to Ma, and returned to our respective homes.

### **The departure from Dhaka**

It was the 4th of June, 1945—Today Ma was leaving Dhaka for Calcutta. I went to the Ashram at about 8 a.m. Just at that time Ma was returning from Siddheswari Ashram via the Dhaka Hall in a car to the Ashram. But instead of entering the Ashram, she left for Shahbagh. We continued to await Ma's return in the fields. After about half-an-hour Ma returned to the Ashram. She was at once taken to her meal.

After partaking of some food, Ma came and sat on the veranda of the Smriti-Mandir. There was such a crowd of ladies there that we stood at a distance. I thought I would return home as soon as Ma left the Ashram. At the same time somebody came and informed me that “Ma has been asking for you”. I fought through the crowd to go to Ma. But from her demeanour, it did not appear that she had asked for me. I kept standing

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inside the crowd. Ma turned to a woman in the crowd and said, "Her dead girl is alive again! (pointing towards me) I suppose you must have heard the story."

I : I do not recall anything.

Then everybody present requested Ma to recall the story.

Ma started resuming, "This woman's 12 year old girl died. Due to this she entered into a deep grief. When I went to Tarapeeth, she came, and cried out her grief to me in a deep sense". This body then advised her saying, "Ma, do not grieve so much for a dead soul, which suffers a great deal by your doing so. Instead, pray to God to arrange salvation for your dead daughter's soul. And if you cannot stop crying, then cry out to God, saying — Oh God, why have you taken my daughter away?"

"At this advice although she got some worldly relief, she could not quite forget her daughter. She used to come to me beseeching, "If I could ever see you again, or know where and how you are keeping, then I would get some slight relief."

After some time had passed, one night she dreamt thus, that her daughter had arrived near her as her second daughter. She was dressed in flowers in such a resplendence, that it was not possible for any human being to be so dressed. The daughter came and sat near her mother, who wrapped her arms round her and said, "I will never let you go again." But after a while she saw that somehow her daughter had stepped away from her bosom.