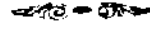


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ANANDA BĀRTĀ

“कौन्तेय प्रतिजनीहि न मे भक्तः प्रणश्यति” ।

No. 1

1 9 5 2

Vol. I

AN APPEAL

An Association of the devotees of Mother, known as “Shree Shree Anandamayee Sangha”, has recently been established, having for its objects among others, to carry the message of Mother and Her teachings to the rest of the world and to look after the management and development of the various Ashrams and institutions that have grown up round Her. It is proposed to bring out a paper or bulletin on behalf of the Sangha containing mainly reports about the movements and activities of Mother and Her sayings and teachings. This, it is hoped, may to some extent meet the widely felt and oft-expressed desire of most of the Bhaktas of

Mother and persons deeply interested in Her to be posted about recent information regarding Her.

Moreover such a venture appears to be a very desirable and even a necessary step towards the collection and preservation of all available first hand information regarding Mother, particularly Her actions and utterances not only of the past but also at present. It is a matter for regret that very little historical records have been preserved of the many ‘Avatars’ (God-men) and ‘Avatara’-like personalities who have graced this holy land of ours by their incarnations from time to time throughout the ages. Even at the present time very little

efforts have been made in this direction with regard to the Holy Mother, Shree Shree Ma Anandamayee, whom it is our rare good fortune and privilege to have in our midst for the welfare of all, and at whose contact the lives of countless men and women have been and are being sanctified and transformed. It should be our particular care that the Divine activities of Mother and Her unique teachings are not lost in oblivion in course of time owing to any negligence or lack of initiative on our part. This is an undeniable duty which we owe to the rest of the world and to posterity.

It is therefore my earnest request to all the devotees of Mother who have had the good fortune to be acquainted with interesting incidents about Her or have been attracted and benefitted by Her sayings and teachings, to send us an account or record of these so that they might be preserved and made available to the Bhaktas of Mother and to the world at large for the delight and spiritual benefit of all. These reports will also have no inconsiderable value and importance in the future as being contemporary accounts of the Holy Mother.

In this connection I would like to remind our readers that the task we have taken up viz. to give reports

about Mother's movements and sayings, is by no means an easy one, particularly if it is to be kept up for any length of time. There are not only the external difficulties in the way, such as, to mention only a few, Mother's being almost constantly on the move from place to place, Her days being generally crowded with such busy and varied activities and She Herself surrounded by an eager pressing throng most of the time. Mother Herself is so unexpected, various and unique in all that She says and does, She has so many aspects and yet beneath all She is ever Her unchanging serene Self that to report Her adequately or with any degree of success is beyond the resources of any single agency however gifted and experienced, and must necessarily require the active cooperation and assistance of all Bhaktas of Mother and particularly those interested in such work. We therefore look to the kind indulgence of our readers and Bhaktas of Mother to excuse our shortcomings in the following pages and in our subsequent issues, and invite their suggestions and contributions. May we hope that all the Bhaktas of Mother will help us in this venture of ours by their encouragement and sincere cooperation ?

May the blessings of Mother be always with us !

GURU PRIYA DEVI.

Shree Shree Ma Anandamayee

A brief account of Her movements since March, 1951.

Based on the diary of Sja. Gurupriya Devi, ('Didi').

At the request of Sri Hari Baba (*1) Mother left for Birhauti (*2) from Banaras with Didi (*3) and others on 9th March, 1951. Though it was understood that Mother would stay there for a month, it so happened that Sri Hari Baba and Swami Akhandanandaji (*4) proceeded to Brindaban just before Holi and it was decided that Mother would join them there.

On 29th March Mother went to Agra from Birhauti in the noon. She and Her party put up with the Raja of Bhadawar (district, Agra) at the latter's residence in Agra as both he and the Rani of Awagarh (Agra) had expressed their earnest desire to have a 'darshan' of Mother. The next

day Mother was taken to the residence of Raja of Awagarh. Sri Krishna Pal Singh, brother of the Raja Sahib was already acquainted with Mother and Didi, and made all arrangements for Her visit.

After staying there for two days, on 2nd April Mother along with those who were accompanying Her proceeded to Brindaban in the cars of the Raja Sahebs. It was a short journey of about 1½ to 2 hours and She reached Brindaban at 11-30 A.M. the same day. The Rajmata of Bhadawar accompanied Mother to Brindaban where the state had a house of its own. Though the Rajmata saw Mother for the first time on this occasion, she was so strongly drawn to Her that she felt that she could not possibly stay away from Her. At Brindaban Mother stayed with Sri Hari Baba and Swami Akhandanandaji at the Ashram of the late Oriya Baba (*5).

-
- *1. Hari Baba—an eminent Sanyasi held in high esteem throughout Northern India.
 - *2. Birhauti—a village in district, Aligarh, U.P., where Sri Hari Baba has an Ashram.
 - *3. Didi—Sja. Guru Priya Devi.
 - *4. Swami Akhandanandaji—a learned Sanyasi of Northern India noted for his discourses and expounding of the sacred Scriptures.

-
- *5. Oriya Baba—A well-known and highly esteemed Sadhu of Northern India with his Ashram at Brindaban, lately deceased.

On 6th April when Sri Hari Baba expressed his desire to go to Hoshiarpur (East Punjab) via Delhi, Mother fell in with his wishes and decided to go with him to Delhi on that day. Sri Narayan Dasji and his wife had come to see Mother from Delhi along with Dr. J. K. Sen. Mother left for Delhi with Sri Hari Baba and others in the cars of these gentlemen and of the Rajmata of Bhadawar. The rest of the party followed by rail via Mathura.

After staying in Delhi for one day only, Mother proceeded on Sunday 8th April, to Kishanpore* where the Raja Saheb of Solan joined Her. It had been settled earlier that Mother would stay for some time with the Rajmata of Tehri as her guest. Accordingly the latter had sent two cars to Dehra Dun to take Mother to Tehri. On 9th April Mother set out with the rest of Her party in these cars and another belonging to the Raja of Solon. Only a few persons accompanied Mother on this occasion, viz. Didi (Sja. Guru Priya Devi) Swami Paramananda, Sailesh Brahmachari, Puspa & Jyoti,—two girls from the Kanya Peeth, Banaras, and two or

three more persons. The spot chosen for Mother's stay was near 'Basistha Gupha' about 15 or 16 miles to the north of Rikhikesh. The Rajmata had built a house there suitable for a life of retirement and seclusion. The house was surrounded on all sides by a garden full of flower plants and fruit trees. Immediately in front rushed past the holy Ganga bursting out of the cleft rocks with a mighty roar that set up resounding echoes in all directions. The sublime grandeur of the Himalayas met the eye everywhere. It was indeed an extremely lovely and lonely spot. The Ganga flows north here, so the Raja Saheb of Solon and the Rajmata of Tehri had aptly named the place 'Ananda Kashi'. The Rajmata had put up a small structure (hut) of reeds and straws here for Mother and had been waiting there for Her for a month and a half. Her joy on the arrival of Mother knew no bounds. Mother remained here for fifteen days and on 25th April returned to Kishanpur.

In the meantime Sri Hari Baba had been repeatedly requesting Mother to visit Hoshiarpur (E. Punjab) so without further delay Mother set out for that place by train in the afternoon of 26th April. When the train reached Jullundur early next morning, the three sons of Sri Sadhu Singh

* Kishanpore—About 5 miles from Dehra Dun on the motor road to Mussoorie. There is a fine Ashram here built by the Bhaktas of Mother.

(Sarvsi Ram, Lakshman and Sha-
trughna*) and many others took
Mother to their Savitri Ashram, as
the next train for Hoshiarpur would
not be available till 8 A. M. Here
Mother rested a while and afterwards
was shown round the Ashram. The
members of the party were treated to
light refreshments. Sri Hari Baba had
sent two cars to take Mother to Hoshi-
arpur. Two more cars were procured
and the party left for Hoshiarpur at
8 A.M.

In the meantime, Sri Hari Baba
had been waiting at Hoshiarpur for
Shree Shree Ma with Kirtan and band
parties. As soon as the train bearing
Mother was sighted the band struck
up. Sri Hari Baba took Mother to the
Ashram of his Guruji (Sachhitananda
Ashram) which had been tastefully
decorated for the occasion. Here Arati
was performed before Mother. After
some Kirtan, Mother was taken to a
newly built house. Mother remained
at Hoshiarpur for twelve days. Satsang
(religious discourses and Kirtans)
continued daily and used to attract
a large number of people. Very careful
arrangements had been made for
the stay and comfort of the persons
accompanying Mother and the other
Sadhus and guests by Sri Hari Baba

* These names by which they are known
among the Bhaktas of Mother were
bestowed by Her.

and Sri Abadhutji. In course of the
next few days Swami Akhandanandaji,
Sri Ram Dasji, Swami Krishnanandaji
and others arrived there.

On 3rd May the birth-day celebra-
tions of Mother began and were held
with considerable pomp and ceremony
at Hoshiarpur, Jullundur, Doraha
and other places and finally concluded
at Ambala on 24th May with the
Tithi-puja of Shree Shree Ma. The
unique feature of the birth-day cele-
brations this year was that they were
managed and carried out by the
Sadhus only of these places. Many
Bhaktas from different places came to
join these celebrations among whom
were Sri Gopal Thakur from Allahabad,
Sri Sudhir Da from Patna and others
from Delhi, Dehra Dun, etc. Arrange-
ments for their board, etc., were all
made by the Sadhus themselves. The
occasion served to bring to light a
unique feature in the personality of
Sri Abadhutji, viz. that he was not
only a Sannyasi with intense spirit of
renunciation, but also a remarkable
man of action.

On the Tithi Puja day 'bhog'
(food offering) was offered at the
Radhakrishna and Shiva temples at
the Sanatan Dharam Sabha at
Ambala. 108 Kumaris (unmarried
girls of tender age as embodiments
of the Divine Sakti) and 'Bal Gopals'
(boys of tender age similarly embody-

ing God-head) all dressed up and decorated with flowers and sandal-paste were worshipped with Arati and fed and presented with a handkerchief each. The same day there were some discourses on Shree Shree Ma in the general gathering which used to assemble daily for 'Sat Sang'. Sri Abadhutji and Sri Tribeni Puri Ji of Khanna and others spoke on the occasion. Sri Tribeni Puri Maharaj remarked "I do not regard Mother as an Avatar (incarnation of God). Mother is Goddess Durga herself. To call Mother an Avatar does not adequately convey the truth about Her".

On Friday, 25th, Mother set out from Ambala with Sri Hari Baba and others for Amritsar which was reached in about two hours. Sri Panna Lalji, a Bhakta of Mother from the Punjab, had made all arrangements for the stay of Mother and the Sadhus at Amritsar. After staying there for two days, Mother and the rest went to Gurdaspur on 28th May and after spending the day there, left for Mandi the next day. The Raja of Mandi and his officers were waiting for Mother at Gurdaspur with some cars and buses. The party reached Bij-nath from Gurdaspur on 29th May at noon. Arrangements for the stay and meals of the party had been made here by the Raja of Mandi and the

brother-in-law of the Raja of Kashmir. At the earnest request of the Rani of Kashmir, Mother was taken to her residence in the afternoon by the Raja of Mandi. The next day i.e. 30th May, the party started for Mandi from Bij-nath. The Raja of Mandi himself drove the car carrying Mother. At some places on the way the local inhabitants were seen waiting by the side of the gates and arches they had erected to welcome Mother. The Raja Saheb would often stop the car to enable these people to have a 'darshan' of Mother. In the evening as they approached Mandi a man was observed waiting for Mother with garlands, drenched in rain. When Mandi was reached, they welcomed Mother with Kirtan and blowing of conch-shells. Then they formed a procession and proceeded slowly towards the palace with Mother. It was past 10 P. M. when the palace was reached.

Mother stayed at Mandi for about 15 days. Satsang (religious discourses and Kirtan) was held daily. Raja Saheb took great interest in showing over to the visitors all the notable and interesting sights in the state. During these visits, a fleet of cars and buses would be observed travelling in a line. Raja Saheb always drove the car carrying Mother. He also looked after the arrangements for the rest and refreshment of the party on these

occasions. Everything was done on a princely scale and manner.

At the pressing request from the Rani of Mandi, a party of about 23 people of either sex had come down from Delhi. They along with the local people carried out a 'Nam Yagna' (continuous non-stop Kirtan) lasting for three days.

At the earnest request of the Raja of Suket, Mother with the rest of the company paid a visit to Suket for a day. Owing to the serious illness of the daughter of the Raja, the latter could not come to fetch Mother. So he stood waiting for Mother with garlands on the border of his state. Mother stayed there at the temple instead of the palace. Mother's visit to Suket lasted only about an hour, but what elaborate arrangements had been made to welcome and honour Her! First the Ranis came and garlanded Mother. Then followed the priests who performed Puja and Arati of Mother. Finally came the people at large to have a 'darshan' of Mother. The persons accompanying Mother were entertained lavishly with tea, fruits and sweets.

On 20th June Shree Shree Ma set out from Mandi. At the earnest request of the Rani of Kashmir, Mother passed the night at Bijnath on the return journey. The party motored up to Amritsar from where

it came down to Dehra Dūn by train on 22nd June. After staying for two days at Kishanpore Ashram, Mother started for Banaras.

Mother reached Banaras on 25th June with the Raja of Solon and the Rani of Mandi. From 30th June, 'Bhagavat Saptah' (weeklong reading of the text of the holy scripture, 'Srimat Bhagavat') was begun at the Banaras Ashram. It was undertaken at the desire of Sri Ram Krishna Mehra of Delhi for the welfare of the soul of his deceased son. On the conclusion of the 'Bhagavat Saptah', Mother went and stayed for a few days at Chapra (Bihar) at the pressing invitation of Srimati Krishna Sheopuri. She returned to Banaras on 17th July. Next day, i.e. 18th July, Guru Purnima was celebrated at the Ashram with due pomp and ceremony.

On 27th July Mother left for Bhagalpur. For sometime past attempts had been made to take Her to Bhagalpur and Hazaribagh. Srimati Sushama Devi, a niece of late Sri Sachi Dada (Sri S. K. Ghosh) had been writing again and again from Bhagalpur and Sri Manoj Babu from Hazaribagh requesting Mother to visit these places. Mother stayed at these two places for 5 or 6 days and returned to Banaras.

On 9th August, Mother went to Deoghar. Srijut Pran Gopal Babu had

been ailing there for some time past. Mother's visit to Deoghar was primarily undertaken to enable the latter to see Her. She left for Calcutta from Deoghar the same day and after a stay of 24 hours at Calcutta, She returned to Banaras.

On 5th September, She went to Allahabad at the request of Srijut Gopal Thakur. After staying there for three days, She came back to Banaras. 'Bhagavat Jayanti' (in honour of the holy scripture, 'Srimat Bhagavat' on lines similar to 'Geeta Jayanti') was celebrated at Banaras mainly owing to the enthusiasm of Sri Kumar Babu and lasted for seven days. Batuk Dada read and explained the text within this period. When it was concluded Mother went to Bindhyachal for three days, taking along with Her Sj. Gopi Nath Kavirajji. From Bindhyachal Mother proceeded to Delhi. Dr. J. K. Sen of Delhi had been confined to bed for some time with an attack of paralysis, and this trip to Delhi was primarily for the sake of seeing him. After a few hours at Delhi, Mother left for Etawah where she stayed for three days and then returned to Banaras.

Shree Shree Durga Puja was celebrated this year at the Banaras Ashram. The sons of late Srijut Pran Kumar Basu of Calcutta performed their ancestral Puja at Banaras. The

Bhaktas of Calcutta and other places gathered together at Banaras for the occasion.

A portion of the building adjoining the Ashram at Banaras was purchased on 4th October, the cost having been defrayed by the Rajmata of Tehri. On the Mahastami day after due performance of Puja and 'Homa' she donated the building to the Ashram for the welfare of the soul of her departed husband.

A charitable dispensary known as 'Anandamayee Karuna' has been opened at the Ashram at Banaras. As adjunct to it, a goat-farm has been established at 'Sankat Mochan' (about a mile from the Ashram) on a piece of land purchased for the purpose. It has been named 'Sishu Kalyan' (child-welfare) and its object is to supply free milk to children of indigent parents. These two institutions 'Anandamayee Karuna' and 'Sishu Kalyan' have been established mainly due to the enterprise of Dr. Gopal Das Gupta. The 'Sishu-Kalyan' to which the Rajmata of Tehri donated a handsome amount was formally opened on Bijaya-Dashmi day (the last day of Durga Puja). At the request of the Bhaktas Mother went to Sankat-Mochan on that day and gave away the first bottle of milk to a child. After Kirtan, 'prasad' was distributed to the Bhaktas.

ANANDA BĀRTĀ

After Laxmi Puja, on 15th October Mother went to Bindhyachal with the Raja of Solan, the Rajmata of Tehri and others, and returned to Banaras on 27th October. Then followed Kali Puja, Anna-Kut, Dwij or Bhai-phota, Jagadhatri Puja, etc., all celebrated with due pomp and ceremony. On 8th November, Gopal Thakur came down from Allahabad for the Geeta Jayanti celebrations which began from the 9th November and continued

for five days. It was understood that Mother would go away elsewhere after Geeta Jayanti, but owing to the indifferent state of Her health, She was persuaded by the Bhaktas to stay for a few days more at Banaras and went to Bindhyachal on 28th November. She came back to Banaras via Allahabad on 9th December and again returned to Bindhyachal the next day i.e. 10th December. From there She went with only a few Bhaktas to an undisclosed place. (अज्ञातवास)

AN INCIDENT

(RANJAN)

As the Bhaktas of Sri Sri Ma are aware, the last birthday celebration of Sri Sri Ma took place at Ambala Cantonment at the Sanatan Dharma Sabha Temple. The peculiar feature of the celebration this year was that it was organised by Sadhus, Abadhut Krishnanandaji, a well known Sadhu of Northern India and one very much respected in the Punjab, having taken the lead in the matter. Many eminent Sadhus like Haribaba and others graced the occasion with their presence. The celebrations lasted from 18th May to 25th of May, 1951 and attracted a large number of people of either sex. It is estimated that about 10,000 persons assembled there to have a look at Mother and to hear Her voice. During the celebration Satsang, consisting of religious discourses by eminent Sadhus and speakers, and also Kirtans and Bhajans continued daily from morning to late evening in an atmosphere surcharged with purity and peace.

It may be worthwhile mentioning here an incident which took place during these birthday celebrations at Ambala, but not known to the generality of the Bhaktas of Mother. During the celebrations one day it

was decided (at the instance of Mother) that food should be distributed to the poor (Daridra Narayans) and Sri Krishnanandaji undertook to make the arrangements. There was a Leper Asylum at Ambala and it was arranged that the food should be given to the lepers. At the time fixed for the purpose Mother Herself came to the asylum, went straight inside and started mixing freely with the lepers. Before food was distributed, the lepers were worshipped i.e., Arati was performed before them by way of homage, and Kirtan was also organised by Brahmacharini Gurupriya Devi and others. Soon after one of the lepers came close to Mother and started reciting from the Vedas. He did it in a faultless manner and everybody present was amazed. Krishnanandaji told Mother, "See! a reciter of the Vedas has also been caught in the clutches of leprosy." Mother looked at the leper and then suddenly to the surprise of everybody blessed him by touching his body with both hands almost all over.

Krishnanandaji later wrote to say that the leper got cured of leprosy that very day, and the news had been published in the local newspapers.

DURGA PUJA AT BANARAS.

(RANJAN)

The annual Durga Puja was celebrated this year at Banaras Ashram in the presence of Sri Sri Ma. About five hundred devotees including men and women came from all over India for the occasion and participated in the celebration. Mother used to be almost always present in the Puja Hall while the Puja was being performed and many Bhaktas used to remain seated there in a devotional attitude throughout. Readings from the 'Gita' and the 'Chandi' by some of the Bhaktas, and particularly by the girls from the 'Kanya Pith' as well as occasional hymns (Kirtan and Bhajan) sung mainly by girl devotees heightened the purity and the spiritual atmosphere of the Puja Hall. But with all this, it must be said that Mother was the centre of attraction to almost every body there, and the moment Mother left the Puja Hall there was a sudden drop in the temperature of the devotional atmosphere which was obvious to everybody. How the Durga Puja affected the Bhaktas individually is a matter for

personal consideration. But in this connection what was stated by an England-returned gentleman, who had always been nursed in the western school of education and who was present at the ceremony, may be of some interest. He happens to be a devotee of Mother and he confided after the Puja was over :—

“My only attraction was Mother and that was why I came to Banaras. The Puja, as such, had no charm for me as I hardly believed in it. During my childhood I had seen Puja being performed every year at my village-home and what impressed me most at the time was the fact that my mother on the last day of Puja (Bijoya) used to wipe tenderly the face of the Image and whisper in the ear of the Goddess her earnest request to come again the following year. My mother used to tell me, “Look at the face of the Goddess and see how sad she looks at the parting.” I did look at the Goddess and did see then, that the image indeed looked sad. However, as I grew up and came to be educated

in schools and colleges I gradually lost all faith in the Puja, and felt that it was nothing but playing with an idol which hardly could be a means for real communion with the Divine. Later on in life, in course of time, reading the life of Sri Ramkrishna and other saints, I started doubting, but could never acquire a genuine conviction that through Puja, as it is performed, an approach to the Divine is in any way possible for ordinary people like myself.

“Here at Banaras on the first day of the Puja (Maha Saptami day) I went and sat in the Puja Hall in the morning mainly because of the fact that Mother was there. Frankly speaking my mind was not quite free from a curiosity to observe if the Puja performed in the presence of Mother could create any change in my attitude. I sat there and looked

straight at the Image. Very soon, I do not know how and why, I felt that the Image was a great living Force or Presence beaming with kindness suggesting something eternal, something beyond. I cannot explain it any better. The same experience was repeated on the Maha Astami Day and the Maha Navami day. On the day of the Bijoya in the morning my experience was the same. Needless to say that my emotions were stirred to the core and when in her sweet melodious voice ‘Chabi’ (one of the girl devotees of Mother) started singing on the Bijoya day, “Oh Mother ! don’t go please, don’t”, I was almost on the point of breaking down, and could hardly control myself.

“Well, that has been my experience, purely subjective no doubt, and as such hardly of any value to anybody. But it is of deep significance to me.”

MOTHER'S WORDS

(Extracts from letters in reply to different people at different times.)

Man's Duty as Man.

1.

If anything is to be had — *whatsoever*, in whatever way — it must be had of Him alone.

Man's bounden duty as man* is to seek refuge at His Feet.

Days glide on; already you have let so many go by ; anchored in patience endeavour to pass the few remaining.

2.

He whose remembrance brings release from all anxiety — to think of Him alone is meet and right.

At all times endeavour to sustain the contemplation of God, the flow of His Name. By virtue of His Name all disease becomes ease.

3.

Verily, all is within His Law. How can one who has been able to accept this be still so greatly troubled ? It is but your duty to consider everything as His. Whatever He may do, try to let the thought of Him keep you at peace.

* Translator's note. Meister Eckhart says : (Vol. 2, page 83, translation by C. de B. Evans; Publisher : John M. Watkins, London. "Man : The fundamental meaning of the Latin word for man is, according to one interpretation, a person who submits himself wholly to God with all he is and all that is his; one who looks up to God disregarding his own which he knows is behind him, beneath him."

The sense of want — does it not arise because the desired object is not obtained ? When one's desire remains unfulfilled, its fruit unborn, to go on craving for that very thing and to be disappointed time and again — surely, it is futile ? So long as there is desire, the experience of want and sorrow is — from the worldly point of view — but natural. The world is everchanging* : whatever you may desire that is of the world will bring you sorrow.

Even though momentary happiness may be had at times — to seek *That* in which no sorrow is and all is found, is man's sole duty.

4.

Force yourself to take the medicine. It is man's bounden duty to seek refuge in the thought of God, even when there is no inclination so to do.

5.

Whatever keeps the mind engrossed in Him — *therein* lies man's duty. Surrender yourself at His Feet that you may become an instrument in His Hands.

6.

To forgo the shelter that the life of the householder affords in order to devote one's days wholly to the Supreme Quest is difficult.

If you are capable of this — very well. But ponder carefully over the promptings that come from within : *His* will be done.

7.

He who has given you what you possess in this world — wealth, distinction, youth — appeal to Him for His own sake.

* The word in the original is "jagat" which means world and is derived from the root "gam" to go.

You cannot ? Why ? You will have to ! Verily, man can do all things. Who can say, what He will give to whom and through what ? Everything is His — entirely His.

What did you bring with you at birth ? Were you not empty-handed ? And all you have acquired — is it yours, really ?

All is His and whatever happens is His will. Endeavour to maintain this attitude.

Saying "it is mine" you grasp at everything — this is the way to court sorrow.

Call to Him, because all is His. To yearn thus for Him is real prayer.

All that the world can yield — what is it worth ? Have you not seen down the years the inevitable course of events ? In His treasure-house, where there are riches, relations, the vigour of youth, there are also old age, death, disease and poverty. You will have to experience them all.

In this world there is no room for undisturbed ease; don't you see that there is distress at every step ? Does it not dawn on you even now to whom you belong ? This which is such a serious illness, is anyone suffering it for you ? Does anyone even share it ? Why all these worries ?

All is His, all is He; to leave everything to Him must be your only endeavour. Invoke His Name, meditate on Him, ever abide in His remembrance.

Not praying for anything that is of the world, strive to abandon yourself without reserve to *Him* — where no want of any kind exists, no pain, no agony. In Him is all attainment, the summit of fulfilment.

Arām Arām Arām

Note : The sound effect of "arām" can not be rendered by any English word. Arām means ease, repose. Mother Herself says about it : "Where Rām is, there is 'Arām', where Ram is not—'be-arām' "(=discomfort, distress.)

O Will-supreme, *Thy* will prevails:

The Fountain-of-goodness doeth everything
when the time is ripe.

To aspire to That which is Eternal Truth
is right for everyone.

Of Him is all that need be said,
The rest but vanity, woe.

NOTES & COMMENTS

The present publication, "Ananda Varta", the first of a series, is being brought out with rather modest and limited objects in view, viz., to keep people informed from time to time of Mother's movements and activities or of incidents and affairs centring round Her and also to give extracts from Her sayings and teachings. If circumstances permit, we hope it may be possible in course of time to expand its scope or bring out the issues more frequently. We also feel the desirability of publishing this bulletin—if we may call it so—in Hindi and Bengali also as soon as it is feasible, in order to reach a wider circle of readers.

Mother's sayings and teachings are also given in Bengali and Hindi—the language in which She ordinarily speaks, in order to preserve as much of their original form as possible. As regards their rendering into English, we are conscious that our attempt leaves much to be desired. To render Mother's sayings into English adequately so as to convey the unique spirit and beauty of the original, if at all possible, is a task much beyond our resources. Since the other alternative was not to translate them into English at all, and we had almost thought

it desirable to include the English version, imperfect as it is in the interest of readers not acquainted with these Indian vernaculars, we trust our readers will treat our feeble attempt with indulgence.

It is not without considerable diffidence that we are launching forth in our new venture. The idea of such a publication had been long before us, but owing to the many difficulties in our way—linguistic, editorial, etc., it could not see the light of the day till now. We are hardly out of the wood yet. How far our present venture will attain its object or meet with some measure of success will depend not a little among other things upon the sympathetic interest and cooperation of our readers. May the Grace and blessings of Mother be always with us in our undertaking.

Readers are probably aware that a symposium of articles dealing with different aspects of Shree Shree Ma Anandamayee's personality and teachings was brought out a few years ago on the occasion of Her fifty-first birthday. That volume has been out of stock for some time. In view of the

continued demand, both from enquirers in India and outside for some work in English which will throw some light on Mother's life and personality, it has been proposed to bring out another work on similar lines, incorporating, if necessary, some of the articles from the earlier work. We have already received a few articles for the purpose. But more articles are needed in order to make the work fairly representative of the different types of people and schools of thought and more comprehensive dealing with the various aspects of Mother—at least as far as possible under the circumstances. We therefore take this opportunity to renew our request for articles from our readers which must reach us with as little delay as possible. It is hardly necessary to remind intending contributors that accounts based on personal experience have intrinsic importance of their own and are far more convincing and are therefore particularly welcome.

Visitors to Shree Shree Ma Anandamayee Ashram at Banaras are aware of the extremely dilapidated condition of the Ghat above which the Ashram stands. The Banaras Improvement Trust whose Engineers reported that the Ghat was in imminent danger of collapsing any moment,

carried out last year certain emergent protective works of a temporary nature, but they were all washed away during the ensuing rainy season. Fortunately the U. P. Government, when approached by us, agreed to take up the immediate reconstruction of the Ghat on a permanent basis, on the understanding that half the estimated cost of Rs. 4 lacs i. e., Rs. 2 lacs was to be borne by us, the other half by the Government. Work on the Ghat has already started and proceeding with all speed in order that the repairs may withstand the onset of the next rainy season. For this we wish to express our sincere gratitude to the U. P. Government and particularly to the Premier Srijut Govind Ballabh Pant whose sympathy and zeal for matters affecting public interest is well-known.

A portion of our share of contribution towards the cost has already been deposited with the Government, thanks mainly to the generosity of some Bhaktas, particularly from Ahmedabad. But a large amount remains to be paid within the stipulated period. We have issued several appeals from time to time drawing attention to this urgent problem and urging all generous and public-spirited persons to contribute liberally to this noble cause.

The Banaras Ashram, where Mother stays often for varying periods, houses several temples and institutions such as the Annapurna Temple, the Kanyapeeth etc., and also serves as the headquarters of the various Ashrams and organisations connected with Mother. In spite of its extensive buildings and spacious lay-out, it has been suffering for some time past from congestion and lack of accomodation, especially during celebrations and functions which are not infrequent. We are happy to state that the much-needed extension of its premises has been made possible through the generous donation of the Rajmata of Tehri for the sake of peace to the soul of her late husband. A plot of land with some premises on it adjoining the Ashram on the western side has been recently acquired and certain necessary additions to the existing premises are being carried out as far as available funds permit. This, it is hoped, will solve to some extent and at least for the time being the acute problem of accomodation in the Ashram.

We are also happy to report the establishment of two recent and related institutions "Anandamayee Karuna" and "Sishu Kalyan" at Banaras with the object of relieving

some of the distresses of the poorer section of the public in a practical and material manner. Both of them owe their existence entirely to the zeal and enterprise of Sj. Gopal Chandra Das Gupta, an eminent physician of the city and ardent Bhakta of Mother. The "Anandamayee Karuna" is a charitable Homoeopathic Dispensary, at present housed in a room of the Ma Anandamayee Ashram at Banaras where a large number of patients daily receive free medical treatment and medicine. Dr. D. P. Maitra has been inspiring in his services in this connection. It is proposed to open shortly branches of it in other parts of the city. The other institution "Sishu Kalyan" (Child-welfare) supplies goat-milk to the babies and very young children of the poor who for want of proper diet fall easy victims to various diseases and ailments. To ensure supply of good milk for the purpose, a plot of land has been acquired near "Sankat Mochan" in the outskirts of the city. A goat farm has been established there under the able supervision of Srijut Sadhan Brahmachari.

Both these institutions are functioning as independent bodies under their own constitutions.

We wish them all success in their noble mission of service.

We feel much pleasure in reporting the establishment of a library in the Ashram at Banaras. It was formally opened on the occasion of the Saraswati Puja on 31st January, 1952 in the presence of Mother. The need for a library containing books in Hindi, Bengali and English dealing particularly with religion, spiritual life and allied topics has often been felt in the Ashram. All the important scriptures of the principal religions of the world, especially the Hindu scriptures with their original texts and suitable commentaries and translations should find a place in it as well as books dealing with the various phases

of Indian thought and philosophy, ancient and modern, studies and accounts of notable religious prophets and saints past and present are also indispensable in such a library. These are our hopes and ambitions, but with the present library as a nucleus we feel confident that it will be possible for us to realise them in no very distant future, through the willing cooperation and active interest of our readers and the enlightened public. In the meantime we invite contributors to our library, in cash or in shape of books from all lovers of learning and social welfare.