

ANANDA VARTA

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

Vol. XXXXII

JANUARY, 1995

No. 1

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On the auspice of the Birth Centenary of Shree Shree MA Anandamayee the following year long programme has been adopted by Shree Shree MA Anandamayee Abirbhab Satabarsa Utsav Committee :

- A grand holy procession of Shree Shree Hari Nam will start from Matri-Mandir to Shree Shree MA Anandamayee Ashram, Agarpara via Baikunthadham.

Date : May 18, 1995

Time : From Matri Mandir : 5.30 A.M.

From Baikunthadham : 6.00 A.M.

- Special Tithi Puja and Kumari Puja
 - Adhibas on May 16, 1995 : Shree Shree Hari Nam Yagna.
 - 'Akhand Japa'
 - Special Arati of Shree Shree MA by Jatu Bhai.
- 'Viswa Kalyan Yagna'.
 - Recitation of 'Sata Chandi'.
 - 'Shrimat Bhagabatparayan Saptaha'.
 - Seminar and discussion on the teachings and messages of Shree Shree MA Anandamayee.
- Participants : Religious and Intelligentsia from all walks of life.
- A full page supplementary in some reputed Dailies.
 - Sadhu Bhandara, Balak Bhojan, Naranarayan Seva, distribution of clothes at Matri Mandir.
 - Special Issue of Ananda Varta.
 - A special trip from Calcutta to Hardwar with the devotees of Shree Shree MA Anandamayee.
 - Exhibition of paintings on MA and HER Teachings.
 - A Special Programme of devotional songs — Bhajan & Kirtan of Shree Shree MA Anandamayee.

For the successful implementation of the programme please send your generous contribution to Shree Shree MA Anandamayee Abirbhab Satabarsa Utsav Committee, Shree Shree Anandamayee Charitable Society, MATRI-MANDIR, 57/1, Ballygunge Circular Road, Calcutta-700019, Phone : 74-8504.

Matri Vani

To be always in a happy mood helps spiritual endeavour. Dejection creates obstacles on the path. If one is to abide in His presence one has to be free from bondage. During the mind inwards one must be intent on the Revolution of the Supreme One who pervades all.



One must endeavour to remain constantly engaged in the contemplation of THAT. All other thought engenders anxiety. HE is already holding your hand, so why worthy? Do not allow yourself to be overwhelmed; ever be steeped solely in the contemplation of the Supreme.



At all times to be vowed to the search after Truth and consequently to be completely truthful in every respect is man's duty. God's Grace streams forth all times.



Human beings have to be dwellers of the inner cave so that the Supreme Being who resides within may be revealed.



Man must ever be intent on discovering the Matra-yoga that will reveal his eternal union with the Divine.



Where mature spiritual experience is a fact, agitation should certainly not be brought in one speaks of transformation when worldly attachment stackens. In the measure that wordly interests decrease one progresses towards real joy.



God's mercy pours down everywhere and at all times, one becomes aware of this by making oneself respective to it. To pray constantly for His grace is man's duty.



Keep on repeating the Name of the Lord. Pray : "Lord be pleased to manifest in the form of diksha" Endeavour at all times to remain merged, plunged in the Name, Solely for the Sake of God must His Name be repeated remember this.



With this body it is like this; it does not talk to anyone, nor go to see anyone, nor eat at anyone's house.



Sad Vani

Each of the five fingers of the hand has its own peculiarity; each part of the body has its own function, high or low; the teeth may at times well bite the tongue; but since the whole of it is your own body you accept all its ways and take great pains to look after every part of it. In the same manner, try to regard as your own every person you contact. By making this a habit you will in due course come to feel that everyone in the universe is part of you. To abolish the distinction between 'I' and 'you' is the sole purpose of all spiritual endeavour.



If you can make your life like a running stream that swiftly and steadily flows towards its goal without ever halting, not only will no impurity of any kind be able to accumulate within you, but even other people will be cleansed by your presence. Fire flares up high into the sky, yet there is a point beyond which the flame cannot retain its own nature and is converted into smoke. But the current of ceaselessly flowing water is so powerful that, undeterred by the trees and rocks without number which get in the way, rivers and streams traverse thousands of miles until they arrive at their final destination. If you want to attain to Truth, you must, as a river, keep on advancing indefatigably with great singleness of purpose.



As a mother is known by her affection and tenderness for her children, a wife by her love and devotion for her husband, a friend by his fellow-feeling and loyalty to his comrades, so a religious person can be recognized by his God-centred, dedi-

cated life. Merely to say that one believes in God is quite useless. Religion must be practised by one's attitude of mind and heart and by one's actions. When engaging in austerity-fasts and vigils and the like-if real devotion is lacking they becomes mere mechanical observances. Carefully examine your heart and mind and try to eradicate short-comings that you discover in yourself. In this way, performing the duties that befit your station of life, steadily forge ahead : a day will come when your actions will be in harmony with your aspirations and then you will be capable of true spiritual progress.



To taste is the natural function of the tongue. But unless some bitter, sweet, salty or sour substance touches it, there is no taste. The wonderful thing is that whatever is put on the tongue, be it pungent or delicious, its taste will be faithfully produced. In a similar manner, the possibility which the human body does not contain has yet to be discovered; for this reason it may also be called a microcosm. Keep it in any way you like, it will respond. If you seek worldly experience, you will see how it will entice you, only leave you surfeited. But if you train it to serve the spiritual life, it will let you grow calm and serene.



The body is valuable yet it is not : If you want to cross a river, the boat is of great importance to you, but once you have reached the other shore, you never even give a thought to the ferry that took you across. The usefulness of the human body is of a like nature. When the "I-ness" has become extinct, the world and with it the body have gone out of the field of one's vision.

Sri Sri Ma Anandamayi

Volume VI

(Translated by Tara Kini)

(Continued from previous issue)

March 20 Sunday

Ma's health again suffered a setback last night. This morning Jiten Babu arrived from Delhi for Ma's *darshan*. Gangacharan Babu and family have come from Baroda. Seeing that Ma's health had deteriorated again, everybody felt depressed. Ma's heart was beating faster and within a short time her countenance looked wan. After a while, though, her face appeared to brighten up. Today she seemed to be in ill health the whole day and by evening her head, hands and feet had turned cold. On being fomented they warmed slightly. Engrossed in her own *bhava* Ma murmured, "Alright, a *kirtan* is in progress within this body." But everyone harbours fear about what Ma might do next.

March 21 Monday

The whole night through Ma's heart continued to palpitate fast and this morning she appeared pulled down. This morning Bhupati Dada arrived on two months leave from Dhaka. In the morning Ma came to the room downstairs and began conversing with the people present. As she was unwell we kept requesting her not to talk too much, yet we were afraid that she might then have the *kheyal* to clamp up completely and observe *mauna*; so when she spoke of her own accord we participated in the conversation.

Doctor Jatish and family arrived from Jamshedpur. Their six month old daughter sat in Ma's lap and made all kinds of

sounds. Hearing that Ma said, "These are signs of imminent speech — she is making all kinds of sounds. Then suddenly she will say 'Baba' or 'Dada'. It is not as if she is making these sounds of her own volition — it happens spontaneously. The knot of speech unravels of its own accord. A kind of vibration occurs within the body." Ma continued, indicating her own body, "When *mantra* and other chants emanated from within the words were pushed out just like this. But in the case of these children there is *samskara*, external teaching; is there not the play of ignorance? For example, 'Baba' and 'Dada' are words taught externally. But in this body there was none of that — everything happened naturally."

Ma continued, "The states attained by a *sadhaka* (one who performs spiritual practices) are so beautiful. At first when the *bhava* of *advaita* (nonduality) evolves then one feels 'I am this', 'I am also that', the emphasis lies on that. Then what happens? The *bhava* arises — 'There is nothing other than I', 'Only I exist'. To say 'There is nothing other than I' is impure, for language (*bhasha*) is after all that which is revealed (*bhasa*). That great *bhava* cannot be revealed through language."

Ma then said, "The impressions of *samskaras* are present even within the one engaged in spiritual practices. However exalted be the state which he attains, the effects of the first threads can still be felt. Because the *sadhaka* exists, so does the state. It is a different situation when the *sadhaka* goes beyond that state. It is true that the seeker may do a lot towards educating the people, but on paying attention one can discern what is done for educating others and what is done as a consequence of inner *samskara*. But in an *avatara* (incarnation) there is no play of *samskara* at all. Therefore his actions are called 'sport' or '*leela*'." Saying so much Ma laughed.

This morning Ma caused some commotion. She had gone to the toilet. The toilet is poorly ventilated. Suddenly the bolt of the door dropped and she came to the door and started calling out loudly like a child, 'Khukuni, Khukuni'. At first we could not understand what had happened. But the next moment I got hold of Belu and went running to the door. It was some time before Ma managed to open the door. When she came out she said, "The door got shut and there was no *kheyal* to open it. So I called out. When I finally opened it I was pushing at the door from the wrong side !"

On occasions we have observed that Ma just does not have the *kheyal* to open or close a door, so much so that she is unable to even release an ordinary bolt while at other times she performs with great ease tasks that ordinary people find difficult. This is the reason why when Ma goes to the toilet in a train I always leave the door slightly ajar and stand holding it. Even when I am not present, she leaves the door of the toilet ajar and holds on to the handle. For it is possible that if she were to bolt the door and then not have the *kheyal* to open it people outside would believe that Ma had not finished, whereas in the closed room Ma's body may have assumed a completely different rhythm. In this manner Ma's behaviour is sometimes completely ordinary and next moment it may suddenly become extremely unusual. We have observed many such kinds of *leela* within that one substratum.

March 22 Tuesday

Ma awoke around eight a.m. and still did not appear well. At eleven a.m. she had *bhoga* and at twelve noon the doors were shut. I was seated near Ma. Ma spoke about her childhood. Everytime I hear about Ma's wonderful life I find something utterly new. Ma said, "This feeling of pleasure that all people gain from touching, by embracing mother, father,

brother, sister or children, that has never transpired with this body. Now I see all around, how much pleasure a mother derives from embracing her child; but I always had my back turned to my mother as I lay near her. Later during *kirtan* when this body went through all kinds of contortions you people have got yourselves embraced by it. When the inside and the outside appeared the same, then perhaps this body placed its head on the father's shoulder and a photograph was then taken. But before that happened such a *bhava* had never been observed. Perhaps it was not required and therefore the body never behaved thus."

Bholanath has always declared that Ma is a permanent *brahmacharini*. I have mentioned this earlier. That urge which no one in this world has been able to escape, never arose in the body of my Ma. Ma says, "May be that would be of no use to you people. Nothing is manifested in this body unless it is needed. No *bhava* in this body is detrimental to it." Bholanath often used to say about Ma's childhood, "How wonderful it was — I have never heard of anything like this." To which Ma had replied, "Perhaps it is just not necessary". So much so that if such an emotion did arise even slightly within Bholanath, Ma's body would immediately assume such alterations that Bholanath would become afraid and would start fussing around anxiously, trying to reinstate Ma in her normal condition. Ma says, "There was no need to touch anybody. I would be lying on my bedding. If there was any change in Bholanath's *bhava* this body immediately reacted by assuming a supernatural condition."

Ma says, "There was no feeling as to whether I should accept this or relinquish it. This body just went along a certain path. Perhaps that is what was necessary for you and therefore this body behaved that way. Suppose you were to ask why this body did not indulge in such pleasures, such a question would

be meaningless. But you can also ask why I do not speak in English. Why do I not eat the food of English people or that eaten by some other race of men? Why did this body acquire that colour or that *bhava*? Such questions can be asked about every subject. Why should I go? Where? Every action can be questioned with a 'why?' Many such points can be raised endlessly. Therefore I say whatever you people need, that happens within this body."

In connection with these topics the subject of the Kalyanavan incident came up. Ma said, "See, some matters are such that as soon as they arise within they cannot be withheld from being revealed outside — just as it is difficult to withhold the urge to puke. These matters that are being discussed are in a manner vomiting out." At times when Ma is lying down at night she suddenly turns around and says, "Tomorrow remind me about this matter." And then she lies down quietly. Referring to that Ma now said, "I have no carry-bag with me — even if I did have a bag it has no stitches on its underside — or it is like what you people call a 'pipe', open at both ends. There is no room for anything to be stored in it. Therefore you people keep everything. Only after displaying everything to you all do I find release. Again sometimes you also do ask. You people keep all articles and things, also food and drink are your responsibility. Only conversation is presented before you." So saying Ma laughed in her own sweet fashion.

After some time she laughed again and continued, "Look, one matter has come up. If I do not tell you about it you will depart after shutting the door and I shall remain laughing all by myself. That is why I shall tell you about it. It was during my childhood — I must have been eleven or twelve years old, when all of a sudden there was a marriage proposal for this body from some place along with a photograph of the

bridegroom. We girls in the village had not seen a photograph till then. Everybody looked at it. At that time I used to hum some verse of a song to myself, play and talk to plants and trees. That day, hearing the word 'photograph' I sang, 'Photograph, photograph, photograph, photograph ! This body's grandfather heard the song through a chink in the door and coming before me he asked, 'What is happening ?' I had no notion that the photograph had come in connection with my marriage. Yet at that moment grandfather's laughter caused me such a degree of embarrassment that I burst into tears." Narrating this incident Ma laughed and said, "What kinds of amusing incidents have occurred !" I also laughed heartily on hearing this story.

At four p.m. many people arrived and Ma began conversing with them. Jiten Babu is to leave today. On being asked something concerning the Delhi *ashram* Ma said, "Look Baba, I do not want your *ashram*, I do not want anything. I only say that you must all live together peacefully. I only want that pure emotions should develop and increase within you. All of you try to live in peace and happiness. If you talk of an *ashram*, that is again for your sake and you can make it. After all, the aim of the *ashram* is to increase the peace and happiness within each of you. If that is not achieved and only factions are created then what is the use of having an *ashram*? It is better then not to have an *ashram* at all. There is joy only in your joy. If you speak of 'my *ashram*' then the whole world is but one *ashram*, or the *ashram* is limitless." Jiten Babu did *pranam* at Ma's feet and said, "Ma we shall try to follow your advice to the best of our abilities. Please give us your blessings so that we may obey your instructions." Ma replied, "His blessings are always there. Keep your attention in that direction and keep doing your duty."

March 23 Wednesday

Ma woke up at nine a.m. today. From the last two days she has instructed us, "Do not call me in the morning before I wake up on my own." This is being followed. I washed her face and hands and made her drink some water. She then started speaking to the people who had assembled for her *darshan*. Some impressions of Ma's palms and sole were taken. At eleven a.m. *bhoga* was offered and by twelve noon the doors were shut as usual.

From the past two days Ma's health has deteriorated. At four p.m. Ma got up and sat on the verandah where many people had assembled. Ma is able to establish empathy with each person therefore all who come to Ma feel so happy. Before dusk Ma went to the terrace and stayed there till ten p.m.

After meals Ma was brought downstairs. One gentleman came and said, "Ma I have heard that you are not keeping well. Ma, if you want to you can get well yourself, so please get well now." Ma laughed and replied, "I am always well. What you people observe in this body is but the play of this body." Later in the course of conversation Ma again laughed and said, "What you said just now about getting well only when there is the desire to do so is quite right. If the *kheyal* arises then what you people deem as 'healthy' will certainly come to pass. But now there is just no *kheyal*. What can be done about that ? Tell me ."

Conversation went on in this manner till ten p.m. after which the lights were switched off.

March 25 Friday

Last night around eleven p.m. we had barely laid down when Ma got up softly and slipped out on her own. Suddenly I awoke and found Ma was not on her bedding. I went upstairs

to find her lying down on the terrace. Seeing me Ma said, "I just did not feel like sleeping. I also felt some kind of pain in my stomach." Abhay was sleeping in the same room. I picked up Ma's blanket and went to her room. The whole night through Ma's body was unwell. In the morning the door was shut for some time and opened at eight a.m. Ma said, "What is the use of lying down? The body is restless and therefore it has sat up." I washed her hands and face and made her eat some food recommended for patients.

Soon after, people arrived for *darshan*. Shankari Mata came with her disciples to meet Ma. She began showing her regard for Ma in various ways. Ma also addressed her as 'Ma' and spoke to her. Shankari Mata said, "I have seen you often in my dreams — seated in my lap." She spent some time with Ma and then went to Kankhal. Another *sadhu* arrived to speak privately with Ma. Later on I heard that he had said, "Ma, I come to you to ask many questions, but because so many others are present I am not able to speak to you alone. However, the surprising fact is that in my presence, when you speak to others, I find all my doubts being clarified by what you are saying. I find that most astonishing."

Today Shri Jatin Kaviraj of Dhaka returned with family to Haridwar after a tour of Agra, Delhi and other places. Before lunch Bhupati Dada raised the subject of the Dhaka *ashram*. Ma said, "There is no need for this body to say anything about the *ashram*. You people do exactly what you think best." During festivals there is a lot of confusion in connection with the opening of the doors of the Kali temple. Bhupati Dada requested Ma to make a clear injunction on this matter. The clarification made was that on the birthday, that is the day on which Ma's body appeared on earth, after the morning's worship at the temple, the door of the Kali temple should be opened, and an accounting done on the money collected in the

donation vault. Then the doors of the Annapurna temple should be opened. At that time everybody should be allowed to enter the temple. The doors are to be kept open till eight p.m. Then the doors of the Annapurna temple are to be shut, the temple cleaned and the Kali *puja* performed.

After that, at the time of the appearance of Kali Ma, that is, in the remaining hours of the night, Ma's *puja* is to be performed. At dawn, after the worship, the doors of the Kali temple are to be shut. This was the schedule on the first occasion. Ma also said, "If the image of Kali suffers even the smallest bodily injury then as far as possible it should be set right in all purity. And if, when the doors are open, it is ever observed that any such part of the image is destroyed which, if it had happened to a human being, would have caused death, then the doors should be closed immediately. The doors should be securely fortified with bricks. Then the money collected should no longer be counted nor should it be spent. At the end of the year the money should be totalled and given towards the amount that is intended for donation to the *mahant* of the *Kali Bari* of Ramna.

Gangacharan Babu asked Ma, "Ma, Why is your bodily health so poor? If you so desire you can get well at once. If not for your sake, then at least for ours, please get well." In reply Ma said, "This body exists only for the sake of you all. If this body serves you all in some way, you people will preserve it, otherwise it will go. I have no worry at all." As she said this Ma's countenance appeared to acquire a particularly relaxed and composed expression. Every syllable that Ma utters is perfectly true — this is always vividly apparent from Ma's behaviour and also from the expression on her face. All those who were present stared at Ma's face in awed silence.

After dinner, since there was still time to go before ten p.m., people kept sitting in Ma's room. As Gola and Godavari

had done something wrong around four p.m. today, Ma told them, "Do *japa* ten thousand times and repent for this."

Gola is a particularly religious minded girl. She often observes *mauna* and says she does not have the desire to speak. A *brahmachari* who is here saw Gola and suggested that she should be invested with the sacred thread. Ma said, "Alright, you people get everything ready." But Ma did not seem very insistent. The day before yesterday Ma had stopped Gola from observing *mauna* all the time. This morning, in connection with some matter Ma had said to her, "It is worth thinking about whether it would be appropriate to give you the responsibility of such a big task (the *kriya* of investiture with the sacred thread)." Ma laughed slightly.

We were not able to understand Ma's words properly. The girl's attitude was good but Ma broke her *mauna* and then made a comment like this today. What was the reason for it? Ma never clarifies any of her statements fully. She only says, "You should understand by what happens."

Tonight we understood the significance of Ma's comment. When Ma explained Gola's mistake and told her to do ten thousand *japa*, the girl became absolutely still. Ma called her and spoke to her very sweetly, explaining patiently. Suddenly the girl rose, walked into the verandah and began wailing loudly. As she sobbed and wept she became nearly unconscious. We realised then that though the girl was good, she was a little weak in the head. We also understood then the reason for Ma's interrupting her *mauna* and expressing that kind of an opinion about the girl. The girl was again brought to Ma. She lay on the ground and began weeping uncontrollably again. Ma said gravely, "If this kind of behaviour continues, then no special task can be entrusted to you, is it not so?" Ma was smiling but did not reveal that to the girl. When Gola heard a reference to the sacred thread ceremony

she cheered up immediately and thus Ma's comment put a stop to her weeping. Ma looked at us and laughed. We then realized that Ma had spoken in this fashion only to halt the girl's outburst.

Ma instructed that Gola be taken and given a wash, after which the girl sat placidly near Ma. Later Ma explained, "Having discerned this trait in her character I did not encourage the idea of the investiture. The sacred thread is no frivolous matter, is it? It will not be possible for this girl to maintain the *kriyas* required." Ma told us, "You people would not have understood this girl's nature, therefore I said nothing. But now that her disposition stands revealed, you must have all gauged her condition. This is why I always say that words cannot establish anything. Deeds reveal the truth; and I also reiterate that every occurrence has its use. Today this incident occurred only because Gola and Godavari committed a mistake. That also had its use." So saying Ma laughed. At ten p.m. the doors of Ma's room were shut.

Endeavour to keep your body healthy and your mind engrossed in japa and meditation. It is but natural for man to become agitated at times. Nevertheless, try to advance speedily beyond the level on which agitation occurs. Time is gliding away.

Sri Sri Ma Anandamayi

God is Complete. Thus for full revelation one has to go to Him. Only because of the notion of God's absence is there sorrow in the World. Where God is manifest there are no 'two'. Sorrow has no place.

—Shree Shree Ma Anandamayi

He saw God in everything and in loving everyone he loved God or in loving God, he loved everyone.

—Shree Shree Sitaramdas Onkarnath

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Sri Sri Ma's Utterances

Ma said, "Health? disease? So long as the patient is still breathing, it is necessary to look after him with full dedication. Verily, to this body, to live and to die are just the same; but while the patient is alive, it is necessary to do all that is needed for the alleviation of his suffering."

About a girl who was introduced to Ma, Ma said, "Yes, I have met her."

The girl : "Perhaps you don't remember me, since I haven't come here many times."

Ma : "Do you take the name of God, a little?"

The girl : "Not at all. I don't even feel the need to take God's name—and there is no time to realize the need."

Ma : "All right, in that case, just try to sit silent and quiet in a solitary room for some time."

The girl : "O.K., I'll do so."

After a little while, the girl said, "But God is protecting me."

Ma : "You see, you *have* to bring in God. You just can't do without Him."

The girl : "Yes, very often I feel that God is saving me from calamities."

Ma said with a smile, "In whichever way you feel like, try to pass a little bit of time with Him."

The girl nodded assent to this.

From a letter to Ma, written by a lady : "Ma, day by day newer and ever newer *karmas* are laying their snares around me; I see no end to it. And yet the Guru's words are : 'Certainly you will rise to the state of your true being; certainly you will be established in peace.' His words cannot be false. I have a great fear."

A part of Ma's reply : "It is certainly one's duty to have faith in the words of the Guru. The contact of worldly life! Where is peace is that? There is scorching pain ever present. Within the 24 hours,

stay in a solitary room for some time. You must devote some time to the search of the Perfect Plenum, with all your mind and soul reverted up to Him. For some time, have your mind totally blank and stay with the instructions of the Guru. Where there is void, there is Plenitude."

From the letter of a devotee : "It was my mistake to marry. Why did you advise me to marry? Now I will start business."

Ma dictated the following reply : "Is it compulsory to stay for ever in the life of the house holder, just on account of having married? Have you not yet been able to provide for the one whom you have brought home? Now you are going to start business, aren't you? Try to go beyond all business."

Once on the day of Jhulan Purnima, Ma was narrating the incident of Her *diksha*. The play of Ma's *diksha* had taken place on such a day of Jhulan Purnima. Ma said, "On the occasion of Jhulan Purnima, people at Bajitpur decorate the deities for display. A woman of the neighbourhood came to invite me to go with her to have *darshan* of the deities in festive decoration. My physical condition was a little out of the normal state from that morning. I said, "I will not go." After that, having served meal to all and having prepared the *lukha* for Bholanath, when I sat down, the body was in an unusual state. In that very state I sat down; then gradually all those things started manifesting automatically. The *sthandila* (Square-shaped pit for fire-sacrifice), as you call it—I myself was making all that. A *bija* was also written in it. After this, oblations began to be offered with that very *bija*. That *bija*, two, had come from within."

Question : "Was that *bija* of one letter or two?"

Ma : "One."

Question : "At what hour of the night did it happen?"

Ma : "You see, I sat down after having served meal to everybody. So, you may say, it was not before 9.30 or 10 p.m. From that time and by 12 O'clock, all those things took place."

Holy Reminiscences*

Swami Joyananda Giri

(Continued from the last issue)

2. My Second Darshan of Ma

After my first darshan of Ma in November 1955, I never thought of Her again, as in the light of my own clear experience described in the first article, Ma was a celestial being to whom a seeker like me with so many imperfections did not deserve any access. The Divine Mother, the 'patita pavani' (purifier of the fallen) had, however, decided otherwise. Seeing the miserable plight of Her child who was failing repeatedly in his struggles against his weaknesses, the Kripamayi's karuna (compassion) had been aroused, bringing me into the region of Her kheyala and so I could not remain outside the circle of Her devotee, all of whom, as we understand, are chosen by Her.

Ma's Significant Visit to Delhi

How this happened throws also an interesting light on Her super-dynamic '*lila*' (divine play). Mother is always on the move and everyone of Her incessant movements is full of significance. One of these brought Her one day to Delhi, some twenty-eight months after I had had Her first darshan.

Now, apparently unconnected with Her visit, a small worldly *lila* was going on in our family circle. My father's youngest brother and his wife had come to Delhi with their youngest son who had just passed the I.A.S. examination. A talk had been initiated for his engagement with a girl whose father I learnt later was an old and well-known devotee of

*Reprinted from Ananda Varta (E) Vol.XXII, No.1, pp.22-26.

Mataji and we were all booked for dinner at his place on Saturday, the 8th of March, 1958, the day on which Ma came to Delhi. So we went to his house that night and while we were chatting there, he announced casually that Ma Anandamayi had come to town that day and that she and his wife would like to take us all for Her darshan to Sri Anandamayi Ashram in Kalkaji the next morning.

I go for Ma's Second Darshan

Naturally, when I heard the name of Mataji, I was completely taken aback. Apart from the fact that the girl's father suddenly went up in my estimation as some sort of an angel because he seemed to be so familiar with Mataji, and his family a blessed family which enjoyed the protection of a sage of that order, the prospect of a second divine darshan brought back a vivid recollection of my past experience. While considering myself as not deserving of the rare privilege, I still welcomed the opportunity as God-sent and began looking forward to the moments I would be spending in Her blessed Presence.

When we arrived at the Ashram the next morning, Ma was giving darshan in the central hall. As the girl's father had requested permission to do Ma's puja in Her own room, we were escorted there and before long found Ma in our midst. As soon as She entered the room, my subconscious mind recalled the soul-stirring experience of my first darshan at Kali Bari in Nov., 1955 and I was overcome with such an emotional upheaval within me that I could neither look straight into Ma's face nor register any details of what was happening in the room during Her presence there. I lost my composure completely and all I was able to roughly recollect later was that the girl's mother had done the puja and Ma had said "Hari katha hi katha aur sab vritha" (Real talk is only

about God, all else is useless and painful.)

The Divine Compassion

As far as I remember, Ma did not say or do anything else at that time and left the room after a few minutes when the puja was over. Afterwards, when we had all come out of Ma's room, I found to my dumb-founded amazement, my uncle addressing me with the words: "Ma was looking at you all the time, it did not seem to make any difference whether the rest of us were in the room or not".

This remark and comment shook me to my roots. I could not have imagined even in a dream that a Divine Being could possibly take notice of and much less take any interest in such a small person as myself. For the first time that day I realized that Ma was not only the topmost living sage in India and a superhuman being but also an embodiment of karuna (compassion):

The thought that She had taken so much notice of me was so overwhelming in its effect that I had to retire at once to a secluded corner outside the Ashram compound and allow the torrent of tears of gratitude and joy at my good fortune to flow unhampered till I felt relieved of the unbearable emotional tension.

A Parallel from the Life of Christ

For long I could not understand why Mother had shown this interest in my case. Then years later, I came across the following passage in the Bible, Matthew 9 (10-13).

"10, And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples.

"11. And when the Pharisees saw it, they said unto his disciples, why eateth your Master with publicans and sinners?

“12. But when Jesus heard that, he said unto them, “They that be whole need not a physician, but they that are sick.

“13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance”.

So this is what the Incarnations do. And I got a fully satisfactory answer to my earnest query, “Why had Ma taken notice of me?” Because I needed help. I was sick and helpless and very unhappy with my repeated failures in the fight against my imperfections and Her mission was to heal the sick.

To conclude : my first darshan of Ma had ended in my firm conviction that She was a celestial dweller of the high Heavens with whom a crawling insect like myself could have no relationship. But after my second darshan that day, which I felt completely sure She had Herself arranged by coming to Delhi for just one day, and that particular day—She left on the night of March 9th*-an invisible but unbreakable link was firmly established between this child and his divine Mother. From then onwards, I who had not thought of Ma for over two years after the first darshan, began thinking of Her frequently with love and a feeling of personal relationship, collecting Her pictures, reading avidly about Her and attending with joy, and enthusiasm almost every function whenever and wherever it was held in Her presence.

(To be continued)

*See Ananda Varta, Vol. VI, No.1, p.72.

Matrideva Bhaba

Manjulika Chaudhuri

(Continued from previous issue)

It is a very natural phenomenon that when a human being is born he or she is going to be developed both physically and mentally. It is very natural to say that the development of the individual is going on. But there are so many 'its' and 'buts' in the process of his/her development. His physical progress may be hampered by nutritional deficiencies or by attacks of infectious diseases. In fact, these two are the greatest killers of the third world countries. To be killed is after all a defect on the way of progress. Statistics shows that 60,000 children are dying everyday in the undeveloped countries. Those who survive under the defensive mechanism of the body itself and of the natural environment present a morbid picture of population growth. Here our statistics remain silent. Two-thirds of the major populations of third world countries are manifestations of morbidity. Poor countries are unable to make their future citizens worthy of the name. We are not making progress. Lacking in full physical development they remain mentally unhealthy. A Society consisting of such unhealthy persons cannot make any mark in different fields of knowledge. As a matter of fact such countries lack in the fundamentals and basic needs of life and as a consequence, illiteracy and poverty are rampant among their citizens.

On the contrary, the developed countries which I have already mentioned above have a marked and definite achievement in all the fields of life. But here also we are unable to use the term 'progress' with 'Achievement'. The degenerative process of illness which is often associated with mental illness is the under-current against which they have to fight. They are

developed in many ways but can not stop the use of tranquilisers. Drug abuse, alcoholism and very recently AIDS are the outcome of their modernism. Of course, Third World countries also have already acquired these vices of the so-called civilised modern world. Vices have the tremendous force to influence others. Anyway we fail to define 'progress' in terms of success or development. We can safely land on the moon, but we can not prevent the air pollution. Global picture of population is like this : more than 15 million people die of starvation each year, five hundred millions are undernourished, approximately 40% of world population are beyond the domain of professional health services. Are these the marks of real progress?

Progress may be defined as success in every sphere of life which again leads to the principle "live and to let live" happily on the cosmos. Irrespective of the developed or underdeveloped countries, we are nowhere near this state of existence. In the progressive world we have to take into account the whole of the world which is nothing, but a complex wheel of inter-related varieties with which a man is confronted. This is a rational act. The more we are rational, the more we can arrive at that objectivity which is nothing, but seeing nature, the world and all its contents as they are. Herein lies the supremacy of reason over intelligence. Intellect is the man's instrument to manipulate the world whereas Reason is an instrument for arriving at the truth. So rationality is the word which is in tune with progress. To make progress we have to develop this rationality, to grasp the world in its totality by thought. Along with the development of rationality mankind as a whole will achieve an integrated mental activity which can guide human beings to the path of progress. In the context of modern civilisation.

In the context of modern civilisation, we find Man not as

a human being, but as a machine. His reason has deteriorated, but there is a spectacular rise of his intelligence. This change has brought about a dangerous situation in which Man has suffered from the loss of sanity. Einstein says — “All human beings, whatever their position in Society, are suffering from this process of deterioration unknowingly. Prisoners of their own egoism, they feel insecure, lonely and deprived of the naive, simple and unsophisticated enjoyment of life.”

To develop a healthy atmosphere we need co-operation and co-ordination among the health personnel, that is to say, between the health system and the systems of economics and politics. With the improvement of socio-economic condition above, it is possible to improve the preventive and promotive aspects of health. In his notable work ‘The Modern Rise of Population,’ Thomas Mckeown remarks — “There need be no disappointment” and concludes that “Medical measures of immunisation and treatment are relatively ineffective; they are also unnecessary.” He believes that water supplies and sanitation, decent housing and particularly the availability of food can bring about dramatic improvement in health. A tertiary health care system should be developed. The caronic state of poverty and under development must be the point of our focus today. In the words of J.O. Field, “Conceptual Simplicity is essential to implementation programmes that call for extensive co-ordination are specially vulnerable as are programmes that rely heavily on popular support and participation for their success. The longer duration of implementation, the slimmer the possibility that the original policy will prevail.” Every aspect of health including the social, economic and political factors that infringe upon our health are to be a part of our programme. Both the directors of policy making and of implementors of our health programme must go hand in hand. From time to time their physical presence at the

tertiary level is urgently needed. They are all conversant with what is going on at the periphery level through the hierarchical system. But there should be a direct touch with the periphery level. Being the highest authority of our health programmes they can influence the social, political and economic factors at the tertiary level.

In the evolution of the health system, the people of third-world countries are going to face the challenge of coping with three factors viz. 1) Infectious diseases linked to poverty, malnutrition and poor personal hygiene, 2) Chronic diseases, particularly cardiac problems, cancer and mental disorders, 3) Environmental hazards. Therefore, real progress consists in the development of rationality so that we can proceed through co-operation and co-ordination within the health system and outside. In this process of development two other terms, viz. rigidity and flexibility, must be taken into account by the public health programme implementors. We must be rigid in respect to the target of our health programme. In the process of achievement of our target we have totally with the Socio-economic factors as well as with man as such : Every man has a close bond of blood and soil. But he must make himself free from these ties in order that he may establish a relationship with strangers. To be perfectly human, he must develop his rationality by which he can overcome his fixation or attachment for a particular person or a group. He must realise that abnormal emotional attachment to another person or persons stands in the way of self-realisation. More precisely, we find the same principle working in different parts of the system of body-machine. The different systems such as the digestive system, nervous system, Cardiovascular system etc. all have their respective functions of maintaining themselves as well as to tally with other systems. Let me recall the W.H.O. declaration of Alma-Ata-Health for all by 2000 A.D. It will help us

to understand the health problem and its proper cure.

to face the challenge of the crisis in health sphere we need both rigidity and flexibility only a rational frame of mind this quality. For a moment let me concentrate on the word 'crisis': Any presence of 'crisis' in any field of activity demands attention. We can overcome it through analysis and synthesis crisis appears as an act of transformation. We already know the presence of health crisis. But the crisis — producing elements remain in some other systems of Society, viz. economy, environment etc. We have to remember that even the best medicine can not be the antidote for all diseases, so to overcome the diseases of ill-health we need a series of therapy on the other systems too. Sorokin says that the crisis we are facing today is not an ordinary one. It is one of the transitional phases in the previous cycles of human history. As Toynbee remarks: History of civilisation is the record of this type of transition from a static condition to dynamism.

Having regard to the facts and observations made above, the question naturally arises. Is there any remedy for the evils responsible for creating the problem? The answer may be summed in one sentence. What we need is an inter-disciplinary approach to the facts of life. A profound change is necessary in our thoughts, perceptions and values. The medical profession in India is still unaware of the reality of country's health problems and fails to question the basic premise as to whether this system is at all suited to the needs of the people. Once Dr. Mahler, the D.G. of WHO, called the mystification of modern medicine by creating the myth that only doctors know how to deliver health care. Far from realising their limitations the profession dissuades non-medical persons from taking any active interest in the field of health care. This attitude develops out of a notion about the term 'Health'. What the country needs is a simple, cheap but

effective community health service with emphasis on prevention and health and not a sophisticated personalised and expensive "Illness Service" which is being provided in reality. Health as Gandhiji says is an attitude of the mind which helps develop habits of cleanliness, correct food habits etc. Water supply, sanitation, medicines and even food can be delivered to the individual or community, but its correct utilisation depends on the attitude of the recipient. Unless health awareness is created among the people, no health programme can succeed. The people must therefore be participants as well as initiators of health programmes and not passive recipients as at present. The existing preventive services could be much more effective if the public were aware of their importance in the maintenance of their own health.

Again, to overcome 'crisis' in any sphere of life. We have to understand the two type of forces underlying it. Wise men of the past and the present clearly reveal the fact that in a society a crisis arises when there is supremacy of certain human qualities such as, rigidity, competitiveness, aggressiveness, etc. Such qualities are more pronounced in the Patriarchal system of the society where the approach to a problem is more reason-based and analytic then being intellect-based and synthetic. Herein lies the cause of conflict and struggle. In a Matriarchal system of the Society, on the other hand, the approach is of a co-operative, responsive, and constructive nature which is necessary to counteract the patriarchal qualities. These feminine characteristics season the patriarchal ones in order to bring about harmony. The crisis is they overcome. History of mankind sometime shows the supremacy of masculine attitude our feminine attitude and vice-versa. These two kind of activity are closely related. These are the characteristic properties of the human mind through-out the ages. These are the complementary modes of functioning

of the human mind.

There are three levels of health — individual, social and ecological all of which need to be supplemented by the two types of activity of mind mentioned above. Our Medical Institutions today represent the qualities of the patriarchal system of the society devoid of matriarchal properties. Not only scientific and technical skills, but also wisdom, compassion and patience to provide the human mind with comfort and reassurance are required in the process of curing the diseases. To dispel the depressive disorder of the modern world, the above qualities must be generated among the medical students. A student of California School of Medicine once said, "The Medical School is felt like a family where the mother is gone and only the hard father remained at home."

To overcome the present worldwide crisis of illness of the developed world and of the importance public health programme of the third world countries, the abovementioned three levels of health need to be supplemented by feminine qualities.

Let me hear a music — a quote from Alice Walker's poem 'Remember'? A woman poet of the developed country, America —

I am the woman
With the healing eye
the ear that hears.

I am the woman: Dark,
repaired, healed
Listening to you.

I would give
to the human race
only hope.

I am the woman
Offering two flowers
whose roofs are twin
justice and Hope
Let us begin.

यद्भद्रं तत्र आसुब।

By God's Name the pull of evil is vanquished. There is a saying that it is impossible for man to commit as many sins as can be annulled by God's Name : just as a single spark of fire can consume more things than you are ever able to accumulate, so by the contemplation of the Supreme Being, by the endeavour to approach Him, all your sins will be obliterated. The destructible will be destroyed and Reality stand revealed.

Sri Sri Ma Anandamayi

Guru and Disciple

Atmanandaji

Mataji is very emphatic about the importance of obeying the Guru's orders implicitly without criticism.

"Be very careful whom you accept as your Guru. Don't be in a hurry. Take your time over it and use your intelligence. But once you have accepted a Guru, it is irrevocable and you must surrender completely. If you fail in this, I maintain you have not accepted him as your Guru."

Several years ago some Westerners came to Mataji and had a discussion with Her, which throws an interesting sidelight on this question. One of them asked : "How can I get Self-realization?"

Mataji : He is Self-effulgent, it is not you who can bring it about.

"Still, should we not make an effort?"

Mataji : Yes, the Self is hidden by a veil, you have to wear it down by your own exertion.

"What is the process by which this can be accomplished?"

Mataji : Do you really want Self-realization?

"Of course, I do!"

Mataji : Then are you prepared to do exactly as I tell you without letting your judgement interfere?

Here the gentleman became thoughtful and hesitated. He evidently was feeling uncomfortable.

Mataji smiled at him encouragingly.

At last he said : "I regard Sri Ramana Maharshi as my Guru, but I have not met Him as yet. I intend going to Tiruvannamalai shortly."

Mataji : Then you must do exactly as He instructs you — But do you really want Self-realization?

"Certainly, have I not come all the way to India for this

purpose?"

"For this and nothing else?" questioned Mataji once more.

"For this and nothing else," confirmed the seeker.

Three times Mataji had repeated the question and three times the response had been the same. Mataji became very serious. Her voice was definite and powerful when She spoke : "If this is so, if you want Self-realization and nothing else, it does not matter whether you do as I tell you. If you really want this one thing only, you will find a way, there is no doubt about it!"

Question : While living in the Guru's Ashram, what is better, serving the Guru (Guru Seva) or engaging in meditation (Japa-dhyana)?

Mataji : Whatever the Guru advises is best.

Question : But the Guru does not say anything about this.

Mataji : Then he is not a Guru.

Today the Guru's personal service is not possible for everyone. It requires Special Capacity. Suppose you do the Guru's personal work for a time and then someone else is asked to continue and does it in a different way, and this upsets or irritates you. This is not called service. You should on the contrary, feel happy that some other person also has the chance to serve your Beloved in his or her own way.

Always remember that whomever you serve you are serving God (Janjanardana) in that particular guise. So many people come to the Ashram and there is no end to the opportunities of serving them in this spirit, even if some of them be bad or mean, do not forget that they have come to the temple of God. For this reason, serve them to the limit of your capacity, although they may not keep the same attitude after leaving the Ashram. Serve the pure intention that has moved them for the moment. Whether you provide them with food or water, or sweep the place for them or assist them in any other way, it is service to God in the shape of man. Thus

there is any amount of scope for service in an Ashram.

Obey the Guru implicitly! Whatever He may ask you to do, try to carry it out, if it be disagreeable or troublesome, accept it as your tapasya. Although it is true that, so long as one is bound by the knots (granthi) of the I-ness, perfect faith is impossible, nevertheless exert yourself to the utmost to act upon the Guru's orders, if you are able to remain in meditation continuously, nobody will even dream of expecting any service from you. But if you linger about aimlessly for part of the time, you should certainly do service of some sort.

Question : But is it not Guru who tells them to wear the Sannyasi colour!

Mataji : Well, if the Guru tells them, He does so because it is helpful. For those who believe in it, it is an aid, for others all colours are alike, be they white, red, or black. The robe of the Sannyasi is flame coloured to remind him that he has burnt rajas—greed, passion, anger and so forth to remind him that he is burning ghat. For this reason he also has to share his head, for when entering fire, the hair will be burnt first of all.

However, there is of course, a state where one has risen beyond colour for colour is part of this world, in that state it is quite immaterial is still influenced by one's surroundings, it is helpful to adopt the garb of a Sannyasi.

Question : Suppose one has intense faith in God and leaves everything to Him and does not consult a doctor? Can one be cured even so?

Mataji : There are two ways : One way is to have intense faith that God will do all that is needed and pray to him to be cured. If one has reached a state of genuine faith it will have the power to bring about the cure, if on the other hand one's faith is merely superficial, it will not act.

The other way is, not to pray to God for anything, but leave everything to Him. Then whether one gets well or not

is exactly the same.

Question : We are told that if a man dies in Kashi or in certain other sacred place he will be liberated, is this true?

Mataji : There is a story of a man who had committed some wicked deeds, but because below the spot on which he died, there happened to be a Saligram, the messengers of death had no power over him and he was taken by the messengers of Visnu instead.

Question : God has given us the sense of 'I', He will remove it again, what need is there for self-surrender?

Mataji : Why do you ask? Just keep still and do nothing!

Question : How can one possibly keep still?

Mataji : This is why self-surrender is necessary.

Question : God lavishes His Grace on some and not on others, How can one speak of equality and justice?

Mataji : He does according to His pleasure.

Question : Why should His pleasure be to our cost?

Mataji : Where there is 'mine', and 'thine' it appears as you complain. Actually the claps, His own lands and hears Himself the sound — just the one SELF.

Expel of Sita

(সীতা-নির্বাসন ।। দ্বিজেন্দ্রলাল রায় ১৮৬৩-১৯১৩ খৃঃ)

Translator : Nihar Ranjan Chakraborty

Place : King's Councillor

Time : Morning

(Ram is sitting alone on the throne)

Bharat : Maharaja, Is it true that I have heard to-day?

Ram : Is the news circulated throughout the city within so short time?

Bharat : No, Maharaja, only within the palace premises. Is it real?

Ram : Yes, Dear.

Bharat : Have you settled?

Ram : Yes, it is settled.

Bharat : It is impossible. Raghur, you are religious, righteous, intellectual — Is this cruelty befit your nature?

Ram : Not impossible. You know that all the subjects of Ayodhya want me to expel Sita.

Bharat : Maharaja, Is it therefore essential to do what they want? If the subjects want you to shut the flow of river Sarajo, if they want you to pullout Kailas peak and throw away Moheshwar in dust; if the inhabitants of Ayodhya want you to destroy the palace, temples in all the cities; if they want you to open a lawlessness all over; if they want you to take life of friends, ministers, brothers, mother, wife — is that also to be doen? Is it the politics of Ayodhya now? Where is Sita and where the mean-minded subjects of Ayodhya are? Far above, where the bright shine of star in the blue sky, and where the dirty insects are?

Ram : My dear — what am I to do? There is no other

alternative. Listen, Bharat — it is the verdict of Kulaguru Bashista.

Bharat : I have understand. It is the crude order of that grey-haired, long beared, thin and rude ascetic Bashista! What that unkind, effectionless, thought emerged, un-attached Brahmin knows about secrad relation of lives of the world? What he knows about the peace giving love of soft hearted Sati? Will you throw away such precious jewel in dust? Oh, Maharaja, if such is your behaviour to a pious lady, — then who else will respect the women? Life of the weak and pationate women will be the objects of gamble in the world. Their worries will be treated as fun by their husbands, men will not bear any responsibility towards their wives in the country and abroad.

Ram : Bharat, all these arguments are useless — my firm decision cannot be altered.

Bharat : (Remaining silent for a while)

If it be so, then Ayodhya is confronting a very great danger. Who am I to speak above, if it is finally decided by the Maharaja of Ayodhya? Then take it also sure that I will quit Ayodhya — go far away in village where there is no such cruelty, no such punishment to sati, no such insult to a woman and no such lawlessness and injustice. I will leave this country-this kingdom.

Ram : Bharat, Bharat — you are so unkind to me!

(Entered Kaushalya)

Kaushalya : Loving Son — Ram!

Ram : Mother, mother, how are you here?

Kaushalya : Listening such a heart-breaking news how can I keep myself quiet in female-ward-my dear! Will you expel the Queen, the goody of the Kingdom? Is it true?

Ram : Mother, it is true.

Kaushalya : Am I to believe it? You are righteous, and she

love you more than herself. She is the daughter of a King, and Queen of a King. Due to her ill-fate she got no peace and happiness in this house; and you are also neglecting her? Listen, my dear Son, Ram.

Ram : Mother — you also!

Kaushalya : Ram, hear me, My dear, keep my word. You are not inconsiderate, you are not unsympathetic; give up this idea and accept my advice.

Ram : Mother, mother — please don't request me — I will not be able to abide by your request.

Kaushalya : God is witness — I will not let it happen so long alive.

Ram : Alas! What a unmanageable circumstances!

Kaushalya : You are righteous — you are a religious man.

Ram : Mother, mother, you know — it is the order of Moharshi Bashista.

Kaushalya : Let it be an order of Bashista. It will be nothing of religious act by obeying his order. It is no good. I will not allow you to do such injustice.

Ram : Mother, I have promised.

Kaushalya : I have also determined not to allow you to do such self-killing act of a mad.

Ram : Mother, mother — be pationate, please do consider.

Kaushalya : I have settled — I will not allow it to happen. Is the order of your Guru is greater than the desire of your mother? Who sheltered you in the bally — I ask you — your Guru or I? Who taught you the first word in this world — nursing you day and night who has made you adult — your Guru or mother? So, it is only once, you are to regard my order. I beg it for the first and last time to you. Do you still on belief that the order of your Guru is greater? See, I am your mother — begging for Sita — will you refuse me?

Ram : Mother, mother — what you have done to-day. You are on the ground and I am on throne! I have lost all senses! You are begging with tearful eyes and I will say — “no”! Let your wish be fulfilled — oh, respected mother, let my promise be violated, let Ram be burn to ashes. Let your desire be fulfilled.

Kaushalya : Live long — my dear. I have nothing more to tell you. I bless you — keep this precious thing in your heart life long.

Santa : I am going to announce this good news in the palace. Fright of all is over.

Ram : Desire of you is fulfilled. Now leave me alone.

(all left)

Let me think — what I have done. I could not keep my word. Ah, what I have done! The world will criticize through out endless future that Ram broke his promise. Up to the long far the children of this dynasty will know it. They will abuse Ram. Dasarath gave life for the sake of truth, where, taking birth in the same Surya-dynesty Ram failed to keep his word. When the Gods will keep it in view, will they not turn their faces for the shameful fact of mine? Oh, Gods of heaven, please save ill-fated Ram, who is bereft of truth.

(Bending knee prayed)

Sita : Lord of my heart!

Ram : Dear Sita.

Sita : What has happened? Dear, you are on the ground — trembling. Rise up.

Ram : Sita! Please don't touch me — you are pious — I am sinful. There is no end of this sin. I have brought black-spot in the Ikshaku-dynesty.

Sita : I have listened everything — my dear. You are my all in all. Is it possible that you will gain pain for me? Rise up, your fame and your name will remain intact — you will not