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In every home God is present in an infinite variety of guises. For the very reason that one has entered life, one has to quit it again — be it sooner or later. While living as a householder, this terrible, smarting pain is unavoidable ; it is similar in every family. Does any balm exist to soothe this burning agony, save to take refuge in Him, from Whom all beings emanate, by Whom they are succoured and in Whom they ultimately are absorbed ?

—Sri Sri Ma Anandamayi

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Calcutta-700 001



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# ĀNANDA VĀRTĀ

*A quarterly presenting the divine life and teaching of  
SRI ANANDAMAYI MA and various aspects of  
Universal Dharma*

\* \* \* \*

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ĀNANDA VĀRTĀ welcomes contributions on the life and teachings of Ma and reflections and personal experiences of Ma's devotees and admirers. Articles on religious and philosophical subjects as well as on lives of saints and sages of all countries and all times are also invited. Articles should as far as practicable be typed with double spacing and on one side of the page.

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# ĀNANDA VĀRTĀ

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

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Vol. XXXV

JANUARY, 1988

No. 1

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To begin with keep up your habits regarding bath and diet, so that you may get undisturbed sleep. This will make it easy for you to think of God and meditate. When the body is healthy it helps to fix your mind on Him. As you progress in your *sādhana*, your diet and sleep will automatically undergo certain necessary changes.

—Sri Sri Ma Anandamayi

*By Courtesy of :*

**The Asiatic Air Products & Chemicals Ltd.**

*Regd. Office : 8, B. B. D. Bag (East)*

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# Sri Sri Ma's Utterances

( *Translated from Sri Gurupriya Devi's  
Vol. VII in Bengali* )

One day, as a conversation was going on, Ma said, "How long will you stay in the *Dharmashala*? Won't you go back to your own home? How beautiful! You yourself are 'home', you yourself are the 'traveller', you yourself are an outsider, and again, you see, you are back in yourself!" Saying this, Ma began to laugh.

\* \* \*

A gentleman asked, "Ma, we see so many problems, so much misery in the world; what is their impact on you?"

Ma: "Look, you are seated here, and over there on the hill there are so many people coming and going. You are quietly observing them, just as an observer—a 'seer'. Even this is just one aspect of the matter." Saying this much, Ma kept silent.

Afterwards, while resting in Her room at night, Ma resumed the talk on this subject in private. To Srimati Gurupriya Didi she said, "Look, all thoughts are not always expressed in words. At that time, they were asking me, 'In what manner are you influenced by the joys and sorrows of the world?' You know, what exactly is the fact? It is like looking at my own hands, feet, head, etc. and moving them. Exactly if someone, in terms

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that you people use, behaves aggressively with this body, calls it names, you know, what happens ? It is like hurting oneself with one's own nails ! Hence, with whom to be displeased ? Moreover, there is no question of hurting. Verily, there is just One without a second. Again, if you talk in terms of 'I', 'You', etc. even then, do you know how it all appears ? He Himself is manifested in all these forms, He is causing injury to Himself — that is how it appears. Therefore, there cannot be any reason for feeling grieved or offended."

After this, while talking in a certain context, Ma said, "Everything is important ; nothing should be disregarded as valueless. For example, you see, when you plant a young plant, you have at first to steady it with a prop made of dry twigs, weeds, etc. With the help of those things the plant grows into a tree or a creeper. Later on, huge quantities of flowers and fruit can be obtained from the same tree or creeper. That is why it is said that everything is important. Again, you see nothing happens until the time comes. You sow the seed, but even if you tend to it with excessive care, it will take its own time to sprout. You cannot just pull the tree out of the seed ; you have only to wait with patience for the time of its natural growth, and take care of it. Only then in due course of time will the tree appear, and it will yield flowers and fruit. In fact, patience is a basic requirement for spiritual practice."

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# In Association with Sri Sri Ma Anandamayee

Sri Amulya Datta Gupta

(Translated from Bengali)

*(Continued from previous issue)*

Later Ma stopped laughing and said to me, "Well, suppose you worship somebody in the knowledge that he is God. What is the result therefrom? And suppose you worship somebody in the light that he is a human being, what is then the result?"

I: If anybody worships somebody in the belief that he is God, then he who does so goes up to a higher plane. And if anybody worships another as a human being, then this leads to bondage.

Ma: Yes, if the Sadhaka worships somebody in the belief that he is God, then he reaches a higher state. But remember, it is most difficult to believe that a human being is God. It is to the good if you can do so. He who succeeds in doing so, can eventually supersede his human guru and reach a higher plane. But for normal people, this does not happen. In such a case if anybody worships or sits in meditation of somebody in this way, then all the faults and the goodness of the other will enter into him. That is why it is for-

bidden to touch or do pranams to all and sundry.

Ma : “You may well ask why do we carry out Kumari Puja ? Why worship the Shalgram ? There is scope for the same danger here.” In reply it can be declared that by whatever name, in whatever form, you may call out for Him, there will definitely be a reaction because the name is indistinguishable from Him who bears the name. That is why there is a custom whereby everybody may be looked upon as God and even worshipped or bowed to accordingly. “And you have also submitted that I never speak of anything to hurt anybody’s feelings. This too is not quite correct. You have heard that I behaved the same way in connection with the Mauni Baba of Nabadwip. He used to live in silence in a room. It looked as if a stone statue was sitting there. Not a particle of his body showed any movement. The devotees and disciples of the Babaji told us, “Baba sits like this throughout the day and night. He hardly eats anything. After 15 days he may sip a little milk.”

“But his appearance was quite well nourished and smooth, there was no sign of any fasting. We also learnt that the Babaji never spoke to anybody. But if somebody showed unusual eagerness, he did converse with him a little. But he talked quite a lot with me, and many people there were surprised at this, and declared that they had never seen the Baba talk so much previously. Everybody looked upon him as a very mighty Mahatma. In the

mornings and evenings his door used to be kept open for a few hours when he would grant darshan to people, at other times his door would remain locked."

"Arrangements were made for this body to live in the same house. It was God's interesting whim that the room occupied by this body had a clear view of the Babaji's room. The inner door of Babaji's room was often not locked but merely closed. One afternoon this body had the Kheyal to visit Babaji. At such a time the public were forbidden to have his darshan. In entering the room, this body saw that the Babaji was lying comfortably on a cool mat. He had on a Shantipuri Dhoti. When the Babaji used to give darshan to the public, he used to wear a short piece of cloth round his loins. Babaji had placed one foot above the other, and was reading a letter. On suddenly seeing this body in his room, he was thunder-struck ! Ultimately, he confessed to this body that he really did not intend to deceive the people in this way. But the owner of the house had compelled him to behave in this fashion, because the possession of the house had passed into the hands of others, due to debt or some other reason. It was the strong belief of the land-lord that if he succeeded in housing the Babaji in his house in that state for some time, his house would no longer change hands."

"Whatever it may have been, when we next returned to Nabadwip later on, we found the Babaji was no longer there. So, you realise that by expos-

ing the Babaji in this fashion, it resulted in his own ultimate good. Whatever happened today will be for the good of all.”

### **Friday 10.3.43—Departure of Ma from Dhaka :**

Ma would be leaving today. We tried to persuade her to stay at least upto Dol Purnima, but we were unsuccessful. I went along to the Ashram at about 9 A.M. Even at that time the Ashram was thronged with devotees. I saw Pramatha Babu, Nibaran Babu, Charu Babu etc. there.

In the kirtan hall, the ladies were making a lot of noise over Ma. Instead of trying to enter into this conflict, I took myself along to the veranda of Baba Bholanath's Smriti Mandir (memorial temple), and started conversing with people there. Some non-Bengali devotees of Ma who had accompanied her to Dhaka, came to bid us good bye. We also spoke with them, assuring them of our good wishes and friendship.

At this stage kirtan was commenced in the kirtan hall. Realising that Ma had persuaded the ladies to start singing, we also entered the kirtan hall. I saw Ma seated in a small cot playing the kartal and accompanying the singing. Men and women were both singing with Ma, who sang “Narayan, Narayan, Aum, Aum.” The sweet smile on her face and the ecstasy of the song seemed to pervade into the entire room. The devotees also spent all their energy in accompanying Ma as loudly as they could. After singing kirtan

there for some time, Ma was taken along for her meal, and we came outside. It was nearly 10.30, so I started for the station with Monoranjan Babu. The Calcutta Mail was scheduled to leave at 11-30 A.M. Arrangements had been made to take Ma upto Narayangange in Jatin's saloon. For this purpose Jatin was waiting at the station from the morning instead of going to the Ashram.

I met him at the station. Ma arrived at about 11 A.M. Here also many devotees were waiting to have darshan of Ma. She was first taken to the 1st class waiting room, but within a moment the place became so crowded that there was no possibility of entering to convey our pranams to Ma.

After a while Ma was taken along and seated in the saloon. All the inmates of my house were already in the saloon. My daughter placed a garland round Shree Ma's neck. Ma sat near the window and smilingly conversed with the devotees outside. We went along to the next compartment and the train started.

On reaching Dolaigunge station Ma recalled us to her compartment. Monoranjan Babu, Jatin and I went along to Ma's compartment. On seeing me, Ma said, "I wished to speak to you yesterday on a certain matter. I can do so now. This opportunity has now risen only because the matter needs to be clarified to you."

Saying this, Ma asked the others to stay away at some distance, and I brought my ears close to Ma's face. Ma said, "Last night you had inquired if

any action to hurt the feelings of somebody also. Whenever I used to be confronted with such a situation, I would start to shiver inwardly, because such a hurt would merely rebound on this body. In the case of this Ma (Siddha Ma), had you perceived any such action on the part of this body, then this body would have burst into tears, thinking "Oh Lord, can I do so much harm through this body?" I would have started crying bitterly. But no such feeling was aroused yesterday, whatever happened that day took place quite naturally of its own accord. This body does not reveal what and when somebody else may do at any stage. Whatever took place yesterday may have been painful to you, and you may have thought that it would have been better for it not to have happened in that way. If you look at it in the ordinary way it will naturally seem so to you. But even if you behold something evil in the ordinary way it is possible that some real benefit may accrue from it, but you do not then readily perceive it. But I hereby repeat to you that whenever you see something good taking place, you should receive it with the correct amount of reverence. You must not try to find fault with others. Because remember that whatever one does before acquiring true knowledge is done in some sort of a paralysis. They cannot help themselves acting thus. Never try to speak ill of others. Of whom will you speak this evil? You are all fashioned similar to God. Whether good or evil, it is His manifestation. When you wish to become

good and pure, then whatever appears to you must be received with faith and devotion. If you notice something evil, you must say, "Oh Lord, we do not wish to behold you in this aspect! Let this remain with you." Thus you must imbibe the good in everything." Ma said all this to hold the attention of all those present.

### Diksha (Initiation) :

Monoranjan Babu enquired, "What exactly is Diksha?"

Ma : (Looking towards me) Baba, when were you initiated ?

I : When I was 15-16 years old.

Ma : What is meant by Diksha ?

I : What do I know of such things ?

Ma : (laughing) Well — you have been initiated for such a long time, yet you do not know its meaning !

Ma asked the same question of Suren Babu.

Suren Babu : Initiation is a method to realise God.

Ma : What is the use of this ? If I do not know what God is, then how can I know which is the true path to Him ?

Suren Babu kept quiet.

Ma : Diksha is a method of knowing one's true Self. To know yourself truly is to know God. So that we can realise what we really are, God mercifully shows us the way in the form of a Guru. He indicates the way to realise our true Self

through a mantra or a manifestation of power. This is what Diksha represents.

Monoranjan Babu : The Guru may provide us with a mantra or Nama, why should we repeat this in Japa time and again ? God has many names, suppose I take any one of them that I prefer, will I not get the same result ?

Ma : One has to take the same Name again and again. Do you know why ? You consume a lot of different types of food for the maintenance of your body. You eat your rice daily with new or different types of vegetable preparations — even if the vegetables may be of various kinds, yet the rice is the same every day, otherwise the body is not nourished. In the same way, although God has many different names and forms for Japa, all these are not suitable for any particular person. For instance, your spectacles do not suit somebody else, nor does somebody else's glasses suit you. In the same way, God is perceived differently by different people. Of course, when one has acquired full knowledge, then his God is the same as other people's Gods, but before reaching such a high stage, God is seen in a different light by different people, and one should abide with whatever the Guru has advocated.

Monoranjan Babu : It is due to these different names and forms that there is such a difference of opinion between various religious bodies, such as the Shaivas and Vaishnavas !

Ma : I am not alluding to anything like that. I maintain that even if any of them worships Shiva



alone, their Gods are not identical. To each, Shiva appears in a separate form. Suppose you call out to your Shiva in a certain way, somebody else does not see his Shiva in the same light. Take for instance Kali and Vishnu. There are infinite Vishnus contained in the one Vishnu, and infinite Kalis in the one Kali. That is why the Guru chooses a mantra that will liberate a particular person. The Guru is not different from his mantra. Just as you behold the nose, ears, and face of the Guru, so can you perceive the same in his mantra. In actual fact the mantra represents the nose, ears and face of the Guru. If you continue to work diligently with this, you will in due course realise God, or your true Self."

By this time the train had reached Naraingange, and we had to alight from the train. Shree Shree Ma called out to Monoranjan Babu and said, "I could not say anything really about Diksha. This cannot be done in such a short time."

*(To be continued)*

It is the single-minded who are blessed, for they shall have peace in all its fulness. How was it that some of the saints reached such heights of perfection and contemplation? They strove to die completely to every earthly longing, and so they were able to hold fast to God with all their inmost heart and concentrate, without hindrance, on the life within.

—The Imitation of Christ

# A Strange Experience

Dr. med. D. Krauth

Roonstrabe 3, 6700 Ludwigshafen.

After I had a vision of Anandamayi Ma in Sri Lanka in August 1981 She began to guide my Life in dreams. It is well known that Ma indicated to Bhaiji and Bholanath the spots where they had been living in former births. One day I got the wish to meet Ma in a former life, if there had been a contact. In the following night a dream ran as follows :

— “In the room of a tower of a castle I made obeisance to MA and She said : Look for enemies ! I went out, but I could not distinguish enemies from other people. Coming back into the castle-yard, there suddenly was an uproar and a fight. I ran away and was, probably, killed by a weapon in the back. —Then scenery changed and I was flying together with Ma and others over a countryside of nowadays (there was a gasoline-station). I knew in the dream, that it was Wales in Great Britain. In this country we saw the ruins of a castle situated at a river.” —

Later I made a journey to Wales and I found in reality the dream-castle, which I recognized on certain details, called Dryslwyn-Castle. By kind help of the Mayor of the region I found out that this castle is of oldest Welsh-Celtic origine and was

the center of the Lords of Rhys, and is closely associated with the legend of a "Lady of the Lake", who's behaviour is described rather MA-like. It must be known that the old Celtic religion of Wales worships the Universal Mother. I myself only once, twenty years ago, passed by Wales on the way to Ireland, but surely not by this castle region.

I enclose copies of the attained informations, which might be of interest for your readers.

**BOROUGH OF DINEFWR**  
**BWRDEISTREF DINEFWR**

His Worship The Mayor - Councillor E. R. Thomas

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Tel. Amman Valley 823635  
(STD 0269)



*Mayor's Parlour:*

Municipal Offices  
Crescent Road  
Llandello  
Dyfed SA19 6HW  
Tel. Llandello 822521 (STD 0558)

*Please reply to Home | Mayor's Parlour*

20th May 1986.

Dr. med. D. Krauth,  
Roonstr 3,  
6700 Ludwigshafen.

Dear Dr. Krauth,

I regret delay in replying to your letter, but, nevertheless, I now have pleasure in enclosing details of Dryslwyn Castle as illustrated in the Wales's Book of Castles.

With kind regards.

Yours sincerely,

*E. R. Thomas*  
Mayor

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### DRYSLWYN CASTLE

*A lost town of the middle Ages, with fragments of a castle, being excavated from just below the surface on the summit of a steep, isolated hill. The ruins comprise traces of a chapel and hall.*

There is only one approachable side to the hill of Dryslwyn and its castle ruins, which command a narrow point of the Tywi valley. The view from the steep track which leads to the top of the hill is a fine one, for Dryslwyn is surrounded by rich farmlands rising to wooded uplands. But the castle remains are scanty, although more is being uncovered by excavation every year. This site has a long history, though we first hear of it in 1245, when John of Monmouth attacked the Welsh castle here.

After the death of Llywelyn ap Gruffudd ('the Last') the Lord of Dryslwyn, Maredudd ap Rhys, rose against Edward I. Maredudd had been one of the few Welsh lords to oppose Llywelyn, but had not been given Dryslwyn as his promised reward. Whilst Edward was still in Gascony, the Earl of Cornwall brought up an army of 11,000 men to besiege Maredudd. This famous siege lasted more than two weeks. Miners filled up the ditches, but an undermined wall fell on 150 men and the castle was finally taken by battering down the chapel wall. The incoming royal constable spent over £300 on repairs, including felling the trees round the castle and building a new mill. *The castle was betrayed to Owain Glyndwr in 1403, and thereafter leased out, its last constable was appointed in 1439.*

To day, humps and bumps — the remains of buildings just under the turf — cover the whole hilltop. There was a wall around the edge, and the clearest traces of the town which once stood here are the well-preserved house sites backing against this wall on the north side.

One upstanding tower fragment marks the outer ward of the castle and at the southern corner of the hilltop (overlooking the bridge) are the main surviving ruins : two buildings protruding from the line of the curtain wall. The upstanding wall with two rows of windows probably belonged to the hall. The other wall (with three narrow pointed windows) may have been the chapel, and the breach between them might be the result of the siege of 700 years ago.

### **BOROUGH OF DINEFWR—OFFICIAL GUIDE**

High in the mountains in this area is Llyn Y Fan, a lake that supplies Llanelli with much of its water. It is the *legendary deep dwelling place of the 'Lady of the Lake', the maiden with whom a young farmer called Rhiwallen fell in love. Their three sons became the legendary physicians of Myddfai.*

#### **Llandovery**

Dinefwr's most northerly town, Llandovery stands low beside the Tywi where that river is joined by the Bran and the Gwydderig streams. A historic town and a market and shopping centre for a wide surrounding area. Llandovery has some

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2,100 residents and is served by a station on the Central Wales Railway.

Aptly enough the town's name derives from Llan-ym-Ddyfri the 'meeting place among the water'. The Romans here built a fortress to guard the river crossing and so protect the road to and from the Dolaucothi gold mines. Llandovery, strongly resisted the Normans who, like the Romans before them, found the town's site strategic enough to build a castle. Through later centuries Llandovery became a droving centre, and its cattle and sheep sales as well as its market are still of great importance. Not only did the drovers take cattle and sheep on the long walk to England but pigs, geese and even turkeys were herded together. The Drover men were people of affluence as they commuted between the rural areas and the cities. They were entrusted with the proceeds of the sale of the stock. The problems of safeguarding the money were great indeed. They were, in fact, instrumental in establishing banks as in 1799 one of their number, David Jones, set up the Black Ox Bank, one of the first in Wales (now Lloyds Bank).

Llandovery's castle has already been mentioned. Between it and the town's main shopping street is the stock market, a natural link between past and present. The narrow shopping streets have a charm all of their own and they lead to the market square over which preside the town and market halls, side by side. The latter is a long low structure but the Town Hall with its prominent lantern tower

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stands on arches above a ground floor used by market stalls.

### **Myddfai**

East of Llandovery and set in a beautiful cwm under the Black Mountains, Myddfai is well away from main roads. It centres around its interesting church which has an unusual octagonal 14th century font and 15th century barrel vaulted roof.

Myddfai's main claim to fame, however, is *that it gave its name to the line of physicians "Meddygon Myddfai" the first of whom, Rhiwallen, was said by legend to be the son of the 'Lady of the Lake'.* These three physicians were, it was said, unrivalled in skill and sick people came to this remote village from all parts of Wales to be cured by medicinal recipes that were widely acclaimed. *They were made physicians to the Court of the Lord Rhys of South Wales* and, after their deaths, their sons and later children continued the calling and added to the knowledge of medicines and herbs.

### **Penygroes**

West of Ammanford, the village of Penygroes was once a mining community but the pits have closed and a brickworks is now on the site of the Penygroes colliery. Near here, too, is the site of the extensive new Capel Hendre Industrial estate which, hopefully, will bring new industry to the area.

Penygroes is the international centre for the Apostolic Church which was established here in

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1904. The Apostolic Church's international convention is held here during the first week of August every year when members of the church attend from all parts of the world.

### **Pumpsaint**

On the Llanwrda to Lampeter road, Pumpsaint is famed for the Roman gold mines of Dolaucothi which are now open to the public and have been described earlier. They, the surrounding estate, and much of the village itself are owned by the National Trust.

The village name, translated as 'Five Saints' to commemorate a legend that five saints sheltered from a storm here huddled on a large rock. It said that this rock still bears the impression made by their shoulders !

### **The Lady of the Lake**

In the north of Carmarthenshire is a small village, nestling in the hills, called Myddfai. Not far from Myddfai is Llyn Y Van, or Van Pool. The pool is a small lake set in a countryside that is wild and desolate. One can wander for many miles without meeting a single creature.

Long ago there lived near this lake a peasant woman and her son, Rhiwallon. Rhiwallon's father had been killed fighting the Normans when they came to conquer Wales. The widow and her son worked very hard for their living on the small mountain farm,



Rhiwallon's duty was to take care of the herds that grazed on the hillside. He liked his work, and often spent the lonely hours of his watch in carving beautiful things in wood.

One evening he was returning home, tired after his day's work. When he reached the bottom of the great crag towering over Van Pool he stood still in astonishment. A herd of ghost-like oxen was coming from the pool.

Rhiwallon watched the oxen climb on to some pastureland. He grew more astonished when he saw that the herd was being driven by a swan, which suddenly turned into a most beautiful maiden.

Rhiwallon had lived so much alone that he was very shy of speaking to anyone except his mother. When he saw the beautiful maiden, however, he forgot his shyness. He ran up to her, and when he held out his hands towards her she gave him a piece of bread.

"Take it," she said in a sweet voice. "Take it and eat it as a sign of friendship."

He did so. She laughed and vanished. Then Rhiwallon looked round for the strange oxen. They too were not to be seen. He rubbed his eyes. Had he been dreaming? Surely not! He was certain the beautiful maiden had spoken to him. Bowing his head, quite at a loss, he made his way home to tell his mother of the strange adventure.

Rhiwallon continued his work of taking care of the herds on the lonely hills. As the days went by his thoughts centred more and more on the

beautiful maiden. He longed to see her again, but though he searched throughout each day he could not find her.

It was New Year's Eve. The lads of the village of Myddfai called to Rhiwallon.

"It is the night of Nos Calan ! Come, Rhiwallon, we will have a gay time together in the village."

But Rhiwallon turned away. His mother ran after him and tried to persuade him to join the merry party. Rhiwallon explained to his mother that he wanted to be alone to think of the lovely maiden he had seen. The mother shook her head sadly, and Rhiwallon, turning up a path that led to the mountainside, made his way to the lonely lake.

A full moon sailed high in the sky. Rhiwallon saw that a heavy mist hung over the lake. As he gazed he saw something moving on the surface of the water close by. Very quietly the lad crept nearer, and saw that the object floating on the water was a piece of bread. He reached out and took it.

"She said that bread was a token of friendship," he muttered to himself. "I will eat this small crust."

Hardly had he done so when he heard a rustling in the waters of the lake. Rhiwallon looked and saw the strange herd of oxen approaching as before.

"This time," exclaimed Rhiwallon, "there is no swan following them, but there is something else." He peered into the shadows, and then the moon lit up the waters. "It is a little golden boat !" he exclaimed.

When the boat reached the lakeside out stepped the beautiful lady whom Rhiwallon had seen before.

“This time she shall not escape me,” declared Rhiwallon. He ran to her and told her that he loved her.

“I love you too, Rhiwallon,” said the beautiful lady.

Rhiwallon led her to his home. On the way thither the Lady of the Lake told Rhiwallon that she was willing to marry him. Rhiwallon was overjoyed, but the lady raised her hand in warning.

“You are a mortal, Rhiwallon. I am immortal. There must therefore be one condition on which I marry you.”

Rhiwallon declared he did not care what the condition was if only the Lady of the Lake would stay with him. Looking very sad, she then said, “If ever you should strike me three times I must return alone to the place whence I came.”

Rhiwallon laughed aloud. “I accept the condition,” he said boldly. “It is not likely that I shall ever strike thee whom I love so much.”

Rhiwallon’s mother welcomed the Lady of the Lake. When she was told of the condition on which the young couple could be married, she, like Rhiwallon, laughed aloud. It was not likely that her son would strike the fair lady. Had he not sought long and patiently to possess her ?

The young couple were married. They lived very happily.

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