

That mount whose sides with brightest

lustre shine,

A polished mirror, worthy charms divine ;
 Whose base a RAVAN from its centre wrung,
 Shaken not sundered, stable though unstrung ;
 Whose lofty peaks to distant realms in sight,
 Present a SIVA's smile, lotus white ;
 And lo ! those peaks than ivory more clear,
 When yet unstained the parted tusks appear,
 Beam with new lustre, as around their head,
 Thy glossy glooms metallic darkness spread ;
 As shews a HALABHRITA's sable vest,
 More fair the pallid beauty of his breast.
 Haply accross thy long and mountain way,
 In sport may GOURI with her SIVA stray,
 Her serpent bracelet from her wrist displaced,
 And in her arms, the mighty God embraced.
 Should thus it fortune, be it thine to lend,
 A path their holy footsteps may ascend ;
 Close in thy hollow form thy stores compress,
 While by the touch of feet celestial blest.
 Next let each maid of heaven, each blooming

girl,

Thy graceful form in sportive mischief whirl,
 While lightning gems around each wrist that

wind,

Release the treasures in thy breast confined :
 Nor fear their aim thy progress to delay ;
 A grateful succour in the sultry day ;
 For soon thy thunders shall disperse a train,
 Of heart as timid, as of purpose vain.
 Where bright the mountain's crystal glories

break,

Explore the golden lotus-covered lake :
 Imbibe the dews of *Manasa*, and spread,
 A friendly veil round *Airavata's* head ;
 Or life dispensing with the *Zephyrs* go,
 Where heavenly trees, with fainting blossoms

blow.

Now on the mountain's side like some dear

friend;

Behold the city of Gods impend ;
 Thy goal behold, where *Ganga's* winding rill,
 Skirts like a costly train the sacred hill ;
 Where brilliant pearls descend in lucid showers,
 And Clouds like tresses, clothe her lofty towers.
 There every palace with thy glory vies.

Whose soaring summits kiss the lofty skies ;
 Whose beauteous inmates bright as lightning

glare,

And tabors mock the thunders of the air ;
 The rainbow flickering gleams along the walls,
 And glittering rain, in sparkling diamonds falls.

There lovely triflers wanton through the day,
 Dress all their care, and their labour play,
 One while the fluttering lotus fans the fair,
 Or *Kunda* top knots crown the jetty hair ;
 Now o'er the cheek the Lod'h's pale pollen
shines,

Now' midst their curls the Amaranth entwines ;
 These graces varying with the varying year,
Srisha blossoms deck the tender ear ;
 Or new *Kadambas* with thy coming born,
 The parted locks, and polished front adorn.
 Thus graced they woo the *Yakshas* to their arms,
 And gems, and wine, and music, aid their charms
 The strains divine with art celestial thrill,
 And wines from grapes of heavenly growth distill ;
 The gems bestrew each terrace of delight,
 Like stars that glitter through the shades of night.
 There when the sun restores the rising day,
 What deeds of love his tell-tale beams display ;
 The withered garlands on the pathway found,
 The faded lotus prostrate on the ground.
 The pearls that bursting zones have taught to
roam,

Speak of fond maids and wanderers from home.
 High on its costly stem with diamonds bright,
 The splendid lamp glows vivid through the night ;
 Or the soft glories of the lunar beam,

Where shades devoted to delight abound ;
Where the cœrulean summit towers above,
The golden circle of a plantain grove :
Lamented haunts whom now in thee I view,
As glittering lightning girt thy base of blue.
See where the clustering *Mad'havi* entwines,
And bright *Curuvaca* the wreath confines ;
Profuse, *Asoca* sheds it radiant flower,
And budding *Cesara* adorns the bower ;
These are my rivals ; for the one would greet,
As I would willingly, my charmer's feet,
And with my fondness, would the other sip,
The grateful nectar of her honied lip.
A golden column on a crystal base,
Begirt with jewels rises o'er the place ;
Here when the evening twilight shades the skies,
The blue necked Peacock to the summit flies,
And moves in graceful circles to tone,
My fair awakens from her tinkling zone.
These be thy guides ; and faithfully preserve,
The marks I give thee ; or e'en move, observe,
Where painted emblems holy wealth design,
KUVERA's treasures ; that abode is mine :
Haply its honors are not now to boast,
Dimmed by my fate, and in my exile lost ;
For when the sun withdraws his cheering rays,
Faint are the charms the *Kamala* displays.

To those loved scenes repaired, that awful sign,
 Like a young Elephant, in haste disguise ;
 Lest terror seize my fair one, as thy form
 Hangs o'er the hillock, and portends the storm.
 Thence to the inner mansion bend thy sight,
 Diffusing round a mild and quivering light,
 As when through evening shades, soft flashes

play.

Where the bright fire-fly wings his glittering way.
 There in the fane a beauteous creature stands,
 The first best work of the Creator's hands ;
 Whose slender limbs inadequately bear,
 A full orb'd bosom, and a weight of care ;
 Whose teeth like pearls, whose lips like

Bimbas show

And fawn like eyes still tremble as they glow.
 Lone as the widow *Chaeravaci* mourns,
 Her faithful memory to her husband turns,
 And sad, and silent, shalt thou find my wife,
 Half of my soul, and partner of my life,
 Nipped by chill sorrow, as the flower enfold,
 Their shrinking petals, for the withering cold.
 I view her now ! long weeping swells her eyes,
 And those dear lips are dried by parching sighs ;
 Sad on her hand her pallid cheek declines,
 And half unseen through veiling tresses shines ;
 As when a darkling night the moon enshrouds,

A few faint rays break straggling through the
clouds,

Now at thy sight I mark fresh sorrows flow,
And sacred sacrifice augments her woe ;
I mark her now, with fancy's aid retrace,
This wasted figure, and this haggard face.
Now from her favorite bird she seeks relief,
And tells the tuneful *Sarica* her grief,
Mourns o'er the feathered prisoner's kindred fate
And fondly questions of it's absent mate.
In vain the lute for harmony is strung,
And round the robe-neglected shoulder slung ;
And faltering accents strive to catch in vain,
Our race's old commemorative strain :
The falling tear that from reflection springs,
Corrodes incessantly the silvery strings ;
Recurring woe still pressing on the heart,
The skilful hand forgets its grateful art,
And idly wandering strikes no measured tone,
But wakes a sad wild warbling of its own.
At times such solace animates her mind,
As widowed wives in cheerless absence find ;
She counts the flowers now faded on the floor,
That graced with monthly piety the door.
Thence reckons up the period since from home,
And far from her, was I compelled to roam ;
And deeming fond my term of exile run,

Conceives my homeward journey is begun.
Lightened by tasks like these the day proceeds,
But much I dread a bitterer night succeeds :
When thou shalt view her on the earth's cold
breast,

On lonely couch of separation rest,
Disturbed by tears those pallid cheeks that burn,
And visions of her dearer half's return.
Now seeking sleep, a husband to restore,
And waking now, his absence to deplore ;
Deprived of slumber by returning woes,
Or mocked by idle phantoms of repose ;
Till her slight form, consumed by ceaseless pain,
Shews like the moon, fast hastening to it's wane.
Crisp from the purifying wave her hair
Conceals the charms, no more her pleasing care ;
And with neglected nails her fingers chase,
Fatigued, the tresses wandering o'er her face,
Firm winds the fillet, as it first was wove,
When fate relentless force me from my love ;
And never flowery wreathes, nor costly pearls,
Must hope to decorate the fettered curls ;
Loosed by no hand, until the law divine,
Accomplished, that delighted hand is mine.
Dull as the flower when clouds through other
sweep,
Not wholly waking, nor resigned to sleep ;

Her heavy eyelids languidly unclose,
To where the moon its silvery radiance throws
Mild through the chamber ; once a welcome
light,

Avoided now, and hateful to her sight.
Those charms that glittering ornaments oppress,
Those restless slumbers that proclaim distress,
That slender figure worn by grief severe,
Shall surely gain thy sympathizing tear ;
For the soft breast is swift to overflow,
In moist compassion, at the claims of woe.
The same fond wife as when compelled to part,
Her love was mine, I still possess her heart ;
Her well known faith this confidence affords.
Nor vain conceit suggests unmeaning words ;
No boaster I ! and time shall quickly teach,
With observation joined, how just my speech.
O'er her left limbs shall glad pulsations play,
And signs auspicious indicate thy way ;
And like the lotus trembling on the tide,
While its deep roots the sportive fish divide,
So tremulous throbs the eye's enchanting ball -
Loose o'er whose lids neglected tresses fall.
Soothed by expected bliss should gentle sleep,
O'er her soft limbs and frame exhausted creep ;
Delay thy tidings, and suspend thy flight,
And watch in silent patience through the night ;

Withhold thy thunders, lest the awful sound,
 Her slumber banish and her dreams confound,
 Where her fond arms, like winding shrubs she
 flings,

Around my neck, and to my bosom clings.
 Behold her rising with the early morn,
 Fair as the flower that opening buds adorn ;
 And strive to animate her drooping mind,
 With cooling rain drops, and refreshing wind ;
 Restrain thy lightnings, as her timid gaze,
 Shrinks from the bright intolerable blaze ;
 And murmuring softly, gentle sounds prepare,
 With words like these to raise her from despair.
 ' Oh wife adored ! whose lord still lives for thee ;
 ' Behold his friend, and messenger in me ;
 ' Who now approach thy beautiful presence
 fraught,
 ' With many a tender, and consoling thought ;
 ' Such tasks are mine : where absent lovers stray,
 ' I speed the wanderer lightly on his way ;
 ' And with my thunders teach his lagging mind,
 ' New hopes the braid of absence to unbind.'
 As beautiful MAIT'HILI with glad surprise,
 Bent on the Son of air her opening eyes ;
 So my fair partner's pleased ; uplifted gaze,
 Thy friendly presence with delight surveys ;
 She smiles, she speaks, her misery foregoes,

And deep attention on thy words bestows;
 For such dear tidings happiness impart,
 Scarce less than mutual meeting to the heart.
 Being, of years protracted, aid thy friend,
 And with my words thine own suggestions blend;
 Say thus; 'Thy lord o'er RAMA'S mountain
strays,

'Nor cares but those of absence blight his days;
 'His only wish by me his friend to know,
 'If he is blest with health, that thou art so;
 'For still this fear especially must wait,
 'On every creature of our passing state.
 'What though to distance driven by wrath divine
 'Imagination joins his form with thine;
 'Such as I view is his emaciate frame,
 'Such his regrets, his scorching pangs the same;
 'To every sigh of thine, his sigh replies,
 'And tears responsive trickle from his eyes.
 'By thee unheard, by those bright eyes unseen,
 'Since fate resists and regions intervene,
 'To me the message of his love consigned,
 'Pourtrays the sufferings of his constant mind;
 'Oh, were he present, fondly would he seek,
 'In secret whisper that inviting check;
 'Woo thee in close approach his words to hear,
 'And breathe these tender accents in thine ear.'
 "Goddess beloved, how vainly I explore,

- “ The world to trace the semblance I adore ;
“ Thy graceful form the flexible tendril shews ;
“ And like thy locks the peacock’s plumage
glows ;
“ Mild as thy cheeks, the moon’s new beams
appear,
“ And mild those soft eyes adorn the timid deer ,
“ In rippling brooks thy curling brows I see,
“ But only view combined these charms in thee.
“ E’en in these wilds our unrelenting fate,
“ Proscribes the union, love and art create ;
“ When with the colors that the rock supplies,
“ O’er the rude stone thy pictured beauties rise,
“ Fain would I think, once more we fondly meet ;
“ And seek to fall in homage at thy feet ;
“ In vain ; for envious tears my purpose blight,
“ And veil the lovely image from my sight.
“ Why should the God who wields the five-fold
dart,
“ Direct his shafts at this afflicted heart ;
“ Nor spare to agonize an aching breast,
“ By sultry suns, and banishment oppressed ;
“ Oh ! that these heavy hours would swiftly fly,
“ And lead a happier fate, and milder sky.
“ Believe me Dearest that my doom severe,
“ Obtains from heavenly eyes the frequent tear ;
“ And where the spirits of these groves attend,

Fearless upon thy friendship I rely,
 Nor ask that promise, nor expect reply ;
 To thee the thirsty *Chatacas* complain :
 Thy only answer is the falling rain ;
 And still such answer from the God proceeds,
 Who grant our wishes, not in words, but deeds
 Thy task performed, consoled the mourner's
 mind ;

Haste thy return these solitudes to find ;
 Soar from the mountain, whose exalted brow,
 The horns of SIVA'S bull majestic plough¹,
 And hither speeding, to my sorrowing heart,
 Shrunk like the bud at dawn, relief impart.
 With welcome news my woes tumultuous still,
 And all my wishes tenderly fulfil.
 Then to whatever scenes invite thy way,
 Waft thy rich stores, and grateful glooms convey
 And ne'er may destiny like mine divide,
 Thy brilliant spouse, the lightning, from thy side."
 This said he ceased : the messenger of air,
 Conveyed to Alaca his wild despair ;
 The God of wealth relenting learnt his state,
 And swift curtailed the limit of his fate ;
 Removed the curse, restored him to his wife,
 And blest with ceaseless joy their everlasting life.

THE END.

KUMAR SHAMBHAVAM

OR

THE BIRTH OF WAR-GOD.

[*TRANSLATED INTO ENGLISH*]

A POEM BY

KALIDASA.

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KUMARA SAMBHAVAM.

CANTO I.

THERE is in the Northern Quarter, the great king of mountains the Himalva animated by deity, standing as the measuring rod of the earth and having entered the eastern and western seas.

HAVING turned him into a calf and the mount Meru standing as the milker competent for milking all the mountains caused the earth to milk out glittering jewels and great herbs instructed by Prithu.

IT was the source of endless jewels. The snow did not become the destroyer of its beauty. For one fault becomes lost in a multitude of virtues as the stain on the lunar disc becomes lost in the rays of the moon.

IT bears on its peak red mineralledness inducing the coquetry and decorations of Apsaras under a mistaken idea of its being evening and by which divisions of clouds were tinged of a red hue. When troubled by rains the Siddhas, after having previously

sought the shade on the lower peaks of clouds moving up to the middle part of the mountain, betake themselves to its sunny summits.

In this mountain the hunters track the way of the maned lions by whom elephants had been killed by means of pearls dropped from the concavity of their claws even without seeing their foot-steps whose bloody stains had been washed off by the melting down of the snow.

In this mountain the barks of the *Bhurja*-tree with characters written on them with red mineral fluid like the red marks on the elephant's trunk become a useful instrument of Vidyadhara fairies in the way of amatory correspondence.

This mountain, filling the hollow parts of rattling bamboos with the wind rising from the mouths of caves, wishes to obtain as it were the position of the supplier of musical tunes of the Kinnaras about to sing high.

In this mountain the scent, by the issue of milk of Sarala trees rubbed against by elephants for assuaging the itching of their temples, perfumes the peaks.

This mountain protects from the sun the darkness adhering to its caves afraid as it were of the day for great persons consider inferior persons taking refuge as their own proteges.

The chamari deer make significant his tittle "king of mountains" by the fan of their hair and band-

some by the waving of their tails fair as moonlight.

The air of this mountain, charged with particles of the water-fall of the Ganges by which Devadaru is shaken and by which the peacock's feathers used by the hunters as girdles are agitated, is enjoyed by hunters by whom the deer are sought.

The sun revolving below causes to open or flourish by rays shooting upward the lotuses growing in the lakes over this mountain the residue of which had been plucked by the hands of the seven Rishis.

Observing the productiveness of sacrificial requisites as also its strength capable of supporting the earth the lord of creation himself conferred on it the kingdom of mountains to which were allotted shares in sacrifices.

Himalaya, the friend of Meru, understanding the limits of authority, married for the perpetuation of his family, by the prescribed ceremonial Mena the mental daughter of the Pitrīs equal to himself and revered even by the Munis.

She gave birth to Mainaka who was to marry (afterwards) a serpent damsel and who had formed a friendly tie with the ocean though Vitra's foe Indra the clipper of wings was angry unconscious of the pain of wounds by the thunder-bolt.

On account of her father Daksha insulting her husband the former wife of Bhava, the chaste Sati, having given up her body by means of Yoga, be-

took herself to the wife of the mountain for a fresh birth.

That blessed Satī was begotten by the king of mountains on her Menaka intent on holy devotion and undefiled by reason of entire application to sacred observances as success is produced in morals by virtue of enterprise.

Her birth-day, on which all the quarters were clear with the wind clear of dust and a shower of flowers following the blowing of konches, came to pass for the comfort of embodied persons or organic living creatures, moveable or immoveable.

The mother, by means of her daughter resplendent with a halo of light, shone as lands by the side of Mount Vidura shining by means of jewel ribs springing up from the roaring of fresh clouds.

Having received birth she grew up in handsome limbs like the lunar line with other increments of the moon contained in the moon-light itself.

By the patronymic Parvatī derived from the mountain, her father, her relations called her who was dear to them. Being forbidden by the mother to practise austerities by means of the words "U mā" *eh dont* the hand-some faced girl afterwards got the additional name Umā.

The eye of the mountain, though having a son in that child, did not get satiety as in mango blossoms of the spring with endless flowers a collection of black bees has great attachment.

As a lamp by a very luminous flame, as the way of heaven by the three-coursed Mandakini, as a scholar by refined or grammatically rectified speech so he was by her, both purified and adored.

With altars of Mandakini's sand, with balls, with artificial pet sons *i.e.* dolls she often played. Being in the midst of her maids a taste for sports grew up as it were in childhood.

As rows of swans come to the Ganges in the autumn, as its own light comes at night to the great orb, so on her, of stable education at the time of education all the intellectual acquisitions of a former existence came.

She adorned with unartificial ornament got into the age following infancy *i.e.* youth, the instrument of hilarity without what is called intoxicating liquor and the weapon of Kama without flowers.

Her body, symmetrically developed by fresh youth, became handsome in all parts like a painting touched up by a fresh brush.

By the lustre of the raised toe and nail and from setting the feet her two feet, emitting as it were redness, assumed the splendour of the land lotus moving about.

With the body somewhat stooping in gait affected by sportive gestures she was instructed by swans, coveting instruction in turn and desirous of receiving the beautiful sound of anklets.

Having a waist like the middle of an altar the

young lady held three beautiful streaks placed in a ladder.

This is my inference that her two arms, more tender than the *Sirisha* flower, though worsted by Kamadeva whose symbol was a fish, were like cords for encircling the neck of Hara.

The unstable goddess of Fortune and beauty when got to the moon does not enjoy the excellences of the lotus [which is supposed to close at night] and again when she gets to the lotus she does not obtain lunar splendour. But getting to Uma's face she received the two fold delight both of the moon and the lotus. If a flower could have been contained in a fresh leaf, if a pearl could have been in a transparent coral then it might have imitated her fair smile beautified with red lips.

To her speaking with a voice distilling nectar even a *kokila*, nurtured by strange birds, appears hoarse-sounding to the hearer like a discordant instrument being struck.

The unstable look, not different from a blue lotus affected by a strong breeze, was received by her, the large-eyed, from female deer or was it received from her by the female deer.

Seeing the beauty of her two long-curved eyebrows as if produced by a pencil with black paint and expert in action Kamadeva gave up pride of beauty for his own bow.

If in the mind of the irrational animals there were or could be a feeling of shame then doubtless the Chamari deer, seeing the collection of hair of the daughter of the mountain king, would make slack their fondness for hair.

By the whole collection of exemplar substances, each in its own respective place, having been placed assiduously by the creator of the universe she was made as if from a desire on the part of the creator of seeing beauty concentrated in one place.

Narada, rambling at pleasure, having seen that damsel near her father, declared that she would be the one wife, possessing half the body, by love, of Siva.

Though her age was mature yet the father remained averse from the desire of having any other bride-groom than Siva for his daughter, for excepting fire other heats do not deserve the gliee consecrated by Mantras.

The mountain was not able to make or ask the God Siva himself not sung, to receive his daughter for fear of the request failing. A noble person takes to indifference even in a wished-for object.

From the very time when in her former birth the fine-teethed damsel gave up her body because of Daksha's anger, the lord of brutes Siva, forsaking all attachments, remained unmarried.

The skin-clothed Siva, of a restrained spirit, dwelt for ascetic meditation, on a certain peak of

the Himalaya mountain wherein the Devadaru trees were washed by the streams of the Ganga and where the musk-scented Kinnaras sang.

Siva's followers, having Nameru flowers in their vests, clothed in the bark of the Bhurja, tender to the feet, ornamented with red arsenic, sat on the surface of rocks abounding in fragrant resin.

The humped bull, proudly bellowing but with an agreeable voice and bruising by the points of his hoofs solid rocks of snow seen with difficulty by the terrified Gavaya deer and unable to endure the lion's roar, bellowed.

The eight-formed Siva, having there set up a fire lighted by sacrificial wood, another of his own forms, himself the dispenser of the fruits of asceticism, practised asceticism actuated by some desire which none could guess.

Having worshipped the price-less who was worshipped of the dwellers of heaven with offerings the lord of mountains directed his devoted daughter accompanied by her maids to serve him.

Siva permitted her to serve him though her attractions were calculated to be an impediment to mental abstraction. They alone are firm whose minds are not perturbed on there being a cause of perturbation.

The fine-haired damsel Parvati, plucking flowers for offering, expert in cleaning the altar, and bringing waters for the daily rites and ~~laxa gram, not~~

shipped him, her labor alleviated by the rays of the moon on Siva's head.

CANTO II.

Oppressed by the Asura Tara, the dwellers of heaven, with Indra at their head, went to the residence of Brahma.

Brahma manifested himself to them the beauty of whose faces had faded like the sun appearing in the morning over lakes whose lotuses were closed.

They all, having bowed, addressed the creator of all who had heads on four sides, the lord of speech, with significant words.

"Salutation to thee, three-formed, existing as one spirit before creation but afterwards betaking to distinctive forms for the separation of three qualities Sattwa, Rajas and Tamas.

O thou uncreate, the seed sown by thee in the midst of waters is not fruitless for therein is produced the universe, moveable and immoveable. Thou, its cause, art sung.

Manifesting thy glory by three forms thou alone holdest the causeship of destruction, conservation and creation. Male and female are but parts of thy body who were divided in two forms by desire of creation. They themselves are held as parents of the creation.

Of thee whose night and day are divided by the

measure of thy own time, sleeping and walking are but the destruction and creation of all creatures.

Thou art the cause of the universe, thyself causeless—thou the end of the universe thyself endless—thou the beginning of the universe, thyself without beginning—thou the lord of the universe, thyself lordless.

Thou knowest thyself by thy own act, thou createst thy form in thyself by thy own act, dost thou absorb thyself in thyself.

Thou art 'liquid, thou also solid hard, thou art gross, thou also subtle, thou art light and thou art heavy; thou art also perfectly developed and thou undeveloped, according to thy own desire in the atomic and other forms at thy command.

Of those sentences whose first syllable is *Om*, whose pronounciation is by the three accents, whose ordinance is sacrifice and whose ritualistic fruit is heaven thou art the cause.

They call thee Prakriti or nature engaging in the act of creation for the purposes of *Purusha* or soul. They know thyself also to be the *Purusha* or soul, sitting apart and looking on Prakriti.

Thou art father even of the fathers, God even of Gods. Thou art superior even of superiors, creator even of Prajapatis.

Thyself art even the sacrificial offering ghee, also the sacrifice, the object enjoyed and the enjoyer, the everlasting. Thou art the object of knowledge

and also the knower, the meditator and the supreme object of meditation."

Having heard these laudatory expressions from them, true and agreeable the creator, being inclined to grace; the Gods, replied.

Uttered by the four mouths of that primeval poet the four fold utterance of sounds was successful.

"O ye great powers, welcome to you who having by your authority held your own rights have at once taken possession by your long arms

What is this? Why your faces do not possess as before your own light like stars whose light has been enfeebled by frost.

By the extinction of the flame the thunderbolt of the destroyer of Vitra, not emitting the divine weapon, appears contracted in the corners.

Irresistable by the enemy the noose in the hand of Varuna has betaken to the miserable plight of a serpent bereft of its energy by incantations.

Kuvera's arm, destitute of its club, like a tree whose branches have broken down, declares as it were his defeat like a javelin sticking in his heart. Yama also marking the ground by his staff, its splendour gone to ruin, imparts the smallness of an extinguished fire brand to this his staff though at one time never failing.

Why these Adityas, cold by the destruction of their fiery energy like paintings, have got to the condition of being gazed upon at pleasure.

From the revolving instability, of the winds their stoppage of onward velocity is inferred like the stoppage of a stream of water from the incursion of an opposite stream.

The heads of the Rudras too having the inner curves pendent on the downcast crests of clotted hair are declaring the loss of hunkara.

Having once gained place, have you been made to turn back by stronger enemies as in jurisprudence, ethics, grammar &c a general rule or law is made to submit to special legislation or exception.

O my sons, what do you all so earnestly ask for from myself having come in a body? In me is the office of the creation of the worlds and in you is placed the office of their preservation.

Indra, with his thousand eyes beautiful like the lotus shaken by the gentle breeze, moved Vrihaspati, the preceptor of Gods.

Vrihaspati, the lord of speech, who though only two-eyed was wiser than the thousand and two-eyed Indra, with palms joined said this to the lotus-seated Brahma.

"True what you say, our rights have been overturned by enemies Yourself inhering in every person how O Lord, thou knowest it not.

Elated with the boon obtained from you the great Asura, by name Taraka, has got up like a comet for the oppression of the worlds.

The sun spreads only so much heat in his ~~own~~

by which alone the opening of the lotus in his tank is accomplished.

The moon serves him always with all his digits. He does not take only that line which has become the crest gem of Hara or Siva.

The wind, desisting from its course in his garden from fear of the consequences of theft or blowing off of any flowers, does not blow more than the air excited by the fan by his side.

The six seasons having given up attendance in gradation serve him each in its turn like gardeners bent on collecting flowers.

The lord of rivers with great labour watches jewels fit for presents within the waters until maturity.

The serpents with Vasuki as their leader, with crest gems glittering on their hoods, having got at night the state of fixed lamps serve him around.

Indra also, looking for acts of grace from him, propitiates him with the ornaments of the desire-fulfilling tree presented by means of ambassadors.

Though he is thus served yet he opposes the three worlds for the wicked can only be moderated by injuries in return not by benefits.

The trees of Indra's Nandana gardens whose leaves were gently plucked by the hands of the celestial women are being felled by him.

He is fanned when asleep by chouries exciting wind only like breaths, showering drops of tears of captive goddesses.

Having plucked off peaks of Meru beaten by the troops of the sun's horses hills for amusement have been formed by him in his own mansions.

Of Mandakini the waters soiled by the temporal juice of the quarters are the only residuum ; of the golden lotuses their produce his tanks are now the only repository.

Pleasure on surveying the worlds is not felt by the gods, the way of their chariots having become waste from fear of his incursion.

The enchanter snatches away the ghee afforded by priests in sacrifices that are held. We see it in our very sight from fire's mouth.

The great Uchi chairava of Indra, that jewel of a horse, has been siezed by him like the glory acquired from a long time set in Indra's person.

All our measures against the murderous Asura have been baffled in their effects like powerful medicines in a malignant congestive fever.

Our hope of victory by Hari's quoit, its lustre rising by the re-action of the stroke, lies as a breast plate fixed to his neck.

His elephants by which the Airavata (cloud-elephant) was defeated now lie in clouds swollen with abundant water and repeat strokes on the surface.

O Lord, we desire to create a General for his destruction as persons desirous of emancipation seek for the cessation of the world, the righteousness which cuts assunder the bondage of works, having placed

in front which defender of the divine troops the cutter of mountains, Indra, shall bring back from the enemy the Fortune of victory like a captive."

On the termination of that speech the self-existent Brahma made a speech which excelled by its felicitousness the rain which succeeds thunder.

"This your desire shall be accomplished. Have a little patience. But in the matter of this General I shall not engage personally in the business of his creation.

From myself that demon has become possessed of Fortune and therefore from myself he ought not to have destruction again. Even one should not cut off himself a poisonous tree after having reared it.

This itself was asked by him of yore and it was promised by me. For by means of a boon his ascetic meditation which was able to consume the world was destroyed by me.

Who can withstand him engaged in war himself a war-like person except a portion of Siva's substance ?

That god is the supreme luminary, beyond the quality of Tamas. He is not comprehensible in his dignity and greatness by me or by Vishnu.

Do you, that seek a remedy, labour to attract the mind of Sambhu absorbed in ascetic contemplation by the beauty of Uma like iron by a magnet.

The two alone are able to bear the energy of us

two, Sambhu's and mine. Either she, Uma to bear Sambhu's or his watery form to bear mine.

Having obtained your General from black-necked Siva he shall liberate the branded locks of the captive Goddesses by the amplitude of his energy or power."

Having thus addressed the gods the cause of the universe Brahma vanished. The gods too, fixed in mind about what they should do, went to heaven.

Having fixed on Kamdeva as the proper agent the chastiser of the demon Paka Indra remembered him with a mind doubly swift from his haste in the accomplishment of the object.

The flower-bowed Kamdeva, whose weapon the mango-blossom was deposited in the hands of his companion the spring, having attached his bow the beautiful extremities of which were set with eye-brow creepers of handsome female, to his neck marked by the bracelet of his wife Rati, attended on him,

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CANTO III.

HAVING left the gods thousand eyes of Indra fell simultaneously on Kamadeva because of its dependance on an object; the regard of masters is generally unstable in their dependants.

Being allowed room near the throne by Vasava and having acknowledged his master's grace by

bowing his head he began to speak thus secretly to him.

"O thou that knowest the excellences of all men, command us what thou wouldst to be done in these worlds. I wish thy favour excited by thy remembrance of me be extended into a command

By what person ambitious of dignity by means of excessively long asceticisms thy jealousy has been begotten? For he shall soon become subject to the influence of this my bow to which the arrow is set.

Let him, who from fear of repeated existence but against thy will has betaken to the way of emancipation, remain long bound by glances of women with amorous movements of the eye-brows.

Say, the wealth and virtue of which thy foe though taught morals by Sukra himself shall the agent of infused morality injure like rapid currents the two shores of a river.

Say what female austere following out her bow of having one husband only but because of her beauty entered into thy unstable mind thou desirest to have released from modesty and of her own accord taking hold of thee with her arm around thy neck?

Be propitious O hero, let thy thunder-bolt rest. By means of my arrows any foe of the gods whoever he be, the power of his arm being rendered futile, shall fear even women with their under lips swelling with rage.

By thy grace though I am armed only with

flowers, having got only one helper in the spring I shall make a failure of patience even of Hara who has the pinaka bow in hand ; what are other bowmen in comparison."

Having taken down his foot from his thigh and honouring the footstool by resting on it Indra thus spoke to Kama who had asserted his power in the designed object that is of attracting the heart of Siva.

"Oh friend, all this is accomplished in thee ; both are my weapons the thunder-bolt and yourself. The thunder-bolt is ineffectual in those who are powerful by force of asceticism, but you as a weapon can both go on all sides and are also affective.

I know thy strength. I shall employ thee equal to myself in a heavy work. Having observed his habit of sustaining the earth the chief of serpents is appointed by Krishna for holding his body.

By thee declaring the course of arrow to reach Siva whose mark is a bull our work is almost accomplished already. Understand this itself is the desired object of Gods enjoying shares in sacrifices but now having enemies.

These gods wish for a General begotten of Siva's energy for their victory. Siva too can be managed only by the cast of thy one arrow for he, the repository of the members of mantras, being now fixed in spirit in his own essence.

By the direction of her father the daughter of the

king of mountains is serving Siva practicing asceticism on a high land. This has been heard by me from the mouth of Apsaras for that class are my emissaries. I therefore go for the accomplishment of this business of the gods. This object to be encompassed by another cause that is the presence of Parvati, requires thee as its ultimate cause as the seed and the sprout requires water before production.

Thine is the use of the weapons in that means for the victory of the gods for thou art the successful agent. Even a work of no note which requires one peculiar talent is for the glory of men.

These gods are the petitioners, the business is of the three worlds, and the work to be done by thy bow is not very hurtful. Oh thou art of a wonderful and enviable power.

The spring too Oh destroyer of the spirit, from his companionship with you though not spoken to is thy helper. Charge the wind saying become the exciter of fire.

Saying "so be it" Kama having received his master's command as a holy residuum went away. Indra touched his body by his hand rendered rough by driving the Airavat.

Followed by the spring his dear friend and by his wife Rati and determined to accomplish the requested business even at the loss of his body Kama went with fear to the hermitage of Siva in the Himalaya.

Having assumed his own form the source of pride unto Kama, the spring, hostile to fixed austere contemplation of the ascetic Munis, appeared in that forest.

The sun being bent on going unseasonably to the quarter in the keeping of Kuvera, the North the Southern quarter, by its face, discharged air like a sigh of sorrow.

The Asoka tree produced at once flowers with leaves commencing from the trunk itself and did not wait for a stroke of the feet of females sounding with anklets.

The spring set black bees, the characters as it were of Kama's name, on arrow-like fresh mango blossoms with young leaves produced at once as feathers getting completion.

Notwithstanding the excellence of colour the Kar-nikara flower, distressed, offended the mind by its un-scentedness. The inclination of the Creator of the universe becomes generally averse to the collection of all virtues in one subject.

The excessively red Palasa flowers, curved like a young moon because of being unblown, appeared like wounds from nails just inflicted on the forest sites coming together with the spring.

The beauty of the spring having put forth at the outset the Tilaka flower as a mark of beauty variegated by adhering black bees as a black paint

adorned by the orient sun as a red tincture and with young mango blossoms for her lips.

Being obstructed in their view by particles of dust of the flower stalk of Piyala trees the deer, buoyant with hilarity, ranged about against the winds over the forest plains resounding with the fall of old leaves.

The sounds which the male Kokila, with the neck red from the taste of the mango sprouts, gave out sweetly became the speech of Kama able to counteract the sensitiveness of virtuous women.

The rise of perspiration of Kinnara women, with clear nether lips and the color of the face slightly yellowish because of the decline of cold, made a footing on the painted writings of the body

On seeing the untimely rise of spring the ascetics dwelling in Siva's forest became with difficulty controllers of their minds and prevented with labor their perturbation.

Madana, with his flower-bow stringed and Rati for his companion, having reached that region, both orders of creatures indicated by their acts a state pervaded by the sentiment of attachment having reached its maximum. In one flower vessel the black-bee drank honey following his own beloved mate. The black deer stretched by his horn the female deer, her eye closed by his touch.

The female elephant gave out of love to the male elephant a mouthful of warte scented with the lotus

dust. The Chakrabaka, named after the part of a carriage *vis.*, wheel, treated his wife with a lotus stalk half-devoured.

In the intervals of singing the Kinnara kissed his wife's face the painting on which was a little washed off by drops of perspiration and bedecked by eyes rolling a little by the effect of liquors.

Even the trees received, from their wives the creepers, having large clusters of flowers and beautified with resplendant young red leaves as their lips, the entwining embrace of their bending branch-arms.

Though hearing the songs of Apsaras at that time Siva became bent on spiritual contemplation for obstructions can never interrupt the fixed devotion of those who can keep under control their minds.

Going to the door of the creeper-house Nandi, with a golden rod placed in his left hand, directed by the sign of the fore finger placed on the mouth, Siva's troops not to disturb

By Nandi's command the whole forest, with trees unshaken, black bees still, the birds silent and the deer stopped ranging, remained like an effort transferred to painting *i.e.* like a landscape.

Avoiding the range of his sight like a place with Venus in front on setting out on a journey Kama entered by sides the place of meditation of Siva covered by the branches of Nameru trees.

He, whose body was on the verge of destruction, saw the self-controlled three-eyed Siva sitting on an

altar of Devadaru tree with a tiger-skin laid over it.

He was sitting in the *Virasana* posture with the fore half of his body still, perpendicular and large, with both shoulders bent and because of the two hands being placed with the concave of the palms upward like a full blown lotus in the bosom.

His clotted hair was tied up with snakes, double strings of rosaries were fixed to his ears and he wore a hide of black deer darkened still more by the reflection of his black throat.

He had three eyes almost closed in meditation, not frowning, untwinkling, looking downward and observing the nose.

He was sitting like a cloud without an effort of rain, like a reservoir of waters in which there was no wave upheaving from the stoppage of inward vital airs, like an unshaken flame in a place where there is no wind.

By means of the rays of light getting a way through the third eye in the cranium and issuing from the crown of the head was obscured the beauty, more tender than the fibres of the lotus stalk, of the crescent on Siva's head.

Having fixed in the heart the mind controlled by meditation restricted from action through nine doors *i.e.* having no communication with external world he was beholding the spirit in himself whom persons conversant with knowledge subjective know.

Seeing from a short distance the three eyed Siva in that state beyond the ken of thought Kama, his head trembling through fear, did not perceive that the bow and arrow dropped from his own hand.

As if restoring his power which was on the verge of destruction by the beauty of her body there appeared the daughter the king of mountains followed by two forest-goddesses.

She was carrying ornaments of spring flowers which by means of Asoka flower left in the shade the ruby, wherein the Karnikar flowers had appropriated the splendour of gold and in which the Sindhuvara had become like a collection of pearls.

Wearing an orient-red garment she was stooping a little by the weight of her rising breast like a walking creeper with leaves bent down by clusters of flowers.

With eyes unstable from fear she was warding off every moment by a toy lotus a black bee, whose thirst was excited by her perfumed sweet breath, flying near her nether lip red as *Vimb*.

Seeing her unblemished in all her limbs and more handsome than Rati the flower-bannered Kama again expected the success of his undertaking in the self-restrained spear-holder Siva.

Uma too approached the site of the door of her future husband Sambhu. He was absorbed in delight by seeing within by meditation the chief light styled supreme spirit.

The lord, whose site was with difficulty held below by the extremities of the hood of the king of serpents, having gradually set the vital airs at liberty, slackened the hard meditative posture in which he had sat.

Having bowed down Nandi announced to him that the daughter of the mountain had come for doing service and admitted her whose admission was allowed by a mere sign of the eye brow

The collection of spring flowers plucked by her own hands mixed with parts of stalks were scattered by her two companions over the feet of Siva.

Uma too, dropping the fresh Kamikara flower which was resplendent amid her dark locks, made a bow with her head whereof leaves dropped from the ear by the very act of bowing to Siva whose emblem was a bull

Siva's benediction on Uma's bowing down before him was "obtain a husband not having another wife." She was indeed told a truth by Siva. The sayings of great personages never cherish an unreal signification.

Kama, watching the fit time for his arrow, desirous of entering like a grasshopper the mouth of the fire, fixing his aim at Hara in the presence of Uma, touched the bow string.

Gouri then offered to the mountain dweller Siva, by a hand red as copper, a wreath of the seeds of the

lotus of the river Mandakini dried by the rays of the sun.

As soon as out of the respect to the offerer the three-eyed Siva was about to accept the wreath the flower-bannered applied a never-failing arrow by name Fascination to his bow.

His firmness a little lost like the ocean at the commencement of the moon's rise fixed his three eyes on the face of Uma with lips like the fruit vimb.

Betraying sentiment by her limbs resplendent like a young Kadunva the daughter of the mountain stood bending and flushing with a very handsome face, the eyes cast down through bashfulness.

Having again strongly restrained the distraction of his senses by virtue of his self-control and desiring to discover the cause of the perturbation of his mind he cast his sight at the corners of the four quarters.

Siva saw Kama with his fist clenched at the corner of the right eye, his shoulder bent, his left leg contracted and his handsome bow stretched circularly attempting to strike.

From the third eye of him increased in rage at the attack against his devotion and having a face difficult to look at owing to the contraction of his brows a flaming fire suddenly issued out.

"O lord, refrain, refrain thy anger." While these words of the gods were passing in the sky that

fire, produced from Siva's eyes, turned Kama into a residuum of ashes.

The operation of the senses being stopped by a delusion produced by a sharp discomfiture and ignorant of her husband's destruction Rati was benefitted as it were, by being for a moment stunned.

Having quickly destroyed him, the obstruction of asceticism as the thunder-bolt breaks a tree, the ascetic Siva, desiring to avoid the vicinity of women, vanished with his troops.

Considering that the desire of her father that she should be Siva's wife had become futile and with her handsome body becoming more bashful in the presence of two companions she went on with dejected face homeward

Immediately having received by his two arms his pitiable daughter her eyes closed by fear of Rudra's rage like the celestial elephant, supporting the lotus adhering to his tusks the mountain became one that follows way wherever it might lead having his form enlarged by his haste.

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CANTO IV.

The wife of Kama, being in a fainting feet and motionless, was restored to sense by Providence willing to make her feel her new state of widow-hood which was intolerable to the feeling.

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She made her two eyes which had opened at the end of her fit intent on observing things around her. She did not know that the darling object of those two never satiated eyes had become utterly lost to sight.

Saying "O thou lord of my life, art thou living?" and getting up she saw before her on the ground a human figure turned into ashes by the fire of Siva's rage. Again distracted, her bosom becoming of a brown hue by rolling on the ground and her hairs scattered she bewailed making the forest site as it were equally distressed with herself.

"This that thy body which was the sampler by its beautifulness of gay persons has fallen into such a state yet I am not not lacerated. Oh women are hard.

Having cast aside me whose life is dependent on thee, having in a moment broken through thy friendship where art thou fled like a collection of water with embankments broken down rushing out leaving behind the lotus whose life is dependent on itself.

Thou hast not ever done anything displeasing to me nor has anything adverse to thee been done by me. Why then is not thy sight granted without any cause to Rati who is bewailing thee.

Is it, oh Smara, that thou rememberest my binding thee with the waist band on names of some rival dropping from thy lips in unconscious moments or

my beating thee with the ornament lotus by which thine eyes would be injured from the dropping pollen of the flower.

To please me thou wouldst say "thou dwellest in my heart." I perceive it now to be a pretext. If this were not a mere complementary saying now is it that thou art destitute of body and Rati is uninjured.

I shall on my part take to thy way who art a new sojourner in the other world. But this world is defrauded by fate for happiness of embodied beings is indeed dependent on thee.

The roads of the city being veiled by the darkness of the night who, oh dear, except thee is able to make the females distracted by the roar of clouds to reach the residence of their friends

Thou being non-existent the intoxication of wine turning the eyes red and causing words to slip at every step is now but a mere face on the part of jolly women.

Oh thou bodyless, having learnt that his dear friend's body is turned into a mere word the moon whose rise will now be fruitless on the dark fortnight passing away will give up his waning with regret.

Say whose arrow shall the fresh mango blossoms with beautiful yellow and red petiole brought to notice by the melodious voice of the male Kokila become.

This row of black bees employed many times by thee to do duty as a bow string now condoles with

me heavily afflicted by means of humming in piteous tones.

O thou versed in love, this ornament of the flowers of season set by thee on my limbs is still held but that handsome body of thine is not seen.

Before the decoration (dying) of my left foot was finished thou wert called away by the cruel God. Do thou make my left foot now red.

By voluntarily burning myself as a Sati I will again become a refugee in your bosom while, O dear, you are not coveted in heaven by the artful females of the Gods.

Even though I may follow thee my lasting shame will be that I have lived one moment after thee.

Thyself being separated from me in the other world how could I finish the last decoration? Thou hast incurred an unexpected condition at once with thy body and thy life.

I remember thy smiling discourse with the spring and the glance in the corner of thy eye whilst thou wert making thy arrow straight and the bow was being attached to thy arrow.

Where is thy bosom friend the spring who had prepared thy bow with flowers; he has not been made to incur by the fierce holder of pinaka the condition."

Having been wounded in his heart by those bewailing expressions of Rati as it were by arrows besmeared with poison the spring appeared before her to condole with her in her affliction.

Seeing him she cried exceedingly and pressing her breasts struck her chest for sorrow increases before an intimate friend or relative.

Afflicted she addressed him thus " See, O Spring, what is the state of your friend. This heap of ashes variegated like a pigeon in small particles is scattered by the winds.

O Kama, grant now a sight of yourself. This spring wishes to see you. The love of men is indeed unstable in their wives but it is not certainly in their friend.

Was not the universe including gods and demons made by this thy friend to do the command of thy bow whose string was lotus stalk fibres and whose arrows were delicate flowers.

Thy friend is gone. He will not return like a lamp struck out by the wind. I am like his wick. See me smoking by intolerable distress.

In the murder of Kama by fate leaving me is not a half-murder done? On the secure refuge-tree being broken down by an elephant the creeper must drop down.

Therefore do this service immediately to a friend. By applying fire make me reach the vicinity of my husband.

The moon-light goes with the moon, the lightning is dissolved with the cloud. That women go the way of their husbands is understood even by those of little sense.

Having painted my breasts by this auspicious heaps of ashes of my beloved husband's body as in bed of new leaves I shall place my body in the fire.

O excellent friend, in the flower-bed you have often been a companion to us both. Make now soon likewise my funeral pile being petitioned by my bowing with palms joined,

After that question set the fire to me by blowing the south wind. It is certainly known to thee how my husband Kama is not for one moment cheered without me.

Having done this, offer, to us two, one doubled palmful of water. Without dividing it in the other world thy friend will drink it with me.

O spring, in ceremonies for the other world, offer clusters of mango blossoms with tender leaves for thy friend for he is fond of them."

A voice from the sky tenderly addressed Rati thus determined in giving up her body as a first shower shows pity on the fish Saphari distressed by the drying up of the pond.

"O thou wife of the flower-armed, thy husband will not long remain unattainable to thee. Hear by what work he got into the condition of a moth in the flame of Siva's eye.

Prompted by his senses, the lord of creation Brahma felt a desire for her own daughter. Then having suppressed his mental perversion he cursed

Kama who in consequence thereof has experienced this.

When Siva shall marry Parvati being inclined to her by virtue of her asceticism then obtaining happiness he shall join Kama to his body.

Asked by Dharma Brahma spoke thus the word setting limit to the malediction against Kama. For the self restrained and clouds are productive causes both of lightning and of nectar.

O thou of beautiful face, preserve this body in which there will be a reunion with thy husband for the river whose waters have been drunk off by the sun at the close of summer is again joined by streams.

In this manner some creature of an invisible form prevented Rati's thought of bringing on death. And by faith in that voice the friend of the flower bannered the Spring comforted her by words well-composed.

Then thinned by sorrow the wife of Kama remained expecting the termination of her misfortune as the curve of the diurnal moon obscured by the fading of its rays expects the evening.

CANTO V.

Kama being burnt in her presence by Siva, Parvati, being baffled in her wishes, reproached her beauty in her mind for hadsomeness is only a desirable accomplishment as productive of graciousness in husbands.

She wished to render beauty fruitful by practising fixed devotion by means of asceticisms. How else can these two be obtained *vis.*, such love as she subsequently found in Siva and such a husband too?

Having heard of her daughter prepared for asceticism, whose mind was set on Siva, the lord of mountains, Mena, embracing her by the chest and dissuading her from the great vow fit only for a Muni, spoke to her.

Worship at home the deities desired by the mind. Where O child is asceticism and where is thy body? The tender Sirisha flower may endure the footsteps of the black bee but not of a bird.

Thus exhorting her daughter of firm purpose Mena was not able to restrain her from her undertaking. Who can oppose the mind resolutely set on its desired object or water inclining downwards?

At a certain time, she, fixed as she was by the mouth of a competent intimate maid, asked of her father permission to retire from home into the forests for ascetic devotion to last until the issue of its object.

Permitted by her revered father who was pleased with her suitable determination Gauri went to a peak full of peacocks, which was among the people afterwards called after her Gauri-peak.

Having cast aside her wreath of pearls by the waiving of whose string the sandal-paste had been

wiped off she, fixed in her resolve, wore a waist coat of barks of trees twany like a young sun.

As her face had been lovely by her decorated hair so it became by her clotted hair, as a lotus becomes resplendent not only by rows of black bees, but also by contact with moss or weeds.

The votaress^t was tied with zone of grass which reddened the fair form it girdled round. Never before the Lady's waist had felt the ceaseless pain of such a rough belt.

Her hand, not employed in the decoration of her lower lip now giving up its red hue and not requiring hand to apply ornamenting lip salve and from the ball reddened by the painting of the bosom of which the fingers were bruised by contact with Kusa grass, was made by her a companion of the rosary.

She, who was troubled even by the flowers in her tresses dropped by her turning on a costly bed, now slept making an arm her pillow and sitting down on the bare ground.

Two things were deposited by her engaged in ascetic exercises with two parties with a view, to take them back, one was lovely motion in tender creepers the other was rolling look in the female deer.

Herself unsleeping she nourished the small trees with the liquid issue of her jar-breasts her first-born maternal affection for whom even Kartikeya would not be able to counteract.

Even the deer, nourished by grants of handfuls.

of wild grain, had such confidence in her as that by their eyes she measured the eyes of her maids in front of herself.

Even the Munis went to see her, having gone through ablutions, made the fire offering and put on the garment of barks. In those who have grown up in religion age is not taken into account.

And that hermitage became sanctifying in which the injurious animals had given up their former noxiousness, in which guests were served by trees with their desired fruits and in which the sacred fire was collected in the new leaf huts.

When by the exercise of asceticism at first undertaken she considered the desired fruit unattainable then not reckoning the tenderness of her body she commenced to practise severe asceticism.

She, who got fatigued even by playing with dolls, entered into severe asceticism. Surely her body was made of golden lotus by nature both tender as lotus and strong as gold.

Having got into the midst of four blazing fires and having overcome the solar light dazzling to the eyes the fine-waisted damsel, smiling delightedly, used to gaze at the sun in summer looking at nothing else.

Her face, thus heated by the rays of the Sun, got the splendour of the lotus which opens when the sun shines. Only at the large eye corners a site was gradually obtained by blackness.

Rain and nectareous moon was her ordained sustenance, a livelihood not otherwise than that of a tree which lives on light, air and rain.

Excessively heated by a five-fold fire, one from the sky *i.e.* the sun and four others on her four sides from the burning fuel and having been washed with fresh waters *i.e.* the rain at the close of the summer she let off heat together with the heated earth.

The first drops of water, standing for a moment on the eye-lashes, striking the lower lip, then dashing on the swollen bosom and then dropping by sides, got after a long time to the navel.

The nights, with lightning looks, saw her sleeping on a rock, unhoused and in the midst of uninterrupted rain and storm, remaining as it were the witness of her great asceticism.

Remaining in the water and taking pity on the couple of Chakravakas separated before her and crying to one another she passed the nights of Pous in which the winds were producing excessive frosts.

By a mouth lotus-scented at night and the lower lips quaking from cold and exhibiting the beauty of lotus leaf she made as it were a furnishing of lotus for the waters deprived of their supply of lotuses by showers of frost.

Living on leaves of trees dropped off themselves is of itself the highest degree of asceticism. But by her even that nourishment was refused

Afflicting day and night by such vows her own

body tender as lotus fibres she greatly excelled the asceticism of ascetics acquired by bodies capable of enduring trouble.

Then a certain person, with clotted hair, clad in deer skin, holding a staff, bold in speech and shining as it were with Vedic light, entered the hermitage, the first stage of Brahmanical life endued as it were with a body.

With very respectful adoration the hospitable Parvati advanced to receive him. Even where there is equality the great persons become excessively attentive in acts of homage and civility.

Having accepted the adoration offered according to rule and rested a while he, looking at Uma with upright eyes, began to speak incoherently.

Are wood and Kusa grass for sacrificial acts easily obtainable and waters fit for thy ablution? Dost thou engage in asceticism in adaptation to thy own strength? Forsooth the body is the first requisite for religious works.

Are the clusters of creepers grown by waters supplied by thee thriving? They rise to equality with thy lower lip, which though long bereft of red-dying is still red.

Is thy mind at ease with the deer which seize from attachment the sacrificial grass in thy hands and which, O lotus-eyed, by their rolling eyes claim equality with thy eyes.

Men say, O Parvati, that a handsome appearance

does not tend to sin. That saying is true for thy virtue. O thou with large eyes, has got to the position of instructing regular Munis.

This mountain with his race was not so sanctified by the waters of the Ganges fallen from the sky smiling with the showered offering of the seven Rishis as by thine unstained acts.

Hereby virtue appears, more especially now to me, the most excellent of the three objects *vis.*, virtue, wealth and desire, since it is, O thou of excellent thoughts, served by thee of whose mind wealth and desire are no objects.

You ought not to consider me a stranger thus highly honoured by yourself since O thou that stoopest with thy body, the meeting of good persons is itself described by the wise as friendship contracted by the utterance of seven words.

From the very nature of a Brahmin being disposed to loquacity this person is desirous of asking something of you, so forbearing. O thou lady ascetic, if it be not a secret thou oughtest to answer me.

Your birth is in the race of the Primival Brahma. Your body is the concentration of the beauty of the three worlds. You have every enjoyment already and are youthful. Then what better fruit of asceticism can there be? *

From some intolerable grievance there may possibly be such an ascetic disposition in high-minded

ladies. But on reflection I see that such a case does not appear in you, O thou of a slender frame.

This thy frame is incapable of incurring grief or disregard. How, O thou with beautiful eye-brows, could there be any disrespect in thy father's house? There can be no stranger's attack on you. Who could extend his hand for taking the jem on a serpent's hood?

Why it is that in youth having cast away ornaments, barks of trees suitable for old age are worn by thee? Say, if the night, with the moon and stars shining, is intended for Aruna, the sun's charioteer.

If thou desirest heaven thy labor is useless for thy father's territories are divine sites. And if thou desire a bride-groom away with ascetic devotion for a jewel does not seek an acceptor. It is sought by the would-be recipient.

Your desire for a bridegroom is made known by a warm breath or sigh. But still my mind falls into doubt for no one appears worthy of your desire. How can there be a desired person who is unattainable?

Oh there is some stern youth desired by thee who disregards thy clotted hair hanging loosely on thy cheeks, long destitute of ear lotuses and twany like the extremities of paddy.

What sentient man's mind is not afflicted who sees thee exceedingly emaciated by ascetic vows fit

only for Munis with thy limbs sun-burnt like the lunar carve by day ?

Thy beloved one is self-defrauded by his pride of beauty since he does not come within the sight of thy eye which has an agreeable glance with curved eye-lashes. O Gouri, thou hast been toiling for some time and there is the merit of my asceticism too collected during my primary stage. Therefore by the half of that merit recieve your desired boon of a bride-groom and I wish to know him well

Thus addressed by the Brahmin penetrating into her inmost thought she was not able to declare her bridegroom's name. She looked, with averted eyes having the black paint defaced, upon her companion remaining at her side.

Her companion said to him —“ Hear, O Brahman, for whom Uma has made her body a means of ascetic practice turning as it were a lotus leaf into a parasol.

Disregarding the highly rich Indra and others, the lords of the four quarters, this lady wishes, with high aspirations, to obtain for her husband the Pinaka-handed Siva who is not subject to personal attractions from the overthrow of Kama.

Turned back by his intolerable fury, the arrow of the flower-bowed Kama, whose body was destroyed, its points not reaching the enemy of the three cities, afflicted this lady with a deep stroke.

Thenceforward remaining love-stricken in her

father's house her curls have become grey by the sandal mark on the forehead'; the young lady never obtained any rest not even on the surface of rocks of solid snow.

On the acts of Siva commencing to be sung by means of words dropped from a sobbing throat this lady repeatedly caused the daughters of the king of Kinnaras, her companions in singing, to weep at the extremity of the forest.

Having for a moment closed her two eyes at night of which a third part was yet remaining she would suddenly awake speaking incoherently "O Nilkantha, where are you going?" and throwing her clasped arms on an imaginary neck.

Drawing a picture of the moon-crested Siva in her own hand she would in secret reprove him saying "Since you are by the wise called all-pervading how do you not know this person in a state of love to you?"

When after seeking she did not see any other means of getting the lord of universe, she, by the permission of her father, betook herself to the hermitage in our company for asceticism.

Fruits have appeared in these trees which had been grown by her and have witnessed her asceticism but her desire, having the moon-crested Siva for its object, appears as far from fulfilment as ever. I do not know when that desired but unattainable person will have pity on this our friend, looked on by

companions with tears, emaciated by asceticism, like Indra taking pity on ploughed ground afflicted by drought?

Thus addressed manifestly in good will by Parvati's companion acquainted with her inmost purpose the stranger, whose signs of joy were not manifested, asked Uma thus:—"Dear lady, is this so? or is it a joke?"⁸

Then depositing the wreath of crystal beads drawn inward with the fingers in the fore parts of her hand the daughter of the mountain, her speech long suppressed, spoke in measured syllables with great difficulty.

'O thou superior adept in the Veda, as it has been heard by you, I am ambitious of getting up to high dignity. And this asceticism is but a miserable means of attaining it. But there is nothing to which a desire and hope will not resort through delusion.

The Brahmacharin said:—"Siva is known to me and you again are desirous of him. Considering him to delight in evil habits I cannot serve your purpose in such an evil choice.

O thou whose determination is set on a despicable object as Siva, how this thy hand, with the marriage string set on it, shall endure the very first encounter with Siva's hand braceleted with snakes.

Consider yourself if these two things befit each other, the bridal silk dress on which are pictures of

the beautiful swan and Siva's skin-clothing showering drops of blood.

Even thy ill-wishing enemies cannot imagine such a misfortune of thine that the red-tinged steps of thy two feet set on clusters of flowers in a beautiful room will be on the cemeteries with dead bodies scattered on them.

Say what can be more incongruous than Siva's embrace being easily attainable, on this thy bosom the site of yellow sandal wood the dusty ashes of funeral pyres will form a seat.

It is again a misfortune that great people seeing an old bull ridden by you, who when married, will be carried by a great elephant, will laugh and ridicule you.

By the desire of association with Siva two should be grieved for, namely, the luminous digit of the moon which is already on Siva's head and thou too equally luminous and each being the joy of the eye of this world.

His body is deformed with eyes; his birth and race are unknown, he must be extremely poor not having a rag to put on. O thou, with eyes like a deer, has he a single recommendation as bridegroom, namely the possession of beauty, wealth and dignity?

Divert your mind from such an evil desire; where such a person so low and vile and where thou who art so happy and fortunate? There is great inequality between an impaling stick at the cemetery, for

execution of felons and the holy sacrificial stake consecrated by the Vedic ritual.

The Brahmin having thus spoken against her wishes she manifested anger by the quaking of her nether lips and drawing obliquely her two eyes with red corners.

She spoke to him —Forsooth thou dost not know Siva since thou speakest thus to me. The ignorant cannot understand the character of great men which is not the same as of the world and the motives of which are incomprehensible to them.

Good things are used by persons but on remedying some evil or by one desirous of wealth and dignity. Of what use are these things by which through hope the state of mind is disturbed to Siva who is the refuge of the universe without any desire?

Being poor he is the source of all wealth. Roving about in cemeteries he is the lord of the three worlds. Being terrific in appearance he is called Siva or felicitous. There are none that understand the essential nature of Siva.

Whether it glitters with ornaments or be endued with snakes, whether an elephant skin hangs on it or it be dressed in silk, whether it has a scull on it or the moon for its crest the body of him whose form is the universe cannot be determined.

Indra, riding on the elephant of the quarter with temporal juice distilling, touches with his crown the feet of Siva though a poor man riding a bull and

makes his toe red with the pollen of full blown flowers of the celestial tree.

Even while desiring to find fault one thing has been well spoken with reference to the Lord whom the Vedas declare to be the cause even of the self-begotten Brahma. How can he be of a known origin?

Now do away with the altercation. Let him be as has been heard by thee, so entirely and without exception. But my mind is fixed in love on him. One who acts from his own desires regards not what may be said against him.

O dear companion, this Brahmin, whose lips are quivering, is going to say something again. Don't allow him to speak for not only he who reviles a great person but he too who hears him is also a partaker of the sin.

Otherwise I shall go away from hence." Saying this the young lady was going away when Siva, whose emblem was the great bull, assuming his own form and smiling took hold of her. Seeing him, quaking, her body perspiring and taking a step the daughter of the king of mountains neither went nor stood still like a river stopped in its course by the obstruction of a mountain.

"O thou stooping in thy limbs, henceforward I am thy slave bought by asceticisms." On the moon-crested Siva saying this she immediately forgot the

exhaustion produced by austerity for fatigue becomes refreshed by success.

CANTO VI.

GAURI secretly deputed her maid with a communication to Siva, the soul of the universe, saying, "The lord of the mountains is my giver, I cannot marry without his order or leave."

As the singing bird perched on the Mango branch does duty as a mouth of the tree, so the maid acted as Parvati's mouth.

Having promised "even so" and let go with difficulty Uma to her father the chastiser of Kama, called to mind the seven luminous Rishis.

Illumining the sky by their encircling lights those ascetics, having asceticism for their wealth, with Arundhati in their company immediately arrived before the lord.

They had bathed in the streams of the ethereal Ganges whose waves were throwing up the flowers of the celestial trees on the banks which were perfumed with the temporal juice of the elephants of the quarters.

They wore sacrificial threads set with pearls, were clad in bark-garments set with gold, had rosaries of jewelled beads like desire fulfilling celestial trees and had retired from the world.

Driving his horses below and lowering his standard even the thousand-rayed sun paid obeisance to them.

At the general dissolution, they, taking hold of the earth which had been raised up, by the arms rested on the tusk of the great bear.

Because of their forming the remains of creation after Brahma sung by the archæologists they are called ancient creators.

Though enjoying the fruits of untainted asceticisms of a former birth they are still ascetics.

Being in the midst of them and her eyes cast on the feet of her husband Vasishtha, the chaste Arundhati shone much like the success of asceticism personally present.

The Lord Siva looked upon her and the Munis without distinction of dignity. That this is female and this is male is not to be regarded, the character of the good is to be honored. From seeing her Siva's desire for a wife became greater, for good wives are certainly the fundamental cause of righteous acts

For the sake of righteousness, Siva having been caused to form a regard for Parvati the mind of Kama, who was in fear for his previous transgression, again breathed in hope.

After worshipping the parent of the universe all those Munis, who could repeat all the Vedas and Vedangas with hair standing on end said.

Our prescribed study of the Veda, our offering in the fire according to rule, our practical asceticism have borne fruit to-day, since we have been made to become an object of the Spirit's mind thou having remembered and looked for us, an object which was beyond our expectation

He is the highest of all successful persons in whose mind thou remainest, how much greater still he who remains in thy mind or in that of Brahma

True it is we inhabit a higher station than both the sun and the moon but today by thy kind remembrance of us we have attained a still higher place than they. *

Being honoured by thee we think highly of ourselves. Thy regard of high persons in respect of his virtues begets general credit

That delight of ours, O thou having three eyes, which is produced from thy thinking of us cannot be related to thee who art the indwelling spirit of all embodied persons.

Thou art seen visibly but we do not know thee in thy real presence. Be favourable. Relate thyself. Thou art not within the range of natural intellects.

Is this thy form the same by which thou createst the developed universe? Or is it that by which thou preservest it? or is it the portion which destroys it? which of the three is it?

Or rather, O god, let this our high desire remain

aside. But command us who have thus presented ourselves, being thought of by thee, what we shall do.

Then the Supreme lord Siva, increasing the feeble light, by the rays of his white teeth, of the moon in his crest, replied.

As it is known to you none of my efforts is for purpose of self. By eight forms becoming thus am I not known?

I am requested to beget a son by the gods oppressed by foes as clouds are asked by Chatakas oppressed by thirst.

Therefore I wish to get Parvati for the purpose of begetting a son as the sacrificer desires to have wood or flint for the production of fire.

On my behalf you are to ask the Himalaya for her for matrimonial alliances formed by the intervention of the good do not tend to reverses.

Having been joined in alliance with him, lofty, having stability and bearing the weight of the earth know me also not to be defrauded.

You are teachers of morals and you do not require to be taught how the Himalaya is to be addressed for his daughter.

The noble Arundhati is also fit to render good offices in this matter, generally in such affairs there is great dexterity in matron ladies.

Therefore proceed to Oshadhiprastha (herb-peak), the capital of the Himalaya, for the accomplishment

of this business. I shall expect you at this cataract of the river Mahakoshi.

On his, the chief of ascetics, becoming inclined to marriage, the ascetics, sons of Brahma, gave up their shame for having wives

Having assented by the utterance of Om the collection of ascetics departed. The lord Siva also got to the place first pointed out

Having got up to the sky, dark as iron, those great Rishis too, as swift as meditation, came to Oshadhipratha

As if Alaka (the city of Kuvera) the seat of wealth and plenty were transplanted there. Or it was built to accomodate the excess of the heavenly dwellers.

It was surrounded by Ganga's streams with herbs glittering within the ramparts and with large jewelled stone walls handsome even in its fortifications

There elephants were stronger than lions, the horses were of the breed of Vila, one of Indra's stud, the citizens were Yakshas and Kinnaras and the women were *faires*

There the sound of drums of houses whose tops were in contact with clouds was imagined to be but the echo of the cloud's roar but was distinguished as such by the tunes.

There the beauty of flags on houses, formed without the labour of the citizens, was secured by

means of celestial trees themselves with wet clothes hanging to dry on their moving branches.

At night on drinking sites of crystal palaces the reflections of celestial luminaries get the position of decorative presents of honour.

Being shown the way in inclement weather by the light of glittering herbs the rambling women do not feel that it is dark

The inhabitants of this city were ever youthful and never fell into decrepitude. There was no other lord of death than the flower-armed god of love and no loss of sensation save the sleep after sexual intercourse.

There young men sought to propitiate the anger of women only in which their brows were contracted, their lips quaked and they threatened them with their soft fingers

Their pleasure-garden was the fragrant Gandhamadana in which the Vidyadhara ramblers used to sleep in the shade of the celestial Samantaka trees.

Having seen the capital of the Himalaya the heavenly ascetics considered their penances in quest of heaven as useless privations.

When they alighted quickly on the mountain's house, their clotted locks, as still as painted flames, attracted the notice of the porters below.

Alighting from the sky according to seniority that row of ascetics shone like a row of suns reflected in the water.

Taking offerings and bending the earth with his heavy foot steps the mountain advanced to meet them.

With lips ruddy like red mineral, tall, having large arms like the Devadaru tree and rock-chested by nature he was at once recognized as the Himalaya.

Having paid them honours according to rule and himself the shower he introduced them into the seraglio.

The seven Rishis being seated there on seats of reed, the lord of mountains, having also taken a seat, said.

Your unexpected appearance appears like a shower without the rise of clouds or like fruits whose blossoms had never appeared.

I consider myself, by your favour, like a fool turned wise, like iron turned into gold and as if ascended to heaven from the earth.

Henceforward for the purification of creatures I shall be sought. That which has been inhabited by the adorable is called a place of pilgrimage.

I know myself to be sanctified by two things, O excellent Brahmins, by the stream of the heavenly Ganga over my head and by the washing of your feet.

I consider my body as enjoying your favour in both forms, moving about in your service and as a mountain impressed by your feet.

Though extending to the extremities of the regions my limbs cannot contain the excessive delight pro-

duced by your condescending to honor me with a visit.

By the sight of you luminaries not only is the darkness lurking in my caves dispelled, but also the greater darkness which is within myself appertaining to the quakty of Rajas.

You are desireless what can I do for you. I consider your advent here to be solely for my sanctification.

Still you ought to give me a command in some little matter for servants, in respect of their lords, are favoured by appointment to some service.

Here is myself, here is my wife and this is my daughter, the life of the family, say by which of us can any thing be done for you here. I do not say any thing about gold or silver because I regard them as no substance.

Himalaya, thus speaking by means of the echo resounding from the mouths of caverns, spoke like two persons to the same effect.

Then moved by the Rishis, Angiras, the foremost in matters of speech, replied to the mountain.

All that you have offered is in your power, but greater than all this is the loftiness of thy mind which is equal to thy summit.

It is fitting that they call thee the mount Himalaya Vishnu for thy bosom has become a receptacle, like that of Vishnu himself, of all creatures moveable and immoveable.

How could the serpent have held the earth, with hoods as tender as lotus fibres if thou hast not supported it from the bottom of the lower regions.

Thy glories and thy rivers, extending uninterrupted, untainted and unrestrained by the waves of the sea, purify the worlds because of their purity.

Even as Ganga is magnified by the foot of the Supreme one, Vishnu, from which the river was produced, so also by thee, of lofty summit, its second source.

The extension of Hari's glory upward downward and horizontally curved was at a fixed time when he took the corresponding three steps and covered all space—but thine is everlasting—thou coverdest space without any commencement.

By thee holding a place among the eaters of sacrifices the eminent golden summit of Sumeru is rendered futile

All hardness has been made over by thee to thy fixed form but this, thy body, by which you pay honor to the good, is lowly by devotion.

Then hear the purpose of our coming. We also share in the labour, O mountain king, since we carry to thee the message He who holds, with the half moon, the high title of Ishwara endowed with the eight attributes, which is not shared by any other person, by whom this universe is held by his eight forms calculated to assist one another by their respective powers as a carriage is held on the road by

horses, whom situated with the body the yogis seeks, whose site is free from the fear of revolving, he Sambhu, the observer of the world's doings, himself the giver of boons, asks for thy daughter through us.

Thou art fit to unite him as the sense with thy daughter as the word, for a daughter given to a good husband is not to be regretted by the father. Let all the creatures, fixed and moveable, turn Uma into their mother for the Lord Siva is the father of the universe.

Let the gods, having bowed to the blue necked, illumine her two feet with the light of their crest gems.

Uma is the bride, you are the giver, ourselves the petitioners for Siva and Sambhu is the bridegroom. Indeed this ceremonial is sufficient for the exaltation of thy race.

By means of alliance through thy daughter you become the father-in-law of the father of the universe who is a lauder of none, but is lauded, who is adored by all, but himself adores none.

The divine ascetic thus speaking Parvati, remaining by her father's side with the head downwards, was counting the petals of her lotus.

Although fully desirous the mountain looked up to the face of Mena for advice. In matters concerning daughters generally the heads of families follow the leading of wives.

Mena too assented to the desired business of her

husband. Chaste and devoted wives never oppose the wishes of their husband.

Having considered well the proposal and given a well-thought-out reply to the Rishi the mountain took hold of her daughter auspiciously and said—

“Come, O child, thou art destined an alms-giving to the soul of the universe. The sages are themselves the petitioners and the fruit of married life is obtained by me.”

Having thus addressed his daughter the mountain spoke to the ascetics :—“Parvati bows to you all as the bride of the three-eyed Siva.”

Having cheered the speech of the mountain which became important by the accomplishment of their desired object, they magnified Ambica by benedictions whose fruition was at hand.

Arundhati took her up in her arms whose two golden ear-rings dropped off by her eagerness to make a bow and blushing.

Arundhati also removed the grief of her mother whose face was full of tears at the prospect of parting with her daughter and who was overcome by her affection to her daughter by relating the virtues of the bride-groom who had no other consort before.

Having been asked by Siva's future relation for an auspicious wedding day the bark-clothed Munis fixed one after three days and went away.

Bidding good bye to Himalaya, meeting Siva

again and communicating to him the success of their business, they dismissed by him went up to the sky.

Impatiently anxious for the company of the mount's daughter, the lord of brutes, too, Siva passed three days with difficulty. Why would not love disturb other weak creatures, subject to the senses, since it touches even the master of his senses.

CANTO VII.

In the light fortnight and on the day endowed with the virtues of the auspicious Jamitra (the seventh) the Himalaya, with his relations, celebrated the scarament of matrimony of his daughter.

By the celebration of ceremonial festivities for matrimony from house to house in consequence of the people's regard the whole city of the mountain in which the nations were eagerly engaged as well as seraglio resembled one large household.

That city, with its high-ways strewn with flowers of heavenly trees, with its waving flags made of China silken cloth, by the brilliance of gate ways of shining gold, shone like a second heaven.

Though there were other sons and daughters Uma, because her hand was about to be received by a bride-groom, became peculiarly dear as life of her parents as if she was an only child as if she were found after being lost and as if she had been dead and had risen again.

Having benedictions pronounced on her she went from bosom to bosom and every relative presented her jewels. The affection of the mountam's race though shared by other relatives was now centred in in her as its one repository.

At the sacred hour to Mitra, the asterism posterior Phalguni having got into conjunction with the moon, the female relatives, who had hu-bands and sons living, made decorations on her body

She was adorned with *dura* grass sprouts mixed with white mustard seeds. The decoration of the annointment was beautiful all through. She was clad in a silken raiment reaching up to the middle and furnished with an arrow according to the Kshairya custom.

The girl, having got possession of a new sacramental arrow shone like the lunar curve, at the close of the dark fortnight increasing by the rays of the sun.

The women conducted her, the oil on whose body was absorbed by *lodha* powders, whose body had been coloured by a dry yellow fragrant drug and who was clothed in a raiment adapted to the ablution, towards the quadrangular bath room

In that room paved with emerald stones, beautified with rows of pearls set in it they bathed her with water from golden pots inclined to pour their contents amid the sound of trumpets.

Parvati, being purified in the body by the holy ceremonial bath and being clothed in fresh clothing

for meeting the bride-groom, shone like the earth supplied with a good water-wash from thunder-clouds.

She was then conducted by women devoted to their husbands from the bathing place to the middle of the auspicious altar on which was prepared a seat with canopy over it and joined with four pillars of jems.

Having set there the slender one with her face towards the east the women tarried for a moment, their eyes attracted by her natural beauty though the articles of decoration were near.

A woman tied the extremety of her hair, which had been dried by the heat of incense, with flowers in it, as a fine knot, by means of a wreath of the yellow Madhuka intermingled with Durva grass.

They decorated her body, already perfumed with Aguru perfume, with saffron paint. She stood there excelling the beauty of the three-streamed Ganga whose sand banks were set off by the yellow Chakra-vakas.

Having excelled in beauty the lotus with black bees sticking to it and the moon's disc with streaks of clouds about it her beauty, by means of her decorated tresses, abolished the use of their names as exemplars of beauty.

On account of the acquisition of excellency of color, the stalk of barley, which was placed on her ears, fixed the eyes of spectators on her cheeks, whitened by the application of Ledhra powders and

rendered excessively orient by the application of saffron.

The fruition of Parvati's beauty, who had a body symmetrical in its parts, whose under-lip was marked by a line the redness of which was refined by a little wax, was near at hand.

Having been blessed by a maid jocosely after being decorated by the same maid in her feet with red dyes saying "touch the lunar digit on thy husband's head with this thy foot", she, as a return for such a blessing, struck her silently with a flower wreath.

The black dye was applied to her two eyes, beautiful as a full blown lotus, not from an idea of its increasing the beauty of the eye but because it was auspicious as a protection from evil influences.

On being endued with ornaments she shone like a creeper by means of flowers springing up, like the night by means of rising luminaries and like a river by means of birds adhering to its banks

And having looked at, in the reflection of a mirror, her beautiful body with her large eyes she became eager for the reception of Hara for the decoration of women has for its fruit the oservance of their husbands.

Having taken with two fingers yellow orpiment and red arsenic, as an auspicious mixture dye, and having raised her head, on the two ears of which were attached two splendid ear-rings, her mother,

Mena, being over come with tears of joy, performed with difficulty *tilaka* of her daughter's matrimonial ceremony, in whose mind after the commencement of youth, a strong desire had taken place for the first time.

With eyes agitated by tears she also tied the auspicious matrimonial arm-band of wool on Uma's hand also as an amulet which was, by her agitation, fixed to a wrong place but which was set right by the nurse's fingers.

Clad in fresh silk or linen and holding a new mirror she repeatedly shone like the shore of the milk-ocean streaked with foam flakes, and an autumnal night with full moon.

Knowing what ceremonies were necessary the mother assisted her, the perpetuator of the family, to make obeisance to the adorable family-gods and made her touch the feet of the chaste women according to grades.

Uma, bowing down, was addressed by them, "Acquire the undivided love of thy husband." But she having possession of half his body her happiness, on marrying Siva, exceeded their best wishes.

Having completed the initial ceremony of her marriage with a magnificence equal to his wishes, his joyous interest and wealth, the happy mountain, himself courteous, remained in the assembly of his relations expecting the advent of the bull-signed Siva.

Meanwhile on Kailasha ornaments corresponding to the former marriage ornaments were placed in front of Siva, the chastiser of the city Tripura by the seven regardful divine mothers.

Out of reverence for them the Beauty of those auspicious ornaments was only touched by the Lord Siva who himself underwent an alteration suitable for a wedding.

The ashes did duty for scented ointment, the skulls, which Siva carried about him put forth the beauty of the pure crest gem and on the borders of the elephant hide itself became the appearance of silken dress with pictures of swans

The third eye, which was shining in the middle of the frontal bone within which was situated a pure twany pupil, served the purpose of the yellow arsenic painting on the forehead

The snakes disappeared as such but their jems did duty for ornaments of Siva's body

Siva having the moon for his crest gem required no other ornament for his head.

Thus the only generative cause of miracles, Siva, the creator of perfect decoration by his own power, looked at himself attached to the reflection in the sword blade brought by the troops near him.

Leaning on Nandi's arm and mounted on his great bull whose large back was covered by a tiger skin and which through reverence for him had

contracted his huge stature like Mount Kailasha, he set out for his marriage procession.

Following him, the seven divine mothers, whose ear-rings were waving by the shaking of their vehicles, turned the sky like unto a reservoir of lotuses reddened by the dust of their haloes of splendour.

And after them whose splendour was that of gold appeared the goddess Kali ornamented with skulls like a range of black clouds attended by cranes and casting lightings far in front.

Then the sound of the auspicious trumpet caused by the troops of Siva, going in advance, declared to the gods the opportunity of worshipping Siva.

The sun of a thousand rays held his umbrella made fresh by the divine artist Vishwakarma. Having his head not far from its silk Siva appeared as one on whose head the Ganges was falling.

Though in form different from rivers yet recognised as it were by being accompanied by flocks of swans, Ganga and Jamuna too, in embodied forms, served the god with chowries.

Magnifying his glory by the expressions " Prosper like fire magnified by clarified butter " the first creator Brahma and Vishnu, the soul, bearing the mystic mark of Srivatsa, came to him.

The one only form was divided three fold. Sometimes Hara or Siva was senior to Vishnu and Hari or Vishnu to him and Brahma to both; and they too Vishnu and Siva were sometimes prior to Brahma.

Humbly attired by laying aside their paraphernalia of state Indra and other divine rulers of several worlds applied to Nandi for introduction to Siva's presence. And being presented by him they prostrated themselves with joined palms.

Siva returned the complements to Brahma by a nod, to Hari by conversation, to Indra, the killer of Vitra, by a smile, and to all other gods by the sight itself according to seniority.

The seven Rishis blessed him saying "Prosper" and he spoke to them with a smile — "In the matrimonial sacrifice here celebrated you have been chosen by me as priests."

Saying it Siva, who had a lunar digit in his crest, went on whose exploits at Tripura were being sung by expert Gandharvas with Viswvasu as their leader, himself being perfectly dispassionate.

The bull going beautifully with golden bells resounding, constantly shaking his two horns, and dipped in the clouds as from strokes on the surface when fixed in the mind, carried him in the sky.

The bull reached in a moment the city which had never encountered an enemy's attack and defended by the chief of mountains, being drawn in by the rays shot from his eyes as by strings of gold.

Being looked at by the citizens with upward faces from curiosity and having descended from the ethereal way marked by his own arrows when discharged against Tripura Siva, whose throat was

cloud black, reached the vicinity of the earth's surface.

Pleased at Siva's coming, the emperor of the mountains advanced to receive him with troops of elephants mounted on by relations, having rich ornaments as with his own mountain sides with trees rich with flowers.

On the gates of the city door being opened two companies of the followers of the god and the mountain went together whose clangor went a long way like two streams breaking through the same sluice gate.

The mountain shrank on being bowed to by Hara adored by the three worlds for he did not notice that his own head at first had been lowly bent by Siva's majesty.

Going before his future son-in-law the Himalaya, the splendour of his face glowing with joy, made him enter his wealthy city in which flowers were strewn ankle deep in the ways of the shops.

Giving up all other business the beautiful females of the city tried in rows of palaces only to look at Ishana.

Suddenly starting up to the lattices one female will not stay to hind her long black tresses dropping down save by the hand.

Another took her foot away from her maiden on which the dye was wet and streaming and rushed in

haste to the chamber. And wherever she went she impressed it with a crimson foot-print.

Another having adorned the right eye with collyrium the left eye still destitute of that decoration went hurriedly to the window with pencil in the hand.

The waist band, of another female, rising up in haste, half stringed with diamonds and therefore dropping them at every step, had at that time the string as the residuum sticking to the tip of the great toe.

The bull-eyed windows, their holes filled with the faces in which was the perfume of wines and in which the rolling eyes of the ladies excited deeply by curiosity were like flying black bees, were ornamented as it were by lotuses.

Then the moon-crested Siva passed into the high road abounding in flags and high gate-ways, making the domes of palaces even in the day doubly splendid by the effusion of moon-light from his crest.

The women were so absorbed in the sight of Siva that they did not notice any thing else for the functions of their other senses had, as it were by universal identity, all entered the eye.

Rightly did Uma, though so tender, practise such difficult asceticism for such a husband. Most fortunate are the women who may obtain even the state of a slave to him, what then must be said of her who obtains repose on his bosom.

If the creator had not united this couple of a beauty to be coveted by all surely the labour of his creating such a beauty would have been fruitless.

Forsooth the body of the flower-bannered Kama was not burnt by Siva possessed by wrath. I think on seeing this god Kama, of his own accord, gave up his body from shame.

Having obtained alliance with this lord, O fortunate, which had long been the desire of his heart, the king of mountains, shall hold, O dear companion, his head already lofty from his supporting the earth, still higher.

Thus hearing the words, of the women of Oshadhiprastha pleasing to the ear the three-eyed Siva came into the abode of the Himalya where handfuls of parched grain were in their downward course by the bracelets of the crowded women.

Siva leaning on Vishnu's arm, having alighted there like the sun, from his Bull white like the autumnal cloud, entered the other courtyard of the lord of mountains which had been entered before by the lotus-seated Brahma.

Following him, the gods too with Indra as their leader and the great Rishis with the seven Rishis as their leaders and his hosts came to the abode of the mountain like the most excellent objects coming after unailing undertakings.

Having got a seat the lord Siva fittingly accepted the offering of honor with gems, and cards with

honey or wine and a pair of new silk dresses all presented by the mountain the mantras not being neglected.

Clad in silk he was next conducted near to the bride by respectful persons familiar with the seraglio, as the sea, with its line of froth manifest, is led near to the coast by the new lunar rays.

The appearance of Uma elated the heart of Siva just as the moon does the water lily kumuda, and then Siva's heart became as cheerful as the waters are by the full blown Kumuda, as the whole world is by the autumn with its clear moon.

Becoming unstable on their encountering each other the eyes of the two were a little fixed for the ceremonious exchange of looks. Then turning back and coveting each other they felt the torment of shame.

The eight-formed Siva took hold of her hand with red fingers presented by the chief of mountains as the first shoot of Kama, who, afraid of him, had concealed his body in that of Uma.

Uma's horripilation manifested itself and the bull-signed Siva too became perspiring in the fingers. By the joining of their hands the operation of Kama was as it were equally divided

Other ordinary couples, whose reception of hands is brought about, sustain first rate beauty by the vicinity of these two. How is to be described then the beauty of that couple?

By their going round and keeping on the right a fire blazing upward that couple shone like the day and night revolving at the lateral extremities of the mount Meru, joined together.

Having conducted that couple with closed eyes by contact with each other, thrice around the fire the priest caused the bride to cast the parched grain in that blazing flame.

Under the priest's instruction the bride brought doubled palm-fuls of the parched grain smoke of an agreeable scent to her face, which was spiring over the cheeks and serving for the time as the ear-lotus for her.

By the reception of the ritual smoke the bride's face, whose ear ornaments of barley were withered, became a little moist and ruddy on the cheeks tinged with the black collyrium issuing out of the two eyes.

The priest said to the bride:—"O child, this fire is witness to the fact of your marriage with Siva. Abandoning controversy you should pay implicit obedience to your husband."

That saying of the priest having entered into the ears to the extremity of the eyes was recieved into the inmost mind by Bhavani as the first rain is drunk by the earth excessively heated in the summer season.

Having been directed by the everlasting one the husband, lovely to behold, to look at the polar star,

she, having lifted her face and growing nervous, said with difficulty "it has been looked at."

Having been made to go through the ceremony of marriage by the priest learned in the ritual, those two, the parents of all creatures, bowed to Brahma sitting on the lotus seat.

The bride was saluted on return by the Creator with the benedictory words — "O beautiful one, be thou a mother of heroes." Though eloquent he could not say anything to Siva for what could possibly be an object of desire to him?

Afterwards having come to a quadrangular altar strewn with ritual substances and sitting on golden seats the husband and wife experienced the sprinkling of moist grain customary among people and therefore not to be disregarded.

The goddess Lakshmi held on them a lotus umbrella having a large lotus stalk stick which had got the splendour of strings of pearls by means of multitudes of water-drops adhering to the extremities of leaves.

By a language uttered in a two-fold manner, Sanskrit and Prakrita the goddess Saraswati praised the husband in Sanskrit and the bride in Prakrit which was easily comprehensible.

They saw for a while the first scene of the Apsaras in which varying actions were manifested according to the five different articulation, in which different modes were set answering the different senti-

ments of love, satire, pity and in which were exhibited their graceful gestures.

Afterwards having prostrated themselves with doubled palms on their crests the gods asked of Hara who has just married a wife to accept some service from the five arrowed Kama who at the termination of the curse had resumed his form.

Free from anger the lord now permitted in himself even the operation of his arrows. Certainly a representation made in the proper season by men conversant with business, to their lords, becomes successful.

Having dismissed the gods and taking the daughter of the mountain by the hand the moon-crested Siva came to the sleeping house having golden pots full of water endued with the beauty of flowery decoration and on the floor of which were spread beddings.

There the lord made Gauri laugh secretly by the funny actions of his follower's faces. Gauri, who was ornamented with the modest shame of a recent marriage, drew her face lifted by him and spoke with difficulty even to maids that used to sleep with her.

CANIO VIII.

AFTER Siva's marriage with the daughter of the mountain-chief she was afraid of having a free sexual

intercourse with him, still his desire was satisfied. In the beginning the daughter of the mountain used to give no reply to the words of Mahadeva. On his holding her cloth she wished to free herself and go away and used to lie with her face against him still the newly-wedded Parvatī conducted to his satisfaction.

When the Lord out of curiosity used to close his eye-lids as if in sleep Parvatī used confidently to fix her eyes on him. Afterwards smiling a little he used to open his eyes and she, as if struck by a lightning, used to close her own.

When her beloved consort used to place his hands on her navel she used to obstruct him but the cloth round her waist used to be loosened of itself. Her friends used to instruct Parvatī saying "friend, without the least fear, satisfy Sankara secretly." But when she used to come before her beloved she forgot every thing. When Shankara used to vouchsafe proposals of intercourse Parvatī used to accept them by her looks and to reply by the shaking of her head.

When in a solitary place Sankara used to take away her raiment Parvatī used to shut up his eyes with her hands. But she found no means to obstruct the vision of the eye situate on his forehead, and so all her efforts were futile.

She used to take away her lips when kissed by him and her hands used to give way when embraced ruthlessly. Although the husband is pained at heart

still rare is the attempt of the newly married brides to prevent the delightful endeavour of the husbands to hold sexual intercourse.

None else but Parvatī could bear the intercourse of Siva in which he used to kiss her without cutting her lips and place his nails (on the breast) without wounding her. When her friends used to press her to describe the incidents of the night she could not do so out of shame.

When taking up a mirror Parvatī used to mark the signs of intercourse her beloved consort used to go stealthily behind her back. Seeing the reflection of her beloved behind her own, she used to feel abashed and exclaim "What is this? What is this?"

Seeing that Mahadeva was enjoying the youthfulness of Parvatī her mother was exceedingly happy; when daughter becomes a favourite of her husband the mother feels no other misery. Maheshwara having spent thus a few days in her company Parvatī gradually perceived the pleasure of sexual intercourse and felt no more any pain in consequence thereof. Then she used to return the embrace of her husband, and did not take away her face when solicited for a kiss. And when her husband used to hold the ornament on her waist she used to hold his hands lightly. Within a short time from gestures it could be perceived, that they were mutually attached to each other. They used to flatter each other and feel pangs even for a short separation. The wife used to please

her husband in the same way as the latter used to do the former. As the river Janhavi does not go elsewhere leaving the ocean and the ocean too does not go anywhere leaving her so their love prospered without experiencing the least separation.

Maheshwara instructed Parvati secretly in the art of sexual intercourse and made her a disciple. She, too learning that dexterous art of youthful women, made a *Dakshina* (preceptor's present) of all delightful contrivances of intercourse.

When she used to feel pain on account of her love biting her lips she used to move about her fingers, and afterwards when let loose she used to remove the pain by the cool rays of the moon. When Shankara's eye on the forehead was besmeared with the scented powders from Parvati's tresses at the time of kissing he used to clear it up by the lotus scented wind of her mouth. Thus engaged in sexual intercourse and showing favour towards Manmatha, Shankara spent a month in Uma's company, at the residence of the Mountain-chief.

Then with the permission of the Himalaya and Menaka stricken with grief consequent upon the separation from their daughter, Shankara, being within his own self, riding his own bull of unmitigated course, roamed at large happily.

Having placed Uma first on that bull, swift as the wind, the Lord Shankara sat behind her and therefore taking before Uma's rising breasts he came

to the mount Sumeru. And there making a house of golden creepers he enjoyed the pleasure of pressing the breasts and sexual intercourse. He lived a few days on the mount Mandara resorted to, by the black-bee, drinking the honey of Parvati's lotus-face, and made of rocks impressed with the foot-prints of the lotus-navelled deity.

The Lord of mountains and the preceptor of the universe went to a twane-coloured mountain. There terrified at the terrific roars of the elephants Parvati threw her tender arms around his neck. And removing her anxiety he enjoyed beautiful moon-light there. Once on a time he went to the mount Malaya and enjoyed sexual intercourse with his wife. Shaking the sandal forest and carrying the filaments of Lavanga creepers, light southern wind removed the exhaustion of his wife consequent upon the sexual intercourse. There while bathing in a stream, Parvati, finding fault with her husband, struck him with a golden lily. Mahadeva took up water in his palms and threw it at Parvati's eyes which, thereat, were immediately closed. While thus sporting Sapharis moved about Uma's waist and her tongue appeared two-fold in the water. Thereupon they repaired to the garden of Nandana where he performed her decoration with Sachi's favourite Parijata flowers and was seen by Apsaras.

Thus did enjoy Shankara heavenly and earthly joy in Parvati's company. Afterwards when the

sun's rays became very fierce they repaired to the mount Gandhamadana. There seated on a golden rock and seeing the Sun, capable of being seen, the Lord said to his wife, reclining on his left arm.

“Dear! look, the Sun, applying the beauty of the lotus to its two extremities, bright like your eyes, is destroying the day like the lord of subjects destroying the universe at the final dissolution. Behold, the sun declining, the fountains, of your father, deprived of its rays, have been divorced from the rain-bows. Having feasted on the filaments of lotus in the lake the pair of Chakravas have left each other's neck and are being painfully separated from each other. Having left their sweet scented habitations of the day the elephants are going to live in the water abounding in black bees living inside the closed lotuses. Look, O dear, the sun, by his long reflection in the west, has made a golden bridge in the lake. Having spent the day in the lake the leaders of the bear-herd are coming out with lily stalks in their tusks. See, O thou having pointed breasts, the peacocks, waiting under trees and spreading a circle of white are as if drinking the declining sun. Darkness appearing in the east, a portion of the sky, the water of which being drunk up by the sun, is looking like a lake full of lotuses almost dried up. Look, O dear, the deer are entering into hermitages; the trees, with their roots well watered, are appearing beautiful with growing leaves. The sacrificial cows are entering

into hermitages, and the sacrificial fire of the evening is being lighted up. By these the hermitages have put on a most beautiful appearance.

The lotuses out of love have not been closed as yet so that the black-bees may soon occupy their residences. By the sun of limited rays the western quarter is appearing like a maiden decorated with Bandhujiva flowers. Reciting the Sama Vedas in a sweet voice thousands of Rishis, living on the sun's rays, are chanting the glories of the sun transferring its own heat to the fire. Having placed the day within the great ocean, the lord of the day is setting with his horses, with their manes down. The setting of the sun illustrates a great truth, *viz.*, the greater rises a luminous body the more is its depression at the time of the setting. Though the feet of the sun followed the twilight, his heat was deposited in the setting hill for why would not he, whom he had rewarded at the time of rising, follow him in this hour of danger?

Look, O thou of curling locks, how crimson, yellow and red clouds are looking beautiful. Perhaps the evening has decorated them so that you will see them. Look the mountain is dividing the evening heat amongst the manes of the lions, creeper-producing trees and its summits covered with minerals. Look, O dear, the ascetics, conversant with rituals, rising up from the earth are making oblations of sacred water, and after performing all the evening rites they

are reciting the sweet Vedic mantras. O thou of sweet speech, the time for my evening rites has also come. Permit me therefore to perform them. These thy companions, of the same age with thee, will please you.

Thereupon showing disregard at the words of her husband by the gesture of her lips Parvati began to converse with Vijaya who was near her. Even the Iswara himself went to perform the evening rites by reciting mantras. Beholding that Parvati did not reply to him out of jealousy Maheswara again appeared before her and smiling a little said "Useless is thy wrath, O Parvati, cast it off therefore. I have been governed by Sandhya and not by any other female. I enjoy thy company always—the only separation is in the evening for performing Sandhya rites. Our union is like that of the pair of Chakravakas. Do you not know it? O thou of beautiful limbs! O sensitive lady, the body which was cast off by the sensitive lady, the body, which was cast off by the self-sprung after creating the progenitors, is serving the rising and setting. For that reason I attach so much importance to this matter. For that reason like unto the well-fixed earth she is assailed by darkness. Look how she appears beautiful like a river issuing out of molten minerals with forests of Tamala on one of its banks. With the red circular disc of the sun in the evening rising obliquely the western quarter has assumed crimson hue like a field of battle.

O thou of large-eyes, when the light, begotten by the union of day and night, will be possessed by Sumeru all the ten quarters will be enveloped by pitch darkness. In the night vision proceeds no where, up, down, behind and before. The universe lies in darkness like an embryo in the womb. Look O dear, darkness is putting all on the same level, pure or impure, fixed or moveable, straight or curve. The distinction between the good and evil has been done away with. Oh ! fie on darkness. O thou having a lotus face, forsooth the moon is rising for destroying the darkness of the night. Look the quarters appear to have been covered with the filaments of Ketaka flowers. Hiding himself behind the Mandara mountain the moon is seeing the night full of stars. O dear, you have come to me with your companions. He has appeared behind us as if to hear what conversation passes between us.

The moon-like smiles of the formerly-seen body were kept obscured from view, but urged by the night the quarters are throwing them out like a deep secret. As if displaying water by means of the rays of the moon like Pryangu flowers, the sky is troubling the pair of Chakravakas. The moon has appeared for furnishing you with ear-ornaments. You can with yours nails, pointed as needles, cut off the new barley stalks. Holding the darkness like tresses with finger-like rays the moon is kissing the closed lotus-like face of the night.

O Parvati, the rays of the newly risen sun piercing the thick darkness of the sky it is looking like the Manasa lake spoiled by the elephants. Having cast off his crimson hue the moon assumed a circular form, of pure white; occasional defects of persons, who are by nature pure, are never permanent. By the water trickling from moon jems watered by the rays of the moon the mountains are awaking in proper time the peacocks sleeping on their waist. O thou of unblemished beauty, spreading his rays on the top of desire-fulfilling trees, the moon is as if coming to count their gifts. According to the height and depression of the mountain, this moon-light, accompanied with darkness, is appearing like a painting painted on the bodies of the elephants inebriated with the trickling of temporal juice. As if being unable to bear this yellow light of the moon's rays, the lilies, devoid of the humming of black-bees, are unfolding themselves quickly.

O Chandi, the wind blowing, the cloth, tied to the desire-fulfilling tree, bathed with the pure rays, but shaken by the wind, is appearing as fickle. With the drops of the lunar rays tender like flowers dropped at the foot of a tree, and sticking on the leaves taken up by fingers, your tresses may be beautifully decorated. As the newly married bride, trembling in fear to approach her husband, is united with him in 'proper time so the stars, of feeble light, are being united with the moon.