

O thou having eyes in which lunar rays are settled, pure lunar rays are as if coming out from thy cheeks, which are pale white by digestion, milky-white like Shāra reeds & delighted by the delightful Nature.

The presiding Goddess of this mount Gandhamadana, has brought for you the honey of celestial tree in a crimson-coloured vessel made of moon-stone,

Your mouth is by nature sweet-scented by raw slaments ; your eyes are by nature dark ; if wine is placed here can it change the natural quality ? or let your companions, ever respectful and devoted to you, drink this wine which excites sexual desire.

Saying these noble words Mahadeva caused Ambika to drink the wine. Parvati felt sweet intoxication. She then followed him like a person humbled by unquestionable laws. Then with growing desire, devoid of shame and anxious to go to bed, the beautiful-faced Parvati placed herself between wine and Mahadeva.

Then Iswara began to drink, not by his mouth, but by his eyes, the face of Parvati, furnished with roiling eyes, faltering speech, drops of perspiration and sweet smile in consequence of intoxication. Then carrying Parvati, with hanging golden Mekhala, heavy on account of her heavy waist Siva entered the room of Mani-stones, covered with ashes, constructed for his meditation.

As the moon lies down on the autumnal clouds so Siva too, with his dear wife, laid himself down on a bed beautiful like the banks of the Ganges and spread with a cover white like a swan. There he held sexual intercourse with Parvati, in which her locks were scattered, sandal pastes were dissipated, cuts were made on her person with nails and her waist band was torn. Still Shankara was not satiated with Parvati. When the luminous bodies began to decline she pressed Mahadeva on her breast and closed her eyes sportively. After the termination of the night Kinnaras began to sing benedictory songs by playing Murchana on their respective flutes. Parvati then aroused him and he opened his eyes along with the Sun. Then they released themselves from each other's embrace. The wind coming from the forest skirt of the mount Gandhamadana, which creates waves in the Manasa lake, began to serve them.

Mahadeva was then marking the marks of nails on Parvati's thighs. She began to draw her loosened cloth but Mahadeva prevented her. Parvati's eyes were reddened with night keeping, her lips were cut deeply her paint on the forehead was washed off and her tresses were scattered. Mahadeva lost himself on seeing Parvati's countenance.

Light set in after the termination of the night. Still Maheshwara could not leave the bed the cover of which was raised some where and depressed elsewhere,

on which the Mekhala was heaped, and which was tinged with the dye of the foot.

Shankara began to drink day and night the nectar of his dear s mouth capable of enhancing his delight. When any visitor used to come Vijaya brought the news to him and he recieved him.

As the fire inside the ocean is not satiated with drinking its water so Shambhu, enjoying in the company of Parvati, spent a hundred seasons like one night. Still his desire for sexual enjoyment was not satiated.

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### CANTO IX.

ONCE while entering the house of pleasure, Shankara, the black-bee of the lotus face of his dear consort and ever engaged in conversation of love, saw a pigeon speaking on love. That pigeon was swelling his throat and rolling his red eyes and moving his tail. His wings were set disorderly and he was showing signs of joy caused by inward lust. His fore feet were covered with small feathers and white. He was moving about in circles. Beholding that peacock coming out like a messenger of foam from the lake of nectar where Rati and Manmatha were sporting the moon-crested Siva experienced delight for a short time.

Beholding that beautiful celestial pigeon and understanding that he was Agni under the guise of a bird,

he, in anger, with his eye-brows contracted, appeared dreadful.

Thereupon trembling in fear the fire, with clasped hands, said to the destroyer of Cupid.

"O lord, thou art the only lord of the universe, and dost destroy the dangers of the dwellers of heaven, O lord of asceticism, assailed by the Daityas, Indra and other deities are adoring thee. Enjoying thy dear wife's love thou hast spent a hundred seasons. Thou art living in a solitary place. And therefore not being able to see thee the celestials and their lord have been overpowered with misfortune. O thou Omniscient<sup>1</sup> Solicited by the Devas, waiting for an opportunity to serve thee, I, assuming the form of a bird have come here in search of thee. Thus, O lord, thinking all this in thy mind, do thou pardon us. All the celestials seek refuge with thee We have been defeated by our enemies and cannot bear any more delay. O lord, be propitiated and and procreate a son. Making him his General, the king of gods may regain the prosperity of heaven and govern the three worlds by thy favour."

Hearing that sensible prayer of fire Shankara was pleased and the dwellers of mountains propitiated him with many panegyric verses.

Shankara, the destroyer of Madana, ever pleased at heart began to think of creating the destroyer of Taraka and the success of Indra's General.

Then the sexual intercourse of Mahadeva, who



could control the discharge of seminal fluid, being obstructed, he began to discharge the same fluid unbearable like the fire of dissolution. He threw it into fire of golden semen. The unbearable semen of the destroyer of Smara being thrown into him the mirror-like, pure body of fire, all on a sudden spoiled by steam and air, assumed a disfigured hue. The pleasure of her sexual intercourse being obstructed the daughter of the mountain imprecated angrily a terrible curse on fire.

"Highly wicked is your action. Therefore you will eat every thing, be visited by leprosy and other diseases and there will be smoke in your womb." Like the moon visited by consumption on account of Daksha's imprecation, like a lotus petal disfigured by frost the fire, assuming a disfigured body, departed.

Beholding fire in that plight Maheshwara, with various sweet words relating to the art of sexual intercourse, began to enliven the mind of the daughter of the mountain, who was smiling a little out of shame and whose mind was humbled.

With the corner of his cloth Mahadeva rubbed the mark of collyrium extended by the incessant drops of perspiration on the stain-less and moon-like countenance, of his dear wife. With his trembling hand, with fingers perspiring he gently rubbed the perspiration of the lotus-like countenance of Parvati and fanning her he soon made her comfortable.

The moon-crested Siva tied with garlands of Parijata flowers the tresses of Parvati unloosened and fallen on her with flowers dropping on account of her enjoying with him. The moon-faced destroyer of Smara painted Parvati's palm with musk as if writing the world enchanting letters of Smara there. Thereupon Mahadeva put *Tathanka* on her which became as it were the wheels of the car of the flower-bannered Kama desirous of conquering the world, by which he would get on his car, her face, and conquer the world. He put a necklace of pearls around her neck spreading on her breasts. It looked like two streams of the Ganges on the summit of the mount Sumeru.

The destroyer of Smara decorated, with Rasana garlands, the waist of Parvati bearing in rows marks of nails. It appeared like the noose of Manmatha for binding his deer-like mind. Making collyrium in the fire on his fore-head he put it into her eyes like two new lotuses. Embraced by her in delight he rubbed his finger on his own blue throat. Shankara put red dye on the tip of the lotus foot of that lotus-eyed goddess and then washed off his hand with the water of the Ganges on his head. Then rubbing the mirror against his own body covered with ashes and cleansing it thereby he held it before his wife, dear as his life, so that she might mark the beauty of decoration. Seeing the marks of sexual intercourse on her own body reflected in the mirror held

up by her dear husband she felt herself abashed. Her deep attachment manifested itself in the shape of the stirring of hairs.

Casting off shame and looking in the mirror with a little smile at the decoration made by her husband Parvati considered herself the foremost of all lucky women.

In the meantime, her beloved companions Jaya and Vijaya intervening began to serve Parvati lying at a distance from the moon-crested Siva. Then the Vaitalikas began to sing auspicious songs outside on the beautifully painted altar. For pleasing the trident-handed deity the Gandharvas began to sing in accompaniment with the blowing of conchs.

Then at the time proper for the deities to look upon Mahadeva Nandi came there and bowing with folded hands communicated to him their desire for service.

Holding the daughter of the mountain by the hand, after sexual intercourse and moving slowly like swans in the lake of Manasa Siva set out towards the celestials.

Thereupon Indra and other Gods, in order, came and bowed with placing their hands on their heads unto Maheswara and the Himalaya's daughter Uma, the mother of the three worlds.

Having welcomed and dismissed the gods the bull-signed deity, leaning on Nandi's arms, got upon his bull and went away with Parvati. Then going

by the ethereal way on his bull, quick-coursing like the mind he began to enjoy the breeze accompanied with the smell of Parijata flowers grown on the mountain.

Thereupon the trident-handed Siva arrived at the crystal mountain Kailasha, touching the sky, holding crescent and containing serpents and riches.

Their husbands bowing to them, the sensitive Siddha damsels, seeing their reflection on the crystal, look towards others by mistake. The marks of the moon reflected on the crystal and beautified by its lustre, display beauty at musk-deer set to play by Gouri. Seeing the reflection of their own forms on the crystal and mistaking them for other elephants, the chiefs of the herds strike them fiercely with their tusks and move about with wounds on their faces and tusks.

Seeing the reflection of stars in night on crystal palaces the Siddha damsels are about to catch them mistaking them for pearls dropped at the time of sexual intercourse. The sky-ranging, mirror-like moon is ranging on the summit as the abode of Siva and the price-less crest gem of the mountain-chief. The celestials, assailed by Cupid, meeting their loves in secret, display their forms as many, although one, on being reflected on the crystal.

On the summit of the crystal mountain the moon-crowned Siva spent many days, in sportive amusement in Gouri's company. Holding the hand of the dex-

trayer of Smara, the charmingly sportive Gouri went in ways making a beautiful sound, instructed by Nandi preceding with a cane in hand.

Hinted by Mahadeva by the contraction of his eye-brows Bhringi began to dance, by moving his horns and making various hideous gestures, for pleasing Parvati. Commanded by his own lord the Maheshawara in delight Kali, for pleasing Siva's consort, began to dance shaking the garlands of skulls around his neck and making various gestures with his hideous teeth. When Bhringi and Kali thus danced hideously, the damsel, stricken with fear and losing all control over her limbs, sat on Mahadeva's lap and embraced him fiercely. When Parvati, with her rising breasts, pressed him in embrace Maheshwara was filled with unknown delight and worked up with desire. Thus pleased by the daughter of the mountain by various means the moon-crowned Siva lived happily on the mount Kailasa with his own followers.

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## CANTO X.

Thereupon carrying that fierce and great energy of Maheshwara the fire arrived at the court of the king of celestials encircled by the gods. Then Indra, the king of gods, looked respectfully with his thousand eyes at the fire, incapable of being seen, with a smoke-coloured burning circle. Seeing Agni in

that plight Indra thought for a long time that he might have caused anger to the enemy of Kandarpa. Seeing Agni, water came out of the mouths of the gods. They looked at him every moment. Then with the welcome order of the king of the gods he took his seat. Accosted by the king of gods, saying "O Carrier of sacrificial offerings, how have you come by this highly distressful condition?" He sighing heavily replied.

"O King of gods, by thy command, which cannot be transgressed I went to Maheswara, engaged in sexual enjoyment with Gouri. Assuming the form of a pigeon and trembling greatly in fear, I approached the enemy of Smara. Knowing me under the false guise of a bird the omniscient Purusha, in great anger, thought of making a Homa with the fire burning on his fore-head. With great humility and pregnant words I eulogised him. He was pleased and propitiated with me. For who is not pleased when he is lauded ?

Shankara, the Saviour of the refugees, saved me from the great fear of being devoured by the fire of anger. Then renouncing the embrace of the daughter of mountain in shame he desisted from the enjoyments of sexual intercourse. Immediately the mother of the universe, angered for the obstruction of her sexual pleasure, imprecated a curse on me. Being consumed by the energy thereof I could not bear the unbearable weight of the body. I am being consumed

by that great and terrific energy. O Vasava, save my life and do me a good office."

Hearing those piteous words of Agni the king of gods was greatly sorry at heart and began to think of measures to avert the present evil. Then touching the body, of the Fire consumed by energy, with his fingers the lord of immortals said:—

"O Carrier of Havya, you yourself are a deity and the mouth of the Pitris and men. You please them with Swaha, Swadha & Vashatkar. Offering clarified butter to you the sacrificers, freed from sins, enjoy eternal heaven. O hutashana, offering Havi, sanctified with mantras to you, the ascetics attain Siddhi. Forsooth, you are the lord of asceticism. You carry many articles to the sun. They, converted into clouds, pour down rain which creates food stuff. Therefore you are protector of the world. You range the heart of the elements. They gain strength by you, they acquire longevity through you and therefore you give vitality to the world. For benefitting this celestial host you have been visited by this calamity. This danger is an object of pride to you since that wicked demon is injuring our cause. The goddess Bhagirathi has been pleased with our devotion. If you plunge your body into her water this your burning pain will be removed. O carrier of havya, be not depressed. Go to the Ganges. Speediness conduces to the success of necessary actions. That celestial stream is the watery form of Shambhu. She will

transfer from you to herself the unbearable energy of Sambhu."

Saying it the king of gods stopped. Taking leave from him the Fire proceeded to the celestial stream. After going a little distance he reached the goddess Ganga, destroying the mass of sins. That celestial stream, like unto the stairs of heaven, is the presiding goddess of the celestial road. She destroys sins and saves the creatures from dangers. Virtue is stationed in the Ganges only, living in the matted locks of Mahesha, destructive of sins, and conferring emancipation to the race of Sagara. She has sprung from the lotus-foot of Vishnu and descended from the region of Brahma. With three streams she is continually purifying the three worlds.

Beholding Agni, from a distance, to approach, the ever delighted Surudhani with rising waves for her hands welcomed him for the accomplishment of his work. Swans swimming in her waters were emitting sweet notes. As if in those words she spoke to fire "I will remove your pain and do you good," With her heaving roars rising towards the bank the celestial Ganga went in advance to receive Agni. Thereupon stricken with burning pain Agni speedily plunged himself into the water of Bhagirathi. Do the persons, overpowered by dangers, delay in averting them? Plunging his body into the water of the exhaustion-removing, purifying, virtue-giving Ganga ever doing good, Agni was pacified. The Hutashana



transferred to the water of Ganga the energy of Maheswara, the cause of his internal burning sensation. Bathed in that sacred water like unto nectarine streams the fire-god, highly pleased, departed for his own quarter. Bearing the unbearable seminal fluid of the destroyer of Smara, the etherial and sin-destroying Ganga began to suffer terribly. Assailed by thousands of scintillations of the fire of dissolution the aquatic animals, leaving that hot water, went elsewhere. By Rudra's energy the water of the Ganges became highly heated and swollen. With great difficulty she bore it. When the hot rays, the eyes of the world as it were, were about to rise in the month of Magha, the six Kirtikas came to the Ganges for bathing. Bathing in her thousands of white and sky-touching waves and performing their ablutions there the pious men attain heaven. She was as if declaring this. Strewn with Durva grass, Akshata and flowers, intended for the offerings, of the adorations of well-bathed Munis, her banks assumed a great beauty. On her banks were seated yogis in Padma postures, engaged in the meditation of Brahma, fallen into yoga sleep and having serpents tied around their persons.

In some places of her banks, the Rishis, standing on thir toes and looking toward the solar disc, were engaged in the meditation of Brahma. Beholding the sacred streams of Ganga the six Kirtikas were highly pleased. What person is there to whose

delight this river of nectarine streams does not conduce?

Thinking that a sight of her, whom the god of gods carries on his crown is productive of virtue the six Kirtikas cherished a great reverence in their hearts. Bowing to her who gives emancipation and who flows from the foot of Vishnu, and shorn of sins they with delight and devotion chanted her glories. The six Kirtikas, with great devotion, began to serve Ganga who saves the three worlds, whom they have obtained by their good fortune, the very representative as it were of the emancipation of pious sages.

Having their sins washed off by her pure water, been well bathed, the six ascetic Kirtikas bathed there. Having bathed in that charming Mandakini on account of the fruition of their good luck they considered themselves highly pious and were greatly pleased.

As soon as they entered into the water of the Ganges, the seminal fluid of Mahadeva entered into their bodies. Bearing that unbearable and burning semen of Rudra they began to suffer greatly like unto persons sunk into an ocean of poison. Rising up from the Ganges they felt great exhaustion. And being unable to bear that semen they were as if being consumed by an internal fire. That semen of Siva entering into their womb from the river they soon conceived. When they perceived full well that they had conceived they were greatly sorry in fear of their

husbands. On account of this incident they thought "Against our will this shameful and death-like misfortune has overtaken us." They all together began thus to bewail and lament. Thereupon, for fear of curse they threw that conception in a forest of reeds and went home. When they threw up in the sky that embryo, tender and lustrous like the rays of the moon, it, assuming an effulgence, defying hundreds of suns and setting at naught the head of the moon-crested deity, was born with six faces.

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### CANTO XI.

Thereupon on being bowed to and solicited by Indra and other celestials the celestial stream nursed that baby by giving it milk from her own breasts. Sucking every moment her breasts full of nectar that baby grew up like the digit of the moon. When the six Kirtikas began to serve him he acquired a form of indescribable beauty. The eyes of the Ganges, the Fire and the six Kirtikas were full of tears of joy. They began to quarrel amongst themselves to come by the celestial boy. In the meantime, ranging at will with Parvati, Shankara came there in a car swift like the mind. Beholding the boy of six faces, the daughter of the mountain and the lord of mountains cherished natural affection for him and their eyes were full of tears of joy. Thereupon the goddess Gouri said to the moon-crested Siva—

"O lord, who is this celestial infant before us? Of what most fortunate man is he the son? What woman, the luckiest of her race, is his mother? This celestial Ganges, this fire and the six Kirtakas are shamelessly quarrelling amongst themselves, each of them saying "This is my son! This is my son." Whose, amongst them or amongst the Devas, Daityas, Gandharvas, Siddhas, Uragas and Rakshasas, son is this infant, the concentrated beauty of the universe? Tell me this, O lord".

Being thus accosted smilingly by his consort, dear like his life unto him out of curiosity, Maheshwara, knowing that an occasion for great felicity had arrived, gave vent to words conducive to pleasure.

"O mother of a hero, this son, a great hero and the delight of thee worlds, is yours. O auspicious lady, this son will do good unto the celestials. Who else but you can mother this most excellent, highly heroic, accomplished and most beautiful son? O worshipful lady, you are the source of auspiciousness to the world. It is really true. Consider well that ocean is the birth place of gems. Therefore listen attentively to his history. In great anger I discharged my irrepressible energy at Agni. By bathing in the Ganges he transferred it to her. Afterwards when the six Kirtikas went to bathe in the Ganges the seminal fluid passed into their body and they conceived. They threw the embryo in the forest

of reed from it is born this boy, as if the festivity of the entire universe, mobile and immobile.

O daughter of the mountain-chief, by this son, the most beautiful in the universe, you have been made the foremost of all good mothers. Do not delay, fill up your lap with this boy."

Hearing these words of Mahadeva, the creator of the three worlds the plump-bodied Parvati, the protectress of the entire universe, in great delight got down from the car, saluted by the gods with hands on their crowns, stationed in the sky and became very anxious to receive her son. Although Ganga, the six Kútiks and fire bowed unto her with folded hands, still not noticing them, she affectionately took up the son on her lap, for people are maddened with joy on the birth of a son. Although the boy was sitting before her Parvati could not see him for her eyes were filled with tears of joy. But touching him with her fingers she experienced indescribable joy. With her body filled with surprise and joy and bathed in tears of joy she, on account of growing affection, cast her eyes on that beautiful boy, effulgent like the moon who had come within her view. Seeing that boy for a short time she was, as if, desiring to have a thousand eyes for whose mind is not delighted after seeing a beautiful son? Holding those two tender hands which touch the backs of the submissive gods and demons Parvati took up that boy, beautiful like the rising full moon, on her lap,

Taking her son on her lap, the source of nectar, the lotus-faced goddess Parvatī, adorable to the universe, became the foremost of all women having sons. When filled with affection and delight Parvatī, the only mother of the universe, took him on her lap, milk began to ooze out from her breasts. Looked at by Surudhant and the six Kārtikas, Shādanana, having six mothers, began to suck the breasts of Parvatī, the mother of the entire universe. With her one mouth bathed in tears of joy Parvatī, the consort of the moon-crested Siva, kissed his six faces, appearing like six lotuses on one stalk. As the golden mountain shines, holding the new moon in the east like unto fruit of a creeper, or a lotus of the heavenly stream, so Parvatī with the boy on her lap appeared highly beautiful. The moon-crested Siva delightedly and carefully holding her hand, Parvatī with her son on her lap, got upon the car touching the sky.

With his hairs stirring up in delight Maheshwara too, out of affection for his son, took him from the lap of the daughter of the mountain. Handing over that holy son, the only receptacle of joy, to her husband, the daughter of the mountain stood embracing her husband. Then in the quick-coursing car the moon-crested Siva returned home within a short time.

Thereupon stationed in his most beautiful mansion situate on the summit of the crystal mountain Mahadeva ordered all his ghosts to make festivities con-

ducive to his own pleasure. The followers of Siva celebrated with great delight the birth of the son of the daughter of the mountain chief. The ghosts set up moveable golden gateways covered with Santanaka flowers in crystal palaces. On the occasion of that festival Gandharva and Vidyadhara women came to the palace of Parvati and ordered by her began to sing auspicious songs. With auspicious articles in their hands the Matris came there like mothers. And putting Durva grass and *akshata* on the head of the son of the daughter of the mountain they took him in their lap. Plunged into joy the Apsaras, when the trumpets were sounded, began to dance embracing the boy, in accompaniment with the music of Vina, displaying various gestures. Delightful wind blew on the occasion of that festival, the waters were clean and the quarters put on a delightful appearance. Bugles were then sounded in heaven accompanied with the blowing of conchs. And the cars of celestials pouring torrents of flowers, moved about in the sky. Thus the festival on the birth of the son of Maheswara and the daughter of the mountain was celebrated over the entire universe, only the goddess of Taraka's prosperity trembled.

With various childish sports conducive to their pleasure the Kumara stole the minds of the mountain-god and mountain-daughter. To whose pleasure the play of a child does not conduce? With a single mouth Maheshwara and Parvati respectively kissed

the six faces of this son in which teeth were not grown. Sometimes slipping and again walking firm, sometimes trembling and again walking straight the boy increased the joy of his parents. Covered with dust while playing in the court-yard, smiling without any cause and uttering incoherent words the boy used to go to the lap of his parents and increase their joy. The boy used sometimes to hold the horns of Siva's carrier, the clotted hairs of his father and sharp horns of Shringi and thus conduce to the pleasure of Hara and Parvati. On a certain occasion going to the lap of his father the infant son of Mahesha used to count the teeth of the serpents around his neck, saying, one, nine, two, ten, five and seven. Sometimes, the boy putting his finger into the mouth of the skulls engarlanding Siva and catch the teeth resembling pearl-drops. Again he used to plunge his limbs into the water of the stream flowing on Siva's head, and when his hands were cold he used to warm them in the fire kept on the fore-head of his sire. Again putting obliquely on his neck the moon hanging on the crown of Shambhu wearing matted locks he used to kiss it. Thus did Hara and Parvati spend day and night with great delight witnessing the childish sports of their son. Increasing the deep joy of his parents with various lovely childish sports the boy attained youth within six days and learnt from Mahadeva all the scriptures and the use of all weapons.



## CANTO XII.

Thereupon oppressed by the wily Asuras, and accordingly stricken with great anxiety Sachi's lord, along with all the celestials, approached the enemy of Andhaka as a thirsty chataka begs water from a cloud. In fear of the haughty Asuras the king of gods could not range all over the etherial way. Still imperceptibly and with great adieu he ascended from the cloud on the mount Kailasha painted with the foot-steps of Hara and Gouri. Leaning on Matali's hand Indra got down from his cloudy car and proceeded towards the abode of the trident-handed deity like unto a thirsty person approaching a stream in summer. Although going alone still he saw a multiplicity of his own forms being reflected on the crystal and thus reached the house of the Lord. The king of gods arrived at the gate of Shankara, constructed artistically with various jems. Highly terrific Nandi was standing there with a golden rod in hand. Seeing the king of gods all on a sudden Nandi, with a golden rod hanging from his waist, welcomed him and conducted him to the court of Maheshwara.

Thereupon commanded by the Lord with the contraction of his eye-brows Nandi preceded the gods and their king and conducted them to the abode of the three-eyed deity. Thereupon the thousand-eyed deity saw Mahadeva in that assembly-hall adorned with various jems and occupied by

Chanda, Bhramgi and other leading goblins having diverse forms. Lighted with jems of serpents hanging on his head and wearing matted locks he shone there like the highly elevated peak of the mount Sumeru filled with burning metals. A garland of skulls was shining on his neck Parvati was seated on his lap. And situate on his matted locks the goddess Ganga was as if smiling with her white foams. He held on his head the moon which shed lustre on the Ganga bearing its reflection, the serpents and the quarters with its snow white and trembling rays.

Overpowering the sun and his other two moon-like eyes, the fire like unto that of the universal dissolution which reduced Madana into ashes was shining in the eye that was on his forehead. With the great lustre of his blue throat, as if a necklace of blue jems has been sportively put there by Gouri Shankara was shining there. Stationed on his two ears and lighting up all around with rays set with valuable jems, the sun and the moon were as if serving him in the shape of two ear-rings. His limbs, covered with a thick skin, like that of a huge elephant, covered with ashes of gods and Asuras at the time of universal dissolution were appearing there like the mount Himalaya. He had as if in his hand the skull vessel of Brahma, on his limbs the garland of Vishnu's bones and that of the bones of the celestials on his neck and held the trident destructive

of wars. He wore a garland of skulls, revived with hope, round his neck. And reviving by the nectarine currents coming down from his head those skulls were reciting the Vedas. The daughter of the mountain chief, of the hue of molten gold, was seated on his lap and for which he looked like an autumnal cloud accompanied with lightning. He held by two fingers the unbearable trident Pinaka which consumed the Asura Pura who made the wives of the demon Gaya widowed. He was seated on a excellent seat with a golden foot stool set with various precious jems. Two Ganas where fanning him on two sides with chowries. Other Ganas, devotedly learning the use of weapons, were looking at him. Amvika, with the corner of her cloth, was fanning the Kumara. And casting his looks on him Mahadeva was experiencing great delight.

Beholding thus the lord of the daughter of the mountain there the lord of Sachi stood stupified for some time, for whose mind is not agitated on seeing the repository of effulgence? With his thousand beautiful eyes resembling full blown lotuses the king of gods began to look at Mahadeva for some time. Thereat it appeared that there stood a tree covered with blossoming flowers. Seeing Shankara with his thousand eyes the king of gods regarded himself fortunate and thought within himself :—*These my thousand eyes used only to look at my dear Sachi formerly. Now looking at Mahadeva they have ju-*

united their existence. Therefore beholding Kumara armed with powerful weapons, seated by Mahadeva like a mount of gold Purandera began to hope for victory. Placing the golden rod on his breast and folding his hands Nandi said — "O thou having a blue throat! O thou having three eyes, O Maheshwara! the thousand-eyed king of celestials is standing before thee seeking an opportunity for bowing unto thee. Be thou propitiated with him. The object of thy grace stands before thee, do thou extend thy grace unto him."

Thereupon with love and delight the destroyer of Tripura favoured Indra, the destroyer of Asuras and adored of the celestials, with his nectarine looks. Then taking down in humble devotion his head with Parijata flowers dropping from his crown, the foremost of gods, the deity of thousand eyes, the only adorable one in heaven, bowed unto Mahadeva, the only god of the universe. Having bowed respectfully unto Mahadeva, worthy of the adoration of all the worlds, the king of heaven and gods was crowned with consummate success. Thereupon lowering down their respective heads with delighted eyes the other celestials, endued with reverential faith, one by one appeared before his foot-stool and bowed unto the enemy of Smara. Afterwards on a golden seat being brought before by the Ganas at the command of their Lord the king of celestials sat on it and experienced great delight. Who is not pleased in

receiving a recognition from his master? There-upon with a slight smile Maheshwara looked at other celestials and honored them. Then seated all together within his view they attained to great delight.

Seeing the pale countenance with pity of Indra and other gods seated with folded hands before him, who were being oppressed by the Asuras and whose wives had been ravished by them Mahadeva said — "O heroes! O deities dwelling in heaven! great is the power of your arms. Why then are your countenances pale like a lotus stricken with frost? Despite great piety the dwellers of heaven have been divorced from their regions. Have you all relinquished your respective superiority? Casting off their honor, wealth and celestial homes why the great gods are ranging on earth like ordinary mortals? Like unto virtue declining with the increase of sin why Yama and other gods have left their beautiful celestial homes which other creatures cannot acquire? O celestials! why do you look pale like distressed persons in the presence of the destroyer of Pura. The Demon Taraka has conquered the three worlds. Have you been greatly assailed by him? Relate every thing clearly to me. I alone am able to avert the defeat inflicted by that great Asura. What else save clouds can quench the forest-fire?

Hearing those words of the great god Mahadeva, the destroyer of Manmatha, the deities headed by

Indra were greatly relieved and delighted. Signs of joy appeared on their smiling countenances. Thereupon after the termination of Siva's speech the king of the celestials began his own in that advantageous moment. For if words are said in a proper time they yield fruits.

"O lord, thou art the effulgent lamp of knowledge destructive of the quality of darkness. Present, past and future and all that is within the ken of thy knowledge. O lord, dost thou not know that we have been dislodged from our respective stations by the terrible and the highly powerful Asura Taraka always oppressing the immortals? Having obtained an infallible boon from the Creator the terrific and the highly powerful demon Taraka is regarding Indra, the enemy of Jambhu and other gods as straw. When I lauded the Grand father with verses he said that the son of the enemy of Smara would go out to the field as general and destroy the Asuras. Now the gods, residing in heaven, are suffering great pain, like that caused by a mace cutting to the quick, caused by the commands and oppressions of that irrepressible demon. Here is present before us the hero who will remove the misery of the gods after destroying in battle that great Asura like unto a mace stuck to the heart of the Prosperity of three worlds. O lord, let the quarters resound with the cries of the wives of the great Asura, on his head being cut off by the sharpened arrows of thy son

discharged in battle. Having that great Asura as food to the beasts of prey in the battle-field may thy son loosen the tresses of celestial damsels kept captives in heaven "

Hearing the words of the king of celestials and filled with anger caused by the atrocities of that demon the destroyer of Smara, showing favour unto the gods, again said —

"Hear my words, O king of gods and deities. Well armed for the work of gods Kumara will in no time try to do you good. Although I was controlling my passion still I espoused the hand of the daughter of the mountain. The only cause of it is that a heroic son, begotten by me, will kill that Asura in the battle-field. Therefore appoint him as your general for killing your enemy. May the king of gods along with deities again sanctify the celestial region." Then the divine lord of Bhavani blessed his son who was anxious for a battle saying "Achieve victory in the war of gods." It is a great virtue to persons devoted to their father. The lord of gods and brutes having said thus about the war, the daughter of the mountain was greatly pleased on hearing of the prowess of her son. Women, giving birth to heroes, enjoy great pleasure on witnessing the prowess of their sons in battle. Having obtained Kartikeya, the powerful son of Uma's lord, the destroyer of the collyrium in the eyes of the enemy's wives, and the saviour of the world, the king of

gods was highly pleased. Who is not elated with joy when his desire is crowned with success ?

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### CANTO XIII.

Thereupon having put on a dress for journey and about to be followed by the celestials Kumar touched with his hand the feet of Mahadeva the preserver of the three worlds. Maheshwara welcomed him by blessing. "O hero ! O child ! reinstate in battle the gods in their respective positions." Then bowing humbly his head he saluted the feet of his mother. With the tears of joy of his mother the auspicious sprinkling ceremony of the great hero was performed. Embracing her son warmly and smelling his head the daughter of the mountain, ever fond of her son, said "Defeating the enemies make good my name *"the mother of heroes."* Having saluted Siva and Uma with a reverent heart the General Kumar Kartikeya, the source of misery to proud Danavas, set out for the celestial region. Then having bowed unto Uma and Mahadeva and circumambulated them the leading celestials followed Kumara. The deities endued with burning effulgence going in anger, the sky, even in day time, appeared to have been covered with luminous stars. The beautiful Kumar proceeded in their midst like the moon amongst stars and other luminous bodies. Passing over the starry way in a moment Indra and other



deities arrived with Kumara at the region of the seven Rishis. Being unable to enter immediately into heaven, seen after a long time, for fear of the great Asura, the gods tarried outside for some time. They quarrelled amongst themselves about their entering into heaven occupied by their enemy, saying "You go first. I will not go before." Kumar was sportively marking the haste of the gods and his eyes were expanded with joy. The celestials, stricken with the fear of the enemy, fixed their eyes on him. With his moon-like countenance lighted up with the rays of smile that heroic, preceding them all and awaiting the arrival of Iaraka, addressed the celestials saying.

"O ye immortals! do not fear. Enter fearlessly into heaven. Let that great Asura, the enemy of the celestials, seen by Death himself, appear in my view. Let my arrows immediately make a feast of his blood, whose two arms have been elated with pride for drawing the hairs of the goddess of prosperity of heaven. May this my unmitigated power cut off the head of the enemy and conduce to your happiness."

These words of the son of the enemy of Andhaka whose mind was bent upon killing the enemy greatly gladdened the king of the celestials. And after a long time their lotus-like countenances were expanded with joy. Then greatly delighted the thousand-eyed deity rubbed him with his raiment,

Filled with great joy, Brahma, assailed by the Asuras, kissed his six faces with his four mouths having eyes filled with tears of joy. Narada and other celestial Saints approved highly of his speech bearing a most excellent signification. In order to encourage that hero of great energy the Devas, with Gandharvas, Vidyadharas and Siddhas, cast off their fear and pleased him with saying "O hero, be thou crowned with success." Then eulogising the son of the killer of Tripura with exclamations of "Well said," they with their golden raiments touched his person. Thereupon the gods followed the son of the daughter of the mountain who was desirous of defeating Purandara's enemy as the ghosts follow the enemy of Smara. Thereupon they reached the celestial river the water of which was rendered twany by the washing of the dyes of the celestial damsels. Some going before began to describe with pleasure the watery sports of boars wounded by the trunks of the elephants of quarters.

Preceding Kartikeya saw the ethereal river of heaven watering again and again the canals dug around the trees grown on its bank. Her banks were covered with altars having pillows set with gems by the celestial damsels sportively ranging in the sky and sweet-speeched like golden geese. Covered with black bees drawn by the perfume of her water, and filaments of golden lotuses loosened by the movements of golden geese her water appeared red.

On her waves were reflected the forms of the celestials collected on her bank out of curiosity. And seeing them the passers-by experienced great delight.

Beholding that celestial stream after a long time as if not seen before the king of gods had his eyes expanded with surprise. Approaching that Mandakini adored of the celestials, Kumara, placing his folded hands on his crown, lauded and saluted her. Shaking the full blown lotuses and embracing the waves the wind served the Kumara after removing the drops of perspiration from his forehead. While passing on Kartikaya, the son of the enemy of Smara, saw before him Indra's pleasure-garden Nandana, containing various trees the branches of which were broken. When Kartikeya saw that garden the beauty of which was despoiled by the wicked Danavas his face put on a grim visage and his eyes became reddened.

Thereupon Kumara beheld Amaravati, the essence of the entire universe. At that time the celestial cars were not moving about there—all the pleasures thereof were spoiled and that city, the cream of the entire universe, was in a pitiable condition. The prosperity of the city was pilfered by the enemies and she looked poorly on every side. Seeing her like a helpless woman Kumara was stricken with pity. Seeing in that city the atrocities of the enemy of gods he was filled with anger, and mortification. Anxious for battle and looking at Amaravati in that wretched

plight he entered there along with the celestials. Seeing the crystal palaces, standing on the expanded fangs of huge serpents, the pillars of which were broken down by the teeth of the kings of demons he was filled with great mortification. The golden lotuses, engraved in that city, were spoiled with the temporal juice of the elephants of quarters—the sapphire altars were filled with golden geese and the lakes were covered with reeds. Witnessing these oppressions of the enemies Kumara was worked up with sorrow and shame. Preceding the king of gods took him to his own palace Vaijayanta, the pillars of which were broken by the tusks of the elephants, and jems were covered with cobwebs. The king of gods himself showing the way Kumara, followed by other gods, entered there by stairs set with jems. Thereupon having benedictory ceremonies performed by the Munis, Kumara entered inside the palace decorated with garlands of Parijata flowers and gate-ways beautified with natural desire-fulfilling ropes.

Having circumambulated the great saint Kashyapa, the originator of gods and demons, Kartikeya saluted him by bending low his six heads. Afterwards he touched with his head the feet of the wife of that great Rishi, Aditi, adorable unto the world. Thereupon Kashyapa and Aditi, the mother of Suras, blessed him who was desirous of defeating Taraka saying "Defeat the Asura Taraka in battle."

Then Kumar saluted the deities, living under the protection of Aditi, who had come there to see him. The gods welcomed him with blessings. Then Kumara saluted Indra's queen Sachi the daughter of Puloma. She too received him with blessings. Then approaching the seven Mothers, Aditi and others Kumara saluted them with reverence. They also blessed him. Here Indra and other gods assembled and filled with joy appointed him as their Generalissimo. While having accepted the command of the celestial army Kumara, the son of Hara of endless energies, inspired the gods with the hope of victory over their enemy, they finding an opportunity for battle cast off all sorrow.

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#### CANTO XIV.

Thereupon Kartikeya, the son of the enemy of Andhaka, ever anxious to enter into battle and desirous of victory, began to make preparations for war along with the celestials for destroying the great Asura Taraka in battle by force. Then the great bowman Kartikeya ascended a huge car by name *Vijaywar*, swift like the mind, and irrepressible like victory hard to acquire. Some one held at that time over his head the beautiful and well-built golden umbrella which saved the prosperity of heaven from dangers and assailed that of the Asuras. Some fanned him with chowries beautiful like the rays of the

autumnal moon. And preceding Kinnaras, and Charanas chanted aloud the glories of Kartikeya anxious to fight. Putting on a war-dress, holding his infallible thunder-bolt which had cut off the wings of the mountains, and riding his elephant Airavata like unto a huge crystal mountain the king of heaven followed him. Riding his infuriated lamb, huge like a mountain summit, blazing the more in anger begotten by hatred and inspired with greater energy the fire-god followed him. Holding a dreadful rod and riding an infuriated bull, huge-bodied like a black mountain and capable of piercing rocks with its horns Yama desirous of fighting followed the celestial General. Riding a goblin Nairita, worked up with terrific anger on account of hatred and elated with pride followed for battle the son of Andhaka's enemy. Riding a Makara huge like a gate and dreadful, Varuna, endued with youthful zeal and holding his noose followed Kumara, mad after fighting. Riding his deer which can pass over Kailasha and other mounts in a moment and going like wind, the fierce and great warrior Kuvera followed Kumara. Holding a huge mace which was desirous of drinking the blood of the enemies, and riding a conveyance carried by men he followed the Lord's son who was about to plunge himself into the ocean of war. Riding huge bulls white like snow-clad mountains the Pinakis, who bind their cotted locks with huge serpents and hold

blazing tridents in the battle-field, followed Kumara. Other dwellers of heaven too, out of reverence for the battle, riding their most excellent carriers and having countenances beaming with joy, followed Kumara.

Thereupon Kartikeya, son of Trident-handed Siva, led the great celestial army to the battle-field. It consisted of lofty golden standards, moving umbrellas of variegated colours, clatter of car-wheels and the sound of bells around the necks of elephants. The lustre of this army lighted up the quarters. The quarters, sky and earth were filled with their war-cries, and thick-set flags. The quarters and the sky were filled with the sound of drums at which the prosperity of the Asuras trembled. Resounding with the sound of drums like unto the roaring of the ocean and capable of causing abortion of Asura women, the sky, assailed with the dust raised by the soldiers, was as if making a dreadful noise. Dust of golden mountains was raised by horse hoops, spread by cars and the ears of the elephants, caught by clouds and dispersed by the wind. And gradually the sky was filled with it. Dust of gold was raised in the valley by the hoops of horses and scattered over all the quarters by the gusts of wind made it impossible to discern the directions. Being all over the army, beneath, upwards, before, in the rear and on all sides the dust of gold defeated the rays of the newly-risen sun. Dust of gold raised by

the soldiers shone brilliantly in the sky. It appeared thereat that twany clouds had risen in the red dye of the untimely evening. Seeing their own reflections on the golden ground and mistaking them for others rising from the nether region the elephants began to strike them fiercely with their tusks. Rendered tawny with golden dusts and going slowly the celestial elephants going to the mount of pure gold saw their own reflections before. Shaking the forest skirts with their noise the army, of the king of immortals anxious to fight a great battle, descended from the golden mountain. The loud cries of the war-elephants increased by the tinkling of their bells could not arouse the lions sleeping at ease in the caves of the mount. Are the lions called kings of beasts because they are not terrified by the sound of bugles and its echo in the caves as well as by the sound of huge cars? The war-cries of the soldiers rending even the mountains maddened the lions. In fear of being struck by the celestial host the deer fled away but the lions came out of the caves and stood fearlessly at their mouth. Filled with curiosity people delightedly looked at Amaravati. The army did not extend all over the vast and extensive foot of the mount of celestials. The huge army marched covering the earth. It was not measured anywhere and proceeded towards heaven. It appeared like the extensive and moving city of Gandharvas. When the roar of the army entered into ears it appeared



that a great sound extending all over the world had arisen on account of the churning of the ocean of milk. The ears were covered with noise of elephants, neighings of horses and the rattle of car-wheels. The dust raised by the soldiers stuck for some time to the hairs, eyes, eye-lashes and breasts of women kept in prison by the Asuras, and to their flags, horses, cars and elephants. The dust of the army covered the sky and the sun. When the dust assumed the form of new clouds the golden standards rising up to sky, looked like lightning. The vast interstice between the heaven and earth being covered with dust people began to think that it was coming either from up or down. But no body could ascertain the cause. On account of the spreading of the dust, so thick that even a needle's point could not pierce it, the vision of creatures could not extend on any side. On account of the roars of the elephants of quarters being resounded on cars and of the neighing of horses it appeared that the sky was roaring. Not even finding time to breathe on account of the roars of infuriated elephants; neighs of tall horses, and the rattle of the wheels of moving cars decorated with standards the sky was as if greatly assailed. The quarters as if became talkative by the terrific roars of elephants, tinkling of bells and cries of heroes. A river was immediately created by the amporal juice trickling from the infuriated elephants. It was converted into mud by the dust raised by the

hoofs of the horses; and when the cars passed over it it became solid earth. The movements of the horses lowered some places and elevated others. But the cars and elephants levelled them all. The sound of bugles capable of rending the huge mountains which was resounded in the sky and the extremities of the quarters terrified the world as if with the roaring of the ocean. The flags obstructing the sky and quarters on being shaken by the wind, and the golden bells making a tinkling sound were plunged into the ocean of dust. The incessant ringing of the bells and the roars of the infuriated elephants were clouded by the sound of drums. When the clothes of the women of the quarters in masses dropped down by the terrific cries of the soldiers all the quarters were clouded with dust and the sun disappeared. Attacking by force the women of quarters and soiling them with dust the soldiers set up a terrible roar by the echo of the sound of bugles. When the elephants like unto moving mountains, covered the sky it appeared that thick clouds were bent down on earth by the weight of water of the illimitable oceans, roaring terribly at the time of the universal dissolution and poured their contents on mountains filling up the space between the sky and earth.

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#### CANIO XV.

THE rumour that Indra, the destroyer of Bala, is coming out with Kartikeya, the son of Andhaka's

enemy, at the head of his army, shook the heart of the Asuras. Hearing that the son of Manmatha's enemy shining in victory, was coming out with victorious army of gods the minds of the leading Asuras were greatly agitated. Placing their hands on their crests the guards said to the king of Daityas :—

"O king of Asuras, himself desirous of battle, Jambha's enemy Indra is coming with the son of Sinara's enemy."

The king of Asuras began to laugh tauntingly saying "I have made slaves of the three worlds. Sachi's lord has defeated me many times and he will vanquish me this time with the help of Girisha's son."

With his lips trembling that proud and fiercely powerful Asura, Taraka, ordered his Generals to get ready for battle, with a view to conquer the three worlds. Armed for battle the Generals began to wait outside the gate of the courtyard filled with submissive kings. Many commanders, elated with the pride of churning the ocean, were waiting there on horse-back. When pointed out by the warder they saluted the king of Daityas at which he was highly pleased. Thereupon the Asura Taraka proceeded towards the battle-field in his terrible and huge car, the rattle of whose wheels caused the temporal juice of the elephants of quarters to ooze, which could destroy the strength of Indra and was capable of being obstructed by the great ocean and

mountain only. Then a huge army followed the king of Daityas. It set up a roar terrible like that of the ocean agitated at the time of universal dissolution. Its flags obstructed the rays of the sun. And the dust raised by it covered the sun and the extremities of the quarters. The dust raised by the soldiers of the Asura king while proceeding towards the celestials, increased the whiteness of the teeth of the elephants of quarters and created mud in jars full of sacred water.

The mountain caves of the great Asura and the sky were agitated with sound of drums. Rising at the roars of the huge army of the enemy of gods the celestial river washed the houses of heaven with numberless waves. The evil omens, as if the standards of Death himself, appeared before the Asuras who were about to march for the battle-field. Flying above the army of the Asura-chief, dreadful-looking celestial birds began to obstruct the rays of the sun. It presaged the sure destruction of the Daityas. Then the wind, blowing high, broke into pieces the umbrella rods and disturbed great men, horses, elephants, and huge cars. Then went before them huge serpents, dark like collyrium and of dreadful forms, vomitting poisonous fire and presaging evil. United with the huge serpents the sun began to shed fierce rays, as if out of his enmity towards his enemy, the great Asura, he was going with his mouth wide open. Assembled together and looking towards the

solar disc the jackals began to cry hideously being desirous of drinking blood, after the termination of the war of the king of celestials. Dropped down during the day stars began to fall around the army of Asuras. Thereat people thought that a great disaster, destructive of the lives of Asuras, was present. Rising up with their rays, lighting up the sky up to the extremities of the quarters, and rending them with fierce sound fere-brands began to drop down from the cloudless sky. The sky began to pour down burning embers, blood and bones. And displaying smoky flames it showed brownish dust in the quarters. Terrible gusts of winds, setting up sounds like unto those at the time of universal dissolution and capable of piercing the ear-holes, and striking down the summits of mountains filled up with the dust the earth, sky and interstices between the quarters. There took place such a terrible earth-quake rending the mountains and agitating the oceans so that huge elephants shook before the army of the enemies of the celestial, horses dropped down and people fell embracing one another. Collected together and looking up to the solar disc the dogs began to yell hideously before the Asuras.

Even beholding these evil omens presaging a terrible result, the wily king of Asuras Taraka, influenced by an evil destiny, did not, in anger, desist from setting out for the battle. Although he was prevented by many Asuras on seeing these evil

omens still he went on. For useless is the advice of the good unto him blindly following evil ways. The umbrella of the great Asura was struck down on the ground. It so appeared then that the drinking bowl of death, made of silver, was placed on the ground. His crown was torn knowing as if that the severing of his head was certain. And by the continuous dropping of pearls it was, as it were, weeping pouring drops of tears. Anticipating the certain death of the Asura-chief although prevented by his followers on all sides the vultures came near his head as if being desirous of taking it. People saw a huge serpent, dark as collyrium, spreading lustre of the gem on his hood, hiss as if desirous of vomiting venom. Dreadful fire, originating from the axles of his car, consumed the hair cowries and quivers. Although repeatedly visited by these evil omens, still the king of Asuras, worked up with pride, did not desist from setting out for war. Then an ethereal voice of the Maruts was heard.

"O Asura, maddened with pride, do not vaunt of the strength of thy arms in a combat with the son of Shankara and ever victorious Indra. As nocturnal darkness cannot overpower the sun so the great Asuras will not be able to defeat Kartikeya born six days before. So thy quarrel with him will do thee injury. Dost thou expect victory over him in battle who has made holes in the great mountain Kroucha which stands clouding the sky with hundreds

of summits and obstructing the way of the guardians of the quarters. In sooth it is an impossibility. It is impossible for thee to fight with that lion-like hero, the glory of the three worlds, with whom even Jamadagnya does not wish to fight,—Jamadagnya the night of death unto the Kshatryas, who having learnt the science of war from Siva sprinkled himself with the blood of the thighs of kings for twenty one times.”

Hearing this most important ethereal speech that great Asura was beside himself with anger and possessed by pride did not hear. Shaking the three worlds with the weight of his army he proceeded towards heaven. Then the sky-ranging deities said :—

“O proud Asura, do not show your pride before the great prowess of Mahadeva’s son. Seeking refuge with this only hero of the universe live at ease for a long time.”

Thereupon the king of Daityas replied :—“O ye deities ranging in the sky, what do you say, taking the opposite side of the Asuras. Alas, immediately forgetting the pain inflicted by my arrows you will take to your heels. Stationed in the sky and depending upon the strength of a boy, six days old, what are you speaking harshly like wicked dogs in the sight of a Kartika month? This infant son of the ascetic will surely meet with destruction. As even an innocent man is killed by keeping company with a

thief, so after destroying you all first I will afterwards kill that innocent boy."

The king of Asuras after having said this the sky-ranging gods, holding huge daggers, fled away in fear, each striking the other with his knee-joints.

Thereupon laughing hideously in pride and placing his shining sword in the sheath the king of Asuras said to his charioteer "Do you soon drive the car where the king of gods is."

Thus commanded he drove the car swift as the mind and the Asura Taraka reached the fore-part of the dreadful celestial army. Beholding that vast celestial army and being anxious to play with his huge arms the king of Asuras was filled with great delight. Worked up with a desire to fight the followers of the Daitya went on as swiftly as the mind. Do the heroes ever make delay in battle?

Plunging themselves into the ocean of soldiers, throwing up their arms the soldiers of the Asura began to recite their own names. Beholding before the army of the Asura like a vast ocean all the gods were worked up with anxiety. But the result of the future battle was perceptible in the corner of the eye of the son of Smara's enemy the commander-in-chief of the celestial army. Seeing the celestial soldiers stricken with anxiety on beholding the enemy's army the General Kartikeya looked with graceful eyes at them in order to ascertain his own strength. Seeing that great hero in battle Indra and



other gods exclaimed "I will defeat the enemy in battle," and began to display great zeal. Who is there who does not display his power on being united with the foremost of heroes. The car-warriors respectfully reciting their names the soldiers of the holder of thunder-bolt as well as those of his enemy took up their arms.

There arose a great tumult from the two armies of the gods and demons, extending far and wide and worked up with anger like unto that of the two oceans heaving and going beyond their banks at the time of dissolution. It appeared that in order to make profuse presents unto death a great tumult, capable of rending the mountains, filled the halls of the universe.

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### CANTO XVI.

Thereupon displaying their respective arms the celestial and Asura hosts began to fight a terrible battle. The foot soldiers confronted the foot, the car-warriors fought with the car-warriors, the infantry with the infantry, the elephant-warriors with other elephant-warriors. The panegyrists began to sing the history of the heroes. Worked up with eulogy the the heroes, without spending a moment, began to fight. When the heroes began to fight with one another their bodies increased with the joy of war and thereat their coats of mail dropped down from

their persons. With coats of mail sundered mercilessly the sky and the quarters were rendered brown as if with cotton. Covered with blood, the swords of the heroes effulgent like the rays of the sun, appeared like so many lightnings. Arrows shot by clever warriors, emitting flames from their mouths like dreadful serpents covered the sky. Piercing deeply the body the arrows of the bowmen, without blood in their mouths, dropped down at a distance on the ground. The arrows first struck down the elephants piercing their body and then dropped down amongst the hostile warriors the sky being strewn with thick and blazing arrows the car-warriors amongst the gods went elsewhere. Struck with the arrows of the warriors and being bewildered the sky began to make a hoarse sound in the shape of the war-cries of the Generals. Tempted to drink the blood of the warriors, engaged in the action, the arrows, shot off bows drawn to ears, dropped down at a distance. The heroes holding the unsheathed swords in their hands, they, appearing as the so many mouths of the battle by their lustre, began to laugh. The swords, bathed in blood, dancing in the palms of the warriors it appeared that lightnings manifested themselves in the vast battle-field clouded with dust. The burning effulgence of the persons of the leading car-warriors moved in the sky of battle like the rays of the sun. At the terrible war-cries of the assembled warriors some dropped down from

the horses and others became insensible. Encountering their hostile combatants some heroes taking pleasure in battle were filled with joy. The cowards fled from the battle-field in dismay. Moving about and fighting with other heroes and calling them by names some warriors said "I have settled to fight you first." Some warriors struck at the arms of others coming towards them from all sides with hairs standing on end. The pearls dropped from the trappings of elephants and looked like seeds sown in the battle-field.

Terrified at the war-cries of the heroes, the elephants, not even controlled by the strokes of the hook began to fly away to the end of the quarter. Running in the battle-field, the huge-elephants, with bodies wounded with shafts, scattered the warriors and threw them into the ocean of blood. Confronting the enemies, some warriors, standing on huge cars in the rivers of blood, began to discharge arrows. The horses, having their heads severed with swords, dropped down not before having struck down the enemies whose heads were cut off with daggers. Falling down the heads of heroes, cut off by arrows, ran towards the enemies biting their lips with teeth. Holding the heads, of the leading warriors cut off with crescent-shaped arrows with their teeth the hawks began to fly away, covering all the quarters. Although the elephant-riders were wounded with arrows still the elephants

began to move about; and it appeared thereat that the mountains were being shaken by the wind of dissolution. When the elephant-riders, in anger came between the infantry and cavalry the latter began to slaughter the former with Prashas. The fire, originating from the clashing of the tusks of the elephants began to consume all on a sudden the elephant-warriors killed by the weapons of the enemies. When the elephants, in anger, threw up the foot-soldiers with their trunks, their master, seated on them killed the enemies, thus thrown up, by cutting them in twain with their swords. The elephants caught the warriors and threw them at a distance. As soon as they were dead their souls held the celestial damsels by the neck. Weapons stole away the trunks which the infantry had cut off with their sharp swords. When the foot-soldiers were thrown up towards heaven by the elephants with their trunks crimson-hued celestial damsels came and covered the welkin. When the elephants thus began to fight the combatants killed one another with their weapons. Seeing the elephant riders swoon away the bowmen and horse-soldiers began to wait for sometime in expectation of an engagement. Desirous of cutting off the trunks of the wicked elephants with their swords the infantry began to get upon them piercing their tusks. Cutting the four legs of the elephants although the foot soldiers went under them they quickly came out before they dropped down.

Although caught by infuriated elephants the heroes killed them with their swords and remained themselves unhurt. One horse-soldier striking another such with his weapon, could not know before he was wounded that he was cut on his breast by the Prasa of the falling combatant. The huge horse, with his eyes dilated in fear, did not leave the body of the warrior covered with wounds even after he had dropped down dead. By the huge Pasa which he had formerly in his hand, the hero, seated firm on horse back, although killed by his enemy, seemed alive and moving about in the battle-field with Prasa in his hand. Although severed with a sharp sword, the horse-soldier, before he swooned away, tried to kill his combatant in anger. When striking each other in anger both the heroes dropped down on earth they began to fight with knives or closed one another with arms or by holding one another's hairs. Setting formerly arrows to their bows, car-warriors, firmly seated, appeared alive although killed by other car-warriors. One car-warrior, seeing another fallen in swoon, desisted from striking him but waited in expectation of an engagement till he regained consciousness. Two car-warriors, holding most excellent weapons, killed by each other, went to heaven and began to fight again for one Apsara. When the heads of the two heroes were chopped off with crescent-shaped arrows the sky-rangers saw their bodies dancing on earth. When trumpets were

struck in the battle-field rendered slippery with blood goblin women and trunkless demons began to dance with great difficulty. Thus when the encounter between the gods and demons began a stream of blood flowed in the battle-field in which the elephants were like banks. With his eyes reddened in anger and frowning the king of Asuras came before the guardians of the quarters with a desire to fight with them.

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## CANTO XVII.

When worked with a desire to sport in the battle-field Kartikeya, the commander-in-chief of the celestial army came before the guardians of the quarters, maddened with the fury of battle, assembled in the sky and quarters darkened with arrows. Then laughing hideously, the Asura-chief Taraka covered all the quarters with a down pour of arrows by which it appeared that clouds covered a huge mountain with incessant showers. As Garudas tear into pieces the serpents so the sharp arrows discharged by Indra and other guardian deities of quarters in the battle-field sundered into atoms the shafts of the king of Asuras. Like unto fire covering the quarters and sky the king of Asuras too, with burning arrows, with his name written thereon with grass, cut off the shafts of the celestial soldiers. The arrows, which were discharged by the Asura chief moving about and

burning in anger in the battle-field, assuming terrific forms like raging serpents, fettered the leading celestials. Bound by the Asura in serpentine nooses and sighing heavily they desisted from fighting. In order to avert the evil the guardians of the quarters approached Kartikeya. Released from the calamity of being fettered by serpentine nooses by favourable looks of the son of Tripura's enemy they began to serve Kumara desirous of achieving a great victory.

Thereupon burning like the fire of anger the large-armed celestial enemy Taraka said to his charioteer:—"The gods headed by Indra bound by me with serpentine nooses have been released by the looks of the infant son of Mahesha. Leaving them I will offer sacrifice of beasts to the battle-field. Therefore drive my car to the Shambhu's son. I will see how much strength that proud Karmar holds on his arms."

The charioteer drove his car making a rattle deep like the muttering of clouds. It proceeded slowly on the mud caused by flesh, bones and blood. Seeing that car of the celestial enemy come with a terrific form at the time of grinding the enemies like a huge mountain shaken by the wind at the time of universal dissolution the celestial soldiers began to tremble in fear. Seeing the soldiers of the deities of the quarters thus terrified approach Kartikeya anxious to sport in battle the

terrific lord of Daityas Taraka, who held a bow with great prowess, said :—

“O weaver son of Sambhu, desist soon from this work which causes uneasiness unto the king of celestials. Am I afraid of the attack of your arms tender like new lotuses and unused to victories? You are the only and best son of Girisha and Gouri. Why will you die a premature death in the net of my arrows? Therefore no use of a battle. Flying from the battle-field in my fear fill up the tender laps of thy parents. O son of Girisha, considering it well in your mind give up the party of Jambhu's enemy. This Indra himself will sink in deep water, but forsooth before that he will drown you like a heavy boat.”

Hearing those words of the Asura Taraka in the battle-field Kartikeya, the son of the three-eyed Siva, with his lips trembling in anger and eyes reddened like a full-blown lotus, cast his looks on his bow and replied :—Yes it becomes you to give vent to such words in pride. I will examine your superior strength of arms; string your bow and take up arrows.”

On Kartikeya saying it the Asura, with his lips expanded in anger said :—“If you wish battle being elated with the pride of your strength then bear my arrows bathed in blood.” Saying it the king of Asuras immediately stringed his bow, dreadful-looking unto his enemies. Then in anger Kumara set a dreadful



looking arrow to his bow resembling a huge serpent. Then stretching his bow to his ears the Daitya-chief discharged arrows. They spread on all sides of his bow. It appeared that the painter of the sky (the sun) was painting arrows on all sides of a mountain with his rays. Covering the celestial army with his shining arrows the Daitya-chief whose shafts strike terror unto heroes was not seen there himself. The various arrows, discharged in battle by the son of Manmatha's enemy drawing his bow to his ear, cut all on a sudden into pieces the shafts of the enemy of gods. Assailing the body of the numerous sky-rangers, and making the day rendered inclement by arrows of the king of Asuras fair he stood there lighting up the world by the irrepressible effulgence of his own person like unto the lord of gods. Then the great Asura-king, Taraka, of fierce energy, in battle more patient, and expert in spreading illusions, began to fight an illusive battle hard to stand. Thereupon when Kumara became victorious in that illusive battle, that highly irrepressible Asura, the flag of victory in the world, seeing his illusion baffled and worked up with anger, laughing hideously put an airy arrow to his bow. As soon as that arrow was shot a terrible wind blew there, causing whirl-winds as at the time of universal dissolution, making a dreadful and hoarse sound raising up dust and covering the middle of the sky and the sun of fierce rays. The wind blew up the umbrellas of the gods white like

Kunda flowers, which flew irregularly in the sky darkened with dust like swans. It also blew up huge flags white like new Mallika flowers at which it appeared that the etherial Ganga was making a thousand of movements. The cars of the celestial host were thrown out of way by that terrible wind. The horses dropped down trembling and the charioteers fled away on all sides in dismay. Trembling, wandering away into wrong tracks and falling down on earth the huge elephants of the army looked like mountains whose wings were cut off by Vasava. When the horses of the celestial host were struck down by that terrible storm, the distressed warriors, throwing off their arms, dropped down on earth as if wounded with weapons. Assailed with that terrific storm the infantry of the gods began to cry distressfully and fearfully. Weapons came out of their hands and fell down on earth at some distance. Thus when the soldiers of the gods were greatly agitated by the king of Dantyas with the strokes of his weapons that foremost of gods, Kartikeya, for regaining the prosperity of heaven, began to display a celestial effulgence.

Thereupon united with Kumara and accordingly comforted the soldiers again began to fight. Seeing it the king of Asuras, burning like fire in great anger, discharged a flaming fiery weapon. Thereat obstructing the vision of the gods thick smokes, darkening the ten quarters, black like clouds and

shining like lotuses, began to move about in the sky. Seeing the sky covered with darkness setting thick like clouds at the extremities of the quarters as well as with smokes the swans immediately became anxious to go to the lake of Manasa. Then a fire, dreadful like that at the universal dissolution, was ablaze on all sides of the celestial host. Thereat the sky and quarters became red with flames. With continual flames of burning fire and smokes the sky appeared like a row of clouds accompanied with lightnings. Scorched greatly with that unbearable flame moving about in the sky and greatly agitated the celestial host approached the son of Samhva. Beholding the celestial army thus assailed by fire and overwhelmed Kumara, smiling a little, set an arrow to his bow. Then shaking the mountain summits there arose in sky, muttering terribly, thick clouds dark like darkness, accompanied with the smokes of dissolution. Accompanied with clouds muttering terribly, lightnings, like unto dreadful tongues at the time of universal dissolution, appeared in the sky, lighted up the quarters and surprized people. With clouds looking like black throats and like night of dissolution with the rows of teeth, lightnings appeared there as if in terrible rage. Covering the sky and quarters, and assailing the minds with terrible roars clouds began to pour torrents of rain on all sides. When the sky was enshrouded with clouds many rivers of blood flowed in the battle-field, the dead bodies of Asuras

striking against their banks. Then the fire spreading to the extremities of quarters and about to devour the universe, was extinguished by rain poured by clouds, covering the sky and destroying many an Asura stricken greatly with the roars of Varuna's weapons.

Thereupon worked up with anger the Asura began to strike Kumara with many razor-shaped arrows discharged from his bow drawn up to ears. The celestials began to fly away on all sides in his fear. Like unto a Yogin destroying worldly objects with infallible rules of self-restraint Kumara, engaged in sport in the battle, cut off into pieces with arrows the bow and shafts of the king of Asuras. Thereupon burning in anger and looking dreadful like a serpent Lord Paramount of the Asuras, Taraka got down from his car, and with leathern fences, and sword in his hands confronted Kumara. Seeing that Asura-chief, having strength of arms invincible unto the soldiers of the gods, approach and looking delightful with a face like unto a lotus the Lord's son, Kartikeya, discharged a huge weapon Sakti capable of consuming everything like the fire of dissolution, Lighting up the sky and the quarters, the great Sakti, accompanied with the tears of grief of the Asuras and tears of joy of the regents of quarters, dropped on the breast of the Asura-chief.

Beholding the Asura Taraka struck down by that Sakti like unto a mountain summit by the wind at the

end of a cycle Indra and other gods were filled with delight. Deprived of his life Taraka, the king of the offspring of Danu, fell like a mountain struck by a whirl-wind. With his fangs Ananta, the king of serpents, could with difficulty hold the earth sinking down under the weight of his person. At that time the Kalpa tree, served by black-bees drawn there by perfume, began to shower flowers accompanied with water drops of the celestial river on Shambhu's son Kartikeya the enemy of the Asuras. Thereupon with their faces expanded with joy and bodies filled with delight Indra and other gods, together with the leading celestials, welcomed the strength of Taraka's enemy. Thus when did the son of Smara's enemy, ever victorious in battle, destroyed the king of Danavas, the enemy of the three worlds and like unto a mace, to the abode of death, and when Vala's enemy the king of gods, regained his kingdom in heaven, the celestials bowed unto him touching his foot with their jewelled breasts. Released from dangers the gods were crowned with success.

THE END.

# RITU-SAMHARA

OR

## AN ACCOUNT OF SEASONS.

[ *TRANSLATED INTO ENGLISH* ]

By ?

A POEM BY

**KALIDASA.**

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# RITU SAMHARA.



## A DESCRIPTION OF THE SUMMER.

O DEAR, of late the Summer has set in when the rays of the sun become very fierce, the clear and cool rays of the moon are sought the watery contents of big ponds become scanty for people continually bathing there and the force of Cupid becomes lessened.

During this season people are fond of moon-lit nights, water houses, various jewels and sandal-paste.

During summer nights seated at ease in sweet-scented and charming mansions men enjoy the nectar of lips shaken by the air of the mouth and sweet music of Vina set in tunes.

With waists decorated with chains, breasts pasted with sandal and bedecked with necklace, and tresses perfumed with charming scents beautiful damsels remove the summer sufferings of the males.

Dying their feet with deep red-dyes the beautiful waisted damsels beautify the Nupuras making sound sweet to the ears like swans. Their every foot-step

increases the passion of men. Look, O dear, whose calm mind is not agitated with sentiments of love on seeing the rising breasts of damsels pasted with sandal, their breasts adorned with necklaces and *their waists bedecked with golden chains?*

Always perspiring heavily the youthful damsels, with pointed breasts, cast off thick-set clothes and cover their breasts with thin ones.

By means of the wind of fans soaked with sandal water, by means of touching the breasts, covered with necklaces of women and by the sweet music of Vina, even the sleeping sentiment of love in men's minds is excited.

Seeing the faces of women lying asleep in night at white mansions and chastising his own beauty, the moon, filled with shame, becomes pale in the morning.

The earth is stricken with the fierce heat of the sun, the dust is raised by the terrible wind. Even persons, living in strange countries and having their minds consumed by the fire of separation from their loves, cannot look at it.

Greatly assailed by the heat of the sun and with tongues dried up by thirst the deer are looking up to the blue sky mistaking it for a pond. The glances of sportive women, accompanied with smiles like unto the moon-lit night were creating desire in the minds of men living apart from their wives.



Assailed with excessive heat and scorched with the heated dust the serpents, sighing heavily, and with their hoods bent, are taking shelter under the shade of the peacock's feathers.

The lions have become weak and shorn of energy with thirst. They are breathing hard and lying on earth with their mouths wide open. Their tongues are shaking with thirst. Their manes are trembling. And even seeing the elephants near they are not rising up to kill them.

With their throats dried up with thirst, stricken with thirst and heat not getting even a drop of water they are running about hither and thither in search of it and are not terrified at seeing a lion.

The body and the mind of the peacocks have been greatly assailed with the fierce rays of the sun like unto fire increased by sacrificial offerings. Though the serpents are taking shelter under their tails they are not killing them.

Greatly assailed with heat the bears with their long mouths are digging the dried mud of the tanks as if they are seeking shelter in the nether region in search of cold water.

Assailed with heat the frogs are leaping up from a heated and muddy water and are waiting under the fangs of snakes stricken with thirst.

Assailing one another and quarrelling amongst themselves the elephants are uprooting lotuses from the lake, killing the distressed fishes, driving away

the terrified Sarasas and drying up the mud of the tank.

The jem, set on the hood of the serpents, is being lighted up with the rays of the sun. They are drinking air with their tongues. And distressed with the fire of their vemon, the heat of the sun and thirst they are not killing even the frogs.

From the trembling mouth of the buffaloes red-denied tongues, covered with foams, are coming out. And stricken with thirst and seeking water with their faces turned up they are coming out of the mountain caves.

The green grass of the forest has been scorched by the forest-fire, dried leaves are being carried away by strong winds, the tanks are being dried up by the heat of the sun. To look to any side of the forest inspires one with fear.

Although a greater portion of leaves has fallen down from trees still sitting somehow on them the birds are breathing. Tired the monkeys are seeking the groves of the mountains. The Sarabhas with great difficulty are taking up water from the wells.

Increased by the wind, fire, red like red lead or new blown Kusuma flowers, is consuming the earth as if being anxious to embrace the tops of trees and creepers.

Forest-fire is being lighted and increased in mountain caves by the fierce wind, is with great sound entering into the forest of dried bamboos, is

spreading on all sides in the midst of the heap of cotton and touching the hairs of the deer is killing them. Collected in a mass in the forest of Salmali trees, the fire, spreading its golden rays, is blowing in the cavity of trees. It is spreading up to its top on getting dried leaves and is moving about on all sides of the forest with the help of the wind,

Assailed with the forest-fire, elephants, Gavayas, and lions, forgetting their enmity and behaving towards one another as friends, are going out of the forest scorched with the fire and taking shelter on the banks of the rivers are entering into them.

Lotuses being unfolded in the lakes have put on a beautiful appearance and all the quarters have been perfumed with the smell of Patala flowers. At this time, plunging into cool water and clear rays of the moon are welcome unto people. The women and to listen to sweet songs in summer are objects of great enjoyment.

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## A DESCRIPTION OF THE RAINY SEASON

O dear, with the infuriated elephants in the shape of clouds surcharged with water, with flags in the form of lightnings and musical instruments in the shape of thunder, all favourite unto pleasure-seekers, the beautiful rainy season has appeared like a king.

Appearing somewhere like red lotus, somewhere

like ground collyrium and somewhere like breasts of pregnant women the clouds have covered the sky.

Pouring rain in torrents at the request of the thirst-stricken Chatakas and emitting slow mutterings pleasing to the ears, clouds, bent down by the weight of their watery contents, are slowly moving on.

Making sounds of music with thunder, taking rainbow with the string of lightning set to it and with the strokes of sharpened arrows in the shape of torrents the clouds are agitating the minds of people.

With green grass which have grown like Vaidurya gems riving the earth, leaves of Kandali creepers and Indragopa insects the earth has been filled up. It appears as if prostitutes, bedecked with red gems, are sitting there.

Maddened with joy the peacocks are emitting sweet notes. Sometimes they are unfolding their tails, sometimes showing anxiety to kiss and embrace their mates and are again dancing.

The rivers being filled up with the muddy water of the rains their force is increased. Therefore felling down the trees on both the banks, they, like unchaste women, are going quickly towards the ocean.

With tender green grass, remnants, after the deer have grazed on them, and with trees clothed with new leaves and branches the forests on the mount Vindhya are pilfering the minds of men,

The deer, endued with eyes like trembling Kuvalaya flowers are seeing the beauty of the forest with terror-stricken looks, and are exciting curiosity in the mind.

The clouds are always muttering dreadfully and have enshrouded the night with thick darkness. Still finding their way by the light of the lightning the unchaste women are going to their lovers.

Surprised at the deep muttering of clouds and flashes of lightning the women are embracing again and again their offending husbands on the bed.

Sprinkling their lips with the water from their Kuvalaya-like eyes, and casting aside garlands, ornaments, scents etc., objects of enjoyments, the wives of absentee husbands are spending the night in despair.

Terrified at seeing the new water spoiled with insects, grass and other refugees the frogs are going down obliquely like snakes.

Leaving the full-blown lotuses, anxious to give honey, in expectation of new ones the insensible black-bees, humming sweetly, are sitting on the feathers of dancing peacocks mistaking them for lotuses.

The infuriated wild elephants are crying again and again at the muttering of new clouds. The black-bees are covering their temples for temporal juice.

Clouds, bent down by the weight of water, are covering all the sides of the mountain. The fountains

are filled with water and the peacocks are dancing in delight. With these objects of beauty the mountains are filling the minds of men with curiosity.

Whose mind is not being maddened by the breeze cooled by coming in contact with clouds surcharged with water, shaking the Kadamva, Sarja, Arjuna, Neepea and Ketaki trees and spreading the perfume of their flowers?

Spreading their tresses up to their waist and decorating their ears with sweet-scented flowers, the women, showing their breasts adorned with necklaces and faces smelling liquor, are exciting lust in the mind of lustful men.

The clouds, bent down by the weight of water and accompanied with lightings and rain-bows and the women, adorned with jewelled waist-bands and ear-rings, are simultaneously agitating the minds of men living apart from their wives.

Making garlands of sweet scented Ketaki, Kadamva and Keshara flowers and making ear-rings with the filaments of Arjuna flowers the pleasure-seeking women are decorating their heads and ears.

Perfuming their person with black Aguru sandal, putting on ear-rings of flowers and binding their tresses, the women, on hearing the muttering of clouds in the evening, are quickly leaving the apartments of their elders for their own bed-rooms.

Shaken slowly by the breeze, the clouds, black like red lotuses, huge, bent down by water and adorned

With lightnings and rain-bows, are pelfering the  
kinds of women having travelling husbands.

The heat of the forest has been removed by the  
rinkling of new water and the Kadamva flowers  
have blossomed. It appears that the forest is expe-  
riencing horripilation out of joy. On the branches of  
trees being shaken by the wind it appears that the  
tire forest is dancing in delight. On the blossoming  
Ketaka flowers it appears that the forest is smiling.

Like unto a husband this rainy season has put on  
the heads of women garlands of Malati, Yuthika  
akula and other full blown wild flowers, and ear-  
rings of Kadamva flowers on their ears.

During this season the women carry chains on  
their rising breasts, thick clothes on their waists, and  
masses of hairs accompanied with drops of perspira-  
tion caused by their watering the plants, on the  
middle part of their body.

Beholding the beauty of trees pressed down by  
flowers soaked with drops of new rain in this season  
and with the scent of Ketaki flowers the women are  
worked up with joy.

Thinking "He is our refuge when we are bent  
down by the weight of water" the clouds are enlive-  
ning with torrents the mount Vindhya assailed with  
merce heat (of the summer.)

O dear, may the rainy season, the pilferer of the  
heart of many a beautiful women, the sincere friend of

trees and creepers and the life of creatures, do you good ever and anon.

---

### A DESCRIPTION OF THE AUTUMN.

Clothed in a raiment of kasa flowers, and making a sound of *nupuras* in the shape of the cries of maddened geese, the lotus-faced and the highly beautiful autumn has appeared like a newly wedded bride. Ripe paddies on all sides are appearing like her beautiful limbs.

In this season the earth has been whitened with kasa flowers, the night with the moon, the river with the swans and the lakes with Malati flowers.

Having fickle and beautiful Shaphari fishes for their tongues, the rows of swans sitting on their banks for neck-chains and the extensive banks for their waists the rivers are flowing slowly like inebriate women.

Some where white like a conch or a lotus and fanned by cloud-like chowries, passing in hundred parts on being thinned by the pouring of water and shaken by the wind the sky is shining like a king.

What youth is there whose mind is not attracted by this autumn in which the sky is beautiful like a mass of ground collyrium, the earth is sunny with Banduka flowers and the waters are covered with beautiful lotuses ?



The maddened black-bees are drinking the honey of kovidar trees, whose charming branches are being slowly shaken by the soft breeze and covered with tender leaves abounding in profuse flowers. Who is there, whose mind is not rent asunder by this spectacle?

Clad in a raiment of clear rays and adorned with ornaments of stars, the moon-faced night, setting aside the veil of clouds is increasing day by day like a girl.

The waves of the rivers are being broken by Karandavas. The banks are being covered with swans and Sarasas and the filaments of lotuses and the swans are emitting notes hither and hither. Whose mind is not delighted with seeing these beautiful sights?

Adorned with rays giving joy to the eyes and stealing away minds, the dew-powing moon, ever producing delight of the mind, is assailing the persons of women assailed with the poisonous shafts of the death of their husbands.

Shaking the paddy creepers bent down with the weight of fruits, making the Karuvaka trees pressed down with the weight of flowers dance and shaking the full blown lotuses the wind is by force agitating the mind of young men.

Adorned with the pairs of maddened swans, pure and full blown lotuses and lillies, the lakes, in which

waves have been caused by the soft morning breeze, are agitating suddenly the mind of all.

The rainbow has disappeared in the clouds, the lightnings do not appear on the flag of the sky, the cranes do not shake the sky with the wind of their wings and the peacocks do not look up to the sky.

Leaving the peacocks who have desisted from dancing Kamadeva is approaching the swans emitting sweet notes, and leaving aside the kadamva, Surja, Arjuna and Neepa trees is going to Sapta-chada trees.

The gardens have been beautified with Shephetika flowers. Residing there the birds are emitting sweet notes with great glee. The eyes of the she-deer, living in the forest skirts, are looking like lotuses. Seeing these sights the minds of men are being greatly agitated.

Trembling the forests of kalhara, lotus and lillies, becoming cooler in their contact and carrying dews placed on leaves the morning breeze is creating great agitation.

Covered with ripe paddy, beautified with kine grazing at ease and echoing with the notes of swans and Sarasas, the fields, situate on the village skirts, are gladdening the people.

The swans are imitating the charming gait of women, the full blown lotuses the beauty of their face, the red lotuses their beautiful glances and the waves the charming gestures of their eye-brows.

The leaves of Shyama creepers, bent down by the weight of flowers, are imitating the beauty of the adorned gems of women and the garlands of Asoka flowers that of their smiles beautifying their lips.

The women are decorating their dark-blue tresses with new Malati flowers and putting on various red lotuses on their ears adorned with most excellent golden ear-rings.

Filled with great delight the women are decorating their breasts with chain soaked in Sandal paste, their capacious waists with Rasana chains and their feet with Nupuras making sweet sound.

During this autumn the moon, freed from clouds, the sky bespangled with stars and the lakes covered with full blown lillies, adorned with swans and water clear like emerald are appearing highly beautiful. Cooled by coming in contact with flowers the breeze blows in autumn. The quarters are freed of clouds and delightful. The earth is freed of mud. The sky is adorned with clear rays of the moon and garland of stars.

In the morning of this season, the lotuses, unfolded by the rays of the sun, put on the beauty of the most youthful damsel. When the rays of the moon disappear the lillies fade away like the smiles of women whose husbands are away.

Seeing the beauty of their wives' eyes in red lotuses, the beauty of their sounding gold ornaments in mad swans, the beauty of their cheeks in Banduka

flowers, the travellers weep with their minds greatly agitated.

Transferring the beauty of the moon to the countenances of women, the notes of the geese to the Nupuras, the beauty of Badhuka flowers to the lips the beautiful autumn is as if disappearing.

May this season autumn, with a countenance like a full blown lotus, with eyes like red lotuses, clothed in blossoming Kasa flowers like unto a white raiment, and smiling like lillies, give in profusion joy to your minds like an inebriate damsel.

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#### A DESCRIPTION OF HEMANTA OR THE DEWY SEASON.

O dear, the Hemanta has set in. In this season the herbs have become beautiful with the growth of new leaves, the Lodhra trees have blossomed, the paddy has ripened, the lotus is being blown up and heavy dews are falling.

The breasts of women, having beautiful breasts, are not being dyed with red arsenic and the snow is not being decorated with Kunda flowers and moon-like garlands of pearls.

Bangles and ornaments are not finding room on the hands and arms of women and thin cloth is not finding room on their waist and breasts.

The damsels are not decorating their waists with

chains of gold set with jems and their lotus feet with Nupuras.

For celebrating the festival of sexual intercourse the women are dying their bodies with turmeric, decorating their lotus-like countenances with leaves and perfuming their heads with black Aguru and incense.

The countenances of women have become weak and pale with the toil of sexual intercourse; on account of growing joy they are not laughing aloud on seeing lips wounded with teeth.

The winter has occupied the breasts and thighs of women. And being weakened by their oppressions they are weeping in the morning with tears falling in the shape of dews from leaves.

The boundary lines, being covered with profuse paddy beautified with the she-deer and resonant with cries of beautiful Krounchas moving about on all sides, are gladdening the minds of the people.

Adorned with full blown red lotuses, maddened geese and clear water, the cool lakes are pillering the hearts of men.

O dear, the Priyangu creepers are being continually shaken by the breeze, cooled by snow, riping and looking pale like women stricken with the absence of their husbands.

The mouths of men are being perfumed by drinking the honey of flowers and their persons are being scented with breaths. Desirous of holding sexual

intercourse they are lying down embracing each other.

The merciless sexual intercourse of youthful damsels has manifested itself in the lips marked with cuts of teeth and breasts wounded with nails.

Some women, holding up mirrors, are decorating their lotus faces in the new beams of the sun and biting their lips already bitten by their lovers.

Some woman has been greatly exhausted with the toil of sexual intercourse. Her eyes have become reddened with night-keeping. And keeping her scattered hairs on the end of the bed and being heated by the mild rays of the sun she is sleeping.

Another woman, looking beautiful with her black tresses, and pressed down with the weight of her rising breasts, is dressing her hairs, removing therefrom the garlands used before the sweet scent whereof has disappeared.

Seeing her own person enjoyed by her lover and accordingly filled with delight another youthful damsel is increasing the beauty of her lips. Drawing her hairs for binding them into tresses she is contracting a little her eye-brows. And she is putting on a new cloth. Some beautiful damsels have been greatly worn out with the toil of sexual intercourse. Their limbs have been exhausted and their capacious thighs and breasts have swollen. They are rubbing their persons with sweet-scented oil and turmeric.

The boundaries of the villages have been covered

with ripe paddies. May this Hemanta, the mine of many virtues, the pilierers of the hearts of charming women and resonant with the notes of kraunchas, conduce to your happiness.

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### A DESCRIPTION OF THE WINTER.

O thou of most excellent thighs, listen to an account of the winter when the earth is covered with paddy and sugar-candy, when the Krounchas emit notes at their sweet pleasure and when all sorts of enjoyments attain to their consummation—the winter which is favourite unto women.

In this season, rooms with windows closed, fire, the rays of the sun and women clad in thick clothes are the objects of enjoyment unto men.

Sandal, cool like the rays of the moon, the roof of mansions, clear like the autumnal moon, breeze cooled by snow cannot attract the mind of men in this season.

In this season people do not like places cool with the fall of dews and the night cooled with the rays of the moon and adorned with stars.

Eating betel leaves in great anxiety, wearing pastes and garlands and perfuming their faces with the honey of flowers the women are entering into bed rooms sufficiently perfumed with black Aguru.

Beholding their husbands, offending, trembling and scolded the women, inebriate with drinking honey, are forgetting their previous offences being desirous

of holding sexual intercourse. Being kept up till late hours by cruel youths engaged in sexual intercourse these youthful damsels, with their breasts perspiring, walk slowly in the morning:

With their breasts adorned with beautiful filaments, waists clad in silken raiments and tresses bedecked with flowers the damsels are beautifying the more the winter.

Rendered twany by the red arsenic dyes of women and pressed and protected by their enjoyable breasts the source of heat the lustful persons are sleeping at ease after defeating the winter.

In winter nights filled with delight women drink, in the company of their husbands, most excellent wines, shaken by the sweet-scented breath and capable of creating exhilaration and desire.

Seeing, after the intoxication is over, her own person enjoyed by her lover some one amongst women, with breasts pressed down by the embrace of her dearest, is leaving smilingly her sleeping apartment for another room.

With fading garlands sweet-scented with Aguru and dishevelled curling locks some one, having capacious waist, deep navel and of a middle stature, is leaving in the morning her bed-chamber for another room. Adorned with eyes beautiful like golden lotuses, extending up to ears, washed immediately with water and having their extremities reddened, as well as with countenances with tresses hanging on the



shoulders, some women are appearing highly beautiful in their rooms in the morning.

Pained with the weight of their capacious backs and as well as with that of their rising breasts some women are going slowly ; and casting off their night dresses they are putting on those fit to be worn during the day.

Marking the disfigurement of their breasts caused by the hands and nails of their lovers, and paleness of their lips, cheeks and faces caused by kisses and teeth, during sexual intercourse in the night some women are hiding themselves in the room out of shame.

During this season molasses, Shaly padies and sugar canes are produced in abundance. Desire for enjoyments and luxuries increases and therefore the minds of those whose lovers are away are greatly agitated. O dear, may this winter conduce to your well being always.

---

### A DESCRIPTION OF THE SPRING.

O dear, having mangoe blossoms for his sharp arrows and black bees for the string of his bow, the foremost of heroes Basanta (Spring) has come for brending the hearts of pleasure-seeking persons.

Now the trees are covered with flowers, the lakes are full of lotuses, the women are anxious for enjoyments, the wind is full of perfume, the winds are delightful and the days are beautiful. O dear, everything is beautiful during the spring.

This highly charming "spring multiplies" the beauty of the water of the lakes, of the jewelled girdle, of the lunar rays, of women and of mangoe trees bent down by blossoms.

During the spring the pleasure-seeking women, increase the beauty of their waists, with their raiments colored with Kusamba flowers and that of their breasts with those colored with red arsenic.

The beauty of full blown Mallika flowers is manifest in new Karnikara flowers serving for the ear-rings of women and in Asoka flowers decorating their black and curling locks.

They have put on their breasts chains pasted with white sandal, on their arms armlets, on their hands bracelets and on their waists girdles.

Drops of perspiration on the breasts and faces of women, resembling golden lotuses and adorned with sandal marks, are appearing like pearls born on their limbs.

Raiments are dropping down from their limbs assailed by the lovers with their enjoyments. And when they are approaching them the women are anxious to embrace them.

The limbs of the women have become weak and pale with sexual intercourse, anxious thoughts and night-keeping. They are sighing again and again in idleness. Ananga (Cupid) is making women (even in this plight) anxious to decorate their bodies and engage in enjoyments.

ama is living in many forms on the persons of  
—in their eyes worn out with intoxication,  
fickleness, in paleness of their breasts, in the  
of their navels, and spaciousness of their backs.  
nanga has made the limbs of women exhausted  
night-keeping, has caused faltering in their  
with the drinking of wine and brought about  
contraction of their eye-brows.

The damsels, exhausted with intoxication, are  
ling their limbs and breasts with Pryangu, black  
red arsenic and sandal scented with musk.

g off thick raiments, men, pierced by the  
of Kandarpa, are putting on dyed clothes  
med with black Aguru.

ne male cools, maddened with drinking the  
y of mangoe blossoms, are kissing with joy their  
s. Humming sweetly the black-bees, intent on  
ing the honey of lotuses, are enlivening their  
ones.

the mango trees have been bent down a little  
the weight of new red leaves. And blossoming  
branches have put on a beautiful appearance.  
en by the wind these mango trees are agitating  
minds of women.

covered up to roots with flowers dark-blue like  
the blossoming Asoka trees are exciting the  
w of separation in the minds of women.

eing the maddened black-bees kiss the beauti-  
fers of the Madhavi creepers adorned with

tender leaves shaken slowly by the breeze the of pleasure-seeking men are worked up with de

Who is there a conscious man whose mind is not pained with the arrows of Kandarpa on seeing the grace of the new grown blossoms of Kuruvaka pilfering the beauty of the faces of their dear wife

With the advent of the spring the trees are slowly shaken by the breeze. Adorned all over the forests of Asoka trees bent down with flowers resembling burning fire the earth is looking like a forest damsel clad in a crimson coloured raiment

Are not the hearts of young men agitated and rent asunder by the blossoming Kinsuka flowers crooked like the eyes of Shuka birds? Are they scorched by the Karnikara flowers? Again they are killing them completely with their sweet notes

Even the minds of bashful and gentle women of good families are being agitated in the spring by the notes of joyous coels and the humming of black bees

In the spring, with the termination of the winter, the slow and sweet breeze, shaking the blossoms of the branches of mango trees, spreading on all sides, the notes of coels, is blowing pilfering the hearts of men

Beautiful gardens, adorned with Kunda flowers white like the smiles of damsels, are stealing away even the minds of the ascetics shorn of the desire for worldly enjoyment. They have already pilfered the minds of young men, stained with the desire for worldly enjoyments.

golden girdles hanging on their waists and  
s adorning their rising breasts the pleasure-  
women, with the help of the notes of coels  
bees, are pilfering the minds of men in  
of Chaitra.

ing the mountains, adorned with various  
g trees and resonant with the notes of coels  
xperiencing great delight,

g the blossoming mango trees the traveller,  
mind stricken with separation from his dear  
pening his eyes, weeping, expressing sorrow,  
his nose with his hand and exclaiming cries  
C.

he humming of black-bees inebriate with  
of Kokilas, mango blossoms and charm-  
kara-like arrows the spring is continually  
the hearts of sensitive women.

beautiful mango blossoms for his arrows,  
flowers for his bow, black-bees for his bow-  
e moon for his umbrella, the southern wind  
furiated elephant and the coels for his pane-  
nay the god Kama, with his companion  
do good unto all.

e spring the women perfume even the palaces  
little with frost with beautiful flowers and  
their breasts with various flower garlands.

g on the road mango trees like unto gold  
y the breeze, pouring flowers, the travellers,  
k body is not worthy of being struck, are

swooning away being wounded with the sight of Madana.

The spring is mocking at the sweet women by the sweet notes of the Kokilas smiling teeth by the beauty of Kunda flowers their palms by new grown leaves.

With their charming, pale and lotus-like countenances resembling golden lotuses, with breasts with sandal and decorated with necklace, and inebriate glances the women are creating desire in the minds of self-controlled Munis.

Of the lotus-like countenances perfumed with honey, of women, their eyes reddened like Lodhra flowers, beautiful tresses like lotus flowers, rising breasts and waists which is it that does not excite desire in the spring?

In this season even the firm-minded women being worked up by the breeze perfumed with blossoms, and assailed by the notes of Kokilas the humming of black-bees.

The charming evening, clear lunar rays, the male coals, the sweet scented breeze, the hum of maddened black-bees, and drinking in the fragrance all these excite the desire.

In this season men love shade of the trees day and the rays of the moon in the night. They lie down in cool mansions and embrace their lady