CHAPTER X

SPECIMENS OF ORAL LITERATURE ASSOCIATED WITH DEITIES AND RITUALS

Oral literature is that part of literature which is transmitted verbally generation to generation. It includes myths, legends, songs, tales etc. Myths are stories about creation of gods and goddesses, of the objects of nature etc. They are based on faiths and their validity is not questioned. In a way vrata kathas are also myth as the influence of some gods and goddesses or supernaturals on human beings is narrated there. The Vrata kathas current in our area, are connected with some deities, indicate that by the grace of the deities the votaries have gained something. Vratas are popular function observed particularly by the women folk. Of course, in Goalpara region Vratas are much popular like those of West Bengal. In Kamrup, the popular word for Vrata is 'barat', we have discussed pare barat of Kamakhya, Majo etc. in this chapter as the vrata or vow is observed by the women folk though there is no particular deity in the said barat function. Legends are narratives which are the accounts of events believed to have taken place in the past. Some legends are religious in content, some about place, persons and animals. Many vrata kathas fall in this category. Songs are lyrical composition set to music.
Songs are of various kinds. Some are of devotional contents and some have ritualistic association. Some songs of this nature have been rendered into English in this chapter.

A. Myth

(i) Creation of the universe—As narrated in the Manasa Kavya of Manikara.

In the beginning there was void. There were neither water nor earth, neither sky nor netherland, neither light nor darkness, neither stars nor days nor months, neither human beings nor other animals. The Lord was floating on a leaf of bata tree. The Lord had no hands and legs and he was stripped himself naked. He was meditating. The river Ganges came out of his left leg. He then purified the water of the river. The Gosain at that moment desired to create the universe. At first he created the heaven and the stars numbering eight crores. Then he created Indra, the moon, the seven seas, the pilgrimage Varanasi, the meditators, the sages, the fishes and the alligators. Then again the Lord went for meditation. He became Anadi. Shangra gosain was born of his thigh and Brahma of his naval. Visnu was also created by him. Then he turned into the fish incarnate and saved the four vedas. He created the earth by severing his body. He created everything. He
became the sages the calibrates, the yama and yamalaya, the human beings, the cows, the high and the low lands, the fishermen and the fishing nets, the town and the market, the guru and the disciples, the nectar and the poison, the male and the female, Ganga and Durga and his own life. He married Ganga whom he kept inside his matted hairs. Durga was kept in a samuj and floated her in the sea so that she could take her birth in the perimetre of sage Hemanta.

The Lord created three worlds. He created a pair of birds. The bird desired to marry her brother. As it was a social crime, the male bird flew towards east and the female one towards west. The male bird after taking snails and other food abundantly discharged his semen which was floating on the sea. The female bird took the semen supposing it to be eatable and she became pregnant. Then the birds went to Anadi gosain who advised them to get wedded and to make nest. Then the female bird laid three eggs. Nothing was produced from the first egg. The second egg produced hiri and tirin and the weeds, vegetables, crops etc. were produced from the third one.

Then Anadi advised his three sons to go for austerity. While Brahma, Visnu and Sankara were in deep meditation, the lord wanted to testify his sons. He, in the guise of a corpse, went on floating. Brahma and Visnu could not recognise him.
Siva was able to recognise his father and clasped him. Anadi asked Siva to open his mouth and the Gosain entered into the body of Siva. Thus, half of the body of Mahadeva became Dharma. Hare then ordered Brahma to create the universe.

(ii) Creation of the universe - A Bodo-Kachari myth

Ahom Guru was the creator. At first he created two birds. The bird laid three eggs. Ahom Guru told them that creatures of the world would be born of the eggs. The female bird being impatient, after waiting for several thousand years for germination, broke one of the eggs and out of that evil spirits, insects, groves and trees were born.

At that time there was no formation of earth. The surface of the universe was full of water. The god then ordered the creatures to bring earth from the netherland. At first he asked a tortoise and a pig to bring earth, but they failed. Ultimately he ordered a pair of naur fishes to fetch earth. The fishes went to the netherland and brought a good quantity of earth. But, unfortunately, their attempt was foiled as their action was detected by the satrty of the netherland. They were tortured and ultimately they died. One day Ahom guru sent other creatures in search of the fishes. At last the dead body of the fishes was detected by the crows. Then Ahomguri sent mongoose and parrot to heaven to bring life and death sticke and fans of happiness and sorrow.
After applying the sticks and fans the two fishes regained their lives. They reported the happenings in the netherland. A little portion of mud stuck on their heads and out of that portion the surface of the universe was made. As a little portion of earth was brought from the nether regions, the Kacharıs believe that proportionately water was more than the land.

Some thousand years passed on. Munsingasing Budha-Budhi and Diba-Dibi Budha-Budhi were born of the remaining two eggs. After their birth, they desired to go to heaven. But heaven was meant for the sinless persons. So god warned them not to look downwards in course of their journey to heaven. They started their journey. The creatures of the earth began to make noise. Diba-Dibi Budha-Budhi looked down and as a result had to come back to the earth. They suffered more for want of food and prayed to Ahem Guru to supply food to them. Ahem guru assured them that they would be worshipped by the descendants of Munsing sing.

As regards to the creation of the universe there is another version among the Kacharıs. Anan gosain Binan gosain was responsible for creation of the universe. At first he created the planets, air, water etc. and lastly, gods and goddesses and human beings. He made the skeletons of deities and human beings. When they got life, water was offered to make them immortal.
Some evil elements persuaded the human beings to take water in arum leaves, whereas the gods took water in cups made of stone. As a result, the longevity of human beings becomes as temporary as the water in the arum leaves.

(iii) Creation of the universe - A Rabhā myth

In the beginning the universe was submerged in water. There were eighteen Risi or gods. Krimisong was the eldest and Numil was the youngest among them. The creator engaged Numil to make the universe. At first he created the crab. The crab brought earth from the nether regions and formed the surface. Then he created the earth-worm. The earthworm made hills, rivers, ponds etc. Lastly, animals, insects, forests trees etc. were created. He created a big tortoise. The earth was placed on its back. The Rabhas believe that the earth trembles when the tortoise moves.

According to some Rabhas Risi is the most powerful and oldest god. The name of his wife is Charipak. They live in the heaven. Risi ordered one god Takbora by name to create the universe and accordingly he did it.

From the above three myths some common factors as regards to cosmogony and cosmology may be ascertained. The Bodo and Rabha myths tell us that the universe was submerged in the water and the creator engaged some creature to make the
surface by bringing earth from the nether regions. This reminds us about Hindu myth and incarnation of the boar. Most interesting and striking points are the creation of the pair of birds which have been narrated in Bode myth and Manasa episode of Mankara. Whether Mankara adopted the episode from the Bodes or it was the other way round is a subject to be investigated. Dr. S. Sen has opined that nowhere in the puranas such episode is found. ¹

B. Legends

(i) The Milk Pouring Cow

A legend is in vogue in connection with the discovery of a deity. The legend goes like this: A Brahmin, or a peasant or a tribal has a Kapili cow. The cow goes away somewhere from the herd in a particular time. She does not give milk to the owner. Even her calf is debarred from sucking her udder before she leaves the herd. The owner notices the uncommon behaviour of the cow and follows her to detect the mystery. Ultimately he finds that the cow is pouring her milk over the bush of biring weeds situated on a hillock or an isolated place covered with thick forest. The person will dream

¹. See Supra, Ch. II.
at night that the deity like Siva, Krishna, Kali or Kamakhya is hiding underneath the bhirna weeds. The person is advised to dig the place and to start worship of the deity. On the following morning, the person will bring the dream to the notice of the public and to their utter surprise an image of the said deity is sure to discover. The place becomes a pilgrimage. Sometimes, a shrine or temple is constructed. Even some grants in the form of land or coins are received from the government for smooth running of the pilgrimage.

Dr. P.D. Goswami has mentioned eight temples or thana connected with the legend. These are (a) Dudhkhera Than, (b) Symrair Than, (c) The river Dudhnal, (d) Gupteswar Siva Mandir (e) Gorakhiya gosair Than, (f) Pariharwar Devalay (g) Tukreswari Devalay (h) Mandeswar Devalay. Here we may add two more names i.e. (i) Bhogeswarer Than and Kamakhya dham at Sunari village.2

Dr. Goswami calls this legend a 'place' or an 'animal' legend. It is a place legend as a holy place is identified where a powerful deity dwells. It is an animal legend as the central figure is a cow. In this connection the following lines of Dr. Goswami is worth mentioning: "The cow's role is indeed predominant, for it is a wise cow, a religious cow and

2. P. Goswami. Essays on the Folklore and Culture of North-Eastern India, p. 82.
even a prophetic cow which discovers a holy spot, sacred to some god or goddess and offers worship by pouring its milk there. When the cow is seen pouring its milk a shrine or temple grows up at the place. ³

The cult of cow is associated with Sri Krishna. It is mentioned in the prakriti khanda or Brahma vaivarta Purana that once Srikrana became thirsty and to quench his thirst he created a cow and a calf. The cow was known as surabhi. Her milk was as pure as nectar. Cow legend is also associated with sage Basistha and king Dibip of solar dynasty. King Dibip nursed Mandini, the daughter of Surabhi, to get a child. ⁴ Thus, the cult seems to have connected with productivity. Pouring of milk on Siva linga is a popular practice of the childless women. We have reason to think that the cow legend was first associated with Srikrana, then it extended to other gods and goddesses.

(ii) Legends connected with the Beula story of the Manasa cult

There are some places, mountains, temples relics in the region of our study, which are connected with the Manasa episode.

The episodes of Chendo, Beula and Lakhindar are so much popular that some legends have been growing centering round them. We have made an attempt to give a short description of these legends.

(a) Paglar-Tek

Paglar-tek is a Siva temple situated at the foot of the Pancaratna hill about fifteen Kms. west of Goalpara town. Here the god Siva is represented by a linga. According to the popular legend, the linga installed there, was possessed by merchant Cando who was a stern devotee of Siva. The merchant did trade in many places by taking his merchantile in seven cargoes. Manasa quarrelled with him for his adamanty not to worship her. Being angry at this attitude of Cando, Manasa ordered Hanumana to plunge the cargos under water. As Cando installed a linga in one of his cargoes, Hanumana failed to submerge the cargos; but at the repeated request of Padma, Hanumana stole the Linga and installed it on the foot of the said hill. Since then the place has become sacred and people believe that the linga installed there was actually possessed by Cando.

(b) Candor-dinga Pahar

Candor-dinga Pahar is a hill situated near Bilasipara
of Goalpara region. The hill looks like a boat. The legend associated with the hill is that one of the cargos of cando was submerged in that place and turned into a hill. A portion of the foot of the hill is still under the water of the river Brahmaputra.

(c) Pancaratna

Pancaratna is a hill situated near Paglar Tek. It is believed that the cargo which was full of riches, was submerged near the hill and the riches including some valuable pearls were scattered on the hill. Thereafter the hill was named as Pancaratna.

(d) Natâi Dhubuni Ghât

The literal meaning of Natâi Dhubuni Ghât is the washing spot (Port) of Natâi, a washer woman. There is a big rock on the northern bank of the river Brahmaputra near Dhuburi town. There is a legend that Natâi, the attendant of Manasa washed clothes there. To get rid of the disturbance created by her little son, she killed him at the time of washing. Baula, while proceeded towards Kailasa to propitiate Siva for resurrection of her husband Lakhindara, noticed this scene. Natâi helped Baula in her attempt to meet Siva. Since then the place has been known as Natâi Dhubuni ghat. Similar legend is in vogue in Mangaldai area.
(e) Beulār Biyā Khalā

There is a place near Banīyapara village, Mangaldai sub-division, known as Beular Biya khala. People believe that the marriage of Beula and Lakhinder was solemnised there. It is also believed that there were 180 pairs of stones which were used as wovens.

(f) Chāndar Herghar

There is a relic of a building (temple ?) at Bala sidha village, near Chaygaon which is claimed to be the akhar of Chando. The popular belief is that Chande constructed an oval size building for his son Lakhinder so that no snake can enter the house and bite him. People are in strong belief that the area was Chando's capital known as Cnapak nagar.

C. Vrata-Katha

(i) Suwacani Vratakathā

There was a poor Brahmin. He was an employee in the court of a king. One day, the Brahmin went to the court lately, but as ill luck would have it, he was dismissed by the king as he was a childless Brahmin. It was the faith of the king that any auspicious ceremony performed by such a Brahmin was futile.
The Brahmin came back home with sad heart. He thought it wise not to stay in the kingdom of such an unlawful king. He left for a distant place along with his wife. On the way his wife became thirsty and requested her husband to bring water. The Brahmin left and in the mean time, a grey haired old woman appeared before her. The old woman possessed a rotten bag and a stick of gold. After enquiry the old woman came to understand about the present plight of the Brahmin’s family. The old woman then blessed the Brahmin’s wife and assured her that a male child would be born. But the child’s father would die at the moment he saw his son. The Brahmin, at the request of his wife came back again to their original place and lived on begging.

After sometime, a son was born. The wife of the Brahmin took all precautionary measure so that her husband could not see the son. But all of her measures failed when the Brahmin saw his son when the latter was of twenty eight months old. The old woman’s prediction came into truth. The Brahmin breathed his last.

After the demise of the Brahmin, the family lived from hand to mouth. One day, the Brahmin’s son felt strong desire for meat and he stole a lame duck from the flock which was possessed by the king. After investigation, the king’s men
were able to detect that the duck was stolen by the Brahmin's son. The king ordered his police to arrest the thief and to keep him in the jail custody.

In the meantime, Swacani, in the guise of an old woman met the boy's mother and advised her to worship Swacani by offering areca-nuts and betel leaves. But the Brahmin's wife was too poor to offer the requisite articles to the deity. Yet Swacani was contented. Then the goddess sprinkled water on the feather of the killed duck and surprisingly enough, the bird regained its life. The king's men, after counting, found exact number i.e. 100 ducks in the flock and reported it to the king.

The king had five daughters. They happened to see the Brahmin's son in the jail custody and fell in love with him. They expressed their strong desire to marry him, before their father. Then the king released him, and gave his five daughters marriage with the Brahmin's son. He gifted half of his kingdom to him.

Prosperity smiled. The Poor Brahmin's son became powerful with immense riches. Then they offered puja to Swacani in a befitting manner.

The above mentioned vrata katha is narrated by an expert woman. Other participants utter ulu-ulu sound off and on. This
expert woman is called qia in the Kamrup region and kathati in the Goalpara region.

(ii) Kora-Kori Vrata Katha

There was a poor Brahmin who lived on bagging. The wife of the Brahmin attended Kora-Kori puja performed by a neighbour. She prayed the deity with sincere devotion and by the grace of the goddess two daughters were born to them. Their names were Phul Kumari and Dudh Kumari when the number of the family increased, it was difficult on the part of the Brahmin to feed his family with little alms. Sometimes he advised his wife to prepare their food after the two daughters fell asleep at night. But the mother put one wooden stool and a broomstick under the heads of her daughters. Both the articles were required for cleaning and sitting purposes respectively. When the mother pulled off the two articles, the daughters got up and the plan of the Brahmin failed.

The Brahmin made another plan. He took his daughters to the house of their maternal uncle on the plea of attending a marriage ceremony. The two daughters became tired of the long journey and fell asleep under a tree. The cruel father left his two daughters there and came back home.

After getting up, the two sisters did not find their father anywhere. The sun set in. There was a thick forest
beside the road. They were afraid of and did not know what
to do. There was a big tree. They requested the tree to be
split up so that they could pass the night inside it.
Otherwise they would be eaten up by wild beasts. The tree
was split up. They entered inside the tree. Then the tree
was again joined. Five wild animals came at night and enquired
the tree that somewhere human beings were living which they
could understand from the smell. The tree answered in the
negative.

On the following morning, they came out of the tree
and started their journey to the unknown place. They reached
a village and saw a bunch of ripe banana hanging from a tree
of banana. Being very much hungry, they wanted to take banana
from the bunch, but immediately after touching by them, the
banana tree was burnt down. Then they went through a paddy
field which was also burned. The villagers drove them away.
They reached a potters' village and the potters were broken
at their arrival. At the end, they desired to take kalecaw sak
which was also dried up. Even the water of the river dried
when they desired to take water.

Then they fell asleep under the bush of birina weeds.
Seven fairies from heaven came to offer Puja to Kora-Kori.
The proportion of the offerings was increased and they
understood that there must be some one who was born by the
grace of the deity. They saw the two sisters sleeping under the biriaga weeds. The two sisters then came near to the Votaries and narrated before them their poor plight. They advised them to go back home and to instigate their mother to worship Kora-Kori at the interval of every eighth day. The fairies then vanished.

The two sisters did not go home. After an interval of eight days they met the fairies who came again to worship Kora-Kori. The fairies advised them to go to the garden of Kelnau sak and to make two rings from the vegetable. Accordingly they made the rings and to their surprise, they found everything alright i.e. the broken potteries were joined, the paddy field was full with ripe paddy and the banana tree was again grown. They got a pot from the potter, some quantity of paddy weighing full of two winnowing fans and some ripe bananas.

Two kings namely, Sanduk and Banduk went for hunting. They were very much attracted at their beauty and married them.

King Sanduk banished his wife as the latter worshipped Kora-Kori. At that time she was carrying. She took shelter in the house of a malini. The malini was surprised to see that a dead flower tree regained its life while the woman was sitting under it. The banished queen came to know that the
name of the king of that kingdom was Banduk who married her younger sister. After some days, a handsome boy was born to her. One day the banished queen prepared a garland without using string. The garland was presented to her younger sister. The sister came to learn everything from the malini and took her elder sister to the palace along with her newly born baby. Then both the sisters began to worship Kora-Kori, King Sanduk lost his kingdom, eye sight and all the properties. But he regained everything while his wife began to worship Kora-Kari. In the meantime the younger sister sent information to king Sanduk that her elder sister was living along with her. The king was ashamed of his ill treatment to his wife. Ultimately they reunited and lost happiness smiled at them. This happened because of the grace of Kora-Kori.

(iii) Mirkali Vrata Kathā

An old man had three sons. His youngest son got wedded and along with other things a black cat was presented to him from his father-in-law's house. After his marriage, the pecuniary condition of the family had been rising. One day, an astrologer visited the house of the oldman and told him that the reason of their good fortune was the black cat. If the cat could be boiled and first vapour could be smelt by
the old man, then the fortune would transfer to him. As per instruction the old man boiled the cat in an earthen pot. Immediately he felt the call of nature. In the meantime, the youngest daughter-in-law happened to go there and wanted to see what was boiling in the pot. She uncovered the lid of the pot and the first vapour touched her nose.

The astrologer visited again and after careful study, the astrologer informed the old man that the vapour was taken by the daughter-in-law in initiation and as a result the old man's plight remained the same. The astrologer advised him to take his bath by the blood of his daughter-in-law to improve his condition. The old man insisted his youngest son that if he could not bathe by the blood of his wife he would take nothing and would die of starvation. The youngest son requested his father not to insist for such a cruel deed but the old man was adamant. So he took his wife along with her three years old son to the bank of a river. His wife was pregnant at that time. His hands trembled to sever his beloved wife. He asked her to escape from that place. He then killed a dog and its blood was given to his father.

The daughter-in-law took her shelter in the forest. Her second son was born in the forest. One day, a merchant while plying by his boat, found the beautiful woman and forcibly
abducted her. Finding no way out to keep her chastity from the clutches of the merchant, the daughter-in-law worshipped Nirkali, and appealed the deity to transform her appearance to an old looking woman. The two sons left in the forest were rescued by a childless couple.

Being disappointed at the loss of his wife and son, the young man left home and wondered aimlessly. One day, while he was sleeping under a tree, some people of a particular kingdom where the king died, happened to meet him. They were in search of a man who possessed the qualities of a king. They found those qualities in him and made him their king. The wife and sons of the man happened to live in the same kingdom. At the end they all reunited. His wife regained his original appearance by the grace of Nirkali. Thus Nirkali was responsible for their changed fortune.

(iv) Cara/Care Barat

*Cara* or *care barat* (Vrata) is observed by the married women and marriageable girls of Kamakhya, Soalkuchi and Majo areas of the district of Kamrup. It is performed on the full moon night of the month of *Aphon*. The Votaries go on fast at day time. A metal pot called *Sobheri* is installed as *ghat*. Flowers, acid fruits and some images of birds made of clay are put inside the *Sobheri*. Resins and incense are burnt. Then
a priest is engaged to perform the Puja of Kātyāyani in
sastric method. While the priest utters sastric rites, the
votaries offer flowers and tulasi leaves on the pot which is
supposed to be the deity. The priest leaves the place after
finishing the Puja and then the womenfolk and the girls pass
the night by singing some folk songs popularly known as
carbaratar dit. The function closes with the dawn on the
following day.

According to Dr. H.K. Sarna the term care means
offering something to a deity with devotion. In Hajo and
Soalkuchi the ceremony is known as care barat. Care means
bird or the cook. As some clay images of birds are made, the
term care may have some significance. If we take the popular
word care for cook; it will remained us the Kukkuti vrata of
Bengal. The purpose of the said vrata is to get children. The
Puja is held on the lalita pratami day in the month of
phada. According to Purahita Darpana a mandala is to be
prepared and pictures of Siva and Durga are to be drawn inside
the mandala. Seven varieties of fruits are to be offered. One
who worships the deity nothing will remain unattainable to
her.

From the above description it is found that the votaries are women in both the ceremonies. The object of the Puja is the same. But in Carebarat no pictures of Siva and Durga are drawn. The time of worship also differs. In the folk songs current in Assam, we do not find any mention of Kukkuti vrata. So it would be too early to associate Kukkuti vrata with Care barat of Kamrup district.

Dr. H.K. Serna has associated Carebarat with the sastric Katyayani Puja. He opines "The ceremony appears to be reminiscence of the Katyayani vrata performed by the milkmaids of Vrindavana as described in the Bhagabata Puranaa".\(^8\) Katyayani is an epithet of goddess Durga. She is connected with the legends of Sri Krsna. But Care or Care vrata is confined to the above mentioned place only. Thus, it is doubtful that Care vrata is Katyayani puja.

We can discuss the function from another point of view. There is a line in a folk song the meaning of which is that "let our brother live long. He should behead a bird for our vrata".\(^9\) This line reminds us about the legend of Narakaaura who beheaded a cook for its crowing while he was constructing steps to the temple of Kamakhya with a desire to marry the

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goddess. We can also infer that the bird might be a totem of any aboriginal tribe lived in Assam and the clay images of bird might be the reminiscence of the worship of ancestors who had been Hinduised.

D. Songs

(i) Song of Sītalā Pūjā

Oh mother! we do not find any way to worship thy feet. We offer thee Parhād (offerings of pulses and fruits etc.) which is taken initially by the sparrows. The guq is also eaten by insects before we offer thee. Banana is eaten by bats. The milk is also impure as it is drunk by calf. We cannot offer thee human consumed salt. The light that we lit in an earthen lamp is also impure as it is covered with ashes. We cannot offer thee the flowers, the honey of which has been sucked by the bees. We cannot offer thee any riches which thou possesses. The only offering is chanting thy names in the morning and the evening. Let us conclude here taking the dust of feet of the seven is on our head.

(ii) Song of Swacani

O, mother Swacani, come down to the altar. We start your worship by installing five chates of gold. If any body
chants the name of Durga once; he/she can overcome all worldly pains. The boat of Durga is plying within the heart. One can overcome the danger caused by an alligator in the sea.

(iii) Song of Apsara

We desire to be the dust of thy feet, o mother Suvasani! we desire to be the nupur on thy ankle. We pray thee for thy justice by spreading our angol. We offer thee prayer for husbands. We offer thee our prayer for wealth and children.

(iv) Churning of the Sea

At first the churning stick was given to Brahma. As a result of his churning all his divine utterances surged out.

Then the churn was given to Lord Visnu and all his scriptures came into existence there.

Then the churning stick was given to Dharma and all his moral lessons were ordained there.

Then the churn was handed over to Kamadeva and the result was the coming into being of his flora/loral world.

After this the churn was offered to Titadeu and the Court of Titadeu was created there.
Then the cattle heads of Sonarai were born when he took up the churn. After this the churn was taken up by Langadeu and Langadeu's wine and fouls were created there. The Lord supreme was not pleased at the churning of the gods and he caught hold of the churning stick himself.

(v) Song of Kāti Thākur - the giver of son and crops

The Brahmin goes to the early hat and purchases best quality banana from the first bunches of the cluster. The fellow marketeers ask "You Rājaik Brahmin what do you do with the first bunches of banana?" The Brahmin replies that he is going to offer Puja (with these banana) to Kāti Thākur as he has got son and crops by the grace of Kāti Thākur.

(vi) Song of Hudum Pūjā

Arise O Hudum, arise to night. The householders offer puja to you with burning incense and illuminated earthen lamp on a bamboo tray.

The Ākāsh-kovil invokes in the sky and Kalnapini invokes you in the nether regions. Bring showers, you white and dark clouds. Bring stormy rains with darkening clouds. Come rains with darkening clouds come stormy rains with black clouds.

(vii) The birth of Madan-Kām

Hail O Ram, Hail O Ram, we pray to thee
Hail O Thākur Madan Kām, we pray to thee.
We offer our respects to Guru; we offer our respects to Ganapati. We also offer respects to Kamala, Durga, Laksmi and Saraswati. To East we pray Barun and then River and fire. Rare son Madan Kam is born. It is known to all that Lord Madan-Kam is born and that his arrows will not spare any one. Brahma himself sat in meditation and he abducted his own daughter (being pricked by the arrows of Kam-deva) and the society being ashamed of his conduct remained confined to their own wives.

The fisherman caught a fish and offered it to him (the king). The Kumar was welcomed ceremoniously in the dawn with ritualistic earthen lamps on bamboo tray (Sailan batti). And Narad informed that a son was born Kam-deva fought Asura and went home after killing him. That is why Kam-deva is worshipped in all the three worlds.