IN THE SUPREME COURT OF INDIA

(CIVIL APPELLATE JURISDICTION)

CIVIL APPEAL NO. 4768-4771 OF 2011

IN THE MATTER OF:

BHAGWAN SRI RAMA VIRAJMAN
AND OTHERS. ...APPELLANTS

VERSUS

SRI RAJENDRA SINGH & ORS. ...RESPONDENTS

EXHIBITS (BOOKS)

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ADVOCATE FOR THE APPELLANT MR. P. V. YOGESWARAN

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॥ Oṁ Śrī Paramātmane Namaḥ ॥

Śrīmad Bhagavadgītā

Sādhaka-Sañjīvanī [with Appendix]-Vol. II
Commentary

By Swami Ramsukhdas

[With Sanskrit text, Transliteration and English Translation]

(Translated into English by S. C. Vaishya)
Revised by R. N. Kaul & Keshoram Aggarwal

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त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव॥

tvameva mātā ca pitā tvameva
tvameva bandhuśca sakhā tvameva
tvameva vidyā draviṇaṁ tvameva
tvameva sarvaṁ mama devadeva

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Twelfth Reprint 2017 2,800

Total 46,600

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❖ **Price : ₹ 115**

(One Hundred and Fifteen Rupees only)

Printed & Published by :

Gita Press, Gorakhpur—273005 (INDIA)

(a unit of Gobind Bhavan-Karyalaya, Kolkata)

Phone : (0551)2334721, 2331250 ; Fax : (0551)2336997

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prahlādaścāsmi daityānāṁ kālaḥ kalayatāmaham
mṛgāṇāṁ ca mṛgendro'haṁ vainateyaśca pakṣiṇām

Among the demons I am Prahlāda; among reckoners of existence I am Time; among beasts, I am the lion; and among birds, Garuḍa, (the vehicle of Lord Viṣṇu). 30

Comment:—

'Prahlādaścāsmi daityānām'—'Daitya' (Demons), were those who were born of Diti. Among the demons, Prahlāda was the chief demon. He showed great devotion for the Lord, without having any desire for the fruit. So, he is called a divine glory of the Lord.

The Lord in the case of Prahlāda, has used the present tense, because His devotees never die. They can be ever beheld by believers. Even when, they merge into the Lord, if a person wants to behold them, the Lord appears, in their form.

'Kālaḥ kalayatāmaham'—Time, is the reckoner of the appearance, stay and disappearance of things and beings, in the universe. Therefore it is called a glory of the Lord.

'Mṛgāṇāṁ ca mṛgendro'ham'—The lion is the lord of beasts. He is more powerful and courageous, than other wild beasts, such as tiger, panther, leopard and bear etc. So, he is a glory of the Lord.

'Vainateyaśca pakṣiṇām'—Garuḍa, the son of Vinatā, is the lord of birds and God's devotee. He is the vehicle of Lord Viṣṇu. When he flies the sound of the hymns of Sāmaveda, is produced with his wings. So he is the Lord's divine glory.

The distinction in all these glories, is the Lord's. So a striver while thinking of them should think of the. Lord only.

पवनः पवतामस्मि रामः शस्त्रभृतामहम्।
झषाणां मकरश्चास्मि स्त्रोतसामस्मि जाह्नवी॥ ३१॥

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pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham
jhaṣāṇāṁ makaraścāsmi srotasāmasmi jāhnavī

Among purifiers, I am the wind; among warriors, I am Rāma. Among fish, I am an alligator; and among rivers, I am the Ganges. 31

Comment:—

'Pavanaḥ pavatāmasmi'—Wind is capable of purifying all things. It makes bodies healthy, so it reveals Lord's glory.

'Rāmaḥ śastrabhṛtāmaham'—Though Rāma, is an incarnation of God, yet as far as the wielders of weapon, are concerned, Rāma is the best of all of them. So the Lord has mentioned, Rāma, as one of His divine glories.

'Jhaṣāṇāṁ makaraścāsmi'—Among fish, the alligator is most powerful. Therefore the Lord names it as His divine glory.

'Srotasāmasmi jāhnavī'—Among rivers, streams and waterfalls etc., the Ganges, is the most sacred. Its water is holy, because it flows from the feet of Lord Viṣṇu. Believers by beholding or touching it or drinking its water or bathing in, attain salvation. If a dead man's bones are dropped into her, she leads him to salvation. So she is the Lord's divine glory.

A striver instead of attaching importance to the Lord's divine glories, should attach importance to Him.

In the seventeenth verse of this chapter, Arjuna put two questions to Lord Kṛṣṇa "How may I know You," and "In what aspects are You to be thought of, by me?" The answer is, that he should think of the Lord, in all His divine glories. The result of that thinking will be, that he will come to know that, He is the root or origin, of all the divine glories. Thus, he will come to know the reality, about Him.

When a man, beholds any distinction, singularity or beauty in the universe, he gets entangled in it. But if he regards it as the Lord's, he will think only of Him, and thus will come to

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know the reality, about Him. By knowing the reality, of His glory and power, one is endowed with unwavering devotion, to Him (Gītā 10/7).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥ ३२॥

sargāṇāmādirantaśca madhyaṁ caivāhamarjuna
adhyātmavidyā vidyānāṁ vādaḥ pravadatāmaham

Arjuna, I am the beginning, the end and also the middle of all creation. Of sciences, I am the science of the self (soul); in debates I am logic. 32

Comment:—

'Sargāṇāmādirantaśca madhyaṁ caivāham'—The Lord Himself, is the beginning, the middle and the end of all creatures. It means, that He is in all. So, while beholding the universe or the beings, one should think of the Lord.

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'Adhyātmavidyā vidyānām'—The science which leads a man to salvation, is called Adhyātmavidyā.* All other sciences, (learnings) are imperfect. Something remains to be known, after knowledge gained from these. But this science, is perfect. After knowing it, nothing else remains to be known. So it is Lord's divine glory.

'Vādaḥ pravadatāmaham'—Debates are of three types—(1) Supporting one's point and opposing other's points, in order to gain victory over an opponent. (2) Only to oppose others. (3) Brushing aside all prejudices, debating by reason faithfully, to know reality. This third one, is reason (logic) which is superior, to the first two. So it is the Lord's divine glory.

* There is a difference between 'Adhyātmavidyā' (the science of the self) and 'Rājavidyā' (Sovereign science). In the former importance is attached to the attributeless Lord while in the latter to the Lord endowed with attributes i.e., the Lord Who pervades everywhere and everytime, all things, creatures etc.

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[illegible] नैतिक पहचान पर आधारित : [illegible]

[illegible]

www.[illegible]

सरण प्रत्येक स्थिति में प्रत्येक के लिए अवश्य ही शुभ एवं लाभप्रद होगा। है कि यदा-कदा परिस्थिति के सम्यक् ज्ञान अथवा उनके व्यवहार में निहित कता की यथार्थ पहचान के अभाव में अपेक्षित उपलब्धि संभव न हो किन्तु रण इन महापुरुषों की सर्वकालिक सार्थक प्रासंगिकता बाधित नहीं ती।[19]

:

छथ्वाल, पीताम्बर दत्त : हिन्दी काव्य का निर्गुण सम्प्रदाय, अध्याय एक
तुर्वेदी, परशुराम : संत-साहित्य की परख, पृ० 202
तकर, रामधारीसिंह : संस्कृति के चार अध्याय, पृ० 480
यकालीन राजस्थान में धार्मिक आन्दोलन, पृ० 254
वे. ने ए वल्लभ : सन्त कवि दादू, पृ० 28-29, विशेष : द्रष्टव्य परिशिष्ट
:'
क-देवों की आराधना हेतु मात्र धूप-दीप के साथ दूध, नवनी और चूरमा
दि सर्वसुलभ ग्रामीण भोजन-सामग्री अर्पित कर देना पर्याप्त था।
यकालीन राजस्थान में धार्मिक आन्दोलन; पृ० 61
ट्य—उमरदान लालस कृत उमर-काव्य, पृ० 53-69; गोटे सन्तां रो
जासो
ी, गोपीनाथ, सोशियल आइडिया इन मेडिवल राजस्थान, पृ० 240
ट्य : चतुर्वेदी, परशुराम, सन्त साहित्य के प्रेरणा स्रोत, पृ० 193

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परिशिष्ट 'क'

मध्यकालीन राजस्थान में वैष्णव भक्ति-परम्परा

यद्यपि राजस्थान में रामानन्द की परम्परा के विकास के पूर्व ही जांभोजी और जसनाथजी ने वैष्णव मत के प्रचार-प्रसार हेतु पृष्ठभूमि एवं समयुगीन नाथ-पंथियों के विकृत पलितशील तथा क्रिया-कलापों के विरोध में वातावरण का निर्माण कर दिया था।[1] तथापि परवर्ती काल में उदार वैष्णव-प्रवृत्ति को भक्ति धारा द्वारा सिंचित कर समस्त राजस्थान को लहलहित करने का श्रेय रामानन्द-परम्परा के शिष्यों और अनुयायी मतों को ही है।[2]

इन शिष्यों में अनन्तानन्द का सांभर आना तथा मारवाड़ नरेश मालदेव को शिष्यत्व प्रदान करना सुविख्यात है। राजस्थान के प्रसिद्ध वैष्णव भक्त कृष्णदास पयहारी (1502-27 ई०) जिन्होंने गलता (जयपुर) की नाथ-मतावलम्बी गद्दी को अधिकृत कर वैष्णव-जनों की सर्वप्रथम और सर्व प्रधान गद्दी स्थापित की थी,[3] इन्हीं अनन्तानन्द के शिष्य थे। इसी काल में आमेर-नरेश पृथ्वीराज और महारानी बाजाबाई इनके शिष्य बने। पयहारीजी के शिष्य अग्रदास ने आमेर नरेश मानसिंह को भारत के अनेक मन्दिरों के पुनरुद्धार हेतु अभिप्रेरित किया था। फलतः वृन्दावन के अनेक मन्दिर एवं घाट, पटना का वैकुण्ठपुर (गुरु गोविन्दसिंह की जन्म स्थली) तथा जगन्नाथ धाम की प्रतिष्ठा की गई। भक्तमाल के सुप्रसिद्ध रचयिता नाभादास इन्हीं अग्रदास के शिष्य थे। पयहारीजी के दूसरे शिष्य कील्हदास ने राम-भक्ति के साथ योगाभ्यास को भी प्रश्रय दे। हुए रामानन्द की बैरागी-परम्परा में योग-साधना का समावेश कर 'जयपी धारा' का प्रवर्तन किया।[4]

रामानन्द के सबसे छोटे शिष्य सुरसुरानन्द रामानन्द की राजस्थान यात्रा के समय ही राजस्थान से सम्बन्धित रहे।

इसी परम्परा में केवलानन्द और [illegible] हुए। केवलानन्द की [illegible] ब्रह्मानन्द, [illegible], [illegible] और गोविन्दजी हुए जिन्होंने [illegible] में [illegible] के विभिन्न जीवित-विग्रह राजस्थान के [illegible] और जयपुर नगर प्रतिष्ठित करने की महत्वपूर्ण भूमिका अदा की। [illegible] की परम्परा में नरहरिदास हुए, जिन्हें [illegible] गुरु [illegible] माना जाता है। इनका 'जीवता' (मारवाड़) में 'पूजा स्थल' के नाम से प्रसिद्ध स्थान है।[6]

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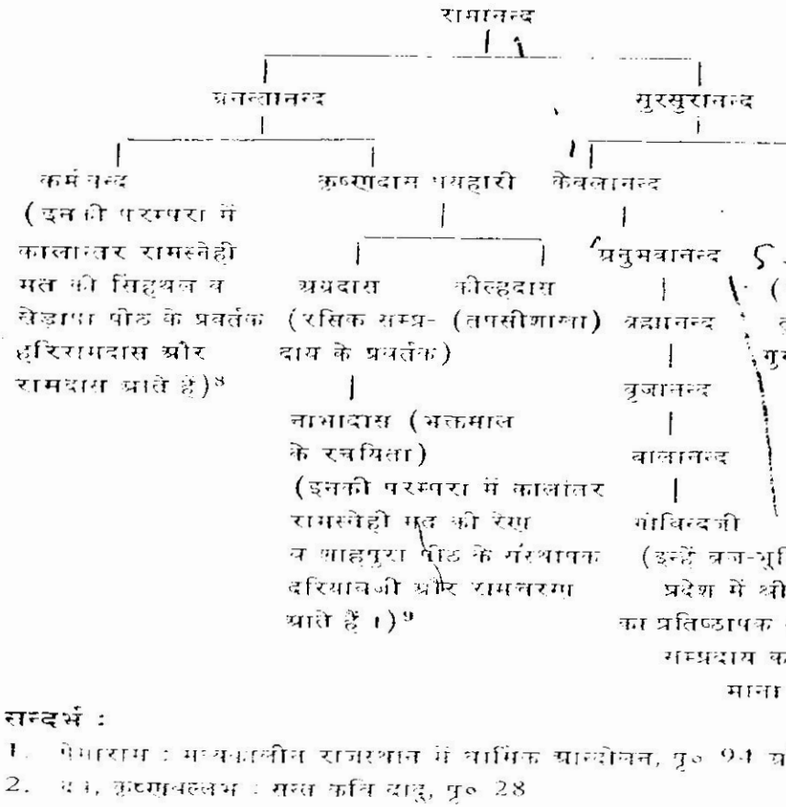
रामानन्द की राजस्थान से सम्बद्ध शिष्य-प्रशिष्य परम्परा निम्नांकित तालिका द्वारा प्रदर्शित की जा सकती है—



सन्दर्भ :

1. पेमाराम : मध्यकालीन राजस्थान में धार्मिक आन्दोलन, पृ० 94 और 107
2. [illegible], कृष्णवल्लभ : सन्त कवि दादू, पृ० 28
3. इसका इतना महत्व है कि इसे 'उत्तर तोताद्रि' भी कहते हैं।
   उद्धृत—शुक्ल, रामचन्द्र : हिन्दी साहित्य का इतिहास, पृ० 111
4. [illegible] : कवि दादू : पृ० 29
5. मध्यकालीन राजस्थान में धार्मिक आन्दोलन, पृ० 198
6. [illegible] : कवि दादू पृ० 29
7. [illegible]
8. मध्यकालीन राजस्थान में धार्मिक आन्दोलन, पृ० 217-218
9. [illegible]

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परिशिष्ट 'ख'

गोगाजी के सम्बन्ध में लोक-मान्यताएँ

(सर्पों से सम्बन्धित)

गोगाजी के सम्बन्ध में उपलब्ध अनेक [illegible] गीतों में गोगाजी का किसी न किसी रूप में सर्पों से सम्बन्ध इंगित किया गया है।[1]

इस तथ्य की अनेक लोकमान्यताओं द्वारा भी पुष्टि होती है। सर्पों के साथ गोगाजी के सम्बन्धों की यथार्थता का [illegible] किन्तु राजस्थान में स्त्रियों द्वारा गोगानवमी के अवसर पर गाए जाने वाले [illegible] गीतों में सर्पों के अनेक प्रसंग उपलब्ध होते हैं।

एक गीत में एक सांपिणी ने गोगाजी से अपने बच्चे की रक्षा हेतु प्रार्थना की है।

एक अन्य गीत के अनुसार गोगाजी जन्मदात्री माता के गर्भ से जन्म नहीं लिया करते थे, अतः पीहर जाती हुई उनकी माता के रथ के बैलों को सर्प-दंश के कारण मार्ग में रुकना पड़ा।

गन्तव्य चलती हुई नागिन ने गोगाजी से अपने बच्चों को दूध पिलाने का निवेदन किया था।

इसी प्रकार एक गीत में वर्णन है कि गोगाजी माँ के कहने के कारण पृथ्वी में समा गए थे, परन्तु रात्रि में पत्नी के समक्ष प्रकट होते थे। एक बार माता द्वारा देख लिए जाने पर वे तत्क्षण गुप्त रूप धारण कर लेते थे।

सन्दर्भ :

1. (क) राजस्थान के लोकगीतों में गोगाजी : राजस्थान भारती, [illegible] 3-4, पृ० 27-32
   (ख) 'राजस्थानी लोक गीतों में गोगाजी' [illegible], पृ० 14-22
   (ग) गोगाजी [illegible] 'दिशाएँ' [illegible] बीकानेर
   (घ) 'गोगा गीत' (डॉ० [illegible]) [illegible] गोगा गीत का छन्द [illegible] 1956, [illegible]
   (ङ) [illegible], मध्यकालीन राजस्थान [illegible], पृ० [illegible]

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APPENDIX-KA

VAISHNAVA BHAKTI-PARAMPARA IN MEDIVIAL RAJASTHAN

Although before the growth of Ramanandian tradition in Rajasthan, Jambho Ji and Jasnath Ji had created a background for propagation of Vaishnavism and an atmosphere against the degenerated and retrogressive activities of contemporary 'Nath-panthi', still the credit for imbuing the entire Rajasthan in the later period by instilling liberal Vaishnavism with devotional cult goes to disciples and followers of Ramanandian tradition.

Out of these, the arrival of Anantanand in Sambhar as also the initiation of Marwar king Maldev, is very famous. The famous Vaishnava devotee of Rajasthan, Krishandas Paihari (1502-27 AD), who took over the seat of Nath cult followers at Galta (Jaipur) and set-up the first and foremost seat of Vaishnavites, was a disciple of this very Anantanand. In this very period, Amer king Prithviraj and queen Bala Bai became his disciples. Paihari's disciple Agradas had prompted Amer king Maan Sing to renovate many temples of India. Consequently, many temples and Ghats of Vrindavan, Vaikunthpur (birthplace of Guru

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Govind Singh) at Patna and Jagannath Dham were established. Nabhadas, famous composer of Bhaktmal, was disciple of this very Agradas. The other disciple of Paihari, Kilhdas propagated 'Tapsi Shakha' (school of asceticism) by promoting Yogic practices with devotion to Rama and by blending Yoga practices with Ramanandian Vairagi practices.

The youngest disciple of Ramanand, Sursuranand remained associated with Rajasthan right from the times of Ramanand's Rajasthan visit.

There were Kevalanand and Madhavanand in his cult. Anubhavanand, Brahmanand, Brijanand, Balanand and Govind Ji were there in the cult of Kevalananad, who played important part in bringing various Shri-Vigrah of Lord Shri Krishna from Brij Bhumi and installing them at Nathdwara, Kankroli, Kota and Jaipur in Rajasthan. In the cult of Madhavanand was Narharidas, who is considered to be the 'Guru' (master) of Goswami Tulsidas. His 'Jhitada' (Marwar) is a place famous as 'Fuwa Math'.

The 'Shishya-Prashishya Parampara' (cult of disciples-disciples of disciples) of Ramanand associated with Rajasthan, can be shown by the following table:

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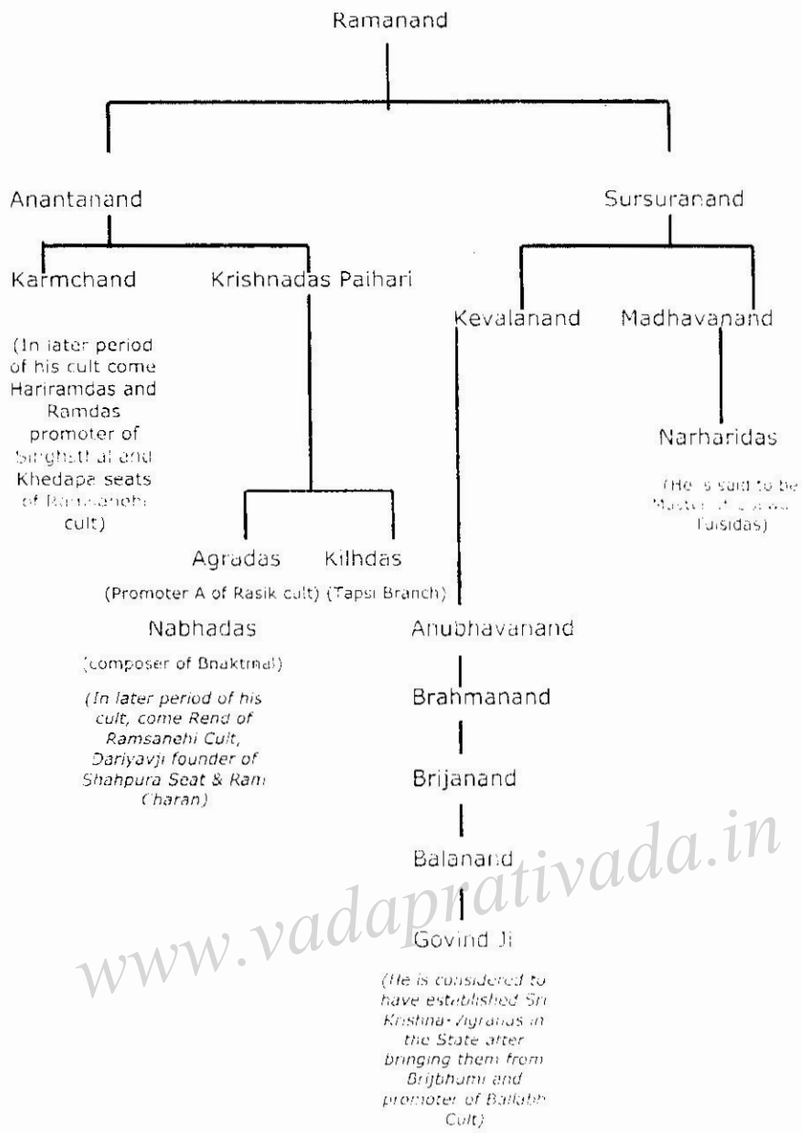

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Exhibit - A9 (2175)
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॥ श्रीहरिः ॥

श्रीमद्गोस्वामी तुलसीदासजीविरचित

गीतावली

(सरल भावार्थसहित)

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प्रकाशक—गोबिन्दभवन-कार्यालय, गीताप्रेस, गोरखपुर

सं० १९९१ से २०५८ तक	२,७७,७५०
सं० २०५९ सत्ताईसवाँ संस्करण	५,०००
योग	२,८२,७५०

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मूल्य—चौबीस रुपये

मुद्रक—गीताप्रेस, गोरखपुर—२७३००५
फोन : (०५५१) ३३४७२१; फैक्स ३३६९९७
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लगे पढ़न रच्छा-ऋचा ऋषिराज बिराजे।
गगन सुमन-झरि, जय-जय, बहु बाजन बाजे॥ १६॥
भए अमंगल लंकमें, संक-संकट गाजे।
भुवन चारिदसके बड़े दुख-दारिद भाजे॥ १७॥
जाल बिलोकि अथरबणी हँसि हरहि जनायो।
सुभको सुभ, मोद मोदको, 'राम' नाम सुनायो॥ १८॥
आलबाल कल कौसिला, दल बरन सोहायो।
कंद सकल आनन्दको जनु अंकुर आयो॥ १९॥
जोहि, जानि, जपि जोरिकै करपुट सिर राखे।
'जय जय जय करुनानिधे!' सादर सुर भाषे॥ २०॥
'सत्यसंध! साँचे सदा जे आखर आषे।
प्रनतपाल! पाए सही, जे फल अभिलाषे॥ २१॥
भूमिदेव देव देखिकै नरदेव सुखारी।
मंत्रि सचिव सेवक सखा पटधारि भँडारी॥ २२॥
देहु जाहि जोइ चाहिए सनमानि सँभारी।
लगे देन हिय हरषिकै हेरि-हेरि हँकारी॥ २३॥
राम-निछावरि लेनको हठि होत भिखारी।
बारि देत तेहि देखिए मानहुँ धनधारी॥ २४॥
भरत लषन रिपुदवनहूँ धरे नाम बिचारी।
फलदायक फल चारिके दसरथ-सुत चारी॥ २५॥
भए भूप बालकनिके नाम निरूपम नीके।
सबै सोच-संकट मिटे तबतें पुर-तीके॥ २६॥
सुफल मनोरथ बिधि किए सब बिधि सबहीके।
अब होइहै गाए सुने सबके तुलसीके॥ २७॥

अवधमें अत्यन्त सुन्दर आनन्द-बधावे बज रहे हैं। महाराजने

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रघुवंशमें श्रेष्ठ बालकोंके नामकरणकी शुभ तिथियोंका शोधन कराया ॥ १ ॥ राजा दशरथकी आज्ञा पा ऋषिराज वसिष्ठजीने शिष्य, मन्त्री, सेवक, सखाओंको बुलाया और उन्होंने आदरपूर्वक आकर सिर नवाया ॥ २ ॥ गुरुजीने उन सभी साधु, सुमति और सामर्थ्यवान् लोगोंको शिक्षा दी तथा [सब तीर्थोंका] जल, [तुलसी आदि] पत्र, [आम्र, नारियल आदि] फल और मूलिका नवग्रहकी मणियाँ आदि सारी पूजोपयोगी सामग्री लिखवायीं ॥ ३ ॥ गणेशजी, पार्वती और भगवान् शङ्करका पूजन कर गौओंका दोहन कराया गया, घर-घर महान् आनन्द-मङ्गल और सुन्दर गुणगान होने लगा ॥ ४ ॥ अपनी मनभावनी बात हो रही है—यह देखकर तुरंत ही मनमें आनन्दित होकर वे लोग जहाँ-तहाँ चल पड़े, मानो इन्द्रकी आज्ञासे मेघगण पवनके साथ मिलकर दौड़ रहे हों ॥ ५ ॥ घर, आँगन, चौक, गली और बाजारोंको सजाया गया। सर्वत्र कलश, चँवर, तोरण, ध्वजा और चँदोवे लगाये गये ॥ ६ ॥ अति विचित्र और सुन्दर चौक पूरे गये, उनमें नाम लिख-लिखकर यह सूचित किया गया कि अमुक चौक अमुकका रचा हुआ है। तालाब और बावड़ियोंको भर-भरकर उनमें अरगजा साना गया है ॥ ७ ॥ स्त्री-पुरुषोंने चार ही पलमें सारे साज सजा लिये। इस समय दशरथपुरीने अपनी छबिसे देवपुरीको भी लज्जित कर दिया है ॥ ८ ॥ देवता-लोग अपने-अपने विमान सजाकर आनन्दपूर्वक आये और हर्षित होकर फूलोंकी वर्षा करने लगे, मानो उन्हें गया हुआ धन फिर मिल गया हो ॥ ९ ॥ वेदपाठके लिये चारों वेदोंके जाननेवाले ब्राह्मण वरण किये गये हैं। उनमें अथर्ववेदी तो स्वयं रघुकुलगुरु ज्ञाननिष्ठ वसिष्ठजी ही हैं, जिनकी महिमा सारा जगत् जानता है ॥ १० ॥ उन्होंने लोकरीति और वेदविधि सम्पन्न कर सुमधुर वाणीमें कहा—'कौसल्यारानीको शीघ्र ही बालकके सहित बुलवाइये' ॥ ११ ॥ यह सुनते ही बड़भागिनी सुवासिनी स्त्रियाँ उन्हें गाती हुई ले चलीं। यह दृश्य देख और सुनकर पार्वती, लक्ष्मी, शारदा और शची अति प्रेममग्न हुईं ॥ १२ ॥ वे अपनी-अपनी रुचिके अनुसार वेष बनाकर

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हिल-मिलकर उनके साथ हो गयीं; उस समय मानो तीनों लोकोंका भाग जग गया ॥ १३ ॥ सुन्दर चौकोंमें बैठी हुई रानियाँ गोदमें आनन्दमूर्ति बालकोंको लिये अति शोभायमान हो रही हैं; पुण्यवान् लोग उन्हें देख रहे हैं ॥ १४ ॥ उस समयके सुख, सौन्दर्य और कौतुककी कला देख-सुनकर मुनिजन मोहित हो जाते हैं, भला ऐसे कौन कवि हैं जो उस समाजका वर्णन कर सकें ॥ १५ ॥ फिर ऋषिराज वसिष्ठजी रक्षाऋचा* पढ़ने लगे। आकाशसे फूलोंकी झड़ी लग गयी तथा जय-जयकारके सहित बहुत-से बाजे बजने लगे ॥ १६ ॥ लंकामें अमङ्गल होने लगे, तरह-तरहकी शङ्काएँ और आपत्तियाँ उमड़ आयीं; किंतु चौदहों भुवनके बड़े-बड़े दुःख और दारिद्र्य दूर हो गये ॥ १७ ॥ अथर्ववेदी वसिष्ठजीने बालककी ओर देखकर हँसते हुए भगवान् शङ्करको बतलाया [कि तुम्हारे इष्टदेव ये ही हैं] और उनका शुभके लिये भी शुभ तथा आनन्दके भी आनन्ददायक 'राम' नाम सुनाया ॥ १८ ॥ श्रीकौसल्याजी सुन्दर आलबाल (वृक्षका थाला) हैं, ('राम' नामके) दो अक्षर सुन्दर दल हैं, मानो सकल आनन्दका कन्द ही अंकुरके रूपमें प्रकट हुआ है ॥ १९ ॥ [वसिष्ठजीने जो भगवान् शङ्करको यह सूचना दी थी कि ये आपके इष्टदेव हैं सो] शिवजीने उन्हें देखकर और पहचानकर भगवान्‌का नाम जपते हुए हाथ जोड़कर सिरके पास लगाया। उस समय देवताओंने आदरपूर्वक 'जय जय जय करुणानिधे' कहा ॥ २० ॥ हे सत्यसन्ध ! आपने जो अक्षर कहे है, वे सर्वदा सत्य हैं। हे प्रणतपाल ! आपसे जिन-जिन फलोंकी इच्छा की हैं, उन सभीको प्राप्त किया है ॥ २१ ॥ उस समय ब्राह्मण और देवताओंको देखकर महाराज दशरथ बड़े आनन्दित हुए और अपने मन्त्री, सेवक, सखा, पटधारी और भण्डारीको बुलाकर कहा— ॥ २२ ॥ 'जाओ, जिसे जो चाहिये उसे सम्मान और सावधानीसे वही वस्तु दो।' तब वे हृदयमें हर्षित हो याचकोंको ढूँढ़-ढूँढ़कर तथा

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*ॐ अङ्गादङ्गादभिजातोऽसि हृदयादभिजायसे।
आत्मा वै पुत्रनामासि त्वं जीव शरदां शतम्॥

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बुला-बुलाकर दान देने लगे ॥ २३ ॥ सब लोग भगवान् रामकी निछावर लेनेके लिये हठपूर्वक भिखारी बन जाते हैं और फिर वे ही दान देते हुए दिखायी देते हैं, मानो साक्षात् कुबेर ही हों ॥ २४ ॥ वसिष्ठजीने विचार करके भरत, लक्ष्मण और शत्रुघ्नके भी नाम रखे। महाराज दशरथके चारों पुत्र मानो अर्थ, धर्मादि चारों फलोंको भी फल देनेवाले हैं ॥ २५ ॥ इस प्रकार राजकुमारोंके सुन्दर एवं अनुपम नाम रखे गये। उस समयसे नगरकी स्त्रियोंके सारे शोक और सङ्कट (राजाके पुत्रहीन रहनेका शोक और राजाके बाद पुररक्षकके अभावसे होनेवाला सङ्कट) दूर हो गये ॥ २६ ॥ विधाताने सबके सभी मनोरथ सब प्रकार पूर्ण कर दिये। अब भी उनका गान या श्रवण करनेसे तुलसीदास तथा सबकी सभी कामनाएँ पूर्ण हो जायँगी ॥ २७ ॥

दुलार

राग बिलावल

[७]

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सुभग सेज सोभित कौसिल्या रुचिर राम-सिसु गोद लिये।
बार-बार बिधुबदन बिलोकति लोचन चारु चकोर किये ॥ १ ॥
कबहुँ पौढ़ि पयपान करावति, कबहूँ राखति लाइ हिये।
बालकेलि गावति हलरावति, पुलकति प्रेम-पियूष पिये ॥ २ ॥
बिधि-महेस, मुनि-सुर सिहात सब, देखत अंबुद ओट दिये।
तुलसिदास ऐसो सुख रघुपति पै काहू तो पायो न बिये ॥ ३ ॥

महारानी कौसल्या सुन्दर बालक रामको गोदमें लिये मनोहर शय्यापर सुशोभित हैं और अपने नेत्रोंको सुन्दर चकोर बनाकर बार-बार भगवान्‌के मुखचन्द्र निहारती हैं ॥ १ ॥ कभी शय्यापर लेटकर दुग्धपान कराती हैं, कभी उन्हें हृदयसे लगा लेती हैं और कभी भगवान्‌की बाललीला गाती हुई उन्हें हिलाने-डुलाने लगती हैं और प्रेमामृत पानकर पुलकित होती हैं ॥ २ ॥ ब्रह्मा, महादेव, ऋषि और देवता—ये सभी बादलोंकी ओटमें छिपे-छिपे प्रसन्न होकर देख रहे हैं, किंतु तुलसीदासजी कहते हैं कि

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रघुनाथजीका ऐसा सुख तो [कौसल्याको छोड़कर] और किसीको नहीं मिला ॥ ३ ॥

राग सोरठ

[८]

ह्वै हौ लाल कबहिं बड़े बलि मैया ।
राम लखन भावते भरत-रिपुदवन चारु चार्‌यो भैया ॥ १ ॥
बाल बिभूषन बसन मनोहर अंगनि बिरचि बनैहों ।
सोभा निरखि, निछावरि करि, उर लाइ बारने जैहों ॥ २ ॥
छगन-मगन अँगना खेलिहौ मिलि, ठुमुकु-ठुमुकु कब धैहौ ।
कलबल बचन तोतरे मंजुल कहि 'माँ' मोहिं बुलैहौ ॥ ३ ॥
पुरजन-सचिव, राउ-रानी सब, सेवक-सखा-सहेली ।
लैहैं लोचन लाहु सुफल लखि ललित मनोरथ-बेली ॥ ४ ॥
जा सुखकी लालसा लटू सिव, सुक-सनकादि उदासी ।
तुलसी तेहि सुखसिंधु कौसिला मगन, पै प्रेम-पियासी ॥ ५ ॥

'हे लाल ! मैया बलि जाती है, तुम कब बड़े होगे ? प्यारे राम, लक्ष्मण और भरत, शत्रुघ्न ! तुम चारों ही सुन्दर भाई कब बड़े होगे ॥ १ ॥ ऐसा कब होगा कि मैं तुम्हारे मनोहर अङ्गोंके लिये बालोचित आभूषण और वस्त्र बना-बनाकर उन्हें सजाऊँगी तथा उस शोभाको देखकर नाना प्रकारकी निछावर कर तुम्हें हृदयसे लगाकर वारी जाऊँगी ॥ २ ॥ तुम सब बालक मग्न हो मिल-जुलकर कब आँगनमें खेलोगे, कब ठुमुक-ठुमुककर दौड़ोगे तथा कब अति मधुर और मनोहर तोतली बोली बोलकर मुझे 'माँ' कहकर बुलाओगे ॥ ३ ॥ अपनी मनोरथरूपी सुन्दर बेलको सफल हुई देख पुरवासी, मन्त्रिमण्डल, राजा, रानी, सेवक, सखा और सहेलियाँ कब अपने नेत्रोंका लाभ लूटेंगी ?' ॥ ४ ॥ तुलसीदासजी कहते हैं कि जिस सुखकी लालसामें शिव, शुकदेव और सनकादि विरक्त जन भी लट्टू हुए रहते हैं, उसी सुखसमुद्रमें कौसल्या भी मग्न हैं, तो भी उन्हें प्रेमकी प्यास लगी हुई है ॥ ५ ॥

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Tulsidas says that it appears the whole world, tormented and afflicted by the misery and horrors inflicted by the 'Traitaps'[6], has found the shade (relief, succour, shelter) in the shape of the Lord's (Sri Ram's) Chatthi ceremonies.

[6] "tapata tihu tāpa jaga". The three Traitapas are: 'Adhyatmik' related to spiritual aspects: Adibhautik—related to terrestrial creatures: Adidaivik—related to Gods, stars and semi demonic forces. Tulsidas means that everyone forgot about their own problems and daily grind of life. For once, the Chatti ceremony of Lord Ram was a grand carnival that revved up the sagging spirits of even the most downtrodden and broken-hearts in this world. Everyone was rejoicing and making merry as if there was all sweetness, joy, fun and fair in this life, and no one thought of the problems that had been dogging them till now in their lives.] (6).

नामकरण

राग जैतश्री

(1/6)

बाजत अवध गहागहे अनंद–बधाए।
नामकरण रघुबरनिके नृप सुदिन सोधाए।। 1।।
पाय रजायसु रायको ऋषिराज बोलाए।
सिष्य–सचिव–रोवक–सखा सादर सिर नाए।। 2।।
साधु सुमति समरथ सबै सानंद सिखाए।
जल, दल, फल, मनि–मूलिका, कुलि काज लिखाए।। 3।।
गनप–गौरि–हर पूजिकै गोवृन्द दुहाए।
घर–घर मुद मंगल महा गुन–गान सुहाए।। 4।।
तुरत मुदित जहँ तहँ चले मनके भए भाए।
सुरपति–सासनु घन मनो मारुत मिलि धाए।। 5।।
गृह, आँगन, चौहट, गली, बाजार बनाए।
कलस, चँवर, तोरन, धुजा, सुबितान तनाए।। 6।।
चित्र चारु चौकैं रचीं, लिखि नाम जनाए।
भरि–भरि सरवर–बापिका अरगजा सनाए।। 7।।
नर–नारिन्ह पल चारिमें सब साज सजाए।
दसरथ–पुर छबि आपनी सुरनगर लजाए।। 8।।
बिबुध बिमान बनाइकै आनंदित आए।
हरषि सुमन बरसन लगे, गए धन जनु पाए।। 9।
बरे बिप्र चहुँ बेदके, रबिकुल–गुर ग्यानी।
आपु बसिष्ठ अधरबणी, महिमा जग जानी।।10।।
लोक–रीति बिधि बेदकी करि कह्यो सुबानी–
'सिसु–समेत बेगि बोलिए कौसल्या रानी'।।11।।
सुनत सुआसिनि लै चलीं गावत बड़भागीं।
उमा–रमा, सारद–सची लखि सुनि अनुरागीं।।12।।
निज–निज रुचि बेष बिरचिकै हिलि–मिलि संग लागीं।
तेहि अवसर तिहु लोककी सुदरता जनु जागीं।।13।।
चारु चौक बैठत भईं भूप–भामिनी सोहैं।
गाद गाद–मूरति, लिए, सुकृति जनु जाहैं।।14।।
सुख–सुखमा, कौतुक मनो, देखि–सुनि मुनि मोहैं।

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सो समाज कहैं बरनिकै, ऐसो कबि को हैं? ।।15।।
लगे पढ़न रच्छा–ऋचा ऋषिराज बिराजे।
गगन सुमन–झरि, जय–जय, बहु बाजन बाजे।।16।।
भए अमंगल लंकमें, संकि–संकट भाजे।
भुवन चारिदसके बड़े दुख–दारिद भाजे।।17।।
बाल बिलाकि अथरबणी हँसि हरहि जनायो।
सुभको सुभ, मोद मोदको, 'राम' नाम सुनायो।।18।।
आलबाल कल कौसिला, दल बरन सोहायो।
कंद सकल आनन्दको जनु अंकुर आयो।।19।।
जोहि, जानि, जपि जोरिकै करपुट सिर राखे।
'जय जय जय करुनानिधे!' सादर सुर भाषे।।20।।
सत्यसंध रीझे सपथ जे आखर आये।
प्रनतपाल! पाए सही जे फल अभिलाषे।।21।।
भूमिदेव देव देखिकै नरदेव सुखारी।
बोलि सचिव सेवक सखा पटधारि भंडारी।।22।।
देहु जाहि जोइ चाहिए सनमानि सँभारी।
जन्म [illegible] हित [illegible] [illegible] [illegible]।।23।।
राम–निछावरि लनिका हाटि हाट भिखारी।
बहुरि देत तेहि देखिए मानहुँ धनधारी।।24।।
भरत लषन रिपुदवनहूँ धरे नाम बिचारी।
फलदायक फल चारिके दसरथ–सुत चारी।।25।।
भए भूप बालकनिके नाम निरुपम नीके।
सबै सोच–संकट मिटे तबतें पुर–लोके।।26।।
सुफल मनोरथ बिधि किए सब बिधि सबहीके।
अब होइहै गाए सुने सबके तुलसीके।।27।।

nāmakaraṇa

rāga jaitasrī

(1/6)

bājata avadha gahāgahē ananda-badhā'ē.
nāmakaraṇa raghubaranikē nṛpa sudina sōdhā'ē.. 1..
pāya rajāyasu rāyakō ṛṣirāja bōlā'ē.
siṣya-saciva-sēvaka-sakhā sādara sira nā'ē.. 2..
sādhu sumati samaratha sabai sānanda sikhā'ē.
jala, dala, phala, mani-mūlikā, kuli kāja likhā'ē.. 3..
ganapa-gauri-hara pūjikai gōvṛnda duhā'ē.
ghara-ghara muda maṅgala mahā guna-gāna suhā'ē.. 4..
turata mudita jahaṁ taham̐ calē manakē bha'ē bhā'ē.
surapati-sāsanu ghana manō māruta mili dhā'ē.. 5..

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gṛha, āṁgana, cauhaṭa, galī, bājāra banā'ē.
kalasa, caṁvara, tōrana, dhujā, subitāna tanā'ē.. 6..
citra cāru caukaiṁ racīṁ, likhi nāma janā'ē.
bhari-bhari saravara-bāpikā aragajā sanā'ē.. 7..
nara-nārinha pala cārimēṁ saba sāja sajā'ē.
dasaratha-pura chabi āpanī suranagara lajā'ē.. 8..
bibudha bimāna banā'ikai ānandita ā'ē.
haraṣi sumana barasana lagē, ga'ē dhana janu pā'ē.. 9.
barē bipra cahuṁ bēdakē, rabikula-gura gyānī.
āpu basiṣṭha atharabaṇī, mahimā jaga jānī..10..
lōka-rīti bidhi bēdakī kari kahyō subānī-
'sisu-samēta bēgi bōli'ē kausalyā rānī'..11..
sunata su'āsini lai calīṁ gāvata baṛabhāgīṁ.
umā-ramā, sārada-sacī lakhi suni anurāgīṁ..12..
nija-nija ruci bēṣa biracikai hili-mili saṅga lāgīṁ.
tēhi avasara tihu lōkakī sudasā janu jāgīṁ..13..
cāru cauka baiṭhata bha'īṁ bhūpa-bhāminī sōhaiṁ.
gōda mōda-mūrati, li'ē, sukṛti jana jōhaiṁ..14..
sukha-sukhamā, kautuka kalā dēkhi-suni muni mōhaiṁ.
sō samāja kahaiṁ baranikai, aisē kabi kō haiṁ?..15..
lagē paṛhana racchā-ṛcā ṛṣirāja birājē.
gagana sumana-jhari, jaya-jaya, bahu bājana bājē..16..
bha'ē amaṅgala laṅkamēṁ, saṅka-saṅkaṭa gājē.
bhuvana cāridasakē baṛē dukha-dārida bhājē..17..
bāla bilāki atharabaṇī haṁsi harahi janāyō.
subhakō subha, mōda mōdakō, 'rāma' nāma sunāyō..18..
ālabāla kala kausilā, dala barana sōhāyō.
kanda sakala ānandakō janu aṅkura āyō..19..
jōhi, jāni, japi jōrikai karaputa sira rākhē.
'jaya jaya jaya karunānidhē!' sādara sura bhāṣē..20..
'satyasandha! sāṁcē sadā jē ākhara āṣē.
pranatapāla! pā'ē sahī, jē phala abhilāṣē'..21..
bhūmidēva dēva dēkhikai naradēva sukhārī.
bōli saciva sēvaka sakhā paṭadhāri bhaṁḍārī..22..
dēhu jāhi jō'i cāhi'ē sanamāni saṁbhārī.
lagē dēna hiya haraṣikai hēri-hēri haṁkārī..23..
rāma-nichāvari lēnakō haṭhi hōta bhikhārī.
bahuri dēta tēhi dēkhi'ē mānahuṁ dhanadhārī..24..
bharata laṣana ripudavanahūṁ dharē nāma bicārī.
phaladāyaka phala cārikē dasaratha-suta cārī..25..
bha'ē bhūpa bālakanikē nāma nirūpama nīkē.
sabai sōca-saṅkaṭa miṭē tabatēṁ pura-tīkē..26..

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suphala manōratha bidhi ki'ē saba bidhi sabahīkē.
aba hō'ihai gā'ē sunē sabakē tulasīkē..27..

The Children's Naming Ceremony

Verse no. 1/6—[After some days, the time came to assign names to the four princes according to established tradition. For this purpose, the royal priest, sage Vasistha, was summoned, and he named the four children as Lord Ram, Laxman, Bharat and Shatrughan. Refer also to Ram Charit Manas, Baal Kand, Doha no. 197 along with its preceding Chaupai line nos. 1-8.]

The celebrations are continuing at Ayodhya with the singing of endless melodious songs which were ceaselessly sung to the accompaniment of various musical instruments. The King found out the proper date (after consulting astrologers) on which the naming ceremony should be held (1).

On receiving instructions (rather, a royal request) from Dasrath, sage Vasistha called his disciples, ministers (of the court), servants and friends [2], and asked them to make preparations for the Naming Ceremony—and it included collecting holy waters from different sources (such as the holy rivers, lakes, pilgrim sites etc.), leaves of the sacred Tulsi (Basil) plants amongst others, fruits of different kinds (such as mangoes, coconut and other fruits), seeds of the radish plant to act as beads for Navgraha worship (i.e. worshipping of the nine planets), and other such paraphernalia required for the religious ceremony [3]. (2-3).

Lord Ganesh, Goddess Parvati and Lord Shiva were worshipped and milk-giving cows were milked, while various felicitous songs were sung in each household of the city (4).

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Finding out haply that their long-held cherished desire was about to be fulfilled that day, all the citizens rushed out from sundry directions in a cheerful mood, happy and full of joy, just like the rain-bearing clouds rush forward on the orders of Indra, the patron deity of rains, pushed and aided by the gust of wind[1].

[[1]The citizens had always wanted a heir to the throne of Ayodhya. Now their wishes have been fulfilled. Today was the date for naming of the four princes. So as the news spread in the city, everyone rushed to witness the 'naming ceremony' and looked eagerly forward to know what names were assigned to the four boys.] (5)

The houses, courtyards, city-centres, alleys, roads and the market places et al were artistically decorated in the best possible way. Ceremonial pots and pitchers, buntings, whisks, banners, arches and gateways, flags and standards etc. were put up everywhere in the city (6).

Very fascinating, most wonderous and marvellous 'Chowks' (which are colourful geometrical patterns made on the ground using cowdung paste, coloured powder and wheat or rice flour—refer verse no. 5, stanza no. 1 herein above) were made. The artists wrote their names on them (in one corner) to exhibit their skills and artistic

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prowess. The public ponds and tanks were filled with fresh and perfumed water, and powdered sandalwood was mixed in it (7).

All decorative and adornment work was completed within a time of '4 Pals'[2]. At this time, even the city of Gods (Amravati) felt inferior and ashamed (at its boast) on seeing the splendour, magnificence and pageantry of Ayodhya.

[[2]pala cārimēṁ; it is a measurment of time. 1 Pal = approximately 24 seconds. It simply means 'a moment; a short period of time'. In other words, all work of decorating the city and the public squares was done fast and completed within a very short period of time. Obviously, no one can work a magic in 24 x 4 = 96 seconds!] (8).

The Gods decorated their aerial vehicles, came and showered flowers as if they had retrieved lost wealth[3].

[[3]The Gods were as cheerful and happy as a person who had lost all his wealth earlier but suddenly finds it back. Here it implies that the Gods, who had lost their peace with the ascendance of the demons who had wrecked their life and snatched all comfort from them, now felt happy that their peace would be restored to them with the advent of Lord Ram on earth.] (9).

To recite the scriptures, those Brahmins who were well-versed in the 4 Vedas were engaged. Among them was sage Vasistha, who was an expert in Atharva Veda, was the preceptor of king Raghu's lineage (to which Dasrath, and now his four sons belonged), was steeped in wisdom, and whose glory was famed in the whole world (10).

After finishing with the preliminary formalities according to established traditions of the society and the Vedas, he said in a sweet and pleasant voice—'Call queen Kaushalya along with her child as soon as possible.' (11).

Immediately on hearing this, the most fortunate and righteous women folk of the household escorted her (Kaushalya) to where sage Vasistha was, singing all the while.

Hearing this (i.e. the command of the sage that the queens and their children be brought for the naming ceremony, as well as the songs that were sung on this occasion) and witnessing the sight (of the queens proceeding majestically towards the venue with their sons cuddled most affectionately in their arms), Goddesses Parvati (consort of Shiva), Laxmi (consort of Vishnu), Sharda (consort of Brahma) and Shachi (consort of Indra) [who were present there in human forms] became overwhelmed with affection and love (for the child Sri Ram as well as for the other three brothers). (12)

These Goddesses assumed different forms according to their liking, and mingled with others who accompanied mother Kaushalya as she proceeded to the site where the naming ceremony was to be held. It appears that on this happy occasion all the three Lokas (worlds; heaven, earth and nether world) had been blessed with auspiciousness and joys of the highest kind (13).

The queens—who were sitting in the Chowks (which were especially earmarked pavilions for each one of them) with their beautiful sons, who were like images or embodiments of happiness and bliss, in their laps—looked most adorable and

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glamorous. Those who were of a righteous, noble and virtuous nature were watching them closely (with their sons in their laps) (14)[4].

[[4]The queens and other ladies of the royal household do not go out in public. But today was a different and a special occasion. It was the 'naming ceremony' of the four children. Every single citizens wished to have a glimpse of the four princes, and so it was decided that an exception must be made today so that the subjects of the kingdom can feel belonged and respected and obliged to the king for letting them have a view of the ceremony without any restriction and discrimination. After all, the seniors were allowed access to the proximity of the royal family, and the kind-hearted king Dasrath wished to make each individual of his kingdom feel welcomed and important.]

The hermits, seers and sages became enchanted and their hearts were overwhelmed with emotions and affections as they witnessed the ongoing 'naming ceremony' of the four princes. This being the case, there isin't a worthy poet or bard who can do justice in describing the beauty and magnificence, the joy and exhilaration, the charm and euphoria that pervaded everywhere on that auspicious occasion (in the city of Ayodhya as well as the rest of the world). (15)[5].

[[5]The hermits, seers and sages are generally neutral and indifferent to worldly enjoyments and charms, they have renounced the world and therefore aren't much concerned with occasions such as child birth or naming ceremony which are matters pertaining to a householder. But this was no ordinary occasion; it was the naming ceremony of an incarnation of the 'Lord of the World' who had come down to earth in the form of Lord Ram to oblige his devotees and give them delight and bliss. After all, the hermits, sages and seers pursue the goal of attaining bliss of God-realisation, and now this is unfolding itself in a live form right before their eyes. So even such highly renunciate individuals had forgotten about renunciation and dispassion for once and were emotionally moved. If this occasion was so rare, wonderous, magnificent, grand, holy and divine that it had charmed the mind and hearts of sages and hermits, then surely it was of the highest order of refinement and more than merely a worldly affair because of its spiritual dimension, and therefore it was beyond the reach of words and ordinary minds like that of poets and bards who lack the spiritual acumen and reach of sages and hermits.]

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Then Guru Vasistha, who was like a king among sages (i.e. most superior amongst the sages), began to recite the Vedic hymns accociated with the protection of infants from evil forces (called the 'racchā-rçā'). On this occasion, there was a torrent of flowers raining down from the sky, and the heavens reverberated with a chorus of thundorous applause that was accompanied by music from numerous musical instruments (that were being played by the Gods in the heaven and the citizens in the city of Ayodhya) (16).

Meanwhile, there were inauspicious signs and bad omens in Lanka (the capital of the demons). These bad signs and omens created a sense of apprehension, a sense of grave insecurity that gave rise to numerous kinds of doubt, suspicions and confusions there—because these signs and omens portended something grave and dangerous in the times to come.

Now, even as troubles and misfortunes erupted there in Lanka, the opposite prevailed in the rest of the world. All the fourteen Bhuvans, (bhuvana cāridasakē—i.e. all the corners of this creation and their inhabitants) felt as all their seemingly

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unsurmountable troubles, miseries, grief and horrors of existence were eliminated (or removed) (17).[6]

[[6]Lord Ram had taken birth to get rid of the cruel, blood-thirsty and unrighteous demons who had unleashed a reign of terror throughout this creation. No corner of the creation was immune to their tyranny, and life had become impossible to be lived in a peaceful manner. So, when there was a thunder of sound made by the playing of musical instruments and the chanting of Vedic Mantras in the sky, their echo reached Lanka where the demons had their headquarters. They immediately became suspicious and apprehensive. They had so much tyrannised the world that no one dared to celebrate anything by chanting of the hymns of the scriptures and playing musical instruments. The demons considered these as sacrilege of their own doctrines that preferred everything that was opposed to Dharma (principles of righteousness, probity, propriety and good conduct). Therefore, when they got wind that there are celebrations by the Gods and humans, they immediately became alert that something is fishy.

Meanwhile, it is natural that the world rejoiced as its redeemer had arrived in the form of Lord Ram. Once the Lord set foot on earth, there was no fear from the demons for their nemesis had come. So there was celebrations without fear in the creation.

The 'fourteen Bhuvans' are the 14 divisions of the celestial sphere just like we have divided the earth artificially into the northern and southern hemisphere, and then we have the lines girdling the earth, like the Equator, the tropics of Cancer and Capricorn, and the Arctic and the Antartic circles. The 14 Bhuvans are listed in a note at the end of this verse.]

Sage Vasistha, who was an expert in Atharva Veda (refer: stanza no. 10 also), smiled at the child (i.e. Lord Ram) and told Lord Shiva, "This child is your Lord"[7]. Saying this, he named the child—who was a repository of all that was good, fortunate, auspicious, holy, divine and blissful—as 'Ram'[8] (18).

[[7]Vasistha reminded Lord Shiva that the child whom he was about to name as "Lord Ram" was the One whom Shiva worshipped as his chosen deity. Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 7 that precedes Doha no. 108.

[8]Refer: Ram Charit Manas, Baal Kand, Chaupai line nos. 3-6 that precede Doha no. 197.]

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Mother Kaushalya is like a beautiful 'ālabāla' (i.e. the ground just below a plant), and the two letters ('RA' and 'MA' of Lord Ram's name) are akin to the two leaves or sprouts that have emerged from this plant[9]. It appears that the root of all happiness, joy and delight has sprouted in the form of Sri Ram (19).

[[9]In this stanza, Kaushalya is compared to the fertile ground in which a new sapling is planted. After some time, this sapling gives out new leaves which are signs that the plant has taken roots and will soon grow into a tree. The sapling is very small and inconsequential, but when the plant grows into a huge flower and fruit bearing tree it becomes famous and sought after by the world which benefits not only from its fruits and flowers but also finds shelter under the tree's shade. Likewise, the beautiful tree that emerged from this sapling is represented by Lord Ram, and the two letters of the Lord's name, i.e. 'RA' and 'MA' are like the two leaf and flower and fruit bearing branches of this magnificent tree!]

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Lord Shiva on being thus informed (by Vasistha) was now convinced that the child was the one whom he worships (jōhi, jāni). Therefore, he (Shiva) brought his hands near child Ram's head to bless him even as he continued to repeat the Lord's (Ram's) great, divine and holy name (japi jōrikai karaputa sira rākhē).

All the Gods who had gathered there showed their great respect for the child (Lord Ram) by chanting in unison—'Hail and glory to the benevolent Lord who is an abode of mercy, kindness and compassion' (jaya jaya jaya karunānidhē!) (20).

They (i.e. Lord Shiva and the assembled Gods) told sage Vasistha—'Oh Lord! Whatever you have said about the 'two divine and holy letters (of Lord Ram's name) are indeed absolutely true.'

Then they turned to Lord Ram and said—'Oh Lord who is the sustainer of refugees and the distressed ones who have surrendered themselves at your holy feet! All the fruits and rewards that anyone has ever desired or expected from you have been received by them.' (21).

King Dasrath felt very happy at the sight of Brahmins and Gods, and summoned his ministers, advisors, servants, subordinates, friends, kins, custodians of his treasury and wardrobe as well as the head cook (chef) and said, 'Go forthwith and give whatever anyone wants with due respect. Let everyone feel fulfilled.'

At the king's command, all were dlighted at heart. They searched out alms-seekers and those who needed or wanted anything at all, and began to disburse charities with a free hand. (22-23).

Everyone wants to become an alms-seeker in front of (or in the name of) Lord Sri Ram, and so they deliberately and forcefully took and accepted donations and largesse (as a token of divine blessing from the Lord of the World who has obliged them by being present amongst them in the form of Lord Ram).

Though everyone vied and jostled with one another to be the first to accept whatever came their way, but no one kept anything for himself. Instead, everyone in turn gave away whatever they had received to others as a gesture to rejoice and to share with others the happiness and joy of the time[16]. It appears that all those present there were none other than so many manifestations of 'Kuber', the god of interminable wealth and treasury. (24)

[[16]Refer: Ram Charit Manas, Baal Kand, Chaupai line no. 7 that precedes Doha no. 194. The idea is that people took these charities or largesse not as alms or donations because they lacked in anything or had shortage of any material comfort, but they accepted everything as blessings and gifts to celebrate the auspicious occasion of birth of the four princes. Everyone accepted whatso came their way so as to feel privileged and blessed. This is because there was a huge and jostling crowd, and not all were able to reach the point from where things were being disbursed. Therefore, many could not get anything directly, and felt left-out. So, those who managed to reach the counters and get anything directly felt themselves as the luck ones. These 'lucky citizens' wished to share their happiness and joy with others as all the people of Ayodhya were selfless and of an excellent character. No sooner had a person given away what he had to the next person standing nearby him than someone else saw that the giver had nothing in hand, and thinking that this person hadn't got anything he immediately gave him whatsoever he had with him.]

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Sage Vasistha then named the other three brothers as 'Bharat', 'Laxman' and 'Shatrughan'[11]. All these four sons (of king Dasrath) were so exalted and divine that the four grand fruits (rewards)[12] that a man gets for upholding Dharma and living a life according to its principles (i.e. for being righteous, selfless, honest, truthful, ethical and dutiful in all he does in his life) seem to derive their value and importance due to being blessed by them (phaladāyaka phala cārikē) (25).

[[11]Refer: Ram Charit Manas, Baal Kand, Doha no. 197 along with its preceding Chaupai line nos. 7-8.

[12]These four rewards are the following: (i) Artha—meaning financial prosperity and well-being, (ii) Dharma—the acclaim and rewards that accrue for observing the laws of propriety, probity, righteousness and up-righteousness), (iii) Kaam—meaning fulfillment of all desires, and (iv) Moksha—meaning emancipation and salvation.]

In this way, the four princes got most lovely and attractive names. From that time onwards, all the sorrows, worries and troubles of the women-folk of the city were removed for ever. [The women were earlier sorry because the king had no son and were troubled because there were no apparent heirs to the throne to protect them and the city after the death of king Dasrath. They feared invasions from enemies and ruin of their families. Now, all such fears vanished.] (26).

Tulsidas says that the creator Brahma ('bidhi': the God who decides destiny) fulfilled all the desires of everyone. Even now (i.e. even in the present time and day), all the desires of everyone are fulfilled by chanting and singing the glory of those four brothers (27).

[Note—The 14 Bhuvans mentioned in stanza no. 17 are the following—

(A) The upper worlds called Urdhva Lokas are seven in number:—(i) Bhu, (ii) Bhuvha, (iii) Swaha, (iv) Maha, (v) Janaha, (vi) Tapaha, and (vii) Satyam. (B) The seven nether worlds or lower worlds called Adhaha Loka:—(i) Atal, (ii) Vital, (iii) Sutal, (iv) Rasaatal, (v) Talaatal, (vi) Mahaatal, and (vii) Paataal. The total number of Lokas is fourteen according to the Padma Puran.

The *Mundak Upanishad* of Atharva Veda, Mundak (Canto)1, section 1, verse no. 1 says that these fourteen Bhuvans are protected by Brahma the creator who created this world.

The Atharva Veda's *Gopal Uttar Tapini Upanishad*, verse no. 35 says that Brahma-Loka is like the ceremonial umbrella on the head of Lord Vishnu, while the seven nether worlds known as the 'Patal-Lokas' represent the Lord's feet.]

दुलार

राग बिलावल

(1/7)

सुभग सेज सोभित कौसिल्या रुचिर राम–सिसु गोद लिये।
बार–बार बिधुबदन बिलोकति लोचन चारु चकोर किये।। 1।।
कबहुँ पौढ़ि पयपान करावति, कबहूँ राखति लाइ हिये।
बालकेलि गावति हलरावति, पुलकति प्रेम–पियूष पिये।। 2।।

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।बाध–महस, मुनि–सुर सिहाता सब, देखत अंबुद ओट दिये।
तुलसिदास ऐसो सुख रघुपति पै काहू तो पायो न बिये।। 3।।

dulāra

rāga bilāvala

(1/7)

subhaga sēja sōbhita kausilyā rucira rāma-sisu gōda liyē.
bāra-bāra bidhubadana bilōkati lōcana cāru cakōra kiyē.. 1..
kabahuṁ pauḍhi payapāna karāvati, kabahūṁ rākhati lā'i hiyē.
bālakēli gāvati halarāvati, pulakati prēma-piyūṣa piyē.. 2..
bidhi-mahēsa, muni-sura sihāta saba, dēkhata ambuda ōṭa diyē.
tulasidāsa aisō sukha raghupati pai kāhū tō pāyō na biyē.. 3..

Show of affection and love for the Child

Verse no. 1/7—Queen Kaushalya looks charming as she sits on a lovely bedstead with the betwitchingly beautiful infant Ram in her laps. She converts her eyes into a beautiful bird known as 'Chakor' (the Indian red legged partridge which constantly gazes at the moon) and repeatedly glances at the moon-like face of the child with affection (swirling in her heart and making her mind ecstatic) (1).

Sometimes she lies on the bed and lets the infant suckle her milk, at other times she holds the child to her bosom, or swings him in her cradled arms while singing (remembering and humming pleasantly) about the child's playful activities and pranks. All this makes her drink the nectar of affection and love of the divine child, and become thrilled in the process (2).

Brahma (the creator), Mahesh (Shiva, the concluder), sages and Gods—all of them hide behind the curtain of clouds and happily watch the enchanting scene of the mother showering her affection on her beloved child Ram, and the wonderous sight of exceeding wonder that the 'Lord of the world' behaves like an ordinary human child to oblige the mother.

Tulsidas says that Kaushalya was exceptionally fortunate, privileged and lucky that she could get that refined and highest form of happiness, joy and ecstasy by being personally able to attend to, play with and shower her unflinching love on the divine child Ram which no one else could get even in the royal household, what to talk of anyone else in this world (3).

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है हौ लाल कबहिं बड़े बलि मैया।
राम लखन भावत भरत–रिपुदवन चारु चारयो भैया।। 1।।
बाल बिभूषन बसन मनोहर अंगनि बिरचि बनैहौं।
सोभा निरखि, निछावरि करि, उर लाइ बारने जैहौं।। 2।।
छगन–मगन अँगना खेलिहौ मिलि, ठुमुकु–ठुमुकु कब धैहौ।
कलबल बचन तोतरे मंजुल कहि 'माँ' मोहिं बुलैहौ।। 3।।
पुरजन–सचिव, राउ–रानी सब, सेवक–सखा–सहेली।
लैहैं लोचन लाहु सुफल लखि ललित मनोरथ–बेली।। 4।।
जा सुखकी लालसा लटू सिव, सुक–सनकादि उदासी।
तुलसी तेहि सुखसिंधु कौसिला मगन, पै प्रेम–पियासी।। 5।।

rāga sōraṭha

(1/8)

hvai hau lāla kabahiṁ baṛē bali maiyā.
rāma lakhana bhāvatē bharata-ripudavana cāru cāryō bhaiyā.. 1..
bāla bibhūṣana basana manōhara aṅgani biraci banaihōṁ.
sōbhā nirakhi, nichāvari kari, ura lā'i bāranē jaihōṁ.. 2..
chagana-magana am̐ganā khēlihau mili, ṭhumuku-ṭhumuku kaba dhaihau.
kalabala bacana tōtarē marijula kahi 'mām̐' mōhiṁ bulaihau.. 3..
purajana-saciva, rā'u-rānī saba, sēvaka-sakhā-sahēlī.
laihaiṁ lōcana lāhu suphala lakhi lalita manōratha-bēlī.. 4..
jā sukhakī lālasā laṭū siva, suka-sanakādi udāsī.
tulasī tēhi sukhasindhu kausilā magana, pai prēma-piyāsī.. 5..

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The Yearnings of Kaushalya

Verse no. 1/8—'Oh my dear sons (lāla)! Your mother earnestly wishes to know when will you all grow up? Dear Ram, Laxman and Bharat-Shatrughan! When will you lovely brothers become older? (1).

[The remarkable point to note here is that Kaushalya treats all the four sons equally. For her, all of them were like her own sons. As we move on with the story we shall find that all the four brothers loved each other as if they were the siblings of the same mother, and not step-brothers.]

When will it be that I shall make ornaments and garments befitting your attractive and glamorous bodies as you grow up in age. When would I be able to adorn and decorate your bodies with it, and shall feel exuberant and ecstatic at that magnificent view, clasp you to my heart and make various types of charities and largesse for your sake? (2).

When will you children play collectively together in the courtyard; when will you run strutting, tottering and staggering, and when will you call me 'mother' with your

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sweet and pleasant voice that would have a charming lisp and stutter so typical of children of your age? (3).

When will the citizens of Ayodhya, the ministers, the king, the queen, the servants and the subordinates, the friends and the maids et al enjoy the fruits of their eyes by seeing the creeper of their life-long desires bearing ripe fruits that would represent fruitation of their dreams?[1] (4)

[The creeper symbolises all the desires and dreams that the people of Ayodhya harboured in their minds and hearts. They wished that their king had an heir, and now that there are four princes the citizens wish that they could enjoy the sight of them playing around in the royal palace as well as in the city where the children would mingle with ordinary citizens who would then have an opportunity to directly interact with the four brothers and show their own love, affection and respect to them. The citizens as well as the mother hope that one day, in due course of time, these brothers would grow up to assume charge of the affairs of the kingdom. Then they would get married and bring in lovely brides. As time passes, the brothers would acquire immense fame and glory that would establish them in the world as the greatest rulers of all times. They would share the burden of the kingdom equally and have love for each other throughout their lives which would be long and full of achievements. This is the dream of mother Kaushalya and others in Ayodhya.]

Tulsidas says that the joy, the happiness and the bliss for which Shiva, Shukdeo (the sage parrot) and dispassionate sages like Sankadi etc. yearn and look forward to, Kaushalya is so lucky that she is completely soaked in it, she is experiencing it first-hand, but she still thirsts for more! (5).

(1/9)

पगनि कब चलिहौ चारौ भैया?
प्रेम–पुलकि, उर लाइ सुवन सब, कहति सुमित्रा मैया।। 1।।
सुंदर तनु सिसु–बसन–बिभूषन, नखसिख निरखि निकैया।
दलि तृन, प्रान निछावरि करि करि लैहैं मातु बलैया।। 2।।
किलकनि, नटनि, चलनि, चितवनि, भजि मिलनि मनोहर तैया।
मनि–खंभनि–प्रतिबिंब झलक, छवि छलकिहै भरि अँगनैया।। 3।
बालबिनोद, मोद मंजुल बिधु, लीला ललित जुन्हैया।
भूपति पुन्य–पयोधि उमँग, घर–घर आनंद–वधैया।। 4।।
है हैं सकल सुकृत–सुख–भाजन, लोचन–लाहु लुटैया।
अनायास पाइहैं जनमफल तोतरें बचन सुनैया।। 5।।
भरत, राम, रिपुदवन, लषनके चरित–सरित अन्हवैया।
तुलसी तबके–से अजहुँ जानिबे रघुबर–नगर–बसैया।। 6।।

(1/9)

pagani kaba calihau cārau bhaiyā?
prēma-pulaki, ura lā'i suvana saba, kahati sumitrā maiyā.. 1..
sundara tanu sisu-basana-bibhūṣana nakhasikha nirakhi nikaiyā.

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सिक्ख इतिहास में श्रीराम-जन्मभूमि

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वैशाख, २०४८
मार्च, १९९१

भारत-भारती २/१८, अन्सारी रोड, नई दिल्ली-११०००२ से प्रकाशित और सुमन प्रिंटर्स एण्ड स्टेशनर्स, १/९३४६-बी वेस्ट रोहतास नगर, दिल्ली-११००३२ द्वारा मुद्रित।

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पहला अध्याय

गुरु नानकदेव द्वारा श्रीराम-जन्मभूमि के दर्शन

सिक्ख इतिहास के मौलिक स्रोत बताते हैं कि मुस्लिम आक्रान्ताओं और शासकों ने भारतवर्ष में मन्दिरों को तोड़कर उनके स्थान पर मस्जिदें बनाने का काम बड़े व्यापक स्तर पर किया। तोड़े गये मन्दिरों में श्रीराम-जन्मभूमि मन्दिर भी था जो उन मर्यादा पुरुषोत्तम श्रीराम का स्मृति-स्थल था जिनके वंश में श्रीगुरु नानकदेव, श्रीगुरु तेगबहादुर और श्रीगुरु गोविन्दसिंह ने जन्म लिया था। सिक्ख साहित्य के अध्ययन से ज्ञात होता है कि इन तीनों श्रद्धेय गुरुओं ने अपने काल में श्रीराम-जन्मभूमि की तीर्थयात्रा की थी। अयोध्या-स्थित श्रीराम-जन्मभूमि मन्दिर के दर्शन के अतिरिक्त अनेक तीर्थस्थलों पर भी तीनों गुरु गये और इन तीर्थयात्राओं में उन्होंने मुस्लिम आक्रान्ताओं द्वारा गिराये गये बहुत से मन्दिरों के भग्नावशेषों को स्वयं अपनी आँखों से देखा। इससे उन्हें मुस्लिम आक्रान्ताओं के व्यापक मज़हबी उन्माद का पता चला जिसने भारतवर्ष की सांस्कृतिक चेतना और समृद्धि को नष्ट करने में कोई कसर नहीं छोड़ी थी। श्रीराम के वंशज होने के कारण श्रीराम-जन्मभूमि से श्रद्धेय गुरुओं का सीधा सम्बन्ध था। गुरु नानकदेव ने श्रीराम-जन्म-भूमि मन्दिर के दर्शन किए, उसके कुछ काल उपरान्त मुस्लिम आक्रान्ता बाबर ने इस मन्दिर को भूमिसात् कर दिया। फिर वहां एक मस्जिद बना दी गयी। अकबर के काल में जन्मभूमि-स्थल पुनः हिन्दुओं के अधिकार में आ गया था। जिस समय गुरु तेगबहादुर और उनके बालक पुत्र गुरु गोविन्दसिंह ने इस टूटे-फूटे मन्दिर को देखा था, उस समय वह हिन्दू समाज के अधिकार में था। इसके कुछ काल पश्चात् औरंगज़ेब का मज़हबी उन्माद फिर श्रीराम-जन्म-भूमि को लील गया। जब गुरु गोविन्दसिंह ने इस अप्रिय घटना का समाचार सुना तो उन्होंने एक सशक्त सैनिक संगठन खड़ा करके अपने कुल के गणमान्य पूर्वज श्रीराम के जन्मस्थान को मुक्त कराने के लिये औरंगज़ेब के

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वैशाखी पर्व के दिन हरिद्वार आये। हरिद्वार से पीलीभीत (नैनीताल) और फिर खेड़ी जिला के प्राचीन नगर **गोला** गोकरणनाथ (वर्तमान लखीमपुर से २२ मील उत्तर-पश्चिम की ओर स्थित) के समीप शारदा नदी के तट पर पधारे। खेड़ी जिला में शारदा नदी **चौका** के नाम से जानी जाती है। **चौका** के जलमार्ग से गुरु नानकदेव साथियों सहित चौका-घाघरा के संगम पर स्थित ब्रह्मघाट तीर्थ उतरे।

श्रीराम-जन्मभूमि के दर्शन

ब्रह्मघाट तीर्थ से नाव में बैठकर घाघरा नदी के जलमार्ग से वे श्रीराम-जन्मभूमि अर्थात् अयोध्या जा पहुँचे। भाई मनीसिंह कृत पोथी जनम साखी (१७८७ विक्रमी) के अनुसार अयोध्या पहुँचने पर गुरु नानकदेव ने मरदाना से कहा : "मरदानिआं ! एह **अजुधिया नगरी स्री रामचन्द्र जी की है। सो चल इसका दरसन करीए**" (पोथी जनम साखी, पत्थर छापा लाहौर संस्करण, १९४७ विक्रमी, पृष्ठ २१३)।

श्री रामचन्द्र की नगरी अयोध्या के दर्शन से गुरु नानकदेव का क्या आशय था, इसका भेद भाई बाला वाली जनम साखी खोलती है। १९४० विक्रमी के भी पूर्व काल से निरन्तर प्रकाशित हो रही इस सर्वप्रचलित जनम साखी (भाई बाले वाली) में लिखा है : "**स्री गुरु नानक जी ने** (अयोध्या पहुँचने पर) **किहा—भाई बाला ! इह नगरी स्री रामचन्द्र जी की है। एथे स्री रामचन्द्र जी ने अवतार धार के चरित्र कीते हन सो देख के ही चलीए**" (जनम साखी भाई बाले वाली, भाई चतुर सिंह-जीवन सिंह पुस्तकां वाले, बाज़ार माई सेवां, अमृतसर, पृष्ठ २६१)।

उक्त दोनों जनम साखियों के सम्मिलित पाठ से स्पष्ट हो जाता है कि अयोध्या-दर्शन से गुरु नानकदेव का आशय श्रीराम के लीलास्थलों का दर्शन था। अयोध्या में श्रीराम के लीलास्थलों में सर्वाधिक महत्त्वपूर्ण श्रीराम-जन्म-भूमि मन्दिर नामक लीला-स्थल उनके काल में विद्यमान था। इस समय तक भारतवर्ष पर बर्बर आक्रान्ता बाबर का आक्रमण नहीं हुआ था।

गुरु नानकदेव के कनिष्ठ पुत्र श्री लक्ष्मीचन्द्र जी के आठवें वंशधर बाबा सुखबासी राम बेदी कृत गुरु नानक बंस प्रकाश (१८८६ बिक्रमी) में लिखा है :

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चले तहां ते सतिगुरु मरदाना ले संगि ।
आए अउध पुरी बिखे, सरजु नदि जिह संगि ।।
सरजू जल मंजन कीआ, दरसन राम निहार ।
आतम रूप अनन्त प्रभ, चले मगन हितु धार ।।

—गुरु नानक प्रकाश, १०००-१००१

अर्थात् श्रीगुरु नानकदेव मरदाना के संग वहाँ से चलकर अयोध्यापुरी में आ पहुँचे, जिस पुरी के पास सरयू नदी बहती है। सरयू नदी के जल में गुरु नानकदेव ने स्नान किया और श्रीराम-जन्मभूमि मन्दिर (में स्थित श्रीराम की मूर्ति) के निर्निमेष दर्शन किये।

श्रीराम और उनके वंश के प्रति गुरु नानकदेव के मन में कितना आदरभाव था, यह एक अन्य घटना से भी व्यक्त होता है। कालान्तर में वे, बाला और मरदाना के साथ, लाहौर (जिसे मूल रूप में श्रीराम के कनिष्ठ पुत्र लव ने बसाया था किन्तु जो गुरु नानकदेव के काल में मुस्लिम शासकों के अधीन था) के कसाईपुरे में आए तो वहां सवा पहर दिन चढे तक मुसलमानों द्वारा गौवध होता देखकर द्रवित हो उठे और अपने दोनों साथियों से बोले: "भाई बाला ते मरदानिआं ! असीं लऊ दी नगरी जाण के एथे आए सां। पर एथे मलेछां (अर्थात् मुसलमानों) दा भी राज है, इस वासते सवा पहर तीकर जहर-कहर वसदा रहिआ है। सो असीं दसवां अवतार धार के (अर्थात् गुरु गोबिन्द-सिंह के रूप में शस्त्रधारी बनकर कालान्तर में) मलेछां दा नास करांगे" (भाई मनीसिंह कृत पोथी जनम साखी, पृष्ठ २६५)।

गुरु नानक बंस प्रकाश के उपरोक्त छन्द के '**दरसन राम निहार**' शब्दों में **राम** पद श्रीराम-जन्मभूमि मन्दिर में प्रतिष्ठित राम-मूर्ति का पर्याय है। भाई मनीसिंह कृत पोथी जनम साखी, भाई बाले वाली जनम साखी और बंस प्रकाश के तीनों प्रसंगों में आये शब्द यह बात सुस्पष्ट कर देते हैं कि गुरु नानकदेव की यह दृढ़ भावना थी कि अयोध्या में श्रीराम ने अवतार धारण करके जिन स्थलों पर लीलाचरित किये थे उन पर बने स्मृति-भवनों को देख के ही वे आगे जाएंगे।

गुरु नानक बंस प्रकाश ग्रन्थ के १००६-१०६५ छन्दों में उल्लिखित प्रसंगों से ज्ञात होता है कि काशीपुरी और रामेश्वर इत्यादि तीर्थ-स्थलों की यात्रा करते समय गुरु नानकदेव ने विश्वेश्वर, जगन्नाथ और रामेश्वर के लोक-विख्यात मन्दिरों के विधिपूर्वक और बड़े श्रद्धाभाव से दर्शन किये थे। फिर

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THE VISIT TO SHRI RAM JANMABHUMI:

From Brahmaghat Tirtha by sitting in the boat through the waterway of Ghaghra river, he reached Shri Ram Janma Bhuni that is, Ayodhya. According to Pothi Janam Sakhi (1787) by Bhai Manisingh, reaching Ayodhya Guru Nanak said to Mardana: "Mardana, This city of Ayodhya is of Shri Ram ji, lets go and have darshan!" (Pothi Janam Sakhi, Patthar Chhapa, Lahore Edition, 1947 edition Page 213)

The purpose of Guru Nanak ji visiting the Ayodhya- the city of Shri Ram Chandra is disclosed in the Janam Sakhi by Bhai Bala Wali. It is written in this all time prevalent Janam Sakhi published even before 1940 and till now that: "Shri Guru Nanak ji said (on reaching Ayodhya)-Bhai Bala, This city is of Shri Ram Chandra ji. Here Shri Ram Chandra ji took incarnation and we will go only after seeing this place." (Janam Sakhi Bhai Bale Wali, Bhai Chatur Singh-Jeewan Singh Pustaka Wale, Bazar Mai Sewa, Amritsar, Page 261).

From the combined reading of both the Janam Sakhi, the purpose of Ayodhya-visit by Guru Nanak Dev was to visit the places of activities (Leela-sthal) of Shri Ram in Ayodhya. The most important place in ayodhya of all the places namely Shri

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Ram Janma Bhumi Mandir was existent. Till that time, the barbaric invader Babar had not attacked India.

It is written in the Guru Nanak Bans Prakash (1886) composed by Baba Sukhbasi who was the eighth descendant of Shri Lakshmichandra, the younger son of Guru Nanak that:

"Chalet aha te satiguru mardana le sangi|
aaye awadh puri bikhe, sarju nadi jih sangi||
sarju jal manjan kia, darsan ram nihar|
Aatam roop anant prabh, chale magan hitu dhar||

Meaning: From there, Guru Nanak ji along with Mardana reached Ayodhyapuri, where flows the river Saryu. He bathed in Saryu river and had convincing darshan of Shri Ram Janmabhumi Mandir (the idol of Shri Ram ji situated therein).

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Maharshi Balmiki Praneet Shri Balmikiya Ramayan Part I Page 39, Shloka - 6 by Maharshi Balmiki Press: Gorakhpur (U.P.)

(76)

[illegible] रामायणं [illegible]
[illegible]
[illegible]

तदनन्तर श्रीरामकी आज्ञासे प्रेरित हो वे दोनों भाई [illegible] रामायणका गान करने लगे। सभामें बैठे हुए भगवान् श्रीराम भी धीरे-धीरे उनका गान सुननेमें [illegible]

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इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये बालकाण्डे चतुर्थः सर्गः ॥ ४ ॥

इस प्रकार श्रीवाल्मीकिनिर्मित आर्षरामायण आदिकाव्यके बालकाण्डमें चौथा सर्ग पूरा हुआ ॥ ४ ॥

पञ्चमः सर्गः

राजा दशरथद्वारा सुरक्षित अयोध्यापुरीका वर्णन

सर्वा पूर्वमियं येषामासीत् कृत्स्ना वसुंधरा ।
प्रजापतिमुपादाय नृपाणां जयशालिनाम् ॥ १ ॥
येषां स सगरो नाम सागरो येन खानितः ।
षष्टिपुत्रसहस्राणि यं यान्तं पर्यवारयन् ॥ २ ॥
इक्ष्वाकूणामिदं तेषां राज्ञां वंशे महात्मनाम् ।
महदुत्पन्नमाख्यानं रामायणमिति श्रुतम् ॥ ३ ॥

यह सारी पृथ्वी पूर्वकालमें प्रजापतिसे लेकर अबतक जिस वंशके विजयशाली नरेशोंके अधिकारमें रही है, जिन्होंने समुद्रको खुदवाया था और जिन्हें यात्राकालमें साठ हजार पुत्र घेरकर चलते थे, वे महाप्रतापी राजा सगर जिनके कुलमें उत्पन्न हुए, उन्हीं इक्ष्वाकुवंशी महात्मा राजाओंकी कुलपरम्परामें रामायण नामसे प्रसिद्ध इस महान् ऐतिहासिक काव्यकी अवतारणा हुई है ॥ १-३ ॥

तदिदं वर्तयिष्यावः सर्वं निखिलमादितः ।
धर्मकामार्थसहितं श्रोतव्यमनसूयता ॥ ४ ॥

हम दोनों आदिसे अन्ततक यह सारा काव्य पूर्णरूपसे गान करेंगे। इसके द्वारा धर्म, अर्थ, काम और मोक्ष चारों पुरुषार्थोंकी सिद्धि होती है; अतः आपलोग दोषदृष्टिका परित्याग करके इसका श्रवण करें ॥ ४ ॥

कोसलो नाम मुदितः स्फीतो जनपदो महान् ।
निविष्टः सरयूतीरे प्रभूतधनधान्यवान् ॥ ५ ॥

कोसल नामसे प्रसिद्ध एक बहुत बड़ा जनपद है, जो सरयू नदीके किनारे बसा हुआ है। वह प्रचुर धन-धान्यसे सम्पन्न, सुखी और समृद्धिशाली है ॥ ५ ॥

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥ ६ ॥

उसी जनपदमें अयोध्या नामकी एक नगरी है, जो समस्त लोकोंमें विख्यात है। उस पुरीको स्वयं महाराज मनुने बनवाया और बसाया था ॥ ६ ॥

आयता दश च द्वे च योजनानि महापुरी ।
श्रीमती त्रीणि विस्तीर्णा सुविभक्तमहापथा ॥ ७ ॥

यह शोभाशालिनी महापुरी बारह योजन लंबी और तीन योजन चौड़ी थी। वहाँ बाहरके जनपदोंमें जानेका जो विशाल राजमार्ग था, वह उभयपार्श्वमें विविध वृक्षावलियोंसे विभूषित होनेके कारण सुस्पष्टतया अन्य मार्गोंसे विभक्त जान पड़ता था ॥ ७ ॥

राजमार्गेण महता सुविभक्तेन शोभिता ।
मुक्तपुष्पावकीर्णेन जलसिक्तेन नित्यशः ॥ ८ ॥

सुन्दर विभागपूर्वक बना हुआ महान् राजमार्ग उस पुरीकी शोभा बढ़ा रहा था। उसपर खिले हुए फूल बिखेरे जाते थे तथा प्रतिदिन उसपर जलका छिड़काव होता था ॥ ८ ॥

तां तु राजा दशरथो महाराष्ट्रविवर्धनः ।
पुरीमावासयामास दिवि देवपतिर्यथा ॥ ९ ॥

जैसे स्वर्गमें देवराज इन्द्रने अमरावतीपुरी बसायी थी, उसी प्रकार धर्म और न्यायके बलसे अपने महान् राष्ट्रकी वृद्धि करनेवाले राजा दशरथने अयोध्यापुरीको पहलेकी अपेक्षा विशेषरूपसे बसाया था ॥ ९ ॥

कपाटतोरणवतीं सुविभक्तान्तरापणाम् ।
सर्वयन्त्रायुधवतीमुषितां सर्वशिल्पिभिः ॥ १० ॥

वह पुरी बड़े-बड़े फाटकों और किवाड़ोंसे सुशोभित थी। उसके भीतर पृथक्-पृथक् बाजारें थीं। वहाँ सब प्रकारके यन्त्र और अस्त्र-शस्त्र संचित थे। उस पुरीमें सभी कलाओंके शिल्पी निवास करते थे ॥ १० ॥

सूतमागधसम्बाधां श्रीमतीमतुलप्रभाम् ।
उच्चाट्टालध्वजवतीं शतघ्नीशतसंकुलाम् ॥ ११ ॥

स्तुतिपाठ करनेवाले सूत और वंशावलीका बखान करनेवाले मागध वहाँ भरे हुए थे। वह पुरी सुन्दर शोभासे

[illegible] भिन्न-भिन्न देशोंकी प्राकृत भाषामें गाये जानेवाले मागधी, देशी, मधुर, [illegible] नामसे प्रसिद्ध है। कुमार कुश और लव संस्कृत [illegible]
[illegible]

Attested True copy
[illegible]

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1955

Translation of Shloka 6

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।

मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥1.5.6॥

तत्र in that Kosala country, या पुरी that city, मानवेन्द्रेण by lord of men, मनुना by Manu, स्वयम् personally, निर्मिता built, अयोध्या नाम named Ayodhya, लोकविश्रुता famous, नगरी city, आसीद् existed.

In the country called Kosala was the famous capital city of Ayodhya built by the lord of men, Manu .

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PURĀTATTVA

BULLETIN OF THE INDIAN ARCHAEOLOGICAL SOCIETY

NUMBER 33 2002-2003

Editors

K.N. DIKSHIT AND K.S. RAMACHANDRAN

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INDIAN ARCHAEOLOGICAL SOCIETY
NEW DELHI

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INDIAN ARCHAEOLOGICAL SOCIETY
NEW DELHI

2003

Purātattva is published annually. The annual subscription – India Rs. 800 Other countries U.S. $ 100

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Manuscripts (whether in the form of articles or notes or book reviews) offered for publication, should be sent to the Editor, Purātattva, Indian Archaeological Society, B-17, Qutab Institutional Area, South of IIT, New Delhi - 110 016

This number of Purātattva was financially supported by the Indian Council of Historical Research and also by the Archaeological Survey of India, Govt. of India. The responsibility for the facts stated, opinion expressed and conclusions reached are entirely that of the authors of the articles and ICHR and the ASI accept no responsibility for them.

The Editors are not responsible for the opinions expressed by the contributors.

Published by: The Indian Archaeological Society, B-17, Qutab Institutional Area, South of IIT, New Delhi- 110 016. Ph: 26560654, 26523728, Tele Fax: 011-26560654

Produced by: AQUARELLE, H-24, Green Park Extension, New Delhi-110 016, Tel. 26196758
Printed at : Multi Colour Services, New Delhi - 110 020

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Ayodhyā Viṣṇu-Hari Temple Inscription

[illegible]

[illegible] inscriptions [illegible] engraved [illegible] rectangle stone slab. The written portion roughly covering an area of 115 X 55 cm. The slab, at present extant, is diagonally broken in two resulting in the loss of a couple of letters in almost every line. Besides, the first and last two lines have suffered heavy damage, and many letters consequently were lost. All in all, the loss of letters have proved a handicap to epigraphists and Sanskritists in fully unscrifting the content of the text. Nevertheless, the overall purport and the crux of its import are clear beyond doubt. In the first instance a carefully prepared estampage, and in recent times, a high quality estampage as well as some photographs were all provided by Dr. S.P. Gupta, Chairman, Archaeological Society of India, New Delhi for which I am highly thankful to him.

The text of the inscription is written in fairly chaste Sanskrit, the orthographical features being regular for the period to which the inscription belongs. The inscription is not in any way dated, but may be assigned, with confidence, to the middle of the 12th Century on palaeographic grounds as well as the internal evidence provided by the inscriptional text in question.

But for the opening salutation to Śiva at the very beginning, the entire text of the inscription is composed in Sanskrit verse of fairly high literary excellence. As has been stated above, the palaeographical and orthographical [illegible] belongs [illegible] from classical Sanskrit [illegible] This can be easily [illegible] deities, including the [illegible] and [illegible] Śaktas.

As [illegible] inscribed, [illegible] tioned in the inscription [illegible] tant internal historical [illegible] graph is the mention of [illegible] Gahadavala dynasty [illegible] from [illegible] 1155 A.D.

Verse [illegible] lated, refers to [illegible] composed [illegible] Verse [illegible] nally damaged, seems [illegible] tion of the [illegible] Pratīhāra. Verse 4 refers to the emergence [illegible] the heroes [illegible] successfully resuscitated the decadent [illegible] was born the beloved of the people. Verse [illegible] speaks of his detachment [illegible] Verse 8 indicates as that he bequeathed his [illegible] and wealth to his son Śaṅkarasena. Verse [illegible]

[illegible] Director, Archaeological Survey of India, Mysore

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ventional praises showered on this Sallakṣaṇa in which the poet has displayed a high level of poetic imagination. Verse 15 refers to the birth of his son whose stirring [illegible] his father was the talk among the people. Verse 16 refers to his son as Ānanda and credits him with [illegible] the past glory of his family. Works the next two, 17 and 18, contain his conventional praise. Verses 19 gives the information that his nephew, Meghasuta by name, was superseding a certain Ānayacandra and obtaining the Lordship of Sāketa-maṇḍala through the grace of the senior Lord of the earth, Govindacandra. With verse 20 lauds the military might of this hero, verse 21 gives the important information that, in order to ensure his easy passage into the heavens, Meghasuta built a lofty stone temple for the god Viṣṇu-Hari. From verse 22 we learn that he, who was responsible for the stability of Govindacandra's empire, was succeeded by the younger Ayuṣacandra as the Lord of Sāketa-maṇḍala. Verse 23 contains his conventional praise. According to verse 24, he set up residence in the city of Ayodhyā, which was adorned with lofty abodes, intellectuals and temples, and added to the entire Sāketa-maṇḍala thousands of small and big water reservoirs. Verse 25 and 26 contain more conventional praise of Āyuṣyacandra. Verse 27, which is partly damaged, alludes to the well-known episodes of Viṣṇu's incarnations as Nṛsiṃha, Kṛṣṇa, Vāmana and Kūrma. The badly damaged verse 28 refers to a king (probably Āyuṣacandra) as warding off the danger of invasion from the west (i.e., from the invading Muslim forces). Verse 29, which is incomplete, mentions the king Āyuṣyacandra.

The reference to Sāketa-maṇḍala is interesting. It is well known that North India, just as in the case of the South, was divided into administrative divisions called *maṇḍalas* (see the word *maṇḍala* in the indices to H.C. Ray's monumental two-volume work *The Dynastic History of Northern India*, II edn., 1973, Delhi.).

Text

Metres: verses 1, 2, 3, 4, 10, 13, 20, 21, 27, Śārdūlavikrīḍitam, verses 5, 6, 7, 17, 19, 24, 25, 28, Vasantatilakā, verse 8, Śikhariṇī, verses 9, 22, 23, 29 Upajāti, verses 11, 18, 26, Anuṣṭubh, verses 12, Harṇī, Verse 14, Sālinī, verse 16, Rathoddhatā, verse 15, Mālinī.

१. [illegible] नमः शिव[ाय] ॥ [illegible]

[illegible]

[illegible] पाद्मे [illegible]

२. [illegible] स्मृद्दं शोदधकन्दुं ।

[illegible]

विश्वत-मध्ये [illegible] ॥ [illegible]

[illegible]

३. [illegible]

[illegible]

[illegible]

४. [illegible]

[illegible]

५. [illegible] ॥ [illegible] ॥ [illegible]

[illegible]

६. [illegible]

[illegible]

७. [illegible]

[illegible]

८. [illegible]

[illegible]

९. [illegible]

[illegible]

१०. [illegible]

[illegible]

११. [illegible]

[illegible]

१२. [illegible]

[illegible]

१३. [illegible]

[illegible]

१४. [illegible]

[illegible]

१५. [illegible]

[illegible]

१६. [illegible]

[illegible]

१७. [illegible]

[illegible]

१८. [illegible]

[illegible]

१९. [illegible]

[illegible]

२०. [illegible]

[illegible]

२१. [illegible]

[illegible]

२२. [illegible]

[illegible]

२३. [illegible]

[illegible]

२४. [illegible]

[illegible]

२५. [illegible]

[illegible]

२६. [illegible]

[illegible]

२७. [illegible]

[illegible]

२८. [illegible]

[illegible]

२९. [illegible]

[illegible]

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८. शनं । गम्ये न्-अपि विन निजो पकरणान्य्-अमानि निःकंटकं
यत्-मां(मा)म्राज्य-परिच्छदं विरचिरे चिंता-वितान्-ओ ज्झितं(तम्)॥
[10*] मस्त्-आंज-भाजो उम्य चिरं निर्मिष्ट एव सः।
खङ्गाग्र-च-आ पि धृतो मूर्ध्न यो जहार्-आसु(सू) जीवितं(तम्)
॥[11*]॥ मलय-कल्पस्य्-आन्ते शते

९. वियत्तटिनी तटे हिमगिरि-गुहागेह-द्वारे दरीम्-अभिनेयधी।
प्रथम-लिखितां सिद्धैर्-यस्य प्रशस्ति-पदावलीं पठति निपुणं स्वैरं
मोदान्-नभस्थलचारिणां(णाम्)॥[12*] कैलास्-आचल-मेखलासु
मलय-स्वच्छेषु मेरोः शिरो भागे स्वर्गतरंगिणी-तटभुवि-

१०. स्थलेषु च-आन्येष्व-अपि। कृत्वा दर्पण-शिल्पतां
प्रतिकृतिं वृद्ध-आस्पदं शत्-रति-प्रान्ते खेचरकन्यकाभिर्-अनिशं
यद्-बाहु-अभ्यर्च्यते॥[13*] एकाकी सः देशलैर्-हट-स्पर्द्ध-ग्रा-
-म्यमां स्वं जगाद्रि:। देहे यस्य श्री-विलास्-अभिगने स्वा-

११. गाद्दे न गीयते चारण्-औघैः॥[14*]
अनल्प-पुर्षे-यो यं । धृताम्-अल्पलोकं मनोज्ञ मुकुल-राग्येः [illegible]
[illegible]

सुरम्-अंदित-विवेकं लोक-कौतूहलं ननु॥[15*] अन्यासः
प्रणय-पेशलः सन्तां गम्भीरं ब्रकच-

१२. कोटिर्-उत्कटः। अतिनाय नय-निक्षेपेन यः प्रहतां
प्रकृति-चंचलां श्रियं(यम्)॥ [16*] लोक्-अन्तरः स खलु कोऽपि
यदा भिमुख्ये उहंकार-राशिर्-अगाच्छ्-चिर-संभृतो ऽपि॥
संसार-पाश-भिद्-ए द्दशैव यस्य जाताःल्पधाः
सुकृत दुष्कृत कंचुकाश्च॥[17*]

१३. तेल्प-प्रतिरोध-इति पुरुष-इति च विश्रुतां। देन
लोक्-आनुरुद्ध-अपि प्रतिपिद्धः नर्-औचितिः॥ [18*] यद्-भ्रातुर्
जननि मे पसूतः श्रुताढ्यः श्रीमान्-अमृद्-अनयचंद्र-पद्-आभिलंघ्यः।
नो विंदचंद्र-भगवींद्र गुरु-प्रसादात्-महत्व पतित्वम्-अ-

१४. धिम येन॥ [19*] स(श)
स्वप्नागार-रंग-नर्तित-रिपु-स्कंधेन युद्ध-औद्धुरा वीरश्रु-तेन न केवलं
कल्पत्रुम दे दुर्लभं सो चित्रः।
अन्य-उद्दाम-पद्म्-पदान-विन्-मागने न च-देकल्ल्ने
दूर-आरुद्ध-वयस्यता-मदम्-असौ कल्पद्रुमस्य्-आजिर्ः॥ [20*]
देक-औ व्वरात-चि-

१५. प्राल-शैल-शिखर-श्रे णी-शिला-संहति-स्थूर्द्-विषणुहेर्-
हिरण्य-कलश-श्री-सुन्दरं मन्दिरं। पूर्व्वैर्-अप्य्-अकृतं
नृपतिभिर्-येन्-एदम्-इत्य्-अद्भुतं

संसार-आयक-शास्त्र-संचय-लब्-अवाध्य्-पिद्य, स्वायल [21*]
गो विन्दचंद्र-क्षितिपाल-राज्य-

१६. सर्वोत्तम् निस्तंद्र-भूर्-अपेक्ष्य। अथ प्रतिदे उभ्य पदं
कनीयान्-अमृतचंद्रो उल्हण-सूनुर्-उभ ॥ [22*] न साहसांके न न
शूद्रकेण नम्य-औपमानं विदधुः कवींद्रः। कृतं श्रिया यस्य पुरो न
कामद्-अन्यो न मल्वे धनुर्-आततज्यं [illegible] [23*]

१७. उद्दाम-सौध-विबुध-आलयमंस-आरोह्यम्-उपवासाद येन
नय-निष्ठुर-वंशलेन। मत्केत-मंडलम्-अखंडम्-अकारि
कूप-वापी-प्रतिश्रय-न्दुगम-महक्ष्य म-मिश्र [24*]
निद्रा-निर्गो 5-विश्वे निजवल्लभानां
है माचल्-आमल-शिलातल्-तल्प-

१८. [illegible]। कल्पतिष्ठ-सिन्-नरकृत-श्रितिम-उत्पद्यत-लोक्
[illegible] ननम-मर्त्ते-स्वा अयो उभ्य [25*] अंजनम्-चितम्-प्रा
लीलाः-अवीदिता सदा। करमी [illegible] यस्य दुःश्च: नव
[illegible] [26*] अंगनाओ [illegible]
[illegible]

[illegible] कल्पद्-दतनं कल्प [illegible] सदा
[illegible]
[illegible] पुण्ये [illegible] अहीश । नामे
[illegible]

१९. ये निर्वाज साम्राज्यपत्नीमास आपात्तर देवं [illegible]
प्रमावमहद महाप्रयोगेन मुकलीन [illegible] [28*] पुण्ये
प्रतापी तिरस्कृतवाक्षिः स्थाने श्रीमी गत [illegible] [illegible]
[illegible]

Transiliteration

1. namaḥ Śivāya[ ] there is space enough in the erased portion for accommodating a verse in a lengthy metre like Śārdūlavikrīḍitam - - - U U - - - [illegible] tanor-ā - U - - U - prāṃśutvena nikhātayaṣṭi-

2. daśa-samuddeśān-dadhānas-tataḥ

saṃvartta-pramada-ucchaṇḍal-Kanagīrgha [illegible] kṣamādhara [illegible] madhyo ha - - U - [2*] [illegible] Bhaṅgura [illegible] U - dvāṃso [illegible] Bhava [illegible] yasmād

3. U U - [illegible] s-c-opacite padārtha-ghaṭanā [illegible] [3*] te Caṇḍīpati-caṇḍa-tāṇḍava-calac-cūḍā U - - U - brahmāṇḍ-occa-kapāla-randhra-saraṇi-prastāya-

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saṅkīrttayat I śrīmāṁs-tatra kore janaṃ jagṛhi-

4. te ye

Bhārggava-bhava-kṣīṇa-kṣatriya-śeṣa rakṣaṇa-vidhau-baddho bhujagagraha II[4*] vaṁśyan-tad-eva-kulam-ākulaṁ nivṛtta-nirvyūḍham-apratima-vikramaṁ janmabhūmi. I yatr-ātisāhasa-sahasra-sraṁ-samṛddha-dhāmā Mamé tanaya jagad-vitatam-otta-

5. maśrī: II[5*] mā me dayāstu vapuṣi draviṇeṣu [illegible] sāra-vṛtti [illegible] alaṅkṛtam-anuḍhanam sa Dine avatas mā me pa - I jagade jagadeka[vīra] II[6*] tad-yuddha-keli dalit-ākhila-Meda-Bhilla-pallī sahasra-vanitāsa nikuñjagāsu I utkaṇṭa-

6. kā viṭapino vita-vistṛtāni te sva-staneṣu jaghaneṣu muhur-Ekhanta II[7*] parā kīrttyā nyastan-tadanantaram-ādhyāsitumanā manasvī svarlokaṃ pariṇatim-apeyy-āśrayinīṁ sa sarvvasvam kṣatram ka iva bhuvi Sallakṣaṇa-sute śriyā s-ārddhan-dadhre Hutabhuji viva-

[illegible] II[8*]

tad-dhāma-nissīmatn-amahyam-anyair-any-aiva sākācana dāna-śakte: I amānuṣaṁ pauruṣama-āvirāsīt-Sallakṣaṇe viśva-vilakṣaṇan-tat II[9*] khaḍgaṁ śrīkarabālāt-ādhikaṁ kāraṇaṁ vātbāhur-mahāvāhini kīrtti saṁbhṛta-[sā]pakāra-vidhaya pāṇyam sadā dan-

8. śanām I rājyen-āpi vinā nijopakaraṇāny-etāni niṣkaṇṭakan. yat-sāmrājya-paricchadam viracire cintā-vitān ojjhitam tam: II[10*] samar-ājira-bhājo syā ciraṃ pistamsa eva sa: II khaḍgas-c-ālpi dhṛto mūrdhnā yo jahār-āsu-sta jīvitam tam: II[11*]

pmalaya[-valayasy-ānte śānte

9. Vyavanatamī taṭe Haimagiri-guhā-geha-dvāre darīm-adhunat sadāīm I prathama-likhitām siddhair-yasya praśasti-padāvalīm paṭhati nipuṇam strainaṁ modān-nabhaḥ-cala-mekhalāsu Malaya-svacchesu meros-trobhāge svargga-taraṅgiṇī-taṭabhuvi

10. sthāneṣu c-ānyesv-api I kṛtvā tarppaṇa-śilpajām pratikṛtim vṛddh-opadeśāt-pati-prāptyai khecarakanyakābhir-anisam yad-bāhur-abhyarcyate II[13*] ejya-gva sa peśalar-stasiddhi-prā- - -pahnaram svam jagadbhi: I gehe yasya śrī-vilās-ābhirāme vā-

11. gād-vai tam gīyate cāran-aughai: II[14*] Amara-pura-purandhri-vandhatām avyaīkām bhajat: sakṛtarāśau tata: sallakṣaṇākhye I prativaparīva tasya prāpya sadyo navadyam sutamaditavivekaṁ lokakautūhalan tat II[15*] Alhaṇa: praṇaya-peśala: satāṁ garjjatāṁ kraka-ca-

12. krtrakatai I ānhaya nayananadavetre pa-prahṛtām prakramadabadam svayam svare II[16*] sakelatā sa kīrtala kopa yaddāmadanākhye nāmanamaṇaḍagadāsvorasaṁbhṛtaś: I saṁsārip[illegible]śabhrāṁ [illegible] adrisasa yasya jātāśatha sukṛta laṅkṛta kaṭakāśca II[17*].

13. pauruṣapaṭa randhirī purandhrīn ca bibhyatān I yena lokānamanacchāpi pratisiddha nayanmati II[18*] tadbhirātra jagati meghasutā [illegible] [illegible] drarā dhammirdha yatprasādāt sāketamaṇḍalapativamar-

14. tambhi yena II[19*] sasvatsaṅgararaṅgamattakarīpuskandhena yuddhoddhurā virāstena na kevalaṁ balavatā ye durmmadā mocitā I apyuddāmacamūpradānamatasvāntena cakāmato dūrārūḍhavayasyatāmadamasau kalpadrumasyājitā: II[20*] taṅkotkhātavi-

15. śālaśailaśikharaśreṇīśilāsaṁhatavyūhair vismahar-erhiraṇyakalaśaśrī sundaraṃ mandiraṃ I [illegible] sāṃsārārṇava-śīghra-laṅghana-laghū pāyan-dṛṣya dhyāyatā II[21*] govindacandra-kṣitipāla-rājya-

16. sthairyāya-nistandra-bhujārgalasya I atha prapede sya padaṃ kanīyān-Āyuṣyacandro Ilhaṇa-sūnur-eva II[22*] na Sāhasāṅkena na Śūdrakena tasy-opamānaṃ vidadhur kavīndrā: I kṛtaṃ bhiyā yasya paro na kāntāl-anyena manye dhanur-ātatāyam na II[23*]

17. uddāma-saudha-vibudh-ālayanīm-Ayodhyām-adhyāsya tena naya-nirmita-vaiśayena I Sāketa-maṇḍalam-akhaṇḍam-akāri kūpa-vāpī-pratiśraya-taḍāga-sahasrasra -miśramiśram: II[24*] nidrā-nirodha-vidhaye nija-vallabhānāṃ Hemācala-āmala-śilātala-talpa-

18. līnā:kastūrik-eṇa-taruṇī-śravaṇ-opabhogya-yogyaṃ jagu sarasa-magna-raso yaśo syo II[25*] avimukta-viśālākṣi lalit-ānanditā sadā I kāśiva yasya dehaśrī: satāṃ nirvvāṇa-kāraṇam-nāma II[26*] asthibhyo vitaran-Hiraṇyaka-

19. sipum samyamya Vaṭ-Bāmam raṇe kurvvāṇo Vaṭ-Baḍirāja-vaṭ-Bāhu-dalanaṃ kṛtvā vaṭbaddhān-vistarmān I kuwan-duṣṭa-Daśānanasya hanana - - U - - U ka. ko py-anya: sa daś-ādhiko U U U - - - U punyo tadā II[27*] ady-eha - U nṛpate U U

20. to nihanti pāścām Pāścātya-bhītim-api bhīṣaṇa-bāhu-daṇḍam: eni teja: prabhāva-mahatām mahas-tyam-eva pūrvv-āparā U U U - U U - U -- [28*] [punya]- prajānāṃ pariṇāmavadbhi: khyāte kṣitau rāja. ...... Śrī Āyuṣyaca. ....

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TRANSLATION

Line 1... Obeisance to [Lord*] Śiva. . . . . .

Lines 1-2, verse 1. [This line is nearly totally erased. But there is enough space for a verse in a lengthy metre such as Śardūlavikrīḍitam].

Lines 1-2, verse 2. . . . . Of the physique of [Lord] Trivikrama. . . . . by His height containing within His body the sixteen doctrines for mahā-vidyās . . . . . in Whose palm He holds the universe like (holding) the Moon, whose *kulagiri* (in the case of Bharata-varsa, one of the seven great mountain ranges, *viz.*, Mahendra, Malaya, Sahya, Śuktimat, Rkṣa, Vindhya and Pāriyātra) whose falling rocks (while striking one another) create noise had, out of wanton arrogance . . . .

Lines 2-3, Verse 3. The illustrations Bhārgava (i.e., Paraśurāma) . . . an ornament of the earth . . . . like insects . . . . With firm hands upraised . . . . having increased, events brought into existence, barren faces . . . .

Lines 3-4, verse 4. during the violent dance of the (wife of the goddess) Caṇḍī (i.e., Lord Śiva) from the rocking head-jewel . . . . Genuine reputations which [illegible] half of the universe.. In that family heroes took their birth, who were determined to resurrect the warrior clan which had been rendered weak by the wars waged by Bhargava (Paraśurāma) against them.

Lines 4-5, verse 5. Nolije was that very family which was the birth-place of valour which had successfully removed the sufferings of the other (Kṣatriya clans) in which Māmé, the abode of thousands of perfect and extremely valorous deeds and who was the utmost favourite of the world.

Line 5, verse 6. That very Son of the Sun (i.e., Karṇa), Māmé the unequalled hero of the world, uttered everday the words "may I have no mercy on (my) body, may I not hanker for material wealth, may I be diligently disinterested in sensual temptations . . . .

Line 5-6, verse 7. The thorny trees, like the selfishness villains, repeatedly wrote (i.e., scratched) on the skins of the breasts and hips and loins of the womenfolk of the tribal villages of the plains and hills who had taken refuge in the thickets as a result of the destruction of their abodes in sportive wars waged by him.

Line 6-7, verse 8. His fame along having pervaded till then the heavens, the high-minded Māmé, wishing to go to the heavens in person and reside there in that wonderful world, he bequeathed his entire realm along with all the wealth to his sons Sallaksana just as the Sun-god had bequeathed all his luster to the Fire-god.

Line 7, verse 9. As a result of some unknown power of the girl of that realm, which had no bounds and was other-worldly, a super-human vision manifested itself in Sallaksana; it was indeed an earthly exception.

Line 7-8, verse 10. The sword was at the tip of his fingers, his hand was verily the great army, his fame, the sumptuously cooked delicacies, were ever [illegible] without a kingdom to rule these personal instruments enabled him to spread extensively an empire [illegible] ries.

Line 8, verse 11. He who was for long [illegible] enjoying himself on battle-fields [illegible] his head as ruthless sword, which was quick to cut the [illegible]

Lines 8-9, verse 12. Within the serene subterranean caves of the Malaya mountains, on the banks of the heavenly Gaṅgā, at the entrances of the cave-dwellings of the Himālayas, in the caverns in which the Kinnaras dwell, the accomplished women folk gaily sing (lately) read) the strings of his eulogy composed for the first time by the semi-divine beings roaming about in the skies.

Lines 10-11, verse 13. On the advice tendered by the elders, in the terrains of the Himālayas, in the pristine pure regions of the Malaya mountains, in the lands along the banks of the heavenly Gaṅgā as well as in other regions the semi-divine unmarried girls, with intent to gain husbands, ever offer worship to the hands of the salutating images sculpted in his (i.e., Sallaksana's) faceless.

Lines 10-11, verse 14. He who is to be offered obeisances by the beautiful [illegible] . . . himself by the worlds . . . . in whose abode, which is pleasing with wealth and happiness, he is sung about by

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multitudes of celestial singers.

Lines 11-12, verse 15. The people look upon as a phenomenon the fact that, Sallakṣaṇa, who was, through good fortune, enjoying the genuine company of the damsels of the heavens, had happily begotten a son who, by appearance, was no different from his father.

Lines 11-12, verse 16. [That son, Aṭhaṇa, who was the beloved of the good people, is like a pointed saw to the war-mongers. He retrieved the splendour of the habitually fickle-minded Goddess of wealth by means of fair and persuasive means.

Line 12, verse 17. He was indeed extraordinary and whenever he confronted this foes the heap of their arrogance, accumulated over a protracted period, melted away. The path of good deeds and bad deeds sworn by them slipped away by his mere looks.

Line 13, verse 18. He was the destroyer of this enemies' manliness, and made those who were afraid effeminate: as against the belief among the people, his eminence far dwarfed that of the lofty mountains.

Lines 13-14, verse 19. His nephew (literally brother's son), the widely celebrated Meghasuta, the illustrious one, who superceded Anayacandra: he earned the lordship of Sāketa-maṇḍala through the grace of his elder, the Lord of the earth, Govindacandra.

Line 14, verse 20. Not only did he, who was powerful, put an end to the arrogant warriors who were dancing in unrestrained frenzy in the battles constantly fought by him, but he also gave (to his people) an excellent army which was replete with (soldiers comparable to) the wish-fulfilling trees.

Lines 14-15, verse 21. By him, who was meditating in his mind on the earliest means of quickly jumping across the ocean of worldly attachments, was erected this beautiful temple of [The god] Viṣṇu-Hari, [on a scale] never before done by the preceding kings, compactly formed [i.e., built] with rows of large and lofty stones which had been sculpted out.

Lines 15-16, verse 22. The posthumous Aṭhaṇa, whose tireless shoulders were like safety hatches for the subjects of the king Govindacandra's empire, was subsequently occupied by his younger (son) Āyuṣyacandra.

Line 16, verse 23. Great poets dared not compare him with Śāntaśaṅka and Sādraka, out of sheer fear; to save the God of Love dared draw the bow-string in his presence.

Line 17, verse 24. By him, who was of good conduct, and abhorred strife, while residing at Ayodhyā, which has towering abodes, intellectuals and temples, Sāketa-Maṇḍala was endowed with thousands of wells, over tours, alms-houses, tanks.

Lines 17-18, verse 25. The young damsels, who were as attractive as the female musk-deer and does, while they rested on the cool surfaces of the Himalayan rocks, sang about his (i.e., Āyuṣyacandra's) fame.

Line 18, verse 26. Whose bodily splendour, which [illegible] by [illegible] eyes, was at all times pleasant with gentle feelings, was a source of salvation for the good just as the holy pilgrimage centre, Kāśī is.

Lines 18-19, verse 27. Separating [the flesh and blood of the demon] Hiraṇyakaśipu from his skeleton, subduing [the demon] Bāṇa in battle, tearing asunder the arms of the [demon-] king Bali, and performing many valorous deeds, having killed the evil ten-headed [demon Rāvaṇa] . . . .

Lines 19-20, verse 28. And now, the fierce arms of the ruler annihilates even the fear caused by the western (i.e., the Islamic invaders from the west). The brilliance of the mighty great ones . . . . east and west . . . .

Line 20, verse 29. Because of the subject's effective acts of merit, the king being famous in the world . . . . the illustrious Āyuṣyacandra . . . .

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अयोध्या का इतिहास
एवं
पुरातत्त्व

(ऋग्वेद काल से अब तक)

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स्वराज्य प्रकाश गुप्त

प्रकाशक
भारतीय इतिहास एवं संस्कृति परिषद्, नई दिल्ली - ११० ०१६
एवं
डी॰ के॰ प्रिण्टवर्ल्ड (प्रा०) लि०, नई दिल्ली - ११० ०१५

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Cataloging in Publication Data — DK

Verma, T.P., (Thakur Prasad), 1933 –
Ayodhyā kā itihāsa evaṁ purātattva.
Includes bibliographical references (p.)
Includes index.

1. Ayodhya (India) — History. 2. Ayodhya (India) — Antiquities I. Gupta, S.P. (Swarajya Prakash), 1931 - joint author. II. Title.

ISBN 81-246-0181-X

प्रथम संस्करण, 2001
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B-17, कुतुब इंस्टीट्यूशनल एरिया
नई दिल्ली – 110 016

डी. के. प्रिण्टवर्ल्ड (प्रा.) लि.
पंजीकृत कार्यालय : *'श्री कुञ्ज'*, F-52 बाली नगर,
नई दिल्ली – 110 015
दूरभाष : (011) 545 3975, 546 6019; फैक्स: (011) 546 5926
ई-मेल : dkprint@4mis.com

मुद्रक: **डी. के प्रिण्टवर्ल्ड (प्रा.) लि.**

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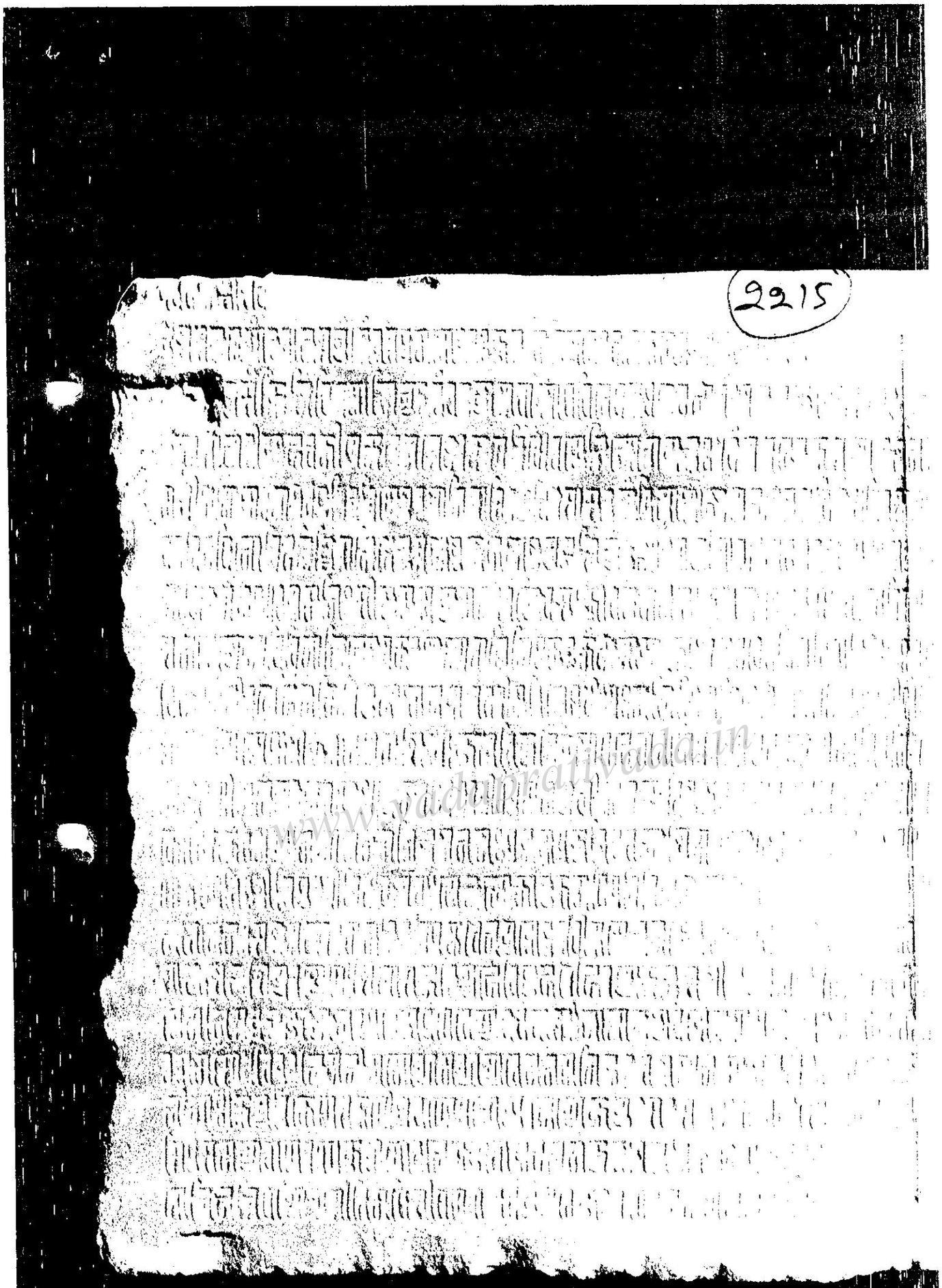

12वीं शती का 20 पंक्तियों का नागरी लिपि और संस्कृत भाषा का विष्णुहरि शिलालेखः कारसेवकों की असावधानी के कारण खण्डित (लगभग 48 इंच लम्बा एवं 22 इंच चौड़ा)

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GRONINGEN ORIENTAL STUDIES

volume 1

2217

Exhibit - 23
Suit - 5

edited by

H.T. Bakker • A.W. Entwistle
T. Goudriaan • G.J. Meulenbeld

Editorial secretary

H.T. Bakker

Institute of Indian Studies
University of Groningen
Grote Kruisstraat 2
9712 TS Groningen

AYODHYA
HANS BAKKER
VALUME - A
PAGE NO. - 1 - 164

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Egbert Forsten
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AYODHYĀ

PART I

the history of Ayodhyā
from the 7th century BC to the middle of the 18th century
its development
into a sacred centre with special reference to the
Ayodhyāmāhātmya
and to the worship of Rāma according to the
Agastyasaṃhitā

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This book was printed with financial support of the Netherlands Organization for the Advancement of Pure Research (Z.W.O.)

Cover illustration: The idol of Mattagajendra (Ayodhyā)
Cover design: Ruud Hoogman

CIP-GEGEVENS KONINKLIJKE BIBLIOTHEEK, DEN HAAG

Bakker, Hans

Ayodhyā : Hans Bakker. -- Groningen : Forsten. – (Groningen Indological Studies)
Eerder verschenen als proefschrift: Groningen : Institute of Indian Studies, University of Groningen, 1984
Pt. I: The history of Ayodhyā from the 7th century BC to the middle of the 18th century, its development into a sacred centre with special reference to the Ayodhyāmāhātmya and to the worship of Rāma according to the Agastyasaṃhitā. --
Pt. II: Ayodhyāmāhātmya. Introduction, Edition, and Annotation.
Pt. III: Appendices, Concordances, Bibliography, Indexes and Maps.

ISBN 90-6980-007-1 geb.
SISO az.m-indi 944.3 UDC [(34)+954.0]"-6-17"
Trefw.: Ayodhyā ; geschiedenis ; 7e eeuw v.Chr. -18e eeuw; bedevaart; Rāmaverering.

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CHAPTER [illegible]

THE HISTORY OF SĀKETA/AYODHYĀ FROM 600 BC TO AD [illegible]

For reasons that will soon become apparent the site that is nowadays occupied by the township of Ayodhyā will be designated by the siglum A1.[1]

The site A1 is situated on a curve of the river Sarayū (Sogra), which encircles the modern town on three sides. The western and eastern boundaries of this site are formed by an extensive [illegible] of [illegible], which is flooded in the rainy season. On the western side the [illegible] [illegible] the [illegible] separating the town from the main bed of the Sarayū river stretches for 3.5km. On the northern side the main bed of the river runs alongside the built-up area.

In the centre of this site is an area of broken ground called the Rāmkoṭ or Kot Ramchandar, which today is occupied for a great part by temples and maṭhas[3]. Especially on its southern side, however, several artificial mounds are found that are hardly built on and are strewn with broken bricks and blocks of stone, especially the so-called Kuberṭīlā on the south-western corner.[4] The modern bathing ghāṭs[5] along the river are about 700m to the north of the Rāmkoṭ. The river-bed on the north side narrows to a width of c.1km. A fixed bridge has connected [illegible] with the northern bank of the river since AD [illegible]. A historical ford on the river, known as Gopratāra ('Ox-ford'), lies about 3km to the west of the centre of site A1.

The site described above with a river surrounding it on three sides and an area of raised ground in the centre, not far from a crossing of the river, seems to possess all the essential physical characteristics of an ancient settlement.[6] Two excavations in Ayodhyā have been conducted so far. The first one was carried out by A.K. Narain (BHU) in 1969-70 and was limited to three vertical cuttings "near the Lakshman Ghat... the Lakshman Tekri, and the third on the Nal Tila". This excavation revealed two continuous strata at the first two sites [illegible] layer after a desertion of the sites. The cutting near the Nal Tila brought to light only the earliest layer which was "marked by the presence of Northern Black Polished Ware, black grey ware and the associated red wares".[7]

The excavations carried out by B.B. Lal in 1979-80 revealed that the first occupation of the Rāmkoṭ area can be ascribed "to circa seventh century BC".[8] "A few sherds of grey ware" pertaining to a "very late and degenerate phase of the well-known Painted Grey Ware" were found "in all its phases".[9] "In the Janma Bhumi area" on the western side of the Rāmkoṭ,

---

[1] Lat. 26°48'N, Long. 82°12'E. Ayodhyā lies [illegible] east of the town of Faizabad, the eponymous capital of the district.

[2] 'Outer marshes'.

[3] 'Monasteries'.

[4] See I, 318; [illegible] 17.

[5] 'Bathing places', mostly [illegible].

[6] [illegible] 1983, 132-137. [illegible] 2.3. [illegible]

[7] IAR 1969-70, 40f.

[8] IAR 1976-77, 52.

[9] Ibid., 53.

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[illegible]

[illegible] identified this wall with a fortification wall [illegible] the third century BC. The fortification wall around [illegible] like a moat, just on its exterior, which was partly cut into the [illegible] alluvialic sand bed.[1] The excavation showed to [illegible] as site of urban settlement at the end of the sixth or fifth century [illegible] which [illegible] with Śrāvastī.

The region around it is generally identified with the Janapada, [illegible] Kosala as mentioned in the Āṅguttaranikāya [illegible]. Given the account in the Āṅguttaranikāya the country, in the Kosala [illegible] boundary of the land which the Aryan invaders had occupied for long time [illegible] the east by the river Sadānīra, which is sometimes identified with the [illegible] Gandakī.[3]

When semi-nomadic tribes of invaders settled in the region [illegible] which functioned as important modes of transition. [illegible] their Janapada into either kingdom or republic. There is a Janapada [illegible] the kingdom of Kosala in the early historical period.

In the days of the Buddha and Mahāvīra (the second half of the 6th and the beginning of the 5th century BC) the kingdom of Kosala included two important cities, Śrāvastī and Sāketa, both reckoned among the six great cities of [illegible].

According to the Buddhist Pali canon Śrāvastī (Sāvatthī) was the capital and residence of the king, whereas the Jaina canon mentions Sāketa (Ayodhyā) as the capital of Kosala. Modern historians are inclined to identify Śrāvastī, which is identified with the site known today as Saheth-Maheth 80km north of AY, as the chief capital of Kosala. (The [illegible] of two relate to a later period (see below).[5] In Śrāvastī resided the historical king of Kosala Prasenajit (r.485 BC).

The topographical indications in the heterodox canon [illegible] to the location of Sāketa confirm the identification of this town with the site of AY, and to its knowledge this identification is no longer questioned. Considerable difficulty, however, arises when we examine the literary evidence regarding a place called Ayodhyā. The relation between the two places has been investigated by many scholars, but no satisfying conclusions have been reached. Different solutions have been suggested. According to Rhys Davids, who confined himself to the evidence regarding the places Sāketa and Ayodhyā in early Buddhist [illegible]

---

1 [illegible]
2 [illegible]
3 [illegible]
4 [illegible]
5 [illegible]
6 [illegible]

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the seventh century, India is known, and the argument is not very convincing. Both cities were taken to be the same by Cunningham[1] and Kane[2], and considered to be virtually identical by [illegible][3] and Pater[4]. Eggeling, however, thinks that the mention of both cities as existing in Buddha's time precludes their identity.[5]

Recently, the question has been taken up by Bareau. He points out that Ayojjhā is only twice mentioned in the Pali canon, "et dans des circonstances tellement analogues que l'on est tenté de regarder les deux récits où elle figure comme deux versions d'une même histoire."[6]

In at least one of the suttas (SN 3.140 and 4.179) in which Ayojjhā figures the place is said to be situated on the bank of the river Ganges. Bareau comes to the conclusion that, although admittedly "pour les anciens bouddhistes... la cité d'Ayodhyā n'était qu'une bourgade sans importance..., cependant, il semble, qu'ils distinguaient assez nettement les deux agglomérations, ce qui laisse à entendre soit que Sāketa était distante d'Ayodhyā, soit que cette dernière n'était plus, vers l'époque des Maurya, qu'un quartier de la première".[7] If Ayodhyā indeed was a quarter of the town Sāketa, one wonders why this name did not figure more often in Buddhist (or Jaina) descriptions of the city, especially, since other dwelling-places of the Buddha are frequently mentioned such as the Añjana, Tikaṇḍaki and Kālakārāma parks, and secondly, why all the older Epic Sanskrit sources refer exclusively to this quarter and never to the town Sāketa. Evidently the first alternative proposed by Bareau to the effect that, as far as the Pali canon is concerned, Sāketa and Ayojjhā refer to two different sites is more plausible. There is no indication whatsoever that this "bourgade" on the Ganges river had anything in common with the Epic city of Ayodhyā besides its name.

A similar situation is depicted in the older parts of the Jaina canon. In most of the *aṅgas* [illegible] Ayojjhā, [illegible] Sāketa, whereas Ayojjhā is only mentioned once, when it is said to be capital of the *vijaya* district Sāmahilāvatī of the *cakravartin* metropolitical country of Mahāvideha.[8] While Ayojjhā in the Pali canon may still be taken to refer to an actual geographical location, this toponym is virtually absent in the Jaina canon.

The only question that remains to be solved is whether the Sāketa of both literatures is identical with the Ayodhyā of Epic Sanskrit literature. If one takes both names as [illegible] of the city of, as is mostly done, an explanation should be given as to why the Pali [illegible] mention of the other name Sāketa, while vice versa the canonical [illegible] Ayojjhā. If, on the other hand, the [illegible] Sāketa, [illegible] Ayojjhā was of no relevance to the [illegible] [illegible]

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[illegible] tifies the Epic Ayodhyā with the historical Sāketa [illegible] two by consigning them to two different historical [illegible] In its earliest phase, Sāketa refers to the town during the [illegible] of the Buddha [illegible] ter.[1] It should be borne in mind, however, that town did not exist [illegible] till the sixth century B.C.[2] The Epic literature [illegible] may reflect the period in which it was compiled rather than the [illegible]

Consequently we are confronted with [illegible] consider the nature of the texts in which Ayodhyā [illegible] cording to historical periods.

A survey of all the classical written sources is given in the following [illegible] references that contain information already occurring in texts of earlier [illegible] quently, the case, are not included unless the later text adds new data. [illegible] therefore present a complete survey of all the textual [illegible] the seventh century A.D. Neither is column [illegible] Where there was more than one reference to the same [illegible] However, these tables give a fair representation of the information [illegible] discussion that is available in texts older than [illegible].

An examination of the tabulated evidence shows that the data given about [illegible] Kosala in the three traditions are basically consistent. Kosala was [illegible] along the bordering [illegible] the north, [illegible] tility and alliance to confederacy and suzerainty.

As regards the town of Sāketa we find that its historicity [illegible] one of both heterodox traditions, but also by Sanskrit texts, notably [illegible] 3.25 and 3.2.111. Greek geographical literature also seems to [illegible][4] [illegible] which evidently refer to alleged historical incidents [illegible] *Yugapurāṇa*, [illegible] further corroborate the historicity of Sāketa.

---

[1] H.C.Raychaudhuri in Majumdar 1950,57. D.C.Sircar in [illegible]

[2] Ghosh 1973,10f.,56f.; Rau 1957,126; Rau 1976.

[3] Cf. Sankalia 1974,[illegible]: "Thus though a number of [illegible] of the king, Purohita, mantrins, [illegible], and [illegible] the absence of the practice of satī and repeated [illegible] this comparatively early features, still the tangible [illegible] starting with the extent and the [illegible] of the city of Ayodhyā [illegible] all these indicate a highly developed state [illegible] period between [illegible]."

[4] Ptolemy VII,[illegible] [illegible] identified Ptolemy's Sāgeda with the capital of the [illegible] thinks it highly probable that the old name of the [illegible] in the Sāgeda of Ptolemy [illegible]"

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[illegible]	[illegible]	[illegible]	SĀKETA	AYODHYĀ	KOSALA	AYOJJHĀ	[illegible]
[illegible]	[illegible]	[illegible] of the six [illegible] Buddha. [illegible] etc. [illegible] by King [illegible] [illegible]-NIK. IV, 24. MAJJHIMA-NIK. II,124 etc. [illegible] over by king Dīghiti (war with king Brahmadatta of Kāśī). VINAYA I,342 f. -Included Kāśī (Kāśī Kosala). MAJJHIMA-NIK. [illegible] [illegible] I,[illegible] [illegible] [illegible] Buddha belonged to Kosala. [illegible] MAJJHIMA NIK. II,[illegible]4 [illegible] SUTTANIPĀTA [illegible] At war with Magadha [illegible] Kāśī theatre of war. [illegible] I,[illegible]	Seat of a king of Kosala. SANDHIYAMIGA JĀT. III,270 274. Seat of king of the Ikṣvāku race named Sujāta. His descendants founded the capital of the Śākya tribe Kapilavastu. MAHĀVASTU I,348	Seat of King Kālasena. Conquered by Vāsudeva, Bala deva etc. in their conquest of the world. GHATAJĀTAKA IV, 82.	-Wars between Kosala and Kāśī. ASĪNAPITTA JĀT. II,15f. BRAHĀCHATTA JĀT. III,115ff. SONANANDA JĀT. V,316. KUṆĀLA JĀT. V, 425f. Ruled by Dīghiti [illegible] His war with Kāśī. DĪGHITIKOSALA JĀT.III,211f. Kāśī conquered by Dabbasena king of K. KAṆḌIA JĀT. III,13. -Conquered by king Vaṅka. GHATA JĀT.III, 168f. -Encompassed the kingdom of Kāśī.[illegible] gave a village in Kāśī as dowry of hi daughter to Bimbisāra of Magadha. HARITAMĀTA JĀT. II,237. VADDHAKISŪKARA JĀT. IV,342f.	The citizens of Ayojjhāpura built a vihāra for the Buddha in a curve of the river Gaṅgā. BUDDHAGHOSA on SAṀYUTTA NIK. III.140 (SĀRATTHAPPAKĀSINĪ II,320).	[illegible]

LITERARY SOURCES
TABLE II

JAINA EARLY CANONICAL (PRAKRIT)			JAINA LATE CANONICAL (PRAKRIT)		JAINA POST-CANONICAL	
[illegible]	AUJJHĀ (II)	KOSALA	VINĪYĀ (VINĪTĀ)	IKKHĀGANEMI	SĀVATTĪ (ŚRĀVASTĪ)	AUJJHĀ (II)
[illegible]	Capital of the NW district of Mahāvidehā based Bandhila of. DHĀGA (S.) 27,II [illegible].	One of the six [illegible] pados. VIYĀHAPAŃNATTI (VP) p.2151. Ariya country with Sāvatthī as its capital. NĀYADHAMMAKAHĀO (NK) p.151; ANGA-VIJJĀ (AV) 50.37, [illegible]. -A federacy of 9 kings of Kosala [illegible] together with 9 kings of Kāsī [illegible] against [illegible] other princes in the war of the [illegible] [illegible] Kuṇiya [illegible]. UVĀSAGADAŚĀ (UA) [illegible]	-Capital of Bandavāsa (Bharata central). ĀVASSAYACŪRNI (ACŪRNI) I,p.154[illegible]. Birthplace of Rṣabha from Kosala. JAMBŪDĪVAPAŃNATTI (JDP) I, p.112[illegible]. -Ruled over by the first Cakravartin Bharata. JAMBŪDĪVAPAŃNATTI (JDP) I, p.195[illegible]. Containing part Sāmantabhavana. KALPASŪTRA (KS) [illegible] JAMBŪDĪVAPAŃNATTI (JDP) [illegible]	Birthplace of Rṣabha from Kosala. KALPASŪTRA (KS) [illegible].	Containing shrine of the yakṣa named Sālapāṇi who kills [illegible] [illegible]. ĀVASSAYACŪRNI (ACŪRNI) I,p.67[illegible]. Abhinandana had his first pāraṇa in Sāvatthī. ĀVASSAYACŪRNI (ACŪRNI) [illegible].	Principal [illegible] of Kosala [illegible] ĀVASSAYACŪRNI (ACŪRNI) [illegible] p.387). Birthplace of Ajita and Ananta. ĀVASSAYACŪRNI (ACŪRNI) [illegible] p.302). Ajita had his first pāraṇa in Ayodhyā. ĀVASSAYACŪRNI (ACŪRNI) [illegible]. Capital of Sagara Cakravartin. [illegible] (ACŪRNI) [illegible].
			JAINA LATE CANONICAL (PRAKRIT)			
			VĀLUKĀ	ALAKĀ	[illegible]	

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[illegible]	SĀKETA	[illegible]	AYODHYĀ	SĀKETA	AYODHYĀ	SĀKETA	[illegible]	[illegible]
[illegible]	[illegible] known to [illegible]. [illegible] known to be Pali. [illegible] known to Rām. [illegible] road leading to Sāketa PATAÑJALI *ad* PĀṆINI 1.3.29. The Greek he [illegible] Sāketa. PATAÑJALI *ad* PĀṆINI 3.2.111.	Country (Janapada) of the Kosalas. Most Eastern Āryan [illegible] before the occupation of Videha. (Border between these two is the river Sadānīra (Gandakī ?) GAIŚPATHABRĀH. 1.4.1.14-17. *Janapada* PĀṆINI 4.1.17 *Sahā-Janapada* Kāśikośa 1. MAHĀBHĀRATA [illegible] .10.15,7. 1:1.501 v.1.), 8.5.19,7.33.22. Country of Dhanaratha and Rāma. RĀMĀYAṆA [illegible]. Dhanaratha is *kosalādhipa*. RĀM. 1.35.23. Rāma is *kosala-Śrara*. RĀM.2.43.7. Kosalā (Ayodhyā) capital of king Dhanaratha. RĀM.5.26.3.	-Capital of Rāma (Dasaratha) MAHĀBHĀRATA 3.2811ff. Description of the town (capital of Kosala on the bank of the Sarayū river). RĀMĀYAṆA 1.5-5. -Described after Rāma's death and repopulated by king Kusa. RĀM. 7. 103.ch v.1. 1524*. -Sopraśāra drowning [illegible] of Rāma on bank of Sarayū west of Ayodhyā. RĀM. 7.108-20; MBh. 3.82.83. -Capital of the Ikṣvāku dynasty. PPANC. pp. 318ff. (pp. 349 ff.) of king Harischandra. PPANC. pp. 330ff.), of Rāma Dāśarathi. PPANC. pp. 334ff.), but on Sara, a river.	Seat of 5. by [illegible] of Pañcāla, Śūra-sena and Yaver-[illegible]. YOGAPURĀṆA 11. 94 95. -Seven kings of Sāketa. YOGAPURĀṆA 11. 116 117. -Not known to Rām. I & VII. -Not known to Rām. -Not known to PPANC. -The following [illegible] are living in S.: Sāgara (1.131), Vīradhanvī (1.85), Aṅśuka (1.58, only Pr. III). RAMĀMĀTUKĪ 11. 11.55,18. The prostitutes of S. practise bri[illegible] without restriction. KĀMASŪTRA 2.9. 38.	Capital of Ikṣvāku dynasty. RAISYAPUK. 2.71. [illegible]VĀYUPUR. 91. 283 (Pargiter 1913. 301).	Pulādvaraka (early) [illegible] kings. VAYUPUR. 2.37.377; MAHĀPADMAPUR. 3.74.156 (Pargiter 1913 53).	[illegible] Before the capital. [illegible]PUR. [illegible]; MAHĀPADMAPUR. 3.74.156.	Sāketa [illegible] 6.4. The [illegible] Sāketa was like that of Pāṭaliputra. [illegible] *ad* [illegible] 6.1. [illegible] Sāketa [illegible]. PAUMAPURA [illegible] 4.41. [illegible] [illegible] *ad* [illegible] 7.4.
					AYODHYĀ	SĀKETA		
					-PĀLIBHĀṢA RAGHUVAṀŚA [illegible], 13. 9,14.13. Kuśa, son of Rāma, re-established the royal court in Ayodhyā. KĀLIDĀSA.RAGHUVAṀŚA [illegible] ;SKA-MĀHĀPUR.3.54.64 (n). 3.56.51.				

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LITERARY SOURCES
TABLE IV

1 PALI SOURCE	2 TIBETAN SOURCE	3 CHINESE SOURCES		4 ARABIC SOURCE
ĀŚIA	SĀKETA	SĀKETA	AYODHYĀ	AYODHYĀ
[illegible]	Originally King RA-TI-RA (the Rāṣṭra paperti kori [illegible]) and the King of [illegible] [illegible] ruler King VIJAYĀDITI, and others led a army into India and captured a city named Sāketa (Sāketa), on which [illegible] King Vijayādīti [illegible] many [illegible]. [illegible] expedition within [illegible] of 1000 B.C. [illegible] 1931 (PD 1048-71.	....the great country of SHA-CHE (Sāketa). Leaving the southern gate of the capital city, on the east of the road, is a place where Buddha [illegible] well. Here [illegible] a tree. Rising from a willow stick [illegible] as a toothbrush by the Buddha. Here also they raised towers. [illegible] four Buddhas walked for exercise and sat down. [illegible] ruins still exist. [illegible] (Beal p. [illegible]) [illegible] 2001. [illegible]	[illegible] RA-CHA-SU-RA-DA (Vasurāṭra) coming from the country of A-YU (Ayodhyā) [illegible] with his [illegible] of the Abhidharma [illegible] (Kaṣmīra) back to his native land. [illegible] (Kaṣmīra) [illegible] 1994, [illegible] 2011, [illegible] AIT. [illegible] SIN-[illegible] (Hsuan Tsang) [illegible] BRI DA RI (ARYA Buddhamitra) [illegible] [illegible] to hold in A-YU-DA (Ayodhyā) [illegible] King RI-RA-DA [illegible]	[illegible] ring from BĀRĀ [illegible] the Ganges on its eastern side, and passes the following stations: -AJH AHA(Ayodhyā) [illegible] from BĀRĀ [illegible] Gach a p.3181. [illegible] as BANĀRASĪ, [illegible] AL-BIRUNI'S INDIA [illegible] XVIII (Sachau), 2001 AD 3017.

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[illegible]

If we look for any significant difference between those Sanskrit sources [illegible] Ayodhyā, and those that mention [illegible] Sāketa, we [illegible] texts are of a semi-scientific [illegible] the Mahābhārata, the Rāmāyaṇa and Harivaṃśapurāṇa[illegible] have basically [illegible] character.[1] [illegible] nature of the older parts of both [illegible] [illegible] and teachings of the [illegible] [illegible] was [illegible].

[illegible] legendary in character, the question of the historicity of this [illegible] this question we should first [illegible] the early [illegible] up to the second century of the Christian era. The name 'Ayodhyā' is not attested [illegible] logical or epigraphical evidence relating to this period.

In the Mahābhārata and Harivaṃśapurāṇa the town of Ayodhyā is only known as the capital of the kings of the Ikṣvāku race including Rāma son of Daśaratha. Although the city is sometimes connected with the country of Kosala – notably in Hv.3.79.3 where the capital of king [illegible] is called Kosalā – it is nowhere said to be situated on the bank of the Sarayū river. A similar situation is found in the older parts of the Rāmāyaṇa (books II–VI). In these five books it is actually only suggested that Rāma's capital was situated in the vicinity of the Sarayū[2] and a rough idea of its location is given by references to it as the capital of Kosala.[3] Moreover the legend of king Rāma was not indissolubly connected with the city of Ayodhyā, as appears from the Buddhist Dasarathajātaka[4] in which the capital of Daśaratha and Rāma is said to have been Benares. Nor does the Ikṣvāku race always seem to have been connected with Ayodhyā. Ikṣvāku is known from the Ṛgveda[5] but not Ayodhyā. The Śāṅkhāyanaśrautasūtra knows the legend of the Aikṣvāka king Hariścandra, but his residence is only called 'village' (grāma).[6] In anticipation of our final conclusions it may already be observed that the association of Rāma with Ayodhyā may be concomitant with his alleged descent from Ikṣvāku and the latter's association with Ayodhyā.

What strikes us in the sources considered so far is the vagueness of the location. Here one [illegible] of the innumerable difficulties encountered in tracing the actual route of Rāma

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[1] The Rām. contains texts of widely different character, but it seems that especially those passages in which Ayodhyā occurs are to be classified as saga, as they contain the Epic [illegible] of ancient (prehistorical) lore and belong to the same genre as the Purāṇas, of which the historical value is generally considered to be very low.

[2] Rām.2.4[illegible],2.32.15,2.32.16. Rām.2.70.19 suggests that the Sarayū river was at some distance [illegible] the city since the [illegible] Moreover, apart from the vagueness of the location of Ayodhyā [illegible] parts of the Rāmāyaṇa, it may [illegible] that the location of the Sarayū is [illegible]

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from Ayodhyā to Laṅkā.[1] A comparison with Laṅkā as described in [illegible] this regard Sankalia has remarked: "Careful study of the descriptions of Laṅkā and [illegible] shows that the poets have created imaginary cities, though this imagination [illegible] either by a sight or description of the cities in India in the beginning of the [illegible] or later".[2] Ayodhyā, like Laṅkā was most probably a creation of the poet's imagination. [illegible] It is not to say that the bard who sketched the older parts of the Rāmāyaṇa had no actual geographical situation before him, nor is the possibility, to be excluded that he had in mind a real city like Sāketa present in his mind. There are too many realistic [illegible] geographical names figuring in the Epic which betray the actual geography of North India. However, this geography was transmitted into the realm of sage and poetry, and the traditional [illegible] legend into a remote past. Hence we conclude that the information about Ayodhyā in [illegible] literature does not furnish us with historical data concerning [illegible] alone of the site AY.

If we now focus attention on the younger part of the Epic literature, which [illegible] added to the older stock during the first centuries of our [illegible] in the first book of the Rāmāyaṇa a description of Ayodhyā is given [illegible] explicitly located on the bank of the Sarayū river.[3] The [illegible] [illegible] given in the Uttarakāṇḍa of the Rāmāyaṇa [illegible] as the result of a tendency to defy the location of the legendary [illegible] will concur with the tendency to deify the figure of Rāma [illegible] an incarnation of god on earth. Both tendencies can be seen at work [illegible] a true god descending on earth requires [illegible] the human perspective, which [illegible]

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[1] As to the location of Ayodhyā and Lankā [illegible] identification of Ayodhyā with site AY implying identification with [illegible] [illegible] Lankā [illegible] as well as [illegible] discussions with regard the historicity of the [illegible] Ayodhyā, despite the geographically 'normal' [illegible] Ayodhyā from the [illegible] Lankā [illegible]

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[illegible]

[illegible] the role of the Ikṣvāku in later Buddhist legend Thomas Ireland remarks: "But the [illegible] place between Ikṣvāku and their primeval king Vaivasvata an enormous genealogy, [illegible] Ikṣvāku merely the ancestor of the later Kosala and of the Śākya branch of the [illegible] Ikṣvāku. But the Buddhist Sanskrit [illegible] gives this eponymic name, where the Pāli has Okkāka. The Pāli is evidently more primitive, as the name of one of Okkāka's sons [illegible] (Karkaṇḍu), a derivative of Okkāka. The form Ikṣvāku adopted in the Sanskrit [illegible] a deliberate accommodation to the name in the epic story." (op.cit.p)..."We learn from the Jātakas that Ikṣvāku was king of the Kosalas, and this is what we should expect. [illegible] with the princes" (Pāli) "were brothers of Ikṣvāku, i.e. Okkāka. This is [illegible] Kosala and the eldest [illegible], and is legend retained to be such [illegible] by the term 'clan' we may, even anything within a thousand years of Buddha's [illegible] we cannot deny the possibility, or admission to the Pāli as well [illegible] name of the Śākya." (op.cit.) ..."Even the Buddhist account of the origin of [illegible] and legend of the Śākyas [illegible] the influence of Hindu, especially, [illegible]

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[illegible] seems to follow from some Buddha texts [illegible] with [illegible], over the real Sāketa rather than over the mythical Ayodhyā.[1]

The identification of Ayodhyā with Sāketa during this period is not only attested in Jaina sources but also in Sanskrit sage to wit the Brahmāṇḍapurāṇa [illegible] and most consistently, in Kālidāsa's Raghuvaṃśa[2]. It is [illegible] Ayodhyā was used to denote an existing township that we may assert to [illegible] archaeological evidence. Such testimony is indeed found among the inscriptions of the later Guptas (6th century): an inscription dating from AD 421 mentions the gift of a part of Vārāhmira hailing from Ayodhyā[3]. A quite indication of the [illegible] Ayodhyā.[4] The spurious Ayā copperplate inscription of Sarvaraguptā, probably [illegible] the beginning of the 8th century, described Ayodhyā as a garrison town.[5]

The bifurcation process was finally consolidated by the transfer of the [illegible] Guptas from Pāṭaliputra to the old Sāketa or to a newly established quarter [illegible] hence-forth known as Ayodhyā, during the reign of either Kumāraguptā I or Skandaguptā [illegible] 460). Not only is this event probably alluded to in Kālidāsa's Raghuvaṃśa[6], but, [illegible] the theory propounded above explains why in the Raghuvaṃśa for the first time Sāketa and [illegible] are distinguished. [illegible] site of either under the name Ayodhyā or Sāketa from the 6th century onwards. This [illegible] tion is borne out by a wealth of textual evidence.

In the course of time the name Sāketa assumed an [illegible] and [illegible] became obsolete. Ayodhyā becomes the proper pronunciation of the [illegible] and Oudh (Audh) in the later vernaculars.[7] The Russian [illegible] Aryan settlement in pre-historical India which bore the name Ayodhyā must remain unknown [illegible] since it falls beyond the limits of historical investigation.

If the thesis enounced above is sound the conclusion is inevitable that [illegible] historical information about the site of [illegible] Sāketa. This holds true for the whole pre-Gupta period.

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[1] Pargiter: [illegible] Ānan. and Ayodhyā...
[2] Raghuvaṃśa [illegible]
[3] EI [illegible]
[4] EI [illegible]
[5] [illegible]
[6] [illegible]
[7] [illegible] Fraueliner [illegible] Barker [illegible] Ayā might have functioned as capital of the Guptas seem [illegible] which [illegible] "Mr. Hooper has suggested to me that Ayodhyā may have been the [illegible] have shown that there is reason to believe that it was the [illegible] reign of Dhanaka Gupta II and Kumāra Gupta, and that the reign of [illegible] two are the chief cities of the [illegible]." [illegible]

[illegible]

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[illegible] of [illegible] from [illegible] BC to AD [illegible]

[illegible] [illegible] was [illegible]

Towards the close of the 6th century [illegible] King Prasenajit whose residence was [illegible] kingdom of Kosala, ruled over by [illegible] as it lay at the [illegible] Śrāvastī[2] 8km to the north.[3] The town probably emerged as a market place [illegible] junction of two important highways: the north-south connection leading from Śrāvastī in the north to Pratiṣṭhāna[5] (the capital of [illegible] and "great emporium of commerce [illegible] country..."[6]) in the south. The other highway was the east-west connection leading from [illegible] through Vārāṇasī (capital of the Kāśī kingdom) to Śrāvastī and hence to Taxila in the west. These two highways met at Sāketa[7], while there was a crossing-place of the big river.[8] Being a busy town where a lot of people flocked together[9] it was attractive for such preachers as the Buddha and Mahāvīra.[10] Religious gatherings were held in the parks which girded the city.[11] Several of these parks are mentioned by name: Añjanavana[12], [illegible][13], [illegible], and Uttarakuru[15]. When the owner of such a garden was converted by one of these preachers or his disciples the garden would be donated to the order. This would lead to the foundation of religious buildings[16], such as a vihāra[17] or stūpa[18].

The wall excavated by B.B. Lal (see above) seems to point to the fortification of the town at an early date, although a later date (i.e. turn of the 3rd century BC) would seem more plausible in the light of other excavations.[19] The Kingdom of Kosala was constantly at war with its neighbours, especially Kāśī.[20] The latter might have been conquered and temporarily [illegible] incorporated into the kingdom of Kosala during the reign of [illegible].[21] This [illegible] the frequent occurrence of the compound Kāśī-Kosala.[22] The Kosala kingdom was [illegible] confronted with the rise of Magadhan power, and although Prasenajit and Bimbisāra [illegible]

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[1] [illegible] II,[illegible].
[2] SN IV,374.
[3] Vin. I,253; SN IV,374.
[4] Cf. the legend of the rich merchant Dhanañjaya who is credited with the foundation of the city (DhA I,386). Cp. Patañjali ad Pāṇini 4.3.25.
[5] Suttanipāta [illegible]; Vin. I,88f.; SN IV,374. Cp. Patañjali ad Pāṇini 4.3.25.
[6] Dey s.v.: Pratiṣṭhāna is the modern Paithan on the Godāvarī river.
[7] See HASA Plate III.B.5a and b. Cp. Chandra 1977, [illegible].
[8] Vin. IV,65. This might have been the historical ford (pratāra or tīrtha) known as Gopratāra ('Ox-ford') 8km west of the centre of site AY.
[9] There is frequent mention of merchants belonging to Sāketa in both the Buddhist and the Jaina scriptures. See PPN s.v. Sāeya and DPPN s.v. Sāketa.
[10] [illegible] I,[illegible]; AN III,169, II,24; Antagadadasāo [illegible] (AA [illegible]); Anuttarovavāiyadasāo [illegible]; Nāyādhammakahāo [illegible] (Pārśvanātha..
[illegible] [illegible]; Vivāgasuya [illegible].34 [illegible]. Cp. Schlingloff 1969,[illegible].
[11] [illegible]
[12] [illegible] I,[illegible],[illegible].
[13] [illegible] III,[illegible].
[14] [illegible] II,[illegible]. The name points to a monastery [illegible]. See Mitra [illegible].
[15] Vivāgasuya [illegible]; Nāyādhammakahāo [illegible]; uttarakuru-[illegible].
[16] [illegible] III,34-36.
[17] [illegible]
[18] [illegible] of the existence of an ancient stūpa [illegible] see below.
[19] [illegible] The capital Śrāvastī was not yet fortified in the [illegible] century [illegible] [illegible] 1982,[illegible]. See below.
[20] [illegible]. Several Jātakas see table I.2.
[21] [illegible] seems at least to be implied by [illegible] and [illegible].
[22] [illegible]
[illegible]

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was Bi[illegible] seen to have lived in peace with each other [illegible] Pasenadi's [illegible] matrimonial alliances[1] war broke out under Vidūḍabha's successor Ajātaśatru [illegible] apparently over the suzerainty over the country of Kāśī.[2] Although this country, fulfilled the function of a buffer-state between Kosala and Magadha for some time, it could not be got secure the independence of Kosala under the aggressive imperialistic policies of the new Magadha rulers. Kosala was finally annexed by Ajātaśatru[3] and included in the Magadhan fold with the disintegration of the Nandyan empire. We do not know whether the situation of Sāketa underwent any essential transformation during the Magadha-Kosala war and thereafter when the capital of Kosala shifted from Śrāvastī to Mālapuṭabhedana, [illegible] the last of [illegible] [illegible] the next period of [illegible] years. It seems reasonable to believe that the town retained its as a commercial centre of secondary importance. The Magadhan hegemony [illegible] B.C. prevented Sāketa from growing into a political stronghold. It is unlikely that Ajātaśatru and his successors, who were so keenly fortifying the centres of their own power[4], would have tolerated the fortification of [illegible] other.[5]

The total lack of literary sources relating to Sāketa under the hegemony of Magadha and especially under the rule of the emperor Aśoka Maurya is not easy to explain. In view of Sāketa's significance for the Buddhists we would have expected references to it in the edicts of Aśoka or some archaeological remains in it itself, which would testify, to the emperor's interest with the Buddhist community in the town. Sāketa is one of the places where the Buddha himself had often dwelled and Aśoka was prone to commemorate his ardent faith by the erection of [illegible], stūpas and vihāras.[6]

Nati Chandra has argued with good reason that the Śākyas and their capitals lived in the [illegible] "probably indicate the [illegible] of the Maurya [illegible]". In that case Sāketa would have been the capital of the Mauryan province of Kosala. Jaina presence in Sāketa is suggested by a grey terracotta figure tentatively identified by [illegible] with a Jaina ascetic "[illegible]?".[7] According to the archaeologist it is "ascribable to circa fourth century [illegible]".[8]

[illegible] the lack of [illegible] relating to the [illegible] of Sāketa [illegible] of such [illegible] buildings and activities during the reign of [illegible] [illegible] in fact, there is important and [illegible] evidence [illegible] buildings [illegible] with the exception of [illegible] [illegible] [illegible].

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1 [illegible]

2 [illegible]

3 [illegible]

4 Ajātaśatru seems to have fortified [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

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about one kilometer south of Ayodhyā there are several artificial mounds which were described by Cunningham as follows:

"The only remains at Ajudhya that appear to be of any antiquity are those lying to the south of the city, and at only a quarter of a mile distant. These are called Kanti-ki-bhit, Kalon-Bhawan, and Ogwib-Parbat. The first, which is nearest to the city, is an artificial mound 30 feet in height, covered with broken bricks and pieces of Kankar. The bricks are eleven inches square and three inches thick. At 4 feet above the ground on the west side, there are the remains of a curved wall faced with Kankar blocks. The mass is thus [illegible] 4 feet high, and this was probably somewhat less than the width of the building which once crowned this left, mound."[1]

...

"At the base of the Kanti-Parbat at Ajudhya I infer that the earlier barrow, or lower portion, belong to the earlier ages of Buddhism, and that the masonry, or upper portion was added by Kanika. At the foot of the mound I picked up a broken brick with the letters [illegible], of the oldest form, stamped upon it; but as this is almost certainly of later date than Kanika, it must remain, and not belong to the Kanti-Parbat building."[2]

...

"Due south from the large mound stands the second mound called Kalon-Parbat, which is only 28 feet in height. The surface is an irregular heap of brick rubble, with numerous holes made by the people in digging for bricks, which are of large size, 11 inches by 7 1/4 by 2. It is crowned by two old tamarind trees, and is covered with jungle."[3]

...

"Nearer on the southeast there is a large mound called Ogwib-Parbat, which is only some 3 or 4 feet above the ground level. It is divided into two distinct parts, that to the north being square of 301 feet square at the top, and the other to the south square of 210 feet. In the centre of the larger enclosure there is a raised mound containing bricks 8 1/2 inches square, and in the centre of the smaller mound there is a well."[4]

...

"The mounds are surrounded by Musalmān tombs, and as it is the Muhammadan practice to turn the road along the sides of the high roads close to their cities, I infer that the road which now runs close to the westward of the mounds, is one of the ancient high ways of the district. This is confirmed by the existence of an old causeway, probably of three arches over the Tilāri nāla, to the northwest of the Kanti-Parbat, as well as by the direction of the road likely, which leads from the southern side of the city straight to the Ghāghrā ford, and which [illegible] was formerly [illegible] in height."[5]

Thus Cunningham, 1871, was the following to add:

"[illegible] discovered buried in this mound" [illegible] Kanti-Bhawan, "which ascribed its [illegible] to Raja Karna Bardhan" (Kandaverman?) "of the Vaguna dynasty, who ruled [illegible] years. The Tahsildār further stated that the inscription was taken to Lucknow in Nawāb [illegible] Saadat Ali's time" (i.e. 1827-1837), "and that there was a copy of it at Shergarh, but all my attempts to trace either the original or copy have failed. This information has since been confirmated to the learned pandit Jādat of Ayodhyā, who informed me that he made a translation of the inscription between 30 and 40 years ago. He too has lost his copy, and cannot now recollect the contents."[6]

All this information has been taken over by Führer without any noteworthy addition or [illegible]. A pictorial sketch of the site was given by Cunningham. During fieldwork I found that [illegible] still remained and have added to it data from my own observations.

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1. [illegible], [illegible], 1, 34.
2. [illegible].
3. [illegible].
4. [illegible].
5. [illegible].
6. [illegible].
7. [illegible].
8. [illegible].

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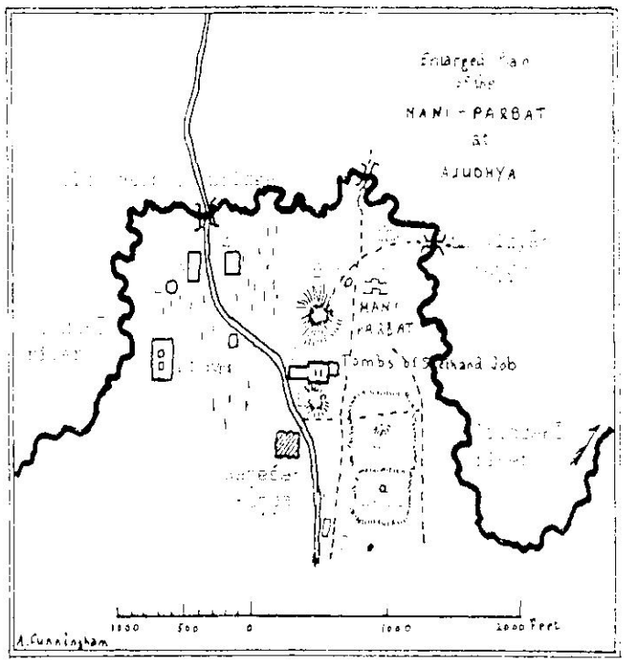
[illegible]

[illegible] MANI-PARBAT



[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] tree.
[illegible]
[illegible]
[illegible]
[illegible] well.
[illegible] foundation walls.
[illegible] Stave.

(From Archaeological Survey of India [illegible])

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The top of the mound *Mani-Parbat* is crowned today by a temple. [illegible] a platform of this temple, [illegible] according to my informant directly connected with the top of the mound itself, [illegible] in diameter, 3.55m in circumference at the base and 3.25m at the top, and [illegible] high. The column is said to have been twice as high, rising out of the top of the mound, before the platform was built. This column is clearly visible [illegible] that time the mound was still clear of trees and without a temple. Patch of [illegible] plaster resembling Chunar stone cover circles of brick that constitute the frieze of the column. It is incomprehensible that the column escaped the attention of Cunningham. [illegible] to think that it was placed there between the time the archaeological reports were [illegible] and the time Carnegy wrote, i.e. the end of the eighties of the last century. [illegible] the mound is covered with shrubs and trees which make it almost impossible to distinguish between the "Jaintha Barrie, or Great Curtain" and the "[illegible]" [illegible] the "Sirkara" and "Sikara of Ramkot" that make up "the Western Fring" [illegible]

[illegible]

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Hearing of Thakur Bhagwan Dass [illegible] to AD [illegible]

The mound called by Cunningham 'Kuban-Rambat' is also extant, under the shrubs that cover it. I discovered on the western side rectangular blocks of kankar, probably remains of a wall. The mound is still covered by tamarind trees and "covered with jungle". Mr. Carain reports that in [illegible] of his excavations which [illegible], he explored the 'Kuban-Tilla' of Cunningham. The massive brick (sized 18x23x6cms) structure, having several phases of construction, was excavated.[4] It seems not impossible, however, that another round tet the nāmrop, is referred to by Carain.[5] An enclosure with Muslim graves still separates the Kuban-Rambat from the Mandi-Rambat.[6] Nothing remains nowadays of the mound called 'Chandi-Rambat'. The area where this mound must have been situated is now completely overgrown by jungal. In the neighbourhood of the site where Cunningham found his "well", I discovered a hole of [illegible] in depth. The side of the hole was paved with old stones as is the slight slope of the southwest side of this "well". This could possibly have been the "well", although a little north of it I found several other similar holes, which, admittedly, were not surrounded by any kind of coving.

[illegible] south of the Kuban-Rambat, not far from the site of the Chandi-Rambat, [illegible] traces of a brick foundation - wall which might confirm Cunningham's supposition that there was a monastery on this site.[7]

A little north-east of the Mandi-Rambat there are the remains of an old well and some stone foundations which are not described by Cunningham. The old masonry bridge is still there, but with five instead of three arches as recorded by Cunningham.

We have seen that the Pali canon testifies to the existence of parks where Buddhist gatherings were held, especially the so-called kāḷakārāma.[8] These parks were likely to be situated to the south of Ai since the north, west and east sides were bounded by the river. The mythic [illegible] that in one of these parks Buddhist buildings were erected, of which the possible remains have been described above, is not at all unlikely. The southern fringe of the city Śrāvastī (Sāheta) has been described by the Chinese pilgrim Fa-hsien, who visited the place in the first decade of the 5th century AD.

> "Leaving the southern gate of the capital city, on the east side of the road is a place where Buddha once dwelt. Whilst here he sat in order right the white ivory and placed it on the earth;... here also the, raised towers of bricks which the last Buddha walked round and set down. The ruins still exist."[9]

[illegible]

[illegible]

[illegible] Kuban-Rambat [illegible] Kuban-Rambat [illegible] Cunningham with the identification [illegible] nāmrop we shall deal with this [illegible] below.

[illegible] enclosure contains two graves which are traditionally believed to be those of Bibi [illegible] and Fatimah Bibi. 'The Prophet's Daughter' [illegible] Cunningham [illegible] 1,[illegible] and Carnegy, 1911,24. Two [illegible] Inscriptions [illegible] the [illegible] the first one reading [illegible] [illegible] 1,[illegible]. See [illegible].

[illegible] Bhuvanagupta's commentary, [illegible] Kosala Khandaka Anga[illegible] 11,[illegible].

[illegible] Cunningham [illegible] 1,[illegible] Carlleyle 1,[illegible].

[illegible]

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The tradition of the 'willow stūpa' will be treated below. [illegible] tances it is not possible to identify, with any certainty, the ruins [illegible] century AY no longer possessed a flourishing Buddhist [illegible] building still in use.

This situation appears to have changed completely, by the [illegible] Hsüan tsang visited the place. There has been considerable controversy, still [illegible] in Hsüan tsang's account refers to Sāketa/Ayodhyā, i.e. the site AY. After having weighed all the arguments we have come to the conclusion that Hsüan tsang's [illegible] which was proposed i.a. by Watters.[1] Before, Cunningham had identified Ko-ssu-lo with [illegible] south side of the capital of the country of 'O-yu-t'o as described by Hsüan tsang as follows.

> "To the south-west of the city, 6 or 6 li" (i.e. p. 1.5km), "in an extensive grove of Āmra trees is an old *saṅghārāma* ...north-west of the Āmra grove about a hundred paces is a stūpa containing relics of the hair and nails of Tathāgata. By its side are also foundation walls."[3]

The distance mentioned, 1.5km south of the city corresponds exactly with the distance between the *Manai-Parbat* and the centre of the site AY. The distance between the stūpa and the monastery said to lie 100 paces to the south-east concurs with the situation of the *Manai-Parbat* with respect to the *Sugrib-Parbat*. The ruins of the "old foundation walls" by the side of the stūpa may be identified with the *Kuber-Parbat*. They may have been seen earlier by, e.g. [illegible]

From the report of Hsüan tsang we learn that during the 5th-6th centuries some of the ruins were rebuilt resulting in a stūpa and a monastery. We shall [illegible] about this restoration below. In this context it is important to note that the site AY evidently contained Buddhist monuments that may date back to the time of Aśoka. Rather than to pre-Aśoka times, as proposed by Cunningham, we may consider the "earthen barrow, or lower portion" of the *Manai-Parbat* as belonging to the Maurya period. The ruins of this stūpa were [illegible] thus the "masonry or upper portion" may belong to the 5th century (possibly [illegible] when the stūpa was rebuilt (see below).

That the mound *Manai-Parbat* was formerly a Buddhist stūpa seems to be confirmed by the recension of the *Ayodhyāmāhātmya* (AM), which refers to the site not by its modern appellation Maṇiparvata ('Jewel hill'), but by the presumed original name Ratnāsana ('Jewel seat') which evens a Buddhist origin. From the above evidence we conclude that the apparently insignificant role of Sāketa during the Maurya period might not be in conformity with the facts.

[illegible] Maurya rule, yet there are several indications that its importance increased gradually, with the decline of central power, resulting finally in the establishment of a [illegible] was virtually independent. Sāketa figures prominently in the traditional text of the *Ayodhyāmāhātmya* which relates to the period of the downfall of the Indian empire, [illegible] and the stūpa period. It is first mentioned [illegible]

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[1] Watters I, 354.
[2] [illegible]
[3] Beal, [illegible].

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ed by a combined force of Greeks, Mathurās, and Pañcālas, and finally as being ruled by seven mighty kings. The Greek geographer Ptolemy (writing in the middle of the second century AD) knows Sāketa, Σάγηδα or Σαγῆδα, the former being called a metropolis (μητρόπολις). Much of his knowledge of North India – extensive compared with the earlier Greek sources, which almost all go back to Alexander's campaign and Megasthenes' account of Mauryan India – may be ultimately based on the direct acquaintance with India of Greek-speaking kings of Bactria during the 2nd and 1st centuries BC. Last but not least, archaeological sources, numismatic, epigraphical and sigillary, begin to bear witness to the prominence of the town.

[illegible] "[illegible] authenticity"[1], but two literary sources[2] testify to the historicity of one of the latest heirs of Mauryan power ruling from Pāṭaliputra, viz. Śāliśūka. This king, who may have ruled at the close of the third century BC[3], is reproached for his unrighteous (*adharmika*) and warlike spirit (*[illegible]*), and is said to have been the ruin of his country, (*[illegible]*).[4] However, this king is [illegible] elder noble and virtuous brother [illegible], named Vijaya[5], [illegible] his virtues, whom he had possibly installed in Sāketa as a governor. The passage in the Yugapurāṇa is corrupt but Mankad's emendation [illegible] instead of [illegible] was accepted by Narain.[6] The reference to this bad king may be an indication of the [illegible] of the Mauryan empire and the rise to prominence of one of the feudal cities.

[illegible] remained of the Mauryan empire. The joint armies of the Pañcālas and Mathurās, allied with a [illegible] Greek expeditionary force attacked the city [illegible] BC.[7] The siege of the town [illegible] sources, the Yugapurāṇa[8] and [illegible]. This so-called 'Yavana incursion' may well have hastened the end of the dying Mauryan dynasty and facilitated the coup d'état of the commander-in-chief (*senāpati*) Puṣyamitra Śuṅga.[9] The [illegible] of a siege implies, we would [illegible], that the town had been fortified [illegible]. According to a theory advanced by [illegible] the fortified towns in [illegible] India [illegible] chronological groups, [illegible] at the turn of the 6th century BC, the second [illegible] towns in which the fortifications [illegible] from the second and first century BC, "when the Mauryan empire had broken up and local dynasties were [illegible] dynasty fortifying its capital... fortifications no doubt gave the city a metropolitan status."[10] The wall [illegible]

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[1] [illegible]

[2] [illegible] Pargiter [illegible]

[3] [illegible] 216–203 BC [illegible]

[4] [illegible]

[5] [illegible]

[6] Narain 1957, [illegible]

[7] The exact date of this Yavana incursion has been much debated. [illegible]

[8] [illegible]

[9] Patañjali on Pāṇini 3.2.111.

[10] [illegible]

[11] [illegible]

of another group. However, the fortifying activities of the [illegible] gun somewhat earlier than is proven by the fortification [illegible] local princes or feudal chiefs perceived that the end of central authority [illegible] 185-165 BC). Sāketa's wall, therefore, might have been erected in the last quarter of the third century BC. Another apparent symptom of the desire for independence is the establishment of a mint in Sāketa which issued the first class of 'Ayodhyā coins', [illegible] belong to the third century BC.[2]

After Puṣyamitra Śuṅga had overthrown the last [illegible] Pāṭaliputra in the second decade of the 2nd century BC, the political situation in India changed drastically. For the history of this period we have [illegible] numismatic sources. Being no numismatist, I am committed to the authority of specialists in the field. Unfortunately, the numismatists who deal with this period disagree [illegible] Gardner in HOI II, and J.Mitchiner in cooperation with [illegible] contradictory views.

The general numismatic situation after the coup of Puṣyamitra is outlined by Jan Gordon as follows:

> "The post-Maurya period witnessed the rise of a large number of ruling dynasties in several parts of North India. The principal successor of the Maurya was a line of kings" (sic!, the Śuṅgas) "who issued a series of anonymous silver and copper punch-marked coins: these were issued for a short time from mints in Pāṭaliputra and (briefly) Mathurā, and then subsequently from mints in Vidiśā, Ujjain and Eran"... "In western India and the Punjab a number of small states and tribes asserted their independence and issued coins, such as the Audumbaras, the Irigartas, the Kulutas, the Yaudeyas, the Kunindas, the Kuru, the Pauro, the Agonakas and the Yaudheyas. Towering over the [illegible] northern India, however, were two distinct lines of rulers, who issued two equally distinctive series of coins: namely the kings of Mathurā and Pañcāla."[5]

Puṣyamitra (c.187-151 BC), who claimed to have inherited the empire[6] and who still ruled from Pāṭaliputra[7], presumably appointed one of his relatives as governor in Sāketa. This, at least, seems to be implied by the Śuṅga inscription of Ayodhyā[8] (see below), we have already seen that Sāketa, in contradistinction to Mathurā, where an independent line of 'Mitra kings' rose to power at the end of the 2nd century BC, and Pañcāla, formed a bulwark of the reduced Maurya empire, and for the same reason it may have remained under the sway of Pāṭaliputra for longer than the two western principalities.

With the further weakening of the central authority, when the main line of Śuṅga kings no longer ruled from Pāṭaliputra but over the region around Vidiśā[9], the Śuṅga governors of Sāketa may have set themselves up as independent kings. This is corroborated by the *Yugapurāṇa* which speaks of the seven mighty kings of Sāketa after the retreat of the Greeks from North

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1 Ghosh 1973,64.
2 Allan 1936,p. [illegible]
3 J.Mitchiner op.cit. p.77 and HOI II,87: c.187 BC. [illegible] 1973,71 c.185 BC. [illegible] 1973,101: c.184-80 BC.
[illegible] in his forthcoming 4th edition. Further see [illegible] vol.16,394-398.
[illegible]
[illegible] to have performed two [illegible]
[illegible]
[illegible]
[illegible]

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Tantra: *sāketa saptarājāno bhaviṣyanti mahābalāḥ*.[1] It finds further support in the Vāyu and Brahmāṇḍapurāṇa which mention seven eight, kings who ruled in the capital of Kosala (*kosalādhipāḥ* in Vāyu: *bhaviṣyanti mahābalāḥ*).[2] The historicity of these seven Kosala kings is numismatically attested by the coins of the Deva kings found in Faizābād District. The coinage of five of these kings is known: Mitradeva, Vāyudeva, Viśāknadeva, Pātnadeva, and Dhanadeva.[3] An inscription dated 11[illegible] the second half of the first century BC[4] testifies to the rule of Dhana(deva), who styles himself the righteous king of Kosala (*kosalādhipa*).[5] This inscription provides us also with the name of the sixth Deva king, Phalgudeva the father of Dhanadeva. The name of the seventh king may possibly be gleaned from the *Harṣacarita*.[6] Mitradeva killed Sumitra (Vasumitra) son of Agnimitra (the second imperial Śuṅga king). A revolt of local Deva kings against their Śuṅga overlords? Nevertheless we are safe in pronouncing that the seven Devas ruled in Sāketa as virtually independent kings from c.150-25 BC.

At the close of the first century BC the Deva dynasty was succeeded by that of the Dattas. Of these Datta kings nothing is known besides the names of some of them from the coinage they cast: Śivadatta, Naradatta, and Jayadatta.[7] On the basis of similarities in their coinage it may be conjectured that Śivadatta succeeded Viśāknadeva.[8] We have thus found that from the time of the imperial Śuṅgas up to the coming of the Kuṣāṇas the following kings ruled in Sāketa:

Puṣyamitra (c.187-151 BC)

Mitradeva (possibly vassal of Puṣyamitra)

Mitradeva (contemporary of Vasumitra Śuṅga c.140-130 BC)

Vāyudeva

Pātnadeva

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[1] 6.18: Agnimitra is viceroy of Puṣyamitra in Vidiśā. [illegible] refers to the Śuṅgas as the Agnivar[illegible] (Mitchiner op.cit.p.80 [illegible] IX,788-790).

[2] [illegible] 11.17.

[3] Pargiter 1913,51.

[4] Allan 1936,p. XXXVIIIf. and pp.130-133. Gupta 1968,118. Lal (IAR 1973-77,53) reports the finding of a terracotta sealing of king Vāyudeva (op.cit.p.53 'Vasudeva' is misprint for 'Vāyu') [illegible] Deva', on subscript of Plate 10). The excavation also yielded a coin of Mitradeva "of the second century BC". Varain (IAR 1969-70,41) also reports the finding of two 'Ayodhyā coins'.

[5] Sircar 1965,42.

[6] EI XX(1929),54-58. The inscription is "on a flat stone slab at the foot of the eastern entrance of the *samādhi* of Bābā Sangat Bakh, which is reputed to have been built in the time of Nawāb Shujā' ud daula." This shrine is found within the enclosure of Hanumān Garhī to the *udāsīn-sampradāya*) on the SW of Ayodhyā. The inscribed stone slab is said to have been [illegible] in the surrounding fields and now serves as a threshold of the *samādhi* entrance. The text reads: *[illegible] dhanadevena dhanadevadhanaḥ sanāpatoḥ puṣyamitrasya pautreṇa kauśikīputrasya [illegible] [illegible] dharmarājñi pituḥ phalgudevasya kotanam kārayam*. Different interpretations have been given for the word *pautreṇa*, see EI XX(1929),56-58. Cf. Sircar in NDI II,178 n.1. It is not clear whether this implies allegiance of the Devas to the Śuṅgas or alternatively that [illegible] Deva considered himself to be legitimate heir of the imperial Śuṅgas, i.e. a sovereign king. The latter is more probable and is supported by the revolt of Mitradeva and the weakness of the authority of the later Śuṅgas, which was confined to the region around Vidiśā [illegible].

[7] Bāṇaghatta (ed.Kane) p.53. The Mitradeva mentioned cannot be located among the [illegible] of Ayodhyā with certainty, since Deva kings also ruled in other parts of the [illegible]. Lal's text, however, features the name 'Mitradeva' instead of 'Mitradatta' (Lal [illegible] 1977,[illegible]).

[8] [illegible] op.cit.p.XXXVIIIf. and pp.130-135. [illegible] 1968,118.

[9] [illegible] op.cit.p.XXXIII.

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(5) Phalgudeva (father of king [illegible]),
(6) Dhanadeva (c.50 BC)
(7) Viśākhadeva
(8) Śivadatta
Jyeṣṭhadatta
Nandadatta

It goes without saying that the above sequence is a rather [illegible] argument [illegible].

During the reign of these kings Sāketa probably developed into a military [illegible] by eclipsing the old capital Śrāvastī, which had sunk [illegible] it was visited by Fa hsien ("there are very few inhabitants in the city, altogether [illegible] about 200 families"[1]). The prominence of the town made it an inevitable objective [illegible] armies on their march to the eastern part of the Gangetic Plain. There already [illegible] reason why Sāketa eventually outstripped Śrāvastī.

During the sixth to the third century, on the important highway that connected Pataliputra with Taxila passed through Śrāvastī, no matter whether one took the northern route via Kapilavastu through Vaiśālī and Lumbinī, or the southern one through Vārāṇasī and Sāketa. [illegible] that the northern route through Lumbinī may have fallen into disuse. However, the main [illegible] Pāṭaliputra to Taxila also eventually shifted southward, cutting short the road from [illegible] to Ahicchatrā (the capital of the Pañcāla country) by leaving Śrāvastī to the north. A direct connection was established between Sāketa and Ahicchatrā through Vārāṇasī [illegible]. The route from Kanauj to Sāketa is attested by the itinerary of both Chinese pilgrims and later by Alberuni[4], who described the route from Kanauj (Qanūj) to the mouth of the Ganges. The text [illegible] first "the Greeks" and then Kaniṣka are said to have conquered Sāketa before being [illegible] marching on Pāṭaliputra indicates that this southward diversion of the eastwest highway was already effectuated in the last two centuries BC.[5] Nevertheless the strategic position of Sāketa controlling the access to the eastern part of the Gangetic basin certainly regained [illegible] decay.

The historiography of the following period, which may be roughly designated as the Kuṣāṇa age (AD 50-320), is confounded by the controversy over the date of the greatest of the Kuṣāṇa kings, Kaniṣka.[6] The date of this emperor and the related question of whether it was he who introduced the Śaka era of AD 78 has a direct bearing on the history of Sāketa. [illegible] supporting the later date of Kaniṣka (c. AD 140), places the Mitra dynasty that [illegible] (Ayodhyā) coins before the conquest of the Kuṣāṇas. Sircar[7], adhering to the early date [illegible] 78, places these Mitra rulers between the Kuṣāṇas and the Guptas, i.e. AD 180-[illegible].

[1] Ahmed 1977,145 knows of coins of Śivadeva: "This name is found [illegible] of certain [illegible] which argues in favour of the following sequence of the late kings: 1) Viśākha, 2) [illegible], 3) Viśākhadeva, 4) Phalgudeva, 5) Dhanadeva, 6) Śivadeva, 7) Pārśvadeva.
[2] Both the YP and the Jātaka/Aṭṭhak. call these kings [illegible] Dangiter 1974,54.
[3] Beal xlii.
[4] Sachau I,202.
[5] Sircar certainly is right in this hypothesis [illegible] this premise see FDK.
[6] Gupta 1979.
[7] Sircar in HCI II, 431.

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The Mitra dynasty, labelled as 'rulers of Ayodhyā', is only known from its coinage[1], and possibly from some seals[2]. These coins have collectively been dated to, given in the Mint Mr. Lahiri's view, "the third quarter of [illegible]" that belong "to a later dynasty. From Allatt-Carroll and Cunningham we know that these come from the same site" (scil. in the vicinity of Ayodhyā[3]). "They are round pieces struck from dies leaving the seal-like impression characteristic of early Indian struck coins, and very distinct from the coins of the earlier dynasty. The obverse types are obverse: a bull before a standard or spear, and reverse a bird, usually called a cock but probably a *haṃsa*, and a palm-tree with a river (or less probably a snake) below."[4] Mitra rulers are known from several principalities or petty kingdoms, Mathurā, Ahicchatrā (Pañcāla), and Kauśāmbī. Their coinage, however, allows for differentiation with respect to provenance and date according to the legends and devices used. The coins of Mitra rulers found near the site Ay have been ascribed to a Mitra dynasty of Ayodhyā on account of their findspot.[5] Nevertheless this conclusion does not seem to be such an inevitable one as has often been suggested and should only be accepted with reservation. The names featuring on these coins are: Sūghamitra, Vijayamitra, Satyamitra, Dēvamitra, and Āryamitra, Kumudasena, and Ajaverman.[6]

The archaeological state of affairs during the period under discussion is outlined by Sinha as follows:

> "At Kauśāmbī, a Buddha image dated in the early years of Kaniṣka was found at Śrāvastī. This appears to suggest Kuṣāṇa influence over the Kosala area. Several hoards of copper coins have been found in Kosala as well as in the neighbouring territories; these include [illegible] of Ayodhyā along with those of the Kuṣāṇas. In these hoards, the Kosala coins are always few in number and suggest that the Kuṣāṇas followed the local rulers of Kosala in the latter's territory."[7]

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[illegible] such suggestion arising from the Mitra coins escapes me. The problem is rather from which dynasty, did the Kuṣāṇas (read Kaniṣka) conquer Kosala. From data revealed by excavations in Mathurā[8] and Ahicchatrā[9] Sinha knows that the Kuṣāṇas did not arrive in Mathurā, Kauśāmbī, Śrāvastī and Ahicchatrā before the middle of the 2nd century. The date is based on a postulated average of 16 years for each ruler. The conclusion regarding Ayodhyā is extrapolated from the archaeological evidence of Kauśāmbī and Ahicchatrā. The weakness of the argumentation is in [illegible] average of 16 years because it "does not give any conclusive results as the [illegible] is so slight"[10], 2) the extrapolation, because it regards the [illegible] as [illegible] the [illegible] and [illegible] the [illegible] and [illegible] of their coinage.

[illegible]

[illegible] Allatt-Carroll [illegible] with [illegible] [illegible]

[illegible]

[illegible] belonging to Āryamitra and Satyamitra were shown to me [illegible] official in the [illegible] Museum [illegible].

[illegible]

[illegible] "[illegible] data [illegible] Mitras [illegible] Magnas had begun to [illegible]." [illegible]

[illegible] excavations of Ahicchatrā "make it clear that the Mitras were [illegible]

[illegible]

[illegible]

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Hirananda Shastri, who thinks that "the [illegible] coins" belongs to a later group of rulers who appear to have flourished [illegible] different from those of the clear local dynasties of the Śuṅgas and Kaṇvas. According to the early date of Kaniṣka to be correct[2], we therefore tentatively assign the Mitra rulers to the period between the middle of the [illegible] century BC and the [illegible].[3]

Besides their coins these Mitra kings may have left some sealings, which were found [illegible] grāp (Benares) and were published by Thapalyal (1972). Two sealings bear names of the Mitra kings whose names were already known from coins: Vijayamitra and Saṅghamitra. The sealings further display a bull standing before a trident/standard/trident-battle axe, which resembles to that of the alleged 'Ayodhyā-Mitra-coins'. On account of these similarities Thapalyal assigns this series of seal-matrices to the Mitra rulers of 'Ayodhyā'.[4] This identification is, to tentativel, accepted although it seems far less certain than is suggested by Thapalyal. Thanks to the specification of a genealogical relation on some of the sealings, and on some other grounds, Thapalyal proposes the following chronological order: Phalguimitra, Dhanamitra, [illegible]mitra (son of Vijayamitra), Puṣyamitra (position uncertain), Bhavasena, Vijayamitra (son of Bhavasena), and Saṅghamitra.[5] The sealing of Viṣṇumitra, who mentions his father's name as Kumudasena, proves that Sena and Mitra rulers may belong to the same dynasty (cf. the 'Ayodhyā' list of Kumudasena). Secondly, the findspot Benares seems to indicate that, provided the sealings belong to the Mitra rulers of 'Ayodhyā' (as they rulers there), the [illegible] the kingdom of Kosala at that time.[7]

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From this analysis of the sources the following course of events seems probable. For the middle of the first century AD the Śaṅgas of Kosala were increasingly confronted with the menace of Kuṣāṇa power in the west. This resulted in a siege of the capital by the newly born

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[1] Sircar in HCI II,75.

[2] Cp. also Härtel 1970,85.

[3] This conclusion can be corroborated by the following arguments: 1) with regard to the "usual type" of the coins of these Mitra rulers, a bull before a spear or standard, Allan 1936, LXXXIX n.2 remarks: "It closely resembles the ceremonial spear on the *abhamekha* coins of Samudragupta." 2) If the Mitra coins are to be placed before the Kuṣāṇas, we are left with a 'dynastic gap' between the latter and the early Guptas. 3) From palaeographic evidence of some legends that are associated with the 'Mitra coins of Ayodhyā' it appears that some of them feature letter types (notably the [illegible]) that [illegible] the Śaka-period." (Thapalyal 1972,35).

[4] Thapalyal 1972,34-36. For an evaluation of the devices on the coins and sealings see [illegible] ff.; [illegible].

[5] The following considerations may be weighed up against the arguments of Thapalyal: 1) [illegible] of the names on the sealings are also known from Pañcāla coins (viz. Phalguimitra and Saṅghamitra). 2) The bull before the standard/trident is a device that does not belong exclusively to 'Ayodhyā coins'. As a matter of fact, the bull is never situated before a trident/[illegible] of the 'Ayodhyā coins'. [illegible] evidence of the coins of Kaṇvas and the punch-marked [illegible] the Śaṅgas coins (Allan 1936, LXXVIII, LXXIX and pp. [illegible]). 3) The [illegible] 'Ayodhyā-Mitra-coins' par excellence, viz. the bull before a trident, [illegible] sealings. 4) One of the sealings that belong to Saṅghamitra [illegible] shows a standing female figure. This figure is, however, [illegible] who figures on some of the Mitra [illegible].

[illegible]

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History of Sāketa AD [illegible]

[illegible] who aspired to add the eastern kingdom to his realm. The [illegible] Sāketa was killed in the last quarter of the first century, [illegible] is mentioned in a Tibetan Buddhist work which dated, dates from the eleventh century.[1] These details of the 1st century [illegible] "an alliance of Śaka-Yavanas and the king of Gondwana and the Ni-Yuan, King Vijaya-Śiri, [illegible] Vijaya led an army into India and captured a city named Ro-tod, on which occasion King Vijaya [illegible] first obtained many śarīras" (i.e. relics) "which he deposited within the stūpa of Ratna-[illegible]."[2]

[illegible] all the captured relics were necessarily taken from Sāketa, although the Tibetan text [illegible] strongly suggests that. Anyway, the battle of the Śaka-Pahlavas would have left [illegible] them. The plunder of the Buddhist sanctuaries has, more than responsible for the decay, of the [illegible] of Sāketa, either directly, or indirectly. The damage caused to these buildings [illegible] not immediately, lately, chiefly, gradually, kings as is proven by the account of Fa-hsien [illegible] Hsüan-tsang who described only, the ruins.[3]

[illegible] the capital the Kuṣāṇas held sway over Kosala including the country, [illegible] of Kadfi up to the 2nd half of the 2nd century AD. At this time there was a flourishing [illegible] with a high level of cultural life.[5] Commerce flourished as never before, as appears for in-stance from sherds of Rouletted Ware found at the excavation of B.B.Lal. "This phenomenon may [illegible] as signifying large-scale trade and commerce at Ayodhyā in the early centuries [illegible] the Christian era."[4] From this settled area [illegible] epigraphical evidence that identified as the actual name of the town 'Sāketa': an inscription in 'Late Kushān characters' [illegible] the pedestal of a Buddha image found in Stūpa 9 in Śrāvastī 'records its gift by one Sīher [illegible] of Sāketa'.[7]

A general consensus holds that after the reign of King Vāsudeva (AD 145-176) Kuṣāṇa power [illegible], declined, resulting in the resurgence of local kingdoms.[6] Thus rose the dynasty of [illegible] rulers of Kosala of whom, besides the data discussed above, nothing is known. [illegible] the beginning of the 4th century AD the independent kingdom of Kosala was for the [illegible] with the rising power of Nāgasena, and for the second time it succumbed.

The Nāgas had to face the imperialistic aspirations of the Guptas after the accession to the throne of the founder of the Gupta era, Candragupta I, in AD 320.[8] Candragupta, who had [illegible] the support of the Licchavis, extended his influence to the west. After what was been [illegible] the strategical position of Sāketa for the defence of the western frontiers of the [illegible] country, we will not be surprised to find Sāketa (called Ayodhyā) among the [illegible] that were found over by the Gupta dynasty from the very beginning.[10] The establishment

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[illegible] the outbreak of Śaka-Kuṣāṇa struggle [illegible] Sāketa [illegible] Śaka-Pahlava [illegible] It seems to be confirmed by [illegible] Śaka-Pahlava [illegible] and the Pan-yu-ka-ni-ka-yan-ka-ka [illegible] Śaka-Pahlava [illegible] Śaka-Pahlava [illegible] and the Śaka-Pahlava [illegible]

[illegible] the country of Kanika and Śaka-Pahlava was [illegible] in the [illegible]. [illegible] suggests that this [illegible] "was [illegible] the [illegible] Śaka-Pahlava [illegible] had been working." The [illegible] country, [illegible] for [illegible].

[illegible]

[illegible] was brought up in the town during this period, was [illegible]. [illegible] Plate [illegible].

[illegible]

[illegible]

[illegible]

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of an empire was mainly the work of Samudragupta's successor Candragupta [illegible] Sāketa was placed again under the direct rule of Pāṭaliputra, and the [illegible] rule which had offered opportunities to the Buddhist community, in the town [illegible] foundation of sanctuaries and monasteries (see above) - the vigorous and unifying [illegible] the new Gupta emperors, have laid the foundation for a revival of [illegible] learning in the latter half of the 4th century AD. According to Yajñadatta Śāstrī [illegible] of Gupta rulers marked a distinct revival of the Brahmanical religion, which had suffered a decline [illegible] religions of India. The neo-Brahmanical doctrine that the king is a god [illegible] reflected in the Allahabad record which describes Samudragupta [illegible] being a mortal god, in celebrating the rites of the [illegible] early Gupta period the evolution of the Brahmanic religion [illegible]. Along with the deification of the king the theory of god's avatāra [illegible] form of an idol[3] or as a 'historical' human being - gained solid ground [illegible] as we have seen, the way was paved for recognition of the glorious town [illegible] the city, of Sāketa. So forceful was this revival, that the Buddhist [illegible] sited Sāketa under Samudragupta's successor Candragupta II, [illegible] interest in "the great country of Shardi" and its capital, what we [illegible] his account is that Sāketa was a walled town.[5]

The fifth century, would appear to be a crucial phase [illegible] Sāketa/Ayodhyā in the heyday of its prosperity, and [illegible] of the illustrious Ikṣvāku kings. It is true, [illegible] and the consequent general rebellion, that this prestige suffered [illegible] following centuries, yet it safeguarded the town from the same destiny that [illegible] fate of the cities of the Gupta empire, namely a lingering [illegible] resulting in a final disappearance from the stage of history.[6] [illegible] the capital of the Ikṣvāku, and most of all as the birth [illegible] incarnation of Rāma, the town never fell, disappeared from the [illegible] in India, with the Ayodhyāmāhātmya were not the [illegible] holiest places of North India, like other holy places to some, Kāśī and Prayāg, which were practically abandoned after Gupta times"[7], the city, emerging in the [illegible] of the second millennium. Other important towns, also former capitals of [illegible] like Śrāvastī, Kauśāmbī, Vaiśālī and Ahicchatrā never recovered from this [illegible].

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[1] Rajendar in MDI III,[illegible].
[2] MDI III,18.
[3] Temple worship, i.e. pūjā of an idol (arcā) in a temple, was a widespread phenomenon during the Gupta age. The notion of the avatāra, or Viṣṇu's or god's cult object, one of the essential doctrines of the Pāñcarātra school, has been [illegible] in the subsequent ages (cf. Gonda [illegible], and Gonda [illegible]). The pūjā ritual developed into an intricate [illegible] which [illegible] the court ritual enacted in the palace-[illegible] (cf. [illegible] p.[illegible]).
[4] [illegible].
[5] Ibid. "[illegible]".
[6] [illegible].
[7] [illegible].

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We would be wrong, however, if we saw in the acknowledgement of Sāketa as Ayodhyā the only reason for the survival of the town. Of course its central position in North India and its strategic value in the Gangetic Plain were other essential factors in this process, and they, in particular explain how Ayodhyā could once again become a provincial capital under the Delhi Sultanate of the thirteenth century. But it is also a fact that when in later times the political and strategic functions were taken over by rival towns – in the fifteenth century by Jaunpur, in the eighteenth century by Faizābād, and at the end of the eighteenth century and the first half of the nineteenth by Lucknow – Sāketa/Ayodhyā did not fall into decay; on the contrary, those centuries in particular witnessed a flourishing of religious life in the city.

Difficulty is presented by the excavation of B.B.Lal as to the exact location of the city during the Gupta age. No Gupta layers were so far found among the strata of the Rāmkoṭ.[1] It should be remembered, however, that ancient cities tended to drift[2], and the newly established Gupta habitation may well have been situated either to the north (where several mounds still remain unexplored)[3] or to the south of the ancient citadel.

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[1] IAR 1976-77,53: "It is rather remarkable that the Gupta period is not significantly indicated at this site" (i.e. the Rāmkoṭ, H.T.B.) "a fact also noticed in the first season's dig in 1975. After the early historic deposits, there is a break in occupation, with considerable debris and pit formations before the site was again occupied around the eleventh century AD." [illegible] the results of the excavation Sankalia 1978,31ff. remarks: "Probably a proper surface exploration alone could tell us how large was the extent of the ancient habitation. No doubt, it was more long than broad, and considerable portion must have been eroded away by the river." Notwithstanding these uncertain factors Sankalia's conclusions agree largely with ours: "Further development" (of Ayodhyā) "under the Early Gupta Kings. It is at this time that a large number of Deva temples, as seen by Hiuen Tsiang a few centuries later, must have come into existence. The city must have assumed the form as described (of course with much exaggeration) in the Rāmāyaṇa." (Sankalia [illegible]). For the time being, for want of more archaeological data, it must be noted that Ayodhyā is to be reckoned among the chief findspots of Gupta coins. "The gold coins of the Guptas in the cabinet of Mr.A.Grant were all obtained in Oudh, and mostly near Faizābād (Ajodhyā)." (V.A.Smith 1884,153). Smith (op.cit.154f.) listed ten coins of Samudragupta, four of Candragupta II, three of Kumāragupta, and one of Skandagupta found in Oudh. Smith further observed that "the Fantail Peacock coins, both of Kumâra Gupta and Skanda Gupta, were evidently, like the gold and copper coinages, minted in Northern India. They are tolerably common in the North-Western Provinces, but are rare elsewhere. Sir A.Cunningham informs me that they are most commonly obtained at Benares, Ajodhyâ, Mathurâ, and places near those cities." (Smith 1889,127). Finally Smith observed about the Gupta copper coinage: "The principal locality from which the copper coins are obtained is the ancient Hindu city of Ajodhyâ (Ayodhyâ)... Ten out of fifteen specimens of the copper coinage in Sir Cunningham's [illegible] were obtained at this place, from which [illegible] also procured his unique specimen of the standing king type of Kumâra Gupta. The five copper coins in Mr.Hooper's cabinet were all collected at Ajodhyâ... I think that the fact of sixteen Gupta copper coins having been collected (and presumably found) at the ancient city of Ajodhyâ [illegible], warrants the positive inference that a mint for copper coinage was maintained, certainly by Chandra Gupta II, and [illegible] Kumâra Gupta, at that place... The Gupta copper coins are sometimes found associated [illegible] the Mitra (Bengal) dynasty, which are obtained in considerable numbers at Ajodhyâ [illegible] neighbourhood." (Smith 1889,[illegible])

[2] [illegible]

[3] [illegible]

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Soon after Fa hsien left India a new emperor ascended the Gupta throne, Kumāragupta I (c. 415-455). He was a half-brother of Prabhāvatīguptā who was married to king Rudrasena II of the Vākāṭaka dynasty at the close of the fourth century. This ensured the Guptas with a [illegible] will of the [illegible], and it certainly [illegible] realm.[1] Prab-Āvatīguptā appears to have been one of the earliest known devotees of the Hindu incarnation of Viṣṇu.[2] In conformity with the spirit of the time the period of Kumāragupta's reign provides us with the first archaeological evidence of a brahmanical [illegible].

The Karmandanda inscription perhaps enables us with the name of the governor of the district of Kusala. The capital of this province is denoted as "Ayodhyā". The inscription was found 24km SW of the site Ar, near the village Karmdand along the road from Sīkandra to Jhūsī and Fatehpur Barolī. The inscription is "incised on a stone liṅga which was [illegible] site called Bhorādī [illegible] near the village of Kerangādī."[3] It informs us that [illegible] former minister (mantrin) and governor (kumārāmātya), and in the time the [illegible] the office of the commander-in-chief [illegible] Pṛthivīṣeṇa[6] made an offering to some Brāhmaṇas (?) [illegible] image-procession (dāsadhrmī) at Bhōradī. Pṛthivīṣeṇa was a devotee of Śiva, [illegible] Pṛthivīśvara, presumably. His father [illegible] ing, which might have consisted of the inscribed liṅga itself, to the [illegible] Mahādeva, the Lord of the (Himālaya ?) mountain [illegible]. The names Pṛthivīśvara and Śaileśvara are unknown to us, [illegible] the Holy Kṣetra.[8]

Unlike his governor but like his sister [illegible] devotee of Viṣṇu (Parama[illegible]). We were audience to the [illegible] from AD 455-457. He is the first Gupta king who had [illegible] mūlas, who were already in possession of Gandhāra. His [illegible] the famous Bhitarī stone pillar inscription.[11] The historical [illegible] him to assume the title Vikramāditya, the last of the [illegible]

[illegible] from the 11th century onwards, when there is evidence that the [illegible] lay north of the mānas (e.g. the holy places Sharyadvīpa, [illegible] and the new fortification built by the Pusaiva along the river [illegible] see below).

1 [illegible] III, [illegible].

2 See I,[illegible].

3 EI [illegible], 71-72. Catalogue of the Brahmanical [illegible] the Pinagpot under the name of Bhorādī [illegible] the [illegible] inscription [illegible]. The [illegible] is not complete.

4 [illegible] 1.07,[illegible].

5 op.cit.355.

6 The inscription informs us that the father of Pṛthivīṣeṇa [illegible] under the rule of Kumāragupta II [illegible] Bhōra, [illegible] used the name of Pṛthivīṣeṇa [illegible] as Governors in Vāsta under [illegible] the edict of the [illegible] the Māhā, whether "Mahādeva Śailēśvara [illegible] "Lord of Kailāsa", it seemed [illegible].

7 [illegible].

8 [illegible] III,[illegible].

9 [illegible] III,[illegible].

10 [illegible] III,[illegible].

11 [illegible]

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[illegible]

[illegible] Skandagupta Vikramāditya was [illegible] next to the throne [illegible], who, [illegible] to the [illegible] of Skandagupta. This [illegible], Narasiṃhagupta, was the first [illegible] the title Bālāditya.[1]

[illegible] was necessary to establish [illegible] rulers [illegible] Vikramāditya and of Bālāditya. [illegible] is to be accepted: "The fact is that [illegible] Gupta rulers [illegible] the titles of Vikramāditya and Bālāditya." [illegible] Narasiṃhagupta is to be placed between [illegible] rule of Bālāditya's brother Kumāragupta.

[illegible] we know that king Vikramāditya, i.e. Skandagupta, has the [illegible] Ayodhyā according to Paramārtha, or 'country of Śrāvastī' according to [illegible]. It is beyond doubt that the 'country of Śrāvastī' refers [illegible] at that time Sāketa/Ayodhyā, not Śrāvastī.[7] The possibility remains open that the royal court had already moved from Pāṭaliputra to Sāketa/Ayodhyā during the reign of [illegible]. We have seen that the first inscription featuring the name Ayodhyā dated from the reign [illegible]. In the inscriptions preserved the last Gupta ruler to mention Pāṭaliputra [illegible] Candragupta II.[8]

[illegible] factors may have determined the decision of the emperor to move their [illegible] capital.

[illegible] performed 'step by step' [illegible] king's deeds are described as having been performed [illegible] silver coins of the 'Altar Type' [illegible]. The title is fully attested in several silver coins of the [illegible] B.P.Sinha [illegible]

[illegible] there are indications [illegible] CII III,285. Altekar 1954 [illegible] with the title Bālāditya [illegible] Narasiṃhagupta who succeeded Skandagupta Vikramāditya [illegible], however, that the first ruler Narasiṃhagupta [illegible] assumed the title Bālāditya. This is established by gold coins of [illegible] war of succession) assumed the title Bālāditya [illegible] with the legend [illegible] Narasiṃhagupta (obverse), and Bālāditya (reverse) [illegible] B.P.Sinha [illegible]

[illegible] votive image of the Buddha from Sarnath [illegible] this period of ten years [illegible] Narasiṃhagupta Bālāditya may have had several rivals in this period [illegible] simultaneously or successively [illegible] CII III [illegible] the last phase of imperial Gupta rule [illegible] the greatest [illegible] The extant evidence is discussed at length by B.P.Sinha [illegible], be fairly safe in [illegible] the title Bālāditya [illegible] that at the same time [illegible] Narasiṃhagupta. It cannot be fully [illegible] other parts of the [illegible] sovereignty simultaneously [illegible] Altekar 1954 [illegible]

[illegible]

[illegible]

[illegible] 1954,31. If this were the case the [illegible] of the royal court would [illegible] Sāketa court [illegible] about the middle of the fifth century [illegible] reasons for which, however, are not known.

[illegible]

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There are indications that the capital Pāṭaliputra was abandoned by a majority of the middle of the 5th century, possibly, a flood of the river Gangā. Sāketa-nagara, a certain alternative for the old capital. Since the reign of Kumāragupta the empire had been under increasing pressure of the Hūṇas on its western borders, and this made Sāketa-nagara, a strategically preferable to the eastern capital.[4] Seen in the perspective of the later Indian political configuration over a longer period it would seem that the move of the court to Sāketa was of a short interlude. The tendency to move the centre of power from the east to the west, back to that place from which again and again all north Indian empires were [illegible] when the dissolution of the Gupta empire, and it finally resulted in the establishment [illegible] in A.D. 1193 at Lālkot (Delhi) as capital of the Tughlaqs. It may be noted [illegible] that all cities successively raised to the status of capital were situated along the [illegible] Grand Trunk Road.

The invasion of the Hūṇas, Kidāra-Gupta, lived [illegible] Kaṇiṣka [illegible], and the choice of Sāketa-nagara as new capital [illegible] gave opportunities to invigorate the ideology of the court. The mention [illegible] the forefathers of the Gupta in the Inscription [illegible] attached to the Gupta court of this time. Nālandā, [illegible] In the *Raghuvaṃśa*[5], the story of Rāma's son Kuśa returning to the [illegible] order to restore her ancient magnificence. By the [illegible] Sāketa the poet may have endeavoured to enhance the antiquity of his patron, the [illegible] The latter probably procured the adherence of the Brahmanical [illegible] of here. There is a persistent local tradition in Ayodhyā that ascribes the [illegible] to a king Vikramāditya. Although not found in Sanskrit literature, it [illegible] all modern Hindī works dealing with Ayodhyā. This oral tradition was recorded by Carr[illegible]

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[1] [illegible] 1962, 41.

[2] Cf. Frauwallner 1956, 31 [illegible].

[3] [illegible] 1940, 118.

[4] There are strong arguments [illegible] that Sāketa [illegible] Indian author who expressly identifies Ayodhyā with Sāketa [illegible] Nālandā under the reign of Kumāragupta and Budhagupta [illegible] the heart of the Hūṇas. [illegible] association with [illegible] Vikramāditya. [illegible] reference in the Raghuvaṃśa [illegible] Kanauj, which played an important part in the political and religious [illegible] Harṣavardhana (see Bakker-Entwistle 1981, [illegible] the composition of the Kāvya work *Setubandha*, which is ascribed to Kumāragupta [illegible] Pravarasena II. [illegible] the new devotion towards Viṣṇu's incarnation of Rāma [illegible] -ākā, [illegible] which might be reflected in the Raghuvaṃśa [illegible] 111,112.

[5] [illegible] Frauwallner [illegible].

[illegible]

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History of Śātavāhana Kuṭumbi [illegible]

[illegible] identified by Cunningham and Carmichael[1].

[illegible] Śātakarṇi II, [illegible] Śālivāhana, [illegible] one of the artists as has been argued above. The king spent great sums of money for the [illegible] of his subjects[2], and commissioned the building of several temples and monasteries. A philosophical dispute was organised by him between the Sāṃkhya teacher Vindhyavāsin and the Buddhist monk Buddhamitra, teacher of Vasubandhu II.[3] The prize bestowed on him for his victory, said to have amounted to "three lacs of gold"[4], was distributed by the Brahmin among the people, presumably his co-religionists, the local Brahmins. Later [illegible] returning [illegible] Vindhyavāsin himself had already disappeared by that time. Thereupon [illegible] bestowed on him also "three lacs of gold". [illegible] three [illegible] with which he built three monasteries in the city of [illegible] a monastery for Nirgranthi (Jaina), 2) a monastery for the Sarvāstivādin scholars, and a monastery for the Mahāyāna school."[10] The building activities of the Buddhists of Āndhra, Śātavāhana presumably continued or were even intensified under Vikramāditya, [illegible] Śālāditya, as is suggested by Hsüan tsang.[11]

The above may be considered as literary testimony to a second stratum of Buddhist monuments in the site A4. Besides the new monasteries, the previously ruined stūpa of the Śātavāhana site was presumably restored. This would account for the two archaeological layers that were discovered in the mound by Cunningham (see above), and it also explains how it was possible [illegible] to see only ruins of stūpas in AD 400, while Hsüan tsang, two centuries later, [illegible] of the saṅghārāma 3.1.5km to the south of the city next to a stūpa.[12]

To this we may add another conjecture. The southwestern section of the present-day Nāgārjunakoṇḍa, known as Kulaṭṭilā, is referred to in the AM as Navaratna.[13] It is a circular mound of about 20m height. The circumference on top is 6.55m. Its northern, western, and southern slopes,

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[1] [illegible]

[2] Carmichael 1870,8.

[3] Beal I,147. Hsüan tsang credits Śālāditya with having patronized "those distinguished for literary merit". (Beal I,108. Takakusu 1904,283). We may find an allusion to the king's own interest in music in the Sohgaurā inscription (Śātakarṇi (?) [illegible]), EI III,53.

[4] Beal I,1[illegible]. Takakusu 1904,2[illegible].

[5] [illegible]

[6] [illegible] "[illegible] Paramārtha Kodlert [illegible] Śālāditya [illegible] Vasubandhu [illegible] Beal I,[illegible]). See Frauwallner 1951,44-45 and 24 n.4.

[7] [illegible]

[8] [illegible]

[9] According to Hsüan tsang this was granted of Vasubandhu actually took place in a new Buddha [illegible] Śālāditya (Beal I,[illegible]).

[10] [illegible] 183. For a [illegible] gift of the king to Vasubandhu [illegible]

[11] Beal I,[illegible].

[12] [illegible]

[13] [illegible]

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which are partly covered with old bricks and stones, are [illegible]. The [illegible] [illegible] [illegible] from a few small liṅgas and Nandin placed on top of the mound, there is no Hindu structure on the site. Formerly the place was claimed by a Muslim pīr.[1] Today, the name Navaratna is explained as the Nine Jewels (of Kubera, cp. Kubertila). As we have seen the [illegible] refer to the old [illegible] the 'Buddhistic' ratna[2]) we propose another etymology of the name, 'New Jewel', and we conjecture that the mound hides another Buddhist building. This may have been built during the period under discussion and was conceived of as the New Jewel compared with the old one at the Mani-Parbat site. The report of the exploration of a 'Kuber-Tila' by Führer[3] [illegible] may refer to this mound.

After Narasimhagupta Bālāditya had ascended the throne he and his mother invited [illegible] II to take up residence at the court.[4] Skandagupta previously had sent his heir [illegible] to Vasubandhu 'to receive his instruction'.[5] The new king and the queen-mother again [illegible] large [illegible] of gold to the Buddhist master with which [illegible] possibly the Navaratna. Soon after the old 'Master of the Law' had declined another debate, this time with a Vaiśeṣika teacher Saṅghabhadra, he died in the capital at the age of eighty.

According to epigraphical and numismatic evidence the [illegible] during the last quarter of the 5th century. It is not certain whether [illegible] Ayodhyā/Sāketa, but there are no indications to the contrary. [illegible] the Hūṇa power led by the chief [illegible] [illegible]ditya,[6] but his [illegible] [illegible] of the capital. Ayodhyā/Sāketa, however, does not seem to have been [illegible]

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and Mattagajendra which are equally [illegible] [illegible] and of IA 17.40[illegible].

[1] According to my informant this pīr [illegible] succeeded in installing idol inside the Hindu [illegible] now claimed by the [illegible] order.

[2] The word ratna [illegible] s.v. ratna. BHSDict. s.v. ratna. According to [illegible] was called Ratnagiri [illegible] Buddhist temples [illegible] [illegible]

[3] [illegible]

[4] [illegible]

[illegible] Due to any direct [illegible] with still several [illegible] unchanged.

The resistance against the Guptas brought new rulers and their allies to the fore. One of them, the Maukharis, is mentioned in a record of the later Guptas.[1] At first they were merely vassal chiefs of the imperial Guptas[2], but with the weakening of the grip of the Guptas over their eastern dominions and the resulting power vacuum, they set themselves up as independent rulers. Śarvavarman may have [illegible] but the [illegible] as well as whether there was any particular centre of his power are unknown.[3] Harsaj seems to have been the capital of the Maukhari kingdom, at least in the time of Avantivarman (c.AD 550-580), and his son, but of this too we have no positive evidence.[4] One thing is [illegible], Sāketa/Ayodhyā had irrevocably lost its unique position as a centre of power in North India.[5]

The loss of its position of eminence did not directly result in a rapid decline of the town. This is proven by the account of Hsüan tsang who visited the capital of the kingdom of 'O-yu-t'o during the reign of king Harṣa of Kanauj (AD 606-640).[6] At that time the town belonged to the kingdom of Harṣa. It might have been the seat of a feudatory, vassal or noble, of considerable importance.[7] The silver coins of the Ghitaura hoard[8] bear the legend of Śrī Balacandra (Śrī Balacandra, of which was attributed by Burn to king Harṣa of Kanauj).[9]

According to the report of Hsüan tsang[10] the city, measured [illegible] in circumference, which corresponds to the present old centre of Ayodhyā. The Rāmāyaṇa adds to this that the [illegible] was like that of Rājagṛha.[11] The monastery in which Hsüan tsang lived

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[1] Hoernle III,26.

[2] As attested by Jaina inscription of AD 598/9 which mentions [illegible] Gupta Śrī Śarvavarman [illegible] Ayodhyā [illegible] Śarvavarman [illegible]. Whether this Śarvavarman, as was suggested by the editor of the Epigraphia Indica, [illegible] that Ayodhyā still formed part of the dominions ruled over by this Śrī-Śarvavarman seems to be questionable (op.cit.144 n.1).

[3] Seals of Īśānavarman (c.AD 550-575), Śarvavarman (c.AD 575-601), and Avantivarman (c.AD 580-611) were found 4km west of Faizābād in the village Ghitaura (Burn 1908,343ff.), and in Ayodhyā itself (Arch.Survey IX,27).

[4] Rajumar in HOI III,63f. Cp. B.P.Sinha 1977,140 and Devahuti 1971,29.

[5] Two inscriptions, probably both dating from the 8th century, possibly refer to Ayodhyā within the Gupta age. The first one, "the Jayā copper plate inscription" is a forgery, [illegible] "The inscription purports to be dated in numerical symbols in the year nine [illegible] ... "this inscription itself, however, is undoubted, spurious"... "It has the [illegible] appearance of having been made somewhere about the beginning of the eighth century [illegible] 1911,34ff.). The other inscription also dates from the 8th century and related the [illegible] of three merchant-brothers who came from Ayodhyā (EI III(1894),343-347). Once upon a time [illegible] the three merchant-brothers went on business to Śrāvastī, having made their [illegible] journey. Whenever sometime in a village, where they eventually set themselves up as local [illegible] [illegible] the last capital [illegible] of the sixth century AD in Orissa. Both inscriptions seem to be without implications for the [illegible] Sāketa/Ayodhyā. They only testify to the regular name of the former city of Sāketa.

[6] Beal I,224-229. On the place-name 'O-yu-t'o see above.

[7] [illegible] 1971,4ff.

[8] [illegible] Hoernle 1898, [illegible] identity, [illegible] the [illegible], of whom a title occurs in the Ghitaura hoard.

[9] [illegible]

[10] [illegible] Śrāvastī [illegible]. The [illegible] of [illegible] Śrāvastī [illegible] Śrāvastī [illegible]

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was still seen by the Chinese pilgrim, but the Pāla [illegible] explained the principles of religion and preached to the benefit of [illegible] tribes..." was already in ruins.[1] It appears from his description that [illegible] a Buddhist centre.

With this our main sources relating to Sāketa/Ayodhyā in the Pāla period are exhausted. With the rise of the new metropolis of Kanauj the town fell into [illegible] the four centuries after the death of Harṣa and the [illegible] kingdoms, one of which might have been Ayodhyā. Whenever a new political power of local importance emerged it centred around the capital Kanauj. Ayodhyā, [illegible] been under the sway of rulers of Kanauj, but none of these periods of subjection [illegible]

Some scholars have taken the reference in Rājaśekhara's Bālabhārata [illegible] of Harīścandra"[4], in the description of the "Conquest of the world" of the [illegible] of Kanauj, to mean that the city of Ayodhyā was conquered by this ruler.[5] The [illegible] not mention the town by name but merely relates that the king erected [illegible] Harīścandra's town.

Ayodhyā was again ruled temporarily by Kanauj during the reign of the Pāla [illegible] notably of the kings Vināyaka Bhoja (AD 836-885) and Mahendrapāla [illegible] fact virtually nothing is known of the history of the city between [illegible] the archaeological findings in the subsequent [illegible] the former Faizābād [illegible] flourishing of lively religious activity in the region.[6] This conclusion [illegible]

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flowed into the river Ganges (see Vidarbha 2.39.25 in Vālmīki Rāmāyaṇa [illegible] 3.28c.

[1] Beal I,225.

[2] Nandanda Kaundā. Jayadraka vers.415-509.

[3] Trivedī 1957, 94 (different, Smith in JRAS [illegible]). [illegible]

[4] [illegible] 1.32+. The Dighwa-Dubaulī Plate issued from Pāṭaliputra [illegible] of Kanauj. [illegible] the Indrāyudha dynasty in the Indra-Dhvajiṇī [illegible] 1407. [illegible] Dr. [illegible] 1971 II,405; Trivedī [illegible]

[5] [illegible] the [illegible] Bālabhārata he [illegible] other inscription which dates from between AD 800-830. The [illegible] styled himself as Śrīpaṭṭabandha Ayodhyādhipa. The reading [illegible] according to Mahalī "the lord of Ayodhyā" means [illegible] some village called Ayodhyā." The inscription was [illegible]

[6] The former Faizābād tehsīl was [illegible] in 1961. [illegible] and 1963. The part land of Ayodhyā was stored in [illegible] the region around Faizābād. Consequently, [illegible]

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Suit - 5
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श्रीराम जन्मभूमि

(सचित्र प्रामाणिक इतिहास)

—: लेखक :—

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५९०. रामकोट अयोध्या

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बनवा दी गयी। यह पता नहीं चलता कि बाबर मस्जिद निर्माण के

१—बाबरनामा— बेवारज १९२२, भाग दो, पृष्ठ ६०२

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मन्दिर की जगह मस्जिद

विदेशी आतताइयों के हमले ई. सन् १००० के लगभग महमूद नवी के नेतृत्व में काफी तेज हो गये थे। महमूद ने स्वयं अनेक करके कन्नौज तक को लूटपाट कर तहस-नहस कर दिया था। म नेतृत्व में तुर्क हमलावरों ने बाराबंकी तक पहुंचकर अपना पैर लिया था लेकिन अयोध्या पर मुसलमानों का पहला प्रभावी हमला म्मद गोरी के समय (लगभग ई. ११९४) हुआ। गोरी का एक सालार मखदूमशाह जूरान गोरी ने सम्भवतः पहला हमला किया यहां स्थित प्रथम जैन तीर्थंकर आदिनाथ के मन्दिर को ध्वस्त कर किन्तु श्रीराम जन्मभूमि का मन्दिर जाने कैसे उसके हाथ से बचा उसके बाद भी अयोध्या लगातार मुस्लिम शासकों के नियंत्रण में लेकिन श्रीराम जन्मभूमि को किसी ने कोई क्षति पहुंचाने का उपक्र किया। मुगलों के आगमन के पूर्व तक श्रीराम जन्मभूमि का मन्दि से अपना माथा ऊँचा किये खड़ा रहा।

मुगल विजेता जहीर-उद्-दीन मुहम्मद बाबर हिजरी संवत (ई. १५२७) में अयोध्या आया। बाबर ने अपनी डायरी (बाबरना स्वयं लिखा है कि वह पहलीबार २९ मार्च १५२७ को अयोध्या पहुंचा। अयोध्या (अउद) सूबे के मामलों को निपटाने के लिए व दिन यहां रुका[1]। बाबरनामा में इसका कोई उल्लेख नहीं है कि अयोध्या में कोई मंदिर तोड़वाकर मस्जिद बनवाया। यह उल्लेख सकता है इसलिए भी न प्राप्त हो कि २ अप्रैल १५२७ के बाद के के पन्ने ही गायब हैं। डायरी फिर १८ सितम्बर १५२८ से शुरू है इसी बीच में श्रीराम जन्मभूमि का मन्दिर गिरवाकर वहां पर म बनवा दी गयी। यह पता नहीं चलता कि बाबर मस्जिद निर्माण के

१-बाबरनामा— बेवारिज १९२२, भाग दो, पृष्ठ ६०२

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३७ वर्षों बाद १ फरवरी १९८६ को ताले से मुक्त भगवान रामलला जी की झांकी।

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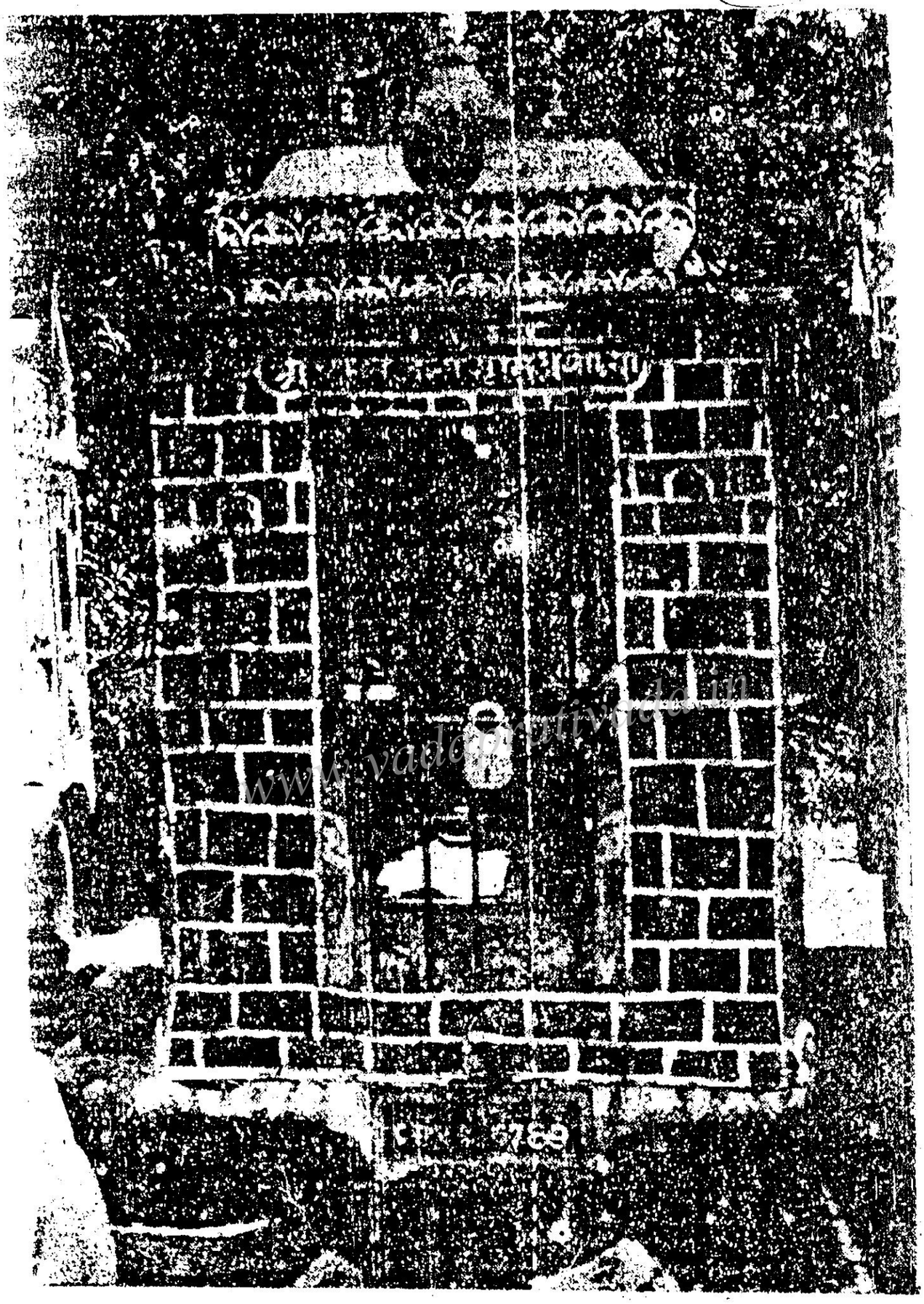

श्रीराम जन्मभूमि मुक्ति आन्दोलन के अन्तर्गत भ्रमणशील 'राम-रथों' में से एक, जिसमें भगवान राम को ताले में बन्द दिखाया गया है।

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ोध्या में था अथवा दिल्ली वापस लौट गया था। बाबरनामा के अनु-
क ब्रेवेरिज ने शाही पुस्तकालय से प्राप्त एक फटे पन्ने का अनुवाद
ा है। यह पन्ना शायद बाबरनामे का एक हिस्सा है जो अयोध्या से
बद्ध लगता है और ९३४ हिजरी के लुप्त अभिलेख की कुछ
नाएं समेटे है। शाही पुस्तकालय से प्राप्त यह हिस्सा सम्भवतः
लेख का फारसी अनुवाद है। इस अंश में लिखा है– "इस
ल पर जहां बगीचे, बहता पानी, सुन्दर भवन, वृक्ष विशेषकर
ाल वृक्ष तथा रंगीन पक्षियों का बाहुल्य है, कुछ दिन आनन्दपूर्वक
ाने के बाद गाजीपुर की ओर बढ़ने का आदेश दिया।" इससे जाहिर
ता है कि बाबर न केवल अयोध्या आया बल्कि यहां कुछ दिन निवास
किया।

इस समय श्रीराम जन्मभूमि पर बाबर या उसके सूबेदार मीरबांकी
रा जो मस्जिद खड़ी की गयी उसके भीतर तथा बाहर दो पद्यबद्ध अभि-
ख अंकित हैं। फारसी लिपि में अंकित इस अभिलेख से इसके निर्माण
इतिहास पर कुछ प्रकाश पड़ता है। भीतर का अभिलेख इस प्रकार है।

ब फरमूदाये शाह बाबर की अदिलस
बना ईस्त ता कारव-ए-गरदूँ मुलाकी ॥१॥
बना कर्दे ई महबतें कुदसियां
अमीरे सआदत निशां मीरबांकी ॥२॥
बुवद खैर बांकी चुशाले बनाइस
इयां शुद की गुफ्तम-बुवद खैर बाकी ॥३॥

सका हिन्दी अनुवाद इस प्रकार होगा–
बाबर शाह की आज्ञा से, जिसके न्याय की ध्वजा आकाश तक पहुंचती हुई
, नेक दिल मीरबाकी ने फरिस्तों के उतरने के लिए, यह स्थान बनाया
। उसकी कृपा सदा बनी रहे। कि बुवद खैर बाकी।
बुवद खैर बाकी' इस वाक्य से इस मस्जिद के निर्माण की तिथि ९३४
हेजरी (१५२८ ई.) भी निकल आती है।"

मस्जिद के बाहर वाले (प्रवेश द्वार के ऊपर) अभिलेख की केवल
पंक्तियां किसी तरह पढ़ी जा सकती हैं बाकी अब अपठनीय हो गयी हैं।

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हिन्दी लिपि में इस अभिलेख का पाठ इस प्रकार है—

ब नामे औकि दानाहस्त अकवर
कि खालिक जुमला आलम लामकानी
दुरूदे मुस्तफा बादज सतायश
कि सरवर अम्बेयायें दोजहानी
फसाना दर जहां बाबर कलंदर
कि शुद दर दौर गेती कामरानी

इस अभिलेख में क्रमशः ईश्वर (खुदा), हजरत मुहम्मद तथा
की प्रशंसा की गयी है। पहले शेर में कहा गया है—सम्पूर्ण जगत
सृष्टिकर्त्ता (ईश्वर) स्वयं निवास रहित है। दूसरे शेर में हजरत मु
को दोनों जहान तथा पैगम्बरों का सरदार कहा गया है। तीसरे
बाबर को कलंदर[1] कहकर उसकी प्रशंसा की गयी है किन्तु अगली
पंक्तियां (जो अपठनीय हैं) के बिना उसका साफ अर्थ नहीं निका

बाबर के समय तक अयोध्या की प्रतिष्ठा बहुत बढ़ गयी थी भ
राम की जन्मभूमि भारतीय यात्रियों के आकर्षण का मुख्य केन्द्र बन
था सम्भवतः स्थानीय मुसलमानों के भड़काने से ही बाबर ने इस मंदि
तोड़वा कर मस्जिद बनवाने की आज्ञा दी होगी क्योंकि हिन्दू तीर्थ
के केन्द्र के रूप में इसका विकास मुसलमान पीरों-फकीरों की
चुभने लगा था[2]। स्थानीय परम्परा स्वीकार करती है कि पीर
अब्बास मूसा आशिकान ने बाबर को इसके लिए भड़काया कि वह
को तोड़वा कर वहां मस्जिद बनवाये। इस फजल अब्बास मूसा आ
की कब्र अभी भी श्रीराम जन्मभूमि के पश्चिम-दक्षिण करीब आधे
मीटर की दूरी पर है। इस कब्र में पूर्व मंदिर के वैसे ही दो स्तम्भ
जैसेकि चौदह स्तम्भ मस्जिद में लगे हैं।

१—कलंदर फकीर को कहा जाता है।

२—बाबरनामे में कई मीरबाकी आये हैं लेकिन यह मीरबाकी ताशकन्दी था जो
वतः मुगल शासन काल में अयोध्या सूबे का पहला सूबेदार नियुक्त हुआ।
रिज १९२२ जिल्द २, पृष्ठ ६७९, ६८४ तथा आगे) पहले उसका नाम
था। ताशकन्द (मध्य एशिया) का निवासी होने के कारण ताशकन्दी कह

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MOSQUE IN PLACE OF TEMPLE

In the year around 1000 the attack of foreign insurgents was very fast under the leadership of Mahmood Gajnavi. Mahmood has himself made several attacks and looted and destroyed upto Kannauj. Under the leadership of Masood Turkey attackers reached upto Barabanki under the leadership of Masood and had taken over but first effective attack on Aydohya by Mulsims took place at the time of Mohammad Gauri (around 1194). One of the sipahsalar of Gauri Makhdumshah Jurn Gauri has probably made first attack and demolished the temple of First Jain teerthkar Adinath. But how did the temple of Shri Ramjanmbhumi saved from his hands. Thereafter also none has made any effort to cause any damage to the Shriram Janm bhumi. Prior to arrival of Mughlas, temple of Shriram Janmbhumi stood proudly high with his head high.

Mughal winner Jahur-ul-Din Mohammad Babar Hijri came Ayodhya in samva 134 (year 1527). Babar has himself written in his diary (Babarnama) that first time he reached Ayodhya (Aud) on 21 March 1527. To resolve the cases of Ayodhya (aud) province he stayed Ayodhya for some days. It has not been mentioned in the

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babarnama that he has demolished any Temple in Ayodhya and made the Mosque. It can be mentioned and is not received because after 2 April 1527 pages of the case diary are missing. Again dairy starts from 18 September 1528. In between temple of Shriram Jambhumi was demolished and mosque was made therein. It does not know that during the construction of mosque Babar was in Ayodhya or was returned to Delhi. Translator of Babarnama, Beveridge has given translation of a torn page from the Royal Library. This page is may be the part of Babarnama, which is related to the Ayodhya and crimped some missing record of 134 Hijri. This part received from the Royal Library is probably Farsi translate of the original record. It has been written in this part – "At this place where garden, flowing water, beautiful building tree, especially ..... tree and colorful birds has multiplicity, after happily passing few days ordered to move forward towards Ghaipur". It appears that Babar not only came to Ayodhya but he stayed here for some days.

At present the Mosque stand by the Babar or his subedar Mirbanki at the Sriram Janmbhumi, inside and outside of it two verse- inscribed records mentioned.

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From this record mentioned in Farsi script some light put in the history of its construction. The inner record is as under:-

b farmudaye shah babar ki adilas
bana ist kta karav-e-gardu mulaki
ban kard e mahbate kudsiyan
ameer sahyadat nisha mirbanki
buwad khair banki chushale banais
eya shud ki gupam-bubad khair baki.

Its hindi translate will be as under:-

With the order of Babar Shah, whose flag of justice is reached upto sky, good heart Mirabank has to descend to the angle made this place. His grace remains forever. *Vuvad khair baki.*

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Vuvad khair baki from this sentence the date of construction of Mosque is comes at 135 Hijri (1528).

In the outer (above the entry gate) the six lines of the record can be read as under, rest became illegible.

In Hindi script the lesson of this record is as under:-

b name auki danahast akbar
ki Khalid jumla alam lamkani
durde Mustafa badaj satyash
ki sardar abeyeye dojhani
fasala dr jahan babar kalandar
ki shud dr daur geti kamrani

In this record respectively God (Khuda), Hazrat Muhammad and Babar has been praised. It has been said in the first distich that creator of the entire word

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(God) himself is homeless. In the distich Hazrat Muhammad is called Sardar of Both the Macrocosm and Pagambers. In this third distich Babar has been called Kalankar and has been praised, but without the next two lines (which are unreadable) it cannot be clearly understood.

By the time of Babar Ayodhya's prestige had increased greatly. Janmbhumi of Lord Rama was made the main centre of attraction for the Indian pilgrims. Probably due to instigation by the local Muslims, Babar has demolished this Temple and ordered to construct Mosque, because its development as a centre of Hindu pilgrims was sticking in the eyes of Musli *pir-fakirs*. Local tradition accepts that Pir Fazal Abbad Musa Askian had provoked Babar so that he should demolished the Temple and made Mosque. The tomb of this Fazal Abbad Musa Asikan is still at the distance of about ½ kilometer from the West- North of Shriram Janmbhumi Mandir. In this tomb similar columns like the earlier temple are installed as the fourteen columns are installed in the mosque.

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EXH. Q5

Exhibit -34
Suit - 5

DICTIONARY OF ISLAM

BEING
A CYCLOPAEDIA OF THE DOCTRINES, RITE,
CEREMONIES, AND CUSTOMS, TOGETHER WITH
THE TECHNICAL AND THEOLOGICAL TERMS
OF THE MUHAMMADAN RELIGION.

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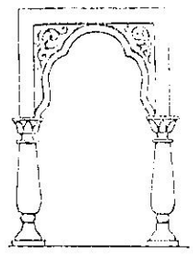
[illegible] in an engraving of the [illegible] Sultan [illegible] Fergusson's *History of Indian Architecture*.



IN A HOUSE IN PESHAWAR

Inset, Mr. Owen Jones's *Alhambra Palace*. Hieroglyph's *Arabische Bauten-verzierungen*.)

'ARÎYAH (عرية). A kind of sale permitted in Islâm, namely, when a person computes what quantity of fresh dates is on a tree and sells it before it is gathered. (*Mishkât*, xii. v. [illegible])

'ARÎYAH (عرية). (1) A loan for the use of anything; when a person entrusts to another, e.g., the loan of a horse, or a garden, the loan of a tree may be [illegible] (2) A gift, of which the following is an example: one's parent makes a gift to another of the dates of a palm-tree in his garden, but having afterwards some doubt of the propriety of that person taking daily to his garden, where his family usually are, and being at the same time unwilling to deprive him, he gives [illegible] (Baillie's *Law of Sale*, p. 300.)

ARK, NOAH'S (فلك نوح). It is mentioned in the history of the Deluge, as recorded in the Qur'ân, in two places—Sûrah xi. 39, "Build the ark under our eye and after our revelation," and Sûrah xxiv. 27. There is also supposed to be an allusion to the ark in Sûrah xxxvi. 41, "And a sign to them is that we bore their offspring in the goodly ship."

Al-Baidâwî says that Noah was two years building the ark, which was 300 cubits long, [illegible] three stories, the lower for the use of the animals, the middle for men and women (who were separated from each other), and the upper for birds.

The ark is said to have rested on the mountain al-Jûdî. (Sprenger.)

ARK OF THE COVENANT. The Hebrew word is "Ârôn, [illegible] תֵּבָה [illegible] מִשְׁכָּן [illegible] Arabic [illegible] Sûrah [illegible] The [illegible] Hebrew [illegible] יְהוָה [illegible] forth, and the [illegible] of Moses and the tables of [illegible] shall [illegible] it." Little [illegible] this work contains [illegible] that was sent to the heavens [illegible] and at length came to the [illegible] spread containing [illegible] by the Moabites. But [illegible] brought it back to its place [illegible] people and placed it [illegible] Saul (*Tâlût*), who was thereupon [illegible]

ARMS, The Sale of. The sale of [illegible] is forbidden [illegible] the hearts of people [illegible] But it is not forbidden [illegible] for making some [illegible] (Hamilton's *Hedaya*, [illegible] ii. 22[illegible])

ARSH (عرش). (1.) A regal term for compensation. (2.) A tribal [illegible] particularly that [illegible] of blood. (3.) A gift for [illegible] the favour of a judge [illegible] (4.) [illegible] receiving [illegible] a fault in the other [illegible]

'ARSH (عرش). The term used in the Qur'ân for the throne of God. Further on it is the [illegible] of the [illegible] Hamilton, the commentator, says the [illegible] has been [illegible] and the [illegible] and [illegible] is equivalent [illegible]

'ASABAH (عصبة). A regal term for male relatives by the father's side [illegible]

ÂSAF (آصف). The [illegible] minister of Solomon. Although [illegible] in the Qur'ân, Noah [illegible] Ass [illegible] the supposition. Muhammadan commentators say, in [illegible] Barkhiyâ.

ASAR (أثر). Relating, matching down by tradition. [illegible] Hadîs related by [illegible] distinguished [illegible]

AL-ASARU 'SH-SHARÎF (الأثر الشريف). [illegible]

ASHÂB (أصحاب), pl. of *Sahib*. The Companions of Arab [illegible]

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Exhibit - 35
Suit No - 5
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INDIAN ARCHITECTURE

(Islamic Periods)

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I.S.B.N. 81-8417-056-4
1st Edition 2014

© K.R.J. BOOK INTERNATIONAL

Published by :

KRJ INTERNATIONAL

K.R.J. BOOK INTERNATIONAL
6/12, IInd FLOOR, MAKKI MARKET,
CHAWRI BAZAR, DELHI-110006
PH. : 011-64574131, 32641384
e-mail : krjbookinternational@gmail.com

Typeset & Cover Designing by
M/s Rekha Kriti Graphic & Printers
C-37, Gali No. 9, Mohan Park
Naveen Shahdara, Delhi - 110032

Printed by : India Print O Bind

Bound at : Delhi Book Craft

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EXH. V1

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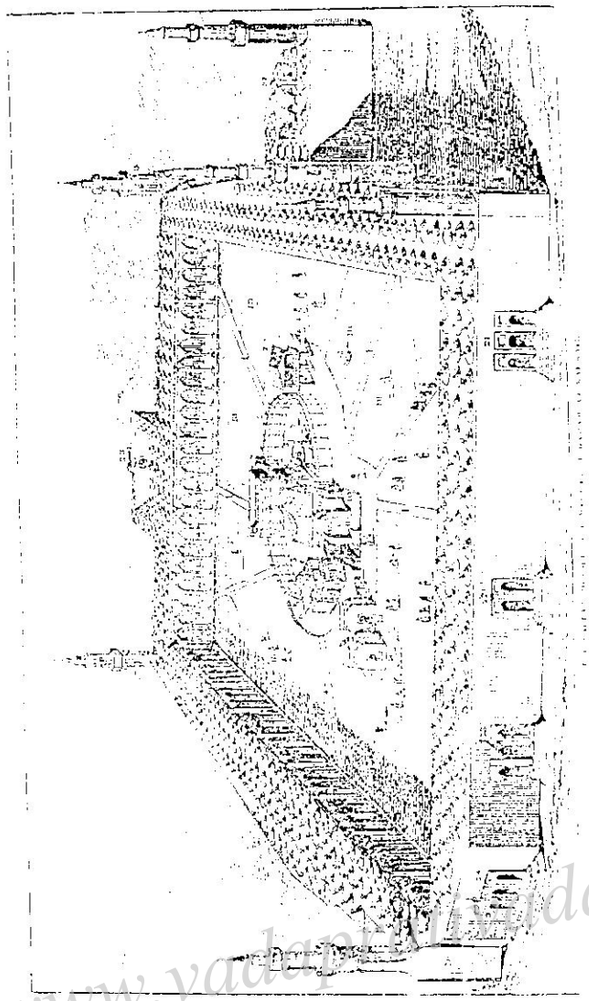

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Suit - 5.

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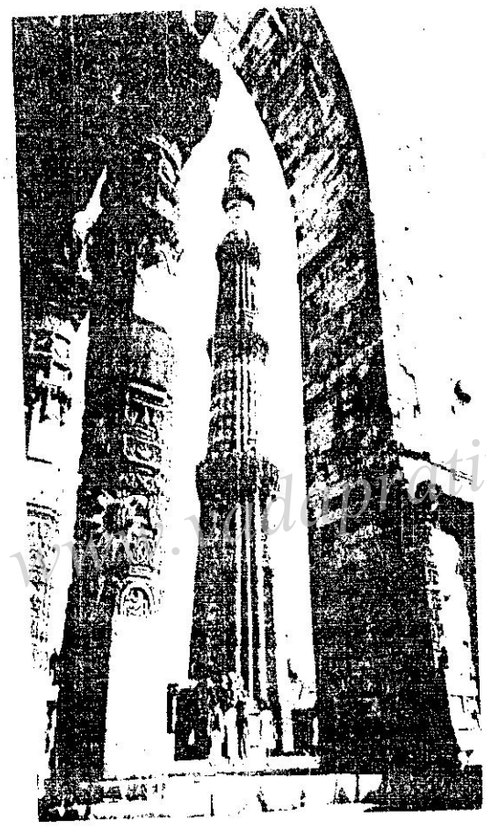
इतिहास दर्पण

Itihas Darpan

Exhibit - 5 - 36

Vol. III, No. 2 वर्ष ३, अंक २ युगाब्द- ५०९८ Yugabda 5098 दिसम्बर 1996 December 1996



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केशव कुंज, झंडेवालान, नई दिल्ली ११००५५

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[illegible]

[illegible]

(One light year [illegible] involved by [illegible] earthly years [illegible] equal to [illegible]

Keeping aside for a while the Einsteinian view about the universe, let us see what the ancient Hindus conceived abt the universe.

In the Hindu [illegible] the universe [illegible] a gigantic egg hence the name *'Brahmanda'*. God who is the lord of Universe is described as *'Ahilo n.Ki Kuti Brahmanda Nayaka'* meaning "The Lord of the biggest and [illegible] the lord of Brahma. In Hindu [illegible] are [illegible] scales; one the earthly scale and the other the divine scale (*Deva Mana*). The details of the values are given below.

[illegible]

6 *Pranas*	1 *Vighatika*
60 *Vighatikas*	1 *Ghati*
30 *Ghatikas*	1 [illegible] Day & Night together
15 *Muhurtas* (Days)	1 *Paksha* (Fortnight)
2 *Pakshas* (Fortnights)	1 *Masa* (Month)
12 *Masas* (Months)	1 *Samvatsara* (Year)
	1 Divine Day
30 earthly years	1 Divine Day (*Divya Masa*)
360 earthly years	1 Divine year (*Divya Varsha*)
4800 Divine years or 17,28,000 earthly years	1 *Krita Yuga* (including twilight period)
2600 Divine years or 12,96,000 earthly years	1 *Treta Yuga* (including twilight period)
2400 Divine years or 8,64,000 earthly years	1 *Dwapara Yuga* (including twilight period)
1200 Divine years or 4,32,000 earthly years	1 *Kali Yuga* (including twilight period)
12000 Divine years or 43,20,000 earthly years	Sum total of 4 Yugas = 1 *Maha Yuga* or *Iyer a Yuga* (Great epeoh)
1000 Divya Yugas or 432,00,000 years	1 *Yakma Kalpa* (Day of Brahma)

Another

1000 Divya Yugas or 432,00,00,000 earthly years	1 *Kshaya* Kalpa (Night of Brahma)
2000 Divine years or 864,00,00,000 earthly years	1 (Full day of Brahma) [illegible]
30 such days of Brahma	1 month of Brahma (*Brahma Masa*)

[illegible]

[illegible]

[illegible]

[illegible]

Applying this [illegible] we calculate the age of Brahma in terms of earthly years.

1 Day of Brahma	[illegible] years
1 [illegible] of Brahma	[illegible] years
1 Life span of Brahma	[illegible] years
	[illegible] years

[illegible]

1 Million	[illegible]
1 Billion	[illegible]
1,000,000	[illegible]
1,000,000,000	[illegible]
10 Billion	[illegible]
1,000,000,000,000	[illegible]
20 Billion	[illegible]

Now let us calculate the present age of the Universe as per the Hindu scriptures. At present Brahma has completed his fifty Divine years of life and is in his fifty first Divine year.

1 Divine year	360 earthly years
50 Divine years	50 × 8,640,000,000 = 360 years
	= 155,520,000,000,000 (15 digits)

A comparision of both the above figures clearly shows that while the modern astrophysicists figures are very conservative the Hindu calculations are most accurate.

During the current fifty first year 1,972,949,096 (Hy 1995) years were over. Hence the total age of the universe at present comes to 155,520,000,000,000 plus 1,972,949,096 i.e. 155,521,972,949,096 years

A comparison of both the above figure shows that while the figures of the modern astrophysicists are very conservative, the figures arrived at by the Hindu calculations are most accurate. The reason is that while the former are conjectural the latter are based on scientific facts.

It was already mentioned that as per Einsteinian view of the Universe is such that a beam of light travelling at a speed of 186,000 miles per second would return to its source after 200 billion years--Light rays are supposed to

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travel in straight lines. In such a case how it would be possible for the light rays to undergo several bends and come back to its original source ? Even a third grade star like the Sun could deflect light rays passing nearby. Einstein predicted [illegible] his popular formulae E=mc² was conceived. There are billions and billions of stars which are very very massive than the Sun in the universe. Many such stars devour the light coming to them becoming black hole while others deflect that light rays passing nearby. Thus the light rays undergo several deflections and finally come to the original source. As per [illegible] having a circumference of 200 Billion light years and the diameter of 63,626,363,636,364 light years. Thus Einstein believed that the universe is finite having these dimensions.

200 billion = 1,000,000 × 100,00,00 × 200
200,000,000,000,000 (15 digits)

It is curious to note that the life span of Brahma also is having such a staggering figure.

Life span of Brahma - 311,040,000,000,000 year
(15 digits).

Could it be just a coincidence ? Does it indicate the size of the Universe ? If so it is the most accurate calculation [illegible] though unbounded, because the question of what now comes. From the narration given above it could be presumed that the entire universe starts its beginning from a single source and goes on expanding till it completes one life span of Brahma. Which it perishes and is reduced to the same single source and this presentation is eternal without any beginning or end. This interpretation indirectly means that space comes into existence only when there is expansion of the universe. This also leads to the assumption that space is directly proportional to the time during the lifespan of Brahma and inversely proportional during the period of rest.

Now let us try to see parts of the views the ancient [illegible] There are two popular theories about the origin of the [illegible] The first is the 'Big Bang' or 'Evolutionary theory' which [illegible] that our universe originated at some finite time in the past. In the beginning all the matter in the universe was squeezed into a single mass - perhaps larger than the earth's orbit. The proponent of this theory was Georges Lemaitre, a Belgian priest who called this matter as "primeval atom." He believed that this closely packed matter was so dense [illegible] reached a point of maximum density [illegible] a gigantic explosion probably ten billion years ago [illegible] matter out into space in the form of hot gas. George Gamow a theoretical physicist who supported this theory suggested that this gas cooled on its own and broke into homogeneous clouds becoming protogalaxies. Subsequently these [illegible] with the [illegible] and planets.

A modified theory suggested a 'pulsating' [illegible] that is one that alternately expands and contracts.

The alternative theory known as 'Steady state Universe' was suggested by three British astrophysicists, Fred Holyle, Thomas Gold and Hermann Bondi who gave three startling propositions: first the universe has an infinite [illegible] space, the time is infinite and has no starting or stopping point and third Hydrogen is being manufactured continuously throughout the space in a mysterious way to build new galaxies to replace those flying away. The universe has been continuously expanding. As the older galaxies recede freshly formed galaxies are formed to fill the widening gaps of space thus keeping the universe in a steady or static state.

Now let us compare the salient features of these theories with the Hindu concepts. In the Big Bang or Evolutionary theory it was suggested that originally all the matter was squeezed into a primeval atom. In the Hindu concept the same was stated as '*Brahmanda*' (Great egg) [illegible] 'pulsating universe' [illegible] stated that the universe expands and contracts alternately. In the Hindu view it was stated that during his life span Brahma inhales and exhales during which annihilation and creation take place respectively. During respiration the [illegible] expand and contract [illegible] to the pulsating theory [illegible] expands and contracts. Hence both the views are similar. During inhaling the [illegible] go on expanding. Similarly the universe also has been expanding.

In the steady state universe theory first proposition was that the universe is having no beginning or end [illegible] it has an infinite time scale. In the Hindu concept [illegible] the time [illegible] infinite [illegible] and [illegible] second proposition was that the space [illegible] and has no starting or stopping point. The Hindu [illegible] also state same as the third [illegible] Einstein the Hindus [illegible] that time and space are inseparable [illegible] their daily '*Sankalpa*' they mention from. In their [illegible] the time factor runs like [illegible] *Manvantara-Kalpa* [illegible] etc.' The space factor runs like' *Jambu Dwipe* [illegible] *Bharata Khanda* [illegible] *Mera* [illegible] *Dakshin* [illegible] *Bharata* [illegible]

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[illegible]

[illegible] at the end of Mesozoic and large cataclysm takes place. These predictions [illegible] thousand years [illegible] started. Besides [illegible] there was [illegible] archaeologist [illegible] western part [illegible] ruins of ancient sites. The people migrated [illegible] Major part of the earth was submerged in deep waters. Similarly the geologists identified four great Ice Ages when very thick sheets of [illegible] The first being as far back as the pre Cambrian period of Azoic era, 700 million years back. The second one was in the late Palaeozoic times, 250 million years back. The third one occurred in the [illegible] years ago. He asserts particularly the scientists [illegible] change the earth's orbit, shifting of earth's axis [illegible] changes in the shape of land masses etc.

In 1980 an American [illegible] according to which after every 26 million years a great cataclysm takes place on the earth completely eradicating some animal and plant species. Sea urchins, Dinosaurs, Protozoa, Molluscs [illegible] the earth. [illegible] suggested that the Sun passes [illegible] Nemesis once in 26 million years when a great number of comets fall on the earth causing great cataclysm. The evidence shows [illegible]

Another American scientist Michael Rampino proposed another theory that Milky way Galaxy [illegible] one lakh million [illegible] [illegible] Milky way Galaxy [illegible] once in 250 million years. [illegible] When the Sun [illegible] inter-galactic matter which [illegible]

[illegible] Sun [illegible] planets [illegible] planet [illegible] Jupiter [illegible] Kepler attracts the comets towards the earth which [illegible] the earth in great numbers [illegible] though the [illegible] distance of the tenth planet [illegible] distinct are of film [illegible]

Whether may be the theories, the fact remains that cataclysms take place periodically. The [illegible] Ice Ages and great floods [illegible] the Pralaya of Brahma [illegible] the [illegible] interests about the [illegible] is to know [illegible] telescopes, spectroscopes etc. [illegible] while they developed the skin [illegible] which they [illegible] Nature [illegible] universal [illegible] ancient Hindu wisdom and [illegible] they study the ancient [illegible] universal truths of the universe, the goal of understanding the science. The more we understand science the more we reach the truth.

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Exhibit - 41
Suit - 5

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(5)

राम जन्म भूमि

या

बाबरी मस्जिद

सम्बन्ध क्या है ?

(तहफ़ुज़ मसाजिद कमेटी लखनऊ)

व

हज़रत मौलाना सज्जाद अहमद खां क़ासमी

इमाम जामा मस्जिद फ़ैज़ाबाद

Note:- Talk on record in connection with cross-examination of PW 2 by Sri D N Agarwal on 20.2.97.

B.O.C.

प्रकाशक

सफ़ीना इस्लामी

सरकारी मण्डी फ़ैज़ाबाद

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255 C/
12

[illegible] और सम्राट औरंगजेब उस पर फिर मस्जिद निर्मित करवाते।

यह बात साफ है कि बाबर या औरंगजेब ने अयोध्या में कोई मंदिर नहीं तोड़ा और न ही उस के अवशेषों पर उन्हों ने कोई मस्जिद बनवाई। परन्तु वर्तमान अभियान का औचित्य सिद्ध करने के लिए कहानियां तो गढ़नी ही थीं और इतिहास की विश्वसनीयता या सच्चाई की पर्वाह किये बगैर ये कहानियां गढ़ ली गयीं।

इस बेबुनियाद आरोप को सहारा देने के लिए ही क्षत्रियों के विद्रोह और उसे मुगल सेनाओं द्वारा कुचल देने की कहानियां बनाई गयीं और आश्चर्यजनक रूप से, इन्हें आइने अकबरी तथा आलमगीर नामा से संकलित बताया गया।

सम्राट औरंगजेब के विरुद्ध आरोप इस तथ्य से ग़लत साबित हो जाता है कि औरंगजेब की करनी और भूलचूक के लिए कटु आलोचना करने वाले प्रसिद्ध इतिहासकार ने अयोध्या पर सम्राट की सेनाओं ने कथित आक्रमणों, मंदिरों के तोड़ने या पुनः मस्जिद निर्मित कराने के सम्बन्ध में एक शब्द भी नहीं कहा है। श्री खन्ना का सारा श्रम इस बिना सिद्ध किये कथन पर समाप्त होता है कि : 'भगवान की वर्तमान जन्म भूमि में सरकार ने १९४९ में ताला लगा दिया था और यह ताला आज भी वहां लगा हुआ है।'

उन्हों ने यह तथ्य जान-बूझकर छुपा दिया है कि यह इमारत एक मस्जिद है जिस पर २२ और २३ दिसम्बर १९४९ की रात को एक हिंसात्मक मुस्लिम विरोधी उग्रवादी धर्मांध भीड़ ने जिलाधिकारियों विशेष कर जिला मजिस्ट्रेट के०के० नैय्यर की सांठ-गांठ से, पुलिस की मौजूदगी में ज़बरदस्ती कब्ज़ा कर लिया और था और उस में मूर्तियां स्थापित कर दी गयी थीं, के० के० नैय्यर को बाद में इस दुखद घटना में खेली गयी अपनी अवांछनीय नीच भूमिका के कारण अन्ततः त्याग-पत्र देना पड़ा था।

पैम्फलेट से अवध प्रांत, लखनऊ के गजेटियर के हवाले दिये गये हैं। १८७७ में प्रकाशित इस गजेटियर में उस तथाकथित जन्म भूमि मन्दिर की तबाही का कोई वर्णन नहीं है। केवल १९०८ के संस्मरण

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में यह बात कही गई है कि : 'एक बड़े टीले, जिसे राम कोट कहा जाता है, के एक किनारे पर नायक (रामचन्द्र जी) का जन्म हुआ था। इस घेरे के अधिकतर भाग को जो मंदिर के अवशेष थे, प्रयोग कर के बाबर द्वारा निर्मित एक मस्जिद ने घेर रखा है।'

गजेटियर्स जैसा कि आम तौर पर विदित है, किसी ऐतिहासिक अन्वेषण द्वारा तैयार किये गये अधिकारिक काम नहीं हैं बल्कि सरकारी अफ़सरों द्वारा प्रशासन तथा प्रशासनिक कार्यों में मदद देने के संकलन मात्र हैं। अंग्रेज शासकों के लिए सब से महत्वपूर्ण कार्य यह था कि वे भारतवर्ष के लोगों को विभाजित रखें ताकि उन का शासन स्थायी रूप से बना रहे। अंग्रेज शासकों का यह लबादा अब श्री खन्ना और विश्व हिन्दू परिषद ने ओढ़ लिया है। बाबर के काल का विस्तृत इतिहास लिखने वाले, विलियम अर्सकिन, आर० ब्रोक विलियम्स और बिविरेज सहित किसी भी इतिहासकार ने बाबर द्वारा मंदिर गिराये जाने और उस के परिणामस्वरूप हिन्दू जनता में बाबर के विरुद्ध किसी असंतोष अथवा विद्रोह के सम्बन्ध में एक भी संकेत नहीं दिया है। भारत में बाबर के शासनकाल का सही अधिकारिक इतिहास इस तथ्य का स्पष्ट साक्षी है कि बाबर को मूर्तियां तोड़ने का कोई उत्साह नहीं था। वास्तव में, बाबर ने अपना यह नियम बना लिया था कि वह जिन नगरों में जाता था यदि वहां कोई मंदिर हो तो वह उस मंदिर पर हाजरी देता था। बाबर एक दूरदर्शी शासक था। वह उदार और धर्म निरपेक्षवादी और छोटे-छोटे पक्षपातों से बेदाग था। भारतवासियों के प्रति उसके व्यवहार का पता उस वसीयत से चलता है जो उसने अपने बेटे हुमायू के लिए छोड़ी थी। वसीयत में कहा गया है : 'यह तुम्हारे लिए आवश्यक है कि सभी पक्षपात धो डालो। लोगों पर न्याय के साथ शासन करो। गौ मांस न खाना निश्चित कर लो ताकि तुम अपनी प्रजा के मन जीत सको जो फिर बादशाहत के प्रति कृतज्ञ रहेंगे। बादशाहत के नियमों का पालन करते हुए लोगों के पूजा स्थान कभी तोड़े नहीं जायेंगे। न्याय इस प्रकार करो कि लोग अपने बादशाह से और बादशाह अपनी प्रजा से

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It is clear that babar or Aurangzeb did not demolish any temple in Ayodhya nor built any Mosque from its remains. But to justify the present campaign, the stories were to be framed and without caring the reliability and truth of the history the stories were made.

The allegations against King Aurangzeb is falsified from the fact that famous Historians who have criticized him for his acts and mistakes, have not ushered any word regarding the alleged attack of his army on Ayodhya, demolition of temple, and rebuilding of mosque. The statement of Sh. Khanna comes to an end with his unproved statement that: 'Government had put the lock in 1949 on the present Janma bhumi which is still there'.

He has knowingly concealed this fact that the building is a mosque where on the night of 22-23 December 1949 a violent anti-muslim Militant and fanatic mob, had occupied and idols were placed, in the presence of police, in connivance with District Magistrates particularly District Magistrate K. K. Naiyar. KK Naiyar had to resign for his undesirable role in the incident.

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Pamphlet has reference to Gazetteers of Oudh, Lucknow. This Gazetteer published in 1877 does not contain any description regarding destruction of temple. Only in 1908 edition it is mentioned that: 'on one corner of the big mound which is called Ramkot, the Hero (Ramchandra Ji) was born. Many of its columns, which were parts of temple, were used by and are kept in the mosque built by Babar.'

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श्रीरामचन्द्रजी जब-जब मनुष्य शरीर धारण करते हैं और भक्तों के लिये बहुत लीलाएँ करते हैं,

जब जब अवधपुरी मैं आऊँ। बालचरित बिलोकि हरषाऊँ॥
जन्म महोत्सव देखउँ जाई। बरष पाँच तहँ रहउँ लोभाई॥

तब-तब मैं अयोध्यापुरी जाता हूँ और उनकी बाललीला देखकर हर्षित होता हूँ। वहाँ जाकर मैं राम का जन्म-महोत्सव देखता हूँ और लुभाकर पाँच वर्ष तक वहीं रहता हूँ।

इष्टदेव मम बालक रामा। सोभा बपुष कोटि सत कामा॥
निज प्रभु बदन निहारि निहारी। लोचन सुफल करउँ उरगारी॥

मेरे इष्टदेव बालस्वरूप श्रीरामचन्द्रजी हैं, जिनके शरीर में सौ करोड़ कामदेवों की शोभा है। हे गरुड़जी! अपने प्रभु का मुख देख-देखकर मैं नेत्र सफल करता हूँ।

लघु बायस बपु धरि हरि संगा। देखउँ बालचरित बहुरंगा॥

कौए का छोटा शरीर धरकर और भगवान् के साथ-साथ रहकर मैं उनके भाँति-भाँति के बाल-चरित्रों को देखा करता हूँ।

दो-लरिकाई जहँ जहँ फिरहिं तहँ तहँ संग उड़ाउँ।
जूठनि परइ अजिर महँ सो उठाइ करि खाउँ।७५(क)॥

बालपन में वे जहाँ-जहाँ फिरते हैं, वहीं-वहीं मैं साथ-साथ उड़ता हूँ और आँगन में उनकी जो जूठन पड़ती है, वही उठाकर खाता हूँ॥७५(क)॥

एक बार अतिसय सब चरित किए रघुबीर।
सुमिरत प्रभु लीला सोइ पुलकित भयउ सरीर।७५(ख)॥

एक बार श्रीरघुवीर ने चरित्र बहुत अधिकता से किये। प्रभु की उस लीला का स्मरण करते ही काकभुशुण्डिजी का शरीर पुलकित हो गया॥७५(ख)॥

दो-कहइ भुसुंड सुनहु खगनायक। राम चरित सेवक सुखदायक॥
नृप मंदिर सुंदर सब भाँती। खचित कनक मनि नाना जाती॥

भुशुण्डिजी कहने लगे—हे गरुड़! सुनिये, श्रीरामजी का चरित्र सेवकों को सुख देने वाला है। राजभवन सब प्रकार से सुन्दर है। सोने के महल में नाना प्रकार के रत्न जड़े हुए हैं।

बरनि न जाइ रुचिर अँगनाई। जहँ खेलहिं नित चारिउ भाई॥
बालबिनोद करत रघुराई। बिचरत अजिर जननि सुखदाई॥

सुन्दर आँगन का वर्णन नहीं किया जा सकता, जहाँ चारों भाई सदा खेलते हैं। माता को सुख देने वाले बाल-क्रीड़ा करते हुए श्रीरघुनाथजी आँगन में विचर रहे हैं।

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गोस्वामी तुलसीदास कृत

श्रीरामचरितमानस

Exhibit-42
Suit-5

निवेदन :
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श्रीरामचन्द्रजी जब-जब मनुष्य शरीर धारण करते हैं और भक्तों के लिये बहुत लीलाएँ करते हैं,

तब तब अवधपुरी मैं जाउँ। बालचरित बिलोकि हरषाउँ॥
जन्म महोत्सव देखउँ जाई। बरष पाँच तहँ रहउँ लोभाई॥

तब-तब मैं अयोध्यापुरी जाता हूँ और उनकी बाललीला देखकर हर्षित होता हूँ। वहाँ जाकर मैं राम का जन्म-महोत्सव देखता हूँ और लुभाकर पाँच वर्ष तक वहीं रहता हूँ।

इष्टदेव मम बालक रामा। सोभा बपुष कोटि सत कामा॥
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मेरे इष्टदेव बालस्वरूप श्रीरामचन्द्रजी हैं, जिनके शरीर में सौ करोड़ कामदेवों की शोभा है। हे गरुड़जी! अपने प्रभु का मुख देख-देखकर मैं नेत्र सफल करता हूँ।

लघु बायस बपु धरि हरि संगा। देखउँ बालचरित बहुरंगा॥

कौए का छोटा शरीर धरकर और भगवान् के साथ-साथ रहकर मैं उनके भाँति-भाँति के बाल-चरित्रों को देखा करता हूँ।

दो०-लरिकाई जहँ जहँ फिरहिं तहँ तहँ संग उड़ाउँ।
जूठनि परइ अजिर महँ सो उठाइ करि खाउँ॥७५(क)॥

बालपन में वे जहाँ-जहाँ फिरते हैं, वहीं-वहीं मैं साथ-साथ उड़ता हूँ और आँगन में उनकी जो जूठन पड़ती है, वही उठाकर खाता हूँ॥७५(क)॥

एक बार अतिसय सब चरित किए रघुबीर।
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एक बार श्रीरघुवीर ने चरित्र बहुत अधिकता से किये। प्रभु की उस लीला का स्मरण करते ही काकभुशुण्डिजी का शरीर पुलकित हो गया॥७५(ख)॥

चौ०-कहइ भुसुंड सुनहु खगनायक। राम चरित सेवक सुखदायक॥
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भुशुण्डिजी कहने लगे—हे गरुड़! सुनिये, श्रीरामजी का चरित्र सेवकों को सुख देने वाला है। राजभवन सब प्रकार से सुन्दर है। सोने के महल में नाना प्रकार के रत्न जड़े हुए हैं।

बरनि न जाइ रुचिर अँगनाई। जहँ खेलहिं नित चारिउ भाई॥
बालबिनोद करत रघुराई। बिचरत अजिर जननि सुखदाई॥

सुन्दर आँगन का वर्णन नहीं किया जा सकता, जहाँ चारों भाई सदा खेलते हैं। माता को सुख देने वाले बाल-क्रीड़ा करते हुए श्रीरघुनाथजी आँगन में विचर रहे हैं।

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चौ-भ्रमत मोहि ब्रह्मांड अनेका। बीते मनहुँ कल्प सत एका॥
फिरत फिरत निज आश्रम आयउँ। तहँ पुनि रहि कछु काल गवाँयउँ॥

अनेक ब्रह्माण्डों में घूमते हुये मुझे मानो एक सौ कल्प बीत गये। फिरते-फिरते मैं अपने आश्रम में आया और वहाँ रहकर मैंने कुछ समय बिताया।

निज प्रभु जन्म अवध सुनि पायउँ। निर्भर प्रेम हरषि उठि धायउँ॥
देखउँ जन्म महोत्सव जाई। जेहि बिधि प्रथम कहा मैं गाई॥

जब मैंने अपने स्वामी का अवधपुरी में जन्म होना सुन पाया, तब प्रेम से भरकर, मैं हर्षपूर्वक उठ दौड़ा। जाकर मैंने जन्म-महोत्सव देखा, जिस प्रकार से कि मैं पहले वर्णन कर चुका हूँ।

राम उदर देखेउँ जग नाना। देखत बनइ न जाइ बखाना॥
तहँ पुनि देखेउँ राम सुजाना। माया पति कृपाल भगवाना॥

श्रीरामचन्द्रजी के पेट में मैंने अनेक जगत् देखे, जो देखते ही बनते थे, वर्णन नहीं किये जा सकते। वहाँ फिर मैंने सुजान माया के स्वामी कृपालु भगवान् श्रीराम को देखा।

करउँ बिचार बहोरि बहोरी। मोह कलिल ब्यापित मति मोरी॥
उभय घरी महँ मैं सब देखा। भयउँ भ्रमित मन मोह बिसेषा॥

मैं बार-बार विचार करता था। मेरी बुद्धि मोहरूपी कीचड़ से व्याप्त थी। दो ही घड़ी में मैंने सब देखा। मन में विशेष मोह होने से मैं भ्रमित हो गया।

दो-देखि कृपाल बिकल मोहि बिहँसे तब रघुबीर।
बिहँसतहीं मुख बाहेर आयउँ सुनु मतिधीर॥८२क॥

तब मुझे व्याकुल देखकर कृपालु श्रीरघुवीर हँस दिये। हे धीरबुद्धि गरुड़जी! सुनिये, उनके हँसते ही मैं मुँह से बाहर आ गया॥८२(क)॥

सोइ लरिकाई सो सन करन लगे पुनि राम।
कोटि भाँति समुझावउँ मनु न लहइ बिश्राम॥८२ख॥

श्रीरामचन्द्रजी मेरे साथ फिर वही लड़कपन करने लगे। मैं करोड़ों भाँति से मन को समझाता था, पर वह शान्ति नहीं पाता था॥८२(ख)॥

चौ-देखि चरित यह सो प्रभुताई। समुझत देह दसा बिसराई॥
धरनि परेउँ मुख आव न बाता। त्राहि त्राहि आरत जन त्राता॥

यह बाल चरित्र देखकर और प्रभुता समझकर मैं देह की सुध भूल गया और मैं पृथ्वी पर गिर पड़ा। मेरे मुँह से बात नहीं निकलती थी। हे दुखियों के रक्षक! बचाइये, बचाइये।

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यद्यपि मैं अपनी इच्छा से मर सकता हूँ, परन्तु मैं यह शरीर नहीं छोड़ता; क्योंकि वेदों ने कहा है कि शरीर के बिना भजन नहीं होता। पहले मोह ने मेरी दुर्दशा की। श्रीरामजी के विमुख होकर मैं कभी सुख से नहीं सोया।

नाना जनम कर्म पुनि नाना। किए जोग जप तप मख दाना॥
एक जोनि जनमेउँ जहँ नाहीं। मैं खगेस भ्रमि भ्रमि जग माहीं॥

अनेक जन्मों में मैंने अनेक प्रकार के योग, जप, तप, यज्ञ और दान आदि कर्म किये। हे गरुड़ जी! संसार में ऐसी कौन-सी योनि है, जिसमें मैंने घूम-फिरकर जन्म न लिया हो।

देखेउँ करि सब करम गोसाईं। सुखी न भयउँ अबहिं की नाईं॥
सुधि मोहि नाथ जन्म बहु केरी। सिव प्रसाद मति मोहँ न घेरी॥

हे गुसाईं! मैंने सब कर्म करके देखा, पर अब की तरह मैं कभी सुखी नहीं हुआ। हे नाथ मुझे बहुत से जन्मों की याद है। श्रीशिवजी की कृपा से मेरी बुद्धि को मोह ने नहीं घेरा।

दो-प्रथम जन्म के चरित अब कहउँ सुनहु बिहगेस।
सुनि प्रभु पद रति उपजइ जातें मिटहिं कलेस॥९६क॥

हे पक्षिराज! सुनिये, अब मैं अपने पहले जन्म का हाल कहता हूँ, जिसे सुनकर प्रभु के चरणों में प्रेम उत्पन्न होता है और जिससे सब क्लेश मिट जाते हैं॥९६(क)॥

पूरब कल्प एक प्रभु जुग कलिजुग मल मूल।
नर अरु नारि अधर्म रत सकल निगम प्रतिकूल॥९६ख॥

हे प्रभो! पहले के एक कल्प में पापों का मूल युग कलियुग था, जिसमें पुरुष और स्त्री सभी अधर्म में तत्पर और वेद के विरोधी थे॥९६(ख)॥

चौ-तेहि कलिजुग कोसलपुर जाई। जन्म लेत भयउँ सूद्र तनु पाई॥
सिव सेवक मन क्रम अरु बानी। आन देव निंदक अभिमानी॥

इस कलियुग में मैं अयोध्यापुरी में जाकर शूद्र का शरीर पाकर जन्मा। मैं मन, वचन और कर्म से शिव का सेवक और दूसरे देवताओं का निन्दक तथा अभिमानी था।

धन मद मत्त परम बाचाला। उग्रबुद्धि उर दंभ बिसाला॥
जदपि रहेउँ रघुपति रजधानी। तदपि न कछु महिमा तब जानी॥

मैं धन के मद से मतवाला, बहुत ही बकवादी और उग्रबुद्धि वाला था; मेरे हृदय में बड़ा भारी दम्भ था। यद्यपि मैं श्रीरघुनाथजी की राजधानी में था, पर फिर भी मैंने उसकी महिमा कुछ भी नहीं जानी।

अब जाना मैं अवध प्रभावा। निगमागम पुरान अस गावा॥
कवनेहुँ जन्म अवध बस जोई। राम परायन सो परि होई॥

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सब जैसे अवध का प्रभाव जाना है। वेद और शास्त्रों ने ऐसा कहा है कि कोई किसी जन्म में भी अयोध्या में बसे, तो वह अवश्य ही रामानुरागी होगा।

अवध प्रभाव जान सब प्रानी। जब उर बसहिं रामु धनुपानी॥
सो कलिकाल कठिन उरगारी। पाप परायन सब नर नारी॥

अवध का प्रभाव प्राणी तभी जानता है, जब उसके हृदय में हाथ में धनुष धारण करने वाले श्रीरामजी निवास करते हैं। हे गरुड़जी! वह कलियुग बड़ा कठिन था। उसमें सभी नर-नारी पापों में लिप्त थे।

दो-कलिमल ग्रसे धर्म सब लुप्त भए सदग्रंथ।
दंभिन्ह निज मति कल्पि करि प्रगट किए बहु पंथ॥९७क॥

कलियुग के पापों ने सब धर्मों को ग्रस लिया, अच्छे ग्रन्थ लुप्त हो गये थे। दम्भियों ने अपनी बुद्धि से कल्पना कर-करके बहुत-से मार्ग प्रकट कर दिये॥९७(क)॥

भए लोग सब मोहबस लोभ ग्रसे सुभ कर्म।
सुनु हरिजान ग्यान निधि कहउँ कछुक कलिधर्म॥९७ख॥

सभी लोग मोह के वश हो गये थे, लोभ ने शुभ कर्मों को हड़प लिया था। हे ज्ञान के भण्डार! हे हरि के वाहन! सुनिये, अब मैं कलि के कुछ धर्म कहता हूँ॥९७(ख)॥

चौ-बरन धर्म नहिं आश्रम चारी। श्रुति बिरोध रत सब नर नारी॥
द्विज श्रुति बेचक भूप प्रजासन। कोउ नहिं मान निगम अनुसासन॥

कलियुग में न वर्णधर्म रहता है, न चारों आश्रम रहते हैं। सब पुरुष-स्त्री वेद के विरोध में लगे रहते हैं। ब्राह्मण वेदों को बेचने वाले और राजा प्रजा को खा डालने वाले होते हैं। वेद का आदेश कोई नहीं मानता।

मारग सोइ जा कहुँ जोइ भावा। पंडित सोइ जो गाल बजावा॥
मिथ्यारंभ दंभ रत जोई। ता कहुँ संत कहइ सब कोई॥

जिसको जो अच्छा लग जाय, वही मार्ग है। जो डींग मारता है, वही पण्डित है। जो मिथ्या ही से आरम्भ करता है और जो पाखण्ड में अनुरक्त रहता है, उसी को सब कोई संत कहते हैं।

सोइ सयान जो परधन हारी। जो कर दंभ सो बड़ आचारी॥
जो कह झूँठ मसखरी जाना। कलिजुग सोइ गुनवंत बखाना॥

जो दूसरे का धन हरण कर ले, वही सयाना है। जो दम्भ करता है, वही बड़ा आचारवान् है। जो झूठ बोलता है और मजाक करना जानता है, कलियुग में वही गुणवान् कहलाता है।

निराचार जो श्रुति पथ त्यागी। कलिजुग सोइ ग्यानी सो बिरागी॥
जाकें नख अरु जटा बिसाला। सोइ तापस प्रसिद्ध कलिकाला॥

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दंभ कपट दया नहिं जानपनी। जड़ता परपंच कलपति घनी॥
सुभ जोगक नारि नरा सगरे। परनिंदक जे जग मो बगरे॥

इन्द्रिय-दमन, दान, दया और समझदारी किसी में नहीं रही है। मूर्खता और दूसरों को ठगना, यह बहुत अधिक बढ़ गया है। स्त्री-पुरुष सभी शरीर के ही पालन-पोषण में लगे रहते हैं। जो परायी निन्दा करने वाले हैं, जगत् में वे ही फैले हैं।

दो-सुनु ब्यालारि काल कलि मल अवगुन आगार।
गुनउ बहुत कलिजुग कर बिनु प्रयास निस्तार।१०२क।

हे सर्पों के शत्रु! सुनिये, कलिकाल पाप और अवगुणों का घर है, किन्तु कलियुग में एक गुण भी बड़ा है कि उसमें बिना ही परिश्रम भवबन्धन से छुटकारा मिल जाता है॥१०२(क)॥

कृतजुग त्रेताँ द्वापर पूजा मख अरु जोग।
जो गति होइ सो कलि हरि नाम ते पावहिं लोग।१०२ख।

जो गति सत्ययुग, त्रेता और द्वापर में क्रमशः पूजा, यज्ञ और योग से प्राप्त होती है, वही गति कलियुग में लोग केवल भगवान् के नाम से पा जाते हैं॥१०२(ख)॥

कृतजुग सब जोगी बिग्यानी। करि हरि ध्यान तरहिं भव प्रानी॥
त्रेताँ बिबिध जग्य नर करहीं। प्रभुहि समर्पि कर्म भव तरहीं॥

सत्ययुग में सब योगी और विज्ञानी होते हैं। हरि का ध्यान करके सब प्राणी भवसागर से तर जाते हैं। त्रेता में मनुष्य अनेक प्रकार के यज्ञ करते हैं और सब कर्मों को प्रभु के समर्पण करके भवसागर पार हो जाते हैं।

द्वापर करि रघुपति पद पूजा। नर भव तरहिं उपाय न दूजा॥
कलिजुग केवल हरि गुन गाहा। गावत नर पावहिं भव थाहा॥

द्वापर में श्रीरघुनाथजी के चरणों की पूजा करके मनुष्य संसार से तर जाते हैं, दूसरा कोई उपाय नहीं है और कलियुग में तो केवल श्रीहरि की गुणगाथाओं का गान करने से ही मनुष्य भवसागर की थाह पा जाते हैं।

कलिजुग जोग न जग्य न ग्याना। एक अधार राम गुन गाना॥
सब भरोस तजि जो भज रामहि। प्रेम समेत गाव गुन ग्रामहि॥

कलियुग में न तो योग और यज्ञ है और न ज्ञान। केवल श्रीरामजी का गुणगान ही आधार है। सारे भरोसे त्याग कर जो श्रीरामजी को भजता है और प्रेमसहित उनके गुणसमूहों को गाता है,

सोइ भव तर कछु संसय नाहीं। नाम प्रताप प्रगट कलि माहीं॥
कलि कर एक पुनीत प्रतापा। मानस पुन्य होहिं नहिं पापा॥

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वही भवसागर से तर जाता है, इसमें कुछ भी सन्देह नहीं। कलियुग में नाम का प्रताप प्रत्यक्ष है। कलियुग का एक कठिन प्रताप है कि मानसिक पुण्य तो होते हैं; पर पाप नहीं होते।

दो-कलि जुग सम जुग आन नहिं जौं नर कर बिस्वास।
गाइ राम गुन गन बिमल भव तर बिनहिं प्रयास।१०३क।

यदि मनुष्य विश्वास करे, तो कलियुग के समान दूसरा युग नहीं है क्योंकि इस युग में श्रीराम जी के निर्मल गुणसमूहों को गा-गाकर मनुष्य बिना ही परिश्रम संसार से तर जाता है॥१०३(क)॥

प्रगट चारि पद धर्म के कलि महुँ एक प्रधान।
जेन केन बिधि दीन्हें दान करइ कल्यान।१०३ख।

धर्म के चार चरण प्रसिद्ध हैं, जिनमें से कलि में एक चरण ही प्रधान है। चाहे किसी भी प्रकार से दिये जाने पर दान कल्याण ही करता है॥१०३(ख)॥

चौ-नित जुग धर्म होहिं सब केरे। हृदयँ राम माया के प्रेरे॥
सुद्ध सत्व समता बिग्याना। कृत प्रभाव प्रसन्न मन जाना॥

सब युगों में सबके हृदयों में, राम की माया की प्रेरणा से, सब युगों के धर्म सदा होते रहते हैं। शुद्ध सतोगुण, समता, विज्ञान और मन का प्रसन्न होना, यह सत्ययुग का प्रभाव है।

सत्व बहुत रज कछु रति कर्मा। सब बिधि सुख त्रेता कर धर्मा॥
बहु रज स्वल्प सत्व कछु तामस। द्वापर धर्म हरष भय मानस॥

सतोगुण अधिक हो, कुछ रजोगुण हो, कर्मों में प्रीति हो, सब प्रकार से सुख हो, यह त्रेता का धर्म है। रजोगुण, बहुत हो, सतोगुण थोड़ा हो, कुछ तमोगुण हो, मन में हर्ष और भय हो, यह द्वापर का धर्म है।

तामस बहुत रजोगुन थोरा। कलि प्रभाव बिरोध चहुँ ओरा॥
बुध जुग धर्म जानि मन माहीं। तजि अधर्म रति धर्म कराहीं॥

तमोगुण बहुत हो, रजोगुण थोड़ा हो, चारों ओर वैर-विरोध हो, यह कलियुग का प्रभाव है। पंडित लोग युगों के धर्म को मन में जानकर अधर्म छोड़कर धर्म में प्रीति करते हैं।

काल धर्म नहिं ब्यापहिं ताही। रघुपति चरन प्रीति अति जाही॥
नट कृत बिकट कपट खगराया। नट सेवकहि न ब्यापइ माया॥

जिसका श्रीरघुनाथजी के चरणों में अत्यन्त प्रेम है, उसको कालधर्म नहीं व्यापते। हे पक्षिराज! बाजीगर का किया हुआ कपट-चरित्र देखने वालों के लिये बड़ा विकट होता है; पर नट के सेवक (जमूरे) को उसकी माया नहीं व्यापती।

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has risen in the west. A man who is sailing on a boat finds the world moving and deludes himself with the idea that he himself is standing still. Children whirl round in play, but not the surrounding buildings etc.; yet they dub one another a liar (when some of them insist that it is they themselves who are moving). It is in this way, O king of the birds, that error is ascribed to Śrī Hari; otherwise no: even in a dream is He subject to delusion. Those dull-witted wretches who are dominated by Māyā and who have many a veil hanging over their soul, such fools alone raise doubts in their perversity and ascribe their own ignorance to Śrī Rāma. (1—5)

दो०—काम क्रोध मद लोभ रत गृहासक्त दुखरूप ।
ते किमि जानहिं रघुपतिहि मूढ़ परे तम कूप ॥ ७३(क) ॥
निर्गुन रूप सुलभ अति सगुन जान नहिं कोइ ।
सुगम अगम नाना चरित सुनि मुनि मन भ्रम होइ ॥ ७३(ख) ॥

Steeped in lust, anger, arrogance and greed and attached to their home, which is a picture of woe, how can such dullards know the Lord of the Raghus, fallen as they are in the depths of darkness (ignorance)? The attributeless aspect of the Godhead is easy to understand; but no one can comprehend the embodied form (which is beyond all modes of Prakṛti and divine in character). Even a sage's soul is bewildered on hearing of the various exploits of the Lord, both of an intelligible and baffling character. (73 A-B)

चौ०—सुनु खगेस रघुपति प्रभुताई । कहउँ जथामति कथा सुहाई ॥
जेहि बिधि मोह भयउ प्रभु मोही । सोउ सब कथा सुनावउँ तोही ॥ १ ॥
राम कृपा भाजन तुम्ह ताता । हरि गुन प्रीति मोहि सुखदाता ॥
ताते नहिं कछु तुम्हहिं दुरावउँ । परम रहस्य मनोहर गावउँ ॥ २ ॥
सुनहु राम कर सहज सुभाऊ । जन अभिमान न राखहिं काऊ ॥
संसृत मूल सूलप्रद नाना । सकल सोक दायक अभिमाना ॥ ३ ॥
ताते करहिं कृपानिधि दूरी । सेवक पर ममता अति भूरी ॥
जिमि सिसु तन ब्रन होइ गोसाईं । मातु चिराव कठिन की नाईं ॥ ४ ॥

"Hear, O lord of the feathered kingdom, of the greatness of Śrī Rāma (the Lord of the Raghus). I recite to you according to the best of my lights a delightful story in this connection. I shall also narrate to you the whole story as to how I fell a prey to delusion, my lord. You, dear Garuḍa, are a favourite of Śrī Rāma and fond of hearing Śrī Hari's praises and a source of delight to me. I am, therefore, concealing nothing from you and tell you a profound and charming secret. Hear of Śrī Rāma's innate disposition: He never tolerates pride in His people. For pride is the root of metempsychosis and the cause of all kinds of pain and every form of grief. Hence the All-merciful gets rid of it in His extreme fondness for His servants, even as when a boil appears on the body of a child, my lord, the mother gets it opened like one having a stony heart." (1—4)

दो०—जदपि प्रथम दुख पावइ रोवइ बाल अधीर ।
ब्याधि नास हित जननी गनति न सो सिसु पीर ॥ ७४(क) ॥
तिमि रघुपति निज दास कर हरहिं मान हित लागि ।
तुलसिदास ऐसे प्रभुहि कस न भजहु भ्रम त्यागि ॥ ७४(ख) ॥

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Although at first (while the boil is being cut open) the child experiences pain and cries helplessly the mother minds not the child's agony, in her anxiety to see the child cured. Even so, in the interest of the devotee himself, the Lord of the Raghus takes away his pride. Forswearing all error, Tulasīdāsa, why should you not adore such a lord as this?

(74 A-B)

चौ०—राम कृपा आपनि जड़ताई। कहउँ खगेस सुनहु मन लाई॥
जब जब राम मनुज तनु धरहीं। भक्त हेतु लीला बहु करहीं॥ १॥
तब तब अवधपुरी मैं जाऊँ। बालचरित बिलोकि हरषाऊँ॥
जन्म महोत्सव देखउँ जाई। बरष पाँच तहँ रहउँ लोभाई॥ २॥
इष्टदेव मम बालक रामा। सोभा बपुष कोटि सत कामा॥
निज प्रभु बदन निहारि निहारी। लोचन सुफल करउँ उरगारी॥ ३॥
लघु बायस बपु धरि हरि संगा। देखउँ बालचरित बहुरंगा॥ ४॥

Now, O lord of the feathered kingdom, I tell you of Śrī Rāma's benignity and my own opacity; listen attentively. Whenever Śrī Rāma appears in human semblance and enacts numberless sports for the sake of His devotees I betake myself to the city of Ayodhyā and delight to watch His childish exploits. I go and witness the grand festival of His birth and, fascinated (by the charm of His childish sports), stay on there for full five years. The child Rāma is my beloved deity, who sums up in His person the charm of countless Cupids. Ever gazing on the countenance of my lord, I allow my eyes to enjoy the fruit of their existence, O enemy of serpents. Assuming the form of a small crow and remaining in the company of Śrī Hari I witness His childish exploits of all kinds.

(1—4)

दो०—लरिकाई जहँ जहँ फिरहिं तहँ तहँ संग उड़ाउँ।
जूठनि परइ अजिर महँ सो उठाइ करि खाउँ॥ ७५(क)॥
एक बार अतिसय सब चरित किए रघुबीर।
सुमिरत प्रभु लीला सोइ पुलकित भयउ सरीर॥ ७५(ख)॥

Wherever He moves about as a child I flutter about close to Him. And the crumbs that fall from His mouth in the courtyard I pick up and eat. In one particular cycle the Hero of Raghu's line performed all His exploits in an extreme degree." The moment Kākabhuśundi recalled those exploits every hair on his body stood erect.

(75 A-B)

चौ०—कहइ भसुंड सुनहु खगनायक। राम चरित सेवक सुखदायक॥
नृप मंदिर सुंदर सब भाँती। खचित कनक मनि नाना जाती॥ १॥
बरनि न जाइ रुचिर अँगनाई। जहँ खेलहिं नित चारिउ भाई॥
बालबिनोद करत रघुराई। बिचरत अजिर जननि सुखदाई॥ २॥
मरकत मृदुल कलेवर स्यामा। अंग अंग प्रति छबि बहु कामा॥
नव राजीव अरुन मृदु चरना। पदज रुचिर नख ससि दुति हरना॥ ३॥
ललित अंक कुलिसादिक चारी। नूपुर चारु मधुर रवकारी॥
चारु पुरट मनि रचित बनाई। कटि किंकिनि कल मुखर सुहाई॥ ४॥

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Continued Bhuśuṇḍi: "Listen, O chief of the birds; the story of Śrī Rāma is the delight of His servants. The king's palace (at Ayodhyā) was beautiful in everyway; it was all of gold studded with precious stones of various kinds. The courtyard, where the four brothers played everyday, was magnificent beyond description. The Lord of the Raghus frolicked about in this yard carrying on childish pastimes that were the delight of His mother. His tender frame was dark of hue with a greenish tinge resembling that of the emerald; every limb of it had the loveliness of numberless Cupids compressed into it. His feet were soft and ruddy like a young lotus, with bright toes and nails that outshone the brilliance of the moon. They had soles bearing the fourfold lovely marks of the thunderbolt, the elephant-goad, the flag and the lotus, and were adorned with beautiful anklets that sweetly jingled. The charming zone about His waist, which was made of gold bossed with jewels produced a pleasant tinkling sound. (1—4)

दो०—रेखा त्रय सुंदर उदर नाभी रुचिर गँभीर।
उर आयत भ्राजत बिबिधि बाल बिभूषन चीर ॥ ७६ ॥

The belly contained three lovely folds with a charming deep navel. The broad chest gleamed with jewels and raiment of various kinds, all befitting a child. (76)

चौ०—अरुन पानि नख करज मनोहर। बाहु बिसाल बिभूषन सुंदर ॥
कंध बाल केहरि दर ग्रीवा। चारु चिबुक आनन छबि सींवा ॥ १ ॥
कलबल बचन अधर अरुनारे। दुइ दुइ दसन बिसद बर बारे ॥
ललित कपोल मनोहर नासा। सकल सुखद ससि कर सम हासा ॥ २ ॥
नील कंज लोचन भव मोचन। भ्राजत भाल तिलक गोरोचन ॥
बिकट भृकुटि सम श्रवन सुहाए। कुंचित कच मेचक छबि छाए ॥ ३ ॥
पीत झीनि झगुली तन सोही। किलकनि चितवनि भावति मोही ॥
रूप रासि नृप अजिर बिहारी। नाचहि निज प्रतिबिंब निहारी ॥ ४ ॥
मोहि सन करहिं बिबिधि बिधि क्रीड़ा। बरनत मोहि होति अति ब्रीड़ा ॥
किलकत मोहि धरन जब धावहिं। चलउँ भागि तब पूप देखावहिं ॥ ५ ॥

His roseate hands, nails and fingers were all captivating; His long arms were richly adorned. He had shoulders resembling those of a lion's cub and a neck shaped like a conch, a lovely chin and a face which was the very perfection of beauty. His speech was yet indistinct. His lips rosy and His mouth contained a pair of small pearly and shapely teeth both above and below. He had lovely cheeks, a charming nose and a smile which afforded delight and was bright as the rays of the moon. His eyes, which resembled a pair of blue lotuses, undid the bonds of worldly existence; while His forehead gleamed with a sacred mark made with yellow pigment. He had arched eyebrows, pretty well-matched ears and curly darkblue hair that scattered their charm all round. A thin yellow garment set off His swarthy person, and His shrill gleeful cry and glance captivated me. Thus frolicking in the courtyard of the royal palace, the All-beautiful danced at the sight of His own shadow and played with me in diverse ways, which I blush to tell you. Crying with joy as He ran to catch hold of me, I flew away; then He showed me a piece of sweet cake. (1—5)

दो०—आवत निकट हँसहि प्रभु भाजत रुदन कराहिं।
जाउँ समीप गहन पद फिरि फिरि चितइ पराहिं ॥ ७७(क) ॥

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प्राकृत सिसु इव लीला देखि भयउ मोहि मोह।
कवन चरित्र करत प्रभु चिदानंद संदोह ॥ ७७(ख) ॥

As I went near Him the lord smiled; but the moment I flew away He fell crying. And when I approached Him to lay hold of His feet He scampered off, turning round again and again to look at me. Seeing Him play like an ordinary child I was overcome by bewilderment "What! are these actions in anyway worthy of Him who is knowledge and bliss personified?" (77 A-B)

चौ०—एतना मन आनत खगराया। रघुपति प्रेरित ब्यापी माया ॥
सो माया न दुखद मोहि काहीं। आन जीव इव संसृत नाहीं ॥ १ ॥
नाथ इहाँ कछु कारन आना। सुनहु सो सावधान हरिजाना ॥
ग्यान अखंड एक सीताबर। माया बस्य जीव सचराचर ॥ २ ॥
जौं सब कें रह ग्यान एकरस। ईस्वर जीवहि भेद कहहु कस ॥
माया बस्य जीव अभिमानी। ईस बस्य माया गुन खानी ॥ ३ ॥
परबस जीव स्वबस भगवंता। जीव अनेक एक श्रीकंता ॥
मुधा भेद जद्यपि कृत माया। बिनु हरि जाइ न कोटि उपाया ॥ ४ ॥

The moment I allowed this doubt to enter my mind, O king of the birds, Śrī Rāma's Māyā (delusive power) took possession of me as directed by the Lord of the Raghus. That Māyā, however, did not prove to be a source of trouble to me, nor did it throw me into the whirlpool of birth and death as it does in the case of other creatures. This, my lord, was attributable to some extraordinary reason. Hear it attentively, O mount of Śrī Hari, Sītā's Spouse alone is absolute intelligence; every creature, whether animate or inanimate, is subject to Māyā. If all had the same perfect wisdom, tell me, what would be the difference between God and the Jīva (the individual soul)? The latter, which identifies itself with a particular psycho-physical organism, is subject to Māyā; while Māyā itself, the source of the three Guṇas, is controlled by God. The Jīva is dependent (subject to Māyā), while God is self dependent. The Jīvas are many, while the Beloved of Lakṣmī is one (without a second). Even though this difference, which has been created by Māyā, is false, it cannot disappear except by Śrī Hari's grace, whatever you may do. (1—4)

दो०—रामचंद्र के भजन बिनु जो चह पद निर्बान।
ग्यानवंत अपि सो नर पसु बिनु पूँछ बिषान ॥ ७८(क) ॥
राकापति षोड़स उअहिं तारागन समुदाइ।
सकल गिरिन्ह दव लाइअ बिनु रबि राति न जाइ ॥ ७८(ख) ॥

The man who seeks to attain the state of eternal bliss without adoring Śrī Rāmacandra is a beast without tail and horns, however wise he may be. Even though the moon rose complete in all her sixteen digits with the entire starry host, and even if all the mountains were set on fire, night would not yield except to the sun. (78 A-B)

चौ०—ऐसेहिं हरि बिनु भजन खगेसा। मिटइ न जीवन्ह केर कलेसा ॥
हरि सेवकहि न ब्याप अबिद्या। प्रभु प्रेरित ब्यापइ तेहि बिद्या ॥ १ ॥

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ताते नास न होइ दास कर। भेद भगति बाढ़इ बिहंगबर ॥
भ्रम तें चकित राम मोहि देखा। बिहँसे सो सुनु चरित बिसेषा ॥ २ ॥
तेहि कौतुक कर मरमु न काहूँ। जाना अनुज न मातु पिताहूँ ॥
जानु पानि धाए मोहि धरना। स्यामल गात अरुन कर चरना ॥ ३ ॥
तब मैं भागि चलेउँ उरगारी। राम गहन कहँ भुजा पसारी ॥
जिमि जिमि दूरि उड़ाउँ अकासा। तहँ भुज हरि देखउँ निज पासा ॥ ४ ॥

In like manner, O lord of the feathered race mortals cannot be rid of their suffering without adoring Śrī Hari. Avidyā (Nescience) has no power over a servant of Śrī Hari; it is Vidyā (knowledge of Brahma in its relative aspect) that holds away over him as directed by the Lord. That is why a servent of the Lord never falls; on the other hand, O best of birds, his devotion to the Lord as apart from himself grows. Śrī Rāma smiled to see me bewildered with error: now hear further particulars in this connection. The secret of this diversion nobody came to know, neither His younger brothers nor His parents. The Lord with a swarthy form and rosy hands and feet crawled on His hands and knees in order to catch me. Thereupon, O enemy of serpents, I took to flight. Śrī Rāma stretched out His arm to lay hold on me. Away as I flew into the air I saw Śrī Hari's arm close to me everywhere. (1—4)

दो०—ब्रह्मलोक लगि गयउँ मैं चितयउँ पाछ उड़ात।
जुग अंगुल कर बीच सब राम भुजहि मोहि तात ॥ ७९(क) ॥
सप्तावरन भेद करि जहाँ लगें गति मोरि।
गयउँ तहाँ प्रभु भुज निरखि ब्याकुल भयउँ बहोरि ॥ ७९(ख) ॥

I flew up to Brahmā's abode; but when I looked back in my flight, two fingers' breadth, dear Garuḍa, was all the distance between Śrī Rāma's arm and myself. Penetrating the seven folds of the universe (consisting of earth, water, fire, air, ether, the cosmic ego and the cosmic intellect) I mounted to the utmost height I could reach. But there too I saw the Lord's arm; then I felt alarmed. (79 A-B)

चौ०—मूदेउँ नयन त्रसित जब भयऊँ। पुनि चितवत कोसलपुर गयऊँ ॥
मोहि बिलोकि राम मुसुकाहीं। बिहँसत तुरत गयउँ मुख माहीं ॥ १ ॥
उदर माझ सुनु अंडज राया। देखेउँ बहु ब्रह्मांड निकाया ॥
अति बिचित्र तहँ लोक अनेका। रचना अधिक एक तें एका ॥ २ ॥
कोटिन्ह चतुरानन गौरीसा। अगनित उडगन रबि रजनीसा ॥
अगनित लोकपाल जम काला। अगनित भूधर भूमि बिसाला ॥ ३ ॥
सागर सरि सर बिपिन अपारा। नाना भाँति सृष्टि बिस्तारा ॥
सुर मुनि सिद्ध नाग नर किंनर। चारि प्रकार जीव सचराचर ॥ ४ ॥

In my terror I closed my eyes; and when I opened them again I found myself at Kosalapura (Ayodhyā). Śrī Rāma smiled to see me back; and even as He laughed I was instantly driven into His mouth (throat). Listen, king of the birds: inside His belly I beheld multitudinous universes with many strange spheres each more wonderful than the rest, with myriads of Brahmās and Śivas, countless stars, suns and moons, numberless Lokapālas (guardians of spheres), Yamas(gods of punishment) and Kālas (gods of death), innumerable mountains and vast terrestrial globes,

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oceans, rivers, lakes and forests without end and manifold other varieties of creation, with gods and sages, the Siddhas, Nāgas, human beings and Kinnaras and the four classes of living beings, both moving and motionless. (1—4)

दो०—जो नहिं देखा नहिं सुना जो मनहूँ न समाइ।
सो सब अद्भुत देखेउँ बरनि कवनि बिधि जाइ॥ ८०(क)॥
एक एक ब्रह्मांड महुँ रहउँ बरष सत एक।
एहि बिधि देखत फिरउँ मैं अंड कटाह अनेक॥ ८०(ख)॥

I saw there all such marvels as I had never seen or heard of before and such as could not be conceived even by the mind; how, then, can I describe them? I stayed a full hundred year in each of those universes and in this manner I went round and beheld multitudinous universes having the shape of an egg. (80 A-B)

चौ०—लोक लोक प्रति भिन्न बिधाता। भिन्न बिष्नु सिव मनु दिसित्राता॥
नर गंधर्ब भूत बेताला। किंनर निसिचर पसु खग ब्याला॥ १॥
देव दनुज गन नाना जाती। सकल जीव तहँ आनहि भाँती॥
महि सरि सागर सर गिरि नाना। सब प्रपंच तहँ आनइ आना॥ २॥
अंडकोस प्रति प्रति निज रूपा। देखेउँ जिनस अनेक अनूपा॥
अवधपुरी प्रति भुवन निनारी। सरजू भिन्न भिन्न नर नारी॥ ३॥
दसरथ कौसल्या सुनु ताता। बिबिध रूप भरतादिक भ्राता॥
प्रति ब्रह्मांड राम अवतारा। देखउँ बालबिनोद अपारा॥ ४॥

Each universe had its own Brahmā (Creator), its own Viṣṇu (Preserver), Śiva (Destroyer), Manu (lord of creation presiding over a single Manvantara, consisting of a little more than 74 rounds of the four Yugas), regents of the quarters, human beings, Gandharvas (celestial musicians), spectres and goblins, Kinnaras (another class of heavenly musicians having a human figure with the head of a horse), Rākṣasas (giants), quadrupeds, birds, serpents, gods and demons of all classes, all the creatures having a shape peculiar to that universe. The earth with its multitudinous rivers, oceans, lakes and mountains, nay, the entire creation in each universe had a distinctive character. In all these universes I found myself possessed of manifold incomparable forms. Each universe had its own Ayodhyā with its own Sarayū and its own men and women. And listen, dear Garuḍa: Śrī Rāma's parents—Daśaratha and Kauśalyā—as well as Śrī Rāma's brothers, Bharata and others, were all different in each universe. In each such universe I witnessed the descent of Śrī Rāma as well as the infinite variety of His childish sports. (1—4)

दो०—भिन्न भिन्न मैं दीख सबु अति बिचित्र हरिजान।
अगनित भुवन फिरेउँ प्रभु राम न देखेउँ आन॥ ८१(क)॥
सोइ सिसुपन सोइ सोभा सोइ कृपाल रघुबीर।
भुवन भुवन देखत फिरउँ प्रेरित मोह समीर॥ ८१(ख)॥

Everything I saw had a distinctive stamp of its own universe and was exceedingly wonderful too, O mount of Śrī Hari. But in my round of the innumerable universes I saw no other Rāma, my lord. Tossed by the blast of infatuation I saw, in each

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successive world that I visited, the same child-like ways, the same beauty, the same gracious Rāma (Hero of Raghu's line).
(81 A-B)

चौ०—भ्रमत मोहि ब्रह्मांड अनेका। बीते मनहुँ कल्प सत एका॥
फिरत फिरत निज आश्रम आयउँ। तहँ पुनि रहि कछु काल गवाँयउँ॥ १॥
निज प्रभु जन्म अवध सुनि पायउँ। निर्भर प्रेम हरषि उठि धायउँ॥
देखउँ जन्म महोत्सव जाई। जेहि बिधि प्रथम कहा मैं गाई॥ २॥
राम उदर देखेउँ जग नाना। देखत बनइ न जाइ बखाना॥
तहँ पुनि देखेउँ राम सुजाना। माया पति कृपाल भगवाना॥ ३॥
करउँ बिचार बहोरि बहोरी। मोह कलिल ब्यापित मति मोरी॥
उभय घरी महँ मैं सब देखा। भयउँ भ्रमित मन मोह बिसेषा॥ ४॥

It seemed as if a hundred cycles had been spent in my wanderings through the many universes. At last after all my travels I came to my own hermitage and stayed there for some time. Meanwhile as I happened to hear of my lord's birth at Ayodhyā I started up and ran in an overwhelming ecstasy of love and went and witnessed the grand festival of His birth as I have already told you at length. (It need hardly be said that all this happened inside the belly of my lord.) Thus in the belly of Śrī Rāma I beheld a number of universes. But what I saw could only be seen with one's eyes: it was beyond all telling. There again I beheld the divine Śrī Rāma, the gracious and all-wise Lord of Māyā. I pondered again and again. But my understanding was obscured by the mists of delusion. In less than an hour I had seen everything. My soul being utterly bewildered, I was lost in a maze.
(1—i)

दो०—देखि कृपाल बिकल मोहि बिहँसे तब रघुबीर।
बिहँसतहीं मुख बाहेर आयउँ सुनु मतिधीर॥ ८२(क)॥
सोइ लरिकाई मो सन करन लगे पुनि राम।
कोटि भाँति समुझावउँ मनु न लहइ बिश्राम॥ ८२(ख)॥

Seeing my distress the gracious Hero of Raghu's line laughed; and mark me, O Garuḍa of resolute mind: the moment He laughed I came out of His mouth. Śrī Rāma again began the same childish pranks with me. I reasoned with myself in every way I could; but my mind knew no peace.
(82 A-B)

चौ०—देखि चरित यह सो प्रभुताई। समुझत देह दसा बिसराई॥
धरनि परेउँ मुख आव न बाता। त्राहि त्राहि आरत जन त्राता॥ १॥
प्रेमाकुल प्रभु मोहि बिलोकी। निज माया प्रभुता तब रोकी॥
कर सरोज प्रभु मम सिर धरेऊ। दीनदयाल सकल दुख हरेऊ॥ २॥
कीन्ह राम मोहि बिगत बिमोहा। सेवक सुखद कृपा संदोहा॥
प्रभुता प्रथम बिचारि बिचारी। मन महँ होइ हरष अति भारी॥ ३॥
भगत बछलता प्रभु कै देखी। उपजी मम उर प्रीति बिसेषी॥
सजल नयन पुलकित कर जोरी। कीन्हिउँ बहुबिधि बिनय बहोरी॥ ४॥

Seeing this childish play and recalling that glory (which I had seen inside the Lord's belly) I lost consciousness of my body, and crying: "Save me, save me, O Protector of the devotees in distress!" dropped to the ground. No other word came

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to my mouth. When the Lord saw me overpowered with love, He immediately checked the power of His Māyā. The Lord, Who is so merciful to the afflicted, placed His lotus hand on my head and relieved me of all sorrow. The gracious Śrī Rāma, the delight of His servants, rid me of my deep-rooted error. As I reflected on His former glory my mind was flooded with joy. Seeing the Lord's loving kindness to His devotees my heart began to throb with profuse love. With eyes full of tears and joined palms and every hair on my body standing erect, I then made supplication to Him in many ways. (1—4)

दो०—सुनि सप्रेम मम बानी देखि दीन निज दास।
बचन सुखद गंभीर मृदु बोले रमानिवास ॥ ८३(क) ॥
काकभसुंडि मागु बर अति प्रसन्न मोहि जानि।
अनिमादिक सिधि अपर रिधि मोच्छ सकल सुख खानि ॥ ८३(ख) ॥

Hearing my loving words and seeing the wretched plight of His servant, Śrī Rāma (the Abode of Lakṣmī) spoke in words which were not only soft and pleasing but profound at the same time; "Kākabhuśuṇḍi! ask of Me a boon, knowing Me to be highly pleased with you. Be it mystic powers such as Animā (the power of assuming a form as small as an atom), fabulous wealth (such as that possessed by Kubera, the god of riches) and final beatitude, which is the fountain of all joy.— (83 A-B)

चौ०—ग्यान बिबेक बिरति बिग्याना। मुनि दुर्लभ गुन जे जग नाना ॥
आजु देउँ सब संसय नाहीं। मागु जो तोहि भाव मन माहीं ॥ १ ॥
सुनि प्रभु बचन अधिक अनुरागेउँ। मन अनुमान करन तब लागेउँ ॥
प्रभु कह देन सकल सुख सही। भगति आपनी देन न कही ॥ २ ॥
भगति हीन गुन सब सुख ऐसे। लवन बिना बहु बिंजन जैसे ॥
भजन हीन सुख कवने काजा। अस बिचारि बोलेउँ खगराजा ॥ ३ ॥
जौं प्रभु होइ प्रसन्न बर देहू। मो पर करहु कृपा अरु नेहू ॥
मन भावत बर मागउँ स्वामी। तुम्ह उदार उर अंतरजामी ॥ ४ ॥

—Or spiritual wisdom, critical judgment, dispassion. Realization and numerous other virtues which cannot be easily attained in this world even by the sages—today I am prepared to give you all undoubtedly; therefore, ask whatever pleases your mind." On hearing the words of the Lord I was overwhelmed with love and began to reason thus within myself: "The Lord, it is true, has promised to give me all kinds of blessings: but He did not offer to grant me devotion to His own feet. Without such devotion all sorts of virtues and blessings are like so many auxiliary dishes without salt. Of what avail is any blessing without adoration." Pondering thus, O king of the birds, I replied as follows: "If it is your pleasure, my lord, to grant me a boon and if you are kind and affectionate to me, I ask my cherished boon, O master; for you are generous and know the secrets of all hearts. (1—4)

दो०—अबिरल भगति बिसुद्ध तव श्रुति पुरान जो गाव।
जेहि खोजत जोगीस मुनि प्रभु प्रसाद कोउ पाव ॥ ८४(क) ॥
भगत कल्पतरु प्रनत हित कृपासिंधु सुख धाम।
सोइ निज भगति मोहि प्रभु देहु दया करि राम ॥ ८४(ख) ॥

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"O my lord, Śrī Rāma, tree of paradise to the devotee, friend of the suppliant, ocean of compassion and abode of bliss, In Your mercy grant me that devotion to Your feet, uninterrupted, and unalloyed, which the Vedas and Purāṇas extol, which is sought after by Sages and great Yogīs (contemplative mystics) but attained by few and that too by the Lord's grace." (84 A-B)

चौ०—एवमस्तु कहि रघुकुलनायक। बोले बचन परम सुखदायक॥
सुनु बायस तैं सहज सयाना। काहे न मागसि अस बरदाना॥ १॥
सब सुख खानि भगति तैं मागी। नहिं जग कोउ तोहि सम बड़भागी॥
जो मुनि कोटि जतन नहिं लहहीं। जे जप जोग अनल तन दहहीं॥ २॥
रीझेउँ देखि तोरि चतुराई। मागेहु भगति मोहि अति भाई॥
सुनु बिहंग प्रसाद अब मोरें। सब सुभ गुन बसिहहिं उर तोरें॥ ३॥
भगति ग्यान बिग्यान बिरागा। जोग चरित्र रहस्य बिभागा॥
जानब तैं सबही कर भेदा। मम प्रसाद नहिं साधन खेदा॥ ४॥

"So be it!" said the Chief of Raghu's line, and continued in these most pleasing terms" "Listen, Kākabhuśuṇḍi: you are sagacious by nature; no wonder, therefore, that you ask this boon. No one in this world is so highly blessed as you, since you have sought the gift of Devotion, which is the fountain of all blessings and which even sages cannot attain in spite of all their efforts, even though they consume their body in the fire of prayer and meditation. I am pleased to see your sagacity in that you have sought Devotion, which is extremely dear to My heart. Listen, O bird: by My grace now all good qualities shall abide in your heart. Devotion, spiritual wisdom, Realization, dispassion, Yoga, My exploits as well as their secrets and classification—by My grace you shall obtain insight into all these and shall not be required to undergo the rigours of Sādhana (self-discipline). (1—4)

दो०—माया संभव भ्रम सब अब न ब्यापिहहिं तोहि।
जानेसु ब्रह्म अनादि अज अगुन गुनाकर मोहि॥ ८५(क)॥
मोहि भगत प्रिय संतत अस बिचारि सुनु काग।
कायँ बचन मन मम पद करेसु अचल अनुराग॥ ८५(ख)॥

"None of the errors that arise from Māyā shall cloud your mind any more. Henceforth know Me to be the same as Brahma, who is without beginning, birthless, devoid of attributes (the products of Māyā) and yet a mine of (transcendent divine) virtues. Listen, Kākabhuśuṇḍi: devotees are always dear to Me. Realizing this, cherish unflinching devotion to My feet in thought, word and deed." (85 A-B)

चौ०—अब सुनु परम बिमल मम बानी। सत्य सुगम निगमादि बखानी॥
निज सिद्धांत सुनावउँ तोही। सुनु मन धरु सब तजि भजु मोही॥ १॥
मम माया संभव संसारा। जीव चराचर बिबिधि प्रकारा॥
सब मम प्रिय सब मम उपजाए। सब ते अधिक मनुज मोहि भाए॥ २॥
तिन्ह महँ द्विज द्विज महँ श्रुतिधारी। तिन्ह महुँ निगम धरम अनुसारी॥
तिन्ह महँ प्रिय बिरक्त पुनि ग्यानी। ग्यानिहु ते अति प्रिय बिग्यानी॥ ३॥
तिन्ह ते पुनि मोहि प्रिय निज दासा। जेहि गति मोरि न दूसरि आसा॥
पुनि पुनि सत्य कहउँ तोहि पाहीं। मोहि सेवक सम प्रिय कोउ नाहीं॥ ४॥

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भगति हीन बिरंचि किन होई। सब जीवहु सम प्रिय मोहि सोई॥
भगतिवंत अति नीचउ प्रानी। मोहि प्रानप्रिय असि मम बानी॥ ५॥

"Now listen to My most sacred teaching, which is not only true and easily intelligible but has also been echoed by the Vedas and other scriptures. I give you to hear My own conclusion; listen to it and imprint it on your mind; and forswearing everything else, worship Me. This world with all its varieties of life, both moving and motionless, is a creation of my Māyā (delusive potency). I love them all, because all are My creatures. But human beings are the dearest to Me of all. Of human beings, the Brāhmaṇas; of the Brāhmaṇas, those well-versed in the Vedas; of these, again, those that follow the course of conduct prescribed in the Vedas; of these latter, those who are averse to the pleasure of sense are dear to Me, and yet more the wise; of the wise too I love a man of realization all the more; more beloved to Me even than these is my own servant (devotee), who solely depends on Me and has no other hope. Again and again I repeat to you the truth that no one is so dear to Me as My devotee. If Virañci (the Creator) too had no devotion to Me, he would be only as dear to Me as all the other creatures. And the humblest creature that breathes, if possessed of Devotion, is dear to Me as life: such is My nature. (1—5)

दो०—सुचि सुसील सेवक सुमति प्रिय कहु काहि न लाग।
श्रुति पुरान कह नीति असि सावधान सुनु काग॥ ८६॥

"Tell Me, who would not love a faithful, amiable and sagacious servant? Listen attentively, O Kākabhuśuṇḍi: the Vedas and Purāṇas declare this to be a sound principle:—" (86)

चौ०—एक पिता के बिपुल कुमारा। होहिं पृथक गुन सील अचारा॥
कोउ पंडित कोउ तापस ग्याता। कोउ धनवंत सूर कोउ दाता॥ १॥
कोउ सर्बग्य धर्मरत कोई। सब पर पितहि प्रीति सम होई॥
कोउ पितु भगत बचन मन कर्मा। सपनेहुँ जान न दूसर धर्मा॥ २॥
सो सुत प्रिय पितु प्रान समाना। जद्यपि सो सब भाँति अयाना॥
एहि बिधि जीव चराचर जेते। त्रिजग देव नर असुर समेते॥ ३॥
अखिल बिस्व यह मोर उपाया। सब पर मोहि बराबरि दाया॥
तिन्ह महँ जो परिहरि मद माया। भजै मोहि मन बच अरु काया॥ ४॥

"A father has a number of sons, each differing from the others in character, temper and conduct. One is learned, another given to austerities, a third spiritually enlightened, a fourth rich, a fifth possessed of valour, a sixth charitably disposed, a seventh all-wise and an eighth intent on piety; but the father equally loves all. A ninth son is devoted to his father in thought, word and deed and never dreams of any other duty. This is the son whom the father loves as his own life, though he be a perfect ignoramus. In a like manner all animate and inanimate beings, including the sub-human species, gods, men and demons—in short, the whole of this univrse is My creation and I am equally compassionate to all. Of these, however, he who adores Me in thought, word and deed, forswearing arrogance and wiles.— (1—4)

दो०—पुरुष नपुंसक नारि वा जीव चराचर कोइ।
सर्ब भाव भज कपट तजि मोहि परम प्रिय सोइ॥ ८७(क)॥

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सो०—सत्य कहउँ खग तोहि सुचि सेवक मम प्रानप्रिय।
अस बिचारि भजु मोहि परिहरि आस भरोस सब ॥ ८७(ख) ॥

"Be it man, woman or one lacking the characteristics of both, or, for the matter of that, any living being whatsoever of the animate or inanimate world—he who adores Me with all his being, giving up all guile, is supremely dear to Me. O bird, I tell you in all sincerity that a guileless servant is dear to Me as life. Realizing this worship Me, abandoning all other hope and reliance. (87 A-B)

चौ०—कबहूँ काल न ब्यापिहि तोही। सुमिरेसु भजेसु निरंतर मोही ॥
प्रभु बचनामृत सुनि न अघाऊँ। तनु पुलकित मन अति हरषाऊँ ॥ १ ॥
सो सुख जानइ मन अरु काना। नहिं रसना पहिं जाइ बखाना ॥
प्रभु सोभा सुख जानहिं नयना। कहि किमि सकहिं तिन्हहि नहिं बयना ॥ २ ॥
बहु बिधि मोहि प्रबोधि सुख देई। लगे करन सिसु कौतुक तेई ॥
सजल नयन कछु मुख करि रूखा। चितइ मातु लागी अति भूखा ॥ ३ ॥
देखि मातु आतुर उठि धाई। कहि मृदु बचन लिए उर लाई ॥
गोद राखि कराव पय पाना। रघुपति चरित ललित कर गाना ॥ ४ ॥

"Time shall have no power over you. Remember and adore Me unceasingly." I did not feel sated with hearing the nectar-like words of the Lord; the hair on my body stood erect and I felt extremely delighted at heart. The joy I felt on the occasion was shared only by the mind and the ears (the auditory sense); the tongue had no power to tell it. The eyes alone had the blissful experience of beholding the Lord's beauty; but how could they describe it, devoid of speech as they are? After He had gladdened me by His manifold exhortations in this way He again began to sport like a child as before. With tears in His eyes and His looks somewhat gloomy He looked at his mother (Kausalyā) as if He were hungry. Seeing this the mother started up in haste and ran; and addressing Him in soft words clasped Him to her bosom. Then, laying Him in her lap she began to suckle Him, singing the while of Śrī Rāma's charming exploits. (1—4)

सो०—जेहि सुख लागि पुरारि असुभ बेष कृत सिव सुखद।
अवधपुरी नर नारि तेहि सुख महुँ संतत मगन ॥ ८८(क) ॥
सोई सुख लवलेस जिन्ह बारक सपनेहुँ लहेउ।
ते नहिं गनहिं खगेस ब्रह्मसुखहि सज्जन सुमति ॥ ८८(ख) ॥

The men and women of Ayodhyā remained ever absorbed in that (transcendental) joy, to attain which the blessed Lord Śiva, the delighter of all, assumed His unsightly garb (such as a garland of human skulls, serpents for His ornaments, ashes for scented cosmetics and a tiger-skin for a lion-cloth). Those wise and virtuous souls who have tasted of that joy only once even in a dream think nothing of the joy of absorption into Brahma (much less of any other earthly or heavenly joy). (88 A-B)

चौ०—मैं पुनि अवध रहेउँ कछु काला। देखेउँ बालबिनोद रसाला ॥
राम प्रसाद भगति बर पायउँ। प्रभु पद बंदि निजाश्रम आयउँ ॥ १ ॥
तब ते मोहि न ब्यापी माया। जब ते रघुनायक अपनाया ॥
यह सब गुप्त चरित मैं गावा। हरि मायाँ जिमि मोहि नचावा ॥ २ ॥

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निज अनुभव अब कहउँ खगेसा। बिनु हरि भजन न जाहिं कलेसा॥
राम कृपा बिनु सुनु खगराई। जानि न जाइ राम प्रभुताई॥ ३॥
जानें बिनु न होइ परतीती। बिनु परतीति होइ नहिं प्रीती॥
प्रीति बिना नहिं भगति दिढ़ाई। जिमि खगपति जल कै चिकनाई॥ ४॥

After this I stayed a while at Ayodhyā and enjoyed the Lord's delightful childish sports. Having by Śrī Rāma's grace obtained the boon of Devotion I adored my Lord's feet and returned to my own hermitage. Ever since the Lord accepted me as his own I have never fallen a victim to delusion. I have told you at length all this strange story of how Śrī Hari's Māyā made a puppet of me. Now I tell you my own realization, O lord of the winged creatures: unless we adore Śrī Hari our troubles will not end. Listen, king of the birds: without Śrī Rāma's grace it is not possible to know the Lord's greatness. Without knowledge faith is out of the question: and without faith there can be no love. Shorn of love, devotion will not abide any more than the lubricity produced by water. (1—4)

सो०—बिनु गुर होइ कि ग्यान ग्यान कि होइ बिराग बिनु।
गावहिं बेद पुरान सुख कि लहिअ हरि भगति बिनु॥ ८९(क)॥
कोउ बिश्राम कि पाव तात सहज संतोष बिनु।
चलै कि जल बिनु नाव कोटि जतन पचि पचि मरिअ॥ ८९(ख)॥

Is spiritual illumination possible without a preceptor? Or, again, is it possible to acquire wisdom without dispassion? Or, as the Vedas and Purāṇas declare, can one attain happiness without devotion to Śrī Hari? Again, dear Garuḍa, can one find peace without innate content? Can a boat ever float without water even though you strain every nerve till your last breath? (89 A-B)

चौ०—बिनु संतोष न काम नसाहीं। काम अछत सुख सपनेहुँ नाहीं॥
राम भजन बिनु मिटहिं कि कामा। थल बिहीन तरु कबहुँ कि जामा॥ १॥
बिनु बिग्यान कि समता आवइ। कोउ अवकास कि नभ बिनु पावइ॥
श्रद्धा बिना धर्म नहिं होई। बिनु महि गंध कि पावइ कोई॥ २॥
बिनु तप तेज कि कर बिस्तारा। जल बिनु रस कि होइ संसारा॥
सील कि मिल बिनु बुध सेवकाई। जिमि बिनु तेज न रूप गोसाँई॥ ३॥
निज सुख बिनु मन होइ कि थीरा। परस कि होइ बिहीन समीरा॥
कवनिउ सिद्धि कि बिनु बिस्वासा। बिनु हरि भजन न भव भय नासा॥ ४॥

Without content desire cannot cease; and so long as desire continues you can never dream of happiness. Again, can desire be got rid of without adoring Śrī Rāma? Can a tree ever take root without soil? Can even-mindedness be acquired without spiritual enlightenment? Can anyone get moving space without ether? There can be no piety without faith. Can anyone get odour except from the earth and spread one's glory except through austere penance? Can there be any taste in this world without water? Can virtue be acquired without waitingupon the wise, any more than colour can exist without the element of fire, my master? Can the mind be at rest without experiencing the joy inherent in one's own self? Can there be any sensation of touch

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without air, and any success without faith? In a like manner the fear of rebirth can never cease except through worship of Śrī Hari. (1—4)

दो०—बिनु बिस्वास भगति नहिं तेहि बिनु द्रवहिं न रामु।
राम कृपा बिनु सपनेहुँ जीव न लह बिश्रामु ॥ ९०(क) ॥
सो०—अस बिचारि मतिधीर तजि कुतर्क संसय सकल।
भजहु राम रघुबीर करुनाकर सुंदर सुखद ॥ ९०(ख) ॥

Without faith there can be no Devotion and Śrī Rāma never melts except through Devotion; and without Śrī Rāma's grace the human soul can never attain peace even in a dream. Pondering thus, O Garuḍa of resolute mind, abandon all cavilling and scepticism and adore the all beautiful Śrī Rāma, the Hero of Raghu's line, a fountain of mercy and the delight of all. (90 A-B)

चौ०—निज मति सरिस नाथ मैं गाई। प्रभु प्रताप महिमा खगराई ॥
कहेउँ न कछु करि जुगुति बिसेषी। यह सब मैं निज नयनन्हि देखी ॥ १ ॥
महिमा नाम रूप गुन गाथा। सकल अमित अनंत रघुनाथा ॥
निज निज मति मुनि हरि गुन गावहिं। निगम सेष सिव पार न पावहिं ॥ २ ॥
तुम्हहि आदि खग मसक प्रजंता। नभ उड़ाहिं नहिं पावहिं अंता ॥
तिमि रघुपति महिमा अवगाहा। तात कबहुँ कोउ पाव कि थाहा ॥ ३ ॥
रामु काम सत कोटि सुभग तन। दुर्गा कोटि अमित अरि मर्दन ॥
सक्र कोटि सत सरिस बिलासा। नभ सत कोटि अमित अवकासा ॥ ४ ॥

Thus, my master, have I sung according to my own light the greatness of my lord's glory, O king of the birds. I have not had recourse to any inventive skill; I have seen all this with my own eyes. Śrī Rāma's greatness, His Name, beauty and the song of His praises, they are all boundless and endless; and the Lord of the Raghus Himself is infinite. The sages sing Śrī Harī's praises each according to his wits; but neither the Vedas nor Śeṣa (the serpent-god) nor the blessed Śiva Himself can reach their end. All winged creatures, from yourself down to the mosquito, take their flight across the sky; but none can reach the end of it. Even so, dear Garuḍa, can anyone ever gauge the exent of Śrī Rāma's greatness, unfathomable as it is? Śrī Rāma's body possesses the charm of a myriad Cupids. He is as inexorable in crushing the enemy as countless millions of Durgās. He enjoys the luxury of a myriad Indras and is immeasurable in expanse as a myriad firmaments. (1—4)

दो०—मरुत कोटि सत बिपुल बल रबि सत कोटि प्रकास।
ससि सत कोटि सुसीतल समन सकल भव त्रास ॥ ९१(क) ॥
काल कोटि सत सरिस अति दुस्तर दुर्ग दुरंत।
धूमकेतु सत कोटि सम दुराधरष भगवंत ॥ ९१(ख) ॥

He has the might of a myriad winds and the brilliance of a myriad suns. He is as cool as a myriad moons and allays all the fears of mundane existence. Again, He is irresistible unapproachable and interminable as a myriad Deaths. Nay, the Lord is irrepressible as a myriad fires. (91 A-B)

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चौ०—प्रभु अगाध सत कोटि पताला। समन कोटि सत सरिस कराला॥
तीरथ अमित कोटि सम पावन। नाम अखिल अघ पूग नसावन॥ १॥
हिमगिरि कोटि अचल रघुबीरा। सिंधु कोटि सत सम गंभीरा॥
कामधेनु सत कोटि समाना। सकल काम दायक भगवाना॥ २॥
सारद कोटि अमित चतुराई। बिधि सत कोटि सृष्टि निपुनाई॥
बिष्नु कोटि सम पालन कर्ता। रुद्र कोटि सत सम संहर्ता॥ ३॥
धनद कोटि सत सम धनवाना। माया कोटि प्रपंच निधाना॥
भार धरन सत कोटि अहीसा। निरवधि निरुपम प्रभु जगदीसा॥ ४॥

The Lord is unfathomable as a myriad Pātālas and dreadful as a myriad Yamas. He is as sanctifying as countless millions of sacred places; nay, His very name obliterates all one's accumulated sins. The Hero of Raghu's line is as immovable as a myriad Himālayas and as deep as a myriad seas. The Lord is as liberal in bestowing all one's cherished objects as a myriad cows of plenty. He is as sharp as countless millions of Śāradās and possesses the creative skill of a myriad Brahmās. Again, He is as good a preserver as a myriad Viṣṇus and as thorough a destroyer as a myriad Rudras. He is as rich as a myriad Kuberas and as capable of bringing forth material universes as a myriad Māyās. He is as good a supporter (of the universes) as a myriad Śeṣas. In short, Lord Śrī Rāma, the sovereign of the universe, is infinite and incomparable (in every respect). (1—4)

छं०—निरुपम न उपमा आन राम समान रामु निगम कहै।
जिमि कोटि सत खद्योत सम रबि कहत अति लघुता लहै॥
एहि भाँति निज निज मति बिलास मुनीस हरिहि बखानहीं।
प्रभु भाव गाहक अति कृपाल सप्रेम सुनि सुख मानहीं॥

Incomparable as He is, He has no compeer. Śrī Rāma alone is Śrī Rāma's peer—so declare the Vedas—even as the sun really suffers diminution by being likened to a myriad glow-worms. So do the great sages sing the praises of Śrī Hari each according to the flight of his own wits and the Lord lovingly hears them and feels delighted (however inadequate the praise may be); for He respects the sentiment of His devotees and is extremely kind.

दो०—रामु अमित गुन सागर थाह कि पावइ कोइ।
संतन्ह सन जस किछु सुनेउँ तुम्हहि सुनायउँ सोइ॥ ९२(क)॥
सो०—भाव बस्य भगवान सुख निधान करुना भवन।
तजि ममता मद मान भजिअ सदा सीता रवन॥ ९२(ख)॥

Śrī Rāma is an ocean of countless virtues; can anyone sound His depth? I have only told you the little I have myself heard from the saints. The Lord is won only by sincere Devotion and is a fountain of joy and an abode of compassion. Therefore, giving up worldly attachment, vanity and pride, one should ever adore Sītā's Spouse. (92 A-B)

चौ०—सुनि भुसुंडि के बचन सुहाए। हरषित खगपति पंख फुलाए॥
नयन नीर मन अति हरषाना। श्रीरघुपति प्रताप उर आना॥ १॥

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पाछिल मोह समुझि पछिताना। ब्रह्म अनादि मनुज करि माना॥
पुनि पुनि काग चरन सिरु नावा। जानि राम सम प्रेम बढ़ावा॥ २॥
गुर बिनु भव निधि तरइ न कोई। जौं बिरंचि संकर सम होई॥
संसय सर्प ग्रसेउ मोहि ताता। दुखद लहरि कुतर्क बहु ब्राता॥ ३॥
तव सरूप गारुड़ि रघुनायक। मोहि जिआयउ जन सुखदायक॥
तव प्रसाद मम मोह नसाना। राम रहस्य अनूपम जाना॥ ४॥

The lord of the winged creatures was rejoiced to hear the agreeable words of Bhuśuṇḍi and fluffed up his feathers. Tears rushed to his eyes and his soul was flooded with joy as he meditated on the glory of Śrī Rāma (the Lord of the Raghus). Recalling his former delusion he was filled with remorse at the thought that He had taken the dateless Brahma for a mere mortal. Again and again he bowed his head at the crow's feet and loved him all the more, knowing him to be as good as Rāma. Without a spiritual guide none can cross the ocean of mundane existence, though he be the equal of Virañci (the Creator) or Lord Śaṅkara. He said, "I was bitten by the serpent of doubt, dear father. (As an effect of this snake-bite) I had several painful fits of stupor in the form of so many fallacies. But the Lord of the Raghus, the delight of His devotees, has saved me by sending me to a charmer in your person. By your grace my infatuation has ceased and I have learnt the incomparable mystery of Śrī Rāma." (1—4)

दो०—ताहि प्रसंसि बिबिधि बिधि सीस नाइ कर जोरि।
बचन बिनीत सप्रेम मृदु बोलेउ गरुड़ बहोरि॥ ९३(क)॥
प्रभु अपने अबिबेक ते बूझउँ स्वामी तोहि।
कृपासिंधु सादर कहहु जानि दास निज मोहि॥ ९३(ख)॥

After eulogizing Kākabhuśuṇḍi in many ways and bowing his head before him with joined palms Garuḍa proceeded in these polite, affectionate and gentle words: "In my ignorance, O my lord and master, I ask you a question. Knowing me to be your own servant, O ocean of compassion, carefully answer it. (93 A-B)

चौ०—तुम्ह सर्बग्य तग्य तम पारा। सुमति सुसील सरल आचारा॥
ग्यान बिरति बिग्यान निवासा। रघुनायक के तुम्ह प्रिय दासा॥ १॥
कारन कवन देह यह पाई। तात सकल मोहि कहहु बुझाई॥
राम चरित सर सुंदर स्वामी। पायहु कहाँ कहहु नभगामी॥ २॥
नाथ सुना मैं अस सिव पाहीं। महा प्रलयहुँ नास तव नाहीं॥
मुधा बचन नहिं ईस्वर कहई। सोउ मोरें मन संसय अहई॥ ३॥
अग जग जीव नाग नर देवा। नाथ सकल जगु काल कलेवा॥
अंड कटाह अमित लय कारी। कालु सदा दुरतिक्रम भारी॥ ४॥

"You are an omniscient knower of Truth, having reached beyond the darkness (of ignorance), intelligent, amiable, straight in your dealings and a storehouse of wisdom, dispassion and Realization. Above all you are a beloved servant of Śrī Rāma (the Lord of the Raghus). Yet wherefore did you get this form (of a crow)? Dear father, explain all this to me clearly. Also tell me, my master, where did you get this lovely Lake of Śrī Rāma's exploits, O good bird? My lord, I have heard it from Śiva

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Himself that you do not perish even during Mahāpralaya (the Great Dissolution when Brahmā himself retires into the Lord's body after completing the 100 years of his existence). The divine Lord Śiva would never utter an idle word and therefore my mind is in doubt. My lord, the whole universe with all its animate and inanimate beings, including the Nāgas, human beings and gods, is an intended victim of Death. The Time-Spirit, which destroys countless universe, is ever mighty and irresistible. (1—4)

सो०—तुम्हहि न ब्यापत काल अति कराल कारन कवन।
मोहि सो कहहु कृपाल ग्यान प्रभाव कि जोग बल॥ ९४(क)॥
दो०—प्रभु तव आश्रम आएँ मोर मोह भ्रम भाग।
कारन कवन सो नाथ सब कहहु सहित अनुराग॥ ९४(ख)॥

"How is it that the most formidable Time-Spirit has no power over you? Tell me, my gracious lord, if it is a glory of spiritual insight or a feat of Yoga (union with God)? O lord, my infatuation and delusion disappeared the moment I visited your hermitage. Tell me in a loving spirit, my lord, how did all this happen?" (94 A-B)

चौ०—गरुड़ गिरा सुनि हरषेउ कागा। बोलेउ उमा परम अनुरागा॥
धन्य धन्य तव मति उरगारी। प्रस्न तुम्हारि मोहि अति प्यारी॥ १॥
सुनि तव प्रस्न सप्रेम सुहाई। बहुत जनम कै सुधि मोहि आई॥
सब निज कथा कहउँ मैं गाई। तात सुनहु सादर मन लाई॥ २॥
जप तप मख सम दम ब्रत दाना। बिरति बिबेक जोग बिग्याना॥
सब कर फल रघुपति पद प्रेमा। तेहि बिनु कोउ न पावइ छेमा॥ ३॥
एहि तन राम भगति मैं पाई। ताते मोहि ममता अधिकाई॥
जेहि तें कछु निज स्वारथ होई। तेहि पर ममता कर सब कोई॥ ४॥

Umā, (continues Lord Śiva,) the crow (Kākabhuśuṇḍi) rejoiced to hear Garuḍa's words and replied with utmost affection: "Blessed, blessed indeed is your intellect, O enemy of serpents. Your question is very pleasing to me. On hearing your loving and agreeable question I have been reminded of many previous births. I shall now narrate the whole of my story at full length; dear Garuḍa, listen to it attentively with all reverence. The muttering of prayers, austere penance, performing sacrifices, subjugation of the mind and the senses, undertaking sacred vows, charity, dispassion, right judgment, Yoga (union with God) and Realization—the fruit of all these is devotion to the feet of Śrī Rāma (the Lord of the Raghus); without this no one can attain lasting peace. It was in this body that I was blessed with devotion to Śrī Rāma; hence it is so very dear to me. Everyone naturally loves that through which one has attained one's object. (1—4)

सो०—पन्नगारि असि नीति श्रुति संमत सज्जन कहहिं।
अति नीचहु सन प्रीति करिअ जानि निज परम हित॥ ९५(क)॥
पाट कीट तें होइ तेहि तें पाटंबर रुचिर।
कृमि पालइ सबु कोइ परम अपावन प्रान सम॥ ९५(ख)॥

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It is a sound maxim, O enemy of serpents, approved of by the Vedas—and the saints too endorse it—that love should be shown to the meanest creature if we come to know it to be our greatest friend. Silk, for instance, is the product of a worm and from it we have beautiful silken textiles. That is why everyone tends the worm like one's own life even though it is most impure. (95 A-B)

चौ०—स्वारथ साँच जीव कहुँ एहा। मन क्रम बचन राम पद नेहा॥
सोइ पावन सोइ सुभग सरीरा। जो तनु पाइ भजिअ रघुबीरा॥ १॥
राम बिमुख लहि बिधि सम देही। कबि कोबिद न प्रसंसहिं तेही॥
राम भगति एहिं तन उर जामी। ताते मोहि परम प्रिय स्वामी॥ २॥
तजउँ न तन निज इच्छा मरना। तन बिनु बेद भजन नहिं बरना॥
प्रथम मोहँ मोहि बहुत बिगोवा। राम बिमुख सुख कबहुँ न सोवा॥ ३॥
नाना जनम कर्म पुनि नाना। किए जोग जप तप मख दाना॥
कवन जोनि जनमेउँ जहँ नाहीं। मैं खगेस भ्रमि भ्रमि जग माहीं॥ ४॥
देखेउँ करि सब करम गोसाईं। सुखी न भयउँ अबहिं की नाईं॥
सुधि मोहि नाथ जन्म बहु केरी। सिव प्रसाद मति मोहँ न घेरी॥ ५॥

The real self-interest of every living creature lies in cultivating devotion to Śrī Rāma's feet in thought, word and deed. That body alone is sacred and that alone blessed, in which one is able to worship the Hero of Raghu's line. The wise and the learned never extol him who is hostile to Śrī Rāma, even though he may acquire a body as exalted as that of Brahmā (the Creator) himself. Devotion to Śrī Rāma took root in my heart in this very body; hence I hold it supremely dear, my master. Although my death depends on my own will, I refuse to quit this body, because—as the Vedas declare—adoration of the Lord is not possible without a corporeal frame. At first infatuation gave me much trouble; so long as I remained hostile to Śrī Rāma I never had a restful sleep. Through a number births I practised Yoga (concentration of mind), Japa (muttering of prayers), austere penance and charity and performed sacrifices and other acts of various kinds. Which species is there in this world, O lord of the winged creatures, in which I have not at sometime been born during my round of births? I have had experience of all kinds of pursuits, my lord; but I was never so happy as I am now. I recollect many previous existences, my lord, in which by Śiva's grace my understanding was not clouded by infatuation. (1—5)

दो०—प्रथम जन्म के चरित अब कहउँ सुनहु बिहगेस।
सुनि प्रभु पद रति उपजइ जातें मिटहिं कलेस॥ ९६(क)॥
पूरुब कल्प एक प्रभु जुग कलिजुग मल मूल।
नर अरु नारि अधर्मरत सकल निगम प्रतिकूल॥ ९६(ख)॥

Listen, O lord of the feathered kingdom: I now proceed to narrate the story of my very first birth (within my memory), which is sure to engender in the heart of the listener love for the Lord's feet, which is the remedy for all afflictions. In a former Kalpa (round of creation), my lord, the world was passing through a Kaliyuga, the hotbed of sin, in which men and women were all steeped in unrighteousness and acted contrary to the Vedas. (96 A-B)

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चौ०—तेहिं कलिजुग कोसलपुर जाई। जन्मत भयउँ सूद्र तनु पाई॥
सिव सेवक मन क्रम अरु बानी। आन देव निंदक अभिमानी॥ १॥
धन मद मत्त परम बाचाला। उग्रबुद्धि उर दंभ बिसाला॥
जदपि रहेउँ रघुपति रजधानी। तदपि न कछु महिमा तब जानी॥ २॥
अब जाना मैं अवध प्रभावा। निगमागम पुरान अस गावा॥
कवनेहुँ जन्म अवध बस जोई। राम परायन सो परि होई॥ ३॥
अवध प्रभाव जान तब प्रानी। जब उर बसहि रामु धनु पानी॥
सो कलिकाल कठिन उरगारी। पाप परायन सब नर नारी॥ ४॥

In that Kaliyuga I was born in the city of Ayodhyā and got the body of a Śūdra (a member of the labouring and artisan classes). A devotee of Lord Śiva in thought, word and deed, I was a reviler of other gods and conceited too. Intoxicated with the pride of self, I was most loquacious and savage of purpose and carried an enormous load of hypocrisy in my heart. Even though I dwelt in the capital of Śrī Rāma (the lord of the Raghus), I failed to know even an iota of its glory then. Now I have come to know the greatness of Ayodhyā. Thus has it been sung by the Vedas, Tantras and Purāṇas that whoever has resided in Ayodhyā in any birth whatsoever surely becomes a votary of Śrī Rāma. A man comes to know the glory of Ayodhyā only when Śrī Rāma, bow in hand, takes up His abode in his heart. That particular age of Kali was terrible indeed, O enemy of serpents; every man and woman was given over to sin. (1—4)

दो०—कलिमल ग्रसे धर्म सब लुप्त भए सदग्रंथ।
दंभिन्ह निज मति कल्पि करि प्रगट किए बहु पंथ॥ ९७(क)॥
भए लोग सब मोहबस लोभ ग्रसे सुभ कर्म।
सुनु हरिजान ग्यान निधि कहउँ कछुक कलिधर्म॥ ९७(ख)॥

Every virtue had been engulfed by the sins of Kali; all good books had disappeared; impostors had promulgated a number of creeds which they had invented out of their own wit. The people had all fallen a prey to delusion and all pious acts had been swallowed by greed. Now listen, all-wise mount of Śrī Hari, while I describe a few peculiarities of Kali. (97 A-B)

चौ०—बरन धर्म नहिं आश्रम चारी। श्रुति बिरोध रत सब नर नारी॥
द्विज श्रुति बेचक भूप प्रजासन। कोउ नहिं मान निगम अनुसासन॥ १॥
मारग सोइ जा कहुँ जोइ भावा। पंडित सोइ जो गाल बजावा॥
मिथ्यारंभ दंभ रत जोई। ता कहुँ संत कहइ सब कोई॥ २॥
सोइ सयान जो परधन हारी। जो कर दंभ सो बड़ आचारी॥
जो कह झूँठ मसखरी जाना। कलिजुग सोइ गुनवंत बखाना॥ ३॥
निराचार जो श्रुति पथ त्यागी। कलिजुग सोइ ग्यानी सो बिरागी॥
जाकें नख अरु जटा बिसाला। सोइ तापस प्रसिद्ध कलिकाला॥ ४॥

No one follows the duties of one's own caste, and the four Āśramas or stages of life also disappear. Every man and woman takes delight in revolting against the Vedas. The Brāhmaṇas sell the Vedas; the kings bleed their subjects; no one respects the

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injunction of the Vedas. The right course for every individual is that which one takes a fancy to; a man of erudition is he who plays the braggart. Whoever launches spurious undertakings and is given over to hypocrisy, him does everyone call a saint. He alone is clever, who robs another of his wealth; he who puts up false appearances is an ardent follower of established usage. He who is given to lying and is clever at joking is spoken of as a man of parts in the Kali age. He alone who is a reprobate and has abandoned the path of the Vedas is a man of wisdom and dispassion in the Kali age. He alone who has grown big nails and long locks of matted hair is a renowned ascetic in the Kali age. (1—4)

दो०—असुभ बेष भूषन धरें भच्छाभच्छ जे खाहिं।
तेइ जोगी तेइ सिद्ध नर पूज्य ते कलिजुग माहिं॥ ९८(क)॥
सो०—जे अपकारी चार तिन्ह कर गौरव मान्य तेइ।
मन क्रम बचन लबार तेइ बकता कलिकाल महुँ॥ ९८(ख)॥

They alone who put on an unsightly garb and ornaments, eat anything and everything, no matter whether it is worth eating or not, are ascetics; they alone are perfect men and they are worth adoring in the Kali age. They who are of maleficent conduct are held in great esteem and they alone are worthy of honour. Even so they alone who are babblers in thought, word and deed are orators in the Kali age. (98 A-B)

चौ०—नारि बिबस नर सकल गोसाईं। नाचहिं नट मर्कट की नाईं॥
सूद्र द्विजन्ह उपदेसहिं ग्याना। मेलि जनेऊ लेहिं कुदाना॥ १॥
सब नर काम लोभ रत क्रोधी। देव बिप्र श्रुति संत बिरोधी॥
गुन मंदिर सुंदर पति त्यागी। भजहिं नारि पर पुरुष अभागी॥ २॥
सौभागिनी बिभूषन हीना। बिधवन्ह के सिंगार नबीना॥
गुर सिष बधिर अंध का लेखा। एक न सुनइ एक नहिं देखा॥ ३॥
हरइ सिष्य धन सोक न हरई। सो गुर घोर नरक महुँ परई॥
मातु पिता बालकन्हि बोलावहिं। उदर भरै सोइ धर्म सिखावहिं॥ ४॥

Dominated by women, my lord, all men dance to their tune like a monkey controlled by its trainer. Śūdras instruct the twice-born in spiritual wisdom and, wearing the sacred thread, accept the worst type of gifts. All men are given over to sensuality and greed and irascible too, and are hostile to the gods, the Brāhmaṇas, the Vedas as well as to the saints. Unfortunate wives desert their accomplished and handsome husband and bestow their heart on a paramour. Wives having their husband alive have no ornament on their person, while widows adorn themselves in the latest style. The disciple and the preceptor severally resemble a deaf man and a blind man: the one would not listen, while the other cannot see. A spiritual guide who robs his disciple of money but fails to rid him of his sorrow is cast into a terrible hell. Parents call their children and teach them such religion as may fill their belly. (1—4)

दो०—ब्रह्म ग्यान बिनु नारि नर कहहिं न दूसरि बात।
कौड़ी लागि लोभ बस करहिं बिप्र गुर घात॥ ९९(क)॥
बादहिं सूद्र द्विजन्ह सन हम तुम्ह ते कछु घाटि।
जानइ ब्रह्म सो बिप्रबर आँखि देखावहिं डाटि॥ ९९(ख)॥

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Men and women talk of nothing else than the Knowledge of Brahma; while in their greed they would kill a Brāhmaṇa or, for the matter of that, even their own spiritual guide for the sake of a single shell. Śūdras argue with the twice-born: "Are we in anyway inferior to you? A good Brāhmaṇa is he who knows the truth of Brahma!" and defiantly glower at them. (99 A-B)

चौ०—पर त्रिय लंपट कपट सयाने। मोह द्रोह ममता लपटाने॥
तेइ अभेदबादी ग्यानी नर। देखा मैं चरित्र कलिजुग कर॥ १॥
आपु गए अरु तिन्हहू घालहिं। जे कहुँ सत मारग प्रतिपालहिं॥
कल्प कल्प भरि एक एक नरका। परहिं जे दूषहिं श्रुति करि तरका॥ २॥
जे बरनाधम तेलि कुम्हारा। स्वपच किरात कोल कलवारा॥
नारि मुई गृह संपति नासी। मूड़ मुड़ाइ होहिं संन्यासी॥ ३॥
ते बिप्रन्ह सन आपु पुजावहिं। उभय लोक निज हाथ नसावहिं॥
बिप्र निरच्छर लोलुप कामी। निराचार सठ बृषली स्वामी॥ ४॥
सूद्र करहिं जप तप ब्रत नाना। बैठि बरासन कहहिं पुराना॥
सब नर कल्पित करहिं अचारा। जाइ न बरनि अनीति अपारा॥ ५॥

They alone who are covetous of another's wife and are clever at wiles and steeped in delusion, malice and worldly attachment are enlightened men swearing by the identity of the individual soul with Brahma. Such is the practice I have seen in every Kali age. Doomed themselves, such people bring ruin even to those rare souls who tread the path of virtue. They who find fault with the Vedas by dint of logic are condemned to each hell for a whole Kalpa (cycle). People of the lowest grade in society such as oil-men, potters, the outcaste (lit., those who cook and feed on the flesh of a dog), the Kirātas and Kolas and the distillers of spirituous liquors get their heads shaved and enter the order of Saṁnyāsa (renunciation) when their wife is no more in this world and they have lost their household property. They allow themselves to be worshipped by the Brāhmaṇas and bring ruin to themselves here as well as hereafter. As for the Brāhmaṇas, they are unlettered, grasping, lascivious, reprobate and stupid and marry low-caste women of a lewd character. Śūdras, on the other hand, practise Japa (the muttering of prayers) and austere penance, undertake sacred vows of various kinds and expound the Purāṇas from an exalted seat. All men follow a course of conduct of their own imagination; the endless variety of wrongdoing cannot be described in words. (1—5)

दो०—भए बरन संकर कलि भिन्नसेतु सब लोग।
करहिं पाप पावहिं दुख भय रुज सोक बियोग॥ १००(क)॥
श्रुति संमत हरि भक्ति पथ संजुत बिरति बिबेक।
तेहिं न चलहिं नर मोह बस कल्पहिं पंथ अनेक॥ १००(ख)॥

In the age of Kali there ensues a confusion of castes (due to promiscuous intermarriages) and everyone infringes the sacred laws. Men perpetrate sins and reap suffering terror, disease, sorrow and desolation. Overcome by delusion they walk not in the path of Devotion to Śrī Hari, conjoined with dispassion and

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wisdom—a path which has the approval of the Vedas—and invent diverse creeds of their own.
(100 A-B)

छं०—बहु दाम सँवारहिं धाम जती। बिषया हरि लीन्हि न रहि बिरती॥
तपसी धनवंत दरिद्र गृही। कलि कौतुक तात न जात कही॥ १॥
कुलवंति निकारहिं नारि सती। गृह आनहिं चेरि निबेरि गती॥
सुत मानहिं मातु पिता तब लौं। अबलानन दीख नहीं जब लौं॥ २॥
ससुरारि पिआरि लगी जब तें। रिपुरूप कुटुंब भए तब तें॥
नृप पाप परायन धर्म नहीं। करि दंड बिडंब प्रजा नितहीं॥ ३॥
धनवंत कुलीन मलीन अपी। द्विज चिन्ह जनेउ उघार तपी॥
नहिं मान पुरान न बेदहि जो। हरि सेवक संत सही कलि सो॥ ४॥
कबि बृंद उदार दुनी न सुनी। गुन दूषक ब्रात न कोपि गुनी॥
कलि बारहिं बार दुकाल परै। बिनु अन्न दुखी सब लोग मरै॥ ५॥

The so-called recluses build themselves houses and furnish them at considerable expense; dispassion is no more to be seen in them, the same having been wiped out by their sensuality. The so-called ascetics grow wealthy and householders go penniless: the freaks of the Kali age, dear Garuḍa, are beyond all telling. Men drive out a well-born and virtuous wife and bring home some servant-girl, casting to the winds all good usage. Sons respect their father and mother only so long as they have not seen the face of their wife. From the time they take a fancy to their wife's kinsfolk they begin to look upon their own people as their enemies. Kings get addicted to sin and cease to have anything to do with piety. They ever persecute their subjects by inflicting unmerited punishment on them. The meanest churl, if he is rich, is accounted noble. A Brāhmaṇa is known only by his sacred thread, and an ascetic by his naked body. He who refuses to recognize the Vedas and Purāṇas is a true saint and servant of Śrī Hari in the Kali age. Poets are seen in large numbers; but the munificent (who reward them) are seldom heard of. Those who find fault with others' virtues can be had in any number, but no one possessing virtues. In the Kali age famines are of frequent occurrence; for want of foodgrains people perish miserably *en masse*.
(1—5)

दो०—सुनु खगेस कलि कपट हठ दंभ द्वेष पाषंड।
मान मोह मारादि मद ब्यापि रहे ब्रह्मंड॥ १०१(क)॥
तामस धर्म करहिं नर जप तप ब्रत मख दान।
देव न बरषहिं धरनीं बए न जामहिं धान॥ १०१(ख)॥

Listen, lord of the winged creatures: in the age of Kali duplicity, perversity, hypocrisy, malice, heresy, pride, infatuation, concupiscence and arrogance etc. pervade the whole universe. Men practise Japa (the muttering of prayers), austere penance and charity, perform sacrifices and undertake sacred vows with some unholy motive. The gods rain not upon the earth and foodgrains sown in the soil do not germinate.
(101 A-B)

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छं०—अबला कच भूषन भूरि छुधा। धनहीन दुखी ममता बहुधा॥
सुख चाहहिं मूढ़ न धर्म रता। मति थोरि कठोरि न कोमलता॥ १॥
नर पीड़ित रोग न भोग कहीं। अभिमान बिरोध अकारनहीं॥
लघु जीवन संबतु पंच दसा। कलपांत न नास गुमानु असा॥ २॥
कलिकाल बिहाल किए मनुजा। नहिं मानत क्वौ अनुजा तनुजा॥
नहिं तोष बिचार न सीतलता। सब जाति कुजाति भए मगता॥ ३॥
इरिषा परुषाच्छर लोलुपता। भरि पूरि रही समता बिगता॥
सब लोग बियोग बिसोक हुए। बरनाश्रम धर्म अचार गए॥ ४॥
दम दान दया नहिं जानपनी। जड़ता परबंचनताति घनी॥
तनु पोषक नारि नरा सगरे। परनिंदक जे जग मो बगरे॥ ५॥

Women have no ornament except their tresses and have an enormous appetite. Though miserable for want of money, they are rich in attachment of various kinds. Though hankering after happiness they love not piety, stupid as they are. Though they are poor in wits, their mind is hardened and knows no tenderness. As for men, they are tormented with diseases and find no enjoyment anywhere. They are conceited and contend with others without any rhyme or reason. Men's life is short, extending to not more than five or ten years; yet in their pride they reckon on surviving the end of creation. The age of Kali has driven men mad: no one respects the sanctity even of one's sister or daughter. There is no contentment, nor discernment, nor composure. People of all classes, whether high or low, have taken to begging. Envy, harsh words and covetousness are rampant; while evenness of mind is absent. People are all smitten with bereavement and deep sorrow. The duties and rules of conduct prescribed for the four orders of society and stages in life are neglected. Self-control, charity, compassion and wisdom disappear; while stupidity and fraud multiply to a large extent. Men and women all pamper their body; while slanderers are diffused all over the world. (1—5)

दो०—सुनु ब्यालारि काल कलि मल अवगुन आगार।
गुनउँ बहुत कलिजुग कर बिनु प्रयास निस्तार॥ १०२(क)॥
कृतजुग त्रेताँ द्वापर पूजा मख अरु जोग।
जो गति होइ सो कलि हरि नाम ते पावहिं लोग॥ १०२(ख)॥

Listen, O enemy of serpents: the age of Kali is a storehouse of impurities and vices. But it has many virtues too: final emancipation is possible (in this age) without any exertion. Moreover, the same goal which is reached through worship of God, performance of sacrifices or practice of Yoga in the Satyayuga, Tretā and Dvāpara, men are able to attain through the name of Śrī Harī in the Kali age. (102 A-B)

चौ०—कृतजुग सब जोगी बिग्यानी। करि हरि ध्यान तरहिं भव प्रानी॥
त्रेताँ बिबिध जग्य नर करहीं। प्रभुहि समर्पि कर्म भव तरहीं॥ १॥
द्वापर करि रघुपति पद पूजा। नर भव तरहिं उपाय न दूजा॥
कलिजुग केवल हरि गुन गाहा। गावत नर पावहिं भव थाहा॥ २॥

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कलिजुग जोग न जग्य न ग्याना। एक अधार राम गुन गाना॥
सब भरोस तजि जो भज रामहि। प्रेम समेत गाव गुन ग्रामहि॥ ३॥
सोइ भव तर कछु संसय नाहीं। नाम प्रताप प्रगट कलि माहीं॥
कलि कर एक पुनीत प्रतापा। मानस पुन्य होहिं नहिं पापा॥ ४॥

In the Satyayuga everyone is possessed of mystic powers and wise too. Hence in that age men cross the ocean of mundane existence by meditating on Śrī Hari. In the Tretā age men perform sacrifices of various kinds and cross the ocean of metempsychosis by dedicating their actions to the Lord. In the Dvāpara age men cross the ocean of worldly existence by adoring the feet of Śrī Rāma (the Lord of the Raghus), there being no other means to do it. In the Kali age, however, men reach the end of mundane existence simply by singing Śrī Hari's praises. In the age of Kali neither Yoga (concentration of mind), nor the performance of sacrifices nor spiritual wisdom is of any avail; one's only hope lies in hymning Śrī Rāma's praises. Giving up all other hopes, whosoever worships Śrī Rāma and fondly chants His praises undoubtedly crosses the ocean of transmigration. The power of the Name is thus manifest in the age of Kali. The Kali age possesses another sacred virtue: in this age projected acts of virtue are rewarded, but projected sins are not punished. (1—4)

दो०—कलिजुग सम जुग आन नहिं जौं नर कर बिस्वास।
गाइ राम गुन गन बिमल भव तर बिनहिं प्रयास॥ १०३(क)॥
प्रगट चारि पद धर्म के कलि महुँ एक प्रधान।
जेन केन बिधि दीन्हें दान करइ कल्यान॥ १०३(ख)॥

No other age can compare with the Kali age provided a man has faith (in its virtue); for in this age one can easily cross the ocean of transmigration simply by singing Śrī Rāma's holy praises. Piety has four well-known pillars, of which one is predominant in the Kali: charity practised in any way conduces to one's spiritual good. (103 A-B)

चौ०—नित जुग धर्म होहिं सब केरे। हृदयँ राम माया के प्रेरे॥
सुद्ध सत्व समता बिग्याना। कृत प्रभाव प्रसन्न मन जाना॥ १॥
सत्व बहुत रज कछु रति कर्मा। सब बिधि सुख त्रेता कर धर्मा॥
बहु रज स्वल्प सत्व कछु तामस। द्वापर धर्म हरष भय मानस॥ २॥
तामस बहुत रजोगुन थोरा। कलि प्रभाव बिरोध चहुँ ओरा॥
बुध जुग धर्म जानि मन माहीं। तजि अधर्म रति धर्म कराहीं॥ ३॥
काल धर्म नहिं ब्यापहिं ताही। रघुपति चरन प्रीति अति जाही॥
नट कृत बिकट कपट खगराया। नट सेवकहि न ब्यापइ माया॥ ४॥

Prompted by Śrī Rāma's delusive potency, the characteristics of all the four Yugas manifest themselves in everyone's heart everyday. The presence of pure Sattva (harmony), evenness of mind, spiritual insight and the feeling of vivacity in the heart are the effects of Satyayuga. Abundance of Sattva with a slight admixture of Rajas, attachment to action, and happiness of every kind are the characteristics of Tretā. Much Rajas, little Sattva, and some Tamas, with a feeling of mingled joy and terror in the heart, are the distinguishing features of Dvāpara. A large proportion of Tamas with a slight admixture of Rajas and antagonism everywhere are the effects of Kali.

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The wise discern the characteristics of the different Yugas in their mind and forswearing unrighteousness devote themselves to piety. The characteristics of the Time-Spirit have no effect on him who is excessively fond of Śrī Rāma's feet. The deception practised by a juggler, O king of the birds, is formidable indeed: but the tricks of a juggler cannot deceive his servant. (1—4)

दो०—हरि माया कृत दोष गुन बिनु हरि भजन न जाहिं।
भजिअ राम तजि काम सब अस बिचारि मन माहिं ॥ १०४(क) ॥
तेहिं कलिकाल बरष बहु बसेउँ अवध बिहगेस।
परेउ दुकाल बिपति बस तब मैं गयउँ बिदेस ॥ १०४(ख) ॥

The good and evil, which are the creation of Śrī Hari's delusive potency, cannot be eliminated except through worship of Śrī Hari. Bearing this in mind, and forswearing all desire, one should adore Śrī Hari. In that particular age of Kali, O lord of the winged creatures, I lived in Ayodhyā for many years till a famine occurred, when, stricken by adversity, I had to move to another place. (104 A-B)

चौ०—गयउँ उजेनी सुनु उरगारी। दीन मलीन दरिद्र दुखारी ॥
गएँ काल कछु संपति पाई। तहँ पुनि करउँ संभु सेवकाई ॥ १ ॥
बिप्र एक बैदिक सिव पूजा। करइ सदा तेहि काजु न दूजा ॥
परम साधु परमारथ बिंदक। संभु उपासक नहिं हरि निंदक ॥ २ ॥
तेहि सेवउँ मैं कपट समेता। द्विज दयाल अति नीति निकेता ॥
बाहिज नम्र देखि मोहि साईं। बिप्र पढ़ाव पुत्र की नाईं ॥ ३ ॥
संभु मंत्र मोहि द्विजबर दीन्हा। सुभ उपदेस बिबिध बिधि कीन्हा ॥
जपउँ मंत्र सिव मंदिर जाई। हृदयँ दंभ अहमिति अधिकाई ॥ ४ ॥

Listen, O enemy of serpents: I went to Ujjain—miserable, downcast, penniless and afflicted. When sometime had elapsed, I acquired some wealth and after that I began worshipping Lord Śambhu at that very place. There was a Brāhmaṇa there who constantly worshipped Lord Śiva according to the Vedic rites and had no other occupation. He was an extremely pious soul and a knower of the highest truth, a votary of Lord Śambhu but no reviler of Śrī Hari. I served him though with a guileful heart. The Brāhmaṇa was very kind-hearted and an abode of piety. Seeing me outwardly so humble, my Lord, the Brāhmaṇa taught me as his own son. The great Brāhmaṇa imparted to me a mystic formula sacred to Lord Śambhu and gave me every kind of good advice. I used to go to a temple of Lord Śiva and repeat the formula there with unbounded ostentation and conceit in my heart. (1—4)

दो०—मैं खल मल संकुल मति नीच जाति बस मोह।
हरिजन द्विज देखें जरउँ करउँ बिष्नु कर द्रोह ॥ १०५(क) ॥
सो०—गुर नित मोहि प्रबोध दुखित देखि आचरन मम।
मोहि उपजइ अति क्रोध दंभिहि नीति कि भावई ॥ १०५(ख) ॥

A wretch impure of mind, low-born and overcome by infatuation, I was filled with jealousy at the very sight of a servant of Śrī Hari or a Brāhmaṇa and hated God Viṣṇu. Distressed to see my conduct, my preceptor would admonish me everyday; but

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BEING

A Guide to Vedic Hermeneutics

BY

Durga Prasad
Preacher of Vedic Religion,
EDITOR, *Harbinger*, LAHORE.

VIRJANAND PRESS, LAHORE.

FIRST EDITION 1800 Copies } 1908 { PRICE PER COPY Rs 2, 4s. or $ 1.

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OF

THE RELIGION OF MOSLEMS.

—:o:—

NOW to attend to the subject of the Mussulman religion.

1.—In the name of the most merciful God. (To begin with the name of God forgiving and kind)—Manzil 1, Sipara 1, Surat 1, Ayat 1.

Reviewer—The Mussulmans say that the Koran is the word of God. But the above verse shows that its author is somebody else; for had it been made by God, he would not have used the expression: In the name of God;* but he should have said, To preach to the people,† If God teaches the people that they should say so, it is not proper; for, being used in the beginning of an evil act, it will blot the name of God. If he forgives and shows mercy, why has he in his creation permitted flesh-eating for the pleasure of men, by killing other animals, or getting them slaughtered with excruciating pain? Are not those animals innocent and made by God? And it should have been stated. "To begin good works in the name of God, but not evil ones." The expression is doubtful. Are the sins of theft, adultery, lying and other vices to be begun with the name of God? Consequently, the Mussulman butchers pronounce the phrase, "In the name of God"—*Bismillah*, in splitting the throat of cows and other animals. If that is its meaning as said above, the Mussulmans commence the doing of evil in the name of God. Also, the God of the Mussulmans will cease to be merciful; for his mercy is not extended to those dumb creatures. If the Mussulmans don't know its meaning, its revelation is useless. If the Mussulmans interpret it otherwise, what is its plain meaning?

MERCIFUL GOD.

2.—All praise be to God, the Lord of all creatures, the most merciful. —M 1, S 1, s 1, A 2.

R—If the God of the Koran had been the protector of all creatures and the dispenser of forgiveness and mercy to all, he would not have commanded the Mussulmans to kill the people of other religions and the lower animals. If he gives forgiveness, will he forgive sinners? If he does, why has he said, kill the infidels, i. e. those who do not believe in the Koran and the Prophet, as will be shown further on? Hence the Koran does not appear to have been made by God.

3.—The king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way.—M 1, s 1, s 1, v. 3, 5.

R.—Does not God judge always? Does he sit on judgment on some particular day? It then shows the reign of injustice. It is right to worship him and to ask help of him. Will they ask help in evil? Is the right way of the Mussulmans only, or of others too? Why do the Mussulmans not accept the right way? Does the straight way lead to evil that they don't like it? If the good of all is one, there is no peculiarity in the Mussulmans. If they do not wish the good of others, they will be unjust.

RIGHT WAY.

4.—Direct us in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, not of those who go astray.—Mt. s 1, s 1, v. 6, 7.

*आरंभ साथ नाम अल्लाह के † आरंभ वास्ते उपदेश मनुष्यों के।

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R.—As the Mussalmans do not believe prior existence and good and evil works done in that life, God will be unjust by giving blessings and showing mercy to some and withholding them from others. For, to give pleasure and pain without the consideration of merit and demerit, is injustice; while to show mercy to some & to be angry with others without any cause whatever, is not in the experience of nature. Equitable justice requires He can not have mercy and wrath without a cause. In the absence of good and evil works being accumulated in the previous life, mercy to some and wrath against others are not possible in the face of justice. If it is a fact what is written in the commentary on this verse, that God made men pronounce it so that they may always repeat it in that way; the alphabet of Arabic must also have been taught by God. If it be said that this chapter could not be read without the knowledge of the alphabet, it is asked if they were made to utter it out of their throat and they uttered it so. If it is so, the whole Koran must have been taught with the utterance of the throat. Therefore the book which contains things of partiality, can not be called as made by God. As it is given by God in Arabic, the understanding of it is easy to the Arabs but difficult to others, a fact which charges God with partiality. This defect or blame could not have been imputed to him, had he revealed it in Sanscrit, which is distinct from all languages out of his equitable justice to the people of all the countries in the world. ALKORAN.

5.—This book in which there is no doubt shows the way to the pious, who believe in the future state, say prayers and live on what we have bestowed on them. Those people who believe in the book which is sent down to thee, or in those books which had been sent down to prophets before thee, who believe in thee are directed by their Lord, and it is they who will be saved. Verily, the unbelievers will not believe, whether thou admonish or do not admonish them, which is all the same to them; God hath sealed their hearts and ears, and a veil covereth their eyes; great torment is in store for them.—M. 1, S. 10, s 2, v. 1—6.

R.—Is it not an instance of arrogance on the part of God to praise his own book? Those who are pious are on the right path by themselves; and this Koran can not show it to those who are in the false way. Then what is the use of it? Does God make bestowals for expenses out of his own treasury without regard to virtue, vice and exertion If he does, why does he not give it to all? Why do the Mussulmans work? If it is proper to believe in the Bible, gospel, and other revealed books; why do the Mussulmans not believe in them as they do in the Koran? But if they do, what is the need of the Koran? If it be said that the Koran contains more things, God must have forgotten to mention them in previous books. But if he did not, the making of the Koran was useless. We see that with a few exceptions, all the teachings of the Bible and Koran are alike. Why did not God make one book like the Veda? Should the end of the world be believed and not any other doctrine? Are the Mussulmans and Christians only directed by the Lord, and is there no sinner among them? If the pious Christians and Mussulmans be saved, but not other pious people, will it be not great injustice and lawlessness? Is it not like a decree *ex parte* to call those people infidels who are not Mussulmans? If God hath sealed the hearts and ears of the unbelievers whereby they commit sin, they are not to blame, but it is God himself who is to blame. Then they have nothing to do with good

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and evil, pleasure and plain ; why does God give them reward and punishment ? For, they were not at liberty to do good and evil.

6.—There is disease in their hearts and God hath increased their disease or infirmity.—M 1, S 1, s 2, A 9.

R.—Hollo, God increased their disease without their fault ! He never showed mercy to them ! They must have felt much aggrieved. Is it not greater diabolism than that of Satan ? It can not be the work of God to seal the hearts of some, to increase the disease of others ; for, the increase of disease is caused by sins.

7.—Fear him, who has spread the earth as a bed for you, and the heaven as a covering or ceiling.—M 1, S 1, s 2, A 21.

R.—Can the heaven be anybody's ceiling ? It is an instance of ignorance. It is ridiculous to regard the heaven as the ceiling. If they believe any planet to be the heaven, it is their own belief.

8.—If ye be in doubt concerning that revelation which we have sent down unto our servant (prophet), produce a chapter like unto it, and call upon your witnesses, besides God, if ye say truth. But if ye do it not, fear the fire, whose fuel is men and stones, prepared for unbelievers.—M 1, S 1, S 2, A 22, 23.

R.—Is it difficult to produce a chapter like it ? Did not Fezi make a Koran without a dot* in the time of Akbar ? What fire of hell is that ? Shall this fire be not dreaded ? Its fuel is all that is thrown into it. As it is written in the Koran that stones are prepared for unbelievers, so the Puranas also say that a fearful hell is prepared for *malekshas* or non-sanscritarians. Now, tell me which of them should be believed ? According to their own assertion they are to go to heaven ; but according to the assertion of others, *i. e.*, opponents, they are to go to hell. Hence their contention is all false ; but the truth is that in all religions the righteous will get happiness & the wicked torment.

9.—And bear good tidings unto those who believe, and do good works, that they shall have gardens watered by rivers ; so often as they eat the fruit thereof for sustenance, they shall say, This is what we were formerly given ; and there are for them holy wives always dwelling there.—M 1, S 1, S 2, A 24.

R.—Well, in what respect is this paradise of the Koran better than the world ? For, the same objects that are in the world, are also in the heaven of the Mussulmans ; only that the dwellers of the paradise do not die, come and go as the people of the world, and like the women of the world, who never live here for ever, the holy wives of the paradise live for ever. Well, till the end of the world comes, how will they pass their nights ? Yes, it is all right, if God is kind to them, and they pass their time in his service. For, this paradise of the Mussulmans looks like the Go-loke or heaven and temples of the Gosains of Gokul or monks of Brindaban. For, women are held in great honor, but not men. In the same way, women are held in great esteem in the house of God. God's love for them is also great, but not for the men ; for, God has suffered the women to dwell there for ever, but not men. How can those women live for ever

*Many Arabic letters have dots above and beneath them, as bay, zay, &c. Hence to use such words as have no dotted letter shows the extraordinary command over the language of Fezi who wrote a Koran without a dotted letter. Without a dot also means without a flaw.

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in paradise without the consent of God? If it be so, God may fall in in love with the women.

GOD TEACHES ADAM.

10.—He taught Adam the names of all things, and then proposing them to the angels, said, Declare unto me the the names of these things if ye say truth (They not telling them) God said, O Adam, tell them their names. And when he had told them their names, God said, Did I not tell you that I know the secrets of heaven and earth, and know the actions overt and covert.—M 1, S 1, s 2, A 29, 31.

R.—Well, can it be the work of God to deceive the angels to add to his greatness? It is an act of arrogance, no learned person will admit its propriety, nor will anybody be so proud of it. Does God wish to establish his fame of omniscience on the performance of such an act? Verily, such vanity may succeed if practised among savages, but never among the civilised.

WORSHIP OF ADAM.

11.—When we said unto the angels, Worship Adam, they all worshipped him, except Satan, who refused, and was puffed up with pride; for, he, too, was an unbeliever.—M 1, S 1, s 2, A 32.

R.—It proves God is not omniscient, that is, he does not know completely of the past, present and future. If he knew it, why should he have created Satan? Also, God has no influence; for, Satan did not obey his order, and God could no nothing of him. See Satan took God to task single-handed, so how can the Mussulmans and their God prevail where there are millions of infidels. God at times increases the disease of some and misleads others. He may have probably learnt these things from Satan, and he from God; for, there can be no teacher of Satan except God.

SATAN DECEIVES ADAM.

12.—We said, O Adam, dwell thou and thy wife in the garden, and eat of the fruit thereof plentifully wherever ye will; but approach not this tree, lest ye become of the number of transgressors. But Satan tempted and caused them to forfeit the happiness of paradise. Whereupon we said, Get ye down, there are enemies of one another among you. There shall be a dwelling place for you on earth, and a provision for a season. And Adam learnt a few things from his Lord, and got down upon the earth.—M 1, S 1, s 2, A 33—35.

R.—Now look at the short-sightedness of God. At first he blessed them with an abode in heaven, and then a little after told them to get down from it. Had he known the future, why should he have given them a benediction? He appears to be powerless in punishing the deceitful Satan? For whom did he create that tree? Was it for himself or for others? If for others, why did he forbid Adam? Therefore such things can not be of God, nor of the book made by him. How many things did Adam learn from God? When Adam came to the earth, how did he come? Is that paradise on a mountain or in heaven? How did he descend therefrom? Did he come down flying like a bird, or like a stone falling upon the earth from above? It is evident from it that since Adam was created out of earth, there must be earth in their paradise. Also, all the angels and others that are there must be like him. For the division of the senses can not take place without the physical body. Where there is an earthly body there must needs be death. If they die there, where do they go therefrom? If there is no death, there is no birth. When there is birth, there must needs be death. If it is so, what is written in the Koran, namely, the holy women always live in the paradise, will prove

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to be untrue. For, they must die. Under such circumstances the persons going to the paradise must also die.

13.—Dread the day wherein one soul shall not depend upon another, neither shall any intercession be accepted of them, nor shall any compensation be received, neither they shall be helped.—M 1, S 1, s. 2, A 46.

R.—Shall we not dread the present day? In doing evil, we should dread all days. If no intercession be accepted, will God give an abode in the paradise on the Prophet's evidence or recommendation? How can this be true? Is God the helper of the dwellers of the paradise, and not of those of the hell or gehena? If it be so, God is unjust.

14.—We gave Moses the book of the law; and power to work miracles. We said unto them who transgressed on the sabbath day, be ye changed into apes and we made them an example unto those who were contemporary with them, and unto those who came after them, and a warning to the pious.—M. 1, S1, S2, A. 50-61,

R.—If God gave the book of the law to Moses, the need of the Koran is done away with. As stated in the Bible and the Koran that God gave Moses the power of working miracles, it is not proper to believe it; for had it been a fact, it would have been possible of occurrence at present. As it is not in the now, it was not in the past. It must have been a fraud then, as the selfish now-a-days set up themselves for learned people among the ignorant. For, God and his servants still exist, why does he not give any of them the power of working wonders? They can not bring any sign now. What was the need of the Koran, when the book of the law was given to Moses? If the direction for the distinction between good and evil be the same everywhere, then making separate books of the same is open to the charge of tautology and repetition. Did God forget to write in Moses' book what he wrote in the Koran? If God condemned the sabbath breakers to turn dammable monkeys to strike fear, it was a falsehood or a trick. Whoever does such things can not be God and whatever contains such things can not be the book made by God.

MIRACLES.

15.—So God raiseth the dead to life, and showeth you his signs, that peradventure ye may understand.—M. 1, S1, S2, v. 67.

R.—If God raised the dead to life then, why does he not do so now? Will they lie in graves till the night of the end of the world? Now-a-days they are committed to sessions, so to say. Are the signs of God so many only? Are not the earth, sun, moon, and others the miracles of God? Is the variety of design visible in the objects of the world less than a sign from God?

GOOD WORKS.

16.—They (who believe and do good works) shall be the companions of paradise, they shall continue therein for ever.—M1, S1, S2, v. 75.

R.—No soul has power to do infinite good or evil. There it can not always dwell in heaven or hell. If God permitted so, he would be unjust and ignorant. If all be judged in the night of the world's end, their good and evil works should be equal. As actions are not infinite, how can their consequences be infinite? As it is said that the world has been seven or eight thousand years old, was God idle before that time? He will be idle after the end of the world. All such assertions are like the prattlings of a child. For God's works endure for ever. He judges all according to their good or evil works. Hence this teaching of the Koran is not right.

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17.—When we accepted your covenant, saying, Ye shall not shed your brother's blood, nor dispossess one another of your habitations. Then ye confirmed it, and were witnesses thereto. Afterwards ye were they who slew one another, and turned several of your brethren out of their houses.—M.1 S 1. s2 v. 77, 78. COVENANT.

R.—Well, is it human or is it divine to make or accept covenants? If God is omniscient, why should he act like a stiff-necked worldly man? Well, is it a good conduct not to shed the blood of one another and not to turn one's own co-religionists out of their houses, that is to say, to shed the blood of the persons of different religions, and to turn them out of their houses? It is the teaching of falsehood, ignorance, and partiality. Did not God know at first that they would break the covenant? Thus it is plain that the God of the Mussulmans has much similarity to that of the Christians, and the Koran can not be an independent book; for all its subject-matter with a few exceptions belongs to the Bible.

18.—These are they who have purchased this present life, at the price of that which is to come; wherefore their punishment shall not be mitigated, neither shall they be helped.—M. 1. S1, S2, v. 29.

R. Can such enmity and hatred be expected from God? Who are they whose sins will be mitigated, and who will be helped? If they are sinners and if they be relieved without receiving punishment, it will be an act of injustice. If they be lightened after receiving punishment, they who are mentioned in the above verse, will be lightened by getting punishment. If they be not lightened after receiving punishment, it will also be an act of injustice. If the righteous are meant by those whose punishment will be mitigated, their sins are light of their own accord, what will God do with them? So it is not written by a learned man. In truth it is proper to give happiness to the righteous and torment to the unrighteous according to their works.

19.—Verily, we gave the book of the law unto Moses, and caused apostles to succeed him, and gave evident miracles to Jesus the son of Mary, and strengthened him with the holy spirit. Do ye therefore, whenever an apostle cometh unto you with that which your souls desire not, proudly reject him, and accuse some of imposture, and slay others?—M. 1, S1, S2, A. 80.

R.—When there is an evidence of the Koran that God gave the book of the law to Moses, it is obligatory upon the Mussulmans to believe in it. Its defects are transmitted to the Moslem religion. All that is said of miracles is contrary to nature. They are fraudulently spread to ensnare simple folks into their religion. For, what is against the laws of nature and the teachings of knowledge, is relegated to falsehood. If there were miracles then, why do they not take place now? If they are not possible at the present time, they never existed then. There is not the least doubt at all. INFIDELS.

20.—Although they had before prayed for assistance against those who believed not, yet when that came unto them which they knew to be from God, they would not believe therein: therefore the curse of God shall be on the infidels.—M. 1. S1. S2. v. 82.

R.—Do not the people of other faiths call you infidels as you call them so, and bring curse from their God on you? Which of you is false, and which true? If we think, we shall find falsehood in all faiths, and what is truth, is alike in all, and all contention originates in ignorance.

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21.—Good tidings to the faithful. Whoever is an enemy to God, or his angels, or his apostles, or to Gabriel, or Michael, verily God is an enemy to the unbelievers.—M. 1, S1, S2, v. 90.

R.—As the Mussulmans say that God is without a partner—*la sharik*, whence is this whole host of partners (sharikes)? Is he who is an enemy to others, an enemy to God? If it is so, it is not right. For, God can not be an enemy to anybody.

FORGIVENESS.

22.—Say, forgiveness! We will pardon you your sins, and give increase unto the well doers.—M1, S1, S2, v 54.

R.—Will or will not this teaching of God turn all sinners? When the people have hope of forgiveness, they do not fear sins. Hence the being who says so, can not be God, nor can this be the book made by God. For God is just. He never does injustice. Forgiveness will make him unjust. He can be just only when he punishes the people according to their sins.

MOSES' MIRACLE.

23.—When Moses asked drink for his people; we said, Strike the rock with thy rod; and there gushed out of it twelve fountains.—M1, S1, S2, V56.

R.—Now see, will anybody say such impossible things? It is altogether impossible that twelve fountains should gush out by striking a rock with a rod. Well, it may be possible, if it was hollow and filled with water and then broached, but not otherwise.

24.—God sendeth down his mercy to such of his servants as he pleaseth.—M 1, S 1, S 2, V 97.

R.—Does he show his mercy or favour to such as are not fit for it? If he does so, he utterly disregards the law. For, who will then do good works? and who will desist from evil? For, they will depend upon the pleasure of God, and not on the consequences of works. It will establish uncertainty and the futility of the value of works.

25.—See lest the unbelievers render you unbelievers out of envy, for there are many friends among them of the believers.—M1, S 1, s 2, V 101.

R.—Now see God himself gives them a hint that the infidels may not shake them of their belief. Is he not omniscient? It cannot be said of God.

PRAYING SIDE.

26.—Wheresoever ye turn yourselves to pray, there is the face of God.—M 1, S 1, S 2, V 107.

R.—If it is true, why do the Mussulmans turn their face to Mecca (Kibla)? If they say they have an order to turn their face to Mecca, it is also an order here to turn wheresoever they like. Will one of them be true and the other false? Also, if God has a face, it cannot be towards all sides. For one face must be towards one side. How can it be towards all sides? Therefore it is inconsistent.

27.—(All is possessed by him,) the Creator of heaven and earth; and when he decreeth a thing, he only saith unto it, Be, and it is.—M 1, S 1, S 2, V 109.

R.—Well, when God gives the order Be, who hears it? Whom did he give it? What was formed? What cause was it made from? As they say there was nothing but God before the creation, whence has this world come? No effect takes place without its cause. Whence has come such a big world without its cause? The assertion is merely childish.

Affirmer.—Not so. It came out of God's desire.

Denier.—Can a leg of the fly be made out of your desire, since you say all this world is made out of God's desire?

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A.—God is almighty. So he does what he likes.

D.—What is the meaning of the word almighty?

A.—He can do what he likes.

D.—Can God create another God? Can he die of his own accord? Can he be ignorant, sick and foolish?

A.—No, he can not be so.

D.—Therefore God can not do anything against his own and others' qualities, actions and nature. In the world three things are required in the construction of an object. 1. The maker, as a potter; 2. Clay to form a pitcher; 3 Its means or instruments with which the pitcher is made. As a potter makes a pitcher out of clay with instruments; and as clay and instruments exist before the construction of a pitcher; so before the creation of the world there existed the cause of the world, namely, Prakriti: nature or matter, qualities, actions and nature, which are unbeginnig. Hence this doctrine of the Koran is altogether impossible.

KAABA OR TEMPLE OF MECCA.

28.—When we appointed the holy house of Mecca to be the place of resort for mankind, and a place of security; and said, Take the station of Abraham for a place of prayer.—M 1, S 1, S 2, V 117.

R.—Did not God make or appoint any holy place before the existence of the Kaaba or the house of Mecca? If he did, there was no necessity of making the house or temple of Mecca. If he did not, he deprived the previous generations of a holy place for resort. God might perhaps not have remembered before to make a holy place.

29.—Who will be averse to the religion of Abraham, but he whose mind is infatuated? Surely we have chosen him in this world, and in that which is to come he shall be one of the righteous.—M 1, S 1, S 2, V 122.

R.—How is it possible that all that do not believe in the religion of Abrahami, are foolish? What is the cause that God chose Abraham only? If he chose him because of his being righteous, there can be many other righteous people. If he chose him without his being righteous, he did injustice. Verily, it is right that whoever is righteous, is dear to God, but not the unrighteous.

KEBLAH.

30.—We have seen thee turn about thy face towards heaven with uncertainty, but we will cause thee to turn thyself towards a Keblah that will please thee. Turn therefore thy face towards the holy temple of Mecca; and wherever ye be, turn your faces towards that place.—M 1, S 2, S 2, V 135.

R.—Is it a small idolatry? No, it is a big one.

Affirmer.—We the Mussulmans are not idolaters but rather we are iconoclasts or idol-breakers; for we do not regard *Keblah* to be God.

Denier.—They whom you regard to be idolaters, do not regard the idols to be God; but they pray to God before them. If you are iconoclasts, why do you not break the *Keblah*, a great idol? (The Block Stone of Abraham).

A.—Why so, there is an order in the Koran that we should turn our face towards the *Keblah*. But they have no such order in the Veda, so how can they not be idolaters? How can we be so? For, it is incumbent upon us to obey God's command.

D.—They have got an order in their Purana as you have in your Koran. They believe the Purana to be the word of Vyasa, the incarnation of God, as you believe the Koran to be the word of God. With regard

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to idolatry, there is no difference between them and you. On the contrary, you are great idolaters, and they are small. The case of the Mussulmans is like that a man was to turn a cat got in before him out of the house, but, lo, a camel got in to boot. In like manner, the Mussulmans turned small idols out of their religion, but the great idol like the mountain which the mosque of Mecca is with its Black Stone is thrust upon Islam. Is it a small idolatry? Verily, if you accept the Vedic religion as we do, you will be free from idolatry and other evils, but not otherwise. So long as you do not abjure your great idolatry, you should feel ashamed of refuting small idolaters and desist from it. You should make yourselves sanctified by being away from idolatry.

31.—Say not of those who are slain in fight for the religion of God, that they are dead; yea they are living.—M 1, S 2, S 2, V 144.

R.—Well, what is the necessity of dying or killing in fight for the religion of God? Why don't you say that it is for your selfish purpose? For, with this bate, the people will fight hard. You will win. They will not fear to die. Plunder will bring much wealth to you. Afterwards you will indulge in sensuality. It is for such and similar purposes that this extraordinary teaching is given out.

32.—And that he is severe in punishing. Follow not the steps of Satan, for he is your open enemy. Verily he commandeth you evil and wickedness, and that ye should say that of God which ye know not.—M 1, S 2, S 2, V 151, 154, 155.

R.—Is God merciful to the virtuous and severe in punishing the vicious; or is he merciful to the Mussulmans and cruel to others? If he is so, he cannot be God. If he is not partial, he will be merciful to him who is virtuous be he anywhere, and punish him who commits vice. In such a case, it is not necessary to believe in Prophet Mahomed and the Koran. As regards Satan, who tempts people to sin and who is the open enemy of mankind, why has God created him? Did he not know what would happen in the future? If it be said that he knew the future; but he made the devil for trying people; it is not tenable; for, it is the work of the finite to make a trial; the infinite knows the good and evil works of all souls thoroughly from eternity. As Satan tempts all to sin, who has tempted him to it? If it be said that Satan is misled by himself, the others can also be misled in the same way. Then what is the use of Satan? If God himself misled Satan, he would be the devil of devils. It can not be the work of God. Whoever mislead, others, is corrupted by evil company and utter ignorance.

33.—Verily he hath forbidden you to eat that which dieth of itself and blood, and swine's flesh, and that on which any other name but God's hath been invocated.—M. 1, S2, S2, v. 159.

R.—It is worth while to think that what death of itself or is slaughtered, is all the same. There may be a little difference in other respects yet there is no difference whatever in the fact of dying. As the swine's flesh is particularly mentioned as being forbidden, can it be supposed that it is proper to eat man's flesh? Can it be a good thing to kill animals and enemies in the name of God with extreme pain? It throws a blot on the name of God. Is not God merciful to them, that he has given them extreme pain at the hands of the Mussulmans without the sins of their previous existence? He does not regard them as his children. Inasmuch as God does not forbid the killing of cows and other animals highly beneficial to the world, he causes their murder, as it

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were, and thus becomes the author of harm to it. He stands charged with the sin of murder. Such teachings can not be of God or of the book of God.

WOMEN AND FAST.

34.—It is lawful for you on the night of the fast to go in unto your wives, they are a garment unto you, and ye are a garment unto them. God knoweth that ye defraud yourselves therein, wherefore he turneth unto you, and forgiveth you. Now therefore go in unto them; and earnestly desire that which God ordaineth you, and eat and drink, until ye can plainly distinguish a white thread from a black thread by the daybreak.—M. 1, S. 2. S. 2, v. 172.

R.—It seems here certain that when Islam was preached or before it, some body might have asked a believer in the Purana about the detail of the lunar fast, called the Chandrayan in Sanscrit. The process given in the Sanscrit scriptures is to decrease and increase the number of morsels in accordance with the waning and waxing of the digits of the moon, and to take food at midday. In his ignorance of this scriptural injunction he might have said in reply that food should be taken on seeing the moon. So the Mussulmans have modified it according to their circumstances. But it is forbidden to go to women on the fast day. So God has added to it that they can go in to their wives, and eat during the night as many times as they like. Well, what kind of fast is it? Food is not taken in the day, it is taken in the night. It is contrary to the laws of nature to abstain from food in day and to take it in night.

CRECENTADE.

35.—Fight for the religion of God against those who fight against you And kill them wherever ye find them; for temptation to idolatry is more grievous than slaughter. Fight therefore against them, until there be no temptation to idolatry, and the religion be God's. Whoever transgresseth against you by so doing (*i. e.* by attacking you within the limits of Mecca) do ye transgress against him in like manner as he hath transgressed against you.—M. 1, S. 2, S. 2, v. 174—176, 178, 179.

R.—If the Koran had no such injunctions as above, the Mussulmans would not have transgressed so much against the people of other faiths as they have done. It is a great sin on their neck to murder innocent people. Non-belief in the religion of the Mussulmans is called infidelity. The Mussulmans regard slaughter or murder to be better than infidelity. They murder those who do not believe in their faith, as they have been doing all along. They have fought for religion till they have lost their empire & power. They are very cruel to the people of other faiths. Is theft to be returned for theft? Shall we commit theft to retaliate for the harm the thieves do us? It shall ever be an act of injustice. When an ignorant person call us names, shall we abuse him? It can never be the teaching of God, of his learned servants, or of his book. It belongs to the selfish and ignorant person.

36.—God loveth not corrupt doing. O true believers, enter into the true religion wholly.—M. 1, S. 2, S. 2, v. 190, 193. (God does not love quarrel.)

R.—If God does not love quarrel, why does he induce the Mussulmans to pick quarrels with other people? Why does he love the quarrelling Mussulmans? Is God pleased with those who believe in the religion of the Mussulmans? Then he is partial to the Mussulmans. He is not the God of the whole world. Hence it is apparent that the Koran can not be made by God, nor its god the God of all.

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37.—God is bountiful unto whom he pleaseth without measure.—M. 1 S. 2, S. 2, v. 197.

R.—Does not God give his bounty without regard to persons' good & evil deeds? Then to do good or evil is all alike. For the bounty of joy or sorrow depends upon his will. Hence the Mussulmans do what they like, being averse to religion, and there are others who not believing in the Koran are righteous in their life.

38.—They will ask thee also concerning the courses of women. Answer. They are a pollution; therefore separate yourselves from women in their courses, and go not near them until they be cleansed. But when they are cleansed, go in unto them, as God hath commanded you. Your wives are your tillage; go in therefore unto your tillage in what manner soever ye will. God will not punish you for an inconsiderate word in your oaths.—M. 1, S. 2, S. 2, v. 205, 206, 208.

R.—What is written here with respect to not approaching women in their monthly course, is right. But the direction to men to go in to their wives, who are their tillage, as they please, is a cause to make them cupidinous. God does not punish men for an inconsiderate oath, they will tell lies and break oaths. It will make God an encourager of falsehood.

LOAN TO GOD.

39.—Who is he that will lend unto God a good usury, verily he will double it unto him manifold.—M. 1, S. 2, S. 2 v. 227.

R.—What has he to do with borrowing? Will he borrow from man, who has made the whole world? No, never. It is said without thinking. Was his treasury run empty? Was he involved in loss by going rashly into business and being run upon by drafts and cheques, so that he now borrows money to meet demands, and consents to give double of the loan? Is it the work of honest dealers and bankers? It is the bankrupts or those whose expense exceeds their income that have recourse to such measures, but never God the almighty.

40.—Some of them believed, and some of them believed not; and if God had so pleased, they would not have contended among themselves, but God doth what he will.—M. 1, S. 2, S. 2, v. 234.

R.—Does all the worst take place by the will of God? Can he do evil or sin if he will? If it is so, he is God no long; for it is not the duty of good people to break peace and provoke war. Hence it is plain that the Koran is not made by God, nor is it written by a virtuous learned man.

41.—To him belongeth whatsoever is in heaven, and on earth. His throne is extended over heaven and earth.—M. 1, S. 3, S. 2, v. 237. (Whatever is in heaven and earth is for God).

R.—Whatever is in heaven & earth is made by God for mankind, & not for himself. For he is perfectly content, he has no desire for any object. If there is a throne of God, he is finite. He who is finite, is not called God. For God is infinite and all-pervading.

42.—Verily God bringeth the sun from the east, now do thou bring it from the west. Whereupon the infidel was confounded; for God directeth not the ungodly people.—M. 1, S. 3 S. 2, A. 240.

See, it is the talk of ignorance. The sun never comes from the east and goes to west or *vice versa*. It rotates on its own axis. It is evident herefrom that the author of the Koran did not know either geography or astronomy. If God does not direct the sinners to the right path, the righteous have no need of the God of the Mussulmans; for they are already on the right path. They are to be shown the right way who are

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gone astray. Therefore it is a great mistake of the author of the Koran not to do his duty of showing the right way to the benighted.

43.—(God said, to Abraham) Take therefore four birds, and divide them; Then lay a part of them on every mountain; then call them, and they shall come swiftly unto thee.—M. 1, S3, S2, v 242.

R.—Bravo! See the God of the Mussulmans makes performances like a juggler. Is the greatness of God founded on such performances? The learned will repudiate such an idea of God. The ignorant will certainly be cheated into it. So, God will be disgraced rather than glorified.

144.—He giveth wisdom unto whom he pleaseth.—M 1, S3, S2, v. 251

R.—As he giveth wisdom to those he is pleased with, he probably gives unwisdom to those he is displeased with. It is not godliness. God preaches wisdom to all irrespective of persons, and he alone is absolute but not others.

GOD'S ARBITRARY WILL.

45.—God will forgive whom he pleaseth, and will punish whom he pleaseth; for God is almighty.

R.—Is it not like the act of an unjust ruler to forgive the undeserving and not to forgive the deserving? If God makes virtuous or vicious persons of those whom he pleaseth, the charge of virtue and vice should not be laid at the door of souls. If God made souls virtuous and vicious, they should have neither weal nor woe; as a soldier kills a man by the order of his commandant, and is not punished for the murder. So the souls should not be punished.

46.—Say, shall I declare unto you better things than this? For those who are devout are prepared with their Lord, gardens through which rivers flow; therein shall they continue for ever; and they shall enjoy wives free from impurity, and the favor of God; for God regardeth his servants.—M 1, S 3, S 3, v. 12.

R—Well, is it a heaven or a brothel? Is he God or a procurer? Can any sensible man take for God's book what contains such things? Why is he partial? Did the women who live in paradise for ever, go there after their existence on earth, or are they born there? If they are gone there after their earthly life, and are called away before the day of resurrection, why are their husbands also not called away? Why did he break his own law that all will be judged on the day of judgment? If they are born there, how do they pass their time there? If they have husbands there, whence will God provide the Mussulmans gone there hence with wives? Why has not God made men dwell in paradise for ever, as he has done women? Hence the God of the Mussulmans is unjust and unwise.

PRAISE OF ISLAM. [M 1, 53, 53, V 16.

47.—Verily the true religion in the sight of God, is Islam.—

R.—Does God belong to the Mussulmans only, or also to others? Was there no divine religion before 1300 years ago when Islam came into being? Hence the Koran is not made by God, but by some unjust man.

48.—Every soul shall be paid which it hath gained, neither shall they be treated unjustly. Say, O God, thou possessest the kingdom; thou givest the kingdom unto whom thou wilt; thou takest away the kingdom from whom thou wilt; thou exalteth whom thou wilt, and thou humblest whom thou wilt; in thy hand is good, for thou art almighty. Thou makest the night to succeed the day; thou bringest forth the living

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out of the dead, and thou bringest forth the dead out of living; and providest food for whom thou wilt without measure. Let not the faithful take the infidels for their protectors, rather than the faithful: he who doth this shall not be protected of God at all. Say, if ye love God, follow me; then God shall love you and forgive you your sins; for God is gracious and merciful.—M 1, S 3, S 3, V 21—24, 27.

R.—If every soul is to be paid what it has gained, there will be no forgiveness. If it be forgiven, there will be no full reward, and there will be injustice. If God giveth kingdoms without good deeds, he will be unjust. Can it be possible to bring forth the dead from the living, and *vice versa*? For, God's law is inviolate and inexorable. It can not be changed. Now look at the teachings of partiality. Those who are not in the fold of Moslem religion, are stigmatised with the epithet of infidels. It is here commanded not to make friends with the best of them, but to enter into friendship with wicked Mussulmans! Such a teaching ousts God from Godhead. Hence, it is plain that ignorance and partiality dominate over the Koran, its God and the Mussulmans. Wherefore the Mussulmans are in the dark as to truth. Look at Mahomed's boast that if they believed in him, God would love them, and if they did the sin of partiality for him, he would forgive them their sins. Hence it is certain that Mahomed's heart was not pure and that accordingly he made the Koran or got it made for him. ST. MARY.

49.—Angels said, O Mary, the Lord hath chosen thee and exalteth thee above all the women of the world.—M 1, S 3, S 3, V 35.

R.—As God and his angels do not now come to talk with anybody, how is it they came before for the purpose? If it be said that the former generations were righteous, and the present ones are not, it is not true; for there were more people ignorant and barbarian in those countries when the religions of the Christians and the Mussulmans were preached than now-a-days, and so such religions opposed to knowledge were accepted by them. Now there are more enlightened people, and so they do not spread; nay, such sham religions are sinking below the horizon of knowledge, much less they make any progress at all.

GOD'S STRATAGEM.

50.—When he decreeth a thing, he only saith unto it, Be, and it is The infidels (Jews) devised a stratagem against him (Christ); but God devised a stratagem against them; and God is the best deviser of stratagems.—M 1, S 3, S 3, V 39, 46.

R.—As the Mussulmans do not believe that there existed any other thing but God in the beginning, to whom did God say, Be? What was it that came into existence? The Mussulmans will never be able in their whole life to answer this question. For, an object can not come into being without its natural cause. To say that an effect takes place without its cause, is tantamount to saying that one's body came into being without his parents. He who is duped, or who deceives and devises stratagems, can never be even a good man, much less the Deity.

51.—Is it not enough for you, that your Lord should assist you with 3,000 angels.—M. 1, S4, S3, V. 110.

R.—If God assisted the Mussulmans with 3,000 angels, why does he not assist them now when their many kingdoms are ruined and are being ruined? Hence this assertion is to catch people in their snare and is very revolting to the sense of justice.

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52.—And help us against the unbelieving people. He is the best helper and benefactor. If ye die or be slain in the cause of God, ye shall rejoice for the favour of God.—M1 S4, S3, V. 130 133, 140.

R.—Look at the error of the Mussulmans, who pray to God for killing those who don't profess their religion. Is God so simple as to accept their prayer? If God is the doer of the Mussulmans' work, how is it that they are destroyed or meet with no success? God appears to be attached to the Mussulmans out of his fondness. If God is so partial to one sect, he can not be worthy of adoration by the righteous.

BELIEF IN APOSTLES.

53.—Nor is God disposed to make you acquainted with what is a hidden secret, but God chooseth such of his apostles as he pleaseth; believe therefore in God, and his apostles.—M. 1, S 4 S 3. V. 159.

R.—When the Mussulmans do not believe in any other person but in God, nor do they associate any one with God, why have they associated the Prophet with God in their belief? The Prophet has become associated with God, since God has so commanded in the Koran. So it is inconsistent to call God without an associate—*la sharik*. If it be interpreted to mean a belief in the mission of Mahomed, it is asked what the necessity is of his being a prophet. If God can not do his work without making him his prophet, he certainly becomes dependent and powerless.

54.—O true believers, be patient, support one another, be engaged in war, fear God, that ye be happy.—M. 1. S 4, S 3, V. 178.

R.—The God of the Koran and his prophet were both fond of war. He who sanctions war, breaks peace. Does a nominal fear of God bring happiness? Or does it come from the dread of unrighteous war? If the fear of God in name will do, to fear or not to fear him is alike. But if the dread of bloodshed destroys happiness, it is right.

BELIEF IN MAHOMED.

55.—These are the statutes of God. And whoso obeyeth God and his apostle, God shall lead him into gardens, wherein rivers flow, they shall continue therein for ever; and this shall be great happiness. But whoso disobeyeth God, and his apostle, and transgresseth his statutes, God shall cast him into hell fire; he shall remain therein for ever, and he shall suffer a shameful punishment.—M. 1, S4, S4, V. 13, 14.

R.—God himself has made Mahomed his associate. It is written in the Koran itself. See how God fondles with the Prophet! He has made the Prophet the co-sharer in the paradise. Not in one single thing is the God of the Mussulmans independent. It is then useless to call him without the second or associateless. Such doctrines can not form the subject of the word of God.

56.—Verily God will not wrong any one even the weight of an ant or mite, and if it be a good action, he will double it.—M. 1, S5, S4, V. 37.

R.—If God does not do even a mite of injustice, why does he double a good deed? Why is he very partial to the Mussulmans? In fact, doubling or diminishing a reward makes God unjust.

57.—When they go forth from thee, they meditate by night a matter different from what thou speakest. But God shall write down what they meditate by night. God hath overturned them for what they have committed. Will ye direct him whom God hath led astray; since for him whom God shall lead astray; thou shalt find no true path?—M. 1, S5, S 4, V. 80, 87.

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R.—If God writes all events in books and ledgers, he is not omniscient. If he is omniscient, he has no manner of use of writing. The Mussulmans say that Satan has become the devil by deceiving and misleading all; but when God also leads men astray, what is the difference between God and Satan? The only difference seems to be that God is a great devil and Satan is a small devil. For the Mussulmans say that whoever misleads is a devil. This assertion has made a devil of God.

KILL INFIDELS.

58.—If they (infidels) not restrain their hands from warring against you, take them & kill them wherever ye find them; it is not lawful for a believer to kill a believer, whoso killeth a believer by mistake, the penalty shall be the freeing of a believer from slavery, and a fine to be paid to the family of the deceased, unless they remit it as alms; and if the slain person be of a people at enmity with you, and be a true believer, the penalty shall be the freeing of a believer. But whoso killeth a believer designedly, his reward shall be hell, he shall remain therein for ever, and God shall be angry with him, and shall curse him.—M. 1, S5, s4, v.90-92.

R.—Now Look at the great partiality of the Koran, which allows the Mussulmans to kill infidels wherever they find them. But they are not to kill their own co-religionists. Killing a Mussulman by mistake entails atonement only upon the murderer, but killing an udbeliever gives him a right to enter paradise. Such a direction should be thrown into a well. Such a book, such a prophet, such a God, and such a religion do no good but a positive harm to the world. It is better such religions should not exist. Wise men should shun such infatuated religions, and act on the directions of the Veda wherein there is not an iota of falsehood. They say that hell is the penalty for the murder of a Mussulman: but their opponents say that heaven is the reward for the murder of a Mussulman. Now which of them is true? They both should be rejected, being fanciful religions, and all persons should believe in the Vedic religion, which shows them the right way of the noble-minded, and warns them against the wrong way of the wicked, & which consequently is the best religion in the world.

59.—But whoso separateth himself from the apostle, after true direction hath been manifested unto him, and followeth any other way than that of the true believers, we will cause him to obtain that to which he is inclined, and will cast him to be burned in hell.—M1, S5, S4, v. 113.

R.—Now look at the partiality of God and this apostle. Mahomed and other apostles thought that if they did not promulgate such doctrines in the name of God, they would not to be accepted by the people at large, nor will they get wealth wherewith to live in ease. Hence it is evident that they were astute enough to accomplish their sordid purposes at the expense of others. Wherefore these apostles were not good people, and their teachings can have no weight with the learned good people.

GOD'S ASSOCIATES.

60.—And whoso ever believeth not in God, and his angels, and his scriptures, and his apostles, and the last day, he surely erreth in a wide mistake. Moreover they who believed, and afterwards became infidels, and then believed again, and after that disbelieved, and increased in infidelity, God will by no means forgive them, nor direct them into the right way—M. 1, S 5. S 4, V. 134, 135.

R.—Can God still be without an associate? Is it not a contradiction to call God associateless and at the same time to associate a number of

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beings with him in the belief? Does not God give forgiveness after three times? Does he show the way after disbelieving three times? Does he not direct into the right way after the fourth time? If all persons disbelieve four times each, infidelity will increase very much.

61.—God will surely gather the ungodly and the unbelievers together in hell. The hypocrites act deceitfully with God, but he will deceive them. O true believers, take not the unbelievers for your protectors or friends.—M. 1, S 5, s 4, v. 138, 141, 143.

R.—What is the proof of the Mussulmans going to the paradise and others to the Gehena? Bravo! Away with such a god as is deceived by hypocrites, and deceives others! Let him go and make terms with deceivers on mutual understanding.

यादृशी शीतला देवी तादृशः खरवाहनः

—As is the goddess of small pox so is her ursine wain. When like is associated with like, they pull on well. How can they be not deceivers whose God is a deceiver? Can it be proper for any one to enter into friendship with a wicked Mussulman and not with a non-Mussulman good man?

BELIEF IN MAHOMED.

62.—O men, now is the apostle come unto you, with truth from your Lord; believe therefore, it will be better for you. God is but one God.—M1, S 6, s 4, v. 167, 168.

R.—When it is written in the Koran to believe in the apostle, is or is not the apostle, an associate of God in belief? God is certainly in one locality, since apostles come from and go to him. He can never be God infinite. As the Koran sometimes states God is at one place and at other times states that he is everywhere, it appears hence that it is written not by one but by many persons.

FORBIDDEN FLESH.

63.—Ye are forbidden to eat that which dieth of itself, and blood, and swine's flesh, and that on which the name of any besides God hath been invocated; and that which hath been strangled, or killed by a blow, or by a fall, or by the horns of another beast, and that which hath been eaten by a wild beast.—M. 2, S 6, S 5, v. 3.

R.—Are these objects alone forbidden? Are other animals, insects, and the like living creatures allowed to the Mussalmans for food? Hence, this teaching is a human imagination, but not a divine direction. So it carries no authority with it.

64.—And lend unto God on good usury. I will surely expiate your evil deeds from you, and I will lead you into gardens,—M 2, S 6, s 5, A 10.

R.—Hollo! There will be no money in the house of the God of the Mussulmans, else why does he ask for loans? Why does he defraud them with expiation of sins and admission into paradise? Here it is plain enough that Mahomed achieves his end in the name of God.

65.—He forgiveth whom he pleaseth, & punisheth whom he pleaseth. He bestowed on you what he hath given to no other nation in the world. —M 2, S 6, s 5. v. 16, 18.

R.—The God of the Mussulmans acts like Satan, who makes sinners of them whom he pleaseth. If forgiveness depends on the will of God, God may go to the paradise and Gehena; for he is the author of good and evil deeds, and the soul is dependent on him. An army protects and kills according as its commander directs. The commander, and not the army, is responsible for the good and evil of its deeds.

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66.—Obey God, and obey the prophet.—M. 2, S 7, S5, v 89.

R.—See God is here associated. It is now useless to believe God without an associate.

67.—God hath forgiven what is past but whoever returneth to transgress, God will take vengeance on him.—M. 2, S 7, s 5, v. 92.

R.—To forgive the evil deeds done is, as it were, to give permision to do them and thus to increase evil. The book which contains the doctrine of forgiveness is made neither by God nor by a learned man. It is a promoter of sin. It is proper to pray to some body for the expiation of future sins, or to resolve to give them up by one's effort, or to repent for them. But nothing can be gained if a man merely repents but desists not from committing them.

PRAISE OF KORAN.

68.—Who is more wicked than he who forgeth a lie concerning God, or saith, this was revealed unto me, when nothing has been revealed unto him, and who saith, I will produce a revelation like unto that which God hath sent down?—M. 2 S 7, s 6, v. 94.

R.—It appears herefrom that when Mahomed gave out that God had sent down a revelation to him, somebody else also wished to play the same trick, namely, verses were revealed to him, and he should also be regarded as a prophet. To confute him and to augment his reputation, Mahomed might have taken this step

PARLEY BETWEEN GOD AND SATAN.

69.—We created you, and afterwards formed you; and then said unto the angels, Worship Adam: and they all worshipped him, except Satan, who was not one of those who worshipped. God said unto him, What hinderest thee from worshipping Adam, since I had commanded thee? He answered, I am more excellent than he: thou hast created me of fire, and hast created him of clay, God said, Get thee down therefore from paradise; for it is not fit that thou behave thyself proudly therein; get thee hence; thou shalt be one of the contemptible. He answered, Give me respite until the day of resurrection. God said, Verily thou shalt be one of those who are respited. The devil said, Because thou hast depraved me I will lay wait for men in thy strait way; then will I come upon them from before and from behind, and from their right hands, and from their left; and thou shalt not find the greater part of them thankful. God said unto him, Get thee hence despised, and driven far away; verily whoever of them shall follow thee, I will surely fill hell with you all.—M. 2, S 8, s 7, v. 10—17.

R.—Now listen with great attention to the dispute between God and Satan. It is strange that an angel who is like a peon, could not be controlled by God, nor could God sanctify his soul, and then God let him go scot-free in spite of his rebellion and wickedness! It is a great mistake of God. As Satan misleads all, and God misleads Satan, it is evident that God is the Satan of Satan. For Satan openly accuses God of depraving and misleading him. It does not prove the holiness of God; rather he has become the prime cause of the introduction of all evils into the world. Such a God can become the Mussulmans only, but not other good learned people. His talk with angels after the manner of men makes the God of the Mussulmans one of physical body, of finite knowledge, unjust. It is on this account that the learned do not like the religion of Islam. (Satan was right in refusing to worship man. It is past our understanding why God, as here represented, enforced the worship of man, which is now admitted on all hands as a downright sin! This fable also teaches

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the lesson of rational obedience even when God commands, much less when a man orders It is now generally believed that the Devil is dead, leaving the above fable as his monument in the Koran.—Ed)

70.—Verily your Lord is God, who created the heavens and the earth in six days ; and then ascended his throne (in the 7th heaven). Call upon your Lord humbly and in secret.—M. 2, S8, s 7, v. 53, 54.

R,—Can that God be infinite and almighty, who makes the world in 6 days & also then rests on a throne in the upper region? As it cannot be, he cannot also be called God. Is your God deaf that he hears when called? All this teaching is not from God. Hence the Koran can not be made by God. When he made the world in six days and rested in the heaven on the seventh, he must have been tired. Is he now asleep or awake? If awake, does he do any work? Or is he sauntering about & lounging at ease for no purpose? [s 7, v. 73.

71.—Commit not violence in the earth, acting corruptly.—M 2, S 8,

R.—This is all right; but in opposition to this in other places in the Koran war and killing infidels are repeatedly admonished. Is not this a plain contradiction? It appears that when Mahomed was weak he preached peace, and when strong, he declared war. Both being contrary, directions can not be true. MOSES' MIRACLES.

72.—He (Moses) cast down his rod ; and behold, it became a visible sepent.—M 2, S 9, s 7, v. 105.

R.—This writing shows that God & Mahomed both believed in such false things. If it is so, they were both unlearned. As none can deny seeing with the eyes and hearing with the ears, these are performances of jugglery. PLAGUES IN EGYPT.

73.—Wherefore we sent upon them (the Egyptians) a flood, and locusts, and lice, and frogs, and blood ; (Still the Egyptians did not believe in Moses) Wherefore we took vengeance on them, and drowned them in the Red Sea. And we caused the children of Israel to pass through the sea.

Verily the religion which these (people Moses met after his flight from Egypt) follow, is false, and that which they do is vain.—M 2, S 9, s 7, v. 130, 133, 137. 138.

R.—Now look at this dodge of hypocrisy ! It is like a man threatening another that he would send serpents to kill him. Is not that God unrighteous who is unjust enough to drown one people and to ferry another, What religion can be more falsely audacious than one which claims to be true, and calls others false which contain millions of men? For, no religion can have all its followers as good or bad. It is like a court's *ex parte* decree and so it is the religion of very ignorant people. Was the religion of the Pentateuch and Psalms which they professed become false? Or was theirs a different religion which is here called false? If it was a different religion, what was it? Say if its name is given in the Koran. SIGHT OF GOD.

74.—Thou shalt thou (Moses) see me. When his Lord appeared with glory in the mount, he reduced it to dust. And Moses fell down in a swoon.—M 2, S 9, s 7, v. 142.

R.—What is visible can not be all-pervading. When God performed such miracles before, why does he not do them now before anybody? Being entirely opposed to the teaching of knowledge, it is not worthy of credence.

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75.—And meditate on thy Lord in thine own mind, with humility & fear, & without loud speaking, evening & morning.—M 2, S 9, s 7, v. 204.

R.—The Koran sometimes says, call upon thy Lord with a loud voice, and at other times says, Meditate on God in the mind. Now which of these admonitions is true, and which is false? When one assertion contradicts another, it is like a mad song. If a thing is said by mistake it does not matter. (Meditation is preferable).

ALLOTMENT OF PLUNDER.

76.—They will ask thee concerning spoils: Answer, The division of the spoils belongeth unto God and the apostles. Therefore fear God—M 2, S 9, s 8, v 1,

R.—It is exceedingly strange that they spoil, act like robbers and excite others to do the same, and still they remain as God, a prophet and believers. They uphold the fear of God and commit robbery and other evil deeds. They are not ashamed to say, our religion is the best of all. Will there be any other evil greater than bigotry in rejecting the true religion of the Veda?

77.—(God proposed to make known the truth in his words,) and to cut off the uttermost part of the unbelievers, Verily I will assist you with a thousand angels, following one another in order. I will cast a dread into hearts of the unbelivers. Therefore strike off their heads and strike off all the ends of their fingers—M 2, S 9, s 8, v. 7, 9, 12.

R.—Splendid! How cruel are God and his prophet, who extirpate the people not believing in the Muslem religion? Strange, God orders them to strike off their heads and fingers, and gives them assistance in this ungodly work! Is he inferior to the king of Lanka (the enemy of Rama)? All this horrible work is of the author of the Koran, and not of God. If it is of God, let him be far from us and let us avoid him.

78.—God is with the faithful. O true believers, answer God and his apostle. O true believers, deceive not God and his apostle, neither violate your faith. They plotted against thee; but God laid a plot against them; and God is the best layer of plots.—M 2, S 9, s 8, v 19, 24, 27, 30.

R.—Is God partial to the Mussulmans? If he is, he is unjust? If not, he is the lord of all creation. Can not God hear without calling? Is he deaf? Is it not a bad thing to associate the apostle with God? Where is God's treasure to steal from? Is it proper to steal other people's property except that of God and his prophet? Such a teaching can come from the ignorant and the unrighteous. Is not that God deceitful, artful, and vicious, who lays plots and abets others in plotting? Hence the Koran is not made by God. It must have been made by some impostor and deceiver, else why does it contain such things contrary to reason?

WAR AGANST IDOLATRY.

79.—Fight against them until there be no opposition in favor of idolatry, and the religion be wholly God's. And know that whenever ye gain any spoils, a fifth part thereof belongeth unto God, and to the apostle; and his kindred.—M 2, S 9, s 8, v 39, 41.

R.—Who can be else than the God of the Mussulmans, who fights and causes others to fight so unjustly and who breaks peace of the country? See, if it is not the work of robbers to plunder the world and to set others to plunder for God and his apostle? God's being a sharer of spoils is like his turning a robber himself. To be partial to such robbers, God disgraces his godhead. It is a great astonishment, how such a great calamity destructive of peace and grievous to mankind has got

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up in the world in the shape of a religion with such a god and such as prophet, and such a book as under review! Had such religions been not prevalent, the world would have been in ease and felicity.

SPECIAL PROVIDENCE.

80.—And if thou didst behold when the angels cause the unbelievers to die: they strike their faces and their backs and say unto them, Taste ye the pain of burning. We destroyed them in their sins and we drowned the people of Pharaoh. Therefore prepare against them with what force ye are able.—M. 2, S9, S8, v. 50, 54, 59.

R.—Where are the angels asleep now when Russia has overpowered Turkey and England Egypt? Formerly God killed the enemies of his servants, and drowned them. Had it been true, he should do it now-a-days. But as he never does it, it is false and not worth believing in. See how bad is the direction that they should do all they can to afflict the people of different religions. Such an advice can not come from a learned, virtuous and kind-hearted man. Still they write that God is kind and just. Such teachings deprive the God of the Mussulmans of justice, mercy and other good attributes. CRESCENTADE.

81.—O Prophet, God is thy support, and such of the true believers who follow thee. O Prophet, stir up the faithful to war: if twenty of you persevere with constancy, they shall overcome two hundred. Eat therefore of what ye have acquired (out of the ransom from the captives of the battle of Beder), that which is lawful and good: for God is gracious and merciful.—M. 2, S10, S8, v. 63, 64, 68.

R.—Well, what sort of justice, knowledge, or religion is this, which is partial and beneficial to its own followers, though they may be in the wrong? Directions to break peace, to go to war and to incite others to fight, to plunder people and regard spoil as lawful, can not be even from a good man, much less from God who is gracious and merciful. In the face of these doctrines, the Koran can not be the word of God.

TROOPS OF ANGELS.

82.—They shall continue therein for ever; for God is a great reward. O true believers, take not your fathers or your brethren for your friends, if they love infidelity above faith. Afterwards God sent down his security upon his apostle and upon the faithful, and sent down troops of angels which ye saw not; and he punished those who disbelieved, and this was the reward of the unbelievers. Nevertheless God will hereafter be turned unto whom he pleaseth. Fight against them who believe not in God.—M 2, S 10, s 9, v 21, 22, 25, 26, 28.

R.—How God can be all-pervading, if he lives with the dwellers in paradise? If he is not all-pervading, he can not be the creator and judge of all. It is unjust to teach the people to give up their fathers, mothers, brethren, and friends. Verily their evil teaching should not be accepted. But they should always be served. If God was content with the Mussulmans and sent them troops of angels for their assistance before, why does he not do so now? If he punished infidels and then fell upon them before, where is he gone now? Can not God spread faith without war? We heartily wish to have nothing to do with such a God. He is not a God but a jockey. POLICE OF GOD.

83.—We expect concerning you, that God inflicts a punishment on you, either from himself, or by our hands.—M 2, S 10, s 9, v 52.

R.—Well, are the Mussulmans the police of God, so that they arrest the people of other faiths? Are billions of other men not dear to God?

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Is a sinner among the Mussulmans dear to God ? If it is so, it looks like anarchy in a country wherein the ruler is an idiot. The wonder is that the sensible Mussulmans also believe in this unreasonable and baseless religion !

PARADISE.

84.—God promiseth unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain for ever ; and delicious dwellings in gardens of perpetual abode; but good-will from God shall be their most excellent reward. Scoff at them : God shall scoff at them.—M 2, S 10, s 9, v 72, 80.

R.—It is an allurement for the selfish purpose of the Koran to men and women in God's name ; for, had Mahomed not allured them in this way, nobody would have been caught in his snare. So is also done by the people of other religions. The people, no doubt, scoff at one another ; but God should not scoff at them. Is the Koran a religion book, or a play book ?

FOR MOSLEMS ALONE.

85.—But the apostle, and those who have believed with him, expose their fortunes and their lives for God's service ; they shall enjoy the good things of either life ; and God hath sealed up their hearts ; wherefore they do not understand.—M 2, S 10, s 9, v 89, 92.

R.—Now look at the selfish purpose. Those alone are good who believe in Moslem faith with Mahomed ; and others who never believe so, are bad. When God hath sealed their hearts, they are not to blame in committing sins ; but it is the fault of God, he has prevented them from good by sealing their hearts How great an injustice is it ?

86.—Take alms of their substance, that thou mayest cleanse them, and purify them thereby. Verily God hath purchased of the true believers their souls and their substance, promising them the enjoyment of paradise, on condition that they fight for the cause of God ; whether they slay or be slain.—M 2, S 11, s 9, v 102, 110.

R.—Well done ! Prophet Mahomed, you have successfully vied with the Gosains of Gokul (Indian priests) ; for, it is the chief object of these high priests of India to take the substance of the lay people and to cleanse them thereby. Good God ! What a nice mercantile jobbery you have started up that you think it to be a profit to take the lives of poor people by the hands of the Mussulmans ! The God of the Mussulmans has washed his hands with mercy and justice by causing the murder of the defenceless people through the Mussulmans and promising heaven to the latter for it. He has blotted the sacred name of godhood. He has become despised in the sight of the wise and virtuous.

87.—O true believers, wage war against such of the infidels as are near you ; and let them find severity in you. Do they not see that they are tried every year once or twice ? Yet they repent not, neither are they warned.—M 2, S 11, s 9, v 122, 125.

R.—See it is an admonition God gives to the Mussulmans to practice treachery, inasmuch as they should wage war or commit murder whenever they find an opportunity whether they be in the neighbourhood or service of anybody not of their faith. Consequently they have done many such things on account of this teaching of the Koran. If the Mussulmans see these evils mentioned in the Koran and give them up, they will do well.

88.—Verily your Lord is God, who hath created the heavens and the earth in six days ; and then ascended his throne, to take on himself the government of all things.—M 3, S 11, s 10, v 3.

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R.—The sky is simple and unmade or uncreated and unbeginning To write that it was created, shows that the author of the Koran was innocent of the knowledge of physics. Did God make the world in six days? It can not be six days, since it has already been said in the Koran that God said, Be, and it is. Thus the period of six days spent in creation here mentioned is not true. If God had been infinite, why should he stay on the roof of the heavens? Also, as he takes the government of things on himself, he acts like man; for, what plans will he concoct in sitting on his throne, who is omniscient? Hence, it is plain enough that savages in their ignorance of the true nature of God must have made this book, called the Koran. GOD'S PARTIALITY.

89.—Now hath an admonition come unto you from your Lord; and a direction, and mercy unto the true believers.—M 3, S 11, s 10, v 55.

R.—Does this God belong to the Mussulmans only, and not to others? Is he partial to them; since he shows mercy to them only, and not to others? If the Mussulmans are the true believers, they need no direction. If God does not send admonition and direction to other people than the Mussulmans, his knowledge is of no use to men.

90.—He might prove you, and see which of you would excel in works. If thou say, ye shall surely be raised again after death.—M3, S11, s11, v7.

R.—If God tries to see the works, he can not be omniscient. If he raises persons after death, he delays judgment or as it is called committed to sessions in the court language. He violates his own law, that the dead shall not live. It is a blot on God's name.

APOSTROPHE.

91.—O Earth, swallow up thy waters, and thou, O heaven, withhold thy rain. And immediately the water abated. O my people, this she-camel of God is a sign unto you; therefore dismiss her freely that she may feed in God's earth.—M 3, S 11, s 11, v 43, 63.

R.—What childishness is it? Can the heaven and earth ever hear voice? Good Gracious, if God has a she-camel, he must also have a he-camel. Also he must have elephants, horses, asses, and other quadrupeds. What a nice thing it is that God allows a she-camel to feed in the fields! Does he ever ride on her? If these things are true, there must be disorder like that of the house of a Nabob in the house of God.

92.—And they who shall be miserable, shall be thrown into hell fire; they shall remain therein so long as the heavens and the earth shall endure. But they who shall be happy, shall be admitted into paradise; they shall remain therein so long as the heavens and the earth endure.—M 3, S 11, s 11, v 105, 106. ETERNAL HELL.

R.—When all shall go to heaven and hell after the last day, what will the heaven and earth remain for? If the limit of the period of abode in heaven and hell lasts till the heavens and the earth exist, it is a flagrant contradiction to say that abode in paradise will be ever-lasting. It is the ignorant who talk so carelessly, but not God or learned people.

93.—When Joseph said unto his father, O my father, verily I saw in my dream eleven stars, &c.—M 3, S 12, s 12, s 4—59.

R.—This dialogue between the father and the son contains the story of Joseph and his brethren, which fills the whole of the 12th chapter. Since it contains stories already prevalent among the people, the Koran can not be called a revelation from God, or can be made by him. Some body has written an account of men.

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94.—It is God who hath raised the heavens without visible pillars; and then ascended his throne, and compelled the sun and the moon to perform their services. It is he who hath stretched forth the earth. He causeth water to descend from heaven, and the brooks flow according to their respective measure. God giveth provision in abundance unto whom he pleaseth, and is sparing unto whom he pleaseth.—M 3, S 13, s 13 A 2, 3, 17, 26.

R.—The God of the Mussulmans did not know science at all; else he would not have written the story that the heavens having no weight need no support of pillars. If God lives in a locality called Arsh, he can not be almighty, and all-pervading. If God had the knowledge of clouds, he would not have written that he caused water to descend from heaven; rather he should have written that he caused water to ascend from the earth. Hence it is clear that the author of the Koran had no knowledge of the clouds. As he gives the people felicity and misery without regard of their good and evil works, he is an unjust, partial, and illiterate god.

95.—Verily God will lead into error whom he pleaseth, and will direct unto himself him who repenteth.—M 3, S 13, s 13, A 27.

R.—What is the difference between God and Satan, when God leads men into error? Since Satan is regarded wicked for he misleads, why should not God be wicked on account of his doing the same kind of work? Why should he not be fit for hell from his sin of misleading?

96.—To this purpose have we sent down the Koran in the Arabic language. And verily if thou follow their desires after the knowedge which hath been given thee. Verily unto thee belongeth preaching only, but unto us inquisition.—M 3, S 13, s 13, v 37, 40.

R.—From what direction was the Koran sent down? Was it from above? If it is true, God, being finite dwelling in a locality, can not be the Lord of all. For God is uniformly present everywhere. To deliver an errand is the duty of an errand boy or a messenger. He has the need of a messenger, who is finite, dwelling in a locality. Also, to receive an account in inquisition belongs to man, and not to God; for he is omniscient. It appears that the Koran is the work of some man of limited knowledge.

97.—He compelleth the sun and the moon, which ever diligently perform their courses, to serve you. Surely man is unjust, sinful and ungrateful.—M. 3, S 13, s 14, v. 33, 34.

R.—Do the sun and the moon ever revolve, and not the earth? If the earth do not revolve, there will be days and nights of many years. If man is surely unjust and sinful, it is useless to give him the direction of the Koran. For, they who are by nature depraved, will never be righteous. But the righteous and the sinful are always seen in the world. Therefore a book made by God can not teach such a doctrine.

98.—When I shall have completely formed him (Adam), and shall have breathed of my spirit into him; do ye fall down and worship him. The devil (being condemned for refusing to worship Adam, said, O Lord, because thou hast reduced me, I will surely tempt them (men) to disobedience in the earth.—M. 3, S 14, s 15, v 29, 39—46.

R.—If God breathed of his spirit unto Adam, the latter will also be a god. If he was not a god, why did God make him his companion in worship by angels? Why should not God be regarded as the Satan of Satans, or his elder brother, or his teacher? For, you the Mussulmans consider a deceiver to be Satan. God deceived Satan who accused God

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in his face of deception and said he would tempt men to disobey him. Still God did not punish and imprison him! Why did he not put him to death? Prophets of Nations.

99.—We have heretofore raised up in every nation an apostle to admonish them. When we will the same is, that we only say unto it, Be; and it is.—M. 3, S14, s16, v. 35, 39.

R.—If God sent his apostles to all nations, why should they be infidels, when following their own prophets Are not other prophets than yours worthy of reverence? It is unjust. If apostles are sent to all countries, who was sent to Aryavarta (India)? Therefore this doctrine is not proper to be believed. As regards God saying to the earth: Be, it being inanimate can not understand it. How can God's order be executed? As you don't believe the existence of any other thing in beginning but God, who heard his order? Who or what was it that turned as God ordered? These teachings are of ignorance which ignorant people readily believe.

100.—They attribute daughters unto God: (far be it from him.) By God we have heretofore sent messengers unto the nations before thee.—M. 3, S14, S16, v. 55, 62.

R.—What will God do with daughters? It is man that has daughters. Why are daughters and not sons attributed to God? What is the cause of attributing daughters to God? Tell it if you know. To swear is characteristic of liars, and not of God For such is generally seen in the world. Liars swear, why should the trushful take an oath?

Note:—It is unintelligible that God swears by God. In the verse, God and we are two persons.

101.—These are they whose hearts, hearing, and sight God hath sealed up: and these are the negligent. On a certain day shall every soul come to plead for itself, and every soul shall be repaid that which it shall have wrought; and they shall not be treated unjustly.—M. 3, S14, S16, v. 115, 118. Injustice & Inconsistency.

R.—When God himself has sealed their hearts, they are punished without fault on their part. They are not made free.. How great a defect is this in God's plan? In the teeth of the assertion, it is said in the Koran that every soul shall be repaid what it has acquired, neither more nor less. They have done no sins out of their free-will; but they were so made by God to do them So they are not to blame, and consequently they should not suffer; rather God should take upon himself the consequences of their sins. If what is done shall be repaid, for what will forgiveness be given to souls? If forgiveness be given, it will dispense with justice. Such confusion of plans can not be ascribed to God. It is the work of raw youths. Book of Deeds.

102.—And we have appointed hell to be the prison of the unbelievers. The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book wherein his actions shall be recorded; it shall be offered to him open. And how many generations have we consumed since Noah?—M. 4, S 15, S 17, v. 7, 12, 16.

R.—If it is right that they are infidels who do not believe in the Koran, Prophet, God of the Koran, dwelling in the seventh heaven, and their prayer, &c., and that hell is made for them only, it will be an act of their partiality; for, all of them who believe in the Koran can not be righteous, and all others who do not so believe, sinful. It is merely childish to say that a book of man's deeds has been tied to his neck We do not see it

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about anybody's neck. If it is for the purpose of rewarding the deeds of people, it looks like an urchin's play to talk of sealing their hearts and eyes, and forgiving their sins. Where is the book row which God will produce unto every one on the day of resurrection? Does God write in it like a merchant casting his account? How can fate be written of persons, where there is no previous existence, and no deeds done to form fate? If God has made their fate without regard to their deeds, he has done them injustice; for, why has he given them pleasure and pain without doing good and evil deeds to be entitled for any reward? If it be said it is God's will, he has done injustice in that case also. For injustice is to award persons pleasure or pain more or less without the consideration of their doing good or evil deeds. Will God himself read the book of deeds, or will a reader assist him? If God punishes the souls of ancient time without faults he will be unjust, and he who is unjust, cannot be God.

MIRACLE OF CAMEL.

103.—We gave unto the tribe of Thamud, at their demand, the she-camel visible to their sight. (God said to Satan who threatened to deceive men on his expulsion from paradise:) Entice to vanity such of them as thou canst, by thy voice. On a certain day we will call all men to judgment with their respective leaders; and whosoever shall have his book of deeds given him into his right hand.—M 4, S 5, s 17, A 57, 62, 69.

R.—Admirable! Whatever wonderful signs there are, there is a she-camel among them to prove his existence, or she is a means of trying the faith of men! If God gave an order to Satan to entice men to sin, he would be the commander of the devil and be responsible for all the sins committed by men. It is the men of low understanding to call such a being God. As God summons all men with their apostles to judge on the day of destruction, will they wait for judgment till then, as if committed to sessions? It is grievous to all to be committed to sessions, till judgment is given. Hence it is the first duty of a judge to decide cases quickly. It is the justice of "Popan Bye." Suppose a judge says until thieves and their accusers of fifty years be brought for trial, no judgment of acquittal or punishment should be given in their cases. Such an instance would resemble the judgment of the day of resurrection. In this case a criminal remains under arrest for fifty years and another who is caught on the day of judgment gets his sentence at once. Such can not be an act of justice. For justice, consult the Veda and Manu's Code, wherein there is not a moment's delay of judgment, and every one gets reward or punishment according to his deeds. Also, the accompaniment of prophets by way of witnesses with criminals depreciate the value of omniscience of God. Well, can such a book be ever considered as made by God, and the giver of its commandments, God? No, never.

SALVATION.

104.—(As to those who believe,) for them are prepared gardens of eternal abode, which shall be watered by rivers; they shall be adorned therein with bracelets of gold, and shall be clothed in green garments of fine silk, and brocades; reposing themselves therein on thrones.' O how happy a reward, and how easy a couch.—M 4, S 15, S 18, v. 30.

R.—Excellent! What a nice heaven is depicted by the Koran, wherein there are gardens, ornaments, garments, pillows, bolsters for repose! If an intelligent person thinks, he will find nothing more in the heaven of the Musulmans than in the earth, except injustice, for their works were finite and their rewards infinite. If sweet be always taken, it tastes

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like sour in a few days. When the people in the paradise always enjoy pleasure, it will become painful to them. Hence, the true doctrine of salvation is to enjoy happiness for a great cycle of eons (Mahakalpa) and then to return to incarnation.

105.—And those former cities did we destroy when they acted unjustly; and we gave them previous warning of their destruction.—M 4, S 15, s 18, A 57. MERCILESSNESS.

R.—Can the whole of a town be sinful? His determination to destroy it after its iniquity takes off his omniscience. For he resolved when he saw its iniquity. He did not know it before. He is also merciless thereby.

106.—As to the youth, his parents were true believers, and we feared lest he, being an unbeliever, should oblige them to suffer his perverseness and ingratitude. And he followed his way, until he came to the place where the sun setteth; and he found it to set in a spring of black mud. And they said, O Dhulkarnein, verily Gog and Magog waste the land.—M 4, S 16, s 18, A 78, 84, 92. SUN SETS IN MUD.

R.—Well, what a great misapprehension is it on the part of God? He feared lest the parents of the youth should be misled and turned away from his path! It can not be said of God. Then see another instance of ignorance. The author of the Koran understands that the sun sets into the spring of black mud at night & rises in the morning. Well, the sun is much larger than the earth. How can it sink into a spring or lake or even a sea of it? Hence, it is apparent that the author of the Koran had no knowledge of geography or astronomy. If he had it, why should he write such a thing against the known facts of knowledge? Also, the believers in the Koran have no such knowledge. If they have it, why do they believe in a book which is so full of fiction? Now see the injustice of God. He is himself the maker, king and judge of the world, and he allows Gog and Magog to waste land and create disturbance. It is contrary to the dignity of Godhead. Therefore barbarians, and not literati, believe in such a book as the Koran. IMMACULATE CONCEPTION.

107.—And remember in the book of the Koran the story of Mary; when she retired from her family to a place towards the east, and took a veil to conceal herself from them; and we sent our spirit Gabriel unto her, and he appeared unto her in the shape of a perfect man. She said, I fly for refuge unto the merciful God, that he may defend me from thee; if thou fearest him, thou wilt not approach me. He answered, verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, how shall I have a son, seeing a man hath not touched me, and I am no harlot? Wherefore she conceived him: and she retired aside with him in her womb to a distant place, i. e., in the forest.—M 4, S 16, s 9, A 15—19, 21.

R.—Now let wise men think that, if all the angels are the spirits of God, they cannot be separate from God. Secondly, it is injustice that Mary, a virgin, gave birth to a son, without her desire to see a man. But an angel made her pregnant by the order of God. It is opposed to justice. There are many other things unbecoming mentioned here, which are not proper to touch upon. GOD TEMPTS TO SIN.

108.—Dost thou not see that we send the devils against the infidels to incite them to sin by their instigation?—M. 4, S 16, S 19, v 81.

R.—There can be no blame on them, who are tempted to sins, when God himself sends devils to deceive them. They can not be punished for

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it, nor the devils, for it is done by the order of God, who should bear the consequences thereof. If he is just, he should suffer the punishment of sin, which is hell. If he does not care for justice, he will be unjust, and an unjust man is called a sinner.

109.—I shall be gracious unto him who shall repent and believe, and shall do that which is right; and who shall be rightly directed.—M 4, S 1 , S 20, v. 78.

R.—The doctrine of forgiveness on repentance advocated by the Koran encourages all people to be sinful; for, it inspires sinners with great courage to do sin. Hence this book, called the Koran, and its author are the encouragers of sinners to continue their course of iniquities. Hence this book can not be made by God, nor the being described therein can be God.

MOUNTAINS STEADY THE EARTH.

110—And we placed stable mountains on the earth, lest it should move.—M. 4, S 17. S 21, v. 30.

R.—If the author of the Koran knew any thing of the revolution of the earth and other motions related thereto, he would not say that the earth did not move from the placing of mountains upon it. It may be doubted that it will move but for the weight of mountains. But why does it move in an earthquake in spite of the weight of mountains?

111.—And remember her who preserved her virginity, and into whom we breathed of our spirit.—M. 4, S17, S 21, v. 88.

R.—No enlightened man will write such an obscenity in his book, much less in the book of God and said therein by God. When such indecorous things are not fit to be told before men, how can they be good before God? Such things disgrace the sacredness of the Koran. Had they been good, they would be commendable as those of the Veda.

112—Dost thou not perceive that all creatures both in heaven and on earth adore God, and the sun, and the moon, and the stars, and the mountains and the trees, and the beasts, and many men? They (believers) shall be adorned therein with bracelets of gold, and pearls; and their vestures therein shall be silk. And cleanse my house for those who compass it, and who stand up. Afterwards let them (pilgrims to the Caaba) cleanse their persons; and let them pay their vows; and compass the ancient house that ye might magnify God.—M. 4, S 17, S 22, v. 19, 23 25, 28, 33.

IDOLATRY OF CABBA.

R.—Well, material objects can not know God. How can they adore him? Hence this book, called the Koran, can not be made by God; it appears to have been written by a man of bewildered mind. What a nice heaven it is where ornaments of gold and pearls and garments of silk are got to wear This paradise does not appear to be more gorgeous than the palaces of kings. If God has a house, he must dwell in it. Then how is it no idolatry? Why do the Mussulmans refute the idolatry of others? When God receives offerings, orders pilgrims to compass his house and allows the slaughter of cattle for them to eat; he is like the Bacchus of temples and Goddess Durga. He is the great instigator of idolatry. For the mosque of the Caaba is greater than idols. Hence, the Mussulmans & their God are great idolaters, and the believers in the Puranas and the Jainis are small idolaters.

113.—Afterwards shall ye be restored to life on the day of resurrection.—M. 4. S 18, S 23, v. 16.

R.—Will the dead remain in the grave till the day of resurrection, or will they be put up somewhere else? If they stay in tombs, the

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righteous, too, will suffer much pain from their living in a rotten and stinking corpse. It is no justice at all. Stench being increased, will generate diseases and make God and the Mussulmans responsible for the sin and suffering thereof. EVIDENCE OF ORGANS.

114—One day their own tongues shall bear witness against them, and their hands, and their feet, concerning that which they have done. God is the light of heaven and earth: the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of of glass: the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east, nor of the west; it wanted little but that the oil thereof would give light, although no fire touched it. God will direct unto his light whom he pleaseth.—M. 4, S 18, S 24, v. 23, 34.

R.—The hands, feet and other organs being material, can not give evidence at all. Being against the laws of nature, this teaching is a myth. Is God fire or lightning? The example given above is not applicable to God. It can be applied to a material object.

115—And God hath created every animal of water, one of them goeth on his belly. Whoever shall obey God and his apostle, (shall enjoy great felicity). Say, Obey God, and obey the apostle. And if ye obey him, ye shall be directed—M. 4, S 18, S 24, v. 44, 51 53, 55.

R.—As the text also means that God created all animals out of water, now what philosophy is it, seeing that all elements are found in their body? It shows but ignorance of facts. When it is necessary to obey the Prophet along with God, is or is not the apostle the companion of God? If it is so, why is God mentioned in the Koran and called by the Mussulmans as one without a companion? CLEAVING OF HEAVEN.

116.—On that day the heaven shall be cloven in sunder by the clouds and the angels shall be sent down. Do not thou obey the unbelievers but oppose them herewith, with a strong opposition. Unto them (believers) will God change their former evils into good. And whoever repenteth, and doth that which is right; verily he turneth unto God.—M 4, S 19, S 25, v 24, 49, 67, 68.

R.—It can never be true that the heaven shall be cloven asunder with clouds. If the heaven be a material object, it can be rent in twain. The Koran of the Mussulmans tends to break peace and forments quarrel. It is hence that the learned & righteous do not believe in it What a nice justice is it which changes evils into good? Is it like sesame and legume which are converted into a different product? If repentance obtains salvation and God for people, none will be afraid of doing evil. Hence such teachings are opposed to the truth of knowledge.

117.—And we spake by revelation unto Moses, saying, March forth with my servants by night; for ye shall be pursued. And Pharaoh sent officers through the cities to assemble forces. The Lord of all creatures, who hath created me and directeth me; and who giveth me to eat and to drink, and when I am sick, healeth me, and who will cause me to die, and will afterwards restore me to life, who, I hope, will forgive my sins on the day of judgment.—M 5, S 19, s 26, A 50, 51, 76, 77, 80.

R.—When God sent revelation to Moses, why did he again send his books to David, Jesus, and Mahomed? For, the teaching of an apostle is always uniform and infallible. The sending down of books upto the

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time of the Koran will indicate the fallibility and imperfection of the books coming first in the order of precedence. If the three books, namely, the Penteteuch, Psalms, and Gospel be true, the fourth, called the Koran, will be untrue; for, they are generally contradictory to one another. They can not be entirely true. If God created souls, they will die also; *i. e.*, they will undergo sometimes destruction and at other time annihilation. If God alone gives man and other sentient creatures to eat and drink, they should not be sick. All should receive equal provision. It should not be as is the case that one gets the best food, and the other the worst out of partiality as the king and the pauper. When God alone provides food and drink and regulates regimen, there should be no disease. But even the Mussulmans and others get sick. If God alone cures and heals, the bodies of the Mussulmans should be free from disease. If they have sickness, God is not a perfect physician. If he is a perfect physician, why are these diseases found in the bodies of the Mussulmans? If God alone kills and revives, he must be responsible for good and evil works. If he governs according to the works of previous existences, he incurs no blame. If God forgives sins and judges on the day of resurrection, he encourages the perpetration of sins, and becomes sinful. If he does not forgive sins, this doctrine of the Koran can not but be false.

118.—Thou (Saleh) art no other than a man like unto us; produce now some sign, if thou speakest truth. Saleh said, This she-camel shall be a sign unto you; she shall have her portion of water.—M 5, S 19, s 26, A 150, 151. MIRACLE OF SHE-CAMEL.

R.—(See page 539 for the story of the she-camel.) Well, can anybody believe that a she-camel may come out of a rock? They were barbarians who believed it. It is a barbarous custom to produce a she-camel for a sign. It can not be from God. Had this book, called the Koran, been made by God, it would not have contained such wild things.

119.—O Moses, verily I am God, the mighty. Cast down thy rod. And when he saw it, that it moved, as though it had been a serpent, (he retreated and fled) And God said, O Moses, fear not; for my messengers are not disturbed with fear in my sight. God, there is no God but he, the Lord of the magnificent throne. (Solomon said to the queen of Saba) Rise not up against me; but come unto me a Mussulman (and resign yourselves unto the divine direction and profess the true religion which I preach.)—M 5, S 19, s 27, A 9, 10, 26, 31.

R.—Also see God declares himself as the mighty with his own tongue! Not even good human beings sing their own pean. How can then God do it? By showing sleights of hand to barbarians, he has set up himself as God in the wilderness. A divine book can not contain such thoughts. If God is the Lord of the magnificent throne in the seventh heaven, he can not be the true God, being finite and confined to a locality. If egotism is bad, why have God and Prophet Mahomed filled their book with their own encomiums & panegyrics. Is it not a rebellion that Mahomed killed many men? This book, called the Koran, is replete with repetitions and self-contradictions. PASSING OF MOUNTAINS.

120.—And thou shalt see the mountains, and shalt think them firmly fixed; but they shall pass away, even as the clouds pass away. This will be the work of God, who hath rightly disposed all things; and he is well acquainted with that which ye do.—M 5, S 20, s 27, A 88.

R.—The passing away of mountains like the clouds must be a phenomenon of the country of the author of the Koran; but it is seen nowhere

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else. The vigilance of God is seen in neither apprehending Satan nor punishing him for his mischief. What negligence will be greater than that he has not yet caught one single rebel against him, nor punished him for his rebellion.

MURDER FORGIVEN.

121.—Moses struck him with his fist, and slew him. And said, O Lord, verily I have injured my own soul; wherefore forgive me. So Lord forgave him; for he is ready to forgive and merciful. Thy Lord createth what he pleaseth; and chooseth freely.—M5, S20, s28, A14, 15, 68.

R.—Further, look at the God and apostles of the Christians and Moslems. Prophet Moses slays a man and God forgives the murder! Are they not both unjust? Does he create what he pleaseth? Has he out of his sweet will and pleasure made somebody a king, another a pauper, one a learned man, and another ignorant? If it is so, neither the Koran is true, nor can God being unjust be the Lord of all.

NOAH LIVED 950 YEARS.

122.—We have commanded man to show kindness towards his parents; but if they endeavour to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not. We heretofore sent Noah unto his people; and he tarried among them one thousand years, save fifty years.—M 5, S 20, 21, s 29, A 7, 13.

R.—It is well to serve parents. It is also right not to obey those who advise to associate other beings with God. But if the parents command to speak falsehood and to do other evils, should they be obeyed? Hence of this admonition half is good and the other half bad. Does God send Noah and other prophets alone, who sends other living beings to earth? If he sends all, why should not all be prophets? If at first men lived a thousand years, why do they not live so long now? Hence it is not true.

SECOND CREATION.

123.—God produceth creatures, and will hereafter restore them to life; then shall ye return unto him. And on the day whereon the hour shall come, the wicked shall be struck dumb for despair. And they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow. Yet if we should send a blasting wind, and they should see their corn yellow and burnt up (they would surely become ungrateful.) Thus hath God sealed up the hearts of those who believe not.—M. 5. 521, 530, v. 10, 11, 14, 50, 58.

R.—If God creates two times and not three, he must sit idle before the first and at the end of the second time. His power will be spoiled and useless after one or two times of creation. If the sinners be struck with despair on the day of judgment, it is good. Is it not the object of the day of judgment that all men except the Mussulmans be regarded as sinful & disappointed? For, it is known from many passages of the Koran that by sinners are meant other people than the Moslems. If dwelling in a garden and wearing jewels is the heaven of the Mussulmans, it is like this world. There must be gardeners and goldsmiths in paradise, or God himself must be doing the work of both these artizans. If a person got fewer ornaments than others, there must be theft committed in consequence and the thieves of paradise will have to be sent to hell. If this be the case, it is a contradiction to say that abode in paradise will be eternal. As regards God's eye upon the cultivation of corns, its knowledge can be

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had from the experience of peasants. But suppose God has known all things from his knowledge such a threatening will be indicative of pride. If God sealed the hearts of people and so made them do sin, he will himself be responsible for it, & not the people. As a commander gets victory or defeat, so are all the sins credited to God's account.

WONDERS OF KORAN.

124.—These are the signs of the wise book. He hath created the heavens, without visible pillars to sustain them, and hath thrown on the earth mountains firmly rooted lest, it should move with you. Dost thou not see that God causeth the night to succeed the day, and causeth the day to succeed the night? Dost thou not see that the ships run on the sea, through the favour of God, that he may show you of his signs?—M. 5, S. 21, S. 31, v 1, 9, 28, 30.

R.—Bravo! Wise book indeed! It contains assertions against the teachings of knowledge, as the creation of heaven, the idea of setting pillars to it, and the placing of mountains on the earth for its stability. A man of little learning would never write such things, nor believe them. See the wisdom of the book that it makes the night enter the day and vice versa, altho' they exclude each other. It shows great ignorance. Hence the Koran can not be called a book of wisdom. Is it not against knowledge that a ship which sails by means of men and machinery, runs on the sea by the favour of God? Will not a boat of stone or iron sink is a sign of God? Hence this book called the Koran, can not be made by a learned man, much less by God.

ALLAH NOT OMNIPRESENT.

125.—He governeth all things from heaven even to the earth; hereafter shall they return unto him, on the day whose length shall be a thousand years of those which ye compute. This is he who knoweth the future and the present; the mighty, the merciful. And then formed him unto proper shape, and breath of his spirit into him. Say, the angel of death who is set over you, shall cause you to die. If we had pleased, we had certainly given unto every soul its direction; but the word which hath proceeded from me, must necessarily be fulfilled, when I said, verily I will fill hell with genii & men, altogether.-M. 5, S 21, S 32, v 4, 5, 7, 9, 11.

R.—Now it is indubitably proved that the God of the Mussulmans is finite, his governing from a place, descending and ascending can not take place. If God sends angels, he will still be limited to a locality. He sits pending in heaven and sends forth angels running. If angels spoil a case by taking bribery, or release a dead person, how can God know it? He can know all, if he is omniscient and omnipresent. But he is not so. Had he been so, what was the use of deputing angels or trying several persons by several different ways? He is also not omnipotent from taking one thousand years to try and arranging the mission of angels. If there be an angel of death, what kind of death will kill that angel? If he is eternal, he will be a partner of God in immortality. One angel can not direct souls at one time to fill hell. God looks at the spectacle of suffering of souls filling hell at the will of God without doing sins. Such a God is wicked, unjust, and merciless. The book containing such doctrines can not be the work of a learned man or God, nor can a merciless being be God.

PROPHET'S WIVES.

126.—Say, flight shall not profit you, if ye fly from death or from slaughter. O wives of the Prophet, whosoever of you commit a manifest wickedness; the punishment thereof shall be doubled unto her two-fold; and this is easy with God.—M 5, S 21, S 33, v. 16, 30.

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R.—Mahomed might have written or got it written that none should run away from battle, and he might be victorious. He should not fear slaughter. His power might be increased and religion spread. If his wives don't come out of shame, will the Prophet do so himself? The wives should suffer infliction and the Prophet should not! Of what house is this rule?

MAHOMED MARRIES ZEINAB.

127.—And sit still in the houses, and obey God and his apostle. But when Zeid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee: lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them: and the command of God is to be performed. No crime is to be charged on the Prophet. Mahomed is not the father of any man among you. O prophet, we have allowed thee thy wives...and any other believing woman, if she gives herself unto the Prophet.....Thou mayest postpone the turn of such of the wives as thou shalt please, in being called to thy bed, and thou mayest take unto thee her whom thou shalt please; and it should be no crime in thee. O true believers, enter not the house of the Prophet.—M 5, S 22, 33, A S 33, 37, 38, 40, 47, 48, 50.

R.—It is great injustice, that women should sit in the house like prisoners and men go abroad with freedom! Does not the mind of women desire to walk in the open pure air, in the pleasant country, and to enjoy the pleasure of seeing the various objects of nature? It is on account of this defect that the boys of the Mussulmans are chiefly fond of rambling and sensuousness. Are the orders of God and his apostle separate or are they one and the same? If they are one, it is useless to say that the orders of both should be obeyed. But if they are separate and opposed, one of them will be true and the other false. One will be God and the other Satan. They will also be companions. Glory be to the God of the Koran, the Prophet & the Koran! He necessarily devises such plans who achieves his end at the expense of others. It also proves that Prophet Mahomed was very voluptuous. Had he not been so, why should he have married his adopted son's wife, who was equal to his daughter-in-law? Then God also sided with him who behaved so, and legalised injustice. He who is a savage among men, abominates to take his daughter-in-law to wife. What a great injustice is it that there is no impediment in the way of the Prophet's amorous sport? If the Prophet was not the father of anybody, whose adopted son was Zeid? Why is his mention made in the Koran? It is dictated by that ardent desire under whose effect the Prophet could not help taking his own daughter-in-law to wife. How could he have avoided amorous connection with others? No ingenuity whatever can expulcate him from the blame of such a foul act of heinous

PROPHET'S LICENSE.

sin. Is it legal that a man's wife should marry the Prophet out of her amour? It is an act of great iniquity that the Prophet may put away any of his women whom he pleaseth, and his wife can never leave him in spite of his failing? As none was to enter his house with an adulterous desire, he should not have gone likewise to others' houses. Can the Prophet enter anybody's house without any interdiction, and still be regarded with esteem? Well, who will be so purblind mentally as to believe the Koran to be the word of God, Mahomed to be the prophet, and the God of the Koran to be the Lord almighty? It is a great wonder

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that the Arabs and other people have embraced this faith, which is filled with teachings void of reason and opposed to righteousness!

PROPHET'S WIDOWS NOT TO REMARRY.

128.—Neither is it fit for you to give any uneasiness to the apostle of God, or to marry his wives after him for ever; for this would be a grievous thing in the sight of God. As to those who offend God and his apostle, God shall curse them (in this world, and in the next.) And they who shall injure the true believers of either sex, without their deserving it, shall surely bear the guilt of calamity and a manifest injustice. Hypocrites being accursed, wherever they are found they shall be taken, and killed with a general slaughter, (according to the sentence of God,) O Lord, give them the double of our punishment; and curse them with a heavy curse.—M 5, S 22, s 33, s 50, 54, 55, 58, 65.

R.—Good gracious! Does God use his godhead righteously? It is right to forbid others from offending the apostle. But it was proper to forbid the apostle from offending others. Why did he not do so? Does others' offending affect God? If he is aggrieved thereby, he can not be God. Does not the prohibition of offending God and the apostle prove that they may offend whomsoever they please? Is it proper to oppress all others? If it is bad to injure the believers and their women, it is equally bad to injure others through them. If this truth is not admitted by him, his admonition is the result of partiality. There will be few such creators of disturbance in the peace of the world as the cruel God of the Mussulmans and his apostle. Will or will not the Mussulmans be offended if it be ordered that they should be taken, caught, and killed wherever found as it is ordered in the text above with regard to unbelievers? Well, how murderous are God and others in the Koran, who have written therein to pray to God to double the punishment of their opponents in religion? It is a teaching of partiality, selfishness, and tremendous iniquity. It is on the incitement of such directions that many of the Mussulman roughs feel no horror at the commission of such deeds even unto this day. It is an indubitable truth that man remains like a brute without the blessing of education.

INSTABILITY OF PARADISIAL LIFE.

129.—It is God who sendeth the winds, and raiseth a cloud; and we drive the same unto a dead country, and thereby quicken the earth after it has been dead: so shall the resurrection be. (Our Lord is ready to forgive the sinners;) who hath caused us to take up our rest in a dwelling of eternal stability, through his bounty, wherein no labour shall touch us, neither shall any weariness affect us.—M 5, S 22, 35, s 9, 35.

R.—What a magnificent philosophy is shown by God? He sends the winds which raise the clouds, and God quickens the dead therewith! This teaching can never appertain to God. For God's work is always uniform in operation. The dwellings mentioned above can not be without construction, and what is constructed, can not last for ever. He who has body suffers pain without labour or exercise. He can not escape being sick. When a man who lives with one wife, can not be free from illness, what must be the misery of one who is given to sexual pleasure in the company of a great many women? Hence the residence of the Mussulmans in paradise can not be happy for ever.

130.—I swear by the instructive Koran, that thou art one of the messengers of God, sent to show the right way. This is a revelation of the most mighty, merciful God.—M. 5. S 23, S 36, v. 1, 2.

R.—Now see, if the Koran had been made by God, why would he swear by it? If the Prophet had been sent by God, how could he be

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enamoured of his own adopted son's wife? It is a mere assertion that the believers in the Koran are on the right path; for, the right path is that which requires the speaking of truth, a belief in truth, and acting on truth, justice without the least alloy of partiality, the practice of virtue, and other similar righteous acts; and the abandonment of their opposites. But this nature of righteousness is not found either in the Koran, the Mussalmans, or in their God. If Prophet Mahomed had been the most powerful of all, how could he not be the most learned and endued with most auspicious qualities. The praise of the Koran is like the talk of that female green grocer, who never tells her plums to be sour. RESURRECTION.

131.—And the trumpet shall be sounded again; and behold they shall come forth from their graves, and hasten unto their Lord. And their feet shall bear witness of that which they have committed. His command, when he willeth a thing, is only that he saith unto it, Be, and it is.—M. 5, S 23, S 36, v. 48, 61, 78.

R.—Now hearken to the hobble-de-hoy's tittle tattle! Can the feet ever bear witness? Who was else that was ordered there in the beginning than God? Who heard the order? What was it that became something? If there was nothing, this assertion that God saith, Be, and it is, is false. If there was something, the assertion that there was nothing but God who formed all things, is false. WINE & WOMEN.

132.—A cup shall be carried round unto them, filled from a limpid fountain (of wine), for the delight of those who drink: (it shall not oppress the understanding). And near them shall be the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the eggs of an ostrich covered with feathers from the dust.....Shall we die any other than our first death? .....And Lot was also one of those who were sent by us. When we delivered him, and his whole family except an old woman, his wife, who perished among those that remained behind, afterwards we destroyed the others.—M 6, S 23, S 37, A 43, 44, 46, 47, 56, 126—129.

R.—Well, the Mussalmans condemn wine on earth, but in their heaven rivers flow of it. The good is that drinking is prohibited among them here. But there is a great deal of excess of it in their heaven in stead of it on earth. The superabundance of women must distract their mind there. They must be subjected to great diseases. If they had the body there, they must surely die But if they had no body, they would be unable to indulge in sexual pleasure. Then their going to heaven would be of no avail to them. If you regard Lot to be an apostle, do you or do you not believe what is written in the Bible that his two daughters cohabited with him and begot two sons for him. If you do, it is absurd to regard him to be a prophet. If God gives salvation to him and to his family, he must be like him. For, the teller of an old woman's tale and murderer of others out of partiality can never be God. Such a God can dwell in the houses of the Mussulmans only, but not elsewhere.

133.—Verily the pious shall have an excellent place to return unto, namely, gardens of perpetual abode, the gates whereof shall stand open unto them. As they lie down therein, they shall there ask for many sorts of fruits, and for drink; and near them shall sit the virgins of paradise, refraining their looks from beholding any besides their spouses, and of equal age with them. And all the angels worshipped him (Adam) in

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general, except Satan, who was puffed up with pride, and became our unbeliever. God said unto him, O Eblis, what hinderest thee from worshipping that which I have created with my hands? Art thou elated with vain pride? Or art thou really one of exalted merit? He answered, I am more excellent than he: thou hast created me of fire, and thou hast created him of clay. God said unto him, Get thee hence, therefore, for thou shalt be driven away from mercy: and my curse shall be upon thee, until the day of judgment. He replied, O Lord, respite me, therefore, until the day of resurrection. God said verily thou shalt be one of those who are respited until the day of determined time. Eblis said, By thy might do I swear, I will surely seduce them all.—M 6, S 23, s 38, A 43—45, 68—72.

R.—If there are in heaven gardens, orchards, rivers, springs, dwellings and other things, as mentioned by the Koran, they have never been ever since there, nor will they last for ever; for, whatever object comes into being from the union of two substances, it never existed before that union; nor will it remain after the inevitable contingent separation thereof. When the paradise itself shall pass away, how then can its inhabitants reside therein for ever? For, it is written that couches, pillows, fruits, and drinks will be freely supplied there. It is proved here from that at the commencement of the religion of the Mussulmans, the country of Arabia was not very rich. Therefore Prophet Mahomed related the stories of gardens, couches and other objects of luxury and secured the poor inhabitants in his faith. Again, how can there be perpetual ease where there are women to sport with? Whence have these virgins come into paradise? Are they the inhabitants of paradise? If they have come from outside, they must go away. If they resided there, what had they been doing before the last day? Were they wasting their life in idleness? Now look at the influence of God? All the angels obeyed his order and saluted Adam; but Satan did not obey it. God said to Satan that he had made Adam with his two hands and he should not be elated with pride. It is evident from this account that the God of the Koran had two hands like man. Hence he can never be infinite and omnipotent. Satan spoke the truth when he said he was better than Adam. Why was God angry thereat? Has God his house in heaven only? And not in the earth? Why then is it written at first that the Caaba is the house of God? How can God be separated from the creation, or separate it from himself? That all the creation belongeth to God, shows that the God of the Koran was responsible for paradise. God hurled his execration at him, and imprisoned him. Satan said, O Lord, give me respite till the day of account. God released him till that day out of his love for flattery. When he got his respite, he told God he would much exert himself in seducing all mankind to disobedience, and raise the standard of rebellion. In reply thereto God said that he would throw them unto hell whom he seduced, and him in addition. O good people, now ponder whether the tempter of Satan is God himself or he was tempted to evil of his own accord. If God depraved him, he becomes the Satan of Satans. If he was tempted by himself, the souls *pari passu* will be tempted to sin by themselves without the necessity of Satan's instrumentality. Since he set Satan at liberty, it seems that he shares with Satan in seducing mankind to the commission

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of sins. There can be no thinking of his injustice who punishes a thief after setting him to stealing. INJUSTICE.

134.—God forgiveth all sins; for he is gracious and merciful. The whole earth shall be but his handful, on the day of resurrection; and the heavens shall be rolled together in his right hand. And the earth shall shine by the light of its Lord: and the book shall be laid open and the prophets and the martyrs shall be brought as witnesses; and judgment shall be given between them with truth and they shall not be treated unjustly.—M 6 S 24, s 39, A 54, 68, 70.

R.—If God forgives all sins, he makes all the world sinners, so to speak, and he is merciless; for, receiving mercy and forgiveness a wicked man will perpetrate more wickedness and cause more pain to many righteous persons. If a jot of sin be forgiven, the world will be deluged with sins. Is God luminous like fire? Where are the books of deeds of persons kept? Who writes them? If God judges on the evidence of prophets and martyrs, he is not omniscient and omnipotent. If he does no injustice, but does justice only, he must be doing so according to the deeds of persons. Those deeds must have been done in past, present and future existences. Under such circumstances the forgiving of sins, the sealing of hearts, the withholding of directions, the seducing of people through Satan, and the postponing of judgment till the last day, are so many forms of injustice. BATE TO PROSELYTES.

135.—The revelation of this book is from the mighty, the wise God; the forgiver of sin, and the acceptor of repentance.—M6, S24, s40, A1, 2.

R.—This declaration is for the purpose that simple people may in the name of God accept the book, called the Koran, which is filled with untruth except a little truth. Even that little truth appears very much disfigured by mixing with untruth. Hence the Koran, its God, and its believers are promoters of sins and perpetrators of sins; for the forgiveness of sins is the enormity of vice. It is on this account that the Mussalmans are little afraid of committing sins and creating disturbance.

136.—And he formed them into seven heaven, in two days; and revealed unto every heaven its office. When they shall arrive thereat, their ears, and their eyes and their skins shall bear witness against them of that which they shall have wrought. And they shall say unto their skins, wherefore do ye bear witness against us? They shall answer, God hath caused us to speak who giveth speech unto all things. He who quickens the earth will surely quicken the dead.—M 6, S 24, S 41, v. 12, 20, 21, 39.

R.—Bravo, Moslems! Your God whom you believe to be omnipotent, could only make seven heavens in two days! In reality, he who is omnipotent, can make all things in a moment. Well, God has made the ears, eyes & skin unconscious, how can they bear witness? If they have to bear witness, why has he made them unconscious at first? Why has he set his own prior against posterior laws. One more mendacious thing is that when evidence was given against souls, they asked their respective skins, why they bore witness against them. The skin will say, God hath caused it to speak, it is helpless. Well, can it be ever possible of occurrence? It is tantamount to saying: I have seen the face of a barren woman's son. If she has a son, how can she be barren? If she is barren, it is impossible for her to bear a son. The above false assertion is of the like sort. If he quickens the dead, why did he kill at first? Can he or can he not

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become dead himself? If not, why does he regard the dead to be bad? In what Mussalman's house do the dead dwell till the last day? Why does God put off justice till the day of resurrection as if committed to session? Why did he not judge at once? Such acts blot his godhead.

137.—His are the keys of heaven and earth: he bestoweth provision abundantly on whom he pleaseth, and he is sparing unto whom he pleaseth. He createth that which he pleaseth; he giveth females unto whom he pleaseth, and he giveth males unto whom he pleaseth; or he giveth them males and females jointly: and he maketh whom he pleaseth to be childless. It is not fit for man that God should speak unto him otherwise than by private revelation, or from behind a veil, or by his sending of a messenger to reveal, by his permission that which he pleaseth.—M. 6, S 25, S 42, v 10, 47—49.

R.—God may have a store of keys; for, he has to open the locks of all places. It is a child's prattle. Does he give provision unto whom he pleaseth and is he sparing unto whom he pleaseth without any regard to his good or evil deeds? If he is so, he is very unjust. Now look at the ingenuity of the author of the Koran, which bewitches women to fall into his trap! If he creates what he pleases, can he create another God? If he can not do so, his almight is shipwrecked at this point. Well God may give sons and daughters to men, he pleased with, but who gives males and females to hens, fish, sows and other animals which bring forth many of them? Why does he not give children without cohabitation? Why does he afflict a woman by making her childless at his will? Hollo! how majestic is God that none can speak before him? But he has said before that he can talk from behind a veil, or angels talk with him or prophets. If it is so, angels and prophets must achieve their own ends to their heart's content. If it be said that God is omniscient and omnipresent, it is nonsensical to say that he talks from behind a veil, knows through messengers as if by mail, or writes in the book of fate. If he does so, he is no longer God, but he must be some shrewd man. Hence this book called the Koran, can not be made by God.

KORAN CONTRADICTS BIBLE.

138.—And when Jesus came with evident miracles.—M 6, S 25 S 43, [v. 62.

R.—If Jesus was sent by God, why did God make the Koran contrary to the teachings of Jesus? The gospel is opposed to the Koran. Hence these books are not made by God.

139—Take him, and drag him into the midst of hell. Thus shall it be: and we will espouse them to fair damsels, having large black eyes.—M. 6, S 25, S. 44, v. 44, 51.

R.—Strange! Being kind and just, God causes the people to be taken and dragged into hell! When the God of the Mussulmans is so, what wonder can there be if his votaries the Mussulmans catch and drag defenceless and weak persons to oppress them? God performs marriages like the men of this world. He is, as it were, the priest of the Mussulmans.

MASSACRE.

140—When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them and bound them in bonds. How many cities were more mighty in strength than they city which hath expelled thee; yet have we destroyed them, and there was none to help them. The description of paradise, which is promised unto the pious; therein are rivers of incorruptible water; and rivers of milk, the taste

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whereof changeth not; and rivers of wine, pleasant unto those who drink; and rivers of clarified honey; and therein shall they have plenty of all kinds of fruits; and pardon from their Lord.—M. 6, S 2[illegible], S 47, v. 4, 13, 15.

R.—Hence the Koran, its God, and the Mussalmans are the disturbers of peace, the oppressors of all, and the cruel servers of their own purposes. Will not the Mussulmans feel the same kind of pain as they cause to others, if the professors of other religions oppress them as is written in the above text of the Koran? God is very unjust that he punished those who expelled Prophet Mahomed. Can the paradise in which the rivers of pure water, wine and milk flow, be better than the world? Can there be rivers of milk? For it is spoiled after a short time. It is on this account that intelligent persons don't believe in the religion of the Koran.

LIFE IN PARADISE.

141.—When the earth shall be shaken with a violent shock; and the mountains shall be dashed in pieces and shall become as dust scattered abroad; (and ye shall be separated into three distinct classes;) the companions of the right hand (how happy shall the companions of the right hand be), and the companions of the left hand (how miserable shall the companions of the left hand be), (and those who have preceded others in the faith, shall precede them to paradise.). Reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths which shall continue in their bloom for ever, shall go round about to attend them, with goblets, and beakers, and a cup of flowing wine; their heads shall not ache by drinking the same, neither shall their reason be disturbed; and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire. And there shall accompany them fair damsels having large black eyes; resembling pearls hidden; in their shells; and they shall repose themselves on lofty beds. Verily we have created the damsels of paradise by a peculiar creation; and we have made them virgins, beloved by their husbands, of equal age with them. ye shall fill your bellies therewith. Moreover I swear by the setting of the stars.—M 7, S 27, s 56, A 4—6, 8, 9, 15—24, 35—38, 54, 75.

R.—Now look at the imposture (lila) of the author of the Koran Well, the earth moves, it will move at that time. It shows that the author of the Koran thought the earth to be fixed. But will God dash or let the mountains fly like birds? If they be reduced to pieces, they will retain their existence as atoms of subtle bodies. They may be said to have their second birth. Well, if God have no body, now can they stand on the right and on the left hand? As there are couches adorned with gold and precious stones in paradise, there must be carpenters and goldsmiths living there, and bugs biting them. Then the dwellers will get no sleep at night. Do they repose away their time on couches and pillows in indolence in paradise? Do they do any work there? If they remain seated, they must fall sick from want of motion and soon die away. If they work there, they must be living by labor on wages as they do here below. Then what is the difference between the world and below the paradise above? There is nothing what ever. If there are youthes or boys always living there, there must be their fathers & mothers also living there. They must have their fathers-in-laws and mother-in-laws also living there. It must be a very large city teeming with people. Then there must be many diseases produced from the increase of filth, urine & other kinds of fæcal matter; for, they will eat fruits, drink water with glasses, drink wine in

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cups which will not ache their head or disturb their reason to rave like drunkards, eat fruits to their heart's content, and eat the flesh of animals and birds. This gluttony will produce many kinds of ailments. There must be a great slaughter of animals and birds, whose bones will lie scattered all around. Also there must be the shops of butchers. Splendid! The praise of their paradise is past all description. It appears to surpass the country of Arabia. As they get inebriated and exhilarated by quaffing off cups of wine and devouring mutton chops, they, must require fair women and sodomite boys living there, otherwise the brains of these inebriates will be heated and they will get dead drunk. No doubt lofty beds are required for the repose of many men and women. As God creates virgins, so also he creates bachelors in paradise.

Well, the virgins are married to the Mussulman candidates who go there from the world as is written in the verse of the Koran quoted above; but God has not mentioned with whom the marriages of the bachelors ever living there will be performed. Will they, too, be given away like the virgins to those Moslem candidates of Paradise? Nothing is written in the Koran with regard to this matter. Why has God made this great mistake? As the paradisial nymphs loved by and equal in age with their husbands, it is not proper; for the age of the husband should be double of or twice as much again as the age of the wife. So much of the description of the paradise of the Mussalmans. The damned will fill their bolies with the fruits of *alzakum* (*thohar*; a prickly shurb) in hell. Hence there must be thorny shrubs in hell. Their brambles mustprick their feet. They will be given boiling water to drink. Such are the torments of hell, which will be given to the damned. Swearing is the custom of liars, and not of the veracious. If God swears, he cannot be free from the charge of untruthfulness.

WAR.

142.—Verily God loveth those who fight for his religion in battle array. --M 7, S 8, s 61 A 4.

R—Certainly indeed! Preaching such dectrines, God has made the inhabitants of Arabia wage war with all other people and thus become their enemies, causing mutual suffering. Hoisting the banner of religion, he has introduced war into the human society. No wise man can ever acknowledge such a being as God. He who sows the seed of quarrel in a community, is the oppressor of all.

143.—O prophet, why holdest thou that to be prohibited which God hath allowed thee seeking to please the wives; since God is inclined to forgive and merciful? Verily God is his patron. If he divorce you, his Lord can easily give him in exchange other wives better than you, women resigned unto God, true believers, devout, penitent, obedient, given to fasting, both such as have been known by other men, and virgins.—M7, S 28, S 66, V 1, 5.

R.—Attentively see, is he God, is he the major domo and factorum of Mahomed's house-hold for internal and external affairs? Two stories are told in connection with the first verse. One of them runs thus: Prophet Mahomed loved to drink the beverage of honey. He had several wives. He was delayed in drinking it at the house of one of them, which was unbearable to others. On their expostulation the Prophet took an oath never to drink it. Another story says that once upon a time one of the wives of the Prophet got her turn. So he went to her at night; but she was no there, being gone to her father's house. Thereupon Prophet Mahomed called a hand-maid to him, and sanctified her. When his wife came to know it,

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she was displeased at it. Thereupon Prophet Mahomed swore by an oath that he would not do so again, & begged his wife not to tell it to anybody. She agreed not to disclose it. But he told it to another wife, whereupon God sent down this verse, namely, why dost thou hold that to be prohibited which we have allowed thee. Now intelligent people may consider if God goes about deciding the domestic broils of householders. Such occurrences discover the character of Prophet Mahomed; for how can he be the servant or prophet of God who keeps many women ? How can he be not unjust and unrighteous who dishonors one wife out of partiality and honors another ? How can he have shame fear, & piety, who being not content even with many wives, goes to handmaids ? Says a poet :

कामातुराणां न भयं न लज्जा

—Whoever is lewd, is not ashamed or afraid of impiety. The God of the Mussalmans plays the umpire to give his decision in the quarrel between the prophet and his wives. Now thinking persons should determine whether this book, called the Koran, is written by a learned man or God, or by an ignorant & selfish person. They will clearly see it belies its claim. The second verse suggests that when a wife of Prophet Mahomed's got displeased with him, God browbeat her by sending down the verse in question, purporting to say that if she kicked up dust, and Prophet Mahomed would put her away, his Lord God would give him better wives than her in exchange, such as knew no man. A man with a little sense about him will at once know whether it is the work of God or it is a device to accomplish his own selfish object. Such incidents go to prove to conviction that it was not God that gave directions, but it was Prophet Mahomed alone who gave commands in the name of God to suit his purpose in accordance with the circumstances of time & place. To those who attribute those acts to God, not only we but all the enlightened people should say that he was not God, but the procurer of wives to Prophet Mahomed. (Nayi : barber) War against Infidels.

144.—O prophet, attack idfidels with arms, and the hypocrites with arguments ; and treat them with severity.—M 7, S 28, S 66, v. 9.

R.—Now look at the humbug of the God of the Mussulmans ! He incites the Prophet and the Mussulmans to make war upon the people of other faiths. Hence the Mussulmans are engaged in bringing about a state of war. May God look upon the Mussulmans with the eye of grace that they desist from creating hostility and behave themselves towards all with amity ! 8 Angels bear God's throne.

145.—The heavens shall cleave in sunder, and shall fall in pieces on that day ; and the angels shall be on the sides thereof ; and eight shall bear the throne of thy Lord above them on that day ; on that day ye shall be presented before the judgment seat of God : and none of your secret actions shall be hidden. And he who shall have his book delivered unto his right hand, shall say, Take ye, read this my book : But he who shall have his book delivered unto his left hand, shall say, O that I had not received this my book ;—M 7, S 29, S 69 A 16—19, 25.

R.—What a wonderful philosophy and a nice justice are here displayed ! Well, can the ethereal sky be rent asunder ? Is it like cloth so as to be torn in pieces ? If the upper regions are here called the heavens, it is opposed to the facts of knowledge. Now there is not the least doubt at all in the God of the Koran being finite and corporeal, or posessing a body ; for, his sitting upon a throne born by eight bearers

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can not be possible without his having a material body. Presenting before him or going behind him can be said of a person endued with a material body. Having a material form, he is finite, existing at one place, and therefore he can not be all-knowing, all-pervading and all-powerful. He can not know the deeds of all souls What is wonderfully amusing, is the delivery of the book of deeds into the right hand of the pious, its reading by the holder, their transfer to paradise, judging on reading the book of fate, giving the book unto the left hand of the wicked, their transportation to hell. Can all this procedure be adopted by the omniscient? No, never. All this imposition is characteristic of hobble de hoyhood.

146.—Angels ascend unto him, and the spirit Gabriel also, in a day, whose space is 50,000 years. Whereon they shall come forth hastely from their graves, as though they were hastening to their deities.—M. 7, S 29, S 70, A 41, 42. JUDGMENT DAY 50,000 YEARS LONG!

R.—If the duration of the day of judgment be 50,000 years, why there should not be the night of the same proportion? If the night be not so long, the day, too, can not as a matter of course be of the same length. Will God, angels, and the holders of the book of deeds, be standing, sitting or waking for those 50,000 long years? If it be so, all will be naturally attacked by disease and carried away by death. Will the dead run out of the graves towards the tribunal of God? How will they be served with summons in the sepulchres? Why were they all, both the pious and the impious, kept confined in the graves as if committed to sessions? The Court of God must be closed now-a-days. God and angels must be idling their time. If not, what work may they be doing now? May they not be sitting in their respective places, rambling about, sleeping, seeing sights and balls, or indulging in luxury? Such a disorder will never be found in any rule. Who can believe such tales except barbarians?

SEVEN HEAVENS.

147.—Since he hath created you variously. Do ye not see how God hath created the seven heavens, one above another, and hath placed the moon therein for a light, and hath appointed the sun for a taper?—M. 7, S 29, S 71, A 14—16.

R.—If God has created souls, they can never be eternal and immortal. How can they live for ever in paradise? What is born must needs die. How can God create heavens one above another? For the sky is a formless and all-pervading substance. If something else be called the sky or heaven, that name is not appropriate. If the heavens are made one above another, the sun and moon can never be placed in the midst of them all. If placed in the midst of them all, the objects of only two heavens, one above and the other below, will receive light; and all the others beginning from the second will be in darkness. But it is not so; therefore this hypothesis of the Koran is absolutely false.

148.—Verily the places of worship are set apart unto God: wherefore invoke not any other therein together with God.—M. 7, S 29, S 72, A 18.

R.—If it be right, why Mussulmans invoke Prophet Mahomed with God in mosques when calling the faithful to prayer by shouting their creed; La ilah illillah, Mohammed Rasul illeh—There is no other God but God, and Mahomed is the prophet of God! It is against the injunction of the Koran. If they don't regard it to be contrary to the Koran, they belie this verse of it. If the mosques be the houses of God, the Mussulmans will be very great idolaters. For, as the believers in the

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Puran and the Jainis are called idolaters on account of their believing the small idols to be the houses of God, why are the Mussulmans not so from believing the mosques to be the houses of God?

149.—The sun and the moon shall be joined.—M 7, S 29, s 75, a 9.

R.—Well, can the sun and moon be ever united? See how great a misapprehension of facts it is! What pupose will be served by joining the sun and moon? What wisdom is there in joining all other worlds? Can such absurdities be the work of the Supreme Being? Even no learned man will think of them, except the ignorant.

150.—And youths, which shall continue for ever in their bloom, shall go round to attend them; when thou seest them, thou shalt think them to be scattered pearls; and they shall be adorned with bracelets of of silver; and their Lord shall give them to drink of a most pure liquor.—M 7, S 29, s 76. a 19, 21. SODOMY.

R.—Well, for what purpose are the boys of the colour of pearls kept there? Can not the paradisial virgins and sumptuous dinners satisfy them? It is surprising to find that the unnatural and most heinous crime these wicked people commit upon boys, is based upon this verse of the Koran! The existence of the relation of master and servant and the consequent ease of the master and the assiduity of the servant must give rise to suffering in the paradise and it is a flagrant instance of partiality. When God himself serves them with wine, he will be like their servant. Then how can God's supremacy be maintained? Do or do not the occurrences of the cohabitation of men and women, the conception of women, and the procreation of children take place in paradise? If not, their indulgence in sexuality will be a waste of labour. If they do take place, whence do those souls come? Why are they born in paradise without worshipping God? If they are born there, they get admission into paradise gratuitously without believing in Islam, and worshipping God! What can be a greater injustice than that some are rewarded with happiness on account of their belief, & others without it?

151.—A fit recompense for their deeds. A full cup. Angels shall stand in order.—M 7, S 30, s 78, a 26, 34, 38.

R.—If deeds are to be recompensed, what are the deeds of the *houris* or nymphs ever living in paradise, angels, & pearly boys, which secured them perpetual abode in paradise? When they will drink cunfuls of wine, how can they not be intoxicated and come to blows? Here the word spirit is the name of one angel, namely, Gabriel, who is greater than all other angels. Will God draw up the troops of angels by making them and Gabriel fall in order? Will he inflict punishment upon all souls by means of the army of angels? Will God be standing or sitting at that time? If by the day of resurrection God collect all the army and catch Satan, his kingdom will be freed from rebels; and it will establish his supremacy of Godhead.

152.—When the sun shall be folded up; and when the stars shall fall or be dimmed; and when the mountains shall be made to pass away and when the heaven shall be flayed.—M. 7, S 30, S 81, a 1—3, 11.

FLAYING OF HEAVEN.

R.—It is a great deal of misapprehension of facts that the sphere of the sun shall be folded up. How can the stars fall or be dimmed? How can the mountains being immovable be made to move or pass away? Is the sky supposed to be an animal that it will be flayed? or its skin be taken

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off? These expressions betray utter misunderstanding of natural phenomena and grotesque barbarism.

153. When the heaven shall be cloven in sunder; and when the stars shall be scatterred; and when the seas shall be suffered to join their waters; and when the graves shall be turned upside down.—M 7, S 30, s 82, ▲ 1—4. SCATTERRING OF STARS.

R.—Bravo, How can the philosophic author of the Koran cleave the heaven? How can he brush away the stars? Are the seas made of wood that they will be scraped away? Are the graves like the dead that will be raised? All these expressions are like the babblings of the baby.

ORIGINAL KORAN.

154.—By the heaven adorned with towers or the signs of the Zodiac. Verily that which they reject is a glorious Koran; the original whereof is written in a table kept in heaven.—M 7, S 30, s 85, v 1, 21.

R.—The author of the Koran never studied either geography or astronomy; else he would not have thought the sky to be adorned with towers like a castle. If he calls the twelve signs of the Zodiac by the name of towers, why should not other stars be called towers? (Note—It is said that the Arabians thought them to be real towers on which the angels ascended to keep watch) Properly speaking, they are not towers, but they are all worlds looking like stars. Is the original copy of the Koran with God? If this Koran is made by him, its original must also be full of ignorance and thoughts contrary to knowledge and reason.

155. Verily the infidels are laying a plot to frustrate my designs; but I will lay a plot for their ruin.—M. 7, S. 30, S. 85, v. 15, 16.

R.—Laying plots is fraudulence. Is God fraudulent? Is theft to be returned with theft, and falsehood with falsehood? If a thief breaks in the house of an honest man to steal, is it proper for the honest man to commit burglary upon the house of the thief? What a splendid thinker is the author of the Koran? BRINGING OF HELL.

156.—When thy Lord shall come, and the angels rank by rank; and hell, on that day, shall be brought nigh.—M. 7, S. 30, S. 89, v. 21, 22.

R.—Well, the God of the Mussulmans is like the commander of a garrison or a commandant of an army who patrols or reconnoitres with a squadron of troops. Is hell supposed to be like a pitcher, that can be carried about wherever he pleaseth? If it is so small, now can it accommodate innumerable sinners of the world?

157.—The apostle of God (Saleh) said unto them (Thamudites), Let alone the camel of God; and hinder not her drinking. But they charged him with imposture; and they slew her. Wherefore their Lord destroyed them.—M. 7, S. 30, S. 91, v. 13, 14.

R.—Does God ride on a she-camel for a pleasure trip? Else, why did he keep her? Why did he break his own rule by sending plague unto them for their destruction before the last day? If he punished them by visiting them with a plague, then the necessity of the day of judgment and resurrection vanishes away. The inference from the repeated mention of this she-camel is that there is scrcely any other mode of conveyance in Arabia than camels and dromedaries. Hence it is plain enough that some Arab has written the Koran.

158.—Verily, if he forbear not, we will drag him by the forelock the lying, sinful forelock, We also will call infernal guards to cast him into hell.—M 7, S 30, s 96, ▲ 15, 16, 18.

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R.—God is not above the mean work of dragging which belongs to peons! Well, can a forelock be ever a lying and sinful one? Well, he can not but be a human being and not God, acting like a jailor.

DESCENT OF KORAN.

159. Verily we have sent down the Koran in the night of al Kadr. And what shall make thee understand how excellent the night of al Kadr is? Therein do the angels descend, and the spirit Gabriel also, by the permission of their Lord, with his decrees concerning every matter.—M. 7, S 30, S 97, à 1, 2, 4.

R. If the whole Koran was sent down in one night, the verse is not right wherein it is said that it was sent down piece meal at different times, and that a certain verse was sent down when wanted. Also, night is dark, and so utmost license can be practiced in writing above and below the text, and nothing can be detected. It is here mentioned that angels descend with holiness to regulate the affairs of the world. It is therefore plain that God is finite like man. Heretofore we have been reading the stories of God, angels and the apostle. Now a fourth being, called the spirit, namely, Gabriel has cropped up. It is not known what this fourth holy spirit is. It has surpassed the religion of the Christians who believe in the trinity of the Father, the Son, and the Holy Ghost, by adding a fourth person of holy spirit. If the Mussulmans say that they do not regard all the three as Gods, will they or will they not call God, angels, and the prophet holy spirits, seeing that the holy spirit is a separate being? If they do call them so, why then do they call one only by the name of holy spirit? Also, it is surprising that God swears by horses, nights, days, the Koran, and other objects. It is not the custom of good people to take oaths.

Having thus given a cursory view of the Koran, I lay it before the sensible persons with the purpose that they should know what kind of book the Koran is. If they ask me, I have no hesitation to say that it cannot be the work either of God or of a learned man, nor can it be called a book of knowledge. Here its very little defect has been exposed with the object that the people may not waste their life by falling into its imposition.

CONCLUSION.

Whatever little truth it contains, being in accord with the purport of the Vedas and other philosophical scriptures, is acceptable to me as it is to the learned and wise men of other faiths free from the taint of bigotry and partiality. With the exception of that truth, whatever is in this book, called the Koran, is the result of ignorance, the source of animalisation of human beings, a fruitful cause of destroying peace, an incentive to war, a propagater of hostility among men, and a promoter of suffering in society. As to the defect of repetition, the Koran is, as it were, its store-house. May the Supreme Being be gracious to all people that they love one another & unite in promoting their mutual happiness! I point out the defects of others' faiths as well as mine own without partiality. If all the learned people do the same likewise, will it be hard for the people at large to cast off mutual hatred and to shake hands with one another in friendship so as to enjoy peace and the blessing of one religion, which seeks after the realisation of Truth. So much in brief for the burthen of the Koran. It is trusted that the wise and the righteous will take it in good faith to their benefit. If they find anything wrong therein from human frailty, they will do me favour to correct it for right understanding.

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In conclusion, one point remains to be touched upon. The Mussulmans in general say in public or in print that their religion is mentioned in the Atharva Veda. It is replied that there is no whisper of it at all in the Atharva Veda. ISLAM IN VEDA.

Q.—Have you seen all the Atharva Veda? If you have, consult the Allopanishat. It is distinctly given there. Why then do you say that there is not the least trace of the Mussulmans in the Atharva Veda?

ALLOPANISHAT.

अस्माल्लां इल्ले मित्रावरुणा दिव्यानि धत्ते ॥ इल्लल्ले वरुणो राजा पुनर्दुः, इयामित्रो इल्लां इल्लल्ले इल्लां वरुणो मित्रस्ते जस्कामः ॥ १ ॥ होवारमिन्द्रो होतारमिन्द्र महासुरिन्द्राः ॥ अल्लोऽन्ये ह्यं श्रेष्ठं परमं पूर्णं ब्रह्माणं अल्लाम् ॥२॥ अल्लोरमूलमहामदरकबरस्य अल्लो अल्लाम् ॥ ३ ॥ आदल्लाबूकमेककम् ॥ अल्लाबूक निखातकम् ॥ ४ ॥ अल्लो यज्ञेन हुतहुत्वा ॥ अल्ला सूर्य्य चन्द्र सर्वं नक्षत्राः ॥ ५ ॥ अल्ला ऋषीणां सर्वं दिव्यां इन्द्राय पूर्वं माया परममन्तरिक्षाः ॥ ६ ॥ अल्लः पृथिव्या अन्तरिक्षं विश्वरूपम् ॥ ७ ॥ इल्लां कबर इल्लां कबर इल्लां इल्लेति इल्लाः ॥ ८ ॥ ओम् अल्लाइल्लाअनादि स्वरूपाय अथर्वणा श्यामा हुं फ्रीं जनान पद्मनिदान जलचरान अहट कुरु कुरु फट ॥ ९ ॥ असुर संहारिणी हुं ह्रीं अल्लोरमूल महमदरकबरस्य अल्लो अल्लाम इल्लेति इल्लाः ॥ १० ॥

It distinctly contains the word Mahammed Rasul Allah : Mahomed is the prophet of God. Hence it is proved that the religion of the Mussulmans is based upon the Vedas.

A.—If you have not seen the Atharva Veda, you should come to me and see it from beginning to end; or you may go to any person versed in the Atharva Veda containing 20 chapters and consult it. You will find nowhere in it the name of your prophet or a trace of your religion. As regards the Allopanishat in question, it is not given either in the Atharva Veda, or in its Gopatha Brahmana, or in any branch of its commentary. It appears to have been made by some man in the time of Akbar. Its author seems to be slightly acquainted with Arabic & Sanscrit; for it contains Arabic and Sanscrit words. For instance, see: *Asmallam ille* and so on. The Arabic words are *Asmallam* and *ille* and Sanscrit words are *Mitra varuna divyani dhatte* Thus taking the whole into account, we find it is composed by some body acquainted with Arabic and Sanscrit. If its sense be considered, it is artificial, disjointed, and opposed to the rules of the Veda and grammar. Like it, the sectarians of various denominations have made many similar Upanishats; for instance, the *Swaropanishat*, *Nrisinhatapani*, *Ramatapni*, *Gapalatapni*, and others of the like sort: FORGERY.

Q.—Nobody has said so upto now as you say. You alone say it. How can then we believe you?

A.—What we say, can not be false, whether you may or you may not believe it. The Upanishat can be proved to be true if you try, as I have done in establishing its spuriousness, to prove its genuineness by showing it to be given exactly as it is in the Atharva Veda, Gopath, in its branches or in their ancient manuscripts and by explaining its context on intelligent grounds of its consistency of signification.

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Q.—See how excellent is our religion wherein there is all kinds of ease and comfort and there is salvation in the end?

A.—All the sectarians say so, namely, their religion alone is good, and the other faiths are all bad. There can be no salvation in any other religion but theirs own. Now, whose assertion should we believe to be true, yours or theirs? We believe that veracity, compassion, harmlessness, benevolence, and other like qualities are good in all religions. As to controversy, contention, envy, hatred, falsehood and other evil actions are bad in all faiths. If you wish to adopt the true religion, you should embrace the religion of the Veda.—END OF PART II.

Now we proceed to give an epitome of our beliefs.

MIRACLE OF SHE-CAMEL (*vide* page 522).

The Thamúdites, insisting on a miracle, proposed to Sâleh that he should go with them to their festival, and that they should call on their gods, and he on his, promising to follow that deity which should answer. But after they had called on their idols a long time to no purpose, Jonda Ebn Amru, their prince, pointed to a rock standing by itself, and bade Sâleh cause a she-camel big with young to come forth from it, solemnly engaging that, if he did, he would believe, and his people promised the same. Whereupon Sâleh asked it of God, and presently the rock, after several throes as if in labour, was delivered of a she-camel answering the description of Jonda, which immediately brought forth a young one ready weaned, and as some say, as big as herself. Jonda, seeing this miracle, believed on the prophet, and some few with him; but the greater part of the Thamúdites remained, notwithstanding, incredulous. Of this camel the commentators tell several very absurd stories: as that when she went to drink, she never raised her head from the well or river till she had drunk up all the water in it, and then she offered herself to be milked, the people drawing from her as much milk as they pleased; and some say that she went about the town crying aloud *If any want milk let him come forth.*

—o—

SUMMARY.

The Koran begins with the phrase "in the name of the most merciful God." It shows that its author is not God. Also, he is not merciful, as he ordains the killing of animals for food. The God of Alkoran is not the Lord of all creatures, for he commands the Moslems to kill the people of other faiths. God is said to judge all people on a certain day. It is unjust, for the sinners of the beginning of the world will have to wait till the end, and the sinners of the end of the world will receive their sentence at once.

The Koran does not explain the unequal distribution of happiness in the world, which is ascribed to the arbitrary will of Allah, who is thus unjust, as he has made some happy & others miserable without any cause.

God's praising the Koran shows his egotism. (S. 2, V. 1 6).—He seals the hearts of unbelievers and yet punishes them for not believing in Alkoran! His talking of the earth as a bed and the heaven as a covering betrays the ignorance of facts. The heaven is space and the earth is a planet.

In the Surat 2, verse 22, 23, it is asked to produce a chapter like that of the Koran. Fezi, the preceptor of Akbar, wrote a Koran without dots, a literary performance almost superhuman. It says an eternal hell is prepared for unbelievers. But the progress of knowledge proves it to be an aggregious mistake of Islam. The Koran holds out to believers the prospect of heaven or paradise, having gardens watered by rivers

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and peopled by their holy wives (Ch. 2, V. 24). This carnal paradise of the Prophet is like the Goloke of the Gosains (priests) of India, who people their heaven with a host of heavenly harlots. To the lusty Arab living in a dreary sandy waste, it was no doubt the *summum bonum*.

God created Adam who made a nomenclature of all things. God ordered all the angels to worship Adam. But Satan refused to obey. So he was expelled from heaven. He asked respite till the day of judgment, which was given. He vowed to mislead all people.—Ch. 2, v. 32. Adam and Eve (his wife) were the first victims of Satan. With all his mischief among the people who are helpless before his might, God does not punish Satan. As God has let him loose in the world, God is the commander of the Deceiver.

The Koran mentions former revelations. God gave Moses the book of the law. Then what was the use of the Koran? If he learnt more by that time, he is not omniscient and so is no God. It is said, Ch. 2, v. 50—61, that Sabbath breakers were changed into monkeys. As no Sabbath breaker is now changed into a monkey, it is a mere myth which the faithful alone can believe.

The verse 107, Ch 2, says a man can turn to any side to pray. Afterwards Mecca is appointed Ch. 2, 135. It shows the change of mind in Allah like a human being. In verse 109 it is mentioned God said, Be and it is, when creating the world. As there was nothing but God at first, to whom did God say and who heard it? Hence it is proved that the cause of the world was present at first to execute God's commands.

The temple of Mecca is the resort of all faithful pilgrims. It contains the Black Stone (Mecca Eshwara Mahadeva of the Hindus) which is kissed is worship. Pilgrims compass the temple, XXII. 19—33. Is it not idolatry?

Flesh-eating is ordained in verse 159, Ch. 2. Pork and all flesh on which the name of Allah is not invocated are forbidden. The directions are dogmatically copied from Moses' book. It is commendable that strong drink is forbidden on earth.

O Prophet, stir up the faithful to war.—Ch. VIII. 64, 63. God asks loan.—Ch. ii. 22. This teaching of the Koran has made the Moslems very dangerous neighbours to other faiths. It is the most intolerant religion. The Koran says the true religion is Islam.—Ch. III. 16. Of course with the Bedouins it is. God legatises plunder and its division.—Ch. 8. V. 1.

In the verse 39, 46, Ch. 3 we are told that God is the best deviser of stratagems. A stratagem is deception. This idea of Godhead is blasphemous.

It is essential to Islam to believe in Mahomed, Gabriel, last day, angels, as well as in God.—Ch. IV. 13, 14. So these beings are the associates of God, which demolishes the claim of Islam that there is no other God but Allah.

On judgment day which is 50,000 years long the dead will rise from graves at an angel's trumpet call. The heaven shall be cloven in sunder (Ch.25.v.24—68). But these things are against Nature which is God's law.

God composes the quarrels between the Prophet and his many wives and concubines.—Ch. 33. v 16—50. The Prophet stained his character by marrying the wife of Zeid, his adopted son.

The book which contains such things told repeatedly can not be the work of a learned man, much less of God. Hence the Koran is not the word of God.

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MAHARSHI
SWAMI DAYANAND SARASWATI'S BELIEFS.

—:o:—

Satyam eva jayate na anritam—*Mundakopanishat*, III.

Truth alone triumphs, but not fiction.

THE final conclusion of philosophy, acquiesced in by mankind in all times, is the only true, eternal and universal doctrine, which readily obtains the implicit assent of common sense. If the folly of ignorance or the snare of priestcraft misleads some persons to contrary belief, the good sense of people in general does not voluntarily comply with them. But the doctrine which commands veneration for teaching righteousness, generosity, honesty, and justice, and which is stamped with the sanction and example of the learned, receives the general approval; for, the mind revolts to follow what is unsupported by the sound judgment of reason and the invariable practice of sages. The outline, therefore, of what was believed by the refined reason of all the oriental sages of antiquity from Brahma down to Jaimini, versed in the sacred lore of the Vedas, is hereto subjoined for general information. The truth, which they have taught, and which I sincerely acknowledge, is entitled to universal acceptation in all times. Hence, it is not my object to institute a new system of religion in any manner whatever. I love to follow truth, nay, I have made it my duty to persuade others to act on truth and abjure falsehood for the sake of their own good. So, the eradication of iniquities is the end of my life. Had I been a dupe to prejudice, I would have joined any one of the religious sects of India. But, since I neither accept what is vicious, nor reject what is virtuous in the institutions either of this, or of any foreign country, I am incapable of dissimulation; for, it is contrary to the duty of man. The dignity of man is justified by his sympathy for the pleasure and pain, profit and loss of his fellow creatures, by his undaunted attitude towards the powers of vice, and by his respect for the merits of virtue and learning, although associated with the feebleness of constitution. Man asserts his dignity, when, to the best of his power, he loves virtue, although exhibited in a state of poverty, helplessness, weakness, and unacquaintance with the knowledge of the world. The grave responsibility and true nature of man are best exhibited by his affording protection, comfort, and honour to the children of virtue. Man's sense of virtue ever prompts him to dishonour, discourage, diminish, and destroy vice, although guarded by supremacy, strength, and considerable skill in the arts of the world. In fine, a man, true to his name, should by all possible means, encourage virtue and discourage vice. The most excruciating pain, nay, death itself should not deter him from his pursuit of the course of virtue; for, the least deflection from righteousness would belie his human nature. Such a moral discipline has received the recommendation of Maharajah Bhartrihari and other moralists in the following translation of their verses:—

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निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा न्यायात्पथः प्रविचलन्ति पदं न धीराः ॥

—The wise do not swerve from the path of rectitude, caring neither for the praise of blame of the so-called politicians, nor for riches or poverty, although they were to die in a day or after the lapse of a millennium—*Bhartri Hari.*

न जातु कामान्न भयान्न लोभाद् धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखेत्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

—Never sacrifice virtue for fear, base desire, avarice or pain of death itself ; for, virtue, which gives happiness to the mind, is ever-lasting, but plasure and pain which originate from the circumstances of the body, are transitory.—*Mahabharat.*

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः । शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ।

—There is only one true companion of man on earth, and that is virtue. It accompanies him even after death ; but everything else perishes with the body.—*Manu.*

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

—It is not falsehood but truth, that ultimately prevails. It leads us to heaven by the royal road trodden by the ancient sages of subdued passions and curtailed desires. It lands us on the brilliant shore, and lodges us safe in the haven of happiness—*Upanishad.*

न हि सत्यात्परो धर्मो नानृतात्पातकं परम् ।
न हि सत्यात्परं ज्ञानं तस्मात् सत्यं समाचरेत् ॥

—There is no virtue higher than truth, there is no vice baser, than falsehood, there is no knowledge greater than truth. Truth, therefore, and truth alone, all must follow.—*Upanishad.*

All men should act upon the disinterested advice of these truly great sages.

Now, to mention briefly those simple truths with their proper meanings, which I have always believed in, and which have served me, as it were, for the beam of light in crossing the tempestuous ocean of life upon the earth. They are described at large in my works.

1. The Supreme Being is called by the names of Brahma (the Most High) Paramatma (the Soul of the universe), the Almighty Lord, and the like. His chief attributes are denoted by the Sanscrit formula of *Sat chid anand*, which literally signifies that God is truth, intelligence, and happiness. God is absolutely holy and wise. His nature, attributes, and power are all holy. He is omnipresent, incorporeal, unborn, immense, omniscient, omnipotent, merciful and just. He is the maker, protector and destroyer of worlds. He judges the actions of souls according to His immutable laws of justice and equity. Him I consider and believe from the core of my heart to be the Lord of the universe.

2. The Vedas, the treasury of science and morals, are revealed by God. I regard their textual portion as self-evident truth, admitting of no doubt and depending on the authority of no other book, *being represented in nature, the kingdom of God.* It is the condition of all kinds

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of proof, and is, therefore, capable of being proved by no other demonstration than by *reductio ad absurdum*. As for example, the sun or the lamp, being a self-luminous body, requires no light from without to be seen.

The authenticity of commentaries on the Vedas, called in Sanscrit the Brahmanas, *viz.*, 6 Upangas, 4 Upavedas, and 1127 Shakhas, all composed by Brahma and other sages, lies in their adherence to the text, the least departure from which annihilates their authority.

3. Religion consists in the maintenance of impartiality and justice the speaking of truth and the similar acts of virtue, which are the commandments of God and are, therefore, consistent with the import of the Vedas. Irreligion is the commission of partiality and injustice, the telling of lies and the like acts of vice, which are the violation of God's laws and are, therefore, opposed to the sense of the Vedas.

4. The soul is an immortal, invisible principle, which is endowed with thought and judgment, desire and passion, pleasure and pain, and so forth.

5. God and soul are both incorporeal and unchangeable, and are related to each other as the pervader and the pervaded. The distinction of their respective individualities is constant, in other words, their physical natures are not identical. For instance, the material objects are always distinct from the space they exist in; both of them, *viz.* objects and space, can never be converted, either in thought or in reality, into one homogeneous whole. Hence, the relation between God and man is the same as between the container and the contained, the contemplator and the contemplated, the father and the son, and the like.

6. The eternal substances are 1. God, 2 Soul, 3. *Prakriti* or the material cause of the universe. The primary properties, the physical nature, and the modes of action of the eternal substances are also ever the same.

7. The manifestations of their secondary qualities, accidents and energies constantly occur on their coalition and disappear on their separation; but their inherent power, which produces their union & disunion is invariable in their nature. They again and again unite and disunite in eternity. Thus the secondary qualities are also eternal in regularity of succession.

8. The creation is the vast empire of the visible objects, the compounds of elements, constructed with all perfection of design by the infinite wisdom of the Divine Architect.

9. The final causes of creation are the Divine powers, the equitable bestowal of rewards and punishments on the actions of souls, and the like. The eyes, for example, are to see with; so the attributes of God exist to be revealed for general weal by the wonderful spectacle of nature.

10 The creation points to its Creator; and He is no other than the aforesaid Deity; for, the display of design in the structure of the universe, and the inability of matter to form, say, the seed, and the like preliminaries of existence conclusively demonstrate the certainty of the existence of a creator.

11. The phenomenon of birth and death, like all other things, is not without a final cause. That cause is in Sanscrit called "bond"—a trap-door, so to speak, in the march of mind. It springs from ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of the intellect. As they are all the various

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sources of pain, which nobody likes, but which every body is constrained to suffer, their cause is called "bond" or captivity.

12. Salvation is the state of emancipation from the endurance of pain, and subjection to birth and death, and of the life of liberty and happiness in the immensity of God. After the cyclic enjoyment of the stupendous universe, the soul resumes the course of its native activity.

13. The means of salvation are the contemplation of God, the abstraction of mind, the practice of virtue, the vow of celibacy in the time of education, the company of sages and philosophers, the love of knowledge, the purity of thought, the firmness of courage, and the like qualifications, which are the ornaments of humanity.

14. Wealth is a thing, earned with honesty and justice. Its opposite is the Mammon of unrighteousness.

15. Innocent pleasures are got by virtue and well-earned wealth.

16. The system of caste should be based on the merits of individuals.

17. The excellence of royalty is derived from the honesty of intentions, the superiority of qualities, the justness of acts, freedom from partiality, the maintenance of justice, the ardour of paternal affection for subjects, and the perseverance in studying their ease and improvement.

18. The loyalty of subjects is known in the sublimity of thoughts, the excellence of accomplishments, the practice of virtue, the sincerity of intentions, the absence of prejudice, the obedience of the laws of justice, the sense of duty, the readiness of devotion to the cause of the rulers and the fellow-subjects, love for government, hatred for intrigues, and the abhorrence of licentiousness.

19. That person is just, who, on due consideration of things, adopts truth and relinquishes falsehood, protects the just and expels the unjust, sympathises with all and joins in undertakings for the promotion of ease and comfort of the general public.

20. The learned are called *devas* (gods), the ignorant *asuras* (devils), the vicious *rakshasas* (fiends), and the hypocrites *pishachas* (monsters).

21. The worship of God consists in the respect and service of learned and virtuous men, parents, sages, philosophers, preachers and kings; in the fidelity of marriage contract; and in the devotion of women to their husbands. The contrary acts constitute the worship of the demons. All worship is due to their living images, and not to the useless idols of lifeless stone.

22. The perfection of education is attested by the competency of knowledge, the adoption of civilized manners, the performance of meritorious works, the subjection of senses, the control of passions and wicked desires, the improvement of character, and the absence of barbarism,

22 The proper *Puranas* (ancient books) are the works of the Brahma and other sages of antiquity, called the *Aitareya* and the other three *Brahmanas*. The genuine history is found in the books, called *Kalpa* chronicles), *Gatha* (story), *Narashansi* (biographies of men). But the (*Bhagawat* and the other seventeen *Puranas* are mythology, religious comedies, novels, mysteries, or miracles.

24. The *Tiratha* (religious ferry) is the spiritual ark, by which the sea of sorrow or the abyss of pain is crossed. Hence, the *Tirathas* are the speaking of truth, the attainment of knowledge, the friendship of savants, the practice of morality, dominion over the self, the discipline of mind, the magnanimity of heart, the instruction of science, and the habit of

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beneficence. These are recognized ferries of the happy land; but cities, rivers and tanks, which ignorance calls the holy of places of pilgrimage, are only the pools of woe or the sloughs of despondence.

25. The spirit of enterprise is perferable to resignation to decrees of fate which are no more than mere consequences of the acts of previous lives; because it modifies and amends the entire series of antecedent acts in the next life. The slackness of exertion spoils all of them. Hence the works of present life are more important than the whole and entire reliance on the wholesale blind fate.

26. The commendable conduct of man is shown by his discriminate treatment of merits, and sympathetic regard for pleasure and pain, profit and loss of others. The contrary course is reprehensible.

27. The observance of ceremonial should contribute to the improvement of body, mind and spirit. There are 16 ceremonies from conception to cremation. These purificatory rites are binding on man. After cremation nothing should be done for the dead.

28. The *Yajna* (worship) is the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of chemistry, physics, & the like arts of peace, the instruction of people, the purification of air, the nourishment of vegetable kingdom by the employment of the principles of meteorology, called *Agnihotra* in Sanscrit, which showers blessings all around. It is the most important duty of man.

29. The ancient usage demands attribution of the appellation, called "Arya" to the best, and "Dasyu" to the vicious portion of humankind.

30. India is called Aryavarta, because the Aryan branch of the human race has dwelt there since creation. It is bounded on the north by the Vindhya (the barrier of barbarians), on the west by the Attock (obstruction) or Indus (Luna), and on the east by the Brahmaputra (the son of Neptune). The country within these confines is called Aryavarta Proper, and its permanent inhabitants, the Aryas.

31. The competency of the teacher is proved by his power to explain the Vedas and their commentaries, and to reform the character of pupils through the salutary medium of the instruction of morality and the prohibition of immorality.

32. The fitness of the pupil is shown in his love for the acquisition of knowledge, his willingness to receive instruction, his reverence for learned and virtuous men, his attendance upon the teacher, and his execution of orders.

33. The *Guru* (initiator) is the father, the teacher of truth, and the corrector of misconduct.

34. The proper *Purohita* (prophet or priest) is one who cordially loves the good of his spiritual flock and preaches them virtue and truth.

35. The *Upadhyaya* (professor) should be able to teach certain part of the Vedic lore or should be the teacher of one science.

36. The *Shishtachar* (etiquette) is amible behaviour with readiness to accept truth and to reject untruth, after the careful examination of the octave or eight-fold evidence of logic, attentiveness to study in the bachelor life of school and the general politeness of conduct. These are the characteristics of the truly civilized man.

37. The validity of the octave evidence of logic is unquestionable.

38. He is good and wise, who always speaks truth, acts on the dictates of virtue, and tries to make others good and happy.

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39. The five tests of knowledge are relative to the attributes of God, 1st. the philosophy of the absolute & the theories of the Vedas, 2nd. the maxims of the active evidence of logic, 3rd. the laws of nature, 4th. the rules of morality, and 5th. the principles of metaphysics. By these criteria distinguish between truth and falsehood. Then, abide by truth and give up falsehood.

40. Beneficence removes evils, introduces the practice of virtue, & adds to general welfare & civilization.

41. The soul is free to act, but subject to the justice of God in reaping the fruits of its works. God is the executor of justice and the like laws of nature.

42. *Swarga* (heaven) is the uninterrupted enjoyment of pleasures and the possession of means thereof.

43. The *Narka* (hell) is the excessive sufferance of pain the surroundings of tormenting circumstances.

44. The *Janma* (birth) is the entry of soul into the world in conjunction with the body. In relation to time, its existence is viewed as past, present, and future.

45. The union of body and soul is called birth, and their separation, death..

46. Marriage (clasping of hands) should be performed in accordance with the precepts of the law in the public manner and on the mutual consent.

47. The *Niyoga* (widow re-marriage) is the temporary union of spouseless persons for the purpose of raising issue in the superior or one's own tribe, on the death of the consort, or the sterility of energy in case of a prolonged disease, or on the like natural mishaps to humanity.

48. The *Stuti* (definition) is the description of qualities for remembrance. It inspires love and the like generous feelings and sentiments.

49. The *Prarthana* (prayer) is the asking of God the gift of knowledge and the like boons, on the incompetency of one's own exertions. It results in the humility of temper & the tranquillity of passions.

50. The *Upasna* (meditation) is the realization of the idea of God through the confirmation of conviction, that God is omnipresent and fills all, that I am filled by Him, and that He is in me and I in Him; and the imitation of God's attributes in practice. The good of it is attested by the enlargement of mental capacity for knowledge.

51. The *Saguna Stuti* (affirmative definition) is the assertion or recital or attributes predicable of God. The *Nirguna Stuti* (negative definition) is the negation or denial of properties inconsistant with the nature of properties inconsistent with the nature of God-head. The *Saguna Prarthana* (positive prayer) is the supplication of God's grace for the obtainment of virtuous qualities. The *Nirguna Prarthana* (negative prayer) is the asking of God's power in the elimination of vicious qualities. The *Saguna Spasana* (positive meditation) is the unshaken belief of God's holiness. The *Nirguna Upasana* (negative meditation) is the total resignation of self to God's justice and providence.

Such is the summary of my beliefs fully explained in their appropriate places in my books, called the *Satyartha Prokrsha* (expose of right sense), *Bhumika* (introduction to the Vedas), & *Bhashya* (commentary on the Vedas. I accept such universal maxims as the speaking of truth and the condemnation of falsehood.

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But I detest the religious warfare of sects; for, they give vent to their angry passions and crude notions in the form of religion. Therefore, the purpose of my life is the extirpation of evils; introduction of truth in thought, speech, and deeds; the preservation of unity of religion; the expulsion of mutual enmity; the extension of friendly intercourse; and the advancement of public happiness by reciprocal subservience of the human family.

May the grace of the Almighty God and the consent and co-operation of the learned soon spread these doctrines all over the world, to facilitate everybody's endeavour in the advancement of virtue, wealth godly pleasure, and salvation, so that peace, prosperity, and happiness may ever reign in the world!—Amen!

END OF PART II.

TEACHINGS OF RAMA CHARAN. SEE PAGE 364.

Listen attentively to the greatness of muttering the name. All sins are destroyed on its muttering, O Rama Charan! All that called on the Name, ferried the ocean of worldliness. He who neglects it, is laid at Death's door, O Ram Charan! It is said that all is false except Rama (God). The singing of Rama around whom the sun and moon revolve removes all sins. There is no fear to them who call on Rama's name, whose glory permeates the three worlds (up, middle and down). The muttering of Rama's name blunts the sting of Death. The stone with Rama's name written upon it, floats. God incarnated for the good of saints. He who draws distinction between high and low, loses the benefit of his life. Saints belong to no family. He who pronounces Rama, Rama, is absorbed into Rama. Few sing the glory of God. God and God's servants can not be guaged. There is no end of Rama and Saints. People talk according to their understanding.

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IN THE SUPREME COURT OF INDIA

CIVIL APPELLATE JURISDICTION

CIVIL APPEAL NO. 4768-71 OF 2011

IN THE MATTER OF:

BHAGWAN SRI RAMA VIRAJMAN
AND OTHERS. ...APPELLANTS

VERSUS

SRI RAJENDRA SINGH & ORS. ...RESPONDENTS

AFFIDAVIT

I, Triloki Nath Pandey, Aged about 68 Years, S/o. Late Shri Askrut Pandey Rao, R/o. Karsewak Puram, District Faizabad, Uttar Pradesh, Presenty at New Delhi, do hereby solemnly affirm and declare as under:-

1. That I am next friend of the Appellant No.1 and 2 and I am the Appellant No.3 in the above mentioned Civil Appeal and hence well conversant with the facts and circumstances of the case, as such competent to swear this affidavit.
2. That I have read and understood the contents of the accompanying applications which has been drafted by my counsel on my instructions and the same are true and correct to the best of my knowledge and belief.
3. That the exhibits/annexures are true and correct copies of their respective originals.

DEPONENT

VERIFICATION

Verified at New Delhi on this the 15th day of February, 2018, that the contents of above affidavit are true and correct to my knowledge and belief. No part of it is false and nothing material has been concealed therefrom.

DEPONENT

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