1. maha:de:bak pu:ja:k mahima:


kichu dinak bad se: pa:nditji: ghumaIt ghumaIt se:

māgār paṇḍitji: jē hunkar dhan sampāt de:khalkhin
tō paṇḍitji: kē baḍā: lośbh bhaē ge:slain jē: hamar be:ti:
 jō etay āst tō baḍā: khushāi:sla rahat / o: kahalkhin o: sarkār
ahāk bhāy tō bajra mu:rkh chaith tayyo: jō hamra: kahi: tō
kahalkhin be:ks hetai /

takhan din niscay bhe:slai / din niscay bhe:sla:k be:sd
mē hunkar biba:sh hunka: same bhaē ge:slain / o: jē: paṇḍitji:

o: jahkhān ahi ghar mēaili:sh tō o: des:kha:in jē: ba:sp
re: ba:sp ahi ghar mē tō nai kiyo: naha:yē, nai pu:ja:
besκār achi /

o: so:slain nahi hamra: ghar mē ma:ha:des:bak pu:ja:
he:bsk e:sh:hi: / o: kahalkhin ekta bacca: kē ko:shbar mē sō
nikail kē ay bow:wa: to:shar pitti: katay ge:slkhunh / tō o:
kahalkhin jē: hammar pitti: khe:it mē dha:n ropai chaith /

 tō kahalthin jē: dha:n ropai chathunh tō hunka: baja:
be:ir du: be:ir kahalkhin jē: nai nai hunka: baja: labawnh /

o: jahkhān bacca: ge:sl hunka: baja: a:nak le:sl tō o:
besκa:re: khe:it sō ropai chosiq kē a:baith nahi jē: hamar
nahi /

takhan ka:te:k jakhan hunka: bha:iy sabh kahalkhin je:
haw jahak nai pata: nahi kia: bajbai chawh / nab kani:
chaik / jakhan baja: rahalai ye: takhan de:khak je: ki: ba:t
ehia /

takhan o: pahncalsh/ t๐ de:khalkhin je: e:kta: maha:
de:b ma:itk bana: kẽ hunkar o: je: kani: rahathin se:
ekẽ asma:n kãy lio / ahi maha:de:bẽ jõ nahi mantra tantra
abai tayyo: "o:m namh siba:y " kãy kẽ hinkar puija: kãy
diwnh / o:r maha:de:b kẽ khasa: diwnh /

ehi me ahã: kẽ bahut pha:ydã: hãet / o: be: ca: ri:
jahina: kahalkhin tõ o: ki kailain tõ asma:n kãy kẽ maha:de:b
kẽ "o:m namh siba:y " kãy kẽ khasa: de:lain /

jakhan maha:de:bak puija: bha:ge:il takhan o: be:ca:re:
phãr khe:t ropai cail ge:la:sh / emb praka:re: hunkar je:
dosar diya:di:ni rahathin o: de:khalkhin je: i: sabh a:sh to:na:
kara:ye: /

jakhan aila:sh tõ maha:de:b bana:owl ge:il / o:ho: "o:m namh
siba:y " kãy kẽ puija: kãy le:lain / emb praka:re: pã:co:
bhaːy " oːm namḥ sibāːy " kāːy kē puːjaː; suruː bhēe gēːl /

hunkar jeː diyaːdini sabh rahathin oː buːjhait rahathin jeː iː tōːnaː; kailak achi / hamhūː; sabh tōːnaː; kāːy liː; / oː beːcaːriː; ghar mē baisal paṇḍitjiːk beːtiː; bhēː kē " oːm namḥ sibāːy " kailain / kateːk jeː hunkar diyaːdini dūːdh ōːtaːt rahith oː kahathin " oːm namḥ sibāːy " / kiːyoː; ghar niːpaːt rahith tōː kahathin " oːm namḥ sibāːy " / kiːyoː; ghar bahaː dait rahith tōː kahathin " oːm namḥ sibāːy / aːb " oːm namḥ sibāːy " ke oːhi ghar mē raːt laːːg gēːl / kheːst mē jeː oː sabh kaiː karaː jaiːth tōː kahathin " oːm namḥ sibāːy " oːhi ghar mē " oːm namḥ sibāːy " ke raːt laːːg gēːl /

thoːːdbay din jakhan oːhi tarheː; bital tōː mahaː deːb kē baːḍaː; prasannataː; bheːlain jeː hamar bhakta baːḍaː; bhaːriː; jaːgal achi iː sabh / oː hunkaː baːḍaː hāːsiː ailain /

pairwatiː puːchakhiːn jeː aːːi ahaː kē baːḍa prasnaː cittaː deːkhait chiː / baːḍaː hāːis rahal chiː / ki baiːt chiaːi/

kahalkhin ki kahuː nabkaː bhakta jaːːg geːlai / mirtu loːk mē nabhakːaː bhakta sabh jaːgal achi / seː jō okraː deːkhai chiaːi tōː baːḍaː prasnntaː bhēe rahal achi / kahāː achi bhakta/

kahalkhin jeː deːkhaːi / tōː: oːtayh sō deːkhalakhin jeː aːb tōː " oːm namḥ sibāːy " ke raːt laːːg aːchi / jeː dūːdh ōːtaːt rahai seːhoː kahai " oːm namḥ sibāːy " / je ghar niːpaːt rahai seːhoː kahai " oːm namḥ sibāːy " / ebm prakaːːrēː " oːm namḥ sibāːy " ke aːhi ghar mē raːt rahai /
pairwati k moon bāqā: prasna bhe:slain / o; kahalkhin je; he; sīb etek āhā: kē i; sabh bhajaiye: āhā: ekra; kichu nahi de:liai / kahalkhin je; i; pandrah din sō suru; kailkai ye; / nai nai ekra; āhā; jarūr a:si:rbāid diaw / kahalkhin je; a:si:rbāid ekra; ham kōna; desbāi / ekra; pandrahē; din bhe:slaiye; /

takhan pairwati; kahalkhin je; nahi nahi calu; ki na:m chiai; ham jee chi; / ekra; apane jarūr kichu a:si:rbāid apane diaw /

otay sō pairwati; a; maha:de:b du:nu; goṭa; bida; bhe:slain / abait abait e:slain o;hi khe:stak a:ir par / tō okra; pairwati; pu:chalkhin jinkar tō; kahait chah " o; m namh sibāiy " na:m lait chah tanika; tō; cinhto; chahun / o; sabh kahalak " o; m namh sibāiy /" tayh par i; kahalain je; haw tanika; cinhto; chahun tō; sabh / jinkar ham nā:u lait chi; se; ahī:k gharbala; chaith / o; tō apane; mo:ne; ta:mas par kahalkhin magar pairwati; gamlain je; i; tō a:b hamra; cinhtaiye; ge:il sa:ph /

pairwati; kahalkhin je; emmastu/ a:b læeh mā:ngha tō; ki mā:nghait chah / takhan maha:de:b o; pairwati; du:nu; sa:chaist / takhan be:ca,re; i; sabh gumm bhee ge:slain / je; basp re; basp i; tō sa:chaist maha:de:b a:b ge:slain / a:b ki haet/ i; sabh ḍo:lamdo:i bhee ge:slain mūrkha a:dmī sabh/


beṭi: kē puṣchakhin day iś sabh koṇaś bhēślaiḳ/oś kahalkhin je: ahā je: hamraś kahait rahī je: arghā; panepaśt saraśy baṭiś mājūś, se: bhabastaś ehuśthāṁ ham ailōw tō de:khāliṅk jeśī: sabh asnaṅ nahi karait chaith, puśjaś nahi karai chaith / baḍaś kanjuś sabh chaith / takhan hunkaś sabh kē kahalaiṅ, gharbalas kē kahalaiṅ je: ahā tō puśjaś karbaēṭaś karuś:

ham je: hunkaś sō "oṁ namḥ săbaśy " kāy kē mahaśde: bak puśjaś karbośliaśn se: sabh kē bhēślaiṅ je: ṭoṇaś bhēś geślaiṅ ehi ghar mēś / sabh eṁ prakaśeś karai laglaik/

ośīh sō mahaśde: bak kirpaś bhēś geślaiṅ / ośīh kirpaś sō sabḥāś ehi ghar mēś bhēś geślaiṅ / paṇḍitjiśk moṅ baḍa prasnaṅ bheślaiṅ / aś khalkhin je: daśy tōśa: chaśt lachmi: chah / jaśī ghar mēś pratidin mahaśde: bak puśjaś hoṅa tō ośīh ghar mēś jaruśr māṅgal hoṅi beṭaś karat / iēḥ thik ahaś kē mahaśde: bak puśjaś māhima;

1. The Importance of the worship of Shiv

There was a learned man. He was a great devotee of Shiv, and he made a statue of Shiva and was worshipping him daily. He had a daughter, and from very childhood days she used to prepare all things of worshipping viz sandal wood, flowers leaves of bilva etc.
After a few days the learnedman going from place to place reached a village. There was a greatman in that village. They were five brothers. Those five brothers were very miserly persons. They had one piece of dhoti, and one gamcha (towel) only. Sometimes they took bath and sometimes they did not have it. Sometimes they grazed the buffalos (riding upon them) and sometimes they fell down (from the back of them). They never took enough meals. In this way, passing the life they had no importance in the society as human beings.

One day the learnedman went to the house of those five brothers. As the learnedman reached there, there was none to welcome him. And there was the youngest brother. They were not ready even to get him married. They never gave anything to the guest in the house.

When the learnedman saw the property of those five brothers he became very greedy. (He thought) if my daughter comes here she would certainly be very happy. He said, O Sir, your youngest brother is very stupid. Even then if you say I shall perform my daughter's marriage at your place (i.e. with your brother). They said yes.

And then the date for marriage was fixed. After the date was fixed her marriage took place with him. The daughter of the learnedman was really a devotee of Shiv.
As she came there she found that Alas! in this house no one takes bath, no one worships, nothing goes on to speak or arrange (such things). This house is useless.

She thought No, in my house my father was worshipping of Shiv. In this house also there should be the worshipping of Shiv. She went out of the bride's room and asked a boy, o boy where has your uncle gone? The boy said my uncle is planting paddy in the field.

She said Is he planting Paddy? Then call him here. Then one or two persons said no, no. She said once and twice no, no call him (here).

As the boy went to bring him, he was not ready to leave the work of planting and come saying my work would be stopped. Because of that he was not ready to come.

Then his brothers said many times O! go. do not know Why (she) calls. She is a new wife. When she calls, see what the matter is.

Then he went to the house. Then he found that his wife had made an earthen idol of Shiv. She said listen, wear a towel and to take bath. If you do not know the speels of this Mahadeb say "om namh sibay" and worship him. And upset the idol.
In this there will be great profit to you. As the poor lady said this—What did he do—he took bath and he saying 'om namh sibay' he pushed aside Mahadeb.

When worshipping of Shiv was over then he went to the field for planting. In this way when the other sister in law (diadni) saw this she thought that these people are doing magic.

Then she sent her son saying call your father. He will worship. He was called. When he came, he made the idol of Shiv saying 'om namh sibay' he also worshipped. In this way, all the five brothers saying 'om namh sibay' started worshipping.

The other woman of the house thought that she is doing magic. Let us also do this magic. That poor woman was in the house. Being a daughter of the learnedman said 'om namh sibay' All other sister in-laws, who were boiling the milk said 'om namh sibay'. Some one who was plastering the house said 'om namh sibay'. Some one who was sweeping the house also said 'om namh sibay'. Now in the house there rose the noise of 'om namh sibay'. In the field those who used to go to work, used to say 'om namh sibay'. In the house there rose of the noise of 'om namh sibay'.

After passing few days in this way Shib became very much pleased that all these men were devoted to him. And Shiv laughed loudly.
Parwati asked to-day I see you pleased very much. You are laughing very much. What is the matter.

He said, 'What should I say ' a new devotee has woken up. In the earth new devotees have woken up. And when I see them I feel very happy. Where is the devotees.

He said you will see. Then from there she saw that now the repeating of ' om namh sibay ' was going on. One who was boiling the milk was saying ' om namh sibay'. one who was plastering the house also was saying ' om namh sibay ! In this way there rose the noise of ' om namh sibay ! in this house.

Parwati's heart was very happy. She said Shiv when all these people worshipping you, you have not given him anything to them. He said they have started this for the last fifteen days. No, No, you must give some blessing to them. He said How can I gave them blessing? They have started just fifteen days ago. Then Parwati said, No, No, Let us go .... I am going. You must gave them some blessing.

From there both Parwati and Shiv went. As coming they reached the boundary of the field. Then Parwati asked whose name you are saying' om namah sibay! Do you recognise him. They all said, ' om namh sibay! On hearing this, she said Do you recognise him. They said, one whom we are calling is your husband. They said this word angrily but Parwati thought they had recognised them.
Parwati said, Let it be. Ask what you want. Then Shiv and Parwati were present there. Then these poor fellows became silent. Alas! The Shiv himself has came here. What happens now! All of them were in utter confusion. They knew nothing.

Then She (Parwati) said Go to the that woman who taught you 'om namh sibay' and tell that Shiv has came here, what is to be asked.

One of the brothers went running to the woman and said Shiv and Parwati have come to the field. What shall we want from them. Tell that.

She said you go and ask them this O Parwati, Let there be happy life for us.

That man went back running and said to Parwati Please give us blessing that we shall spend our life happily forever. She said 'Let it be so!'

After giving blessing when they were going back Shiv said you have granted them blessing. But in their fortune there is no enjoyment for them until the seventh generation.

Then Parwati said, how will then this thing will be settled? I have said to them that they would spent their life happily. He said there is only one way, You should go to Chitragupta and correct their name in the Register. Then it will be right.
Then she went to Chitragupta. Chitragupta saw her and said, Alas! Mother Parwati herself is coming here. From there he bowed to her (and said) Come, Come, be seated Where have you come?

Parwati said I have come here, because there is such a Brahmin whom the good fortune is not written in your Register, see the papers. He (my husband) has said not only for this life but there is no good fortune even for seven generations.

But I have already blessed him with fortunes. Not only I blessed saying 'Let there be enjoyment for you, What shall happen now! Then he said when you have granted the boom then I will strike that and write good fortune. When he wrote good fortune then there was happiness in this house, by the blessing of 'om namh sitay'.

After that the learnedman said himself 'I shall go to see one day that (to see) in what position my daughter is. He came near the village. (Then) one said, O, Sir, your daughter's feet became the goddess of wealth.

It seems now that in their house the entire thing has been changed. The atmosphere of that house now became very good.
The learnedman became happy (and said) the girl that was born in our house has improved this house. He came to their house from that place. They all offered him very grand welcome saying Come. He took a seat, washed himself and took food. Then he saw the arrangement of the house and said "this house has become happy house".

He asked the daughter 'how did all this happen! She said (I could not find here) that practice what you used, like clean the vessels of worship say when I came here I saw these men are not taking then bath, they do not worship. All are very miserly persons. Then I said to them, and said to my husband "you must worship".

When I made them say "om namh sibay" and worship then all people began to think that some magic is done in this house. Then all of them began to do in the same way.

Because of that there happened the favour of Shiv. By this favour all these things happen in this house. The learnedman became very happy.

And said 0 daughter! you are (Lachmi) the goddess of wealth in person. In that house where Shiv is worshiped every day there will be definitely be happiness. This is the importance of the worship of Shiv.
2. maha:s:ebak mahatwa

ghan:ta: tang karait rahatin / je: baisal baisal kichu nahi karait chis / hso:jano:k samasya: hal nahi bhae rahal achi /
hamra: ba:d tabas: kaine chait / hardam bighai rahai chait/
dhat:ait rahai chait / o: eskta: po:thi: lo k: bais ge:lash
kursi: par to o:hi m: e: deskhalkhin biswambhar likhal / o: h
jakhan hinkar nasm biswambhar chainh takhan a:b hamra: cinte:
kathisk /

jait jasit deskhlain je: bais: m: e: bise m: e: jangal a: eskta:
maha:s:ebak mandir tusial pu:tsial chal / o:iththa:sm o: baislash/
takhan o: kahlain osh duni: m: e: kakra: suneb i: bhaig
bat / se: nahi maha:s:eb k: suna: rahal chis / kai:rap i: to
saskha:hit sib chait / hinkar nasm chainh biswambhar / jo
bisswambhar i: chiyash to: ham: manus k: ki suneb hinke suneb/
o: pa:ditji: o: po:thi: lo k: bais ge:lash / jakhan
bais ge:lash to: bhaigbat suru: bhae ge:sl / pa:ditji: ba:d:
suna:ththin /


o: paṇḍitji: ekhan nahi uthu: / paṇḍitji: kahalkhin sakar
a:b hamra: uthai dio / nai ekhan nahi / dacchİna: a:b aet
ahā: ke /

jahān cho baijal, sait baijal, a:th baijal / maha:de:
bak kataw pata: nahi / takhan paṇḍitji: gamlain je: se:ṭhak
ham eik se eikṭa:ka: le:slōw ki a:b ham g je:l mē paḍlōw / o:
a:b kakho: hamar ja:n nahi choi:dat / bhair din baisale: cha
karushamra: /

se: nahi dacchİna: tō ahā:k bā:ki: achi / dacchİna:
nahi a:1/ jakhan no baijal takhan se:ṭhak moin mē baḍa: ta:mas
bheslaik / i: jhui:th bai:jai chaith maha:de:b / pa:rsti: hinka:
pu:chalkhin he: sib kate:ik ahā: de:baik paṇḍitji: ke dacchİna:
o: kahalkhin je: kate:ik kahai chi: day le:1 ahā: hinka dacchİna:

se:ṭh maha:de:bak ling par tamsa: kē ma:ir:la:k lait / tō:
mē a:i eiko:ta: ta:ka: nahi / se:ṭh etek kayh kē jahā: ki la:t
ma:ir:la:k tō okar la:t sayṭ ge:laik maha:de:bak lingme: / a:b o:

a:b samucca: lo:sk sunlak je: se:ṭhji: kē la:t sayṭ ge:1
khicain / a:b se:ṭhji: o:shi mē saṭal chaith /

o: kahathin je: raw a:b pra:ṇ bahair hēt / takar basd
okar beṭā: sabh deskhain / beṭā: sabh kahalkain jē: ham tō pahinahi kahlow jē: bhaṅgbat lōk kē lagait chaik / tō kīē ailō etay bhaṅgbat sunay lay /

 tō seṭh kahlak hā: bowwā: hamrā: tō bujhlē: nahi chal /

takhān askāsbaṇī: bheīlje: ē<k sē< ē<k nahi āpitū ti:n laīkh ṭāska: tō: paṇḍitji: kē dacchipa: dahun / takhān tō to:
har pāer chusīṭah nahi tō tō: satīle: rayh jēsbāh /

hamar ṭāṅg chusīṭ jē: tō ti:n laīkh ṭāska: ham hinka: desbāin/

 oṣhī seṭhāk pāer chuṣṭal / ti:n laīkh ṭāska: paṇḍitji:
kē dacchipa: deslkhin / o: paṇḍitji: dacchipa: la'y kē ghar pahuṭclash, paṇḍitāsīn kē deslkhin /


The greatness of Mahadev

There was a Pandit. He was very poor. He was a learned man. His wife was always troubling him throughout the day saying you are simply sitting and doing nothing. The problem of getting food is not being solved.

Panditji felt very sorry (and said himself). My wife is troubling me very much. She is always angry and scolding me. Panditji took a book and sat on the chair. Then he saw that (the word) biswambhar was written in that book. Then Panditji said 'If his name is biswambhar 'one who looks after the universe' why should I think for anything.

Now I shall leave my wife and I will go out some where and stay there. Panditji tied the book and moved away. As going he saw on the way a forest and a temple of Mahadeb in a bad condition. He sat there.

And said alas! Whom should I recite the Bhagwat in the world? No I recite it to Mahadeb. Because he is real Shiv. His name is biswambhar. If he is biswambhar why should I recite it to the people? I recite it to him.

Panditji sat with that book and began to recite the Bhagwat. Panditji was a very learnedman and he was reciting the Bhagwat with great interest.

When one or two men heard the Bhagwat then they said,
'Panditji recites the Bhagwat very well. Then they were came to Panditji in the evening and asked, has there been any arrangement for your food. Panditji said, No up till now nothing has happened, but it is (on) Mahadev's kindness.

Then they all said we are all together making arrangement for your food. You are reciting the Bhagwat very well. They cleaned the place, and plastered there and build a house for Panditji to live in. Panditji began to recite the Bhagwat.

When one to five days were over on the sixth day a merchant of that village came to hear the Bhagwat. He was very miser. He had six sons. His sons said 'father, where are you going? He said, 'to hear the Bhagwat'. You do not go to hear the Bhagwat. Because it possesses the people. Does the Bhagwat possess: we say, do not go to listen. His sons were also miser.

Even then their father did not agree: he went there. That was the sixth day. It was the evening time. The merchant felt to go to toilet. And he sat for toilet near the bamboo field. When he went for toilet it was the evening time.

Parwati asked, O Mahadeb do you know why this man come here, 'Why has he come?' (Because) he saw 'biswambhar' that was your writing.

He feels that if he is biswambhar should recite this Bhagwat for him that is you. What gift (dacehina) will you give him. He said you tell. She said, 'What shall I say, what
you do that will happen.

Alright, I shall give him three lakhs rupees. When he has come to our place saying biswambhar and recite the Bhagwat for me I should give him three lakhs of rupees in return.

She said 'will you give him three lakh rupees. He said 'yes'. The merchant who was sitting for his toilet could not pass it. It stopped there. He washed immediately and ran from that place. 'O my God', thought the merchant, 'he gives the (dacchina:) gift of three lakh rupees; He listened this and went running to the Panditji. The merchant cried, Yes Promise me what (dacchina:) gift, you get to morrow that will be of mine.

Panditji said, 'Yes'. The merchant said 'I will give one hundred one rupees; Having said this the merchant made a contract. He gave Panditji one hundred one rupees. And he made (Panditji) promise for the gift (dacchina:) of the coming day.

When the seventh day was completed, and the worship of God was going to be ended the merchant sat there in a chair even before it was four 'O'Clock. He was sitting, he was sitting and said to Panditji, 'O Panditji do not to get up now'. Panditji said 'O Sir, Let me allow get up. No, not now. Your gift (dacchina:) comes now.
Then it was six, seven and eight O'Clock. There was no trace of Mahadeb anywhere. Panditji thought "I took one hundred one rupees of the merchant and so I am imprisoned. He will not leave me at any time. The whole day I was sitting and the whole night he will make me sit. "O merchant", excuse me now".

No, It is not to be so. Your gift is still due. The gift has not yet come. As it was nine O'Clock the merchant was very angry. Mahadeb is telling a lie ( he thought). Parwati asked him, O Shiv "how much gift will you give to Panditji". And he said" How much you say to give a gift.

The merchant gave a kick to the statue of Mahadev with anger and said, 'you said, "We will give three lakh rupees". At the time of giving to-day there is not a single rupee. Having said, this, the place where he kicked to the statue, his leg was stuck up there. Now he cried with fear, Alas ! What did happen ?

Now, all the people heard that the merchant's leg was stuck in the statue of Mahadeb. All the people came running ( and said ) What is happening this. Some pulled him with his hands and some caught his head and pulled. (But ) now the merchant was stuck there.

He said, "O the life is going out now. After that his sons saw him. They said earlier that the Bhagwat affects the
people. Why have you come here to listen to the Bhagwat.

The merchant said, yes sons, I did not know it. The Bhagwat certainly affects the people. After that what the merchant can do? All the people said, 'Let us pray him, Let us request him. The merchant did the same.

Then there was an 'oracle' not only one hundred and one but you give a dachina of three lakhs to Panditji. Then only your leg can be released. Otherwise you will remain stuck.

Then the merchant thought 'What a thing three lakh rupees is! He immediately said 'Yes sir, first of all let my leg be set free. I shall then pay three lakh rupees to him.

The leg of the merchant was separated. He gave three lakhs of rupees to Panditji as a gift. The Panditji took the gift and went home and gave it to his wife.

Now the merchant thought 'whose name is biswambhar? He is the guard of the World. Since that day, he believed that biswambhar was the caretaker of the world.

3. bhadbask pratap


' জাহান তাহান ও: কাশিত খোশিত কে রাখাইন নারদ্জি: ওই সমায় মে এই গেলাই / নারদ্জি: গাম্লাইন জে: সিব অ: কি কায় রাগাল চাইথ / তো কাহাক্ষিণ জে: সার্কার অপান অ: কি কায় রাগাল চিত /

তো নাই বুঝাল পর রুতি: বাড় জোর কাইনে চালিহ, কালাইন জে: কি নাই চাইসা জে: এক্ষা: আহান বাসা: কে ঘর বাসিনহ দিয় / তাহি: ঘরহাত মে লাগাল চিত /

তো নাই বুঝাল পর রুতি: বাড় জোর কাইনে চালিহ, কালাইন জে: কি নাই চাইসা জে: এক্ষা: আহান বাসা: কে ঘর বাসিনহ দিয় / তাহি: ঘরহাত মে লাগাল চিত /

এব তো সার্কার ওই মে তো হাদ্বাস চাইক / হাদ্বাস তো হামো হাদ্বাস লাগ: তো কাকশি: নাই চো: চাইত চাইক / নাই হামো: নাই হাদ্বাস লাগ: /


tō ahī: leśl mahaśdeśb ḍamru: bajbai laglash/takhan paśrati: gamlain je: mahaśdeśb tō aśb ḍamru: bajbai chaith
bhadba: hunka: lasig ge:slain / o: ghar mē asig laga: deslain/
mana:desbak ghar jair kē bhasm bhay ge:sl/

jakhan o: basaha:k ghar jair kē bhasm bhay ge:sl /
takhan mana:desib basaha: par caqhal aila:sl / kahalkhin
deskhalisay je: hamra: bhadba: nahi lasgal / takhan kahalkhin
apane damru: bajo:low / takhan ham bui:jhlow je: ahā:
kē bhadba: lasig ge:sl / takar basd ham ghar dasih deslow tō
hā: i: bhadba: hamro: nahi choi:slak / tō sansa:rr mē i: bhadba:
kokro: nahi choi:slat / i: baq dhurt achi /

The power of Bhadwa

Parwatī said to Mahadev an ox is getting wet in the
rain. So please make a house for the ox.

Mahadev said, 'how can I build', Parwatī said 'no,
no please build one house'. Then Mahadev felt, 'In accordance
with Parwatī's saying there must be a house for the ox. Then
he cut a hemp plant. He fixed rafter beams pillars and sticks
from that plant.

When he kept all the cut pieces together, at that time
Naradji came there. Naradji thought "What is Mahadev doing
to-day"? Then he said 'O Sir, what are you doing to-day'?
Do not you know that Parwati insisted very much that I should make one house for the ox. So I am making that house.

Naradji said '0, Sir, there is now Bhadwa here. Then Mahadev said 'Bhadwa'? Is Bhadwa to affect me also?' Naradji said 'he spares nobody'. Mahadev said 'Bhadwa will not affect me'.

I will go to Bhadwa's house and ask him if it will affect me. Then Mahadev became ready. He rode on an ox, and moved. Going he reached Bhadwa's house. Here he said to Parwati, 'Listen I am going to Bhadwa's house. If you hear the beating of the drum you understand that Bhadwa affects me and if you do not hear the drum then think that Bhadwa does not affect.

When Bhadwa saw he said, 'oh, Alas! Sailaspati, is coming. Then he said, O Sir Where have you come from. Please be seated. Then Mahadev sat there. When he sat then Bhadwa welcomed him very much.

After that Mahadev said, I have come to you because I have heard that you possess all. Will you affect me too. Then Bhadwa said, O Sir I do not dare to affect (strike) you. I do not strike great persons like you.
Then Mahadev said, all right. Bhadwa said, O Sir, When will you come to my house? Please listen to my request o Sir and partake of what I will offer you. Then he began to rub the hemp plant and gave it to Mahadev to drink. Making him drink repeatedly he made Mahadev intoxicated.

When he was fully intoxicated then Bhadwa said there is one request O Sir, your drum is very beautiful. If you please play it once it will give me a great pleasure.

Then Mahadev began to beat the drum. Then Parwati thought Mahadev is beating the drum therefore Bhadwa has affected him. Then Parwati set the fire to that house. Then Mahadev's house burnt and turned into ashes.

When the house was burnt to ashes then Mahadev came back riding on the ox. He said see, Bhadwa did not strike me. Then Parwati said Oh! You had said- If I beat the drum you understand that Bhadwa had striken me.

You did beat the drum. Then I understood that Bhadwa affected you. After that I burnt the house. Mahadev said Bhadwa has not spared me also. Therefore Bhadwa will not spare any one in this world. He is a very cunning.

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