

Now [regarding] Śrī Gusāmī jī's devotee (*sevak*) Pṛthvīsiṅgh jī, son of the king of Bikaner, Kalyāṅsiṅgh jī, the commentary (*bhāv*)¹ of his *vārtā* is said.

(skip ahead to page 4, *vārtā prasāṅg* 1)

So that Pṛthvīsiṅgh jī authored many poems. He composed numerous types of poems, such as *kavitt*, *savaiyā*, *dohā*, and *copāī*. And he even formulated *granth*s (texts), like *Rukmanibel*,² *Syāmlatā*, and so forth. Save for [the thought of] Śrī Ṭhākur jī, the king's (Pṛthvīsiṅgh's) mind (*man*) wouldn't stray. His heart (*citt*) was fixed on Śrī Ṭhākur jī in such a way, that all *viṣay* (objects of sensual enjoyment) of the world (*samsār*) were released. [So fixed was his mind that] he couldn't recognize even his own queen. In [the lord's] service (*sevā*), the king remained absorbed in such a manner, and be he in foreign lands he would maintain [this] mental devotion (*mānasī karē*).

So at one point in time the king went to foreign lands. At that time, enemies came and encamped on Bikaner. From both sides enemies surrounded [Bikaner]. For three days, Śrī Ṭhākur jī fought these enemies. The gates (*kivāḍ*) of Ṭhākur's temple (*mandir*) remained closed from inside for three days. They weren't opened by anyone. Then, on the fourth day, when the enemies split (*bhāji gae*), the gates of the temple opened. In meditation, the king [Pṛthvīsiṅgh] learned about this matter in foreign lands. So he wrote and sent [a document] to the royal steward (*dīvān*). The royal steward read the document and was astonished. So King Pṛthvīsiṅgh jī became Śrī Gusāmī jī's blessed recipient of favor (*kṛpā-pātra*) in such a manner.

¹ In this text and context, *bhāv* refers to the *bhāvprakāś* commentary on the *vārtās*.

² This text is perhaps better known as *Veli Krisana Rukamaṇi Rī*, a text attributed to Pṛthvīrāj Rāṭhaḍ in the late sixteenth century.