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THE EMPEROR  
OF THE SORCERERS

VOLUME ONE

BY BUDHA·SVAMIN

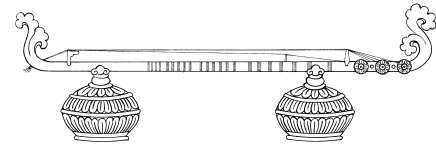


*Edited & translated by*

SIR JAMES MALLINSON

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*Artwork by Robert Beer.*

*Dust jacket design by Isabelle Onians.*

*Typeset by Somadeva Vasudeva.*

*Printed in Great Britain by St Edmundsbury Press Ltd,*

*Bury St Edmunds, Suffolk, on acid-free paper.*

*Bound by Hunter & Foulis Ltd, Edinburgh, Scotland.*

NEW YORK UNIVERSITY PRESS  
JJC FOUNDATION

2005

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First Edition 2005

Clay Sanskrit Library is co-published by  
New York University Press  
and the JJC Foundation.

Further information about this volume  
and the rest of the Clay Sanskrit Library  
is available on the following Websites:  
[www.claysanskritlibrary.com](http://www.claysanskritlibrary.com)  
[www.nyupress.org](http://www.nyupress.org).

Library of Congress Cataloging-in-Publication Data  
Budhasvāmin.

[Bṛhatkathāślokaṅgraha. English & Sanskrit]

The emperor of the sorcerers / by Budhasvamin ;  
edited and translated by Sir James Mallinson.— 1st ed.  
p. cm. — (The Clay Sanskrit library)

In English and Sanskrit; translated from Sanskrit.  
Includes bibliographical references and index.

ISBN 0-8147-5701-4 (cloth : alk. paper)

1. Sanskrit literature—Early works to 1800.

2. Tales—India—Early works to 1800.

I. Mallinson, James, 1970-

II. Title. III. Series.

PK3794.B84B713 2005

89l'.21—dc22 2004014626

## CONTENTS

Sanskrit alphabetical order	6
Guide to pronunciation and punctuation	6
THE EMPEROR OF THE SORCERERS	
Introduction	11
Canto 1: GOPĀLA	21
Canto 2: PĀLAKA	39
Canto 3: AVANTIVARDHANA	57
Canto 4: THE STORY OF PIṄGALIKĀ	81
Canto 5: SATISFYING PREGNANCY CRAVINGS	105
Canto 6: THE BIRTH OF THE PRINCE	161
Canto 7: CONSECRATION AS CROWN PRINCE	169
Canto 8: THE SPORT OF HUNTING	185
Canto 9: THE MEETING ON THE RIVERBANK	197
Canto 10: THE CONVERSATION ON THE ROAD	217
Canto 11: THE WINNING OF MADANAMAÑJUKĀ	263
Canto 12: THE SUBSTITUTION IN THE GARDEN	283
Canto 13: VEGAVATĪ	299
Canto 14: VEGAVATĪ REVEALED	311
Canto 15: THE WINNING OF VEGAVATĪ	335
Canto 16: THE ENTRY INTO CAMPĀ	363
Canto 17: MARRIAGE TO GANDHARVADATTĀ	381
Notes	413
Index	423
A <i>sandhi</i> grid is printed on the inside of the back cover	

CANTO 9  
THE MEETING ON THE RIVERBANK

TATO MAD'ĀNDHA|VANITĀ|  
kapola|sthala|komalam

saroja|pattraṃ kara|jaiś chettum ārabdha Gomukhaḥ.  
Pattra|chedyaṃ tatas tasyāḥ saritas tarad|ambhasi  
sajīvam iva saṃpannaṃ calatvāt paṭu|raṃhasaḥ.  
Anukūlaṃ prasarpantaṃ praśaṃsantaś ca Gomukham  
pattra|chedyam apaśyāma mukt'āvayava|saṃkaram.

Asmābhir anuyuktaś ca, «kathay' ēti» sa|vistaram  
Gomukho vyākaroti sma pattra|chedasya lakṣaṇam.  
9.5 «Ih' ārya|putra vijñeyaṃ pattra|chedyaṃ samāsataḥ  
try|asraṃ ca catur|asraṃ ca dīrghaṃ vṛttaṃ ca bhedataḥ.  
Try|asraiś catuṣ|padaṃ śailā niṣpadyante gṛh'ādi ca  
catur|asraiḥ sa|śālāni purāṇi puruṣ'ādi ca.  
Dīrghair nada|nadi|mārga|pratāna|bhujā|g'ādayaḥ  
vṛttair bhūṣaṇa|saṃyoga|śakunta|mithun'ādayaḥ.»

Gomukhe kathayaty evam āgatyā Marubhūtikāḥ  
«aho nu mahad āścaryam ārya|putr' ēty!» abhāṣata.

asau Hariśikhēn' ōktaḥ, «sarvam eva bhavā|dṛśām  
kūpa|kacchapa|kalpānām āścaryam sthūla|cakṣuṣām!»  
9.10 «Paśya duḥ|śraddadhān' ēti!» tam uktvā Marubhūtikāḥ  
«īdam āścaryam!» ity uccaiḥ pulinaṃ no vyadarśayat.

Tato Hariśikhēn' ōktaṃ kṛtvā hasitam ulbaṇam  
«āścaryam pulinaṃ paśya! namas tasmai sa|cakṣuṣe!  
Nimnena salilaṃ yāti pulinaṃ sikaṭa|sthalam  
āścaryam yadi tan mūḍha dveṣaḥ kaḥ salile tava?»

THEN, USING HIS FINGERNAILS, Go-mukha started to  
make cuts in a lotus leaf that was as soft as the cheek  
of a lovelorn lady\*. In the flowing water the leaf-figure  
seemed to come to life with the movement of the impetu-  
ous river. Singing Go-mukha's praises, we watched the leaf-  
figure floating downstream; it had become more than the  
sum of its parts.

When we asked him to tell us, Go-mukha described in  
detail the defining characteristics of a leaf-figure. “On this  
9.5 matter, my lord, one should know that leaf-figures are,  
briefly, divided into the following categories: triangular,  
square, rectangular and round. With triangular ones are  
made things like quadrupeds, mountains and houses; with  
square ones, cities, houses, people and so forth; with rect-  
angular ones, rivers, roads, creepers, snakes and such like;  
with round ones, things like ornaments and pairs of birds.”

As Go-mukha was saying this, Maru-bhūtika arrived and  
said, “My lord, a great miracle has happened!”

Hari-shikha said to him, “Everything is miraculous for  
people like you who are as blinkered as tortoises in a well!”

“Take a look, you incredulous fellow!” replied Maru-bhū-  
9.10 tika, and he showed us the riverbank, exclaiming, “This is  
the miracle!”

At this Hari-shikha laughed loudly and said, “Behold the  
miraculous riverbank! Homage to this visionary! Water is  
flowing along the riverbed: if the sandy bank is miraculous  
then what, fool, have you got against the water?”

So 'bravīt, «kena ṣulinam āścaryam iti» bhāṣitam?  
puline yat tad āścaryam atha vā dṛṣyatām iti!»

Ten' ōktaṃ «puline santi sikatāḥ kiṃ tad adbhutam?»

9.15 «n' ēty» ukte tena dṛṣṭvā tu pulinaṃ Gomukho 'bravīt,  
«mā mā bhadra|mukhaṃ kaś cit paribhūd Marubhūtikam  
mayā hi puline dṛṣṭaṃ saṃniviṣṭaṃ pada|dvayam.»

Uktaṃ Hariśikhen' āpi, «yady āścaryam pada|dvayam  
aty|āścaryam idaṃ paśya pada|koṭīs catur|daśa!»

Ten' ōktaṃ, «s'ānubandhāsu n' āścaryam pada|koṭiṣu  
idaṃ vicchinna|saṃtānaṃ ten' āścaryam pada|dvayam.»

Ten' ōktaṃ, «yadi śeṣāṇi parāmṛṣṭāni pāṇinā  
bhaveyur iti?» ten' ōktaṃ, «tataḥ syād eva vālukā.»

«Y' ēyam tīra|taroh śākhā pulinaṃ yāvad āgatā  
tayā gatv'» āvatīrṇaḥ syāt kaś cin nāgarako yadi.

9.20 Etām eva samālambya dūram ālamba|pallavām  
nivartet' ēti»

ten' ōkte, «parṇ'ākīrṇā mahī bhavet.»

«Kasya tarh' iti?» ten' ōkte, «divyasy' ēty» abravīt sa tam  
«divyānām katamasy' ēti» sa vidyā|dharam ādiśat:

«Na spr̥santi bhuvam devāḥ sthūlatvād yakṣa|rakṣasām  
dūram padāni majjanti pulineṣu viśeṣataḥ.

Tapah|kṣāma|śarīratvāt siddhānām ṛṣibhiḥ saha  
a|vyakt'āṅguli|pārṣṇy|ādi|nikṣepam jāyate padam.

Maru-bhūtika replied, “Who said the riverbank was mi-  
raculous? It's what's on it that's miraculous: have a look!”

Hari-shikha replied, “There are grains of sand on the  
bank. Is that amazing?”

When Maru-bhūtika said it was not, Go-mukha looked  
at the riverbank and said, “Don't be rude to goodly Maru- 9.15  
bhūtika, for I can see a pair of footprints on the bank”.

Hari-shikha said, “If a pair of footprints is a miracle,  
then this is beyond miraculous—look: one hundred and  
forty million pairs of footprints!”

Go-mukha replied, “There is nothing miraculous in tens  
of millions of footprints in succession; what makes this pair  
of footprints a miracle is that it is alone.”

Hari-shikha answered, “What if the rest have been rubbed  
out by hand?”

“Then there would be loose sand,” replied Go-mukha.

Hari-shikha said, “There's a tree on the other side of  
the river. Do you see the branch that reaches this bank?  
What if some clever fellow\* climbed along it and got down  
here? He might have returned by grabbing hold of the same 9.20  
branch—its shoots hang down a long way.”

Go-mukha replied, “The ground would be strewn with  
leaves.”

When Hari-shikha asked, “Then to whom do the foot-  
prints belong?” Go-mukha replied, “To a divine being.”  
When asked what sort of divine being, he specified that it  
was a sorcerer: “Gods do not touch the ground. Because  
they are heavy, the footprints of *Yakṣas* and demons make  
deep indentations, especially on riverbanks. The bodies of  
perfected saints and sages are emaciated because of their

- Anyeṣāṃ ca manuṣyāṇāṃ upapattyā niyujyate  
 avagāḍhaṃ bhavaty agre viparītaṃ tu yoṣitaḥ.  
 9.25 Bhār'ākrāntaḥ sa c' êty» ukte bhūyo Hariśikhō 'bravīt.  
 «Śilāpāda|paśātrūṇāṃ ko 'sya bhāro bhaved iti?»  
 «Śilāyām avagāḍhaṃ syāt parṇa|kīrṇaṃ ca pāda|pe  
 śatrau na śatruṃ puline ramaṇīye 'vatārayet.  
 Tasmād a|siddha|vidyā' āsya bhāro vidyā|dharī yataḥ  
 na vidyā|siddhim āptv' āpi jāyante paṅgu|vṛttayaḥ.  
 Āropitaṃ ca ten' āsyā jaghanaṃ dakṣiṇaṃ bhujam  
 nimagnaṃ yena tasy' êdam dakṣiṇaṃ kāmīnaḥ padam.  
 Patitair uttam' |āṅgāc ca keśa|dhūp' |ādhivāsita|ḥ  
 mālati|kusumair vāsam avakīrṇaṃ na paśyasi?  
 9.30 Ramaṇīyatarāṃ c' êmāṃ na tyakṣyati sa nimna|gām  
 ten' ānyatr' āpi dṛṣyantāṃ padāni nipuṇair iti».  
 Tataḥ paura|ir madīyaiś ca vicinva|dbhir itas tataḥ  
 strī|pumsayor adṛṣyanta padāni salil' |āntike.  
 Sah' āsmābhis tam uddeśaṃ gatvā dṛṣṭvā ca Gomukhaḥ  
 «tena nāgarakeṇ' āpi bhāvyaṃ» ity etad uktavān.  
 «Kathaṃ vetth' êti» pṛṣṭāś ca sa vihasy' êdam uktavān  
 «jñeyaṃ kim atra dur|jñānam? atha vā kathayāmi vaḥ.  
 Para|citt' |ānuvṛttiś ca sva|cittasya ca nigrahaḥ  
 y' êyaṃ nāgarakair uktā sā nāgarakatā matā.  
 9.35 Mantharaṃ parisarpantīm kāmīnīm anugacchati  
 ayaṃ nāgarako yasmād atikramya na gacchati.  
 Idānīm eva tau yātau padavī dṛṣyatām iyam  
 tathā hi caraṇ' |ākrānti|natam ady' āpi śādvalam.»

- asceticism, so their feet leave indistinct imprints of their  
 toes, heels and other parts. Those of other human beings  
 depend on how they are made. a man's is deep at the front,  
 a woman's is the opposite. This man has a heavy load.” 9.25  
 Hari-shikha asked: “What might his load be: a rock, a  
 tree or a foe?” “If it were a rock it would be deeper; if it were  
 a tree there would be leaves scattered about; if it were a foe,  
 he would not have put him down on this lovely riverbank.  
 Therefore this fellow's burden is a sorceress who has not  
 mastered magic: those who have mastered magic do not  
 become lame. The suitor's right footprint is deeper, so he  
 sat her on his right arm. Do you not notice the smell given  
 off by the jasmine flowers that fell from her head and are  
 scented with her pomade? This river is most agreeable; he  
 will not have strayed from it, so let's carefully look elsewhere  
 for footprints.” 9.30  
 The townspeople and my retinue searched about the  
 place and found the footprints of a man and a woman near  
 the water. Go-mukha accompanied us there. He looked at  
 them and said that that same gentleman must have made  
 them too. When he was asked how he knew, he laughed and  
 replied, “What in this is hard to work out? All right, I shall  
 tell you. Carrying out the wishes of another and suppress-  
 ing one's own: that's what gentlemen consider gentlemanly  
 conduct. His lover is walking slowly and he is following her.  
 He is a gentleman because he does not go in front of her.  
 They passed just now: look at the path, the grass is still bent  
 over from being pressed down by their feet.” 9.35

Iti tām anugacchanto navāṃ caraṇa|paddhatim  
 sapta|parṇam apaśyāma pravṛtta|bhramar'ḷōtsavam.  
 Tan|mūle yāni vṛttāni raho viharamāṇayoḥ  
 svayam ācaritān' īva Gomukhas tāny avarṇayat:  
 «Iha sā kupitā tasmai tena c' ēha prasādītā  
 ayaṃ sa|kusumāś c' ātra k|pṭaḥ pallava|saṃstaraḥ.  
 9.40 Śrāntā c' ātr' ōpaviṣṭā sā tathā c' ēdaṃ nirūpyatām  
 āsanaṃ jaghan'ākrānti|jāta|jarjara|pallavam.  
 Nidhāya jaghane hastau vinamayya guru trikam  
 iyaṃ vijr̥mbhamāṇāyā magn'āgra|caraṇā mahī.»  
 Evaṃ nirūpayantaś ca sapta|parṇa|talād vayam  
 niryāntīm anvagacchāma tayoś caraṇa|paddhatim.  
 Ath' āgamyam apaśyāma candra|sūry'ānal'ānilaiḥ  
 mādhavī|gahanaṃ veśma kāmīnām a|nivāritam.  
 Vāruṇī|pāna|saṃjāta|mada|bhṛṅga|viluptyayā  
 puṣpavatyā pariṣvaktam śyāmayā tan nirjantaram.  
 9.45 Dṛṣtvā ca Gomukhen' ōktam, «atr' āiv' āste sa kāmukaḥ!  
 pracchannaṃ ramaṇīyaṃ ca na h' īdaṃ tyāgam arhati.  
 Na c' āpi darśanaṃ yuktam āśīnasya yathā|sukham  
 tasmān muhūrtam anyatra kva cid viśramyatām iti.»  
 Nīla|śīṭala|mūlasya dūrvayā vaṭa|śākhiṇaḥ  
 chāyayā ca palāśānām atiṣṭhāma tale tataḥ.  
 Gomukhas tu tad ālokya lata|gr̥hakam unmukhaḥ  
 «n' āsty asāv atra kām" īti" sa|śīrasa|kampam uktavān.  
 Tato Hariśikhen' ōktaṃ, «pūrvam, «ast' īti!» bhāṣase  
 idānīm api, «n' āst' īti!» sarvath' ḍnmattako bhavān!»

Following those fresh footprints, we came across a *sapta-*  
*parṇa* tree. It was a riot of busy bees. Go-mukha described  
 what had passed in secret between the two sporting lovers  
 at the foot of that tree as though he himself had been in-  
 volved: “She was angry with him here. . . here he won her  
 over. . . here they made this bed of twigs and flowers. . . tired, 9.40  
 she sat down here. Look, this is where she sat: the twigs  
 are broken from being pressed down by her bottom. Plac-  
 ing her hands on her buttocks, she lowered her heavy be-  
 hind; the earth here has been pressed down by her toes as  
 she stretched.”

Investigating like this, we followed their footprints away  
 from the foot of the *saptaparṇa* tree. Then we noticed a  
 dense thicket of *mādhavī* bushes, impervious to the moon,  
 the sun, fire and wind, but no obstruction to lovers. It  
 was tightly enclosed by blossoming *priyaṅgu* creepers which  
 were being ravished by drunken bees. When he saw it Go- 9.45  
 mukha said, “Our beau is right here! This spot is hidden and  
 lovely: he wouldn't have left it. It would not be right to see  
 him relaxing and enjoying himself, so let's retire somewhere  
 else for a while.” We waited under a banyan tree, in the  
 shade of its leaves, its foot dark and cool with *dūrvā* grass.  
 Go-mukha looked toward the creeper bower, shook his head  
 and said that the lover was not there.

Then Hari-shikha said, “At first you say he's there but  
 now you say he isn't. You are completely mad!”

9.50 Ten' ðktam, «idam a|trastam niṣkrāntam mādHAVI|grhāt  
śikhaṇḍi|mīthunaṃ kasmān mūkam andha na paśyasi?  
Yadi kaś cid bhaved atra trastam etat tatas tataḥ  
mukt'ārta|kekam uḍḍīya vṛkṣa|durgam viśed iti.»

Tataḥ prasthāpayāmi sma vicetum parivārakān  
calayantas tu hastāms te śūnyam ākhyā|latā|grham.  
Svayaṃ tatr' āpy apaśyāma racitaṃ prastaram mahat  
prakīrṇa|pallava|nyāsaṃ kiśora|luṭhitair iva.  
Taru|śākha"āvasaktaṃ ca hāra|nūpura|mekhalam  
anyatr' ānyatra ca kṣaumam ambho|ruha|dal'āruṇam.  
9.55 Patit'ārka|nikāśaṃ ca vidyā|dhara|dhanam kva cit  
varma|ratnaṃ sphura|ratna|prabhā|kuñcita|locanam.  
Sarvaṃ tad grāhayāmi sma puruṣair bhūṣaṃ'ādikam.  
Tasmai niryātayisyāmi dṛṣṭāy' ēty  
atha Gomukhaḥ

Abravīd, «vairiṇā nūnam sa nītaḥ saha kāntayā  
tābhyāṃ hi para|tantrābhyāṃ bhūṣaṃ'ād' idam ujjhitam.  
Dīrgh'āyuskaṃ ca taṃ vitta snigdhas tasya śīro|ruhāḥ  
lagnāḥ pāda|pa|śākhāyām ady' āpi hi su|gandhayaḥ.»

Evam nirūpayantaś ca samantād|datta|dṛṣṭayaḥ  
n' āti|dūram atikramya kva cit tuṅga|tarau vane.  
9.60 Baddhaṃ skandhe kadambasya pañcabhir loha|śānkubhiḥ  
vidyā|dharam apaśyāma lepa|vidyā|dhar'ā|calam.  
Ath', «āvatāryatām eṣa skandhād ity» abhidhāya tān  
apasṛtya tatas chāyām āśrayāmi sma śākhinaḥ.

Go-mukha answered, “Why is this pair of peacocks coming out of the *mādhavi* thicket unruffled and silent? Are you blind? Can't you see them? If there was anyone in there, they would have cried out in alarm and flown up to the safety of a tree.”

I dispatched some attendants to investigate. Waving their hands about, they signalled that the creeper bower was empty. We went there ourselves and saw that a large bed had been made, on which twigs were scattered as though by the rolling about of a colt. We saw a garland, some ankle bracelets and a girdle hanging from the branch of a tree, and fine linen clothes strewn about the place, as red as the petals of a lotus. And in another spot we saw precious armor, the prized possession of a sorcerer. It looked like a fallen sun and made us squint with the brilliance of its sparkling jewels. I had all those ornaments and other things gathered together by the men so that I might return them to the fellow when we found him.

Then Go-mukha said, “He and his beloved must have been abducted by an enemy: they have abandoned their jewelry and so forth because they have been captured. The fellow shall have a long life. Some of his hair got caught in the branch of a tree: it is glossy and still fragrant.”

Investigating like this, we searched all around and had not gone far when, in a grove of tall trees, we saw a sorcerer attached to the trunk of a *kadamba* tree by five iron spikes, as still as if he were a waxwork. I told the men to get him down from the tree trunk, and moved away to shelter in the shade of a tree. However Go-mukha said, “There is no

Gomukhas tv abravān, «n' āite kena cid lohaśaṅkavaḥ.  
śakyāḥ kraṣṭum upāyena sarvair api surair iti.»

Ath' āham abruvaṃ smṛtvā, «rāj' ājalpan mayā śrutam  
etā ośadhayaḥ pañca sad' āsthāḥ kila varmaṇi.  
Viśalya|karaṇī kā cit kā cin māṃsa|vivardhanī  
vraṇa|saṃrohaṇī kā cit kā cid varṇa|prasādanī.

9.65 Mṛta|saṃjīvanī c' āsāṃ pañcamī param'āuśadhīḥ  
yadi varmaṇi tāḥ santi tābhiḥ saṃjīvyatām iti.»

Muhūrtād iva c' āgatya vismito Gomukho 'bravīt  
«prasādād ariya|putrasya jīvitaḥ sa nabhaś|caraḥ.  
Tā mah'āuśadhayo dṛṣṭā nihitās tasya varmaṇi  
śalya|prote ca hariṇe prayuktāḥ kramaśas tataḥ.  
Tatra dṛṣṭa|prabhāvābhiḥ sa vidyā|dhara|sundaraḥ  
a|kṛt'āṅgaḥ kṛtaḥ

sadyaḥ samāśvasy' ēti bhāṣate.

«Jīvitaḥ kena baddho 'ham?» ity ath' āhaṃ tam uktavān  
«asmākam ariya|putreṇa prakāraiś caturair iti.»

9.70 Ten' ōktaṃ, «kiṃ ca yuṣmākam ariya|putro 'pi vidyate?»  
«am' ēti» ca mayā prokte ten' ōktaṃ, «na sa mānuṣaḥ.  
Asmākam ariya|putro 'pi devo vidyā|dharo 'pi vā  
prasādatu tam ākhyāta prasādaṃ cakṣuṣāṃ iti.»

May' ōktaṃ, «ariya|putreṇa vayam ājñāpitā, «yathā  
jīvayitv' ābhyanujñeyo mā sma paśyat sa mām iti».  
Kṛt'ōpakāras tvāṃ draṣṭuṃ n' āyam icchati lajjayā  
punaḥ|saṃdarśanāy' ātas tāta prasthīyatām iti.»

way that these spikes can be pulled out, not even by all the  
gods.”

Then I remembered something and said, “I heard the  
king mention that the following five herbs are apparently al-  
ways found in a suit of armor: one that heals arrow wounds,  
one that makes flesh grow, one that remedies cuts, one that  
restores the complexion, and the fifth, the ultimate herb, 9.65  
which brings the dead back to life. If they are in the suit of  
armor then use them to bring him back to life.”

Not long after Go-mukha returned, and said with a smile,  
“By the grace of Your Highness, the sky-rover has been  
revived! We found those potent herbs in his suit of armor,  
and tried them one by one on a deer that had been pierced  
by an arrow. When we had established their effects, we used  
them to restore the body of the handsome sorcerer.

As soon as he had recovered, he said, ‘Who brought me  
back to life after I had been impaled?’ and I replied, ‘Our  
master, using clever means.’ He said, ‘Is he your master 9.70  
too?’ and when I replied that he was, he said, ‘He is not  
human. He is also my master, and a god or a sorcerer. Please  
ask him to be so gracious as to favor me with his presence.’

I replied, ‘Our prince told us that after we revived you,  
you should be sent on your way and not be allowed to see  
him. Out of modesty he does not want to see you after  
assisting you. So, sir, please be on your way. We shall meet  
again.’

Atha visrasta|hastena dattvā jānu|nipātanam  
viniśvasya ca ten' ōktaṃ dainya|gadgadayā girā,  
9.75 'Ḍdānīm asmi su|mṛtaḥ prāṇa|dān' |ōpakāriṇam  
svāminam yan na paśyāmi bhaviṣyaṃ cakra|vartinam.  
Pradāya yadi me prāṇān paścāt|tāpena khedyate  
evaṃ muñcāmi bhūyas tān na cet paśyatu mām iti!»

Mayā datte 'bhyanujñāne, «paśyatu evaṃ karotv iti»  
gāṃ spr̥ṣāñ jānu|śirasā sa mām idam abhāṣata,  
«Vidyā|dharo 'mitagatiḥ Kauśikasya muneḥ sutaḥ  
sarva|vidyā|dhar' |ēśena praṇaman dṛṣyatām iti».

«Eh' iha!» ca may' āhūya spr̥ṣṭaḥ pr̥ṣṭhe nir|āmayaḥ  
suhṛd|dṛṣṭyā ca dṛṣṭaḥ san prahr̥ṣṭaḥ samupāviśat.

9.80 Tato Hariśikhen' ōktam, «uktaṃ vṛṣa|sutena yat  
satyaṃ tat priya|saṃbhāṣaḥ mahā|nāgarako hy ayam.»

Idaṃ śrutv' Āmitagatir idam asmān abhāṣata  
«n' ēdam nāgarakatvaṃ me śrūyatām ca kathā yathā.

Asti Prāleya|śailasya mano|nayana|hāriṇi  
śikhare Kauśiko nāma munis tuly' |āśma|kāñcanaḥ.  
Taṃ ca Bindumatī nāma tyakta|Nandana|kānanā  
ārādhitavatī yatnāt su|dīrgham kālam apsarāḥ.

Ekadā Kauśiken' ōktā, «varaṃ brūh' iti» s' ābravīt,  
«yadi me bhagavān prītas tato 'patyaṃ dadāt v iti.»

9.85 Tena c' ōtpāditaṃ tasyām apatyalyugalaṃ kramāt  
ahaṃ ca putraḥ putrī ca mat svasā mat sa|nāmikā.  
So 'haṃ saṃvardhitas tena n' āsti tad yan na śikṣitam

Then, with his hands hanging down, he dropped to his  
knees, sighed, and in a voice choked with misery said, 'Now 9.75  
I might as well be dead, because I cannot see my master, the  
future emperor, who has favored me with the gift of life. If  
he is regretting having given me life, I shall give it up again.  
If not, let him see me!'"

When I gave my consent and said that he could do what  
he wanted and see me, he knelt down, touched the ground  
with his head, and said to me, "May the ruler of all the sor-  
cerers look upon the humble sorcerer Āmita-gati, son of the  
sage Kāushika."

I called him over, saying, "Come here!," and touched him  
on the back—he had been healed. Under the gaze of my  
friends he sat down near me, overjoyed.

Hari-shikha said, "What Go-mukha said is true: this fel- 9.80  
low, with his agreeable conversation, is indeed a most cour-  
teous gentleman."

When he heard this, Āmita-gati said to us, "I am not just  
being courteous: listen to my story.

On the charming and beautiful peak of Snow Mountain  
there is a sage called Kāushika to whom stone and gold are  
as one. An Āpsaras called Bindumati left Indra's paradise  
and served him zealously for a very long time. One day  
Kāushika told her to ask for a boon and she replied, 'If Your  
Holiness is pleased with me, then let him give me children.'  
He had two children in succession by her: a son, me, and a 9.85  
daughter, my sister, who has the same name as me. It was he  
who made me what I am—he taught me everything. I bear  
his magical sciences, so I have become a sorcerer\*. One day

dhārayāmi ca tad|vidyās tena vidyā|dharo 'bhavam.

Ekadā pitaraṃ dṛṣṭvā rudantam aham abruvam  
'mā|dṛṣaṃ putram utpādyā kiṃ roditi bhavān iti')

Ten' ōktaṃ, 'cakra|vartitvaṃ na te paśyāmi putraka  
aṅgād aṅgān madiyāt tu vṛthā jāto bhavān iti.'

May" ōktaṃ, 'mama yaḥ svāmī  
sa mahyaṃ kathyatām iti,'

ten' ōktaṃ, 'cakra|vartī yaḥ  
sa c' āpy anvīṣyatām iti!'

9.90 May" ōktaṃ, 'cakra|vartitvaṃ yaś cihnair avagamyate  
dṛṣṭvā tāni dhiyā mahyam ācaṣṭaṃ bhagavān iti.'

Ten' ōktaṃ, 'śatruṇā baddhaṃ  
yas tvāṃ śaṅkubhir āyasaiḥ

jīvaiṣyati jāniyāt

svāmiṇaṃ taṃ bhavān iti.)

Mama tv Aṅgārako nāma Vyālakaś c' ābhavat suhṛt  
saudaryo gamayāmi sma tābhyāṃ kālāṃ sukhaṃ saha.

Atha Vāyupatho nāma rājā tena sah' āgamam

Kāśyapasthalakaṃ nāma puraṃ mānasa|lobhanam.

Tatr' āikadā vicaratā may" ōpavana|cāriṇī

dṛṣṭā kanyā|parivārā kanyakā Kusumālikā.

9.95 Praśasya|varṇa|saṃsthānā sā me buddhau sthirā sthitā  
praśastir iva vinyastā bhittau Vindhya|śilā|bhṛtaḥ.

Tām ādāya tayā sārḍhaṃ suhṛ|dbhyaṃ ca mano|harāḥ  
rataye saṃcarāmi sma sarid|giri|taru|sthalīḥ.

Aṅgārakam ath' āpaśyaṃ paśyantam Kusumālikāṃ  
rāgād apatrapā|trāsaṃ vakra|grīvā|nirīkṣitam.

◀Lakṣito 'ham anen' ēti' lakṣayitvā sah' |ānu|jaḥ

an|āmantry' āiva māṃ nīco nīcair utthāya yātavān.

Ahaṃ tu jāta|vailakṣyāt saṃraktāc ca tatas trasan

I saw my father crying and said to him, 'You have fathered  
a son like me: how can you cry?'

He replied, 'My son, I have realized that you will not be  
an emperor: you were born from my body in vain.'

I asked him to tell me who would be my master and he  
replied, 'Whoever is the emperor. You must seek him out!'

I said, 'Your Holiness, use your wisdom to ascertain 9.90  
the signs by which the emperor is to be recognized, and  
tell me them.'

He replied, 'You are to recognize as your master the man  
who brings you back to life after an enemy has impaled you  
with iron spikes.'

I befriended two men called Aṅgāraka and Vyālaka, and  
I passed the time happily in their company, like a brother.  
There was a king called Vāyu-patha whom I accompanied  
to a charming city called Kashyapa-sthālaka. One day I was  
wandering about the city when I saw a young girl called  
Kusumālika walking in a garden with a group of other 9.95  
girls. With her laudable complexion and beauty she be-  
came firmly fixed in my mind, like a laudatory inscription  
written on a rock-face in the Vindhya mountains.

I won her, and with her and my two friends I wandered  
about beautiful rivers, mountains and forests in pursuit of  
pleasure. One day I saw Aṅgāraka looking lustfully at Kusu-  
mālika. Nervously twisting his neck he cast her a sideways  
glance. He noticed that I had seen him, and without saying  
a word to me the wretch quietly stood up and left with his  
younger brother. He was in love and had been thwarted in  
his aims; I was scared of him. I became alarmed and did 9.100  
not know where to go with my beloved. Today I arrived at

na jānāmi, «kva yām ’ iti» cakitaḥ saha kāntayā.  
 9.100 Adya c’ êmāṃ samāsādyā ramaṇīyāṃ nag’|āpagām  
 avatīrṇo ’smi puline komal’|ā|mala|vāluke.  
 Surat’|ānubhave yogaṃ dṛṣṭvā tac ca su|saṃvṛtam  
 latā|gr̥ham ahaṃ prāptaḥ p̥hulla|śyāmā|lat”|āvṛtam.  
 Yac ca śeṣam a|śeṣaṃ tat kathitaṃ Gomukhena vaḥ  
 tasmād āpt’|ōpadeśo ’yaṃ na nāgarakatā mama.  
 Ko hi vidyā|dharair baddham a|vidyā|dharā|sainya|paḥ  
 mocayen mā|dṛṣaṃ? tasmāt tath” êdam ṛṣi|bhāṣitam.

Sevante sevakāḥ sevyān prajñā|prāṇa|dhan’|ādibhiḥ  
 yena ten’ ātma|rakṣ”|ārthaṃ mad’|vidyā gr̥hyatām iti.»  
 9.105 Sadyaḥ kṛt’|ōpakāreṇa mayā mand’|ādareṇa ca  
 na gr̥hīt” ābruvaṃ c’ ānam, «anugaccha priyām iti!»  
 Abravīc ca, «dinād asmāt paren’ āham ahar|niśam  
 a|pramatto bhaviṣyāmi bhavatāṃ deha|rakṣaṇe.  
 Smartavyaḥ saṃkaṭe c’ āham!» ity uktvā naḥ praṇamya ca  
 vegen’ akāśam utpatya prāgād Aṅgārakaṃ prati.  
 9.108 Ādityaśarma|vacanaṃ vacanaṃ ca yakṣyā  
 yānaṃ pradakṣiṇam iṣoś ca marun|mr̥gāṇāṃ  
 prahlādin” āmita|gateḥ kathitena jātam  
 utkhāta|saṃśaya|kalaṅkatayā viśuddham.  
 iti pulina|darśana|sargaḥ.

this beautiful mountain river and landed on the riverbank  
 with its fine white sand. When I saw the creeper bower, fit  
 for lovemaking, well hidden and covered with blossoming  
*priyaṅgu* creepers, I went inside. Go-mukha has told you all  
 that happened afterward. Thus my behavior is not because  
 of my courtesy, but of what I learned from a trusted source.  
 For when someone like me has been captured by sorcerers,  
 who other than a sorcerer general could free him? So what  
 the sage said was true.

Servants serve their masters with, among other things,  
 their wisdom, their lives and their wealth, so, in order to  
 protect yourself, accept my *vidyā*.”

Because I had just helped him\* and because I was not in-  
 terested, I refused it. I said to him, “Go after your beloved!” 9.105

He replied, “From this day forth I shall be ready day and  
 night to protect you. Think of me in times of trouble!” After  
 saying this he bowed to us, flew quickly up into the sky and  
 went after Angāraka.

The words of Aditya-shárma, the words of the *Yakṣī* and 9.108  
 the arrow’s circuit around the wind-deer were confirmed by  
 Āmita-gati’s delightful speech and the resultant removal of  
 the stain of doubt.

Thus ends the Meeting on the Riverbank canto.

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Budha-svamin's THE EMPEROR OF THE SORCERERS is a racy telling of the celebrated lost Indian narrative cycle *The Long Story*, framed by Nara-váhana-datta's magical adventures on his quest to become Emperor of the Sorcerers.

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NEW YORK UNIVERSITY PRESS  
Washington Square  
New York, NY 10003  
[www.nyupress.org](http://www.nyupress.org)

ISBN 0-8147-5701-4



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