

CLAY SANSKRIT LIBRARY

The Ocean of the  
Rivers of Story  
Volume Two  
by Soma·deva



Translated by  
SIR JAMES MALLINSON

NEW YORK UNIVERSITY PRESS & JJC FOUNDATION

THE CLAY SANSKRIT LIBRARY  
FOUNDED BY JOHN & JENNIFER CLAY

GENERAL EDITOR

Sheldon Pollock

EDITED BY

Isabelle Onians



[www.claysanskritlibrary.com](http://www.claysanskritlibrary.com)

[www.nyupress.org](http://www.nyupress.org)

THE OCEAN OF  
THE RIVERS  
OF STORY

VOLUME TWO

TRANSLATED BY

Sir James Mallinson



NEW YORK UNIVERSITY PRESS

JJC FOUNDATION

2009

Copyright © 2009 by the CSL  
All rights reserved.

First Edition 2009

The 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 at the end of this book  
and on the following websites:

[www.claysanskritlibrary.com](http://www.claysanskritlibrary.com)  
[www.nyupress.org](http://www.nyupress.org)

ISBN-13: 978-0-8147-9558-3 (cloth : alk. paper)

ISBN-10: 0-8147-9558-7 (cloth : alk. paper)

**Library of Congress Cataloging-in-Publication Data**

[Kathāsaritsāgara. English & Sanskrit]

The ocean of the rivers of story / by Somadeva ;

translated by James Mallinson.

p. cm. – (The Clay Sanskrit library)

In English and Sanskrit (romanized) on facing pages;

includes translation from Sanskrit.

Includes bibliographical references and index.

ISBN-13: 978-0-8147-9558-3 (cloth : alk. paper)

ISBN-10: 0-8147-9558-7 (cloth : alk. paper)

1. Tales—India—Early works to 1800. I. Title.

PK3741.S7E5 2006

891'.21—dc22 2006032846

## CONTENTS

CSL Conventions	vii
Introduction	xv

### THE OCEAN OF THE RIVERS OF STORY II

Attainment III—Lavánaka	3
Fifth Wave	5
Sixth Wave	25
Attainment IV—The Birth of Nara·váhana·datta	67
First Wave	71
Second Wave	95
Third Wave	139
Attainment V—Four Girls	159
First Wave	163
Second Wave	201
Third Wave	251
Attainment VI—Mádana·mánchuka	299
First Wave	303
Second Wave	337
Third Wave	371
Fourth Wave	405
Fifth Wave	429
Sixth Wave	445

Seventh Wave	479
Eighth Wave	515
Notes	565
Emendations to the Sanskrit Text	569
Index	571

ATTAINMENT IV  
THE BIRTH OF NARA·VÁHANA·DATTA

4.1.1 **K**ARṆA|TĀLA|BAL'āghāta|sīmantita|kul'âcalah  
panthānam iva siddhīnām diśāñ jayati vighna|jit.

tato Vats'ēśvaro rājā sa Kauśāmbiyām avasthitaḥ  
ek'ātapatrāṃ bubhujē jitām Udayano mahīm.  
vidhāya sa|Rumaṇvatke bhāraṃ Yaugandharāyaṇe  
vihār'âika|rasās c' ābhūd Vasantaka|sakhāḥ sukhī.  
svayaṃ sa vādayan vīṇāṃ devyā Vāsavadattayā  
Padmāvatyā ca sahitaḥ saṃgītakam asevata.

4.1.5 devī|kākali|gītasya tad|vīṇā|ninadasya ca  
abhede vādan'āṅguṣṭha|kampo 'bhūd bheda|sūcakaḥ.  
harmy'āgre nija|kīrty" ēva jyotsnayā dhavale ca saḥ  
dhārā|vigalitaṃ sīdhu papau madam iva dviṣām.  
ājahruḥ svarṇa|kalāsais tasya vār'āṅganā rahaḥ  
Smara|rājy'|ābhiṣek'|āmbha iva rāg'ōjjvalaṃ madhu.  
*ārakta/surasa/svaccham antaḥ/sphurita/tan/mukham*  
upaninye dvayor madhye sa sva|cittam iv' āsavam.  
īrṣyā|ruṣām abhāve 'pi bhaṅgura|bhruṇi rāgiṇi  
na mukhe tat tayo rājñyos tad|dr̥ṣṭis tr̥ptim āyayau.

4.1.10 sa|madhu|sphatik'|ān|eka|caṣakā tasya pāna|bhūḥ  
babhau bāl'ātap'|ārakta|sita|padm" ēva padminī.

**M**AY THE CONQUEROR of obstacles, who, with mighty 4.1.1  
blows from his flapping ears, makes a parting in the  
chief mountain ranges as if he were marking the way to  
success, be victorious!

Then Údayana, king of Vatsa, stayed in Kaushámbi and  
enjoyed the conquered earth, which was now under a single  
parasol. He placed the burdens of state on Yaugándhará-  
yana and Rumánvat, and with Vasántaka as his companion  
he happily devoted himself to nothing but fun. Playing the  
lute himself, he enjoyed making music with Vása-  
va-datta and Padmávati. In the absence of any difference between 4.1.5  
the sweet song of the queens and the sound of his lute, it  
was left to the flickering of his playing thumb to show that  
they were separate. And on the terrace of his palace, which  
the moonlight, as if it were his glory, made dazzling white,  
he drank wine flowing in torrents as if he were drinking the  
pride of his enemies. In private his courtesans brought *bril-  
liantly red wine ablaze with passion* in golden pots as if it  
were water for consecrating him as the ruler of the kingdom  
of the god of love. As if it were his heart—*impassioned,  
amorous and pure, their faces appearing within*—he placed  
the drink—*red, delicious and clear, their faces appearing  
within*—between the two queens. Even though they were  
neither jealous nor angry, those queens' faces were red with  
passion and had knitted brows: the king could not get  
enough of looking at them. There were many crystal glasses 4.1.10  
full of wine in the place where he drank and it glowed as if  
it were a bed of lotuses, its white flowers reddened by the  
morning sun.

antarā ca milad|vyādhaḥ palāśa|śyāma|kañcukaḥ  
 sa sa|bāṇāsano bheje sv'ōpamaṃ mṛga|kānanam.  
 jaghāna pañka|kaluṣān varāha|nivahān śaraiḥ  
 timir'|āughān a|viralaiḥ karair iva marīcimān.  
 vitrasta|prasṛtās tasmin kṛṣṇa|sārāḥ pradhāvite  
 babhuḥ pūr'|ābhībhūtānām kaṭākṣāḥ kakubhām iva.  
 reje rakt'|āruṇā c' āsya mahī mahiṣa|ghātinah  
 sev'|āgat" ēva tac|chṛṅga|pāta|muktā van'|ābjinī.

4.1.15 vyātta|vaktra|patat|prāsa|proteṣv api mṛg'|āriṣu  
 s'|āntar|garjita|niṣkrānta|jīviteṣu tutoṣa saḥ.  
 śvānaḥ śvabhre vane tasmimś tasya vartmasu vāgurāḥ  
 sāv sv'|āyudh'|āika|siddhe 'bhūt prakriyā mṛgayā|rase.  
 evaṃ sukh'|ōpabhogeṣu vartamānaṃ tam ekadā  
 rājānam āsthāna|gataṃ Nārado munir abhyagāt.  
 nija|deha|prabhā|baddha|maṇḍalo maṇḍanaṃ divaḥ  
 kṛt'|āvatāras tejasvi|jāti|prīty" āṃśumān iva.

sa tena racit'|ātithyo muhuḥ prahveṇa bhū|bhṛtā  
 prītaḥ kṣānam iva sthitvā rājānaṃ tam abhāṣata.

4.1.20 «śṛṇu samkṣiptam etat te, Vats'|ēśvara, vadāmy aham  
 babhūva Pāṇḍur iti te rājā pūrva|pitāmahaḥ.  
 tav' ēva tasya dve eva bhavye bhārye babhūvatuḥ  
 ekā Kuntī dvitīyā ca Mādri nāma mah"|āujasaḥ.

Now and then he would get together with some hunters, take his bow and, wearing a jacket as dark green as a *palásha* tree, enjoy himself in the game park, which he resembled. With his arrows he killed hordes of mud-besmirched boars, like the sun destroying with its dense rays the ranks of darkness. When he chased them, the spotted antelopes fled, terrified, looking like side-glances from the directions which had earlier been conquered.

And when he killed buffalo, the ground would shine red with blood, as if a bed of lotuses from the jungle, liberated from the goring of the buffaloes' horns, had come to worship him. When the lions too were speared by his javelins falling in their gaping jaws, their life-breaths departing with a stifled roar, he was delighted. In his fondness for the chase, which he carried out using only his own weapons, his method was to have dogs down the holes in that forest and traps on the paths. 4.1.15

While the king was living thus, enjoying these pleasures, one day the sage Nárada came to him when he was in his hall of audience. He wore a halo formed by the glow from his body and it was as if the sun, the adornment of the sky, had come down to earth out of affection for a fellow luminary.

Showing him hospitality and bowing repeatedly, the king pleased Nárada, and after standing there for a moment or two, he said to the king, "Listen to this short tale that I am about to tell you, O king of Vatsa. You had an ancestor, a king called Pandu. Like you, that powerful king had just two lovely wives. One was called Kunti, the other Madri. Pandu conquered this earth with its girdle of oceans and 4.1.20

sa Pāṇḍuḥ pṛthivīm etāṃ jivā jaladhi|mekhalām  
 sukhī kadā|cit prayayau mṛgayā|vyasanī vanam.  
 tatra Kindama|nāmānaṃ sa munim mukta|sāyakaḥ  
 jaghāna mṛga|rūpeṇa sa|bhāryaṃ surata|sthitam.  
 sa munir mṛga|rūpaṃ tat tyaktvā kaṅṭha|vivartibhiḥ  
 prānaiḥ śāsāpa taṃ Pāṇḍuṃ viṣaṅgaṃ mukta|kārmukam.

4.1.25 <svaira|stho nirvimaṛsena hato 'haṃ yat tvayā tataḥ  
 bhāryā|saṃbhoga|kāle te madvan mṛtyur bhaviṣyati.>

ity āpta|śāpas tad|bhītyā tyakta|bhoga|spṛho 'tha saḥ  
 patnībhyām anvitaḥ Pāṇḍus tasthau śānte tapo|vane.  
 tatra|stho 'pi sa śāpena preritas tena c' āikadā  
 a|kasmāc cakame Mādrim priyāṃ prāpa ca pañcatām.  
 tad evaṃ mṛgayā nāma pramādo, nṛpa, bhū|bhṛtām  
 kṣapitā hy anay" ānye 'pi nṛpās te te mṛgā iva.  
 ghora|nād" āmiṣ'āik'āgrā rūkṣā dhūmr'|ōrdhva|mūrdha|jā  
 kunta|dantā kathaṃ kuryād rākṣas" īva hi sā śivam?

4.1.30 tasmād viphalam āyāsaṃ jahīhi mṛgayā|rasam

vanya|vāhana|hantṛṇāṃ samānaḥ prāṇa|saṃśayaḥ.

tvam ca tvat|pūrva|ja|prītyā priyaḥ kalyāṇa|pātra me  
 putraś ca tava Kām'|āṃśo yathā bhāvī tathā ṣṛṇu.  
 pur" ān|āṅg'|āṅga|saṃbhūtyai Ratyā stutibhir arcitaḥ  
 tuṣṭo rahasi saṃkṣepam idaṃ tasyāḥ Śivo 'bhyadhāt.  
 <avatīrya nij'|āṃśena bhūmāv ārādhya māṃ svayam  
 Gaurī putr'|ārthinī Kāmaṃ janayiṣyaty asāv iti.>  
 ataś Caṇḍamahāsenā|sutā devī, nar'|ēndra, sā

one day the happy king, who was addicted to hunting, went to the forest. There he let fly an arrow and killed a sage called Kíndama who was making love with his wife in the form of a deer. The sage abandoned his form as a deer and as his life-breaths struggled in his throat he cursed Pandu, who was despondent and had cast aside his bow. ‘Because you willfully killed me without thinking while I was making love with my wife, your death shall be like mine.’ 4.1.25

After receiving this curse, he was terrified by it and lost the desire for pleasure. Accompanied by his two wives, Pandu took up residence in a peaceful penance grove. But while he was there, one day, driven on by the curse, he suddenly made love to his beloved Madri and died. Thus, O king, that which is called the chase is a folly of kings, for other kings too have been destroyed by it, just like all those deer. The chase is like a demoness—she has a terrific roar, thinks only of flesh, is cruel, her hair stands on end like smoke and her teeth are spears. How could she bring good? So give up your love of hunting—it is a vain exertion. The danger to the lives of those who kill wild animals is universal. 4.1.30

And because of my affection for your ancestors, you, who are a worthy recipient of good fortune, are dear to me. Hear how your future son is to be a partial incarnation of the god of love. Long ago, when he had been worshipped with hymns of praise by Rati in order to restore the body of the bodiless god of love and was pleased, in private Shiva announced to her the following brief declaration: “Having partially incarnated herself, Párvati, desirous of a son, shall personally worship me on earth and she shall give birth to

jātā Vāsavadatt” êyaṃ saṃpañnā mahiṣī ca te.

4.1.35 tad eṣā Śaṃbhūm ārādhya Kām’|āṃśaṃ soṣyate sutam  
sarva|vidyā|dharāṇāṃ yaś cakra|vartī bhaviṣyati.»  
ity ukten’ ādr̥ta|vacā rājñā pṛthvīm tad|arpitām  
pratyarpya tasmai sa yayau Nārada’|r̥ṣir a|darśanam.  
tasmin gate Vatsa|rājaḥ sa tad Vāsavadattayā  
jāta|putr’|écchayā sākāṃ ninye ta|cintayā dinam.

anyedyus taṃ sa Vats’|ēśam upety’ āsthāna|vartinam  
Nityodit’|ākhyāḥ pravaraḥ pratihāro vyajijñapat.  
«śīsuka|dvaya|saṃyuktā brāhmaṇī k” āpi durgatā  
dvāri sthitā, mahā|rāja, deva|darśana|kāṅkṣiṇī.»

4.1.40 tac chrutv” āiv’ ābhyanujñāte tat|praveśe mahi|bhṛtā  
brāhmaṇī sā viveś’ ātra kṛśa|pāṇḍura|dhūsarā.  
mānen’ ēva viśir̥ṇena vāsasā vidhurī|kṛtā  
duḥkha|dainya|nibhāv anke vibhratī bālakāv ubhau.  
kṛt’|ôcita|praṇāmā ca sā rājānaṃ vyajijñapat  
«brāhmaṇī kula|jā c’ āham īdr̥śīm durgatiṃ gatā.  
daivād yugapad etau ca jātau dvau tanayau mama  
tad, deva, n’ āsti me stanyam etayor bhojanaṃ vinā.  
ten’ ēha kṛpaṇā, nātha, śaraṇ’|āgata|vatsalam  
prāpt” āsmi devaṃ śaraṇaṃ pramāṇam adhunā prabhuḥ.»

the god of love.” And so, O king, the goddess has been born as Chanda-maha-sena’s daughter, Vāsava-datta here, and has become your chief queen. So she, after worshipping Shiva, shall give birth to a son who is a partial incarnation of the god of love and will be the emperor of all the sorcerers.” 4.1.35  
 When the king, whose words were respected, was told this, he offered Nárada the earth; the sage gave it back to him and vanished. After he had gone, the king of Vatsa and Vāsava-datta, in whom the desire for a son had arisen, spent the day worrying about it.

The next day, when the king of Vatsa was in his hall of audience, the head chamberlain, Nityódita by name, went up and announced to him, “Sire, some poor brahmin lady is at the gate with two children and wants to have an audience with your highness.”

As soon as he heard this, the king gave his permission for her to enter and the brahmin lady came in. She was thin, pale and dusty. Made miserable by wearing clothes as tattered as her pride, she was carrying on her hips two children as if they were sorrow and poverty. After bowing appropriately before the king, she said to him, “I am a brahmin lady from a good family and this wretched state has befallen me. It happened that these two boys were born to me simultaneously, so, your highness, not having any food, I have no milk for them. Thus, my lord, in my state of wretchedness, I have come here to your highness, who is kind to those who come to him for protection, for help. Now it is up to your majesty.” 4.1.40

- 4.1.45 tac chrutvā sa|dayo rājā sa pratihāram ādiśat  
 «iyam Vāsavadattāyai devyai nītv” ārpyatām iti.»  
 tatas ca karmaṇā svena śubhen’ ēv’ āgra|yāyinā  
 nīt” ābhūn nikaṭam devyāḥ pratihāreṇa tena sā.  
 rājñā viśṛṣṭam buddhvā tām pratihārād upāgatām  
 devī Vāsavadattā sā brāhmaṇīm śraddadhe|tarām.  
 yugm’|āpatyām ca paśyantī dīnām etām vyacintayat  
 «aho vām’|āika|vṛttitvam kim|apy etat Prajāpateḥ!  
 aho vastuni mātsaryam aho bhaktir a|vastuni!  
 n’ ādy’ āpy eko ’pi me jāto jātau tv asyām yamāv imau!»
- 4.1.50 evam samcintayantī ca sā devī snāna|kāṅkṣiṇī  
 brāhmaṇyās ceṭikās tasyāḥ snapan’|ādau samādiśat.  
 snapitā datta|vastrā ca tābhiḥ svādu ca bhojitā  
 brāhmaṇī s” āmbu|sikt” ēva taptā bhūḥ samudaśvasat.  
 samāśvastā ca sā yuktyā kath”|ālāpaiḥ parīkṣitum  
 kṣaṇ’|āntare nijagade devyā Vāsavadattayā,  
 «bho brāhmaṇi kathā kā|cit tvayā naḥ kathyatām iti»  
 tac chrutvā sā «tath” ēty» uktvā kathām vaktum pracakrame.  
 «pur” ābhūj Jayadatt’|ākhyāḥ sāmānyāḥ ko ’pi bhū|patiḥ  
 Devadatt’|ābhīdhānās ca putras tasy’ ōdapadyata.
- 4.1.55 yauvana|sthasya tasy’ ātha vivāham tanayasya saḥ  
 vidhātum icchan nṛpatir matimān ity acintayat,  
 «veśy” ēva balavad|bhogyā rāja|śrīr ati|cañcalā  
 vaṇijām tu kula|str” īva sthirā lakṣmīr an|anya|gā.  
 tasmād vivāham putrasya karomi vaṇijām gṛhāt  
 rājye ’sya bahu|dāyāde yena n’ āpad bhaviṣyati.»

When he heard this, the king took pity and instructed his chamberlain to take the woman to Vāsava-datta and entrust her to her. At this, leading her on as if he were her own good karma, the chamberlain took her to the queen. When Queen Vāsava-datta found out from the chamberlain that the brahmin woman who had arrived had been sent by the king, she had greater trust in her. Seeing that the poor woman had two children, she thought, “Oh! This is a piece of the creator’s unswerving perversity! How niggardly he is towards one who is worthy and how kind to one who is not! I still have not had even one son, but this woman has had twin boys!” While thinking this, the queen, who was wanting to take a bath, instructed her servant girls to attend to the brahmin woman’s toilet. After being bathed, clothed and fed delicious food by them, the brahmin lady was as refreshed as scorched earth on being sprinkled with water. And soon after she had been refreshed, Queen Vāsava-datta contrived to find out about her in conversation and said to her, “O brahmin lady, please tell us some story.” On hearing this, she said yes and started to tell a tale. 4.1.45 4.1.50

“Long ago there lived some run-of-the-mill king called Jaya-datta and a son called Deva-datta was born to him. Then, when the boy had grown up and the king was wanting to arrange his marriage, being a wise man he thought to himself, ‘Like a courtesan, the prosperity of a king is extremely fickle and is to be enjoyed by he who has power, but the prosperity of merchants, like a woman from a respectable family, is assured and does not go elsewhere. Therefore I shall find my son a wife from a merchant household 4.1.55

iti niścitya putrasya kṛte vavre sa bhūpatiḥ  
 vaṇijo Vasudattasya kanyām Pāṭaliputrakāt.  
 Vasudatto 'pi sa dadau ślāghya|saṃbandha|vāñchayā  
 dūra|deś'|āntare 'py asmai rāja|putrāya tām sutām.

4.1.60 pūrayām āsa ca tathā ratnair jāmātaraṃ sa tam  
 agalad bahumāno 'sya yathā sva|pitṛ|vaibhave.  
 avāpt' |ādhyā|vaṇik|putrī|sahiten' ātha tena saḥ  
 tanayena samaṃ tasthau Jayadatta|nṛpaḥ sukham.

ekadā tatra c' āgatya s' |ōtkāḥ saṃbandhi|sadmani  
 sa vaṇig Vasudattas tām nināya sva|gṛhaṃ sutām.  
 tato 'kasmāt sa nṛ|patir Jayadatto divaṃ yayau  
 udbhūya gotra|jais tasya tac ca rājyam adhiṣṭhitam.  
 tad|bhītyā tasya tanayo jananyā nijayā niśi  
 Devadattas tu nīto 'bhūd anya|deśam a|lakṣitaḥ.

4.1.65 tatr' āha rāja|putraṃ taṃ mātā duḥkhita|mānasā  
 <devo 'sti cakra|vartī naḥ prabhuḥ pūrva|dig|īśvaraḥ  
 tat|pārśvaṃ vraja. rājyaṃ te sādhaiṣyati, vatsa, saḥ>  
 ity uktaḥ sa tadā mātrā rāja|putro jagāda tām,  
 <tatra māṃ niṣparikaraṃ gataṃ ko bahu maṃsyate?>  
 tac chrutvā punar apy evaṃ sā mātā tam abhāṣata,  
 <śvaśurasya gṛhaṃ gatvā tvaṃ hi prāpya tato dhanam  
 kṛtvā parikaraṃ gaccha nikaṭaṃ cakra|vartinaḥ.>

so that no disaster will befall his kingdom, to which there are many claimants.’

After deciding this, the king chose for his son the daughter of a merchant called Vasu-datta from Pátali-putra. And Vasu-datta, in his desire for a commendable alliance, betrothed his daughter to the prince, even though he was in a far-off land. He loaded his son-in-law with so many jewels that the boy’s respect for his father’s greatness dripped away. Then King Jaya-datta lived happily in the company of his son and the rich merchant’s daughter whom he had obtained. 4.1.60

One day the merchant Vasu-datta came expectantly to the house of his daughter’s in-laws and took her to his home. Then suddenly King Jaya-datta died and the kingdom was taken over by relatives of his who had risen up. In fear of them the king’s son Deva-datta was taken away by his mother at night, unseen, to another country. There his mother, her mind troubled, said to the prince, ‘Our lord is his highness, the emperor, the ruler of the east. Go to him. He will get the kingdom for you.’ 4.1.65

When his mother said this to him, the prince replied, ‘I go there without a retinue, no one will show me respect.’

When she heard this, his mother insisted, saying, ‘Go to your father-in-law’s house, take some money from him, get a retinue and go to the emperor.’

- iti sa prerito mātṛā sa|lajjo 'pi nṛp'āt:majah  
 kramāt prasthe sāyaṃ ca prāpa tac|chvāsuram gr̥ham.  
 4.1.70 pitṛ|hīno vinaṣṭa|śrīr bāṣpa|pāt'ābhiśaṅkayā  
 a|kāle n' āśakac c' ātra praveṣṭum lajjayā niśi.  
 nikaṭe sattra|bāhye 'tha sthitaḥ śvaśura|mandirāt  
 naktaṃ rajjv" āvarohantīm a|kasmāt striyam aikṣata.  
 kṣaṇāc ca bhāryām svām eva tāṃ ratna|dyuti|bhāsvarām  
 ulkāṃ iv' ābhra|patitāṃ parijñāy' ābhyatapyata.  
 sā tu taṃ dhūsa|kṣāmam dṛṣṭv" āpy a|parijānati  
 'ko 's' ity' apr̥cchat tac chrutvā 'pāntho 'ham iti' so 'bravīt.  
 tataḥ sā sattra|śāl"āntaḥ praviveśa vaṅik|sutā  
 anvagād rāja|putro 'pi sa tāṃ guptam avekṣitum.  
 4.1.75 sā c' ātra puruṣam kaṃ|cid upāgāt puruṣo 'pi tāṃ  
 'tvaṃ cireṇ' āgat" ās' iti' pāda|ghātair atāḍayat.  
 tataḥ sā dvi|guṇī|bhūta|rāgā pāpā prasādya tam  
 puruṣam tena sahitā tatra tasthau yadṛcchayā.  
 tad dṛṣṭvā tu sa su|prajño rāja|putro vyacintayat  
 'kopasy' āyaṃ na kālo me sādhyam anyadd hi vartate.  
 kathaṃ ca prasaratv etac chastraṃ kṛpaṇayor dvayoh  
 śatru|yogyam striyām asyām asmin vā nṛpaśau mama?  
 kim etayā ku|vadhvā vā kṛtyam etadd hi durvidheḥ  
 mad|dhairy'|ālokana|krīḍā|naipuṇye duḥkha|varṣiṇaḥ.  
 4.1.80 a|tulya|kula|saṃbandhaḥ s" āiṣā kim v" āparādhyati  
 muktṛvā bali|bhujam kākī kokile ramate katham?

Urged on thus by his mother, the prince, even though he was ashamed, set forth and eventually reached his father-in-law's house in the evening. He had lost his father and his fortune, and shame and the fear of shedding tears made him unable to enter there at that untimely moment that night, so he stayed on the verandah of a nearby almshouse. During the night he suddenly noticed a woman climbing down a rope from his father-in-law's house. A moment later he became very distressed when he recognized the woman as none other than his wife. Resplendent with the glitter of jewels, she resembled a shooting star fallen from a cloud. Even though she saw him, he was dusty and thin, and she did not recognize him. She asked him who he was and he replied that he was a traveler. Then the merchant's daughter went into the hall of the almshouse and the prince followed, in order to watch her in secret. Once inside she went up to some man and the man, after telling her that she was late, kicked her repeatedly. Then the wicked girl, her passion redoubled, gratified him and willingly stayed there with the man. But on seeing this, the prince, who was very wise, said to himself, 'Now is not the time for me to be angry for there is something else that I must see through. And how might this sword of mine, which is for worthy enemies, range against two wretches, this woman and this brute of a man? Anyway, there is no need to bother with my wicked wife, for this is the work of cruel fate, which, cleverly having fun by testing my fortitude, is raining down sorrows. It is the union of unequal families rather than this lady herself which is at fault. How is a lady crow to leave her husband, an eater of temple offerings, and sport with a koyal?'

4.1.70

4.1.75

4.1.80



WWW.CLAYSANSKRITLIBRARY.COM

After the scene-setting of Volume One the main narrative is now in full flow. Here Nara-váhana-datta, the hero, is born and reared to be king, while myths of the gods, famous legends, and comical stories feed as a flood of tributary tales into the ocean which is Soma-deva's literary compendium.

क्रे

NEW YORK UNIVERSITY PRESS

Washington Square  
New York, NY 10003  
www.nyupress.org

ISBN 978-0-8147-9558-3



9 780814 795583