

## BUDDHACARITA Book IV: Strīvighātano - The Women Rejected

<http://www.ancient-buddhist-texts.net/Texts-and-Translations/Buddhacarita/04-Book-IV.htm>

tatastasmāt purodyānāt kautūhalacalekṣaṇāḥ |

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pratyujjagmurnṛpasutaṃ prāptaṃ varamiva striyaḥ || 4.1

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1. Then from that city-garden, with their eyes restless in excitement, the women went out to meet the prince as a newly-arrived bridegroom;

abhigamya ca tāstasmai vismayotphullalocanāḥ |

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cakrire samudācāraṃ padmakośanibhaiḥ karaiḥ || 4.2

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2. And when they came up to him, their eyes wide open in wonder, they performed their due homage with hands folded like a lotus-calyx.

tasthuśca parivāryainam manmathākṣiptacetasaḥ |

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niścalaiḥ prītivikacaiḥ pibantya iva locanaiḥ || 4.3

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3. Then they stood surrounding him, their minds overpowered by passion, as if they were drinking him in with their eyes motionless and blossoming wide with love.

taṃ hi tā menire nāryaḥ kāmo vighrahavāniti |

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śobhitam lakṣaṇairdīptaiḥ saḥajairbhūṣaṇairiva || 4.4

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4. Some of the women verily thought that he was Kāma incarnate, — decorated as he was with his brilliant signs as with connate ornaments.

saumyatvāccaiva dhairyācca kāścidenam prajajñire |

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avatīrṇo mahīm sākṣādgūḍhāṃśuścandramā iva || 4.5

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5. Others thought from his gentleness and majesty that it was the moon with its ambrosial beams as it were visibly come down to the earth.

tasya tā vapuṣākṣiptā nirgrhītum jajṛmbhire |

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anyonyam drṣṭibhirhatvā śanaiśca viniśaśvasuḥ || 4.6

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6. Others, smitten by his beauty, yawned as if to swallow him, and fixing their eyes on each other, softly sighed.

evaṃ tā drṣṭimātreṇa nāryo dadṛśureva tam |

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na vyājaurna jahasuḥ prabhāveṇāsya yantritāḥ || 4.7

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7. Thus the women only looked upon him, simply gazing with their eyes, — they spoke not, nor did they smile, controlled by his power.

tāstathā tu nirārambhā dr̥ṣṭvā praṇayaviklavāḥ |

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purohitasuto dhīmānudāyī vākyamabravīt || 4.8

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8. But having seen them thus listless, bewildered in their love, the wise son of the family priest, Udāyin, thus addressed them:

sarvāḥ sarvakalājñāḥ stha bhāvagrahaṇapaṇḍitāḥ |

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rūpacāturysaṃpannāḥ svaguṇairmukhyatām gatāḥ || 4.9

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9. ‘Ye are all skilled in all the graceful arts, proficient in understanding the language of amorous sentiments, possessed of beauty and gracefulness, thorough masters in your own styles.

śobhayeta guṇairebhirapi tñnuttarñn kurñn |

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kuverasyñpi cñkrĩdam prñgeva vasudhñmimñm || 4.10

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10. ‘With these graces of yours ye may embellish even the Northern Kurus, yea, even the dances of Kuvera, much more this little earth.

śaktñścñlayituṃ yñyaṃ vñtarñgñnrññinapi |

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apsarobhñsca kalitñn grahñtuṃ vibudhññnapi || 4.11

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11. ‘Ye are able to move even sages who have lost all their desires, and to ensnare even the gods who are charmed by heavenly nymphs.

bhñvajñññnena hñvena cñturyñdrñpasampadñ |

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strīṇāmeva ca śaktāḥ stha saṃrāge kiṃ punarṇṇām || 4.12

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12. ‘By your skill in expressing the heart's feelings, by your coquetry, your grace, and your perfect beauty, ye are able to enrapture even women, how much more easily men.

tāsāmevaṃvidhānām vo viyuktānām svagocare |

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iyamevaṃvidhā ceṣṭā na tuṣṭo 'smyārjavena vaḥ || 4.13

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13. ‘You thus skilled as ye are, each set in her own proper sphere, — such as this is your power, I am not satisfied with your simplicity [when you profess to find him beyond your reach].

idaṃ navavadhūnām vo hrīnikuṃcitacakṣuṣām |

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sadrśaṃ ceṣṭitaṃ hi syādapi vā gopayoṣitām || 4.14

14. ‘This timid action of yours would be fit for new brides, their eyes closed through shame,  
— or it might be a blandishment worthy even of the wives of the cowherds.

yadyapi syādayaṃ vīraḥ śrīprabhāvānmaḥāniti |

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strīṇāmapī mahatteja itaḥ kāryo 'tra niścayaḥ || 4.15

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15. ‘What though this hero be great by his exalted glory, yet "great is the might of women,"  
let this be your firm resolve.

purā hi kāśisundaryā veśavadhvā mahānṛṣiḥ |

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tāḍīto 'bhūt padanyāsāddurdharṣo daivatāirapi || 4.16

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16. ‘In olden time a great seer, hard to be conquered even by the gods, was spurned by a  
harlot, the beauty of Kāśī, planting her feet upon him.

manthālagautamo bhikṣurjaṅghayā vāramukhyayā |

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piprīṣuśca tadarthārtham vyaśūn niraharat purā || 4.17

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17. ‘The Bhikṣu Manthālagautama was also formerly spurned by Bālamukhyā with her leg, and wishing to please her he carried out dead bodies for her sake to be buried.

gautamaṃ dīrghatapasam mahārṣim dīrghajīvinam |

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yoṣit saṃtoṣayāmāsa varṇasthānāvarā safī || 4.18

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18. ‘And a woman low in standing and caste fascinated the great seer Gautama, though a master of long penances and old in years.

ṛṣyaśṛṅgam munisutaṃ tathaiva strīśvapaṇḍitam |

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upāyairvividhaiḥ śāntā jagrāha ca jahāra ca || 4.19

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19. 'So Śāntā by her various wiles captivated and subdued the sage's son Rṣyaśṛṅga, unskilled in women's ways.

viśvāmitro maharṣiśca vigādho 'pi mahattapāḥ |

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daśa varṣānyaharmene ghr̥tācyāpsarasā hr̥taḥ || 4.20

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20. 'And the great seer Viśvāmitra, though plunged in a profound penance, was carried captive for ten years in the forests by the nymph Ghr̥tācī.

evamādīnṛṣīmstāmstānanayan vikriyāṃ striyaḥ |

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lalitaṃ pūrvavayaṣaṃ kiṃ punarṇṛpateḥ sutam || 4.21

21. ‘Many such seers as these have women brought to shame — how much more then a delicate prince in the first flower of his age?’

tadevaṃ sati viśrabdhaṃ prayatadhvaṃ tathā yathā |

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iyam nṛpasya vaṃśaśrīto na syātparāṇmukhī || 4.22

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22. ‘This being so, boldly put forth your efforts that the prosperity of the king's family may not be turned away from him.’

yā hi kāścidyuvatayo haranti sadṛśaṃ janam |

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nikṛṣṭotkṛṣṭayorbhāvaṃ yā gṛhṇanti tā tu striyaḥ || 4.23

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23. ‘Ordinary women captivate similar lovers; but they are truly women who subdue the natures of high and low.’

ityudāyivacaḥ śrutvā tā viddhā iva yoṣitaḥ |

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samārurururātmanāṃ kumāragrahaṇaṃ prati || 4.24

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24. Having heard these words of Udāyin these women as stung to the heart rose even above themselves for the conquest of the prince.

tā bhrūbhiḥ prekṣitairbhāvairhasitairlalitairgataiḥ |

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cakrurākṣepikāśceṣṭā bhītabhītā ivāṅganāḥ || 4.25

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25. With their brows, their glances, their coquetries, their smiles, their delicate movements, they made all sorts of significant gestures like women utterly terrified.

rājñastu viniyogena kumārasya ca mārдавāt |

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jahruḥ kṣipramaviśrambhaṃ madena madanena ca || 4.26

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26. But they soon regained their confidence through the command of the king and the gentle temperament of the prince, and through the power of intoxication and of love.

atha nārījanavṛtaḥ kumāro vyacaradvanam |

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vāsītāyūthasahitaḥ karīva himavadvanam || 4.27

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27. Then surrounded by troops of women the prince wandered in the wood like an elephant in the forests of Himavat accompanied by a herd of females.

sa tasmin kānane rāmye jajvāla strīpuraḥsaraḥ |

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ākṛīḍa iva vibhrāje vivasvānapsarovṛtaḥ || 4.28

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28. Attended by the women he shone in that pleasant grove, as the sun surrounded by Apsarasas in his royal garden.

madenāvarjitā nāma taṃ kāścittatra yoṣitaḥ |

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kaṭhinaiḥ paspṛśuḥ pīnaiḥ saṃhatairvalgubhiḥ stanaiḥ || 4.29

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29. There some of them, urged by passion, pressed him with their full firm bosoms in gentle collisions.

srastāṃsakomalāmbamṛdubāhulatābalā |

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anṛtaṃ skhalitaṃ kācitr̥tvainaṃ sasvaje balāt || 4.30

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30. Another violently embraced him after making a pretended stumble, — leaning on him with her shoulders drooping down, and with her gentle creeper-like arms dependent.

kācit tāmṛādharoṣṭhena mukhenāsavagandhinā |

viniśāsvāsa karṇe 'sya rahasyaṃ śrūyatāmiti || 4.31

31. Another with her mouth smelling of spirituous liquor, her lower lip red like copper, whispered in his ear, 'Let my secret be heard.'

kācidājñāpayantīva provācārdrānulepanā |

iha bhaktiṃ kuruṣveti hastasaṃśleṣalipsayā || 4.32

32. Another, all wet with unguents, as if giving him her command, clasped his hand eagerly and said, 'Perform thy rites of adoration here.'

muhurmuhurmadavyājasrastanīlāṃśukāparā |

ālakṣyaranā reje sphuradvidyudiva kṣapā || 4.33

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33. Another, with her blue garments continually slipping down in pretended intoxication, stood conspicuous with her tongue visible like the night with its lightning flashing.

kāścitkanakakāñcībhirmukharābhiritastataḥ |

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babhramurdarśayantyo 'sya śronīstanvaṃśukāvṛtāḥ || 4.34

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34. Others, with their golden zones tinkling, wandered about here and there, showing to him their hips veiled with thin cloth.

cūtaśākhāṃ kusumitāṃ pragṛhyānyā lalāmbire |

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suvarṇakalaśapṛakhyān darśayantyaḥ payodharān || 4.35

35. Others leaned, holding a mango-bough in full flower, displaying their bosoms like golden jars.

kācitpadmavanādetya sapadmā padmalocanā |

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padmavaktrasya pārśve 'sya padmaśrīriva tasthuṣī || 4.36

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36. Another, coming from a lotus-bed, carrying lotuses and with eyes like lotuses, stood like the lotus-goddess Padmā, by the side of that lotus-faced prince.

madhuraṃ gītamanvarthaṃ kācitsābhinayaṃ jagau |

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taṃ svasthaṃ codayantīva vañcito 'sītyavekṣitaiḥ || 4.37

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37. Another sang a sweet song easily understood and with the proper gesticulations, rousing him, self-subdued though he was, by her glances, as saying, 'O how thou art deluded!'



śubhena vadanenānyā bhrūkārmukavikarṣiṇā |

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prāvṛtyānucakārāsyā ceṣṭitaṃ dhīralīlayā || 4.38

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38. Another, having armed herself with her bright face, with its brow-bow drawn to its full, imitated his action, as playing the hero.

pīnavalgustanī kācidghāsāghūrṇitakuṇḍalā |

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uccairavajahāsainaṃ samāpnotu bhavāniti || 4.39

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39. Another, with beautiful full bosoms, and having her earrings waving in the wind, laughed loudly at him, as if saying, 'Catch me, sir, if you can!'

apayāntaṃ tathaivānyā babandhurmālyadāmabhiḥ |

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kāścitsākṣepamadhurairjagṛhurvacanāṃkuśaiḥ || 4.40

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40. Some, as he was going away, bound him with strings of garlands, — others punished him with words like an elephant-driver's hook, gentle yet reproachful.

pratiyogārthinī kācidgṛhītvā cūtavallarīm |

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idaṃ puṣpaṃ tu kasyeti papraccha madaviklavā || 4.41

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41. Another, wishing to argue with him, seizing a mango-spray, asked, all bewildered with passion, 'This flower, whose is it?'

kācitpuruṣavatkṛtvā gatim samsthānameva ca |

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uvācainaṃ jitaḥ strībhīrjaya bhoḥ pṛthivīmimām || 4.42

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42. Another, assuming a gait and attitude like those of a man, said to him, ‘Thou who art conquered by women, go and conquer this earth!’

atha loleksaṇā kācijjighrantī nīlamutpalam |

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kiṃcinmadakalairvākyairnrpātmajamabhāṣata || 4.43

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43. Then another with rolling eyes, smelling a blue lotus, thus addressed the prince with words slightly indistinct in her excitement,

paśya bhartaścitaṃ cūtaṃ kusumairmadhugandhibhiḥ |

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hemapaṃjararuddho vā kokilo yatra kūjati || 4.44

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44. ‘See, my lord, this mango covered with its honey-scented flowers, where the kokila sings, as if imprisoned in a golden cage.

aśoko dṛśyatāmeṣa kāmiśokavivardhanaḥ |

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ruvanti bhramarā yatra dahyamānā ivāgninā || 4.45

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45. ‘Come and see this aśoka tree, which augments lovers’ sorrows, — where the bees make a noise as if they were scorched by fire.

cūtayaṣṭyā samāśliṣṭo dṛśyatāṃ tilakadrumaḥ |

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śuklavāsā iva naraḥ striyā pītāṅgarāgayā || 4.46

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46. ‘Come and see this tilaka tree, embraced by a slender mango-branch, like a man in a white garment by a woman decked with yellow unguents.

phullaṃ kuruvakaṃ paśya nirbhuktālaktakaprabham |

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yo nakhaprabhayā strīṇāṃ nirbhartsita ivānataḥ || 4.47

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47. 'Behold this kuruvaka in flower, bright like fresh resin-juice, which bends down as if it felt reproached by the colour of women's nails.

bālāśokaśca nicito dṛśyatāmeṣa pallavaiḥ |

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yo 'smākaṃ hastaśobhābhirlajjamāna iva sthitaḥ || 4.48

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48. 'Come and see this young aśoka, covered all over with new shoots, which stands as it were ashamed at the beauty of our hands.

dīrghikāṃ prāvṛtāṃ paśya tīrajaiḥ sinduvārakaiḥ |

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pāṇḍurāṃśukasamvītāṃ śayānāṃ pramadāmiva || 4.49

49. 'See this lake surrounded by the sinduvāra shrubs growing on its banks, like a fair woman reclining, clad in fine white cloth.

dr̥śyatām strīṣu māvātmyam cakravāko hyasau jale |

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pr̥ṣṭhataḥ preṣyavadbhāryāmanuvṛtyānugacchati || 4.50

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50. 'See the imperial power of females, — yonder ruddy-goose in the water goes behind his mate following her like a slave.

mattasya parapuṣṭasya ruvataḥ śrūyatām dhvaniḥ |

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aparaḥ kokilo 'nutkaḥ pratiśrutyeva kūjati || 4.51

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51. 'Come and listen to the notes of this intoxicated cuckoo as he sings, while another cuckoo sings as if consenting, wholly without care.

api nāma vihaṅgānām vasantenāhito madaḥ |

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na tu cintayato 'ścintyaṃ janasya prājsñamāninaḥ || 4.52

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52. 'Would that thine was the intoxication of the birds which the spring produces, — and not the thought of a thinking man, ever pondering how wise he is!'

ityevaṃ tā yuvatayo manmathoddāmacetasāḥ |

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kumāraṃ vividhaistaistairupacakramire nayaiḥ || 4.53

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53. Thus these young women, their souls carried away by love, assailed the prince with all kinds of stratagems.

evamākṣipyamāṇo 'pi sa tu dhairyāvṛtendriyaḥ |

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martavyamiti sodvego na jaharṣa na vivyathe || 4.54

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54. But although thus attacked, he, having his senses guarded by self-control, neither rejoiced nor smiled, thinking anxiously, 'One must die.'

tāsāṃ tattve 'navasthānaṃ drṣṭvā sa puruṣottamaḥ |

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samaṃ vignena dhīreṇa cintayāmāsa cetasā || 4.55

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55. Having seen them in their real condition, that best of men pondered with an undisturbed, and steadfast mind.

kiṃ vimā nāvagacchanti capalaṃ yauvanaṃ striyaḥ |

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yato rūpeṇa saṃmattaṃ jara yannāśayīṣyati || 4.56

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56. ‘What is it that these women lack that they perceive not that youth is fickle? for this old age will destroy whatever has beauty.

nūnametā na paśyanti kasyacid rogasamplavam |

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tathā hr̥ṣṭā bhayaṃ tyaktvā jagati vyādhidharini || 4.57

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57. ‘Verily they do not see any one's plunge into disease, and so dismissing fear, they are joyous in a world which is all pain.

anabhijñāśca suvyaktaṃ mṛtyoḥ sarvāpahāriṇaḥ |

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tathā svasthā nirudvegāḥ kr̥ḍanti ca hasanti ca || 4.58

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58. ‘Evidently they know nothing of death which carries all away; and so at ease and without distress they can sport and laugh.

jarāṃ vyādhim ca mṛtyuṃ ca ko hi jānansacetanaḥ |

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svasthastiṣṭhenniṣīdedvā śayedvā kiṃ punarhaset || 4.59

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59. 'What rational being, who knows of old age, death and sickness, could stand or sit down at his ease or sleep, far less laugh?

yastu dr̥ṣṭvā paraṃ jīṛṇaṃ vyādhitaṃ mṛtameva ca |

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svastho bhavati nodvigno yathācetāstathaiva saḥ || 4.60

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60. 'But he verily is like one bereft of sense, who, beholding another aged or sick or dead, remains self-possessed and not afflicted.

viyuḥyamāne 'pi tarau puṣpairapi phalairapi |

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patati cchidyamāne vā taruranyo na śocate || 4.61

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61. ‘(So) even when a tree is deprived of its flowers and fruits, or if it is cut down and falls, no other tree sorrows.’

iti dhyānaparam dr̥ṣṭvā viṣayebhyo gataspr̥ham |

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udāyī nītiśāstrajñastamuvāca suhṛttayā || 4.62

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62. Seeing him thus absorbed in contemplation, with his desires estranged from all worldly objects, Udāyin, well skilled in the rules of policy, with kindly feelings addressed him:

ahaṃ nr̥patinā dattaḥ sakhā tubhyaṃ kṣamaḥ kila |

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yasmāttvayi vivakṣā me tayā prañayavattayā || 4.63

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63. ‘Since I was appointed by the king as a fitting friend for thee, therefore I have a wish to speak to thee in this friendliness of my heart.

ahitāt pratiṣedhaśca hite cānupravartanam |

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vyasane cāparityāgastrividhaṃ mitralakṣaṇam || 4.64

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64. ‘To hinder from what is disadvantageous, to urge to what is advantageous — and not to forsake in misfortune, — these are the three marks of a friend.

so 'haṃ maitrīm pratijñāya puruṣārthātparānmukham |

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yadi tvā samupekṣeyaṃ na bhavenmitratā mayi || 4.65

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65. ‘If I, after having promised my friendship, were not to heed when thou turnest away from the great end of man, there would be no friendship in me.

tadbravīmi suhr̥dbhūtvā taruṇasya vapuṣmataḥ |

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idaṃ na pratirūpaṃ te strīṣvadākṣiṇyamīdr̥śam || 4.66

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66. 'Therefore I speak as thy friend, — such rudeness as this to women is not befitting for one young in years and graceful in person.

anṛtenāpi nārīṇāṃ yuktaṃ samanuvartanam |

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tadvrīḍāparihārārthamātmaratyarthameva ca || 4.67

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67. 'It is right to woo a woman even by guile, this is useful both for getting rid of shame and for one's own enjoyment.

saṃnatiscānuvṛttiśca strīṇāṃ hṛdayabandhanam |

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snehasya hi guṇā yonirmānakāmāśca yoṣitaḥ || 4.68

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68. 'Reverential behaviour and compliance with her wishes are what binds a woman's heart; good qualities truly are a cause of love, and women love respect.

tadarhasi viśālākṣa hṛdaye 'pi parāṇmukhe |

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rūpasyāyanurūpeṇa dākṣiṇyenānuvartitum || 4.69

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69. 'Wilt thou not then, O large-eyed prince, even if thy heart is unwilling, seek to please them with a courtesy worthy of this beauty of thine?

dākṣiṇyamaśadhaṃ strīṇāṃ dākṣiṇyaṃ bhūṣaṇaṃ param |

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dākṣiṇyarahitaṃ rūpaṃ niṣpuṣpamiva kānaṇam || 4.70

70. 'Courtesy is the balm of women, courtesy is the best ornament; beauty without courtesy is like a grove without flowers.

kiṃ vā dākṣiṇyamātreṇa bhāvenāstu pariagrahaḥ |

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viṣayān durlabhāṃllabdhvā na hyavajñātumarhasi || 4.71

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71. 'But of what use is courtesy by itself? let it be assisted by the heart's feelings; surely, when worldly objects so hard to attain are in thy grasp, thou wilt not despise them.

kāmaṃ paramiti jñātvā devo 'pi hi puraṃdaraḥ |

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gautamasya muneḥ patnīmahalyāṃ cakame purā || 4.72

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72. 'Knowing that pleasure was the best of objects, even the god Puraṃdara (Indra) wooed in olden time Ahalyā the wife of the saint Gautama.

agastyah prārthayāmāsa somabhāryām ca rohiṇīm |

tasmāt tatsadṛśaṃ lebhe lopāmudrāmiti śrutiḥ || 4.73

73. ‘So too Agastya wooed Rohiṇī, the wife of Soma; and therefore, as Śruti saith, a like thing befell Lopāmudrā.

utathyasya ca bhāryāyām mamatāyām mahātapah |

mārutyām janayāmāsa bharadvājaṃ bṛhaspatiḥ || 4.74

74. ‘The great ascetic Vṛhaspati begot Bharadvāja on Mamatā the daughter of the Maruts, the wife of Autathya.

bṛhaspatermahīṣyām ca juhvatyām juhvatām varah |



budhaṃ vibudhakarmāṇaṃ janayāmāsa candramāḥ || 4.75

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.....  
75. ‘The Moon, the best of offerers, begat Budha of divine nature on the spouse of Vṛhaspati as she was offering a libation.

kālīm caiva purā kanyāṃ jalaprabhavasambhavām |

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jagāma yamunātīre jātarāgaḥ parāśaraḥ || 4.76

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.....  
76. ‘So too in old time Parāśara, overpowered by passion on the bank of the Yamunā, lay with the maiden Kālī who was the daughter of the son of the Water (Agni).

mātaṅgyāmakṣamālāyāṃ garhitāyāṃ riraṃsayā |

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.....  
kapimjalādaṃ tanayaṃ vasiṣṭho 'janayanmuniḥ || 4.77

77. ‘The sage Vaśiṣṭha through lust begot a son Kapiñjalāda on Akṣamālā a despised low-caste woman.

yayātiścaiva rājarṣirvayasyapi vinirgate |

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viśvācyāpsarasā sārdhaṃ reme caitrarathe vane || 4.78

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78. ‘And the seer-king Yayāti, even when the vigour of his prime was gone, sported in the Caitraratha forest with the Apsaras Viśvācī.

strīsaṃsargaṃ vināśāntaṃ pāṇḍurjñātvaṃ kauravaḥ |

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mādrīrūpaṅāksiptaḥ siṣeve kāmajaṃ sukham || 4.79

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79. ‘And the Kaurava king Pāṇḍu, though he knew that intercourse with his wife would end in death, yet overcome by the beauty and good qualities of Mādrī yielded to the pleasures of love.

karālanakaścaiva hr̥tvā brāhmaṇakanyakām |

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avāpa bhraṃśam apyeva na tu seje na manmatham || 4.80

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80. 'And so Karālanaka, when he carried off the Brāhman's daughter, incurred loss of caste thereby, but he would not give up his love.

evamādyā mahātmāno viṣayān garhitānapi |

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ratihetorbubhujire prāgeva guṇasaṃhitān || 4.81

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81. 'Great heroes such as these pursued even contemptible desires for the sake of pleasure, how much more so when they are praiseworthy of their kind?

tvam punarnyāyataḥ prāptān balavān rūpavān yuvā |

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viṣayānavajānāsi yatra saktamidaṃ jagat || 4.82

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82. ‘And yet thou, a young man, possessed of strength and beauty, despisest enjoyments which rightly belong to thee, and to which the whole world is devoted.’

iti śrutvā vacastasya ślakṣṇamāgamasamhitam |

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meghastanitanirghoṣaḥ kumāraḥ pratyabhāṣata || 4.83

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83. Having heard these specious words of his, well-supported by sacred tradition, the prince made reply, in a voice like the thundering of a cloud:

upapannamidaṃ vākyaṃ sauhārdavyaṃjakaṃ tvayi |

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.....

atra ca tvānuneṣyāmi yatra mā duṣṭhu manyase || 4.84

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84. ‘This speech manifesting affection is well-befitting in thee; but I will convince thee as to where thou wrongly judgest me.

nāvajānāmi viṣayāñjāne lokam tadātmakam |

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.....

anityam tu jaganmatvā nātra me ramate manaḥ || 4.85

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85. ‘I do not despise worldly objects, I know that all mankind are bound up therein; but remembering that the world is transitory, my mind cannot find pleasure in them.

jarā vyādhiśca mṛtyuśca yadi na syādidam trayam |

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.....

mamāpi hi manojñeṣu viṣayeṣu ratirbhavet || 4.86

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86. ‘Old age, disease, and death — if these three things did not exist, I too should find my enjoyment in the objects that please the mind.

nityam yadyapi hi strīṇāmetadeva vapurbhavet |

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doṣavatsvapi kāmeṣu kāmaṃ rajyeta me manaḥ || 4.87

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87. ‘Yet even though this beauty of women were to remain perpetual, still delight in the pleasures of desire would not be worthy of the wise man.

yadā tu jarayā pītaṃ rūpamāsāṃ bhaviṣyati |

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.....

ātmano 'pyanabhipretaṃ mohāttatra ratirbhavet || 4.88

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88. ‘But since their beauty will be drunk up by old age, to delight therein through infatuation cannot be a thing approved even by thyself.

mṛtyuvyādhijarādharmā mṛtyuvyādhijarātmabhiḥ |

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ramamāno 'pyasaṃvignaḥ samāno mṛgapakṣibhiḥ || 4.89

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89. 'He who himself subject to death, disease, and old age, can sport undisturbed with those whose very nature implies death, disease, and old age, such a man is on a level with birds and beasts.

yadapyāttha mahātmānaste 'pi kāmātmakā iti |

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saṃvego 'tra na kartavyo yadā teṣāmapī kṣayaḥ || 4.90

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90. 'And as for what thou sayest as to even those great men having become victims to desire, do not be bewildered by them, for destruction was also their lot.

māhātmyaṃ na ca tanmanyē yatra sāmānyataḥ kṣayaḥ |

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viṣayeṣu prasaktirvā yuktirvā nātmavattayā || 4.91

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91. 'Real greatness is not to be found there, where there is universally destruction, or where there is attachment to earthly objects, or a want of self-control.

yadapyāthhānṛtenāpi strījane vartyatāmiti |

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anṛtaṃ nāvagacchāmi dākṣiṇyenāpi kiṃcana || 4.92

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92. 'And when thou sayest, "Let one deal with women even by guile," I know nought about guile, even if it be accompanied with courtesy.

na cānuvartanaṃ tanme rucitaṃ yatra nārjavam |

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sarvabhāvena saṃparko yadi nāsti dhigastu tat || 4.93

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93. 'That compliance too with a woman's wishes pleases me not, if truthfulness be not there; if there be not a union with one's whole soul and nature, then "out upon it" say I.



anṛte śraddadhānasya saktasyādoṣadarśinaḥ |

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kiṃ hi vañcayitavyaṃ syāj-jātarāgasya cetasaḥ || 4.94

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94. ‘A soul overpowered by passion, believing in falsehood, carried away by attachment and blind to the faults of its objects, — what is there in it worth being deceived?’

vañcayanti ca yadyeva jātarāgāḥ parasparam |

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nanu naiva kṣamaṃ draṣṭuṃ narāḥ strīṇāṃ nṛṇāṃ striyaḥ || 4.95

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95. ‘And if the victims of passion do deceive one another, — are not men unfit for women to look at and women for men?’

tadevaṃ sati duḥkhārttaṃ jarāmaraṇabhoginam |

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na mām kāmeṣvanāryeṣu pratārayitumarhasi || 4.96

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96. Since then these things are so, thou surely wouldest not lead me astray into ignoble pleasures, — me afflicted by sorrow, and subject to old age and death?

aho 'tidhīraṃ balavacca te manaścaleṣu kāmeṣu ca sāradaśīnaḥ |

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bhaye 'pi tīvre viṣayeṣu sajjase nirīkṣamāṇo maraṇādhvani prajāḥ || 4.97

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97. 'Ah! thy mind must be very firm and strong, if thou canst find substance in the transitory pleasures of sense; even in the midst of violent alarm thou canst cling to worldly objects, when thou seest all created beings in the road of death.

ahaṃ punarbhīruratīvaviklavo jarāvīpadvyādhibhayaṃ vicintayan |

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labhe na śāntiṃ na dhṛtiṃ kuto ratiṃ niśāmayan dīptamivāgninā jagat || 4.98

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98. 'But I am fearful and exceedingly bewildered, as I ponder the terrors of old age, death, and disease; I can find no peace, no self-command, much less can I find pleasure, while I see the world as it were ablaze with fire.

asaṃśayaṃ mṛtyuriti prajānato narasya rāgo hṛdi yasya jāyate |

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ayomayīṃ tasya paraimi cetanāṃ mahābhaye rakṣati yo na roditi || 4.99

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99. 'If desire arises in the heart of the man, who knows that death is certain, — I think that his soul must be made of iron, who restrains it in this great terror and does not weep.'

athau kumāraśca viniścayātmikāṃ cakāra kāmāśrayaghātinīṃ kathām |

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janasya cakṣurgamanīyamaṇḍalo mahīdharaṃ cāstamiyāya bhāskaraḥ || 4.100

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100. Then the prince uttered a discourse full of resolve and abolishing the objects of desire; and the lord of day, whose orb is the worthy centre of human eyes, departed to the Western Mountain.

tato vṛthādhāritabhūṣaṇasrajaḥ kalāguṇaiśca praṇayaiśca niṣphalaih |

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sva eva bhāve vinigṛhya manmathaṃ puraṃ yayurbhagnamanorathāḥ striyaḥ || 4.101

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101. And the women, having worn their garlands and ornaments in vain, with their graceful arts and endearments all fruitless, concealing their love deep in their hearts, returned to the city with broken hopes.

tataḥ purodyānagatāṃ janaśriyaṃ nirīkṣya sāyaṃ pratisaṃhṛtāṃ punaḥ |

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anityatāṃ sarvagatāṃ vicintayan viveśa dhiṣṇyaṃ kṣitipālakātmajaḥ || 4.102

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102. Having thus seen the beauty of the troop of women who had gone out to the city-garden, now withdrawn in the evening, — the prince, pondering the transitoriness which envelopes all things, entered his dwelling.

tataḥ śrutvā rājā viṣayavimukhaṃ tasya tu mano

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na śiśye tāṃ rātriṃ hrdayagataśalyo gaja iva |

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.....

atha śrānto mantre bahuvividhamārge sasacivo

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na so 'nyatkāmebhyo niyamanamapaśyatsutamateḥ || 4.103

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103. Then the king, when he heard how his mind turned away from all objects of sense, could not lie down all that night, like an elephant with an arrow in its heart; but wearied in all sorts of consultation, he and his ministers could find no other means beside these (despised) pleasures to restrain his son's purpose.

iti buddhacarite mahākāvye strīvighātano nāma caturthaḥ sargaḥ || 4 ||

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Such is the fourth chapter in the great poem Buddhacarita, called The Women Rejected