

BUDDHACARITA Book III: Saṃvegotpattiḥ - The Prince's Perturbation

<http://www.ancient-buddhist-texts.net/Texts-and-Translations/Buddhacarita/03-Book-III.htm>

tataḥ kadācinmṛduśādvalāni puṃskokilonnāditapādapāni |

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śuśrāva padmākaramaṇḍitāni gītair nibaddhāni sa kānanāni || 3.1

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1. On a certain day he heard of the forests carpeted with tender grass, with their trees resounding with the kokilas, adorned with lotus-ponds, and which had been all bound up in the cold season.

śrutvā tataḥ strījanavallabhānāṃ manojñabhāvaṃ purakānanānām |

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bahiḥprayāṇāya cakāra buddhimantargrhe nāga ivāvaruddhaḥ || 3.2

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2. Having heard of the delightful appearance of the city groves beloved by the women, he resolved to go out of doors, like an elephant long shut up in a house.

tato nṛpastasya niśamya bhāvaṃ putrābhīdhānasya manorathasya |

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snehasya lakṣmyā vayasasca योग्यामंज्णायामासा विहारयात्राम् || 3.3

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3. The king, having learned the character of the wish thus expressed by his son, ordered a pleasure-party to be prepared, worthy of his own affection and his son's beauty and youth.

nivartayāmāsa ca rājamārga sampātamārtasya pṛthagjanasya |

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mā bhūtkumāraḥ sukumāracittaḥ samvignacetā iva manyamānaḥ || 3.4

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4. He prohibited the encounter of any afflicted common person in the highroad; 'heaven forbid that the prince with his tender nature should even imagine himself to be distressed.'

pratyaṅgahīnān vikalendriyāṃśca jīrṇāturādīn kṛpaṇāṃśca bhikṣūn |

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tataḥ samutsārya pareṇa sāmṇā śobhāṃ parā rājapathasya cakruḥ || 3.5

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5. Then having removed out of the way with the greatest gentleness all those who had mutilated limbs or maimed senses, the decrepit and the sick and all squalid beggars, they made the highway assume its perfect beauty.

tataḥ kṛte śrīmati rājamārga śrīmān vinītānucaraḥ kumāraḥ |

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prāsādapṛṣṭhādavatīrya kāle kṛtābhyānujño nṛpamabhyagacchat || 3.6

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6. Along this road thus made beautiful, the fortunate prince with his well-trained attendants came down one day at a proper time from the roof of the palace and went to visit the king by his leave.

atho narendraḥ sutamāgatāśruḥ śirasyupāghrāya ciraṃ nirīkṣya |

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gaccheti cājñāpayati sma vācā snehānna cainaṃ manasā mumoca || 3.7

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7. Then the king, with tears rising to his eyes, having smelt his son's head and long gazed upon him, gave him his permission, saying, 'Go;' but in his heart through affection he could not let him depart.

tataḥ sa jāmbūnadabhāṇḍabhṛdbhīryuktaṃ caturbhirnibhṛtaisturaṅgaiḥ |

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aklīvavidhyucchuciraśmidhārāṃ hiraṇmayam syandanamāruha || 3.8

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8. He then mounted a golden chariot, adorned with reins bright like flashing lightning, and yoked with four gentle horses, all wearing golden trappings.

tataḥ prakīrṇojjvalapuṣpajālaṃ viṣaktamālyam pracalatpatākam |

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mārgam prapede sadṛśānuyātraścandraḥ sanakṣatra ivāntarīkṣam || 3.9

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9. With a worthy retinue he entered the road which was strewn with heaps of gleaming flowers, with garlands suspended and banners waving, like the moon with its asterism entering the sky.

kautūhalātsphītataraiśca netrainīlotpalābhairiva kīryamāṇaḥ |

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śanaiḥ śanai rājapathaṃ jagāhe pauraiḥ samantādbhivīkṣyamāṇaḥ || 3.10

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10. Slowly, slowly he passed along the highway, watched on every side by the citizens, and beshowered by their eyes opened wide with curiosity like blue lotuses.

taṃ tuṣṭuvuḥ saumyaгуṇena kecidvavandire dīptatayā tathānye |

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saumukhyatastu śriyamasya kecidvaipulyamāśaṃsiṣurāyuṣaśca || 3.11

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11. Some praised him for his gentle disposition, others hailed him for his glorious appearance, others eulogised his beauty from his fine countenance and desired for him length of days.

niḥsṛtya kubjāśca mahākulebhyo vyūhāśca kairātakavāmanānām |

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nāryaḥ kṛśebhyaśca niveśanebhyo devānuyānadhvajavat praṇemuh || 3.12

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12. Hump-backed men coming out from the great families, and troops of foresters and dwarfs, and women coming out from the meaner houses bowed down like the banners of some procession of the gods.

tataḥ kumāraḥ khalu gacchatīti śrutvā striyaḥ preṣyajanātpurvṛttim |

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didṛkṣayā harmyatalāni jagmurjanena mānyena kṛtābhyānujñāḥ || 3.13

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13. Hearing the news, ‘the prince is going out,’ from the attendants of the female apartments, the women hastened to the roofs of the different mansions, having obtained the leave of their lords.

tāḥ srastakāñcīguṇaviḥnitāśca suptaprabuddhākulalocanāśca |

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vṛttāntavinyastavibhūṣaṇāśca kautūhalenāpi bhṛtāḥ parīyuh || 3.14

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14. Hindered by the strings of their girdles which had slipped down, with their eyes bewildered as just awakened from sleep, and with their ornaments hastily put on in the stir of the news, and filled with curiosity, they crowded round;

prāsādasopānatalapraṇāдайḥ kāñcīravairnūpuranisvanaiśca |

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vibhrāmayantyo grhapakṣisaṅghānanyonyavegāṃśca samākṣipantyah || 3.15

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15. Frightening the flocks of birds which lived in the houses, with the noise of their girdles and the jingling of their anklets which resounded on the staircases and roofs of the mansions, and mutually reproaching one another for their hurry.

kāsāṃcidāsāṃ tu varāṅganānāṃ jātavarāṇāmapī sotsukānām |

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gatiṃ gurutvāj jagrhurviśālāḥ śroṇīrathāḥ pīnapayodharāśca || 3.16

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16. Some of these women, even in their haste as they rushed longing to see, were delayed in their going by the weight of their hips and full bosoms.

śīghraṃ samarthāpi tu gantumanyā gatiṃ nijagrāha yayau na tūrṇam |

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hriyā pragalbhāni nigūhamānā rahaḥ prayuktāni vibhūṣaṇāni || 3.17

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17. Another, though well able to go herself, checked her pace and forbore to run, hiding with shame her ornaments hitherto worn only in seclusion, and now too boldly displayed.

parasparotpīḍanapiṇḍitānām saṃmardasaṃśobhitakuṇḍalānām |

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tāsām tadā sasvanabhūṣaṇānām vātāyaneṣvapraśamo babhūva || 3.18

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18. There they were restlessly swaying about in the windows, crowded together in the mutual press, with their earrings polished by the continual collision and their ornaments all jingling.

vātāyanebhyastu viniḥśṛtāni parasparopāsitakuṇḍalāni |

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strīṇām virejurmukhapaṅkajāni saktāni harmyeṣviva paṅkajāni || 3.19

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19. The lotus-like faces of the women gleamed while they looked out from the windows with their earrings coming into mutual proximity, as if they were real lotuses fastened upon the houses.

tato vimānairyuvatīkalāpaiḥ kautūhalodghāṭitavātayānaiḥ |

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śrīmatsamantānnagaram babhāse viyadvimānairiva sāpsarobhiḥ || 3.20

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20. With the palaces all alive with crowds of damsels, every aperture thrown open in eager curiosity, the magnificent city appeared on every side like heaven with its divine chariots thronged with celestial nymphs.

vātāyanānāmaviśālabhāvādanyonyagaṇḍārpitakuṇḍalāni |

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mukhāni rejuḥ pramadottamānām baddhāḥ kalāpa iva paṅkajānām || 3.21

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21. The faces of the beautiful women shone like lotuses wreathed in garlands, while through the narrowness of the windows their earrings were transferred to each other's cheeks.

taṃ tāḥ kumāraṃ pathi vīkṣamāṇāḥ striyo babhurgāmiva gantukāmāḥ |

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ūrdhvonmukhāścainamudīkṣamāṇā narā babhurdyāmiva gantukāmāḥ || 3.22

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22. Gazing down upon the prince in the road, the women appeared as if longing to fall to the earth; gazing up to him with upturned faces, the men seemed as if longing to rise to heaven.

dr̥ṣṭvā ca taṃ rājasutaṃ striyastā jājvalyamānaṃ vapuṣā śriyā ca |

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dhanyāśya bhāryeti śanairavocañśuddhairmanobhiḥ khalu nānyabhāvāt || 3.23

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23. Beholding the king's son thus radiant in his beauty and glory, those women softly whispered, 'happy is his wife,' with pure minds and from no baser feeling.

ayaṃ kila vyāyatatāpī nabāhū rūpeṇa sāksādiva puṣpaketuḥ |

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tyaktvā śriyaṃ dharmamupeṣyatīti tasmin hitā gauravameva cakruḥ || 3.24

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24. 'He with the long sturdy arms, who stands in his beauty like the flower-armed god visibly present, will leave his royal pomp and devote himself to religion,' thus thinking, full of kindly feelings towards him, they all offered reverence.

kīrṇaṃ tathā rājapathaṃ kumāraḥ paurairvinītaiḥ śucidhīraveṣaiḥ |

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tatpūrvamālokyā jaharṣa kiṃcinmene punarbhāvamivātmanaśca || 3.25

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25. Beholding for the first time that high-road thus crowded with respectful citizens, all dressed in white sedate garments, the prince for a while did feel a little pleasure and thought that it seemed to promise a revival of his youth.

puraṃ tu tatsvargamiva prahr̥ṣtaṃ śuddhādhivāsāḥ samavekṣya devāḥ |

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jīrṇaṃ naraṃ nirmamire prayātum saṃcodanārthaṃ kṣitipātmajasya || 3.26

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26. But then the gods, dwelling in pure abodes, having beheld that city thus rejoicing like heaven itself, created an old man to walk along on purpose to stir the heart of the king's son.

tataḥ kumāro jarayābhibhūtaṃ dṛṣtvā narebhyaḥ pṛthagākṛtiṃ tam |

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uvāca saṃgrāhakamāgatāsthastatraiva niṣkampaniviṣṭadrṣṭiḥ || 3.27

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27. The prince having beheld him thus overcome with decrepitude and different in form from other men, with his gaze intently fixed on him, thus addressed his driver with simple confidence:

ka eṣa bhoḥ sūta naro 'bhyupetaḥ keśaiḥ sitairyaṣṭiviṣaktahastaḥ |

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bhrūsaṃvṛtākṣaḥ śīthilānatāṅgaḥ kiṃ vikriyaiṣā prakṛtiryadṛcchā || 3.28

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28. ‘Who is this man that has come here, O charioteer, with white hair and his hand resting on a staff, his eyes hidden beneath his brows, his limbs bent down and hanging loose, — is this a change produced in him or his natural state or an accident?’

ityevamuktaḥ sa rathapraṇetā nivedayāmāsa nṛpātmajāya |

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saṃrakṣyamapyarthamadoṣadarśī taireva devaiḥ kṛtabuddhimohaḥ || 3.29

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29. Thus addressed, the charioteer revealed to the king's son the secret that should have been kept so carefully, thinking no harm in his simplicity, for those same gods had bewildered his mind:

rūpasya hartrī vyasanaṃ balasya śokasya yonirnidhanaṃ ratīnām |

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nāśaḥ smṛtīnām ripurindriyāṇāmeṣā jarā nāma yayaiṣa bhagnaḥ || 3.30

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30. ‘That is old age by which he is broken down, — the ravisher of beauty, the ruin of vigour, the cause of sorrow, the destruction of delights, the bane of memories, the enemy of the senses.

pītaṃ hyanenāpi payaḥ śīśutve kālena bhūyaḥ parisṛptamurvyām |

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krameṇa bhūtvā ca yuvā vapuṣmān krameṇa tenaiva jarāmupetaḥ || 3.31

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31. ‘He too once drank milk in his childhood, and in course of time he learned to grope on the ground; having step by step become a vigorous youth, he has step by step in the same way reached old age.’

ityevamukte calitaḥ sa kiṃcidrājātmajaḥ sūtamidaṃ babhāṣe |

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kimeṣa doṣo bhavitā mamāpītyasmai tataḥ sārathirabhyuvāca || 3.32

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32. Being thus addressed, the prince, starting a little, spoke these words to the charioteer, ‘What! will this evil come to me also?’ and to him again spoke the charioteer:

āyusmato 'pyeṣa vayahprakarṣo niḥsaṃśayaṃ kālavaśena bhāvī |

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evaṃ jarāṃ rūpavināśayitrīm jānāti caivecchati caiṣa lokāḥ || 3.33

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33. 'It will come without doubt by the force of time through multitude of years even to my long-lived lord; all the world knows thus that old age will destroy their comeliness and they are content to have it so.'

tataḥ sa pūrvāśayaśuddhabuddhīrvistīṇakalpācitapuṇyakarmā |

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śrutvā jarāṃ saṃvivīje mahātmā mahāśānerghoṣamivāntike gauḥ || 3.34

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34. Then he, the great-souled one, who had his mind purified by the impressions of former good actions, who possessed a store of merits accumulated through many preceding aeons, was deeply agitated when he heard of old age, like a bull who has heard the crash of a thunderbolt close by.

niḥśvasya dīrghaṃ svaśīraḥ prakampya tasmimśca jīrṇe viniveśya cakṣuḥ |

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tāṃ caiva dr̥ṣtvā janatāṃ saharṣāṃ vākyaṃ sa saṃvigna idaṃ jagāda || 3.35

35. Drawing a long sigh and shaking his head, and fixing his eyes on that decrepit old man, and looking round on that exultant multitude he then uttered these distressed words:

evaṃ jarā hanti ca nirviśeṣaṃ smṛtiṃ ca rūpaṃ ca parākramaṃ ca |

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na caiva saṃvegamupaiti lokaḥ pratyakṣato 'pīḍṛśamīkṣamāṇaḥ || 3.36

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36. 'Old age thus strikes down all alike, our memory, comeliness, and valour; and yet the world is not disturbed, even when it sees such a fate visibly impending.

evaṃ gate sūta nivartayāśvān śīghraṃ grhāṇyeva bhavānprayātu |

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udyānabhūmau hi kuto ratirme jarābhava cetasi vartamāne || 3.37

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37. 'Since such is our condition, O charioteer, turn back the horses, — go quickly home; how can I rejoice in the pleasure-garden, when the thoughts arising from old age overpower me?'

athājñayā bhartṛsutasya tasya nivartayāmāsa ratham niyantā |

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tataḥ kumāro bhavanaṁ tadeva cintāvaśaḥ śūnyamiva prapade || 3.38

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38. Then the charioteer at the command of the king's son turned the chariot back, and the prince lost in thought entered even that royal palace as if it were empty.

yadā tu tatraiva na śarma lebhe jarā jareti praparīkṣamāṇaḥ |

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tato narendrānumataḥ sa bhūyaḥ krameṇa tenaiva bahirjagāma || 3.39

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39. But when he found no happiness even there, as he continually kept reflecting, 'old age, old age,' then once more, with the permission of the king, he went out with the same arrangement as before.

athāparaṁ vyādhiparītadehaṁ ta eva devāḥ sasṛjurmaṇuṣyam |

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dr̥ṣṭvā ca taṃ sārathimābabhāṣe śauddhodanistadgatadr̥ṣṭireva || 3.40

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40. Then the same deities created another man with his body all afflicted by disease; and on seeing him the son of Śuddhodana addressed the charioteer, having his gaze fixed on the man:

sthūlodaraḥ śvāsacalaccharīraḥ srastāṃsabāhuḥ kṛśapāṇdugātraḥ |

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ambeti vācaṃ karuṇaṃ bruvāṇaḥ paraṃ samāśliṣya naraḥ ka eṣaḥ || 3.41

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41. 'Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body all pale and thin, uttering plaintively the word "mother," when he embraces a stranger, — who, pray, is this?'

tato 'bravītsārathirasya saumya dhātuprakopaprabhavaḥ pravṛddhaḥ |

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rogābhidhānaḥ sumahānanarthaḥ śakro 'pi yenaiṣa kṛto 'svatantraḥ || 3.42

42. Then his charioteer answered, ‘Gentle Sir, it is a very great affliction called sickness, that has grown up, caused by the inflammation of the (three) humours, which has made even this strong man no longer master of himself.’

ityūcivān rājasutaḥ sa bhūyastaṃ sānukampo naramīkṣamāṇaḥ |

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asyaiva jātaḥ pṛthageṣa doṣaḥ sāmānyato rogabhayaṃ prajānām || 3.43

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43. Then the prince again addressed him, looking upon the man compassionately, ‘Is this evil peculiar to him or are all beings alike threatened by sickness?’

tato babhāṣe sa rathapraṇetā kumāra sādharmaṇa eṣa doṣaḥ |

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evaṃ hi rogaiḥ paripīḍyamāno rujāturo harṣamupaiti lokaiḥ || 3.44

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44. Then the charioteer answered, ‘O prince, this evil is common to all; thus pressed round by diseases men run to pleasure, though racked with pain.’

iti śrutārthaḥ sa viṣaṇṇacetāḥ prāvepatāmbūrmigataḥ śasīva |

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idaṃ ca vākyam karuṇāyamānaḥ provāca kiṃcinmṛdunā svareṇa || 3.45

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45. Having heard this account, his mind deeply distressed, he trembled like the moon reflected in the waves of water; and full of sorrow he uttered these words in a low voice:

idaṃ ca rogavyasanam prajānām paśyaṃśca viśrambhamupaiti lokaḥ |

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vistīrṇavijñānamaho narāṇām hasanti ye rogabhayairamuktāḥ || 3.46

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46. 'Even while they see all this calamity of diseases mankind can yet feel tranquillity; alas for the scattered intelligence of men who can smile when still not free from the terrors of disease!

nivartyatām sūta bahiḥprayāṇānnarendrasadmaiva rathaḥ prayātu |

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śrutvā ca me rogabhayaṃ ratibhyaḥ pratyāhataṃ saṃkucatīva cetah || 3.47

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47. 'Let the chariot, O charioteer, be turned back from going outside, let it return straight to the king's palace; having heard this alarm of disease, my mind shrinks into itself, repelled from pleasures.'

tato nivṛttaḥ sa nivṛttaharṣaḥ pradhyānayuktaḥ praviveśa veśma |

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taṃ dvistathā prekṣya ca saṃnivṛttaṃ paryeṣaṇaṃ bhūmipatiścakāra || 3.48

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48. Then having turned back, with all joy departed, he entered his home, absorbed in thought; and having seen him thus return a second time, the king himself entered the city.

śrutvā nimittaṃ tu nivartanasya saṃtyaktamātmānāmanena mene |

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mārgasya śaucādhikṛtāya caiva cukrośa ruṣṭo 'pi ca nogradaṇḍaḥ || 3.49

49. Having heard the occasion of the prince's return he felt himself as deserted by him, and, although unused to severe punishment, even when displeased, he rebuked him whose duty it was to see that the road was clear.

bhūyaśca tasmai vidadhe sutāya viśeṣayuktaṃ viṣayapracāram |

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calendriyatvādapi nāma śakto nāsmānvijahyāditi nāthamānaḥ || 3.50

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50. And once more he arranged for his son all kinds of worldly enjoyments to their highest point; imploring in his heart, ‘Would that he might not be able to forsake us, even though rendered unable only through the restlessness of his senses.’

yadā ca śabdādibhirindriyārthairantaḥpure naiva suto 'sya reme |

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tato vahirvyādiśati sma yātrāṃ rasāntaraṃ syāditi manyamānaḥ || 3.51

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51. But when in the women's apartments his son found no pleasure in the several objects of the senses, sweet sounds and the rest, he gave orders for another progress outside, thinking to himself, ‘It may create a diversion of sentiment.’

snehācca bhāvaṃ tanayasya buddhvā sa rāgadoṣānavicintya kāmāścit |

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yogyāḥ samājñāpayati sma tatra kalāsvabhijña iti vāramukhyāḥ || 3.52

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52. And in his affection pondering on the condition of his son, never thinking of any ills that might come from his haste, he ordered the best singing-women to be in attendance, as well-skilled in all the soft arts that can please.

tato viśeṣeṇa narendramārge svalaṃkṛte caiva parīkṣite ca |

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vyatyāśya sūtaṃ ca rathaṃ ca rājā prasthāpayāmāsa bahiḥ kumāram || 3.53

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53. Then the royal road being specially adorned and guarded, the king once more made the prince go out, having ordered the charioteer and chariot to proceed in a contrary direction (to the previous one).

tatastathā gacchati rājaputre taireva devairvihito gatāsuḥ |

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taṃ caiva mārge mṛtamuhyamānaṃ sūtaḥ kumāraśca dadarśa nānyaḥ || 3.54

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54. But as the king's son was thus going on his way, the very same deities created a dead man, and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

athābravīdrājasutaḥ sa sūtaṃ naraīścaturbhirhriyate ka eṣaḥ |

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dīnairmanuṣyairanugamyamāno bhūṣitaścāpyavarudyate ca || 3.55

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55. Then spoke the prince to the charioteer, ‘Who is this borne by four men, followed by mournful companions, who is bewailed, adorned but no longer breathing?’

tataḥ sa śuddhātmabhireva devaiḥ śuddhādhivāsairabhibhūtacetāḥ |

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avācyamapyarthamimaṃ niyantā pravyājahārārthavadiśvarāya || 3.56

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56. Then the driver, — having his mind overpowered by the gods who possess pure minds and pure dwellings, — himself knowing the truth, uttered to his lord this truth also which was not to be told:

buddhīndriyaprāṇaguṇairviyuktaḥ supto viśaṃjñāstṛṇakāṣṭhabhūtaḥ |

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saṃvardhya saṃrakṣya ca yatnavadbhiḥ priyapriyaistyajyata eṣa ko 'pi || 3.57

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57. ‘This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him.’

iti praṇetuḥ sa niśamya vākyam saṃcuḥsubhe kiṃciduvāca cainam |

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kiṃ kevalo 'syaiva janasya dharmāḥ sarvaprajānāmayamīdṛśo 'ntaḥ || 3.58

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58. Having heard these words of the charioteer he was somewhat startled and said to him, ‘Is this an accident peculiar to him alone, or is such the end of all living creatures?’

tataḥ praṇetā vadati sma tasmai sarvaprajānāmidamantakarma |

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hīnasya madhyasya mahātmano vā sarvasya loke niyato vināśaḥ || 3.59

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59. Then the charioteer replied to him, ‘This is the final end of all living creatures; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world.’

tataḥ sa dhīro 'pi narendrasūnuḥ śrutvaiva mṛtyum viśasāda sadyaḥ |

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aṃsena saṃśliṣya ca kūbarāgraṃ provāca nihrādavatā svareṇa || 3.60

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60. Then the king's son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed, and pressing the end of the chariotpole with his shoulder spoke with a loud voice,

iyam ca niṣṭhā niyatā prajānāṃ pramādyati tyaktabhayaśca lokāḥ |

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manāṃsi śaṅke kaṭhināni nṛṇāṃ svasthāstathā hyadhvani vartamānāḥ || 3.61

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61. ‘Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated! Hard indeed, I think, must the hearts of men be, who can be self-composed in such a road.

tasmādrathaḥ sūta nivartyatāṃ no vihārabhūmerna hi deśakālaḥ |

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jānanvināśaṃ kathamārtikāle sacetanaḥ syādiha hi pramattaḥ || 3.62

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62. ‘Therefore, O charioteer, turn back our chariot, this is no time or place for a pleasure-excursion; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity?’

iti bruvāṇe 'pi narādhipātmaje nivartayāmāsa sa naiva taṃ ratham |

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viśeṣayuktaṃ tu narendraśāsanātsa padmaśaṇḍaṃ vanameva nirayau || 3.63

63. Even when the prince thus spoke to him, the charioteer did not turn the chariot back; but at his peremptorily reiterated command he retired to the forest Padmakhaṇḍa.

tataḥ śivaṃ kusumitabālapādapaṃ paribhramatpramuditamattakokilaṃ |

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vimānavatsa kamalacārudīrghikaṃ dadarśa tadvanamiva nandanaṃ vanam || 3.64

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64. There he beheld that lovely forest like Nandana itself, full of young trees in flower with intoxicated kokilas wandering joyously about, and with its bright lakes gay with lotuses and well-furnished with watering-places.

varāṅganāgaṇakalilaṃ nṛpātmajastato balādvanaṃ abhinīyate sma tat |

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varāpsarovṛtamalakādhipālayaṃ navavrato muniriva vighnakāṭaraḥ || 3.65

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65. The king's son was perforce carried away to that wood filled with troops of beautiful women, just as if some devotee who had newly taken his vow were carried off, feeling weak to withstand temptation, to the palace of the monarch of Alakā, gay with the dancing of the loveliest heavenly nymphs.

iti buddhacarite mahākāvye saṃvegautpattirnāma tṛtīyaḥ sargaḥ || 3 ||

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