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THE EMPEROR  
OF THE SORCERERS

VOLUME TWO

BY BUDHA·SVAMIN



*Edited & translated by*

SIR JAMES MALLINSON

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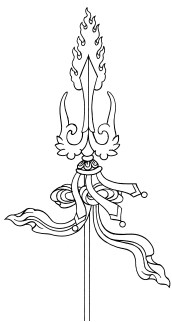
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*A sandhi grid is printed on the inside of the back cover*



CANTO 26  
A GLIMPSE OF BREASTS

- 26.1 I TY|ĀDI|kuṭil' |ālāpa|kalāpa|gamita|trapām  
 tām āmantrya svam āvāsam agacchaṃ saha|Gomukhaḥ.  
 ekadā punar āyātas tay" ānuṣṭhita|sat|kriyaḥ  
 vipaṇer gr̥ham āyātam apaśyaṃ Priyadarśanam.  
 kañcukaṃ muñcatas tasya mayā dṛṣṭaḥ payodharaḥ  
 payodhar' |āntar' |ālakṣyaḥ śaś" īva parimaṇḍalah.  
 āsīc ca mama «yoṣ" āiṣā yatas tuṅga|payodharā  
 stana|keśavatītvam hi prathamam strītvam|lakṣaṇam.
- 26.5 lokas tu yad imām sarvaḥ pratipannaḥ pumān iti  
 bhrānti|jñānam idaṃ tasya kiṃ cit sādṛśya|kāritam.  
 atha vā kiṃ vikalpena mam' âtimira|cakṣuṣaḥ  
 na hi dṛṣṭena dṛṣṭ' |ârthe draṣṭur bhavati saṃśayaḥ.»  
 ity|ādi|bahu|saṃkalpam a|nimeṣa|vilocanam  
 apaśyad Rṣidattā mām paśyantaṃ Priyadarśanam.  
 ath' âsau gadgad' |ālāpā prīti|bāṣp' |āvrt' |ēkṣaṇā  
 «ātmānaṃ cetayasv' êti» Priyadarśanam abravīt.  
 asāv api tam uddeśam prakāśya jhagiti tvīṣā  
 taḍid|guṇa iv' âmbhodaṃ prāviśan mandir' |ôdaram.
- 26.10 Rṣidattām ath' âpaśyaṃ krodha|visphārit' |ēkṣaṇaḥ  
 yay" âpakramitaḥ śreṣṭhī mama locana|gocarāt.  
 utthāya ca tataḥ sthānāt sa|kāma|krodha|Gomukhaḥ  
 Punarvasu|gr̥ham prāpya paryāṅka|śaraṇo 'bhavam.  
 tataḥ kramam parityajya kām' |āvasthā|paraṃparā  
 tumul' |āyudhi|sen" ēva yugapan mām abādhata.  
 ath' â|cir' |āgata|śrīko yathā bālāḥ pṛthagjanaḥ  
 tath" ājñāpitavān asmi Gomukham rūkṣayā girā.  
 «api pravrajitā|bhartaḥ! priyā me Priyadarśanā  
 a|kṛta|pratikarm" âiva kṣipram ānīyatām!» iti.



AFTER I HAD REMOVED her embarrassment with my art- 26.1  
ful words, I said goodbye to her and went home with  
Go·mukha.

One day when I went there again and was welcomed hos-  
pitably by her, I saw Priya-dárshana, who had come home  
from the market. As he took off his jacket I caught sight of  
a breast: it looked like a round moon seen through clouds.  
I said to myself, “He must be a woman: he has prominent  
breasts. The primary mark of womanhood is the possession  
of breasts and long hair. Everyone who thinks she is a man 26.5  
has been misled by her passing resemblance to one. But my  
eyes see clearly and I am in no doubt; when something is  
seen the seer does not doubt what he has seen.”

While I was having these thoughts Rishi-datta noticed  
me staring unblinkingly at Priya-dárshana. Her eyes filled  
with tears of happiness and in a faltering voice she said to  
Priya-dárshana, “Watch yourself!” Like a streak of lightning  
going into a cloud, Priya-darshaná lit the place up with her  
beauty before darting into the house. My eyes bulged with 26.10  
rage as I looked at Rishi-datta, she who had made the head  
of the guild leave my view. I stood up and, accompanied by  
love, anger and Go·mukha, left there for Punar-vasu’s house,  
where I took refuge in my bed. Abandoning their usual  
order, the progression of manifestations of desire assailed me  
all at once, like a chaotic army of warriors. In the manner of  
an ignorant and vulgar parvenu, I harshly ordered Go·mu-  
kha, “Hey, nun’s husband! I’m in love with Miss Priya-dar-  
shaná. Quickly, fetch her, and don’t let her make herself up!”

- 26.15 sa tu mām abravīt trastaḥ «kā nāma Priyadarśanā  
 tyājitāḥ stha yayā sadyaś cetasaḥ sthiratām?» iti.  
 may” ōktaṃ «tava yaḥ syālaḥ puruṣaḥ Priyadarśanaḥ  
 ayam eva jagat|sāraḥ pramadā priya|darśanā.  
 yac ca vakṣyasi |sarvasyāṃ Vārāṇasyāṃ ayaṃ pumān  
 bhavataḥ katham ekasya pramad” ēti tad ucyate.  
 «Ṛṣidattā virakt” ēti paricchinnā purā tayā  
 adhunā bhavataḥ kāntā jāt” ēty» atra kim ucyate.  
 gat’|ānugatiko lokaḥ pravṛtto hi yathā tathā  
 param’|ārthaṃ punar veda sahasr’|āikaḥ pumān» iti.
- 26.20 ten’ ōktaṃ «janatā|siddhaṃ viruddham api na tyajet  
 kriyate chagalaḥ śv” āpi saṃhatya bahubhir balāt.  
 tena yuṣmad|vidhaiḥ prājñair na vācyam sad ap’ |īdṛśam  
 a|śraddheyam na vaktavyam pratyakṣam api yad bhavet.  
 śrūyatām ca kathā tāvad arthasy’ āsya prakāśikā  
 pramāṇam hi pramāṇa|jñaiḥ purā|kalpe ’pi vartitam.  
 babhūva Kauśiko nāma Veda|Ved’|āṅga|vid dvijaḥ  
 satya|vratatayā loke prasiddho Satyakauśikaḥ.  
 kadā cid abhiṣekāya tena yātena Jāhnavīm  
 sa|śiṣya|parivāreṇa tarantī prekṣitā śilā.
- 26.25 mahat” āsau prayatnena śiṣyān anvaśiṣat tataḥ  
 «n’ āyam artho mah”|ān|arthaḥ prakāśyaḥ putrakair» iti.  
 ath’ āikaś capalas teṣāṃ baṭuḥ Piṅgala|nāmakaḥ  
 vipaṇau mantrayāṃ cakre kasya cid vaṇijaḥ puraḥ.  
 «śreṣṭhi kim na śṛṇoṣy ekam āścaryam kathayāmi te  
 tarantīm dṛṣṭavān asmi s’|ōpādhyāyaḥ śilām!» iti.

Frightened, he asked me, “Who is this Miss Priya-darshaná that has made you suddenly lose your composure?” 26.15

I replied, “Your brother-in-law, that man Priya-dárshana, is in fact the finest thing in the world, a beautiful young woman. If you ask how he can be a man to all Varánasi and a woman to me alone, then I shall reply that Rishi-datta was deemed to be a celibate ascetic by the city and now she has become your sweetheart! What do you say to that? People follow the beaten track in everything, but one man in a thousand understands how things really are.”

Go·mukha replied, “One should not ignore popular opinion, even if it is absurd. When many people act together, they can even force a goat to become a dog!\* So clever men like you should not say such things, even if they are true. Even something seen with one’s own eyes is not to be reported if it is unbelievable. Listen to a story that illustrates this point, for even in days of old a standard was established by those who understood such things. 26.20

There was a brahmin called Káushika who knew the Vedas and their auxiliary disciplines. Because he observed a vow of truthfulness, everyone knew him as Satya-káushika. One day when he had gone to take a bath in the Ganga with a group of students, he saw a floating rock. He took great pains to admonish the pupils, saying, ‘Boys, this matter does not bode well; you must not publicize it.’ 26.25

One amongst them, a naughty lad called Píngala, said to a merchant in the market, ‘My good man, you should listen to me—I’m going to tell you something amazing. My teacher and I have seen a floating rock!’

ath' ântaḥ|purikā dāsī kim api kretum āgatā  
 etad ālāpam ākarṇya rāja|patnyai nyavedayat.  
 tay" āpi kathitaṃ rajñe sa tām pṛṣṭvā paraṃparām  
 baṭun" ākhyātam āhvāyya pṛṣṭavān Satyakauśikam.

- 26.30 «satyaṃ brūh' īti» no vācyaḥ satya|vādi|vrato bhavān  
 «mithyā brūh' īti» no vācyaḥ kāmī mithyā|vrato hi saḥ.  
 kiṃ tu yat Piṅgalen' ōktam etad yuktaṃ parīkṣitum  
 pramadāt satyam apy ete vadanti baṭavo yataḥ.  
 sa|śiṣyaiḥ kila yuṣmābhis tarantī prekṣitā śilā  
 kim etad satyam āho svin mṛṣ" ēty ākhyāyatām!> iti.

āsīc c' āsya <dhig etām me ninditām satya|vādītām  
 duḥ|śraddhānam an|iṣṭaṃ ca yan mayā vācyam īdṛṣam!  
 «na satyam api tad vācyaṃ yad uktam a|sukh'|āvaham»  
 iti satya|pravādo 'yaṃ na tyājyaḥ satya|vādibhiḥ.

- 26.35 tasmāt satyam idaṃ tyaktvā mṛṣā|vāda|śat'|ādhi kam  
 a|satyam abhidhāsyāmi satya|vāda|śat'|ādhi kam.>

ath' āvocat sa rājānaṃ <rājan mithyā baṭor vacaḥ  
 agniṃ paśyati yaḥ śītaṃ plavamānāṃ śilām asau.  
 kaḥ śraddadhyād baṭor vācam nisarg'|ā|dhīra|cetasah?  
 capalasy' ōpamānaṃ hi prathamam baṭu|markaṭāḥ!>

viṣaṅgam iti viśvāsyā rājānaṃ Satyakauśikāḥ  
 viruddha|vādi naṃ kruddhaḥ Piṅgalaṃ niravāsayat.  
 tad evaṃ loka|vidviṣṭam anuyukto 'pi bhū|bhṛtā  
 satyam satya|pratijño 'pi n' āvadat Satyakauśikāḥ.

- 26.40 yuṣmākaṃ punar a|jñāta|śilā|cāritra|janmanām

A servant from the royal harem who had come to buy something overheard this and reported it to the queen. She then told the king and he asked her where she had heard it. He summoned Satya-káushika and asked him about what the boy had said: 'There is no need to tell you to speak the truth because you have taken a vow of truthfulness, just as there is no need to tell a lover to lie for he has taken a vow of mendacity! But we should check what Píngala has said, because young men can also tell the truth by mistake. Apparently you and your students have seen a floating rock. Is this true or false? Tell me!' 26.30

Satya-káushika said to himself, 'Damn this cursed truthfulness of mine for making me have to say such an unbelievable and undesirable thing! "Even something that is true should not be told if it will then bring about unhappiness." Those who are truthful should not ignore this saying about the truth, so in this matter I shall part from the truth, which is worse than a hundred lies, and tell a lie better than a hundred truths.' 26.35

Then he said to the king, 'Sire, the lad's words are untrue. Only the man who sees cold fire sees a floating rock! Who would believe the words of a young lad; their minds are naturally excitable. Boys and monkeys are prime examples of fickleness!'

Having thus convinced the disappointed king, the angry Satya-káushika had the quarrelsome Píngala expelled. So, even on being questioned by the king, Satya-káushika, despite having taken a vow of truthfulness, did not speak the truth because it would have been unpopular. Moreover, 26.40

viruddham idam īdṛk kaḥ śraddadhyād vadatām?» iti.

sa may” ōkto «bhavān eva duḥśraddhānasya bhāṣitā  
yasy’ āsmin pramadā|ratne pumān iti viparyayaḥ.  
kiṃ c’ ānena pralāpena strī|ratnaṃ Priyadarśanām  
a|cīrāt svī|kariṣyāmi krośatām tvādṛṣām!» iti.

evaṃ ca mama vṛtt’|āntaṃ vijānann api Gomukhaḥ  
vaidya|rājaṃ samāhūya vaidya|rājam upāgamat.  
sa mam’ ālāpam ākarṇya kāya|chāyāṃ vilokya ca  
pradhārya c’ āparair vaidyaiḥ śanakair idam abravīt.

26.45 «mānaso ’sya vikāro ’yam īpsit’|ā|lābha|hetukaḥ  
ten’ āsmai rucitaṃ yat tad āśu saṃpādyatām» iti.

atha Nand’|Ôpanandābhyāṃ saṃskāry’ āhāram ādarāt  
māṃ Punarvasu|hastena Gomukhaḥ prāg abhojayat.  
sa c’ āhāraḥ su|saṃskāro lobhano ’py amṛt’|āśīnām  
tri|phalā|kvāthavad dveṣān mam’ āṅgāni vyadhūnayat.  
tato Nand’|Ôpanandābhyāṃ bhojyamānaḥ krameṇa tau  
sa|viṣādaḥ karomi sma viṣa|dāv iva vairiṇau.

teṣu vandhya|prayatneṣu Gomukhaḥ Priyadarśanam  
lajjā|manda|pada|nyāsaṃ namit’|ānanam ānayat.

26.50 sa māṃ samāna|paryāṅka|madhyam adhyāsitas tataḥ  
grāsān agrāsayat ṣaḍ vā sapta vā Gomukh’|ājñayā.

your character, conduct and birth are unknown: who would believe you if you said something so absurd?”

I replied, “It is you that is saying something unbelievable, perversely asserting that this jewel of a girl is a man. But enough chatter! I shall make Priya-darshaná my own precious wife before long, while people like you make your laments!”

Even though he understood what I had told him, Go-mukha asked after the best doctor available and went to him. When he heard me speak and examined my body, the doctor consulted some other doctors before saying quietly, “He has a mental derangement caused by his not getting 26.45 something he wants, so he must quickly get whatever it is that is dear to him.”

Go-mukha made Nanda and Upanánda carefully prepare some food, and then had Punar-vasu feed it to me before anyone else. The food was so well made that it would have been tempting even to the gods, who eat ambrosia, but like a decoction of *tri-phala* it made my body shudder with disgust.\* Nanda and Upanánda took turns to feed me and I made them feel as unwanted as if they were enemies giving me poison. When these attempts were unsuccessful, Go-mukha fetched Priya-dárshana, who shuffled in embarrassedly, hanging his head. He sat down on my bed and, at 26.50 Go-mukha’s command, fed me six or seven morsels of food.

ye tat|pāṇi|saroja|saṅga|su|bhagā  
grāsā mayā svāditāḥ  
taiḥ sadyas tanutām anīyata sa me  
saṃkalpa|janmā jvaraḥ  
śail'êndrāḥ śuci|śukra|bhānu|dahana|  
pluṣṭ'|ôpal'|âdhityakā  
mandair apy uda|bindubhir navatarair  
ujjhanti saṃtaptatām.

Priyadarśanā|lābhe  
Priyadarśanā|stana|darśana|sargaḥ 26.



CANTO 26: A GLIMPSE OF BREASTS

The morsels that I ate were blessed by the touch of his lotus-hand and they instantly relieved my love-induced fever. When stony mountain plateaus are scorched by the burning of the dazzling summer sun, even gently dripping drops of fresh water remove heat from the huge rocks.

Thus ends the Glimpse of  
Priya-darshaná's Breasts Canto  
in the Winning of Priya-darshaná.

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