

of three ministers, as ministers of Udayana. At the time of the anointment there was a shower of flowers from the sky and an unknown voice said "With the help of these ministers Udayana would bring the whole of the earth under his control." After a time Sahasrānīka went to the Himālayas with his wife for penance.

5). *Vāsavadattā became Udayana's wife.* A daughter was born to the king of Ujjayinī. Her name was Vāsavadattā. Her father Caṇḍamahāsenā decided to give her in marriage to Udayana the king of Vatsa. How to bring this to pass? Caṇḍamahāsenā and Udayana had been enemies. Finally he found out a way. It was to entrust Vāsavadattā to Udayana (who was a great teacher of music) for teaching her music. Ultimately he would fall in love with her and thus Udayana would become his son-in-law. This was the plan.

King Caṇḍamahāsenā sent a messenger to Kauśāmbī. The messenger was sent back with a reply that, if his daughter was sent to Kauśāmbī, he would teach her music. Caṇḍamahāsenā did not like this. So he decided to take Udayana a prisoner somehow or other. The king had an elephant called Nadāgiri. He ordered for an artificial elephant to be made equal in size to Nadāgiri, and placed some soldiers inside the elephant. The artificial elephant with soldiers inside it was taken to the great forest in the Vindhya mountain and placed there. The men of Udayana saw this elephant and reported it to the king. Udayana decided to see the huge elephant which had appeared in the Vindhya. Udayana went to the forest and saw the huge elephant standing at a distance. The king found out a plan to catch it. Playing mild notes on his lute, the king alone neared the elephant. As the night was drawing and as he was immersed in music, he did not understand that it was an artificial elephant. As the king was nearing the elephant it went on retreating, and thus got the king away from his men. Then the soldiers got out of the elephant, surrounded the king and took him a prisoner. Thus Udayana began to live in the palace of Caṇḍamahāsenā. His work was to teach Vāsavadattā music.

The news reached Kauśāmbī. Yaugandharāyaṇa entrusted the affairs of the government to Rumaṇvān and started for Ujjayinī with Vasantaka. At Ujjayinī they got Yogeśvara, a Brahmarākṣasa as friend. According to his advice Yaugandharāyaṇa took the guise of a mad old man. Vasantaka adopted the guise of a sick man, suffering from pain in the stomach an uncouth figure to look at. They entered the city. The madness of Yaugandharāyaṇa was an entertainment to the people. The ladies of the court liked him much. Vāsavadattā invited the madman to the harem. Udayana instantly recognized the mad man. Vasantaka also got admittance to the palace. He told Vāsavadattā the story of Lohajāṅgha in an interesting way. (See under Lohajāṅgha) Vāsavadattā began to be drawn more and more towards Udayana. She seemed to have forgotten even about the fact that her father was an enemy of Udayana, who had been thinking seriously of means of escape from the palace. Vāsavadattā agreed to accompany him. Aśādhaka got Bhadrāvati, the elephant of Vāsavadattā, ready for the flight. In the night Udayana and his retinue got on the elephant Bhadrāvati and fled from the palace. Kāñcanamālā the maid of Vāsavadattā also accompanied her mistress. When they had passed

the Vindhya mountain the elephant Bhadrāvati fell dead. When they all were standing around the dead elephant sadly, they heard an ethereal voice saying, "Oh King! I am a Vidyādhara woman called Māyāvati. I had been an elephant for so long. The son you are going to get, will also be helped by me. Your wife Vāsavadattā also, is a goddess, born as a woman purposely." Next day, all reached the palace of Udayana and the marriage of Udayana and Vāsavadattā took place shortly. Caṇḍamahāsenā recognized that marriage.

6) *Udayana's marriage with Padmāvati.* Udayana spent his days with Vāsavadattā in the harem. The ministers Yaugandharāyaṇa, Rumaṇvān, Vasantaka and others thought that the behaviour of the King was detrimental to the well-being of the country. They wanted to remove the King from the palace for a little while and to form an alliance with the powerful King of Magadha. By a marriage alliance all these could be achieved. The King of Magadha had a beautiful daughter called Padmāvati. The ministers began to work with this end in view.

Once Yaugandharāyaṇa took Udayana to the forest of Lāvāṇaka and stayed there. It was reported to the King of Magadha that the King of Vatsa was drawing near to his kingdom. Fearing an attack from Udayana, the King of Magadha began to think of concluding a treaty with Vatsa. The King of Vatsa used to go for hunting everyday. One day he went to a distant place for hunting, and the minister went to the house of Vāsavadattā and informed her of their plans. Though it was not at all palatable to her, she gave her consent and agreed to help them as it was meant for the well-being of the King and the country. Accordingly, Yaugandharāyaṇa took the guise of an old Brahmin, Vāsavadattā that of a young Brahmin lady and Vasantaka that of a Brahmin celibate with only one eye. They went to the kingdom of Magadha. Rumaṇvān set fire to the house of Vāsavadattā and spread the rumour that Vāsavadattā and Vasantaka had been burnt to death. Yaugandharāyaṇa, Vāsavadattā and Vasantaka reached Magadha. They got into the capital and saw Padmāvati sitting in the garden. The old Brahmin conversed with the princess for a while. She enquired about the young woman who was with him. The old Brahmin replied thus :—"She is my daughter Avantikā. Her husband has left the country. I request you to keep her with you till I find him out and bring him here. She may not like to be separated from her people. So let her brother, the celibate, also be here with her."

Padmāvati took them with gladness and Yaugandharāyaṇa, bidding farewell, returned to the forest Lāvāṇaka. Avantikā and the Celibate lived in the palace with Padmāvati. Vāsavadattā who had learned from Udayana the art of making garlands and marks on the forehead which would not fade, had prepared them for Padmāvati.

The King of Vatsa returned to the forest Lāvāṇaka and found the house of his wife burnt down to ashes. He fell unconscious when he heard that Vāsavadattā and Vasantaka had been burnt to death.

The spies of the King of Magadha who were in the forest of Lāvāṇaka, reported the rumour about the