CHAPTER II

BRIEF SUMMARIES OF BĀNA'S PROSE WORKS
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Bāna’s prose works are Harṣacarita and Kādambarī only. His other authentic work Candisataka is in verses, and authorship of other works, which are supposed to be the compositions of Bāna, is controversial. Here, we are concerned only with the summaries of his prose works namely the Harṣacarita and the Kādambarī. Therefore, any discussion about others is out of place.

The summaries of the Harṣacarita and the Kādambarī are being given below respectively.

(A) BRIEF SUMMARY OF THE HARṢACARITA

UCCHVĀSA I

After paying homage to Śiva and Umā; paying respect to Vyāsa; praising the Vāsadatta, Bhāṭṭārakāriscandra, Sātavāhana, Pravarasena, Bhôsa, Kālidāsa and the Brhatkathā; and wishing victory to king Harsa, Bāna narrates the mythological history of his family at first. The History is like this :-

In the former days the Holy one, the Most High, was reclining on his lotus-couch surrounded by Indra and other gods. He was holding a session framing questions on the
love of Brahma and other blemishless discussions. And
there arising from the differences of their studies, mutual
quarrels started. Durvāśā—son of Atri, made a discord
while brawling with a second sage named Mandapāla. Hearing
the discord goddess Sarasvatī smiled. Bāṇa here, gives a
picturesque description of young Sarasvatī,\(^1\) indeed beautiful
one. Being angered by her smile, Durvāśā cursed Sarasvatī to
go downward to the world of mortals. Thereafter, Brahmā
reproached Durvāśā for his short-temper and consoled cursed
Sarasvatī, saying that Sāvitrī would accompany her and that
the curse would end when she would behold the lotus face of
her child.

Next day following Mandākini, Sarasvatī, along with
Sāvitrī, alighted upon the bank of Mahānada Hiranyavāha,
called Śoṇa by the people. While living there, she met
Dadhīca, son of Cyavana Rṣi and Sukanyā. Here Bāṇa provides
us with a fine picturesque description of male beauty.\(^2\)
Sarasvatī and Dadhīca fell in love with each other, and
consequently after having lived nearly a year in Dadhīca's
company, Sarasvatī conceived and gave birth to a son, named
Sārasvatī in good time. Then, Sarasvatī returned by the
Great Father's will with Sāvitrī to Brahma-loka. Pierced to
the heart by his beloved Sarasvatī's departure, Dadhīca went

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1. Harṣa, UC. I, pp. 13-16: "Bhagavatī Kusārī........
   Srutvā Jāhāsa."

2. ibid., pp. 37-42: "Hadhya Ca Tasya....Yuvānamadākṣāt."
away to the woods to live as an ascetic; having appointed
as his son's foster-mother, a hermit's daughter named Aksamātā, 
wife to Bhṛatr, a Brāhmaṇa of the Bhṛgu race. She also had
born a son, named Vatsa, at the very hour when Sarasvatī gave 
birth to hers. So the two children grew up together and were 
fed at the same breast with equal affection.

Sārasvata, blessed by his mother, attained full 
treasure of sciences, and conveyed it undiminished in the 
form of words to his dear confidant and twin-brother Vatsa.
When Vatsa was married, Sārasvata made for him a mansion 
named the Pṛtikūṭa, and himself went to join his father in 
the woods.

From Vatsa, there preceded a prolific progeny of 
sages called Vatsayyanas. After passing of the years, there
was born a Brāhmaṇa named Kubera in the Vatsyayana clan. He
begot four sons - Acyuta, Isāna, Hara and Pāṣupata. Among 
them, Pāṣupata begot a son named Arthapati. From Arthapati
were born eleven sons- Bhṛgu, Hamsa, Śucī, Kavi, Mahidatta,
Dharma, Jātavedas, Citrabhānu, Tryakṣa, Ahidatta and
Viśvarūpa. Of whom Citrabhānu was blessed with a son,
named Bāna, by a Brāhmaṇi, named Rājadevi. Bāna, while
still an infant, was deprived of his mother. So, Bāna grew 
under his father's care. But when, he was about fourteen 
years of age, his father also departed. After his father's 
death, Bāna, being without any guidance and due to his
curious nature, set out to see the world with his many friends.

Thereafter, visiting the great royal courts, attending the assemblies of wise men and plunging into the circles of clever men, Bāṇa gained the vast treasure of knowledge and experience of the world, and regained the same attitude of mind customary in his race. After many years he returned to his own native soil, Prītikūṭa where he was greeted with great enthusiasm and affection by his friends and kinsmen.

UCCHVĀSA II

One day during the terrible hot season Bāṇa received a courier, Mekhalaka, sent by Kṛṣṇa, cousin of king Harṣa, with a message for Bāṇa to come to court without delay so as to undo the loss to his repute caused by the unworthy remarks about him (Bāṇa) made by some wicked person before the king. After giving a serious thought to the message, Bāṇa made up his mind to see the king. On the way, he saw the royal elephant, named Darpadāta, and was amazed by his huge physique. Finally, he reached the royal court. The king at first received him coldly, but Bāṇa soon makes his way and becomes a favourite. In the beginning of this Ucchvāsa, the description of the terrible hot season is very natural and effective and, in deed, shows Bāṇa's descriptive power.  

3. ibid, Uc.II, pp. 81-89: "Krameṇa Ca...Dāruṇā Dāvāgnayah."
UCCHVÄSA III

After sometime, Bāna left the royal court and went to Pritikūta to revisit his kin. There, he was greeted with respect and affection, and was congratulated for getting favour from King Harṣa. After dinner, his kinsmen gathered round him. Soon Sudrasti came and started to read with a chant the Vāyupurāṇa. While Sudrasti was thus reading, the minstrel Śucibāna started accompanying the modulation of the chant reciting in a loud and sweet voice an āryā complete in the praise of king Harṣa. On hearing that, Bāna’s Cousins,—Canpati, Adhipati, Tārāpati and Syāmala, looked meaningly at each other with a smile on their faces. The youngest of them, Syāmala respectfully asked Bāna to relate the noble deeds of Lord Harṣa. But Bāna agreed to relate only a portion of the fortunes of Harṣa, and next day, Bāna began to relate the Harṣacarita to them.

Here ends the biographical part of this book and the story of King Harṣa starts onwards.

There was a region, called Śrīkantha, having Sthānvisvara as its capital. It was ruled by king Pusyabhūti who was a great ruler. He was greatly devoted to Śiva. And, so, being a Saiva, he showed great respect to a Bhairavāchārya and became his friend and disciple. He received a sword called Attakāsa from the Bhairavāchārya and helped him to be a
Vidyādhara. While he was guarding the Bhairavācārya, who was performing the rite, essential for becoming a Vidyādhara, with Tiṭībha, Pātālasvāmin and Karnatāla; a dark spirit, ascended out of a chasm made by renting the earth, tried to disturb the ritual performance claiming himself Nāga-Kanṭha, Lord of the region Śrikantha. King Puspabhūti defeated the Nāga. Fortwith he beheld Laksāi, who, being pleased by his intrepidity, asked him to crave her of a boon. The king besought the success of Bhairavācārya. Highly pleased by the King's selflessness, the goddess said, "so be it" and blessed him that he would be the founder of a mighty line of kings; wherein would arise an emperor named Harṣa, a Cakravartī Samrāṭ.

UCCHVĀSA IV

From Puspabhūti, there started a line of famous kings. In that order, there was born a king of kings, named Prabhā-karavardhana. His empress was Yasomati. The king was a devotee of the Sun. One night Yasomati saw in a dream two shining youths issuing from the sun's disk, accompanied by one maid like a moon incarnate, alighting upon the earth and, while she was crying, cutting her womb with a sword and essaying to enter it. That dream frightened the queen. But, on hearing the dream, the king told that Yasomati would be blessed with three children and made the queen very happy.
Thereafter, Yasomati gave birth to Rājyavardhana, Harṣa and Rājyasrī respectively. Yasomati's brother presented his son Bhandi to serve and accompany the two princes. The king appointed the two brothers, Kumāra-Gupta and Mādhava-Gupta sons of the Mālavesvara to wait upon the princes.

Meanwhile, in a comparatively limited time, Rājyasrī came to maturity and was married with Oahavarman, the eldest son of Rānyalubjesvara Avantivarman of the Maukhari clan.

UCCHVĀSA V

Subsequently, one day, the king sent Rājyavardhana with a large army towards the north to attack the Hūmas. Harṣa also followed his brother with horse. But, on the way, he stayed behind and spent several days away from camp on the skirts of the Himalaya for hunting. There he received a message, king Prabhakaravardhana's sickness from Kuraṅgaka. He immediately set out to see his Brothers.

He reached the Skandhavāra where he saw the various religious rites being undertaken by followers of various religious wishing good health for the king, suchās: Loving kinsmen were keeping a fast to appease Ahibhugna, young nobles were burning themselves with lamps to propitiate the Mothers, a Dravida was ready to solicit the Veta with
the offering of a skull, an Āndhra man was holding up his arms like a rampart to conciliate Candikā, and distressed young servants were pacifying Mahākāla by holding melting gum on their heads, etc. Reaching the royal door, he saw physician Susena and asked him about his father's condition and was told of no improvement in the King's health. Entering the royal palace, Harṣa again saw the various rituals being performed by followers of various religions wishing good health for the king. Finally he entered the Dhavalagṛha where he saw his father who, even being seriously ill, showed his warmheartedness for Harṣa.

Harṣa asked about his father's condition from a young physician, named Rasayana, who deferred his judgement to the next day and committed suicide by plunging into the fire. Harṣa's mother, queen Yasomati, also entered fire before her husband's death ignoring Harṣa's appeal not to do that. The king also closed his eyes at the time of sun-set. That shock of grief left Harṣa heart-broken. He eagerly waited for his brother's advent.

UCCHVĀSA VI

Rājyavardhana also returned very soon. He seemed very weak and pale-hearted. And on seeing Harṣa, he burst into tears instantly. Thereafter, he revealed his desire to abandon the throne and to retire to the woods and asked Harṣa to take the care of sovereignty. But on that very
moment he suddenly received the bad news of Grahavarman’s murder and Rājayadrī’s confinement by the Mālavarāja from Saśvāhaka, a distinguished servant of Rājayadrī. On hearing that news, Rājayavardhana, inflamed with anger, set out with Bhaṇḍi and ten thousand cavaliers to crush the Mālayarāja leaving Harṣa behind to manage the state affairs.

Thereafter, one day sitting in the audience chamber Harṣa received the news from Kuntala, chief-officer of Cavalry, of Rājayavardhana’s murder committed by the deceptive Gauḍasāvara after he (Rājayavardhana) had defeated the Mālavarāja. That news enyaged Harṣa. Senāpati Sinhanāda addressed an inspiring speech to Harṣa to uproot the Gauḍasāvara and other enemies for a world-wide conquest. This speech is unique in itself and is of historical importance. Harṣa took a vow to make the earth empty of Gauḍas and crush all the opposing kings.

UCCHVĀSA VII

Some days having passed, king Harṣa set out to subjugate all the four quarters on an auspicious day fixed by the astronomers. On the way, he received a marvellous umbrella, Ābhoga by name, as a token of friendship from Haṃsaśeṣa, a confidential messenger, sent by the heir-apparent of Prāgjyotiṣa (Assam). Harṣa accepted the Prāgjyotiṣesāvara’s offer of friendship.

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........... ....Ityuktya Vyaranāıt."
After sometime, Bhandi arrived with a retinue of
a few nobles and informed Harsha that after Rājyavardhana's
death and seizure of Kānya-Kubja by a man, named Gupta,
queen Rājyasrī burst from her confinement and with her
train entered the Vindhya forest, and not till that day
the numerous searchers sent to find out her had returned.
On hearing that, Harsha made up his mind to go himself for
the search of his sister Rājyasrī and ordered Bhandi to
march towards the Gaudēśāvara. Next day he reached the
Vindhyāśavī in search of his sister. Entering that forest,
he saw a forest settlement and passed that day there.

UCCHVĀSA VIII

Next day King Harsha went into the Vindhya forest and
came across Vyāghraketu, son of a tributary chief in the
forest named Sarabhaketu. He was accompanied by a young
Śabera, Mirghāta by name. He was nephew of General Bhūkampa.
Harsha asked Mirghāta if a noble lady had come within the
general's sight or that of any of his servants. Mirghāta
replied in negative, but showed his readiness to carry on
a search very soon. He told Harsha about Ācārya Divākaram-
mitra also and led him to the reclusory of Divakaramitra.
Divākaramitra welcomed Harsha with the utmost respect. But,
asked by Harsha about his sister, the Ācārya showed his
ignorance in the matter. Then, suddenīṣya mendicant came
and told that a young lady was mounting the funeral pyre. Being apprehensive of his sister, Harṣa reached that place with Divākaramitra. He saw fainting Rājyasrī prepared to enter fire. The king hurried up and pressed her forehead with his hand assāhe lay with her eyes closed in her swoon. The meeting of brother and sister created a very pathetic view.

Thereafter, Divākaramitra gave to Harṣa a gift of Ekāvalī named Mandākinī. After sometime, Rājyasrī revealed her desire to assume the red robe. On knowing her desire to assume the red robe, on knowing her desire, king Harṣa remained silent. Then, Divākaramitra advised her to refrain from doing that and to obey her brother.

Thereafter, king Harṣa made a vow that he and his sister would assume the red robe as soon as he had conquered the Gauḍa traitor and consoled his subjects in their sorrow for his deceased father. And he asked Divākaramitra to console his sister till that time with his soothing words. He spent that night there. The next morning, he dismissed Nirghāta well satisfied with gifts of garments and ornaments, and took his sister with Ācārya Divākaramitra and went back to his camp stationed along the bank of the Ganges. Here ends the Harṣacarita.
The end of the story is rather abrupt and one only keeps guessing whether king Harṣa was ultimately able to conquer the Gauḍaśāvara or not.

(B) "BRIEF SUMMARY OF THE KĀDAMBARĪ"

Bṛha's Kādambarī is regarded as the best prose composition in the whole Sanskrit Literature. But he could not finish his best composition Kādambarī due to his death and then, his son Bhūṣanabhaṭṭa completed his father's unfinished work. Thus Kādambarī can be divided into two parts – the first or Pūrvādha written by Bṛha and the second or Uttarādha written by his son Bhūṣanabhaṭṭa.

(I) PŪRVĀDHA

Bṛha starts the Kādambarī paying oblation to Triguṇātmaka Brahma, Śiva and Viṣṇu; bowing to his teacher Bhatsu; denouncing bad people and praising good ones; pointing out necessary features for a good composition while simulating it with a newly wed bride; descending into the scholastic qualities of his forefathers – Kubera and Arthapati, and his father Citrābhānu; talking of himself and praising the Kādambarī. Thereafter, he begins the story as given below:

5. Kād. (Utt.), Upod. Stz. 3, p. 3 : "Yate Divam Pitari......

.......... Na Kavitvadarpaṭ."
There was a great king named Śūdraka. His capital was Vidisā, a city surrounded by Vetravatī river on its all sides.

One day, in the morning, a very beautiful Cāndāla virgin came to king Śūdraka's court. Here, the Black-beauty described by Bāṇa is one of the rare descriptions. She was proceeded by an old Mātaṅga and followed by a Cāndāla lad having a parrot confined in a golden cage. The king was struck with wonder by the charming black beauty of Cāndālakanyā. The old Mātaṅga offered the parrot to the king and told his wonderful qualities. Then the parrot, named Vaisampāyana, uttered eulogies and recited an arya in praise of king Śūdraka. Hearing the arya, the king became surprised and very happy. Midnoon, he asked the Cāndālakanyā to rest and ordered the Tam-rākṣavāhini to take Vaisampāyana in and himself also went in with the princes. King Śūdraka did some exercises and took his bath and meal. Thereafter, he came to the assembly chamber and ordered the Chamberlain to fetch the parrot. Then asked by the king, Vaisampāyana parrot narrated his life-story as follows:-

There was a forest called Vindhya, in which there was a reclusory where Agastya, hopāmudrā and Drṇhadasyu lived, and Rāma too had lived there for sometime with Sītā and Laksmana. There was a lake, called Pampā, beside the reclusory. On the western bank of Pampā lake, there was a very big silk-cotton tree on which many birds had their nests. Vaidempayana parrot’s parents also lived in its withered hollow. Vaidempayana was only offspring born to his parents in their old age. The parrot’s mother had died at the very instant of his birth due to the delivery-pains. His old-aged father brought up him with a great affection.

Oneday, early in the morning, a rumpus was heard and the parrot became full of fear, and ran into his father’s loose feathers for safety. Peeping through his father’s lap, the parrot saw an array of Sabañas with their general named Mātaṅga. After having rested for sometime, Mātaṅga went away with his army. But an old sabao of his army stayed behind. When Mātaṅga became invisible, he climbed up the tree and began to knock down the parakeets. Horrified by his that cruauté, Vaidempayana’s father concealed him in his feathers. At last, the old sabao reached the door of their hollow and killed the

nīchīvālāvānalagnā...... Anapagata Kūtuhala Eva’ Iti."
parrot's father. But unseen by the old Sabara due to his hiding in his father's feathers, the parrot was saved from death when he fell on a heap of dry leaves with his father thrown by the old Sabara. The parrot entered the hollow of a Tamāla tree before the Sabara had dismounted. Having collected the dead parakeets, the old Sabara went towards the same direction to which his general had gone. Then the parrot took a breath of relief. Being made helpless by the distressing thirst, the parrot tried to reach the water with his tottering steps. At very that occasion, Harīta, son of Jābāli Raśi, came to Pampā-sarovara to bathe. He took pity on the parrot seeing him in that worst condition, and took him to the lake. Harīta dropped some water into his mouth and brought it to Jābāli's hermitage.

Asked by his father, Harīta told the whole story of his pathetic condition. Seeing the parrot, Jābāli announced that he was reaping the fruits of his impertinence. On hearing that, all the sages became curious and solicited Jābāli to unravel the mystery of the parrot's previous birth. And at the beginning of night, Jābāli related the parrot's story as follows:
"STORY TOLD BY JĀBĀLI"

There was a city, named Ujjayinī in a region, called Avanti. The city was surrounded by Sīdrā river and was full of prosperity. His ruler was Tārāpīḍa who was a very powerful king. Sukanāsa was his prime-minister. The king was very sad because he had no child. But, some days passing, king Tārāpīḍa was blessed with a son, called Candrāpīḍa, by his empress Vilāsavatī; and at the same time, Sukanāsa also was blessed with a son, named Vaiśam-pāyana, by his beloved wife Manoramā. Both children were sent to a school, built specially for them, under the guidance of good teachers. Playing and growing up together, Candrāpīḍa and Vaiśam-pāyana became intimate friends.

At the finishing of their study-period, Candrāpīḍa was provided with a wonderful horse, called Andrāyudha, for the purpose of riding. Vilāsavatī sent Patrālakū, daughter of the Kulūtesvara, in attendance of Candrāpīḍa.

After some time, king Tārāpīḍa decided to perform Candrāpīḍa's coronation ceremony as an heirapparent. Before that ceremony, Sukanāsa gave a beautiful piece of advice to

Candrāpīḍa about princely duties. This piece of advice given by Śukanāsa to Prince Candrāpīḍa is today also apt for all the princes in all lands as much as was in those days. This is full of facts which are equally applicable to the past and the present conditions. After the coronation ceremony, Candrāpīḍa set out with Vaisampāyana to subjugate all the quarters. And he did it within three years only. Wondering round the earth, he conquered a habitation of Kīrtas, called Suvarṇapura. From there, one day, he reached alone near a lake, called Acchoda, following a couple of kinnaras.

After reaching Acchoda lake, he heard a melodious musical tune. Following the tune, he saw a virgin of divine and white beauty in a Śiva temple situated on the western bank of the lake. That dazzling beauty was Mahāśvetā. Đena has described most wonderfully the beauty of Mahāśvetā. Asked by Candrāpīḍa about her life, she began to weep. Candrāpīḍa fetched water from a spring for Mahāśvetā to wash her face. After her face, she spoke tardily:


10. ibid., pp. 435-454: "Tasya Ca Dakṣinaṁ...Kanyakāṁ Dadarsa."
"STORY TOLD BY MAHĂŚVETĀ" 11

There were fourteen clans of Apsaras. Among those there were two Gandharva clans one each generated from two daughters of Dakṣa, namely Muni and Arista. Muni was blessed with a promising son, named Citraratha and Arista had six sons including gifted Hamasa. Hamasa was married with Gaurī of the Apsara-clan generated from the Moon. Mahāśvetā was their daughter.

One day in the spring season, Mahāśvetā went to Acchoda lake to bathe and saw there two Raikumāras, Kapikjala and Pundarika. The latter was son of Laksmī and Svetaketū sage. She fell in love with Pundarika. Passing through different stages of love-fever Pundarika died love-striken without a union with Mahāśvetā. Mahāśvetā bewailed for him. After saying that to Candrāplīḍa, she fainted. Then Candrāplīḍa consolaeder and asked her not to proceed with her story. But she insisted on to continue with it.

She further told that when she asked her servant and mate Taralikā to prepare a pyre for her to end life, at that very moment, a divine figure descended upon the earth coming out of the Moon-disc, and assuring her a reunion with her lover, he asked her not end her life. And then

11. Ibid. pp. 466-474: "Sā Tu Tadamurodhāt..... Karoti Mahābhāga."
he took Puṇḍarīka’s dead body with him and disappeared into the sky. Being enraged, Kapinjala also followed him. Since then she had been practising penance living there. Here ends the story told by Mahāsvetā.

After the sun-set, Candrapīda asked Mahāsvetā about Taralikā’s whereabouts. Mahāsvetā told that there was an enchanting beauty, named Madirā born in a Apsaras’ clan generated from the Amṛta. She was married to Citraratha. Kādambarī, an intoxicating beauty, was born to them. She was Mahāsvetā’s confidant since childhood. Having heard about Mahāsvetā’s unfortunate state, Kādambarī had decided not to marry till Mahāsvetā’s reunion with Puṇḍarīka. Worried by his pubescent daughter’s decision, Citraratha sent chamberlain Kaśirāja to Mahāsvetā for her help in advising and pressing Kādambarī to marry. Mahāsvetā sent Taralikā with a message for Kādambarī.

Next day, Taralikā returned with Keyūraka who delivered Kādambarī’s message for Mahāsvetā. Then Mahāsvetā returned Keyūraka and decided to go herself and advise Kādambarī. She asked also Candrapīda to accompany her Candrapīda readily agreed. She went with Candrapīda to Hemakūṭa where Kādambarī lived. She introduced Candrapīda to Kādambarī. After that she went to see her parents.
Candrāpiḍa and Kādambarī fell in love with each other at first sight. Candrāpiḍa became Kādambarī's guest and Kādambarī's interest in him further increased. She sent a gift of Seṣadhāra to him and went herself also to see him. Candrāpiḍa also came to see her.

Having stayed there for some days, Candrāpiḍa bade farewell to Kādambarī and Mahāśvetā, and returned to his camp which had reached Acchoda lake following the marks of his horse's hoofs. He talked to Vaiśāmpayana and Patralekha about Mahāśvetā, Kādambarī, Madalekhā, Tanālikā and Keyūraka etc. Next day, Keyūraka came to see Candrāpiḍa and told about Kādambarī's love-striken stage. Candrāpiḍa again went to Hemakūṭa with Patralekha, and met Kādambarī. Patralekha stayed behind as desired by Kādambarī, and Candrāpiḍa returned to his camp. There each of Candrāpiḍa and Vaiśāmpayana received two letters, one from Tārāpiḍa and one from Sukanāsa. King Tārāpiḍa and Sukanāsa had asked them to return to Ujjayinī. Candrāpiḍa left Meghanāda, son of Bahālaka, behind to bring Patralekha and left a message for Kādambarī and Mahāśvetā.

On the way, he saw an ancient temple of Candikā in which an old Dravida devotee lived. Finally, he reached Ujjayinī and saw his parents as well as Vaiśāmpayana's. After a few days, Patralekha too returned to Ujjayinī and
told Candrāpīḍa about Kādambarī's increased love-fever and her critical condition. She told him also that she had given to Kādambarī a promise of her reunion with him.

Here ends the story told by Bāna. As the end of this part of the story is rather abrupt, Bhūṣanabhaṭṭa completed it in the following way. This part is called Uttarārddha.

(II) UTTRĀRDDHA

Candrāpīḍa became restless after learning about Kādambarī. After some days, Keyūraka came and he also told about Kādambarī's critical condition caused by her intense passion and Separation of Candrāpīḍa. That news made him too restless to see Kādambarī to bear any delay. At that very moment, he came to know that his army had returned to Dāsapura. He sent Patralekha and Keyūraka with a message for Kādambarī to Hemakūṭa, and himself, with his father's consent, went to see Vaiśampāyana.

Reaching his camp, he came to know that Vaiśampāyana found himself unable to return from Acchodasarovara where he had gone to bathe and worship Śiva, and stayed behind ignoring his colleagues' calls to return to Ujjayinī. Being unable to understand Vaiśampāyana's behaviour, Candrāpīḍa became puzzled. He came back to Ujjayinī and
told about Vaisampayana to Sukannya and Manorama. On hearing that news, they both felt sharp pain at their hearts. After solacing them and having obtained his own parent's consent, Candrapida went to Acchoda lake. Reaching there, he came to know about Vaisampayana's death caused by Mahasvetā's curse and he also died heart-broken. Being shocked by that grief, Mahāsvetā lamented.

At that very moment, Kādambarī also came there. Having perceived the whole incident, Kādambarī decided to end life. But, at that very time, some divine and invisible figure gave her an assurance that Candrapida was the Moon's incarnation and he would be alive again. Mahāsvetā and Kādambarī both would reunite with their respective lovers. Being dejected by Candrapida's separation, Patralekha jumped into the lake with Indrāyudha, Candrapida's horse. Instantly Kapiṅjala came out of the lake and revealed that he was nothing else but Indrāyudha horse and he was in the form of horse only due to a curse. He further revealed that Pundarīka's body was safe in the Candra-loka and Vaisampayana was none else but Pundarīka's incarnation.

On the other side, Tārāpīda, having known about that whole incidence, reached the lake with Vilāsavatī, Manorama and Sukannya. They all decided to live there.
After having told that much, Jābāli said that Vaisampāyana, son of Sukanāsa, had become a parrot due to Mahāsvetā's curse. And Vaisampāyana parrot was that very one. Hearing that, the parrot remembered his previous birth.

Here ends the story told by Jābāli.

Kapiṇḍala, sent by Ēvetaketū, came to Jābāli's Āśrama in search of Vaisampāyana parrot. He told the parrot that Ēvetaketū was in good spirit and observing a religious performance for his welfare. After that, Kapiṇḍala disappeared. After staying for some days, the parrot became able to fly. One day, he flew towards the northern quarter and was netted by a fowler. The fowler sold him to a Cāndālakanyā. She confined him in a wooden cage. After some days, the parrot became young. One day, he found himself in a golden cage and was brought to king Sūdraka's court by Cāndālakanyā.

Here ends the story told by the parrot.

Hearing the story told by the parrot, Sūdraka ordered to present Cāndālakanyā and asked her who she was and why she had confined the parrot and brought him to the court. Then she unravelled the mystery that Sūdraka was none else but Candrāpiṇḍa who was the Moon's carnation and she was Lakṣmī, mother of Vaisampāyanaśka who was Rundarika's
incarnation. And Pundarīka further was transformed into Vaisampayana parrot due to Mahāsvetā curse. The curse had ended. After saying that, she disappeared into the sky.

On hearing her words, Śūdraka brought forward his previous birth and became restless to unite with Kādambarī. Vaisampayana parrot, who was, indeed, Pundarīka in his previous birth, also came under the influence of love with a longing heart to unite with Mahāsvetā.

In the meanwhile, the spring season arrived in Mahāsvetā's Āśrama. Kādambarī adorned Candrapīdā's body and hugged him. Candrapīdā saw the sun again as soon as Kādambarī embraced him. Instantly Pundarīka also descended upon the earth with Kapiṇḍala from the sky. Having seen that sight, Tārāpīḍa, Vilāsavatī, Manorāmā and Sukanāsa etc. became very happy. At that occasion, Citraratha and Hasīsa also reached there. Kādambarī was married to Candrapīda and Mahāsvetā to Pundarīka. Thereafter, they all led a happy life. One day, Candrapīda was asked by Kādambarī about Patralekhā. He revealed to her that Patralekhā was none other than his wife Rohinī who had descended upon the earth to serve him.

Thus, ends the Kādambarī.