

Now that Lílávati, transgressing the bounds of family honour through flush of youth, became attached to a certain merchant's son. For,

P 20. (Unrestrained) liberty, residence in the father's house (after the consummation of marriage), meeting with persons on occasions of festive gatherings, a loose living in the vicinity of men, meeting in a company, dwelling in a foreign country, association with women of bad character, constant violation of one's proper conduct, the old age of the husband or his jealousy or his absence in a foreign land—these are the causes of the ruin of a woman's character. Moreover,

Drinking, the company of bad men, separation from the husband, rambling about wantonly, and sleeping and residing in another's house—these six spoil a woman.

\* \* \* \* \* Moreover,

There is no (suitable) place, or leisure or a suitor; it is on account of *this* that women remain chaste.

Women are ever inconstant, as it is well known even to the gods: happy are those by whom even such are guarded.

There is none who is disagreeable to women; nor is there one who is loved by them; they ever seek a fresh man, as cows do grass in a forest. Again,

A woman resembles a pot of ghee, while a man is like live charcoal: a wise man should not, therefore, keep together the two. - 120.

Not modesty, not good breeding, not rectitude, not timidity, but absence of a suit is the cause of a woman's chastity.

The father guards a woman in childhood, the husband in youth and the son in old age: a woman is not allowed liberty (in any case).

Once, as that Lílávati was sitting at ease on a couch fringed with the rays of a series of gems, engaged in a confidential talk with the merchant's son, she beheld her husband come there unexpectedly, when, rising quickly, she pulled him by the hair, closely embraced him and kissed him. In the meanwhile, the gallant made his escape.

It is said—

The Śāstra which Uśanas ever knew, as also that which Bṛhaspti knew,—all that is well planted in the talent of a woman.