

to take revenge and pierced the eyes of the prince with her talons; she said that a sinful act, deliberately committed, returned quickly on the doer and that taking revenge did not destroy one's good and bad (?) acts (*iccha-yaiva kṛtaṁ pāpaṁ sadya evopasarpati / kṛtapratikriyaṁ teṣāṁ na naśyati śubhā-śubham*) 12. 137. 7-19. D. King Brahmadatta's dialogue with Pūjanī : Brahmadatta asked Pūjanī to continue to live with him since she had already retaliated for the misdeed of the prince; Pūjanī did not agree with the king saying that wise men recommended abandoning the place where misdeed was committed; enmities, once arisen, never subsided, hence no trust should be reposed in the enemy; the purpose for which she lived in the palace was no longer there; spirited men should abandon the place where after receiving honour they are dishonoured; she said to the king : "I have lived here long enough; now I go, may you be happy " 12. 137. 21-30; the king pleaded with her saying that when some one retaliated nothing wrong was committed and therefore Pūjanī should stay on; Pūjanī did not consent saying that enmities never passed off (*nāsti vairam upakrāntam* 12. 137. 34); no one should feel secure with the thought that reconciliation had come about; she pointed out to the king five causes of enmity : women, (ownership of) house, (bad) speech, rivalry, and misdeed (*striḥkṛtaṁ vāstujaṁ vāgjaṁ sasapatnāparādhajam* 12. 137. 38); she lived with the king as long as nothing wrong happened; once that happened, she could trust the king no more; the king then put the entire responsibility of what had happened on Time (Kāla); since men were driven to act by Time nobody did anything wrong to any one; he had forgiven Pūjanī

for her act, so should she forgive him for what (the prince) had done; Pūjanī retorted saying that if Kāla was to be blamed for everything, why did men seek to take revenge? Why did Gods and Asuras fight with each other? Why did men give and take medicines during illness? She injured the king's son who had killed her son; now it was the king's turn to capture her; men wanted birds either for eating or for sporting; there was no third ground for the two to come together; if Pūjanī were to stay their enmity would be revived every time she remembered her son; she then recited two *gāthās* which Uśanas had recited for Prabrāda (12. 137. 67-68); the purport of the *gāthās* was that one who trusted the words of enemies was killed like a honey(-seeker?) who was killed in a well) covered with dry grass (*te śraddadhānā vadhyante madhu śuṣkatṛṇair yathā / N1. śatruṇā darśitaṁ puraḥsthitam madhu śraddadhānā śuṣkatṛṇaiś channe prapāte yathā patanti tadvad ete ity arthaḥ* on 12. 139. 71 Bom. Ed.); enmities continued because they were told to successive generations; when Brahmadatta further argued that trust had to be placed somewhere to achieve one's objective or else one would live like a dead person, Pūjanī replied that if a person continued to run with injured feet, his feet got more hurt; she gave the king a long lecture on how one should guard one's interest by remaining alert and with constant exertion; one should leave the place where one was dishonoured; since Brahmadatta's son had done something which could not be repaired she had to leave the place; she also lectured on the king's duties (offering protection to subjects and not torturing them by levying heavy taxes); having said all that Pūjanī left (12. 137.