

CHITRA

謙 屈 拉

泰 谷 爾 著

吳 致 覺 譯

英漢對照本

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英漢對照愛情名劇

謙 屈 拉

CHITRA

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AUTHOR'S PREFACE

THIS lyrical drama was written about twenty-five years ago. It is based on the following story from the Mahābhārata.

In the course of his wanderings, in fulfilment of a vow of penance, Arjuna came to Manipur. There he saw Chitrāngadā, the beautiful daughter of Chitravāhana, the king of the country. Smitten with her charms, he asked the king for the hand of his daughter in marriage. Chitravāhana asked him who he was, and learning that he was Arjuna the Pandara, told him that Prabhanjana, one of his ancestors in the kingly line of Manipur, had long been childless. In order to obtain an heir, he performed severe penances. Pleased with these austerities, the god Shiva gave him this boon, that he and his successors should each have one child. It so happened that the promised child had invariably been a son. He, Chitravāhana, was the first to have only a daughter Chitrāngadā to

perpetuate the race. He had, therefore, always treated her as a son and had made her his heir. Continuing, the king said :

“The one son that will be born to her must be the perpetuator of my race. That son will be the price that I shall demand for this marriage. You can take her, if you like, on this condition.”

Arjuna promised and Chitrāngadā became his wife, and he lived in her father's capital for three years. When a son was born to them, he embraced her with affection, and taking leave of her and her father, set out again on his travels.

Realization of Love
is Realization of Life.—S. W.

THE CHARACTERS

GODS:

MADANA (Eros).

VASANTA (Lycoris).

MORTALS:

CHITRA, daughter of the King of Manipur.

ARJUNA, a prince of the house of the Kurus. He is of the Kshatriya or "warrior caste," and during the action is living as a Hermit retired in the forest.

VILLAGERS from an outlying district of Manipur.

劇中人物

神：

麥達那 (愛神)。

萬森他 (花神)。

人：

謙屈拉,孟尼泮國王之女。

阿求那,柯路斯王家之子,

屬武士族,時隱於森林中。

孟尼泮近地之村民。

SCENE I

Chitra

ART thou the god with the five darts, the Lord of Love?

Madana

I am he who was the first born in the heart of the Creator. I bind in bonds of pain and bliss the lives of men and women!

Chitra

I know, I know what that pain is and those bonds. — And who art thou, my lord?

Vasanta

I am his friend — Vasanta — the King of the Seasons. Death and decrepitude would wear the world to the bone but that I follow them and constantly attack them. I am Eternal Youth.

Chitra

I bow to thee, Lord Vasanta.

第一場

謙 屈 拉

汝戴五刺之冠者，其愛神乎？

麥 達 那

生於造物之心，余爲第一，余以苦痛快樂，維繫男女之命！

謙 屈 拉

吾知之，吾知此苦痛爲何，此維繫爲何。——汝爲何神？

萬 森 他

余爲彼之友，名萬森他，四季之王也。死與衰老，銷磨人世，及於骨髓，余隨之而常攻之，余爲長生少年。

謙 屈 拉

萬森他神，吾與汝爲禮。

(二)

Madana

But what stern vow is thine, fair stranger? Why dost thou wither thy fresh youth with penance and mortification? Such a sacrifice is not fit for the worship of love. Who art thou and what is thy prayer?

Chitra

I am Chitra, the daughter of the kingly house of Manipur. With godlike grace Lord Shiva* promised to my royal grandsire an unbroken line of male descent. Nevertheless, the divine word proved powerless to change the spark of life in my mother's womb — so invincible was my nature, woman though I be.

Madana

I know, that is why thy father brings thee up as his son. He has taught thee the use of the bow and all the duties of a king.

* Shiva, 印度三大神之一, 司生產, 今音譯為“四伐神。”

謙 屈 拉

三

麥 達 那

汝有嚴重之誓乎？何故令汝青年容貌，竟因苦行而憔悴耶？此非所以禮愛神者。汝爲何人？汝有何禱？

謙 屈 拉

吾爲謙屈拉，孟尼泮國王之女也。西伐神曾允吾祖世生男。不意神言失效，竟不能使母腹靈機，由女化男。然吾雖爲女，而性仍堅強焉。

麥 達 那

吾知之矣，此汝父所以育汝如子，且教汝以彎弓之術與國君之義。

Chitra

Yes, that is why I am dressed in man's attire and have left the seclusion of a woman's chamber. I know no feminine wiles for winning hearts. My hands are strong to bend the bow, but I have never learnt Cupid's* archery, the play of eyes.

Madana

That requires no schooling, fair one. The eye does its work untaught, and he knows how well, who is struck in the heart.

Chitra

One day in search of game I roved alone to the forest on the bank of the Purna River. Tying my horse to a tree trunk, I entered a dense thicket on the track of a deer. I found a narrow sinuous path meandering through the dusk of the entangled boughs, the foliage vibrated with the chirping of crickets, when

* Cupid, 羅馬神名, 凡爲其矢所中者, 頓生愛情, 今音譯爲“寇必特。”

謙 屈 拉

然，此吾所以御男服，而脫離閨闈之禁。吾固不諳婦女之媚術。吾臂強而能彎弓，但未學寇必特之射，以目傳情也。

麥 達 那

此不需教育。夫目之傳情，不學而能，又能知何人之心，爲其所中。

謙 屈 拉

吾日昨在潘那河畔之森林中獨自遊獵。繫馬於樹，沿鹿跡而入一叢林。得一曲徑，蜿蜒而幽深，徑旁林葉震動，與蛩聲相應。忽見一男子臥於乾葉，適當

of a sudden I came upon a man lying on a bed of dried leaves, across my path. I asked him haughtily to move aside, but he heeded not. Then with the sharp end of my bow I pricked him in contempt. Instantly he leaped up with straight, tall limbs, like a sudden tongue of fire from a heap of ashes. An amused smile flickered round the corners of his mouth, perhaps at the sight of my boyish countenance. Then for the first time in my life I felt myself a woman, and knew that a man was before me.

Madana

At the auspicious hour I teach the man and the woman this supreme lesson to know themselves. What happened after that?

Chitra

With fear and wonder I asked him, "Who are you?" "I am Arjuna," he said, "of the great Kuru clan." I stood petrified like a statue, and forgot to do him obeisance. Was

吾路。吾傲然呼之起，而彼若不聞。遂藐然視之，而刺以弓端之尖。彼即突然躍起，直立吾前，一若死灰之忽燃。笑容現其兩頰，意者見我童顏之故。此爲吾生平初次自覺爲女，而知在我前者爲一男子。

麥 達 那

余於良辰吉時，以此無上教訓，誨彼世間男女，咸使自知。後事若何？

謙 屈 拉

吾且懼且驚，而問之曰，“汝爲何人？”
彼答曰，“吾爲阿求那，屬大柯路斯族。”
吾呆立如石像，而忘與之爲禮。此即阿

this indeed Arjuna, the one great idol of my dreams! Yes, I had long ago heard how he had vowed a twelve years' celibacy. Many a day my young ambition had spurred me on to break my lance with him, to challenge him in disguise to single combat, and prove my skill in arms against him. Ah, foolish heart, whither fled thy presumption? Could I but exchange my youth with all its aspirations for the clod of earth under his feet, I should deem it a most precious grace. I know not in what whirlpool of thought I was lost, when suddenly I saw him vanish through the trees. O foolish woman, neither didst thou greet him, nor speak a word, nor beg forgiveness, but stoodest like a barbarian boor while he contemptuously walked away! . . . Next morning I laid aside my man's clothing. I donned bracelets, anklets, waist-chain, and a gown of purple red silk. The unaccustomed dress clung about my shrinking shame; but I hastened on my quest, and found Arjuna in the forest temple of Shiva.

求那，吾夢想中所最崇拜者乎！然，吾久聞其十二年獨身之誓，吾嘗爲青年雄心所勵，而思與之比武，以證吾臂之強。嗟乎癡心，此妄想今安在耶？設吾少年英氣，以及一切希望，能卽化爲泥土，而爲彼所踐踏，吾當引爲莫大之恩。吾正呆想之際，阿求那忽穿林而去。嗚呼癡女子，旣未問候，又未發一言，又未求其恕罪，而呆立似野人，竟聽其傲然而去！

... 次晨，吾卸却男裝，而御手鐲脚環腰鍊，及一紫赤緞服。此不習之衣，令人自羞；然竟匆匆出門，而得阿求那於林中西伐神廟。

Madana

Tell me the story to the end. I am the heart-born god, and I understand the mystery of these impulses.

Chitra

Only vaguely can I remember what things I said, and what answer I got. Do not ask me to tell you all. Shame fell on me like a thunderbolt, yet could not break me to pieces, so utterly hard, so like a man am I. His last words as I walked home pricked my ears like red-hot needles. "I have taken the vow of celibacy. I am not fit to be thy husband!" Oh, the vow of a man! Surely thou knowest, thou god of love, that unnumbered saints and sages have surrendered the merits of their lifelong penance at the feet of a woman. I broke my bow in two and burnt my arrows in the fire. I hated my strong, lithe arm, scored by drawing the bow-string. O Love, god Love, thou hast laid low in the dust the vain pride of my manlike strength; and all my man's training lies crushed under

麥 達 那

請畢述其事。余爲心生之神，能知此
心動之祕。

謙 屈 拉

吾之所言，與彼之所答，僅能約略憶
之。請勿令我詳述。恥心勃發，勢如霹靂，
然不能使我心碎，以吾固堅強如男子
也。吾臨行聞其最後一言，一若熱針刺
耳。“余已立誓獨身。余不合爲汝夫。”噫，
男子之誓乎！無數聖賢，曾以一女子之
故，而犧牲其畢生苦行之功，愛神諒知
之矣。吾遂折弓爲二，焚矢於火，且恨此
力強而多傷痕之臂。嗟乎愛神，吾之男
子體力之虛榮，已爲汝埋於土中；吾之

thy feet. Now teach me thy lessons; give me the power of the weak and the weapon of the unarmed hand.

Madana

I will be thy friend. I will bring the world-conquering Arjuna a captive before thee, to accept his rebellion's sentence at thy hand.

Chitra

Had I but the time needed, I could win his heart by slow degrees, and ask no help of the gods. I would stand by his side as a comrade, drive the fierce horses of his war-chariot, attend him in the pleasures of the chase, keep guard at night at the entrance of his tent, and help him in all the great duties of a Kshatriya, rescuing the weak, and meting out justice where it is due. Surely at last the day would have come for him to look at me and wonder, "What boy is this? Has one of my slaves in a former life followed me like my good deeds into this?" I am not the woman who nourishes her despair in lonely

男子教育，已爲汝踏成齏粉。今請賜教；
與我以弱者之力，徒手之器。

麥 達 那

余願爲汝友。余將使征服世界之阿
求那，爲汝階下囚，自伏其叛逆之罪。

謙 屈 拉

設假我以時日，吾自能漸得其歡心，
而不求神助。吾將侍其傍而爲之伴，驅
其戰車之怒馬，從之於遊獵之歡娛，夜
則守護其帳門，且助之以盡武士之責，
救濟苦弱，糾正不公。彼終將視我而奇
之曰，“此爲何童？豈吾昔時之奴，從我

silence, feeding it with nightly tears and covering it with the daily patient smile, a widow from her birth. The flower of my desire shall never drop into the dust before it has ripened to fruit. But it is the labour of a lifetime to make one's true self known and honoured. Therefore I have come to thy door, thou world-vanquishing Love, and thou, *Vasanta*, youthful Lord of the Seasons, take from my young body this primal injustice, an unattractive plainness. For a single day make me superbly beautiful, even as beautiful as was the sudden blooming of love in my heart. Give me but one brief day of perfect beauty, and I will answer for the days that follow.

Madana

Lady, I grant thy prayer.

Vasanta

Not for the short span of a day, but for one whole year the charm of spring blossoms shall nestle round thy limbs.

至此，猶如吾之功績者乎？”吾非生而寡者，養失望於寂寞之中，夜飼以淚，而日掩以強笑者也。吾希望之花，當不於結果之前，墮入泥土。惟使真我見知，而爲人所譽，非以畢生之功，不可得也。吾貌凡陋，不足驚人。今吾來此，祈汝愛神與四季之王，由我青年之體，祛此最大之不公。令我一日化爲絕美，與吾心中怒放之愛花，同一絢爛。蓋吾所求者，祇一日之艷；後日之責，吾自負之。

麥 達 那

女郎，余允汝所禱。

萬 森 他

春花之美，當加汝身，非僅一日，且有一載。

SCENE II

Arjuna

WAS I dreaming or was what I saw by the lake truly there? Sitting on the mossy turf, I mused over bygone years in the sloping shadows of the evening, when slowly there came out from the folding darkness of foliage an apparition of beauty in the perfect form of a woman, and stood on a white slab of stone at the water's brink. It seemed that the heart of the earth must heave in joy under her bare white feet. Methought the vague veilings of her body should melt in ecstasy into air as the golden mist of dawn melts from off the snowy peak of the eastern hill. She bowed herself above the shining mirror of the lake and saw the reflection of her face. She started up in awe and stood still; then smiled, and with a careless sweep of her left arm unloosed her hair and let it trail on the earth at her feet. She bared her bosom and looked at her arms, so flawlessly modelled,

第二場

阿 求 那

吾其夢耶？湖濱所見，果在彼耶？頃者薄暮，吾適坐於泥苔，而冥思既往，忽見一絕色女郎，出自幽林，而立於水濱石上。吾以爲彼足所踐之地，其將樂而興起乎；彼所衣之霧縠，亦將狂喜而化氣，如東山雪嶺之朝霧乎。彼俯視湖水，而自見其容，初則愕然而驚，繼則媢然而笑。偶一揮手，不意自鬆其髮，髮垂及足，且曳地焉。袒其胸而自視其臂，則骨肉停勻，美玉無瑕焉。俯其首而自觀其身，

(一〇)

and instinct with an exquisite caress. Bending her head she saw the sweet blossoming of her youth and the tender bloom and blush of her skin. She beamed with a glad surprise. So, if the white lotus bud on opening her eyes in the morning were to arch her neck and see her shadow in the water, would she wonder at herself the livelong day? But a moment after the smile passed from her face and a shade of sadness crept into her eyes. She bound up her tresses, drew her veil over her arms, and sighing slowly, walked away like a beauteous evening fading into the night. To me the supreme fulfilment of desire seemed to have been revealed in a flash and then to have vanished. . . . But who is it that pushes the door?

Enter CHITRA, dressed as a woman.

Ah! it is she. Quiet, my heart! . . . Fear me not, lady! I am a Kshatriya.

Chitra

Honoured sir, you are my guest. I live in this temple. I know not in what way I can show you hospitality.

謙 屈 拉

—

則春花吐艷，膚如凝脂焉。驚喜之色，形於其面。若夫白蓮之萼，晨興而俯見己影，甯有不自驚終日者耶。有頃，喜容漸斂，而兩目微呈憂色。遂束其髮，披其紗，徐嘆而去，猶如美麗晚景，漸轉入夜。然自我觀之，一若願望之無上酬償，倏然一現，而遂不見……彼推門者爲誰？

[謙屈拉女裝上.]

呀，卽其人耶！我心且靜！…女郎毋恐！吾爲武士。

謙 屈 拉

先生，吾居此廟，汝爲吾客。但不知何從而致殷勤。

Arjuna

Fair lady, the very sight of you is indeed the highest hospitality. If you will not take it amiss I would ask you a question.

Chitra

You have permission.

Arjuna

What stern vow keeps you immured in this solitary temple, depriving all mortals of a vision of so much loveliness?

Chitra

I harbour a secret desire in my heart, for the fulfilment of which I offer daily prayers to Lord Shiva.

Arjuna

Alas, what can you desire, you who are the desire of the whole world! From the easternmost hill on whose summit the morning sun first prints his fiery foot to the end of the sunset land have I travelled. I have

謙 屈 拉

一二

阿 求 那

佳人，許覩玉容，卽爲莫大之殷勤。倘
不我答，願有所問。

謙 屈 拉

吾願承教。

阿 求 那

汝以何誓，而自幽於枯廟，使一切凡人，
不得一覩玉容乎？

謙 屈 拉

吾有所求，祕藏於心，故日禱於西伐
神前，以冀成就。

阿 求 那

噫，汝有何求，汝卽舉世所求也！東至
日出之山，西至日沒之土，吾之足跡，世
界遍及。一切珍美偉大之物，吾皆見之。

seen whatever is most precious, beautiful, and great on the earth. My knowledge shall be yours, only say for what or for whom you seek.

Chitra

He whom I seek is known to all.

Arjuna

Indeed! Who may this favourite of the gods be, whose fame has captured your heart?

Chitra

Sprung from the highest of all royal houses, the greatest of all heroes is he.

Arjuna

Lady, offer not such wealth of beauty as is yours on the altar of false reputation. Spurious fame spreads from tongue to tongue like the fog of the early dawn before the sun rises. Tell me who in the highest of kingly lines is the supreme hero?

凡吾所知，固當語汝，且告我以何物何人，爲汝所求。

謙 屈 拉

吾所求之人，舉世皆知

阿 求 那

果如是耶！誰爲神之所寵？誰之令譽，奪汝之心？

謙 屈 拉

最大王族中之最大英雄，卽其人也。

阿 求 那

女郎，毋以汝之美色，爲彼虛名而犧牲。夫虛名之傳，由口及口，如日出前之朝霧。且告我誰爲最大王族中之最大英雄？

Chitra

Hermit, you are jealous of other men's fame. Do you not know that all over the world the royal house of the Kurus is the most famous?

Arjuna

The house of the Kurus!

Chitra

And have you never heard of the greatest name of the far-famed house?

Arjuna

From your own lips let me hear it.

Chitra

Arjuna, the conqueror of the world. I have culled from the mouths of the multitude that imperishable name and hidden it with care in my maiden heart. Hermit, why do you look perturbed? Has that name only a deceitful glitter? Say so, and I will not hesitate to break this casket of my heart and throw the false gem to the dust.

謙 屈 拉

隱士，汝妒人之令譽。豈不聞柯路斯族，爲世界最大之王族乎？

阿 求 那

柯路斯族耶！

謙 屈 拉

且豈不聞此族中最大偉人之名乎？

阿 求 那

出諸汝口，吾願聞之。

謙 屈 拉

世界霸王阿求那。吾自衆人之口，聞此不朽之名，鄭重而懷之於心。隱士，汝何色變？豈其名不副實耶？若然，則吾將出此賈玉於心櫃，而投於泥土。

Arjuna

Be his name and fame, his bravery and prowess false or true, for mercy's sake do not banish him from your heart — for he kneels at your feet even now.

Chitra

You, Arjuna!

Arjuna

Yes, I am he, the love-hungered guest at your door.

Chitra

Then it is not true that Arjuna has taken a vow of chastity for twelve long years?

Arjuna

But you have dissolved my vow even as the moon dissolves the night's vow of obscurity.

Chitra

Oh, shame upon you! What have you seen in me that makes you false to yourself? Whom do you seek in these dark eyes, in

阿 求 那

無論其名譽勇敢之爲虛爲實，以慈悲故，乞勿棄之於心，以彼尙跪汝足下也。

謙 屈 拉

汝，阿求那耶！

阿 求 那

然，吾卽其人，爲汝門下求愛之客。

謙 屈 拉

然則阿求那十二年獨身之誓，其不真耶？

阿 求 那

吾誓爲汝所解，猶夜之黑暗之誓，爲月所解也。

謙 屈 拉

恥哉，汝也！汝何所取於我，而致自欺耶？若因其人而欲犧牲汝信實之值，則

these milk-white arms, if you are ready to pay for her the price of your probity? Not my true self, I know. Surely this cannot be love, this is not man's highest homage to woman! Alas, that this frail disguise, the body, should make one blind to the light of the deathless spirit! Yes, now indeed, I know, Arjuna, the fame of your heroic manhood is false.

Arjuna

Ah, I feel how vain is fame, the pride of prowess! Everything seems to me a dream. You alone are perfect; you are the wealth of the world, the end of all poverty, the goal of all efforts, the one woman! Others there are who can be but slowly known. While to see you for a moment is to see perfect completeness once and forever.

Chitra

Alas, it is not I, not I, Arjuna! It is the deceit of a god. Go, go, my hero, go. Woo not falsehood, offer not your great heart to an illusion. Go.

汝所求於此明眸白臂之中者，果爲誰耶？此非真我，吾自知之。此不足爲愛，非男子之所以事女子者也。嗚呼，此造業之軀殼，竟能令人不見其長生之靈魂！然，吾知之矣，阿求那英雄之名，誠不副其實也。

阿 求 那

虛矣哉，勇敢之名也！自我觀之，凡物皆幻，惟汝獨真。汝卽世界之富，貧窮之終，萬事之的！人有久而始知其爲美者。惟見汝一面，卽見絕世之美。

謙 屈 拉

噫，此非我，此非我，阿求那！此乃神之騙術。去，去，英雄，去。毋求愛於虛妄，毋以汝偉大之心，因彼空幻而犧牲。去。

SCENE III

Chitra

No, impossible. To face that fervent gaze that almost grasps you like clutching hands of the hungry spirit within; to feel his heart struggling to break its bounds urging its passionate cry through the entire body — and then to send him away like a beggar — no, impossible.

Enter MADANA and VASANTA.

Ah, god of love, what fearful flame is this with which thou hast enveloped me! I burn, and I burn whatever I touch.

Madana

I desire to know what happened last night.

Chitra

At evening I lay down on a grassy bed strewn with the petals of spring flowers, and recollected the wonderful praise of my beauty

第三場

謙 屈 拉

不可，不可。始見其熱心注視，似餓鬼伸手欲搏；繼覺其切迫之情，形於遍體，若將破除其束縛，終則揮之如乞丐，而使之去——不可，不可。

[麥達那與萬森他上。]

嗟乎愛神，汝所衣被我者，爲何等可畏之焰！凡吾所觸，若火燎原。

麥 達 那

余願知昨夜之事。

謙 屈 拉

昨日之暮，吾臥於草榻，而追念阿求那

I had heard from Arjuna; — drinking drop by drop the honey that I had stored during the long day. The history of my past life like that of my former existences was forgotten. I felt like a flower, which has but a few fleeting hours to listen to all the humming flatteries and whispered murmurs of the woodlands and then must lower its eyes from the sky, bend its head, and at a breath give itself up to the dust without a cry, thus ending the short story of a perfect moment that has neither past nor future.

Vasanta

A limitless life of glory can bloom and spend itself in a morning.

Madana

Like an endless meaning in the narrow span of a song.

Chitra

The southern breeze caressed me to sleep. From the flowering *Malati* bower

之稱譽，猶似長日積蜜，點滴而飲。一切
往事，宛似隔世。吾自覺如花，僅有數時
之久，聽彼蜂蝶之譽；旋須低眉俯首，而
於一息之間，化爲泥土；遂畢此美滿一
霎之短史，無過去又無未來。

萬 森 他

無限光榮事，生滅僅一朝。

麥 達 那

猶如難盡意，寓於一曲歌。

謙 屈 拉

薰風撲面，令我思睡。寂寞亭花，暗落

overhead silent kisses dropped over my body. On my hair, my breast, my feet, each flower chose a bed to die on. I slept. And, suddenly in the depth of my sleep, I felt as if some intense eager look, like tapering fingers of flame, touched my slumbering body. I started up and saw the Hermit standing before me. The moon had moved to the west, peering through the leaves to espy this wonder of divine art wrought in a fragile human frame. The air was heavy with perfume; the silence of the night was vocal with the chirping of crickets; the reflections of the trees hung motionless in the lake; and with his staff in his hand he stood, tall and straight and still, like a forest tree. It seemed to me that I had, on opening my eyes, died to all realities of life and undergone a dream birth into a shadow land. Shame slipped to my feet like loosened clothes. I heard his call—“Beloved, my most beloved!” And all my forgotten lives united as one and responded to it. I said, “Take me, take all I am!” And I stretched out my arms to

吾身。吾髮吾胸，以及吾足，落紅遍及。吾入睡矣。乃於深睡之中，忽覺有人注視，若被熱火所觸；遂自驚起，而見彼隱士立於我前。時月已西移，自林葉之隙，窺此神工之妙。香風馥郁，蛩聲時聞，湖水寂靜，林影倒懸。彼則持杖鶴立，身高且直，狀如喬木。當吾啓目之際，自覺已離一切人生之實，而轉生於夢境。羞怯之心，頓歸烏有。吾聞其呼曰，“吾愛，吾之至愛！”吾之一切前生，合一以應之。吾曰，“取我，取我一切！”遂伸臂以迎之。時

him. The moon set behind the trees. One curtain of darkness covered all. Heaven and earth, time and space, pleasure and pain, death and life, merged together in an unbearable ecstasy. . . . With the first gleam of light, the first twitter of birds, I rose up and sat leaning on my left arm. He lay asleep with a vague smile about his lips like the crescent moon in the morning. The rosy red glow of the dawn fell upon his noble forehead. I sighed and stood up. I drew together the leafy lianas to screen the streaming sun from his face. I looked about me and saw the same old earth. I remembered what I used to be, and ran and ran like a deer afraid of her own shadow, through the forest path strewn with *shephali* flowers. I found a lonely nook, and sitting down covered my face with both hands, and tried to weep and cry. But no tears came to my eyes.

Madana

Alas, thou daughter of mortals! I stole from the divine storehouse the fragrant wine

月已西落。黑暗之夜，籠罩一切。天地時空，苦樂死生，咸沒於一狂喜之中……

曉光初現，林鳥初鳴，吾醒且起，倚臂而坐。彼尙酣睡，微現笑容，宛若曉月。旭日初升，光射其額。吾喟然起立，結林葉以蔭蔽其面。舉首四顧，忽見故土，而憶起舊日之我。遂穿林徑而狂奔，如鹿之畏見己影。得一隱所，坐而少憩，雙手掩面欲泣，但無淚可揮。

麥 達 那

噫，汝凡人之女！余自神仙寶藏，竊此

of heaven, filled with it one earthly night to the brim, and placed it in thy hand to drink — yet still I hear this cry of anguish!

Chitra [bitterly]

Who drank it? The rarest completion of life's desire, the first union of love was proffered to me, but was wrested from my grasp! This borrowed beauty, this falsehood that enwraps me, will slip from me, taking with it the only monument of that sweet union, as petals fall from an overblown flower; and the woman ashamed of her naked poverty will sit weeping day and night. Lord Love, this cursed appearance companions me like a demon robbing me of all the prizes of love — all the kisses for which my heart is athirst.

Madana

Alas, how vain thy single night had been! The barque of joy came in sight, but the waves would not let it touch the shore.

Chitra

Heaven came so close to my hand that I forgot for a moment that it had not reached

美酒，且斟滿一人間之夜，授汝使飲，而汝尙呼渴！

謙 屈 拉 [作悲痛狀]

誰曾飲之？夫大欲成就，愛情初合，將及吾手，而忽被奪去。此假借之美，虛偽之貌，將偕此好合之紀念，棄我而去，一若落花；而彼自愧凡陋之女子，將日夜坐而痛哭者也。嗟乎愛神，此外貌之於我，猶似惡魔；一切愛情之值，我心渴想之接吻，均爲所奪。

麥 達 那

嗟乎，此一夜之虛擲！猶如歡樂之舟，已及目前，而波浪洶湧，俾不抵岸。

謙 屈 拉

蒼天咫尺，而忽忘其尙未我接。吾次

me. But when I woke in the morning from my dream I found that my body had become my own rival. It is my hateful task to deck her every day, to send her to my beloved and see her caressed by him. O god, take back thy boon!

Madana

But if I take it from you, how can you stand before your lover? To snatch away the cup from his lips when he has scarcely drained his first draught of pleasure, would not that be cruel? With what resentful anger he must regard thee then?

Chitra

That would be better far than this. I will reveal my true self to him, a nobler thing than this disguise. If he rejects it, if he spurns me and breaks my heart, I will bear even that in silence.

Vasanta

Listen to my advice. When with the advent of autumn the flowering season is over,

晨夢醒，自覺此軀體爲真我之敵。日加修飾而遣之於愛者之前，且觀其爲彼所撫愛，此吾所不屑爲也。嗟乎愛神，願返所賜！

麥 達 那

若然，則汝將何以立於汝愛者之前乎？彼歡樂之飲，尙未及口，遽奪其杯，不亦忍乎？且彼將如何憤怒以遇汝乎？

謙 屈 拉

彼善於此。吾將示之以真我，較之此虛僞之貌，高尙有加焉。彼若鄙棄，令我腸斷，卽默而忍之，亦吾所願。

萬 森 他

聽我忠告。蓋秋來花謝，卽爲果熟之

then comes the triumph of fruitage. A time will come of itself when the heat-cloyed bloom of the body will droop and Arjuna will gladly accept the abiding fruitful truth in thee. O child, go back to thy mad festival.

謙 屈 拉

二三

期。當汝豔色衰落之日，汝常住之真我，
阿求那將樂而受之。嗟爾童孩，赴爾狂
歡。

SCENE IV

Chitra

WHY do you watch me like that, my warrior?

Arjuna

I watch how you weave that garland. Skill and grace, the twin brother and sister, are dancing playfully on your finger tips. I am watching and thinking.

Chitra

What are you thinking, sir?

Arjuna

I am thinking that you, with this same lightness of touch and sweetness, are weaving my days of exile into an immortal wreath, to crown me when I return home.

Chitra

Home! But this love is not for a home!

第四場

謙 屈 拉

汝注視於我，何故而若此？

阿 求 那

吾觀汝織此花冠，巧而且爛。吾且觀且思。

謙 屈 拉

汝所思者爲何？

阿 求 那

吾思汝以同一工巧，以我離鄉之日，織成不朽之冠，俟我返家而冠我。

謙 屈 拉

家耶！然我兩人之愛，非宜於家者也。

Arjuna

Not for a home ?

Chitra

No. Never talk of that. Take to your home what is abiding and strong. Leave the little wild flower where it was born; leave it beautifully to die at the day's end among all fading blossoms and decaying leaves. Do not take it to your palace hall to fling it on the stony floor which knows no pity for things that fade and are forgotten.

Arjuna

Is ours that kind of love ?

Chitra

Yes, no other! Why regret it? That which was meant for idle days should never outlive them. Joy turns into pain when the door by which it should depart is shut against it. Take it and keep it as long as it lasts. Let not the satiety of your evening claim more than the desire of your morning could earn. . . . The day is done. Put this garland

阿 求 那

非宜於家者耶？

謙 屈 拉

然。毋言及此。物之久而固者，可攜之返家。彼野生之花，則聽其留於故土。聽彼後日，與夫落花腐草，同歸於盡。毋攜歸汝宮，而投諸石地。彼石地無情，不解憐此凋謝而見忽之物也。

阿 求 那

我兩人之愛，果若是耶？

謙 屈 拉

然，固無他也！汝何故悔恨耶？凡物之適於遊蕩之日者，當與之同休。強而留之，則樂轉為苦。當隨其壽之脩短而留之。毋使夕得，過彼晨求……日已終矣。

on. I am tired. Take me in your arms, my love. Let all vain bickerings of discontent die away at the sweet meeting of our lips.

Arjuna

Hush! Listen, my beloved, the sound of prayer bells from the distant village temple steals upon the evening air across the silent trees!

且戴此冠。吾甚困憊。請納我於汝懷。使一切無益之爭論，消滅於我兩人唇吻之好合之中。

阿 求 那

且靜！愛者聽諸，彼遠村神廟禱鐘之聲，藉晚風而及此。

SCENE V

Vasanta

I CANNOT keep pace with thee, my friend! I am tired. It is a hard task to keep alive the fire thou hast kindled. Sleep overtakes me, the fan drops from my hand, and cold ashes cover the glow of the fire. I start up again from my slumber and with all my might rescue the weary flame. But this can go no longer.

Madana

I know, thou art as fickle as a child. Ever restless is thy play in heaven and on earth. Things that thou for days buildest up with endless detail thou dost shatter in a moment without regret. But this work of ours is nearly finished. Pleasure-winged days fly fast, and the year, almost at its end, swoons in rapturous bliss.

第五場

萬 森 他

吾友，吾不能相隨！吾甚倦矣。汝所燃之火，保其不滅，實爲難事。吾不勝思睡，扇自手落，而彼微火，卽被冷灰所覆。吾於假寐之中，又自驚起，盡力以救此殘焰。然彼終不久。

麥 達 那

吾固知汝浮躁若稚子也。凡汝遊戲，於天上人間，同一無恆。汝所多日苦心經營者，竟一旦毀之而不惜。然我兩人所作，將告成功。歡樂之日，疾逝如矢；而此殘年，將以福終。

(二七)

SCENE VI

Arjuna

I WOKE in the morning and found that my dreams had distilled a gem. I have no casket to inclose it, no king's crown whereon to fix it, no chain from which to hang it, and yet have not the heart to throw it away. My Kshatriya's right arm, idly occupied in holding it, forgets its duties.

Enter CHITRA

Chitra

Tell me your thoughts, sir!

Arjuna

My mind is busy with thoughts of hunting to-day. See, how the rain pours in torrents and fiercely beats upon the hillside. The dark shadow of the clouds hangs heavily over the forest, and the swollen stream, like reckless youth, overleaps all barriers with mocking laughter. On such rainy days we

第六場

阿 求 那

吾晨間初醒，始知夢中所得，爲一寶石。吾無櫝以藏之，無冕以飾之，無鏈以佩之，然不忍棄之。吾之右臂，漫持此珍，而忘其武士之責。

[謙 屈 拉 上]

謙 屈 拉

先生，請以所思見告。

阿 求 那

吾滿擬今日出外遊獵。試觀急雨傾注，怒擊山坡；雲影昏暗，密罩森林；小川湧溢，猶如勇往少年，破除一切障礙。值此雨下之日，我兄弟五人，曾往杞屈拉

(二八)

five brothers would go to the Chitraka forest to chase wild beasts. Those were glad times. Our hearts danced to the drumbeat of rumbling clouds. The woods resounded with the screams of peacocks. Timid deer could not hear our approaching steps for the patter of rain and the noise of waterfalls; the leopards would leave their tracks on the wet earth, betraying their lairs. Our sport over, we dared each other to swim across turbulent streams on our way back home. The restless spirit is on me. I long to go hunting.

Chitra

First run down the quarry you are now following. Are you quite certain that the enchanted deer you pursue must needs be caught? No, not yet. Like a dream the wild creature eludes you when it seems most nearly yours. Look how the wind is chased by the mad rain that discharges a thousand arrows after it. Yet it goes free and unconquered. Our sport is like that, my love! You give chase to the fleet-footed spirit of

楷森林，獵取野獸，此誠可娛之日也。雷聲隆隆，中心歡躍。孔雀驚鳴，回響發自林中。膽怯之鹿，以急雨瀑布之聲，不聞我儕步履之迫近。豹類遺跡於濕土，示其巢穴之所在。獵事既終，遂相勵游泳，渡彼急流之川而返。好動之念，方臨我心。吾蓋急欲往獵矣。

謙 屈 拉

其先取汝所躡蹤之獸。汝意此所逐之神鹿，將必見獲乎？意者今猶非其時也。此野獸者，如夢幻然，將爲汝得，而卒遁逸。但觀風姨，爲彼狂雨所逐，強弩千發，集射其身。而風仍夷然自去，卒未見勝。吾愛識之，我兩人之事，實類乎此！今汝逐彼捷足之美魔，盡汝手中之矢，射

beauty, aiming at her every dart you have in your hands. Yet this magic deer runs ever free and untouched.

Arjuna

My love, have you no home where kind hearts are waiting for your return? A home which you once made sweet with your gentle service and whose light went out when you left it for this wilderness?

Chitra

Why these questions? Are the hours of unthinking pleasure over? Do you not know that I am no more than what you see before you? For me there is no vista beyond. The dew that hangs on the tip of a Kinsuka petal has neither name nor destination. It offers no answer to any question. She whom you love is like that perfect bead of dew.

Arjuna

Has she no tie with the world? Can she be merely like a fragment of heaven dropped

向其身。顧彼神鹿，奔馳愈疾，終不可卽。

阿 求 那

嗟乎吾愛，汝寧無家耶？長者倚閭，方待汝返。昔汝在彼，舉家歡然；今汝來此，舉家黯然。

謙 屈 拉

何故而作此問？豈縱樂之時，今已終乎？我之爲我，固無異於汝所見者，汝其知之否乎？就我而言，渺無前程。夫花端之露，無名無的，亦不答問。汝所愛者，猶如露珠。

阿 求 那

彼豈與世無涉耶？豈僅爲蒼天之殘

on the earth through the carelessness of a wanton god?

Chitra

Yes.

Arjuna

Ah, that is why I always seem about to lose you. My heart is unsatisfied, my mind knows no peace. Come closer to me, unattainable one! Surrender yourself to the bonds of name and home and parentage. Let my heart feel you on all sides and live with you in the peaceful security of love.

Chitra

Why this vain effort to catch and keep the tints of the clouds, the dance of the waves, the smell of the flowers?

Arjuna

Mistress mine, do not hope to pacify love with airy nothings. Give me something to clasp, something that can last longer than pleasure, that can endure even through suffering.

片，因狂神疏虞，而落於人間耶？

謙 屈 拉

然。

阿 求 那

噫，此吾之所以心常惕惕，若將失汝者也。吾欲未戩，吾神不寧。吾可望而不可即者，其近吾身！委汝於姓氏家族祖籍之關係，令我寸心，悉汝一切，且相與生活於柔鄉之中。

謙 屈 拉

何故欲費此徒然之力，以留雲之色，浪之動，花之香哉？

阿 求 那

嗟乎吾妻，毋以空言，止我愛渴。其與我以可持之物，即物之較歡樂爲久，雖經顛沛，而不壞者也。

Chitra

Hero mine, the year is not yet full, and you are tired already! Now I know that it is Heaven's blessing that has made the flower's term of life short. Could this body of mine have drooped and died with the flowers of last spring it surely would have died with honour. Yet, its days are numbered, my love. Spare it not, press it dry of honey, for fear your beggar's heart come back to it again and again with unsated desire, like a thirsty bee when summer blossoms lie dead in the dust.

謙 屈 拉

嗟吾勇士，年猶未期，而汝已倦！吾今乃知花壽之暫，實爲大恩。假吾此軀，得隨前春之花，共投黃土，彼殆死而有榮焉。然吾愛當知，此身之存，爲日可計。毋使投閒，及時盡歡。不然，恐汝乞丐之心，將如餓蜂，於夏花謝後，猶挾無厭之念，而頻頻求之也。

SCENE VII

Madana

TO-NIGHT is thy last night.

Vasanta

The loveliness of your body will return to-morrow to the inexhaustible stores of the spring. The ruddy tint of thy lips freed from the memory of Arjuna's kisses, will bud anew as a pair of fresh *asoka* leaves, and the soft, white glow of thy skin will be born again in a hundred fragrant jasmine flowers.

Chitra

O gods, grant me this my prayer! To-night, in its last hour let my beauty flash its brightest, like the final flicker of a dying flame.

Madana

Thou shalt have thy wish.

第七場

麥 達 那

此爲汝最後之一夕矣。

萬 森 他

汝身之美，將於翌晨歸諸造化之寶藏。汝唇之丹，將忘阿求那之接吻，而再化爲鮮葉二瓣。汝膚之瑩，將重生爲千百之香花。

謙 屈 拉

嗟乎吾神，幸許吾禱！今夕之末，請令吾貌現其無上之美，猶如垂滅之焰作最後之搖光也。

麥 達 那

汝願可償。

SCENE VIII

Villagers

WHO will protect us now ?

Arjuna

Why, by what danger are you threatened ?

Villagers

The robbers are pouring from the northern hills like a mountain flood to devastate our village.

Arjuna

Have you in this kingdom no warden ?

Villagers

Princess Chitra was the terror of all evil-doers. While she was in this happy land we feared natural deaths, but had no other fears. Now she has gone on a pilgrimage, and none knows where to find her.

第八場

村民

誰將衛我？

阿求那

汝所懼者爲何？

村民

方今羣盜蜂起，將直下北方諸山，而
來掠我村矣。

阿求那

此邦寧無守土者耶？

村民

謙屈拉公主，實爲羣盜所怖。方彼駐
此樂土，我儕所懼，祇爲病死而已。今彼
遠出禮神，而人莫知其所在。

(三四)

CHITRA

Arjuna

Is the warden of this country a woman ?

Villagers

Yes, she is our father and mother in one.

[*Exeunt.*

Enter CHITRA.

Chitra

Why are you sitting all alone ?

Arjuna

I am trying to imagine what kind of woman Princess Chitra may be. I hear so many stories of her from all sorts of men.

Chitra

Ah, but she is not beautiful. She has no such lovely eyes as mine, dark as death. She can pierce any target she will, but not our hero's heart.

Arjuna

They say that in valour she is a man, and a woman in tenderness.

謙 屈 拉

三五

阿 求 那

守此邦者爲一女子耶？

村 民

然，彼蓋我儕之父而且母也。

[村民下]

[謙 屈 拉 上]

謙 屈 拉

汝奚爲獨坐於此耶？

阿 求 那

吾方懸想謙屈拉公主爲何如人。彼之事迹，吾自衆人之口，聞之良多。

謙 屈 拉

噫，然彼實不美。彼之雙目，固不若吾星眸之可愛。任何鵠的，彼能中之，然不能中吾英雄之心。

阿 求 那

人謂彼有丈夫之勇，女子之柔。

Chitra

That, indeed, is her greatest misfortune. When a woman is merely a woman; when she winds herself round and round men's hearts with her smiles and sobs and services and caressing endearments; then she is happy. Of what use to her are learning and great achievements? Could you have seen her only yesterday in the court of the Lord Shiva's temple by the forest path, you would have passed by without deigning to look at her. But have you grown so weary of woman's beauty that you seek in her for a man's strength?

With green leaves wet from the spray of the foaming waterfall, I have made our noon-day bed in a cavern dark as night. There the cool of the soft green mosses thick on the black and dripping stone, kisses your eyes to sleep. Let me guide you thither.

Arjuna

Not to-day, beloved.

Chitra

Why not to-day?

謙 屈 拉

此誠彼至不幸之事也。使女子而僅爲女子，以其倩笑嬌啼，奉侍優傍，纏繞男子之心，則彼樂矣。學業功績，將安用之？設汝昨日道出林徑，而遇之於西伐神廟，汝將過之而不屑一盼。豈汝已厭女子之美貌，而遂求其有丈夫之勇乎？

綠葉片片，頃爲瀑沫所濕，我已取而鋪諸暗洞，爲我等晝寢之榻。柔苔沈碧，籠彼頑石，其涼爽之氣，當能令人入睡。汝其隨我而往。

阿 求 那

吾愛，今非其時也。

謙 屈 拉

何以今非其時？

Arjuna

I have heard that a horde of robbers has neared the plains. Needs must I go and prepare my weapons to protect the frightened villagers.

Chitra

You need have no fear for them. Before she started on her pilgrimage, Princess Chitra had set strong guards at all the frontier passes.

Arjuna

Yet permit me for a short while to set about a Kshatriya's work. With new glory will I ennoble this idle arm, and make of it a pillow more worthy of your head.

Chitra

What if I refuse to let you go, if I keep you entwined in my arms? Would you rudely snatch yourself free and leave me? Go then! But you must know that the liana, once broken in two, never joins again. Go if your thirst is quenched. But, if not, then, remember that the goddess of pleasure

謙 屈 拉

三七

阿 求 那

吾聞有盜一隊，已薄平野。吾須修我
戈矛，以衛彼驚怖之村民。

謙 屈 拉

汝不須爲若輩慮。蓋謙屈拉公主於
外出之前，已置重兵於一切要隘也。

阿 求 那

且假我片時，以盡武士之責。吾頹唐
之臂，將以新建之功，增其爲汝枕首之
價值。

謙 屈 拉

設吾不聽汝去，而強挽以臂，汝將若
何？汝其將力脫汝身，而棄我去乎？若然，
則汝行耳！願汝須知瓜葛既斷，永無再
續之日。汝渴苟解，行復奚疑。不然，則當
知彼歡樂之女神，性躁而不肯遲人也。

is fickle, and waits for no man. Sit for a while, my lord! Tell me what uneasy thoughts tease you. Who occupied your mind to-day? Is it Chitra?

Arjuna

Yes, it is Chitra. I wonder in fulfilment of what vow she has gone on her pilgrimage. Of what could she stand in need?

Chitra

Her needs? Why, what has she ever had, the unfortunate creature? Her very qualities are as prison walls, shutting her woman's heart in a bare cell. She is obscured, she is unfulfilled. Her womanly love must content itself dressed in rags; beauty is denied her. She is like the spirit of a cheerless morning, sitting upon the stony mountain peak, all her light blotted out by dark clouds. Do not ask me of her life. It will never sound sweet to man's ear.

Arjuna

I am eager to learn all about her. I am like a traveller come to a strange city at mid-

嗟乎吾主，幸坐片刻！何物勞汝之思，試以告我。汝今日所懸懸於心者，果爲誰氏？豈卽謙屈拉耶？

阿 求 那

然，此實謙屈拉也。吾不知彼遠出禮神，將踐何誓；彼所需者，又爲何物？

謙 屈 拉

彼之所需乎？噫，彼薄命者，固曾何所有哉？彼之品性，卽其牢獄，以其女子之心，囚諸一室之中。蓋彼已見埋沒，而其願莫償矣。彼女子之情愛，將身被敗絮而自足；美麗之色，非彼所有。彼殆似清晨之神，坐於嶺巔，而一切光輝，咸被黑雲所蔽。幸勿問其身世，以此非男子所樂聞也。

阿 求 那

願吾急欲知彼身世。蓋吾似一遊客，

night. Domes and towers and garden-trees look vague and shadowy, and the dull moan of the sea comes fitfully through the silence of sleep. Wistfully he waits for the morning to reveal to him all the strange wonders. Oh, tell me her story.

Chitra

What more is there to tell?

Arjuna

I seem to see her, in my mind's eye, riding on a white horse, proudly holding the reins in her left hand, and in her right a bow, and like the Goddess of Victory dispensing glad hope all round her. Like a watchful lioness she protects the litter at her dugs with a fierce love. Woman's arms, though adorned with naught but unfettered strength, are beautiful! My heart is restless, fair one, like a serpent reviving from his long winter's sleep. Come, let us both race on swift horses side by side, like twin orbs of light sweeping through space. Out from this slumbrous

蚤夜適一異域之城。樓塔園林，隱約可辨。海濤之聲，於萬籟沉寂之中，時入於耳。於是渴盼達旦，俾一切奇觀，悉在目前。噫，幸即告我以其人之事。

謙 屈 拉

此外尙有何事堪述？

阿 求 那

吾於想像之中，一若已見其人，身騎白馬，昂然而來，左手執轡，右手持弓。猶如戰勝之女神，怡悅之象，被及四表。又似一警醒之母獅，護其乳旁之幼子。吾意女子之臂，不加珍飾，而僅具不拘之力，是爲真美。吾心躍躍，良似巨蛇，於嚴冬久蟄之後，思欲奮起矣。汝且與我並騎馳騁，效彼天上雙星，橫掃空際。且離

prison of green gloom, this dank, dense cover of perfumed intoxication, choking breath.

Chitra

Arjuna, tell me true, if, now at once, by some magic I could shake myself free from this voluptuous softness, this timid bloom of beauty shrinking from the rude and healthy touch of the world, and fling it from my body like borrowed clothes, would you be able to bear it? If I stand up straight and strong with the strength of a daring heart spurning the wiles and arts of twining weakness, if I hold my head high like a tall young mountain fir, no longer trailing in the dust like a liana, shall I then appeal to man's eye? No, no, you could not endure it. It is better that I should keep spread about me all the dainty playthings of fugitive youth, and wait for you in patience. When it pleases you to return, I will smilingly pour out for you the wine of pleasure in the cup of this beauteous body. When you are tired and satiated with this wine, you can go to work or play; and

此令人委靡之禁牢，此空氣沉悶而塞人呼吸之處。

謙 屈 拉

阿求那，幸實告我。設吾能用魔術，於傾刻之間，祛此柔弱之美，汝其能忍之乎？設吾毅然挺立，振吾勇氣，棄彼柔媚之術，舉首高視，狀如山松，而不效伏地之藤，吾其能邀男子之鑒許乎？否，否，吾知汝必不能忍也。吾不如留此少年之美，耐心俟汝。汝若顧而樂之，則吾以此嬌軀爲杯，滿斟樂酒以奉汝。汝若渴解而倦，則聽汝外出；或工或遊，惟汝所欲。

when I grow old I will accept humbly and gratefully whatever corner is left for me. Would it please your heroic soul if the playmate of the night aspired to be the helpmeet of the day, if the left arm learnt to share the burden of the proud right arm ?

Arjuna

I never seem to know you aright. You seem to me like a goddess hidden within a golden image. I cannot touch you, I cannot pay you my dues in return for your priceless gifts. Thus my love is incomplete. Sometimes in the enigmatic depth of your sad look, in your playful words mocking at their own meaning, I gain glimpses of a being trying to rend asunder the languorous grace of her body, to emerge in a chaste fire of pain through a vaporous veil of smiles. Illusion is the first appearance of Truth. She advances toward her lover in disguise. But a time comes when she throws off her ornaments and veils and stands clothed in naked

及吾老邁，任汝置我何地，吾將樂而受之。然若夜間遊侶，能爲日間良助；右臂重負，左臂亦能分任，其能合汝英雄之意乎？

阿 求 那

吾之知汝，終似未審。汝猶一女神，隱於一金像之中。吾不能汝卽，不能報汝無價之賜。是以吾之情愛，總不完美。嘗於汝之愁容與戲言之間，彷彿瞥見一人，若欲破其嬌軀而出；且於喜笑之中，呈無限之悲痛焉。雖然，幻象之呈，卽真理之初現。彼以喬裝，趨其所歡。倘爲時已屆，彼將棄其珍飾與面幕，挺立而暴其固有之莊嚴。吾今探求此究竟之汝，

dignity. I grope for that ultimate *you*, that bare simplicity of truth.

Why these tears, my love? Why cover your face with your hands? Have I pained you, my darling? Forget what I said. I will be content with the present. Let each separate moment of beauty come to me like a bird of mystery from its unseen nest in the dark bearing a message of music. Let me forever sit with my hope on the brink of its realization, and thus end my days.

此純潔之真相。

嗟乎吾愛，何爲淚下？何故以手掩面？
吾愛，豈吾致汝悲耶？幸忘我所言。吾有
今日，於願已足。願此一霎良辰，如一神
鳥，自彼昏暗而末由探覓之巢中，挾清
音以戾止。吾願秉吾願望，常在將遂未
遂之間，如是以終我生。

SCENE IX

CHITRA *and* ARJUNA

Chitra [cloaked]

MY lord, has the cup been drained to the last drop? Is this, indeed, the end? No, when all is done something still remains, and that is my last sacrifice at your feet.

I brought from the garden of heaven flowers of incomparable beauty with which to worship you, god of my heart. If the rites are over, if the flowers have faded, let me throw them out of the temple [*unveiling in her original male attire*]. Now, look at your worshiper with gracious eyes.

I am not beautifully perfect as the flowers with which I worshiped. I have many flaws and blemishes. I am a traveller in the great world-path, my garments are dirty, and my feet are bleeding with thorns. Where should I achieve flower-beauty, the unsullied loveliness of a moment's life? The gift that I

第九場

[謙屈拉與阿求那]

謙屈拉 [御外套]

吾主，一杯佳釀，已畢飲否？我兩人之緣，即止於此否？否也。蓋一切雖畢，一物猶存，此即吾所最後供獻於汝者。

吾自仙園得絕美之花，以獻於汝，汝即吾心之神也。倘獻禮已終，花已褪色，則聽我擲之門外[遂去外套而現本來男裝]。今請以青眼看汝之崇拜者。

吾貌不如獻汝之花。吾身多傷痕。吾嘗跋涉山川，衣裳泥垢，足觸荆棘而流血。彼曇花一現之絕色，果安在哉？吾所傲然獻汝者，惟女子之心而已。其中苦

proudly bring you is the heart of a woman. Here have all pains and joys gathered, the hopes and fears and shames of a daughter of the dust; here love springs up struggling toward immortal life. Herein lies an imperfection which yet is noble and grand. If the flower-service is finished, my master, accept *this* as your servant for the days to come!

I am Chitra, the king's daughter. Perhaps you will remember the day when a woman came to you in the temple of Shiva, her body loaded with ornaments and finery. That shameless woman came to court you as though she were a man. You rejected her; you did well. My lord, I am that woman. She was my disguise. Then by the boon of gods I obtained for a year the most radiant form that a mortal ever wore, and wearied my hero's heart with the burden of that deceit. Most surely I am not that woman.

I am Chitra. No goddess to be worshiped, nor yet the object of common pity to be brushed aside like a moth with indifference. If you deign to keep me by your side in the

謙 屈 拉

四四

樂交集，希望與羞懼並作；愛情奮起，期能不朽。此雖不完美，然其高潔莊嚴，亦足稱焉。倘花已畢獻，請納此爲汝後日之僕！

吾卽謙屈拉，王女也。汝或能憶曩日一女，身被珍飾，訪汝於西伐神廟。彼無恥之女，以男子之態，求愛於汝。汝拒絕之，固屬正當。吾主，吾卽彼女，彼卽吾之喬裝。是後吾得神助，而化爲人間罕有之絕色者一年；且遂以此幻術，擾吾英雄之心。雖然，吾決非是女。

吾卽謙屈拉。夫女神之尊，不需崇拜；而物之爲衆所憫者，亦不當揮之如蛾而不顧。倘汝不棄，聽我相隨於險途，許

path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self. If your babe, whom I am nourishing in my womb, be born a son, I shall myself teach him to be a second Arjuna, and send him to you when the time comes, and then at last you will truly know me. To-day I can only offer you Chitra, the daughter of a king.

Arjuna

Beloved, my life is full.

我分汝一生之重任，則汝將知真我。吾今有孕。若生而爲男，吾將親自誨之，使成阿求那第二；時機已屆，而後遣之汝處，則汝將真知我矣。吾今日所能奉汝者，祇爲王女謙屈拉也。

阿 求 那

吾愛，吾此生爲不虛矣。