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महाकविश्रीसोमदेवभट्टविरचितः

कथासरित्सागरः

KATHAASARITSAAGARA

'OCEAN' WHERE ALL THE 'RIVERS OF STORIES' ENTER

of

MAHAKAVI SOMADEVA BHATTA

कथापीठं नाम प्रथमो लम्बकः

FIRST SURGE

named

'THE PEDESTAL OF THE STORY'

द्वितीयस्तरङ्गः/SECOND WAVE

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ANCIENT WISDOM

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge.

She is well-versed in all philosophies and is a scholar in Sanskrit language.

Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

महाकविश्रीसोमदेवभट्टविरचितः कथासरित्सागरः

कथापीठं नाम प्रथमो लम्बकः

FIRST 'LAMBAKA' NAMED 'PEDESTAL OF THE STORY'

द्वितीयस्तरङ्गः/SECOND WAVE

{PushpaDanta is born as VaraRuchi, Maalyavaan as Gunaadhya, and Suprateeka as KaanaBhooti.]

VARARUCHI MEETS KANABHOOTI

ततः स मर्त्यवपुषा पुष्पदन्तः परिभ्रमन् नामा वररुचिः किं च कात्यायन इति श्रुतः॥1॥

PushpaDanta was born on the earth and wandered with a mortal body. He was named as VaraRuchi (man of good taste), but also was famed as Kaatyaayana (Devotee of Kaatyaayini).

(Kaatyaayini, so named because of getting worshipped by Rishi Kaatyaayana in the past)

पारं संप्राप्य विद्यानां कृत्वा नन्दस्य मन्त्रितां, खिन्नः समाययौ द्रष्टुं कदाचिद्विन्ध्यवासिनीम्॥2॥

He mastered all learning; served King Nanda as a minister; yet feeling somewhat depressed he reached the Vindhya Mountain in order to have a vision of VindhyaVaasinee (in the shrine).

(VindhyaVaasinee- the dweller-deity of Vindhya Mountain).

तपसाराधिता देवी स्वप्नादेशेन सा च तं प्राहिणोद्विन्ध्यकान्तारं काणभूतिमवेक्षितुम्॥3॥

He propitiated her with penance. Devi appeared in his dream and asked him to meet (a Pishaachi named) KaanaBhooti, who lived in the forests of Vindhya Mountain.

व्याघ्रवानरसंकीर्णं निस्तोयपरुषद्रुमे भ्रमंस्तत्र च स प्रांशुं न्यग्रोधतरुमैक्षत॥4॥

VaraRuchi wandered in the forest which was spread out with tigers and monkeys, which was filled with thorny trees and which had no water anywhere. At last he saw a tall banyan tree.

ददर्श च समीपेऽस्य पिशाचानां शतैर्वृतं काणभूतिं पिशाचं तं वर्ष्मणा सालसन्निभम्॥5॥

He saw nearby the Pishaacha named KaanaBhooti surrounded by hundreds of Pishaachas. His body was very tall like a Saala (Sal) tree.

(पिशुनं अश्नतीति पिशाचः- 'Pishaachas' are the wild forest dwellers who consume raw flesh)

स काणभूतिना दृष्ट्वा कृतपादोपसंग्रहः कात्यायनो जगादै नमुपविष्टः क्षणान्तरे-"सदाचारो भवानेवं कथमेतां गतिं

गतः"।तच्छ्रुत्वा कृतसौहार्दं काणभूतिस्तमब्रवीत्-"स्वतो मे नास्ति विज्ञानं, किं तु शर्वान्मया श्रुतं उज्जयिन्यां

श्मशाने यच्छृणु तत्कथयामि ते॥8॥

KaanaBhooti saw Kaatyaayana and immediately held on to his feet (with extreme respect).

Kaatyaayana sat down and spoke the very next moment, "You are of such a good conduct. Why have you attained such a lowly state?" Hearing his affectionate words, KaanaBhooti replied "I do not know this by myself; but had heard it from Sharva when in the cremation ground at Ujjayini. Listen! I will tell you that!"

KAANABHOOTI TELLS WHAT HE LEARNT FROM SHIVA

(Shiva is a frequent dweller of cremation grounds filled with burning bodies, smoke, spirits, and Pishaachas. He also holds in his hand a skull as his bowl. Once when KaanaBhooti was wandering in a cremation ground searching for raw flesh, he heard the conversation of Shiva and Paarvati.)

"कपालेषु श्मशानेषु कस्माद्देव रतिस्तव" इति पृष्टस्ततो देव्या भगवानिदमब्रवीत्॥9॥

Once, Devi asked the Lord in such a cremation ground filled with skulls "Deva! Why are you fond of skulls and cremation grounds? Bhagavaan (one who has all the powers) said,

"पुरा कल्पक्षये वृते जातं जलमयं जगत्। मया ततो विभिद्योरं रक्तबिन्दुर्निपातितः॥10॥

"Long ago, at the time of 'Kalpa-Kshaya' (dissolution of the created world), the world was filled with waters. Then I pierced my thigh and made the blood-drops fall down.

जलान्तस्तदभूदण्डं तस्माद्वेधाकृतात्पुमान् निरगच्छत्। ततः सृष्टा सर्गाय प्रकृतिर्मया॥11॥

The drops fell into the waters and became an egg. The egg was broken into two pieces by me. A person (Conscious principle) (Purusha) came out of it. Then Prakrti the primordial principle was created by me to complete the world phenomenon. (Purusha is formless, Prakrti rises as his form.)

तौ च प्रजापतीनन्यान्सृष्टवन्तौ प्रजाश्च ते। अतः पितामहः प्रोक्तः स पुमाञ्जगति प्रिये॥12॥

Both of them together created other Prajaapatis (the powerful lords of Creations who helped in increasing the numbers of beings in the Creation); and they created more beings. That 'Purusha' (the first one created by me, Brahmaa) was known as 'PitaaMaha' (Grandfather) in the world, my dear!

एवं चराचरं सृष्ट्वा विश्वं, दर्पमगादसौ। पुरुषस्तेन मूर्धानमथैतस्याहमच्छिदम्॥13॥

After creating the universe made of moving and non-moving, this Creator was filled with arrogance. (Brahmaa did not salute Shiva, his own Creator.) Therefore, I sliced off his head.

ततोऽनुतापेन मया महाव्रतमगृह्यत। अतः कपालपाणित्वं श्माशनप्रियता च मे॥14॥

Then feeling regretful I took on a great vow.

That is why I hold the 'Kapaala' in my hand and am fond of 'Smashaanas'.

किं चैतन्मे कपालात्म जगद्देवि करे स्थितम्। पूर्वोक्ताण्डकपाले द्वे रोदसी कीर्तिते यतः॥15॥

Moreover, this Jagat itself stays in my hand as this 'Kapaala', Devi! I mentioned previously that the egg broke into two halves; those shell-pieces are the heaven and the earth."

इत्युक्ते शम्भुना तत्र श्रोष्यामीति सकौतुके स्थिते मयि, ततो भूयः पार्वती पतिमभ्यधात्॥16॥

"स पुष्पदन्तः कियता कालेन अस्मानुपैष्यति"।

After Shambhu finished his talk, I still stood there out of curiosity, waiting to hear more.

Then again Paarvati spoke to her husband, "How much time it will take for PushpaDanta to come back to us?"

तदाकर्ण्यब्रवीद्देवीं मामुद्दिश्य महेश्वरः, "पिशाचो दृश्यते योऽयमेष वैश्रवणानुगः। यक्षो मित्रमभूच्चास्य रक्षः स्थूलशिरा इति। संगतं तेन पापेन निरीक्ष्येनं धनाधिपः विन्ध्याटव्यां पिशाचत्वमादिशद्धनदेश्वरः॥19॥

Hearing Devi's words, Maheshvara the Great Lord spoke to Devi pointing out to me,

"This Pishaacha seen here is a Yaksha, an attendant of Vaishravana (Kubera).

He had a Raakshasa friend named SthoolaShiras (one with a huge head).

Kubera, the Lord of wealth) saw his attendant in the company of the wicked 'Raakshasa', and cursed him to experience the state of a 'Pishaacha' in the wild forests of Vindhya.

भात्रास्य दीर्घजङ्गेन पतित्वा पादयोस्ततः शापान्तं प्रति विज्ञसो, वदति स्म धनाधिपः-

'शापावतीर्णादाकर्ण्य पुष्पदन्तान्महाकथां, उक्त्वा माल्यवते तां च शापात्प्रासाय मर्त्यतां, ताभ्यां गणाभ्यां सहितः शापमेनं तरिष्यति' इतीह धनदेनास्य शापान्तो विहितस्तदा। त्वया च पुष्पदन्तस्य स एवेति स्मर प्रिये"।

At that time his brother named DeerghaJangha (one with long thighs) fell at his feet and begged for forgiveness. He asked him about the redemption of the curse. The Lord of wealth told him that 'PushpaDanta will be cursed and be born as a mortal in this earth. He should hear the great story from him and then relate it to Maalyavaan who had also become a mortal by the curse. Along with those two Ganas, he will also be redeemed of the curse'. In this manner, Kubera explained to him how the curse would be redeemed. You also told the same thing about PushpaDanta! Remember my beloved!"

एतच्छ्रुत्वा वचः शम्भोः सहर्षोऽहमिहागतः। इत्थं मे शापदोषोऽयं पुष्पदन्तागमावधिः"।

I felt very happy by the words of Shambhu and came here.

In this manner, the fault of my curse will last only till the arrival of PushpaDanta."

इत्युक्त्वा विरते तस्मिन्काणभूतौ च, तत्क्षणं स्मृत्वा वररुचिर्जातिं सुप्तोत्थित इवावदत्-

"स एव पुष्पदन्तोऽहं, मतस्तां च कथां श्रुणु", इत्युक्त्वा ग्रन्थलक्षाणि सप्त सप्त महाकथाः कात्यायनेन कथिताः।
When KaanaBhooti said these words and became silent, the very next second VaraRuchi remembered his original identity. He spoke as if woken up from a deep slumber, "That PushpaDanta alone am I. Listen to the story from me."

After saying so, Kaatyayana related to him seven great stories of seven hundred thousand verses.

काणभूतिस्ततोऽब्रवीत्-"देव रुद्रावतारस्त्वं कोऽन्यो वेत्ति कथामिमाम्। त्वत्प्रसादाद्गतप्रायः स शापो मे शरीरतः।
तद्ब्रूहि निजवृत्तान्तं जन्मनः प्रभृति प्रभो। मां पवित्रय भूयोऽपि न गोप्यं यदि मादृशे" ॥28॥

ततो वररुचिस्तस्य प्रणतस्यानुरोधतः सर्वमाजन्मवृत्तान्तं विस्तरादिदमब्रवीत् ॥29॥

KaanaBhooti then said, "Deva! You are manifestation of Rudra. Who else do know these stories? By your grace the curse has been removed from my body. Prabhu! Tell me about your life on this earth from the time of your birth, if it is not to be hidden from ordinary people like me. Sanctify me again." VaraRuchi obliging the Yaksha, who was saluting with reverence, related the full story of his life in detail to him.

VARARUCHI (PUSHPADANTA) TELLS HIS STORY

कौशाम्ब्यां सोमदत्ताख्यो नाम्नाग्निशिख इत्यपि द्विजो अभूत्तस्य भार्या च वसुदत्ताभिधाऽभवत् ॥30॥

There lived a Brahmin named SomaDatta, also known as AgniShikha (fire-crest), in the city of Kaushaambi.
मुनिकन्या च सा शापात्तस्यां जाताववातरत्। तस्यां तस्माद्द्विजवरादेश जातोऽस्मि शापतः ॥31॥

He had a wife named VasuDattaa. She was the daughter of a Sage and was born as a Brahmin-girl by a curse. I was born to her by that excellent Brahmin, because of my curse.

ततो ममातिबालस्य पिता पञ्चत्वमागतः। अतिष्टद्वर्धयन्ती तु माता मां कृच्छकर्मभिः ॥32॥

My father died when I was still a child. My mother took care of me by doing hard labour.

अथाभ्यगच्छतां विप्रौ द्वावस्मद्गृहमेकदा एकरात्रिनिवासार्थं दूराध्वपरिधूसरौ ॥33॥

Once, two Brahmins arrived at our house desiring to be sheltered for just one night. They had come from far and were covered by dust.

तिष्ठतोस्तत्र च तयोरुदभून्मुरजध्वनिः। तेन मामब्रवीन्माता भर्तुः स्मृत्वा सगद्गदं-"नृत्यत्येष पितुर्मित्रं तव नन्दो नटः, सुत"। अहमप्यवदं "मातर्द्रष्टुमेतद्गजाम्यहं तवापि दर्शयिष्यामि सपाठं सर्वमेव तत्"।

As they rested in our house, a drum sound was heard outside. My mother spoke to me in a choking voice, remembering her husband, "Son! This is the actor Nanda, your father's friend who is dancing."

I then told her, "Mother, I will go out and see him. I will show you exactly the same dance movements as done by him and recite the song also."

एतन्मद्वचनं श्रुत्वा विप्रौ तौ विस्मयं गतौ ॥36॥

Those two Brahmins heard my words and were surprised.

अवोचतौ च मन्माता "हे पुत्रौ, नात्र संशयः सकृच्छ्रुतमयं बालः सर्वं वै धारयेद्दिधिदि" ॥37॥

My mother told them-"Sons! There is no doubt about it. This boy can remember any thing that he hears once."

जिज्ञासार्थमथाभ्यां मे प्रातिशाख्यमपठ्यत। तथैव तन्मया सर्वं पठितं पश्यतोस्तयोः ॥38॥

To test me, they recited the 'PraatiShaakya'. Immediately I recited them exactly as I had heard it, in their presence. ('PratiShaakhya'- collection of four grammatical treatises connected to the phonetic aspect of the Sanskrit in the Vedas).

ततस्ताभ्यां समं गत्वा दृष्ट्वा नाट्यं तथैव तत्गृहमेत्याग्रतो मातुः समग्रं दर्शितं मया ॥39॥

Then, I went with them to see the dance performance and after returning home, showed my mother all that I had seen and heard in the show, exactly as it had been performed.

एकश्रुतधरत्वेन मां निश्चित्य कथामिमां व्याडिनामा तयोरेको मन्मातुः प्रणतोऽब्रवीत् ॥40॥

One of the Brahmins named Vyaaqi decided that I was capable of 'learning anything by a single hearing' (EkaShrutaDhara). He saluted my mother and related this story.

STORY OF VYAADI AND INDRADATTA

वेतसाख्ये पुरे मातर्देवस्वामिकरम्भकौ अभूतां भ्रातरौ विप्रावतिप्रीतौ परस्परम्।

तयोरेकस्य पुत्रोऽयमिन्द्रदत्तो,अपरस्य च अहं व्याडिः समुत्पन्नो।

“Mother! There lived two Brahmin brothers named DevaSwaamy and Karambhaka (one who knows many dialects) in the city named Vetasaa (Vetas- some kind of cane). They were extremely affectionate towards each other. This one here is IndraDatta son of one brother and I am Vyaadi, the son of the other.

मत्पिताऽस्तंगतस्ततः, तच्छोकादिन्द्रदत्तस्य पितो यातो महापथम्।

Then my father departed from this life. IndraDatta’s father was very much grieved and he went off on a great pilgrimage (MahaaPatha).

अस्मज्जनन्योश्च ततः स्फुटितं हृदयं शुचा। तेनानाथौ, सति धनेऽप्यावां विद्याभिकाङ्क्षिणौ गतौ प्रार्थयितुं स्वामिकुमारं तपसा ततः॥44॥

Our hearts also broke by the grief. We were orphans without anyone to care for us. Though we had enough wealth, we wanted to master all learning. We decided to propitiate Lord SwaamiKumaara (Lord Subrahmanya) through penance and entreat him.

तपःस्थितौ च तत्रावां स स्वप्ने प्रभुरादिशत्-“अस्ति पाटलिकं नाम पुरं नन्दस्य भूपतेः। तत्रास्ति चैको वर्षाख्यो विप्रस्तस्मादवाप्स्यथः कृत्स्नां विद्यामतस्तत्र युवाभ्यां गम्यताम्” इति॥46॥

As we remained engaged in performing penance, Lord Kumaara appeared in our dreams. He advised us like this. “There is a city named ‘Paatalikam’ ruled by King Nanda. There lives a Brahmin named ‘Varsha’. You will obtain all that you want to learn from him alone. Therefore, both of you go there.”

अथावां तत्पुरं यातौ पृच्छतोस्तत्र चावयोः अस्तीह मूर्खो वर्षाख्यो विप्र इत्यवदज्जनः॥47॥

Then both of us went to that city and inquired about that Brahmin. The people of that city informed that there was a foolish Brahmin named Varsha there.

ततो दोलाधिरूढेन गत्वा चित्तेन तत्क्षणं गृहमावामपश्याव वर्षस्य विधुरस्थिति मूषकैः कृतवल्मीकं भित्तिविक्षेपजर्जरं विच्छायं छदिषा हीनं जन्मक्षेत्रमिवापदाम्॥49॥

Stuck by dilemma, we went to his house and saw the terrible condition in which Varsha lived.

The house was like the birth-place of miseries. There were mud-hills all over, and rats lived in them. The walls were filled with cracks and were in ruins. There was no shade. There was no proper roof also.

तत्र ध्यानस्थितं वर्षमालोक्याभ्यन्तरे तदा उपागतौ स्वस्तत्पत्नीं विहितातिथ्यसत्क्रियां धूसरक्षामवपुषं विशीर्णमलिनाम्बरां गुणरागागतां तस्य रूपिणीमिव दुर्गतिम्॥51॥

We saw Varsha sitting and meditating inside the house. His wife welcomed the guests in the due manner. Her body looked pale and emaciated. She wore a tattered tainted garment. She was like the ‘personified form of poverty’ which had sought the company of the Brahmin attracted by his virtues.

प्रणामपूर्वमावाभ्यां तस्यै सोऽथ निवेदितः स्ववृत्तान्तश्च तद्भर्तृमौख्यवार्ता च या श्रुता॥52॥

We saluted her with respect and told her all the events of our life, and also that the people of the city had derided her husband as a fool.

“पुत्रौ युवां मे का लज्जा, श्रूयतां कथयामि वाम्” इत्युक्त्वा सावयोः साध्वी कथामेतामवर्णयत्॥53॥

She said, “Sons! Why should I feel shy in front of you? Listen, I will tell you everything.”

That devoted wife of the Brahmin then told us this story.

“शंकरस्वामिनामात्र नगरेऽभूद्विद्वजोत्तमः। मद्भर्ता चोपवर्षश्च तस्य पुत्राविमावुभौ॥54॥

There lived an excellent Brahmin in this city named ShankaraSwaamy.

My husband and another one named UpaVarsha were his sons.

अयं मूर्खो दरिद्रश्च विपरीतोऽस्य चानुजः। तेन चास्य नियुक्ताऽभूत्स्वभार्या गृहपोषणे॥55॥

This husband of mine was a fool and had no money. His brother was opposite of all that he was. He gave the responsibility of the house in his wife’s hands.

कदाचिदथ संप्राप्ता प्रावृट्, तस्यां च योषितः सगुडं पिष्टरचितं गुह्यरूपं जुगुप्सितं कृत्वा, मूर्खाय विप्राय ददत्येवं कृते हि ताः शीतकाले निदाघे च स्नानक्लेशक्लमापहम्, दत्तं न प्रतिपद्यन्त इत्याचारो हि कुत्सितः।

Monsoon season came. At this time, women will ground a paste of floor with jaggery, make it into some disgusting unbecoming shapes and will offer them to a foolish Brahmin. By this (they believe that) they will be freed of the exhaustion of bathing, in the winter and summer times.

Usually Brahmins refuse to accept it, since it is a much despised custom.

तद्देवरगृहिण्या मे दत्तमस्मै सदक्षिणम्॥58॥

My sister-in-law offered these disgusting balls to my husband along with the 'Dakshinaa'.

(दक्षिणा -the fee due for a Brahmin).

तदिग्रहीत्वाऽयमायातो मया निर्भर्सितो भृशम्। मूर्खभावकृतेनान्तर्मन्युना पर्यतप्यत॥59॥

He came home with that and was reprimanded by me a lot. He was frustrated with himself because of his foolish act.

ततः स्वामिकुमारस्य पादमूलं गतोऽभवत्। तपःतुष्टेन तेनास्य सर्वा विद्याः प्रकाशिताः॥60॥

He took shelter at the feet of Lord SwaamiKumaara. He performed penance and pleased the Lord.

Entire learning was revealed to him by the grace of the Lord.

"सकृच्छ्रुतधरं विप्रं प्राप्यैतास्त्वं प्रकाशयेः"- इत्यादिष्टः स तेनैव सहर्षोऽयमिहागतः॥61॥

He was ordered by the Lord that he should offer all his knowledge to a Brahmin who was a 'SakrtShrutaDhara'.

(सकृत्श्रुतधर - one who can absorb everything by just one hearing)

आगत्यैव च वृत्तान्तं सर्वं मह्यं न्यवेदयत्। तदाप्रभृत्यविरतं जपन्ध्यायंश्च तिष्ठति॥62॥

He returned home happy. He told me all that had happened.

From then onwards, he is engaged in the recitation of hymns and meditation (waiting for a SakrtShrutaDhara).

अतः श्रुतधरं कंचिदन्विष्यानयतं युवाम्। तेन सर्वार्थसिद्धिर्वा भविष्यति न सम्शयः"॥63॥

Therefore you both go and search for 'ShrutaDhara' and bring him here. By that, all the wishes of everybody will be fulfilled."

श्रुत्वैतद्वर्षपत्नीतस्त्पूर्णं दौर्गत्यहानये दत्त्वा हेमशतं चास्यै निर्गतौ स्वस्ततः पुरात्॥64॥

We heard her words and gave her hundred gold coins to remove her poverty, and left that city.

अथावां पृथिवीं भ्रान्तौ न च श्रुतधरं क्वचित् लब्धवन्तौ, ततः श्रान्तौ प्रासावद्य गृहं तव॥65॥

We wandered all over the earth and never could meet a 'ShrutaDhara'.

Tired and exhausted we came to your house.

एकश्रुतधरः प्राप्तो बालोऽयं तनयस्तव। तदेनं देहि गच्छावो विद्याद्विणसिद्धये"॥66॥

"EkaShrutaDhara' has been met and that is your son, who is still in his childhood. Give him to us. We will go and attain the wealth of knowledge."

इति व्याडिवचः श्रुत्वा मन्माता सादरादवदत्-"सर्वं संगतमेवैतदस्त्यत्र प्रत्ययो मम। तथाहि पूर्वं जातेऽस्मिन्नेकपुत्रे

मम स्फुटा गगनादेवमुदभूदशरीरा सरस्वती-'एष श्रुतधरो जातो विद्यां वर्षादवाप्स्यति। किं च व्याकरणं लोके

प्रतिष्ठां प्रापयिष्यति। नाम्ना वररुचिश्चायं तत्तदस्मै हि रोचते यद्यद्वरं भवेत्किंचित्' इत्युक्त्वा वागुपारमत्॥70॥

Hearing Vyaadi's words, my mother consented to his request and said, "All the events appear connected only. So I believe! When I gave birth to this son in the past, a clear voice from an invisible person rose from the sky- 'This child is a 'ShrutaDhara'. He will obtain all the knowledge from Varsha. He will establish the science of Grammar in the world. This boy is named VaraRuchi for he will like whatever is excellent.'

After saying all this, the voice ceased.

अत एव विवृद्धेऽस्मिन्बालके चिन्तयाम्यहं क्व स वर्ष उपाद्यायो भवेदिति दिवानिशम्॥71॥

अद्य युष्मन्मुखाज्जात्वा परितोषश्च मे परः। तदेनं नयतं भ्राता युवयोरेष,का क्षतिः॥72॥"

That is why I was worried about this boy as he grew up, wondering day and night as to where will that teacher Varsha could be found. After hearing your account I am very much happy. So take him along with you. He is your brother. What harm is there?"

इति मन्मातृवचनं श्रुत्वा तौ हर्षनिर्भरौ व्याडीन्द्रदत्तौ तां रात्रिमबुध्येतां क्षणोपमाम्॥73॥

Hearing my mother's words, Vyaadi and IndraDatta were overwhelmed by joy. They passed the night as if it was a moment.

अथोत्सवार्थमम्बायास्तूर्णं दत्त्वा निजं धनं व्याडिनैवोपनीतोऽहं वेदार्हत्वं ममेच्छता॥74॥

They gave their money to my mother for the (sacred thread) ceremony to be conducted immediately, and I was given the sacred thread in the proper manner, as I desired to qualify for the learning of Vedas.

ततो मात्राभ्यनुज्ञातं कथंचिद्बुद्धबाष्पया मामादाय निजोत्साहशमिताशेषतद्व्यथम्॥75॥

My mother somehow held her tears back as I took leave of her. I suppressed all my grief in my enthusiasm for learning.

मन्यमानौ च कौमारं पुष्पितं तदनुग्रहं व्याडीन्द्रदत्तौ तरसा नगर्याः प्रस्थितौ ततः॥76॥

Vyaadi and IndraDatta took me along with them thinking that the flower of Kumaara's grace had blossomed, and left that city without any delay.

अथ क्रमेण वर्षस्य वयं प्राप्ता गृहं गुरोः। स्कन्दप्रसादमायान्तं मूर्तं मां सोऽप्यमन्यत॥77॥

Soon we reached the house of our Guru Varsha. He also accepted me as the personified grace of Lord Skanda. ('Skanda' - that which is spilled or oozed- a seed - seed of the entire world).

कृत्वास्मानग्रतोऽन्येयुरुपविष्टः शुचौ भुवि वर्षोपाध्याय अंकारमकरोद्विव्यया गिरा॥78॥

Next day, our Master Varsha sat on a clean place in front of us and uttered 'Omkaara' in a divine voice.

तदनन्तरमेवास्य वेदाः साङ्गा उपस्थिताः। अध्यापयितुमस्मांश्च प्रवृत्तोऽभूदसौ ततः॥79॥

सकृच्छ्रुतं मया तत्र, द्विःश्रुतं व्याडिना तथा, त्रिःश्रुतं चेन्द्रदत्तेन गुरुणोक्तमगृह्यत॥80॥

Immediately all the Vedas with their branches flashed forth in his mind. He started teaching all that to us (through recitation). I heard it once from the Guru; Vyaadi heard it twice; and IndraDatta heard it thrice and grasped the Guru's words.

ध्वनिमथ तमपूर्वं दिव्यमाकर्ण्य सद्यः सपदि विलसदन्तर्विस्मयो विप्रवर्गः

किमिदमिति समन्ताद्द्रष्टुमभ्येत्य वर्षं स्तुतिमुखरमुखश्रीरर्चति स्म प्रणामैः॥81॥

Hearing the divine wonderful sound,

all the Brahmins of that city immediately entered the house quickly, curious to know what was happening, and started to praise Varsha, approaching him and honouring him with due salutations.

किमपि तदवलोक्य तत्र चित्रं प्रमदवशान्न परं तदोपवर्षः

अपि विततमहोत्सवः समग्रः समजनि पाटलिपुत्रपौरलोकः॥82॥

Observing all the strange happenings UpaVarsha could not control his joy, and even the entire population of PaataliPutra city celebrated a festival all over the city.

राजापि तं गिरिसूनुवरप्रभावमालोक्य तस्य परितोषमुपेत्य नन्दः

वर्षस्य वेश्म वसुभिः स किलादरेण तत्कालमेव समपूरयदुन्नतश्रीः॥83॥

King Nanda of excellent wealth was also overjoyed by seeing the power of the boon given by Shiva's son, and immediately filled Varsha's house with riches, with all the due respect.

इति महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथापीठलम्बके द्वितीयस्तरङ्गः॥

THUS ENDS THE 'SECOND WAVE' OF THE 'STORY-PEDESTAL LAMBAKA'
IN THE 'OCEAN OF THE RIVERS OF STORIES' COMPOSED BY THE 'GREAT POET SOMADEVA BHATTA'