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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'

तृतीयस्तरङ्गः / THIRD WAVE

Sanskrit text, Translation and Explanation

by

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ANCIENT WISDOM

ABOUT THE AUTHOR

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महाकविश्रीसोमदेवभट्टविरचितः कथासरित्सागरः

कथापीठं नाम प्रथमो लम्बकः

FIRST 'LAMBAKA' NAMED 'PEDESTAL OF THE STORY'

तृतीयस्तरङ्गः/ THIRD WAVE

एवमुक्त्वा वररुचिः शृण्वत्येकाग्रमानसे काणभूतौ वने तत्र पुनरेदमब्रवीत्॥1॥

KaanaBhooti was listening with full concentration to all that VaraRuchi said, in that forest.

VaraRuchi again said,

कदाचियाति कालेऽथ कृते स्वाध्यायकर्मणि इति वर्ष उपाध्यायः पृष्टोऽस्माभिः कृताह्निकः॥2॥

“As Time passed in studies, one day after the studies were completed for the day, we questioned our Master Varsha who had finished his daily worship, like this.

"इदमेवंविधं कस्मान्नगरं क्षेत्रतां गतं सरस्वत्याश्च लक्ष्म्याश्च तदुपाध्याय कथ्यताम्"॥3॥

“Master! Tell us as to how this city has become an abode of both Lakshmi (लक्ष्मी - wealth) and Sarasvati (सरस्वती - knowledge)?”

तच्छ्रुत्वा सोऽब्रुच्यौदस्मान् - “श्रुणुतैतत्कथामिमाम्।

Hearing our request, he addressed us and said, “Listen to this story which I will narrate to you.

STORY OF PAATALIPUTRA

तीर्थं कनखलं नाम गङ्गाद्वारेऽस्ति पावनं यत्र काञ्चनपातेन जाह्नवी देवदन्तिना उशीनरगिरिप्रस्थाद्वित्वा तमवतारिता॥5॥

There is a sacred pilgrimage centre named ‘Kanakhala’ at ‘GangaaDvaara’, where the divine elephant ‘KaanchanaPaata’ broke the ‘Usheenara hill’ and allowed River Ganges to flow down.

दाक्षिणात्यो द्विजः कश्चित्तपस्यन्भार्यया सह तत्रासीत्स्य चात्रैव जायन्ते स्म त्रयः सुताः॥6॥

A Brahmin belonging to the southern region lived there performing penance, along with his wife. He got three sons there itself.

कालेन स्वर्गते तस्मिन्सभार्ये ते च तत्सुताः स्थानं राजगृहं नाम जग्मुर्विद्यार्जनेच्छया॥7॥

In course of time he and his wife both departed from this world.

The three sons went to a city called ‘RaajaGriha’ (the king’s abode) to acquire learning.

तत्र चाधीतविद्यास्ते त्रयोऽप्यानाथ्यदुःखिताः ययुः स्वामिकुमारस्य दर्शने दक्षिणापथम्॥8॥

They mastered all the learning there. These sons had no one to care for them and were very much grieved. They took the path leading towards south to visit the shrine of SwaamiKumaara.

तत्र ते चिञ्चिनीं नाम नगरीमम्बुधेस्तटे गत्वा भोजिकसंज्ञस्य विप्रस्य न्यवसन्गृहे॥9॥

They reached a city named ‘Chinchinee’ (rich in tamarind trees) situated on the ocean bank.

They went to the house of a Brahmin called ‘Bhojika’ (a wealthy person), and lived there.

स च कन्या निजास्तिप्रस्तेभ्यो दत्त्वा धनानि च, तपसेऽनन्यसंतानो गङ्गां याति स्म भोजिकः॥10॥

Bhojika offered his three daughters in marriage to those three Brahmins and also all his wealth, since he had no other progeny, and went off to the bank of River Gangaa to perform penance.

अथ तेषां निवसतां तत्र श्वशुरवेश्मनि अवग्रहकृतस्तीव्रो दुर्भिक्षः समजायत॥11॥

As they continued to live in the house of their father-in-law, a fierce famine stuck due to drought.

तेन भार्याः परित्यज्य साध्वीस्तास्ते त्रयो ययुः। स्पृशन्ति न नृशम्सानां हृदयं बन्धुबुद्धयः॥12॥

The three abandoned their devoted wives and went off.

The thoughts about the welfare of relatives do not touch the hearts of the cruel men.

ततस्तु मध्यमा तासां सगर्भाभूततश्च ताः भवनं यज्ञदत्तस्य पितृमित्रस्य शिश्रियुः॥13॥

The middle one of the wives was pregnant at that time. All three of them took shelter at the house of YajnaDatta, a friend of their father's.

तत्र तस्थुर्निजान्भर्तृन्ध्यायन्त्यः क्लिष्टवृत्तयः। आपद्यपि सतीवृत्तं किं मुञ्चन्ति कुलस्त्रियः॥14॥

They stayed in his house going through much difficulty, yet thinking about their husbands always.

Do the women born of noble families ever give up their chastity even at times of difficulties!

कालेन मध्यमा चात्र तासां पुत्रमसूत सा। अन्योन्यातिशयात्स्मिन्स्नेहश्चासामवर्धत॥15॥

The middle one of the sisters gave birth to a son in course of time.

Vying with each other in showing affection to that child, their love for that child also increased.

कदाचिद्व्योममार्गेण विहरन्तं महेश्वरं अङ्गस्था स्कन्दजननी तं दृष्ट्वा सदयावदत्-"देव, पश्य शिशावस्मिन्

एतास्तिस्रोऽपि योषितः बद्धस्नेहा दधत्याशामेषोऽस्माञ्जीवयेदिति। ततथा कुरु येनायमेता बालोऽपि जीवयेत्"।

Once, Shiva was roaming in the sky-path. 'Skanda's mother' was seated on his lap.

Observing the child she was moved by compassion and said, "Deva! Look! All these three women are very much attached to this child. They all believe that he will care for them later. Do something by which the child can take care of them now itself, even though he may be just an infant."

इत्युक्तः प्रियया देवो वरदः स जगाद ताम्-"अनुग्रहाम्यमुं पूर्वं सभार्येणामुना यतः आराधितोऽस्मि, तेनायं भोगार्थं निर्मितो भुवि। एतज्जाया च सा जाता पाटली नाम भूपतेः महेन्द्रवर्मणः पुत्री भार्यास्यैव भविष्यति"॥20॥

Thus requested by his beloved, the Lord the giver of boons (Varada) said to her, "I will bless him; for he had worshipped me in his previous life along with his wife. He is now on the earth only to enjoy his merits. His wife has taken birth as the daughter of a king named MahendraVarman and is called as Paatalee (pale red in hue). She will become the wife of this person only."

इत्युक्त्वा स विभुः स्वप्ने साध्वीस्तिस्रो जगाद ताः-"नाम्ना पुत्रक एवायं युष्माकम् बालपुत्रकः। अस्य सुप्तप्रबुद्धस्य शीर्षान्ते च दिने दिने सुवर्णलक्षं भविता, राजा चायं भविष्यति"॥22॥

Later, that 'all pervading Lord' (Vibhu) appeared in the dream of those three virtuous wives and said, "Your infant child is named as 'Putraka'. Everyday, as soon as he wakes up from sleep in the morning, you will find one lakh of gold coins under his pillow. He will become a king after he grows up."

ततः सुप्तोत्थिते तस्मिन्बाले ताः प्राप्य च काञ्चनं यज्ञदत्तसुताः साध्व्यो ननन्दुः फलितव्रताः॥23॥

Those good ladies found the gold coins when the child woke up.

Those daughters of YajnaDatta, the devoted wives were very happy that their virtues had rewarded them.

अथ तेन सुवर्णेन वृद्धकोषोऽचिरेण सः बभूव पुत्रको राजा। तपोधीना हि सम्पदः॥24॥

The store of gold grew enormously very soon, and Putraka became the king.

Wealth always follows penance.

कदाचिद्यज्ञदत्तोऽथ रहः पुत्रकमब्रवीत्-"राजन्, दुर्भिक्षदोषेण क्वापि ते पितरो गताः। तत्सदा देहि विप्रेभ्यो येनायान्ति निशम्य ते। ब्रह्मदत्तकथां चैतां कथयाम्यत्र ते शृणु॥26॥

YajnaDatta once said to Putraka in private, "King! Your father and uncles went off somewhere when the famine stuck the place. Therefore offer a lot of charity to Brahmins. They will come to know of it and will come here (greedy for the money). I will tell you the story of BrahmaDatta! Listen!

BRAHMADATTA'S STORY

वाराणस्यामभूत्पूर्वं ब्रह्मदत्ताभिधो नृपः। सोऽपश्यद्वंसयुगलं प्रयातं गगने निशि विस्फुरत्कनकच्छायं राजहम्सशतैर्वृतं विद्युत्पुञ्जमिवाकाण्डसिताभ्रपरिवेष्टितम्॥28॥

There was a king named BrahmaDatta in Vaaraanasee.

He once saw a pair of golden swans flying in the sky at night. A golden lustre emanated from them spreading all over. They were surrounded by hundreds of white-hued excellent swans (RaajaHamsas). It looked as if a heap of golden lightning had been suddenly surrounded by white clouds.

पुनस्तद्दर्शनोत्कन्ठा तथास्य ववृधे ततः यथा नृपतिसौख्येषु न बबन्ध रतिं क्वचित्॥29॥

The king longed to see the swans again so much so that he lost interest in all the other royal pleasures.

मन्त्रिभिः सह सम्मन्त्र्य ततश्चाकारयत्सरः स राजा स्वमते कान्तं प्राणिनां चाभयं ददौ॥30॥

He consulted his ministers and built a beautiful lake as per a design thought out by him, and he gave sanctuary to all the animals and birds.

ततः कालेन तौ प्रासौ हंसौ राजा ददर्श सः,विश्वस्तौ चापि पप्रच्छ हैमे वपुषि कारणम्॥31॥

In course of time, the two swans arrived there and the king saw them. As they trusted the king, he was able to approach them and ask them the cause of their golden bodies.

व्यक्तवाचौ ततस्तौ च हंसौ राजानमूचतुः-"पुरा जन्मान्तरे काकावावां जातौ महीपते।बल्यर्थं युद्ध्यमानौ च पुण्ये शून्ये शिवालये विनिपत्य विपन्नौ स्वस्तत्स्थानद्रोणिकान्तरे।जातौ जातिस्मरावावां हंसौ हेममयौ ततः"।

तच्छ्रुत्वा तौ यथाकामं पश्यन्नाजा तुतोष सः॥34॥

The swans answered the king in clear words. "In our previous life of the past, we were born as crows, O king. Once we fought for some food-offering (Bali) and by our own fighting tendency fell into a deep vessel kept inside an empty sacred temple of Shiva, and died there itself. Therefore (because of the merit of dying in a sacred place) we are born as swans made of gold now, and we well remember our past."

Hearing their words, the king kept watching them as much as he wanted and felt happy."

अतोऽनन्यादृशादेव पितृन्दानादवाप्स्यसि"।इत्युक्तो यज्ञदत्तेन पुत्रकस्ततथाऽकरोत्॥35॥

(YajnaDatta continued his talk-)

"Therefore only through charity that is unparalleled, can you get back your father and uncles."

Thus advised by YajnaDatta, Putraka did what was told by him.

श्रुत्वा प्रदानवार्ता तामाययुस्ते द्विजातयः परिज्ञाताः परां लक्ष्मीं पत्नीश्च सह लेभिरे॥36॥

The Brahmins (who were extremely selfish and wicked) came there hearing about the charity. They were recognized and they obtained great wealth and also their wives.

आश्चर्यमपरित्याज्यो दृष्टनष्टापदामपि अविवेकान्धबुद्धीनां स्वानुभावो दुरात्मनाम्॥37॥

It is a wonder that the wicked men whose intellects are blinded by non-discrimination, do not discard their evil disposition even after experiencing many difficult times.

कालेन राज्यकामास्ते पुत्रकं तं जिघाम्सवः निन्युस्तद्दर्शनव्याजाद्विजा विन्ध्यनिवासिनीं वधकान्स्थापयित्वा च देवीं गर्भगृहान्तरे तमूचुः-"पूर्वमेकस्त्वं पश्य देवीं व्रजान्तरम्"॥39॥

In course of time, they desired to own the kingdom and wanted to kill Putraka. Those Brahmins took him on the pretext of visiting the shrine of Devi VindhyaNivaasinee. They had arranged for the killers to hide inside the sanctum sanctorum. They told him, "You go inside the temple first and see the Goddess alone".

ततः प्रविष्टो विश्वासात्स दृष्ट्वा हन्तुमुद्यतान् पुरुषान्पुत्रकोऽपृच्छत्-"कस्मान्निहथ माम्" इति॥40॥

"पितृभिस्ते प्रयुक्ताः स्म स्वर्णं दत्त्वा" इति चाब्रुवन्।

Trusting them completely, he entered inside and saw the killers. He asked them, "Why do you men want to kill me?" They told him, "Your fathers have offered gold to us to get you killed."

ततस्तान्मोहितान्देव्या बुद्धिमान्पुत्रकोऽवदत्-"ददाम्येतदनर्घं वो रत्नालङ्करणं निजम्।मां मुञ्चत, करोम्यत्र नोद्वेगं, यामि दूरतः"॥42॥

The wise Putraka said to those men deluded by the power of Devi (greed).

"I will give you this necklace made of precious stones which I am wearing on my person. It is priceless. Release me. I will not expose your secret. I will go away far."

एवमस्त्विति ततस्मात्गृहीत्वा वधका गताः।"हतः पुत्रक" इत्युच्युस्तत्पितृणां पुरो मृषा॥43॥

They agreed; took that necklace and went out. They lied to the fathers that Putraka was dead.

ततः प्रतिनिवृत्तास्ते हता राज्यार्थिनो द्विजाः मन्त्रिभिर्द्रोहिणो बुद्ध्वा। कृतघ्नानां शिवं कुतः॥44॥

Those Brahmins greedy for the kingdom returned; but were put to death by the ministers who found out their deceit. How can ungrateful people ever get good things!

अत्रान्तरे स राजाऽपि पुत्रकः सत्यसंगरः विवेश विन्ध्यकान्तारं विरक्तः स्वेषु बन्धुषु॥45॥

Meanwhile Putraka, bound by his promise, entered the forest-land of Vindhya Mountain, feeling dispassionate towards his relatives.

भ्रमन्ददर्श तत्रासौ बाहुयुदैकतत्परौ पुरुषौ द्वौ।ततस्तौ स पृष्ठवान्-"कौ युवाम्" इति॥46॥

As he wandered, he saw two men who were engaged in wrestling. He asked them as to who they both were.

"मयासुरसुतावावां तदीयं चास्ति नौ धनम्। इदं भाजनमेषा च यष्टिरेते च पादुके।एतन्निमित्तं युद्धं नौ यो बली स हरेत्" इति।

They replied,"We are the two sons of 'Mayaasura'.This wealth which was his belongs to us now. This is a vessel, this is the stick; and this is a pair of sandals. We are fighting to possess these things. He who is stronger will own them."

एतद्वचनं श्रुत्वा हसन्प्रोवाच पुत्रकः-"कियदेतद्धनं पुंसः"।

Putraka laughed aloud hearing their words and said,"What value are these worthless objects for a man!?"

ततस्तौ समवोचताम्-"पादुके परिधायैते खेचरत्वमवाप्यते, यष्ट्या यल्लिख्यते किञ्चित्सत्यं संपद्यते हि तत्, भाजने यो य आहारश्चिन्त्यते स स तिष्ठति"॥50॥

Then they both said, "When a man wears these sandals, he can float in the sky. Whatever is written by the stick turns out to be true. This vessel will get filled with whatever food one desires."

तच्छ्रुत्वा पुत्रकोऽवादीत्-"किं युद्धेन, अस्त्वयं पणः। धावन्बलाधिको यः स्यात् स एवैतद्धरेत्" इति॥51॥

एवमस्त्विति तौ मूढौ धावितौ।सोऽपि पादुके अध्यास्योदपद्व्योम गृहीत्वा यष्टिभाजने॥52॥

Hearing their words, Putraka said,"Why fight unnecessarily? Let us have this bet. He who can run fast should own them." Those fools agreed and ran off. Putraka wore the sandals; took the vessel and stick in his hand and ascended the sky.

अथ दूरं क्षणाद्गत्वा ददर्श नगरीं शुभां आकर्षिकाख्याम्।तस्यां च नभसोऽवततार सः॥53॥

In a moment, he had crossed great distances and saw a beautiful city named 'Akarshikaa' (attractive). He got down there from the sky.

'वञ्चनप्रवणा वेश्या, द्विजा मत्पितरो यथा, वणिजो धनलुब्धाश्च, कस्य गेहे वसाम्यहम्'॥54॥

'Prostitutes are experts in deceit. Brahmins will be like my fathers. Merchants will be greedy for money. In whose house can I stay?'

इति संचिन्तयन्प्राप स राजा विजनं गृहं जीर्णं, तदन्तरे चैकां वृद्धां योषितमैक्षत॥55॥

So thinking, the king went to a deserted dilapidated house. He saw an old woman inside.

प्रदानपूर्वं संतोष्य तां वृद्धामादृतस्तया उवासालक्षितस्तत्र पुत्रकः शीर्णसद्मनि॥56॥

He felt kind towards her; gave some gifts and gratified her.

He lived in that dilapidated house unseen by anybody.

कदाचित्साथ संप्रीता वृद्धा पुत्रकमब्रवीत्-"चिन्ता मे पुत्र यद्गार्या नानुरूपा तव क्वचित्।इह राजस्तु तनया

पाटलीत्यस्ति कन्यका।उपर्यन्तःपुरे सा च रत्नमित्यभिरक्ष्यते"॥58॥

Once the old woman who felt affectionate towards Putraka said,"Son! I am only worried that you do not have a wife suitable to you. The king of this city has a daughter named Paatallee. She is safe-guarded like a precious jewel inside the topmost storey of the harem."

एतद्वावचस्तस्य दत्तकर्णस्य श्रुण्वतः विवेश तेनैव पथा लब्धरन्ध्रो हृदि स्मरः॥59॥

As he gave his ears (listened) to the words spoken by the old woman, Manmatha who had been waiting for a chance to attack the king, entered his heart through the ear-hole.

द्रष्टव्या सा मयाचैव कान्तेति कृतनिश्चयः निशायां नभसा तत्र पादुकाभ्यां जगाम सः॥60॥

He decided to see that pretty damsel that day itself. At night he wore the magical sandals and floated in the sky. प्रविश्य सोऽद्रिशृङ्गाग्रतुङ्गवातायनेन, तां अन्तःपुरे ददर्शाथ सुप्तां रहसि पाटलीं सेव्यमानामविरतं

चन्द्रकान्त्याङ्गलग्नया, जित्वा जगदिदं श्रान्तां मूर्त्तां शक्तिं मनोभुवः॥62॥

He entered the window of that room in the mansion, which was almost like the peak-point of a tall mountain; and saw the sleeping 'Paatalee' who was getting bathed by the 'moon-light' continuously by clinging on to her limbs: (her beauty shone) as if the 'personified power of Manmatha' was resting there, after the 'conquest of the entire world'.

कथं प्रबोधयाम्येतामिति यावदचिन्तयत् इत्यकस्माद्बहिस्तावद्यामिकः पुरुषौ जगौ॥63॥

He wondered how to wake her up. At that time he heard the night-watcher (Yaamika) outside saying-

आलिङ्ग्य मधुरदुःकृतिमलसोन्मिषदीक्षणां रहः कान्तां

यद्बोधयन्ति सुप्तां जन्मनि यूनां तदेव फलम्॥64॥

“Those young men indeed get the fruit of their birth, by embracing the sleeping beloved in the privacy of the night and awaken her, even as she sweetly moans and opens her drowsy eyes slightly with reluctance”.

श्रुत्वैतदुपोद्घातमङ्गैरुत्कम्पविकल्पैः आलिलिङ्ग स तां कान्तां प्राबुध्यत ततश्च सा॥65॥

Encouraged by the words heard at that appropriate time, the king embraced his beloved with all his limbs, quivering in passion. Then she woke up.

पश्यन्त्यास्तं नृपं तस्या लज्जाकौतुकयोर्दृशि अभूदन्योन्यसंमर्दो रचयन्त्यां गतागतम्॥66॥

She looked at that king with an inter-mixture of curiosity and shyness, repeatedly averting her eyes away and again lifting her eyes to see him; and they both felt attracted towards each other.

अथालापे कृते, वृत्ते गान्धर्वोद्वाहकर्मणि, अवर्धत तयोः प्रीतिर्दपत्योर्न तु यामिनी॥67॥

After due conversations and marrying in the 'Gaandharva way', the love for each other increased every moment for the couple; but not the night.

आमन्त्र्याथ वधूमृत्कां तद्गतेनैव चेतसा आययौ पश्चिमे भागे तद्दृष्ट्वावेश्म पुत्रकः॥68॥

Taking leave of the distressed wife, mind lost in her thoughts, Putraka came back in the last hour of the night to the old lady's house.

इत्थं प्रतिनिशं तत्र कुर्वाणोऽस्मिन्गतागतं सम्भोगचिह्नं पाटल्या रक्षिभिर्दृष्टमेकदा।तैस्तदावेदितं तस्याः पितुः,सोऽपि नियुक्तवान् गूढमन्तःपुरे तत्र निशि नारीमवेक्षितुम्॥70॥

Every night he visited her and left in the early hours of the morning. Once the guards kept for safe-guarding Paatalee, noticed signs of amorous union in her body. They reported this to the king. He appointed a woman to watch secretly the proceedings of night inside the harem.

तया च तस्य प्राप्तस्य तत्राभिज्ञानसिद्धये पुत्रकस्य प्रसुप्तस्य न्यस्तं वासस्यलक्तकम्॥71॥

She saw the king entering the harem secretly and meeting the princess. When he was asleep, she marked his garment with red lac for identifying him later.

प्रातस्तया च विज्ञप्तो राजा चारान्वयसर्जयत्। सोऽभिज्ञानाच्च तैः प्राप्तः पुत्रको जीर्णवेश्मनः॥72॥

The king sent spies to find the culprit hiding in his city. They found Putraka in the dilapidated hut, by the mark left on his cloth.

आनीतो राजनिकटं कुपितं वीक्ष्य तं नृपं, पादुकाभ्यां खमुत्पत्य पाटलीमन्दिरेऽविशत्॥73॥

He was brought to the presence of the king. Looking at the angry king, Putraka rose up in the sky with the help of his magical sandals and entered Paatalee's room in the top storey of the harem.

"विदितौ स्वस्तदुत्तिष्ठ गच्छावः पादुकावशात्" इत्यङ्के पाटलीं कृत्वा जगाम नभसा ततः॥74॥

“We have been found out. Come! Let us escape with the help of these sandals.”
So saying he lifted her on his shoulders and flew up in the sky.

अथ गङ्गातटनिकटे गगनादवतीर्य स प्रियां श्रान्तां
पात्रप्रभावजातैराहारैर्नन्दयामास ॥75॥

He descended down from the sky on the bank of River Gangaa.
He produced various delicacies in the magic vessel and entertained his tired beloved.

आलोकितप्रभावः पाटल्या पुत्रकोऽर्थितश्च ततः

यष्ट्या लिलेख तत्र स नगरं चतुरङ्गबलयुक्तम् ॥76॥

Paatalee understood the powers he possessed and as per her request,
he drew the picture of a city furnished all the four types of army.

तत्र स राजा भूत्वा महाप्रभावे च सत्यतां प्राप्ते,

नमयित्वा तं श्वशुरं, शशास पृथ्वीं समुद्रान्ताम् ॥77॥

The city appeared in reality by the magical power of the stick. He became the ruler of that city.
He pacified his father-in-law and ruled the kingdom stretching till the ends of the ocean.

तदिदं दिव्यं नगरं मायारचितं सपौरमत एव

नाम्ना पाटलिपुत्रं क्षेत्रं लक्ष्मीसरस्वत्योः ॥78॥

This is the divine city created magically along with all the citizens (and is not really there).

It is the joint abode of Lakshmi and Sarasvati

and is renowned by the name of ‘PaataliPutra’” (Varsha ended his speech.)

(VaraRuchi continued to speak-)

इति वर्षमुकादिमामपूर्वा वयमाकर्ण्य कथामतीव चित्रां,

चिरकालमभूम काणभूते विलसद्विस्मयमोदमानचिताः ॥79॥

“Hey KaanaBhooti! After listening from the mouth of Varsha,
the strange story so far never heard before by anybody,

we ruminated for long, the events of the story in our minds, enjoying the wonder of it all.

इति महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथापीठलम्बके तृतीयस्तरङ्गः ॥

THUS ENDS THE THIRD WAVE OF THE ‘STORY-PEDESTAL LAMBAKA’
IN THE ‘OCEAN OF THE RIVERS OF STORIES’ COMPOSED BY THE GREAT POET SOMADEVA BHATTA

‘BRAHMAN KNOWLEDGE’ HIDDEN IN THIS ORDINARY STORY

There is the supremely sacred state (Kanakhala) which is far beyond the reach of the minds. It is filled with golden trees (of Creations), rather the potential seeds of all experiences that flow through the state of Brahmaa, the Creation principle.

The pure consciousness, or Chit, or existence-awareness (termed as Brahman, Sat, Chit etc), the celestial Ganges flows through the creation channel as it were, and rises as countless fertile lands of Jeeva-states.

Jeeva state is just a flowing state of experiences, known as ‘Aapa (waters) in the Upanishads.

To open the quiescent of Brahman-Reality, the Brahmaa, the Creator, the divine elephant with the two tusks of duality, named as KaanchanaPaata (Hiranyagarbha, the golden shine), broke the Usheenara hill (the solidified fulfilment states of Vaasanaas or subtle wants) (Ushi means wants) and allowed Brahman to exist as the lower states of Jeevas.

So there existed a Brahmin (the Creator who always stays identified with the Brahman state) in the ‘southern region’ where the ‘Death’ resides as the ‘deity of destruction’ in the form of ‘time and space limitations’. ‘Maayaa’, the delusion power as his wife who always served him. She had the power to hide the Brahman-Reality (the true self in all) and revealed the world alone as truly existing as solid and hard reality.

This Brahmin had three sons in the form of Raaga, Dvesha and Bhaya (wants, aversions and anxieties) (likes, dislikes and the fear of not getting what one wants).

The Brahmin was too aged (like the long past time of Creation), and was conceived as having an end also, since he must have had a beginning. (So the humans thought and calculated his age.) So Creations began and ended again and again non-stop, because of Maayaa’s power of conception.

The three sons were now fully developed and made there home in the royal city called the Intellect. They took to belief in a super power also as their ruler.

They lived in a city named Chinchini (filled with sour tamarind trees) (the desire-fulfilment states which only brought harm instead of true joy).

They lived in the house of a Brahmin named Bhojika (the enjoyer of fruits of actions) and were Karma-bound (and were lost in the conceptions of death, after-life, hells, heavens, re-births etc).

Bhojika had three daughters, namely the three Gunas.

He gave off his three daughters to the three sons, and gave all his wealth to them.

So there arose a huge world (Samsaara) filled with various actions based on the three sons (Raaga, Dvesha, Bhaya) and the three wives the Gunas.

The three Gunas are Sattva, Rajas, and Tamas.

These Gunas are roughly divided into three levels of intellects in all the living beings.

Sattva is the deep longing for learning (lustre), Rajas is the extreme attachment to actions bound with results (dusty), Tamas is the dull state of avoiding both action and learning (darkness).

All the intellects are under the influence of the three Gunas, and the three attitudes, and are trapped in the city of tamarind trees, enjoying the wealth of world-experiences of various types offered by Bhojika (the want of enjoyment).

There is an evolved state of the intellect which can be rid of the Raaga, Dvesha and Bhaya, where Sattva Guna predominates. Yet the evil tendencies were not fully gone, but lingered deep within ready to sprout any time, because of lack of dispassion.

Putraka is the Jeeva (the son of Brahman, so to say), the minuscule manifestation of his father, the changeless Reality denoted by the term Sat, Chit, Brahman, etc.

He is the son of the middle one, Rajas, and is action-bound only, and goes through lives after lives because of the results of his actions, good and bad.

The Jeeva which is fully Sattvic, but is not filled with dispassion (that rises through the analysis of the worthlessness of the worldly existence), is happy in its Sattvic life of religion, discipline, meritorious acts etc..

Because of the virtues cultivated by him, the three Gunas stay under his control, and the evil tendencies associated with those Gunas. like arrogance, conceit and greed leave him and go off.

YajnaDatta is the friend of his true father Brahman, and exists in the form of religious discipline, austerities, penance, charities, meritorious acts, kindness, self-less acts etc.

Then because of his devotion to his regular duties in life (rites pertaining to daily life) (YajnaDatta's house in the story), and handling the three Gunas in a proper balanced manner, he is able to prosper in life.

Separated from the true father (Brahman), pampered by the three Gunas – Sattva, Rajas, and Tamas, and by the Niyati that offers the fruits of actions as Shiva and Shivaa, he enjoys the experiences of the world and is happy in his life.

Since he is virtuous and Sattvic, he will unite with 'Aatman knowledge' (Paatalee), the beautiful princess hidden by MahandraVarman, the ruler of all, the ignorance (the non-analytic character of the intellect).

As time goes by, he becomes more dispassionate and engages himself in offering charity to the poor and other meritorious acts (as fruit of his YajnaPhala (YajnaDatta, the minister of the story)).

However, these acts bring about arrogance, conceit and the greed for heavenly pleasures (dacoits) that are the results gained by meritorious acts.

He is thrown in the path of destruction, where he will be forever trapped in the clutches of ignorance.

But becoming aware of his own downfall, he takes shelter in Mother Maayaa, and cleverly gets rid of the evil tendencies..

He analyses the worthlessness of worldly pleasures and develops true dispassion, and goes off in search of liberation.

(False dispassion is where you feel disgusted with the world because of some disappointment, frustration, and helplessness).

He studies many scriptures of Knowledge, and is able to understand the truth about the world-phenomenon (Samsaara) which though unreal, fools all as real, and binds.

Mayaasura and his two sons who own the wealth are the Samsaara state of duality.

Maya is the state of Samsaara, where the mere sense information (disturbance in the silent emptiness) appears as the solid world of sense experiences.

This magic of Maya presents itself as the magic sandals that produce the space and time phenomena as the fixed ideas in the mind, and can make one imagine limitless time and space in emptiness; and as the stick (the ever-vibrating mind, the information processor of sense-input) that can think anything and make it look like real; and the vessel of Vaasanaas (latent subtle desires hidden within each Jeeva) which can go on producing fields of experience without limits, and fulfil the desires of the Jeeva.

With this knowledge, he takes shelter in the Upanishads and Upanishad-based books like BrhadVaasishtam, namely the aged lady who is associated with the destruction of the world through knowledge.

Soon, he is able to have the glimpse of realization which is far beyond the reach of the ignorant, in the form of Paatali (the dawn of true knowledge).

Paatali is hidden from all by the king namely Ignorance, and stays at the top of the harem which is attained only by making a sincere effort to understand the Truth of Brahman, by taking shelter in the Knowers (and their works) and doing continuous rational analysis (Vichaara) of their words.

Wanting to attain that state of realization with utmost effort, he is continuously engaged in Vichaara of the Scriptural truths and somehow is able to have a glimpse of that state in his intellect. He understands that no bliss equals the bliss of realization and is enamoured by it. He still does not know how to make it his natural state of existence.

Then he hears the Scriptures declaring-
‘Make the world non-existent through Vichaara, completely get rid of the ‘I’ ness that binds to you a name and form, remain the formless existence-awareness alone, and just ‘be’ as the quietness itself’.

He practices hard, slowly gets rid of all his faults that bind him to the Samsara. By becoming more and more dispassionate, making the world non-existent (through Vichaara endowed with courage) he embraces the ‘princess of Self-realization’ (the quietness of the true state of the Self).

By repeatedly analyzing the truths of the Upanishads, he is able to have joy of the state of Aatman, by developing the non-identity with his body with name and form.

The love-union of each other increased every moment for the couple; but not the night of ignorance.

What you seek also seeks you; so the realization state also drags the Jeeva towards itself, enamoured by his dispassion and steadfastness.

Putraka now becomes a SthitaPrajnaa (one with stabilized intellect).

He marries her (Vision of absolute truth) (or the answer the mystery of existence), and is able to stay established always in the true Self with a stabilized intellect.

There is no forced dispassion or Vichaara now; but he is naturally in the knowledge state (where the world has lost all its realness), and is always with the third eye of knowledge, like the Brahman acting with a pure intellect.

Since he has no Vaasanaas to bind him any more to the reality of the worldly existence, he exists as a JeevanMukta (marked with red colour of stable intellect, representing the dawn of true realization) attending to his regular duties of life, as per his false identity of name and form.

The ignorance tries to trap him with the deity visions, heavenly pleasures, name and fame, the glory of staying as Guru, the prominent position of a famed Knower in the world etc.

But he rejects all these temptations and escapes the clutches of ignorance (the king) and is far from the reach of ignorance (Avidyaa, the un-evolved intellect state), and keeps the ignorance subdued always.

He descends down from the 'sky of the formless Brahman level' to the 'lands of perceived experiences', where the Brahman-river flows as Jeeva-Gangaa.

The Knowledge keeps on evolving, and now he rises to that state of absolute freedom, where he can by just willing, create any sort of perception-field he fancies..

Since he is pure Brahman state with the intellect (that produces the movie of world-pictures), he is himself the producer, the director, the actor, the audience, the screen also of his life-movie (a story-less story).

And his world, is the world where he lives with complete freedom, untouched by virtues and vices alike, far beyond the reach of the Gunas, is known a PaataliPutra, the world where no one exists but yet is a world that appears real as if.

A world of a realized Knower is the Creation rising from his pure Knowledge-level intellect (Sarasvati), and is filled with anything that he fancies (Lakshmi).

This is the divine city created magically along with all the citizens (and is not really there).

It is the joint abode of Lakshmi and Sarasvati
and is renowned by the name of 'PaataliPutra'.

॥नेह नानास्ति किञ्चन॥

NOTHING AT ALL IS HERE AS 'MANY'

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