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महाकविश्रीसोमदेवभट्टविरचितः

कथासरित्सागरः KATHAASARITSAAGARA

'OCEAN' WHERE ALL 'RIVERS OF STORIES' ENTER

of

MAHAKAVI SOMADEVA BHATTA

कथापीठं नाम प्रथमो लम्बकः

FIRST SURGE

named

'THE PEDESTAL OF THE STORY'

पञ्चमस्तरङ्गः / FIFTH 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'

पञ्चमस्तरङ्गः/FIFTH WAVE

एवमुक्त्वा वररुचिः पुनरेतदवर्णयत्-"कालेन योगनन्दोऽथ कामादिवशमाययौ, गजेन्द्र इव मत्तश्च नापैक्षत स किञ्चन।अकाण्डपातोपनता कं न लक्ष्मीर्विमोहयेत्॥2॥

VaraRuchi continued his story. "In course of time, passion overcame YogaNanda. Like an intoxicated elephant, he disregarded every rule. Who will not get deluded by the sudden acquisition of fortune!

अचिन्तयं ततश्चाहं राजा तावद्विशुङ्खलः, तत्कार्यचिन्तयाक्रान्तः स्वधर्मो मेऽवसीदति।

तस्माद्वरं सहायं तं शकटालं समुद्धरे, क्रियेत चेद्विरुद्धं च किं स कुर्यान्मयि स्थिते॥4॥

Then I thought, 'The king has lost all his restraints. Always occupied in the mind about his duties, I am neglecting my own personal duties. It would help a lot if I release Shakaṭaala and reappoint him. Even if he tries to harm, what can he do, when I am already here as the prominent minister!'

निश्चित्यैतन्मयाभ्यर्थ्य राजानं सोऽन्धकूपतः उद्धृतः शकटालोऽथ। मृदवो हि द्विजातयः॥5॥

After making such a decision, and requesting the king for permission, I got Shakaṭaala taken out of that dark deep well. Brahmins are indeed soft-hearted!

'दुर्जयो योगनन्दोऽयं स्थिते वररुचावतः आश्रये वैतसीं वृत्तिं कालं तावत्प्रतीक्षितुम्', इति संचिन्त्य स प्राज्ञः शकटालो मदिच्छया अकरोद्राजकार्याणि पुनः संप्राप्य मन्त्रिताम्॥7॥

'YogaNanda is unconquerable, if this VaraRuchi stays as his minister. Therefore, I will be adopt the 'conduct of the cane' (flexible) (vaitasi vritti) and wait for the correct time to act.' So thinking, that wise Shakaṭaala performed the duties of the kingdom at my request, being re-appointed as the minister once again.

कदाचिद्योगनन्दोऽथ निर्गतो नगराद्बहिः श्लिष्यत्पञ्चाङ्गुलिं हस्तं गङ्गामध्ये व्यलोकयत्॥8॥

किमेतदिति पप्रच्छ मामाहूय स तत्क्षणम्।

Once, YogaNanda went outside of the city. He saw a hand with clenched fingers in the middle of River Gangaa. He immediately called for me and asked me, "What is this?"

अहं च द्वे निजाङ्गुल्यौ दिशि तस्यामदर्शयम्।तेन तस्मिंस्तिरोभूते हस्ते, राजातिविस्मयात् भूयोऽपि तदपृच्छन्मां, ततश्चाहं तमब्रवम्-"पञ्चभिर्मिलितैः किं यज्जगतीह न साध्यते इत्युक्तवानसौ हस्तः स्वाङ्गुलीः पञ्च दर्शयन्, ततोऽस्य राजन्नङ्गुल्यावेते द्वे दर्शिते मया, ऐकचित्ये द्वयोरेव किमसाध्यं भवेदिति"॥12॥

I pointed out two of my fingers in the direction where the hand was. The hand disappeared immediately.

The king was very much surprised and again asked about that, and I said to him,

"If five fingers are joined together, what cannot be achieved in this world!" (Strength alone leads to victory).

The hand suggested this idea, showing the clenched fingers.

Then I showed two of my fingers. 'If two have the same mind, what cannot be achieved!'"(Bond of two minds in friendship can conquer anything.)

इत्युक्ते गूढविज्ञाने समतुष्यत्ततो नृपः, शकटालो व्यषीदच्च मद्बुद्धिं वीक्ष्य दुर्जयाम्॥13॥

When I solved the riddle, the king became highly pleased. Shakaṭaala was worried by my unbeatable intelligence.

एकदा योगनन्दश्च दृष्टवान्महिषीं निजां वातायनाग्रात्पश्यन्तीं ब्राह्मणातिथिमुन्मुखम्॥14॥

Once, YogaNanda saw his queen watching a Brahmin guest looking up at her, through the hole in the window.

तन्मात्रादेव कुपितो राजा विप्रस्य तस्य सः आदिशद्वधम्। ईर्ष्या हि विवेकपरिपन्थिनी॥15॥

The king flew into a rage by that itself, and ordered that the Brahmin should be immediately put to death. Jealousy indeed blocks the path of Discrimination!

हन्तुं वध्यभुवं तस्मिन्नीयमाने द्विजे तदा अहसद्रतजीवोऽपि मत्स्यो विपणिमध्यगः॥16॥

तदैव राजा तद्बुद्ध्वा वधं तस्य न्यवारयत् विप्रस्य मामपृच्छच्च मत्स्यहासस्य कारणम्॥17॥

When the Brahmin was led towards the execution place, a fish in the market- place laughed aloud, though it was dead. The king was informed of this and he immediately cancelled his execution, and asked me the reason for the fish's laughter.

निरूप्य कथयाम्येतदित्युक्त्वा निर्गतं च माम्, चिन्तितोपस्थितैकान्ते सरस्वत्येवमब्रवीत्-"अस्य तालतरोः पृष्ठे

तिष्ठ रात्रावलक्षितः,अत्र श्रोष्यसि मत्स्यस्य हासहेतुमसंशयम्॥19॥

I told him that I will find out and let him know.

As I sat in solitude thinking about this, Sarasvati said to me, "Stay on the top of the Taala tree this night, hiding from the eyes of all. You will find out the reason for the fish's laughter for sure."

तच्छ्रुत्वा निशि तत्राहं गत्वा तालोपरि स्थितः, अपश्यं राक्षसीं घोरां बालैः पुत्रैः सहागताम्॥20॥

After hearing her words, I went to the place of execution and stayed at the top of the Taala tree that night.

I saw a terrifying Raakshasi (demoness) coming there accompanied by her young sons.

सा भक्ष्यं याचमानांस्तानवादीत्-"प्रतिपाल्यताम्, प्रातर्वो विप्रमाम्सानि दास्याम्यद्य हतो न सः"॥21॥

The sons pestered her to give them food. Then she said, "Wait for some time! I will give you all the flesh-pieces of a Brahmin in the morning. Today he was not killed."

कस्मात्स न हतोऽद्येति पृष्टा तैरब्रवीत्पुनः-"तं हि दृष्ट्वा मृतोऽपीह मत्स्यो हसितवान्" इति॥22॥

They asked her, "Why was he not killed?" She said again, "Seeing him, a fish laughed though it was dead."

हसितं किमु तेनेति पृष्टा भूयः सुतैश्च सा अवोचद्राक्षसी-"राज्ञः सर्वा राज्योऽपि विप्लुताः, सर्वत्रान्तःपुरे ह्यत्र स्त्रीरूपाः

पुरुषाः स्थिताः, हन्यतेऽनपराधस्तु विप्र इत्यहसतिमिः।भूतानां पार्थिवात्यर्थनिर्विवेकत्वहासिनां सर्वान्तःशारिणां ह्येता भवन्त्येव च विक्रियाः॥25॥

They asked, "Why did the fish laugh?" The Raakshasi replied, "All the queens of the king have gone astray. Men disguised as women stay all over the harem. The poor Brahmin gets killed instead, for no fault of his. That is why the whale (Timi) laughed. Sometimes, the spirits which have the power to enter all the objects at will, laugh at the excessive foolishness of the kings and exhibit such weird acts."

एतत्तस्या वचः श्रुत्वा ततोऽपक्रान्तवानहम्।प्रातश्च मत्स्यहासस्य हेतुं राज्ञे न्यवेदयम्॥26॥

After hearing her words, I returned home. In the morning, I reported the reason for the laughing act of the fish.

प्राप्य चान्तःपुरेभ्यस्तान्स्त्रीरूपान्पुरुषांस्ततः बहून्यत मां राजा वधाद्विप्रं च मुक्तवान्॥27॥

After detecting the deceitful men in the harem, who were wandering there in the guise of women, the king felt highly appreciative of me and freed the Brahmin from execution.

इत्यादि चेष्टितं दृष्ट्वा तस्य राज्ञो विशृङ्खलं,खिन्ने मयि कदाचिच्च तत्रागाच्चित्रकृन्नवः॥28॥

Observing the king's conduct which had gone beyond restraint, I felt disturbed.

At such a time, a young artist who could paint portraits came there.

अलिखत्स महादेवीं योगनन्दं च तं पटे। सजीवमिव तच्चित्रं वाक्चेष्टारहितं त्वभूत्॥29॥

He drew the portraits of YogaNanda and MahaaDevi, the chief queen on a canvas. It was as if the figures drawn on the canvas were alive but without the movements of limbs and speech.

तं च चित्रकारं राजा तुष्टो वितैरपूरयत्, तं च वासगृहे चित्रपटं भित्ताकारयत्॥30॥

Pleased by the work, the king rewarded the artist with enormous gifts of gold. He got the painting mounted on a wall in his private chambers.

एकदा च प्रविष्टस्य वासके तत्र सा मम संपूर्णलक्षणा देवी प्रतिभाति स्म चित्रगा॥31॥

One day when I passed through that room, I observed that the queen's portrait in the canvas presented all her physical characteristics perfectly well.

लक्षणान्तरसंबन्धादभ्यूह्य प्रतिभावशात् अथाकार्षमहं तस्यास्तिलकं मेखलापदे॥32॥

I calculated all the connected physical characteristics one by one through my skill and checked them all. And I added one more mark (Tilaka) in her waist region where the girdle gets tied.

संपूर्णलक्षणां तेन कृत्वैनां गतवानहम्। प्रविष्टो योगनन्दोऽथ तिलकं तं व्यलोकयत्॥33॥

I was satisfied that the picture was now perfect and walked away.

YogaNanda saw that additional mark on the queen's portrait when he entered the room.

केनायं रचितोऽत्रेति सोऽपृच्छच्च महतरान्, ते च न्यवेदयंस्तस्मै कर्तारं तिलकस्य माम्॥34॥

He asked the chamberlains there as to who had done such a thing. They reported to him that I was the one who had painted an additional mark on the queen's portrait.

'देव्या गुप्तप्रदेशस्थमिमं नान्यो मया विना वेत्ति तज्जातवानेवमसौ वररुचिः कथम्।छन्नः कृतोऽमुना नूनं ममान्तःपुरविप्लवः, दृष्टवानत एवायं स्त्रीरूपाम्स्तत्र तान्नरान्' इति संचिन्तयामास योगनन्दः कुधा ज्वलन्।

जायन्ते बत मूढानां संवादा अपि तादृशाः॥37॥

'This mark is in Devi's covered part of the body. Only I am aware of it; no one else. How is it that, VaraRuchi came to know of it? He has secretly entered the harem area which is banned for all men other than me. That is how he has come to know of the men disguised as women living there.' Such suspicious thoughts rose in the mind of YogaNanda. He was afire as it were in anger. Fools always find connections in things like this only!

ततः स्वैरं समाहूय शकटालं समादिशत्, त्वया वररुचिर्वध्यो देवीविध्वंसनादिति॥38॥

Then by his own counsel, he ordered Shakataala to meet him immediately.

He commanded him, "You must immediately execute VaraRuchi. He has offended the queen."

यथाज्ञापयसीत्युक्त्वा शकटालोऽगमद्वहिः, अचिन्तयच्च 'शक्तिः स्याद्धन्तुं वररुचिं न मे।

दिव्यबुद्धिप्रभावोऽसावुद्धर्ता च ममापदः विप्रश्च, तद्वरं गुप्तं संप्रति स्वीकरोमि तम्॥40॥

Shakataala said "As the Lord commands!" and went out.

He thought like this, 'I do not have the power to kill VaraRuchi. He is endowed with divine power and he had rescued me out of my own destruction. Moreover he is a Brahmin. It is better that I hide him. I will now get him into my trust.'

इति निश्चित्य सोऽभ्येत्य राज्ञः कोपमकारणं वधान्तं कथयित्वा मे शकटालोऽब्रवीत्ततः-

"अन्यं कंचित्प्रवादाय हन्म्यहं, त्वं च मदृहे प्रच्छन्नस्तिष्ठ मामस्माद्रक्षितुं कोपनान्नृपात्"॥42॥

Having decided thus, Shakataala came to me and told me, the reason for king's anger and about the punishment of death waiting for me. Then he said to me, "I will get someone else killed instead of you and satisfy the king. You hide in my house and save me from the king's wrath."

इति तद्वचनाच्छन्नस्तद्गृहेऽवस्थितोऽभवम्। स चान्यं हतवान्कंचिन्मद्वधाख्यातये निशि॥43॥

Accepting his suggestion, I remained hidden in his house. He got some one else executed in my stead at night to prove the execution act.

एवं प्रयुक्तनीतिं तं प्रीत्यावोचमहं तदा-"एको मन्त्री भवान्येन हन्तुं मां न कृता मतिः। न हि हन्तुमहं शक्यो राक्षसो मित्रमस्ति मे, ध्यातामात्रागतो विश्वं ग्रसते स मदिच्छया। राजा त्विहेन्द्रदत्ताख्यः सखा वध्यो न मे द्विजः"।

Observing his fairness of act, I said to him with gratitude, "You are indeed a perfect minister. You decided not to kill me who am innocent. Anyhow I cannot be killed by anyone. I have a friend who is a Raakshasa (demon). He will appear in front of me just by my very wish, and for my sake he will consume the entire world.

This king is actually a Brahmin named IndraDatta. He also cannot be killed (because it is a highly sinful act to kill a Brahmin)."

तच्छ्रुत्वा सोऽब्रवीन्मन्त्री रक्षो मे दर्शयतामिति। ततो ध्यातागतं तस्मै तद्रक्षोऽहमदर्शयम्।

तद्दर्शनाच्च वित्रस्तो विस्मितश्च बभूव सः॥47॥

Then Shakataala asked me to show him that Raakshasa. I meditated for a second and immediately the Raakshasa was standing in front of us. I introduced him to Shakataala. Shakataala was alarmed by looking at him and was also highly surprised.

रक्षस्यन्तर्हिते तस्मिन्शकटालः स मां पुनः "कथं ते राक्षसो मित्रं संजात" इति पृष्टवान्॥48॥

After the Raakshasa was gone, Shakataala asked me again, "How did this Raakshasa become your friend?"
ततोऽहमवदं पूर्वं रक्षार्थं नगरे भ्रमन् रात्रौ रात्रौ क्षयं प्रापदेकैको नगराधिपः॥49॥

तच्छ्रुत्वा योगनन्दो मामकरोन्नगराधिपम्।

Then I said to him, "Long back it so happened that when head police officers patrolled the city, each and every night, one of them died. YogaNanda came to know about it and appointed me as the chief police officer.

भ्रमंश्चापश्यमत्राहं भ्रमन्तं राक्षसं निशि।स च मामवदत्-"ब्रूहि विद्यते नगरेऽत्र का सुरूपा स्त्री" इति।

तच्छ्रुत्वा विहस्याहं तमब्रवम्-"या यस्याभिमता मूर्ख सुरूपा तस्य सा भवेत्"।

तच्छ्रुत्वैव "त्वयैकेन जितोऽस्मि" इत्यवदत्स माम्॥52॥

When I was patrolling the city, I came across a Raakshasa at night.

He addressed me and said, "Tell me! Who is the most beautiful woman in the city?"

I laughed aloud and said, "Hey fool! A woman (whether good-looking or not) appears beautiful for the eyes of the man who loves her alone". He heard my words and said to me, "You are the only one who won over me by giving the right answer!"

प्रश्नमोक्षाद्बोधोत्तीर्णं मां पुनश्चाब्रवीदसौ-"तुष्टोऽस्मीति सुहृन्मे त्वं संनिधास्ये च ते स्मृतः" इत्युक्त्वान्तर्हिते

तस्मिन्यथागतमगामहम्।एवमापत्सहायो मे राक्षसो मित्रतां गतः"॥54॥

I had escaped death in his hands by solving the riddle correctly. He again said to me, "I am pleased with you. You are my friend from now onwards. I will be with you the moment you remember me."

Having said this much, he vanished from sight. I returned home.

In this manner, this Raakshasa is now my friend and will help me in any danger."

इत्युक्तवानहं भूयः शकटालेन चार्थितः गङ्गामदर्शयं तस्मै मूर्तां ध्यानादुपस्थिताम्॥55॥

स्तुतिभिस्तोषिता सा च मया देवी तिरोदधे।बभूव शकटालश्च सहायः प्रणतो मयि॥56॥

Again Shakataala made a request to me to show him the vision of Goddess Gangaa. I meditated on the Goddess and she immediately appeared before us in person. I pleased her with hymns and she vanished.

From then onwards Shakataala became my friend and respected me a lot.

एकदा च स मन्त्री मां गुप्तस्थं खिन्नमब्रवीत्-"सर्वज्ञेनापि खेदाय किमात्मा दीयते त्वया। किं न जानासि

यद्राज्ञामविचाररता धियः, अचिराच्च भवेच्छुद्धिस्तथा चात्र कथां श्रुणु॥58॥

I lived in his house hiding from the king. Observing that I was distressed by the whole thing, he spoke consolingly, "You are an all-knower; yet why are you worrying like this? Don't you know that the kings always act without thinking? Soon you will be cleared of all the blames. Listen to this story.

आदित्यवर्मनामात्र बभूव नृपतिः पुरा।शिववर्माभिधानोऽस्य मन्त्री चाभून्महामतिः॥59॥

There once lived a king named AadityaVarman.

He had a minister named ShivaVarman who was extremely wise.

राज्ञस्तस्यैकदा चैका राज्ञी गर्भमधारयत्।तद्बुद्ध्वा स नृपोऽपृच्छदित्यन्तःपुररक्षिणः-"वर्षद्वयं प्रविष्टस्य वर्तते

अन्तःपुरेऽत्र मे, तदेषा गर्भसंभूतिः कुतः संप्रति कथ्यताम्"॥61॥

At some time, one of the queens became pregnant. Coming to know of this news, the king asked the harem guards, "I enter the harem only once in two years. Then how did this queen become pregnant, tell me."

अथोचुस्ते "प्रवेशोऽत्र पुंसोऽन्यस्यास्ति न प्रभो।शिववर्मा तु ते मन्त्री प्रविशत्यनिवारितः"॥62॥

They said, "Lord! No other man is allowed entrance here; but your minister ShivaVarmaa goes inside unhindered."

तच्छ्रुत्वाचिन्तयद्राजा 'नूनं द्रोही स एव मे, प्रकाशं च हते तस्मिन्नपवादो भवेन्मम' इत्यालोच्य स तं युक्त्या शिववर्माणमीश्वरः सामन्तस्यान्तिकं सख्युः प्राहिणोद्भोगवर्मणः॥64॥

Then the king thought, 'Indeed he is the culprit! If I get him killed openly, I will get reproached (because he is a Brahmin).' So thinking, he sent his minister ShivaVarmaa to a subordinate king named BhogaVarmaa, who was his friend.

तद्वधं तस्य लेखेन संदिश्य तदनन्तरं निगूढं स नृपस्तत्र लेखहारं व्यसर्जयत्॥65॥

He later wrote a letter ordering the execution of the minister, and he sent the letter secretly to BhogaVarmaa through a trusted messenger.

याते मन्त्रिणि सप्ताहे गते, भीत्या पलायिता सा राज्ञी रक्षिभिर्लब्धा पुंसा स्त्रीरूपिणा सह॥66॥

Seven days passed after the minister had gone. The guards caught the queen running away with a man dressed as a female.

आदित्यवर्मा तद्बुद्ध्वा सानुतापोऽभवत्तदा, किं मया तादृशो मन्त्री घातितोऽकारणादिति॥67॥

When AadityaVarmaa came to know of it, he felt remorseful and thought, 'Oh! Why did I get that minister of such a noble character executed, for no proper reason?'

अत्रान्तरे स च प्राप निकटं भोगवर्मणः शिववर्मा स चोपागाल्लेखमादाय पूरुषः॥68॥

Meanwhile, ShivaVarmaa had reached the court of BhogaVarmaa. The messenger with the execution order also had reached the presence of BhogaVarmaa.

वाचयित्वा च तं लेखमेकान्ते शिववर्मणे शशंस वधनिर्देशं भोगवर्मा विधेर्वशात्॥69॥

As fate would have it, BhogaVarmaa read the letter in secret and later revealed the contents of the letter to ShivaVarmaa.

शिववर्मोऽप्यवोचत्तं सामन्तं मन्त्रिसतमः-"त्वं व्यापादय मां नो चेन्नहन्म्यात्मानमात्मना"॥70॥

The noble minister said to the king- "Get me executed, or else I will kill myself."

तच्छ्रुत्वा विस्मयाविष्टो भोगवर्मा जगाद तम्-"किमेतद्ब्रूहि मे विप्र शापितोऽसि न वक्षि चेत्"॥71॥

Hearing his words, BhogaVarmaa felt surprised.

He said, "What is it? Tell me O Brahmin! If you don't, then you will incur my curse."

अथ वक्ति स्म तं मन्त्री- "हन्त्येयं यत्र भूपते तत्र द्वादशवर्षाणि देशे देवो न वर्षति"॥72॥

Then the minister said, "King! Wherever I get killed, the 'deity of waters' will not make it rain for twelve years in that place."

तच्छ्रुत्वा मन्त्रिभिः सार्धं भोगवर्मा व्यचिन्तयत्- 'दुष्टः स राजा देशस्य नाशमस्माकमिच्छति। किं हि तत्र न सन्त्येव वधका गुप्तगामिनः। तस्मान्मन्त्री न वध्योऽसौ रक्ष्यः स्वात्मवधादपि'॥74॥

Hearing his words, BhogaVarmaa consulted his ministers and thought like this, 'That wicked king wants to ruin my country. Doesn't he have executors there itself who would do the job secretly? Therefore, this minister should not be killed; and he should be prevented from killing himself also'.

इति सम्मन्त्र्य दत्त्वा च रक्षकान्भोगवर्मणा शिववर्मा ततो देशात्प्रेषितोऽभूत्ततः क्षणात्॥75॥

Having come to such a conclusion, BhogaVarmaa immediately sent away ShivaVarmaa from that country, along with some soldiers to offer him protection.

एवं प्रत्याययौ जीवन्स मन्त्री प्रज्ञया स्वया। शुद्धिश्चास्यान्यतो जाता। नहि धर्मोऽन्यथा भवेत्॥76॥

In this manner, the minister returned alive because of his wisdom. And his innocence was proved by some other means. Dharma can never be erroneous.

इत्थं तवापि शुद्धिः स्यात्तिष्ठ तावद्दृहे मम कात्यायन, नृपोऽप्येष सानुतापो भविष्यति"॥77॥

In this way, your innocence also will get proved, Kaatyaayana! Till then stay at my house. The king will surely regret his act some day."

इत्युक्तः शकटालेन च्छन्नोऽहं तस्य वेशमनि प्रतीक्षमाणोऽवसरं तान्यहान्यत्यवाहयम्॥78॥

Consoled by Shakaṭaala, hiding in his house, I passed the days waiting for things to clear out.

तस्याथ योगनन्दस्य काणभूते कदाचन पुत्रो हिरण्यगुप्ताख्यो मृगयायै गतोऽभवत्॥79॥

अश्ववेगात्प्रयातस्य कथंचिद्दूरमन्तरं एकाकिनो वने तस्य वासरः पर्यहीयत॥80॥

KaanaBhooti! Once, HiranyaGupta, YogaNanda's son went for hunting. His horse running fast took him far into the jungle away from his retinue. Caught alone in the forest he spent the day wandering here and there.

ततश्च तां निशां नेतुं वृक्षमारोहति स्म सः।क्षणतत्रैव चारोहदृक्षः सिंहेन भीषितः॥81॥

At night, he started to climb a tree. At that very moment, a bear also climbed that tree escaping from a lion.

स दृष्ट्वा राजपुत्रं तं भीतं मानुषभाषया "मा भैषीर्मम मित्रं त्वम्" इत्युक्त्वा निर्भयं व्यधात्॥82॥

He saw the frightened prince and said in human language, "Do not be afraid. You are my friend!" and made him feel safe.

विस्रन्भादृक्षवाक्येन राजपुत्रोऽथ सुसवान्।ऋक्षस्तु जाग्रदेवासीदधः सिंहोऽथ सोऽब्रवीत्-"ऋक्ष, मानुषमेषं मे क्षिप यावद्ब्रजाम्यहम्"।ऋक्षस्ततोऽब्रवीत्-"पाप, न मित्रं घातयाम्यहम्"॥84॥

Feeling relaxed by the bear's words, the prince fell asleep soon. The bear remained awake.

The lion on the ground said, "Hey bear! Push the human down for me to eat. I will go away."

The bear said, "Hey you wicked wretch! I will never get my friend killed."

क्रमादृक्षे प्रसुप्ते च राजपुत्रे च जाग्रति पुनः सिंहोऽब्रवीत्-एतमृक्षं मे क्षिप मानुष"॥85॥

तच्छ्रुत्वात्मभयातेन सिंहस्याराधनाय सः क्षिप्तोऽपि नापतच्चित्रमृक्षो दैवप्रबोधितः॥86॥

Later the bear slept; and the prince was awake and on guard.

The lion again said, "Hey human! Push the bear down for me to eat. I will go away."

Hearing his words the prince pushed the bear down to save himself and get the lion satiated. By good fortune, the bear woke up at that time and did not fall on the ground, though pushed by the prince.

"मित्रद्रोहिन्भवोन्मत" इति शापमदाच्च सः तस्य राजसुतस्यैतदृत्तान्तावगमावधिम्॥87॥

He cursed the prince, "Hey Betrayer of friend! Become insane!" and also predicted that the curse will last till some one could know of the entire occurrence at the forest.

प्राप्यैव स्वगृहं प्रातरुन्मतोऽभून्नृपात्मजः, योगनन्दश्च तद्दृष्ट्वा विषादं सहसागमत्॥88॥

अब्रवीच्च स-"कालेऽस्मिञ्जीवेद्वररुचिर्यदि इदं ज्ञायेत तत्सर्वं धिक्मे तद्वधपाटवम्॥89॥

The prince returned home and as soon as he got up in the morning, he turned completely insane. YogaNanda became sorrowful seeing his son's condition. He spoke with remorse, "If VaraRuchi was alive today, he would have immediately understood what would have occurred. Fie on my hasty action of getting him executed!"

तच्छ्रुत्वा वचनं राज्ञः शकटालो व्यचिन्तयत्-'हन्त कात्यायनस्यायं लब्धः कालः प्रकाशने।न सोऽत्र मानी तिष्ठेच्च

राजा मयि च विश्वसेत्' इत्यालोच्य स राजानमब्रवीद्याचिताभयः-"राजन्नलं विषादेन जीवन्वरुचिः स्थितः"

योगनन्दस्ततोऽवादीद्रुतमानीयतामिति॥92॥

Hearing king's words, Shakataala thought, 'Ha! This is the right time for Kaatyaayana to come out into the open.

Being a man of honour, he will not stay here any more, and the king will consider me trustworthy.'

So thinking he requested the king not to get offended and said, "King! Enough of this distress! VaraRuchi is alive." YogaNanda ordered that I should be brought to his presence immediately.

अथाहं शकटालेन योगनन्दान्तिकं हठात् आनीतस्तं तथाभूतं राजपुत्रं व्यलोकयम्॥93॥

Brought before YogaNanda by Shakataala forcefully, I observed the prince who had turned insane.

मित्रद्रोहः कृतोऽनेन देवेत्युक्त्वा तथैव सः सरस्वतीप्रसादेन वृत्तान्तः कथितो मया॥94॥

ततस्तच्छापमुक्तेन स्तुतोऽहं राजसूनुना।

I informed the king that he had betrayed a friend and had got cursed as a consequence. By the grace of Sarasvati I related to the king the entire incident that occurred in the forest. Immediately the prince was freed of the curse and he praised me.

त्वया कथमिदं जातमित्यपृच्छत्स भूपतिः।

अथाहमवदं-"राजलक्षणैरनुमानतः प्रतिभातश्च पश्यन्ति सर्वं प्रजावतां धियः। तद्यथा तिलको ज्ञातस्तथा सर्वमिदं मया" इति मद्बचनात्सोऽभूद्राजा लज्जानुतापवान्॥97॥

The king asked me - "How do you know all this?"

I said, "Raajan! Inferring through the observation of signs and through intellectual prowess, wise men come to know of everything. Just like I could find the missing mark in the queen's portrait, I could infer this also."

Hearing my words the king felt embarrassed and remorseful.

अथानादृतसत्कारः परिशुद्ध्यैव लाभवान् स्वगृहं गतवानस्मि।शीलं हि विदुषां धनम्॥98॥

I declined all his conciliatory gifts; and feeling satisfied by my name in the clear, returned home. Character alone is the wealth of the wise.

प्राप्तस्यैव च तत्रत्यो जनोऽरोदीत्पुरो मम, अभ्येत्य मां समुद्भ्रान्तमुपवर्षोऽब्रवीत्ततः-

"राजा हतं निशम्य त्वामुपकोशाग्निसात्वपुः अकरोदथ मातुस्ते शुचा हृदयमस्फुटत्"॥100॥

As soon the people in the house saw me, they all wept uncontrollably. I stood there bewildered.

UpaVarsha came near me and said, "When UpaKoshaa heard that you got executed by the king, she offered her body into the fire; and your mother was heart-broken by the grief and died."

तच्छ्रुत्वाभिनवोद्भूतशोकावेगविचेतनः सद्योऽहमपतं भूमौ, वातरुग्ण इव द्रुमः॥101॥

क्षणाच्च गतवानस्मि प्रलापानां रसज्ञताम्। प्रियबन्धुविनाशोत्थः शोकाग्निः कं न तापयेत्॥102॥

Hearing this, I was overwhelmed by the newly risen sorrow and fell on the ground unconscious, like a tree broken by the stormy winds. I at that moment had tasted the utmost essence of all lamentations.

Who will not be scorched by the 'fire of sorrow' rising by the death of dear and near relatives!

आ संसारं जगत्यस्मिन्नेका नित्या ह्यनित्यता। तदेतामैश्वरीं मायां किं जानन्नपि मुह्यसि" इत्यादिभिरुपागत्य वर्षेण वचनैरहं बोधितोऽथ यथातत्त्वं कथंचिद्भूतिमासवान्॥104॥

"Alas! In this worldly existence, the only thing that is permanent is impermanence.

When you know the deluding power of the Supreme Lord, why do you still act deluded?"

Enlightened by such words of wisdom uttered by Varsha, I gained some stability.

ततो विरक्तहृदयस्त्यक्त्वा सर्वं निबन्धं प्रशमैकसहायोऽहं तपोवनमशिश्रियम्॥105॥

Later, with dispassion filling the heart, I renounced all the binding attachments, and with only quiescence as my only support, took shelter in a penance grove (TapoVana).

दिवसेष्वथ गच्छत्सु तत्तपोवनमेकदा अयोध्यात् उपागच्छद्विप्र एको मयि स्थिते॥106॥

After many days, once a Brahmin came there from Ayodhya and stayed with me.

स मया योगनन्दस्य राज्यवार्तामपृच्छयत्।प्रत्यभिज्ञाय मां सोऽथ सशोकमिदमब्रवीत्-"शृणु नन्दस्य यद्वृत्तं,

तत्सकाशातद्गते त्वयि लब्धावकाशस्तत्राभूच्छकटालश्चिरेण सः॥108॥

I enquired him about YogaNanda and his kingdom. The Brahmin recognized me and said this with much grief, "Listen to what happened to Nanda. As soon as you left, Shakaṭaala had the opportunity to do what he wanted from a long time.

स चिन्तयन्वधोपायं योगनन्दस्य युक्तिः क्षितिं खनन्तमद्राक्षीच्चाणक्याख्यं द्विजं पथि॥109॥

He was wondering how to get Nanda killed and at that time he met on the road, a Brahmin named Chaanakya digging the ground.

"किं भुवं खनसि" इत्युक्ते तेन,विप्रोऽथ सोऽब्रवीत्-"दर्भमुन्मूलयाम्यत्र पादो ह्येतेन मे क्षतः"॥110॥

He asked him, "Why are you digging the earth?"

He replied, "I am uprooting the Darbha grass here, for my foot was injured by that."

तच्छ्रुत्वा सहसा मन्त्री कोपनं क्रूरनिश्चयं तं विप्रं योगनन्दस्य वधोपायममन्यत॥111॥

Hearing his words, the minister understood his angry disposition and avenging nature; and decided to use him as an instrument to kill YogaNanda.

नाम पृष्ट्वाब्रवीतं च-"हे ब्रह्मन्, दापयामि ते अहं त्रयोदशी श्राद्धं गृहे नन्दस्य भूपतेः।दक्षिणातः सुवर्णस्य लक्षं तव भविष्यति। भोक्ष्यसे धुरि चान्येषामेहि तावद्दहं मम" इत्युक्त्वा शकटालस्तं चाणक्यमनयद्दहं, श्राद्धाहेऽदर्शयत्तं च राज्ञे, स श्रद्धधे च तम्॥114॥

He asked his name and said, "Hey Brahman! I bestow this honour on you and request you to preside over the 'Shraaddha ceremony' (ceremony in honour of the dead) to be conducted on the thirteenth day of the lunar fortnight at the house of King Nanda. You will get one lakh of gold coins as your Dakshinaa (fee offered to a priest), and you will also enjoy the honour of sitting at the foremost place (Dhuri), which is more honoured than that of others. So come to my house now." So saying, Shakataala took Chaanakya to his house. On the day of Shraaddha, he introduced Chaanakya to the king and the king approved of him.

ततः स गत्वा चाणक्यो धुरि श्राद्ध उपाविशत्।सुबन्धुनामा विप्रश्च तामैच्छदुरमात्मनः।

तद्गत्वा शकटालेन विज्ञप्तो नन्दभूपतिः अवादीन्नापरो योग्यः सुबन्धुर्धुरि तिष्ठतु॥116॥

Chaanakya then sat on the seat that was the most honoured, in the Shraaddha.

Another Brahmin named SuBandhu also coveted that highly honoured seat, and informed by Shakataala about this, king Nanda said, "No one else other than SuBandhu qualifies for that seat; let him only occupy the foremost seat meant for the most honoured Brahmin".

आगत्यैतां च राजाज्ञां शकटालो भयानतः-"न मेऽपराध" इत्युक्त्वा चाणक्याय न्यवेदयत्॥117॥

Shakataala approached Chaanakya feigning fear, and told him what the king had declared and said, "I am not at fault here".

सोऽथ कोपेन चाणक्यो ज्वलन्निव समन्ततः, निजां मुक्त्वा शिखां तत्र प्रतिज्ञामकरोदिमाम्-"अवश्यं हन्त नन्दोऽयं सप्तभिर्दिवसैर्मया विनाशयो, बन्धनीया च ततो निर्मन्युना शिखा"॥119॥

Chaanakya stood there as if he was burning everything around him with anger. He let loose his tied up tuft of hair and made a vow, "This king Nanda will be killed by me within seven days. Then only will I tie up my hair with my anger subsided."

इत्युक्तवन्तं कुपिते योगनन्दे पलायितं अलक्षितं स्वगेहे तं शकटालो न्यवेशयत्॥120॥

YogaNanda was enraged. Chaanakya escaped from there unseen by anybody. Shakataala hid him in his house.

तत्रोपकरणे दत्ते गुप्तं तेनैव मन्त्रिणा स चाणक्यो द्विजः क्वापि गत्वा कृत्यामसाधयत्॥121॥

तद्वशाद्योगनन्दोऽथ दाहज्वरमवाप्य सः सप्तमे दिवसे प्राप्ते पञ्चत्वं समुपागमत्॥122॥

Secretly the minister got him all the ingredients necessary for performing some magical rite.

Brahmin Chaanakya went to some unknown place and performed his rite. Because of that, YogaNanda was afflicted with a burning fever, and on the seventh day he died.

हत्वा हिरण्यगुप्तं च शकटालेन तत्सुतं पूर्वनन्दसुते लक्ष्मीश्चन्द्रगुप्ते निवेशिता॥123॥

His son HiranyaGupta was also killed by Shakataala.

ChandraGupta, the son of the previous Nanda was consecrated as the ruler of the kingdom.

मन्त्रित्वे तस्य चाभ्यर्थ्य बृहस्तिसमं धिया चाणक्यं स्थापयित्वा तं, स मन्त्री कृतकृत्यतां मन्वानो योगनन्दस्य कृतवैरप्रतिक्रियः पुत्रशोकेन निर्विण्णः, प्रविवेश महद्वनम्॥125॥"

He appointed Chaanakya who was endowed with the wisdom equalling Brhaspati, as the minister.

His mission of avenging YogaNanda fulfilled, Shakataala entered a huge forest sorrowing for his dead sons."

इति तस्य मुखाच्छ्रुत्वा विप्रस्य सुतरामहं काणभूते, गतः खेदं सर्वमालोक्य चञ्चलम्, खेदाच्चाहमिमां द्रष्टुमागतो विन्ध्यवासिनीम्।तत्प्रसादेन दृष्ट्वा त्वां स्मृता जातिर्मया सखे॥127॥

"KaanaBhooti! After hearing the whole story from the Brahmin's mouth, I was freed of my own sorrow.

Observing everything as unstable, feeling despondent I have come here to visit the shrine of VindhyaVaasinee. By her grace I saw you and remembered my true identity.

प्राप्तं दिव्यं च विज्ञानं मयोक्ता ते महाकथा। इदानीं क्षीणशापोऽहं यतिष्ये देहमुञ्जितुम्॥128॥

I have now obtained divine knowledge (as the Gana of Shiva in my original identity).

I have told you the great story (which Shiva related to Paarvati).

I am free of the curse now. I will now make effort to discard this body.

त्वं च संप्रति तिष्ठेह यावदायाति तेऽन्तिकं शिष्ययुक्तो गुणाद्याख्यस्त्यक्तभाषात्रयो द्विजः॥129॥

You stay here itself, till a Brahmin named Gunaadya who has renounced all the three languages, approaches you accompanied by his disciples.

सोऽपि ह्यहमिव क्रोधाद्देव्या शप्तो गणोत्तमः माल्यवान्नाम मत्पक्षपाती मर्त्यत्वमागतः॥130॥

He is also an excellent 'Gana' cursed by Devi in anger, like me.

His name is Maalyavaan and he became a mortal, for taking my side.

तस्मै महेश्वरोक्तैषा कथनीया महाकथा।ततस्ते शापनिर्मुक्तिस्तस्य चापि भविष्यति॥131॥"

You have to narrate to him this 'great story related by Maheshvara to Devi'. Then you will be redeemed of the curse and so will he be."

एवं वररुचिस्तत्र काणभूतेर्निवेद्य सः प्रतस्थे देहमोक्षाय पुण्यं बदरिकाश्रमम्॥132॥

VaraRuchi in this manner told all that was necessary to KaanaBhooti, and left for Badarikaashrama to renounce the mortal body.

गच्छन्ददर्श गङ्गायां सोऽथ शाकाशिनं मुनिम्।तत्समक्षं च तस्यर्षेः कुशेनाभूत्करक्षतिः॥133॥

When on his way to the Aashram, he saw a Sage on the bank of Gangaa. The Sage lived only on vegetables.

When he was with the Sage, the Sage got pricked by the sharp Kusha grass. Blood oozed out of his wound.

ततोऽस्य रुधिरं निर्यत्,तेन शाकरसीकृतं अहम्कारपरीक्षार्थं कौतुकात्स्वप्रभावतः॥134॥

VaraRuchi turned the blood into vegetable juice by his divine power, being desirous of testing the ego of the Sage and also feeling curious to know how he would react.

तद्दृष्ट्वा हन्त सिद्धोऽस्मीत्यगाद्दर्पमसौ मुनिः।

The Sage saw his body oozing out vegetable juice from his wound.

He exclaimed immediately with arrogance, "I have achieved the impossible!"

ततो वररुचिः किञ्चिद्दिहस्येव जगाद तम्-

"जिज्ञासनाय रक्तं ते मया शाकरसीकृतं यावन्नाद्याप्यहंकारः परित्यक्तस्त्वया मुने।

ज्ञानमर्गे ह्यहंकारः परिघो दुरतिक्रमः।ज्ञानं विना च नास्त्येव मोक्षो व्रतशतैरपि।

स्वर्गस्तु न मुमुक्षूणां क्षयी चित्तं विलोभयेत्।तस्मादहंकृतित्यागाज्ज्ञाने यत्नं मुने कुरु"॥138॥

Then VaraRuchi laughed a little and said, "I turned your blood into vegetable juice just to understand whether or not you have renounced the 'Ahamkaara' completely, after all these years of penance. In the path of knowledge, Ahamkaara (ego/self-imagined greatness of oneself) envelops a person completely and is difficult to cross over. Without knowledge, liberation cannot be attained by following any of the hundreds of austerities. The transitory pleasures of Heaven cannot attract the mind of a person after liberation.

Therefore renounce the ego hey Sage, and strive for the attainment of knowledge.

विनीयैवं मुनिं तेन प्रणतेन कृतस्तुतिः, तं बदर्याश्रमोद्देशं शान्तं वररुचिर्ययौ॥139॥

Having advised the Sage to subdue his ego; praised and saluted by him; VaraRuchi went off to the peaceful site of Badaryaashrama.

अथ स निबिडभक्त्या तत्र देवीं शरण्यां शरणमुपगतोऽसौ मर्त्यभावं मुमुक्षुः

प्रकटितनिजमूर्तिः सापि तस्मै शशंस स्वयमनलसमुत्थां धारणां देहमुक्त्यै॥140॥

In Badarikaashrama,

desirous of getting freedom from his mortal state,

he took shelter at the feet of 'Devi the shelter of all', with extreme devotion.

She appeared before him in her original form,

and taught him the 'Mantra-meditation' (Dhaaranaa) which originates from fire, for freeing oneself from the mortal body.

दग्ध्वा शरीरमथ धारणया तया तद्विद्यां गतिं वररुचिः स निजां प्रपेदे

विन्ध्याटवीभुवि ततः स च काणभूतिरासीदभीप्सितगुणाद्यसमागमोत्कः ॥141॥

He meditated likewise and burnt the body (without the pain of the burning fire).

VaraRuchi then attained his own divine status back.

Meanwhile KaanaBhooti stayed at the Vindhya forest region waiting for the arrival of Gunaadya.

इति

महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथापीठलम्बके पञ्चमस्तरङ्गः ॥

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