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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'

षष्ठस्तरङ्गः/ SIXTH WAVE

Sanskrit text, Translation and Explanation

by

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# ANCIENT WISDOM

## ABOUT THE AUTHOR

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

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## महाकविश्रीसोमदेवभट्टविरचितः कथासरित्सागरः

कथापीठं नाम प्रथमो लम्बकः

FIRST 'LAMBAKA' NAMED 'PEDESTAL OF THE STORY'

षष्ठस्तरङ्गः / SIXTH WAVE

STORY OF GUNAADYA

ततः स मर्त्यवपुषा माल्यवान्विचरन्वने, नाम्ना गुणाद्यः, सेवित्वा सातावाहनभूपतिं, संस्कृताद्यास्तदग्रे भाषास्तिस्रः प्रतिज्ञया त्यक्त्वा, खिन्नमना, द्रष्टुमाययौ विन्ध्यवसिनीम्॥2॥

Maalyavaan, who got a mortal body by the curse of Devi, was of the name of Gunaadya (enriched by virtues) on this earth. He wandered in many forests; served King SaataVaahana; in his presence vowed not use three languages including Sanskrit; and feeling distressed, came to visit the shrine of VindhyaVaasinee.

तदादेशेन गत्वा च काणभूतिं ददर्श सः। ततो जातिं निजां स्मृत्वा प्रबुद्धः सहसाऽभवत्। आश्रित्य भाषां पैशाचीं भाषात्रयविलक्षणां, श्रावयित्वा निजं नाम, काणभूतिं च सोऽब्रवीत्-"पुष्पदन्ताच्छ्रुतां दिव्यां शीघ्रं कथय मे कथां, येन शापं तरिष्यावस्त्वं चाहं समं सखे"॥5॥

By her order, he went and saw KaanaBhooti. Immediately, he remembered his original identity(as Maalyavaan) and became enlightened. Using only the 'Paishachi dialect' which was different from the other three languages, he introduced himself as Gunaadya and said to KaanaBhooti, "My friend! Please tell me quickly, the divine story you heard from PushpaDanta, so that we both will be redeemed of the curse together."

तच्छ्रुत्वा प्रणतो हृष्टः काणभूतिरुवाच तम्-"कथयामि कथां, किं तु कौतुकं मे महत्प्रभो, आजन्मचरितं तावच्छंस मे कुर्वन्नुग्रहम्" इति तेनार्थितो वक्तुं गुणाद्योऽथ प्रचक्रमे॥7॥

Hearing his words, KaanaBhooti saluted him and feeling immense joy said to him, "I will tell you the story; but I have great curiosity to know about your life. So please bless me by narrating your entire story from the time of your birth." Thus requested by him, Gunaadya started telling his story.

"प्रतिष्ठानेऽस्ति नगरं सुप्रतिष्ठितसंज्ञकम्। तत्राभूत्सोमशर्माख्यः कोऽपि ब्राह्मणसत्तमः। वत्सश्च गुल्मकश्चैव तस्य द्वौ तनयौ सखे, जायेते स्म तृतीया च श्रुतार्था नाम कन्यका॥9॥

In 'Praatishtaana' (pedestal of the earth), there is the famous city named 'Supratishitaa' (well-established). There lived an excellent Brahmin named SomaSharma.

Friend! He had two sons named Vatsa and Gulmaka. The third one was a daughter named 'Shrutarthaa'.

कालेन ब्राह्मणः सोऽथ सभार्यः पञ्चतां गतः। तत्पुत्रौ तौ स्वसारं तं पालयन्तावतिष्ठताम्॥10॥

In course of time, the Brahmin died along with his wife. The two brothers kept their sister under their care.

सा चाकस्मात्सगर्भाभूत्तदृष्ट्वा वत्सगुल्मयोः तत्रान्यपुरुषाभावाच्छङ्कान्योन्यमजायत॥11॥

Once the brothers Vatsa and Gulmaka found out that she was pregnant. As there was no chance of another man being there, they doubted each other.

ततः श्रुतार्था, चित्तज्ञा, भ्रातरौ तावभाषत-"पापशङ्का न कर्तव्या, श्रुणुतं कथयामि वाम्"॥12॥

Then Shrutarthaa understood their mind and said, "Do not imagine any untoward sin committed by anybody. I will tell you both what happened.

कुमारः कीर्तिसेनाख्यो नागराजस्य वासुकेः भ्रातुः पुत्रोऽस्ति, तेनाहं दृष्टा स्नातुं गता सती। ततः स मदनाक्रान्तो निवेद्यान्वयनामनी गान्धर्वेण विवाहेन मां भार्यामकरोत्तदा। विप्रजातेरयं तस्मान्मम गर्भ"

There is a prince named KeertiSena who is the son of the brother of Vaasuki the king of Naagas (serpent clan).

I was seen by him when I went to bathe in the river. He was overcome by passion; informed me about his lineage and name; made me his wife through the Gaandharva method of wedding. This pregnancy is caused by him, and is of the Brahmin caste.”

इति स्वसुः श्रुत्वा कः प्रत्ययोऽत्रेति वत्सगुल्माववोचताम्॥15॥

Hearing their sister's words, the brothers asked her, “What proof is here for that?”

ततो रहसि सस्मार सा तं नागकुमारकम्।

Then she remembered that snake-prince in her mind.

स्मृतमात्रमागतः सोऽथ वत्सगुल्मावभाषत-"भार्या कृता मयैवेयं शापभ्रष्टा वराप्सराः युष्मत्स्वसा, युवां चैव शापेनैव च्युतो भुवि।पुत्रो जनिष्यते चात्र युष्मत्स्वसुरसंशयम्।ततोऽस्याः शापनिर्मुक्तिर्युवयोश्च भविष्यति" इत्युक्त्वान्तर्हितः सोऽभूत्।

Appearing there just by her remembering him in her mind, he spoke to Vatsa and Gulmaka.

“This girl has been made a wife by me alone. Your sister is an eminent Apsaraa, who underwent a curse. You both also slipped from the heaven due to a curse. Your sister will give birth to a son for sure; then she will be redeemed of the curse and you both will be too.” So saying, he vanished.

ततः स्तोत्रैश्च वासरैः श्रुतार्थायाः सुतो जातस्तं हि जानीहि मां सखे॥19॥

Within a few days, Shrutartha gave birth to a son. Know that child as me, my friend!

"गणावतारो जातोऽयं गुणाद्यो नाम ब्राह्मणः" इति तत्कालमुदभूदन्तरिक्षात्सरस्वती॥20॥

“This one is the incarnation of a Shiva-Gana. He is a Brahmin named Gunaadya” - a divine voice rose like this from the sky.

क्षीणशापास्ततस्ते च जननीमातुला मम कालेन पञ्चतां प्राप्ता गतश्चाहमधीरताम्॥21॥

Redeemed of the curse, very soon my mother and uncles died. I lost my courage.

अथ शोकं समुत्सृज्य बालोऽपि गतवानहं स्वावष्टम्भेन विद्यानां प्राप्तये दक्षिणापथम्॥22॥

Somehow I controlled my grief and relying on myself, went towards the South to attain learning, though I was very young.

कालेन तत्र संप्राप्य सर्वा विद्याः प्रसिद्धिमान् स्वदेशमागतोऽभूवं दर्शयिष्यन्निजान्गुणान्॥23॥

In course of time, I mastered all the learning and returned to my country so that I could exhibit all my accomplishments.

प्रविशंश्च चिरात्तत्र नगरे सुप्रतिष्ठिते अपश्यं शिष्यसहितः शोभां कामप्यहं तदा॥24॥

When I entered the city of Supratishitaa along with my disciples, I saw a splendid scene.

क्वचित्सामानि छन्दोगा गायन्ति च यथाविधि, क्वचिद्विवादो विप्राणामभूद्वेदविनिर्णये॥25॥

Some ‘singers in meter’ (Chandas-reciters) were singing Saama (Veda) in the prescribed manner. Some Brahmins were engaged in arguing about some conclusion in the Vedas.

"योऽत्र द्यूतकलां वेत्ति तस्य हस्तगतो निधिः" इत्यादि कैतवैर्यूतमस्तुवन्कितवाः क्वचित्॥26॥

“The treasure gets into the hand of the one who knows gambling-art here.”

Some fraudulent gamblers were praising the gambling game in such words, trying to fool the gullible ones.

अन्योन्यं निजवाणिज्यकलाकौशलवादिनां क्वचिच्च वणिजां मध्ये वणिगेकोऽब्रवीदिदम्-

Some merchants were discussing about their own talent in selling merchandise. One merchant among them spoke like this-

STORY OF MERCHANT MOOSHAKA

“अर्थः संयमवानर्थान्प्राप्नोति कियदद्भुतम्।मया पुनर्विनैवार्थं लक्ष्मीरासादिता पुरा॥28॥

“What wonder is there if one thriftily invests his money to gain more money?

I attained abundant wealth without investing any money!

गर्भस्थस्य च मे पूर्वं पिता पञ्चत्वमागतः।मन्मातुश्च तदा पापैर्गोत्रजैः सकलं हतम्॥29॥

When I was in the womb itself, my father died. The wicked relatives took away everything from my mother.

ततः सा तद्भयाद्रत्वा रक्षन्ती गर्भमात्मनः तस्थौ कुमारस्दत्तस्य पितृमित्रस्य वेश्मनि॥30॥

Frightened of them and wanting to safeguard her child in the womb, she took shelter in the house of KumaaraDatta, who was a friend of her father.

तत्र तस्याश्च जातोऽहं साध्व्या वृत्तिनिबन्धनम्, ततश्चावर्धयत्सा मां कृच्छकर्मणि कुर्वती॥31॥

There she gave birth to me, who was to be her support when she aged. She took care of me by doing hard labour.

उपाध्यायमथाव्यर्थं तया किञ्चन्यदीनया क्रमेण शिक्षितश्चाहं लिपिं गणितमेव च॥32॥

Requested by her, who owned no property of any sort, a teacher (who was compassionate towards her) taught me the writing and mathematics in a methodical manner.

"वणिक्पुत्रोऽसि तत्पुत्र वाणिज्यं कुरु सांप्रतम्।विशाखिलाख्यो देशेऽस्मिन्वणिक्चास्ति महाधनः।दरिद्राणां कुलीनानां भाण्डमूल्यं ददाति सः।गच्छ याचस्व तं मूल्यम्" इति माताऽब्रवीच्च माम्॥34॥

My mother said to me, "Son! You are the son of a merchant. Therefore you must now engage in a trade of some sort. There is a very rich merchant in this country, who is named 'Vishaakhila'. For poor men of good families he gives capital in the form of wares for investing in a trade. Go and beg him for the capital-ware."

ततोऽहमगमं तस्य सकाशम्, सोऽपि तत्क्षणं इत्यवोचत्कुधा कंचिद्वणिक्पुत्रं विशाखिलः-

I went to him as my mother had suggested. Vishaakhila at that time was shouting angrily at a merchant's son, "मूषको दृश्यते योऽयं गतप्राणोऽत्र भूतले, एतेनापि हि पण्येन कुशलो धनमर्जयेत्।दत्तास्तव पुनः पाप दीनारा बहवो मया, दूरे तिष्ठतु तद्दृष्टिस्त्वया तेऽपि न रक्षिताः"॥37॥

"See this dead rat (Mooshaka) on the ground. A talented man can make money even if he uses this as his capital ware. I gave you so much gold coins (Deenaars) in the past, you wretch! Keep away the fact that they never increased in your business; but you could not keep that money also safely."

तच्छ्रुत्वा सहसैवाहं तमवोचं विशालिखम्-"गृहीतोऽयं मया त्वतो भाण्डमूल्याय मूषकः"॥38॥

Hearing his words, I immediately said to Vishaakhila, "This rat has been received by me from you, as the capital-ware."

इत्युक्त्वा मूषकं हस्ते गृहीत्वा संपुटे च तं लिखित्वास्य गतोऽभूवमहं, सोऽप्यहसद्वणिक्॥39॥

I took that dead rat in my hand; got that deal documented and went away.

That merchant laughed (at my foolish venture.)

चणकाञ्जलियुग्मेन मूल्येन स च मूषकः मार्जारस्य कृते दत्तः कस्यचिद्वणिजो मया॥40॥

I sold that dead rat to a merchant to feed his cat in exchange for two handfuls of (Bengal) gram.

कृत्वा तांश्चणकान्भृष्टान्गृहीत्वा जलकुम्भिकां, अतिष्ठं चत्वरे गत्वा छायायां नगराद्बहिः॥41॥

Then, I fried those seeds, and carrying that roasted gram and a pot of water, went out of the city and sat in the cross-way under the shade of a tree.

तत्र श्रान्तागतायाम्भः शीतलं चणकांश्च तान् काष्ठभारिकासंघाय सप्रश्रयमदामहम्॥42॥

एकैकः काष्ठिकः प्रीत्या काष्ठे द्वे द्वे ददौ मम।विक्रीतवानहं तानि नीत्वा काष्ठानि चापणे॥43॥

ततः स्तोकेन मूल्येन क्रीत्वा तांश्चणकांस्ततः तथैव काष्ठिकेभ्योऽहमन्येद्युः काष्ठमाहरम्॥44॥

I humbly offered those roasted seeds and cool water to the tired group of wood carriers who came along that path. Each one of the wood-bearers gave me two pieces of wood in gratitude. I sold that wood in the market place. Whatever money I got by selling that wood, I again bought the gram seeds. Next day, I again gave the roasted seeds to the wood-bearers, and bought some wood in exchange.

एवं प्रतिदिनं कृत्वा मूल्यं क्रमान्मया काष्ठिकेभ्योऽखिलं दारु क्रीतं तेभ्यो दिनत्रयम्॥45॥

I did this for many days, and collected a little capital. I then purchased all their wood for three consequent days.

अकस्मादथ संजाते काष्ठच्छेदेऽतिवृष्टिभिः मया तद्दारु विक्रीतं पणानां बहुभिः शतैः॥46॥

When there were sudden rains of profuse nature, there arose a shortage of wood.

I sold my collection of wood for many hundreds of trading money.

तेनैव विपणिं कृत्वा धनेन निजकौशलात् कुर्वन्वणिज्यां क्रमशः संपन्नोऽस्मि महाधनः॥47॥

I again invested that money, and slowly developing the trade by using my talent, I became very rich.

सौवर्णो मूषकः कृत्वा मया तस्मै समर्पितः विशाखिलाय, सोऽपि स्वां कन्यां मह्यमदात्तः॥48॥

I got a golden rat made and offered it to Vishaakhila. He offered his daughter in marriage to me.

अत एव च लोकेऽस्मिन्प्रसिद्धो मूषकाख्यया।एवं लक्ष्मीरियं प्राप्ता निर्धनेन सता मया॥49॥”

That is why I am famed in this world by the name of ‘Mooshaka’ (rat).

Thus I acquired much wealth, though I had no money initially”.

तच्छ्रुत्वा तत्र तेऽभूवन्वणिजोऽन्ये सविस्मयाः।

Hearing his words, all the merchants assembled there were surprised.

धीर्न चित्रियते कस्मादभितौ चित्रकर्मणा॥50॥

Why will not the mind get amazed by the painting work done without a canvas?

(‘This world also is a picture painted by sense-input only on the emptiness-canvas’- so state the Upanishads!)

STORY OF THE ‘RECITER OF VEDA HYMNS’

क्वचित्प्रतिग्रहप्राप्तहेममाषाष्टको द्विजः छन्दोगः कश्चिदित्युक्तो विटप्रायेण केनचित्-

‘ब्राह्मण्याद्भोजनं तावदस्ति ते, तत्त्वयामुना लोकयात्रा सुवर्णेन वैदग्ध्यायेह शिक्षयताम्”॥52॥

One metrical singer (Chandoga) who was singing Saama (Veda) was gifted eight gold coins (of small measure - Maasha) by some one. Some sensualist rogue (Vita) advised him like this (in a friendly manner).

“As a Brahmin you earn enough for your daily needs anyhow. Use this gold to learn the ways of the world.”

‘को मां शिक्षयति” इत्युक्ते तेन मुग्धेन, सोऽब्रवीत्-” यैषा चतुरिका नाम वेश्या तस्या गृहं व्रज”॥53॥

“Who will teach me all that?” asked that naïve Brahmin.

The ‘Vita’ said,“There is a prostitute named Chaturikaa. Go to her house”.

“तत्र किं करवाणि” इति द्विजेनोक्तो, विटोऽब्रवीत्-”स्वर्णं दत्त्वा प्रयुञ्जीथा रञ्जयन्साम किंचन”॥54॥

The Brahmin asked, “What should I do there?”

The ‘Vita’ said,“Give her the gold, and put to use some amusing words of ‘Saama’ (conciliatory pleasing words) to persuade her.” (The Brahmin boy knew the meaning of ‘Saama’ as recitation only, and not the meaning of ‘Saama’ as the ‘conciliatory method’ that was in vogue among the ordinary people.)

श्रुत्वैत्यगच्छच्छन्दोगो द्रुतं चतुरिकागृहम्। उपविशत्प्रविश्यात्र कृतप्रत्युद्गतिस्तया “मामद्य लोकयात्रां त्वं शिक्षयैतेन सांप्रतम्” इति जल्पन्स तत्तस्यै स्वर्णमर्पितवान्द्विजः॥56॥

Hearing his words, the ‘Chandoga’ quickly went to Chaturikaa’s house.

He entered inside her house and sat down, and when she came towards him, he blabbered,“Teach me now the ways of the world by accepting this” and gave her that gold.

प्रहस्त्यथ तत्रस्थे जने, किंचिद्विचिन्त्य सः गोकर्णसदृशौ कृत्वा करावाबद्धसारणौ तारस्वरं तथा साम गायति स्म जडाशयः, यथा तत्र मिलन्ति स्म विटा हास्यदिदृक्षवः॥58॥

The people who were there laughed at his words. He thought for some time. Then that idiot folded his hands in the shape of cow’s ear and holding it like a pipe (to make noise), started singing ‘Saama’ (recitation) in a shrill voice. All the rogues there, collected around him to enjoy the fun.

तेचावोचन्-”शृगालोऽयं प्रविष्टोऽत्र कुतोऽन्यथा, तच्छीघ्रमर्धचन्द्रोऽस्य गलेऽस्मिन्दीयताम्” इति॥59॥

They all said, “From where did this jackal end up here? Put the half-moon on his neck quickly, and throw him out.”

अर्धचन्द्रं शरं मत्वा शिरच्छेदभयाद्द्रुतं, शिक्षिता लोकयात्रेति गर्जन्स निरगात्ततः॥60॥

That Brahmin misunderstood the word ‘half-moon’ as the sharp edge of the arrow. Frightened for his life he ran out screaming,“I have learnt the ways of the world.”

तत्सकाशं ततोऽगच्छद्येनासौ प्रेषितोऽभवत्।

He went back to that 'Vita' who had sent him to the house of Chaturikaa.

वृत्तान्तं चावदत्तस्मै, सोऽपि चैनमभाषत-

He reported to him all that had happened in her house. The 'Vita' reprimanded him saying,

"साम सान्त्वं मयोक्तं ते, वेदस्यावसरोऽत्र कः। किं वा धाराधिरूढं हि जाड्यं वेदजने जडे" ॥62 ॥

"When I used the word 'Saama' I meant 'conciliate' her with pleasing words.

What was the necessity for using '(Saama) Veda' there?

Or maybe, a person who mechanically recites Vedas has stupidity elevated to the topmost point".

एवं विहस्य गत्वा च तेनोक्ता सा विलासिनी-"द्विपदस्य पशोरस्य तत्सुवर्णतृणं त्यज" ॥63 ॥

Laughing aloud at the stupidity of the Brahmin, the 'Vita' went to the house of that charming lady, and said, "Throw that 'grass of the gold' in front of that two-legged cow!"

हसन्त्या च तया त्यक्तं सुवर्णं प्राप्य स द्विजः पुनर्जातमिवात्मानं मन्वानो गृहमागतः ॥64 ॥

She also laughed (at the stupidity of that Brahmin boy), and threw the gold out.

The Brahmin grabbed that gold and returned home as if he had been born again.

GUNAADYA'S STORY CONTINUES

एवंप्रायाण्यहं पश्यन्कौतुकानि पदे पदे प्राप्तवान्नाजभवनं महेन्द्रसदनोपमम् ॥65 ॥

In this manner, watching many amusing incidents, I reached the king's palace which was like Indra's mansion.

ततश्चान्तः प्रविष्टोऽहं शिष्यैरग्रे निवेदितः आस्थानस्थितमद्राक्षं राजानं सातवाहनम्, शर्ववर्मप्रभृतिभिर्मन्त्रिभिः

परिवारितं, रत्नसिंहासनासीनममरैरिव वासवम् ॥67 ॥

I entered inside. My disciples went before me and informed the king of my arrival. I saw King SaataVaahana sated in the court on a jewel-throne and surrounded by ministers like SharvaVarmaa, like Indra by the Devas.

विहितस्वस्तिकारं मामुपविष्टमथासने राजा कृतादरं चैव शर्ववर्मादयोऽस्तुवन् ॥68 ॥

"अयं देव भुवि ख्यातः सर्वविद्याविशारदः गुणाढ्य इति नामास्य यथार्थमत एव हि" ॥69 ॥

I recited 'Svasti' and sat on the chair offered to me. The king worshipped me in the due manner.

SharvaVarmaa and others praised me like this-"Lord! This Brahmin is famous all over the world. He has mastered all the learning. The name Gunaadya suits him perfectly for he is rich with his virtues."

इत्यादि तत्स्तुतिं दृष्ट्वा मन्त्रिभिः सातवाहनः प्रीतः सपदि सत्कृत्य मन्त्रित्वे मां न्ययोजयत् ॥70 ॥

Hearing the ministers praising me so much, King SaataVaahana was impressed, and appointed me as the minister.

अथाहं राजकार्याणि चिन्तयन्नवसं सुखं शिष्यानध्यापयंस्तत्र कृतदारपरिग्रहः ॥71 ॥

I did my duties well and lived happily teaching my disciples; I also accepted a wife.

THE GARDEN CREATED BY THE GODDESS

कदाचित्कौतुकाद्भ्राम्यन्स्वैरं गोदावरीतटे देवीकृतिरिति ख्यातमुद्यानं दृष्टवानहम् ॥72 ॥

Once I was walking on the bank of River Godaavari observing all places with curiosity. There I saw a garden famed as 'DeveeKriti' (Creation of Devi).

तच्चातिरम्यमालोक्य क्षितिस्थमिव नन्दनम् उद्यानपालः पृष्टोऽभून्मया तत्र तदागमम् ॥73 ॥

I observed that it was extremely beautiful like the Nandana garden of Indra placed on earth, and asked the garden- keeper as to how this garden came to be there.

स च मामब्रवीत्-"स्वामिन्, वृद्धेभ्यः श्रूयते यथा, पूर्वं मौनी निराहारो द्विजः कश्चित्समाययौ।स दिव्यमिदमुद्यानं

सदेवभवनं व्यधात्।ततोऽत्र ब्राह्मणाः सर्वे मिलन्ति स्म सकौतुकाः ॥75 ॥

He said to me, "Swaamin (Master)! This is what I heard from the aged elders.

Long ago a Brahmin came here. He observed the vow of silence and abstained from food. He alone created this divine garden along with a temple. All the Brahmins came here eager to see this garden.



निर्बन्धातैः स पृष्टः स्वं वृत्तान्तमवदद्विजः-

They all pressed him to tell his story. That Brahmin related his story thus-

STORY OF THE GARDEN

"अस्तीह भरुकच्छाख्यो विषयो नर्मदातटे। तस्मिन्नहं समुत्पन्नो विप्रस्तस्य च मे पुरा न भिक्षामप्यदात्कश्चित्  
दरिद्रस्यालसस्य च॥77॥

"There is a place called BharuKaccha (sea/river shore) here, on the bank of Narmadaa River. I was a Brahmin born there. In the past, no one would give me any alms, since I was wretched and lazy.

अथ खेदाद्गृहं त्यक्त्वा, विरक्तो जीवितं प्रति, भ्रान्त्वा तीर्थान्यहं द्रष्टुमगच्छं विन्ध्यवासिनीम्॥78॥

I felt disgusted about life and went away sorrowful. After wandering in many pilgrimage centres I visited the shrine of VindhyaVaasinee.

दृष्ट्वा ततश्च तां देवीमिति संचिन्तितं मया 'लोकः पशूपहारेण प्रीणाति वरदामिमां, अहं त्वात्मानमेव हन्मि  
मूर्खमिमं पशुम्'- निश्चित्येति शिरश्छेत्तुं मया शस्त्रमगृह्यत॥80॥

After seeing her, I thought like this. "All the people propitiate this Goddess, the giver of boons with the offering of animal-sacrifice. I will offer myself as the sacrifice; for after all, I am a stupid animal only."

Having decided thus, I took a weapon to slice off my head.

तत्क्षणं सा प्रसन्ना मां देवी स्वयमभाषत-'पुत्र सिद्धोऽसि, मात्मानं वधीस्तिष्ठ ममान्तिके'॥81॥

That very moment Devi appeared in front of me. She said by herself, "Son! You are a Siddha (higher category of Sage) now. Do not kill yourself. Remain near me."

इति देवीवरं लब्ध्वा संप्राप्ता दिव्यता मया। ततः प्रभृति नष्टा मे बुभुक्षा च तृषा सह॥82॥

In this manner, I got the boon from Devi and attained divinity. From that day onwards, I felt no hunger or thirst.

कदाचिदथ देवी मां तत्रस्थं स्वयमादिशत्-'गत्वा पुत्र प्रतिष्ठाने रचयोद्यानमुत्तमम्', इत्युक्त्वा सैव मे बीजं दिव्यं  
प्रादात्। ततो मया इहागत्य कृतं कान्तमुद्यानं तत्प्रभावतः॥84॥

One day, Devi commanded me who was staying in that temple, "Son! Go and create an excellent garden in the city of Pratishtaana." Having said this, she herself gave me a divine seed. Then, I arrived here and constructed this beautiful garden by the grace of Devi.

पाल्यमेतच्च युष्माकम्" इत्युक्त्वा स तिरोदधे।

This garden is now yours to take care of"; saying these words (to those Brahmins), he vanished.

इति निर्मितमुद्यानमिदं देव्या पुरा प्रभो"॥85॥

This garden was thus constructed by Devi herself in the past, hey Prabhu!" (concluded the garden-keeper).

उद्यानपालादित्येवं तद्देशे देव्यनुग्रहं आकर्ष्य विस्मयाविष्टो गृहाय गतवानहम्॥86॥

I was surprised by hearing from the garden-keeper the greatness of the Goddess there, and returned home.  
(Later in the future, he will stay in this garden only, waiting for the king's approval of his work.)

SAATAVAAHANA, ONE WHO RODE SAATA

एवमुक्ते गुणाद्येन काणभूतिरभाषत-'सातावाहन इत्यस्य कस्मान्नामाभवत्प्रभो"॥87॥

When Gunaadya spoke like this, KaanaBhooti said, "Prabhu! Why was the king named SaataVaahana?"

ततोऽब्रवीद्गुणाद्योऽपि -"शृण्वेतत्कथयामि ते। दीपकर्णिरिति ख्यातो राजाभूत्प्राज्यविक्रमः॥88॥

Then Gunaadya said, "Listen! I will tell you! There was once a famous king named DeepaKarni, who had abundant valour.

तस्य शक्तिमती नाम भार्या प्राणाधिकाभवत्। रतान्तसुप्तमुद्याने सर्पस्तां जातु दृष्टवान्॥89॥

He had a wife named Shaktimatee, who was dearer to him than life. When she was sleeping in the garden after the amorous sport, a snake bit her.

गतायामथ पञ्चत्वं तस्यां तद्रतमानसः अपुत्रोऽपि स जग्राह ब्रह्मचर्यव्रतं नृपः॥90॥

After she died, the king was always grieved about her.

Though he had no progeny yet, he took to the vow of celibacy. (He did not marry any one else.)

ततः कदाचिद्राज्यार्हपुत्रासद्भावदुःखितं इत्यादिदेश तं स्वप्ने भगवानिन्दुशेखरः-"

अटव्यां द्रक्ष्यसि भ्राम्यन्सिंहारूढं कुमारकम्। तं गृहीत्वा गृहं गच्छेः। स ते पुत्रो भविष्यति" ॥92 ॥

He was sad that he had no son to rule the kingdom after his death.

Lord InduShekhara appeared to him in his dream and spoke like this, "When you wander in the forest, you will see a boy seated on a lion. Take him to your palace. He will be your son."

अथ प्रबुद्धस्तं स्वप्नं स्मरन् राजा जहर्ष सः, कदाचिच्च ययौ दूरामटवीं मृगयारसात् ॥93 ॥

The king woke up and felt happy by remembering his dream. Once he went to a distant forest for hunting.

ददर्श तत्र मध्याह्ने सिंहारूढं स भूपतिः बालकं पद्मसरसस्तीरे तपनतेजसम् ॥94 ॥

That king saw in that mid-noon time, on the bank of the lotus lake, a boy whose face shone lustrous like the sun, seated on a lion.

अथ राजा स्मरन्स्वप्नमवतारितबालकं जलाभिलाषिणं सिंहं जघानैकशरेण तम् ॥95 ॥

The king remembered his dream. He made the boy climb down. When the lion went towards the lake to drink water, he killed it with a single arrow (as per Shiva's instruction in the dream).

स सिंहस्तद्वपुस्त्यक्त्वा सद्योऽभूत्पुरुषाकृतिः। "कष्टं किमेतद्ब्रूहि" इति राज्ञा पृष्टो जगाद च ॥96 ॥

The lion discarded its lion's form and stood as a man.

He was questioned by the king like this, "Ah the wonder! What is this, tell me!". Then he said,

#### STORY OF SAATA

"धनदस्य सखा यक्षः सातो नामास्मि भूपते। सोऽहं स्नान्तीमपश्यं प्राग्गङ्गायामृषिकन्यकाम् ॥97 ॥

"King! I am a Yaksha named 'Saata' (Riches) and a friend of Kubera. Once I saw a Sage's daughter bathing in River Ganga.

सापि मां वीक्ष्य संजातमन्मथाभूदहं तथा गान्धर्वेण विवाहेन ततो भार्या कृता मया ॥98 ॥

She also saw me and was attracted towards me. I wedded her through the Gaandharva method, and made her my wife.

तच्च तद्वान्धवा बुद्ध्वा तां च मां च चाशपन्क्रुधा-"सिंहौ भविष्यतः पापौ स्वेच्छाचारौ युवाम्" इति ॥99 ॥

Her relatives (other Sages) came to know of it and cursed both of us in anger. "Both of you are sinners having acted without restraint. Become lions."

पुत्रजन्मावधिं तस्याः शापान्तं मुनयो व्यधुः, मम तु त्वच्छराघातपर्यन्तं तदनन्तरम् ॥100 ॥

The Sages told her that her curse will last only till a son was born to her, and that mine will be redeemed afterwards, and last till the time I get hit by your arrow.

अथावां सिंहमिथुनं संजातौ, सापि कालतः गर्भिण्यभूततो जाते दारकेऽस्मिन्व्यपद्यत ॥101 ॥

Later we became the lion-couple and lived here. In course of time she became pregnant and died when the son was born.

अयं च वर्धितोऽन्यासां सिंहीनां पयसा मया। अद्य चाहं विमुक्तोऽस्मि शापाद्वाणाहतस्त्वया ॥102 ॥

I got him fed milk by another lioness and took care of him.

Today I am redeemed of my curse by getting hit by your arrow.

तद्गृहाण महासत्त्वं मया दत्तममुं सुतम्। अयं ह्यर्थः समादिष्टस्तैरेव मुनिभिः पुरा ॥103 ॥

Therefore, accept this child of great character given by me. This had been predicted already by those Sages."

इत्युक्त्वान्तर्हिते तस्मिन्सातनामनि गुह्यके स राजा तं समादाय बालं प्रत्याययौ गृहम् ॥104 ॥

Having said this, that 'Guhyaka' (Treasure-guard under Kubera's rule) named 'Saata' vanished.

The king took the child and returned to his palace.

सातेन यस्माद्दूढोभूत्स्मातं सातवाहनम् नाम्ना चकार, कालेन राज्ये चैनं न्यवेशयत् ॥105 ॥

As the child had ridden Saata, he was named as SaataVaahana, one who had Saata as his vehicle. In course of time, he was consecrated as the ruler.

ततस्तस्मिन्गतेऽरण्यं दीपकर्णो क्षितीश्वरे, संवृतं सार्वभौमोऽसौ भूपतिः सातवाहनः॥106॥

After King DeepaKarni left for the forest, this King SaataVaahana became the emperor.”

GUNAADYA’S STORY CONTINUES

एवमुक्त्वा कथां मध्ये काणभूत्यनुयोगतः गुणाद्यः प्रकृतं धीमाननुस्मृत्याब्रवीत्पुनः॥107॥

Having answered KaanaBhooti’s question, the wise Gunaadya continued his own story which he had started narrating.

ततः कदाचिदध्यास्त वसन्तसमयोत्सवे, देवीकृतं तदुद्यानं स राजा सातवाहनः विहरन्सुचिरं, तत्र महेन्द्र इव नन्दने, वापीजलेऽवतीर्णोऽभूत्क्रीडितुं कामिनीसखः॥109॥

“Once at the time of the spring festival, that king SaataVaahana went to the garden created by Devi.

After wandering for a long time like Mahendra (Indra) in the Nandana garden, he descended down into the pool-waters to sport there along with his female companions.

असिञ्चत्तत्र दयिताः सहेलं करवारिभिः, असिच्यत च ताभिश्च, वशाभिरिव वारणः॥110॥

He threw handfuls of water at those girls in a playful manner. They also threw water on him, like the cow elephants playing with the male.

मुखैर्धौताञ्जनाताम्रनेत्रैर्हुर्जलाप्लुतैः अङ्गैः सक्ताम्बरव्यक्तविभागैश्च तमङ्गनाः॥111॥

With their faces wet; with collirium melted; with eyes reddened; with their whole body covered by waters; with the garments clinging to them revealing the beauty of their limbs; they vigorously pelted the king with waters.

विदलत्पत्रतिलकाः स चक्रे वनमध्यगाः च्युताभरणपुष्पास्ता लता वायुरिव प्रियाः॥112॥

The king also splashed water on them and melted off their fore-head decorative marks. Their flowers dropped down and ornaments slipped from their body; and like the creepers stuck by the stormy wind and they ran into the forest (defeated in the sport).

अथैका तस्य महिषी राज्ञः स्तनभरालसा शिरीषसुकुमाराङ्गी क्रीडन्ती क्लममभ्यगात्॥113॥

One of the queens (daughter of VishnuShakti) who had huge breasts, and limbs extremely delicate like the Shireesha flowers, got exhausted by the play.

सा जलैरभिषिञ्चन्तं राजानमसहा सती अब्रवीत्-“मोदकैर्देव परिताडय माम्”इति॥114॥

Unable to bear the continuous onslaught of waters on her by the king, she said, “Beat me Deva with Modakaas” (Modakair-deva- paritaadaya- maam) (actually meaning -not to beat her with waters).

तच्छ्रुत्वा मोदकान्नाजा द्रुतमानाययद्बहून्।

Hearing her words, the king got the maids to bring lots of ‘Modakaas’ (sweets shaped like small balls) (to throw at her).

ततो विहस्य सा राज्ञी पुनरेवमभाषत-“राजन्, अवसरः कोऽत्र मोदकानां जलान्तरे। 'उदकैः सिञ्च मा त्वं माम्' इत्युक्तं हि मया तव।सन्धिमात्रं न जानासि माशब्दोदकशब्दयोः, न च प्रकरणं वेत्सि, मूर्खस्त्वं कथमीदृशः”॥117॥

Then the queen laughed aloud at his stupidity, and again said, “King! What use are the ‘Modakaas’ inside the water? ‘Do not soak me with waters’ this is what I said.

(उदकैः सिञ्च मा त्वम् माम् (मा+उदकैः=मोदकैः))

You do not even understand the grammar of two words ‘maa’ and ‘udaka’ joining together as one word (in Sandhi)! Can’t you understand the context also? How can you be so stupid?”

इत्युक्तः स तया राज्ञा शब्दशास्त्रविदा, नृपः परिवारे हसत्यन्तर्लज्जाक्रान्तो झगित्यभूत्॥118॥

When the king was thus ridiculed by that queen who had specialized in Shabda-Shastra’ (philology), all the attendants there laughed. The king at that instance was overcome by a sudden feeling of shame within.

परित्यक्तजलक्रीडो वीतदर्पश्च तत्क्षणं जातावमानो निर्लक्षः प्राविशन्निजमन्दिरम्॥119॥

He stopped his water sports (half-way), and his pride broken, and feeling highly insulted, he entered his private chambers unseen by anyone.

ततश्चिन्तापरो मुह्यन्नाहारदिपराङ्मुखः, चित्रस्थ इव, पृष्ठोऽपि नैव किंचिदभाषत ॥120॥

Distressed at heart, abstaining from food and drinks, he remained seated like a painting, and stopped talking with anyone even when questioned.

पाण्डित्यं शरणं वा मे मृत्युर्वेति विचिन्तयन् शयनीयपरित्यक्तगात्रः संतापवानभूत् ॥121॥

‘Either I should master all learning (Paandityam) or die’- lost in such thoughts, he kept away from the bed and kept worrying.

अकस्मादथ राजस्तां दृष्ट्वावस्थां तथाविधां किमेतदिति संभ्रान्तः सर्वः परिजनोऽभवत् ॥122॥

Observing the sudden change in the king’s condition, his servants became apprehensive as to what could be the reason for that.

ततोऽहं शर्ववर्मा च ज्ञातवन्तौ क्रमेण ताम्।अत्रान्तरे स च प्रायः पर्यहीयत वासरः ॥123॥

By the time I and SharvaVarmaa were informed of the king’s condition, the day was almost at an end.

अस्मिन्काले न च स्वस्थो राजेत्यालोच्य तत्क्षणं आवाभ्यां राजहंसाख्य आहूतो राजचेतकः ॥20॥

Feeling that it would not be the right time to disturb the king, we called a man-servant of the king named RaajaHamsa (who was the king’s close attendant).

शरीरवार्ता भूपस्य स च पृष्ठोऽब्रवीदिदम्- "नेदृशो दुर्मनाः पूर्वं दृष्टो देवः कदाचन।विष्णुशक्तिदुहित्रा च मिथ्यापण्डितया तया विलक्षीकृत इत्याहुर्देव्योऽन्याः कोपनिर्भरम्" ॥126॥

When we both enquired him about the king’s condition, he said like this.

“Never has the Lord been seen in such a depressed mood. Other queens are indignant too, and say that he was insulted by the daughter of VishnuShakti, who thinks too high of her learning.”

एतत्तस्य मुखाण्डुत्वा राजचेटस्य दुर्मनाः शर्ववर्मद्वितीयोऽहं संशयादित्यचिन्तयम्- ॥127॥

I and SharvaVarmaa both felt worried by what we heard from the mouth of the king’s personal attendant, and were wondering what action to act-

'व्याधिर्यदि भवेद्राजः प्रविशेयुर्चिकित्सकाः, आधिर्वा यदि तत्रास्य कारणं नोपलभ्यते।नास्त्येव हि विपक्षोऽस्य राज्ये निहतकण्टके, अनुरक्ताः प्रजाश्चैता न हानिः परिदृश्यते।तत्कस्मादेष खेदः स्यादीदृशः सहसा प्रभोः'

‘If the king had a physical illness, it could be treated by medical professionals! If it is just a mental affliction, we do not know the reason for it. There is no trouble from the enemies, as the thorns of enmity have been completely destroyed. The people are also affectionate towards the king. Then what could be the reason for the king suddenly getting into such a depression state?’

एवं विचिन्तिते धीमाञ्शर्ववर्मदमब्रवीत्- ॥130॥

At that time SharvaVarmaa, a person of great wisdom said-

"अहं जानामि राज्ञोऽस्य मन्युर्मूर्ख्यानुतापतः।मूर्खोऽहमिति पाण्डित्यं सदैवायं हि वाञ्छति।उपलब्धो मया चैष पूर्वमेव तदाशयः।राज्यावमानितश्चाद्य तनिमित्तमिति श्रुतम्" ॥132॥

“I know about the reason for the king’s frustrated condition. It is his complex about his own ignorance and he always thinks that ‘I am an ignorant fool!’ He always has an innermost thirst to master all the learning. I already had understood his mind. It has also been heard that he was insulted by the queen for this only.”

एवमन्योन्यमालोच्य तां रात्रिमतिवाह्य च प्रातरावामागच्छाव वासवेश्म महीपतेः ॥133॥

After exchanging our idea like this, after the night was over, we both went to meet the king at his residence.

तत्र सर्वस्य रुद्धेऽपि प्रवेशे कथमप्यहं प्राविशं, मम पश्चाच्च शर्ववर्मा लघुक्रमम् ॥134॥

Though denied entrance by all the guards, somehow I managed to go inside and SharvaVarmaa also slipped in behind me.

उपविश्याथ निकटे विजसः स मया नृपः "अकारणं कथं देव वर्तसे विमना" इति ॥135॥

I sat close to the king and asked him, “Deva! Why are you feeling so disturbed without any reason as such?”

तच्छ्रुत्वापि तथैवासीत्स तूर्णं सातवाहनः।शर्ववर्मा ततश्चेदमद्भुतं वाक्यमब्रवीत्-॥136॥

Though SaataVaahana heard me, he did not answer anything and remained silent.  
Then SharvaVarmaa said these amazing words.

“श्रुतं मम स्यात्क्वापि”, इति प्रागुक्तं देव मे त्वया।तेनाहं कृतवानद्य स्वप्नमाणवकं निशि॥137॥

स्वप्ने ततो मया दृष्टं नभसश्च्युतमम्बुजम्।तच्च दिव्येन केनापि कुमारेण विकासितम्॥138॥

ततश्च निर्गता तस्माद्दिव्या स्त्री धवलाम्बरा। तव देव मुखं सा प्रविष्टा समनन्तरम्॥139॥

इयदृष्ट्वा प्रबुद्धोऽस्मि, मन्ये सा च सरस्वती देवस्य वदने साक्षात्प्रविष्टा न संशयः”॥140॥

“Deva! You had previously mentioned to me – “From somewhere I should get all learning (Shruti) somehow’! Keeping that in mind, I performed a ‘dream-charm’ (SvapnaMaanavaka - kind of charm effecting the realization of dreams) at night. Then I saw in the dream a lotus falling from the sky. Some young divine person (SwamyKumara) made it blossom. Out of it came a beautiful Goddess who was wearing white garments and entered your mouth instantly.

After this vision, I woke up. I believe she is Goddess Sarasvati herself who entered your mouth. There is no doubt about it.”

एवं निवेदितस्वप्ने शर्ववर्मणि तत्क्षणं मामस्तमौनः साकूतमवदत्सातवाहनः-

“शिक्षमाणः प्रयत्नेन कालेन कियता पुमान् अधिगच्छति पाण्डित्यमेतन्मे कथ्यतां त्वया।

मम तेन विना ह्येषा लक्ष्मीर्न प्रतिभासते। विभवैः किं नु मूर्खस्य काष्ठस्याभरणैरिव”॥143॥

The moment SharvaVarma talked about his dream, SaataVaahana broke his silence and spoke to me in an earnest manner, “Tell me this! If a man gets taught properly and with effort, within how much time can he master all learning? All this splendorous wealth does not give me any distinguishing charm, except learning. What use is prosperity to an ignorant fool, like a log of wood adorned by ornaments”!

ततोऽहमवदं-“राजन्वर्षैर्द्वादशभिः सदा ज्ञायते सर्वविद्यानां मुखं व्याकरणं नरैः।अहं तु शिक्षयामि त्वां वर्षषट्केन तद्विभो”।

Then I said, “Raajan! Usually it takes a man twelve years to master ‘Vyaakarana (Grammar)’ which is the mouth of all learning. But I will teach you everything within six years, Lord!”

श्रुत्वैतत्सहसा सेर्ष्यं शर्ववर्मा किलावदत्-“सुखोचितो जनः क्लेशं कथं कुर्यादियच्चिरम्।तदहं मासषट्केन देव त्वां शिक्षयामि तत्”॥146॥

Hearing this, SharvaVarma objected with a touch of envy in his voice,“How can a person accustomed to comforts suffer hardship for so long? Deva! Therefore I will teach you everything within six months.”

श्रुत्वैतदसंभाव्यं तमवोचमहं रुषा-“षड्भिर्मासैस्त्वया देवः शिक्षितश्चेत्ततो मया संस्कृतं प्राकृतं तद्वद्देशभाषा च सर्वदा भाषात्रयमिदं त्यक्तं यन्मनुष्येषु संभवेत्”॥148॥

Hearing from him about such an impossible feat, I retorted angrily,“If you can teach the king everything within six months, then I will renounce all the three languages of the humans namely Sanskrit, Praakrit and local dialect.”

शर्ववर्मा ततोऽवादीत्-“न चेदेवं करोम्यहं, द्वादशाब्दान्वहाम्येष शिरसा तव पादुके”,इत्युक्त्वा निर्गते तस्मिन्,

अहमप्यगमं गृहम्।राजाप्युभयतः सिद्धिं मत्वाश्चस्तो बभूव सः॥150॥

SharvaVarma then said,“If I do not accomplish it, I will vow to do this - I will carry your ‘Paadukaas’ (wooden sandals) on my head for twelve years!” He went away after that. I too returned home.

The king felt consoled because he could master all learning either way.

विहस्तः शर्ववर्मा च प्रतिज्ञां तां सुदुस्तरां पश्यन्सानुशयः सर्वं स्वभार्यायै शशंस तत्॥151॥

SharvaVarmaa on the other hand was perplexed. He understood that it was impossible to complete the vow he had taken, and foresaw the consequences that would follow. He confided everything to his wife.

सापि तं दुःखितावोचत्-“संकटेऽस्मिंस्तव प्रभो, विना स्वामिकुमारेण गतिरन्या न दृश्यते”॥152॥

She also was worried and said,

“Prabhu! In this difficult time, there is no one to take shelter in but SwaamiKumaara.”

तथेति निश्चयं कृत्वा पश्चिमे प्रहरे निशि शर्ववर्मा निराहारस्तत्रैव प्रस्थितोऽभवत्॥153॥

SharvaVarmaa agreed to her words and left his house in the last hour of that night, without partaking of any food, with the purpose of visiting that deity.

तच्च चारमुखाद्बुद्ध्वा मया प्रातर्निवेदितं राज्ञे, सोऽपि तदाकर्ण्य किं भवेदित्यचिन्तयत्॥154॥

This, I came to know of from the spies and I reported it to the king in the morning. The king heard it, and was worried as to what would happen.

ततस्तं सिंहगुप्ताख्यो राजपुत्रो हितोऽब्रवीत्-“त्वयि खिन्ने तदा देव निर्वेदो मे महानभूत्।ततः श्रेयोनिमित्तं ते चण्डिकाग्रे निजं शिरः छेतुं प्रारब्धवानस्मि गत्वास्मान्नगराद्बहिः।‘मैवं कृथा नृपस्येच्छा सेत्स्यत्येव’ इत्यवारयत् वागन्तरिक्षादथ मां तन्मन्ये सिद्धिरस्ति ते”॥157॥

At that time, a prince named SimhaGupta who was a well-wisher of the king said, “Deva! When you were distressed, I felt very much disturbed. Therefore, I went out of the city to the temple of Chandikaa, and got ready to cut off my head and offer it to the Goddess, with only your welfare in my mind.

Then a voice from the sky stopped me from doing so and said, ‘Do not do so! The king’s desire will be fulfilled for sure.’ Therefore I believe that your wish will be fulfilled.”

इत्युक्त्वा नृपमामन्त्र्य सत्वरं शर्ववर्मणः पश्चाच्चारद्वयं सोऽथ सिंहगुप्तो व्यसर्जयत्॥158॥

After speaking thus, SimhaGupta took permission from the king and sent two spies behind SharvaVarmaa.

सोऽपि वातैकभक्षः सन्कृतमौनः सुनिश्चयः प्राप स्वामिकुमारस्य शर्ववर्मान्तिकं क्रमात्॥159॥

SharvaVarmaa meanwhile reached the shrine of SwaamiKumaara in time, living only on air, observing the vow of silence and very firm in his mind.

शरीरनिरपेक्षेण तपसा तत्र तोषितः प्रसादमकरोत्तस्य कार्तिकेयो यथेप्सितम्॥160॥

He propitiated the deity through penance without caring for the bodily comforts. Lord Kaartikeya blessed him with the fulfilment of his desire.

आगत्याग्रे ततो राज्ञे चाराभ्यां स निवेदितः सिंहगुप्तविसृष्टाभ्यामुदयः शर्ववर्मणः॥161॥

The two spies sent by SimhaGupta reached the king before him, and reported the success of SharvaVarmaa to the king.

तच्छ्रुत्वा मम राज्ञश्च विषादप्रमदौ द्वयोः अभूतां, मेघमालोक्य हंसचातकयोरिव॥162॥

Hearing this I was sad and the king was overjoyed, like the swan is sad by seeing the cloud, but Chaataka bird is joyous.

आगत्य शर्ववर्माथ कुमारवरसिद्धिमान् चिन्तितोपस्थिता राज्ञे सर्वा विद्याः प्रदत्तवान्।

प्रादुरासंश्च तास्तस्य सातवाहनभूपतेः तत्क्षणं। किं न कुर्याद्धि प्रसादः पारमेश्वरः॥164॥

SharvaVarmaa now blessed with the boon of Kumaara offered the king all learning which flashed in him the moment he thought of them. Immediately they were revealed to King SaataVaahana.

What cannot be done in a second by the blessing of the Supreme lord!

अथ तमखिलविद्यालाभमाकर्ण्य राज्ञः प्रमुदितवति राष्ट्रे तत्र कोऽप्युत्सवोऽभूत्  
अपि पवनविधूतास्तत्क्षणोल्लास्यमानाः प्रतिवसति पताका बद्धनृता इवासन्॥165॥

When the people came to know that the king had obtained all learning,  
they all were delighted

and there were grand celebrations all over the city.

In each and every house,

flags were hoisted which appeared,

as if they were dancing with joy when the wind shook them.

राजार्ररत्ननिचयैरथ शर्ववर्मा तेनार्चितो गुरुरिति प्रणतेन राजा  
स्वामीकृतश्च विषये भरुकच्छनाम्नि कूलोपकण्ठविनिवेशिनि नर्मदायाः॥166॥

SharvaVarmaa was showered with heaps of royal jewels by the king as a humble offering to his Guru;  
and he was made the chief of the place called BharuKaccha,  
which existed in the vicinity of the bank of Narmadaa River.

योऽग्रे चारमुखेन षण्मुखवरप्राप्तिं समाकर्णयत्संतुष्यात्मसमं श्रिया नरपतिस्तं सिंहगुप्तं व्यधात्।  
राज्ञीं तामपि विष्णुशक्तितनयां विद्यागमे कारणं, देवीनामुपरि प्रसह्य कृतवान्प्रीत्याभिषिच्य स्वयम्॥167॥

The king offered wealth equalling his own to SimhaGupta  
who through the spies had informed him beforehand about the boon given by ShanMukha, and had pleased him.  
He made the daughter of VishnuShakti who had been the cause of his acquirement of learning,  
as his prominent queen above all others,  
and consecrated her himself with love.

इति महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथापीठलम्बके षष्ठस्तरङ्गः॥

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