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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'

सप्तमस्तरङ्गः/SEVENTH 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'

सप्तमस्तरङ्गः/SEVENTH WAVE

ततो गृहीतमौनोऽहं राजान्तिकमुपागतम्। तत्र च श्लोकमपठदिद्वजः कश्चित्स्वयं कृतम्॥1॥

तं चाचष्ट स्वयं राजा सम्यक्संस्कृतया गिरा। तत्रालोक्य च तत्रस्थो जनः प्रमुदितोऽभवत्॥2॥

I observed the vow of silence (as I had no language through which I could communicate), and went to the court of the king. There a Brahmin read a verse of praise (shloka) composed by himself. The king addressed him in proper Sanskrit dialect. All the people assembled in the court were very happy by seeing that.

ANUGRAHA OF SKANDA

ततः स शर्ववर्माणं राजा सविनयोऽब्रवीत्-"स्वयं कथय देवेन कथं तेऽनुग्रहः कृतः"॥3॥

The king then requested SharvaVarmaa humbly, "Tell me in your own words, how you obtained the favour of the Lord".

तच्छ्रुत्वानुग्रहं राज्ञः शर्ववर्माभ्यभाषत-"इतो राजन्निराहारो मौनस्थोऽहं तदा गतः। ततो अध्वनि मनाक्छेषे जाते तीव्रतपः कृशः क्लान्तः पतितवानस्मि निःसंज्ञो धरणीतले॥5॥

Then SharvaVarmaa obliged the king's request and spoke about how he obtained the grace (Anugraha) from the deity- "Raajan! I left from here without partaking of any food and observing the vow of silence. When I had almost reached the place, I fell on the ground unconscious, having observed very hard penance, emaciated by not taking any food, and exhausted by the journey.

'उत्तिष्ठ पुत्र सर्वं ते संपत्स्यत' इति स्फुटं शक्तिहस्तः पुमानेत्य जाने मामब्रवीत्तदा॥6॥

I remember this much only that a 'divine form holding the Shakti weapon'(KumaraSwamy) approached me and clearly spoke these words, "Get up my son! Everything you wish will be yours!"

तेनाहममृतासारसंसिक्त इव तत्क्षणं प्रबुद्धः क्षुत्पिपासादिहीनः स्वस्थ इवाभवम्॥7॥

I immediately got up as if drenched by a shower of nectar. I was completely healthy, and also freed of hunger and thirst.

अथ देवस्य निकटं प्राप्य, भक्तिभराकुलः, स्नात्वा, गर्भगृहं तस्य प्रविष्टोऽभूवमुन्मत्तः॥8॥

Then I entered the shrine of the Deva (Skanda), full of devotion; took bath; entered the sanctum sanctorum; felt overcome by joy and became intoxicated as it were.

ततोऽन्तः प्रभुणा तेन स्कन्देन मम दर्शनं दत्तं, ततः प्रविष्टा मे मुखे मूर्ता सरस्वती॥9॥

Then Lord Skanda gave me his vision in the heart. Then Sarasvati appeared and entered my mouth.

अथासौ भगवान्साक्षात्षड्भिराननपङ्कजैः 'सिद्धो वर्णसमाम्नाय' इति सूत्रमुदरयत्॥10॥

At that time the Lord himself recited with all his six lotus-faces, this aphorism- 'Assemblage or aggregate of letters (traditional usage) is ready'.

तच्छ्रुत्वैव मनुष्यत्वसुलभाच्चापलाद्वत् उत्तरं सूत्रमभ्यूह्य स्वयमेव मयोदितम्॥11॥

Alas!As soon as I heard it, due to the restless nature common to mankind, I guessed the next aphorism and recited it myself."

अथाब्रवीत्स देवो मां-"नावदिष्यः स्वयं यदि, अभविष्यदिदं शास्त्रं पाणिनीयोपमर्दकम्।

अधुना स्वल्पतन्त्रत्वात्कातन्त्राख्यं भविष्यति, मद्राहनकलापस्य नाम्ना कालापकं तथा" ॥13 ॥

Then that Lord said to me, "If you had not interrupted and recited it yourself, this treatise would have surpassed that of Paanini. Now as it is constricted, it will be known as 'Kaatantra' and also as 'Kaalaapaka', symbolizing the tail portion of my vehicle (peacock)."

इत्युक्त्वा शब्दशास्त्रं तत्प्रकाश्याभिनवं लघु साक्षादेव स मां देवः पुनरेवमभाषत-

Having thus directly revealed the ShabdaShaastra (philology), which was new and short, Lord spoke to me again,

युष्मदीयः स राजापि पूर्वजन्मन्यभूदृषिः भरध्वाजमुनेः शिष्यः कृष्णसंज्ञो महातपाः ॥15 ॥

"Your king was also a Sage in his previous birth.

He was Sage Bharadvaaja's disciple named Krishna, and a man of great penance.

तुल्याभिलाषामालोक्य स चैकां मुनिकन्यकां ययावकस्मात्पुष्पेषुशरघातरसज्जताम् ॥16 ॥

He once saw a Sage's daughter who was also attracted towards him; and he was suddenly filled with love for her, being hit by the flower-arrow of Manmatha

अतः स शप्तो मुनिभिरवतीर्ण इहाधुना, सा च अवतीर्णा देवीत्वे तस्यैव मुनिकन्यका ॥17 ॥

Because of that, he was cursed by the elder Sages and came down here at present (incarnated as a king).

That Sage's daughter alone has descended down as his queen.

इत्थमृष्यवतारोऽयं नृपतिः सातवाहनः।दृष्टे त्वय्यखिला विद्या प्राप्स्यत्येव त्वदिच्छया ॥18 ॥

This king SaataVaahana is the incarnation of a Sage.

When he (just) sees you, he will acquire all the learning as per your desire.

अक्लेशलभ्या हि भवन्त्युत्तमार्था महात्मनां जन्मान्तरार्जिताः स्फारसंस्काराक्षितसिद्धयः" ॥19 ॥

For the great men, all good things are obtained without much hardship, as already they are attained in the previous birth and get acquired (in the next birth) by the great power of recollection."

इत्युक्त्वान्तर्हिते देवे निरगच्छमहं बहिः,तण्डुला मे प्रदत्ताश्च तत्र देवोपजीविभिः।

ततोऽहमागतो राजंस्तण्डुलास्ते च मे पथि चित्रं तावन्त एवासन्भुज्यमाना दिने दिने" ॥21 ॥

Having spoken these words he vanished from the sight. I came out of the shrine. Deva!

The people who lived in the temple gave me some rice. The wonder is that the rice remained the same quantity though I ate it every day on my journey back."

एवमुक्त्वा स्ववृत्तान्तं विरते शर्ववर्मणि, उदतिष्ठन्नृपः स्नातुं प्रहृष्टः सातवाहनः ॥22 ॥

After SharvaVarmaa related his story and remained silent, King SaataVaahana feeling happy, stood up to get ready for the bath.

GUNAADYA'S STORY CONTINUES

ततोऽहं कृतमौनत्वाद्यवहारबहिष्कृतः अनिच्छन्तं तमामन्त्र्य प्रणामेनैव भूपतिं,

निर्गत्य नगरात्तस्माच्छिष्यद्वयसमन्वितः तपसे निश्चितो द्रष्टुमागतो विन्ध्यवासिनीम् ॥24 ॥

As I had taken to the vow of silence, I was not included in any counselling. I took permission from the king with a bow though he was reluctant, and got out of the city followed by two of my disciples. I desired to perform penance and came to the shrine of VindhyaVaasinee, in order to have her vision.

स्वप्नादेशेन देव्या च तयैव प्रेषितस्ततः विन्ध्याटवीं प्रविष्टोऽहं त्वां द्रष्टुं भीषणामिमाम् ॥25 ॥

Devi appeared in my dream and ordered me to visit you. So I entered this terrifying Vindhya forest and came to see you.

पुलिन्दवाक्यादासाद्य सार्थं दैवात्कथंचन इह प्राप्तोऽहमद्राक्षं पिशाचान्सुबहूनमून् ॥26 ॥

With the help of a hunter, I joined the group of travellers and somehow, by my good fortune I arrived here; and saw a host of Pishaachas (a special forest tribe who lived on flesh).

अन्योन्यालापमतेषां दूरादाकर्ण्य शिक्षिता मया पिशाचभाषेयं मौनमोक्षस्य कारणम् ॥27 ॥

I could hear their conversations from a distance and I learnt the Pishaacha dialect. That is how I am able to break my silence and talk with you.

उपगम्य ततश्चैतां त्वां श्रुत्वोज्जयिनीगतं प्रतिपालितवानस्मि यावदभ्यागतो भवान्।

दृष्ट्वा त्वां स्वागतं कृत्वा चतुर्थ्या भूतभाषया मया जातिः स्मृतेत्येष वृत्तान्तो मेऽत्र जन्मनि"॥29॥

After coming here, I learnt that you had gone to Ujjayini. and I have been waiting for you, and you have come now. Having seen you, I welcomed you using the fourth dialect (PaishhcaBhaasaa) and I remembered my original identity. This is my story after I took birth on this earth."

एवमुक्ते गुणाद्येन काणभूतिरुवाच तम्-"त्वदागमो मया ज्ञातो यथाद्य निशि तच्छृणु॥30॥

After Gunaadya finished his story like this, KaanaBhooti said,  
"Listen to how I came to know of your arrival tonight.

राक्षसो भूतिवर्माख्यो दिव्यदृष्टिः सखास्ति मे।गतवानस्मि चोद्यानमुज्जयिन्यां तदास्पदम्॥31॥

I have a Raakshasa-friend named BhootiVarma, who has divine vision. I had gone to Ujjayini to meet him in the garden where he lived.

तत्रासौ निजशापान्तं प्रति पृष्टो मयाब्रवीत्-"दिवा नास्ति प्रभावो नस्तिष्ट रात्रौ वदाम्यतः"॥32॥

I asked him about the redemption of my curse.

He said,"I do not have any power in the day-time. I will answer your question when the night falls."

तथेति चाहं तत्रस्थः प्रासायां निशि वल्गतां तमपृच्छं प्रसङ्गेन भूतानां हर्षकारणम्॥33॥

I agreed and stayed there. When it was night, and when he was dancing about, I asked him casually as to why all the spirits prance about joyously at night-time only.

"पुरा विरिञ्चसंवादे यदुक्तं शंकरेण तत् शृणु वच्मीति मामुक्त्वा भूतिवर्माथ सोऽब्रवीत्॥34॥

Then BhootiVarma said to me,"Listen! I will tell you what Shankara said to Brahmaa in a conversation between them long back", and continued like this,

दिवा नैषां प्रभावोऽस्ति ध्वस्तानामर्कतेजसा यक्षरक्षःपिशाचानां, तेन हृष्यन्त्यमी निशि॥35॥

"These Yakshas, Raakshasas, and Pishaachas do not have any power in the morning, being dazed by the Sun's lustre. That is why, they feel happy at night.

न पूज्यन्ते सुरा यत्र न च विप्रा यथोचितं, भुज्यन्तेऽविधिना वापि तत्रैते प्रभवन्ति च।

अमांसभक्षः साध्वी वा यत्र तत्र न यान्त्यमी।शुचीञ्शूरान्प्रबुद्धांश्च नाक्रामन्ति कदाचन"॥37॥

These ones move about in places where Devas are not worshipped, where Brahmins are not revered, where people consume food contradictory to the prescribed rules (food that is stolen, or dirty, and or got by hurting living animals).

They do not go to places where a devoted wife is there, and where meat is not consumed.

They never possess people who are clean (in body and mind), who are brave, and who are enlightened."

इत्युक्त्वा मे स तत्कालं भूतिवर्माब्रवीत्पुनः-"गच्छागतो गुणाद्यस्ते शापमोक्षस्य कारणम्"॥38॥

Having answered my question like this, BhootiVarma again said,"Go back! Gunaadya has come to your place. He will cause your redemption of the curse."

श्रुत्वैतदगतश्चास्मि त्वं च दृष्टो मया प्रभो।कथयाम्यधुना तां ते पुष्पदन्तोदितां कथाम्।

किं त्वेकं कौतुकं मेऽस्ति, कथ्यतां केन हेतुना स पुष्पदन्तस्त्वं चापि माल्यवानिति विश्रुतः॥40॥

Having heard this, I have come back and seen you also Lord!

I will now tell you the stories narrated by PushpaDanta. But still I have some curiosities left back.

Tell me as to why he is known as PushpaDanta and you as Maalyavaan."

काणभूतेरिति श्रुत्वा गुणाद्यस्तमभाषत-"गङ्गातीरेऽग्रहारोऽस्ति नाम्ना बहुसुवर्णकः॥41॥

तत्र गोविन्ददत्ताख्यो ब्राह्मणोऽभूद्दुःश्रुतः,तस्य भार्याऽग्निदत्ता च बभूव पतिदेवता॥42॥

Gunaadya answered KaanaBhooti like this,

"There is an 'Agrahaara' a colony of Brahmins named 'BahuSuvarnaka'.

There lived a Brahmin named GovindaDatta who was well versed in all the scriptures.  
He had a wife named AgniDattaa. She adored her husband like a God.

स कालेन द्विजस्तस्यां पञ्च पुत्रानजीजनत्। ते च मूर्खाः सुरूपाश्च बभूवुरभिमानिनः॥43॥

The Brahmin, in course of time had five sons by her. They were good-looking; yet were stupid and arrogant.

अथ गोविन्ददत्तस्य गृहानतिथिराययौ विप्रो वैश्वानरो नाम वैश्वानर इवापरः॥44॥

Once, a Brahmin named Vaishvaanara like another Vaishvaanara (Fire-God), arrived at the house of GovindaDatta, as a guest.

गोविन्ददत्ते तत्कालं गृहादपि बहिः स्थिते तत्पुत्राणामुपागत्य कृतं तेनाभिवादनम्॥45॥

GovindaDatta was out of the house on some work at that time.

He approached the sons and offered his salutation.

हासमात्रं च तैस्तस्य कृतं प्रत्यभिवादनम्। ततः स कोपान्निर्गन्तुं प्रारेभे तद्गृहाद्विजः॥46॥

They accepted it with just a scornful laugh.

That Brahmin guest felt offended and started to walk out of the house.

आगतेनथ गोविन्ददत्तेन स तथाविधः क्रुद्धः पृष्ठोऽनुनीतोऽपि जगादैवं द्विजोत्तमः॥47॥

At that time GovindaDatta came there. He found out the cause of his anger and tried to conciliate him.

But the excellent Brahmin said-

"पुत्रास्ते पतिता मूर्खास्तत्संपर्काद्भवानपि। तस्मान्न भोक्ष्ये त्वद्गृहे प्रायश्चित्तं नु मे भवेत्"॥48॥

"Your foolish sons are polluted! So are you because of their contact. Therefore I will not also consume any food in your house. Then I have to purify myself with some atonement-rite (Praayascitta)!"

अथ गोविन्ददत्तस्तमुवाच शपथोत्तरम्- "न स्पृशाम्यपि जात्वेतानहं कुतनयान्" इति।

तद्धार्यापि तथैवैत्य तमुवाचातिथिप्रिया। ततः कथंचिदातिथ्यं तत्र वैश्वानरोऽग्रहीत्॥50॥

Then GovindaDatta made a vow, "I will not even touch these fallen sons."

His wife who revered guests also took the same oath.

Then Vaishvaanara somehow accepted their hospitality.

तद्दृष्ट्वा देवदत्ताख्यस्तस्यैकस्तनयस्तदा अभूद्रोविन्ददत्तस्य नैर्घृण्येनानुतापवान्॥51॥

One of the sons named DevaDatta regretted his behaviour after witnessing his father's harshness.

व्यर्थं जीवितमालोक्य पितृभ्यामथ दूषितं सनिर्वदः स तपसे ययौ बदरिकाश्रमम्॥52॥

He thought that the life condemned by the parents was not worth living.

Feeling dispassionate, he went to Badarikaashrama to perform penance.

ततः पर्णाशनः पूर्वं धूमपश्चाप्यनन्तरं तस्थौ चिराय तपसे तोषयिष्यन्नुमापतिम्॥53॥

At first he consumed only leaves; then only smoke and performed penance for a long time to propitiate Lord UmaaPati.

ददौ च दर्शनं तस्य शम्भुस्तीव्रतपोर्जितः। तस्यैवानुचरत्वं च स वद्रे वरमीश्वरात्॥54॥

Pleased by his penance Shiva appeared in front of him.

He asked Shiva for a boon by which he could serve him like a servant in Shiva's world.

विद्याः प्राप्नुहि भोगांश्च भुवि भुङ्क्ष्व ततस्तव भविताभिमतं सर्वमिति शम्भुस्तमादिशत्॥55॥

Shambhu ordered, "At first, master all the learning; then enjoy all the pleasures in the earth. Afterwards your wish will be fulfilled."

ततः स गत्वा विद्यार्थी पुरं पाटलिपुत्रकं सिषेवे वेदकुम्भाख्यमुपाध्यायं यथाविधि॥56॥

He then, seeking learning (as a student) went to the city of PaataliPutraka.

He served a teacher named VedaKumbha, in a proper manner.

तत्रस्थं तमुपाध्यायपत्नी जातु स्मरातुरा हठाद्वद्रे, बत स्त्रीणां चञ्चलाश्चित्तवृतयः॥57॥

While he stayed there, the wife of that teacher felt passionate towards him and embraced him forcefully.

The minds of women are always fickle.

तेन संत्यज्य तं देशमनङ्गकृतविप्लवः स देवदत्तः प्रययौ प्रतिष्ठानमतन्द्रितः॥58॥

Disgusted with that city gone astray in passion, DevaDatta went towards Pratiṣṭhāna without giving up.

तत्र वृद्धमुपाध्यायं वृद्धया भार्ययान्वितं मन्त्रस्वाम्याख्यमभ्यर्थ्य विद्याः सम्यगधीतवान्॥59॥

He served an aged teacher named MantraSwaamy who had an aged wife, and acquired all learning from him.

कृतविद्यं च तं तत्र ददर्श नृपतेः सुता सुशर्माख्यस्य सुभगं श्रीर्नाम श्रीरिवाच्युतम्॥60॥

When his education was complete, the handsome youth was seen by the 'daughter of the king named SuSharma' with the name of 'Shree', like Shree (Lakshmi) seeing the divine form of Achyuta (Vishnu).

सोऽपि तां दृष्ट्वाक्कन्यां स्थितां वातायनोपरि विहरन्तीं विमानेन चन्द्रस्येवाधिदेवताम्॥61॥

He also saw the girl above the window, roaming in an air-vehicle, like the presiding goddess of the Moon.

बद्धाविव तयान्योन्यं मारशृङ्खलया दृशा नापसर्तुं समर्थौ तौ बभूवतुरुभावपि॥62॥

They both were unable to get separated from each other, being bound together by the 'look-chains' of Manmatha.

साथ तस्यैकयाङ्गुल्या मूर्तयेव स्मराज्ञया इतो निकटमेहीति संज्ञां चक्रे नृपात्मजा॥63॥

The princess who was like the personified form of Manmatha's command, showed a sign with her one finger; and gestured him to come close to her.

ततः समीपं तस्याश्च ययावन्तःपुराच्च सः, सा च चिक्षेप दन्तेन पुष्पमादाय तं प्रति॥64॥

He went and stood closer to the harem-apartment. She from the harem window plucked a flower out of her teeth and threw it at him.

संज्ञामेतामजानानो गूढां राजसुताकृतां स कर्तव्यविमूढः सन्नुपाध्यायगृहं ययौ॥65॥

Not able to understand the secret meaning of that gesture shown by the princess, and not knowing how to react, he returned to his teacher's house.

लुलोठ तत्र धरणौ न किञ्चिद्वक्तुमीश्वरः तापेन दह्यमानोऽन्तःमूकः प्रमुषितो यथा॥66॥

He rolled on the ground unable to utter even a word, burning in the heat of the passion, like a dumb man who had been robbed off everything.

वितर्क्य कामजैश्चिह्नैरुपाध्यायेन धीमता युक्त्या पृष्टः कथञ्चिच्च यथावृत्तं शशंस सः॥67॥

The wise teacher understood his signs of passion and enquired him in a casual manner.

He somehow managed to confide everything that had happened, to his teacher.

तद्बुद्ध्वा तमुपाध्यायो विदग्धो वाक्यमब्रवीत्-"दन्तेन पुष्पं मुञ्चन्त्या तया संज्ञा कृता तव, यदेतत्पुष्पदन्ताख्यं पुष्पाढ्यं सुरमन्दिरं तत्रागत्य प्रतीक्षेथाः साम्प्रतं गम्यताम्" इति॥69॥

That teacher who was very wise said to him, "By plucking the fruit by the teeth she made a gesture to you, suggesting that you should go to the temple named 'PushpaDanta' (Flower-Tooth) which abounds in flowers, and wait for her there; so better go there now."

श्रुत्वेति ज्ञातसंज्ञार्थः स तत्याज शुचं युवा, ततो देवगृहस्यान्तस्तस्य गत्वा स्थितोऽभवत्॥70॥

Understanding the meaning of the gesture through his words, the young man felt cheered; went to the temple and waited inside there.

साप्यष्टमीं समुद्दिश्य तत्र राजसुता ययौ एकैव देवं द्रष्टुं च गर्भागारमथाविशत्॥71॥

On the pretext that it was the eight day of the fortnight, the princess also arrived there alone to visit the deity and entered the sanctum sanctorum.

दृष्टोऽत्र द्वारपट्टस्य पश्चात्सोऽथ प्रियस्तया गृहीतानेन चोत्थाय सा कण्ठे सहसा ततः॥72॥

She saw him hiding behind the door-panel. Suddenly he got out and embraced her by the neck.

"चित्रं त्वया कथं ज्ञाता सा संज्ञा" इत्युदिते तया, "उपाध्यायेन सा ज्ञाता न मया" इति जगाद सः॥73॥

She asked, "It is really a wonder! How did you manage to understand my gesture?"

He said, "It was understood by teacher only, not by me".



"मुञ्च मामविदग्धस्त्वम्" इत्युक्त्वा तत्क्षणात्क्रुधा मन्त्रभेदभयात्साथ राजकन्या ततो ययौ॥74॥

"Leave me alone, you idiot!" she retorted in anger and hurried out of there, apprehensive that anyone should find her with another man.

सोऽपि गत्वा विविके तां दृष्टनष्टां स्मरन्प्रियां देवदत्तो वियोगाग्निविगलज्जीवितोऽभवत्॥75॥

Lost in the memories of his beloved, disappointed that she discarded him and went away, DevaDatta went off to some solitary place, with his life melting away in the fire of separation.

दृष्ट्वा तं तादृशं शम्भुः प्राक्प्रसन्नः किलादिशत्गणं पञ्चशिखं नाम तस्याभीप्सितसिद्धये॥76॥

Shambhu (Shiva) saw him in that condition and felt compassionate. He ordered a Gana named PanchaShikha to help DevaDatta achieve his goal.

स चागत्य समाश्वास्य स्त्रीवेशं तं गणोत्तमः अकारयत्स्वयं चाभूद्ब्रह्मणरूपधृत्॥77॥

That excellent of the Ganas came to DevaDatta, consoled him, and changed him into a woman. He himself took on the form of an aged Brahmin.

ततस्तेन समं गत्वा तं सुशर्ममहीपतिं जनकं सुदृशस्तस्याः स जगाद गणाग्रणीः-

"पुत्रो मे प्रोषितः क्वापि तमन्वेष्टुं व्रजाम्यहम्, तन्मे स्नुषेयं निःक्षेपो राजन्संप्रति रक्ष्यताम्"॥79॥

Then that chief of the Ganas approached King SuSharma who was the father of that beautiful girl and said,

"My son has gone off somewhere on a journey. I have to go and search for him.

This is my daughter-in-law whom I would like to be safe-guarded by you."

तच्छ्रुत्वा शापभीतेन तेनादाय सुशर्मणा स्वकन्यान्तःपुरे गुप्ते स्त्रीति संस्थापितो युवा॥80॥

Afraid of incurring the Brahmin's curse, SuSharma sent the young man in the form of a woman, to the harem to be in the company of other women.

ततः पञ्चशिखे याते स्वप्रियान्तःपुरे वसन् स्त्रीवेशः स द्विजस्तस्या विस्रम्भास्पदतां ययौ॥81॥

PanchaShikha returned to his abode. That Brahmin who lived in the harem in the form of a woman, soon gained the trust of his beloved.

एकदा चोत्सुका रात्रौ तेनात्मानं प्रकाश्य सा गुप्तं गान्धर्वविधिना परिणीता नृपात्मजा॥82॥

One day, when she was slightly restless (remembering her lover), he revealed himself and wedded her according to the Gaandharva method secretly.

तस्यां च धृतगर्भायां तं द्विजं स गणोत्तमः स्मृतमात्रागतो रात्रौ ततोऽनैषीदलक्षितम्॥83॥

Soon the princess became pregnant. DevaDatta then remembered PanchaShikha, the excellent Gana.

He came instantly and took away the Brahmin (in the form of a woman) unseen by anybody.

ततस्तस्य समुत्सार्य यूनः स्त्रीवेशमाशु तं प्रातः पञ्चशिखः सोऽभूत्पूर्ववद्ब्रह्मणाकृतिः॥84॥

Later, the Gana changed the Brahmin to his original form of a man, and changed himself into that of the old Brahmin.

तेनैव सह गत्वा च सुशर्मनृपमभ्यधात्-

He took the young man and went to the court of King SuSharma in the morning.

"अद्य प्राप्तो मया राजन्पुत्रस्तद्देहि मे स्नुषाम्"॥85॥

He said, "Today I have got my son back, Return my daughter-in-law."

ततः स राजा तां बुद्ध्वा रात्रौ क्वापि पलायितां, तच्छापभयसंभ्रान्तो मन्त्रिभ्य इदमब्रवीत्-

न विप्रोऽयमयं कोऽपि देवो मद्ब्रूचनागतः।एवंप्राया भवन्तीह वृत्तान्ताः सततं यतः॥87॥

The king was informed of her absence and the king thought that she had run away. Feeling apprehensive about getting cursed by the old Brahmin, he said to his ministers, "This one does not look like an ordinary Brahmin. He must be some divinity come here to deceive me. Such events usually are common occurrences.

## STORY OF SHIBI

तथा च पूर्वं राजाभूतपस्वी करुणापरः दाता धीरः शिबिर्नाम सर्वसत्त्वाभयप्रदः॥88॥

There was once a king named Shibi, who was a man of austerities, compassionate, generous, courageous, and gave sanctuary to all types of animals.

तं वञ्चयितुमिन्द्रोऽथ कृत्वा श्येनवपुः स्वयं मायाकपोतवपुषं धर्ममन्वपतद्रुतम्॥89॥

In order to test him, Indra took the form of a hawk; and Dharma (Yama) also took the form of a dove using his 'deluding power'. They both came down to the earth.

कपोतश्च भयाद्गत्वा शिबेरङ्कमशिश्नियत् मनुष्यवाचा श्येनोथ स तं राजानमब्रवीत्-

"राजन्भक्ष्यमिदं मुञ्च कपोतं क्षुधितस्य मे, अन्यथा मां मृतं विद्धि, कस्ते धर्मस्ततो भवेत्"॥91॥

The dove flew to the lap of the king frightened of the hawk.

The hawk spoke to the king in the human dialect, "Raajan! I am hungry. Give off my food to me. Otherwise know me to be dead. What will be then be your fairness in judgement (Dharma)?"

ततः शिबिरुवाचैनं-"एष मे शरणागतः, अत्याज्यस्तद्दाम्यन्यन्मांसमेतत्समं तव"॥92॥

Then Shibi said to him, "This dove has taken shelter in me. He cannot be sacrificed. I will give you another form of flesh equal to his weight."

श्येनो जगाद-"यद्येवमात्ममांसं प्रयच्छ मे"। तथेति तत्प्रहृष्टः सन्स राजा प्रत्यपद्यत्॥93॥

The hawk said, "If it is so, then give me your own flesh." The king was happy, and agreed to do so.

यथा यथा च मांसं स्वमुत्कृत्यारोपयन्नृपः तथा तथा तुलायां स कपोतोऽभ्यधिकोऽभवत्॥94॥

ततः शरीरं सकलं तुलां राजाध्यरोपयत्।"साधु साधु समं तु एतत्" दिव्या वागुदभूततः॥95॥

The king placed the dove on one side of the balance, and even as he kept adding his own cut flesh on the other side, the weight of the dove kept on increasing, and at last the king placed himself (his whole body) on the balance. "Well done, well done! The weights are equal now" - a divine voice spoke from the sky.

इन्द्रधर्मो ततस्त्यक्त्वा रूपं श्येनकपोतयोः तुष्टावक्षतदेहं तं राजानं चक्रतुः शिबिम्॥96॥

दत्त्वा तस्मै वरानन्यांस्तावन्तर्धानमीयतुः।

Indra and Dharma revealed their true forms pleased by the king's generous nature.

They made King Shibi freed of all wounds. They blessed him with many boons and vanished.

(SuSharma continued his speech-)

एवं ममापि कोऽप्येष देवो जिज्ञासुरागतः"॥97॥

In the same way, I believe some divinity is here to test my character."

इत्युक्त्वा सचिवान्स्वैरं स सुशर्मा महीपतिः तमुवाच भयप्रह्वो विप्ररूपं गणोत्तमम्-

"अभयं देहि साद्यैव स्नुषा ते हारिता निशि माययैव गता क्वापि रक्ष्यमाणाप्यहर्निशम्"॥99॥

Having said this to the ministers, King SuSharma approached the excellent Gana in the form of a Brahmin, and humbly bowing down with fear said, "Please give me sanctuary. Today only, your daughter-in-law was taken away at night through some magic and has gone off somewhere, though she was carefully guarded day and night."

कृच्छात्स दययेवाथ विप्ररूपो गणोऽब्रवीत् तर्हि पुत्राय राजन्मे देहि स्वां तनयामिति॥100॥

The Brahmin pretended as if shocked by the news and acting compassionate towards the king said, "Raajan! Then give off your daughter to my son."

तच्छ्रुत्वा शापभीतेन राजा तस्मै निजा सुता सा दत्ता देवदत्ताय, ततः पञ्चशिखो ययौ॥101॥

Afraid of incurring his curse, the king offered DevaDatta his daughter. PanchaShikha returned to his abode.

देवदत्तोऽपि तां भूयः प्रकाशं प्राप्य वल्लभां जजृम्भेऽनन्यपुत्रस्य श्वशुरस्य विभूतिषु॥102॥

DevaDatta acquired his beloved again openly in front of all and lived in splendour, happily enjoying the prosperities of his father-in-law, as the king had no other son to become the heir of the kingdom.

कालेन तस्य पुत्रं दौहित्रमभिषिच्य सः राज्ये महीधरं नाम सुशर्मा शिश्रिये वनम्॥103॥

In course of time, the king consecrated the son of DevaDatta his grandson (Dauhitra) named MaheeDhara as the heir of the kingdom and retired to the forest.

ततो दृष्ट्वा सुतैश्वर्यं कृतार्थः स तपोवनं राजपुत्र्या तया साकं देवदत्तोऽप्यशिश्रियत्॥104॥

DevaDatta also, satisfied that his son was endowed with all prosperities, retired to the forest along with the princess.

तन्नाराध्य पुनः शम्भुं, त्यक्त्वा मर्त्यकलेवरं, तत्प्रसादेन तस्यैव गणभावमुपागतः॥105॥

He again propitiated Shambhu; discarded his mortal body, and by his grace attained the state of a Gana.

प्रियादन्तोऽङ्गितात्पुष्पात्संज्ञां न ज्ञातवान्यतः अतः स पुष्पदन्ताख्यः संपन्नो गणसंसदि॥106॥

As he had not understood the gesture of throwing the flower from the teeth made by his beloved, he became known as 'PushpaDanta' in the group of Ganas.

तद्धार्या च प्रतीहारी देव्या जाता जयाभिधा। इत्थं स पुष्पदन्ताख्यो, मदाख्यामधुना श्रुणु॥107॥

His wife became the Prateehaaree (door-keeper) of Devi and was named as Jayaa. This is the story of PushpaDanta. Listen to my story now.

यः स गोविन्ददत्ताख्यो देवदत्तपिता द्विजः, तस्यैव सोमदत्ताख्यः पुत्रोऽहमभवं पुरा॥108॥

That Brahmin named GovindaDatta who was the father of DevaDatta, was my father also and my name was SomaDatta.

तेनैव मन्युना गत्वा तपश्चाहं हिमाचले अकार्षं बहुभिर्माल्यैः शंकरं नन्दयन्सदा॥109॥

Just like DevaDatta, I also got disheartened by what had happened and performed penance in the Himalayas, and worshipped Shankara by offering various types of beautiful garlands.

तथैव प्रकटीभूतात्प्रसन्नादिन्दुशेखरात् त्यक्तान्यभोगलिप्सेन तद्गणत्वं मया वृतम्॥110॥

Pleased by my worship InduShekhara appeared in front of me. As I had no desire for any other pleasures of the world, I requested him to make me one of his Ganas.

यः पूजितोऽस्मि भवता स्वयमाहृतेन माल्येन दुर्गवनभूमिसमुद्भवेन

तन्माल्यवानिति भविष्यसि मे गणस्त्वमित्यादिशच्च स विभुर्गिरिजापतिर्मां॥111॥

“I have been worshipped by you through garlands woven by your own hands with the flowers abounding in the mountain forests.

Therefore you will be known as Maalyavaan and serve me one of my Ganas.”

So did GirijaaPati bless me.

अथ मर्त्यवपुर्विमुच्य पुण्यां सहसा तद्गणतामहं प्रपन्नः

इति धूर्जटिना कृतं प्रसादादभिधानं मम माल्यवानितीदम्॥112॥

Immediately I discarded the mortal body and obtained the scared state of his Gana.

In this manner, by the grace of DhoorJhati (Shiva having abundant matted locks), my name became Maalyavaan.

सोऽहं गतः पुनरिहाद्य मनुष्यभावं शापेन शैलदुहितुर्बत काणभूते

तन्मे कथां हरकृतां कथयाधुना त्वं येनावयोर्भवति शापदशोपशान्तिः॥113॥

And again from the Gana-state I got this state of a human being through the curse of the daughter of the mountain, KaanaBhooti!

Now tell me all the stories related by Hara, so that both of our curses get redeemed.

इति महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथापीठलम्बके सप्तमस्तरङ्गः॥