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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'

अष्टमस्तरङ्गः/EIGHTH WAVE

Sanskrit text, Translation and Explanation

by

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# 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'

अष्टमस्तरङ्गः/EIGHTH WAVE

एवं गुणादयवचसा साथ सप्तकथामयी स्वभाषया कथा दिव्या कथिता काणभूतिना॥1॥

तथैव च गुणादयेन पैशाच्या भाषया तया निबद्धा सप्तभिर्वर्षैर्ग्रन्थलक्षाणि सप्त सा॥2॥

Being requested thus by Gunaadya, these seven sections of the divine story was narrated by KaanaBhooti in his own dialect of Paishaacha. That alone was 'written down' by Gunaadya in the Paishaacha dialect, in seven years, into seven lakhs of verses.

मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः अटव्यां मष्यभावाच्च लिलेख स महाकविः॥3॥

Thinking that the Vidyaadharas should not steal it away, the great poet wrote them using his own blood, as there was no ink available in the forest.

तथा च श्रोतुमायातैः सिद्धविद्याधरादिभिः निरन्तरमभूत्तत्र सवितानमिवाम्बरम्॥4॥

Siddhas and Vidyaadharas came there to listen to these stories; and because of that the sky appeared always endowed with a canopy, as it were.

गुणादयेन निबद्धां च तां दृष्ट्वैव महाकथां जगाम मुक्तशापः सन्काणभूतिर्निजां गतिम्॥5॥

Seeing that Gunaadya had written down that great story in a completed form, KaanaBhooti also was redeemed of his curse, and he attained his original state.

पिशाचा येऽपि तत्रासन्नन्ये तत्सहचारिणः तेऽपि प्रापुर्दिवं सर्वे दिव्यामाकर्ण्य तां कथाम्॥6॥

All the Pishaachas whoever were there at that time as his companions, they all listened to this divine story and attained the heaven.

'प्रतिष्ठां प्रापणीयेषा पृथिव्यां मे बृहत्कथा अयमर्थोऽपि मे देव्या शापान्तोक्तावुदीरितः।तत्कथं प्रापयाम्येनां कस्मै तावत्समर्पये' इति चाचिन्तयत्तत्र स गुणादयो महाकविः॥8॥

Gunaadya the great poet then thought, "This BrhatKathaa (Giant story collection) has to become pre-eminent in this earth. This also was mentioned by Devi when she told me about the redemption of the curse. How will I achieve that end, and to whom shall I give this?"

अथैको गुणदेवाख्यो नन्दिदेवाभिधः परः तमूचतुरुपाध्यायं शिष्यावनुगतावुभौ- "तत्काव्यस्यार्पणस्थानमेकः

श्रीसातवाहनः रसिको हि वहेत्काव्यं पुष्पामोदमिवानिलः॥10॥

At that time, his two disciples who always were with him, one named GunaDeva and the other NandiDeva said to him, "Shree SaataVaahana alone can become the receptacle of this 'Kaavya'. He is a 'Rasika' (has a taste for good literature). He will carry the Kaavya (spread it everywhere) like the fragrance carried by the wind."

एवमस्त्विति तौ शिष्यावन्तिकं तस्य भूपतेः प्राहिणोत्पुस्तकं दत्त्वा गुणादयो गुणशालिनौ॥11॥

Gunaadya accepted their suggestion, and sent the book to the king with his two disciples who were endowed with virtues.

स्वयं च गत्वा तत्रैव प्रतिष्ठानपुराद्धहिः कृतसंकेत उद्याने तस्थौ देवीविनिर्मिते॥12॥

He also went along with them, but stayed in the 'garden constructed by the grace of Devi' outside the city of Pratishtaana, and told them to meet him there.

तच्छिष्याभ्यां च गत्वा तत्सातवाहनभूपतेः गुणादयकृतिरेषेति दर्शितं काव्यपुस्कम्॥13॥

Those two disciples approached King SaataVaahana and showed that 'Kaavya- book' informing him that it was composed by Gunaadya.

(The Kaavya-book was made of many Taala leaves that were stacked up together in a huge bundle, was stinking of dried up blood, was written in some weird script of Pishaachas, and was carried by some weird looking forest-dwellers.)

पिशाचभाषां तां श्रुत्वा तौ च दृष्ट्वा तदाकृती विद्यामदेन सासूयं स राजैवमभाषत-"प्रमाणं सप्तलक्षाणि, पैशाचं नीरसं वचः, शोणितेनाक्षरन्यासो, धिक्पिशाचकथामिमाम्" ॥15 ॥

Hearing the story in the dialect of Pishaacha and seeing them both in such Paishaacha forms, the king arrogant of his own learning and filled with envy said, "Seven lakhs of verses in measure! Essence-less dialect of Paishaacha! Scripted by using blood! Fie on this story of Paishaacha!"

ततः पुस्तकमादाय गत्वा ताभ्यां यथागतं शिष्याभ्यां तद्गुणाद्याय यथावृत्तमकथ्यत ॥16 ॥

The two disciples took the book and returned the way they came (failing in their enterprise). They met Gunaadya and told him all that had happened in the court of the king.

गुणाद्योऽपि तदाकर्ण्य सद्यः खेदवशोऽभवत्। तत्त्वज्ञेन कृतावज्ञः को नामन्तर्न तप्यते ॥17 ॥

Gunaadya immediately felt sad by hearing all this.

"Who will not feel the heat of disappointment when insulted by a learned person!

सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयं विविक्तरम्यभूभागमग्निकुण्डं व्यधात्पुरः ॥18 ॥

Then, accompanied by his two disciples, Gunaadya went to a tall hill which was beautiful with trees and creepers, which was nearby, and yet was far from population.

He made an 'AgniKunda' (hole or enclosed space for the consecrated fire) in front of him.

तत्राग्नौ पत्रमेकैकं शिष्याभ्यां साश्रु वीक्षितः वाचयित्वा स चिक्षेप श्रावयन्मृगगपक्षिणः, नरवाहनदत्तस्य चरितं शिष्ययोः कृते ग्रन्थलक्षं कथामेकां वर्जयित्वा तदीप्सिताम् ॥20 ॥

As the two disciples kept watching with moist eyes, he read page by page aloud so that the animals and birds could hear it; and dropped them all one after the other into the blazing fire, except for the 'history of King NaraVaahanaDatta, which had one lakh verses', for obliging his two disciples, who favoured that story.

तस्मिन्श्च तां कथां दिव्यां पठत्यपि दहत्यपि परित्यक्तृणाहाराः शृण्वन्तः साश्रुलोचनाः आसन्नभ्येत्य तत्रैव निश्चला बद्धमण्डलाः निखिलाः खलु सारङ्गवराहमहिषादयः ॥22 ॥

As he read the story aloud and burnt it, all the deer, boars, buffaloes stopped their eating of grass; came near him; sat around him without even moving; and listened to the story with tear-filled eyes.

अत्रान्तरे च राजाभूदस्वस्थः सातवाहनः दोषं चास्यावदन्वैद्याः शुष्कमांसोपभोगजम् ॥23 ॥

Meanwhile King SaataVaahana suddenly became afflicted with illness. The medical experts told him that the illness had been caused by eating the dried up flesh of animals.

आक्षिप्तास्तन्निमित्तं च सूपकारा बभाषिरे-"अस्माकमीदृशं मांसं ददते लुब्धका" इति ॥24 ॥

The cooks were brought under enquiry for this, and they said that they got that type of dried flesh supplied by the hunters.

पृष्ट्वा लुब्धका ऊचुर्नातिदूरे गिरावितः पठित्वा पत्रमेकैकं कोऽप्यग्नौ क्षिपति द्विजः। तत्समेत्य निराहाराः शृण्वन्ति प्राणिनोऽखिलाः, नान्यतो यान्ति, तेनैषां शुष्कं मांसमिदं क्षुधा ॥26 ॥

The hunters were brought under enquiry. The hunters said,

"Some Brahmin in a nearby hill reads aloud the pages of a book and throws them into the fire one by one. All the animals sit around him and listen to his words, without even eating any grass. They do not move out of that place at all. Since their bodies are dried up by hunger, the flesh is also dry."

इति व्याधवचः श्रुत्वा कृत्वा तानेव चाग्रतः स्वयं च कौतुकाद्राजा गुणाद्यस्यान्तिकं ययौ ॥27 ॥

Surprised by the words of the hunters, and guided by them, the king himself went to the hill where Gunaadya stayed, moved by curiosity.

ददर्श तं समाकीर्णं जटाभिर्वनवासतः प्रशान्तशेषशापाग्निधूमिकाभिरिवाभितः ॥28 ॥

(The books were all burnt off fully, and the smoke lines filled the air.)

He saw him fully covered with matted locks because of the long life he had led in the forest, as if he was surrounded by the smoke lines of the almost extinguished fire of the curse.

अथैनं प्रत्यभिज्ञाय सबाष्पमृगमध्यगं नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपतिः॥29॥

Recognizing him, who was surrounded by animals with tears in their eyes, the king saluted him and enquired about the occurrences in his life.

सोऽपि स्वं पुष्पदन्तस्य राज्ञे शापादिचेष्टितं ज्ञानी कथावतारं तमाचख्यौ भूतभाषया॥30॥

That great man of knowledge told the king the life-stories of his and PushpaDanta's caused by the curse, using the dialect of Paishaacha.

ततो गणावतारं तं मत्वा पादानतो नृपः ययाचे तां कथां तस्माद्दिव्यां हरमुखोद्गताम्॥31॥

Understanding Gunaadya as the incarnation of a Gana, the king saluted him with reverence. He begged him to offer the divine story told by Shiva to him.

अथोवाच स तं भूपं गुणाद्यः सातवाहनम्-"राजन्षड्ग्रन्थलक्षाणि मया दग्धानि षट्कथाः, लक्षमेकमिदं त्वस्ति कथैका सैव गृह्यताम्।मच्छिष्यौ तव चात्रैतौ व्याख्यातारौ भविष्यतः"॥33॥

Gunaadya then said to King SaataVaahana, "I have burnt off the six stories containing six lakh of verses already. There is only this one story left that is made of one lakh of verses. Take it.

These two disciples of mine will narrate it to you."

इत्युक्त्वा नृपमामन्त्र्य, त्यक्त्वा योगेन तां तनुं, गुणाद्यः शापनिर्मुक्तः प्राप दिव्यं निजं पदम्॥34॥

Having said this, taking leave of the king, Gunaadya who was freed of the curse, discarded the body through Yoga, and regained his original divine status.

अथ तां गुणाद्यदत्तामादाय कथां बृहत्कथां नाम्ना

नृपतिरगान्निजनगरं नरवाहनदत्तचरितमयीम्॥35॥

Then the king returned to his city taking that story given by Gunaadya which was named BrhatKathaa and contained the story of King NaraVaahanaDatta.

गुणदेवनन्दिदेवौ तत्र च तौ तत्कथाकवेः शिष्यौ

क्षितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः॥36॥

He gifted land, gold, clothes, vehicles, mansions and money to GunaDeva and Nandi Deva, the two disciples of the great poet who wrote the story.

ताभ्यां सह च कथां तामाश्वास्य स सातवाहनस्तस्याः तद्भाषयावतारं वक्तुं चक्रे कथापीठम्॥37॥

SaataVaahana first started reciting the 'KathaaPeeta' in his language, understanding the story with the help of those two disciples.

सा च चित्ररसनिर्भरा कथा विस्मृतामरकथा कुतूहलात्

तद्विधाय नगरे निरन्तरां ख्यातिमत्र भुवनत्रये गता॥38॥

That story filled with varied tastes, which was so interesting that those who read it forgot the story of the Devas, was celebrated in the city by all, and became renowned in the three worlds for ever.

इति महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथापीठलम्बकेऽष्टमस्तरङ्गः॥

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

समाप्तश्चायं कथापीठलम्बकः प्रथमः॥

THE FIRST 'LAMBAKA' NAMED 'PEDESTAL OF THE STORY' IS COMPLETE