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महाकविश्रीसोमदेवभट्टविरचितः

कथासरित्सागरः

KATHAASARITSAAGARA

'OCEAN' WHERE ALL THE 'RIVERS OF STORIES' ENTER

of

MAHAKAVI SOMADEVA BHATTA

कथापीठं नाम प्रथमो लम्बकः

FIRST SURGE

named

'THE PEDESTAL OF THE STORY'

चतुर्थस्तरङ्गः/FOURTH 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'

चतुर्थस्तरङ्गः/FOURTH WAVE

इत्याख्याय कथां मध्ये विन्ध्यान्तः काणभूतये पुनर्वरुचिस्तस्मै प्रकृतार्थमवर्णयत्॥1॥

After relating the above-mentioned story to KaanaBhooti in that interior of Vindhya forest, VaraRuchi again continued his story from where he left back.

VARARUCHI'S MARRIAGE

एवं व्याडीन्द्रदत्ताभ्यां सह तत्र वसन्क्रमात् प्राप्सोऽहं सर्वविद्यानां पारमुत्क्रान्तशैशवः॥2॥

In this manner, I lived there along with Vyaadi and IndraDatta, and through methodical learning, had mastered fully all the sciences that had to be learnt, as I gradually crossed over my childhood.

इन्द्रोत्सवं कदाचिच्च प्रेक्षितुं निर्गता वयम्, कन्यामेकामपश्याम कामस्यास्त्रमसायकम्॥3॥

Once we all went to see the Indrotsava, festival of Indra. We saw there a beautiful girl, who was a weapon (bow and arrow) used by Manmatha without even the need of an arrow.

इन्द्रदत्तो मया पृष्ठस्ततः केयं भवेदिति। उपवर्षसुता सेयमुपकोशेति सोऽब्रवीत्॥4॥

I asked IndraDatta, who she could be. He said that she was UpaKoshaa, the daughter of UpaVarsha.

सा सखीभिश्च मां ज्ञात्वा, प्रीतिपेशलया दृशा कर्षन्ती मन्मनः, कृच्छ्रादगच्छद्भवनं निजम्॥5॥

That girl got to know of me through her friends, and flashing forth tender love-filled glances at me, she took away my heart; and went back to her mansion, herself undergoing the pangs of separation.

पूर्णचन्द्रमुखी नीलनीरजोत्तमलोचना मृणालनालललितभुजा पीनस्तनोज्ज्वला कम्बुकण्ठी

प्रवालाभरदनच्छदशोभिनी (प्रवाल-आभ-रदनच्छद-शोभिनी) स्मरभूपतिसौन्दर्यमन्दिरे वेन्दिरापरा॥7॥

She had a face like the full moon. Her eyes were beautiful like blue lotuses.

Her shoulders were soft and tender like the lotus stalks. Her breasts were attractive and huge.

Her neck was like a conch. Her lips (radanacchada) shone forth as if made of excellent coral (pravaala).

Or rather, she was another Indiraa (Goddess Lakshmi) in the 'mansion of beauty' built by King Manmatha.

ततः कामशरापातनिर्भिन्ने हृदये न मे निशि तस्यामभून्निद्रा तद्विम्बोष्ठपिपासया॥8॥

My heart was shattered by the arrows of Kaama, the deity of passion. I could not sleep at night thirsting for the taste of her lips which were like the Bimba fruits.

कथंचिल्लब्धनिद्रोऽहमपश्यं रजनीक्षये शुक्लाम्बरधरां दिव्यां स्त्रियम्, सा मामभाषत॥9॥

Somehow, after a lot of struggle, I fell asleep. At the end of night (in the dream) I saw a divine lady wearing white garment. She spoke to me like this,

"पूर्वभार्योपकोशा ते गुणज्ञानापरां पतिं कंचिदिच्छत्यतश्चिन्ता पुत्र कार्यात्र न त्वया।अहं सदा शरीरान्तर्वासिनी ते

सरस्वती।त्वद्दुःखं नोत्सहे द्रष्टुम्" इत्युक्त्वा अन्तर्हिताऽभवत्॥11॥

"UpaKoshaa was your wife in the previous life. (PushpaDanta's wife Jayaa had incarnated as UpaKoshaa).

She appreciates virtues. She will never desire another man. Son! You need not feel apprehensive about your love. I am Sarasvati (Goddess of learning) who resides in your person at all times. I could not bear to see you suffer like this." So saying, she vanished from sight.

ततः प्रबुद्धो जातास्थो गत्वातिष्ठमहं शनैः दयितामन्दिरासन्नबालचूततरोरधः॥12॥

I woke up immediately. Feeling encouraged, I hesitatingly walked towards my beloved's house and stood under a young mango tree near her house.

अथागत्य समाख्यातं तत्सख्या मन्निबन्धनं उद्गाढमुपकोशाया नवानङ्गविजृम्भितम्॥13॥

Then her friend came there and informed me about UpaKoshaa's deep infatuation for me, which was brought about by the newly risen passionate feelings in her mind.

ततोऽहं द्विगुणीभूतापस्तामेवमब्रुवम्-"अदत्तां गुरुभिः स्वेच्छमुपकोशां कथं भजे।वरं हि मृत्युर्नाकीर्तिस्तत्सखीहृदयं तव गुरुभिर्यदि बुध्येत तत्कदाचिच्छिवं भवेत्।तदेतत्कुरु भद्रे त्वं, तां सखीं मां च जीवय"।

My pangs of passion increased double-fold now. I addressed her and said,

"How can I enjoy the company of UpaKoshaa by my own wish, without her being offered to me by her parents? It is better to die than get blame in one's character.

If her parents somehow understand the mind of your friend, it would lead to some good.

Good lady! Do this much! Help me and your friend to hold on to our lives."

तच्छ्रुत्वा सा गता सख्याः मातुः सर्वं न्यवेदयत्।तया तत्कथितं भर्तुरुपवर्षस्य तत्क्षणम्।तेन भ्रातुश्च वर्षस्य तेन तच्चाभिनन्दितम्॥17॥

That girl went and reported everything to her friend's mother. She immediately reported all this to her husband UpaVarsha and he reported this to his brother Varsha, and he approved of our match.

विवाहे निश्चिते गत्वा व्याडिरानयति स्म तं वर्षाचार्यनिदेशेन कौशाम्ब्या जननीं मम॥18॥

The wedding date got fixed. Vyaadi brought my mother from Kaushaambi as ordered by Guru Varsha.

अथोपकोशा विधिवत्पित्रा मे प्रतिपादिता। ततो मात्रा गृहिण्या च समं तत्रावसं सुखम्॥19॥

Then UpaKoshaa was given to me in marriage by her father through appropriate ceremonies.

Then I lived happily along with my mother and wife.

STORY OF PAANINI

अथ कालेन वर्षस्य शिष्यवर्गो महानभूत्।तत्रैकः पाणिनिर्नाम जडबुद्धितरोऽभवत्॥20॥

As time went by, the number of students was on the increase.

There was one student named Paanini (descendent of Paani) who was very dull-headed.

स शुश्रूषापरिक्लिष्टः प्रेषितो वर्षभार्यया अगच्छत्तपसे खिन्नो विद्याकामो हिमालयम्॥21॥

तत्र तीव्रेण तपसा तोषितादिन्दुशेखरात् सर्वविद्यामुखं तेन प्राप्तं व्याकरणं नवम्॥22॥

Frustrated by his mindless services, Varsha's wife sent him away.

Paanini felt sad about all this and decided to acquire learning through penance. He went to Himalayas and pleased Lord InduShekhara (one who has the moon on the crest) by performing fierce penance. He obtained by the grace of Shiva, a new grammar treatise (NavaVyaakaranam) which would be the source of all learning.

ततश्चागत्य मामेव वादायाह्वयते स्म सः।प्रवृत्ते चावयोर्वादे प्रयाताः सप्त वासराः॥23॥

He returned and invited me (the most learned of all itself) for a debate. We both debated for seven days.

अष्टमेऽह्नि मया तस्मिञ्जिते तत्समनन्तरं नभस्थेन महाघोरो हुंकारः शम्भुना कृतः॥24॥

I won over him on the eight day (not that the grammar was at fault, but because Paanini was unable to debate with his lesser intellectual power). Immediately a highly terrifying sound of Shiva's 'Humkaara' -sound of angry grunt) rose in the sky (which brightened up Paanini's intellect).

तेन प्रणष्टमैन्द्रं तदस्मद्व्याकरणं भुवि।जिताः पाणिनिना सर्वे मूर्खीभूता वयं पुनः॥25॥

The Aindra Grammar (treatise founded by Lord Indra) perished at that moment by the will of Shiva.

All of us were defeated by Paanini in the debate, and we were proved as fools.

अथ संजातनिर्वेदः, स्वगृहस्थितये धनं हस्ते हिरण्यगुप्साय विधाय वणिजो निजं, उक्त्वा तच्चोपकोशायै,

गतवानस्मि शंकरं तपोभिराराधयितुं निराहारो हिमालयम्॥27॥

I felt disgusted with everything. I deposited some money in the hands of a friend of mine, a merchant by the name of HiranyaGupta for the maintenance of my house and family; took leave of UpaKoshaa and went off to Himalayas to propitiate Shankara through penance, abstaining from food even.

UPAKOSHA'S STORY

उपकोशा हि मे श्रेयः काङ्क्षन्ती निजमन्दिरे अतिष्ठत्प्रत्यहं स्नान्ती गङ्गायां नियतव्रता॥28॥

UpaKoshaa stayed at home and desiring my welfare took to observing vows, daily bathing in the Ganges River with devotion.

एकदा सा मधौ प्राप्ते क्षामा पाण्डुमनोरमा प्रतिपच्चन्द्रलेखेव जनलोचनहारिणी स्नातुं त्रिपथगां यान्ती, दृष्टा राजपुरोधसा दण्डाधिपतिना चैव कुमारसचिवेन च॥30॥

Once, it was spring season. She looked very beautiful with fair-hued body and slender build. She stole the eyes of the observers like 'PratipacchandraLekhaa' (the single digit of moon seen on the first day of the fortnight after the new moon). She went to the River Ganges as usual to have her holy bath. She was then seen by the chief priest of the king, by the chief judge, and the young minister of the prince.

तत्क्षणात्ते गताः सर्वे स्मरसायकलक्ष्यताम्। सापि तस्मिन्दिने स्नान्ती कथमप्यकरोच्चिरम्॥31॥

Next moment all three of them became the targets of Manmatha's arrows.

Somehow on that particular day she took a long time to finish her bath.

आगच्छन्ती च सायं तां कुमारसचिवो हठात् अग्रहीत्।

As she was returning in the evening, the young minister grabbed at her forcefully.

अथ साप्येनमवोचत्प्रतिभावती-"अभिप्रेतमिदं भद्र यथा तव तथा मम।किं त्वहं सत्कुलोत्पन्ना प्रवासस्थितभर्तृका, कथमेवं प्रवर्तय पश्येत्कोऽपि कदाचन।ततश्च ध्रुवमश्रेयस्त्वया सह भवेन्मम।तस्मान्मधूत्सवाक्षिप्तपौरलोके गृहं मम आगन्तव्यं ध्रुवं रात्रेः प्रथमे प्रहरे त्वया"॥35॥

That wise lady of virtues accosted him bravely and said, "Hey Good man! I also desire what you desire. But I belong to a noble family. My husband is also away on a journey. How can I act shameless? Some one or other may be watching us! Then both of us will get into trouble for sure, and get censured. So come to my house definitely in the first hour (Prahara) of the night of the spring festival, when all the people will be busy in enjoying the festivities."

इत्युक्त्वा कृतसंधा सा तेन क्षिप्ता विधेर्वशात् यावत्किंचिद्गता तावन्निरुद्धा सा पुरोधसा॥36॥

तस्यापि तत्रैव दिने तद्वदेव तया निशि संकेतकं द्वितीयस्मिन्प्रहरे पर्यकल्प्यत॥37॥

Thus she pacified him by making an agreement for the time being, and got away from him.

Unfortunately, before she walked a few steps even, she was stopped by the chief priest.

She made an agreement with him in the same way, and told him to meet her on the very same day of the spring festival. She fixed the time as the second hour of the night.

मुक्तां कथंचित्तेनापि प्रयातां किंचिदन्तरं दण्डाधिपो रुणद्धि स्म त्रितीयस्तां सुविह्वलाम्॥38॥

अथ तस्यापि दिवसे तस्मिन्नेव तथैव सा संकेतकं त्रियामायां तृतीये प्रहरे व्यधात्॥39॥

Escaping from him, she walked very few steps and was accosted again by the third person, namely the chief judge. She made the same agreement with him to meet on the very same day (as with the others); but fixed the time as the third hour of the night, in the third part of the night.

(UpaKoshaa could not directly oppose them or avoid them. They were working under the king. So she just managed to escape for the moment by postponing the issue so that she will have time to think out a way of escape.)

दैवात्तेनापि निर्मुक्ता सकम्पा गृहमागता कर्तव्यां सा स्वचेटीनां संविदं स्वैरमब्रवीत्॥40॥

Escaping him also by her good fortune, she returned home trembling all the way. She confided in her friends about the promises she had made.

'वरं पत्यौ प्रवासस्थे मरणं कुलयोषितः, न तु रूपारमल्लोकलोचनापातपात्रता' इति संचिन्तयन्ती च स्मरन्ती मां, निनाय सा शोचन्ती स्वं वपुः साध्वी निराहारैव तां निशाम्॥42॥

'It is better that, women belonging good families give up their lives, when the husband is away on a journey, than become the objects of the lustful eyes of other men!'

Given to such distressful thoughts and remembering me, she passed the night lamenting about her beautiful body which caused so much trouble. That virtuous lady did not partake of any food too.

प्रातर्ब्राह्मणपूजार्थं व्यसर्जिं वणिजस्तया चेटी हिरण्यगुप्तस्य किञ्चिन्मार्गयितुं धनम्॥43॥

आगत्य सोऽपि तामेवमेकान्ते वणिगब्रवीत्-"भजस्व मां ततो भर्तृस्थापितं ते ददामि तत्"॥44॥

Next morning, she sent her maid to get some money from the merchant HiranyaGupta, as she needed some for worshipping the Brahmins. That merchant came and met her in privacy.

He said, "Become mine! Then only, I will give you the money deposited by your husband."

तच्छ्रुत्वा, साक्षिरहितां मत्वा भर्तृधनस्थितिं, वणिजं पापमालोक्य खेदामर्षकदर्थिता, तस्यामेवात्र संकेतं रात्रौ तस्यापि पश्चिमे शेषे यामे साकरोदथ सोऽगमत्॥46॥

UpaKoshaa had no witness to give proof for her husband depositing the money with the merchant.

She understood the merchant also to be a wicked villain. Feeling despondent and angry, that virtuous lady told him also to meet her on that very day of spring festival. She fixed the time for his meeting as the fourth and last hour of the night. He went away.

ततः साकारयद्भूरि चेटीभिः कुण्डकस्थितं कस्तूरिकादिसंयुक्तं कज्जलं तैलमिश्रितम्॥47॥

तल्लिसाश्वेलखण्डाश्च चत्वारो विहितास्तया, मञ्जूषा कारिता चाभूत्स्थूला सबहिरर्गला॥48॥

Later, with the help of her friends, she abundantly filled a huge pot (Kundaka) with 'collirium mixed with oil' and added various perfumes like 'Kasturi' to that mixture. She made four rag garments and dipped them in the collirium paste, and kept them aside. She also got ready a very huge box (Manjushaa) which could be locked from outside.

अथ तस्मिन्महावेषो वसन्तोत्सववासरे आययौ प्रथमे यामे कुमारसचिवो निशि॥49॥

अलक्षितं प्रविष्टं तमुपकोशेदमब्रवीत्-"अस्नातं न स्पृशामि त्वां तत्स्नाहि प्रविशान्तरम्"॥50॥

The young minister of the prince who was grandly attired for the occasion arrived at the first hour of the night on the day of the spring festival. He entered her house stealthily unseen by any one.

UpaKoshaa said to him "I will not touch a man who has not bathed. Therefore bathe first and then enter inside."

अङ्गीकुर्वन्स तन्मूढश्चेटिकाभिः प्रवेशितः अभ्यन्तरगृहं गुप्तमन्धकारमयं ततः॥51॥

That fool agreed. Her friends guided him towards the room at the back side of the house which was dark and well-hidden from the outside.

गृहीत्वा तत्र तस्यान्तर्वस्त्राण्याभरणानि च, चेलखण्डं तमेकं च दत्त्वान्तर्वाससः कृते, आ शिरःपादमङ्गेषु

ताभिस्ततैलकज्जलं अभ्यङ्गभङ्ग्या पापस्य न्यस्तं घनमपश्यतः॥53॥

They made him remove all his clothes and ornaments and took them away. They made him wear the rag cloth dipped in collirium, as the inner garment. They applied thickly the scented collirium on his body from top to toe as if it was some special unguent; and the fool could not know what was done to him because of the dark interiors.

अतिष्ठन्मर्दयन्त्यस्तत्प्रत्यङ्गं यावदस्य ताः तावद्वितीये प्रहरे स पुरोधा उपागमत्॥54॥

Even as they kept massaging each part of his body with that paste, the priest arrived there in the second hour of the night.

मित्रं वररुचेः प्राप्तः किमप्येष पुरोहितः तदिह प्रविशेत्युक्त्वा चेट्यस्तास्तं तथाविधं कुमारसचिवं नग्नं मञ्जूषायां ससम्भ्रमं निचिक्षिपुरथाबध्नन्नर्गलेन बहिश्च ताम्॥56॥

"Ah! A friend of VaraRuchi is here! And he looks like a priest. Come quickly and hide inside this box."

Whispering in alarm, they pushed the naked young minister (with the dirty rag cloth barely covering his body), inside the huge trunk. They locked it off from the outside.

सोऽपि स्नाननिभान्नीतस्तमस्यन्तः पुरोहितः तथैव हतवस्त्रादिस्तैलकज्जलमर्दनैः चेलखण्डधरस्तावच्चेटिकाभिः

विमोहितः यावत्तृतीये प्रहरे दण्डाधिपतिरागमत्॥58॥

The priest was also taken to the dark interiors of the house on the pretext of getting a bath.

That man was also removed of all the ornaments and clothes; was made to wear the tainted tattered rag, and cheated likewise by

UpaVarshaa's friends; by that time, the chief judge arrived there in the third hour.

तदागमनजाचैव चेटीभिः सहसा भयात् आयवत्सोऽपि निक्षिप्तो मञ्जूषायां पुरोहितः॥59॥

And the girls acted immediately frightened and apprehensive; pushed the priest into the box as before and locked it from outside.

तस्य दत्तवार्गलं ताभिः स्नानव्याजनात्प्रवेश्य सः दण्डाधिपोऽपि तत्रैव तावत्कज्जलमर्दनैः अन्यवद्विप्रलब्धोऽभूत्
चेलखण्डैककर्पटः यावत्स पश्चिमे यामे वणिकत्रागतोऽभवत्॥61॥

The chief judge was also taken to the inner dark room for getting a bath. He was also deceived into removing his clothes and ornaments; was applied collirium paste all over his body. By then, in the fourth and last hour of the night, the merchant arrived.

तद्दर्शनभयं दत्त्वा क्षिप्तो दण्डाधिपोऽप्यथ मञ्जूषायां स चेटीभिर्दत्तं च बहिरर्गलम्॥62॥

Feigning fear by his sight, the women-folk quickly pushed that judge also inside the box, and locked it from outside.

ते च त्रयोऽन्धतामिस्रवासाभ्यासोद्यता इव मञ्जूषायां भियान्योन्यं स्पर्शं लब्ध्वापि नालपन्॥63॥

All three of them could feel each other but did not open their mouths, frightened of getting identified, and remained silent as if practising to live in the 'hell of darkness' (AndhaTaamisra) forever.

दत्त्वाथ दीपं गेहेऽत्र वणिजं तं प्रवेश्य सा उपकोशावदत्- "देहि तन्मे भर्त्रर्पितं धनम्"॥64॥

तच्छ्रुत्वा शून्यमालोक्य गृहं सोऽप्यवदच्छठः- "उक्तं मया ददाम्येव यद्भर्त्रा स्थापितं धनम्"॥65॥

UpaKoshaa led that merchant to that room holding a lamp in her hand.

She said, "Give me the money deposited by my husband with you."

The wicked merchant saw that there was no one else in that room and said, "I told you already that I will give that money which was deposited by your husband to you."

उपकोशापि मञ्जूषां श्रावयन्ती ततोऽब्रवीत्- "एतद्विरण्यगुप्तस्य वचः श्रुणुत देवताः"॥66॥

इत्युक्त्वा चैव निर्वाप्य दीपं, सोऽप्यन्यवद्वणिकं लिप्तः स्नानापदेशेन चेटीभिः कज्जलैश्चिरम्॥67॥

UpaKoshaa turned towards the box and spoke aloud, "Hey Devatas! Listen to the words spoken by this HiranyaGupta." She then blew away the light. The merchant was also made to wear a ragged tainted cloth by her friends like the others, and was applied collirium paste all over his body on the pretext of bathing, for a long time.

अथ "गच्छ, गता रात्रिः" इत्युक्तः स निशाक्षये अनिच्छन्गलहस्तेन ताभिर्निर्वासितस्ततः॥68॥

Then when the night ended, he was told, "Go off, the night has ended", and though he was unwilling to leave, was held by the neck and thrown out by them.

अथ चीरैकवसनो मषीलिप्तः, पदे पदे भक्ष्यमाणः श्वभिः, प्राप लज्जमानो निजं गृहम्॥69॥

Covered by just a tattered garment, with the whole body dark with collirium paste, getting bit by the stray dogs at every step, he reached his house feeling extremely shameful.

तत्र दासजनस्यापि तां प्रक्षालयतो मषीं नाशकत्संमुखे स्थातुं, कष्टो हि अविनयक्रमः॥70॥

He could not even face the servants when they washed the collirium off his body at his house.

The path of the vice (wicked conduct) is indeed a miserable one.

उपकोशाप्यथ प्रातश्चेतिकानुगता गता गुरुणामनिवेद्यैव राज्ञो नन्दस्य मन्दिरम्॥71॥

Early in the morning, UpaKoshaa went to the court of King Nanda accompanied by her maid, without informing the elders of the house.

वणिग्घिरण्यगुप्तो मे भर्त्रा न्यासीकृतं धनं जिहीर्षतीति विजसस्तत्र राजा तया स्वयम्॥72॥

She herself complained to the king that merchant HiranyaGupta wanted to rob her of the money which her husband had deposited with him.

तेन तच्च परिज्ञातुं तत्रैवानायितो वणिक् "मदस्ते किञ्चिदप्यस्या देव नास्ति" इत्यभाषत॥73॥

The king got the merchant brought to the court for enquiry.

He said, "Lord! I do not have any of her money with me."

उपकोशा ततोऽवादीत् "सन्ति मे देव साक्षिणः मञ्जूषायां गतः क्षिप्त्वा भर्ता मे गृहदेवताः।स्ववाचा पुरतस्तासां अनेनाङ्गीकृतं धनम्।तामानाय्येह मञ्जूषां पृच्छयन्तां देवतास्त्वया"॥75॥

Then UpaKoshaa said, "Lord! I have witnesses to prove my case. My husband had placed those House-deities in a box before leaving for his journey. This man confessed that he has my money with him in front of those deities, yesterday night. Get that box with deities brought here, and you can question them yourself."

तच्छ्रुत्वा विस्मयाद्राजा तदानयनमादिशत्।ततः क्षणात्सा मञ्जूषा प्रापिता बहुभिर्जनैः॥76॥

The king was surprised and ordered the box of deities to be brought to the court. Within minutes the box was carried by many men and was brought to the court.

अथोपकोशा वक्ति स्म-"सत्यं वदत देवताः, यदुक्तं वणिजानेन ततो यात निजं गृहम्।नोचेद्दहाम्यहं युष्मान्सदसि उद्घाटयामि वा"।

UpaKoshaa addressed the box and said, "Hey Devatas! Tell exactly what was said by this merchant; then you will reach your homes safely. Or else, I will burn you all along with the box, or open the box in front of everybody in the court-room."

तच्छ्रुत्वा भीतभीतास्ते मञ्जूषास्था बभाषिरे-"सत्यं समक्षमस्माकमनेनाङ्गीकृतं धनम्"।

ततो निरुत्तरः सर्वं वणिकत्प्रत्यपद्यत॥79॥

Hearing her words, the three wicked men inside the box trembled in fear. They shouted from inside the box- "What she says is true! This fellow confessed in front of us that he has her money with him."

The merchant had nothing to object. He confessed to all his guilt.

उपकोशामथाभ्यर्थ्य राजा त्वतिकुतूहलात् सदस्युद्घाटिता तत्र मञ्जूषा स्फोटितार्गला॥80॥

The king felt curious about all that had happened. He took the permission of UpaKoshaa and got the box opened in front of all the people in the court, by breaking its lock.

निष्कृष्टास्तेऽपि पुरुषास्तमःपिण्डा इव त्रयः कृच्छ्राच्च प्रत्यभिज्ञाता मन्त्रिभिर्भूता तथा, प्रहसत्स्वथ सर्वेषु किमेतदिति कौतुकात्।राजा पृष्टा सती सर्वमुपकोशा शशंस तत्॥82॥

Three men shaped like three dark lumps of flesh came out of the box. They were recognized by the king and the ministers with great difficulty. All of them laughed aloud wondering about it all. Questioned by the king, the devoted wife reported to him all that had happened.

"अचिन्त्यं शीलगुप्तानां चरितं कुलयोषिताम्" इति चाभिननन्दुस्तामुपकोशां सभासदः॥83॥

All those assembled in the court praised UpaKoshaa saying, "The methods used by the virtuous high-born women to save their chastity is unthinkable indeed"!

ततस्ते हतसर्वस्वाः परदारैषिणोऽखिलाः राजा निर्वासिता देशात्।अशीलं कस्य भूतये॥84॥

All three of them who had evil intentions for the wife of another man were deprived of all their wealth, and were banned from the country. Who indeed gets benefited by bad conduct!

"भगिनी मे त्वं" इत्युक्त्वा दत्त्वा प्रीत्या धनं बहु उपकोशापि भूपेन प्रेषिता गृहमागमत्॥85॥

"You are my sister" so saying, the king gave UpaKoshaa a lot of money with due affection and sent her home.

वर्षोपवर्षो तद्बुद्ध्वा साध्वीं तामभ्यनन्दताम्।सर्वश्च विस्मयस्मेरः पुरे तत्राभवज्जनः॥86॥

Varsha and UpaVarsha commended the virtuous behaviour of that noble woman. All the citizens were amazed and amused when they heard what had happened.

VARARUCHI'S STORY CONTINUES

अत्रान्तरे तुषाराद्रौ कृत्वा तीव्रतरं तपः आराधितो मया देवो वरदः पार्वतीपतिः॥87॥

तदेव तेन शास्त्रं मे पाणिनीयं प्रकाशितं, तदिच्छानुग्रहादेव मया पूर्णकृतं च तत्॥88॥

Meanwhile, after performing fierce penance in the Snow Mountain, I propitiated the Lord of Paarvati, the compassionate boon-giver. By his grace, the treatise of Paanini was revealed to me. Obliging his will, I completed it.

ततोऽहं गृहमागच्छमज्ञाताध्वपरिश्रमः निशाकरकलामौलिप्रसादामृतनिर्भरः॥८९॥

I returned home, not even feeling the fatigue of the journey, for I was filled with the 'nectar of the grace of the Lord who wears the crescent of the moon on his head'.

अथ मातुर्गुरुणां च कृतपादाभिवन्दनः तत्रोपकोशावृत्तान्तं तमश्रौषं महाद्भुतम्॥९०॥

Then I saluted the feet of my mother and other elders; and I heard then about the wonderful account of what UpaKoshaa did.

तेन मे परमां भूमिमात्मन्यानन्दविस्मयौ तस्यां च सहजस्नेहबहुमानावगच्छताम्॥९१॥

By that, 'joy and wonder in the heart', and 'respect and honour for her'- both attained the extreme height.

वर्षोऽथ मन्मुखादैच्छच्छ्रोतुं व्याकरणं नवम्। ततः प्रकाशितं स्वामिकुमारेणैव तस्य तत्॥९२॥

Varsha then wanted to hear the new treatise of grammar from my mouth. But it was revealed to him by SwaamiKumaara himself.

ततो व्याडीन्द्रदत्ताभ्यां विज्ञप्तौ दक्षिणां प्रति गुरुवर्षोऽब्रवीत्स्वर्णकोटिर्मे दीयतामिति॥९३॥

Later Vyaadi and IndraDatta asked Varsha what 'Dakshinaa' (offering to Guru) should be offered to him. Guru Varsha asked them for one crore of gold coins.

अङ्गीकृत्य गुरोर्वाक्यं तौ च मामित्यवोचताम्-"एहि राज्ञः सखे नन्दायाचितुं गुरुदक्षिणां गच्छामो, नान्यतो

ऽस्माभिरित्यत्काञ्चनमाप्यते।नवाधिकाया नवतेः कोटीनामधिपो हि सः।वाचा तेनोपकोशा च प्राग्धर्मभगिनी कृता।

अतः श्यालः स ते किञ्चित्त्वद्रूपैः समवाप्यते"॥९६॥

They agreed and said to me, "Come friend! Let us go and request King Nanda to give us that money so that we can offer Guru-Dakshinaa. So much gold cannot be obtained from any one else. The king possesses nine hundred and nine crores of wealth. He has also given the status of a sister to UpaKoshaa. He is your brother-in-law now. He will indeed respect your virtues and oblige us."

इति निश्चित्य नन्दस्य भूपतेः कटकं वयं अयोध्यास्थमगच्छाम त्रयः सब्रह्मचारिणः॥९७॥

Having decided thus, all three of us accompanied by a few celibate-students went to Ayodhya, where the king had camped.

प्राप्तमात्रेषु चास्मासु स राजा पञ्चतां गतः।राष्ट्रे कोलाहलं जातं विषादेन सहैव नः॥९८॥

The moment we got there, the king died. Confusion due to sudden grief arose in the country, along with our despair.

अवोचदिन्द्रदत्तोऽथ तत्क्षणं योगसिद्धिमान्-

"गतासोरस्य भूपस्य शरीरं प्रविशाम्यहम्।अर्थी वररुचिर्मेऽस्तु, दास्याम्यस्मै च काञ्चनम्, व्याडी रक्षतु मे देहं ततः

प्रत्यागमावधि" इत्युक्त्वा नन्ददेहान्तरिन्द्रदत्तः समाविशत् ।

At that time IndraDatta, the great Yogi said, "I will enter the body of this king through the power of Yoga. Let VaraRuchi request me for the money. Then I will give him the gold. Let Vyaadi protect my body till I return." So saying, IndraDatta (as a spirit) entered the body of Nanda.

प्रत्युज्जीवति भूपे च राष्ट्रे तत्रोत्सवोऽभवत्॥१०१॥

When the king became alive, the country celebrated the event with festivities.

शून्ये देवगृहे देहमिन्द्रदत्तस्य रक्षितुं व्याडौ स्थिते, गतोऽभूवमहं राजकुलं तदा॥१०२॥

प्रविश्य स्वस्तिकारं च विधाय, गुरुदक्षिणां योगनन्दो मया तत्र हेमकोटिं स याचितः॥१०३॥

Vyaadi stood guard for IndraDatta's body in a deserted temple; and I went off to the palace.

I greeted YogaNanda (the king who was alive by Yoga) in the due manner by reciting 'Svasti' (auspicious blessing), and requested him to give one crore of gold coins for offering 'GuruDakshinaa'.

ततः स शकटालाख्यं सत्यनन्दस्य मन्त्रिणं सुवर्णकोटिमेतस्मै दापयेति समादिशत्॥104॥

He called the minister of the real Nanda named Shakaṭaala, and commanded him, "See that this man gets one crore of gold coins."

मृतस्य जीवितं दृष्ट्वा सद्यश्च प्राप्तिमर्थिनः, स तत्त्वं ज्ञातवान्मन्त्री।किमज्ञेयं हि धीमताम्॥105॥

Observing the fact of the dead king becoming alive and someone asking for so much money immediately, made the minister understand the trickery involved. What can be hidden from the wise!

'देव दीयत' इत्युक्त्वा स च मन्त्रीत्यचिन्तयत्-'नन्दस्य तनयो बालो राज्यं च बहुशत्रुमत्, तत्संप्रत्यत्र रक्षामि तस्य देहमपीदृशम्' निश्चित्येतत्स तत्कालं शवान्सर्वानदाहयत्॥107॥

The minister said, 'Deva! So it will be done!', and then thought like this. 'Nanda's son is still a child. The kingdom is ready to be attacked by many enemies. Therefore I will protect this body (with another spirit) like this only.' Having decided thus, he ordered all the bodies of those who were dead at that time, to be burnt completely.

चारैरन्विष्य तन्मध्ये लब्ध्वा देवगृहात्ततः व्याडिं विधूय तद्गन्धमिन्द्रदत्तकलेवरम्॥108॥

He sent spies everywhere to search for dead bodies. They found IndraDatta's body (seated in YogaSamaadhi) in the temple, pushed away Vyaadi and burnt it off.

अत्रान्तरे च राजानं हेमकोटिसमर्पणे त्वरमाणमथाह स्म शकटालो विचारयन्-

"उत्सवाक्षिप्तचित्तोऽयं सर्वः परिजनः स्थितः, क्षणं प्रतीक्षतामेष विप्रो यावद्दाम्यहम्"॥110॥

Meanwhile the king pressurized the minister to get the gold coins immediately and give it to me.

(*Shakaṭaala wanted to be sure that the Yogi's body was burnt off before he parted with the money.*)

Shakaṭaala who was in deep thoughts said, "The servants are all highly excited at present. Let this Brahmin wait till I get the money."

अथैतस्य योगनन्दस्य व्याडिना क्रन्दितं पुरः-"अब्रह्मण्यमनुत्क्रान्तजीवो योगस्थितो द्विजः अनाथशव इत्यद्य बलाद्गन्धस्तवोदये"। तच्छ्रुत्वा योगनन्दस्य काप्यवस्थामभवच्छ्रुचा॥112॥

At that time, Vyaadi came there and lamented in front of King YogaNanda. "A crime against a Brahmin has been committed! A Brahmin was performing a feat of Yoga and went out the body. His body was burnt away forcefully saying that it was an unclaimed body; that too when you have become alive at this moment!" Hearing this, YogaNanda (who was a Brahmin by birth) felt highly distressed (as he was trapped in the king's body fully).

देहदाहात्स्थिरे तस्मिञ्जाते निर्गत्य मे ददौ सुवर्णकोटिं स ततः शकटालो महमतिः॥113॥

That wise minister gave me the required gold after he was sure that the Yogi was trapped in the body of the king, because of his own body being destroyed in fire.

योगनन्दोऽथ विजने सशोको व्याडिमब्रवीत्-"शूद्रीभूतोस्मि विप्रोऽपि, किं श्रिया स्थिरयापि मे"॥114॥

(*Unseen by Shakaṭaala, the friends had a meeting.*)

YogaNanda met Vyaadi secretly and said, "I have attained the state of a low-caste though I am a Brahmin! What am I going to do with all this wealth, even if it belongs to me for long?!"

तच्छ्रुत्वाश्वास्य तं व्याडिः कालोचितमभाषत-

"ज्ञातोऽसि शकटालेन, तदेनं चिन्तयाधुना, महामन्त्री ह्ययं स्वेच्छमचिरान्त्वां विनाशयेत्।पूर्वनन्दं हि कुर्याच्चन्द्रगुप्तं हि भूमिपम्।तस्माद्द्वररुचिं मन्त्रिमुख्यत्वे कुरु, येन ते एतद्बुद्ध्या भवेद्राज्यं स्थिरं दिव्यानुभावया"॥117॥

Vyaadi consoled him and spoke words of wisdom as per the situation.

"You have been found out by Shakaṭaala. Now think. This minister is the chief of all. Soon he will kill you by his own will. He will consecrate ChandraGupta on the throne who is the son of the previous Nanda. Therefore, appoint VaraRuchi as your prominent minister. Then this kingdom will be yours for long because of VaraRuchi's intelligence and also because of the divine experiences he had had."

इत्युक्तवैव गते व्याडौ दातुं तां गुरुदक्षिणां, तदैवानीय दत्ता मे योगनन्देन मन्त्रिता॥118॥

Having said this, Vyaadi went off with the money to offer Dakshinaa to his Guru; and, YogaNanda got me brought there and appointed me as the minister immediately.

अथोक्तः स मया राजा ब्राह्मण्ये हारितेऽपि ते राज्यं नैव स्थिरं मन्ये शकटाले पदस्थिते। तस्मान्नाशय युक्त्यै नम्" इति मन्त्रे मयोदिते, योगनन्दोऽन्धकूपान्तः शकटालं तमक्षिपत्। किं च पुत्रशतं तस्य तत्रैव क्षिप्तवानसौ जीवन्द्बिजो अमुना दग्ध इति दोषानुकीर्तनात्॥121॥

I then spoke, giving him the counsel, "King! Though you have been robbed off your Brahmin hood, I am of the opinion that the kingdom will never be yours as long as long as Shakaṭaala is in his post. Therefore he must be killed by some trick or other." YogaNanda got the minister thrown into a dark deep well. He got his hundred sons also thrown into the same well. He announced that the minister was punished for burning a Brahmin alive.

एकः शरावः स्कूनामेकः प्रत्यहमम्भसः शकटालस्य तत्रान्तः सपुत्रस्य न्यधीयत॥122॥

Every day just one cup of fried flour and one cup of water was given as food, for Shakaṭaala and all his hundred sons.

स चोवाच ततः पुत्रानमीभिः सक्तुभिः सुताः एकोऽपि कृच्छाद्वर्तेत, बहूनां तु कथैव का। तस्मात्संभक्षयत्वेकः प्रत्यहं सजलानमून्, यः शक्तो योगनन्दस्य कर्तुं वैरप्रतिक्रियाम्"॥124॥

Shakaṭaala spoke to his sons, "My sons! This meagre food will not satiate even one person! What to say of many! So let that person alone, who is capable of avenging YogaNanda, partake of this flour and water daily".

"त्वमेव शक्तो भुङ्क्ष्वैतत्" इति पुत्रास्तमब्रुवन्। प्राणेभ्योऽपि हि धीराणां प्रिया शत्रुप्रतिक्रिया॥125॥

His sons told him, "You alone are capable of such a deed. Therefore you consume this food and water." Revenge against the enemies is dearer than the lives, for the courageous!

ततः स शकटालस्तैः प्रत्यहं सक्तुवारिभिः एक एवाकरोदृत्तिम्। कष्टं क्रूरा जिगीषवः॥126॥

From then onwards, only Shakaṭaala survived, consuming that flour and water daily.

Alas! Those who desire victory are indeed cruel at heart!

'अबुद्ध्या चित्तमप्राप्य विस्रम्भं प्रभविष्णुषु न स्वेच्छं व्यवहर्तव्यमात्मनो भूतिमिच्छता' इति चाचिन्तयत्तत्र

शकटालोऽन्धकूपगः, तनयानां क्षुधार्थानां पश्यन्प्राणोद्गमव्यथाम्॥128॥

Shakaṭaala who was imprisoned inside that dark deep well, kept watching the painful deaths of his sons, even as they suffered hunger and thirst, and thought with regret- 'A man who desires success should not act as he likes, without understanding the mind and without getting the trust of the powerful Lords.'

ततः सुतशतं तस्य पश्यतस्तद्व्यपद्यत, तत्करङ्कैर्वृतो जीवन्नतिष्ठत्स च केवलः॥129॥

All his hundred sons died in front of his eyes. He alone stayed alive surrounded by the skeletons.

योगनन्दश्च साम्राज्ये बद्धमूलोऽभवत्। ततः व्याडिरभ्याययौ तं च गुरवे दत्तदक्षिणः॥130॥

By that time YogaNanda was firmly rooted in the kingdom.

Vyaadi later came back to him, after offering Dakshinaa to his Guru.

अभ्येत्यैव च सोऽवादीच्चिरं राज्यं सखेऽस्तु ते, आमन्त्रितोऽसि, गच्छामि तपस्तप्तुमहं क्वचित्॥131॥

As soon as he saw the king, he blessed him by saying, "Friend! Be the ruler of this kingdom for long!

I take leave of you. I will go somewhere and perform penance."

तच्छ्रुत्वा योगनन्दस्तं बाष्पकण्ठोऽभ्यभाषत- "राज्ये मे भुङ्क्ष्व भोगांस्त्वं, मुक्त्वा मां मा स्म गा" इति॥132॥

YogaNanda spoke to him in a choking voice, "Enjoy all the pleasures in my kingdom. Do not leave me and go."

व्याडिस्ततोऽवदत्- "राजन्, शरीरे क्षणनश्वरे एवंप्रायेष्वसारेषु धीमान्को नाम मज्जति, न हि मोहयति प्राज्ञं

लक्ष्मीर्मरुमरीचिका" इत्युक्त्वैव स तत्कालं तपसे निश्चितो ययौ॥134॥

Vyaadi then said, "King! When the body has only momentary existence, which man of wisdom will drown in these worthless pleasures? The mirage of the desert namely the wealth, never deludes a wise man."

So saying he immediately left for performing penance.

अगमदथ योगनन्दः पाटलिपुत्रं स्वराजनगरं सः

भोगाय काणभूते, मत्सहितः सकलसैन्ययुतः॥135॥

Hey KaanaBhooti, later YogaNanda arrived at his own capital city PaataliPutra for enjoying the royal pleasures, along with me, followed by his entire army.

तत्रोपकोशापरिचर्यमाणः समुद्रहन्मन्त्रिधुरां च तस्य,

अहं जनन्या गुरुभिश्च साकमासाद्य लक्ष्मीमवसं चिराय॥136॥

I bore the weight of the post of the minister giving him due counsel.

UpaKoshaa served me with love and devotion.

I lived happily for long, rich and prosperous along with my mother and other elders.

बहु तत्र दिने दिने द्युसिन्धुः कनकं मङ्गमदात्तपःप्रसन्ना

वदति स्म शरीरिणी च साक्षान्मम कार्याणि सरस्वती सदैव॥137॥

The celestial river (Gangaa) bestowed on me abundant gold, being pleased by my penance. Sarasvati (Learning) who was present in my body guided me in all my actions in person.

इति महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथापीठलम्बके चतुर्थस्तरङ्गः॥

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