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The Ocean of the
Rivers of Story

Volume One

by Soma·deva



Translated by
SIR JAMES MALLINSON

NEW YORK UNIVERSITY PRESS & JJC FOUNDATION

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First Edition 2007.

The Clay Sanskrit Library is co-published by
New York University Press
and the JJC Foundation.

Further information about this volume
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is available on the following websites:

www.claysanskritlibrary.com

www.nyupress.org.

ISBN: 978-0-8147-8816-5 (cloth : alk. paper)

Artwork by Robert Beer.

Typeset in Adobe Garamond at 10.25 : 12.3+pt.

XML-development by Stuart Brown.

*Editorial input from Muktak Aklujkar, Dániel Balogh,
Tomoyuki Kono, Eszter Somogyi & Péter Szántó.*

*Printed in Great Britain by St Edmundsbury Press Ltd,
Bury St Edmunds, Suffolk, on acid-free paper.*

Bound by Hunter & Foulis, Edinburgh, Scotland.

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SEVENTH WAVE

- 1.7.1 «T ATO GRHĪTA|MAUNO 'haṃ rāj' |āntikam upāgamam
 tatra ca ślokaṃ apaṭhad dvijaḥ kaś cit svayaṃ |kṛtam.
 taṃ c' ācaṣṭa svayaṃ rājā samyak|saṃskṛtayā girā
 tatr' ālokya ca tatrastho janaḥ pramudito 'bhavat.
 tataḥ sa Śarvavarmāṇaṃ rājā sa|vinayo 'bravīt:
 «svayaṃ kathaya devena kathaṃ te 'nugrahaḥ kṛtaḥ.»
 tac chrutv" ānugrahaṃ rājñāḥ Śarvavarm" ābhyabhāṣata:
 «ito, rājan, nir'āhāro maunastho 'haṃ tadā gataḥ.
- 1.7.5 tato 'dhvani manāk|cheṣe jāte tīvra|tapaḥ|kṛśaḥ
 klāntaḥ patitavān asmi niḥ|saṃjñō dharaṇī|tale.
 «uttiṣṭha, putra, sarvaṃ te saṃpatsyata iti» sphuṭam
 śakti|hastaḥ pumān etya jāne mām abravīt tadā.
 ten' āham amṛt' |āsāra|saṃsikta iva tat|kṣaṇam
 prabuddhaḥ kṣut|pipās" |ādi|hīnaḥ svastha iv' ābhavam.
 atha devasya nikaṭaṃ prāpya bhakti|bhar' |ākulaḥ
 snātvā garbha|grhaṃ tasya praviṣṭo 'bhūvam unmanāḥ.
 tato 'ntaḥ prabhuṇā tena Skandena mama darśanam
 dattaṃ tataḥ praviṣṭā me mukhe mūrtā Sarasvatī.
- 1.7.10 ath' āsau bhagavān sāksāt ṣaḍbhir ānana|paṅkajaiḥ
 siddho varṇa|samāmnāya iti sūtram udairayat.
 tac chrutv" āiva manuṣyatva|sulabhāc cāpalād bata
 uttaraṃ sūtram abhyūhya svayam eva may" ōditam.
 ath' ābravīt sa devo mām «n' āvadiṣyaḥ svayaṃ yadi
 abhaviṣyad idaṃ śāstraṃ Pāṇinīy' |ōpamardakam.
 adhunā svalpa|tantratvāt Kā|tantr' |ākhyam bhaviṣyati
 mad|vāhana|Kalāpasya nāmnā Kālāpakaṃ tathā.»

“THEN, HAVING taken a vow of silence, I went before 1.7.1
the king and some brahmin there recited a verse
that he had composed. The king replied to him personally
in perfect Sanskrit, and when they witnessed this the people
there were overjoyed. Then the king humbly asked Sharva-
varman, ‘Tell us yourself how the Lord bestowed his favor
on you.’

On hearing this, Sharva-varman told the king about the
boon:

‘Sire, when I left here I went on a fast and took a vow of
silence. Then, when there was but a short way left to go and 1.7.5
I was exhausted and emaciated from my severe austerities,
I fell to the ground unconscious. After that I remember a
man with a spear in his hand arriving and saying to me in a
clear voice: “Get up, my son, everything will turn out well
for you.” Then, as if I had been showered by a downpour
of the nectar of immortality, I awoke feeling well, free from
hunger and thirst. Next I arrived in the vicinity of the lord,
overcome by the burden of my devotion. After bathing, I
excitedly entered his inner sanctum. Inside Lord Karttikéya
granted me his darshan and then Sarásvati took bodily form
and entered my mouth. Immediately afterwards the blessed 1.7.10
lord recited with his six lotus-mouths a *sutra* that was a
perfected form of the alphabet. As soon as I heard it, with
the impertinence that, alas, comes so easily to mankind, I
guessed the next *sutra* and said it myself. The lord then said
to me, “If you had not spoken it yourself, this treatise would
have wiped out that of Pánini. Because it is now so concise,
it shall be called the ‘Ka Tantra’ and also the *Kalápaka*, after
the name of my vehicle.”*

ity uktvā śabda|śāstraṃ tat prakāśy' ābhinavaṃ laghu
sākṣād eva sa mām devaḥ punar evam abhāṣata:

1.7.15 «yuṣmadīyaḥ sa rāj' āpi pūrva|janmany abhūd ṛṣiḥ
Bharadvāja|muneḥ śiṣyaḥ Kṛṣṇa|saṃjño mahā|tapāḥ.
tuly'|ābhilāṣām ālokya sa c' āikāṃ muni|kanyakām
yayāv a|kasmāt puṣp'|eṣu|śara|ghāta|rasa|jñatām.
ataḥ sa śapto munibhir avatīrṇa ih' ādhunā
sā c' āvatīrṇā devīve tasy' āiva muni|kanyakā.
ittham ṛsy|avatāro 'yaṃ nṛ|patiḥ Sātavāhanaḥ
drṣṭe tvayy akhilā vidyā prāpsyaty eva tvad|icchayā.
a|kleśa|labhyā hi bhavanty uttam'|ārthā mah'ātmanām
janm'|āntar'|ārjitāḥ sphāra|saṃskār'|ākṣipta|siddhayaḥ.»

1.7.20 ity uktv' āntar|hite deve niragaccham ahaṃ bahiḥ
taṇḍulā me pradattās ca tatra dev'|ōpajīvibhiḥ.
tato 'ham āgato, rājams, taṇḍulās te ca me pathi
citraṃ tāvanta ev' āsan bhujyamānā dine dine.›
evam uktvā sva|vṛtt'|āntaṃ virate Śarvavarmaṇi
udatiṣṭhan nṛpaḥ snātum prahrṣṭaḥ Sātavāhanaḥ.

tato 'ham kṛta|maunatvād vyavahāra|bahiṣkṛtaḥ
an|icchantaṃ tam āmantrya praṇāmen' āiva bhū|patim.
nirgatya naḡarāt tasmāc chiṣya|dvaya|samanvitaḥ
tapase niścito draṣṭum āgato Vindhyavāsinīm.

1.7.25 svapn'|ādeśena devyā ca

tay' āiva preṣitas tataḥ

On saying this, he revealed that new concise grammar and then before my very eyes the god continued by saying to me,

“That king of yours was a sage in a former life, a great ascetic called Krishna, pupil of the hermit Bharad-vaja. He once looked at a sage’s daughter who desired him as much as he did her, and suddenly he felt a blow from an arrow of the god who has flowers in his quiver. As a result the sages cursed him, so he has now incarnated here and the hermit’s daughter has become his wife. Thus King Sata-váhana is the incarnation of a sage. When he sees you he will acquire all the sciences as you wish, for great things are easily attained by those with noble souls, having been acquired in a previous birth, and their successful reacquaintance is brought about by a sudden transformation.” 1.7.15

With these words, the god disappeared and I went outside. I was given some rice by the god’s attendants there. Then, sire, I returned, and the amazing thing was that on my way I ate the rice every day but there always remained the same amount.’ After Sharva-varman had thus told his story and fallen silent, the delighted Sata-váhana got up to bathe. 1.7.20

Then I, excluded from the proceedings because of my vow of silence, took my leave of the reluctant king with nothing but a bow. I left the city with two pupils and, having decided to become an ascetic, came to have darshan of Vindhya-vásini. It was because of an order in a dream from that very goddess that I set forth from there and entered this terrifying forest in order to meet you. At a Pulínda’s suggestion I found a caravan and somehow, through a stroke 1.7.25

Vindhy'âṭavīm praviṣṭo 'ham

tvām draṣṭuṃ bhīṣaṇām imām.

pulinda|vākyād āsādyā sārtham daivāt katham cana
iha prāpto 'ham adrākṣam piśācān su|bahūn amūn.

anyony'|ālāpam eteṣām dūrād ākarṇya śikṣitā

mayā piśāca|bhāṣ" ēyaṃ mauna|mokṣasya kāraṇam.

upagamya tataś c' āitām tvām śrutv" Ōjjayinī|gatam
pratipālitavān asmi yāvad abhyāgato bhavān.

drṣṭvā tvām svāgataṃ kṛtvā caturthyā bhūta|bhāṣayā
mayā jātiḥ smṛt" ēty eṣa vṛtt'ānto me 'tra janmani.»

1.7.30 evam ukte Guṇādhyena Kāṇabhūtir uvāca tam

«tvad|āgamo mayā jñāto yath" ādya niśi tac chṛṇu.

rākṣaso Bhūtivarm'|ākhyo divya|drṣṭiḥ sakh" āsti me

gatavān asmi c' odyānam Ujjayinyām tad|āspadam.

tatr' āsau nija|śāp'|āntam prati pṛṣṭo may" ābravīt:

«divā n' āsti prabhāvo nas, tiṣṭha rātrau vadāmy atah.»

«tath" ēti» c' āham tatrasthaḥ prāptāyām niśi valgatām

tam apṛccham prasaṅgena bhūtānām harṣa|kāraṇam.

«purā Viriñca|saṃvāde yad uktaṃ Śaṃkareṇa tat

śṛṇu vacm' iti» mām uktvā Bhūtivarm" ātha so 'bravīt.

1.7.35 «divā n' āiṣām prabhāvo 'sti dhvastānām arka|tejasā

yakṣa|rakṣaḥ|piśācānām tena hr̥ṣyanty amī niśi.

na pūjyante surā yatra na ca viprā yath" ōcitam

bhujyate 'vidhinā v" āpi tatr' āite prabhavanti ca.

a|māmsa|bhakṣaḥ sādhvī vā yatra tatra na yānti amī

śuciñ sūrān prabuddhāmś ca n' ākrāmanti kadā cana.»

of fate, I arrived here and came across all these *pisháchas*. From afar I listened to them talking among themselves and learned this *pishácha* language, which is how I was liberated from my vow of silence. After learning it from them I heard that you had gone to Ujjain and I waited until you returned. When I saw you and welcomed you in the fourth language, that of the demons, I remembered my original birth. That is what has happened to me in this life.”

After Gunádhya had told him this, Kana·bhuti replied, 1.7.30
 “Listen to how I found out last night about your arrival. I have a *rákshasa* friend called Bhuti·varman who has divine sight, and I went to the garden in Ujjain where he lives. There I asked him about how my curse would come to an end. He replied that his magic did not work during the day, so I should wait and he would tell me that night. I agreed. When I was there after night had fallen and the demons were cavorting about, I asked him in passing why they were so happy.

‘Listen and I shall tell you what I heard Shiva say long ago in conversation with Brahma,’ said Bhuti·varman to me. He continued, ‘*Yakshas, rákshasas* and *pisháchas* are harmed by 1.7.35
 the brightness of the sun and have no powers in the day. That’s why they rejoice at night. And they can work their magic in places where the gods are not worshipped, or where brahmins are not given due respect or where people do not eat according to the rules. They won’t go where there is a man who doesn’t eat meat or a virtuous woman, and they never attack those who are honest, brave or awake.’

ity uktvā me sa tat|kālaṃ Bhūtivarm” ābravīt punaḥ:
 «gacch’ āgato Guṇāḍhyas te śāpa|mokṣasya kāraṇam.»

śrutv” āitad āgataś c’ āsmi tvaṃ ca dṛṣṭo mayā, prabho,
 kathayāmy adhunā tāṃ te Puṣpadant’|ōditāṃ kathām.

1.7.40 kiṃ tv ekaṃ kautukaṃ me ’sti, kathyatām: kena hetunā
 sa Puṣpadantas tvaṃ c’ āpi Mālyavān iti viśrutaḥ?

Kāṇabhūter iti śrutvā Guṇāḍhyas tam abhāṣata:
 «Gaṅgā|tīre ’grahāro ’sti nāmnā Bahusuvarṇakaḥ.
 tatra Govindadatt’|ākhyo brāhmaṇo ’bhūd bahu|śrutaḥ.
 tasya bhāry” Âgnidattā ca babhūva pati|devatā.

sa kālena dvijas tasyāṃ pañca putrān ajījanat,
 te ca mūrkhāḥ su|rūpās ca babhūvur abhimāninaḥ.

atha Govindadattasya gṛhān atithir āyayau
 vipro Vaiśvānaro nāma Vaiśvānara iv’ āparaḥ.

1.7.45 Govindadatte tat|kālaṃ gṛhād api bahiḥ sthite
 tat|putrāṇām upāgatya kṛtaṃ ten’ ābhivādanam.

hāsa|mātraṃ ca tais tasya kṛtaṃ pratyabhivādanam
 tataḥ sa kopān nirgantum prārebhe tad|gṛhād dvijaḥ.

āgaten’ ātha Govindadattena sa tathā|vidhaḥ,
 kruddhaḥ pṛṣṭo ’nunīto ’pi jagād’ āivaṃ dvij’|ōttamaḥ.

«putrās te patitā mūrkhās tat|saṃparkād bhavān api,
 tasmān na bhokṣye tvad|gehe prāyaścittaṃ nu me bhavet.»

atha Govindadattas tam uvāca śapath’|ōttaram
 «na spṛśāmy api jātv etān ahaṃ ku|tanayān iti!»

Having told me this, Bhuti-varman immediately added, 'Go! Gunádhya, who is to bring about your release from the curse, has arrived.'

When I heard this I came and found you, my lord. Now I shall tell you the story told by Pushpa-danta. However, there is one thing I am curious about: tell me why he was known as Pushpa-danta and you as Mályavan." 1.7.40

On hearing this from Kana-bhuti, Gunádhya replied, "On the banks of the Ganga there is a piece of land called Bahu-suvárnaka that was given to some brahmins. A very learned brahmin called Govínda-datta lived there and he had a wife called Agni-datta, who treated him like a god. In time, that brahmin had five sons by her. Foolish and handsome, they grew conceited. Then a guest arrived at Govínda-datta's house, a brahmin called Vaishvánara, who was like a second god of fire.* At that moment, Govínda-datta was away from the house and the guest went up to his sons and greeted them. They just laughed back at him and the furious brahmin started to walk away from the house. Then Govínda-datta arrived and, finding that finest of brahmins in such a rage, he questioned him and tried to calm him down, but he said the following: 'Your idiot sons are sinners, and through association with them so are you. Therefore I shall not eat in your house, for I would have to perform a rite of expiation.' 1.7.45

Govínda-datta replied with an oath: 'I shall never even touch these wicked sons of mine.'

1.7.50 tad|bhāry” âpi tath” âiv’ âitya tam uvāc’ âtithi|priyā
tataḥ katham cid âtithyam tatra Vaiśvānaro ’grahīt.

tad dr̥ṣṭvā Devadatt’|ākhyas tasy’ âikas tanayas tadā
abhūd Govindadattasya nairghr̥nyen’ ânutāpavān.
vy|artham jīvitam ālokya pitṛbhyām atha dūṣitam
sa|nirvedaḥ sa tapase yayau Badarik”|āśramam.
tataḥ parṇ’|āśanaḥ pūrvam dhūmapas’ c’ âpy anantaram
tasthau cirāya tapase toṣayisyann Umā|patim.
dadau ca darśanam tasya Śambhus tīvra|tapo|’rjitaḥ
tasy’ âiv’ ânucaratvam ca sa vavre varam īśvarāt.

1.7.55 <vidyāḥ prāpnuhi bhogāms’ ca bhuvī bhukṣva tatas tava
bhavit” âbhimatam sarvam> iti Śambhus tam ādiśat.

tataḥ sa gatvā vidy’|ârthī puram Pāṭaliputrakam
siṣeve Vedakumbh’|ākhyam upādhyāyam yathā|vidhi.
tatrastham tam upādhyāya|patnī jātu smar’|āturā
haṭhād vavre bata strīnām cañcalās citta|vṛttayaḥ.
tena samtyajya tam deśam an|āṅga|kṛta|viplavaḥ
sa Devadattaḥ prayayau Pratiṣṭhānam a|tandritaḥ.

tatra vṛddham upādhyāyam
vṛddhayā bhāryay” ânvitam
Mantrasvāmy’|ākhyam abhyarthya
vidyāḥ samyag adhītavān.

1.7.60 kṛta|vidyam ca tam tatra dadarśa nṛ|pateḥ sūtā
Suśarm’|ākhyasya su|bhagam Śrīr nāma Śrīr iv’ Âcyutam.
so ’pi tām dr̥ṣṭavān kanyām sthitām vātāyan’|ôpari

His wife liked to be hospitable, and she too came to him and said the same thing, at which Vaishvánara grudgingly accepted their hospitality there. 1.7.50

When he saw this, one of their sons, Deva-datta by name, was filled with remorse by Govínda-datta's lack of pity and, deciding that a life censured by one's parents was pointless, then went resignedly to practice austerities at the Bádarika hermitage. Next he spent a long time propitiating Shiva with austerities, at first eating just leaves before subsisting merely by inhaling smoke. Won over by his severe austerities, Shiva granted him his darshan, and as a boon from the lord he asked to be his servant. Shiva instructed him, 'Obtain the sciences and enjoy pleasures on earth. Then you will get all that you desire.' 1.7.55

At this, he went to the city of Pátali-putra in his quest for the sciences. He served a teacher called Veda-kumbha with due propriety. When he was there, the teacher's wife became stricken by love and propositioned him insistently—women's minds are, alas, fickle. So Deva-datta, having been distracted by love, left that place and set out for Pratishtána, his energy undimmed.

Once there, after making a request to an elderly teacher called Mantra-svamin, who had an elderly wife, he learned the sciences in full.* After he had acquired the sciences, King Sushárman's daughter, who was called Shri, saw the handsome boy there and it was like Lakshmi seeing Vishnu.* He saw her at a window looking like the moon's tutelary goddess wandering about in her aerial chariot. They were bound together by that glance as if it were the chain of the god of love, and the pair became incapable of moving away 1.7.60

viharantīm vimānena candrasy' ēv' ādhidevatām.
 baddhāv iva tay" ānyonyam Māra|śṛṅkhalayā dṛśā
 n' āpasartum samarthau tau babhūvatur ubhāv api.
 s" ātha tasy' āikay" āṅgulyā mūrtay" ēva Smar'|ājñāyā
 <ito nikaṭam eh' iti> samjñāṃ cakre nṛp'|ātmajā.
 tataḥ samīpaṃ tasyāś ca yayāv antaḥ|purāc ca saḥ
 sā ca cikṣepa dantena puṣpaṃ ādāya taṃ prati.

1.7.65 samjñāṃ etām a|jñānāno gūḍhāṃ rāja|sutā|kṛtām
 sa kartavya|vimūḍhaḥ sann upādhyāya|gṛhaṃ yayau.

luloṭha tatra dharaṇau na kiṃ cid vaktum īsvaraḥ
 tāpena dahyamāno 'ntar mūkaḥ pramuṣito yathā.
 vitarkya kāmajaiś cihnair upādhyāyena dhīmatā
 yuktyā pṛṣṭaḥ kathaṃ cic ca yathā|vṛttaṃ śāsamsa saḥ.
 tad buddhvā tam upādhyāyo vidagdho vākyam abravīt:
 <dantena puṣpaṃ muñcantiyā tayā samjñā kṛtā tava
 yad etat Puṣpadant'|ākhyam puṣp'|ādhyam sura|mandiram
 tatr' āgatya pratīkṣethāḥ, sāmpratam gamyatām iti.>

1.7.70 śrutv" ēti jñāta|samjñ'|ārthaḥ* sa tatyāja śucaṃ yuvā
 tato deva|gṛhasy' āntas tasya gatvā sthito 'bhavat.
 s" āpy aṣṭamīm samuddīśya tatra rāja|sutā yayau
 ek" āiva devaṃ draṣṭum ca garbh'|āgāram ath' āviśat.
 dṛṣṭo 'tra dvāra|paṭṭasya paścāt so 'tha priyas tayā
 gṛhīt" ānena c' ōtthāya sā kaṇṭhe sahasā tataḥ.
 <citram! tvayā kathaṃ jñātā sā samjñ'"? ēty> udīte tayā.
 <upādhyāyena sā jñātā na may" ēti> jagāda saḥ.
 <muñca mām a|vidagdhas tvam!> ity uktvā tat|kṣaṇāt krudhā
 mantra|bheda|bhayāt s" ātha rāja|kanyā tato yayau.

from one another. Then, as if it were the embodiment of a command from the god of love, with a single finger the princess signaled him to come to her. At this, he approached her and she fetched from her apartments a flower, which she threw down to him with her teeth. Not understanding this secret signal made by the princess, he had no idea what to do and went to his teacher's house. 1.7.65

There he rolled about on the ground and, consumed within by his torment, was unable to say anything, as if he were dumb and disoriented. The clever teacher, having made an inference from the symptoms of love, questioned him skillfully and the boy somehow managed to tell him what had happened. The shrewd teacher realized what it meant and said to him, 'By dropping the flower from her teeth, she signaled to you that you are to go and wait at the temple called Pushpa-danta, where there are many flowers. You must go now.'

When he heard and understood what the sign meant, the boy cast off his sorrow. He then went and waited inside the temple. And the princess, saying that it was the eighth day of the lunar fortnight, went there and entered the inner sanctum all alone in order to have darshan of the lord. She then spotted her sweetheart in there behind the door-curtain and he quickly stood up and embraced her. When she said, 'It's amazing! How did you understand the sign?' he replied, 'It was my teacher, not me, who worked it out.' The princess straightaway angrily said, 'Let go of me, you buffoon!' and then fled in fear that her plan had been betrayed. 1.7.70

1.7.75 so 'pi gatvā vivikte tām dṛṣṭa|naṣṭām smaran priyām
Devadatto viyog'āgni|vigalaj|jīvito 'bhavat.

dṛṣṭvā taṃ tādṛśaṃ Śambhuḥ prāk|prasannaḥ kil' ādiśat
gaṇaṃ Pañcaśikhaṃ nāma tasy' ābhīpsita|siddhaye.
sa c' āgatyā samāśvāsya strī|veṣaṃ taṃ gaṇ'ōttamaḥ
akārayat svayaṃ c' ābhūd vṛddha|brāhmaṇa|rūpadhṛt.
tatas tena samaṃ gatvā taṃ Suśarma|mahī|patim
janakaṃ sudṛśas tasyāḥ sa jagāda gaṇ'āgraṇīḥ.
'putro me proṣitaḥ kv' āpi tam anveṣtuṃ vrajāmy aham
tan me snuṣ' ēyaṃ nikṣepo,* rājan, saṃprati rakṣyatām.›

1.7.80 tac chrutvā śāpa|bhītena ten' ādāya Suśarmaṇā
sva|kany'āntaḥ|pure gupte str' īti saṃsthāpito yuvā.

tataḥ Pañcaśikhe yāte sva|priy'āntaḥ|pure vasan
strī|veṣaḥ sa dvijas tasyā visrambh'āspadatām yayau.
ekadā c' ōtsukā rātrau ten' ātmānaṃ prakāśya sā
guptaṃ gāndharva|vidhinā pariṇītā nṛp'ātmaajā.
tasyāṃ ca dhṛta|garbhāyāṃ taṃ dvijaṃ sa gaṇ'ōttamaḥ
smṛta|mātr'āgato rātrau tato 'naiśid a|lakṣitam.
tatas tasya samutsārya yūnaḥ strī|veṣaṃ āśu tam
prātaḥ Pañcaśikhaḥ so 'bhūt pūrvavad brāhmaṇ'ākṛtiḥ.

1.7.85 ten' āiva saha gatvā ca Suśarma|nṛpam abhyadhāt
'adya prāpto mayā, rājan, putras, tad dehi me snuṣām.›
tataḥ sa rājā taṃ buddhvā rātrau kv' āpi palāyitām
tac|chāpa|bhaya|saṃbhrānto mantribhya idam abravīt:

Deva-datta left, too, and then, reflecting in a lonely place on the sweetheart who had vanished as soon as he found her, felt his life drip away into the fire of separation. 1.7.75

When Shiva, whose favor he had of course previously won, saw him like this, he ordered a *gana* called Pancha-shikha to bring about what Deva-datta desired. That finest of *ganas* came and consoled him, made him put on women's clothes and himself assumed the form of an elderly brahmin. Then that foremost *gana* went with him to King Sushárman, the father of the beautiful girl, and said, 'My son has gone away somewhere and I am going to look for him, so I am entrusting you this daughter-in-law of mine. Please, sire, look after her for the time being.'

When he heard this, Sushárman, in fear of a curse, took the boy, presuming him to be a woman, and put him in his own daughter's private apartments. 1.7.80

Then, when Pancha-shikha had gone and Deva-datta was living in his sweetheart's apartments disguised as a woman, the brahmin boy won her confidence. One night he revealed himself to the pining princess and secretly married her according to the *gándharva* rite. After she became pregnant, that finest of *ganas* appeared by night simply by being thought of and led the brahmin away unseen. Then he promptly removed the women's clothes from the boy. In the morning, Pancha-shikha assumed the appearance of a brahmin as before and went with him to King Sushárman and said, 'I have now found my son, o king, so give me my daughter-in-law.' When the king then discovered that she had run away in the night, he was panic-stricken in 1.7.85

«na vipro 'yam, ayaṃ ko 'pi devo mad|vañcan'|āgataḥ
 evaṃ|prāyā bhavant' îha vṛtt'|ântāḥ satataṃ yataḥ.
 tathā ca pūrvaṃ rāj" âbhūt tapasvī karuṇā|paraḥ
 dātā dhīraḥ Śibir nāma sarva|sattv'|â|bhaya|pradaḥ.
 taṃ vañcayitum Indro 'tha kṛtvā śyena|vapuḥ svayam
 māyā|kapota|vapuṣaṃ dharmam anvatatad drutam.

- 1.7.90 kapotaś ca bhayād gatvā Śiber aṅkam aśīśriyat
 manuṣya|vācā śyeno 'tha sa taṃ rājānam abravīt:
 «rājan, bhakṣyam idaṃ muñca kapotaṃ kṣudhitasya me,
 anyathā māṃ mṛtaṃ viddhi, kas te dharmas tato bhavet?»
 tataḥ Śibir uvāc' âinam «eṣa me śaraṇ'|āgataḥ
 a|tyājyas tad dadāmy anyan māṃsam etat|samaṃ tava.»
 śyeno jagāda «yady evam ātma|māṃsaṃ prayaccha me!»
 «tath" êti» tat|prahr̥ṣṭaḥ san sa rājā pratyapadyata.
 yathā yathā ca māṃsaṃ svam utkṛty' āropayan nṛpaḥ
 tathā tathā tulāyāṃ sa kapoto 'bhyadhiko 'bhavat.

- 1.7.95 tataḥ śarīraṃ sakalaṃ tulāṃ rāj" âdhyaropayat
 «sādhu! sādhu! śamaṃ tv etad» divyā vāg udabhūt tataḥ.
 Indra|Dharmau tatas tyaktvā rūpaṃ śyena|kapotayoḥ
 tuṣṭāv akṣata|dehaṃ taṃ rājānaṃ cakratuḥ Śibim.
 dattvā c' âsmai varān anyāṃs tāv antar|dhānam iyatuḥ.

fear of a curse from Pancha-shikha, and said to his ministers, ‘This fellow isn’t a brahmin, he’s some god come to deceive me, for things like this are always happening in the world: Long ago there lived a king called Shibi, who was self-disciplined, compassionate, generous and resolute, and who granted safe haven to all beings. Then, in order to lead him astray, Indra assumed the form of a hawk and chased after Dharma, whom he had magically transformed into a dove. The terrified dove went and took refuge in Shibi’s lap. The hawk then addressed the king in a human voice: “King, this dove is my food and I am hungry. Release him. You must realize that if you don’t, I shall die: then what will become of your *dharmā*?”

1.7.90

Shibi replied, “He has come to me for refuge, so I cannot release him. I shall give you an equal amount of some other flesh.”

The hawk said, “If that’s the case, then give me some of your own flesh.”

The king was delighted by this and agreed, saying, “So be it.”

The more of his flesh that the king cut off and put on the scale, the heavier the dove became. As a result, the king put his entire body on the scale. Then a divine voice said, “Well done! Well done! That’s enough.” Then Indra and Dharma abandoned their forms as the hawk and the dove. Satisfied, they made King Shibi’s body whole again and gave him some other boons before disappearing.

1.7.95

evaṃ māṃ api ko 'py eṣa devo jijñāsura āgataḥ.›
 ity uktvā sacivān svairam sa Suśarmā mahāpatih
 tam uvāca bhaya|prahvo vipra|rūpaṃ gaṇ'ōttamam:
 «|bhayaṃ dehi. s" ādy' āiva snuṣā te hāritā niśi.
 māyay" āiva gatā kv' āpi rakṣyamāṇ" āpy ahar niśam.›

1.7.100

kṛcchrāt sa dayay" ēv' ātha vipra|rūpo gaṇo 'bravīt:
 «tarhi putrāya, rājan, me dehi svām tanayām iti.›
 tac chrutvā śāpa|bhītena rājñā tasmai nijā sutā
 sā dattā Devadattāya. tataḥ Pañcaśikho yayau.

Devadatto 'pi tām bhūyaḥ prakāśam prāpya vallabhām
 jajṛmbhe 'n|anya|putrasya śvaśurasya vibhūtiṣu.
 kālena tasya putraṃ ca dauhitram abhiṣicya saḥ
 rājye Mahādharam nāma Suśarmā śiśriye vanam.
 tato dṛṣṭvā sut'āśvaryaṃ kṛt'ārthaḥ sa tapo|vanam
 rāja|putryā tayā sākam Devadatto 'py aśiśriyat.

1.7.105

tatr' ārādhyā punaḥ Śaṃbhūṃ tyaktvā martya|kalevaram
 tat|prasādēna tasy' āiva gaṇa|bhāvam upāgataḥ.
 priyā|dant'ōjjhitāt puṣpāt saṃjñam na jñātavān yataḥ
 ataḥ sa Puṣpadant'ākhyāḥ saṃpanno gaṇa|saṃsadi.
 tad|bhāryā ca pratihārī devyā jātā Jay"ābhidhā
 itthaṃ sa Puṣpadant'ākhyo mad|ākhyām adhunā śṛṇu.

This fellow is some god who has come to test me in a similar fashion.’ Having quietly told his ministers this, King Sushárman, bowing in fear before that finest of *ganas* disguised as a brahmin, said to him, ‘Please show me mercy. That girl, your daughter-in-law, was abducted just last night. She has been magicked away somewhere, despite being guarded night and day.’

Then the *gana* dressed as a brahmin said, as if struggling to be sympathetic, ‘If that’s the case, o king, then give me your daughter for my son.’ 1.7.100

When he heard this, the king, fearful of a curse, gave his daughter to Deva-datta. Pancha-shikha then left.

As for Deva-datta, having won his sweetheart in public, he basked in the wealth and power of his father-in-law, who had no other son. And in time Sushárman anointed as king the son of Deva-datta and his daughter, who was called Mahi-dhara, and retired to the forest. Then, when he saw his son in power, Deva-datta had done what he had set out to do and he, too, retired to a penance grove, together with the princess. There he propitiated Shiva once more and through his grace he cast off his mortal body and became one of his *ganas*. Because he had not understood the signal when the flower was thrown down from his sweetheart’s teeth, he was known in the *ganas*’ assembly as Pushpa-danta. His wife became the goddess’s doorkeeper and was known as Jaya. That is how he came to be known as Pushpa-danta. Now hear about my name. 1.7.105

yaḥ sa Govindadatt'ākhyo Devadatta|pitā dvijaḥ
 tasy' âiva Somadatt'ākhyah putro 'ham abhavaṃ purā.
 ten' âiva manyunā gatvā tapaś c' âhaṃ Himācale
 akārṣaṃ bahubhir mālyaiḥ Śaṃkaraṃ nandayan sadā.

1.7.110

tath" âiva prakṛti|bhūtāt prasannād indu|śekharaṭ
 tyakt'ânya|bhoga|lipsena tad|gaṇatvaṃ mayā vṛtam.
 yaḥ pūjito 'smi bhavatā svayam āhṛtena
 mālyena durga|vana|bhūmi|samudbhavena
 tan Mālyavān iti bhaviṣyasi me gaṇas tvam
 ity ādiśac ca sa vibhur girijā|patir mām.
 atha martya|vapur vimucya puṇyāṃ
 sahasā tad|gaṇatām ahaṃ prapannaḥ
 iti dhūr|jaṭinā kṛtaṃ prasādād
 abhidhānaṃ mama Mālyavān it' îdam.
 so 'haṃ gataḥ punar ih' âdya manuṣya|bhāvaṃ
 śāpena śaila|duhitur bata, Kāṇabhūte,
 tan me kathāṃ Hara|kṛtāṃ kathay' âdhunā tvaṃ
 yen' āvayor bhavati śāpa|daś" |ôpaśāntiḥ.»

iti mahā|kavi|śrī|Somadeva|bhaṭṭa|viracite Kathā|sarit|sāgare
 Kathā|pīṭha|lambake saptamas taraṅgaḥ.

Long ago, the brahmin called Govinda-datta, who was the father of Deva-datta, had a son called Soma-datta, and I am he. That very same zeal made me go to the Himálaya and perform austerities, constantly propitiating Shiva with copious flower garlands. Pleased, the god with the moon as his diadem appeared just as he had done before and I asked to become one of his *ganas*, forsaking the desire for other pleasures. That lord, the husband of the daughter of the mountains, said to me, ‘Because you have worshipped me with garlands of flowers which grow in the soil of inaccessible jungles and which you have collected yourself, you shall become my *gana* and go by the name of Mályavan.’* 1.7.110

Then I cast off my mortal body and immediately attained the exalted state of being his *gana*. That is how through his grace he who is weighed down by his matted locks gave me this name Mályavan. And here I am now, having again assumed the form of a mortal because of the curse of the daughter of the mountain, o Kana-bhuti, so tell me the tale told by Shiva right away in order that the accursed condition of both of us might come to an end.”

Thus ends the seventh wave in the ‘Story’s Throne’ Attainment in the ‘Ocean of the River of Story,’ composed by the glorious and learned great poet Soma-deva.



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The name of Soma·deva's eleventh-century OCEAN OF THE RIVERS OF STORY is no boast: in more than 20,000 verses it tells more than 350 tales. The reader has only to enjoy being swept away in the flood of stories, said to spring from that source of so much classical Indian literature, "The Long Story."

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NEW YORK UNIVERSITY PRESS

Washington Square
New York, NY 10003

www.nyupress.org

ISBN 978-0-8147-8816-5



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