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महाकविश्रीसोमदेवभट्टविरचितः

कथासरित्सागरः

KATHAASARITSAAGARA

'OCEAN' WHERE ALL 'RIVERS OF STORIES' ENTER

of

MAHAKAVI SOMADEVA BHATTA

कथामुखं नाम द्वितीयो लम्बकः

SECOND SWELL OF THE RIVER

named

'INTRODUCTORY TALE OF THE STORY'

प्रथमस्तरङ्गः / FIRST 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 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

कथामुखम् नाम द्वितीयो लम्बकः

SECOND 'LAMBAKA' NAMED 'PEDESTAL OF THE STORY'

मङ्गलाचरणम्/BENEDICTION

इदं गुरुगिरीन्द्रजाप्रणयमन्दरान्दोलनात्पुरा किल कथामृतं हरमुखाम्बुधेरुद्गतम्
प्रसह्य रसयन्ति ये विगतविघ्नलब्धर्द्धयो धुरं दधति वैबुधीं भुवि भवप्रसादेन ते॥

*This nectar of stories rose out of Shiva's 'mouth-ocean',
when churned by the*

'heavy Mandara Mountain of love' of the 'daughter of the Mountain-king'!

*Those who cross over it perforce, will have all the obstacles removed from their heart,
and obtain all the divine riches by the grace of 'Bhava', the source of all.*

गौरीनवपरिष्वङ्गे विभोः स्वेदाम्बु पातु नः नेत्राग्निभीत्या कामेन वारुणास्त्रमिवाहितम्॥1॥

*Let the sweat waters which appeared on the 'All pervading Lord'
when Gauri embraced, protect us.*

*They must be the weapon empowered by the 'deity of waters' (Varuna), used by Manmatha
who was afraid of the fire shooting out from the eyes of Shiva.*

[Manmatha was well prepared this time! He cleverly used the Vaarunastra, the weapon powered by the deity of waters to tackle the Lord of dispassion. Before Shiva's third eye shot forth fire, he had snuffed the fire by drenching Shiva with sweat drops which were produced by the embrace of his beloved spouse.]

कैलासे धूर्जटेर्वक्त्रात्पुष्पदन्तं गणोत्तमम्तस्माद्वररुचीभूतात्काणभूतिं च भूतले
काणभूतेर्गुणाद्यं च गुणाद्यात्सातवाहनं यत्प्राप्तं शृणुतेदं तद्विद्याधरकथाद्भुतम्॥3॥

*Listen to this wonderful tale of Vidyaadharas,
which from the mouth of Shiva of matted locks
went to the excellent Gana PushpaDanta,*

*from him who had become VaraRuchi, to KaanaBhooti on the earth,
from KaanaBhooti to Gunaadya,
and from Gunaadya to SaataVaahana.*

प्रथमस्तरङ्गः/FIRST WAVE

KING SHATAANEKA

अस्ति वत्स इति ख्यातो देशो दर्पोपशान्तये स्वर्गस्य निर्मितो धात्रा प्रतिमल्ल इव क्षितौ॥4॥

There is a country famous by the name of 'Vatsa', (a place better than Indra's heaven also) which was created on the earth like an opponent in wrestling, by Lord Brahma, to subdue the pride of the heaven.

कौशाम्बी नाम तत्रास्ति मध्यभागे महापुरी लक्ष्मीविलासवसतिर्भूतलस्येव कर्णिका॥5॥

There is a great city named 'Kaushaambi' in the central area of that country, like the pericarp of the lotus blossoming on earth, making it a comfortable abode for Goddess Lakshmi (prosperity).

तस्यां राजा शतानीकः पाण्डवान्वयसंभवः जनमेजयपुत्रोऽभूत्पौत्रो राज्ञः परीक्षितः

अभिमन्युप्रपौत्रश्च यस्यादिपुरुषोऽर्जुनः त्रिपुरारिभुजस्तम्भदृष्टदोर्दण्डविक्रमः॥7॥

The ruler of that country was Shataaneeka (one who owns hundred types of armies), who was born in the dynasty of Paandavas.

He was the son of Janamejaya. He was the grandson of Pareekshit. He was the great grandson of Abhimanyu. Arjuna was the ancestor of them all; and he was renowned for his valour, for his long and strong arms had had the taste of the strength of the shoulders of Shiva the destroyer of Tripura demons (when wrestling with him at the time of doing penance for obtaining Paashupataastra).

[Janamejaya is the one who listens to the MahaaBhaarata story narrated by Sage Vaishampaayana.

Pareekshit is the king who gets bitten by Takshaka, the serpent-king.

Abhimanyu is the son of Arjuna and Subadhrā, Krishna's sister.

Arjuna had fought with Shiva when he performed penance for acquiring the weapon of Shiva.]

कलत्रं भूरभूतस्य राज्ञी विष्णुमती तथा, एका रत्नानि सुषुवे न तावदपरा सुतम्॥8॥

His wife was the 'Earth' (since he was the Ruler of Earth), and also Queen VishnuMatee.

One delivered jewels (since the Earth contains all the jewels); the other did not deliver a son but!

एकदा मृगयासङ्गाद्भ्राम्यतश्चास्य भूपतेः अभूच्छाण्डिल्यमुनिना समं परिचयो वने॥9॥

Once, the king met Sage Shaandilya, when he was wandering in the forest at the time of hunting.

सोऽस्य पुत्रार्थिनो राज्ञः कौशांबीमेत्य साधितं मन्त्रपूतं चरुं राज्ञीं प्राशयन्मुनिसत्तमः॥10॥

Since, the king desired a son, the excellent Sage went to Kaushaambi and fulfilled his wish by giving a potion sanctified by Mantras (hymns) to the queen.

ततस्तस्य सुतो जज्ञे सहस्रानीकसंज्ञकः शुशुभे स पिता तेन विनयेन गुणो यथा॥11॥

Later he got a son named Sahasraaneeka (one who owns thousand types of armies).

His father shone forth more nobly like a 'good character accompanied by modesty'.

(The father was a mine of virtues, and the son was an embodiment of modesty.)

युवराजं क्रमात्कृत्वा शतानीकोऽथ तं सुतं संभोगैरेव राजाभून्न तु भूभारचिन्तनैः॥12॥

Shataaneeka consecrated his son as the heir prince and remained drowned in pleasures without the worries of the kingdom.

अथासुरैः समं युद्धे प्राप्ते साहायकेच्छया दूतस्तस्मै विसृष्टोऽभूद्राज्ञे शक्रेण मातलिः॥13॥

Once there arose a battle between Devas (Suras) and 'Asuras'.

Shakra (Indra, the most capable one) sent Maatali (charioteer) as a messenger to the king requesting for his help.

(Those were the times when the heaven and the earth were interconnected, and the kings and Sages from the Earth could travel easily to Indra's world.)

[NOTES:

सुर - सुष्टु राति (ददाति अभीष्टम्) - a deity who fulfils wishes

असुरः - अ सुरताः - स्थानेषु न सुष्टु रताः - स्थानेषु चपलाः - those who are restless in any place

In the oldest parts of the Rig Veda, the term Asura is used for the Supreme spirit and in the sense of a deity or a divinity like Indra, Agni, and Varuna.

Later it acquired an entirely significant opposite meaning of a demon or an enemy of Devas.

Asuras differ from Daityas (sons of Diti, the daughter of Daksha married to Sage Kashyapa), and Daanavas (sons of Danu, the daughter of Daksha married to Sage Kashyapa)

राक्षस - रक्षस इदं- रक्षत्वं -demonic nature - Raakshasa is a word used for any person who behaves terrifyingly or acts evil. A person who is rude and arrogant is also termed as a Raakshasa.]

ततो युगंधराख्यस्य हस्ते धूर्यस्य मन्त्रिणः सुप्रतीकाभिधानस्य मुख्यसेनापतेश्च सः समर्प्य पुत्रं राज्यं च निहन्तुमसुरान्नणे शक्रान्तिकं शतानीकः स मातलिना ययौ॥15॥

Shataaneeka gave the responsibility of taking care of his son and kingdom in the hands of the chief minister named Yugandhara, and the chief Commander of the army named Suprateeka ; and went off with Maatali to Indra's place, to kill the 'Asuras' in the battle.

असुरान्यमदंष्ट्रादीन्बहून्पश्यति वासवे हत्वा तत्रैव सङ्ग्रामे प्राप मृत्युं स भूपतिः॥16॥

He killed many Asuras like YamaDamshttra and others, even as Vaasava (Indra -Lord of Vasus) kept watching; and died in that very battle.

(Vasus are attendant deities of Indra; they are eight in number. 'Vasu' means one who bestows wealth.)

मातल्यानीतदेहं च देवी तं नृपमन्वगात्, राजलक्ष्मीश्च तत्पुत्रं सहस्रानीकमाश्रयत्॥17॥

Maatali took back the body of the king to the earth. The queen followed her husband and gave up her body. The Goddess of kingdom took shelter in his son Sahasraaneeka (and he was consecrated as the next king).

KING SAHASRAANEKA

चित्रं तस्मिन्समारूढे पित्र्यं सिंहासनं नृपे, भरेण सर्वतो राज्ञां शिराम्बि नतिमाययुः॥18॥

Indeed it was a wonder that when he ascended the throne of his father as the emperor, all the heads of the kings bent down with the weight. (All the countries came under his control.)

ततः शक्रः सुहृत्पुत्रं विपक्षविजयोत्सवे स्वर्गं सहस्रानीकं तं निनाय प्रेष्य मातलिम्॥19॥

Later, Shakra sent Maatali and brought Sahasraaneeka, the son of his friend Shataaneeka, to heaven on the occasion of the celebration of victory over the enemies.

स तत्र नन्दने देवान्क्रीडतः कामिनीसखान् दृष्ट्वा स्वोचितभार्यार्थी राजा शोकमिवाविशत्॥20॥

He saw the Devas enjoying the company of pretty damsels in the Nandana garden and felt depressed, desiring a suitable wife for himself.

विज्ञायैतमभिप्रायं तमुवाचाथ वासवः-"राजन्नलं विषादेन, वाञ्छेयं तव सेत्स्यति।उत्पन्ना हि क्षितौ भार्या तुल्या ते पूर्वनिर्मिता।इमं च शृणु वृत्तान्तमत्र ते वर्णयाम्यहम्॥22॥

Vaasava (Indra) understood his longing and said to him, "Raajan! Enough of this grieving! You will get what you want. Already the wife who is destined to be your equal partner has taken birth in the earth. I will tell you how it happened, listen.

STORY OF A VASU NAMED VIDHOOMA

पुरा पितामहं द्रष्टुमगच्छं तत्सभामहम्।विधूमो नाम पश्चाच्च ममैको वसुरागमत्॥23॥

In the past, once I went to see the 'Grand Father' (Brahmaa) in his court. One Vasu named ViDhooma (taintless) followed me behind.

स्थितेष्वस्मासु तत्रैव विरिञ्चिं द्रष्टुमप्सराः आगादलम्बुषा नाम् वातविस्रंसितांशुका॥24॥

Even as we remained in the assembly of Brahmaa, some Apsaraas came there to see Virinchi (Brahmaa, who can create a variety of things). One of them was Alambushaa. Her upper garment slipped a little because of the wind.

तां द्रष्ट्वैव स कामस्य वशं वसुरुपागमत्, साप्यप्सरा झगित्यासीत्तद्रूपाकृष्टलोचना॥25॥

ViDhooma became immediately infatuated by her.

That Apsaraa also had her eyes pulled instantly towards the handsome form of Vasu.

तदालोक्य ममापश्यन्मुखं कमलसंभवः।अभिप्रायं विदित्वास्य तावहं शसवान्कृधा-

"मर्त्यलोकेऽवतारोऽस्तु युवयोरविनीतयोः, भविष्यथश्च तत्रैव युवां भार्यापती" इति॥27॥

KamalaSambhava (Lotus born- Brahmaa) observed this and looked at my face. I understood his mind and cursed them both. "May you both get born in the mortal world, for you have acted offensively in the court; and live as husband and wife there."

स वसुस्त्वं समुत्पन्नः सहस्रानीकभूपते, शतानीकस्य तनयो, भूषणं शशिनः कुले।

साप्यप्सरा अयोध्यायां कृतवर्मनृपात्मजा जाता मृगावती नाम, सा ते भार्या भविष्यति॥29॥

O King Sahasraaneeka! You are that Vasu born as the son of Shataaneeka, adorning the dynasty of the Moon (ChandraVamsha) .That Apsaraa is born as the daughter of KrtaVarma , the king of Ayodhyaa and her name is Mrgaavatee (beautiful like a moon or a deer). She will become your wife."

[In Sanskrit literature, women are usually compared to and named after a female deer; as the deer has big restless eyes; acts frightened and shy, runs gracefully and so on.

Usually pretty girls are referred to with names containing the word Mrgee – female deer.

Moon is also referred to by names connected to Mrga as his mark.]

इतीन्द्रवाक्यपवनैरुद्धृतो हृदि भूपतेः सस्नेहे तस्य झगिति प्राज्वलन्मदनानलः॥30॥

By the wind of Indra's words, the fire of passion instantly kindled in the king's heart which was filled with love (Sneha- love/oil).

ततः संमान्य शक्रेण प्रेषितस्तद्रथेन सः सह मातलिना राजा प्रतस्थे स्वां पुरीं प्रति॥31॥

He was later sent back with due honour by Indra, back to the earth in the chariot driven by Maatali.

SAHASRAANEEKA GETS CURSED

गच्छन्तं चाप्सराः प्रीत्या तमुवाच तिलोत्तमा-"राजन्वक्ष्यामि ते किञ्चित्प्रतीक्षस्व मनाक्" इति॥32॥

When he was ready to return to his city, an Apsaraa named Tilottamaa (who is perfect in each and every minutest part-'tila'- as small as a sesame seed part- of the body) enticed by love stopped him; and said, "King! Wait a while! I want to talk to you!"

तदश्रुत्वैव हि ययौ स तां ध्यायन्मृगावतीम्।ततः सा लज्जिता कोपात्तं शशाप तिलोत्तमा-

"यया हतमना राजन्न शृणोषि वचो मम, तस्याश्चतुर्दशसमा वियोगस्ते भविष्यति"॥34॥

Lost in the thoughts of Mrgaavatee, the king did not hear her words and went off.

Tilottamaa felt offended and cursed him with anger, "Hey Raajan! You will be separated for fourteen years from her, in whose thoughts you remain absorbed."

मातलिस्तच्च शुश्राव, स च राजा प्रियोत्सुकः ययौ रथेन कौशाम्बीमयोध्यां मनसा पुनः॥35॥

Maatali heard her words. The king excited by the thoughts of his beloved, reached Kaushaambi in the chariot; but his mind had gone off to Ayodhyaa.

SAHASRAANEEKA AND MRGAAVATEE

ततो युगन्धरादिभ्यो मन्त्रिभ्यो वासवाच्छ्रुतं मृगावतीगतं सर्वं शशंसोत्सुकया धिया॥36॥

He met Yugandhara and other ministers, and told them all that Indra had said about Mrgaavatee and all the news connected to her.

याचितुं तां स कन्यां च तत्पितुः कृतवर्मणः अयोध्यां प्राहिणोद्धृतं कालक्षेपासहो नृपः॥37॥

Not wanting to delay any further, he sent a messenger to her father KrtaVarmaa, to ask for the hand of his daughter.

कृतवर्मा च तद्दूताच्छ्रुत्वा संदेशमभ्यधात् हर्षाद्देव्यै कलावत्यै, ततः साप्येनमब्रवीत्-

राजन्सहस्रानीकाय देयावश्यं मृगावती, इयमर्थं च मे स्वप्ने जाने कोप्यवदद्विजः॥39॥

KrtaVarmaa felt very happy by receiving such a message and informed the same to his queen Kalaavatee. She said to him,“Raajan! Mrgaavatee should definitely be given to Sahasraaneeka. The same thing was told by a Brahmin to me in the dream, I remember.”

अथ हृष्टो मृगावत्या नृतगीतादिकौशलं रूपं चाप्रतिमं तस्मै दूतायादर्शयन्नृपः॥40॥

Then the king feeling very pleased, showed the messenger, the extraordinary skills of Mrgaavatee in dancing, singing and other arts, and also her unparalleled beauty.

ददौ तां च स कान्तानां कलानामेकमास्पदं कृतवर्मा सुतां तस्मै राज्ञे मूर्तिमिवैन्दवीम्॥41॥

KrtaVarmaa gave in marriage to that king, his daughter who was the single abode of all attractive arts and who was beautiful like a moon personified.

परस्परगुणावास्थै स श्रुतप्रज्ञयोरिव अभूत्सहस्रानीकस्य मृगावत्याश्च संगमः॥42॥

The union of Sahasraaneeka and Mrgaavatee was like the union of Vedas and wisdom complementing each other.

अथ तस्याचिराद्राज्ञो मन्त्रिणां जज्ञिरे सुताः, जज्ञे युगन्धरस्यापि पुत्रो यौगन्धरायणः,

सुप्रतीकस्य पुत्रश्च रुमण्वानित्यजायत, योऽस्य नर्मसुहृत्स्य पुत्रोऽजनि वसन्तकः॥44॥

Soon sons were born to the king’s ministers. Yugandhara had a son named Yaugandharaayana. Suprateeka had a son named Rumanvan. His amusement-companion had a son named Vasantaka.

ततस्तस्यापि दिवसैः सहस्रानीकभूपतेः बभार गर्भमापाण्डुमुखी राज्ञी मृगावती॥45॥

Queen Mrgaavatee also within a few days became very pale in face, and bore the child of King Sahasraaneeka in her womb.

ययाचे साथ भर्तारं दर्शनात्सलोचनं दोहदं रुधिरापूर्णलीलावापीनिमज्जनम्॥46॥

She requested the king who never had enough of looking at her, to satisfy a unique desire rising in her due to pregnancy (Dohada), that she wanted to bathe in a pleasure-pool (Leelaa-Vaapi) completely filled with blood.

स चेच्छां पूरयन्नाज्या लाक्षादिरसनिर्भरां चकार धार्मिको राजा वापिं रक्तावृतमिव॥47॥

In order to fulfil her desire, the ‘righteous minded king’ filled the pool with waters coloured by red dye, making it look as if it was filled with blood.

तस्यां स्नान्तीमकस्माच्च लाक्षालिप्तां निपत्य तां गरुडान्वयजः पक्षी जहारामिषशङ्कया॥48॥

When she was bathing in that pool, she was covered by the red dye; and suddenly a huge bird born in the family of Garuda, pounced on her mistaking her to be a meat-piece and took her away.

पक्षिणा क्वापि नीतां तामन्वेष्टुमिव तत्क्षणं ययौ सहस्रानीकस्य धैर्यं विह्वलचेतसः॥49॥

Next moment, Sahasraaneeka was shocked in the mind, and his courage went off as if it had gone off searching for his wife who was taken away far by the bird.

प्रियानुरक्तं चेतोऽपि नूनं तस्य पतत्रिणा जह्ने येन स निःसंज्ञः पपात भुवि भूपतिः॥50॥

That bird must have taken away ‘his mind attached to the beloved’ also, for the king immediately fell on the ground unconscious.

क्षणच्च लब्धसंज्ञेऽस्मिन्नज्ञि बुद्ध्वा प्रभावतः अवतीर्य युमार्गेण तत्र मातलिराययौ॥51॥

Within moments he became conscious. Maatali, who understood what had happened by his divine power, descended down the sky-path and came there.

स राजानं समाश्वास्य सावधिं प्राग्यथा श्रुतं तस्मै तिलोत्तमाशापं कथयित्वा ततोऽगमत्॥52॥

He consoled the king and told him about how Tilottamaa had cursed him, and also about how long the time-span the curse will last. He then went off.

"हा प्रिये पूर्णकामा सा जाता पापा तिलोत्तमा" इत्यादि च स शोकार्तो विललाप महीपतिः॥53॥

"Ha! My beloved! That wicked Tilottamaa has fulfilled her desire!"

In this manner, the king lamented stuck by grief.

विज्ञातशापवृत्तान्तो बोधितश्च स मन्त्रिभिः कथंचिज्जीवितं दधे पुनः संगमवाञ्छया॥54॥

Since he now knew about the curse that he had incurred and also getting consoled by his ministers, he somehow held on to his life with the hope of meeting his wife again some time in the future.

MRGA AVATEE IS LOST IN THE MOUNTAIN TERRAIN

तां च राज्ञीं स पक्षीन्द्रः क्षणान्नीत्वा मृगावतीं जीवन्तीं वीक्ष्य तत्याज दैवादुदयपर्वते॥55॥

That king of birds (of Garuda clan), who took away the queen with such speed, understood that she was alive and fortunately dropped her on the Udaya Mountain.

त्यक्त्वा तस्मिन्गते चाथ राज्ञी शोकभयाकुला ददर्शनाथमात्मानं दुर्गमाद्रितटस्थितम्॥56॥

After the bird discarded her and flew off, the queen found herself in the mountain slope which was difficult to cross over; and she became extremely frightened and anxious.

एकाकिनीमेकवस्त्रां क्रन्दन्तीमथ तां वने ग्रासीकर्तुं प्रवृत्तोऽभूदुत्थायाजगरो महान्॥57॥

She was covered only by a single cloth (since she had been bathing in the pool, when the bird took her away) and she wept aloud frightened and sorrowful.

Then, a huge python (Ajagara) got up and was ready to swallow her up.

निहत्याजगरं तं च शुभोदकां तथैव सा दिव्येन मोचिता पुंसा दृष्टनष्टेन केनचित्॥58॥

That lady 'with a future auspiciousness in reserve for her (Shubodarkaa)' was rescued by a divine man who appeared instantly. He killed the python and vanished the very next moment.

ततो वनगजस्याग्रे सा स्वयं मरणार्थिनी आत्मानमक्षिपत्सोऽपि ररक्ष दययेव ताम्॥59॥

Then she feeling desperate and desiring death, offered herself in front of a forest elephant; but even he did not harm her, feeling kind towards her.

चित्रं यच्छवापदोऽप्येनां पतितामपि गोचरे नावधीदथवा किं हि न भवेदीश्वरेच्छया॥60॥

It was indeed a miracle! For, though he was a wild beast, though she was lying directly in his eye-sight, he did not kill her! What will not happen by the will of the Supreme Lord!

अथ प्रपाताभिमुखी बाला गर्भभरालसा स्मरन्ती तं च भर्तारं मुक्तकण्ठं रुरोद सा॥30॥

That young lady, tired because of carrying a child in her womb started to walk towards the precipice (to hurl herself down from there). Remembering her husband she wept aloud.

MRGA AVATEE GETS SAVED

तच्छ्रुत्वा मुनिपुत्रोऽथ तत्रैकस्तां समाययौ आगतः फलमूलार्थं शुचं मूर्तिमतीमिव॥62॥

A Sage's son who was engaged in collecting edible fruits and tubes, heard the weeping noise and came to her who was lost in that wilderness, and was looking like the personification of sorrow.

स च पृष्ट्वा यथावृत्तमाश्वास्य च कथंचन जमदग्न्याश्रमं राज्ञीं निनायैनां दयार्द्रधीः॥63॥

That Sage's son heard her story, consoled her somehow, and his heart moist with compassion, took the queen to the hermitage of Sage Jamadagni.

तत्र मूर्तिमिवाश्वासं जमदग्निं ददर्श सा तेजसा स्थिरबालार्कं कुर्वाणमुदयाचलम्॥64॥

In the Ashram, Mrgaavateer saw Sage Jamadagni, who was like the embodiment of solace and who had made the Udaya Mountain have a 'permanent tender Sun of the morning' because of his lustre.

[Udaya Mountain's peak is the place where the rising Sun is seen at first. Later the Sun moves away from there. But because of Jamadagni staying there, the lustre emanating from his face made it appear as if the cool rising sun of the dawn was permanently stuck in the Udaya Mountain. The very sight of the Sage removed all the dark sadness of the heart and cooled one's being.]

सोऽपि तां पादपतितां मुनिराश्रितवत्सलः राज्ञीं वियोगदुःखार्तां दिव्यदृष्टिरभाषत ॥65 ॥

That Sage of divine vision, who always helped those who sought shelter, spoke to that queen who held on to his feet and who was suffering from the separation of her loving husband –

"इह ते जनिता पुत्रि पुत्रो वंशधरः पितुः, भविष्यति च भर्त्रा ते संगमो, मा शुचं कृथाः" ॥66 ॥

"Daughter! Here a son will be born to you, who will continue the family of his father. You will surely join your husband in the future. Do not be grieved."

इत्युक्ता सा मुनिना साध्वी सा जग्राह मृगावती आश्रमेऽवस्थितिं तस्मिन्नाशां च प्रियसंगमे ॥67 ॥

Thus promised by the Sage, that virtuous wife of the king held on to the 'hope of the union with her husband' and also the 'stay at the Ashram'.

ततश्च दिवसैस्तत्र क्षाघनीयमनिन्दिता सत्संगतिरिवाचारं पुत्ररत्नमसूत सा ॥68 ॥

After some days, that blameless lady delivered a 'gem of a son who deserved much acclaim', like the company of the noble begets good conduct.

"श्रीमानुदयनो नाम्ना राजा जातो महायशाः, भविष्यति च पुत्रोऽस्य सर्वविद्याधराधिपः"

इत्यन्तरिक्षादुद्भूतस्मिन्काले सरस्वती, आदधाना मृगावत्याश्चित्तिविस्मृतमुत्सवम् ॥70 ॥

"A king of great fame named Udayana has been born. His son will become the king of all Vidyaadharas." At that time, a voice spoke from the sky these words, restoring the forgotten joy in Mrgaavati's mind.

PRINCE UDAYANA

क्रमादुदयनः सोऽथ बालस्तस्मिंस्तपोवने अवर्धत निजैः सार्धं वयस्यैरिव सद्गुणैः ॥71 ॥

Child Udayana gradually grew in that penance-grove along with the 'virtues' that he developed, as if they were his close friends.

कृत्वा क्षत्रोचितान्सर्वान्संस्काराञ्जमदग्निना व्यनीयत स विद्यासु धनुर्वेदे च वीर्यमान् ॥72 ॥

All the ceremonies associated with his warrior-caste were performed duly by Sage Jamadagni, and Udayana became proficient in all learning and the science of archery.

कृष्ट्वा च स्वकरान्माता तस्य स्नेहान्मृगावती सहस्रानीकनामाङ्कं चकार कटकं करे ॥73 ॥

Feeling extreme affection for him, Mrgaavatee removed a bracelet worn in her hand engraved with the name of Sahasraaneeka; and made him wear it.

हरिणाखेटके जातु भ्राम्यन्नुदयनोऽथ सः शबरेण हठाक्रान्तमटव्यां सर्पमैक्षत ॥74 ॥

Udayana once wandering in the forest and hunting for the deer, saw a snake captured forcefully by a hunter.

सदयः सुन्दरे तस्मिन्सर्पे तं शबरं च सः उवाच-"मुच्यतामेष सर्पो मद्बचनात्" इति ॥75 ॥

Feeling compassionate towards that beautiful snake, he said to the hunter, "Release this snake by my words."

ततः स शबरोऽवादीत्-"जीविकेयं मम प्रभो, कृपणोऽहं हि जीवामि भुजगं खेलयन्सदा। विपन्ने पन्नगे पूर्वं,

मन्त्रौषधिबलादयं वष्टब्धश्च मया लब्धश्चिन्वतैतां महाटवीम्" ॥77 ॥

Then the hunter said, "This is my livelihood, Prabhu! I am a man living in poverty. I make a living by making the snake do some dancing movements. The snake which I owned is dead. As I searched for another one in this huge forest, I got this one and captured it by using some magical charms."

श्रुत्वेत्युदयनस्त्यागी दत्त्वास्मै शबराय तं कटकं जननीदत्तं स तं सर्पममोचयत् ॥78 ॥

Udayana, who was renowned for his sacrifices (giving up his possessions to do good to others), removed the bracelet given by his mother and gave it to the hunter; and got the snake released.

गृहीतकटके याते शबरे, पुरतो नतिं कृत्वा स भुजगः प्रीतो जगादोदयनं तदा-

"वसुनेमिरिति ख्यातो ज्येष्ठो भ्रातास्मि वासुकेः। इमां वीणां गृहाण त्वं मतः संरक्षितात्वया, तन्त्रीनिर्घोषरम्यां च श्रुतिभागविभाजितां ताम्बूलीश्च सहाम्लानमालातिलकयुक्तिभिः" ॥81 ॥

The hunter took the bracelet, saluted him and went away. The snake saluted him and said to him gratefully,

“I am known as Vasunemi. I am the elder brother of Vaasuki, the serpent king. As you have rescued me, accept this ‘Veena’ (stringed lute) from me which has melodious sound and in which octaves are perfectly divided; and also this betel-leaf plant (Taambooli) along with the art of making a garland which never fades, and the art of decorating the forehead with the ‘Tilaka’ which never gets erased.”

तद्युक्तो जमदग्नेस्तं नागोत्क्षिप्तः स चाश्रमं आगादुदयनो मातुर्दृशि वर्षन्निवामृतम्॥३०॥

Udayana then took leave of the Naaga chief and returned to Jamadagni’s ashram, as if showering nectar in his mother’s eyes.

अत्रान्तरे स शबरोऽप्यटवीं प्राप्य पर्यटन् आदायोदयनात्प्राप्तं कटकं तद्विधेर्वशात् विक्रीणानश्च तत्र राजनामाङ्कं आपणे, वष्टभ्य राजपुरुषैर्निन्ये राजकुलं च सः॥८४॥

Meanwhile, by the act of fate, the hunter who had obtained the bracelet engraved with the king’s name from Udayana while wandering in the forest, tried selling it in a shop. He was caught by the soldiers and taken to the king’s presence.

"कुतस्त्वयेदं कटकं संप्राप्तं" इति तत्र सः राज्ञा सहस्रानीकेन स्वयं शोकादपृच्छयत्॥८५॥

King Sahasraaneeka who was overcome by sorrow seeing that bracelet questioned the hunter himself, “Where did you get this bracelet?”

अथोदयाद्रौ सर्पस्य ग्रहणात्प्रभृति स्वकं कटकप्राप्तित्वान्तं शबरः स जगाद तम्॥८६॥

The hunter told him all that had happened in the Udaya Mountain from the time of his capturing the snake to Udayana offering him the bracelet.

तद्बुद्ध्वा शबराद्दृष्ट्वा दयितावलयं च तं विचारदोलामारोहत्सहस्रानीकभूपतिः॥८७॥

Hearing all that the hunter related, and remembering the bracelet as his wife’s, King Sahasraaneeka was unable to come to a conclusion.

"क्षीणः शापः स ते राजन्नुदयाद्रौ च सा स्थिता जमदग्न्याश्रमे जाया सपुत्रा ते मृगावती"

इति दिव्या तदा वाणी नन्दयामास तं नृपं विप्रयोगनिदाघार्तं वारिधारेव बर्हिणम्॥८९॥

“Your curse-span is over, Raajan! Your wife now stays in the ashram of Jamadagni in the Udaya Mountain, along with her son”- a voice spoke from the sky making that king suffering the ‘pain of separation’ feel delighted, like a peacock drenched by the rains when it is suffering from the heat of the summer.

अथोत्कण्ठादीर्घं कथमपि दिनेऽस्मिन्नवसिते तमेवाग्रे कृत्वा शबरमपरेद्युः स नृपतिः

सहस्रानीकस्तां सरभसमवासुं प्रियतमां प्रतस्थे तत्सैन्यैः सममुदयशैलाश्रमपदम्॥९०॥

His longing to see his wife was on the increase. Somehow the day ended.

Next morning, keeping that very hunter as his guide,

Sahasraaneeka started towards the hermitage in the Udaya Mountain along with his army, to reach his beloved sooner than ever.

इति महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथामुखलम्बके प्रथमस्तरङ्गः॥

THUS ENDS THE ‘FIRST WAVE’ OF THE ‘INTRODUCTORY TALE-LAMBAKA’
IN THE ‘OCEAN OF THE RIVERS OF STORIES’ COMPOSED BY THE ‘GREAT POET SOMADEVA BHATTA’