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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'

तृतीयस्तरङ्गः / THIRD WAVE

Sanskrit text, Translation and Explanation
by
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ANCIENT WISDOM

ABOUT THE AUTHOR

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महाकविश्रीसोमदेवभट्टविरचितः कथासरित्सागरः

कथामुखम् नाम द्वितीयो लम्बकः

SECOND 'LAMBAKA' NAMED 'INTRODUCTORY TALE'

तृतीयस्तरङ्गः/THIRD WAVE

ततः स वत्सराज्यं च प्राप्य पित्रा समर्पितं कौशाम्ब्यवस्थितः सम्यक्छशासोदयनः प्रजाः॥1॥

Having obtained the kingdom of Vatsas from his father, staying in the city of Kaushaambi, Udayana ruled the people well.

(Vatsa Kingdom was one of the sixteen kingdoms in the northern region of JambooDveepa, and named after the Kaashi King Vatsa. After the city of Hastinaapura was flooded by River Gangaa, Kaushaambi became the capital for the kings of Moon dynasty. Udayana is usually referred to by the names of VatsaRaaja, Vatsesha, Vatseshvara etc meaning the 'king of Vatsas'.)

VEENAA, ELEPHANTS, WINE, WOMEN, HUNTING

यौगन्धरायणाद्येषु भरं विन्यस्य मन्त्रिषु बभूव स शनै राजा सुखेष्वेकान्ततत्परः।

सदा सिषेवे मृगयां वीणां घोषवतीं च तां दत्तां वासुकिना पूर्वं नक्तंदिनमवादयत्॥3॥

Slowly Udayana gave off the responsibility of the kingdom to Yaugandharaayana and others, and remained busy in enjoying various pleasures. Most of the time, he was out on hunting (elephants). Night and day he played the Veena named 'Ghoshavatee' which was gifted by Vaasuki (serpent-king) to him.

ततन्त्रीकलनिर्हार्दमोहमन्त्रवशीकृतान् आनिनाय च संयम्य सदा मत्तान्वनद्विपान्॥4॥

He brought home all the rogue wild elephants, after subduing them by enslaving them by the magical power of the sound emanating from the strings of that Veena.

स वारनारीवक्त्रेन्दुप्रतिमालंकृतां सुरां मन्त्रिणां च मुखच्छायां वत्सराजः समं पपौ॥5॥

VatsaRaaja drank off simultaneously the liquor adorned by the reflection of the moon-disc of the faces of the coquettish girls, and also the lustre of the faces of the ministers.

(Since the king was addicted to liquor and women, the faces of the ministers wore creases of worries and had lost the lustre. The king was always surrounded by harem girls who fed him liquor. Their faces reflected in the wine held in their hands. Even as he drank that wine reflecting the faces of the girls, he drank away also the lustre of the faces of the ministers.)

(Yet the king cherished a desire to marry the princess of Ujjayini, the daughter of his enemy-king, who was a girl of extraordinary beauty and character. But he knew it was impossible and was distressed.)

कुलरूपानुरूपा मे भार्या क्वापि न विद्यते। एका वासवदत्ताख्या कन्यका श्रूयते परम्।

कथं प्राप्येत सा चेति चिन्तामेकामुवाह सः।

'There is no wife anywhere who will suit my great dynasty. I have heard about a girl named VaasavaDattaa! How will I ever attain her?' He got this one worry in his mind.

(ChandaMahaaSena, 'Violent MahaaSena', King of Ujjayini, the father of VaasavaDattaa also knew about Udayana. He wanted his daughter to get married into that great dynasty which was adorned by the Paandavas. But he had heard about Udayana's vices; and Udayana was his sworn enemy also. He wondered what he could do to get his wish fulfilled.)

सोऽपि चण्डमहासेन उज्जयिन्यामचिन्तयत्-

That ChandaMahaaSena of Ujjayini also thought like this,

'तुल्यो मद्दुहितुर्भर्ता जगत्यस्मिन्न विद्यते। अस्ति चोदयनो नाम विपक्षः स च मे सदा।

‘There is no one who is suitable to be a husband to my daughter except that Udayana who always is against me!
तत्कथं नाम जामाता वश्यश्च स भवेन्मम।

How will I bring him under control and make him my son-in law also?

उपायस्त्वेक एवास्ति यदटट्यां भ्रमत्यसौ, एकाकी द्विरदान्बध्नन्मृगयाव्यसनी नृपः।

There is only one trick that can be used.

That king always wanders alone in the forest and is addicted to capturing elephants.

तेन च्छिद्रेण तं युक्त्वावष्टभ्यानाययाम्यहम्।

I will use this weakness of his to capture him, and bring him here.

गान्धर्वज्ञस्य तस्यैतां सुतां शिष्यीकरोमि च।

I will make my daughter his student in learning the Gaandharva music (heavenly music of Gandharvas).

ततश्चास्यां स्वयं तस्य चक्षुः स्निह्येदसंशयम्।

His eyes then naturally will be attracted towards her for sure.

एवं स मम जामाता वश्यश्च नियतं भवेत्।

In this way, he will become my son-in-law and will come under my control also.

नान्योऽस्त्युपायः कोऽप्यत्र येन वश्यो भवेच्च सः॥12॥

There is no other way to bring him under control.’

इति संचिन्त्य तत्सिद्धयै स गत्वा चण्डिकागृहं चण्डीमभ्यर्च्य तुष्टाव चक्रेऽस्या उपयाचितम्॥13॥

Having thought like this, he went to the temple of Goddess Chandikaa in order to pray for the success of his enterprise. He worshipped the Goddess and asked for this boon.

"एतत्संपत्स्यते राजन्न चिराद्वाञ्छितं तव" इति शुश्राव तत्रासावशरीरां सरस्वतीम्॥14॥

He heard a bodiless voice from the sky, “Raajan! The wish you have entertained all these days will be fulfilled!”

ततस्तुष्टः समागत्य बुद्धदत्तेन मन्त्रिणा सह चण्डमहासेनस्तमेवार्थमचिन्तयत्॥15॥

Feeling happy, ChandaMahaaSena returned home and discussed the same with his minister BuddhaDatta.

'मानोद्धतो वीतलोभो रक्तभृत्यो महाबलः असाध्योऽपि स सामादेः साम्ना तावन्निरूप्यताम्'॥16॥

“Udayana is arrogant with self-respect; has no greed; adored by his loyal servants; and is of great strength. He cannot be defeated by any strategies of Saama (conciliation), Daana (gifts), Bheda (Rift), or Danda (battle). Anyhow let us try the Saama strategy first.”

इति संमन्त्र्य स नृपो दूतमेकं समादिशत्- "गच्छ मद्रचनाद्ब्रूहि वत्सराजमिदं वचः, 'मत्पुत्री तव गान्धर्वे शिष्या भवितुमिच्छति, स्नेहस्तेऽस्मासु चेतत्त्वं तामिहैवैत्य शिक्षय'॥18॥

After such a conclusion, that king ordered a messenger, “Go and give this message to VatsaRaaja as sent by me. ‘My daughter wants to become your student and learn the Gaandharva Music. If you have any regards for us, come here itself and teach her.’”

इत्युक्त्वा प्रेषितस्तेन दूतो गत्वा न्यवेदयत्कोशाम्ब्यां वत्सराजाय संदेशं तं तथैव सः॥19॥

So ordered by the king, the messenger went to VatsaRaaja in the city of Kaushaambi, and gave the message exactly as told by his king.

वत्सराजोऽपि तच्छ्रुत्वा दूतादनुचितं वचः यौगन्धरायणस्येदमेकान्ते मन्त्रिणोऽब्रवीत्-

"किमेतत्तेन संदिष्टं सदप्यं मम भूभुजा, एवं संदिशतस्तस्य कोऽभिप्रायो दुरात्मानः"॥21॥

VatsaRaaja heard this and consulted Yaugandharaayana about the messenger’s words, in private.

“What is this insolent message sent by that king? What purpose would that wicked man achieve by this?”

इत्युक्तो वत्सराजेन, तदा यौगन्धरायणः उवाचैनं महामन्त्री स स्वामिहितनिष्ठुरः-"भुवि व्यसिनिताख्यातिः प्ररूढा ते लतेव या इदं तस्या महाराज कषायकटुकं फलम्, स हि त्वं रागिणं मत्वा कन्यारत्नेन लोभयन् नीत्वा

चण्डमहासेनो बद्ध्वा स्वीकर्तुमिच्छति।तन्मुञ्च व्यसनानि त्वं सुखेन हि परैर्नृपाः सीदन्तस्तेषु गृह्यन्ते खातेष्विव वनद्विपाः" ॥25 ॥

To these words of VatsaRaaja, the great minister Yaugandharaayana who was the well-wisher of his master, replied, "MahaaRaaja (O Great king)! The ill-fame about your vices has spread out in this world like a deep-rooted spreading creeper. This is the astringent bitter fruit it has yielded.

ChandaMahaaSena thinks that you are a man addicted to pleasures only, and so he wants to entice you with his gem of a daughter; imprison you; and own you! Give up all your bad habits! Kings addicted to vices are easily captured by the enemies, like catching the elephants through the holes dug for their entrapping."

इत्युक्तो मन्त्रिणा धीरः प्रतिदूतं व्यसर्जयत् स वत्सराजस्तं चण्डमहासेननृपं प्रति।संदिदेश च "यद्यस्ति वाञ्छा मच्छिष्यतां प्रति त्वत्पुत्र्यास्तदिहैवेषा भवता प्रेष्यताम्" इति।

Thus advised by the minister, the brave king VatsaRaaja sent a messenger from his side to King ChandaMahaaSena and gave a message like this-

"If you entertain a desire to make your daughter my student, then you please send her here itself!"

एवं कृत्वा च सचिवान्वत्सराजो जगाद सः-"यामि चण्डमहासेनमिह बद्ध्वानयामि तम्" ॥28 ॥

After this VatsaRaaja said to his ministers- "I will go; capture ChandaMahaaSena; and bring him here."

तच्छ्रुत्वा तमुवाचाग्यो मन्त्री यौगन्धरायणः-"न चैतच्छक्यते राजन्कर्तुं नैव च युज्यते।स हि प्रभाववान्राजा स्वीकार्यश्च तव प्रभो, तथा च तद्रतं सर्वं श्रुण्विदं कथयामि ते॥30 ॥

Hearing his words, Minister Yaugandharaayana said, "You can't do it my King! It is not proper also! He is a very powerful king. You have to only win him over in a friendly manner. Listen! I will tell you all about him.

STORY OF CHANDA-MAHAA-SENA

"अस्तीहोज्जयिनी नाम नगरी भूषणं भुवः, हसन्तीव सुधाधौतैः प्रासादैरमरावतीम्, यस्यां वसति विश्वेशो महाकालवपुः स्वयं शिथिलीकृतकैलासनिवासव्यसनो हरः॥32 ॥

There is a city named Ujjayini, the ornament of the world which mocks at Amaraavati (city of Indra), with its high rising white mansions. The Lord of the world 'Hara' in the form of 'MahaaKaala' resides there, himself in person, having discarded his attachment to the Kailaasa abode.

तस्यां महेन्द्रवर्माख्यो राजाभूद्भृतां वरः जयसेनाभिधानोऽस्य बभूव सदृशः सुतः॥33 ॥

The city was once ruled by a great king named MahendraVarmaa.

He had a befitting son in the name of JayaSena.

जयसेनस्य तस्याथ पुत्रोऽप्रतिमदोर्बलः समुत्पन्नो महासेननामा नृपतिकुञ्जरः॥34 ॥

JayaSena had a son named MahaaSena with unparalleled strength of shoulders, like an elephant among kings. सोऽथ राजा स्वराज्यं तत्पालयन्समचिन्तयत्-'न मे खड्गोऽनुरूपोऽस्ति, न च भार्या कुलोद्रता', इति संचिन्त्य स नृपश्चण्डिकागृहमागमत्।

When he became the king, he once thought, 'I do not have a sword that suits me, nor a wife of a good family.' So thinking, he went to the temple of Goddess Chandikaa.

तत्रातिष्ठन्निराहारो देवीमाराधयंश्चिरं उत्कृत्याथ स्वमांसानि होमकर्म स चाकरोत्।

He worshipped the Goddess for a long time abstaining from food even. He even offered, his own flesh cut from his body, piece by piece into the sacred fire kept for the rite.

ततः प्रसन्ना साक्षात्सा देवी चण्डी तमभ्यधात्॥37 ॥

Pleased by his worship, Devi Chandee appeared before him and said,

"प्रीतास्मि ते, गृहाणेमं पुत्र खड्गोत्तमं मम, एतत्प्रभावाच्छत्रूणामजेयस्त्वं भविष्यसि।

किं चाङ्गारवती नाम कन्यां त्रैलोक्यसुन्दरीं अङ्गारकासुरसुतां शीघ्रं भार्यामवाप्स्यसि।

अतीव चण्डं कर्मह कृतं चैतद्यतस्त्वया, अतश्चण्डमहासेन इत्याख्या ते भविष्यति" ॥40॥

"I am pleased with you my son! Accept this excellent sword from me.

By the power of this sword you will remain undefeatable by all the enemies. You will also get as your wife a girl of renowned beauty in all the three worlds, who is the daughter of demon Angaaraka and is known by the name of Angaaravatee. Since you have performed a violent rite (ChandaKarma), you will be known as ChandaMahaaSena from now onwards."

इत्युक्त्वा दत्तखड्गा सा देवी तस्य तिरोऽभवत् राज्ञः संकल्पसंपत्तिहृष्टिराविरभूत्पुनः॥41॥

After saying this much, Goddess Chandee gave him a sword and vanished, and manifested again as if, as the joy of attaining the wealth he coveted.

स खड्गो मत्तहस्तीन्द्रो नडागिरिरिति प्रभो द्वे तस्य रत्ने शक्रस्य कुलिशैरावणाविव॥42॥

Like Indra who possessed two precious gems namely the weapon named Kulisha (Thunderbolt/Vajraayudha) and the white elephant named Aeiraavata, he now had a sword given by the Goddess and an intoxicated elephant named Nadaagiri.

(The elephant was so named because it was very huge and tall like a hill with giant cane-like reeds.)

तयोः प्रभावात्सुखितः कदाचित्सोऽथ भूपतिः अगाच्चण्डमहासेनो मृगयायै महाटवीम्॥43॥

King ChandaMahaaSena, feeling delighted by his powerful possessions, once went to a huge forest for hunting.

अतिप्रमाणं तत्रैकं वराहं घोरमैक्षत, नैशं तम इवाकाण्डे दिवा पिण्डत्वमागतम्॥44॥

He saw there a very huge wild boar. It was so horrifying in looks, as if the 'darkness of the night' had become a 'lump of flesh' suddenly at the day-time.

स वराहः शरैरस्य तीक्ष्णैरप्यकृतव्रणः, आहत्य स्यन्दनं राज्ञः, पलाय्य बिलमाविशत्॥45॥

That boar was not even wounded by his shower of sharp arrows. It pushed the chariot of the king and ran off inside a hole.

राजापि रथमुत्सृज्य तमेवानुसरन्कुधा धनुर्द्वितीयस्तत्रैव प्राविशत्स बिलान्तरम्॥46॥

The king discarded his chariot and holding his bow, chased him angrily from behind, and entered the same hole.

दूरं प्रविश्य चापश्यत्कान्तं पुरवरं महत्, सविस्मयो न्यषीदच्च तदन्तर्दीर्घिकातटे॥47॥

After some distance, he saw an excellent city which was very beautiful.

Surprised, he sat on the bank of a deep well.

तत्रस्थः कन्यकामेकामपश्यत्स्त्रीशतान्वितां संचरन्तीं स्मरस्येव धैर्यनिर्भेदिनीमिषुम्॥48॥

There he saw a beautiful girl surrounded by hundred maids.

She was moving about like the 'arrow of Manmatha' set out to shatter the 'courage of men'.

सापि प्रेमरसासारवर्षिणा चक्षुषा मुहुः स्नपयन्तीव राजानं शनकैस्तमुपागमत्, "कस्त्वं सुभग कस्माच्च प्रविष्टोऽसीह सांप्रतम्" इत्युक्तः स तया राजा यथातत्त्वमवर्णयत्॥50॥

She slowly walked towards him, as if bathing the king again with 'her glances raining profusely the nectar of love'. "Who are you Good man? Why have you come here now?" questioned that girl.

The king told her everything that had happened.

तच्छ्रुत्वा नेत्रयुगलात्सरागादश्रुसंततिं हृदयाद्धीरतां चापि समं कन्या मुमोच सा॥51॥

Immediately she let out a stream of tears from her eyes which had turned red; and also (let out) her self-control from her heart, simultaneously. (She lost her heart to him.)

"का त्वं रोदिषि कस्माच्च पृष्टा तेनेति भूभृता सा तं प्रत्यब्रवीदेवं मन्मथाज्ञानुवर्तिनी॥52॥

"Who are you? Why are you crying?"- questioned by the king like this, she replied obeying the command of Manmatha-

"यो वराहः प्रविष्टोऽत्र स दैत्योऽङ्गारकाभिधः, अहं चैतस्य तनया नामाङ्गारवती नृप।

वज्रसारमयश्चासौ राजपुत्रीरिमाः शतं आच्छिद्य राज्ञां गेहेभ्यः परिवारं व्यधान्मम।

किं चैष राक्षसीभूतः शापदोषान्महासुरः तृष्णाश्रमार्तश्चाद्य त्वां प्राप्यापि त्यक्तवानयम्।
इदानीं चास्तवाराहरूपो विश्राम्यति स्वयम्, सुप्तोत्थितश्च नियतं त्वयि पापं समाचरेत्।
इति मे तव कल्याणमपश्यन्त्या गलन्त्यमी संतापक्वथिताः प्राणा इव बाष्पाम्बुबिन्दवः" ॥57॥

“That wild boar who entered here is a Daitya named 'Angaaraka' (fiery like burning coal).
King! I am his daughter Angaaravatee (red-hued lady). My father is made of the essence of diamond.
(*He cannot be defeated by anybody as his diamond-like body cannot be broken by any weapon.*)
(Being undefeatable), he stole these hundred princesses from the houses of many kings, and has made them my maids. This great 'Asura' has become a Raakshasa (wicked boar) because of a curse. He was tired and thirsty; that is why he left you without harming you. Now he is resting after discarding the form of the wild boar. After he wakes up from sleep, he will indeed attack you for sure.
Seeing the harm in store for you, these tear drops fall out like my own five Praanas (life-breaths) rising out of the 'the boiling sorrow in my heart'.”

(*Her heart was on fire because of the harm the king will be subjected to; and the smoke coming out of that fire is her five Praanas. She will die if the king comes to any harm, as she loves him dearly.*)

इत्यङ्गारवतीवाक्यं श्रुत्वा राजा जगाद तां, "यदि मय्यस्ति ते स्नेहस्तदिदं मद्बचः कुरु।
प्रबुद्धस्यास्य गत्वा त्वं रुदिहि स्वपितुः पुरः, ततश्च नियतं स त्वां पृच्छेदुद्वेगकारणम्।
त्वां चेन्निपातयेत्कश्चित्ततो मे का गतिर्भवेत्, एतद्दुःखं ममेत्येवं स च वाच्यस्त्वया ततः।
एवं कृतेऽस्ति कल्याणं तवापि च ममापि च", इत्युक्ता तेन सा राज्ञा तथेत्यङ्गीचकार तम्॥61॥

Hearing Angaaravatee's words, the king said,
“If you really love me, then do what I tell you. When your father wakes up, you go near him, and start crying in front of him. He will definitely ask you about the cause of your sorrow.
You must then tell him, ‘If anybody kills you, then what will happen to me? That is why I am worried!’
If you do this, both of us will get benefited.” Angaaravatee agreed to do what the king suggested.

तं च च्छन्नमवस्थाप्य राजानं पापशङ्किनी अगादसुरकन्या सा प्रसुप्तस्यान्तिकं पितुः॥62॥

That Daitya princess apprehensive about the impending tragedy, hid him (in that room where her father was asleep); and went near her father who was sleeping.

सोऽपि दैत्यः प्रबुद्धे, प्रारभे सा च रोदितुम्, किं पुत्रि रोदिषीत्येवं स च तामब्रवीत्ततः-

"हन्यात्त्वां कोऽपि चेत्तात तदा मे का गतिर्भवेत्" इत्यार्त्या तमवादीत्सा।

The moment he woke up, she started crying aloud. When he asked her the reason for crying, she said in a pitiable manner, “If anybody kills you my father, what will happen to me?”

स विहस्य ततोऽब्रवीत्-"को मां व्यापदयेत्पुत्रि सर्वो वज्रमयो ह्यहम्, वामहस्तेऽस्ति मे छिद्रं तच्च चापेन रक्ष्यते"

इत्थमाश्वासयामास स दैत्यस्तां निजां सुताम्।

He laughed aloud and said,

“Who can kill me daughter, as I am fully made of diamond?

There is of course, a single spot in my left shoulder which is vulnerable; but it is kept covered by my bow.”

He consoled his daughter in this manner.

एतच्च निखिलं तेन राज्ञा छन्नेन श्रुत्वे॥66॥

The king heard the entire dialogue from where he was hidden.

ततः क्षणादिवोत्थाय कृत्वा स्नानं स दानवः कृतमौनः प्रवृत्ते देवं पूजयितुं हरम्॥67॥

Next moment, that 'Daanava' (belonging to Danu class of demons) got up; took bath; and observing the 'vow of silence', started to worship Lord Hara.

तत्कालं प्रकटीभूय स राजाकृष्टकार्मुकः उपेत्य प्रसभं दैत्यं रणायाह्वयते स्म तम्॥68॥

At that very moment, the king appeared there; pulled his bow; stood in front of him violently; invited the Daitya (belonging to Diti's family) for a battle.

(Daanavas and Daityas had a common father in Kapila; so a Daanava also can be a Daitya.)

सोऽप्युत्क्षिप्य करं वामं मौनस्थस्तस्य भूपतेः प्रतीक्षस्व क्षणं तावदिति संज्ञां तदाकरोत्॥69॥

The Daitya lifted his right hand and signalled him to wait for a second, observing silence.

राजापि लघुहस्तत्वात्करे तत्रैव तत्क्षणं तस्मिन्मर्मणि तं दैत्यं पृषत्केन जघान सः॥70॥

The king being quick-handed, at that very moment, killed him with an arrow (Prshatka) shot at the vulnerable spot on his shoulder.

स च मर्माहतो घोरं रावं कृत्वा महासुरः अङ्गारकोऽपतद्भूमौ निर्यज्जीवो जगाद च-

"तृषितोऽहं हतो येन स मामद्भिर्न तर्पयेत् प्रत्यब्दं यदि, तत्तस्य नश्येयुः पञ्च मन्त्रिणः"॥72॥

Hurt at the vulnerable spot, the great Asura Angaaraka screamed aloud and collapsed on the ground, and as his life was departing, he said, "Whoever has killed me now when I was thirsty, his five ministers will die if he does not offer oblations to me every year."

इत्युक्त्वा पञ्चतां प्राप स दैत्यः सोऽपि तत्सुतां तामङ्गारवतीं राजा गृहीत्वोज्जयिनीं ययौ॥73॥

Having said this, that Daitya died. The king took his daughter Angaaravatee, and returned to Ujjayini.

परिणीतवतस्तस्य तत्र तां दैत्यकन्यकां जातौ द्वौ तनयौ चण्डमहासेनस्य भूपतेः, एको गोपालको नाम द्वितीयः

पालकस्तथा, तयोरिन्द्रोत्सवं चासौ जातयोरकरोन्नृपः॥75॥

ChandaMahaaSena married that daughter of the Daitya and got two sons; one was named Gopaalaka and the other as Paalaka. The king celebrated their births by holding a festival for Indra.

ततस्तं नृपतिं स्वप्ने तुष्टो वक्ति स्म वासवः, प्राप्स्यस्यनन्यसदृशीं मत्प्रसादात्सुतामिति॥76॥

Vaasava (Indra) was pleased and appeared in the king's dream.

He said, "By my grace you will get an extraordinary daughter."

ततः कालेन जातास्य राज्ञः कन्या तु तन्व्यथ अपूर्वा निर्मिता धात्रा चन्द्रस्येवापरा तनुः॥77॥

Later in course of time, a beautiful daughter was born to the king. She had been a totally new creation of Brahmaa, and looked as if the moon had taken another form.

कामदेवावतारोऽस्याः पुत्रो विद्याधराधिपः भविष्यतीति तत्कालमुदभूद्धारती दिवः॥78॥

A divine voice spoke from the sky, "Her son will be the incarnation of Lord Manmatha and will become the ruler of Vidyaadharas."

दत्ता मे वासवेनैषा तुष्टेनेति स भूपतिः नाम्ना वासवदत्तां तां तनयामकरोत्तदा॥79॥

Since she had been given by Vaasava who was pleased with him, the king named her as VaasavaDattaa.

सा च तस्य पितुर्गृहे प्रदेया संप्रति स्थिता प्राङ्मन्थादर्णवस्येव कमला कुक्षिकोटरे॥80॥

At present, she stays in her father's house ready to get married, like Kamalaa (Goddess Lakshmi) was inside the hollow of the ocean before the churning of the milk ocean (ready to marry a suitable person).

एवंविधप्रभावश्चण्डमहासेनभूपतिः स किल,

देव न शक्यो जेतुं यथा तथा दुर्गदेशस्थः॥81॥

This is the greatness of King ChandaMahaaSena.

Deva! He cannot be defeated like a man who is safeguarded inside a fort.

किं च स राजन्वाञ्छति दातुं तुभ्यं सदैव तनयां तां,

प्रार्थयते तु स राजा निजपक्षमहोदयं मानी॥82॥

But Raajan, he always has wanted to offer his daughter in marriage to you.

That proud king desires the good of his own adherents.

सा चावश्यं मन्ये वासदत्ता त्वयैव परिणया",

स सपदि वासवदत्ताहृतहृदयो वत्सराजोऽभूत्॥४३॥

I think that you are the one suitable to marry that VaasavaDattaa.”

Immediately VatsaRaaja had his heart lost to VaasavaDattaa.

इति

महाकविश्रीसोमदेवभट्टविरचिते कथासरित्सागरे कथामुखलम्बके तृतीयस्तरङ्गः।

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