

OM

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudevayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudevayah!

प्रथमस्कन्धः

PRATHAMASKANDHAH (CANTO ONE)

॥ अष्टादशोऽध्यायः ॥

ASHTAADHESOADHYAH (CHAPTER EIGHTEEN)

Spell of Curse Inflicted on Pareekshith Mahaaraaja by a Brahmin Boy

[Sameeka, a great sage, was sitting underneath a tree in the yard of his monastery. He was on meditation and was observing a penance of silence. Pareekshith Maharaaja after a long day of hunting and running after animals lost his track and became very fatigued with thirst and hunger. Searching for a stream or river to get some water he reached the monastery of Sameeka. Pareekshith naturally expected Sameeka, one of his subjects, to treat him as a guest and offer him water and some fruits and roots. Not only Sameeka did not offer him anything he was adamantly silent also. Pareekshith was unaware that Sameeka was on penance of silence and on meditation. Pareekshith could not think straight at that time due to his fatigue, thirst and hunger and thought that the Brahmin Rishi was very

egotistically proud and had no consideration for a lower class Kshathriya or Royal class king. While he was returning, he found a skeleton of a snake and took it with his arrow and put it on the shoulder of the Rishi out of his displeasure under distressful state of mind. Sringeri was the son of Sameeka. When Sringeri came back home with some of his playmates, he noticed the humiliation and insult to his father. Sringeri cursed Pareekshith that he will die on the seventh day from that date due to the snake, Thakshaka's, bite. When Sameeka woke up from meditation he learned about the curse of his son. Sameeka told Sringeri that it was a horrible sin to cast such a terrible curse to the ruling emperor of the nation.]

सूत उवाच

Sootha Uvacha (Sootha Said):

यो वै द्रौण्यस्त्रविप्लुष्टो न मातुरुदरे मृतः ।
अनुग्रहाद्भृगवतः कृष्णस्याद्भुतकर्मणः ॥ १ ॥

1

Yo vai Dhraunyashtvaplushto na maathurudhare mrithah
AnugrehaadhBhagawathah Krishnasyaadhbhuthakarmmanah

Lord Sri Krishna Bhagawaan who is the enemy of the entire evil forces of Aasuric or Demonic nature had performed so many wonderful and humanly impossible tasks and had also saved the embryo of Pareekshith from getting burned inside the womb of his mother Uththara from the deadly Brahmaasthra cast by Aswaththama, the son of Dhronaachaarya. It was only because of the timely intervention of Lord Sri Krishna Bhagawaan that Pareekshith was protected from getting killed in the womb itself.

ब्रह्मकोपोत्थिताद्यस्तु तक्षकात्प्राणविप्लवात् ।
न सम्मुमोहोरुभयाद्भृगवत्यर्पिताशयः ॥ २ ॥

2

Brahmakopoththithadhyasthu Thakshakaath praanaviplavaath

Na sammumohorubhayaadh Bhagawathyarppithaasayah

Pareekshith Maharaaja was never concerned or worried even after learning the news about the curse of the Brahmin boy, Sringi the son of Sameeka, and due to that he is going to be killed by the bite of Thakshaka who was the deadliest of the serpents with the horrible poison which was capable of burning the entire universe into ashes within no time because he was always concentrating his mind and heart on the lotus feet of Lord Sri Krishna Bhagawaan. Even after hearing the news that Pareekshith was going to be killed by a snake bite within seven days, he was not concerned or worried because he had already been released from the illusion about this material life with his steadfast devotion to Lord Sri Krishna Bhagawaan and thereby his attainment of self realization.

उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः ।
वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥ ३॥

3

Uthsrija sarvathassamgam vijnjaathaajithasamstthithih
Vaiyaasakerjjehau sishyo Gamnggaayaam swam kalebaram.

Pareekshith Mahaaraaja renounced all material interest and became a pure mendicant after turning out to be an ardent disciple of the great sage Suka Brahmarshi the son of Vedha Vyaasa. As his preceptor, Suka Brahmarshi, Pareekshith Mahaaraaja also became a steadfast devotee of Lord Sri Krishna Bhagawaan who was the primeval and transcendental incarnation of the Ultimate Truth, Lord Sri Maha Vishnu. Pareekshith Mahaaraaja was able to identify himself as exactly the same with Lord Sri Krishna Bhagawaan. [That is, he was able to get rid of the Dhwaitha Bhaava or concept of duality which is the feeling that entire universes and all species therein are one and the same as Lord Sri Maha Vishnu.] And with that feeling he prepared to abandon his material body as a natural phenomenon without having any hardships or difficulties at all at the banks of the sacred and divine river Ganga.

नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् ।

स्यात्सम्भ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् ॥ ४॥

4

Noththamaslokavaarththaanaam jushathaam thathakatthaamritham
Syaatha sambhremoanthakaaleapi smarathaam
thathpaadhaambujam.

Pareekshith was able to do this with such ease and comfort as a natural and routine course of life because he was able to identify himself with the supreme and divine and transcendental and primeval personality of Lord Sri Maha Vishnu. He was always proclaiming the divine deeds and singing the glorious stories of Lord Sri Krishna Bhagawaan. And it is a proven fact that anyone who sings or listens the glorifying stories of Lord Sri Krishna Bhagawaan and anyone who remembers the lotus feet of Lord Sri Krishna Bhagawaan in his mind and heart at the end of his life he or she would never be entrapped and confused by the illusory power of the nature.

तावत्कलिर्न प्रभवेत्प्रविष्टोऽपीह सर्वतः ।
यावदीशो महानुर्व्यामाभिमन्यव एकराट् ॥ ५॥

5

Thavath Kalirna prebhaveth previshtopeeha sarvathah
Yaavadheeso mahaanurvyamaabhimanyava ekaraat.

As long as Pareekshith Mahaaraaja was ruling this whole world as an unchallengeable emperor though Kali, the embodiment of evil forces, was existing here he never took a dominant role anywhere in the world. [Kali very submissively yielded strictly to the five places permitted by Pareekshith.]

यस्मिन्नहनि यर्ह्येव भगवानुत्ससर्ज गाम् ।
तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः ॥ ६॥

6

Yesminnahani yerhyeva Bhagawaanuthsasarjja gaam

Thadhaivehaanuvriththoasaaavaddharmmaprebhavah Kalih

Actually, Kali entered this world as soon as Lord Sri Krishna Bhagawaan, the enemy of all Aasuric forces, abandoned the material form of that incarnation and disappeared from the face of this earth.

नानुद्वेष्टि कलिं सम्राट् सारङ्ग इव सारभुक् ।
कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् ॥ ७॥

7

Naanudhweshti Kalim samraat saarangga iva saarabhook
Kusalaanyaasu sidhddhyanthi netharaani krithaani yeth.

Pareekshith Mahaaraaja was extremely knowledgeable and was a realist like a bee which has the special power and capability to accept the essence of honey alone from the flower. [Here the comparison of bees is most apt as nothing happens to the flower ever after removing the honey from it. Flowers can still produce the fruit even after honey has been removed from it. As a matter of fact, bees are helpful in pollination which is a productive action.] Therefore, he did not kill Kali because he was aware of the fact that at the time of Kali, we can derive the fruit of our virtuous actions very quickly and our evil actions will not have that much of an immediate impact. [At the age of Kali, it is relatively easier as simply by reciting the names of Lord Sri Krishna Bhagawaan with devotion and dedication one would be able to get final salvation whereas in other ages severe austerities and difficult sacrificial performance were required.]

किं नु बालेषु शूरेण कलिना धीरभीरुणा ।
अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते ॥ ८॥

8

Kinnu baaleshu soorena Kalinaa ddheerabheerunaa
Apremaththah premaththeshu yo vriko nrishu varththathe?

When we think in what way this Kali can disturb Pareekshith Mahaaraaja as Kali was like a coward in front of the brave and powerful ones and was like a strong and powerful warrior in front of the weak and powerless ones. Kali was not at all powerful and capable to bother Pareekshith in any way. But at the same time Kali was like a ferocious tiger and was capable of attacking and conquering the rogues like the drunkards, gamblers, and such other evil and sinful forces.

उपवर्णितमेतद्द्वः पुण्यं पारीक्षितं मया ।
वासुदेवकथोपेतमाख्यानं यदपृच्छत ॥ ९॥

9

Upavarnnithamethadhwhah punyam paareekshitham mayaa
Vaasudhevakatthopethamaakhyaanam yedhaprichcchatha.

Oh, Saunaka and the divine sages! As you have asked, I have narrated to you the story of Pareekshith Mahaaraaja which was fully complemented with the glorifying stories of Lord Sri Krishna Bhagawaan as Pareekshith was the most renowned and the staunchest devotee of Transcendental and Primeval incarnation of Lord Sri Maha Vishnu as Lord Sri Krishna Bhagawaan.

या याः कथा भगवतः कथनीयोरुकर्मणः ।
गुणकर्माश्रयाः पुम्भिः संसेव्यास्ता बुभूषुभिः ॥ १०॥

10

Yaa yaah katthaa Bhagawathah katthaneeyorukarmmanah
Gunakarmmasrayah pumbhissamsevyaasthaa bubhushubhih

Those who wish to attain the ultimate position of self realization must necessarily listen to the divine and sacred stories proclaiming the wonderful and glorifying deeds of Lord Sri Krishna Bhagawaan who was the most affectionate son of Nandagopa and Yesodhaadhevi and who was actually the transcendental and primeval incarnation of Lord Sri Maha Vishnu which is the ultimate Truth of the universe.

ऋषय ऊचुः

Rishaya Oochuh (The Sages Said):

सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः ।
यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः ॥ ११ ॥

11

Sootha! Jeeva samaassaumya! Saaswatheervvisadham yesah
Yesthwam sasasi Krishnasya marththyaanaamamritham hi nah

Oh Sootha! May you live to eternity with fame of divinity and with equanimity and tranquility and with steadfast devotion unto the lotus feet of Lord Sri Krishna Bhagawaan who is the born enemy and destroyer of all the Aasuric and evil and negative forces! Because you are providing and enabling us to drink the ambrosia of the glorifying and sacred stories of Lord Sri Krishna Bhagawaan to our fullest satisfaction without any interruption we are definitely going to be liberated from this material life and would become self realized souls.

कर्मण्यस्मिन्ननाश्वासे धूमधूम्रात्मनां भवान् ।
आपाययति गोविन्दपादपद्मासवं मधु ॥ १२ ॥

12

Karmmanyasminnanaaswaase ddhoomaddhoomraaathmanaam
bhawaan
Aapaayayethi Govindhapaadhpathmaasavam maddhu.

Oh, the most scholarly orator, Sootha! We are almost concluding this most difficult and laborious but most divine and self satisfying Yaaga. But we had been in this sacrificial ground for such a long time and our bodies have now been blackened with the continuous smoke produced from this sacrificial fire. And now our efforts and sufferings are proved to be worthwhile as you are distributing to us in abundance the nectar of the glorifying and divine stories of the supreme God, Lord Sri Krishna Bhagawaan. What else do we have

to achieve in our lives? Absolutely nothing more we need for us to get liberated from the entrapment of this material life and to attain ultimate salvation and to reach eternity with the lotus feet of Lord Sri Krishna Bhagawaan.

तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् ।
भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥ १३ ॥

13

Thulayaama levenaapi na swarggam naapunarbhavam
Bhagawath samgisamgasya marthhyaanaam kimuthaasikshah

The opportunity to associate with true and staunch devotees of Lord Sri Krishna Bhagawaan like you, the most scholarly Sootha, is far more superior to the chances to associate with the demigods and gods of heaven. The association with gods of heaven would only provide us with material pleasures and comforts but when we compare that with the chances to listen to the glorifying stories of Lord Sri Krishna Bhagawaan from divine omniscience like you they are all silly and useless. [The boons and blessings from gods and demigods of heaven are silly and worthless compared to the opportunities to listen to the stories of Lord Sri Krishna Bhagawaan.] Therefore, please continue to narrate the stories of Lord Sri Krishna Bhagawaan to us again and again.

को नाम तृप्येद्रसवित्कथायां
महत्तमैकान्तपरायणस्य ।
नान्तं गुणानामगुणस्य जग्मु-
र्योगेश्वरा ये भवपाद्ममुख्याः ॥ १४ ॥

14

Ko naama thripyedhrasavith katthaayaam
Mahaththamikaanthaparaayanasya
Nantham gunaanaamagunasya jegmu-
Ryogeswaraa ye bhawapaathmamukhyaah

Even the most divine and the noblest of the sages would never be fully saturated or fully satisfied by listening for an infinite number of times the glorifying stories of the supreme God, Lord Sri Krishna Bhagawaan, who is the sole support and shelter to all his devotees. And even Sri Brahma Dheva, Sri Maha Dheva and other divinities like them are also still trying to understand the secret and the underlying principles of that transcendental and primeval supreme personality of Lord Sri Krishna Bhagawaan who is above and beyond all the three qualities.

तन्नो भवान् वै भगवत्प्रधानो
महत्तमैकान्तपरायणस्य ।
हरेरुदारं चरितं विशुद्धं
शुश्रूषतां नो वितनोतु विद्वन् ॥ १५॥

15

Thanno Bhawaan vai Bhagawathpreddhaano
Mahaththamaikaanthaparaayanasya
Harerudhaaram charitham visudhddham
Susrooshathaam no vithanothu vidhwan.

Oh Sootha! You are the most learned and the most scholarly and the most divine and staunchest devotee who would definitely be ranked at the topmost of the devotees of that transcendental and primeval supreme personality of Lord Sri Krishna Bhagawaan. Please explain to us in detail all the glorious and divine stories and wonderful deeds of that transcendental and primeval supreme personality of Lord Sri Krishna Bhagawaan who is the sole shelter to all his pure and sacred devotees.

स वै महाभागवतः परीक्षि-
द्येनापवर्गाख्यमदभ्रबुद्धिः ।
ज्ञानेन वैयासकिशब्दितेन
भेजे खगेन्द्रध्वजपादमूलम् ॥ १६॥

16

Sa vai mahaaBhaagawathah Pareekshi-
Dhyenaapaparggaakhyamadhabhrabudhddhih
Jnjaanena vaiyaasakisabhithena
Bheje khagendhraddhwajapaadhamoolam.

Please explain to us how did Pareekshith Mahaaraaja, who was the purest and most sacred and staunchest and noblest devotee of Lord Sri Krishna Bhagawaan and who was with pure intelligence and liberated mind and heart, acquire the divine knowledge about the transcendental and primeval supreme personality of Lord Sri Krishna Bhagawaan from the self realized soul, Suka Brahmarshi? And of course, we know that with unbiased and concentrated pure devotion to Lord Sri Krishna Bhagawaan he was able to attain complete liberation from this material life and reach the ultimate salvation at the lotus feet of Lord Sri Maha Vishnu at his abode of Vaikuntta.

तन्नः परं पुण्यमसंवृतार्थ-
माख्यानमत्यद्भुतयोगनिष्ठम् ।
आख्याह्यनन्ताचरितोपपन्नं
पारीक्षितं भागवताभिरामम् ॥ १७॥

17

Thannah param punyamasamvrithaarthththa-
Maakhyaanamathyadhbhuthayoganishttam
Aakhyaahyananthaacharithopapannam
Paarikshitham Bhaagawathaabhiraamam.

The glorious stories and wonderful deeds of Lord Sri Krishna Bhagawaan are the best of Bhakthi Yoga. The glorious stories and wonderful deeds of Lord Sri Krishna Bhagawaan are capable of eliminating all the sins and evils and negativities from our lives. The glorious stories and wonderful deeds of Lord Sri Krishna Bhagawaan are infinite and unlimited. The glorious stories and wonderful deeds of Lord Sri Krishna Bhagawaan are the best of all the Yogas of Karmma Yoga, Jnjaana Yoga and Bhakthi Yoga. The glorious stories and wonderful deeds of Lord Sri Krishna Bhagawaan are the provider of divine and blissful happiness to all those who listen to them with full concentration and devotion in their mind and heart. Therefore, we

earnestly and sincerely request you, the most learned Sootha, to explain to us in verbatim or as they were explained to Pareekshith Mahaaraaja by the most sacred and divine sage, Suka Brahmarshi.

सूत उवाच

Sootha Uvaacha (Sootha Said):

अहो वयं जन्मभृतोऽद्य हास्म
वृद्धानुवृत्त्यापि विलोमजाताः ।
दौष्कुल्यमाधिं विधुनोति शीघ्रं
महत्तमानामभिधानयोगः ॥ १८॥

18

Aho vayam jenkabhrithoadhya haasma
Vridhddhaanuvrithyaamapi vilomajaathaah
Dhaushkalyamaaddhim viddhunothi seeghram
Mahaththamaanaamabhimaanayogah

Oh the most learned and knowledgeable and noble Brahmins, it is really wonderful and most appreciative that you are all speaking so high of the stories told by Suka Brahmarshi to Pareekshith Mahaaraaja proclaiming the glorious and wonderful deeds of the transcendental and primeval supreme personality, Lord Sri Krishna Bhagawaan, and also of me by asking to explain those divine stories to you. Though I was born in a lower caste [Sootha was born into the third from the top of the Varnnaasrama which is Vaisya but because working as a charioteer by his dynasty he can also be considered as of lowest of Varnnaasrama which is Soodhra. So, by birth Sootha is Vaisya but by his profession he is a Soodhra. That is why he mentioned that he belongs to the lowest caste.] I am now being respected and revered by the uppermost caste of Brahmins. I am really proud not because I am respected by Brahmins but because I was lucky to listen to the stories of Sreemadh Bhaagawatham being narrated by Suka Brahmarshi to Pareekshith Mahaaraaja and was able to understand it fully and am able to reproduce them to you without any break and or without any interruption. And I am proud you are all talking so duly high of the stories of Lord Sri Krishna

Bhagawaan who is the Omniscient and Omni Powerful and Omnipresent of the Universe. I am now relieved of my inferiority that I was born into a lower caste, and I am duly proud of me that I had the opportunity to narrate those stories to you now.

कुतः पुनर्गुणतो नाम तस्य
महत्तमैकान्तपरायणस्य ।
योऽनन्तशक्तिर्भगवाननन्तो
महद्गुणत्वाद्यमनन्तमाहुः ॥ १९॥

19

Kuthah punargrinatho naama thasya
Mahaththamaikaanthaparaayanasya
YoanathasakthirBhagawaanantho
Mahadhgunathwaadhyamananthamaahuh

Lord Sri Krishna Bhagawaan is the transcendental and primeval and supreme and perfect incarnation of Lord Sri Maha Vishnu. Lord Sri Krishna Bhagawaan is with infinite power. Lord Sri Krishna Bhagawaan is with infinite strength. Lord Sri Krishna Bhagawaan is with infinite and unlimited potency. Lord Sri Krishna Bhagawaan is with infinite and unlimited attributes. Lord Sri Krishna Bhagawaan is beyond any definitions. Lord Sri Krishna Bhagawaan is with infinite qualities. Lord Sri Krishna Bhagawaan is with infinite greatness. Lord Sri Krishna Bhagawaan along with all above qualities and attributes is with infinite divine names. Is it difficult to remove the despicability due to the birth in a lower caste for those who chant infinite names of Lord Sri Krishna Bhagawaan? Absolutely no stain of lower caste could ever stigmatize those who simply chant the names of Lord Sri Krishna Bhagawaan so leave alone those to narrate the glorious stories and wonderful deeds of Lord Sri Krishna Bhagawaan.

एतावतालं ननु सूचितेन
गुणैरसाम्यानतिशयनस्य ।
हित्वेतरान् प्रार्थयतो विभूति-
र्यस्याङ्घ्रिरेणुं जुषतेऽनभीप्सोः ॥ २०॥

Ethaavathaalam nanu soochithena
 Gunairasaamyanaanathisaayanasya
 Hithwetharaan praarththayatho vibhoothi-
 Ryasyaangghirenum jushatheanabheepsoh

There is no other incarnation of the Supreme God, Lord Sri Maha Vishnu, who has got superior qualities than that of Lord Sri Krishna Bhagawaan. And even there is no other God who is equal in qualities to Lord Sri Krishna Bhagawaan. There is no other God who has comparative qualities anywhere nearby the qualities of Lord Sri Krishna Bhagawaan. Though all other demigods like Dhevendhra and the Trios like Brahma Dheva and Maha Dheva pleaded with Lakshmi Dhevi to give her hand in marriage to them she went herself and offered her wedding garland to that Lord Sri Krishna Bhagawaan even though he was not desirous of possessing her. [This is referring to the story of Paalaazhi Matthan or Churning of Milky Ocean and the appearance of Sri Mahaalakshmi.] That is the superiority of this transcendental and primeval incarnation of Lord Sri Maha Vishnu as Lord Sri Krishna Bhagawaan. [We will read the story under the Churning of Milky Ocean for the purpose of obtaining the ambrosia.]

अथापि यत्पादनखावसृष्टं
 जगद्विरिञ्चोपहृतार्हणाम्भः ।
 सेशं पुनात्यन्यतमो मुकुन्दा-
 त्को नाम लोके भगवत्पदार्थः ॥ २१ ॥

Atthaapi yethpaadhanakhaavasrishtam
 JegadhVirinnjchopahrithaarhanaambhah
 Sesam punaathyanyatham Mukundhaath
 Ko naama loke Bhagawathpadhaarththah

Lakshmi Dhevi is decorating her body daily with the dust from the lotus feet of Lord Sri Krishna Bhagawaan. It is difficult because the

vocabulary is insufficient and incapable to explain by words the infinite and unlimited qualities of that Supreme Personality of Lord Sri Krishna Bhagawaan. And not only that holy water flowing from his feet, which was poured by Brahma Dheva to wash his feet, is purifying this whole universe. And as the earth was incapable to hold the sacred water directly from the divine feet of Lord Sri Maha Vishnu it was held by Lord Sri Maha Dheva and through his head after purifying his head passed on to earth. [The origin of the sacred river Ganga will be read under the episode of the incarnation of Vaamana and that is what is referred to here.] Lord Sri Maha Dheva is also worth worshiping because he was the fortunate one to receive directly the sacred water flowing from the foot nail of Lord Sri Maha Vishnu.

यत्रानुरक्ताः सहसैव धीरा
व्यपोह्य देहादिषु सङ्गमूढम् ।
व्रजन्ति तत्पारमहंस्यमन्त्यं
यस्मिन्नहिंसोपशमः स्वधर्मः ॥ २२॥

22

Yethraamurekthaassahassaiva ddheeraa
Vyepohya dhehaadhishu samgamooddam
Vrajanthi thath paaramahamsyamanthyam
Yesminnahimsopasamasswaddharmmah

With fully dedicated and concentrated devotion to Lord Sri Krishna Bhagawaan reaching at the climax those Brahmins, who were conducting the sacrificial ceremony, were able to abandon all their interest in this material life by practicing mental tranquility and non-violence. Also, they were able to attain the highest position of self realization with their steadfast devotion on the lotus feet of Lord Sri Krishna Bhagawaan by listening to the glorifying stories of Sapthaaha Yejnja described by Sootha.

अहं हि पृष्टोऽर्यमणो भवद्भि-
राचक्ष आत्मावगमोऽत्र यावान् ।
नभः पतन्त्यात्मसमं पतत्रिण-

Aham hi prishtoAryamamo bhawadhbhi-
Raachaksha aathmaavagemoathra yaavaan
Nabhah pathanthyaaathmasamam pathathrina-
Sthatthaa samam Vishnugethim vipaschithah

Oh, the Brahmins! You are all the embodiment of Vedhaas. You have requested and instructed me to narrate the glorifying stories of Lord Sri Krishna Bhagawaan. There are an unlimited number of stories about Lord Sri Krishna Bhagawaan. The divine scholarly sages are proclaiming some of those stories according to their knowledge and capacity but definitely with natural limitations just like the birds fly in the unlimited sky according to their capacity. [Say an eagle may be able to fly far up in the sky but still it is so limited compared to the horizon of the sky. Similarly, whatever these scholarly sages have narrated is far negligible portion compared to the infinite number of stories about Lord Sri Krishna Bhagawaan.] I have my limitations as well and would definitely try to tell you the stories of Lord Sri Krishna Bhagawaan according to my knowledge and capacity and limitations.

एकदा धनुरुद्यम्य विचरन् मृगयां वने ।
मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥ २४ ॥

Ekadhaa ddhanurudhyamya vicharan mrigayaam vane
Mrigaanugethah sraanthah kshuddhithasthrishitho bhrisam.

One day Pareekshith went out with his bow and arrow into the forest to hunt wild animals. [Hunting was accepted as a challenging sport for kings at that time. They used to go hunting with their associates and lieutenants.] He was following a group of animals for long and lost his track and associates. He became very tired of running after animals in the forest for a long time and was very thirsty and hungry.

जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।
ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥ २५॥

25

Jelaasayamachakshaanah previvesa thamaasramam
Dhedharsa munimaaseenam saantham mileethalochanam.

प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् ।
स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥ २६॥

26

Prethirudhddhendhriyapraanamanobudhddhimupaaretham
Stthaanathreyaath param praaptham Brahmaboothamavikriyam.

विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च ।
विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥ २७॥

27

Viprakeernnajetachcchannam Rauravenaajinena cha
Visushyaththaalurudhakam thatthaabhoothamayaachatha.

Searching for drinking water, Pareekshith Mahaaraaja reached a monastery. There he saw a Rishi sitting with closed eyes. The Rishi had fully controlled all his senses, mind, intelligence and breathing and even his life. He was actually in trance in the fourth stage of life after overcoming the normal three stages called wakefulness, dreaminess, and slumber (Jaagrath, Swapna and Sushupthi). He was in the transcendental stage like that of Absolute Truth or Ultimate Brahma. He was inactive. He was wearing pure stag skin. He had long matted and knotted hair scattered throughout his body. He was in full meditation. He was serenely peaceful and silent. Having seen a great Rishi like that Pareekshith Mahaaraaja asked him to provide him with some drinking water to quench his thirst and to get relieved of his fatigue.

अलब्धतृणभूम्यादिरसम्प्राप्तार्घ्यसूनृतः ।
अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥ २८॥

28

Alebddhathrinabhoomyaadhiresam praapthaarghyasoonrithah
Avajnjaathamivaathmaanam manyamaanaschukopa ha.

As the Muni (Rishi) has not formally offered a grass mat or even a bare clean ground for Pareekshith Mahaaraaja to sit down nor even water to wash his feet and hands and face nor a formal word of courtesy Pareekshith Mahaaraaja thought that the Muni was showing his disrespect and arrogance towards him. [Whenever the king visits the monastery, it is essential and definitely expected to receive him with all formalities by all his subjects irrespective of the status whether he is a Muni or Brahmin.] Pareekshith thought that the Muni simply neglected him and did not wish to receive him as a guest into his monastery and became angry. [Sameeka was the name of the Muni.]

अभूतपूर्वः सहसा क्षुत्तृट्भ्यामर्दितात्मनः ।
ब्राह्मणं प्रत्यभूद्ब्रह्मन् मत्सरो मन्युरेव च ॥ २९॥

29

Abhoothapoorvassahasaa kshuththridbhyaamardhdhithaathmanah
Brahmanam prethyabhooth Brahman! Mathsaro manyureva cha.

Pareekshith Mahaaraaja became very distressed and angry and envious of the Muni's treatment of disrespect and negligence towards him as he was already blinded due to extreme fatigue, thirst and hunger and could not assess the situation properly. He directed his rage and anger towards the Muni.

स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा ।
विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागमत् ॥ ३०॥

30

Sa thu Brahmarisheramse gethaasumuragam rushaa
Vinirggehcchan ddhanushkotyaa niddhaaya puramaagemath.

While leaving the monastery Pareekshith saw a dead snake lying over there. As he felt insulted by the Muni, he took that dead snake with the edge of his arrow and put it on the neck of that Muni and went home.

एष किं निभृताशेषकरणो मीलितेक्षणः ।
मृषासमाधिराहोस्वित्किं नु स्यात्क्षत्रबन्धुभिः ॥ ३१ ॥

31

Esha kim nibhrithaaseshakarano mileethekshanah
Mrishaa samaaddhiraahoswith kinnu syaath kshethrabendddhubhih

While returning home the king was thinking of his despicable action. And was contemplating whether the Muni was sitting there with closed eyes because he was under true meditation and was in real trance and or whether the Muni was under egoistic pride that a visit of demonic emperor who is a lower class Kshathriya has no value and consideration for an upper-class Brahmin like him.

तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः ।
राजाघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥ ३२ ॥

32

Thasya puthroathithejaswee viharan baalakoarbhakaih
Raajnjaagham praapitham thaatham sruthwaa
thathrodhamabreveeth.

The Muni had a powerful and effulgent son, Munikumaara (young rishi), and he was the Brahmin boy with severe austerity. [Sringi was the name of Sameeka's son.] While his son was playing with his other friends, they noticed such disgusting action by the king to his divine father and spoke to his friends like this:

अहो अधर्मः पालानां पीत्रां बलिभुजामिव ।

स्वामिन्यघं यद्दासानां द्वारपानां शुनामिव ॥ ३३॥

33

“Aho addharmmah paalaanaam peevnaam belibhujamiva
Swaaminyagham yedhdhaasaanaam dhwaarapaanaam sunaamiva.”

“Sringi the son of Sameeka asked how one can tolerate the wickedness of these egoistic kings like this? This cruel and adamant action of the king is like that of a cruel crime of preparations of a watchdog and or a crow against its own master. And that should not be tolerated and left unpunished.”

ब्राह्मणैः क्षत्रबन्धुर्हि गृहपालो निरूपितः ।
स कथं तद्गृहे द्वाःस्थः सभाण्डं भोक्तुमर्हति ॥ ३४॥

34

“Brahmanaih kshathrabendddhurhi dhwaarapaalo niroopithah
Sa kattham thadh grihe dhwaahsthassabhaandam
bhokthummarhathi.”

“In fact, a Brahmin considers a king like only a watchdog, or a guard appointed as a caretaker. What right has he got to enter inside the house and rob and eat away the entire meal in the house?”

कृष्णे गते भगवति शास्तर्युत्पथगामिनाम् ।
तद्भिन्नसेतूनद्याहं शास्मि पश्यत मे बलम् ॥ ३५॥

35

“Krishne gethe Bhagawathy saastharyuthpatthagaaminaam
Thadhbhinnasethunadhyaham saasmi; pasyatha me belam.”

“As Lord Sri Krishna Bhagawaan who was the transcendental and primeval incarnation of Lord Sri Maha Vishnu disappeared from the face of this earth such non-righteous and evil and Aasuric kings have chosen their own illegal and illegitimate course of action as there is no one to control them. But, here now, I will take up this matter and I

have the power and capacity to punish them appropriately. You can see my power and what I am going to do or how I am going to punish the king.”

इत्युक्त्वा रोषताम्राक्षो वयस्यान् ऋषिबालकः ।
कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह ॥ ३६॥

36

Ithyukthwaa roshathaamraaksho vayasyaanrishibaalakaan
Kausikyaapa upasprisya vaagwajram visasarjja ha.

Sootha said to the Brahmins that Sringsi with red-hot eyes of anger and hatred touched the water of the sacred river Kausiki and discharged the curse words of thunderbolt to his playmates:

इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।
दङ्क्ष्यति स्म कुलाङ्गारं चोदितो मे ततद्रुहम् ॥ ३७॥

37

“Ithi lemghithamaryaadham Thakshakah saphameahani
Dhengkshyathisma kulaanggaaram chodhitho me thathadhrham.”

“Exactly on the seventh day from today the most highly poisonous snake, Thakshaka, will bite and kill instantaneously the most wretched king who violated the formal and traditional etiquettes and nobilities which he was expected to show and insulted with such atrocious sin to my father by putting the skeleton of the snake on his shoulder.”

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् ।
पितरं वीक्ष्य दुःखार्तो मुक्तकण्ठो रुरोद ह ॥ ३८॥

38

Thathoabhyethyaasramam baalo gele sarppakalebaram
Pitharam veekshya dhuhkhaarththo mukthakantto rurodha ha.

Thereafter when he went to the monastery and saw that his father was carrying that huge skeleton of the snake on his shoulder, he cried out aloud out of grief and distress as his father had been subjected to such humiliation and insult.

स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् ।
उन्मील्य शनकैर्नेत्रे दृष्ट्वा स्वांसे मृतोरगम् ॥ ३९॥

39

Sa vaa Aanggireso Brahman, sruthwaa suthavilaapanam
Unmeelya sanakairnethre dhrishtwaa swaamse mritharogam.

विसृज्य तं च पप्रच्छ वत्स कस्माद्धि रोदिषि ।
केन वा ते प्रतिकृतमित्युक्तः स न्यवेदयत् ॥ ४०॥

40

Visriija puthram paprechccha, “Vathsa! Kasmaadhddhi rodhishi
Kena vaa the prethikritha” mithyukthassa nyevedhayath.

Sameeka who was a great sage, the son of Anggiras, slowly opened his eyes by hearing the loud cries of his son. And he threw away the skeleton of the snake which he saw on his shoulder. Then he asked: “Oh my dear son! Why are you crying? What makes you cry like this? What is the reason? Who did hurt or harm or committed something unpleasant to you?” Then his son Sringi explained all that happened while Sameeka was in severe meditation.

निशम्य शप्तमतदर्हं नरेन्द्रं
स ब्राह्मणो नात्मजमभ्यनन्दत् ।
अहो बतांहो महदद्य ते कृत-
मल्पीयसि द्रोह उरुर्दमो धृतः ॥ ४१॥

41

Nisamya sapthamatharham narendhram
Sa Brahmano naathajamabhyanandhath

“Aho bethaamho mahadhajnja the kritha-
Malpeeyasi dhroha ururdhthemo ddhrihah”

Sameeka was not happy that his son, Sringsi, cursed the Mahaaraaja out of anger as no Mahaaraaja was deserved to be cursed by any of his subjects. [Sameeka and Sringsi, though being Brahmins, are all subjects of Pareekshith Mahaaraaja.] Sameeka told Sringsi: “Oh my dear son! You are the worst and the lowest of the ignorant ones. You have committed the most horrible and sinful and heinous crime now. For such an insignificant crime or for a silly mistake you imposed such a terrible and heavy punishment. It was very heinous on your part.”

न वै नृभिर्नरदेवं पराख्यं
सम्मातुमर्हस्यविपक्वबुद्धे ।
यत्तेजसा दुर्विषहेण गुप्ता
विन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥ ४२ ॥

42

“Na vai nribhirnnaradhevam paraakhaym
Sammathumarhasyavipakwabudhddhe!
Yeththejasaa dhurvishahena gupthaa
Vindhanthi bhadhraanyakuthobhayaah prejaah”

“Oh, my dear son! You are ignorant about the king. A king is as good as a God to the subjects of the country. Therefore, a king who has to be considered as God should not be considered or treated as equal to a common man. Your intelligence is immature. All the subjects of the country are able to live happily and prosperously and peacefully only because the able king is protecting and guarding and taking care of them properly like how a father takes care of his children.”

अलक्ष्यमाणे नरदेवनाम्नि
रथाङ्गपाणावयमङ्ग लोकः ।
तदा हि चौरप्रचुरो विनङ्क्ष्य-
त्यरक्ष्यमाणोऽविवरूथवत्क्षणात् ॥ ४३ ॥

445

“Alekschyamaane naradhevanaamni
Retthaanggapaanaavayamangga, lokah
Thadhaa hi choraprechuro viningkshya-
Thyarakshyamaanoavivarootthavath kshanaath.”

“When Lord Sri Maha Vishnu, the supreme God, and the creator of Brahma Dheva and of the universes, disappears then this entire universe would also be fully destroyed instantaneously. Similarly, when the king is killed or disappeared from the country anarchism will prevail. Due to anarchism the robbers and thugs would take over and destroy the whole country just like the herds of sheep would be wandering aimlessly as there is no one to lead and guide them properly if the shepherd is gone.”

तदद्य नः पापमुपैत्यनन्वयं
यन्नष्टनाथस्य वसोर्विलुम्पकात् ।
परस्परं घ्नन्ति शपन्ति वृञ्जते
पशून् स्त्रियोऽर्थान् पुरुदस्यवो जनाः ॥ ४४॥

“Thadhadhya nah paapamupaithyaananwayam
Yennashtanaatthasya vasorvilumpakaath
Parasparam ghnanthi sapanthi vrinjjathe
Pason shriyoarthtthaan purudhasyavo jenaah”

“Due to anarchism this world will be filled with cruel minded evil and Aasuric forces. People will fight among themselves and be destroyed. Wealth, women, animals and all will be stolen by thieves and rogues. And we are responsible for all these calamities and crimes and violences due to the curse you cast on the king.”

तदाऽऽर्यधर्मश्च विलीयते नृणां
वर्णाश्रमाचारयुतस्त्रयीमयः ।
ततोऽर्थकामाभिनिवेशितात्मनां
शुनां कपीनामिव वर्णसङ्करः ॥ ४५॥

“Thadhaaaryaddharmmascha vileeyathe nrinaam
 Varnnaasramaachaarayuthasthreyeemayah
 Thathoarththakaamaabhinivesithaathmanaam
 Sunaam kapeenaamiva varnnasankarah”

“We will be affected and would squarely be responsible for the sins of all the calamities. Oh, my dear son! Due to the inexistence of the king and the consequent anarchism thereby people will not maintain their Varnnaasrama Ddharmma stipulated in the Vedhaas.

[Varnnaasrama Ddharmma is how the four Varnnaas, Brahmin – Kshathriya – Vaisya – Soodhra, have to adhere to the righteous principles for the four Aasramaas, Brahmacharyam – Gaarhastthyam – Vaanapresttham – Sanyaasam.] Unwanted mixing of Varnaasramaas also would spread around due to anarchism. People are going to live like dogs and monkeys without observing any civic rules and principles and or religious disciplines and principles in their lives due to their crooked greed to accumulate wealth by any means.”

धर्मपालो नरपतिः स तु सम्राट्बृहच्छ्रवाः ।
 साक्षान्महाभागवतो राजर्षिर्हयमेधयाट् ।
 क्षुत्तृत् श्रमयुतो दीनो नैवास्मच्छापमर्हति ॥ ४६॥

“Ddharmmapaalo narapathissa thu samrat brihachcchravaah
 Sakshaanmahaabhaagawatho raajarshirhayameddhayaat
 Kshuththritsremayutho dheeno naivaasmachcchaapamarhathi.”

“This emperor Pareekshith Mahaaraaja is one of the most able administrators we have ever seen. He is solely responsible to maintain and sustain the religious, political and civic rules and regulations in this nation. He is well disciplined and well organized and strictly adheres to all principles. He is very pious. He is an ardent devotee of Lord Sri Krishna Bhagawaan. He is a well celebrated emperor by conducting many Aswameddhaas (Horse Sacrifices) very successfully. He is the one who is very respectable and to be saluted for all his achievements. He is a saintly emperor.

He is renowned all over the three worlds. While he visited our monastery, he was very fatigued because he was running after the animals for a long time and was very thirsty and hungry. When we are thirsty and hungry our mind will not be balanced properly, and we cannot think straight. He came to our monastery as our guest expecting all hospitality from our side but as he could not see any positive response from our side, he very innocently made a negligible and tolerable mistake. It was our duty to tolerate and forgive him. Under these circumstances you should have never cast such a horrible curse on him, and you are never going to be justified in your action. It was a grave and intolerable mistake on your part. My son, you should have never done this.”

अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना ।
पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ॥ ४७॥

47

“Apaapeshu swabhrithyeshu baalenaapakwabudhddhinaa
Paapam kritham thadhbhagawaan sarvvaathmaa kshenthumarhathi.”

“Oh the Almighty and Omnipotent and Omni-powerful God, Lord Sri Maha Vishnu, please forgive my son who is an innocent young child who has ignorantly and unknowingly committed the mistake of cursing the emperor, Pareekshith Mahaaraaja, who has not committed any sins at all.”

तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि ।
नास्य तत्प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ॥ ४८॥

48

“Thiraskrithaa vipralebdddhaassapthaah kshipthaa hathaa api
Naasya thath prethikurvanthi thadhbhakthaah prebhavopi hi.”

“The devotees of Lord Sri Krishna Bhagawaan are the noblest and humblest of all beings. Even if you disturb them and or even if you torture them and or even if you curse them and or even if you simply laugh at them mockingly and or even if you cheat them and or even if

you betray them and or even if you do any other harmful things to them, they will never even try to take any vengeance on you and they will never even process a thought of committing anything negative to you though they are fully powerful and totally capable to take any type of action against you. [That is the nobility and greatness of the devotees of Lord Sri Krishna Bhagawaan.]”

इति पुत्रकृताघेन सोऽनुत्तो महामुनिः ।
स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ॥ ४९॥

49

Ithi puthrakrithaaghena soanuthaptho mahaamunih
Swayam viprakritho raajnjaa naivaagham thadhachinthayath.

Sootha told the Brahmins that thus the great sage, Sameeka, who was really saddened and regretful of the horrible curse cast by his son, Sringi, to the emperor Pareekshith Mahaaraaja was never concerned or bothered by the humiliating insult by Pareekshith Mahaaraaja to him by putting the skeleton of the snake on his shoulder.

प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः ।
न व्यथन्ति न हृष्यन्ति यत आत्मागुणाश्रयः ॥ ५०॥

50

Praayasassaddhavo loke parairdhwandheshu yojithaah
Na vyatthanthi na hrishyanthi yetha aathmaaagunaasrayah

Divine sages of transcendentalism or self realization would not complement or specifically be pleased by the qualities of good deeds of others or would be distressed or saddened by the impact of bad deeds. And it is because the soul is above and beyond the qualities and of dualities and also because the soul is not affected by the pleasures and pains of material life.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
प्रथमस्कन्धे विप्रशापोपलम्भनं नामाष्टादशोऽध्यायः ॥ १८॥

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Ithi Sreemat Bhaagawathe Mahaa Puraane
Paaramahamsyaam Samhithaayaam
Pratthamaskanddhe Viprasaapopalembhanam Naama
Ashtaadhesoaddhyaayah

Thus, we conclude the Eighteenth Chapter named as the Spell of Curse Inflicted by the Brahmin Boy to Pareekshith Mahaaraaja of the First Canto of the Most Divine and the Supreme Most and the Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudevayah!
Om Namoh Bhagavathe Vaasudevayah!
Om Namoh Bhagavathe Vaasudevayah!

