

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ षष्ठस्कन्धः ॥

SHASHTTASKANDDHAH (CANTO SIX)

॥ चतुर्दशोऽध्यायः - १४ ॥

CHATHURDHDHESOADDHYAAYAH (CHAPTER FOURTEEN)

**ChithrakethuVilaapam [ChithrakethoOpaakhyaanam] (Lamentation of
King Chithrakethu [Story of Chithrakethu])**

[In this chapter, and in the next few also, we can read about the story of Chithrakethu, the king of Soorasena. The chapter begins with the question of Pareekshith Mahaaraaja to Sri Suka Brahmarshi that normally, the Asuraas are dominant with Thamoguna and Rejoguna. But, in the case of Vrithraasura, even in the battlefield when facing his enemy rather than

killing him, he chose to provide advices and instructions of most divine and supreme Dharma Principles prescribed in Vedhaas and about the greatness and nobilities of offering devotional services to Lord Vishnu Bhagawaan which even the most scholastic and divine Sathvaguna Preddhaanees could not provide. Instead of answering the question directly Suka started narrating the story of Chithrakethu. He was a very healthy and vigorous and energetic king and had crores of wives but did not have a son or a child. All his wives were young, healthy, beautiful, attractive and charming but were all impotent. Once the great saint Anggiras appeared in the palace and arranged a Yaaga and enabled Chithrakethu to have a child with his queen wife Krithadhyuthi. All other wives were very jealous of their co-wife and poisoned the young child. All the inhabitants of the palace as well as the whole nation were under great lamentation and mourning. Thus, when the whole nation was under extreme distress and were doomed in mourning, Anggiras along with Naaradha appeared in the palace. Please continue to read for details...]

परीक्षिदुवाच

PareekshidhUvaacha (King Pareekshith Said):

रजस्तमःस्वभावस्य ब्रह्मन् वृत्रस्य पाप्मनः ।
नारायणे भगवति कथमासीद्दृढा मतिः ॥ १ ॥

1

Rejasthamahsvabhaavasya, Brahman, Vrithrasya paapmanah
Naaraayane Bhagawathi katthamaaseedh dhriddaa mathih?

Oh, the most exalted Brahmarshe, Mahaamune! Asuraas or demons are generally sinful with dominance of Rejoguna or passion and Thamoguna or ignorance. Vrithraasura was an Asura. Normally, only Sathvaguna Preddhaanees, meaning those who are dominant of virtues and goodness would be devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Vrithraasura being an Asura how he became such an exalted devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan? What was the reason for that? Please explain.

देवानां शुद्धसत्त्वानामृषीणां चामलात्मनाम् ।

भक्तिर्मुकुन्दचरणे न प्रायेणोपजायते ॥ २॥

2

Dhevaanaam sudhddhasaththvaanaammRisheenaam
chaamalaathmanaam
Bhakthirmukundhacharane na praayenopajaayathe.

Generally, we do not see, even among the Dhevaas or Aadhitheyaas and Rishees who are dominant of Sudhddha Sathvaguna or pure virtues and goodness, such pure and true staunch devotees of Sri Mukundha or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

रजोभिः समसङ्ख्याताः पार्थिवैरिह जन्तवः ।
तेषां ये केचनेहन्ते श्रेयो वै मनुजादयः ॥ ३॥

3

Rejobhih samasamkhyathaah Paarththivairiha jenthavah
Theshaam ye kechanehanthe sreyo vai Manujaadhayah

There are innumerable, as much as the dust particles on earth or as many as atoms, living entities in this material world. Among the innumerable living entities there are only a few human beings. Among the few human beings only a very few are interested in discussing the religious principles and getting engaged in offering devotional services to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan for attainment of transcendental advancement.

प्रायो मुमुक्षवस्तेषां केचनैव द्विजोत्तम ।
मुमुक्षूणां सहस्रेषु कश्चिन्मुच्येत सिध्यति ॥ ४॥

4

Praayo mumukshuvastheshaam kechanaiva dhvijoththama!
Mumukshoonaam sahasreshu kaschinmuchyetha siddhyathi.

Oh, the best of Braahmanaas and Brahmajnja, the one who is a scholar of Brahma Thatthvam! Even among those who follow the path of religious

principles there are only a very few who are interested and getting engaged in offering devotional services to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with the intention of attainment of transcendental realization and Moksha or salvation. And even among those few who seek to attain Moksha, only a proportion like one out of a thousand may attain the knowledge of religious principles to cross the Bhavasaagara or ocean of material miseries and get liberated from material life.

मुक्तानामपि सिद्धानां नारायणपरायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥ ५॥

5

Mukthaanaamapi sidhddhaanaam Naaraayanaparaayanah
Sudhullebhah presaanthaathmaa kotishvapi, Mahaamune!

There would be only a few among a crore of those who know the religious principles to cross the Bhavasaagara would turn out to be most exalted and staunch Hari Bhakthaas or pure, true, serene, peaceful and selfless devotees of Lord Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

वृत्रस्तु स कथं पापः सर्वलोकोपतापनः ।
इत्थं दृढमतिः कृष्ण आसीत्सङ्ग्राम उल्बणे ॥ ६॥

6

Vrithrasthu sa Kattham paapah sarvvalokopathaapanah
Ithtttham dhriddamathih Krishna aaseeth samgraama ulbene.

Vrithraasura was most sinful and devilish and was terror to all the three worlds of the universe. He was in the blazing fire of battle and was engaged in the most sinful and horrifying battle and giving troubles and anxieties and fear to all others. Despite all these, how was it possible for him to fix his heart, mind, conscience and intelligence purely on Lord Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is a Dheithyaari meaning the enemy of Asuraas or demons.

अत्र नः संशयो भूयाञ्छ्रोतुं कौतूहलं प्रभो ।
यः पौरुषेण समरे सहस्राक्षमतोषयत् ॥ ७॥

7

Athra nah samsayobhooyaanjcchrothum kauthoohalam Prebho!
Yah paurushena samara Sahasraakshamathoshayath.

Oh, Lord, the noblest of Brahmarshees, Sri Suka Brahmarshe!
Vrithraasura, a sinful demon, satisfied and pleased Indhra in the battle with his prowess and strength. He was the best of warriors. We have confusion and doubts in our mind about Vrithraasuraa's staunchest and most exalted devotion to Lord Hari who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Oh, Brahmarshe! You know everything. Therefore, we request you to explain about the devotion of Vrithraasura to us and remove our confusion.

सूत उवाच

Sootha Uvaacha (Sootha Said):

परीक्षितोऽथ सम्प्रश्नं भगवान् बादरायणिः ।
निशम्य श्रद्धधानस्य प्रतिनन्द्य वचोऽब्रवीत् ॥ ८॥

8

Pareekshithoattha sampresnam Bhagawaan Baadharaayanih
Nisamya sredhdhaddhaanasya prethinandhya vachoabreveeth.

When Pareekshith Mahaaraaja asked such intelligent question very carefully at appropriate time, Sri Suka Brahmarshe, the most powerful and knowledgeable sage was very pleased and answered to his most affectionate disciple as follows:

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshe Said):

शृणुष्वावहितो राजन्नितिहासमिमं यथा ।
श्रुतं द्वैपायनमुखान्नारदाद्देवलादपि ॥ ९॥

9

Srinushvaavahitho Raajannithihaasamimam yetthaa
Srutham DhvaipaayanamukhaanNaaradhaadhDhevalaapi.

Hey, Pareekshith Mahaaraaja! Please listen very carefully with full concentration of mind. This mythological story is not my own. [That means it is not the creation of Suka Brahmarshi.] What I am going to narrate to you is the consolidation of the stories narrated to me by my father, Vyaasa Muni, Dhevarshi Naaradha and Dhevala, all scholars of Vedhaas, Puraanaas and Ithihaasaas and not something which is created or produced from my own imaginations.

आसीद्राजा सार्वभौमः शूरसेनेषु वै नृप ।
चित्रकेतुरिति ख्यातो यस्यासीत्कामधुङ्गही ॥ १०॥

10

Aseedhraajaa saarvvabhaumah Sooraseneshu vai nripa!
Chithrkethurithi khyaatho yesyaaseeth kaamaddhungmahee.

There was a very famous and renowned king called Chithrakethu who was the emperor of country called Soorasena. That country of Soorasena at the time of Chithrakethu was like heavenly cow Kaamaddhenu who will provide whatever is wished or asked for by anyone at any time. [Kaamaddhenu is the wish fulfilling cow of heaven and is one of the products received from churning of Ksheera Saagara or Milky Ocean like Amrith.]

तस्य भार्यासहस्राणां सहस्राणि दशाभवन् ।
सान्तानिकश्चापि नृपो न लेभे तासु सन्ततिम् ॥ ११॥

11

Thasya bhaaryaasahasraanaam sahasraani dhesaabhavan
Saanthaanikaschaapi nripo na lebhe thaasu santhathim.

Chithrakethu had wives in crores or innumeros. And he was an expert in producing children. Still then, he was unable to produce even a single child. All those thousands and thousands of wives were impotent or barren.

रूपौदार्यवयोजन्मविद्यैश्वर्यश्रियादिभिः ।
सम्पन्नस्य गुणैः सर्वैश्चिन्ता वन्ध्यापतेरभूत् ॥ १२॥

12

Roopaudhaaryavayojenmaavidhyaaisvaryasriyaadhibih
Sampannasy gunaih sarvvaischinthaa vanddhyaapatherabhooth.

Chithrakethu, the husband of crores of wives, was very handsome and healthy. He was very vigorous and strong. He was an embodiment of manly beauty. He was very youthful. He was born into a very noble family. He had very good education. He was very magnanimous and generous. He was endowed with wealth, prosperity and opulence. Despite all these Chithrakethu was very anxious and worried that he was unable to produce a son because all his wives were impotent. This deficiency bothered him always.

न तस्य सम्पदः सर्वा महिष्यो वामलोचनाः ।
सार्वभौमस्य भूश्चेयमभवन् प्रीतिहेतवः ॥ १३॥

13

Na thasya sampadhah sarvvaa mahishyo vaamalochanaah
Saarvvabhaumasya bhooscheyamabhavan preethihethavah.

Hundreds of thousands of beautiful and attractive and charming wives and immeasurable wealth and opulence along with possession of supreme vigorousness did not bring any happiness to Chithrakethu, though he was the unquestionable emperor of the nation.

तस्यैकदा तु भवनमङ्गिरा भगवान् ऋषिः ।
लोकाननुचरन्नेतानुपागच्छद्यदृच्छया ॥ १४॥

Thasyaikadhaa thu bhavanamAnggira or Amgira bhagawaanrishih
Lokaananucharannethaanupaagachchedhyedhrichchayaa.

Once upon a time, the most powerful and renowned sage Anggiras or Anggira or Amgira was travelling around the world with no special mission or engagements. During that time, casually with his own sweet will he visited Chithrakethu at his palace.

तं पूजयित्वा विधिवत्प्रत्युत्थानार्हणादिभिः ।
कृतातिथ्यमुपासीदत्सुखासीनं समाहितः ॥ १५ ॥

Tham poojayithvaa viddhivath prethyuththaanaarhanaadhibih
Krithaathitthyamupaaseedhathsukhaaseenam samaahithah.

Chithrakethu immediately stood up from his royal throne and received and welcomed the sage in accordance with royal etiquettes to be observed when receiving a Rishi with folded hands and worshipped him. He washed his feet and wiped and offered an honorable seat. Once the sage was seated comfortably, he offered food and drinks like fruits and juices. Then, the king, restraining his mind and senses, seated himself beside the sage on the ground as a respectful gesture just like how a Sishya sits on the ground near Guru.

महर्षिस्तमुपासीनं प्रश्रयावनतं क्षितौ ।
प्रतिपूज्य महाराज समाभाष्येदमब्रवीत् ॥ १६ ॥

Maharshisthamupaaseenam presrayaavanatham kshithau
Prethipoojya mahaaraaja, samaabhaashyedhamabreveeth.

Hey, Pareekshith Mahaaraaja! When Chithrakethu was seated on the ground with folded hands with humility and respect, the most exalted and powerful sage Anggira or Amgira or Anggiras or Amgiras who was endowed with mystic power spoke to him as follows:

अङ्गिरा उवाच

Amgira Uvaacha (Amgira Said):

अपि तेऽनामयं स्वस्ति प्रकृतीनां तथाऽऽत्मनः ।
यथा प्रकृतिभिर्गुप्तः पुमान् राजापि सप्तभिः ॥ १७॥

17

Api theanaamayam svasthi prekritheenaam thatthaaaathmanah
Yetthaa prekrithibhirgupthah pumaan raajaapi sapthabhih.

Oh, the great king Chithrakethu! You are the ocean of pious and virtuous deeds. I hope your body and mind and all the royal paraphernalia are all keeping fine and well. Aren't you happy and comfortable both mentally and physically? Aren't you happy by nature also? When the seven properties of material nature [the total material energy, the ego and the five objects of sense gratification] are in proper order, the living entity within the material elements is happy. Without these seven elements one cannot exist. Similarly, the king is always protected by seven elements: his Guru or instructor, his ministers, his kingdom, his fort, his treasury, his royal order and his friends.

आत्मानं प्रकृतिष्वद्धा निधाय श्रेय आप्नयात् ।
राज्ञा तथा प्रकृतयो नरदेवाहिताधयः ॥ १८॥

18

Aathmaanam prekrithishvaddhaa niddhaaya sreya aapnuyaath
Rajnjaa thatthaa prekrithayo naradhevaahithaaddhayah.

The king is happy when he delegates and entrusts the responsibility of administration of his country to his associates according to the instructions of his Guroos and everything is managed well. Similarly, when the associates execute their duties well and ensure the welfare of the subjects, the subjects and the associates are happy. [Associates are happy because they get the satisfaction of undertaking the responsibilities efficiently.

Here, the king, the ministers or the associates, Guroos, subjects are all happy and satisfied.]

अपि दाराः प्रजामात्या भृत्याः श्रेण्योऽथ मन्त्रिणः ।
पौरा जानपदा भूपा आत्मजा वशवर्तिनः ॥ १९॥

19

Api dhaaraah prejaamaathyaa bhrithyaah srenyoattha manthrinah
Pauraa jaanapadhaa bhoopaa aathmajaa vasavarththinah.

Oh, King! Are not your wives, children, ministers, secretaries, subordinate kings, servants, military forces, merchants, citizens, villagers and other subjects under your control? Are they all not happy under your control? Are you not able to take care of their welfare and prosperity? Are you getting taxes from local authorities and provincial rulers in time without any resistance?

यस्यात्मानुवशश्चेत्स्यात्सर्वे तद्वशगा इमे ।
लोकाः सपाला यच्छन्ति सर्वे बलिमतन्द्रिताः ॥ २०॥

20

Yesyaathmaanuvashashchetshyaathsarvve thadhvasagaa ime
Lokaah sapaala yechchanthi sarvve belamathandhrithaah.

Hey, Raajan! Who in this world can control his mind, he would be able to control everything else. [This means if our mind is equipoised and balanced then we are not bothered by the dualities.] He will be honored and glorified by the Dhevaas also. Hey, Chithrakethu! Is your mind under your control?

आत्मनः प्रीयते नात्मा परतः स्वत एव वा ।
लक्षयेऽलब्धकामं त्वां चिन्तया शबलं मुखम् ॥ २१॥

21

Aathmanah preeyathe naathmaa parathah svatha eva vaa

Lekshayealebddhakaamam thvaam chinthayaa sabelam mukham.

Hey, Mahaaraajan! Are you happy currently? Your pale dim face reflects the anxiety of your mind. I can observe that you are not happy and content. Something is disturbing your mind. Is the disturbance or trouble for your mind caused by yourself or by others? [This means is it self-created disturbance or someone else created trouble.] You seem not to have achieved your goal.

एवं विकल्पितो राजन् विदुषा मुनिनापि सः ।
प्रश्रयावनतोऽभ्याह प्रजाकामस्ततो मुनिम् ॥ २२॥

22

Evam vikalpitho, Raajan, vidhushaa Muninaapi sah
Presreyaavanathoabhyaaha prejaakaamasthatho Munim.

Sri Suka Brahmarshi explained to Pareekshith that Anggiras who was aware of everything (including that Chithrakethu is unhappy because he did not have a son) wanted to hear from Chithrakethu the cause of his unhappiness, though he was fully aware of it. Then, Chithrakethu who wanted to have a son, prostrated Anggiras and with folded hands and humbly spoke:

चित्रकेतुरुवाच

ChithrakethurUvaacha (Chithrakethu Said):

भगवन् किं न विदितं तपोज्ञानसमाधिभिः ।
योगिनां ध्वस्तपापानां बहिरन्तः शरीरिषु ॥ २३॥

23

Bhagawan kim na vidhitham thapojnjaanasamaaddhibih
Yoginaam ddhvasthapaapaanaam behiranthah sareerishu?

Oh, the most exalted Mahaamune! Oh, Bhagawan! With the help of mystic power acquired with severe austerity, penance and meditation and with the power of Vedhic knowledge great Rishees like you can remove all the

impurities and ignorance within your mind. You are pure and virtuous. With the pure divine knowledge and mystic power, great Rishis like you can recognize what is within and outside the mind of a layman like me.

तथापि पृच्छतो ब्रूयां ब्रह्मन्नात्मनि चिन्तितम् ।
भवतो विदुषश्चापि चोदितस्त्वदनुज्ञया ॥ २४॥

24

Thatthaapi prichcchatho brooyaam Brahmannaathmani chinthitham
Bhavatho vidhushaschaapi chodhithasthvadhanujjayaa.

Despite that, having you, the Brahmajnja, ask me why I look anxious, I will let you know of my unsatisfied or unfulfilled wishes. Oh, Mahaathman! You are omniscient. It is the duty of anyone, and of course mine too, to answer the questions asked by an omniscient like you.

लोकपालैरपि प्रार्थ्याः साम्राज्यैश्वर्यसम्पदः ।
न नन्दयन्त्यप्रजं मां क्षुत्तृकाममिवापरे ॥ २५॥

25

Lokapaalairapi praarththyaah saamraajyaisvaryasampadhah
Na nandhayanthyprejam maam kshuththritkaamamivaapare.

I have all the opulence and prosperities of the empire, wealth, treasures, hundreds of thousands of beautiful, attractive and charming wives that even the Dhevaas would wish to have and desire to possess. But I do not have a son. As I am sonless or childless none of these opulence, prosperities, wealth and treasures, empire, etc. can provide happiness and satisfaction to me. A person who is aggrieved of thirst and hunger cannot be pleased with external gratification of wealth and treasures. That is my condition.

ततः पाहि महाभाग पूर्वेः सह गतं तमः ।
यथा तरेम दुस्तारं प्रजया तद्विधेहि नः ॥ २६॥

26

Thathah paahi Mahaabhaaga! Poorvaih saha getham thamah
Yetthaa tharema dhusthaaram prejayaa thadhviddhehi nah.

Because of sonless-ness I must fall into hell along with my predecessors. [Here, what Chithrakethu meant is that if there is no son to perform the last rites after death, then you will fall into hell. When you fall into hell your predecessors also would fall into hell.] That obligation can be met only by having a son. Please explain to me a way out or a resolution to solve this unanswerable riddle or difficult question. Please tell me an alternative path or another way to cross this material ocean. Therefore, oh great Mahaamune, please save me and my forefathers from falling into hell.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इत्यर्थितः स भगवान् कृपालुर्ब्रह्मणः सुतः ।
श्रपयित्वा चरं त्वाष्ट्रं त्वष्टारमयजद्विभुः ॥ २७॥

27

Ithyarththithah sa Bhagawaan kripaalurBrahmanah suthah
Srepayithvaa charum thvaashtam thvashtaaremayajadhvibhuh.

Anggira, the son of Brahmadheva, was very compassionate and merciful towards the King. He is the embodiment of perfect knowledge in full. Anggiras being very powerful, he immediately performed a Yaaga or sacrificial ceremony and offered worship to Thvashta or Visvakarmma or Sun in accordance with Vedhic stipulations.

ज्येष्ठा श्रेष्ठा च या राज्ञो महिषीणां च भारत ।
नाम्ना कृतद्युतिस्तस्यै यज्ञोच्छिष्टमदाद्विजः ॥ २८॥

28

Jyesttaa Sreshttaa cha yaa Raajnjo mahishinaam cha, Bhaaratha,
Naamnaa Krithadhyuthisthasyaiyejnjochcchishtamadhaadhvijah.

अथाह नृपतिं राजन् भवितैकस्तवात्मजः ।

हर्षशोकप्रदस्तुभ्यमिति ब्रह्मसुतो ययौ ॥ २९॥

29

Atthaaha Nripathim, "Raajan, bhavithaikasthavaathmajah
Harshasokapredhasthubhya"mithi Brahmasutho yeyau.

Oh, Pareekshith Mahaaraaja! You are the best of all the emperors of Bhaaratham and hence called as Bhaaratha. After completing the Yejnja perfectly and offering the oblation to the dominant deity of the Yejnja, Thvashta, the remnants of the oblation was given to Krithadhyuthi, the eldest of the crores of wives of Chithrakethu. Then, Anggiras told Chithrakethu: "You will have a son who will be the cause of both jubilation and lamentation." Thereafter, Anggiras left the palace and disappeared without waiting for any response from Chithrakethu.

सापि तत्प्राशनादेव चित्रकेतोरधारयत् ।
गर्भं कृतद्युतिर्देवी कृत्तिकाग्नेरिवात्मजम् ॥ ३०॥

30

Saapi thathpraasanaadheva Chithrakethoraddhaarayath
Gerbham Krithadhyuthirdhdhevee kriththikaagnerivaathmajam.

As Kriththikaadhevi conceived a child called Skandha or Subramanya after receiving the semen of Lord Siva from Yaagaagni or sacrificial fire, Krithadhyuthi conceived a child from the semen of Chithrakethu because of eating the remnants of oblations of the Yejnja. [The story of the birth of Skandha or Shadmukha or Subramanya is that as Paarvathi Dhevi, the consort of Siva was not able to hold the powerful semen of Siva in her womb, she divided the semen into six and entrusted it to six Kriththikaadhevees and that is how Kaarththikeya or Skandha was born with six faces.]

तस्या अनुदिनं गर्भः शुक्लपक्ष इवोडुपः ।
ववृधे शूरसेनेशतेजसा शनकैर्नृप ॥ ३१॥

Thasyaa anudhinam gerbhah suklapaksha ivodupah
Vavriidhe soorasenesathejasaa sanakairnripa.

Hey, Lord of the Kings! Just like how the moon will grow and develop during the bright fortnight, the pregnancy of Krithadhyuthi developed gradually on a day-by-day basis after receiving the effulgent and powerful semen of Chithrakethu, the king of Soorasena Raajya.

अथ काल उपावृत्ते कुमारः समजायत ।
जनयन् शूरसेनानां शृण्वतां परमां मुदम् ॥ ३२ ॥

Attha kaala upaavritthe Kumaarah samajaayatha
Jenanyan Soorasenaanaam srinuathaam paramaam mudham.

Thereafter, in due course of time the queen Krithadhyuthi delivered a son. Hearing the news of the birth of a son to their King, all the inhabitants of Soorasena Raajya was extremely pleased.

हृष्टो राजा कुमारस्य स्नातः शुचिरलङ्कृतः ।
वाचयित्वाऽऽशिषो विप्रैः कारयामास जातकम् ॥ ३३ ॥

Hrishto raaja kumaarasya snaathah suchiralamkrithah
Vaachayithvaaasisho vipraih kaarayaamaasa jaathakam.

The King, Chithrakethu, was delighted. He took an ablutionary bath and wore all royal costumes and jewelry and shone like the Sun in the palace. He then invited scholarly Brahmin Astrologers and conducted devotional rituals for his son and prepared the horoscope also.

तेभ्यो हिरण्यं रजतं वासांस्याभरणानि च ।
ग्रामान् हयान् गजान् प्रादाद्धेनूनामर्बुदानि षट् ॥ ३४ ॥

Thebhyo hiranyam rejatham vaasaamsyaabharanaani cha
Graamaan hayaan gejaan praadhaadddhenunaamarbbudhaani shat.

The king very jubilantly celebrated the birth of his son by giving away charitable donations of dresses, ornaments, gold and silver coins, villages, houses, horses, elephants and sixty crores of cows to all the Brahmins who took part in the rituals.

ववर्ष काममन्येषां पर्जन्य इव देहिनाम् ।
धन्यं यशस्यमायुष्यं कुमारस्य महामनाः ॥ ३५ ॥

35

Vavarsh kaamaananyeshaam parjjenya ivadhehinaam
Ddhanyam yesasyamaayushyam kumaarasya mahaamanaah.

King Chithrakethu was very generous and magnanimous. He then fulfilled all the wishes of all his subjects. He showered gifts and rewards to every one of his countries just how the rain pours in rainy time. He knew that charitable donations to all the entities would bring happiness, prosperity, auspiciousness, health, fame and long life to his son. That is why he pleased all the entities.

कृच्छ्रलब्धेऽथ राजर्षेस्तनयेऽनुदिनं पितुः ।
यथा निःस्वस्य कृच्छ्राप्ते धने स्नेहोऽन्ववर्धत ॥ ३६ ॥

36

Krichcchralebdddheattha Raajarshesthanayanudhinam pithuh
Yetthaa nihsvasya krichcchraapthe ddhane snehoanvavardhddhatha.

When a pauper gets some money after great difficulty and struggle, his affection and interest in the money increases daily. Similarly, when Emperor Chithrakethu got a son after performing the Yejnja, his interest and affection for his son increased rapidly day after day.

मातुस्त्वतितरां पुत्रे स्नेहो मोहसमुद्भवः ।

कृतद्युतेः सपत्नीनां प्रजाकामज्वरोऽभवत् ॥ ३७॥

37

Maathusthvathitharaam puthre sneho mohasamudhbhavah
Krithadhyutheh sapatneenaam prejaakaamajvaroabhavath.

Mother, Krithadhyuthi, also had excessive love, affection, interest and attraction towards the son like father, Chithrakethu. Whereas all other co-wives were worried and aggrieved of not having a son or child of their own. They got agitated as if by high fevers and could not eat well and became weakened and very lean, by diet, and mean, by jealousy.

चित्रकेतोरतिप्रीतिर्यथा दारे प्रजावति ।
न तथान्येषु सञ्जने बालं लालयतोऽन्वहम् ॥ ३८॥

38

Chithrakethorathipreethiryetthaa dhaare prejaavathi
Na thatthaanyeshu samjejnje baalam laalayathoanvaham.

Naturally, as Chithrakethu was fostering his son with increased affection and love, his love towards his son's mother Krithadhyuthi also increased day by day but at the same time he lost affection and care towards other wives gradually. To some extent Chithrakethu disregarded them as he was fully involved in playing with and taking care of his son and Krithadhyuthi.

ताः पर्यतप्यन्नात्मानं गर्हयन्त्योऽभ्यसूयया ।
आनपत्येन दुःखेन राज्ञोऽनादरेण च ॥ ३९॥

39

Thaah paryathapyannaathmaanam gerhayanthyoabhyasooyayaa
Aanapathyena dhuhkhena raajnoanaadharena cha.

The other queens were very unhappy and agitated due to their being sonless and being neglected by the king. And because of the King's negligence towards them, they condemned themselves in envy and lamented:

धिगप्रजां स्त्रियं पापां पत्युश्चागृहसम्मताम् ।
सुप्रजाभिः सपत्नीभिर्दासीमिव तिरस्कृताम् ॥ ४० ॥

40

“Ddhigaprejaam sthriyam paapaam pathyuschaagrihasammathaam
Suprejaabhih sapathneebhirdhdhaaseemiva thiraskrithaam.”

“Alas, it is very pathetic to be a barren or an impotent woman! It becomes very clear that, in the past lives she, the barren woman, might have committed innumerable and unpardonable sinful activities. She will be disregarded by her husband. She will be neglected and treated like a maid servant. Even the co-wife who is the mother of a son also would neglect her and treat despicably like a servant.”

दासीनां को नु सन्तापः स्वामिनः परिचर्यया ।
अभीक्ष्णं लब्धमानानां दास्या दासीव दुर्भगाः ॥ ४१ ॥

41

“Dhaaseenaam ko nu santhaapah svaaminah paricharyayaa
Abheekshnam lebddhamaanaanaam dhassadhaaseeva dhurbhagaah.”

“No, it is not enough, a co-wife without a son is worse than a servant. We must say that she will be treated like the servant of a servant. Then only it will be an accurate statement. The servants or the maidservants would constantly be engaged in rendering services to their Master, here king Chithrakethu and Krithadhyuthi, and therefore they have nothing to lament as their Master would treat them well. Whereas the sonless cowives are despicable and unfortunate. There is no doubt about it.”

एवं सन्दह्यमानानां सपत्याः पुत्रसम्पदा ।
राज्ञोऽसम्मत्तवृत्तीनां विद्वेषो बलवानभूत् ॥ ४२ ॥

42

Evam sandhahyamaanaanaam sapathnyaah puthrasampadhaa
Raajnjoasammathavrittheenaam vidhvesho belavaanabhooth.

Being neglected by their husband and by seeing opulence and the special treatment and status acquired by Krithadhyuthi in possessing a son, Krithadhyuthi's cowives always burned with envy which became very strong and wild as they did not get what is expected from their husband and a fair treatment from Krithadhyuthi.

विद्वेषनष्टमतयः स्त्रियो दारुणचेतसः ।
गरं ददुः कुमाराय दुर्मर्षा नृपतिं प्रति ॥ ४३ ॥

43

Vidhveshanashtamathayah sthriyo dhaarunachethasah
Geram dhedhuh kumaaraaya dhurmmarshaa nripathimprethi.

When the envy increased hatred also increased, and they lost their intelligence, and they became very hardhearted like a rock. They could not tolerate the negligence of their husband. They became merciless and compassionless. They all planned well in advance and one day gave poison to the innocent young child.

कृतद्युतिरजानन्ती सपत्नीनामघं महत् ।
सुप्त एवेति सञ्चिन्त्य निरीक्ष्य व्यचरद्गृहे ॥ ४४ ॥

44

Krithadhyuthirajaanthee sapatneenaamagham mahath
Suptha evethi sanjchinthya nireekshya vyecharadh grihe.

Unaware of the fact that her son-less co-wives had administered poison to her son, Krithadhyuthi got engaged in daily routines of household matters thinking that her son is in deep sleep. [She did not want to disturb the sleeping son and wake him up.]

शयानं सुचिरं बालमुपधार्य मनीषिणी ।
पुत्रमानय मे भद्रे इति धात्रीमचोदयत् ॥ ४५ ॥

45

Sayaanam suchiram baalamupaddhaarya maneeshinee
“Puthramaanaya me bhadhre” ithi ddhaathreechodhayath.

Thinking that her son was unusually sleeping for a long time, the mother, Krithadhyuthi, ordered the nurse: “Oh, my dear friend please bring the child here.”

सा शयानमुपव्रज्य दृष्ट्वा चोत्तारलोचनम् ।
प्राणेन्द्रियात्मभिस्त्यक्तं हतास्मीत्यपतद्भुवि ॥ ४६ ॥

46

Saa sayanaamupavrajya dhrishtvaa choththaaralochanam
Praanendhriyaathmabhisthyektham “Hathaasmeethyapathadh bhuvi.

When the nurse went to pick up the child, Oh My God! she saw the motionless child lying down with his eyes turned upward. She noticed that there was no sign of life as all the senses had been stopped. She realized that the child was dead. She cried out: “I am doomed, and I am dead” and fell to the ground. [She is dead because she knew she would be killed for dereliction of duty.]

तस्यास्तदाकर्ण्य भृशातुरं स्वरं
घ्नन्त्याः कराभ्यामुर उच्चकैरपि ।
प्रविश्य राज्ञी त्वरयाऽऽत्मजान्तिकं
ददर्श बालं सहसा मृतं सुतम् ॥ ४७ ॥

47

Thasyaasthadhaaaaakarnnya bhrisaathuram svaram
Ghnanthyaah karaabhyaamura uchchakairapi
Previsya raajnjee thvarayaaaathmajaanthikam
Dhedhersa baalam sahasaa mritham sutham.

In great agitation and with heartbreaking pain the nurse struck her breast with both hands and cried aloud in regretful words with unbearable pain. Hearing the loud cry, the queen was upset and came running without

knowing what happened. Then she came to know that her son was dead suddenly without any cause.

पपात भूमौ परिवृद्धया शुचा
मुमोह विभ्रष्टशिरोरुहाम्बरा ॥ ४८॥

48

Papaath bhoomau parivridhddhayaa suchaa
Mumoha vibhreshtasiroruhaambaraa

ततो नृपान्तःपुरवर्तिनो जना
नराश्च नार्यश्च निशम्य रोदनम् ।
आगत्य तुल्यव्यसनाः सुदुःखिता-
स्ताश्च व्यलीकं रुरुदुः कृतागसः ॥ ४९॥

49

Thatho nripaanthahpuravarththino jena
Naraascha naaryascha nisamya rodhanam
Agethya thulyavyesanaah sudhuhkhithaa-
SThaascha vyeleekam rurudhuh krithaagasah.

The queen could not believe what she was seeing. She could not withstand the pain and agony. In great lamentation, with her dress and hair in disarray, the queen fell to the ground and became unconscious. Hey, Pareekshith! Hearing the loud cry, all the inhabitants, both men and women including the co-wives, of the palace came running. Being equally aggrieved they all started crying aloud. Even the co-wife queens who administered poison and killed the child also made false cries as if they were equally aggrieved and agonized. They were the ones who committed that horrible cruel crime.

श्रुत्वा मृतं पुत्रमलक्षितान्तकं
विनष्टदृष्टिः प्रपतन् स्वलन् पथि ।
स्नेहानुबन्धैधितया शुचा भृशं
विमूर्च्छितोऽनुप्रकृतिर्द्विजैर्वृतः ॥ ५०॥

Sruthvaa mritham puthramalekshithaanthakam
 Vinashtadhrishtih prepathan skhalan pathi
 Snehaanubenddhaidhithayaa suchaa bhrisam
 Vimoorchcchithoanuprekrithirdhvijairvrithah.

पपात बालस्य स पादमूले
 मृतस्य विस्रस्तशिरोरुहाम्बरः ।
 दीर्घं श्वसन् बाष्पकलोपरोधतो
 निरुद्धकण्ठो न शशाक भाषितुम् ॥ ५१ ॥

Papaatha baalasya sa paadhamoole
 Mrithasya visrasthasiroruhaambarah
 Dheergham svasan baashpakuloparoddhatho
 Nirudhddhakantto na sasaaka bhaashithum.

When the king Chithrakethu heard of his son's death from unknown causes, he lost his sight and became blind or darkness filled his mind and became disoriented. On the way he slipped and fell down many places. Because of the overwhelming and excessive love and affection towards his son, the king was aggrieved beyond words, and he lamented like blazing fire. He became unconscious on and off. He was surrounded and pacified by the Braahmanaas, ministers and soothsayers. He somehow approached the feet of his son and fell down unconscious with his hair and dress scattered. He took heavy and long breaths. Tears were flowing like rivers from his eyes. He could not speak as his throat was dry of agonizing pain. He fell into the ocean of pain and grief.

पतिं निरीक्ष्योरुशुचार्पितं तदा
 मृतं च बालं सुतमेकसन्ततिम् ।
 जनस्य राज्ञी प्रकृतेश्च हृद्गुजं
 सती दधाना विललाप चित्रधा ॥ ५२ ॥

Pathim nireekshyorusuchaarppitham thadhaa
Mritham cha baalam suthamekasanthathim
Jenasya raajnjee prekrithescha hridhrujam
Sathee dhedhaana vilalaapa chithraddhaa.

When queen Krithadhyuthi saw her husband, king Chithrakethu, crying aloud and merged into great lamentation and saw her dead son, who was the only child of the royal family, she could not bear the pain and agony. She also burst into tears and started crying aloud as if her heart was broken into pieces. Seeing all these, all the crores of inhabitants of the palace or kingdom, the ministers, Braahmanaas, servants and all others also started crying.

स्तनद्वयं कुङ्कुमगन्धमण्डितं
निषिञ्चती साञ्जनबाष्पबिन्दुभिः ।
विकीर्य केशान् विगलत्स्रजः सुतं
शुशोच चित्रं कुररीव सुस्वरम् ॥ ५३ ॥

53

Sthanadhvayam kumkumagendddhamanditham
Nishkinjchathee saanjjanabaashpabindhubih
Vikeerya kesaan vigelathsrejah sutham
Susocha chithram kurareeva susvaram.

The garland of flowers decorating the queen's head fell and her hair was scattered over face. The falling tears melted the collyrium in her eyes and moistened her breasts which were covered with vermilion and saffron powder of sweet fragrance. As she lamented the loss of her son, it resembled the sweet sound of the Kurari bird or osprey crying or chirping.

अहो विधातस्त्वमतीव बालिशो
यस्त्वात्मसृष्ट्यप्रतिरूपमीहसे ।
परे नु जीवत्यपरस्य या मृति-
विपर्ययश्चेत्त्वमसि ध्रुवः परः ॥ ५४ ॥

54

“Aho viddhaathasthvatheeva baaliso
Yesthvaathmasrishtyaprethiroopameehase
Pareanujeevathyaparasya yaa mrithi-
Rvviaryayascheththvamasi ddhruvah parah.”

Lamentations of Krithadhyuthi, the mother: “Oh Brahmadheva! Oh Providence! Alas! You are so foolish. You are doing injustice to your own creations as if you do not like your own creations. When the father is alive, You have caused death to the son. That means when predecessors are alive you are taking away the life of successors. If you do so, what would happen to the existence of the universe? That means the universe would consist of only old generation entities. Therefore, you have become our greatest enemy.”

न हि क्रमश्चेदिह मृत्युजन्मनोः
शरीरिणामस्तु तदात्मकर्मभिः ।
यः स्नेहपाशो निजसर्गवृद्धये
स्वयं कृतस्ते तमिमं विवृश्चसि ॥ ५५ ॥

55

“Na hi kremaschedhiha mrithyujenmanoh
Sareeraanamasthu thadhaaaathmakarmmabhih
Yah snehapaaso nijasarggavridhddhaye
Svayam krithasthe thamimam vivrischasi.”

“Hey, Brahmadheva! You may say that there is no rule or law that a father must die in the life of or before a son and a son must be born in the lifetime of a father, since everyone lives and dies according to his own fruitive activities. Or if the cause of the disorder in birth and death of living entities are their fruitive activities, then let it be so. Then, what is need of controller like you? But if you say that, no, a controller is needed because the material energy has no power to act, then one may answer why the bonds of affection and love and the father-son obligations and commitments are disturbed by the fruitive actions. You know what: this argument will lead to something very unpleasant as no one will raise children with affection; everyone will cruelly neglect his children. With this disorder of birth and death of father and son what you have done or what you are doing is you

are cutting off the bonds of affection that compels a parent to raise his child. You appear to be inexperienced and unintelligent in this regard and very cruel.”

त्वं तात नार्हसि च मां कृपणामनाथां
त्यक्तुं विचक्ष्व पितरं तव शोकतप्तम् ।
अञ्जस्तरेम भवताप्रजदुस्तरं यद्-
ध्वान्तं न याह्यकरुणेन यमेन दूरम् ॥ ५६॥

56

“Thvam thaatha naarhasi cha maam kripanaamanaatthaam
Thyekthum vichakshva pitham thava sokathaptham
Anjjastharema Bhawathaaprejadhustharam yeth
Ddhvaantham na yaahyakarunena Yemena dhooram.”

“Oh, my dearest and most darling sweet son! I am helpless. There is no one to help me. I am deeply aggrieved and distressed. You, please do not leave me. Unnie, most darling sweet little son! Please look at your father. He is merged into lamentations and aggrieved and pained and distressed. Please help us not to fall into the hell which is destined for sonless parents. [The name of the Naraka or hell assigned for son-less father is Punnama Naraka.] Please help us to cross that Naraka or hell with your help. [She wanted her son to come back to life.] Do not go with that merciless Yema or Kaala or god of death. [Please do not die.] Please do not go to that distant Yemaloka leaving us in full lamentation and distress.”

उत्तिष्ठ तात त इमे शिशवो वयस्या-
स्त्वामाह्वयन्ति नृपनन्दन संविहर्तुम् ।
सुप्तश्चिरं ह्यशनया च भवान् परीतो
भुङ्क्ष्व स्तनं पिब शुचो हर नः स्वकानाम् ॥ ५७॥

57

“Uththishtta, thaatha, tha ime sisavo vayasyaa-
Sthvaamaahvayanthi, nripanandhana, samviharththum
Supthaschiram hyasanayaa cha Bhawaan pareetho
Bhungkshva sthanam piba, sucho Hara nah svakaanaam.”

“Oh, my dear sweet little son! Please wake up. Please get up. Now it is too late in the morning. Your friends are here, and they are calling you to play with them. You have slept for a long time. Are you not hungry? Please come and eat food. Please drink a little bit of milk. Please get up and suck my breast and dissipate our lamentation. Please get up and smile. Your smile spreads light in our minds and in the palace. Thus, with the light of your smile you could remove the intolerable pain and distress we are having now. Please do so.”

नाहं तनूज ददृशे हतमङ्गला ते
मुग्धस्मितं मुदितवीक्षणमाननाब्जम् ।
किं वा गतोऽस्यपुनरन्वयमन्यलोकं
नीतोऽघृणेन न शृणोमि कला गिरस्ते ॥ ५८॥

58

“Naaham thanooja dhedhrise hathamanggalaa the
Mugdhddhasmitham mudhithaveekshanamaananaabjam
Kim vaa gethoasyapunaranvayamanyalokam
Neethoaghrinena, na srinomi kalaa girasthe.”

“You have the most attractive and charming smile. Your look would attract the mind and heart of anyone. Your lotus-like pretty face is adorned with an attractive and charming smile with a beautiful look. I, your mother, am now very unfortunate as I have lost my luck and I am not hearing the most attractive prattles of you. I cannot hear your words. Has that heartless and merciless Yema or Kaala has taken you away to the other world from where you cannot return now?”

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

विलपन्त्या मृतं पुत्रमिति चित्रविलापनैः ।
चित्रकेतुर्भृशं तप्तो मुक्तकण्ठो रुरोद ह ॥ ५९॥

59

Vilapanthyaa mritham puthramithi chithravilaapanaih

Chithrakethurbhrisam thaptho mukthakantto rurodha ha.

Chithrakethu was also lamenting as above along with his wife about his dead son. When he heard the various and different lamentations of his wife as above, he lost his control due to unbearable grief and started crying aloud with an open mouth: “The material distresses and agonies and tragedies and pains of this world are unbearable and intolerable to any material being.”

तयोर्विलपतोः सर्वे दम्पत्योस्तदनुव्रताः ।
रुरुदुः स्म नरा नार्यः सर्वमासीदचेतनम् ॥ ६० ॥

60

Thayorvilapathoh sarvve dhempthyosthadhanuvrathaah
Rurudhu sma naraa naaryaah sarvvamaaseedhachethanam.

When both king Chithrakethu and queen Krithadhyuthi, husband and wife, were variously lamenting as above all the inhabitants of the palace, the ministers, secretaries, Braahmanaas, soothsayers, servants and all others in the palace also cried aloud variously. Not only that the entire city and nation were also in mourning and lamentation for a long time without knowing what to do as if all of them lost their senses.

एवं कश्मलमापन्नं नष्टसंज्ञमनायकम् ।
ज्ञात्वाङ्गिरा नाम मुनिराजगाम सनारदः ॥ ६१ ॥

61

Evam kasmalammaapannam nashtasamjnamanaayakam
JnjaathvaAnggiraa naama munirajagaama saNaaradhah.

Having heard that the entire nation along with king Chithrakethu and queen Krithadhyuthi are in lamentations and mourning and almost dead as they all lost their senses the greatest and noblest and the most renowned Muni, Anggiras, appeared there accompanied by Dhevarshi Naaradha.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
षष्ठस्कन्धे चित्रकेतुविलापो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Shashttaskanddhe ChithrakethuVilaapo [ChithrakethoOpaakhyaanam]
Naama ChathurdhdhesoAddhyaayah

Thus, we conclude the Fourteenth Chapter Named as Lamentation of King
Chithrakethu [Story of Chithrakethu] Of the Sixth Canto of the Most Divine
and the Supreme Most and the Greatest Mythology Known as Sreemadh
Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!