

## **SREE MAHAABHAARATHAM**

### **AADHI PARVVAM ANUKREMANIKAA PARVVAM**

#### **40. PaareekshithOpaakhyaanam (40. The Story of Pareekshith Mahaaraajan)**

The etymology and origin of the name Jeralkkaaru. The story about the birth of Aastheekan. Once Pareekshith Mahaaraajan went for a hunting in the forest. Having not received any answer to his question about the deer which ran away, the angry Pareekshith hooked up and put a dead snake on the neck of a Maharshi. Sringi, the son of the Maharshi was told about it by his friend Krisan and he made fun of and scoffed Sringi.

#### **Saunakan Said:**

Hey, Soothan! You told the name of that great Thapoddhana Maamuni or Maharshi is with the name 'Jeralkkaaru.' Why did that Maamuni Jeralkkaaru become so renowned? Oh, Great Sootha Mahaanubhaavan what is etymology of the name of Jeralkkaaru and what is the meaning of it and how did it come up? 1-2

#### **Soothan Said:**

'Jera' means worn-out or wasting and 'Kaaru' means terrible or fear-evoking and thus 'Jeralkkaaru.' More clearly one whose body had been fearfully huge but because of severe austerity and penance he made it terribly weak. That means one whose body had been fatty and bulky became Jera or lean and worn-out due to severe penance. Same is the story of Vaasuki's sister Jeralkkaaru also. 3-4

Listening Sootha, Saunaka laughed and addressing 'Ugrasrevas' he said 'that's correct, or it is even so or true.' 5

#### **Saunakan Said:**

I have heard whatever you said earlier very carefully. Now please explain to us the story how Aastheekan was born as we are interested in listening the story in its detail. 6

Soothan after hearing Saunakan related the story exactly as written in the Saasthraas. 7

### **Soothan Said:**

After discussing and commanding all the serpents Vaasuki very carefully took care of his sister with the desire of bestowing her to the great Rishi Sreshttan, Jeralkkaaru. 7-8

That Jeralkkaaru was observing austere and severe penance for a long time with rigid vows. And that most intelligent Rishi never even desired to have a wife. He was deeply devoted to asceticism. He always possessed full control of his senses inclusive of his semen or vital seed. He was wandering all over the world without any fear of anything as he was not having any interest in anything without ever thinking of marrying and leading a family life or he never even thought of a Grihastthaasrana life with wife and children. 8-9

Once upon a time, after some time-pass, in Kuru Vamsam or Kuru dynasty there was a king named Pareekshithth Mahaaraajan. 10

Just like his Prepithaamahan or Father of Grandfather, Paandu, the mighty armed Pareekshith Mahaaraajan who was a Villaali Veeran, meaning One who was an expert in using bow and arrow, was also very much interested in hunting and that was his hobby. 11

The Maheepathi or the Great Ruler of Earth, Pareekshith Mahaaraajan wandered around in the wild forest hunting or shooting wild animals like deer, boar or pig, tiger, buffaloes, etc. 12

Once he shot and pierced a deer with his sharp arrow and followed it deep inside the thick forest slinging the bow on his back in its holder. 13

He searched for that sacrificial animal here and there in the forest just like how Rudhran was searching in the past holding the bow and arrow in his hand. 14

The animal which has been shot by him can never walk alive or never be alive. But in anyway this wounded animal fled with such a speed opening the way for Pareekshith Mahaaraajan to attain heaven. [See how well put this by Vyaasa Bhagawaan! This is the cause for the King to get the curse and ultimately attain heaven in seven days.] 15

And the deer shot by king Pareekshith ran away, making the king to run a very long distance in the deep forest. 16

After running for a long distance, the king got very tired and thirsty but reached the Aasramam of a Maamuni enjoying the cows walking freely on the path and the young calves with froth fresh milk oozing from their mouth. There he saw a Maamuni of strict vow who was in meditation. The king holding the bow in his hand and who was fully fatigued and with hunger and thirst spoke to the Maamuni: 17-19

"Hey, Brahman or Mahaamune! I am Pareekshith Mahaaraajan, son of Abhimanyu. I have not seen the deer shot by me. Oh, Bhawaan! Have you seen that deer?" 19-20

As the Maamuni was observing rigid vow of silence, he did not say anything at all, not even a single word. The king became very angry thinking that the Muni was arrogant not paying any respect to the ruling King, and out of that anger he placed a dead snake upon the shoulder of the Muni with the end of his bow. The Muni stayed there as if nothing happened. He did not say even good or bad about such mean action of the King. Seeing that King's anger went and felt very sorry about his action. He went back to his palace and the Muni stayed on meditation like that with dead snake upon his neck. 20-23

Though this KshamaaNattha Simham or The Lion among the Kings of Earth has ridiculously insulted that Great Maamuni [Sameekan] who was very patient and highly tolerant did not show any displeasure and insulted the king back, [even though he was capable of it.] 23-24

The Muni was so virtuous and religious, but Paarththiva Bharthoththama or The best of Bharatha Dynasty and the Ruler of Earth did not know about him and that is why he insulted the Maamuni. 24-25

That great Rishi or Maamuni had a son called Sringeri or Sringerin of very tender age who was very energetic and highly powerful with ascetic penance and severe in his vows but very wrathful and difficult to be appeased. 25-26

He with ascetic penance and severe in his vows has met or visited Virinjchan or preceptor, who is capable of providing Sidhddhi and satisfy their wishes to all entities and elements, from time to time 26-27

At one time when he was returning home with the consent and as commanded by his preceptor, one of his best friends laughed and told him mockingly. 27-28

Oh, Dhvijoththama or Saunaka! When his best friend Krisa or Krisan, a son of another Muni, mocked about his father like that Sringeri became venomously angry and wild. 28-29

Hey, Sringeri! You do not be so proud of your power, energy, and Sidhddhi of ascetic penance as your father with severe penance bears a dead snake on his shoulders. 30

Henceforth do not speak a word to sons of Rishis who true Brahmajnjas are or who possess knowledge of absolute truth, and deep in ascetic penance, and attained AatmaJnjanam or Self-Realization. 31

Oh, where is your manliness and did you forget your high words of bragging and boasting when your father bears a dead snake on his shoulder? 32

This absolutely does not befit your father who is a great Rishi with severe ascetic penance. He has done nothing to deserve this treatment. I am very and extremely very sorry to see your father in that condition as if it is a punishment for me. 33

[In Sreemadh Bhaagawatham the story may have slight variations in general, especially here.]

**So ends this section.**