

## SREE MAHAABHAARATHAM

### AADHI PARVVAM

### PAUSHYA PARVVAM 3. PAUSHYACHARITHAM

Sarama, the domestic dog of Indhra curses Janamejaya. Janamejaya tries to get release from the curse. The stories of Ddhaumya, the son of Apodha, and his three disciples. Uththanka, the disciple of Vedha who is the third Sishya of Ddhaumya, goes to Paushya Raaja or King of Paushya to get the Kundala or Ear-Stud to be offered as Guru Dhekshina or respectful reward as tuition fee. While he was bringing the Kundala, on the way Thakshaka, the Serpant King, stole the Kundala. With great effort and extreme effort Uththanka recovers the Kundala and fulfills his commitment of offering the Kundala as Guru Dhekshina. Uththanka prompts and encourages Janamejaya to conduct Sarppa Sathram or Sacrificial Ceremony of Serpents to destroy the entire species of Sarppa to which Thakshaka belonged as he gave such a lot of trouble and hardship to retrieve the Kundala.

#### Soothan Said:

Janamejaya, the son of Pareekshith, had conducted a long Sathra or Yaaga in the holy land of Kurukshethram along with brothers. His brothers were Sruthasenan, Ugrasenan, and Bheemasenan. While they were performing the Sathram, Saarameyam, the son of Sarama, went there and got inside. 1

Because Janamejaya's brothers beat him, Saarameyam went to his mother crying. 2

His mother asked him why he was crying and who beat him. 3

He responded to his mother: "The brothers of Janamejaya beat me." 4

His mother said to him: "You might have committed some mistakes there to get beatings." 5

He said to his mother again: "I have not committed any mistakes, I have neither looked nor licked the Havis, the offerings of Sathram." 6

After listening to her son Sarama with heartfelt sorrow and pain went to the place where Janamejaya was conducting the Sathram or Yaagam along with his brothers. 7

She very wrathfully and angrily asked him or Janamejaya: "My son has not committed any crime; he has not looked at the Havis, and has not licked the Havis, in spite of that why did you beat him?" 8

They did not give any answer, and then she told them again: "as you have beaten the innocent One, you are going to be subjected to 'Adhrishtabhayam', meaning fear of the invisible." 9

When Sarama, the domestic dog of heaven, spoke or cursed like this, Janamejaya got upset, worried, and sorrowful. 10

After completing the Sathram and reaching back at Hasthinapuram, Janamejaya thought and contemplated finding out at an appropriate Purohithan or Priest to destroy and remove the effect of the curse. 11

One day while he was hunting in the forest within his country limit, he found an Aasramam. 12

In that Aasramam he found a Maharshi whose name was Sruthasrevas living there. Sruthasrevas had a son with the name of Somasrevas who was very accomplished with severe austerity and penance. 13

Janamejaya approached Sruthasrevas and requested his son to accept priesthood of his Yaagam. 14

Jenamejaya saluted and prostrated the Maharshi and requested: "Oh, godly Sage! It would be great if your son became my priest." 15

After listening, the Maharshi spoke to Jenamejaya: "Hay, Janamejaya! My son was born in female Serpant. He was born in the womb of a serpent woman after drinking my Suklam or semen. He was brought up under the power of my austerity and penance." 16

"He is capable of nullifying or absolving all sinful effects of any curses except that of Siva Krithya or the ghostly creation of Mahadheva Siva." 17

"He has a secret vow that if any Braahmana requests him for anything he will fulfill it without any reservation. You can take him if you can make sure that he would be requested by a Brahmin." 18

When Sruthasrevas spoke like that, Janamejaya said: "Okay will do like that." 19

Janamejaya came with Purohitha and spoke to his brothers: "I accepted him as our Upaadhdhyaayan or Purohithan. You should immediately provide him with whatever he asks for." As commanded like that the brothers of Janamejaya used to comply and fulfill whatever was requested by Somasrevas. After that Janamejaya went to Thakshasila and conquered it. 20

During that time there was a Maharshi called Aapodhanaaya Ddhaumyan. He had three disciples. 21

They were Upamanyu, Aaruni, and Vedhan. Of them, Aaruni of Paanjchaalam was sent to stop the leak in the field by making a ridge. 22

As instructed by his Guru, Aaruni of Paanjchaala went to the field and made a ridge but could not stop the water-flow. After thinking a lot, he found a means and decided: "ok let me do like this." 23

He lied down straight on the place of the ridge and the water-flow blocked or the leak was stopped. 24

One day after some time, that Guru or Upaadhdhya AapodhaDdhaumya asked other Sishyaas or disciples: "Where did that Paanjchaala Aaruni go?" 25

They answered: "Oh, Master! You have sent him to make a ridge to stop the water-flow in the field. Then he spoke: "Okay if that be the case let's go in the same route and look for him." 26

After reaching the field he called out: "Hey, Paanjchaala Aaruni! Where are you? Unni or My dear Son! Please come." 27

Aaruni got up from the ridge and came to his Upaadhdhyaaya or Master or Guru by hearing his sound. 28

And humbly informed him that as he could not stop the water-flow by making a ridge, he was lying there to stop or block the flow of water. After hearing the master's sound, I cracked the ridge and came here. 29

"Firstly, I am saluting and greeting you. Please tell me what I should do."  
30

The Upaadhdhyaaya blessed him: "As you came out by cracking open the ridge, your name will become 'Udhhaalaka' or 'Udhhaalakan.'" 31

"As have fully complied with my command, you will become an enlightened Sage with scholarly knowledge of all Vedhaas and all Dharma Saasthraas." 32

After blessing like that the Upaadhdhyaayan went away as he wished. 33

That Aapodhana Dharma had another Sishyan named Upamanyu. Upaadhdhyaaya addressed him and sent him by saying: "My dear Unni or son, Upamanyu! Please care or tend the cow herd." 34

According to the command of his Upaadhdhyaaya, Upamanyu pastured the herd in the daytime and by the dusk he returned and respectfully saluted his Guru with prostration. 35

Having seen him very plump and untired, Upaadhdhyaaya asked him: "Oh, Unni Upamanyu! You are pretty plump and healthy. What did you eat?" 36

Upamanyu answered his Upaadhdhyaaya that he ate the alms from begging. 37

After hearing what Upamanyu told, Upaadhdhyaaya instructed: "You should not eat the alms without first giving it to me." After getting that instruction Upamanyu gave the alms, he got from begging to Upaadhdhyaayan. 38

Upaadhdhyaayan took all the alms. As commanded and instructed Upamanyu reared the cow herd during the whole day time and the evening, he reached the Aasramam of the Guru and saluted and prostrated the Guru. 39

As plump as he was earlier, the Upaadhdhyaaya spoke to him: "Oh, Unnee Upamanyu! YI am taking all the alms you are getting. You look healthy and plump. How are you satisfying your hunger?" 40

Upamanyu spoke to Upaadhdhyaaya: "I am giving all the alms I collect first to respectable Upaadhdhyaaya - you - and then again I will beg and eat the alms I collect the second time." 41.

Hearing that response, the Upaadhdhyaaya spoke to him: "This is not an acceptable way of respecting the Guru. It is not disciplinary. You are grabbing or snatching the share of others who could get those alms from the donors. This is the practice of a greedy or covetous person. So, you are a Lubddha or Lubddhan." 42

After agreeing what Upaadhdhyaaya told, he grazed the herd and went and stayed in Gurukulam. 43

Upamanyu seeing him again very plump and healthy, he asked: "Unnee Upamanyu! You are giving all the alms as Guru Dhekshina to me. You are not collecting any alms a second time. How are you satisfying your hunger and thirst?" 44

Having heard what, the Upaadhdhyaaya told, "I am living on the milk of these cows." Upamanyu spoke. Upaadhdhyaaya told him: "This cannot be justified. I have not given you permission to use the milk of the cows. This is not a disciplinary Sishya performs for his Guru." 45

Having agreed to what the Upaadhdhyaayan told, Upamanyu tended the herd and reached Gurukulam in the evening. He went in front of the Upaadhdhyaaya and prostrated him. 46

Having seen him again plump and energetic, the Upaadhdhyaaya asked: "Hey Unnee Upamanyu! You are not eating any alms, you are not begging again, and you are not drinking the milk. In spite of that you are keeping

plump. What are you eating and how are you maintaining your survival?"

47

Upamanyu responded that: "My survival is by eating the foam spilling from the mouth of the calves when they drink milk from their mothers." 48

Upaadhdhyaaya spoke: "These merciful calves due to their virtuous qualities spilling out or throwing up sufficient foam. So, when you eat it amounts that you are taking advantage of them, and it is against their survival. Therefore, you should not eat that also." He agreed and continued to tend the herd. 49

Being prohibited, he was not eating the alms, not begging a second time, not drinking milk, and not eating the form spilled out by the calves. Thus, one day when he was traveling a lot in the forest, rearing a cow herd, he got very hungry, tired, and fatigued. Then he ate the leaves of Erick or Swallow-Wart. 50

Because of eating Erick leaves with alkaline, pungent, bitter, obnoxious, saline, and poisonous qualities; it affected his eyes and became blind. He walked with blind eyes and fell into a disused well. 51

As he did not come back even after sun-set, Upaadhdhyaaya asked his other Sishyaas: "Upamanyu has not returned." They informed that: "He has gone to graze the cows in the forest." Then the Upaadhdhyaaya told them: 52

"I have prevented Upamanyu from eating anything. So, after grazing he may be getting late. Therefore, let us go and look for him." After reaching the forest, Upaadhdhyaaya called out and asked: "Hey Upamanyu! Where are you? Unnee, please come." 53

Listening to the voice of his Guru, he called out and spoke: "I am here in the well after falling down in it." Then, Upaadhdhyaaya asked: "How did you fall in the well?" 54

He told because of eating the leaves of Erick I became blind and so fell in the well. Then Upaadhdhyaayan spoke to him: 55

"You praise and worship Dheva Vaidhyaas - the Twin Aswani Dhevaas -. They will revive your eye-sight." After listening to the Upaadhdhyaaya, Upamanyu started worshiping Aswani Dhevaas by chanting hymns of Rig-Vedha. 56

You have been in existence even before the creation started. Oh, the First-Born beings! The Mahaththathvams or the Five Great Elements of this marvelous universe are displayed or demonstrated by you. As you are infinite, I wish to attain you by hearing and or by listening about you and also by Ddhyaana or concentrated meditation of your existence. You are the very course of Prekrithi or Nature of this universe. You can be realized only by learned Scholars of wisdom and Vedhic Knowledge. You are birds or golden wings who can fly anywhere freely including up in the sky. You are without the three attributes that are base for every Soul. You are incomparable as you are Supreme. Your Soul is in every created being. You pervade the universe. 57

You are golden eagles. You are the essence, and everything ultimately dissolves within you. You are free from all faults, and you know no decay. Your beaks are beauty embodied and you never strike unjustly. You are always victorious. Victory to you! Victory to you! You are immortal and prevail over time. Having created the Sun, you wave the wondrous cloth of the years with the white thread of the day. 58

You remove the white thread and wave it with black thread in the night. This process will continue as long as the universe exists. And the cloth thus woven, you have established two ways of Karmmaas, one for Dhevaas and the other for Pithroos. You set the bird of life, seized by Time, which has the strength of infinite Aathma with endless joy. 59

Three Hundred Sixty cows, that are Three Hundred and Sixty days, produce One calf between them, that is a year. That calf or the Year or Time creates and destroys everything. The seekers of truth draw the milk that is true knowledge from that One calf. Of, Asvinikumaaraas! You are the creators of that calf. 60

The wheel of Time, in the Year, has One nave with Seven Hundred spokes and on the circumference of the wheel there are another Twenty spokes separately. This wheel of Time moves incessant by the power of Maaya or by illusory power. And the movement of the wheel is affected in this world

as well as in all other worlds. (That means Time changes everywhere.)

61

\The wheel of Time, in the year, has One nave of Six seasons. There are Twelve spokes attached to that nave, which are the Twelve zodiac signs.

The wheel of Time manifests the fruits of all Karmma. Oh, Asvinikumaaraas! I am bound by the misery of the wheel of Time. I am lamenting and worshiping you. Please liberate me from that bondage.

Please do not abandon me who is helpless. 62

Oh, Asvinees or the twin Asvinikumaaraas! You are Visvaathmaas or the Souls of the Universe. You are the creator of Panjcha Bhoothaas or the Five Great Elements. You are the provider as well as non-provider of both

Soma Rasam as well as Amrith. You remove the mountains who are blocking the rain, and you create or produce rain as and when needed for the world. 63

You are the creator of the Ten cardinal points and Ten directions in the universe. You drive the chariot in all those Ten directions in all the worlds of the universe and thus create the path for smooth and unsmooth traveling of the species of the worlds. And also, you are the creator of the sky and the Anthareeksham or space. The great sages are traveling through the path in the sky. The Dhevaas or gods and the Manushyaas or human beings are walking through the path on the earth. 64

You are the creators of various colors in the world. Those colors fill the whole world. The entities and elements of the universe see the world because of those colors. The ray of lights moves around those colors brightening up the entities and elements with those colors. The Dhevaas or gods and the Manushyaas or human beings are walking through these paths you created on the earth. 65

Oh, Asvinikumaaraas! You are Naasathyaas or Naasathya and Dhesra. You are the creator of Pushkara and hence called Pushkara-Srak. You are immortal beings. You are the creator of all seasons of the Time. Without you, the Dhevaas are incapable of making it. I worship such Asvini Dhevaas. 66

You are the father and mother of all of us. The youths conceive through their mouth. (The food you eat through your mouth will be turned into blood,



semen, egg, and other particles and when such semen is combined with egg at appropriate time the female will get impregnated.) Then, the female will deliver through their Yoni or womb and uterus at the bottom. After delivery the mother will be eaten by the new-born child (actually it means the new-born drinks its mother's breast.) Oh, Dhesraas! You take shape of the infants and thus You are the protector of all creations. 67

Oh, Asvini Dhevaas! I am unable to describe all your virtuous qualities due to its immensity. Being blinded, I was groping here and there without knowing the right route and got confused where I was going. And thus, I fell into this disused well. Oh, Protector and Savior of the Universe! You are the only Ones who can save me. There is no one else capable of saving me. Therefore, kindly return my sight and protect me from this mishap. 68

When he, Upamanyu, worshiped like that Asvini Dhevaas were very pleased and appeared there. Very pleasingly they asked him: "Here is a cake, you please eat this cake." 69

Listening to their words he spoke to them: "Oh, Bhagawans! Your words would never be untrue. But I cannot and I will not eat this without giving it to my Guru or Upaadhdhyaayan." 70

Then Asvini Dhevaas told him: "In the past, when your Guru worshipped and prayed like this, we gave him cake and he ate it without giving it to his Guru. So, you do it like what your Upaadhdhyaayan has done in the past." 71

After listening to them he replied: "Oh, Asvinee Dhevaas! I beg for your pardon. That is how I want to please you. But I cannot and I do not want to eat this cake without offering it to my Guru." 72

Then Asvini Dhevaas told Upamanyu: "Seeing and realizing your steadfast faith and devotion to your Guru or preceptor, we are extremely happy and pleased. Your Upaadhdhyaas's or Preceptor's teeth will become of lead and yours will become of gold. You will get your eyesight back. Your fame, fortune, and prosperity will be skyrocketed." 73

As Asvinee Dhevaas spoke to Upamanyu like that, he got his eyesight back and reached back at his Upaadhdhyaaya and greeted, saluted, and worshiped him. 74

Upamanyu informed his Upaadhdhyaaya all what happened. Upaadhdhyaaya was also well-pleased with his Shishyaa's, Upamanyu's, attainments. 75

Upaadhdhyaaya, Ayodha or Apodha - Ddhaumya, blessed Upamanyu and wished him of all fame and fortune as granted by Asvinee Dhevaas. 76

Besides, Apodha Ddhaumya also blessed him that all Vedhaas and all Ddharmma Saasthraas shall illumine him, and he will be a scholar in all Vedha Saasthraas. 77

This was the trial or test for Upamanyu. There was another Sishyan with name of Vedha or Vedhan for Aapodhana Ddhaumya. To him the Upaadhdhyaaya commanded: "Unnee, Vedha! You stay in this house with me for some time by serving and offering me with appropriate respectful treats. You would attain fame and fortune from that." 78

Veda obeyed and agreed to do so by saying: "Sure, I will do like that." He stayed in that Gurukulam for a long-time offering services and treatments to his Guru. He held all the burdens like an ox without any hesitation. He suffered all the heat and cold, and hunger and thirst without any complaints or any murmur. Serving like that for a long time he gained the satisfaction and got the blessing from his Upaadhdhyaaya. 79

With his, Upaadhdhyaaya's, grace and blessing he attained all fortunes and auspiciousness and Sarvvajnatha or Omniscience of all Vedhaas and Saasthraas. 80

### **This is the trial or test for Vedha:**

After that with the permission of his Guru, Vedha left the Gurukulam and accepted the second stage of life, Grihasthaasramam and became a householder and started to live in his own house. During that time, he also had Three Sishyaas or disciples. He never asked his Sishyaas to undertake any type of work or to offer services to him. Having experienced

very difficult and hard time at his Master's Aasramam, he decided not to give any such hard task to his disciples. 81

Living like that for some time, Two Kshathriyaas named as Jenamejaya and Paushya approached him, Vedha, and requested him to be their Upaadhdhyaaya or Guru or Preceptor or Spiritual Guide. 82

One day when he was going out for his Sishya, Vedha asked one of his disciples, Uththanka, to take charge or assume charge by telling him: "If there is any required in my house please fulfil and satisfy it." and left for his trip. 83

Strictly adhering to the commands of his Guru, Uththanka, who was well disciplined and heedful stayed in the Gurukulam. While he was staying like that all wives of his Guru called and spoke to him like this: 84

"Uththanka! One of the wives of your Guru is in her fertile time. The Upaadhdhyaaya, Vedha, is away. His fertile wife is in a distressed and sorrowful condition. Her fertility should not be wasted and become useless. You should do whatever is needed at this time." 85

After listening to the demands of the ladies, he replied to them: "At the demand of the ladies, I cannot and will not act accordingly and perform an improper act. The Upaadhdhyaaya has never asked or permitted me to perform any improper act." 86

After some time, the Upaadhdhyaaya returned from his trip. He listened to all that was explained by his Sishyan, Uththankan, and was very happy. 87

And the Upaadhdhyaaya asked him: "Unnee, Uththanka! What should I do so that you will be happy or for your happiness what should I do? You served me as prescribed in Vedhic Ddharmmam. Therefore, our mutual likings and happiness have increased. Now I give you permission to return to your home. All your wishes will be fulfilled. You can go home." 88

After listening to the Upaadhdhyaaya, Uththanka spoke: " Oh, Guro! What should I do for you so that you will be pleased and happy. I have heard the following principle or saying:" 89

"Between One who teaches Addharmma or impious things and One who listens impious things, would develop enmity and hatred when One of them dies. Meaning, a Guru who teaches without receiving proper Guru Dhekshina or reward and a Sishya who receives instructions without giving Guru Dhekshina, that enmity and hatred springs up between them, and One of them dies. That is for sure." 90

"Therefore, with your permission and approval, I wish to give you proper Guru Dhekshina according to your demand or wish or requirement." After listening to Uththanka, his Guru said: "Unnee, Uththanka! Please wait for a while." 91

That Uththanka said: "Oh, Guro! Please let me know what Guru Dhekshina you like so that I can give it to you?" 92

As a response the Upaadhdhyaaya said: "Unnee, Uththanka! You are asking the same question to me many times. But now go inside the house and ask my wife." 93

"Whatever she says or whatever she needs only has to do or give." After the Guru spoke like that, Uththanka went inside and asked: "Oh, Bhagawathy or goddess Guru Pathni! Upaadhdhyaayan has given me permission to go home. I wish to offer Guru Dhekshina according to your wish and demand and thus fulfill my obligation before I go home." 94

"Therefore, Oh, Bhagawathy! please order me what Guru Dhekshina I have to offer you." After listening to him the wife of Guru spoke to Uththanka like this: "You please go to the palace of King Paushya and beg or request him to give you an ear-ornament or ear-stud that his Kshethriya queen wife wears." 95

"And bring that. The fourth day from today is a holy or blessed auspicious day. I wish to wear those earrings and serve food to the Braahmanaas. You should fulfill that desire and wish I have. If you do so you will be blessed and fortunate with prosperity and happiness. Otherwise, how can you attain prosperity? Meaning you will not get Sreyas." 96

As demanded by the Guru Pathni, Uththanka started. On the way he saw a huge bull and a big man on the top of it. That man called out Uththanka and spoke: 97

"Hey, Uththanka! Eat the dung of this bull." Being said so, but Uththanka did not consider and refused. 98

The man repeated: "Hey, Uththanka! Do not have any hesitation or reservation. Eat it. Your Guru had eaten it in the past." 99

After hearing that, Uththanka said: "Okay will do so." And saying so he ate the dung and drank the urine of the bull. Then being perplexed he respectfully rose and performed the ablution by washing his mouth and hand. And then he walked away. 100

Uththanka arrived at the place where Paushya Raaja was sitting upon his throne and met him. He greeted Paushya King blessings and benediction and spoke to him: 101

"I have come to you as a beggar." King Paushya greeted him and asked: "Oh, Bhagawan (Addressing Uththanka respectfully)! I am Paushya, the king. What can I do for you or what do you want from me." 102

Uththanka spoke to Paushyan: "I came here to beg or request to give me the earrings to be given as Guru Dhekshina. It would be very nice, and I would be so grateful if you please give me your Kshethriya wife's earring." 103

Paushya replied: "Please go to the Anthappuram or Harlem and ask directly to my Kshathriya wife." Uththanka went to the Anthappuram but could not see the Kshathriya wife there. 104

Uththanka came back and told Paushya: "It bis not fair and proper for to treat me deceitfully. Your Kshathriya wife is not there in the Anthappuram. I did not see her there." 105

After listening to what Uththanka told, Paushya thought for a while and spoke to him: "You might have certainly committed something wrong while eating or drinking or you might not have adhered to the norms while eating and drinking. You might have taken some impure or left out food. Please try to remember and recollect. My queen wife is very chaste and pure, and she will not and cannot appear in front of such polluted or impure people." 106

After listening to Paushya, Uththanka remembered and spoke: "Yes, when I was coming to this side, I was standing and eating." 107

Paushya told him: "What you did was incorrect and not righteous. While you were coming in a rush standing and performing the Achamanam or ablution is not counted as proper Achamanam." 108

After that Uththanka agreed that Paushya is correct. Facing the eastern direction Uththanka performed the Achamanam by taking the formal ablutionary wash of his hands and legs with water that is not very hot and not with any foam and froth in silence and drank the water three times to reach inside his heart. And then he touched water and wiped his sense organs two times and proceeded to Anthappuram. 109

At that time, he was able to see the Kshathriya Sthree, wife of Paushya. As soon as she saw Uththanka, she greeted and welcomed him. She addressed him reverently and spoke to him: "You are most welcome. How can I help you or what should I do for you? Please command or order." Then, he spoke to her: "I am begging these ear-studs to be given as Guru Dhekshina. If you give me those, it would be so great." She thought that he is well behaved and well-deserving and it would be highly beneficial. Therefore, this opportunity should not be wasted. Thinking so, she took out the ear studs and gave them to him. And she also warned him: "Thakshaka, the king of Naagaas or serpents, is very coveted and always looking to acquire it by any means. So be very careful when you carry it and be safe." 110

After listening to that Kshethriya Sthree Uththanka responded to her: "Naaga Raaja Thakshaka is not capable enough to catch or snatch it from me." 111

Uththanka spoke like that to the Queen wife of Paushya and bid farewell to her and went to King Paushya and spoke to him: "Oh, King Paushya! I am so pleased and gratified." Paushya responded to Uththankan: 112

"Oh, Bhagawan Uththanka! One can get only a very rare opportunity to have a guest who is a truly deserving candidate to offer Dhaanam or Charity Donation. You are such a worthy guest. Therefore, please accept

my invitation for the Sraadhddham Ceremony or Death Anniversary Celebration for ancestors." Uththankan responded to Paushyan: 113

"I accept your invitation. But I request you to have the rice for the Sraadhddham fetched quickly. Let us finish it fast." Having heard that Paushya fed Uththanks with rice available. 114

As that rice was cold and with hair in it, Uththanka realized that the rice was impure and polluted. Therefore, he told Paushya: "Because you served me with impure and polluted rice, let you be blind." 115

Then Paushya retorted: "Because you accused clean and pure food as unclean and impure, you will be childless." Then Uththanka told him: 116

"It is unfair to curse back after giving me unclean and impure food. It is not right. You, yourself, test and see whether this food is clean or unclean." After inspecting that food Paushya realized that the food was prepared by a woman with untied hair and that is why. contained hair in it and it was cold and that is how it became unclean and impure. And Paushya pleased Uththanka Maharshi. 117

Paushya requested: "Oh, Bhagawan! I served you impure food with hair and which was cold unknowingly and unintentionally. Therefore, it would be great if you would excuse and pardon me. It would be so nice of you if you do not make me blind." And Uththanka replied to Paushya: 118

"My words would never become false. Therefore, soon after you become blind you would recover your sight immediately. And now, you may please make sure your curse also does not affect me." Then, Paushya spoke: 119

"You know that I am not capable of revoking my curse. My anger and rage have not yet gone away. And more over you are aware of the fact:" 120

"Inside or heart of Braahmana is soft like butter but their tongue.  
Is so sharp like a knife.  
Both are just the reverse of this for a Kshethriya and his word.  
Is soft like butter but his heart is like a sharp sword." 121

"Thus, as the facts are like that, and my heart is so hard and sharp; I am unable to revoke my curse. Now you can go on your way." Then, Uththanka told Paushya: "Realizing that the food given to me was unclean, you revoked your curse, and you cursed me before that realization." 122

The curse to become childless was for of accusing or claiming clean food as unclean, whereas as the food was truly unclean this curse also will be false and ineffective. 123

"If so let me go" Uththanka said and proceeded with the earrings. On the Uththanka saw a naked beggar coming towards him and strangely the beggar used to disappear for some time and appear again. 124

After that Uththanka kept the earrings on the ground and went for a Jelasparsa or a cleansing ablutionary bath in a tank on the wayside. Making use of that chance the naked beggar came and took the earrings and ran away. 125

After completing the Jelasparsam or Jelasparsa and cleansing himself Uththanka worshipped the Dhevaas or Deities and also his Guroos. Thereafter, Uththanka ran behind the naked beggar. 126

With great effort Uththanka reached very close to that robber – beggar – and caught hold of him. As soon as he was caught, the beggar changed his disguised form and assumed his own form of Thakshaka, the Serpant king. And Thakshaka dived down into a large hole in the ground. 127

Through that hole Thakshaka went to his own home in Naagalokam or the world of Serpents or snakes. 128

Uththanka tried to catch Thakshaka by digging that hole with sticks but to no avail. He was unable to make any headway even with great effort. Indhra was watching his efforts and seeing that it was getting futile, he sent his signatory weapon called Vajram or thunderbolt with the instruction: "Go. And help that Braahmana, Uththanka." 129

Immediately, the Vajram entered inside the stick and plunged along the hole, tunneling its way like lightning and opened the hole. Then Uththanka entered inside that hole through that tunnel and reached the wonderful and amazing Naagalokam or world of Naagaas, which is seemingly infinite, with



innumerable palaces and mansions decorated with gems and precious stones and with so many playgrounds and gardens. 130

Uththinks was awestruck and amazed at the magnificent and endless view of Naagalokam, and he worshipped the Naaga-Dhevaas or Serpent Deities by chanting or singing these praiseful Slokams or stanzas: 131

You are with Airaavatham or the white heavenly Elephant as your leader or you are the subjects of Airaavatham. You are Lords of all hooped Naagaas. You splendidly excel in battle, pouring forth arrows and weapons like clouds full of lightning driven by the winds. 132

You are many formed with radiant calm faced and handsome. You all wear shining ear-studs of many colors. You belong to the dynasty of Airaavatham, and you are all as bright and shining like the Sun in the sky. 133

I regularly worship all Naagaas living in the Ahi Grihaas or Serpent houses of northern bank valleys of the Holi river Gemga or Ganga I devotedly worship all Naagaas again now. 134

None but Naaga Raaja Airaavatham along with his Eight Thousand One Hundred Twenty-Eight (It could also be Twenty-Eight Thousand and Eight) would dare to travel under the burning sun-rays. 135

His brother Ddhritharaashtra or Ddhritharaashtran always follows him froth surrounded by planets of Naagaas at a far distant orbit as a protective force for him. 136

Oh! Naaga Raajaas, you have Airaavatham as your elder brother. I always worship all of you. I worship You, (Thakshaka,) the One who used to live in Kurukshethram, in the Khaandava Vanam or forest 137

Oh, Thakshaka! Please be graceful and bless me to retrieve the ear-studs. Thakshaka, you are always moving along with the company of Asvasena and other Naagaas. I worship you, all 138

While you were living in the river called Ikshumathi at Kurukshethram, the last son born there is known by name Sruthasena or Sruthasenan 139

He is most lustrous and illuminous and awaiting to be the supreme lordship of Naagaas. I worship that Mahaathma or most noble Naaga Raaja, Sruthasena. 140

Though Uththanka Braahmana was continuously worshipping all Naaga Leaders like that, he could not get the pair of ear-stud back. 141

Uththanka Brahmarshi was standing very thoughtful about why he is not getting the ear-studs even after praying the Naagaas like that and just looked around. Then he saw two women weaving cloth in a loom with black and white thread. And also, he noticed six boys standing around them turning a loom with twelve spokes. Then, he also saw one man and a nice horse standing separately. 142

He addressed and paid homage to them by the following hymns like Slokaas: 143

Three hundred sixty cantos have joined or connected to this loom in its middle. The wheel has two times twelve spokes. And being turned by six boys representing the six seasons. 144

The women at the machine or loom are Visvaroopas or the Prakrithi or Nature and they are ceaselessly weaving their cosmic cloth with white and black thread, representing the creation of the countless worlds and the entities and elements in the worlds. 145

The one who is wearing the Vajram or Vajra is the ruler of all worlds or Indhra who is the killer of Vrithra or Vrithran and the destroyer of Namuchi. The One who is wearing the black robe is the One who segregates truth and untruth. 146

He is the One who churned the Paalaazhi or Milky Ocean and got the horse called Uchchaisrevas who is the partial incarnation of Agni or Fire-god and accepted that as his vehicle. by the horse. He is the Lord of all three worlds. Oh, Bhagawan Indhra Dheva! I worship you with folded hands. 147

After that the man who was there spoke to Uththankan: "I am very pleased with your prayers by chanting these hymns. What is it you want or what is

your desire or what should I do for you?" Then Uththankan spoke to that man: 148

"Let me have power or control over all the Naagaas or Serpents." Then the man spoke to him again: "You breath or blow air through the anus hole of this horse." 149

Thereafter, Uththankan blew through the anus hole of that horse. When he was doing like that, from every aperture or hole of that horse emitted flaming fire and smoke. 150

When the Naagalokam or the world of serpents started smoking and inflaming, Thakshaka got scared of the Fire. Then he brought the ear-studs out and spoke to Uththanka: 151

"Here are the ear-studs. You, please accept or take it." Uththankan accepted them and thought within himself: 152

"Today is the most auspicious and holy day of Guru Pathni or wife of the preceptor and I am far away also. How can I get there?" Seeing the worried thought of Uththanka, the man spoke to him: 153

"Ride on this horse. This will take you to Gurukulam or Aasramam of the Guru within moments." 154

Uththanka mounted upon the horse as the man suggested and reached the Gurukulam. At the same time, Guru Pathni had her ablutionary bath and was drying and combing her hair and thinking that: "Uththanka has not yet arrived," and was about to curse him. 155

At the same time Uththanka reached Gurukulam and respectfully greeted Guru Pathni and offered those ear-studs. Then she spoke to Uththanka: 156

"Uththanka! You reached the right place at the right time. You are welcome. Unnee or My dear Child! Thank God that I did not curse the sinless and innocent, you. You will be blessed with good fortune and all prosperity. Good fortune is written for you. Let all your wishes come true and all you endure be successful." 157

After that Uththanka met and greeted his Guru. And Guru spoke to him:  
"Unnee, Uththanka! You are welcome. What was the reason for your delay  
or why you were so late? What did you do?" 158

Uththankan spoke to his Upaadhdhyaayan: "Naagaraaja Thakshaka or  
king of serpents, Thakshaka, created obstacles and caused delay in my  
returning sooner. Therefore, I had to go to Naagalokam." 159

"There I saw two women weaving cloth in a power loom. The strings they  
used in the loom were black and white in color. Please explain to me what  
is that? Also, I saw a wheel with twelve spokes. Six boys are continuously  
turning the wheel. What is that? I also saw a man there. Who is that? I saw  
a huge horse there. What is that?" 160

"On the way to Naagalokam, I saw a bull. A man was mounted on the top  
of the bull. That man very courteously asked me to eat the dung of that bull.  
Your Upaadhdhyaayan has also eaten the dung of this bull." Thus, he  
told. 161

"Because of his words like that I ate the dung of that bull. Who is he? I am  
anxious to hear all these details from you. Please explain it all to me."  
When Uththanka asked like that Upaadhdhyaayan answered: 162

"Those two women are Ddhaathaavu and Viddhaathaavu. The black and  
white strings are night and day. Did you not see those six boys turning the  
wheel with twelve spokes? Those six boys are six seasons, and the wheel  
is the year." 163

"That man is Parjyajanya or Indhra who is the Lord of rain, thunder, and  
lightning. That horse is Agni. And the bull you saw on the way is  
Naagaraaja Airaavatham." 164

"The man who was sitting on the horse is Indhra, the Lord of Dhevaas. The  
dung you ate is Amrith. And that's why you did not die in the Naagalokam."  
165

"Lord Indhra was merciful towards you and blessed you like this, because  
he is a friend of mine. That is why you were able to return with the ear-  
studs." 166

"Oh, Saumya or the most Amiable One! I give you permission to leave. You will have all prosperity, virtue, and auspiciousness in life. Thus, with the consent of Upaadhdhyaaya, Uththanka went to Hasthinapuram with the intention of taking revenge against Thakshaka." 167

Uththanka, the most excellent and exalted of Brahmins, reached Hasthinapuram and with humility met Jenamejeya Mahaaraajan, the crest jewel of all rulers of earth. 168

Jenamejeya was proudly sitting in the middle of his Ministers after conquering the country of Thakshasila when Uththanka met him. 169

According to the prescribed Vedhic formality, firstly he addressed the monarch properly and at appropriate time and started speaking to him in correct accent melodious sound. 170

**Uththankan Said:**

Oh, the Best of all Kings! When you have urgent and serious matters to be dealt with, why are you spending your time like a small child! Ha! 171

**Soothan Said:**

When the Braahmana, Uththanka, said like that the duly saluted and offered greetings and appropriate seat and then replied to him: 172

**Jenamejeyan Said:**

I am ruling all subjects of this nation very efficiently by maintaining all rules and regulations properly. Please let me know what I should do and what is the purpose of your graceful visit at this time? 173

**Soothan Said:**

When the ruling king of the nation, Jenamejeyan, spoke like that after addressing the most exalted Braahmana, the most virtuous and holy Braahmana - Uththanka - spoke to the king who was very eager and anxious about all that he wanted the king to do for him. 174

**Uththankan Said:**

Oh, RaajaRaaja or the King of all Kings! Who took out the life or killed your father - Pareekshith Mahaaraaja -, the king? You have to avenge, by killing that vile and cruel serpent -Thakshaka -, for the death of your father. 175

Now, the Time has come, or it is the most appropriate time. It is the decision of fate that what should be done at what time. Therefore, hey Raajan, take appropriate revengeful actions for the most noble King. 176

Your father, Mahaa Raajan, has never faulted or committed any crime. Still then that evil and devilish serpent bit and because of that your father got killed just like how a tree gets destroyed by thunder. How sad and pathetic!

177

That devilish and cruel serpent, Thakshaka, thinks that he is very powerful and mighty as he is deadly poisonous and committed an unnecessary act of biting your magnanimous father. 178

He even allured the Kasyapa, who was capable of saving the life of your father - who was a Raajarshi protecting all his subjects and the Rishees or saints and who was the maintainer and savior of the Royal Dynasty - from any deadly snake-bite. 179

That evil and cruel serpent should be sacrificed in a burning fire. Therefore, you immediately make all preparations to start the Sarppa Sathram and give instant orders for snake sacrifice. 180

If you do so, you can certainly get the satisfaction that you have done something good for your father. For me also it would be a big favor and I would be highly pleased and fulfilling for me. 181

Oh, Bhoopa Sreshtta or The most Exalted King! That vile serpent also has obstructed me, when I was offering service and trying to satisfy my preceptor. 182

### **Soothan Said:**

Having heard such words of Uththanka, the King Jenamejeya got enraged just like how the sacrificial fire gets inflamed instantly by pouring ghee into it. 183

With overflowing sorrow, the King asked his ministers to narrate about the timeline and the details of his father's journey to the blessed region or the world of death as Uththanka was also listening. 184

When he heard all about the circumstances and the cause of his father's death from the mouth of Uththanka, king Jenamejeya was overcome with unbearable pain and sorrow. 185

**So ends this section.**