

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!**

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - पञ्चमस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ पञ्चमस्कन्धः ॥

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ द्वितीयोऽध्यायः ॥

DHVITHEEYOADDHYAAYAH (CHAPTER TWO)

**Agneedhddhra Varnnanam [Agneedhddhra Charitham] (Eulogy or
Expatiation of Agneedhddhra [Story of Agneedhddhra])**

[In this chapter we can read the story of Agneedhddhra, the eldest son of Priyavratha. Agneedhddhra was assigned as the ruler or king of Jembudhveepa. He was a very capable ruler and ruled Jembudhveepa very efficiently and successfully by taking care of the welfare and well-being of all his subjects. Then he very passionately got engaged in

worshiping Brahmadheva who was the creator of all creations. With that intention he put on the dresses befitting for a Sanyaasi and went to valleys of mount Mandhaara. There he was worshiping Brahma by undergoing austerity or Thapas. Knowing the intention of Agneedhddhra, Brahmadheva sent a celestial damsel called Poorvvachiththi to distract him. Poorvvachiththi cleverly managed to distract Agneedhddhra and his Thapas was disturbed. Agneedhddhra was attracted by the celestial beauty and got very much attached to her and in short, he spent the rest of his life in her company enjoying all sensual pleasures and luxuries. He begot nine sons for her during their life together. After the death Agneedhddhra went to Pithruloka to accompany his lover. Their nine sons wedded the nine daughters of Meru. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवं पितरि सम्प्रवृत्ते तदनुशासने वर्तमान आग्नीध्रो
जम्बूद्वीपौकसः प्रजा औरसवद्धर्मविक्षमाणः
पर्यगोपायत् ॥ १ ॥

1

Evam pithari samprevriththe thadhanusaasane varththamaana
AagneedhddhroJembudhveepaukasah
prejaaourasavadhddharmmaaveksha-
Maanah paryagopayath.

Sree Suka Brahmarshi continued: Hey Pareekshith Mahaaraaja! When Priyavratha proceeded to undertake austerities his eldest son, Agneedhddhra, took charge of his assigned country named Jembudhveepa Island according to the orders of his father. Agneedhddhra, who wanted to please all his subjects, as the emperor of Jembudhveepa took care of all the needs and necessities of his subjects just like how a father takes care of his most affectionate children.

स च कदाचित्पितृलोककामः सुरवरवनिताक्रीडाचलद्रोण्यां
भगवन्तं विश्वसृजां पतिमाभृतपरिचर्योपकरण आत्मैकाग्र्येण

Sa kadhaachith pithrulokakaamah Suravaravanithaakreedaa-
Chaladhronyaam Bhagawantham visvasrijaam pathimaabhritthaparicha-
Ryopakarana aathmaikaagryena thapasvyaraaddhayaambehoova.

Agneedhddhra was ruling his kingdom very religiously and righteously by taking care of the welfare of his subjects. He became desirous of becoming an inhabitant of Pithruloka. In order to fulfill his desire, he wanted to become an austere Thaapasi or Sanyaasi and hence worshiped Brahmadheva who is the master of all material creations. With that firm decision Agneedhddhra abandoned his kingly adornments and wore the dresses befitting a Thaapasi and collected flowers and all other paraphernalia required for worship and Pooja and offer obeisance to Brahmadheva and proceeded to the valleys of Mount Mandhaara where all the celestial damsels stroll and play around in merriment. There he undertook severe austerity with meditative concentration of mind and intelligence and started worshiping Brahmadheva who is the Lord and Leader of all the Prejaapathees.

तदुपलभ्य भगवानादिपुरुषः सदसि गायन्तीं पूर्वचित्तिं
नामाप्सरसमभियापयामास ॥ ३॥

Thadhupalebhya Bhagawaanaadhipurushah sadhasi gaayanthem
poorvva-
Chiththim naamaapsarasamabhiyaapayaamaasa.

Brahmadheva is the soul of knowledge as he is the author and creator of Vedhaas. He is the embodiment of knowledge. Brahmadheva knew and recognized the purpose and desire of Agneedhddhra. Poorvvachiththi is the leading singer and dancer and the most beautiful and charming damsel of Brahma Sadhas or Assembly. Brahma selected Poorvvachiththi and sent her to King Agneedhddhra. [There is no need for any special instructions to these celestial damsels as they know pretty well the purpose of them being sent to the Thaapasees.]

सा च तदाश्रमोपवनमतिरमणीयं विविधनिबिडविटपि-
विटपनिकरसंश्लिष्टपुरटलतारूढस्थलविहङ्गममिथुनैः
प्रोच्यमानश्रुतिभिः प्रतिबोध्यमानसलिलकुक्कुटकारण्डव-
कलहंसादिभिर्विचित्रमुपकूजितामलजलाशयकमलाकर-
मुपबभ्राम ॥ ४॥

4

Saa cha thadhaasramopavanamathiremaneyam vividdhanibi-
Davitapivitapanikatasamslishtapuratalethaarooddasatthalavi-
Hamgamamitthunaih prochyamaanasruthibhih prethiboddyamaana-
Salilakukkutakaarandavakalahamsaadhibhirvichithramupakooji-
Thaamalajelaasayakamalaakaramupabebhraama.

The valley of the Mount Mandhaara was very charming and attractive with thick growth of trees full of branches and leaves and with many golden creepers growing on those branches. There were many different pairs of birds like peacocks, cuckoos, parrots, etc. And the Saras or the lake nearby was filled with swans, ducks, and other aquatic birds and also was filled with many different types of beautiful lotus flowers with good fragrance. That garden or the park in which Agneedhddhra was undertaking austerity was very charming and attractive with thick green foliage of trees, crystal clear water of the lake, sweet fragrance of the flowers, sweet musical vibrations of the birds and so on.

तस्याः सुललितगमनपदविन्यासगतिविलासायाश्चानुपदं
खणखणायमानरुचिरचरणाभरणस्वनमुपाकर्ण्य
नरदेवकुमारः समाधियोगेनामीलितनयननलिनमुकुल-
युगलमीषद्विकचय्य व्यचष्ट ॥ ५॥

5

Thasyaah sulelithagemanapadhavinyaasagethivilaasaayaa-
Schaanupadham
khanakhanaayamaanaruchiracharanaabharanasvanamupaa-
Karnya naradhevakumaarah samaaddhiyogenaameelithanayana-

Nalinamukalayugalameeshadhvikachayiya vyechashta.

The word 'Poorvachiththi' means one who is capable of pleasing and enticing the mind of others. As Poorvachiththi passed in a very charming style the tinkling sounds by the ornaments on her ankles were very pleasing and attractive. Though Agneedhddhra was practicing Yoga of Meditation with semi-closed eyes and controlling his material senses he could see Poorvachiththi with his semi-open lotus-like long eyes. And when he heard the pleasing and charming, sweet sounds of her anklets and bangles he opened his eyes slightly more and he could see her just nearby to him.

तामेवाविदूरे मधुकरीमिव सुमनस उपजिघ्रन्तीं
दिविजमनुजमनोनयनाह्लाददुधैर्गतिविहारव्रीडा-
विनयावलोकसुस्वराक्षरावयवैर्मनसि नृणां कुसुमायुधस्य
विदधतीं विवरं निजमुखविगलितामृतासवसहास-
भाषणामोदमदान्धमधुकरनिकरोपरोधेन द्रुतपदविन्यासेन
वल्गुस्पन्दनस्तनकलशकबरभाररशनां देवीं तदवलोकनेन
विवृतावसरस्य भगवतो मकरध्वजस्य वशमुपनीतो
जडवदिति होवाच ॥ ६॥

6

Thaamevaavidhoore maddhukareemiva sumanasa upajighrantheem dhi-
Vijamanujamanonayanaahlaadhughairggethivihaaravreedaavi-
Nayaavalokasusvaraaksharaavayavairmmanasi nrinaam Kusu-
Maayuddhasya vidhaddhatheem vivaram nijamukhavigelithaamrithaasava-
Sahaasabhaashanaamodhamadhaanddhamaddhukaranikaroparoddhena
dhru-

Thapadhavinyaasena
valguspandhanasthanakalasadakabarabhaararesanaam
Dheveem thadhavalokanena vivrithaavasarasya Bhagawatho Makara-
Ddhvajasya vasmupaneetho jedavadhithi hovaacha.

Poorvachiththi, the celestial beauty, smelled the beautiful and attractive flowers like a honeybee. She was capable of attracting and enticing the minds and hearts of both gods and humans by her playful and charming movements, shyness, humility, glances, stylish movements of her limbs

and the pleasing and melodious sweet sounds poured from her mouth as she spoke. By her moves, speech, glance and beauty Kaamadheva who is god of love or Cupid, whose weapons are flowers used as arrows, was always with her wherever she went. When she spoke, Amrith or nectar seemed to flow from her mouth. When she breathed the honeybees were hovering around her lotus like charming eyes mad to taste the sweet fragrance coming out of her breath. Thus, when she was disturbed by the bees she started to walk hastily to get away from the bees but as she raised her feet to move quickly her hair, belt on her hips and her breasts which were like two water jugs also started moving which made her more attractive, charming, pleasing, beautiful and enticing to anyone. Of course, she was an open invitation to Kaamadheva. Any austere sage or Rishies or Avadhootha or god would not only be tempted but also would be compelled to flirt and enjoy romantic play with her as Kaamadheva was always with her. Because of all these enticing moves of Poorvvachiththi, Agneedhddhra became a slave under her complete control just like a foolish material person and then he started to speak with her like this:

का त्वं चिकीर्षसि च किं मुनिवर्यं शैले
 मायासि कापि भगवत्परदेवतायाः ।
 विज्ये बिभर्षि धनुषी सुहृदात्मनोऽर्थे
 किं वा मृगान् मृगयसे विपिने प्रमत्तान् ॥ ७॥

7

Kaa thvam chikeershasi cha kim munivarya saile
 Maayaasi kaapi Bhagawathparadhevathaayaah
 Vljye bibharshi ddhanushee suhridhaathmanoarhththe
 Kim vaa mrigaanmrigayase vipine premathhaan.

Agneedhddhra, the princely king, addressed Poorvvachiththi, the Apsara damsel, mistakenly as Oh Mune meaning a saintly person. He inquired Oh Mune! Who are you? What is the purpose of your coming to the mountain valleys? What do you want to do here? Please tell me. Is it the Illusory Power of Stthaanu Bhagawaan or the Supreme Power, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan? Oh, my dear friend! Am I not seeing you wearing two bows without strings? Or is it also some illusion? No, you definitely seem to be wearing two bows without strings. Are you

wearing them for self protection? Are you planning to kill mad forest animals?

बाणाविमौ भगवतः शतपत्रपत्रौ
शान्तावपुङ्खरुचिरावतितिग्मदन्तौ ।
कस्मै युयुङ्क्षसि वने विचरन् न विद्मः
क्षेमाय नो जडधियां तव विक्रमोऽस्तु ॥ ८॥

8

Baanaavimau Bhagawathah Sathapathrapathrau
Saanthaavapumkharuchiaavathithigmadhenthau
Kasmai yuyungkshasi vane vicharanna vidhma
Kshemaaya no jedaddhiyaam thava vikramoasthu.

Agneedhddhra observed the glancing eyes of Poorvachiththi and said: Oh, my dear friend you have two very powerful arrows which are your glancing eyes. Though those arrows are without any base or shaft they have feathers like those of petals of lotus flower and are very serene and calm. They have very sharp edges with piercing points. As they appear to be very peaceful one can be confident that they will not be shot at anyone. But you must be loitering in this forest like this to shoot someone with those sharp arrows, but I do not understand who it could be. I am very dull witted and cannot understand anything, but I am sure I am powerless to combat with you or to defend the arrows if they are shot at me. But then no one has the prowess or energy to defend them therefore I pray that your prowess is my fortune as I am your friend and want to remain as your friend forever. Therefore, let your prowess be for the benefit of those who carry physical bodies with materially contaminated senses like me.

शिष्या इमे भगवतः परितः पठन्ति
गायन्ति साम सरहस्यमजस्रमीशम् ।
युष्मच्छिखाविलुलिताः सुमनोऽभिवृष्टीः
सर्वे भजन्त्यृषिगणा इव वेदशाखाः ॥ ९॥

9

Sishyaa ime Bhagawathah parithah pattanthi

Gaayanthi saama sarehasyamajasrameesam
Yushmachcchikhaavilulithaah sumanoabhivrishteeh
Sarvve bhajanthyrishigenaa iva vedhasaakhaah.

Hey Mune, it looks like that these honeybees are your disciples because you are always surrounded by them. See they are learning Manthraas of Saama Vedha from you and then they are singing very sweetly and melodiously. The people on this earth are worshipping at the flowers showered from your divine head. It is just like how the great Rishees worship with the divine Manthraas of Vedhaas.

वाचं परं चरणपञ्जरतित्तिरीणां
ब्रह्मन्नरूपमुखरां शृण्वाम तुभ्यम् ।
लब्धा कदम्बरुचिरङ्कविटङ्कबिम्बे
यस्यामलातपरिधिः क्व च वल्कलं ते ॥ १० ॥

10

Vaacham param charanapanjjarethiththireenaam
Brahmannaroopamukharaam srinavaama thubhyam
Lebdddhaa kadhambaruchirankavitankabimbe
Yesyaamalaathapariddhih kva cha valkalam the.

Hey Brahmarshe! It seems the Thiththiri Pakshi, or partridge bird is hiding within your anklets because our ears can hear the sweet and attractive sound of Thiththiri Pakshi coming out of them. But their forms or shapes are not being subjected to our eyes or we cannot see their shapes and forms. How did you get the lovely bright color and beauty of Kadhamba or turmeric flowers at your hip area and how is that your waist is encircled with the belt of burning cinders? I have to believe my eyes because I clearly see it. Where is your toilet Vatkala or dress made of tree bark which normally the Munees wear? Did you forget them?

किं सम्भृतं रुचिरयोद्विज शृङ्गयोस्ते
मध्ये कृशो वहसि यत्र दृशिः श्रिता मे ।
पङ्कोऽरुणः सुरभिरात्मविषाण ईदृग्
येनाश्रमं सुभग मे सुरभीकरोषि ॥ ११ ॥

Kim sambhritham ruchirayordhdhvija sringgayosthe
 Maddhye kriso vahasi yethra dhrisih srithaa me
 Pankoarunah surabhiraathmavishaana eedhri-
 Gyenaasramam subhaga me Surabheekaroshi.

Agneedhddhra then praised the raised breast of Poorvvachiththi. Oh, the most charming Brahmin! Your waist is very thin, yet you are carrying two sturdy and sharp horns like projections and though I am very much attracted by them but anxious to see how you are able to hold them like that. What are all they? However, they must be very precious and valuable gifts or presents. And of course, otherwise who would carry such heavy materials with lean waist. And what is filling within those two cliffs like horns? You seem to have spread fragrant red powder of saffron on them. They look like two rising suns in the morning. Oh, the noblest Brahmin Mune! I want to ask you where you got the sweet smell of fragrant powder that is perfuming my whole Aasrama and the surrounding garden. I am really excited and interested to know more details.

लोकं प्रदर्शय सुहृत्तम तावकं मे
 यत्रत्य इत्थमुरसावयवावपूर्वो ।
 अस्मद्विधस्य मन उन्नयनौ बिभर्ति
 बह्वद्भुतं सरसराससुधादिवक्त्रे ॥ १२ ॥

Lokam predharsaya suhriththama thaavakam me
 Yethrathya iththamurasaavayavaavapoorvvau
 Asmadhviddhasya mana unnayanau bibharththi
 Behvathbhutham sarasaraasasuddhaadhi vakthre.

Oh Brahmin, you are my closest relative and friend. Please let me know now from which world you are coming. Please show me also that charming and attractive world of yours. I am very deeply interested to live in your world along with you. I cannot imagine how the residents of that world are gifted with such beautiful and charming bodily features like two cliffs like raised horns on the breast and romantically enticing and lovely expressions on the face like you possess.

का वाऽऽत्मवृत्तिरदनाद्धविरङ्ग वाति
विष्णोः कलास्यनिमिषोन्मकरौ च कर्णौ ।
उद्विग्रमीनयुगलं द्विजपङ्क्तिशोचि-
रासन्नभृङ्गनिकरं सर उन्मुखं ते ॥ १३॥

13

Kaa vaaaathmavritthiradhanaadhdhavirangga vaathi
Vishnoh kalaasyanimishonmakaraau cha karnnau
Udhvignameenayugalam dhvijapangkthisochi-
Raasannabhrimganikaram sara un mukham the.

Oh, my dear friend, what do you eat to maintain your body? Are you chewing some heavenly betel? A very pleasing scent is emanating from your mouth. Are you really eating Yejnja Bhaaaga or remnants of sacrificial Presaadhaas offered to Lord Sri Vaasudheva Sri Vishnu Bhagawaan as it has the smell of divine Havis? You have the bodily features and facial expressions of Lord Sri Vaasudheva Sri Vishnu Bhagawaan. Your face is as beautiful as a pleasing lake. Your jeweled earrings resemble two brilliant sharks with unblinking eyes exactly like those of Lord Sri Vaasudheva Sri Vishnu Bhagawaan and your own eyes resemble two restless fish. Simultaneously two brilliant sharks and two restless fish are swimming in the lake of your face. And now look at the two beautiful rows of teeth which are shining with bright white color, and they look like two well arranged rows of bright white swans in the lake. The scattered hair on your forehead and face resembles that of swarms of bumblebees hovering around flowers to collect sweet honey.

योऽसौ त्वया करसरोजहतः पतङ्गो
दिक्षु भ्रमन् भ्रमत एजयतेऽक्षिणी मे
मुक्तं न ते स्मरसि वक्रजटावरूथं
कष्टोऽनिलो हरति लम्पट एष नीवीम् ॥ १४॥

14

Yoasau thvayaa karasarojahathah pathanggo
Dhikshu bhreman bhrematha ejayatheakshinee me

Muktham na the smarasi vakrajetaavaroottham
Kashoanilo harathi lempata esha neeveem.

Hey Mune! My mind is already restless; it moves here, there, everywhere and all over. When you play the ball moving with your lotus like palm my eyes are also getting agitated, which were already agitated with your audience itself, and moving along with the ball. Your curly black hair is untied and scattered over your face as you move like this. Are you not going to arrange them properly? Just like how when a man is very much attached and attracted to a woman, the slowly moving but very cunning wind seems to be very much interested and attracted and attached to you and is trying to take off your lower garments. Are you not mindful or worried of that?

रूपं तपोधन तपश्चरतां तपोघ्नं
ह्येतत्तु केन तपसा भवतोपलब्धम् ।
चर्तुं तपोऽर्हसि मया सह मित्र मह्यं
किं वा प्रसीदति स वै भवभावानो मे ॥ १५॥

15

Roopam thapoddhana thapascharathaam thapoghnam
Hyethaththu kena thapasaa Bhavathapolebdddham
Charththum thapoarhasi mayaa saha mithra mahyam
Kim vaa preseedhathi sa vai Bhavabhaavano me.

You are a Thaapasendhra meaning the best performer of austerities. Where did you learn this art? By what type of special austerity you acquired this attractive and charming and beautiful form which would dismantle and destroy the austerities performed by others? Oh, my dearest friend! I intensely desire you to join me here to undergo the austerities and penance. I am truly fortunate. God must have been pleased with my austerities. Is it not God who is graceful to me? That is why Lord Brahmadheva who is our creator has now sent you here to join me as my inseparable companion like a wife.

न त्वां त्यजामि दयितं द्विजदेवदत्तं
यस्मिन् मनो दृगपि नो न वियाति लग्नम् ।
मां चारुशृङ्ग्यर्हसि नेतुमनुव्रतं ते

चित्तं यतः प्रतिसरन्तु शिवाः सचिव्यः ॥ १६॥

16

Na thvaam thyejaami dheyitham dhvijadhevadheththam
Yesminmano dhrigapi no na viyaathi legman
Maam chaarusringgyrhasi nethumanuvratham the
Chiththam yethah prethisaranthu Sivaah sachivyah.

Lord Brahmadheva is very compassionate and graceful to me. That is why he has created you in such beautiful form and shape and sent you now to me. Oh, the most beautiful damsel, you are stealing my eyes, heart and liver. I cannot leave you now. I cannot live without you. Oh, look at your breasts. How perfectly and beautifully Brahmadheva has fixed them on your body and how you have been created by him as a perfect embodiment of beauty and charm. I am an obedient servant under the total control and command of your mind. Whatever you command I will follow. You may take me to wherever you like. Your choice is my choice. I am a retarded fool. Lead me as you wish. Let me follow you and let all your friends and followers also follow you.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इति ललनानुनयातिविशारदो ग्राम्यवैदग्ध्यया
परिभाषया तां विबुधवधूं विबुधमतिरधिसभा-
जयामास ॥ १७॥

17

Ithi lelanaanunayaathivisaaradho graamyavaidhagdhddhyayaa
Paribhaashayaa thaam vibuddhavaddhum
vibuddhamathiraddhisabhaajayaa-
Maasa.

Emperor Agneedhddhra was very smart and intelligent. He was very competent and equal to any Dhevaas, especially, in the art of flattering women to win them over to his side very easily. He was a very eloquent

orator in that respect. He was a very famous artist who made beautiful damsels dance according to his tunes and in making them do whatever he wished. Thus, Agneedhddhra was able to please the celestial dancing charmer, Poorvvachiththi, with lusty words and gained her favor.

सा च ततस्तस्य वीरयूथपतेर्बुद्धिशीलरूपवयः-
श्रियौदार्येण पराक्षिप्तमनास्तेन सहायुतायुत-
परिवत्सरोपलक्षणं कालं जम्बूद्वीपपतिना
भौमस्वर्गभोगान् बुभुजे ॥ १८॥

18

Saa cha thathasthasya veerayoothapatherbbudhddhiseelaroopavayah-
Sriyaudhaaryena paraakshipthamanaasthena sahaayuthaayuthapari-
Vathsaropalekshanam kaalam Jembudhveepapathinaa bhaumasvargga-
Bhogaan bubhuje.

Poorvvachiththi, the celestial beauty, was clearly attracted by the intelligence, learning, knowledge, beauty, charm, behavior, youth, magnanimity, generosity, opulence, emperorship and other good qualities of Agneedhddhra who the emperor of Jembudhveepa was and who was the Master of all the heroes, lived with him for tens of thousands of years lavishly enjoying all the pleasures and luxuries of both this earth as well as those of heaven.

तस्यामु ह वा आत्मजान् स राजवर आग्नीध्रो
नाभिकिम्पुरुषहरिवर्षेलावृतरम्यकहिरण्मयकुरुभद्राश्व-
केतुमालसंज्ञान् नव पुत्रानजनयत् ॥ १९॥

19

Thasyaamu ha vaa aathmajaan sa raajavara Aagneeddhro Naabhi-
KimpurushaHarivarshElaavrithaRemyakaHiranmayaKuruBhadhraasvaKe-
Thumaalasangannava puthraanajenayath.

During the life together the Emperor of all the Emperors, Agneedhddhra, begot nine sons in the womb of the celestial damsel, Poorvvachiththi. Their names were: 1) Naabhi, 2) Kimpurusha, 3) Harivarsha, 4) Ilaavritha, 5) Remyaka, 6) Hiranmaya, 7) Kuru, 8) Bhadhraasva and 9) Kethumaala.

सा सूत्वाथ सुतान् नवानुवत्सरं गृह एवापहाय
पूर्वचित्तिर्भूय एवाजं देवमुपतस्थे ॥ २०॥

20

Saa soothvaattha soothaannavaanuvathsaram griha evaapahaaya
Poorvvachththirbhooya evaajam dhevamupathastthe.

The celestial damsel Poorvvachiththi gave birth in the order of one son in one year. Thus, she delivered nine sons in a span of nine years. After the sons grew up properly, she left home and went back to Sathyaloka. She lived there by worshipping Brahmadheva regularly.

आग्नीध्रसुतास्ते मातुरनुग्रहादौत्पत्तिकेनैव
संहननबलोपेताः पित्रा विभक्ता आत्मतुल्यनामानि
यथाभागं जम्बूद्वीपवर्षाणि बुभुजुः ॥ २१॥

21

Aagneeddhrasuthaasthe maathuranugrehaadhauth paththikenaiva
Samhanabelopethaah pithraa vibhakthaa aathmathulyanaamaa-
Ni yetthaabhaagam Jembudhveepavarshaani bubhujuh.

All the sons of Aagneeddhdhra were breast fed by their mother who was a celestial damsel. And the milk they were fed was as good as Amrith or nectar because of celestial origin. Also, they got celestial care, grace and blessing from their mother, Poorvvachiththi. Therefore, all of them were very healthy, smart and intelligent like Dhevaas. When they grew up each of the sons was assigned their own kingdom by their father by the division of Jembudhveepa and ruled religiously and righteously.

आग्नीध्रो राजातृप्तः कामानामप्सरसमेवानुदिन-
मधिमन्यमानस्तस्याः सलोकतां श्रुतिभिरवारुन्ध
यत्र पितरो मादयन्ते ॥ २२॥

22

Aagneeddhro raajaathriphah kaamaanaamapsarasamevaanudhinamaddhi
Manyamaanasthasyaah salokathaam sruthibhiravaavarunddha yethra
Pitharo maadhayanthe.

Even after the departure of Poorvvachiththi, Agneedhddhra was not fully satisfied with his lusty desires. He spent the rest of his life always thinking of his celestial companion Poorvvachiththi and pleasures he had enjoyed with her. At the time of his death also he was thinking of her. Therefore, after death Agneedhddhra was promoted to the planet of his celestial wife. That planet was called Pithruloka where our fathers and forefathers also live delightfully after death.

सम्परेते पितरि नव भ्रातरो मेरुदुहितृर्मैरुदेवीं प्रतिरूपा-
मुग्रदंष्ट्रीं लतां रम्यां श्यामां नारीं भद्रां देवतीमिति संज्ञा
नवोदवहन् ॥ २३॥

23

Samparethe pithari nava bhraatharo MeruduhithrirmMerudheveem
PrethiroopaamUgradhemshtreem Lathaam Remyaam Syaamaam
Naareem Bhadhraam
Dhevaveethimithi samjnjaa navodhavahan.

Each of those nine sons married to each of the most world famous nine daughters of Meru, after their father had gone to Pithruloka after his death. The names of their wives were: 1) Merudhevi, 2) Prethiroopa, 3) Ugradhemshtree, 4) Latha, 5) Remya, 6) Syaama, 7) Naaree, 8) Bhadhra and 9) Dhevaveethi respectively.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे आग्नीध्रवर्णनं नाम द्वितीयोऽध्यायः ॥ २॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe Agneedhddhra Varnnanam [Agneedhddhra
Charitham] Naama Dhvitheeyoaddhyaayah

Thus, we conclude the Second Chapter named as Narratives of Agneedhddhra [The Story of Agneedhddhra] of Fifth Canto of the Most

Divine and the Supreme Most and Greatest Mythology known as Sreemad
Bhagawatham.

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