

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)

॥ अष्टादशोऽध्यायः - १८ ॥

ASHTAADHESOADDHYAAYAH (CHAPTER EIGHTEEN)

**MarudhulpaththiKatthanam [Marudhdhevodhbhavam] (The Story of
Birth of Marudh Dhevaas or Maruth Dhevaas [Origination of
Marudhdhevaas])**

[In this chapter we can read the story of the birth of the Maruth-Dhevaas. Dhithi was one of the wives of Kasyapa Muni and the sister of Adhithi who was the mother of Dhevaas like Indhra, Aadhithya, Varuna, etc. Dhithi's sons, Hiranyakasipu and Hiranyaaksha were killed by Vishnu Bhagawan at

the request and for the sake of Dhevaas. Therefore, she wanted to have a son who would be powerful to kill the Dhevaas and who would live long or be immortal. She worshipped devotionally and treated respectfully and offered pleasing services to her husband, Kasyapa. When he was fully satisfied and offered her a reward for her services, she demanded to have a son from him who can kill the Dhevaas and who will remain deathless. As Kasyapa has promised to satisfy her wishes, he asked her to observe Pumsavana Vratha for one year. On successful completion of the Vratha, her desire would be met with. Kasyapa explained in detail all the norms and practices and rules on how to observe Pumsavana. Knowing what is going to happen, Indhra stays with Dhithi and volunteers to offer all the services she needs for observance of the Vratha. His intention was to obstruct the Vratha so that he and other Dhevaas will not be destroyed. Dhithi started the ritual and conceived it from her husband. One day during continuation of the Vratha, Dhithi happened to sleep in the dusk without washing her feet. That was an opportunity for Indhra to enter the womb of Dhithi and cut the embryo into seven pieces and then each of them into seven pieces again. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

पृश्निस्तु पत्नी सवितुः सावित्रीं व्याहृतिं त्रयीम् ।
अग्निहोत्रं पशुं सोमं चातुर्मास्यं महामखान् ॥ १ ॥

1

Prisnisthu pathnee Savithuh Saavithreem Vyaahritheem Threyeem
Agnihothram Pasum Somam Chaathurmmaasyam Mahaamakhaan

सिद्धिर्भगस्य भार्याङ्ग महिमानं विभुं प्रभुम् ।
आशिषं च वरारोहां कन्यां प्रासूत सुव्रताम् ॥ २ ॥

2

SidddhirBhagasya bhaaryaangga Mahimaanam Vibhum Prebhum
Aasisham cha varaaroham kanyaam praasootha suvrathaam.

Savitha or Sun, who is the fifth son of Adhithi Dhevi, was married to Prisni. Savitha and Prisni got three daughters named: 1) Saavithri, 2) Vyaahrithi and 3) Threyi and sons named: 1) Agnihothra, 2) Pasu, 3) Soma, 4) Chaathurmmaasya and 5) Mahaamakhaan. [See there are five Mahaamakhaans but considered to be one like the four Sanathkumaaraas are normally considered as one.] Bhaga, the sixth son of Adhithi, married Sidhddhi. And Sidhddhi bore three sons named: 1) Mahimaa, 2) Vibhu and 3) Prebhu and then a very noble and beautiful and austere daughter Aasi or Aasisha for her husband Bhaga.

धातुः कुहूः सिनीवाली राका चानुमतिस्तथा ।
सायं दर्शमथ प्रातः पूर्णमासमनुक्रमात् ॥ ३॥

3

Ddhaathuh Kuhoo Sineevaalee Raakaa chaanumathisthatthaa
Saayam Dhersamattha Praathah Poornnamaasamanukremaath.

Oh, the best of the kings, Pareekshith Mahaaraajan! Ddhaatha, the seventh son of Adhithi, had four wives named: 1) Kuhu, 2) Sineevaalee, 3) Raakaa and 4) Anumathi. He had a total of four sons one on each one of his wives in respective order: 1) Saayam, 2) Dhersam, 3) Praatha and 4) Poornnamaasa.

अग्नीन् पुरीष्यानाधत्त क्रियायां समनन्तरः ।
चर्षणी वरुणस्यासीद्यस्यां जातो भृगुः पुनः ॥ ४॥

4

Agneen Pureeshaanaaddhaththa Kriyaayaam samanantarah
Charshanee VarunasyAaseedhyesyaam jaatho Bhrigu punah.

Viddhaatha was the eighth son of Adhithi. Viddhaatha married Kriya or Kriyaadhevi. And in Kriyaadhevi, Viddhaatha begot five sons who are the fire-gods named as Pureeshaas. Varuna, the ninth son of Adhithi, married Charshani or Karshani and begot the son named as Bhrigu. Bhrigu was originally the son of Brahmadheva, and this was his second birth or rebirth as son of Varuna and Charshani.

वाल्मीकिश्च महायोगी वल्मीकादभवत्किल ।
अगस्त्यश्च वसिष्ठश्च मित्रावरुणयोरृषी ॥ ५॥

5

Vaalmeelisha mahaayogee valmeedhabhavath kila
Agasthyascha Vasishttascha MithraaVarunayorishee.

The great mystic saint Vaalmiki was born out of Valmeekam or anthill from the powerful semen of Varuna and thus Vaalmiki is also the son of Varuna. Thus, Bhrigu and Vaalmiki are specific sons of Varuna whereas the great saints Agasthya and Vasishtha are the sons born to Varuna and Mithra, the tenth son of Adhithi. [The following line will explain how Varuna and Mithra together begot Agasthya and Vasishtha.]

रेतः सिषिचतुः कुम्भे उर्वश्याः सन्निधौ द्रुतम् ।
रेवत्यां मित्र उत्सर्गमरिष्टं पिप्पलं व्यधात् ॥ ६॥

6

Rethah sishichathuh kumbha Urvasyaah sanniddhau ddhrutham
Revathyaam Mithra uthsarggamarishttam Pippalam vyeddhath.

Upon seeing Urvvasi, the Apsaras or celestial beauty, both Varuna and Mithra discharged semen which they preserved in an earthen pot. The two sons Agasthya and Vasishtha appeared from the pot in due course of time. Therefore, they are common sons of Varuna and Mithra. Mithra married Revathi and they begot three sons whose name were: 1) Uthsargga, 2) Arishtta and 3) Pippala.

पौलोम्यामिन्द्र आधत्त त्रीन् पुत्रानिति नः श्रुतम् ।
जयन्तमृषभं तात तृतीयं मीढुषं प्रभुः ॥ ७॥

7

PaulomyaamIndhra aaddhttha theen puthraanithi nah srutham
JeyanthamRishabham thaatha thritheeyam Meeddusham prebhuh.

Oh, king Pareekshith Mahaaraajan! Indhra, the eleventh son of Adhithi and the king of heaven, begot three sons named Jayantha, Rishabha and Meeddusha on his wife Paulomi the daughter of Puloma.

उरुक्रमस्य देवस्य मायावामनरूपिणः ।
कीर्ती पत्न्यां बृहच्छलोकस्तस्यासन् सौभगादयः ॥ ८॥

8

Urukremasya dhevasya maayaaVaamanaroopinah
Keerththau pathnyaam brihachcchlokasthasyaasan saubhagaadhayah.

The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with Illusory Power incarnated with all His potencies as the twelfth son of Adhithi in the form of a dwarf as Urukrema or Lord Vaamana Dheva. Urukrema married Keerththi and they begot a son named Brihathsloka. Oh, the Lord of the Earth! Brihathsloka had many sons, headed by Saubhaga.

तत्कर्मगुणवीर्याणि काश्यपस्य महात्मनः ।
पश्चाद्वक्ष्यामहेऽदित्यां यथा वावततार ह ॥ ९॥

9

Thathkarmmagunaveeryaani Kaasyapasya mahaathmanah
PaschaadvakshyaamheAdhithyaam yetthaivaavathaara ha.

Later, I will explain the story how Vaamana appeared as the son of the great sage Kasyapa and Adhithi and with the mystic power, and heroic and majestic appearance from a dwarf to a Cosmic Form and measured the whole universe just with three steps.

अथ कश्यपदायादान् दैतेयान् कीर्तयामि ते ।
यत्र भागवतः श्रीमान् प्रह्लादो बलिरेव च ॥ १०॥

10

Attha Kasyapadhaayaadhaan Dheithyaan keerththayaami the
Yethra Bhaagawathah Sreemaan Prehlaadho Belireva cha.

Now, I am going to narrate the story of the birth of Dheithyaas or Asuraas and their dynasty as the sons of the noblest of the most exalted sage Kasyapa. In this family of Dheithyaas or Dheithyaas or Dhaanavaas or Asuraas, great devotees like Prehlaadha, the strongest and most powerful emperor of all the three worlds like Beli, etc. also took birth. Please listen.

दितेर्द्वाविव दाय्यादौ दैत्यदानववन्दितौ ।
हिरण्यकशिपुर्नाम हिरण्याक्षश्च कीर्तितौ ॥ ११ ॥

11

Dhitherdhvaaveva dhaayaadhau dheithyadhaanavavandhithau
Hiranyakasipurnaama Hiranyaakshascha keerththithau.

First, the two most powerful and strong Asura brothers, Hiranyakasipu and Hiranyaaksha, were born to Dhithi, another wife of sage Kasyapa. They were unchallengeable leaders of all the three worlds and hence all the Dheithyaas and Dhaanavaas used to worship them as the most supreme powerful personalities. They both were very renowned and or notorious in all the three worlds.

हिरण्यकशिपोर्भार्या कयाधुर्नाम दानवी ।
जम्भस्य तनया दत्ता सुषुवे चतुरः सुतान् ॥ १२ ॥

12

Hiranyakasiporbhaaryaa Kayaaddhurnaama dhaanavee
Jembhasya Thanayaa Dheththaa Sushuve chathurah suthaan.

The Asura called Jembha was very pleased to give his beautiful daughter, Kayaaddhu, to Hiranyakasipu as his wife. Kayaaddhu delivered four sons in due course of time.

संह्लादं प्रागनुह्लादं ह्लादं प्रह्लादमेव च ।
तत्स्वसा सिंहिका नाम राहुं विप्रचितोऽग्रहीत् ॥ १३ ॥

13

Samhlaadham PraagAnuhlaadham Hlaadham Prehlaadhameva cha
Thatsvasaa Simhikaa naama Raahum Viprachithoagreheeth.

The four sons of Hiranyakasipu and Kayaaddhu were: 1) Samhlaadha, 2) Anuhlaadha, 3) Hlaadha and 4) Prehlaadha. These four sons had a sister called Simhika. Simhika was married to an Asura called Viprachith and they begot a son named Raahu, another famous Asura. [Raahu was elevated to the status of planetary system and responsible for eclipses of Sun and Moon.]

शिरोऽहरद्यस्य हरिश्चक्रेण पिबतोऽमृतम् ।
संहलादस्य कृतिर्भार्यासूत पञ्चजनं ततः ॥ १४॥

14

Siroaharadhyasya Harischakrena pibathoamritham
Samhlaadhasya Krithirbhaaryaaasootha Panjchajenam thathah.

Raahu stealthily or in disguise went to the court of Dhevaas and drank Amritha or nectar or Ambrosia. Because of cheating, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan cut his head by Sudhersana Chakra. Raahu did not die as he had already consumed Amrith which made him immortal. Samhlaadha married Krithi and they begot a son named Panjchajena.

हलादस्य धमनिर्भार्यासूत वातापिमिल्वलम् ।
योऽगस्त्याय त्वतिथये पेचे वातापिमिल्वलः ॥ १५॥

15

Hlaadhasya Ddhamanirbhaaryaaasootha Vaathaapimlvalam
YoAgasthyaaya thvathitthaye peche Vaathaapimlvalaha.

Hlaadha had two sons named Vaathaapi and Ilvala on his wife Ddhamani. Once when sage Agasthya called on Ilvala as a guest, Ilvala served him a feast by cooking Vaathaapi, who was in the shape of a ram.

अनुहलादस्य सूर्म्यायां बाष्कलो महिषस्तथा ।
विरोचनस्तु प्राह्लादिर्देव्यास्तस्याभवद्वलिः ॥ १६॥

Anuhlaadhasya Sooryaayaam [Soormyaayaam] Baashkalo
Mahishasthatthaa
Virochanasthu PrehlaadhirDhevyasthasyaabhavadhBelih.

Anuhlaadha married Soorya or Soormya and begot two sons, Baashkala and Mahisha. Prehlaadha had one son, Virochana, with his wife, [Dhevi.] Virochana's wife gave birth to one son named Beli who was very popularly known as Mahaabeli.

बाणज्येष्ठं पुत्रशतमशनायां ततोऽभवत् ।
तस्यानुभावं सुश्लोक्याः पश्चादेवाभिधास्यते ॥ १७॥

Baanajyeshttam puthrasathamAsanaayaam thathoabhavath
Thasyaanubhaavah Suslokyah paschaadhevaabhiddhaasyathe.

Mahaabeli or Beli Mahaaraaja begot one hundred sons of his wife Asana. Baana was the eldest of the hundred sons of Beli and Asana. Later, I will explain the most laudable story of Mahaabeli in detail.

बाण आराध्य गिरिशं लेभे तद्गुणमुख्यताम् ।
यत्पार्श्वे भगवानास्ते ह्यद्यापि पुरपालकः ॥ १८॥

Baana aaraaddhya Girisam lebhe thadhgenamukhyathaam
Yethpaarsva Bhagawaanaasthe hyedhyaapi purapaalakah.

Baana with severe austerity and meditation worshiped Lord Sri Mahaadheva or Siva. Mahaadheva was very pleased and put him as the best of his Paarshadhaas or devotees or associates. As Siva was very pleased, he blessed Baana and agreed to be his guard at the gate of his royal palace in the capital. It is amazing that even today Siva is standing there as a gatekeeper protecting the capital.

मरुतश्च दितेः पुत्राश्चत्वारिंशन्नवाधिकाः ।
त आसन्नप्रजाः सर्वे नीता इन्द्रेण सात्मताम् ॥ १९॥

19

Maruthascha Dhithesh puthraaschathvaariamsannavaaddhikaah
Tha aasannaprejaah sarvve neethaa Indhrena saathmathaam.

Dhithi had forty-nine sons called Maruths or Maruthaas or popularly known as Maruth-Dhevaas. None of them had any children. Though they were born as Asuraas, being the sons of Dhithi, Indhra made them as Suraas or Dhevaas or demigods.

राजोवाच

RaajOvaacha (Pareekshith Mahaaraaja Said or Inquired):

कथं त आसुरं भावमपोह्यौत्पत्तिकं गुरो ।
इन्द्रेण प्रापिताः सात्म्यं किं तत्साधु कृतं हि तैः ॥ २०॥

20

Katthma tha Aasuram bhaavamapohyauthpaththikam, Guro,
Indhrena praapithaah saathmyam kim thathsaaddhu kritham hi thaih.

Oh, my dear Guro! Maruths are born as Asuraas, and they possess the inherent and inborn qualities of Asuraas. Why did Indhra convert them as Dhevaas? Did they perform any pious and virtuous activities or observed any austerities or penance?

इमे श्रद्धते ब्रह्मन्नृषयो हि मया सह ।
परिज्ञानाय भगवंस्तन्नो व्याख्यातुमर्हसि ॥ २१॥

21

Ime sredhdhaddhathe Brahmannerishayo hi mayaa saha
Parijnanaaya Bhagawamsthanno vyaakyaathumarhasi.

I am not the only one anxiously interested to know about it but all the Rishis, Devas and all others who have assembled here are also very enthusiastically interested to hear the story. You are the best of the scholarly Brahmins, meaning the Universal Master who knows everything. Therefore, kindly narrate the story in detail to us.

सूत उवाच

Sootha Uvaacha (Sootha Said [To Saunaka and the Assembly]):

तद्विष्णुरातस्य स बादरायणि-
र्वचो निशम्यादृतमल्पमर्थवत् ।
सभाजयन् सन्निभृतेन चेतसा
जगाद सत्रायण सर्वदर्शनः ॥ २२॥

22

ThadhVishnurathasya sa Baadharaayani-
Rvvacho nisamyaadhrithamalpamarththavath
Sabhaajeyan sannibrithena chethasaa
Jegaadha sathraayana sarvvadhersanah.

Listening to the meaningful and contextual and respectful inquiry of Vishnuraatha, who is Pareekshith Mahaaraaja, Baadharaayani, who is Sri Suka Brahmarshi, appreciated the question with respect and regards and started answering as follows:

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

हतपुत्रा दितिः शक्रपार्ष्णिग्राहेण विष्णुना ।
मन्युना शोकदीप्तेन ज्वलन्ती पर्यचिन्तयत् ॥ २३॥

23

Hathaputhraa Dhithih Sakrapaashnigraahena Vishnunaa
Manyunaa sokadheepthena jvalanthee paryachinthayal.

Lord Sri Hari or Vishnu Bhagawaan killed both the sons [Hiranyakasipu and Hiranyaaksha] of Dhithi to help Indhra and the Dhevaas. Dhithi overwhelmed with severe grievance, anger and lamentation contemplated herself:

कदा नु भ्रातृहन्तारमिन्द्रियाराममुल्बणम् ।
अक्लिन्नहृदयं पापं घातयित्वा शये सुखम् ॥ २४॥

24

“Kadhaa nu bhraathruhanthaaramIndhriyaaraamamulbanam
Aklinnahridhayam paapam ghaathayithvaa saye sukham.”

“When will I be able to sleep peacefully with a pacified mind after killing the cruel and heartless Indhra who made his friend Vishnu to kill his two brothers [cousins] purely for material opulence and material sense gratifications. [Hiranyakasipu and Hiranyaaksha were the unchallengeable supreme authorities of all the three worlds and Indhra lost his kingship of heaven. Therefore, he worshiped Vishnu Bhagawaan and appeased him and made Him to kill both the demons.]”

कृमिविड्भस्मसंज्ञासीद्यस्येशाभिहितस्य च ।
भूतध्रुक् तत्कृते स्वार्थं किं वेद निरयो यतः ॥ २५॥

25

“Krimividbhasmasamjnjaaaaseedhyesyesaabhihithasya cha
Bhoothaddhruk thathkrithe svaarththam kim Vedha nirayo yethah.”

“When we think deeply, we will understand that after death all the material bodies of all living entities will be turned into ashes, stool, worms or other waste materials. Then why we are harming or destroying other living entities out of envy and anger to protect that material body. Why do we not understand that it is selfishness? And because of the fruitive activities to satisfy selfish interest we are leading ourselves to hell. [This means those who hurt or harm or destroy other living entities would go to hell.]”

आशासानस्य तस्येदं ध्रुवमुन्नद्धचेतसः ।
मदशोषक इन्द्रस्य भूयाद्येन सुतो हि मे ॥ २६॥

26

“Aasaasaanasya thasyedham ddhruvamunnadhdhachethasah
Madhasoshaka Indhrasya bhooyaadyena sutho hi me.”

इति भावेन सा भर्तुराचचारासकृत्प्रियम् ।
शुश्रूषयानुरागेण प्रश्रयेण दमेन च ॥ २७॥

27

Ithi bhaavena saa bharththuraachachaaraasakrith priyam
Susrooshayaanuraagena presrayena dhemena cha.

“Indhra considers his material opulence everlasting, and his material body is eternal. With that thinking he is very haughty and proud and egoistic as he is the supreme authority of all the three worlds. I therefore wish to have a son who can destroy and remove the haughtiness and pride of Indhra. How can I fulfill my wish by obtaining a son powerful and capable to challenge and defeat Indhra? Which path should I adopt for that?” With that thought Dhithi approached her husband, Kasyapa, and appeased him with respectful treatments, romantic gestures, humility and pleasing behavior and tried to satisfy him.

भक्त्या परमया राजन् मनोजैर्वल्गुभाषितैः ।
मनो जग्राह भावज्ञा सुस्मितापाङ्गवीक्षणैः ॥ २८॥

28

Bhakthyaa paramayaa, Raajan! Manojnjairvalgubhaashithaih
Mano jegraaha bhaavaajnjaa susmithaapaangaveekshanai.

She displayed humility and treated him with respect, love and affection with sweet and pleasing words and charming and attractive appearance. She carried out all his orders to the best of his satisfaction and fulfilled all his desires. With romantic glances and smiles she attracted his mind and brought him under her control to fulfill her desires.

एवं स्त्रिया जडीभूतो विद्वानपि विदग्धया ।
बाढमित्याह विवशो न तच्चित्रं हि योषिति ॥ २९॥

29

Evam sthriyaa jedeebhootho vidhvaaanapi vidhagdhddhayaa
Baaddamithyaaha vivaso na thachchithram hi yoshithi.

Though Kasyapa was a learned scholar of Vedhic Scriptures, Dhithi, his wife, was able to captivate him by her artificially smart behavior which brought him under her control. Therefore, he assured his wife to fulfill her desires. Hey, Mahaaraaja! We cannot blame Kasyapa as such promises by husbands are very natural to smart and tricky wives.

विलोक्यैकान्तभूतानि भूतान्यादौ प्रजापतिः ।
स्त्रियं चक्रे स्वदेहार्धं यया पुंसां मतिर्हता ॥ ३०॥

30

Vilokyaikaanthabhoothaani bhoothaanyaadhau Prejaapathih
Sthriyam chakre svadhehaardhddham yeyaa pumsaam mathirhithaa.

At the very beginning of the creation of the universe, Prejaapathi or Brahmadheva or the creator found that no attachments and associations were feasible and were not happening among the living entities. Therefore, he created a woman from the better half of the man's body. That's the reason why the woman's behavior carries away the man's mind and controls it.

एवं शुश्रूषितस्तात भगवान् कश्यपः स्त्रिया ।
प्रहस्य परमप्रीतो दितिमाहाभिनन्द्य च ॥ ३१॥

31

Evam susrooshithasthaatha Bhagawaan Kasyapah sthriyaa
Prehasya paramapreetho Dhithimaahaabhinandhya cha.

The most powerful and scholarly sage, Kasyapa, was very pleased with the mild, humble and loving behavior of his wife, Dhithi. One day he smiled and spoke to her very affectionately as follows:

कश्यप उवाच

Kasyapa Uvaacha (Kasyapa Muni Said):

वरं वरय वामोरु प्रीतस्तेऽहमनिन्दिते ।
स्त्रिया भर्तरि सुप्रीते कः काम इह चागमः ॥ ३२ ॥

32

“Varam varya vaamoru! Preethastheahamanindhithe!
Sthriyaa bharthhari supreethe kah kaama iha chaagamah.”

“Oh, most beautiful, charming and attractive darling wife! Oh, the most irreproachable Lady! Your behavior and treatments are very traditional and faultless. I am very pleased with you. Please tell me what you want. Please ask me for any boon you wish. Oh, my dear wife! There is nothing in the world which cannot be fulfilled for a wife whose husband is pleased and willing to fulfill any of her desires.”

पतिरेव हि नारीणां दैवतं परमं स्मृतम् ।
मानसः सर्वभूतानां वासुदेवः श्रियः पतिः ॥ ३३ ॥

33

“Pathireva hi naareenaam Dheivatham paramam smritham
Maanasah sarvabhoothaanaam Vaasudheva siryah pathih.”

“Sri Vaasudheva Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan resides within every living entity of the universe. He is the most exalted Supreme Personality. He can fulfill any of the wishes. Husband of every woman is Sri Vaasudheva Bhagawaan. That means your husband can fulfill all your wishes and satisfy all your desires. [For every chaste wife, her husband is God.]”

स एव देवतालिङ्गैर्नामरूपविकल्पितैः ।

इज्यते भगवान् पुम्भिः स्त्रीभिश्च पतिरूपधृक् ॥ ३४॥

34

“Sa eva dhevathaalinggairnnaamaroopavikalpithaih
Ijyathe Bhagawaan pumbhiih sthreebhischa pathiroopaddhrik.”

“All the different Dhevathaas or deities with different names and different forms are the same Sri Vaasudheva Bhagawaan or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the husband of Lakshmeedhevi or the goddess of fortune. Therefore, all those men of fruitive activities worship Sri Vaasudheva Bhagawaan who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And Sri Vaasudheva Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan resides in the hearts and minds of all the husbands. And the wives worship the same Sri Vaasudheva Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan represented as their husbands.”

तस्मात्पतिव्रतानार्यः श्रेयस्कामाः सुमध्यमे ।
यजन्तेऽनन्यभावेन पतिमात्मानमीश्वरम् ॥ ३५॥

35

“Thasmaath pathivrathaa naaryaah sreyaskaamaah sumaddhyame!
Yejantheananyabhaavena pathimaathmaanamEeswaram.”

“Therefore, oh, my darling beautiful wife! All those chaste wives who desire to have fortune and prosperity must worship their husbands, who stay as their Soul and their Lord and who is their Eeswara or God, with full concentration and meditation.”

सोऽहं त्वयार्चितो भद्रे ईदृग्भावेन भक्तिः ।
तत्ते सम्पादये काममसतीनां सुदुर्लभम् ॥ ३६॥

36

“Soaham thvyaarchchitho bhadhre! eedhrigbhaavena bhakthithah
Thaththe sampaadhaye kaamamasatheenaam sudhurllebham.”

“You treated and worshipped me with no other thoughts and no other intentions and with sincere faith and love. You are sinless. You are chaste. You worshipped me with faith and devotion. Therefore, you ask me whatever you wish to have, I will certainly fulfill any of your wishes.”

दितिरुवाच

DhithirUvaacha (Dhithi Said):

वरदो यदि मे ब्रह्मन् पुत्रमिन्द्रहणं वृणे ।
अमृत्युं मृतपुत्राहं येन मे घातितौ सुतौ ॥ ३७॥

37

“Vardho yedhi me, Brahman, puthramIndrahanam vrine
Amrithyum mrithaputhraaham yena me ghaathithau suthau.”

“Oh, my dear husband! You are a Brahmajnja, meaning one who knows Brahma or the Supreme Soul. If you wish and are willing to give me a boon, then please bless me with a very powerful, strong and deathless son who can kill Indhra. Indhra arranged for him to kill my two sons and made me sonless, and I am now the grieving mother of my dead sons.”

निशम्य तद्वचो विप्रो विमनाः पर्यतप्यत ।
अहो अधर्मः सुमहानद्य मे समुपस्थितः ॥ ३८॥

38

Nisamya thadvacho Vipro vimanaah paryathapyatha,
“Aho addharmmah sumahaanadhy me samupastthithah.”

Hearing the alarming words of his wife, Dhithi, Kasyapa, the scholarly Brahmin, became very sad and lost peace of mind. He contemplated: “Alas! What a horrible Addhaarmmic situation has engulfed me! I have been trapped. What I am going to do is irreligious, evil and sinful.”

अहो अद्येन्द्रियारामो योषिन्मयेह मायया ।

गृहीतचेताः कृपणः पतिष्ये नरके ध्रुवम् ॥ ३९॥

39

“Aho adhyendhriyaaraamo yoshinmayiyeha maayayaa
Griheethachethaah kripanah pathishye narake ddhruvam.”

“The illusory power in the form of an enticing woman has cheated me due to my lack of knowledge and understanding and as I was unable to control my material senses and sensual interests. Therefore, I am certainly going to fall into most horrible hell without much of a delay.”

कोऽतिक्रमोऽनुवर्तन्त्याः स्वभावमिह योषितः ।
धिङ् मां बताबुधं स्वार्थे यदहं त्वजितेन्द्रियः ॥ ४०॥

40

“Koathikremoanuvarththantyaah svabhaavamiha yoshithah
Ddhingmaam bethabuddham svaarthtthe yedhaham thvajithendhriyah.”

“What is wrong with the wife who has followed the natural instincts of womanhood who are vile and vicious! Therefore, there is nothing wrong in her behavior. But, how come that I was unable to control senses or how I was foolishly conquered by material senses and sensual interests! I am most stupid as I was unable to realize and recognize who I am! I am most certainly despicable and contemptuous!”

शरत्पद्मोत्सवं वक्त्रं वचश्च श्रवणामृतम् ।
हृदयं क्षुरधाराभं स्त्रीणां को वेद चेष्टितम् ॥ ४१॥

41

“Sarath padhmothsavam vakthram, vachascha srevanaamritham,
Hridhayam kshuraddhaaraabham, sthreenaam ko Vedha chesthtitham.”

“Who in the world knows the mind of a woman and how crookedly and viciously it works? When you look at their face it will be as beautiful, charming and attractive as a blossomed lotus flower of autumn. Their

words will be sweet and pleasing like the flow of nectar to the ears. But their mind will be sharper than the sharpest knife. Nobody can ever understand how their mind works.”

न हि कश्चित्प्रियः स्त्रीणामञ्जसा स्वाशिषात्मनाम् ।
पतिं पुत्रं भ्रातरं वा घ्नन्त्यर्थे घातयन्ति च ॥ ४२॥

42

“Na hi kaschith priyah sthreenaamanjasaa svaasishaathmanaam
Pathim puthram bhraatharam vaa ghnanthyarththe ghaathayanthi cha.”

“Women are stubborn and do whatever is needed and play all the tricks including cheating to satisfy their desires. Their mind will always be on one thing and that is to make sure to get done what they wanted or to satisfy their desires by whatever ways and means. To a woman who concentrates only on fulfilling her desire has no one dear to her in the world. To fulfill their wishes, they will either kill by themselves or make others kill their own husbands and or brothers and or even their most favorite sons and or daughters. That is the nature of women.”

प्रतिश्रुतं ददामीति वचस्तन्न मृषा भवेत् ।
वधं नार्हति चेन्द्रोऽपि तत्रेदमुपकल्पते ॥ ४३॥

43

“Prethisrutham dhedhaameethi vachasthanna mrishaa bhaveth
Vaddham naarhathi chEndhroapi thathredhamupakalpathe.”

“I have to keep up my commitment. But, at the same time the king of Dhevaas, Indhra, should not be killed or must not die. So, I must think deeply and come to a resolution which could meet both the requirements. Therefore, for the time being thinking deeply and finding out a suitable solution is the most befitting thing to do.”

इति सञ्चिन्त्य भगवान् मारीचः कुरुनन्दन ।
उवाच किञ्चित्कुपित आत्मानं च विगर्हयन् ॥ ४४॥

44

Ithi sanjchinthya BhagavanMaareechah Kurunandhana!
Uvaacha kinnjchith kupitha aathmaanam cha vigerhayan.

Oh, the best of Kuru Dynasty! Thinking so, the greatest and most exalted Kasyapa Muni with anger of agitated mind and self-despise spoke:

कश्यप उवाच

Kasyapa Uvaacha (Kasyapa Muni Said):

पुत्रस्ते भविता भद्रे इन्द्रहा देवबान्धवः ।
संवत्सरं व्रतमिदं यद्यज्ञो धारयिष्यसि ॥ ४५ ॥

45

Puthrasthe bhavithaa, bhadhre, Indhrahaa dhevabaanddhavah
Samvathsaram vrathamidham yedhyejnjo ddhaarayishyasi.

Oh, my dear gentle and auspicious wife! You please observe a Vaishnava Vratha or the austerity to appease Lord Vishnu Bhagawaan for one year continuously without any break. If you do so you will get a son who will be the killer of Indhra. If you break or interrupt that Vratha, by any chance, then your son [or sons] will become friends [or friends] of Dhevaas.

दितिरुवाच

DhithirUvaacha (Dhithi Said):

धारयिष्ये व्रतं ब्रह्मन् ब्रूहि कार्याणि यानि मे ।
यानि चेह निषिद्धानि न व्रतं व्रन्ति यानि तु ॥ ४६ ॥

46

Ddhaarayishye vratham Brahman! Broohi kaaryaani yaani me
Yaani cheha nishidhddhaani na vratham ghnanthi yaani thu.

Oh, the scholarly Brahmajnjaani or Brahman! I agree to observe the Vratha. I will start it right now. I will observe the Vratha strictly maintaining

all the norms. But please explain to me in detail how to observe and what are all the rules and conditions to be maintained.

कश्यप उवाच

Kasyapa Uvaacha (Kasyapa Muni Said):

न हिंस्याद्भूतजातानि न शपेन्नानृतं वदेत् ।
न छिन्द्यान्नखरोमाणि न स्पृशेद्यदमङ्गलम् ॥ ४७॥

47

“Na himsaadh bhoothajaathaani, na sape, nnaanritham vadhetha,
Na cchindhyaannakharomaani, na sprisydhyedhamanggalam.”

“Oh, my dear most auspicious wife, Dhithi! You should not be violent and should not harm any entity. You should not curse anyone. You should not tell lies. You should not cut nails or cut or shave hair. You should not even touch anything which is inauspicious.”

नाप्सु स्नायान्न कुप्येत न सम्भाषेत दुर्जनैः ।
न वसीताधौतवासः स्रजं च विधृतां क्वचित् ॥ ४८॥

48

“Naapsu snaayaa, nna kupyathe, na sambhaashetha dhurjjenaih
Na vaseethaaddhauthavasah srejam cha viddhrithaam kvachith.”

“Never enter inside the water while taking a bath. Should not wear any unwashed and unclean clothes. Never be angry. Never speak to any wicked or evil people. You should never wear the flower garland which was worn one time. These are all just the very basic common standard norms of the Vratha.”

नोच्छिष्टं चण्डिकान्नं च सामिषं वृषलाहृतम् ।
भुञ्जीतोदक्यया दृष्टं पिबेदञ्जलिना त्वपः ॥ ४९॥

49

“Nohcchishtam chandikaannam cha naamisham vrishalaahritham
Bhunjeethodhakyayaa dhrishtam, pibedhanjjalinaa thvapah.”

“Never eat the Presaadha or grace offered to Chandika or Dhurga or Kaali. Never eat left-over food. Never eat any food touched by a hunter or killer of animals or any other living entity or contaminated by flesh or fish. You should not eat any food brought or touched by Soodhra or Chandaala or outcast and not only that you also should not eat any food even seen by a woman in her menstrual period. Do not drink water by joining your palms.”

नोच्छिष्टास्पृष्टसलिला सन्ध्यायां मुक्तमूर्धजा ।
अनर्चितासंयतवाक् नासंवीता बहिश्चरेत् ॥ ५० ॥

50

“Nohcchishtaasprishtasalilaa, sanddhyayaam mukthamoordhddhajaa
Anarchchithaasamyethavaang, naasamveethaa behischareth.”

“You should not move outside without washing your face, hands and feet. You should not go out in the evening with loose hair nor should you go out unless you are properly decorated with ornaments. You should control your words and talk only if needed.”

नाधौतपादाप्रयता नार्द्रपादा उदक्शिराः ।
शयीत नापराङ्गान्यैर्न नग्ना न च सन्ध्ययोः ॥ ५१ ॥

51

“Naaddhauthapaadhaapreyaathaa, naardhrapaanno udhaksiraah
Sayeetha naaparaangnaanyairnna nagana na cha sanddhyayoh.”

“During sunrise or sunset, you should not lie down without washing your feet and getting purified nor should you lie down with wet feet; you should have full control of senses and mind when you lie down; you should not lie down naked; do not lie down with another woman or another person; and when you lie down your head should not be pointing towards north or west.”

धौतवासा शुचिर्नित्यं सर्वमङ्गलसंयुता ।

पूजयेत्प्रातराशात्प्राग्गोविप्राञ्छ्रियमच्युतम् ॥ ५२॥

52

“Ddhauthavaasaah suchirnnithyam sarvvamanggalasamyuthaa
Poojayeth praatharaasaath praaggovipranjcchriyamAchyutham.”

“In the morning you should take ablutionary bath and purify and put on washed clothes and must paste turmeric and sandal on your body and forehead and then you should feed Brahmins and cows and worship the Lakshmeedhevi or Goddess of fortune and Achyutha Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and then only you should take your breakfast.”

स्त्रियो वीरवतीश्चार्चेत्स्रग्गन्धबलिमण्डनैः ।
पतिं चाचर्योपतिष्ठेत् ध्यायेत्कोष्ठगतं च तम् ॥ ५३॥

53

“Sthreeyo veeravatheeschaarchcheth sregganddhabelimandanaih
Pathim chaarchchycopathishttetha ddhyaayeth koshttagetham cha tham.”

“You should worship women with children and living husbands and offer them turmeric, sandal pulp, garlands, Presaadha and other paraphernalia. You should meditate on your husband thinking that he is God. Pregnant women must consider that the husband is within her womb in the form of the child and worship him with meditation.”

सांवत्सरं पुंसवनं व्रतमेतदविप्लुतम् ।
धारयिष्यसि चेत्तुभ्यं शक्रहा भविता सुतः ॥ ५४॥

54

“Saamvathsaram pumsavanam vrathamethadhaviplutham
Ddhaarayishyasi cheththubhyam Sakrahaa bhavithaa suthaa.”

“These are the terms of Pumsavana Vratha. If you observe this Pumsavana Vratha for one year without breaking any of the terms and fully adhering to all the terms, then you would be blessed with a son who can kill

Sakra or Indhra or you will get a son who would be the killer of Sakra. You do not have any doubt or any reservation in that.”

बाढमित्यभिप्रेत्याथ दिती राजन् महामनाः ।
कश्यपाद्गर्भमाधत्त व्रतं चाञ्जो दधार सा ॥ ५५ ॥

55

Baaddamithyabhiprethyaattha Dhithee, Raajan! Mahaamanaah
Kaasyapam gerbhamaaddhaththa vratham chaajnjo dheddhara saa.

After agreeing with the terms of Pumsavana Vratha, Dhithi conceived the semen of Kasyapa Muni into her pregnancy or she was impregnated by Kasyapa with firm determination to observe the Vratha strictly according to the instructions of her husband. She started discharging her vow faithfully.

मातृष्वसुरभिप्रायमिन्द्र आज्ञाय मानद ।
शुश्रूषणेनाश्रमस्थां दितिं पर्यचरत्कविः ॥ ५६ ॥

56

MaathrishvasurabhipraayamIndhra aajnjaaya maanadha!
Susrooshenenaasramastthaam Dhithim paryacharath kavih.

Indhra was able to foresee the vile desire hidden in the mind of his Aunt who was the younger sister of his mother. [Adhithi is the mother of Indhra and Dhithi is the younger sister of her.] He immediately went to the Aasram or monastery or hermitage and engaged himself in offering services to Dhithi, again with a hidden agenda of obstructing or breaking the Vratha. [Self-preservation is the first law of nature and that was the logic of Indhra.]

नित्यं वनात्सुमनसः फलमूलसमित्कुशान् ।
पत्राङ्कुरमृदोऽपश्च काले काल उपाहरत् ॥ ५७ ॥

57

Nithyam vanaathsumanasah phalamoolasamith kusaan

Pathraankuramridhoapascha kale kaala upaaharath.

Indhra will go to the forest daily and collect the flowers, fruits, roots, leaves, Kusa grass, wood, water, earth, sprouts and other paraphernalia required for conducting Pooja and Yejnja by Dhithi.

एवं तस्या व्रतस्थाया व्रतच्छिद्रं हरिर्नृप ।
प्रेप्सुः पर्यचरज्जिह्मो मृगहेव मृगाकृतिः ॥ ५८॥

58

Evam thasyaa vrathastthaayaa vrathachcchidhram HarirNripa!
Prepsuh paryacharyajjihmo mrigaheva mrigaakrithih.

Hey, Pareekshith Mahaaraaja! Indhra was very keenly watching to get a chance to break the Vratha under the guise that he is very faithful and sincere to his Aunt. He was just like a hunter who will be wearing the deer skin to fool the deer. [Hunters wear the deer skin and fool deer as the deer may think that the hunter in the deer skin is also another friend of theirs.] His purpose was to cheat Dhithi as soon as he could find some fault in the way she discharged her vows of the ritualistic ceremony. But as he wanted to be undetected, he served her very carefully.

नाध्यगच्छद्ब्रतच्छिद्रं तत्परोऽथ महीपते ।
चिन्तां तीव्रां गतः शक्रः केन मे स्याच्छिवं त्विह ॥ ५९॥

59

Naaddhyagehcchath vrathachcchidhram thathparooattha maheepathe!
Chinthaam theevraam gethah Sakrah kena me syaachcchivam thviha.

Oh, the best of the Kings on Earth! Even after waiting for a long time the Vajrapaani, meaning the holder of Vajra or Indhra, did not get a chance to obstruct the Vratha and then he started thinking of a way out or some means to fulfill his purpose.

एकदा सा तु सन्ध्यायामुच्छिष्टा व्रतकर्षिता ।
अस्पृष्टवार्यधौताङ्घ्रिः सुष्वाप विधिमोहिता ॥ ६०॥

Ekadhaa saa thu sanddhyaayaamuchcchishta vrathakarsithaa
Asprishtavaaryaddhauthaangghrih sushvaapa viddhimohithaa.

During the period when Indhra was contemplating like that, once due to the over exertions of the daytime Dhithi was very tired and lied down and slept at the sunset without washing her feet and purifying herself.

लब्ध्वा तदन्तरं शक्रो निद्रापहृतचेतसः ।
दितेः प्रविष्ट उदरं योगेशो योगमायया ॥ ६१ ॥

Lebdddhvaa thadhantharam Sakro nidhraapahrithachethasah
Dhitheh previshta udharam yogeso yogamaayayaa.

Indhra found this as the best opportunity he got as Dhithi has faulted the norms or the terms of Vratha. He decided to make use of the opportunity to his advantage. With his Yoga-Sidhddhi or mystic power of Ashta-Aisvarya-Sidhddhi like Anima, Mahima, etc. he entered Dhithi's womb, as a small atom, while she was unconscious as she was sleeping.

चकर्त सप्तधा गर्भं वज्रेण कनकप्रभम् ।
रुदन्तं सप्तधैकैकं मा रोदीरिति तान् पुनः ॥ ६२ ॥

Chakarhtha saphaddhaa gerbham Vajrena kanakaprebham
Rudhantham saphaddhaikaikam 'maa rodhee'rithi than punah.

After entering the womb of Dhithi, Indhra cut the embryo which was glowing like gold into seven pieces with his Vajra or Thunderbolt. At that time all the seven pieces like seven different living entities started crying. Then Indhra told them 'do not cry' as if he is affectionately fondling them. Then he immediately cut each of the pieces into seven pieces again.

ते तमूचुः पाट्यमानास्ते सर्वे प्राञ्जलयो नृप ।
नो जिघांससि किमिन्द्र भ्रातरो मरुतस्तव ॥ ६३ ॥

The thammoochuh paatyamaanaah sarvve praanjjalayo nripa!
 “No jimghaamsasi kimIndhra bhraatharo Maruthasthava.”

When Indhra cut the embryo like that all the forty-nine pieces asked him:
 “We are your brothers, and we are Maruths and why did you do so and why
 are you trying to kill us?”

मा भैष्ट भ्रातरो मह्यं यूयमित्याह कौशिकः ।
 अनन्यभावान् पार्षदानात्मनो मरुतां गणान् ॥ ६४॥

“Maa bhaishta bhraatharo mahyam yooya”mithyaaha Kausikah
 Ananyabhaavaan paarshadhaanaathmano Maruthaam genaan.

Then Indhra replied to them: “If you are my brothers then you do not have
 to worry at all and you have nothing to fear from me”. Indhra then
 understood that Maruths are his devoted followers and associates without
 any other vile thoughts in their mind.

न ममार दितेर्गर्भः श्रीनिवासानुकम्पया ।
 बहुधा कुलिशक्षुण्णो द्रौण्यस्त्रेण यथा भवान् ॥ ६५॥

Na mamaara Dhitherggerbhah Sreenivaasaanukampayaa
 Behuddhaa kulisakshunno Dhraunyaasthrena yetthaa Bhavaan.

Hey Pareekshith Mahaaraajan, Uththara’s, your mother's embryo was
 burned by the Bhrahmaasthra of Asvathtthaamaa, the son of Dhrona. But
 with the mercy and compassion of Lord Sri Krishna Bhagawaan or the
 Supreme Soul Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Lord
 Sri Vaasudheva Sri Maha Vishnu Bhagawaan you were protected.
 Similarly, here also with the mercy and compassion of the Supreme Soul
 Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan the Maruths were also

saved from death or destruction by cutting the embryo into forty-nine pieces by Indhra with his Vajra.

सकृदिष्ट्वाऽऽदिपुरुषं पुरुषो याति साम्यताम् ।
संवत्सरं किञ्चिदूनं दित्या यद्धरिर्चितः ॥ ६६॥

66

SakridhishtvaaAadhiPurusham Purusho yaathi saamyathaam
Samvathsaram kinjchidhoonam dhithyaa yedhddHarirarchchithah.

Even if you pray just once only, Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would shower blessings and provide you Saayoojya or Moksha. Then what is there to talk about Dhithi who has worshiped and offered obeisance to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan for one full year! He will provide her with anything and fulfill all her wishes. Therefore, the embryo of Dhithi could not be destroyed and killed by Indhra as it was protected by Lord Sri Hari because of Dhithi's austere and meditative worship and offering of obeisance for one year.

सजूरिन्द्रेण पञ्चाशद्देवास्ते मरुतोऽभवन् ।
व्यपोह्य मातृदोषं ते हरिणा सोमपाः कृताः ॥ ६७॥

67

SajurIndhrena panjchaasadhdhevaasthe Maruthoabahavan
Vyepohya maathridhosham the harinaa Somapaah krithaah.

Thus, the Maruth-Genaas, the forty-nine sons of Dhithi along with Indhra were fifty. That is Maruth-Genaas become fifty. Because of the blessings of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, the Maruths were spiritually realized and became Dhevaas or gods or deities. Lord Sri Hari purified the Maruths and uplifted from Aasuric or demonic qualities of their mother to Dhaivika or godly qualities. Thus, the Maruths were also made eligible to drink Soma or Somaresa eligible only for Dhevaas, by Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

दितिरुत्थाय ददृशे कुमाराननलप्रभान् ।
इन्द्रेण सहितान् देवी पर्यतुष्यदनिन्दिता ॥ ६८॥

68

Dhithiruththaaya dhedhrise Kumaaraananlaprebhaan
Indhrena sahithaan Dhevee parithushyadhanindhithaa.

When Dhithi-Dhevi woke up from sleep she saw her forty-nine sons as effulgent as the glowing fire. She was very pleased and delighted to see her sons so lustrous.

अथेन्द्रमाह ताताहमादित्यानां भयावहम् ।
अपत्यमिच्छन्त्यचरं व्रतमेतत्सुदुष्करम् ॥ ६९॥

69

AtthEndhramaaha, “thaathaahamAadhithyaanaam bhayaavaham
Apathyamichcchanthyaparam vrathamethathsudhushkaram.”

Then Dhithi openly told Indhra: “I, really, adhered to all the norms and observed the Pumsavana Vrata with the purpose of obtaining a son to kill all the twelve Dhevaas or Aadhithyaas, meaning the sons of Adhithi.”

एकः सङ्कल्पितः पुत्रः सप्त सप्ताभवन् कथम् ।
यदि ते विदितं पुत्र सत्यं कथय मा मृषा ॥ ७०॥

70

“Ekah sankalpithah puthrah saptha sapthaabhavan Kattham
Yedhi the vidhitham puthra sathyam katthaya maa mrishaa.”

“I observed the Vrata to get one son but how did it happen that I got seven times seven, forty-nine, sons? If you know the reason for that, then please let me know the reason for that without a little bit of lies or without hiding anything.”

इन्द्र उवाच

Indhra Uvaacha (Indhra Said):

अम्ब तेऽहं व्यवसितमुपधायार्गतोऽन्तिकम् ।
लब्धान्तरोऽच्छिदं गर्भमर्थबुद्धिर्न धर्मदृक् ॥ ७१ ॥

71

Amba, theaham vyevasithamupaddhaaryaagethoanthikam
Lebhddhaantharoachcchidham gerbhamarthtthabudhddhirnna
ddharmmavith.

My dear Mother (Mother's sister can be addressed as mother)! I foresaw the purpose of your Vratha and I came to stay here, waiting for an opportunity to obstruct or interrupt it. When I got the right opportunity, I entered the womb and cut the embryo into pieces. It is the natural law that one who is purely selfish, and hell bent to ensure that his life is safe will not look at the Ddhaarmmic side or the principles.

कृत्तो मे सप्तधा गर्भ आसन् सप्त कुमारकाः ।
तेऽपि चैकैकशो वृक्णाः सप्तधा नापि ममिरे ॥ ७२ ॥

72

Kriththo me saphthaddhaa gerbha aasan saptha kumaarakaah
Theapi chaikaikaso vriknaah saphthaddhaa naapi mamrire.

First, I cut the embryo into seven pieces, but I could not destroy it. Then I cut each of the seven again into seven pieces each and despite that I could not kill it, or they did not die.

ततस्तत्परमाश्चर्यं वीक्ष्याध्यवसितं मया ।
महापुरुषपूजायाः सिद्धिः काप्यनुषङ्गिणी ॥ ७३ ॥

73

Thathasthath paramaascharyam veekshyaaddhyavasitham mayaa
Mahaapurushapoojaayaah sidhddhih kaapyaanushangginee.

I was surprised that despite cutting the embryo into multiple pieces, I could not kill it. Then I realized that this was the result of your worship and offers of obeisance to Lord Sri Hari who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is lying on Aadhi Sesha in the Milky Ocean. I firmly believed so.

आराधनं भगवत ईहमाना निराशिषः ।
ये तु नेच्छन्त्यपि परं ते स्वार्थकुशलाः स्मृताः ॥ ७४॥

74

Aaraddhanam Bhagawatha eehamaanaa niraasishah
Ye thu nechchanyapi param the svaarththakusalaah smrithaah.

It has already been proclaimed in the Vedhaas and Saasthraas that anyone who worship or offer obeisance to Lord Sri Hari who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without any selfish interest and strictly according to the norms and conditions with pure devotion would be able to attain spiritual advancement and spiritual realization. And here now it has been established as I was unable to kill your embryo even with my Vajra.

आराध्यात्मप्रदं देवं स्वात्मानं जगदीश्वरम् ।
को वृणीते गुणस्पर्शं बुधः स्यान्नरकेऽपि यत् ॥ ७५॥

75

Aaraddhyaathmapredham dhevam svaathmaanam Jegadheeswaram
Ko vrineethe gunasparsam buddhah syaannarakeapi yedh.

The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the personification of Aathma or is the Transcendental Form. He is the Soul of all souls and His Own Soul. He is Jegadheeswara or the Universal Master and Universal Lord and Universal Protector. Those who worship Him with the intention of fulfilling material prosperity or benefit would fall into hell. There is no doubt about it.

तदिदं मम दौर्जन्यं बालिशस्य महीयसि ।
क्षन्तुमर्हसि मातस्त्वं दिष्ट्या गर्भो मृतोत्थितः ॥ ७६॥

Thadhidham mama dhaurjjenyam baalisasya maheeyasi
Kshenthumarhasi maathasthvam dhishtyaa gerbho mrithoththithah.

My dear Mother, you are the best of all women! You deserve to be worshipped. I am an ignorant fool who committed the offense to you. Kindly excuse me for the offenses I committed to you. It is only because of the great selfless devotional services you offered to Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan that your children did not die even after me cutting the embryo into forty-nine pieces. Their life was given back by the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इन्द्रस्तयाभ्यनुज्ञातः शुद्धभावेन तुष्टया ।
मरुद्भिः सह तां नत्वा जगाम त्रिदिवं प्रभुः ॥ ७७॥

Indhrasthayaabhyanujjaathah sudhddhabhaavena thushtayaa
Marudhbhih saha thaam nathvaa jegaama thridhivam Prebhuh.

Dhithi was well pleased and fully satisfied with the respectful and humble and honest behavior of Indhra. After hearing the lie-less and deceit-less open words of Indhra, she gave permission for him to go with blessings and best wishes. Indhra with folded hands bid bye to her and went to heaven along with his brothers [cousins], Maruths or Maruth Genaas.

एवं ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि ।
मङ्गलं मरुतां जन्म किं भूयः कथयामि ते ॥ ७८॥

Evam the sarvvamaakhyaatham yenmaam thvam pariprichcchasi

Manggalam Maruthaam Jenma kim bhooyah katthayaami the?

Hey, Pareekshith Mahaaraajan! I have answered all the questions you have asked, especially about this pure and devotional story of Maruths. The narration of the story of Maruth-Genaas are very auspicious and helpful for the welfare and prosperity of the world. Please let me know, what else you want to hear.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
षष्ठस्कन्धे मरुदुत्पत्तिकथनं नाम अष्टादशोऽध्यायः ॥ १८॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Shashttaskanddhe MarudhulpaththiKatthanam [Marudhdhevodhbhavam]
Naama AshtaadhesoAddhyaayah

Thus, we conclude the Eighteenth Chapter Named as The Story of Birth of Marudh Dhevaas [Origination of Marudhdhevaas] 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 Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!