

**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)**

अष्टमस्कन्धः

**ASHTAMASKANDDAH (CANTO EIGHT)**

॥ नवमोऽध्यायः - ९ ॥

**NAVAMOADDHYAAYAH (CHAPTER NINE)**

**AmrithaMatthane [Paalaazhi Matthanam – MohineeMaayaaPreyogam]  
(In the Story of Churning of Ocean of Milk [Churning of Milky Ocean –  
Application of Illusory Power by Mohini {The Incarnation of Lord  
Vishnu}])**

[Asuraas got possession of Amrith or rather they grabbed it from Ddhanvanthari-Moorththy who rose up from the Ocean of Milk holding the Pot of Amrith. Though all the Asuraas belong to the same family, they could not reach an agreement among themselves, who should divide and

give or share it to everyone, meaning who can be entrusted among them with that task. They really became enemies due to envy among themselves. Some of the weaker Asuraas argued that even the Dhevaas are eligible for due share in accordance with the contract of the venture. There was a war of words followed by challenging their might. At that time Mohini, the most enchanting and enticing beauty walked into their assembly. Mohini was the incarnation of Lord Vishnu. The Asuraas were enchanted by the beauty of Mohini. They handed over the Pot Amrith to her, despite her telling them that she is a prostitute who does not hold any values and is not trustworthy, with full consent that she can do whatever she wants. Irrespective of the fact that whether she does right or wrong, just or unjust, they agreed not to question her. Mohini seated Asuraas and Dhevaas in two separate lines. She managed to convince the Asuraas with sweet and enticing words and distributed the Amrith to all Dhevaas. Raahu, an Asura, disguised in the form of a Dheva and sat among Dhevaas without being identified even by Mohini or Lord Vishnu and thus received Amrith. Soorya and Chandra pointed Raahu to Lord Vishnu. He cut off the head of Raahu. As his body was not touched by Amrith it became lifeless. But as his head was touched by Amrith it became immortal. Brahma gave him the permanent status as a planet of the universe. Due to the enmity of Raahu with Soorya and Chandra, he attacks them whenever he gets the opportunity, which happens on the full moon or dark moon days. It is believed so and that's why the solar and lunar eclipses are happening on full or dark moon days. As the Asuraas were looking on, Mohini revealed her true form of Lord Vishnu. Please continue to read for more details...]

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

तेऽन्योन्यतोऽसुराः पात्रं हरन्तस्त्यक्तसौहृदाः ।  
क्षिपन्तो दस्युधर्माण आयान्तीं ददृशुः स्त्रियम् ॥ १ ॥

1

TheanyonyathoAsuraah paathram haranthyasthyekthasauhridhaah  
Kshipantho dhesyuddharmmaana aayaantheem dhedhrisuh sthriyam.

The Asuraas among themselves became enemies by abandoning their dynastic friendship on the question of sharing Amrith. They even forgot that they all belong to the same Asura Yoni. They started accusing and abusing each other. They exchanged despicable words among themselves. Each one wanted to possess the Amritha Pot by himself. Thus, they started challenging their might among each other. One will fight with another and then he will fight with another, and it continues non-stop and endless. One will snatch it from another and then another One will snatch it from him like that. While the Asuraas were vigorously fighting like that, they all saw enticing Mohini, the embodiment of beauty, charm and attraction, slowly walking into their assembly.

अहो रूपमहो धाम अहो अस्या नवं वयः ।  
इति ते तामभिद्रुत्य पप्रच्छुर्जातहृच्छयाः ॥ २॥

2

“Aho roopamaho ddhaama aho asyaa navam vayah”  
Ithi the thaamabhidhruthya paprechcchurjjaathahrichcchayaah.

“Wow, what a beauty! Wow, what a beautiful shape of the body! Wow, what a body form! Wow, what a lusty effulgence! Wow, what a fresh youthfulness! Wow, this is amazing, this is wonderful! No doubt about it.” Each of the Asuraas were blinded by the lusty desire to have friendship and association with her and spoke as above and approached closer to her. They went near to her and started asking:

का त्वं कञ्जपलाशाक्षि कुतो वा किं चिकीर्षसि ।  
कस्यासि वद वामोरु मथ्नन्तीव मनांसि नः ॥ ३॥

3

“Kaa thvam kanjjapalaasaakshi! Kutho vaa? Kim chikeershasi?  
Kasyaasi? Vadha vaamoru! Matthnantheeva manaamsi nah.”

“Oh, the most wonderfully beautiful girl with long eyes like those of lotus petals. You speak so sweetly and it feels like honey is coming out of your mouth. You churn and agitate the minds and hearts of all of us. Who are you, the loveliest girl? Whose daughter are you [rather than asking who is

your father]? Why did you come here at this time? What was the purpose of your visit? Please tell us all about you. We are very much interested to know all about you. “

न वयं त्वामरैर्दैत्यैः सिद्धगन्धर्वचारणैः ।  
नास्पृष्टपूर्वा जानीमो लोकेशैश्च कुतो नृभिः ॥ ४॥

4

“Na vayam thvaAmarairdhDheithyaih SidhddhaGendddharvvaChaaranaiah  
Naasprishtapoorvvaaam jaaneemo lokesaisxha kutho nribhih.”

“Oh, gem of beauty! Oh, the crown jewel of charm and attraction! We understand that you have not been touched by the Dhevaas nor the Dheithyaas nor the Kinnaraas nor the Gendddharvvaas nor the Sidhddhaas nor the Dhikpaalaas nor the Chaaranaas. So, there is no need to mention the human, the humans have no chance to come even near to you. “

नूनं त्वं विधिना सुभूः प्रेषितासि शरीरिणाम् ।  
सर्वेन्द्रियमनःप्रीतिं विधातुं सघृणेन किम् ॥ ५॥

5

“Noonam thvam Viddhinaa subhruh preshithaasi sareerinaam  
Sarvvendhriyamanahpreethim Viddhaathum saghrinena kim.”

“Oh, the most auspicious and prosperous beautiful girl! There is no doubt that the Providence who is the most compassionate and merciful has sent you to us at this time to provide ecstasy of happiness and pleasure to our mind, heart and senses. Providence is the ocean of mercy and that is why he has sent to us such a beautiful, charming and attractive girl to provide us comfort and happiness.”

सा त्वं नः स्पर्धमानानामेकवस्तुनि मानिनि ।  
ज्ञातीनां बद्धवैराणां शं विधत्स्व सुमध्यमे ॥ ६॥

6

“Saa thvam nah spardhddhamaanaanaamekavasthuni, maanini,

Jnjaatheenaam bedhddhavairaanaam sam viddhathsva sumaddhyame!”

“Oh, the most beautiful girl! You are honored by everyone. Your waist is exquisitely attractive. We are now engaged in fighting among ourselves because of this one subject matter – the Amritha Kalasam or pot of Nectar. Although we are all born in the same Asura Kula, we are becoming increasingly inimical. Oh, the thin-waisted lady, you are so beautiful and have a prestigious and honorable position. We are requesting you to do us a favor by settling down our dispute. You are the only one capable of that now.”

वयं कश्यपदायादा भ्रातरः कृतपौरुषाः ।  
विभजस्व यथान्यायं नैव भेदो यथा भवेत् ॥ ७॥

7

“Vayam Kasyapadhaayaadhaa bhraatharah krithapaurushaah  
Vibhajasva yetthaanyaayam naiva bhedho yetthaa bhaveth.”

“We, the Dhevaas and Asuraas, are all the sons of Kasyapa and thus we are related as brothers. Now we are exhibiting our personal prowess in dissention, though we all tried equally in churning the Ocean of Milk. No one can claim that he has put in more effort than the other. Therefore, you please share and give Amrith to us equally without showing any partiality or favoritism to anyone.”

इत्युपामन्त्रितो दैत्यैर्मायायोषिद्वपुर्हरिः ।  
प्रहस्य रुचिरापाङ्गैर्निरीक्षन्निदमब्रवीत् ॥ ८॥

8

Ithyupaamanthritho DheithyairmmaayaayoshidhvapurHarih  
Prehasya ruchiraapanggairnireekshannidhamabreveeth.

When the Dhaanavaas or Asuraas requested like that, The most beautiful Mohini, the incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan or Bhagawaan Naaraayana, gave an enticing smile and glanced at the Asuraas and stole their minds and hearts and spoke to them:

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Sree Mahaa Vishnu Bhagawaan Said):**

कथं कश्यपदायादाः पुंश्चल्यां मयि सङ्गताः ।  
विश्वासं पण्डितो जातु कामिनीषु न याति हि ॥ ९॥

9

“Katham Kasypadhaayadhaah pumschalyaam mayi sanggathaah  
Visvaasam panditho jaathu kaamineeshu na yaathi hi.”

“Oh, the sons of Kasyapa Muni! Oh, the great Asuraas! I am only a prostitute. How is it that you have developed so much faith in me so quickly? A learned person or a knowledgeable person with discretionary power would never put faith in a woman, especially a prostitute like me.”

सालावृकाणां स्त्रीणां च स्वैरिणीनां सुरद्विषः ।  
सख्यान्याहुरनित्यानि नूतनं नूतनं विचिन्वताम् ॥ १०॥

10

“Saalaavrikaanaam sthreenaam cha svairineenaam Suradhvishah  
Sakhyaanyaahuranithyaani noothnam vichinvathaam.”

“A prostitute is a woman who seeks new friends or companions daily like jackals, monkeys and dogs who are unsteady over their sexual relationships and want newer and newer friends every day. The Pundits or learned scholars have opined that friendship or association with a prostitute is never permanent and will not stay for long. [Those who associate with prostitutes will always be cheated.]”

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

इति ते क्ष्वेलितैस्तस्या आश्वस्तमनसोऽसुराः ।

जहसुर्भावगम्भीरं ददुश्चामृतभाजनम् ॥ ११ ॥

11

Ithi thekshvelithaisthasyaa aasvasthamanasoAsuraah  
Jehasurbhaavagembheeram dhedhuschaAmrithabhaajanam.

Hearing such words of Mohineedhevi or Mohini-Moorththy, who had spoken as if jokingly, all the Asuraas became confident and developed more faith in her. They all laughed it off and very seriously and confidently delivered the Pot of Amrith into her hands with full faith and confidence.

ततो गृहीत्वामृतभाजनं हरि-  
र्बभाष ईषत्स्मितशोभया गिरा ।  
यद्यभ्युपेतं क्व च साध्वसाधु वा  
कृतं मया वो विभजे सुधामिमाम् ॥ १२ ॥

12

Thatho griheethvaAmrithabhaajanam Harir-  
Bebhaasha eeshath smithasobhayaa giraa  
“Yedhyabhyupetham kva cha saaddhvasaaddhu vaa  
Kritham mayaa vo vibhaje Suddhaamimaam.”

Mohini accepted the pot of Amrith and with a smile she spoke: “Hey, Dheithyaas or Asuraas! If you accept whatever I do, irrespective of whether what I do is right or wrong, honestly or dishonestly, then I will agree and take up the responsibility of sharing or dividing this Amrith among you.”

इत्यभिव्याहृतं तस्या आकर्ण्यसुरपुङ्गवाः ।  
अप्रमाणविदस्तस्यास्तत्तथेत्यन्वमंसत ॥ १३ ॥

13

Ithyabhivyaahritham thasyaa aakarnyaAsurapunggavaah  
Apremaanavidhasthasyaaasthath thathethyanvamasatha.

The leaders of Asuraas were unaware of the majesty of Mohini. They lost the power of discretion and discrimination under the majestic influence of her effulgence. Therefore, immediately upon hearing her words they simply assented and told: “Yes, what you have said is alright. You can share as you like.” Thus, the Asuraas blindly or ignorantly agreed to accept her decision.

अथोपोष्य कृतस्नाना हुत्वा च हविषानलम् ।  
दत्त्वा गोविप्रभूतेभ्यः कृतस्वस्त्ययना द्विजैः ॥ १४॥

14

Atthoposhya krithasnaanaa huthvaa cha havishaanalam  
Dheththvaa goviprabhoothebhyah krithasvasthyayanaa dhvijai.

Then, the Dhevaas and Asuraas observed fasting. After bathing, they offered ghee and oblations into the fire and fed cows and Brahmins and gave charity to Brahmins and properly rewarded others of the society like Kshethriyaas, Vaisyaas and Soodhraas and received blessings and grace from them for fulfilling their wishes and desires.

यथोपजोषं वासांसि परिधयाहतानि ते ।  
कुशेषु प्राविशन् सर्वे प्रागग्नेष्वभिभूषिताः ॥ १५॥

15

Yetthopajosham vaasaamsi pariddhaayaahathaani the  
Kuseshu praavisan sarvve praagagreshvabhibhooshithaah.

Thereafter, the Dhevaas and Asuraas performed the ritualistic ceremonies as directed by Brahmins. Then they all dressed in new garments according to their own choices and decorated their bodies with ornaments and then sat facing east on seats made of Kusa grass with extreme happiness and full satisfaction. [That is the formal way of sitting for any auspicious occasions and for auspicious and prosperous outcomes.]

प्राङ्मुखेषूपविष्टेषु सुरेषु दितिजेषु च ।  
धूपामोदितशालायां जुष्टायां माल्यदीपकैः ॥ १६॥



Praangmukheshupavishteshu Sureshu Dhithijeshu cha  
Ddhoopaamodhithasaalaayaam jushtaayaam maalyadheepakaih.

Hey, Mahaaraajan! The Dhevaas and the Asuraas sat facing east in the arena decorated with flower garlands and lamps and with smoke of incense spreading fragrance and aroma all around, for eating or drinking Amrith.

तस्यां नरेन्द्र करभोरुरुशद्दुकूल-  
श्रोणीतटालसगतिर्मदविह्वलाक्षी ।  
सा कूजती कनकनूपुरशिञ्जितेन  
कुम्भस्तनी कलशपाणिरथाविवेश ॥ १७॥

Thayaam Narendhra! Karabhorurusadhdhukoola-  
Sroneethataalasagethirmmadhavihvalaakshee  
Saa koojathee kanakanoopurasinjithena  
Kumbhasthane kalasapaniratthaavivesa.

Oh, the best of the Kings! Then, Mohini, the most beautiful and enticing woman of all the three worlds, entered the arena, wearing silk garments, and shaking her big breasts reflecting water jugs, and her eyes were restless due to pride of youthfulness, and her ankle bells were tinkling, and walking very slowly shaking big back and thin-waist. Her thighs resembled the trunks of the elephant. She was carrying the Pot of Amrith in her hands.

तां श्रीसखीं कनककुण्डलचारुकर्ण-  
नासाकपोलवदनां परदेवताख्याम् ।  
संवीक्ष्य सम्मुमुहुरुस्मितवीक्षणेन  
देवासुरा विगलितस्तनपट्टिकान्ताम् ॥ १८॥

THaam sreesakheem kanakakundalachaarukarnna-  
Naasaakapolavadhanaam paradhevathaakhyaam

Samveekshya sammumuhuruth smithaveekshanena  
Dhevaasuraa vigelithasthanapattikaam thaam.

Her face was very charming and attractive with ears decorated with golden ornaments and long and pretty nose and blushing cheeks. When she slowly walked her sari's border on breast moved aside showing the sharp projections of her breasts. Seeing Mohini who is called as Paradhevatha was as enchanting as original Indhira Dhevi or Sree Maha Lakshmi Dhevi. All the Dhevaas and the Asuraas were mesmerized by her enchanting and enticing beauty.

असुराणां सुधादानं सर्पाणामिव दुर्नयम् ।  
मत्वा जातिनृशंसानां न तां व्यभजदच्युतः ॥ १९॥

19

Asuraanaam Suddhaadhaanam sarppaanaamiva dhurnnaayam  
Mathvaa jaathinrisamsaanaam na thaam vyebhajathAchyuthah.

Since giving Amrith to cruel Asuraas, who are disastrous and dangerous to the world, are like feeding milk to most poisonous snakes. Considering this logical principle, Mohineedhevi or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan did not share and give Amrith to the Asuraas.

कल्पयित्वा पृथक् पङ्क्तीरुभयेषां जगत्पतिः ।  
तांश्चोपवेशयामास स्वेषु स्वेषु च पङ्क्तिषु ॥ २०॥

20

Kalpayithvaa prithhak pangktheerubhayeshaam Jegathpathih  
Thaamschopavesayaamaasa sveshu sveshu cha pangkthishu.

Mohini—Moorththy or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is the Master and Controller of all the Universes arranged separate rows and lines for Dhevaas and Asuraas. After fixing separate rows and lines, Mohini-Moorththy seated them in order of their positions.

दैत्यान् गृहीतकलशो वञ्चयन्नुपसञ्चरैः ।  
दूरस्थान् पाययामास जरामृत्युहरां सुधाम् ॥ २१ ॥

21

Dheithyaan griheethakalaso vanjchayannupasanjcharaih  
Dhoorastthaan paayayamaas jeraamrithyuharaam Suddhaam.

Carrying the Pot of Amrith in her hands, Mohini first moved along with the Asuraas and satisfied them with sweet words and thus cheated them of their share of Amrith. And then she moved towards the Dhevaas who were sitting at a distant place and shared the whole Amrith to them to make them free from invalidity, old age and death.

ते पालयन्तः समयमसुराः स्वकृतं नृप ।  
तूष्णीमासन् कृतस्नेहाः स्त्रीविवादजुगुप्सया ॥ २२ ॥

22

The paalayanthah samayamAsuraah svakritham Nripa!  
Thusneemaasana krithasnehaah sthreevivaadhajugupsayaa.

Hey, Mahaaraajan! Since the Dhithijaas or Asuraas have promised that they will accept whatever Mohini did, irrespective, whether it is just or unjust, right or wrong, they remained silent to keep their promise and to avoid themselves fighting with a woman, Mohini. [Here we can see the principles of Asuraas. Despite losing their life achievement they kept up their promise.]

तस्यां कृतातिप्रणयाः प्रणयापायकातराः ।  
बहुमानेन चाबद्धा नोचुः किञ्चन विप्रियम् ॥ २३ ॥

23

Thasyaam krithaathiprenayaah prenayaapaayakaatharaah  
Behumaanena chaabedhddhaa nochuh kinjchana vipriyam.

The Asuraas had developed affection for Mohini and a kind of faith in her and they were afraid of breaking the relationship if they spoke against what

she did. Therefore, they wanted to respect and honor their words and none of the Asuraas said anything that would disturb or hurt their friendship with her.

देवलिङ्गप्रतिच्छन्नः स्वर्भानुर्देवसंसदि ।  
प्रविष्टः सोममपिबच्चन्द्रार्काभ्यां च सूचितः ॥ २४॥

24

Dhevalinggaprethichcchannah svarbhaanurdhdhevasamsadhi  
Previshtah SomamapibachChandhraArkkaabhyaam cha soochithah.

चक्रेण क्षुरधारेण जहार पिबतः शिरः ।  
हरिस्तस्य कबन्धस्तु सुधयाऽऽप्लावितोऽपतत् ॥ २५॥

25

Chakrena kshuraddhaarena jehaara pibathah sirah  
Haristhasya kbanddhasthu suddhayaaplaavithoopathath.

Raahu, an Asura, covered himself with the dress of Dheva and entered in the assembly of Dhevaas and sat as One among them without being detected by anyone including Mohini or Sree Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. He thus got a share of Amrith and drank. But Soorya and Chandra, two of the Dhevaas, were able to somehow identify him and notified Mohini or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Mohini or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan immediately cut off the head of Raahu by Sudhersana Chakra or Disk. At that time Raahu's body was untouched by Amrith and therefore it could not survive.

शिरस्त्वमरतां नीतमजो ग्रहमचीकूपत् ।  
यस्तु पर्वणि चन्द्रार्कावभिधावति वैरधीः ॥ २६॥

26

Sirasthvamarathaam neethamAjo grehamacheeklepath  
Yesthu parvvani ChandhraArkkaavabhiddhaavathi vairaddheeh.

Raahu's head, however having been touched by Amrith, became immortal with the effulgence of Amrith. Therefore, Brahmadheva accepted Raahu's head as a planet with permanent or immortal status. Since Raahu being an eternal enemy of Soorya or Sun and Chandra or Moon, he always tries to attack them on the full moon and dark moon days. That is what causes the eclipses.

पीतप्रायेऽमृते देवैर्भगवान् लोकभावनः ।  
पश्यतामसुरेन्द्राणां स्वं रूपं जगृहे हरिः ॥ २७॥

27

PeethapraayeAmrithe DhevairBhagawaamllokabhaavanah  
PasyathaamAsurendhrenaam svam roopam jegrihe Harih.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the best friend and well-wisher of all the three worlds. He has incarnated as Mohini for the welfare and auspiciousness of the universe. Thus, when the Dhevaas have almost completed drinking the Amrith, Mohini Moorththy in the presence of all the Asuraas disclosed His original spotless Cosmic Form of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

एवं सुरासुरगणाः समदेशकाल-  
हेत्वर्थकर्ममतयोऽपि फले विकल्पाः ।  
तत्रामृतं सुरगणाः फलमञ्जसाऽऽपु-  
र्यत्पादपङ्कजरजःश्रयणान्न दैत्याः ॥ २८॥

28

Evam SuraAsuragenaah samadhesakaala-  
Hethvarththakarmmamathayoapi phale vikalpaah  
ThathraAmritham Suragenaah phalamanjjasaaaapu-  
Ryathpaadhapanakajarejhsreyanaanna Dheithyaah.

The Purushaarththhaas or the Objects of Pursuit: Ddharmma or Righteousness or Moral Values, Arthththa or Prosperity or Economic Values, Kaama or Pleasure or Love or Desire or Psychological Values and Moksha

or Liberation or Spiritual Values; the Place, the Time, the Cause, the Purpose, the Activity and the Ambition were the same for both Dhevaas and Asuraas. But here the Dhevaas achieved one result and the Asuraas another. Because the Dhevaas were always worshiping, offering obeisance and services at the lotus feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and were seeking shelter from the dust at the lotus feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan they were able to drink Amrith and get the result. The Asuraas never sought shelter at the lotus feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and hence they were unable to achieve the result they desired.

यद्युज्यतेऽसुवसुकर्ममनोवचोभि-  
र्देहात्मजादिषु नृभिस्तदसत्पृथक्त्वात् ।  
तैरेव सद्भवति यत्क्रियतेऽपृथक्त्वात्  
सर्वस्य तद्भवति मूलनिषेचनं यत् ॥ २९॥

29

Yedhyujyatheasuvasukarmmamanovachobhir-  
Dhehaathmajaadhishu nribhithadhasath pritthakthvaath  
Thaireva sadhbhavathi yeth kriyatheapritthakthvaath  
Sarvvasya thadhbhavathi moolanishechanam yeth.

In this universe, whatever activities performed by the human society for the protection of One's wealth and life by One's words, One's mind and One's actions are all performed for One's personal sense gratification with reference to the body. All these activities are baffling because they are not for devotional services to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. But when all these activities are performed as devotional service to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan for His satisfaction then result will be distributed for the welfare and benefit of everyone, like how the water poured in the root of the tree is getting distributed to the entire tree.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
अष्टमस्कन्धे अमृतमथने नवमोऽध्यायः ॥ ९॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
AshtamaSkanddhe AmrithaMatthane [Paalaazhi Matthanam –  
MohineeMaayaaPreyogam] [Naama] NavamoAddhyaayah

Thus, we conclude the Ninth Chapter [Named] as Churning of Milky Ocean  
– Application of Illusory Power by Mohini {The Incarnation of Lord Vishnu}  
Of the Eighth 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!**