

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - नवमस्कन्धः

**SREEMADH BHAAGAWATHAM - NAVAMASKANDDAH
MOOLAM (ORIGINAL)**

॥ नवमस्कन्धः ॥

NAVAMASKANDDAH (CANTO NINE)

॥ षष्ठोऽध्यायः - ६ ॥

SHASHTTOADDHYAAYAH (CHAPTER SIX)

**SaubharyAakhyaanam [AmbareeshaVamsaVarnnanam -
SaubharyAakhyaanam] (Narration of the Story of Saubhari
[Description of Dynasty of Ambareesha – Story of Saubhari])**

[In this chapter we can read the descendants of King Ambareesha. Ambareesha had three sons named Viroopa, Kethumaan and Sambhu. Son of Viroopa was Prishadhasva and his son was Rettheethara. As Rettheethara did not have any son, he asked his Aachaarya Anggiras to beget a son or sons on his wife. Anggiras begot ten sons on his wife,

Rettheethara. All of them were with Brahma Thejas or Braahmana Prebhaava. They were popularly known as Anggiraas and all of them were great experts in Kshaathra Ddharmmaas or Religious Principles of Royal Duties also. Remember Ikshvaaku was the eldest son of Sraadhddhadheva Manu and Ikshvaaku was born from the nostrils of Manu when he sneezed. Ikshvaaku had One hundred sons. Of them Vikukshi, Nimi, Dhendaka were elder and more popular than others. Once when Ikshvaaku asked Vikukshi to collect fresh flesh for a sacrificial ceremony, he violated the rules by providing remnant flesh. Therefore, he has been banished from the country. After attainment of Moksha by Ikshvaaku, Vikukshi returned and took charge of the emperorship and ruled the world. He performed innumerable Yaagaas and Yejnjaas and appeased Lord Vishnu. Vikukshi was popularly known as Sasaadha. Puranjaya was the son of Vikukshi or Sasaadha. Puranjaya also had other names like Indhravaaha and Kauthsttha due to his popular activities and fetes. Kuvalayaasva was another popular descendant of the dynasty. He created or begot Twenty-One Thousand sons as desired by Uthanka. He killed the Asura called Ddhunddhu and got the name as Ddhunddhumaara. Yuvanaasva was another famous king of the dynasty. He was childless and therefore conducted a Yaaga to appease Indhra to provide him a son. Before the conclusion of the Yaaga, by mistake, he drank the sanctified water of the Yaaga, which was meant for his wife to drink. As destined by Providence, the king delivered a child. The child was named as Maanddhaatha. We will read how he got that name. Maanddhaatha had three sons and fifty daughters. The fifty daughters were married in a Svayamvara to Saubhari Muni. Saubhari begot total of Five Thousand sons as One Hundred sons each on each of the Fifty wives. At the end, he became detached to material family life and attained Moksha and with his austere power his wives also attained Moksha. Please continue to read for more details.]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Braahmarshi Said):

विरूपः केतुमान् शम्भुरम्बरीषसुतास्त्रयः ।
विरूपात्पृषदश्वोऽभूत्तत्पुत्रस्तु रथीतरः ॥ १ ॥

Viroopah KethumaanjChambhurAmbareeshasuthaasthreyah
Viroopaath Prishadhasvoabhooth thathputhrasthu Retttheetharah.

Three sons were born to Ambareesha. They were 1) Viroopa, 2) Kethumaan and 3) Sambhu. Viroopa had a son whose name was Prishadhasva, and his son was Retttheethara.

रथीतरस्याप्रजस्य भार्यायां तन्तवेऽर्थितः ।
अङ्गिरा जनयामास ब्रह्मवर्चस्विनः सुतान् ॥ २॥

2

Retttheetharasyaa prejasya bhaaryaayaam thanthavearththithah
Anggiraajenayaamaasa Brahmavarchchasvinah suthaan.

Retttheethara had no sons. Therefore, without any hesitation he requested Anggiras, his Aachaarya, to beget sons for him on his wife. With that request Anggiras created ten sons with all Brahma Thejas, meaning Braahmana Effulgence or Brahmical Prowess, on the wife of Retttheethara.

एते क्षेत्रे प्रसूता वै पुनस्त्वाङ्गिरसाः स्मृताः ।
रथीतराणां प्रवराः क्षत्रोपेता द्विजातयः ॥ ३॥

3

Ethe kshethre presoothaa vai punasthvaAnggirasaah smrithaah
Retttheetharaanaam prevaraah kshethropethaa dhvijaathayah.

That is how the wife of Retttheethara delivered sons of Angiras. They are all generally and commonly called as Angirasaa or Angiresas. Without any doubt these sons are the best of all other sons Retttheethara had on his other wives. [That means on other wives of Retttheethara had sons on him.] The Angiresas were also experts in Kshethriya or Kshaathra Ddharmmaas. They were very popular and very famously well-known as Braahmanaas with full knowledge of Kshaathra Ddharmmaas.

क्षुवतस्तु मनोज्ञे इक्ष्वाकुर्ग्रणितः सुतः ।

तस्य पुत्रशतज्येष्ठा विकुक्षिनिमिदण्डकाः ॥ ४॥

4

Kshuvathasthu manorjjajnje Ikshvaakurghraanathah suthah
Thasya puthrasathajyeshttaa VikushiNimiDhendakaah.

Ikshvaaku, the eldest son of Manu, was born at the time when Manu sneezes or coughs. Thus, Ikshvaaku was born from the nostrils of Manu. Ikshvaaku had One Hundred sons. Of them Vikukshi, Nimi and Dhendaka were elder and more popular than all others. [Remember Ikshvaaku was the eldest son of Sraadhddhadheva Manu. The story has been briefly explained in stanzas Eleven and Twelve of Chapter One of Ninth Canto.]

तेषां पुरस्तादभवन्नार्यावर्ते नृपा नृप ।
पञ्चविंशतिः पश्चाच्च त्रयो मध्येऽपरेऽन्यतः ॥ ५॥

5

Theshaam purasthaadhabhavannAaryaavarththe Nripa Nripa!
Pnjchavimsathi paschaachcha threyo maddhye pareanyathah.

Oh, Mahaaraajan! Of the One Hundred sons, Twenty-Five of them were made as kings of the countries East of Aaryavarththa, and the same number at the West of Aaryavarththa. Three of them became Kings in the middle countries of Aaryavarththa. The remaining, Forty-Seven, were appointed as the Rulers of countries in the North and South of Aaryavarththa.

स एकदाष्टकाश्राद्धे इक्ष्वाकुः सुतमादिशत् ।
मांसमानीयतां मेध्यं विकुक्षे गच्छ मा चिरम् ॥ ६॥

6

Sa ekaadhaashtakaasraadhddha Ikshvaakuh suthamaadhisath
“Maamsamaaneeyathaam meddhyam Vikukshe! gechccha maa chiram.”

Once, at the time of Ashtakaasraadhddha Kaala, meaning the time the oblations to be offered to the forefathers during the dark fortnight of Pushy, Maagha, Phaalgun, Chaithra or January-February-March months -, Ikshvaaku asked Vikukshi, his eldest son, “Oh, Vikukshe! You please go to the forest and bring immediately some pure flesh to be offered in the oblation.”

तथेति स वनं गत्वा मृगान् हत्वा क्रियार्हणान् ।
श्रान्तो बुभुक्षितो वीरः शशं चाददपस्मृतिः ॥ ७॥

7

Thatthethi sa vanam gethvaa mrigaan hathvaa kriyaarhanaan
Sraantho bubhukshitho veerah sasam chaadhahapasmrithih

The heroic and brave Vikushi went into the forest and killed many befitting animals whose flesh can be used for the oblation. He was very tired and hungry and forgot the purpose and ate the flesh of a hare he killed and then brought the remnants and gave it for the oblationary ritual.

शेषं निवेदयामास पित्रे तेन च तद्गुरुः ।
चोदितः प्रोक्षणायाह दुष्टमेतदकर्मकम् ॥ ८॥

8

Sesham nivedhayaamaasa pithre thena cha thadhguruh
Chodhithah proshanaayaaha dhushtamethadhakarmmakam.

When Vikukshi gave the remnants of the flesh to his father, Ikshvaaku, he offered it to his Aachaarya, Vasishtha, with the request for purification so that it can be offered in the oblationary ritual. Then Vasishtha told him: “This is remnant and hence impure flesh, and it cannot be used in the Sraadhddha ceremony.”

ज्ञात्वा पुत्रस्य तत्कर्म गुरुणाभिहितं नृपः ।
देशान्निःसारयामास सुतं त्यक्तविधिं रुषा ॥ ९॥

9

Jnjaathvaa puthrasya that karmma Gurunaabhihitham Nripah
Dhesaannihsaarayaamaasa sutham thyekthaviddhim rushaa.

When Ikshvaaku came to know about the evil and malicious deed of his son from Aachaarya Vasishtha, he became very furious and angry with his son, Vikukshi. Because he has violated the religious regulative principles and norms of Saasthra, he ordered Vikukshi to leave the country or Vikukshi has been exiled by his father, Ikshvaaku.

स तु विप्रेण संवादं जापकेन समाचरन् ।
त्यक्त्वा कलेवरं योगी स तेनावाप यत्परम् ॥ १०॥

10

Sa thu Viprena samvaadham jaapakena samaachaaran
Thyekthvaa kalebaram Yogee sa thenaavaapa yeth param.

Thereafter, Ikshvaaku spends the time with Vasishthaachaarya discussing the material and spiritual matters. He ruled the country in accordance with Ddhaarmmic Principles instructed by his Guru. All his subjects were very happy as their king took care of their welfare and protected them as a father protects his children. Also, Vasishthaachaarya instructed and continuously discoursed Spiritual Principles to him. In due course, Ikshvaaku became fully renounced and liberated of material bondages and attained Aathmasaakshaathkaaram. He reached Viakuntha Padham at the end.

पितर्युपरतेऽभ्येत्य विकुक्षिः पृथिवीमिमाम् ।
शासदीजे हरिं यज्ञैः शशाद इति विश्रुतः ॥ ११॥

11

Pitharyuparetheabhyethya Vikukshih pritthiveemimaam
Saasadheeje Harim yejnjaas sasaadha ithi visruthah.

After the death or disappearance of his father, Vikukshi returned to the country and became the king. Vikukshi was later well-known under the name Sasaadha. He conducted numerous Yejnjaas and Yaagaas and became very popular and famous. He worshiped Paalaazhi Pathi or Lord

Vishnu or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and thus became the staunchest and most dedicated Vishnu Bhaktha. He was a very efficient and capable administrator, and all his subjects liked him very much as was a very good ruler who took care of their wellbeing and prosperity.

पुरञ्जयस्तस्य सुत इन्द्रवाह इतीरितः ।
ककुत्स्थ इति चाप्युक्तः शृणु नामानि कर्मभिः ॥ १२ ॥

12

Puranjjayasthasya sutha Indhravaaha itheeritha
Kakuthsttha ithi chaapyuktha srinu naamaani karmmahih.

The son of Sasaadha or Vikukshi was Puranjaya. Puranjaya also had other names like Indhravaaha, Kauthsttha, etc. Hey, Raajan! He received different names due to his different heroic activities. I will explain to you now, how he received different names and the stories behind them. Please listen.

कृतान्त आसीत्समरो देवानां सह दानवैः ।
पार्ष्णिग्राहो वृतो वीरो देवैर्देत्यपराजितैः ॥ १३ ॥

13

Krithaantha aaseeth samaro Dhevaanaam saha Dhaanavaih
Paarshnigraaho vritho veero DhevairdhDheithyaparaajithaih.

Once there was a terrible fight between the Dhevaas and Dheithyaas. The Dhevaas lost the fight and at that time they requested the help of Puranjaya the most heroic and brave ruler of the world to join their side and fight against Dheithyaas.

वचनाद्देवदेवस्य विष्णोर्विश्वात्मनः प्रभोः ।
वाहनत्वे वृतस्तस्य बभूवेन्द्रो महावृषः ॥ १४ ॥

14

VachanaadhDhevaDhevasya VishnorVisvaathmanah Prebhoh
Vaahanthve vrithasthasya bebhoovEndhro mahaavrishah.

When the Dhevaas requested Puranjaya to help them, he said if Dhevendhra or Indhra will be his carrier or vehicle then he will fight against their enemy, Dheithyaas. Due to shamefulness or embarrassment Dhevendhra did not accept that proposal at that time. But, later as advised and ordered by Lord Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Indhra or Purandhara took the form of a bull and carried Puranjaya or Indhra became the vehicle of Puranjaya. Thus, Puranjaya got the name Indhravaaha, meaning the One who is carried by Indhra.

स सन्नद्धो धनुर्दिव्यमादाय विशिखाञ्छितान् ।
स्तूयमानः समारुह्य युयुत्सुः ककुदि स्थितः ॥ १५॥

15

Sa sannadhdho ddhanurdhdhiviyamaadhaaya visikhaanjcchithaan
Sthooyamaanah samaaroohya Yuyuthsuh kakudhi stthithah.

तेजसाऽऽप्यायितो विष्णोः पुरुषस्य परात्मनः ।
प्रतीच्यां दिशि दैत्यानां न्यरुणत्त्रिदशैः पुरम् ॥ १६॥

16

Thejasaaaapyaayitho Vishnoh Purushasya Paraathmanah
Pretheechaam dhisidheithyaanaam nyerunath thridhesaihpuram.

Puranjaya, wearing very strong and well protective armor took up the divinely and transcendently powerful bow and sharp arrows in his hand with the desire of fighting and defeating Dheithyaas, entered the battlefield. He was very effulgent with the blessings and Eternal Effulgence of Lord Vishnu Bhagawaan or Param-Purusha or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. He got up on the back of the Indhra-Bull and sat on its hump. All the Dhevaas praised him for his glories. Being empowered by Lord Vishnu Bhagawaan or Param-Purusha or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Puranjaya sat on the great Bull and was therefore known as

Indhravaaha, meaning the One who is carried by Indhra. Surrounded by all the Dhevaas he attacked the residence of Dheithyaas from the west side and created a strong fort of resistance and blocked that region.

तैस्तस्य चाभूत्प्रधनं तुमुलं लोमहर्षणम् ।
यमाय भल्लैरनयद्वैत्यान् येऽभिययुर्मृधे ॥ १७॥

17

Thaisthasya chaabhooth preddhanam thumulam Lomaharshanam
Yemaaya bhallairanayadhDheithyaan yeabhiyeyurmmriddhe.

The battle between the Dheithyaas and Dhevaas captained by Puranjaya was fierce and terrifying. It was so fierce that anyone who hears about the horrifying battle, One's hairs would stand on its end. Puranjaya killed and destroyed all the Dheithyaas who fought in the battle by shooting sharp arrows or by cutting with swords or with other deadly weapons.

तस्येषुपाताभिमुखं युगान्ताग्निमिवोल्बणम् ।
विसृज्य दुद्रुवुर्द्वैत्या हन्यमानाः स्वमालयम् ॥ १८॥

18

Thasyeshupaathaabhimukham Yugaanthaagnimivolbenam
Visrijya dhudhruvurdhdheithyaa hanyamaanaah svamaalayam.

His arrows were emitting fire on all sides as horrible and fierce as those of the fire of final devastation at the end of the Kalpa or Yuga. The entire area will be gutted wherever the fierce arrows of Puranjaya fall. As none of the Dheithyaas could stand anywhere nearby where his arrows go, they all ran away from the battlefield and hid in their homes to save their lives.

जित्वा पुरं धनं सर्वं सश्रीकं वज्रपाणये ।
प्रत्ययच्छत्स राजर्षिरिति नामभिराहृतः ॥ १९॥

19

Jithvaa puram ddhanam sarvvam sasreekam Vajrapaanaye

Prethyayachchath sa Raajarshirithi naamabhiraahrithah.

After defeating Dheithyaas, Raajarshi or Saintly King Puranjaya gave everything including the houses, cities, wives, riches and all other possessions of the Dheithyaas to Dhevendhra. Hey, Mahaaraajan! From that date onwards Puranjaya was awarded with other names like Indhravaaha and all.

पुरञ्जयस्य पुत्रोऽभूदनेनास्तत्सुतः पृथुः ।
विश्वगन्धिस्ततश्चन्द्रो युवनाश्वस्तु तत्सुतः ॥ २० ॥

20

Puranjjayasya puthroabhoodhAnenaas,thathsuthah Pritthuh
Visvarenddhisthathas,Chandro Yuvanaasvascha thathsuthah.

Puranjjaya begot a son named Anena. Anena's son was Pritthu. His son was Visvarenddhi or Visvagenddhi. Visvarenddhi's son was Chandhra. His son was Yuvanaasva Nripa.

श्रावस्तस्तत्सुतो येन श्रावस्ती निर्ममे पुरी ।
बृहदश्वस्तु श्रावस्तिस्ततः कुवल्याश्वकः ॥ २१ ॥

21

Saabasthathathsutho yena Saabasthee nirmame puree
Brihadhasvasthu Saabasthisthathah Kuvalayaasvakah.

Saabastha was the son of Yuvanaasva. The city known as Saabasthi was created and founded by Saabastha Nripa. Brihadhasva was the son of Saabastha. Brihadhasva's son was the most famous and popular Kuvalayaasva.

यः प्रियार्थमुतङ्कस्य धुन्धुनामासुरं बली ।
सुतानामेकविंशत्या सहस्रैरहनद्वृतः ॥ २२ ॥

22

Yah priyaarthtthamUdhankasya Ddhunaamaasuram belee

Suthanaamekavimsathyaa sahasrairahanadhvrithah.

Kuvalayaasva was a very powerful and mighty hero. As desired by the great Sage Uthanka, he went with his Twenty-One Thousand sons and killed the most powerful demon Ddhunddhu Asura.

धुन्धुमार इति ख्यातस्तत्सुतास्ते च जज्वलुः ।
धुन्धोर्मुखाग्निना सर्वे त्रय एवावशेषिताः ॥ २३ ॥

23

Ddhunddhumaara ithi khyaathasthathsuthaasthe cha jejvaluh
Ddhunddhormmukhaagninaa sarvve threya evaavaseshithaah.

Hey, Pareekshith Mahaaraajan! For this reason, King Kuvalayaasva was celebrated with the name Ddhunddhumaara, meaning the beater or killer of Ddhunddhu. But during the fight between Kuvalayaasva and Ddhunddhu, all except three sons of Kuvalayaasva was burned in the fire generated from the mouth of the most powerful Asura Ddhunddhu.

दृढाश्वः कपिलाश्वश्च भद्राश्व इति भारत ।
दृढाश्वपुत्रो हर्यश्वो निकुम्भस्तत्सुतः स्मृतः ॥ २४ ॥

24

Dhriddaasvah Kapilaasvascha Bhadhraasva ithi Bhaaratha,
Dhriddaasvaputhro Haryasvo Nikumbhasthathsuthah smrithah.

Dhriddaasva, Kapilaasva and Bhadhraasva were the three sons of Kuvalayaasva who were not burned by the fire emitted from the mouth or face of Ddhunddhu. Dhriddaasva was the eldest of the three of them. Dhriddaasva's son was Haryasva. Nikumbha was the son of Haryasva Nripa.

बर्हणाश्वो निकुम्भस्य कृशाश्वोऽथास्य सेनजित् ।
युवनाश्वोऽभवत्तस्य सोऽनपत्यो वनं गतः ॥ २५ ॥

Berhanaasvo Nikumbhasya Krisaasvoatthaasya Senajith
Yuvanaasvoabhavath thasya soanapathyo vanam gethah.

Berhanaasva was the son of Nikumbha. Hey, Raajan! His son was Krisaasva. Senajith was the son of Krisaasva. Senajith's son was Yuvanaasva Nripa. Though he had One hundred wives, he could not and did not have any sons. He and all his wives were very depressed and unhappy because of childlessness. Therefore, they went to the forest along with his wives and lived there.

भार्याशतेन निर्विण्ण ऋषयोऽस्य कृपालवः ।
इष्टिं स्म वर्तयाञ्चक्रुरैन्द्रीं ते सुसमाहिताः ॥ २६॥

Bhaaryaasathena nirvinna Rishayoasya Kripaalavah
Ishtim sma varththayaanjchakruraIndhream the susamaahithaah.

The Rishees of forest became very compassionate and merciful to them and they arranged the king Yuvanaasva to perform a Yaaga properly to appease Indhra and thereby with Indhra's blessing to have son or sons.

राजा तद्यज्ञसदनं प्रविष्टो निशि तर्षितः ।
दृष्ट्वा शयानान् विप्रांस्तान् पपौ मन्त्रजलं स्वयम् ॥ २७॥

Raajaa thadhYejnjasadhanam previshto nisi tharshithah
Dhrishtvaa sayaanaan vipraamsthaan papau manthrajelam svayam.

One night during Yaaga, Yuvanaasva felt very thirsty. When he entered the home of Yaaga or the place where Yaaga was performed, he saw all the Braahmanaas were sleeping there. He drank some water and came back. That was the water sanctified by the Braahmanaas and meant to be drunk by the wives to conceive children.

उत्थितास्ते निशाम्याथ व्युदकं कलशं प्रभो ।

पप्रच्छुः कस्य कर्मेदं पीतं पुंसवनं जलम् ॥ २८॥

28

Uththithaasthe nisaamyattha vyudhakam Kalasam Prebho
Paprachcchuh “kasya karmmedham peetham Pumsavanam jalam.”

In the morning when the Braahmanaas got up, they found no sanctified water at all in the pot. They asked the king: “Who drank the sanctified water in the pot?”

राजा पीतं विदित्वाथ ईश्वरप्रहितेन ते ।
ईश्वराय नमश्चक्रुरहो दैवबलं बलम् ॥ २९॥

29

Raajnjaa peetham vidhithvaattha Eeswaraprehithena the
Eeswaraaya namaschakruraho Dhaiwabelam belam.

The Braahmanaas realized that the sanctified water was drunk by the King as prompted and as desired by Eeswara Who is the Destiny or Fate or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. They realized that nobody has the power to surpass or cross the Destiny or the desire of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Whatever The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan has decided or destined will happen as Providence is Most Powerful. With that clear understanding they saluted, worshiped, offered respectful obeisance and prostrated The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is Destiny.

ततः काल उपावृत्ते कुक्षिं निर्भिद्य दक्षिणम् ।
युवनाश्वस्य तनयश्चक्रवर्ती जजान ह ॥ ३०॥

30

Thathah kaala upaavritthe kukshim nirbhidhya dhekshinam
Yuvanaasvasya thanayaschakravarththee jejaana ha.

Thereafter, in due course of time a son was born from the lower right side of King Yuvanaasva's abdomen. He became the most powerful and mighty Emperor of the world.

कं धास्यति कुमारोऽयं स्तन्यं रोरूयते भृशम् ।
मां धाता वत्स मा रोदीरितीन्द्रो देशिनीमदात् ॥ ३१ ॥

31

“Kam ddhaasyathi kumaaroayam sthanyam rorooyathe bhrisam”
“Maam ddhaathaa vathsa maa rodhee”ritheEndhro dhesineemadhaath.

When the child started crying for breast milk, the Rishies asked: “This child is crying for milk. Who can or who will feed the child?” At that time Indhra who was worshiped and appeased in the Yaaga told: “I will feed the child. My dear son, please do not cry. I will feed you milk.” Thus, speaking Indhra put his index finger into the mouth of the child and told: “You may drink me.”

न ममार पिता तस्य विप्रदेवप्रसादतः ।
युवनाश्वोऽथ तत्रैव तपसा सिद्धिमन्वगात् ॥ ३२ ॥

32

Na mamaara pithaa thasya VipraDhevapresaadhathah
Yuvanaasvoattha thathraiva thapasaa sidhddhimanvagaath.

त्रसद्दस्युरितीन्द्रोऽङ्ग विदधे नाम यस्य वै ।
यस्मात्त्रसन्ति ह्युद्विग्ना दस्यवो रावणादयः ॥ ३३ ॥

33

ThresadhdhesyuritheEndhroangga vidhaddhe naama thasya vai
Yesmaaththresanthi hyudhvignaa dhesyavo Raavanaadhayah.

When the child cried, Indhra said: “Maam Ddhaathaa” and put the index finger in the mouth of the child. Therefore, the child got the name “Maanddhaatha”. Thus, the son of Yuvanaasva got the name,

Maanddhaatha. Yuvanaasva was blessed by the Braahmanaas and Rishees due to his severe austerities and respectful devotion to them as well as to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Due to their blessings his son, Maanddhaatha, became deathless or immortal. Thereafter, Yuvanaasva went to the forest and led Sanyaasa life with austerities and penance and attained Moksha. This Maanddhaatha was the cause of fear or created fear even in Asuraas like Raavana and others and thieves, robbers and rogues. Therefore, Indhra gave him another name as Thresadhhesyu.

यौवनाश्वोऽथ मान्धाता चक्रवर्त्यवनीं प्रभुः ।
सप्तद्वीपवतीमेकः शशासाच्युततेजसा ॥ ३४॥

34

Yauvanaasvoattha Maanddhaathaa chakravarththyavaneem Prebhuh
Sapthadhveepavattheemekah sasaasaAchyuthathejasaa.

Maanddhaatha was a staunch and steadfast devotee of Achyutha Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. With the effulgence of the blessings of Achyutha Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Maanddhaatha ruled the whole world consisting of all the seven islands as the sole Chakravarththi or Emperor, most efficiently with all prosperities. He ensured welfare and protection of every entity in the universe.

ईजे च यज्ञं क्रतुभिरात्मविद्भूरिदक्षिणैः ।
सर्वदेवमयं देवं सर्वात्मकमतीन्द्रियम् ॥ ३५॥

35

Eeche cha Yejnjam Krathubhiraathmavidhbhooridhekshinaih
Sarvvadhevamayam Dhevam sarvvaathmakammatheendhriyam.

He was transcendently realized with Aathmasaakshaathkaaram. He was a scholar in Transcendental Principles and Vedhaas and Saasthraas. Though he had attained Aathmasaakshaathkaaram, he still performed innumerable Yaagaas and Yejnjaas to worship and offer devotional

obeisance to Achyutha Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan or Sreekaantha or the Consort of Sree or Lakshmi Dhevi. He was able to recognize that Sreekaantha or Achyutha Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is the Soul of all souls of all the entities and elements.

द्रव्यं मन्त्रो विधिर्यज्ञो यजमानस्तथर्त्विजः ।
धर्मो देशश्च कालश्च सर्वमेतद्यदात्मकम् ॥ ३६॥

36

Dhrevyam Manthro viddhirYejnjo Yejamaanasthatthrththvijah
Ddharmmo dhasascha kaalascha sarvvamethadhyedhaathmakam.

All in the universe including the Yejnjaas and Yaagaas, the Manthraas chanted, Vedhic norms and requirements, the provider of the results, the One who conducts, the Rithviks, the Time, the Place, the Principles and paraphernalia used for Yejnjaas and Yaagaas are all different Forms of Vaasudheva or Sreekaantha or Achyutha Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Maanddhaatha or Maanddhaathru Nripa worshiped and offered everything at the lotus feet of Vaasudheva or Sreekaantha or Achyutha Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan visualizing Him as the Soul of everything.

यावत्सूर्य उदेति स्म यावच्च प्रतितिष्ठति ।
सर्वं तद्यौवनाश्वस्य मान्धातुः क्षेत्रमुच्यते ॥ ३७॥

37

Yaavath Soorya udhethi sma yaavachcha prethithishttathi
Sarvvam thadhYauvanaasvasya Maanddhaathuh kshethramuchyathe.

That Maanddhaathru Nripa who was also known as Yeuvvanaasva, was the staunchest devotee of Vaasudheva or Sreekaantha or Achyutha Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, became the sole Emperor of the whole world within

the boundaries of two mountains where the Sun rises in the morning and sets in the evening.

शशबिन्दोर्दुहितरि बिन्दुमत्यामधानृपः ।
पुरुकुत्समम्बरीषं मुचुकुन्दं च योगिनम् ।
तेषां स्वसारः पञ्चाशत्सौभरिं वत्रिरे पतिम् ॥ ३८॥

38

Sasabindhordhuhithari Bindhumathyaamaddhaannripah
PurukathsamAmbareesham Muchukundham cha Yoginam
Theshaam svasaarah panjchaasath saubharim vaprire pathim.

This Yeuvvanaasva or Maanddhaatha Nripa married Bindhumathi who was the daughter of Sasabindhu. He had three sons with his wife. They were 1) Purukuthsa, 2) Ambareesha and 3) Muchukundha. Muchukundha was a great Yogi. These three brothers had Fifty sisters. And all the Fifty daughters accepted Saubhari as their husband.

यमुनान्तर्जले मग्नस्तप्यमानः परं तपः ।
निर्वृतिं मीनराजस्य वीक्ष्य मैथुनधर्मिणः ॥ ३९॥

39

Yemunaantharjjele magnasthapyamaanah paranthapah
Nirvrithim Meenaraajasya veekshya maitthunaddharmminah

Saubhari was a great Yogic Rishi. He was always under meditative austerity and penance. Once while performing austerity deep under the holy waters of Kaalindhi or Yemuna he noticed the ecstasy of sensual enjoyment of a King fish and its pair. He perceived the pleasure of sexual enjoyment from those pairs of fish.

जातस्पृहो नृपं विप्रः कन्यामेकामयाचत ।
सोऽप्याह गृह्यतां ब्रह्मन् कामं कन्या स्वयंवरे ॥ ४०॥

40

Jaathaspriho Nripam Viprah kanyaamekaamayaachatha

Soapyaaha grihyathaam, Brahman, kaamam kanyaa svayamvare.

After that incident Saubhari straight went to the palace of Maanddhaatha and requested him to get his daughters married to him. Maanddhaatha told him that he must get them in a Svayamvara in which the bride will accept the groom according to her wish and decision. In other words, the girl has the full authority to choose her groom or husband.

स विचिन्त्याप्रियं स्त्रीणां जरठोऽयमसन्मतः ।
वलीपलित एजत्क इत्यहं प्रत्युदाहृतः ॥ ४१ ॥

41

Sa vichi, “nthyaapriyam sthreenaam jerattoayamasammathah
Valeepalitha ejathka ithyaham prethyudhaahrithah.”

Saubhari Muni thought: “I am very old. I am very feeble because of my old age. My hair is gray, and my skin is slack and loose. My head shivers and shakes and cannot hold my head even straight for a moment. Not only that, any young and beautiful damsels will not desire and accept me but will reject me outright as soon as they see me.”

साधयिष्ये तथाऽऽत्मानं सुरस्त्रीणामपीप्सितम् ।
किं पुनर्मनुजेन्द्राणामिति व्यवसितः प्रभुः ॥ ४२ ॥

42

“Saaddhayishye thathaaaathmaanam Surasthreenaamapeepsitham
Kim punarmManujendhraanaamithi vyevasithah prebhuh.”

“I will take the form of a young and handsome youth who will be even desired and accepted by the Apsarasas or Celestial Beauties. If so, there is no doubt that the Manushya Sthrees or women or ladies would certainly be desirous of me.”

मुनिः प्रवेशितः क्षत्रा कन्यान्तःपुरमृद्धिमत् ।
वृतः स राजकन्याभिरेकः पञ्चाशता वरः ॥ ४३ ॥

43

Munih prevesithah ksheththraa kanyaanthapuramridhddhimath
Vrithascha Raajakanyaabhirekah panjchaasathaa varah.

With that thought Saubhari Muni took the form of a charming, young and handsome youth. With the orders of Maanddhaatha Nripa, the Messengers took Saubhari inside the residential quarters of the princesses in the palace. All the Fifty princesses were desirous of that charming young man and accepted him as their husband and wedded him.

तासां कलिरभूद्भूयांस्तदर्थेऽपोह्य सौहृदम् ।
ममानुरूपो नायं व इति तद्गतचेतसाम् ॥ ४४॥

44

Thaasaam kalirabhoodhbhooyaamsthadharththeapyohya sauhridham
Mamaanuroopo naayam va ithi thadhgethachethasaam.

All the Fifty Princesses were equally and very intensely attracted to the charming and attractive Saubhari Muni. Each of them concentrated their mind on the Muni forgetting even their sisterly relationship. They started quarreling with each other saying that “I am more beautiful than you and he is a perfect match for me and not for you.” Thus, hatred grew among them, and the sisters became enemies out of envy of the possessiveness of the Muni.

स बह्वृचस्ताभिरपारणीय-
तपःश्रियानर्घ्यपरिच्छेदेषु ।
गृहेषु नानोपवनामलाम्भः-
सरःसु सौगन्धिककाननेषु ॥ ४५॥

45

Sa behvipachasthaabhirapaaraneeya-
Thapahsriyaanarghyaparichcchadheshu
Griheshu naanopavanaamalaambhah-
Sarassu saugenddhikakaaneshu.

महार्हशय्यासनवस्त्रभूषण-

स्नानानुलेपाभ्यवहारमाल्यकैः ।
स्वलङ्कृतस्त्रीपुरुषेषु नित्यदा
रेमेऽनुगायद्विजभृङ्गवन्दिषु ॥ ४६ ॥

46

Mahaarhasayiyaasanavasthrabhooshana-
Snaanulepaabhyavahaaramaalyakaih
Svalamkrithasthreepurusheshu nithyadhaa
Remeanugaayadhhdhvijabhringgavandhishu.

Saubhari was endowed with the effulgence of endless austerity and penance and Manthra Sidhddhi, having chanted the Manthraas innumerable times. Because of that as soon as he thought in his mind, he was enriched with all opulence like palaces like homes with gardens and playgrounds, wealth, prosperities and all types of material luxuries anyone can only wish and desire to possess. The gardens were filled with many different plants, trees, creepers, bushes, etc. with flowers spreading sweet fragrant all around. His assembly hall always used to have different types of entertainment programs like songs, dances, dramas, concerts, orchestra and so on. The singers were as good as the Genddharvvaas, and the dancers were better than the Apsaraas. Thus, his home was like a paradise. There were innumerable beautiful maids who were decorated attractively with beautiful costumes and brilliant ornaments. Thus, with all opulence and luxuries he enjoyed sensual pleasures with all his beautiful wives.

यद्गार्हस्थ्यं तु संवीक्ष्य सप्तद्वीपवतीपतिः ।
विस्मितः स्तम्भमजहात्सार्वभौमश्रियान्वितम् ॥ ४७ ॥

47

Yedhgaarhastthyaam thu samveekshya saptadhveepavatheetpathih
Vismithah sthambhamajahaath Saarvvabhaumasriyaanvitham.

Seeing the most exemplary Gaarhastthya Life of Saubhari, his father-in-law, Maanddhaatha was very surprised and wondered. He thought that his own opulence is nothing compared to that of Saubhari. Thus, he gave up his false prestige and pride as the great emperor of the world.

एवं गृहेष्वभिरतो विषयान् विविधैः सुखैः ।
सेवमानो न चातुष्यदाज्यस्तोकैरिवानलः ॥ ४८॥

48

Evam griheshvabhiretho vishayaan vividdhah sukhaih
Sevamaano na chaathushyadhaajyasthokairivaanalah.

Thus, though with fifty beautiful wives Saubhari was enjoying the Gaarhasthya life of sensual pleasures with all opulence and luxuries always, he was not fully satisfied thinking always that more pleasure and enjoyments are yet to come. It was just like how the fire will never be satisfied if ghee is dropped into fire. [When we drop ghee into a fire, it will blaze more and more. Similarly, when you have sexual plays, you will think more and more sensual pleasures will blaze more and more.]

स कदाचिदुपासीन आत्मापहनवमात्मनः ।
ददर्श बह्वृचाचार्यो मीनसङ्गसमुत्थितम् ॥ ४९॥

49

Sa kadhaachidhupaaseena aathmaapahnavaamaathmanah
Dhedhersa behvrichaachaaryo meenasanggasamuththitham.

One day when Saubhari Maharshi, who has attained Sidhddhi by chanting Manthraas countless times and have all the majestic powers of the Sidhddhi, was sitting peacefully in isolation realized that due to indulgence of sensual activities of Gaarhasthya life and the associated fall-down of austere penance as he was provoked by seeing the sexual affairs of the pair of fish. Or he found that the cause of the fall-down of his penance is the sexual affairs of the fish pair.

अहो इमं पश्यत मे विनाशं
तपस्विनः सञ्चरितव्रतस्य ।
अन्तर्जले वारिचरप्रसङ्गा-
त्प्रच्यावितं ब्रह्म चिरं धृतं यत् ॥ ५०॥

“Aho imam pasyatha me vinaasam
Thapasvinah sachcharithavrathasya
Antharjjele vaaricharapresanggaath
Prechyaavitham Brahma chiram ddhritam yeth.”

“Alas! I was practicing severe austerity in the depth of water. I was observing and maintaining all the rules and regulations and religious principles as good as any great saintly personality. I lost all the results of my austere penance simply by association with the sexual affairs of fish. Everyone should observe this fall-down and learn from it.”

सङ्गं त्यजेत मिथुनव्रतिनां मुमुक्षुः
सर्वात्मना न विसृजेद्बहिरिन्द्रियाणि ।
एकश्चरन् रहसि चित्तमनन्त ईशे
युञ्जीत तद्व्रतिषु साधुषु चेत्प्रसङ्गः ॥ ५१ ॥

“Sanggam thyejetha mitthunavrathinaam mumukshuh
Sarvvaathmanaa na visrijedh behirindhriyaani
Ekascharan rehasi chiththamanantha Eese
Yujnjeetha thadhvrathishu Saaddhushu cheth presanggah.”

“Gaarhastthya life and association with wife or wives should be abandoned by a Saaddhu or Sanyaasi who wish to attain liberation from material bondages and obtain Moksha. A Mumukshu or One who wishes to attain Moksha or Salvation must control his Senses and Sensual desires. He must stay isolated and lead a secluded life. He should not engage or employ his senses externally like seeing, hearing, talking, walking and so on. He must meditatively concentrate his mind on Eesa or Eeswara Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. He should maintain association only with Saaddhoos and devotees of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.”

एकस्तपस्व्यहमथाम्भसि मत्स्यसङ्गा-
त्पञ्चाशदासमुत् पञ्चसहस्रसर्गः ।

नान्तं ब्रजाम्युभयकृत्यमनोरथानां
मायागुणैर्हृतमतिर्विषयेऽर्थभावः ॥ ५२॥

52

“Ekasthapasvyahamatthaambhasi mathsyasanggaath
Panjchaasadhaasamutha panjchasahasrasarggah
Naantham vraejaamyubhayakrithyamanoretthaanaam
Maayaagunairhrithamathirvishayearththabhaavah.”

“Alas! How sad! I observed severe and austere penance in seclusion under deep water for hundreds of years. All those became futile and simple waste of time. I was influenced by the sexual affairs of aquatic fish. By seeing that I could not control my material senses and became a slave of flirtation with sensual interest, although I had enough Aathma Jnjanam or Transcendental Knowledge. Being unable to control my senses and sensual interest, I married Fifty beautiful ladies and engaged in sexual affairs with all of them. And I was born back in each of them, One Hundred each, in the form of sons. Thus, I assumed Five Thousand different material forms as my own sons. Now, I do not know what to do in all those forms in this world as well as in the other world. I am distressfully entrapped in the vicious circle of material obligations and responsibilities. I do not know what to do. I became a slave of Maaya or Illusory Power Providence. Under the influence of Maaya, I was confused and mistook material obligations and responsibilities as Purusharththaas.”

एवं वसन् गृहे कालं विरक्तो न्यासमास्थितः ।
वनं जगामानुययुस्तत्पत्न्यः पतिदेवताः ॥ ५३॥

53

Evam vasan grihe kaalam viraktho nyaasamaastthithah
Vanam jegaamaanuyayusthathpathnyah pathidhevathaah.

After leading Gaarhastthya life for a long time, Saubhari, with such thoughts, lost interest in sensual pleasures and was able to regain control over his senses and became detached with material life. He renounced material interest and went with his chaste wives, who were faithfully

offering services to him, to the forest to observe severe austerity and penance.

तत्र तप्त्वा तपस्तीक्ष्णमात्मदर्शनमात्मवान् ।
सहैवाग्निभिरात्मानं युयोज परमात्मनि ॥ ५४॥

54

Thathra thapthvaa thapastheekshnamaathmakarshanamaathmavaan
Sahaivaagnibhiraathmaanam yuyoja paramaathmani.

Saubhari Muni who was well conversant with Religious Principles and about the Self or Soul, observed severe austere penance. As he did not care about his material body and not taking any nutrients, his body became very lean. With severe austerity, he merged his material body into the fire of death and his soul into Paramaathma or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. That means, thus he attained Aathmasaakshaathkaaram or Transcendental Realization.

ताः स्वपत्युर्महाराज निरीक्ष्याध्यात्मिकीं गतिम् ।
अन्वीयुस्तत्रभावेण अग्निं शान्तमिवार्चिषः ॥ ५५॥

55

Thaah svapathyurmMahaaraaja, nireekshyaaddhyaathmikeem gethim
Anveeyusthathprebhaavena agnim saanthamivaarchchishah.

The chaste wives of Saubhari witnessed the attainment of Aathmasaakshaathkaaram by their husband. They were also under austerity and penance. But with the power of the spiritual knowledge gained by their husband, they were also able to secure detachment and liberation from the material world and enter the Spiritual World and finally attain Saayoojya or Moksha. It was just like how the flames of fire when the fire is extinguished. That means when the husband of chaste wives was liberated from material world or extinguished material life the wives also automatically extinguished their material life.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
नवमस्कन्धे सौभर्याख्याने षष्ठोऽध्यायः ॥ ६॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
NavamaSkanddhe SaubharyAakhyaane [AmbareeshaVamsaVarnnam -
SaubharyAakhyaanam] [Naama] ShashttoAddhyaayah

Thus, we conclude the Sixth Chapter [Named as] Narration of the Story of
Saubhari [Description of Dynasty of Ambareesha – Story of Saubhari]
Of the Ninth Canto of the Most Divine and the Supreme Most and the
Greatest Mythology Known as Sreemadh Bhaagawatham.

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