

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - नवमस्कन्धः

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

॥ नवमस्कन्धः ॥

NAVAMASKANDDAH (CANTO NINE)

॥ सप्तमोऽध्यायः - ७॥

SAPTHAMOADDHYAAYAH (CHAPTER SEVEN)

**HarischandhrOpaakhyaanam [HarischandhrOpaakhyaanam]
(Narration of the Story of Harischandhra [Story of Harischandhra -
Descendants of King Maanddhaatha])**

[This chapter describes the stories of the descendants of King Maanddhaatha, especially of Purukuthsa, King Harischandhra and his son Rohitha. The most prominent and famous son of Maanddhaatha was Ambareesha. His son was Yuvanaasva, and his son was Haritha. Purukuthsa, another son of Maanddhaatha, married Narmmadha, a Naaga

Kanyaka. With the empowerment by Lord Vishnu, Purukuthsa was able to destroy the Gendddharvvaas who were attacking the Naaga Loka. The most popular Thrisanku, who became a Chandaala due to the curse of his Guru, was born in the dynasty of Purukuthsa, after a few generations. The story of Thrisanku being elevated to a separate heaven created by the Yoga Prebhaava of Visvaamithra is briefly described in this chapter. Harischandhra was the son of Thrisanku. As Harischandhra did not have a son, he worshiped Varuna and begot a son. Harischandhra promised to conduct a Yaaga to appease Varuna and offer the son as a sacrificial animal. Thus, Rohith was born with the blessing of Varuna. But, once Rohith was born, Harischandhra found many excuses and postponed fulfilling his promise. Rohitha knew the predicament of his father and he went to the forest and avoided being offered as a Yaaga Pasu in the sacrifice. Because of not keeping up the vow, Harischandhra became sick of drops. Knowing the dangerous condition of his father, Rohitha decided to go back. But Indhra blocked him a few times but finally he purchased Sunasepha from his parents and offered it to Varuna as a Yaaga Pasu. All the Dhevaas were very pleased with Harischandhra in fulfilling his promise and blessed him. Visvaamithra advised Aathma Jnjaanam to Harischandhra and he was able to attain Aathmasaakshaathkaaram. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

मान्धातुः पुत्रप्रवरो योऽम्बरीषः प्रकीर्तितः ।
पितामहेन प्रवृतो यौवनाश्वश्च तत्सुतः ।
हारीतस्तस्य पुत्रोऽभून्मान्धातृप्रवरा इमे ॥ १ ॥

1

Maanddhaathuh puthraprevaro yoAmbareeshah prekeerththithah
Pithaamahena prevritho Yeuvanaasvascha thathsuthah
Haareethasthasya puthroabhoonMaanddhaathriprevaraa ime.

The most prominent and famous among the sons of Maanddhaatha was Ambareesha. Yuvanaasva, the grandfather of Ambareesha, also accepted Ambareesha as his son. Ambareesha's son was Yeuvanaasva.

Yeuvanaasva's son was Haareetha Nripa, who was also the most popular king. Thus, Ambareesha, Yeuvanaasva and Haareetha were the most prominent and well-known emperors in the family or dynasty of Maanddhaatha.

नर्मदा भ्रातृभिर्दत्ता पुरुकुत्साय योरगैः ।
तया रसातलं नीतो भुजगेन्द्रप्रयुक्तया ॥ २॥

2

Narmmadhaa bhraathribhirdhdheththaa purukuthsaaya yoragaih
Thayaa Resaathalam neetho Bhujagendhrapreyukthayaa.

Narmmadha was a beautiful Naaga Kanyaka or Virgin Serpent Lady. Her Serpent brothers got Narmmadha wedded to King Purukuthsa. Being prompted and induced by Vaasuki, the Serpent King, Narmmadha took her husband to the Naaga-Loka or Resaathala which was the Planet of Serpents, in the lower region.

गन्धर्वानवधीत्तत्र वध्यान् वै विष्णुशक्तिधृक् ।
नागाल्लब्धवरः सर्पादभयं स्मरतामिदम् ॥ ३॥

3

Genddharvvaanavaddheeth thathra vaddhyaan vai Vishnusakthiddhrik
Naagaallebdddhavarah sarppaadhayam smarathaamidham.

There in the Resaathala, Purukuthsa, being a steadfast devotee of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, was blessed and empowered by Lord Vishnu Bhagawaan. And with the empowerment by The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Purukuthsa was able to kill and destroy all the Genddharvvaas who were fighting with the Naagaas in Resaathala. Vaasuki, the King of Serpents, and all other Naagaas were very pleased with Purukuthsa of his heroic action, and they gave him the blessing that anyone who listens or remembers or reads the glorifying stories of Purukuthsa and his heroic actions in Resaathala would never be affected by the attacks of snakes or serpents.

त्रसद्स्युः पौरुकुत्सो योऽनरण्यस्य देहकृत् ।
हर्यश्वस्तत्सुतस्तस्मादरुणोऽथ त्रिबन्धनः ॥ ४॥

4

Thresadhdhesyuh Paurukuthso yoAnaranyasya dhehakrith
HaryasvathathsuthasthasmaadhArunoattha Thribendddhanah.

Thresadhdhesyu was the son of Purukuthsa and Thresadhdhesyu's son was Anaranya. Anaranya was the father of Haryasva and Aruna was the son of Haryasva. Aruna's son was Thribendddhana.

तस्य सत्यव्रतः पुत्रस्त्रिशङ्कुरिति विश्रुतः ।
प्राप्तश्चाण्डालतां शापाद्गुरोः कौशिकतेजसा ॥ ५॥

5

Thasya Sathyavrathah puthraThrisankurithi visruthah
Praapthaschaandaalathaam saapaadhguroh Kausikathejasaa.

सशरीरो गतः स्वर्गमद्यापि दिवि दृश्यते ।
पातितोऽवाक्शिरा देवैस्तेनैव स्तम्भितो बलात् ॥ ६॥

6

Sasareero gethah Svarggamadhyaaapi dhivi dhrisyathe
Paathithoavaaksiraa Dhevaisthenaiva sthambhitho belaath.

Sathyavratha was the son of Thribendddhana. This Sathyavratha was gloriously praised and was celebrated with the name Thrisanku. Due to the curse of his Guru or Aachaarya he became a Chandaala or Pariah or Savage, but with the power of austere majesty and effulgence of Raajarshi Kausika or Visvaamithra elevated him to Heaven with the material body of a Chandaala. [No human being, even if he is Braahmana, can enter Heaven with a material body. But with the majestic Thapa Prebhaava of Visvaamithra, Thrisanku was lifted with the material body of a Chandaala to Heaven.] We can see him even today in the galaxy or path of stars. [Once you go to heaven you are immortal and eternal. That's why we see

Thrisanku in the galaxy even today. The full story follows.] When Thrisanku was lifted to Heaven with the Chandaala body, because of the prowess of Dhevaas he fell back downward, meaning his head down and legs up. But with the power of Visvaamithra, he did not fall all the way down. Seeing the fall of Thrisanku, Visvaamithra got ready to create another Heaven for Thrisanku. The Dhevaas got panicky and fearful and allowed Thrisanku to live there and even today he can still be seen hanging in the sky, head downward.

त्रैशङ्कवो हरिश्चन्द्रो विश्वामित्रवसिष्ठयोः ।
यन्निमित्तमभूद्युद्धं पक्षिणोर्बहुवार्षिकम् ॥ ७॥

7

Thraisakavo Harischandhro VisvaamithraVasishttayoh
Yennimiththamabhoodhyudhddham pakshinorbbehuvaarshikam.

The most glorious and famous Harischandhra Nripa was the son of Thrisanku. Due to King Harischandhra, Vasishtta and Visvaamithra quarreled and fought one another for many years, both having been transformed into two birds.

सोऽनपत्यो विषण्णात्मा नारदस्योपदेशतः ।
वरुणं शरणं यातः पुत्रो मे जायतां प्रभो ॥ ८॥

8

Soanapathyo vishannaathmaa Naaradhasyopadhesathah
Varunam saranam yaathah “puthro me jaayathaam Prebhoh!”

Harischandhra did not have any son or any child. He was very unhappy and distressed. As advised by Dhevarshi Naaradha, Harischandhra worshiped Varuna Bhagawaan or the god of oceans and water and requested: “Oh, Lord! Please be compassionate and kind and have mercy on me and bless me by providing with a son or a child.”

यदि वीरो महाराज तेनैव त्वां यजे इति ।
तथेति वरुणेनास्य पुत्रो जातस्तु रोहितः ॥ ९॥

“Yedhi Veero Mahaaraaja! Thenaiva thvaam yeje” ithi
Thatthethi Varunenaasya puthro jaathasthu Rohithah.

“Oh, Prebho! Oh, Lord! If I beget a heroic son, then with that son I will perform a Yaaga and worship you for your satisfaction.” [Here, what Harischandhra vowed is that the son will be sacrificed in the Yaaga.] Varuna agreed to the condition and blessed Harischandhra to have a son. Thus, Rohitha was born to Harischandhra as his son with the blessings of Varuna Bhagawaan.

जातःसुतो ह्यनेनाङ्ग मां यजस्वेति सोऽब्रवीत् ।
यदा पशुर्निर्दशः स्यादथ मेध्यो भवेदिति ॥ १०॥

“Jaathah sutho hyanenaangga maam yeja”svethi soabreveeth
Yedhaa pasurnnirdhdhesah syaadhettha meddhyo bhavethithi.

As soon as Rohitha was born, Paasi or Varuna told Harischandhra: “Now a son was born to you, please perform the Yaaga by sacrificing or offering your son for me.” Harischandhra requested Varuna to wait for Ten days as a newly born child has pollution as any animal will be fit to be offered in Yaaga only Ten days after its birth.

निर्दशे च स आगत्य यजस्वेत्याह सोऽब्रवीत् ।
दन्ताः पशोर्यज्जायेरन्नथ मेध्यो भवेदिति ॥ ११॥

Nirdhdhese cha sa aagethya yejasvethyaaha soabreveeth
“Dhenthah pasorYejnjaayerannattha meddhyo bhave”dhithi.

When Varuna approached after Ten days since the child was born, Harischandhra told him: “When an animal grows teeth only become fit to be offered in the Yaaga. So, he has to wait until the child has all his teeth formed or grown.”

जाता दन्ता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् ।
यदा पतन्त्यस्य दन्ता अथ मेध्यो भवेदिति ॥ १२॥

12

Jaathaa dhenthaa yejasvethi sa prethyaahaattha soabreveeth
“Yedhaaa pathanthyasya dhenthaa attha meddhyo bhave”Dhithi.

After having all the teeth, Varuna again reminded Harischandhra to offer or sacrifice his son. Then the king told Varuna: “when all its teeth have fallen out then only the animal will be fit to be offered. Until then it is not considered as pure to be offered in Yaaga.”

पशोर्निपतिता दन्ता यजस्वेत्याह सोऽब्रवीत् ।
यदा पशोः पुनर्दन्ता जायन्तेऽथ पशुः शुचिः ॥ १३॥

13

“Pasornnipathithaa dhenthaa yeja”svethyaaha soabreveeth
“Yedhaa paso punardhdhenthaa jaayantheattha pauh suchih”

When all the teeth were falling out, Varuna returned and told the King: “Now all the teeth have fallen out. Now you can perform the Yaaga. There is no obstacle.” Then the King replied: “until the animal has regrown the teeth, it is not fit to offered in the Yaaga.”

पुनर्जाता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् ।
सान्नाहिको यदा राजन् राजन्योऽथ पशुः शुचिः ॥ १४॥

14

“Punarjjaathaa yeja”svethi sa prethyaahaattha soabreveeth
“Saannaahikoyedhaa, Raajan, Raajanyoattha pasuh suchih.”

After all the teeth were regrown, Varuna returned and insisted Harischandhra to offer his son in the Yaaga. Then, Harischandhra told him that if the Yaaga Pasu or Sacrificial Animal is a Kshethriya, then he will be fit to be offered in the Yaaga only when he is able to shield himself to fight with enemies. Then only he will become purified.

इति पुत्रानुरागेण स्नेहयन्त्रितचेतसा ।
कालं वञ्चयता तं तमुक्तो देवस्तमैक्षत ॥ १५॥

15

Ithi puthraanuraagena snehayenthirithachethasaa
Kaalam vanjchayathaa tham thamuktho Dhevasthamaikshatha.

Harischandhra was very much attached and affectionate with his son. That is why he continued to ask Varuna Dheva to wait and wait. The attachment and affection towards his son made the King a cheat and liar. Varuna Bhagawaan thought all the cheating words told by the King were true and there could be logical explanations.

रोहितस्तदभिज्ञाय पितुः कर्म चिकीर्षितम् ।
प्राणप्रेप्सुर्धनुष्पाणिररण्यं प्रत्यपद्यत ॥ १६॥

16

Rohithasthadhabhijnjaaya pithuh karmma chikeershitham
Praanaprepsurdhddhanushpaaniraranyam prethyapadhyatha.

Rohitha understood the intention of his father, Harischandhra, to offer him as an animal in the Yaaga to Varuna, just to save himself from death, he equipped himself with shield, bow and arrows and went to the forest.

पितरं वरुणग्रस्तं श्रुत्वा जातमहोदरम् ।
रोहितो ग्राममेयाय तमिन्द्रः प्रत्यषेधत ॥ १७॥

17

Pitharam Varunagrestham sruthvaa jaathamahodharam
Rohitho graamameyaaya thamIndhrah prethyasheddhatha.

Varuna Bhagawaan got angry when he came to know that Harischandhra had cheated him, he attacked Harischandhra with dropsy, a sort of liver cirrhosis. Rohitha heard about the serious condition of his father and decided to return to the palace. On the way Indhra stopped Rohitha.

भूमेः पर्यटनं पुण्यं तीर्थक्षेत्रनिषेवणैः ।
रोहितायादिशच्छक्रः सोऽप्यरण्येऽवसत्समाम् ॥ १८॥

18

Bhoomeh paryatanam punyam theerththakshethranishevanaih
Rohithaayaadhisachacchakrah soapyaranyeavasath samaam.

As advised by Indhra: “It is better for you to travel as a pilgrim to different places visiting temples and holy places of worship. That is more virtuous and beneficial, both materially and spiritually.” Therefore, Rohitha stayed in the forest itself visiting various temples and holy places.

एवं द्वितीये तृतीये चतुर्थे पञ्चमे तथा ।
अभ्येत्याभ्येत्य स्थविरो विप्रो भूत्वाऽऽह वृत्रहा ॥ १९॥

19

Evam dhvitheeye thritheeye chathurththe panjchame thatthaa
Abhethyaabhyethya stthaviro vipro bhoothvaaaha Vrithrahaa.

Thus, Dhevendhra assuming the form a Braahmana Sreshtta visited every year for Five years and advised Rohitha and forcibly blocked him from visiting the city and palace of his father, Harischandhra.

षष्ठं संवत्सरं तत्र चरित्वा रोहितः पुरीम् ।
उपव्रजन्नजीगर्तादिक्रीणान्मध्यमं सुतम् ॥ २०॥

20

Shashttam samvathsaram thathra charithvaa Rohithah pureem
Upavrajannajeegerththaadhakreenaanmaddhyamam sutham.

शुनःशेफं पशुं पित्रे प्रदाय समवन्दत ।
ततः पुरुषमेधेन हरिश्चन्द्रो महायशाः ।
मुक्तोदरोऽयजद्देवान् वरुणादीन् महत्कथः ॥ २१॥

Sunasepham pasum pithre predhaaya samavandhatha.
Thathah purushameddhena Harischandhro mahaayesaah
MukthodharoaYejadhdhevaan Varunaadheen mahathkatthah.

In the Sixth year, Rohitha wandering in the forest returned to the capital of his father. He purchased from Ajeegerththa; his second son named Sunasepha by paying a price. Thereafter, Rohitha gave Sunasepha as a Yaaga Pasu or Sacrificial Animal to his father to be offered in the Yaaga to Varuna and offered his respectful obeisance. Harischandhra then performed the Yaaga and offered Sunasepha, the human sacrificial animal, and worshiped and offered obeisance and appeased Varuna and other Dhevaas. Varuna and other Dhevaas were pleased and blessed Harischandhra and he was cured of the dropsy. Saaddhoos and Rishees and Scholars always praise Harischandhra for his glorious stories of keeping up his vows. Thus, Harischandhra became one of the most exalted personalities of mythological history.

विश्वामित्रोऽभवत्तस्मिन् होता चाध्वर्युरात्मवान् ।
जमदग्निरभूद्ब्रह्मा वसिष्ठोऽयास्यसामगः ॥ २२ ॥

Visvaamithroabhavath thasmin hothaa chaaddhvaryuraathmavaan
JemadhagnirabhoothBrahmaa VasishttoAyaasyasaamagah.

In that most famous Yaaga with human sacrifice conducted by Harischandhra Nripa; Visvaamithra was the Chief Priest to offer oblations, Jemadhagni who was the self-realized Maharshi took charge of chanting the Manthraas from Yejur-Vedha [the word Yejur means Yaagic or related to Yejnja or Yaaga], Vasishtta was the Chief Braahmanical Priest and Maharshi Ayaasya was responsible to chant the Manthraas or Hymns from Saama-Vedha.

तस्मै तुष्टो ददाविन्द्रः शातकौम्भमयं रथम् ।
शुनःशेफस्य माहात्म्यमुपरिष्ठात्प्रचक्ष्यते ॥ २३ ॥

23

Thasmai thushto dhedhaavIndhrah saathakaumbhamayam rettham.
Sunahsephasya maahaathmyamuparishtaath prechakshyathe.

Dhevendhra was very satisfied and well pleased with the most fabulous Yaaga and as a reward he gave a Golden Chariot as a gift. Oh, Pareekshith Mahaaraajan! Later, I will describe the greatness and magnanimity of Sunasepha.

सत्यसारां धृतिं दृष्ट्वा सभार्यस्य च भूपतेः ।
विश्वामित्रो भृशं प्रीतो ददावविहतां गतिम् ॥ २४॥

24

Sathyasaaraam ddhrithim dhrishtvaa sabhaaryasya cha bhoopatheh
Visvaamithro bhrisam preetho dhedhaavavihathaam gethim.

मनः पृथिव्यां तामद्भिस्तेजसापोऽनिलेन तत् ।
खे वायुं धारयंस्तच्च भूतादौ तं महात्मनि ।
तस्मिन् ज्ञानकलां ध्यात्वा तयाज्ञानं विनिर्दहन् ॥ २५॥

25

Manah prithivyaam thaamadhbhisthejasaapoAnilena thath.
Khe Vaayum ddhaarayamsthachcha bhoothaadhau tham mahaathmani
Thasmin jnjaanakalaam ddhyaathvaa thayaajnjaanam vinirdhdhehan.

हित्वा तां स्वेन भावेन निर्वाणसुखसंविदा ।
अनिर्देश्याप्रतर्क्येण तस्थौ विध्वस्तबन्धनः ॥ २६॥

26

Hithvaa thaam svena bhaavena nirvvaanasukhasamvidhaa
Anirdhdhesyaapretharkkyena thastthau viddhvasthabenddhanah.

Seeing the truthfulness, honesty, steadfastness and courage and the strong will in keeping up his words and promises of Harischandhra, Kausika or Visvaamithra Muni was very pleased and advised him and his

wife the eternal spiritual knowledge. With concentrated Meditation and severe Austerity, Harischandhra first purified his Mind, which was full of material enjoyments, by amalgamating it with Earth. Then he amalgamated the Earth with Water, then that Water with Fire, then that Fire with the Air, then the Air with the Sky. Thereafter, he amalgamated the Sky with the Total Material Energy, and then the Total Material Energy with the Spiritual Knowledge. The Spiritual or Transcendental Knowledge is the Realization of One's Self or Soul as part of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. When the Self-Realized Soul is engaged in the service to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, he will become eternally imperceptible and inconceivable. Thus, established in Transcendental Knowledge, Harischandhra became completely freed from all material bondages. Thus, he was eternally merged within the blissful happiness of Aathmasaakshaathkaaram or Soul-Realization that he and The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan are the same.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
नवमस्कन्धे हरिश्चन्द्रोपाख्यानं नाम सप्तमोऽध्यायः ॥ ७॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
NavamaSkanddhe HarischandhrOpaakhyaanam Naama
[HarischandhrOpaakhyaanam] SapthamoAddhyaayah

Thus, we conclude the Seventh Chapter Named as Narration of the Story of Harischandhra [Story of Harischandhra - Descendants of King Maandhaatha] 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!