

**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 - NAVAMASKANDDHAH  
MOOLAM (ORIGINAL)**

॥ नवमस्कन्धः ॥

**NAVAMASKANDDHAH (CANTO NINE)**

॥ एकोनविंशोऽध्यायः - १९ ॥

**EKONAVIMSATHITHAMOADDHYAAYAH (CHAPTER NINETEEN)**

**[DhevayaaneeNirvvaanam]**

**[The Story of Attainment of Moksha or Salvation by Dhevayaani [And  
King Yeyaathi]]**

[In this chapter we can read how King Yeyaathi attained liberation from this material world after describing the figurative story of he-goat and she-goat to his wife, Dhevayaani. He understood that the desire for enjoyment of sex is a vicious cycle. When you have sexual enjoyment, you want to have more and more of it. You will never reach satisfaction. After having

sensual enjoyment for a thousand years, Yeyaathi became rather disgusted by it. Thus, when satiated or rather disgusted with material enjoyments, he described the story of he-goat and she-goat corresponding to his own life to Dhevayaani. The story is as follows: Once upon a time a he-goat was searching for different varieties of vegetable food in the forest, he noticed a she-goat trapped in a well. He was attracted to the she-goat, and he saved it from the well. The she-goat was very much attracted to the vigor, youth, strength, might and intelligence of the he-goat. They became husband and wife. One day the she-goat noticed her husband, he-goat, involved in a sensual relationship with another she-goat. She went to her original protector and with his help got the he-goat castigated with old-age and invalidity. But with the pleading of the he-goat, the original protector allowed him to exchange youth and vigor. Having regained youth and vitality the he-goat and the she-goat enjoyed sex life for a thousand more years. Having realized that material enjoyment is a vicious cycle, Yeyaathi Mahaaraaja renounced the interest in material enjoyment of sensual life. He gave one direction each of the kingdom to his four elder sons and then enthroned his youngest son, Pooru, as the emperor and supreme controller of the world. Thereafter, he went to the forest as an Avaddhootha or a Mendicant. By fully concentrating his mind and intelligence upon Sree Krishna Bhagawaan he got liberated from material life and attained self-realization and ultimately Vishnu Padham. Dhevayaani also realized that material life; with relatives, friends, associates, etc., is imaginary and like a dream. With that realization she was also able to renounce all interest in material life and she also got liberated by concentrating her mind fully upon Sree Krishna Bhagawaan and thus she also attained Vishnu Padham. Please continue to read for more details...]

श्रीशुक उवाच

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

स इत्थमाचरन् कामान् स्त्रैणोऽपह्नवमात्मनः ।  
बुद्ध्वा प्रियायै निर्विण्णो गाथामेतामगायत ॥ १ ॥

1

Sa iththamaacharan kaamaamsthrainoapahnavaathmanah  
Budhddhvaa priyaayai nirvvinno gaatthaamethaamagaayatha.

Oh, Pareekshith Mahaaraajan! King Yeyaathi was very lustful and attached to women and sensual pleasures. Thus, he enjoyed various types of material comforts and luxuries and sensual pleasures for a long time. In due course of time, he got disgusted with aversion to sexual enjoyment. He renounced material possessions and material life. And he poetically narrated the following story to his beloved wife for her to listen and understand.

शृणु भार्गव्यमूं गाथां मद्धिधाचरितां भुवि ।  
धीरा यस्यानुशोचन्ति वने ग्रामनिवासिनः ॥ २॥

2

“Srinu, Bhaarggavyamum gaatthaam madhviddhaacharithaam bhuv  
Ddheeraa yesyaanusochanthi vane graamanivaasinah.”

“Oh, my dearest and most darling wife, Bhaarggavi! [Bhaarggavi means One who is born in the family of Bhrigu, here Dhevayaani.] You are the heroine of my life! In this world there was someone exactly like me. Please listen carefully as I narrate his life. By listening to the life of such a householder, those who are retired from householder life and live in the forest would lament.”

बस्त एको वने कश्चिद्विचिन्वन् प्रियमात्मनः ।  
ददर्श कूपे पतितां स्वकर्मवशगामजाम् ॥ ३॥

3

“Bestha eko vane kaschith vichinvan priyamaathmanah  
Dhedhersa koope pathithaam svakarmmavasagaamajaam.”

“While wandering in the forest, eating to satisfy its senses, a he-goat by chance approached a well in which he saw a she-goat trapped in the well and standing helplessly, having fallen into it by influence of the results of its fruitive activities.”

तस्या उद्धरणोपायं बस्तः कामी विचिन्तयन् ।  
व्यधत्त तीर्थमुद्धृत्य विषाणाग्रेण रोधसी ॥ ४॥

4

“Thasyaa udhddharanopaayam besthah kaamee vichinthayan  
Vyeddhaththa theerththamudhddhrithya vishaanaagrena roddhasee.”

“The lusty he-goat wanted to get the she-goat out of the well. The he-goat planned well and dug up the earth on the edge of the well with the point of his horns in such a way that the she-goat was able to come out of the well very easily.”

सोत्तीर्य कूपात्सुश्रोणी तमेव चकमे किल ।  
तया वृतं समुद्वीक्ष्य बह्व्योऽजाः कान्तकामिनीः ॥ ५॥

5

“Soththeerya koopaath susronee thameva chakame kila  
Thayaa vritham samudhveekshya behvoaaajaah kaanthakaamineeh.”

पीवानं श्मश्रुलं प्रेषं मीढ्वासं याभकोविदम् ।  
स एकोऽजवृषस्तासां बह्वीनां रतिवर्धनः ।  
रेमे कामग्रहग्रस्त आत्मानं नावबुध्यत ॥ ६॥

6

“Peevaanam smasrulam preshttam meeddvaamsam yaabhakovidham  
Sa ekoajavrishasthaasaam vehveenaam rethivardhddhanah  
Reme kaamagrehagrestha aathmaanam naavabuddhyatha.”

“The she-goat, who had very nice hips and a well-structured body, accepted the he-goat, who saved her from the well and who lustfully desired to have the she-goat as his sexual partner and who was very handsome with a strong physique, as her mate and husband. The he-goat had very beautiful bodily structure and a nice mustache and beard and was expert in discharging semen in the art of sexual intercourse and was always willing and ready for sporty sexual intercourse with any she-goat. A person who is haunted by ghosts exhibits madness of crazy nature. Just like that, the best of the he-goats, attracted by many she-goats, engaged in all types or erotic activities and naturally forgot his real business of self-realization.”

तमेव प्रेष्ठतमया रममाणमजान्यया ।  
विलोक्य कूपसंविग्ना नामृष्यद्वस्तकर्म तत् ॥ ७॥

7

“Thameva preshttathamayaa remamaanamajaanyayaa  
Vilokya koopasamvignaa naamrishyath besthakarmma thath.”

“When the she-goat knew that her beloved husband, he-goat, engaged in sexual affairs with another she-goat, the wife could not tolerate the activities of her husband.”

तं दुर्हृदं सुहृद्रूपं कामिनं क्षणसौहृदम् ।  
इन्द्रियाराममुत्सृज्य स्वामिनं दुःखिता ययौ ॥ ८॥

8

“Tham dhurhridham suhridhroopam kaaminam kshenasauhridham  
Indhriyaaraamamuthsrijya svaaminam dhuhkhithaa yeyau.”

“The she-goat was aggrieved by the behavior of her husband with another she-goat. She thought that her husband was not sincere and faithful to her and was treating her only as a temporary partner. Because her husband was very lusty and running after other she-goats, she abandoned him and went to her former maintainer.”

सोऽपि चानुगतः स्त्रैणः कृपणस्तां प्रसादितुम् ।  
कुर्वन्निडविडाकारं नाशक्रोत्पथि सन्धितुम् ॥ ९॥

9

“Soapi chaanugethah sthrainah kripanasthaam presaadhithum  
Kurvvannidavidaakaaram naasaknoth patthi sanddhithum.”

“Although the he-goat went behind his wife and tried his best to pacify and convince her with many comforting and flattering words of her positive attitudes and exemplary qualities, he could not pacify or convince her.”

तस्यास्तत्र द्विजः कश्चिदजास्वाम्यच्छिनदुषा ।  
लम्बन्तं वृषणं भूयः सन्दधेऽर्थाय योगवित् ॥ १० ॥

10

“Thasyaasthathra dhvijah kaschidhajaasvaamyachcchinadrushaa  
Lembantham vrishanam bhooyah sandhaddhearhtthaaya yogavith.”

“The Brahmin father, the original maintainer, of the she-goat was very angry, on hearing the unfaithful behavior of the he-goat. He cut off the dangling testicles of the he-goat or destroyed the youthfulness and made him to be very aged and weak. But then, when the he-goat pleaded, the Braahmana later rejoined the testicles with the power of his mystic Yoga.”

सम्बद्धवृषणः सोऽपि ह्यजया कूपलब्धया ।  
कालं बहुतिथं भद्रे कामैर्नाद्यापि तुष्यति ॥ ११ ॥

11

“Sambedhddhavrishanah soapi hyajayaa koopalebddhayaa  
Kaalam behuthittham, Bhadhre, kaamairnaadhyapi thushyathi.”

“The he-goat whose testicles were restored, enjoyed sexual pleasures with the she-goat, the wife, for many years. But even after enjoying sensual pleasures for a thousand years he was not fully satisfied.”

तथाहं कृपणः सुभ्रु भवत्याः प्रेमयन्त्रितः ।  
आत्मानं नाभिजानामि मोहितस्तव मायया ॥ १२ ॥

12

“Thatthaham kripanah, subhru, bhavathyaah premayenthrithah  
Aathmaanam naabhijaanaami mohithasthava maayayaa.”

“Oh, the most beautiful Damsel! My dear wife with the most beautiful eyebrows. I am exactly like that he-goat, and you are exactly like the she-goat. I am so retarded with poor intelligence. I am fully captivated within the Maayic world of these senses and sensual pleasures, and I have forgotten the real task of self-realization.”

यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।  
न दुह्यन्ति मनःप्रीतिं पुंसः कामहतस्य ते ॥ १३॥

13

“Yeth pritthivyaam vreehiyevam hiranyam pasavah sthriyah  
Na dhuhyanthi manah preethim pumsah kaamahathasya the.”

“A person who is lusty like me cannot satisfy my mind even if I have everything in the world, including all the grains, gold, wealth, treasures, animals and beautiful women. Nothing will ever satisfy a man like me.”

न जातु कामः कामानामुपभोगेन शाम्यति ।  
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ १४॥

14

“Na jaathukaamah kaamaanaamupabhogena saamyathi  
Havishaa krishnavarthmeva bhooya evaabhivardhddhathe.”

“By pouring ghee into fire we can never put off or reduce the fire but will only increase the fire and its intensity. Similarly, by continuous enjoyment of lusty desires one would never be fully satisfied and can never diminish or destroy the interest in enjoying the lusty desires. It will generate more interest to enjoy further and further.”

यदा न कुरुते भावं सर्वभूतेष्वमङ्गलम् ।  
समदृष्टेस्तदा पुंसः सर्वाः सुखमया दिशः ॥ १५॥

15

“Yedhaa na kuruthe bhaavam sarvabhootheshvamangalam  
Samadhrishtesthadhaa pumsah sarvvaah sukhamayaa dhisah.”

“When a person is non-envious and does not desire ill-fortune for others, then that person is equiposed. For such a person anything happens to him and anything he sees around all directions will be happy and everything in his life will be very auspicious.”

या दुस्त्यजा दुर्मतिभिर्जीर्यतो या न जीर्यते ।  
तां तृष्णां दुःखनिवहां शर्मकामो द्रुतं त्यजेत् ॥ १६॥

16

“Yaa dhusthyejaa dhurmmathibhirjjeeryatho yaa na jeeryathe  
Thaam thrishnaam dhuhkhanivahaam sarmmakaamo dhruthaa thyejeth.”

“For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when One is invalid due to old age, One cannot give up the desires for sense gratification. Therefore, One who actually desires happiness must give up such unsatisfied and unsatisfiable desires which causes all tribulations and agitations of mind.”

मात्रा स्वस्रा दुहित्रा वा नाविविक्तासनो भवेत् ।  
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥ १७॥

17

“Maathraa svasraa dhuhithraa vaa naavivikthaasano bhaveth  
Belavaanindhriyagraamo vidhvaamsamapi karshathi.”

“One should not allow Oneself to sit on the same seat with his mother, sister or daughter because senses are so strong and compelling. Although One is very advanced in knowledge, he may be attracted by the desire for sensual gratification.”

पूर्ण वर्षसहस्रं मे विषयान् सेवतोऽसकृत् ।  
तथापि चानुसवनं तृष्णा तेषूपजायते ॥ १८॥

18

“Poornnam varshasahasram me vishayaan sevathoasakrithThatthaapi  
chaanusavanam thrishnaa theshoopajaayathe.”

“I am looking at myself or analyzing myself. I was running after sensual gratification for over a thousand years, and I am not yet satisfied. Now I learned that this is a vicious cycle, and One would never be satisfied



enjoying sex. Day after day my interest and desire to enjoy the sex is progressively increasing and never getting diminished.”

तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् ।  
निर्द्वन्द्वो निरहङ्कारश्चरिष्यामि मृगैः सह ॥ १९॥

19

“Thasmaadhethaamaham thyekthvaaa Brahmanyaaddhaaya maanasam  
Nirdhvandhvo nirahankaarascharishyaami mrigaih saha.”

“Therefore, I am renouncing all my desires and interest in sensual gratification as well as the material life itself because interest in material life is desire prompting. After renouncing material life, I will concentrate my mind, heart and intelligence on Parabrahmam. Thus, I would become egoless, having rid of false prestige, due to non-duality as I will not see anything other than Brahmam or Parabrahmam. Ego is the result of duality. And I shall wander in the forest with animals like an animal.”

दृष्टं श्रुतमसद्बुद्ध्वा नानुध्यायेन्न संविशेत् ।  
संसृतिं चात्मनाशं च तत्र विद्वान् स आत्मदृक् ॥ २०॥

20

“Dhrishtam sruthamasadh budhddhvaa naanudhddhyaayenna samviseth  
Samsrithim chaathmanaasam cha thathra vidhvaan sa aathmadhrik.”

“Whatever we see and whatever we hear are not real facts as the whole universe is not real but only illusory. One who knows that the material happiness, whether good or bad, in this life or in the next, in this planet or in heavenly planets, is unreal, is temporary and useless. An intelligent person should not try or even think of enjoying material happiness. Such a person is the knower of the Self. Such a person knows who he is and what is he? Such Self-Realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of One’s own constitutional position or the Self.”

इत्युक्त्वा नाहुषो जायां तदीयं पूरवे वयः ।  
दत्त्वा स्वां जरसं तस्मादाददे विगतस्पृहः ॥ २१॥

21

Ithyukthvaa Naahusho jaayaam thadheeyam Poorave vayah  
Dheththvaa svaam jerasam thasmaadhaadhedhe vigethasprihah.

After speaking and explaining the principles of non-Duality and the Self like that to his wife, Dhevayaani, Mahaaraaja Naahusha, meaning son of Nahusha or Yeyaathi, returned the youthfulness back to Pooru and accepted his own old age, disfigurement and fatigue.

दिशि दक्षिणपूर्वस्यां द्रुह्युं दक्षिणतो यदुम् ।  
प्रतीच्यां तुर्वसुं चक्र उदीच्यामनुमीश्वरम् ॥ २२॥

22

Dhisi dhekshinapoorvvasyaam Dhryuhyum dhekshinatho Yedhum  
Pretheechaam Thurvvasum chakra udheeच्याamAnummeesvaram.

भूमण्डलस्य सर्वस्य पूरुमर्हत्तमं विशाम् ।  
अभिषिच्याग्रजांस्तस्य वशे स्थाप्य वनं ययौ ॥ २३॥

23

Bhoomandalasya sarvvasya Poorurmarhaththamam visaam  
Abhishichyaagrejaamsthasya vase stthaapya vanam yeyau.

Yeyaathi Mahaaraaja gave Southeast to Dhruhyu, South to Yedhu, West to Thurvvasu and North to Anu. Thus, he divided the kingdom. And then he enthroned his youngest son, Pooru, as the Emperor of the entire world and its riches, treasures and properties and placed all other four older sons under the control of Pooru. After that Mahaaraaja Yeyaathi abandoned the kingdom and went to the forest to observe severe penance and austerity.

आसेवितं वर्षपूगान् षड्वर्गं विषयेषु सः ।  
क्षणेन मुमुचे नीडं जातपक्ष इव द्विजः ॥ २४॥

24

Aasevitham varshapoogaan shadvarggam vishayeshu sah  
Kshenenana mumuche needam jaathapaksha iva dhvijah.

Just like how a bird flies away from its nest as soon as its wings have grown, Yeyaathi Mahaaraaja abandoned and left away from the material modes of nature having enjoyed the sense gratification for many, many years. He entirely gave up the interest in material life and desire to enjoy sense gratifications.

स तत्र निर्मुक्तसमस्तसङ्ग  
आत्मानुभूत्या विधुतत्रिलिङ्गः ।  
परेऽमले ब्रह्मणि वासुदेवे  
लेभे गतिं भागवतीं प्रतीतः ॥ २५॥

25

Sa thathra nirmukthasamasthasangah  
Aathmaanubhoothyaa viddhuthathrilingah  
Pareamale Brahmani Vaasudheve  
Lebhe gethim Bhaagawatheem pretheethah.

Hey Pareekshith Mahaaraajan! The most glorious and famous Yeyaathi Mahaaraaja renounced all interest in all types of material possessions and material enjoyments and material life itself and surrendered himself unto the Supreme Personality of God Who is the Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and was thus fully liberated from all contaminations of material modes of nature. Thus, he became Self-Realized with the knowledge that he and everything and everyone else is the One and the same and that there is no distinction between himself and Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. The sense of Duality was completely removed from him. He gained the ultimate transcendental knowledge that he and Parabrahmam are One. He became Parabrahma with Brahma-Jnjaanam. He gained a position in Vaikuntta as the Associate of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Thus, Yeyaathi Mahaaraaja reached Vaikuntta Padham, the abode of Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

श्रुत्वा गाथां देवयानी मेने प्रस्तोभमात्मनः ।

स्त्रीपुंसोः स्नेहवैक्लव्यात्परिहासमिवेरितम् ॥ २६॥

26

Sruthvaa gaatthaam Dhevayaanee mene presthobhamaathmanah  
Sthreepumsosnehavaiklebyaathparihaasamiveritham.

When Dhevayaani heard the story told by her husband Yeyaathi Mahaaraaja about the he-goat and she-goat, she understood that the story, which was presented as a funny joke for the entertainment between husband and wife was to awaken her to her constitutional position in this Maayic material world.

सा सन्निवासं सुहृदां प्रपायामिव गच्छताम् ।  
विज्ञायेश्वरतन्त्राणां मायाविरचितं प्रभोः ॥ २७॥

27

Saa samnivaasam suhridhaam prepaayaamiva gechcchathaam  
VijnjaayEsvwarathanthraanaam maayaavirachitham Prebhoh.

सर्वत्र सङ्गमुत्सृज्य स्वप्नौपम्येन भार्गवी ।  
कृष्णे मनः समावेश्य व्यधुनोल्लिङ्गमात्मनः ॥ २८॥

28

Sarvvathra sanggamuthsrijya svapnaupamyena Bhaarggavee  
Krishne manah samaavesya vyeddhunollingamaathmanah.

Thereafter, Dhevayaani or Bhaarggavi, meaning the woman who is born in the dynasty of Bhrigu, the daughter of Sukraachaarya, understood the materialistic association of husband, relatives and friends is like the association of tourists in an inn or a hotel full of tourists. The relationship of society, relatives, friends are the creation of Maaya created by Lord Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and hence not real but only imaginary. It is exactly like a dream. With that clear understanding and realization and with the Grace of Lord Sree Krishna Bhagawaan or The Supreme Soul Lord

Sree Vaasudheva Sree Maha Vishnu Bhagawaan, she gave up her unreal and imaginary position in this material world. By completely fixing her mind, heart and intelligence completely upon Lord Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, she achieved total liberation from the gross and subtle bodies and reached Vishnu Padham.

नमस्तुभ्यं भगवते वासुदेवाय वेधसे ।  
सर्वभूताधिवासाय शान्ताय बृहते नमः ॥ २९॥

29

Namasthubhyam Bhagawathe Vaasudhevaaya Veddhase  
Sarvvabhoothaaddhivaasaaya Saanthaaya Brihathe Namah.

Oh, Lord Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan! You are the creator of everything. You are within each element. You are the soul of each element. You are the Life and Soul of everything. You are Eternal. You are the cause of Auspiciousness in everything. You are the Embodiment of Auspiciousness. You are smaller than the smallest and greater than the greatest. You are All-Pervading. You appear completely silent, having nothing to do, but that is due to your All-Pervading nature and due to Your fullness in all opulence. I therefore offer my prayers, worship and prostration unto You, Lord Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां नवमस्कन्धे एकोनविंशोऽध्यायः ॥ १९॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam NavamaSkanddhe [DhevayaaneeNirvvaanam]  
EkonavimsathithamoAddhyaayah

Thus, we conclude the Nineteenth Chapter [Named as] [The Story of Attainment of Moksha or Salvation by Dhevayaani [And King Yeyaathi]] 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!**