

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)

॥ नवमोऽध्यायः - ९ ॥

NAVAMOADDHYAAYAH (CHAPTER NINE)

**SooryaVamsaVarnnanam [GangaAvatharanam] (Narration of the
Dynasty of Soorya Vamsa [Incarnation of Ganga or Bringing Ganga to
Paathaala])**

[This chapter describes the dynasty of Amsumaan up to Khatvaangga and how Bhageerettha brought The Holy River Ganga to Earth from Heaven. Amsumaan's son was Dhileepa. Though he tried to bring Ganga to earth he could not, and he died before he could complete the task. Bhageerettha was the son of Dhileepa. Bhageerettha was determined to bring Ganga to

Earth and fulfill the wishes of his forefathers. He undertook severe austerities and penance with intention of fulfilling the herculean task. Gangadhevi was very pleased and fully satisfied with sincerity, devotion, dedication and long and severe austerity of Bhageeretha. Gangadhevi appeared to him and told that she will fulfill his desires but the force of her flow when she falls from heaven to earth cannot be sustained by earth. Also, she suggested that Lord Siva would be able to sustain her force. Bhageeretha worshipped Lord Siva and he was very pleased and agreed to sustain and contain the force of Ganga when she flows from heaven to earth. Thus, Bhageeretha brought Dheva Ganga to Earth and delivered and released Sagaraas from Pithruloka and elevated them to Heaven as all their sins have been washed off and purified by Holy Gangadhevi. Bhageeretha's son was Srutha, and his son was Naabha and his son was Sinddhudhveepa and his son was Aayuthaayu and his son was Rithuparnna who was a friend of Nala. Son of Rithuparnna was Sarvvakaama and his son was Sudhaasa. Madhayanthi was the wife of Sudhaasa. Sudhaasa was also known as Kalmaashapaadha, how he got that name can be read in detail. He became a Raakshasa by the curse of Vasishtta. While he was living in the forest as a Raakshasa, he killed a Braahmana who was engaging in sexual affairs with his wife. The wife of that Braahmana cursed him that when he engages in sexual affairs he will die. Therefore, when he came back after the twelve year term of the curse, he could not have sexual affairs. He requested Vasishtta to produce sons for his wife. Madhayanthi bore the child for many years and did not give birth. Therefore, Vasishtta struck her abdomen with a stone and the child was born. Because of that, the child was named Asmaka. When Parasuraama was wandering all over the world and vanquishing all the Kshethriyaas, the child Asmaka was protected by disguising as a girl. Therefore, he was also known as Baalika. When the earth was devoid of Kshethriyaas, Asmaka became the father of Kshethriya progenies and therefore he is also known as Moolaka or Originator. His lineage goes in the order from him to Dhesarettha to Aidavida to Visvasaha to Khatvaangga. Khatvaangga was very mighty and heroic. He helped Dhevaas to defeat Asuraas and as a reward when Dhevaas wanted to give him benedictions he asked about the duration of his remaining life. Knowing that he has only moments remaining in his life, he renounced all interest in material life and worshipped Lord Vishnu Bhagawaan and attained Aathmasaakshaathkaaram. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अंशुमांश्च तपस्तेपे गङ्गानयनकाम्यया ।
कालं महान्तं नाशक्रोत्ततः कालेन संस्थितः ॥ १ ॥

1

Amsumaascha thapasthepe Gangganayanakaamyayaa
Kaalam Mahaantham naasaknoth thathah Kaalena samstthithah.

King Amsumaan wished and decided to bring Vaanava Ganga or Svargga Nadhi Ganga or Svargga-Ganga to earth. With that determination, he entrusted the kingdom to his son and went to the forest and performed severe austerity like his grandfather, Sagara. He could not fulfill his wish even after performing austere penance for a long time, he died as destined by Time.

दिलीपस्तत्सुतस्तद्वदशक्तः कालमेयिवान् ।
भगीरथस्तस्य पुत्रस्तेपे स सुमहत्तपः ॥ २ ॥

2

Dhileepasthathsuthasthadvadhasakthah kaalameyivaan
Bhageerethsthasya puthrasthepe sa sumath thapah.

Amsumaan's son was Dhileepa. Dhileepa also tried in vain to bring Holy River Ganga from Heaven to Earth. He also died without getting a positive result for his endeavor. Thereafter, his son Bhageereththa went into severe austerity and penance with the same intention of bringing Svargga-Ganga to Earth.

दर्शयामास तं देवी प्रसन्ना वरदास्मि ते ।
इत्युक्तः स्वमभिप्रायं शशंसावनतो नृपः ॥ ३ ॥

3

Dhersayaamaasa tham Dhevee presannaa "vardhaasmi the"

Ithyukthah svamabhipraayam sasamsaavanatho nripah.

Thereafter, Gangadhevi or Mother Ganga or Ganga Bhagawathi appeared to Bhageerettha and spoke to him: “I am very pleased and satisfied with your austerity and prepared to bless you by fulfilling your wishes and desires. Please tell me what you want.” When Gangadhevi spoke like that Bhageerettha worshiped, offered obeisance and prostrated her and conveyed his wishes to her.

कोऽपि धारयिता वेगं पतन्त्या मे महीतले ।
अन्यथा भूतलं भित्त्वा नृप यास्ये रसातलम् ॥ ४॥

4

“Koapi ddhaarayithaa vegam pathanthyyaa me Maheethale
Anyatthaa bhoothalam bhiththvaa nripa yaasye Resaathalam.”

“Oh, The Lord of the Earth or Fiancé of the World or King! When I fall from heaven or sky to the surface of the earth it will be extremely and fiercely forceful. Who would be able to sustain and hold that force? If I am not sustained, then I will pierce the earth and go to the Resaathala or the Planet of Paathaala. Oh, the great King! You should be aware of that fact.”

किं चाहं न भुवं यास्ये नरा मय्यामृजन्त्यघम् ।
मृजामि तदघं कुत्र राजंस्तत्र विचिन्त्यताम् ॥ ५॥

5

“Kim chaaham na bhuvam yaasye Naraa mayiyaamrijanthyagham
Mrijaami thadhagham kuthra raajamsthathra vichinthyathaam.”

“Also, there are other difficulties and issues if I come to Earth. Hey, Raajan! Therefore, I am not coming to the Earth. If I come to Earth, then the people in general will take a bath in my water to cleanse themselves of the reactions of their sinful deeds. When all the reactions of sinful deeds accumulate in me, how can or where can I be able to get rid of them or how can I become free from them? Oh, Mannava! You should think of all these.”

Bhageerettha Uvaacha (King Bhageerettha Said):

साधवो न्यासिनः शान्ता ब्रह्मिष्ठा लोकपावनाः ।
हरन्त्यघं तेऽङ्गसङ्गात्तेष्वास्ते ह्यघभिद्धरिः ॥ ६॥

6

“Saaddhvo nyaasinah saanthaa Brahmishttaa lokapaavanaah
Haryanthyagham theanggsanggaath theshvaasthe hyaghabhigdhdharih”

“Brahmishttaas are pure devotees of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. They became affectionate to Parabrahmam because of their saintly austerity and renunciation of material interests and material desires and by offering devotional services at the lotus feet of Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. They are Hari Sevakaas or Servants. Hari Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan resides within them. When such Brahmishttaas or Divine Saaddhoos take bath in you, you will be purified, or virtues will counteract and nullify the impurities or pollution caused to you with the reactions of sinful deeds of the sinners when they take bath in you.”

धारयिष्यति ते वेगं रुद्रस्त्वात्मा शरीरिणाम् ।
यस्मिन्नोतमिदं प्रोतं विश्वं शाटीव तन्तुषु ॥ ७॥

7

“Ddhaarayishyathi the vegam Rudhrasthaathmaa sareerinaam
Yesminnothamidham protham visvam saateeva thanthushu.”

“Lord Siva or Rudhra Bhagawaan is the Effulgent Soul of all the material beings on this Earth. He will sustain the unsustainable force and speed of your fall from the sky to earth. Like a cloth woven of threads extending for its length and breath, in all its latitude and longitude, is situated in and with different potencies of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Lord Siva is the Incarnation of The Supreme

Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Thus, Lord Siva represents The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is Creator, Controller, Sustainer and Maintainer of the whole Universe. Therefore, Lord Siva can sustain the forceful fall or the force of the flow of you.”

इत्युक्त्वा स नृपो देवं तपसातोषयच्छिवम् ।
कालेनाल्पीयसा राजंस्तस्येशः समतुष्यत ॥ ८॥

8

Ithyukthvaa sa nripo Dhevam thapasaathoshayachcChivam
Kaalenaalpeeyasaa Raajamsthasyesah samathushyatha.

Bhageerettha very humbly and devotionally spoke to Gangadhevi like that and with her permission he returned. But without any delay he pleased and satisfied Rudhra Bhagawaan, who is the enemy and destroyer of Muppura, with severe austerity and penance.

तथेति राज्ञाभिहितं सर्वलोकहितः शिवः ।
दधारावहितो गङ्गां पादपूतजलां हरेः ॥ ९॥

9

Thatthethi Raajnjaabhihitham sarvvalokahithah Sivah
Dheddhaaravahitho Ganggaam paadhapoothajelaam Hareh

Lord Siva always helps all his devotees and fulfills all their wishes without any hesitation. The purpose of his incarnation is for the welfare of all the elements. Lord Siva appeared to Bhageerettha and told him that he was extremely pleased with his penance and worship, and he will fulfill any of his desires. Then, Bhageerettha requested Lord Siva to sustain or hold Dheva Ganga, which contains the sanctified holy water washing the lotus feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, when it falls from heaven to earth. Lord Siva agreed to sustain Gangaamba in his head when it falls. Lord Siva being the incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is holding all the universes within him, it is a matter of a child's play to sustain the force of the fall of Ganga.

भगीरथः स राजर्षिर्निन्ये भुवनपावनीम् ।
यत्र स्वपितृणां देहा भस्मीभूताः स्म शेरते ॥ १० ॥

10

Bhageerettha sa Raajarshirnninye bhuvanapaavaneem
Yethra svapithrinaam dhehaa bhasmeebhoothaah sma serathe.

Thereafter, the Holy Dheva-Ganga started falling from heaven to earth, Bhageerettha Mahaaraaja, led it to the place where the ashes of his predecessors, Sagaraas or the Sixty Thousand Sons of Sagara Nripa, were lying. [Gangadhevi was capable of sanctifying and uplifting the Pithroos from Pithru Loka.]

रथेन वायुवेगेन प्रयान्तमनुधावती ।
देशान् पुनन्ती निर्दग्धानासिञ्चत्सगरात्मजान् ॥ ११ ॥

11

Retthena vaayuvegena preyaanthamanuddhaavathee
Dhesaan punanthee nirdhdhegdhddhaanaasinjchathSagaraathamajaan.

Bhageerettha Nripa mounted a Rettha or Chariot which was as swift as wind or storm and drove before Gangaamba and she followed him purifying and sanctifying all countries and lands wherever she was flowing through. And by reaching the place where the ashes of Sagara's sons were lying, she purified that place along with the sons of Sagara.

यज्जलस्पर्शमात्रेण ब्रह्मदण्डहता अपि ।
सगरात्मजा दिवं जग्मुः केवलं देहभस्मभिः ॥ १२ ॥

12

Yejjelasparsamaathrena Brahmadhendahathaa api
Sagaraathmajaa dhivam jegmuh kevalam dhehabhasmabhih.

Because the sons of Sagara Mahaaraaja atrociously offended the most exalted personality of Kapila Dheva, the heat of their body increased and

burned to ashes instantaneously. But just by sprinkling the holy water of Ganga on the ashes all their sins were washed away and completely purified and instantaneously elevated to heavenly abode.

भस्मीभूताङ्गसङ्गेन स्वर्गताः सगरात्मजाः ।
किं पुनः श्रद्धया देवीं ये सेवन्ते धृतव्रताः ॥ १३॥

13

Bhasmeebhoothaanggasanggena svaryaathaah Sagaraathmajaah
Kim punah sredhddhayaa Dheveem ye sevanthe ddhrithavrathaah.

If just by the touch of the holy water of Ganga on the ashes of the body can elevate the Pithroos to heaven, then what can we talk about the stories of those who observe severe austerity and penance and take holy dip in the water of Ganga? Naturally, those who sprinkle the holy water of Ganga with devotion and dedication would be elevated to higher planets like Sathyaloka or Sivaloka or Vaikunttaloaka situated above heaven.

न ह्येतत्परमाश्चर्यं स्वर्धुन्या यदिहोदितम् ।
अनन्तचरणाम्भोजप्रसूताया भवच्छिदः ॥ १४॥

14

Na hyethath paramaascharyam Svardhddhunyya yedhihodhitham
Ananthacharanaambhojapreesoothaayaa bhavachcchidhah.

No one needs to be surprised or wondered of the greatness and holiness and purifying capacity of Gangadhevi or Gangaamba because it emanates from the lotus feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan or Anantha Bhagawaan. And because of that Gangaamba has the power to destroy and eliminate all the results of all sinful fruitive activities of material beings and liberate them from all material bondages.

सन्निवेश्य मनो यस्मिञ्छ्रद्धया मुनयोऽमलाः ।
त्रैगुण्यं दुस्त्यजं हित्वा सद्यो यातास्तदात्मताम् ॥ १५॥

15

Samnivesya mano yesminjchcchredhddhayaa Munayoamalaah
Thraigunyam dhusthyejam hithvaa sadhyo yaathaasthadhaathmathaam.

The great Maharshees and Munees who are completely devoid of material lusty desires, devote their minds with full concentration to offer devotional services at the lotus feet of Anantha Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and because of that they are liberated from the material bondages without any difficulty and thereby become transcendently realized by acquiring spiritual quality from The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. That is the glory of Anantha Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. That is the majesty of Gangaamba.

श्रुतो भगीरथाज्जज्ञे तस्य नाभोऽपरोऽभवत् ।
सिन्धुद्वीपस्ततस्तस्मादयुतायुस्ततोऽभवत् ॥ १६॥

16

Srutho Bhageeretthaajjanjnje thasya naabhoaparoabhavath
Sinddhudhveepasthathasthasmaadhayuthaayusthathoabhavath.

ऋतुपर्णो नलसखो योऽश्वविद्यामयान्नलात् ।
दत्त्वाक्षहृदयं चास्मै सर्वकामस्तु तत्सुतः ॥ १७॥

17

Rithuparnno Nalasakho yoasavidhyaamayaanNalaath
DheththvaAkshahridhayam chaasmai, sarvvakaamasthu thathsuthah.

Srutha was the son of Bhageerettha and Srutha's son was Naabha. [This Naabha is different from the one mentioned earlier in Panjchama Skanddha.] Naabha's son was Sinddhudhveepa. His son was Aayuthaayu, and his son was Rithuparnna. Rithuparnna became a friend of the famous Nala Mahaaraaja. Rithuparnna was a Mathematician and Master in the art of gambling, especially of Dice Game. And Nala Mahaaraaja was a Master of Aksha Hridhayam, meaning the art of controlling and maintaining the horses and driving the horses in the speed

of mind. Rithuparnna taught Nala the art of gambling and in exchange Nala taught Rithuparnna the art of Aksha Hridhayam. Sarvvakaama was the son of Rithuparnna.

ततः सुदासस्तत्पुत्रो मदयन्तीपतिर्नृपः ।
आहुर्मित्रसहं यं वै कल्माषाङ्घ्रिमुत क्वचित् ।
वसिष्ठशापाद्रक्षोऽभूदनपत्यः स्वकर्मणा ॥ १८॥

18

Thatha Sudhaasa,sthath puthro Madhayanehteepathirnnripa!
Aahurmmithrasaham yem vai kalmashaangghrimutha kvachith
Vasishttasaapaadhrekshoabhoodhanapathyah svakarmmanaa.

Sudhaasa was the son of Sarvvakaama. Sudhaasa's son was Saudhaasa who was the husband of Madhayanthi. Saudhaasa had other names as well and hence he was sometimes known as Mithrasaha and Kalmaashapaadha. Because of his mean misdeeds he was sonless and became a demon due to the curse of his Aachaarya Vasishtta.

राजोवाच

RaajOvaacha (King Pareekshith Said):

किं निमित्तो गुरोः शापः सौदासस्य महात्मनः ।
एतद्वेदितुमिच्छामः कथ्यतां न रहो यदि ॥ १९॥

19

Kim nimiththo Guroh saapah Saudhaasasya Mahaathmanah
Ethadhvedhithumichcchaamah katthyathaam na reho yedhi.

Hey, Mahaathman, Sree Suka Brahmarshe! What was the reason for the curse of Guru, Vasishttaachaarya, to the great king Saudhaasa? We are interested and anxious to know the details of the story. Please tell us so that we can listen.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

सौदासो मृगयां किञ्चिच्चरन् रक्षो जघान ह ।
मुमोच भ्रातरं सोऽथ गतः प्रतिचिकीर्षया ॥ २० ॥

20

Saudhaaso mrigayaam kinjchichcharan reksho jeghaana ha
Mumocha bhraatharam soattha gethah prethichikeershayaa.

स चिन्तयन्नघं राज्ञः सूदरूपधरो गृहे ।
गुरवे भोक्तुकामाय पक्त्वा निन्ये नरामिषम् ॥ २१ ॥

21

Samchinthayannagham Raajnjah soodharoopaddharo grihe
Gurave bhokthukaamaaya pakthvaa ninnye naraamisham.

Once when Saudhaasa was enjoying the sport of hunting wild animals in the forest, he came across two man-eater Raakshasaas or Demons who were brothers. He killed one of them and left the other one free. With the intention of taking revenge and thinking to harm the King, the brother disguised as a cook and stayed in the palace of Saudhaasa. Once Vasishthaachaarya visited the King. And as he was hungry, king invited for meals. The Raakshasa cook served the Muni human flesh.

परिवेक्ष्यमाणं भगवान् विलोक्याभक्ष्यमञ्जसा ।
राजानमशपत्क्रुद्धो रक्षो ह्येवं भविष्यसि ॥ २२ ॥

22

Pariveshyamaanam Bhagawaan vilokyaabhakshyamanjjasaa
Raajaanamasapath krudhddho "Reksho hyevam bhavishyasi."

Knowing with his mystic power Vasishthaachaarya realized that he was served with food that is unfit to eat, being the flesh of human beings. He was very angry and cursed the faultless Saudhaasa: "Having served me human flesh, which is unfit to eat, let you immediately become a man-eater Raakshasa."

रक्षःकृतं तद्विदित्वा चक्रे द्वादशवार्षिकम् ।
सोऽप्यपोऽञ्जलिमादाय गुरुं शसुं समुद्यतः ॥ २३॥

23

Rekshahkritham thadhvidhithvaa chakre dhvaadhesavaarshikam
Soapyapoanjjalinaaaaadhaaya Gurum saphthum samudhyathah.

Thereafter, when the King took water in his hands to do the Tharppana and curse back his Guru, Vasishttaachaarya came to know that this was due to the deceitful tricks played by the Raakshasa and reduced the term of the curse for Twelve years as he could not withdraw the curse outright. [Original curse was to be a Raakshasa for the rest of his life.]

वारितो मदयन्त्यापो रुशतीः पादयोर्जहौ ।
दिशः खमवर्नीं सर्वं पश्यन् जीवमयं नृपः ॥ २४॥

24

Vaaridho Madhayanthyaapo rusatheeh paadhayorjjehau
Dhisah KhamAvaneem sarvvam pasyanjjeevamayam Nripa!

Seeing that Saudhaasa is going to curse his Aachaarya, Madhayanthi, the wife of Saudhaasa, prevented him by advising that it is a horrible sin to curse the Guru. Conceding to the advice of his wife, Saudhaasa, poured the water empowered by chanting powerful Saapa-Manthraas on his own legs as it would be harmful to put the water anywhere in the Ten Directions or in the Sky or on the surface of the Globe, considering that full of living beings were there everywhere.

राक्षसं भावमापन्नः पादे कल्माषतां गतः ।
व्यवायकाले ददृशे वनौकोदम्पती द्विजौ ॥ २५॥

25

Raakshasam bhaavamaapannah paadhe kalmaashathaam gethah
Vyevaayakaale dhedhrise vanaukodhempathee dhvijau.

Because the water empowered by Saapa-Manthraas fell, the feet of King Saudhaasa were blackened and hence he was known as Kalmaashapaadha, meaning the One with black or sinful or evil feet. And with the effect of his Guru's Saapa he became a Raakshasa. Thus, he became Kalmaashapaadha Raakshasa and lived in the forest. Once when Kalmaashapaadha was wandering in the forest as a Raakshasa, he saw two Brahmin couples engaging in sexual intercourse.

क्षुधार्तो जगृहे विप्रं तत्पल्याहाकृतार्थवत् ।
न भवान् राक्षसः साक्षादिक्ष्वाकूणां महारथः ॥ २६॥

26

Kshuddhaarththo jegrihe vipram thathpathnyaahaakrithaarththavath
“Na bhavan Raakshasah saakshaadhIkshvaakoonam mahaaretthah.”

Being influenced by the propensity of the demonic nature and feeling very hungry, the King captured the male Braahmana to eat. At that time the poor and helpless wife of the Braahmana cried and requested: “Oh, the best of the Charioteer! Please do not kill and eat my husband.”

मदयन्त्याः पतिर्वीर नाधर्मं कर्तुमर्हसि ।
देहि मेऽपत्यकामाया अकृतार्थं पतिं द्विजम् ॥ २७॥

27

“Madhayanthaah pathirvveera naaddharmmam karththumarhasi
Dhehi meapathyakaamaayaa akrithaarththam pathim dhvijam.”

“You are born in the most exalted dynasty of Ikshvaaku. You are the King and Lord and protector of the Earth. You are the husband of the most chaste Madhayanthi. You are not a real Raakshasa. You embody virtuous qualities. You are very merciful and compassionate. Please save me. Please protect me. You do not deserve to perform any Addhaarmmic or irreligious things. I am a helpless woman. I wish to have a child. Please release my husband who is faultless and who has not completed his duty of providing a child to his wife.”

देहोऽयं मानुषो राजन् पुरुषस्याखिलार्थदः ।

तस्मादस्य वधो वीर सर्वार्थवध उच्यते ॥ २८॥

28

“Dhehoayam maanusho, Raajan, purushasyaakhilaarththadhadhah
Thasmaadhasya vaddho veera sarvvaarththavaddha uchyathe.”

“Oh, King! Oh, best of the Heroes! This human body is meant for the universal benefit. If you kill this body untimely, before fulfilling its duties, you will lose all the benefits of human life.”

एष हि ब्राह्मणो विद्वांस्तपःशीलगुणान्वितः ।
आरिराधयिषुर्ब्रह्म महापुरुषसंज्ञितम् ।
सर्वभूतात्मभावेन भूतेष्वन्तर्हितं गुणैः ॥ २९॥

29

“Esha hi Braahmano vidhvaamsthapahseelagunaanvithah
AariraaddhayishurBrahma Mahaapurushasamjnjitham
Sarvvabhoothaathmabhaavena bhootheshvantharhitham gunaih.”

“He is well learned, very highly qualified and he possesses exemplary characters and conduct, long austerity and penance, excellent disciple of his Guru and thus is the embodied form of virtues and goodness. He is someone who realizes that this universe is covered under the ignorance of the three material natures like Saththva-Rejas-Thama under the influence of Maaya created by the Mahaa Purusha or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is The Paramaathma and The Parabrahmam. My husband wants to attain transcendental realization to recognize The Paramaathma Thaththvam. Therefore, please release him.”

सोऽयं ब्रह्मर्षिवर्यस्ते राजर्षिप्रवराद्विभो ।
कथमर्हति धर्मज्ञ वधं पितुरिवात्मजः ॥ ३०॥

30

“Soayam Brahmarshivaryasthe Raajarshiprevaraadhvibho!
Katthamarhathi ddharmmajnja vaddham pithurivaathmajah.”

“You are a Raajarshi, meaning a Raaja who became a Rishi or King with the qualities of a Sage. My husband is a Brahmarshi who is superior and more exalted than a Raajarshi. When you think, is it fair or justifiable to kill a Brahmarshi by a Raajarshi? It will be considered just like a father killing his own son. All Sajjenaas or Virtuous and Divine people will take it like that.”

तस्य साधोरपापस्य भ्रूणस्य ब्रह्मवादिनः ।
कथं वधं यथा बभ्रोर्मन्यते सन्मतो भवान् ॥ ३१ ॥

31

“Thasya saaddhorapaapasya bhroonasya Brahmavaadhinah
Kattham vaddham yetthaa bebhormmanyathe sanmathe Bhavaan.”

“This Braahmana has learned Vedhaas and attained scholarly knowledge. He is well equipped to teach Vedhaas and become an Aachaarya. He is the divine Saaddhu. He is sinless. He is a Braahmana. You are accepted and approved by all Sajjenaas as a great King. Killing him would be just like destroying the embryo in the womb itself or just like killing a holy cow. Is it fair for a Raajarshi like you to kill a Brahmarshi like my husband?”

यद्ययं क्रियते भक्षस्तर्हि मां खाद पूर्वतः ।
न जीविष्ये विना येन क्षणं च मृतकं यथा ॥ ३२ ॥

32

“Yedhyayam kriyathe bhakshastharhi maam khaadha poorvvathah
Na jeeveshya vinaa yena kshanam cha mrithakam yetthaa.”

“I do not wish to live on this earth even for a second without my husband. If you have determined to kill and consume my husband, then Oh, Raajan! it is my request to kill me first and eat as I am already as good as dead.”

एवं करुणभाषिण्या विलपन्त्या अनाथवत् ।
व्याघ्रः पशुमिवाखादत्सौदासः शापमोहितः ॥ ३३ ॥

33

Evm karunabhaashinyaa vilapanthyaa anaatthavath
Vyaaghras pasumivaakhaadhath Saudhaasasah saapamohitha.

Even though that Braahmana's wife so pitiable as an orphan kid cried and requested for mercy and compassion, King Saudhaasa was unmoved because he was being condemned by the curse of Vasishtaachaarya. Without having any mercy and compassion the Kalmaashapaadha Raakshasa devoured the poor and helpless Braahmana just like how a cow being cruelly devoured by a tiger.

ब्राह्मणी वीक्ष्य दिधिषुं पुरुषादेन भक्षितम् ।
शोचन्त्यात्मानमुर्वीशमशपत्कुपिता सती ॥ ३४॥

34

Braahmanee veekshya dhiddhishum purushaadhena bhakshitham
Sochanthyaathmaanamurvveesamasapath kupithaa sathee.

Seeing that her husband being mercilessly killed and eaten by the Raakshasa, the chaste Braahmana Lady who was desirous of having a child was overwhelmed by grief and lamentation. Thinking of her orphaned situation and that her wish of having a child will never be fulfilled in life she became very angry and disappointed and out of that anger she cursed the Raakshasa who was the King.

यस्मान्मे भक्षितः पाप कामार्तायाः पतिस्त्वया ।
तवापि मृत्युराधानादकृतप्रज्ञ दर्शितः ॥ ३५॥

35

“Yesthaanme bhakshithah paapa kaamaarththayaah pathisthvayaa
Thavaapi mrithyuraaddhaanaadhakrithaprejnja dhersithah.”

“Oh, foolish sinful person! You have killed my husband when I was sexually inclined, and my husband was ready to sow the seed of a child in my womb. Because of that I will see to it that you will die when you attempt to discharge your semen into the womb of your wife. I curse that whenever you attempt to sexually unite with your wife, you will die.”

एवं मित्रसहं शस्त्वा पतिलोकपरायणा ।
तदस्थीनि समिद्धेऽग्नौ प्रास्य भर्तुर्गतिं गता ॥ ३६॥

36

Evam Mithrasaham saphthvaa pathilokaparaayanaa
Thadhasttheeni samidhddheagnau praasya bharththurggethim gethaa.

After cursing Mithrasaha or Saudhaasa like that, the Braahmana Lady decided to go to the same world of her husband or decided to die. With that firm decision she put the bones of her husband in fire and herself fell into the same fire and went with him to the same destination or world of the dead.

विशापो द्वादशाब्दान्ते मैथुनाय समुद्यतः ।
विज्ञाय ब्राह्मणीशापं महिष्या स निवारितः ॥ ३७॥

37

Visaapo dhvaadhesaabdhaanthe maitthunaaya samudhyathah
Vijnjaaya Braaahmaneesaapam mahishyaa sa nivaarithah.

After twelve years, King Saudhaasa was released from the curse of Vasishtha and returned to his palace. He was very much inclined to have sexual intercourse with his wife after a gap of twelve years. When he was ready to have sexual intercourse his wife, Madhayanthi, who was aware of the curse of Braahmani or Braahmana Sthree (woman) forbade him from his attempt.

तत ऊर्ध्वं स तत्याज स्त्रीसुखं कर्मणाप्रजाः ।
वसिष्ठस्तदनुज्ञातो मदयन्त्यां प्रजामधात् ॥ ३८॥

38

Thatha oorddhvam sa thathyaaja sthreesukham karmmanaaprejaah
Vasishtasthadhanujnjaatho Madhayanthyaa prejaamaddhaath.

King Saudhaasa was forced to abandon the interest in having sexual association with any woman in life due to the Saapa of the Braahmani. And thus, he became childless. With the permission of Saudhaasa, his wife, Madhayanthi, produced a son from Aachaarya Vasishtta.

सा वै सप्त समा गर्भमबिभ्रन्न व्यजायत ।
जघ्नेऽश्मनोदरं तस्याः सोऽश्मकस्तेन कथ्यते ॥ ३९॥

39

Saa vai saptha samaa gerbhamabibhranna vyejaayatha
Jeghneasmanodharam thasyaah soasmakasthena katthyathe.

Madhayanthi bore the child within the womb for seven long years after conceiving it. Therefore, Vasishtta struck her abdomen with a stone and then the child was born. Consequently, the child was named as Asmaka, meaning the child born of a stone.

अश्मकान्मूलको जज्ञे यः स्त्रीभिः परिरक्षितः ।
नारीकवच इत्युक्तो निःक्षत्रे मूलकोऽभवत् ॥ ४०॥

40

Asmakaanmoolako jejnje yah sthreebhih parirekshithah
Naaraakavacha ithyuktho nikshathre moolakoabhavath.

When Bhaarggava Raama was wandering all over the world and vanquishing all Kshethriyaas, Asmaka was disguised as a girl and was surrounded and protected by girls as if he was also a girl. Therefore, Asmaka was considered as a Baalika or girl and was known as Naareekavacha, meaning the One who is protected by women or female. And when Parasuraama or Bhaarggava Raama vanquished all Kshethriyaas, Asmaka became the progenitor of more Kshethriyaas on earth. Therefore, he was also known as Moolaka, meaning the root of Kshethriya dynasty.

ततो दशरथस्तस्मात्पुत्र ऐडविडिस्ततः ।
राजा विश्वसहो यस्य खट्वाङ्गश्चक्रवर्त्यभूत् ॥ ४१॥

Thatho Dhesarettha,sthasmaath puthra AidaVidasthathah
Raajaa Visvasaho yesya Khatvaanggaschakravarththyabhooth.

Dhesarettha [This is not the father of Sri Raama] was the son of Moolaka or Asmaka. Aidavida or Ailavila was the son of Dhesarettha. Aidavida's son was Visvasaha. The son of Visvasaha was Khatvaangga. Hey, Mahaaraajan! Khatvaangga became a very famous and popular Chakravarththi or Emperor.

यो देवैरर्थितो दैत्यानवधीद्युधि दुर्जयः ।
मुहूर्तमायुर्जात्वैत्य स्वपुरं सन्दधे मनः ॥ ४२॥

Yo Dhevairarththitho Dheithyaanavaddheedhyuddhi dhurjjeyah
Muhooththamaayurjnjaathvaithya svapuram samdhaddhe manah.

Khatvaangga was very mighty and powerful and was unbeatable and unconquerable by anyone. He was invited by Dhevaas to join them in fighting the Asuraas. He won the victory in that fight and defeated the Asuraas, therefore, Dhevaas wanted to reward him with a benediction. When the Dhevaas asked him what he wanted from them, he inquired about the duration of his remaining life and then he was informed that he had only one moment or a few moments more left in his life. Knowing that he has only very little time left in his life, he went away from there to his own home. There he concentrated his mind and heart fully at the Lotus Feet of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and engaged in worshipping The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with no other thoughts.

न मे ब्रह्मकुलात्प्राणाः कुलदैवान्न चात्मजाः ।
न श्रियो न मही राज्यं न दाराश्चातिवल्लभाः ॥ ४३॥

“Na me Brahmakulaath praanaah Kuladhaiwaanna chaathmajaah
Nihsreyo na mahee raajyam na dhaaraaschaathivallabhaah.

Khatvaangga Mahaaraaja thought in his mind: “Not even my life is dearer to me than the Braahmanical Culture and the Braahmanaas who are worshiped by my entire family. What then is to be said about my kingdom, land, wife, children and all the opulence? Nothing is dearer to me than the Braahmanaas.”

न बाल्येऽपि मतिर्मह्यमधर्मे रमते क्वचित् ।
नापश्यमुत्तमश्लोकादन्यत्किञ्चन वस्त्वहम् ॥ ४४॥

44

“Na baalyeapi mathirmahyamaddharmme remathe kvachith
Naapasyamuththamaslokaadhanyath kinjchana vasthvaham.”

“Even in my childhood the mind and heart of mine have never been attracted by insignificant things of irreligious principles or of unvirtuous nature. My interest and my thoughts were always concentrated on Uththamasloka or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. My mind was always wandering in the devotional thoughts about The Uththamasloka Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.”

देवैः कामवरो दत्तो मह्यं त्रिभुवनेश्वरैः ।
न वृणे तमहं कामं भूतभावनभावनः ॥ ४५॥

45

“Dhevaih kaamavaro Dheththo mahyam Thribhuvaneswaraih
Na vrine thamaham kaamam bhoothabhaavanabhaavanah.”

“The Dhevaas and the Ashta Dhikpaalaas of the three worlds wanted to give me whatever benediction I desired. I did not want their benedictions because I am interested only in The Supreme Personality of God or The Uththamasloka Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who created and Who is controlling everything in this material world. I am more interested in The Supreme Personality of God or The Uththamasloka Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan than in all material

benedictions what can be provided by the Dhevaas and Ashta Dhikpaalaas.”

ये विक्षिप्तेन्द्रियधियो देवास्ते स्वहृदि स्थितम् ।
न विन्दन्ति प्रियं शश्वदात्मानं किमुतापरे ॥ ४६॥

46

“Ye vikshipthendhriyaddhiyo Dhevaasthe svahridhistthitham
Na vindhanthi priyam sasvadhaathmaanam kimuthaapare?”

“Even though the Dhevaas are situated in a higher planetary system, their minds and intelligences are agitated by material conditions and material nature. Therefore, even the Dhevaas who are elevated and enlightened fail to realize and recognize The Transcendental Supreme Personality of God or The Uththamasloka Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is eternally situated in the core of the heart. What then is to be said about others like human beings and other lower beings who have lesser and fewer knowledge and advantages.”

अथेशमायारचितेषु सङ्गं
गुणेषु गन्धर्वपुरोपमेषु ।
रूढं प्रकृत्याऽऽत्मनि विश्वकर्तु-
र्भावेन हित्वा तमहं प्रपद्ये ॥ ४७॥

47

“Atthesamaayaarechitheshu sanggam
Guneshu Genddharvvapuropameshu
Rooddam prekrithyaaaathmani visvakarththu-
RBhaavena hithvaa thamaham prepadhye.”

“Therefore, I should, and I am giving up all my material attachments for things created by the Maaya or the Eternal Energy of The Supreme Personality of God Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. I should engage in thoughts of The Supreme Personality of God Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and should unconditionally surrender unto Him.

This material creation, having been created by the Maayic Power of The Supreme Personality of God Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, is so attractive like a Genddharvaa Nagara or an imaginary town visualized on a hill or town which is very attractive and luxurious. Every conditioned soul has a natural attraction and attachment for material things, but One must simply give up this attachment and surrender to The Supreme Personality of God Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Therefore, I unconditionally surrender unto Him with prayers seeking his support and shelter at His footstep for Transcendental Realization.”

इति व्यवसितो बुद्ध्या नारायणगृहीतया ।
हित्वान्यभावमज्ञानं ततः स्वं भावमाश्रितः ॥ ४८॥

48

Ithi vyevasitho budhddhyaa Naaraayanagriheethayaa
Hithvaanyabhaavamajnjanam thathah svam bhaavamaasrithah

The intelligence and consciousness of Khatvaangga was thus fully concentrated and attracted by Naaraayana Swaamy Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. With that attraction and with the advanced intelligence in rendering services at the lotus feet of Naaraayana Swaamy Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, he gave up the false identification with the material body full of ignorance. In his eternal position of servitor-ship, he engaged himself in rendering services to Naaraayana Swaamy Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

यत्तद्ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् ।
भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः ॥ ४९॥

49

Yeth thadhBrahma param sookshmamashoonyam soonyakalpitham
Bhagawaan Vaasudhevethi yem grinanthi hi saathvathaah.

Bhagawaan Vaasudheva Who is the Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is subtle and extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. Bhagawaan Vaasudheva Who is the Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is therefore understood and sung about by pure devotees those who have attained Aathmasaakshaathkaaram or Transcendental Realization.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
नवमस्कन्धे सूर्यवंशानुवर्णने नवमोऽध्यायः ॥ ९॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
NavamaSkanddhe SooryaVamsaVarnnane [Naama] [GangaAvatharanam]
NavamoAddhyaayah

Thus, we conclude the Ninth Chapter [Named as] Narration of the Dynasty of Soorya Vamsa [Incarnation of Ganga or Bringing Ganga to Paathaala] 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!