

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - नवमस्कन्धः

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

॥ नवमस्कन्धः ॥

NAVAMASKANDDHAH (CANTO NINE)

॥ चतुर्दशोऽध्यायः - १४ ॥

CHATHURDHDHESOADDHYAAYAH (CHAPTER FOURTEEN)

**AilOpaakhyaanam [ThaaraaSasaankam - AilOpaakhyaanam] (The
Description of the Story of Aila and Dynasty of Soma Vamsa [Story
and Dynasty of Chandhra Vamsa or Lunar Dynasty])**

[This chapter describes the story of Chandhra Vamsa or the Dynasty of Moon-god. Brahmadheva had a son called Athri. Chandhra or Soma was the son of Athri. Chandhra conquered the entire world and with self-esteem and false pride, he abducted Thaara, the wife of Dhevaguru Brihaspathi. A severe fight ensued between Dhevaas and Asuraas

because of that. A lot of Dhevaas and Asuraas were killed in the fight, but Brahmadheva rescued Thaara from the clutches of Chandra and returned to Brihaspathi. Thaara begot a son named Buddha from Chandhra. Buddha begot a son named Puroorevas in the womb of Aila. (This story has already been explained earlier under the story of Sudhyumna, First Chapter of Ninth Canto.) Once the Apsaras Urvvasi met the most handsome Puroorevas in the court of Dhevendhra, she developed a special affinity towards him. As she had a curse from Mithra and Varuna that she must serve as the wife of a Man, she became the wife of Puroorevas. Puroorevas was also very much attracted to the celestial beauty and wanted to enjoy sensual pleasure with Urvvasi. She conditionally accepted to become the sexual partner of Puroorevas based on the condition that he must protect her two lambs, which she considers as her sons, and that she should not see him naked at any time other than having sexual relationship with her. Puroorevas accepted both conditions and they enjoyed the company of each other. In the meantime, Indhra felt very bad in the absence of Urvvasi in his court. He requested Genddharvvaas to bring her back to Dhevaloka. One midnight the Genddharvvaas appeared in the palace of King Puroorevas and stole the lambs. The lambs started crying. Urvvasi rebuked and insulted the King as a cowardice Eunuch. Then, without even dressing up he ran after the Genddharvvaas. They returned the lambs and then shone like brilliant lighting. Urvvasi saw the King naked. Therefore, she abandoned him. He became very desperate and dejected as Urvvasi abandoned him. He wandered around the world like a madman. Once he met Urvvasi along with her five friends on the banks of Holy Saraswathi River at Kurukshethra. He requested her to return to enjoy the company and told that he will die if she does not return. Urvvasi advised him of the cunning and cruel nature of womanhood and promised that she will come and have sexual association with him One night every year and will have a son. The next year they met at the same place and enjoyed the company. When the King requested her to stay with him, she advised him to worship and please the Genddharvvaas so that they will allow her to stay with him. He did so and the Genddharvvaas provided Agnistthaali Girl, who looked exactly like Urvvasi. He started enjoying the company of Agnistthaali but once when he was performing Agnihothra, he noticed fire being produced from Agnistthaali. Thus, he realized that she was not Urvvasi and abandoned the Stthaali there itself and went home. He spent time by meditating upon Urvvasi every night. Many millenniums passed and at the beginning of ThrethaaYuga he went back to the place where he abandoned that girl. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथातः श्रूयतां राजन् वंशः सोमस्य पावनः ।
यस्मिन्नैलादयो भूपाः कीर्त्यन्ते पुण्यकीर्तयः ॥ १ ॥

1

Atthaathah sruyathaam Raajan! Vamsah Somasya paavanah
YesminnAilaadhayo bhoopaah keerththanthe punyakeerththayah.

Oh, Mahaaraajan! Now please listen to me carefully, as I am going to describe stories of Chandra Vamsa or the dynasty of Soma or Chandhra or Moon. [So far Sree Suka Brahmarshi was describing Soorya Vamsa or the dynasty of Sun.] The story of Chandhra Vamsa is very glorious and purifying. [Pareekshith belongs to Chandhra Vamsa.] There were several holy and purifying stories of kings like Aila.

सहस्रशिरसः पुंसो नाभिहृदसरोरुहात् ।
जातस्यासीत्सुतो धातुरत्रिः पितृसमो गुणैः ॥ २ ॥

2

Sahasrasirasah pumso Naabhirhradhasaroruhaath
Jaathasyaaseeth sutho ddhaathurAthrih pithrusamo gunaih.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan is Sahasra-Sira, meaning The One with Thousand or Thousands of Heads. Lord Brahmadheva was generated or born in the lotus sprang from the lake of the naval of That Sahasra-Sira. And Athri Maharshi was the son of Brahmadheva. Athri was also qualified as the father of Sahasra-Sira. [Athri, being the father of Dheththaathreya who as the incarnation of Lord Vishnu was in that way also the father of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.]

तस्य दृग्भ्योऽभवत्पुत्रः सोमोऽमृतमयः किल ।
विप्रौषध्युडुगणानां ब्रह्मणा कल्पितः पतिः ॥ ३ ॥

3

Thasya dhrigbhyoabhavath puthrah Somoamrithamayah kila
Vipraushaddhyudugenaanaam Brehmanaa kalpithah pathih.

From Athri Maharshi's tears of jubilation a son was born full of soothing rays and he was named as Soma or Chandhra or Moon. Lord Brahmadheva appointed him as the Lord and Director of Braahmanaas, Herbals and Drugs and the Luminaries or Stars.

सोऽयजद्राजसूयेन विजित्य भुवनत्रयम् ।
पत्नीं बृहस्पतेर्दर्पात्तारां नामाहरद्वलात् ॥ ४॥

4

SoayajadhRaajasooyena vijithya bhuvanathreyam
Pathneem Brihaspatherdhdherppaath Thaaraam naamaaharadh belaath.

Soma worshiped and offered obeisance to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan by performing a Raajasoooya Yaaga and thus conquered all the three worlds of the universe. He became extremely puffed-up with pride that nobody in the universe can challenge or even face him and with that pride he forcibly kidnapped Thaara, the wife of Dheva-Guru, Brihaspathi.

यदा स देवगुरुणा याचितोऽभीक्षणशो मदात् ।
नात्यजत्तत्कृते जज्ञे सुरदानवविग्रहः ॥ ५॥

5

Yedhaa sa Dhevagurunaa yaachithoabhikshanaso madhaath
Naathyajath thathkrithe jejnje Suradhaanavigrahah.

Afterwards, the Dheva-Guru Brihaspathi pleaded, begged and requested repeatedly to Soma to return his wife but he did not comply at all due to his puffed-up pride. Consequently, a fight ensued between Dhevaas and Asuraas.

शुक्रो बृहस्पतेर्द्वेषादग्रहीत्सासुरोडुपम् ।
हरो गुरुसुतं स्नेहात्सर्वभूतगणावृतः ॥ ६॥

6

Sukro Brihaspatherdhdhveshaadhagreheeth saaSurOdupam
Haro Gurusutham snehaath sarvvabhoothagenaavrithah

Because of the enmity between Brihaspathi and Sukraachaarya, he took the side of Soma or Moon-god along with Asuraas and Dheithyaas. But Lord Siva, because of his affection and respect to the son of his Spiritual Master, [Angiras], he took the side of Dhevaas and were joined by his associates like Bhoothaas, Prethaas and PISAACHAAS. [Angiras is the father of Brihaspathi and Guru of Lord Siva. That is why it is referred to here like that.]

सर्वदेवगणोपेतो महेन्द्रो गुरुमन्वयात् ।
सुरासुरविनाशोऽभूत्समरस्तारकामयः ॥ ७॥

7

Sarvvadhevagenopetho Mahendhro Gurumanvayaath
Suraasuravinaasoabhooth samarasThaarakaamayah.

Indhra along with all other Dhevaas also joined the side of their Guru, Brihaspathi. Thus, the fight between Dhevaas and Asuraas was very severe, destroying many Asuraas and Dhevaas and causing heavy damage to both sides, for the sake of Thaara, the wife of Dhevaguru, Brihaspathi.

निवेदितोऽथाङ्गिरसा सोमं निर्भर्त्स्य विश्वकृत् ।
तारां स्वभर्त्रे प्रायच्छदन्तर्वत्नीमवैत्पतिः ॥ ८॥

8

NivedhithoatthaAnggirasaa Somam nirbharthsya Visvakrith
Thaaraam svabharthre praayachchadhantharvvathneemavaith pathih.

Pithaamaha Brahmadheva came to know the full story about the fight between Dhevaas and Asuraas on account of Thaara, from his son Anggiras. Brahmadheva chastised, blamed and criticized Soma and made him deliver Thaara back to her husband, Brihaspathi. Brihaspathi came to know that his wife Thaara was pregnant.

त्यज त्यजाशु दुष्प्रज्ञे मत्क्षेत्रादाहितं परैः ।
नाहं त्वां भस्मसात्कुर्यां स्त्रियं सान्तानिकः सति ॥ ९ ॥

9

“Gerbham thyejaasu dhushprejnje mathkshethaadhaahitham pariah
Naaham thvaam bhasmasaath kuryaam sthriyam saanthaani-
Kahsathi.”

“Hey unchaste and foolish woman! Your womb is meant for me to impregnate but has been impregnated by someone other than me. You deliver the child and abandon it. You must deliver the child and abandon it immediately. Hey, despicable wicked woman! I must burn you to ashes but be assured that I will not burn you to ashes after you deliver and abandon the child. I know that although you are unchaste, you wanted to have a son. I also wanted to have a son; therefore, I shall not punish you.”

तत्याज व्रीडिता तारा कुमारं कनकप्रभम् ।
स्पृहामाङ्गिरसश्चक्रे कुमारे सोम एव च ॥ १० ॥

10

Thathyaaja vreedithaa Tharaa kumaaram “Janakaprebham
SprihaamAnggirasaschakre Kumaare Soma eva cha.

By the order of Brihaspathi, Thaara who was very much ashamed, immediately gave birth to a child who was very beautiful like a shining star with golden bodily hue. Both Brihaspathi and Soma desired to have that child.

ममायं न तवेत्युच्चैस्तस्मिन् विवदमानयोः ।
पप्रच्छ्रुषयो देवा नैवोचे व्रीडिता तु सा ॥ ११ ॥

Mamaayam na thavethyuchchaisthasmin vivadhamaanayoh
PaprechcchurRishayo Dhevaa naivoche vreedithaa thusaa.

Both Brihaspathi and Soma claimed vigorously and argued aloud and demanded that “this child is mine and not yours.” Dhevaas and Rishees asked Thaara, “whose child is this?” Because Thaara was very much ashamed, and she simply looked down on the ground keeping mum.

कुमारो मातरं प्राह कुपितोज्ज्वलज्जया ।
किं न वोचस्यसद्वृत्ते आत्मावद्यं वदाशु मे ॥ १२॥

Kumaaro maatharam praaha kupithoaleekalejjayaa
“Kim na vochasyasadhvrithe aathmaavaadhyam vadha
Asubho*!” [“vadha-aasubhe”]

vadhaasu me*

The child got agitated and became very angry. He demanded his mother to tell the truth immediately in front of everyone: “You are an unchaste woman. What is the use of your unnecessary shyness and shame? Why are you acting so ashamed? Why don’t you admit your fault? You must tell me immediately about your unchaste, faulty and shameless behavior.”

ब्रह्मा तां रह आहूय समप्राक्षीच्च सान्त्वयन् ।
सोमस्येत्याह शनकैः सोमस्तं तावदग्रहीत् ॥ १३॥

Brahmaa thaam reha aahooya samapraaksheechcha saanthvayan
Somasyethyaaha Sanakaih Somastham thaavadhagreheeth.

तस्यात्मयोनिरकृत बुध इत्यभिधां नृप ।
बुद्ध्या गम्भीरया येन पुत्रेणापोडुराणमुदम् ॥ १४॥

Thasyaathmayonniraakritha Buddha ithyabhiddhaam Nripa!
Budhddhya gembheerayaa yena puthrenaapOduraanmudham.

Thaara, the mother of the child, remained silent even after the child vehemently demanded her to tell the truth about his father. Then, Pithaamaha took her to a secluded place and after pacifying her asked her to whom the child belonged? She slowly replied: "This is the son of Indhu or Soma, the Moon-god or Uduraaja or the King of the Stars." Then, Soma immediately took charge of the child. Brahmadheva put the name for the child as Buddha. Buddha being the most intelligent and most knowledgeable, Soma enjoyed great jubilation because of this son.

ततः पुरुरवा जज्ञे इलायां य उदाहृतः ।
तस्य रूपगुणौदार्यशीलद्रविणविक्रमान् ॥ १५ ॥

15

Thathah Puroorevaa jejnje Ilaayaam ya udhaahrithah
Thasya roopagunaudhaaryaseeladhrevinavikramaan.

श्रुत्वोर्वशीन्द्रभवने गीयमानान् सुरर्षिणा ।
तदन्तिकमुपेयाय देवी स्मरशरार्दिता ॥ १६ ॥

16

SruthvOrvaseendhrabhavane geeyamaanaan Surarshinaa
Thadhanthikamupeyaaya Dhevee smarasaraardhdhithaa.

As described earlier in the story of AilOpaakhyaanam, Buddha begot a son named Puroorevas or Purooreva through the womb of Ila or Aila. Hey, Mahaaraajan! Thus, Purooreva was the son of Buddha and Ila. Once Naaradha Maharshi narrated the beauty, personal behavior and character, magnanimity, majesty, power, wealth and prosperity and other exemplary qualities of Puroorevas in the court of Indhra. From listening to the narrative description, Urvvasi, the Dhevaanggana or Celestial beauty, was intensely attracted to him. Pierced by the arrows of Kaamadheva or Cupid, she approached him.

मित्रावरुणयोः शापादापन्ना नरलोकताम् ।
निशम्य पुरुषश्रेष्ठं कन्दर्पमिव रूपिणम् ।
धृतिं विष्टभ्य ललना उपतस्थे तदन्तिके ॥ १७॥

17

MithraaVarunayoh sapaadhaapannaa naralokathaam
Nisamya Purushasreshttam kandharppamiva roopinam
Ddhritim vishtabhya leleanaa upathastthe thadhanthike.

Due to the curse of Mithra and Varuna, Urvvasi had to fall on Earth or the world of humans. Thus, she had acquired the habits of human beings and lived on the earth. Therefore, on seeing Purooreva, the best of males and whose beauty resembled that of Kaamadheva, she controlled herself and approached him with mental power.

स तां विलोक्य नृपतिर्हर्षेणोत्फुल्ललोचनः ।
उवाच क्षणया वाचा देवीं हृष्टतनूरुहः ॥ १८॥

18

Sa thaam vilokya Nripathirharshenothphullalochanah
Uvaacha slekshnayaa vaachaa Dheveem hrishtathanooruhah.

When King Purooreva saw and observed Urvvasi, his eyes were wide opened with jubilation in the ecstasy of joy, and his hairs on his body stood on end. With mild, sweet and pleasing words, he spoke to her as follows:

राजोवाच

RaajOvaacha (Raaja or King Puroorevas Said):

स्वागतं ते वरारोहे आस्यतां करवाम किम् ।
संरमस्व मया साकं रतिर्नो शाश्वतीः समाः ॥ १९॥

19

Svaagetham the varaarohe aasyathaam karavaama kim?

Samremasva mayaa saakam rethirnnau saasvatheem samaah.

Oh, the most beautiful Woman! Oh, the jewel of Celestial Beauty! You are most cordially and warmly welcome. Please sit down. Please tell me what I can do for you. What is your desire? You may live and enjoy with me as many years as you desire. Let us spend our life happily, enjoying passionate sexual relationships.

उर्वशुवाच

UrvvasyUvaacha (Urvvasi Said):

कस्यास्त्वयि न सज्जेत मनो दृष्टिश्च सुन्दर ।
यदङ्गान्तरमासाद्य च्यवते ह रिरंसया ॥ २० ॥

20

“Kasyaasthvayi na sajjetha mano dhrishtischa Sundhara!
Yedhanggantharamaasaadhya chyevathe ha riramsayaa.”

“Oh, the most Handsome Man! In all the three worlds, a woman’s mind, sight and heart would not be attracted to you. Which woman will not lose her mind, heart and discretion on seeing your sex appeal? If any woman takes shelter on your chest, she cannot refuse to enjoy a sexual relationship.”

एतावुरणकौ राजन् न्यासौ रक्षस्व मानद ।
संरंस्ये भवता साकं क्षाघ्यः स्त्रीणां वरः स्मृतः ॥ २१ ॥

21

“Ethaavurenakau Raajan! Nyaasau rekshasva Maanadha!
Samremsye Bhavathaa saakam slaaghyah sthreenaam varah smrithah.”

“Oh, best of the Kings, Purooreva! I am giving you two lambs. Please give protection to these two lambs, who have fallen with me. Although I belong to heavenly planets and you belong to earth, I can certainly enjoy sexual union with you. I have no objection to accepting you as my husband as you are superior in all respects to any woman.”

घृतं मे वीर भक्ष्यं स्यान्नेक्षे त्वान्यत्र मैथुनात् ।
विवाससं तत्तथेति प्रतिपेदे महामनाः ॥ २२॥

22

“Ghritham me Veera bhakshyam syaa,nnekshe thvaanyathra maitthunaath Vivaasasam” that thatthethi prethipedhe mahaamanaah.

“My dear Hero! All my meals should be prepared in ghee or clarified butter. I will not eat anything not prepared in ghee. I shall not see you naked at any time other than at the time of having sexual intercourse.” The great-minded King Puroorevas agreed to all the conditions and accepted the proposals from Urvvasi.

[राजोवाच]

[RaajOvaacha (Raaja or King Puroorevas Said):]

अहो रूपमहो भावो नरलोकविमोहनम् ।
को न सेवेत मनुजो देवीं त्वां स्वयमागताम् ॥ २३॥

23

“Aho roopamaho bhaavo Naralokavimohanam
Ko na sevetha Manujo Dheveem thvaam svayamaagethaam.”

“Oh, You are very beautiful. Your beauty is wonderful, and your gestures are also wonderful. Oh, Dhevee! You are attractive to the entire human society. Any man will be attracted to you. Therefore, since you have come of your own accord from all the way from Svargga to Bhoomi, who on this Bhoomi or Earth would not agree to serve a celestial beauty such as you? Who will not accept the proposal from you? Therefore, I unconditionally accept all conditions set forth by you along with your proposal.”

श्रीशुक उवाच

[SreeSuka Uvaacha (Sree Suka Brahmarshi Said):]

तया स पुरुषश्रेष्ठो रमयन्त्या यथार्हतः ।
रेमे सुरविहारेषु कामं चैत्ररथादिषु ॥ २४॥

24

Thayaa sa purushasreshitto remayanthyaa yetthaarhathah
Reme Suravihareshu kaamam Chaithraretthaadhishu.

The best of human beings, Puroorevas, began freely enjoying the company of Urvvasi, who engaged in sexual activities in many celestial places such as Chaithrarettha, Nandhana Kaanana or Nandhanodhyaana, etc., where the Dhevaas enjoy and get entertained.

रममाणस्तया देव्या पद्मकिञ्जल्कगन्धया ।
तन्मुखामोदमुषितो मुमुदेऽहर्गणान् बहून् ॥ २५॥

25

Remamaanasthayaa Dhevyaa padhmakinjjalkagenddhayaa
Thanmukhaamodhamushitho mumudheaharggenaan behoon.

From the body of Urvvasi the fragrance of saffron of lotus flower was spreading all over. Being enlivened by the fragrance of her body and face, Puroorevas enjoyed her company for many days with great jubilation.

अपश्यन्नुर्वशीमिन्द्रो गन्धर्वान् समचोदयत् ।
उर्वशीरहितं मह्यमास्थानं नातिशोभते ॥ २६॥

26

ApasyannUrvvaseemIndhro Genddharvvaan samachodhayath
“Urvvaseerehitham mahyamaastthaanam naathisobhathe.”

Dhevendhra was very displeased in the absence of Urvvasi in heaven. He found it unbearable for him in not seeing Urvvasi in the Assembly of Heaven. Therefore, he discussed with Genddharvvaas: “Without Urvvasi my assembly is not beautiful.” Considering this he requested Genddharvvaas to bring Urvvasi back to Heaven immediately.

ते उपेत्य महारात्रे तमसि प्रत्युपस्थिते ।
उर्वश्या उरणौ जहृर्न्यस्तौ राजनि जायया ॥ २७॥

27

The upethya mahaaraathre thamasi prethyupastthithe
Urvasyaa uranau jehrurnnyasthau raajani jaayayaa.

Thus, the Genddharvvaas came to the Earth, and at midnight when everything was pitch dark, they entered the palace of Purooreva and stole the two lambs entrusted to the King Puroorevas by his wife, Urvvasi.

निशम्याक्रन्दितं देवी पुत्रयोर्नीयमानयोः ।
हतास्म्यहं कुनाथेन नपुंसा वीरमानिना ॥ २८॥

28

Nisamyaakrendhitham Dhevee puthrayornneeyamaanayoh
“Hathaasmyaham kunaatthena napumsaa veeramaaninaa.”

Urvvasi treated those two lambs as her own sons. When they were being taken away by the Genddharvvaas, they started crying, Urvvasi heard them and rebuked her husband, Puroorevas as follows: “Now I am being killed. Alas! My husband thinks and says that he is a great mighty hero. He is a eunuch or worse than a eunuch. My lambs are my life, and they were under protection of my cowardly husband.”

यद्विश्रम्भादहं नष्टा हृतापत्या च दस्युभिः ।
यः शेते निशि सन्त्रस्तो यथा नारी दिवा पुमान् ॥ २९॥

29

“Yedhvisrembhaadhaham nashtaa hrithaapathyaa cha dhesyubhih
Yah seethe nisi samthrestho, yetthaa naaree dhivaa pumaan.”

“Because I depended on him, the plunderers have deprived my sons, the lambs, and therefore I am now lost and as good as dead. My husband lies down in his bed at night in fear, exactly like a cowardly woman, although he appears to be a man in the day.”

इति वाक्सायकैर्विद्धः प्रतोत्त्रैरिव कुञ्जरः ।
निशि निस्त्रिंशमादाय विवस्त्रोऽभ्यद्रवद्रुषा ॥ ३० ॥

30

Ithi vaaksaayakairvvidhddhah prethothrairiva kunjjarah
Nisi nisthrimsamaadhaaya vivasthroabhyadhrevadrushaa.

The arrows of harsh rebuking words of Urvvasi pierced the heart of King Puroorevas. He was agitated and angry like an elephant struck by its driver's pointed rod. With anger of intolerance, he jumped out of the bed and without a dress to cover his nudity he grabbed a sword and ran out to catch the plunderers.

ते विसृज्योरणौ तत्र व्यद्योतन्त स्म विद्युतः ।
आदाय मेषावायान्तं नग्नमैक्षत सा पतिम् ॥ ३१ ॥

31

The visrijyyoranau thathra vyedhyothantha sma vidhyuthah
Aadhaaya meshaavaayaantham nagnamaikshatha saa pathim.

Seeing the king Puroorevas, the Genddharvvaas abandoned the lambs, and they shone brightly like lightning. As Puroorevas was coming back with the two lambs, Urvvasi saw her husband, Puroorevas, naked.

ऐलोऽपि शयने जायामपश्यन् विमना इव ।
तच्चित्तो विह्वलः शोचन् बभ्रामोन्मत्तवन्महीम् ॥ ३२ ॥

32

Ailoapi sayane jaayaamapasyan vimanaa iva
Thachchiththo vihvalah sochaan bebhraamonmaththavanmaheem.

Not seeing Urvvasi in his bed, Puroorevas was most aggrieved and unsubdued. Because of his overwhelming attraction towards Urvvasi, he

was very much disturbed and desperate. Thus, lamenting he wandered all around on earth like a madman.

स तां वीक्ष्य कुरुक्षेत्रे सरस्वत्यां च तत्सखीः ।
पञ्च प्रहृष्टवदनाः प्राह सूक्तं पुरुरवाः ॥ ३३ ॥

33

Sa thaam veekshya Kurukshethre Sarasvathyaam cha thathsakheeh
Panjcha prehrishtavadhanaah praaha sooktham Puroorevaah.

Once during his wandering all over the world like that aimlessly,
Puroorevas saw Urvvasi accompanied by five of her companions on the
banks of the Holi Saraswathi River at Kurukshethra. With extreme
jubilation and happiness, he spoke to her as follows:

अहो जाये तिष्ठ तिष्ठ घोरे न त्यक्तुमर्हसि ।
मां त्वमद्याप्यनिर्वृत्य वचांसि कृणवावहै ॥ ३४ ॥

34

“Aho jaaye! Thishtta, thishtta, ghore! na thyekthumarhasi
Maam thvamadhyapyanirvrithya vachaamsi krinavaavahai.”

“Oh, the cruelest One! Oh, my dear wife! Please Stop and Stay! Please
Stop and Stay there! Are you leaving me again after putting into pain and
desperation and misery? Hey, Dhevee! I am not yet satisfied with enjoying
sexual pleasure with you. Please do not leave me without fulfilling my
sexual desire for you.”

सुदेहोज्यं पतत्यत्र देवि दूरं हृतस्त्वया ।
खादन्त्येनं वृका गृध्रास्त्वत्प्रसादस्य नास्पदम् ॥ ३५ ॥

35

“Sudhehoayam pathathyathra, Dhevi, dhooram hridhasthvayaa
Khaadhanthyenam vrikaa griddhraasthvath presaadhasya naaspadham.”

“Oh, Dhevee! Now that you have refused me, my beautiful body will fall down here and because it is unsuitable for your pleasure, it will be eaten by foxes and vultures.”

उर्वश्युवाच

UrvvasyUvaacha (Urvvasi Said):

मा मृथाः पुरुषोऽसि त्वं मा स्म त्वाद्युर्वृका इमे ।
क्वापि सख्यं न वै स्त्रीणां वृकाणां हृदयं यथा ॥ ३६॥

36

“Maa mritthaah purushoasi thvam maa sma thvaadhyurvrikaa ime
Kvaapi sakhyam na vai sthreenaam vrikaanaam Hridhayam yetthaa.”

“Oh, the most handsome Puroorevas Mahaaraajan! You are a man, a hero. You should gain manly courage and should not die. Your body should not be subjected to eating by wolves. Women by nature do not like anyone. There is no difference between the minds of the women and the hearts of wolves, and they are exactly similar and same in many respects and the womanhood are crueller and far worse than wolves. And that is well-known or notorious in the world.”

स्त्रियो ह्यकरुणाः क्रूरा दुर्मर्षाः प्रियसाहसाः ।
घ्नन्त्यल्पार्थेऽपि विश्रब्धं पतिं भ्रातरमप्युत ॥ ३७॥

37

“Sthriyo hayakarunaah krooraa dhurmmarshaah priyasaahasaah
Ghnanthyalpaarththeapi visrabddham pathim bhraatharamapyutha.”

“Women do not have any mercy and compassion. They are merciless, cunning, cheating and cruel in nature always. They do not possess any capacity for tolerance even for slight offenses. They will do any heinous violent actions just for their own selfish pleasure and satisfaction and therefore they do not fear even killing their own faithful husband or brother.”

विधायालीकविश्रम्भमज्ञेषु त्यक्तसौहृदाः ।

नवं नवमभीप्सन्त्यः पुंश्चल्यः स्वैरवृत्तयः ॥ ३८॥

38

“Viddhaayaaleekavisrembhamajneshu thyekthasauhridhaah
Navam navamabheepsanthyah pumschalyah svairavritthayah.”

“Women are very easily seduced by men. Therefore, polluted women give up or abandon the friendship of a man who is a real well-wisher and establish false friendship with foolish men. The women seek newer and newer friends one after another.”

संवत्सरान्ते हि भवानेकरात्रं मयेश्वर ।
वत्स्यत्यपत्यानि च ते भविष्यन्त्यपराणि भोः ॥ ३९॥

39

“Samvathsaraanthe hi Bhavaanekaraathram Mayesvara!
Vathsathyapathyaani cha the bhavishyanthyaparaani bhoh.”

“Hey, Mahaaraajan! Do not feel dejected and bad. I will spend one night every year with you. With our association like that you will produce many sons also on me in due course of time. Therefore, please be consoled and happy.”

अन्तर्वत्नीमुपालक्ष्य देवीं स प्रययौ पुरम् ।
पुनस्तत्र गतोऽब्दान्ते उर्वशीं वीरमातरम् ॥ ४०॥

40

Antharvahneemupaalekshya Dheveem sa preyayau puram
Punasthathra gethoabdhaanthe Urvvaseem veeramaatharam.

उपलभ्य मुदा युक्तः समुवास तया निशाम् ।
अथैनमुर्वशी प्राह कृपणं विरहातुरम् ॥ ४१॥

41

Upalebhya mudhaa yukthah samupavaasa thayaa nisaam

AtthainamUrvasee praaha kripanam virahaathuram.

Knowing that Urvvasi was pregnant at that time, Purooreva went back to his palace. Purooreva waited for one year and at the end of the year and came back at Kurukshethra. On that night, at the end of one year, Urvvasi also came back along with a son. That one night she stayed with King Aila or Puroorevas. Puroorevas was very happy but could not depart her. Finding the agony of the King, Urvvasi spoke to him:

गन्धर्वानुपधावेमांस्तुभ्यं दास्यन्ति मामिति ।
तस्य संस्तुवतस्तुष्टा अग्निस्थालीं ददुर्नृप ॥ ४२ ॥

42

“Genddharvvaanupaddhaavemaamsthubhyam dhaasyanthi maa”mithi
Thasya samsthuvathasthushtaa agnistthaaleem dhedhurnnripa.

उर्वशीं मन्यमानस्तां सोऽबुध्यत चरन् वने ।
स्थालीं न्यस्य वने गत्वा गृहानाध्यायतो निशि ।
त्रेतायां सम्प्रवृत्तायां मनसि त्रय्यवर्तत ॥ ४३ ॥

43

Urvvaseem manya maanasthaam sobudhddhyatha charan vane
Stthaaleem nyesya vane gethvaa grihaanaaddhyaayatho nisi
Threthaayaam samprevriththaayaam manasi threyyavarththatha.

“Oh, Mahaaraajan! You, please praise, glorify and worship these Genddharvvaas. If you do so, they would be able to deliver me to you.” Puroorevas worshipped Genddharvvaas as advised by Urvvasi, and they were pleased and gave him an Agnistthaali girl who looked exactly like Urvvasi.

King Purooreva took that Agnistthaali or Stthaali as Urvvasi and happily wandered from forest to forest with her enjoying her company. When Fire was produced from that Agnistthaali at the time of Agnihothra, the King realized that the girl was not really Urvvasi but Agnistthaali and then he abandoned and left her in the forest. After reaching the palace every night he meditated upon the beautiful Apsaras Urvvasi and lived. He lived there

for many years like that under meditation and after many millennia, the Thretha Yuga began, and therefore the Principles of three Vedhaas including the process of performing Yejnja to fulfill fruitive activities appeared within his heart.

स्थालीस्थानं गतोऽश्वत्थं शमीगर्भं विलक्ष्य सः ।
तेन द्वे अरणी कृत्वा उर्वशीलोककाम्यया ॥ ४४॥

44

Stthaaleestthaanam gethoavaththam sameegerbham vilekshya sah
Thena dhve aranee krithvaa Urvvasee lokakamyayaa.

Then, he went back to the forest where the Stthaali was abandoned, he noticed an Asvaththa Vriksha, or Banyan Tree grown at the same spot and realized that the tree was produced from Agnistthaali. Then, he desired and firmly determined to reach the world of Urvvasi immediately. And with the desire of reaching the world of Urvvasi or Genddharva Loka, he took a piece of wood from that tree and made two Aranees or the sticks making fire during the Yaaga.

उर्वशीं मन्त्रतो ध्यायन्नधरारणिमुत्तराम् ।
आत्मानमुभयोर्मध्ये यत्तत्प्रजनं प्रभुः ॥ ४५॥

45

Urvvaseem manthratho ddhyaayannaddharaaranimuththaraam
Aathmaanamubhayormmaddhye yeth thath prejenanam Prebhuh

Desiring to go to the planet where Urvvasi resided, Puroorevas chanted the Manthra to fulfill that purpose, meditating upon the lower Arani as Urvvasi and the upper Arani as himself and the piece of wood between them as their son. With that assumption in mind, he ignited the fire.

तस्य निर्मन्थनाज्जातो जातवेदा विभावसुः ।
त्रय्या स विद्यया राज्ञा पुत्रत्वे कल्पितस्त्रिवृत् ॥ ४६॥

46

Thasya nirmmasthanaajaatho jaathavedhaa Vibhaavasuh
Threyiyaa sa vidhyayaa Raajnjaa puthrathve kalpithasthrivriith.

From Puroorevas's rubbing of the Aranees, Fire was formed. The name of that Fire was Jaathavedhas. By that Fire, One can achieve all success in material enjoyment and can be purified of seminal birth [meaning the birth as a result of association of semen and egg], initiation and in the performance of sacrifice, which are invoked with the combined letters of A-U-M. Thus, the Fire was considered as the son of Puroorevas by the great King Puroorevas.

तेनायजत यज्ञेशं भगवन्तमधोक्षजम् ।
उर्वशीलोकमन्विच्छन् सर्वदेवमयं हरिम् ॥ ४७॥

47

Thenaayejatha Yejnjesam Bhagawanthamaddhokshajam
Urvvaseelokamanvichcchan Sarvvavedhamayam Harim.

The King, who wished to reach the planet of Urvvasi, with that strong desire meditated upon Lord Hari or Hari Bhagawaan Who is the Embodiment of All Vedhaas and Who is the Creator and Controller of All Senses and Who is the Enjoyer of all Yejnjaas and Yaagaas and Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. Thus, he worshiped The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan Who is beyond the perception of the senses and The Reservoir of all Dhevaas.

एक एव पुरा वेदः प्रणवः सर्ववाङ्मयः ।
देवो नारायणो नान्य एकोऽग्निर्वर्ण एव च ॥ ४८॥

48

Eka eva puraa Vedhah Prenavah Sarvvavaangmayah
Dhevo Naaraayano naanya ekoAgnirvvarnna eva cha.

पुरूरवस एवासीत्त्रयी त्रेतामुखे नृप ।
अग्निना प्रजया राजा लोकं गान्धर्वमेयिवान् ॥ ४९॥

Puroorevasa evaaseeth threyee threthaamukhe Nripa!
Agninaa prejayaa Raajaa lokam Gaanddharvameyivaan.

Even from very long time ago or from the very beginning, meaning from the first millennium or from Kritha or Sathya Yuga, all the Vedhic Manthraas were included in One Single Manthra, which is Pranava or Prenava or A-U-M. And this A-U-M is the root of all Vedhic Manthraas. There is Only One God. There is Only One God worshipable. And That God is Naaraayana or Naaraayana Swaamy or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. There is no recommendation or there is no suggestion to worship any Dheva or Dhevaas other than the Naaraayana Swaamy or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. There was only One Fire. There was only One order of life in human society. There was only One Religion and there was only One Caste and there was only One Varnna. Oh, Pareekshith Mahaaraajan! It was in the beginning of ThrethaaYuga from the mouth of Puroorevas formed the Three Faced Vedhaas. Puroorevas is the One who inaugurated the Karmma-Kaanda Sacrifice, considering the Yaagic or Yejnjjic Fire as his son that he could go to Genddharva Loka, or which could fulfill the material desires of the performer of Yaaga.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
नवमस्कन्धे ऐलोपाख्याने चतुर्दशोऽध्यायः ॥ १४॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
NavamaSkanddhe AilOpaakhyaane [Naama] [ThaaraaSasaankam -
AilOpaakhyaanam] ChathurdhdhesoAddhyaayah

Thus, we conclude the Fourteenth Chapter [Named as] The Description of the Story of Aila and Dynasty of Soma Vamsa [Story and Dynasty of Chandhra Vamsa or Lunar Dynasty] 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!