

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 - NAVAMASKANDDHAH
MOOLAM (ORIGINAL)**

॥ नवमस्कन्धः ॥

NAVAMASKANDDHAH (CANTO NINE)

॥ षोडशोऽध्यायः - १६ ॥

SHODASOADDHYAAYAH (CHAPTER SIXTEEN)

**[ParasuRaamaCharitham] [Continuation of Story of ParasuRaama –
Destruction of Kshethriya Kulaas by ParasuRaama]**

[This chapter continues with the story of Parasuraama. Once when Renukaadhevi went to bring water from Ganga and saw the king of Genddharvvaas romantically flirting with the celestial beauties, she waited and watched for a while without knowing that the time for Yaaga has passed. When she returned to the Aasrama after the performance of Yaaga offerings by her husband, he asked his elder sons to kill Renuka.

None of them obeyed the orders of their father. But then Jemadhagni asked Parasuraama to kill his mother and all other elder brothers, he willingly and without any hesitation killed them. Jemadhagni was very pleased with Raama as he obeyed the orders of his father, Jemadhagni. Therefore, Jemadhagni promised Raama that he will grant any boon Raama wishes to have. Raama requested that his mother and brothers who were killed by him should be revived and become alive and moreover that nobody should ever have any memory of his killing them. Jemadhagni did so with the power of his austerity and penance, which Raama was fully aware of. Sons of Kaarthhaveeryaarjjuna were waiting for an opportunity to revenge the killing of their father by Parasuraama. And once when Parasuraama and his other brothers were away from the Aasrama, Jemadhagni was mercilessly beheaded and killed by the sons of Kaarthhaveeryaarjjuna disregarding the plea of Renukaadhevi to spare her husband's life. Finding that his father had been killed by sons of Kaarthhaveeryaarjjuna, he went with his axe to the city of Maahishmathi and killed all the sons of Kaarthhaveeryaarjjuna. Knowing that all the Kshethriyaas of the world, intoxicated with power, pride and ego, became a burden to the earth with their sinful and irreligious activities. Therefore, he killed all the Kshethriyaas, wandering around the world twenty-one times. He created a Theerththa, or pilgrim place called Samantha Panjchaka with the blood of the Kshethriyaas killed by him. It is believed that He still lives in the Mahendhra Parvatha as a Yogi and as a Vedhic Scholar. In the next Manvanthara, He will become a preacher with scholarly knowledge in Vedhaas. Then the chapter will continue with the story of the dynasty of Gaatthi. Visvaamithra, the Raajarshi with Brahma Thejas, was born in the dynasty of Gaatthi. He had One Hundred and One sons who were known as Maddhuchcchandhaas. He adopted Sunasepha or Dhevaraatha also as his son. The elder fifty sons did not accept Sunasepha as their brother. Visvaamithra cursed them to be Mlehcchaas. The rest of the younger sons accepted Sunasepha as their elder brother and committed to follow him. Visvaamithra was pleased with those Fifty-One younger sons and blessed them. Thus, Sunasepha also joined the dynasty of Gaatthi or Kausika and formed variety of groups. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmaarshi Said):

पित्रोपशिक्षितो रामस्तथेति कुरुनन्दन ।
संवत्सरं तीर्थयात्रां चरित्वाऽऽश्रममाव्रजत् ॥ १ ॥

1

Pithropasikshitho Raamasthatthethi Kurunandhana!
Samvathsaram theerththayaathraam charithvaaaasramamaavrajath.

As advised and instructed by Jemadhagni Maharshi to go on a Theerththayaathra or Pilgrimage, Parasuraama agreed to do so and travelled around world visiting many Holy Places, worshiping The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. After completing one year of Pilgrimage, Parasuraama returned to the Aasrama of his father.

कदाचिद्रेणुका याता गङ्गायां पद्ममालिनम् ।
गन्धर्वराजं क्रीडन्तमप्सरोभिरपश्यत् ॥ २ ॥

2

KadhaachidhRenukaa yaathaa Ganggaayaam padhmamaalinam
Genddharvvaraajam kreedanthamApsarobhirapasyatha.

Thereafter, once when Renuka, wife of Jemadhagni, went to the Holy River Ganga to bring water, she found the King of Genddharvvaas decorated with garland of lotuses romancing with Apsara Kanyakaas or Celestial Beauties.

विलोकयन्ती क्रीडन्तमुदकार्थं नदीं गता ।
होमवेलां न सस्मार किञ्चिच्चित्ररथस्पृहा ॥ ३ ॥

3

Vilokayanthee kreedanthammudhakaarththam nadheem gethaa
Homavelaam na sasmaara kinjchichChithraretthasprihaa.

She had gone to Ganga to fetch water for Udhaka Kriya or libation to be performed by her husband, Jemadhagni. But when she saw the king of Genddharvvaas, Chithrarettha, romancing with Celestial Beauties her mind

became unsteady and somewhat inclined towards him and failed to remember that the time for the Udhaka Kriya or sacrifice was passing.

कालात्ययं तं विलोक्य मुनेः शापविशङ्किता ।
आगत्य कलशं तस्थौ पुरोधाय कृताञ्जलिः ॥ ४॥

4

Kaalaathyayam tham vilokya Muneh saapavisankithaa
Agethya kalasam thastthau puroddhaaya krithaanjjalih.

Later, realizing that the time for the Udhaka Kriya had passed, Renuka-Dhevi became fearful of getting cursed by her husband. She brought the pot of water and respectfully offered it in front of her husband and waited, bowing her head down fearful and shameful of deviating from her chastity.

व्यभिचारं मुनिर्जात्वा पत्न्याः प्रकुपितोऽब्रवीत् ।
घ्नतैनां पुत्रकाः पापामित्युक्तास्ते न चक्रिरे ॥ ५॥

5

Vyebhichaaram Munirjnathvaa pathnyaah prekupithoabreveeth
“Ghnathainaam puthrakaah paapaa”mithyukthaasthena chakrire.

Jemadhagni Maharshi realized the adultery in the mind of his wife. He became very angry and intolerant and commanded his sons to: “kill this evil and unchaste sinner.” But none of the elder sons obeyed the orders of their father and killed the mother, Renuka-Dhevi.

रामः सञ्चोदितः पित्रा भ्रातृन् मात्रा सहावधीत् ।
प्रभावज्ञो मुनेः सम्यक् समाधेस्तपसश्च सः ॥ ६॥

6

Raamah sanjchodhithah pithraa bhraathreen maathra sahaavaddheeth
Prebhaavajnjo Muneh samyak samaaddhesthapasascha sa.

Thereafter, Jemadhagni Maharshi called Raama, his youngest son, very close to him and asked him to: “kill your elder brothers who disobeyed my

orders and your mother who is a sinner by committing adultery in her mind.” Raama or Bhaarggava Raama who was aware of the power of his father who practiced steadfast meditation and severe austerity, killed his mother and brothers immediately without any hesitation or reservation.

वरेण छन्दयामास प्रीतः सत्यवतीसुतः ।
वव्रे हतानां रामोऽपि जीवितं चास्मृतिं वधे ॥ ७॥

7

Varenachcchandhayaamaasa preethah Sathyavatheesuthah
Vavre hathaanaam Raamoapi jeevitham chaasmrithim vaddhe.

उत्तस्थुस्ते कुशलिनो निद्रापाय इवाञ्जसा ।
पितुर्विद्वांस्तपोवीर्यं रामश्चक्रे सुहृद्वधम् ॥ ८॥

8

Uththastthoosthe kusalino nidhraapaaya ivaanjjasaa
Pithurvidhvaamsthapoveeryam Raamaschakre suhridhvaddham.

Jemadhagni, the son of Sathyavathi, was extremely pleased and very happy with Raama who willingly executed his orders. He asked Raama to take any benediction or boon he liked. Parasuraama replied at that time that let his mother and brothers live again and that they do not remember ever that they were killed by him. That was the benediction Parasuraama asked Jemadhagni. Thereafter, with the benediction of Jemadhagni, the mother and brothers of Parasuraama came alive and were very happy, as if awakened from sound sleep. Parasuraama killed his relatives in accordance with the orders of his father because he was fully aware of the mystic power, austerity and learning of his father.

येऽर्जुनस्य सुता राजन् स्मरन्तः स्वपितुर्वधम् ।
रामवीर्यपराभूता लेभिरे शर्म न क्वचित् ॥ ९॥

9

YeArjjunasya suthaa, Raajan, smaranthah svapithurvaddham
Raamaveeryaparaabhoothaa lebhire sarmma na kvachith.

Oh, Pareekshith Mahaaraajan! The sons of Kaarthhaveeryaarjjuna, who were miserably defeated by the superior power, strength and might of Lord Parasuraama, never achieved happiness and peace of mind as they always remembered the killing of their father by Parasuraama.

एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते ।
वैरं सिसाधयिषवो लब्धच्छिद्रा उपागमन् ॥ १० ॥

10

Ekadhaaaaasramatho Raame sabhraathari vanam gethe
Vairam sisaaddhayishavo lebdhachchidhraa upaageman.

The sons of Kaarthhaveeryaarjjuna were waiting for the opportune time to take vengeance for their grudge and once when Raama and his brothers had gone to the forest, they entered the Aasrama of Jemadhagni and took advantage of the opportunity.

दृष्ट्वाग्न्यगार आसीनमावेशितधियं मुनिम् ।
भगवत्युत्तमश्लोके जघ्नुस्ते पापनिश्चयाः ॥ ११ ॥

11

Dhrishtvaagnyaagara aaseenamaavesithaddhiyam Munim
Bhagawathyuththamasloke jeghnusthe paapanischayaah.

Determined to commit evil and sinful crime, the sons of Kaarthhaveeryaarjjuna encroached the Agnisaala or Sacrificial Fire House of the Aasrama where Jemadhagni Maharshi was sitting alone in full meditation and worshipping Mukundha Bhagawaan, The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, and mercilessly and cruelly killed him.

याच्यमानाः कृपणया राममात्रातिदारुणाः ।
प्रसह्य शिर उत्कृत्य निन्युस्ते क्षत्रबन्धवः ॥ १२ ॥

12

Yaachyamaanaah kripanayaa Raamamaathraadhidhaarunaah
Presahya sira uthkrithya ninyusthe Kshethrabenddhavah.

Hey, Mahaaraajan! Though, Renukaadhevi, the wife of the great saint Jemadhagni and the mother of Parasuraama, cried and begged for the life of her husband, the sons of Kaarthhaveeryaarjjuna did not spare his life. Devoid of Kshaathra Ddharmma or Religious Qualities and Responsibilities of Kshethriyaas, the cruel and grudgeful Princes forcefully cut off the head of Jemadhagni Maharshi and took it to their kingdom of Hehaya.

रेणुका दुःखशोकार्ता निघ्नन्त्यात्मानमात्मना ।
राम रामेति तातेति विचुक्रोशोच्चकैः सती ॥ १३ ॥

13

Renukaa dhuhkhasokaarththaa nighnanthyaaaathmaanamaathmanaa
Raama Raamehi thaathethi vichukrosochchakaih sathee.

Lamenting in grief for the separation and death of her husband Renukaadhevi, the most chaste wife, struck her own body with her hands and cried loudly: "Oh, Raama! Oh, my dear son Raama! Please come! Please come and save. And so on..."

तदुपश्रुत्य दूरस्थो हा रामेत्यार्तवत्स्वनम् ।
त्वरयाऽऽश्रममासाद्य ददृशे पितरं हतम् ॥ १४ ॥

14

Thadhupasruthya dhoorasttho haa Raamethyaarththavathsvanam
Thvarayaaaasramamaasaadhya dhedhrise pitharam hatham.

Although Lord Parasuraama and the other sons were far away from home as soon as they heard the loud cry of Renukaadhevi: "Hey, Raama! Oh, My dear Son, Raama!" They hastily returned to the Aasrama and found that their father had been killed.

तद्दुःखरोषामर्षार्तिशोकवेगविमोहितः ।
हा तात साधो धर्मिष्ठ त्यक्त्वास्मान् स्वर्गतो भवान् ॥ १५ ॥

Thadhdhuhkharoshaamarshaarththisokavegavimohithah
 “Haa Thaatha! Saaddho! Ddharmmishtta! Thyekthvaaasmaan Svarggetho
 Bhawaan.”

विलप्यैवं पितुर्देहं निधाय भ्रातृषु स्वयम् ।
 प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दधे ॥ १६॥

Vilapyaivam pithurdhdheham niddhaaya bhraathrishu svayam
 Pregrihya parasum Raamah Kshethraanthaaya mano dheddhe.

The sons of Jemadhagni Maharshi, virtually bewildered by grief, anger, hatred, indignation, affliction and lamentations and cried aloud: “Oh, Father! You were the most religious saintly person. You have left or abandoned us and gone to a heavenly planet.” Thus lamenting, Lord Parasuraama entrusted the dead body of his father to the elder brothers and personally took up his Parasu or Axe, having determined to put an end of all Kshethriyaas on the surface of the world.

गत्वा माहिष्मतीं रामो ब्रह्मघ्नविहतश्रियम् ।
 तेषां स शीर्षभी राजन् मध्ये चक्रे महागिरिम् ॥ १७॥

Gethvaa Maahishmatheem Raamo Brahmaghnavihathasriyam
 Theshaam sa seershabhee, Raajan, maddhye chakre mahaagirim.

Hey, Pareekshith Mahaaraajan! Lord Parasuraama then went to Maahishmathi, which was already doomed by the impact of the sinful killing of Jemadhagni Muni, a great saintly Braahmana. Amid the city of Maahishmathi, Parasuraama made a mountain of heads severed from the bodies of the tens of thousands of sons of Kaarthhaveeryaarjjuna.

तद्रक्तेन नदीं घोरामब्रह्मण्यभयावहाम् ।
 हेतुं कृत्वा पितृवधं क्षत्रेऽमङ्गलकारिणि ॥ १८॥

Thadhrekthena nadheem ghoramabrehmanyabhayaavahaam
Hethum krithvaa pithruvaddham kshethreamanggalakaarini.

त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः ।
समन्तपञ्चके चक्रे शोणितोदान् हृदान् नृप ॥ १९॥

Thrissapthakrithvah prithhiveem krithvaa nihkshethriyaam prebhuh
Samanthapanjchake chakre sonithodhaan hredhaan nripa.

With the blood of the bodies of the sons of Kaarththaveeryaarjjuna, Lord Parasuraama created a ghastly river, which brought terrifying fear to the Kshethriyaas who had no respect and regards to Braahmanaas and their culture. Kshethriyaas, the men of power in the government, were performing sinful activities. Because of that Lord Parasuraama took the plea of retaliating for the murder of his father and took the oath of getting rid of all Kshethriyaas from the face of the Earth and did it repeatedly for twenty-one times. He created Five lakes or whirlpools filled with the blood of those Kshethriyaas killed by him and the place was and is known as Samantha-Panjchaka. He made the world devoid of Kshethriyaas.

पितुः कायेन सन्धाय शिर आदाय बर्हिषि ।
सर्वदेवमयं देवमात्मानमयजन्मखैः ॥ २०॥

Pithuh kaayena sanddhaaya sira aadhaaya berhishi
Sarvvadhevamayam Dhevamaathmaanamayajenmakhaih.

Thereafter, Lord Parasuraama joined the severed pieces of the head of his father with the body and placed the whole body and head on the Kusa Grass. By offering sacrifices, He worshiped Lord Vaasudheva Bhagawaan Who is Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan with the realization that He, The Supreme Soul, is the Soul of all Souls and that The Supreme Soul is the same as he himself as well as all other entities of the universe.

ददौ प्राचीं दिशं होत्रे ब्रह्मणे दक्षिणां दिशम् ।
अध्वर्यवे प्रतीचीं वै उद्गात्रे उत्तरां दिशम् ॥ २१ ॥

21

Dhedhau praacheem dhisam hothre Brehmane dhekshinaam dhisam
Addhvaryeve pretheecheem vai udhgaathre uththaraam dhisam.

अन्येभ्योऽवान्तरदिशः कश्यपाय च मध्यतः ।
आर्यावर्तमुपद्रष्ट्रे सदस्येभ्यस्ततः परम् ॥ २२ ॥

22

Anyebhyoavaantharadhisah Kasyapaaya cha maddhyathah
Aaryaavarththamupadhreshte sadhasyebhyasthathah param.

After completing the Yaaga, Lord Parasuraama gave the Eastern Direction to the Hotha or Hothaavu, meaning one who performs or make offerings in Yaaga, as Dhekshina or reward, South to Ddhaathaav or Ddhaatha or Brahma or Braahmana, West to Addhvaryaayu or Sacrificer, and North to Udhgetha or Priests who conduct the Yaaga. And the four corners, Northeast, Southeast, Northwest and Southwest were rewarded to other Braahmanical Priests. He gave the middle of the earth to Kasyapaas or Kaasyapaas or Kaasyapa Braahmanaas, and Aaryaavarththa, meaning the land of Aaryaas or Noble Land and also referred as land of Bhaaratha or India, to Upadhreshta meaning the expert Advisors of Yaaga and whatever left out was given to Sadhasyaas or those who assembled there and other Associates.

ततश्चावभृथस्नानविधूताशेषकिल्बिषः ।
सरस्वत्यां ब्रह्मनद्यां रेजे व्यब्ध इवांशुमान् ॥ २३ ॥

23

Thathaschaavabhrithasnaanaviddhoothaaseshakilbishah
Sarasvathyaam Brahmanadhyam reje vyebhra ivaamsumaan.

Thereafter, Lord Parasuraama took the Avabhrita-Snaana or The Ablution to be taken after completing the sacrificial ceremony in the holy river of Saraswathi which is also known as Brahma-Nadhi or Svargga-Nadhi. Thus, by taking the Avabhrita-Snaana, Lord Parasuraama washed off all the sins he had committed by killing all the Kshethriyaas. And by cleansing the body and mind Lord Parasuraama was more lustrous and effulgent than Soorya Bhagawaan or the Sun-god.

स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् ।
ऋषीणां मण्डले सोऽभूत्सप्तमो रामपूजितः ॥ २४॥

24

Svadheham Jemadhagnisthu lebddhvaa samjnjanalekshanam
Risheenaam mandale soabhooth saphthamo Raamapoojithah.

Thus, Jemadhagni Maharshi, being worshipped by Lord Parasuraama Who is the incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, brought back to life with supreme effulgence and became one of the Saptharshees or the Seven Great Sages.

जामदग्न्योऽपि भगवान् रामः कमललोचनः ।
आगामिन्यन्तरे राजन् वर्तयिष्यति वै बृहत् ॥ २५॥

25

Jaamadhagnyoapi Bhagawaan Raamah Kamalalochanah
Aagaaminyanthare, Raajan, Varththayishyathi vai brihath.

Hey, Pareekshith Mahaaraajan! In the future Manvanthara, this Lord Sree Parasuraama Swamy will become a Proponent and Propagator of Vedhaas and Puraanaas.

आस्तेऽद्यापि महेन्द्राद्रौ न्यस्तदण्डः प्रशान्तधीः ।
उपगीयमानचरितः सिद्धगन्धर्वचारणैः ॥ २६॥

26

Aastheadhyaapi Mahendhraadhra nyesthadhendah presaanthaddheeh
Upageeyamaanacharithah SidhddhaGenddharvvaChaaranaiah.

He still lives in the Mountain of Mahendhra as a fully renounced Sanyaasi and as an intelligent Braahmana. He is fully satisfied and has given up all the weapons of Kshethriya which he used to carry always. He is always being worshiped and adored and offered prayers for his exalted character and activities by celestial beings such as Sidhddhaas, Saadhddhyaas, Chaaranaas, Genddharvvaas, Kinnaraas, etc.

एवं भृगुषु विश्वात्मा भगवान् हरिरीश्वरः ।
अवतीर्य परं भारं भुवोऽहन् बहुशो नृपान् ॥ २७॥

27

Evam Bhrigushu Viswaathmaa Bhagawaan Harireeswarah
Avatheerya param bhaaram bhuvoahan behuso nripaan.

Thus, the All-Pervading Eeswara or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan blessed the dynasty of Bhrigu by assuming the incarnation as Lord Parasuraama or Bhaarggava Raama to remove the unbearable burden exerted on earth by the sinful Kshethriyaas. Parasuraama killed and destroyed and removed the entire Kshethriyaas from the face of Earth for Twenty-One times. He roamed around the world and ensured that there are no sinful and egoistic Kshethriyaas alive on Earth. That was the purpose of the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan as Parasuraama as the son of Jemadhagni Maharshi and Renukaadhevi.

गाधेरभून्महातेजाः समिद्ध इव पावकः ।
तपसा क्षात्रमुत्सृज्य यो लेभे ब्रह्मवर्चसम् ॥ २८॥

28

Gaaddherabhoonmahaathejaah samidhddha iva paavakah
Thapasaa Kshaathramuthsrija yo lebhe Brahmavarchchasam.

Visvaamithra with Supreme Brahma Thejas, as powerful as the flame of fire, was born to Mahaaraaja Gaatthi. From Kshaathra Thejas or the position of a Kshethriya, Visvaamithra, achieved and attained Brahma Thejas or the position of a Braahmana by undertaking severe austerities and penance.

विश्वामित्रस्य चैवासन् पुत्रा एकशतं नृप ।
मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते ॥ २९॥

29

Vivaamithrasya chaivaasan puthraa ekasatham nripa,
Maddhyamasthu maddhuchcchandhasa eva the.

Oh, Pareekshith Mahaaraajan! Visvaamithra had One Hundred and One sons of which the middle one was known as Maddhuchcchandha. Because of that all other sons were also known and called as Maddhuchcchandhaas

पुत्रं कृत्वा शुनःशेषं देवरातं च भार्गवम् ।
आजीर्तं सुतानाह ज्येष्ठ एष प्रकल्प्यताम् ॥ ३०॥

30

Puthram krithvaa Sunahsepham Dhevaraatham cha Bhaarggavam
Ajeegerththam Suthaanaah jyeshtta esha prekalpyathaam.

Visvaamithra accepted the son of Ajeegerththa who was known as Sunasepha who was also popularly known as Dhevaraatha, who was also born in the same Bhriugu dynasty, as his own son. And Visvaamithra, who was also known as Kusikaathmaja or Kausika, asked his other sons to accept Sunasepha as the eldest son or as their eldest brother.

यो वै हरिश्चन्द्रमखे विक्रीतः पुरुषः पशुः ।
स्तुत्वा देवान् प्रजेशादीन् मुमुचे पाशबन्धनात् ॥ ३१॥

31

Yo vai Harischandhramakhe vikreethah Purushah pasuh
Sthuthvaa Dhevaan Prejesaadheen mumuche paasabenddhanaath.

The parents, without having the natural son-like affection and love, of Sunasepha sold him to King Harischandhra as a Yaaga-Pasu or Sacrificial Man-Animal. [Sacrificial Man-Animal is a man to be sacrificed in the Yaaga as an animal.] He had been tied and brought to the Yaaga Saala to be offered as a Yaaga Pasu. Sunasepha worshiped and satisfied Brahmadheva and other Dhevaas and pleaded with them to save his life from the arena of Yaaga or sacrifice. They spared his life and saved him.

यो रातो देवयजने देवैर्गाधिषु तापसः ।
देवरात इति ख्यातः शनःशेषः स भार्गवः ॥ ३२॥

32

Yo raatho Dhevayejane Dhevaairggaaddhishu Thaapasah
Dhevaraatha ithi khyaathah Sunahsephah sa Bhaarggavah.

Although Sunasepha was born into Bhaarggava or Bhrigu dynasty, he was greatly advanced in transcendental knowledge and transcendental life. Therefore, all the Dhevaas involved in the Yaaga of Harischandhra protected and saved Sunasepha. Consequently, he was also celebrated as the descendant of Gaatthi and named him as Dhevaraatha, meaning the One who was protected by Dhevaas or gods.

ये मधुच्छन्दसो ज्येष्ठाः कुशलं मेनिरे न तत् ।
अशपत्तान् मुनिः क्रुद्धो म्लेच्छा भवत दुर्जनाः ॥ ३३॥

33

Ye Maddhuchcchandhaso jyeshttaah kusalam menire na that
Asapath thanmunih krudhddho, “mlehcchaa bhavatha dhurjjenaah”

When Visvaamithra, father, asked to accept Sunasepha as his eldest son, the elder fifty Maddhuchcchandhaas, sons, did not agree and accept the proposal. Because of that Visvaamithra became very angry and cursed them: “May all of you become Mlehcchaaas or bad or cultureless or

uncultured sons being opposed to Vedhic culture.” [Disobeying parents are against Vedhic culture.]

स होवाच मधुच्छन्दाः सार्धं पञ्चाशता ततः ।
यन्नो भवान् सञ्जानीते तस्मिंस्तिष्ठामहे वयम् ॥ ३४॥

34

Sa hovaacha Maddhuchcchandhaah saardhddham panjchaasathaa
thathah

“Yenno Bhavaan samjaaneethe thasmimsthishtaamahe vayam.”

When Visvaamithra cursed the elder fifty sons, Maddhuchcchandhaas, like that, the other sons agreed to accept Sunasepha as the eldest son and spoke to their father: “Oh, our dear father! We will always obey your orders and accept Sunasepha as our elder brother.”

ज्येष्ठं मन्त्रदृशं चक्रुस्त्वामन्वञ्चो वयं स्म हि ।
विश्वामित्रः सुतानाह वीरवन्तो भविष्यथ ॥ ३५॥
ये मानं मेऽनुगृह्णन्तो वीरवन्तमकर्त माम् ॥ ३५॥

35

Jyeshttam manthradhrisam chakrusthvaamanvanjcho vayam sma hi
Visvaamithrah suthaanaaha, “veeravantho bhavishyattha.”

ये मानं मेऽनुगृह्णन्तो वीरवन्तमकर्त माम् ॥ ३६॥

36

“Ye maanam meanugrihnantho veeravanthamakarthismaam.”

एष वः कुशिका वीरो देवरातस्तमन्वित ।
अन्ये चाष्टकहारीतजयक्रतुमदादयः ॥ ३७॥

37

“Esha vah Kusikaa veero Dhevaraathasthamanvitha

Anye chaashtakahaareethajeyakrethumadhaadhayah”

Thus, the younger Maddhuchchandhaas accepted the most knowledgeable and Vedhic scholar Sunasepha as their elder brother and spoke to him: “we shall follow you and your orders.” Visvaamithra then said to his obedient sons: “Because you have accepted Sunasepha as your elder brother, I am very satisfied. By accepting and obeying my order, you have made me a father of worthy sons, and therefore I bless all of you to become fathers of worthy sons also.” Visvaamithra continued: “Oh, Kusikaas or Kausikaas, meaning the descendants of Kausika! This Dhevaraatha or Sunasepha is my son and is one of you. You all please obey his orders.” The younger Maddhuchchandhaas have already agreed and confirmed to Sunasepha that they would obey his orders.

एवं कौशिकगोत्रं तु विश्वामित्रैः पृथग्विधम् ।
प्रवरान्तरमापन्नं तद्धि चैवं प्रकल्पितम् ॥ ३८॥

38

Evam Kausikagothram thu Visvaamithraih priththagviddham
Prevaraantharamaapanm thadhdhi chaivam prekalpitham.

Visvaamithra cursed some of his sons and blessed some others. Thus, there were different groups or types among Kausika Gothra or the Dynasty of Kusa or Kausikaas but among all the sons, Dhevaraatha or Sunasepha, the adopted son, was considered the eldest. Hey, Mahaaraajan! Thus, the chief of Kausika Gothra became someone from outside that dynasty or Kausika Gothra and was led by someone outside that Gothra.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां नवमस्कन्धे षोडशोऽध्यायः ॥ १६॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam NavamaSkanddhe [ParasuRaamaCharitham Naama]
ShodasoAddhyaayah

Thus, we conclude the Sixteenth Chapter [Named as
ParasuRaamaCharitham] [Continuation of Story of ParasuRaama –
Destruction of Kshethriya Kulaas by ParasuRaama] 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!