

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

**॥ ॐ नमो भगवते वासुदेवाय ॥**

**Om Namō Bhagavathe Vaasudhevaayah!**

**श्रीमद्भागवतं - नवमस्कन्धः**

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

**॥ नवमस्कन्धः ॥**

**NAVAMASKANDDHAH (CANTO NINE)**

**॥ अष्टादशोऽध्यायः - १८ ॥**

**ASHTAADHESOADDHYAAYAH (CHAPTER EIGHTEEN)**

**[DhevayaaneeCharitham]**

**[Story of Dhevayaani and Yeyaathi]**

[In this chapter we can read the story of Yeyaathi, son of Nahusha. Nahusha had six sons. The eldest son Yethi became a Sanyaasi. When Nahusha became a Python by the curse of Dhevarshees, the second son, Yeyaathi, became the king. As determined by Providence, King Yeyaathi

married Dhevayaani, daughter of Sukraachaarya. Sarmmishtta, the daughter of Asura Chakravarthi Vrishaparvva, was the girlfriend who turned out to be a maid of Dhevayaani. Yeyaathi married Sarmmishtta also. Yeyaathi had two sons on Dhevayaani and three sons on Sarmmishtta. When Dhevayaani came to know about the adultery of her husband, she went and complained to her father who had already warned Yeyaathi at the time of marriage that he should not develop any relation with Sarmmishtta. Sukraachaarya curse Yeyaathi of old age and invalidity. At the plea of Yeyaathi, Sukraachaarya permitted him to exchange his old age with any youth who is willing. All his eldest four sons refused to exchange their youth. But the youngest son, Pooru, willingly agreed and exchanged his youth with his father. Yeyaathi enjoyed the material possessions and sensual life with Dhevayaani for One Thousand years after that. But he was not satisfied. Ultimately, he realized that One can never be satisfied with material possessions and sensual interests and enjoyments. He realized that only transcendental bliss is permanent and eternal and that can be attained by Vedhic Knowledge that Lord Vishnu is Supreme and everything and everyone is Him and there is nothing other than Supreme Soul Lord Vishnu, the Adhvaitha Sidhddhaantha. Please continue to read for details...]

[Transplantation or Exchange of youth, vitality, sexual validity is something which even in this modern age is unthinkable. It is interesting to think that it was possible and successfully practiced in the mythological time.]

**श्रीशुक उवाच**

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

यतिर्ययातिः संयातिरायतिर्वियतिः कृतिः ।  
षडिमे नहुषस्यासन्निन्द्रियाणीव देहिनः ॥ १ ॥

Hey, Pareekshith Mahaaraajan! Just like the embodied soul has Six Senses, Nahusha had Six Sons, 1) Yethi, 2) Yeyaathi, 3) Samyaathi, 4) Aayathi, 5) Viyathi and 6) Krithi.

राज्यं नैच्छद्यतिः पित्रा दत्तं तत्परिणामवित् ।  
यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते ॥ २॥

2

Raajyam naichcchadhYethih pithraa dheththam thathparinaamavith  
Yethra previshtam purusha aathmaanam naavabuddhyathe.

Yethi, the eldest son of Nahusha, did not desire to have the kingdom at all naturally, being the eldest son, given to him by his father as he was fully aware of the draw back or deficiency as a King or as the head of the government cannot and will not understand the meaning of Aathmajnjanam or Soul-Realization or self-realization. [The logic is that a king must engage himself in the welfare of the nation and administrative matters and therefore will not be able to concentrate to gain transcendental knowledge.] Therefore, he did not accept the power to rule although it was offered to him by his father.

पितरि भ्रंशिते स्थानादिन्द्राण्या धर्षणाद्विजैः ।  
प्रापितेऽजगरत्वं वै ययातिरभवन्नृपः ॥ ३॥

3

Pithari bhremsithe stthaanaadhIndhraanyaa ddharshanaadhdhvijaih  
Praapitheajagerathvam vai Yeyaathirabhavannripa.

As Nahusha was cursed by Braahmanaas because of his desire to bed with Indhraani, wife of Indhra, he became a Boa Constrictor or Python. [The story is that due to Brahmahathya Paapa, Indhra lost the kingship of Heaven. Nahusha, who has completed more than one hundred Asvameddha Yaagaas eligible to take up that position, became the Indhra. At that time Nahusha also wanted to possess Indhraani, the wife of Indhra. She put a condition that he can share bed with her only if he is carried by Saptharshees. Agasthya being very short the Saptharshees could not

balance the Palanquin and Nahusha kicked Agasthya with his leg and accused and abused the Rishees. They cursed him to be a python. The story will be explained later in Bhaagawatham.] As Nahusha became Python and Yethi did not have any interest to be the king, Yeyaathi, the second son of Nahusha, became the king.

चतसृष्वदिशदिक्षु भ्रातृन् भ्राता यवीयसः ।  
कृतदारो जुगोपोर्वी काव्यस्य वृषपर्वणः ॥ ४॥

4

Chathasrishvaadhisadhdhikshu bhraatheen bhraathaa yeveeyasah  
Krithadhaaro jugoporvveem Kaavyasya Vrishaparvvanah.

Yeyaathi appointed his four younger brothers to rule four different directions of the world. He married the daughter of Kavi or Sukraachaarya and the daughter of Vrishaparvva. Thus, Yeyaathi lived as the Sole Ruler and Authority of the whole world.

**राजोवाच**

**RaajOvaacha (Raaja or King Pareekshith Said):**

ब्रह्मर्षिर्भगवान् काव्यः क्षत्रबन्धुश्च नाहुषः ।  
राजन्यविप्रयोः कस्माद्विवाहः प्रतिलोमकः ॥ ५॥

5

Brahmarshirbhgawaan Kaavyah Kshethrabendddhuscha Naahushah  
Raajanyaviprayoh kasmaadhvivaahah prethilomakah?

Oh, Sree Suka Brahmarshi! Is not Sukraachaarya a Brahmarshi?  
Yeyaathi is a Kshethriya. Is it agreeable to marry a Braahmana Kanyaka or Brahmin Girl by a Kshethriya or a Raaja or a King? Is that acceptable?  
How such a Braahmana and Kshethriya alliance happened, which was not heard of before that?

## श्रीशुक उवाच

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

एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका ।  
सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी ॥ ६॥

6

Ekadhaa dhaanavendhrasya Sarmmishttaa naama kanyakaa  
Sakheesahasrasamyukthaa Guruputhryaa cha bhaaminee.

देवयान्या पुरोद्याने पुष्पितद्रुमसङ्कुले ।  
व्यचरत्कलगीतालिनलिनीपुलिनेऽबला ॥ ७॥

7

Dhevayaanyaa purodhyaane pushpithadhrumasankule  
Vyecharath kalageethaalinalineepulineabelaa.

One day Sarmmishtta, the daughter of Asura Raaja Vrishaparvva, was playing and enjoying the palace garden with Dhevayaani, daughter of Asura Guru Sukraachaarya, and thousands of other maid friends. The garden was full of pools with lotuses and trees of flowers and fruits and was inhabited by sweetly singing birds and bumblebees.

ता जलाशयमासाद्य कन्याः कमललोचनाः ।  
तीरे न्यस्य दुकूलानि विजहुः सिञ्चतीर्मिथः ॥ ८॥

8

Thaa jelaasayamaasaadhya kanyaah kamalalochanaah  
Theere nyesya dhukoolaani vijahruh sinjchatheermmitthah.

When those lotus-eyed young and beautiful girls came to the banks of the pools or the reservoir of water, they wanted to enjoy water sports. Thus,

they removed their clothing and left on the bank and began sporting by throwing water on one another.

वीक्ष्य व्रजन्तं गिरिशं सह देव्या वृषस्थितम् ।  
सहसोत्तीर्य वासांसि पर्यधुर्व्रीडिताः स्त्रियः ॥ ९॥

9

Veekshya vrajantham Girisam saha Dhevyaa vrishastthitham  
Sarasotheerya vaasaamsi paryaddhurvreedithaah sthriyah.

While those beautiful girls were enjoying the sporting in water like that, they noticed Mahaadheva Siva along with his consort Paarvatheedhevi coming in that direction on their signatory carrier, Nandhi Bull. Being naked, the girls were ashamed and got out of water in a haste and covered themselves with their garments.

शर्मिष्ठाजानती वासो गुरुपुत्र्याः समव्ययत् ।  
स्वीयं मत्वा प्रकुपिता देवयानीदमब्रवीत् ॥ १०॥

10

Sarmmishttaajaanathee vaaso guruputhryaah samavyeyath  
Sveeyam mathvaa prekupithaa Dhevayaaneedhamabreveeth:

In that haste, Sarmmishtta unknowingly put on Dhevayaani's dress on her body. Dhevayaani became very angry and spoke as follows:

अहो निरीक्ष्यतामस्या दास्याः कर्म ह्यसाम्प्रतम् ।  
अस्मद्धार्यं धृतवती शुनीव हविरध्वरे ॥ ११॥

11

“Aho nireekshithaamasyaa dhaasyaa karmma hyasaanpritham  
Asmadhddhaaryam ddhrithavathee suneeva haviraddhvare.”

“See, alas! Just see the activities of servant-maid Sarmmishtta. Disregarding all etiquette, she has put on my dress, just like a dog snatching away the clarified butter meant for use in the Yaaga.”

यैरिदं तपसा सृष्टं मुखं पुंसः परस्य ये ।  
धार्यते यैरिह ज्योतिः शिवः पन्थाश्च दर्शितः ॥ १२॥

12

“Yairidham thapasaa srishtam mukham pumsah parasya ye  
Ddhaaryathe yairiha jyothih Sivah pantthaascha dthersithah.”

“We are qualified Braahmanaas with the power of austerity and penance. Because of the Braahmanaas, we represent the face of Brahmadheva, the creator of this universe. We are endowed with Brahma Thejas or effulgence of Brahma. We are leading the people in the right path of religion and morality because we have the Vedhic knowledge for that.”

यान् वन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः ।  
भगवानपि विश्वात्मा पावनः श्रीनिकेतनः ॥ १३॥

13

“Yaan vandhanthyupathishttanthe Lokanaatthah Suresvaraah  
Bhagawaanapi Visvaathmaa paavanah Sreenikethanah.”

“The Braahmanaas, we, are directly worshipped and offered prayers daily by all Dhevaas including Dhevendhra, Ashtadhikpaalaas, Directors of all the Planets, Emperors of the world and even by The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan whose heart is the abode of Remaadhevi, who is the goddess of fortune.”

वयं तत्रापि भृगवः शिष्योऽस्या नः पितासुरः ।  
अस्मद्धार्यं धृतवती शूद्रो वेदमिवासती ॥ १४॥

14

“Vayam thathraapi Bhraigavah sishyoasyaa nah pithaasurah  
Asmadhddhaaryam ddhrithavathee soodhro Vedhamivaasathee.”

“Of those most exalted Braahmanaas, my father belongs to the best of the best Bhriгу dynasty, the supreme most class of Braahmana Kula and hence most respectable Braahmana. She is the daughter of an Asura and belongs to the heinous and lower cadre Asura Kula. That Dheithya, her father, is our – my father’s – disciple. She is a very deceitful rogue and a babbler. She has put on my dress, the dress of her Guru’s daughter who is equal to her own Guru, exactly like a Soodhra taking charge of Vedhic knowledge.”

एवं शपन्तीं शर्मिष्ठा गुरुपुत्रीमभाषत ।  
रुषा श्वसन्त्युरङ्गीव धर्षिता दष्टदच्छदा ॥ १५॥

15

Evam sapantheem Sarmmishttaa Guruputhreemabhaashatha,  
Rushaa svasanthyrangeeva ddharshithaa dheshtadhehcchadhaa.

When Dhevayaani rebuked in cruel and abusive words, Sarmmishtta became very angry. Breathing heavily like a trampled serpent and biting her lower lip with her teeth, she spoke to the daughter of Sukraachaarya, the Asura Guru:

आत्मवृत्तमविज्ञाय कथ्यसे बहु भिक्षुकि ।  
किं न प्रतीक्षसेऽस्माकं गृहान् बलिभुजो यथा ॥ १६॥

16

“Aathavariththamavijnjaaya kathtthase behu bhikshuki!  
Kim na pretheekshaseasmaakam grihaan Belibhujo yetthaa.”

Hey, Beggar! You do not know about you. You do not know who you are and what you are! Since you do not understand your position, you are raving incoherently all nonsense. Why should you unnecessarily talk so much? You are patiently waiting at the courtyard of our house for your livelihood like crows. You are living at our mercy.



एवंविधैः सुपरुषैः क्षिप्त्वाचार्यसुतां सतीम् ।  
शर्मिष्ठा प्राक्षिपत्कूपे वास आदाय मन्युना ॥ १७॥

17

Evamviddhaih suparushaih kshipthvaaaacharyasuthaam satheem  
Sarmmishtaa praakshipath koope vaasa aadhaaya manyoonaa.

With rage and anger, Sarmmishtta rebuked Dhevayaani like that but her rage was still boiling up and hence Sarmmishtta pushed and threw Dhevayaani into a well after taking away her garments.

तस्यां गतायां स्वगृहं ययातिर्मृगयां चरन् ।  
प्राप्तो यदृच्छया कूपे जलार्थी तां ददर्श ह ॥ १८॥

18

Thasyaam gethaayaam svagriham Yeyaathirmrigayaam charan  
Praapatho yedhrichcchayaa koope jelaarthtthee thaam dhedhersa ha.

After throwing Dhevayaani into the well, Sarmmishtta went home. Thereafter, King Yeyaathi, while engaging in a hunting excursion, arrived there at the well by chance as he was looking for drinking water.

दत्त्वा स्वमुत्तरं वासस्तस्यै राजा विवाससे ।  
गृहीत्वा पाणिना पाणिमुज्जहार दयापरः ॥ १९॥

19

Dheththvaa svamuththaram vaasasthasyai raajaa vivaasase  
Griheethvaa paaninaa paanimujjahaara dheyaaparrah.

Seeing Dhevayaani naked in the well, the most kind-hearted Yeyaathi gave his upper cloth to her. Being very kind and compassionate, King Yeyaathi caught her hand with his own and lifted her out of the well.

तं वीरमाहौशनसी प्रेमनिर्भरया गिरा ।  
राजंस्त्वया गृहीतो मे पाणिः परपुरञ्जय ।  
हस्तग्राहोऽपरो माभूद्गृहीतायास्त्वया हि मे ॥ २०॥

20

Tham veeramaahAusanaeeee premanirbharayaa giraa  
“Raajamsthvayaa griheetho me paanih Parapuranjjaya!  
Hasthagraahoaparo maa bhoothgriheethaayaasthvayaa hi me.”

When Dhevayaani was lifted by the most heroic Yeyaathi Mahaaraaja, she became very affectionate and loving to him and spoke to him: “Oh, the most auspicious Raajan! This hand which has been caught and held in your hand should not be allowed to be held by anyone else. [Meaning she doesn’t want anyone else to hold her hand or in other words she wants him to marry her.]”

एष ईशकृतो वीर सम्बन्धो नौ न पौरुषः ।  
यदिदं कूपलग्नाया भवतो दर्शनं मम ॥ २१॥

21

“Esha Eesakritho Veera! Sambenddho nau na paurushah  
Yedhitha koopamagnaayaa bhavatho dhersanam mama.”

“This association or meeting, between you and me, is decided by Providence or it is destined. There is no doubt about it, I am sure. It is not arranged by anyone other than Providence. Otherwise, how is it possible for me who fell into the well will get a chance to see you? “

न ब्राह्मणो मे भविता हस्तग्राहो महाभुज ।  
कचस्य बार्हस्पत्यस्य शापाद्यमशपं पुरा ॥ २२॥

22

“Na Braahmano me bhavithaa hasthagraaho Mahaabhuja!  
Kachasya Baarhaspathyasya saapaadhyemasapam puraa.”

“Oh, the most powerful and brave Yeyaathi Mahaaraajan! In the past when I cursed the Kacha the son of Dhevaguru Brihaspathi, he cursed me back that I will never be able to get married to a Braahmana. Therefore, I would not be able to get a Braahmana husband in this birth. Thus, my falling into the well and meeting with you are all arranged by the Providence.”

ययातिरनभिप्रेतं दैवोपहृतमात्मनः ।  
मनस्तु तद्गतं बुद्ध्वा प्रतिजग्राह तद्वचः ॥ २३॥

23

Yeyaathiranabhipretham Dhaiwopahrithamaathmanah  
Manasthu thadhgetham budhddhvaa prethijegraaha thadvachah.

Because such a marriage was not approved in regular scriptures for a Kshethriya and a Braahmana, Yeyaathi was not in favor and did not like it, but as it was arranged by Providence and because he was attracted by the heavenly beauty of Dhevayaani and because his mind was forcing him, he accepted her request.

गते राजनि सा वीरे तत्र स्म रुदती पितुः ।  
न्यवेदयत्ततः सर्वमुक्तं शर्मिष्ठया कृतम् ॥ २४॥

24

Gethe raajani saa veere thathra sma rudhathee pithuh  
Nyevedhayath thathah sarvvamuktham Sarmmishttayaa kritham.

After the departure of heroic king Yeyaathi, Dhevayaani returned home or Aasrama, crying and pleadingly told her father, Sukraachaarya, about all what had happened because of Sarmmishtta. She explained how she was thrown into the well by Sarmmishtta and how King Yeyaathi saved her.

दुर्मना भगवान् काव्यः पौरोहित्यं विगर्हयन् ।  
स्तुवन् वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात् ॥ २५॥

Dhurmmanaa bhagawaan Kaavyahh paurohithyam vigerhayan  
Sthuvan vriththim cha kaapotheem dhuhithraa sa yeyau puraath.

The scholar Sukraachaarya, hearing the abusive rebukes of Sarmmishtta, was very much aggrieved. Condemning the Purohitha-Jeevitham or profession of Priesthood and Preceptorship and praising the profession of Unjcha-Vriththi or gleaning grains from the field, he left the Aasrama with his daughter.

वृषपर्वी तमाज्ञाय प्रत्यनीकविवक्षितम् ।  
गुरुं प्रसादयन् मूर्ध्ना पादयोः पतितः पथि ॥ २६ ॥

Vrishaparvvaa thamaajnjaayaa prethyaneekavivakshitham  
Gurum presaadhayan moorddhnaa paadhyoh pathithah patthi.

Vrishaparvva, the Asura Chakravarththi, came to know the decision of his priest and preceptor of abandoning the Asuraas, Sukraachaarya will be going to help the Dhevaas, the enemies of Asuraas. He followed the Guru and prostrated at the feet of him and pleaded for his mercy and favorable consideration for Asuraas and to continue the position as Asura Guru and Purohitha.

क्षणार्धमन्युर्भगवान् शिष्यं व्याचष्ट भार्गवः ।  
कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे ॥ २७ ॥

KshenaarddhamanyoorBhagawaan sishyam vyaachashta Bhaarggavah  
“Kaamoasyaah kriyathaam Raajan! Nainaam thyekthumihotsahe.”

Sukraachaarya was Kshipra Kopi or short-tempered. He will be very angry instantaneously and will calm down instantaneously. As Vrishaparvva requested for pardon the Maharshi was satisfied and told him: “Fulfill the

desire of my daughter, Dhevayaani and satisfy her. I cannot give her up or neglect her. Her wishes are my wishes.”

तथेत्यवस्थिते प्राह देवयानी मनोगतम् ।  
पित्रा दत्ता यतो यास्ये सानुगा यातु मामनु ॥ २८॥

28

Thatthethyavastthithe praaha Dhevayaanee manogetham  
“Pithraa dheththaa yetho yaasye saanugaa yaathu maamnu.”

Vrishaparvvaa agreed to Sukraachaarya and asked Dhevayaani to disclose her desire in her mind: “Whenever I marry by the order of my father, Sarmmishta must go with me as my maid-servant along with all her maid-friends.”

(पित्रा दत्ता देवयान्यै शर्मिष्ठा सानुगा तदा ।)

स्वानां तत्सङ्कटं वीक्ष्य तदर्थस्य च गौरवम् ।  
देवयानीं पर्यचरत्स्त्रीसहस्रेण दासवत् ॥ २९॥

29

(Pithraa dheththaa Dhevayaanyai Sarmmishta saanuga thadhaa)  
Svaanaam thath sankatam veekshya thadharththasya cha gauravam  
Dhevayaaneem paryacharath sthreesahasrena dhaasavath.

(As given by her father, Sarmmishta along with her maids accompanied Dhevayaani as her servants and maids.)

Knowing all the troubles if Sukraachaarya abandons him and go away and the benefits if he continues to be the Purohitha and Guru of Asura Kula, Vrishaparvvaa agreed and send his daughter, Sarmmishta, and her maids to go as servants and slaves of Dhevayaani at her husband’s palace.

नाहुषाय सुतां दत्त्वा सह शर्मिष्ठयोशना ।

तमाह राजन् शर्मिष्ठामाधास्तल्पे न कर्हिचित् ॥ ३० ॥

30

Naahushaaya suthaam dheththvaa saha Sarmmishttayosanaa  
Thamaaha, "RaajanJccharmmishtaamaaddhaasthalpe na karhichith."

Thereafter, Sukraachaarya gave his daughter, Dhevayaani, in marriage to King Yeyaathi and allowed Sarmmishtta and her maids to go along with his daughter. But he warned the King: "My dear King! Never allow Sarmmishtta to lie with you in bed or do not have any sensual interest and relation with her."

विलोक्यौशनसीं राजञ्छर्मिष्ठा सप्रजां क्वचित् ।  
तमेव वव्रे रहसि सख्याः पतिमृतौ सती ॥ ३१ ॥

31

VilokyAusanaseem RaajnJccharmmishttaa saprejaam kvachith  
Thameva vavre rehasi sakhyaah pathimrithau sathee.

Hey, Pareekshith Mahaaraajan! Upon seeing Dhevayaani with a charming Son, Sarmmishtta also desired for a child and approached King Yeyaathi at the appropriate time for conception and expressed her desire to him. In a secluded place, Sarmmishtta requested the King who was the husband of her friend and Mistress, Dhevayaani, to enable her to have a son also.

राजपुत्र्यार्थितोऽपत्ये धर्मं चावेक्ष्य धर्मवित् ।  
स्मरञ्छुक्रवचः काले दिष्टमेवाभ्यपद्यत ॥ ३२ ॥

32

Raajaputhryaarththithoapathye ddharmmam chaavekshya ddharmmavith  
SmaranJcchukravachah kaale dhishtamevaabhyapadhyatha.

When princess Sarmmishtta begged king Yeyaathi for a son at the appropriate conception time, he was aware of the principles of religion and

therefore agreed to fulfill her desire. [The principle of religion of Kshethriya mentioned here is that when a woman at her conception time requests a man capable of producing a child should not reject the request.] Although Yeyaathi remembered the warning of Sukraachaarya, he thought this union was desired and destined by The Supreme Providence, and thus he engaged in sexual relations with Sarmmishtta.

यदुं च तुर्वसुं चैव देवयानी व्यजायत ।  
द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वर्षपर्वणी ॥ ३३॥

33

Yedhum cha Thurvvasum chaiva Dhevayaanee vyejaayatha  
Dhruhyum chaAnum cha Poorum cha Sarmmishttaa Vaarshaparvvane.

Yeyaathi had two sons named Yedhu and Thurvvasu on Dhevayaani and three sons named Dhruhyu, Anu and Pooru on Vaarshaparvvani, daughter of Vrishaparvva, or Sarmmishtta.

गर्भसम्भवमासुर्या भर्तुर्विजाय मानिनी ।  
देवयानी पितुर्गेहं ययौ क्रोधविमूर्छिता ॥ ३४॥

34

Gerbhasambhavamaasuryaa bharththurvvijnjaaya maaninee  
Dhevayaanee pithurggeham yeyau krodhavimoorchcchithaa.

Knowing that the Asura Sthree, Sarmmishtta, had sons from her husband, Dhevayaani was frenzied with anger and lost her senses. She rushed alone to her father's house.

प्रियामनुगतः कामी वचोभिरुपमन्त्रयन् ।  
न प्रसादयितुं शेके पादसंवाहनादिभिः ॥ ३५॥

35

Priyaamanugethah kaamee vachobhirupamanthrayan  
Na presaadhayithum seke paadhasamvaahanaadhibhih.

King Yeyaathi, who was very lusty, followed his wife and caught her and tried to appease her by speaking pleasing words and by massaging her feet and affectionately patting her softly, but he could not pacify or convince or satisfy her by any means.

शुक्रस्तमाह कुपितः स्त्रीकामानृतपूरुष ।  
त्वां जरा विशतां मन्द विरूपकरणी नृणाम् ॥ ३६ ॥

36

Sukrasthamaaha kupithah, “sthreekaamaanrithapoorusha!  
Thvaam jeraa visathaam, mandha, viroopakaranee nrinaam.”

Sukraachaarya was extremely angry, and he cursed Yeyaathi. “You are an untruthful and unfaithful fool, lusting after a woman. You have committed the worst heinous adultery. I, therefore, curse you to be attacked and disfigured by old age and invalidity.”

**ययातिरुवाच**

**YeyaathirUvaacha (Yeyaathi Said):**

अतृप्तोस्म्यद्य कामानां ब्रह्मन् दुहितरि स्म ते ।  
व्यत्यस्यतां यथाकामं वयसा योऽभिधास्यति ॥ ३७ ॥

37

“Athripthoasmyedhya kaamaanaam Brahman! Dhuhithari sma the”  
“Vyethyasyathaam yetthaakaamam vayasaa yoabhiddhaasyathi.”

“Oh, the most exalted Brahmarshi! Oh, most learned scholarly Aachaarya! I have not yet satisfied my lusty desires with your daughter. I still want to enjoy sensual life with her. Therefore, please make some concession or waiver to the curse.” For that Sukraachaarya then replied: “You may



exchange your old age with someone who will agree to transfer his youth to you.”

इति लब्धव्यवस्थानः पुत्रं ज्येष्ठमवोचत ।  
यदो तात प्रतीच्छेमां जरां देहि निजं वयः ॥ ३८॥

38

Ithilebdddhavyevastthaanah puthram jyeshttamavochatha  
“Yedho! Thaatha! Pretheechcchemaam jeraam Dhehi nijam vayah.”

मातामहकृतां वत्स न तृप्तो विषयेष्वहम् ।  
वयसा भवदीयेन रंस्ये कतिपयाः समाः ॥ ३९॥

39

Maathaamahakrithaam Vathsa! Na thriptho vishayeshvaham  
Vayasaa bhavadheeyena remsye kathipayaah samaah.”

As Yeyaathi got the permission to exchange old age and physical disfigurement, he called his eldest son Yedhu and spoke: “My dear son, Yedhu or Yedho! This old age and invalidity were forced on me by your maternal grandfather but has permitted me to exchange it with one who is agreeable. I am not yet satisfied enjoying sensual life. Therefore, please accept this old age and invalidity and exchange your youth.”

**यदुरुवाच**

**YedhurUvaacha (Yedhu Said):**

नोत्सहे जरसा स्थातुमन्तरा प्राप्तया तव ।  
अविदित्वा सुखं ग्राम्यं वैतृष्ण्यं नैति पूरुषः ॥ ४०॥

40

“Nothsahе jerasaa stthaathumantharaa praapthayaa thava

Avidhithvaa sukham graamyam vaithrishnyam naithi poorushah”

Yedhu replied: “My dear father! You have already achieved old age; you also were a young man and enjoyed material life. I cannot accept the “old age” befallen to you at the middle of your youth because I have not yet enjoyed material life. One who has not enjoyed material life cannot renounce it. Therefore, I cannot exchange my youth. That is not Ddharmma also.”

तुर्वसुश्चोदितः पित्रा द्रुह्युश्चानुश्च भारत ।  
प्रत्याचख्युरधर्मज्ञा ह्यनित्ये नित्यबुद्ध्यः ॥ ४१ ॥

41

Thurvvasuschodhithah pithraa DhruhyuschaAnuscha Bhaaritha!  
Prethyaachakhyuraddharmmajjaa hyanithye nithyabudhddhayah.

Oh, best of the Kuroos, Pareekshith Mahaaraajan! King Yeyaathi then repeated the same request to the other three sons, Thurvvasu, Dhruhyu and Anu. They were unaware of the religious principles and did not realize the perishability of the body because of their thinking that the flickering youth is eternal, and therefore refused to carry out the orders of their father and fulfill his wishes.

अपृच्छत्तनयं पूरुं वयसोनं गुणाधिकम् ।  
न त्वमग्रजवद्वत्स मां प्रत्याख्यातुमर्हसि ॥ ४२ ॥

42

Aprichcchath thanayam Poorum vayasonam gunaaddhikam  
“Na thvamagrajavadhvathsa! Maam prethyaakhyaathumarhasi.”

Yeyaathi then asked his youngest son, Pooru, who was younger, in age, than other brothers but was far more qualified in knowledge of religious principles: “My dear most affectionate Son! Do not be disobedient like your elder brothers, because you are more knowledgeable of religious principles and duties and responsibilities and obligations of a son to his father.”

## पूरुवाच

**PoorUvaacha (Pooru Said):**

को नु लोके मनुष्येन्द्र पितुरात्मकृतः पुमान् ।  
प्रतिकर्तुं क्षमो यस्य प्रसादाद्विन्दते परम् ॥ ४३॥

43

“Ko nu loka Manushyendhra! Pithuraathmakrithaah pumaan  
Prethikarththum kshemo yesya presaadhadhvindhathe param.”

“Oh, best of all Kings, Mahaaraajan! Oh, your Majesty! The body of any child has been created by his father and thus the father owns the body of his child. Who in this world can repay his debt to his father? By the mercy of One’s father, One gets the human form of life. Only physical body can enable One can offer worships and prayers to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan and become as associate of Him.”

उत्तमश्चिन्तितं कुर्यात्प्रोक्तकारी तु मध्यमः ।  
अधमोऽश्रद्धया कुर्यादकर्तोच्चरितं पितुः ॥ ४४॥

44

“Uththamaschinthitham kuryaath prokthakaaree thu madhddhyamah  
Addhamoasredhddhayaa kuryaadhakarththochcharitham pithuh”.

“A son who takes appropriate actions by anticipating what his father wants him to do is the best and the most first-class. A son who acts upon receiving the orders of his father with respect and regards is middle-class or second-class and One who acts irreverently is low-class or third-class. But a son who refuses his father’s orders is not his son but like his father’s stool. “

इति प्रमुदितः पूरुः प्रत्यगृह्णाज्जरां पितुः ।  
सोऽपि तद्वयसा कामान् यथावज्जुषे नृप ॥ ४५॥

Ithi premudhithah Pooruh prethyagrihnaajjeraam pithuh  
Soapi thadhvayasaa kaamaan yetthaaavajjujushe, Nripa!

Explaining the Ddhaarmmic duty of a son like that, Pooru very happily accepted the old age and invalidity of his father, Yeyaathi, in exchange for his youthfulness. Thus, Yeyaathi became a youth and immensely enjoyed all material luxuries and sensual pleasures as he desired. [This is something very interesting. Even in this Twenty-First Century, in the age of transplantation of most parts of the body, we are not sure whether it is possible to exchange Youthfulness. It is a challenge for medical science today.]

सप्तद्वीपपतिः संयक् पितृवत्पालयन् प्रजाः ।  
यथोपजोषं विषयाञ्जुजुषेऽव्याहतेन्द्रियः ॥ ४६ ॥

Sapthadhveepapathih samyak pithrivath paalayan prejaah  
Yetthopajosham vishayaanjjujusheavyaahathendhriyah.

Yeyaathi, the unchallengeable ruler of the whole world of all the seven islands, with full health and vigor enjoyed all material luxuries and sensual pleasures for many years by properly taking care of his subjects like a father and ensuring their prosperities and developments.

देवान्यप्यनुदिनं मनोवाग्देहवस्तुभिः ।  
प्रेयसः परमां प्रीतिमुवाह प्रेयसी रहः ॥ ४७ ॥

Dhevayaanyapyanudhinam manovaagdhehavasthubhih  
Preyasaam paramaam preethimuvaaha preyasee rahah.

Yeyaathi enjoyed sublime happiness and material pleasure by engaging the mind, body, words with his dearest wife Dhevayaani in secluded places.

Yeyaathi brought Dhevayaani the greatest possible blissful happiness and pleasure. Thus, they both had a fully satisfied life together.

अयजद्यज्ञपुरुषं क्रतुभिर्भूरिदक्षिणैः ।  
सर्वदेवमयं देवं सर्ववेदमयं हरिम् ॥ ४८॥

48

Ayejadhyejnjapurusham krethubhirbhooridhekshinaih  
Sarvvadhevamayam Dhevam Sarvvavedhamayam Harim.

Thereafter, the most exalted King Yeyaathi worshipped and offered prayers to Hari Bhagawaan who the God of all gods and The God within all gods and Who is described in the Vedhaas and Who is all the Vedhaas and Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan by conducting innumerable Yaagaas and Yajnjaas and rewarding the Priests and Braahmanaas large number of cows and immense gold and money.

यस्मिन्निदं विरचितं व्योम्नीव जलदावलिः ।  
नानेव भाति नाभाति स्वप्नमायामनोरथः ॥ ४९॥

49

Yesminnidham virachitham vyomneeva jeladhaavalih  
Naaneva bhaathi naabhaathi svapnamaayaamanoretthah.

तमेव हृदि विन्यस्य वासुदेवं गुहाशयम् ।  
नारायणमणीयांसं निराशीरयजत्प्रभुम् ॥ ५०॥

50

Thameva hridhi vinyasya Vaasudhevam guhaasayam  
Naaraayanamaneeyaamsam niraaseerayejath prebhum.

The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan created this Cosmic Manifestation. He is All Pervading like the sky that holds clouds. When the creations of the universe are annihilated everything enters and merges with and within Vaasudheva Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. And during the time of devastation nothing is manifested or created. By worshiping and offering prayers to The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Yeyaathi renounced his material interest. Thus, with no material desires Yeyaathi worshiped Sree Hari Bhagawaan Who is The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, Who is situated in everyone's heart as Naaraayana and is invisible to material eyes, although existing everywhere and within everything and everyone, with full concentration and meditation.

एवं वर्षसहस्राणि मनःषष्ठैर्मनःसुखम् ।  
विदधानोऽपि नातृप्यत्सार्वभौमः कदिन्द्रियैः ॥ ५१ ॥

51

Evam varsha sahasraani manahshashttairmmanahsukham  
Vidhaddhaanoapi naathripyath saarvvabhaumah kadhindhriyaih.

Mahaaraaja Yeyaathi was the king of the whole world and engaged his mind and all the five senses in enjoying the material possessions and sensual pleasures for One Thousand years. But he was unable to be satisfied. He could never get full satisfaction. One can attain mental satisfaction only with blissful transcendental knowledge. And transcendental knowledge can be achieved only from pure concentrated meditation and self-realization that everything and everyone is nothing other than The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां  
संहितायां नवमस्कन्धे अष्टादशोऽध्यायः ॥ १८ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam NavamaSkanddhe [ChandhraVamsaanuvannane]  
[ChandhraVamsaanuVarnnanam] AshtaadhesoAddhyaayah

Thus, we conclude the Eighteenth Chapter [Named as]  
[DhevayaaneeCharitham] 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!**