

# Canto Five - Chapter Two

## The Activities of Mahārāja Āgnīdhra

॥ 5.2.1 ॥

śrī-śuka uvāca

evam pitari sampravṛtte tad-anuśāsane vartamāna āgnīdhro  
jambūdvīpaukaṣaḥ prajā aurasavad dharmāvekṣamāṇaḥ  
paryagopāyat.

Śukadeva said: When his father Priyavrata undertook austerities (**evam pitari sampravṛtte**), Āgnīdhra (**āgnīdhra**), following his order (**tad-anuśāsane vartamāna**) and observing the principles of dharma (**dharmāvekṣamāṇaḥ**), completely protected (**paryagopāyat**) the citizens (**jambūdvīpaukaṣaḥ prajā**) as if they were his own progeny (**aurasavad**).

## || 5.2.2 ||

sa ca kadācit pitṛloka-kāmaḥ sura-vara-vanitākrīḍācala-droṇyām  
bhagavantam viśva-sṛjām patim ābhr̥ta-paricaryaopakaraṇa  
ātmaikāgryeṇa tapasvy ārādhayām babhūva.

Once (**kadācit**), desiring sons (**pitṛloka-kāmaḥ**), the King (**sah**),  
carrying items of worship (**ābhr̥ta-paricarya upakaraṇa**), began to  
worship (**ārādhayām babhūva**) Lord Brahmā (**bhagavantam  
viśva-sṛjām patim**) by austerities (**tapasvy**) and concentrated  
mind (**ātma ekāgryeṇa**), in a valley (**acala droṇyām**) where the  
wives of the devatās used to play (**sura-vara-vanitā ākrīḍa**).

### ॥ 5.2.3 ॥

**tad upalabhya bhagavān ādi-puruṣaḥ sadasi gāyantīm  
pūrvacittim nāmāpsarasam abhiyāpayām āsa.**

Understanding King Āgnīdhra's desire (**tad upalabhya**), the first created being of this universe, Lord Brahmā (**bhagavān ādi-puruṣaḥ**), sent him (**abhiyāpayām āsa**) a singer of his assembly (**sadasi gāyantīm apsarasaṃ**), named Pūrvacitti (**pūrvacittim nāmā**).

|| 5.2.4 ||

sā ca tad-āśramopavanam ati-ramaṇīyaṃ vividha-nibiḍa-viṭapi-viṭapanikara-saṃśliṣṭa-puraṭa-latārūḍha-sthala-vihaṅgama-mithunaiḥ procyamāna-śrutibhiḥ pratibodhyamāna-salila-kukkuṭa-kāraṇḍava-kalahamsādibhir vicitram upakūjitāmala-jalāśaya-kamalākaram upababhrāma.

The Apsarā (**sā**) began wandering about the exquisite garden of the hermitage (**tad ati-ramaṇīyaṃ āśrama upavanam upababhrāma**), which had a lake of pure water full of lotuses (**amala-jala-āśaya-kamalākaram**), which resounded with the various cries (**vicitram upakūjita**) of water hens (**salila-kukkuṭa**), kāraṇḍavas (**kāraṇḍava**) and swans (**kala-hamsa-ādibhiḥ**) awakened (**pratibodhyamāna**) by the notes (**procyamāna-śrutibhiḥ**) of couples of land birds (**sthala-vihaṅgama-mithunaiḥ**) perched (**ārūḍha**) on golden creepers (**apuraṭa-latā**) which embraced (**saṃśliṣṭa**) various trees (**vividha-viṭapi**) having dense foliage (**nibiḍa-viṭapanikara**).

## || 5.2.5 ||

tasyāḥ sulalita-gamana-pada-vinyāsa-gati-vilāsāyāś cānupadam  
khaṇa-khaṇāyamāna-rucira-caraṇābharāṇa-svanam upākarnya  
naradeva-kumāraḥ samādhi-yogenāmīlita-nayana-nalina-mukula-  
yugalam iṣad vikacayya vyacaṣṭa.

Hearing (upākarnya) the jingling ornaments (khaṇa-khaṇāyamāna-rucira-caraṇa ābharāṇa svanam) sounding at every step (anupadam) as she moved her body (tasyāḥ sulalita-gamana) and walked forward with graceful movements (pada-vinyāsa-gati-vilāsāyāḥ), he (naradeva-kumāraḥ) opened (iṣad vikacayya) his eyes (nayana-nalina-mukula-yugalam) which were half-closed (āmīlita) because of his samādhi (samādhi-yogena), and saw (vyacaṣṭa).

## || 5.2.6 ||

tām evāvidūre madhukarīm iva sumanasa upajighrantīm divija-manuja-manonayanāhlāda-dughair gati-vihāra-vrīḍā-vinayāvaloka-susvarākṣarāvayavair manasi nṛṇām kusumāyudhasya vidadhatīm vivaram nija-mukha-vigalitāmṛtāsava-sahāsa-bhāṣaṇāmodamadāndha-madhukara-nikaroparodhena druta-pada-vinyāsenā valgu-spandana-stanakalaśa-kabara-bhāra-raśanām devīm tad-avalokanena vivṛtāvasarasya bhagavato makara-dhvajasya vaśam upanīto jaḍavad iti hovāca.

As she smelled various flowers (**sumanasa upajighrantīm**) like a bee (**madhukarīm iva**), she gave an entrance of Cupid (**kusuma-āyudhasya bhagavato makara-dhvajasya vaśam upanītaḥ**) into men's minds (**nṛṇām manasi**) by her limbs (**avayavaiḥ**), her soft words (**susvara-akṣarā**), her glance (**avaloka**), humility (**vinaya**), shyness (**vrīḍā**) and playful movements (**gati-vihāra**), which gave (**dughaiḥ**) joy to the eyes of men and devatās (**divija-manuja-mano-nayana āhlāda**). Her belt, braids and pot-like breasts moved about as she walked quickly in fear of the swarms of bees, which were intoxicated by the fragrance which flowed from her mouth (**nija-mukha-vigalita**) like nectar (**amṛtāsava**) when she suddenly spoke with a laugh.

## ॥ 5.2.7 ॥

kā tvam cikīrṣasi ca kim muni-varya śaile  
māyāsi kāpi bhagavat-para-devatāyāḥ  
vijye bibharṣi dhanuṣī suhrd-ātmano 'rthe  
kim vā mṛgān mṛgayase vipine pramattān

Who are you (**kā tvam**)! O best of sages (**muni-varya**)! What do you want to do (**cikīrṣasi ca kim**) at this mountain (**śaile**)? Are you māyā (**māyā asi kāpi**), the energy of the Supreme Lord (**bhagavat-para-devatāyāḥ**)? You are carrying two bows (**bibharṣi dhanuṣī**) without bow strings (**vijye**). O friend (**suhrd-ātmanah**)! What use are they (**kim arthe**)? Are you hunting (**kim vā mṛgayase**) inattentive animals (**pramattān mṛgān**) in the forest (**vipine**)?



॥ 5.2.8 ॥

bāṇāv imau bhagavataḥ śata-patra-patrau  
śāntāv apuṅkha-rucirāv ati-tigma-dantau  
kasmai yuyuṅkṣasi vane vicaran na vidmaḥ  
kṣemāya no jaḍa-dhiyām tava vikramo 'stu

You have two languid arrows (**bhagavataḥ imau śāntāv bāṇāv**) with lotus-petal feathers (**śata-patra-patrau**), with no shafts (**apuṅkha**) and very sharp arrow heads (**ati-tigma-dantau**). I do not know (**na vidmaḥ**) whom you will shoot (**kasmai yuyuṅkṣasi**) in this forest (**vane vicaran**). May your prowess be auspicious for me (**tava vikramah nah kṣemāya astu**), who have no intelligence (**jaḍa-dhiyām**)!

|| 5.2.9 ||

śiṣyā ime bhagavataḥ paritaḥ paṭhanti  
gāyanti sāma sarahasyam ajasram īsam  
yuṣmac-chikhā-vilulitāḥ sumano 'bhivrṣṭīḥ  
sarve bhajanty ṛṣi-gaṇā iva veda-śākhāḥ

These disciples (**ime śiṣyāḥ**) surrounding you (**bhagavataḥ paritaḥ**) are reciting and singing (**paṭhanti gāyanti**) the powerful (**īsam**), confidential (**sarahasyam**) Sama Veda (**sāma**) constantly (**ajasram**). As sages serve the branches of the Vedas (**ṛṣi-gaṇā veda-śākhāḥ iva**), your disciples (**sarve**) are serving (**bhajanty**) the flowers (**sumanaḥ abhivrṣṭīḥ**) falling from your hair (**yuṣmat śhikhā-vilulitāḥ**).



|| 5.2.11 ||

kim sambhṛtaṁ rucirayor dvija śṛṅgayos te  
madhye kṛśo vahasi yatra dṛśiḥ śritā me  
pañko 'ruṇaḥ surabhīr ātma-viṣāṇa īdṛg  
yenāśramam subhaga me surabhī-karoṣi

O brāhmaṇa (**dvija**)! What are you holding (**kim sambhṛtaṁ**) in the two beautiful horns (**rucirayoh śṛṅgayoh**) on your chest (**te**)? You are very thin at the waist (**madhye kṛśah**), and with difficulty you are carrying them (**vahasi**). I am seeing that (**dṛśiḥ śritā me**). O fortunate one (**subhaga**)! On the two horns (**īdṛg ātma-viṣāṇa**) there is fragrant, red mud (**surabhīh aruṇaḥ pañkah**), which is perfuming my hermitage (**yena me āśramam surabhī-karoṣi**).

॥ 5.2.12 ॥

lokam pradarśaya suhṛttama tāvakam me  
yatradya ittham urasāvayavāv apūrvau  
asmad-vidhasya mana-unnayanau bibharti  
bahv adbham sarasa-rāsa-sudhādi vaktre

O good friend (**suhṛt tama**)! Show me your country (**pradarśaya me tāvakam lokam**) where (**yatradya**) people have such astonishing limbs (**ittham apūrvau avayavāu**) attached to their chest (**urasā**), which are attractive (**manah-unnayanau**) to persons like me (**asmad-vidhasya**). Those people hold (**bibharti**) very astonishing (**bahv adbham**) nectar (**sudhā**) arising from words in their mouths (**vaktre**) and have beauty on their lips (**sarasa-rāsa**).

|| 5.2.13 ||

kā vātma-vṛttir adanād dhavir aṅga vāti  
viṣṇoḥ kalāsy animiṣonmakarau ca karṇau  
udvigna-mīna-yugalam dvija-paṅkti-śocir  
āsanna-bhrṅga-nikaram sara in mukham te

What is the means of subsistence of the people of your place (**kā vā ātma-vṛttih**)? O sage (**aṅga**)! Because of your chewing (**adanād**), the fragrance of the sacrifice is coming here (**havih vāti**). You are a portion of Viṣṇu (**viṣṇoḥ kalā asy**). You have two makara earrings which shine continuously (**animiṣa unmakarau ca karṇau**). You have a face (**te mukham**) like a lake (**sarah it**) with two restless fishes (**udvigna-mīna-yugalam**), two rows of shining teeth like rows of swans (**dvija-paṅkti-śocih**), surrounded by locks of hair like swarms of bees (**āsanna-bhrṅga-nikaram**).

॥ 5.2.14 ॥

yo 'sau tvayā kara-saroja-hataḥ pataṅgo  
dikṣu bhraman bhramata ejayate 'kṣiṇī me  
muktaṁ na te smarasi vakra-jaṭā-varūtham  
kaṣṭo 'nilo harati lampāṭa eṣa nīvīm

The ball (**asau pataṅgaḥ**) struck by your lotus hand (**tvayā kara-saroja-hataḥ**) which moves in all directions (**yah dikṣu bhraman**) agitates my eyes (**ejayate akṣiṇī me**), though I am already bewildered (**bhramata**). Are you not aware (**na te smarasi**) that your hair has become unbound (**muktaṁ vakra-jaṭā-varūtham**) and that the crafty, lusty wind (**kaṣṭaḥ lampāṭa anilah**) has taken off (**harati**) your garment (**eṣa nīvīm**).

॥ 5.2.15 ॥

rūpaṁ tapodhana tapaś caratām tapoghnam  
hy etat tu kena tapasā bhavatopalabham  
cartuṁ tapo 'rhasi mayā saha mitra mahyam  
kim vā prasīdati sa vai bhava-bhāvano me

O wealth of austerity (**tapo dhana**)! By what penance (**kena tapasā**) have you gained (**bhavatā upalabham**) this beauty (**hy etat rūpaṁ**) which destroys the vows of persons performing austerities (**tapah caratām tapa-ghnam**)? You should join me in performing austerities (**mayā saha tapah cartuṁ arhasi**) to make me happy (**mahyam**), O friend (**mitra**)! Or perhaps (**kim vā**) Brahmā (**sah bhava-bhāvanah**) has been merciful to fulfill my desire for a wife (**prasīdati**).



॥ 5.2.16 ॥

na tvām tyajāmi dayitaṁ dvija-deva-dattaṁ  
yasmin mano dṛḡ api no na viyāti lagnaṁ  
mām cāru-śṛṅgy arhasi netum anuvrataṁ te  
cittaṁ yataḥ pratisarantu śivāḥ sacivyaḥ

I will not leave you (**na tvām tyajāmi**) since you have been given by Brahmā (**dvija-deva-dattaṁ**). My mind and eyes cannot leave you (**nah manah dṛḡ api na viyāti lagnaṁ**). O woman with beautiful, raised breasts (**cāru-śṛṅgy**)! You should lead me (**mām netum arhasi**) wherever you want (**yataḥ te cittaṁ**). May your favorable friends follow me (**pratisarantu śivāḥ anuvrataṁ sacivyaḥ**)!

|| 5.2.17 ||

śrī-śuka uvāca

iti lalanānunanayāti-viśārado grāmya-vaidagdhayā paribhāṣayā  
tām vibudha-vadhūm vibudha-matir adhisabhājayām āsa.

Śukadeva said: Being expert at entreating women (**iti lalanānunanayāti-viśāradaḥ**), Āgnīdhra, who had the intelligence of a devatā (**vibudha-matih**), worshipped this devatā woman (**tām vibudha-vadhūm adhisabhājayām āsa**) with words filled with the expertise of a materialist (**grāmya-vaidagdhayā paribhāṣayā**).

॥ 5.2.18 ॥

sā ca tatas tasya vīra-yūtha-pater buddhi-śīla-rūpa-vayaḥ-  
śriyaudāryeṇa parākṣipta-manās tena sahāyutāyuta-  
parivatsaropalakṣaṇam kālam jambūdvīpa-patinā bhauma-  
svarga-bhogān bubhuje.

Attracted (**parākṣipta-manāh**) by the intelligence, behavior, beauty, youth, wealth and magnanimity (**buddhi-śīla-rūpa-vayaḥ-śriya-audāryeṇa**) of Āgnīdhra, who was the King of Jambūdvīpa (**jambūdvīpa-patinā**) and master of all heroes (**tasya vīra-yūtha-pateh**), Pūrvacitti (**sā**) lived with him (**tatah tena saha**) for a hundred million years (**āyuta-āyuta-parivatsara-upalakṣaṇam kālam**) and enjoyed (**bubhuje**) earthly and heavenly happiness (**bhauma-svarga-bhogān**).

॥ 5.2.19 ॥

tasyām u ha vā ātmajān sa rāja-vara āgnīdhro nābhi-kimpuruṣa-  
harivarṣelāvṛta-ramyaka-hiraṇmaya-kuru-bhadrāśva-ketumāla-  
samjñān nava putrān ajanayat.

In the womb of Pūrvacitti (**tasyām**), Mahārāja Āgnīdhra, the best of kings (**rāja-vara āgnīdhrah**), begot nine sons (**nava putrān ajanayat**), named Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla (**nābhi-kimpuruṣa-harivarṣa-ilāvṛta-ramyaka-hiraṇmaya-kuru-bhadrāśva-ketumāla-samjñān**).

॥ 5.2.20 ॥

sā sūtvātha sutān navānuvatsaramṁ gr̥ha evāpahāya pūrvacittir  
bhūya evājam devam upatasthe.

Pūrvacitti (**sā pūrvacittih**) gave birth (**sūtvātha**) to these nine sons (**navān sutān**), one each year (**anuvatsaramṁ**), but left them in the house of the King (**gr̥ha eva apahāya**) and again approached Lord Brahmā (**bhūya eva ajam devam upatasthe**).

## ॥ 5.2.21 ॥

āgnīdhra-sutās te mātur anugrahād autpattikenaiva samhanana-  
balopetāḥ pitrā vibhaktā ātma-tulya-nāmāni yathā-bhāgam  
jambūdvīpa-varṣāni bubhujuh.

Because of drinking the breast milk of their mother (**te mātuh anugrahād**), the nine sons of Āgnīdhra (**āgnīdhra-sutāḥ**) naturally (**autpattikena**) had long limbs and strength (**samhanana-bala upetāḥ**). Thus the sons of Āgnīdhra ruled (**bubhujuh**) different part of Jambūdvīpa (**jambūdvīpa-varṣāni**) that they had received from their father (**pitrā vibhaktā yathā-bhāgam**). These kingdoms were named according to the names of the sons (**ātma-tulya-nāmāni**).

॥ 5.2.22 ॥

āgnīdhro rājātr̥ptaḥ kāmānām apsarāsam evānudinam adhi-  
manyamānas tasyāḥ salokatām śrutibhir avārundha yatra  
pitaro mādayante.

By actions in accordance with the Vedic injunctions (**śrutibhih**), King Āgnīdhra (**āgnīdhrah rājā**), always thinking of her (**apsarāsam eva anudinam adhi-manyamānah**) with great desire (**atr̥ptaḥ kāmānām**), was promoted to the same planet as his celestial wife (**tasyāḥ salokatām avārundha**), where the Pitṛs live in great delight (**yatra pitaro mādayante**).

## || 5.2.23 ||

samparete pitari nava bhrātaro meru-duhitṛ merudevīm  
pratirūpām ugradamṣṭrīm latām ramyām śyāmām nārīm  
bhadrām devavītim iti samjñā navodavahan.

After the departure of their father (**samparete pitari**), the nine brothers (**nava bhrātarah**) married (**udavahan**) the nine daughters of Meru (**nava meru-duhitṛ**) named Merudevī, Pratirūpā, Ugradamṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti (**merudevīm pratirūpām ugradamṣṭrīm latām ramyām śyāmām nārīm bhadrām devavītim iti samjñā**).