

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया।
मनश्च भद्रं भजतादघोक्षजे
आवेश्यतां नो मतिरप्यहैतुकी ॥ ९ ॥

*svasty astu viśvasya khalah prasīdatām
dhyāyantu bhūtāni śivam mitho dhiyā
manaś ca bhadrām bhajatād adhokṣaje
āveśyatām no matir apy ahaitukī (p.168)*

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ŚRĪMAD BHĀGAVATAM

Fifth Canto
“The Creative Impetus”

(Part Two—Chapters 14-26)

*With the Original Sanskrit Text,
Its Roman Transliteration, Synonyms,
Translation and Elaborate Purports by*

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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Preface

We must know the present need of human society. And what is that need? Human society is no longer bounded by geographical limits to particular countries or communities. Human society is broader than in the Middle Ages, and the world tendency is toward one state or one human society. The ideals of spiritual communism, according to *Śrīmad-Bhāgavatam*, are based more or less on the oneness of the entire human society, nay, on the entire energy of living beings. The need is felt by great thinkers to make this a successful ideology. *Śrīmad-Bhāgavatam* will fill this need in human society. It begins, therefore, with the aphorism of Vedānta philosophy (*janmādy asya yataḥ*) to establish the ideal of a common cause.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the re-spiritualization of the entire human society.

Śrīmad-Bhāgavatam should be introduced also in the schools and colleges, for it is recommended by the great student devotee Prahlāda Mahārāja in order to change the demonic face of society.

*kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabharṁ mānuṣarṁ janma
tad apy adhruvam arthadam
(Bhāg. 7.6.1)*

Disparity in human society is due to lack of principles in a godless civilization. There is God, or the Almighty One, from whom everything emanates, by whom everything is maintained and in whom everything is

merged to rest. Material science has tried to find the ultimate source of creation very insufficiently, but it is a fact that there is one ultimate source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful *Bhāgavatam* or *Śrīmad-Bhāgavatam*.

Śrīmad-Bhāgavatam is the transcendental science not only for knowing the ultimate source of everything but also for knowing our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge. It is powerful reading matter in the Sanskrit language, and it is now rendered into English elaborately so that simply by a careful reading one will know God perfectly well, so much so that the reader will be sufficiently educated to defend himself from the onslaught of atheists. Over and above this, the reader will be able to convert others to accept God as a concrete principle.

Śrīmad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the *Vedānta-sūtra* by the same author, Śrīla Vyāsadeva, and gradually it develops into nine cantos up to the highest state of God realization. The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God realized soul at the end of finishing the first nine cantos.

The Tenth Canto is distinct from the first nine cantos, because it deals directly with the transcendental activities of the Personality of Godhead Śrī Kṛṣṇa. One will be unable to capture the effects of the Tenth Canto without going through the first nine cantos. The book is complete in twelve cantos, each independent, but it is good for all to read them in small installments one after another.

I must admit my frailties in presenting *Śrīmad-Bhāgavatam*, but still I am hopeful of its good reception by the thinkers and leaders of society on the strength of the following statement of *Śrīmad-Bhāgavatam*.

*tad vāg-visargo janatāgha-viplavo
yasmin pratiślokaṁ abaddhavaty api*

*nāmāny anantasya yaśo 'nkitāni yac
 chr̥ṇvanti gāyanti gr̥ṇanti sādhaḥ
 (Bhāg. 1.5.11)*

“On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

Oṃ tat sat

A. C. Bhaktivedanta Swami

Introduction

“This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*.” (*Śrīmad-Bhāgavatam* 1.3.43)

The timeless wisdom of India is expressed in the *Vedas*, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the *Vedas* were first put into writing five thousand years ago by Śrīla Vyāsadeva, the “literary incarnation of God.” After compiling the *Vedas*, Vyāsadeva set forth their essence in the aphorisms known as *Vedānta-sūtras*. *Śrīmad-Bhāgavatam* is Vyāsadeva’s commentary on his own *Vedānta-sūtras*. It was written in the maturity of his spiritual life under the direction of Nārada Muni, his spiritual master. Referred to as “the ripened fruit of the tree of Vedic literature,” *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge.

After compiling the *Bhāgavatam*, Vyāsa impressed the synopsis of it upon his son, the sage Śukadeva Gosvāmī. Śukadeva Gosvāmī subsequently recited the entire *Bhāgavatam* to Mahārāja Parikṣit in an assembly of learned saints on the bank of the Ganges at Hastināpura (now Delhi). Mahārāja Parikṣit was the emperor of the world and was a great *rājarsi* (saintly king). Having received a warning that he would die within a week, he renounced his entire kingdom and retired to the bank of the Ganges to fast until death and receive spiritual enlightenment. The *Bhāgavatam* begins with Emperor Parikṣit’s sober inquiry to Śukadeva Gosvāmī:

“You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me.”

Śukadeva Gosvāmī's answer to this question, and numerous other questions posed by Mahārāja Parīkṣit, concerning everything from the nature of the self to the origin of the universe, held the assembled sages in rapt attention continuously for the seven days leading to the King's death. The sage Sūta Gosvāmī, who was present on the bank of the Ganges when Śukadeva Gosvāmī first recited *Śrīmad-Bhāgavatam*, later repeated the *Bhāgavatam* before a gathering of sages in the forest of Naimiṣāraṇya. Those sages, concerned about the spiritual welfare of the people in general, had gathered to perform a long, continuous chain of sacrifices to counteract the degrading influence of the incipient age of Kali. In response to the sages' request that he speak the essence of Vedic wisdom, Sūta Gosvāmī repeated from memory the entire eighteen thousand verses of *Śrīmad-Bhāgavatam*, as spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

The reader of *Śrīmad-Bhāgavatam* hears Sūta Gosvāmī relate the questions of Mahārāja Parīkṣit and the answers of Śukadeva Gosvāmī. Also, Sūta Gosvāmī sometimes responds directly to questions put by Śaunaka Ṛṣi, the spokesman for the sages gathered at Naimiṣāraṇya. One therefore simultaneously hears two dialogues: one between Mahārāja Parīkṣit and Śukadeva Gosvāmī on the bank of the Ganges, and another at Naimiṣāraṇya between Sūta Gosvāmī and the sages at Naimiṣāraṇya Forest, headed by Śaunaka Ṛṣi. Furthermore, while instructing King Parīkṣit, Śukadeva Gosvāmī often relates historical episodes and gives accounts of lengthy philosophical discussions between such great souls as the saint Maitreya and his disciple Vidura. With this understanding of the history of the *Bhāgavatam*, the reader will easily be able to follow its intermingling of dialogues and events from various sources. Since philosophical wisdom, not chronological order, is most important in the text, one need only be attentive to the subject matter of *Śrīmad-Bhāgavatam* to appreciate fully its profound message.

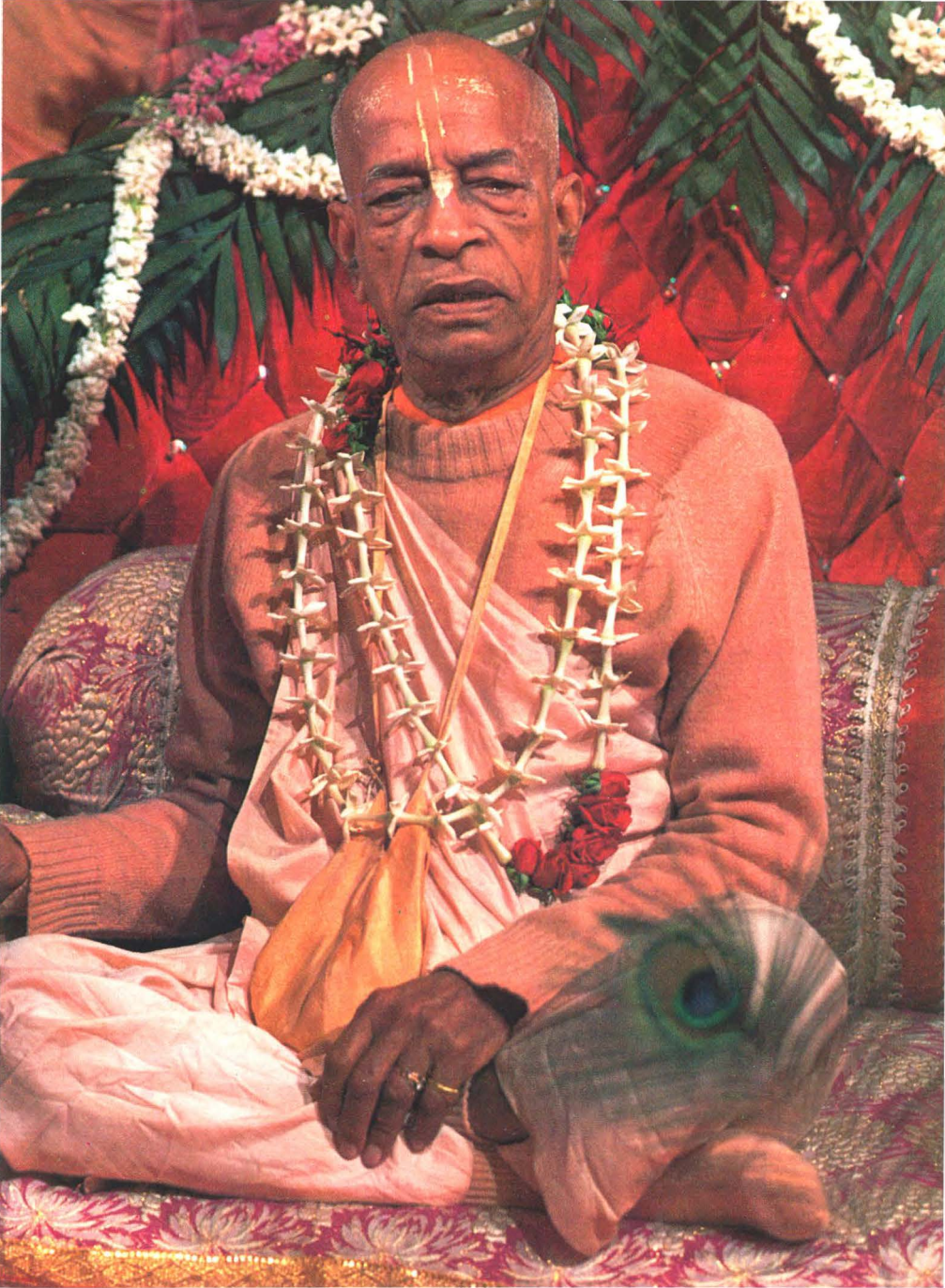
It should also be noted that the volumes of the *Bhāgavatam* need not be read consecutively, starting with the first and proceeding to the last. The translator of this edition compares the *Bhāgavatam* to sugar candy—wherever you taste it, you will find it equally sweet and relishable.

This edition of the *Bhāgavatam* is the first complete English translation of this important text with an elaborate commentary, and it is the

first widely available to the English-speaking public. It is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the world's most distinguished teacher of Indian religious and philosophical thought. His consummate Sanskrit scholarship and intimate familiarity with Vedic culture and thought as well as the modern way of life combine to reveal to the West a magnificent exposition of this important classic.

Readers will find this work of value for many reasons. For those interested in the classical roots of Indian civilization, it serves as a vast reservoir of detailed information on virtually every one of its aspects. For students of comparative philosophy and religion, the *Bhāgavatam* offers a penetrating view into the meaning of India's profound spiritual heritage. To sociologists and anthropologists, the *Bhāgavatam* reveals the practical workings of a peaceful and scientifically organized Vedic culture, whose institutions were integrated on the basis of a highly developed spiritual world view. Students of literature will discover the *Bhāgavatam* to be a masterpiece of majestic poetry. For students of psychology, the text provides important perspectives on the nature of consciousness, human behavior and the philosophical study of identity. Finally, to those seeking spiritual insight, the *Bhāgavatam* offers simple and practical guidance for attainment of the highest self-knowledge and realization of the Absolute Truth. The entire multivolume text, presented by the Bhaktivedanta Book Trust, promises to occupy a significant place in the intellectual, cultural and spiritual life of modern man for a long time to come.

—The Publishers



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CHART ONE

This map shows the Bhū-maṇḍala planetary system as viewed from above. Bhū-maṇḍala is like a lotus, and its seven islands (*dvīpas*) resemble its whorl. In the middle of the central island, Jambūdvīpa, stands Mount Sumeru, a mountain of solid gold. Jambūdvīpa is surrounded by an ocean of salt water, which is surrounded by the next island, Plakṣadvīpa. Each island is thus surrounded by an ocean and then another island.

The outermost island, Puṣkaradvīpa, is divided in two by a great mountain named Mānasottara. The sun orbits on top of this mountain and thus encircles Mount Sumeru. On Mānasottara Mountain, in the four directions, are the residential quarters of four prominent demigods.

Beyond the outermost ocean and a land made of gold stands Lokāloka Mountain, which is extremely high and which blocks the sunlight so that Aloka-varṣa, the land beyond it, is dark and uninhabited.

This map is not drawn to scale. In reality, the innermost island, Jambūdvīpa, is 800,000 miles wide. Each ocean is as broad as the island it surrounds, and each succeeding island is twice as broad as the one before it. The total diameter of the universe is four billion miles. Thus if the entire map were drawn to the same scale as Jambūdvīpa, the distance from the center of the map to its outermost edge would have to be almost half a mile.

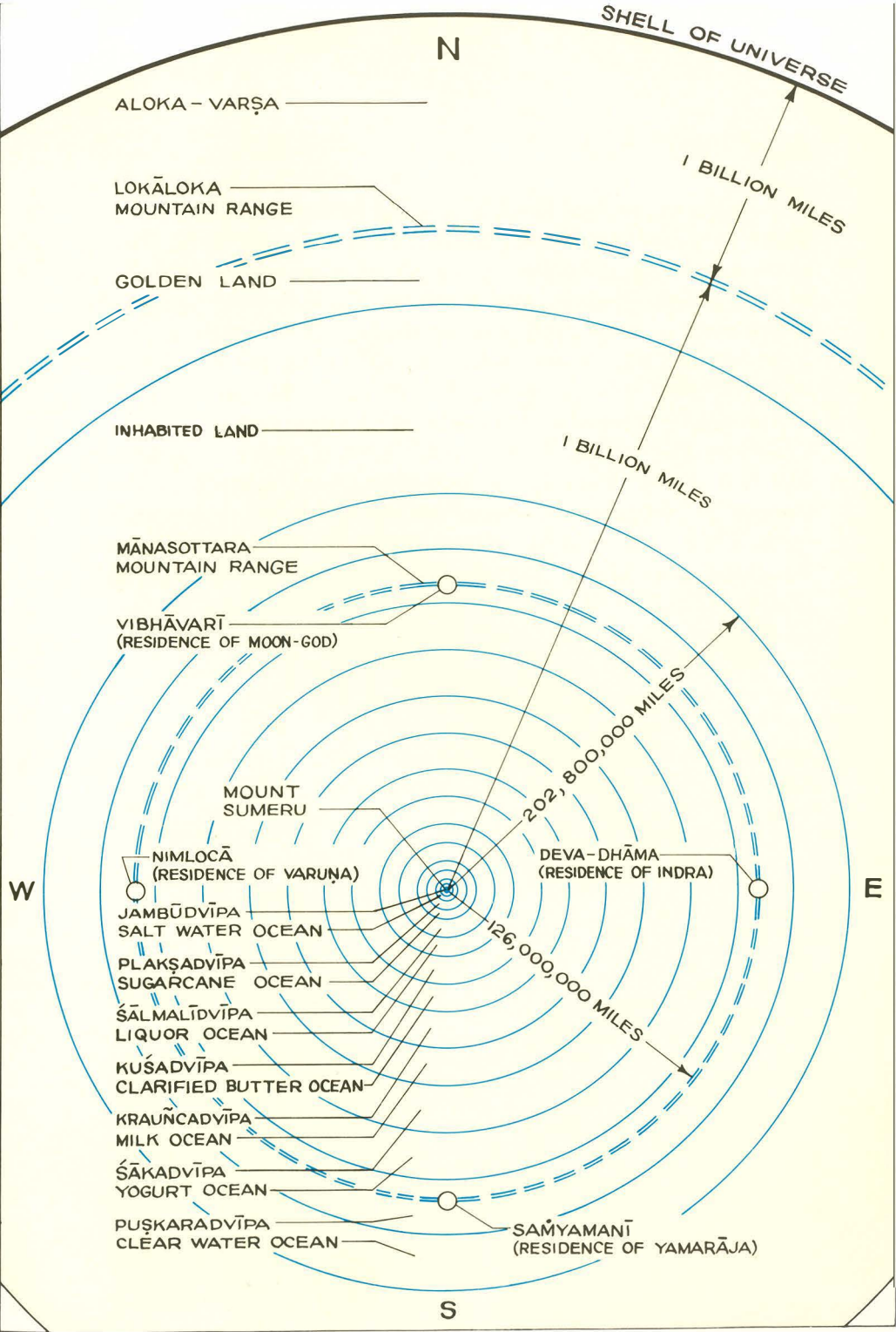


CHART TWO

Moving with the great wheel of time, the stars and constellations travel clockwise around the polestar, and the sun travels with them. The sun, however, encircles the polestar in its own counterclockwise orbit around Sumeru, and therefore the sun's motion is seen to be different from that of the wheel of time itself. Passing through twelve months, the sun comes in touch with the twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a *samvatsara*, or an entire year.

The sun travels at different speeds. When it travels in its northern course, it travels slowly during the day and quickly at night, thus increasing the duration of the daytime and decreasing the duration of night. When it travels in its southern course, the exact opposite is true—the duration of the day decreases, and the duration of the night increases.

THE ENTIRE WHEEL OF THE SIGNS & CONSTELLATIONS MOVES CLOCKWISE

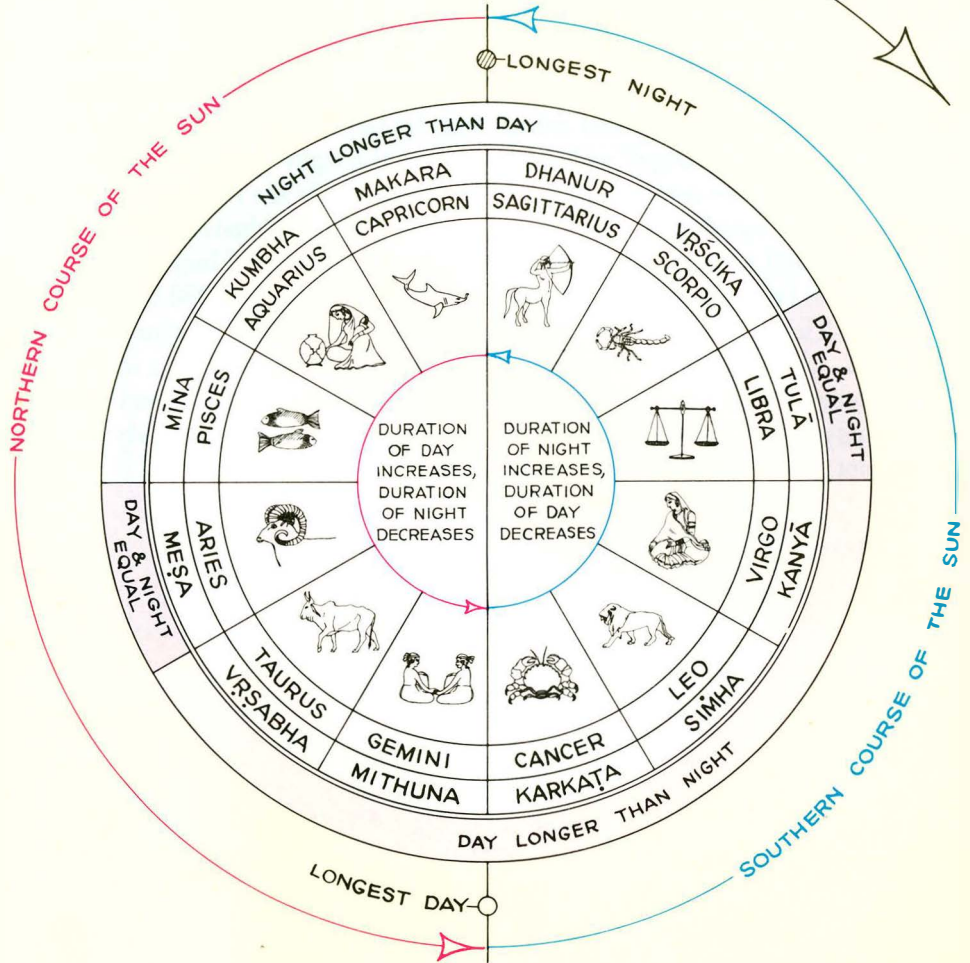


CHART THREE

This scale drawing shows a basic cross-section of the universe in which we live. For simplicity, the planets are represented in a straight line, one above another, although the *Bhāgavatam* describes that the sun, the moon and the other planets are actually revolving around the polestar in their own orbits and at various speeds. These planets are revolving in obedience to the will of the Supreme Personality of Godhead, for the great machinery of the universe is all working according to His order. The area between the planet Saturn and the Garbhodaka Ocean has also been depicted in a larger scale in the box on the right of the illustration. The drawing does not attempt to represent accurately the relative sizes of the planets, nor does it show the full depth of the Garbhodaka Ocean—249,800,000 *yojanas* (nearly half the universe). The total height of the universe, from top to bottom, is 510,000,000 *yojanas*, or 4,080,000,000 miles. This is but one of the innumerable universes in the material world, which constitutes only a small fraction of the creation of the Supreme Personality of Godhead. Since one cannot understand the details of even one universe in the vast material creation, certainly one cannot estimate the expansiveness of the spiritual world.

BEGINNING OF THE COVERING OF THE UNIVERSE

26,200,000 YOJANAS

SATYALOKA (BRAHMALOKA)

120,000,000 Y.

TAPOLOKA

80,000,000 Y.

JANALOKA

20,000,000 Y.

MAHARLOKA

DHRUVALOKA (POLE STAR)

SEVEN STARS

ŠANAISČARA (SATURN)

1,300,000 Y.

10,000,000 Y.

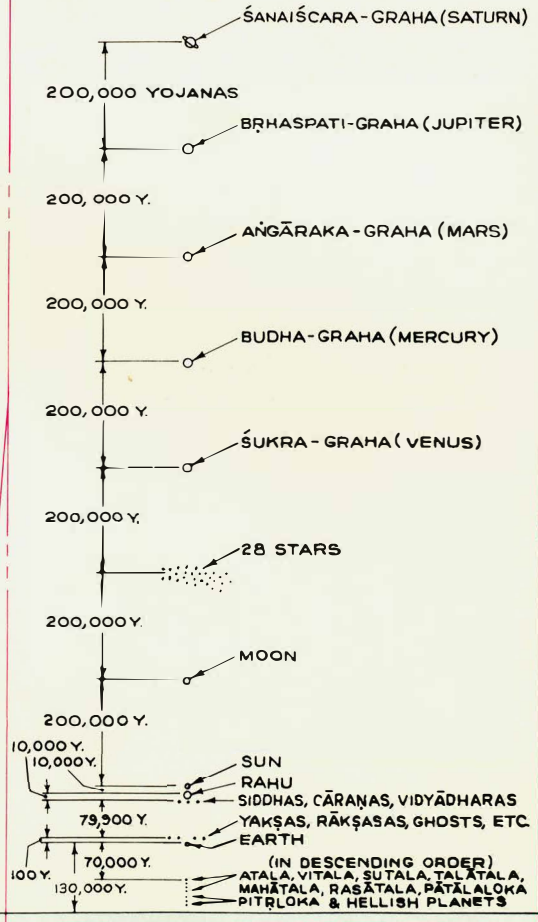
70,000 Y.

130,000 Y.

1,100,000 Y.

SCALE : $\frac{9}{32}'' = 10,000,000$ YOJANAS
1 YOJANA = 8 MILES

SCALE : $\frac{1}{32}'' = 10,000$ YOJANAS



GARBHODAKA OCEAN

PLATE ONE

“In the tract of land known as Ilāvṛta-varṣa, the only male person is Lord Śiva, the most powerful demigod. Goddess Durgā, the wife of Lord Śiva, does not like any man to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as *tamasi*, the Lord’s form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance.”
(pp.142-143)



PLATE TWO

“Bhadraśravā, the son of Dharmarāja, rules the tract of land known as Bhadrāśva-varṣa. Just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa, Bhadrāśravā, accompanied by his intimate servants and all the residents of the land, worships the plenary expansion of Vāsudeva known as Hayaśirṣa (also called Hayagrīva). Lord Hayaśirṣa is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadrāśravā and his associates offer their respectful obeisances to the Lord and chant the following prayers with careful pronunciation: ‘At the end of the millennium, ignorance personified assumed the form of a demon, stole all the *Vedas* and took them down to the planet of Rasātala. The Supreme Lord, however, in His form of Hayagrīva, retrieved the *Vedas* and returned them to Lord Brahmā when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.’” (pp.157–163)



PLATE THREE

“The Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvīpa. There, in the tract of land known as Uttarakuru-varṣa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following *Upaniṣad mantra*: ‘O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting *mantras*, we shall be able to understand You fully. You are *yajña* (sacrifice), and You are the *kratu* (ritual). Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. My Lord, as the original boar within this universe, You fought and killed the great demon Hiraṇyākṣa. Then You lifted me (the earth) from the Garbhodaka Ocean on the end of Your tusk, exactly as a sporting elephant plucks a lotus flower from the water. I bow down before You.’” (pp.212–220)



PLATE FOUR

“In Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī. A host of Gandharvas is always engaged in chanting the glories of Rāmacandra. That chanting is always extremely auspicious. Hanumānji and Ārṣiṣeṇa, the chief person in Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following *mantras*: ‘Let me please Your Lordship by chanting the *bīja-mantra*, *omkāra*. I wish to offer my respectful obeisances unto the Supreme Personality of Godhead, who is the best among the most elevated personalities. Your Lordship is the reservoir of all good qualities. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being to kill Rāvaṇa.’ ” (pp.223–229)



PLATE FIVE

“Lord Śrī Ananta is worshiped by all the uncontaminated devotees. He has thousands of hoods and is the reservoir of all devotional service. Simply due to the glance of Lord Ananta, the three modes of nature interact and produce creation, maintenance and annihilation. These modes of nature appear again and again. Lord Anantadeva is known as Śeṣa (the unlimited end) because He ends our passage through this material world. Simply by chanting His glories everyone can be liberated. At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Saṅkarṣaṇa, is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation.”
(pp.412-423)



PLATE SIX

“All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. The king of the *pitās* is Yamarāja, the very powerful son of the sun-god. He resides in Pitṛloka with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the Yamadūtas, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments. In the province of Yamarāja there are hundreds and thousands of hellish planets. All impious people must enter these various planets according to the degree of their impiety.

“For the maintenance of their bodies and the satisfaction of their tongues, cruel persons cook poor animals and birds alive. Such persons are condemned even by man-eaters. In their next lives, they are carried by the Yamadūtas to the hell known as Kumbhīpāka, where they are cooked in boiling oil.

“A human being endowed with knowledge certainly commits sin if he kills or torments insignificant creatures, who have no discrimination. The Supreme Lord punishes such a man by putting him into the hell known as Andhakūpa, where he is attacked by all the birds and beasts, reptiles, mosquitos, lice, worms, flies, and any other creatures he tormented during his life. They attack him from all sides, robbing him of the pleasure of sleep. Unable to rest, he constantly wanders about in the darkness. Thus in Andhakūpa his suffering is just like that of a creature in the lower species.

“In his next life, a sinful king or governmental representative who punishes an innocent person, or who inflicts corporal punishment upon a *brāhmaṇa*, is taken by the Yamadūtas to a hell known as Śūkharamukha, where the most powerful assistants of Yamarāja crush him exactly as one crushes sugarcane to squeeze out juice. The sinful living entity cries very pitifully and faints, just like an innocent man undergoing punishment. This is the result of punishing a faultless person.” (pp.437-453)

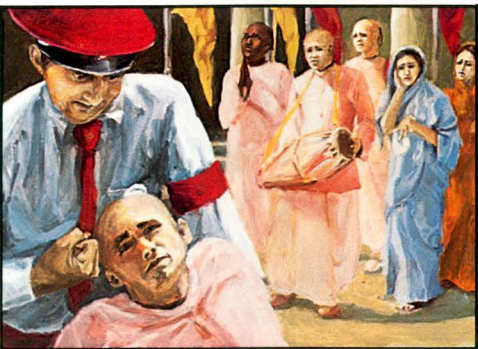
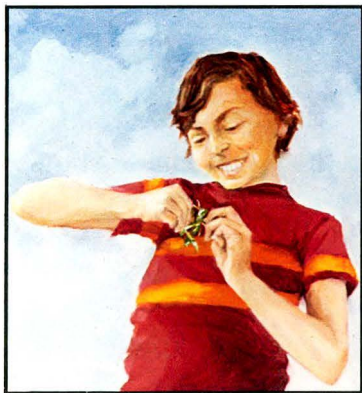
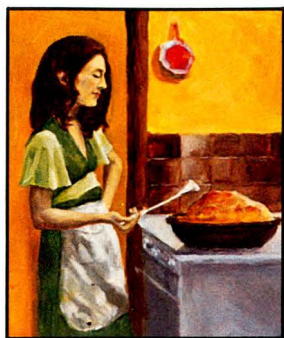
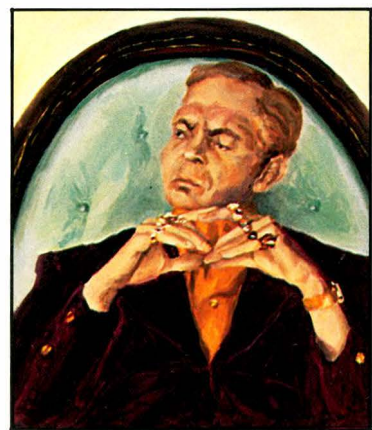
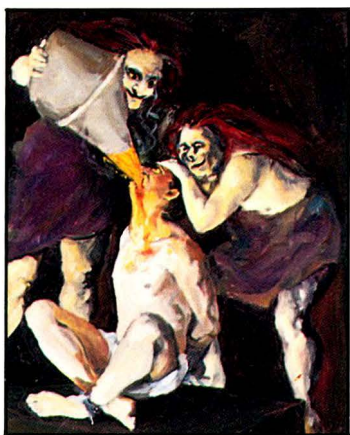


PLATE SEVEN

“A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptaśūrmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex.

“Any *brāhmaṇa* or *brāhmaṇa*’s wife who drinks liquor is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. The hell also awaits any *kṣatriya*, *vaiśya*, or a person under a vow who in illusion drinks *soma-rasa*. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

“One who in this world or in this life is very proud of his wealth always thinks, ‘I am so rich. Who can equal me?’ His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of these sinful things he does to earn money, augment his wealth and protect it, he is put into the hell known as Sūcimūkha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth.”
(pp.456–474)



CHAPTER FOURTEEN

The Material World as the Great Forest of Enjoyment

The direct meaning of the forest of material existence is given in this chapter. Merchants sometimes enter the forest to collect many rare things and sell them at a good profit in the city, but the forest path is always bedecked with dangers. When the pure soul wants to give up the Lord's service to enjoy the material world, Kṛṣṇa certainly gives him a chance to enter the material world. As stated in the *Prema-vivarta: kṛṣṇa-bahirmukha hañā bhoga vāñchā kare*. This is the reason the pure spirit soul falls down to the material world. Due to his activities under the influence of the three modes of material nature, the living entity takes different positions in different species. Sometimes he is a demigod in the heavenly planets and sometimes a most insignificant creature in the lower planetary systems. In this regard, Śrīla Narottama dāsa Ṭhākura says, *nānā yoni sadā phire*: the living entity passes through various species. *Kardarya bhakṣaṇa kare*: he is obliged to eat and enjoy abominable things. *Tāra janma adhaḥ-pāte yāya*: in this way his whole life is spoiled. Without the protection of an all-merciful Vaiṣṇava, the conditioned soul cannot get out of the clutches of *māyā*. As stated in *Bhagavad-gītā (manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati)*, the living entity begins material life with his mind and the five knowledge-acquiring senses, and with these he struggles for existence within the material world. These senses are compared to rogues and thieves within the forest. They take away a man's knowledge and place him in a network of nescience. Thus the senses are like rogues and thieves that plunder his spiritual knowledge. Over and above this, there are family members, wife and children, who are exactly like ferocious animals in the forest. The business of such ferocious animals is to eat a man's flesh. The living entity allows himself to be attacked by jackals and foxes (wife and children), and thus his real spiritual life is finished. In the forest of material life, everyone is envious like mosquitoes, and rats and mice are

always creating disturbances. Everyone in this material world is placed in many awkward positions and surrounded by envious people and disturbing animals. The result is that the living entity in the material world is always plundered and bitten by many living entities. Nonetheless, despite these disturbances, he does not want to give up his family life, and he continues his fruitive activities in an attempt to become happy in the future. He thus becomes more and more entangled in the results of *karma*, and thus he is forced to act impiously. His witnesses are the sun during the day and the moon during the night. The demigods also witness, but the conditioned soul thinks that his attempts at sense gratification are not being witnessed by anyone. Sometimes, when he is detected, he temporarily renounces everything, but due to his great attachment for the body, his renunciation is given up before he can attain perfection.

In this material world there are many envious people. There is the tax-exacting government, which is compared to an owl, and there are invisible crickets that create unbearable sounds. The conditioned soul is certainly greatly harassed by the agents of material nature, but his intelligence is lost due to undesirable association. In an attempt to gain relief from the disturbances of material existence, he falls victim to so-called *yogīs*, *sādhus* and incarnations who can display some magic but who do not understand devotional service. Sometimes the conditioned soul is bereft of all money, and consequently he becomes unkind to his family members. In this material world there is not a pinch of actual happiness, for which the conditioned soul is longing life after life. The government officials are like carnivorous Rākṣasas who exact heavy taxes for the maintenance of the government. The hard-working conditioned soul is very saddened due to these heavy taxes.

The path of fruitive activities leads to difficult mountains, and sometimes the conditioned soul wants to cross these mountains, but he is never successful, and consequently he becomes more and more aggrieved and disappointed. Becoming materially and financially embarrassed, the conditioned soul unnecessarily chastises his family. In the material condition there are four principal needs, out of which sleep is compared to a python. When asleep, the conditioned soul completely forgets his real existence, and in sleep he does not feel the tribulations of material life. Sometimes, being in need of money, the conditioned soul steals and cheats, although he may apparently be associated with devotees for

spiritual advancement. His only business is getting out of the clutches of *māyā*, but due to improper guidance he becomes more and more entangled in material dealings. This material world is simply an embarrassment and is composed of tribulations presented as happiness, distress, attachment, enmity and envy. On the whole it is simply full of tribulation and misery. When a person loses his intelligence due to attachment to wife and sex, his entire consciousness becomes polluted. He thus only thinks of the association of women. The time factor, which is like a serpent, takes away everyone's life, including that of Lord Brahmā and the insignificant ant. Sometimes the conditioned soul tries to save himself from inexorable time and thus takes shelter of some bogus savior. Unfortunately, the bogus savior cannot even save himself. How, then, can he protect others? The bogus saviors do not care for bona fide knowledge received from qualified *brāhmaṇas* and Vedic sources. Their only business is indulging in sex and recommending sexual freedom even for widows. Thus they are like monkeys in the forest. Śrīla Śukadeva Gosvāmī thus explains the material forest and its difficult path to Mahārāja Parikṣit.

TEXT 1

स होवाच

य एष देहात्ममानिनां सत्त्वादिगुणविशेषविकल्पितकुशलाकुशलसमवहार-
विनिर्मितविविधदेहावलिभिर्योगसंयोगाद्यनादिसंसारानुभवस्य द्वार-
भूतेनषडिन्द्रियवर्गेण तस्मिन्दुर्गाध्ववदसुगमेऽध्वन्यापतित ईश्वरस्य भगवतो
विष्णोर्वशवर्तिन्या मायया जीवलोकोऽयं यथा वणिक्सारथोऽर्थपरः
स्वदेहनिष्पादितकर्मानुभवः श्मशानवदशिवतमायां संसाराटव्यां गतो नाद्यापि
विफलबहुप्रतियोगेहस्तत्तापोपशमनीं हरिगुरुचरणारविन्दमधुकरानुपदवीम
वरुन्धे ॥१॥

sa hovāca

sa eṣa dehātma-māninām sattvādi-guṇa-viśeṣa-vikalpita-kuśalākūśala-samavahāra-vinirmīta-vividha-dehāvalibhir viyoga-saṁyogādy-anādi-saṁsārānubhavasya dvāra-bhūtena ṣaḍ-indriya-vargeṇa tasmin durgādhvavad asugame 'dhvany āpatīta īśvarasya bhagavato viṣṇor

*vaśa-vartinyā māyayā jīva-loko 'yam yathā vaṇik-sārtho 'rtha-paraḥ
sva-deha-niṣpādita-karmānubhavaḥ śmaśānavad aśivatamāyām
saṁsārāṭavyām gato nādyāpi viphalā-bahu-pratīyogehas tat-
tāpoपाśamanīm hari-guru-caraṇāravinda-madhukarānupadavīm
avarundhe.*

saḥ—the self-realized devotee (Śrī Śukadeva Gosvāmī); *ha*—indeed; *uvāca*—spoke; *saḥ*—he (the conditioned soul); *eṣaḥ*—this one; *deha-ātma-māninām*—of those who foolishly take the body to be the self; *sattva-ādi*—of *sattva*, *rajaḥ* and *tamaḥ*; *guṇa*—by the modes; *viśeṣa*—particular; *vikalpita*—falsely constituted; *kuśala*—sometimes by favorable actions; *akuśala*—sometimes by very unfavorable actions; *samavahāra*—by a mixture of both; *vinirmīta*—obtained; *vividha*—various types; *deha-āvalibhiḥ*—by the series of bodies; *viyoga-saṁyoga-ādi*—symptomized by giving up one type of body (*viyoga*) and accepting another (*saṁyoga*); *anādi-saṁsāra-anubhavasya*—of the perception of the beginningless process of transmigration; *dvāra-bhūtena*—existing as the doorways; *ṣaṭ-indriya-vargeṇa*—by these six senses (the mind and five knowledge-acquiring senses, namely the eyes, ears, tongue, nose and skin); *tasmin*—on that; *durga-adhva-vat*—like a path that is very difficult to traverse; *asugame*—being difficult to pass through; *adhvani*—on a path in the forest; *āpatitaḥ*—happened; *īśvarasya*—of the controller; *bhagavataḥ*—the Supreme Personality of Godhead; *viṣṇoḥ*—of Lord Viṣṇu; *vaśa-vartinyā*—acting under the control; *māyayā*—by the material energy; *jīva-lokaḥ*—the conditioned living entity; *ayaṁ*—this; *yathā*—exactly like; *vaṇik*—a merchant; *sārthaḥ*—having an object; *artha-paraḥ*—who is very attached to money; *sva-deha-niṣpādita*—performed by his own body; *karma*—the fruits of activities; *anubhavaḥ*—who experiences; *śmaśāna-vat aśivatamāyām*—like an inauspicious cemetery or place of burial; *saṁsāra-āṭavyām*—in the forest of material life; *gataḥ*—having entered; *na*—not; *adya api*—until now; *viphalā*—unsuccessful; *bahu-pratīyoga*—full of great difficulties and varieties of miserable conditions; *īhaḥ*—whose activities here in this material world; *tat-tāpa-upaśamanīm*—which pacifies the miseries of the forest of material life; *hari-guru-caraṇa-aravinda*—to the lotus feet of the Lord and His devotee;

madhukara-anupadavīm—the road followed in pursuance of devotees who are attached like bumblebees; *avarundhe*—gain.

TRANSLATION

When King Parīkṣit asked Śukadeva Gosvāmī about the direct meaning of the material forest, Śukadeva Gosvāmī replied as follows: My dear King, a man belonging to the mercantile community [vaṇik] is always interested in earning money. Sometimes he enters the forest to acquire some cheap commodities like wood and earth and sell them in the city at good prices. Similarly, the conditioned soul, being greedy, enters this material world for some material profit. Gradually he enters the deepest part of the forest, not really knowing how to get out. Having entered the material world, the pure soul becomes conditioned by the material atmosphere, which is created by the external energy under the control of Lord Viṣṇu. Thus the living entity comes under the control of the external energy, *daivī māyā*. Living independently and bewildered in the forest, he does not attain the association of devotees who are always engaged in the service of the Lord. Once in the bodily conception, he gets different types of bodies one after the other under the influence of material energy and impelled by the modes of material nature [sattva-guṇa, rajo-guṇa and tamo-guṇa]. In this way the conditioned soul goes sometimes to the heavenly planets, sometimes to the earthly planets and sometimes to the lower planets and lower species. Thus he suffers continuously due to different types of bodies. These sufferings and pains are sometimes mixed. Sometimes they are very severe, and sometimes they are not. These bodily conditions are acquired due to the conditioned soul's mental speculation. He uses his mind and five senses to acquire knowledge, and these bring about the different bodies and different conditions. Using the senses under the control of the external energy, *māyā*, the living entity suffers the miserable conditions of material existence. He is actually searching for relief, but he is generally baffled, although sometimes he is relieved after great difficulty. Struggling for existence in this way, he cannot get

the shelter of pure devotees, who are like bumblebees engaged in loving service at the lotus feet of Lord Viṣṇu.

PURPORT

The most important information in this verse is *hari-guru-carāṇa-aravinda-madhukara-anupadavīm*. In this material world the conditioned souls are baffled by their activities, and sometimes they are relieved after great difficulty. On the whole the conditioned soul is never happy. He simply struggles for existence. Actually his only business is to accept the spiritual master, the *guru*, and through him he must accept the lotus feet of the Lord. This is explained by Śrī Caitanya Mahāprabhu: *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. People struggling for existence in the forests or cities of the material world are not actually enjoying life. They are simply suffering different pains and pleasures, generally pains that are always inauspicious. They try to gain release from these pains, but they cannot due to ignorance. For them it is stated in the *Vedas*: *tad-vijñānārthaṁ sa gurum evābhigacchet*. When the living entity is lost in the forest of the material world, in the struggle for existence, his first business is to find a bona fide *guru* who is always engaged at the lotus feet of the Supreme Personality of Godhead, Viṣṇu. After all, if he is at all eager to be relieved of the struggle for existence, he must find a bona fide *guru* and take instructions at his lotus feet. In this way he can get out of the struggle.

Since the material world is compared herein to a forest, it may be argued that in Kali-yuga modern civilization is mainly situated in the cities. A great city, however, is like a great forest. Actually city life is more dangerous than life in the forest. If one enters an unknown city without friend or shelter, living in that city is more difficult than living in a forest. There are many big cities all over the surface of the globe, and wherever one looks he sees the struggle for existence going on twenty-four hours a day. People rush about in cars going seventy and eighty miles an hour, constantly coming and going, and this sets the scene of the great struggle for existence. One has to rise early in the morning and travel in that car at breakneck speed. There is always the danger of an accident, and one has to take great care. In his automobile, the living entity is full of anxieties, and his struggle is not at all

auspicious. Apart from human beings, other species like cats and dogs are also struggling very hard day and night for existence. Thus the struggle for existence continues, and the conditioned soul changes from one position to another. For a while, he is a child, but he has to become a boy. From a boy, he has to change into a youth, and from youth to manhood and old age. Finally, when the body is no longer workable, he has to accept a new body in a different species. Giving up the body is called death, and accepting another body is called birth. The human form is an opportunity to take shelter of the bona fide spiritual master and, through him, the Supreme Lord. This Kṛṣṇa consciousness movement has been started to give an opportunity to all the members of human society, who are misled by foolish leaders. No one can get out of this struggle for existence, which is full of miseries, without accepting a pure devotee of the Lord. The material attempt changes from one position to another, and no one actually gains relief from the struggle for existence. The only resort is the lotus feet of a bona fide spiritual master, and, through him, the lotus feet of the Lord.

TEXT 2

यस्यामु ह वा एते षडिन्द्रियनामानः कर्मणा दस्यव एव ते । तद्यथा पुरुषस्य
धनं यत्किञ्चिद्भूमौपयिकं बहुकृच्छ्राधिगतं साक्षात्परमपुरुषाराधनलक्षणो योऽसौ
धर्मस्तं तु साम्पराय उदाहरन्ति । तद्धर्म्यं धनं दर्शनस्पर्शनश्रवणा-
स्वादनावघ्राणसङ्कल्पव्यवसायगृहग्राम्योपभोगेन कुनाथस्याजितात्मनो यथा
सार्थस्य विलुम्पन्ति ॥ २ ॥

*yasyām u ha vā ete ṣaḍ-indriya-nāmānaḥ karmaṇā dasyava eva te. tad
yathā puruṣasya dhanam yat kiñcid dharmāupayikam bahu-
kṛcchrādhigatam sāksāt parama-puruṣārādhana-lakṣaṇo yo 'sau
dharmaṣ taṁ tu sāmparāya udāharanti. tad-dharmyam dhanam
darśana-sparśana-śravaṇāsvādanāvaghrāṇa-saṅkalpa-vyavasāya-
gṛha-grāmyopabhogena kunāthasyājītātmano yathā sārthasya vilum-
panti.*

yasyām—in which; *u ha*—certainly; *vā*—or; *ete*—all these; *ṣaḍ-in-
driya-nāmānaḥ*—who are named the six senses (the mind and the five

knowledge-acquiring senses); *karmanā*—by their activity; *dasyavaḥ*—the plunderers; *eva*—certainly; *te*—they; *tat*—that; *yathā*—as; *puruṣasya*—of a person; *dhanam*—the wealth; *yat*—whatever; *kiñcīt*—something; *dharma-aupayikam*—which is a means to religious principles; *bahu-kṛcchra-adhigatam*—earned after much hard labor; *sākṣāt*—directly; *parama-puruṣa-ārādhana-lakṣaṇaḥ*—whose symptoms are worship of the Supreme Lord by performance of sacrifices and so on; *yaḥ*—which; *asau*—that; *dharmah*—religious principles; *tam*—that; *tu*—but; *sāmparāye*—for the benefit of the living entity after death; *udāharanti*—the wise declare; *tat-dharmyam*—religious (relating to the prosecution of the *varṇāśrama-dharma*); *dhanam*—wealth; *darśana*—by seeing; *sparsāna*—by touching; *śravaṇa*—by hearing; *āsvādana*—by tasting; *avaghrāṇa*—by smelling; *saṅkalpa*—by determination; *vyavasāya*—by a conclusion; *grha*—in the material home; *grāmya-upabhogena*—by material sense gratification; *kunāthasya*—of the misguided conditioned soul; *ajīta-ātmanaḥ*—who has not controlled himself; *yathā*—just as; *sārthasya*—of the living entity interested in sense gratification; *vilumpanti*—they plunder.

TRANSLATION

In the forest of material existence, the uncontrolled senses are like plunderers. The conditioned soul may earn some money for the advancement of Kṛṣṇa consciousness, but unfortunately the uncontrolled senses plunder his money through sense gratification. The senses are plunderers because they make one spend his money unnecessarily for seeing, smelling, tasting, touching, hearing, desiring and willing. In this way the conditioned soul is obliged to gratify his senses, and thus all his money is spent. This money is actually acquired for the execution of religious principles, but it is taken away by the plundering senses.

PURPORT

Pūrva-jamnārjitā vidyā pūrva-janmārjitam dhanam agre dhāvati dhāvati. By following the principles of the *varṇāśrama-dharma*, one attains a better position in the material world. One may be rich, learned, beautiful or highborn. One who has all these assets should know that

they are all meant for the advancement of Kṛṣṇa consciousness. Unfortunately, when a person is misguided he misuses his high position for sense gratification. Therefore the uncontrolled senses are considered plunderers. The good position one attains by executing religious principles is wasted as the plundering senses take it away. By executing religious principles under the laws of *varnāśrama-dharma*, one is placed in a comfortable position. One may very easily use his assets for the further advancement of Kṛṣṇa consciousness. One should understand that the wealth and opportunity one gets in the material world should not be squandered in sense gratification. They are meant for the advancement of Kṛṣṇa consciousness. This Kṛṣṇa consciousness movement is therefore teaching people to control the mind and five knowledge-acquiring senses by a definite process. One should practice a little austerity and not spend money on anything other than the regulative life of devotional service. The senses demand that one see beautiful things; therefore money should be spent for decorating the Deity in the temple. Similarly, the tongue has to taste good food, which should be bought and offered to the Deity. The nose can be utilized in smelling the flowers offered to the Deity, and the hearing can be utilized by listening to the vibration of the Hare Kṛṣṇa *mantra*. In this way the senses can be regulated and utilized to advance Kṛṣṇa consciousness. Thus a good position might not be spoiled by material sense gratification in the form of illicit sex, meat-eating, intoxication and gambling. One spoils an opulent position in the material world by driving cars, spending time in nightclubs or tasting abominable food in restaurants. In these ways, the plundering senses take away all the assets that the conditioned soul has acquired with great difficulty.

TEXT 3

अथ च यत्र कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा वृकसृगाला
एवानिच्छतोऽपि कदर्यस्य कुटुम्बिन उरणकवत्संरक्ष्यमाणं मिषतोऽपि
हरन्ति ॥ ३ ॥

*atha ca yatra kauṭumbikā dārāpatyādayo nāmnā karmaṇā vṛka-sṛgālā
evānicchato 'pi kadaryasya kuṭumbina uraṇakavat samrakṣyamāṇam
miṣato 'pi haranti.*

atha—in this way; *ca*—also; *yatra*—in which; *kaṭumbikāḥ*—the family members; *dāra-apatya-ādayaḥ*—beginning with the wife and children; *nāmnā*—by name only; *karmanā*—by their behavior; *vṛka-sṛgālāḥ*—tigers and jackals; *eva*—certainly; *anicchataḥ*—of one who does not desire to spend his wealth; *api*—certainly; *kadaryasya*—being too miserly; *kuṭumbinaḥ*—who is surrounded by family members; *uraṇaka-vat*—like a lamb; *saṁrakṣyamāṇam*—although protected; *miṣataḥ*—of one who is observing; *api*—even; *haranti*—they forcibly take away.

TRANSLATION

My dear King, family members in this material world go under the names of wife and children, but actually they behave like tigers and jackals. A herdsman tries to protect his sheep to the best of his ability, but the tigers and foxes take them away by force. Similarly, although a miserly man wants to guard his money very carefully, his family members take away all his assets forcibly, even though he is very vigilant.

PURPORT

One Hindi poet has sung: *din kā dakinī rāt kā bāghinī pālak pālak rahu cuse*. During the daytime, the wife is compared to a witch, and at night she is compared to a tigress. Her only business is sucking the blood of her husband both day and night. During the day there are household expenditures, and the money earned by the husband at the cost of his blood is taken away. At night, due to sex pleasure, the husband discharges blood in the form of semen. In this way he is bled by his wife both day and night, yet he is so crazy that he very carefully maintains her. Similarly, the children are also like tigers, jackals and foxes. As tigers, jackals and foxes take away lambs despite the herdsman's vigilant protection, children take away the father's money, although the father supervises the money himself. Thus family members may be called wives and children, but actually they are plunderers.

TEXT 4

यथा हनुवत्सरं कृष्यमाणमप्यदग्धबीजं क्षेत्रं पुनरेवावपनकाले
गुल्मटण्णवीरुद्भिर्गह्वरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन्न हि कर्मा-
प्युत्सीदन्ति यदयं कामकरण्ड एष आवसथः ॥ ४ ॥

yathā hy anuvatsaram kṛṣyamāṇam apy adagdha-bijaṁ kṣetram punar evāvapana-kāle gulma-trṇa-vīrudbhir gahvaram iva bhavaty evam eva grhāśramaḥ karma-kṣetram yasmin na hi karmāṇy utsīdanti yad ayam kāma-karaṇḍa eṣa āvasathaḥ.

yathā—just as; *hi*—certainly; *anuvatsaram*—every year; *kṛṣyamāṇam*—being plowed; *api*—although; *adagdha-bijaṁ*—in which the seeds are not burned; *kṣetram*—the field; *punaḥ*—again; *eva*—certainly; *āvapana-kāle*—at the times for sowing the seeds; *gulma*—by bushes; *trṇa*—by grasses; *vīrudbhiḥ*—by the creepers; *gahvaram iva*—like a bower; *bhavati*—becomes; *evam*—thus; *eva*—certainly; *grhā-āśramaḥ*—family life; *karma-kṣetram*—the field of activities; *yasmin*—in which; *na*—not; *hi*—certainly; *karmāṇi utsīdanti*—fruitive activities disappear; *yat*—therefore; *ayam*—this; *kāma-karaṇḍaḥ*—the storehouse of fruitive desire; *eṣaḥ*—this; *āvasathaḥ*—abode.

TRANSLATION

Every year the plowman plows over his grain field, completely uprooting all weeds. Nonetheless, the seeds lie there and, not being completely burned, again come up with the plants sown in the field. Even after being plowed under, the weeds come up densely. Similarly, the grhastha-āśrama [family life] is a field of fruitive activity. Unless the desire to enjoy family life is completely burned out, it grows up again and again. Even though camphor may be removed from a pot, the pot nonetheless retains the aroma of camphor. As long as the seeds of desire are not destroyed, fruitive activities are not destroyed.

PURPORT

Unless one's desires are completely transferred to the service of the Supreme Personality of Godhead, the desire for family life continues, even after one has taken *sannyāsa*. Sometimes in our society, ISKCON, a person out of sentiment may take *sannyāsa*, but because his desires are not burned completely, he again takes to family life, even at the risk of losing his prestige and disgracing his good name. These strong desires can be burned out completely when one fully engages in the service of the Lord in devotional service.

TEXT 5

तत्रगतो दंशमशकसमापसदैर्मनुजैः शलभशकुन्तवस्करमूषकादिभिरु-
 परुध्यमानबहिःप्राणः क्वचित् परिवर्तमानोऽस्मिन्नध्वन्यविद्याकामकर्मभिरु-
 परक्तमनसानुपपन्नार्थं नरलोकं गन्धर्वनगरमुपपन्नमिति मिथ्यादृष्टि-
 नुपश्यति ॥ ५ ॥

*tatra gato daṁśa-maśaka-samāpasadair manujaiḥ śalabha-śakunta-
 taskara-mūśakādibhir uparudhyamāna-bahiḥ-prāṇaḥ kvacit
 parivartamāno 'sminn adhvany avidyā-kāma-karmabhir uparakta-
 manasānupapannārtham nara-lokaṁ gandharva-nagaram upapannam
 iti mithyā-dṛṣṭir anupaśyati.*

tatra—to that household life; *gataḥ*—gone; *daṁśa*—gadflies; *maśaka*—mosquitoes; *sama*—equal to; *apasadaiḥ*—who are low-class; *manu-jaiḥ*—by men; *śalabha*—locusts; *śakunta*—a large bird of prey; *taskara*—thieves; *mūśaka-ādibhiḥ*—by rats and so on; *uparudhyamāna*—being disturbed; *bahiḥ-prāṇaḥ*—the external life air in the form of wealth and so on; *kvacit*—sometimes; *parivartamānaḥ*—wandering; *asmin*—in this; *adhvani*—path of material existence; *avidyā-kāma*—by ignorance and lust; *karmabhiḥ*—and by fruitive activities; *uparakta-manasā*—due to the mind's being influenced; *anupapanna-artham*—in which the desired results are never obtained; *nara-lokaṁ*—this material world; *gandharva-nagaram*—a will-o'-the-wisp city; *upapannam*—existing; *iti*—taking it as; *mithyā-dṛṣṭiḥ*—he whose vision is mistaken; *anupaśyati*—observes.

TRANSLATION

Sometimes the conditioned soul in household life, being attached to material wealth and possessions, is disturbed by gadflies and mosquitoes, and sometimes locusts, birds of prey and rats give him trouble. Nonetheless, he still wanders down the path of material existence. Due to ignorance he becomes lusty and engages in fruitive activity. Because his mind is absorbed in these activities, he sees the material world as permanent, although it is temporary like a phantasmagoria, a house in the sky.

PURPORT

The following song is sung by Narottama dāsa Ṭhākura:

*ahaṅkāre matta hañā, nitāi-pada pāsariyā,
asatyere satya kari māni*

Due to forgetting the lotus feet of Lord Nityānanda and being puffed up by material possessions, wealth and opulence, one thinks the false, temporary material world to be an actual fact. This is the material disease. The living entity is eternal and blissful, but despite miserable material conditions, he thinks the material world to be real and factual due to his ignorance.

TEXT 6

तत्र च क्वचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यवायादि-
व्यसनलोलुपः ॥ ६ ॥

*tatra ca kvacid ātapodaka-nibhān viṣayān upadhāvati pāna-bhojana-
vyavāyādi-vyasana-lolupaḥ.*

tatra—there (in this phantom place); *ca*—also; *kvacit*—sometimes; *ātapa-udaka-nibhān*—like the water in a mirage in the desert; *viṣayān*—the objects of sense enjoyment; *upadhāvati*—runs after; *pāna*—to drinking; *bhojana*—to eating; *vyavāya*—to sex life; *ādi*—and so on; *vyasana*—with addiction; *lolupaḥ*—a debauchee.

TRANSLATION

Sometimes in this house in the sky [gandharva-pura] the conditioned soul drinks, eats and has sex. Being overly attached, he chases after the objects of the senses just as a deer chases a mirage in the desert.

PURPORT

There are two worlds—the spiritual and the material. The material world is false like a mirage in the desert. In the desert, animals think

they see water, but actually there is none. Similarly, those who are animalistic try to find peace within the desert of material life. It is repeatedly said in different *śāstras* that there is no pleasure in this material world. Furthermore, even if we agree to live without pleasure, we are not allowed to do so. In *Bhagavad-gītā*, Lord Kṛṣṇa says that the material world is not only full of miseries (*duḥkhālayam*) but also temporary (*aśāsvatam*). Even if we want to live here amid miseries, material nature will not allow us to do so. It will oblige us to change bodies and enter another atmosphere full of miserable conditions.

TEXT 7

क्वचिच्चाशेषदोषनिषदनं पुरीषविशेषं तद्वर्णगुणनिर्मितमतिः सुवर्णमुपा-
दित्सत्यग्निकामकातर इवोल्मुकपिशाचम् ॥७॥

*kvacit cāśeṣa-doṣa-niṣadanam puriṣa-viśeṣam tad-varṇa-guṇa-nirmita-
matih suvarṇam upāditsaty agni-kāma-kātara ivolmuka-piśācam.*

kvacit—sometimes; *ca*—also; *aśeṣa*—unlimited; *doṣa*—of faults; *niṣadanam*—the source of; *puriṣa*—of stool; *viśeṣam*—a particular type; *tad-varṇa-guṇa*—whose color is the same as that of the mode of passion (reddish); *nirmita-matih*—whose mind is absorbed in that; *suvarṇam*—gold; *upāditsati*—desiring to get; *agni-kāma*—by the desire for fire; *kāturaḥ*—who is troubled; *iva*—like; *ulmuka-piśācam*—a phosphorescent light known as a will-o'-the-wisp, which is sometimes mistaken for a ghost.

TRANSLATION

Sometimes the living entity is interested in the yellow stool known as gold and runs after it. That gold is the source of material opulence and envy, and it can enable one to afford illicit sex, gambling, meat-eating and intoxication. Those whose minds are overcome by the mode of passion are attracted by the color of gold, just as a man suffering from cold in the forest runs after a phosphorescent light in a marshy land, considering it to be fire.

PURPORT

Parikṣit Mahārāja told Kali-yuga to leave his kingdom immediately and reside in four places: brothels, liquor shops, slaughterhouses and gambling casinos. However, Kali-yuga requested him to give him only one place where these four places are included, and Parikṣit Mahārāja gave him the place where gold is stored. Gold encompasses the four principles of sin, and therefore, according to spiritual life, gold should be avoided as far as possible. If there is gold, there is certainly illicit sex, meat-eating, gambling and intoxication. Because people in the Western world have a great deal of gold, they are victims of these four sins. The color of gold is very glittering, and a materialistic person becomes very much attracted by its yellow color. However, this gold is actually a type of stool. A person with a bad liver generally passes yellow stool. The color of this stool attracts a materialistic person, just as the will-o'-the-wisp attracts one who needs heat.

TEXT 8

अयं कदाचिन्निवासपानीयद्रविणाद्यनेकात्मोपजीवनाभिनिवेश एतस्यां
संसाराटव्यामितस्ततः परिधावति ॥८॥

*atha kadācin nivāsa-pānīya-draviṇādy-anekātmopajīvanābhiniveśa
etasyām saṁsārāṭavyām itas tataḥ paridhāvati.*

atha—in this way; *kadācit*—sometimes; *nivāsa*—residence; *pānīya*—water; *draviṇa*—wealth; *ādi*—and so on; *aneka*—in various items; *ātma-upajīvana*—which are considered necessary to maintain body and soul together; *abhiniveśaḥ*—a person fully absorbed; *etasyām*—in this; *saṁsāra-āṭavyām*—the material world, which is like a great forest; *itah tataḥ*—here and there; *paridhāvati*—runs around.

TRANSLATION

Sometimes the conditioned soul is absorbed in finding residential quarters or apartments and getting a supply of water and riches to maintain his body. Absorbed in acquiring a variety of

necessities, he forgets everything and perpetually runs around the forest of material existence.

PURPORT

As originally mentioned, a poor man belonging to the mercantile community goes to the forest to get some cheap goods to bring back to the city to sell at a profit. He is so absorbed in the thought of maintaining body and soul together that he forgets his original relationship with Kṛṣṇa and seeks only the bodily comforts. Thus material activities are the conditioned soul's only engagement. Not knowing the aim of life, the materialist perpetually wanders in material existence, struggling to get the necessities of life. Not understanding the aim of life, even though he acquires sufficient necessities, he manufactures artificial necessities and thus becomes more and more entangled. He creates a mental situation whereby he needs greater and greater comforts. The materialist does not know the secret of nature's ways. As confirmed in *Bhagavad-gītā* (3.27):

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate*

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities which are in actuality carried out by nature.” Due to lusty desire, the living entity creates a certain mental situation whereby he wants to enjoy this material world. He thus becomes entangled, enters different bodies and suffers in them.

TEXT 9

क्वचिच्च वात्यौपम्यया प्रमदयाऽऽरोहमारोपितस्तत्कालरजसा रजनीभूत
इवासाधुमर्यादो रजस्वलाक्षोऽपि दिग्देवता अतिरजस्वलमतिर्न
विजानाति ॥ ९ ॥

*kvacic ca vātyaupamyayā pramadayāroham āropitas tat-kāla-rajāsā rajanī-bhūta ivāsādhu-maryādo rajas-valākṣo 'pi dig-devatā atirajas-
vala-matir na vijānāti.*

kvacit—sometimes; *ca*—also; *vātyā aupamyayā*—compared to a whirlwind; *pramadayā*—by a beautiful woman; *āroham āropitaḥ*—raised onto the lap for sex enjoyment; *tat-kāla-rajāsā*—by the passion of lusty desires at that moment; *rajanī-bhūtaḥ*—the darkness of night; *iva*—like; *asādhu-maryādaḥ*—who is without proper respect for the higher witnesses; *rajaḥ-vala-aḥṣaḥ*—blinded by strong lusty desires; *api*—certainly; *dik-devatāḥ*—the demigods in charge of different directions, like the sun and the moon; *atirajaḥ-vala-matiḥ*—whose mind is overcome by lust; *na vijānāti*—he does not know (that witnesses all around take note of his impudent sexual act).

TRANSLATION

Sometimes, as if blinded by the dust of a whirlwind, the conditioned soul sees the beauty of the opposite sex, which is called *pramadā*. Being thus bewildered, he is raised upon the lap of a woman, and at that time his good senses are overcome by the force of passion. He thus becomes almost blind with lusty desire and disobeys the rules and regulations governing sex life. He does not know that his disobedience is witnessed by different demigods, and he enjoys illicit sex in the dead of night, not seeing the future punishment awaiting him.

PURPORT

In *Bhagavad-gītā* (7.11) it is said: *dharmāvīruddho bhūteṣu kāmo 'smi bharatarṣabha*. Sex is allowed only for the begetting of children, not for enjoyment. One can indulge in sex to beget a good child for the benefit of the family, society and world. Otherwise, sex is against the rules and regulations of religious life. A materialistic person does not believe that everything is managed in nature, and he does not know that if one does something wrong, he is witnessed by different demigods. A person enjoys illicit sex, and due to his blind, lusty desire, he thinks that no one can see him, but this illicit sex is thoroughly observed by the

agents of the Supreme Personality of Godhead. Therefore the person is punished in so many ways. Presently in Kali-yuga there are many pregnancies due to illicit sex, and sometimes abortions ensue. These sinful activities are witnessed by the agents of the Supreme Personality of Godhead, and a man and woman who create such a situation are punished in the future by the stringent laws of material nature (*daiṁ hy eṣā guṇamayī mama māyā duratyayā*). Illicit sex is never excused, and those who indulge in it are punished life after life. As confirmed in *Bhagavad-gītā* (16.20):

*āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim*

“Attaining repeated birth among the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence.”

The Supreme Personality of Godhead does not allow anyone to act against the stringent laws of material nature; therefore illicit sex is punished life after life. Illicit sex creates pregnancies, and these unwanted pregnancies lead to abortion. Those involved become implicated in these sins, so much so that they are punished in the same way the next life. Thus in the next life they also enter the womb of a mother and are killed in the same way. All these things can be avoided by remaining on the transcendental platform of Kṛṣṇa consciousness. In this way one does not commit sinful activity. Illicit sex is the most prominent sin due to lusty desire. When one associates with the mode of passion, he is implicated in suffering life after life.

TEXT 10

**क्वचित्सकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभ्रंशितस्मृतितस्त्यैव
मरीचितोयप्रायांस्तानेवाभिधावति ॥१०॥**

*kvacit sakṛd avagata-ṁṣaya-vaitathyaḥ svayaṁ parābhidhyānena
vibhramṣita-smṛtis tayaiva marīci-toya-prāyāṁs tān evābhidhāvati.*

kvacit—sometimes; *sakṛt*—once; *avagata-viṣaya-vaitathyah*—becoming conscious of the uselessness of enjoying material sense gratification; *svayam*—himself; *para-abhidhyānena*—by the bodily concept of the self; *vibhramṣita*—destroyed; *smṛtiḥ*—whose remembrance; *tayā*—by that; *eva*—certainly; *marīci-toya*—water in a mirage; *prāyān*—similar to; *tān*—those sense objects; *eva*—certainly; *abhidhāvati*—runs after.

TRANSLATION

The conditioned soul sometimes personally appreciates the futility of sense enjoyment in the material world, and he sometimes considers material enjoyment to be full of miseries. However, due to his strong bodily conception, his memory is destroyed, and again and again he runs after material enjoyment, just as an animal runs after a mirage in the desert.

PURPORT

The main disease in material life is the bodily conception. Being baffled again and again in material activity, the conditioned soul temporarily thinks of the futility of material enjoyment, but he again tries the same thing. By the association of devotees, a person may become convinced of the material futility, but he cannot give up his engagement, although he is very eager to return home, back to Godhead. Under these circumstances, the Supreme Personality of Godhead, who is situated in everyone's heart, compassionately takes away all the material possessions of such a devotee. As stated in *Śrīmad-Bhāgavatam* (10.88.8): *yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ*. Lord Kṛṣṇa says that He takes everything away from the devotee whom He especially favors when that devotee is overly attached to material possessions. When everything is taken away, the devotee feels helpless and frustrated in society, friendship and love. He feels that his family does not care for him any longer, and he therefore completely surrenders unto the lotus feet of the Supreme Lord. This is a special favor granted by the Lord to a devotee who cannot fully surrender to the Lord due to a strong bodily conception. As explained in *Caitanya-caritāmṛta* (*Madhya* 22.39): *āmi—vijña, ei mūrkhē 'viṣaya' kene diba*. The Lord understands the

devotee who hesitates to engage in the Lord's service, not knowing whether he should again try to revive his material life. After repeated attempts and failures, he fully surrenders to the lotus feet of the Lord. The Lord then gives him directions, and, attaining happiness, he forgets all material engagement.

TEXT 11

क्वचिदुलूकझिल्लीखनवदतिपरुषरभसाटोपं प्रत्यक्षं परोक्षं वा रिपुराजकुल-
निर्भर्त्सितेनातिव्यथितकर्णमूलहृदयः ॥ ११ ॥

*kvacid ulūka-jhillī-svanavad ati-paruṣa-rabhasātopam pratyakṣam
parokṣam vā ripu-rāja-kula-nirbhartsitenāti-vyathita-karṇa-mūla-
hṛdayah.*

kvacit—sometimes; *ulūka*—of the owl; *jhillī*—and the cricket; *svana-
vat*—exactly like intolerable sounds; *ati-paruṣa*—extremely piercing;
rabhasa—by perseverance; *ātopam*—agitation; *pratyakṣam*—directly;
parokṣam—indirectly; *vā*—or; *ripu*—of enemies; *rāja-kula*—and of
government officers; *nirbhartsitena*—by chastisement; *ati-vyathita*—
very aggrieved; *karṇa-mūla-hṛdayah*—whose ear and heart.

TRANSLATION

Sometimes the conditioned soul is very aggrieved by the chastisement of his enemies and government servants, who use harsh words against him directly or indirectly. At that time his heart and ears become very saddened. Such chastisement may be compared to the sounds of owls and crickets.

PURPORT

There are different types of enemies within this material world. The government chastises one due to not paying income taxes. Such criticism, direct or indirect, saddens one, and sometimes the conditioned soul tries to counteract that chastisement. Unfortunately, he cannot do anything.

TEXT 12

स यदा दुग्धपूर्वसुकृतस्तदा कारस्करकाकतुण्डाद्यपुण्यद्रुमलताविषोदपानवदुभ-
यार्थशून्यद्रविणान् जीवन्मृतान् स्वयं जीवन्म्रियमाण उपधावति ॥१२॥

*sa yadā dugdha-pūrva-sukṛtas tadā kāraskara-kākatuṇḍādy-apuṇya-
druma-latā-viṣoda-pānavad ubhayārtha-śūnya-draviṇān jīvan-mṛtān
svayaṁ jīvan-mriyamāṇa upadhāvati.*

saḥ—that conditioned soul; *yadā*—when; *dugdha*—exhausted; *pūrva*—previous; *sukṛtaḥ*—pious activities; *tadā*—at that time; *kāraskara-kākatuṇḍā-ādi*—named *kāraskara*, *kākatuṇḍa*, etc.; *apuṇya-
druma-latā*—impious trees and creepers; *viṣa-uda-pāna-vat*—like wells
with poisonous water; *ubhaya-ārtha-śūnya*—which cannot give happi-
ness either in this life or in the next; *draviṇān*—those who possess
wealth; *jīvat-mṛtān*—who are dead, although apparently alive; *svayam*—he himself; *jīvat*—living; *mriyamāṇaḥ*—being dead; *upadhāvati*—approaches for material acquisition.

TRANSLATION

Due to his pious activities in previous lives, the conditioned soul attains material facilities in this life, but when they are finished, he takes shelter of wealth and riches, which cannot help him in this life or the next. Because of this, he approaches the living dead who possess these things. Such people are compared to impure trees, creepers and poisonous wells.

PURPORT

The wealth and riches acquired through previous pious activities should not be misused for sense gratification. Enjoying them for sense gratification is like enjoying the fruits of a poisonous tree. Such activities will not help the conditioned soul in any way, neither in this life nor the next. However, if one engages his possessions in the service of the Lord under the guidance of a proper spiritual master, he will attain happiness

both in this life and the next. Unless he does so, he eats a forbidden apple and thereby loses his paradise. Lord Śrī Kṛṣṇa therefore advises that one's possessions should be given unto Him.

*yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam*

“O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” (Bg. 9.27) Material wealth and opulence attained through previous pious activities can be fully utilized for one's benefit in this life and the next if one is Kṛṣṇa conscious. One should not try to possess more than he needs for the bare necessities. If one gets more than is needed, the surplus should be fully engaged in the Lord's service. That will make the conditioned soul, the world and Kṛṣṇa happy, and this is the aim of life.

TEXT 13

एकदासत्प्रसङ्गान्निकृतमतिर्व्युदकस्रोतः स्वलनवद्भुभयतोऽपि दुःखदं
पाखण्डमभियाति ॥ १३ ॥

*ekadāsat-prasaṅgān nikṛta-matir vyudaka-srotaḥ-skhalanavad
ubhayato 'pi duḥkhadaṁ pākhaṇḍam abhiyāti.*

ekadā—sometimes; *asat-prasaṅgāt*—by association of nondevotees who are against the Vedic principles and who manufacture different paths of religion; *nikṛta-matiḥ*—whose intelligence has been brought to the abominable status of defying the authority of the Supreme Personality of Godhead; *vyudaka-srotaḥ*—into rivers without sufficient water; *skhalana-vat*—like jumping; *ubhayataḥ*—from both sides; *api*—although; *duḥkha-dam*—giving distress; *pākhaṇḍam*—the atheistic path; *abhiyāti*—he approaches.

TRANSLATION

Sometimes, to mitigate distresses in this forest of the material world, the conditioned soul receives cheap blessings from atheists.

He then loses all intelligence in their association. This is exactly like jumping in a shallow river. As a result one simply breaks his head. He is not able to mitigate his sufferings from the heat, and in both ways he suffers. The misguided conditioned soul also approaches so-called *sādhus* and *svāmīs* who preach against the principles of the Vedas. He does not receive benefit from them, either in the present or in the future.

PURPORT

Cheaters are always there to manufacture their own way of spiritual realization. To get some material benefit, the conditioned soul approaches these pseudo *sannyāsīs* and *yogīs* for cheap blessings, but he does not receive any benefit from them, either spiritual or material. In this age there are many cheaters who show some jugglery and magic. They even create gold to amaze their followers, and their followers accept them as God. This type of cheating is very prominent in Kali-yuga. Viśvanātha Cakravati Ṭhākura describes the real *guru* in this way.

*saṁsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

One should approach a *guru* who can extinguish the blazing fire of this material world, the struggle for existence. People want to be cheated, and therefore they go to *yogīs* and *svāmīs* who play tricks, but tricks do not mitigate the miseries of material life. If being able to manufacture gold is a criterion for becoming God, then why not accept Kṛṣṇa, the proprietor of the entire universe, wherein there are countless tons of gold? As mentioned before, the color of gold is compared to the will-o'-the-wisp or yellow stool; therefore one should not be allured by gold-manufacturing *gurus* but should sincerely approach a devotee like Jaḍa Bharata. Jaḍa Bharata instructed Rahūgaṇa Mahārāja so well that the King was relieved from the bodily conception. One cannot become happy by accepting a false *guru*. A *guru* should be accepted as advised in *Śrīmad-Bhāgavatam* (11.3.21). *Tasmād gurum prapadyeta jñāsuḥ śreya uttamam*: One should approach a bona fide *guru* to inquire about the highest benefit of life. Such a *guru* is described as follows: *śābde pare ca niṣṅātām*. Such a

guru does not manufacture gold or juggle words. He is well versed in the conclusions of Vedic knowledge (*vedaiḥ ca sarvair aham eva vedyah*). He is freed from all material contamination and is fully engaged in Kṛṣṇa's service. If one is able to obtain the dust of the lotus feet of such a *guru*, his life becomes successful. Otherwise he is baffled both in this life and in the next.

TEXT 14

यदा तु परबाधयान्ध आत्मने नोपनमति तदा हि पितृपुत्रबर्हिमतः
पितृपुत्रान् वा स खलु भक्षयति ॥१४॥

yadā tu para-bādhayāndha ātmane nopanamati tadā hi pitṛ-putra-barhiṣmataḥ pitṛ-putrān vā sa khalu bhakṣayati.

yadā—when; *tu*—but (because of misfortune); *para-bādhayā*—in spite of exploiting all others; *andhaḥ*—blind; *ātmane*—for himself; *na upanamati*—does not fall into one's share; *tadā*—at that time; *hi*—certainly; *pitṛ-putra*—of the father or sons; *barhiṣmataḥ*—as insignificant as a piece of grass; *pitṛ-putrān*—father or sons; *vā*—or; *saḥ*—he (the conditioned soul); *khalu*—indeed; *bhakṣayati*—gives trouble to.

TRANSLATION

In this material world, when the conditioned soul cannot arrange for his own maintenance, despite exploiting others, he tries to exploit his own father or son, taking away that relative's possessions, although they may be very insignificant. If he cannot acquire things from his father, son or other relatives, he is prepared to give them all kinds of trouble.

PURPORT

Once we actually saw a distressed man steal ornaments from his daughter just to maintain himself. As the English proverb goes, necessity knows no law. When a conditioned soul needs something, he forgets his relationship with his relatives and exploits his own father or son. We also receive information from *Śrīmad-Bhāgavatam* that in this age of Kali the time is quickly approaching when a relative will kill another relative for a small farthing. Without Kṛṣṇa consciousness, people will deteriorate.

rate further and further into a hellish condition wherein they will perform abominable acts.

TEXT 15

क्वचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदकं शोकाग्निना दह्यमानो
भृशं निर्वेदमुपगच्छति ॥१५॥

*kvacid āsādyā grham dāvavat priyārtha-vidhuram asukhodarkam
śokāgninā dahyamāno bhṛśam nirvedam upagacchati.*

kvacit—sometimes; *āsādyā*—experiencing; *grham*—the home life; *dāva-vat*—exactly like a blazing fire in the forest; *priya-artha-vidhuram*—without any beneficial object; *asukha-udarkam*—resulting only in more and more unhappiness; *śoka-agninā*—by the fire of lamentation; *dahyamānaḥ*—being burned; *bhṛśam*—very great; *nirvedam*—disappointment; *upagacchati*—he obtains.

TRANSLATION

In this world, family life is exactly like a blazing fire in the forest. There is not the least happiness, and gradually one becomes more and more implicated in unhappiness. In household life, there is nothing favorable for perpetual happiness. Being implicated in home life, the conditioned soul is burned by the fire of lamentation. Sometimes he condemns himself as being very unfortunate, and sometimes he claims that he suffers because he performed no pious activities in his previous life.

PURPORT

In the *Gurv-aṣṭaka*, Śrīla Viśvanātha Cakravatī Ṭhākura has sung:

*samsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam*

A life in this material world is exactly like a blazing forest fire. No one goes to set fire to the forest, yet the fire takes place. Similarly, everyone

wants to be happy in the material world, but the miserable conditions of material life simply increase. Sometimes a person caught in the blazing fire of material existence condemns himself, but due to his bodily conception he cannot get out of the entanglement, and thus he suffers more and more.

TEXT 16

क्वचित्कालविषमितराजकुलरक्षसापहृतप्रियतमधनासुः प्रमृतक इव
निगतजीवलक्षण आस्ते॥ १६॥

*kvacit kāla-viṣa-mita-rāja-kula-rakṣasāpahṛta-priyatama-dhanāsuḥ
pramṛtaka iva vigata-jīva-lakṣaṇa āste.*

kvacit—sometimes; *kāla-viṣa-mita*—made crooked by time; *rāja-kula*—the government men; *rakṣasā*—by those who are like carnivorous human beings; *apahṛta*—being plundered; *priya-tama*—most dear; *dhana*—in the form of wealth; *asuḥ*—whose life air; *pramṛtakaḥ*—dead; *iva*—like; *vigata-jīva-lakṣaṇaḥ*—bereft of all signs of life; *āste*—he remains.

TRANSLATION

Government men are always like carnivorous demons called Rākṣasas [man-eaters]. Sometimes these government men turn against the conditioned soul and take away all his accumulated wealth. Being bereft of his life's reserved wealth, the conditioned soul loses all enthusiasm. Indeed, it is as though he loses his life.

PURPORT

The word *rāja-kula-rakṣasā* is very significant. *Śrīmad-Bhāgavatam* was compiled about five thousand years ago, yet government men are referred to as Rākṣasas, or carnivorous demons. If government men are opposed to a person, that person will be bereft of all his riches, which he has accumulated with great care over a long period of time. Actually no one wants to pay income taxes—even government men themselves try to avoid these taxes—but at unfavorable times income taxes are exacted forcibly, and the taxpayers become very morose.

TEXT 17

कदाचिन्मनोरथोपगतपितृपिता महाद्यसत्सदिति स्वप्ननिर्वृतिलक्षणम-
नुभवति॥१७॥

kadācin manorathopagata-pitr-pitāmahādy asat sad iti svapna-nirvṛti-lakṣaṇam anubhavati.

kadācit—sometimes; *manoratha-upagata*—obtained by mental concoction; *pitṛ*—the father; *pitā-maha-ādi*—or grandfather and others; *asat*—although long dead (and although no one knows that the soul has gone); *sat*—again the father or grandfather has come; *iti*—thus thinking; *svapna-nirvṛti-lakṣaṇam*—the kind of happiness found in dreams; *anubhavati*—the conditioned soul feels.

TRANSLATION

Sometimes the conditioned soul imagines that his father or grandfather has again come in the form of his son or grandson. In this way he feels the happiness one sometimes feels in a dream, and the conditioned soul sometimes takes pleasure in such mental concoctions.

PURPORT

Due to ignorance of the real existence of the Lord, the conditioned soul imagines many things. Influenced by fruitive activity, he comes together with his relatives, fathers, sons and grandfathers, exactly as straws gather together in a moving stream. In a moment the straws are thrown everywhere, and they lose contact. In conditional life, the living entity is temporarily with many other conditioned souls. They gather together as family members, and the material affection is so strong that even after a father or grandfather passes away, one takes pleasure in thinking that they return to the family in different forms. Sometimes this may happen, but in any case the conditioned soul likes to take pleasure in such concocted thoughts.

TEXT 18

क्वचिद् गृहाश्रमकर्मचोदनातिभरगिरिमारुरुक्षमाणो लोकव्यसनकर्षितमनाः
कण्टकशर्कराक्षेत्रं प्रविशन्निव सीदति ॥१८॥

kvacid grhāśrama-karma-codanāti-bhara-girim āruruṣamāṇo loka-vyasana-karṣita-manāḥ kaṇṭaka-śarkarā-kṣetram praviśann iva sīdati.

kvacit—sometimes; *grha-āśrama*—in householder life; *karma-codana*—of the rules of fruitive activity; *ati-bhara-girim*—the big hill; *āruruṣamāṇaḥ*—desiring to ascend; *loka*—material; *vyasana*—to pursuits; *karṣita-manāḥ*—whose mind is attracted; *kaṇṭaka-śarkarā-kṣetram*—a field covered with thorns and sharp pebbles; *praviśan*—entering; *iva*—like; *sīdati*—he laments.

TRANSLATION

In household life one is ordered to execute many yajñas and fruitive activities, especially the vivāha-yajña [the marriage ceremony for sons and daughters] and the sacred thread ceremony. These are all the duties of a grhastha, and they are very extensive and troublesome to execute. They are compared to a big hill over which one must cross when one is attached to material activities. A person desiring to cross over these ritualistic ceremonies certainly feels pains like the piercing of thorns and pebbles endured by one attempting to climb a hill. Thus the conditioned soul suffers unlimitedly.

PURPORT

There are many social functions for keeping a prestigious position in society. In different countries and societies there are various festivals and rituals. In India, the father is supposed to get his children married. When he does so, his responsibility to the family is complete. Arranging marriages is very difficult, especially in these days. At the present moment no one can perform the proper ritual of sacrifice, nor can anyone afford to pay for the marriage ceremony of sons and daughters. Therefore householders are very much distressed when they are confronted by these social duties. It is as though they were pierced by thorns and hurt by pebbles. Material attachment is so strong that despite the suffering, one cannot give it up. Prahāda Mahārāja therefore recommends (*Bhāg.* 7.5.5):

*hitvātma-pātaṁ gṛham andha-kūpaṁ
vanam gato yad dharim āśrayeta*

The so-called comfortable family position is compared to a dark well in a field. If one falls in a dark well covered by grass, his life is lost, despite his cry for rescue. Highly advanced spiritualists therefore recommend that one should not enter the *gṛhastha-āśrama*. It is better to prepare oneself in the *brahmacarya-āśrama* for austerities and remain a pure *brahmacārī* throughout one's life so that one will not feel the piercing thorns of material life in the *gṛhastha-āśrama*. In the *gṛhastha-āśrama* one has to accept invitations from friends and relatives and perform ritualistic ceremonies. By so doing, one becomes captivated by such things, although he may not have sufficient resources to continue them. To maintain the *gṛhastha* life-style, one has to work very hard to acquire money. Thus one is implicated in material life, and he suffers the thorn pricks.

TEXT 19

क्वचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीतसारः स्वकुटुम्बाय क्रुध्यति ॥१९॥

kvacic ca duḥsahena kāyābhyantara-vahninā gṛhīta-sāraḥ sva-kuṭumbāya krudhyati.

kvacit ca—and sometimes; *duḥsahena*—unbearable; *kāya-abhyantara-vahninā*—because of the fire of hunger and thirst within the body; *gṛhīta-sāraḥ*—whose patience is exhausted; *sva-kuṭumbāya*—unto his own family members; *krudhyati*—he becomes angry.

TRANSLATION

Sometimes, due to bodily hunger and thirst, the conditioned soul becomes so disturbed that he loses his patience and becomes angry with his own beloved sons, daughters and wife. Thus, being unkind to them, he suffers all the more.

PURPORT

Śrīla Vidyāpati Thākura has sung:

*tātala saikate, vāri-bindu-sama,
suta-mita-ramaṇī-samāje*

The happiness of family life is compared to a drop of water in the desert. No one can be happy in family life. According to the Vedic civilization, one cannot give up the responsibilities of family life, but today everyone is giving up family life by divorce. This is due to the miserable condition experienced in the family. Sometimes, due to misery, one becomes very hardened toward his affectionate sons, daughters and wife. This is but part of the blazing fire of the forest of material life.

TEXT 20

स एव पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव शेते
नान्यत्किञ्चन वेद शव इवपविद्धः ॥ २० ॥

*sa eva punar nidrājagara-gr̥hīto 'ndhe tamasi magnaḥ śūnyāraṇya iva
śete nānyat-kiñcana veda śava ivāpavidhah.*

saḥ—that conditioned soul; *eva*—certainly; *punaḥ*—again; *nidrā-ajagara*—by the python of deep sleep; *gr̥hītaḥ*—being devoured; *andhe*—in deep darkness; *tamasi*—in ignorance; *magnaḥ*—being absorbed; *śūnya-arāṇye*—in the isolated forest; *iva*—like; *śete*—he lies down; *na*—not; *anyat*—else; *kiñcana*—anything; *veda*—knows; *śavaḥ*—a dead body; *iva*—like; *apavidhah*—thrown away.

TRANSLATION

Śukadeva Gosvāmi continued speaking to Mahārāja Parikṣit: My dear King, sleep is exactly like a python. Those who wander in the forest of material life are always devoured by the python of sleep. Being bitten by this python, they always remain in the darkness of ignorance. They are like dead bodies thrown in a distant forest. Thus the conditioned souls cannot understand what is going on in life.

PURPORT

Material life means being fully absorbed in eating, sleeping, mating and defending. Out of these, sleep is taken very seriously. While asleep, one completely forgets the object of life and what to do. For spiritual realization, one should try to avoid sleep as much as possible. The Gosvāmīs of Vṛndāvana practically did not sleep at all. Of course, they slept some, for the body requires sleep, but they slept only about two hours, and sometimes not even that. They always engaged in spiritual cultivation. *Nidrāhāra-vihāarakādi-vijitau*. Following in the footsteps of the Gosvāmīs, we should try to reduce sleeping, eating, mating and defending.

TEXT 21

कदाचिद्भग्नमानदंष्ट्रो दुर्जनदन्दशूकैरलब्धनिद्राक्षणो व्यथित-
हृदयेनानुक्षीयमाणविज्ञानोऽन्धकूपेऽन्धवत्पतति ॥ २१ ॥

kadācid bhagna-māna-damṣṭro durjana-danda-śūkair alabdha-nidrā-kṣaṇo vyathita-hṛdayenānukṣīyamāṇa-vijñāno 'ndha-kūpe 'ndhavat patati.

kadācit—sometimes; *bhagna-māna-damṣṭraḥ*—whose teeth of pride are broken; *durjana-danda-śūkaiḥ*—by the envious activities of evil men, who are compared to a kind of serpent; *alabdha-nidrā-kṣaṇaḥ*—who does not get an opportunity to sleep; *vyathita-hṛdayena*—by a disturbed mind; *anukṣīyamāṇa*—gradually being decreased; *vijñānaḥ*—whose real consciousness; *andha-kūpe*—in a blind well; *andha-vat*—like illusion; *patati*—he falls down.

TRANSLATION

In the forest of the material world, the conditioned soul is sometimes bitten by envious enemies, which are compared to serpents and other creatures. Through the tricks of the enemy, the conditioned soul falls from his prestigious position. Being anxious, he cannot even sleep properly. He thus becomes more and more unhappy, and he gradually loses his intelligence and

consciousness. In that state he becomes almost perpetually like a blind man who has fallen into a dark well of ignorance.

TEXT 22

कर्हि स्म चित्काममधुत्वान् विचिन्वन् यदा परदारपरद्रव्याण्यवरुन्धानो
राज्ञा स्वामिभिर्वा निहतः पतत्यपारे निरये ॥२२॥

*karhi sma cit kāma-madhu-lavān vicinvan yadā para-dāra-para-drav-
yāny avarundhāno rājñā svāmibhir vā nihataḥ pataty apāre niraye.*

karhi sma cit—sometimes; *kāma-madhu-lavān*—little drops of honeylike sense gratification; *vicinvan*—searching after; *yadā*—when; *para-dāra*—another’s wife, or a woman other than his own wife; *para-dravyāṇi*—another’s money and possessions; *avarundhānaḥ*—taking as his own property; *rājñā*—by the government; *svāmibhiḥ vā*—or by the husband or relatives of the woman; *nihataḥ*—severely beaten; *patati*—he falls down; *apāre*—into unlimitedly; *niraye*—hellish conditions of life (the government’s prison for criminal activities like rape, kidnapping or theft of others’ property).

TRANSLATION

The conditioned soul is sometimes attracted to the little happiness derived from sense gratification. Thus he has illicit sex or steals another’s property. At such a time he may be arrested by the government or chastised by the woman’s husband or protector. Thus simply for a little material satisfaction, he falls into a hellish condition and is put into jail for rape, kidnapping, theft and so forth.

PURPORT

Material life is such that due to indulgence in illicit sex, gambling, intoxication and meat-eating, the conditioned soul is always in a dangerous condition. Meat-eating and intoxication excite the senses more and more, and the conditioned soul falls victim to women. In order to keep women, money is required, and to acquire money, one begs, borrows or steals. In-

deed, he commits abominable acts that cause him to suffer both in this life and in the next. Consequently illicit sex must be stopped by those who are spiritually inclined or who are on the path of spiritual realization. Many devotees fall down due to illicit sex. They may steal money and even fall down from the highly honored renounced order. Then for a livelihood they accept menial services and become beggars. It is therefore said in the *śāstras*, *yan maithunādi-gr̥hamedhi-sukham hi tuccham*: materialism is based on sex, whether licit or illicit. Sex is full of dangers even for those who are addicted to household life. Whether one has a license for sex or not, there is great trouble. *Bahu-duḥkha-bhāk*: after one indulges in sex, many volumes of miseries ensue. One suffers more and more in material life. A miserly person cannot properly utilize the wealth he has, and similarly a materialistic person misuses the human form. Instead of using it for spiritual emancipation, he uses the body for sense gratification. Therefore he is called a miser.

TEXT 23

अथ च तस्मादुभयथापि हि कर्मासिन्नात्मनः संसारावपनमुदाहरन्ति ॥२३॥

atha ca tasmād ubhayathāpi hi karmāsminn ātmanaḥ saṁsārāvapanam udāharanti.

atha—now; *ca*—and; *tasmāt*—because of this; *ubhayathā api*—both in this life and in the next; *hi*—undoubtedly; *karma*—fruitive activities; *asmin*—on this path of sense enjoyment; *ātmanaḥ*—of the living entity; *saṁsāra*—of material life; *āvapanam*—the cultivation ground or source; *udāharanti*—the authorities of the *Vedas* say.

TRANSLATION

Learned scholars and transcendentalists therefore condemn the materialistic path of fruitive activity because it is the original source and breeding ground of material miseries, both in this life and in the next.

PURPORT

Not knowing the value of life, *karmīs* create situations whereby they suffer in this life and the next. Unfortunately, *karmīs* are very attached

to material sense gratification, and they cannot appreciate the miserable condition of material life, neither in this life nor in the next. Therefore the *Vedas* enjoin that one should awaken to spiritual consciousness and utilize all his activities to attain the favor of the Supreme Personality of Godhead. The Lord Himself says in *Bhagavad-gītā* (9.27):

*yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam*

“O son of Kuntī, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.”

The results of all one’s activities should be utilized not for sense gratification but for the mission of the Supreme Personality of Godhead. The Supreme Lord gives all information in *Bhagavad-gītā* about the aim of life, and at the end of *Bhagavad-gītā* He demands surrender unto Him. People do not generally like this demand, but one who cultivates spiritual knowledge for many births eventually surrenders unto the lotus feet of the Lord (*bahūnām janmanām ante jñānavān mām prapadyate*).

TEXT 24

**मुक्तस्ततो यदि बन्धाद्देवदत्त उपाच्छिनत्ति तस्मादपि विष्णुमित्र
इत्यनवस्थितिः ॥ २४ ॥**

*muktas tato yadi bandhād devadatta upācchinatti tasmād api viṣṇumitra
ity anavasthitiḥ.*

muktaḥ—liberated; *tataḥ*—from that; *yadi*—if; *bandhāt*—from the government imprisonment or being beaten by the protector of the woman; *deva-dattaḥ*—person named Devadatta; *upācchinatti*—takes the money from him; *tasmāt*—from the person named Devadatta; *api*—again; *viṣṇu-mitraḥ*—a person named Viṣṇumitra; *iti*—thus; *anavasthitiḥ*—the riches do not stay in one place but pass from one hand to another.

TRANSLATION

Stealing or cheating another person out of his money, the conditioned soul somehow or other keeps it in his possession and escapes punishment. Then another man, named Devadatta, cheats him and takes the money away. Similarly, another man, named Viṣṇumitra, steals the money from Devadatta and takes it away. In any case, the money does not stay in one place. It passes from one hand to another. Ultimately no one can enjoy the money, and it remains the property of the Supreme Personality of Godhead.

PURPORT

Riches come from Lakṣmī, the goddess of fortune, and the goddess of fortune is the property of Nārāyaṇa, the Supreme Personality of Godhead. The goddess of fortune cannot stay anywhere but by the side of Nārāyaṇa; therefore another of her names is Cañcalā, restless. She cannot be peaceful unless she is in the company of her husband, Nārāyaṇa. For example, Lakṣmī was carried away by the materialistic Rāvaṇa. Rāvaṇa kidnapped Sītā, the goddess of fortune belonging to Lord Rāma. As a result, Rāvaṇa's entire family, opulence and kingdom were smashed, and Sītā, the goddess of fortune, was recovered from his clutches and reunited with Lord Rāma. Thus all property, riches and wealth belong to Kṛṣṇa. As stated in *Bhagavad-gītā* (5.29):

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram*

“The Supreme Personality of Godhead is the true beneficiary of all sacrifices and austerities, and He is the supreme proprietor of all the planetary systems.”

Foolish materialistic people collect money and steal from other thieves, but they cannot keep it. In any case, it must be spent. One person cheats another, and another person cheats someone else; therefore the best way to possess Lakṣmī is to keep her by the side of Nārāyaṇa. This is the point of the Kṛṣṇa consciousness movement. We worship Lakṣmī (Rādhārāṇī) along with Nārāyaṇa (Kṛṣṇa). We collect money from various sources, but that money does not belong to anyone but Rādhā and Kṛṣṇa (Lakṣmī-

Nārāyaṇa). If money is utilized in the service of Lakṣmī-Nārāyaṇa, the devotee automatically lives in an opulent way. However, if one wants to enjoy Lakṣmī the way Rāvaṇa did, he will be vanquished by the laws of nature, and whatever few possessions he has will be taken away. Finally death will take everything away, and death is the representative of Kṛṣṇa.

TEXT 25

क्वचिच्च शीतवाताद्यनेकाधिदैविकभौतिकात्मीयानां दशानां प्रतिनिवारणे-
ऽकल्पो दुरन्तचिन्तया विषण्ण आस्ते ॥२५॥

*kvacic ca śīta-vātādy-anekādhidaiivika-bhautikātmīyānām daśānām
pratinivāraṇe 'kalpo duranta-cintayā viṣaṇṇa āste.*

kvacit—sometimes; *ca*—also; *śīta-vāta-ādi*—such as cold and strong wind; *aneka*—various; *adhidaiivika*—created by the demigods; *bhautika*—*adhibhautika*, created by other living beings; *ātmīyānām*—*adhyātmika*, created by the body and mind; *daśānām*—of conditions of misery; *pratinivāraṇe*—in the counteracting; *akalpaḥ*—unable; *duranta*—very severe; *cintayā*—by anxieties; *viṣaṇṇaḥ*—morose; *āste*—he remains.

TRANSLATION

Being unable to protect himself from the threefold miseries of material existence, the conditioned soul becomes very morose and lives a life of lamentation. These threefold miseries are miseries suffered by mental calamity at the hands of the demigods [such as freezing wind and scorching heat], miseries offered by other living entities, and miseries arising from the mind and body themselves.

PURPORT

The so-called happy materialistic person is constantly having to endure the threefold miseries of life, called *adhidaiivika*, *adhyātmika* and *adhibhautika*. Actually no one can counteract these threefold miseries. All three may assail one at one time, or one misery may be absent and the other present. Thus the living entity is full of anxiety, fearing misery

from one side or the other. The conditioned soul must be disturbed by at least one of these three miseries. There is no escape.

TEXT 26

क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमन्येभ्यो वा काकिणिकामात्रमप्यपहरन्
यत्किञ्चिद्वा विद्वेषमेति वित्तशाम्नात् ॥ २६ ॥

*kvacin mitho vyavaharan yat kiñcid dhanam anyebhyo vā kākiṇikā-
mātram apy apaharan yat kiñcid vā vidveṣam eti vitta-śāṭhyāt.*

kvacit—sometimes; *mithaḥ*—with one another; *vyavaharan*—trading; *yat kiñcit*—whatever little bit; *dhanam*—money; *anyebhyaḥ*—from others; *vā*—or; *kākiṇikā-mātram*—a very small amount (twenty cowries); *api*—certainly; *apaharan*—taking away by cheating; *yat kiñcit*—whatever small amount; *vā*—or; *vidveṣam eti*—creates enmity; *vitta-śāṭhyāt*—because of cheating.

TRANSLATION

As far as transactions with money are concerned, if one person cheats another by a farthing or less, they become enemies.

PURPORT

This is called *samsāra-dāvānala*. Even in ordinary transactions between two people, there is invariably cheating because the conditioned soul is defective in four ways—he is illusioned, he commits mistakes, his knowledge is imperfect, and he has a propensity to cheat. Unless one is liberated from material conditioning, these four defects must be there. Consequently every man has a cheating propensity, which is employed in business or money transactions. Although two friends may be living peacefully together, due to their propensity to cheat they become enemies when there is a transaction between them. A philosopher accuses an economist of being a cheater, and an economist may accuse a philosopher of being a cheater when he comes in contact with money. In any case, this is the condition of material life. One may profess a high philosophy, but when one is in need of money, he becomes a cheater. In this material world, so-called scientists, philosophers and economists are

nothing but cheaters in one way or another. The scientists are cheaters because they present so many bogus things in the name of science. They propose going to the moon, but actually they end up cheating the entire public of large sums of money for their experiments. They cannot do anything useful. Unless one can find a person transcendental to the four basic defects, one should not accept advice and become a victim of the material condition. The best process is to take the advice and instructions of Śrī Kṛṣṇa or His bona fide representative. In this way one can be happy in this life and the next.

TEXT 27

अध्वन्यमुष्मिन्निम उपसर्गास्तथा सुखदुःखरागद्वेषभयाभिमानप्रमादोन्माद-
शोकमोहलोभमात्सर्येष्याविमानक्षुत्पिपासाधिव्याधिजन्मजरामरणादयः॥२७॥

*adhvany amuṣminn ima upasargās tathā sukha-duḥkha-rāga-dveṣa-
bhayābhimāna-pramādonmāda-śoka-moha-lobha-mātsaryeṣyāva-
māna-kṣut-pipāsādhi-vyādhi-janma-jarā-maraṇādayaḥ.*

adhvani—on the path of material life; *amuṣmin*—on that; *ime*—all these; *upasargāḥ*—eternal difficulties; *tathā*—so much also; *sukha*—so-called happiness; *duḥkha*—unhappiness; *rāga*—attachment; *dveṣa*—hate; *bhaya*—fear; *abhimāna*—false prestige; *pramāda*—illusion; *unmāda*—madness; *śoka*—lamentation; *moha*—bewilderment; *lobha*—greed; *mātsarya*—envy; *irṣya*—enmity; *avamāna*—insult; *kṣut*—hunger; *pipāsā*—thirst; *ādhi*—tribulations; *vyādhi*—disease; *janma*—birth; *jarā*—old age; *maraṇa*—death; *ādayaḥ*—and so on.

TRANSLATION

In this materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine

together to give the materialistic conditioned soul nothing but misery.

PURPORT

The conditioned soul has to accept all these conditions simply to enjoy sense gratification in this world. Although people declare themselves great scientists, economists, philosophers, politicians and sociologists, they are actually nothing but rascals. Therefore they have been described as *mūḍhas* and *narādhama*s in *Bhagavad-gītā* (7.15):

*na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamaḥ
māyayāpahṛta-jñānā
āsuram bhāvam āsritāḥ*

“Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.”

Due to their foolishness, all these materialists are described in *Bhagavad-gītā* as *narādhama*s. They have attained the human form in order to get released from material bondage, but instead of doing so, they become further embarrassed amid the miserable material conditions. Therefore they are *narādhama*s, the lowest of men. One may ask whether scientists, philosophers, economists and mathematicians are also *narādhama*s, the lowest of men, and the Supreme Personality of Godhead replies that they are because they have no actual knowledge. They are simply proud of their false prestige and position. Actually they do not know how to get relief from the material condition and renovate their spiritual life of transcendental bliss and knowledge. Consequently they waste time and energy in the search for so-called happiness. These are the qualifications of the demons. In *Bhagavad-gītā* it says that when one has all these demonic qualities, he becomes a *mūḍha*. Due to this, he envies the Supreme Personality of Godhead; therefore birth after birth he is born into a demonic family, and he transmigrates from one demonic body to another. Thus he forgets his relationship with Kṛṣṇa and remains a *narādhama* in an abominable condition life after life.

TEXT 28

क्वापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्नविवेकविज्ञानो यद्विहारगृहारम्भा-
कुलहृदयस्तदाश्रयावसक्तसुतदुहितृकलत्रभाषितावलोकविचेष्टितापहृतहृदय
आत्मानमजितात्मापारेऽन्धे तमसि प्रहिणोति॥२८॥

*kvāpi deva-māyayā striyā bhujā-latopagūḍaḥ praskanna-viveka-vijñāno
yad-vihāra-grhārambhākula-hṛdayas tad-āśrayāvasakta-suta-duhitṛ-
kalatra-bhāṣitāvaloka-vicēṣṭitāpahṛta-hṛdaya ātmānam ajitātmāpāre
'ndhe tamasi prahiṇoti.*

kvāpi—somewhere; *deva-māyayā*—by the influence of the illusory energy; *striyā*—in the form of one's girl friend or wife; *bhujā-latā*—by beautiful arms, which are compared to tender creepers in the forest; *upagūḍhaḥ*—being deeply embarrassed; *praskanna*—lost; *viveka*—all intelligence; *vijñānaḥ*—scientific knowledge; *yad-vihāra*—for the enjoyment of the wife; *grha-ārambha*—to find a house or apartment; *ākula-hṛdayaḥ*—whose heart becomes engrossed; *tad*—of that house; *āśraya-avasakta*—who are under the shelter; *suta*—of sons; *duhitṛ*—of daughters; *kalatra*—of the wife; *bhāṣita-avaloka*—by the conversations and by their beautiful glances; *vicēṣṭita*—by activities; *apahṛta-hṛdayaḥ*—whose consciousness is taken away; *ātmānam*—himself; *ajita*—uncontrolled; *ātmā*—whose self; *apāre*—in unlimited; *andhe*—blind darkness; *tamasi*—in hellish life; *prahiṇoti*—he hurls.

TRANSLATION

Sometimes the conditioned soul is attracted by illusion personified (his wife or girl friend) and becomes eager to be embraced by a woman. Thus he loses his intelligence as well as knowledge of life's goal. At that time, no longer attempting spiritual cultivation, he becomes overly attached to his wife or girl friend and tries to provide her with a suitable apartment. Again, he becomes very busy under the shelter of that home and is captivated by the talks, glances and activities of his wife and children. In this way he loses his Kṛṣṇa consciousness and throws himself in the dense darkness of material existence.

PURPORT

When the conditioned soul is embraced by his beloved wife, he forgets everything about Kṛṣṇa consciousness. The more he becomes attached to his wife, the more he becomes implicated in family life. One Bengali poet, Bankim Chandra, says that to the eyes of the lover the beloved is always very beautiful, even though ugly. This attraction is called *deva-māyā*. The attraction between man and woman is the cause of bondage for both. Actually both belong to the *parā prakṛti*, the superior energy of the Lord, but both are actually *prakṛti* (female). However, because both want to enjoy one another, they are sometimes described as *puruṣa* (male). Actually neither is *puruṣa*, but both can be superficially described as *puruṣa*. As soon as man and woman are united, they become attached to home, hearth, land, friendship and money. In this way they are both entrapped in material existence. The word *bhuja-latā-upagūḍha*, meaning “being embraced by beautiful arms which are compared to creepers,” describes the way the conditioned soul is bound within this material world. The products of sex life—sons and daughters—certainly follow. This is the way of material existence.

TEXT 29

कदाचिदीश्वरस्य भगवतो विष्णोश्चक्रात्परमाण्वादिद्विपरार्धापवर्ग-
कालोपलक्षणात्परिवर्तितेन वयसारंहसा हरत आब्रह्मवृणस्तम्बादीनां भूताना-
मनिमिषतो मिषतां वित्रस्तहृदयस्तमेवेश्वरं कालचक्रनिजायुधं साक्षाद्भगवन्तं
यज्ञपुरुषमनादृत्य पाखण्डदेवताः कङ्कगृध्रबकवटप्राया आर्यसमयपरिहृताः
साङ्केत्येनामिधत्ते ॥२९॥

*kadācīd īśvarasya bhagavato viṣṇoś cakrāt paramāṅv-ādi-dvi-
parārdhāpavarga-kālopalakṣaṇāt parivartitena vayasā raṁhasā harata
ābrahma-tr̥ṇa-stambādīnām bhūtānām animiṣato miṣatām vitrasta-
hṛdayas tam eveśvaraṁ kāla-cakra-nijāyudham sāksād bhagavantam
yajña-puruṣam anādṛtya pākhaṇḍa-devatāḥ kaṅka-gṛdhra-baka-vaṭa-
prāyā ārya-samaya-parihṛtāḥ sāṅketyenābhidhatte.*

kadācīc—sometimes; *īśvarasya*—of the Supreme Lord; *bhagavataḥ*—
of the Supreme Personality of Godhead; *viṣṇoḥ*—of Lord Viṣṇu;

cakrāt—from the disc; *paramānu-ādi*—beginning from the time of minute atoms; *dvi-parārdha*—the duration of the life of Brahmā; *apavarga*—ending; *kāla*—of time; *upalakṣaṇāt*—having the symptoms; *parivartitena*—revolving; *vayasā*—by the chronological order of ages; *ramhasā*—swiftly; *harataḥ*—taking away; *ā-brahma*—beginning from Lord Brahmā; *ṭṭṇa-stamba-ādīnām*—down to the small clumps of grass; *bhūtānām*—of all living entities; *animiṣataḥ*—without blinking the eyes (without fail); *miṣatām*—before the eyes of the living entities (without their being able to stop it); *vitраста-hṛdayaḥ*—being afraid in the heart; *tam*—Him; *eva*—certainly; *īṣvaram*—the Supreme Lord; *kāla-cakra-nija-āyudham*—whose personal weapon is the disc of time; *sākṣāt*—directly; *bhagavantam*—the Supreme Personality of Godhead; *yajña-puruṣam*—who accepts all kinds of sacrificial ceremonies; *anādr̥tya*—without caring for; *pākhaṇḍa-devatāḥ*—concocted incarnations of God (man-made gods or demigods); *kaṅka*—buzzards; *gr̥dhra*—vultures; *baka*—herons; *aṭa-prāyāḥ*—like crows; *ārya-samaya-parihṛtāḥ*—who are rejected by authorized Vedic scriptures accepted by the Āryans; *sāṅketyena*—by concoction or with no basis of authority indicated by scripture; *abhidhatte*—he accepts as worshipable.

TRANSLATION

The personal weapon used by Lord Kṛṣṇa, the disc, is called hari-cakra, the disc of Hari. This cakra is the wheel of time. It expands from the beginning of the atoms up to the time of Brahmā's death, and it controls all activities. It is always revolving and spending the lives of the living entities, from Lord Brahmā down to an insignificant blade of grass. Thus one changes from infancy, to childhood, to youth and maturity, and thus one approaches the end of life. It is impossible to check this wheel of time. This wheel is very exacting because it is the personal weapon of the Supreme Personality of Godhead. Sometimes the conditioned soul, fearing the approach of death, wants to worship someone who can save him from imminent danger. Yet he does not care for the Supreme Personality of Godhead, whose weapon is the indefatigable time factor. The conditioned soul instead takes shelter of a man-made god described in unauthorized scriptures. Such gods are like

buzzards, vultures, herons and crows. Vedic scriptures do not refer to them. Imminent death is like the attack of a lion, and neither vultures, buzzards, crows nor herons can save one from such an attack. One who takes shelter of unauthorized man-made gods cannot be saved from the clutches of death.

PURPORT

It is stated: *harim vinā mṛtiṁ na taranti*. No one can save himself from the cruel hands of death without being favored by Hari, the Supreme Personality of Godhead. In *Bhagavad-gītā* it is stated, *mām eva ye prapadyante māyām etāṁ taranti te*: whoever fully surrenders unto Kṛṣṇa can be saved from the cruel hands of material nature. The conditioned soul, however, sometimes wants to take shelter of a demigod, man-made god, pseudo incarnation or bogus *svāmī* or *yogī*. All these cheaters claim to follow religious principles, and all this has become very popular in this age of Kali. There are many *pāṣaṇḍīs* who, without referring to the *sāstras*, pose themselves as incarnations, and foolish people follow them. Kṛṣṇa, the Supreme Personality of Godhead, has left behind Him *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. Not referring to these authorized scriptures, rascals take shelter of man-made scriptures and try to compete with Lord Kṛṣṇa. That is the greatest difficulty one encounters when trying to promote spiritual consciousness in human society. The Kṛṣṇa consciousness movement is trying its best to bring people back to Kṛṣṇa consciousness in its pure form, but the *pāṣaṇḍīs* and atheists, who are cheaters, are so numerous that sometimes we become perplexed and wonder how to push this movement forward. In any case, we cannot accept the unauthorized ways of so-called incarnations, gods, cheaters and bluffers, who are described here as crows, vultures, buzzards and herons.

TEXT 30

यदा पाखण्डिभिरात्मवञ्चितैस्तैरुरु वञ्चितो ब्रह्मकुलं समावसंस्तेषां शील-
मुपनयनादिश्रौतस्मार्तकर्मनुष्ठानेन भगवतो यज्ञपुरुषस्याराधनमेव तदरोचयन्
शूद्रकुलं भजते निगमाचारेऽशुद्धितो यस्य मिथुनीभावः कुटुम्बभरणं
यथा वानरजातेः ॥ ३० ॥

yadā pākhaṇḍibhir ātma-vañcītais tair uru vañcito brahma-kulam samāvasaṁs teṣāṁ śīlam upanayanādi-śrauta-smārta-karmānuṣṭhānena bhagavato yajña-puruṣasyārādhanam eva tad arocayan śūdra-kulam bhajate nigamācāre 'suddhito yasya mithunī-bhāvaḥ kuṭumba-bharaṇam yathā vānara-jāteḥ.

yadā—when: *pākhaṇḍibhiḥ*—by *pāṣaṇḍis* (godless atheists): *ātma-vañcītaiḥ*—who themselves are cheated: *taiḥ*—by them: *uru*—more and more: *vañcītaiḥ*—being cheated: *brahma-kulam*—the bona fide *brāhmaṇas* strictly following the Vedic culture; *samāvasan*—settling among them to advance spiritually; *teṣāṁ*—of them (the *brāhmaṇas* who strictly follow Vedic principles); *śīlam*—the good character; *upanayana-ādi*—beginning with offering the sacred thread or training the conditioned soul to qualify as a bona fide *brāhmaṇa*; *śrauta*—according to the Vedic principles; *smārta*—according to the authorized scriptures derived from the *Vedas*; *karma-anuṣṭhānena*—the performance of activities; *bhagavataḥ*—of the Supreme Personality of Godhead; *yajña-puruṣasya*—who is worshiped by Vedic ritualistic ceremonies; *ārādhanam*—the process of worshiping Him: *eva*—certainly: *tad arocayan*—not finding pleasure in it due to its being difficult for unscrupulous persons to perform; *śūdra-kulam*—the society of *śūdras*; *bhajate*—he turns to: *nigama-ācāre*—in behaving according to Vedic principles; *asuddhitaḥ*—not purified; *yasya*—of whom: *mithunī-bhāvaḥ*—sex enjoyment or the materialistic way of life; *kuṭumba-bharaṇam*—the maintenance of the family; *yathā*—as it is; *vānara-jāteḥ*—of the society of monkeys, or the descendants of the monkey.

TRANSLATION

The pseudo *svāmīs*, yogis and incarnations who do not believe in the Supreme Personality of Godhead are known as *pāṣaṇḍis*. They themselves are fallen and cheated because they do not know the real path of spiritual advancement, and whoever goes to them is certainly cheated in his turn. When one is thus cheated, he sometimes takes shelter of the real followers of Vedic principles [*brāhmaṇas* or those in *Kṛṣṇa* consciousness], who teach everyone how to worship the Supreme Personality of Godhead according to the Vedic rituals. However, being unable to stick to these princi-

ples, these rascals again fall down and take shelter among *sūdras* who are very expert in making arrangements for sex indulgence. Sex is very prominent among animals like monkeys, and such people who are enlivened by sex may be called descendants of monkeys.

PURPORT

By fulfilling the process of evolution from the aquatics to the animal platform, a living entity eventually reaches the human form. The three modes of material nature are always working in the evolutionary process. Those who come to the human form through the quality of *sattva-guṇa* were cows in their last animal incarnation. Those who come to the human form through the quality of *rajo-guṇa* were lions in their last animal incarnation. And those who come to the human form through the quality of *tamo-guṇa* were monkeys in their last animal incarnation. In this age, those who come through the monkey species are considered by modern anthropologists like Darwin to be descendants of monkeys. We receive information herein that those who are simply interested in sex are actually no better than monkeys. Monkeys are very expert in sexual enjoyment, and sometimes sex glands are taken from monkeys and placed in the human body so that a human being can enjoy sex in old age. In this way modern civilization has advanced. Many monkeys in India were caught and sent to Europe so that their sex glands could serve as replacements for those of old people. Those who actually descend from the monkeys are interested in expanding their aristocratic families through sex. In the *Vedas* there are also certain ceremonies especially meant for sexual improvement and promotion to higher planetary systems, where the demigods are enjoying sex. The demigods are also very much inclined toward sex because that is the basic principle of material enjoyment.

First of all, the conditioned soul is cheated by so-called *svāmīs*, *yogīs* and incarnations when he approaches them to be relieved of material miseries. When the conditioned soul is not satisfied with them, he comes to devotees and pure *brāhmaṇas* who try to elevate him for final liberation from material bondage. However, the unscrupulous conditioned soul cannot rigidly follow the principles prohibiting illicit sex, intoxication, gambling and meat-eating. Thus he falls down and takes shelter of

people who are like monkeys. In the Kṛṣṇa consciousness movement these monkey disciples, being unable to follow the strict regulative principles, sometimes fall down and try to form societies based on sex. This is proof that such people are descendants of monkeys, as confirmed by Darwin. In this verse it is therefore clearly stated: *yathā vānara-jāteḥ*.

TEXT 31

तत्रापि निरवारोधः स्वैरेण विहरन्नतिकृपणबुद्धिरन्योन्यमुख-
निरीक्षणादिना ग्राम्यकर्मणैव विस्मृतकालावधिः ॥ ३१ ॥

*tatrāpi niravarodhaḥ svaireṇa viharann ati-kṛpaṇa-buddhir anyonya-
mukha-nirīkṣaṇādinā grāmya-karmaṇaiva vismṛta-kālāvadhiḥ.*

tatra api—in that condition (in the society of human beings descended from monkeys); *niravarodhaḥ*—without hesitation; *svaireṇa*—independently, without reference to the goal of life; *viharan*—enjoying like monkeys; *ati-kṛpaṇa-buddhiḥ*—whose intelligence is dull because he does not properly utilize his assets; *anyonya*—of one another; *mukha-nirīkṣaṇa-ādinā*—by seeing the faces (when a man sees the beautiful face of a woman and the woman sees the strong build of the man’s body, they always desire one another); *grāmya-karmaṇā*—by material activities for sense gratification; *eva*—only; *vismṛta*—forgotten; *kāla-avadhiḥ*—the limited span of life (after which one’s evolution may be degrading or elevating).

TRANSLATION

In this way the descendants of the monkeys intermingle with each other, and they are generally known as śūdras. Without hesitating, they live and move freely, not knowing the goal of life. They are captivated simply by seeing the faces of one another, which remind them of sense gratification. They are always engaged in material activities, known as grāmya-karma, and they work hard for material benefit. Thus they forget completely that one day their small life spans will be finished and they will be degraded in the evolutionary cycle.

PURPORT

Materialistic people are sometimes called *sūdras*, or descendants of monkeys, due to their monkeylike intelligence. They do not care to know how the evolutionary process is taking place, nor are they eager to know what will happen after they finish their small human life span. This is the attitude of *sūdras*. Śrī Caitanya Mahāprabhu's mission, this Kṛṣṇa consciousness movement, is trying to elevate *sūdras* to the *brāhmaṇa* platform so that they will know the real goal of life. Unfortunately, being overly attached to sense gratification, materialists are not serious in helping this movement. Instead, some of them try to suppress it. Thus it is the business of monkeys to disturb the activities of the *brāhmaṇas*. The descendants of monkeys completely forget that they have to die, and they are very proud of scientific knowledge and the progress of material civilization. The word *grāmya-karmaṇā* indicates activities meant only for the improvement of bodily comforts. Presently all human society is engaged in improving economic conditions and bodily comforts. People are not interested in knowing what is going to happen after death, nor do they believe in the transmigration of the soul. When one scientifically studies the evolutionary theory, one can understand that human life is a junction where one may take the path of promotion or degradation. As stated in *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām*

“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.”

In this life we have to prepare ourselves for promotion to the next life. Those who are in the mode of *rajo-guṇa* are generally interested in being promoted to the heavenly planets. Some, unknowingly, are degraded to lower animal forms. Those in the mode of goodness can engage in devotional service, and after that they can return home, back to Godhead (*yānti mad-yājino 'pi mām*). That is the real purpose of human life. This

Kṛṣṇa consciousness movement is trying to bring intelligent human beings to the platform of devotional service. Instead of wasting time trying to attain a better position in material life, one should simply endeavor to return home, back to Godhead. Then all problems will be solved. As stated in *Śrīmad-Bhāgavatam* (1.2.17):

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadraṇi
vidhunoti su-hṛt-satām*

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses the desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.”

One simply has to follow the regulative principles, act like a *brāhmaṇa*, chant the Hare Kṛṣṇa *mantra* and read *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way one purifies himself of the baser material modes (*tamo-guṇa* and *rajo-guṇa*) and, becoming freed from the greed of these modes, can attain complete peace of mind. In this way one can understand the Supreme Personality of Godhead and one’s relationship with Him and thus be promoted to the highest perfection (*siddhiṁ paramām gatāḥ*).

TEXT 32

क्वचिद् द्रुमवदैहिकार्थेषु गृहेषु रंस्यन् यथा वानरः सुतदारवत्सलो
व्यवायक्षणः ॥३२॥

*kvacid drumvad aihikārtheṣu grheṣu raṁsyan yathā vānaraḥ suta-dāra-
vatsalo vyavāya-kṣaṇaḥ.*

kvacit—sometimes; *druma-vat*—like trees (as monkeys jump from one tree to another, the conditioned soul transmigrates from one body to another); *aihika-artheṣu*—simply to bring about better worldly comforts; *grheṣu*—in houses (or bodies); *raṁsyan*—delighting (in one body

after another, either in animal life, human life or demigod life): *yathā*—exactly as; *vānaraḥ*—the monkey; *suta-dāra-vatsalaḥ*—very affectionate to the children and wife; *vyavāya-kṣaṇaḥ*—whose leisure time is spent in sex pleasure.

TRANSLATION

Just as a monkey jumps from one tree to another, the conditioned soul jumps from one body to another. As the monkey is ultimately captured by the hunter and is unable to get out of captivity, the conditioned soul, being captivated by momentary sex pleasure, becomes attached to different types of bodies and is engaged in family life. Family life affords the conditioned soul a festival of momentary sex pleasure, and thus he is completely unable to get out of the material clutches.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (11.9.29): *viṣayaḥ khalu sarvataḥ syāt*. Bodily necessities—eating, sleeping, mating and defending—are all very easily available in any form of life. It is stated here that the *vānara* (monkey) is very much attracted to sex. Each monkey keeps at least two dozen wives, and he jumps from one tree to another to capture the female monkeys. Thus he immediately engages in sexual intercourse. In this way the monkey's business is to jump from one tree to another and enjoy sex with his wives. The conditioned soul is doing the same thing, transmigrating from one body to another and engaging in sex. He thus completely forgets how to become free from the clutches of material engagement. Sometimes the monkey is captured by a hunter, who sells its body to doctors so that its glands can be removed for the benefit of another monkey. All this is going on in the name of economic development and improved sex life.

TEXT 33

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये ॥ ३३ ॥

evam adhvany avarundhāno mṛtyu-gaja-bhayāt tamasi giri-kandara-prāye.

evam—in this way; *adhvani*—on the path of sense gratification; *avarundhānaḥ*—being confined, he forgets the real purpose of life; *mṛtyu-gaja-bhayāt*—out of fear of the elephant of death; *tamasi*—in the darkness; *giri-kandara-prāye*—similar to the dark caves in the mountains.

TRANSLATION

In this material world, when the conditioned soul forgets his relationship with the Supreme Personality of Godhead and does not care for Kṛṣṇa consciousness, he simply engages in different types of mischievous and sinful activities. He is then subjected to the threefold miseries, and, out of fear of the elephant of death, he falls into the darkness found in a mountain cave.

PURPORT

Everyone is afraid of death, and however strong a materialistic person may be, when there is disease and old age one must certainly accept death's notice. The conditioned soul becomes very morose to receive notice of death. His fear is compared to the fear experienced upon entering a dark mountain cave, and death is compared to a great elephant.

TEXT 34

क्वचिच्छीतवाता घनेकदैविकभौतिकात्मीयानां दुःखानां प्रति-
निवारणेऽकल्पो दुरन्तविषयविषण्ण आस्ते ॥३४॥

kvacic chīta-vātādy-aneka-daivika-bhautikātmīyānām duḥkhānām pratinivāraṇe 'kalpo duranta-viṣaya-viṣaṅṅa āste.

kvacit—sometimes; *śīta-vāta-ādi*—such as extreme cold or wind; *aneka*—many; *daivika*—offered by the demigods or powers beyond our control; *bhautika*—offered by other living entities; *ātmīyānām*—offered by the conditioned material body and mind; *duḥkhānām*—the many miseries; *pratinivāraṇe*—in counteracting; *akalpaḥ*—being unable; *duranta*—insurmountable; *viṣaya*—from connection with sense gratification; *viṣaṅṅaḥ*—morose; *āste*—he remains.

TRANSLATION

The conditioned soul suffers many miserable bodily conditions, such as being affected by severe cold and strong winds. He also suffers due to the activities of other living beings and due to natural disturbances. When he is unable to counteract them and has to remain in a miserable condition, he naturally becomes very morose because he wants to enjoy material facilities.

TEXT 35

क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमुपयाति वित्तशाठ्येन ॥३५॥

kvacin mitho vyavaharan yat kiñcid dhanam upayāti vitta-śāṭhyena.

kvacit—sometimes or somewhere; *mithaḥ vyavaharan*—transacting with each other; *yat*—whatever; *kiñcit*—little bit; *dhanam*—material benefit or wealth; *upayāti*—he obtains; *vitta-śāṭhyena*—by means of cheating someone of his wealth.

TRANSLATION

Sometimes conditioned souls exchange money, but in due course of time, enmity arises because of cheating. Although there may be a tiny profit, the conditioned souls cease to be friends and become enemies.

PURPORT

As stated in *Śrīmad-Bhāgavatam* (5.5.8):

*puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hrdaya-granthim āhuḥ
ato grha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti*

The monkeylike conditioned soul first becomes attached to sex, and when intercourse actually takes place he becomes more attached. He then requires some material comforts—apartment, house, food, friends, wealth

and so on. In order to acquire these things he has to cheat others, and this creates enmity even among the most intimate friends. Sometimes this enmity is created between the conditioned soul and the father or spiritual master. Unless one is firmly fixed in the regulative principles, one may perform mischievous acts, even if one is a member of the Kṛṣṇa consciousness movement. We therefore advise our disciples to strictly follow the regulative principles; otherwise the most important movement for the upliftment of humanity will be hampered due to dissension among its members. Those who are serious about pushing forward this Kṛṣṇa consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be disturbed.

TEXT 36

क्वचित्क्षीणधनः शय्यासनाशनाद्युपमोगविहीनो यावदप्रतिलब्धमनोरथोपगता-
दानेऽवसितमतिस्ततस्ततोऽवमानादीनि जनान्दभिलभते ॥३६॥

*kvacit kṣīṇa-dhanaḥ śayyāsanāśanādy-upabhoga-vihīno yāvad
apratilabdha-manorathopagatādāne 'vasita-matis tatas tato
'vamānādīni janān abhilabhate.*

kvacit—sometimes; *kṣīṇa-dhanaḥ*—not having sufficient money; *śayyā-āsana-aśana-ādi*—accommodations for sleeping, sitting or eating; *upabhoga*—of material enjoyment; *vihīnaḥ*—being bereft; *yāvat*—as long as; *apratilabdha*—not achieved; *manoratha*—by his desire; *upagata*—obtained; *ādāne*—in seizing by unfair means; *avasita-matiḥ*—whose mind is determined; *tataḥ*—because of that; *tataḥ*—from that; *avamāna-ādīni*—insults and punishment; *janāt*—from the people in general; *abilabhate*—he gets.

TRANSLATION

Sometimes, having no money, the conditioned soul does not get sufficient accommodations. Sometimes he doesn't even have a place to sit, nor does he have the other necessities. In other words, he falls into scarcity, and at that time, when he is unable to secure the necessities by fair means, he decides to seize the property of

others unfairly. When he cannot get the things he wants, he simply receives insults from others and thus becomes very morose.

PURPORT

It is said that necessity knows no law. When the conditioned soul needs money to acquire life's bare necessities, he adopts any means. He begs, borrows or steals. Instead of receiving these things, he is insulted and chastised. Unless one is very well organized, one cannot accumulate riches by unfair means. Even if one acquires riches by unfair means, he cannot avoid punishment and insult from the government or the general populace. There are many instances of important people's embezzling money, getting caught and being put in prison. One may be able to avoid the punishment of prison, but one cannot avoid the punishment of the Supreme Personality of Godhead, who works through the agency of material nature. This is described in *Bhagavad-gītā* (7.14): *daivī hy eṣā guṇamayī mama māyā duratyayā*. Nature is very cruel. She does not excuse anyone. When people do not care for nature, they commit all kinds of sinful activities, and consequently they have to suffer.

TEXT 37

एवं वित्तव्यतिषङ्गविवृद्धवैरानुबन्धोऽपि पूर्वासनया मिथ उद्वहत्यथा-
पवहति ॥३७॥

*evam vitta-vyatiṣaṅga-vivṛddha-vairānubandho 'pi pūrva-vāsanayā
mitha udvahaty athāpavahati.*

evam—in this way; *vitta-vyatiṣaṅga*—because of monetary transactions; *vivṛddha*—increased; *vaira-anubandhaḥ*—having relationships of enmity; *api*—although; *pūrva-vāsanayā*—by the fructifying results of previous impious activities; *mithaḥ*—with each other; *udvahati*—become united by means of the marriage of sons and daughters; *atha*—thereafter; *apavahati*—they give up the marriage or get a divorce.

TRANSLATION

Although people may be enemies, in order to fulfill their desires again and again, they sometimes get married. Unfortunately, these

marriages do not last very long, and the people involved are separated again by divorce or other means.

PURPORT

As stated previously, every conditioned soul has the propensity to cheat, even in marriage. Everywhere in this material world, one conditioned soul is envious of another. For the time being, people may remain friends, but eventually they become enemies again and fight over money. Sometimes they marry and then separate by divorce or other means. On the whole, unity is never permanent. Due to the cheating propensity, both parties always remain envious. Even in Kṛṣṇa consciousness, separation and enmity take place due to the prominence of material propensities.

TEXT 38

एतस्मिन् संसाराध्वनि नानाक्लेशोपसर्गबाधित आपन्नविपन्नो यत्र
 यस्तम्बु ह वावेतरस्तत्र विसृज्य जातंजातमुपादाय शोचन्मुह्यन्
 विभ्यद्विबदन् क्रन्दन् संहृष्यन् गायन्नह्यमानः साधुवर्जितो नैवावर्ततेऽद्यापि
 यत आरब्ध एष नरलोकसार्थो यमध्वनः पारमुपदिशन्ति ॥३८॥

*etasmin saṁsārādhvani nānā-kleśopasarga-bādhita āpanna-vipanno
 yatra yas tam u ha vāvetaras tatra viśṛjya jātaṁ jātam upādāya śocan
 muhyan bibhyad-vivadan krandan saṁhṛṣyan gāyan nahyamānaḥ
 sādhu-varjito naivāvartate 'dyāpi yata ārabdha eṣa nara-loka-sārtho
 yam adhvanah pāram upadiśanti.*

etasmin—on this; *saṁsāra*—of miserable conditions; *adhvani*—path; *nānā*—various; *kleśa*—by miseries; *upasarga*—by the troubles of material existence; *bādhitaḥ*—disturbed; *āpanna*—sometimes having gained; *vipannaḥ*—sometimes having lost; *yatra*—in which; *yaḥ*—who; *tam*—him; *u ha vāva*—or; *itaraḥ*—someone else; *tatra*—thereupon; *viśṛjya*—giving up; *jātaṁ jātam*—newly born; *upādāya*—accepting; *śocan*—lamenting; *muhyan*—being illusioned; *bibhyat*—fearing; *vivadan*—sometimes exclaiming loudly; *krandan*—sometimes crying; *saṁhṛṣyan*—sometimes being pleased; *gāyan*—singing;

nahyamānaḥ—being bound; *sādhu-varjitaḥ*—being away from saintly persons; *na*—not; *eva*—certainly; *āvartate*—achieves; *adya api*—even until now; *yataḥ*—from whom; *ārabdhaḥ*—commenced; *eṣaḥ*—this; *nara-loka*—of the material world; *sa-arthaḥ*—the self-interested living entities; *yam*—whom (the Supreme Personality of Godhead); *adhvanaḥ*—of the path of material existence; *pāram*—the other end; *upadiśanti*—saintly persons indicate.

TRANSLATION

The path of this material world is full of material miseries, and various troubles disturb the conditioned souls. Sometimes he loses, and sometimes he gains. In either case, the path is full of danger. Sometimes the conditioned soul is separated from his father by death or other circumstances. Leaving him aside he gradually becomes attached to others, such as his children. In this way, the conditioned soul is sometimes illusioned and afraid. Sometimes he cries loudly out of fear. Sometimes he is happy maintaining his family, and sometimes he is overjoyed and sings melodiously. In this way he becomes entangled and forgets his separation from the Supreme Personality of Godhead since time immemorial. Thus he traverses the dangerous path of material existence, and on this path he is not at all happy. Those who are self-realized simply take shelter of the Supreme Personality of Godhead in order to get out of this dangerous material existence. Without accepting the devotional path, one cannot get out of the clutches of material existence. The conclusion is that no one can be happy in material life. One must take to Kṛṣṇa consciousness.

PURPORT

By thoroughly analyzing the materialistic way of life, any sane man can understand that there is not the least happiness in this world. However, due to continuing on the path of danger from time immemorial and not associating with saintly persons, the conditioned soul, under illusion, wants to enjoy this material world. Material energy sometimes gives him a chance at so-called happiness, but the conditioned soul is perpetually being punished by material nature. It is therefore said: *dandya-*

jane rājā yena nadīte cubāya (Cc. *Madhya* 20.118). Materialistic life means continuous unhappiness, but sometimes we accept happiness as it appears between the gaps. Sometimes a condemned person is submerged in water and hauled out. Actually all of this is meant for punishment, but he feels a little comfort when he is taken out of the water. This is the situation with the conditioned soul. All the *śāstras* therefore advise that one associate with devotees and saintly people.

‘*sādhu-saṅga*’, ‘*sādhu-saṅga*’ — *sarva-śāstre kaya*
lava-mātra sādhu-saṅge sarva-siddhi haya
 (Cc. *Madhya* 22.54)

Even by a little association with devotees, the conditioned soul can get out of this miserable material condition. This Kṛṣṇa consciousness movement is therefore trying to give everyone a chance to associate with saintly people. Therefore all the members of this Kṛṣṇa consciousness society must themselves be perfect *sādhus* in order to give a chance to fallen conditioned souls. This is the best humanitarian work.

TEXT 39

यदिदं योगानुशासनं न वा एतदवरुन्धते यन्न्यस्तदण्डा मुनय
 उपशमशीला उपरतात्मानः समवगच्छन्ति ॥ ३९ ॥

yad idam yogānuśāsanam na vā etad avarundhate yan nyasta-daṇḍā
munaya upaśama-śilā uparatātmānaḥ samavagacchanti.

yat—which; *idam*—this ultimate abode of the Supreme Personality of Godhead; *yoga-anuśāsanam*—only to be achieved by practicing devotional service; *na*—not; *vā*—either; *etat*—this path of liberation; *avarundhate*—obtain; *yat*—therefore; *nyasta-daṇḍāḥ*—persons who have given up envying others; *munayaḥ*—saintly persons; *upaśama-śilāḥ*—who are now situated in a most peaceful existence; *uparata-ātmānaḥ*—who have control over the mind and senses; *samavagacchanti*—very easily obtain.

TRANSLATION

Saintly persons, who are friends to all living entities, have a peaceful consciousness. They have controlled their senses and minds, and they easily attain the path of liberation, the path back to Godhead. Being unfortunate and attached to the miserable material conditions, a materialistic person cannot associate with them.

PURPORT

The great saint Jaḍa Bharata described both the miserable condition and the means to get out. The only way out of it is association with devotees, and this association is very easy. Although unfortunate people also get this opportunity, due to their great misfortune they cannot take shelter of pure devotees, and consequently they continuously suffer. Nonetheless, this Kṛṣṇa consciousness movement insists that everyone take to this path by adopting the chanting of the Hare Kṛṣṇa *mahā-mantra*. The preachers of Kṛṣṇa consciousness go from door to door to inform people how they can be relieved from the miserable conditions of material life. As stated by Śrī Caitanya Mahāprabhu, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*: by the mercy of Kṛṣṇa and *guru*, one can get the seed of devotional service. If one is a little intelligent, he can cultivate Kṛṣṇa consciousness and be freed from the miserable conditions of material life.

TEXT 40

यदपि दिग्भजयिनो यज्विनो ये वै राजर्षयः किं तु परं मृधे
शयीरन्नस्यामेव ममेयमिति कृतवैरानुबन्धायां विसृज्य स्वयमुपसंहताः ॥४०॥

yad api dig-ibha-jayino yajvino ye vai rājarṣayaḥ kiṁ tu param mṛdhe śayīrann asyām eva mameyam iti kṛta-vairānubandhāyām visrjya svayam upasamhṛtāḥ.

yat api—although; *dik-ibha-jayinaḥ*—who are victorious in all directions; *yajvinaḥ*—expert in performing great sacrifices; *ye*—all of

whom; *vai*—indeed; *rāja-rṣayaḥ*—very great saintly kings; *kim tu*—but; *param*—only this earth; *mṛdhe*—in battle; *śayīran*—lying down; *asyām*—on this (earth); *eva*—indeed; *mama*—mine; *iyam*—this; *iti*—considering in that way; *kṛta*—on which is created; *vaira-anu-bandhāyām*—a relationship of enmity with others; *visṛjya*—giving up; *vayam*—his own life; *upasaṁhṛtāḥ*—being killed.

TRANSLATION

There were many great saintly kings who were very expert in performing sacrificial rituals and very competent in conquering other kingdoms, yet despite their power they could not attain the loving service of the Supreme Personality of Godhead. This is because those great kings could not even conquer the false consciousness of “I am this body, and this is my property.” Thus they simply created enmity with rival kings, fought with them and died without having discharged life’s real mission.

PURPORT

The real mission of life for the conditioned soul is to reestablish the forgotten relationship with the Supreme Personality of Godhead and engage in devotional service so that he may revive Kṛṣṇa consciousness after giving up the body. One doesn’t have to give up his occupation as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra* or whatever. In any position, while discharging his prescribed duty, one can develop Kṛṣṇa consciousness simply by associating with devotees who are representatives of Kṛṣṇa and who can teach this science. Regretfully, the big politicians and leaders in the material world simply create enmity and are not interested in spiritual advancement. Material advancement may be very pleasing to an ordinary man, but ultimately he is defeated because he identifies himself with the material body and considers everything related to it to be his property. This is ignorance. Actually nothing belongs to him, not even the body. By one’s *karma*, one gets a particular body, and if he does not utilize his body to please the Supreme Personality of Godhead, all his activities are frustrated. The real purpose of life is stated in *Śrīmad-Bhāgavatam* (1.2.13):

*ataḥ pumbhir dvija-śreṣṭhā
varṇāśrama-vibhāgaśaḥ*

*svanuṣṭhitasya dharmasya
saṁsiddhir hari-toṣaṇam*

It really doesn't matter what activity a man engages in. If he can simply satisfy the Supreme Lord, his life is successful.

TEXT 41

कर्मवल्लीमवलम्ब्य तत आपदः कथञ्चिन्नरकाद्विमुक्तः पुनरप्येवं
संसाराध्वनिवर्तमानो नरलोकसार्थमुपयाति एवमुपरि गतोऽपि ॥४१॥

*karma-vallīm avalambya tata āpadaḥ kathañcin narakād vimuktaḥ
punar apy evaṁ saṁsārādhvani vartamāno nara-loka-sārtham upayāti
evam upari gato 'pi.*

karma-vallīm—the creeper of fruitive activities; *avalambya*—taking shelter of; *tataḥ*—from that; *āpadaḥ*—dangerous or miserable condition; *kathañcit*—somehow or other; *narakāt*—from the hellish condition of life; *vimuktaḥ*—being freed; *punaḥ api*—again; *evam*—in this way; *saṁsāra-adhvani*—on the path of material existence; *vartamānaḥ*—existing; *nara-loka-sa-artham*—the field of self-interested material activities; *upayāti*—he enters; *evam*—thus; *upari*—above (in the higher planetary systems); *gataḥ api*—although promoted.

TRANSLATION

When the conditioned soul accepts the shelter of the creeper of fruitive activity, he may be elevated by his pious activities to higher planetary systems and thus gain liberation from hellish conditions, but unfortunately he cannot remain there. After reaping the results of his pious activities, he has to return to the lower planetary systems. In this way he perpetually goes up and comes down.

PURPORT

In this regard Śrī Caitanya Mahāprabhu says:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bija
(Cc. Madhya 19.151)*

Even if one wanders for many millions of years, from the time of creation until the time of annihilation, one cannot get free from the path of material existence unless one receives shelter at the lotus feet of a pure devotee. As a monkey takes shelter of the branch of a banyan tree and thinks he is enjoying, the conditioned soul, not knowing the real interest of his life, takes shelter of the path of *karma-kāṇḍa*, fruitive activities. Sometimes he is elevated to the heavenly planets by such activities, and sometimes he again descends to earth. This is described by Śrī Caitanya Mahāprabhu as *brahmāṇḍa bhramite*. However, if by Kṛṣṇa's grace one is fortunate enough to come under the shelter of the *guru*, by the mercy of Kṛṣṇa he receives lessons on how to execute devotional service to the Supreme Lord. In this way he receives a clue of how to get out of his continuous struggle up and down within the material world. Therefore the Vedic injunction is that one should approach a spiritual master. The *Vedas* declare: *tad-vijñānārthaṁ sa gurum evābhigacchet* (*Muṇḍaka Upaniṣad* 1.2.12). Similarly in *Bhagavad-gītā* (4.34) the Supreme Personality of Godhead advises:

*tad viddhi pranipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ*

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” *Śrīmad-Bhāgavatam* (11.3.21) gives similar advice:

*tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam*

“Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realized the conclusion of the scriptures by deliberation and be able to convince others of

these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.” Similarly, Viśvanātha Cakravartī, a great Vaiṣṇava, also advises, *yasya prasādād bhagavat-prasādaḥ*: “By the mercy of the spiritual master one receives the mercy of Kṛṣṇa.” This is the same advice given by Śrī Caitanya Mahāprabhu (*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*). This is essential. One must come to Kṛṣṇa consciousness, and therefore one must take shelter of a pure devotee. Thus one can become free from the clutches of matter.

TEXT 42

तस्येदमुपगायन्ति—

आर्षभस्येह राजर्षेर्मनसापि महात्मनः ।

नानुवर्त्मार्हति नृपो मक्षिकेव गरुत्मतः ॥४२॥

tasyedam upagāyanti—
ārṣabhasyeha rājarṣer
manasāpi mahātmanah
nānuvartmārhati nṛpo
makṣikeva garutmataḥ

tasya—of Jaḍa Bharata; *idam*—this glorification; *upagāyanti*—they sing; *ārṣabhasya*—of the son of Rṣabhadeva; *iha*—here; *rāja-rṣeḥ*—of the great saintly King; *manasā api*—even by the mind; *mahā-ātmanah*—of the great personality Jaḍa Bharata; *na*—not; *anuvartmārhati*—able to follow the path; *nṛpaḥ*—any king; *makṣikā*—a fly; *iva*—like; *garutmataḥ*—of Garuḍa, the carrier of the Supreme Personality of Godhead.

TRANSLATION

Having summarized the teachings of Jaḍa Bharata, Śukadeva Gosvāmī said: My dear King Parikṣit, the path indicated by Jaḍa Bharata is like the path followed by Garuḍa, the carrier of the Lord, and ordinary kings are just like flies. Flies cannot follow the

path of Garuḍa, and to date none of the great kings and victorious leaders could follow this path of devotional service, not even mentally.

PURPORT

As Kṛṣṇa says in *Bhagavad-gīta* (7.3):

*manuṣyāṇāṁ sahasreṣu
kaścīd yatati siddhaye
yatatām api siddhānām
kaścīn mām vetti tattvataḥ*

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.” The path of devotional service is very difficult, even for great kings who have conquered many enemies. Although these kings were victorious on the battlefield, they could not conquer the bodily conception. There are many big leaders, *yogīs*, *svāmīs* and so-called incarnations who are very much addicted to mental speculation and who advertise themselves as perfect personalities, but they are not ultimately successful. The path of devotional service is undoubtedly very difficult to follow, but it becomes very easy if the candidate actually wants to follow the path of the *mahājana*. In this age there is the path of Śrī Caitanya Mahāprabhu, who appeared to deliver all fallen souls. This path is so simple and easy that everyone can take to it by chanting the holy name of the Lord.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā*

We are very satisfied that this path is being opened by this Kṛṣṇa consciousness movement because so many European and American boys and girls are taking this philosophy seriously and gradually attaining perfection.

TEXT 43

यो दुस्त्यजान्दारसुतान् सुहृद्राज्यं हृदिस्पृशः ।

जहौ युवैव मलवदुत्तमश्लोकलालसः ॥४३॥

*yo dustyajān dāra-sutān
suhṛd rājyam hṛdi-sprśaḥ
jahau yuvaiva malavad
uttamaśloka-lālasaḥ*

yaḥ—the same Jaḍa Bharata who was formerly Mahārāja Bharata, the son of Mahārāja Ṛṣabhadeva; *dustyajān*—very difficult to give up; *dāra-sutān*—the wife and children or the most opulent family life; *suhṛt*—friends and well-wishers; *rājyam*—a kingdom that extended all over the world; *hṛdi-sprśaḥ*—that which is situated within the core of one's heart; *jahau*—he gave up; *yuvā eva*—even as a young man; *mala-vat*—like stool; *uttama-śloka-lālasaḥ*—who was so fond of serving the Supreme Personality of Godhead, known as Uttamaśloka.

TRANSLATION

While in the prime of life, the great Mahārāja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamaśloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up, Mahārāja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.

PURPORT

The name of God is Kṛṣṇa, because He is so attractive that the pure devotee can give up everything within this material world on His behalf. Mahārāja Bharata was an ideal king, instructor and emperor of the world. He possessed all the opulences of the material world, but Kṛṣṇa is so attractive that He attracted Mahārāja Bharata from all his material possessions. Yet somehow or other, the King became affectionate to a little deer and, falling from his position, had to accept the body of a deer in

his next life. Due to Kṛṣṇa's great mercy upon him, he could not forget his position, and he could understand how he had fallen. Therefore in the next life, as Jaḍa Bharata, Mahārāja Bharata was careful not to spoil his energy, and therefore he presented himself as a deaf and dumb person. In this way he could concentrate on his devotional service. We have to learn from the great King Bharata how to become cautious in cultivating Kṛṣṇa consciousness. A little inattention will retard our devotional service for the time being. Yet any service rendered to the Supreme Personality of Godhead is never lost: *śvalpam apy asya dharmasya trāyate mahato bhayāt* (Bg. 2.40). A little devotional service rendered sincerely is a permanent asset. As stated in *Śrīmad-Bhāgavatam* (1.5.17):

*tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ*

Somehow or other, if one is attracted to Kṛṣṇa, whatever he does in devotional service is a permanent asset. Even if one falls down due to immaturity or bad association, his devotional assets are never lost. There are many examples of this—Ajāmila, Mahārāja Bharata, and many others. This Kṛṣṇa consciousness movement is giving everyone a chance to engage in devotional service for at least some time. A little service will give one an impetus to advance and thus make one's life successful.

In this verse the Lord is described as Uttamaśloka. *Uttama* means "the best," and *śloka* means "reputation." Lord Kṛṣṇa is full in six opulences, one of which is reputation. *Aiśvaryasya samagrasya vīryasya yaśasaḥ śrīyah*. Kṛṣṇa's reputation is still expanding. We are spreading the glories of Kṛṣṇa by pushing forward this Kṛṣṇa consciousness movement. Kṛṣṇa's reputation, five thousand years after the Battle of Kurukṣetra, is still expanding throughout the world. Every important individual within this world must have heard of Kṛṣṇa, especially at the present moment, due to the Kṛṣṇa consciousness movement. Even people who do not like us and want to suppress the movement are also somehow or other chanting Hare Kṛṣṇa. They say, "The Hare Kṛṣṇa people should be chastised." Such foolish people do not realize the true value of this movement, but the mere fact that they want to criticize it gives them a chance to chant Hare Kṛṣṇa, and this is its success.

TEXT 44

यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान्
 प्रार्थ्यां श्रियं सुरवरैः सदयावलोकाम् ।
 नैच्छन्नपस्तदुचितं महतां मधुद्विट-
 सेवानुरक्तमनसामभवोऽपि फल्गुः ॥४४॥

*yo dustyajān kṣiti-suta-svajanārtha-dārān
 prārthyām śriyam sura-varaiḥ sadayāvalokām
 naicchan nṛpas tad-ucitaṁ mahatām madhudviṭ-
 sevānurakta-manasām abhavo 'pi phalguḥ*

yaḥ—who; *dustyajān*—very difficult to give up; *kṣiti*—the earth; *suta*—children; *sva-jana-ārtha-dārān*—relatives, riches and a beautiful wife; *prārthyām*—desirable; *śriyam*—the goddess of fortune; *sura-varaiḥ*—by the best of the demigods; *sa-daya-avalokām*—whose merciful glance; *na*—not; *aicchat*—desired; *nṛpaḥ*—the King; *tad-ucitam*—this is quite befitting him; *mahatām*—of great personalities (*mahātmās*); *madhu-dviṭ*—of Lord Kṛṣṇa, who killed the demon Madhu; *sevā-anurakta*—attracted by the loving service; *manasām*—of those whose minds; *abhavaḥ api*—even the position of liberation; *phalguḥ*—insignificant.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, the activities of Bharata Mahārāja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

PURPORT

This verse confirms Kṛṣṇa's all-attractiveness. Mahārāja Bharata was so attracted to Kṛṣṇa that he gave up all his material possessions. Generally materialistic people are attracted by such possessions.

*ato gr̥ha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti
(Bhāg. 5.5.8)*

“One becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of ‘I and mine.’” The attraction for material things is certainly due to illusion. There is no value in attraction to material things, for the conditioned soul is diverted by them. One's life is successful if he is absorbed in the attraction of Kṛṣṇa's strength, beauty and pastimes as described in the Tenth Canto of *Śrīmad-Bhāgavatam*. The Māyāvādīs are attracted to merging into the existence of the Lord, but Kṛṣṇa is more attractive than the desire to merge. The word *abhavaḥ* means “not to take birth again in this material world.” A devotee doesn't care whether he is going to be reborn or not. He is simply satisfied with the Lord's service in any condition. That is real *mukti*.

*īhā yasya harer dāsye
karmaṇā manasā girā
nikhīlāsv apy avasthāsu
jīvan-muktaḥ sa ucyate*

“One who acts to serve Kṛṣṇa with his body, mind, intelligence and words is a liberated person, even within this material world.” (*Bhakti-rasāmṛta-sindhu* 1.2.187) A person who always desires to serve Kṛṣṇa is interested in ways to convince people that there is a Supreme Personality of Godhead and that the Supreme Personality of Godhead is Kṛṣṇa. That is his ambition. It doesn't matter whether he is in heaven or in hell. This is called *uttamaśloka-lālasa*.

TEXT 45

यज्ञाय धर्मपतये विधिनैपुणाय
योगाय सांख्यशिरसे प्रकृतीश्वराय ।

नारायणाय हरये नम इत्युदारं
हास्यन्मृगत्वमपि यः समुदाजहार ॥४५॥

*yajñāya dharma-pataye vidhi-naipuṇāya
yogāya sāṅkhya-śirase prakṛtiśvarāya
nārāyaṇāya haraye nama ity udāraṁ
hāsyān mṛgatvam api yaḥ samudājahāra*

yajñāya—unto the Supreme Personality of Godhead, who enjoys the results of all great sacrifices; *dharma-pataye*—unto the master or proponent of religious principles; *vidhi-naipuṇāya*—who gives the devotee the intelligence to follow the regulative principles expertly; *yogāya*—the personification of mystic *yoga*; *sāṅkhya-śirase*—who taught the Sāṅkhya philosophy or who actually gives knowledge of Sāṅkhya to the people of the world; *prakṛti-īśvarāya*—the supreme controller of this cosmic manifestation; *nārāyaṇāya*—the resting place of the innumerable living entities (*nara* means the living entities, and *ayana* means the shelter); *haraye*—unto the Supreme Personality of Godhead, known as Hari; *namaḥ*—respectful obeisances; *iti*—thus; *udāram*—very loudly; *hāsyān*—smiling; *mṛgatvam api*—although in the body of a deer; *yaḥ*—who; *samudājahāra*—chanted.

TRANSLATION

Even though in the body of a deer, Mahārāja Bharata did not forget the Supreme Personality of Godhead; therefore when he was giving up the body of a deer, he loudly uttered the following prayer: “The Supreme Personality of Godhead is sacrifice personified. He gives the results of ritualistic activity. He is the protector of religious systems, the personification of mystic yoga, the source of all knowledge, the controller of the entire creation, and the Supersoul in every living entity. He is beautiful and attractive. I am quitting this body offering obeisances unto Him and hoping that I may perpetually engage in His transcendental loving service.” Uttering this, Mahārāja Bharata left his body.

PURPORT

The entire *Vedas* are meant for the understanding of *karma*, *jñāna* and *yoga*—fruitive activity, speculative knowledge and mystic *yoga*. Whatever way of spiritual realization we accept, the ultimate goal is Nārāyaṇa, the Supreme Personality of Godhead. The living entities are eternally connected with Him via devotional service. As stated in *Śrīmad-Bhāgavatam*, *ante nārāyaṇa-smṛtiḥ*: the perfection of life is to remember Nārāyaṇa at the time of death. Although Bharata Mahārāja had to accept the body of a deer, he could remember Nārāyaṇa at the time of death. Consequently he took birth as a perfect devotee in a *brāhmaṇa* family. This confirms the statement of *Bhagavad-gītā* (6.41), *śucinām śrīmatām gehe yoga-bhraṣṭo 'bhijāyate*: “One who falls from the path of self-realization takes birth in a family of *brāhmaṇas* or wealthy aristocrats.” Although Mahārāja Bharata appeared in the royal family, he became neglectful and took birth as a deer. Because he was very cautious within his deer body, he took birth in a *brāhmaṇa* family as Jaḍa Bharata. During this lifetime, he remained perfectly Kṛṣṇa conscious and preached the gospel of Kṛṣṇa consciousness directly, beginning with his instructions to Mahārāja Rahūgaṇa. In this regard, the word *yogāya* is very significant. The purpose of *aṣṭāṅga-yoga*, as stated by Madhvācārya, is to link or connect with the Supreme Personality of Godhead. The goal is not to display some material perfections.

TEXT 46

य इदं भागवतसभाजितावदातगुणकर्मणो राजर्षेर्भरतस्यानुचरितं
स्वस्त्ययनमायुष्यं धन्यं यज्ञस्यं स्वर्ग्यापवर्ग्यं वानुशृणोत्याख्यास्यत्यभिनन्दति
च सर्वा एवाशिष आत्मन आशास्ते न काञ्चन परत इति ॥४६॥

*ya idam bhāgavata-sabhājitāvadāta-guṇa-karmaṇo rājarṣer
bharatasyānucaritam svasty-ayanam āyusyam dhanyam svargyam
svargyāpavargyam vānuśṛṇoty ākhyāsyaty abhinandati ca sarvā evāśiṣa
ātmana āśāste na kāñcana parata iti.*

yaḥ—anyone who; *idam*—this; *bhāgavata*—by exalted devotees; *sabhājita*—greatly worshiped; *avadāta*—pure; *guṇa*—whose qualities; *karmaṇaḥ*—and activities; *rāja-ṛṣeḥ*—of the great saintly King;

bharatasya—of Bharata Mahārāja; *anucaritam*—the narration; *svastī-ayanam*—the abode of auspiciousness; *āyusyam*—which increases one’s duration of life; *dhanyam*—increases one’s fortune; *yaśasyam*—bestows reputation; *svargya*—gives promotion to the higher planetary systems (the goal of the *karmīs*); *apavargyam*—gives liberation from this material world and enables one to merge into the Supreme (the goal of the *jñānīs*); *vā*—or; *anuśṛṇoti*—always hears, following the path of devotional service; *ākhyāsyati*—describes for the benefit of others; *abhinandati*—glorifies the characteristics of devotees and the Supreme Lord; *ca*—and; *sarvāḥ*—all; *eva*—certainly; *āśiṣaḥ*—blessings; *ātmanah*—for himself; *āśāste*—he achieves; *na*—not; *kāncana*—anything; *parataḥ*—from anyone else; *iti*—thus.

TRANSLATION

Devotees interested in hearing and chanting [śravaṇam kīrtanam] regularly discuss the pure characteristics of Bharata Mahārāja and praise his activities. If one submissively hears and chants about the all-auspicious Mahārāja Bharata, one’s life span and material opulences certainly increase. One can become very famous and easily attain promotion to the heavenly planets, or attain liberation by merging into the existence of the Lord. Whatever one desires can be attained simply by hearing, chanting and glorifying the activities of Mahārāja Bharata. In this way, one can fulfill all his material and spiritual desires. One does not have to ask anyone else for these things, for simply by studying the life of Mahārāja Bharata, one can attain all desirable things.

PURPORT

The forest of material existence is summarized in this Fourteenth Chapter. The word *bhavāṭavī* refers to the path of material existence. The merchant is the living entity who comes to the forest of material existence to try to make money for sense gratification. The six plunderers are the senses—eyes, ears, nose, tongue, touch and mind. The bad leader is diverted intelligence. Intelligence is meant for Kṛṣṇa consciousness, but due to material existence we divert all our intelligence to achieve material facilities. Everything belongs to Kṛṣṇa, the Supreme Personality of Godhead, but due to our perverted mind and senses, we plunder the

property of the Lord and engage in satisfying our senses. The jackals and tigers in the forest are our family members, and the herbs and creepers are our material desires. The mountain cave is our happy home, and the mosquitoes and serpents are our enemies. The rats, beasts and vultures are different types of thieves who take away our possessions, and the *gandharva-pura* is the phantasmagoria of the body and home. The will-o'-the-wisp is our attraction for gold and its color, and material residence and wealth are the ingredients for our material enjoyment. The whirlwind is our attraction for our wife, and the dust storm is our blinding passion experienced during sex. The demigods control the different directions, and the cricket is the harsh words spoken by our enemy during our absence. The owl is the person who directly insults us, and the impious trees are impious men. The waterless river represents atheists who give us trouble in this world and the next. The meat-eating demons are the government officials, and the pricking thorns are the impediments of material life. The little taste experienced in sex is our desire to enjoy another's wife, and the flies are the guardians of women, like the husband, father-in-law, mother-in-law and so forth. The creeper itself is women in general. The lion is the wheel of time, and the herons, crows and vultures are so-called demigods, pseudo *svāmīs*, *yogīs* and incarnations. All of these are too insignificant to give one relief. The swans are the perfect *brāhmaṇas*, and the monkeys are the extravagant *śūdras* engaged in eating, sleeping, mating and defending. The trees of the monkeys are our households, and the elephant is ultimate death. Thus all the constituents of material existence are described in this chapter.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Material World as the Great Forest of Enjoyment."

CHAPTER FIFTEEN

The Glories of the Descendants of King Priyavrata

In this chapter the descendants of Bharata Mahārāja and many other kings are described. The son of Mahārāja Bharata was named Sumati. He followed the path of liberation given by R̥ṣabhadeva. Some people mistakenly thought Sumati to be the direct incarnation of Lord Buddha. The son of Sumati was Devatājī, and his son was Devadyumna. Devadyumna's son was Parameṣṭhī, and his son was Pratiha. Pratiha was a very great devotee of Lord Viṣṇu, and he had three sons, named Pratihartā, Prastotā and Udgātā. Pratihartā had two sons, Aja and Bhūmā. The son of Bhūmā was Udgītha, and the son of Udgītha was Prastāva. The son of Prastāva was Vibhu, and the son of Vibhu was Pṛthuṣeṇa, whose son was Nakta. The wife of Nakta, Druti, gave birth to Gaya, who was a very famous and saintly king. Actually King Gaya was a partial incarnation of Lord Viṣṇu, and because of his great devotion to Lord Viṣṇu he received the title Mahāpuruṣa. King Gaya had sons named Citraratha, Sumati and Avarodhana. The son of Citraratha was the emperor Samrāt, and his son was Marīci, whose son was Bindu. Bindu's son was Madhu, and Madhu's son was Vīravrata. Vīravrata's two sons were Manthu and Pramanthu, and the son of Manthu was Bhauvana. The son of Bhauvana was Tvaṣṭā, and the son of Tvaṣṭā was Viraja, who glorified the whole dynasty. Viraja had one hundred sons and one daughter. Of these, the son named Śatajit became very famous.

TEXT 1

श्रीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितो यमु ह वाव केचित्पाखण्डिन
ऋषभपदवीमनुवर्तमानं चानार्या अवेदसमाम्नातां देवतां स्वमनीषया पापीयस्या
कलौ कल्पयिष्यन्ति ॥ १ ॥

śrī-śuka uvāca

*bharatasyātmajaḥ sumatir nāmābhīhito yam u ha vāva kecit
pākhaṇḍina ṛṣabha-padavīm anuvartamānaṁ cānāryā aveda-
samāmnātām devatām sva-manīṣayā pāpīyasyā kalau kalpayiṣyanti.*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *bharatasya*—of Bharata Mahārāja; *ātma-jaḥ*—the son; *sumatiḥ nāma-abhihitah*—named Sumati; *yam*—unto whom; *u ha vāva*—indeed; *kecit*—some; *pākhaṇḍinaḥ*—atheists, men without Vedic knowledge; *ṛṣabha-padavīm*—the path of King Rṣabhadeva; *anuvartamānam*—following; *ca*—and; *anāryāḥ*—not belonging to the Āryans who strictly follow the Vedic principles; *aveda-samāmnātām*—not enumerated in the *Vedas*; *devatām*—to be Lord Buddha or a similar Buddhist deity; *sva-manīṣayā*—by their own mental speculation; *pāpīyasyā*—most sinful; *kalau*—in this age of Kali; *kalpayiṣyanti*—will imagine.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: The son of Mahārāja Bharata known as Sumati followed the path of Rṣabhadeva, but some unscrupulous people imagined him to be Lord Buddha himself. These people, who were actually atheistic and of bad character, took up the Vedic principles in an imaginary, infamous way to support their activities. Thus these sinful people accepted Sumati as Lord Buddhadeva and propagated the theory that everyone should follow the principles of Sumati. In this way they were carried away by mental concoction.

PURPORT

Those who are Āryans strictly follow the Vedic principles, but in this age of Kali a community has sprung up known as the *ārya-samāja*, which is ignorant of the import of the *Vedas* in the *paramparā* system. Their leaders decry all bona fide *ācāryas*, and they pose themselves as the real followers of the Vedic principles. These *ācāryas* who do not follow the Vedic principles are presently known as the *ārya-samājas*, or the Jains. Not only do they not follow the Vedic principles, but they have no relationship with Lord Buddha. Imitating the behavior of Sumati,

they claim to be the descendants of Ṛṣabhadeva. Those who are Vaiṣṇavas carefully avoid their company because they are ignorant of the path of the *Vedas*. In *Bhagavad-gītā* (15.15) Kṛṣṇa says, *vedaīś ca sarvair aham eva vedyaḥ*: “The real purpose of the *Vedas* is to understand Me.” This is the injunction of all Vedic literatures. One who does not know the greatness of Lord Kṛṣṇa cannot be accepted as an Āryan. Lord Buddha, an incarnation of Lord Kṛṣṇa, adopted a particular means to propagate the philosophy of *bhāgavata-dharma*. He preached almost exclusively among atheists. Atheists do not want any God, and Lord Buddha therefore said that there is no God, but he adopted the means to instruct his followers for their benefit. Therefore he preached in a duplicitous way, saying that there is no God. Nonetheless, he himself was an incarnation of God.

TEXT 2

तस्माद् वृद्धसेनायां देवताजिन्नाम पुत्रोऽभवत् ॥ २ ॥

tasmād vṛddhasenāyām devatājīn-nāma putro 'bhavat.

tasmāt—from Sumati; *vṛddha-senāyām*—in the womb of his wife, named Vṛddhasenā; *devatājīn-nāma*—named Devatājīn; *putraḥ*—a son; *abhavat*—was born.

TRANSLATION

From Sumati, a son named Devatājīn was born by the womb of his wife named Vṛddhasenā.

TEXT 3

अथासुर्यां तत्तनयो देवद्युम्नस्ततो धेनुमत्यां सुतः परमेष्ठी तस्य
सुवर्चलायां प्रतीह उपजातः ॥ ३ ॥

*athāsuryām tat-tanayo devadyumnas tato dhenumatyām sutaḥ
parameṣṭhī tasya suvarcalāyām pratiha upajātaḥ.*

atha—thereafter; *āsuryām*—in the womb of his wife, named Āsuri; *tat-tanayaḥ*—one son of Devatājīn; *deva-dyumnaḥ*—named

Devadyumna; *tataḥ*—from Devabhyumna; *dhenu-matyām*—in the womb of Dhenumati, the wife of Devadyumna; *sutaḥ*—one son; *parameṣṭhī*—named Parameṣṭhī; *tasya*—of Parameṣṭhī; *suvarcalāyām*—in the womb of his wife, named Suvarcalā; *pratihaḥ*—the son named Pratiha; *upajātaḥ*—appeared.

TRANSLATION

Thereafter, in the womb of Āsuri, the wife of Devatājī, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumati, a son named Parameṣṭhī. Parameṣṭhī begot a son named Pratiha in the womb of his wife, Suvarcalā.

TEXT 4

य आत्मविद्यामाख्याय स्वयं संशुद्धो महापुरुषमनुसम्भार ॥ ४ ॥

ya ātma-vidyām ākhyāya svayam saṁśuddho mahā-puruṣam anusasmāra.

yaḥ—who (King Pratiha); *ātma-vidyām ākhyāya*—after instructing many people about self-realization; *svayam*—personally; *saṁśuddhaḥ*—being very advanced and purified in self-realization; *mahā-puruṣam*—the Supreme Personality of Godhead, Viṣṇu; *anusasmāra*—perfectly understood and always remembered.

TRANSLATION

King Pratiha personally propagated the principles of self-realization. In this way, not only was he purified, but he became a great devotee of the Supreme Person, Lord Viṣṇu, and directly realized Him.

PURPORT

The word *anusasmāra* is very significant. God consciousness is not imaginary or concocted. The devotee who is pure and advanced realizes God as He is. Mahārāja Pratiha did so, and due to his direct realization of Lord Viṣṇu, he propagated self-realization and became a preacher. A real

preacher cannot be bogus; he must first of all realize Lord Viṣṇu as He is. As confirmed in *Bhagavad-gītā* (4.34), *upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ*: “One who has seen the truth can impart knowledge.” The word *tattva-darśī* refers to one who has perfectly realized the Supreme Personality of Godhead. Such a person can become a *guru* and propound Vaiṣṇava philosophy all over the world. The paragon of bona fide preachers and *guru* is King Pratiha.

TEXT 5

प्रतीहात्सुवर्चलायां प्रतिहर्त्रादयस्त्रय आसन्निज्याकोविदाः सूनवः प्रतिहर्तुः
स्तुत्यामजभूमानावजनिषाताम् ॥५॥

*pratihāt suvarcalāyām pratihartrādayas traya āsann iyyā-kovidāḥ
sūnavah pratihartuḥ stutyām aja-bhūmānāv ajaniṣātām.*

pratihāt—from King Pratiha; *suvarcalāyām*—in the womb of his wife, named Suvarcalā; *pratihartr-ādayaḥ trayaḥ*—the three sons Pratihartā, Prastotā and Udgātā; *āsan*—came into being; *ijyā-kovidāḥ*—who were all very expert in the ritualistic ceremonies of the *Vedas*; *sūnavah*—sons; *pratihartuḥ*—from Pratihartā; *stutyām*—in the womb of Stuti, his wife; *aja-bhūmānau*—the two sons Aja and Bhūmā; *ajaniṣātām*—were brought into existence.

TRANSLATION

In the womb of his wife Suvarcalā, Pratiha begot three sons, named Pratihartā, Prastotā and Udgātā. These three sons were very expert in performing Vedic rituals. Pratihartā begot two sons, named Aja and Bhūmā, in the womb of his wife, named Stuti.

TEXT 6

भूम्र ऋषिकुल्यायामुद्गीथस्ततः प्रस्तावो देवकुल्यायां प्रस्तावान्नियुत्सायां
हृदयज आसीद्विभुर्विभो रत्यां च पृथुषेणस्तस्मान्नक्त आकृत्यां जज्ञे
नक्ताद् द्रुतिपुत्रो गयो राजर्षिप्रवर उदारश्रवा अजायत साक्षाद्भगवतो

विष्णोर्जगद् रिरक्षिषया गृहीतसच्चस्य कलाऽऽत्मवच्चादिलक्षणेन महापुरुषतां
प्राप्तः ॥ ६ ॥

*bhūmna ṛṣikulyāyām udgīthas tataḥ prastāvo devakulyāyām prastāvān
niyutsāyām hṛdayaja āsīd vibhur vibho ratyām ca pṛthuṣeṇas tasmān
nakta ākūtyām jajñe naktād druti-putro gayo rājarṣi-pravara udāra-
śravā ajāyata sāksād bhagavato viṣṇor jagad-rirakṣiṣayā gṛhīta-
sattvasya kalātmavattvādi-lakṣaṇena mahā-puruṣatām prāptaḥ.*

bhūmnaḥ—from King Bhūmā; *ṛṣi-kulyāyām*—in the womb of his wife, named Ṛṣikulyā; *udgīthaḥ*—the son named Udgītha; *tataḥ*—again from King Udgītha; *prastāvaḥ*—the son named Prastāva; *devakulyāyām*—his wife, named Devakulyā; *prastāvāt*—from King Prastāva; *niyutsāyām*—in his wife, named Niyutsā; *hṛdaya-jaḥ*—the son; *āsīt*—was begotten; *vibhuḥ*—named Vibhu; *vibhoḥ*—from King Vibhu; *ratyām*—in his wife, named Ratī; *ca*—also; *pṛthu-ṣeṇaḥ*—named Pṛthuṣeṇa; *tasmāt*—from him (King Pṛthuṣeṇa); *naktaḥ*—a son named Nakta; *ākūtyām*—in his wife, named Ākūti; *jajñe*—was begotten; *naktāt*—from King Nakta; *druti-putraḥ*—a son in the womb of Druti; *gayāḥ*—named King Gaya; *rāja-ṛṣi-pravaraḥ*—most exalted among the saintly royal order; *udāra-śravāḥ*—famous as a very pious king; *ajāyata*—was born; *sāksāt bhagavataḥ*—of the Supreme Personality of Godhead directly; *viṣṇoḥ*—of Lord Viṣṇu; *jagat-rirakṣiṣayā*—for the purpose of giving protection to the whole world; *gṛhīta*—who is conceived; *sattvasya*—in the *śuddha-sattva* qualities; *kalā-ātma-vattva-ādi*—of being a direct incarnation of the Lord; *lakṣaṇena*—by symptoms; *mahā-puruṣatām*—the chief quality of being the leader of the human society (exactly like the chief leader of all living beings, Lord Viṣṇu); *prāptaḥ*—achieved.

TRANSLATION

In the womb of his wife, Ṛṣikulyā, King Bhūmā begot a son named Udgītha. From Udgītha's wife, Devakulyā, a son named Prastāva was born, and Prastāva begot a son named Vibhu through his wife, Niyutsā. In the womb of his wife, Ratī, Vibhu begot a son named Pṛthuṣeṇa. Pṛthuṣeṇa begot a son named Nakta in the

womb of his wife, named Ākūtī. Nakta's wife was Druti, and from her womb the great King Gaya was born. Gaya was very famous and pious; he was the best of saintly kings. Lord Viṣṇu and His expansions, who are meant to protect the universe, are always situated in the transcendental mode of goodness, known as viśuddha-sattva. Being the direct expansion of Lord Viṣṇu, King Gaya was also situated in the viśuddha-sattva. Because of this, Mahārāja Gaya was fully equipped with transcendental knowledge. Therefore he was called Mahāpuruṣa.

PURPORT

From this verse it appears that the incarnations of God are various. Some are part and parcel of the direct expansions, and some are direct expansions of Lord Viṣṇu. A direct incarnation of the Supreme Personality of Godhead is called *aṁśa* or *svāṁśa*, whereas an incarnation from *aṁśa* is called *kalā*. Among the *kalās* there are the *vibhinnāṁśa-jīvas*, or living entities. These are counted among the *jīva-tattvas*. Those who come directly from Lord Viṣṇu are called *viṣṇu-tattva* and are sometimes designated as Mahāpuruṣa. Another name for Kṛṣṇa is Mahāpuruṣa, and a devotee is sometimes called *mahā-pauruṣika*.

TEXT 7

स वै स्वधर्मेण प्रजापालन पोषणप्रीणनोपलालनानुशासनलक्षणेनेज्यादिना च
भगवति महापुरुषे परावरे ब्रह्मणि सर्वात्मना पितपरमार्थलक्षणेन
ब्रह्मविच्चरणानुसेवयाऽऽपादितभगवद्भक्तियोगेन चाभीक्षणशः परिभाविता-
विशुद्ध मतिरुपरतानात्म्य आत्मनि स्वयमुपलभ्यमानब्रह्मात्मानुभवोऽपि
निरभिमान एवावनिमज्जुपत् ॥७॥

*sa vai sva-dharṁeṇa prajā-pālana-poṣaṇa-prīṇanopalālanānuśāsana-
lakṣaṇenejyādīnā ca bhagavati mahā-puruṣe parāvare brahmaṇi
sarvātmanārpita-paramārtha-lakṣaṇena brahmavica-
caraṇānusevayāpādita-bhagavad-bhakti-yogena cābhikṣaṇaśḥ
paribhāvitāti-śuddha-matir uparatānātmya ātmani svayam
upalabhyamāna-brahmātmānubhavo 'pi nirabhimāna evāvanim
ajūgapat.*

saḥ—that King Gaya; *vai*—indeed; *sva-dharmaṇa*—by his own duty; *prajā-pālana*—of protecting the subjects; *poṣaṇa*—of maintaining them; *prīṇana*—of making them happy in all respects; *upalālana*—of treating them as sons; *anuśāsana*—of sometimes chastising them for their mistakes; *lakṣaṇena*—by the symptoms of a king; *ijyā-ādinā*—by performing the ritualistic ceremonies as recommended in the *Vedas*; *ca*—also; *bhagavati*—unto the Supreme Personality of Godhead, Viṣṇu; *mahā-puruṣe*—the chief of all living entities; *para-avare*—the source of all living entities, from the highest, Lord Brahmā, to the lowest, like the insignificant ants; *brahmaṇi*—unto Parabrahman, the Supreme Personality of Godhead, Vāsudeva; *sarva-ātmanā*—in all respects; *arpita*—of being surrendered; *parama-ārtha-lakṣaṇena*—with spiritual symptoms; *brahma-vit*—of self-realized, saintly devotees; *carāṇa-anusevayā*—by the service of the lotus feet; *āpādita*—achieved; *bhagavat-bhakti-yogena*—by the practice of devotional service to the Lord; *ca*—also; *abhikṣaṇaḥ*—continuously; *paribhāvita*—saturated; *ati-śuddha-matiḥ*—whose completely pure consciousness (full realization that the body and mind are separate from the soul); *uparata-anātmye*—wherein identification with material things was stopped; *ātmani*—in his own self; *svayam*—personally; *upalabhyamāna*—being realized; *brahma-ātma-anubhavaḥ*—perception of his own position as the Supreme Spirit; *api*—although; *nirabhimānaḥ*—without false prestige; *eva*—in this way; *avanim*—the whole world; *ajūgapat*—ruled strictly according to the Vedic principles.

TRANSLATION

King Gaya gave full protection and security to the citizens so that their personal property would not be disturbed by undesirable elements. He also saw that there was sufficient food to feed all the citizens. [This is called *poṣaṇa*.] He would sometimes distribute gifts to the citizens to satisfy them. [This is called *prīṇana*.] He would sometimes call meetings and satisfy the citizens with sweet words. [This is called *upalālana*.] He would also give them good instructions on how to become first-class citizens. [This is called *anuśāsana*.] Such were the characteristics of King Gaya's royal order. Besides all this, King Gaya was a householder who strictly

observed the rules and regulations of household life. He performed sacrifices and was an unalloyed pure devotee of the Supreme Personality of Godhead. He was called Mahāpuruṣa because as a king he gave the citizens all facilities, and as a householder he executed all his duties so that at the end he became a strict devotee of the Supreme Lord. As a devotee, he was always ready to give respect to other devotees and to engage in the devotional service of the Lord. This is the bhakti-yoga process. Due to all these transcendental activities, King Gaya was always free from the bodily conception. He was full in Brahman realization, and consequently he was always jubilant. He did not experience material lamentation. Although he was perfect in all respects, he was not proud, nor was he anxious to rule the kingdom.

PURPORT

As Lord Kṛṣṇa states in *Bhagavad-gītā*, when He descends on earth, He has two types of business—to give protection to the faithful and annihilate the demons (*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*). Since the king is the representative of the Supreme Personality of Godhead, he is sometimes called *nara-deva*, that is, the Lord as a human being. According to the Vedic injunctions, he is worshiped as God on the material platform. As a representative of the Supreme Lord, the king had the duty to protect the citizens in a perfect way so that they would not be anxious for food and protection and so that they would be jubilant. The king would supply everything for their benefit, and because of this he would levy taxes. If the king or government otherwise levies taxes on the citizens, he becomes responsible for the sinful activities of the citizens. In Kali-yuga, monarchy is abolished because the kings themselves are subjected to the influence of Kali-yuga. It is understood from the *Rāmāyaṇa* that when Bibhīṣaṇa became friends with Lord Rāmacandra, he promised that if by chance or will he broke the laws of friendship with Lord Rāmacandra, he would become a *brāhmaṇa* or a king in Kali-yuga. In this age, as Bibhīṣaṇa indicated, both *brāhmaṇas* and kings are in a wretched condition. Actually there are no kings or *brāhmaṇas* in this age, and due to their absence the whole world is in a chaotic condition and is always in distress. Compared to present standards, Mahārāja Gaya

was a true representative of Lord Viṣṇu; therefore he was known as Mahāpuruṣa.

TEXT 8

तस्येमां गाथां पाण्डवेय पुराविद उपगायन्ति॥८॥

tasyemām gāthām pāṇḍaveya purāvida upagāyanti.

tasya—of King Gaya; *imām*—these; *gāthām*—poetic verses of glorification; *pāṇḍaveya*—O Mahārāja Parikṣit; *purā-vidaḥ*—those learned in the historical events of the *Purāṇas*; *upagāyanti*—sing.

TRANSLATION

My dear King Parikṣit, those who are learned scholars in the histories of the *Purāṇas* eulogize and glorify King Gaya with the following verses.

PURPORT

The historical references to exalted kings serve as a good example for present rulers. Those who are ruling the world at the present moment should take lessons from King Gaya, King Yudhiṣṭhira and King Pṛthu and rule the citizens so that they will be happy. Presently the governments are levying taxes without improving the citizens in any cultural, religious, social or political way. According to the *Vedas*, this is not recommended.

TEXT 9

गयं नृपः कः प्रतियाति कर्मभि-
 र्यज्वाभिमानी बहुविद्धर्मगोप्ता ।
 समागतश्रीः सदसस्पतिः सतां
 सत्सेवकोऽन्यो भगवत्कलामृते ॥ ९ ॥

*gayam nṛpaḥ kaḥ pratiyāti karmabhir
 yajvābhimānī bahavid dharmagoptā*

samāgata-śrīḥ sadasas-patiḥ satām
sat-sevako 'nyo bhagavat-kalām ṛte

gayam—King Gaya; *nṛpaḥ*—king; *kaḥ*—who; *pratiyāti*—is a match for; *karmabhiḥ*—by his execution of ritualistic ceremonies; *yajvā*—who performed all sacrifices; *abhimānī*—so widely respected all over the world; *bahu-vit*—fully aware of the conclusion of Vedic literature; *dharma-goptā*—protector of the occupational duties of everyone; *samāgata-śrīḥ*—possessing all kinds of opulence; *sadasaḥ-patiḥ satām*—the dean of the assembly of great persons; *sat-sevakaḥ*—servant of the devotees; *anyaḥ*—anyone else; *bhagavat-kalām*—the plenary incarnation of the Supreme Personality of Godhead; *ṛte*—besides.

TRANSLATION

The great King Gaya used to perform all kinds of Vedic rituals. He was highly intelligent and expert in studying all the Vedic literatures. He maintained the religious principles and possessed all kinds of opulence. He was a leader among gentlemen and a servant of the devotees. He was a totally qualified plenary expansion of the Supreme Personality of Godhead. Therefore who could equal him in the performance of gigantic ritualistic ceremonies?

TEXT 10

यमभ्यषिञ्चन् परया मुदा सतीः
 सत्याशिषो दक्षकन्याः सरिद्धिः ।
 यस्य प्रजानां दुदुहे धराऽऽशिषो
 निराशिषो गुणवत्सस्नुतोधाः ॥१०॥

yam abhyaṣiñcan parayā mudā satīḥ
satyāśiṣo dakṣa-kanyāḥ saridbhiḥ
yasya prajānām duduhe dharāśiṣo
nirāśiṣo guṇa-vatsa-snutodhāḥ

yam—whom; *abhyaṣiñcan*—bathed; *parayā*—with great; *mudā*—satisfaction; *satīḥ*—all chaste and devoted to their husbands; *satya*—

true; *āśiṣaḥ*—whose blessings; *dakṣa-kanyāḥ*—the daughters of King Dakṣa; *saridbhiḥ*—with sanctified water; *yasya*—whose; *prajānām*—of the citizens; *duduhe*—fulfilled; *dharā*—the planet earth; *āśiṣaḥ*—of all desires; *nirāśiṣaḥ*—although personally having no desire; *guṇa-vatsa-snuta-udhāḥ*—earth becoming like a cow whose udders flowed upon seeing Gaya's qualities in ruling over the citizens.

TRANSLATION

All the chaste and honest daughters of Mahārāja Dakṣa, such as Śraddhā, Maitrī and Dayā, whose blessings were always effective, bathed Mahārāja Gaya with sanctified water. Indeed, they were very satisfied with Mahārāja Gaya. The planet earth personified came as a cow, and, as though she saw her calf, she delivered milk profusely when she saw all the good qualities of Mahārāja Gaya. In other words, Mahārāja Gaya was able to derive all benefits from the earth and thus satisfy the desires of his citizens. However, he personally had no desire.

PURPORT

The earth over which Mahārāja Gaya ruled is compared to a cow. The good qualities whereby he maintained and ruled the citizens are compared to the calf. A cow delivers milk in the presence of her calf; similarly the cow, or earth, fulfilled the desires of Mahārāja Gaya, who was able to utilize all the resources of the earth to benefit his citizens. This was possible because he was bathed in sanctified water by the honest daughters of Dakṣa. Unless a king or ruler is blessed by authorities, he cannot rule the citizens very satisfactorily. Through the good qualities of the ruler, the citizens become very happy and well qualified.

TEXT 11

छन्दांस्यकामस्य च यस्य कामान्
 दुद्दहुराजहुरथो बलिं नृपाः ।
 प्रत्यञ्चिता युधि धर्मेण विप्रा
 यदाशिषां षष्ठमंशं परेत्य ॥११॥

*chandāmsy akāmasya ca yasya kāmān
dudūhur ājāhrur atho balim nṛpāḥ
pratyañcitā yudhi dharmeṇa viprā
yadāśiṣām ṣaṣṭham amśam paretya*

chandāmsi—all the different parts of the *Vedas*; *akāmasya*—of one who has no desire for personal sense gratification; *ca*—also; *yasya*—whose; *kāmān*—all desirables; *dudūhuḥ*—yielded; *ājāhruḥ*—offered; *atho*—thus; *balim*—presentation; *nṛpāḥ*—all the kings; *pratyañcitāḥ*—being satisfied by his fighting in opposition; *yudhi*—in the war; *dharmeṇa*—by religious principles; *viprāḥ*—all the *brāhmaṇas*; *yadā*—when; *āśiṣām*—of blessings; *ṣaṣṭham amśam*—one sixth; *paretya*—in the next life.

TRANSLATION

Although King Gaya had no personal desire for sense gratification, all his desires were fulfilled by virtue of his performance of Vedic rituals. All the kings with whom Mahārāja Gaya had to fight were forced to fight on religious principles. They were very satisfied with his fighting, and they would present all kinds of gifts to him. Similarly, all the *brāhmaṇas* in his kingdom were very satisfied with King Gaya's munificent charities. Consequently the *brāhmaṇas* contributed a sixth of their pious activities for King Gaya's benefit in the next life.

PURPORT

As a *kṣatriya* or emperor, Mahārāja Gaya sometimes had to fight with subordinate kings to maintain his government, but the subordinate kings were not dissatisfied with him because they knew that he fought for religious principles. Consequently they accepted their subordination and offered all kinds of gifts to him. Similarly, the *brāhmaṇas* who performed Vedic rituals were so satisfied with the King that they very readily agreed to part with a sixth of their pious activities for his benefit in the next life. Thus the *brāhmaṇas* and *kṣatriyas* were all satisfied with Mahārāja Gaya because of his proper administration. In other words, Mahārāja Gaya satisfied the *kṣatriya* kings by his fighting and satisfied

the *brāhmaṇas* by his charities. The *vaiśyas* were also encouraged by kind words and affectionate dealings, and due to Mahārāja Gaya's constant sacrifices, the *śūdras* were satisfied by sumptuous food and charity. In this way Mahārāja Gaya kept all the citizens very satisfied. When *brāhmaṇas* and saintly persons are honored, they part with their pious activities, giving them to those who honor them and render them service. Therefore, as stated in *Bhagavad-gītā* (4.34), *tad viddhi pranipātena paripraśnena sevayā*: one should try to approach a spiritual master submissively and render service unto him.

TEXT 12

यस्याध्वरे भगवानध्वरात्मा
 मघोनि माद्यत्युरुसोमपीथे ।
 श्रद्धाविद्युद्वाचलभक्तियोग-
 समर्पितेज्याफलमाजहार ॥१२॥

yasyādhvare bhagavān adhvārātmā
maghoni mādyaty uru-soma-pithe
śraddhā-viśuddhācala-bhakti-yoga-
samarpitejyā-phalam ājahāra

yasya—of whom (King Gaya); *adhvare*—in his different sacrifices; *bhagavān*—the Supreme Personality of Godhead; *adhvara-ātmā*—the supreme enjoyer of all sacrifices, the *yajña-puruṣa*; *maghoni*—when King Indra; *mādyati*—intoxicated; *uru*—greatly; *soma-pithe*—drinking the intoxicant called *soma*; *śraddhā*—by devotion; *viśuddha*—purified; *acala*—and steady; *bhakti-yoga*—by devotional service; *samarpita*—offered; *ijyā*—of worshiping; *phalam*—the result; *ājahāra*—accepted personally.

TRANSLATION

In Mahārāja Gaya's sacrifices, there was a great supply of the intoxicant known as soma. King Indra used to come and become intoxicated by drinking large quantities of soma-rasa. Also, the Supreme Personality of Godhead, Lord Viṣṇu [the *yajña-puruṣa*]

also came and personally accepted all the sacrifices offered unto Him with pure and firm devotion in the sacrificial arena.

PURPORT

Mahārāja Gaya was so perfect that he satisfied all the demigods, who were headed by the heavenly King Indra. Lord Viṣṇu Himself also personally came to the sacrificial arena to accept the offerings. Although Mahārāja Gaya did not want them, he received all the blessings of the demigods and the Supreme Lord Himself.

TEXT 13

यत्प्रीणनाद्बर्हिषि देवतिर्यङ्-
 मनुष्यवीरुत्तृणमाविरिञ्चात् ।
 प्रीयेत सद्यः स ह विश्वजीवः
 प्रीतः स्वयं प्रीतिमगाद्दयस्य ॥१३॥

*yat-prīṇanād barhiṣi deva-tiryak-
 manuṣya-vīrut-tṛṇam āviriñcāt
 prīyeta sadyaḥ sa ha viśva-jīvaḥ
 prītaḥ svayam prītim agād gayasya*

yat-prīṇanāt—because of pleasing the Supreme Personality of Godhead; *barhiṣi*—in the sacrificial arena; *deva-tiryak*—the demigods and lower animals; *manuṣya*—human society; *vīrut*—the plants and trees; *tṛṇam*—the grass; *ā-viriñcāt*—beginning from Lord Brahmā; *prīyeta*—becomes satisfied; *sadyaḥ*—immediately; *saḥ*—that Supreme Personality of Godhead; *ha*—indeed; *viśva-jīvaḥ*—maintains the living entities all over the universe; *prītaḥ*—although naturally satisfied; *svayam*—personally; *prītim*—satisfaction; *agāt*—he obtained; *gayasya*—of Mahārāja Gaya.

TRANSLATION

When the Supreme Lord is pleased by a person's actions, automatically all the demigods, human beings, animals, birds, bees, creepers, trees, grass and all other living entities, beginning with

Lord Brahmā, are pleased. The Supreme Personality of Godhead is the Supersoul of everyone, and He is by nature fully pleased. Nonetheless, He came to the arena of Mahārāja Gaya and said, “I am fully pleased.”

PURPORT

It is explicitly stated herein that simply by satisfying the Supreme Personality of Godhead, one satisfies the demigods and all other living entities without differentiation. If one pours water on the root of a tree, all the branches, twigs, flowers and leaves are nourished. Although the Supreme Lord is self-satisfied, He was so pleased with the behavior of Mahārāja Gaya that He personally came to the sacrificial arena and said, “I am fully satisfied.” Who can compare to Mahārāja Gaya?

TEXTS 14-15

गयाद्गयन्त्यां चित्ररथः सुगतिरवरोधन इति त्रयः पुत्रा बभूवुश्चि-
त्ररथादूर्णायां सम्राडजनिष्ट तत उत्कलायां मरीचिर्मरीचे ॥१४॥
बिन्दुमत्यां बिन्दुमानुदपद्यत तस्मात्सरघायां मधुर्नामाभवन्मधोः सुमनसि
वीरव्रतस्ततो भोजायां मन्धुप्रमन्धू जज्ञाते मन्योः सत्यायां भौवनस्ततो
दूषणायां त्वष्टाजनिष्ट त्वष्टुर्विरोचनायां विरजो विरजस्य शतजित्प्रवरं
पुत्रशतं कन्या च विष्टुच्यां किल जातम् ॥१५॥

*gayād gayantyām citrarathaḥ sugatir avarodhana iti trayāḥ putrā
babhūvuḥ citrarathād ūrṇāyām samrāḍ ajaniṣṭa. tata utkalāyām marīcir
marīcer bindumatyām bindum ānudapadyata tasmāt saraghāyām
madhur nāmābhavan madhoḥ sumanasi vīravratas tato bhojāyām
manthu-pramanthū jajñāte manthoḥ satyāyām bhauvanas tato
dūṣaṇāyām tvaṣṭājaniṣṭa tvaṣṭur virocānāyām virajo virajasya śatajīt-
pravaram putra-śataṁ kanyā ca viṣṭucyām kila jātam.*

gayāt—from Mahārāja Gaya; *gayantyām*—in his wife, named Gayanti; *citra-rathaḥ*—named Citraratha; *sugatiḥ*—named Sugati;

avarodhanaḥ—named Avarodhana; *iti*—thus; *trayaḥ*—three; *putrāḥ*—sons; *babhūvuh*—were born; *citrarathāt*—from Citraratha; *ūrṇāyām*—in the womb of Ūrṇā; *samrāt*—named Samrāt; *ajaniṣṭa*—was born; *tataḥ*—from him; *utkalāyām*—in his wife named Utkalā; *mariciḥ*—named Marici; *mariceḥ*—from Marici; *bindu-matyām*—in the womb of his wife Bindumati; *bindum*—a son named Bindu; *ānudapadyata*—was born; *tasmāt*—from him; *saraghāyām*—in the womb of his wife Saraghā; *madhuḥ*—Madhu; *nāma*—named; *abhavat*—was born; *madhoḥ*—from Mahdu; *sumanasi*—in the womb of his wife. Sumanā; *vīra-vrataḥ*—a son named Viravrata; *tataḥ*—from Viravrata; *bhojāyām*—in the womb of his wife Bhojā; *manthu-pramanthū*—two sons named Manthu and Pramanthu; *jajñāte*—were born; *manthoḥ*—from Manthu; *satyāyām*—in his wife, Satyā; *bhauvanaḥ*—a son named Bhauvana; *tataḥ*—from him; *dūṣaṇāyām*—in the womb of his wife Dūṣaṇā; *tvaṣṭā*—one son named Tvaṣṭā; *ajaniṣṭa*—was born; *tvaṣṭuh*—from Tvaṣṭā; *virocanāyām*—in his wife named Virocanā; *virajaḥ*—a son named Viraja; *virajasya*—of King Viraja; *śatajit-pravaram*—headed by Śatajit; *putra-śatam*—one hundred sons; *kanyā*—a daughter; *ca*—also; *viṣūcyām*—in his wife Viṣūci; *kila*—indeed; *jātam*—took birth.

TRANSLATION

In the womb of Gayantī, Mahārāja Gaya begot three sons, named Citraratha, Sugati and Avarodhana. In the womb of his wife Ūrṇā, Citraratha begot a son named Samrāt. The wife of Samrāt was Utkalā, and in her womb Samrāt begot a son named Marici. In the womb of his wife Bindumati, Marici begot a son named Bindu. In the womb of his wife Saraghā, Bindu begot a son named Madhu. In the womb of his wife named Sumanā, Madhu begot a son named Viravrata. In the womb of his wife Bhojā, Viravrata begot two sons named Manthu and Pramanthu. In the womb of his wife Satyā, Manthu begot a son named Bhauvana, and in the womb of his wife Dūṣaṇā, Bhauvana begot a son named Tvaṣṭā. In the womb of his wife Virocanā, Tvaṣṭā begot a son named Viraja. The wife of Viraja was Viṣūci, and in her womb Viraja begot one hundred sons and one daughter. Of all these sons, the son named Śatajit was predominant.

TEXT 16

तत्रायं श्लोकः—

प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः ।

अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा ॥१६॥

tatrāyaṁ ślokaḥ—

praiyavratam vaṁśam imam

virajaś caramodbhavaḥ

akarod aty-alam kīrtyā

viṣṇuḥ sura-gaṇam yathā

tatra—in that connection; *ayam ślokaḥ*—there is this famous verse; *praiyavratam*—coming from King Priyavrata; *vaṁśam*—the dynasty; *imam*—this; *virajaḥ*—King Viraja; *carama-udbhavaḥ*—the source of one hundred sons (headed by Śatajit); *akarot*—decorated; *ati-alam*—very greatly; *kīrtyā*—by his reputation; *viṣṇuḥ*—Lord Viṣṇu, the Supreme Personality of Godhead; *sura-gaṇam*—the demigods; *yathā*—just as.

TRANSLATION

There is a famous verse about King Viraja. “Because of his high qualities and wide fame, King Viraja became the jewel of the dynasty of King Priyavrata, just as Lord Viṣṇu, by His transcendental potency, decorates and blesses the demigods.”

PURPORT

Within a garden, a flowering tree attains a good reputation because of its fragrant flowers. Similarly, if there is a famous man in a family, he is compared to a fragrant flower in a forest. Because of him, an entire family can become famous in history. Because Lord Kṛṣṇa took birth in the Yadu dynasty, the Yadu dynasty and the Yādavas have remained famous for all time. Because of King Viraja’s appearance, the family of Mahārāja Priyavrata has remained famous for all time.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fifteenth Chapter of the Śrīmad-Bhāgavatam, “The Glories of the Descendants of King Priyavrata.”

CHAPTER SIXTEEN

A Description of Jambūdvīpa

While describing the character of Mahārāja Priyavrata and his descendants, Śukadeva Gosvāmī also described Meru Mountain and the planetary system known as Bhū-maṇḍala. Bhū-maṇḍala is like a lotus flower, and its seven islands are compared to the whorl of the lotus. The place known as Jambūdvīpa is in the middle of that whorl. In Jambūdvīpa there is a mountain known as Sumeru, which is made of solid gold. The height of this mountain is 84,000 *yojanas*, of which 16,000 *yojanas* are below the earth. Its width is estimated to be 32,000 *yojanas* at its summit and 16,000 *yojanas* at its foot. (One *yojana* equals approximately eight miles.) This king of mountains, Sumeru, is the support of the planet earth.

On the southern side of the land known as Ilāvṛta-varṣa are the mountains known as Himavān, Hemakūṭa and Niṣadha, and on the northern side are the mountains Nīla, Śveta and Śṛṅga. Similarly, on the eastern and western side there are Mālyavān and Gandhamādana, two large mountains. Surrounding Sumeru Mountain are four mountains known as Mandara, Merumandara, Supārśva and Kumuda, each 10,000 *yojanas* long and 10,000 *yojanas* high. On these four mountains there are trees 1,100 *yojanas* high—a mango tree, a rose apple tree, a *kadamba* tree and a banyan tree. There are also lakes full of milk, honey, sugarcane juice and pure water. These lakes can fulfill all desires. There are also gardens named Nandana, Citraratha, Vaibhrajaka and Sarvatobhadra. On the side of Supārśva Mountain is a *kadamba* tree with streams of honey flowing from its hollows, and on Kumuda Mountain there is a banyan tree named Śatavalśa, from whose roots flow rivers containing milk, yogurt and many other desirable things. Surrounding Sumeru Mountain like filaments of the whorl of a lotus are twenty mountain ranges such as Kuraṅga, Kurara, Kusumbha, Vaikaṅka and Trikūṭa. To the east of Sumeru are the mountains Jaṭhara and Devakūṭa, to the west are Pavana and Pāriyātra, to the south are Kailāsa and Karavīra, and to the north are Triśṛṅga and Makara. These eight mountains are about 18,000 *yojanas* long, 2,000 *yojanas* wide and 2,000 *yojanas* high. On the summit of

Mount Sumeru is Brahmapurī, the residence of Lord Brahmā. Each of its four sides is 10,000 *yojanas* long. Surrounding Brahmapurī are the cities of King Indra and seven other demigods. These cities are one fourth the size of Brahmapurī.

TEXT 1

राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां
गणैश्चन्द्रमा वा सह दृश्यते ॥ १ ॥

rājovāca

*uktas tvayā bhū-maṇḍalāyāma-viśeṣo yāvad ādityas tapati yatra
cāsau jyotiṣām gaṇaiś candramā vā saha dṛśyate.*

rājā uvāca—Mahārāja Parīkṣit said; *uktaḥ*—already been said; *tvayā*—by you; *bhū-maṇḍala*—of the planetary system known as Bhū-maṇḍala; *āyāma-viśeṣaḥ*—the specific length of the radius; *yāvat*—as far as; *ādityaḥ*—the sun; *tapati*—heats; *yatra*—wherever; *ca*—also; *asau*—that; *jyotiṣām*—of the luminaries; *gaṇaiḥ*—with hordes; *candramā*—the moon; *vā*—either; *saha*—with; *dṛśyate*—is seen.

TRANSLATION

King Parīkṣit said to Śukadeva Gosvāmī: O brāhmaṇa, you have already informed me that the radius of Bhū-maṇḍala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen.

PURPORT

In this verse it is stated that the planetary system known as Bhū-maṇḍala extends to the limits of the sunshine. According to modern science, the sunshine reaches earth from a distance of 93,000,000 miles. If we calculate according to this modern information, 93,000,000 miles can be considered the radius of Bhū-maṇḍala. In the Gāyatrī *mantra*, we chant *om bhūr bhuvāḥ svaḥ*. The word *bhūr* refers to Bhū-maṇḍala. *Tat savitur*

varenyam: the sunshine spreads throughout Bhū-maṇḍala. Therefore the sun is worshipable. The stars, which are known as *nakṣatra*, are not different suns, as modern astronomers suppose. From *Bhagavad-gītā* (10.21) we understand that the stars are similar to the moon (*nakṣatrāṇām aham śāśī*). Like the moon, the stars reflect the sunshine. Apart from our modern distinguished estimations of where the planetary systems are located, we can understand that the sky and its various planets were studied long, long before *Śrīmad-Bhāgavatam* was compiled. Śukadeva Gosvāmī explained the location of the planets, and this indicates that the information was known long, long before Śukadeva Gosvāmī related it to Mahārāja Parikṣit. The location of the various planetary systems was not unknown to the sages who flourished in the Vedic age.

TEXT 2

तत्रापि प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपकल्पता यत्
एतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु द्धृचित एतदेवाखिलमहं
मानतो लक्षणतश्च सर्वं विजिज्ञासामि ॥ २ ॥

*tatrāpi priyavrata-ratha-caraṇa-parikhātaiḥ saptabhiḥ sapta sindhava
upakṛptā yata etasyāḥ sapta-dvīpa-viśeṣa-vikalpas tvayā bhagavan
khalu sūcīta etad evākhilam aham mānato lakṣaṇataś ca sarvaṁ vi-
jijñāsāmi.*

tatra api—in that Bhū-maṇḍala; *priyavrata-ratha-caraṇa-parikhātaiḥ*—by the ditches made by the wheels of the chariot used by Priyavrata Mahārāja while circumambulating Sumeru behind the sun; *saptabhiḥ*—by the seven; *sapta*—seven; *sindhavaḥ*—oceans; *upakṛptāḥ*—created; *yataḥ*—because of which; *etasyāḥ*—of this Bhū-maṇḍala; *sapta-dvīpa*—of the seven islands; *viśeṣa-vikalpaḥ*—the mode of the construction; *tvayā*—by you; *bhagavan*—O great saint; *khalu*—indeed; *sūcītaḥ*—described; *etat*—this; *eva*—certainly; *akhilam*—whole subject; *aham*—I; *mānataḥ*—from the point of view of measurement; *lakṣaṇataḥ*—and from symptoms; *ca*—also; *sarvaṁ*—everything; *vijijñāsāmi*—wish to know.

TRANSLATION

My dear Lord, the rolling wheels of Mahārāja Priyavrata's chariot created seven ditches, in which the seven oceans came into existence. Because of these seven oceans, Bhū-maṇḍala is divided into seven islands. You have given a very general description of their measurement, names and characteristics. Now I wish to know of them in detail. Kindly fulfill my desire.

TEXT 3

भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि सूक्ष्मतम आत्मज्योतिषि परे
ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तद्दु हैतद्दु गुरोर्हस्यनुवर्णयितु-
मिति ॥ ३ ॥

*bhagavato guṇamaye sthūla-rūpa āveśitam mano hy aguṇe 'pi
sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati vāsudevākhye
kṣamam āveśitum tad u haitad guro 'rhasy anuvarṇayitum iti.*

bhagavataḥ—of the Supreme Personality of Godhead; *guṇa-maye*—into the external features, consisting of the three modes of material nature; *sthūla-rūpe*—the gross form; *āveśitam*—entered; *manaḥ*—the mind; *hi*—indeed; *aguṇe*—transcendental; *api*—although; *sūkṣma-tame*—in His smaller form as Paramātmā within the heart; *ātma-jyotiṣi*—who is full of Brahman effulgence; *pare*—the supreme; *brahmaṇi*—spiritual entity; *bhagavati*—the Supreme Personality of Godhead; *vāsudeva-ākhye*—known as Bhagavān Vāsudeva; *kṣamam*—suitable; *āveśitum*—to absorb; *tad*—that; *u ha*—indeed; *etat*—this; *guro*—O my dear spiritual master; *arhasi anuvarṇayitum*—please describe factually; *iti*—thus.

TRANSLATION

When the mind is fixed upon the Supreme Personality of Godhead in His external feature made of the material modes of nature—the gross universal form—it is brought to the platform of pure goodness. In that transcendental position, one can understand the Supreme Personality of Godhead, Vāsudeva, who in His

subtler form is self-effulgent and beyond the modes of nature. O my lord, please describe vividly how that form, which covers the entire universe, is perceived.

PURPORT

Mahārāja Parīkṣit had already been advised by his spiritual master, Śukadeva Gosvāmī, to think of the universal form of the Lord, and therefore, following the advice of his spiritual master, he continuously thought of that form. The universal form is certainly material, but because everything is an expansion of the energy of the Supreme Personality of Godhead, ultimately nothing is material. Therefore Parīkṣit Mahārāja's mind was saturated with spiritual consciousness. Śrīla Rūpa Gosvāmī has stated:

*prāpañcikatayā buddhyā
hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo
vairāgyaṁ phalgu kathyate*

Everything, even that which is material, is connected with the Supreme Personality of Godhead. Therefore everything should be engaged in the service of the Lord. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura translates this verse as follows:

*“hari-sevāya yāhā haya anukūla
viśaya baliyā tāhāra tyāge haya bhula*

“One should not give up anything connected with the Supreme Personality of Godhead, thinking it material or enjoyable for the material senses.” Even the senses, when purified, are spiritual. When Mahārāja Parīkṣit was thinking of the universal form of the Lord, his mind was certainly situated on the transcendental platform. Therefore although he might not have had any reason to be concerned with detailed information of the universe, he was thinking of it in relationship with the Supreme Lord, and therefore such geographical knowledge was not material but transcendental. Elsewhere in *Śrīmad-Bhāgavatam* (1.5.20) Nārada Muni has said, *idaṁ hi viśvaṁ bhagavān ivetaraḥ*: the entire universe is also

the Supreme Personality of Godhead, although it appears different from Him. Therefore although Parīkṣit Mahārāja had no need for geographical knowledge of this universe, that knowledge was also spiritual and transcendental because he was thinking of the entire universe as an expansion of the energy of the Lord.

In our preaching work also, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Kṛṣṇa consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Kṛṣṇa consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the *mahā-mantra* every day, his dealings with the material world for the sake of spreading the Kṛṣṇa consciousness movement are not different from the spiritual cultivation of Kṛṣṇa consciousness.

TEXT 4

ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मनसा वचसा
वाधिगन्तुमलं विबुधायुषापि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नाम-
रूप मानलक्षणतो व्याख्यास्यामः ॥ ४ ॥

ṛṣir uvāca

na vai mahārāja bhagavato māyā-guṇa-vibhūteḥ kāṣṭhām manasā vacasā vādhigantum alam vibudhāyusaḥpi puruṣas tasmāt prādhānyenaiva bhū-golaka-viśeṣaṁ nāma-rūpa-māna-lakṣaṇato vyākhyāsyāmaḥ.

ṛṣir uvāca—Śrī Śukadeva Gosvāmī continued to speak; *na*—not; *vai*—indeed; *mahā-rāja*—O great King; *bhagavataḥ*—of the Supreme Personality of Godhead; *māyā-guṇa-vibhūteḥ*—of the transformation of the qualities of the material energy; *kāṣṭhām*—the end; *manasā*—by the mind; *vacasā*—by words; *vā*—either; *adhigantum*—to understand fully; *alam*—capable; *vibudha-āyusā*—with a duration of life like that of Brahmā; *api*—even; *puruṣaḥ*—a person; *tasmāt*—therefore; *prādhānyena*—by a general description of the chief places; *eva*—cer-

tainly; *bhū-golaka-viśeṣam*—the particular description of Bhūloka; *nāma-rūpa*—names and forms; *māna*—measurements; *lakṣanataḥ*—according to symptoms; *vyākhyāsyāmaḥ*—I shall try to explain.

TRANSLATION

The great ṛṣi Śukadeva Gosvāmī said: My dear King, there is no limit to the expansion of the Supreme Personality of Godhead's material energy. This material world is a transformation of the material qualities [sattva-guṇa, rajo-guṇa and tamo-guṇa], yet no one could possibly explain it perfectly, even in a lifetime as long as that of Brahmā. No one in the material world is perfect, and an imperfect person could not describe this material universe accurately, even after continued speculation. O King, I shall nevertheless try to explain to you the principal regions, such as Bhū-golaka [Bhūloka], with their names, forms, measurements and various symptoms.

PURPORT

The material world is only one fourth of the Supreme Personality of Godhead's creation, but it is unlimited and impossible for anyone to know or describe, even with the qualification of a life as long as that of Brahmā, who lives for millions and millions of years. Modern scientists and astronomers try to explain the cosmic situation and the vastness of space, and some of them believe that all the glittering stars are different suns. From *Bhagavad-gītā*, however, we understand that all these stars (*nakṣatras*) are like the moon, in that they reflect the sunshine. They are not independent luminaries. Bhūloka is explained to be that portion of outer space through which the heat and light of the sun extend. Therefore it is natural to conclude that this universe extends in space as far as we can see and encompasses the glittering stars. Śrīla Śukadeva Gosvāmī admitted that to give full details of this expansive material universe would be impossible, but nevertheless he wanted to give the King as much knowledge as he had received through the *paramparā* system. We should conclude that if one cannot comprehend the material expansions of the Supreme Personality of Godhead, one certainly cannot estimate the expansiveness of the spiritual world. The *Brahma-saṁhitā* (5.33) confirms this:

*advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca*

The limits of the expansions of Govinda, the Supreme Personality of Godhead, cannot be estimated by anyone, even a person as perfect as Brahmā, not to speak of tiny scientists whose senses and instruments are all imperfect and who cannot give us information of even this one universe. We should therefore be satisfied with the information obtainable from Vedic sources as spoken by authorities like Śukadeva Gosvāmī.

TEXT 5

यो वायं द्वीपः कुवलयकमलकोशाभ्यन्तरकोशो नियुतयोजन विशालः समवर्तुलो
यथा पुष्करपत्रम् ॥ ५ ॥

*yo vāyam dvīpaḥ kuvalaya-kamala-kośābhyantara-kośo niyuta-yojana-
viśālah samavartulo yathā puṣkara-patram.*

yaḥ—which; *vā*—either; *ayam*—this; *dvīpaḥ*—island; *kuvalaya*—the Bhūloka; *kamala-kośa*—of the whorl of a lotus flower; *abhyantara*—inner; *kośaḥ*—whorl; *niyuta-yojana-viśālah*—one million *yojanas* (eight million miles) wide; *samavartulaḥ*—equally round, or having a length and breadth of the same measurement; *yathā*—like; *puṣkara-patram*—a lotus leaf.

TRANSLATION

The planetary system known as Bhū-maṇḍala resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambūdvīpa, which is situated in the middle of the whorl, are one million yojanas [eight million miles]. Jambūdvīpa is round like the leaf of a lotus flower.

TEXT 6

यस्मिन्नत्र वर्षाणि नवयोजनसहस्रायान्यष्टभिर्मर्यादागिरिभिः सुविभक्तानि
भवन्ति ॥६॥

yasmin nava varṣāṇi nava-yojana-sahasrāyāmāny aṣṭabhir maryādā-giribhiḥ suvibhaktāni bhavanti.

yasmin—in that Jambūdvīpa; *nava*—nine; *varṣāṇi*—divisions of land; *nava-yojana-sahasra*—72,000 miles in length; *āyāmāni*—measuring; *aṣṭabhiḥ*—by eight; *maryādā*—indicating the boundaries; *giribhiḥ*—by mountains; *suvibhaktāni*—nicely divided from one another; *bhavanti*—are.

TRANSLATION

In Jambūdvīpa there are nine divisions of land, each with a length of 9,000 yojanas [72,000 miles]. There are eight mountains that mark the boundaries of these divisions and separate them nicely.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following quotation from the *Vāyu Purāṇa*, wherein the locations of the various mountains, beginning with the Himalayas, are described.

dhanurvāt saṁsthite jñeye dve varṣe dakṣiṇottare. dīrghāṇi tatra catvāri caturasram ilāvṛtam iti dakṣiṇottare bhāratottara-kuru-varṣe catvāri kimpuruṣa-harivarṣa-ramyaka-hiraṇmayāni varṣāṇi nila-niśadhayos tiraścinihbūya samudra-praviṣṭayoḥ saṁlagnatvam aṅgikṛtya bhadraśva-ketumālayor api dhanur-ākṛtitvam. atas tayor dairghyata eva madhye saṅkucitatvena nava-sahasrāyāmatvam. ilāvṛtasya tu meroh sakāśāt catur-dikṣu nava-sahasrāyāmatvam sambhavet vastutas tv ilāvṛta-bhadraśva-ketumālānām catus-triṁsat-sahasrāyāmatvaṁ jñeyam.

TEXT 7

एषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः सर्वतः सौवर्णः कुलगिरिराजो मेरुर्द्वीपायामसमुन्नाहः कर्णिकाभूतः कुवलयकमलस्य मूर्धनि द्वात्रिंशत्सहस्र योजनवित्ततो मूले षोडशसहस्रं तावतान्तर्भूम्यां प्रविष्टः ॥ ७ ॥

eṣāṁ madhye ilāvṛtaṁ nāmābhyantara-varṣaṁ yasya nābhyām avasthitaḥ sarvataḥ sauvarṇaḥ kula-giri-rājo meruḥ dvīpāyāma-samunnāhaḥ karṇikā-bhūtaḥ kuvalaya-kamalasya mūrdhani dvā-triṁśat sahasra-yojana-vitāto mūle ṣoḍaśa-sahasraṁ tāvat āntar-bhūmyām praviṣṭaḥ.

eṣāṁ—all these divisions of Jambūdvīpa; *madhye*—among; *ilāvṛta* *nāma*—named Ilāvṛta-varṣa; *abhyantara-varṣaṁ*—the inner division; *yasya*—of which; *nābhyām*—in the navel; *avasthitaḥ*—situated; *sarvataḥ*—entirely; *sauvarṇaḥ*—made of gold; *kula-giri-rājaḥ*—the most famous among famous mountains; *meruḥ*—Mount Meru; *dvīpa-āyāma-samunnāhaḥ*—whose height is the same measurement as the width of Jambūdvīpa; *karṇikā-bhūtaḥ*—existing as the pericarp; *kuvalaya*—of this planetary system; *kamalasya*—like a lotus flower; *mūrdhani*—on the top; *dvā-triṁśat*—thirty-two; *sahasra*—thousand; *yojana*—yojanas (eight miles each); *vitātaḥ*—expanded; *mūle*—at the base; *ṣoḍaśa-sahasraṁ*—sixteen thousand *yojanas*; *tāvat*—so much; *āntar-bhūmyām*—within the earth; *praviṣṭaḥ*—entered.

TRANSLATION

Amidst these divisions, or varṣas, is the varṣa named Ilāvṛta, which is situated in the middle of the whorl of the lotus. Within Ilāvṛta-varṣa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike Bhū-maṇḍala planetary system. The mountain's height is the same as the width of Jambūdvīpa—or, in other words, 100,000 yojanas [800,000 miles]. Of that, 16,000 yojanas [128,000 miles] are within the earth, and therefore the mountain's height above the earth is 84,000 yojanas [672,000 miles]. The mountain's width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base.

TEXT 8

उत्तरोत्तरेणैलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यकहिरप्पयकुरूणां वर्षाणां
मर्यादागिरयः प्रागायता उभयतः क्षारोदावधयो द्विसहस्रपृथ्व एकैकशः
पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो दशांशाधिकंशेन दैर्घ्य एव हसन्ति ॥ ८ ॥

uttarottareṇelāvṛtam nilaḥ śvetaḥ śṛṅgavān iti trayo ramyaka-hiraṇmaya-kurūṇām varṣānām maryādā-girayaḥ prāg-āyatā ubhayataḥ kṣārodāvadhayo dvi-sahasra-prthava ekaikaśaḥ pūrvasmāt pūrvasmād uttara uttaro daśāmsād hikāmsena dairghya eva hrasanti.

uttara-uttareṇa ilāvṛtam—further and further north of Ilāvṛta-varṣa; *nilaḥ*—Nila; *śvetaḥ*—Śveta; *śṛṅgavān*—Śṛṅgavān; *iti*—thus; *trayaḥ*—three mountains; *ramyaka*—Ramyaka; *hiraṇmaya*—Hiraṇmaya; *kurūṇām*—of the Kuru division; *varṣānām*—of the *varṣas*; *maryādā-girayaḥ*—the mountains marking the borders; *prāk-āyatāḥ*—extended on the eastern side; *ubhayataḥ*—to the east and the west; *kṣāroda*—the ocean of salt water; *avadhayaḥ*—extending to; *dvi-sahasra-prthavaḥ*—which are two thousand *yojanas* wide; *eka-ekaśaḥ*—one after another; *pūrvasmāt*—than the former; *pūrvasmāt*—than the former; *uttaraḥ*—further north; *uttaraḥ*—further north; *daśa-amśa-adhika-amśena*—by one tenth of the former; *dairghyaḥ*—in length; *eva*—indeed; *hrasanti*—become shorter.

TRANSLATION

Just north of Ilāvṛta-varṣa—and going further northward, one after another—are three mountains named Nila, Śveta and Śṛṅgavān. These mark the borders of the three *varṣas* named Ramyaka, Hiraṇmaya and Kuru and separate them from one another. The width of these mountains is 2,000 *yojanas* [16,000 miles]. Lengthwise, they extend east and west to the beaches of the ocean of salt water. Going from south to north, the length of each mountain is one tenth that of the previous mountain, but the height of them all is the same.

PURPORT

In this regard, Madhvācārya quotes the following verses from the *Brahmāṇḍa Purāna*:

*yathā bhāgavate tūktam
bhauvanam kośa-lakṣaṇam
tasyāvirodhato yojyam
anya-granthāntare sthitam*

*maṇḍode puraṇam caiva
vyatyāsam kṣīra-sāgare
rāhu-soma-raviṇām ca
maṇḍalād dvi-guṇoktitām
vinaiva sarvam unneyam
yojanābhedato 'tra tu*

It appears from these verses that aside from the sun and moon, there is an invisible planet called Rāhu. The movements of Rāhu cause both solar and lunar eclipses. We suggest that the modern expeditions attempting to reach the moon are mistakenly going to Rāhu.

TEXT 9

एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति प्रागायता यथा नीलादयो-
ऽयुतयोजनोत्सेधा हरिवर्षकिम्पुरुषभारतानां यथासंख्यम् ॥९॥

*evam dakṣiṇenelāvṛtam niṣadho hemakūṭo himālaya iti prāg-āyatā
yathā nīlādayo 'yuta-yojanoṭsedhā hari-varṣa-kimpuruṣa-bhāratānām
yathā-saṅkhyam.*

evam—thus; *dakṣiṇena*—by degrees to the southern side; *ilāvṛtam*—of Ilāvṛta-varṣa; *niṣadhaḥ hema-kūṭaḥ himālayaḥ*—three mountains named Niṣadha, Hemakūṭa and Himālaya; *iti*—thus; *prāk-āyatāḥ*—extended to the east; *yathā*—just as; *nīla-ādayaḥ*—the mountains headed by Nīla; *ayuta-yojana-utsedhāḥ*—ten thousand *yojanas* high; *hari-varṣa*—the division named Hari-varṣa; *kimpuruṣa*—the division named Kimpuruṣa; *bhāratānām*—the division named Bhārata-varṣa; *yathā-saṅkhyam*—according to number.

TRANSLATION

Similarly, south of Ilāvṛta-varṣa and extending from east to west are three great mountains named (from north to south) Niṣadha, Hemakūṭa and Himālaya. Each of them is 10,000 *yojanas* [80,000 miles] high. They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa [India].

TEXT 10

तथैवेलावृतमपरेण पूर्वेण च माल्यवद्गन्धमादनावानीलनिषधायतौ द्विसहस्रं
पप्रथतुः केतुमालमद्राश्वयोः सीमानं विदधाते ॥ १० ॥

*tathaivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv ānila-
niṣadhāyatau dvi-sahasraṁ paprathatuḥ ketumāla-bhadrāśvayoḥ
sīmānam vidadhāte.*

tathā eva—exactly like that; *ilāvṛtam apareṇa*—on the western side of Ilāvṛta-varṣa; *pūrveṇa ca*—and on the eastern side; *mālyavad-gandha-mādanau*—the demarcation mountains of Mālyavān on the west and Gandhamādana on the east; *ā-nīla-niṣada-āyatau*—on the northern side up to the mountain known as Nīla and on the southern side up to the mountain known as Niṣadha; *dvi-sahasraṁ*—two thousand *yojanas*; *paprathatuḥ*—they extend; *ketumāla-bhadrāśvayoḥ*—of the two *varṣas* named Ketumāla and Bhadrāśva; *sīmānam*—the border; *vidadhāte*—establish.

TRANSLATION

In the same way, west and east of Ilāvṛta-varṣa are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 *yojanas* [16,000 miles] high, extend as far as Nīla Mountain in the north and Niṣadha in the south. They indicate the borders of Ilāvṛta-varṣa and also the *varṣas* known as Ketumāla and Bhadrāśva.

PURPORT

There are so many mountains, even on this planet earth. We do not think that the measurements of all of them have actually been calculated. While passing over the mountainous region from Mexico to Caracas, we actually saw so many mountains that we doubt whether their height, length and breadth have been properly measured. Therefore, as indicated in *Śrīmad-Bhāgavatam* by Śukadeva Gosvāmī, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations. Śukadeva Gosvāmī has already stated that such

calculations would be very difficult even if one had a duration of life like that of Brahmā. We should simply be satisfied with the statements of authorities like Śukadeva Gosvāmī and appreciate how the entire cosmic manifestation has been made possible by the external energy of the Supreme Personality of Godhead. The measurements given herein, such as 10,000 *yojanas* or 100,000 *yojanas*, should be considered correct because they have been given by Śukadeva Gosvāmī. Our experimental knowledge can neither verify nor disprove the statements of Śrīmad-Bhāgavatam. We should simply hear these statements from the authorities. If we can appreciate the extensive energy of the Supreme Personality of Godhead, that will benefit us.

TEXT 11

मन्दरो मेरुमन्दरः सुपार्ष्वः कुमुद इत्ययुतयोजनविस्तारोन्नाहा मेरो-
श्चतुर्दिशमवष्टम्भगिरय उपबल्लप्ताः ॥ ११ ॥

*mandaro merumandaraḥ supārśvaḥ kumuda ity ayuta-yojana-
vistāronnāhā meroś catur-diśam avaṣṭambha-giraya upakṣptāḥ.*

mandaraḥ—the mountain named Mandara; *meru-mandaraḥ*—the mountain named Merumandara; *supārśvaḥ*—the mountain named Supārśva; *kumudaḥ*—the mountain named Kumuda; *iti*—thus; *ayuta-yojana-vistāra-unnāhāḥ*—which measure ten thousand *yojanas* high and wide; *meroḥ*—of Sumeru; *catur-diśam*—the four sides; *avaṣṭambha-girayaḥ*—mountains that are like the belts of Sumeru; *upakṣptāḥ*—situated.

TRANSLATION

On the four sides of the great mountain known as Sumeru are four mountains—Mandara, Merumandara, Supārśva and Kumuda—which are like its belts. The length and height of these mountains are calculated to be 10,000 *yojanas* [80,000 miles].

TEXT 12

चतुर्ध्वेषु चूतजम्बूकदम्बन्यग्रोधाश्चत्वारः पादप प्रवराः पर्वतकेतव इवाधि-
सहस्रयोजनोन्नाहास्तावद् विटपविततयः शतयोजनपरिणाहाः ॥ १२ ॥

caturṣv eteṣu cūta-jambū-kadamba-nyagrodhās catvārah pādapa-pravarāḥ parvata-ketava ivādhi-sahasra-yojanonnāhās tāvad viṭapa-vitatayaḥ śata-yojana-pariṇāhāḥ.

caturṣu—on the four; *eteṣu*—on these mountains, beginning with Mandara; *cūta-jambū-kadamba*—of trees such as the mango, rose apple and *kadamba*; *nyagrodhāḥ*—and the banyan tree; *catvārah*—four kinds; *pādapa-pravarāḥ*—the best of trees; *parvata-ketavaḥ*—the flagstaves on the mountains; *iva*—like; *adhi*—over; *sahasra-yojana-un-nāhāḥ*—one thousand *yojanas* high; *tāvat*—so much also; *viṭapa-vitatayaḥ*—the length of the branches; *śata-yojana*—one hundred *yojanas*; *pariṇāhāḥ*—wide.

TRANSLATION

Standing like flagstaves on the summits of these four mountains are a mango tree, a rose apple tree, a kadamba tree and a banyan tree. Those trees are calculated to have a width of 100 *yojanas* [800 miles] and a height of 1,100 *yojanas* [8,800 miles]. Their branches also spread to a radius of 1,100 *yojanas*.

TEXTS 13-14

हृदाश्चत्वारः पयोमध्विक्षुरसमृष्टजला यदुपस्पर्शिन उपदेवगणा योगैश्वर्याणि
स्वाभाविकानि भरतर्षभ धारयन्ति ॥ १३ ॥ देवो दानानि च भवन्ति
चत्वारि नन्दनं चैत्ररथं वैभ्राजकं सर्वतोभद्रमिति ॥ १४ ॥

hradās catvārah payo-madhv-ikṣurasa-mṛṣṭa-jalā yad-upasparśina upadeva-gaṇā yogaiśvaryāṇi svābhāvīkāni bharatarṣabha dhārayanti. devodyānāni ca bhavanti catvāri nandanam caitraratham vaibhrājakam sarvatobhadram iti.

hradāḥ—lakes; *catvārah*—four; *payāḥ*—milk; *madhu*—honey; *ikṣu-rasa*—sugarcane juice; *mṛṣṭa-jalāḥ*—filled with pure water; *yat*—of which; *upasparśinaḥ*—those who use the liquids; *upadeva-gaṇāḥ*—the demigods; *yoga-aiśvaryāṇi*—all the perfections of mystic *yoga*; *svābhāvīkāni*—without being tried for; *bharata-rṣabha*—O best of the

Bharata dynasty; *dhārayanti*—possess; *deva-udyānāni*—celestial gardens; *ca*—also; *bhavanti*—there are; *catvāri*—four; *nandanam*—of the Nandana garden; *caitra-ratham*—Caitraratha garden; *vaibhrājaka*—Vaibhrājaka garden; *sarvataḥ-bhadram*—Sarvatobhadra garden; *iti*—thus.

TRANSLATION

O Mahārāja Parikṣit, best of the Bharata dynasty, between these four mountains are four huge lakes. The water of the first tastes just like milk; the water of the second, like honey; and that of the third, like sugarcane juice. The fourth lake is filled with pure water. The celestial beings such as the Siddhas, Cāraṇas and Gandharvas, who are also known as demigods, enjoy the facilities of those four lakes. Consequently they have the natural perfections of mystic yoga, such as the power to become smaller than the smallest or greater than the greatest. There are also four celestial gardens named Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra.

TEXT 15

येष्वमर परिवृढाः सह सुरललनाललामयूथपतय उपदेवगणैरुपगीयमानमहिमानः
किल विहरन्ति ॥ १५ ॥

*yeṣu amara-parivṛḍhāḥ saha sura-lalanā-lalāma-yūtha-pataya
upadeva-gaṇair upagīyamāna-mahimānaḥ kila viharanti.*

yeṣu—in which; *amara-parivṛḍhāḥ*—the best of the demigods; *saha*—with; *sura-lalanā*—of the wives of all the demigods and semi-demigods; *lalāma*—of those women who are like ornaments; *yūtha-patayaḥ*—the husbands; *upadeva-gaṇaiḥ*—by the semi-demigods (the Gandharvas); *upagīyamāna*—being chanted; *manimānaḥ*—whose glories; *kila*—indeed; *viharanti*—they enjoy sports.

TRANSLATION

The best of the demigods, along with their wives, who are like ornaments of heavenly beauty, meet together and enjoy within

those gardens, while their glories are sung by lesser demigods known as Gandharvas.

TEXT 16

मन्दरोत्सङ्ग एकादशशतयोजनोच्चुङ्गदेवचूतशिरसो गिरिशिखरस्थूलानि
फलान्यमृतकल्पानि पतन्ति ॥१६॥

mandarotsaṅga ekādaśa-śata-yojanottuṅga-devacūta-śiraso giri-śikhara-sthūlāni phalāny amṛta-kalpāni patanti.

mandara-utsaṅge—on the lower slopes of Mandara Mountain; *ekādaśa-śata-yojana-uttuṅga*—1,100 *yojanas* high; *devacūta-śirasaḥ*—from the top of a mango tree named Devacūta; *giri-śikhara-sthūlāni*—which are as fat as mountain peaks; *phalāni*—fruit; *amṛta-kalpāni*—as sweet as nectar; *patanti*—fall down.

TRANSLATION

On the lower slopes of Mandara Mountain is a mango tree named Devacūta. It is 1,100 *yojanas* high. Mangoes as big as mountain peaks and as sweet as nectar fall from the top of this tree for the enjoyment of the denizens of heaven.

PURPORT

In the *Vāyu Purāṇa* there is also a reference to this tree by great learned sages:

*aratnīnām śatāny aṣṭāv
eka-ṣaṣṭy-adhikāni ca
phala-pramāṇam ākhyātam
ṛṣibhis tattva-darśibhir*

TEXT 17

तेषां विशीर्यमाणानामतिमधुरसुरभिसुगन्धि बहुलारुणरसोदेनारुणोदा नाम नदी
मन्दरगिरिशिखरान्निपतन्ती पूर्वेणैलावृतमुपप्लवयति ॥१७॥

teṣām viśīryamāṇānām ati-madhura-surabhi-sugandhi-bahulāruṇa-rasodenāruṇodā nāma nadī mandara-giri-śikharān nīpatantī pūr-veṇelāvṛtam upaplāvayati.

teṣām—of all the mangoes; *viśīryamāṇānām*—being broken because of falling from the top; *ati-madhura*—very sweet; *surabhi*—fragrant; *sugandhi*—scented with other aromas; *bahula*—large quantities; *aruṇa-rasa-udena*—by reddish juice; *aruṇodā*—Aruṇodā; *nāma*—named; *nadī*—the river; *mandara-giri-śikharāt*—from the top of Mandara Mountain; *nīpatantī*—falling down; *pūrveṇa*—on the eastern side; *ilāvṛtam*—through Ilāvṛta-varṣa; *upaplāvayati*—flows.

TRANSLATION

When all those solid fruits fall from such a height, they break, and the sweet, fragrant juice within them flows out and becomes increasingly more fragrant as it mixes with other scents. That juice cascades from the mountain in waterfalls and becomes a river called Aruṇodā, which flows pleasantly through the eastern side of Ilāvṛta.

TEXT 18

यदुपजोषणाद्भवान्या अनुचरीणां पुण्यजनवधूनामवयवस्पर्शसुगन्धशतो
दशयोजनं समन्तादनुवासयति ॥१८॥

yad-upajoṣaṇād bhavānyā anucarīṇāṃ puṇya-jana-vadhūnām avayava-sparśa-sugandha-vāto daśa-yojanaṃ samantād anuvāsayati.

yat—of which; *upajoṣaṇāt*—because of using the fragrant water; *bhavānyāḥ*—of Bhavānī, the wife of Lord Śiva; *anucarīṇām*—of attendant maidservants; *puṇya-jana-vadhūnām*—who are wives of the most pious Yakṣas; *avayava*—of the bodily limbs; *sparśa*—from contact; *sugandha-vātaḥ*—the wind, which becomes fragrant; *daśa-yojanam*—up to ten *yojanas* (about eighty miles); *samantāt*—all around; *anuvāsayati*—makes fragrant.

TRANSLATION

The pious wives of the Yakṣas act as personal maidservants to assist Bhavānī, the wife of Lord Śiva. Because they drink the water of the River Aruṇodā, their bodies become fragrant, and as the air carries away that fragrance, it perfumes the entire atmosphere for eighty miles around.

TEXT 19

एवं जम्बूफलानामत्युच्चनिपातविशीर्णानामनस्थिप्रायाणामिमकायनिभानां रसेन
जम्बूनाम नदी मेरुमन्दरशिखरादयुतयोजनादवनितले निपतन्ती दक्षिणेना
त्मानं यावदिलावृतमुपस्यन्दयति ॥१९॥

*evam jambū-phalānām atyucca-nipāta-viśīrṇānām anasthi-prāyāṇām
ibha-kāya-nibhānām rasena jambū nāma nadī meru-mandara-śikharād
ayuta-yojanād avani-tale nipatantī dakṣiṇenātmānam yāvad ilāvṛtam
upasyandayati.*

evam—similarly; *jambū-phalānām*—of the fruits called *jambū* (the rose apple); *ati-ucca-nipāta*—because of falling from a great height; *viśīrṇānām*—which are broken to pieces; *anasthi-prāyāṇām*—having very small seeds; *ibha-kāya-nibhānām*—and which are as large as the bodies of elephants; *rasena*—by the juice; *jambū nāma nadī*—a river named *Jambū-nadī*; *meru-mandara-śikharāt*—from the top of *Meru-mandara Mountain*; *ayuta-yojanāt*—ten thousand *yojanas* high; *avani-tale*—on the ground; *nipatantī*—falling; *dakṣiṇena*—on the southern side; *ātmānam*—itself; *yāvat*—the whole; *ilāvṛtam*—*Ilāvṛta-varṣa*; *upasyandayati*—flows through.

TRANSLATION

Similarly, the fruits of the *jambū* tree, which are full of pulp and have very small seeds, fall from a great height and break to pieces. Those fruits are the size of elephants, and the juice gliding from them becomes a river named *Jambū-nadī*. This river falls a distance of 10,000 *yojanas*, from the summit of *Merumandara* to

the southern side of Ilāvṛta, and floods the entire land of Ilāvṛta with juice.

PURPORT

We can only imagine how much juice there might be in a fruit that is the size of an elephant but has a very tiny seed. Naturally the juice from the broken *jambū* fruits forms waterfalls and floods the entire land of Ilāvṛta. That juice produces an immense quantity of gold, as will be explained in the next verses.

TEXTS 20-21

तावदुभयोरपि रोधसोर्था मृत्तिका तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन
सदामरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति ॥२०॥ यदु ह वाव विबुधा-
दयः सह युवतिभिर्मुकुटकटकटिसूत्राद्याभरणरूपेण खलु धारयन्ति ॥२१॥

*tāvad ubhayor api rodhasor yā mṛttikā tad-rasenānuvidhyamānā vāyu-
arka-saṁyoga-vipākena sadāmara-lokābharaṇam jāmbū-nadam nāma
suvarṇam bhavati. yad u ha vāva vibudhādayaḥ saha yuvatibhir
mukuta-kaṭaka-kaṭi-sūtrādy-ābharaṇa-rūpeṇa khalu dhārayanti.*

tāvat—entirely; *ubhayor api*—of both; *rodhasoḥ*—of the banks; *yā*—which; *mṛttikā*—the mud; *tad-rasena*—with the juice of the *jambū* fruits that flows in the river; *anuvīdhyamānā*—being saturated; *vāyu-arka-saṁyoga-vipākena*—because of a chemical reaction with the air and sunshine; *sadā*—always; *amara-loka-ābharaṇam*—which is used for the ornaments of the demigods, the denizens of the heavenly planets; *jāmbū-nadam nāma*—named Jāmbū-nada; *suvarṇam*—gold; *bhavati*—becomes; *yat*—which; *u ha vāva*—indeed; *vibudhādayaḥ*—the great demigods; *saha*—with; *yuvatibhiḥ*—their everlastingly youthful wives; *mukuta*—crowns; *kaṭaka*—bangles; *kaṭi-sūtra*—belts; *ādi*—and so on; *ābharaṇa*—of all kinds of ornaments; *rūpeṇa*—in the form; *khalu*—indeed; *dhārayanti*—they possess.

TRANSLATION

The mud on both banks of the River Jambū-nadī, being moistened by the flowing juice and then dried by the air and the

sunshine, produces huge quantities of gold called Jāmbū-nada. The denizens of heaven use this gold for various kinds of ornaments. Therefore all the inhabitants of the heavenly planets and their youthful wives are fully decorated with golden helmets, bangles and belts, and thus they enjoy life.

PURPORT

By the arrangement of the Supreme Personality of Godhead, the rivers on some planets produce gold on their banks. The poor inhabitants of this earth, because of their incomplete knowledge, are captivated by a so-called *bhagavān* who can produce a small quantity of gold. However, it is understood that in a higher planetary system in this material world, the mud on the banks of the Jambū-nadī mixes with *jambū* juice, reacts with the sunshine in the air, and automatically produces huge quantities of gold. Thus the men and women are decorated there by various golden ornaments, and they look very nice. Unfortunately, on earth there is such a scarcity of gold that the governments of the world try to keep it in reserve and issue paper currency. Because that currency is not backed up by gold, the paper they distribute as money is worthless, but nevertheless the people on earth are very proud of material advancement. In modern times, girls and ladies have ornaments made of plastic instead of gold, and plastic utensils are used instead of golden ones, yet people are very proud of their material wealth. Therefore the people of this age are described as *mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* (*Bhāg.* 1.1.10). In other words, they are extremely bad and slow to understand the opulence of the Supreme Personality of Godhead. They have been described as *sumanda-matayaḥ* because their conceptions are so crippled that they accept a bluffer who produces a little gold to be God. Because they have no gold in their possession, they are actually poverty-stricken, and therefore they are considered unfortunate.

Sometimes these unfortunate people want to be promoted to the heavenly planets to achieve fortunate positions, as described in this verse, but pure devotees of the Lord are not at all interested in such opulence. Indeed, devotees sometimes compare the color of gold to that of bright golden stool. Śrī Caitanya Mahāprabhu has instructed devotees not to be allured by golden ornaments and beautifully decorated women. *Na dhanam na janam na sundarim*: a devotee should not be allured by gold.

beautiful women or the prestige of having many followers. Śrī Caitanya Mahāprabhu, therefore, confidentially prayed, *mama janmani janmaniśvare bhavatād bhaktir ahaitukī tvayi*: “My Lord, please bless Me with Your devotional service. I do not want anything else.” A devotee may pray to be delivered from this material world. That is his only aspiration.

*ayi nanda-tanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśam vicintaya*

The humble devotee simply prays to the Lord, “Kindly pick me up from the material world, which is full of varieties of material opulence, and keep me under the shelter of Your lotus feet.”

Śrīla Narottama dāsa Ṭhākura prays:

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
karuṇā karaha ei-bāra
narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya,
tomā vine ke āche āmāra*

“O my Lord, O son of Nanda Mahārāja, now You are standing before me with Your consort, the daughter of Vṛṣabhānu, Śrīmatī Rādhārāṇī. Kindly accept me as the dust of Your lotus feet. Please do not kick me away, for I have no other shelter.”

Similarly, Prabodhānanda Sarasvatī indicates that the position of the demigods, who are decorated with golden helmets and other ornaments, is no better than a phantasmagoria (*tri-daśa-pūr ākāśa-puṣpāyate*). A devotee is never allured by such opulences. He simply aspires to become the dust of the lotus feet of the Lord.

TEXT 22

यस्तु महाकदम्बः सुपार्श्वनिरूढो यास्तस्य कोटरेभ्यो विनिःसृताः पञ्चाया-
मपरिणाहाः पञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्योऽपरेणात्मानमिलावृतमनुमोद-
यन्ति ॥२२॥

*yas tu mahā-kadambaḥ supārśva-nirūḍho yās tasya koṭarebhyo
viniḥsṛtāḥ pañcāyāma-pariṇāhāḥ pañca madhu-dhārāḥ supārśva-
śikharāt patantyō 'pareṇātmānam ilāvṛtam anumodayanti.*

yah—which; *tu*—but; *mahā-kadambaḥ*—the tree named Mahākadamba; *supārśva-nirūḍhaḥ*—which stands on the side of the mountain known as Supārśva; *yāḥ*—which; *tasya*—of that; *koṭarebhyah*—from the hollows; *viniḥsṛtāḥ*—flowing; *pañca*—five; *āyāma*—*vyāma*, a unit of measurement of about eight feet; *pariṇāhāḥ*—whose measurement; *pañca*—five; *madhu-dhārāḥ*—flows of honey; *supārśva-śikharāt*—from the top of Supārśva Mountain; *patantyaḥ*—flowing down; *apareṇa*—on the western side of Sumeru Mountain; *ātmānam*—the whole of; *ilāvṛtam*—Ilāvṛta-varṣa; *anumodayanti*—make fragrant.

TRANSLATION

On the side of Supārśva Mountain stands a big tree called Mahākadamba, which is very celebrated. From the hollows of this tree flow five rivers of honey, each about five vyāmas wide. This flowing honey falls incessantly from the top of Supārśva Mountain and flows all around Ilāvṛta-varṣa, beginning from the western side. Thus the whole land is saturated with the pleasing fragrance.

PURPORT

The distance between one hand and another when one spreads both his arms is called a *vyāma*. This comes to about eight feet. Thus each of the rivers was about forty feet wide, making a total of about two hundred feet.

TEXT 23

या ह्युपयुञ्जानानां मुखनिर्वासितो वायुः समन्ताच्छतयोजनमनुवासयति ॥२३॥

*yā hy upayuñjānānām mukha-nirvāsito vāyuḥ samantāc chata-yojanam
anuvāsayati.*

yāḥ—which (those flows of honey); *hi*—indeed; *upayuñjānānām*—of those who drink; *mukha-nirvāsitaḥ vāyuḥ*—the air emanating from

the mouths; *samantāt*—all around; *śata-yojanam*—up to one hundred *yojanas* (eight hundred miles); *anuvāsayati*—makes sweetly flavored.

TRANSLATION

The air carrying the scent from the mouths of those who drink that honey perfumes the land for a hundred *yojanas* around.

TEXT 24

एवं कुमुदनिरूढो यः शतवल्शो नाम वटस्तस्य स्कन्धेभ्यो
नीचीनाः पयोदधिमधुघृतागुडान्नाद्यम्बरशय्यासनाभरणादयः सर्व एव
कामदुघा नदाः कुमुदाग्रात्पतन्तस्तमुत्तरेणोलावृतमुपयोजयन्ति ॥२४॥

*evam kumuda-nirūḍho yaḥ śatavalśo nāma vaṭas tasya skandhebhyo
nīcīnāḥ payo-dadhi-madhu-ghṛta-guḍānnādy-ambara-
śayyāsanābharaṇādayaḥ sarva eva kāma-dughā nadāḥ kumudāgrāt
patantas tam uttareṇelāvṛtam upayojayanti.*

evam—thus; *kumuda-nirūḍhaḥ*—having grown on Kumuda Mountain; *yaḥ*—that; *śata-valśaḥ nāma*—the tree named Śatavalśa (because of having hundreds of trunks); *vaṭaḥ*—a banyan tree; *tasya*—of it; *skandhebhyaḥ*—from the thick branches; *nīcīnāḥ*—flowing down; *payāḥ*—milk; *dadhi*—yogurt; *madhu*—honey; *ghṛta*—clarified butter; *guḍa*—molasses; *anna*—food grains; *ādi*—and so on; *ambara*—clothing; *śayyā*—bedding; *āsana*—sitting places; *ābharaṇa-ādayaḥ*—carrying ornaments and so on; *sarve*—everything; *eva*—certainly; *kāma-dughāḥ*—fulfilling all desires; *nadāḥ*—big rivers; *kumuda-agrāt*—from the top of Kumuda Mountain; *patantaḥ*—flowing; *tam*—to that; *uttareṇa*—on the northern side; *ilāvṛtam*—the land known as Ilāvṛta-varṣa; *upayojayanti*—give happiness.

TRANSLATION

Similarly, on Kumuda Mountain there is a great banyan tree, which is called Śatavalśa because it has a hundred main branches. From those branches come many roots, from which many rivers are flowing. These rivers flow down from the top of the mountain

to the northern side of Ilāvṛta-varṣa for the benefit of those who live there. Because of these flowing rivers, all the people have ample supplies of milk, yogurt, honey, clarified butter [ghee], molasses, food grains, clothes, bedding, sitting places and ornaments. All the objects they desire are sufficiently supplied for their prosperity, and therefore they are very happy.

PURPORT

The prosperity of humanity does not depend on a demoniac civilization that has no culture and no knowledge but has only gigantic skyscrapers and huge automobiles always rushing down the highways. The products of nature are sufficient. When there is a profuse supply of milk, yogurt, honey, food grains, ghee, molasses, dhotis, saris, bedding, sitting places and ornaments, the residents are actually opulent. When a profuse supply of water from the river inundates the land, all these things can be produced, and there will not be scarcity. This all depends, however, on the performance of sacrifice as described in the Vedic literature.

*annād bhavanti bhūtāni
parjanyaād anna-sambhavaḥ
yajñād bhavati parjanyo
yajñaḥ karma-samudbhavaḥ*

“All living bodies subsist on food grains, which are produced from rains. Rains are produced by performance of *yajña* [sacrifice]. and *yajña* is born of prescribed duties.” These are the prescriptions given in *Bhagavad-gītā* (3.14). If people follow these principles in full Kṛṣṇa consciousness, human society will be prosperous, and they will be happy both in this life and in the next.

TEXT 25

यानुपजुषाणानां न कदाचिदपि प्रजानां बलीपलितक्लमस्वेददौर्गन्ध्यजरामय-
मृत्युशीतोष्णवैवर्ण्योपसर्गादयस्तापविशेषा भवन्ति यावज्जीवं सुखं निरतिशयमेव

yān upajuṣāṅānām na kadācid api prajānām valī-palīta-klama-sveda-daugandhya-jarāmaya-mṛtyu-śītoṣṇa-vaivarṇyopasargādayas tāpa-viśeṣā bhavanti yāvaj jīvaṁ sukhaṁ niratiśayam eva.

yān—which (all the products produced because of the flowing rivers mentioned above); *upajuṣāṅānām*—of persons who are fully utilizing; *na*—not; *kadācit*—at any time; *api*—certainly; *prajānām*—of the citizens; *valī*—wrinkles; *palīta*—grey hair; *klama*—fatigue; *sveda*—perspiration; *daugandhya*—bad odors because of unclean perspiration; *jarā*—old age; *āmaya*—disease; *mṛtyu*—untimely death; *śīta*—severe cold; *uṣṇa*—scorching heat; *vaivarṇya*—fading of the luster of the body; *upasarga*—troubles; *ādayaḥ*—and so on; *tāpa*—of sufferings; *viśeṣā*—varieties; *bhavanti*—are; *yāvaj*—as long as; *jīvaṁ*—life; *sukhaṁ*—happiness; *niratiśayam*—unlimited; *eva*—only.

TRANSLATION

The residents of the material world who enjoy the products of these flowing rivers have no wrinkles on their bodies and no grey hair. They never feel fatigue, and perspiration does not give their bodies a bad odor. They are not afflicted by old age, disease or untimely death, they do not suffer from chilly cold or scorching heat, nor do their bodies lose their luster. They all live very happily, without anxieties, until death.

PURPORT

This verse hints at the perfection of human society even within this material world. The miserable conditions of this material world can be corrected by a sufficient supply of milk, yogurt, honey, ghee, molasses, food grains, ornaments, bedding, sitting places and so on. This is human civilization. Ample food grains can be produced through agricultural enterprises, and profuse supplies of milk, yogurt and ghee can be arranged through cow protection. Abundant honey can be obtained if the forests are protected. Unfortunately, in modern civilization, men are busy killing the cows that are the source of yogurt, milk and ghee, they are cutting down all the trees that supply honey, and they are opening factories to manufacture nuts, bolts, automobiles and wine instead of engaging in

agriculture. How can the people be happy? They must suffer from all the misery of materialism. Their bodies become wrinkled and gradually deteriorate until they become almost like dwarves, and a bad odor emanates from their bodies because of unclean perspiration resulting from eating all kinds of nasty things. This is not human civilization. If people actually want happiness in this life and want to prepare for the best in the next life, they must adopt a Vedic civilization. In a Vedic civilization, there is a full supply of all the necessities mentioned above.

TEXT 26

कुरङ्गकुररकुसुम्भवैकङ्कत्रिकूटशिशिरपतङ्गरुचकनिषधशिनीवासकपिलशङ्ख-
वैदूर्यजारुधिहंसर्षभनागकालञ्जरनारदादयो विंशतिगिरयो मेरोः कर्णिकाया
इव केसरभूता मूलदेशे परित उपकृप्ताः ॥ २६ ॥

*kuraṅga-kurara-kusumbha-vaikaṅka-trikūṭa-śīśira-pataṅga-rucaka-
niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-
kālañjara-nāradādayo viṁśati-girayo meroḥ karṇikāyā iva kesara-
bhūtā mūla-deśe parita upakṛptāḥ.*

kuraṅga—Kuraṅga; *kurara*—Kurara; *kusumbha-vaikaṅka-trikūṭa-
śīśira-pataṅga-rucaka-niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-
jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nārada*—the names of moun-
tains; *ādayaḥ*—and so on; *viṁśati-girayaḥ*—twenty mountains;
meroḥ—of Sumeru Mountain; *karṇikāyāḥ*—of the whorl of the lotus;
iva—like; *kesara-bhūtāḥ*—as filaments; *mūla-deśe*—at the base;
paritaḥ—all around; *upakṛptāḥ*—arranged by the Supreme Personality
of Godhead.

TRANSLATION

There are other mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śīśira, Pataṅga, Rucaka, Niṣadha, Sinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada.

TEXT 27

जठरदेवकूटौ मेरुं पूर्वेणाष्टादशयोजनसहस्रमुदगायतौ द्विसहस्रं पृथुतुङ्गौ
भवतः । एवमपरेण पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ प्रागाय-
तावेवमुत्तरतस्त्रिभृङ्गमकरावष्टभिरेतैः परिस्तृतोऽग्निरिव परितश्चकास्तिकाञ्चन-
गिरिः ॥२७॥

*jaṭhara-devakūṭau meruṁ purveṇāṣṭādaśa-yojana-sahasram
udagāyatau dvi-sahasraṁ pṛthu-tuṅgau bhavataḥ. evam apareṇa
pavana-pāriyātrau dakṣiṇena kailāsa-karavīrau prāg-āyatāv evam
uttaratas triśṅga-makarāv aṣṭabhir etaiḥ parisṛto 'gnir iva paritāś
cakāsti kāncana-giriḥ.*

jaṭhara-devakūṭau—two mountains named Jaṭhara and Devakūṭa; *meruṁ*—Sumeru Mountain; *pūrveṇa*—on the eastern side; *aṣṭādaśa-yojana-sahasram*—eighteen thousand *yojanas*; *udgāyatau*—stretching from north to south; *dvi-sahasram*—two thousand *yojanas*; *pṛthu-tuṅgau*—in width and height; *bhavataḥ*—there are; *evam*—similarly; *apareṇa*—on the western side; *pavana-pāriyātrau*—two mountains named Pavana and Pāriyātra; *dakṣiṇena*—on the southern side; *kailāsa-karavīrau*—two mountains named Kailāsa and Karavīra; *prāk-āyatau*—expanding east and west; *evam*—similarly; *uttarataḥ*—on the northern side; *triśṅga-makarau*—two mountains named Triśṅga and Makara; *aṣṭabhiḥ etaiḥ*—by these eight mountains; *parisṛtaḥ*—surrounded; *agnir iva*—like fire; *paritāś*—all over; *cakāsti*—brilliantly shines; *kāncana-giriḥ*—the golden mountain named Sumeru, or Meru.

TRANSLATION

On the eastern side of Sumeru Mountain are two mountains named Jaṭhara and Devakūṭa, which extend to the north and south for 18,000 *yojanas* [144,000 miles]. Similarly, on the western side of Sumeru are two mountains named Pavana and Pāriyātra, which also extend north and south for the same distance. On the southern side of Sumeru are two mountains named Kailāsa and Karavīra, which extend east and west for 18,000 *yojanas*, and on the northern side of Sumeru, extending for the same distance east and west, are two mountains named Triśṅga and Makara. The

width and height of all these mountains is 2,000 *yojanas* [16,000 miles]. Sumeru, a mountain of solid gold shining as brilliantly as fire, is surrounded by these eight mountains.

TEXT 28

मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपक्लृप्तां पुरीमयुतयोजनसाहस्रीं
समचतुरस्रां शतक्रौम्भीं वदन्ति ॥ २८ ॥

meror mūrdhani bhagavata ātma-yoner madhyata upakṣptām purīm ayuta-yojana-sāhasrīm sama-caturasrām śātakaumbhīm vadanti.

meroḥ—of Sumeru Mountain; *mūrdhani*—on the head; *bhagavataḥ*—of the most powerful being; *ātma-yoneḥ*—of Lord Brahmā; *madhyataḥ*—in the middle; *upakṣptām*—situated; *purīm*—the great township; *ayuta-yojana*—ten thousand *yojanas*; *sāhasrīm*—one thousand; *sama-caturasrām*—of the same length on all sides; *śātakaumbhīm*—made entirely of gold; *vadanti*—the great learned sages say.

TRANSLATION

In the middle of the summit of Meru is the township of Lord Brahmā. Each of its four sides is calculated to extend for ten million *yojanas* [eighty million miles]. It is made entirely of gold, and therefore learned scholars and sages call it Śātakaumbhī.

TEXT 29

तामनुपरितो लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टा-
वुपक्लृप्ताः ॥२९॥

tām anuparito loka-pālānām aṣṭānām yathā-diśam yathā-rūpam turīya-mānena puro 'ṣṭāv upakṣptāḥ.

tām—that great township named Brahmapurī; *anuparitaḥ*—surrounding; *loka-pālānām*—of the governors of the planets; *aṣṭānām*—eight; *yathā-diśam*—according to the directions; *yathā-rūpam*—in

exact conformity with the township of Brahmapurī; *turiya-mānena*—by measurement only one fourth; *purāḥ*—townships; *aṣṭau*—eight; *upakṣptāḥ*—situated.

TRANSLATION

Surrounding Brahmapurī in all directions are the residences of the eight principal governors of the planetary systems, beginning with King Indra. These abodes are similar to Brahmapurī but are one fourth the size.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura confirms that the townships of Lord Brahmā and the eight subordinate governors of the planetary systems, beginning with Indra, are mentioned in other *Purāṇas*.

*merau nava-pūrāṇi syur
manovaty amarāvati
tejovati saṁyamani
tathā kṛṣṇāṅganā parā
śraddhāvati gandhavati
tathā cānyā mahodayā
yaśovati ca brahmendra
bahyādīnām yathā-kramam*

Brahmā's township is known as Manovati, and those of his assistants such as Indra and Agni are known as Amarāvati, Tejovati, Saṁyamani, Kṛṣṇāṅganā, Śraddhāvati, Gandhavati, Mahodayā and Yaśovati. Brahmapurī is situated in the middle, and the other eight *purīs* surround it in all directions.

Thus end the Bhaktivedanta purports of the Fifth Canto, Sixteenth Chapter of the Śrīmad-Bhāgavatam, entitled, "A Description of Jambūdvīpa."

CHAPTER SEVENTEEN

The Descent of the River Ganges

The Seventeenth Chapter describes the origin of the Ganges River and how it flows in and around Ilāvṛta-varṣa. There is also a description of the prayers Lord Śiva offers to Lord Saṅkarṣaṇa, part of the quadruple expansions of the Supreme Personality of Godhead. Lord Viṣṇu once approached Bali Mahārāja while the King was performing a sacrifice. The Lord appeared before him as Trivikrama, or Vāmana, and begged alms from the King in the form of three steps of land. With two steps, Lord Vāmana covered all three planetary systems and pierced the covering of the universe with the toes of His left foot. A few drops of water from the Causal Ocean leaked through this hole and fell on the head of Lord Śiva, where they remained for one thousand millenniums. These drops of water are the sacred Ganges River. It first flows onto the heavenly planets, which are located on the soles of Lord Viṣṇu's feet. The Ganges River is known by many names, such as the Bhāgīrathī and the Jāhnavī. It purifies Dhruvaloka and the planets of the seven sages because both Dhruva and the sages have no other desire than to serve the Lord's lotus feet.

The Ganges River, emanating from the lotus feet of the Lord, inundates the heavenly planets, especially the moon, and then flows through Brahmapurī atop Mount Meru. Here the river divides into four branches (known as Sitā, Alakanandā, Cakṣu and Bhadrā), which then flow down to the ocean of salt water. The branch known as Sitā flows through Śekhara-parvata and Gandhamādana-parvata and then flows down to Bhadrāśva-varṣa, where it mixes with the ocean of salt water in the West. The Cakṣu branch flows through Mālyavān-giri and, after reaching Ketumāla-varṣa, mixes with the ocean of salt water in the West. The branch known as Bhadrā flows onto Mount Meru, Mount Kumuda, and the Nīla, Śveta and Śṛṅgavān mountains before it reaches Kuru-deśa, where it flows into the ocean of salt water in the north. The Alakanandā branch flows through Brahmālaya, crosses over many mountains, including Hemakūṭa and Himakūṭa, and then reaches Bhārata-varṣa, where it

flows into the southern side of the ocean of salt water. Many other rivers and their branches flow through the nine *varṣas*.

The tract of land known as Bhārata-varṣa is the field of activities, and the other eight *varṣas* are for persons who are meant to enjoy heavenly comfort. In each of these eight beautiful provinces, the celestial denizens enjoy various standards of material comfort and pleasure. A different incarnation of the Supreme Personality of Godhead distributes His mercy in each of the nine *varṣas* of Jambūdvīpa.

In the Ilāvṛta-varṣa, Lord Śiva is the only male. There he lives with his wife, Bhavānī, who is attended by many maidservants. If any other male enters that province, Bhavānī curses him to become a woman. Lord Śiva worships Lord Saṅkarṣaṇa by offering various prayers, one of which is as follows: “My dear Lord, please liberate all Your devotees from material life and bind all the nondevotees to the material world. Without Your mercy, no one can be released from the bondage of material existence.”

TEXT 1

श्रीशुक उवाच

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो वामपादाङ्गुणखनिभिन्नो-
र्ध्वाण्डकटाहविवरेणान्तःप्रविष्टा या बाह्यजलधारा तश्चरणपङ्कजावनेजना-
रुणकिञ्चलक्रोपरञ्जिताखिलजगदघमलापहोपस्पर्शनामला साक्षाद्भगवत्पदीत्य
नुपलक्षितवचोऽभिधीयमानातिमहता कालेन युगसहस्रोपलक्षणेन दिवो
मूर्धन्यवततार यत्तद्विष्णुपदमाहुः ॥१॥

śrī-śuka uvāca

tatra bhagavataḥ sākṣāḍ yajña-liṅgasya viṣṇor vikramato vāma-
pādāṅguṣṭha-nakha-nirbhinnordhvāṅḍa-kaṭāha-vivareṇāntaḥ-praviṣṭā
yā bāhya-jala-dhārā tac-caraṇa-paṅkajāvanejanāruṇa-
kiñjalkoparañjitākhila-jagad-agma-malāpahopasparśanāmalā sākṣāḍ
bhagavat-padīty anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena
yuga-sahasropalakṣaṇena divo mūrdhany avatātāra yat tad viṣṇu-
padam āhuḥ.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tatra*—at that time; *bhagavataḥ*—of the incarnation of the Supreme Personality of Godhead; *sākṣāt*—directly; *yajña-liṅgasya*—the enjoyer of the results of all sacrifices; *viṣṇoḥ*—of Lord Viṣṇu; *vikramataḥ*—while taking His second step; *vāma-pāda*—of His left leg; *aṅguṣṭha*—of the big toe; *nakha*—by the nail; *nirbhinna*—pierced; *ūrdhva*—upper; *aṇḍa-kaṭāha*—the covering of the universe (consisting of seven layers—earth, water, fire, etc.); *vivareṇa*—through the hole; *antaḥ-praviṣṭā*—having entered the universe; *yā*—which; *bāhya-jala-dhārā*—the flow of water from the Causal Ocean outside the universe; *tat*—of Him; *caraṇa-paṅkaja*—of the lotus feet; *avanejana*—by the washing; *aruṇa-kiñjalka*—by reddish powder; *uparañjitā*—being colored; *akhila-jagat*—of the whole world; *agha-mala*—the sinful activities; *apahā*—destroys; *upasparśana*—the touching of which; *amalā*—completely pure; *sākṣāt*—directly; *bhagavat-padī*—emanating from the lotus feet of the Supreme Personality of Godhead; *iti*—thus; *anupalakṣita*—described; *vacaḥ*—by the name; *abhidhīyamānā*—being called; *ati-mahatā kālena*—after a long time; *yuga-sahasra-upalakṣaṇena*—consisting of one thousand millenniums; *divaḥ*—of the sky; *mūrdhani*—on the head (Dhruvaloka); *avatātāra*—descended; *yat*—which; *tat*—that; *viṣṇu-padam*—the lotus feet of Lord Viṣṇu; *āhuḥ*—they call.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, Lord Viṣṇu, the enjoyer of all sacrifices, appeared as Vāmanadeva in the sacrificial arena of Bali Mahārāja. Then He extended His left foot to the end of the universe and pierced a hole in its covering with the nail of His big toe. Through the hole, the pure water of the Causal Ocean entered this universe as the Ganges River. Having washed the lotus feet of the Lord, which are covered with reddish powder, the water of the Ganges acquired a very beautiful pink color. Every living being can immediately purify his mind of material contamination by touching the transcendental water of the Ganges, yet its waters remain ever pure. Because the Ganges directly touches the lotus feet of the Lord before descending within this universe, she is known as Viṣṇupadī. Later she received other names like Jāhnavī

and Bhāgīrathī. After one thousand millenniums, the water of the Ganges descended on Dhruvaloka, the topmost planet in this universe. Therefore all learned sages and scholars proclaim Dhruvaloka to be Viṣṇupada ["situated on Lord Viṣṇu's lotus feet"].

PURPORT

In this verse, Śukadeva Gosvāmī describes the glories of the Ganges River. The water of the Ganges is called *patita-pāvanī*, the deliverer of all sinful living beings. It is a proven fact that a person who regularly bathes in the Ganges is purified both externally and internally. Externally his body becomes immune to all kinds of disease, and internally he gradually develops a devotional attitude toward the Supreme Personality of Godhead. Throughout India, many thousands of people live on the banks of the Ganges, and by regularly bathing in her waters, they are undoubtedly being purified both spiritually and materially. Many sages, including Śāṅkarācārya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamunā, Godāvarī, Kāverī, Kṛṣṇā and Narmadā flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Śrīla Madhvācārya says:

*vārāhe vāma-pādam tu
tad-anyeṣu tu dakṣiṇam
pādam kalpeṣu bhagavān
ujjahāra trivikramah*

Standing on His right foot and extending His left to the edge of the universe, Lord Vāmana became known as Trivikrama, the incarnation who performed three heroic deeds.

TEXT 2

यत्र ह वात्र वीरव्रत औत्तानपादिः परमभागवतोऽस्सत्कुलदेवताचरणारविन्दो-
दकमिति यामनुसवनमुत्कृष्यमाणभगवद्भक्तियोगेन दृढं क्लिद्यमानान्तर्हृदय
औत्कृष्यविवशामीलितलोचनयुगलकुङ्मलविगलितामलबाष्पकलयाभिव्यज्य-
मानरोमपुलककुलकोऽधुनापि परमादरेण शिरसा विभर्ति ॥ २ ॥

yatra ha vāva vīra-vrata auttānapādiḥ parama-bhāgavato 'smat-kula-devatā-caraṇāravindodakam iti yām anusavanam utkṛṣyamāṇa-bhagavad-bhakti-yogena dṛḍham klidyamānāntar-hṛdaya autkañṭhya-vivaśāmilita-locana-yugala-kuḍmala-vigalitāmala-bāṣpa-kalayābhivyajyamāna-roma-pulaka-kulako 'dhunāpi paramādareṇa śirasā bibharti.

yatra ha vāva—in Dhruvaloka; *vīra-vrataḥ*—firmly determined; *auttānapādiḥ*—the famous son of Mahārāja Uttānapāda; *parama-bhāgavataḥ*—the most exalted devotee; *asmat*—our; *kula-devatā*—of the family Deity; *caraṇa-aravinda*—of the lotus feet; *udakam*—in the water; *iti*—thus; *yām*—which; *anusavanam*—constantly; *utkṛṣyamāṇa*—being increased; *bhagavat-bhakti-yogena*—by devotional service unto the Lord; *dṛḍham*—greatly; *klidyamāna-antaḥ-hṛdayaḥ*—being softened within the core of his heart; *autkañṭhya*—by great anxiety; *vivaśa*—spontaneously; *amilita*—slightly open; *locana*—of eyes; *yugala*—pair; *kuḍmala*—from the flowerlike; *vigalita*—emanating; *amala*—uncontaminated; *bāṣpa-kalayā*—with tears; *abhivyajyamāna*—being manifested; *roma-pulaka-kulakaḥ*—whose symptoms of ecstasy on the body; *adhunā api*—even now; *parama-ādareṇa*—with great reverence; *śirasā*—by the head; *bibharti*—he bears.

TRANSLATION

Dhruva Mahārāja, the famous son of Mahārāja Uttānapāda, is known as the most exalted devotee of the Supreme Lord because of his firm determination in executing devotional service. Knowing that the sacred Ganges water washes the lotus feet of Lord Viṣṇu, Dhruva Mahārāja, situated on his own planet, to this very day accepts that water on his head with great devotion. Because he constantly thinks of Kṛṣṇa very devoutly within the core of his heart, he is overcome with ecstatic anxiety. Tears flow from his half-open eyes, and eruptions appear on his entire body.

PURPORT

When a person is firmly fixed in devotional service to the Supreme Personality of Godhead, he is described as *vīra-vrata*, fully determined.

Such a devotee increases his ecstasy in devotional service more and more. Thus as soon as he remembers Lord Viṣṇu, his eyes fill with tears. This is a symptom of a *mahā-bhāgavata*. Dhruva Mahārāja maintained himself in that devotional ecstasy, and Śrī Caitanya Mahāprabhu also gave us a practical example of transcendental ecstasy when He lived at Jagannātha Puri. His pastimes there are fully narrated in *Caitanya-caritāmṛta*.

TEXT 3

ततः सप्त ऋषयस्तत्प्रभावाभिज्ञा यां ननु तपसात्या
 न्निकी सिद्धिरेतावती भगवति सर्वात्मनि वासुदेवेऽनुपरतभ क्ति-
 योगलाभेनैवोपेक्षितान्यार्थात्मगतयो मुक्ति मिवागतां मुमुक्षव इव
 सबहुमानमद्यापि जटाजूटैरुद्धहन्ति ॥३॥

*tataḥ sapta ṛṣayaḥ tat prabhāvābhijñā yām nanu tapasa ātyantiki
 siddhir etāvati bhagavati sarvātmani vāsudeve ’nuparata-bhakti-yoga-
 lābhenaivopekṣitānyārthātma-gatayo muktim ivāgatām mumukṣava iva
 sabahu-mānam adyāpi jaṭā-jūṭair udvahanti.*

tataḥ—thereafter; *sapta ṛṣayaḥ*—the seven great sages (beginning with Marīci); *tat prabhāva-abhijñāḥ*—who knew very well the influence of the Ganges River; *yām*—this Ganges water; *nanu*—indeed; *tapasaḥ*—of our austerities; *ātyantiki*—the ultimate; *siddhiḥ*—perfection; *etāvati*—this much; *bhagavati*—the Supreme Personality of Godhead; *sarva-ātmani*—in the all-pervading; *vāsudeve*—Kṛṣṇa; *anuparata*—continuous; *bhakti-yoga*—of the mystic process of devotional service; *lābhena*—simply by achieving this platform; *eva*—certainly; *upekṣita*—neglected; *anya*—other; *artha-ātma-gatayaḥ*—all other means of perfection (namely religion, economic development, sense gratification and liberation); *muktim*—liberation from material bondage; *iva*—like; *āgatām*—obtained; *mumukṣavaḥ*—persons desiring liberation; *iva*—like; *sa-bahu-mānam*—with great honor; *adya api*—even now; *jaṭā-jūṭaiḥ*—with matted locks of hair; *udvahanti*—they carry.

TRANSLATION

The seven great sages [Marīci, Vasiṣṭha, Atri and so on] reside on planets beneath Dhruvaloka. Well aware of the influence of the water of the Ganges, to this day they keep Ganges water on the tufts of hair on their heads. They have concluded that this is the ultimate wealth, the perfection of all austerities, and the best means of prosecuting transcendental life. Having obtained uninterrupted devotional service to the Supreme Personality of Godhead, they neglect all other beneficial processes like religion, economic development, sense gratification and even merging into the Supreme. Just as jñānīs think that merging into the existence of the Lord is the highest truth, these seven exalted personalities accept devotional service as the perfection of life.

PURPORT

Transcendentalists are divided into two primary groups: the *nirviṣeṣa-vādīs*, or impersonalists, and the *bhaktas*, or devotees. The impersonalists do not accept spiritual varieties of life. They want to merge into the existence of the Supreme Lord in His Brahman feature (the *brahma-jyoti*). The devotees, however, desire to take part in the transcendental activities of the Supreme Lord. In the upper planetary system, the top-most planet is Dhruvaloka, and beneath Dhruvaloka are the seven planets occupied by the great sages, beginning with Marīci, Vasiṣṭha and Atri. All these sages regard devotional service as the highest perfection of life. Therefore they all carry the holy water of the Ganges on their heads. This verse proves that for one who has achieved the platform of pure devotional service, nothing else is important, even so-called liberation (*kaivalya*). Śrīla Śrīdhara Svāmī states that only by achieving pure devotional service of the Lord can one give up all other engagements as insignificant. Prabodhānanda Sarasvatī confirms his statement as follows:

*kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādīṣ ca kīṭāyate
yat kārūṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ*

Śrī Caitanya Mahāprabhu has perfectly enunciated and broadcast the process of *bhakti-yoga*. Consequently, for one who has taken shelter at the lotus feet of Śrī Caitanya Mahāprabhu, the highest perfection of the Māyāvādīs, *kaivalya*, or becoming one with the Supreme, is considered hellish, to say nothing of the *karmīs*' aspiration to be promoted to the heavenly planets. Devotees consider such goals to be worthless phantasmagoria. There are also *yogīs*, who try to control their senses, but they can never succeed without coming to the stage of devotional service. The senses are compared to poisonous snakes, but the senses of a *bhakta* engaged in the service of the Lord are like snakes with their poisonous fangs removed. The *yogī* tries to suppress his senses, but even great mystics like Viśvāmītra fail in the attempt. Viśvāmītra was conquered by his senses when he was captivated by Menakā during his meditation. She later gave birth to Śakuntalā. The wisest persons in the world, therefore, are the *bhakti-yogīs*, as Lord Kṛṣṇa confirms in *Bhagavad-gītā* (6.47):

*yoginām api sarveṣāṃ
mad-gatenāntarātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ*

“Of all *yogīs*, he who always abides in Me with great faith, worshipping Me in transcendental loving service, is most intimately united with Me in *yoga* and is the highest of all.”

TEXT 4

ततोऽनेकसहस्रकोटिविमानानीकसङ्कुलदेवयानेनावतरन्तीन्दुमण्डलमावार्यं ब्रह्म
सदने निपतति ॥ ४ ॥

*tato 'neka-sahasra-koṭi-vimānānīka-saṅkula-deva-yānenāvatar-
antīndu maṇḍalam āvārya brahma-sadane nipatati.*

tataḥ—after purifying the seven planets of the seven great sages; *aneka*—many; *sahasra*—thousands; *koṭi*—of millions; *vimāna-anīka*—with contingents of airplanes; *saṅkula*—congested; *deva-yānena*—by the spaceways of the demigods; *avatarantī*—descending; *indu-maṇ-*

dalam—the moon planet; *āvārya*—inundated; *brahma-sadane*—to the abode of Lord Brahmā atop Sumeru-parvata; *nīpatati*—falls down.

TRANSLATION

After purifying the seven planets near Dhruvaloka [the polestar], the Ganges water is carried through the spaceways of the demigods in billions of celestial airplanes. Then it inundates the moon [Candraloka] and finally reaches Lord Brahmā's abode atop Mount Meru.

PURPORT

We should always remember that the Ganges River comes from the Causal Ocean, beyond the covering of the universe. After the water of the Causal Ocean leaks through the hole created by Lord Vāmanadeva, it flows down to Dhruvaloka (the polestar) and then to the seven planets beneath Dhruvaloka. Then it is carried to the moon by innumerable celestial airplanes, and then it falls to the top of Mount Meru, which is known as Sumeru-parvata. In this way, the water of the Ganges finally reaches the lower planets and the peaks of the Himalayas, and from there it flows through Hardwar and throughout the plains of India, purifying the entire land. How the Ganges water reaches the various planets from the top of the universe is explained herein. Celestial airplanes carry the water from the planets of the sages to other planets. So-called advanced scientists of the modern age are trying to go to the higher planets, but at the same time they are experiencing a power shortage on earth. If they were actually capable scientists, they could personally go by airplane to other planets, but this they are unable to do. Having now given up their moon excursions, they are attempting to go to other planets, but without success.

TEXT 5

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्पन्दन्ती
नदनदीपतिमेवाभिनिविशति सीतालकनन्दा चक्षुर्भद्रेति ॥ ५ ॥

*tatra caturdhā bhidyamānā caturbhir nāmabhiś catur-diśam
abhispendantī nada-nadī-patim evābhiniviśati sītālahanandā cakṣur
bhadreti.*

tatra—there (on top of Mount Meru); *caturdhā*—into four branches; *bhidyamānā*—being divided; *caturbhiḥ*—with four; *nāmabhiḥ*—names; *catuḥ-diśam*—the four directions (east, west, north and south); *abhispandantī*—profusely flowing; *nada-nadī-patim*—the reservoir of all great rivers (the ocean); *eva*—certainly; *abhiniviśati*—enters; *sītā-alakanandā*—Sītā and Alakanandā; *caḅṣuḥ*—Cakṣu; *bhadrā*—Bhadrā; *iti*—known by these names.

TRANSLATION

On top of Mount Meru, the Ganges divides into four branches, each of which gushes in a different direction [east, west, north and south]. These branches, known by the names Sītā, Alakanandā, Cakṣu and Bhadrā, flow down to the ocean.

TEXT 6

सीता तु ब्रह्मसदनात्केसराचलादिगिरिशिखरेभ्यो ऽधोऽधः प्रस्रवन्ती
गन्धमादनमूर्धसु पतित्वान्तरेण भद्राश्ववर्ष प्राच्यां दिशि क्षारसमुद्रम
भिप्रविशति ॥ ६ ॥

*sītā tu brahma-sadanāt kesarācalādi-giri-śikharebhyo 'dho 'dhaḥ
prasravantī gandhamādana-mūrdhasu patitvāntareṇa bhadrāśva-
varṣam prācyām diśi kṣāra-samudram abhipraviśati.*

sītā—the branch known as Sītā; *tu*—certainly; *brahma-sadanāt*—from Brahmapurī; *kesarācala-ādi*—of Kesarācala and of other great mountains; *giri*—hills; *śikharebhyah*—from the tops; *adhaḥ adhaḥ*—downward; *prasravantī*—flowing; *gandhamādana*—of Gandhamādana Mountain; *mūrdhasu*—on the top; *patitvā*—falling down; *antareṇa*—within; *bhadrāśva-varṣam*—the province known as Bhadrāśva; *prācyām*—in the western; *diśi*—direction; *kṣāra-samudram*—the ocean of salt water; *abhipraviśati*—enters.

TRANSLATION

The branch of the Ganges known as the Sītā flows through Brahmapurī atop Mount Meru, and from there it runs down to the

nearby peaks of the Kesarācala Mountains, which stand almost as high as Mount Meru itself. These mountains are like a bunch of filaments around Mount Meru. From the Kesarācala Mountains, the Ganges falls to the peak of Gandhamādana Mountain and then flows into the land of Bhadrāśva-varṣa. Finally it reaches the ocean of salt water in the west.

TEXT 7

एवं माल्यवच्छिखरान्निष्पतन्ती ततो ऽनुपरतवेगा केतुमालमभि चक्षुः
प्रतीच्यां दिशि सरित्पतिं प्रविशति ॥७॥

evam mālyavac-chikharān niṣpatantī tato 'nuparata-vegā ketumālam abhi cakṣuḥ praticyām diśi sarit-patiṁ praviśati.

evam—in this way; *mālyavat-śikharāt*—from the top of Mālyavān Mountain; *niṣpatantī*—falling down; *tataḥ*—thereafter; *anuparata-vegā*—whose force is uninterrupted; *ketumālam abhi*—into the land known as Ketumāla-varṣa; *cakṣuḥ*—the branch known as Cakṣu; *praticyām*—in the West; *diśi*—direction; *sarit-patiṁ*—the ocean; *praviśati*—enters into.

TRANSLATION

The branch of the Ganges known as Cakṣu falls onto the summit of Mālyavān Mountain and from there cascades onto the land of Ketumāla-varṣa. The Ganges flows incessantly through Ketumāla-varṣa and in this way also reaches the ocean of salt water in the West.

TEXT 8

भद्रा चोत्तरतो मेरुशिरसो निपतिता गिरिशिखराद्विरिशिखरमतिहाय शृङ्गवतः
शृङ्गादवस्यन्दमाना उत्तरांस्तु कुरूनभित उदीच्यां दिशि जलधिमभिप्रविशति
॥८॥

bhadrā cottarato meru-śiraso nipatitā giri-śikharād giri-śikharam atihāya śṛṅgavataḥ śṛṅgād avasyandamānā uttarāṁs tu kurūn abhita udīcyām diśi jaladhim abhipraviśati.

bhadrā—the branch known as Bhadrā; *ca*—also; *uttarataḥ*—to the northern side; *meru-śīrasaḥ*—from the top of Mount Meru; *nīpatitā*—having fallen; *giri-śikharāt*—from the peak of Kumuda Mountain; *giri-śikharam*—to the peak of Nila Mountain; *atihāya*—passing over as if not touching; *śṛṅgavataḥ*—of the mountain known as Śṛṅgavān; *śṛṅgāt*—from the peak; *avasyandamānā*—flowing; *uttarān*—the northern; *tu*—but; *kurūn*—the land known as Kuru; *abhitāḥ*—on all sides; *udicyām*—in the northern; *diśi*—direction; *jaladhīm*—the ocean of salt water; *abhipraviśati*—enters into.

TRANSLATION

The branch of the Ganges known as Bhadrā flows from the northern side of Mount Meru. Its waters fall onto the peaks of Kumuda Mountain, Mount Nila, Śveta Mountain and Śṛṅgavān Mountain in succession. Then it runs down into the province of Kuru and, after crossing through that land, flows into the salt-water ocean in the north.

TEXT 9

तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्बहूनि गिरिकूटान्यतिक्रम्य
हेमकूटाद्द्वैमकूटान्यतिरभसतरंरहसा लुठयन्ती भारतमभिवर्ष दक्षिणस्यां
दिशि जलधिमभिप्रविशति यस्यां स्नानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराज-
स्रयादीनां फलं न दुर्लभमिति ॥९॥

*tathaiṅvalakanandā dakṣiṇena brahma-sadanād bahūni giri-kūṭāny
atikramya hemakūṭād dhaimakūṭāny ati-rabhasatara-ramhasā
luṭhayantī bhāratam abhivarṣaṁ dakṣiṇasyām diśi jaladhīm
abhipraviśati yasyām snānārtham cāgacchataḥ puṁsaḥ pade pade
'śvamedha-rājasūyādīnām phalaṁ na durlabham iti.*

tathā eva—similarly; *alakanandā*—the branch known as Alakanandā; *dakṣiṇena*—by the southern side; *brahma-sadanāt*—from the city known as Brahmapurī; *bahūni*—many; *giri-kūṭāni*—the tops of mountains; *atikramya*—crossing over; *hemakūṭāt*—from Hemakūṭa Mountain; *haimakūṭāni*—and Himakūṭa; *ati-rabhasatara*—more

fiercely; *raṁhasā*—with great force; *luṭhayantī*—plundering; *bhāratam abhivaṛṣam*—on all sides of Bhārata-varṣa; *dakṣiṇasyām*—in the southern; *diśi*—direction; *jaladhīm*—the ocean of salt water; *abhipraviśati*—enters into; *yasyām*—in which; *snāna-artham*—for bathing; *ca*—and; *āgacchataḥ*—of one who is coming; *puṁsaḥ*—a person; *pade pade*—at every step; *aśvamedha-rājasūya-ādinām*—of great sacrifices like the Aśvamedha *yajña* and Rājasūya *yajña*; *phalam*—the result; *na*—not; *durlabham*—very difficult to obtain; *iti*—thus.

TRANSLATION

Similarly, the branch of the Ganges known as Alakanandā flows from the southern side of Brahmapurī [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Hemakūṭa and Himakūṭa. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bhārata-varṣa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rājasūya and Aśvamedha *yajñas*.

PURPORT

The place where the Ganges flows into the salt water of the Bay of Bengal is still known as Gaṅgā-sāgara, or the meeting place of the Ganges and the Bay of Bengal. On Makara-saṅkrānti, in the month of January-February, thousands of people still go there to bathe, hoping to be liberated. That they can actually be liberated in this way is confirmed herein. For those who bathe in the Ganges at any time, the results of great sacrifices like the Aśvamedha and Rājasūya *yajñas* are not at all difficult to achieve. Most people in India are still inclined to bathe in the Ganges, and there are many places where they can do so. At Prayāga (Allahabad), many thousands of people gather during the month of January to bathe in the confluence of the Ganges and Yamunā. Afterward, many of them go to the confluence of the Bay of Bengal and the Ganges to take bath there. Thus it is a special facility for all the people of India that they can bathe in the water of the Ganges at so many places of pilgrimage.

TEXT 10

अन्ये च नदा नद्यश्च वर्षे वर्षे सन्ति बहुशो मेर्वादिगिरिदुहितरः शतशः
॥ १० ॥

anye ca nadā nadyāś ca varṣe varṣe santi bahuśo meru-ādi-giri-duhitarāḥ śataśaḥ.

anye—many others; *ca*—also; *nadāḥ*—rivers; *nadyaḥ*—small rivers; *ca*—and; *varṣe varṣe*—in each tract of land; *santi*—are; *bahuśaḥ*—of many varieties; *meru-ādi-giri-duhitarāḥ*—daughters of the mountains beginning with Meru; *śataśaḥ*—in the hundreds.

TRANSLATION

Many other rivers, both big and small, flow from the top of Mount Meru. These rivers are like daughters of the mountain, and they flow to the various tracts of land in hundreds of branches.

TEXT 11

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि स्वर्गिणां
पुण्यशेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदिशन्ति ॥ ११ ॥

tatrāpi bhāratam eva varṣam karma-kṣetram anyāny aṣṭa varṣāṇi svargiṇām puṇya-śeṣopabhoga-sthānāni bhaumāni svarga-padāni vyapadiśanti.

tatra api—out of all of them; *bhāratam*—known as Bhārata-varṣa; *eva*—certainly; *varṣam*—the tract of land; *karma-kṣetram*—the field of activities; *anyāni*—the others; *aṣṭa varṣāṇi*—eight tracts of land; *svargiṇām*—of the living entities elevated to the heavenly planets by extraordinary pious activities; *puṇya*—of the results of pious activities; *śeṣa*—of the remainder; *upabhoga-sthānāni*—the places for material enjoyment; *bhaumāni svarga-padāni*—as the heavenly places on earth; *vyapadiśanti*—they designate.

TRANSLATION

Among the nine varṣas, the tract of land known as Bhārata-varṣa is understood to be the field of fruitive activities. Learned scholars and saintly persons declare the other eight varṣas to be meant for very highly elevated pious persons. After returning from the heavenly planets, they enjoy the remaining results of their pious activities in these eight earthly varṣas.

PURPORT

The heavenly places of enjoyment are divided into three groups: the celestial heavenly planets, the heavenly places on earth, and the *bila* heavenly places, which are found in the lower regions. Among these three classes of heavenly places (*bhauma-svarga-padāni*), the heavenly places on earth are the eight *varṣas* other than Bhārata-varṣa. In *Bhagavad-gītā* (9.21) Kṛṣṇa says, *kṣīṇe puṇye martya-lokaṁ viśanti*: when the persons living in the heavenly planets exhaust the results of their pious activities, they return to this earth. In this way, they are elevated to the heavenly planets, and then they again fall to the earthly planets. This process is known as *brahmāṇḍa bhramaṇa*, wandering up and down throughout the universes. Those who are intelligent—in other words, those who have not lost their intelligence—do not involve themselves in this process of wandering up and down. They take to the devotional service of the Lord so that they can ultimately penetrate the covering of this universe and enter the spiritual kingdom. Then they are situated on one of the planets known as Vaikuṅṭhaloka or, still higher, Kṛṣṇaloka (Goloka Vṛndāvana). A devotee is never caught in the process of being promoted to the heavenly planets and again coming down. Therefore Śrī Caitanya Mahāprabhu says:

*ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

Among all the living entities wandering throughout the universe, one who is most fortunate comes in contact with a representative of the Supreme Personality of Godhead and thus gets the opportunity to execute devotional service. Those who are sincerely seeking the favor of

Kṛṣṇa come in contact with a *guru*, a bona fide representative of Kṛṣṇa. The Māyāvādīs indulging in mental speculation and the *karmīs* desiring the results of their actions cannot become *gurus*. A *guru* must be a direct representative of Kṛṣṇa who distributes the instructions of Kṛṣṇa without any change. Thus only the most fortunate persons come in contact with the *guru*. As confirmed in the Vedic literatures, *tad-vijñānārtham sa gurum evābhigacchet*: one has to search out a *guru* to understand the affairs of the spiritual world. *Śrīmad-Bhāgavatam* also confirms this point. *Tasmād gurum prapadyeta jñāsuḥ śreya uttamam*: one who is very interested in understanding the activities in the spiritual world must search out a *guru* — a bona fide representative of Kṛṣṇa. From all angles of vision, therefore, the word *guru* is especially meant for the bona fide representative of Kṛṣṇa and no one else. *Padma Purāṇa* states, *avaīṣṇavo gurur na syāt*: one who is not a Vaiṣṇava, or who is not a representative of Kṛṣṇa, cannot be a *guru*. Even the most qualified *brāhmaṇa* cannot become a *guru* if he is not a representative of Kṛṣṇa. *Brāhmaṇas* are supposed to acquire six kinds of auspicious qualifications: they become very learned scholars (*paṭhana*) and very qualified teachers (*pāṭhana*); they become expert in worshiping the Lord or the demigods (*yajana*), and they teach others how to execute this worship (*yājana*); they qualify themselves as bona fide persons to receive alms from others (*pratigraha*), and they distribute the wealth in charity (*dāna*). Yet even a *brāhmaṇa* possessing these qualifications cannot become a *guru* unless he is the representative of Kṛṣṇa (*gurur na syāt*). *Vaiṣṇavaḥ śva-paco guruḥ*: but a Vaiṣṇava, a bona fide representative of the Supreme Personality of Godhead, Viṣṇu, can become a *guru*, even if he is *śva-paca*, a member of a family of dog-eaters. Of the three divisions of heavenly planets (*svarga-loka*), *bhauma-svarga* is sometimes accepted as the tract of land in Bhārata-varṣa known as Kashmir. In this region there are certainly good facilities for material sense enjoyment, but this is not the business of a pure transcendentalist. Rūpa Gosvāmī describes the engagement of a pure transcendentalist as follows:

anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukulyena kṛṣṇānu-
śīlanam bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Those who fully engage in devotional service to Kṛṣṇa just to please Him are not interested in the three divisions of heavenly places, namely, *divya-svarga*, *bhauma-svarga* and *bila-svarga*.

TEXT 12

एषु पुरुषाणामयुतपुरुषायुर्वर्षाणां देवकल्पानां नागायुतप्राणानां
वज्रसंहननबलवयोमोदप्रमुदितमहासौरतमिथुनव्यवायापवर्गवर्षधृतैकगर्भ कल-
त्राणां तत्र तु त्रेतायुगसमः कालो वर्तते ।१२।

eṣu puruṣāṅām ayuta-puruṣāyur-varṣāṅām deva-kalpānām nāgāyuta-prāṇānām vajra-saṁhanana-bala-vayo-moda-pramudita-mahā-saurata-mithuna-vyavāyāpavarga-varṣa-dhṛtaika-garbha-kalatṛāṅām tatra tu tretā-yuga-samaḥ kālo vartate.

eṣu—in these (eight) *varṣas*, or tracts of land; *puruṣāṅām*—of all the men; *ayuta*—ten thousand; *puruṣa*—by the measure of men; *āyuh-varṣāṅām*—of those whose years of life; *deva-kalpānām*—who are like the demigods; *nāga-ayuta-prāṇānām*—having the strength of ten thousand elephants; *vajra-saṁhanana*—by bodies as solid as thunderbolts; *bala*—by bodily strength; *vayaḥ*—by youth; *moda*—by abundant sense enjoyment; *pramudita*—being excited; *mahā-saurata*—a great deal of sexual; *mithuna*—combinations of man and woman; *vyavāya-apavarga*—at the end of their period of sexual enjoyment; *varṣa*—in the last year; *dhṛta-eka-garbha*—who conceive one child; *kalatṛāṅām*—of those who have wives; *tatra*—there; *tu*—but; *tretā-yuga-samaḥ*—exactly like the Tretā-yuga (when there is no tribulation); *kālāḥ*—time; *vartate*—exists.

TRANSLATION

In these eight *varṣas*, or tracts of land, human beings live ten thousand years according to earthly calculations. All the inhabitants are almost like demigods. They have the bodily strength of ten thousand elephants. Indeed, their bodies are as sturdy as

thunderbolts. The youthful duration of their lives is very pleasing, and both men and women enjoy sexual union with great pleasure for a long time. After years of sensual pleasure—when a balance of one year of life remains—the wife conceives a child. Thus the standard of pleasure for the residents of these heavenly regions is exactly like that of the human beings who lived during Tretā-yuga.

PURPORT

There are four *yugas*: Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga. During the first *yuga*, Satya-yuga, people were very pious. Everyone practiced the mystic *yoga* system for spiritual understanding and realization of God. Because everyone was always absorbed in *samādhi*, no one was interested in material sense enjoyment. During Tretā-yuga, people enjoyed sense pleasure without tribulations. Material miseries began in Dvāpara-yuga, but they were not very stringent. Stringent material miseries really began from the advent of Kali-yuga.

Another point in this verse is that in all eight of these heavenly *varṣas*, although men and women enjoy sex pleasure, there is no pregnancy. Pregnancy takes place only in lower-grade life. For example, animals like dogs and hogs become pregnant twice a year, and each time they beget at least half a dozen offspring. Even lower species of life such as snakes give birth to hundreds of young at one time. This verse informs us that in grades of life higher than ours, pregnancy occurs once in a lifetime. People still have sex life, but there is no pregnancy. In the spiritual world, people are not very attracted to sex life, due to their exalted devotional attitude. Practically speaking, there is no sex life in the spiritual world, but even if sometimes it does occur, there is no pregnancy at all. On the planet earth, however, human beings do become pregnant, although the tendency is to avoid having children. In this sinful age of Kali, people have even taken to the process of killing the child in the womb. This is the most degraded practice; it can only perpetuate the miserable material conditions of those who perform it.

TEXT 13

यत्र ह देवपतयः स्वैः स्वैर्गणनायकैर्विहितमहार्हणाः सर्वतुकुसुम-
स्तबकफलकिसलयश्रियाऽऽनम्यमानविटपलता विटपिभिरुपशुम्भमानरुचिर-

कननाश्रमायतनवर्षगिरिद्रोणीषु तथा चामलजलाशयेषु विकचविविधनवन-
रुहामोदमुदितराजहंसजलकुकुटकारण्डवसारसचक्रवाकादिभिर्मधुकरनिकराकृति-
भिरुपकूजितेषु जलक्रीडादिभिर्विचित्रविनोदैः सुललितसुरसुन्दरीणां
कामकलिलविलासहासलीलावलोककृष्टमनोदृष्टयः स्वैरं विहरन्ति ॥ १३ ॥

yatra ha deva-patayaḥ svaiḥ svair gaṇa-nāyakair vihita-mahārhaṇāḥ sarvartu-kusuma-stabaka-phala-kisalaya-śriyānamyamāna-viṭapalatā-viṭapibhir upaśumbhamāna-rucira-kānanāśramāyatana-varṣa-giri-droṇīṣu tathā cāmala-jalāśayeṣu vikaca-vividha-nava-vanaruhāmoda-mudita-rāja-haṁsa-jala-kukkuṭa-kāraṇḍava-sārasa-cakravākādibhir madhukara-nikarākṛtibhir upakūjiteṣu jala-kṛidādibhir vicitra-vinodaiḥ sulalita-sura-sundarīṇām kāma-kalila-vilāsa-hāsa-lilāvalokākṛṣṭa-mano-drṣṭayaḥ svairam viharanti.

yatra ha—in those eight tracts of land; *deva-patayaḥ*—the lords of the demigods, such as Lord Indra; *svaiḥ svaiḥ*—by their own respective; *gaṇa-nāyakaiḥ*—leaders of the servants; *vihita*—furnished with; *mahā-arhaṇāḥ*—valuable gifts, such as sandalwood pulp and garlands; *sarva-ṛtu*—in all seasons; *kusuma-stabaka*—of bunches of flowers; *phala*—of fruits; *kisalaya-śriyā*—by the opulences of shoots; *ānamyamāna*—being bent down; *viṭapa*—whose branches; *latā*—and creepers; *viṭapibhiḥ*—by many trees; *upaśumbhamāna*—being fully decorated; *rucira*—beautiful; *kānana*—gardens; *āśrama-āyatana*—and many hermitages; *varṣa-giri-droṇīṣu*—the valleys between the mountains designating the borders of the tracts of land; *tathā*—as well as; *ca*—also; *amala-jala-āśayeṣu*—in lakes with clear water; *vikaca*—just fructified; *vividha*—varieties; *nava-vanaruha-āmoda*—by the fragrance of lotus flowers; *mudita*—enthused; *rāja-haṁsa*—great swans; *jala-kukkuṭa*—water fowl; *kāraṇḍava*—aquatic birds called *kāraṇḍavas*; *sārasa*—cranes; *cakravāka-ādibhiḥ*—by birds known as *cakravākas* and so on; *madhukara-nikara-ākṛtibhiḥ*—by the bumblebees; *upakūjiteṣu*—which were made to resound; *jala-kṛidā-ādibhiḥ*—such as water sports; *vicitra*—various; *vinodaiḥ*—by pastimes; *su-lalita*—attractive; *sura-sundarīṇām*—of the women of the demigods; *kāma*—from lust; *kalila*—born; *vilāsa*—pastimes; *hāsa*—

smiling; *līlā-avaloka*—by playful glances; *ākṛṣṭa-manah*—whose minds are attracted; *dr̥ṣṭayah*—and whose vision is attracted; *svairam*—very freely; *viharanti*—engage in sportive enjoyment.

TRANSLATION

In each of those tracts of land, there are many gardens filled with flowers and fruits according to the season, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands lie enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. The inhabitants of those lands are important leaders among the demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasing situation, the wives of the demigods smile playfully at their husbands and look upon them with lusty desires. All the demigods and their wives are constantly supplied with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly varṣas enjoy, attracted by the activities of the opposite sex.

PURPORT

Here is a description of the lower heavenly planets. The inhabitants of those planets enjoy life in a pleasing atmosphere of clear lakes filled with newly grown lotus flowers and gardens filled with fruits, flowers, various kinds of birds and humming bees. In that atmosphere they enjoy life with their very beautiful wives, who are always sexually stimulated. Nonetheless, they are all devotees of the Supreme Personality of Godhead, as will be explained in subsequent verses. The inhabitants of this earth also desire such heavenly enjoyment, but when they somehow or other achieve imitation pleasures like sex and intoxication, they completely forget the service of the Supreme Lord. In the heavenly planets, however, although the residents enjoy superior sense gratification, they never forget their positions as eternal servants of the Supreme Being.

TEXT 14

नवस्वपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायत्मतत्त्व
व्यूहेनात्मनाद्यापि संनिधीयते ॥ १४ ॥

*navasv api varṣeṣu bhagavān nārāyaṇo mahā-puruṣaḥ puruṣāṇāṁ
tad-anugrahāyātma-tattva-vyūhenātmanādyāpi sannidhīyate.*

navasu—in the nine; *api*—certainly; *varṣeṣu*—tracts of land known as *varṣas*; *bhagavān*—the Supreme Personality of Godhead; *nārāyaṇaḥ*—Lord Viṣṇu; *mahā-puruṣaḥ*—the Supreme Person; *puruṣāṇāṁ*—unto His various devotees; *tad-anugrahāya*—to show His mercy; *ātma-tattva-vyūhena*—by expansions of Himself in the quadruple forms Vāsudeva, Śaṅkarṣaṇa, Pradyumna and Aniruddha; *ātmanā*—personally; *adya api*—until now; *sannidhīyate*—is near the devotees for accepting their services.

TRANSLATION

To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Nārāyaṇa expands Himself in His quadruple principles of Vāsudeva, Śaṅkarṣaṇa, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service.

PURPORT

In this connection, Viśvanātha Cakravartī Ṭhākura informs us that the demigods worship the Supreme Lord in His various Deity forms (*arcā-vigraha*) because except in the spiritual world, the Supreme Personality of Godhead cannot be directly worshiped in person. In the material world, the Lord is always worshiped as the *arcā-vigraha*, or Deity in the temple. There is no difference between the *arcā-vigraha* and the original person, and therefore those who are engaged in worshiping the Deity in the temple in full opulence, even on this planet, should be understood to be directly in touch with the Supreme Personality of Godhead without a doubt. As enjoined in the *śāstras*, *arcye viṣṇau śilā-dhīr guruṣu naramatiḥ*: “No one should treat the Deity in the temple as stone or metal.

nor should one think that the spiritual master is an ordinary human being." One should strictly follow this śāstric injunction and worship the Deity, the Supreme Personality of Godhead, without offenses. The spiritual master is the direct representative of the Lord, and no one should consider him an ordinary human being. By avoiding offenses against the Deity and the spiritual master, one can advance in spiritual life, or Kṛṣṇa consciousness.

In this regard, the following quotation appears in the *Laghubhāgavatāmṛta*:

*pādme tu parama-vyomnaḥ
pūrvādye dik-catuṣṭaye
vāsudevādayo vyūhaś
catvāraḥ kathitāḥ kramāt*

*tathā pāda-vibhūtau ca
nivasanti kramādi me
jalāvṛti-stha-vaikuṅṭha-
sthita vedavatī-pure*

*satyordhve vaiṣṇave loke
nityākhye dvārakā-pure
śuddhodād uttare śveta-
dvīpe cairāvati-pure*

*kṣīrāmbudhi-sthitānte
kroḍa-paryāṅka-dhāmani
sātvatiye kvacit tanre
nava vyūhāḥ prakīrtitāḥ
catvāro vāsudevādyā
nārāyaṇa-nṛsiṃhakau*

*hayagrīvo mahā-kroḍo
brahmā ceti navoditāḥ
tatra brahmā tu vijñeyah
pūrvokta-vidhayā hariḥ*

“In the *Padma Purāṇa* it is said that in the spiritual world the Lord personally expands in all directions and is worshiped as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The same God is represented by the Deity in this material world, which is only one quarter of His creation. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are also present in the four directions of this material world. There is a Vaikuṅṭhaloka covered with water in this material world, and on that planet is a place called Vedavati, where Vāsudeva is located. Another planet known as Viṣṇuloka is situated above Satyaloka, and there Saṅkarṣaṇa is present. Similarly, in Dvārakā-purī, Pradyumna is the predominator. On the island known as Śvetadvīpa, there is an ocean of milk, and in the midst of that ocean is a place called Airāvati-pura, where Aniruddha lies on Ananta. In some of the *sātvata-tantras*, there is a description of the nine *varṣas* and the predominating Deity worshiped in each: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Nārāyaṇa, (6) Nṛsiṃha, (7) Hayagrīva, (8) Mahāvarāha, and (9) Brahmā.” The Lord Brahmā mentioned in this connection is the Supreme Personality of Godhead. When there is no fit human being to empower as Lord Brahmā, the Lord Himself takes the position of Lord Brahmā. *Tatra brahmā tu vijñeyaḥ pūrvokta-vidhayā hariḥ*. That Brahmā mentioned here is Hari Himself.

TEXT 15

इलावृते तु भगवान् भव एक एव पुमान्न ह्यन्यस्तत्रापरो निर्विशति
भवान्याः शापनिमित्तज्ञो यत्प्रवेक्ष्यतः स्त्रीभावस्तत्पश्चाद्दृश्यामि ॥ १५ ॥

*ilāvṛte tu bhagavān bhava eka eva pumān na hy anyas tatrāparo
nirviśati bhavānyāḥ śāpa-nimitta-jñō yat-pravekṣyataḥ strī-bhāvas tat
paścād vakṣyāmi.*

ilāvṛte—in the tract of land known as Ilāvṛta-varṣa; *tu*—but; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *eka*—only; *eva*—certainly; *pumān*—male person; *na*—not; *hi*—certainly; *anyāḥ*—any other; *tatra*—there; *aparāḥ*—besides; *nirviśati*—enters; *bhavānyāḥ śāpa-nimitta-jñāḥ*—who knows the cause of the curse by Bhavānī, the

wife of Lord Śiva; *yat-pravekṣyataḥ*—of one who forcibly enters that tract of land; *strī-bhāvaḥ*—transformation into a female; *tat*—that; *paścāt*—later; *vakṣyāmi*—I shall explain.

TRANSLATION

Śukadeva Gosvāmī said: In the tract of land known as Ilāvṛta-varṣa, the only male person is Lord Śiva, the most powerful demigod. Goddess Durgā, the wife of Lord Śiva, does not like any man to enter that land. If any foolish man dares to do so, she immediately turns him into a woman. I shall explain this later [in the Ninth Canto of Śrīmad-Bhāgavatam].

TEXT 16

भवानीनाथैः स्त्रीगणार्बुदसहस्रै रवरुध्यमानो भगवतश्चतुर्मूर्तेर्महापुरुषस्य
तुरीयां तामसीं मूर्तिं प्रकृतिमात्मनः सङ्कर्षणसंज्ञामात्मसमाधिरूपेण
संनिधाप्यैतदभिगृणन् भव उपधावति ॥ १६ ॥

bhavānī-nāthaiḥ strī-gaṇārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-puruṣasya turīyām tāmasīm mūrtim prakṛtim ātmanaḥ saṅkarṣaṇa-saṁjñām ātma-samādhi-rūpeṇa sannidhāpyaitad abhigṛṇan bhava upadhāvati.

bhavānī-nāthaiḥ—by the company of Bhavānī; *strī-gaṇa*—of females; *arbuda-sahasraiḥ*—by ten billion; *avarudhyamānaḥ*—always being served; *bhagavataḥ catuḥ-mūrteḥ*—the Supreme Personality of Godhead, who is expanded in four; *mahā-puruṣasya*—of the Supreme Person; *turīyām*—the fourth expansion; *tāmasīm*—related to the mode of ignorance; *mūrtim*—the form; *prakṛtim*—as the source; *ātmanaḥ*—of himself (Lord Śiva); *saṅkarṣaṇa-saṁjñām*—known as Saṅkarṣaṇa; *ātma-samādhi-rūpeṇa*—by meditating upon Him in trance; *sannidhāpya*—bringing Him near; *etat*—this; *abhigṛṇan*—clearly chanting; *bhavaḥ*—Lord Śiva; *upadhāvati*—worships.

TRANSLATION

In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadru-

ple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as *tāmasī*, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.

PURPORT

Sometimes we see a picture of Lord Śiva engaged in meditation. This verse explains that Lord Śiva is always meditating upon Lord Saṅkarṣaṇa in trance. Lord Śiva is in charge of the destruction of the material world. Lord Brahmā creates the material world, Lord Viṣṇu maintains it, and Lord Śiva destroys it. Because destruction is in the mode of ignorance, Lord Śiva and his worshipable Deity, Saṅkarṣaṇa, are technically called *tāmasī*. Lord Śiva is the incarnation of *tamo-guṇa*. Since both Lord Śiva and Saṅkarṣaṇa are always enlightened and situated in the transcendental position, they have nothing to do with the modes of material nature—goodness, passion and ignorance—but because their activities involve them with the mode of ignorance, they are sometimes called *tāmasī*.

TEXT 17

श्रीभगवानुवाच

ॐ नमो भगवते महापुरुषाय सर्वगुणसङ्ख्यानायानन्तायान्यक्ताय
नम इति ॥१७॥

śrī-bhagavān uvāca

*om namo bhagavate mahā-puruṣāya sarva-guṇa-saṅkhyānāy-
ānantāyāvyaktāya nama iti.*

śrī-bhagavān uvāca—the most powerful Lord Śiva says; *om namo bhagavate*—O Supreme Personality of Godhead, I offer my respectful obeisances unto You; *mahā-puruṣāya*—who are the Supreme Person; *sarva-guṇa-saṅkhyānāya*—the reservoir of all transcendental qualities;

anantāya—the unlimited; *avyaktāya*—not manifested within the material world; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

The most powerful Lord Śiva says: O Supreme Personality of Godhead, I offer my respectful obeisances unto You in Your expansion as Lord Saṅkarṣaṇa. You are the reservoir of all transcendental qualities. Although You are unlimited, You remain unmanifest to the nondevotees.

TEXT 18

भजे भजन्यारणपादपङ्कजं
 भगस्य कृत्स्नस्य परं परायणम् ।
 भक्तेष्वलं भावितभूतभावनं
 भवापहं त्वा भवभावमीश्वरम् ॥१८॥

bhaje bhajanyāraṇa-pāda-paṅkajam
bhagasya kṛtsnasya param parāyaṇam
bhakteṣu alam bhāvita-bhūta-bhāvanam
bhavāpaham tvā bhava-bhāvam īśvaram

bhaje—I worship; *bhajanya*—O worshipable Lord; *araṇa-pāda-paṅkajam*—whose lotus feet protect His devotees from all fearful situations; *bhagasya*—of opulences; *kṛtsnasya*—of all different varieties (wealth, fame, strength, knowledge, beauty and renunciation); *param*—the best; *parāyaṇam*—the ultimate shelter; *bhakteṣu*—to the devotees; *alam*—beyond value; *bhāvita-bhūta-bhāvanam*—who manifests His different forms for the satisfaction of His devotees; *bhava-apaham*—who stops the devotees' repetition of birth and death; *tvā*—unto You; *bhava-bhāvam*—who is the origin of the material creation; *īśvaram*—the Supreme Personality of Godhead.

TRANSLATION

O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all

opulences. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms. O my Lord, You deliver Your devotees from the clutches of material existence. Nondevotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

TEXT 19

न यस्य मायागुणचित्तवृत्तिभि-
 निरीक्षतो ह्यण्वपि दृष्टिरज्यते ।
 ईशे यथा नोऽजितमन्युरंहसां
 कस्तं न मन्येत जिगीषुरात्मनः ॥१९॥

*na yasya mâyā-guṇa-citta-vṛttibhir
 nirikṣato hy aṅv api dṛṣṭir ajyate
 īśe yathā no 'jīta-manyu-ramhasām
 kaś tam na manyeta jigīṣur ātmanaḥ*

na—never; *yasya*—whose; *mâyā*—of the illusory energy; *guṇa*—in the qualities; *citta*—of the heart; *vṛttibhiḥ*—by the activities (thinking, feeling and willing); *nirikṣataḥ*—of Him who is glancing; *hi*—certainly; *aṅu*—slightly; *api*—even; *dṛṣṭiḥ*—vision; *ajyate*—is affected; *īśe*—for the purpose of regulating; *yathā*—as; *naḥ*—of us; *ajīta*—who have not conquered; *manyu*—of anger; *ramhasām*—the force; *kaḥ*—who; *tam*—unto Him (the Supreme Lord); *na*—not; *manyeta*—would worship; *jigīṣuḥ*—aspiring to conquer; *ātmanaḥ*—the senses.

TRANSLATION

We cannot control the force of our anger. Therefore when we look at material things, we cannot avoid feeling attraction or repulsion for them. But the Supreme Lord is never affected in this way. Although He glances over the material world for the purpose of creating, maintaining and destroying it, He is not affected, even to the slightest degree. Therefore, one who desires to conquer the force of the senses must take shelter of the lotus feet of the Lord. Then he will be victorious.

PURPORT

The Supreme Personality of Godhead is always equipped with inconceivable potencies. Although creation takes place by His glancing over the material energy, He is not affected by the modes of material nature. Because of His eternally transcendental position, when the Supreme Personality of Godhead appears in this material world, the modes of material nature cannot affect Him. Therefore the Supreme Lord is called Transcendence, and anyone who wants to be secure from the influence of the modes of material nature must take shelter of Him.

TEXT 20

असद्दृशो यः प्रतिभाति मायया
 क्षीबेव मध्वासवताम्रलोचनः ।
 न नागवध्वोऽर्हण ईशिरे हिया
 यत्पादयोः स्पर्शनधर्षितेन्द्रियाः ॥२०॥

*asad-dṛśo yaḥ pratibhāti māyayā
 kṣībeva madhv-āsava-tāmra-locanaḥ
 na nāga-vadhvo 'rhaṇa īsire hriyā
 yat-pādayoḥ sparśana-dharṣitendriyāḥ*

asad-dṛśaḥ—for a person with polluted vision; *yaḥ*—who; *pratibhāti*—appears; *māyayā*—the influence of *māyā*; *kṣībaḥ*—one who is inebriated or angry; *iva*—like; *madhu*—by honey; *āsava*—and liquor; *tāmra-locanaḥ*—having eyes reddish like copper; *na*—not; *nāga-vadhvaḥ*—the wives of the serpent demon; *arhaṇe*—in worshiping; *īsire*—were unable to proceed; *hriyā*—because of bashfulness; *yat-pādayoḥ*—of whose lotus feet; *sparśana*—by the touching; *dharṣita*—agitated; *indriyāḥ*—whose senses.

TRANSLATION

For persons with impure vision, the Supreme Lord's eyes appear like those of someone who indiscriminately drinks intoxicating beverages. Thus bewildered, such unintelligent persons become angry at the Supreme Lord, and due to their angry mood the Lord

Himself appears angry and very fearful. However, this is an illusion. When the wives of the serpent demon were agitated by the touch of the Lord's lotus feet, due to shyness they could proceed no further in their worship of Him. Yet the Lord remained unagitated by their touch, for He is equipoised in all circumstances. Therefore who will not worship the Supreme Personality of Godhead?

PURPORT

Anyone who remains unagitated, even in the presence of cause for agitation, is called *dhīra*, or equipoised. The Supreme Personality of Godhead, being always in a transcendental position, is never agitated by anything. Therefore someone who wants to become *dhīra* must take shelter of the lotus feet of the Lord. In *Bhagavad-gītā* (2.13) Kṛṣṇa says, *dhīras tatra na muhyati*: a person who is equipoised in all circumstances is never bewildered. Prahlāda Mahārāja is a perfect example of a *dhīra*. When the fierce form of Nṛsiṃhadeva appeared in order to kill Hiraṇyakaśipu, Prahlāda was unagitated. He remained calm and quiet, whereas others, including even Lord Brahmā, were frightened by the features of the Lord.

TEXT 21

यमाहुरस्य स्थितिजन्मसंयमं
 त्रिभिर्विहीनं यमनन्तमृषयः ।
 न वेद सिद्धार्थमिव क्वचित्स्थितं
 भूमण्डलं मूर्धसहस्रधामसु ॥२१॥

yam āhur asya sthiti-janma-saṁyamam
tribhir vihīnam yam anantam ṛṣayah
na veda siddhārtham iva kvacit sthitam
bhū-maṇḍalam mūrdha-sahasra-dhāmasu

yam—whom; *āhuḥ*—they said; *asya*—of the material world; *sthiti*—the maintenance; *janma*—creation; *saṁyamam*—annihilation; *tribhiḥ*—these three; *vihīnam*—without; *yam*—which; *anantam*—

unlimited; *ṛṣayah*—all the great sages; *na*—not; *veda*—feels; *siddha-artham*—a mustard seed; *iva*—like; *kvacit*—where; *shītam*—situated; *bhū-maṇḍalam*—the universe; *mūrdha-sahasra-dhāmasu*—on the hundreds and thousands of hoods of the Lord.

TRANSLATION

Lord Śiva continued: All the great sages accept the Lord as the source of creation, maintenance and destruction, although He actually has nothing to do with these activities. Therefore the Lord is called unlimited. Although the Lord in His incarnation as Śeṣa holds all the universes on His hoods, each universe feels no heavier than a mustard seed to Him. Therefore, what person desiring perfection will not worship the Lord?

PURPORT

The incarnation of the Supreme Personality of Godhead known as Śeṣa or Ananta has unlimited strength, fame, wealth, knowledge, beauty and renunciation. As described in this verse, Ananta's strength is so great that the innumerable universes rest on His hoods. He has the bodily features of a snake with thousands of hoods, and since His strength is unlimited, all the universes resting on His hoods feel no heavier than mustard seeds. We can just imagine how insignificant a mustard seed is on the hood of a serpent. In this connection, the reader is referred to *Śrī Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Five, verses 117-125. There it is stated that Lord Viṣṇu's incarnation as the serpentine Ananta Śeṣa Nāga supports all the universes on His hoods. By our calculation, a universe may be very, very heavy, but because the Lord is *ananta* (unlimited), He feels the weight to be no heavier than a mustard seed.

TEXTS 22-23

यस्याद्य आसीद् गुणविग्रहो महान्
 विज्ञानधिष्ण्यो भगवानजः किल ।
 यत्सम्भवोऽहं त्रिवृता स्वतेजसा
 वैकारिकं तामसमैन्द्रियं सृजे ॥२२॥

एते वयं यस्य वशे महात्मनः
 स्थिताः शकुन्ता इव सूत्रयन्त्रिताः ।
 महानहं वैकृततामसेन्द्रियाः
 सृजाम सर्वे यदनुग्रहादिदम् ॥२३॥

*yasyādya āsīd guṇa-vigraho mahān
 vijñāna-dhiṣṇyo bhagavān ajaḥ kila
 yat-sambhavo 'ham tri-ṛtā sva-tejasā
 vaikārikam tāmasam aindriyam sṛje*

*ete vyaṁ yasya vaśe mahātmanaḥ
 sthitāḥ śakuntā iva sūtra-yantritāḥ
 mahān ahaṁ vaikṛta-tāmasendriyāḥ
 sṛjāma sarve yad-anugrahād idam*

yasya—from whom; *ādyaḥ*—the beginning; *āsīt*—there was; *guṇa-vigrahaḥ*—the incarnation of the material qualities; *mahān*—the total material energy; *vijñāna*—of full knowledge; *dhiṣṇyaḥ*—the reservoir; *bhagavān*—the most powerful; *ajaḥ*—Lord Brahmā; *kila*—certainly; *yat*—from whom; *sambhavaḥ*—born; *aham*—I; *tri-ṛtā*—having three varieties according to the three modes of nature; *sva-tejasā*—by my material strength; *vaikārikam*—all the demigods; *tāmasam*—material elements; *aindriyam*—the senses; *sṛje*—I create; *ete*—all of these; *vayaṁ*—we; *yasya*—of whom; *vaśe*—under the control; *mahā-ātmanaḥ*—great personalities; *sthitāḥ*—situated; *śakuntāḥ*—vultures; *iva*—like; *sūtra-yantritāḥ*—bound by rope; *mahān*—the *mahat-tattva*; *aham*—I; *vaikṛta*—the demigods; *tāmasa*—the five material elements; *indriyāḥ*—senses; *sṛjāmaḥ*—we create; *sarve*—all of us; *yat*—of whom; *anugrahāt*—by the mercy; *idam*—this material world.

TRANSLATION

From that Supreme Personality of Godhead appears Lord Brahmā, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature. From Lord Brahmā, I myself am born as a

representation of false ego known as Rudra. By my own power I create all the other demigods, the five elements and the senses. Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements and senses, and even Lord Brahmā and I myself, like birds bound by a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore I offer my respectful obeisances unto the Supreme Being.

PURPORT

A summary of creation is given in this verse. From Saṅkarṣaṇa, Mahā-Viṣṇu expands, and from Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu expands. Lord Brahmā, who was born of Garbhodakaśāyī Viṣṇu, fathers Lord Śiva, from whom all the other demigods gradually evolve. Lord Brahmā, Lord Śiva and Lord Viṣṇu are incarnations of the different material qualities. Lord Viṣṇu is actually above all material qualities, but He accepts control of *sattva-guṇa* (the mode of goodness) to maintain the universe. Lord Brahmā is born from the *mahat-tattva*. Brahmā creates the entire universe, Lord Viṣṇu maintains it, and Lord Śiva annihilates it. The Supreme Personality of Godhead controls all the most important demigods—especially Lord Brahmā and Lord Śiva—exactly as the owner of a bird controls it by binding it with a rope. Sometimes vultures are controlled in this way.

TEXT 24

यन्निर्मितां कर्ह्यपि कर्मपर्वणीं
 मायां जनोऽयं गुणसर्गमोहितः ।
 न वेद निस्तारणयोगमञ्जसा
 तस्मै नमस्ते विलयोदयात्मने ॥२४॥

*yan-nirmitām karhy api karma-parvaṇīm
 māyām jano 'yaṁ guṇa-sarga-mohitaḥ
 na veda nistāraṇa-yogam aṅjasā
 tasmai namas te vilayodayātmane*

yat—by whom; *nirmitām*—created; *karhi api*—at any time; *karma-parvaṇīm*—which ties the knots of fruitive activity; *māyām*—the illusory energy; *janaḥ*—a person; *ayam*—this; *guṇa-sarga-mohitaḥ*—bewildered by the three modes of material nature; *na*—not; *veda*—knows; *nistāraṇa-yogam*—the process of getting out of material entanglement; *añjasā*—soon; *tasmai*—unto Him (the Supreme); *namaḥ*—respectful obeisances; *te*—unto You; *vilaya-udaya-ātmane*—in whom everything is annihilated and from whom everything is again manifested.

TRANSLATION

The illusory energy of the Supreme Personality of Godhead binds all of us conditioned souls to this material world. Therefore, without being favored by Him, persons like us cannot understand how to get out of that illusory energy. Let me offer my respectful obeisances unto the Lord, who is the cause of creation and annihilation.

PURPORT

Kṛṣṇa clearly states in *Bhagavad-gītā* (7.14):

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.” All conditioned souls working within the illusory energy of the Lord consider the body to be the self, and thus they continuously wander throughout the universe, taking birth in different species of life and creating more and more problems. Sometimes they become disgusted with the problems and seek out a process by which they can get out of this entanglement. Unfortunately, such so-called research workers are unaware of the Supreme Personality of Godhead and His illusory energy, and thus all of them work only in darkness, never finding a way out. So-called scientists and advanced research

scholars are ludicrously trying to find the cause of life. They take no notice of the fact that life is already being produced. What will be their credit if they find out the chemical composition of life? All their chemicals are nothing but different transformations of the five elements—earth, water, fire, air and ether. As stated in *Bhagavad-gītā* (2.20), the living entity is never created (*na jāyate mriyate vā kadācin*). There are five gross material elements and three minor material elements (mind, intelligence and ego), and there are eternal living entities. The living entity desires a certain type of body, and by the order of the Supreme Personality of Godhead, that body is created from material nature, which is nothing but a kind of machine handled by the Supreme Lord. The Lord gives the living entity a particular type of mechanical body, and the living entity must work with it according to the law of fruitive activities. Fruitive activities are described in this verse: *karma-parvanīm māyām*. The living entity is seated on a machine (the body), and according to the order of the Supreme Lord, he operates the machine. This is the secret of transmigration of the soul from one body to another. The living entity thus becomes entangled in fruitive activities in this material world. As confirmed in *Bhagavad-gītā* (15.7), *manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*: the living entity is struggling very hard against the six senses, which include the mind.

In all the activities of creation and annihilation, the living entity is entangled in fruitive activities, which are executed by the illusory energy, *māyā*. He is exactly like a computer handled by the Supreme Personality of Godhead. The so-called scientists say that nature acts independently, but they cannot explain what nature is. Nature is nothing but a machine operated by the Supreme Personality of Godhead. When one understands the operator, his problems of life are solved. As Kṛṣṇa says in *Bhagavad-gītā* (7.19):

*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ*

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is.

Such a great soul is very rare.” A sane man, therefore, surrenders to the Supreme Personality of Godhead and thus gets out of the clutches of the illusory energy, *māyā*.

Thus end the Bhaktivedanta purports of the Fifth Canto, Seventeenth Chapter of the Śrīmad-Bhāgavatam, entitled “The Descent of the River Ganges.”

CHAPTER EIGHTEEN

The Prayers Offered to the Lord by the Residents of Jambūdvīpa

In this chapter Śukadeva Gosvāmī describes the different *varṣas* of Jambūdvīpa and the incarnation of the Supreme Lord worshiped in each. The predominating ruler of Bhadrāśva-varṣa is Bhadrāśravā. He and his many servants always worship the incarnation known as Lord Hayagrīva. At the end of each *kalpa*, when the demon Ajñāna steals the Vedic knowledge, Lord Hayagrīva appears and preserves it. Then He delivers it to Lord Brahmā. In the land known as Hari-varṣa, the exalted devotee Prahlāda Mahārāja worships Lord Nṛsimhadeva. (The appearance of Lord Nṛsimhadeva is described in the Seventh Canto of *Śrīmad-Bhāgavatam*.) Following in the footsteps of Prahlāda Mahārāja, the inhabitants of Hari-varṣa always worship Lord Nṛsimhadeva to receive from Him the benediction of being engaged in His loving service. In the tract of land known as Ketumāla-varṣa, the Supreme Personality of Godhead (Lord Hṛṣīkeśa) appears in the form of Cupid. The goddess of fortune and the demigods living there engage in His service day and night. Manifesting Himself in sixteen parts, Lord Hṛṣīkeśa is the source of all encouragement, strength and influence. The conditioned living entity has the defect of being always fearful, but simply by the mercy of the Supreme Personality of Godhead, he can rid himself of this defect of material life. Therefore the Lord alone can be addressed as master. In the tract of land known as Ramyaka-varṣa, Manu and all the inhabitants worship Matsyadeva to this very day. Matsyadeva, whose form is pure goodness, is the ruler and maintainer of the whole universe, and as such He is the director of all the demigods, headed by King Indra. In Hiraṇmaya-varṣa Lord Viṣṇu has assumed the form of a tortoise (*Kūrma mūrti*) and is worshiped there by Aryamā, along with all the other residents. Similarly, in the tract of land known as Uttarakuru-varṣa, Lord Śrī Hari has assumed the form of a boar, and in that form He accepts service from all the inhabitants living there.

All the information in this chapter can be fully realized by one who associates with devotees of the Lord. Therefore in the *sāstras* it is recommended that one associate with devotees. This is better than residing on the banks of the Ganges. In the hearts of pure devotees reside all good sentiments as well as all the superior qualities of the demigods. In the hearts of nondevotees, however, there cannot be any good qualities, for such people are simply enchanted by the external, illusory energy of the Lord. Following in the footsteps of devotees, one should know that the Supreme Personality of Godhead is the only worshipable Deity. Everyone should accept this proposal and worship the Lord. As stated in *Bhagavad-gītā* (15.15), *vedaīḥ ca sarvair aham eva vedyah*: the purpose of studying all Vedic literature is to worship the Supreme Personality of Godhead, Kṛṣṇa. If after studying all the Vedic literature, one does not awaken his dormant love for the Supreme Lord, it is to be understood that he has labored for nothing. He has simply wasted his time. Lacking attachment for the Supreme Personality of Godhead, he remains attached to family life in this material world. Thus the lesson of this chapter is that one should get out of family life and completely take shelter of the lotus feet of the Lord.

TEXT 1

श्रीशुक उवाच

तथा च भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राश्ववर्षे
साक्षाद्भगवतो वासुदेवस्य प्रियांतनुं धर्ममयीं हयशीर्षाभिधानां परमेण
समाधिना संनिधाप्येदमभिगृणन्त उपधावन्ति ॥ १ ॥

śrī-śuka uvāca

*tathā ca bhadrāśravā nāma dharmasutas tat-kula-patayaḥ puruṣa
bhadraśva-varṣe sāksād bhagavato vāsudevasya priyāntanum
dharmamayīm hayaśīrṣābhīdhānām paramēṇa samādhinā
sannidhāpyedam abhigṛṇanta upadhāvanti.*

śrī-śukaha uvāca—Śukadeva Gosvāmī said; *tathā ca*—similarly (just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa); *bhadra-śravā*—Bhadraśravā; *nāma*—known as; *dharmasutaḥ*—the son of Dhar-

marāja; *tat*—of him; *kula-patayaḥ*—the chiefs of the dynasty; *puruṣāḥ*—all the residents; *bhadraśva-varṣe*—in the land known as Bhadrāśva-varṣa; *sākṣāt*—directly; *bhagavataḥ*—of the Supreme Personality of Godhead; *vāsudevasya*—of Lord Vāsudeva; *priyām tanum*—very dear form; *dharma-mayīm*—the director of all religious principles; *hayaśīrṣa-abhidhānām*—the Lord’s incarnation named Hayaśīrṣa (also called Hayagrīva); *parameṇa samādhinā*—with the highest form of trance; *sannidhāpya*—coming near; *idam*—this; *abhiḡṛṇantaḥ*—chanting; *upadhāvanti*—they worship.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Bhadrāśravā, the son of Dharmarāja, rules the tract of land known as Bhadrāśva-varṣa. Just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa, Bhadrāśravā, accompanied by his intimate servants and all the residents of the land, worships the plenary expansion of Vāsudeva known as Hayaśīrṣa. Lord Hayaśīrṣa is very dear to the devotees, and He is the director of all religious principles. Fixed in the topmost trance, Bhadrāśravā and his associates offer their respectful obeisances to the Lord and chant the following prayers with careful pronunciation.

TEXT 2

भद्रश्रवस ऊचुः

ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति ॥ २ ॥

bhadraśravasa ūcuḥ

om namo bhagavate dharmāyātma-viśodhanāya nama iti.

bhadraśravasaḥ ūcuḥ—the ruler Bhadrāśravā and his intimate associates said; *om*—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *dharmāya*—the source of all religious principles; *ātma-viśodhanāya*—who purifies us of material contamination; *namaḥ*—our obeisances; *iti*—thus.

TRANSLATION

The ruler Bhadrāśravā and his intimate associates utter the following prayer: We offer our respectful obeisances unto the

Supreme Personality of Godhead, the reservoir of all religious principles, who cleanses the heart of the conditioned soul in this material world. Again and again we offer our respectful obeisances unto Him.

PURPORT

Foolish materialistic persons do not know how they are being controlled and punished at every step by the laws of nature. They think they are very happy in the conditioned state of material life, not knowing the purpose of repeated birth, death, old age and disease. Therefore in *Bhagavad-gītā* (7.15) Lord Kṛṣṇa describes such materialistic persons as *mūḍhas* (rascals): *na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*. These *mūḍhas* do not know that if they want to purify themselves, they must worship Lord Vāsudeva (Kṛṣṇa) by performing penances and austerities. This purification is the aim of human life. This life is not meant for blind indulgence in sense gratification. In the human form, the living being must engage himself in Kṛṣṇa consciousness to purify his existence: *tapo divyaṁ putrakā yena sattvaṁ śuddhyet*. This is the instruction of King Ṛṣabhadeva to His sons. In the human form of life, one must undergo all kinds of austerities to purify his existence. *Yasmād brahma-saukhyam tv anantam*. We are all seeking happiness, but because of our ignorance and foolishness, we cannot know what unobstructed happiness really is. Unobstructed happiness is called *brahma-saukhya*, spiritual happiness. Although we may get some so-called happiness in this material world, that happiness is temporary. The foolish materialists cannot understand this. Therefore Prahlāda Mahārāja points out, *māyā-sukhāya bharam udvahato vimūḍhān*: merely for temporary materialistic happiness, these rascals are making huge arrangements, and thus they are baffled life after life.

TEXT 3

अहो विचित्रं भगवद्विचेष्टितं
 घ्नन्तं जनोऽयं हि मिषन्न पश्यति ।
 ध्यायन्नसद्यर्हि विकर्म सेवितुं
 निर्हृत्य पुत्रं पितरं जिजीविषति ॥ ३ ॥

*aho vicitram bhagavad-viçeṣṭitam
 ghnantam jano 'yam hi miṣan na paśyati
 dhyāyann asat yarhi vikarma seviturṁ
 nirhr̥tya putram pitaram jīviṣati*

aho—alas; *vicitram*—wonderful; *bhagavad-viçeṣṭitam*—the pastimes of the Lord; *ghnantam*—death; *janaḥ*—a person; *ayam*—this; *hi*—certainly; *miṣan*—although seeing; *na paśyati*—does not see; *dhyāyan*—thinking about; *asat*—material happiness; *yarhi*—because; *vikarma*—forbidden activities; *sevitum*—to enjoy; *nirhr̥tya*—burning; *putram*—sons; *pitaram*—the father; *jīviṣati*—desires a long life.

TRANSLATION

Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, yet he is nevertheless callous and neglectful. If his father dies, he wants to enjoy his father's property, and if his son dies, he wants to enjoy his son's possessions as well. In either case, he heedlessly tries to enjoy material happiness with the acquired money.

PURPORT

Material happiness means to have good facilities for eating, sleeping, sexual intercourse and defense. Within this world, the materialistic person lives only for these four principles of sense gratification, not caring for the impending danger of death. After his father's death, a son tries to inherit his money and use it for sense gratification. Similarly, one whose son dies tries to enjoy the possessions of his son. Sometimes the father of a dead son even enjoys his son's widow. Materialistic persons behave in this way. Thus Śukadeva Gosvāmī says, "How wonderful are these pastimes of material happiness transacted by the will of the Supreme Personality of Godhead!" In other words, materialistic persons want to commit all kinds of sinful activities, but without the sanction of the Supreme Personality of Godhead, no one can do anything. Why does the Supreme Personality of Godhead permit sinful activities? The Supreme Lord does not want any living being to act sinfully, and He begs him through his good conscience to refrain from sin. But when someone

insists upon acting sinfully, the Supreme Lord gives him the sanction to act at his own risk (*mattaḥ smṛtir jñānam apohanam ca*). No one can do anything without the sanction of the Lord, but He is so kind that when the conditioned soul persists in doing something, the Lord permits the individual soul to act at his own risk.

According to Srīla Viśvanātha Cakravartī Ṭhākura, sons always outlive their fathers in other planetary systems and other lands in this universe, especially on Svargaloka. However, on this planet earth a son often dies before his father, and the materialistic father is pleased to enjoy the possessions of his son. Neither the father nor the son can see the reality—that both of them are awaiting death. When death comes, however, all their plans for material enjoyment are finished.

TEXT 4

वदन्ति विश्वं कवयः स्म नश्वरं
 पश्यन्ति चाध्यात्मविदो विपश्चितः ।
 तथापि मुह्यन्ति तवाज मायया
 सुविस्मितं कृत्यमजं नतोऽस्मि तम् ॥ ४ ॥

*vadanti viśvaṁ kavayaḥ sma naśvaram
 paśyanti cādhyātmavido vipaścitaḥ
 tathāpi muhyanti tavāja māyayā
 suvismitaṁ kṛtyam ajaṁ nato 'smi tam*

vadanti—they say authoritatively; *viśvam*—the entire material creation; *kavayaḥ*—great learned sages; *sma*—certainly; *naśvaram*—perishable; *paśyanti*—they see in trance; *ca*—also; *adhyātma-vidaḥ*—who have realized spiritual knowledge; *vipaścitaḥ*—very learned scholars; *tathā api*—still; *muhyanti*—become illusioned; *tava*—your; *aja*—O unborn one; *māyayā*—by the illusory energy; *su-vismitam*—most wonderful; *kṛtyam*—activity; *ajam*—unto the supreme unborn one; *nataḥ asmi*—I offer my obeisances; *tam*—unto Him.

TRANSLATION

O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is

perishable, as do other logicians and philosophers. In trance they realize the factual position of this world, and they preach the truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your own wonderful pastime. Therefore, I can understand that Your illusory energy is very wonderful, and I offer my respectful obeisances unto You.

PURPORT

Not only does the illusory energy of the Supreme Personality of Godhead act on the conditioned soul within this material world, but sometimes it also acts on the most advanced learned scholars, who factually know the constitutional position of this material world through realization. As soon as someone thinks, "I am this material body (*aham mameti*) and everything in relationship with this material body is mine," he is in illusion (*moha*). This illusion caused by the material energy acts especially on the conditioned souls, but it sometimes also acts on liberated souls as well. A liberated soul is a person who has sufficient knowledge of this material world and is therefore unattached to the bodily conception of life. But because of association with the modes of material nature for a very long time, even liberated souls sometimes become captivated by the illusory energy due to inattentiveness in the transcendental position. Therefore Lord Kṛṣṇa says in *Bhagavad-gītā* (7.14), *mām eva ye prapadyante māyām etām taranti te*: "Only those who surrender unto Me can overcome the influence of the material energy." Therefore no one should think of himself as a liberated person immune to the influence of *māyā*. Everyone should very cautiously execute devotional service by rigidly following regulative principles. Thus he will remain fixed at the lotus feet of the Lord. Otherwise, a little inattention will create havoc. We have already seen an example of this in the case of Mahārāja Bharata. Mahārāja Bharata was undoubtedly a great devotee, but because he turned his attention slightly toward a small deer, he had to suffer two more births, one as a deer and another as the *brāhmaṇa* Jaḍa Bharata. Afterward he was liberated and went back home, back to Godhead.

The Lord is always prepared to excuse His devotee, but if a devotee takes advantage of the Lord's leniency and purposefully commits mistakes again and again, the Lord will certainly punish him by letting him fall down into the clutches of the illusory energy. In other words,

theoretical knowledge acquired by studying the *Vedas* is insufficient to protect one from the clutches of *māyā*. One must strongly adhere to the lotus feet of the Lord in devotional service. Then one's position is secure.

TEXT 5

विश्वोद्भवस्थाननिरोधकर्म ते
 ह्यकर्तुरङ्गीकृतमप्यपावृतः ।
 युक्तं न चित्रं त्वयि कार्यकारणे
 सर्वात्मनि व्यतिरिक्ते च वस्तुतः ॥ ५ ॥

*viśvodbhava-sthāna-nirodha-karma te
 hy akartur aṅgīkṛtam apy apāvṛtaḥ
 yuktaṁ na citraṁ tvayi kārya-kāraṇe
 sarvātmani vyatirikte ca vastutaḥ*

viśva—of the whole universe; *udbhava*—of the creation; *sthāna*—of the maintenance; *nirodha*—of the annihilation; *karma*—these activities; *te*—of You (O dear Lord); *hi*—indeed; *akartuḥ*—aloof; *aṅgīkṛtam*—still accepted by the Vedic literature; *api*—although; *apāvṛtaḥ*—untouched by all these activities; *yuktaṁ*—befitting; *na*—not; *citraṁ*—wonderful; *tvayi*—in You; *kārya-kāraṇe*—the original cause of all effects; *sarva-ātmani*—in all respects; *vyatirikte*—set apart; *ca*—also; *vastutaḥ*—the original substance.

TRANSLATION

O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies perfectly qualify You to be the cause of all causes. You are the active principle in everything, although You are separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

TEXT 6

वेदान् युगान्ते तमसा तिरस्कृतान्
 रसातलाद्यो नृतुरङ्गविग्रहः ।
 प्रत्याददे वै कवयेऽभियाचते
 तस्मै नमस्तेऽवितथेहिताय इति ॥ ६ ॥

*vedān yugānte tamasā tiraskṛtān
 rasātalād yo nṛ-turaṅga-vigrahaḥ
 pratyādade vai kavaye 'bhiyācate
 tasmai namas te 'vitathehitāya iti*

vedān—the four *Vedas*; *yuga-ante*—at the end of the millennium; *tamasā*—by the demon of ignorance personified; *tiraskṛtān*—stolen away; *rasātalāt*—from the lowest planetary system (Rasātala); *yaḥ*—who (the Supreme Personality of Godhead); *nṛ-turaṅga-vigrahaḥ*—assuming the form of half-horse, half-man; *pratyādade*—returned; *vai*—indeed; *kavaye*—to the supreme poet (Lord Brahmā); *abhiyācate*—when he asked for them; *tasmai*—unto Him (the form of Hayagrīva); *namaḥ*—my respectful obeisances; *te*—to You; *avitatha-ihitāya*—whose resolution never fails; *iti*—thus.

TRANSLATION

At the end of the millennium, ignorance personified assumed the form of a demon, stole all the Vedas and took them down to the planet of Rasātala. The Supreme Lord, however, in His form of Hayagrīva retrieved the Vedas and returned them to Lord Brahmā when he begged for them. I offer my respectful obeisances unto the Supreme Lord, whose determination never fails.

PURPORT

Although Vedic knowledge is imperishable, within this material world it is sometimes manifest and sometimes not. When the people of this material world become too absorbed in ignorance, the Vedic knowledge disappears. Lord Hayagrīva or Lord Matsya, however, always protects

the Vedic knowledge, and in due course of time it is again distributed through the medium of Lord Brahmā. Brahmā is the trustworthy representative of the Supreme Lord. Therefore when he again asked for the treasure of Vedic knowledge, the Lord fulfilled his desire.

TEXT 7

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते । तद्रूपग्रहणनिमित्तमुत्तरत्राभिधास्ये
। तदयितं रूपं महापुरुषगुणभाजनो महाभागवतो दैत्यदानवकुलतीर्थी-
करणशीलाचरितः प्रहादोऽव्यवधानानन्यभक्तियोगेन सह तद्वर्षपुरुषैरुपास्ते
इदं चोदाहरति ॥७॥

hari-varṣe cāpi bhagavān nara-hari-rūpeṅāste. tad-rūpa-grahaṇa-nimittam uttaratrābhīdhāsye. tad dayitam rūpaṁ mahā-puruṣa-guṇa-bhājano mahā-bhāgavato daitya-dānava-kula-tīrthikaraṇa-śilā-caritaḥ prahlādo 'vyavadhānānanya-bhakti-yogena saha tad-varṣa-puruṣair upāste idam codāharati.

hari-varṣe—in the tract of land known as Hari-varṣa; *ca*—also; *api*—indeed; *bhagavān*—the Supreme Personality of Godhead; *nara-hari-rūpeṇa*—His form of Nṛsiṁhadeva; *āste*—is situated; *tat-rūpa-grahaṇa-nimittam*—the reason why Lord Kṛṣṇa (Keśava) assumed the form of Nṛsiṁha; *uttaratra*—in later chapters; *abhīdhāsye*—I shall describe; *tat*—that; *dayitam*—most pleasing; *rūpaṁ*—form of the Lord; *mahā-puruṣa-guṇa-bhājanaḥ*—Prahāda Mahārāja, who is the abode of all the good qualities of great personalities; *mahā-bhāgavataḥ*—the topmost devotee; *daitya-dānava-kula-tīrthi-karaṇa-śilā-caritaḥ*—whose activities and character were so exalted that he delivered all the *daityas* (demons) born in his family; *prahlādaḥ*—Mahārāja Prahāda; *avyavadhāna-ananya-bhakti-yogena*—by uninterrupted and unflinching devotional service; *saha*—with; *tat-varṣa-puruṣaiḥ*—the inhabitants of Hari-varṣa; *upāste*—offers obeisances to and worships; *idam*—this; *ca*—and; *udāharati*—chants.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, Lord Nṛsiṁhadeva resides in the tract of land known as Hari-varṣa. In the Seventh

Canto of Śrīmad-Bhāgavatam, I shall describe to you how Prahāda Mahārāja caused the Lord to assume the form of Nṛsiṃhadeva. Prahāda Mahārāja, the topmost devotee of the Lord, is a reservoir of all the good qualities of great personalities. His character and activities have delivered all the fallen members of his demoniac family. Lord Nṛsiṃhadeva is very dear to this exalted personality. Thus Prahāda Mahārāja, along with his servants and all the denizens of Hari-varṣa, worships Lord Nṛsiṃhadeva by chanting the following mantra.

PURPORT

Jayadeva Gosvāmī's ten prayers worshiping the incarnations of Lord Kṛṣṇa (Keśava) contain His name in every stanza. For example, *keśava dhṛta-nara-hari-rūpa jaya jagad-īśa hare*, *keśava dhṛta-mīna-śarīra jaya jagad-īśa hare*, and *keśava dhṛta-vāmana-rūpa jaya jagad-īśa hare*. The word *jagad-īśa* refers to the proprietor of all the universes. His original form is the two-handed form of Lord Kṛṣṇa, standing with a flute in His hands and engaged in tending the cows. As stated in *Brahma-saṃhitā*:

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi*

“I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.” From this verse we learn that Govinda, or Kṛṣṇa, is the *ādi-puruṣa* (the original person). The Lord has innumerable incarnations, exactly like the innumerable waves of a flowing river, but the original form is Kṛṣṇa, or Keśava.

Śukadeva Gosvāmī refers to Nṛsiṃhadeva because of Prahāda Mahārāja. Prahāda Mahārāja was put into great distress by his powerful father, the demon Hiraṇyakaśipu. Apparently helpless before him, Prahāda Mahārāja called on the Lord, who immediately assumed the

gigantic form of Nṛsiṃhadeva, half-lion and half-man, to kill the gigantic demon. Although Kṛṣṇa is the original person, one without a second, He assumes different forms just to satisfy His devotees or to execute a specific purpose. Therefore Jayadeva Gosvāmī always repeats the name of Keśava, the original Personality of Godhead, in his prayers describing the Lord's different incarnations for different purposes.

TEXT 8

ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव वज्रनख
वज्रदंष्ट्र कर्माशयान् रन्धय रन्धय तमो ग्रस ग्रस ॐ स्वाहा । अभयमभयमात्मनि
भूयिष्ठा ॐ क्षौम् ॥ ८ ॥

*om namo bhagavate narasiṃhāya namas tejas-tejase āvir-āvirbhava
vajra-nakha vajra-danṣṭra karmāśayān randhaya randhaya tamo grasa
grasa om svāhā. abhayam abhayam ātmani bhūyiṣṭhā om kṣraum.*

om—O Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *nara-siṃhāya*—known as Lord Nṛsiṃha; *namaḥ*—obeisances; *tejaḥ-tejase*—the power of all power; *āvir-āvirbhava*—please be fully manifest; *vajra-nakha*—O You who possess nails like thunderbolts; *vajra-danṣṭra*—O You who possess teeth like thunderbolts; *karma-āśayān*—demoniac desires to be happy by material activities; *randhaya randhaya*—kindly vanquish; *tamaḥ*—ignorance in the material world; *grasa*—kindly drive away; *grasa*—kindly drive away; *om*—O my Lord; *svāhā*—respectful oblations; *abhayam*—fearlessness; *abhayam*—fearlessness; *ātmani*—in my mind; *bhūyiṣṭhā*—may You appear; *om*—O Lord; *kṣraum*—the *bīja*, or seed, of *mantras* offering prayers to Lord Nṛsiṃha.

TRANSLATION

I offer my respectful obeisances unto Lord Nṛsiṃhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may

become fearless in the struggle for existence in this material world.

PURPORT

In *Śrīmad-Bhāgavatam* (4.22.39) Sanat-kumāra speaks the following words to Mahārāja Prṭhu:

*yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
srotogaṇās tam araṇaṁ bhaja vāsudevam*

“Devotees always engaged in the service of the toes of the Lord’s lotus feet can very easily become free from hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the *jñānīs* and *yogīs*—cannot stop the waves of sense gratification, although they try to do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.”

Every living being within this material world has a strong desire to enjoy matter to his fullest satisfaction. For this purpose, the conditioned soul must accept one body after another, and thus his strongly fixed fruitive desires continue. One cannot stop the repetition of birth and death without being completely desireless. Therefore Śrīla Rūpa Gosvāmī describes pure *bhakti* (devotional service) as follows:

*anyābhilāṣitā-sūnyaṁ
jñāna-karmādy-anāvṛtam
ānukulyena kṛṣṇānu-
śīlanam bhaktir uttamā*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Unless one is completely freed of all material desires, which are caused by the dense darkness of ignorance, one cannot fully engage in the devotional service of the Lord. Therefore we should always offer our prayers to Lord Nṛsiṁhadeva, who killed Hiranyakaśipu, the

personification of material desire. *Hiraṇya* means “gold,” and *kaśipu* means “a soft cushion or bed.” Materialistic persons always desire to make the body comfortable, and for this they require huge amounts of gold. Thus Hiraṇyakaśipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlāda Mahārāja, until Lord Nṛsiṃhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛsiṃhadeva as Prahlāda Mahārāja did in this verse.

TEXT 9

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
 ध्यायन्तु भूतानि शिवं मिथो धिया।
 मनश्च भद्रं भजतादधोक्षजे
 आवेश्यतां नो मतिरप्यहैतुकी ॥ ९ ॥

*svasty astu viśvasya khalah prasīdatām
 dhyāyantu bhūtāni śivam mitho dhiyā
 manāś ca bhadram bhajatād adhokṣaje
 āveśyatām no matir apy ahaitukī*

svasti—auspiciousness; *astu*—let there be; *viśvasya*—of the entire universe; *khalah*—the envious (almost everyone); *prasīdatām*—let them be pacified; *dhyāyantu*—let them consider; *bhūtāni*—all the living entities; *śivam*—auspiciousness; *mithah*—mutual; *dhiyā*—by their intelligence; *manah*—the mind; *ca*—and; *bhadram*—calmness; *bhajatāt*—let it experience; *adhokṣaje*—in the Supreme Personality of Godhead, who is beyond the perception of mind, intelligence and senses; *āveśyatām*—let it be absorbed; *naḥ*—our; *matih*—intelligence; *api*—indeed; *ahaitukī*—without any motive.

TRANSLATION

May there be good fortune throughout the universe, and may all envious persons be pacified. May all living entities become calm by practicing bhakti-yoga, for by accepting devotional service they will think of each other’s welfare. Therefore let us all engage in

the service of the supreme transcendence, Lord Śrī Kṛṣṇa, and always remain absorbed in thought of Him.

PURPORT

The following verse describes a Vaiṣṇava:

*vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

Just like a desire tree, a Vaiṣṇava can fulfill all the desires of anyone who takes shelter of his lotus feet. Prahlāda Mahārāja is a typical Vaiṣṇava. He prays not for himself, but for all living entities—the gentle, the envious and the mischievous. He always thought of the welfare of mischievous persons like his father, Hiraṇyakaśipu. Prahlāda Mahārāja did not ask for anything for himself; rather, he prayed for the Lord to excuse his demoniac father. This is the attitude of a Vaiṣṇava, who always thinks of the welfare of the entire universe.

Śrīmad-Bhāgavatam and *bhāgavata-dharma* are meant for persons who are completely free of envy (*parama-nirmatsarāṇām*). Therefore Prahlāda Mahārāja prays in this verse, *khalah prasīdatām*: “May all the envious persons be pacified.” The material world is full of envious persons, but if one frees himself of envy, he becomes liberal in his social dealings and can think of others’ welfare. Anyone who takes up Kṛṣṇa consciousness and engages himself completely in the service of the Lord cleanses his mind of all envy (*manaś ca bhadrām bhajatād adhokṣaje*). Therefore we should pray to Lord Nṛsimhadeva to sit in our hearts. We should pray, *bahir nṛsimho hṛdaye nṛsimhaḥ*: “Let Lord Nṛsimhadeva sit in the core of my heart, killing all my bad propensities. Let my mind become clean so that I may peacefully worship the Lord and bring peace to the entire world.”

Śrīla Viśvanātha Cakravartī Ṭhākura has given us a very fine purport in this regard. Whenever one offers a prayer to the Supreme Personality of Godhead, one always requests some benediction from Him. Even pure (*niṣkāma*) devotees pray for some benediction, as instructed by Lord Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka*:

ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthiti-dhūli-sadṛśam vicintaya

“O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick Me up from the ocean of death and place Me as one of the atoms at Your lotus feet.” In another prayer Lord Caitanya says, *mama janmani janmaniśvare bhavatād bhaktir ahaitukī tvayi*: “Life after life, kindly let Me have unalloyed love and devotion at Your Lordship’s lotus feet.” When Prahlāda Mahārāja chants *om namo bhagavate narasiṁhāya*, he prays for a benediction from the Lord, but because he is also an exalted Vaiṣṇava, he wants nothing for his personal sense gratification. The first desire expressed in his prayer is *svasty astu viśvasya*: “Let there be good fortune throughout the entire universe.” Prahlāda Mahārāja thus requested the Lord to be merciful to everyone, including his father, a most envious person. According to Cāṇakya Paṇḍita, there are two kinds of envious living entities: one is a snake, and the other is the man like Hiraṇyakaśipu, who is by nature envious of everyone, even of his father or son. Hiraṇyakaśipu was envious of his little son Prahlāda, but Prahlāda Mahārāja asked a benediction for the benefit of his father. Hiraṇyakaśipu was very envious of devotees, but Prahlāda wished that his father and other demons like him would give up their envious nature by the grace of the Lord and stop harassing the devotees (*khalah prasīdatām*). The difficulty is that the *khala* (envious living entity) is rarely pacified. One kind of *khala*, the snake, can be pacified simply by *mantras* or by the action of a particular herb (*mantrausadhi-vaśaḥ sarpaḥ khalakena nivāryate*). An envious person, however, cannot be pacified by any means. Therefore Prahlāda Mahārāja prays that all envious persons may undergo a change of heart and think of the welfare of others.

If the Kṛṣṇa consciousness movement spreads all over the world, and if by the grace of Kṛṣṇa everyone accepts it, the thinking of envious people will change. Everyone will think of the welfare of others. Therefore Prahlāda Mahārāja prays, *śivam mitho dhiyā*. In material activities, everyone is envious of others, but in Kṛṣṇa consciousness, no one is en-

vious of anyone else; everyone thinks of the welfare of others. Therefore Prahāda Mahārāja prays that everyone's mind may become gentle by being fixed at the lotus feet of Kṛṣṇa (*bhajatād adhokṣaje*). As indicated elsewhere in *Śrīmad-Bhāgavatam* (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*) and as advised by Lord Kṛṣṇa in *Bhagavad-gītā* (18.65), *man-manā bhava mad-bhaktah*, one should constantly think of the lotus feet of Lord Kṛṣṇa. Then one's mind will certainly be cleansed (*ceto-darpaṇa-mārjanam*). Materialists always think of sense gratification, but Prahāda Mahārāja prays that the Lord's mercy will change their minds and they will stop thinking of sense gratification. If they think of Kṛṣṇa always, everything will be all right. Some people argue that if everyone thought of Kṛṣṇa in that way, the whole universe would be vacated because everyone would go back home, back to Godhead. However, Śrīla Viśvanātha Cakravatī Ṭhākura says that this is impossible because the living entities are innumerable. If one set of living entities is actually delivered by the Kṛṣṇa consciousness movement, another set will fill the entire universe.

TEXT 10

मागारदारात्मजवित्तबन्धुषु

सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।

यः प्राणवृत्त्या परितुष्ट आत्मवान्

सिद्ध्यत्यदूरान् तथेन्द्रियप्रियः ॥१०॥

māgāra-dārātmaja-vitta-bandhuṣu

saṅgo yadi syād bhagavat-priyeṣu naḥ

yaḥ prāṇa-vṛtṭyā parituṣṭa ātmavān

siddhyaty adūrān na tathendriya-priyaḥ

mā—not; *agāra*—house; *dāra*—wife; *ātma-ja*—children; *vitta*—bank balance; *bandhuṣu*—among friends and relatives; *saṅgaḥ*—association or attachment; *yadi*—if; *syāt*—there must be; *bhagavat-priyeṣu*—among persons to whom the Supreme Personality of Godhead is very dear; *naḥ*—of us; *yaḥ*—anyone who; *prāṇa-vṛtṭyā*—by the bare necessities of life; *parituṣṭaḥ*—satisfied; *ātma-vān*—who has controlled his mind and realized his self; *siddhyati*—becomes successful; *adūrāt*—

very soon; *na*—not; *tathā*—so much; *indriya-priyaḥ*—a person attached to sense gratification.

TRANSLATION

My dear Lord, we pray that we may never feel attraction for the prison of family life, consisting of home, wife, children, friends, bank balance, relatives and so on. If we do have some attachment, let it be for devotees, whose only dear friend is Kṛṣṇa. A person who is actually self-realized and who has controlled his mind is perfectly satisfied with the bare necessities of life. He does not try to gratify his senses. Such a person quickly advances in Kṛṣṇa consciousness, whereas others, who are too attached to material things, find advancement very difficult.

PURPORT

When Śrī Kṛṣṇa Caitanya Mahāprabhu was requested to explain the duty of a Vaiṣṇava, a Kṛṣṇa conscious person, He immediately said, *asat-saṅga-tyāga*, —*ei vaiṣṇava-ācāra*. The first business of a Vaiṣṇava is to give up the association of persons who are not devotees of Kṛṣṇa and who are too attached to material things—wife, children, bank balance and so on. Prahāda Mahārāja also prays to the Personality of Godhead that he may avoid the association of nondevotees attached to the materialistic way of life. If he must be attached to someone, he prays to be attached only to a devotee.

A devotee is not interested in unnecessarily increasing the demands of the senses for gratification. Of course, as long as one is in this material world, one must have a material body, and it must be maintained for executing devotional service. The body can be maintained very easily by eating *kṛṣṇa-prasāda*. As Kṛṣṇa says in *Bhagavad-gītā* (9.26):

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” Why should the menu be unnecessarily increased for the

satisfaction of the tongue? Devotees should eat as simply as possible. Otherwise, attachment for material things will gradually increase, and the senses, being very strong, will soon require more and more material enjoyment. Then the real business of life—to advance in Kṛṣṇa consciousness—will stop.

TEXT 11

यत्सङ्गलब्धं निजवीर्यवैभवं
 तीर्थं मुहुः संस्पृशतां हि मानसम् ।
 हरत्यजोऽन्तः श्रुतिभिर्गतोऽङ्गजं
 को वै न सेवेत मुकुन्दविक्रमम् ॥११॥

*yat-saṅga-labdham nija-vīrya-vaibhavam
 tīrtham muhuḥ saṁspṛśatām hi mānasam
 haraty ajo 'ntaḥ śrutibhir gato 'ṅgajam
 ko vai na seveta mukunda-vikramam*

yat—of whom (the devotees); *saṅga-labdham*—achieved by the association; *nija-vīrya-vaibhavam*—whose influence is uncommon; *tīrtham*—holy places like the Ganges; *muhuḥ*—repeatedly; *saṁspṛśatām*—of those touching; *hi*—certainly; *mānasam*—the dirty things in the mind; *harati*—vanquishes; *aṅgaḥ*—the supreme unborn one; *antaḥ*—in the core of the heart; *śrutibhiḥ*—by the ears; *gataḥ*—entered; *aṅga-jam*—dirty things or infections of the body; *kaḥ*—who; *vai*—indeed; *na*—not; *seveta*—would serve; *mukunda-vikramam*—the glorious activities of Mukunda, the Supreme Personality of Godhead.

TRANSLATION

By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the Absolute Truth, the Personality of Godhead in the

form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?

PURPORT

Bathing in the Ganges can certainly cure one of many infectious diseases, but it cannot cleanse one's materially attached mind, which creates all kinds of contaminations in material existence. However, one who directly associates with the Supreme Lord by hearing of His activities cleanses the dirt from his mind and very soon comes to Kṛṣṇa consciousness. Sūta Gosvāmī confirms this in *Śrīmad-Bhāgavatam* (1.2.17):

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
pūṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi
vidhunoti suhṛt-satām*

The Supreme Lord within everyone's heart becomes very pleased when a person hears narrations of His activities, and He personally cleanses the dirt from the mind of the listener. *Hṛdy antaḥ-stho hy abhadrāṇi vidhunoti*: He washes off all dirt from the mind. Material existence is caused by dirty things within the mind. If one can cleanse his mind, he immediately comes to his original position of Kṛṣṇa consciousness, and thus his life becomes successful. Therefore all the great saints in the devotional line very strongly recommend the process of hearing. Śrī Caitanya Mahāprabhu introduced the congregational chanting of the Hare Kṛṣṇa *mantra* to give everyone a chance to hear Kṛṣṇa's holy name, for simply by hearing Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (*ceto-darpaṇa-mārjanam*). Therefore our Kṛṣṇa consciousness movement is chiefly engaged in chanting the Hare Kṛṣṇa *mantra* all over the world.

After one's mind becomes cleansed by chanting Hare Kṛṣṇa, one gradually comes to the platform of Kṛṣṇa consciousness and then reads

books like *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta* and *The Nectar of Devotion*. In this way, one becomes more and more purified of material contamination. As stated in *Śrīmad-Bhāgavatam* (1.2.18):

*naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhiki*

“By regularly hearing the *Bhāgavatam* and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.” In this way, simply by hearing of the powerful activities of the Lord, the devotee’s heart becomes almost completely cleansed of material contamination, and thus his original position as an eternal servant who is part and parcel of the Lord becomes manifest. While the devotee engages in devotional service, the passionate and ignorant modes of material nature are gradually vanquished, and then he acts only in the mode of goodness. At that time he becomes happy and gradually advances in Kṛṣṇa consciousness.

All the great *ācāryas* strongly recommend that people be given a chance to hear about the Supreme Lord. Then success is assured. The more we cleanse the dirt of material attachment from our hearts, the more we will be attracted by Kṛṣṇa’s name, form, qualities, paraphernalia and activities. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 12

यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः ॥१२॥

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ*

*harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ*

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *akiñcanā*—without any motive; *sarvaiḥ*—with all; *guṇaiḥ*—good qualities; *tatra*—there (in that person); *samāsate*—reside; *surāḥ*—all the demigods; *harau*—unto the Supreme Personality of Godhead; *abhaktasya*—of a person who is not devoted; *kutaḥ*—where; *mahat-guṇāḥ*—good qualities; *manorathena*—by mental speculation; *āsati*—in the temporary material world; *dhāvataḥ*—who is running; *bahiḥ*—outside.

TRANSLATION

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

PURPORT

As explained in the next verse, Kṛṣṇa is the original source of all living entities. This is confirmed in *Bhagavad-gītā* (15.7), wherein Kṛṣṇa says:

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six

senses, which include the mind.” All living entities are part and parcel of Kṛṣṇa, and therefore when they revive their original Kṛṣṇa consciousness, they possess all the good qualities of Kṛṣṇa in a small quantity. When one engages himself in the nine processes of devotional service (*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam*), one’s heart becomes purified, and he immediately understands his relationship with Kṛṣṇa. He then revives his original quality of Kṛṣṇa consciousness.

In the *Ādi-līlā* of *Caitanya-caritāmṛta*, Chapter Eight, there is a description of some of the qualities of devotees. For example, Śrī Paṇḍita Haridāsa is described as being very well-behaved, tolerant, peaceful, magnanimous and grave. In addition, he spoke very sweetly, his endeavors were very pleasing, he was always patient, he respected everyone, he always worked for everyone’s benefit, his mind was free of duplicity, and he was completely devoid of all malicious activities. These are all originally qualities of Kṛṣṇa, and when one becomes a devotee they automatically become manifest. Śrī Kṛṣṇadāsa Kavirāja, the author of *Caitanya-caritāmṛta*, says that all good qualities become manifest in the body of a Vaiṣṇava and that only by the presence of these good qualities can one distinguish a Vaiṣṇava from a non-Vaiṣṇava. Kṛṣṇadāsa Kavirāja lists the following twenty-six good qualities of a Vaiṣṇava: (1) He is very kind to everyone. (2) He does not make anyone his enemy. (3) He is truthful. (4) He is equal to everyone. (5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. (9) He is without possessions. (10) He works for everyone’s benefit. (11) He is very peaceful. (12) He is always surrendered to Kṛṣṇa. (13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He controls his senses. (17) He does not eat more than required. (18) He is not influenced by the Lord’s illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is merciful. (23) He is friendly. (24) He is poetic. (25) He is expert. (26) He is silent.

TEXT 13

हरिर्हि साक्षाद्भगवान् शरीरिणा-
मात्मा ज्ञाणामिव तोयमीप्सितम् ।

हित्वा महांस्तं यदि सज्जते गृहे
तदा महत्त्वं वयसा दम्पतीनाम् ॥१३॥

*harī hi sākṣāt bhagavān śarīriṇām
ātmā jhaṣāṇām iva toyam īpsitam
hitvā mahāns tam yadi sajjate gṛhe
tadā mahattvam vayasā dampatīnām*

hariḥ—the Lord; *hi*—certainly; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *śarīriṇām*—of all living entities who have accepted material bodies; *ātmā*—the life and soul; *jhaṣāṇām*—of the aquatics; *iva*—like; *toyam*—the vast water; *īpsitam*—is desired; *hitvā*—giving up; *mahān*—a great personality; *tam*—Him; *yadi*—if; *sajjate*—becomes attached; *gṛhe*—to household life; *tadā*—at that time; *mahattvam*—greatness; *vayasā*—by age; *dam-patīnām*—of the husband and wife.

TRANSLATION

Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord. Therefore if someone very great by material calculations fails to take shelter of the Supreme Soul but instead becomes attached to material household life, his greatness is like that of a young, low-class couple. One who is too attached to material life loses all good spiritual qualities.

PURPORT

Although crocodiles are very fierce animals, they are powerless when they venture out of the water onto land. When they are out of the water, they cannot exhibit their original power. Similarly, the all-pervading Supersoul, Paramātmā, is the source of all living entities, and all living entities are part and parcel of Him. When the living entity remains in contact with the all-pervading Vāsudeva, the Personality of Godhead, he manifests his spiritual power, exactly as the crocodile exhibits its strength in the water. In other words, the greatness of the living entity can be perceived when he is in the spiritual world, engaged in spiritual

activities. Many householders, although well-educated in the knowledge of the *Vedas*, become attached to family life. They are compared herein to crocodiles out of water, for they are devoid of all spiritual strength. Their greatness is like that of a young husband and wife who, though uneducated, praise one another and become attracted to their own temporary beauty. This kind of greatness is appreciated only by low-class men with no qualifications.

Everyone should therefore seek the shelter of the Supreme Soul, the source of all living entities. No one should waste his time in the so-called happiness of materialistic household life. In the Vedic civilization, this type of crippled life is allowed only until one's fiftieth year, when one must give up family life and enter either the order of *vānaprastha* (independent retired life for cultivation of spiritual knowledge) or *sannyāsa* (the renounced order, in which one completely takes shelter of the Supreme Personality of Godhead).

TEXT 14

तस्माद्रजोरागविषादमन्यु-
 मानस्पृहाभयदैन्याधिमूलम् ।
 हित्वा गृहं संसृतिचक्रवालं
 नृसिंहपादं भजताकुतोमयमिति ॥१४॥

*tasmād rajo-rāga-viṣāda-manyu-
 māna-sprhā-bhayadainyādhimūlam
 hitvā gṛham saṁsṛti-cakravālam
 nṛsiṁha-pādam bhajatākutobhayam iti*

tasmāt—therefore; *rajaḥ*—of passion or material desires; *rāga*—attachment for material things; *viṣāda*—then disappointment; *manyu*—anger; *māna-sprhā*—the desire to be respectable in society; *bhaya*—fear; *dainya*—of poverty; *adhimūlam*—the root cause; *hitvā*—giving up; *gṛham*—household life; *saṁsṛti-cakravālam*—the cycle of repeated birth and death; *nṛsiṁha-pādam*—the lotus feet of Lord Nṛsiṁhadeva; *bhajata*—worship; *akutaḥ-bhayam*—the shelter of fearlessness; *iti*—thus.

TRANSLATION

Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nṛsiṁhadeva, which are the actual shelter of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition of birth and death.

TEXT 15

केतुमालेऽपि भगवान् कामदेवस्वरूपेण लक्ष्म्याः प्रियचिकीर्षया
प्रजापतेर्दुहितृणां पुत्राणां तद्वर्षपतीनां पुरुषायुषाहोरात्रपरिसंख्यानानां यासां
गर्भा महापुरुषमहास्त्रतेजसोद्वेजितमनसां विध्वस्ता व्यसवः संवत्सरान्ते
विनिपतन्ति ॥१५॥

ketumāle 'pi bhagavān kāmadeva-svarūpeṇa lakṣmyāḥ priya-cikīrṣayā prajāpater duhitṛṇām putrāṇām tad-varṣa-patīnām puruṣāyūṣāho-rātra-parisaṅkhyānānām yāsāṃ garbhā mahā-puruṣa-mahāstra-tejasodvejita-manasām vidhvastā vyasavaḥ saṁvatsarānte vinipatanti.

ketumāle—in the tract of land known as Ketumāla-varṣa; *api*—also; *bhagavān*—the Supreme Personality of Godhead, Lord Viṣṇu; *kāmadeva-svarūpeṇa*—in the form of Kāmadeva (Cupid or Pradyumna); *lakṣmyāḥ*—of the goddess of fortune; *priya-cikīrṣayā*—with a desire to bring about the satisfaction; *prajāpateḥ*—of Prajāpati; *duhitṛṇām*—of the daughters; *putrāṇām*—of the sons; *tad-varṣa-patīnām*—the ruler of that land; *puruṣa-āyūṣā*—in a human lifetime (about one hundred years); *ahaḥ-rātra*—the days and nights; *parisaṅkhyānānām*—which equal in number; *yāsāṃ*—of whom (the daughters); *garbhāḥ*—fetuses; *mahā-puruṣa*—of the Supreme Personality of Godhead; *mahā-astra*—of the great weapon (the disc); *tejasā*—by the effulgence; *udvejita-manasām*—whose minds are agitated; *vidhvastāḥ*—ruined; *vyasavaḥ*—dead; *saṁvatsara-ante*—at the end of the year; *vinipatanti*—fall down.

TRANSLATION

Śukadeva Gosvāmī continued: In the tract of land called Ketumāla-varṣa, Lord Viṣṇu lives in the form of Kāmadeva, only for the satisfaction of His devotees. These include Lakṣmījī [the goddess of fortune], the Prajāpati Saṁvatsara and all of Saṁvatsara's sons and daughters. The daughters of Prajāpati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. The Prajāpati's offspring number 36,000, one for each day and each night in the lifetime of a human being. At the end of each year, the Prajāpati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.

PURPORT

This Kāmadeva, who appears as Kṛṣṇa's son named Pradyumna, is *viṣṇu-tattva*. How this is so is explained by Madhvācārya, who quotes from the *Brahmāṇḍa Purāṇa*: *kāmadeva-sthitam viṣṇum upāste*. Although this Kāmadeva is *viṣṇu-tattva*, His body is not spiritual but material. Lord Viṣṇu as Pradyumna or Kāmadeva accepts a material body, but He still acts spiritually. It does not make any difference whether He accepts a spiritual or a material body; He can act spiritually in any condition of existence. Māyāvādi philosophers regard even Lord Kṛṣṇa's body as material, but their opinions cannot impede the spiritual activity of the Lord.

TEXT 16

अतीव सुललितगतिविलासविलसितरुचिरहासलेशावलोकलीलया
किञ्चिदुत्तम्भितसुन्दरभ्रूमण्डलसुभगवदनारविन्दश्रिया रमां
रमयन्निन्द्रियाणि रमयते ॥१६॥

atīva sulalita-gati-vilāsa-vilāsa-rucira-hāsa-leśāvaloka-līlayā kiñcid-uttambhita-sundara-bhrū-maṇḍala-subhaga-vadanāravinda-śriyā ramāṁ ramayann indriyāṇi ramayate.

atīva—very much; *su-lalita*—beautiful; *gati*—with movements; *vilāsa*—by pastimes; *vilasita*—manifested; *rucira*—pleasing; *hāsa-leśa*—mild smiling; *avaloka-līlayā*—by playful glancing; *kiñcit-ut-tambhita*—slightly raised; *sundara*—beautiful; *bhrū-maṇḍala*—by the eyebrows; *subhaga*—auspicious; *vadana-aravinda-śrīyā*—with His beautiful lotuslike face; *ramām*—the goddess of fortune; *ramayan*—pleasing; *indriyāṇi*—all the senses; *ramayate*—He pleases.

TRANSLATION

In Ketumāla-varṣa, Lord Kāmadeva [Pradyumna] moves very graciously. His mild smile is very beautiful, and when He increases the beauty of His face by slightly raising His eyebrows and glancing playfully, He pleases the goddess of fortune. Thus He enjoys His transcendental senses.

TEXT 17

तद्भगवतो मायामयं रूपं परमसमाधियोगेन रमा देवी संवत्सरस्य रात्रिषु
प्रजापतेर्दुहितृभिरुपेताहःसु च तद्भर्तृभिरुपास्ते इदं चोदाहरति ॥१७॥

tad bhagavato māyāmayam rūpaṁ parama-samādhi-yogena ramā devī saṁvatsarasya rātriṣu prajāpater duhitṛbhir upetāhaḥsu ca tad-bhartṛbhir upāste idam codāharati.

tat—that; *bhagavataḥ*—of the Supreme Personality of Godhead; *māyā-mayam*—full of affection for the devotees; *rūpaṁ*—form; *parama*—highest; *samādhi-yogena*—by absorption of the mind in the service of the Lord; *ramā*—the goddess of fortune; *devī*—divine woman; *saṁvatsarasya*—known as Saṁvatsara; *rātriṣu*—during the nights; *prajāpateḥ*—of Prajāpati; *duhitṛbhiḥ*—with the daughters; *upeta*—combined; *ahaḥsu*—during the days; *ca*—also; *tad-bhartṛbhiḥ*—with the husbands; *upāste*—worships; *idam*—this; *ca*—also; *udāharati*—chants.

TRANSLATION

Accompanied during the daytime by the sons of the Prajāpati [the predominating deities of the days] and accompanied at night

by his daughters [the deities of the nights], Lakṣmīdevī worships the Lord during the period known as the Saṁvatsara in His most merciful form as Kāmadeva. Fully absorbed in devotional service, she chants the following mantras.

PURPORT

The word *māyāmayam* used in this verse should not be understood according to the interpretations of the Māyāvādis. *Māyā* means affection as well as illusion. When a mother deals with her child affectionately, she is called *māyāmaya*. In whatever form the Supreme Lord Viṣṇu appears, He is always affectionate toward His devotees. Thus the word *māyāmayam* is used here to mean “very affectionate toward the devotees.” Śrīla Jīva Gosvāmī writes in this regard that *māyāmayam* can also mean *kṛpā-pracuram*, deeply merciful. Similarly, Śrīla Vīrarāghava says, *māyā-pracuranātmīya-saṅkalpena pariḡṛhītam ity arthaḥ jñāna-paryāyo 'tra māyā-śabdaḥ*: when one is very affectionate due to an intimate relationship, one is described as *māyāmaya*. Śrīla Viśvanātha Cakravatī Ṭhākura explains *māyāmayam* by dividing it into the words *māyā* and *āmayam*. He explains these words to indicate that because the living entity is covered by the disease of illusion, the Lord is always eager to deliver His devotee from the clutches of *māyā* and cure him of the disease caused by the illusory energy.

TEXT 18

ॐ हां हीं हूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने
 आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये
 षोडशकलायच्छन्दोमयायान्नमयायामृतमयाय सर्वमयाय सहसे ओजसे
 बलाय कान्ताय कामाय नमस्ते उभयत्र भूयात् ॥१८॥

*om hrām hrīm hrūm om namo bhagavate hrīśikeśāya sarva-guṇa-viśeṣair
 vilakṣitātmane ākūtinām cittinām cetasām viśeṣāṇām cādhipataye
 ṣoḍaśa-kalāya cchando-mayāyānna-mayāyāmṛta-mayāya sarva-
 mayāya sahasase ojase balāya kāntāya kāmāya namas te ubhayatra
 bhūyāt.*

om—O Lord; *hrām hrīm hrūm*—the seeds of the *mantra*, chanted for a successful result; *om*—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the lotus feet of the Supreme Personality of Godhead; *hr̥ṣīkeśāya*—unto Hṛṣīkeśa, the Lord of the senses; *sarva-guṇa*—with all transcendental qualities; *viśeṣaiḥ*—with all varieties; *vilakṣita*—particularly observed; *ātmane*—unto the soul of all living entities; *ākūtīnām*—of all kinds of activity; *cittīnām*—of all kinds of knowledge; *cetasām*—of the functions of the mind, such as determination and mental effort; *viśeṣānām*—of their respective objects; *ca*—and; *adhipataye*—unto the master; *ṣoḍaśa-kalāya*—whose parts are the sixteen original ingredients of creation (namely the five objects of the senses and the eleven senses, including the mind); *chandaḥ-mayāya*—unto the enjoyer of all ritualistic ceremonies; *anna-mayāya*—who maintains all living entities by supplying the necessities of life; *amṛta-mayāya*—who awards eternal life; *sarva-mayāya*—who is all-pervading; *sahase*—the powerful; *ojase*—who supplies strength to the senses; *balāya*—who supplies strength to the body; *kāntāya*—the supreme husband or master of all living entities; *kāmāya*—who supplies all necessities for the devotees; *namaḥ*—respectful obeisances; *te*—unto You; *ubhayatra*—always (during both day and night, or both in this life and the next); *bhūyāt*—may there be all good fortune.

TRANSLATION

Let me offer my respectful obeisances unto the Supreme Personality of Godhead, Lord Hṛṣīkeśa, the controller of all my senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus nondifferent from Him, and He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the Vedas is to worship Him. Therefore let us all offer Him our respectful obeisances. May He always be favorable toward us in this life and the next.

PURPORT

In this verse the word *māyāmaya* is further explained in regard to how the Lord expands His mercy in different ways. *Parāsyā śaktir vividhaiva śrūyate*: the energies of the Supreme Lord are understood in different ways. In this verse He is described as the original source of everything, even our body, senses, mind, activities, prowess, bodily strength, mental strength and determination for securing the necessities of life. Indeed, the Lord's energies can be perceived in everything. As stated in *Bhagavad-gītā* (7.8), *raso 'ham apsu kaunteya*: the taste of water is also Kṛṣṇa. Kṛṣṇa is the active principle of everything we need for our maintenance.

This verse offering respectful obeisances unto the Lord was composed by Ramā, the goddess of fortune, and is full of spiritual power. Under the guidance of a spiritual master, everyone should chant this *mantra* and thus become a complete and perfect devotee of the Lord. One may chant this *mantra* for complete liberation from material bondage, and after liberation one may continue to chant it while worshipping the Supreme Lord in Vaikuṅṭhaloka. All *mantras*, of course, are meant for this life and the next life, as Kṛṣṇa Himself confirms in *Bhagavad-gītā* (9.14):

*satataṁ kīrtayanto mām
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā
nitya-yuktā upāsate*

“Always chanting My glories, endeavoring with great determination, bowing down before Me, the great souls perpetually worship Me with devotion.” A devotee who both in this life and the next chants the *mahā-mantra*, or any *mantra*, is called *nitya-yuktopāsaka*.

TEXT 19

स्त्रियो ब्रतैस्त्वा हृषिकेश्वरं स्वतो
ह्याराध्य लोके पतिमाशासतेऽन्यम् ।

तासां न ते वै परिपान्त्यपत्यं
प्रियं धनायूंषि यतोऽस्वतन्त्राः ॥१९॥

*striyo vratais tvā hṛṣikeśvaram svato
hy ārādhya loke patim āśāsate 'nyam
tāsām na te vai paripānty apatyam
priyam dhanāyūṁṣi yato 'sva-tantrāḥ*

striyaḥ—all women; *vrataiḥ*—by observing fasting and other vows; *tvā*—you; *hṛṣikeśvaram*—the Supreme Personality of Godhead, master of the senses; *svataḥ*—of your own accord; *hi*—certainly; *ārādhya*—worshipping; *loke*—in the world; *patim*—a husband; *āśāsate*—ask for; *anyam*—another; *tāsām*—of all those women; *na*—not; *te*—the husbands; *vai*—indeed; *paripānti*—able to protect; *apatyam*—the children; *priyam*—very dear; *dhana*—the wealth; *āyūṁṣi*—or the duration of life; *yataḥ*—because; *asva-tantrāḥ*—dependent.

TRANSLATION

My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You.

PURPORT

In this verse, Lakṣmīdevī (Ramā) shows compassion toward women who worship the Lord for the benediction of possessing a good husband. Although such women desire to be happy with children, wealth, a long duration of life and everything dear to them, they cannot possibly do so. In the material world, a so-called husband is dependent on the control of the Supreme Personality of Godhead. There are many examples of a woman whose husband, being dependent on the result of his own frui-

tive actions, cannot maintain his wife, her children, her wealth or her duration of life. Therefore, factually the only real husband of all women is Kṛṣṇa, the supreme husband. Because the *gopīs* were liberated souls, they understood this fact. Therefore they rejected their material husbands and accepted Kṛṣṇa as their real husband. Kṛṣṇa is the real husband not only of the *gopīs*, but of every living entity. Everyone should perfectly understand that Kṛṣṇa is the real husband of all living entities, who are described in the *Bhagavad-gītā* as *prakṛti* (female), not *puruṣa* (male). In *Bhagavad-gītā* (10.12), only Kṛṣṇa is addressed as *puruṣa*:

*param brahma param dhāma
pavitram paramam bhavān
puruṣam śāsvataṁ divyam
ādi-devam ajam vibhum*

“You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty.”

Kṛṣṇa is the original *puruṣa*, and the living entities are *prakṛti*. Thus Kṛṣṇa is the enjoyer, and all living entities are meant to be enjoyed by Him. Therefore any woman who seeks a material husband for her protection, or any man who desires to become the husband of a woman, is under illusion. To become a husband means to maintain a wife and children nicely by supplying wealth and security. However, a material husband cannot possibly do this, for he is dependent on his *karma*. *Karmaṇā daiva-netreṇa*: his circumstances are determined by his past fruitive activities. Therefore if one proudly thinks he can protect his wife, he is under illusion. Kṛṣṇa is the only husband, and therefore the relationship between a husband and wife in this material world cannot be absolute. Because we have the desire to marry, Kṛṣṇa mercifully allows the so-called husband to possess a wife, and the wife to possess a so-called husband, for mutual satisfaction. In the *Īsopaniṣad* it is said, *tena tyak-tena bhujñithā*: the Lord provides everyone with his quota. Actually, however, every living entity is *prakṛti*, or female, and Kṛṣṇa is the only husband.

*ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya
(Cc. Ādi 5.142)*

Kṛṣṇa is the original master or husband of everyone, and all other living entities, having taken the form of so-called husbands, or wives, are dancing according to His desire. A so-called husband may unite with his wife for sense gratification, but his senses are conducted by Hṛṣīkeśa, the master of the senses, who is therefore the actual husband.

TEXT 20

स वै पतिः स्यादकुतोभयः स्वयं
समन्ततः पाति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं
नैवात्मलामादधि मन्यते परम् ॥२०॥

*sa vai patiḥ syād akutobhayaḥ svayaṁ
samtataḥ pāti bhayāturam janam
sa eka evetarathā mitho bhayaṁ
nāvātmalābhād adhi manyate param*

saḥ—he; *vai*—indeed; *patiḥ*—a husband; *syāt*—would be; *akutaḥ-bhayaḥ*—who is not fearful of anyone; *svayaṁ*—self-sufficient; *samtataḥ*—entirely; *pāti*—maintains; *bhaya-āturam*—who is very afraid; *janam*—a person; *saḥ*—therefore he; *ekaḥ*—one; *eva*—only; *itarathā*—otherwise; *mithaḥ*—from one another; *bhayaṁ*—fear; *na*—not; *eva*—indeed; *ātma-lābhāt*—than the attainment of You; *adhi*—greater; *manyate*—is accepted; *param*—other thing.

TRANSLATION

He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons

learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.

PURPORT

Here the meaning of husband or guardian is clearly explained. People want to become a husband, a guardian, a governor or a political leader without knowing the actual meaning of such a superior position. There are many people all over the world—indeed, throughout the universe—who claim for some time that they are husbands, political leaders or guardians, but in due course of time the Supreme Lord desires their removal from their posts, and their careers are immediately finished. Therefore those who are actually learned and advanced in spiritual life do not accept any leader, husband or maintainer other than the Supreme Personality of Godhead.

Lord Kṛṣṇa personally states in *Bhagavad-gītā* (18.66), *aham tvām sarva-pāpebhyo mokṣayiṣyāmi*: “I shall deliver you from all sinful reactions.” Kṛṣṇa is not afraid of anyone. On the contrary, everyone is afraid of Kṛṣṇa. Therefore He can actually give protection to a subordinate living entity. Since so-called leaders or dictators are completely under the control of material nature, they can never give complete protection to others, although they claim this ability due to false prestige. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*: people do not know that real advancement in life consists of accepting the Supreme Personality of Godhead as one's master. Instead of deceiving themselves and others by pretending to be all-powerful, all political leaders, husbands and guardians should spread the Kṛṣṇa consciousness movement so that everyone can learn how to surrender to Kṛṣṇa, the supreme husband.

TEXT 21

या तस्य ते पादसरोरुहार्हणं
निकामयेत्साखिलकामलम्पटा ।
तदेव रासीप्सितमीप्सितोऽर्चितो
यद्भग्नयाञ्जा भगवन् प्रतप्यते ॥२१॥

*yā tasya te pāda-saroruhārhaṇam
 nikāmayet sākḥila-kāma-lampaṭā
 tad eva rāsīpsitam īpsito 'rcito
 yad-bhagna-yācñā bhagavan pratapyate*

yā—a woman who; *tasya*—of Him; *te*—of You; *pāda-saroruha*—of the lotus feet; *arhaṇam*—the worship; *nikāmayet*—fully desires; *sā*—such a woman; *akhila-kāma-lampaṭā*—although maintaining all kinds of material desire; *tad*—that; *eva*—only; *rāsī*—You award; *īpsitam*—some other desired benediction; *īpsitaḥ*—being looked to for; *arcitaḥ*—worshiped; *yad*—from which; *bhagna-yācñā*—one who desires objects other than Your lotus feet and who thus becomes broken; *bhagavan*—O my Lord; *pratapyate*—is pained.

TRANSLATION

My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if a woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes brokenhearted and laments. Therefore one need not worship Your lotus feet for some material benefit.

PURPORT

Śrīla Rūpa Gosvāmī describes pure devotional service as *any-ābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam*. One should not worship the Supreme Personality of Godhead to fulfill some material desire for success in fruitive activities or mental speculation. To serve the lotus feet of the Lord means to serve Him exactly as He desires. The neophyte devotee is therefore ordered to worship the Lord strictly according to the regulative principles given by the spiritual master and the *śāstras*. By executing devotional service in that way, he gradually becomes attached to Kṛṣṇa, and when his original dormant love for the Lord becomes manifest, he spontaneously serves the Lord without any motive. This condition is the perfect stage of one's relationship with the Lord. The Lord then looks after the comfort and security of His devotee without being asked. Kṛṣṇa promises in *Bhagavad-gītā* (9.22):

*ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānām
yoga-kṣemaṁ vahāmy aham*

The Supreme Lord personally takes care of anyone who is completely engaged in His devotional service. Whatever he has, the Lord protects, and whatever he needs, the Lord supplies. Therefore why should one bother the Lord for something material? Such prayers are unnecessary.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that even if a devotee wishes the Lord to fulfill a particular desire, the devotee should not be considered a *sakāma-bhakta* (a devotee with some motive). In the *Bhagavad-gītā* (7.16) Kṛṣṇa says:

*catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsuraḥ arthārthī
jñānī ca bhārataraṣabha*

“O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive and he who is searching for knowledge of the Absolute.” The *ārta* and the *arthārthī*, who approach the Supreme Personality of Godhead for relief from misery or for some money, are not *sakāma-bhaktas*, although they appear to be. Being neophyte devotees, they are simply ignorant. Later in *Bhagavad-gītā* the Lord says, *udārāḥ sarva evaite*: they are all magnanimous (*udārāḥ*). Although in the beginning a devotee may harbor some desire, in due course of time it will vanish. Therefore the *Śrīmad-Bhāgavatam* enjoins:

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvrena bhakti-yogena
yajeta puruṣaṁ param*

“A person who has broader intelligence, whether he is full of all material desire, is free from material desire, or has a desire for liberation, must

by all means worship the supreme whole, the Personality of Godhead.”
(*Bhāg.* 2.3.10)

Even if one wants something material, he should pray to no one but the Lord to fulfill his desire. If one approaches a demigod for the fulfillment of his desires, he is to be considered *naṣṭa-buddhi*, bereft of all good sense. Kṛṣṇa says in *Bhagavad-gītā* (7.20):

*kāmais tais tair hr̥ta-jñānāḥ
prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya
prakṛtyā niyatāḥ svayā*

“Those whose minds are distorted by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.”

Lakṣmīdevī advises all devotees who approach the Lord with material desires that according to her practical experience, the Lord is Kāmadeva, and thus there is no need to ask Him for anything material. She says that everyone should simply serve the Lord without any motive. Since the Supreme Personality of Godhead is sitting in everyone’s heart, He knows everyone’s thoughts, and in due course of time He will fulfill all desires. Therefore let us completely depend on the service of the Lord without bothering Him with our material requests.

TEXT 22

मत्प्राप्तयेऽजेशसुरासुरादय-

स्तप्यन्त उग्रं तप ऐन्द्रियेधियः ।

ऋते भवत्पादपरायणान्न मां

विन्दन्त्यहं त्वद्भृदया यतोऽजित ॥२२॥

*mat-prāptaye 'jeśa-surāsura-dayas
tapyanta ugraṁ tapa aindriye dhiyah
ṛte bhavat-pāda-parāyaṇān na mān
vindanty ahaṁ tvad-dhṛdayā yato 'jita*

mat-prāptaye—to obtain my mercy; *aja*—Lord Brahmā; *īśa*—Lord Śiva; *sura*—the other demigods, headed by King Indra, Candra and Varuṇa; *asura-ādayaḥ*—as well as the demons; *tapyante*—undergo; *ugram*—severe; *tapah*—austerity; *aindriye dhiyaḥ*—whose minds are absorbed in thoughts of superior sense gratification; *ṛte*—unless; *bhavat-pada-parāyaṇāt*—one who is wholly and solely engaged in the service of the Supreme Lord’s lotus feet; *na*—not; *mām*—me; *vin-danti*—obtain; *aham*—I; *tvat*—in You; *hṛdayaḥ*—whose hearts; *yataḥ*—therefore; *ajita*—O unconquerable one.

TRANSLATION

O supreme unconquerable Lord, when they become absorbed in thoughts of material enjoyment, Lord Brahmā and Lord Śiva, as well as other demigods and demons, undergo severe penances and austerities to receive my benedictions. But I do not favor anyone, however great he may be, unless he is always engaged in the service of Your lotus feet. Because I always keep You within my heart, I cannot favor anyone but a devotee.

PURPORT

In this verse the goddess of fortune, Lakṣmīdevī, clearly states that she does not bestow her favor on any materialistic person. Although sometimes a materialist becomes very opulent in the eyes of another materialist, such opulence is bestowed upon him by the goddess Durgādevī, a material expansion of the goddess of fortune, not by Lakṣmīdevī herself. Those who desire material wealth worship Durgādevī with the following *mantra*: *dhanam dehi rūpam dehi rūpa-pati-bhājam dehi*. “O worshipable mother Durgādevī, please give me wealth, strength, fame, a good wife and so on.” By pleasing goddess Durgā one can obtain such benefits, but since they are temporary, they result only in *māyā-sukha* (illusory happiness). As stated by Prahlāda Mahārāja, *māyā-sukhāya bharam udvahato vimūḍhān*: those who work very hard for material benefits are *vimūḍhas*, foolish rascals, because such happiness will not endure. On the other hand, devotees like Prahlāda and Dhruva Mahārāja achieved extraordinary material

opulences, but such opulences were not *māyā-sukha*. When a devotee acquires unparalleled opulences, they are the direct gifts of the goddess of fortune, who resides in the heart of Nārāyaṇa.

The material opulences a person obtains by offering prayers to the goddess Durgā are temporary. As described in *Bhagavad-gītā* (7.23), *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām*: men of meager intelligence desire temporary happiness. We have actually seen that one of the disciples of Bhaktisiddhānta Sarasvatī Ṭhākura wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Caitanya Mahāprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him. The story of the demon Rāvaṇa illustrates this point. Although Rāvaṇa tried to abduct the goddess of fortune Sitādevī from the custody of Lord Rāmacandra, he could not possibly do so. The Sitādevī he forcibly took with him was not the original Sitādevī, but an expansion of *māyā*, or Durgādevī. As a result, instead of winning the favor of the real goddess of fortune, Rāvaṇa and his whole family were vanquished by the power of Durgādevī (*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā*).

TEXT 23

स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं
कराम्बुजं यत्त्वदधायि सात्वताम् ।
बिभर्षि मां लक्ष्म वरेण्य मायया
क ईश्वरस्येहितमूहितुं विभुरिति ॥२३॥

*sa tvam mamāpy acyuta śīrṣṇi vanditam
karāmbujam yat tvad-adhāyi sātvatām
bibharṣi mām lakṣma vareṇya māyayā
ka īśvarasyehitam ūhitum vibhur iti*

saḥ—that; *tvam*—You; *mama*—of me; *api*—also; *acyuta*—O infallible one; *śīrṣṇi*—on the head; *vanditam*—worshiped; *kara-ambujam*—Your lotus hand; *yat*—which; *tvat*—by You; *adhāyi*—placed; *sāt-*

vatām—on the head of the devotees; *bibharṣi*—You maintain; *mām*—me; *lakṣma*—as an insignia on Your chest; *vareṇya*—O worshipable one; *māyayā*—with deceit; *kaḥ*—who; *īśvarasya*—of the supremely powerful controller; *īhitam*—the desires; *ūhitum*—to understand by reason and argument; *vibhuḥ*—is able; *iti*—thus.

TRANSLATION

O infallible one, Your lotus palm is the source of all benediction. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia of golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are the supreme absolute controller, and no one can understand Your motives.

PURPORT

In many places, the *sāstras* describe the Supreme Personality of Godhead as being more inclined toward His devotees than toward His wife, who always remains on His chest. In *Śrīmad-Bhāgavatam* (11.14.15) it is stated:

*na tathā me priyatama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr
nairvātmā ca yathā bhavān*

Here Kṛṣṇa plainly says that His devotees are more dear to Him than Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa (the original cause of creation, the goddess of fortune or even His own Self. Elsewhere in *Śrīmad-Bhāgavatam* (10.9.20) Śukadeva Gosvāmī says,

*nemam viriṅco na bhavo
na śrīr apy aṅga saṁśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt*

The Supreme Lord, who can award liberation to anyone, showed more mercy toward the *gopīs* than to Lord Brahmā, Lord Śiva or even the goddess of fortune, who is His own wife and is associated with His body. Similarly, *Śrīmad-Bhāgavatam* (10.47.60) also states:

*nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
sva-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-gṛhīta-kaṅṭha-
labdhāśiṣām ya udagād vraja-sundariṇām*

“The *gopīs* received benedictions from the Lord that neither Lakṣmīdevī nor the most beautiful dancers in the heavenly planets could attain. In the *rāsa* dance, the Lord showed His favor to the most fortunate *gopīs* by placing His arms on their shoulders and dancing with each of them individually. No one can compare with the *gopīs*, who received the causeless mercy of the Lord.”

In the *Caitanya-caritāmṛta* it is said that no one can receive the real favor of the Supreme Personality of Godhead without following in the footsteps of the *gopīs*. Even the goddess of fortune could not receive the same favor as the *gopīs*, although she underwent severe austerities and penances for many years. Lord Śrī Caitanya Mahāprabhu discusses this point with Vyeṅkaṭa Bhaṭṭa in *Caitanya-caritāmṛta* (*Madhya* 9.111-131): “The Lord inquired from Vyeṅkaṭa Bhaṭṭa, ‘Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation. However, My Lord is Lord Śrī Kṛṣṇa, a cowherd boy engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord? Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṅṭha and for a long time accepted vows and regulative principles and performed unlimited austerities.’

“Vyeṅkaṭa Bhaṭṭa replied, ‘Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature. They are very pleasing for Kṛṣṇa’s *śaktis*. Since Kṛṣṇa and Nārāyaṇa are both the same personality, Lakṣmī’s association with Kṛṣṇa did not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa. The goddess of fortune considered that her vow of chastity would not be damaged by

her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the *rāsa* dance. If she wanted to enjoy herself with Kṛṣṇa what fault is there? Why are you joking so about this?’

“Lord Caitanya Mahāprabhu replied, ‘I know that there is no fault in the goddess of fortune, but still she could not enter into the *rāsa* dance. We hear this from revealed scriptures. The authorities of Vedic knowledge met Lord Rāmacandra in Daṇḍakāraṇya, and by their penances and austerities, they were allowed to enter into the *rāsa* dance. But can you tell me why the goddess of fortune, Lakṣmī, could not get that opportunity?’

“To this Vyeṅkaṭa Bhaṭṭa replied, ‘I cannot enter into the mystery of this incident. I am an ordinary living being. My intelligence is limited, and I am always disturbed. How can I understand the pastimes of the Supreme Lord? They are deeper than millions of oceans.’

“Lord Caitanya replied, ‘Lord Kṛṣṇa has a specific characteristic. He attracts everyone’s heart by the mellow of His personal conjugal love. By following in the footsteps of the inhabitants of the planet known as Vraja-loka or Goloka Vṛndāvana, one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, the inhabitants of that planet do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead. Unaware that Kṛṣṇa is the Supreme Lord, the residents of Vṛndāvana like Nanda Mahārāja, Yaśodādevī and the *gopīs* treat Kṛṣṇa as their beloved son or lover. Mother Yaśodā accepts Him as her son and sometimes binds Him to a grinding mortar. Kṛṣṇa’s cowherd boy friends think He is an ordinary boy and get up on His shoulders. In Goloka Vṛndāvana no one has any desire other than to love Kṛṣṇa.’ ”

The conclusion is that one cannot associate with Kṛṣṇa unless he has fully received the favor of the inhabitants of Vrajabhūmi. Therefore if one wants to be delivered by Kṛṣṇa directly, he must take to the service of the residents of Vṛndāvana, who are unalloyed devotees of the Lord.

TEXT 24

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं तद्दर्शयितुं मनोः
प्राक्प्रदर्शितं स इदानीमपि महता भक्तियोगेनाराधयतीदं
चोदाहरति ॥२४॥

ramyake ca bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ tat-varṣa-puruṣasya manoḥ prāk-pradarśitam sa idānīm api mahatā bhakti-yogenārādhayatīdaṁ codāharati.

ramyake ca—also in Ramyaka-varṣa; *bhagavataḥ*—of the Supreme Personality of Godhead; *priya-tamaṁ*—the foremost; *mātsyam*—fish; *avatāra-rūpaṁ*—the form of the incarnation; *tat-varṣa-puruṣasya*—of the ruler of that land; *manoḥ*—Manu; *prāk*—previously (at the end of the Cākṣuṣa-manvantara); *pradarśitam*—exhibited; *saḥ*—that Manu; *idānīm api*—even until now; *mahatā bhakti-yogena*—by dint of advanced devotional service; *ārādhayati*—worships the Supreme Personality of Godhead; *idaṁ*—this; *ca*—and; *udāharati*—chants.

TRANSLATION

Śukadeva Gosvāmī continued: In Ramyaka-varṣa, where Vaivasvata Manu rules, the Supreme Personality of Godhead appeared as Lord Matsya at the end of the last era [the Cākṣuṣa-manvantara]. Vaivasvata Manu now worships Lord Matsya in pure devotional service and chants the following mantra.

TEXT 25

ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायौजसे सहसे बलाय
महामत्स्याय नम इति ॥२५॥

om namo bhagavate mukhyatamāya namaḥ sattvāya prāṇāyaujase sahasē balāya mahā-matsyāya nama iti.

om—O my Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *mukhya-tamāya*—the first incarnation to appear; *namaḥ*—my respectful obeisances; *sattvāya*—unto the pure transcendence; *prāṇāya*—the origin of life; *ojase*—the source of the potency of the senses; *sahasē*—the origin of all mental power; *balāya*—the origin of bodily strength; *mahā-matsyāya*—unto the gigantic fish incarnation; *namaḥ*—respectful obeisances; *iti*—thus.

TRANSLATION

I offer my respectful obeisances unto the Supreme Personality of Godhead, who is pure transcendence. He is the origin of all life, bodily strength, mental power and sensory ability. Known as Matsyāvātāra, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisances unto Him.

PURPORT

Śrīla Jayadeva Gosvāmī sings:

*pralayo payodhi-jale dhṛtavān asi vedam
vihita-vahitra-caritram akhedam
keśava dhṛta-mīna-śārīra jaya jagad-īśa hare*

Soon after the cosmic creation, the entire universe was inundated with water. At that time Lord Kṛṣṇa (Keśava) incarnated as a gigantic fish to protect the *Vedas*. Therefore Manu addresses Lord Matsya as *mukhyatama*, the first incarnation to appear. Fish are generally considered a mixture of the modes of ignorance and passion, but we must understand that every incarnation of the Supreme Personality of Godhead is completely transcendental. There is never any deterioration of the Supreme Lord's original transcendental quality. Therefore the word *sattvāya* is used here, meaning pure goodness on the transcendental platform. There are many incarnations of the Supreme Lord: Varāha *mūrti* (the boar form), Kūrma *mūrti* (the tortoise form), Hayagrīva *mūrti* (the form of a horse) and so on. Yet we should never think any of Them material. They are always situated on the platform of *śuddha-sattva*, pure transcendence.

TEXT 26

अन्तर्बहिश्चाखिललोकपालकै-
रदृष्टरूपो विचरस्युरुखनः ।
स ईश्वरस्त्वं य इदं वशेऽनय-
न्नाम्ना यथा दारुमयीं नरः स्त्रियम् ॥२६॥

*antar bahiṣ cākhila-loka-pālakair
 adṛṣṭa-rūpo vicarasy uru-svanah
 sa īśvaras tvam̐ ya idam̐ vaśe 'nayan
 nāmnā yathā dārumayim̐ narah striyam*

antaḥ—within; *bahiḥ*—without; *ca*—also; *akhila-loka-pālakaiḥ*—by the leaders of the different planets, societies, kingdoms and so on; *adṛṣṭa-rūpaḥ*—not seen; *vicarasi*—You wander; *uru*—very great; *svanaḥ*—whose sounds (Vedic mantras); *saḥ*—He; *īśvaraḥ*—the supreme controller; *tvam*—You; *yaḥ*—who; *idam*—this; *vaśe*—under control; *anayat*—has brought; *nāmnā*—by different names like *brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*; *yathā*—exactly like; *dārumayim*—made of wood; *narah*—a man; *striyam*—a doll.

TRANSLATION

My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, such as the brāhmaṇas, kṣatriyas, vaiśyas and sūdras. Although You are in everyone's heart as the supreme witness and commander and are outside everyone as well, the so-called leaders of societies, communities and countries cannot realize You. Only those who hear the vibration of the Vedic mantras can appreciate You.

PURPORT

The Supreme Personality of Godhead is *antarbahiḥ*, present within and without everything. One must overcome the delusion caused by the Lord's external energy and realize His presence both externally and internally. In *Śrīmad-Bhāgavatam* (1.8.19) Śrīmatī Kuntidevī has explained that Kṛṣṇa appears in this world *naṭo nātyadharo yathā*, "exactly like an actor dressed as a player." In *Bhagavad-gītā* (18.61) Kṛṣṇa says, *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*: "The Supreme Lord is situated in everyone's heart, O Arjuna." The Lord is situated within everyone's heart, and outside as well. Within the heart He is the Supersoul, the incarnation who acts as the adviser and witness. Yet although God is residing within their hearts, foolish people say, "I cannot see God. Please show Him to me."

Everyone is under the control of the Supreme Personality of Godhead, exactly like dancing dolls controlled by a puppeteer or a woman controlled by her husband. A woman is compared to a doll (*dārumayī*) because she has no independence. She should always be controlled by a man. Still, due to false prestige, a class of women wants to remain independent. What to speak of women, all living entities are *prakṛti* (female) and therefore dependent on the Supreme Lord, as Kṛṣṇa Himself explains in *Bhagavad-gītā* (*apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām*). The living entity is never independent. Under all circumstances, he is dependent on the mercy of the Lord. The Lord creates the social divisions of human society — *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* — and ordains that they follow rules and regulations suited to their particular position. In this way, all members of society remain always under the Supreme Lord's control. Still, some people foolishly deny the existence of God.

Self-realization means to understand one's subordinate position in relation to the Lord. When one is thus enlightened, he surrenders to the Supreme Personality of Godhead and is liberated from the clutches of the material energy. In other words, unless one surrenders to the lotus feet of the Lord, the material energy in its many varieties will continue to control him. No one in the material world can deny that he is under control. The Supreme Lord, Nārāyaṇa, who is beyond this material existence, controls everyone. The following Vedic *mantra* confirms this point: *eko ha vai nārāyaṇa āsīt*. Foolish persons think Nārāyaṇa to be on the platform of ordinary material existence. Because they do not realize the natural constitutional position of the living entity, they concoct names like *daridra-nārāyaṇa*, *svāmi-nārāyaṇa* or *mithyā-nārāyaṇa*. However, Nārāyaṇa is actually the supreme controller of everyone. This understanding is self-realization.

TEXT 27

यं लोकपालाः किल मत्सरज्वरा
 हित्वा यतन्तोऽपि पृथक् समेत्य च ।
 पशुं न शेकुर्दिपदश्चतुष्पदः
 सरीसृपं स्थाणु यदत्र दृश्यते ॥२७॥

*yam loka-pālāḥ kila matsara-jvarā
hitvā yatanto 'pi pṛthak sametya ca
pātum na śekur dvi-padaś catuṣ-padaḥ
sarīṣpam sthāṇu yad atra drśyate*

yam—whom (You); *loka-pālāḥ*—the great leaders of the universe, beginning with Lord Brahmā; *kila*—what to speak of others; *matsara-jvarāḥ*—who are suffering from the fever of envy; *hitvā*—leaving aside; *yatantaḥ*—endeavoring; *api*—although; *pṛthak*—separately; *sametya*—combined; *ca*—also; *pātum*—to protect; *na*—not; *śekuḥ*—able; *dvi-padaḥ*—two-legged; *catuḥ-padaḥ*—four-legged; *sarīṣpam*—reptiles; *sthāṇu*—not moving; *yat*—whatever; *atra*—within this material world; *drśyate*—is visible.

TRANSLATION

My Lord, from the great leaders of the universe, such as Lord Brahmā and other demigods, down to the political leaders of this world, all are envious of Your authority. Without Your help, however, they could neither separately nor concertedly maintain the innumerable living entities within the universe. You are actually the only maintainer of all human beings, of animals like cows and asses, and of plants, reptiles, birds, mountains and whatever else is visible within this material world.

PURPORT

It is fashionable for materialistic persons to compete with the power of God. When so-called scientists try to manufacture living entities in their laboratories, their only purpose is to defy the talent and ability of the Supreme Personality of Godhead. This is called illusion. It exists even in the higher planetary systems, where great demigods like Lord Brahmā, Lord Śiva and others reside. In this world everyone is puffed up with false prestige despite the failure of all his endeavors. When so-called philanthropists, who supposedly want to help the poor, are approached by members of the Kṛṣṇa consciousness movement, they say, “You are simply wasting your time, while I am feeding vast masses of starving people.” Unfortunately, their meager efforts, either singly or together, do not solve anyone’s problems.

Sometimes so-called *svāmīs* are very eager to feed poor people, thinking them to be *daridra-nārāyaṇa*, the Lord's incarnations as beggars. They prefer to serve the manufactured *daridra-nārāyaṇa* than the original, supreme Nārāyaṇa. They say, "Don't encourage service to Lord Nārāyaṇa. It is better to serve the starving people of the world." Unfortunately such materialists, either singly or combined in the form of the United Nations, cannot fulfill their plans. The truth is that the many millions of human beings, animals, birds and trees—indeed, all living entities—are maintained solely by the Supreme Personality of Godhead. *Eko bahūnām yo vidadhāti kāmān*: one person, the Supreme Lord, is supplying the necessities of life for all other living entities. To challenge the authority of Nārāyaṇa, the Supreme Personality of Godhead, is the business of *asuras* (demons). Yet sometimes *suras*, or devotees, are also bewildered by the illusory energy and falsely claim to be the maintainer of the entire universe. Such incidents are described in the Tenth Canto of *Śrīmad-Bhāgavatam*, where Śukadeva Gosvāmī tells how Lord Brahmā and King Indra became puffed up and were eventually chastised by Kṛṣṇa.

TEXT 28

भवान् युगान्तार्णव उर्मिमालिनि
 क्षोणीमिमामोषधिवीरुधां निधिम् ।
 मया सहोरु क्रमतेऽज ओजसा
 तस्मै जगत्प्राणगणात्मने नम इति ॥२८॥

bhavān yugāntārṇava ūrmi-mālini
kṣoṇīm imām oṣadhi-vīrudhām nidhim
mayā sahoru kramate 'ja ojasā
tasmai jagat-prāṇa-gaṇātmane nama iti

bhavān—Your Lordship; *yuga-anta-arṇave*—in the water of devastation at the end of the millennium; *ūrmi-mālini*—possessing rows of big waves; *kṣoṇīm*—the planet earth; *imām*—this; *oṣadhi-vīrudhām*—of all kinds of herbs and drugs; *nidhim*—the storehouse; *mayā*—me; *saha*—with; *uru*—great; *kramate*—You roamed; *aja*—O unborn one; *ojasā*—with speed; *tasmai*—unto Him; *jagat*—of the entire universe; *prāṇa-gaṇa-ātmane*—the ultimate source of life; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, drugs and trees, was inundated by water and drowned beneath the devastating waves. At that time, You protected me along with the earth and roamed the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisances unto You.

PURPORT

Envious persons cannot appreciate how wonderfully the Lord creates, maintains and annihilates the universe, but devotees of the Lord can understand this perfectly well. Devotees can see how the Lord is acting behind the wonderful workings of the material nature. In *Bhagavad-gītā* (9.10) the Lord says:

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.” All the wonderful transformations of nature are happening under the superintendence of the Supreme Personality of Godhead. Envious persons cannot see this, but a devotee, even though very humble and even if uneducated, knows that behind all the activities of nature is the supreme hand of the Supreme Being.

TEXT 29

द्विरण्मयेऽपि मगवान्निवसति कूर्मतनुं बिभ्राणस्तस्य तत्प्रियतमां
तनुमर्यमा सह वर्षपुरुषैः पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुजपति
॥२९॥

hiraṇmaye 'pi bhagavān nivasati kūrma-tanuṃ bibhrāṇas tasya tat priyatamān tanuṃ aryamā saha varṣa-puruṣaiḥ pitṛ-gaṇādhipatīr upadhāvati mantram imān cānujapati.

hiraṇmaye—in Hiraṇmaya-varṣa; *api*—indeed; *bhagavān*—the Supreme Personality of Godhead; *nivasati*—resides; *kūrma-tanuṃ*—the body of a tortoise; *bibhrāṇaḥ*—manifesting; *tasya*—of the Supreme Personality of Godhead; *tat*—that; *priya-tamām*—deardest; *tanuṃ*—body; *aryamā*—Aryamā, the chief resident of Hiraṇmaya-varṣa; *saha*—with; *varṣa-puruṣaiḥ*—the people of that tract of land; *pitṛ-gaṇādhipatīḥ*—who is the chief of the *pitās*; *upadhāvati*—worships in devotional service; *mantram*—hymn; *imān*—this; *ca*—also; *anujapati*—chants.

TRANSLATION

Śukadeva Gosvāmī continued: In Hiraṇmaya-varṣa, the Supreme Lord, Viṣṇu, lives in the form of a tortoise [kūrma-śarīra]. This most dear and beautiful form is always worshiped there in devotional service by Aryamā, the chief resident of Hiraṇmaya-varṣa, along with the other inhabitants of that land. They chant the following hymns.

PURPORT

The word *priyatama* (deardest) is very significant in this verse. Each devotee regards a particular form of the Lord as most dear. Because of an atheistic mentality, some people think that the tortoise, boar and fish incarnations of the Lord are not very beautiful. They do not know that any form of the Lord is always the fully opulent Personality of Godhead. Since one of His opulences is infinite beauty, all the Lord's incarnations are very beautiful and are appreciated as such by devotees. Nondevotees, however, think that Lord Kṛṣṇa's incarnations are ordinary material creatures, and therefore they distinguish between the beautiful and the not beautiful. A certain form of the Lord is worshiped by a particular devotee because he loves to see that form of the Lord. As stated in *Brahma-saṁhitā* (5.33): *advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣaṁ nava-yauvanaṁ ca*. The very beautiful form of

the Lord is always youthful. Sincere servants of a particular form of the Lord always see that form as very beautiful, and thus they engage in constant devotional service to Him.

TEXT 30

ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो
वर्ष्मणे नमो भूमने नमोऽवस्थानाय नमस्ते ॥३०॥

*om namo bhagavate akūpārāya sarva-sattva-guṇa-viśeṣaṇāyānu-
palakṣita-sthānāya namo varṣmaṇe namo bhūmne namo namo
'vasthānāya namas te.*

om—O my Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto You, the Supreme Personality of Godhead; *akūpārāya*—in the form of a tortoise; *sarva-sattva-guṇa-viśeṣaṇāya*—whose form consists of *śuddha-sattva*, transcendental goodness; *anupalakṣita-sthānāya*—unto You, whose position is not discernible; *namaḥ*—my respectful obeisances; *varṣmaṇe*—unto You who, although the oldest, are unaffected by time; *namaḥ*—my respectful obeisances; *bhūmne*—to the great one who can go everywhere; *namaḥ namaḥ*—repeated obeisances; *avasthānāya*—the shelter of everything; *namaḥ*—respectful obeisances; *te*—unto You.

TRANSLATION

O my Lord, I offer my respectful obeisances unto You, who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move here and there in the water, but no one can discern Your position. Therefore I offer my respectful obeisances unto You. Because of Your transcendental position, You are not limited by past, present and future. You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisances unto You again and again.

PURPORT

In the *Brahma-saṁhitā* it is said, *goloka eva nivasaty akhilātma-bhūtaḥ*: the Lord always remains in Goloka, the topmost planet in the

spiritual world. At the same time, He is all-pervading. This paradox is only possible for the Supreme Personality of Godhead, who is full of all opulences. The Lord's all-pervasiveness is confirmed in *Bhagavad-gītā* (18.61) where Kṛṣṇa states, *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*: "The Supreme Lord is seated in everyone's heart, O Arjuna." Elsewhere in *Bhagavad-gītā* (15.15) the Lord says, *sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanam ca*: "I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness." Therefore, although the Lord is present everywhere, He cannot be seen with ordinary eyes. As Aryamā says, the Lord is *anupalakṣita-sthāna*: no one can locate Him. This is the greatness of the Supreme Personality of Godhead.

TEXT 31

यद्रूपमेतन्निजमाययार्पित-
मर्थस्वरूपं बहुरूपरूपितम् ।
संख्या न यस्यास्तथयोपलम्भनात्-
तस्मै नमस्तेऽव्यपदेशरूपिणे ॥३१॥

yad-rūpam etan nija-māyayārpitam
artha-svarūpaṁ bahu-rūpa-rūpitam
saṅkhyā na yasyāsty ayathopalambhanāt
tasmai namas te 'vyapadeśa-rūpiṇe

yat—of whom; *rūpam*—the form; *etat*—this; *nija-māyayā arpitam*—manifested by Your personal potency; *artha-svarūpam*—this entire visible cosmic manifestation; *bahu-rūpa-rūpitam*—manifested in various forms; *saṅkhyā*—the measurement; *na*—not; *yasya*—of which; *asti*—there is; *ayathā*—falsely; *upalambhanāt*—from perceiving; *tasmai*—unto Him (the Supreme Lord); *namaḥ*—my respectful obeisances; *te*—unto You; *avyapadeśa*—cannot be ascertained by mental speculation; *rūpiṇe*—whose real form.

TRANSLATION

My dear Lord, this visible cosmic manifestation is a demonstration of Your own creative energy. Since the countless varieties

of forms within this cosmic manifestation are simply a display of Your external energy, this virāṭa-rūpa [universal body] is not Your real form. Except for a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisances unto You.

PURPORT

Māyāvādī philosophers think the universal form of the Lord to be real and His personal form illusory. We can understand their mistake by a simple example. A fire consists of three elements: heat and light, which are the energy of the fire, and the fire itself. Anyone can understand that the original fire is the reality and that the heat and light are simply the fire's energy. Heat and light are the formless energies of fire, and in that sense they are unreal. Only the fire has form, and therefore it is the real form of the heat and light. As Kṛṣṇa states in *Bhagavad-gītā* (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*: "By Me, in My unmanifested form, this entire universe is pervaded." Thus the impersonal conception of the Lord is like the expansion of heat and light from a fire. In *Bhagavad-gītā* the Lord also says, *mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitāḥ*: the entire material creation is resting on Kṛṣṇa's energy, either material, spiritual or marginal, but because His form is absent from the expansion of His energy, He is not personally present. This inconceivable expansion of the Supreme Lord's energy is called *acintya-śakti*. Therefore no one can understand the real form of the Lord without becoming His devotee.

TEXT 32

जरायुजं स्वेदजमण्डजोद्भिदं
 चराचरं देवर्षिपितृभूतमैन्द्रियम् ।
 द्यौः खं क्षितिः शैलसरित्समुद्र-
 द्वीपग्रहर्क्षेत्यभिधेय एकः ॥३२॥

jarāyujam svedajam aṇḍajodbhidam
 carācaram devarṣi-pitr̥-bhūtam aindriyam
 dyauh kham kṣitiḥ śaila-sarit-samudra-
 dvīpa-graharkṣety abhidheya ekaḥ

jarāyu-jam—one born from a womb; *sveda-jam*—one born from perspiration; *aṇḍa-ja*—one born from an egg; *udbhīdam*—one born of the earth; *cara-acaram*—the moving and the stationary; *deva*—the demigods; *ṛṣi*—the great sages; *pitṛ*—the inhabitants of Pitrloka; *bhūtam*—the material elements air, fire, water and earth; *aindriyam*—all the senses; *dyauh*—the higher planetary systems; *kham*—the sky; *kṣitiḥ*—the earthly planets; *śaila*—the hills and mountains; *sarit*—the rivers; *samudra*—the oceans; *dvīpa*—the islands; *graha-ṛkṣa*—the stars and planets; *iti*—thus; *abhidheyah*—to be variously named; *ekah*—one.

TRANSLATION

My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the pitās; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies, but originally You are one without a second. Therefore there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy.

PURPORT

This verse completely rejects the theory of *brahma satyaṁ jagan mithyā*, which states that spirit, or Brahman, is real, whereas the manifested material world, with its great variety of things, is false. Nothing is false. One thing may be permanent and another temporary, but both the permanent and the temporary are facts. For example, if someone becomes angry for a certain period, no one can say that his anger is false. It is simply temporary. Everything we experience in our daily lives is of this same character; it is temporary but real.

The different kinds of living entities coming from various sources are very clearly described in this verse. Some are born from a womb and some (like certain insects) from human perspiration. Others hatch from eggs, and still others sprout from the earth. A living entity takes birth

under different circumstances according to his past activities (*karma*). Although the body of the living entity is material, it is never false. No one will accept the argument that since a person's material body is false, murder has no repercussions. Our temporary bodies are given to us according to our *karma*, and we must remain in our given bodies to enjoy the pains and pleasures of life. Our bodies cannot be called false; they are only temporary. In other words, the energy of the Supreme Lord is as permanent as the Lord Himself, although His energy is sometimes manifest and sometimes not. As summarized in the *Vedas*, *sarvaṁ khalv idaṁ brahma*: "Everything is Brahman."

TEXT 33

यस्मिन्नसंख्येयविशेषनाम-

रूपाकृतौ कविभिः कल्पितेयम् ।

संख्या यया तत्त्वदृशापनीयते

तस्मै नमः सांख्यनिदर्शनाय ते इति ॥३३॥

yasminn asaṅkhyeya-viśeṣa-nāma-

rūpākṛtau kavibhiḥ kalpiteyam

saṅkhyā yayā tattva-dṛśāpanīyate

tasmai namaḥ sāṅkhyā-nidarśanāya te iti

yasmin—in You (the Supreme Personality of Godhead); *asaṅkhyeya*—innumerable; *viśeṣa*—particular; *nāma*—names; *rūpa*—forms; *ākṛtau*—possessing bodily features; *kavibhiḥ*—by great learned persons; *kalpitā*—imagined; *iyam*—this; *saṅkhyā*—number; *yayā*—by whom; *tattva*—of the truth; *dṛśā*—by knowledge; *apanīyate*—is extracted; *tasmai*—unto Him; *namaḥ*—respectful obeisances; *sāṅkhyā-nidarśanāya*—who is the revealer of this numerical knowledge; *te*—unto You; *iti*—thus.

TRANSLATION

O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing

twenty-four elements. Therefore if one is interested in Sāṅkhya philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, nondevotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisances unto You.

PURPORT

Philosophers and scientists have been trying to study the entire cosmic situation and have been theorizing and calculating in different ways for millions and millions of years. However, the speculative research work of a so-called scientist or philosopher is always interrupted when he dies, and the laws of nature go on without regard for his work.

For billions of years changes take place in the material creation, until at last the whole universe is dissolved and remains in an unmanifested state. Constant change and destruction (*bhūtvā bhūtvā pralīyate*) is perpetually going on in nature, yet the material scientists want to study natural laws without knowing the Supreme Personality of Godhead, who is the background of nature. As Kṛṣṇa states in *Bhagavad-gītā* (9.10):

*mayādhyakṣena prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.”

Now the material creation is manifest, eventually it will be annihilated and remain for many millions of years in a dormant state, and finally it will again be created. This is the law of nature.

TEXT 34

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूप आस्ते तं तु देवी
हैषा भूः सह कुरुभिरस्वलितभक्तियोगेनोपधावति इमां च परमामुपनिषद-
मावर्तयति ॥ ३४ ॥

*uttareṣu ca kuruṣu bhagavān yajña-puruṣaḥ kṛta-varāha-rūpa āste
tam tu devī haiṣā bhūḥ saha kurubhir askhalita-bhakti-yogenopadhāvati
imām ca paramām upaniṣadam āvartayati.*

uttareṣu—on the northern side; *ca*—also; *kuruṣu*—in the tract of land known as Kuru; *bhagavān*—the Supreme Personality of Godhead; *yajña-puruṣaḥ*—who accepts all results of sacrifices; *kṛta-varāha-rūpaḥ*—having accepted the form of a boar; *āste*—exists eternally; *tam*—Him; *tu*—certainly; *devī*—the goddess; *ha*—certainly; *eṣā*—this; *bhūḥ*—planet earth; *saha*—along with; *kurubhiḥ*—the inhabitants of the land known as Kuru; *askhalita*—unfailing; *bhakti-yogena*—by devotional service; *upadhāvati*—worship; *imām*—this; *ca*—also; *paramām upaniṣadam*—the supreme *Upaniṣad* (the process by which one can approach the Lord); *āvartayati*—chants again and again for the purpose of practice.

TRANSLATION

Śukadeva Gosvāmī said: Dear King, the Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvīpa. There, in the tract of land known as Uttarakuru-varṣa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following Upaniṣad mantra.

TEXT 35

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञकतवे महाध्वरावयवाय महापुरुषाय
नमः कर्मशुक्लाय त्रियुगाय नमस्ते ॥३५॥

*om namo bhagavate mantra-tattva-liṅgāya yajña-kratave mahā-
dhvarāvayavāya mahā-puruṣāya namaḥ karma-śuklāya tri-yugāya
namas te.*

om—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *mantra-tattva-liṅgāya*—who is understood in truth by different *mantras*; *yajña*—in the form of animal

sacrifices; *kratave*—and animal sacrifice; *mahā-dhvara*—great sacrifices; *avayavāya*—whose limbs and bodily parts; *mahā-puruṣāya*—unto the Supreme Person; *namaḥ*—respectful obeisances; *karma-śuklāya*—who purifies the fruitive activities of the living entities; *tri-yugāya*—unto the Supreme Personality of Godhead, who is full with six opulences and who appears in three *yugas* (remaining concealed in the fourth *yuga*); *namaḥ*—my respectful obeisances; *te*—unto You.

TRANSLATION

O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting mantras, we shall be able to understand You fully. You are *yajña* [sacrifice], and You are the *kratu* [ritual]. Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. Your form is composed of transcendental goodness. You are known as *tri-yuga* because in *Kali-yuga* You appeared as a concealed incarnation and because You always fully possess the three pairs of opulences.

PURPORT

Śrī Caitanya Mahāprabhu is the incarnation for this age of *Kali*, as confirmed in many places throughout the *Purāṇas*, the *Mahābhārata*, *Śrīmad-Bhāgavatam* and the *Upaniṣads*. The summary of His appearance is given in *Caitanya-caritāmṛta* (*Madhya* 6.99) as follows:

*kali-yuge lilāvatāra nā kare bhagavān
ataeva 'tri-yuga' kari' kahi tāra nāma*

In this age of *Kali*, the Supreme Personality of Godhead (*Bhagavān*) does not appear as a *lilāvatāra*, an incarnation to display pastimes. Therefore He is known as *tri-yuga*. Unlike other incarnations, Lord Śrī Caitanya Mahāprabhu appears in this age of *Kali* as a devotee of the Lord. Therefore He is called a concealed incarnation (*channāvatāra*).

TEXT 36

यस्य स्वरूपं कवयो विपश्चितो
 गुणेषु दारुष्विव जातवेदसम् ।
 मथन्ति मग्ना मनसा दिदृक्षवो
 गूढं क्रियार्थैर्नम ईरितात्मने ॥३६॥

*yasya svarūpaṁ kavayo vipāścito
 guṇeṣu dāruṣv iva jāta-vedasam
 mithnanti mathnā manasā didṛkṣavo
 gūḍhaṁ kriyārthair nama īritātmane*

yasya—whose; *sva-rūpaṁ*—form; *kavayaḥ*—the greatly learned sages; *vipāścitaḥ*—expert in ascertaining the Absolute Truth; *guṇeṣu*—in the material manifestation, consisting of the three modes of nature; *dāruṣu*—in wood; *iva*—like; *jāta*—manifested; *vedasam*—fire; *mithnanti*—stir; *mathnā*—with a piece of wood used for producing fire; *manasā*—by the mind; *didṛkṣavaḥ*—who are inquisitive; *gūḍham*—hidden; *kriyā-arthaiḥ*—by fruitive activities and their results; *namaḥ*—respectful obeisances; *īrita-ātmane*—unto the Lord, who is manifested.

TRANSLATION

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those expert in understanding the Absolute Truth try to see You in everything—even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifested, only when You see that a person is wholeheartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisances unto You.

PURPORT

The word *kriyārthaiḥ* means “by performing ritualistic ceremonies to satisfy the demigods.” The word *vipāścitaḥ* is explained in the *Taittirīya*

Upaniṣad as follows: *satyaṁ jñānam anantaṁ brahma. yo veda nihitaṁ guhāyāṁ parame vyoman. so 'śnute sarvān kāmān saha brahmaṇā vipāściteti*. As Kṛṣṇa states in *Bhagavad-gītā* (7.19), *bahūnām janmanām ante jñānavān mām prapadyate*: “After many births and deaths, he who is actually in knowledge surrenders unto Me.” When one understands that the Lord is situated in everyone’s heart and actually sees the Lord present everywhere, he has perfect knowledge. The word *jāta-vedaḥ* means “fire which is produced by rubbing wood.” In Vedic times, learned sages could bring forth fire from wood. *Jāta-vedaḥ* also indicates the fire in the stomach, which digests everything we eat and which produces an appetite. The word *gūḍha* is explained in the *Śvetāśvatara Upaniṣad. Eko devaḥ sarva-bhūteṣu gūḍhaḥ*: The Supreme Personality of Godhead is understood by chanting the Vedic *mantras. Sarva-vyāpī sarva-bhūtāntar-ātmā*: He is all-pervading, and He is within the heart of living entities. *Karmādhyakṣaḥ sarva-bhūtādhivāsaḥ*: He witnesses all activities of the living entity. *Sākṣī cetā kevalo nirguṇaś ca*: The Supreme Lord is the witness as well as the living force, yet He is transcendental to all material qualities.

TEXT 37

द्रव्यक्रियाहेत्वयनेशकर्तृभि-

र्मायागुणैर्वस्तुनिरीक्षितास्मने ।

अन्वीक्षयाङ्गातिशयात्मबुद्धिभि-

निरस्तमायाकृतये नमो नमः ॥३७॥

dravya-kriyā-hetu-ayaneśa-kartṛbhir
māyā-guṇair vastu-nirikṣitāsmane
anvīkṣayāṅgātīśayātma-buddhibhir
nirasta-māyākṛtaye namo namaḥ

dravya—by the objects of sense enjoyment; *kriyā*—the activities of the senses; *hetu*—the predominating deities of sensory activities; *ayana*—the body; *īśa*—the predominating time; *kartṛbhiḥ*—by false egotism; *māyā-guṇaiḥ*—by the modes of material nature; *vastu*—as a fact; *nirikṣita*—being observed; *ātmane*—unto the Supreme Soul;

anvikṣayā—by careful consideration; *aṅga*—by the limbs of yogic practice; *atiśaya-ātma-buddhibhiḥ*—by those whose intelligence has become fixed; *nirasta*—completely freed from; *māyā*—the illusory energy; *ākṛtaye*—whose form; *namaḥ*—all respectful obeisances; *namaḥ*—respectful obeisances.

TRANSLATION

The objects of material enjoyment [sound, form, taste, touch and smell], the activities of the senses, the controllers of sensory activities [the demigods], the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your external energy. They can also see Your transcendental form as Supersoul in the background of everything. Therefore I repeatedly offer my respectful obeisances unto You.

PURPORT

The objects of material enjoyment, the sensory activities, attachment to sensual pleasure, the body, false egotism and so on are produced by the Lord's external energy, *māyā*. The background of all these activities is the living being, and the director of the living beings is the Supersoul. The living being is not the all in all. He is directed by the Supersoul. In *Bhagavad-gītā* (15.15) Kṛṣṇa confirms this:

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca*

“I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness.” The living entity depends on the Supersoul for directions. A person advanced in spiritual knowledge, or a person expert in the practice of mystic *yoga* (*yama*, *niyama*, *āsana* and so on) can understand transcendence either as *Paramātmā* or as the Supreme Personality of Godhead. The Supreme Lord is the original cause of all natural events. Therefore He is described as *sarva-kāraṇa-kāraṇam*, the cause of all causes. Behind everything visible to our

material eyes is some cause, and one who can see the original cause of all causes, Lord Kṛṣṇa, can actually see. Kṛṣṇa, the *sac-cid-ānanda-vigraha*, is the background of everything, as He Himself confirms in *Bhagavad-gītā* (9.10):

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.”

TEXT 38

करोति विश्वस्थितिसंयमोदयं
यस्येप्सितं नेप्सितमीक्षितुर्गुणैः ।
माया यथायो भ्रमते तदाश्रयं
ग्राव्णो नमस्ते गुणकर्मसाक्षिणे ॥३८॥

*karoti viśva-sthiti-saṁyamodayam
yasyepsitam nepsitam iksitur guṇaiḥ
māyā yathāyo bhramate tad-āśrayam
grāvṇo namaḥ te guṇa-karma-sākṣiṇe*

karoti—performing; *viśva*—of the universe; *sthiti*—the maintenance; *saṁyama*—winding up; *udayam*—creation; *yasya*—of whom; *īpsitam*—desired; *na*—not; *īpsitam*—desired; *īksituh*—of the one glancing over; *guṇaiḥ*—with the modes of material nature; *māyā*—the material energy; *yathā*—as much as; *ayaḥ*—iron; *bhramate*—moves; *tad-āśrayam*—placed near that; *grāvṇaḥ*—a magnetic stone; *namaḥ*—my respectful obeisances; *te*—unto You; *guṇa-karma-sākṣiṇe*—the witness of the actions and reactions of material nature.

TRANSLATION

O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy.

PURPORT

Sometimes the question arises why the Supreme Lord has created this material world, which is so full of suffering for the living entities entrapped in it. The answer given herein is that the Supreme Personality of Godhead does not wish to create this material world just to inflict suffering on the living entities. The Supreme Lord creates this world only because the conditioned souls want to enjoy it.

The workings of nature are not going on automatically. It is only because the Lord glances over the material energy that it acts in wonderful ways, just as a lodestone causes a piece of iron to move here and there. Because materialistic scientists and so-called Sāṅkhya philosophers do not believe in God, they think that material nature is working without supervision. But that is not the fact. In *Caitanya-caritāmṛta* (Ādi 6.18-19) the creation of the material world is explained as follows:

*yadyapi sāṅkhya māne 'pradhāna' — kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana*

*nija-sṛṣṭi-śakti prabhu sañcāre pradhāne
īśvarera śaktye tabe haye ta' nirmāṇe*

“Atheistic Sāṅkhya philosophers think that the total material energy causes the cosmic manifestation, but they are wrong. Dead matter has no moving power, and therefore it cannot act independently. The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, matter moves and interacts.” Sea waves are moved by the air, the air is created from ether, the ether is produced by the agitation of the three modes of material nature, and the three modes of material nature interact due to the Supreme Lord’s glance over the

total material energy. Therefore the background of all natural occurrences is the Supreme Personality of Godhead, as confirmed in *Bhagavad-gītā* (*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*). This is also further explained in *Caitanya-caritāmṛta* (*Ādi 5.59-61*):

*jagat-kāraṇa nahe prakṛti jaḍa-rūpā
śakti sañcāriyā tāre kṛṣṇa kare kṛpā*

*kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa*

*ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti—kāraṇa yaiche ajā-gala-stana*

“Because *prakṛti* [material nature] is dull and inert, it cannot actually be the cause of the material world. Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature. Thus *prakṛti*, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire. Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. *Prakṛti* is like the nipples on the neck of a goat, for they cannot give any milk.” Thus it is a great mistake on the part of the material scientists and philosophers to think that matter moves independently.

TEXT 39

प्रमथ्य दैत्यं प्रतिवारणं मृधे
यो मां रसाया जगदादिसूकरः ।
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः
क्रीडन्निवेभः प्रणतास्मि तं विभुमिति ॥३९॥

*pramathya daityam prativāraṇam mṛdhe
yo mām rasāyā jagad-ādi-sūkaraḥ
kṛtvāgra-damṣṭre niragād udanvataḥ
krīḍann ivebhaḥ praṇatāsmi taṁ vibhum iti*

pramathya—after killing; *daityam*—the demon; *prativāraṇam*—most formidable opponent; *mṛdhe*—in the fight; *yaḥ*—He who; *mām*—me (the earth); *rasāyāḥ*—fallen to the bottom of the universe; *jagat*—in this material world; *ādi-sūkaraḥ*—the original form of a boar; *kṛtvā*—keeping it; *agra-damṣṭre*—on the end of the tusk; *niragāt*—came out of the water; *udanvataḥ*—from the Garbhodaka Ocean; *kṛīḍan*—playing; *iva*—like; *ibhaḥ*—elephant; *praṇatā asmi*—I bow down; *tam*—to Him; *vibhum*—the Supreme Lord; *iti*—thus.

TRANSLATION

My Lord, as the original boar within this universe, You fought and killed the great demon Hiraṇyākṣa. Then You lifted me [the earth] from the Garbhodaka Ocean on the end of Your tusk, exactly as a sporting elephant plucks a lotus flower from the water. I bow down before You.

Thus end the Bhaktivedānta purports of the Fifth Canto, Eighteenth Chapter of the Śrīmad-Bhāgavatam, entitled, "The Prayers Offered to the Lord by the Residents of Jambūdvīpa."

CHAPTER NINETEEN

A Description of the Island of Jambūdvīpa

This chapter describes the glories of Bhārata-varṣa, and it also describes how Lord Rāmacandra is being worshiped in the tract of land known as Kimpuruṣa-varṣa. The inhabitants of Kimpuruṣa-varṣa are fortunate because they worship Lord Rāmacandra with His faithful servant Hanumān. Lord Rāmacandra exemplifies an incarnation of Godhead who descends for the mission of *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*—protecting the devotees and destroying the miscreants. Lord Rāmacandra exhibits the actual purpose of an incarnation of the Supreme Personality of Godhead, and the devotees take the opportunity to offer loving transcendental service to Him. One should surrender fully to the Lord, forgetting one's so-called material happiness, opulence and education, which are not at all useful for pleasing the Lord. The Lord is pleased only by the process of surrender unto Him.

When Devarṣi Nārada descended to instruct Sārvaṇi Manu, he described the opulence of Bhārata-varṣa, India. Sārvaṇi Manu and the inhabitants of Bhārata-varṣa engage in devotional service to the Supreme Personality of Godhead, who is the origin of creation, maintenance and annihilation and who is always worshiped by self-realized souls. In the planet known as Bhārata-varṣa there are many rivers and mountains, as there are in other tracts of land, yet Bhārata-varṣa has special significance because in this tract of land there exists the Vedic principle of *varṇāśrama-dharma*, which divides society into four *varṇas* and four *āśramas*. Furthermore, Nārada Muni's opinion is that even if there is some temporary disturbance in the execution of the *varṇāśrama-dharma* principles, they can be revived at any moment. The effect of adhering to the institution of *varṇāśrama* is gradual elevation to the spiritual platform and liberation from material bondage. By following the principles of *varṇāśrama-dharma*, one gets the opportunity to associate with devotees. Such association gradually awakens one's dormant propensity to serve the Supreme Personality of Godhead and frees one from all the basic principles of sinful life. One then gets the opportunity to offer unalloyed devotional service to the Supreme Lord, Vāsudeva. Because of

this opportunity, the inhabitants of Bhārata-varṣa are praised even in the heavenly planets. Even in the topmost planet of this universe, Brahmaloka, the position of Bhārata-varṣa is discussed with great relish.

All the conditioned living entities are evolving within the universe in different planets and different species of life. Thus one may be elevated to Brahmaloka, but then one must again descend to earth, as confirmed in *Śrīmad Bhagavad-gītā (ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna)*. If those who live in Bhārata-varṣa rigidly follow the principles of *varṇāśrama-dharma* and develop their dormant Kṛṣṇa consciousness, they need not return to this material world after death. Any place where one cannot hear about the Supreme Personality of Godhead from realized souls, even if it be Brahmaloka, is not very congenial to the living entity. If one who has taken birth in the land of Bhārata-varṣa as a human being does not take advantage of the opportunity for spiritual elevation, his position is certainly the most miserable. In the land known as Bhārata-varṣa, even if one is a *sarva-kāma-bhakta*, a devotee seeking the fulfillment of some material desire, he is freed from all material desires by his association with devotees, and ultimately he becomes a pure devotee and returns home, back to Godhead, without difficulty.

At the end of this chapter, Śrī Śukadeva Gosvāmī describes to Mahārāja Parikṣit the eight sub-islands within the island of Jambūdvīpa.

TEXT 1

श्रीशुक उवाच

किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चरण-
संनिकर्षाभिरतः परमागवतो हनुमान् सह किम्पुरुषैरविरतभक्तिरुपास्ते ॥१॥

śrī-śuka uvāca

*kimpuruṣe varṣe bhagavantam ādi-puruṣam lakṣmaṇāgrajam
sītābhirāmaṁ rāmaṁ tac-carāṇa-sannikarṣābhirataḥ parama-
bhāgavato hanumān saha kimpuruṣair avirata-bhaktir upāste.*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *kimpuruṣe varṣe*—the tract of land known as Kimpuruṣa; *bhagavantam*—

the Supreme Personality of Godhead; *ādi-puruṣam*—the original cause of all causes; *lakṣmaṇa-agra-jam*—the elder brother of Lakṣmaṇa; *sītā-abhirāmam*—who is very pleasing to mother Sītā, or who is the husband of Sītādevī; *rāmam*—Lord Rāmacandra; *tat-caraṇa-sannikarṣa-abhirataḥ*—one always engaged in service at the lotus feet of Lord Rāmacandra; *parama-bhāgavataḥ*—the great devotee celebrated throughout the universe; *hanumān*—His Grace Hanumānji; *saha*—with; *kimpuruṣaiḥ*—the inhabitants of the tract of land known as Kimpuruṣa; *avirata*—continuous; *bhaktiḥ*—who possesses devotional service; *upāste*—worships.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī.

TEXT 2

आर्ष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां
समुपमृणोति स्वयं चेदं गायति ॥ २ ॥

*ārṣṭiṣeṇena saha gandharvair anugīyamānām parama-kalyāṇīm
bharṭṛ-bhagavat-kathām samupaśṛṇoti svayam cedam gāyati.*

ārṣṭi-ṣeṇena—Ārṣṭiṣeṇa, the chief personality of Kimpuruṣa-varṣa; *saha*—with; *gandharvaiḥ*—by a company of Gandharvas; *anugīyamānām*—being chanted; *parama-kalyāṇīm*—most auspicious; *bharṭṛ-bhagavat-kathām*—the glories of his master, who is also the Supreme Personality of Godhead; *samupaśṛṇoti*—he hears with great attention; *svayam ca*—and personally; *idam*—this; *gāyati*—chants.

TRANSLATION

A host of Gandharvas is always engaged in chanting the glories of Lord Rāmacandra. That chanting is always extremely auspicious. Hanumānji and Ārṣṭiṣeṇa, the chief person in

Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following mantras.

PURPORT

In the *Purāṇas* there are two different opinions concerning Lord Rāmacandra. In the *Laghu-bhāgavatāmṛta* (5.34-36) this is confirmed in the description of the incarnation of Manu.

*vāsudevādi-rūpāṇām
avatārāḥ prakīrtitāḥ
viṣṇu-dharmottare rāma-
lakṣmaṇōdyāḥ kramādamī*

*pādme tu rāmo bhagavān
nārāyaṇa itīritāḥ
śeṣaś cakram ca śaṅkhaś ca
kramāt syur lakṣmaṇādayaḥ*

*madhya-deśa-sthitāyodhyā-
pure 'sya vasatiḥ smṛtā
mahā-vaikuṅṭhaloke ca
rāghavedrasya kīrtitā*

The *Viṣṇu-dharmottara* describes that Lord Rāmacandra and His brothers—Lakṣmaṇa, Bharata and Śatrughna—are incarnations of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha respectively. The *Padma Purāṇa*, however, says that Lord Rāmacandra is an incarnation of Nārāyaṇa and that the other three brothers are incarnations of Śeṣa, Cakra and Śaṅkha. Therefore Śrīla Baladeva Vidyābhūṣaṇa has concluded, *tad idaṁ kalpa-bhedenaiva sambhāvyam*. In other words, these opinions are not contradictory. In some millenniums Lord Rāmacandra and His brothers appear as incarnations of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and in other millenniums They appear as incarnations of Nārāyaṇa, Śeṣa, Cakra and Śaṅkha. The residence of Lord Rāmacandra on this planet is Ayodhyā. Ayodhyā City is still existing in the district of Hyderabad, which is situated on the northern side of Ut-tara Pradesh.

TEXT 3

ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम
 उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्य-
 देवाय महापुरुषाय महाराजाय नम इति ॥ ३ ॥

*om namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya
 nama upaśikṣitātmana upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya
 namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti.*

om—O my Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *uttama-ślokāya*—who is always worshiped with selected verses; *namaḥ*—my respectful obeisances; *ārya-lakṣaṇa-śīla-vratāya*—who possesses all the good qualities of advanced personalities; *namaḥ*—my respectful obeisances; *upaśikṣita-ātmane*—unto You whose senses are under control; *upāsita-lokāya*—who is always remembered and worshiped by all the different classes of living entities; *namaḥ*—my respectful obeisances; *sādhu-vāda-nikaṣaṇāya*—to the Lord, who is like a stone for examining all the good qualities of a *sādhu*; *namaḥ*—my respectful obeisances; *brahmaṇya-devāya*—who is worshiped by the most qualified *brāhmaṇas*; *mahā-puruṣāya*—unto the Supreme Lord, who is worshiped by the *Puruṣa-sūkta* because of being the cause of this material creation; *mahā-rājāya*—unto the supreme king, or the king of all kings; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

Let me please Your Lordship by chanting the *bija-mantra* *omkāra*. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Āryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are

worshiped by brāhmaṇas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You.

TEXT 4

यत्तद्विशुद्धानुभवमात्रमेकं
 स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
 प्रत्यक् प्रशान्तं सुधियोपलम्भनं
 ह्यनामरूपं निरहं प्रपद्ये ॥ ४ ॥

*yat tad viśuddhānubhava-mātram ekam
 sva-tejasā dhvasta-guṇa-vyavastham
 pratyak praśāntam sudhiyopambhanam
 hy anāma-rūpaṁ nirahaṁ prapadye*

yat—which; *tat*—to that supreme truth; *viśuddha*—transcendentally pure, without contamination by material nature; *anubhava*—experience; *mātram*—that *sac-cid-ānanda* transcendental body; *ekam*—the one; *sva-tejasā*—by His own spiritual potency; *dhvasta*—vanquished; *guṇa-vyavastham*—the influence of the modes of material nature; *pratyak*—transcendental, not to be seen with material eyes; *praśāntam*—undisturbed by material agitation; *sudhiyā*—by Kṛṣṇa consciousness, or purified consciousness, uncontaminated by material desires, fruitive activities and speculative philosophy; *upalambhanam*—who can be achieved; *hi*—indeed; *anāma-rūpaṁ*—without a material name and form; *niraham*—without a material ego; *prapadye*—let me offer my respectful obeisances.

TRANSLATION

The Lord, whose pure form [*sac-cid-ānanda-vigraha*] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedānta He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental.

He has no material activities, nor has He a material form or name. Only in pure consciousness, Kṛṣṇa consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Rāmacandra, and let us offer our respectful obeisances unto those transcendental lotus feet.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, appears in various expansions, as stated in the *Brahma-saṁhitā* (5.39):

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship the Supreme Personality of Godhead, Govinda, who is always situated in various incarnations such as Rāma, Nṛsiṁha and many subincarnations as well, but who is the original Personality of Godhead known as Kṛṣṇa and who incarnates personally also.” Kṛṣṇa, who is *viṣṇu-tattva*, has expanded Himself in many Viṣṇu forms, of which Lord Rāmacandra is one. We know that the *viṣṇu-tattva* is carried by the transcendental bird Garuḍa and is equipped with different types of weapons in four hands. Therefore we may doubt whether Lord Rāmacandra could be in the same category, since He was carried by Hanumān, not by Garuḍa, and had neither four hands nor the *śaṅkha*, *cakra*, *gadā* and *padma*. Consequently this verse clarifies that Rāmacandra is as good as Kṛṣṇa (*rāmādi-mūrtiṣu kalā*). Although Kṛṣṇa is the original Supreme Personality of Godhead, Rāmacandra is not different from Him. Rāmacandra is unaffected by the modes of material nature, and therefore He is *pra-sānta*, never disturbed by those modes.

Unless one is saturated with love for the Supreme Personality of Godhead, one cannot appreciate the transcendental value of Lord Rāmacandra; one cannot see Him with material eyes. Because demons like Rāvaṇa have no spiritual vision, they consider Lord Rāmacandra an ordinary *kṣatriya* king. Rāvaṇa therefore attempted to kidnap Lord Rāmacandra’s eternal consort, Sītādevī. Actually, however, Rāvaṇa could not carry off Sītādevī in her original form. As soon as she was touched by

Rāvaṇa's hands, she gave him a material form, but she maintained her original form beyond his vision. Therefore in this verse the words *pratyak praśāntam* indicate that Lord Rāmacandra and His potency, the goddess Sītā, keep themselves aloof from the influence of the material energy.

In the *Upaniṣads* it is said: *yam evaiṣa vṛṇute tena labhyaḥ*. The Supreme Lord, Paramātmā, the Personality of Godhead, can be seen or perceived only by persons who are saturated with devotional service. As stated in the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.” Similarly, in the *Chāndogya Upaniṣad* it is stated, *etās tisro devatā anena jīvena*. In this verse of the *Chāndogya Upaniṣad* the word *anena* is used to distinguish the *ātmā* and Paramātmā as two separate identities. The words *tisro devatā* indicate that the body of the living entity is made of three material elements—fire, earth and water. Although the Paramātmā enters the heart of the *jīvātmā*, who is influenced and designated by a material body, the Paramātmā has nothing to do with the *jīvātmā*'s body. Because the Paramātmā has no material connections, He is described here as *anāma-rūpaṁ niraham*. The Paramātmā has no material identity, whereas the *jīvātmā* does. The *jīvātmā* may introduce himself as an Indian, American, German and so on, but the Paramātmā has no such material designations, and therefore He has no material name. The *jīvātmā* is different from his name, but the Paramātmā is not; His name and He Himself are one and the same. This is the meaning of *niraham*, which means “without material designations.” This word cannot possibly be twisted to mean that the Paramātmā has no *ahaṅkāra*, no “I-ness” or identity. He has His transcendental identity as the Supreme. This is the explanation given by Śrīla Jīva Gosvāmī. According to another interpretation, given by Viśvanātha Cakravartī Ṭhākura, *niraham*

means *nirniścayena aham*. *Niraham* does not mean that the Supreme Lord has no identity. Rather, the stress given by the word *aham* proves strongly that He does have His personal identity because *nir* not only means “negative” but also means “strong ascertainment.”

TEXT 5

मर्त्यावतारस्त्विह मर्त्यशिक्षणं
 रक्षोवधायैव न केवलं विभोः ।
 कुतोऽन्यथा स्याद्रमतः स्व आत्मनः
 सीताकृतानि व्यसनानीश्वरस्य ॥ ५ ॥

martyāvatāras tv iha martya-sikṣaṇam
rakṣo-vadhāyaiva na kevalam vibhoḥ
kuto 'nyathā syād ramataḥ sva ātmanah
sītā-kṛtāni vyasanānīśvarasya

martya—as a human being; *avatārah*—whose incarnation; *tu*—however; *iha*—in the material world; *martya-sikṣaṇam*—for teaching all the living entities, especially human beings; *rakṣah-vadhāya*—to kill the demon Rāvaṇa; *eva*—certainly; *na*—not; *kevalam*—only; *vibhoḥ*—of the Supreme Personality of Godhead; *kutaḥ*—from where; *anyathā*—otherwise; *syāt*—there would be; *ramataḥ*—of one enjoying; *sve*—in Himself; *ātmanah*—the spiritual identity of the universe; *sītā*—of the wife of Lord Rāmacandra; *kṛtāni*—appearing due to the separation; *vyasanāni*—all the miseries; *īśvarasya*—of the Supreme Personality of Godhead.

TRANSLATION

It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Rāmacandra’s mission, however, was not only to kill Rāvaṇa but also to teach mortal beings that material happiness centered around sex life or centered around one’s wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him.

Therefore why else could He be subjected to tribulations by the kidnapping of mother Sītā?

PURPORT

When the Lord appears in this universe in the form of a human being, He has two purposes, as stated in *Bhagavad-gītā* (4.9) — *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*: to destroy the demons and protect the devotees. To protect the devotees, the Lord not only satisfies them by His personal presence but also teaches them so that they will not fall down from devotional service. By His personal example, Lord Rāmacandra taught the devotees that it is better not to enter married life, which is certainly followed by many tribulations. As confirmed in *Śrīmad-Bhāgavatam* (7.9.45):

*yan maithunādi-grhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
trpyanti neha kṛpṇā bahu-duḥkha-bhājah
kaṇḍūti van manasijam viśaheta-dhīraḥ*

Kṛpṇas, those who are not advanced in spiritual knowledge and who are therefore just the opposite of *brāhmaṇas*, generally take to family life, which is a concession for sex. Thus they enjoy sex again and again, although that sex is followed by many tribulations. This is a warning to devotees. To teach this lesson to devotees and to human society in general, Lord Śrī Rāmacandra, although the Supreme Personality of Godhead Himself, underwent a series of tribulations because He accepted a wife, mother Sītā. Lord Rāmacandra underwent these austerities, of course, only to instruct us; actually He never has any reason to lament for anything.

Another aspect of the Lord's instructions is that one who accepts a wife must be a faithful husband and give her full protection. Human society is divided into two classes of men—those who strictly follow the religious principles and those who are devotees. By His personal example, Lord Rāmacandra wanted to instruct both of them how to fully adopt the discipline of the religious system and how to be a beloved and dutiful husband. Otherwise He had no reason to undergo apparent tribulations. One who strictly follows religious principles must not neglect to provide all

facilities for the complete protection of his wife. There may be some suffering because of this, but one must nevertheless endure it. That is the duty of a faithful husband. By His personal example, Lord Rāmacandra demonstrated this duty. Lord Rāmacandra could have produced hundreds and thousands of Sitās from His pleasure energy, but just to show the duty of a faithful husband, He not only rescued Sitā from the hands of Rāvaṇa but also killed Rāvaṇa and all the members of his family.

Another aspect of the teachings of Lord Rāmacandra is that although Lord Viṣṇu, the Supreme Personality of Godhead, and His devotees may apparently suffer from material tribulations, they have nothing to do with such tribulations. They are *mukta-puruṣas*, liberated persons, under all circumstances. It is therefore said in the *Caitanya-bhāgavata*:

*yata dekha vaiṣṇavera vyavahāra duḥkha
niścaya jāniha tāhā paramānanda-sukha*

A Vaiṣṇava is always firmly situated in transcendental bliss because of engagement in devotional service. Although he may appear to suffer material pains, his position is called transcendental bliss in separation (*viraha*). The emotions a lover and beloved feel when separated from one another are actually very blissful, although apparently painful. Therefore the separation of Lord Rāmacandra from Sitādevī, as well as the consequent tribulation they suffered, is but another display of transcendental bliss. That is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 6

न वै स आत्माऽऽत्मवतां सुहृत्तमः
सक्तस्त्रिलोक्यां भगवान् वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत
न लक्ष्मणं चापि विहातुमर्हति ॥ ६ ॥

*na vai sa ātmātmavatām suhṛttamaḥ
saktas tri-lokyām bhagavān vāsudevaḥ
na strī-kṛtaṁ kaśmalam aśnuvīta
na lakṣmaṇaṁ cāpi vihātum arhati*

na—not; *vai*—indeed; *saḥ*—He; *ātmā*—the Supreme Soul; *ātma-va-tām*—of the self-realized souls; *suhṛt-tamaḥ*—the best friend; *sak-taḥ*—attached; *tri-lokyām*—to anything within the three worlds; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—the all-pervading Lord; *na*—not; *stri-kṛtam*—obtained because of His wife; *kaśmalam*—sufferings of separation; *aśnuvīta*—would obtain; *na*—not; *lakṣmaṇam*—His younger brother Lakṣmaṇa; *ca*—also; *api*—certainly; *vihātum*—to give up; *arhati*—be able.

TRANSLATION

Since Lord Śrī Rāmacandra is the Supreme Personality of Godhead, Vāsudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Lakṣmaṇa, His younger brother. To give up either would have been absolutely impossible.

PURPORT

In defining the Supreme Personality of Godhead, we say that He is full in all six opulences—wealth, fame, strength, influence, beauty and renunciation. He is called renounced because He is not attached to anything in this material world; He is specifically attached to the spiritual world and the living entities there. The affairs of the material world take place under the superintendence of Durgādevī (*sr̥ṣṭi-sthiti-pralaya-sādhana-śaktir ekā/ chāyeva yasya bhuvanāni bibharti durgā*). Everything is going on under the strict rules and regulations of the material energy, represented by Durgā. Therefore the Lord is completely detached and need not give attention to the material world. Sītādevī belongs to the spiritual world. Similarly, Lord Lakṣmaṇa, Rāmacandra's younger brother, is a manifestation of Saṅkarṣaṇa, and Lord Rāmacandra Himself is Vāsudeva, the Supreme Personality of Godhead.

Since the Lord is always spiritually qualified, He is attached to servants who always render transcendental loving service unto Him. He is attached to the truth in life, not to brahminical qualities. Indeed, He is never attached to any material qualities. Although He is the Supersoul of

all living entities, He is specifically manifest to those who are self-realized, and He is especially dear to the hearts of His transcendental devotees. Because Lord Rāmacandra descended to teach human society how dutiful a king should be, He apparently gave up the company of mother Sitā and Lakṣmaṇa. Factually, however, He could not have given them up. One should therefore learn about the activities of Lord Rāmacandra from a self-realized soul. Then one can understand the transcendental activities of the Lord.

TEXT 7

न जन्म नूनं महतो न सौभगं
 न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः ।
 तैर्यद्विसृष्टानपि नो वनौकस-
 श्चकार सख्ये बत लक्ष्मणाग्रजः ॥ ७ ॥

*na janma nūnaṁ mahato na saubhagaṁ
 na vāṅ na buddhir nākṛtiḥ toṣa-hetuḥ
 tair yad viśṛṣṭān api no vanaukasaś
 cakāra sakhye bata lakṣmaṇāgrajāḥ*

na—not; *janma*—birth in a very polished, aristocratic family; *nūnam*—indeed; *mahataḥ*—of the Supreme Personality of Godhead; *na*—nor; *saubhagam*—great fortune; *na*—nor; *vāṅ*—an elegant manner of speaking; *na*—nor; *buddhiḥ*—sharpness of intelligence; *na*—not; *ākṛtiḥ*—features of the body; *toṣa-hetuḥ*—the cause of pleasure to the Lord; *taiḥ*—by all those above-mentioned qualities; *yat*—because; *viśṛṣṭān*—rejected; *api*—although; *naḥ*—us; *vana-okasaḥ*—the inhabitants of the forest; *cakāra*—accepted; *sakhye*—in friendship; *bata*—alas; *lakṣaṇa-agra-jah*—Lord Śrī Rāmacandra, the elder brother of Lakṣmaṇa.

TRANSLATION

One cannot establish a friendship with the Supreme Lord Rāmacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these

qualifications is actually a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?

PURPORT

In a prayer to Kṛṣṇa expressing her feelings, Śrīmatī Kuntidevī called Him *akiñcana-gocara*. The prefix *a* means “not,” and *kiñcana* “something of this material world.” One may be very proud of his prestigious position, material wealth, beauty, education and so on, but although these are certainly good qualifications in material dealings, they are not necessary for achieving friendship with the Supreme Personality of Godhead. One who possesses all these material qualities is expected to become a devotee, and when he actually does, the qualities are properly utilized. Those who are puffed up by a high birth, wealth, education and personal beauty (*janmaīśvarya-śruta-śrī*) unfortunately do not care for developing Kṛṣṇa consciousness, nor does the Supreme Personality of Godhead care about all these material qualifications. The Supreme Lord is achieved by devotion (*bhaktiyā mām abhijānāti*). One’s devotion and sincere desire to serve the Supreme Personality of Godhead are the only qualifications. Rūpa Gosvāmī has also said that the price for achieving God’s favor is simply one’s sincere eagerness to have it (*laulyam ekaṁ mūlyam*). In the *Caitanya-bhāgavata* it is said:

*kholāvecā sevakera dekha bhāgya-sīmā
brahmā śiva kāñde yāra dekhiyā mahimā*

*dhane jane pāñḍitye kṛṣṇa nāhi pāi
kevala bhaktira vaśa caitanya-gosāñi*

“Behold the great fortune of the devotee Kholāvecā. Lord Brahmā and Śiva shed tears upon seeing his greatness. One cannot attain Lord Kṛṣṇa by any amount of wealth, followers, or learning. Śrī Caitanya Mahāprabhu is controlled only by pure devotion.” Lord Śrī Caitanya Mahāprabhu had a very sincere devotee whose name was Kholāvecā

Śrīdhara and whose only business was to sell pots made of the skin of banana trees. Whatever income he had, he used fifty percent for the worship of mother Ganges, and with the other fifty percent he provided for his necessities. On the whole, he was so very poor that he lived in a cottage that had a broken roof with many holes in it. He could not afford brass utensils, and therefore he drank water from an iron pot. Nevertheless, he was a great devotee of Lord Śrī Caitanya Mahāprabhu. He is a typical example of how a poor man with no material possessions can become a most exalted devotee of the Lord. The conclusion is that one cannot attain shelter at the lotus feet of Lord Kṛṣṇa or Śrī Caitanya Gosāñi through material opulence; that shelter is attainable only by pure devotional service.

*anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

TEXT 8

सुरोऽसुरो वाप्यथ वानरो नरः
सर्वात्मना यः सुकृतश्च्युतमम् ।
भजेत रामं मनुजाकृतिं हरिं
य उत्तराननयत्कोसलान्दिवमिति ॥ ८ ॥

*suro 'suro vāpy atha vānaro naraḥ
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtiṁ hariṁ
ya uttarān anayat kosalān divam iti*

surah—demigod; *asurah*—demon; *vā api*—or; *atha*—therefore; *vā*—or; *anarah*—other than a human being (bird, beast, animal and so on); *narah*—a human being; *sarva-ātmanā*—wholeheartedly; *yaḥ*—

who; *su-kṛtajñam*—easily made grateful; *uttamam*—most highly elevated; *bhajeta*—should worship; *rāmam*—Lord Rāmacandra; *manuja-ākṛtim*—appearing as a human being; *harim*—the Supreme Personality of Godhead; *yaḥ*—who; *uttarān*—of northern India; *anayat*—brought back; *kosalān*—the inhabitants of Kosala-deśa, Ayodhyā; *divam*—to the spiritual world, Vaikuṅṭha; *iti*—thus.

TRANSLATION

Therefore, whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Rāmacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for He accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Śrī Rāmacandra brought all the devotees of Ayodhyā back home, back to Godhead [Vaikuṅṭha].

PURPORT

Lord Śrī Rāmacandra is so kind and merciful to His devotees that He is very easily satisfied by a little service rendered by anyone, human or not. This is the special advantage of worshiping Lord Rāmacandra, and there is the same advantage in worshiping Lord Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa and Lord Rāmacandra, in the manner of *kṣatriyas*, sometimes showed Their mercy by killing *asuras*, but Lord Śrī Caitanya Mahāprabhu awarded love of God without difficulty even to the *asuras*. All the incarnations of the Supreme Personality of Godhead—but especially Lord Rāmacandra, Lord Kṛṣṇa and, later, Lord Śrī Caitanya Mahāprabhu—delivered many of the living entities present before Them, indeed almost all of them. Śrī Caitanya Mahāprabhu is therefore represented in the six-armed form of *ṣaḍ-bhūja-mūrti*, which is a combination of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu. The best purpose of human life can be fulfilled by worshiping the *ṣaḍ-bhūja-mūrti*, the form of the Lord with six arms—two arms of Rāmacandra, two arms of Kṛṣṇa and two arms of Śrī Caitanya Mahāprabhu.

TEXT 9

भारतेऽपि वर्षे भगवान्नरनारायणाख्य आकल्पान्तमुपचितधर्मज्ञानवैराग्यै-
श्वर्योपशमोपरमात्मोपलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति
॥९॥

*bhārate 'pi varṣe bhagavān nara-nārāyaṇākhyā ākalpāntam upacita-
dharma-jñāna-vairāgyaiśvaryaopasāmaparamātmopalambhanam
anugrahāyātmavatām anukampayā tapo 'vyakta-gatiś carati.*

bhārate—in Bhārata; *api*—also; *varṣe*—the tract of land; *bhagavān*—the Supreme Personality of Godhead; *nara-nārāyaṇa-ākhyāḥ*—known as Nara-Nārāyaṇa; *ā-kalpa-antam*—up to the end of the millennium; *upacita*—increasing; *dharma*—religion; *jñāna*—knowledge; *vairāgya*—renunciation or nonattachment; *aiśvarya*—mystic opulences; *upāsama*—control of the senses; *uparama*—freedom from false ego; *ātma-upalambhanam*—self-realization; *anugrahāya*—to show favor; *ātma-vatām*—unto persons interested in self-realization; *anukampayā*—by causeless mercy; *tapah*—austerities; *avyakta-gatiḥ*—whose glories are inconceivable; *carati*—executes.

TRANSLATION

[Śukadeva Gosvānī continued:] The glories of the Supreme Personality of Godhead are inconceivable. He has appeared in the form of Nara-Nārāyaṇa in the land of Bhārata-varṣa, at the place known as Badarikāśrama, to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego. He is advanced in the opulence of spiritual assets, and He engages in executing austerity until the end of this millennium. This is the process of self-realization.

PURPORT

People in India may visit the temple of Nara-Nārāyaṇa at Badarikāśrama just to learn how the Supreme Personality of Godhead in His incarnation as Nara-Nārāyaṇa engages in austerities to teach the people of the world how to achieve self-realization. It is impossible to realize

oneself simply by absorbing oneself in speculation and material activities. One must be very serious about self-realization and the practice of austerity. Unfortunately, the people of this age of Kali do not even know the meaning of austerity. Under these circumstances, the Lord has appeared as Śrī Caitanya Mahāprabhu to bestow upon the fallen souls the easiest method of self-realization, technically called *ceto-darpaṇa-mārjanam*, cleansing of the dirt from the core of one's heart. This method is extremely simple. Anyone can chant the glorious *kṛṣṇa-saṅkīrtana*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In this age there are different forms of so-called advanced scientific knowledge, such as anthropology, Marxism, Freudianism, nationalism and industrialism, but if we work very hard under their guidance instead of adopting the process practiced by Nara-Nārāyaṇa, we shall waste our valuable human form of life. Thus we shall certainly be cheated and misled.

TEXT 10

तं भगवान्नारदो वर्णाश्रमवतीमिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां
सांख्ययोगाभ्यां भगवदनुभावोपवर्णनं सावर्णे रूपदेक्ष्यमाणः परम-
भक्तिभावेनोपसरति इदं चाभिगृणाति ॥१०॥

*taṁ bhagavān nārado varṇāśramavatībhir bhāratībhiḥ prajābhir
bhagavat-proktābhyāṁ sāṅkhya-yogābhyāṁ bhagavad-
anubhāvopavarṇanam sāvarṇeḥ upadekṣyamāṇaḥ parama-bhakti-
bhāvenopasarati idaṁ cābhigṛṇāti.*

taṁ—Him (Nara-Nārāyaṇa); *bhagavān*—the most powerful saintly person; *nāradaḥ*—the great sage Nārada; *varṇa-āśrama-vatībhiḥ*—by followers of the institution of the four *varṇas* and four *āśramas*; *bhāratībhiḥ*—of the land known as Bhārata-varṣa (India); *prajābhiḥ*—who are the inhabitants; *bhagavat-proktābhyām*—which was stated by the Supreme Personality of Godhead; *sāṅkhya*—by the *sāṅkhya-yoga* system (the analytical study of material conditions); *yogābhyām*—by practice of the *yoga* system; *bhagavat-anubhāva-upavarṇanam*—which describes the process of God realization; *sāvarṇeḥ*—unto Sāvarṇi Manu; *upadekṣyamāṇaḥ*—instructing; *parama-bhakti-bhāvena*—in greatly

ecstatic loving service to the Lord; *upasarati*—serves the Lord; *idam*—this; *ca*—and; *abhigṛṇāti*—chants.

TRANSLATION

In his own book, known as Nārada Pañcarātra, Bhagavān Nārada has very vividly described how to work to achieve the ultimate goal of life—devotion—through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Nārada instructed the tenets of this transcendental literature to Sāvarṇi Manu in order to teach those inhabitants of Bhārata-varṣa who strictly follow the principles of varṇāśrama-dharma how to achieve the devotional service of the Lord. Thus Nārada Muni, along with the other inhabitants of Bhārata-varṣa, always engages in the service of Nara-Nārāyaṇa, and he chants as follows.

PURPORT

Śrī Caitanya Mahāprabhu has clearly declared:

*bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra*

The real success or fulfillment of the mission of human life can be achieved in India, Bhārata-varṣa, because in Bhārata-varṣa the purpose of life and the method for achieving success are evident. People should take advantage of the opportunity afforded by Bhārata-varṣa, and this is especially so for those who are following the principles of *varṇāśrama-dharma*. If we do not take to the principles of *varṇāśrama-dharma* by accepting the four social orders (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*) and the four orders of spiritual life (*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*), there can be no question of success in life. Unfortunately, because of the influence of Kali-yuga, everything is now being lost. The inhabitants of Bhārata-varṣa are gradually becoming degraded *mlecchas* and *yavanas*. How then will they teach others? Therefore, this Kṛṣṇa consciousness movement has been started not only for the inhabitants of Bhārata-varṣa but for all the people of the world, as announced by Śrī Caitanya Mahāprabhu. There is still time, and if the inhabitants of

Bhārata-varṣa take this movement of Kṛṣṇa consciousness seriously, the entire world will be saved from gliding down to a hellish condition. The Kṛṣṇa consciousness movement follows the process of *pañcarātrika-vidhi* and that of *bhāgavata-vidhi* simultaneously, so that people can take advantage of the movement and make their lives successful.

TEXT 11

ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिञ्चनवित्ताय
 ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो
 नम इति ॥११॥

om namo bhagavate upaśama-śīlāyoparatānātmīyāya namo 'kiñcana-vittāya ṛṣi-ṛṣabhāya nara-nārāyaṇāya paramahaṁsa-parama-gurave ātmārāmādhīpataye namo nama iti.

om—O Supreme Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *upaśama-śīlāya*—who has mastered the senses; *uparata-anātmīyāya*—having no attachment for this material world; *namaḥ*—my respectful obeisances; *akiñcana-vittāya*—unto the Supreme Personality of Godhead, who is the only asset of persons who have no material possessions; *ṛṣi-ṛṣabhāya*—the most exalted of saintly persons; *nara-nārāyaṇāya*—Nara-Nārāyaṇa; *paramahaṁsa-parama-gurave*—the most exalted spiritual master of all *paramahaṁsas*, liberated persons; *ātmārāma-adhīpataye*—the best of self-realized persons; *namaḥ namaḥ*—my respectful obeisances again and again; *iti*—thus.

TRANSLATION

Let me offer my respectful obeisances unto Nara-Nārāyaṇa, the best of all saintly persons, the Supreme Personality of Godhead. He is the most self-controlled and self-realized, He is free from false prestige, and He is the asset of persons who have no material possessions. He is the spiritual master of all *paramahaṁsas*, who are the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisances at His lotus feet.

TEXT 12

गायति चेदम्—

कर्तास्य सर्गादिषु यो न बध्यते

न हन्यते देहगतोऽपि दैहिकैः ।

द्रष्टुर्न दृश्यस्य गुणैर्विदूष्यते

तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥१२॥

*gāyati cedam**kartāsyā sargādiṣu yo na badhyate**na hanyate deha-gato 'pi daihikaiḥ**draṣṭur na dṛg yasya guṇair vidūṣyate**tasmai namo 'akta-vivikta-sākṣiṇe*

gāyati—he sings; *ca*—and; *idam*—this; *kartā*—the executor; *asya*—of this cosmic manifestation; *sarga-ādiṣu*—of the creation, maintenance and destruction; *yaḥ*—one who; *na badhyate*—is not attached as the creator, master or proprietor; *na*—not; *hanyate*—is victimized; *deha-gataḥ api*—although appearing as a human being; *daihikaiḥ*—by bodily tribulations such as hunger, thirst and fatigue; *draṣṭuḥ*—of Him who is the seer of everything; *na*—not; *dṛk*—the power of vision; *yasya*—of whom; *guṇaiḥ*—by the material qualities; *vidūṣyate*—is polluted; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *asakta*—unto the Supreme Person, who is unattached; *vivikta*—without affection; *sākṣiṇe*—the witness of everything.

TRANSLATION

Nārada, the most powerful saintly sage, also worships Nara-Nārāyaṇa by chanting the following mantra: The Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic manifestation, yet He is completely free from false prestige. Although to the foolish He appears to have accepted a material body like us, He is unaffected by bodily tribulations like hunger, thirst and fatigue. Although He is the witness who sees everything, His senses are unpolluted by the objects He sees. Let me offer my respectful obeisances unto that

unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, is described as *sac-cid-ānanda-vigraha*, the body of eternity, transcendental bliss and full knowledge. Now in this verse He is more fully described. Kṛṣṇa is the creator of the entire cosmic manifestation, yet He is unattached to it. If we were to construct a very tall skyscraper, we would be very attached to it, but Kṛṣṇa is so renounced that although He has created everything, He is not attached to anything (*na badhyate*). Furthermore, although Kṛṣṇa has His transcendental form, *sac-cid-ānanda-vigraha*, He is not disturbed by the bodily necessities of life, which are called *daihika*; for example, He is never hungry, thirsty or fatigued (*na hanyate deha-gato 'pi daihikaih*). Then again, since everything is Kṛṣṇa's property, He sees everything and is present everywhere, but because His body is transcendental, He is above vision, the objects of vision and the process of vision. When we see someone beautiful, we are attracted. The sight of a beautiful woman immediately attracts a man, and the sight of a man naturally attracts a woman. Kṛṣṇa, however, is transcendental to all these faults. Although He is the seer of everything, He is not afflicted with faulty vision (*na dr̥g yasya guṇair vidūṣyate*). Therefore, although He is the witness and seer, He is aloof from all affection for the activities He sees. He is always unattached and separate; He is only a witness.

TEXT 13

इदं हि योगेश्वर योगनैपुणं
 हिरण्यगर्भो भगवाञ्जगाद यत् ।
 यदन्तकाले त्वयि निर्गुणे मनो
 भक्त्या दधीतोऽज्झितदुष्कलेवरः ॥१३॥

idaṁ hi yogeśvara yoga-naipuṇam
hiranyagarbho bhagavān jagāda yat
yad anta-kāle twayi nirguṇe mano
bhaktiā dadhītojjhita-duṣkalevaraḥ

idam—this; *hi*—certainly; *yoga-īśvara*—O my Lord, master of all mystic power; *yoga-naipuṇam*—the expert process of executing yogic principles; *hiraṇya-garbhaḥ*—Lord Brahmā; *bhagavān*—the most powerful; *jagāda*—spoke; *yat*—which; *yat*—which; *anta-kāle*—at the time of death; *tvayi*—in You; *nirguṇe*—the transcendence; *manaḥ*—the mind; *bhaktiyā*—with a devotional attitude; *dadhīta*—one should place; *ujjhita-duṣkalevaraḥ*—having given up his identification with the material body.

TRANSLATION

O my Lord, master of all mystic yoga, this is the explanation of the yogic process spoken of by Lord Brahmā [Hiraṇyagarbha], who is self-realized. At the time of death, all yogīs give up the material body with full detachment simply by placing their minds at Your lotus feet. That is the perfection of yoga.

PURPORT

Śrīla Madhvācārya says:

*yasya samyag bhagavati
jñānaṁ bhaktis tathaiva ca
nīścintas tasya mokṣaḥ syāt
sarva-pāpa-kṛto 'pi tu*

“For one who very seriously practices devotional service during his lifetime in order to understand the constitutional position of the Supreme Personality of Godhead, liberation from this material world is guaranteed, even if he has previously been addicted to sinful habits.” This is also confirmed in *Bhagavad-gītā*:

*api cet sudurācāro
bhajate mām ananya bhāk
sādhur eva sa mantavyaḥ
samyag vyavasīto hi saḥ*

“Even if one commits the most abominable actions, if he is engaged in devotional service he is to be considered saintly because he is properly

situated.” (Bg. 9.30) The only purpose of life is to be fully absorbed in thoughts of Kṛṣṇa and His form, pastimes, activities and qualities. If one is able to think of Kṛṣṇa in this way, twenty-four hours a day, he is already liberated (*svarūpeṇa vyavasthītiḥ*). Whereas materialists are absorbed in material thoughts and activities, devotees, on the contrary, are always absorbed in thoughts of Kṛṣṇa and Kṛṣṇa’s activities. Therefore they are already on the platform of liberation. One has to think of Kṛṣṇa with full absorption at the time of death. Then he will certainly return home, back to Godhead, without a doubt.

TEXT 14

यथैहिकामृष्मिककामलम्पटः

सुतेषु दारेषु धनेषु चिन्तयन् ।

शङ्केत विद्वान् कुकलेवरात्ययाद्

यस्तस्य यत्नः श्रम एव केवलम् ॥१४॥

yathaihikāmuṣmika-kāma-lampāṭaḥ
suteṣu dāreṣu dhaneṣu cintayan
śaṅketa vidvān kukalevarātyayād
yas tasya yatnaḥ śrama eva kevalam

yathā—as; *aihika*—in the present life; *amuṣmika*—in the expected future life; *kāma-lampāṭaḥ*—a person who is very attached to lusty desires for bodily enjoyment; *suteṣu*—children; *dāreṣu*—wife; *dhaneṣu*—wealth; *cintayan*—thinking about; *śaṅketa*—is afraid; *vidvān*—a person advanced in spiritual knowledge; *ku-kalevara*—of this body, which is full of stool and urine; *atyayāt*—because of loss; *yaḥ*—anyone; *tasya*—his; *yatnaḥ*—endeavors; *śramaḥ*—a waste of time and energy; *eva*—certainly; *kevalam*—only.

TRANSLATION

Materialists are generally very attached to their present bodily comforts and to the bodily comforts they expect in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which

are full of stool and urine. If a person engaged in Kṛṣṇa consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the śāstras? It was simply a waste of time.

PURPORT

At the time of death a materialist thinks of his wife and children. He is absorbed in thinking of how they will live and who will take care of them after he leaves. Consequently he is never prepared to give up his body; rather, he wants to continue to live in his body to serve his society, family, friends and so on. Therefore by practicing the mystic *yoga* system one must become detached from bodily relationships. If despite practicing *bhakti-yoga* and studying all the Vedic literature, one is afraid of giving up his bad body, which is the cause of all his suffering, what is the use of his attempts to advance in spiritual life? The secret of success in practicing *yoga* is to become free from bodily attachments. Śrīla Narottama dāsa Ṭhākura says, *deha-smṛti nāhi yāra, saṁsāra-bandhana kāhān tāra*: one whose practice has freed him from the anxieties of bodily needs is no longer in conditional life. Such a person is freed from conditional bondage. A person in Kṛṣṇa consciousness must fully discharge his devotional duties without material attachment. Then his liberation is guaranteed.

TEXT 15

तन्नः प्रभो त्वं कुकलेवरार्पितां
 त्वन्माययाहंममतामधोक्षज ।
 भिन्द्याम येनाशु वयं सुदुर्भिदां
 विधेहि योगं त्वयि नः स्वभावमिति ॥१५॥

*tan naḥ prabho tvam kukalevarārpitām
 tvan-māyayāham-mamatām adhoḥśaja
 bhindyāma yenaśu vyaṁ sudurbhidām
 vidhehi yogaṁ tvayi naḥ svabhāvam iti*

tat—therefore; *naḥ*—our; *prabho*—O my Lord; *tvam*—You; *kukalevara-arpitām*—invested in this bad body full of stool and urine;

tvat-māyayā—by Your illusory energy; *aham-mamatām*—the conception of “I and my”; *adhokṣaja*—O Transcendence; *bhindyāma*—may give up; *yena*—by which; *āśu*—very soon; *vayam*—we; *sudurbhidām*—which is very difficult to give up; *vidhehi*—please give; *yogam*—the mystic process; *tvayi*—unto You; *naḥ*—our; *svabhāvam*—which is symptomized by a steady mind; *iti*—thus.

TRANSLATION

Therefore, O Lord, O Transcendence, kindly help us by giving us the power to execute bhakti-yoga so that we can control our restless minds and fix them upon You. We are all infected by Your illusory energy; therefore we are very attached to the body, which is full of stool and urine, and to anything related with the body. Except for devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this benediction.

PURPORT

The Lord advises in *Bhagavad-gītā*: *man-manā bhava mad-bhaktō mad-yājī mām namaskuru*. The perfect *yoga* system consists of always thinking of Kṛṣṇa, always engaging in devotional service, always worshiping Kṛṣṇa and always offering obeisances unto Him. Unless we practice this *yoga* system, our illusory attachment for this bad body, which is full of stool and urine, is impossible to give up. The perfection of *yoga* consists of giving up attachment for this body and bodily relationships and transferring that attachment to Kṛṣṇa. We are very attached to material enjoyment, but when we transfer that same attachment to Kṛṣṇa, we traverse the path of liberation. One has to practice this *yoga* system and none other.

TEXT 16

भारतेऽप्यस्मिन् वर्षे सरिच्छैलाः सन्ति बहवो मलयो मङ्गलप्रस्थो
 मैनाकस्त्रिकूट ऋषभः कूटकः कोल्लकः सह्यो देवगिरिर्ऋष्यमूकः श्रीशैलो
 वेङ्कटो महेन्द्रो वारिधारो विन्ध्यः शुक्तिमानृक्षगिरिः पारियात्रो
 द्रोणश्चित्रकूटो गोवर्धनो रैवतकः ककुभो नीलो गोकामुख इन्द्रकीलः

कामगिरिरिति चान्ये च शतसहस्रशः शैलास्तेषां नितम्बप्रभवा नदा
नद्यश्च सन्त्यसङ्ख्याताः ॥१६॥

bhārate 'py asmin varṣe saric-chailāḥ santi bahavo malayo maṅgala-prastho mainākas trikūṭa ṛṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagiriṛ ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ śuktimān ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhanaḥ raivatakaḥ kakubho nilo gokāmukha indrakilaḥ kāmagiriṛ iti cānye ca śata-sahasraśaḥ śailāḥ teṣāṃ nītamba-prabhavā nadā nadyaś ca santi asaṅkhyātāḥ.

bhārate—in the land of Bhārata-varṣa; *api*—also; *asmin*—in this; *varṣe*—tract of land; *saric*—rivers; *śailāḥ*—mountains; *santi*—there are; *bahavaḥ*—many; *malayaḥ*—Malaya; *maṅgala-prasthaḥ*—Maṅgala-prastha; *mainākaḥ*—Maināka; *tri-kūṭaḥ*—Tri-kūṭa; *ṛṣabhaḥ*—Rṣabha; *kūṭakaḥ*—Kūṭaka; *kollakaḥ*—Kollaka; *sahyaḥ*—Sahya; *devagiriḥ*—Devagiri; *ṛṣya-mūkaḥ*—Rṣyamūka; *śrī-śailaḥ*—Śrī-śaila; *veṅkaṭaḥ*—Veṅkaṭa; *mahendraḥ*—Mahendra; *vāri-dhāraḥ*—Vāridhāra; *vindhyaḥ*—Vindhya; *śuktimān*—Śuktimān; *ṛkṣa-giriḥ*—Rkṣagiri; *pāriyātraḥ*—Pāriyātra; *droṇaḥ*—Droṇa; *citra-kūṭaḥ*—Citrakūṭa; *govardhanaḥ*—Govardhana; *raivatakaḥ*—Raivataka; *kakubhaḥ*—Kakubha; *nilaḥ*—Nila; *gokāmukhaḥ*—Gokāmukha; *indrakilaḥ*—Indrakila; *kāma-giriḥ*—Kāmagiri; *iti*—thus; *ca*—and; *anye*—others; *ca*—also; *śata-sahasraśaḥ*—many hundreds and thousands; *śailāḥ*—mountains; *teṣāṃ*—of them; *nītamba-prabhavāḥ*—born of the slopes; *nadāḥ*—big rivers; *nadyaḥ*—small rivers; *ca*—and; *santi*—there are; *asaṅkhyātāḥ*—innumerable.

TRANSLATION

In the tract of land known as Bhārata-varṣa, as in Ilāvṛta-varṣa, there are many mountains and rivers. Some of the mountains are known as Malaya, Maṅgala-prastha, Maināka, Tri-kūṭa, Rṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Rṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Rkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nila, Gokāmukha, Indrakila and Kāmagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

TEXTS 17-18

एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना चोपस्पृशन्ति
 ॥१७॥ चन्द्रवसा ताम्रपर्णी अवाटोदा कृतमाला वैहायसी कावेरी वेणी
 पयस्विनी शर्करावर्ता तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या
 पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदी
 महानदी वेदस्मृतिर्ऋषिकुल्या त्रिसामाकौशिकी मन्दाकिनी यमुना सरस्वती
 दृषद्वती गोमती सरयू रोधस्वती सप्तवती सुषोमा शतद्रूश्चन्द्रभागा मरुद्बृधा
 वितस्ता असिक्री विश्वेति महानद्यः ॥१८॥

*etāsām apo bhāratyaḥ prajā nāmabhir eva punantīnām ātmanā
 copaspr̥śanti. candravasā tāmraparṇī avaṭodā kṛtamālā vaihāyasī kāverī
 veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṅyā bhīmarathī
 godāvarī nirvindhyā payoṣṇī tāpī revā surasā narmadā carmaṇvati
 sindhur andhaḥ śoṇaś ca nadau mahānadī vedasmṛtir ṛṣikulyā trisāmā
 kauśikī mandākinī yamunā sarasvatī dṛṣadvatī gomatī sarayū rodhasvatī
 saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asiknī
 viśveti mahā-nadyaḥ.*

etāsām—of all these; *apaḥ*—water; *bhāratyaḥ*—of Bhārata-varṣa (India); *prajāḥ*—the residents; *nāmabhiḥ*—by the names; *eva*—only; *punantīnām*—are purifying; *ātmanā*—by the mind; *ca*—also; *upaspr̥śanti*—touch; *candra-vasā*—Candravasā; *tāmra-parṇī*—Tāmraparṇī; *avaṭodā*—Avaṭodā; *kṛta-mālā*—Kṛtamālā; *vaihāyasī*—Vaihāyasi; *kāverī*—Kāverī; *veṇī*—Veṇī; *payasvinī*—Payasvinī; *śarkarāvartā*—Śarkarāvartā; *tuṅga-bhadrā*—Tuṅgabhadrā; *kṛṣṇā-veṅyā*—Kṛṣṇāveṅyā; *bhīma-rathī*—Bhīmarathī; *godāvarī*—Godāvarī; *nirvindhyā*—Nirvindhyā; *payoṣṇī*—Payoṣṇī; *tāpī*—Tāpī; *revā*—Revā; *surasā*—Surasā; *narmadā*—Narmadā; *carmaṇvati*—Carmaṇvati; *sindhuḥ*—Sindhu; *andhaḥ*—Andha; *śoṇaḥ*—Śoṇa; *ca*—and; *nadau*—two rivers; *mahā-nadī*—Mahānadī; *veda-smṛtiḥ*—Vedasmṛti; *ṛṣikulyā*—Ṛṣikulyā; *tri-sāmā*—Trisāmā; *kauśikī*—Kauśikī; *mandākinī*—Mandākinī; *yamunā*—Yamunā; *sarasvatī*—Sarasvatī; *dṛṣadvatī*—Dṛṣadvatī; *gomatī*—Gomatī; *sarayū*—Sarayū; *rodhasvatī*—Rodhasvatī; *saptavatī*—Saptavatī; *suṣomā*—Suṣomā; *śata-drūḥ*—Śatadrū; *candra-*

bhāgā—Candrabhāgā; *marudvṛdhā*—Marudvṛdhā; *vitastā*—Vitastā; *asiknī*—Asiknī; *viśvā*—Viśvā; *iti*—thus; *mahā-nadyaḥ*—big rivers.

TRANSLATION

Two of the rivers—the Brahmaputra and the Śoṇa—are called *nadas*, or main rivers. These are other great rivers that are very prominent: Candravasā, Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇaveṇyā, Bhīmarathī, Godāvārī, Nirvindhya, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Mahānadi, Vedasmṛti, Rṣikulyā, Trisāmā, Kauśiki, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā. The inhabitants of Bhārata-varṣa are purified because they always remember these rivers. Sometimes they chant the names of these rivers as mantras, and sometimes they go directly to the rivers to touch them and bathe in them. Thus the inhabitants of Bhārata-varṣa become purified.

PURPORT

All these rivers are transcendental. Therefore one can be purified by remembering them, touching them or bathing in them. This practice is still going on.

TEXT 19

अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुक्लोहितकृष्णवर्णेन स्वारब्धेन कर्मणा
दिव्यमानुषनारकगतयो बह्व्य आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां विधीयन्ते
यथावर्णविधानमपवर्गश्चापि भवति ॥१९॥

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varṇena svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya ātmana ānupūrvyaṇa sarvā hy eva sarveṣāṃ vidhīyante yathā-varṇa-vidhānam apavargaś cāpi bhavati.

asmin eva varṣe—in this tract of land (Bhārata-varṣa); *puruṣaiḥ*—by the people; *labdha-janmabhiḥ*—who have taken birth; *śukla*—of the

mode of goodness; *lohita*—of the mode of passion; *kṛṣṇa*—of the mode of ignorance; *varṇena*—according to the division; *sva*—by himself; *ārabdhena*—begun; *karmanā*—by activities; *divya*—divine; *mānuṣa*—human; *nāraka*—hellish; *gatayaḥ*—goals; *bahvyaḥ*—many; *ātmanaḥ*—of his own; *ānupūrvyeṇa*—according to acts performed previously; *sarvāḥ*—all; *hi*—certainly; *eva*—indeed; *sarveṣām*—of all of them; *vidhīyante*—are allotted; *yathā-varṇa-vidhānam*—in terms of different castes; *apavargaḥ*—the path of liberation; *ca*—and; *api*—also; *bhavati*—is possible.

TRANSLATION

The people who take birth in this tract of land are divided according to the qualities of material nature—the modes of goodness [sattva-guṇa], passion [rajo-guṇa], and ignorance [tamo-guṇa]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in Bhārata-varṣa one takes birth exactly according to one's past karma. If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions [brāhmaṇa, kṣatriya, vaiśya and śūdra] and the four spiritual divisions [brahmacārī, gṛhastha, vānaprastha and sannyāsa], one's life becomes perfect.

PURPORT

For further information, one should refer to *Bhagavad-gītā* (14.18 and 18.42-45). Śrīla Rāmānujācārya writes in his book *Vedānta-saṅgraha*:

evam-vidha-parābhakti-svarūpa-jñāna-viśeṣasyotpādakaḥ pūrvok-tāharahar upacīyamāna-jñāna-pūrvaka-karmānugṛhīta-bhakti-yoga eva; yathoktam bhagavatā parāśareṇa — varṇāśrameti. nikhīla-jagad-uddhāraṇāyāvanitale 'vatīrnam para-brahma-bhūtaḥ puruṣottamaḥ svayam etad uktavān — "svakarma-nirataḥ siddhiṁ yathā vindati tac chṛṇu" "yataḥ pravṛttir bhūtānām yena sarvam idaṁ tatam/ svakarmanā tam abhyarcya siddhiṁ vindati mānavaḥ"

Quoting from the *Viṣṇu Purāṇa* (389), the great sage Parāśara Muni has recommended:

*varṇāśramācāvatā
 puruṣeṇa paraḥ pumān
 viṣṇur ārādhyate panthā
 nānyat tat-toṣa-kāraṇam*

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Lord.” In the land of Bhārata-varṣa, the institution of *varṇāśrama-dharma* may be easily adopted. At the present moment, certain demoniac sections of the population of Bhārata-varṣa are disregarding the system of *varṇāśrama-dharma*. Because there is no institution to teach people how to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras* or *brahmacārīs*, *gṛhasthas*, *vānaprasthas* and *saṅnyāsīs*, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of *varṇāśrama-dharma*, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled. The Kṛṣṇa consciousness movement, however, is being propagated all over the world to reestablish the *varṇāśrama-dharma* system and thus save human society from gliding down to hellish life.

TEXT 20

योऽसौ भगवति सर्वभूतात्मन्यनात्म्येऽनिरुक्तेऽनिलयने परमात्मनि वासुदेवे-
 ऽनन्यनिमित्तभक्तियोगलक्षणो नानागतिनिमित्ताविद्याग्रन्थिरन्धनद्वारेण
 यदा हि महापुरुषपुरुषप्रसङ्गः ॥ २० ॥

*yo 'sau bhagavati sarva-bhūtātmany anātmnye 'nirukte 'nilayane
 paramātmāni vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-
 nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-
 prasaṅgaḥ*

yaḥ—anyone who; *asau*—that; *bhagavati*—unto the Supreme Personality of Godhead; *sarva-bhūta-ātmani*—the Supersoul of all living

entities; *anātmye*—having no attachment; *anirukte*—who is beyond the mind and speech; *anilayane*—not dependent on anything else; *parama-ātmani*—unto the Supreme Soul; *vāsudeve*—Lord Vāsudeva, the son of Vasudeva; *ananya*—without any other; *nimitta*—cause; *bhakti-yoga-lakṣaṇaḥ*—having symptoms of pure devotional service; *nānā-gati*—of varied destinations; *nimitta*—the cause; *avidyā-granthi*—the bondage of ignorance; *randhana*—of cutting; *dvāreṇa*—by means; *yadā*—when; *hi*—indeed; *mahā-puruṣa*—of the Supreme Personality of Godhead; *puruṣa*—with the devotee; *prasaṅgaḥ*—an intimate relationship.

TRANSLATION

After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vāsudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vāsudeva, is the real path of liberation.

PURPORT

Brahman realization is the beginning of liberation, and Paramātmā realization is still further advancement toward the realm of liberation, but one achieves real liberation when he understands his position as an eternal servant of the Supreme Personality of Godhead (*muktir hit-vānyathā rūpaṁ svarūpeṇa vyavasthitiḥ*). In the material world, in the bodily concept of life, everyone is working in the wrong direction. When one becomes *brahma-bhūta*, spiritually realized, one understands that he is not the body and that working in the bodily concept of life is useless and misdirected. Then his devotional service begins. As Kṛṣṇa says in *Bhagavad-gītā* (18.54):

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām*

“One who is thus transcendently situated realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.” Devotional service is actual liberation. When one is attracted by the beauty of the Supreme Personality of Godhead and his mind is always engaged at the Lord’s lotus feet, he is no longer interested in subjects that do not help him in self-realization. In other words, he loses all attraction for material activities. In the *Taittirīya Upaniṣad* (2.7) it is said: *eṣa hy evānandayati. yadā hy evaiṣa etasmin na dṛṣye ’nātmye anirukte ’nilayane ’bhayaṁ pratiṣṭhāṁ vindate ’tha so ’bhayaṁ gato bhavati*. A living entity becomes established in spiritual, blissful life when he fully understands that his happiness depends on spiritual self-realization, which is the basic principle of *ānanda* (bliss), and when he is eternally situated in the service of the Lord, who has no other lord above Him.

TEXT 21

एतदेव हि देवा गायन्ति—
 अहो अमीषां किमकारि शोमनं
 प्रसन्न एषां खिदुत स्वयं हरिः ।
 यैर्जन्म लब्धं नृषु भारताजिरे
 मुकुन्दसेवौपयिकं स्पृहा हि नः ॥२१॥

etat eva hi devā gāyanti—
aho amīṣāṁ kim akāri śobhanam
prasanna eṣāṁ svit uta svayam hariḥ
yair janma labdham nṛṣu bhāratājire
mukunda-sevaupayikaṁ sprhā hi naḥ

etat—this; *eva*—indeed; *hi*—certainly; *devāḥ*—all the demigods; *gāyanti*—chant; *aho*—oh; *amīṣām*—of these inhabitants of Bhārata-varṣa; *kim*—what; *akāri*—was done; *śobhanam*—pious, beautiful activities; *prasannaḥ*—pleased; *eṣām*—upon them; *svit*—or; *uta*—it is said; *svayam*—personally; *hariḥ*—the Supreme Personality of Godhead; *yaiḥ*—by whom; *janma*—birth; *labdham*—obtained; *nṛṣu*—in human

society; *bhārata-aṅgīre*—in the courtyard of Bhārata-varṣa; *mukunda*—the Supreme Personality of Godhead, who can offer liberation; *sevā-upayikam*—which is the means of serving; *spṛhā*—desire; *hi*—indeed; *naḥ*—our.

TRANSLATION

Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

PURPORT

These facts are further explained in *Caitanya-caritāmṛta* (Ādi 9.41):

*bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' karu para-upakāra*

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”

There are many facilities in India, Bhārata-varṣa, for executing devotional service. In Bhārata-varṣa, all the *ācāryas* contributed their experience, and Śrī Caitanya Mahāprabhu personally appeared to teach the people of Bhārata-varṣa how to progress in spiritual life and be fixed in devotional service to the Lord. From all points of view, Bhārata-varṣa is the special land where one can very easily understand the process of devotional service and adopt it to make his life successful. If one makes his life successful in devotional service and then preaches devotional service in other parts of the world, people throughout the world will actually benefit.

TEXT 22

किं दुष्करैर्नः क्रतुभिस्तपोव्रतै-
 दानादिभिर्वा द्युजयेन फल्गुना ।
 न यत्र नारायणपादपङ्कज-
 स्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात् ॥२२॥

kiṁ duṣkarair naḥ kratubhis tapo-vratāiḥ
dānādibhir vā dyujayena phalgunā
na yatra nārāyaṇa-pāda-paṅkaja-
smṛtiḥ pramuṣṭātiśayendriyotsavāt

kiṁ—what is the value; *duṣkaraiḥ*—very difficult to perform; *naḥ*—our; *kratubhiḥ*—with performances of sacrifice; *tapaiḥ*—with austerities; *vrataiḥ*—vows; *dāna-ādibhiḥ*—with executing charitable activities and so on; *vā*—or; *dyujayena*—with achieving the heavenly kingdom; *phalgunā*—which is insignificant; *na*—no; *yatra*—where; *nārāyaṇa-pāda-paṅkaja*—of the lotus feet of Lord Nārāyaṇa; *smṛtiḥ*—the remembrance; *pramuṣṭa*—lost; *atiśaya*—excessive; *indriya-utsavāt*—due to material sense gratification.

TRANSLATION

The demigods continue: After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyaṇa. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

PURPORT

The land of Bhārata-varṣa is so exalted that by taking birth there one can not only attain the heavenly planets but also go directly back home, back to Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājīno 'pi mām*

“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.” People in the land of Bhārata-varṣa generally follow the Vedic principles and consequently perform great sacrifices by which they can be elevated to the heavenly planets. However, what is the use of such great attainments? As stated in *Bhagavad-gītā* (9.21), *kṣīṇe punye martya-lokaṁ viśanti*: after the results of one’s sacrifices, charity and other pious activities expire, one must return to the lower planetary systems and again feel the pangs of birth and death. However, one who becomes Kṛṣṇa conscious can go back to Kṛṣṇa (*yānti-mad-yājīno 'pi mām*). Therefore the demigods even regret having been elevated to the higher planetary systems. The denizens of the heavenly planets regret that they could not take full advantage of being born in the land of Bhārata-varṣa. Instead, they became captivated by a higher standard of sense gratification, and therefore they forgot the lotus feet of Lord Nārāyaṇa at the time of death. The conclusion is that one who has taken birth in the land of Bhārata-varṣa must follow the instructions given personally by the Supreme Personality of Godhead. *Yad gatvā na nivartante tad dhāma paramam mama*. One should try to return home, back to Godhead, to the Vaikuṅṭha planets—or to the topmost Vaikuṅṭha planet, Goloka Vṛndāvana—to live eternally in full, blissful knowledge in the company of the Supreme Personality of Godhead.

TEXT 23

कल्यायुषां स्थानजयात्पुनर्भवात्
क्षणायुषां भारतभूजयो वरम् ।
क्षणेन मर्त्येन कृतं मनस्विनः
संन्यस्य संयान्त्यभयं पदं हरेः ॥२३॥

*kalpāyusām sthānajayāt punar-bhavāt
kṣaṇāyusām bhārata-bhūjāyo varam
kṣaṇena martyena kṛtam manasvinaḥ
sannyasya saṁyānty abhayam padam hareḥ*

kalpa-āyusām—of those who have a life duration of many millions of years, like Lord Brahmā; *sthāna-jayāt*—than achievement of the place or planetary systems; *punaḥ-bhavāt*—which is liable to birth, death and old age; *kṣaṇa-āyusām*—of persons who have only one hundred years of life; *bhārata-bhū-jayaḥ*—a birth in the land of Bhārata-varṣa; *varam*—more valuable; *kṣaṇena*—for such a short life; *martyena*—by the body; *kṛtam*—the work executed; *manasvinaḥ*—those actually understanding the value of life; *sannyasya*—surrendering unto the lotus feet of Kṛṣṇa; *saṁyānti*—they achieve; *abhayam*—where there is no anxiety; *padam*—the abode; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmāloka for millions and billions of years because even if one is elevated to Brahmāloka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṅṭhaloka, where there is neither anxiety nor repeated birth in a material body.

PURPORT

This is further confirmation of the statement given by Lord Caitanya Mahāprabhu:

*bhārata-bhūmite haila manuṣya-janma yāra
janma sārthaka kari' kara para-upakāra*

One who has taken birth in the land of Bhārata-varṣa has a full opportunity to study the direct instructions given by Kṛṣṇa in *Bhagavad-gītā*

and thus finally decide what to do in his human form of life. One should certainly give up all other propositions and surrender to Kṛṣṇa. Kṛṣṇa will then immediately take charge and relieve one of the results of past sinful life (*aham tvām sarva-pāpebhyo mokṣayiṣyāmi mā suçah*). Therefore one should take to Kṛṣṇa consciousness, as Kṛṣṇa Himself recommends. *Man-manā bhava mad-bhaktō mad-yājī mān namas-kuru*: “Always think of Me, become My devotee, worship Me and offer Me obeisances.” This is very easy, even for a child. Why not take this path? One should try to follow the instructions of Kṛṣṇa exactly and thus become fully eligible to be promoted to the kingdom of God (*tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna*). One should go directly to Kṛṣṇa and engage in His service. This is the best opportunity offered to the inhabitants of Bhārata-varṣa. One who is fit to return home, back to Godhead, is no longer liable to the results of *karma*, good or bad.

TEXT 24

न यत्र वैकुण्ठकथासुधापगा
 न साधवो भागवतास्तदाश्रयाः ।
 न यत्र यज्ञेशमखा महोत्सवाः
 सुरेशलोकोऽपि न वै स सेव्यताम् ॥२४॥

*na yatra vaikunṭha-kathā-sudhāpagā
 na sādhave bhāgavatāś tadāśrayāḥ
 na yatra yajñeśa-makhā mahotsavāḥ
 sureśa-loko ’pi na vai sa sevyatām*

na—not; *yatra*—where; *vaikunṭha-kathā-sudhā-āpagāḥ*—the nectarean rivers of discussions about the Supreme Personality of Godhead, who is called Vaikunṭha, or one who drives away all anxiety; *na*—nor; *sādhaveḥ*—devotees; *bhāgavatāḥ*—always engaged in the service of the Lord; *tat-āśrayāḥ*—who are sheltered by the Supreme Personality of Godhead; *na*—nor; *yatra*—where; *yajña-īśa-makhāḥ*—the performance of devotional service to the Lord of sacrifices; *mahā-utsavāḥ*—which are actual festivals; *sureśa-lokaḥ*—a place inhabited by the denizens of heaven; *api*—although; *na*—not; *vai*—certainly; *saḥ*—that; *sevyatām*—be frequented.

TRANSLATION

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of *saṅkīrtana-yajña* to satisfy the Lord [especially since *saṅkīrtana-yajña* is recommended in this age].

PURPORT

Śrī Caitanya Mahāprabhu appeared in the land of Bhārata-varṣa, specifically in Bengal, in the district of Nadia, where Navadvīpa is situated. It is therefore to be concluded, as stated by Śrīla Bhaktivinoda Ṭhākura, that within this universe, this earth is the best planet, and on this planet the land of Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Bengal is still better, in Bengal the district of Nadia is still better, and in Nadia the best place is Navadvīpa because Śrī Caitanya Mahāprabhu appeared there to inaugurate the performance of the sacrifice of chanting the Hare Kṛṣṇa *mahā-mantra*. The *sāstras* recommend:

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pāṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ

Lord Śrī Caitanya Mahāprabhu is always accompanied by His very confidential associates such as Śrī Nityānanda, Śrī Gadādhara and Śrī Advaita and by many devotees like Śrīvāsa. They are always engaged in chanting the name of the Lord and are always describing Lord Kṛṣṇa. Therefore this is the best among all the places in the universe. The Kṛṣṇa consciousness movement has established its center in Māyāpur, the birthsite of Lord Śrī Caitanya Mahāprabhu, to give men the great opportunity to go there and perform a constant festival of *saṅkīrtana-yajña*, as recommended herein (*yajñeśa-makhā mahotsavāḥ*) and to distribute *prasāda* to millions of hungry people hankering for spiritual emancipation. This is the mission of the Kṛṣṇa consciousness movement. *Caitanya-bhāgavata* confirms this as follows: "One should not desire to be elevated

even to a place in the heavenly planetary systems if it has no propaganda to expand the glories of the Supreme Personality of Godhead, no trace of Vaiṣṇavas, pure devotees of the Lord, and no festivals for spreading Kṛṣṇa consciousness. It would be better to live perpetually cramped within the airtight bag of a mother's womb, where one can at least remember the lotus feet of the Lord, than to live in a place where there is no opportunity to remember His lotus feet. I pray not to be allowed to take birth in such a condemned place." Similarly, in *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī says that since Śrī Caitanya Mahāprabhu is the inaugurator of the *saṅkīrtana* movement, anyone who performs *saṅkīrtana* to please the Lord is very, very glorious. Such a person has perfect intelligence, whereas others are in the ignorance of material existence. Of all the sacrifices mentioned in the Vedic literatures, the performance of *saṅkīrtana-yajña* is the best. Even the performance of one hundred *aśvamedha* sacrifices cannot compare to the sacrifice of *saṅkīrtana*. According to the author of *Śrī Caitanya-caritāmṛta*, if one compares *saṅkīrtana-yajña* to other *yajñas*, he is a *pāṣaṇḍī*, an infidel, and is liable to be punished by Yamarāja. There are many Māyāvādīs who think that the performance of *saṅkīrtana-yajña* is a pious activity similar to the performance of the *aśvamedha-yajña* and other such pious functions, but this is a *nāma-aparādha*. Chanting of the holy name of Nārāyaṇa and chanting of other names are never equal, despite what Māyāvādīs think.

TEXT 25

प्राप्ता नृजातिं त्विह ये च जन्तवो
 ज्ञानक्रियाद्रव्यकलापसम्भृताम् ।
 न वै यतेरन्नपुनर्भवाय ते
 भूयो वनौका इव यान्ति बन्धनम् ॥२५॥

prāptā nṛ-jātim tv iha ye ca jantavo
jñāna-kriyā-dravya-kalāpa-sambhṛtām
na vai yaterann apunar-bhavāya te
bhūyo vanaukā iva yānti bandhanam

prāptāḥ—who have obtained; *nṛ-jātim*—a birth in human society; *tu*—certainly; *iha*—in this land of Bhārata-varṣa; *ye*—those who; *ca*—also; *jantavaḥ*—the living beings; *jñāna*—with knowledge; *kriyā*—with activities; *dravya*—of ingredients; *kalāpa*—with a collection; *sambhṛtām*—full; *na*—not; *vai*—certainly; *yateran*—endeavor; *apunaḥ-bhavāya*—for the position of immortality; *te*—such persons; *bhūyah*—again; *vanaukāḥ*—birds; *iva*—like; *yānti*—go; *bandhanam*—to bondage.

TRANSLATION

Bhārata-varṣa offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jñāna and karma. If one obtains a human body in the land of Bhārata-varṣa, with clear sensory organs with which to execute the saṅkīrtana-yajña, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.

PURPORT

In the land of Bhārata-varṣa one can very easily perform the saṅkīrtana-yajña, which consists of *śravaṇam kīrtanam viṣṇoḥ*, or one can perform other methods of devotional service, such as *smaraṇam vandanam arcanam dāsyam sakhyam* and *ātma-nivedanam*. In Bhārata-varṣa one has the opportunity to visit many holy places, especially Lord Caitanya's birthsite and Lord Kṛṣṇa's birthsite—Navadvīpa and Vṛndāvana—where there are many pure devotees who have no desire other than to execute devotional service (*anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam*), and one may thus become free from the bondage of material conditions. Other paths, such as the path of *jñāna* and the path of *karma*, are not very profitable. Pious activities can elevate one to the higher planetary systems, and by speculative knowledge one can merge into the Brahman existence, but that is not real profit, for one has to come down again even from the liberated condition of being merged in Brahman, and certainly one must come down from the heavenly kingdom. One should endeavor to go back home, back to

Godhead (*yānti mad-yājino 'pi mām*). Otherwise there is no difference between human life and the lives of jungle animals and birds. Animals and birds also have freedom, but because of their lower birth, they cannot use it. Taking advantage of all the facilities offered him, a human being who has taken birth in the land of Bhārata-varṣa should become a fully enlightened devotee and go back home, back to Godhead. This is the subject matter of the Kṛṣṇa consciousness movement. The inhabitants of places other than Bhārata-varṣa have facilities for material enjoyment, but they do not have the same facility to take to Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu has advised that one who has taken birth as a human being in Bhārata-varṣa must first realize himself as a part and parcel of Kṛṣṇa, and after taking to Kṛṣṇa consciousness, he must distribute this knowledge all over the world.

TEXT 26

यैः श्रद्धया बर्हिषि भागशो हवि-
 निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।
 एकः पृथङ्नामभिराहुतो मुदा
 गृह्णाति पूर्णः स्वयमाशिषां प्रभुः ॥२६॥

*yaiḥ śraddhayā barhiṣi bhāgaśo havir
 niruptam iṣṭam vidhi-mantra-vastutaḥ
 ekaḥ pṛthaṅ-nāmabhir āhuto mudā
 grhṇāti pūrṇaḥ svayam āśiṣām prabhuḥ*

yaiḥ—by whom (the inhabitants of Bhārata-varṣa); *śraddhayā*—faith and confidence; *barhiṣi*—in the performance of Vedic ritualistic sacrifices; *bhāgaśaḥ*—by division; *haviḥ*—oblations; *niruptam*—offered; *iṣṭam*—to the desired deity; *vidhi*—by the proper method; *mantra*—by reciting *mantras*; *vastutaḥ*—with the proper ingredients; *ekaḥ*—that one Supreme Personality of Godhead; *pṛthak*—separate; *nāmabhiḥ*—by names; *āhutaḥ*—called; *mudā*—with great happiness; *grhṇāti*—He accepts; *pūrṇaḥ*—the Supreme Lord, who is full in Himself; *svayam*—personally; *āśiṣām*—of all benedictions; *prabhuḥ*—the bestower.

TRANSLATION

In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

PURPORT

In *Bhagavad-gītā* (9.13) Lord Kṛṣṇa says:

*mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam*

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” *Mahātmās*, advanced devotees, worship only the Supreme Personality of Godhead. Others, however, who are also sometimes called *mahātmās*, worship the Lord as *ekatvena pṛthaktvena*. In other words, they accept the demigods as different parts of Kṛṣṇa and worship them for various benedictions. Although the devotees of the demigods thus achieve the desired results offered by Kṛṣṇa, they have been described in *Bhagavad-gītā* as *hr̥ta-jñāna*, not very intelligent. Kṛṣṇa does not desire to be worshiped indirectly through the different parts of His body; Kṛṣṇa wants direct devotional worship. Therefore a devotee who directly worships Lord Kṛṣṇa through staunch devotional service, as recommended in *Śrīmad-Bhāgavatam*, (*tivreṇa bhakti-yogena yajeta puruṣam param*), is very quickly elevated to the transcendental position. Nevertheless, devotees who worship the demigods, the

different parts of the Lord, receive the benedictions they desire because the Lord is the original master of all benedictions. If anyone wants a particular benediction, for the Lord to award it is not at all difficult.

TEXT 27

सत्यं दिशत्यर्थितमर्थितो नृणां
 नैवार्थदो यत्पुनरर्थिता यतः ।
 स्वयं विधत्ते भजतामनिच्छता-
 मिच्छापिधानं निजपादपल्लवम् ॥२७॥

*satyaṁ diśaty arthitam arthito nṛṇāṁ
 naivārthado yat punar arthitā yataḥ
 svayaṁ vidhatte bhajatām anicchatām
 icchāpidhānaṁ nija-pāda-pallavam*

satyam—certainly; *diśati*—He offers; *arthitam*—the object prayed for; *arthitaḥ*—being prayed to; *nṛṇām*—by the human beings; *na*—not; *eva*—indeed; *artha-daḥ*—the bestower of benedictions; *yat*—which; *punaḥ*—again; *arthitā*—a demand for a benediction; *yataḥ*—from which; *svayam*—personally; *vidhatte*—He gives; *bhajatām*—unto those engaged in His service; *anicchatām*—although not desiring it; *icchā-pidhānam*—which covers all desirable things; *nija-pāda-pallavam*—His own lotus feet.

TRANSLATION

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

PURPORT

The devotees mentioned in the previous verse approach the Supreme Personality of Godhead with material motives, but this verse explains

how such devotees are saved from those desires. *Śrīmad-Bhāgavatam* (2.3.10) advises:

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param*

“Whether one is freed from all material desires, is full of material desires, or desires to become one with the Supreme, he should engage in devotional service.” In this way, not only will the devotee’s desires be fulfilled, but the day will come when he will have no other desire than to serve the lotus feet of the Lord. One who engages in the service of the Lord with some motive is called a *sakāma-bhakta*, and one who serves the Lord without any motives is called an *akāma-bhakta*. Kṛṣṇa is so merciful that He turns a *sakāma-bhakta* into an *akāma-bhakta*. A pure devotee, an *akāma-bhakta*, who has no material motives, is satisfied simply to serve the lotus feet of the Lord. This is confirmed in *Bhagavad-gītā* (6.22). *Yaṁ labdhvā cāparaṁ lābhaṁ manyate nādhikaṁ tataḥ*: if one engages in the service of the lotus feet of the Lord, he does not want anything more. This is the highest stage of devotional service. The Lord is so kind even to a *sakāma-bhakta*, a motivated devotee, that He satisfies his desires in such a way that one day he becomes an *akāma-bhakta*. Dhruva Mahārāja, for example, became a *bhakta* with the motive of getting a better kingdom than that of his father, but finally he became an *akāma-bhakta* and said to the Lord, *svāmin kṛtārtho ’smi varaṁ na yāce*: “My dear Lord, I am very satisfied simply to serve Your lotus feet. I do not want any material benefits.” Sometimes it is found that a small child eats dirty things, but his parents take away the dirty things and offer him a *sandēśa* or some other sweet-meat. Devotees who aspire for material benedictions are compared to such children. The Lord is so kind that He takes away their material desires and gives them the highest benediction. Therefore, even for material motives, one should not worship anyone other than the Supreme Personality of Godhead; one must fully engage himself in the devotional service of the Lord so that all his desires will be fulfilled and at the end he can go back home, back to Godhead. This is explained in *Caitanya-caritāmṛta* (*Madhya* 22.37-39, 41) as follows.

Anyakāmī—a devotee may desire something other than service to the lotus feet of the Lord; *yadi kare kṛṣṇera bhajana*—but if he engages in Lord Kṛṣṇa’s service; *nā māgiteha kṛṣṇa tāre dena sva-caraṇa*—Kṛṣṇa gives him shelter at His lotus feet, even though he does not aspire for it. *Kṛṣṇa kahe*—the Lord says; *āmā bhaje*—“He is engaged in My service”; *māge viṣaya-sukha*—“but he wants the benefits of material sense gratification.” *Amṛta chāḍi’ viṣa māge*: “Such a devotee is like a person who asks for poison instead of nectar.” *Ei baḍa mūrkhā*: “That is his foolishness.” *Āmi—vijñā*: “But I am experienced.” *Ei mūrkhhe ‘viṣaya’ kene diba*: “Why should I give such a foolish person the dirty things of material enjoyment?” *Sva-caraṇāmṛta*: “It would be better for Me to give him shelter at My lotus feet.” *‘Viṣaya’ bhulāiba*: “I shall cause him to forget all material desires.” *Kāma lāgi’ kṛṣṇa bhaje*—if one engages in the service of the Lord for sense gratification; *paya kṛṣṇa-rase*—the result is that he ultimately gets a taste for serving the lotus feet of the Lord. *Kāma chāḍi’ ‘dāsa’ haite haya abhilāṣe*: He then gives up all material desires and wants to become an eternal servant of the Lord.

TEXT 28

यद्यत्र नः स्वर्गसुखावशेषितं
 खिद्यस्य घक्तस्य कृतस्य शोभनम् ।
 तेनाजनाभे स्मृतिमज्जन्म नः स्याद्
 वर्षे हरिर्यद्भजतां शं तनोति ॥२८॥

yady atra naḥ svarga-sukhāvaśeṣitam
sviṣṭasya sūktasya kṛtasya śobhanam
tenājanābhe smṛtimaj janma naḥ syād
varṣe harir yad-bhajatām śaṁ tanoti

yadi—if; *atra*—in this heavenly planet; *naḥ*—of us; *svarga-sukhāvaśeṣitam*—whatever remains after the enjoyment of heavenly happiness; *su-iṣṭasya*—of a perfect sacrifice; *su-uktasya*—of diligently studying the Vedic literature; *kṛtasya*—of having performed a kind act; *śobhanam*—the resultant actions; *tena*—by such a resultant action; *ajanābhe*—in the land of Bhārata-varṣa; *smṛti-mat janma*—a birth enabling one to remember the lotus feet of the Lord; *naḥ*—of us; *syāt*—

let there be; *varṣe*—in the land; *hariḥ*—the Supreme Personality of Godhead; *yat*—wherein; *bhajatām*—of the devotees; *śam tanoti*—expands the auspiciousness.

TRANSLATION

We are now living in the heavenly planets, undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and *yajñas* and having studied the Vedas. However, our lives here will one day be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in *Bhārata-varṣa* as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of *Bhārata-varṣa* and expands the good fortune of its people.

PURPORT

It is certainly as a result of pious activities that one takes birth in the heavenly planets, but from those planets one must nevertheless come down again to earth, as stated in *Bhagavad-gītā* (*kṣīṇe punye martyalokaṁ viśanti*). Even the demigods must return to earth to work like ordinary men when the results of their pious activities expire. Nevertheless, the demigods desire to come to the land of *Bhārata-varṣa* if even a small portion of the merits of their pious activities remains. In other words, to take birth in *Bhārata-varṣa*, one must perform more pious activities than the demigods. In *Bhārata-varṣa* one is naturally *Kṛṣṇa* conscious, and if one further cultivates his *Kṛṣṇa* consciousness, by the grace of *Kṛṣṇa* he certainly expands his good fortune by becoming perfect in *Kṛṣṇa* consciousness and very easily going back home, back to Godhead. In many other places in the Vedic literature it is found that even the demigods want to come to this land of *Bhārata-varṣa*. A foolish person may desire to be promoted to the heavenly planets as a result of his pious activities, but even the demigods from the heavenly planets want to come to *Bhārata-varṣa* and achieve bodies that may be very easily used to cultivate *Kṛṣṇa* consciousness. Therefore Śrī Caitanya Mahāprabhu repeatedly says:

*bhārata bhūmite haila manuṣya-jaṇma yāra
jaṇma sārthaka kari' kara para-upakāra*

A human being born in the land of Bhārata-varṣa has the special prerogative to develop Kṛṣṇa consciousness. Therefore those already born in Bhārata-varṣa should take lessons from the *sāstras* and *guru* and should fully take advantage of the mercy of Śrī Caitanya Mahāprabhu in order to be fully equipped with Kṛṣṇa consciousness. By taking full advantage of Kṛṣṇa consciousness, one goes back home, back to Godhead (*yānti mad-yājīno 'pi mām*). The Kṛṣṇa consciousness movement is therefore spreading this facility to human society by opening many, many centers all over the world so that people may associate with the pure devotees of the Kṛṣṇa consciousness movement, understand the science of Kṛṣṇa consciousness and ultimately go back home, back to Godhead.

TEXTS 29-30

श्रीशुक उवाच

जम्बूद्वीपस्य च राजन्नुपद्वीपानष्टौ हैक उपदिशन्ति सगरात्मजैर-
श्वान्वेषण इमां महीं परितो निखनद्भिरुपकल्पितान् ॥२९॥ तद्यथा स्वर्णप्रस्थ-
श्चन्द्रशुक्राववर्तनो रमणको मन्दरहरिणः पाञ्चजन्यः सिंहलो लङ्केति ॥३०॥

śrī-śuka uvāca

*jambūdvīpasya ca rājann upadvīpān aṣṭau haika upadiśanti
sagarātma-jair aśvānveṣaṇa imāṁ mahīm parito nikhanadbhir
upakalpītān. tad yathā svarṇaprasthaś candraśukla āvartano ramaṇako
mandarahariṇaḥ pāñcajanyaḥ siṁhalo laṅketi.*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *jam-
būdīvīpasya*—of the island known as Jambūdīvīpa; *ca*—also; *rājan*—O
King; *upadvīpān aṣṭau*—eight subordinate islands; *ha*—certainly;
eke—some; *upadiśanti*—learned scholars describe; *sagara-ātma-jaiḥ*—
by the sons of Mahārāja Sagara; *aśva-anveṣaṇe*—while trying to find
their lost horse; *imāṁ*—this; *mahīm*—tract of land; *paritaḥ*—all
around; *nikhanadbhiḥ*—digging; *upakalpītān*—created; *tat*—that;
yathā—as follows; *svaṛṇa-prasthaḥ*—Svarṇaprastha; *candra-śuklaḥ*—
Candraśukla; *āvartanaḥ*—Āvartana; *ramaṇakaḥ*—Ramaṇaka; *man-
dara-hariṇaḥ*—Mandarahariṇa; *pāñcajanyaḥ*—Pāñcajanya;
siṁhalaḥ—Siṁhala; *laṅkā*—Lāṅkā; *iti*—thus.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambūdvīpa. When the sons of Mahārāja Sagara were searching all over the world for their lost horse, they dug up the earth, and in this way eight adjoining islands came into existence. The names of these islands are Svarṇaprastha, Candrasūkla, Āvartana, Ramaṇaka, Mandarahariṇa, Pāñcajanya, Simhala and Laṅkā.

PURPORT

In the *Kūrma Purāṇa* there is this statement about the desires of the demigods:

*anadhikāriṇo devāḥ
svarga-sthā bhāratodbhavam
vāñchanty ātma-vimokṣārtha-
mudrekārthe 'dhikāriṇaḥ*

Although the demigods are situated in exalted positions in the heavenly planets, they nevertheless desire to descend to the land of Bhārata-varṣa on the planet earth. This indicates that even the demigods are unfit to reside in Bhārata-varṣa. Therefore if persons already born in Bhārata-varṣa live like cats and dogs, not taking full advantage of their birth in this land, they are certainly unfortunate.

TEXT 31

एवं तव भारतोत्तम जम्बूद्वीपवर्षविभागो यथोपदेशमुपवर्णित इति ॥३१॥

*evaṁ tava bhāratottama jambūdvīpa-varṣa-vibhāgo yathopadeśam
upavarṇita iti.*

evam—thus; *tava*—unto you; *bhārata-uttama*—O best of the descendants of Bharata; *jambūdvīpa-varṣa-vibhāgaḥ*—the divisions of the island of Jambūdvīpa; *yathā-upadeśam*—as much as I am instructed by the authorities; *upavarṇitaḥ*—explained; *iti*—thus.

TRANSLATION

My dear King Parikṣit, O best of the descendants of Bharata Mahārāja, I have thus described to you, as I myself have been instructed, the island of Bhārata-varṣa and its adjoining islands. These are the islands that constitute Jambūdvīpa.

Thus end the Bhaktivedānta purports of the Fifth Canto, Nineteenth Chapter of the Śrīmad-Bhāgavatam, entitled "A Description of the Island of Jambūdvīpa."

CHAPTER TWENTY

Studying the Structure of the Universe

In this chapter there is a description of various islands, beginning with Plakṣadvīpa, and the oceans that surround them. There is also a description of the location and dimensions of the mountain known as Lokāloka. The island of Plakṣadvīpa, which is twice as broad as Jambūdvīpa, is surrounded by an ocean of salt water. The master of this island is Idhmajihva, one of the sons of Mahārāja Priyavrata. The island is divided into seven regions, each with a mountain and a large river.

The second island is called Śālmalīdvīpa. It is surrounded by an ocean of liquor and is 3,200,000 miles wide, twice as wide as Plakṣadvīpa. The master of this island is Yajñabāhu, one of the sons of Mahārāja Priyavrata. Like Plakṣadvīpa, this island is also divided into seven regions, each with a mountain and a very large river. The inhabitants of this island worship the Supreme Personality of Godhead in the form of Candrātmā.

The third island, which is surrounded by an ocean of clarified butter and is also divided into seven regions, is called Kuśadvīpa. Its master is Hiraṇyaretā, another son of Mahārāja Priyavrata, and its inhabitants worship the Supreme Personality of Godhead in the form of Agni, the fire-god. The width of this island is 6,400,000 miles, or, in other words, twice the width of Śālmalīdvīpa.

The fourth island, Krauñcadvīpa, which is surrounded by an ocean of milk, is 12,800,000 miles wide and is also divided, like the others, into seven regions, each with a large mountain and a large river. The master of this island is Ghr̥tapr̥ṣṭha, another son of Mahārāja Priyavrata. The inhabitants of this island worship the Supreme Personality of Godhead in the form of water.

The fifth island, Śākadvīpa, which is 25,600,000 miles wide, is surrounded by an ocean of yogurt. Its master is Medhātithi, another son of Mahārāja Priyavrata. It is also divided into seven regions, each with a large mountain and a large river. Its inhabitants worship the Supreme Personality of Godhead in the form of Vāyu, air.

The sixth island, Puṣkaradvīpa, which is twice as wide as the previous island, is surrounded by an ocean of clear water. Its master is Vītihoṭra, another son of Mahārāja Priyavrata. The island is divided in two by a large mountain named Mānasottara. The inhabitants of this island worship Svayambhū, another feature of the Supreme Personality of Godhead. Beyond Puṣkaradvīpa there are two islands, one always lit by the sunshine and the other always dark. Between them is a mountain called Lokāloka, which is situated one billion miles from the edge of the universe. Lord Nārāyaṇa, expanding His opulence, resides upon this mountain. The area beyond Lokāloka Mountain is called Aloka-varṣa, and beyond Aloka-varṣa is the pure destination of persons who desire liberation.

Vertically, the sun-globe is situated just in the middle of the universe, in Antarikṣa, the space between Bhūrloka and Bhuvarloka. The distance between the sun and the circumference of Aṇḍa-golaka, the globe of the universe, is estimated to be twenty-five *koṭi yojanas* (two billion miles). Because the sun enters the universe and divides the sky, it is known as Mārtaṇḍa, and because it is produced from Hiranyagarbha, the body of the *mahat-tattva*, it is also called Hiranyagarbha.

TEXT 1

श्रीशुक उवाच

अतः परं प्लक्षदीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते

॥ १ ॥

śrī-śuka uvāca

ataḥ param plakṣādīnām pramāṇa-lakṣaṇa-saṁsthānato varṣa-vibhāga upavarṇyate.

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ataḥ param*—after this; *plakṣa-ādīnām*—of the island named Plakṣa and others; *pramāṇa-lakṣaṇa-saṁsthānataḥ*—from the angle of dimensions, particular characteristics and form; *varṣa-vibhāgaḥ*—the division of the island; *upavarṇyate*—is described.

TRANSLATION

The great sage Śukadeva Gosvāmi said: Hereafter I shall describe the dimensions, characteristics and forms of the six islands beginning with the island of Plakṣa.

TEXT 2

जम्बूद्वीपोऽयं यावत्प्रमाणविस्तारस्तवता क्षारोदधिना परिवेष्टितो यथा
मेरुर्जम्बूवाख्येन लवणोदधिरपि ततो द्विगुणविशालेन प्लक्षाख्येन परिक्षिप्तो
यथा परिखा बाह्योपवनेन । प्लक्षो जम्बूप्रमाणो द्वीपाख्याकरो हिरण्मय
उत्थितो यत्राग्निरुपास्ते सप्तजिह्वस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं
द्वीपं सप्तवर्षाणि विभज्य सप्तवर्षनामभ्य आत्मजेभ्य आकलय्य स्वयमात्मयोगेनो-
परराम ॥ २ ॥

*jambūdvīpo 'yam yāvat-pramāṇa-vistāras tāvatā kṣārodadhinā
pariveṣṭito yathā merur jambv-ākhyena lavaṇodadhir api tato dvi-guṇa-
viśālena plakṣākhyena parikṣipto yathā parikhā bāhyopavanena. plakṣo
jambū-pramāṇo dvīpākhyākaro hiraṇmaya utthito yatrāgnir upāste
sapta-jihvas tasyādhipatiḥ priyavratātmaja idhmajihvaḥ svaṁ dvīpaṁ
sapta-varṣāṇi vibhajya sapta-varṣa-nāmaḥbhya ātmajebhya ākalayya
svayam ātma-yogenopararāma.*

jambū-dvīpaḥ—Jambūdvīpa, the island named Jambū; *ayam*—this; *yāvat-pramāṇa-vistāraḥ*—as much as the measure of its width, namely 100,000 *yojanas* (one *yojana* equals eight miles); *tāvatā*—so much; *kṣāra-udadhinā*—by the ocean of salt water; *pariveṣṭitaḥ*—surrounded; *yathā*—just as; *meruḥ*—Sumeru Mountain; *jambū-ākhyena*—by the island named Jambū; *lavaṇa-udadhīḥ*—the ocean of salt water; *api*—certainly; *tataḥ*—thereafter; *dvi-guṇa-viśālena*—which is twice as wide; *plakṣa-ākhyena*—by the island named Plakṣa; *parikṣiptaḥ*—surrounded; *yathā*—like; *parikhā*—a moat; *bāhya*—external; *upavanena*—by a gardenlike forest; *plakṣaḥ*—a *plakṣa* tree; *jambū-pramāṇaḥ*—having the height of the *jambū* tree; *dvīpa-ākhyā-karaḥ*—

causing the name of the island; *hiraṇmayah*—magnificently splendid; *utthitah*—rising; *yatra*—where; *agniḥ*—a fire; *upāste*—is situated; *sapta-jihvaḥ*—having seven flames; *tasya*—of that island; *adhipatiḥ*—the king or master; *priyavrata-ātmajah*—the son of King Priyavrata; *idhma-jihvaḥ*—named Idhmajihva; *svam*—own; *dvīpam*—island; *sapta*—seven; *varṣāṇi*—tracts of land; *vibhajya*—dividing into; *sapta-varṣa-nāmabhyah*—for whom the seven tracts of land were named; *ātmajebhyah*—to his own sons; *ākalayya*—offering; *svayam*—personally; *ātma-yogena*—by the devotional service of the Lord; *upararāma*—he retired from all material activities.

TRANSLATION

As Sumeru Mountain is surrounded by Jambūdvīpa, Jambūdvīpa is also surrounded by an ocean of salt water. The breadth of Jambūdvīpa is 100,000 yojanas [800,000 miles], and the breadth of the saltwater ocean is the same. As a moat around a fort is sometimes surrounded by gardenlike forest, the saltwater ocean surrounding Jambūdvīpa is itself surrounded by Plakṣadvīpa. The breadth of Plakṣadvīpa is twice that of the saltwater ocean—in other words 200,000 yojanas [1,600,000 miles]. On Plakṣadvīpa there is a tree shining like gold and as tall as the jambū tree on Jambūdvīpa. At its root is a fire with seven flames. It is because this tree is a plakṣa tree that the island is called Plakṣadvīpa. Plakṣadvīpa was governed by Idhmajihva, one of the sons of Mahārāja Priyavrata. He endowed the seven islands with the names of his seven sons, divided the islands among the sons, and then retired from active life to engage in the devotional service of the Lord.

TEXTS 3-4

शिवं यवसं सुमद्रं शान्तं क्षेमममृतमभयमिति वर्षाणि तेषु गिरयो नद्यश्च
सप्तैवाभिज्ञाताः ॥३॥ मणिकूटो वज्रकूट इन्द्रसेनो ज्योतिष्मान् सुपर्णो
हिरण्यग्रीवो मेघमाल इति सेतुशैलाः । अरुणा नृम्णाऽऽङ्गिरसी सावित्री सुप्रभाता

ऋतम्भरा सत्यम्भरा इति महानद्यः । यासां जलोपस्पर्शनविधूतरजस्तमसो
 हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः सहस्रायुषो विबुधोपमसन्दर्शन-
 प्रजननाः स्वर्गद्वारं त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते ॥ ४ ॥

*śivam yavasam subhadram śāntam kṣemam amṛtam abhayam iti
 varṣāṇi teṣu girayo nadyaś ca saptaiṅvābhijñātāḥ. maṇikūṭo vajrakūṭa
 indraseno jyotiṣmān suparṇo hiranyaṣṭhīvo meghamāla iti setu-śailāḥ
 aruṇā nṛmṇāṅgirasī sāvitṛī suptabhātā ṛtambharā satyambharā iti
 mahā-nadyaḥ. yāsām jalopasparśana-vidhūta-rajasa-tamaso haṁsa-
 pataṅgordhvāyana-satyāṅga-sarñjñāś catvāro varṇāḥ sahasrāyuso
 vibudhopama-sandarśana-prajananāḥ svarga-dvāraṁ trayyā vidyayā
 bhagavantam trayīmayam sūryam ātmānam yajante.*

śivam—Śiva; *yavasam*—Yavasa; *subhadram*—Subhadra; *śāntam*—
 Śānta; *kṣemam*—Kṣema; *amṛtam*—Amṛta; *abhayam*—Abhaya; *iti*—
 thus; *varṣāṇi*—the tracts of land according to the names of the seven
 sons; *teṣu*—in them; *girayah*—mountains; *nadyaḥ ca*—and rivers;
sapta—seven; *eva*—indeed; *abhijñātāḥ*—are known; *maṇi-kūṭaḥ*—
 Maṇikūṭa; *vajra-kūṭaḥ*—Vajrakūṭa; *indra-senaḥ*—Indrasena; *jyotiṣ-
 mān*—Jyotiṣmān; *suparṇaḥ*—Suparṇa; *hiranya-ṣṭhīvaḥ*—
 Hiranyaṣṭhīva; *megha-mālaḥ*—Meghamāla; *iti*—thus; *setu-śailāḥ*—the
 ranges of mountains marking the borders of the *varṣas*; *aruṇā*—Aruṇā;
nṛmṇā—Nṛmṇā; *āṅgirasī*—Āṅgirasī; *sāvitṛī*—Sāvitṛī; *supta-bhātā*—
 Suptabhātā; *ṛtambharā*—Ṛtambharā; *satyambharā*—Satyambharā;
iti—thus; *mahā-nadyaḥ*—very large rivers; *yāsām*—of which; *jala-
 upasparśana*—simply by touching the water; *vidhūta*—washed off; *ra-
 jaḥ-tamaśaḥ*—whose modes of passion and ignorance; *haṁsa*—Haṁsa;
pataṅga—Pataṅga; *ūrdhvāyana*—Ūrdhvāyana; *satyāṅga*—Satyāṅga;
sarñjñāḥ—named; *catvāraḥ*—four; *varṇāḥ*—castes or divisions of men;
saḥsra-āyusaḥ—living for one thousand years; *vibudha-upama*—simi-
 lar to the demigods; *sandarśana*—in having very beautiful forms; *pra-
 jananāḥ*—and in producing children; *svarga-dvāraṁ*—the gateway to
 the heavenly planets; *trayyā vidyayā*—by performing ritualistic
 ceremonies according to Vedic principles; *bhagavantam*—the Supreme
 Personality of Godhead; *trayī-mayam*—established in the *Vedas*;

sūryam ātmānam—the Supersoul, represented by the sun-god; *yajante*—they worship.

TRANSLATION

The seven islands [varṣas] are named according to the names of those seven sons—Śīva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. In those seven tracts of land, there are seven mountains and seven rivers. The mountains are named Maṅikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaśṭhīva and Meghamāla, and the rivers are named Aruṇā, Nṛmṇā, Āngirasī, Sāvitrī, Suptabhātā, Ṛtambharā and Satyambharā. One can immediately be free from material contamination by touching or bathing in those rivers, and the four castes of people who live in Plakṣadvīpa—the Hainsas, Pataṅgas, Ūrdhvāyanas and Satyāṅgas—purify themselves in that way. The inhabitants of Plakṣadvīpa live for one thousand years. They are beautiful like the demigods, and they also beget children like the demigods. By completely performing the ritualistic ceremonies mentioned in the Vedas and by worshiping the Supreme Personality of Godhead as represented by the sun-god, they attain the sun, which is a heavenly planet.

PURPORT

According to general understanding, there are originally three deities—Lord Brahmā, Lord Viṣṇu and Lord Śīva—and people with a poor fund of knowledge consider Lord Viṣṇu no better than Lord Brahmā or Lord Śīva. This conclusion, however, is invalid. As stated in the *Vedas*, *iṣṭāpūrtaṁ bahudhā jāyamānaṁ viśvaṁ bibharti bhuvanasya nābhiḥ tad evāgnis tad vāyus tat sūryas tad u candramāḥ agniḥ sarva-daivataḥ*. This means that the Supreme Lord, who accepts and enjoys the results of Vedic ritualistic ceremonies (technically called *iṣṭāpūrta*), who maintains the entire creation, who supplies the necessities of all living entities (*eko bahūnām yo vidadhāti kāmān*) and who is the central point of all creation, is Lord Viṣṇu. Lord Viṣṇu expands as the demigods known as Agni, Vāyu, Sūrya and Candra, who are simply parts and parcels of His body. Lord Kṛṣṇa says in *Śrīmad Bhagavad-gītā* (9.23):

*ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ*

*te 'pi mām eva kaunteya
yajanty avidhi-pūrvakam*

“Devotees who worship the demigods with firm faith worship Me also, but not according to regulative principles.” In other words, if one worships the demigods but does not understand the relationship between the demigods and the Supreme Personality of Godhead, his worship is irregular. Kṛṣṇa also says in *Bhagavad-gītā* (9.24), *ahaṁ hi sarva-yajñānām bhoktā ca prabhur eva ca*: “I am the only enjoyer of ritualistic ceremonies.”

It may be argued that the demigods are as important as Lord Viṣṇu because the names of the demigods are different names of Viṣṇu. This, however, is not a sound conclusion, for it is contradicted in the Vedic literatures. The *Vedas* declare:

*candramā manaso jātaś cakṣoḥ sūryo ajāyata. śrotṛādayaś ca prāṇaś
ca mukhād agnir ajāyata. nārāyaṇād brahmā, nārāyaṇād rudro jāyate,
nārāyaṇāt prajāpatiḥ jāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau
vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante.*

“The demigod of the moon, Candra, came from the mind of Nārāyaṇa, and the sun-god came from His eyes. The controlling deities of hearing and the life air came from Nārāyaṇa, and the controlling deity of fire was generated from His mouth. Prajāpati, Lord Brahmā, came from Nārāyaṇa, Indra came from Nārāyaṇa, and the eight Vasus, the eleven expansions of Lord Śiva and the twelve Ādityas also came from Nārāyaṇa.” In the *smṛti* Vedic literature it is also said:

*brahmā śambhus tathaiivārkaś
candramāś ca śatakratuḥ
evam ādyās tathaiivānye
yuktā vaiṣṇava-tejasā*

*jagat-kāryāvasāne tu
vīyujyante ca tejasā
vitejaś ca te sarve
pañcatvam upayānti te*

“Brahmā, Śambhu, Sūrya and Indra are all merely products of the power of the Supreme Personality of Godhead. This is also true of the many other demigods whose names are not mentioned here. When the cosmic manifestation is annihilated, these different expansions of Nārāyaṇa’s potencies will merge into Nārāyaṇa. In other words, all these demigods will die. Their living force will be withdrawn, and they will merge into Nārāyaṇa.”

Therefore it should be concluded that Lord Viṣṇu, not Lord Brahmā or Lord Śiva, is the Supreme Personality of Godhead. As a government officer is sometimes accepted as the entire government although he is actually but a departmental manager, so the demigods, having achieved power of attorney from Viṣṇu, act on His behalf, although they are not as powerful as He. All the demigods must work under the orders of Viṣṇu. Therefore it is said, *ekale īśvara kṛṣṇa, āra saba bhṛtya*. The only master is Lord Kṛṣṇa, or Lord Viṣṇu, and all others are His obedient servants, who act exactly according to His orders. The distinction between Lord Viṣṇu and the demigods is also expressed in *Bhagavad-gītā* (9.25). *Yānti deva-vratā devān. . . yānti mad-yājino ’pi mām*: those who worship the demigods go to the planets of the demigods, whereas the worshipers of Lord Kṛṣṇa and Lord Viṣṇu go to the planets in Vaikuṅṭha. These are the statements of the *smṛti*. Therefore the idea that Lord Viṣṇu is on the same level as the demigods is in contradiction to the *śāstras*. The demigods are not supreme. The supremacy of the demigods is dependent on the mercy of Lord Nārāyaṇa (Viṣṇu, or Kṛṣṇa).

TEXT 5

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः ।
अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति ॥ ५ ॥

*pratnasya viṣṇo rūpaṁ yat
satyasyartasya brahmaṇaḥ
amṛtasya ca mṛtyoś ca
sūryam ātmānam imahīti*

pratnasya—of the oldest person; *viṣṇoḥ*—Lord Viṣṇu; *rūpaṁ*—the form; *yat*—which; *satyasya*—of the Absolute Truth; *ṛtasya*—of

dharma; *brahmaṇaḥ*—of the Supreme Brahman; *amṛtasya*—of the auspicious result; *ca*—and; *mṛtyoḥ*—of death (the inauspicious result); *ca*—and; *sūryam*—the demigod Sūrya; *ātmānam*—the Supersoul or origin of all souls; *īmahī*—we approach for shelter; *iti*—thus.

TRANSLATION

[This is the mantra by which the inhabitants of Plakṣadvīpa worship the Supreme Lord.] Let us take shelter of the sun-god, who is a reflection of Lord Viṣṇu, the all-expanding Supreme Personality of Godhead, the oldest of all persons. Viṣṇu is the only worshipable Lord. He is the Vedas, He is religion, and He is the origin of all auspicious and inauspicious results.

PURPORT

Lord Viṣṇu is even the Supreme Lord of death, as confirmed in *Bhagavad-gītā* (*mṛtyuḥ sarva-harāś cāham*). There are two kinds of activity—auspicious and inauspicious—and both are controlled by Lord Viṣṇu. Inauspicious activities are said to be behind Lord Viṣṇu, whereas auspicious activities stand before Him. The auspicious and the inauspicious exist throughout the entire world, and Lord Viṣṇu is the controller of them both.

In regard to this verse, Śrīla Madhvācārya says:

*sūrya-somāgni-vāriṣa-
vidhātṛṣu yathā-kramam
plakṣādi-dvīpa-saṁsthāsu
sthitaṁ harim upāsate*

There are many lands, fields, mountains and oceans throughout the creation, and everywhere the Supreme Personality of Godhead is worshiped by His different names.

Śrīla Virarāghava Ācārya explains this verse of *Śrīmad-Bhāgavatam* as follows. The original cause of the cosmic manifestation must be the oldest person and must therefore be beyond material transformations. He is the enjoyer of all auspicious activities and is the cause of conditional life and also liberation. The demigod Sūrya, who is categorized as a very

powerful *jīva*, or living entity, is a representation of one of the parts of His body. We are naturally subordinate to powerful living entities, and therefore we can worship the various demigods as living beings who are powerful representatives of the Supreme Personality of Godhead. Although the worship of the sun-god is recommended in this *mantra*, He is worshiped not as the Supreme Personality of Godhead but as His powerful representative.

In the *Kaṭha Upaniṣad* (1.3.1) it is said:

*ṛtaṁ pibantau sukṛtasya loke
guhām praviṣṭau parame parārdhe
chāyātapau brahmavido vadanti
pañcāgnayo ye ca tri-ṅcīketāḥ*

“O Nācīketā, the expansions of Lord Viṣṇu as the tiny living entity and the Supersoul are both situated within the cave of the heart of this body. Having entered that cavity, the living entity, resting on the chief of the life airs, enjoys the results of activities, and the Supersoul, acting as witness enables him to enjoy them. Those who are well-versed in knowledge of Brahman and those householders who carefully follow the Vedic regulations say that the difference between the two is like the difference between a shadow and the sun.”

In the *Śvetāśvatara Upaniṣad* (6.16) it is said:

*sa viśvakṛd viśvavidātmayoniḥ
jñāḥ kālākāro guṇī sarvavid yaḥ
pradhāna-kṣetrajña-patir guṇeśaḥ
saṁsāra-mokṣa-sthiti-bandha-hetuḥ*

“The Supreme Lord, the creator of this cosmic manifestation, knows every nook and corner of His creation. Although He is the cause of creation, there is no cause for His appearance. He is fully aware of everything. He is the Supersoul, the master of all transcendental qualities, and He is the master of this cosmic manifestation in regard to bondage to the conditional state of material existence and liberation from that bondage.”

Similarly, in the *Taittirīya Upaniṣad* (2.8) it is said:

*bhīṣāsmād vātaḥ pavate
bhīṣodeti sūryaḥ
bhīṣāsmād agniś cendraś ca
mṛtyur dhāvati pañcamah*

“It is out of fear of the Supreme Brahman that the wind is blowing, out of fear of Him that the sun regularly rises and sets, and out of fear of Him that fire acts. It is only due to fear of Him that death and Indra, the King of heaven, perform their respective duties.”

As described in this chapter, the inhabitants of the five islands beginning with *Plakṣadvīpa* worship the sun-god, the moon-god, the fire-god, the air-god and Lord *Brahmā* respectively. Although they engage in the worship of these five demigods, however, they actually worship Lord *Viṣṇu*, the Supersoul of all living entities, as indicated in this verse by the words *pratnasya viṣṇo rūpam*. *Viṣṇu* is *brahma*, *amṛta*, *mṛtyu*—the Supreme Brahman and the origin of everything, auspicious and inauspicious. He is situated in the heart of everyone, including all the demigods. As stated in *Bhagavad-gītā* (7.20), *kāmais tais tair hrta-jñānāḥ prapadyante 'nya devatāḥ*: those whose minds are distorted by material desires surrender unto the demigods. People who are almost blind because of lusty desires are recommended to worship the demigods to have their material desires fulfilled, but actually those desires are not fulfilled by the material demigods. Whatever the demigods do is done with the sanction of Lord *Viṣṇu*. People who are too lusty worship various demigods instead of worshiping Lord *Viṣṇu*, the Supersoul of all living entities, but ultimately it is Lord *Viṣṇu* they worship because He is the Supersoul of all demigods.

TEXT 6

प्लक्षद्विषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजः सहो बलं बुद्धिविक्रम इति च
सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते ॥ ६ ॥

*plakṣādīṣu pañcasu puruṣāṅām āyur indriyam ojaḥ saho balaṁ buddhir
vikrama iti ca sarveṣām autpattikī siddhir aviśeṣeṇa vartate.*

plakṣa-ādiṣu—in the islands headed by Plakṣa; *pañcasu*—five; *puruṣāṅām*—of the inhabitants; *āyuh*—long duration of life; *indriyam*—soundness of the senses; *ojaḥ*—bodily strength; *sahaḥ*—mental strength; *balam*—physical strength; *buddhiḥ*—intelligence; *vikramaḥ*—bravery; *iti*—thus; *ca*—also; *sarveṣām*—of all of them; *autpattikī*—inborn; *siddhiḥ*—perfection; *aviśeṣeṇa*—without distinction; *vartate*—exists.

TRANSLATION

O King, longevity, sensory prowess, physical and mental strength, intelligence and bravery are naturally and equally manifested in all the inhabitants of the five islands headed by Plakṣadvīpa.

TEXT 7

प्लक्षः स्वसमानेनेक्षुरसोदेनावृतो यथा तथा द्वीपोऽपि
शाल्मलो द्विगुणविशालः समानेन सुरोदेनावृतः परिवृद्धे ॥ ७ ॥

plakṣaḥ sva-samānenekṣu-rasodenāvṛto yathā tathā dvīpo 'pi śālmalo dvi-guṇa-viśālah samānena surodenāvṛtaḥ parivrṛkte.

plakṣaḥ—the land known as Plakṣadvīpa; *sva-samānena*—equal in width; *ikṣu-rasa*—of sugarcane juice; *udena*—by an ocean; *āvṛtaḥ*—surrounded; *yathā*—just as; *tathā*—similarly; *dvīpaḥ*—another island; *api*—also; *śālmalaḥ*—known as Śālmala; *dvi-guṇa-viśālah*—twice as big; *samānena*—equal in width; *surā-udena*—by an ocean of liquor; *āvṛtaḥ*—surrounded; *parivrṛkte*—exists.

TRANSLATION

Plakṣadvīpa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island—Śālmaladvīpa—twice as broad as Plakṣadvīpa [400,000 yojanas, or 3,200,000 miles] and surrounded by an equally broad body of water called Surāsāgara, the ocean that tastes like liquor.

TEXT 8

यत्र ह वै शाल्मली प्लक्षायामा यस्यां वाव किल नितयमाद्गुर्भगवत्छन्दः
स्तुतः पतत्रिराजस्य सा द्वीपहृतये उपलक्ष्यते ॥ ८ ॥

*yatra ha vai śālmali plakṣāyāmā yasyām vāva kila nilayam āhur
bhagavataḥ chandaḥ-stutaḥ patattri-rājasya sā dvīpa-hūtaye
upalakṣyate.*

yatra—where; *ha vai*—certainly; *śālmali*—a *śālmali* tree; *plakṣa-āyāmā*—as big as the *plakṣa* tree (one hundred *yojanas* broad and eleven hundred *yojanas* high); *yasyām*—in which; *vāva kila*—indeed; *nilayam*—rest or living place; *āhuḥ*—they say; *bhagavataḥ*—of the most powerful; *chandaḥ-stutaḥ*—who worships the Lord by Vedic prayers; *patattri-rājasya*—of Garuḍa, the carrier of Lord Viṣṇu; *sā*—that tree; *dvīpa-hūtaye*—for the name of the island; *upalakṣyate*—is distinguished.

TRANSLATION

On Śālmalidvīpa there is a śālmali tree, from which the island takes its name. That tree is as broad and tall as the plakṣa tree—in other words 100 *yojanas* [800 miles] broad and 1,100 *yojanas* [8,800 miles] tall. Learned scholars say that this gigantic tree is the residence of Garuḍa, the king of all birds and carrier of Lord Viṣṇu. In that tree, Garuḍa offers Lord Viṣṇu his Vedic prayers.

TEXT 9

तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि
सप्तवर्षाणि व्यमजत्सुरोचनं सौमनस्यं रमणकं देववर्षं पारिमद्रमाप्यायनम-
विज्ञातमिति ॥९॥

*tad-dvīpādhipatiḥ priyavratātmaḥ yajñabāhuḥ sva-sutebhyaḥ
saptabhyas tan-nāmāni sapta-varṣāṇi vyabhajāt surocanaṁ
saumanasyaṁ ramaṇakaṁ deva-varṣaṁ pāribhadram āpyāyanam
avijñātam iti.*

tat-dvīpa-adhipatiḥ—the master of that island; *priyavrata-ātmajaḥ*—the son of Mahārāja Priyavrata; *yajña-bāhuḥ*—named Yajñabāhu; *svasutebhyaḥ*—unto his sons; *saptabhyaḥ*—seven in number; *tat-nāmāni*—having names according to their names; *sapta-varṣāṇi*—seven tracts of land; *vyabhajat*—divided; *surocanam*—Surocana; *saumanasyam*—Saumanasya; *ramaṇakam*—Ramaṇaka; *deva-varṣam*—Deva-varṣa; *pāribhadram*—Pāribhadra; *āpyāyanam*—Āpyāyana; *avijñātam*—Avijñāta; *iti*—thus.

TRANSLATION

The son of Mahārāja Priyavrata named Yajñabāhu, the master of Śālmalīdvīpa, divided the island into seven tracts of land, which he gave to his seven sons. The names of those divisions, which correspond to the names of the sons, are Surocana, Saumanasya, Ramaṇaka, Deva-varṣa, Pāribhadra, Āpyāyana and Avijñāta.

TEXT 10

तेषु वर्षाद्रयो नद्यश्च सप्तैवामिज्ञाताः खरसः शतशृङ्गो वामदेवः कुन्दो
मुकुन्दः पुष्पवर्षः सहस्रश्रुतिरिति । अनुमतिः सिनीवाली सरस्वती कुहू रजनी
नन्दा राकेति ॥१०॥

*teṣu varṣādrayo nadyaś ca saptai vābhijñātāḥ svarasaḥ śataśṅga
vāmadevaḥ kundaḥ mukundaḥ puṣpa-varṣaḥ sahasra-śrutir iti. anumatiḥ
sinīvālī sarasvatī kuhū rajanī nandā rāketi.*

teṣu—in those tracts of land; *varṣa-adrayaḥ*—mountains; *nadyaḥ ca*—as well as rivers; *sapta eva*—seven in number; *abhijñātāḥ*—understood; *svarasaḥ*—Svarasa; *śata-śṅgaḥ*—Śataśṅga; *vāma-devaḥ*—Vāmadeva; *kundaḥ*—Kunda; *mukundaḥ*—Mukunda; *puṣpa-varṣaḥ*—Puṣpa-varṣa; *sahasra-śrutiḥ*—Sahasraśruti; *iti*—thus; *anumatiḥ*—Anumati; *sinīvālī*—Sinīvālī; *sarasvatī*—Sarasvatī; *kuhū*—Kuhū; *rajanī*—Rajanī; *nandā*—Nandā; *rākā*—Rākā; *iti*—thus.

TRANSLATION

In those tracts of land there are seven mountains—Svarasa, Śataśṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and

Sahasraśruti. There are also seven rivers—Anumati, Sinivāli, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā. They are still existing.

TEXT 11

तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं वेदमयं सोममात्मानं
वेदेन यजन्ते ॥११॥

tad-varṣa-puruṣāḥ śrutadhara-vīryadhara-vasundhareṣandhara-samjñā bhagavantam vedamayam somam ātmānam vedena yajante.

tad-varṣa-puruṣāḥ—the residents of those tracts of land; *śrutadhara*—Śrutadhara; *vīryadhara*—Vīryadhara; *vasundhara*—Vasundhara; *iṣandhara*—Iṣandhara; *samjñāḥ*—known as; *bhagavantam*—the Supreme Personality of Godhead; *veda-mayam*—fully conversant with the Vedic knowledge; *somam ātmānam*—represented by the living entity known as Soma; *vedena*—by following the Vedic rules and regulations; *yajante*—they worship.

TRANSLATION

Strictly following the cult of varṇāśrama-dharma, the inhabitants of those islands, who are known as Śrutidharas, Vīryadharas, Vasundharas and Iṣandharas, all worship the expansion of the Supreme Personality of Godhead named Soma, the moon-god.

TEXT 12

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः।
प्रजानां सर्वासां राजान्धः सोमो न आस्त्विति ॥१२॥

*sva-gobhiḥ pitṛ-devebhyo
vibhajan kṛṣṇa-śuklayoḥ
prajānām sarvāsām rājā-
ndhaḥ somo na āstv iti*

sva-gobhiḥ—by expansion of his own illuminating rays; *pitṛ-devebhyo*—unto the *pitās* and the demigods; *vibhajan*—dividing; *kṛṣṇa-śuklayoḥ*—into the two fortnights, dark and light; *prajānām*—of

the citizens; *sarvāsām*—of all; *rājā*—the king; *andhaḥ*—food grains; *somaḥ*—the moon-god; *naḥ*—toward us; *āstu*—let him remain favorable; *iti*—thus.

TRANSLATION

[The inhabitants of Śālmalīdvīpa worship the demigod of the moon in the following words.] By his own rays, the moon-god has divided the month into two fortnights, known as śukla and kṛṣṇa, for the distribution of food grains to the pitās and the demigods. The demigod of the moon is he who divides time, and he is the king of all the residents of the universe. We therefore pray that he may remain our king and guide, and we offer him our respectful obeisances.

TEXT 13

एवं सुरोदाद्बहिस्तद्विगुणः समानेनावृतो घृतोदेन यथापूर्वः कुशद्वीपो यस्मिन्
कुशस्तम्बो देवकृतस्तद्वीपाख्याकरो ज्वलन इवापरः स्वशष्परोचिषा दिशो
विराजयति ॥१३॥

evam surodād bahis tad-dvi-guṇaḥ samānenāvṛto ghr̥todena yathā-pūrvāḥ kuśa-dvīpo yasmin kuśa-stamba deva-kṛtaḥ tad-dvīpākhyākaro jvalana ivāparaḥ sva-śaṣpa-rociṣā diśo virājayati.

evam—thus; *surodāt*—from the ocean of liquor; *bahiḥ*—outside; *tat-dvi-guṇaḥ*—twice that; *samānena*—equal in width; *āvṛtaḥ*—surrounded; *ghṛta-udena*—an ocean of clarified butter; *yathā-pūrvāḥ*—as previously with Śālmalīdvīpa; *kuśa-dvīpa*—the island called Kuśadvīpa; *yasmin*—in which; *kuśa-stambaḥ*—*kuśa* grass; *deva-kṛtaḥ*—created by the supreme will of the Supreme Personality of Godhead; *tat-dvīpākhyā-karaḥ*—giving the island its name; *jvalanaḥ*—fire; *iva*—like; *aparaḥ*—another; *sva-śaṣpa-rociṣā*—by the effulgence of the young sprouting grass; *diśaḥ*—all directions; *virājayati*—illuminates.

TRANSLATION

Outside the ocean of liquor is another island, known as Kuśadvīpa, which is 800,000 yojanas [6,400,000 miles] wide,

twice as wide as the ocean of liquor. As Śālmalīdvīpa is surrounded by a liquor ocean, Kuśādvīpa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kuśādvīpa there are clumps of kuśa grass, from which the island takes its name. This kuśa grass, which was created by the demigods by the will of the Supreme Lord, appears like a second form of fire, but with very mild and pleasing flames. Its young shoots illuminate all directions.

PURPORT

From the descriptions in this verse, we can make an educated guess about the nature of the flames on the moon. Like the sun, the moon must also be full of flames because without flames there cannot be illumination. The flames on the moon, however, unlike those on the sun, must be mild and pleasing. This is our conviction. The modern theory that the moon is full of dust is not accepted in the verses of *Śrīmad-Bhāgavatam*. In regard to this verse, Śrīla Viśvanātha Cakravartī Ṭhākura says, *suśaṣpāṇi sukomala-śikhās teṣāṁ rociṣā*: the kuśa grass illuminates all directions, but its flames are very mild and pleasing. This gives some idea of the flames existing on the moon.

TEXT 14

तद्द्वीपपतिः प्रैयव्रतो राजन् हिरण्यरेता नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं
विभज्य स्वयं तप आतिष्ठत वसुवसुदानदृढरुचिनामिगुप्तस्तुत्यव्रतविविक्तवाम-
देवनामभ्यः ॥ १४ ॥

*tad-dvīpa-patiḥ praiyavrato rājan hiraṇyaretā nāma svaṁ dvīpaṁ
saptabhyaḥ sva-putrebhyo yathā-bhāgam vibhajya svayaṁ tapa
ātiṣṭhata vasu-vasudāna-dṛḍharuci-nābhigupta-stutyavrata-vivikta-
vāmadeva-nāmaḥ.*

tad-dvīpa-patiḥ—the master of that island; *praiyavrataḥ*—the son of Mahārāja Priyavrata; *rājan*—O King; *hiraṇyaretā*—Hiraṇyaretā; *nāma*—named; *svam*—his own; *dvīpam*—island; *saptabhyaḥ*—unto seven; *sva-putrebhyaḥ*—his own sons; *yathā-bhāgam*—according to division; *vibhajya*—dividing; *svayaṁ*—himself; *tapaḥ ātiṣṭhata*—

engaged in austerities; *vasu*—unto Vasu; *vasudāna*—Vasudāna; *ṛḍharuci*—Dṛḍharuci; *nābhi-gupta*—Nābhigupta; *stutya-vrata*—Stutyavrata; *vivikta*—Vivikta; *vāma-deva*—Vāmadeva; *nāmabhyah*—named.

TRANSLATION

O King, another son of Mahārāja Priyavrata, Hiraṇyaretā, was the king of this island. He divided it into seven parts, which he delivered to his seven sons according to the rights of inheritance. The King then retired from family life to engage in austerities. The names of those sons are Vasu, Vasudāna, Dṛḍharuci, Stutyavrata, Nābhigupta, Vivikta and Vāmadeva.

TEXT 15

तेषां वर्षेषु सीमागिरयो नद्यश्चामिज्ञाताः सप्त सप्तैव चक्रश्चतुःशृङ्गः कपिलश्चित्रकूटो देवानीक ऊर्ध्वरोमा द्रविण इति रसकुल्या मधुकुल्या मित्रविन्दा श्रुतविन्दा देवगर्भा घृतच्युता मन्त्रमालेति ॥ १५ ॥

teṣāṃ varṣeṣu sīmā-girayo nadyaś cābhijñātāḥ sapta saptaiva cakras catuḥśṛṅgaḥ kapilāś citrakūṭo devānika ūrdhvaromā draviṇa iti rasakulyā madhukulyā mitravindā śrutavindā devagarbhā ghrṭacyutā mantramāleti.

teṣāṃ—all those sons; *varṣeṣu*—in the tracts of land; *sīmā-girayah*—border mountains; *nadyaḥ ca*—as well as rivers; *abhijñātāḥ*—known; *sapta*—seven; *sapta*—seven; *eva*—certainly; *cakraḥ*—Cakra; *catuḥśṛṅgaḥ*—Catuḥśṛṅga; *kapilaḥ*—Kapila; *citra-kūṭaḥ*—Citrakūṭa; *devānikah*—Devānika; *ūrdhva-romā*—Ūrdhvaromā; *draviṇaḥ*—Draviṇa; *iti*—thus; *rama-kulyā*—Ramakulyā; *madhu-kulyā*—Madhukulyā; *mitra-vindā*—Mitravindā; *śruta-vindā*—Śrutavindā; *deva-garbhā*—Devagarbhā; *ghṛta-cyutā*—Ghṛtacyutā; *mantra-mālā*—Mantramālā; *iti*—thus.

TRANSLATION

In those seven islands there are seven boundary mountains, known as Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānika,

Ūrdhvaromā and Draviṇa. There are also seven rivers, known as Ramakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā.

TEXT 16

यासां पयोभिः कुशद्वीपौकसः कुशलकोविदाभियुक्तकुलकसंज्ञा भगवन्तं
जातवेदसरूपिणं कर्मकौशलेन यजन्ते ॥ १६ ॥

yāsām payobhiḥ kuśadvīpaukaśaḥ kuśala-kovidābhiyukta-kulaka-samjñā bhagavantam jātaveda-sarūpiṇam karma-kauśalena yajante.

yāsām—of which; *payobhiḥ*—by the water; *kuśa-dvīpa-okasaḥ*—the inhabitants of the island known as Kuśadvīpa; *kuśala*—Kuśala; *kovida*—Kovida; *abhiyukta*—Abhiyukta; *kulaka*—Kulaka; *samjñāḥ*—named; *bhagavantam*—unto the Supreme Personality of Godhead; *jāta-veda*—the demigod of fire; *sa-rūpiṇam*—manifesting the form; *karma-kauśalena*—by expertise in ritualistic ceremonies; *yajante*—they worship.

TRANSLATION

The inhabitants of the island of Kuśadvīpa are celebrated as the Kuśalas, Kovidas, Abhiyuktas and Kulakas. They are like the brāhmaṇas, kṣatriyas, vaiśyas and śūdras respectively. By bathing in the waters of those rivers, they all become purified. They are expert in performing ritualistic ceremonies according to the orders of the Vedic scriptures. Thus they worship the Lord in His aspect as the demigod of fire.

TEXT 17

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाट् ।
देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति ॥१७॥

*parasya brahmaṇaḥ sāksāj
jāta-vedo 'si havyavāṭ*

*devānām puruṣāṅgānām
yajñena puruṣam yajeti*

parasya—of the Supreme; *brahmaṇaḥ*—Brahman; *sākṣāt*—directly; *jāta-vedaḥ*—O fire-god; *asi*—you are; *havyavāt*—the carrier of Vedic offerings of grains and ghee; *devānām*—of all the demigods; *puruṣa-āṅgānām*—who are limbs of the Supreme Person; *yajñena*—by performing the ritualistic sacrifices; *puruṣam*—to the Supreme Person; *yaja*—please carry oblations; *iti*—thus.

TRANSLATION

[This is the mantra by which the inhabitants of Kuśadvīpa worship the fire-god.] O fire-god, you are a part of the Supreme Personality of Godhead, Hari, and you carry to Him all the offerings of sacrifices. Therefore we request you to offer to the Supreme Personality of Godhead the yajñic ingredients we are offering the demigods, for the Lord is the real enjoyer.

PURPORT

The demigods are servants who assist the Supreme Personality of Godhead. If one worships the demigods, the demigods, as servants of the Supreme, carry the sacrificial offerings to the Lord, like tax collectors collecting revenue from the citizens and bringing it to the government's treasury. The demigods cannot accept the sacrificial offerings; they simply carry the offerings to the Supreme Personality of Godhead. As stated by Śrīla Viśvanātha Cakravartī Ṭhākura, *yasya prasādād bhagavat-prasādah*: since the *guru* is a representative of the Supreme Personality of Godhead, he carries to the Lord whatever is offered to him. Similarly, all the demigods, as faithful servants of the Supreme Lord, hand over to the Supreme Lord whatever is offered to them in sacrificial performances. There is no fault in worshiping the demigods with this understanding, but to think that the demigods are independent of the Supreme Personality of Godhead and equal to Him is called *hṛta-jñāna*, a loss of intelligence (*kāmais tais tair hṛta-jñānāḥ*). One who thinks that the demigods themselves are the actual benefactors is mistaken.

TEXT 18

तथा घृतोदाद्बहिः क्रौञ्चद्वीपो द्विगुणः स्वमानेन क्षीरोदेन परित उपक्लृप्तो वृतो
यथा कुशद्वीपो घृतोदेन यस्मिन् क्रौञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक
आस्ते ॥१८॥

*tathā ghr̥todād bahiḥ krauñcadvīpo dvi-guṇaḥ sva-mānena kṣīrodena
parita upakṣpta vṛto yathā kuśadvīpo ghr̥todena yasmin krauñco nāma
parvata-rājo dvīpa-nāma-nirvartaka āste.*

tathā—so also; *ghṛta-udāt*—from the ocean of clarified butter; *bahiḥ*—outside; *krauñca-dvīpaḥ*—another island, known as Krauñcadvīpa; *dvi-guṇaḥ*—twice as big; *sa-mānena*—as the same measurement; *ksīra-udena*—by an ocean of milk; *paritaḥ*—all around; *upakṣptaḥ*—surrounded; *vṛtaḥ*—surrounded; *yathā*—like; *kuśa-dvīpaḥ*—the island known as Kuśadvīpa; *ghṛta-udena*—by an ocean of clarified butter; *yasmin*—in which; *krauñcaḥ nāma*—named Krauñca; *parvata-rājaḥ*—a king of mountains; *dvīpa-nāma*—the name of the island; *nirvartakaḥ*—bringing about; *āste*—exists.

TRANSLATION

Outside the ocean of clarified butter is another island, known as Krauñcadvīpa, which has a width of 1,600,000 yojanas [12,800,000 miles], twice the width of the ocean of clarified butter. As Kuśadvīpa is surrounded by an ocean of clarified butter, Krauñcadvīpa is surrounded by an ocean of milk as broad as the island itself. On Krauñcadvīpa there is a great mountain known as Krauñca, from which the island takes its name.

TEXT 19

योऽसौ गुहप्रहरणोन्मथितनितम्बकुञ्जोऽपि क्षीरोदेनासिच्यमानो भगवता
वरुणेनाभिगुप्तो विमयो बभूव ॥ १९ ॥

yo 'sau guha-praharaṇonmathita-nitamba-kuñjo 'pi kṣīrodenā-sicyamāno bhagavatā varuṇenābhigupto vibhayo babhūva.

yaḥ—which; *asau*—that (mountain); *guha-praharaṇa*—by the weapons of Kārttikeya, the son of Lord Siva; *unmathita*—shaken; *nitamba-kuñjaḥ*—whose trees and vegetables along the slopes; *api*—although; *kṣīra-udena*—by the ocean of milk; *āsicyamānaḥ*—being always bathed; *bhagavatā*—by the greatly powerful; *varuṇena*—the demigod known as Varuṇa; *abhiguptaḥ*—protected; *vibhayaḥ babhūva*—has become fearless.

TRANSLATION

Although the vegetables living on the slopes of Mount Krauñca were attacked and devastated by the weapons of Kārttikeya, the mountain has become fearless because it is always bathed on all sides by the ocean of milk and protected by Varuṇadeva.

TEXT 20

तस्मिन्नपि प्रैयव्रतो घृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य
तेषु पुत्रनामसु सप्त रिक्थादान् वर्षपान्निवेश्य स्वयं भगवान् भगवतः परमकल्याण-
यज्ञस आत्मभूतस्य हरेश्चरणारविन्दमुपजगाम ॥ २० ॥

*tasminn api praiyavrato ghr̥tapṛṣṭho nāmādhīpatiḥ sve dvīpe varṣāṇi
sapta vibhajya teṣu putra-nāmasu sapta rikthādān varṣapān niveśya
svayam bhagavān bhagavataḥ parama-kalyāṇa-yaśasa ātma-bhūtasya
hareś caraṇāravindam upajagāma.*

tasmin—in that island; *api*—also; *praiyavrataḥ*—the son of Mahārāja Priyavrata; *ghṛta-prṣṭhaḥ*—Ghṛtapṛṣṭha; *nāma*—named; *adhīpatiḥ*—the king of that island; *sve*—his own; *dvīpe*—in the island; *varṣāṇi*—tracts of land; *sapta*—seven; *vibhajya*—dividing; *teṣu*—in each of them; *putra-nāmasu*—possessing the names of his sons; *sapta*—seven; *rikthā-dān*—sons; *varṣa-pān*—the masters of the *varṣas*; *niveśya*—appointing; *svayam*—himself; *bhagavān*—very powerful; *bhagavataḥ*—of the Supreme Personality of Godhead; *parama-kalyāṇa-yaśasaḥ*—whose glories are so auspicious; *ātma-bhūtasya*—the soul of all souls; *hareḥ caraṇa-aravindam*—the lotus feet of the Lord; *upajagāma*—took shelter at.

TRANSLATION

The ruler of this island was another son of Mahārāja Priyavrata. His name was Ghṛtaprṣṭha, and he was a very learned scholar. He also divided his own island among his seven sons. After dividing the island into seven parts, named according to the names of his sons, Ghṛtaprṣṭha Mahārāja completely retired from family life and took shelter at the lotus feet of the Lord, the soul of all souls, who has all auspicious qualities. Thus he attained perfection.

TEXT 21

आमो मधुरुहो मेघपृष्ठः सुधामा भ्राजिष्ठो लोहितार्णो वनस्पतिरिति घृतपृष्ठसु-
तास्तेषां वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लो वर्धमानो भोजन
उपबर्हिणो नन्दो नन्दनः सर्वतोभद्र इति अभया अमृतौघा आर्यका तीर्थवती
रूपवती पवित्रवती शुक्लेति ॥ २१ ॥

*āmo madhuruho meghapṛṣṭhaḥ sudhāmā bhrājiṣṭho lohitarṇo vanaspatir
iti ghṛtaprṣṭha-sutās teṣām varṣa-girayaḥ sapta saptaiva nadyaś
cābhikhyātāḥ śuklo vardhamāno bhojana upabarhiṇo nando nandanah
sarvatobhadra iti abhayā amṛtaughā āryakā tīrthavatī rūpavatī
pavitravatī śukleti.*

āmaḥ—Āma; *madhu-ruhaḥ*—Madhuruha; *megha-prṣṭhaḥ*—Meghaprṣṭha; *sudhāmā*—Sudhāmā; *bhrājiṣṭhaḥ*—Bhrājiṣṭha; *lohitar-ṇaḥ*—Lohitarṇa; *vanaspatiḥ*—Vanaspati; *iti*—thus; *ghṛtaprṣṭha-sutāḥ*—the sons of Ghṛtaprṣṭha; *teṣām*—of those sons; *varṣa-girayaḥ*—boundary hills of the tracts of land; *sapta*—seven; *sapta*—seven; *eva*—also; *nadyaḥ*—rivers; *ca*—and; *abhikhyātāḥ*—celebrated; *śuklaḥ vardhamānaḥ*—Śukla and Vardhamāna; *bhojanaḥ*—Bhojana; *upabarhiṇaḥ*—Upabarhiṇa; *nandaḥ*—Nanda; *nandanah*—Nandana; *sarvataḥ-bhadraḥ*—Sarvatobhadra; *iti*—thus; *abhayā*—Abhayā; *amṛtaughā*—Amṛtaughā; *āryakā*—Āryakā; *tīrthavatī*—Tīrthavatī; *rūpavatī*—Rūpavatī; *pavitravatī*—Pavitravatī; *śuklā*—Śuklā; *iti*—thus.

TRANSLATION

The sons of Mahārāja Ghṛtaprṣṭha were named Āma, Madhuruha, Meghaprṣṭha, Sudhāmā, Bhrājīṣṭha, Lohitārṇa and Vanaspati. In their island there are seven mountains, which indicate the boundaries of the seven tracts of land, and there are also seven rivers. The mountains are named Śukla, Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra. The rivers are named Abhayā, Amṛtaughā, Āryakā, Tirthavatī, Rūpavatī, Pavitravatī and Śuklā.

TEXT 22

यासामम्भः पवित्रममलमुपयुञ्जानाः पुरुषश्रमद्रविणदेवकसंज्ञा वर्षपुरुषा
आपोमयं देवमपां पूर्णेनाञ्जलिना यजन्ते ॥ २२ ॥

yāsām ambhaḥ pavitram amalam upayuñjānāḥ puruṣa-ṛṣabha-draviṇa-devaka-sañjñā varṣa-puruṣā āpomayaṁ devam apāṁ pūrṇenāñjalīnā yajante.

yāsām—of all the rivers; *ambhaḥ*—the water; *pavitram*—very sanctified; *amalam*—very clean; *upayuñjānāḥ*—using; *puruṣa*—Puruṣa; *ṛṣabha*—Rṣabha; *draviṇa*—Draviṇa; *devaka*—Devaka; *sañjñāḥ*—endowed with the names; *varṣa-puruṣāḥ*—the inhabitants of those *varṣas*; *āpaḥ-mayam*—Varuṇa, the lord of water; *devam*—as the worshipable deity; *apām*—of water; *pūrṇena*—with full; *añjalīnā*—folded palms; *yajante*—do worship.

TRANSLATION

The inhabitants of Krauñcadvīpa are divided into four castes, called the Puruṣas, Rṣabhas, Draviṇas and Devakas. Using the waters of those sanctified rivers, they worship the Supreme Personality of Godhead by offering a palmful of water at the lotus feet of Varuṇa, the demigod who has a form of water.

PURPORT

Viśvānatha Cakravartī Ṭhākura says, *āpomayaḥ asmayam*: with joined palms the inhabitants of the various sections of Krauñcadvīpa offer the sanctified waters of the rivers to a deity made of stone or iron.

TEXT 23

आपः पुरुषवीर्याः स्य पुनन्तीर्भूर्भुवःसुवः ।

तानःपुनीतामीवघ्नीः स्पृशतामात्मना भुव इति ॥ २३ ॥

*āpaḥ puruṣa-vīryāḥ stha
punantīḥ bhūr-bhuvāḥ-suvāḥ
tā naḥ punītāmīva-ghñīḥ
sprśatām ātmanā bhuva iti*

āpaḥ—O water; *puruṣa-vīryāḥ*—endowed with the energy of the Supreme Personality of Godhead; *stha*—you are; *punantīḥ*—sanctifying; *bhūḥ*—of the planetary system known as Bhūḥ; *bhuvāḥ*—of the Bhuvāḥ planetary system; *suvāḥ*—of the Svaḥ planetary system; *tāḥ*—that water; *naḥ*—of us; *punīta*—purify; *amīva-ghñīḥ*—who destroys sin; *sprśatām*—of those touching; *ātmanā*—by your constitutional position; *bhuvāḥ*—the bodies; *iti*—thus.

TRANSLATION

[The inhabitants of Krauñcadvīpa worship with this mantra.] O water of the rivers, you have obtained energy from the Supreme Personality of Godhead. Therefore you purify the three planetary systems, known as Bhūloka, Bhuvārloka and Svarloka. By your constitutional nature, you take away sins, and that is why we are touching you. Kindly continue to purify us.

PURPORT

Kṛṣṇa says in *Bhagavad-gītā* (7.4):

*bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā*

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies.”

The energy of the Lord acts throughout the creation, just as heat and light, the energies of the sun, act within the universe and make everything work. The specific rivers mentioned in the *śāstras* are also energies of the Supreme Personality of Godhead, and people who regularly bathe in them are purified. It can actually be seen that many people are cured of diseases simply by bathing in the Ganges. Similarly, the inhabitants of Krauñcadvīpa purify themselves by bathing in the rivers there.

TEXT 24

एवं पुरस्तात्क्षीरोदात्परित उपवेशितः शाकद्वीपो द्वात्रिंशलक्षयोजनायामः
समानेन च दधिमण्डोदेन परीतो यस्मिन् शाको नाम महीरुहः स्वक्षेत्रव्यप-
देशको यस्य ह महासुरभिगन्धस्तं द्वीपमनुवासयति ॥२४॥

*evam purastāt kṣīrodāt parita upaveśitaḥ śākadvīpo dvātrimśal-lakṣa-
yojanāyāmaḥ samānena ca dadhi-maṇḍodena parīto yasmin śāko nāma
mahīruhaḥ sva-kṣetra-vyapadeśako yasya ha mahā-surabhi-gandhas
taṁ dvīpam anuvāsayati.*

evam—thus; *parastāt*—beyond; *kṣīra-udāt*—from the ocean of milk; *paritaḥ*—all around; *upaveśitaḥ*—situated; *śāka-dvīpaḥ*—another island, known as Śākadvīpa; *dvā-trimśat*—thirty-two; *lakṣa*—100,000; *yojana*—yojanas; *āyāmaḥ*—whose measure; *samānena*—of equal length; *ca*—and; *dadhi-maṇḍa-udena*—by an ocean containing water resembling churned yogurt; *paritaḥ*—surrounded; *yasmin*—in which land; *śākaḥ*—śāka; *nāma*—named; *mahīruhaḥ*—a fig tree; *sva-kṣetra-vyapadeśakaḥ*—giving the island its name; *yasya*—of which; *ha*—in-deed; *mahā-surabhi*—a greatly fragrant; *gandhaḥ*—aroma; *taṁ dvīpam*—that island; *anuvāsayati*—makes fragrant.

TRANSLATION

Outside the ocean of milk is another island, Śākadvīpa, which has a width of 3,200,000 yojanas [25,600,000 miles]. As Krauñcadvīpa is surrounded by its own ocean of milk, Śākadvīpa is surrounded by an ocean of churned yogurt as broad as the island

itself. In Śākadvīpa there is a big śāka tree, from which the island takes its name. This tree is very fragrant. Indeed, it lends its scent to the entire island.

TEXT 25

तस्यापि प्रैयव्रत एवाधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि
पुत्रनामानि तेषु स्वात्मजान् पुरोजवमनोजवपवमानधूम्रानीकचित्ररेफबहुरूप-
विश्वधारसंज्ञान्निधाप्याधिपतीन् स्वयं भगवत्यनन्त आवेशितमतिस्तपोवनं
प्रविवेश ॥२५॥

*tasyāpi praiyavrata evādhīpatir nāmnā medhātithiḥ so 'pi vibhajya
sapta varṣāṇi putra-nāmāni teṣu svātmajān purojava-manojava-
pavamāna-dhūmrāṇika-citrarepha-bahurūpa-viśvadhāra-saṁjñān
nidhāpyādhīpatīn svayam bhagavatyananta ā-veśita-matis
tapovanam praviveśa.*

tasya api—of that island also; *praiyavrataḥ*—a son of Mahārāja Priyavrata; *eva*—certainly; *adhīpatiḥ*—the ruler; *nāmnā*—by the name; *medhā-tithiḥ*—Medhātithi; *saḥ api*—he also; *vibhajya*—dividing; *sapta varṣāṇi*—seven divisions of the island; *putra-nāmāni*—possessing the names of his sons; *teṣu*—in them; *sva-ātmajān*—his own sons; *purojava*—Purojava; *manojava*—Manojava; *pavamāna*—Pavamāna; *dhūmrāṇika*—Dhūmrāṇika; *citra-repha*—Citrarepha; *bahu-rūpa*—Bahurūpa; *viśvadhāra*—Viśvadhāra; *saṁjñān*—having as names; *nidhāpya*—establishing as; *adhīpatīn*—the rulers; *svayam*—himself; *bhagavati*—in the Supreme Personality of Godhead; *anante*—in the unlimited; *āveśita-matiḥ*—whose mind was fully absorbed; *tapah-vanam*—in the forest where meditation is performed; *praviveśa*—he entered.

TRANSLATION

The master of this island, also one of the sons of Priyavrata, was known as Medhātithi. He also divided his island into seven sections, named according to the names of his own sons, whom he

made the kings of that island. The names of those sons are Purojava, Manojava, Pavamāna, Dhūmrāṅika, Citrarepha, Bahurūpa and Viśvadhāra. After dividing the island and situating his sons as its rulers, Medhātithi personally retired, and to fix his mind completely upon the lotus feet of the Supreme Personality of Godhead, he entered a forest suitable for meditation.

TEXT 26

एतेषां वर्षमर्यादागिरयो नद्यश्च सप्त सप्तैव ईशान उरुशृङ्गो बलभद्रः शतकेसरः
सहस्रस्रोतो देवपालो महानस इति अनघाऽऽयुर्दा उभयसृष्टिरपराजिता
पञ्चपदी सहस्रस्रुतिर्निजधृतिरिति ॥२६॥

*eteṣāṃ varṣa-maryādā-girayo nadyaś ca sapta saptaiḥ iśāna uruśṅgo
balabhadraḥ śatakesaraḥ sahasrasroto devapālo mahānasa iti
anaghāyurdā ubhaya-sṛṣṭir aparājītā pañcapadī sahasrasrutir nijadhṛti
iti.*

eteṣām—of all these divisions; *varṣa-maryādā*—acting as the boundary limits; *girayaḥ*—the big hills; *nadyaḥ ca*—and the rivers also; *sapta*—seven; *sapta*—seven; *eva*—indeed; *iśānaḥ*—Īśāna; *uru-śṅgaḥ*—Uruśṅga; *bala-bhadraḥ*—Balabhadra; *śata-kesaraḥ*—Śatakesara; *sahasra-srotaḥ*—Sahasrasrota; *deva-pālaḥ*—Devapāla; *mahānasaḥ*—Mahānasa; *iti*—thus; *anaghā*—Anaghā; *āyurdā*—Āyurdā; *ubhaya-sṛṣṭiḥ*—Ubhaya-sṛṣṭi; *aparājītā*—Aparājītā; *pañcapadī*—Pañcapadī; *sahasra-srutīḥ*—Sahasrasruti; *nija-dhṛtiḥ*—Nijadhṛti; *iti*—thus.

TRANSLATION

For these lands also, there are seven boundary mountains and seven rivers. The mountains are Īśāna, Uruśṅga, Balabhadra, Śatakesara, Sahasrasrota, Devapāla and Mahānasa. The rivers are Anaghā, Āyurdā, Ubhaya-sṛṣṭi, Aparājītā, Pañcapadī, Sahasrasruti and Nijadhṛti.

TEXT 27

तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानव्रतानुव्रतनामानो भगवन्तं वाय्वात्मकं
प्राणायामविधूतजस्तमसः परमसमाधिना यजन्ते ॥२७॥

*tad-varṣa-puruṣā ṛtavrata-satyavrata-dānavratānuvrata-nāmāno
bhagavantam vāyu-ātmakam prāṇāyāma-vidhūta-rajasa-tamasah
parama-samādhinā yajante.*

tat-varṣa-puruṣāḥ—the inhabitants of those tracts of land; *ṛta-
vrata*—Ṛtavrata; *satya-vrata*—Satyavrata; *dāna-vrata*—Dānavrata;
anuvrata—Anuvrata; *nāmānaḥ*—having the four names; *bhagavan-
tam*—the Supreme Personality of Godhead; *vāyu-ātmakam*—repre-
sented by the demigod Vāyu; *prāṇāyāma*—by the practice of regulating
the airs within the body; *vidhūta*—cleansed away; *rajaḥ-tamasah*—
whose passion and ignorance; *parama*—sublime; *samādhinā*—by
trance; *yajante*—they worship.

TRANSLATION

The inhabitants of those islands are also divided into four castes—Ṛtavrata, Satyavrata, Dānavrata and Anuvrata—which exactly resemble brāhmaṇa, kṣatriya, vaiśya and śūdra. They practice prāṇāyāma and mystic yoga, and in trance they worship the Supreme Lord in the form of Vāyu.

TEXT 28

अन्तः प्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः ।
अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम् ॥२८॥

*antaḥ-praviśya bhūtāni
yo bibharty ātma-keṭubhiḥ
antaryāmīśvaraḥ sāksāt
pātu no yad-vaśe sphuṭam*

antaḥ-praviśya—entering within; *bhūtāni*—all living entities; *yaḥ*—who; *bibharti*—maintains; *ātma-ketubhiḥ*—by the functions of the inner airs (*prāṇa*, *apāna*, etc.); *antaryāmī*—the Supersoul within; *īśvaraḥ*—the Supreme Person; *sākṣāt*—directly; *pātu*—please maintain; *naḥ*—us; *yat-vaśe*—under whose control; *sphuṭam*—the cosmic manifestation.

TRANSLATION

[The inhabitants of Śākadvīpa worship the Supreme Personality of Godhead in the form of Vāyu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as *prāṇa*, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

PURPORT

Through the mystic *yoga* practice called *prāṇāyāma*, the *yogī* controls the airs within the body to maintain the body in a healthy condition. In this way, the *yogī* comes to the point of trance and tries to see the Supersoul within the core of his heart. *Prāṇāyāma* is the means to attain *samādhi*, trance, in order to fully absorb oneself in seeing the Supreme Lord as *antaryāmī*, the Supersoul within the core of the heart.

TEXT 29

एवमेव दधिमण्डोदात्परतः पुष्करद्वीपस्ततो द्विगुणायामः समन्तत
उपकल्पितः समानेन स्वाद्दूदकेन समुद्रेण ब्रह्मराष्ट्रतो यस्मिन् बृहत्पुष्करं
ज्वलनशिखामलकनकपत्रायुतायुतं भगवतः कमलासनस्थाध्यासनं परिकल्पितम्
॥२९॥

*evam eva dadhi-maṇḍodāt parataḥ puṣkaradvīpas tato dvi-
guṇāyāmaḥ samantata upakalpitaḥ samānena svādūdakena samudreṇa
bahir āvṛto yasmīn bṛhat-puṣkaraṁ jvalana-śikhāmāla-kanaka-
patrāyutāyutaṁ bhagavataḥ kamalāsanasyaādhyāsanam parikalpitam.*

evam eva—thus; *dadhi-maṇḍa-udāt*—the ocean of yogurt; *parataḥ*—beyond; *puṣkara-dvīpaḥ*—another island, named Puṣkaradvīpa; *tataḥ*—than that (Śākadvīpa); *dvi-guṇa-āyāmaḥ*—whose measurement is twice as great; *samantataḥ*—on all sides; *upakalpitāḥ*—surrounded; *samānena*—equal in width; *svādu-udakena*—possessing sweet water; *samudreṇa*—by an ocean; *bahiḥ*—outside; *āvṛtaḥ*—surrounded; *yasmin*—in which; *br̥hat*—very big; *puṣkaram*—lotus flower; *jvalana-śikhā*—like the flames of a blazing fire; *amala*—pure; *kanaka*—gold; *patra*—leaves; *ayuta-ayutam*—possessing 100,000,000; *bhagavataḥ*—greatly powerful; *kamala āsanasya*—of Lord Brahmā, whose sitting place is on the lotus flower; *adhyāsanam*—sitting place; *parikalpitam*—considered.

TRANSLATION

Outside the ocean of yogurt is another island, known as Puṣkaradvīpa, which is 6,400,000 yojanas [51,200,000 miles] wide, twice as wide as the ocean of yogurt. It is surrounded by an ocean of very tasteful water as broad as the island itself. On Puṣkaradvīpa there is a great lotus flower with 100,000,000 pure golden petals, as effulgent as the flames of fire. That lotus flower is considered the sitting place of Lord Brahmā, who is the most powerful living being and who is therefore sometimes called bhagavān.

TEXT 30

तद्द्वीपमध्ये मानसोत्तरनामैक एवार्वाचीनपराचीनवर्षयोर्मर्यादाचलोऽयुतयोजनो-
च्छ्रयायामो यत्र तु चतसृषु दिक्षु चत्वारि पुराणि लोकपालानामिन्द्रादीनां
यदुपरिष्ठात्सूर्यरथस्य मेरुं परिभ्रमतः संवत्सरात्मकं चक्रं देवानामहोरात्राभ्यां
परिभ्रमति ॥३०॥

*tad-dvīpa-madhye mānasottara-nāmaika evārvācīna-parācīna-varṣayor
maryādācalo 'yuta-yojanocchrāyāyāmo yatra tu catasṛṣu dikṣu catvāri
purāṇi loka-pālānām indrādīnām yad-upariṣṭāt sūrya-rathasya meruṁ
paribhramataḥ samvatsarātmakam cakram devānām aho-rātrābhyām
paribhramati.*

tat-dvīpa-madhye—within that island; *mānasottara*—Mānasottara; *nāma*—named; *ekaḥ*—one; *eva*—indeed; *arvācīna*—on this side; *parācīna*—and beyond, or outside; *varṣayoḥ*—of tracts of land; *maryādā*—indicating the boundary; *acalaḥ*—a great mountain; *ayuta*—ten thousand; *yojana*—eight miles; *ucchrāya-āyamaḥ*—whose height and width; *yatra*—where; *tu*—but; *catasṛṣu*—in the four; *diḡsu*—directions; *catvāri*—four; *purāṇi*—cities; *loka-pālānām*—of the directors of planetary systems; *indra-ādīnām*—headed by Indra; *yat*—of which; *upariṣṭāt*—on the top; *sūrya-rathasya*—of the chariot of the sun-god; *merum*—Meru Mountain; *paribhramataḥ*—while circumambulating; *saṁvatsara-ātmakam*—consisting of one *saṁvatsara*; *cakram*—wheel or orbit; *devānām*—of the demigods; *ahaḥ-rātrābhyām*—by the day and night; *paribhramati*—moves around.

TRANSLATION

In the middle of that island is a great mountain named Mānasottara, which forms the boundary between the inner side and the outer side of the island. Its breadth and height are 10,000 yojanas [80,000 miles]. On that mountain, in the four directions, are the residential quarters of demigods such as Indra. In the chariot of the sun-god, the sun travels on the top of the mountain in an orbit called the Saṁvatsara, encircling Mount Meru. The sun's path on the northern side is called Uttarāyaṇa, and its path on the southern side is called Dakṣiṇāyaṇa. One side represents a day for the demigods, and the other represents their night.

PURPORT

The movement of the sun is confirmed in the *Brahma-saṁhitā* (5.52): *yasyājñāya bhramati sambhṛta-kāla-cakraḥ*. The sun orbits around Mount Sumeru, for six months on the northern side and for six months on the southern. This adds up to the duration of a day and night of the demigods in the upper planetary systems.

TEXT 31

तद्द्वीपस्याप्यधिपतिः प्रैयत्रतो वीतिहोत्रो नामैतस्यात्मजौ रमणकथातकि-
नामानौ वर्षपती नियुज्य स स्वयं पूर्वजवद्भगवत्कर्मशील एवास्ते ॥३१॥

tad-dvīpasyāpy adhipatiḥ praiyavrato vītihotro nāmaityātmajau ramaṇaka-dhātaki-nāmānau varṣa-patī niyuja sa svayam pūrvajavad-bhagavat-karma-śīla evāste.

tat-dvīpasya—of that island; *api*—also; *adhipatiḥ*—the ruler; *praiyavrataḥ*—a son of Mahārāja Priyavrata; *vītihotraḥ nāma*—named Vītihotra; *etasya*—of him; *ātma-jau*—unto the two sons; *ramaṇaka*—Ramaṇaka; *dhātaki*—and Dhātaki; *nāmānau*—having the names; *varṣa-patī*—the rulers of the two tracts of land; *niyuja*—appointing; *saḥ svayam*—himself; *pūrvaja-vat*—like his other brothers; *bhagavat-karma-śīlaḥ*—being absorbed in activities to satisfy the Supreme Personality of Godhead; *eva*—indeed; *āste*—remains.

TRANSLATION

The ruler of this island, the son of Mahārāja Priyavrata named Vītihotra, had two sons named Ramaṇaka and Dhātaki. He granted the two sides of the island to these two sons and then personally engaged himself in activities for the sake of the Supreme Personality of Godhead like his elder brother Medhātithi.

TEXT 32

तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति
॥३२॥

tad-varṣa-puruṣā bhagavantam brahma-rūpiṇam sakarmakeṇa karmaṇārādhayantīdam codāharanti.

tat-varṣa-puruṣāḥ—the inhabitants of that island; *bhagavantam*—the Supreme Personality of Godhead; *brahma-rūpiṇam*—exhibited as Lord Brahmā being seated on the lotus; *sa-karmakeṇa*—for fulfillment of material desires; *karmaṇā*—by performing ritualistic activities according to the *Vedas*; *ārādhayanti*—worship; *idam*—this; *ca*—and; *udāharanti*—they chant.

TRANSLATION

For the fulfillment of material desires, the inhabitants of this tract of land worship the Supreme Personality of Godhead as

represented by Lord Brahmā. They offer prayers to the Lord as follows.

TEXT 33

यत्तत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत् ।
एकान्तमद्वयं शान्तं तस्मै भगवते नम इति ॥३३॥

*yat tat karmamayam liṅgam
brahma-liṅgam jano 'rcayet
ekāntam advayam śāntam
tasmai bhagavate nama iti*

yat—which; *tat*—that; *karma-mayam*—obtainable by the Vedic ritualistic system; *liṅgam*—the form; *brahma-liṅgam*—which makes known the Supreme Brahman; *janaḥ*—a person; *arcayet*—must worship; *ekāntam*—who has full faith in the one Supreme; *advayam*—non-different; *śāntam*—peaceful; *tasmai*—unto him; *bhagavate*—the most powerful; *namaḥ*—our respects; *iti*—thus.

TRANSLATION

Lord Brahmā is known as *karma-maya*, the form of ritualistic ceremonies, because by performing ritualistic ceremonies one may attain his position and because the Vedic ritualistic hymns become manifest from him. He is devoted to the Supreme Personality of Godhead without deviation, and therefore in one sense he is not different from the Lord. Nevertheless, he should be worshiped not as the monists worship him, but in duality. One should always remain a servitor of the Supreme Lord, the supreme worshipable Deity. We therefore offer our respectful obeisances unto Lord Brahmā, the form of manifest Vedic knowledge.

PURPORT

In this verse, the word *karma-mayam* (“obtainable by the Vedic ritualistic system”) is significant. The *Vedas* say, *svadharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti*: “One who strictly follows the principles of *varṇāśrama-dharma* for at least one hundred births will be

rewarded with the post of Lord Brahmā.” It is also significant that although Lord Brahmā is extremely powerful, he never thinks himself one with the Supreme Personality of Godhead; he always knows that he is an eternal servitor of the Lord. Because the Lord and the servant are identical on the spiritual platform, Brahmā is herein addressed as *bhagavān*. Bhagavān is the Supreme Personality of Godhead, Kṛṣṇa, but if a devotee serves Him with full faith, the meaning of the Vedic literature is revealed to him. Therefore Brahmā is called *brahma-liṅga*, which indicates that his entire form consists of Vedic knowledge.

TEXT 34

ऋषिरुवाच

ततः परस्ताल्लोकालोकनामाचलो लोकालोकयोरन्तराले परित उपक्षिप्तः
॥३४॥

tataḥ parastāl lokāloka-nāmācalo lokālokeyor antarāle parita upakṣiptaḥ.

tataḥ—from that ocean of sweet drinking water; *parastāt*—beyond; *lokāloka-nāma*—named Lokāloka; *acalaḥ*—a mountain; *loka-alokayoh* *antarāle*—between the countries full of sunlight and those without sunlight; *paritaḥ*—all around; *upakṣiptaḥ*—exists.

TRANSLATION

Thereafter, beyond the ocean of sweet water and fully surrounding it, is a mountain named Lokāloka, which divides the countries that are full of sunlight from those not lit by the sun.

TEXT 35

यावन्मानसोत्तरमेवोरन्तरं तावती भूमिः काञ्चन्यन्याऽऽदर्शतलोपमा यस्यां प्रहितः
पदार्थो न कथञ्चित्पुनः प्रत्युपलभ्यते तस्मात्सर्वसत्त्वपरिहृताऽऽसीत् ॥३५॥

yāvan mānasottara-mevor antaram tāvati bhūmiḥ kāñcany anyādarśa-talopamā yasyāṁ prahitaḥ padārtho na kathañcit punaḥ pratyupalabhyate tasmāt sarva-sattva-parihṛtāsīt.

yāvat—as much as; *mānasottara-mervoḥ antaram*—the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru); *tāvati*—that much; *bhūmiḥ*—land; *kāñcanī*—made of gold; *anyā*—another; *ādarśa-tala-upamā*—whose surface is just like the surface of a mirror; *yasyām*—on which; *prahitaḥ*—dropped; *padārthaḥ*—a thing; *na*—not; *kathañcit*—in any way; *punaḥ*—again; *pratyupalabhyate*—is found; *tasmāt*—therefore; *sarva-sattva*—by all living entities; *parihṛtā*—abandoned; *āsīt*—was.

TRANSLATION

Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Mount Sumeru and the boundary of Mānasottara Mountain. In that tract of land there are many living beings. Beyond it, extending to Lokāloka Mountain, is another land, which is made of gold. Because of its golden surface, it reflects light like the surface of a mirror, and any physical article that falls on that land can never be perceived again. All living entities, therefore, have abandoned that golden land.

TEXT 36

लोकालोक इति समाख्या यदनेनाचलेन लोकालोकस्यान्तर्वतिनावस्थाप्यते
॥३६॥

lokāloka iti samākhyā yad anenācalena lokālokasyāntarvartināvasthāpyate.

loka—with light (or with inhabitants); *alokaḥ*—without light (or without inhabitants); *iti*—in this way; *samākhyā*—designation; *yat*—which; *anena*—by this; *acalena*—mountain; *loka*—of the land inhabited by living entities; *alokasya*—and of the land not inhabited by living entities; *antarvartinā*—which is in the middle; *avasthāpyate*—is established.

TRANSLATION

Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokāloka.

TEXT 37

स लोकत्रयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवापवर्गाणां
ज्योतिर्गणानां गभस्तयोऽर्वाचीनांस्त्रीं ल्लोकानावितन्वाना न कदाचित्पराचीना
भवितुमुत्सहन्ते तावदुचहनायामः ॥३७॥

*sa loka-trayānte parita īśvareṇa vihito yasmāt sūryādinām
dhruvāpavargāṇām jyotir-gaṇānām gabhastayo 'rvācīnāṁs trīḥ lokān
āvitanvānā na kadācit parācīnā bhavitum utsahante tāvad un-
nahanāyāmaḥ.*

saḥ—that mountain; *loka-traya-ante*—at the end of the three *lokas* (Bhūrloka, Bhuvārloka and Svarloka); *paritaḥ*—all around; *īśvareṇa*—by the Supreme Personality of Godhead, Kṛṣṇa; *vihitaḥ*—created; *yasmāt*—from which; *sūrya-ādinām*—of the sun planet; *dhruva-apavargāṇām*—up to Dhruvaloka and other, inferior luminaries; *jyotiḥ-gaṇānām*—of all the luminaries; *gabhastayaḥ*—the rays; *arvācīnān*—on this side; *trīn*—the three; *lokān*—planetary systems; *āvitanvānāḥ*—spreading throughout; *na*—not; *kadācit*—at any time; *parācīnāḥ*—beyond the jurisdiction of that mountain; *bhavitum*—to be; *utsahante*—are able; *tāvat*—that much; *unnahana-āyāmaḥ*—the measure of the height of the mountain.

TRANSLATION

By the supreme will of Kṛṣṇa, the mountain known as Lokāloka has been installed as the outer border of the three worlds—Bhūrloka, Bhuvārloka and Svarloka—to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.

PURPORT

When we speak of *loka-traya*, we refer to the three primary planetary systems—Bhūḥ, Bhuvāḥ and Svāḥ—into which the universe is divided.

Surrounding these planetary systems are the eight directions, namely east, west, north, south, northeast, southeast, northwest and southwest. Lokāloka Mountain has been established as the outer boundary of all the *lokas* to distribute the rays of the sun and other luminaries equally throughout the universe.

This vivid description of how the rays of the sun are distributed throughout the different planetary systems of the universe is very scientific. Sukadeva Gosvāmī described these universal affairs to Mahārāja Parīkṣit as he had heard about them from his predecessor. He explained these facts five thousand years ago, but the knowledge existed long, long before because Śukadeva Gosvāmī received it through disciplic succession. Because this knowledge is accepted through the disciplic succession, it is perfect. The history of modern scientific knowledge, on the contrary, does not go back more than a few hundred years. Therefore, even if modern scientists do not accept the other factual presentations of *Śrīmad-Bhāgavatam*, how can they deny the perfect astronomical calculations that existed long before they could imagine such things? There is so much information to gather from *Śrīmad-Bhāgavatam*. Modern scientists, however, have no information of other planetary systems and, indeed, are hardly conversant with the planet on which we are now living.

TEXT 38

एतावाँल्लोकविन्यासो मानलक्षणसंस्थाभिर्विचिन्तितः कविभिः स
तु पञ्चाशत्कोटिगणितस्य भूगोलस्य तुरीयभागोऽयं लोकालोकाचलः ॥३८॥

etāvāl loka-vinyāso māna-lakṣaṇa-samsthābhir vicintitaḥ kavibhiḥ sa tu pañcāśat-koṭi-gaṇitasya bhū-golasya turīya-bhāgo 'yam lokālokācalah.

etāvān—this much; *loka-vinyāsaḥ*—the placing of the different planets; *māna*—with measurements; *lakṣaṇa*—symptoms; *samsthābhiḥ*—as well as with their different situations; *vicintitaḥ*—established by scientific calculations; *kavibhiḥ*—by learned scholars; *saḥ*—that; *tu*—but; *pañcāśat-koṭi*—500,000,000 *yojanas*; *gaṇitasya*—which is measured at; *bhū-golasya*—of the planetary system known as

Bhūgolaka; *turiya-bhāgaḥ*—one fourth; *ayam*—this; *lokāloka-acalaḥ*—the mountain known as Lokāloka.

TRANSLATION

Learned scholars who are free from mistakes, illusions and propensities to cheat have thus described the planetary systems and their particular symptoms, measurements and locations. With great deliberation, they have established the truth that the distance between Sumeru and the mountain known as Lokāloka is one fourth of the diameter of the universe—or, in other words, 125,000,000 yojanas [1 billion miles].

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has given accurate astronomical information about the location of Lokāloka Mountain, the movements of the sun globe and the distance between the sun and the circumference of the universe. However, the technical terms used in the astronomical calculations given by the *Jyotir Veda* are difficult to translate into English. Therefore to satisfy the reader, we may include the exact Sanskrit statement given by Śrīla Viśvanātha Cakravartī Ṭhākura, which records exact calculations regarding universal affairs.

sa tu lokālokas tu bhū-golakasya bhū-sambandhāṇḍa-golakasyety arthaḥ. sūryasy eva bhūvo 'py aṇḍa-golakayor madhya-vartitvāt kha-golam iva bhū-golam api pañcāśat-koṭi-yojana-pramāṇam tasya turiya-bhāgaḥ sārḍha-dvādaśa-koṭi-yojana-vistārocchrāya ity arthaḥ bhūs tu catus-triṃśal-lakṣonapañcāśat-koṭi-pramāṇā jñeyā. yathā meru-madhyān mānasottara-madhyā-paryantaṁ sārḍha-sapta-pañcāśal-lakṣottara-koṭi-yojana-pramāṇam. mānasottara-madhyāt svādūdaka-samudra-paryantaṁ ṣaṇ-ṇavati-lakṣa-yojana-pramāṇam tataḥ kāñcanī-bhūmiḥ sārḍha-sapta-pañcāśal-lakṣottara-koṭi-yojana-pramāṇā evam ekato meru-lokālokayor antarālam ekādaśa-śal-lakṣādhika-catuṣ-koṭi-parimitam anyato 'pi tathatyeto lokālokāl loka-paryantaṁ sthānam dvāvīmśati-lakṣottarāṣṭa-koṭi-parimitam lokālokād bahir apy ekataḥ etāvad eva anyato 'py etāvad eva yad vakṣyate, yo 'ntar-vistāra etena hy aloka-parimāṇam ca vyākhyātaṁ yad-bahir lokālokācalād ity ekato lokālokaḥ sārḍha-dvādaśa-koṭi-yojana-parimāṇaḥ anyato 'pi sa tathety evam catus-triṃśal-lakṣonapañcāśat-koṭi-pramāṇā bhūḥ sābdhi-dvīpa-parvatā jñeyā. ata evāṇḍa-golakāt sarvato dikṣu sapta-daśa-lakṣa-yojanāvakaśe vartamāne sati prthivyāḥ śeṣa-nāgena dhāraṇam dig-gajaiś ca nīścalī-karaṇam

sārthakaṁ bhaved anyathā tu vyākhyāntare pañcāsat-koṭi-pramānatvād aṇḍa-golaka-lagnatve tat tat sarvam akiñcit-karaṁ syāt cākṣuṣe manvantare cākasmāt majjanaiṁ śrī-varāha-devenothhāpanaiṁ ca durghaṭaṁ syād ity adikaṁ vivecanīyam.

TEXT 39

तदुपरिष्ठाच्चतसृष्वशाखात्मयोनिनाखिलजगद्गुरुणाधिनिवेशिता ये द्विरदपतय
ऋषभः पुष्करचूडो वामनोऽपराजित इति सकललोकस्थितिहेतवः ॥३९॥

tad-upariṣṭāc catasṛṣv āśāsāvātma-yoninākhila-jagad-guruṇādhiniveśitā ye dvirada-pataya ṛṣabhaḥ puṣkaracūḍo vāmano 'parājita iti sakala-loka-sthiti-hetavaḥ.

tad-upariṣṭāt—on the top of Lokāloka Mountain; *catasṛṣu āśāsu*—in the four directions; *ātma-yoninā*—by Lord Brahmā; *akhila-jagad-guruṇā*—the spiritual master of the whole universe; *adhiniveśitāḥ*—established; *ye*—all those; *dvirada-patayaḥ*—the best of elephants; *ṛṣabhaḥ*—Rṣabha; *puṣkara-cūḍaḥ*—Puṣkaracūḍa; *vāmanaḥ*—Vāmana; *aparājitaḥ*—Aparājita; *iti*—thus; *sakala-loka-sthiti-hetavaḥ*—the causes of the maintenance of the different planets within the universe.

TRANSLATION

On the top of Lokāloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahmā, the supreme spiritual master of the entire universe. The names of those elephants are Rṣabha, Puṣkaracūḍa, Vāmana and Aparājita. They are responsible for maintaining the planetary systems of the universe.

TEXT 40

तेषां स्वविभूतीनां लोकपालानां च विविधवीर्योपचृंहणाय भगवान् परममहा-
पुरुषो महाविभूतिपतिरन्तर्याम्यात्मनो विशुद्धसत्त्वं धर्मज्ञानवैराग्यैश्वर्याद्यष्ट-
महासिद्धयुपलक्षणं विष्वक्सेनादिभिः स्वपार्षदप्रवरैः परिवारितो निजवरायुधो-
पशोभितैर्निजभुजदण्डैः सन्धारयमाणस्तस्मिन् गिरिवरे समन्तात्सकललोकस्वस्त्य
आस्ते ॥४०॥

teṣāṁ sva-vibhūtinām loka-pālānām ca vividha-vīryopabṛmhaṇāya bhagavān parama-mahā-puruṣo mahā-vibhūti-patir antaryāmy ātmano viśuddha-sattvaṁ dharma-jñāna-vairāgyaiśvaryādy-aṣṭa-mahā-siddhy-upalakṣaṇaṁ viśvakṣeṇādibhiḥ sva-pārṣada-pravaraiḥ parivārito nija-vaṛāyudhopaśobhitair nija-bhuja-daṇḍaiḥ sandhārayamāṇas tasmin giri-vare samantāt sakala-loka-svastaya āste.

teṣāṁ—of all of them; *sva-vibhūtinām*—who are his personal expansions and assistants; *loka-pālānām*—who are entrusted with looking after the universal affairs; *ca*—and; *vividha*—varieties; *vīrya-upabṛmhaṇāya*—for expanding the powers; *bhagavān*—the Supreme Personality of Godhead; *parama-mahā-puruṣaḥ*—the foremost master of all kinds of opulence, the Supreme Personality of Godhead; *mahā-vibhūti-patiḥ*—the master of all inconceivable potencies; *antaryāmī*—the Supersoul; *ātmanaḥ*—of Himself; *viśuddha-sattvaṁ*—having an existence without contamination by the material modes of nature; *dharma-jñāna-vairāgya*—of religion, pure knowledge and renunciation; *aiśvarya-ādi*—of all kinds of opulence; *aṣṭa*—eight; *mahā-siddhi*—and of great mystic perfections; *upalakṣaṇam*—having the characteristics; *viśvakṣeṇa-ādibhiḥ*—by His expansion known as Viśvakṣeṇa and others; *sva-pārṣada-pravaraiḥ*—the best of personal assistants; *parivāritaḥ*—surrounded; *nija*—His own; *vaṛā-āyudha*—by different types of weapons; *upaśobhitaiḥ*—being decorated; *nija*—own; *bhuja-daṇḍaiḥ*—with stout arms; *sandhārayamāṇaḥ*—manifesting this form; *tasmin*—on that; *giri-vare*—great mountain; *samantāt*—all around; *sakala-loka-svastaye*—for the benefit of all the planetary systems; *āste*—exists.

TRANSLATION

The Supreme Personality of Godhead is the master of all transcendental opulences and the master of the spiritual sky. He is the Supreme Person, Bhagavān, the Supersoul of everyone. The demigods, led by Indra, the King of heaven, are entrusted with seeing to the affairs of the material world. To benefit all living beings in all the varied planets and to increase the power of those elephants and of the demigods, the Lord manifests Himself on top of that mountain in a spiritual body, uncontaminated by the modes of material nature. Surrounded by His personal expansions and

assistants like Viṣvaksena, He exhibits all His perfect opulences, such as religion and knowledge, and His mystic powers such as aṇimā, laghimā and mahimā. He is beautifully situated, and He is decorated by the different weapons in His four hands.

TEXT 41

आकल्पमेवं वेषं गत एष भगवानात्मयोगमायया विरचितविविधलोक-
यात्रागोपीयायेत्यर्थः ॥४१॥

*ākalpam evaṁ veṣaṁ gata eṣa bhagavān ātma-yogamāyayā viracita-
vividha-loka-yātrā-gopīyāyety arthaḥ.*

ā-kalpam—for the duration of the time of creation; *evam*—thus; *veṣam*—appearance; *gataḥ*—has accepted; *eṣaḥ*—this; *bhagavān*—the Supreme Personality of Godhead; *ātma-yoga-māyayā*—by His own spiritual potency; *viracita*—perfected; *vividha-loka-yātrā*—the liveliness of the various planetary systems; *gopīyāya*—just to maintain; *iti*—thus; *arthaḥ*—the purpose.

TRANSLATION

The various forms of the Supreme Personality of Godhead, such as Nārāyaṇa and Viṣṇu, are beautifully decorated with different weapons. The Lord exhibits those forms to maintain all the varied planets created by His personal potency, *yogamāyā*.

PURPORT

In *Bhagavad-gītā* (4.6) Lord Kṛṣṇa says, *sambhavāmy ātma-māyayā*: “I appear by My internal potency.” The word *ātma-māyā* refers to the Lord’s personal potency, *yogamāyā*. After creating both the material world and spiritual world through *yogamāyā*, the Supreme Personality of Godhead personally maintains them by expanding Himself in different categories as the Viṣṇu *mūrtis* and the demigods. He maintains the material creation from beginning to end, and He personally maintains the spiritual world.

TEXT 42

योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणं च व्याख्यातं यद्बहिर्लोकालोकाचलात् ।
ततः परस्ताद्योगेश्वरगतिं विशुद्धामुदाहरन्ति ॥४२॥

*yo 'ntar-vistāra etena hy aloka-parimāṇam ca vyākhyātam yad bahir
lokālokācalāt. tataḥ parastād yogeśvara-gatiṁ viśuddhām udāharanti.*

yaḥ—that which; *antaḥ-vistāraḥ*—the distance inside Lokāloka Mountain; *etena*—by this; *hi*—indeed; *aloka-parimāṇam*—the width of the tract of land known as Aloka-varṣa; *ca*—and; *vyākhyātam*—described; *yat*—which; *bahiḥ*—outside; *lokāloka-acalāt*—beyond Lokāloka Mountain; *tataḥ*—that; *parastāt*—beyond; *yogeśvara-gatiṁ*—the path of Yogeśvara (Kṛṣṇa) in penetrating the coverings of the universe; *viśuddhām*—without material contamination; *udāharanti*—they say.

TRANSLATION

My dear King, outside Lokāloka Mountain is the tract of land known as Aloka-varṣa, which extends for the same breadth as the area within the mountain—in other words, 125,000,000 yojanas [one billion miles]. Beyond Aloka-varṣa is the destination of those who aspire for liberation from the material world. It is beyond the jurisdiction of the material modes of nature, and therefore it is completely pure. Lord Kṛṣṇa took Arjuna through this place to bring back the sons of the brāhmaṇa.

TEXT 43

अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम् ।
सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः ॥४३॥

*aṇḍa-madhya-gataḥ sūryo
dyāv-ābhūmyor yad antaram
sūryāṇḍa-golayor madhye
koṭyaḥ syuḥ pañca-viṁśatiḥ*

aṇḍa-madhya-gataḥ—situated in the center of the universe; *sūryaḥ*—the sun globe; *dyāv-ābhūmyoḥ*—the two planetary systems Bhūrloka and Bhuvarloka; *yat*—which; *antaram*—in between; *sūrya*—of the sun; *aṇḍa-golayoḥ*—and the globe of the universe; *madhye*—in the middle; *koṭyaḥ*—groups of ten million; *syuḥ*—are; *pañca-vimśatiḥ*—twenty-five.

TRANSLATION

The sun is situated [vertically] in the middle of the universe, in the area between Bhūrloka and Bhuvarloka, which is called *anarikṣa*, outer space. The distance between the sun and the circumference of the universe is twenty-five *koṭi yojanas* [two billion miles].

PURPORT

The word *koṭi* means ten million, and a *yojana* is eight miles. The diameter of the universe is fifty *koṭi yojanas* (four billion miles). Therefore, since the sun is in the middle of the universe, the distance between the sun and the edge of the universe is calculated to be twenty-five *koṭi yojanas* (two billion miles).

TEXT 44

मृतेऽण्ड एष एतस्मिन् यदभूत्ततो मारुतण्ड इति व्यपदेशः ।
हिरण्यगर्भ इति यद्विरण्याण्डसमुद्भवः ॥४४॥

mṛte 'ṇḍa eṣa etasmin yad abhūt tato māraṇḍa iti vyapadeśaḥ.
hiranya-garbhā ity yad dhiraṇyāṇḍa-samudbhavaḥ.

mṛte—dead; *aṇḍe*—in the globe; *eṣaḥ*—this; *etasmin*—in this; *yat*—which; *abhūt*—entered personally at the time of creation; *tataḥ*—from that; *māraṇḍa*—Māraṇḍa; *iti*—thus; *vyapadeśaḥ*—the designation; *hiranya-garbhāḥ*—known as Hiraṇyagarbha; *iti*—thus; *yat*—because; *hiranya-aṇḍa-samudbhavaḥ*—his material body was created from Hiraṇyagarbha.

TRANSLATION

The sun-god is also known as Vairāja, the total material body for all living entities. Because he entered this dull egg of the universe at the time of creation, he is also called Mārtaṇḍa. He is also known as Hiranyagarbha because he received his material body from Hiranyagarbha [Lord Brahmā].

PURPORT

The post of Lord Brahmā is meant for very highly elevated, spiritually advanced living beings. When such living beings are unavailable, Lord Viṣṇu, the Supreme Personality of Godhead, expands Himself as Lord Brahmā. This takes place very rarely. Consequently there are two kinds of Brahmās. Sometimes Brahmā is an ordinary living entity, and at other times Brahmā is the Supreme Personality of Godhead. The Brahmā spoken of here is an ordinary living being. Whether Brahmā is the Supreme Personality of Godhead or an ordinary living being, he is known as Vairāja Brahmā and Hiranyagarbha Brahmā. Therefore the sun-god is also accepted as Vairāja Brahmā.

TEXT 45

सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा ।
स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ॥४५॥

sūryeṇa hi vibhajyante
diśaḥ kham dyaur mahī bhidā
svargāpavargau narakā
rasaukāṁsi ca sarvaśaḥ

sūryeṇa—by the sun-god within the sun planet; *hi*—indeed; *vibhajyante*—are divided; *diśaḥ*—the directions; *kham*—the sky; *dyauḥ*—the heavenly planets; *mahī*—the earthly planets; *bhidā*—other divisions; *svarga*—the heavenly planets; *apavargau*—and the places for liberation; *narakāḥ*—the hellish planets; *rasaukāṁsi*—such as Atala; *ca*—also; *sarvaśaḥ*—all.

TRANSLATION

O King, the sun-god and the sun planet divide all the directions of the universe. It is only because of the presence of the sun that we can understand what the sky, the higher planets, this world and the lower planets are. It is also only because of the sun that we can understand which places are for material enjoyment, which are for liberation, which are hellish and subterranean.

TEXT 46

देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम् ।
सर्वजीवनिकायानां सूर्य आत्मा दृगीश्वरः ॥४६॥

deva-tiryak-manuṣyāṇām
sarīsrpa-savīrudhām
sarva-jīva-nikāyāṇām
sūrya ātmā dṛg-īśvaraḥ

deva—of the demigods; *tiryak*—the lower animals; *manuṣyāṇām*—and the human beings; *sarīsrpa*—the insects and the serpents; *savīrudhām*—and the plants and trees; *sarva-jīva-nikāyāṇām*—of all groups of living entities; *sūryaḥ*—the sun-god; *ātmā*—the life and soul; *dṛk*—of the eyes; *īśvaraḥ*—the Personality of Godhead.

TRANSLATION

All living entities, including demigods, human beings, animals, birds, insects, reptiles, creepers and trees, depend upon the heat and light given by the sun-god from the sun planet. Furthermore, it is because of the sun's presence that all living entities can see, and therefore he is called *dṛg-īśvara*, the Personality of Godhead presiding over sight.

PURPORT

In this regard, Śrīla Viśvanātha Cakravartī Ṭhākura says, *sūrya ātmā ātmatvenopāśyaḥ*. The actual life and soul of all living entities within this universe is the sun. He is therefore *upāśya*, worshipable. We wor-

ship the sun-god by chanting the Gāyatrī *mantra* (*om bhūr bhuvah svaḥ tat savitur vareṇyam bhargo devasya dhīmahi*). Sūrya is the life and soul of this universe, and there are innumerable universes for which a sun-god is the life and soul, just as the Supreme Personality of Godhead is the life and soul of the entire creation. We have information that Vairāja, Hiraṇyagarbha, entered the great, dull, material globe called the sun. This indicates that the theory held by so-called scientists that no one lives there is wrong. *Bhagavad-gītā* also says that Kṛṣṇa first instructed *Bhagavad-gītā* to the sun-god (*imaṁ vivasvate yogaṁ proktavān aham avyayam*). Therefore the sun is not vacant. It is inhabited by living entities, and the predominating deity is Vairāja, or Vivasvān. The difference between the sun and earth is that the sun is a fiery planet, but everyone there has a suitable body and can live there without difficulty.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled, "Studying the Structure of the Universe."

CHAPTER TWENTY-ONE

The Movements of the Sun

This chapter informs us of the movements of the sun. The sun is not stationary; it is also moving like the other planets. The sun's movements determine the duration of night and day. When the sun travels north of the equator, it moves slowly during the day and very quickly at night, thus increasing the duration of the daytime and decreasing the duration of night. Similarly, when the sun travels south of the equator, the exact opposite is true—the duration of the day decreases, and the duration of night increases. When the sun enters Karkāṭa-rāśi (Cancer) and then travels to Siṅha-rāśi (Leo) and so on through Dhanuḥ-rāśi (Sagittarius), its course is called Dakṣiṇāyana, the southern way, and when the sun enters Makara-rāśi (Capricorn) and thereafter travels through Kumbha-rāśi (Aquarius) and so on through Mithuna-rāśi (Gemini), its course is called Uttarāyana, the northern way. When the sun is in Meṣa-rāśi (Aries) and Tulā-rāśi (Libra), the duration of day and night are equal.

On Mānasottara Mountain are the abodes of four demigods. East of Sumeru Mountain is Devadhānī, where King Indra lives, and south of Sumeru is Saṁyamānī, the abode of Yamarāja, the superintendent of death. Similarly, west of Sumeru is Nimlocanī, the abode of Varuṇa, the demigod who controls the water, and north of Sumeru is Vibhāvārī, where the demigod of the moon lives. Sunrise, noon, sunset and midnight occur in all these places because of the movements of the sun. Diametrically opposite the place where the sunrise takes place and the sun is seen by human eyes, the sun will be setting and passing away from human vision. Similarly, the people residing diametrically opposite the point where it is midday will be experiencing midnight. The sun rises and sets with all the other planets, headed by the moon and other luminaries.

The entire *kāla-cakra*, or wheel of time, is established on the wheel of the sun-god's chariot. This wheel is known as Saṁvatsara. The seven horses pulling the chariot of the sun are known as Gāyatrī, Bṛhatī,

Uṣṇik, Jagati, Triṣṭup, Anuṣṭup and Pañkti. They are harnessed by a demigod known as Aruṇadeva to a yoke 900,000 *yojanas* wide. Thus the chariot carries Ādityadeva, the sun-god. Always staying in front of the sun-god and offering their prayers are sixty thousand sages known as Vālikhilyas. There are fourteen Gandharvas, Apsarās and other demigods, who are divided into seven parties and who perform ritualistic activities every month to worship the Supersoul through the sun-god according to different names. Thus the sun-god travels through the universe for a distance of 95,100,000 *yojanas* (760,800,000 miles) at a speed of 16,004 miles at every moment.

TEXT 1

श्रीशुक उवाच

एतावानेव भूवल्यस्य संनिवेशः प्रमाणलक्षणतो व्याख्यातः ॥ १ ॥

śrī-śuka uvāca

etāvān eva bhū-valayasya sanniveśaḥ pramāṇa-lakṣaṇato vyākhyātaḥ.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *etāvān*—so much; *eva*—certainly; *bhū-valayasya sanniveśaḥ*—the arrangement of the whole universe; *pramāṇa-lakṣaṇataḥ*—according to measurement (fifty crores of *yojanas*, or four billion miles in width and length) and characteristics; *vyākhyātaḥ*—estimated.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, I have thus far described the diameter of the universe [fifty crores of *yojanas*, or four billion miles] and its general characteristics, according to the estimations of learned scholars.

TEXT 2

एतेन हि दिवो मण्डलमानं तद्विद उपदिशन्ति यथा द्विदलयोर्निष्पावादीनां ते अन्तरेणान्तरिक्षं तदुभयसन्धितम् ॥२॥

etena hi divo maṇḍala-mānam tad-vida upadiśanti yathā dvi-dalayoḥ niṣpāvādīnām te antareṇāntarikṣam tad-ubhaya-sandhitam.

etena—by this estimation; *hi*—indeed; *divaḥ*—of the upper planetary system; *maṇḍala-mānam*—the measurement of the globe; *tat-vidaḥ*—the experts who know about it; *upadiśanti*—instruct; *yathā*—just as; *dvi-dalayoḥ*—in the two halves; *niṣpāva-ādīnām*—of grain such as wheat; *te*—of the two divisions; *antareṇa*—in the intervening space; *antarikṣam*—the sky or outer space; *tat*—by the two; *ubhaya*—on both sides; *sandhitam*—where the two parts join.

TRANSLATION

As a grain of wheat is divided into two parts and one can estimate the size of the upper part by knowing that of the lower, so, expert geographers instruct, one can understand the measurements of the upper part of the universe by knowing those of the lower part. The sky between the earthly sphere and heavenly sphere is called antarikṣa, or outer space. It adjoins the top of the sphere of earth and the bottom of that of heaven.

TEXT 3

यन्मध्यगतो भगवांस्तपताम्पतिस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्म-
भासा स एष उदगयनदक्षिणायनवैषुवतसंज्ञाभिर्मान्यशैद्यसमानाभिर्गतिभिरारोहण-
वारोहणसमानस्थानेषु यथासवनमभिपद्यमानो मकरादिषु राशिष्वहोरात्राणि
दीर्घह्रस्वसमानानि विधत्ते ॥३॥

yan-madhy-gato bhagavāms tapatām patis tapana ātapena tri-lokīm pratapaty avabhāsayatī ātma-bhāsā sa eṣa udagayana-dakṣiṇāyana-vaishuvata-samjñābhir māndya-śaighrya-samānābhir gatibhir ārohaṇāvarohaṇa-samāna-sthāneṣu yathā-savanam abhipadyamāno makarādiṣu rāśiṣv aho-rātrāṇi dīrgha-hrasva-samānāni vidhatte.

yat—of which (the intermediate space); *madhya-gataḥ*—being situated in the middle; *bhagavān*—the most powerful; *tapatām patih*—the master of those that heat the whole universe; *tapanah*—the sun; *ātapena*—by heat; *tri-lokīm*—the three worlds; *pratapati*—heats:

avabhāsayati—lights; *ātma-bhāsā*—by its own illuminating rays; *saḥ*—that; *eṣaḥ*—the sun globe; *udagayana*—of passing to the northern side of the equator; *dakṣiṇa-ayana*—of passing to the southern side of the equator; *vaiṣuvata*—or of passing through the equator; *saṁjñābhiḥ*—by different names; *māndya*—characterized by slowness; *śaighrya*—swiftness; *samānābhiḥ*—and by equality; *gatibhiḥ*—by movement; *ārohaṇa*—of rising; *avarohaṇa*—of going down; *samāna*—or of staying in the middle; *sthāneṣu*—in positions; *yathā-savanam*—according to the order of the Supreme Personality of Godhead; *abhipadyamānaḥ*—moving; *makara-ādiṣu*—headed by the sign Makara (Capricorn); *rāśiṣu*—in different signs; *ahaḥ-rātrāṇi*—the days and nights; *dīrgha*—long; *hrasva*—short; *samānāni*—equal; *vidhatte*—makes.

TRANSLATION

In the midst of that region of outer space [antarikṣa] is the most opulent sun, the king of all the planets that emanate heat, such as the moon. By the influence of its radiation, the sun heats the universe and maintains its proper order. It also gives light to help all living entities see. While passing toward the north, toward the south or through the equator, in accordance with the order of the Supreme Personality of Godhead, it is said to move slowly, swiftly or moderately. According to its movements in rising above, going beneath or passing through the equator—and correspondingly coming in touch with various signs of the zodiac, headed by Makara [Capricorn]—days and nights are short, long or equal to one another.

PURPORT

Lord Brahmā prays in his *Brahma-saṁhitā* (5.52):

*yac caḥsur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam ahaṁ bhajāmi*

“I worship Govinda, the primeval Lord, the Supreme Personality of Godhead under whose control even the sun, which is considered to be the

eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." Although the sun is described as *bhagavān*, the most powerful, and although it is actually the most powerful planet within the universe, it nevertheless has to carry out the order of Govinda, Kṛṣṇa. The sun-god cannot deviate even an inch from the orbit designated to him. Therefore in every sphere of life, the supreme order of the Supreme Personality of Godhead is carried out. The entire material nature carries out His orders. However, we foolishly see the activities of material nature without understanding the supreme order and Supreme Person behind them. As confirmed in *Bhagavad-gītā*, *mayādhyakṣeṇa prakṛtiḥ*: material nature carries out the orders of the Lord, and thus everything is maintained in an orderly way.

TEXT 4

यदा मेषतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु
पञ्चसु च राशिषु चरति तदाहान्येव वर्धन्ते हसति च मासि मास्येकैका घटिका
रात्रिषु ॥४॥

*yadā meṣa-tulayor vartate tadāho-rātrāṇi samānāni bhavanti yadā
vṛṣabhādiṣu pañcasu ca rāśiṣu carati tadāhāny eva vardhante hrasati ca
māsi māsy ekaikā ghaṭikā rātriṣu.*

yadā—when; *meṣa-tulayoḥ*—in Meṣa (Aries) and Tulā (Libra); *vartate*—the sun exists; *tadā*—at that time; *ahaḥ-rātrāṇi*—the days and nights; *samānāni*—equal in duration; *bhavanti*—are; *yadā*—when; *vṛṣabha-ādiṣu*—headed by Vṛṣabha (Taurus) and Mithuna (Gemini); *pañcasu*—in the five; *ca*—also; *rāśiṣu*—signs; *carati*—moves; *tadā*—at that time; *ahāni*—the days; *eva*—certainly; *vardhante*—increase; *hrasati*—is diminished; *ca*—and; *māsi māsi*—in every month; *ekaikā*—one; *ghaṭikā*—half hour; *rātriṣu*—in the nights.

TRANSLATION

When the sun passes through Meṣa [Aries] and Tulā [Libra], the durations of day and night are equal. When it passes through the five signs headed by Vṛṣabha [Taurus], the duration of the days

increases [until Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra].

TEXT 5

यदा वृश्चिकादिषु पञ्चसु वर्तते तदाहोरात्राणि विपर्ययाणि भवन्ति ॥ ५ ॥

yadā vṛścikādiṣu pañcasu vartate tadāho-rātrāṇi viparyayāṇi bhavanti.

yadā—when; *vṛścika-ādiṣu*—headed by Vṛścika (Scorpio); *pañcasu*—five; *vartate*—remains; *tadā*—at that time; *ahaḥ-rātrāṇi*—the days and nights; *viparyayāṇi*—the opposite (the duration of the day decreases, and that of night increases); *bhavanti*—are.

TRANSLATION

When the sun passes through the five signs beginning with Vṛścika [Scorpio], the duration of the days decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries].

TEXT 6

यावद्दक्षिणायनमहानि वर्धन्ते यावदुदगयनं रात्रयः ॥ ६ ॥

yāvad dakṣiṇāyanam ahāni vardhante yāvad udagayanam rātrayaḥ.

yāvat—until; *dakṣiṇa-ayanam*—the sun passes to the southern side; *ahāni*—the days; *vardhante*—increase; *yāvat*—until; *udagayanam*—the sun passes to the northern side; *rātrayaḥ*—the nights.

TRANSLATION

Until the sun travels to the south the days grow longer, and until it travels to the north the nights grow longer.

TEXT 7

एवं नव कोटय एकपञ्चाशच्छ्लाणि योजनानां मानसोत्तर-
गिरिपरिवर्तनस्योपदिशन्ति तस्मिन्नैन्द्रीं पुरीं पूर्वस्मान्मेरोर्देवधानीं
नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्धारुणीं निम्लोचनीं नाम उत्तरतः
सौम्यां विभावरिं नाम ताम्बुदयमध्याह्नास्तमयनिशीथानीति भूतानां प्रवृत्तिनि-
वृत्तिनिमित्तानि समयविशेषेण मेरोश्चतुर्दिशम् ॥ ७ ॥

*evam nava koṭaya eka-pañcāśal-lakṣāṇi yojanānām mānasottara-
giri-parivartanasyopadiśanti tasminn aindrīm purīm pūrvasmān meror
devadhānīm nāma dakṣiṇato yāmyām saṁyamanīm nāma paścād
vāruṇīm nimlocanīm nāma uttarataḥ saumyām vibhāvarīm nāma
tāsūdaya-madhyāhnāstamaya-niśīthānīti bhūtānām pravṛtti-nivṛtti-
nimittāni samaya-viśeṣeṇa meroś catur-diśam.*

evam—thus; *nava*—nine; *koṭayaḥ*—ten millions; *eka-pañcāśat*—
fifty-one; *lakṣāṇi*—hundred thousands; *yojanānām*—of the *yojanas*;
mānasottara-giri—of the mountain known as *Mānasottara*; *parivar-
tanasya*—of the circumambulation; *upadiśanti*—they (learned scholars)
teach; *tasmīn*—on that (*Mānasottara Mountain*); *aindrīm*—of King In-
dra; *purīm*—the city; *pūrvasmāt*—on the eastern side; *meroḥ*—of
Sumeru Mountain; *devadhānīm*—*Devadhāni*; *nāma*—of the name;
dakṣiṇataḥ—on the southern side; *yāmyām*—of *Yamarāja*; *saṁya-
manīm*—*Saṁyamanī*; *nāma*—named; *paścāt*—on the western side;
vāruṇīm—of *Varuṇa*; *nimlocanīm*—*Nimlocanī*; *nāma*—named; *ut-
tarataḥ*—on the northern side; *saumyām*—of the moon; *vibhāvarīm*—
Vibhāvari; *nāma*—named; *tāsu*—in all of them; *udaya*—rising;
madhyāhna—midday; *astamaya*—sunset; *niśīthāni*—midnight; *iti*—
thus; *bhūtānām*—of the living entities; *pravṛtti*—of activity; *nivṛtti*—
and cessation of activity; *nimittāni*—the causes; *samaya-viśeṣeṇa*—by
the particular times; *meroḥ*—of *Sumeru Mountain*; *catur-diśam*—the
four sides.

TRANSLATION

Śukadeva Gosvāmī continued; My dear King, as stated before,
the learned say that the sun travels over all sides of *Mānasottara*

Mountain in a circle whose length is 95,100,000 yojanas [760,800,000 miles]. On Mānasottara Mountain, due east of Mount Sumeru, is a place known as Devadhāni, possessed by King Indra. Similarly, in the south is a place known as Saṁyamāni, possessed by Yamarāja, in the west is a place known as Nimlocāni, possessed by Varuṇa, and in the north is a place named Vibhāvāri, possessed by the moon-god. Sunrise, midday, sunset and midnight occur in all those places according to specific times, thus engaging all living entities in their various occupational duties and also making them cease such duties.

TEXTS 8-9

तत्रत्यानां दिवसमध्यङ्गत एव सदाऽऽदित्यस्तपति सव्येनाचलं दक्षिणेन करोति
 ॥ ८ ॥ यत्रोदेति तस्य ह समानसूत्रनिपाते निम्लोचति यत्र क्वचन
 स्यन्देनाभितपति तस्य हैष समानसूत्रनिपाते प्रस्वापयति तत्र गतं न पश्यन्ति
 ये तं समनुपश्येरन् ॥ ९ ॥

*tatratyānām divasa-madhyāṅgata eva sadādityas tapati savyenācalam
 dakṣiṇeṇa karoti. yatrodeti tasya ha samāna-sūtra-nipāte nimlocati
 yatra kvacana syandenābhitapati tasya haiṣa samāna-sūtra-nipāte
 prasvāpayati tatra gatam na paśyanti ye tam samanupaśyeran.*

tatratyānām—for the living entities residing on Mount Meru; *divasa-madhyāṅgataḥ*—being positioned as at midday; *eva*—indeed; *sadā*—always; *ādityaḥ*—the sun; *tapati*—heats; *savyena*—to the left side; *acalam*—Sumeru Mountain; *dakṣiṇeṇa*—to the right (being forced by wind blowing to the right, the sun moves to the right); *karoti*—moves; *yatra*—the point where; *udeti*—it rises; *tasya*—of that position; *ha*—certainly; *samāna-sūtra-nipāte*—at the diametrically opposite point; *nimlocati*—the sun sets; *yatra*—where; *kvacana*—somewhere; *syandena*—with perspiration; *abhitapati*—heats (at midday); *tasya*—of that; *ha*—certainly; *eṣaḥ*—this (the sun); *samāna-sūtra-nipāte*—at the diametrically opposite point; *prasvāpayati*—the sun causes to sleep (as at midnight); *tatra*—there; *gatam*—gone; *na paśyanti*—do not see; *ye*—who; *tam*—the sunset; *samanupaśyeran*—seeing.

TRANSLATION

The living entities residing on Sumeru Mountain are always very warm, as at midday, because for them the sun is always overhead. Although the sun moves counterclockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because it is influenced by the dakṣiṇāvarta wind. People living in countries at points diametrically opposite to where the sun is first seen rising will see the sun setting, and if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Similarly, if people residing where the sun is setting were to go to countries diametrically opposite, they would not see the sun in the same condition.

TEXT 10

यदा चैन्द्र्याः पुर्याः प्रचलते पञ्चदशघटिकाभिर्याम्यां सपादकोटिद्वयं
योजनानां सार्धद्वादशलक्षाणि साधिकानि चोपयाति ॥ १० ॥

*yadā caindryāḥ puryāḥ pracalate pañcadaśa-ghaṭikābhir yāmyām
sapāda-koṭi-dvayam yojanānām sārḍha-dvādaśa-lakṣāṇi sādḥikāni
copyāti.*

yadā—when; *ca*—and; *aindryāḥ*—of Indra; *puryāḥ*—from the residence; *pracalate*—it moves; *pañcadaśa*—by fifteen; *ghaṭikābhiḥ*—half hours (actually twenty-four minutes); *yāmyām*—to the residence of Yamarāja; *sapāda-koṭi-dvayam*—two and a quarter crores (22,500,000); *yojanānām*—of *yojanas*; *sārḍha*—and one half; *dvādaśa-lakṣāṇi*—twelve hundred thousand; *sādḥikāni*—twenty-five thousand more; *ca*—and; *upayāti*—he passes over.

TRANSLATION

When the sun travels from Devadhānī, the residence of Indra, to Saṁyamānī, the residence of Yamarāja, it travels 23,775,000 *yojanas* [190,200,000 miles] in fifteen *ghaṭikās* [six hours].

PURPORT

The distance indicated by the word *sādhikāni* is *pañca-vimśati-sahasrādhikāni*, or 25,000 *yojanas*. That plus two and a half crores and twelve and a half *lakṣa* of *yojanas* is the distance the sun travels between each two cities. This comes to 23,775,000 *yojanas*, or 190,200,000 miles. The total orbit of the sun is four times that distance, or 95,100,000 *yojanas* (760,800,000 miles).

TEXT 11

एवं ततो वारुणीं सौम्यामैन्द्रीं च पुनस्तथान्ये च ग्रहाः सोमादयो
नक्षत्रैः सह ज्योतिश्चक्रे समभ्युद्यन्ति सह वा निम्लोचन्ति ॥११॥

*evam tato vāruṇīm saumyām aindrīm ca punas tathānye ca grahāḥ
somādayo nakṣatraiḥ saha jyotiś-cakre samabhyudyanti saha vā nimlocanti.*

evam—in this way; *tataḥ*—from there; *vāruṇīm*—to the quarters where Varuṇa lives; *saumyām*—to the quarters where the moon lives; *aindrīm ca*—and to the quarters where Indra lives; *punaḥ*—again; *tathā*—so also; *anye*—the others; *ca*—also; *grahāḥ*—planets; *somādayaḥ*—headed by the moon; *nakṣatraiḥ*—all the stars; *saha*—with; *jyotiś-cakre*—in the celestial sphere; *samabhyudyanti*—rise; *saha*—along with; *vā*—or; *nimlocanti*—set.

TRANSLATION

From the residence of Yamarāja the sun travels to Nimlocanī, the residence of Varuṇa, from there to Vibhāvārī, the residence of the moon-god, and from there again to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes visible in the celestial sphere and then sets and again becomes invisible.

PURPORT

In *Bhagavad-gītā* (10.21) Kṛṣṇa says, *nakṣatrāṇām ahaṁ śāṣi*: “Of stars I am the moon.” This indicates that the moon is similar to the other

stars. The Vedic literature informs us that within this universe there is one sun, which is moving. The Western theory that all the luminaries in the sky are different suns is not confirmed in the Vedic literature. Nor can we assume that these luminaries are the suns of other universes, for each universe is covered by various layers of material elements, and therefore although the universes are clustered together, we cannot see from one universe to another. In other words, whatever we see is within this one universe. In each universe there is one Lord Brahmā, and there are other demigods on other planets, but there is only one sun.

TEXT 12

एवं मुहूर्तेन चतुस्त्रिंशच्छयोजनान्यष्टशताधिकानि सौरो रथस्त्रयीमयोऽसौ चतसृषु
परिवर्तते पुरीषु ॥१२॥

*evam muhūrtena catus-triṁśal-lakṣa-yojanāny aṣṭa-śatādhikāni sauro
rathas trayīmayo 'sau catasṛṣu parivartate purīṣu.*

evam—thus; *muhūrtena*—in a *muhūrta* (forty-eight minutes); *catus-triṁśat*—thirty-four; *lakṣa*—hundred thousands; *yojanāni-yojanas*; *aṣṭa-śata-dhikāni*—increased by eight hundred; *saurah rathah*—the chariot of the sun-god; *trayī-mayah*—which is worshiped by the *Gāyatrī mantra* (*om bhūr bhuvaḥ svaḥ tat savitur*, etc.); *asau*—that; *catasṛṣu*—to the four; *parivartate*—he moves; *purīṣu*—through different residential quarters.

TRANSLATION

Thus the chariot of the sun-god, which is *trayīmaya*, or worshiped by the words *om bhūr bhuvaḥ svaḥ*, travels through the four residences mentioned above at a speed of 3,400,800 *yojanas* [27,206,400 miles] in a *muhūrta*.

TEXT 13

यस्यैकं चक्रं द्वादशारं षण्णेमि त्रिणाभि संवत्सरात्मकं
समामनन्ति तस्याक्षो मेरोर्मूर्धनि कृतो मानसोत्तरे कृतेतरभागो यत्र
प्रोतं रथिरथचक्रं तैलयन्त्रचक्रवद् भ्रमन्मानसोत्तरगिरौ परिभ्रमति १३।

*yasyaikam cakram dvādaśāraṁ ṣaṅ-nemi tri-ṅābhi
sarivatsarātmakam samāmananti tasyākṣo meror mūrdhani kṛto
mānasottare kṛtetara-bhāgo yatra protam ravi-ratha-cakram taila-
yantra-cakravat bhraman mānosottara-girau paribhramati.*

yasya—of which; *ekam*—one; *cakram*—wheel; *dvādaśa*—twelve; *aram*—spokes; *ṣaṅ*—six; *nemi*—the segments of the rim; *tri-ṅābhi*—the three pieces of the hub; *sarivatsara-ātmakam*—whose nature is a *sarivatsara*; *samāmananti*—they fully describe; *tasya*—the chariot of the sun-god; *akṣaḥ*—the axle; *meroh*—of Sumeru Mountain; *mūrdhani*—on the top; *kṛtaḥ*—fixed; *mānosottare*—on the mountain known as Mānosottara; *kṛta*—fixed; *itara-bhāgaḥ*—the other end; *yatra*—where; *protam*—fixed on; *ravi-ratha-cakram*—the wheel of the chariot of the sun-god; *taila-yantra-cakra-vat*—like the wheel of an oil-pressing machine; *bhramat*—moving; *mānosottara-girau*—on Mānosottara Mountain; *paribhramati*—turns.

TRANSLATION

The chariot of the sun-god has only one wheel, which is known as Sarivatsara. The twelve months are calculated to be its twelve spokes, the six seasons are the sections of its rim, and the three catur-māsya periods are its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Mānosottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Mānosottara Mountain like the wheel of an oil-pressing machine.

TEXT 14

तस्मिन्नक्षे कृतमूलो द्वितीयोऽक्षस्तुर्यमानेन सम्मितस्तैलयन्त्राक्षवद् ध्रुवे
कृतोपरिभागः ॥ १४ ॥

*tasminn akṣe kṛtamūlo dvitīyo 'kṣas turyamānena sammitas taila-
yantrākṣavad dhruve kṛtopari-bhāgaḥ.*

tasmin akṣe—in that axle; *kṛta-mūlaḥ*—whose base is fixed; *dvitīyaḥ*—a second; *akṣaḥ*—axle; *turyamānena*—by one fourth; *sam-*

mitaḥ—measured; *taila-yantra-akṣa-vat*—like the axle of an oil-pressing machine; *dhruve*—to Dhruvaloka; *kr̥ta*—fixed; *upari-bhāgaḥ*—upper portion.

TRANSLATION

As in an oil-pressing machine, this first axle is attached to a second axle, which is one-fourth as long [3,937,500 yojanas, or 31,500,000 miles]. The upper end of this second axle is attached to Dhruvaloka by a rope of wind.

TEXT 15

रथनीडस्तु षट्त्रिंशलक्षयोजनायतस्तत्तुरीयभागविशालस्तावान् रविरथयुगो
यत्र ह्याश्छन्दोनामानः सप्तरुणयोजिता वहन्ति देवमादित्यम् ॥१५॥

ratha-nīḍas tu ṣaṭ-triṃśal-lakṣa-yojanāyatas tat-turīya-bhāga-viśālas tāvān ravi-ratha-yugo yatra hayās chando-nāmānaḥ saptāruṇa-yojitā vahanti devam ādityam.

ratha-nīḍaḥ—the interior of the chariot; *tu*—but; *ṣaṭ-triṃśat-lakṣa-yojana-āyataḥ*—3,600,000 yojanas long; *tat-turīya-bhāga*—one quarter of that measure (900,000 yojanas); *viśālaḥ*—having a width; *tāvān*—so much also; *ravi-ratha-yugaḥ*—the yoke for the horses; *yatra*—where; *hayāḥ*—horses; *chandaḥ-nāmānaḥ*—having the different names of Vedic meters; *sapta*—seven; *aruṇa-yojitāḥ*—hooked up by Aruṇadeva; *vahanti*—carry; *devam*—the demigod; *ādityam*—the sun-god.

TRANSLATION

My dear King, the carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gāyatrī and other Vedic meters, are harnessed by Aruṇadeva to a yoke that is also 900,000 yojanas wide. This chariot continuously carries the sun-god.

PURPORT

In the *Viṣṇu Purāṇa* it is stated:

*gāyatrī ca bṛhaty uṣṇig
jagatī triṣṭup eva ca
anuṣṭup pañktir ity uktās
chandāmsi harayo raveḥ*

The seven horses yoked to the sun-god's chariot are named Gāyatrī, Bṛhati, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Pañkti. These names of various Vedic meters designate the seven horses that carry the sun-god's chariot.

TEXT 16

पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः सौत्ये कर्मणि किलास्ते ॥१६॥

purastāt savitur aruṇaḥ paścāc ca niyuktaḥ sautyē karmaṇi kilāste.

purastāt—in front; *savituḥ*—of the sun-god; *aruṇaḥ*—the demigod named Aruṇa; *paścāt*—looking backward; *ca*—and; *niyuktaḥ*—engaged; *sautyē*—of a charioteer; *karmaṇi*—in the work; *kila*—certainly; *āste*—remains.

TRANSLATION

Although Aruṇadeva sits in front of the sun-god and is engaged in driving the chariot and controlling the horses, he looks backward toward the sun-god.

PURPORT

In the *Vāyu Purāṇa* the position of the horses is described:

*saptāśva-rūpa-cchandāmsi
vahante vāmato ravim
cakra-pakṣa-nibaddhāni
cakre vākṣaḥ samāhitāḥ*

Although Aruṇadeva is in the front seat, controlling the horses, he looks back toward the sun-god from his left side.

TEXT 17

तथा वलखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः षष्टिसहस्राणि पुरतः सूर्यं सूक्तवाकाय
नियुक्ताः संस्तुवन्ति ॥ १७ ॥

*tathā vāḷakhilyā ṛṣayo 'ṅguṣṭha-parva-mātrāḥ ṣaṣṭi-sahasrāṇi purataḥ
sūryam sūkta-vākāya niyuktāḥ saṁstuvanti.*

tathā—there; *vāḷikhilyāḥ*—Vāḷikhilyas; *ṛṣayaḥ*—great sages; *aṅguṣṭha-parva-mātrāḥ*—whose size is that of a thumb; *ṣaṣṭi-sahasrāṇi*—sixty thousand; *purataḥ*—in front; *sūryam*—the sun-god; *su-ukta-vākāya*—for speaking eloquently; *niyuktāḥ*—engaged; *saṁstuvanti*—offer prayers.

TRANSLATION

There are sixty thousand saintly persons named Vāḷikhilyas, each the size of a thumb, who are located in front of the sun-god and who offer him eloquent prayers of glorification.

TEXT 18

तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा ग्रामण्यो यातुधाना देवा इत्येकैकशो
गणाः सप्त चतुर्दश मासि मासि भगवन्तं सूर्यमात्मानं नानानामानं पृथङ्नाना
नामानः पृथक्कर्मभिर्द्वन्द्वश उपासते ॥ १८ ॥

*tathānye ca ṛṣayo gandharvāpsaraso nāgā grāmaṅgyo yātudhānā devā
ity ekaikaśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantam sūryam
ātmānam nānā-nāmānam pṛthak-nānā-nāmānaḥ pṛthak-karmabhir
dvandvaśa upāsate.*

tathā—similarly; *anye*—others; *ca*—also; *ṛṣayaḥ*—saintly persons; *gandharva-apsarasaḥ*—Gandharvas and Apsarās; *nāgāḥ*—Nāga snakes; *grāmaṅgyaḥ*—Yakṣas; *yātudhānāḥ*—Rākṣasas; *devāḥ*—demigods; *iti*—

thus; *eka-ekaśaḥ*—one by one; *gaṇāḥ*—groups; *sapta*—seven; *caturdaśa*—fourteen in number; *māsi māsi*—in every month; *bhagavan-tam*—unto the most powerful demigod; *sūryam*—the sun-god; *āt-mānam*—the life of the universe; *nānā*—various; *nāmānam*—who possesses names; *pr̥thak*—separate; *nānā-nāmānaḥ*—having various names; *pr̥thak*—separate; *karmabhiḥ*—by ritualistic ceremonies; *dvandvaśaḥ*—in groups of two; *upāsate*—worship.

TRANSLATION

Similarly, fourteen other saints, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Sūryadeva, who holds many names.

PURPORT

In the *Viṣṇu Purāṇa* it is said:

*stuvanti munayaḥ sūryam
gandharvair giyate puraḥ
nṛtyanto 'psaraso yānti
sūryasyānu niśācarāḥ*

*vahanti pannagā yakṣaiḥ
kriyate 'bhiṣusaṅgrahaḥ
vālikhilyās tathaivainam
parivārya samāsate*

*so 'yam sapta-gaṇaḥ sūrya-
maṇḍale muni-sattama
himoṣṇa vāri-vṛṣṭīṇām
hetutve samayaṁ gataḥ*

Worshipping the most powerful demigod Sūrya, the Gandharvas sing in front of him, the Apsarās dance before the chariot, the Niśācaras follow the chariot, the Pannagas decorate the chariot, the Yakṣas guard the

chariot, and the saints called the Vālikhilyas surround the sun-god and offer prayers. The seven groups of fourteen associates arrange the proper times for regular snow, heat and rain throughout the universe.

TEXT 19

लक्षोत्तरं सार्धनवकोटियोजनपरिमण्डलं भूवल्यस्य क्षणेन सगव्यूत्युत्तरं द्विसहस्र
योजनानि स शुङ्गे ॥१९॥

lakṣottaram sārḍha-nava-koṭi-yojana-parimaṇḍalam bhū-valayasya kṣaṇena sagavyūty-uttaram dvi-sahasra-yojanāni sa bhun̄kte.

lakṣa-uttaram—increased by 100,000; *sārḍha*—with 5,000,000; *nava-koṭi-yojana*—of 90,000,000 *yojanas*; *parimaṇḍalam*—circumference; *bhū-valayasya*—of the earthly sphere; *kṣaṇena*—in one moment; *sagavyūti-uttaram*—augmented by two *krośas* (four miles); *dvi-sahasra-yojanāni*—2,000 *yojanas*; *saḥ*—the sun-god; *bhun̄kte*—traverses.

TRANSLATION

My dear King, in his orbit through Bhūmaṇḍala, the sun-god traverses a distance of 95,100,000 *yojanas* [760,800,000 miles] at the speed of 2,000 *yojanas* and two *krośas* [16,004 miles] in a moment.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-first Chapter of the Śrīmad-Bhāgavatam, entitled, "The Movements of the Sun."

CHAPTER TWENTY-TWO

The Orbits of the Planets

In this chapter the orbits of the planets are described. According to the movements of the moon and other planets, all the inhabitants of the universe are prone to auspicious and inauspicious situations. This is referred to as the influence of the stars.

The sun-god, who controls the affairs of the entire universe, especially in regard to heat, light, seasonal changes and so on, is considered an expansion of Nārāyaṇa. He represents the three *Vedas*—*R̥g*, *Yajur* and *Sāma*—and therefore he is known as Trayīmaya, the form of Lord Nārāyaṇa. Sometimes the sun-god is also called Sūrya Nārāyaṇa. The sun-god has expanded himself in twelve divisions, and thus he controls the six seasonal changes and causes winter, summer, rain and so on. *Yogīs* and *karmīs* following the *varṇāśrama* institution, who practice *haṭha* or *aṣṭāṅga-yoga* or who perform *agnihotra* sacrifices, worship Sūrya Nārāyaṇa for their own benefit. The demigod Sūrya is always in touch with the Supreme Personality of Godhead, Nārāyaṇa. Residing in outer space, which is in the middle of the universe, between Bhūloka and Bhuvanloka, the sun rotates through the time circle of the zodiac, represented by twelve *rāśīs*, or signs, and assumes different names according to the sign he is in. For the moon, every month is divided into two fortnights. Similarly, according to solar calculations, a month is equal to the time the sun spends in one constellation; two months constitute one season, and there are twelve months in a year. The entire area of the sky is divided into two halves, each representing an *ayana*, the course traversed by the sun within a period of six months. The sun travels sometimes slowly, sometimes swiftly and sometimes at a moderate speed. In this way it travels within the three worlds, consisting of the heavenly planets, the earthly planets and outer space. These orbits are referred to by great learned scholars by the names Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.

The moon is situated 100,000 *yojanas* above the rays of the sunshine. Day and night on the heavenly planets and Pitṛloka are calculated ac-

ording to its waning and waxing. Above the moon by a distance of 200,000 *yojanas* are some stars, and above these stars is Śukra-graha (Venus), whose influence is always auspicious for the inhabitants of the entire universe. Above Śukra-graha by 200,000 *yojanas* is Budha-graha (Mercury), whose influence is sometimes auspicious and sometimes inauspicious. Next, above Budha-graha by 200,000 *yojanas*, is Aṅgāraka (Mars), which almost always has an unfavorable influence. Above Aṅgāraka by another 200,000 *yojanas* is the planet called Bṛhaspati-graha (Jupiter), which is always very favorable for qualified *brāhmaṇas*. Above Bṛhaspati-graha is the planet Śanaiścara (Saturn), which is very inauspicious, and above Saturn is a group of seven stars occupied by great saintly persons who are always thinking of the welfare of the entire universe. These seven stars circumambulate Dhruvaloka, which is the residence of Lord Viṣṇu within this universe.

TEXT 1

राजोवाच

यदेतद्भगवत आदित्यस्य मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतो
राशीनामभिमुखं प्रचलितं चाप्रदक्षिणं भगवतोपवर्णितममुष्य वयं कथमनु-
मिमीमहीति ॥ १ ॥

rājocāca

*yad etad bhagavata ādityasya merum dhruvam ca pradakṣiṇena
parikrāmato rāśinām abhimukhaṁ pracalitam cāpradakṣiṇam
bhagavatopavarṇitam amuṣya vyaṁ katham anumimīmahīti.*

rājā uvāca—the King (Mahārāja Parikṣit) inquired; *yat*—which; *etat*—this; *bhagavataḥ*—of the most powerful; *ādityasya*—of the sun (Sūrya Nārāyaṇa); *merum*—the mountain known as Sumeru; *dhruvam ca*—as well as the planet known as Dhruvaloka; *pradakṣiṇena*—by placing on the right; *parikrāmataḥ*—which is going around; *rāśinām*—the different signs of the zodiac; *abhimukhaṁ*—facing toward; *pracalitam*—moving; *ca*—and; *apradakṣiṇam*—placing on the left; *bhagavatā*—by Your Lordship; *upavarṇitam*—described; *amuṣya*—of that; *vayam*—we (the hearer); *katham*—how; *anumimīmahī*—can accept it by argument and inference; *iti*—thus.

TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmī: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we reasonably accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?

TEXT 2

स होवाच

यथा कुलालचक्रेण भ्रमता सह भ्रमतां तदाश्रयाणां पिपीलिकादीनां गतिरन्यैव प्रदेशान्तरेष्वप्युपलभ्यमानत्वादेवं नक्षत्रराशिभिरुपलक्षितेन कालचक्रेण ध्रुवं मेरुं च प्रदक्षिणेन परिधावता सह परिधावमानानां तदाश्रयाणां सूर्यादीनां ग्रहाणां गतिरन्यैव नक्षत्रान्तरे राश्यन्तरे चोपलभ्यमानत्वात् ॥ २ ॥

sa hovāca

yathā kulāla-cakreṇa bhramatā saha bhramatām tad-āśrayāṇām pipilikādinām gatir anyaiḥ pradeśāntareṣu apy upalabhyamānatvād evam nakṣatra-rāśibhir upalakṣitena kāla-cakreṇa dhruvaṁ meruṁ ca pradakṣiṇeṇa paridhāvata saha paridhāvamānānām tad-āśrayāṇām sūryādinām grahāṇām gatir anyaiḥ nakṣatrāntare rāśy-antare copalabhyamānatvāt.

saḥ—Śukadeva Gosvāmī; ha—very clearly; uvāca—answered; yathā—just as; kulāla-cakreṇa—a potter's wheel; bhramatā—turning around; saha—with; bhramatām—of those turning around; tat-āśrayāṇām—being located on that (wheel); pipilika-ādinām—of small ants; gatiḥ—the motion; anyā—other; eva—certainly; pradeśa-antareṣu—in different locations; api—also; upalabhyamānatvāt—due to being experienced; evam—similarly; nakṣatra-rāśibhiḥ—by the stars and signs; upalakṣitena—being seen; kāla-cakreṇa—with the great

wheel of time; *dhruvam*—the star known as Dhruvaloka; *merum*—the mountain known as Sumeru; *ca*—and; *pradakṣiṇena*—on the right; *paridhāvatā*—going around; *saha*—with; *paridhāvamānānām*—of those going around; *tat-āśrayāṇām*—whose shelter is that wheel of time; *sūrya-ādinām*—headed by the sun; *grahāṇām*—of the planets; *gatiḥ*—the motion; *anyā*—other; *eva*—certainly; *nakṣatra-antare*—in different stars; *rāsi-antare*—in different signs; *ca*—and; *upalabhyamānatvāt*—due to being observed.

TRANSLATION

Śrī Śukadeva Gosvānī clearly answered: When a potter's wheel is moving and small ants located on that big wheel are moving with it, one can see that their motion is different from that of the wheel because they appear sometimes on one part of the wheel and sometimes on another. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself.

TEXT 3

स एष भगवानादिपुरुष एव साक्षान्नारायणो लोकानां स्वस्तय आत्मानं त्रयीमयं
कर्मविशुद्धिनिमित्तं कविभिरपि च वेदेन विजिज्ञास्यमानो द्वादशधा
विभज्य षट्सु वसन्तादिष्वृतुषु यथोपजोषमृतुगुणान् विदधाति ॥ ३ ॥

*sa eṣa bhagavān ādi-puruṣa eva sāksān nārāyaṇo lokānām svastaya
ātmānam trayīmayam karma-viśuddhi-nimittam kavibhir api ca vedena
vijijñāsyamāno dvādaśadhā vibhajya ṣaṭsu vasantādiṣv ṛtuṣu yathopa-
joṣam ṛtu-guṇān vidadhāti.*

saḥ—that; *eṣaḥ*—this; *bhagavān*—the supremely powerful; *ādi-puruṣaḥ*—the original person; *eva*—certainly; *sāksāt*—directly; *nārāyaṇaḥ*—the Supreme Personality of Godhead, Nārāyaṇa; *lokānām*—of all the planets; *svastaye*—for the benefit; *ātmānam*—

Himself; *trayī-mayam*—consisting of the three *Vedas* (*Sāma*, *Yajur* and *Ṛg*); *karma-viśuddhi*—of purification of fruitive activities; *nimittam*—the cause; *kavibhiḥ*—by great saintly persons; *api*—also; *ca*—and; *vedena*—by Vedic knowledge; *vijjñāsyamānaḥ*—being inquired about; *dvādaśa-dhā*—in twelve divisions; *vibhajya*—dividing; *ṣaṭsu*—in six; *vasanta-ādiṣu*—headed by spring; *ṛtuṣu*—seasons; *yathā-upajoṣam*—according to the enjoyment of their past activities; *ṛtu-guṇān*—the qualities of the different seasons; *vidadhāti*—he arranges.

TRANSLATION

The original cause of the cosmic manifestation is the Supreme Personality of Godhead, Nārāyaṇa. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify fruitive activities. He divided Himself into twelve parts and created seasonal forms, beginning with spring. In this way He created the seasonal qualities, such as heat, cold and so on.

TEXT 4

तमेतमिह पुरुषास्त्रय्या विद्यया वर्णाश्रमाचारानुपया उच्चावचैः कर्मभिरान्नातै-
र्योगवितानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति ॥ ४ ॥

*tam etam iha puruṣās trayyā vidyayā varṇāśramācārānupathā
uccāvacaīḥ karmabhir āmnātair yoga-vitānaiś ca śraddhayā yajanto
'ñjasā śreyah samadhigacchanti.*

tam—Him (the Supreme Personality of Godhead); *etam*—this; *iha*—in this world of mortality; *puruṣāḥ*—all people; *trayyā*—having three divisions; *vidyayā*—by the Vedic knowledge; *varṇa-āśrama-ācāra*—the practices of the *varṇāśrama* system; *anupathāḥ*—following; *uccāvacaīḥ*—higher or lower according to the different positions in the *varṇāśrama-dharma* (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*); *karmabhiḥ*—by their respective activities; *āmnātaiḥ*—handed down; *yoga-vitānaiḥ*—by meditation and other yogic processes; *ca*—and; *śrad-*

dhayā—with great faith; *yajantaḥ*—worshiping; *añjasā*—without difficulty; *śreyah*—the ultimate benefit of life; *samadhigacchanti*—they attain.

TRANSLATION

According to the system of four varṇas and four āśramas, people generally worship the Supreme Personality of Godhead, Nārāyaṇa, who is situated as the sun-god. With great faith they worship the Supreme Personality as the Supersoul according to ritualistic ceremonies handed down in the three Vedas, such as agnihotra and similar higher and lower fruitive acts, and according to the process of mystic yoga. In this way they very easily attain the ultimate goal of life.

TEXT 5

अथ स एष आत्मा लोकानां द्यावापृथिव्योरन्तरेण नभोवलयस्य काल-
चक्रगतो द्वादश मासान् भुङ्क्ते राशिसंज्ञान् संवत्सरावयवान्मासः षष्ठद्वयं दिवा
नक्तं चेति सपादक्षद्वयमुपदिशन्ति यावता षष्ठमंशं भुञ्जीत स वै
ऋतुरित्युपदिश्यते संवत्सरावयवः ॥ ५ ॥

*atha sa eṣa ātmā lokānām dyāv-apṛthivyōr antareṇa nabho-valayasya
kālacakra-gato dvādaśa māsān bhunkte rāsi-samjñān
samvatsarāvayavān māsah pakṣa-dvayam divā naktam ceti sapādarkṣa-
dvayam upadiśanti yāvatā ṣaṣṭham aṁśam bhunjīta sa vai ṛtur ity
upadiśyate samvatsarāvayavaḥ.*

atha—therefore; *saḥ*—He; *eṣaḥ*—this; *ātmā*—the living force; *lokānām*—of all the three worlds; *dyāv-ā-pṛthivyōḥ antareṇa*—between the upper and lower portions of the universe; *nabhaḥ-valayasya*—of outer space; *kāla-cakra-gataḥ*—positioned in the wheel of time; *dvādaśa māsān*—twelve months; *bhunkte*—passes; *rāsi-samjñān*—named after the zodiac signs; *samvatsara-avayavān*—the parts of the whole year; *māsah*—one month; *pakṣa-dvayam*—two fortnights; *divā*—a day; *naktam ca*—and a night; *iti*—thus; *sapāda-rkṣa-dvayam*—by stellar calculations, two and a quarter constellations; *upadiśanti*—they instruct; *yāvatā*—by as much time; *ṣaṣṭham aṁśam*—

one sixth of his orbit; *bhuñjīta*—pass; *saḥ*—that portion; *vai*—indeed; *ṛtuḥ*—a season; *iti*—thus; *upadiśyate*—is instructed; *saṁvatsara-avayavaḥ*—a part of a year.

TRANSLATION

The sun-god, who is Nārāyaṇa, or Viṣṇu, the soul of all the worlds, is situated in outer space between the upper and lower portions of the universe. Passing through twelve months on the wheel of time, the sun comes in touch with twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a saṁvatsara, or an entire year. According to lunar calculations, two fortnights—one of the waxing moon and the other of the waning—form one month. That same period is one day and night for the planet Piṭṛloka. According to stellar calculations, a month equals two and one quarter constellations. When the sun travels for two months, a season passes, and therefore the seasonal changes are considered parts of the body of the year.

TEXT 6

अथ च यावतार्धेन नभोवीथ्यां प्रचरति तं कालमयनमाचक्षते ॥ ६ ॥

atha ca yāvatārdhena nabho-vīthyām pracarati taṁ kālam ayanam ācakṣate.

atha—now; *ca*—also; *yāvatā*—by as long as; *ardhena*—half; *nabhaḥ-vīthyām*—in outer space; *pracarati*—the sun moves; *taṁ*—that; *kālam*—time; *ayanam*—ayana; *ācakṣate*—is said.

TRANSLATION

Thus the time the sun takes to rotate through half of outer space is called an ayana, or its period of movement [in the north or in the south].

TEXT 7

अथ च यावन्नभोमण्डलं सह द्यावापृथिव्योर्मण्डलाभ्यां कात्स्नर्येन
स ह भुञ्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं
वत्सरमिति भानोर्मान्द्यशैघ्र्यसमगतिभिः समामनन्ति ॥ ७ ॥

*atha ca yāvan nabho-maṇḍalam saha dyāv-āpṛthivyor maṇḍalābhyām
kārtsnyena sa ha bhuñjīta taṁ kālam saṁvatsaram parivatsaram
iḍāvatsaram anuvatsaram vatsaram iti bhānor māndya-śaighrya-sama-
gatibhiḥ samāmananti.*

atha—now; *ca*—also; *yāvat*—as long as; *nabhaḥ-maṇḍalam*—outer space, between the upper and lower world; *saha*—along with; *dyāv*—of the upper world; *āpṛthivyoḥ*—of the lower world; *maṇḍalābhyām*—the spheres; *kārtsnyena*—entirely; *saḥ*—he; *ha*—indeed; *bhuñjīta*—may pass through; *taṁ*—that; *kālam*—time; *saṁvatsaram*—Sainvatsara; *parivatsaram*—Parivatsara; *iḍāvatsaram*—Iḍāvatsara; *anuvatsaram*—Anuvatsara; *vatsaram*—Vatsara; *iti*—thus; *bhānoḥ*—of the sun; *māndya*—slow; *śaighrya*—speedy; *sama*—and equal; *gatibhiḥ*—by the speeds; *samāmananti*—the experienced scholars describe.

TRANSLATION

The sun-god has three speeds—slow, fast and moderate. The time he takes to travel entirely around the spheres of heaven, earth and space at these three speeds is referred to, by learned scholars, by the five names Sainvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.

PURPORT

According to solar astronomical calculations, each year extends six days beyond the calendar year, and according to lunar calculations, each year is six days shorter. Therefore, because of the movements of the sun and moon, there is a difference of twelve days between the solar and lunar years. As the Sainvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara pass by, two extra months are added within each five years. This makes a sixth *saṁvatsara*, but because that *saṁvatsara* is extra, the solar system is calculated according to the above five names.

TEXT 8

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टाल्लक्षयोजनत उपलभ्यमानोऽर्कस्य
संवत्सरभुक्तिपक्षाभ्यां मासभुक्ति सपादर्शाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी
द्रुततरगमनो भुङ्क्ते ॥ ८ ॥

*evam candramā arka-gabhastibhya upariṣṭāl lakṣa-yojanata
upalabhyamāno 'rkasya saṁvatsara-bhuktim pakṣābhyām māsa-
bhuktim sapādarkṣābhyām dinenaiva pakṣa-bhuktim agracāri
drutatara-gamano bhukkte.*

evam—thus; *candramā*—the moon; *arka-gabhastibhyaḥ*—from the rays of the sunshine; *upariṣṭāt*—above; *lakṣa-yojanataḥ*—by a measurement of 100,000 *yojanas*; *upalabhyamānaḥ*—being situated; *arkasya*—of the sun globe; *saṁvatsara-bhuktim*—the passage of one year of enjoyment; *pakṣābhyām*—by two fortnights; *māsa-bhuktim*—the passage of one month; *sapāda-rkṣābhyām*—by two and a quarter days; *dinena*—by a day; *eva*—only; *pakṣa-bhuktim*—the passage of a fortnight; *agracāri*—moving impetuously; *druta-tara-gamanaḥ*—passing more speedily; *bhukkte*—passes through.

TRANSLATION

Above the rays of the sunshine by a distance of 100,000 *yojanas* [800,000 miles] is the moon, which travels at a speed faster than that of the sun. In two lunar fortnights the moon travels through the equivalent of a *saṁvatsara* of the sun, in two and a quarter days it passes through a month of the sun, and in one day it passes through a fortnight of the sun.

PURPORT

When we take into account that the moon is 100,000 *yojanas*, or 800,000 miles, above the rays of the sunshine, it is very surprising that the modern excursions to the moon could be possible. Since the moon is so distant, how space vehicles could go there is a doubtful mystery. Modern scientific calculations are subject to one change after another, and therefore they are uncertain. We have to accept the calculations of

the Vedic literature. These Vedic calculations are steady; the astronomical calculations made long ago and recorded in the Vedic literature are correct even now. Whether the Vedic calculations or modern ones are better may remain a mystery for others, but as far as we are concerned, we accept the Vedic calculations to be correct.

TEXT 9

अथ चापूर्यमाणाभिश्च कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः
पितृणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वान : सर्वजीवनिवहप्राणो
जीवश्चैकमेकं नक्षत्रं त्रिंशता मुहूर्तैर्भुङ्क्ते ॥ ९ ॥

atha cāpūryamāṇābhiḥ ca kalābhir amarāṇām kṣīyamāṇābhiḥ ca kalābhiḥ pīṭṛṇām aho-rātrāṇi pūrva-pakṣāpara-pakṣābhyām vitanvānaḥ sarva-jīva-nivaha-prāṇo jivaś caikam ekam nakṣatram trimśatā muhūrtair bhuṅkte.

atha—thus; *ca*—also; *āpūryamāṇābhiḥ*—gradually increasing; *ca*—and; *kalābhiḥ*—by the parts of the moon; *amarāṇām*—of the demigods; *kṣīyamāṇābhiḥ*—by gradually decreasing; *ca*—and; *kalābhiḥ*—by parts of the moon; *pīṭṛṇām*—of those on the planet known as Pitrloka; *aharātrāṇi*—the days and nights; *pūrva-pakṣa-apara-pakṣābhyām*—by the period of waxing and waning; *vitanvānaḥ*—distributing; *sarva-jīva-nivaha*—of the total living entities; *prāṇaḥ*—the life; *jivaḥ*—the chief living being; *ca*—also; *ekam ekam*—one after another; *nakṣatram*—a constellation of stars; *trimśatā*—by thirty; *muhūrtaiḥ*—*muhūrtas*; *bhuṅkte*—passes through.

TRANSLATION

When the moon is waxing, the illuminating portions of it increase daily, thus creating day for the demigods and night for the pitās. When the moon is waning, however, it causes night for the demigods and day for the pitās. In this way the moon passes through each constellation of stars in thirty muhūrtas [an entire day]. The moon is the source of nectarean coolness that influences the growth of food grains, and therefore the moon-god is con-

sidered the life of all living entities. He is consequently called Jiva, the chief living being within the universe.

TEXT 10

य एष षोडशकलः पुरुषो भगवान्मनोमयोऽन्नमयोऽमृतमयो देवपितृ-
मनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति
वर्णयन्ति ॥ १० ॥

ya eṣa ṣoḍaśa-kalaḥ puruṣo bhagavān manomayo 'nnamayo 'mṛtamayo deva-pitr-manuṣya-bhūta-pāṣu-pakṣi-sarīsrpa-vīrudhām prāṇāpy āyana-śīlatvāt sarvamaya iti varṇayanti.

yaḥ—that; *eṣaḥ*—this; *ṣoḍaśa-kalaḥ*—having all sixteen parts (the full moon); *puruṣaḥ*—the person; *bhagavān*—having great power received from the Supreme Personality of Godhead; *manaḥ-mayaḥ*—the predominating deity of the mind; *anna-mayaḥ*—the source of potency for food grains; *amṛta-mayaḥ*—the source of the substance of life; *deva*—of all the demigods; *pitṛ*—of all the inhabitants of Pitṛloka; *manuṣya*—all human beings; *bhūta*—all living entities; *pāṣu*—of the animals; *pakṣi*—of the birds; *sarīsrpa*—of the reptiles; *vīrudhām*—of all kinds of herbs and plants; *prāṇa*—life air; *api*—certainly; *āyana-śīlatvāt*—due to refreshing; *sarva-mayaḥ*—all-pervading; *iti*—thus; *varṇayanti*—the learned scholars describe.

TRANSLATION

Because the moon is full of all potentialities, it represents the influence of the Supreme Personality of Godhead. The moon is the predominating deity of everyone's mind, and therefore the moon-god is called Manomaya. He is also called Annamaya because he gives potency to all herbs and plants, and he is called Amṛtamaya because he is the source of life for all living entities. The moon pleases the demigods, pitās, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied by the presence of the moon. Therefore the moon is also called Sarvamaya [all-pervading].

TEXT 11

तत उपरिष्ठाद्विलक्षयोजनतो नक्षत्राणि मेरुं दक्षिणेनैव
कालायन ईश्वरयोजितानि सहाभिजिताष्टाविंशतिः ॥११॥

*tata upariṣṭād dvi-lakṣa-yojanato nakṣatrāṇi meruṁ dakṣiṇenaiva
kālayana īśvara-yojitāni sahābhijitāṣṭā-viṁśatiḥ.*

tataḥ—from that region of the moon; *upariṣṭāt*—above; *dvi-lakṣa-yo-
janataḥ*—200,000 *yojanas*; *nakṣatrāṇi*—many stars; *meruṁ*—Sumeru
Mountain; *dakṣiṇena eva*—to the right side; *kāla-ayane*—in the wheel
of time; *īśvara-yojitāni*—attached by the Supreme Personality of
Godhead; *saha*—with; *abhijitā*—the star known as Abhijit; *aṣṭā-vim-
śatiḥ*—twenty-eight.

TRANSLATION

There are many stars located 200,000 *yojanas* [1,600,000 miles] above the moon. By the supreme will of the Supreme Personality of Godhead, they are fixed to the wheel of time, and thus they rotate with Mount Sumeru on their right, their motion being different from that of the sun. There are twenty-eight important stars, headed by Abhijit.

PURPORT

The stars referred to herein are 1,600,000 miles above the sun, and thus they are 4,000,000 miles above the earth.

TEXT 12

तत उपरिष्ठादुशना द्विलक्षयोजनत उपलभ्यते पुरतः पश्चात्सहैव वार्कस्य
शैड्यमान्द्यसाम्याभिर्गतिभिर्कवच्चरति लोकानां नित्यदानुकूल एव
प्रायेण वर्षयंश्चारेणानुमीयते स वृष्टिविष्टम्भग्रहोपशमनः ॥ १२ ॥

*tata upariṣṭād uśanā dvi-lakṣa-yojanata upalabhyate purataḥ paścāt
sahaiva vārkasya śaighrya-māndya-sāmyābhir gatibhir arkavac carati
lokānām nityadānukūla eva prāyeṇa varṣayamś cāreṇānumīyate sa
vr̥ṣṭi-viṣṭambha-grahopāśamanaḥ.*

tataḥ—from that bunch of stars; *upariṣṭāt*—above; *uśanā*—Venus; *dvi-lakṣa-yojanataḥ*—200,000 *yojanas* (1,600,000 miles); *upālabh-yate*—is experienced; *purataḥ*—in front; *paścāt*—behind; *saha*—along with; *eva*—indeed; *vā*—and; *arkasya*—of the sun; *śaighrya*—speedy; *māndya*—slow; *sāmyābhiḥ*—equal; *gatibhiḥ*—the movements; *arka-vat*—exactly like the sun; *carati*—rotates; *lokānām*—of all the planets within the universe; *nityadā*—constantly; *anukūlah*—offering favorable conditions; *eva*—indeed; *prāyeṇa*—almost always; *varṣayan*—causing rainfall; *cāreṇa*—by infusing the clouds; *anumīyate*—is perceived; *sah*—he (Venus); *vṛṣṭi-viṣṭambha*—obstacles to rainfall; *graha-upaśamanaḥ*—nullifying planets.

TRANSLATION

Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars.

TEXT 13

उशनसा बुधो व्याख्यातस्तत उपरिष्टाद् द्विलक्षयोजनतो बुधः ।
सोमसुत उपलभ्यमानः प्रायेण शुभकृद्यदार्काद् व्यतिरिच्येत तदातिवाता-
भ्रप्रायानावृष्ट्यादिभयमाशंसते ॥ १३ ॥

uśanasā budho vyākhyātas tata upariṣṭād dvi-lakṣa-yojanato budhaḥ
soma-suta upalabhyamānaḥ prāyeṇa śubha-kṛḍ yadārkād vyatiricyeta
tadātivātābhra-prāyānāvṛṣṭy-ādi-bhayam āśaṁsate.

uśanasā—with Venus; *budhaḥ*—Mercury; *vyākhyātaḥ*—explained; *tataḥ*—from that (Venus); *upariṣṭāt*—above; *dvi-lakṣa-yojanataḥ*—1,600,000 miles; *budhaḥ*—Mercury; *soma-sutaḥ*—the son of the moon; *upalabhyamānaḥ*—is situated; *prāyeṇa*—almost always; *śubha-kṛt*—

very auspicious to the inhabitants of the universe; *yadā*—when; *arkāt*—from the sun; *vyatiricyeta*—is separated; *tadā*—at that time; *ativāta*—of cyclones and other bad effects; *abhra*—clouds; *prāya*—almost always; *anāvṛṣṭi-ādi*—such as scarcity of rain; *bhayam*—fearful conditions; *āśāmsate*—expands.

TRANSLATION

Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun, it forbodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.

TEXT 14

अत ऊर्ध्वमङ्गारकोऽपि योजनलक्षद्वितय उपलभ्यमानस्त्रिभिस्त्रिभिः
पक्षैरेकैकशो राशीन्द्रादशानुभुङ्क्ते यदि न वक्रेणाभिवर्तते, प्रायेणाशुभग्रहो-
ऽवशंसः ॥१४॥

ata ūrdhvam aṅgārako 'pi yojana-lakṣa-dvitaya upalabhyamānaḥ
tribhiḥ tribhiḥ pakṣair ekaikaśo rāśin dvādaśānubhūṅkte yadi na
vakreṇābhivartate prāyeṇāśubha-graho 'gha-śamsaḥ.

ataḥ—from this; *ūrdhvam*—above; *aṅgārakaḥ*—Mars; *api*—also; *yojana-lakṣa-dvitaye*—at a distance of 1,600,000 miles; *upalabhyamānaḥ*—is situated; *tribhiḥ tribhiḥ*—with each three and three; *pakṣaiḥ*—fortnights; *eka-ekaśaḥ*—one after another; *rāśin*—the signs; *dvādaśa*—twelve; *anubhūṅkte*—passes through; *yadi*—if; *na*—not; *vakreṇa*—with a curve; *abhivartate*—approaches; *prāyeṇa*—almost always; *aśubha-grahaḥ*—an unfavorable, inauspicious planet; *agha-śamsaḥ*—creating trouble.

TRANSLATION

Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a crooked way, it crosses through each sign of the zodiac in three

fortnights and in this way travels through all twelve, one after another. It almost always creates unfavorable conditions in respect to rainfall and other influences.

TEXT 15

तत उपरिष्ठाद् द्विलक्षयोजनान्तरगता भगवान् बृहस्पतिरेकैकस्मिन् राशौ
परिवत्सरं परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मणकुलस्य
॥ १५ ॥

*tata upariṣṭād dvi-lakṣa-yojanāntara-gatā bhagavān bṛhaspatir
ekaikasmin rāṣau parivatsaram parivatsaram carati yadi na vakraḥ syāt
prāyeṇānukūlo brāhmaṇa-kulasya.*

tataḥ—that (Mars); *upariṣṭāt*—above; *dvi-lakṣa-yojana-antara-gatāḥ*—situated at a distance of 1,600,000 miles; *bhagavān*—the most powerful planet; *bṛhaspatiḥ*—Jupiter; *eka-ekasmin*—in one after another; *rāṣau*—sign; *parivatsaram parivatsaram*—for the period of Parivatsara; *carati*—moves; *yadi*—if; *na*—not; *vakraḥ*—curved; *syāt*—becomes; *prāyeṇa*—almost always; *anukūlaḥ*—very favorable; *brāhmaṇa-kulasya*—to the *brāhmaṇas* of the universe.

TRANSLATION

Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet Jupiter is very favorable to the *brāhmaṇas* of the universe.

TEXT 16

तत उपरिष्ठाद्योजनलक्षद्वयात्प्रतीयमानः शनैश्चर एकैकस्मिन्
राशौ त्रिंशन्मासान् विलम्बमानः सर्वानेवानुपर्येति तावद्भिरनुवत्सरैः प्रायेण
हि सर्वेषामशान्तिकरः ॥ १६ ॥

*tata upariṣṭād yojana-lakṣa-dvayāt pratiyamānaḥ śanaīścara
ekaikasmin rāṣau trimśan māsān vilambamānaḥ sarvān evānuparyeti
tāvadbhir anuvatsaraiḥ prāyeṇa hi sarveṣām aśāntikaraḥ.*

tataḥ—that (Jupiter); *upariṣṭāt*—above; *yojana-lakṣa-dvayāt*—by a distance of 1,600,000 miles; *pratīyamānaḥ*—is situated; *śanaiścaraḥ*—the planet Saturn; *eka-ekasmin*—in one after another; *rāśau*—zodiac signs; *triṁśat māsān*—for a period of thirty months in each; *vilambamānaḥ*—lingering; *sarvān*—all twelve signs of the zodiac; *eva*—certainly; *anuparyeti*—passes through; *tāvadbhiḥ*—by so many; *anuvatsaraiḥ*—Anuvatsaras; *prāyeṇa*—almost always; *hi*—indeed; *sarveṣām*—to all the inhabitants; *aśāntikaraḥ*—very troublesome.

TRANSLATION

Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. This planet is always very inauspicious for the universal situation.

TEXT 17

तत उत्तरस्माद्दृष्य एकादशलक्षयोजनान्तर उपलभ्यन्ते य एवलोकानां
शमनुभावयन्तो भगवतो विष्णोर्यत्परमं पदं प्रदक्षिणं प्रक्रमन्ति ॥१७॥

tata uttarasmād ṛṣaya ekādaśa-lakṣa-yojanāntara upalabhyante ya eva lokānām śam anubhāvayanto bhagavato viṣṇor yat paramam padam pradakṣiṇam prakramanti.

tataḥ—the planet Saturn; *uttarasmāt*—above; *ṛṣayaḥ*—great saintly sages; *ekādaśa-lakṣa-yojana-antare*—at a distance of 1,100,000 *yojanas*; *upalabhyante*—are situated; *ye*—all of them; *eva*—indeed; *lokānām*—for all the inhabitants of the universe; *śam*—the good fortune; *anubhāvayantaḥ*—always thinking of; *bhagavataḥ*—of the Supreme Personality of Godhead; *viṣṇoḥ*—Lord Viṣṇu; *yat*—which; *paramam padam*—the supreme abode; *pradakṣiṇam*—placing on the right; *prakramanti*—circumambulate.

TRANSLATION

Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of

the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viṣṇu, known as Dhruvaloka, the polestar.

PURPORT

Śrīla Madhvācārya quotes the following verse from the *Brahmāṇḍa Purāṇa*:

*jñānānandātmano viṣṇuḥ
śīsumāra-vapuṣy atha
ūrdhva-lokeṣu sa vyāpta
ādityādyās tad-āśritā*

Lord Viṣṇu, who is the source of knowledge and transcendental bliss, has assumed the form of Śīsumāra in the seventh heaven, which is situated in the topmost level of the universe. All the other planets, beginning with the sun, exist under the shelter of this Śīsumāra planetary system.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-second Chapter of Śrīmad-Bhāgavatam, entitled "The Orbits of the Planets."

CHAPTER TWENTY-THREE

The Śiśumāra Planetary System

This chapter describes how all the planetary systems take shelter of the polestar, Dhruvaloka. It also describes the totality of these planetary systems to be Śiśumāra, another expansion of the external body of the Supreme Personality of Godhead. Dhruvaloka, the abode of Lord Viṣṇu within this universe, is situated 1,300,000 *yojanas* from the seven stars. In the planetary system of Dhruvaloka are the planets of the fire-god, Indra, Prajāpati, Kaśyapa and Dharma, all of whom are very respectful to the great devotee Dhruva, who lives on the polestar. Like bulls yoked to a central pivot, all the planetary systems revolve around Dhruvaloka, impelled by eternal time. Those who worship the *virāṭa-puruṣa*, the universal form of the Lord, conceive of this entire rotating system of planets as an animal known as *śiśumāra*. This imaginary *śiśumāra* is another form of the Lord. The head of the *śiśumāra* form is downward, and its body appears like that of a coiled snake. On the end of its tail is Dhruvaloka, on the body of the tail are Prajāpati, Agni, Indra and Dharma, and on the root of the tail are Dhātā and Vidhātā. On its waist are the seven great sages. The entire body of the *śiśumāra* faces toward its right and appears like a coil of stars. On the right side of this coil are the fourteen prominent stars from Abhijit to Punarvasu, and on the left side are the fourteen prominent stars from Puṣyā to Uttarāṣāḍhā. The stars known as Punarvasu and Puṣyā are on the right and left hips of the *śiśumāra*, and the stars known as Ārdrā and Aśleṣā are on the right and left feet of the *śiśumāra*. Other stars are also fixed on different sides of the Śiśumāra planetary system according to the calculations of Vedic astronomers. To concentrate their minds, *yogīs* worship the Śiśumāra planetary system, which is technically known as the *kuṇḍalini-cakra*.

TEXT 1

श्रीशुक उवाच

अथ तस्मात्परतस्त्रयोदशलक्षयोजनान्तरतो यत्तद्विष्णोः परमं पदम-
भिवदन्ति यत्र ह महाभागवतो ध्रुव औत्तानपादिरग्निनेन्द्रेण प्रजापतिना

कश्यपेन धर्मेण च समकालयुग्मिः बहुमानं दक्षिणतः क्रियमाण
इदानीमपि कल्पजीविनामाजीव्य उपास्ते तस्येहानुभाव उपवर्णितः ॥ १ ॥

śrī-śuka uvāca

*atha tasmāt paratas trayodaśa-lakṣa-yojanāntarato yat tad viṣṇoḥ
paramam padam abhivadanti yatra ha mahā-bhāgavato dhruva
auttānapādir agninendreṇa prajāpatinā kaśyapena dharmeṇa ca
samakāla-yugbhiḥ sabahu-mānam dakṣiṇataḥ kriyamāṇa idānim api
kalpa-jīvinām ājīvyā upāste tasyehānubhāva upavarṇitaḥ.*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—thereupon; *tasmāt*—the sphere of the seven stars; *parataḥ*—beyond that; *trayodaśa-lakṣa-yojana-antarataḥ*—another 1,300,000 *yojanas*; *yat*—which; *tat*—that; *viṣṇoḥ paramam padam*—the supreme abode of Lord Viṣṇu, or the lotus feet of Lord Viṣṇu; *abhivadanti*—the *Rg Veda mantras* praise; *yatra*—on which; *ha*—indeed; *mahā-bhāgavataḥ*—the great devotee; *dhruvaḥ*—Mahārāja Dhruva; *auttānapādīḥ*—the son of Mahārāja Uttānapāda; *agninā*—by the fire-god; *indreṇa*—by the heavenly King, Indra; *prajāpatinā*—by the Prajāpati; *kaśyapena*—by Kaśyapa; *dharmeṇa*—by Dharmarāja; *ca*—also; *samakāla-yugbhiḥ*—who are engaged at the time; *sa-bahu-mānam*—always respectfully; *dakṣiṇataḥ*—on the right side; *kriyamāṇaḥ*—being circumambulated; *idānim*—now; *api*—even; *kalpa-jīvinām*—of the living entities who exist at the end of the creation; *ājīvyāḥ*—the source of life; *upāste*—remains; *tasya*—his; *iha*—here; *anubhāvaḥ*—greatness in discharging devotional service; *upavarṇitaḥ*—already described (in the Fourth Canto of *Śrīmad-Bhāgavatam*).

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, 1,300,000 *yojanas* [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajāpati, Kaśyapa and Dharma all assemble there to offer him honor and respectful

obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Mahārāja Dhruva [in the Fourth Canto of Śrīmad-Bhāgavatam].

TEXT 2

स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमिषेणाव्यक्तरंहसा भगवता
कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः शश्वदवभासते।२

*sa hi sarveṣāṁ jyotir-gaṇānām graha-nakṣatrādinām animiṣeṇāvyaakta-
raṁhasā bhagavatā kālena bhrāmyamāṇānām sthānur ivāvaṣṭambha
īśvareṇa vihitaḥ śaśvat avabhāsate.*

saḥ—that planet of Dhruva Mahārāja; *hi*—indeed; *sarveṣāṁ*—of all; *jyotiḥ-gaṇānām*—the luminaries; *graha-nakṣatra-ādinām*—such as the planets and stars; *animiṣeṇa*—who does not rest; *avyakta*—inconceivable; *raṁhasā*—whose force; *bhagavatā*—the most powerful; *kālena*—by the time factor; *bhrāmyamāṇānām*—being caused to revolve; *sthānuḥ iva*—like a post; *vaṣṭambhaḥ*—the pivot; *īśvareṇa*—by the will of the Supreme Personality of Godhead; *vihitaḥ*—established; *śaśvat*—constantly; *avabhāsate*—shines.

TRANSLATION

Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Mahārāja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

PURPORT

It is distinctly stated herein that all the luminaries, the planets and stars, revolve by the influence of the supreme time factor. The time factor is another feature of the Supreme Personality of Godhead. Everyone is under the influence of the time factor, but the Supreme Personality of Godhead is so kind and loves His devotee Mahārāja Dhruva so much that He has placed all the luminaries under the control of Dhruva's planet

and has arranged for the time factor to work under him or with his cooperation. Everything is actually done according to the will and direction of the Supreme Personality of Godhead, but to make His devotee Dhruva the most important individual within the universe, the Lord has placed the activities of the time factor under his control.

TEXT 3

यथा मेढीस्तम्भ आक्रमणपशवः संयोजितास्त्रिभिस्त्रिभिः सवनैर्यथास्थानं
मण्डलानि चरन्त्येवं भगणा ग्रहादय एतस्मिन्नन्तर्बहिर्योगेन कालचक्र
आयोजिता ध्रुवमेवावलम्ब्य वायुनोदीर्यमाणा आकल्पान्तं परिचङ्क्रमन्ति
नभसि यथा मेघाः श्येनादयो वायुवशाः कर्मसारथयः परिवर्तन्ते एवं
ज्योतिर्गणाः प्रकृतिपुरुषसंयोगानुगृहीताः कर्मनिर्मितगतयो भुवि न
पतन्ति ॥ ३ ॥

*yathā medhīstambha ākramaṇa-paśavaḥ saṁyojitās tribhis tribhiḥ
savanair yathā-sthānaṁ maṇḍalāni caranty evaṁ bhagaṇā grahādaya
etasminn antar-bahir-yogena kāla-cakra āyojitā dhruvam evāvalambya
vāyunodīryamāṇā ākalpāntaṁ paricaṅ kramanti nabhasi yathā meghāḥ
śyenādayo vāyu-vaśāḥ karma-sārathayaḥ parivartante evaṁ
jyotirgaṇāḥ prakṛti-puruṣa-saṁyogānugṛhītāḥ karma-nirmita-gatayo
bhuvi na patanti.*

yathā—exactly like; *medhīstambhe*—to the pivot post; *ākramaṇa-paśavaḥ*—bulls for threshing rice; *saṁyojitāḥ*—being yoked; *tribhiḥ tribhiḥ*—by three; *savanaiḥ*—movements; *yathā-sthānam*—in their proper places; *maṇḍalāni*—orbits; *caranti*—traverse; *evaṁ*—in the same way; *bha-gaṇāḥ*—the luminaries, like the sun, the moon, Venus, Mercury, Mars and Jupiter; *graha-ādayaḥ*—the different planets; *etasmin*—in this; *antaḥ-bahiḥ-yogena*—by connection with the inner or outer circles; *kāla-cakre*—in the wheel of eternal time; *āyojitāḥ*—fixed; *dhruvam*—Dhruvaloka; *eva*—certainly; *avalambya*—taking support of; *vayunā*—by the wind; *udīryamāṇāḥ*—being propelled; *ā-kalpa-anta-tam*—until the end of the creation; *paricaṅ kramanti*—revolve all around; *nabhasi*—in the sky; *yathā*—exactly like; *meghāḥ*—heavy

clouds; *śyena-ādayaḥ*—birds such as the big eagle; *vāyu-vaśāḥ*—controlled by the air; *karma-sārathayaḥ*—whose chariot drivers are the results of their own past activities; *parivartante*—move around; *evam*—in this way; *jyotiḥ-gaṇāḥ*—the luminaries, the planets and stars in the sky; *prakṛti*—of material nature; *puṛuṣa*—and of the Supreme Personality, Kṛṣṇa; *saṁyoga-anugṛhītāḥ*—supported by the combined efforts; *karma-nirmīta*—caused by their own past fruitive activities; *gatayaḥ*—whose movements; *bhuvī*—on the ground; *na*—not; *patanti*—fall down.

TRANSLATION

When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions—one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve around the polestar, the planet of Mahārāja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great śyena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

PURPORT

According to the description of this verse, the hundreds and thousands of stars and the great planets such as the sun, the moon, Venus, Mercury, Mars and Jupiter are not clustered together because of the law of gravity or any similar idea of the modern scientists. These planets and stars are all servants of the Supreme Personality of Godhead, Govinda or Kṛṣṇa, and according to His order they sit in their chariots and travel in their respective orbits. The orbits in which they move are compared to machines given by material nature to the operating deities of the stars and planets, who carry out the orders of the Supreme Personality of

Godhead by revolving around Dhruvaloka, which is occupied by the great devotee Mahārāja Dhruva. This is confirmed in the *Brahma-saṁhitā* (5.52) as follows:

*yac-cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light.” This verse from *Brahma-saṁhitā* confirms that even the largest and most powerful planet, the sun, rotates within a fixed orbit, or *kāla-cakra*, in obedience to the order of the Supreme Personality of Godhead. This has nothing to do with gravity or any other imaginary laws created by the material scientists.

Material scientists want to avoid the ruling government of the Supreme Personality of Godhead, and therefore they imagine different conditions under which they suppose the planets move. The only condition, however, is the order of the Supreme Personality of Godhead. All the various predominating deities of the planets are persons, and the Supreme Personality of Godhead is also a person. The Supreme Personality orders the subordinate persons, the demigods of various names, to carry out His supreme will. This fact is also confirmed in *Bhagavad-gītā* (9.10), wherein Kṛṣṇa says:

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

“This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.”

The orbits of the planets resemble the bodies in which all living entities are seated because they are both machines controlled by the Supreme Personality of Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (18.61):

*īśvaraḥ sarva-bhūtānām
hr̥d-deśe 'rjuna tiṣṭhati
bhrāmayaṁ sarva-bhūtāni
yantrārūḍhāni māyayā*

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.” The machine given by material nature—whether the machine of the body or the machine of the orbit, or *kāla-cakra*—works according to the orders given by the Supreme Personality of Godhead. The Supreme Personality of Godhead and material nature work together to maintain this great universe, and not only this universe but also the millions of other universes beyond this one.

The question of how the planets and stars are floating is also answered in this verse. It is not because of the laws of gravity. Rather, the planets and stars are enabled to float by manipulations of the air. It is due to such manipulations that big, heavy clouds float and big eagles fly in the sky. Modern airplanes like the 747 jet aircraft work in a similar way: by controlling the air, they float high in the sky, resisting the tendency to fall to earth. Such adjustments of the air are all made possible by the cooperation of the principles of *puruṣa* (male) and *prakṛti* (female). By the cooperation of material nature, which is considered to be *prakṛti*, and the Supreme Personality of Godhead, who is considered the *puruṣa*, all the affairs of the universe are going on nicely in their proper order. *Prakṛti*, material nature, is also described in the *Brahma-saṁhitā* (5.44) as follows:

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam aham bhajāmi*

“The external potency, *māyā*, who is of the nature of the shadow of the *cit* [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.” Material nature, the external energy of the Supreme Lord, is also known as Durgā, or the female energy that protects the great fort of this universe. The word Durgā also means fort. This universe is just like a great fort in which all the conditioned souls are kept, and they cannot leave it unless they are liberated by the mercy of the Supreme Personality of Godhead. The Lord Himself declares in *Bhagavad-gītā* (4.9):

*janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” Thus simply by Kṛṣṇa consciousness, by the mercy of the Supreme Personality of Godhead, one can be liberated, or, in other words, one can be released from the great fort of this universe and go outside it to the spiritual world.

It is also significant that the predominating deities of even the greatest planets have been offered their exalted posts because of the very valuable pious activities they performed in previous births. This is indicated herein by the words *karma-nirmita-gatayaḥ*. For example, as we have previously discussed, the moon is called *jīva*, which means that he is a living entity like us, but because of his pious activities he has been appointed to his post as the moon-god. Similarly, all the demigods are living entities who have been appointed to their various posts as the masters of the moon, the earth, Venus and so on because of their great service and pious acts. Only the predominating deity of the sun, Sūrya Nārāyaṇa, is an incarnation of the Supreme Personality of Godhead. Mahārāja Dhruva, the predominating deity of Dhruvaloka, is also a living entity. Thus there are two kinds of entities—the supreme entity, the Supreme Personality of Godhead, and the ordinary living entity, the *jīva* (*nityo*

nityānām cetanaś cetanānām). All the demigods are engaged in the service of the Lord, and only by such an arrangement are the affairs of the universe going on.

Regarding the great eagles mentioned in this verse, it is understood that there are eagles so big that they can prey on big elephants. They fly so high that they can travel from one planet to another. They start flying in one planet and land in another, and while in flight they lay eggs that hatch into other birds while falling through the air. In Sanskrit such eagles are called *śyena*. Under the present circumstances, of course, we cannot see such huge birds, but at least we know of eagles that can capture monkeys and then throw them down to kill and eat them. Similarly, it is understood that there are gigantic birds that can carry off elephants, kill them and eat them.

The two examples of the eagle and the cloud are sufficient to prove that flying and floating can be made possible through adjustments of the air. The planets, in a similar way, are floating because material nature adjusts the air according to the orders of the Supreme Lord. It could be said that these adjustments constitute the law of gravity, but in any case, one must accept that these laws are made by the Supreme Personality of Godhead. The so-called scientists have no control over them. The scientists can falsely, improperly declare that there is no God, but this is not a fact.

TEXT 4

केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य
योगधारणायामनुवर्णयन्ति ॥ ४ ॥

*kecanaitaj jyotir-anīkaṁ śiśumāra-saṁsthānena bhagavato
vāsudevasya yoga-dhāraṇāyām anuvarṇayanti.*

kecana—some *yogīs* or learned scholars of astronomy; *etat*—this; *jyotiḥ-anīkaṁ*—great wheel of planets and stars; *śiśumāra-saṁsthānena*—imagine this wheel to be a *śiśumāra* (dolphin); *bhagavataḥ*—of the Supreme Personality of Godhead; *vāsudevasya*—Lord Vāsudeva (the son of Vasudeva), Kṛṣṇa; *yoga-dhāraṇāyām*—in absorption in worship; *anuvarṇayanti*—describe.

TRANSLATION

This great machine, consisting of the stars and planets, resembles the form of a śīsumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogīs meditate upon Vāsudeva in this form because it is actually visible.

PURPORT

Transcendentalists such as yogīs whose minds cannot accommodate the form of the Lord prefer to visualize something very great, such as the *virāṭa-puruṣa*. Therefore some yogīs contemplate this imaginary śīsumāra to be swimming in the sky the way a dolphin swims in water. They meditate upon it as the *virāṭa-rūpa*, the gigantic form of the Supreme Personality of Godhead.

TEXT 5

यस्य पुच्छाग्रेऽवाक्शिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले
 प्रजापतिरग्निरिन्द्रो धर्म इति पुच्छमूले धाता विधाता च कट्यां सप्तर्षयः ।
 तस्य दक्षिणावर्तकुण्डलीभूतशरीरस्य यान्युदगयनानि दक्षिणपार्श्वे तु
 नक्षत्राण्युपकल्पयन्ति दक्षिणायनानि तु सव्ये । यथा शिशुमारस्य कुण्डला-
 भोगसन्निवेशस्य पार्श्वयोरुभयोरप्यवयवाः समसंख्या भवन्ति । पृष्ठे त्वजवीथी
 आकाशगङ्गा चोदरतः ॥ ५ ॥

yasya pucchāgre 'vāksīrasaḥ kuṇḍalī-bhūta-dehasya dhruva upakalpītas tasya lāṅgūle prajāpatir agnir indro dharmā itī pucchamūle dhātā vidhātā ca kṛtyāṃ saptaṛṣayaḥ. tasya dakṣiṇāvartakuṇḍalī-bhūta-śarīrasya yāny udagayanāni dakṣiṇa-pārśve tu nakṣatrāṇy upakalpayanti dakṣiṇāyanāni tu savye. yathā śīsumārasya kuṇḍalā-bhoga-sanniveśasya pārśvayor ubhayor apy avayavaḥ samasaṅkhyā bhavanti. pṛṣṭhe tv ajavīthī ākāśa-gaṅgā codarataḥ.

yasya—of which; *puccha-agre*—at the end of the tail; *avāk-śīrasaḥ*—whose head is downward; *kuṇḍalī-bhūta-dehasya*—whose body, which is coiled; *dhruvaḥ*—Mahārāja Dhruva on his planet, the polestar; *upakalpitaḥ*—is situated; *tasya*—of that; *lāṅgūle*—on the tail;

prajāpatiḥ—of the name Prajāpati; *agniḥ*—Agni; *indraḥ*—Indra; *dharmaḥ*—Dharma; *iti*—thus; *puccha-mūle*—at the base of the tail; *dhātā vidhātā*—the demigods known as Dhātā and Vidhātā; *ca*—also; *katyām*—on the hip; *sapta-ṛṣayaḥ*—the seven saintly sages; *tasya*—of that; *dakṣiṇa-āvarta-kunḍali-bhūta-śarīrasya*—whose body is like a coil turning toward the right side; *yāni*—which; *udagayanāni*—marking the northern courses; *dakṣiṇa-pārśve*—on the right side; *tu*—but; *nakṣatrāṇi*—constellations; *upakalpayanti*—are situated; *dakṣiṇa-āyanāni*—the fourteen stars, from Puṣyā to Uttarāśāḍhā, marking the northern course; *tu*—but; *savye*—on the left side; *yathā*—just like; *śiśumārasya*—of the dolphin; *kunḍalā-bhoga-sanniveśasya*—whose body appears like a coil; *pārśvayoḥ*—on the sides; *ubhayoḥ*—both; *api*—certainly; *avayavāḥ*—the limbs; *samaśaṅkhyāḥ*—of equal number (fourteen); *bhavanti*—are; *prṣṭhe*—on the back; *tu*—of course; *ajavīthī*—the first three stars marking the southern route (Mūlā, Pūrvaśāḍhā and Uttarāśāḍhā); *ākāśa-gaṅgā*—the Ganges in the sky (the Milky Way); *ca*—also; *udarataḥ*—on the abdomen.

TRANSLATION

This form of the śiśumāra has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhātā and Vidhātā. Where the hips might be on the śiśumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śiśumāra-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāśāḍhā. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the śiśumāra is the group of stars known as Ajavīthī, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

TEXT 6

पुनर्वसुपुष्यौ दक्षिणवामयोः श्रोण्योर्द्राक्षलेषे च दक्षिणवामयोः पश्चिमयोः
पादयोरभिजिदुत्तराषाढे दक्षिणवामयोर्नासिकयोर्ध्यासंख्यं श्रवणपूर्वाषाढे

दक्षिणवामयोर्लोचनयोर्धनिष्ठा मूलं च दक्षिणवामयोः कर्णयोर्मघादीन्यष्ट
 नक्षत्राणि दक्षिणायनानि वामपार्श्ववङ्क्रिषु युञ्जीत तथैव मृगशीर्षादीन्युदगय
 नानि दक्षिणपार्श्ववङ्क्रिषु प्रातिलोम्येन प्रयुञ्जीत शतभिषाज्येष्टे
 स्कन्धयोर्दक्षिणवामयोर्न्यसेत् ॥ ६ ॥

*punarvasu-puṣyau dakṣiṇa-vāmayoḥ śronyor ārdrāśleṣe ca dakṣiṇa-
 vāmayoḥ paścimayoḥ pādayoḥ abhijit-uttarāśāḍhe dakṣiṇa-vāmayor
 nāsikayor yathā-saṅkhyam śravaṇa-pūrvāśāḍhe dakṣiṇa-vāmayor
 locanayor dhaniṣṭhā mūlam ca dakṣiṇa-vāmayoḥ karṇayor maghādīny
 aṣṭa nakṣatrāṇi dakṣiṇāyanāni vāma-pārśva-vaṅkriṣu yuñjīta tathaiḥ
 mṛga-śiṛśādīny udagayanāni dakṣiṇa-pārśva-vaṅkriṣu prātilomyena
 prayuñjīta śatabhiṣā-jyeṣṭhe skandhayor dakṣiṇa-vāmayor nyaset.*

punarvasu—the star named Punarvasu; *puṣyau*—and the star named Puṣyā; *dakṣiṇa-vāmayoḥ*—on the right and left; *śronyoḥ*—loins; *ārdrā*—the star named Ārdrā; *āśleṣe*—the star named Aśleṣā; *ca*—also; *dakṣiṇa-vāmayoḥ*—at the right and left; *paścimayoḥ*—behind; *pādayoḥ*—feet; *abhijit-uttarāśāḍhe*—the stars named Abhijit and Ut-
 tarāśāḍhā; *dakṣiṇa-vāmayoḥ*—on the right and left; *nāsikayoḥ*—
 nostrils; *yathā-saṅkhyam*—according to numerical order; *śravaṇa-pūrv-
 vāśāḍhe*—the stars named Śravaṇā and Pūrvāśāḍhā; *dakṣiṇa-
 vāmayoḥ*—at the right and left; *locanayoḥ*—eyes; *dhaniṣṭhā mūlam
 ca*—and the stars named Dhaniṣṭhā and Mūla; *dakṣiṇa-vāmayoḥ*—at the
 right and left; *karṇayoḥ*—ears; *maghā-ādīni*—the stars such as Maghā;
aṣṭa nakṣatrāṇi—eight stars; *dakṣiṇa-āyanāni*—which mark the
 southern course; *vāma-pārśva*—of the left side; *vaṅkriṣu*—at the ribs;
yuñjīta—may place; *tathā eva*—similarly; *mṛga-śiṛśā-ādīni*—such as
 Mṛgaśiṛśā; *udagayanāni*—marking the northern course; *dakṣiṇa-
 pārśva-vaṅkriṣu*—on the right side; *prātilomyena*—in the reverse
 order; *prayuñjīta*—may place; *śatabhiṣā*—Śatabhiṣā; *jyeṣṭhe*—Jyeṣṭhā;
skandhayoḥ—on the two shoulders; *dakṣiṇa-vāmayoḥ*—right and left;
nyaset—should place.

TRANSLATION

On the right and left sides of where the loins might be on the Śiśumāra-cakra are the stars named Punarvasu and Puṣyā. Ārdrā

and Aśleṣā are on its right and left feet, Abhijit and Uttarāṣādhā are on its right and left nostrils, Śravaṇā and Pūrvāṣādhā are at its right and left eyes, and Dhaniṣṭhā and Mūla are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mṛgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiṣā and Jyeṣṭhā are on the right and left shoulders.

TEXT 7

उत्तराहनावगस्तिरधराहनौ यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे बृहस्पतिः
ककुदि वक्षस्यादित्यो हृदये नारायणो मनसि चन्द्रो नाभ्यामुशना स्तनयोरश्विनौ
बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः
॥ ७ ॥

*uttarā-hanāv agastir adharā-hanau yamo mukheṣu cāṅgārakaḥ
śanaīścara upasthe bṛhaspatiḥ kakudi vakṣasy ādityo hṛdaye nārāyaṇo
manasi candro nābhyām uśanā stanayor aśvinau budhaḥ prāṇāpānayo
rahur gale ketavaḥ sarvāṅgeṣu romasu sarve tārā-gaṇāḥ.*

uttarā-hanau—on the upper jaw; *agastiḥ*—the star named Agasti; *adharā-hanau*—on the lower jaw; *yamaḥ*—Yamarāja; *mukhe*—on the mouth; *ca*—also; *aṅgārakaḥ*—Mars; *śanaīścaraḥ*—Saturn; *upasthe*—on the genitals; *bṛhaspatiḥ*—Jupiter; *kakudi*—on the back of the neck; *vakṣasi*—on the chest; *ādityaḥ*—the sun; *hṛdaye*—within the heart; *nārāyaṇaḥ*—Lord Nārāyaṇa; *manasi*—in the mind; *candraḥ*—the moon; *nābhyām*—on the navel; *uśanā*—Venus; *stanayoḥ*—on the two breasts; *aśvinau*—the two stars named Aśvin; *budhaḥ*—Mercury; *prāṇāpānayoḥ*—in the inner airs known as *prāṇa* and *apāna*; *rahuḥ*—the planet Rahu; *gale*—on the neck; *ketavaḥ*—comets; *sarva-aṅgeṣu*—all over the body; *romasu*—in the pores of the body; *sarve*—all; *tārā-gaṇāḥ*—the numerous stars.

TRANSLATION

On the upper chin of the śiśumāra is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back

of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus; and on its breasts, the Aśvinikumāras. Within its life air, which is known as prāṇāpāna, is Mercury, on its neck is Rahu, all over its body are comets, and in its pores are the numerous stars.

TEXT 8

एतद् ह्येव भगवतो विष्णोः सर्वदेवतामयं रूपमहरहः सन्ध्यायां
प्रयतो वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालायनाया
निमिषां पतये महापुरुषायाभिधीमहीति ॥ ८ ॥

*etat u haiva bhagavato viṣṇoḥ sarva-devatāmayaṁ rūpam aharahaḥ
sandhyāyām prayato vāgyato nirikṣamāṇa upatiṣṭheta namo jyotir-
lokāya kālāyanāyānimiṣām pataye mahā-puruṣāyābhidhimahīti.*

etat—this; *u ha*—indeed; *eva*—certainly; *bhagavataḥ*—of the Supreme Personality of Godhead; *viṣṇoḥ*—of Lord Viṣṇu; *sarva-devatā-mayam*—consisting of all the demigods; *rūpam*—form; *ahaḥ-ahaḥ*—always; *sandhyāyām*—in the morning, noon and evening; *prayataḥ*—meditating upon; *vāgyataḥ*—controlling the words; *nirikṣamāṇaḥ*—observing; *upatiṣṭheta*—one should worship; *namaḥ*—respectful obeisances; *jyotiḥ-lokāya*—unto the resting place of all the planetary systems; *kālāyanāya*—in the form of supreme time; *animiṣām*—of the demigods; *pataye*—unto the master; *mahā-puruṣāya*—unto the Supreme Person; *abhidhimahi*—let us meditate; *iti*—thus.

TRANSLATION

My dear King, the body of the śīsumāra, as thus described, should be considered the external form of Lord Viṣṇu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the Śīsumāra-cakra and worship Him with this mantra: “O Lord who has assumed the form of time! O resting place of all the planets moving in different orbits! O master of all demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You.”

TEXT 9

ग्रहर्क्षतारामयमाधिदैविकं
पापापहं मन्त्रकृतां त्रिकालम् ।
नमस्यतः स्मरतो वा त्रिकालं
नश्येत तत्कालजमाशु पापम् ॥ ९ ॥

*graharkṣatārāmayam ādhidaivikam
pāpāpaham mantra-kṛtām tri-kālam
namasyataḥ smarato vā tri-kālam
naśyeta tat-kālam āśu pāpam*

graha-rkṣa-tārā-mayam—consisting of all the planets and stars; *ādhidaivikam*—the leader of all the demigods; *pāpa-apaham*—the killer of sinful reactions; *mantra-kṛtām*—of those who chant the *mantra* mentioned above; *tri-kālam*—three times; *namasyataḥ*—offering obeisances; *smarataḥ*—meditating; *vā*—or; *tri-kālam*—three times; *naśyeta*—destroys; *tat-kāla-jam*—born at that time; *āśu*—very quickly; *pāpam*—all sinful reactions.

TRANSLATION

The body of the Supreme Lord, Viṣṇu, which forms the Śiśumāra-cakra, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day—morning, noon and evening—will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

PURPORT

Summarizing the entire description of the planetary systems of the universe, Śrīla Viśvanātha Cakravartī Ṭhākura says that one who is able to meditate upon this arrangement as the *virāṭa-rūpa*, or *viśva-rūpa*, the external body of the Supreme Personality of Godhead, and worship Him three times a day by meditation will always be free from all sinful reactions. Viśvanātha Cakravartī Ṭhākura estimates that Dhruvaloka, the

polestar, is 3,800,000 *yojanas* above the sun. Above Dhruvaloka by 10,000,000 *yojanas* is Maharloka, above Maharloka by 20,000,000 *yojanas* is Janaloka, above Janaloka by 80,000,000 *yojanas* is Tapoloka, and above Tapoloka by 120,000,000 *yojanas* is Satyaloka. Thus the distance from the sun to Satyaloka is 233,800,000 *yojanas*, or 1,870,400,000 miles. The Vaikuṅṭha planets begin 26,200,000 *yojanas* (209,600,000 miles) above Satyaloka. Thus the *Viṣṇu Purāṇa* describes that the covering of the universe is 260,000,000 *yojanas* (2,080,000,000 miles) away from the sun. The distance from the sun to the earth is 100,000 *yojanas*, and below the earth by 70,000 *yojanas* are the seven lower planetary systems called Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Below these lower planets by 30,000 *yojanas*, Śeṣa Nāga is lying on the Garbhodaka Ocean. That ocean is 249,800,000 *yojanas* deep. Thus the total diameter of the universe is approximately 500,000,000 *yojanas*, or 4,000,000,000 miles.

Thus end the Bhaktivedānta purports to the Fifth Canto, Twenty-third Chapter of the Śrīmad-Bhāgavatam, entitled “The Śiṣumāra Planetary System.”

CHAPTER TWENTY-FOUR

The Subterranean Heavenly Planets

This chapter describes the planet Rāhu, which is 10,000 *yojanas* (80,000 miles) below the sun, and it also describes Atala and the other lower planetary systems. Rāhu is situated below the sun and moon. It is between these two planets and the earth. When Rāhu conceals the sun and moon, eclipses occur, either total or partial, depending on whether Rāhu moves in a straight or curving way.

Below Rāhu by another 1,000,000 *yojanas* are the planets of the Siddhas, Cāraṇas and Vidyādhara, and below these are planets such as Yakṣaloka and Rakṣaloka. Below these planets is the earth, and 70,000 *yojanas* below the earth are the lower planetary systems—Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Demons and Rakṣasas live in these lower planetary systems with their wives and children, always engaged in sense gratification and not fearing their next births. The sunshine does not reach these planets, but they are illuminated by jewels fixed upon the hoods of snakes. Because of these shining gems there is practically no darkness. Those living in these planets do not become old or diseased, and they are not afraid of death from any cause but the time factor, the Supreme Personality of Godhead.

In the planet Atala, the yawning of a demon has produced three kinds of women, called *svairiṇī* (independent), *kāmiṇī* (lusty) and *puṁścalī* (very easily subdued by men). Below Atala is the planet Vitala, wherein Lord Śiva and his wife Gaurī reside. Because of their presence, a kind of gold is produced called *hāṭaka*. Below Vitala is the planet Sutala, the abode of Bali Mahārāja, the most fortunate king. Bali Mahārāja was favored by the Supreme Personality of Godhead, Vāmanadeva, because of his intense devotional service. The Lord went to the sacrificial arena of Bali Mahārāja and begged him for three paces of land, and on this plea the Lord took from him all his possessions. When Bali Mahārāja agreed to all this, the Lord was very pleased, and therefore the Lord serves as his doorkeeper. The description of Bali Mahārāja appears in the Eighth Canto of *Śrīmad-Bhāgavatam*.

When the Supreme Personality of Godhead offers a devotee material happiness, this is not His real favor. The demigods, who are very puffed up by their material opulence, pray to the Lord only for material happiness, not knowing anything better. Devotees like Prahāda Mahārāja, however, do not want material happiness. Not to speak of material happiness, they do not want even liberation from material bondage, although one can achieve this liberation simply by chanting the holy name of the Lord, even with improper pronunciation.

Below Sutala is the planet Talātala, the abode of the demon Maya. This demon is always materially happy because he is favored by Lord Śiva, but he cannot achieve spiritual happiness at any time. Below Talātala is the planet Mahātala, where there are many snakes with hundreds and thousands of hoods. Below Mahātala is Rasātala, and below that is Pātāla, where the serpent Vasukī lives with his associates.

TEXT 1

श्रीशुक उवाच

अधस्तात्सवितुर्योजनायुते स्वर्भानुरक्षत्रवच्चरतीत्येके योऽसाम्रमरत्वं
ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः सैहिकेयो ह्यतदर्हस्तस्य
तात जन्म कर्माणि चोपरिष्ठाद्द्रक्ष्यामः ॥ १ ॥

śrī-śuka uvāca

*adhastāt savitur yojanāyute svarbhānur nakṣatracaratiṭy eke yo
'sāv amaratvaṃ grahatvaṃ cālabhata bhagavad-anukampayā svayam
asurāpasadaḥ saimhikeyo hy atad-arhas tasya tāta janma karmāṇi
copariṣṭād vaksyāmaḥ.*

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *adhastāt*—below; *savituḥ*—the sun globe; *yojana*—a measurement equal to eight miles; *ayute*—ten thousand; *svarbhānuḥ*—the planet known as Rāhu; *nakṣatra-vat*—like one of the stars; *carati*—is rotating; *iti*—thus; *eke*—some who are learned in the *Purāṇas*; *yaḥ*—which; *asau*—that; *amaratvam*—a lifetime like those of the demigods; *grahatvam*—a position as one of the chief planets; *ca*—and; *alabhata*—obtained;

bhagavat-anukampayā—by the compassion of the Supreme Personality of Godhead; *svayam*—personally; *asura-apasadaḥ*—the lowest of the *asuras*; *sairṁhikeyaḥ*—being the son of *Siṁhikā*; *hi*—indeed; *a-tat-arhaḥ*—not qualified for that position; *tasya*—his; *tāta*—O my dear King; *janma*—birth; *karmāṇi*—activities; *ca*—also; *upariṣṭāt*—later; *vakṣyāmaḥ*—I shall explain.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, some historians, the speakers of the Purāṇas, say that 10,000 *yojanas* [80,000 miles] below the sun is the planet known as *Rāhu*, which moves like one of the stars. The presiding deity of that planet, who is the son of *Siṁhikā*, is the most abominable of all *asuras*, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him.

TEXT 2

यददस्तरणेर्माण्डलं प्रतपतस्तद्विस्तरतो योजनायुतमाचक्षते द्वादशसहस्रं
सोमस्य त्रयोदशसहस्रं राहोर्यः पर्वणि तद्व्यवधानकृद्द्वैरानुबन्धः सूर्या-
चन्द्रमसावभिधावति ॥ २ ॥

yad adas taraṇer maṇḍalam pratapatas tad vistarato yojanāyutam ācakṣate dvādaśa-sahasraṁ somasya trayodaśa-sahasraṁ rāhor yaḥ parvaṇi tad-vyavadhāna-kṛd vairānubandhaḥ sūryā-candramasāv abhidhāvati.

yat—which; *adaḥ*—that; *taraṇeḥ*—of the sun; *maṇḍalam*—globe; *pratapataḥ*—which is always distributing heat; *tat*—that; *vistarataḥ*—in terms of width; *yojana*—a distance of eight miles; *ayutam*—ten thousand; *ācakṣate*—they estimate; *dvādaśa-sahasram*—20,000 *yojanas* (160,000 miles); *somasya*—of the moon; *trayodaśa*—thirty; *sahasram*—one thousand; *rāhoḥ*—of the planet *Rāhu*; *yaḥ*—which; *parvaṇi*—on occasion; *tat-vyavadhāna-kṛt*—who created an obstruction to the sun and moon at the time of the distribution of nectar; *vaira-anu-*

bandhaḥ—whose intentions are inimical; *sūryā*—the sun; *candramasau*—and the moon; *abhidhāvati*—runs after them on the full-moon night and the dark-moon day.

TRANSLATION

The sun globe, which is a source of heat, extends for 10,000 *yojanas* [80,000 miles]. The moon extends for 20,000 *yojanas* [160,000 miles], and Rāhu extends for 30,000 *yojanas* [240,000 miles]. Formerly, when nectar was being distributed, Rāhu tried to create dissension between the sun and moon by interposing himself between them. Rāhu is inimical toward both the sun and the moon, and therefore he always tries to cover the sunshine and moonshine on the dark-moon day and full-moon night.

PURPORT

As stated herein, the sun extends for 10,000 *yojanas*, and the moon extends for twice that, or 20,000 *yojanas*. The word *dvādaśa* should be understood to mean twice as much as ten, or twenty. In the opinion of Vijayadhvaḥ, the extent of Rāhu should be twice that of the moon, or 40,000 *yojanas*. However, to reconcile this apparent contradiction to the text of the *Bhāgavatam*, Vijayadhvaḥ cites the following quotation concerning Rāhu: *rāhu-soma-raviṇām tu maṇḍalā dvi-guṇoktitām*. This means that Rāhu is twice as large as the moon, which is twice as large as the sun. This is the conclusion of the commentator Vijayadhvaḥ.

TEXT 3

तन्निशम्योभयत्रापि भगवता रक्षणाय प्रयुक्तं सुदर्शनं नाम भागवतं
दयितमस्त्रं तत्तेजसा दुर्विषहं मुहुः परिवर्तमानमभ्यवस्थितो मुहूर्तमुद्धि-
जमानश्चकितहृदय आरादेव निवर्तते तदुपरागमिति वदन्ति लोकाः ॥३॥

*tan niśamyobhayatrāpi bhagavatā rakṣaṇāya prayuktaṁ sudarśanaṁ
nāma bhāgavatam dayitam astram tat tejasā durviśaḥam muhuḥ
parivartamānam abhyavasthito muhūrtam udvijamānās cakita-hṛdaya
ārād eva nivartate tad uparāgam iti vadanti lokāḥ.*

tat—that situation; *niśamya*—hearing; *ubhayatra*—around both the sun and moon; *api*—indeed; *bhagavatā*—by the Supreme Personality of Godhead; *rakṣanāya*—for their protection; *prayuktam*—engaged; *sudarśanam*—the wheel of Kṛṣṇa; *nāma*—named; *bhāgavatam*—the most confidential devotee; *dayitam*—the most favorite; *astram*—weapon; *tat*—that; *tejasā*—by its effulgence; *durviṣaham*—unbearable heat; *muhuh*—repeatedly; *parivartamānam*—moving around the sun and moon; *abhyavasthitah*—situated; *muhūrtam*—for a *muhūrta* (forty-eight minutes); *udvijamānaḥ*—whose mind was full of anxieties; *cakita*—frightened; *hṛdayaḥ*—the core of whose heart; *ārāt*—to a distant place; *eva*—certainly; *nivartate*—flees; *tat*—that situation; *uparāgam*—an eclipse; *iti*—thus; *vadanti*—they say; *lokāḥ*—the people.

TRANSLATION

After hearing from the sun and moon demigods about Rāhu's attack, the Supreme Personality of Godhead, Viṣṇu, engages His disc, known as the Sudarśana cakra, to protect them. The Sudarśana cakra is the Lord's most beloved devotee and is favored by the Lord. The intense heat of its effulgence, meant for killing non-Vaiṣṇavas, is unbearable to Rāhu, and he therefore flees in fear of it. During the time Rāhu disturbs the sun or moon, there occurs what people commonly know as an eclipse.

PURPORT

The Supreme Personality of Godhead, Viṣṇu, is always the protector of His devotees, who are also known as demigods. The controlling demigods are most obedient to Lord Viṣṇu, although they also want material sense enjoyment, and that is why they are called demigods, or almost godly. Although Rāhu attempts to attack both the sun and the moon, they are protected by Lord Viṣṇu. Being very afraid of Lord Viṣṇu's *cakra*, Rāhu cannot stay in front of the sun or moon for more than a *muhūrta* (forty-eight minutes). The phenomenon that occurs when Rāhu blocks the light of the sun or moon is called an eclipse. The attempt of the scientists of this earth to go to the moon is as demonic as Rāhu's attack. Of course, their attempts will be failures because no one can enter the moon or sun

so easily. Like the attack of Rāhu, such attempts will certainly be failures.

TEXT 4

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि तावन्मात्र एव ॥ ४ ॥

tato 'dhastāt siddha-cāraṇa-vidyādharaṇām sadanāni tāvan mātra eva.

tataḥ—the planet Rāhu; *adhastāt*—below; *siddha-cāraṇa*—of the planets known as Siddhaloka and Cāraṇaloka; *vidyādharaṇām*—and the planets of the Vidyādhara; *sadanāni*—the residential places; *tāvat mātra*—only that much distance (eighty thousand miles); *eva*—indeed.

TRANSLATION

Below Rāhu by 10,000 yojanas [80,000 miles] are the planets known as Siddhaloka, Cāraṇaloka and Vidyādhara-loka.

PURPORT

It is said that the residents of Siddhaloka, being naturally endowed with the powers of *yogīs*, can go from one planet to another by their natural mystic powers without using airplanes or similar machines.

TEXT 5

ततोऽधस्ताद्यक्षरक्षः पिशाचप्रेतभूतगणानां विहाराजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते ॥ ५ ॥

tato 'dhastād yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānām vihārājīram antarikṣam yāvad vāyuḥ pravāti yāvan meghā upalabhyante.

tataḥ adhastāt—beneath the planets occupied by the Siddhas, Cāraṇas and Vidyādhara; *yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānām*—of Yakṣas, Rākṣasas, Piśācas, ghosts and so on; *vihāra-ajīram*—the place of sense gratification; *antarikṣam*—in the sky or outer space; *yāvat*—as far

as; *vāyuḥ*—the wind; *pravāti*—blows; *yāvat*—as far as; *meghāḥ*—the clouds; *upalabhyante*—are seen.

TRANSLATION

Beneath Vidyādhara-loka, Cāraṇaloka and Siddhaloka, in the sky called antarikṣa, are the places of enjoyment for the Yakṣas, Rākṣasas, Piśācas, ghosts and so on. Antarikṣa extends as far as the wind blows and the clouds float in the sky. Above this there is no more air.

TEXT 6

ततोऽधस्ताच्छतयोजनान्तर इयं पृथिवी यावद्दंसभासश्येन सुपर्णादयः
पतत्रिप्रवरा उत्पतन्तीति ॥ ६ ॥

*tato 'dhastāc chata-yojanāntara iyam prthivi yāvad dhaṁsa-bhāsa-
śyena-suparṇādayaḥ patattri-pravarā utpatantīti.*

tataḥ adhastāt—beneath that; *śata-yojana*—of one hundred *yojanas*; *antare*—by an interval; *iyam*—this; *prthivi*—planet earth; *yāvat*—as high as; *haṁsa*—swans; *bhāsa*—vultures; *śyena*—eagles; *suparṇā-
ādayaḥ*—and other birds; *patattri-pravarāḥ*—the chief among birds; *utpatanti*—can fly; *iti*—thus.

TRANSLATION

Below the abodes of the Yakṣas and Rākṣasas by a distance of 100 *yojanas* [800 miles] is the planet earth. Its upper limits extend as high as swans, hawks, eagles and similar large birds can fly.

TEXT 7

उपवर्णितं भूमेर्यथासंनिवेशावस्थानमवनेरप्यधस्तात् सप्त भूविवरा एकैकशो
योजनायुतान्तरेणायामविस्तारेणोपक्कृप्ता अतलं वितलं सुतलं तलातलं
महातलं रसातलं पातालमिति ॥ ७ ॥

*upavarṇitam bhūmer yathā-sanniveśāvasthānam avaner apy adhastāt
sapta bhū-vivarā ekaikaśo yojanāyutāntareṇāyāma-vistāreṇopakṣptā
atalam vitalam sutalam talātalam mahātalam rasātalam pātalam iti.*

upavarṇitam—stated previously; *bhūmeḥ*—of the planet earth; *yathā-sanniveśa-avasthānam*—according to the arrangement of the different places; *avaneḥ*—the earth; *api*—certainly; *adhastāt*—beneath; *sapta*—seven; *bhū-vivarāḥ*—other planets; *eka-ekaśaḥ*—in succession, up to the outer limit of the universe; *yojana-ayuta-antareṇa*—with an interval of ten thousand *yojanas* (eighty thousand miles); *āyāma-vistāreṇa*—by width and length; *upakṣptāḥ*—situated; *atalam*—named Atala; *vitalam*—Vitala; *sutalam*—Sutala; *talātalam*—Talātala; *mahātalam*—Mahātala; *rasātalam*—Rasātala; *pātalam*—Pātāla; *iti*—thus.

TRANSLATION

My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. I have already explained the situation of the planetary systems of earth. The width and length of the seven lower planetary systems are calculated to be exactly the same as those of earth.

TEXT 8

एतेषु हि बिलस्वर्गेषु स्वर्गादप्यधिककामभोगैश्वर्यानन्दभूतिविभूतिभिः
सुसमृद्धभवनोद्यानाक्रीडविहारेषु दैत्यदानवकाद्रवेया नित्यप्रमुदितानुरक्त-
कलत्रापत्यबन्धुसुहृदनुचरा गृहपतय ईश्वरादप्यप्रतिहतकामा मायाविनोदा
निवसन्ति ॥ ८ ॥

*eteṣu hi bila-svargeṣu svargād apy adhika-kāma-bhogaiśvaryānanda-
bhūti-vibhūtibhiḥ susamṛddha-bhavanodyānākriḍa-vihāreṣu daitya-
dānava-kādraveyā nitya-pramuditānurakta-kalatrāpatya-bandhu-
suhṛd-anucarā gṛha-pataya īśvarād apy apratihata-kāmā māyā-vinodā
nivasanti.*

eteṣu—in these; *hi*—certainly; *bila-svargeṣu*—known as the heavenly subterranean worlds; *svargāt*—than the heavenly planets; *api*—even; *adhika*—a greater quantity; *kāma-bhoga*—enjoyment of sense gratification; *aiśvarya-ānanda*—bliss due to opulence; *bhūti*—influence; *vibhūtibhiḥ*—by those things and wealth; *su-samṛddha*—improved; *bhavana*—houses; *udyāna*—gardens; *ākṛiḍa-vihāreṣu*—in places for different types of sense gratification; *daiṭya*—the demons; *dānava*—ghosts; *kādraveyāḥ*—snakes; *nitya*—who are always; *pramudita*—overjoyed; *anurakta*—because of attachment; *kalatra*—to wife; *apatya*—children; *bandhu*—family relations; *suhṛt*—friends; *anucarāḥ*—followers; *gr̥ha-patayah*—the heads of the households; *iśvarāt*—than those more capable, like the demigods; *api*—even; *apratihata-kāmāḥ*—whose fulfillment of lusty desires is unimpeded; *māyā*—illusory; *vinodāḥ*—who feel happiness; *nivasanti*—live.

TRANSLATION

In these seven planetary systems, which are also known as the subterranean heavens [*bila-svarga*], there are very beautiful houses, gardens and places of sense enjoyment, which are even more opulent than those in the higher planets because the demons have a very high standard of sensual pleasure, wealth and influence. Most of the residents of these planets, who are known as Daityas, Dānavas and Nāgas, live as householders. Their wives, children, friends and society are all fully engaged in illusory, material happiness. The sense enjoyment of the demigods is sometimes disturbed, but the residents of these planets enjoy life without disturbances. Thus they are understood to be very attached to illusory happiness.

PURPORT

According to the statements of Prahlaḍa Mahārāja, material enjoyment is *māyā-sukha*, illusory enjoyment. A Vaiṣṇava is full of anxieties for the deliverance of all living entities from such false enjoyment. Prahlaḍa Mahārāja says, *māyā-sukhāya bharam udvahato vimūḍhān*: these fools (*vimūḍhas*) are engaged in material happiness, which is surely temporary. Whether in the heavenly planets, the lower planets or the earthly

planets, people are engrossed in temporary, material happiness, forgetting that in due course of time they have to change their bodies according to the material laws and suffer the repetition of birth, death, old age and disease. Not caring what will happen in the next birth, gross materialists are simply busy enjoying during the present short span of life. A Vaiṣṇava is always anxious to give all such bewildered materialists the real happiness of spiritual bliss.

TEXT 9

येषु महाराज मयेन मायाविना विनिर्मिताः पुरो नानामणिप्रवर-
प्रवेकविरचितविचित्रभवनप्राकारगोपुरसभाचैत्यचत्वरायतनादिभिर्नागासुरमि-
थुनपारावतशुकसारिकाकीर्णकृत्रिमभूमिभिर्विवरेश्वरगृहोत्तमैः समलङ्कृताश्चका-
सति ॥ ९ ॥

*yeṣu mahārāja mayena māyāvinā vinirmitāḥ puro nānā-maṇi-pravara-
praveka-viracita-vicitra-bhavana-prākāra-gopura-sabhā-caitya-
catvarāyatanādibhir nāgāsura-mithuna-pārāvata-śuka-sārikākīrṇa-
kṛtrima-bhūmibhir vivareśvara-gṛhottamaiḥ samalaṅkṛtāś cakāsati.*

yeṣu—in those lower planetary systems; *mahā-rāja*—O my dear King; *mayena*—by the demon named Maya; *māyā-vinā*—possessing advanced knowledge in the construction of material comforts; *vinirmitāḥ*—constructed; *purāḥ*—cities; *nānā-maṇi-pravara*—of valuable gems; *praveka*—with excellent; *viracita*—constructed; *vicitra*—wonderful; *bhavana*—houses; *prākāra*—walls; *gopura*—gates; *sabhā*—legislative meeting rooms; *caitya*—temples; *catvara*—schools; *āyatana-ādibhiḥ*—with hotels or recreation halls and so on; *nāga*—of living entities with snakelike bodies; *asura*—of demons, or godless persons; *mithuna*—by couples; *pārāvata*—pigeons; *śuka*—parrots; *sārikā*—mynas; *ākīrṇa*—crowded; *kṛtrima*—artificial; *bhūmibhiḥ*—possessing areas; *vivara-iśvara*—of the leaders of the planets; *gṛha-uttamaiḥ*—with first-class houses; *samalaṅkṛtāḥ*—decorated; *cakāsati*—shine magnificently.

of trees; *latā-aṅga-āliṅgitānām*—which are embraced by the limbs of creepers; *śrībhiḥ*—by the beauty; *sa-mithuna*—in pairs; *vividha*—varieties; *vihāṅgama*—frequented by birds; *jala-āśayānām*—of reservoirs of water; *amala-jala-pūrṇānām*—full of clear and transparent water; *jhaṣa-kula-ullaṅghana*—by the jumping of different fish; *kṣubhita*—agitated; *nīra*—in the water; *nīraja*—of lotus flowers; *kumuda*—lilies; *kuvalaya*—flowers named *kuvalaya*; *kahlāra*—*kahlāra* flowers; *nīla-utpala*—blue lotus flowers; *lohita*—red; *śata-patra-ādi*—lotus flowers with a hundred petals and so on; *vaneṣu*—in forests; *kṛta-niketanānām*—of birds that have made their nests; *ekavihāra-ākula*—full of uninterrupted enjoyment; *madhura*—very sweet; *vividha*—varieties; *svana-ādibhiḥ*—by vibrations; *indriya-utsavaiḥ*—invoking sense enjoyment; *amara-loka-śriyam*—the beauty of the residential places of the demigods; *atiśayitāni*—surpassing.

TRANSLATION

The parks and gardens in the artificial heavens surpass in beauty those of the upper heavenly planets. The trees in those gardens, embraced by creepers, bend with a heavy burden of twigs with fruits and flowers, and therefore they appear extraordinarily beautiful. That beauty could attract anyone and make his mind fully blossom in the pleasure of sense gratification. There are many lakes and reservoirs with clear, transparent water, agitated by jumping fish and decorated with many flowers such as lilies, kuvalayas, kahlāras and blue and red lotuses. Pairs of cakravākas and many other water birds nest in the lakes and always enjoy in a happy mood, making sweet, pleasing vibrations that are very satisfying and conducive to enjoyment of the senses.

TEXT 11

यत्र ह वाव न भयमहोरात्रादिभिः कालविभागैरुपलक्ष्यते ॥११॥

yatra ha vāva na bhayam aho-rātrādibhiḥ kāla-vibhāgair upalakṣyate.

yatra—where; *ha vāva*—certainly; *na*—not; *bhayam*—fearfulness; *ahaḥ-rātra-ādibhiḥ*—because of days and nights; *kāla-vibhāgaiḥ*—the divisions of time; *upalakṣyate*—is experienced.

TRANSLATION

Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist.

TEXT 12

यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रवाधन्ते ॥१२॥

yatra hi mahāhi-pravara-śiro-maṇayaḥ sarvaṁ tamaḥ prabādhante.

yatra—where; *hi*—indeed; *mahā-ahi*—of great serpents; *pravara*—of the best; *śiraḥ-maṇayaḥ*—the gems on the hoods; *sarvam*—all; *tamaḥ*—darkness; *prabādhante*—drive away.

TRANSLATION

Many great serpents reside there with gems on their hoods, and the effulgence of these gems dissipates the darkness in all directions.

TEXT 13

न वा एतेषु वसतां दिव्यौषधिरसरसायनान्नपानस्नानादिभिराधयो व्याधयो
वलीपलितजरादयश्च देहवैवर्ण्यदौर्गन्ध्यस्वेदक्लमग्लानिरिति वयोऽवस्थाश्च
भवन्ति ॥१३॥

*na vā eṭeṣu vasatām divyauṣadhi-rasa-rasāyanānna-pāna-snānādibhir
ādhayo vyādhayo valī-palīta-jarādayaś ca deha-vaivarṇya-
daurgandhya-sveda-klama-glānir iti vayo 'vasthāś ca bhavanti.*

na—not; *vā*—either; *eṭeṣu*—in these planets; *vasatām*—of those residing; *divya*—wonderful; *auśadhi*—of herbs; *rasa*—the juices; *rasāyana*—and elixirs; *anna*—by eating; *pāna*—drinking; *snāna-ādibhiḥ*—by bathing in and so on; *ādhayaḥ*—mental troubles; *vyādhayaḥ*—diseases; *valī*—wrinkles; *palīta*—grey hair; *jarā*—old age; *ādayaḥ*—and so on; *ca*—and; *deha-vaivarṇya*—the fading of bodily luster; *daurgandhya*—bad odor; *sveda*—perspiration; *klama*—

fatigue; *glāniḥ*—lack of energy; *iti*—thus; *vayaḥ avasthāḥ*—miserable conditions due to increasing age; *ca*—and; *bhavanti*—are.

TRANSLATION

Since the residents of these planets drink and bathe in juices and elixirs made from wonderful herbs, they are freed from all anxieties and physical diseases. They have no experience of grey hair, wrinkles or invalidity, their bodily lusters do not fade, their perspiration does not cause a bad smell, and they are not troubled by fatigue or by lack of energy or enthusiasm due to old age.

TEXT 14

न हि तेषां कल्याणानां प्रभवति कुतश्चन मृत्युर्विना भगवत्तेजसश्चक्रा-
पदेशात् ॥१४॥

na hi teṣāṃ kalyāṇānām prabhavati kutaścana mṛtyur vinā bhagavat-tejasāś cakrāpadeśāt.

na hi—not; *teṣām*—of them; *kalyāṇānām*—who are by nature auspicious; *prabhavati*—able to influence; *kutaścana*—from anywhere; *mṛtyuḥ*—death; *vinā*—except; *bhagavat-tejaśaḥ*—of the energy of the Supreme Personality of Godhead; *cakra-apadeśāt*—from that weapon named the Sudarśana *cakra*.

TRANSLATION

They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarśana *cakra* of the Supreme Personality of Godhead.

PURPORT

This is the defect of material existence. Everything in the subterranean heavens is very nicely arranged. There are well situated residential quarters, there is a pleasing atmosphere, and there are no bodily inconveniences or mental anxieties, but nevertheless those who live there have to take another birth according to *karma*. Persons whose minds are dull

cannot understand this defect of a materialistic civilization aiming at material comforts. One may make his living conditions very pleasing for the senses, but despite all favorable conditions, one must in due course of time meet death. The members of a demoniac civilization endeavor to make their living conditions very comfortable, but they cannot check death. The influence of the Sudarśana *cakra* will not allow their so-called material happiness to endure.

TEXT 15

यस्मिन् प्रविष्टेऽसुरवधूनां प्रायः पुंसवनानि भयादेव स्रवन्ति
पतन्ति च ॥१५॥

yasmin praviṣṭe 'sura-vadhūnāṃ prāyaḥ puṃsavanāni bhayād eva sravanti patanti ca.

yasmin—where; *praviṣṭe*—when entered; *asura-vadhūnām*—of the wives of those demons; *prāyaḥ*—almost always; *puṃsavanāni*—fetuses; *bhayāt*—because of fear; *eva*—certainly; *sravanti*—slip out; *patanti*—fall down; *ca*—and.

TRANSLATION

When the Sudarśana disc enters those provinces, the pregnant wives of the demons all have miscarriages due to fear of its effulgence.

TEXT 16

अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह
सृष्टाः पणवतिर्मायाः काश्चनाद्यापि मायाविनो धारयन्ति यस्य च जृम्भ-
माणस्य मुखतस्त्रयः स्त्रीगणा उदपद्यन्त स्वैरिण्यः कामिन्यः पुंश्चल्य इति
या वै विलायनं प्रविष्टं पुरुषं रसेन हाटकाख्येन साधयित्वा स्वविलासा-
वलोकनानुरागस्मितसंलापोपगूहनादिभिः स्वैरं किल रमयन्ति
यस्मिन्नुपयुक्ते पुरुष ईश्वरोऽहं सिद्धोऽहमित्ययुतमहागजबलमात्मानम-
भिमन्यमानः कथ्यते मदान्ध इव ॥१६॥

*athātale maya-putro 'suro balo nivasati yena ha vā iha sṛṣṭāḥ ṣaṅ-
 ṇavatir māyāḥ kāścānādyāpi māyāvino dhārayanti yasya ca
 jṛmbhamāṇasya mukhataḥ trayāḥ strī-gaṇā udapadyanta svairiṇyaḥ
 kāmīnyaḥ puṁścalya iti yā vai bilāyanam praviṣṭam puruṣam rasena
 hāṭakākhyena sādhayitvā sva-vilāsāvalokanānurāga-smita-
 samlāpopagūhanādibhiḥ svairam kila ramayanti yasminn upayukte
 puruṣa īśvaro 'ham siddho 'ham ity ayuta-mahā-gaja-balam ātmānam
 abhimanyamānaḥ katthate madāndha iva.*

atha—now; *atale*—on the planet named Atala; *maya-putraḥ*
asuraḥ—the demon son of Maya; *balah*—Bala; *nivasati*—resides;
yena—by whom; *ha vā*—indeed; *iha*—in this; *sṛṣṭāḥ*—propagated; *ṣaṅ-
 ṇavatiḥ*—ninety-six; *māyāḥ*—varieties of illusion; *kāścāna*—some;
adya api—even today; *māyā-vinaḥ*—those who know the art of magical
 feats (like manufacturing gold); *dhārayanti*—utilize; *yasya*—of whom;
ca—also; *jṛmbhamāṇasya*—while yawning; *mukhataḥ*—from the
 mouth; *trayaḥ*—three; *strī-gaṇāḥ*—varieties of women; *udapa-
 dyanta*—were generated; *svairiṇyaḥ*—*svairiṇī* (one who only marries in
 her same class); *kāmīnyaḥ*—*kāmīṇī* (one who, being lusty, marries men
 from any group); *puṁścalyaḥ*—*puṁścalī* (one who wants to go from one
 husband to another); *iti*—thus; *yāḥ*—who; *vai*—certainly; *bila-
 ayanam*—the subterranean planets; *praviṣṭam*—entering; *puruṣam*—a
 male; *rasena*—by a juice; *hāṭaka-ākhyena*—made from an intoxicating
 herb known as *hāṭaka*; *sādhayitvā*—making sexually fit; *sva-vilāsa*—
 for their personal sense gratification; *avalokana*—by glances;
anurāga—lustful; *smita*—by smiling; *samlāpa*—by talking;
upagūhana-ādibhiḥ—and by embracing; *svairam*—according to their
 own desire; *kila*—indeed; *ramayanti*—enjoy sex pleasure; *yasmin*—
 which; *upayukte*—when used; *puruṣaḥ*—a man; *īśvaraḥ aham*—I am
 the most powerful person; *siddhaḥ aham*—I am the greatest and most
 elevated person; *iti*—thus; *ayuta*—ten thousand; *mahā-gaja*—of big
 elephants; *balam*—the strength; *ātmānam*—himself;
abhimanyamānaḥ—being full of pride; *katthate*—they say; *mada-
 andhaḥ*—blinded by false prestige; *iva*—like.

TRANSLATION

My dear King, now I shall describe to you the lower planetary systems, one by one, beginning from Atala. In Atala there is a

demon, the son of Maya Dānava named Bala, who created ninety-six kinds of mystic power. Some so-called yogis and svāmīs take advantage of this mystic power to cheat people even today. Simply by yawning, the demon Bala created three kinds of women, known as svairiṇī, kāmīṇī and puṁścalī. The svairiṇīs like to marry men from their own group, the kāmīṇīs marry men from any group, and the puṁścalīs change husbands one after another. If a man enters the planet of Atala, these women immediately capture him and induce him to drink an intoxicating beverage made with a drug known as hāṭaka [cannabis indica]. This intoxicant endows the man with great sexual prowess, of which the women take advantage for enjoyment. A woman will enchant him with attractive glances, intimate words, smiles of love and then embraces. In this way she induces him to enjoy sex with her to her full satisfaction. Because of his increased sexual power, the man thinks himself stronger than ten thousand elephants and considers himself most perfect. Indeed, illusioned and intoxicated by false pride, he thinks himself God, ignoring impending death.

TEXT 17

ततोऽधस्ताद्वितले हरो भगवान् हाटकेश्वरः स्वपार्षदभूतगणावृतः
 प्रजापतिसर्गोपबृंहणाय भवो भवान्या सह मिथुनीभूत आस्ते यतः
 प्रवृत्ता सरित्प्रवरा हाटकी नाम भवयोर्वीर्येण यत्र
 चित्रभानुर्मातरिश्वना समिध्यमान ओजसा पिबति तन्निष्ठयूतं
 हाटकाख्यं सुवर्णं भूषणेनासुरेन्द्रावरोधेषु पुरुषाः सह पुरुषीभिर्धारयन्ति
 ॥ १७ ॥

tato 'dhastād vitale haro bhagavān hāṭakeśvaraḥ sva-pārśada-bhūta-gaṇāvṛtaḥ prajāpati-sargopabṛhṇāya bhavo bhavānyā saha mithunī-bhūta āste yataḥ pravṛttā sarit-pravarā hāṭakī nāma bhavayor vīryeṇa yatra citrabhānur mātariśvanā samidhyamāna ojasā pibati tan niṣṭhyūtaṁ hāṭakākhyam suvarṇam bhūṣaṇeṇāsūreन्द्रāvarodheṣu puruṣāḥ saha puruṣibhir dhārayanti.

tataḥ—the planet Atala; *adhastāt*—beneath; *vitale*—on the planet; *haraḥ*—Lord Śiva; *bhagavān*—the most powerful personality; *hāṭa-*

keśvaraḥ—the master of gold; *sva-pārṣada*—by his own associates; *bhūta-gaṇa*—who are ghostly living beings; *āvṛtaḥ*—surrounded; *prajāpati-sarga*—of the creation of Lord Brahmā; *upabṛmhaṇāya*—to increase the population; *bhavaḥ*—Lord Śīva; *bhavānyā saha*—with his wife, Bhavānī; *mīthunī-bhūtaḥ*—being united in sex; *āste*—remains; *yataḥ*—from that planet (Vitala); *pravṛtā*—being emanated; *sarit-pravarā*—the great river; *hāṭakī*—Hāṭakī; *nāma*—named; *bhavayoḥ vīryeṇa*—due to the semina and ovum of Lord Śīva and Bhavānī; *yatra*—where; *citra-bhānuḥ*—the fire-god; *mātarīśvanā*—by the wind; *samidhyamānaḥ*—being brightly inflamed; *ojasā*—with great strength; *pibati*—drinks; *tat*—that; *niṣṭhyūtam*—spit out with a hissing sound; *hāṭaka-ākhyam*—named Hāṭaka; *suvarṇam*—gold; *bhūṣaṇeṇa*—by different types of ornaments; *asura-indra*—of the great *asuras*; *avarodheṣu*—in the homes; *puruṣāḥ*—the males; *saha*—with; *puruṣībhiḥ*—their wives and women; *dhārayanti*—wear.

TRANSLATION

The next planet below Atala is Vitala, wherein Lord Śīva, who is known as the master of gold mines, lives with his personal associates, the ghosts and similar living entities. Lord Śīva, as the progenitor, engages in sex with Bhavānī, the progenitress, to produce living entities, and from the mixture of their vital fluid the river named Hāṭakī is generated. When fire, being made to blaze by the wind, drinks of this river and then sizzles and spits it out, it produces gold called Hāṭaka. The demons who live on that planet with their wives decorate themselves with various ornaments made from that gold, and thus they live there very happily.

PURPORT

It appears that when Bhava and Bhavānī, Lord Śīva and his wife, unite sexually, the emulsification of their secretions creates a chemical which when heated by fire can produce gold. It is said that the alchemists of the medieval age tried to prepare gold from base metal, and Śrīla Sanātana Gosvāmī also states that when bell metal is treated with mercury, it can produce gold. Śrīla Sanātana Gosvāmī mentions this in regard to the

initiation of low-class men to turn them into *brāhmaṇas*. Sanātana Gosvāmī said:

*yathā kāñcanatām yāti
kāmsyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena
dvijatvaṁ jāyate nṛṇām*

“As one can transform *kāṁsa*, or bell metal, into gold by treating it with mercury, one can also turn a lowborn man into a *brāhmaṇa* by initiating him properly into Vaiṣṇava activities.” The International Society for Krishna Consciousness is trying to turn *mlecchas* and *yavanas* into real *brāhmaṇas* by properly initiating them and stopping them from engaging in meat-eating, intoxication, illicit sex and gambling. One who stops these four principles of sinful activity and chants the Hare Kṛṣṇa *mahā-mantra* can certainly become a pure *brāhmaṇa* through the process of bona fide initiation, as suggested by Śrīla Sanātana Gosvāmī.

Apart from this, if one takes a hint from this verse and learns how to mix mercury with bell metal by properly heating and melting them, one can get gold very cheaply. The alchemists of the medieval age tried to manufacture gold, but they were unsuccessful, perhaps because they did not follow the right instructions.

TEXT 18

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो
बलिर्भगवता महेन्द्रस्य प्रियं चिकीर्षमाणेनादितेर्लब्धकायो भूत्वा
वटुवामनरूपेण पराक्षिप्तलोकत्रयो भगवदनुकम्पयैव पुनः प्रवेशित
इन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाभिजुष्टः स्वधर्मेणाराध्यंस्तमेव
भगवन्तमाराधनीयमपगतसाध्वस आस्तेऽधुनापि ॥१८॥

*tato 'dhasāt sutale udāra-śravāḥ puṇya-śloko virocanaātmajo balir
bhagavatā mahendrasya priyaṁ cikīrṣamaṇēnādīter labdha-kāyo
bhūtvā vaṭu-vāmana-rūpeṇa parākṣipta-loka-trayo bhagavad-
anukampayaiva punaḥ praveśīta indrādiṣv avidyamānayaḥ*

susamṛddhayā śrīyābhijūṣṭaḥ sva-dharmenārādhayaṁs tam eva bhagavantam ārādhaniyam apagata-sādhvasa āste 'dhunāpi.

tataḥ adhastāt—beneath the planet known as Vitala; *sutale*—on the planet known as Sutala; *udāra-śravāḥ*—very greatly celebrated; *punya-ślokaḥ*—very pious and advanced in spiritual consciousness; *virocana-ātmajaḥ*—the son of Virocana; *baliḥ*—Bali Mahārāja; *bhagavatā*—by the Supreme Personality of Godhead; *mahā-indrasya*—of the King of heaven, Indra; *priyam*—the welfare; *cikīrṣamāṇena*—desiring to perform; *āditeḥ*—from Āditi; *labdha-kāyaḥ*—having obtained His body; *bhūtvā*—appearing; *vaṭu*—*brahmacārī*; *vāmana-rūpeṇa*—in the form of a dwarf; *parākṣipta*—wrested away; *loka-trayaḥ*—the three worlds; *bhagavat-anukampayā*—by the causeless mercy of the Supreme Personality of Godhead; *eva*—certainly; *punaḥ*—again; *praveśitaḥ*—caused to enter; *indra-ādiṣu*—even among the demigods like the King of heaven; *avidyamānayā*—not existing; *susamṛddhayā*—much enriched by such exalted opulence; *śrīyā*—by good fortune; *abhijūṣṭaḥ*—being blessed; *sva-dharmena*—by discharging devotional service; *ārādhayan*—worshipping; *tam*—Him; *eva*—certainly; *bhagavantam*—the Supreme Personality of Godhead; *ārādhaniyam*—who is most worshipable; *apagata-sādhvasaḥ*—without fear; *āste*—remains; *adhunā api*—even today.

TRANSLATION

Below the planet Vitala is another planet, known as Sutala, where the great son of Mahārāja Virocana, Bali Mahārāja, who is celebrated as the most pious king, resides even now. For the welfare of Indra, the King of heaven, Lord Viṣṇu appeared in the form of a dwarf brahmacārī as the son of Āditi and tricked Bali Mahārāja by begging for only three paces of land but taking all the three worlds. Being very pleased with Bali Mahārāja for giving all his possessions, the Lord returned his kingdom and made him richer than the opulent King Indra. Even now, Bali Mahārāja engages in devotional service by worshipping the Supreme Personality of Godhead in the planet of Sutala.

PURPORT

The Supreme Personality of Godhead is described as Uttamaśloka, “He who is worshiped by the best of selected Sanskrit verses,” and His devotees such as Bali Mahārāja are also worshiped by *puṇya-śloka*, verses that increase one’s piety. Bali Mahārāja offered everything to the Lord—his wealth, his kingdom and even his own body (*sarvātmanivedane balih*). The Lord appeared before Bali Mahārāja as a *brāhmaṇa* beggar, and Bali Mahārāja gave Him everything he had. However, Bali Mahārāja did not become poor; by donating all his possessions to the Supreme Personality of Godhead, he became a successful devotee and got everything back again with the blessings of the Lord. Similarly, those who give contributions to expand the activities of the Kṛṣṇa consciousness movement and to accomplish its objectives will never be losers; they will get their wealth back with the blessings of Lord Kṛṣṇa. On the other side, those who collect contributions on behalf of the International Society for Krishna Consciousness should be very careful not to use even a farthing of the collection for any purpose other than the transcendental loving service of the Lord.

TEXT 19

नो एवैतत्साक्षात्कारो भूमिदानस्य यत्तद्भगवत्यशेषजीवनिकायानां जीव-
भूतात्मभूते परमात्मनि वासुदेवे तीर्थतमे पात्र उपपन्ने परया श्रद्धया
परमादरसमाहितमनसा सम्प्रतिपादितस्य साक्षादपवर्गद्वारस्य
यद्विलनिलयैश्वर्यम् ॥१९॥

*no evaitat sākṣātkāro bhūmi-dānasya yat tad bhagavaty aśeṣa-jīva-
nikāyānām jīva-bhūtātma-bhūte paramātmani vāsudeve tīrthatame
pātra upapanne parayā śraddhayā paramādara-samāhita-manasā
sampratipāditasya sākṣād apavarga-dvārasya yad bila-nilayaiśvaryam.*

no—not; *eva*—indeed; *etat*—this; *sākṣātkārah*—the direct result; *bhūmi-dānasya*—of contribution of land; *yat*—which; *tat*—that; *bhagavati*—unto the Supreme Personality of Godhead; *aśeṣa-jīva-nikāyānām*—of unlimited numbers of living entities; *jīva-bhūta-ātma-*

bhūte—who is the life and the Supersoul; *parama-ātmani*—the supreme regulator; *vāsudeve*—Lord Vāsudeva (Kṛṣṇa); *tīrtha-tame*—who is the best of all places of pilgrimage; *pātre*—the most worthy recipient; *upapanne*—having approached; *parayā*—by the topmost; *śraddhayā*—faith; *parama-ādara*—with great respect; *samāhita-manasā*—with an attentive mind; *sampratipādītasya*—which was given; *sākṣāt*—directly; *apavarga-dvārasya*—the gate of liberation; *yat*—which; *bila-nilaya*—of *bila-svarga*, the imitation heavenly planets; *aiśvaryam*—the opulence.

TRANSLATION

My dear King, Bali Mahārāja donated all his possessions to the Supreme Personality of Godhead, Vāmanadeva, but one should certainly not conclude that he achieved his great worldly opulence in *bila-svarga* as a result of his charitable disposition. The Supreme Personality of Godhead, who is the source of life for all living entities, lives within everyone as the friendly Supersoul, and under His direction a living entity enjoys or suffers in the material world. Greatly appreciating the transcendental qualities of the Lord, Bali Mahārāja offered everything at His lotus feet. His purpose, however, was not to gain anything material, but to become a pure devotee. For a pure devotee, the door of liberation is automatically opened. One should not think that Bali Mahārāja was given so much material opulence merely because of his charity. When one becomes a pure devotee in love, he may also be blessed with a good material position by the will of the Supreme Lord. However, one should not mistakenly think that the material opulence of a devotee is the result of his devotional service. The real result of devotional service is the awakening of pure love for the Supreme Personality of Godhead, which continues under all circumstances.

TEXT 20

यस्य ह वाच क्षुत्पतनप्रस्खलनादिषु विवशः सकृन्नामाभिगृणन् पुरुषः
कर्मवन्धनमञ्जसा विधुनोति यस्य हैव प्रतिवाधनं मुमुक्षवोऽन्यथैवोपलभन्ते

*yasya ha vāva kṣuta-patana-praskhalanādiṣu vivaśaḥ sakṛṇ
nāmābhigṛṇan puruṣaḥ karma-bandhanam aṅjasā vidhunoti yasya
haiva pratibādhanam mumukṣavo 'nyathavopalabhante.*

yasya—of whom; *ha vāva*—indeed; *kṣuta*—when in hunger; *patana*—falling down; *praskhalana-ādiṣu*—stumbling and so on; *vivaśaḥ*—being helpless; *sakṛt*—once; *nāma abhigṛṇan*—chanting the holy name of the Lord; *puruṣaḥ*—a person; *karma-bandhanam*—the bondage of fruitive activity; *aṅjasā*—completely; *vidhunoti*—washes away; *yasya*—of which; *ha*—certainly; *eva*—in this way; *pratibādhanam*—the repulsion; *mumukṣavaḥ*—persons desiring liberation; *anyathā*—otherwise; *eva*—certainly; *upalabhante*—are trying to realize.

TRANSLATION

If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmīs entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.

PURPORT

It is not a fact that one has to offer his material possessions to the Supreme Personality of Godhead and be liberated before he can engage in devotional service. A devotee automatically attains liberation without separate endeavors. Bali Mahārāja did not get back all his material possessions merely because of his charity to the Lord. One who becomes a devotee, free from material desires and motives, regards all opportunities, both material and spiritual, as benedictions from the Lord, and in this way his service to the Lord is never hampered. *Bhukti*, material enjoyment, and *mukti*, liberation, are only by-products of devotional service. A devotee need not work separately to attain *mukti*. Śrīla Bilvamaṅgala Thākura said, *mukṭiḥ svayaṁ mukulitāñjaliḥ sevate 'smān*: a pure devotee of the Lord does not have to endeavor separately for *mukti*, because *mukti* is always ready to serve him.

In this regard, *Caitanya-caritāmṛta* (*Antya* 3.177-188) describes Haridāsa Ṭhākura's confirmation of the effect of chanting the holy name of the Lord.

keha bale — ‘*nāma haite haya pāpa-kṣaya*’
keha bale — ‘*nāma haite jīvera mokṣa haya*’

Some say that by chanting the holy name of the Lord one is freed from all the reactions of sinful life, and others say that by chanting the holy name of the Lord one attains liberation from material bondage.

haridāsa kahena, — “*nāmera ei dui phala naya*
nāmera phale kṛṣṇa-pade prema upajaya”

Haridāsa Ṭhākura, however, said that the desired result of chanting the holy name of the Lord is not that one is liberated from material bondage or freed from the reactions of sinful life. The actual result of chanting the holy name of the Lord is that one awakens his dormant Kṛṣṇa consciousness, his loving service to the Lord.

ānuṣāṅgika phala nāmera — ‘*mukti*’, ‘*pāpa-nāśa*’
tāhāra dṛṣṭānta yaiche sūryera prakāśa

Haridāsa Ṭhākura said that liberation and freedom from the reactions of sinful activities are only by-products of chanting the holy name of the Lord. If one chants the holy name of the Lord purely, he attains the platform of loving service to the Supreme Personality of Godhead. In this regard Haridāsa Ṭhākura gave an example comparing the power of the holy name to sunshine.

ei ślokerā artha kara paṇḍītera gaṇa”
sabe kahe, — ‘*tumi kaha artha-vivaraṇa*’

He placed a verse before all the learned scholars present, but the learned scholars asked him to state the purport of the verse.

haridāsa kahena, — “*yaiche sūryera udaya*
udaya nā haite ārambhe tamera haya kṣaya”

Haridāsa Ṭhākura said that as the sun begins to rise, it dissipates the darkness of night, even before the sunshine is visible.

*caura-preta-rākṣasādira bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa*

Before the sunrise even takes place, the light of dawn destroys the fear of the dangers of the night, such as disturbances by thieves, ghosts and Rākṣasas, and when the sunshine actually appears, one engages in his duties.

*aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya*

Similarly, even before one's chanting of the holy name is pure, one is freed from all sinful reactions, and when he chants purely he becomes a lover of Kṛṣṇa.

*'mukti' tuccha-phala haya nāmābhāsa haite
ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"*

A devotee never accepts *mukti*, even if Kṛṣṇa offers it. *Mukti*, freedom from all sinful reactions, is obtained even by *nāmābhāsa*, or a glimpse of the light of the holy name before its full light is perfectly visible.

The *nāmābhāsa* stage is between that of *nāma-aparādha*, or chanting of the holy name with offenses, and pure chanting. There are three stages in chanting the holy name of the Lord. In the first stage, one commits ten kinds of offenses while chanting. In the next stage, *nāmābhāsa*, the offenses have almost stopped, and one is coming to the platform of pure chanting. In the third stage, when one chants the Hare Kṛṣṇa *mantra* without offenses, his dormant love for Kṛṣṇa immediately awakens. This is the perfection.

TEXT 21

तद्भक्तानामात्मवतां सर्वेषामात्मन्यात्मद् आत्मतयैव ॥२१॥

tad bhaktānām ātmavatām sarveṣām ātmany ātmada ātmatayaiva.

tat—that; *bhaktānām*—of great devotees; *ātma-vatām*—of self-realized persons like Sanaka and Sanātana; *sarveṣām*—of all; *ātmani*—to the Supreme Personality of Godhead, who is the soul; *ātma-de*—who gives Himself without hesitation; *ātmatayā*—who is the Supreme Soul, Paramātmā; *eva*—indeed.

TRANSLATION

The Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, sells Himself to His devotees such as Nārada Muni. In other words, the Lord gives pure love to such devotees and gives Himself to those who love Him purely. Great, self-realized mystic yogīs such as the four Kumāras also derive great transcendental bliss from realizing the Supersoul within themselves.

PURPORT

The Lord became Bali Mahārāja's doorkeeper not because of his giving everything to the Lord, but because of his exalted position as a lover of the Lord.

TEXT 22

न वै भगवान्नूनममुष्यानुजग्राह यदुत पुनरात्मानुस्मृतिमोषणं मायामय-
भोगैश्वर्यमेवातनुतेति ॥२२॥

*na vai bhagavān nūnam amuṣyānujagrāha yad uta punar ātmānusmṛti-
moṣaṇam māyāmaya-bhogaiśvaryaṁ evātanuteti.*

na—not; *vai*—indeed; *bhagavān*—the Supreme Personality of Godhead; *nūnam*—certainly; *amuṣya*—unto Bali Mahārāja; *anujagrāha*—showed His favor; *yat*—because; *uta*—certainly; *punaḥ*—again; *ātma-anusmṛti*—of remembrance of the Supreme Personality of Godhead; *moṣaṇam*—which robs one; *māyā-maya*—an attribute of Māyā; *bhoga-aiśvaryaṁ*—the material opulence; *eva*—certainly; *ātanuta*—extended; *iti*—thus.

TRANSLATION

The Supreme Personality of Godhead did not award His mercy to Bali Mahārāja by giving him material happiness and opulence, for these make one forget loving service to the Lord. The result of material opulence is that one can no longer absorb his mind in the Supreme Personality of Godhead.

PURPORT

There are two kinds of opulence. One, which results from one's *karma*, is material, whereas the other is spiritual. A surrendered soul who fully depends upon the Supreme Personality of Godhead does not want material opulence for sense gratification. Therefore when a pure devotee is seen to possess exalted material opulence, it is not due to his *karma*. Rather, it is due to his *bhakti*. In other words, he is in that position because the Supreme Lord wants him to execute service to Him very easily and opulently. The special mercy of the Lord for the neophyte devotee is that he becomes materially poor. This is the Lord's mercy because if a neophyte devotee becomes materially opulent, he forgets the service of the Lord. However, if an advanced devotee is favored by the Lord with opulence, it is not material opulence but a spiritual opportunity. Material opulence offered to the demigods causes forgetfulness of the Lord, but opulence was given to Bali Mahārāja for continuing service to the Lord, which was free from any touch of *māyā*.

TEXT 23

यत्तद्भगवतानधिगतान्योपायेन याञ्जाच्छलेनापहृतस्वशरीरावशेषितलोकत्रयो
वरुणपाशैश्च सम्प्रतिमुक्तो गिरिदर्या चापविद्ध इति होवाच ॥ २३ ॥

*yat tad bhagavatānadhigatānyopāyena yācñā-cchalenāpahṛta-sva-
śarīrāvaśeṣīta-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryām
cāpavidha iti hovāca.*

yat—which; *tat*—that; *bhagavatā*—by the Supreme Personality of Godhead; *anadhigata-anya-upāyena*—who is not perceived by other means; *yācñā-chalena*—by a trick of begging; *apahṛta*—taken away;

sva-sārīra-avaśeṣita—with only his own body remaining; *loka-trayaḥ*—the three worlds; *varuṇa-pāśaiḥ*—by the ropes of Varuṇa; *ca*—and; *sampratimuktaḥ*—completely bound; *giri-daryām*—in a cave in a mountain; *ca*—and; *apavidhāḥ*—being detained; *iti*—thus; *ha*—in-deed; *uvāca*—said.

TRANSLATION

When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Mahārāja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Mahārāja, bound him with the ropes of Varuṇa and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Mahārāja was such a great devotee that he spoke as follows.

TEXT 24

नूनं वतायं भगवानर्थेषु न निष्णातो योऽसाविन्द्रो यस्य सचिवो
मन्त्राय वृत एकान्ततो वृहस्पतिस्तमतिहाय स्वयमुपेन्द्रेणात्मानमयाच-
त्तत्मनश्चाशिपो नो एव तदास्यमतिगम्भीरवयसः कालस्य मन्वन्तर-
परिवृत्तं क्रियल्लोकत्रयमिदम् ॥२४॥

*nūnam batāyaṁ bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya sacivo
mantrāya vṛta ekāntato bṛhaspatīś tam atihāya svayam
upendrenātmānam ayacātātmanaś cāśiṣo no eva tad-dāsyam ati-
gambhīra-vayasaḥ kālasya manvantara-parivṛttaṁ kiyal loka-trayam
idam.*

nūnam—certainly; *bata*—alas; *ayam*—this; *bhagavān*—very learned; *artheṣu*—in self-interest; *na*—not; *niṣṇātaḥ*—very experienced; *yaḥ*—who; *asau*—the King of heaven; *indraḥ*—Indra; *yasya*—of whom; *sacivaḥ*—the prime minister; *mantrāya*—for giving instructions; *vṛtaḥ*—chosen; *ekāntataḥ*—alone; *bṛhaspatīḥ*—named Bṛhaspati; *tam*—him; *atihāya*—ignoring; *svayam*—personally;

upendreṇa—by means of Upendra (Lord Vāmanadeva); *ātmānam*—myself; *ayācata*—requested; *ātmanah*—for himself; *ca*—and; *āśiṣah*—blessings (the three worlds); *no*—not; *eva*—certainly; *tat-dāsyam*—the loving service of the Lord; *ati*—very; *gambhīra-vayasah*—having an insurmountable duration; *kālasya*—of time; *manvantara-parivṛttam*—changed by the end of a life of a Manu; *kiyat*—what is the value of; *loka-trayam*—three worlds; *idam*—these.

TRANSLATION

Alas, how pitiable it is for Indra, the King of heaven, that although he is very learned and powerful and although he chose Bṛhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Bṛhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vāmanadeva was standing at Indra's door, but King Indra, instead of begging Him for an opportunity to render transcendental loving service, engaged Him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.

PURPORT

Bali Mahārāja was so powerful that he fought with Indra and took possession of the three worlds. Indra was certainly very advanced in knowledge, but instead of asking Vāmanadeva for engagement in His service, he used the Lord to beg for material possessions that would be finished at the end of one age of Manu. An age of Manu, which is the duration of Manu's life, is calculated to last seventy-two *yugas*. One *yuga* consists of 4,300,000 years, and therefore the duration of Manu's life is 309,600,000 years. The demigods possess their material opulence only until the end of the life of Manu. Time is insurmountable. The time one is allotted, even if it be millions of years, is quickly gone. The demigods own their material possessions only within the limits of time. Therefore Bali Mahārāja lamented that although Indra was very learned, he did not know how to use his intelligence properly, for instead of asking

Vāmanadeva to allow him to engage in His service, Indra used Him to beg Bali Mahārāja for material wealth. Although Indra was learned and his prime minister, Bṛhaspati, was also learned, neither of them begged to be able to render loving service to Lord Vāmanadeva. Therefore Bali Mahārāja lamented for Indra.

TEXT 25

यस्यानुदास्यमेवास्सत्पितामहः किल वव्रे न तु स्वपित्र्यं यदुताकुतोभयं
पदं दीयमानं भगवतः परमिति भगवतोपरते खलु स्वपितरि ॥ २५ ॥

yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryam yad utākutobhayam padaṁ dīyamānam bhagavataḥ param iti bhagavatoparate khalu sva-pitari.

yasya—of whom (the Supreme Personality of Godhead); *anudāsyam*—the service; *eva*—certainly; *asmata*—our; *pitā-mahaḥ*—grandfather; *kila*—indeed; *vavre*—accepted; *na*—not; *tu*—but; *sva*—own; *pitryam*—paternal property; *yad*—which; *uta*—certainly; *akutaḥ-bhayam*—fearlessness; *padam*—position; *dīyamānam*—being offered; *bhagavataḥ*—than the Supreme Personality of Godhead; *param*—other; *iti*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *uparate*—when killed; *khalu*—indeed; *sva-pitari*—his own father.

TRANSLATION

Bali Mahārāja said: My grandfather Prahlāda Mahārāja is the only person who understood his own self-interest. Upon the death of Prahlāda's father, Hiranyakaśipu, Lord Nṛsimhadeva wanted to offer Prahlāda his father's kingdom and even wanted to grant him liberation from material bondage, but Prahlāda accepted neither. Liberation and material opulence, he thought, are obstacles to devotional service, and therefore such gifts from the Supreme Personality of Godhead are not His actual mercy. Consequently, instead of accepting the results of karma and jñāna, Prahlāda Mahārāja simply begged the Lord for engagement in the service of His servant.

PURPORT

Śrī Caitanya Mahāprabhu has instructed that an unalloyed devotee should consider himself a servant of the servant of the servant of the

Supreme Lord (*gopī-bhartuḥ pāda-kamalayoḥ dāsa-dāsānudāsaḥ*). In Vaiṣṇava philosophy, one should not even become a direct servant. Prahlāda Mahārāja was offered all the blessings of an opulent position in the material world and even the liberation of merging into Brahman, but he refused all this. He simply wanted to engage in the service of the servant of the servant of the Lord. Therefore Bali Mahārāja said that because his grandfather Prahlāda Mahārāja had rejected the blessings of the Supreme Personality of Godhead in terms of material opulence and liberation from material bondage, he truly understood his self-interest.

TEXT 26

तस्य महानुभावस्यानुपथममृजितकषायः को वास्मद्विधः परिहीणभगवदनुग्रह
उपजिगमिषतीति ॥ २६ ॥

*tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ
parihīṇa-bhagavad-anugraha upajigamiṣatīti.*

tasya—of Prahlāda Mahārāja; *mahā-anubhāvasya*—who was an exalted devotee; *anupatham*—the path; *amṛjita-kaṣāyaḥ*—a person who is materially contaminated; *kaḥ*—what; *vā*—or; *asmat-vidhaḥ*—like us; *parihīṇa-bhagavat-anugrahaḥ*—being without the favor of the Supreme Personality of Godhead; *upajigamiṣati*—desires to follow; *iti*—thus.

TRANSLATION

Bali Mahārāja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlāda Mahārāja, the exalted devotee of the Lord.

PURPORT

It is said that for spiritual realization one must follow great personalities like Lord Brahmā, Devarṣi Nārada, Lord Śiva and Prahlāda Mahārāja. The path of *bhakti* is not at all difficult if we follow in the footsteps of previous *ācāryas* and authorities, but those who are too materially contaminated by the modes of material nature cannot follow them. Although Bali Mahārāja was actually following the path of his

grandfather, because of his great humility he thought that he was not. It is characteristic of advanced Vaiṣṇavas following the principles of *bhakti* that they think themselves ordinary human beings. This is not an artificial exhibition of humility; a Vaiṣṇava sincerely thinks this way and therefore never admits his exalted position.

TEXT 27

तस्यानुचरितमुपरिष्ठाद्विस्तरिष्यते यस्य भगवान् स्वयमखिलजगद्गुरुर्नारायणो
द्वारि गदापाणिखतिष्ठते निजजनानुकम्पितहृदयो येनाङ्गुष्ठेन पदा दशकन्धरो
योजनायुतायुतं दिग्विजय उच्चाटितः ॥ २७ ॥

tasyānucaritam upariṣṭād vistarīṣyate yasya bhagavān svayam akhila-jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita-hṛdayo yenāṅguṣṭhena padā daśa-kandharo yojanāyutāyutaṁ dig-vijaya uccāṭitaḥ.

tasya—of Bali Mahārāja; *anucaritam*—the narration; *upariṣṭāt*—later (in the Eighth Canto); *vistarīṣyate*—will be explained; *yasya*—of whom; *bhagavān*—the Supreme Personality of Godhead; *svayam*—personally; *akhila-jagat-guruḥ*—the master of all the three worlds; *nārāyaṇaḥ*—the Supreme Lord, Nārāyaṇa Himself; *dvāri*—at the gate; *gadā-pāṇiḥ*—bearing the club in His hand; *avatiṣṭhate*—stands; *nija-jana-anukampita-hṛdayaḥ*—whose heart is always filled with mercy for His devotees; *vena*—by whom; *āṅguṣṭhena*—by the big toe; *padā*—of His foot; *daśa-kandharaḥ*—Rāvaṇa, who had ten heads; *yojana-ayuta-ayutam*—a distance of eighty thousand miles; *dik-vijaye*—for the purpose of gaining victory over Bali Mahārāja; *uccāṭitaḥ*—driven away.

TRANSLATION

Śukadeva Gosvāmi continued: My dear King, how shall I glorify the character of Bali Mahārāja? The Supreme Personality of Godhead, the master of the three worlds, who is most compassionate to His own devotee, stands with club in hand at Bali Mahārāja's door. When Rāvaṇa, the powerful demon, came to gain victory over Bali Mahārāja, Vāmanadeva kicked him a distance of

eighty thousand miles with His big toe. I shall explain the character and activities of Bali Mahārāja later [in the Eighth Canto of Śrīmad-Bhāgavatam].

TEXT 28

ततोऽधस्तात्तलातले मयो नाम दानवेन्द्रस्त्रिपुराधिपतिर्भगवता
 पुरारिणा त्रिलोकीशं चिकीर्षुणा निर्दग्धस्वपुरत्रयस्तत्प्रसादाह्लब्धपदो
 मायाविनामाचार्यो महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते ॥ २८ ॥

*tato 'dhastāt talātale mayo nāma dānavendras tri-purādhipatir
 bhagavatā purārīṇā tri-lokī-śaṁ cikīrṣuṇā nirdagdha-sva-pura-trayas
 tat-prasādāl labdha-pado māyāvinām ācārya mahādevena parirakṣito
 vigata-sudarśana-bhayo mahīyate.*

tataḥ—the planet known as Sutala; *adhastāt*—below; *talātale*—in the planet known as Talātala; *mayah*—Maya; *nāma*—named; *dānava-in-draḥ*—the king of the Dānava demons; *tri-pura-adhipatiḥ*—the Lord of the three cities; *bhagavatā*—by the most powerful; *purārīṇā*—Lord Śiva, who is known as Tripurāri; *tri-lokī*—of the three worlds; *śaṁ*—the good fortune; *cikīrṣuṇā*—who was desiring; *nirdagdha*—burned; *sva-pura-trayaḥ*—whose three cities; *tat-prasādāt*—by Lord Śiva's mercy; *labdha*—obtained; *padaḥ*—a kingdom; *māyā-vinām ācāryaḥ*—who is the *ācārya*, or master, of all the conjurers; *mahā-devena*—by Lord Śiva; *parirakṣitaḥ*—protected; *vigata-sudarśana-bhayaḥ*—who is not afraid of the Supreme Personality of Godhead and His Sudarśana *cakra*; *mahīyate*—is worshiped.

TRANSLATION

Beneath the planet known as Sutala is another planet, called Talātala, which is ruled by the Dānava demon named Maya. Maya is known as the *ācārya* [master] of all the *māyāvis*, who can invoke the powers of sorcery. For the benefit of the three worlds, Lord Śiva, who is known as Tripurāri, once set fire to the three kingdoms of Maya, but later, being pleased with him, he returned his kingdom. Since that time, Maya Dānava has been protected by

Lord Śiva, and therefore he falsely thinks that he need not fear the Sudarśana cakra of the Supreme Personality of Godhead.

TEXT 29

ततोऽधस्तान्महातले काद्रवेयाणां सर्पाणां नैकशिरसां क्रोधवशो नाम
गणः कुहकतक्षककालियसुषेणादिप्रधाना महाभोगवन्तः पतत्रिराजाधिपतेः
पुरुषवाहादनवरतमुद्विजमानाः स्वकलत्रापत्यसुहृत्कुटुम्बसङ्गेन क्वचित्प्रमत्ता
विहरन्ति ॥ २९ ॥

*tato 'dhastān mahātale kādraveyāṅām sarpāṅām nāika-śirasām
krodhavaśo nāma gaṇaḥ kuhaka-takṣaka-kāliya-suṣeṇādi-pradhānā
mahā-bhogavantaḥ patattri-rājādhipateḥ puruṣa-vāhād anavaratam
udvijamānāḥ sva-kalatrāpatya-suhr̥t-kuṭumba-saṅgena kvacit pramattā
viharanti.*

tataḥ—the planet Talātala; *adhastāt*—beneath; *mahātale*—in the planet known as Mahātala; *kādraveyāṅām*—of the descendants of Kadrū; *sarpāṅām*—who are big snakes; *na eka-śirasām*—who have many hoods; *krodha-vaśaḥ*—always subject to anger; *nāma*—named; *gaṇaḥ*—the group; *kuhaka*—Kuhaka; *takṣaka*—Takṣaka; *kāliya*—Kāliya; *suṣeṇa*—Suṣeṇa; *ādi*—and so on; *pradhānāḥ*—who are the prominent ones; *mahā-bhogavantaḥ*—addicted to all kinds of material enjoyment; *patattri-rāja-adhipateḥ*—from the king of all birds, Garuḍa; *puruṣa-vāhāt*—who carries the Supreme Personality of Godhead; *anavaratam*—constantly; *udvijamānāḥ*—afraid; *sva*—of their own; *kalatra-apatya*—wives and children; *suhr̥t*—friends; *kuṭumba*—relatives; *saṅgena*—in the association; *kvacit*—sometimes; *pramattāḥ*—infuriated; *viharanti*—they sport.

TRANSLATION

The planetary system below Talātala is known as Mahātala. It is the abode of many-hooded snakes, descendants of Kadrū, who are always very angry. The great snakes who are prominent are Kuhaka, Takṣaka, Kāliya and Suṣeṇa. The snakes in Mahātala are always disturbed by fear of Garuḍa, the carrier of Lord Viṣṇu, but

although they are full of anxiety, some of them nevertheless sport with their wives, children, friends and relatives.

PURPORT

It is stated here that the snakes who live in the planetary system known as Mahātala are very powerful and have many hoods. They live with their wives and children and consider themselves very happy, although they are always full of anxiety because of Garuḍa, who comes there to destroy them. This is the way of material life. Even if one lives in the most abominable condition, he still thinks himself happy with his wife, children, friends and relatives.

TEXT 30

ततोऽधस्ताद्भसातले दैतेया दानवाः पणयो नाम निवातकवचाः
कालेया हिरण्यपुरवासिन इति विबुधप्रत्यनीका उत्पत्त्या महौजसो
महासाहसिनो भगवतः सकललोकानुभावस्य हरेरेव तेजसा
प्रतिहतबलावलेपा बिलेशया इव वसन्ति ये वै सरमयेन्द्रदूत्या वाग्भि-
र्मन्त्रवर्णाभिरिन्द्रादिभ्यति ॥ ३० ॥

*tato 'dhastād rasātale daiteyā dānavāḥ paṇayo nāma nivāta-kavacāḥ
kāleyā hiraṇya-puravāsina iti vibudha-pratyānikā utpattyā mahaujaso
mahā-sāhasino bhagavataḥ sakala-lokānubhāvasya harer eva tejasā
pratihata-balāvalepā bileśayā iva vasanti ye vai saramayendra-dūtyā
vāgbhir mantra-varṇābhir indrād bibhyati.*

tataḥ adhastāt—below the planetary system Mahātala; *rasātale*—on the planet called Rasātala; *daiteyāḥ*—the sons of Diti; *dānavāḥ*—the sons of Danu; *paṇayaḥ nāma*—named Paṇis; *nivāta-kavacāḥ*—Nivāta-kavacas; *kāleyāḥ*—Kāleyas; *hiraṇya-puravāsinaḥ*—Hiraṇya-puravāsīs; *iti*—thus; *vibudha-pratyānikāḥ*—enemies of the demigods; *utpattyāḥ*—from birth; *mahā-ojasaḥ*—very powerful; *mahā-sāhasinaḥ*—very cruel; *bhagavataḥ*—of the Personality of Godhead; *sakala-lokānubhāvasya*—who is auspicious for all planetary systems; *hareḥ*—of the Supreme Personality of Godhead; *eva*—certainly; *tejasā*—by the

Sudarśana *cakra*; *pratihata*—defeated; *bala*—strength; *avalepāḥ*—and pride (because of bodily strength); *bila-iṣayāḥ*—the snakes; *iva*—like; *vasanti*—they live; *ye*—who; *vai*—indeed; *saramayā*—by Saramā; *indra-dūtyā*—the messenger of Indra; *vāgbhiḥ*—by the words; *mantra-varnābhiḥ*—in the form of a *mantra*; *indrāt*—from King Indra; *bibhyati*—are afraid.

TRANSLATION

Beneath Mahātala is the planetary system known as Rasātala, which is the abode of the demoniac sons of Diti and Danu. They are called Paṇis, Nivāta-kavacas, Kāleyas and Hirāṇya-puravāsīs [those living in Hirāṇya-pura]. They are all enemies of the demigods, and they reside in holes like snakes. From birth they are extremely powerful and cruel, and although they are proud of their strength, they are always defeated by the Sudarśana *cakra* of the Supreme Personality of Godhead, who rules all the planetary systems. When a female messenger from Indra named Saramā chants a particular curse, the serpentine demons of Mahātala become very afraid of Indra.

PURPORT

It is said that there was a great fight between these serpentine demons and Indra, the King of heaven. When the defeated demons met the female messenger Saramā, who was chanting a *mantra*, they became afraid, and therefore they are living in the planet called Rasātala.

TEXT 31

ततोऽधस्तात्पाताले नागलोकपतयो वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्ख-
 श्वेतधनञ्जयधृतराष्ट्रशङ्खचूडकम्बलाश्वतरदेवदत्तादयो महाभोगिनो
 महामर्षा निवसन्ति येषामु ह वै पञ्चसप्तदशशतसहस्रशीर्षाणां फणासु
 विरचिता महामणयो रोचिष्णवः पातालविवरतिभिरनिकरं स्वरोचिषा
 विधमन्ति ॥ ३१ ॥

*tato 'dhastāt pātāle nāga-loka-patayo vāsuki-pramukhāḥ śaṅkha-
 kulika-mahāśaṅkha-śveta-dhanañjaya-dhṛtarāṣṭra-śaṅkhacūḍa-
 kambalāśvatara-devadattādayo mahā-bhogino mahāmarṣā nivasanti*

yeṣām u ha vai pañca-sapta-daśa-śata-sahasra-śīrṣāṇām phaṇāsu viracitā mahā-maṇayo rociṣṇavaḥ pātāla-vivara-timira-nikaram sva-rociṣā vidhamanti.

tataḥ adhastāt—beneath that planet Rasātala; *pātāle*—on the planet known as Pātāla; *nāga-loka-patayaḥ*—the masters of the Nāgalokas; *vāsuki*—by Vāsuki; *pramukhāḥ*—headed; *śaṅkha*—Śaṅkha; *kulika*—Kulika; *mahā-śaṅkha*—Mahāśaṅkha; *śveta*—Śveta; *dhanañjaya*—Dhanañjaya; *dhṛtarāṣṭra*—Dhṛtarāṣṭra; *śaṅkha-cūḍa*—Śaṅkha-cūḍa; *kambala*—Kambala; *aśvatara*—Aśvatara; *deva-datta*—Devadatta; *ādayaḥ*—and so on; *mahā-bhoginaḥ*—very addicted to material happiness; *mahā-amarṣāḥ*—greatly envious by nature; *nivasanti*—live; *yeṣām*—of all of them; *u ha*—certainly; *vai*—indeed; *pañca*—five; *sapta*—seven; *daśa*—ten; *śata*—one hundred; *sahasra*—one thousand; *śīrṣāṇām*—of those possessing hoods; *phaṇāsu*—on those hoods; *viracitāḥ*—fixed; *mahā-maṇayaḥ*—very valuable gems; *rociṣṇavaḥ*—full of effulgence; *pātāla-vivara*—the caves of the Pātāla planetary system; *timira-nikaram*—the mass of darkness; *sva-rociṣā*—by the effulgence of their hoods; *vidhamanti*—disperse.

TRANSLATION

Beneath Rasātala is another planetary system, known as Pātāla or Nāgaloka, where there are many demoniac serpents, the masters of Nāgaloka, such as Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkha-cūḍa, Kambala, Aśvatara and Devadatta. The chief among them is Vāsuki. They are all extremely angry, and they have many, many hoods—some snakes five hoods, some seven, some ten, others a hundred and others a thousand. These hoods are bedecked with valuable gems, and the light emanating from the gems illuminates the entire planetary system of *bila-svarga*.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fourth Chapter of Śrīmad-Bhāgavatam, entitled “The Subterranean Heavenly Planets.”

CHAPTER TWENTY-FIVE

The Glories of Lord Ananta

In this chapter, Śukadeva Gosvāmī describes Ananta, the source of Lord Śīva. Lord Ananta, whose body is completely spiritual, resides at the root of the planet Pātāla. He always lives in the core of Lord Śīva's heart, and He helps him destroy the universe. Ananta instructs Lord Śīva how to destroy the cosmos, and thus He is sometimes called *tāmasī*, or "one who is in the mode of darkness." He is the original Deity of material consciousness, and because He attracts all living entities, He is sometimes known as Saṅkarṣaṇa. The entire material world is situated on the hoods of Lord Saṅkarṣaṇa. From His forehead He transmits to Lord Śīva the power to destroy this material world. Because Lord Saṅkarṣaṇa is an expansion of the Supreme Personality of Godhead, many devotees offer Him prayers, and in the planetary system of Pātāla, all the *suras*, *asuras*, Gandharvas, Vidyādharas and learned sages offer Him their respectful obeisances. The Lord talks with them in a sweet voice. His bodily construction is completely spiritual and very, very beautiful. Anyone who hears about Him from a proper spiritual master becomes free from all material conceptions of life. The entire material energy is working according to the plans of Anantadeva. Therefore we should regard Him as the root cause of the material creation. There is no end to His strength, and no one can fully describe Him, even with countless mouths. Therefore He is called Ananta (unlimited). Being very merciful toward all living entities, He has exhibited His spiritual body. Śukadeva Gosvāmī describes the glories of Anantadeva to Mahārāja Parikṣit in this way.

TEXT 1

श्रीशुक उवाच

तस्य मूलदेशे त्रिंशद्योजनसहस्रान्तर आस्ते या वै कला
भगवतस्तामसी समाख्यातानन्त इति सात्वतीया द्रष्टृदृश्ययोः
सङ्कर्षणमहमित्यभिमानलक्षणं यं सङ्कर्षणमित्याचक्षते ॥ १ ॥

śrī-śuka uvāca

tasya mūla-deśe trimśad-yojana-sahasrāntara āste yā vai kalā bhagavatas tāmasī samākhyātānanta iti sātvatīyā draṣṭṛ-dṛśyayoḥ saṅkarṣaṇam aham ity abhimāna-lakṣaṇam yaṁ saṅkarṣaṇam ity ācakṣate.

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—of the planet Pātāla; *mūla-deśe*—in the region beneath the base; *trimśat*—thirty; *yojana*—eight-mile units of measurement; *sahasra-antare*—at an interval of one thousand; *āste*—remains; *yā*—which; *vai*—indeed; *kalā*—an expansion of an expansion; *bhagavataḥ*—of the Supreme Personality of Godhead; *tāmasī*—related to darkness; *samākhyātā*—called; *anantaḥ*—Ananta; *iti*—thus; *sātvatīyāḥ*—the devotees; *draṣṭṛ-dṛśyayoḥ*—of matter and spirit; *saṅkarṣaṇam*—the drawing together; *aham*—I; *iti*—thus; *abhimāna*—by self-conception; *lakṣaṇam*—symptomized; *yaṁ*—whom; *saṅkarṣaṇam*—Saṅkarṣaṇa; *iti*—thus; *ācakṣate*—learned scholars describe.

TRANSLATION

Śrī Śukadeva Gosvāmī said to Mahārāja Parīkṣit: My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of tamo-guṇa or darkness, He is sometimes called tāmasī. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, “I am the enjoyer, and this world is meant to be enjoyed by me,” this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord.

PURPORT

There is a class of men akin to Māyāvādī philosophers who misinterpret the *aham brahmāsmi* and so ‘ham Vedic mantras to mean, “I am the Supreme Brahman” and “I am identical with the Lord.” This kind of

false conception, in which one thinks himself the supreme enjoyer, is a kind of illusion. It is described elsewhere in *Śrīmad-Bhāgavatam* (5.5.8): *janasya moho 'yam ahaṁ mameti*. As explained in the above verse, Lord Saṅkarṣaṇa is the predominating Deity of this false conception. Kṛṣṇa confirms this in *Bhagavad-gītā* (15.15):

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca*

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.” The Lord is situated in everyone’s heart as Saṅkarṣaṇa, and when a demon thinks himself one with the Supreme Lord, the Lord keeps him in that darkness. Although such a demoniac living entity is only an insignificant part of the Supreme Lord, he forgets his true position and thinks he is the Supreme Lord. Because this forgetfulness is created by Saṅkarṣaṇa, He is sometimes called *tāmasī*. The name *tāmasī* does not indicate that He has a material body. He is always transcendental, but because He is the Supersoul of Lord Śiva, who must perform tamasic activities, Saṅkarṣaṇa is sometimes called *tāmasī*.

TEXT 2

यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस एकस्मिन्नेव
शीर्षणि त्रियमाणं सिद्धार्थं इव लक्ष्यते ॥ २ ॥

*yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ sahasra-śirasa
ekasminn eva śīrṣaṇi dhriyamāṇam siddhārtha iva lakṣyate.*

yasya—of whom; *idam*—this; *kṣiti-maṇḍalam*—universe; *bhagavataḥ*—of the Supreme Personality of Godhead; *ananta-mūrteḥ*—in the form of Anantadeva; *sahasra-śirasaḥ*—who has thousands of hoods; *ekasmin*—on one; *eva*—only; *śīrṣaṇi*—hood; *dhriyamāṇam*—is being sustained; *siddhārthaḥ iva*—and like a white mustard seed; *lakṣyate*—is seen.

TRANSLATION

Śukadeva Gosvāmī continued: This great universe, situated on one of Lord Anantadeva’s thousands of hoods, appears just like a

white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.

TEXT 3

यस्य ह वा इदं कालेनोपसञ्जिहीर्षतोऽमर्षविरचितरुचिर-
भ्रमद्भ्रुवोरन्तरेण साङ्कर्षणो नाम रुद्र एकादशव्यूहस्त्र्यक्षस्त्रिशिखं
शूलमुत्तम्भयन्नुदतिष्ठत् ॥ ३ ॥

*yasya ha vā idam kālenopasañjihīrṣato 'marṣa-viracita-rucira-
bhramad-bhruvor antareṇa sāṅkarṣaṇo nāma rudra ekādaśa-vyūhas
try-akṣaś tri-śikhaṁ śūlam uttambhayan udatiṣṭhat.*

yasya—of whom; *ha vā*—indeed; *idam*—this (material world); *kālena*—in due course of time; *upasañjihīrṣataḥ*—desiring to destroy; *amarṣa*—by anger; *viracita*—formed; *rucira*—very beautiful; *bhramat*—moving; *bhruvoḥ*—the two eyebrows; *antareṇa*—from between; *sāṅkarṣaṇaḥ nāma*—named Sāṅkarṣaṇa; *rudraḥ*—an incarnation of Lord Śiva; *ekādaśa-vyūhaḥ*—who has eleven expansions; *tri-akṣaḥ*—three eyes; *tri-śikham*—having three points; *śūlam*—a trident; *uttambhayan*—raising; *udatiṣṭhat*—arose.

TRANSLATION

At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Sāṅkarṣaṇa, is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation.

PURPORT

In each creation, the living entities are given a chance to close their business as conditioned souls. When they misuse this opportunity and do not go back home, back to Godhead, Lord Saṅkarṣaṇa becomes angry. The eleven Rudras, expansions of Lord Śiva, come out of Lord Saṅkarṣaṇa's eyebrows due to His angry mood, and all of them together devastate the entire creation.

TEXT 4

यस्याङ्घ्रिकमलयुगलारुणविशदनखमणिपण्डमण्डलेष्वहिपतयः सह सात्वत-
 र्पभैरेकान्तभक्तियोगेनावनमन्तः स्ववदनानि परिस्फुरत्कुण्डलप्रभामण्डित-
 गण्डस्थलान्यतिमनोहराणि प्रमुदितमनसः खलु विलोकयन्ति ॥४॥

*yasyāṅghri-kamala-yugalārūṇa-viśada-nakha-maṇi-ṣaṇḍa-maṇḍaleṣv
 ahi-patayaḥ saha sātvarasabhair ekānta-bhakti-yogenāvanamantaḥ
 sva-vadanāni parisphurat-kuṇḍala-prabhā-maṇḍita-gaṇḍa-sthalāny
 ati-manoharāṇi pramudita-manasaḥ khalu vilokayanti.*

yasya—of whom; *aṅghri-kamala*—of lotus feet; *yugala*—of the pair; *aruṇa-viśada*—brilliant pink; *nakha*—of the nails; *maṇi-ṣaṇḍa*—like gems; *maṇḍaleṣu*—on the round surfaces; *ahi-patayaḥ*—the leaders of the snakes; *saha*—with; *sātvara-ṛsabhaiḥ*—the best devotees; *ekānta-bhakti-yogena*—with unalloyed devotional service; *avanamantaḥ*—offering obeisances; *sva-vadanāni*—their own faces; *parisphurat*—glittering; *kuṇḍala*—of the earrings; *prabhā*—by the effulgence; *maṇḍita*—decorated; *gaṇḍa-sthalāni*—whose cheeks; *ati-manoharāṇi*—very beautiful; *pramudita-manasaḥ*—their minds refreshed; *khalu*—indeed; *vilokayanti*—they see.

TRANSLATION

The pink, transparent toenails on the Lord's lotus feet are exactly like valuable gems polished to a mirror finish. When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Śaṅkarṣaṇa with great devotion, they become very joyful upon seeing their own beautiful faces reflected in His toenails. Their cheeks are decorated with glittering earrings, and the beauty of their faces is extremely pleasing to see.

TEXT 5

यस्यैव हि नागराजकुमार्य आशिष आशासानाश्वार्चङ्गवलयविलसित-
 विशद विपुलधवलसुभगरुचिरभुजरजतस्तम्भेष्वगुरुचन्दनकुङ्कुमपङ्कानुलेपे-
 नावलिम्पमानास्तदभिमर्शनोन्मथितहृदयमकरध्वजावेशरुचिरललितसितास्तद -

नुरागमदमुदितमद विघूर्णितारुणकरुणावलोकनयनवदनारविन्दं सत्रीडं किल
विलोकयन्ति ॥ ५ ॥

*yasyaiva hi nāga-rāja-kumārya āśiṣa āśāsānāś cāru-aṅga-valaya-
vilasita-viśada-vipula-dhavala-subhaga-rucira-bhuja-rajata-stambheṣu
aguru-candana-kuṅkuma-pañkānulepenāvalimpamānās tad-
abhimarśanonmathita-hṛdaya-makara-dhvajāveśa-rucira-lalita-smitās
tat-anurāgamada-mudita-mada-vidhūrṇitāruṇa-karuṇāvaloka-
nayana-vadanāravindam savrīdam kila vilokayanti.*

yasya—of whom; *eva*—certainly; *hi*—indeed; *nāga-rāja-kumāryaḥ*—the unmarried princesses of the serpent kings; *āśiṣaḥ*—blessings; *āśāsānāḥ*—hoping for; *cāru*—beautiful; *aṅga-valaya*—on the sphere of His body; *vilasita*—gleaming; *viśada*—spotless; *vipula*—long; *dhavala*—white; *subhaga*—indicating good fortune; *rucira*—beautiful; *bhuja*—on His arms; *rajata-stambheṣu*—like columns of silver; *aguru*—of aloe; *candana*—of sandalwood; *kuṅkuma*—of saffron; *pañka*—from the pulp; *anulepena*—with an ointment; *avalimpamānāḥ*—smearing; *tat-abhimarśana*—by contact with His limbs; *unmathita*—agitated; *hṛdaya*—in their hearts; *makara-dhvaja*—of Cupid; *āveśa*—due to the entrance; *rucira*—very beautiful; *lalita*—delicate; *smitāḥ*—whose smiling; *tat*—of Him; *anurāga*—of attachment; *mada*—by the intoxication; *mudita*—delighted; *mada*—due to intoxication with kindness; *vidhūrṇita*—rolling; *aruṇa*—pink; *karuṇa-avaloka*—glancing with kindness; *nayana*—eyes; *vadana*—and face; *aravindam*—like lotus flowers; *savriḍam*—with bashfulness; *kila*—indeed; *vilokayanti*—they see.

TRANSLATION

Lord Ananta's arms are attractively long, beautifully decorated with bangles and completely spiritual. They are white, and so they appear like silver columns. When the beautiful princesses of the serpent kings, hoping for the Lord's auspicious blessing, smear His arms with aguru pulp, sandalwood pulp and kuṅkuma, the touch of His limbs awakens lusty desires within them. Understanding their minds, the Lord looks at the princesses with a merciful

smile, and they become bashful, realizing that He knows their desires. Then they smile beautifully and look upon the Lord's lotus face, which is beautified by reddish eyes rolling slightly from intoxication and delighted by love for His devotees.

PURPORT

When males and females touch each other's bodies, their lusty desires naturally awaken. It appears from this verse that there are similar sensations in spiritual bodies. Both Lord Ananta and the women giving Him pleasure had spiritual bodies. Thus all sensations originally exist in the spiritual body. This is confirmed in the *Vedānta-sūtra: janmādy asya yataḥ*. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the word *ādi* means *ādi-rasa*, the original lusty feeling, which is born from the Supreme. However, spiritual lust and material lust are as completely different as gold and iron. Only one who is very highly elevated in spiritual realization can understand the lusty feelings exchanged between Rādhā and Kṛṣṇa, or between Kṛṣṇa and the damsels of Vraja. Therefore, unless one is very experienced and advanced in spiritual realization, he is forbidden to discuss the lusty feelings of Kṛṣṇa and the *gopīs*. However, if one is a sincere and pure devotee, the material lust in his heart is completely vanquished as he discusses the lusty feelings between the *gopīs* and Kṛṣṇa, and he makes quick progress in spiritual life.

TEXT 6

स एव भगवाननन्तो ऽनन्तगुणार्णव आदिदेव उपसंहृतामर्षरोषवेगो
लोकानां स्वस्तय आस्ते ॥ ६ ॥

sa eva bhagavān ananto 'nanta-guṇārṇava ādi-deva upasamhṛtāmarṣa-roṣa-vego lokānām svastaya āste.

saḥ—that; *eva*—certainly; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—Anantadeva; *ananta-guṇa-arnavaḥ*—the reservoir of unlimited transcendental qualities; *ādi-devaḥ*—the original Lord, or nondifferent from the original Supreme Personality of Godhead;

upasāmhṛta—who has restrained; *amaṛṣa*—of His intolerance; *roṣa*—and wrath; *vegaḥ*—the force; *lokānām*—of all people on all planets; *svastaye*—for the welfare; *āste*—remains.

TRANSLATION

Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.

PURPORT

Anantadeva's main mission is to dissolve this material creation, but He checks His anger and intolerance. This material world is created to give the conditioned souls another chance to go back home, back to Godhead, but most of them do not take advantage of this facility. After the creation, they again exercise their old propensity for lording it over the material world. These activities of the conditioned souls anger Anantadeva, and He desires to destroy the entire material world. Yet, because He is the Supreme Personality of Godhead, He is kind toward us and checks His anger and intolerance. Only at certain times does He express His anger and destroy the material world.

TEXT 7

ध्यायमानः सुरासुरोरगसिद्धगन्धर्वविद्याधरमुनिगणैरनवरतमदमुदितविकृत-
विह्वललोचनः सुललितमुखरिकामृतेनाप्यायमानः स्वपार्षदविबुधपूथपती-
नपरिम्लानरागनवतुलसिकामोदमध्वासवेन माद्यन्मधुकरत्रातमधुरगीतश्रियं
वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो हलककुदि
कृतसुभगसुन्दरभुजो भगवान्माहेन्द्रो वारणेन्द्र इव काञ्चनीं
कक्षामुदारलीलो त्रिभर्ति ॥७॥

*dhyāyamāṇaḥ surāsuroraga-siddha-gandharva-vidyādhara-muni-
gaṇair anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-*

*mukharikāmṛtenāpyāyamānaḥ sva-pārṣada-vibudha-yūtha-patīn
 aparimlāna-rāga-nava-tulasikāmoda-madhv-āsavena māḍyan
 madhukara-vrāta-madhura-gīta-śrīyam vaijayantīm svām vanamālām
 nīla-vāsā eka-kuṇḍalo hala-kakudī kṛta-subhaga-sundara-bhujā
 bhagavān mahendra vāraṇendra iva kāñcanīm kakṣām udāra-līlo
 bibharti.*

dhyāyamānaḥ—being meditated upon; *sura*—of demigods; *asura*—demons; *uraga*—snakes; *siddha*—inhabitants of Siddhaloka; *gandharva*—inhabitants of Gandharvaloka; *vidyādhara*—Vidyādharas; *muni*—and of great sages; *gaṇaiḥ*—by groups; *anavarata*—constantly; *mada-mudita*—delighted by intoxication; *vikṛta*—moving to and fro; *vihvala*—rolling; *locanaḥ*—whose eyes; *su-lalita*—excellently composed; *mukharika*—of speech; *amṛtena*—by the nectar; *āpyāyamānaḥ*—pleasing; *sva-pārṣada*—His own associates; *vibudha-yūtha-patīn*—the heads of the different groups of demigods; *aparimlāna*—never faded; *rāga*—whose luster; *nava*—ever fresh; *tulasikā*—of the *tulasī* blossoms; *āmōda*—by the fragrance; *madhu-āsavena*—and the honey; *māḍyan*—being intoxicated; *madhukara-vrāta*—of the bees; *madhura-gīta*—by the sweet singing; *śrīyam*—which is made more beautiful; *vaijayantīm*—the garland named *vaijayantī*; *svām*—His own; *vanamālām*—garland; *nīla-vāsāḥ*—covered with blue garments; *eka-kuṇḍalaḥ*—wearing only one earring; *hala-kakudī*—on the handle of a plow; *kṛta*—placed; *subhaga*—auspicious; *sundara*—beautiful; *bhujāḥ*—hands; *bhagavān*—the Supreme Personality of Godhead; *mahā-indraḥ*—the King of heaven; *vāraṇa-indraḥ*—the elephant; *iva*—like; *kāñcanīm*—golden; *kakṣām*—belt; *udāra-līlaḥ*—engaged in transcendental pastimes; *bibharti*—wears.

TRANSLATION

Śukadeva Gosvāmī continued: The demigods, the demons, the Urugas [serpentine demigods], the Siddhas, the Gandharvas, the Vidyādharas and many highly elevated sages constantly offer prayers to the Lord. Because He is intoxicated, the Lord looks bewildered, and His eyes, appearing like flowers in full bloom, move to and fro. He pleases His personal associates, the heads of

the demigods, by the sweet vibrations emanating from His mouth. Dressed in bluish garments and wearing a single earring, He holds a plow on His back with His two beautiful and well-constructed hands. Appearing as white as the heavenly King Indra, He wears a golden belt around His waist and a vajrayanti garland of ever-fresh tulasī blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasī flowers hum very sweetly around the garland, which thus becomes more and more beautiful. In this way, the Lord enjoys His very magnanimous pastimes.

TEXT 8

य एष एवमनुश्रुतो ध्यायमानो मुमुक्षूणामनादिकालकर्मवासनाप्रथितम
विद्यामयं हृदयग्रन्थि सत्त्वरजस्तमोमयमन्तर्हृदयं गत आशु निर्भिनत्ति
तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा सभायां-
ब्रह्मणः संश्लोकयामास ॥ ८ ॥

*ya eṣa evam anuśruto dhyāyamāno mumukṣūṅām anādi-kāla-karma-
vāsanā-grathitam avidyāmayam hṛdaya-granthim sattva-rajā-
tamomayam antar-hṛdayam gata āśu nirbhinatti tasyānubhāvān
bhagavān svāyambhuvo nāradaḥ saha tumburuṅa sabhāyām-
brahmaṇaḥ saṁślokeyām āsa.*

yaḥ—who; *eṣaḥ*—this one; *evam*—thus; *anuśrutaḥ*—being heard from a bona fide spiritual master; *dhyāyamānaḥ*—being meditated upon; *mumukṣūṅām*—of persons desiring liberation from conditioned life; *anādi*—from immemorial; *kāla*—time; *karma-vāsanā*—by the desire for fruitive activities; *grathitam*—tied tightly; *avidyā-mayam*—consisting of the illusory energy; *hṛdaya-granthim*—the knot within the heart; *sattva-rajāḥ-tamaḥ-mayam*—made of the three modes of material nature; *antaḥ-hṛdayam*—in the core of the heart; *gataḥ*—situated; *āśu*—very soon; *nirbhinatti*—cuts; *tasya*—of Śaṅkarṣaṇa; *anubhāvān*—the glories; *bhagavān*—the greatly powerful; *svāyambhuvaḥ*—the son of Lord Brahmā; *nāradaḥ*—the sage Nārada; *saha*—along with; *tumburuṅa*—the stringed instrument called a Tum-

buru; *sabhāyām*—in the assembly; *brahmaṇaḥ*—of Lord Brahmā; *saṁśloka-yām āsa*—described in verses.

TRANSLATION

If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the chain of disciplic succession, and if they always meditate upon Saṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.

PURPORT

None of these descriptions of Lord Anantadeva are imaginary. They are all transcendently blissful and full of actual knowledge. However, unless one hears them directly from a bona fide spiritual master in the line of disciplic succession, one cannot understand them. This knowledge is delivered to Nārada by Lord Brahmā, and the great saint Nārada, along with his companion, Tumburu, distributes it all over the universe. Sometimes the Supreme Personality of Godhead is described as Uttamaśloka, one who is praised by beautiful poetry. Nārada composes various poems to glorify Lord Ananta, and therefore the word *saṁśloka-yām āsa* (praised by selected poetry) is used in this verse.

The Vaiṣṇavas in the Gauḍīya-sampradāya belong to the disciplic succession stemming from Lord Brahmā. Lord Brahmā is the spiritual master of Nārada, Nārada is the spiritual master of Vyāsadeva, and Vyāsadeva wrote the *Śrīmad-Bhāgavatam* as a commentary on the *Vedānta-sūtra*. Therefore all devotees in the Gauḍīya-sampradāya accept the activities of Lord Ananta related in the *Śrīmad-Bhāgavatam* as authentic, and they are thus benefited by going back home, back to

Godhead. The contamination in the heart of a conditioned soul is like a huge accumulation of garbage created by the three modes of material nature, especially the modes of *rajas* (passion) and *tamas* (ignorance). This contamination becomes manifest in the form of lusty desires and greed for material possessions. As confirmed herein, unless one receives transcendental knowledge in disciplic succession, there is no question of his becoming purified of this contamination.

TEXT 9

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः
 सत्त्वाद्याः प्रकृतिगुणा यदीक्षयाऽऽसन् ।
 यद्रूपं ध्रुवमकृतं यदेकमात्मन्
 नानाधात्कथमु ह वेद तस्य वर्त्म ॥ ९ ॥

utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyāḥ prakṛti-guṇā yad-ikṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma

utpatti—of creation; *sthiti*—maintenance; *laya*—and dissolution; *hetavaḥ*—the original causes; *asya*—of this material world; *kalpāḥ*—capable of acting; *sattva-ādyāḥ*—headed by the *sattva-guṇa*; *prakṛti-guṇāḥ*—the modes of material nature; *yat*—of whom; *ikṣayā*—by the glance; *āsan*—became; *yat-rūpaṁ*—the form of whom; *dhruvam*—unlimited; *akṛtaṁ*—uncreated; *yat*—who; *ekam*—one; *ātman*—in Himself; *nānā*—variously; *adhāt*—has manifested; *katham*—how; *u ha*—certainly; *veda*—can understand; *tasya*—His; *vartma*—path.

TRANSLATION

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

PURPORT

From Vedic literature we learn that when the Supreme Lord glances (*sa aikṣata*) over the material energy, the three modes of material nature become manifest and create material variety. Before He glances over the material energy, there is no possibility of the creation, maintenance and annihilation of the material world. The Lord existed before the creation, and consequently He is eternal and unchanging. Therefore how can any human being, however great a scientist or philosopher he may be, understand the ways of the Supreme Personality of Godhead?

The following quotations from *Caitanya-bhāgavata* (*Ādi-khaṇḍa*, 1.48-52 and 1.58-69) tell of the glories of Lord Ananta:

*ki brahmā, ki śiva, ki sanakādi 'kumāra'
vyāsa, śuka, nārādādi, 'bhakta' nāma yāñra*

“Lord Brahmā, Lord Śiva, the four Kumāras [Sanaka, Sanātana, Sanandana and Sanāt-kumāra], Vyāsadeva, Śukadeva Gosvāmī and Nārada are all pure devotees, eternal servants of the Lord.

*sabāra pūjita śrī-ananta-mahāśaya
sahasra-vadana prabhu—bhakti-rasamaya*

“Lord Śrī Ananta is worshiped by all the uncontaminated devotees mentioned above. He has thousands of hoods and is the reservoir of all devotional service.

*ādideva, mahā-yogī, 'īśvara', 'vaiṣṇava'
mahimāra anta iñhā nā jānaye saba*

“Lord Ananta is the original person and the great mystic controller. At the same time, He is a servant of God, a Vaiṣṇava. Since there is no end to His glories, no one can understand Him fully.

*sevana śunilā, ebe śuna ṭhākuraḷa
ātma-tantre yena-mate vaisena pātāla*

“I have already spoken to you of His service to the Lord. Now hear how the self-sufficient Anantadeva exists in the lower planetary system of Pātāla.

*śrī-nārada-gosānī 'tumburu' kari' saṅge
se yaśa gāyena brahmā-sthāne śloka-vandhe*

“Bearing his stringed instrument, the *tumburu*, on his shoulders, the great sage Nārada Muni always glorifies Lord Ananta. Nārada Muni has composed many transcendental verses in praise of the Lord.”

*sṛṣṭi, sthiti, pralaya, sattvādi yata guṇa
yānra dṛṣṭi-pāte haya, yāya punaḥ punaḥ*

“Simply due to the glance of Lord Ananta, the three material modes of nature interact and produce creation, maintenance and annihilation. These modes of nature appear again and again.

*advitīya-rūpa, satya anādi mahattva
tathāpi 'ananta' haya, ke bujhe se tattva?*

“The Lord is glorified as one without a second and as the supreme truth who has no beginning. Therefore He is called Anantadeva [unlimited]. Who can understand Him?

*śuddha-sattva-mūrti prabhu dharena karuṇāya
ye-vigrahe sabāra prakāśa sulilāya*

“His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted only in His form.

*yānhāra taraṅga śikhi' simha mahāvalī
nija-jana-mano rañje hañā kutūhalī*

“He is very powerful and always prepared to please His personal associates and devotees.

*ye ananta-nāmera śravana-saṅkīrtane
ye-te mate kene nāhi bole ye-te jane*

*aśeṣa-janmera bandha chiṅḍe sei-kṣaṇe
ataeva vaiṣṇava nā chāḍe kabhu tāne*

“If we simply try to engage in the congregational chanting of the glories of Lord Anantadeva, the dirty things in our hearts, accumulated during many births, will immediately be washed away. Therefore a Vaiṣṇava never loses an opportunity to glorify Anantadeva.

*‘śeṣa’ ba-i saṁsāreṅ gati nāhi āra
ananteṅ nāme sarva-jīvera uddhāra*

“Lord Anantadeva is known as Śeṣa [the unlimited end] because He ends our passage through this material world. Simply by chanting His glories, everyone can be liberated.

*ananta pṛthivī-giri samudra-sahite
ye-prabhu dhareṅ gire pālana karite*

“On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

*sahasra phaṅāra eka-phaṅe ‘bindu’ yena
ananta vikrama, nā jānena, ‘āche’ hena*

“He is so large and powerful that this universe rests on one of His hoods just like a drop of water. He does not know where it is.

*sahasra-vadane kṛṣṇa-yaśa nirantara
gāite āchena ādi-deva mahī-dhara*

“While bearing the universe on one of His hoods, Anantadeva chants the glories of Kṛṣṇa with each of His thousands of mouths.

*gāyena ananta, śrī-yaśera nāhi anta
jaya-bhaṅga nāhi kāru, doṅhe — balavanta*

“Although He has been chanting the glories of Lord Kṛṣṇa since time immemorial, He has still not come to their end.

*adyāpiha ‘śeṣa’-deva sahasra-śrī-mukhe
gāyena caitanya-yaśa anta nāhi dekhe*

“To this very day, Lord Ananta continues to chant the glories of Śrī Caitanya Mahāprabhu, and still He finds no end to them.”

TEXT 10

मूर्ति नः पुरुकृपया वभार सत्त्वं
 संशुद्धं सदसदिदं विभाति यत्र ।
 यल्लीलां मृगपतिराददेऽनवद्या-
 मादातुं स्वजनमनांस्युदारवीर्यः ॥१०॥

*mūrtim naḥ puru-kṛpayā babhāra sattvaṁ
 saṁśuddham sad-asad idam vibhāti tatra
 yal-līlām mṛga-patir ādade 'navadyām
 ādātuṁ svajana-manāṁsy udāra-vīryaḥ*

mūrtim—different forms of the Supreme Personality of Godhead; *naḥ*—unto us; *puru-kṛpayā*—because of great mercy; *babhāra*—exhibited; *sattvam*—existence; *saṁśuddham*—completely transcendental; *sat-asat idam*—this material manifestation of cause and effect; *vibhāti*—shines; *tatra*—in whom; *yat-līlām*—the pastimes of whom; *mṛga-patiḥ*—the master of all living beings, who is exactly like a lion (the master of all other animals); *ādade*—taught; *anavadyām*—without material contamination; *ādātuṁ*—to conquer; *sva-jana-manāṁsi*—the minds of His devotees; *udāra-vīryaḥ*—who is most liberal and powerful.

TRANSLATION

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

PURPORT

Śrīla Jīva Gosvāmī has translated this verse as follows. “The Supreme Personality of Godhead is the cause of all causes. It is by His will that

gross and subtle ingredients interact. He appears in various incarnations just to please the hearts of His pure devotees.” For example, the Supreme Lord appeared in the transcendental incarnation of Lord Varāha (the boar) just to please His devotees by lifting the planet earth from the Garbhodaka Ocean.

TEXT 11

यन्नाम श्रुतमनुकीर्तयेदकस्मा-
 दातो वा यदि पतितः प्रलम्भनाद्वा ।
 हन्त्यंहः सपदि नृणामशेषमन्यं
 कं शेषाद्भगवत आश्रयेन्मुमुक्षुः ॥११॥

*yan-nāma śrutam anukīrtayed akasmād
 āрто वा यदि patitaḥ pralambhanād vā
 hanti aṁhaḥ sapadi nṛṇām aśeṣam anyam
 kaṁ śeṣād bhagavata āśrayen mumukṣuḥ*

yat—of whom; *nāma*—the holy name; *śrutam*—heard; *anukīrtayet*—may chant or repeat; *akasmāt*—by accident; *ārtaḥ*—a distressed person; *vā*—or; *yadi*—if; *patitaḥ*—a fallen person; *pralambhanāt*—out of joking; *vā*—or; *hanti*—destroys; *aṁhaḥ*—sinful; *sapadi*—that instant; *nṛṇām*—of human society; *aśeṣam*—unlimited; *anyam*—of other; *kaṁ*—what; *śeṣāt*—than Lord Śeṣa; *bhagavataḥ*—the Supreme Personality of Godhead; *āśrayet*—should take shelter of; *mumukṣuḥ*—anyone desiring liberation.

TRANSLATION

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord’s name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

TEXT 12

मूर्धन्यर्पितमणुवत्सहस्रमूर्ध्नो
 भृगोलं सगिरिसरित्समुद्रसत्त्वम् ।
 आनन्त्यादनिमितविक्रमस्य भूम्नः
 को वीर्याण्यधिगणयेत्सहस्रजिह्वः ॥१२॥

*mūrdhany arpitam aṇuvat sahasra-mūrdhno
 bhū-golaṁ sagiri-sarit-samudra-sattvam
 ānantyād animita-vikramasya bhūmnah
 ko vīryāṇy adhi gaṇayet sahasra-jihvaḥ*

mūrdhani—on a hood or head; *arpitam*—fixed; *aṇu-vat*—just like an atom; *sahasra-mūrdhnaḥ*—of Ananta, who has thousands of hoods; *bhū-golaṁ*—this universe; *sa-giri-sarit-samudra-sattvam*—with many mountains, trees, oceans and living entities; *ānantyāt*—due to being unlimited; *animita-vikramasya*—whose power is immeasurable; *bhūmnah*—the Supreme Lord; *kaḥ*—who; *vīryāṇi*—potencies; *adhi*—indeed; *gaṇayet*—can count; *sahasra-jihvaḥ*—although having thousands of tongues.

TRANSLATION

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

TEXT 13

एवम्प्रभावो भगवाननन्तो
 दुरन्तवीर्योरुगुणानुभावः ।
 मूले रसायाः स्थित आत्मतन्त्रो
 यो लीलया क्षमां स्थितये विभर्ति ॥१३॥

*evam-prabhāvo bhagavān ananto
 duranta-vīyōru-guṇānubhāvaḥ*

*mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmām sthitaye bibharti*

evam-prabhāvaḥ—who is so powerful; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—Ananta; *duranta-vīrya*—insurmountable prowess; *uru*—great; *guṇa-anubhāvaḥ*—possessing transcendental qualities and glories; *mūle*—at the base; *rasāyāḥ*—of the lower planetary systems; *sthitaḥ*—existing; *ātma-tantraḥ*—completely self-sufficient; *yaḥ*—who; *līlayā*—easily; *kṣmām*—the universe; *sthitaye*—for its maintenance; *bibharti*—sustains.

TRANSLATION

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

TEXT 14

एता ह्येवेह नृभिरुपगन्तव्या गतयो यथाकर्मविनिर्मिता यथोपदेशमनु-
वर्णिताः कामान् कामयमानैः ॥१४॥

*etā hy eveha nṛbhir upagantavyā gatayo yathā-karma-vinirmitā
yathopadeśam anuvarṇitāḥ kāmān kāmaya mānaiḥ.*

etāḥ—all these; *hi*—indeed; *eva*—certainly; *iha*—in this universe; *nṛbhiḥ*—by all living entities; *upagantavyāḥ*—achievable; *gatayaḥ*—destinations; *yathā-karma*—according to one's past activities; *vinirmitāḥ*—created; *yathā-upadeśam*—as instructed; *anuvarṇitāḥ*—described accordingly; *kāmān*—material enjoyment; *kāmaya mānaiḥ*—by those who are desiring.

TRANSLATION

My dear King, as I heard of it from my spiritual master, I have fully described to you the creation of this material world according to the fruitive activities and desires of the conditioned souls.

Those conditioned souls, who are full of material desires, achieve various situations in different planetary systems, and in this way they live within this material creation.

PURPORT

In this regard, Śrīla Bhaktivinoda Ṭhākura sings,

*anādi karama-phale,
paḍi' bhavāṁṇava-jale, taribāre nā dekhi upāya*

“My Lord, I do not know when I commenced my material life, but I can certainly experience that I have fallen in the deep ocean of nescience. Now I can also see that there is no other way to get out of it than to take shelter of Your lotus feet.” Similarly, Śrī Caitanya Mahāprabhu offers the following prayer:

*ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-saḍṛṣam vicintaya*

“My dear Lord, son of Nanda Mahārāja, I am Your eternal servant. Somehow or other, I have fallen into this ocean of nescience. Kindly, therefore, save me from this horrible condition of materialistic life.”

TEXT 15

एतावतीर्हि राजन्पुंसः प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा
विसदृशा यथाप्रश्नं व्याचख्ये किमन्यत्कथयाम इति ॥ १५ ॥

*etāvatiḥ hi rājan puṁsaḥ pravṛtti-lakṣaṇasya dharmasya vipāka-gataya
uccāvacā visadṛṣā yathā-praśnaṁ vyācakhye kim anyat kathayāma iti.*

etāvatiḥ—of such a kind; *hi*—certainly; *rājan*—O King; *puṁsaḥ*—of the human being; *pravṛtti-lakṣaṇasya*—symptomized by inclinations; *dharmasya*—of the execution of duties; *vipāka-gatayaḥ*—the resultant

destinations; *ucca-avacāḥ*—high and low; *visadṛśāḥ*—different; *yathā-praśnam*—as you inquired; *vyācakhye*—I have described; *kim anyat*—what else; *kathayāma*—shall I speak; *iti*—thus.

TRANSLATION

My dear King, I have thus described how people generally act according to their different desires and, as a result, get different types of bodies in higher or lower planets. You inquired of these things from me, and I have explained to you whatever I have heard from authorities. What shall I speak of now?

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-fifth Chapter of the Śrīmad-Bhāgavatam, entitled “The Glories of Lord Ananta.”

CHAPTER TWENTY-SIX

A Description of the Hellish Planets

The Twenty-sixth Chapter describes how a sinful man goes to different hells, where he is punished in various ways by the assistants of Yamarāja. As stated in the *Bhagavad-gītā* (3.27):

*prakṛteḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā
kartāham iti manyate*

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature.” The foolish person thinks he is independent of any law. He thinks there is no God or regulative principle and that he can do whatever he likes. Thus he engages in different sinful activities, and as a result, he is put into different hellish conditions life after life, to be punished by the laws of nature. The basic principle of his suffering is that he foolishly thinks himself independent, although he is strictly under the control of the laws of material nature. These laws act due to the influence of the three modes of nature, and therefore each human being also works under three different types of influence. According to how he acts, he suffers different reactions in his next life or in this life. Religious persons act differently from atheists, and therefore they suffer different reactions.

Sukadeva Gosvāmī describes the following twenty-eight hells: Tāmīra, Andhatāmīra, Raurava, Mahāraurava, Kumbhipāka, Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaṁśa, Taptasūrmī, Vajrakaṇṭaka-sālmali, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭanīrodhana, Paryāvartana and Sūcīmukha.

A person who steals another's money, wife or possessions is put into the hell known as Tāmisra. A man who tricks someone and enjoys his wife is put into the extremely hellish condition known as Andhatāmisra. A foolish person absorbed in the bodily concept of life, who on the basis of this principle maintains himself or his wife and children by committing violence against other living entities, is put into the hell known as Raurava. There the animals he killed take birth as creatures called *rurus* and cause great suffering for him. Those who kill different animals and birds and then cook them are put by the agents of Yamarāja into the hell known as Kumbhīpāka, where they are boiled in oil. A person who kills a *brāhmaṇa* is put into the hell known as Kālasūtra, where the land, perfectly level and made of copper, is as hot as an oven. The killer of a *brāhmaṇa* burns in that land for many years. One who does not follow scriptural injunctions but who does everything whimsically or follows some rascal is put into the hell known as Asi-patravana. A government official who poorly administers justice, or who punishes an innocent man, is taken by the assistants of Yamarāja to the hell known as Sūkaramukha, where he is mercilessly beaten.

God has given advanced consciousness to the human being. Therefore he can feel the suffering and happiness of other living beings. The human being bereft of his conscience, however, is prone to cause suffering for other living beings. The assistants of Yamarāja put such a person into the hell known as Andhakūpa, where he receives proper punishment from his victims. Any person who does not receive or feed a guest properly but who personally enjoys eating is put into the hell known as Kṛmibhojana. There an unlimited number of worms and insects continuously bite him.

A thief is put into the hell known as Sandamśa. A person who has sexual relations with a woman who is not to be enjoyed is put into the hell known as Taptasūrmi. A person who enjoys sexual relations with animals is put into the hell known as Vajrakaṅṭhaka-śālamalī. A person born into an aristocratic or highly placed family but who does not act accordingly is put into the hellish trench of blood, pus and urine called the Vaitaraṇī River. One who lives like an animal is put into the hell called Pūyoda. A person who mercilessly kills animals in the forest without sanction is put into the hell called Prāṇarodha. A person who kills

animals in the name of religious sacrifice is put into the hell named Viśasana. A man who forces his wife to drink his semen is put into the hell called Lālābhakṣa. One who sets a fire or administers poison to kill someone is put into the hell known as Sārameyādana. A man who earns his livelihood by bearing false witness is put into the hell known as Avīci.

A person addicted to drinking wine is put into the hell named Ayaḥpāna. One who violates etiquette by not showing proper respect to superiors is put into the hell known as Kṣārakardama. A person who sacrifices human beings to Bhairava is put into the hell called Rakṣogaṇa-bhojana. A person who kills pet animals is put into the hell called Śūlaprota. A person who gives trouble to others is put into the hell known as Dandaśūka. One who imprisons a living entity within a cave is put into the hell known as Avaṭa-nirodhana. A person who shows unwarranted wrath toward a guest in his house is put into the hell called Paryāvartana. A person maddened by possessing riches and thus deeply absorbed in thinking of how to collect money is put into the hell known as Sūcimukha.

After describing the hellish planets, Śukadeva Gosvāmī describes how pious persons are elevated to the highest planetary system, where the demigods live, and how they then come back again to this earth when the results of their pious activities are finished. Finally he describes the universal form of the Lord and glorifies the Lord's activities.

TEXT 1

राजोवाच

महर्ष एतद्वैचित्र्यं लोकस्य कथमिति ॥ १ ॥

rājovāca

maharṣa etad vaicitryam lokasya katham iti.

rājā uvāca—the King said; *maharṣe*—O great saint (Śukadeva Gosvāmī); *etat*—this; *vaicitryam*—variegatedness; *lokasya*—of the living entities; *katham*—how; *iti*—thus.

TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmī: My dear sir, why are the living entities put into different material situations? Kindly explain this to me.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the different hellish planets within this universe are held slightly above the Garbhodaka Ocean and remain situated there. This chapter describes how all sinful persons go to these hellish planets and how they are punished there by the assistants of Yamarāja. Different individuals with different bodily features enjoy or suffer various reactions according to their past deeds.

TEXT 2

ऋषिरुवाच

त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य
तारतम्येन भवन्ति ॥ २ ॥

ṛṣir uvāca

tri-guṇatvāt kartuḥ śraddhayā karma-gatayaḥ pṛthag-vidhāḥ sarvā eva sarvasya tāratamyena bhavanti.

ṛṣiḥ uvāca—the great saint (Śukadeva Gosvāmī) said; *tri-guṇatvāt*—because of the three modes of material nature; *kartuḥ*—of the worker; *śraddhayā*—because of the attitudes; *karma-gatayaḥ*—destinations resulting from activity; *pṛthag*—different; *vidhāḥ*—varieties; *sarvāḥ*—all; *eva*—thus; *sarvasya*—of all of them; *tāratamyena*—in different degrees; *bhavanti*—become possible.

TRANSLATION

The great sage Śukadeva Gosvāmī said: My dear King, in this material world there are three kinds of activities—those in the mode of goodness, the mode of passion and the mode of ignorance. Because all people are influenced by the three modes of

material nature, the results of their activities are also divided into three. One who acts in the mode of goodness is religious and happy, one who acts in passion achieves mixed misery and happiness, and one who acts under the influence of ignorance is always unhappy and lives like an animal. Because of the varying degrees to which the living entities are influenced by the different modes of nature, their destinations are also of different varieties.

TEXT 3

अथेदानीं प्रतिषिद्धलक्षणस्याधर्मस्य तथैव कर्तुः श्रद्धया वैसादृश्यात्कर्मफलं
विसदृशं भवति या ह्यनाद्यविद्यया कृतकामानां तत्परिणामलक्षणाः
सृतयः सहस्रशः प्रवृत्तास्तासां प्राचुर्येणानुवर्णयिष्यामः ॥३॥

*athedānīm pratiṣiddha-lakṣaṇasyādharmaśya tathaiḥva kartuḥ
śraddhāyā vaisādrśyāt karma-phalam visadrśam bhavati yā hy anādy-
avidyayā kṛta-kāmānām tat-pariṇāma-lakṣaṇāḥ śṛtayaḥ sahasraśaḥ
pravṛttāś tāsām prācuryeṇānuvarṇayisyāmaḥ.*

atha—thus; *idānīm*—now; *pratiṣiddha*—by what is forbidden; *lakṣaṇasya*—symptomized; *adharmasya*—of impious activities; *tathā*—so also; *eva*—certainly; *kartuḥ*—of the performer; *śraddhāyāḥ*—of faith; *vaisādrśyāt*—by the difference; *karma-phalam*—the reaction of fruitive activities; *visadrśam*—different; *bhavati*—is; *yā*—which; *hi*—indeed; *anādi*—from time immemorial; *avidyayā*—by ignorance; *kṛta*—performed; *kāmānām*—of persons possessing many lusty desires; *tat-pariṇāma-lakṣaṇāḥ*—the symptoms of the results of such impious desires; *śṛtayaḥ*—hellish conditions of life; *saahasraśaḥ*—by thousands upon thousands; *pravṛttāḥ*—resulted; *tāsām*—them; *prācuryeṇa*—very widely; *anuvāṇayisyāmaḥ*—I shall explain.

TRANSLATION

Just as by executing various pious activities one achieves different positions in heavenly life, by acting impiously one

achieves different positions in hellish life. Those who are activated by the material mode of ignorance engage in impious activities, and according to the extent of their ignorance, they are placed in different grades of hellish life. If one acts in the mode of ignorance because of madness, his resulting misery is the least severe. One who acts impiously but knows the distinction between pious and impious activities is placed in a hell of intermediate severity. And for one who acts impiously and ignorantly because of atheism, the resultant hellish life is the worst. Because of ignorance, every living entity has been carried by various desires into thousands of different hellish planets since time immemorial. I shall try to describe them as far as possible.

TEXT 4

राजोवाच

नरका नाम भगवन् किं देशविशेषा अथवा बहिस्त्रिलोक्या
आहोस्विदन्तराल इति ॥ ४ ॥

rājovāca

*narakā nāma bhagavan kim deśa-viśeṣā athavā bahis tri-lokyā
āhosvit antarāla iti.*

rājā uvāca—the King said; *narakāḥ*—the hellish regions; *nāma*—named; *bhagavan*—O my Lord; *kim*—whether; *deśa-viśeṣāḥ*—a particular country; *athavā*—or; *bahiḥ*—outside; *tri-lokyāḥ*—the three worlds (the universe); *āhosvit*—or; *antarāle*—in the intermediate spaces within the universe; *iti*—thus.

TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmi: My dear lord, are the hellish regions outside the universe, within the covering of the universe, or in different places on this planet?

TEXT 5

ऋषिरुवाच

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिणस्यामघस्ताद्भूमेरुपरिष्ठाच्च
जलाद्यस्यामग्निध्वात्तादयः पितृगणा दिशि स्वानां गोत्राणां परमेण
समाधिना सत्या एवाशिष आशासाना निवसन्ति ॥ ५ ॥

ṛṣir uvāca

*antarāla eva tri-jagatyās tu diśi dakṣiṇasyām adhastād bhūmer
upariṣṭāc ca jalād yasyām agniṣvāttādayaḥ pitṛ-gaṇā diśi svānām
gotrāṇām parameṇa samādhinā satyā evāśiṣa āśāsānā nivasanti.*

ṛṣiḥ uvāca—the great sage replied; *antarāle*—in the intermediate space; *eva*—certainly; *tri-jagatyāḥ*—of the three worlds; *tu*—but; *diśi*—in the direction; *dakṣiṇasyām*—southern; *adhastāt*—beneath; *bhūmeḥ*—on the earth; *upariṣṭāt*—a little above; *ca*—and; *jalāt*—the Garbhodaka Ocean; *yasyām*—in which; *agniṣvāttā-ādayaḥ*—headed by Agniṣvāttā; *pitṛ-gaṇāḥ*—the persons known as *pitās*; *diśi*—direction; *svānām*—their own; *gotrāṇām*—of the families; *parameṇa*—with great; *samādhinā*—absorption in thoughts of the Lord; *satyāḥ*—in truth; *eva*—certainly; *āśiṣaḥ*—blessings; *āśāsānāḥ*—desiring; *nivasanti*—they live.

TRANSLATION

The great sage Śukadeva Gosvāmī answered: All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. They lie on the southern side of the universe, beneath Bhū-maṇḍala, and slightly above the water of the Garbhodaka Ocean. Pitṛloka is also located in this region between the Garbhodaka Ocean and the lower planetary systems. All the residents of Pitṛloka, headed by Agniṣvāttā, meditate in great samādhī on the Supreme Personality of Godhead and always wish their families well.

PURPORT

As previously explained, below our planetary system are seven lower planetary systems, the lowest of which is called Pātālaloka. Beneath

Pātāloka are other planets, known as Narakaloka, or the hellish planets. At the bottom of the universe lies the Garbhodaka Ocean. Therefore the hellish planets lie between Pātāloka and the Garbhodaka Ocean.

TEXT 6

यत्र ह वाव भगवान् पितृराजो वैवस्वतः स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु
सम्परेतेषु यथाकर्मावद्यं दोषमेवानुल्लङ्घितभगवच्छासनः सगणो दमं
धारयति ॥ ६ ॥

*yatra ha vāva bhagavān pitṛ-rājo vaivasvataḥ sva-viṣayaṁ prāpīteṣu
sva-puruṣair jantuṣu sampareteṣu yathā-karmāvadyaṁ doṣam
evānullaṅghīta-bhagavac-chāśanaḥ sagaṇo damaṁ dhārayati.*

yatra—where; *ha vāva*—indeed; *bhagavān*—the most powerful; *pitṛ-rājah*—Yamarāja, the king of the *pitās*; *vaivasvataḥ*—the son of the sun-god; *sva-viṣayam*—his own kingdom; *prāpīteṣu*—when caused to reach; *sva-puruṣaiḥ*—by his own messengers; *jantuṣu*—the human beings; *sampareteṣu*—dead; *yathā-karma-avadyam*—according to how much they have violated the rules and regulations of conditional life; *doṣam*—the fault; *eva*—certainly; *anullaṅghīta-bhagavat-śāśanaḥ*—who never oversteps the Supreme Personality of Godhead's order; *sagaṇaḥ*—along with his followers; *damaṁ*—punishment; *dhārayati*—executes.

TRANSLATION

The King of the *pitās* is Yamarāja, the very powerful son of the sun-god. He resides in *Pitṛloka* with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the *Yamadūtas*, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments.

PURPORT

Yamarāja is not a fictitious or mythological character; he has his own abode, Piṭṛloka, of which he is king. Agnostics may not believe in hell, but Śukadeva Gosvāmī affirms the existence of the Naraka planets, which lie between the Garbhodaka Ocean and Pātāla-loka. Yamarāja is appointed by the Supreme Personality of Godhead to see that the human beings do not violate His rules and regulations. As confirmed in *Bhagavad-gītā* (4.17):

*karmaṇo hy api boddhavyaṁ
boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ
gahanā karmaṇo gatiḥ*

“The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.” One should understand the nature of *karma*, *vikarma* and *akarma*, and one must act accordingly. This is the law of the Supreme Personality of Godhead. The conditioned souls, who have come to this material world for sense gratification, are allowed to enjoy their senses under certain regulative principles. If they violate these regulations, they are judged and punished by Yamarāja. He brings them to the hellish planets and properly chastises them to bring them back to Kṛṣṇa consciousness. By the influence of *māyā*, however, the conditioned souls remain infatuated with the mode of ignorance. Thus in spite of repeated punishment by Yamarāja, they do not come to their senses, but continue to live within the material condition, committing sinful activities again and again.

TEXT 7

तत्र हैके नरकानेकत्रिंशतिं गणयन्ति अथ तांस्ते राजन्नामरूपलक्षणतो-
ऽनुक्रमिष्यामस्तामिस्रोऽन्धतामिस्रो रौरवो महारौरवः कुम्भीपाकः कालसूत्रमसि-
पत्रवनं सूकरमुखमन्धरूपः कृमिभोजनः सन्दंशस्तप्तसूर्मिर्वज्रकण्टकशाल्मली

वैतरणी पूयोदः प्राणरोधो विशसनं लालाभक्षः सारमेयादनमवीचिरयःपानमिति । किञ्च क्षारकर्मो रक्षोगणभोजनः शूलप्रोतो दन्दशूकोऽवटनिरोधनः पर्यावर्तनः सूचीमुखमित्यष्टाविंशतिर्नरका विविधयातनाभूमयः॥७॥

tatra haike narakān eka-vimśatiṁ gaṇayanti atha tāṁs te rājan nāma-rūpa-lakṣaṇato 'nukramiṣyāmas tāmisro 'ndhatāmisro rauravo mahārauravaḥ kumbhīpākaḥ kālasūtram asipatravanam sūkaramukham andhakūpaḥ kṛmibhojanaḥ sandamśas taptasūrmir vajrakaṇṭaka-śālmali vaitaraṇi pūyodaḥ prāṇarodho viśasanam lālābhakṣaḥ sārameyādanam avīcir ayaḥpānam iti. kiñca kṣāarakardamo rakṣogaṇa-bhojanaḥ sūlaproto dandaśūko 'avaṭa-nirodhanah paryāvartanaḥ sūci-mukham ity aṣṭā-vimśatir narakā vividha-yātanā-bhūmayah.

tatra—there; *ha*—certainly; *eke*—some; *narakān*—the hellish planets; *eka-vimśatiṁ*—twenty-one; *gaṇayanti*—count; *atha*—therefore; *tān*—them; *te*—unto you; *rājan*—O King; *nāma-rūpa-lakṣaṇataḥ*—according to their names, forms and symptoms; *anukramiṣyāmaḥ*—we shall outline one after another; *tāmisraḥ*—Tāmisra; *andha-tāmisraḥ*—Andhatāmisra; *rauravaḥ*—Raurava; *mahārauravaḥ*—Mahāraurava; *kumbhī-pākaḥ*—Kumbhīpāka; *kāla-sūtram*—Kālasūtra; *asi-patravanam*—Asi-patravana; *sūkara-mukham*—Sūkaramukha; *andha-kūpaḥ*—Andhakūpa; *kṛmi-bhojanaḥ*—Kṛmibhojana; *sandamśaḥ*—Sandamśa; *tapta-sūrmih*—Taptasūrmī; *vajra-kaṇṭaka-śālmali*—Vajrakaṇṭaka-śālmali; *vaitaraṇi*—Vaitaraṇi; *pūyodaḥ*—Pūyoda; *prāṇa-rodhaḥ*—Prāṇarodha; *viśasanam*—Viśasana; *lālā-bhakṣaḥ*—Lālābhakṣa; *sārameyādanam*—Sārameyādana; *avīciḥ*—Avīci; *ayaḥ-pānam*—Ayaḥpāna; *iti*—thus; *kiñca*—some more; *kṣāra-kardamaḥ*—Kṣāarakardama; *rakṣaḥ-gaṇa-bhojanaḥ*—Rakṣogaṇa-bhojana; *sūla-protaḥ*—Śūlaprota; *danda-śūkaḥ*—Dandaśūka; *avaṭa-nirodhanah*—Avaṭa-nirodhana; *paryāvartanaḥ*—Paryāvartana; *sūci-mukham*—Sūci-mukha; *iti*—in this way; *aṣṭā-vimśatiḥ*—twenty-eight; *narakāḥ*—hellish planets; *vividha*—various; *yātanā-bhūmayah*—lands of suffering in hellish conditions.

TRANSLATION

Some authorities say that there is a total of twenty-one hellish planets, and some say twenty-eight. My dear King, I shall outline all of them according to their names, forms and symptoms. The names of the different hells are as follows: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asīpatravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaśa, Taptasūrmi, Vajraṅṅaka-śālmali, Vaitaraṇi, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭa-nirodhana, Paryāvartana and Sūcimukha. All these planets are meant for punishing the living entities.

TEXT 8

तत्र यस्तु परवित्तापत्यकलत्राण्यपहरति स हि कालपाशवद्बो
यमपुरुषैरतिभयानकैस्तामिस्रे नरके बलान्निपात्यते अनशना
नुदपानदण्डताडनसंतर्जनादिभिर्यातनाभिर्यात्यमानो जन्तुर्यत्र कश्मल-
मासादित एकदैव मूर्च्छामुपयाति तामिस्रप्राये ॥८॥

*tatra yas tu para-vittāpatya-kalatrāṅy apaharati sa hi kāla-pāśa-
baddho yama-puruṣair ati-bhayānakais tāmisre narake balān nipātyate
anaśanānudapāna-daṅḍa-tāḍana-santarjanādibhir yātanābhir
yātyamāno jantur yatra kaśmalam āsādita ekadaiva mūrccchām upayāti
tāmisra-prāye.*

tatra—in those hellish planets; *yaḥ*—a person who; *tu*—but; *para-
vitta-apatya-kalatrāṅi*—the money, wife and children of another; *apaharati*—takes away; *saḥ*—that person; *hi*—certainly; *kāla-pāśa-
baddhaḥ*—being bound by the ropes of time or Yamarāja; *yama-
puruṣaiḥ*—by the assistants of Yamarāja; *ati-bhayānakaiḥ*—who are
very fearful; *tāmisre narake*—into the hell known as Tāmisra; *balāt*—
by force; *nipātyate*—is thrown; *anaśana*—starvation; *anudapāna*—
without water; *daṅḍa-tāḍana*—beaten with rods; *santarjana-ādibhiḥ*—
by scolding and so on; *yātanābhiḥ*—by severe punishments:

yātyamānaḥ—being punished; *jantuh*—the living entity; *yatra*—where; *kaśmalam*—misery; *āsāditaḥ*—obtained; *ekadā*—sometimes; *eva*—certainly; *mūrccḥām*—fainting; *upayāti*—obtains; *tāmisra-prāye*—in that condition, which is almost entirely dark.

TRANSLATION

My dear King, a person who appropriates another's legitimate wife, children or money is arrested at the time of death by the fierce Yamadūtas, who bind him with the rope of time and forcibly throw him into the hellish planet known as Tāmisra. On this very dark planet, the sinful man is chastised by the Yamadūtas, who beat and rebuke him. He is starved, and he is given no water to drink. Thus the wrathful assistants of Yamarāja cause him severe suffering, and sometimes he faints from their chastisement.

TEXT 9

एवमेवान्धतामिस्रे यस्तु वञ्चयित्वा पुरुषं दारादीनुपयुङ्क्ते यत्र शरीरी
निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति यथा
वनस्पतिर्वृश्च्यमानमूलस्तस्मादन्धतामिस्रं तमुपदिशन्ति ॥९॥

*evam evāndhatāmisre yas tu vañcayitvā puruṣam dārādīn upayunkte
yatra śarīrī nipātyamāno yātanā-stho vedanayā naṣṭa-matir naṣṭa-drṣṭiś
ca bhavati yathā vanaspatir vṛścyamāna-mūlas tasmād andhatāmisraṁ
tam upadiśanti.*

evam—in this way; *eva*—certainly; *andhatāmisre*—in the hellish planet known as Andhatāmisra; *yaḥ*—the person who; *tu*—but; *vañcayitvā*—cheating; *puruṣam*—another person; *dāra-ādīn*—the wife and children; *upayunkte*—enjoys; *yatra*—where; *śarīrī*—the embodied person; *nipātyamānaḥ*—being forcibly thrown; *yātanā-sthaḥ*—always situated in extremely miserable conditions; *vedanayā*—by such suffering; *naṣṭa*—lost; *matih*—whose consciousness; *naṣṭa*—lost; *drṣṭiḥ*—whose sight; *ca*—also; *bhavati*—becomes; *yathā*—as much as; *vanaspatih*—the trees; *vṛścyamāna*—being cut; *mūlaḥ*—whose root;

tasmāt—because of this; *andhatāmisram*—Andhatāmisra; *tam*—that; *upadiśanti*—they call.

TRANSLATION

The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andhatāmisra. There his condition is exactly like that of a tree being chopped at its roots. Even before reaching Andhatāmisra, the sinful living being is subjected to various extreme miseries. These afflictions are so severe that he loses his intelligence and sight. It is for this reason that learned sages call this hell Andhatāmisra.

TEXT 10

यस्त्विह वा एतदहमिति ममेदमिति भूतद्रोहेण केवलं
स्वकुटुम्बमेवानुदिनं प्रपुष्णाति स तदिह विहाय स्वयमेव तदशुभेन रौरवे
निपतति ॥ १० ॥

yas tv iha vā etad aham iti mamedam iti bhūta-droheṇa kevalam sva-kuṭumbam evānudinam prapuṣṇāti sa tad iha vihāya svayam eva tad-aśubhena raurave nipatati.

yaḥ—one who; *tu*—but; *iha*—in this life; *vā*—or; *etat*—this body; *aham*—I; *iti*—thus; *mama*—mine; *idam*—this; *iti*—thus; *bhūta-droheṇa*—by envy of other living entities; *kevalam*—alone; *sva-kuṭumbam*—his family members; *eva*—only; *anudinam*—day to day; *prapuṣṇāti*—supports; *saḥ*—such a person; *tat*—that; *iha*—here; *vihāya*—giving up; *svayam*—personally; *eva*—certainly; *tat*—of that; *aśubhena*—by the sin; *raurave*—in Raurava; *nipatati*—he falls down.

TRANSLATION

A person who accepts his body as his self works very hard day and night for money to maintain his own body and the bodies of

his wife and children. While working to maintain himself and his family, he may commit violence against other living entities. Such a person is forced to give up his body and his family at the time of death, when he suffers the reaction for his envy of other creatures by being thrown into the hell called Raurava.

PURPORT

In *Śrīmad-Bhāgavatam* it is said:

*yasyātma-buddhiḥ kuṇape tri-dhātuke
 sva-dhīḥ kalatrādiṣu bhauma-ijya-dhīḥ
 yat-tīrtha-buddhiḥ salile na karhicij
 janeṣv abhijñeṣu sa eva go-kharaḥ*

“One who accepts this bodily bag of three elements [bile, mucus and air] as his self, who has an affinity for an intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge—he is no better than an ass or a cow.” (*Bhāg.* 10.84.13) There are two classes of men absorbed in the material concept of life. Out of ignorance, a man in the first class thinks his body to be his self, and therefore he is certainly like an animal (*sa eva go-kharaḥ*). The person in the second class, however, not only thinks his material body to be his self, but also commits all kinds of sinful activities to maintain his body. He cheats everyone to acquire money for his family and his self, and he becomes envious of others without reason. Such a person is thrown into the hell known as Raurava. If one simply considers his body to be his self, as do the animals, he is not very sinful. However, if one needlessly commits sins to maintain his body, he is put into the hell known as Raurava. This is the opinion of Śrīla Viśvanātha Cakravartī Ṭhākura. Although animals are certainly in the bodily concept of life, they do not commit any sins to maintain their bodies, mates or offspring. Therefore animals do not go to hell. However, when a human being acts enviously and cheats others to maintain his body, he is put into a hellish condition.

TEXT 11

ये त्विह यथैवामुना विहिंसिता जन्तवः परत्र यमयातनामुपगतं त एव
रुरवो भूत्वा तथा तमेव विहिंसन्ति तस्माद्रौरवमित्याह् रुरुरिति
सर्पादतिक्रूरसत्त्वस्यापदेशः ॥११॥

*ye tv iha yathāivāmunā vihiṁsitā jantavaḥ paratra yama-yātanām
upagataṁ ta eva ruravo bhūtvā tathā tam eva vihiṁsanti tasmād
rauravam ity āhū rurur iti sarpād ati-krūra-sattvasyāpadeśaḥ.*

ye—those who; *tu*—but; *iha*—in this life; *yathā*—as much as; *eva*—
certainly; *amunā*—by him; *vihiṁsitāḥ*—who were hurt; *jantavaḥ*—the
living entities; *paratra*—in the next life; *yama-yātanām upagataṁ*—
being subjected to miserable conditions by Yamarāja; *te*—those living
entities; *eva*—indeed; *ruravaḥ*—*rurus* (a kind of envious animal);
bhūtvā—becoming; *tathā*—that much; *tam*—him; *eva*—certainly;
vihiṁsanti—they hurt; *tasmāt*—because of this; *rauravam*—Raurava;
iti—thus; *āhuḥ*—learned scholars say; *ruruḥ*—the animal known as
ruru; *iti*—thus; *sarpāt*—than the snake; *ati-krūra*—much more cruel
and envious; *sattvasya*—of the entity; *apadeśaḥ*—the name.

TRANSLATION

In this life, an envious person commits violent acts against many living entities. Therefore after his death, when he is taken to hell by Yamarāja, those living entities who were hurt by him appear as animals called *rurus* to inflict very severe pain upon him. Learned scholars call this hell Raurava. Not generally seen in this world, the *ruru* is more envious than a snake.

PURPORT

According to Śrīdhara Svāmī, the *ruru* is also known as the *bhāra-śrīga* (*ati-krūrasya bhāra-śrīgākhyā-sattvasya apadeśaḥ samjñā*). Śrīla Jīva Gosvāmī confirms this in his *Sandarbhā: ruru-śabdasya svayam muninaiva ṭikā-vidhānāl lokaṣv aprasiddha evāyam jantu-viśeṣaḥ*. Thus although *rurus* are not seen in this world, their existence is confirmed in the *śāstras*.

TEXT 12

एवमेव महारौरवो यत्र निपतितं पुरुषं क्रव्यादा नाम रुरवस्तं क्रव्येण
घातयन्ति यः केवलं देहम्भरः ॥१२॥

*evam eva mahārauravo yatra nipatitam puruṣam kravyādā nāma
ruravas taṁ kravyeṇa ghātayanti yaḥ kevalam dehambharaḥ.*

evam—thus; *eva*—certainly; *mahā-rauravaḥ*—the hell known as Mahāraurava; *yatra*—where; *nipatitam*—being thrown; *puruṣam*—a person; *kravyādāḥ nāma*—named *kravyāda*; *ruravaḥ*—the *ruru* animals; *taṁ*—him (the condemned person); *kravyeṇa*—for eating his flesh; *ghātayanti*—kill; *yaḥ*—who; *kevalam*—only; *dehambharaḥ*—intent upon maintaining his own body.

TRANSLATION

Punishment in the hell called Mahāraurava is compulsory for a person who maintains his own body by hurting others. In this hell, *ruru* animals known as *kravyāda* torment him and eat his flesh.

PURPORT

The animalistic person who lives simply in the bodily concept of life is not excused. He is put into the hell known as Mahāraurava and attacked by *ruru* animals known as *kravyādas*.

TEXT 13

यस्त्विह वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति
तमपकरुणं पुरुषादैरपि विगर्हितममुत्र यमानुचराः कुम्भीपाके तप्ततैले
उपरन्धयन्ति ॥ १३ ॥

*yas tv iha vā ugraḥ paśūn pakṣiṇo vā prāṇata uparandhayati tam
apakaruṇam puruṣādair api vigarhitam amutra yamānucarāḥ
kumbhīpāke tapta-taile uparandhayanti.*

yah—a person who; *tu*—but; *iha*—in this life; *vā*—or; *ugrah*—very cruel; *paśūn*—animals; *pakṣiṇaḥ*—birds; *vā*—or; *prāṇataḥ*—in a live condition; *uparandhayati*—cooks; *tam*—him; *apakaruṇam*—very cruel-hearted; *puruṣa-ādaiḥ*—by those who eat human flesh; *api*—even; *vigarhitam*—condemned; *amutra*—in the next life; *yama-anucarāḥ*—the servants of Yamarāja; *kumbhīpāke*—in the hell known as Kumbhīpāka; *tapta-taile*—in boiling oil; *uparandhayanti*—cook.

TRANSLATION

For the maintenance of their bodies and the satisfaction of their tongues, cruel persons cook poor animals and birds alive. Such persons are condemned even by man-eaters. In their next lives they are carried by the Yamadūtas to the hell known as Kumbhīpāka, where they are cooked in boiling oil.

TEXT 14

यस्त्वह ब्रह्मध्रुक् स कालसूत्रसंज्ञके नरके अयुतयोजनपरिमण्डले
ताम्रमये तप्तखले उपर्यधस्तादग्न्यर्काभ्यामतितप्यमानेऽभिनिवेशितः
क्षुत्पिपासाभ्यां च दह्यमानान्तर्बहिःशरीर आस्ते शेते चेष्टतेऽवतिष्ठति
परिधावति च यावन्ति पशुरोमाणि तावद्वर्षसहस्राणि ॥ १४ ॥

yas tv iha brahma-dhruk sa kālasūtra-saṁjñake narake ayuta-yojana-parimaṇḍale tāmramaye tapta-khale upary-adhastād agny-arkābhyām ati-tapyamāne 'bhiniveśitaḥ kṣut-pipāsābhyām ca dahyamānāntar-bahiḥ-śarīra āste śete ceṣṭate 'vatiṣṭhati paridhāvati ca yāvanti paśu-romāṇi tāvad varṣa-sahasrāṇi.

yah—anyone who; *tu*—but; *iha*—in this life; *brahma-dhruk*—the killer of a *brāhmaṇa*; *saḥ*—such a person; *kālasūtra-saṁjñake*—named Kālasūtra; *narake*—in the hell; *ayuta-yojana-parimaṇḍale*—having a circumference of eighty thousand miles; *tāmra-maye*—made of copper; *tapta*—heated; *khale*—in a level place; *upari-adhastāt*—above and beneath; *agni*—by fire; *arkābhyām*—and by the sun; *ati-tapyamāne*—which is being heated; *abhiniveśitaḥ*—being made to enter; *kṣut-*

pipāsābhyām—by hunger and thirst; *ca*—and; *dahyamāna*—being burned; *antaḥ*—internally; *bahiḥ*—externally; *śarīraḥ*—whose body; *āste*—remains; *śete*—sometimes lies; *ceṣṭate*—sometimes moves his limbs; *avatiṣṭhati*—sometimes stands; *paridhāvati*—sometimes runs here and there; *ca*—also; *yāvanti*—as many; *paśu-romāṇi*—hairs on the body of an animal; *tāvat*—that long; *varṣa-sahasrāṇi*—thousands of years.

TRANSLATION

The killer of a brāhmaṇa is put into the hell known as Kālasūtra, which has a circumference of eighty thousand miles and which is made entirely of copper. Heated from below by fire and from above by the scorching sun, the copper surface of this planet is extremely hot. Thus the murderer of a brāhmaṇa suffers from being burned both internally and externally. Internally he is burning with hunger and thirst, and externally he is burning from the scorching heat of the sun and the fire beneath the copper surface. Therefore he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there. He must suffer in this way for as many thousands of years as there are hairs on the body of an animal.

TEXT 15

यस्त्विह वै निजवेदपथादनापद्यपगतः पाखण्डं चोपग-
तस्तमसिपत्रवनं प्रवेश्य कशया प्रहरन्ति तत्र हासावितस्ततो
धावमान उभयतो धारैस्तालयनासिपत्रैश्छिद्यमानसर्वाङ्गो हा हतोऽस्मीति
परमया वेदनया मूर्च्छितः पदे पदे निपतति स्वधर्महापाखण्डानुगतं
फलं भुङ्क्ते॥१५॥

*yas tv iha vai nija-veda-pathād anāpady apagataḥ pākhaṇḍam
copagatas tam asi-patravanam praveśya kaśayā praharanti tatra hāsāv
itas tato dhāvamāna ubhayato dhārais tāla-vanāsi-patraiś chidyamāna-
sarvāṅgo hā hato 'smīti paramayā vedanayā mūrccihataḥ pade pade
nipatati sva-dharmahā pākhaṇḍānugataṁ phalam bhuṅkte.*

yah—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *nija-veda-pathāt*—from his own path, recommended by the *Vedas*; *anāpadi*—even without an emergency; *apagataḥ*—deviated; *pākhaṇḍam*—a concocted, atheistic system; *ca*—and; *upagataḥ*—gone to; *tam*—him; *asi-patravanam*—the hell known as Asi-patravana; *praveśya*—making enter; *kaśayā*—with a whip; *praharanti*—they beat; *tatra*—there; *ha*—certainly; *asau*—that; *iṭaḥ tataḥ*—here and there; *dhāvamānaḥ*—running; *ubhayataḥ*—on both sides; *dhāraiḥ*—by the edges; *tāla-vana-asi-patraiḥ*—by the swordlike leaves of palm trees; *chidyamāna*—being cut; *sarva-aṅgaḥ*—whose entire body; *hā*—alas; *hataḥ*—killed; *asmi*—I am; *iti*—thus; *paramayā*—with severe; *vedanayā*—pain; *mūrcchitaḥ*—fainted; *pade pade*—at every step; *nīpatati*—falls down; *sva-dharma-hā*—the killer of his own principles of religion; *pākhaṇḍa-anugatam phalam*—the result of accepting an atheistic path; *bhūṅkte*—he suffers.

TRANSLATION

If a person deviates from the path of the Vedas in the absence of an emergency, the servants of Yamarāja put him into the hell called Asi-patravana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, “Oh, what shall I do now! How shall I be saved!” This is how one suffers who deviates from the accepted religious principles.

PURPORT

There is actually only one religious principle: *dharmam tu sākṣād bhagavat-praṇītam*. The only religious principle is to follow the orders of the Supreme Personality of Godhead. Unfortunately, especially in this age of Kali, everyone is an atheist. People do not even believe in God, what to speak of following His words. The words *nija-veda-patha* can also mean “one’s own set of religious principles.” Formerly there was only one *veda-patha*, or set of religious principles. Now there are many. It doesn’t matter which set of religious principles one follows: the only injunction is that he must follow them strictly. An atheist, or *nāstika*, is

one who does not believe in the *Vedas*. However, even if one takes up a different system of religion, according to this verse he must follow the religious principles he has accepted. Whether one is a Hindu, or a Mohammedan or a Christian, he should follow his own religious principles. However, if one concocts his own religious path within his mind, or if one follows no religious principles at all, he is punished in the hell known as *Asi-patravana*. In other words, a human being must follow some religious principles. If he does not follow any religious principles, he is no better than an animal. As *Kali-yuga* advances, people are becoming godless and taking up so-called secularism. They do not know the punishment awaiting them in *Asi-patravana*, as described in this verse.

TEXT 16

यस्त्विह वै राजा राजपुरुषो वा अदण्ड्ये दण्डं प्रणयति ब्राह्मणे वा
शरीरदण्डं स पापीयान्नरकेऽमुत्र सूकरमुखे निपतति तत्रातिबलैर्वि
निष्पिष्यमाणायवो यथैवेहेक्षुखण्ड आर्तस्वरेण स्वनयन् क्वचिन्मूर्च्छितः
कश्मलमुपगतो यथैवेहादृष्टदोषा उपरुद्धाः ॥१६॥

*yas tv iha vai rājā rāja-puruṣo vā adaṇḍye daṇḍam praṇayati
brāhmaṇe vā śarīra-daṇḍam sa pāpīyān narake 'mutra sūkaramukhe
nipatati tatrātibalair viniṣpiṣyamānāvayavo yathaivehēksukhaṇḍa ārtasvareṇa
svanayan kvacin mūrccitaḥ kaśmalam upagato yathaivehā-
drṣṭa-doṣā uparuddhāḥ.*

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *rājā*—a king; *rāja-puruṣaḥ*—a king's man; *vā*—or; *adaṇḍye*—unto one not punishable; *daṇḍam*—punishment; *praṇayati*—inflicts; *brāhmaṇe*—unto a *brāhmaṇa*; *vā*—or; *śarīra-daṇḍam*—corporal punishment; *sah*—that person, king or government officer; *pāpīyān*—the most sinful; *narake*—in the hell; *amutra*—in the next life; *sūkaramukhe*—named *Sūkharamukha*; *nipatati*—falls down; *tatra*—there; *ati-balaiḥ*—by very strong assistants of *Yamarāja*; *viniṣpiṣyamāṇa*—being crushed; *avayavaḥ*—the different parts of whose body; *yathā*—like; *eva*—certainly; *iha*—here; *ikṣu-khaṇḍaḥ*—sugarcane; *ārta-svareṇa*—with a pitiable sound; *svanayan*—crying; *kvacit*—sometimes; *mūrccitaḥ*—

fainted; *kaśmalam upagataḥ*—becoming illusioned; *yathā*—just like; *eva*—indeed; *iha*—here; *adr̥ṣta-doṣāḥ*—who is not at fault; *uparud-dhāḥ*—arrested for punishment.

TRANSLATION

In his next life, a sinful king or governmental representative who punishes an innocent person, or who inflicts corporal punishment upon a brāhmaṇa, is taken by the Yamadūtas to the hell named Sūkharamukha, where the most powerful assistants of Yamarāja crush him exactly as one crushes sugarcane to squeeze out the juice. The sinful living entity cries very pitiably and faints, just like an innocent man undergoing punishments. This is the result of punishing a faultless person.

TEXT 17

यस्त्विह वै भूतानामीश्वरोपकल्पितवृत्तीनामविविक्तपरव्यथानां स्वयं
 पुरुषोपकल्पितवृत्तिर्विविक्तपरव्यथो व्यथामाचरति स परत्रान्धकूपेतदभिद्रोहेण
 निपतति तत्र हासौ तैर्जन्तुभिः पशुमृगपक्षिसरीसृपैर्मशकयूकामत्कुण-
 मक्षिकादिभिर्ये के चाभिद्रुग्धास्तैः सर्वतोऽभिद्रुह्यमाणस्तमसि विहतनिद्रा-
 निर्वृतिरलब्धावस्थानः परिक्रामति यथा कुशरीरे जीवः ॥ १७ ॥

*yas tv iha vai bhūtānām īśvaropakalpita-vṛttinām avivikta-para-
 vyathānām svayaṁ puruṣopakalpita-vṛttir vivikta-para-vyatho vyathām
 ācarati sa paratrāndhakūpe tad-abhidroheṇa nipatati tatra hāsau tair
 jantubhiḥ paśu-mṛga-pakṣi-sarīṣpair maśaka-yūkā-matkuṇa-
 makṣikādibhir ye ke cābhidrugdhās taiḥ sarvato 'bhidruhyamāṇas
 tamasi vihata-nidrā-nirvṛtir alabdhāvasthānaḥ parikrāmati yathā
 kuśarīre jīvaḥ.*

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *bhūtānām*—to some living entities; *īśvara*—by the supreme controller; *upakalpita*—designed; *vṛttinām*—whose means of livelihood; *avivikta*—not understanding; *para-vyathānām*—the pain of others; *svayaṁ*—himself; *puruṣa-upakalpita*—designed by the Supreme Personality of

Godhead; *vṛtīḥ*—whose livelihood; *vivikta*—understanding; *para-vyathaḥ*—the painful conditions of others; *vyathām ācarati*—but still causes pain; *saḥ*—such a person; *paratra*—in his next life; *andhakūpe*—to the hell named Andhakūpa; *tat*—to them; *abhidroheṇa*—by the sin of malice; *nīpatati*—falls down; *tatra*—there; *ha*—indeed; *asau*—that person; *taiḥ jantubhiḥ*—by those respective living entities; *paśu*—animals; *mṛga*—wild beasts; *pakṣi*—birds; *sarīṣpaiḥ*—snakes; *maśaka*—mosquitoes; *yūkā*—lice; *matkuṇa*—worms; *makṣika-ādibhiḥ*—flies and so on; *ye ke*—whoever else; *ca*—and; *abhidrugdhāḥ*—persecuted; *taiḥ*—by them; *sarvataḥ*—everywhere; *abhidruhyamāṇaḥ*—being injured; *tamaśi*—in the darkness; *viḥata*—disturbed; *nidrā-nirvṛtīḥ*—whose resting place; *alabdha*—not being able to obtain; *avasthānaḥ*—a resting place; *parikrāmati*—wanders; *yathā*—just as; *ku-śārīre*—in a low-grade body; *jīvaḥ*—a living entity.

TRANSLATION

By the arrangement of the Supreme Lord, low-grade living beings like bugs and mosquitoes suck the blood of human beings and other animals. Such insignificant creatures are unaware that their bites are painful to the human being. However, first-class human beings—brāhmaṇas, kṣatriyas and vaiśyas—are developed in consciousness, and therefore they know how painful it is to be killed. A human being endowed with knowledge certainly commits sin if he kills or torments insignificant creatures, who have no discrimination. The Supreme Lord punishes such a man by putting him into the hell known as Andhakūpa, where he is attacked by all the birds and beasts, reptiles, mosquitoes, lice, worms, flies, and any other creatures he tormented during his life. They attack him from all sides, robbing him of the pleasure of sleep. Unable to rest, he constantly wanders about in the darkness. Thus in Andhakūpa his suffering is just like that of a creature in the lower species.

PURPORT

From this very instructive verse we learn that lower animals, created by the laws of nature to disturb the human being, are not subjected to

punishment. Because the human being has developed consciousness, however, he cannot do anything against the principles of *varṇāśrama-dharma* without being condemned. Kṛṣṇa states in *Bhagavad-gītā* (4.13), *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: “According to the three modes of material nature and the work ascribed to them, the four divisions of human society were created by Me.” Thus all men should be divided into four classes—*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras*—and they should act according to their ordained regulations. They cannot deviate from their prescribed rules and regulations. One of these states that they should never trouble any animal, even those that disturb human beings. Although a tiger is not sinful if he attacks another animal and eats its flesh, if a man with developed consciousness does so, he must be punished. In other words, a human being who does not use his developed consciousness but instead acts like an animal surely undergoes punishment in many different hells.

TEXT 18

यस्त्विह वा असंविभज्याश्नाति यत्किञ्चनोपनतमनिर्मितपञ्चयज्ञो
 वायसंस्तुतः सपरत्र कृमिभोजने नरकाधमे निपतति तत्र शतसहस्रयोजने
 कृमिकुण्डे कृमिभूतः स्वयं कृमिभिरेव भक्ष्यमाणः कृमिभोजनो यावत्तदप्रत्ताप्रहुतादो
 ऽनिर्वेशमात्मानं यातयते॥ १८॥

*yas tv iha vā asaṁvibhajyāśnāti yat kiñcanopanatam anirmita-pañca-
 yajñō vāyasa-saṁstutaḥ sa paratra kṛmibhojane narakādhame nipatati
 tatra śata-sahasra-yojane kṛmi-kuṇḍe kṛmi-bhūtaḥ svayam kṛmibhir
 eva bhakṣyamāṇaḥ kṛmi-bhojano yāvat tad aprattāprahūtādo 'nirveśam
 ātmānam yātayate.*

yaḥ—any person who; *tu*—but; *iha*—in this life; *vā*—or; *asaṁ-
 vibhajya*—without dividing; *āśnāti*—eats; *yat kiñcana*—whatever;
upanatam—obtained by Kṛṣṇa’s grace; *anirmita*—not performing;
pañca-yajñāḥ—the five kinds of sacrifice; *vāyasa*—with the crows;
saṁstutaḥ—who is described as equal; *saḥ*—such a person; *paratra*—in
 the next life; *kṛmibhojane*—named Kṛmibhojana; *naraka-adhame*—
 into the most abominable of all hells; *nipatati*—falls down; *tatra*—

there; *śata-sahasra-yojane*—measuring 100,000 *yojanas* (800,000 miles); *kṛmi-kunḍe*—in a lake of worms; *kṛmi-bhūtaḥ*—becoming one of the worms; *svayam*—he himself; *kṛmibhiḥ*—by the other worms; *eva*—certainly; *bhakṣyamānaḥ*—being eaten; *kṛmi-bhojanaḥ*—eating worms; *yāvat*—as long as; *tat*—that lake is wide; *apratta-aprahūta*—unshared and unoffered food; *adaḥ*—one who eats; *anirveśam*—who has not performed atonement; *ātmānam*—to himself; *yātayate*—gives pain.

TRANSLATION

A person is considered no better than a crow if after receiving some food, he does not divide it among guests, old men and children, but simply eats it himself, or if he eats it without performing the five kinds of sacrifice. After death he is put into the most abominable hell, known as Kṛmibhojana. In that hell is a lake 100,000 *yojanas* [800,000 miles] wide and filled with worms. He becomes a worm in that lake and feeds on the other worms there, who also feed on him. Unless he atones for his actions before his death, such a sinful man remains in the hellish lake of Kṛmibhojana for as many years as there are *yojanas* in the width of the lake.

PURPORT

As stated in *Bhagavad-gītā* (3.13):

*yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv agham pāpā
ya pacanty ātma-kāraṇāt*

“The devotees of the Lord are released from all kinds of sins because they eat food which is first offered for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.” All food is given to us by the Supreme Personality of Godhead. *Eko bahūnām yo vidadhāti kāmān*: the Lord supplies everyone with the necessities of life. Therefore we should acknowledge His mercy by performing *yajña* (sacrifice). This is the duty of everyone. Indeed, the sole purpose of life is to perform *yajña*. According to Kṛṣṇa (Bg. 3.9):

*yajñārthāt karmaṇo 'nyatra
loko 'yam karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara*

“Work done as a sacrifice for Viṣṇu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage.” If we do not perform *yajña* and distribute *prasāda* to others, our lives are condemned. Only after performing *yajña* and distributing the *prasāda* to all dependents—children, *brāhmaṇas* and old men—should one eat. However, one who cooks only for himself or his family is condemned, along with everyone he feeds. After death he is put into the hell known as *Kṛmibhojana*.

TEXT 19

यस्त्विह वै स्तेयेन बलाद्वा हिरण्यरत्नादीनि ब्राह्मणस्य वापहरत्यन्यस्य
वानापदि पुरुषस्तममुत्र राजन् यमपुरुषा अयस्मयैरग्निपिण्डैः सन्दंशैस्त्वचि
निष्कुषन्ति ॥ १९ ॥

*yas tv iha vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya
vāpaharaty anyasya vānāpadi puruṣas tam amutra rājan yama-puruṣā
ayasmayair agni-piṇḍaiḥ sandaṁśais tvaci niṣkuṣanti.*

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *steyena*—by thievery; *balāt*—by force; *vā*—or; *hiraṇya*—gold; *ratna*—gems; *ādīni*—and so on; *brāhmaṇasya*—of a *brāhmaṇa*; *vā*—or; *apaharati*—steals; *anyasya*—of others; *vā*—or; *anāpadi*—not in a calamity; *puruṣaḥ*—a person; *tam*—him; *amutra*—in the next life; *rājan*—O King; *yama-puruṣāḥ*—the agents of Yamarāja; *ayaḥ-mayaiḥ*—made of iron; *agni-piṇḍaiḥ*—balls heated in fire; *sandaṁśaiḥ*—with tongs; *tvaci*—on the skin; *niṣkuṣanti*—tear to pieces.

TRANSLATION

My dear King, a person who in the absence of an emergency robs a *brāhmaṇa*—or, indeed, anyone else—of his gems and gold is put

into a hell known as Sandaṁśa. There his skin is torn and separated by red-hot iron balls and tongs. In this way, his entire body is cut to pieces.

TEXT 20

यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योषिद्भिगच्छति तावमुत्र
कशया ताडयन्तस्त्रिगमया सूर्म्या लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च
पुरुषरूपया सूर्म्या ॥ २० ॥

*yas tv iha vā agamyāṁ striyam agamyam vā puruṣam yoṣid
abhigacchati tāv amutra kaśayā tāḍayantas tigmayā sūrmyā lohamayyā
puruṣam āliṅgayanti striyam ca puruṣa-rūpayā sūrmyā.*

yaḥ—any person who; *tu*—but; *iha*—in this life; *vā*—or; *agamyām*—unsuitable; *striyam*—a woman; *agamyam*—unsuitable; *vā*—or; *puruṣam*—a man; *yoṣit*—a woman; *abhigacchati*—approaches for sexual intercourse; *tau*—both of them; *amutra*—in the next life; *kaśayā*—by whips; *tāḍayantaḥ*—beating; *tigmayā*—very hot; *sūrmyā*—by an image; *loha-mayyā*—made of iron; *puruṣam*—the man; *āliṅgayanti*—they embrace; *striyam*—the woman; *ca*—also; *puruṣa-rūpayā*—in the form of a man; *sūrmyā*—by an image.

TRANSLATION

A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex is punished after death by the assistants of Yamarāja in the hell known as Taptasūrmi. There such men and women are beaten with whips. The man is forced to embrace a red-hot iron form of a woman, and the woman is forced to embrace a similar form of a man. Such is the punishment for illicit sex.

PURPORT

Generally a man should not have sexual relations with any woman other than his wife. According to Vedic principles, the wife of another man is considered one's mother, and sexual relations are strictly forbid-

den with one's mother, sister and daughter. If one indulges in illicit sexual relations with another man's wife, that activity is considered identical with having sex with one's mother. This act is most sinful. The same principle holds for a woman also; if she enjoys sex with a man other than her husband, the act is tantamount to having sexual relations with her father or son. Illicit sex life is always forbidden, and any man or woman who indulges in it is punished in the manner described in this verse.

TEXT 21

यस्त्विह वै सर्वाभिगमस्तममुत्र निरये वर्तमानं वज्रकण्टकशाल्मलीमारोप्य
निष्कर्षन्ति ॥ २१ ॥

*yas tv iha vai sarvābhigamas tam amutra niraye vartamānaṁ
vajrakaṇṭaka-śālmalīm āropya niṣkarṣanti.*

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *sarva-abhigamaḥ*—indulges in sex life indiscriminately, with both men and animals; *tam*—him; *amutra*—in the next life; *niraye*—in the hell; *vartamānam*—existing; *vajrakaṇṭaka-śālmalīm*—a silk-cotton tree with thorns like thunderbolts; *āropya*—mounting him on; *niṣkarṣanti*—they pull him out.

TRANSLATION

A person who indulges in sex indiscriminately—even with animals—is taken after death to the hell known as Vajrakaṇṭaka-śālmali. In this hell there is a silk-cotton tree full of thorns as strong as thunderbolts. The agents of Yamarāja hang the sinful man on that tree and pull him down forcibly so that the thorns very severely tear his body.

PURPORT

The sexual urge is so strong that sometimes a man indulges in sexual relations with a cow, or a woman indulges in sexual relations with a dog. Such men and women are put into the hell known as Vajrakaṇṭaka-

śālmali. The Kṛṣṇa consciousness movement forbids illicit sex. From the description of these verses, we can understand what an extremely sinful act illicit sex is. Sometimes people disbelieve these descriptions of hell, but whether one believes or not, everything must be carried out by the laws of nature, which no one can avoid.

TEXT 22

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून्
भिन्दन्ति ते सम्परेत्य वैतरण्यां निपतन्ति भिन्नमर्यादास्तस्यां
निरयपरिखाभूतायां नद्यां यादोगणैरितस्ततो भक्ष्यमाणा आत्मना न
वियुज्यमानाश्चासुभिरुह्यमानाः स्वाधेन कर्मपाकमनुस्मरन्तो
विष्मूत्रपूयशोणितकेशनखास्थिमेदोमांसवसावाहिन्यामुपतप्यन्ते ॥ २२ ॥

*ye tv iha vai rājanyā rāja-puruṣā vā apākhaṇḍā dharma-setūn
bhindanti te samparetya vaiṭaraṇyāṁ nipatanti bhinna-maryādās
tasyāṁ niraya-parikhā-bhūtāyāṁ nadyāṁ yādo-gaṇair itas tato
bhakṣyamāṇā ātmanā na viyujyamānās cāsubhir uhyamānāḥ svāghena
karma-pākam anusmaranto viṣ-mūtra-pūya-śoṇita-keśa-nakhāsthi-
medo-māṁsa-vasā-vāhinyām upatapyante.*

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *rā-janyāḥ*—members of the royal family, or *kṣatriyas*; *rāja-puruṣāḥ*—government servants; *vā*—or; *apākhaṇḍāḥ*—although born in responsible families; *dharma-setūn*—the bounds of prescribed religious principles; *bhindanti*—transgress; *te*—they; *samparetya*—after dying; *vaiṭaraṇyām*—named Vaitaraṇī; *nipatanti*—fall down; *bhinna-maryādāḥ*—who have broken the regulative principles; *tasyām*—in that; *niraya-parikhā-bhūtāyām*—the moat surrounding hell; *nadyām*—in the river; *yādaḥ-gaṇaiḥ*—by ferocious aquatic animals; *itaḥ tataḥ*—here and there; *bhakṣyamāṇāḥ*—being eaten; *ātmanā*—with the body; *na*—not; *viyujyamānāḥ*—being separated; *ca*—and; *asubhiḥ*—the life airs; *uhyamānāḥ*—being carried; *sva-aghena*—by his own sinful activities; *karma-pākam*—the result of his impious activities; *anusmarantaḥ*—remembering; *viṣ*—of stool; *mūtra*—urine;

pūya—pus; *śoṇita*—blood; *keśa*—hair; *nakha*—nails; *asthi*—bones; *medaḥ*—marrow; *māmsa*—flesh; *vasā*—fat; *vāhinyām*—in the river; *upatapyante*—are afflicted with pain.

TRANSLATION

A person who is born into a responsible family—such as a kṣatriya, a member of royalty or a government servant—but who neglects to execute his prescribed duties according to religious principles, and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitaraṇī. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitaraṇī, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

TEXT 23

ये त्विह वै वृषलीपतयो नष्टशौचावारनियमास्त्यक्तलज्जाः पशुचर्या
चरन्ति ते चापि प्रेत्य पूयविष्मूत्रश्लेष्ममलापूर्णार्णवे निपतन्ति
तदेवातिबीभत्सितमश्नन्ति ॥ २३ ॥

ye tv iha vai vṛṣali-patayo naṣṭa-śaucācāra-niyamās tyakta-lajjāḥ paśu-caryām caranti te cāpi pretya pūya-viṣ-mūtra-śleṣma-malā-pūrṇārṇave nipatanti tad evātibibhatsitam aśnanti.

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *vṛṣali-patayaḥ*—the husbands of the *sūdras*; *naṣṭa*—lost; *śauca-ācāra-niyamāḥ*—whose cleanliness, good behavior and regulated life; *tyakta-lajjāḥ*—without shame; *paśu-caryām*—the behavior of animals; *caranti*—they execute; *te*—they; *ca*—also; *api*—indeed; *pretya*—dying; *pūya*—of pus; *viṣ*—stool; *mūtra*—urine; *śleṣma*—mucus; *malā*—saliva; *pūrṇa*—full; *arṇave*—in an ocean; *nipatanti*—fall; *tat*—

that; *eva*—only; *atibībhatsitam*—extremely disgusting; *aśnanti*—they eat.

TRANSLATION

The shameless husbands of lowborn *śūdra* women live exactly like animals, and therefore they have no good behavior, cleanliness or regulated life. After death, such persons are thrown into the hell called Pūyoda, where they are put into an ocean filled with pus, stool, urine, mucus, saliva and similar things. *Śūdras* who could not improve themselves fall into that ocean and are forced to eat those disgusting things.

PURPORT

Śrīla Narottama dāsa Ṭhākura has sung,

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bāṇḍa,
amṛta baliyā yebā khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare,
tāra janma adaḥ-pate yāya

He says that persons following the paths of *karma-kāṇḍa* and *jñāna-kāṇḍa* (fruitive activities and speculative thinking) are missing the opportunities for human birth and gliding down into the cycle of birth and death. Thus there is always the chance that he may be put into the Pūyoda Naraka, the hell named Pūyoda, where one is forced to eat stool, urine, pus, mucus, saliva and other abominable things. It is significant that this verse is spoken especially about *śūdras*. If one is born a *śūdra*, he must continually return to the ocean of Pūyoda to eat horrible things. Thus even a born *śūdra* is expected to become a *brāhmaṇa*; that is the meaning of human life. Everyone should improve himself. Kṛṣṇa says in *Bhagavad-gītā* (4.13), *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: “According to the three modes of material nature and the work ascribed to them, four divisions of human society were created by Me.” Even if one is by qualification a *śūdra*, he must try to improve his position and become a *brāhmaṇa*. No one should try to check a person, no matter what his present position is, from coming to the platform of a

brāhmaṇa or a Vaiṣṇava. Actually, one must come to the platform of a Vaiṣṇava. Then he automatically becomes a *brāhmaṇa*. This can be done only if the Kṛṣṇa consciousness movement is spread, for we are trying to elevate everyone to the platform of Vaiṣṇava. As Kṛṣṇa says in *Bhagavad-gītā* (18.66), *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: “Abandon all other duties and simply surrender unto Me.” One must give up the occupational duties of a *sūdra*, *kṣatriya* or *vaiśya* and adopt the occupational duties of a Vaiṣṇava, which include the activities of a *brāhmaṇa*. Kṛṣṇa explains this in *Bhagavad-gītā* (9.32):

*mām hi pārtha vyapāśritya
ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā sūdrās
te 'pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *sūdras* [workers]—can approach the supreme destination.” Human life is specifically meant for going back home, back to Godhead. That facility should be given to everyone, whether one be a *sūdra*, a *vaiśya*, a woman or a *kṣatriya*. This is the purpose of the Kṛṣṇa consciousness movement. However, if one is satisfied to remain a *sūdra*, he must suffer as described in this verse: *tad evātibibhatsitam aśnanti*.

TEXT 24

ये. त्विह वै श्वगर्दभपतयो ब्राह्मणादयो मृगयाविहारा अतीर्थे च
मृगान्निघ्नन्ति तानपि सम्परेतौल्लक्ष्यभूतान् यमपुरुषाः शुभिविध्यन्ति॥२४॥

*ye tv iha vai śva-gardabha-patayo brāhmaṇādayo mṛgayā vihārā
atīrthe ca mṛgān nighnanti tān api samparetāḥ lakṣya-bhūtān yama-
puruṣā śubhir vidhyanti.*

ye—those who; *tu*—but; *iha*—in this life; *vai*—or; *śva*—of dogs; *gardabha*—and asses; *patayaḥ*—maintainers; *brāhmaṇa-ādayaḥ*—*brāhmaṇas*, *kṣatriyas* and *vaiśyas*; *mṛgayā vihārāḥ*—taking pleasure in

hunting animals in the forest; *atīrthe*—other than prescribed; *ca*—also; *mṛgān*—animals; *nighnanti*—kill; *tān*—them; *api*—indeed; *sam-paretān*—having died; *lakṣya-bhūtān*—becoming the targets; *yama-puruṣāḥ*—the assistants of Yamarāja; *iṣubhiḥ*—by arrows; *vidhyanti*—pierce.

TRANSLATION

If in this life a man of the higher classes [brāhmaṇa, kṣatriya and vaiśya] is very fond of taking his pet dogs, mules or asses into the forest to hunt and kill animals unnecessarily, he is placed after death into the hell known as Prāṇarodha. There the assistants of Yamarāja make him their targets and pierce him with arrows.

PURPORT

In the Western countries especially, aristocrats keep dogs and horses to hunt animals in the forest. Whether in the West or the East, aristocratic men in the Kali-yuga adopt the fashion of going to the forest and unnecessarily killing animals. Men of the higher classes (the brāhmaṇas, kṣatriyas and vaiśyas) should cultivate knowledge of Brahman, and they should also give the sūdras a chance to come to that platform. If instead they indulge in hunting, they are punished as described in this verse. Not only are they pierced with arrows by the agents of Yamarāja, but they are also put into the ocean of pus, urine and stool described in the previous verse.

TEXT 25

ये त्विह वै दाम्बिका दम्भयज्ञेषु पशून् विशसन्ति तानमुष्मिँल्लोके वैशसे
नरके पतितान्निरयपतयो यातयित्वा विशसन्ति ॥ २५ ॥

*ye tv iha vai dāmbhikā dambha-yajñeṣu paśūn viśasanti tān amuṣmīḥ
loke vaiśase narake patitān niraya-patayo yātayitvā viśasanti.*

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *dāmbhikāḥ*—very proud of wealth and a prestigious position; *dambha-yajñeṣu*—in a sacrifice performed to increase prestige; *paśūn*—animals; *viśasanti*—kill; *tān*—them; *amuṣmin loke*—in the next world; *vaiśase*—Vaiśasa or Viśasana; *narake*—into the hell; *patitān*—fallen;

niraya-patayah—assistants of Yamarāja; *yātayitvā*—causing sufficient pain; *viśasanti*—kill.

TRANSLATION

A person who in this life is proud of his eminent position, and who heedlessly sacrifices animals simply for material prestige, is put into the hell called Viśasana after death. There the assistants of Yamarāja kill him after giving him unlimited pain.

PURPORT

In *Bhagavad-gītā* (6.41) Kṛṣṇa says, *śucīnām śrīmatām gehe yoga-bhraṣṭo bhijāyate*: “Because of his previous connection with *bhakti-yoga*, a man is born into a prestigious family of *brāhmaṇas* or aristocrats.” Having taken such a birth, one should utilize it to perfect *bhakti-yoga*. However, due to bad association one often forgets that his prestigious position has been given to him by the Supreme Personality of Godhead, and he misuses it by performing various kinds of so-called *yajñas* like *kālī-pūjā* or *durgā-pūjā*, in which poor animals are sacrificed. How such a person is punished is described herein. The word *dambhaya-jñeṣu* in this verse is significant. If one violates the Vedic instructions while performing *yajña* and simply makes a show of sacrifice for the purpose of killing animals, he is punishable after death. In Calcutta there are many slaughterhouses where animal flesh is sold that has supposedly been offered in sacrifice before the goddess Kālī. The *śāstras* enjoin that one can sacrifice a small goat before the goddess Kālī once a month. Nowhere is it said that one can maintain a slaughterhouse in the name of temple worship and daily kill animals unnecessarily. Those who do so receive the punishments described herein.

TEXT 26

यस्त्विह वै सवर्णा भार्या द्विजो रेतः पाययति काममोहितस्तं पाप-
कृतममुत्र रेतःकुल्यायां पातयित्वा रेतः सम्पाययन्ति ॥ २६ ॥

*yas tv iha vai savarṇām bhāryām dvijo retaḥ pāyayati kāma-mohitas
taṁ pāpa-kṛtam amutra retaḥ-kulyāyām pātayitvā retaḥ sampāyayanti.*

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *savarṇām*—of the same caste; *bhāryām*—his wife; *dvijaḥ*—a person of a higher caste (such as a *brāhmaṇa*, *kṣatriya* or *vaiśya*); *retaḥ*—the semen; *pāyayati*—causes to drink; *kāma-mohitaḥ*—being deluded by lusty desires; *tam*—him; *pāpa-kṛtam*—performing sin; *amutra*—in the next life; *retaḥ-kulyāyām*—in a river of semen; *pātayitvā*—throwing; *retaḥ*—semen; *sampāyayanti*—force to drink.

TRANSLATION

If a foolish member of the twice-born classes [brāhmaṇa, kṣatriya and vaiśya] forces his wife to drink his semen out of a lusty desire to keep her under control, he is put after death into the hell known as Lālābhakṣa. There he is thrown into a flowing river of semen, which he is forced to drink.

PURPORT

The practice of forcing one's wife to drink one's own semen is a black art practiced by extremely lusty persons. Those who practice this very abominable activity say that if a wife is forced to drink her husband's semen, she remains very faithful to him. Generally only low-class men engage in this black art, but if a man born in a higher class does so, after death he is put into the hell known as Lālābhakṣa. There he is immersed in the river known as Śukra-nadī and forced to drink semen.

TEXT 27

ये त्विह वै दस्यवोऽग्निदा गरदा ग्रामान् सार्थान् वा विलुम्पन्ति
राजानो राजभटा वा तांश्चापि हि परेत्य यमदूता वज्रदंष्ट्राः श्वानः
सप्तशतानि विंशतिश्च सरभसं खादन्ति ॥ २७ ॥

*ye tv iha vai dasyavo 'gnidā garadā grāmān sārthān vā vilumpanti
rājāno rāja-bhaṭā vā tāṁś cāpi hi paretya yamadūtā vajra-danṣṭrāḥ
śvānaḥ sapta-śatāni viṁśatiś ca sarabhasaṁ khādanti.*

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *dasyavaḥ*—thieves and plunderers; *agni-dāḥ*—who set fire; *gara-*

dāḥ—who administer poison; *grāmān*—villages; *sārthān*—the mercantile class of men; *vā*—or; *vilumpanti*—plunder; *rājānaḥ*—kings; *rāja-bhaṭāḥ*—government officials; *vā*—or; *tān*—them; *ca*—also; *api*—indeed; *hi*—certainly; *paretya*—having died; *yamadūtāḥ*—the assistants of Yamarāja; *vajra-damṣṭrāḥ*—having mighty teeth; *śvānaḥ*—dogs; *sapta-śatāni*—seven hundred; *vimśatiḥ*—twenty; *ca*—and; *sara-bhasam*—voraciously; *khādanti*—devour.

TRANSLATION

In this world, some persons are professional plunderers who set fire to others' houses or administer poison to them. Also, members of the royalty or government officials sometimes plunder mercantile men by forcing them to pay income tax and by other methods. After death such demons are put into the hell known as Sārameyādana. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamarāja, these dogs voraciously devour such sinful people.

PURPORT

In the Twelfth Canto of *Śrīmad-Bhāgavatam*, it is said that in this age of Kali everyone will be extremely disturbed by three kinds of tribulations: scarcity of rain, famine, and heavy taxation by the government. Because human beings are becoming more and more sinful, there will be a scarcity of rain, and naturally no food grains will be produced. On the plea of relieving the suffering caused by the ensuing famine, the government will impose heavy taxes, especially on the wealthy mercantile community. In this verse, the members of such a government are described as *dasyu*, thieves. Their main activity will be to plunder the wealth of the people. Whether a highway robber or a government thief, such a man will be punished in his next life by being thrown into the hell known as Sārameyādana, where he will suffer greatly from the bites of ferocious dogs.

TEXT 28

यस्त्विह वा अनृतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथञ्चित्स
वै प्रेत्य नरके ऽवीचिमत्यधःशिरा निरवकाशे योजनशतोच्छ्रयाद् गिरिर्मुर्धः

सम्पात्यते यत्र जलमिव स्थलमस्मृष्टमवभासते तदवीचिमत्तिलशो विशीर्य-
माणशरीरो न म्रियमाणः पुनरारोपितो निपतति ॥ २८ ॥

*yas tv iha vā anṛtam vadati sākṣye dravya-
vinimaye dāne vā kathañcit sa vai
pretya narake 'vīcimaty adhaḥ-śirā
niravakāṣe yojana-śatocchrāyād
giri-mūrdhnaḥ sampātyate yatra
jalam iva sthalam aśma-prṣṭham
avabhāsate tad avīcimat tilaśo
viśīryamāṇa-śarīro na mriyamāṇaḥ
punar āropito nipatati.*

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vā*—or; *anṛtam*—a lie; *vadati*—speaks; *sākṣye*—giving witness; *dravya-
vinimaye*—in exchange for goods; *dāne*—in giving charity; *vā*—or; *kathañcit*—some-
how; *saḥ*—that person; *vai*—indeed; *pretya*—after dying; *narake*—in
the hell; *avīcimatī*—named Avīcimat (having no water); *adhaḥ-śirāḥ*—
with his head downward; *niravakāṣe*—without support; *yojana-śata*—of
eight hundred miles; *ucchrāyāt*—having a height; *giri*—of a mountain;
mūrdhnaḥ—from the top; *sampātyate*—is thrown; *yatra*—where;
jalam iva—like water; *sthalam*—land; *aśma-prṣṭham*—having a sur-
face of stone; *avabhāsate*—appears; *tat*—that; *avīcimat*—having no
water or waves; *tilaśaḥ*—in pieces as small as seeds; *viśīryamāṇa*—
being broken; *śarīraḥ*—the body; *na mriyamāṇaḥ*—not dying;
punaḥ—again; *āropitaḥ*—raised to the top; *nipatati*—falls down.

TRANSLATION

A person who in this life bears false witness or lies while trans-acting business or giving charity is severely punished after death by the agents of Yamarāja. Such a sinful man is taken to the top of a mountain eight hundred miles high and thrown headfirst into the hell known as Avīcimat. This hell has no shelter and is made of strong stone resembling the waves of water. There is no water there, however, and thus it is called Avīcimat [waterless]. Although the sinful man is repeatedly thrown from the mountain and his body broken to tiny pieces, he still does not die but continuously suffers chastisement.

TEXT 29

यस्त्विह वै विप्रो राजन्यो वैश्यो वा सोमपीयस्तत्कलत्रं वा
 सुरां व्रतस्योऽपि वा पिबति प्रमादतस्तेषां निरयं नीतानामुरसि
 पदाऽऽक्रम्यास्ये वह्निना द्रवमाणं कार्ष्णायसं निषिञ्चन्ति ॥ २९ ॥

*yas tv iha vai vipro rājanyo vaiśyo vā soma-pīthas tat-kalatram vā
 surām vrata-stho 'pi vā pibati pramādatas teṣām nirayam nītānām urasi
 padākramyāsye vahninā dravamāṇam kārṣṇāyasam niṣiñcanti.*

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *viprah*—a learned *brāhmaṇa*; *rājanyaḥ*—a *kṣatriya*; *vaiśyaḥ*—a *vaiśya*; *vā*—or; *soma-pīthaḥ*—drink *soma-rasa*; *tat*—his; *kalatram*—wife; *vā*—or; *surām*—liquor; *vrata-sthaḥ*—being situated in a vow; *api*—certainly; *vā*—or; *pibati*—drinks; *pramādataḥ*—out of illusion; *teṣām*—of all of them; *nirayam*—to hell; *nītānām*—being brought; *urasi*—on the chest; *padā*—with the foot; *ākramya*—stepping; *asye*—in the mouth; *vahninā*—by fire; *dravamāṇam*—melted; *kārṣṇāyasam*—iron; *niṣiñcanti*—they pour into.

TRANSLATION

Any *brāhmaṇa* or *brāhmaṇa*'s wife who drinks liquor is taken by the agents of Yamarāja to the hell known as Ayaḥpāna. This hell also awaits any *kṣatriya*, *vaiśya*, or person under a vow who in illusion drinks *soma-rasa*. In Ayaḥpāna the agents of Yamarāja stand on their chests and pour hot melted iron into their mouths.

PURPORT

One should not be a *brāhmaṇa* in name only and engage in all kinds of sinful activities, especially drinking liquor. *Brāhmaṇas*, *kṣatriyas* and *vaiśyas* must behave according to the principles of their order. If they fall down to the level of *śūdras*, who are accustomed to drink liquor, they will be punished as described herein.

TEXT 30

अथ च यस्त्विह वा आत्मसम्भावनेन स्वयमधमो जन्मतपोविद्याचार-
वर्णाश्रमवतो वरीयसो न बहु मन्येत स मृतक एव मृत्वा क्षारकर्दमे
निरयेऽवाक्शिरा निपातितो दुरन्ता यातना ह्यश्नुते ॥३०॥

*atha ca yas tv iha vā ātma-sambhāvanena svayam adhamo janma-tapo-
vidyācāra-varṇāśramavato varīyaso na bahu manyeta sa mṛtaka eva
mṛtvā kṣārakardame niraye 'vāk-śirā nipātito durantā yātanā hy aśnute.*

atha—furthermore; *ca*—also; *yaḥ*—anyone who; *tu*—but; *iha*—in this life; *vā*—or; *ātma-sambhāvanena*—by false prestige; *svayam*—himself; *adhamah*—very degraded; *janma*—good birth; *tapah*—austerities; *vidyā*—knowledge; *ācāra*—good behavior; *varṇa-āśrama-vataḥ*—in terms of strictly following the principles of *varṇāśrama*; *varīyasah*—of one who is more honorable; *na*—not; *bahu*—much; *manyeta*—respects; *sah*—he; *mṛtakah*—a dead body; *eva*—only; *mṛtvā*—after dying; *kṣārakardame*—named Kṣārakardama; *niraye*—in the hell; *avāk-śirā*—with his head downward; *nipātitaḥ*—thrown; *durantāḥ yātanāḥ*—severe painful conditions; *hi*—indeed; *aśnute*—suffers.

TRANSLATION

A lowborn and abominable person who in this life becomes falsely proud, thinking “I am great,” and who thus fails to show proper respect to one more elevated than he by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Kṣārakardama. There he must great suffer great tribulation at the hands of the agents of Yamarāja.

PURPORT

One should not become falsely proud. One must be respectful toward a person more elevated than he by birth, education, behavior, caste or spiritual order. If one does not show respect to such highly elevated

persons but indulges in false pride, he receives punishment in Kṣāarakardama.

TEXT 31

ये त्विह वै पुरुषाः पुरुषमेधेन यजन्ते याश्च स्त्रियो नृपशून् खादन्ति तांश्च ते
पशव इव निहता यमसदने यातयन्तो रक्षोगणाः सौनिका इव स्वधितनाव-
दायासृक् पिबन्ति नृत्यन्ति च गायन्ति च हृष्यमाणा यथेह पुरुषादाः

॥ ३१ ॥

*ye tv iha vai puruṣāḥ puruṣa-medhena yajante yāś ca striyo nṛ-paśūn
khādanti tānś ca te paśava iva nihatā yama-sadane yātayanto rakṣo-
gaṇāḥ saunikā iva svadhitināvadāyāśrk pibanti nṛtyanti ca gāyanti ca
hṛṣyamāṇā yatheha puruṣādāḥ.*

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *puruṣāḥ*—men; *puruṣa-medhena*—by sacrifice of a man; *yajante*—worship (the goddess Kālī or Bhadra Kālī); *yāḥ*—those who; *ca*—and; *striyaḥ*—women; *nṛ-paśūn*—the men used as sacrifice; *khādanti*—eat; *tān*—them; *ca*—and; *te*—they; *paśavaḥ iva*—like the animals; *nihatāḥ*—being slain; *yama-sadane*—in the abode of Yamarāja; *yātayantaḥ*—punishing; *rakṣaḥ-gaṇāḥ*—being Rākṣasas; *saunikāḥ*—the killers; *iva*—like; *svadhitinā*—by a sword; *avadāya*—cutting to pieces; *asrk*—the blood; *pibanti*—drink; *nṛtyanti*—dance; *ca*—and; *gāyanti*—sing; *ca*—also; *hṛṣyamāṇāḥ*—being delighted; *yathā*—just like; *iha*—in this world; *puruṣa-adāḥ*—the man-eaters.

TRANSLATION

There are men and women in this world who sacrifice human beings to Bhairava or Bhadra Kālī and then eat their victims' flesh. Those who perform such sacrifices are taken after death to the abode of Yamarāja, where their victims, having taken the form of Rākṣasas, cut them to pieces with sharpened swords. Just as in this world the man-eaters drank their victims' blood, dancing and

singing in jubilation, their victims now enjoy drinking the blood of the sacrificers and celebrating in the same way.

TEXT 32

ये त्विह वा अनागसोऽरण्ये ग्रामे वा वैश्रम्भकैरुपसृतानुपविश्रम्भय्य
जिजीविषून्शूलसूत्रादिषूपप्रोतान् क्रीडनकतया यातयन्ति तेषु च
प्रेत्य यमयातनासु शूलादिषु प्रोतात्मानः क्षुत्तृड्भ्यां चाभिहताः कङ्क-
वटादिभिश्चेतस्तस्तिग्मतुण्डैराहन्यमाना आत्मशमलं स्मरन्ति ॥ ३२ ॥

*ye tv iha vā anāgaso 'raṇye grāme vā vaiśrambhakair upasṛtān
upaviśrambhayya jijīviṣūn śūla-sūtrādiṣūpaprotān kṛīḍanakatayā
yātayanti te 'pi ca pretya yama-yātanāsu śūlādiṣu protātmānaḥ kṣut-
tṛḍbhyāṁ cābhihatāḥ kaṅka-vaṭāḍibhiḥ cetas tatas tigma-tuṇḍair
āhanyamānā ātma-śamalam smaranti.*

ye—persons who; *tu*—but; *iha*—in this life; *vā*—or; *anāgasaḥ*—who are faultless; *araṇye*—in the forest; *grāme*—in the village; *vā*—or; *vaiśrambhakaiḥ*—by means of good faith; *upasṛtān*—brought near; *upaviśrambhayya*—inspiring with confidence; *jijīviṣūn*—who want to be protected; *śūla-sūtra-ādiṣu*—on a lance, thread, and so on; *upaprotān*—fixed; *kṛīḍanakatayā*—like a plaything; *yātayanti*—cause pain; *te*—those persons; *api*—certainly; *ca*—and; *pretya*—after dying; *yama-yātanāsu*—the persecutions of Yamarāja; *śūla-ādiṣu*—on lances and so on; *prota-ātmānaḥ*—whose bodies are fixed; *kṣut-tṛḍbhyāṁ*—by hunger and thirst; *ca*—also; *abhihatāḥ*—overwhelmed; *kaṅka-vaṭā-āḍibhiḥ*—by birds such as herons and vultures; *ca*—and; *itaḥ tataḥ*—here and there; *tigma-tuṇḍaiḥ*—having pointed beaks; *āhanyamānāḥ*—being tortured; *ātma-śamalam*—own sinful activities; *smaranti*—they remember.

TRANSLATION

In this life some people give shelter to animals and birds that come to them for protection in the village or forest, and after making them believe that they will be protected, such people pierce them with lances or threads and play with them like toys, giving

them great pain. After death such people are brought by the assistants of Yamarāja to the hell known as Śūlaprota, where their bodies are pierced with sharp, needlelike lances. They suffer from hunger and thirst, and sharp-beaked birds such as vultures and herons come at them from all sides to tear at their bodies. Tortured and suffering, they can then remember the sinful activities they committed in the past.

TEXT 33

ये त्विह वै भूतान्युद्वेजयन्ति नरा उल्बणस्वभावा यथा
दन्दशूकास्तेऽपि प्रेत्य नरके दन्दशूकाख्ये निपतन्ति यत्र नृप
दन्दशूकाः पञ्चमुखाः सप्तमुखा उपसृत्य ग्रसन्ति यथा बिलेशयान् ॥ ३३ ॥

*ye tv iha vai bhūtāny udvejayanti narā ulbaṇa-svabhāvā yathā
dandaśūkās te 'pi pretya narake dandaśūkākhye nipatanti yatra nrpa
dandaśūkāḥ pañca-mukhāḥ sapta-mukhā upasṛtya grasanti yathā
bileśayān.*

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *bhūtāni*—to living entities; *udvejayanti*—cause unnecessary pain; *narāḥ*—men; *ulbaṇa-svabhāvāḥ*—angry by nature; *yathā*—just like; *dandaśūkāḥ*—snakes; *te*—they; *api*—also; *pretya*—after dying; *narake*—in the hell; *dandaśūka-ākhye*—named Dandaśūka; *nipatanti*—fall down; *yatra*—where; *nrpa*—O King; *dandaśūkāḥ*—serpents; *pañca-mukhāḥ*—having five hoods; *sapta-mukhāḥ*—having seven hoods; *upasṛtya*—reaching up; *grasanti*—eat; *yathā*—just like; *bileśayān*—mice.

TRANSLATION

Those who in this life are like envious serpents, always angry and giving pain to other living entities, fall after death into the hell known as Dandaśūka. My dear King, in this hell there are serpents with five or seven hoods. These serpents eat such sinful persons just as snakes eat mice.

TEXT 34

ये न्विह वा अन्धावटकुसूलगुहादिषु भूतानि निरुन्धन्ति तथामुत्र
तेष्वेवोपवेश्य सगरेण वह्निना धूमेन निरुन्धन्ति ॥ ३४ ॥

*ye tv iha vā andhāvaṭa-kusūla-guhādiṣu bhūtāni nirundhanti
tathāmutra teṣu evopaveśya sagareṇa vahninā dhūmena nirundhanti.*

ye—persons who; *tu*—but; *iha*—in this life; *vā*—or; *andha-avaṭa*—a blind well; *kusūla*—granaries; *guha-ādiṣu*—and in caves; *bhūtāni*—the living entities; *nirundhanti*—confine; *tathā*—similarly; *amutra*—in the next life; *teṣu*—in those same places; *eva*—certainly; *upaveśya*—causing to enter; *sagareṇa*—with poisonous fumes; *vahninā*—with fire; *dhūmena*—with smoke; *nirundhanti*—confine.

TRANSLATION

Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avaṭa-nirodhana. There they themselves are pushed into dark wells, where poisonous fumes and smoke suffocate them and they suffer very severely.

TEXT 35

यस्त्विह वा अतिथीनभ्यागतान् वा गृहपतिरसकृदुपगतमन्युर्दिक्षुरिव पापेन
चक्षुषा निरीक्षते तस्य चापि निरये पापदष्टेरक्षिणी वज्रतुण्डा गृध्राः
कङ्ककाकवटादयः प्रसहचोरुबलादुत्पाटयन्ति ॥ ३५ ॥

*yas tv iha vā atithīn abhyāgatān vā gr̥ha-patir asakṛd upagata-manyur
didhakṣur iva pāpena cakṣuṣā nirikṣate tasya cāpi niraye pāpa-dr̥ṣṭer
akṣiṇī vajra-tuṇḍā gr̥dhrāḥ kaṅka-kāka-vaṭādayaḥ prasahyōru-balād
utpāṭayanti.*

yaḥ—a person who; *tu*—but; *iha*—in this life; *vā*—or; *atithīn*—guests; *abhyāgatān*—visitors; *vā*—or; *gr̥ha-patiḥ*—a householder; *asakṛt*—many times; *upagata*—obtaining; *manyuḥ*—anger; *didhakṣuḥ*—one desiring to burn; *iva*—like; *pāpena*—sinful; *cakṣuṣā*—with

eyes; *nirikṣate*—looks at; *tasya*—of him; *ca*—and; *api*—certainly; *niraye*—in hell; *pāpa-dṛṣṭeḥ*—of he whose vision has become sinful; *akṣiṇī*—the eyes; *vajra-tuṇḍāḥ*—those who have powerful beaks; *grḍhrāḥ*—vultures; *kaṅka*—herons; *kāka*—crows; *vaṭa-ādayaḥ*—and other birds; *prasaḥya*—violently; *uru-balāt*—with great force; *ut-pāṭayanti*—pluck out.

TRANSLATION

A householder who receives guests or visitors with cruel glances, as if to burn them to ashes, is put into the hell called Paryāvartana, where he is gazed at by hard-eyed vultures, herons, crows and similar birds, which suddenly swoop down and pluck out his eyes with great force.

PURPORT

According to the Vedic etiquette, even an enemy who comes to a householder's home should be received in such a gentle way that he forgets that he has come to the home of an enemy. A guest who comes to one's home should be received very politely. If he is unwanted, the householder should not stare at him with blinking eyes, for one who does so will be put into the hell known as Paryāvartana after death, and there many ferocious birds like vultures, crows, and corks will suddenly come upon him and pluck out his eyes.

TEXT 36

यस्त्विह वा आढ्याभिमतिरहङ्कृतिस्तिर्यक्प्रेक्षणः सर्वतोऽभिविशङ्की
 अर्थव्ययनाशचिन्तया परिशुष्यमाणहृदयवदनो निर्वृतिमनवगतो ग्रह
 इवार्थमभिरक्षति स चापि प्रेत्य तदुत्पादनोत्कर्षणसंरक्षणशमलग्रहः सूचीमुखे
 नरके निपतति यत्र ह वित्तग्रहं पापपुरुषं धर्मराजपुरुषा वायका इव
 सर्वतोऽङ्गेषु सूत्रैः परिवयन्ति ॥ ३६ ॥

*yas tv iha vā ādhyābhimatir ahaṅkṛtis tiryak-prekṣaṇaḥ sarvato
 'bhiviṣaṅkī artha-vyaya-nāśa-cintayā pariśuṣyamāṇa-hṛdaya-vadano
 nirvṛtim anavagato graha ivārtham abhirakṣati sa cāpi pretya tad-
 utpādanotkarṣaṇa-saṁrakṣaṇa-śamala-grahaḥ sūcīmukhe narake*

*nīpatati yatra ha vitta-graham pāpa-puruṣam dharmarāja-puruṣā
vāyakā iva sarvato 'ṅgeṣu sūtraiḥ parivayanti.*

yaḥ—any person who; *tu*—but; *iha*—in this world; *vā*—or; *ādhyā-abhimatiḥ*—proud because of wealth; *ahaṅkṛtiḥ*—egotistic; *tiryak-prekṣaṇaḥ*—whose vision is crooked; *sarvataḥ abhiviśāṅkī*—always fearful of being cheated by others, even by superiors; *artha-vyaya-nāśa-cintayā*—by the thought of expenditure and loss; *pariśuṣyamāna*—dried up; *hr̥daya-vadanaḥ*—his heart and face; *nirvṛtim*—happiness; *anavagataḥ*—not obtaining; *grahaḥ*—a ghost; *iva*—like; *artham*—wealth; *abhirakṣati*—protects; *saḥ*—he; *ca*—also; *api*—indeed; *pretya*—after dying; *tat*—of those riches; *utpādana*—of the earning; *utkarṣaṇa*—increasing; *saṁrakṣaṇa*—protecting; *śamala-grahaḥ*—accepting the sinful activities; *sūcīmukhe*—named Sūcīmukha; *narake*—in the hell; *nīpatati*—falls down; *yatra*—where; *ha*—indeed; *vitta-graham*—as a money-grabbing ghost; *pāpa-puruṣam*—very sinful man; *dharmarāja-puruṣāḥ*—the commanding men of Yamarāja; *vāyakāḥ iva*—like expert weavers; *sarvataḥ*—all over; *aṅgeṣu*—on the limbs of the body; *sūtraiḥ*—by threads; *parivayanti*—stitch.

TRANSLATION

One who in this world or this life is very proud of his wealth always thinks, “I am so rich. Who can equal me?” His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of the sinful things he does to earn money, augment his wealth and protect it, he is put into the hell called Sūcīmukha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth.

PURPORT

When one possesses more wealth than necessary, he certainly becomes very proud. This is the situation of men in modern civilization. Accord-

ing to the Vedic culture, *brāhmaṇas* do not possess anything, whereas *kṣatriyas* possess riches, but only for performing sacrifices and other noble activities as prescribed in the Vedic injunctions. A *vaiśya* also earns money honestly through agriculture, cow protection and some trade. If a *śūdra* gets money, however, he will spend it lavishly, without discrimination, or simply accumulate it for no purpose. Because in this age there are no qualified *brāhmaṇas*, *kṣatriyas* or *vaiśyas*, almost everyone is a *śūdra* (*kalau śūdra-sambhavaḥ*). Therefore the *śūdra* mentality is causing great harm to modern civilization. A *śūdra* does not know how to use money to render transcendental loving service to the Lord. Money is also called *lakṣmī*, and *Lakṣmī* is always engaged in the service of *Nārāyaṇa*. Wherever there is money, it must be engaged in the service of Lord *Nārāyaṇa*. Everyone should use his money to spread the great transcendental movement of *Kṛṣṇa* consciousness. If one does not spend money for this purpose but accumulates more than necessary, he will certainly become proud of the money he illegally possesses. The money actually belongs to *Kṛṣṇa*, who says in *Bhagavad-gītā* (5.29), *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram*: "I am the true enjoyer of sacrifices and penances, and I am the owner of all the planets." Therefore nothing belongs to anyone but *Kṛṣṇa*. One who possesses more money than he needs should spend it for *Kṛṣṇa*. Unless one does so, he will become puffed up because of his false possessions, and therefore he will be punished in the next life, as described herein.

TEXT 37

एवंविधा नरका यमालये सन्ति शतशः सहस्रशस्तेषु सर्वेषु च सर्व
 एवाधर्मवर्तिनो ये केचिदिहोदिता अनुदिताश्चावनिपते पर्यायेण विशन्ति
 तथैव धर्मानुवर्तिन इतरत्र इह तु पुनर्भवे त उभयशेषाभ्यां निविशन्ति
 ॥ ३७ ॥

*evaṁ-vidhā narakā yamālaye santi śataśaḥ sahasraśas teṣu sarveṣu ca
 sarva evādharmā-vartino ye kecid ihoditā anuditāś cāvani-pate
 paryāyeṇa viśanti tathaiḥ dharmānuvartina itaratra iha tu punar-
 bhava ta ubhaya-śeṣābhyāṁ niviśanti.*

evam-vidhāḥ—of this sort; *narakāḥ*—the many hells; *yama-ālaye*—in the province of Yamarāja; *santi*—are; *śataśaḥ*—hundreds; *sahasraśaḥ*—thousands; *teṣu*—in those hellish planets; *sarveṣu*—all; *ca*—also; *sarve*—all; *eva*—indeed; *adharmavartinaḥ*—persons not following the Vedic principles or regulative principles; *ye kecit*—whosoever; *iha*—here; *uditāḥ*—mentioned; *anuditāḥ*—not mentioned; *ca*—and; *avani-pate*—O King; *paryāyena*—according to the degree of different kinds of sinful activity; *viśanti*—they enter; *tathā eva*—similarly; *dharma-anuvartinaḥ*—those who are pious and act according to the regulative principles or Vedic injunctions; *itaratra*—elsewhere; *iha*—on this planet; *tu*—but; *punaḥ-bhave*—into another birth; *te*—all of them; *ubhaya-śeṣābhyām*—by the remainder of the results of piety or vice; *niviśanti*—they enter.

TRANSLATION

My dear King Parikṣit, in the province of Yamarāja there are hundreds and thousands of hellish planets. The impious people I have mentioned—and also those I have not mentioned—must all enter these various planets according to the degree of their impiety. Those who are pious, however, enter other planetary systems, namely the planets of the demigods. Nevertheless, both the pious and impious are again brought to earth after the results of their pious or impious acts are exhausted.

PURPORT

This corresponds to the beginning of Lord Kṛṣṇa's instructions in *Bhagavad-gītā*. *Tathā dehāntara-prāptiḥ*: within this material world, one is simply meant to change from one body to another in different planetary systems. *Ūrdhvaṁ gacchanti satva-sthā*: those in the mode of goodness are elevated to the heavenly planets. *Adho gacchanti tāmasāḥ*: similarly, those too engrossed in ignorance enter the hellish planetary systems. Both of them, however, are subjected to the repetition of birth and death. In *Bhagavad-gītā* it is stated that even one who is very pious returns to earth after his enjoyment in the higher planetary systems is over (*kṣīṇe puṇye martya-lokaṁ viśanti*). Therefore, going from one planet to another does not solve the problems of life. The problems of life

will only be solved when we no longer have to accept a material body. This can be possible if one simply becomes Kṛṣṇa conscious. As Kṛṣṇa says in *Bhagavad-gītā* (4.9):

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.” This is the perfection of life and the real solution to life’s problems. We should not be eager to go to the higher, heavenly planetary systems, nor should we act in such a way that we have to go to the hellish planets. The complete purpose of this material world will be fulfilled when we resume our spiritual identities and go back home, back to Godhead. The very simple method for doing this is prescribed by the Supreme Personality of Godhead. *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. One should be neither pious nor impious. One should be a devotee and surrender to the lotus feet of Kṛṣṇa. This surrendering process is also very easy. Even a child can perform it. *Man-manā bhava mad-bhaktō mad-yājī māṁ namaskuru*. One must always simply think of Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma. Rāma Rāma, Hare Hare. One should become Kṛṣṇa’s devotee, worship Him and offer obeisances to Him. Thus one should engage all the activities of his life in the service of Lord Kṛṣṇa.

TEXT 38

निवृत्तिलक्षणमार्गं आदावेव व्याख्यातः ॥ एतावानेवाण्डकोशो
यश्चतुर्दशधा पुराणेषु विकल्पित उपगीयते यत्तद्भगवतो नारायणस्य
साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमयमनुवर्णितमादृतः पठति
शृणोति श्रावयति स उपगेयं भगवतः परमात्मनोऽग्राह्यमपि
श्रद्धामक्तिविशुद्धबुद्धिर्वेद ॥ ३८ ॥

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ. etāvān evāṇḍa-kośo yaś caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sāksān mahā-puruṣasya sthaviṣṭham rūpam ātmamāyā-guṇamayam anuvarṇitam ādṛtaḥ paṭhati śṛṇoti śrāvayati sa upageyam bhagavataḥ paramātmāno 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

nivṛtti-lakṣaṇa-mārgaḥ—the path symptomized by renunciation, or the path of liberation; *ādau*—in the beginning (the Second and Third Cantos); *eva*—indeed; *vyākhyātaḥ*—described; *etāvān*—this much; *eva*—certainly; *āṇḍa-kośaḥ*—the universe, which resembles a big egg; *yaḥ*—which; *caturdaśa-dhā*—in fourteen parts; *purāṇeṣu*—in the *Purāṇas*; *vikalpitaḥ*—divided; *upagīyate*—is described; *yat*—which; *tat*—that; *bhagavataḥ*—of the Supreme Personality of Godhead; *nārāyaṇasya*—of Lord Nārāyaṇa; *sāksāt*—directly; *mahā-puruṣasya*—of the Supreme Person; *sthaviṣṭham*—the gross; *rūpam*—form; *ātmamāyā*—of His own energy; *guṇa*—of the qualities; *mayam*—consisting; *anuvarṇitam*—described; *ādṛtaḥ*—venerating; *paṭhati*—one reads; *śṛṇoti*—or hears; *śrāvayati*—or explains; *saḥ*—that person; *upageyam*—song; *bhagavataḥ*—of the Supreme Personality of Godhead; *paramātmānaḥ*—of the Supersoul; *agrāhyam*—difficult to understand; *api*—although; *śraddhā*—by faith; *bhakti*—and devotion; *viśuddha*—purified; *buddhiḥ*—whose intelligence; *veda*—understands.

TRANSLATION

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described how one can progress on the path of liberation. In the *Purāṇas* the vast universal existence, which is like an egg divided into fourteen parts, is described. This vast form is considered the external body of the Lord, created by His energy and qualities. It is generally called the *virāṭa-rūpa*. If one reads the description of this external form of the Lord with great faith, or if one hears about it or explains it to others to propagate *bhāgavata-dharma*, or *Kṛṣṇa* consciousness, his faith and devotion in spiritual consciousness, *Kṛṣṇa* consciousness, will gradually increase. Although developing this consciousness is very

difficult, by this process one can purify himself and gradually come to an awareness of the Supreme Absolute Truth.

PURPORT

The Kṛṣṇa consciousness movement is pushing forward the publication of *Śrīmad-Bhāgavatam*, as explained especially for the understanding of the modern civilized man, to awaken him to his original consciousness. Without this consciousness, one melts into complete darkness. Whether one goes to the upper planetary systems or the hellish planetary systems, he simply wastes his time. Therefore one should hear of the universal position of the *virāṭa* form of the Lord as described in *Śrīmad-Bhāgavatam*. That will help one save himself from material conditional life and gradually elevate him to the path of liberation so that he can go back home, back to Godhead.

TEXT 39

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः ।
स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति ३९ ।

*śrutvā sthūlaṁ tathā sūkṣmaṁ
rūpaṁ bhagavato yatiḥ
sthūle nirjītam ātmānaṁ
śanaiḥ sūkṣmaṁ dhiyā nayet iti*

śrutvā—after hearing of (from the disciplic succession); *sthūlam*—gross; *tathā*—as well as; *sūkṣmam*—subtle; *rūpam*—form; *bhagavataḥ*—of the Supreme Personality of Godhead; *yatiḥ*—a *san-nyāsi* or devotee; *sthūle*—the gross form; *nirjītam*—conquered; *ātmānam*—the mind; *śanaiḥ*—gradually; *sūkṣmam*—the subtle, spiritual form of the Lord; *dhiyā*—by intelligence; *nayet*—one should lead it to; *iti*—thus.

TRANSLATION

One who is interested in liberation, who accepts the path of liberation and is not attracted to the path of conditional life, is

called yati, or a devotee. Such a person should first control his mind by thinking of the virāṭa-rūpa, the gigantic universal form of the Lord, and then gradually think of the spiritual form of Kṛṣṇa [sac-cid-ānanda-vigraha] after hearing of both forms. Thus one's mind is fixed in samādhi. By devotional service one can then realize the spiritual form of the Lord, which is the destination of devotees. Thus his life becomes successful.

PURPORT

It is said, *mahat-sevām dvāram āhur vimukteḥ*: if one wants to progress on the path of liberation, he should associate with *mahātmās*, or liberated devotees, because in such association there is a full chance for hearing, describing and chanting about the name, form, qualities and paraphernalia of the Supreme Personality of Godhead, all of which are described in *Śrīmad-Bhāgavatam*. On the path of bondage, one eternally undergoes the repetition of birth and death. One who desires liberation from such bondage should join the International Society for Krishna Consciousness and thus take advantage of the opportunity to hear *Śrīmad-Bhāgavatam* from devotees and also explain it to propagate Kṛṣṇa consciousness.

TEXT 40

भूद्वीपवर्षसरिद्रिनभःसमुद्र-
पातालदिङ्नरकभागलोकसंस्था ।
गीता मया तव नृपाद्भुतमीश्वरस्य
स्थूलं वपुः सकलजीवनिकायधाम ॥४०॥

*bhū-dvīpa-varṣa-sarid-adri-nabhaḥ-samudra-
pātāla-diṅ-naraka-bhāgaṇa-loka-samsthā
gītā mayā tava nṛpādbhutam īśvarasya
sthūlam vapuḥ sakala-jīva-nikāya-dhāma*

bhū—of this planet earth; *dvīpa*—and other different planetary systems; *varṣa*—of tracts of land; *sarit*—rivers; *adri*—mountains; *nabhaḥ*—the sky; *samudra*—oceans; *pātāla*—lower planets; *dik*—

directions; *naraka*—the hellish planets; *bhāgaṇa-loka*—the luminaries and higher planets; *saṁsthā*—the situation; *gītā*—described; *mayā*—by me; *tava*—for you; *nrpa*—O King; *adbhutam*—wonderful; *iśvarasya*—of the Supreme Personality of Godhead; *sthūlam*—gross; *vapuḥ*—body; *sakala-jīva-nikāya*—of all the masses of living entities; *dhāma*—which is the place of repose.

TRANSLATION

My dear King, I have now described for you this planet earth, other planetary systems, and their lands [varṣas], rivers and mountains. I have also described the sky, the oceans, the lower planetary systems, the directions, the hellish planetary systems and the stars. These constitute the virāṭa-rūpa, the gigantic material form of the Lord, on which all living entities repose. Thus I have explained the wonderful expanse of the external body of the Lord.

Thus end the Bhaktivedanta purports of the Fifth Canto, Twenty-sixth Chapter, of Śrīmad-Bhāgavatam, entitled "A Description of the Hellish Planets."

—Completed in the Honolulu temple of the Pañca-tattva, June 5, 1975

There is a supplementary note written by His Divine Grace Bhakti-siddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda in his *Gauḍīya-bhāṣya*. Its translation is as follows. Learned scholars who have full knowledge of all the Vedic scriptures agree that the incarnations of the Supreme Personality of Godhead are innumerable. These incarnations are classified into two divisions, called *prābhava* and *vaibhava*. According to the scriptures, *prābhava* incarnations are also classified in two divisions—those which are called eternal and those which are not vividly described. In this Fifth Canto of *Śrīmad-Bhāgavatam*, in Chapters Three through Six, there is a description of Rṣabhadeva, but there is not an expanded description of His spiritual activities. Therefore He is considered to belong to the second group of *prābhava* incarnations. In *Śrīmad-Bhāgavatam*, First Canto, Chapter Three, verse 13, it is said:

*aṣṭame merudevyaṁ tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇāṁ
sarvāśrama-namaskṛtam*

“Lord Viṣṇu appeared in the eighth incarnation as the son of Mahārāja Nābhi [the son of Āgnidhra] and his wife Merudevī. He showed the path of perfection, the *paramahansa* stage of life, which is worshiped by all the followers of *varṇāśrama-dharma*.” Rṣabhadeva is the Supreme Personality of Godhead, and His body is spiritual (*sac-cid-ānanda-vigraha*). Therefore one might ask how it might be possible that he passed stool and urine. The Gauḍīya *vedānta ācārya* Baladeva Vidyābhūṣaṇa has replied to this question in his book known as *Siddhānta-ratna* (First Portion, texts 65-68). Imperfect men call attention to Rṣabhadeva’s passing stool and urine as a subject matter for the study of nondevotees, who do not understand the spiritual position of a transcendental body. In this Fifth Canto of *Śrīmad-Bhāgavatam* (5.6.11) the illusioned and bewildered state of the materialists of this age is fully described. Elsewhere in Fifth Canto (5.5.19) Rṣabhadeva stated, *idam śarīram mama durvibhāvyaṁ*: “This body of Mine is inconceivable for materialists.” This is also confirmed by Lord Kṛṣṇa in *Bhagavad-gītā* (9.11):

*avajānanti mām mūdhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.” The human form of the Supreme Personality of Godhead is extremely difficult to understand, and, in fact, for a common man it is inconceivable. Therefore Rṣabhadeva has directly explained that His own body belongs to the spiritual platform. This being so, Rṣabhadeva did not actually pass stool and urine. Even though He superficially seemed to pass stool and urine, that was also transcendental and cannot be imitated by

any common man. It is also stated in *Śrīmad-Bhāgavatam* that the stool and urine of Rṣabhadeva were full of transcendental fragrance. One may imitate Rṣabhadeva, but he cannot imitate Him by passing stool that is fragrant.

The activities of Rṣabhadeva, therefore, do not support the claims of a certain class of men known as *arhat*, who sometimes advertise that they are followers of Rṣabhadeva. How can they be followers of Rṣabhadeva while they act against the Vedic principles? Śukadeva Gosvāmi has related that after hearing about the characteristics of Lord Rṣabhadeva, the King of Koṅka, Veṅka and Kuṭaka initiated a system of religious principles known as *arhat*. These principles were not in accord with Vedic principles, and therefore they are called *pāṣaṇḍa-dharma*. The members of the *arhat* community considered Rṣabhadeva's activities material. However, Rṣabhadeva is an incarnation of the Supreme Personality of Godhead. Therefore He is on the transcendental platform, and no one can compare to Him.

Rṣabhadeva personally exhibited the activities of the Supreme Personality of Godhead. As stated in *Śrīmad-Bhāgavatam* (5.6.8), *dāvānalas tad vanam ālelihānaḥ saha tena dadāha*: at the conclusion of Rṣabhadeva's pastimes, an entire forest and the Lord's body were burned to ashes in a great forest fire. In the same way, Rṣabhadeva burned people's ignorance to ashes. He exhibited the characteristics of a *paramahansa* in His instructions to His sons. The principles of the *arhat* community, however, do not correspond to the teachings of Rṣabhadeva.

Śrīla Baladeva Vidyābhūṣaṇa remarks that in the Eighth Canto of *Śrīmad-Bhāgavatam* there is another description of Rṣabhadeva, but that Rṣabhadeva is different from the one described in this canto.

END OF THE FIFTH CANTO

The Author

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent devotional scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic Institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī Thākura requested Śrīla Prabhupāda to broadcast Vedic knowledge through the English language. In the years that followed, Śrīla Prabhupāda wrote a commentary on the *Bhagavad-gītā*, assisted the Gauḍīya Maṭha in its work and, in 1944, without assistance, started an English fortnightly magazine, edited it, typed the manuscripts and checked the galley proofs. He even distributed the individual copies freely and struggled to maintain the publication. Once begun, the magazine never stopped; it is now being continued by his disciples in the West.

Recognizing Śrīla Prabhupāda's philosophical learning and devotion, the Gauḍīya Vaiṣṇava Society honored him in 1947 with the title "Bhaktivedanta." In 1950, at the age of fifty-four, Śrīla Prabhupāda retired from married life, and four years later he adopted the *vānaprastha* (retired) order to devote more time to his studies and writing. Śrīla Prabhupāda traveled to the holy city of Vṛndāvana, where he lived in very humble circumstances in the historic medieval temple of Rādhā-Dāmodara. There he engaged for several years in deep study and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume translation and commentary on the eighteen thousand verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of *Bhāgavatam*, Śrīla Prabhupāda came to the United States, in 1965, to fulfill the mission of his spiritual master. Since that time, His Divine Grace has written over forty volumes of authoritative translations, commentaries and summary studies of the philosophical and religious classics of India.

In 1965, when he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. It was after almost a year of great difficulty that he established the International Society for Krishna Consciousness in July of 1966. Under his careful guidance, the Society has grown within a decade to a worldwide confederation of almost one hundred *āśramas*, schools, temples, institutes and farm communities.

In 1968, Śrīla Prabhupāda created New Vṛndāvana, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vṛndāvana, now a thriving farm community of more than one thousand acres, his students have since founded several similar communities in the United States and abroad.

In 1972, His Divine Grace introduced the Vedic system of primary and secondary education in the West by founding the *Gurukula* school in Dallas, Texas. The school began with 3 children in 1972, and by the beginning of 1975 the enrollment had grown to 150.

Śrīla Prabhupāda has also inspired the construction of a large international center at Śrīdhāma Māyāpur in West Bengal, India, which is also the site for a planned Institute of Vedic Studies. A similar project is the magnificent Kṛṣṇa-Balarāma Temple and International Guest House in Vṛndāvana, India. These are centers where Westerners can live to gain firsthand experience of Vedic culture.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authoritativeness, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into eleven languages. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish the works of His Divine Grace, has thus become the world's largest publisher of books in the field of Indian religion and philosophy. Its latest project is the publishing of Śrīla Prabhupāda's most recent work: a seventeen-volume translation and commentary—completed by Śrīla Prabhupāda in only eighteen months—on the Bengali religious classic *Śrī Caitanya-caritāmṛta*.

In the past ten years, in spite of his advanced age, Śrīla Prabhupāda has circled the globe twelve times on lecture tours that have taken him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continues to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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The statements of *Śrīmad-Bhāgavatam* are all confirmed by standard Vedic authorities. The following authentic scriptures are quoted in this book on the pages listed.

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Glossary

A

- Ācārya*—a bona fide spiritual master who teaches by his personal example.
Acintya-śakti—the inconceivable energy of the Supreme Lord.
Adhibhautika—miseries inflicted by other living entities.
Adhidivika—miseries caused by natural disturbances such as floods and excessive heat or cold.
Adhyātmika—miseries arising from own's own body and mind.
Ādi-puruṣa—Kṛṣṇa, the original person.
Ahaṅkāra—the principle of ego.
Akāma-bhakta—one who serves the Lord without any motives.
Akarma—Kṛṣṇa conscious activity for which one suffers no reaction.
Akiñcana-gocara—Kṛṣṇa, who is easily approached by those who are materially exhausted.
Amīśa—See: *Viṣṇu-tattva*.
Aṇimā—the mystic perfection of becoming so small that one can enter into a stone.
Antarikṣa—outer space.
Arcana—the devotional process of worshipping the Lord in the temple.
Arcā-vigraha—the Deity form of the Lord.
Asuras—demons.
Ātma-nivedana—the devotional process of surrendering everything to the Lord.

B

- Bhāgavata-dharma*—the science of devotional service to the Lord.
Bhaktas—devotees.
Bhukti—material enjoyment.
Bila-svarga—the subterranean heavens.
Brahma-bhūta—the joyful state of being freed from material contamination.
Brahmajyoti—the personal effulgence emanating from the body of Kṛṣṇa.
Brahmaṇas—the intelligent class of men.
Brahmāṇḍa bhramaṇa—wandering up and down throughout the universe.
Brahma-saukhya—spiritual happiness which is unobstructed and eternal.

C

Channāvatāra—a concealed incarnation.

D

Daihika—the bodily necessities of life.

Daiivī māyā—the external or illusory energy of the Lord who governs the material world.

Dāsyā—the devotional process of rendering service to the Lord.

Dhīra—one who remains unagitated even when there is cause for agitation.

G

Grāmya-karma—mundane activities.

Gṛhastha-āśrama—the householder stage of spiritual life.

Guru—a bona fide spiritual master.

H

Hari—Kṛṣṇa, who removes all inauspicious things from the heart.

Hari-cakra—Kṛṣṇa's Sudarśana weapon, the wheel of time.

Hṛta-jñāna—bereft of intelligence.

J

Jagad-īśa—the Supreme Lord who is the proprietor of all the universes.

Jivātmā—the spirit soul.

Jñāna—knowledge.

K

Kaivalya—the illusion of becoming one with the Supreme.

Karma—fruitive activities and their subsequent reactions.

Karma-kāṇḍa—the division of the *Vedas* which deals with fruitive activities.

Karmīs—fruitive workers.

Koṭi—ten million.

Kṛpaṇa—a miserly man who wastes his life by not striving for spiritual realization.

Kṛṣṇa-prasāda—See: *Prasāda*.

Kṣatriya—the class of administrators and fighters.

L

Laghimā—the mystic perfection of entering into the sun planet by using the rays of the sunshine.

Lilāvātāra—an incarnation to display pastimes.

M

Mahā-bhāgavatas—the topmost devotees of the Lord.

Mahātmā—a great soul, or devotee of Kṛṣṇa.

Māyā—the energy of Kṛṣṇa which deludes the living entity who desires to forget the Lord.

Māyā-sukha—illusory happiness.

Moha—illusion.

Mūḍha—See: *Vimūḍhas*.

Muhūrta—a period of forty-eight minutes.

Mukta-puruṣas—liberated persons.

Mukti—liberation from material bondage.

N

Nakṣatras—the stars.

Nāma-aparādha—offenses in the chanting of the holy name.

Nara-deva—the king, who is an earthly god.

Narādhama—the lowest of mankind.

Naṣṭa-buddhi—bereft of all good sense.

Nirviśeṣa-vādīs—impersonalists who accept an Absolute, but deny that He has any qualities of His own.

Niṣkāma—free from material desires.

P

Pañcarātrika-vidhi—the authorized process of Deity worship.

Paramahaṁsa—a first-class devotee of the Lord.

Paramparā—the disciplic succession through which spiritual knowledge is received.

Parā prakṛti—the superior energy of the Lord.

Pāṣaṇḍīs—atheists; those who think God and the demigods to be on the same level.

Prakṛti—female, to be enjoyed by the *puruṣa*.

Pramadā—the beauty of the opposite sex.

Prasāda—sanctified remnants of food offered to the Lord.

Praśānta—undisturbed by the modes of nature.

Priyatama—dear most.

Punya-śloka—verses that increase one's piety; one who is glorified by such verses.

Puruṣa—male, the enjoyer.

R

Rajo-guṇa—the material mode of passion.

Rākṣasas—man-eating demons.

S

Sac-cid-ānanda-vigraha—the eternal form of the Supreme Lord which is full of bliss and knowledge.

Ṣaḍ-bhūja-mūrti—the six-armed form of Lord Caitanya.

Sādhu—a holy man.

Sakāma-bhakta—a devotee with material desires.

Sakhya—the devotional process of making friends with the Lord.

Samādhi—trance, absorption in God consciousness.

Sannyāsa—the renounced order of life.

Śāstras—revealed scriptures.

Sattva-guṇa—the material mode of goodness.

Smaraṇa—the devotional process of remembering the Lord.

Smṛti—scriptures compiled by living entities under transcendental direction.

- Soma-rasa*—an intoxicant taken on the heavenly planets.
Śravaṇam kīrtanam viṣṇoḥ—hearing and chanting about Viṣṇu.
Śuddha-sattva—the platform of pure goodness.
Śūdra—the laborer class of men who serve the three higher classes.
Suras—demigods, devotees.
Svāmīśa—See: *Viṣṇu-tattva*.
Svarga-loka—the heavenly planetary system.

T

- Tamo-guṇa*—the material mode of ignorance.
Tattva-darśī—one who has seen the truth.
 Trivikrama—Lord Vāmana, the incarnation who performed three heroic deeds.

U

- Udāra*—magnanimous.
Upāsya—worshipable.
 Uttamaśloka—Kṛṣṇa, who is worshiped by select poetry.

V

- Vaikuṅṭha—the spiritual sky, where there is no anxiety.
Vaiśya—the class of men involved in business and farming.
Vānaprastha—retired life in which one travels to holy places in preparation for the renounced order of life.
Vandana—the devotional process of offering prayers to the Lord.
Vaṇik—the mercantile community.
Varṇāśrama-dharma—the scientific system of four social and four spiritual orders in human society.
Vikarma—sinful work performed against the injunctions of revealed scriptures.
Vimūḍhas—foolish rascals.
Viraha—transcendental bliss in separation from the Lord.
Virāṭa-rūpa—the universal form of the Lord.
Virā-vrata—fully determined.

Viṣṇu-tattva—the plenary expansions of Kṛṣṇa, each of whom is also God.
Vivāha-yajña—the sacrifice of marriage.

Y

Yajña—sacrifice.

Yamadūtas—messengers of Yamarāja, the lord of death.

Yoga—linking the consciousness of the living entity with the Supreme Lord.

Yogamāyā—the internal potency of the Lord.

Yojana—eight miles.

Sanskrit Pronunciation Guide

Vowels

अ^a आ^ā इⁱ ई^ī उ^u ऊ^ū ऋ^{r̥} ॠ^{r̄}
ऌ^{l̥} ए^e ऐ^{ai} ओ^o औ^{au}
◌ं ^m (anusvāra) ◌ः ḥ (visarga)

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ = ' (avagraha) - the apostrophe			

The vowels above should be pronounced as follows:

- a - like the *a* in organ or the *u* in but.
- ā - like the *ā* in far but held twice as long as *a*.
- i - like the *i* in pin.
- ī - like the *ī* in pique but held twice as long as *i*.
- u - like the *u* in push.
- ū - like the *ū* in rule but held twice as long as *u*.

ṛ - like the *ri* in *Rita* (but more like French *ru*).

ṝ - same as *ṛi* but held twice as long.

l̄ - like *lree* (*lruu*).

e - like the *e* in *they*.

ai - like the *ai* in *aisle*.

o - like the *o* in *go*.

au - like the *ow* in *how*.

ṁ (*anusvāra*) - a resonant nasal like the *n* in the French word *bon*.

ḥ (*visarga*) - a final *h*-sound: *aḥ* is pronounced like *aha*; *iḥ* like *ihī*.

The consonants are pronounced as follows:

k - as in *kite*

kh - as in *Eckhart*

g - as in *give*

gh - as in *dig-hard*

ñ - as in *sing*

c - as in *chair*

ch - as in *staunch-heart*

j - as in *joy*

jh - as in *hedgehog*

ñ - as in *canyon*

ṭ - as in *tub*

ṭh - as in *light-heart*

ṇ - as *rna* (prepare to say
the *r* and say *na*).

ḍha - as in *red-hot*

ḍ - as in *dove*

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t - as in *tub* but with tongue against teeth.

th - as in *light-heart* but tongue against teeth.

d - as in *dove* but tongue against teeth.

dh - as in *red-hot* but with tongue against teeth.

n - as in *nut* but with tongue in between teeth.

p - as in *pine*

ph - as in *up-hill* (not *f*)

b - as in *bird*

bh - as in *rub-hard*

m - as in *mother*

y - as in *yes*

r - as in *run*

l - as in *light*

v - as in *vine*.

s - as in *sun*

ś (palatal) - as in the *s* in the German word *sprechen*

ṣ (cerebral) - as the *sh* in *shine*

h - as in *home*

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

Index of Sanskrit Verses

This index constitutes a complete listing of the first and third lines of each of the Sanskrit poetry verses and the first line of each Sanskrit prose verse of this volume of *Śrīmad-Bhāgavatam*, arranged in English alphabetical order. In the first column the Sanskrit transliteration is given, and in the second and third columns respectively the chapter-verse references and page number for each verse are to be found.

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