svasty astu viśvasya khalāḥ prasidatām
dhyāyantu bhūtāni śīvan mitho dhiyā
manāś ca bhadraṁ bhajatād adhokṣaje
āveśyatāṁ no matir apy ahaṁtuki (p.168)
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Founder-Ācārya of the International Society for Krishna Consciousness

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# Table of Contents

Preface xi
Introduction xiv

## CHAPTER FOURTEEN

**The Material World as the Great Forest of Enjoyment**

1. The Soul Is Conditioned by the Material Atmosphere 5
2. Family Members Are Like Tigers and Jackals 10
3. Gold Is the Source of Opulence and Envy 14
4. The Mirage of Material Enjoyment 19
5. So-called Sādhus Preach Against Vedic Principles 23
6. Family Life Is Like a Forest Fire 25
7. Materialists Are Devoured by the Python of Sleep 30
8. Transcendentalists Condemn the Path of Fruitive Activity 33
9. The Miseries of the Conditioned Soul 38
10. Unauthorized Man-made Gods 43
11. Family Life Affords Momentary Sex Pleasure 49
12. No One Can Be Happy in Material Life 55
13. The Creeper of Fruitive Activity 59
14. The Wonderful Activities of Bharata Mahārāja 65
15. One Should Study the Life of Mahārāja Bharata 69

## CHAPTER FIFTEEN

**The Glories of the Descendants of King Priyavrata**

1. Sumati Followed the Path of Rṣabhadeva 72
2. King Pratiha As the Paragon of Bona Fide Preachers 75
The Characteristics of King Gaya's Royal Order 78
The Daughters of Dakṣa Bathe King Gaya 82
King Viraja As the Jewel of the Dynasty of Priyavrata 88

CHAPTER SIXTEEN
A Description of Jambūdvipa 89
Meditation on the Universal Form 92
Nine Divisions of Land in Jambūdvipa 97
The Four Mountains on the Sides of Mount Sumeru 102
The River Aruṇodā Is Made of Mango Juice 106
Rivers of Honey Flow from the Mahākadamba Tree 111
The Mountains Around the Foot of Mount Meru 115
The Township of Lord Brahmā 117

CHAPTER SEVENTEEN
The Descent of the River Ganges 119
The Origin of the Ganges River 121
Ganges Water Is Carried Through the Spaceways 127
Bhārata-varṣa as the Field of Fruitive Activities 133
The Quadruple Expansions of Nārāyaṇa 139
Prayers of Śiva to Saṅkarṣaṇa 143
Śeṣa Holds the Universes on His Hoods 149

CHAPTER EIGHTEEN
The Prayers Offered to the Lord by the Residents of Jambūdvipa 155
Bhadraśravā Worships Hayaśīrṣa 157
Hayagrīva Retrieves the Vedas 163
The Mantra Chanted by Prāhlāda 166
Hearing the Activities of Mukunda 173
Table of Contents

Kāmadeva Enjoys His Transcendental Senses 182
Krṣṇa Is the Only Husband 188
Vaivasvata Manu Worships Lord Matsya 198
Aryamā Worships Viṣṇu’s Form of a Tortoise 205
Kapiladeva Analyzes the Cosmic Manifestation 210
The Lord as the Original Boar 220

CHAPTER NINETEEN
A Description of the Island of Jambūdvipa 221

Hanumān Always Serves Rāmacandra 223
Lord Rāmacandra’s Mission 229
Devotees of Ayodhya Go Back to Godhead 236
The Glories of Nara-Nārāyaṇa 240
Materialists Are Attached to Bodily Comforts 244
Prominent Rivers in Bhārata-varṣa 249
The Demigods Desire Human Birth in Bhārata-varṣa 254
Worshipers of Demigods Are Benedicted by the Lord 263
The Eight Small Islands Surrounding Jambūdvipa 269

CHAPTER TWENTY
Studying the Structure of the Universe 271

The Inhabitants of Plakṣadvipa Attain the Sun 276
Śālmalidvipa Is Surrounded by an Ocean of Liquor 282
On Kuśadvipa There Are Clumps of Kuśa Grass 287
Mount Krauṇca Is Protected by Varuṇadeva 292
An Ocean of Yogurt Surrounds Śākadvipa 296
The Great Lotus Flower on Puṣkaradvipa 301
A Land Made of Gold 306
The Lord Exhibits His Forms to Maintain the Planets 312
## Table of Contents

#### CHAPTER TWENTY-FIVE

**The Glories of Lord Ananta** 409
- The Beauty of Lord Ananta 413
- Anantadeva Restrains His Anger and Intolerance 416
- Nārada Muni Always Glorifies Ananta 419
- Ananta Easily Sustains the Universe 427

#### CHAPTER TWENTY-SIX

**A Description of the Hellish Planets** 431
- The Location of the Hellish Planets 437
- The Names of the Different Hells 441
- Animals Called *Rurus* 445
- The Punishment for Punishing a Faultless Person 451
- The Punishment for Illicit Sex 456
- The Punishment for Needlessly Sacrificing Animals 463
- The Punishment for Those who Are like Envious Serpents 471
- Both the Pious and Impious Return to Earth 476

### Appendixes
- The Author 485
- References 487
- Glossary 489
- Sanskrit Pronunciation Guide 495
- Index of Sanskrit Verses 497
- General Index 505
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.

\[
\begin{align*}
\text{kaumāra ācare prājñō} \\
\text{dharmān bhāgavatān iha} \\
\text{durlabhām mānusāṁ janma} \\
\text{tad apy adhruvam arthadam}
\end{align*}
\]

(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 Śrimad-Bhāgavatam.

Śrimad-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.

Śrimad-Bhāgavatam begins with the definition of the ultimate source. It is a bona fide commentary on the Vedānta-sūtra by the same author, Śrila 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 Śrimad-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 Śrimad-Bhāgavatam.

\[ \text{tad vāg-visargo janatāgha-viplavo} \\
\text{yasmin pratiślokaṁ abaddhavaty api} \]
nāmāny anantasya yaśo 'nkitāni yac
chrṇvantī gāyantī gṛṇantī sādhavaḥ
(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.”

Om 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 Hastinapura (now Delhi). Mahārāja Parikṣit was the emperor of the world and was a great rājarṣi (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.”
Sukadeva Gosvami’s answer to this question, and numerous other questions posed by Maharaja Parikshit, 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 Suta Gosvami, who was present on the bank of the Ganges when Sukadeva Gosvami first recited *Srimad-Bhagavatam*, later repeated the *Bhagavatam* before a gathering of sages in the forest of Naimisaranya. 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, Suta Gosvami repeated from memory the entire eighteen thousand verses of *Srimad-Bhagavatam*, as spoken by Sukadeva Gosvami to Maharaja Parikshit.

The reader of *Srimad-Bhagavatam* hears Suta Gosvami relate the questions of Maharaja Parikshit and the answers of Sukadeva Gosvami. Also, Suta Gosvami sometimes responds directly to questions put by Saunaka Rsi, the spokesman for the sages gathered at Naimisaranya. One therefore simultaneously hears two dialogues: one between Maharaja Parikshit and Sukadeva Gosvami on the bank of the Ganges, and another at Naimisaranya between Suta Gosvami and the sages at Naimisaranya Forest, headed by Saunaka Rsi. Furthermore, while instructing King Parikshit, Sukadeva Gosvami 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 *Bhagavatam*, 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 *Srimad-Bhagavatam* to appreciate fully its profound message.

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

This edition of the *Bhagavatam* 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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A. C. Bhaktivedanta Swami Prabhupāda
Founder-Ācārya of the International Society for Krishna Consciousness
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.
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 *sañvatsara*, 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
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)

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

120,000,000 Y.

TAPOLOKA

80,000,000 Y.

JANALOKA

20,000,000 Y.

MAHARLOKA

1,300,000 Y.

10,000,000 Y.

DHRUVALOKA (POLE STAR)

SEVEN STARS

SHANAIASCARA (SATURN)

1,100,000 Y.

GARBHODAKA OCEAN

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

ŚANAIŚCARA-GRAHA (SATURN)

200,000 YOJANAS

BRHASPATICRAHA (JUPITER)

200,000 Y.

ANGARAKA-GRAHA (MARS)

200,000 Y.

BUDHA-GRAHA (MERCURY)

200,000 Y.

ŚUKRA-GRAHA (VENUS)

200,000 Y.

28 STARS

200,000 Y.

MOON

200,000 Y.

SUN

RAHU

SIDDHAS, CĀRANAS, VIDYĀDHARAS

YAKŚAS, RĀKṢASAS, GHOSTS, ETC.

EARTH

(DESCENDING ORDER)

ATALĀ, VITALĀ, SUTALĀ, TALĀTALĀ, MAHĀTALĀ, RĀṢĀTALĀ, PĀṬALALOKA, PĪTROKĀ & HELLISH PLANETS

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 Saṅkarśaṇa. Saṅkarśaṇa, 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 Saṅkarśaṇa is the original cause of his own existence, and thus he always mediates upon Him in trance.” (pp.142–143)
Bhadraśravā, the son of Dharmarāja, rules the tract of land known as Bhadrāśva-varṣa. Just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa, Bhadraśravā, 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, Bhadraśravā 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)
"The Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvipa. 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 Hiranyākṣa. 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)
“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 Lākṣmaṇa 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 Ārṣṭiṣeṇa, 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 bija-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)
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 Pitrloka 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 Kumbhipāka, 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 pitiably and faints, just like an innocent man undergoing punishment. This is the result of punishing a faultless person." (pp.437–453)
"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, vaiṣya, 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 Sūcinākhya, 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 haṇā 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 adhaṁ-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 (manah ṣaṣṭhānindriyāṇi 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 yogis, 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 Gosvāmi thus explains the material forest and its difficult path to Mahārāja Parikṣit.

TEXT 1

स होवाच

ङ एष देहात्मानिनां सच्चादिगुणविशेषविकल्पितकुशलकङ्कलसमवहार- विनिर्मितिविधदेहावतिनिर्मितियोगसंयोगवचनादिसंसारानुभवस्य द्वार- भूतेन्द्रियवर्गेण तस्यनुगच्छवदसुगमस्य च त्यात्यापितं ईश्वरस: भगवतो विष्णुविविष्णं नायाय: जीवलोकोऽयं यया यणिक्षायोऽधिः परः लोकसाधकारमावदुःख: समशास्त्रविविधमायं संसाराद्वित्योऽर्थौ नाजापि विकविहुप्रतितियोऽहत्तचापेत्यतेऽदुःख: हरिगुरुस्चरणार्नविन्दमहुकारानुपदवीम वर्णमे II ११ II

sa hovāca

vaśa-vartinyā māyāyā jīva-loka 'yaṁ yathā vanik-sārtho 'ṛtha-parāḥ
sva-deha-nispādita-karmānubhavaḥ śmaśānavad aśivatamāyāṁ
samsārātavyāṁ gato nādyāpi viphala-bahu-pratiyogehas tat-
tāpopaśamanīṁ hari-guru-caraṇāravinda-madhukarāṇupadavim
avarundhe.

saṁ—the self-realized devotee (Śrī Śukadeva Gosvāmī); ha—indeed;
udvāca—spoke; saṁ—he (the conditioned soul); eṣaṁ—this one; deha-
ātma-māninām—of those who foolishly take the body to be the self; sat-
tva-ādi—of sattva, rajā and tamāḥ; guṇa—by the modes; viśeṣa—par-
ticular; vikalpita—falsely constituted; kuṣala—sometimes by favorable
actions; akuṣala—sometimes by very unfavorable actions; samavahāra—by
a mixture of both; viṁrīmita—obtained; vividha—
various types; deha-āvaliḥhīḥ—by the series of bodies; viyoga-
samyoga-ādi—symptomized by giving up one type of body (viyoga) and
accepting another (samyoga); anādi-samāra-anubhavasya—of the per-
ception of the beginningless process of transmigration; dvāra-bhūtena—
existing as the doorways; saṁ-indriya-vargena—by these six senses (the
mind and five knowledge-acquiring senses, namely the eyes, ears,
tongue, nose and skin); tasmān—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; āpataḥ—happened;
āssvarasya—of the controller; bhagavataḥ—the Supreme Personality of
Godhead; viṣṇoh—of Lord Viṣṇu; vaśa-vartinyā—acting under the con-
trol; māyāyā—by the material energy; jīva-lokaḥ—the conditioned liv-
ing entity; ayam—this; yathā—exactly like; vanik—a merchant; sa-
arthah—having an object; artha-parāḥ—who is very attached to
money; sva-deha-nispādita—performed by his own body; karma—the
fruits of activities; anubhavahḥ—who experiences; śmaśāna-vat
aśivatamāyāṁ—like an inauspicious cemetery or place of burial; sam-
sāra-ātavyāṁ—in the forest of material life; gataḥ—having entered;
na—not; adya api—until now; viphala—unsuccesful; bahu-pratiyoga—full of
great difficulties and varieties of miserable conditions; ihaḥ—whose
activities here in this material world; tat-tāpa-upaśa-
manīṁ—which pacifies the miseries of the forest of material life; hari-
guru-caraṇa-aravinda—to the lotus feet of the Lord and His devotee:
**TRANSLATION**

When King Parikṣīt asked Śukadeva Gosvāmi about the direct meaning of the material forest, Śukadeva Gosvāmi replied as follows: My dear King, a man belonging to the mercantile community (vaṇīk) 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, daivi 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-caraṇa-aravinda-madhukara-anupadavim. 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-krṣṇa-prasāde pāya bhakti-latā-bija. 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

yasyām u ha vā ete saṭ-indriya-nāmānāḥ karmaṇā dasyava eva te. tad yathā puruṣasya dhanam yat kiṁcid dharmaupayikam bahu-krocchrādhitam sāksat parama-puruṣārdhana-lakṣaṇaḥ yo 'sau dharmas taṁ tu sāmparāya udāharanti. tad-dharmyam dhanam darśana-sparśana-śravaṇāsvādanāvaghrāṇa-saṅkalpa-vyavasāya-grha-grāmyopabhogaṇa kunāthasyājītātmano yathā sārthasya vilum-panti

yasyām—in which: u ha—certainly; vā—or; ete—all these: saṭ-indriya-nāmānāḥ—who are named the six senses (the mind and the five
knowledge-acquiring senses); karmanā—by their activity; dasyavyah—the plunderers; eva—certainly; te—they; tat—that; yathā—as; puruṣasya—of a person; dhanam—the wealth; yat—whatever; kiñcit—something; dharma-aupayikam—which is a means to religious principles; bahu-krocchra-adhigatam—earned after much hard labor; sākṣat—directly; parama-puruṣa-ārādhana-lakṣanah—whose symptoms are worship of the Supreme Lord by performance of sacrifices and so on; yathā—which; asau—that; dharmaḥ—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; darsana—by seeing; sparśana—by touching; śravaṇa—by hearing; āsvadana—by tasting; avaghrāṇa—by smelling; sāṅkalpa—by determination; vyavasāya—by a conclusion; grha—in the material home; grāmya-upabhогena—by material sense gratification; kunāthasya—of the misguided conditioned soul; ajita-ātmanah—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-jamnārjñā vidyā pūrva-jamārjñam dhanam agrē 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 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**

atha ca yatra kauṭumbikā dārāpatyādayo nāmnā karmanā vrka-srgālā evānicchato ’pi kadaryasya kuṭumbina uraṇakavat samraksyamāṇam miṣato ’pi haranti.
atha—in this way; ca—also; yatra—in which; kautumbikāḥ—the family members; dāra-apatyā-ādayaḥ—beginning with the wife and children; nāmnā—by name only; karmāṇā—by their behavior; vrka-srgālāḥ—tigers and jackals; eva—certainly; anicchataḥ—of one who does not desire to spend his wealth; api—certainly; kadaryasya—being too miserly; kuṭumbināḥ—who is surrounded by family members; uranaka-vat—like a lamb; samrakṣyamāṇam—although protected; mīṣataḥ—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 dakini rāt kā bāghini 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
yathā hy anuvatsaram kṛṣyamāṇam apy adagdha-bijam kṣetram punar
evāvapana-kāle gulma-trṣṇa-virudbhir gahvaram iva bhavatya evam eva
gṛhāśramah karma-kṣetram yasmin na hi karmāṇy utsidanti yad ayam
kāma-karaṇḍa esa āvasathah.

yathā—just as; hi—certainly; anuvatsaram—every year;
krṣyamāṇam—being plowed; api—although; adagdha-bijam—in which
the seeds are not burned; kṣetram—the field; punah—again; eva—certainly;
āvapana-kāle—at the times for sowing the seeds; gulma—by
bushes; trṣṇa—by grasses; virudbhīḥ—by the creepers; gahvaram iva—
like a bower; bhavati—becomes; evam—thus; eva—certainly; gṛha-
āśramah—family life; karma-kṣetram—the field of activities; yasmin—in which; na—not; hi—certainly; karmāṇi utsidanti—fruitive activities
disappear; yat—therefore; ayam—this; kāma-karaṇḍaḥ—the storehouse of fruitive desire; esaḥ—this; āvasathah—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

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 haṅā, 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 कन्धालपोद्कनिष्ठान् विषयासंप्रभवति पानभोजनग्यायादिव्यसनलोलपः: || ६ ॥

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

tatra—there (in this phantom place): ca—also; kvacit—sometimes; ātapu-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; lolupah—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 (aṣāsvatam). 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


kvacit—sometimes; ca—also; ašeṣa—unlimited; doṣa—of faults; niśadanam—the source of; purīṣa—of stool; višeṣam—a particular type; tad-varṇa-guṇa—whose color is the same as that of the mode of passion (reddish); nirmita-matiḥ—whose mind is absorbed in that; suvarṇam—gold; upāditsati—desiring to get; agni-kāma—by the desire for fire; kāturah—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

अथ कदाचिन् निवासपानीयः द्राविणाय अनेकतमोपजीवनाभिनिवेश मयं संसारात्यामितस्तत: परिधातिति ॥८॥

atha kadācin nivāsa-pāṇīya-drāvinādy-anekātmopajīvanābhiniveśa etasyāṁ saṁsārātātavyāṁ itas tataḥ paridhāvati.

atha—in this way; kadācit—sometimes; nivāsa—residence; pāṇīya—water; drāvinā—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; etasyāṁ—in this; saṁsāra-atātavyāṁ—the material world, which is like a great forest; itaḥ 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):

\[
\text{prakṛteḥ kriyamānāni} \\
guṇaiḥ karmāṇi sarvaśaḥ \\
ahaṅkāra-vimūḍhātmā \\
kartāham iti manyate
\]

“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**

कविच्च वात्योपमया प्रस्तुदयाः रोहमारोपितस्मकालरजसा रजनीषूर्त
ह्वासाधुमयौद्धो रजस्कलाओपि दिस्येऽवताः अर्तिरज्ञशुभमतिर्ने
विज्ञानाति || ९ ||
kvacit ca vātyaupamyayā pramadayaśroham āropitā tat-kāla-rajasā rajanī-bhūta ivāsādhu-maryādo rajas-valākṣo 'pi dig-devataḥ atirajas-vala-matir na vijānāti.

kvacit—sometimes; ca—also; vātyā aupamyayā—compared to a whirlwind; pramadaya—by a beautiful woman; āroham āropitā—raised onto the lap for sex enjoyment; tat-kāla-rajasā—by the passion of lusty desires at that moment; rajanī-bhūtā— the darkness of night; iva—like; asādhu-maryādāḥ—who is without proper respect for the higher witnesses; raja-vala-aksāḥ—blinded by strong lusty desires; api—certainly; dik-devatāḥ—the demigods in charge of different directions, like the sun and the moon; atirajah-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: dharmāviruddho 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 (daivi hy eṣā guṇamayī mama māyā duratayā). Illicit sex is never excused, and those who indulge in it are punished life after life. As confirmed in Bhagavad-gītā (16.20):

āsuriṁ yonim āpannā
mūdhā janmanī janmanī
mām aprāpyaiṇa kaunteya
tato yānty adhamāṁ 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

क्षितिसङ्कदुगमितविषयवैत्यत्वः सर्वं पराभिप्राणेन विश्रृंशितस्मृतिश्चैव
मरीचितोय्यायांस्मानेवाभिधावति ||१०||

kvacit sakrđ avagata-visaya-vaitathyah svayam parābhidyānena vibhramśīta-smṛtis tayaiva marici-toya-prāyāms tān evābhidyāvati.
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 anuగṛhनāmi hariṣye tad-dhanam śanaih. 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 mūrkhe ‘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

कविचुरुकुलक्ष्णीसतन्त्रकर्मसातोपाय प्रत्यक्षं परोक्षं वा रिपुराजकुल-
निर्मित्तिसंतनातिन्यथितकर्णमूलह्वद्यः: || १ १ ||

kvacid ulūka-jhilli-svanavad ati-paruṣa-rabhasātopam pratyakṣam
parokṣam vā ripu-rāja-kula-nirbhartsitenāti-vyathita-karṇa-mūla-
hrdayaḥ.

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

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.

\[ \text{yat karosi yad aśnāsi} \]
\[ \text{yaj juhoṣi dādāsi yat} \]
\[ \text{yat tapasyasi kaunteya} \]
\[ \text{tat kuruṣva mad-arpaṇam} \]

“O son of Kunti, 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

एकदासत्रस्त्राग्नित्यसुद्धारणाः तत्तदधिक्चरितमिव दुःखद्व \nपाकङ्क्षेदमभियाति।।१३।।

ekadāsat-prasaṅgān nikṛṭa-matir vyudaka-srotaḥ-skhalanavat
ubhayato 'pi duḥkhadāṇaṁ pākhaṇḍam abhiyātī.

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-dāṁ—giving distress; pākhaṇḍam—the atheistic path; abhiyātī—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.

\[
\text{sanisāra-dāvānala-liḍha-loka-}
\text{trāṇāya kāruṇya-ghanāghanatvam}
\text{prāptasya kalyāṇa-guṇārvavasya}
\text{vande gurōḥ śrī-caraṇāravindam}
\]

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 Jāda Bharata. Jāda 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 jijnāsuh śreya uttamam: One should approach a bona fide guru to inquire about the highest benefit of life. Such a guru is described as follows: šābde pare ca niṣṇātam. Such a
guru does not manufacture gold or juggle words. He is well versed in the conclusions of Vedic knowledge (vedaiś 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

yadā tu para-bādhayāṇḍha ātmame nopaṇamati tadā hi pitr-putra- 
barhiṃṣataḥ pitr-putrān vā sa khalu bhakṣayati.

yadā—when; tu—but (because of misfortune); para-bādhayaṁ—in 
spite of exploiting all others; andhaḥ—blind; ātmame—for himself; na 
upanamati—does not fall into one’s share; tadā—at that time; hi—certainly; pitr-putra—of the father or sons; barhiṃṣataḥ—as insignificant as a piece of grass; pitr-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 deterio-
rate further and further into a hellish condition wherein they will perform abominable acts.

TEXT 15

कचिदासाय गुरूः दातवत्तिर्यार्थविधुरमसुवोदकः शोकापि न दामानो 
भृश्च निर्वेश्दुपाब्दक्ति ॥ 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 lamenta 
tion; dahyamānah—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 impli 
cated in home life, the conditioned soul is burned by the fire of lamenta 
tion. Sometimes he condemns himself as being very unfor 
tunate, and sometimes he claims that he suffers because he per 
formed no pious activities in his previous life.

PURPORT

In the Guru-aśṭaka, Śrīla Viśvanātha Cakravatī Ṭhākura has sung:

samsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-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**

क्षित्कालविषयिमितराजकुलरक्षसापहृत्यस्यधनासुः प्रमृतका हि

प्रियतमधनासु

विगतजीवलक्षणा अस्ते॥ १६॥

kvacit kāla-viśa-mita-rāja-kula-rakṣasāpahṛta-priyatama-dhanāsuh pramrtaka iva vigata-jīva-lakṣaṇa āste.

*kvacit*—sometimes; *kāla-viśa-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

kadācit manorathopagata-pitṛ-pitāmahādy asat iti svapna-nirvṛti-lakṣaṇaṁ anubhavati.

kadācit — sometimes; manorathopagata — 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-lakṣaṇaṁ — 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.

kvacit—sometimes: grha-āśrama—in householder life; karma-codana—of the rules of fruitive activity; ati-bhara-girim—the big hill; āruruksamānaḥ—desiring to ascend; loka—material; vyasana—to pursuits; karṣita-manāḥ—whose mind is attracted; kaṇṭaka-śarkara-kṣetram—a field covered with thorns and sharp pebbles; praviṣan—entering; iva—like; sidati—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. Prahlāda Mahārāja therefore recommends (Bhāg. 7.5.5):
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 grhastha-āśrama. It is better to prepare oneself in the brahmacarya-āśrama for austerities and remain a pure brahmacāri throughout one’s life so that one will not feel the piercing thorns of material life in the grhastha-āśrama. In the grhastha-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 grhastha 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

क्वाचिि कुःिहैिन कायान्तरवहिना ग्रहीतसारः खङ्कुटम्बाय करुध्यति ॥१९॥

kvacic ca duḥsahena kāyābhyantara-vahinā grhīta-sārah svakuṭumbāya krudhyati.

kvacic ca—and sometimes; duḥsahena—unbearable; kāya-abhyanta-vahinā—because of the fire of hunger and thirst within the body; grhīta-sārah—whose patience is exhausted; svakuṭumbāya—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 Ṭhākura has sung:
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**

**Sūkadeva Gosvāmi continued speaking to Mahārāja Parikṣīt:** 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-vihārakādi-vijītau. Following in the footsteps of the Gosvāmīs, we should try to reduce sleeping, eating, mating and defending.

TEXT 21

कदाौविधुभ्रमान्दश्यो दुर्जनदन्दशुकार्यनिद्राकाश्यो व्यवहित-हृदयेनालक्षीमाणाविज्ञानोन्यक्षुपेन्यथवत्तति ॥ २१ ॥


kadācit—sometimes: bhagna-māna-damśtrah—whose teeth of pride are broken; durjana-danda-śūkaiḥ—by the envious activities of evil men, who are compared to a kind of serpent; alabha-nidrā-kṣaṇah—who does not get an opportunity to sleep; vyāthita-hṛdayena—by a disturbed mind; ānuṣṭiyamāṇa—gradually being decreased; vijñānah—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 काम-मधु-लवन विचिन्वनं यदा परदर्पद्रव्याण्वरूपनां
राज्या खामिभिर निहत: पतत्यपरे निरये।

*karhi sma cit kāma-madhū-lavān vicinvan yadā para-dāra-para-dravyāṇy avarundhāno rājā svāmibhir vā nihataḥ pataty apāre niraye.*

*karhi sma cit*—sometimes; *kāma-madhū-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; *rājā*—by the government; *svāmibhir 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-
indeed, 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 sāstras, yan maithunādi-grhamedhi-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

atha ca tasmād ubhayathāpi hi karmāsminn ātmanah 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; ātmanah—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):

\[\text{yat karosi yad aśnāsi}\\ \text{yaj juhoṣi dadāśi yat}\\ \text{yat tapasyasi kaunteya}\\ \text{tat kuruṣva mad-arpaṇam}\]

“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**

\[\text{muktas tato yadi bandhād devadatta upācchinatti tasmād api viṣṇumitra ity anavasthitih.}\]

*muktaḥ*—liberated; *tataḥ*—from that; *yadi*—if; *bandhāt*—from the government imprisonment or being beaten by the protector of the woman; *deva-dattāḥ*—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; *anavasthitih*—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 Caṇcalā, restless. She cannot be peaceful unless she is in the company of her husband, Nārāyaṇa. For example, Lakṣmī was carried away by the materialistic Rāvana. Rāvana kidnapped Sitā, the goddess of fortune belonging to Lord Rāma. As a result, Rāvana’s entire family, opulence and kingdom were smashed, and Sitā, 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):

\[ bhoktāraṁ yajña-tapasāṁ sarva-loka-mahēśvaram \]

“`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-
Nārāyana). 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

 kvacic ca śita-vātādy-anekādhidaivika-bhautikātmīyānām daśānāṁ pratinivāraṇe 'kalpo duranta-cintayā viṣāṇṇa āste

 kvacit—sometimes: ca—also; śita-vātā-ādi—such as cold and strong wind: aneka—various: adhidaivika—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; ākalpaḥ—unable; duranta—very severe; cintayā—by anxieties; viṣāṇṇah—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 adhidaivika, 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

कवचमिथो व्यवहारन यत्र काष्ठेव युन्मिष्ठमेव्या वा कांपिनिकामात्रम्य्यपपहलन्
यतःक्षीणाः विदेशपरित्विनात्मायात् ॥ २६ ॥

kvacit mitho vyavaharan yat kincid dhanam anyebhyo vā kākinikā-mātram apy apaharan yat kīcīd vā vidveṣam eti vitta-sāthyāt.

kvacit—sometimes; mithaḥ—with one another; vyavaharan—trading; yat kīcīd—whatever little bit; dhanam—money; anyebhyah—from others; vā—or; kākinikā-mātram—a very small amount (twenty cowries); api—certainly; apaharan—taking away by cheating; yat kīcīd—whatever small amount; vā—or; vidveṣam eti—creates enmity; vitta-sāthyāt—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 samśāra-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


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; un-māda—madness; śoka—lamentation; moha—bewilderment; lobha—greed; mātsarya—envy; īrsya—enmity; avamāna—insult; kṣut—hunger; piṣāśā—thirst; ādhi—tribulations; vyādhi—disease; janma—birth; jarā—old age; marāṇa—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 narāḍhamas in Bhagavad-gītā (7.15):

\[
na māṁ dukṣrtino mūḍhāḥ
prapadyante narāḍhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āsritāḥ
\]

"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 narāḍhamas. 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 narāḍhamas, the lowest of men. One may ask whether scientists, philosophers, economists and mathematicians are also narāḍhamas, 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 narāḍhama in an abominable condition life after life.
TEXT 28

Śrīmad-Bhāgavatam

[Sri mad-Bhagavatam Canto 5, Ch. 14]

TEXT 28


kvāpi—somewhere; deva-māyayā—by the influence of the illusory energy; striyā—in the form of one’s girl friend or wife; bhuja-latā—by beautiful arms, which are compared to tender creepers in the forest; upagūḍhā—being deeply embarrassed; praskanna—lost; viveka—all intelligence; vijñāno—scientific knowledge; yat-vihāra—for the enjoyment of the wife; grhā-ārambha—to find a house or apartment; ākula-hṛdayah—whose heart becomes engrossed; tat—of that house; āśraya-avasakta—who are under the shelter; suta—of sons; duhitr—of daughters; kalatra—of the wife; bhāṣīta-avaloka—by the conversations and by their beautiful glances; viçeṣṭīta—by activities; apahṛta-hṛdayah—whose consciousness is taken away; ātmānam—himself; ajita—uncontrolled; ātmā—whose self; apāre—in unlimited; andhe—blind darkness; tamasi—in hellish life; praḥinioti—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 devamāyā. 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

 kadācid īśvarasya bhagavato viṣṇoḥ cakrāt paramāṇv-ādi-dvi-parārdhāpavarga-kāloplakṣaṇaḥ parivartitena vayasaṁ ramhasa harata ābrahma-trṇa-stambādīnāṁ bhūtānāṁ maniṣmitaṁ mīptaṁ viṁśatāḥ sthulādhyastamēṣṭhāṁ kāṭaḥ cakrakāgráfico yadprasannāḥ dyātī paścamānaḥ tāt kṛṣṇa-grāhakvastu ṛṣya aṃśaṃ samamaryātī: sāsāṅreṇaṁ adhitte ॥ २९॥

kadācid—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; vayasa—by the chronological order of ages; ramhasā—swiftly; haratāḥ—taking away; ā-brahma—beginning from Lord Brahmā; trna-stamba-ādīnām—down to the small clumps of grass; bhūtānām—of all living entities; animīṣataḥ—without blinking the eyes (without fail); misatām—before the eyes of the living entities (without their being able to stop it); vitrasta-hṛdayāḥ—being afraid in the heart; tam—Him; eva—certainly; iśvaram—the Supreme Lord; kāla-cakra-nīja-āyudham—whose personal weapon is the disc of time; sākṣat—directly; bhagavantam—the Supreme Personality of Godhead; yajña-puruṣam—who accepts all kinds of sacrificial ceremonies; anādṛtya—without caring for; pākhaṇḍa-devatāḥ—concocted incarnations of God (man-made gods or demigods); kaṅka—buzzards; grāḍhra—vultures; baka—herons; aṭa-prāyāḥ—like crows; ārya-samaya-pariḥṛtāḥ—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 mrītim 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 etām 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 pāṇḍitīs who, without referring to the śāstras, 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 pāṇḍitīs 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 पारविभिन्नवाल्मिकेन्द्रैः सत्सीम शील-प्रभुपदनादिभोत्पत्तिकामोऽनुशुद्धिनेन भगवतो यस्य पुत्रवाराधनमेव तदरोचयन‌
शूद्रकृलं भजिे निगमाचारे शुद्धितो यस्य मिथुनीभावः कुकुर्मभरणं
यथा वानरजाते: ॥ ३० ॥
yadā pākhandaḥbhir ātma-vāṅcitais tair uru vāṅcito brahma-kulam
samāvasaṁ teṣāṁ śilam upanayanādi-śrauta-smārta-karmānuṣṭhā-
nena bhagavato yajña-purusasyārādhanam eva tad arocayan śūdra-
kulam bhajate nigamācāre 'śuddhito yasya mithunī-bhāvaḥ kuṭumba-
bharaṇaṁ yathā vānara-jāteḥ.

yadā—when: pākhandaḥbhir—by pāṣaṇḍīs (godless atheists): ātma-
vāṅcitaḥ—who themselves are cheated: taḥ—by them: uru—more and
more: vāṅcitaḥ—being cheated: brahma-kulam—the bona fide
brāhmaṇas strictly following the Vedic culture: samāvasan—settling
among them to advance spiritually: teṣām—of them (the brāhmaṇas
who strictly follow Vedic principles): śilam—the good character:
upanayana-ādi—beginning with offering the sacred thread or training
the conditioned soul to qualify as a bona fide brāhmaṇa; śrauta—accord-
ing to the Vedic principles: smārta—according to the authorized scrip-
tures derived from the Vedas; karma-anuṣṭhānena—the performance of
activities: bhagavataḥ—of the Supreme Personality of Godhead: yajña-
purusasya—who is worshiped by Vedic ritualistic ceremonies:
ārādhanam—the process of worshiping Him: eva—certainly; tat
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: aśuddhitah—not purified: yasya—of whom: mithunī-
bhāvaḥ—sex enjoyment or the materialistic way of life: kuṭumba-
bharaṇaṁ—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 svāmis, yogis and incarnations who do not believe in
the Supreme Personality of Godhead are known as pāṣaṇḍīs. 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 some-
times 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-
pies, these rascals again fall down and take shelter among śūdras 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: \textit{yathā vānara-jāteh}.

**TEXT 31**

\begin{align*}
\text{tatrāpi} & \text{ niravarodhaḥ svaiṛena viharann ati-krpaṇa-buddhir anyonya-} \\
& \text{mukha-nirikṣaṇādina grāmya-karmaṇaiva vismṛta-kālavadhī.}
\end{align*}

\textit{tatrāpi—in that condition (in the society of human beings descended from monkeys); niravarodhaḥ—without hesitation; svaiṛena—individually, without reference to the goal of life; viharan—enjoying like monkeys; ati-krpaṇa-buddhiḥ—whose intelligence is dull because he does not properly utilize his assets; anyonya—of one another; mukha-nirikṣaṇa-ādina—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-karmaṇa—by material activities for sense gratification; eva—only; vismṛta—forgotten; kālavadhī—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 śūdras, 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 śūdras. Śrī Caitanya Mahāprabhu’s mission, this Kṛṣṇa consciousness movement, is trying to elevate śūdras 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):

\[
yānti deva-vratā devān
\text{pitṛn} yānti pitr-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino ’pi mām
\]

“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):

śrīvataṁ sva-kathāḥ kṛṣṇah
punya-śravaṇa-kīrtanaḥ
ḥṛdy antaḥ-stho hy abhadrāṇī
vidhunoti su-hṛt-satāṁ

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātma [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 (siddhiḥ paramāṁ gataṁ).

TEXT 32

कविचि द्रमवदेहिकार्थेषु ग्रहेः रंखन् यथा वानरः सुतदरवत्सलो
व्यवायक्षणः ||३२||

kvacid drumvad aihikārtheṣu grheṣu ramsyan yathā vānaraḥ suta-dāravatsalo vyavāya-ksanah.

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); ramsyan—delighting (in one body
after another, either in animal life, human life or demigod life; yathā—
effectively as; vānaraḥ—the monkey; suta-dāra-vatsalāḥ—very affec-
tionate to the children and wife; vyavāya-kṣaṇah—whose leisure time is
spent in sex pleasure.

TRANSLATION

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

PURPORT

As stated in Śrīmad-Bhāgavatam (11.9.29): viṣayāḥ 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 en-
cagement. 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 develop-
ment and improved sex life.

TEXT 33

एवमधवन्यवरुणानो भृत्युग्रजभयात्मसिः गिरिकन्दरप्राये || ३३ ||

evat adhvany avarundhāno mṛtyu-gaja-bhayāt tamasi giri-kandara-
prāye.
evam—in this way; adhvani—on the path of sense gratification; avarundhānah—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

kvacit-sometimes; sita-vātā-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; atmiyānām—offered by the conditioned material body and mind; duḥkhānām—the many miseries; pratinarārāne—in counteracting; akalpaḥ—being unable; duranta—insurmountable; viṣaya—from connection with sense gratification; viśaṇṇāḥ—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

क्वचिन मिथो व्यवहारन यत किंचिद धनम् उपायति वित्त-सध्येना।
kvacin mitho vyavaharan yat kiñcid dhanam upayati vitta-sāthyena.

kvacit—sometimes or somewhere; mithah vyavaharan—transacting with each other; yat—whatever; kiñcit—little bit; dhanam—material benefit or wealth; upayati—he obtains; vitta-sāthyena—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):

पुष्यस्य स्त्रियाः मिथुनि-भावम् एताम
puṣyaḥ striyā mithuni-bhāvam etām
tayor mitho hṛdaya-granthim āhuḥ
ato grha-kṣetra-sutāpta-vittair
janasya moho 'yam aham 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
Srimad-Bhagavatam (Canto 5, Ch. 14)

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 Krṣṇa 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 Krṣṇa consciousness movement should remember this and strictly follow the regulative principles so that their minds will not be disturbed.

TEXT 36

kvacit kṣīna-dhanaḥ sayyāsanāśanādy-upabhoga-vihino yāvad apratilabdha-manorathopagatādāne 'vasita-matis tatas tato 'vamānādini janād abhilabhate.

kvacit—sometimes; kṣīna-dhanaḥ—not having sufficient money; sayyā-āsana-aśana-ādi—accommodations for sleeping, sitting or eating; upabhoga—of material enjoyment; vihinaḥ—being bereft; yāvat—as long as; apratiladbha—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-ādini—insults and punishment; janāt—from the people in general; abhilabhate—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): 

\[\text{daivi hy eśa guṇamayaṁ mama māyā duratyayā.}\]

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 विचन्यतिष्ठतः विविधुः क्वैरात्तं क्वं घोषपूर्ववासनया मिथ उद्धर्थयथा-पवहति ||३७||

\[\text{evam vitta-vyatiṣṭaḥ-viśiddha-vairāṇubandho } \pi \text{ pūrva-vāsanayā mitha udvahaty athāpavahati.}\]

\[\text{evam—in this way; vitta-vyatiṣṭaḥ—because of monetary transactions; viśiddha—increased; vaira-anubandhah—having relationships of enmity; api—although; pūrva-vāsanayā—by the fructifying results of previous impious activities; mithaḥ—with each other; udvahati—become united by means of the marriage of sons and daughters; atha—thereafter; apavahati—they give up the marriage or get a divorce.}\]

**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

etasmīn saṁsārārdhvani nānā-klesoparṇa-bādhita āpanna-vipanna yatra yas tam u ha vāvetaras tatra visṛjya jātaṁ jātaṁ upādāya śocan muhyan bibhyad-vivadan krandaṁ samhrṣyan gāyaṁ nahyamānaṁ sādhu-varjito naiवांर्तते 'dyāpi yata ārabdha esa nara-loka-sārtho yam adhvanaṁ pāram upadiṣanti.

etasmīn—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; yah—who; tam—him; u ha vāva—or; itarāḥ—someone else; tatra—thereupon; visṛjya—giving up; jātaṁ jātaṁ—newly born; upādāya—accepting; śocan—lamenting; muhyan—being illusioned; bibhyat—fearing; vivadan—sometimes exclaiming loudly; krandaṁ—sometimes crying; samhrṣyan—sometimes being pleased; gāyaṁ—singing;
nahyamānāḥ—being bound; sādhu-varjitaḥ—being away from saintly persons; na—not; eva—certainly; āvartate—achieves; adya api—even until now; yataḥ—from whom; ārabdhāḥ—commenced; eṣāḥ—this; nara-loka—of the material world; sa-arthaḥ—the self-interested living entities; yam—whom (the Supreme Personality of Godhead); adhvaṭḥ—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: dāndya-
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.

\[\text{'śādhu-saṅga', 'śādhu-saṅga' — sarva-śāstre kaya lava-mātra śādhu-saṅge sarva-siddhi haya} \]

(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

\[\text{yerṣeṇ śoṣaṭuṣaṣanānaḥ na vā etād vṛttaṁ tvaṁ yatraṇaḥ sūrya uṣṭuṣaṣaṁ śilā uparatātmānaḥ samavagacchanti \} ३९ \] ॥

\[\text{yat—which; idam—this ultimate abode of the Supreme Personality of Godhead; yoga-anuṣāsanam—only to be achieved by practicing devotional service; na—not; vā—either; etat—this path of liberation; avarundhate—obtain; yat—therefore; nyasta-daṇḍāḥ—persons who have given up envying others; munayaḥ—saintly persons; upaśama-śilāḥ—who are now situated in a most peaceful existence; uparata-ātmānāḥ—who have control over the mind and senses; samavagacchanti—very easily obtain.} \]
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 Jada 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 Krsna consciousness movement insists that everyone take to this path by adopting the chanting of the Hare Krsna mahamantra. The preachers of Krsna consciousness go from door to door to inform people how they can be relieved from the miserable conditions of material life. As stated by Sri Caitanya Mahaprabhu, guru-krṣṇa-prasāde pāya bhakti-latā-bīja: 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

yad api dig-ibha-jayino yajvino ye vai rājarṣyam kīṁ tu pariṁ mṛdhē śayirann asyāṁ eva mameyam iti kṛṣṭa-vairāṇubandhāyāṁ visriya svayam upasamhṛtāḥ.

yat api—although; dik-ibha-jayinaḥ—who are victorious in all directions; yajvino—expert in performing great sacrifices; ye—all of
whom: vai—indeed; rāja-rśayāḥ—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; iyaṁ—this; iti—considering in that way; kṛta—on which is created: vairā-anu-bandhāyām—a relationship of enmity with others; visṛṣya—giving up: svayam—his own life; upasāṁhṛtāḥ—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
samsiddhir 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

कर्मवृक्षीमृत्रम्य तत आपदः। कष्टविवरकारिकमुः पुनरायेवं
संसाराभ्यानि वर्त्तमानो नरलोकसार्थे पथायति एवमुपरि गतोऽधिकरः।

karma-vallim avalambya tata āpadaḥ kathaṅcin narakād vimuktah punar apy evam samsārādbhvanī vartamāno nara-loka-sārtham upayāti evam upari gato 'pi.

karma-vallim—the creeper of fruitive activities; avalambya—taking shelter of; tataḥ—from that; āpadaḥ—dangerous or miserable condition; kathaṅcin—somehow or other; narakād—from the hellish condition of life; vimuktah—being freed; punah api—again; evam—in this way; samsāra-adhvani—on the path of material existence; vartamānah—existing; nara-loka-sa-artham—the field of self-interested material activities; upayāti—he enters; evam—thus; upari—above (in the higher planetary systems); gatah 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-krṣṇa-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-kanda, 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 brahmānda 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-vijnānārthaṁ sa gurum evābhigacchet (Mundaka Upaniṣad 1.2.12). Similarly in Bhagavad-gītā (4.34) the Supreme Personality of Godhead advises:

\[
\text{tad viddhi prāṇipātena}
\]

\[
\text{paripraśnena sevaya}
\]

\[
\text{upadeksyanti te jñānam}
\]

\[
\text{jñānīnaṁ tattva-darsinaḥ}
\]

"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:

\[
\text{tasmād gurum prapadyeta}
\]

\[
\text{jiṣṭānuḥ śreya uttamam}
\]

\[
\text{sābde pare ca niṣṭānāṁ}
\]

\[
\text{brahmaṇy upaśamāśrayam}
\]

"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
Cakravarti, 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-krṣṇa-prasāde pāya bhakti-latā-bija). 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

तस्येद्युपगायानि—
आर्षभश्येह राजेष्मेमसापि महात्मनः ।
नानुवर्तमार्हति नर्पो मक्षिकेव गरुत्माḥ ॥४२॥

tasyedam upagāyanti—
ārṣabhasyeḥa rājarṣer
manasāpi mahātmanaḥ
nānuvartmārhami nrpo
maksikeva garutmataḥ

tasya—of Jaḍa Bharata; idam—this glorification; upagāyanti—they
sing; ārṣabhasya—of the son of Rṣabhadeva; iha—here; rāja-rṣer—of
the great saintly King; manasā api—even by the mind; mahā-ātm-
manaha—of the great personality Jaḍa Bharata; na—not; anuvartma
arhati—able to follow the path; nrpaḥ—any king; māskikā—a fly:
iva—like; garutmataḥ—of Garuḍa, the carrier of the Supreme Per-
sonality 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-gita (7.3):

\[
\text{manusyānām sahasresu} \\
\text{kaścid yatati siddhaye} \\
\text{yatatām api siddhānām} \\
\text{kaścin māṁ vetti tattvataḥ}
\]

"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.

\[
\text{harer nāma harer nāma} \\
\text{harer nāmaiva kevalam} \\
\text{kalau nāsty eva nāsty eva} \\
\text{nāsty eva gatir anyathā}
\]

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

yo dustyajan dāra-sutān
suhrd rājyam hṛdi-sprśah
jahau yuvāva malavad
uttamaśloka-lālasah

yah—the same Jaḍa Bharata who was formerly Mahārāja Bharata, the son of Mahārāja Bhṛṣabhadēva; dustyajan—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-sprśah—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-lālasah—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: svaḥpam apy asya dharmasya trāyate mahato bhayat (Bg. 2.40). A little devotional service rendered sincerely is a permanent asset. As stated in Śrīmad-Bhāgavatam (1.5.17):

\[
tyaktvā sva-dharmam caranāmbujam harer bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim ko vārtha āpto 'bhajatāṁ sva-dharmataḥ\]

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 viryasya yaśasak śriyak. 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.
Sukadeva Gosvami 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.
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.

\[ \text{ato grha-kṣetra-sutāpta-vittair} \]
\[ \text{janasya moho 'yam ahaṁ mameti} \]
\[ \text{\textit{Bhāg. 5.5.8}} \]

“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 Śrimad-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 \textit{abhava} 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 \textit{mukti}.

\[ \text{iḥa yasya harer dāseye} \]
\[ \text{karmanā manasā girā} \]
\[ \text{nikhilāsv apy avasthāsu} \]
\[ \text{jīvan-muktah sa ucyate} \]

“One who acts to serve Kṛṣṇa with his body, mind, intelligence and words is a liberated person, even within this material world.” (\textit{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 \textit{uttamaśloka-lālasa}.

TEXT 45

\[ \text{वन्नाय भर्मपत्ये विधिनिपुषाय} \]
\[ \text{योगाय सांत्विक्षिरसे प्रकृतिश्चराय} \]
yajñāya dharma-pataye vidhi-naipunāya
yogāya sāṅkhya-śirase prakṛtiśvarāya
nārāyanāya haraye nama ity udāram
hāsyam mrigmatvam api yah samudājahāra

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.
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 Śrimad-Bhāgavatam, ante nārāyaṇa-smṛtih: 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), śucināṁ śrimatāṁ 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 Rahuṇagaṇa. In this regard, the word yogāya is very significant. The purpose of aṣṭāṅga-yoga, as stated by Madhvacārya, is to link or connect with the Supreme Personality of Godhead. The goal is not to display some material perfections.

TEXT 46

ya idam bhāgavata-sabhājitāvadāta-guṇa-karmaṇo rājarṣeṁ sarvajñānasvayam ādayaṁ dhanyayāṁ yaśasyāṁ svargyāpavargyāṁ vānuśirṇotyākhyāsyaty abhinandati ca sarvā evāśiṣa ātmāṁ āsāste na kāncana parata iti.

yaḥ—anyone who; idam—this; bhāgavata—by exalted devotees; sabhājitā—greatly worshiped; avadāta—pure; guṇa—whose qualities; karmaṇaḥ—and activities; rāja-rṣeḥ—of the great saintly King;
The forest of enjoyment of Bharata Maharaja; the narration which increases one’s duration of life; increases one’s fortune; bestows reputation; gives promotion to the higher planetary systems (the goal of the karmis); gives liberation from this material world and enables one to merge into the Supreme (the goal of the jñanis); or—always hears, following the path of devotional service; describes for the benefit of others; glorifies the characteristics of devotees and the Supreme Lord; and—all; certainly; blessings; for himself; he achieves; not; anything; from anyone else; thus.

TRANSLATION

Devotees interested in hearing and chanting regularly discuss the pure characteristics of Bharata Maharaja and praise his activities. If one submissively hears and chants about the all-auspicious Maharaja 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 Maharaja 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 Maharaja Bharata, one can attain all desirable things.

PURPORT

The forest of material existence is summarized in this Fourteenth Chapter. The word bhavatavi 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 Krishna consciousness, but due to material existence we divert all our intelligence to achieve material facilities. Everything belongs to Krishna, 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 sūdras 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 Rṣabhadeva. Some people mistakenly thought Sumati to be the direct incarnation of Lord Buddha. The son of Sumati was Devatājit, and his son was Devadyumna. Devadyumna’s son was Paramesṭhi, 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 Prthuśeṇa, 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 Samrāṭ, and his son was Marici, whose son was Bindu. Bindu’s son was Madhu, and Madhu’s son was Viravrata. Viravrata’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 Satajit became very famous.

TEXT 1

श्रीशुक उनाच

भरतस्वातमः सुमतिन्नमामिहितो यथौ द बाव कैशित्पालिण

न्युषभपदवीमनुवर्त्मानं चानायं अवेदसमाधानं द्वेष्टां स्वमनीष्ठा पापीयशा

कलं कल्याणिनि || १ ||
sri-suka uvaca

bharatasy acetmajah sumatir namabhiihito yam u ha vava kecit
pakha ndina rsha-pada vim anuvartamana m canaryaa aveda-
samamnata tam devata m sva-maniisaya papiyasya kalau kalpayisyanti.

sri-suka uvaca—Śrī Śukadeva Gosvāmī continued to speak; bharatasya—of Bhārata Mahārāja; ātma-ja h—the son; sumati h nāma-
abhihitah—named Sumati; yam—unto whom; u ha vava—indeed; kecit—some; paka ndinah—atheists, men without Vedic knowledge;
rsha-pada vim—the path of King Ra ba bha deva; anuvartamana m—following; ca—and; anaryah—not belonging to the Āryans who strictly
follow the Vedic principles; aveda-samamnata m—not enumerated in
the Vedas; devata m—to be Lord Buddha or a similar Buddhist deity;
sva-maniisaya—by their own mental speculation; papiyasya—most sin-
ful; kalau—in this age of Kali; kalpayisyanti—will imagine.

TRANSLATION

Śrīla Śukadeva Gosvāmī continued: The son of Mahārāja Bhārata
known as Sumati followed the path of Ra ba bha deva, 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 sup-
port 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 Rṣabhideva. Those who are Vaiśnava carefully avoid their company because they are ignorant of the path of the Vedas. In Bhagavad-gītā (15.15) Kṛṣṇa says, "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**

तस्माद वृद्धसेनायां देवताजिन्नाम पुत्रोभवत् ॥ २ ॥

tasmād vṛddhasenāyāṁ devatājin-nāma putro ’bhavat.

tasmāt—from Sumati; vṛddha-senāyāṁ—in the womb of his wife, named Vṛddhasena; devatājin-nāma—named Devatājit; putraḥ—a son; abhavat—was born.

**TRANSLATION**

From Sumati, a son named Devatājit was born by the womb of his wife named Vṛddhasena.

**TEXT 3**

अथासुर्यां तत्तनयो देवधुर्गस्तो धेनमत्यां सुतः परमेष्ठिः तस्म सुवर्नसेयां प्रतीह उपजातः ॥ ३ ॥

āthāsuryāṁ tat-tanayo devadhyumnas tato dhenumatyāṁ sutah paramesṭhi tasya suvarcalāyāṁ pratiha upajātah.

atha—thereafter; āsuryāṁ—in the womb of his wife, named Āsuri; tat-tanayah—one son of Devatājit; deva-dhyumnaḥ—named
Devadyumna; \textit{tatah}—from Devabhyumna; \textit{dhenu-matyām}—in the womb of Dhenumatī, the wife of Devadyumna; \textit{sutaḥ}—one son; \textit{parameṣṭhī}—named Parameṣṭhī; \textit{tasya}—of Parameṣṭhī; \textit{suvarcalāyām}—in the womb of his wife, named Suvarcalā; \textit{patrihaḥ}—the son named Pratiha; \textit{upajātaḥ}—appeared.

**TRANSLATION**

Thereafter, in the womb of Āsurī, the wife of Devatājīt, a son named Devadyumna was begotten. Devadyumna begot in the womb of his wife, Dhenumatī, a son named Parameṣṭhī. Parameṣṭhī begot a son named Pratiha in the womb of his wife, Suvarcalā.

**TEXT 4**

\textit{ya ātma-vidyām ākhya-ya svayaṁ saṁśuddho mahā-puruṣam anusasmāra.}

\textit{yah—who (King Pratiha); ātma-vidyām ākhya-ya—after instructing many people about self-realization; svayaṁ—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 \textit{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 Viśnu as He is. As confirmed in Bhagavad-gītā (4.34), upadeśyanti te jñānāmin jñāninas tattva-darśinaḥ: “One who has seen the truth can impart knowledge.” The word tattva-darśi 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 Pratīha.

TEXT 5

प्रतिहात् सुवर्चलयायं प्रतिहार्त्रादयस्य आस्तिनिज्याकोविदा: सूनव: प्रतिहातु: स्तुत्यामभूमानावजनिष्टाम्।

pratihāt suvarcalāyām pratihartrādayas trayā āsann ijjā-kovidāḥ sūnavaḥ pratihartuh stutyām aja-bhūmānāv ajanisatām.

pratihāt—from King Pratīha; suvarcalāyām—in the womb of his wife, named Suvarcalā; pratihartrādayas— the three sons Pratihāta, Prastotā and Udgāta; āsan—came into being; ijjā-kovidāḥ—who were all very expert in the ritualistic ceremonies of the Vedas; sūnavaḥ—sons; pratihartuh—from Pratihāta; stutyām—in the womb of Stutī, his wife; aja-bhūmānau—the two sons Aja and Bhūmā; ajanisatām—were brought into existence.

TRANSLATION

In the womb of his wife Suvarcalā, Pratīha begot three sons, named Pratihāta, Prastotā and Udgāta. These three sons were very expert in performing Vedic rituals. Pratihāta begot two sons, named Aja and Bhūmā, in the womb of his wife, named Stutī.

TEXT 6

मृत्यु ऋषिकुल्यायायमुद्रीयस्थः प्रतातो देवकुल्यायं प्रतात्राचिन्यस्या विद्यमानं अस्तित्वे सूक्ष्मकार्यवृत्तिमो श्यायं च श्रुत्येशस्माचारक्ष आकृत्यां जः नकादु हृदिपुत्रो गयो राजपिंचर उदारश्वर अजायत साक्षाद्गगतो

The Descendants of King Priyavrata
bhūmna ṛṣikulyāyāṁ udgīthas tataḥ prastāvo devakulyāyāṁ prastāvān
niyutsāyāṁ hrdayajaya āśid vibhur vibho ratyāṁ ca prthuṣenaḥ tasmān
nakta ākūtyāṁ jajñe naktād druṭi-putro gāyao rājaḥ-ṛṣi-pravara udāra-
śravā ajāyata sākṣād bhagavato viṣṇor jagad-ṛiraśisāyā grhītā-
sattvasya kalātmavattvādi-lakṣaṇena mahā-puruṣatāṁ pṛāptaḥ.

bhūmnah—from King Bhūmā; ṛṣi-kulyāyāṁ—in the womb of his
wife named ṛṣikulyā; udgīthah—the son named Udgīthā; tataḥ—again
from King Udgīthā; prastāvah—the son named Prastāva; deva-
kulyāyāṁ—his wife named Devakulyā; prastāvāt—from King
Prastāva; nīyutsāyāṁ—in his wife named Niyutsā; hrdaya-jah—the
son; āsīt—was begotten; vibhuh—named Vibhu; vibhoḥ—from King
Vibhu; ratyāṁ—in his wife named Ratiḥ; ca—also; prthu-ṣenah—
named Prthuṣena; tasmāt—from him (King Prthuṣena); naktah—a son
named Nakta; ākūtyāṁ—in his wife named ākūtiḥ; jajñe—was begot-
ten; naktāt—from King Nakta; druṭi-putraḥ—a son in the womb of
Druti; gayah—named King Gaya; rāja-ṛṣi-pravaraḥ—most exalted
among the saintly royal order; udāra-śravāḥ—famous as a very pious
king; ajāyata—was born; sākṣāt bhagavataḥ—of the Supreme Per-
sonality of Godhead directly; viṣṇoh—of Lord Viṣṇu; jagad-ṛiraśisāyā—
for the purpose of giving protection to the whole world; grhītā—who is conceived; sattvasya—in the śuddha-sattva qualities; kalā-ātma-vattva-ādi—of being a direct incarnation of the Lord; lak-
ṣaṇena—by symptoms; maha-puruṣatāṁ—the chief quality of being
the leader of the human society (exactly like the chief leader of all living
beings, Lord Viṣṇu); pṛāptaḥ—achieved.

TRANSLATION

In the womb of his wife, ṛṣikulyā, King Bhūmā begot a son
named Udgīthā. From Udgīthā’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, Ratiḥ, Vibhu begot a son
named Prthuṣena. Prthuṣena begot a son named Nakta in the
womb of his wife, named Ākūti. 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 viṣuddha-sattva. Being the direct expansion of Lord Viṣṇu, King Gaya was also situated in the viṣuddha-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

that King Gaya; vai—indeed; sva-dharmeṣa—by his own duty; prajā-pālana—of protecting the subjects; pūṣana—of maintaining them; priñana—of making them happy in all respects; upalālana—of treating them as sons; anuśāsana—of sometimes chastising them for their mistakes; lakṣaṇa—by the symptoms of a king; ijjā-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; arpaṇa—of being surrendered; parama-artha-lakṣaṇa—with spiritual symptoms; brahma-vit—of self-realized, saintly devotees; caraṇa-anusasanā—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-suddha-matiḥ—whose completely pure consciousness (full realization that the body and mind are separate from the soul); uparata-āntāmye—wherein identification with material things was stopped; ātmanī—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; avanīm—the whole world; ajūgupat—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 pūṣana.] He would sometimes distribute gifts to the citizens to satisfy them. [This is called priñana.] 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 (paritṛṣṇāya sādhūnām 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 Rāmāyana 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 brāhmanas and kings are in a wretched condition. Actually there are no kings or brāhmanas 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 Viśṇu; therefore he was known as Mahāpuruṣa.

TEXT 8

तस्येमां गाथां पाण्डवेयं पुराविदं उपगायंति||८||

tasyemāṁ gāthāṁ pāṇḍaveya purāvida upagāyanti.

tasya—of King Gaya; imāṁ—these; gāthāṁ—poetic verses of glorification; pāṇḍaveya—O Mahārāja Parikṣit; purā-vidah—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 Prthu 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 Védas, this is not recommended.

TEXT 9

गयां नराः कः प्रतियाति कर्मभि- 
यज्वाभिमानी वहुविद्वत्मेऽऽ || ९ ||

gayāṁ nrpah kaḥ pratiyāti karmabhīḥ-
yajvābhīmāṇi vahuviddhambhū॥ ९ ॥
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**

यमभविभज्जन् परया भुदा सतीः ।
सत्याशिषो दशकन्या: सरिन्धि: ।
यस्य प्रजानां दुःधे धराशिषो
निराशिषो गुणवत्सस्तुनोऽः ॥ १०॥

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

yam—whom; abhyāśiṇcan—bathed; parayā—with great; mudā—satisfaction; satīḥ—all chaste and devoted to their husbands; satya—
true: āśīṣaḥ—whose blessings; dakṣa-kanyāḥ—the daughters of King Dakṣa; saridbhīḥ—with sanctified water; yasya—whose; prajānāṁ—of the citizens; duduhe—fulfilled; dharā—the planet earth; āśīṣaḥ—of all desires; nirāśīṣaḥ—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

\[ \text{Text 11} \]
chandāmsya akāmasya ca yasya kāmān
dudūhur ājahrur atho balim nrpāḥ
pratyānicitā yudhi dharmena viprā
yadāśiśām sāṣṭham anśām 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; dudūhuh—yielded; ājahruh—offered; atho—thus; balim—presentation; nrpāḥ—all the kings; pratyānicitā—being satisfied by his fighting in opposition; yudhi—in the war; dharmena—by religious principles; viprā—all the brāhmaṇas; yadā—when; āśiśām—of blessings; sāṣṭham anśām—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 pranīpātena paripaśnena sevāyā*: one should try to approach a spiritual master submissively and render service unto him.

**TEXT 12**

\[\text{yasyād} \text{dhvare } \text{bhagavān } \text{adhvarātmā} \\
\text{maghoni } \text{mādyatī } \text{uru-soma-pīthe} \\
\text{śraddhā-viśuddha-cāla-bhakti-yoga-} \\
\text{samarpitejyā-phalam ājahāra} \]

*śraddhā*—by devotion; *viśuddha*—purified; *cāla*—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-raśa*. 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

 yat-prīṇanād barhiṣi deva-tiryāṇaḥ-
  manuṣya-virūṭ-ṭṛṇam āviriṇcāt
 priyeta sadyaḥ sa ha viśva-jivah
 pritah svayam pritīm agāt gayasya

 yat-prīṇanāt—because of pleasing the Supreme Personality of Godhead; barhiṣi—in the sacrificial arena; deva-tiryāṇaḥ—the demigods and lower animals; manuṣya—human society; virūṭ—the plants and trees; ṭṛṇam—the grass; ā-viriṇcāt—beginning from Lord Brahmā; priyeta—becomes satisfied; sadyaḥ—immediately; saḥ—that Supreme Personality of Godhead; ha—indeed; viśva-jivah—maintains the living entities all over the universe; pritah—although naturally satisfied; svayam—personally; pritīm—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**

gayād gayantyāṁ citrarathad sugatir avarodhana iti trayāḥ putrā babhūvus citrarathād ūrṇāyāṁ samrāḍ ajanistā. tata utkalāyaṁ maricir maricer bindumatyāṁ bindum ānudapadyata tasmāt saraghāyaṁ madhur nāmābhavan madhoḥ sumanasi viravratas tato bhojāyaṁ manthu-pramanthū jajñate manthoḥ satyāyaṁ bhauvanas tato dúṣanāyaṁ tvāṣṭājaniṣṭa tvāṣṭur virocanāyaṁ virajyo virajasya śatajit-pravaram putra-satam kanyā ca viśūcyāṁ kila jātam.

gayāt—from Mahārāja Gaya; gayantyāṁ—in his wife, named Gayanti; citra-rathah—named Citraratha; sugatiḥ—named Sugati;
The Descendants of King Priyavrata

In the womb of Gayanti, Mahārāja Gaya begot three sons, named Citraratha, Sugati and Avarodhana. In the womb of his wife Uṛṇā, Citraratha begot a son named Samṛāṭ. The wife of Samṛāṭ was Utkalā, and in her womb Samṛāṭ 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 Sumana, Madhu begot a son named Viravrata. In the womb of his wife Bhoja, Viravrata begot two sons named Manthu and Pramanthu. In the womb of his wife Satya, Manthu begot a son named Bhauvana, and in the womb of his wife Dūṣanā, Bhauvana begot a son named Tvaṣṭā. In the womb of his wife Virocanā, Tvaṣṭā begot a son named Viraja. The wife of Viraja was Viśūci, and in her womb Viraja begot one hundred sons and one daughter. Of all these sons, the son named Śatajit was predominant.
TEXT 16

तात्रायं लोकः—
प्रायाकृतं वंशिमं विरुप्तरामोक्तः!
अकरोदत्त्यलं कीत्यों विष्णु: सुरणं यथा II 16 II

tatra—in that connection; ayam slokaḥ—there is this famous verse; praíyavratam—coming from King Priyavrata; vamśam—the dynasty; imam—this; viraja—King Viraja; carama-udbhavaḥ—the source of one hundred sons (headed by Śatajit); akarot—decorated; ati-alam—very greatly; kirtiḥ—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 Maharaja Priyavrata has remained famous for all time.

Thus end the Bhaktivedanta purports of the Fifth Canto, Fifteenth Chapter of the Śrimad-Bhāgavatam, “The Glories of the Descendants of King Priyavrata.”
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, Hemakūta and Nisadha, and on the northern side are the mountains Nila, Śveta and Śrīnga. 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, Suṃsra 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 Suṃsra 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, Vaikanaka and Trikūṭa. To the east of Sumeru are the mountains Jaṭhara and Devakūṭa, to the west are Pavana and Pāriyāṭa, to the south are Kailāsa and Karavīra, and to the north are Triśrīṅga 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 Brahmapi, the residence of Lord Brahma. Each of its four sides is 10,000 yojanas long. Surrounding Brahmapi are the cities of King Indra and seven other demigods. These cities are one fourth the size of Brahmapi.

**TEXT 1**

राजोवाच

उत्कस्वयम्बुमण्डलायांमविशेषो यावदादित्यसङ्कपितियत्र चातृ ज्योतिषां गणेशन्द्रमा वा सह द्रव्यते॥ १ ॥

राजोवाच

uktas tvayā bhū-maṇḍala-āyama-viśeṣo yāvad ādityas tapati yatra cāsau jyotiśāṁ gaṇaiś candramā vā saha dṛśyate.

**TRANSLATION**

King Parikṣit said to Śukadeva Gosvāmi: 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 Cāyatri mantra, we chant oṁ bhūr bhuvah svāh. The word bhūr refers to Bhū-maṇḍala. Tat savitur
vareṇyam: the sunshine spreads throughout Bhū-maṇḍala. Therefore the sun is worshipable. The stars, which are known as naksatrap, are not different suns, as modern astronomers suppose. From Bhagavad-gītā (10.21) we understand that the stars are similar to the moon (naksatrapāṁ aham śaśī). 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-Bhāgatāvam 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 प्रियार्वतरथयोजः सप्तबहुं सप्ता सिन्धाव उपक्लप्त: यत एतसः: सप्ताधिपिरिवेशयोजस्यस्वयं भवन्तु खछु द्वितेषाविनिलखम् मानोऽलक्षनस्य स्वं विज्ञासामि ॥ २ ॥

tatra api—in that Bhū-maṇḍala; priyārāta-ratha-carāṇa-parikhātaiḥ saptabhiḥ sapta sindhava upaklpatā yata etasyāḥ sapta-dvīpa-viśeṣa-vikalpas tvayā bhagavan khalu sūcita etad evākhalam aham mānato lakṣanataś ca sarvam vi-

तत्रापि प्रियार्वतरथयोजः सप्तबहुं सप्ता सिन्धाव उपक्लप्त: यत एतसः: सप्ताधिपिरिवेशयोजस्यस्वयं भवन्तु खछु द्वितेषाविनिलखम् मानोऽलक्षनस्य स्वं विज्ञासामि ॥ २ ॥

tatra api—in that Bhū-maṇḍala; priyārāta-ratha-carāṇa-parikhātaiḥ—by the ditches made by the wheels of the chariot used by Priyārāta Mahārāja while circumambulating Sumeru behind the sun; saptabhiḥ—by the seven; sapta—seven; sindhavaḥ—oceans; upaklpatāḥ—created; yataḥ—because of which; etasyāḥ—of this Bhū-

मानोऽलक्षनस्य स्वं विज्ञासामि ॥ २ ॥

मानोऽलक्षनस्य स्वं विज्ञासामि ॥ २ ॥

maṇḍala; sapta-dvīpa—of the seven islands; viśeṣa-vikalpaḥ—the mode of the construction; tvayā—by you; bhagavan—O great saint; khalu—indeed; sūcitaḥ—described; etat—this; eva—certainly; akhilam—whole subject; aham—I; mānataḥ—from the point of view of measurement; lakṣanataḥ—and from symptoms; ca—also; sarvam—everything; viññāsāmi—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

bhagavato guṇamayē sthūla-rūpā āvesitam mano hy aguṇe 'pi sūkṣmatama atma-jyotिः pare brahmaṇi bhagavatī vāsudevākhye kṣamam āvesitum tad u haitad guro 'rhasi 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; āvesitam—entered; manah—the mind; hi—indeed; aguṇe—transcendental; api—although; sūkṣmatame—in His smaller form as Paramātmā within the heart; atma-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; āvesitum—to absorb; tat—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
A Description of Jambūdvipa

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 Parikṣit 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 Parikṣit Mahārāja’s mind was saturated with spiritual consciousness. Śrīla Rūpa Gosvāmī has stated:

prāpañcikatayā buddhyā
hari-sambandhi-vastunāḥ
mumukṣubhiḥ parityāgo
vairāgyam 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 Thākura translates this verse as follows:

 hari-sevāya yāhā haya anukūla
 viṣaya 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 Parikṣit 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, idam hi viśvaṁ bhagavān ivetaraḥ: the entire universe is also
the Supreme Personality of Godhead, although it appears different from Him. Therefore although Parikṣit 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**

न वे महाराज भगवतो मायागुणविभूते: काप्तां मनसा कच्चा वाधिगतुमस्त्र विद्ययुष्यापि पुरुषस्तत्र चालयते नैव भूगोलविद्वेष्यं नाम-रूप मानलक्षणतो व्याक्तिः अस्मातः || ४ ||

र्शिः uvāca

na vai mahārāja bhagavato māyā-guna-vibhūte kāṣṭhāṁ manasā vacasā vādhigantum alam vibudhāyuṣāpi puruṣas tasmāt prādhān- yenaiva bhū-golaka-viśeṣāṁ nāma-rūpa-māna-lakṣaṇato vyākhyāsyāmuh.

**rśih uvāca—**Śrī Śukadeva Gosvāmi continued to speak: na—not; vai—indeed; mahā-rāja—O great King; bhagavataḥ—of the Supreme Personality of Godhead; māyā-guna-vibhūteḥ—of the transformation of the qualities of the material energy; kāṣṭhāṁ—the end; manasā—by the mind; vacasā—by words; vā—either; adhigantum—to understand fully; alam—capable; vibudha-āyuṣā—with a duration of life like that of Brahmā; api—even; puruṣah—a person; tasmāt—therefore; prādhānyena—by a general description of the chief places; eva—cer-
tainly; bhū-golaka-višeṣam—the particular description of Bhūloka: nāma-rūpa—names and forms; māna—measurements; lakṣaṇataḥ—according to symptoms; vyākhyāsyāmah—I shall try to explain.

TRANSLATION

The great rṣi Śukadeva Gosvāmi 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 Gosvāmi 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

yo vāyam dvipaḥ kuvalaya-kamala-kośābhyanṭara-kośo niyuta-yojana-viśālaḥ samavartulaḥ yathā puṣkara-patram.

yah—which; vā—either; ayam—this; dvipaḥ—island; kuvalaya—the Bhūloka; kamala-kośa—of the whorl of a lotus flower; abhyanṭara—inner; kośaḥ—whorl; niyuta-yojana-viśālaḥ—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 Jambūdvipa, which is situated in the middle of the whorl, are one million yojanas [eight million miles]. Jambūdvipa is round like the leaf of a lotus flower.

TEXT 6

yanśīktratvam varṣaṇī brajyocneya sajasva maṇimahābāḥparīṣṭ patrioticam suvividhānī
māvatī ||16||
In Jamhūdviṣa 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 Cakravarti Ṭhākura gives the following quotation from the Vāyu Purāṇa, wherein the locations of the various mountains, beginning with the Himalayas, are described.
esām madhye ilāvṛtaṁ nāmābhyanantara-varṣam yasya nāḥyāṁ
avasthitāḥ sarvataḥ sauvarṇaḥ kula-giri-rājo merur dvīpāyāma-
samunnāḥaḥ karnikā-bhūtaḥ kuvalaya-kamalasya mūrdhane dvā-
triṁśat sahasra-yojana-vitato mule ṝoḍaśā-sahasraṁ tāvat āntar-
bhūmyāṁ praviṣṭah.

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 Jambūdvipa—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.
Just north of Ilavṛta-varṣa—and going further northward, one after another—are three mountains named Nila, Śveta and Śrṅgavān. These mark the borders of the three varṣas named Ramyaka, Hiraṅmaya 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 Purāṇa:

\[
yathā bhāgavate tūktarṁ
dhauvanarṁ kośa-lakṣaṇaṁ
tasyāvirodhatō yojyaṁ
tanya-granthāntare sthitam
\]
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

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].
In the same way, west and east of Ilavṛta-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 Nila Mountain in the north and Niṣadha in the south. They indicate the borders of Ilavṛta-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 Gosvāmi 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 Gosvāmi. 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 मेरुमन्दरो: सुपार्वे: कुमुदः इत्युतयोजनविष्टारोंचाह भेरो-शतौ दिशमभण्डितिः उपकल्प्तस: || ११ ||

mandaro merumandarasa supārśvāh kumuda ity ayutayojana-vistārannāhā meroś catur-diśam avaśtambha-giraya upaklptāh.

mandaraḥ—the mountain named Mandara; meru-mandaraḥ—the mountain named Merumandara; supārśvāḥ—the mountain named Supārśva; kumudāḥ—the mountain named Kumuda; iti—thus; ayutayojana-vistāra-unnāhāḥ—which measure ten thousand yojanas high and wide; meroḥ—of Sumeru; catuh-diśam—the four sides; avaśtambha-girayah—mountains that are like the belts of Sumeru; upaklptāḥ—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

चतुष्पेतेषु चूतज्ञ्युक्तदम्बन्योजनविष्टारचार: पादप प्रवराः पर्वतकेतव इवाधि-सहस्रयोजनोणाहाताब्द विष्पितित्य: शतयोजनप्रिणाहाः || १२ ||

...
caturśv eṣṭeṣu cūṭa-jambū-kadamba-nyagrodhāḥ catvāraḥ pādapa-
pravarāḥ parvata-ketava iśādi-sahasra-yojanonnāhās tāvad viṣapa-
vitatayaḥ śata-yojana-parināhāḥ.

caturśu—on the four; eṣṭeṣu—on these mountains, beginning with
Mandara; cūṭa-jambū-kadamba—of trees such as the mango, rose apple
and kadamba; nyagrodhāḥ—and the banyan tree; catvāraḥ—four
kinds; pādapa-pravarāḥ—the best of trees; parvata-ketavaḥ—the
flagstaffs on the mountains; iva—like; adhi—over; sahasra-yojana-un-
nāhāḥ—one thousand yojanas high; tāvat—so much also; viṣapa-
vitatayaḥ—the length of the branches; śata-yojana—one hundred yo-
janas; pariṇāhāḥ—wide.

TRANSLATION
Standing like flagstaffs 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

ह्रदाष्ट्राच् प्रयोग्यबिशेषसमृद्धजाला यदुपपसिनिः उपदेशवणा योगश्चर्याणि
खामागिकानि भरतर्षेम धारयन्ति ॥ १३ ॥ देवो दानानि च मवल्लि
चत्वारि नन्दनं चैत्ररथं बैञ्ज्राजंक सर्वतोभद्रमिति ॥ १४॥

hradāḥ catvāraḥ payo-madhuv-iksuras-mrṣṭa-jalā yad-upasarśina
upadeva-ganā yogaśīvaryāni svābhāvīkāni bharatasabha dhārayanti.
devodyānāni ca bhavanti catvāri nandanam caitraratham vaibhrājakam
sarvabhadrom iti.

hradāḥ—lakes; catvāraḥ—four; payaḥ—milk; madhu—honey;
iksru-rasa—sugarcane juice; mrṣṭa-jalāḥ—filled with pure water; yat—
of which; upasarśināḥ—those who use the liquids: upadeva-ganāḥ—
the demigods; yoga-aśvaryāni—all the perfections of mystic yoga;
svābhāvīkāni—without being tried for: bharata-rṣabha—O best of the
Bharata dynasty: dhārayanti—possess; deva-udyanāni—celestial gardens; ca—also; bhavanti—there are; catvāri—four; nandanaṁ—of the Nandana garden; caitra-ratham—Caitraratha garden; vaibhrajakaṁ—Vaibhrajaka 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, Vaibhrajaka and Sarvatobhadra.

TEXT 15

yeṣu amara-parivṛdhāḥ saha sura-lalana-lalāma-yūtha-pataya upadeva-gaṇair upagiyamāna-mahimānaḥ kila viharanti.

yeṣu—in which; amara-parivṛdhāḥ—the best of the demigods; saha—with; sura-lalana—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); upagiyamāna—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**

曼多罗提斯山阿伐爾彷以為增高所作曰由斯美者和於山頂之果，若馬拉哈山之果，甘如蜜，落於天人之手。

**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:

aratnīṁ śatāṁ aśṭāv  
eka-śaṣṭya-adhikāṁ ca  
phala-pramāṇam ākhyātām  
ṛṣibhis tattva-darśibhir

**TEXT 17**


tetāṁ viṣṇūryāmāṇānaśātām dhāraṇāyāṁ sūryāya sūryāya vāvaśāya iva dhāraṇāya iva nām nadi

曼多伽利山高之處，彼果落於天人之手，故名天人河。
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.
The pious wives of the Yakṣas act as personal maidservants to assist Bhavāṇī, the wife of Lord Śiva. Because they drink the water of the River Arūṇodā, their bodies become fragrant, and as the air carries away that fragrance, it perfumes the entire atmosphere for eighty miles around.

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-nadi. 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

The mud on both banks of the River Jambū-nadi, 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 Jāmbū-nada mixes with jambu 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 mandāh 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-matayah 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 janmane jan-
manīśvare bhavātād 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.

ʻayi nanda-tanuja kiṅkaram
patitam māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadrśam 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:

ḥā ḍā prabhu nanda-suta, vṛṣabha-nu-sutā-yuta,
karunā karaha ei-bāra
narottama-dāsa kaya, nā ṭhelīha 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 Vṛṣabha-nu, Śrīmati Rādhārāni. 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-puspāyate). A devotee is never allured by such opulences. He simply aspires to become the dust of the lotus feet of the Lord.
yāḥ—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; viniḥsrtaḥ—flowing; pānca—five; āyama—vyāma, a unit of measurement of about eight feet; pariṇāhāḥ—whose measurement; pānca—five; madhu-dhāraḥ—flows of honey; supārśva-sikharaḥ—from the top of Supārśva Mountain; patantyaḥ—flowing down; aparēṇa—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

yaḥ hi upayuñjānānām mukha-nirvāsito vāyuḥ samantāc chata-yojanam anuvāsayati ||23||

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

```
evaṁ kuludānirūḍho yaḥ śatavalśo nāma vaṭas tasya skandhebhya
nicināḥ payo-dadhi-madhu-ghṛta-gudānādy-ambara–
saśayāsanābharaṇādayaḥ sarva eva kāma-dughā nadāḥ kuludāgrāt
patantas tam uttareṇelāvṛtam upayoja-yanti.
```

*evaṁ*—thus; *kumuda-nirūḍho*—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; *nicināḥ*—flowing down; *payaḥ*—milk; *dadhi*—yogurt; *madhu*—honey; *ghṛta*—clarified butter; *gudṣa*—molasses; *anna*—food grains; *ādi*—and so on; *ambara*—clothing; *śayyā*—bedding; *āsana*—sitting places; *ābharaṇa-ādavyah*—carrying ornaments and so on; *sarve*—everything; *eva*—certainly; *kāma-dughāḥ*—fulfilling all desires; *nadāḥ*—big rivers; *kumudāgrāt*—from the top of Kumuda Mountain; *patantaḥ*—flowing; *tam*—to that; *uttareṇa*—on the northern side; *ilāvṛtam*—the land known as Ilāvṛta-varṣa; *upayoja-yanti*—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.

\[
\text{annād bhavanti bhūtāni} \\
\text{parjanyaād anna-sambhavaḥ} \\
yajñād bhavati parjanyo \\
yajñāḥ karma-samudbhavaḥ
\]

"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**

यानुपजुणानां न कठाचिदपि प्रजानां वलिपतिक्रमस्वेदद्वैर्गन्यजरामयः
मृत्युशीतोष्णवैविश्वयोपसगदिग्यतापितारोष्टर्भवन्ति याबजीवं सुरवं निरतिशयमेव

|| २५ ||
yān upajuṣānānām na kadācid api prajānām valī-palita-klama-sveda-
daurgandhyā-jarāmaya-mṛtyu-sītosṇa-vaivarnyopasargādayas tāpa-
viśeṣā bhavanti yāvaj jīvam sukham niratīṣayam eva.

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**

kurāṅga-kurara-kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-
iṣadha-śiniṅsā-kaṭila-saṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-
kaḷaṇjara-nāradādayo viṁśati-girayo meroḥ kaṛṇikāya īva kesara-
bhūtā mūla-deśe parita upaklptāḥ.

kurāṅga—Kuraṅga; kurara—Kurara; kusumbha-vaikaṅka-trikūṭa-
śiśira-pataṅga-rucaka-niṣadha-śiniṅsā-kaṭila-saṅkha-vaidūrya-
jārudhi-haṁsa-ṛṣabha-nāga-kaḷaṇjara-nāraṇa— the names of moun-
tains; ādayaḥ—and so on; viṁśati-girayaḥ—twenty mountains; 
meroḥ—of Sumeru Mountain; kaṛṇikāyāḥ—of the whorl of the lotus; 
īva—like; kesara-bhūtāḥ—as filaments; mūla-deśe—at the base; 
paritaḥ—all around; upaklptāḥ—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, Śiśira, Pataṅga, Rucaka, Niṣadha, Siniṅsā, Kapila, Saṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kaḷaṇjara and Nāraṇa.
TEXT 27


Jaṭhara-devakūṭau—two mountains named Jaṭhara and Devakūṭa; merum—Sumeru Mountain; purvena—on the eastern side; aṣṭādaśa-yojana-sahasram—eighteen thousand yojanas; udgāyatau—stretching from north to south; dvi-sahasram—two thousand yojanas; prthu-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-kaṇārau—two mountains named Kailāsa and Karavira; prāk-āyatau—expanding east and west; evam—similarly; uttaratāḥ—on the northern side; triśrāṅga-makarāu—two mountains named Triśrāṅga and Makara; aṣṭabhir etaiḥ—by these eight mountains; parisṛtaḥ—surrounded; agnih iva—like fire; parītaḥ—all over; cakāṣṭi—brilliantly shines; kāṇcana-girīḥ—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 Karavira, 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 Triśrāṅga 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**

मेरोमूर्धनि भगवत आत्मयोनेर्मव्यत उपक्षमा पुरीमथ्योजनसाहिन्समच्छस्सां शातक्रीमीं बदनिते॥ २८॥

mero mûrđhani bhagavata ātma-yoner madhyata upaklptām purim ayuta-yojana-sāhasrīṃ sama-caturasrāṃ sātakaumbhīṃ vadanti.

meroḥ—of Sumeru Mountain; mûrdhani—on the head; bhagavataḥ—of the most powerful being; ātma-yoneḥ—of Lord Brahmā; madhyataḥ—in the middle; upaklptām—situated; purim—the great township; ayuta-yojana—ten thousand yojanas; sāhasrīṃ—one thousand; sama-caturasrāṃ—of the same length on all sides; sātakaumbhīṃ—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 Śātakaumbhi.

**TEXT 29**

तामनुपरितो लोकपलानामध्यानं यथादिशं यथारूपं तुरीयमानेन पुरोद्धा-उपक्षमा: ॥२९॥

tām anuparito loka-pālānāṃ aṣṭānāṃ yathā-diśam yathā-rūpaṃ turiya-mānena puro 'ṣṭāv upaklptāḥ.

tām—that great township named Brahmāpurī; anuparitaḥ—surrounding; loka-pālānāṃ—of the governors of the planets; aṣṭānāṃ—eight; yathā-diśam—according to the directions; yathā-rūpaṃ—in
exact conformity with the township of Brahmāpurī; *turiya-mānena*—by measurement only one fourth; *purah*—townships; *aṣṭau*—eight; *upaklptāḥ*—situated.

**TRANSLATION**

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

**PURPORT**

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

\[
\text{merau nava-pūrāṇi syur} \\
\text{manovaty amarāvati} \\
\text{tejovati saṁyamani} \\
\text{tathā kṛṣṇāṅganā parā} \\
\text{śraddhāvatī gandhavatī} \\
\text{tathā cānyā mahodayā} \\
\text{yaśovatī ca brahmendra} \\
\text{bahyādinaṁ yathā-kramam}
\]

Brahmā’s township is known as Manovatī, and those of his assistants such as Indra and Agni are known as Amarāvatī, Tejovati, Saṁyamani, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā and Yaśovatī. Brahmāpurī 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 Jambūdvipa.”*
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 Ilavṛta-vara. 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 Bhāgirathi and the Jāhnavi. 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 Brahmāpurī 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-vara, where it mixes with the ocean of salt water in the West. The Cakṣu branch flows through Mālyavān-giri and, after reaching Ketumāla-vara, mixes with the ocean of salt water in the West. The branch known as Bhadrā flows onto Mount Meru, Mount Kumuda, and the Nila, Śveta and Śrṅgavān 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 Hemakūta and Himakūta, and then reaches Bhārata-vara, 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 Jambūdvipa.

In the Ilavṛta-varṣa, Lord Śiva is the only male. There he lives with his wife, Bhavāni, who is attended by many maidservants. If any other male enters that province, Bhavāni 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

śrī-śuka uvāca

Śri Śukadeva Gosvāmi 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 Viṣṇupadi. Later she received other names like Jāhnavi.
and Bhāgirathī. 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-pāvani, 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 Śaṅkarācārya, have composed prayers in praise of the Ganges, and the land of India itself has become glorious because such rivers as the Ganges, Yamunā, Godāvari, Kāverī, Kṛṣṇā and Narmadā flow there. Anyone living on the land adjacent to these rivers is naturally advanced in spiritual consciousness. Śrīla Madhvācārya says:

vārahe vāma-pādaṁ tu
tad-anyesu tu daksīṇam
pādaṁ kalpesu bhagavān
uijahāra trivikramah

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

TEXT 2

यत्र ह वान वीरस्त्रत औत्तमावादिः परमभवनवतोऽस्तकुलदेवताचरणारविन्द्रोऽ
द्रक्षिनि यामनस्वन्यक्ष्यमणिभववक्ष्यक्ष्ययोणेन दृढः क्षिप्रमानान्तहृदय
औत्तक्ष्यविद्वामोलितान्यनुपस्तकुलविगलितान्मलवापकलयाभिभ्यञ्ज
मानरोपणुस्तकुलकोभुद्यापि परमादरेण दिरसा विमर्ति || २ ||

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. Dhrūva 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

татаḥ सप्त प्रभवत्रां याम ननु तपस्यायतम
निन्नकी सिद्धिरेतवती भक्तिति सत्रात्मसति
वासुदेवेतनुपरतम कियोगलानेयोपेक्षितान्यार्थोत्समतोः
श्रुतिः मिनागतां शुश्रुसव इव
सबहुमधुनमधापि जटाजूर्द्रहन्ति ||31||

tataḥ sapta āṣayas tat prabhāvābhijñā yām nanu tapasa ātyantiki
siddhiḥ etāvati bhagavati sarvātmani vāsudeve 'nuparata-bhakti-yoga-
lābhenaivopēkṣitānyārthātmā-gatayo muktim ivāgatām mumukṣava iva
sabahu-mānām adyāpi jaṭā-juṭaiḥ udvahanti.

tataḥ—thereafter; sapta āṣayah—the seven great sages (beginning
with Marici); tat prabhāva-abhijñāh—who knew very well the influence
of the Ganges River; yām—this Ganges water; nanu—indeed;
tapasah—of our austerities; ātyantiki—the ultimate; siddhiḥ—perfection;
etāvati—this much; bhagavati—the Supreme Personality of
Godhead; sarva-ātmani—in the all-pervading; vāsudeve—Krṣṇa;
anuparata—continuous; bhakti-yoga—of the mystic process of devo-
tional service; lābheṇa—simply by achieving this platform; eva—cer-
tainly; upeksita—neglected; anya—other; artha-ātmā-gatayo—all
other means of perfection (namely religion, economic development,
sense gratification and liberation); muktim—liberation from material
bondage; iva—like; āgatām—obtained; mumukṣavaḥ—persons desir-
ing liberation; iva—like; sa-bahu-mānām—with great honor; adya
api—even now; jaṭā-juṭaiḥ—with matted locks of hair; udvahanti—
they carry.
TRANSLATION

The seven great sages [Marici, 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 jñānis 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 nirviśeṣa-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 topmost planet is Dhruvaloka, and beneath Dhruvaloka are the seven planets occupied by the great sages, beginning with Marici, 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). Śrila Śrīdharā 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:

\[
\text{kaivalyaṁ naraṁ kāṣṭhaṁ paśuṁ paśuṁ-tāṁ sarvāṁ}
\]
\[
durdantendriya-kāla-sarpa-patālī protkhāta-dāmśtrāyate
\]
\[
vīśvanāṁ pūryaṁ sukhāyate vidhī-mahendrādiś ca kītāyate
\]
\[
yat kārṇaṁ kaṭākṣaṁ vaibhavavatāṁ tam gauram eva stumah
\]
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 Viśvāmitra fail in the attempt. Viśvāmitra 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 sarveśāṁ*  
*mad-gatenāntaratmanā*  
*śraddhāvān bhajate yo mām*  
*sa me yuktatamo mataḥ*

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

**TEXT 4**

ततो नेकसहस्रकोटिविमानानीकसहलदेवयानेनावतरनीन्द्रमण्डलमार्य भव
सदने निपतति || ४ ||

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

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

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 चतुर्थो भिदयमानाः चतुर्भिधिमभ्रुत्विदिश्यमनिद्दंती
नादनोपतिमेवाभिनिविशातिः सीतालकन्दर चक्ष्युरभंद्रंति || ५ ||

tatra caturdhā bhidyamānā caturbhīr nāmabhiś catur-diśam
abhispandantī nada-nadi-patim evābhiniśati sitālakanandā caksur bhadreti.
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 Sitā, Alakanandā, Cakṣu and Bhadrā, flow down to the ocean.
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 माल्यवचिक्षराचिपतत्वी ततो उनापरतेवंगा क्तेमालमिति चक्षुः प्रतीच्च्वा दिशी सारिपतिः प्रविशिति।।

evāṁ mālyavac-chikharān nispatantī tato 'nuparata-vegā ketumālām abhi cakṣuḥ pratīcyāṁ diśī sarit-patim praviśati.

*evam*—in this way; *mālyavat-sikharāt*—from the top of Mālyavān Mountain; *nispatantī*—falling down; *tataḥ*—thereafter; *anuparata-vegā*—whose force is uninterrupted; *ketumālām abhi*—into the land known as Ketumāla-varṣa; *cakṣuḥ*—the branch known as Cakṣu; *pratīcyām*—in the West; *diśī*—direction; *sarit-patim*—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**

मद्रा चोतरतो मेघृशिरसो नििपतितागिरिघिरक्षिरतिकिरिताय भृगवतः

bhadrā cotta ratrato meru-sirasingo nipatatī giri-sikharād giri-sikharām atihāya sṛṅgavataḥ sṛṅgād avasyandamanā uttarāṁs tu kurūn abhita udicyāṁ diśī jalādhipraviśati.
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 Śrīgavān 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**

_tathāiva alakanandā daksinena brahma-sadanād bahūni giri-kūṭāny atikramya hemakūṭād dhaimakūṭāny ati-rabhasatara-ramhasā luṭhayantī bhāratam abhivarṣam daksinasyāṁ diśi jaladhim abhipraviṣati yasyāṁ snānartham cagacchataḥ puṁsaḥ pade pade 'svamedha-rājasūyādīnaṁ phalam na durlabhāṁ iti._

_tathā eva—similarly; alakanandā—the branch known as Alakanandā; daksinena—by the southern side; brahma-sadanāt—from the city known as Brahmāpurī; 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; luṭhayanti—plundering; bhāratam abhivarṣam—on all sides of Bhārata-varṣa; dakṣinasyām—in the southern; diṣi—direction; jaladhim—the ocean of salt water; abhipraviśati—enters into; yasyām—in which; snāna-artham—for bathing; ca—and; āgacchataḥ—of one who is coming; prītasah—a person; pade pade—at every step; āsvamedha-rājasūya-ādinām—of great sacrifices like the Asvamedha 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 Alakananda flows from the southern side of Brahmapuri [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 Ganga-sagara, 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 yajnas 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

anye ca nāda nadyas ca varṣe varṣe santi bahuśo merv-ādi-giri-duhitaraḥ śataśaḥ.

anye—many others; ca—also; nādaḥ—rivers; nadyah—small rivers; ca—and; varṣe varṣe—in each tract of land; santi—are; bahuśaḥ—of many varieties; meru-ādi-giri-duhitaraḥ—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

tatrapi bhāratam eva varṣam karma-kṣetram anyaṇy aṣṭa varṣāṇi svarginām punya-śeṣopabhogā-sthānāni bhaumāni svarga-padāni vyapadīśanti.

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; anyāṇi—the others; aṣṭa varṣāṇi—eight tracts of land; svarginām—of the living entities elevated to the heavenly planets by extraordinary pious activities; punya—of the results of pious activities; śeṣa—of the remainder; upabhogā-sthānāni—the places for material enjoyment; bhaumāni svarga-padāni—as the heavenly places on earth; vyapadīśanti—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-padānī), the heavenly places on earth are the eight varṣas other than Bhārata-varṣa. In Bhagavad-gitā (9.21) Krṣṇa says, kṣīne puṇye martya-lokāṁ 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 Vaikuṇṭhaloka or, still higher, Krṣñaloka (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 ṛupe brahmāṇḍa bhramite kona bhāgyavān jīva
        guru-krṣṇa-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 Māyāvādis indulging in mental speculation and the karmīś 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 guruṁ evābhigacchet*: one has to search out a guru to understand the affairs of the spiritual world. *Śrīmad-Bhāgavatam* also confirms this point. *Tasmād guruṁ prapadyeta jīnaṁ śreyā 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, *avaśyavo guru na syat*: one who is not a Vaiṣṇava, or who is not a representative of Kṛṣṇa, cannot be a guru. Even the most qualified brāhmaṇas 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 (*paṭhana*); 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 (*gurum na syat*). *Vaiṣṇavah 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 Gosvāmi describes the engagement of a pure transcendentalist as follows:

\[
\text{anyābhilāsitā-śūnyam} \\
\text{jñāna-karmādy-anavṛtam} \\
\text{ānukulyena krṣṇānu-} \\
\text{śilanāṁ bhaktir uttama}
\]
“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through frutive 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 पुरुषामय्युपुरुषायुर्वर्षाणां देवरकपानां नागायुत्र्यां वञ्चनंत्रजत् योद्मृदादित्वाम्हामिर्तिमिदुन्न्यायापवर्गव्याप्तिकम् कुज्ञानां तत्र तु त्रेतायुगम: कालो वर्तते।


esan—in these (eight) varṣas, or tracts of land; puṣānāṁ—of all the men; ayuta—ten thousand; puruṣa—by the measure of men; āyuḥ-varṣāṇāṁ—of those whose years of life; deva-kalpānāṁ—who are like the demigods; nāga-ayuta-prāṇānāṁ—having the strength of ten thousand elephants; vajra-samhanana—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; kalatrāṇāṁ—of those who have wives; tatra—there; tu—but; tretā-yuga-samāḥ—exactly like the Tretā-yuga (when there is no tribulation); kālaḥ—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 देवपत्यः स्वे : स्वैंग्रेणायायवैदितमहाहर्षा: सर्वेनुक्षुमस-स्तवस्फङ्किनिशत्याश्रयासनम्यानविद्धत्वा विदिपिभिस्पयुपममाननुचितः
yatra ha—in those eight tracts of land; deva-patayah—the lords of the demigods, such as Lord Indra; svaiḥ svaiḥ—by their own respective; gaṇa-nāyakaiḥ—leaders of the servants; vihīta—furnished with; mahā-arhaṇāḥ—valuable gifts, such as sandalwood pulp and garlands; sarvartaḥ—in all seasons; kusuma-stabaka—of bunches of flowers; phala—of fruits; kisalaya-śriyā—by the opulences of shoots; ānanyāmāna—being bent down; viṭapa—whose branches; latā—and creepers; viṭapibhiḥ—by many trees; upośumbhamāna—being fully decorated; rucira—beautiful; kāṇana—gardens; āśrama-āyatana—and many hermitages; varṣa-giri-droniṣu—the valleys between the mountains designating the borders of the tracts of land; tathā—as well as: ca—also; amala-jala-āsayaṇu—in lakes with clear water; vikaca—just fructified; vividha—varieties; nava-vanaruhāmoda—by the fragrance of lotus flowers; mudita—enthused; rāja-haṁsa—great swans; jala-kukkuṭa—water fowl; kāraṇḍava—aquatic birds called kāraṇḍavaḥ; sārasa—cranes; cakravāka-ādibhiḥ—by birds known as cakravākas and so on; madhukara-nikara-ākṛtiḥ—by the bumblebees; upakūjitṣu—which were made to resound; jala-kriḍā-ādibhiḥ—such as water sports; vicitra—various; vinodaiḥ—by pastimes; su-lalita—attractive; sura-sundarīṇāṁ—of the women of the demigods; kāma—from lust; kalīla—born; vilāsa—pastimes; hāsa—
smiling; *līlā-avaloaka*—by playful glances; *ākṛṣṭa-manaḥ*—whose minds are attracted; *drśṭayaḥ*—and whose vision is attracted; *svairam*—very freely; *viharaniti*—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.
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, Saṅkarṣaṇa, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service.

PURPORT

In this connection, Viśvanātha Cakrāvatī 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 sāstras, 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 sāstric 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 Laghu-bhāgavatāmṛta:

\[
\begin{align*}
pādme tu parama-vyomnaḥ \\
pūrvādye dik-catuṣṭaye \\
vāsudevādayo vyūhaś \\
catvāraḥ kathitaḥ kramāt \\

tathā pāda-vibhūtau ca \\
nivasanti kramādi me \\
jalāvti-stha-vaikuṇṭha- \\
sthita vedavatī-pure \\
\end{align*}
\]

\[
\begin{align*}
\text{satyordhve vaiṣṇave loke} \\
nityākhye dvārakā-pure \\
śuddhodād uttare śveta-
\end{align*}
\]

\[
\begin{align*}
dvipe cairavatī-pure \\
\text{kṣirāmbudhi-sthitānte} \\
kroḍa-paryaṅka-dhāmani \\
śātvatīye kvacit tantrē \\
nava vyūhāḥ prakīrtitāḥ \\
catvāro vāsudevādyā \\
nārāyaṇa-nṛsiṁhakau \\
\end{align*}
\]

\[
\begin{align*}
hayagrīvo mahā-kroḍo \\
brahmā ceti navoditāḥ \\
tatra brahmā tu vijñeyah \\
pūrvokta-vidhayā hariḥ
\end{align*}
\]
"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 Vaikuṇṭhaloka 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-puri, 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 Airavatī-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) Nṛsiṁha, (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 vijñeyah pūrvokta-vidhayā hariḥ. That Brahmā mentioned here is Hari Himself.

TEXT 15

इलाव्रते तु भगवान भव एक एव पुमान हन्यस्तत्वापरो निर्विशिष्टि
भवान्या: शापनिमित्तज्ञो यत्रवेष्ट्यतः स्त्रीभावस्तत्पश्चाद्व्यामिम || १५ ||

ilāvrte tu bhagavān bhava eka eva pumān na hy anyas tatrāparo
nirviśati bhavānyāḥ śāpa-nimitta-jño yat-praveṣṣyataḥ stri-bhāvas tat
paścād vakṣyāmi.

ilāvrte—in the tract of land known as Ilāvrta-varṣa; tu—but; bhagavān—the most powerful; bhavaḥ—Lord Śiva; eka—only; eva—certainly; pumān—male person; na—not; hi—certainly; anyah—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-praveksya-tah—of one who forcibly enters that tract of land; stri-bhavaḥ—transformation into a female; tat—that; pascat—later; vakṣyāmi—I shall explain.

TRANSLATION
Śukadeva Gosvāmi said: In the tract of land known as Ilavṛta-varṣa, the only male person is Lord Śiva, the most powerful demigod. Goddess Durga, 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 Śrimad-Bhāgavatam].

TEXT 16

bhavāni-nāthaiḥ—by the company of Bhavāni; stri-gaṇaḥ—of females; arbuda-sahasraṇaḥ—by ten billion; avarudhyāmānāḥ—always being served; bhagavatāḥ catuḥ-mūrteḥ—the Supreme Personality of Godhead, who is expanded in four; mahā-puruṣasya—of the Supreme Person; turiyāṁ—the fourth expansion; tāmasim—related to the mode of ignorance; mūrtim—the form; prakṛtim—as the source; ātmanah—of himself (Lord Śiva); saṅkarṣaṇa-saṁjñāṁ—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 Ilavṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durga, who minister to him. The quadru-
ple expansion of the Supreme Lord is composed of Vāsudeva, Pra-
dyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth ex-
pansion, is certainly transcendental, but because his activities of
destruction in the material world are in the mode of ignorance, He
is known as tāmasi, 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
tāmasi. Lord Śiva is the incarnation of tamo-guṇa. Since both Lord Śiva
and Saṅkarṣaṇa are always enlightened and situated in the transcenden-
tal 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 tāmasi.

**TEXT 17**

**Śrībhagavān uvāca**

ॐ नमो भगवते महापुरुषाय सर्वगुणसहस्रायानन्तायान्यतः

नम इति ॥१७॥

śrī-bhagavān uvāca—The most powerful Lord Śiva says; om namo
brahmacārya mahā-purusāya sarva-guṇa-saṅkhyānāy-
ānantāyāvyaktāya nama iti.

śrī-bhagavān uvāca—the most powerful Lord Śiva says; om namo
brahmacārya—O Supreme Personality of Godhead. I offer my respectful
obeisances unto You; mahā-purusāya—who are the Supreme Person;
sarva-guṇa-saṅkhyānāya—the reservoir of all transcendental qualities:
anantāya—the unlimited; avyaktāya—not manifested within the material world; namah—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 Śaṅkarāṇya. You are the reservoir of all transcendental qualities. Although You are unlimited, You remain unmanifest to the non-devotees.

TEXT 18

bhaje bhajanyāraṇa-pāda-pañkajam
bhagasya kṛṣṇasya param parayam
bhaktesu alam bhāvita-bhūta-bhāvanam
bhavāpaham tvā bhava-bhāvam īśvaram

bhaje—I worship; bhajanya—O worshipable Lord; aroṇa-pāda-pankajam—whose lotus feet protect His devotees from all fearful situations; bhagasya—of opulences; kṛṣṇasya—of all different varieties (wealth, fame, strength, knowledge, beauty and renunciation); param—the best; parāyaṇam—the ultimate shelter; bhaktesu—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 मायागुणाचित्रद्वितिमि-
निरीक्षतो बण्वपि दृष्टिरञ्जये।
ईशे यथा नोठजितमन्युरंहसां
कस्तं न मन्येत जिगीषुरात्मनः।॥१९॥

na yasya māyā-guṇa-citta-vṛttibhir
nirīkṣataḥ hy anv api drśīr ajyate
iše yathā no jīta-manyu-ramhasāṁ
kas tam na manyeta jīgīṣur ātmanaḥ

na—never; yasya—whose; māyā—of the illusory energy; guṇa—in the qualities; citta—of the heart; vṛttibhiḥ—by the activities (thinking, feeling and willing); nirīkṣataḥ—of Him who is glancing; hi—certainly; ānu—slightly; api—even; drśīr—vision; ajyate—is affected; iše—for the purpose of regulating; yathā—as; na—not; jīta—of us; manyu—who have not conquered; ramhasāṁ—the force; kaḥ—who; tam—unto Him (the Supreme Lord); na—not; manyeta—would worship; jīgīṣuḥ—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

असद्दद्यौ यः प्रतिमाति मायया
श्रीवेव मध्यासवतामलोचनः।
न नागवच्छोडऩं ईविरे हिया
यत्पाद्योऽस्पर्शनयपिणयत्रियाः॥२०॥

asad-dṛṣṭaḥ yah pratibhātī māyayā
kṣibeva madhv-āśava-tāmra-locanaḥ
na nāga-vadhvo 'ṛhaṇa iṣīre hriyā
yat-pādayoḥ sparśana-dharsitendriyāḥ

asat-dṛśah—for a person with polluted vision; yah—who; pratibhāti—appears; māyayā—the influence of māya; kṣibah—one who is inebriated or angry; iva—like; madhu—by honey; āśava—and liquor; tāmra-locanah—having eyes reddish like copper; na—not; nāga-vadhvaḥ—the wives of the serpent demon; arhaṇe—in worshiping; iṣīre—were unable to proceed; hriyā—because of bashfulness; yat-pādayoḥ—of whose lotus feet; sparśana—by the touching; dharsita—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 Nṛsiṁhadeva 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 विभिन्नसंयमं
न वेदः सिद्धार्थमिवः कवित्स्त्यतः
भूमण्डलं सूर्यसहस्त्रधामसु

yam āhur asya sthiti-janma-samyamam
tribhir vihinam yam anantam rṣayah
na veda siddhārtham iva kvacit sthitam
bhū-maṇḍalam mūrdha-sahasra-dhāmasu

*yam*—whom; āhuḥ—they said; *asya*—of the material world; *sthitī*—the maintenance; *janma*—creation; *sāmyamam*—annihilation; *tribhiḥ*—these three; *vihinam*—without; *yam*—which; *anantam*—
unlimited; rṣayaḥ—all the great sages; na—not; veda—feels; siddha-artham—a mustard seed; iva—like; kvacit—where; sthitam—situated; bhū-mañḍalam—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

यस्याच्छ आसीदुः गुणविग्रहो महान
विज्ञानधिक्ष्यो भगवानजः किल् ।
यत्समस्मेवस्य त्रिवृत्ता स्त्रेतसा
वैकारिकं तामसमैन्त्रियं सुजे ||२२॥
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, Garbhodakāsāyī Viṣṇu expands. Lord Brahmā, who was born of Garbhodakāsāyī 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

yan-nirmitāṁ karhy āpi karma-parvaṇiṁ
māyāṁ jano yāṁ guṇa-sarga-mohitaṁ
na veda nistāraṇa-yogam aṁjasā
tasmāi namas te vilayodayatmane

yan-nirmitāṁ karhy api karma-parvaṇiṁ
māyāṁ jano 'yaṁ guṇa-sarga-mohitaḥ
na veda nistāraṇa-yogam aṁjasā
tasmāi namastē vilayodayatmane
yat—by whom; nirmitām—created; karhi api—at any time; karma-parvanum—which ties the knots of fruitive activity; māyām—the illusory energy; janaḥ—a person; ayam—this; guṇa-sarga-mohitah—bewildered by the three modes of material nature; na—not; veda—knows; nistāraṇa-yogam—the process of getting out of material entanglement; aṁjasā—soon; tasmai—unto Him (the Supreme); namah—respective 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):

daivi hy eṣā guṇa-mayī
mama māyā duratayā
mām eva ye prapadyante
māyāṁ 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-gitā (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-parvanīṁ māyāṁ.

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-gitā (15.7), manaḥ saṣṭhānindriyāni 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-gitā (7.19):

\[
\begin{align*}
\text{bahūnāṁ janmanāṁ ante} \\
\text{jnānavāṁ māṁ prapadyate} \\
\text{vāsudevaḥ sarvam iti} \\
\text{sa mahātmā sudurlabhah}
\end{align*}
\]

“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 Śrimad-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 Gosvāmi describes the different varṣas of Jambūdvīpa and the incarnation of the Supreme Lord worshiped in each. The predominating ruler of Bhadrāśva-varṣa is Bhadraśravā. He and his many servants always worship the incarnation known as Lord Hayagriva. At the end of each kalpa, when the demon Ajñāna steals the Vedic knowledge, Lord Hayagriva 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 Śrimad-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 Hṛṣikeśa) 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 Hṛṣikeśa 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 Hīraṇmaya-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 śāstras 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), vedaiś 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**

श्रीशुकु उवँच

śrī-śuka uvāca


śrī-śukah uvāca—Śukadeva Gosvāmī said; tathā ca—similarly (just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa); bhadraśravā—Bhadraśravā; nāma—known as; dharma-sutaḥ—the son of Dhar-
The Residents of Jamhūrdvīpa Offer Prayers

2) The Residents of Jamhūrdvīpa Offer Prayers

marāja; tat—of him; kula-patayāḥ—the chiefs of the dynasty; puruṣāḥ—all the residents; bhadrāśva-varṣe—in the land known as Bhadrāśva-varṣa; sāksāt—directly; bhagavataḥ—of the Supreme Personality of Godhead; vāsudevasya—of Lord Vāsudeva; priyāṁ tanum—very dear form; dharma-mayīṁ—the director of all religious principles; hayāṣīra-abhidhānāṁ—the Lord’s incarnation named Hayāṣīra (also called Hayagrīva); paramēṇa samādhīnā—with the highest form of trance; sannidhāpya—coming near; idam—this; abhīgnanthāḥ—chanting; upādhavanti—they worship.

TRANSLATION

Śrī Śukadeva Gosvāmi 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 Hayāṣīra. Lord Hayāṣīra 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

भद्रश्रवसं ज्ञतुः
ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति

bhadrāśravasaḥ ucuḥ
om namo bhagavate dharma-yatma-visodhanaya nama iti.

bhadrāśravasaḥ ucuḥ—the ruler Bhadrāśravā and his intimate associates said: om—O Lord; namah—respectful obeisances; bhagavate—unto the Supreme Personality of Godhead; dharma— the source of all religious principles; ātma-visodhanāya—who purifies us of material contamination; namah—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-gitā (7.15) Lord Kṛṣṇa describes such materialistic persons as mūḍhas (rascals): na māṁ 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 divyam putrakā yena sattvāṁ śuddhyet. This is the instruction of King Ṛṣabhadēva 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-saukhyā, 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 भगवद्विवेषितं
प्रार्तं जनोपप्रय हि मिथ्यत पश्यति ।
ध्यायनसयंहि विरमे सेवितूः
निहृत्य पुरुष पितरं जिजीविषितं ॥ ३ ॥
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 (mattah smrtir 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 Srila Viśvanātha Cakravarti 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**

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

vadanti—they say authoritatively; viśvaṁ—the entire material creation; kavayaḥ—great learned sages; sma—certainly; naśvaram—perishable; paśyanti—they see in trance; ca—also; adhyātmavido vipaścitaḥ—who have realized spiritual knowledge; tathā api—still; muhyanti—become illusioned; tava—your; aja—O unborn one; māyayā—by the illusory energy; su-vismitarśa—most wonderful; kṛtyam—activity; ajaṁ—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
The Residents of Jambūdvīpa Offer Prayers

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 māyāṁ etāṁ 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 Jáda 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**

विश्वोद्भवस्ठाननिरोधकर्मः

te

युक्तं न चिन्तं त्वमि कार्यकार्य

सर्वत्मनि व्यतिरिक्ते च वस्तुतः ॥ ५ ॥

viṣvodbhava-sthāna-nirodha-karma te
hy akartur āṅgikṛtam apy apāvṛtaḥ
yuktāṁ na cītram tvayi kārya-kārane
sarvātmanī vyatirikte ca vastutah

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—a-loof; āṅgikṛtam—still accepted by the Vedic literature; api—although; apāvṛtaḥ—untouched by all these activities; yuktam—befitting; na—not; cītram—wonderful; tvayi—in You; kārya-kārane—the original cause of all effects; sarva-ātmanī—in all respects; vyatirikte—set apart; ca—also; vastutah—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

vedān yugānte tamasā tiraskṛtān
rasātalād yo nṛ-turaṅga-vigrahah
pratyādade vai kavyaye 'bhīyācate
tasmāi nāmas te 'vitathehītāya 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 (Rasātāla); yah—who (the Supreme Personality of Godhead); nṛ-turaṅga-vigrahah—assuming the form of half-horse, half-man; pratyādade—returned; vai—indeed; kavyaye—to the supreme poet (Lord Brahmā); abhīyācate—when he asked for them; tasmāi—unto Him (the form of Hayagrīva); nāmaḥ—my respectful obeisances; te—to You; avitatha-ihitāya—whose resolution never fails; itī—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 Rasātāla. 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 महागानरूपेन्द्रप्रेषाते। तद्‌रूपग्रहणानिमित्तमृततामिधायसे।
तद्‌ दयितं रूपं महापुरुषानिमाजनो महाभागवतो दैत्यदानवकुलतीर्थीकरणशीलाचरितः।
प्रह्लादोऽवयवधानानानानयभक्तियोगेन सह तद्भत्त्पुरुषारूपायप्रेषाते इद्र चोदाहराति।


*hari-varṣe—in the tract of land known as Harivarṣa; ca—also; api—indeed; bhagavān—the Supreme Personality of Godhead; nara-hari-rūpeṇa—His form of Nṛṣimhadeva; āste—is situated; tat-rūpa-grahana-nimittam—the reason why Lord Kṛṣṇa (Keśava) assumed the form of Nṛṣimha; uttara—in later chapters; abhidhāsyey— I shall describe; tat—that; dayitam—most pleasing; rūpam—form of the Lord; mahā-puruṣa-guṇa-bhājano—Prahlāda Mahārāja, who is the abode of all the good qualities of great personalities; mahā-bhāgavataḥ—the topmost devotee; dāitya-dānava-kula-tirthi-karaṇa-śilā-caritaḥ—whose activities and character were so exalted that he delivered all the dāityas (demons) born in his family; prahlādaḥ—Mahārāja Prahlāda; 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 Gosvāmi continued: My dear King, Lord Nṛsiṁhadeva resides in the tract of land known as Hari-varṣa. In the Seventh
Canto of Śrimad-Bhāgavatam, I shall describe to you how Prahlāda Mahārāja caused the Lord to assume the form of Nṛsimhadeva. Prahlāda 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 Nṛsimhadeva is very dear to this exalted personality. Thus Prahlāda Mahārāja, along with his servants and all the denizens of Hari-varṣa, worships Lord Nṛsimhadeva by chanting the following mantra.

PURPORT

Jayadeva Gosvāmi’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-śāriṇa 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-saṁhitā:

\[
\text{cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-}
\]
\[
lakṣāvṛteṣu surabhir abhipālayantam
\]
\[
lakṣmī-sahasra-śata-sambhrāma-sevyamānāṁ
\]
\[
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
\]

“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 Gosvāmi refers to Nṛsimhadeva because of Prahlāda Mahārāja. Prahlāda Mahārāja was put into great distress by his powerful father, the demon Hiranyakaśipu. Apparently helpless before him, Prahlāda Mahārāja called on the Lord, who immediately assumed the
gigantic form of Nṛsiṁhadeva, 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 Gosvāmi 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

अः नमो भगवते नरसिंहाय नमस्तेज्ज्वसेः आविराविभव वजनस्व वज्रदंग्रव कर्माशयन् रन्धय रन्धय तमो ग्रास ग्रास अः स्वाहा। अभयमभयमात्मनि भूयिष्ठा अः क्ष्रामु॥ ८ ॥

om namo bhagavate narisinhayah namas tejastajjas evir-avirbhava vajra-nakha vajra-damstra karmasayana randhaya randhaya tamo grasa grasa om svahā. abhayam abhayam atmani bhuyishtha om kśraum.

om—O Lord; namah—my respectful obeisances; bhagavate—unto the Supreme Personality of Godhead; nara-simhaya—known as Lord Nṛsiṁha; namah—obeisances; tejah-tejase—the power of all power; āvih-āvirbhava—please be fully manifest; vajra-nakha—O You who possess nails like thunderbolts; vajra-damstra—O You who possess teeth like thunderbolts; karma-āshayān—demonic 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; svahā—respectful oblations; abhayam—fearlessness; abhayam—fearlessness; atmani—in my mind; bhuyishthaḥ—may You appear; om—O Lord; kṣraum—the bija, or seed, of mantras offering prayers to Lord Nṛsiṁha.

TRANSLATION

I offer my respectful obeisances unto Lord Nṛsiṁhadeva, the source of all power. O my Lord who possesses nails and teeth just like thunderbolts, kindly vanquish our demonlike desires for frutitive 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 *Srimad-Bhāgavatam* (4.22.39) Sanat-kumāra speaks the following words to Mahārāja Prthu:

\[
yat-pāda-paṅkaja-palaśa-vilāsa-bhaktyā
karmāśayam grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
srotogānās tam araṇam bhaja vāsudevam
\]

“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 jñānis 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 Gosvāmi describes pure bhakti (devotional service) as follows:

\[
anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukulyena kṛṣṇānu-
śilanāṁ bhaktir uttamā
\]

“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. *Hiranyāya* 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 Hiranyakaśipu was the perfect representative of materialistic life. He was therefore the cause of great disturbance to the topmost devotee, Prahlāda Mahārāja, until Lord Nṛṣimhadeva killed him. Any devotee aspiring to be free of material desires should offer his respectful prayers to Nṛṣimhadeva as Prahlāda Mahārāja did in this verse.

**TEXT 9**

\[ \text{svasty astu viśvasya khalah prasīdatāṁ} \\
\text{dhyāyantu bhūtāni śivam mitho dhiyā} \\
\text{manaś ca bhadrāṁ bhaiṭād adhoksaje} \\
\text{āvesyatām no matir apy ahaitukī} \]

*svasti*—auspiciousness; *astu*—let there be; *viśvasya*—of the entire universe; *khalah*—the envious (almost everyone); *prasīdatāṁ*—let them be pacified; *dhyāyantu*—let them consider; *bhūtāni*—all the living entities; *śivam*—auspiciousness; *mithaḥ*—mutual; *dhiyā*—by their intelligence; *manaḥ*—the mind; *ca*—and; *bhadrām*—calmness; *bhaiṭād*—let it experience; *adhoksaje*—in the Supreme Personality of Godhead, who is beyond the perception of mind, intelligence and senses; *āvesyatām*—let it be absorbed; *nah*—our; *matiḥ*—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:

\[
\begin{align*}
\text{vāñčhā-kalpa-tarabhyaś ca} \\
\text{kṛpā-sindhubhya eva ca} \\
\text{patiṭām pāvanebhyo} \\
\text{vaiśnavebhyo namo namaḥ}
\end{align*}
\]

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, Hiranyakasipu. Prahlāda Mahārāja did not ask for anything for himself; rather, he prayed for the Lord to excuse his demonic 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-nirmatsarānām). Therefore Prahlāda Mahārāja prays in this verse, *khalah prasidatām*: “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 (manaḥ ca bhadrāṁ bhajatād adhokṣaje). Therefore we should pray to Lord Nṛsimhadeva to sit in our hearts. We should pray, *bahir nṛsimho hrdaye 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 (nīskāma) devotees pray for some benediction, as instructed by Lord Śrī Caitanya Mahāprabhu in His Śīkṣāṣṭaka:
“O son of Mahārāja Nanda [Krṣṇa], 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 janmanīśvare bhavatād bhaktir ahañtuki 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 narasimhāya*, 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 Caitanya Paññita, there are two kinds of envious living entities: one is a snake, and the other is the man like Hiranyakaśipu, who is by nature envious of everyone, even of his father or son. Hiranyakaśipu was envious of his little son Prahlāda, but Prahlāda Mahārāja asked a benediction for the benefit of his father. Hiranyakaśipu 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 prasidatām*). The difficulty is that the *khalā* (envious living entity) is rarely pacified. One kind of *khalā*, the snake, can be pacified simply by mantras or by the action of a particular herb (*mantrasaḍhi 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 Krṣṇa consciousness movement spreads all over the world, and if by the grace of Krṣṇa everyone accepts it, the thinking of envious people will change. Everyone will think of the welfare of others. Therefore Prahlāda Mahārāja prays, *śivam mitho dhiya.* In material activities, everyone is envious of others, but in Krṣṇa consciousness, no one is en-
The Residents of Jamhudvipa Offer Prayers

vious of anyone else; everyone thinks of the welfare of others. Therefore Prahlāda 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 manah kṛṣṇa-padāravindayoh) and as advised by Lord Kṛṣṇa in Bhagavad-gitā (18.65), man-māna 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 Prahlāda 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, Śrila Viśvanātha Cakravatī Thākura 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

māgāra-dārātmaja-vitta-bandhuśu
saṅgo yadi syād bhagavat-priyeṣu nāḥ
yah prāṇa-vṛtttyā parītuvāḥ ātmavān
siddhyaty adūrān na tathendriya-priyah

mā—not; agāra—house; dāra—wife; ātma-ja—children; vitta—bank balance; bandhuśu—among friends and relatives; saṅgo—association or attachment; yadi—if; syāt—there must be; bhagavat-priyeṣu—among persons to whom the Supreme Personality of Godhead is very dear; nāḥ—of us; yah—anyone who; prāṇa-vṛtttyā—by the bare necessities of life; parītuvāḥ—satisfied; ātma-vān—who has controlled his mind and realized his self; siddhyati—becomes successful; adūrāt—
very soon; na—not; tatha—so much; indriya-priyāḥ—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. Prahlāda 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 krṣṇa-prasāda. As Kṛṣṇa says in Bhagavad-gītā (9.26):

\[
patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
āśnāmi prayatātmanaḥ
\]

“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**

yat-saṅga-labdham nija-virya-vaibhavam
tīrtham muhuḥ saṁsprśatāṁ hi mānasam
haraty ajo 'ntaḥ śrutibhir gato 'ngajām
ko vai na seveta mukunda-vikramam

yat—of whom (the devotees); saṅga-labdham—achieved by the association; nija-virya-vaibhavam—whose influence is uncommon; tīrtham—holy places like the Ganges; muhuḥ—repeatedly; saṁsprśatām—of those touching; hi—certainly; mānasam—the dirty things in the mind; harati—vanquishes; ajaḥ—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; kah—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 Krṣṇa consciousness. Sūta Gosvāmi confirms this in Śrīmad-Bhāgavatam (1.2.17):

 śrīvatāṁ sva-kathāḥ krṣṇah
 punya- śravaṇa- kirtanaḥ
 hrday antah-stho hy abhadraṇi
 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 antah-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 Krṣṇa 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 Krṣṇa mantra to give everyone a chance to hear Krṣṇa’s holy name, for simply by hearing Hare Krṣṇa, Hare Krṣṇa, Krṣṇa Krṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, one becomes purified (ceto-darpaṇa-mārjanam). Therefore our Krṣṇa consciousness movement is chiefly engaged in chanting the Hare Krṣṇa mantra all over the world.

After one’s mind becomes cleansed by chanting Hare Krṣṇa, one gradually comes to the platform of Krṣṇa 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):

\[
\text{naśta-prāyeśv abhadreśu} \\
\text{nityam bhāgavata-sevayā} \\
\text{bhagavaty uttama-śloke} \\
\text{bhaktir bhavati naiśthikī}
\]

“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

\[
\text{yasyāsti bhaktir bhagavaty akiñcanā} \\
\text{sarvair guṇais tatra samāsate sūrāḥ} \]

yasyāsti bhaktir bhagavaty akiñcanā 
sarvair guṇais tatra samāsate sūrāḥ
harāv abhaktasya kuto mahad-гуnā
manorathenāsati dhāvato bahiḥ

yasya—of whom; asti—there is; bhaktiḥ—devotional service;
bhagavatī—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; asati—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 Per­
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 liv­
ing entities. This is confirmed in Bhagavad-gītā (15.7), wherein Kṛṣṇa
says:

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manah sāsthamāṇindriyāni
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 (śravaṇaṁ kīrtanaṁ viṣṇoḥ smaranaṁ pāda-sevanaṁ/ arcanam vandanaṁ dāsyaṁ 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-lilā of Caitanya-caritāmṛta, Chapter Eight, there is a description of some of the qualities of devotees. For example, Śrī Pañḍita 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.
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

तस्मात् जोरागविषादमन्यु- ।
मानस्यहमयद्याधिमूलम् ।
हित्वा गुहं संस्ततिनिन्यवालं ।
नृसिंपादं भजताकुतोभयामि ॥१४॥

tasmād rajo-rāga-visāda-manyu-
māna-sprhā-bhayadainyādhimūlam
hitvā grhaṁ saṁśrīti-cakravālam
nṛsimha-pādam bhajatākubhayam iti

tasmāt—therefore; rajoḥ—of passion or material desires; rāga—attachment for material things; visāda—then disappointment; manyuḥ—anger; māna-sprhā—the desire to be respectable in society; bhaya—fear; dainya—of poverty; adhimūlam—the root cause; hitvā—giving up; grham—household life; saṁśrīti-cakravālam—the cycle of repeated birth and death; nṛsimha-pādam—the lotus feet of Lord Nṛsimhadeva; 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


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); lakṣmyāh—of the goddess of fortune; priya-cikirṣayā—with a desire to bring about the satisfaction; prajāpateḥ—of Prajāpati; duhitināṁ—of the daughters; putrānāṁ—of the sons; tat-varṣa-patīnāṁ—the ruler of that land; puruṣa-āyusā—in a human lifetime (about one hundred years); ahaḥ-rātra—the days and nights; parisaṅkhyānānāṁ—which equal in number; yāsāṁ—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-manasāṁ—whose minds are agitated; vidhvastāḥ—ruined; vyasavah—dead; saṁvatsara-ante—at the end of the year; vinipatanti—fall down.
TRANSLATION

Śukadeva Gosvāmi 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 Lakṣmī [the goddess of fortune], the Prajāpati Saṅvatsara and all of Saṅvatsara’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 Brahmāṇa Purāṇa: kāmadeva-sthitam viṣṇum upāste. Although this Kāmadeva is viṣṇu-tattva, His body is not spiritul 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. Māyāvādī philosophers regard even Lord Kṛṣṇa’s body as material, but their opinions cannot impede the spiritual activity of the Lord.

TEXT 16

अतीत सुरूखिरतस्विस्विलिस्विरस्विरहासस्तेच्छात्रात्लोकलीलया
किंकित्वतन्त्रसुन्दरभृणुमण्डलसुभगवदनारविद्धिया रसां
रमयोऽन्निद्रियाणि रमयते ॥ १६ ॥

atīva—very much; su-lalita—beautiful; gati—with movements; vilāsa—by pastimes; vilasita—manifested; rucira—pleasing; hāsala—mild smiling; avaloka-lilayā—by playful glancing; kiṅcit-uttambhita—slightly raised; sundara—beautiful; bhrū-maṇḍala—by the eyebrows; subhaga—auspicious; vadana-aravindā-śriyā—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

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], Lakṣmidevi 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 Māyāvādīs. 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 Jiva Gosvāmī writes in this regard that māyāmayam can also mean kṛpā-pracuram, deeply merciful. Similarly, Śrīla Viṣarāghava says, māyā-pracuranātiṁya-saṁkalpena parigrhiṁ ity arthaḥ jñānaparyāyo 'tra māyā-śabdah: when one is very affectionate due to an intimate relationship, one is described as māyāmaya. Śrīla Viśvanātha Čakravati Thākura 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 हिं हृं ह्रुं ॐ नमो भगवते हरिकेशाय सर्वगुणाविशेषाविविलक्षितात्
आकृतिनां चित्तिनां चेतसाः विशेषाणां चाधिपिताये
पोडकशकलयन्त्रदौमयाचक्रमयासुतमयाय सर्वमयाय सहसे ओजसे
बलया कान्ताय कामाय नमस्ते उभयं भूयात।।१८।।

om hrāṁ hrūṁ hrūṁ om namo bhagavate hṛṣikeśāya sarva-guṇa-viśeṣaṁ
vilakṣitātmane ākūtyāṁ cittināṁ cetasaṁ viśeśaṁ cādhipataye
śoḍoṣa-kalāya cchando-mayāyānna-mayāyāṁra-mayāya
sarva-mayāya sahase ojase balāya kāntāya kāmāya
namas te ubhayatra bhūyāt.
om—O Lord; hṛāṁ hṛim hṛūṁ—the seeds of the mantra, chanted for a successful result; om—O Lord; namah—respectful obeisances; bhagavate—unto the lotus feet of the Supreme Personality of Godhead; hṛṣikeśāya—unto Hṛṣikeśa, 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; ākūtinām—of all kinds of activity; cītinām—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; śoḍaśa-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; namah—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 Hṛṣikeśa, 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 saktir 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 Rāma, 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 worshiping the Supreme Lord in Vaikuṇṭhaloka. All mantras, of course, are meant for this life and the next life, as Kṛṣṇa Himself confirms in Bhagavad-gītā (9.14):

\[
\text{satatam kīrtayanto māṁ} \\
\text{yatantaś ca dṛṣṭha-vratāḥ} \\
\text{namasyantaś ca māṁ bhaktyā} \\
\text{nitya-yuktā upāsate}
\]

"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.
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:

\[
\begin{align*}
\text{param brahma param dhāma} \\
\text{pavitram paramam bhavān} \\
\text{puruṣam śāśvatam divyam} \\
\text{ādi-devam ajam vibhum}
\end{align*}
\]

"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. Karmānā 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 tyaktena bhuṣṇīthā: 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 nrtya
(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

sa vai patiḥ syād akutobhayāḥ svayam
samantataḥ pāti bhayaṭurām janam
sa eka evetarathā mitho bhayam
naivātmalabhād adhi manyate param

sah—he; vai—indeed; patiḥ—a husband; syāt—would be; akutabhayāḥ—who is not fearful of anyone; svayam—self-sufficient; samantataḥ—entirely; pāti—maintains; bhaya-āturām—who is very afraid; janam—a person; saḥ—therefore he; ekaḥ—one; eva—only; itarathā—otherwise; mithah—from one another; bhayam—fear; na—not; eva—indeed; ātma-labhāt—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 tuṁ sarva-pāpebhyo mokṣayisyāmi: “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 viduh svārtha-gatim 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 तेन पाद्यतोह्महायं
निकामयेत्साकिलकामालप्ता।
नदेव रासीपितमीपितोसितो
यज्ञयाच्चन्मोगवनः प्रत्यथे ॥ २१ ॥
yā tasya te pāda-saroruhārhaṇāṁ
nikāmayet sākhila-kāma-lampaṭā
tad eva rāśipsitam īpsito 'rcito
yad-bhagna-yācāṁ bhagavan pratapyate

yā—a woman who; tasya—of Him; te—of You; pāda-saroruhā—of the lotus feet; arhaṇam—the worship; nikāmayet—fully desires; sā—such a woman; akhila-kāma-lampaṭā—although maintaining all kinds of material desire; tat—that; eva—only; rāsi—You award; īpsitam—some other desired benediction; īpsitāḥ—being looked to for; arcitāḥ—worshiped; yat—from which; bhagna-yācāḥ—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 Gosvāmi describes pure devotional service as any-ābhilāṣītā-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 māṁ
ye janāḥ paryupāsate
tesāṁ nityābhīhiyuktānāṁ
yoga-kṣemāṁ 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 Cakravarti 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 māṁ
janāḥ sukṛtino ’ṛjuna
ārto jijnāsur arthārthi
jnāni ca bharatarṣabha

“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 arthārthi, 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, udāraḥ sarva evaite: they are all magnanimous (udāraḥ). 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-dhiḥ
tivreṇa bhakti-yogena
yajeta puruṣam 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.” (Bhaṭ. 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):

\[
\begin{align*}
kāmaïs tais tair hrta-jñānāḥ \\
prapadyante 'nya-devatāḥ \\
taṁ taṁ niyamam āsthāya \\
prakṛtyā niyatāḥ svayā
\end{align*}
\]

“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.”

Lakṣmīdevi advises all devotees who approach the Lord with material desires that according to her practical experience, the Lord is Kāmādeva, 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**

\[
\begin{align*}
mat-prāptaye 'jeśa-surāśurādayas \\
tapyanta ugram tapa aindriye dhiyāḥ \\
ṛte bhavat-pāda-parāyaṇān na māṁ \\
vindanty aham tvad-dhṛdayā yato 'jīta
\end{align*}
\]
The Residents of Jamāhīvīpa Offer Prayers

mat-prāptaye—to obtain my mercy; aja—Lord Brahmā; iṣa—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; rte—unless; bhavat-pada-parāyaṇāḥ—one who is wholly and solely engaged in the service of the Supreme Lord's lotus feet; na—not; mām—me; vindanti—obtain; aham—I; tvat—in You; hṛdayāḥ—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 rūpaṁ dehi rūpa-pati-bhajam 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 Nṛāyaṇa.

The material opulences a person obtains by offering prayers to the goddess Durgā are temporary. As described in Bhagavat-gūḍḍha (7.23), an-tavat tu phalam teṣāṁ tad bhavaty alpa-medhasām: men of meager intelligence desire temporary happiness. We have actually seen that one of the disciples of Bhaktisiddhānta Sarasvati Thākura 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 Rāvanā illustrates this point. Although Rāvanā 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, Rāvanā and his whole family were vanquished by the power of Durgādevī (srṣṭi-sthit-pralaya-sādhana-saktir ekā).

TEXT 23

sa tvam mamāpy acyuta śirṣṇi vanditam
karāmbujam yat tvad-adhāyi sātvatām
bibharsī māṁ lakṣma varenā māyayā
ka āśīrvasyehitam uhitum vibhur iti

sah—that; tvam—You; mama—of me; api—also; acyuta—O infallible one; śirṣṇi—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; bibhariṣi—You maintain; māṁ—me; lākṣma—as an insignia on Your chest; vareṇya—O worshipable one; māyayā—with deceit; kah—who; īśvarasya—of the supremely powerful controller; īhitam—the desires; īhitum—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:

\[ na \text{ tathā me priyatama} \]
\[ ātma-yonir na śaṅkaraḥ \]
\[ na ca śaṅkarṣaṇo na śrīr \]
\[ naivātmā ca yathā bhavān \]

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,

\[ nemam viraṇco na bhavo \]
\[ na śrīr apya aṅga saṁśrayā \]
\[ prasādam lebhire gopi \]
\[ yat tat prāpa vimuktidāt \]
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:

\[ \text{nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādah} \\
\text{svar-yositāṁ nalina-gandha-rucāṁ kuto 'nyāḥ} \\
\text{rāsotsaye 'ṣya bhuja-dāṅḍa-grhīta-kaṇṭha-} \\
\text{labdhāśiśāṁ ya udagād vraja-sundarīnām} \]

“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 Vyeṇkaṭa Bhaṭṭa in Caitanya-caritāmṛta (Madhya 9.111-131): “The Lord inquired from Vyeṇkaṭa 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 Vaikuṇṭha and for a long time accepted vows and regulative principles and performed unlimited austerities.’

“Vyeṇkaṭa 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 saktis. 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
The Residents of Jamhuvipa Offer Prayers

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 Daṇḍakāranya, 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 Vyeṇkaṭa 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 Vrajāloka 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, Yaśodādevi 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 मात्यमन्तरलर्थं तद्भष्पुक्षस्य मनोः प्राक्ष्यदेवितं स ह्रदानीमपि महता भक्तियोगेनारवधयतीदं चोदहरति ॥२४॥
ramyake ca bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ tad-varṣa-puruṣasya manoh prāk-pradarśitaṁ sa idānim api mahatā bhakti-yogenārādhayatidāṁ coddharati.

ramyake ca—also in Ramyaka-varṣa; bhagavataḥ—of the Supreme Personality of Godhead; priya-tamam—the foremost; mātsyam—fish; avatāra-rūpam—the form of the incarnation; tat-varṣa-puruṣasya—of the ruler of that land; manoh—Manu; prāk—previously (at the end of the Cākṣuṣa-manvantara); pradarśitam—exhibited; saḥ—that Manu; idānim api—even until now; mahatā bhakti-yogena—by dint of advanced devotional service; ārādhayati—worships the Supreme Personality of Godhead; idam—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 शुक्लयमाय नम: सच्छाय प्राणायोजसे सहसे बलाय महामत्स्याय नम इति ||२५||

om namo bhagavate mukhyatamāya namaḥ sattvāya prāṇāyaujase sahase 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; sahase—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 Matsyāvatāra, the gigantic fish incarnation, He appears first among all the incarnations. Again I offer my obeisances unto Him.

PURPORT

Śrila Jayadeva Gosvāmī sings:

\[
\begin{align*}
\text{pralayo payodhi-jale dhṛtavān asi vedām} \\
vihita-vahitra-caritram akhedam \\
keśava dhṛta-mīna-śārīra jaya jagad-īśa hare
\end{align*}
\]

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), Hayagriva 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 sūdha-sattva, pure transcendence.

TEXT 26

अन्तर्गतिक्ष्याखिललोकपालकः
रक्ष्यप्रति विचरस्युक्तमः ।
स ईशवरस्त्वं य इदं विवेदनयः
चाम्पा यथा दारुमयिं नरः स्वयम् ||२६||
antar bahiś cākhila-loka-pālakair
adṛśta-rūpo vicarasy uru-svanaḥ
sa iśvaras tvam ya idam vāse 'nayan
nāmnā yathā dārumayīṁ naraḥ striyam

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 śūdras. 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 antarbahīḥ, 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) Śrīmati Kuntādevī has explained that Kṛṣṇa appears in this world nāto nātyadharo yathā, “exactly like an actor dressed as a player.” In Bhagavad-gītā (18.61) Kṛṣṇa says, iśvarah sarva-bhūtānāṁ hrd-deśe 'ṛjuna tiṣṭhāti: “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**

वं लोकपाला: किल भत्सर्ज्जरा
हितवा यज्ञवोचप प्रशक समेत्य च ।
पारत न शेषितिष्कुष्कः
सरीसुपं खायु यदश्र हस्यते ||२७||
yam loka-pālāh kila matsara-jvarā
hitvā yatantō 'pi prthak sametya ca
pāturī na sekur dvi-padaś catuṣ-padaḥ
sarīsram sthānu yad atra drsyate

yam—whom (You); loka-pālāh—the great leaders of the universe, beginning with Lord Brahmā; kila—what to speak of others; matsara-jvarāh—who are suffering from the fever of envy; hitvā—leaving aside; yatantah—endeavoring; api—although; prthak—separately; sametya—combined; ca—also; pāturī—to protect; na—not; sekur—able; dvi-padaḥ—two-legged; catuḥ-padaḥ—four-legged; sarīsram—reptiles; sthānu—not moving; yat—whatever; atra—within this material world; drsyate—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 Siva 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 bahūnāṁ 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 युगान्तार्णवं उर्मि-मālini
क्षोणः सहरु क्रमतेऽज ओऽसा
तस्मै जगत्याणगणात्मने नम इति ||२८||

bhavān yugāntārṇava ūrmi-mālini
kṣoṇim sahurū 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; kṣoṇim—the planet earth; imām—this; oṣadhi-virudhāṁ—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:

\[
\begin{align*}
\text{mayādhyakṣena prakṛtiḥ} \\
\text{sūyate sa-carācaram} \\
\text{hetunānena kaunteya} \\
\text{jagad viparivartate}
\end{align*}
\]

“This material nature is working under My direction, O son of Kunti, 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

हिरण्येदपि मनवाचिकसति कुमरतः विभ्राणस्ततः तत्त्रियतमसः
ततुपर्यथम हि वर्षपुल्लि: पिठुगानाचिपितरुपभावति मन्त्रमिमां चाचिजःपि

||२९||
Sukadeva Gosvāmi continued: In Hiraṇmaya-varṣa, the Supreme Lord, Viṣṇu, lives in the form of a tortoise [kurma-sarīra]. His 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_ (dearmost) 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-puruṣam nava-yauvanam 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 अकुपराय सर्वोपलक्षित-स्थानाय नमो वर्ष्मणे नमो भूम्ने नमो नमो प्रक्षानाय नमस्ते ॥३०॥

ōṁ namo bhagavate akūpārāya sarv-o-palakṣita-sthānāya namo varṣmaṇe namo bhūmne namo namo 'vasthānāya namas te.

om—O my Lord; namah—respectful obeisances; bhagavate—unto You, the Supreme Personality of Godhead; akūpārāya—in the form of a tortoise; sarva-sattva-guṇa-viśeṣ-anāyāna—whose form consists of sūdha-sattva, transcendental goodness; anupalakṣita-sthānāya—unto You, whose position is not discernible; namah—my respectful obeisances; varṣmaṇe—unto You who, although the oldest, are unaffected by time; namah—my respectful obeisances; bhūmne—to the great one who can go everywhere; namah namah—repeated obeisances; avasthānāya—the shelter of everything; namah—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-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhati: “The Supreme Lord is seated in everyone’s heart, O Arjuna.” Elsewhere in Bhagavad-gītā (15.15) the Lord says, sarvasya cāhaṁ hṛdi sannivisto mattah smṛtir jñānam apohanaṁ 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 Aryama says, the Lord is anupalaksita-sthāna: no one can locate Him. This is the greatness of the Supreme Personality of Godhead.

TEXT 31

yat—of whom; rūpam—the form; etat—this; nija-māyayā ar-pitam—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); namah—my respectful obeisances; te—unto You; avyapadeśa—cannot be ascertained by mental speculation; rūpīne—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 sarvam 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 cāham teṣv avasthitah: 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

jarāyujaṁ svedajam aṇḍajodbhidam
carácaram devaṁ-pitṛ-bhūtam aindriyam
dyauḥ kharṁ ksitiḥ śaila-sarit-samudra-
dvīpa-graharkṣety abhidheya ekaḥ
jarāyu-jam—one born from a womb; sveda-jam—one born from perspiration; anda-ja—one born from an egg; udbhidam—one born of the earth; cara-acaram—the moving and the stationary; deva—the demigods; rṣi—the great sages; pūr—the inhabitants of Pitrloka; bhūtam—the material elements air, fire, water and earth; aindriyam—all the senses; dyauḥ—the higher planetary systems; kham—the sky; kṣitih—the earthly planets; śaila—the hills and mountains; sarit—the rivers; samudra—the oceans; dvīpa—the islands; graha-rkṣa—the stars and planets; iti—thus; abhidheyaḥ—to be variously named; ekaḥ—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 satyam 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, sarvam khalv idam brahma: “Everything is Brahman.”

TEXT 33

yasminn asaṅkhya-ya vaiśeṣa-nāma-
rūpākṛtau kavibhiḥ kalpīteyam
saṅkhyaḥ yayā tattva-dṛśāpanīyate
tasmai namaḥ sāṅkhya-nidarsanāya te iti

yasmin—in You (the Supreme Personality of Godhead); asaṅkhya-ye—innumerable; vaiśeṣa—particular; nāma—names; rūpa—forms; ākṛtau—possessing bodily features; kavibhiḥ—by great learned persons; kalpī—imagined; iyam—this; saṅkhya—number; yayā—by whom; tattva—of the truth; dṛśā—by knowledge; apanīyate—is extracted; tasmai—unto Him; namaḥ—respectful obeisances; sāṅkhya-nidarsanāya—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 praliyate) 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):

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

“This material nature is working under My direction, O son of Kunti, 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

उत्तरेशु च कृष्ण भगवान् यज्ञुप्त: कृत्वारहुप्य आस्ते तं तु देवी
हेया भू: सह कृष्णमिरस्वलितमक्ष्योगेनापभावति इमां च परमापमपनिषदः
मार्त्ययिति ॥ ३४ ॥

uttareṣu ca kuruṣu bhagavān yajña-puruṣah kṛta-varāha-rūpa āste
tam tu devī haiṣā bhūḥ saha kurubhir askhalita-bhakti-yogena upadāvatī
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-puruṣah—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-yogaṇa—by
devotional service; upadāvatī—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 Jambūdvipa. There, in the tract of land known as
Uttarakuru-varṣa, mother earth and all the other inhabitants wor-
ish Him with unfailing devotional service by repeatedly chanting
the following Upaniṣad mantra.

TEXT 35

ॐ नमः भगवते मन्त्रत्त्वलिङ्गाय यज्ञकत्वे महाधराव्यवाय महापुरुषाय
नमः वर्मेश्चक्राय त्रियुगाय नमस्ते। ॥३५॥

om namo bhagavate mantra-tattva-lingāya 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-lingāya—who is un-
derstood in truth by different mantras; yajña—in the form of animal
The Residents of Jambūdviṣpa Offer Prayers

sacrifices; kratave—and animal sacrifice; mahā-dhvara—great sacrifices; avayavāya—whose limbs and bodily parts; mahā-purusaṭya—unto the Supreme Person; namah—respectful obeisances; karma-śuklāya—who purifies the frutitive 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); namah—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 yaja [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:

\[
kali-yuge lilāvatāra nā kare bhagavān
ataevā 'tri-yuga' kari' kahi tāra nāma
\]

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

yasyaśvūram kavayō vipāscito
guṇeṣu dārūṣviva jāta-vedasam
mithnanti mathnā manasā didṛkṣavo
gūḍham kriyārthaṁ nama īrītātmame

yasya—whose; sva-rūpam—form; kavayaḥ—the greatly learned sages; vipaścitaḥ—expert in ascertaining the Absolute Truth; guṇeṣu—in the material manifestation, consisting of the three modes of nature; dārūṣu—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-arthaḥ—by fruitive activities and their results; namaḥ—respectful obeisances; īrita-ātmame—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 kriyārthaḥ means “by performing ritualistic ceremonies to satisfy the demigods.” The word vipaścitaḥ is explained in the Taittiriya
Upaniṣad as follows: satyam jñānam anantam brahma. yo veda nihitam guhāyām parame vyoman. so 'śnute sarvān kāmān saha brahmanā vipaścireti. As Kṛṣṇa states in Bhagavad-gitā (7.19), bahunām janmanām ante jñānāvān 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-vedah means “fire which is produced by rubbing wood.” In Vedic times, learned sages could bring forth fire from wood. Jāta-vedah 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 devāḥ sarva-bhūteṣu gūḍhāḥ: The Supreme Personality of Godhead is understood by chanting the Vedic mantras. Sarva-vyāpi sarva-bhūtāntar-ātmā: He is all-pervading, and He is within the heart of living entities. Karmādhyakṣaḥ sarva-bhūtādhyāvāsaḥ: He witnesses all activities of the living entity. Sākṣi cetā kevalo nīrguṇaḥ ca: The Supreme Lord is the witness as well as the living force, yet He is transcendental to all material qualities.

TEXT 37

dravya-kriyā-hetv-ayanesa-kartrbhir
māyā-guṇair vastu-nirikṣitātmane
anvikṣayāṅgātiśayātma-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; iśa—the predominating time; kartrbhiḥ—by false egotism; māyā-guṇaiḥ—by the modes of material nature; vastu—as a fact; nirikṣita—being observed; ātmame—unto the Supreme Soul;
anvikṣayā—by careful consideration; aṅga—by the limbs of yogic practice; atiśaya-ātma-buddhibhīh—by those whose intelligence has become fixed; nirasta—completely freed from; māyā—the illusory energy; ākṛtaye—whose form; namah—all respectful obeisances; namah—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 cāham hhṛdi sannivśto
mattah smṛtir jñānam apohanām 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):

\[
\begin{align*}
\text{mayādhya/aksena prakṛtih} \\
\text{sūyate sa-carācaram} \\
\text{hetunānena kaunteya} \\
\text{jagad viparivartate}
\end{align*}
\]

“This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.”

**TEXT 38**

\[
\begin{align*}
karo\text{ti vi\text{ś}va-sthiti-sa\text{m}ya\text{m}odaya\text{y}am} \\
yasyepsitaṁ nepsitam ikṣitum guṇaiḥ \\
māyā yathāyo bhramate tad-āśrayam \\
grāvṇo namas te guṇa-karma-sākṣine
\end{align*}
\]

*Karo\text{ti}—performing; vi\text{ś}va—of the universe; sthiti—the maintenance; sa\text{m}yama—winding up; udayam—creation; yasya—of whom; ippitam—desired; na—not; ippitam—desired; ikṣituh—of the one glancing over; guṇaiḥ—with the modes of material nature; māyā—the material energy; yathā—as much as; ayah—iron; bhramate—moves; tat-āśrayam—placed near that; grāvṇaḥ—a magnetic stone; namah—my respectful obeisances; te—unto You; guṇa-karma-sākṣine—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:

\[
\text{yadyapi sāṅkhya māne 'pradhāna' — kāraṇa} \\
\text{jaḍa ha-ite kabhu nahe jagat-srjana}
\]

\[
\text{nija-srṣṭi-śakti prabhu saṅcāre pradhāne} \\
\text{iśvarera śaktye tabe haye ta' nirmāne}
\]

“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 (mayādhyakṣena prakṛtiḥ sūyate sa-carācaram). This is also further explained in Caitanya-caritāmṛta (Adi 5.59-61):

\[
\text{jagat-kāraṇa nahe prakṛti jaḍa-rūpā}
\]

\[
\text{śakti saṅcāriyā tāre kṛṣṇa kare kṛpā}
\]

\[
\text{kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa}
\]

\[
\text{agni-śaktye lauha yaiche karaye jāraṇa}
\]

\[
\text{ataeva kṛṣṇa mūla-jagat-kāraṇa}
\]

\[
\text{prakṛti—kāraṇa yaiche ajā-gala-stana}
\]

"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**

\[
\text{प्रमथ्य देत्यं प्रतिवारणं मृधे}
\]

\[
\text{यो मां रसाय जगदादिज्ञकरः ||}
\]

\[
\text{कृत्वाग्रेष्टे निरग्रहुद्वचतः}
\]

\[
\text{क्रीडिन्येवेष: प्रणतास्मि तं विशुमिति ||२९||}
\]

\[
\text{pramathya daityam prativāranam mrdhe}
\]

\[
\text{yo māṁ rasāyā jagad-ādi-sūkaraḥ}
\]

\[
\text{kṛtvāgra-daṁṣtre niragād udanvataḥ}
\]

\[
\text{kriḍann ivesbhah praṇatāsmi tam vibhum iti}
\]
pramathya—after killing; daityam—the demon; prativāraṇam—most formidable opponent; mṛde—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-damśtre—on the end of the tusk; niragāt—came out of the water; udanvataḥ—from the Garbhodaka Ocean; kṛdān—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 Hiraṇyakaśa. 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 Bhaktivedanta purports of the Fifth Canto, Eighteenth Chapter of the Śrimad-Bhāgavatam, entitled, “The Prayers Offered to the Lord by the Residents of Jambūdvipa.”
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 Hanuman. Lord Rāmacandra exemplifies an incarnation of Godhead who descends for the mission of paritṛpanāya sadhūnāṁ vināśayā ca duṣkrtām—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 Sārvāṇi Manu, he described the opulence of Bhārata-varṣa, India. Sārvāṇi 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, Brahmāloka, 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 Brahmāloka, but then one must again descend to earth, as confirmed in Śrīmad Bhagavad-gītā (ābrāhma-bhuvanāḥ 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 Brahmāloka, 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 Parīkṣit the eight sub-islands within the island of Jambudvīpa.

TEXT 1

श्रीशुकु उवाच

किम्पुरुषे वर्षे भगवान्तम लक्ष्मणाग्रजं शीतामिराम रांभ तचारण-
संनिधायित: परमागवतो हुमानि सह किम्पुरुषैरविषत्मकिरुपाते ॥१॥

śrī-śuka uvāca

kimpuruṣe varṣe bhagavantam ādi-puruṣāṁ lakṣmanāgraḥ jām
sitābhirāmaṁ rāmaṁ tac-carana-sannikarśābhirataḥ 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; sitā-abhirāmam—who is very pleasing to mother Sitā, or who is the husband of Sitādevi; 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 Kim-puruṣa; avirata—continuous; bhaktih—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 Sitādevi.

TEXT 2

अर्षिति-षेनेन सह गन्धर्वेऽरुणीयमानां परस्कल्याणी भर्त्रभागवतकथा समुपशिष्टोति स्वयं चेदं गायति॥ २ ॥

ārṣiti-ṣenena saha gandharvair anugiyamānām parama-kalyāṇim bhartr-bhagavat-kathām samupaśīrṇoti svayam cedam gāyati.

ārṣiti-ṣena—Ārṣiti-ṣena, the chief personality of Kimpuruṣa-varṣa; saha—with; gandharvaiḥ—by a company of Gandharvas; anugiyamānām—being chanted; parama-kalyāṇim—most auspicious; bhartr-bhagavat-kathām—the glories of his master, who is also the Supreme Personality of Godhead; samupaśīrṇoti—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 Ārṣiti-ṣena, 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.

\[
vāsudevādī-rūpāṇām
\]
\[
āvatārāḥ prakīrtitāḥ
\]
\[
viṣṇu-dharmottare rāma-
lakṣmaṇādyāḥ kramādāmi
\]
\[
pādme tu rāmo bhagavān
\]
\[
nārāyaṇa itīritaḥ
\]
\[
śeṣaḥ cakraḥ ca śaṅkhaḥ ca
\]
\[
kramāḥ syur lakṣmaṇādayāh
\]
\[
mañjya-deśa-sthitāyodhyā-
pure 'syā vaśatiḥ smṛtā
\]
\[
mañjya vaikuṇṭhaloke ca
\]
\[
rāghavedrasya kīrtitā
\]

The *Viṣṇu-dharmottara* describes that Lord Rāmacandra and His brothers—Lakṣmaṇa, Bharata and Śatrughna—are incarnations of Vāsudeva, Śaṅkarśaṇa, 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 idam kalpa-bhedenaiva sambhāvyam*. In other words, these opinions are not contradictory. In some millennia Lord Rāmacandra and His brothers appear as incarnations of Vāsudeva, Śaṅkarśaṇa, Pradyumna and Aniruddha, and in other millennia They appear as incarnations of Nārāyaṇa, Śeṣa, Cakra and Śaṅkha. The residence of Lord Rāmacandra on this planet is Ayodhya. Ayodhya City is still existing in the district of Hyderabad, which is situated on the northern side of Uttar Pradesh.
TEXT 3

ॐ नमो भगवते उत्तमशोकाय नम आर्यलक्षणशीलत्रताय नम
उपशिष्टितालमन उपासितलोकाय नमः साधुवादनिक्षणाय नमो ब्रह्मण-देवाय महापुरुषाय महाराजाय नम इति ॥ ३ ॥

om namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śila-vratāya nama upāsikṣitātmāna upāsita-lokāya nāmaḥ sādhu-vāda-nikaśanāya nāmo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nāma iti.

om—O my Lord; namah—my respectful obeisances; bhagavate—unto the Supreme Personality of Godhead; uttama-ślokāya—who is always worshiped with selected verses; namah—my respectful obeisances; ārya-lakṣaṇa-śila-vratāya—who possesses all the good qualities of advanced personalities; namah—my respectful obeisances; upāsikṣita-ātmane—unto You whose senses are under control; upāsita-lokāya—who is always remembered and worshiped by all the different classes of living entities; namah—my respectful obeisances; sādhu-vāda-nikaśanāya—to the Lord, who is like a stone for examining all the good qualities of a sādhu; namah—my respectful obeisances; brahmaṇya-devāya—who is worshiped by the most qualified brahmaṇas; 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; namah—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 brähmaṇas 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

yat tad viśuddhānubhava-mātram ekam
sva-tejasā dhvasta-guna-vyavastham
pratyak prāśāntam sudhiyopalambrham
hy anāma-rūpaṁ niraham 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; guna-vyavastham—the influence of the modes of material nature; pratyak—transcendental, not to be seen with material eyes; prāśāntam—undisturbed by material agitation; sudhiyā—by Kṛṣṇa consciousness, or purified consciousness, uncontaminated by material desires, frutitive 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, Kṛṣṭa 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):

\[
\begin{align*}
&\text{rāmādi-mūrtisu kalā-niyamena tiṣṭhan} \\
&\text{nānāvatāram akarod bhuvaneśu kintu} \\
&\text{kṛṣṇah svayāṁ samabhavat paramaḥ pumān yo} \\
&\text{govindam ādi-puruṣam tam aham bhajāmi}
\end{align*}
\]

“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, gada and padma. Consequently this verse clarifies that Rāmacandra is as good as Kṛṣṇa (rāmādi-mūrtisu 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 praśānta, 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 Rāvana have no spiritual vision, they consider Lord Rāmacandra an ordinary kṣatriya king. Rāvana therefore attempted to kidnap Lord Rāmacandra’s eternal consort, Sitādevī. Actually, however, Rāvana could not carry off Sitādevī 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 labhyah. The Supreme Lord, Paramātma, the Personality of Godhead, can be seen or perceived only by persons who are saturated with devotional service. As stated in the Brahma-samhitā (5.38):

\[
\begin{align*}
\text{premānjana-cchurita-bhakti-vilocanena} \\
\text{santah sadaiva hrdayesu vilokayanti} \\
\text{yam śyāmasundaram acintya-guṇa-svarūpaṁ} \\
\text{govindam adi-puruṣaṁ tam aham bhajāmi}
\end{align*}
\]

“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 Chandogya Upaniṣad it is stated, etās tisro devatā anena jīvena. In this verse of the Chandogya Upaniṣad the word anena is used to distinguish the ātmā and Paramātma 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 Paramātma enters the heart of the jīvātmā, who is influenced and designated by a material body, the Paramātma has nothing to do with the jīvātmā’s body. Because the Paramātma has no material connections, He is described here as anāma-rūpaṁ niraham. The Paramātma has no material identity, whereas the jīvātmā does. The jīvātmā may introduce himself as an Indian, American, German and so on, but the Paramātma has no such material designations, and therefore He has no material name. The jīvātmā is different from his name, but the Paramātma 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 Paramātma has no ahaṅkāra, no “I-ness” or identity. He has His transcendental identity as the Supreme. This is the explanation given by Śrīla Jiva Gosvāmi. According to another interpretation, given by Viśvanātha Cakravartī Ṭhākura, niraham
means nirniscayena 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

मत्यावतारस्तवह मत्यासिक्षणं
रक्षोवधायैव न केवलं विमोऽ॥
कुतोद्नयथा प्राप्तमः स्व आत्मनः
सीताकृतानि न्यसनानीश्वरसः ॥ ५ ॥

martyāvatāras tv iha martya-śikṣanāṁ
rakṣo-vadhāyaiva na kevalam vibhoḥ
kuto 'nyathā syād ramataḥ sva ātmanaḥ
sitā-krītāni vyasanānīśvarasya

martya—as a human being; avatāraḥ—whose incarnation; tu—however; iha—in the material world; martya-śikṣanāṁ—for teaching all the living entities, especially human beings; rakṣaḥ-vadhāya— to kill the demon Rāvana; eva—certainly; na—not; kevalam—only; vibhoḥ—of the Supreme Personality of Godhead; kutāḥ—from where; anyathā—otherwise; syāt—there would be; ramataḥ—one enjoying; sve—in Himself; ātmanaḥ—the spiritual identity of the universe; sitā—of the wife of Lord Rāmacandra; kṛtāni—appearing due to the separation; vyasanāni—all the miseries; iśvarasya—of the Supreme Personality of Godhead.

TRANSLATION

It was ordained that Rāvana, 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 Rāvana 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 Sitā?

**PURPORT**

When the Lord appears in this universe in the form of a human being, He has two purposes, as stated in *Bhagavad-gitā* (4.9)—paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtāṁ: 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):

\[
\text{yan maithunādi-grhamedhi-sukham hi t ucchāṁ} \\
\text{kaṇḍūyanena karayor iva duḥkha-duḥkham} \\
\text{trpyanti neha krpaṇā bahu-duḥkha-bhājāḥ} \\
\text{kaṇḍūtivān manasījaṁ visaheta-dhīraḥ}
\]

*Krpaṇas*, 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 Sitā. 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 Rama-candra demonstrated this duty. Lord Rama-candra could have produced hundreds and thousands of Sitas from His pleasure energy, but just to show the duty of a faithful husband, He not only rescued Sitā from the hands of Rāvana but also killed Rāvana and all the members of his family.

Another aspect of the teachings of Lord Ramacandra 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-purusas, liberated persons, under all circumstances. It is therefore said in the Caitanya-bhāgavata:

\[
yata dekha vaisnava-ra vyavahāra duḥkha \\
iṣcaya jāniha tāhā paramānanda-sukha
\]

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 (vīraḥ). The emotions a lover and beloved feel when separated from one another are actually very blissful, although apparently painful. Therefore the separation of Lord Ramacandra from Sitadevi, as well as the consequent tribulation they suffered, is but another display of transcendental bliss. That is the opinion of Śrila Viśvanātha Cakravarti Ṭhākura.

**TEXT 6**

\[
\text{na vai sa ātmātmavatāṁ suhṛttam:}
\]
\[
\text{saṅkarṣṭalokāṁ bhagavāṁ vasudevaṁ: I}
\]
\[
\text{na śrīkṛṣṇaṁ kṣaṁṭalokavēśe}
\]
\[
\text{na tāṁśāṁ chaipi vīhātumahāṁtvit 6 II}
\]

\[
nā vai sa ātmātmavatāṁ suhṛttamah
\]
\[
saktas tri-lokyāṁ bhagavāṁ vasudevaṁ
\]
\[
na strī-kṛtam kaśmalāṁ aśnavita
\]
\[
na lakṣmānam cāpi vīhātum arhati
\]
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 Lakṣmāṇa, 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 Durgādevi (srṣṭi-sthiti-pralaya-sādhana-śaktir ekāḥ 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. Sitādevī belongs to the spiritual world. Similarly, Lord Lakṣmāṇa, 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 Sītā and Laksmana. 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 सौभंगं
न वानं न बुद्धिन्यूक्तिसंस्थितोष्णेन ।
तैयं दिस्मस्तन्तान्यं न वनौकससां
श्रवकार सर्वं वत लक्ष्मणाग्राजः ॥ ७ ॥

na janma nūnam mahato na saubhagam
na vān na buddhir nākṛtis toṣa-hetuh
tair yad visṛṣṭān api no vanaukasasā
caśāra sakhye bata lakṣmaṇāgrajakah

na—not; janma—birth in a very polished, aristocratic family; nūnam—indeed; mahatāḥ—of the Supreme Personality of Godhead; na—nor; saubhagam—great fortune; na—nor; vāk—an elegant manner of speaking; na—nor; buddhiḥ—sharpness of intelligence; na—not; ākṛtih—features of the body; toṣa-hetuh—the cause of pleasure to the Lord; taiḥ—by all those above-mentioned qualities; yat—because; visṛṣṭān—rejected; api—although; naḥ—us; vana-Okasāḥ—the inhabitants of the forest; caśāra—accepted; sakhye—in friendship; bata—alas; lakṣmaṇa-agra-jah—Lord Śrī Rāmacandra, the elder brother of Laksmaṇa.

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, Śrimatī Kuntīdevī called Him akiṅcana-gocara. The prefix a means “not,” and kiṅcana “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 (janmaiśvarya-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 (bhaktyā mām abhijānāti). One’s devotion and sincere desire to serve the Supreme Personality of Godhead are the only qualifications. Rūpa Gosvāmi has also said that the price for achieving God’s favor is simply one’s sincere eagerness to have it (laulyam ekam mūlyam). In the Caitanya-bhāgavata it is said:

\[
\begin{align*}
& \text{kholāvecā sevakera dekha bhāgya-sīmā} \\
& \text{brahmā śiva kānde yāra dekhiyā mahimā} \\
& \text{dhane jane pāṇḍitye kṛṣṇa nāhi pāi} \\
& \text{kevala bhaktirā vaśa caitanya-gosāñī}
\end{align*}
\]

“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 Gosānī through material opulence; that shelter is attainable only by pure devotional service.

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanāṁ bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through frutitive activities or philosophical speculation. That is called pure devotional service.”

TEXT 8

suro 'suro vāpy atha vānaro narah
sarvātmanā yaḥ sukṛtaṁ uttamam
bhajeta rāmam manujākṛtīṃ harinī
ya uttaran anayat kosalāṁ divam iti

suraḥ—demigod; asuraḥ—demon; vā api—or; atha—therefore; vā—or; anaraḥ—other than a human being (bird, beast, animal and so on); naraḥ—a human being; sarva-ātmanā—wholeheartedly; yaḥ—
who; su-kṛtaṁ—easily made grateful; uttamam—most highly elevated; bhajeta—should worship; rāmaṁ—Lord Rāmacandra; manujakṛtam—appearing as a human being; harim—the Supreme Personality of Godhead; yah—who; uttarāṇ—of northern India; anayat—brought back; kosalaṁ—the inhabitants of Kosala-desa, Ayodhyā; divam—to the spiritual world, Vaikuṇṭha; 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 [Vaikuṇṭha].

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 ksatriyas, 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.
bhārate 'pi varṣe bhagavān nara-nārāyaṇākhya ākalpāntam upacita-
dharma-jñāna-vairāgyaiśvaryopasamoparamātmopalambhanam
anugrahāyātmavatām anukampayā tapo 'vyakta-gatiḥ carati.

bhārate—in Bhārata; api—also; varṣe—the tract of land;
bhagavān—the Supreme Personality of Godhead; nara-nārāyaṇa-
ākhyah—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-valām—unto persons interested in self-realization;
anukampayā—by causeless mercy; tapaḥ—austerities; avyakta-gatiḥ—
whose glories are inconceivable; carati—executes.

TRANSLATION

[Sukadeva Gosvāmi 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 peo-
ple 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-darpana-mār­janam, cleansing of the dirt from the core of one’s heart. This method is extremely simple. Anyone can chant the glorious kṛṣṇa-saṅkirtana—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 Nara­Nārāyaṇa, we shall waste our valuable human form of life. Thus we shall certainly be cheated and misled.

TEXT 10

tam bhagavān nārada varṇāśramavatibhir bhāratibhiḥ prajakāh
bhagavat-proktābhyaṁ sāṅkhya-yogābhyaṁ bhagavat-
anubhāvopavarananam sāvarṇev upadeksyāmaṁḥ parama-bhakti-
bhāvenopasaratā idam cābhigṛṁṭi.

tam—Him (Nara-Nārāyaṇa); bhagavān—the most powerful saintly
person; nāradah—the great sage Nārada; varṇa-āśrama-vatibhiḥ—by
followers of the institution of the four varṇas and four āśramas;
bhāratibhiḥ—of the land known as Bhārata-varṣa (India); prajakāḥ—
who are the inhabitants; bhagavat-proktābhyaṁ—which was stated by
the Supreme Personality of Godhead; sāṅkhya—by the sāṅkhya-yoga
system (the analytical study of material conditions); yogābhyaṁ—by
practice of the yoga system; bhagavat-anubhāva-upavarananam—which
describes the process of God realization; sāvarṇeh—unto Sāvarṇi Manu;
upadeksyāmaṁḥ—instructing; parama-bhakti-bhāvena—in greatly
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 śūdra) and the four orders of spiritual life (brahmacāri, grhastrā, 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 उपशमशीलयोपरतानात्म्याय नमोकिंचनविन्ध्याय ऋषिविभवाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति।११।

*om namo bhagavate upaśama-silāyoparatānātmyāya namo 'kiṅcana-vittāya rṣi-rṣabhāya nara-nārāyanāya paramahamsa-parama-gurave ātmārāmādhipataye namo nama iti.*

*om—O Supreme Lord; namah—my respectful obeisances; bhagavate—unto the Supreme Personality of Godhead; upaśama-silāya—who has mastered the senses; uparata-anātmyāya—having no attachment for this material world; namah—my respectful obeisances; akiṅcana-vittāya—unto the Supreme Personality of Godhead, who is the only asset of persons who have no material possessions; rṣi-rṣabhāya—the most exalted of saintly persons; nara-nārāyanāya—Nara-Nārāyaṇa; paramahamsa-parama-gurave—the most exalted spiritual master of all paramahamsas, liberated persons; ātmārāmā-adhipataye—the best of self-realized persons; namah namah—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 paramahamsas, 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—
कर्ताः सर्गादिषु यो न बध्यते
न हन्यते देहसङ्कोचः दैहिकः।
द्रष्टृन्म दुःखस्य गुणविन्दुषयते
तस्मै नमोविस्तवितिकार्यक्षिणे।॥१२॥

gāyati cedam
kartāsya sargādiṣu yo na badhyate
na hanyate deha-gato ’pi daihikaiḥ
draṣṭur na dṛg yasya guṇair vidūṣyate
tasmai namo ’sakta-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; yah—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; draṣṭuh—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 drg 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

idam hi yogesvara yog-naipuṇaṁ
hiranya-garbhō bhagavān jagāda yat
yad anta-kale tvayi nirgune mano
bhaktya dadhitōjhitu-duṣkalevaḥ

idam hi yogesvara yog-naipuṇaṁ
hiranya-garbhō bhagavān jagāda yat
yad anta-kale tvayi nirgune mano
bhaktya dadhitōjhitu-duṣkalevaḥ
**idam**—this; **hi**—certainly; **yoga-iśvara**—O my Lord, master of all mystic power; **yoga-naipunam**—the expert process of executing yogic principles; **hiranya-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; **manah**—the mind; **bhaktyā**—with a devotional attitude; **dadhīta**—one should place; **ujjhitā-duṣkalevarah**—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 [Hiranyakarbhha], 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:

\[
\text{yasya samyag bhagavati} \\
\text{jñānam bhaktis tathaiva ca} \\
\text{niścintas tasya mokṣah syāt} \\
\text{sarva-pāpa-kr̥to 'pi tu}
\]

“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*:

\[
\text{api cet sudurācāro} \\
\text{bhajate mām ananya bhāk} \\
\text{sādhur eva sa mantavyah} \\
\text{samyag vyavasito hi saḥ}
\]

“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 (svarūpena vyavasthitih). 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

yathaihikāduśrṇādikākāmañcamṃpatt:  
ṣuteṣu dāreṣu dhaneṣu cintayan  
śanketa viddvān kukalevarātyaś 
ystaśa yathāḥ svam eva kevalām

yathā—as; aihika—in the present life; amuśmika—in the expected future life; kāma-lampaṭāh—a person who is very attached to lusty desires for bodily enjoyment; suteṣu—children; dāreṣu—wife; dhaneṣu—wealth; cintayan—thinking about; śanketa—is afraid; viddvān—a person advanced in spiritual knowledge; ku-kalevara—of this body, which is full of stool and urine; atyayāt—because of loss; yah—anyone; tasya—his; yatnāḥ—endeavors; śramaḥ—a waste of time and energy; eva—certainly; kevalām—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-bandhāna 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**

नन: प्रभो त्वं कुक्लेवरार्पितं
त्वन्माययांहंभतामभोक्षञ्जः ।
भिन्नाम येनाछु वर्ण सुदुर्भिधां
विचेहि योगं त्वपि न: समाचारमिति ॥ १५॥

tan nah prabho tvam kukalevarārputam
tvan-māyayāham-mamatām adhokṣaja
bhindyāma yenaśu vayaṁ sudurbhidām
vidhehi yogaṁ tvayi nah svabhāvam iti

tat—therefore; nah—our; prabho—O my Lord; tvam—You; kukalevara-arputam—invested in this bad body full of stool and urine;
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-bhakto 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.
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, Trikūṭa, Rṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Rṣyamūka, Śrī-saila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Rksagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nila, Gokāmukha, Indrakila and Kamagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

bhārate 'py asmin varṣe saric-chailāḥ santi bahavo malayo maṅgala-prastho mainākas trikūṭa rṣabhaḥ kūṭakāḥ kollakāḥ sahyāḥ devagirir rṣyamūkaḥ śrī-saila veṅkaṭo mahendro vāridhāro vindhyāḥ śuktimān rksagiriḥ pāriyātro dronaś citrakūṭo govardhano raivatakaḥ kakubho nilo gokāmukha indrakilāḥ kāmagirir iti cānye ca śata-sahasrasaḥ sailās teśāṁ nītamba-prabhavāḥ nādā nadyāś ca santy asaṅkhyaṭāḥ.
etāsām apo bhāratyaḥ praṇā nāmabhira eva punantinām ātmanā
copasprānti. candravāsā tāmraparṇi avaṭodā kṛtamālā vaihāyasī kāveri
veṇī payasvinī sārkarāvartā tuṅgabhadrā kṛṣṇāvenyā bhīmarathi
godāvari nirvindhya payoṣṇi tāpī revā surasā narmadā carmaṇvatī
sindhur andhāḥ śoṇaḥ ca nādau mahānādi vedasmṛtir rṣikulyā trisāmā
kauśikī mandākini yamunā sarasvatī dṛṣadvatī gomati sarayū rodhasvatī
saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asikñi
viśveti mahā-nadyaḥ.

etāsām—of all these; apaḥ—water; bhāratyaḥ—of Bhārata-varṣa
(India); praṇāḥ—the residents; nāmabhiriḥ—by the names; eva—only;
punantināṃ—are purifying; ātmanā—by the mind; ca—also; upasprānti—touch;
candravāsa—Candravāsa; tāmraparṇi—Tāmraparṇi; avaṭodā—Avatodā;
kṛta-mālā—Kṛtamālā; vaihāyasī—Vaihāyasī; kāverī—Kāverī; veṇī—Veṇī;
payasvinī—Payasvinī; sārkarāvartā—Śarkarāvartā; tuṅga-bhadrā—Tuṅgabhadrā;
krṣṇā-venyā—Kṛṣṇāvenyā; bhīma-rathī—Bhimarathī; godāvari—Godāvari; nirvindhya—Nirvindhya;
payoṣṇi—Payoṣṇi; tāpī—Tāpī; revā—Revā; surasā—Surasā; narmadā—Narmadā;
carmaṇvatī—Carmanvatī; sindhuḥ—Sindhu; andhah—Andha; śoṇaḥ—Śoṇa; ca—and; nādau—
two rivers; mahā-nadi—Mahānadi; vedasmṛti—Vedasmṛti; rṣikulyā—Rṣikulyā;
tri-sāmā—Trisāmā; kauśikī—Kauśikī; mandākini—
Mandākini; yamunā—Yamunā; sarasvatī—Sarasvatī; dṛṣadvatī—
Dṛṣadvatī; gomati—Gomati; sarayū—Sarayū; rodhasvatī—Rodhasvatī;
saptavatī—Saptavatī; suṣomā—Suṣomā; śata-drūḥ—Śatadrū; candra-
bhāgā—Candrabhāgā; marudvṛdhā—Marudvṛdhā; vitastā—Vitastā; asiknī—Asiknī; viśvā—Viśvā; iti—thus; maha-nadyaḥ—big rivers.

TRANSLATION

Two of the rivers—the Brahmaputra and the Soīa—are called nadas, or main rivers. These are other great rivers that are very prominent: Candravasa, Tamraparṇi, Avaṭodā, Kṛtamālā, Vaihāyasi, Kāverī, Veṇī, Payasvari, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāvenyā, Bhimarathi, Godāvari, Nirvindhya, Payoṣṇi, Tāpi, Revā, Surasā, Narmadā, Carmanvati, Mahānādi, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākini, Yamunā, Sarasvatī, Drṣadvatī, Gomati, Sarayū, Rodhasvati, Saptavati, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā. The inhabitants of Bhiirata-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

अभिनेत्र वर्षे पुरुषाः पर्वेनाधजन्मपति: गुक्लोहितवृश्चकर्मणि दिव्यपातारक्षतगत्यो बह्यह्य ात्मन आतुपूर्णवेण सर्वव श्रेष्ठ सर्ववां विधीयन्ते यथावर्णविधानमपवर्गश्चापि ममवति ॥१९॥

asmin eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varnena svārābhdhena karmanā divya-mānuṣa-nāraka-gatayo bahvya ātmana ānupūrvyaena sarvāḥ eya sarveṣām vidhiyante 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; 

The people who take birth in this tract of land are divided according to the qualities of material nature—the modes of goodness (sattva-guna), passion (rajo-guna), and ignorance (tamo-guna). 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 (brāhmana, kṣatriya, vaiśya and śūdra) and the four spiritual divisions (brahmācāri, grhastha, 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 Rāmānujačārya writes in his book Vedānta-saṅgraha:

Quoting from the Viṣṇu Purāṇa (389), the great sage Parāśara Muni has recommended:
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 śūdras or brahma-cārīs, grha-asthas, vānaprasthas and sannyāsis, 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

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane
paramātmanī vāsudeve 'nanyā-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-
nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣā-puruṣa-
prasāṅgaḥ

yah—anyone who; asau—that; bhagavati—unto the Supreme Personality of Godhead; sarva-bhūtu-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; paramātmani—unto the Supreme Soul; vāsudeve—Lord Vāsudeva, the son of Vasudeva; ananya—without any other; nimitta—cause; bhakti-yogalakṣaṇaḥ—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 fruitional 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 svarūpaṇa vyavasthitih). 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 sarvesu bhūteṣu
mad-bhaktim labhate parāṁ
“One who is thus transcendentally situated realizes the Supreme Brahma 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 Taittiriya Upaniṣad (2.7) it is said: 

> "etat eva hi deva gāyanti—
> aho amīśām kim akārī śobhanaṁ
> prasanna esāṁ svid uta svayāṁ hariḥ
> yair janma labdham nṛṣu bhāratājire
> mukunda-sevaupayikāṁ sprāhā hi nāṁ Ṣ عشر ॥२१॥

etat—this; eva—indeed; hi—certainly; devāḥ—all the demigods; gāyanti—chant; aho—oh; amīśām—of these inhabitants of Bhārata-varṣa; kim—what; akārī—was done; śobhanaṁ—pious, beautiful activities; prasannah—pleased; esāṁ—upon them; svit—or; uta—it is said; svayāṁ—personally; hariḥ—the Supreme Personality of Godhead; yaiḥ—by whom; janma—birth; labdham—obtained; nṛṣu—in human
society; \textit{bhārata-ajīre}—in the courtyard of Bhārata-varṣa; \textit{mukunda}—the Supreme Personality of Godhead, who can offer liberation; \textit{sevā-aupayikam}—which is the means of serving; \textit{sprhā}—desire; \textit{hi}—indeed; \textit{nah}—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 \textit{Caitanya-caritāmṛta} (Ādi 9.41):

\begin{quote}
\textit{bhārata-bhūmite haila manusya-janma yāra}
\textit{janma sārthaka kari’ karu para-upakāra}
\end{quote}

“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.
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):
“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), *kṣīne puṇye 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-yājino ’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 Vaikuṇṭha planets—or to the topmost Vaikuṇṭha planet, Goloka Vṛndāvana—to live eternally in full, blissful knowledge in the company of the Supreme Personality of Godhead.

**TEXT 23**

कल्याणां श्रानजयात्पुनर्मंवात्
श्रणायां भारतभूजयो वर्षः ।
श्रणेन मल्येन क्रतुं मनस्थिनः
संन्यस्य संयानस्यमयं पदं हरे: ॥२३॥
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 Bharata-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 Vaikuṇṭhaloka, 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 manusya-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-pāpebhya mokṣayiṣyāmi mā śucaḥ).

Therefore one should take to Kṛṣṇa consciousness, as Kṛṣṇa Himself recommends. Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru: “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 deham punar janma naiti māṁ 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 भागवतस्तदात्रया: ।

न यत्र यक्षेमसवा महोत्सववा:
सुरेशलोकोऽधिप न वै स सेवयताम ॥ २४॥

na yatra vaikuṇṭha-kathā-sudhāpaga
da sādhavo bhāgavatās tadārayāḥ
dna yatra yajñesa-makhā mahotsavāḥ
suresa-loko 'pi na vai sa sevyatām

na—not; yatra—where; vaikuṇṭha-kathā-sudhā-āpagāḥ—the nectarine rivers of discussions about the Supreme Personality of Godhead, who is called Vaikuṇṭha, or one who drives away all anxiety; na—not; sādhavaḥ—devotees; bhāgavatāḥ—always engaged in the service of the Lord; tat-āśrayāḥ—who are sheltered by the Supreme Personality of Godhead; na—not; yatra—where; yajña-iṣa-makhāḥ—the performance of devotional service to the Lord of sacrifices; mahā-utsavāḥ—which are actual festivals; suresa-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 Krṣṇa mahā-mantra. The śāstras recommend:

\[
\text{krṣṇa-varṇaṁ tviśākrṣṇaṁ} \\
\text{sāṅgopāṅgāstra-pārsadam} \\
\text{yajñaiḥ saṅkīrtana-prāyair} \\
\text{yajanti hi sumedhasaḥ}
\]

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 Krṣṇa. Therefore this is the best among all the places in the universe. The Krṣṇa 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 (yajñesā-makhā mahotsavāḥ) and to distribute prasāda to millions of hungry people hankering for spiritual emancipation. This is the mission of the Krṣṇa 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 Vaiśṇavas, 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 pāṣāṇḍī, 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-apaṟādha. Chanting of the holy name of Nārāyaṇa and chanting of other names are never equal, despite what Māyāvādīs think.

TEXT 25

प्राप्ता नृ-जातिः त्विह ये च जन्तवो
शाब्दिक्यद्रव्यक्तप्रसंबंधताय ।
न वै यतेन पुनर्मेवकाय ते
भूयो वनोऽका इव यान्ति वन्धनम् ॥२५॥

prāptā nr-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; nr-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; sambhrtām—full; na—not; vai—certainly; yatera—endeavor; apunah-bhavāya—for the position of immortality; te—such persons; bhūyāḥ—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 kīrtanaṁ viṣṇoh, or one can perform other methods of devotional service, such as smaranaṁ vandanam arcanaṁ 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—Navadvipa and Vṛndāvana—where there are many pure devotees who have no desire other than to execute devotional service (anyābhilāṣitā-śūnyaṁ 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**

yaih śraddhayā barhiṣi bhāgaśo havir
niruptam िष्टम  vidhi-mantra-vastutaḥ
ekah prtho-naṁabhir āhuto mudā
gṛhnāti pūrṇaḥ svayam āśiśāṁ prabhuḥ

*yaih*—by whom (the inhabitants of Bhārata-varṣa); *śraddhayā*—faith and confidence; *barhiṣi*—in the performance of Vedic ritualistic sacrifices; *bhāgaśo*—by division; *havir*—oblations; *niruptam*—offered; *िष्टम*—to the desired deity; *vidhi*—by the proper method; *mantra*—by reciting *mantras*; *vastutaḥ*—with the proper ingredients; *ekah*—that one Supreme Personality of Godhead; *prthak*—separate; *nāmabhiḥ*—by names; *āhuto*—called; *mudā*—with great happiness; *gṛhnāti*—He accepts; *pūrṇaḥ*—the Supreme Lord, who is full in Himself; *svayam*—personally; *āśiśāṁ*—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:

\[
\text{mahātmānas tu māṁ pārtha} \\
\text{daivim prakṛtim āśritāḥ} \\
\text{bhajanty ananya-manaso} \\
\text{jñātvā bhūtādīm avyayam}
\]

"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 prthaktvena. 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 hṛta-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, (tūreṇa 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

satyam diśaty arthitam arthito nṛṇāṁ
naivārthad yo t punar arthitā yataḥ
svayam vidhatte bhajatāṁ anicchatāṁ
icchāpidhānam nija-pāda-pallavam

satyam—certainly; diśati—He offers; arthitam—the object prayed for; arthitaḥ—being prayed to; nṛṇāṁ—by the human beings; na—not; eva—indeed; artha-dāḥ—the bestower of benedictions; yataḥ—which; punah—again; arthitā—a demand for a benediction; yataḥ—from which; svayam—personally; vidhatte—He gives; bhajatāṁ—unto those engaged in His service; anicchatāṁ—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:

\[
\begin{align*}
\text{akāmaḥ sarva-kāmo vā} \\
mokṣa-kāma udāra-dhiḥ \\
tīvraṇa bhakti-yogena \\
yajeta puruṣāṁ param
\end{align*}
\]

"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. Krṣṇa 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). 

Yam labdhvā cāparam lābham manyate nādhiṅkam 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 varam 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 sandeśa or some other sweetmeat. 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 kṛṣṇera bhajana—but if he engages in Lord Kṛṣṇa’s service; nā māgiteha kṛṣṇa tāre dena sva-carana—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 chādi’ viṣa māge: “Such a devotee is like a person who asks for poison instead of nectar.” Ei baḍa mūrkha: “That is his foolishness.” Amī—vijña: “But I am experienced.” Ei mūrkhe ‘viṣaya’ kene dibā: “Why should I give such a foolish person the dirty things of material enjoyment?” Sva-caranaṁrta: “It would be better for Me to give him shelter at My lotus feet.” ‘Viṣaya’ bhulaiba: “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 chādi’ ‘dāsa’ haite haya abhilāṣe: He then gives up all material desires and wants to become an eternal servant of the Lord.

TEXT 28

yādy atra naṁ svarga-sukhaśaśeṣitāṁ
sviṣṭasya sūktasya kṛtasya śobhanam
tenājanābhe smṛtimaj janma naḥ syād
varṣe harir yad-bhajatāṁ śam tanoti

yādi—if; atra—in this heavenly planet; naḥ—of us; svarga-sukha śaśeṣitāṁ—whatever remains after the enjoyment of heavenly happiness; su-iṣṭasya—of a perfect sacrifice; su-uṭktasya—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; bhajatāṁ—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-gitā (ksīne puṇye martya-lokāṁ 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 manusya-janma yāra
janma sārthaka kari’ kara para-upakāra
A human being born in the land of Bharata-varṣa has the special prerogative to develop Kṛṣṇa consciousness. Therefore those already born in Bharata-varṣa should take lessons from the śāstras 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-yājino '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

śrī-śuka uvāca

jambūdvīpaśya ca rājanna upadvipān aṣṭau haika upadīṣanti
garātmajair aśvānvesaṇa imāṁ mahīṁ parito nikhanadbhir
upakalpitān. tad yathā svarṇaprasthās candraśukla āvartano ramaṇako
mandarahaṁiṇaḥ pāṇcajanyaḥ simhalo laṅketi.

śrī-śukha uvāca—Śrī Śukadeva Gosvāmī continued to speak; jambūdvipaśya—of the island known as Jambūdvipa; ca—also; rājan—O King; upadvipān aṣṭau—eight subordinate islands; ha—certainly; eke—some; upadīṣanti—learned scholars describe; sagarātma-jair aśvānvesaṇa imāṁ mahīṁ parito nikhanadbhir upakalpitān. tad yathā svarṇaprasthās candraśukla āvartano ramaṇako mandarahaṁiṇaḥ pāṇcajanyaḥ simhalo laṅketi.
TRANSLATION

Śrī Śukadeva Gosvāmi said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambūdviṇa. 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 Svarṇaprattha, Candraśukla, Āvartana, Ramaṇaka, Mandaraharinā, Pāṇcajanya, Siṁhala and Laṅkā.

PURPORT

In the Kurma Purāṇa there is this statement about the desires of the demigods:

anadhikāraṇo devāḥ
svarga-sthā bhāratodbhavam
vānchanta ātma-vimokṣārtha-
mudrekārthe 'dhikāraṇaḥ

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 जम्बूद्विपा वर्षाविभागो यथोपदेशयुपविषेधेन इति ||३१||

evaṁ tava bhāratottama jambūdvipa-varṣa-vibhāgo yathopadesam
upavarnīta iti.

evaṁ—thus; tava—unto you; bhāratottama—O best of the descendants of Bharata; jambūdvipa-varṣa-vibhāgah—the divisions of the island of Jambūdviṇa; yathā-upadeśam—as much as I am instructed by the authorities; upavarnītah—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 Jambūdvipa.

Thus end the Bhaktivedanta purports of the Fifth Canto, Nineteenth Chapter of the Śrīmad-Bhāgavatam, entitled “A Description of the Island of Jambūdvipa.”
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 Idhmajhva, 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 Candratma.

The third island, which is surrounded by an ocean of clarified butter and is also divided into seven regions, is called Kusadvīpa. Its master is Hiranyaretā, 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, Krauṇcadvīpa, 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 Ghṛtapṛṣṭha, 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, Puṣkaradvipa, which is twice as wide as the previous island, is surrounded by an ocean of clear water. Its master is Vitihotra, 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 Puṣkaradvipa 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 Anḍa-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 Hiraṇyagarbha, the body of the mahat-tattva, it is also called Hiraṇyagarbha.

TEXT 1

śrī-śuka uvāca

ataḥ param plakṣādīnāṁ pramāṇa-lakṣaṇa-saṁsthānato varṣa-vibhāga upavarnyate.

śrī-śukadeva Gosvāmi said; atañ param—from this; plakṣa-ādīnāṁ—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; upavarnaṁ— 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

jambūdvipaṇa-vistāras tāvatā ksārodadhinā
pariveśṭīto yathā merur jambu-ākhyena lavanodadhīr api tato dvi-guṇaviśālēna plakṣākhyena parikṣipto yathā parikhā bāhyopavanena. plakṣo jambū-ramaṇo dvipākhyākaro hiraṇmaya utthito yatrāgnir upāste sapta-jihvas tasyādhipatīḥ priyavritātāmaja idhmajīvaḥ svam dvipam sapta-varṣāni vibhajya sapta-varṣa-nāmabhya ātmajebhya ākalyaya svayam ātma-yogenoparārāma.

jambū-dvipaḥ—Jambūdvipa, 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; ksāra-udadhīnā—by the ocean of salt water; pariveśītaḥ—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-viśālēna—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; dvipa-ākhyā-karaḥ—
causing the name of the island; \textit{hiraṇmaya}-magnificently splendid; \textit{utthita}-rising; \textit{yatra}-where; \textit{agnī}-a fire; \textit{upāste}-is situated; \textit{sapta-jihvā}-having seven flames; \textit{tasya}-of that island; \textit{adhipati}-the king or master; \textit{priyavrata-ātmajā}-the son of King Priyavrata; \textit{idhma-jihvā}-named Idhmajihva; \textit{svam}-own; \textit{dvīpam}-island; \textit{sapta}-seven; \textit{vāraṇi}-tracts of land; \textit{vibhājya}-dividing into; \textit{sapta-varṣa-nāmabhya}-for whom the seven tracts of land were named; \textit{ātmajebya}-to his own sons; \textit{ākalya}-offering; \textit{svayam}-personally; \textit{ātmaj-yogena}-by the devotional service of the Lord; \textit{upararāma}-he retired from all material activities.

**TRANSLATION**

As Sumeru Mountain is surrounded by Jambūdvipa, Jambūdvipa is also surrounded by an ocean of salt water. The breadth of Jambūdvipa 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 Jambūdvipa is itself surrounded by Plaksadvipa. The breadth of Plaksadvipa is twice that of the saltwater ocean—in other words 200,000 yojanas [1,600,000 miles]. On Plaksadvipa there is a tree shining like gold and as tall as the jambū tree on Jambūdvipa. At its root is a fire with seven flames. It is because this tree is a plakṣa tree that the island is called Plaksadvipa. Plaksadvipa 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 सुभदं शालं श्रेयमस्तवः परमप्रति वर्ण्यम् तेषु गिरयो नयश
ससैवायिज्जातः। ३।। मणिकटं वच्चुकं इत्त्र्येनो ज्योतिष्मानु सुपर्णो
हीरण्य्याशी स्मवां वेषमाल दति सेतुशैला। ४।। अरुणा नूपासां दृश्यसी सावित्री सुप्रभाता
śivam yavasam subhadram sāntam kṣemam amṛtam abhayam iti
varśāni teṣu girayo nadyaś ca saptai-vābhijnātāḥ. manikūto vajrakūta
indraseno jyotismin suparno hiranyaśthīvo meghamāla iti setu-sailāh
arunā nmṛnāṅgirasi sāvitri suptabhātā rtambharā satyambharā iti
mahā-nadyaḥ. yāsāṁ jalopasparśana-vidhūta-rajas-tamaso haṃsa-
patangordhva-yana-satyāṅga-saṃjñās catvāro varṇāḥ sahasrāyuṣo
vibudhopama-sandarśana-prajananāḥ svarga-dvāram trayyā vidyayā
bhagavantam trayīmayaṃ sūryam ātmānam yajante.

śivaḥ—Śiva; yavasam—Yavasa; subhadram—Subhadra; sāntam—
Śanta; kṣemam—Kṣema; amṛtam—Amṛta; abhayam—Abhaya; iti—
thus; varśāni—the tracts of land according to the names of the seven
sons; teṣu—in them; girayaḥ—mountains; nadyaḥ ca—and rivers;
sapta—seven; eva—indeed; abhijnātāḥ—are known; mani-kūṭaḥ—
Manikūta; vajra-kūṭaḥ—Vajrakūta; indra-senaḥ—Indrasena; jyotis-
mān—Jyotismān; suparnāḥ—Suparna; hiranya-śthivāḥ—
Hiranyaśthīva; megha-mālaḥ—Meghamāla; iti—thus; setu-sailāḥ—
the ranges of mountains marking the borders of the varṣas; arunā—Arunā;
nmṛṇā—Nmṛṇā; āṅgirasi—Āṅgirasi; sāvitrī—Sāvitrī; supta-bhātā—
Suptabhātā; rtambharā—Rtambharā; satyambharā—Satyambharā;
iti—thus; mahā-nadyaḥ—very large rivers; yāsāṁ—of which; jal-
upasparśana—simply by touching the water; vidhūta—washed off; ra-
jah-tamasah—whose modes of passion and ignorance; haṃsa—Haṃsa;
patāṅga—Patāṅga; urdhvāyana—Urdhva-yana; satyāṅga—Satyāṅga;
saṃjñaḥ—named; catvāraḥ—four; varṇāḥ—castes or divisions of men;
sahasra-āyuṣah—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-dvāram—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; ya-jante—they worship.

TRANSLATION

The seven islands [varṣas] are named according to the names of those seven sons—Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. In those seven tracts of land, there are seven mountains and seven rivers. The mountains are named Maniṣkūṭa, Vajra-kūṭa, Indrasena, Jyotisīmāṇ, Suparna, Hiranyaśthīva and Meghamāla, and the rivers are named Arunā, Nṛmṇā, Āṅgirasi, Sāvītri, Suptabhātā, R̥tambhārā and Satyambhārā. One can immediately be free from material contamination by touching or bathing in those rivers, and the four castes of people who live in Plakṣadvipa—the Hamsas, Patañgas, Urdhvāyanas and Satyāṅgas—purify themselves in that way. The inhabitants of Plakṣadvipa 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 Śiva—and people with a poor fund of knowledge consider Lord Viṣṇu no better than Lord Brahmā or Lord Śiva. This conclusion, however, is invalid. As stated in the Vedas, iṣṭāpūrtam bahudhā jāyamāṇam viśvam bibharti bhuvanasya nābhiḥ tad evāgnis tad vāyus tad sūryas tad u candramāḥ agniḥ sarvadāivataḥ. 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 bahūnāṁ 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
ya-jante śraddhayānvitāḥ
“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), ahām hi sarva-yaññānāṁ 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. śrotādayaś ca prāṇaś ca mukhād agnir ajāyata. nārāyanād 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 tathaivārkaś 
candrams ā sa satakratuḥ 
evam ādyās tathaivānye 
yuktā vaiṣṇava-tejasā 
jagat-kāryāvasāne tu 
vivuṣyante ca tejasā 
vitejaś ca te sarve 
pāṅcatvam upayānti te
"Brahmā, Śambhu, Śūrya 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 Viśṇu, 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 Viśṇu, act on His behalf, although they are not as powerful as He. All the demigods must work under the orders of Viśṇu. Therefore it is said, ekale iśvara krṣṇa, āra saba bhṛtya. The only master is Lord Krṣṇa, or Lord Viśṇu, and all others are His obedient servants, who act exactly according to His orders. The distinction between Lord Viśṇu 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 Krṣṇa and Lord Viśṇu go to the planets in Vaikūṇṭha. These are the statements of the smṛti. Therefore the idea that Lord Viśṇu is on the same level as the demigods is in contradiction to the sāstras. The demigods are not supreme. The supremacy of the demigods is dependent on the mercy of Lord Nārāyaṇa (Viśṇu, or Krṣṇa).

**TEXT 5**

प्रत्यत्वः विणो रूपम् यत्सत्यत्सर्ततिष्ठ व्रह्द्यनः ||
अग्रताः च भृत्योध द्वर्यमात्यास्यमद्वितीयः || ५ ||

pratnasya viśno rūpam yat
satyasyartasya brahmaṇaḥ
amṛtasya ca mṛtyoṣ ca
sūryam ātmānam imahīti

pratnasya—of the oldest person; viśno—Lord Viṣṇu; rūpam—the form; yat—which; satyasya—of the Absolute Truth; rtasya—of
5) The Structure of the Universe

dharma; brahmaṇaḥ—of the Supreme Brahman; amṛtasya—of the auspicious result; ca—and; mṛtyoh—of death (the inauspicious result); ca—and; sūryam—the demigod Śūrya; ātmānam—the Supersoul or origin of all souls; imahi—we approach for shelter; iti—thus.

TRANSLATION

[This is the mantra by which the inhabitants of Plakṣadvipa 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 (mṛtyuh sarva-haraś 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-vaṛiṣa-
vidhāṭṛṣu yathā-kramam
plakṣādi-dvīpa-saṁsthāsū
sthitam 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 Viṣṇurāghava 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 Śūrya, 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:

\[
rtam pibantau sukṛtasya loke
guhām praviṣṭau parame parārdhe
chāyātapau brahmavido vadanti
pañcāgnayo ye ca tri-ṇāciketāḥ
\]

"O Nāciketā, 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 Śvetāsvatara Upaniṣad (6.16) it is said:

\[
sa viśvakṛd viśvavidātmayoniḥ
jñāḥ kālākāro guṇī sarvavid yah
pradhāna-kṣetrajña-patir guneśaḥ
samsāra-mokṣa-sthiti-bandha-hetuh
\]

"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:
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 hṛta-jñānāh 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.
plakṣa-ādiṣu—in the islands headed by Plakṣa; pañcasu—five; puruṣāṇāṁ—of the inhabitants; āyuḥ—long duration of life; indriyam—soundness of the senses; ojah—bodily strength; sahāḥ—mental strength; balam—physical strength; buddhiḥ—intelligence; vikramah—bravery; iti—thus; ca—also; sarvesāṁ—of all of them; aut-pattiki—inborn; siddhiḥ—perfection; avisṛṣena—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 Plakṣadvipa.

TEXT 7

plakṣaḥ sva-samānenekṣu-rasodenaṇvṛto yathā tathā dvīpo 'pi śālmalo dvi-guṇa-vaśālaḥ samānena surodenaṇvṛtaḥ parivṛṇkte.

plakṣaḥ—the land known as Plakṣadvipa; 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 Śālma; dvi-guṇa-vaśālaḥ—twice as big; samānena—equal in width; surā-udena—by an ocean of liquor; āvṛtaḥ—surrounded; parivṛṇkte—exists.

TRANSLATION

Plakṣadvipa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island—Śālmalidvipa—twice as broad as Plakṣadvipa [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.
yatra ha vai sālmali plakṣāyāmā yasyāṁ vāva kila nilayam āhur bhagavataś chandah-stutah patattri-rājasya sā dvīpa-hūtaie upalakṣyate.

TRANSLATION

On Śālmalīdvipa there is a śālmalī 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

tad-dvīpādhipatiḥ priyavrataṁjō yajñabāhuḥ sva-sutebhyaḥ saptabhyas tan-nāmāni sapta-varśāni vyabhajat surocanam saumanasyam ramanakaṁ deva-varṣam pāribhadram āpyāyanam avijñātam iti.
tat-dvipa-adhipatiḥ—the master of that island; priyavrata-ātmajah—the son of Mahārāja Priyavrata; yajña-bāhuḥ—named Yajñabāhu; svasutebhyaḥ—unto his sons; saptabhyāḥ—seven in number; tatrāmāni—having names according to their names; saptavarṣāṇi—seven tracts of land; vyabhajat—divided; surocanaṁ—Surocana; saumanasyaṁ—Saumanasya; ramanakam—Ramaṇaka; deva-varṣam—Deva-varṣa; pāribhadram—Pāribhadra; āpyāyanam—Āpyāyana; avijñātām—Avijñāta; iti—thus.

TRANSLATION

The son of Mahārāja Priyavrata named Yajñabāhu, the master of Śālmalidvīpa, 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

In those tracts of land there are seven mountains—Svarasaḥ, Sataśṛṅga, Vāmadevaḥ, Kunda, Mukundaḥ, Puṣpa-varṣaḥ, sahasra-śrutīḥ; iti. anumatiḥ, sinivālī sarasvati kuhū rajanī nandā rākṣeti.

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-śṛṅgaḥ—Śataśṛṅga; vāma-devaḥ—Vāmadeva; kundaḥ—Kunda; mukundaḥ—Mukunda; puṣpa-varṣaḥ—Puṣpa-varṣa; sahasra-śrutīḥ—Sahasra-śrutīḥ; iti—thus; anumatiḥ—Anumati; sinivālī—Sinivālī; sarasvati—Sarasvati; kuhū—Kuhū; ra janī—Rajanī; nandā—Nandā; rākā—Rākā; iti—thus.

TRANSLATION

In those tracts of land there are seven mountains—Svarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and...
Sahasraśruti. There are also seven rivers—Anumati, Sinivāli, Sarasvatī, Kuhū, Rajani, Nandā and Rākā. They are still existing.

TEXT 11

तद्वर्षपुरुषः śrutadharaviryadhara-vasundhara-śāmbhava bhagavantam vedamayaṁ somam ātmānam vedena yajante.

tat-varṣa-puruṣāḥ—the residents of those tracts of land; śrutadharas—Srutidharas; viryadhara—Viryadharas; vasundhara—Vasundharas; iṣandhara—Iṣandharas; 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, viryadharas, vasundharas and iṣandharas, all worship the expansion of the Supreme Personality of Godhead named Soma, the moon-god.

TEXT 12

स्वागोभीः pitṛ-devebhyaḥ vibhajanaṁ kṛṣṇa-śuklayaṁ praśānāṁ sarvāsāṁ rāja-ndhaḥ somo na āstiviti.

sva-gobhiḥ—by expansion of his own illuminating rays; pitṛ-devebhyaḥ—unto the pitās and the demigods; vibhajan—dividing; kṛṣṇa-śuklayaḥ—into the two fortnights, dark and light; praśānāṁ—of
the citizens; sarvāsāṁ—of all; rāja—the king; andhaḥ—food grains; somāḥ—the moon-god; naḥ—toward us; āstu—let him remain favorable; iti—thus.

TRANSLATION

[The inhabitants of Śālmalidvīpa 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 krṣṇa, 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 सुरोदायितद्विगुण: समानेनान्तो घृतोदेन यथापूर्वः कुशद्रीपो यस्त्वन्
कुशस्तम्भः देवकुशतलवद्वीपाल्याकरो ज्वलन इवापर: स्वशप्लोचिना दिशो
विराजयति ॥ १३ ॥


evam—thus; surodāt—from the ocean of liquor; bhāt—outside; tad-dvi-gūnah—twice that; samānena—equal in width; āvrtaḥ—surrounded; ghṛtōdena—an ocean of clarified butter; yathā-pūrvah—as previously with Śālmalidvīpa; kuśa-dvīpa—the island called Kuśadvīpa; yasmin—in which; kuśa-stambhah—kuśa grass; deva-kṛthaḥ—created by the supreme will of the Supreme Personality of Godhead; tad-dvīpākhyā-karah—giving the island its name; jvalanah—fire; iva—like; aparah—another; sva-sāspa-rocisā—by the effulgence of the young sprouting grass; diśah—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 Śālmalidvipa is surrounded by a liquor ocean, Kuśadvipa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kuśadvipa 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 Śrimad-Bhāgavatam. In regard to this verse, Śrīla Viśvanātha Cakravartī Thākura says, susaspāṇi sukomala-śikhās teśām 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

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 Śrimad-Bhāgavatam. In regard to this verse, Śrīla Viśvanātha Cakravartī Thākura says, susaspāṇi sukomala-śikhās teśām 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.

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engaged in austerities; vasu—unto Vasu; vasudāna—Vasudāna; drḍharuci—Drḍharuci; nābhi-gupta—Nābhigupta; stutya-vrata—Stutyavrata; vivikta—Vivikta; vāma-deva—Vāmadeva; nāmabhyaḥ—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, Drḍharuci, Stutyavrata, Nābhigupta, Vivikta and Vāmadeva.

TEXT 15

In those seven islands there are seven boundary mountains, known as Cakra, Catuhšrīṅga, Kapila, Citrakūṭa, Devānika, Udhrvaramā, Draviṇa, iti—thus.

TRANSLATION

In those seven islands there are seven boundary mountains, known as Cakra, Catuhšrīṅga, Kapila, Citrakūṭa, Devānika,
Urddhvaroma and Draviṇa. There are also seven rivers, known as Ramakulyā, Madhukulyā, Mitrayindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā.

**TEXT 16**

यात्रा पयोभि: कुशद्रीपङ्क्तः कुशलकोविदाभिजयूक्तकुलकसंज्ञा भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते ॥ १६ ॥

yāsāṁ payobhiḥ kuśadvipaukasah kuśala-kovidābhiyukta-kulaka-sanjña bhagavantaṁ jātaveda-sarūpiṇam karma-kauśalena yajante.

yāsām—of which; payobhiḥ—by the water; kuśa-dvīpa-okasah—the inhabitants of the island known as Kuśadvipa; kuśala—Kuśala; kovida—Kovida; abhiyukta—Abhiyukta; kulaka—Kulaka; sanjña—named; bhagavantaṁ—unto the Supreme Personality of Godhead; jātaveda—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 Kuśadvipa are celebrated as the Kusalas, Kovidas, Abhiyuktas and Kulakas. They are like the brāhmaṇas, kṣatriyas, vaiśyas and śudras 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 ब्रह्माणि: साक्षाजातवेदेऽदोसिः हृद्यवाद् ॥

देवानं पुरुषाः ज्ञानं पुरुषं यज्ञं यजेति ॥ १७ ॥

parasya brahmaṇaḥ sāksāj
dēvānāṁ puruṣāḥ ājñāṇam puruṣam yajante
devānāṁ puruṣāṅgānāṁ
yajñena puruṣam yajeti

parasya—of the Supreme; brahmaṇaḥ—Brahman; sākṣat—directly; jāta-vedah—O fire-god; asi—you are; havyavāt—the carrier of Vedic offerings of grains and ghee; devānāṁ—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 Kuṣadvipa 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 yajnic 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 Śrila Viśvanātha Cakravarti 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 worshipping 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.
tathā ghr̥todād bahiḥ krau̇ncadvipo dvi-guṇaḥ sva-mānena kṣiropena
parita upaklpto vr̥t̥a yathā kuśadvipo ghr̥todena yasmin krau̇nco nāma
parvata-rājo dvipa-nāma-nirvartaka āste.

TRANSLATION

Outside the ocean of clarified butter is another island, known as Krau̇ncaadvipa, which has a width of 1,600,000 yojanas [12,800,000 miles], twice the width of the ocean of clarified butter. As Kuśadvipa is surrounded by an ocean of clarified butter, Krau̇ncaadvipa is surrounded by an ocean of milk as broad as the island itself. On Krau̇ncaadvipa there is a great mountain known as Krau̇ncia, from which the island takes its name.

TEXT 19

yo 'sau guha-praharaṇonmathita-nitamba-kuṇjo 'pi kṣiropena-
sicyamāno bhagavatā varaṇenaḥbhigupto vibhayo babhūva.
yaḥ—which; asau—that (mountain); guha-praharaṇa—by the weapons of Kārttikeya, the son of Lord Śiva; unmathita—shaken; nitamba-kuṇjah—whose trees and vegetables along the slopes; api—although; kṣira-udena—by the ocean of milk; āsicyamānaḥ—being always bathed; bhagavatā—by the greatly powerful; varuṇena—the demigod known as Varuṇa; abhiguptah—protected; vibhayah babhūva—has become fearless.

TRANSLATION
Although the vegetables living on the slopes of Mount Krauṇca 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

tasmin api praiyavrato ghrtapṛṣṭho nāmādhipatiḥ sve dvipe varṣānī 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; ghrta-prṛṣṭhaḥ—Gṛtapṛṣṭha; nāma—named; adhipatiḥ—the king of that island; sve—his own; dvipe—in the island; varṣānī—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-yaśasah—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.
The ruler of this island was another son of Maharaja Priyavrata. His name was Ghṛtapṛṣṭha, 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, Ghṛtapṛṣṭha Maharaja 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.

TRANSLATION

The ruler of this island was another son of Maharaja Priyavrata. His name was Ghṛtapṛṣṭha, 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, Ghṛtapṛṣṭha Maharaja 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

अमो मधुरुहो मेधप्रस्थ: सुधामा भ्राजिष्ठो लोहितान्यो वनसपतिरिति ध्रुपशु-तास्तेषां वर्षिणिकाः सस सपैत्व नध्याभिस्वयत: गुहको वर्धामानो मोजन उपार्हिणो नन्दो नन्द: सर्वतोभद्र इति अभया अग्र्तौष्णा आर्यका नीर्वास्ती हृदवती पवित्रवती शुक्लेति

āmo madhuruho meghapṛṣṭhaḥ sudhāmā bhrājīṣṭho lohitārṇo vanaspatir iti ghṛtapṛṣṭha-sutās teśāṁ varṣa-girayaḥ sapta saptaiva nadyaś cābhikhyātāḥ śuklo vardhamāno bhojana upabarhiṇo nando nandanaḥ sarvatabhada iti abhayā amṛtaughā āryakā tirthavati rūpavati pavitravati śukleti.
TRANSLATION

The sons of Mahārāja Gṛṭapaśṭha were named Āma, Madhuruha, Meghaṭṭha, Sudhāmā, Bṛājīśtha, 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, Tīrthavatī, Rūpavatī, Pavitravatī and Śuklā.

TEXT 22

The inhabitants of Krauṅcadvipa 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 Krauṅcadvipa offer the sanctified waters of the rivers to a deity made of stone or iron.
TEXT 23

आपः पुरुषवीयः स्य पुनार्थवीयः सुवः ||
तानः पुनितात्मवीयः स्यूष्ठात्मात्मना स्यूष्ठवृत्ति || २३ ||

\[ \text{āpah puruṣa-viryaḥ stha} \\
\text{punantir bhūr-bhuvaḥ-suvaḥ} \\
\text{tā naḥ punitāmīva-ghniḥ} \\
\text{sprṣatāṁ ātmanā bhuva iti} \]

\[ \text{āpah—O water; puruṣa-viryaḥ—endowed with the energy of the} \]
\[ \text{Supreme Personality of Godhead; stha—you are; punantīḥ—sanctifying;} \]
\[ \text{bhūḥ—of the planetary system known as Bhūḥ; bhuvaḥ—of the} \]
\[ \text{Bhuvai:I planetary system; suvaḥ—of the Svai:I planetary system; tāḥ—} \]
\[ \text{that water; naḥ—of us; pūnīta—purify; amīva-gniḥ—who destroys} \]
\[ \text{sin; sprṣatāṁ—who those touching; ātmanā—by your constitutional posi-} \]
\[ \text{tion; bhuvaḥ—the bodies; iti—thus.} \]

TRANSLATION

[The inhabitants of Krauñcadvipa 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, Bhuvarloka 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):

\[ \text{bhūmir āpo 'nalo vāyuḥ} \\
\text{kham mano buddhir eva ca} \\
\text{ahaṅkāra itiyrāṁ me} \\
\text{bhinnā prakṛtir aṣṭadhā} \]

“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 Krauñcadvipa purify themselves by bathing in the rivers there.

TEXT 24

एवंपुरस्ताक्षीरोदात्मरित उपवेष्टिथै: शाक्तादीपo द्वात्रिशालक्ष्योजनायामः
समानेन ५ दविमण्डलेन परीतो यस्मिन शाक्तो नाम महीनुः
ख्येत्रचक्षुः
देशको यथा ह महासुरासिनिश्चक्तं द्विपमपञ्जायति ||२४॥

evakam purastat kṣīrodāt parita upavesitaḥ sākadvipo dvātrimśal-lakṣa-yojanāyāmāḥ samānena ca dadhi-mañḍodena parito yasmin sāko nāma mahiruhah sva-kṣetra-vyapadesakah yasya ha mahā-surabhī-gandhas tam dvīpam anuvāsatī.

evakam—thus; parastat—beyond; kṣīra-udāt—from the ocean of milk; paritah—all around; upavesitah—situated; sāka-dvīpaḥ—another island, known as Śākadvipa; dvā-trimśat—thirty-two; lakṣa—100,000; yojana—yojanas; āyāmah—whose measure; samānena—of equal length; ca—and; dadhi-mañḍa-udena—by an ocean containing water resembling churned yogurt; paritah—surrounded; yasmin—in which land; sākaḥ—sāka; nāma—named; mahiruhah—a fig tree; sva-kṣetra-vyapadesakah—giving the island its name; yasya—of which; ha—in deed; mahā-surabhī—a greatly fragrant; gandhaḥ—aroma; tam dvīpam—that island; anuvāsatī—makes fragrant.

TRANSLATION

Outside the ocean of milk is another island, Śākadvipa, which has a width of 3,200,000 yojanas [25,600,000 miles]. As Krauñcadvipa is surrounded by its own ocean of milk, Śākadvipa is surrounded by an ocean of churned yogurt as broad as the island
itself. In Śakadvipa there is a big śaka tree, from which the island takes its name. This tree is very fragrant. Indeed, it lends its scent to the entire island.

**TEXT 25**

Tasyāpi priyavrata evadhipatir nāmnā medhātithiḥ so 'pi vibhajya sapta varṣāṇi putra-nāmāni teṣu svātmajān purojava-manojava-pavamāṇa-dhūmrāṇika-citrarepha-bahurūpa-viśvadhāra-samjñān nidhāpyādhipatin svayaṁ bhagavaty ananta ā-vesita-matis tapovanam praviveṣa.

tasya api—of that island also; priyavrataḥ—a son of Mahārāja Priyavrata; eva—certainly; adhipatih—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; svā-ātmajān—his own sons; purojava—Purojava; manojava—Manojava; pavamāṇa—Pavamāṇa; dhūmrāṇika—Dhūmrāṇika; citra-repha—Citrarepha; bahu-rūpa—Bahurūpa; viśvadhāra—Viśvadhāra; samjñān—having as names; nidhāpya—establishing as; adhipatih—the rulers; svayaṁ—himself; bhagavati—in the Supreme Personality of Godhead; anante—in the unlimited; ā-vesita-matiḥ—whose mind was fully absorbed; tapaḥ-vanam—in the forest where meditation is performed; praviveṣa—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 Puro-
java, Manojava, Pavamāna, Dhūmrānika, Citrarepha, Bahurūpa
and Viśvadhāra. After dividing the island and situating his sons as
its rulers, Medhātiṣṭha personally retired, and to fix his mind com-
pletely upon the lotus feet of the Supreme Personality of
Godhead, he entered a forest suitable for meditation.

TEXT 26

एतेशां वर्षमर्यादागिरयो नद्यश सम सत्सैव ईशान उरुष्रिंगो बलभद्रः सतकेसरः
सहस्रसोतो देवपालो महानस हृति अनघासिंहयूद्रम उभयस्थोरिपराजिता
पश्चपदी सहससुतिनिष्जलितिं ॥२६॥

eteśāṁ varṣa-maryādā-girayā nadyaṁ ca sapta saptaiva īśāna uruśrīṅgo
balabhadrah satakesarah sahasrasroto devapālo maḥānasa iti
anaghāyurdā ubhayasprṣṭiḥ aparājītā paṅcapadi sahasrasrutir nijadhṛti
iti.

eteśāṁ—of all these divisions: varṣa-maryādā—acting as the bound-
ary limits: girayā—the big hills: nadyaṁ ca—and the rivers also;
sapta—seven; sapta—seven; eva—indeed; īśāna—Īśāna; uru-
śrīṅgaḥ—Uruśrīṅga; bala-bhadrah—Balabhadra; sata-kesarah—
Satakesara; sahasra-srotah—Sahasrasrota; deva-pālah—Devapāla;
maḥānasaḥ—Maḥānasa; iti—thus; anaghā—Anaghā; āyurdā—
Āyurdā; ubhayasprṣṭiḥ—Ubhayasprṣṭi; aparājītā—Aparājītā;
paṅcapadi—Paṅcapadi; sahasra-srutiḥ—Sahasrasruti; nija-dhṛtiḥ—Nijadhrīti;
iti—thus.

TRANSLATION

For these lands also, there are seven boundary mountains and
seven rivers. The mountains are Īśāna, Uruśrīṅga, Balabhadra,
Śatakesara, Sahasrasrota, Devapāla and Maḥānasa. The rivers are
Anaghā, Āyurdā, Ubhayasprṣṭi, Aparājītā, Paṅcapadi, Sahasrasruti
and Nijadhrīti.
TEXT 27

The inhabitants of those tracts of land: rta-vrata—Rtavrata; satya-vrata—Satyavrata; dāna-vrata—Dānavrata; anuvrata—Anuvrata; nāmānaḥ—having the four names; bhagavantaḥ—the Supreme Personality of Godhead; vāyu-ātmakam—represented by the demigod Vāyu; prāṇāyāma—by the practice of regulating the airs within the body; vidhūta—cleansed away; rajah-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—Rtavrata, Satyavrata, Dānavrata and Anuvrata—which exactly resemble brāhmaṇa, kṣatriya, vāśya and śūdra. They practice prāṇāyāma and mystic yoga, and in trance they worship the Supreme Lord in the form of Vāyu.

TEXT 28

antah-praviśya bhūtāni
yo bibharty ātma-ketubhiḥ
antaryāmīśvaraḥ sākṣāt
pātu no yad-vaṣe sphaḥtam
antah-praviśya—entering within; bhūtāni—all living entities; yah—who; bibharti—maintains; ātma-ketubhiḥ—by the functions of the inner airs (prāṇa, apāna, etc.); antaryāmī—the Supersoul within; īśvaraḥ—the Supreme Person; sākṣat—directly; pātu—please maintain; nah—us; yat-vaśe—under whose control; sphuṭam—the cosmic manifestation.

TRANSLATION

[The inhabitants of Śākadvipa 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 antrayāmī, the Supersoul within the core of the heart.

TEXT 29

एवेव दधिमण्डोत्तरतः पुष्करदीपस्तले द्विगुणायामः समन्तत उपकल्पितः समानेन खाद्यकेन सञ्चयण बहिराग्न्तो गसिन्द्र ब्रह्मपुष्करं ज्वलनशिलामलकनकपत्राध्युतायुं भगवतं कमलासनसाध्यायां परिकल्पितम् ||२९||


evam eva dadhi-mañḍodāt parataḥ puṣkaradvīpas tato dvigunāyāmaḥ samantata upakalpitaḥ samānena svādādakena samudrēṇa bahir āvṛto yasmin brhat-puṣkaraṁ jvalana-sikhāmala-kanakapatra-yutāyutam bhagavataḥ kamalāsanaśādhyaśanaṁ parikalpitam.
evam eva—thus; dadhi-maṇḍa-udāt—the ocean of yogurt; parataḥ—beyond; puṣkara-dvīpaḥ—another island, named Puṣkaradvipa; tataḥ—than that (Sākadvipa); dvi-guna-āyāmah—whose measurement is twice as great; samantataḥ—on all sides; upakalpitaḥ—surrounded; samānena—equal in width; svādudsakaraṇa—possessing sweet water; samudreṇa—by an ocean; bahih—with the outside; aviṣṭa—surrounded; yasmin—in which; bṛhat—very big; puṣkaram—lotus flower; jvalana-sikhā—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; parikalpitaḥ—considered.

**TRANSLATION**

Outside the ocean of yogurt is another island, known as Puṣkaradvipa, 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 Puṣkaradvipa 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.
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 Uttarāyana, and its path on the southern side is called Dakṣiṇāyana. 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 saṁbhṛta-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

The movement of the sun is confirmed in the Brahma-saṁhitā (5.52): yasyājñāya bhramati saṁbhṛta-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.
The ruler of this island, the son of Mahārāja Priyavrata named Vitihotra, 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.

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

yat tat karmamayaṁ liṅgaṁ
brahma-liṅgaṁ jano 'rcayet
ekāntam advayaṁ śaṁtaṁ
tasmai bhagavate nama iti

yat—which; tat—that; karmamayaṁ—obtainable by the Vedic ritualistic system; liṅgaṁ—the form; brahma-liṅgaṁ—which makes known the Supreme Brahman; janaḥ—a person; arcayet—must worship; ekāntam—who has full faith in the one Supreme; advayaṁ—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-maya ("obtainable by the Vedic ritualistic system") is significant. The Vedas say, svadharma-nisthāḥ śata-yanmabhiḥ pumān viriṅcatāṁ eti: "One who strictly follows the principles of varṇāśrama-dharma for at least one hundred births will be
rewarded with the post of Lord Brahma.” It is also significant that although Lord Brahma 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, Brahma 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 Brahma is called brahma-liṅga, which indicates that his entire form consists of Vedic knowledge.

**TEXT 34**

क्रियापदोऽवाच

तत: परस्तांहोकालोकनामाचलो लोकालोकस्योर्न्तराले परित उपक्षितः

॥३४॥

**TRANSLATION**

Thereafter, beyond the ocean of sweet drinking 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**

याबन्धन्यात्तरस्योर्न्तरं तावतिः भूमि: काश्चन्यात्तरस्योर्न्तरं तावतिः यथा प्रहितः पदार्थो न कथाक्रियः प्रत्युपलब्ध्ये तस्मात् सर्वस्य परिहर्द्यतास्य स्वतः

॥३५॥

यावन मानसोत्तरस्योर्न्तरं तावति bhūmiḥ kārṇany anyādaśa-talopamā yasyāṁ prahitaḥ padārtho na kathaṁcit punah pratyupalabhyate tasmāt sarva-sattva-parihṛtāsiṁ.
yāvat—as much as; mānasottara-meruḥ antaram—the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru); tāvati—that much; bhūmiḥ—land; kāṇcanī—made of gold; anyā—another; ādārśa-tala-upamā—which surface is just like the surface of a mirror; yasyām—which; prahitaḥ—dropped; padārthaḥ—a thing; na—not; kathaṅcit—in any way; punah—again; pratyupalabhyate—is found; tasmāt—therefore; sarva-sattva—by all living entities; pariḥṛtā—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

lokalokāḥ iti samākhyaḥ yad anenaṃcalena lokalokasyāntarvar-tināvasthāpyate

lokāloka iti samākhyaḥ yad anenaṃcalena lokalokasyāntarvar-tināvasthāpyate.

loka—with light (or with inhabitants); alokaḥ—without light (or without inhabitants); iti—in this way; samākhyaḥ—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

By the supreme will of Kṛṣṇa, the mountain known as Lokālokā has been installed as the outer border of the three worlds—Bhūrloka, Bhuvāloka and Svāloka—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 lokes 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. Śukadeva Gosvāmi described these universal affairs to Mahārāja Parikṣit 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 Gosvāmi 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 Śrimad-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 Śrimad-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**

एतावः लोकोत्विन्यासो मानस्युक्तसङ्क्षाम्बिकित्विनितितः
कविभिः स
तु पञ्चाश्चौकरियागणित्यं मूगोलस्य तुरीयमाणोध्यं लोकालोकाचारः । १३८।

etāvāṃ loka-vinyāso māna-lakṣaṇa-saṁsthābhir vicintitāh kavibhīḥ sa
tu pañcāśat-koti-ganiṭaṁ bhu-golasya turiya-bhāgo 'yam
lokālokaṁ ca ca.ah.

etāvān—this much; loka-vinyāsah—the placing of the different planets; māna—with measurements; lakṣaṇa—symptoms; saṁsthābhīḥ—as well as with their different situations; vicintitāḥ—established by scientific calculations; kavibhīḥ—by learned scholars; saḥ—that; tu—but; pañcāśat-koti—500,000,000 yojanas; ganiṭasya—which is measured at; bhu-golasya—of the planetary system known as
The Structure of the Universe

Bhūgolaka; turiya-bhāgah—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

Śrila Viśvanātha Cakravarti Ṣhākura 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 Śrila Viśvanātha Cakravarti Ṣhākura, which records exact calculations regarding universal affairs.
sárhakám bhaved anyathá tu vyákhyaántare pañcásat-koti-pramánatvád ándagolaka-lagnatvád tat tat sarvam akińcít-karán syá tákśusé manvantare cákasmáí májjanam śrí-varáha-devenothápanam ca durghátaṁ syád ity adikám vivecańiyyam.

TEXT 39

तदुपरियचतसृप्याशालात्मयोनिनारिलजगदुरुणाधिनिवेशिता ये द्विद्रपतय

transliteration: tad-upariśtvac catasrśv āśāsvatma-yoninākhila-jagad-guruṇādhinivesitā ye dvirada-pataya rṣabhaḥ puṣkaracūḍo vāmano 'parājita iti sakalaloka-sthiti-hetavaḥ.

TRANSLATION

On the top of Lokáloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahmá, the supreme spiritual master of the entire universe. The names of those elephants are rṣabhaḥ-Rṣabha; puṣkaracūḍa-Puṣkaracūḍa; vāmanah-Vāmana; aparājitaḥ-Aparājita. They are responsible for maintaining the planetary systems of the universe.

TEXT 40

तेरां स्वचित्रतां लोकपालां च विशिष्टस्यपुरुषह्नाय भगवान् परममहापुरुषो महहिभृत्तिपतिन्तयम्यात्मनो विमुद्धस्वं धर्मशालवैराग्याध्यादि-महासिद्धश्रुपलक्षण विष्क्षेपनादिभिः खय्यार्थमयारः परिवारितो निजवर्यागो-पशोभिततैलिनज्ञज्ञज्ञद्वैः संधारायमाणात्सिनः गिरिवे समन्तात्सकल्लोकस्वत्य आस्ते ||२०||
The Structure of the Universe

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, He exists.
assistants like Viśvaksena, He exhibits all His perfect opulences, such as religion and knowledge, and His mystic powers such as animā, laghimā and mahimā. He is beautifully situated, and He is decorated by the different weapons in His four hands.

TEXT 41

आकल्पमेवं वेषं गतं एप महाधिनात्मयोगमायया विरचितविविधलोक-यात्रामोपिययेत्यस्यः \|३१\||

ākalpam evaṁ veṣaṁ gata eṣa bhagavān ātma-yogamāyayā viracita-vividha-loka-yātrā-gopīyāyety arthaḥ.

ä-kalpam—for the duration of the time of creation; evam—thus; veṣaṁ—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 livelihood 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, sambhavāṁ ātma-māyayā: “I appear by My internal potency.” The word ātma-māya 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

The Structure of the Universe

My dear King, outside Lokaloka 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 brahmāṇa.

TEXT 43

Anda-madhya-gataḥ sūryo
dyāv-ābhūmyor yad antaram
sūryāṇḍa-golayor madhye
ekotyaḥ syuḥ paṅca-vimśatiḥ
aṇḍa-madhya-gataḥ—situated in the center of the universe; sūryaḥ—the sun globe; dyāv-ābhūmyoh—the two planetary systems Bhūrloka and Bhuvarloka; yat—which; antaram—in between; sūrya—of the sun; aṇḍa-golayoh—and the globe of the universe; madhye—in the middle; kotyab—groups of ten million; syuh—are; pāṇca-viṁśatih—twenty-five.

TRANSLATION

The sun is situated [vertically] in the middle of the universe, in the area between Bhūrloka and Bhuvarloka, which is called antarikṣa, 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

mṛte 'ṇḍa esa etasmin yad abhūt tato mārtaṇḍa iti vyapadesāḥ. hiraṇya-garbhaḥ iti yad dhiranyaṇḍa-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; mārtaṇḍa—Mārtaṇḍa; iti—thus; vyapadesāḥ—the designation; hiraṇya-garbhaḥ—known as Hiraṇya-garbha; iti—thus; yat—because; hiraṇya-aṇḍa-samudbhavaḥ—his material body was created from Hiraṇya-garbha.
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 Mārtana. 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 Brahmas. 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

\[ \text{sūryeṇa hi vibhajyante} \\
\text{diśaḥ kham dyaur mahi bhidā} \\
\text{svargāpavargau narakā} \\
\text{rasaukāṃsi ca sarvaśāḥ} \]

\[ \text{sūryeṇa—by the sun-god within the sun planet; hi—indeed; vibha-} \\
\text{jyante—are divided; diśaḥ—the directions; kham—the sky; dyauḥ—} \\
\text{the heavenly planets; mahi—the earthly planets; bhidā—other divi-} \\
\text{sions; svarga—the heavenly planets; apavargau—and the places for} \\
\text{liberation; narakāḥ—the hellish planets; rasaukāṃsi—such as Atala;} \\
\text{ca—also; sarvaśāḥ—all.} \]
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

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 drg-iśvara, the Personality of Godhead presiding over sight.

PURPORT
In this regard, Śrila Viśvanātha Cakravarti Ṭhākura says, sūrya ātmā ātmatvenopāsyah. The actual life and soul of all living entities within this universe is the sun. He is therefore upāsya, worshipable. We wor-
ship the sun-god by chanting the Gāyatrī mantra (om bhuḥ bhuvaḥ svah
tat savitur vareṇyaṁ bhargo devasya dhiṁahi). 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,
Hiranyagarbha, 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 Krṣṇa first instructed
Bhagavad-gītā to the sun-god (imam vivasvate yogam proktavān aham
avyayam). Therefore the sun is not vacant. It is inhabited by living en-
tities, 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 Karkaṭa-rāsi (Cancer) and then travels to Sinha-rāsi (Leo) and so on through Dhanuḥ-rāsi (Sagittarius), its course is called Dakṣiṇāyana, the southern way, and when the sun enters Makara-rāsi (Capricorn) and thereafter travels through Kumbhārāsi (Aquarius) and so on through Mithuna-rāsi (Gemini), its course is called Uttarāyana, the northern way. When the sun is in Meṣa-rāsi (Aries) and Tula-rāsi (Libra), the duration of day and night are equal.

On Mānasottara Mountain are the abodes of four demigods. East of Sumeru Mountain is Devadhāni, where King Indra lives, and south of Sumeru is Sāmīyamani, the abode of Yamarāja, the superintendent of death. Similarly, west of Sumeru is Nimlocani, the abode of Varuṇa, the demigod who controls the water, and north of Sumeru is Vibhāvari, 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 places 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 Saṅvatsara. The seven horses pulling the chariot of the sun are known as Gāyatrī, Brhatī,
Uṣṇik, Jagati, Triṣṭup, Anuṣṭup and Paṅkți. 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 Vālikhīlyas. There are fourteen Gandharvas, Apsaras 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

एतावानेव भूवलयस संनीवेशः प्रमाणलक्षणतो न्याय्यायातः प्राप्त: ॥ १ ॥

śri-śuka uvāca
etāvān eva bhū-valayasya sanniveśaḥ pramāṇa-lakṣaṇātov yākhyātāḥ.

śri-śukaḥ uvāca—Śrī Śukadeva Gosvāmi said; etāvān—so much; eva—certainly; bhū-valayasya sanniveśaḥ—the arrangement of the whole universe; pramāṇa-lakṣaṇātah—according to measurement (fifty crores of yojanas, or four billion miles in width and length) and characteristics; vyākhyātāḥ—estimated.

TRANSLATION

Śukadeva Gosvāmi 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 दियो मण्डलमान तद्दिद उपदिश्यन्ति यथा द्विदल्योर्निप्पावादीनां ते अन्तरेणान्तरिष्यं तदुभयसन्निःणतम् ॥ २ ॥
etena hi divo manḍala-mānāṁ tad-vida upadīśanti yathā dvi-dalayor nispāvādināṁ te antareṇāntarikṣāṁ tad-ubhaya-sandhitam.

etena—by this estimation; hi—indeed; divaḥ—of the upper planetary system; manḍala-mānāṁ—the measurement of the globe; tat-vidaḥ—the experts who know about it; upadīśanti—instruct; yathā—just as; dvi-dalayor—in the two halves; nispāva-ādināṁ—of grain such as wheat; te—of the two divisions; antareṇa—in the intervening space; antarikṣāṁ—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


yat—of which (the intermediate space); madhya-gataḥ—being situated in the middle; bhagavān—the most powerful; tapatāṁ patiḥ—the master of those that heat the whole universe; tapanaḥ—the sun; ātapena—by heat; tri-lokiṁ—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; dakṣina-ayana—of passing to the southern side of the
equator; vaiṣuvata—of passing through the equator; samjñābhiḥ—by
different names; māndya—characterized by slowness; śaighrya—swift-
ness; 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-savānam—according to the
order of the Supreme Personality of Godhead; abhipadyamānah—mov-
ing; makara-ādiṣu—headed by the sign Makara (Capricorn); rāṣiṣu—in
different signs; ahāḥ-rātrāṇi—the days and nights; dirgha—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-samhitā (5.52):

yac ca/kṣur eṣa savitā sakala-grahānām
   rājā samasta-sura-mūrtir aṣeṣa-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.” 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, mayādhyakṣena prakṛtiḥ: material nature carries out the orders of the Lord, and thus everything is maintained in an orderly way.

TEXT 4

yadā meṣa-tulayor vartate tadāhō-rātrāṇi samānāṇi bhavanti yadā vṛśabhādiśu paṅcasu ca rāśisu carati tadāhāṇy eva vardhante hrasati ca māsi māsy ekaikā ghaṭikā rātṛisu.

yadā—when; meṣa-tulayoh—in Meṣa (Aries) and Tulā (Libra); vartate—the sun exists; tadā—at that time; ahaḥ-rātrāṇi—the days and nights; samānāṇi—equal in duration; bhavanti—are; yadā—when; vṛśabhādiśu—headed by Vṛśabha (Taurus) and Mithuna (Gemini); paṅcasu—in the five; ca—also; rāśisu—signs; carati—moves; tadā—at that time; ahaḥi—the days; eva—certainly; vardhante—increase; hrasati—is diminished; ca—and; māsi māsi—in every month; ekaikā—one; ghaṭikā—half hour; rātṛisu—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 Vṛśabha [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 वृष्णिकादिषु पञ्चसु वर्तते तदाहोरात्माणि विपर्यायाणि भवन्ति \| ५ \| yadā vṛṣcikādīṣu pañcasu vartate taddāho-rātrāṇi viparyayāṇi bhavanti.

yadā—when; vṛṣcika-ādīṣu—headed by Vṛṣcika (Scorpio); pañcasu—five; vartate—remains; taddā—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 Vṛṣcika [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

यावद दक्षिणायनमहानि वर्धन्ते यावद उदागायनां रात्रयः \| ६ \| yāvad dakṣināyanaṁ ahaṁ vardhante yāvad udagayanaṁ rātryaḥ.

yāvat—until; dakṣiṇa-ayanam—the sun passes to the southern side; ahaṁ—the days; vardhante—increase; yāvat—until; udagayanaṁ—the sun passes to the northern side; rātryaḥ—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.
evam nava koṭayā eka-pańcāśal-lakṣāṇi yojanānāṁ mānasottara- 
giri-parivarṭanasyopadīśanti tasminn aindrīṁ purīṁ pūrvasmān meror devadhānīṁ nāma dakśiṇato yāmyāṁ saṁyamanīṁ nāma paścād 
vāruṇīṁ nimlocanīṁ nāma uttarataḥ saumyāṁ vibhāvarīṁ nāma 
tāṣudaya-madhyāhnāstamaya-niśithānīti bhūtānāṁ pravṛtti-nīvṛtti- 
nimittāni samaya-viśeṣeṇa meros catur-diśam.

TRANSLATION
Śukadeva Gosvāmi 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 Saṁyamani, possessed by Yamarāja, in the west is a place known as Nimlocani, possessed by Varuṇa, and in the north is a place named Vibhāvari, 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**

```sa

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tatratyānāṁ divasa-madhyaṅgata eva sadādityas tapati savyena-\calam</td>
<td>for the living entities residing on Mount Meru; divasa-</td>
</tr>
<tr>
<td>dakṣinena karoti. yatrodeti tasya ha samāna-sūtra-nipāte nimlocati</td>
<td>madhyaṅgataḥ—being positioned as at midday; eva—indeed; sadā—</td>
</tr>
<tr>
<td>yatra kvacana syandenābhitapati tasya haśa samāna-sūtra-nipāte</td>
<td>always; ādityaḥ—the sun; tapati—heats; savyena—to the left side;</td>
</tr>
<tr>
<td>prasvāpayati tatra gatam na paśyanti ye tam samanupaśyeren.</td>
<td>acalam—Sumeru Mountain; dakṣinena—to the right (being forced by</td>
</tr>
<tr>
<td></td>
<td>wind blowing to the right), the sun moves to the right); karoti—</td>
</tr>
<tr>
<td></td>
<td>moves; yatra—the point where; udeti—it rises; tasya—of that</td>
</tr>
<tr>
<td></td>
<td>position; ha—certainly; samāna-sūtra-nipāte—at the diametrically</td>
</tr>
<tr>
<td></td>
<td>opposite point; nimlocati—the sun sets; yatra—where; kvacana—</td>
</tr>
<tr>
<td></td>
<td>somewhere; syandenā—with perspiration; abhitapati—heats (at</td>
</tr>
<tr>
<td></td>
<td>midday); tasya—of that; ha—certainly; eśaḥ—this (the sun); samāna-</td>
</tr>
<tr>
<td></td>
<td>sūtra-nipāte—at the diametrically opposite point; prasvāpayati</td>
</tr>
<tr>
<td></td>
<td>the sun causes to sleep (as at midnight); tatra—there; gatam—</td>
</tr>
<tr>
<td></td>
<td>gone; na paśyanti—do not see; ye—who; tam—the sunset; samanupaśyeran—seeing.</td>
</tr>
</tbody>
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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.

TRANSLATION

When the sun travels from Devadhāni, the residence of Indra, to Sarīyamani, the residence of Yamarāja, it travels 23,775,000 yojanas [190,200,000 miles] in fifteen ghaṭīkās [six hours].
The distance indicated by the word *sādhiṅaḥ* is *paṅca-viṁśati-sahasrāṅaḥ,* or 25,000 *yojana.* That plus two and a half crores and twelve and a half *lakṣa* of *yojana* is the distance the sun travels between each two cities. This comes to 23,775,000 *yojana,* or 190,200,000 miles. The total orbit of the sun is four times that distance, or 95,100,000 *yojana* (760,800,000 miles).

**TEXT 11**

एवं ततो वारुणिः सौम्यामेत्ति च पुनः तथावने च ग्रहाः सौम्यान्

नक्षत्राः सह ज्योतिस्धात्रे समभूयनि सह वा निम्लोचनि ॥ ६ ॥

*evaṁ tato vāruṇiṁ saumyaṁ aindriṁ ca punas tathāvane ca grahaḥ*

*soma-dayāy替换 saha jyotiṣ-cakre samabhuyanti saha vā nimlocanti.*

*evam—in this way; tataḥ—from there; vāruṇiṁ—to the quarters where Varuṇa lives; saumyaṁ—to the quarters where the moon lives; aindriṁ ca—and to the quarters where Indra lives; punaḥ—again; tathaḥ—so also; anye—the others; ca—also; grahaḥ—planets; soma-

*ādayāy—are headed by the moon; nakṣatraṁ—all the stars; saha—with; jyotiḥ-cakre—in the celestial sphere; samabhuyanti—rise; saha—

*along with; vā—or; nimlocaṇi—set.*

**TRANSLATION**

From the residence of Yamarāja the sun travels to Nimlocani, the residence of Varuṇa, from there to Vibhāvari, 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-gitā* (10.21) Kṛṣṇa says, *nakṣatraṁ aham śaśi:* “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 गृहूतेन चतुर्ग्राह्यो योजनान्यायशताधिकानि सारो रधयीमयोगस्य चतुर्गुप्त परिवर्त्तेत पुरीशु ||२१॥

evarn muhūrtena catus-triṁśal-lakṣa-yojanāny aṣṭa-satādhiṁśi sauro rathas trayimayo 'sau catusṛṣu parivartate purīṣu.

evam—thus; muhūrtena—in a muhūrta (forty-eight minutes); catuḥ-triṁśat—thirty-four; lakṣa—hundred thousands; yojanāni—yojanas; aṣṭa-satā-dhiṁśi—increased by eight hundred; saurah rathah—the chariot of the sun-god; trayī-mayaḥ—which is worshiped by the Gāyatrī mantra (om bhūr bhuvah svāh tat savitur, etc.); aṣau—that; catusṛṣu—to the four; parivartate—he moves; purīṣu—through different residential quarters.

**TRANSLATION**

Thus the chariot of the sun-god, which is trayimaya, or worshiped by the words om bhūr bhuvah svāh, travels through the four residences mentioned above at a speed of 3,400,800 yojanas [27,206,400 miles] in a muhūrta.

**TEXT 13**

यस्यैवं चक्र द्वादशारं षणेमित्रिष्णामिः संवत्तसरस्त्रमकं समामनन्ति तस्याः मेरोपूर्वेनि क्रुद्धो मानसोचरे क्रुद्धतरभागो यत्र प्रोतं रतिरथचक्रं तैलयन्त्रसक्कवद्भ्रमन्मानसोচरगिरिः परिभ्रमणिः।३॥
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-masya 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 Manasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Manasottara Mountain like the wheel of an oil-pressing machine.

TEXT 14

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-masya 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 Manasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Manasottara Mountain like the wheel of an oil-pressing machine.
mitah—measured; taila-yantra-aksa-vat—like the axle of an oil-pressing machine; dhruve—to Dhruvaloka; kṛta—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**

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 Čayatri 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:

\[ \text{gāyatṛi ca brhaty usṇig} \]
\[ \text{jagatī triśṭup eva ca} \]
\[ \text{anuśṭup paṅktir ity uktāś} \]
\[ \text{chandāmsi harayo ravelh} \]

The seven horses yoked to the sun-god’s chariot are named Gāyatṛi, Brḥati, Usṇik, Jagatī, Triśṭup, Anuṣṭup and Paṅkti. These names of various Vedic meters designate the seven horses that carry the sun-god’s chariot.

TEXT 16

\[ \text{purastāt savitur aruṇah paścāc ca niyuktaḥ sautye karmani kilāste.} \]

purastāt—in front; savituh—of the sun-god; aruṇah—the demigod named Aruṇa; paścāt—looking backward; ca—and; niyuktaḥ—engaged; sautye—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:

\[ \text{saptāśva-rūpa-cchandāṁsi} \]
\[ \text{vahante vāmato ravim} \]
\[ \text{cakra-pakṣa-nibaddhāni} \]
\[ \text{cakre vākṣāḥ samāhitāḥ} \]
Although Arunadeva is in the front seat, controlling the horses, he looks back toward the sun-god from his left side.

**TEXT 17**

\[
\text{tathā válahilyā ṛsayo ānguṣṭha-parva-mātrāḥ saṣṭi-sahasrāṇi purataḥ sūryaṁ sūkta-vākāya niyuktāḥ saṃstuvanti.}
\]

tathā—there; válikhilyāḥ—Vālikhilyas; ṛsayah—great sages; ānguṣṭha-parva-mātrāḥ—whose size is that of a thumb; saṣṭi-sahasrāṇi—sixty thousand; purataḥ—in front; sūryaṁ—the sun-god; su-ukta-vākāya—for speaking eloquently; niyuktāḥ—engaged; saṃstuvanti—offer prayers.

**TRANSLATION**

There are sixty thousand saintly persons named Vālikhilyas, 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**

\[
\text{tathānye ca ṛsayo gandharvāpsarasā nāgā grāmanyo yātudhānā devā ity ekākāśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantāṁ sūryam ātmānām nānā-nāmānām prthaṁ-nānā-nāmānāḥ prthak-karmabhīr dvandvaṁ upāsatē.}
\]

tathā—similarly; anye—others; ca—also; ṛsayah—saintly persons; gandharvā-apsarasāḥ—Gandharvas and Apsaras; nāgā—Nāga snakes; grāmanyaḥ—Yakṣas; yātudhānāḥ—Rākṣasas; devāḥ—demigods; iti—
thus; eka-ekaśaḥ—one by one; gaṇāḥ—groups; sapta—seven; catur-daśa—fourteen in number; māsi māsi—in every month; bhagavantaṁ—unto the most powerful demigod; sūryaṁ—the sun-god; ātmānam—the life of the universe; nānā—various; nāmānam—who possesses names; prthak—separate; nānā-nāmānaḥ—having various names; prthak—separate; karma-bhūḥ—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 Śūryadeva, who holds many names.

PURPORT

In the Viṣṇu Purāṇa it is said:

\[
\text{stuvanti munayāḥ sūryāṁ} \\
\text{gandharvair giyate puraḥ} \\
\text{nṛtyanto 'psaraso yānti} \\
\text{sūryasyānū niśācarāḥ} \\
\text{vahanti pannagā yakṣaiḥ} \\
\text{kriyate 'bhūṣusaṅgrahāḥ} \\
\text{vālikhīyās tathaivainam} \\
\text{parivārya samāsate} \\
\text{so 'yaṁ sapta-gaṇaḥ sūrya-} \\
\text{maṇḍale muni-sattama} \\
\text{himoṣna vāri-vṛṣṭīnāṁ} \\
\text{hetutve samayaṁ gataḥ}
\]

Worshiping the most powerful demigod Śūrya, 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**

**lakṣottaraṁ sārdha-naṅkoṭi-yojana-parimalāṁ bhū-valayasya kṣanena sagavyūty-uttaram dvi-sahasra-yojanāṁ sa bhūṅkte.**

lakṣa-uttaram—increased by 100,000; sārdha—with 5,000,000; naṅkoṭi-yojana—of 90,000,000 yojanas; parimalāṁ—circumference; bhū-valayasya—of the earthly sphere; kṣanena—in one moment; sagavyūty-uttaram—augmented by two krośas (four miles); dvi-sahasra-yojanāṁ—2,000 yojanas; saḥ—the sun-god; bhūṅkte—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 Śrimad-Bhāgavatam, entitled, “The Movements of the Sun.”
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—Ṛg, 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 hāṭha or aṣṭāṅga-yoga or who perform āgniḥotra 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 Bhuvarloka, the sun rotates through the time circle of the zodiac, represented by twelve rāśis, 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 ayāna, 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, Idāvat­sara, Anuvatsara and Vatsara.

The moon is situated 100,000 yojanas above the rays of the sunshine. Day and night on the heavenly planets and Pitrloka are calculated ac-
cording 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 Brhaspati-graha (Jupiter), which is always very favorable for qualified brähmanaḥ. Above Brhaspati-graha is the planet Śanaiscara (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

यदेतद्वजवत आदित्यस्य में हृ व च प्रदक्षिणेन परिक्रामतो
राजीनामविनियुतं प्रचलितं चाप्रदक्षिणम् भगवतोपवर्णितमुप्य
वर्य चक्षुन्मिमीमहीति॥ १ ॥

राजोवाच

yad etad bhagavata ādityasya merum dhruvam ca pradaksinena
parikramato rāsināṁ abhimukham pracalitam cāpradaksināṁ
bhagavatopavārṇitam amuṣya vayam katham anumimimahiti.

rājā uvāca—the King (Mahārāja Parīkṣit) 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; pradaksinena—by placing on the right; parikramataḥ—which is going around; rāsinām—the different signs of the zodiac; abhimukham—facing toward; pracalitam—moving; ca—and; apradaksinam—placing on the left; bhagavatā—by Your Lordship; upavārṇitam—described; amuṣya—of that; vayam—we (the hearer); katham—how; anumimimahiti—can accept it by argument and inference; iti—thus.
TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmi: 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 अभमता सह अभमतां तदाध्ययानं पिपिलिकादीनां
गतिर्न्यैव भ्रदेशान्तरेष्यपुलभ्यमानांवेदं नक्षत्राशिराशिरुपलक्षितेन
कालचक्रेण ध्रुवं त्रेषं च प्रदक्षिणेन परिधावता सह परिधामानां
तदाध्ययानं खयोऽदीनां ग्रहाणं गतिर्न्यैव नक्षत्रान्तरे राश्यात्रे
चोपलभ्यमान्यात्॥ २ ॥

sa hovāca

yathā kulāla-cakreṇa bhramatā saha bhramatāṁ tad-āśrayāṁ
pipilikādīnāṁ gatir anyaiva pradesāntaraśva apy upalabhyaṁānatvād
evaṁ naksatra-ṛāśibhir upalakṣitena kāla-cakreṇa dhruvaṁ meruṁ ca
pradaścinena paridhāvatā saha paridhāvamānānāṁ tad-āśrayānāṁ
suryādīnāṁ grahaṁ gatir anyaiva naksatrāntare rāṣya-antare
copalabhyaṁānatvāt.

saḥ—Śukadeva Gosvāmi; ha—very clearly; uvāca—answered;
yathā—just as; kulāla-cakreṇa—a potter’s wheel; bhramatā—turning
around; saha—with; bhramatāṁ—of those turning around; tat-
āśrayānāṁ—being located on that (wheel); pipilika-ādīnāṁ—of small
ants; gatīḥ—the motion; anyā—other; eva—certainly; pradeśa-an-
tareśu—in different locations; api—also; upalabhyaṁānatvāt—due to
being experienced; evam—similarly; naksatra-ṛāśibhiḥ—by the stars
and signs; upalakṣitena—being seen; kāla-cakreṇa—with the great
wheel of time; dhruvam— the star known as Dhruvaloka; merum—the
to consult, known as Sumeru; ca—and; pradakṣiṇena—on
the right; paridhāvata—going around; saha—with; paridhāvamānānām—of
those going around; tat-āśrayāṇām—whose shelter is that wheel of
time; sūrya-ādīnām—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;
upalabhyamānāt vā—due to being observed.

TRANSLATION
Śri Śukadeva Gosvāmī 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 some­
times 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

sa esa bhagavan adi-puruṣa eva sākṣān nārāyaṇa lokānām svastaya
ātmānaṁ trayimayaṁ karma-viśuddhi-nimittam kaviṁbhir api ca vedena
vijijñāsyamāno dvādaśadhā vibhajya ṣaṭasvvantādīśv rtuṣu yathopajoja-
jośam ṛtu-guṇān vidadhāti || 21 ||
Himself; trayī-mayam—consisting of the three Vedas (Sāma, Yajur and Rg); karma-viśuddhi—of purification of fruitive activities; nīmittam—the cause; kavi-bhīḥ—by great saintly persons; api—also; ca—and; vedaṇa—by Vedic knowledge; viṣṇu-yamānāḥ—being inquired about; dvādaśa-dhā—in twelve divisions; vibhajya—dividing; śaṭsu—in six; vasanta-ādiṣu—headed by spring; rtuṣu—seasons; yathā-upajōṣam—according to the enjoyment of their past activities; rtu-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

तमेतमिदः पुरुषाः व्यवस्थाय विच्छिन्नो विनाञ्जयमाचारनुपथा उच्चावचैः कर्मभिरामनैः-
गोवित्तानेश्य अहुद्यया यजन्तोभवस्मया श्रेयः समाधिगति \| \| ४ \|

tam etam iha puruṣaḥ trayyā vidyayā varṇāśramācārānupathā
uccāvacaiḥ karmabhir āmnātair yoga-vitānais 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; ucca-
avacaiḥ—higher or lower according to the different positions in the var-
ṇāśrama-dharma (brāhmaṇa, kṣatriya, vaiśya and sūdra); kar-
mbhīḥ—by their respective activities; āmnātaiḥ—handed down; yoga-
vitānaiḥ—by meditation and other yogic processes; ca—and; śrads-
dhayā—with great faith; yajantaḥ—worshiping; aṁjasā—without difficulty; sreyaḥ—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

atha sa eṣa āṭmā lokānāṁ dyāv-āprthivyoh antareṇa nabho-valayasya kālacakra-gato dvādaśa māsāṁ bhunīkte rāṣi-samjñān
saṁvatsarāvyayavān māsaḥ paksā-dvayam divā naktaṁ ceti sapādarksa-
dvayam upadiśanti yāvatā śaṣṭham amśaṁ bhunījita sa vai ṛtu ity
upadiśyate saṁvatsarāvyayavāh.

atha—therefore; saḥ—He; eṣaḥ—this; āṭmā—the living force; lokānāṁ—of all the three worlds; dyav-ā-prthivyoh 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 māsāṁ—twelve months; bhunīkte—passes; rāṣi-samjñān—named after the zodiac signs; saṁvatsara-avayavān—the parts of the whole year; māsaḥ—one month; paksā-dvayam—two fortnights; divā—a day; naktaṁ ca—and a night; iti—thus; sapāda-ṛkṣa-
dvayam—by stellar calculations, two and a quarter constellations; upadiśanti—they instruct; yāvatā—by as much time; śaṣṭham amśaṁ—
one sixth of his orbit; bhuñaṭita—pass; saḥ—that portion; vai—indeed; ṛtuḥ—a season; iti—thus; upadiṣyate—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 fortights—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 Pitrloka. 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

atha ca yāvatārdhena nabho-vīthyaṁ pracarati tam kālam ayanam ācakṣate.

atha—now; ca—also; yāvatā—by as long as; ardhena—half; nabhaḥ-vīthyaṁ—in outer space; pracarati—the sun moves; tam—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

atha ca yāvan nabho-maṇḍalam saha dyāv-āprthivyoh maṇḍalābhyām kārtsnyena sa ha bhuṇjita tam kālam saṁvatsaram parivatsaram iḍāvatsaram anuvatsaram vatsaram iti bhāno māṇḍya-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; āprthivyoh—of the lower world; maṇḍalābhyām—the spheres; kārtsnyena—entirely; sah—he; ha—indeed; bhuṇjita—may pass through; tam—that; kālam—time; saṁvatsaram—Saṁvatsara; parivatsaram—Parivatsara; iḍāvatsaram—Iḍāvatsara; anuvatsaram—Anuvaṭsara; vatsaram—Vatsara; iti—thus; bhāno—of the sun; māṇḍya—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 Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvaṭsara 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 Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvaṭsara 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.
evam candramā arka-gabhistibhyā upariṣṭāl lakṣa-yojanata
upalabhyaṁ anārksya saṁvatsara-bhuktiṁ pakṣābhyāṁ māsa-
bhuktiṁ sapādārkṣābhyāṁ dinenaipa kapṣa-bhuktiṁ agracāri
drutata-rgamano bhunkte.

evam—thus; candramā—the moon; arka-gabhistibhyāḥ—from the
rays of the sunshine; upariṣṭāḥ—above; lakṣa-yojanataḥ—by a
measurement of 100,000 yojanas; upalabhyaṁ—being situated;
arkasya—of the sun globe; saṁvatsara-bhuktiṁ—the passage of one
year of enjoyment; pakṣābhyāṁ—by two fortnights; māsa-bhuktiṁ—
the passage of one month; sapāda-rksābhyāṁ—by two and a quarter
days; dinena—by a day; eva—only; pakṣa-bhuktiṁ—the passage of a
fortnight; agracāri—moving impetuously; drutara-rgamano—passing
more speedily; bhunkte—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**

\[
\text{atha cāpūryamānābhiś ca kalābhīr amarāṇāṁ kṣīyamānābhiś ca kalābhīh pīṭṝnām aho-rātrāṇi pūrva-pakṣāpara-pakṣābhhyāṁ vitanvānaḥ sarva-jīva-nivaha-prāṇo jīvaś ca ikam ekam nakṣatram trimśatā mukūrtair bhunkte.}
\]

**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

ya esa śoḍāśa-kalaḥ puruṣo bhagavān manomayo 'nnamayo 'mṛtamayo
deva-pitr-manuṣya-bhūta-paśu-pakṣi-sarīśrpa-virudhām prāṇāpy
āyana-śilatvāt sarvamaya iti varṇayanti.

yah—that; eṣaḥ—this; śoḍāśa-kalaḥ—having all sixteen parts (the
countable); puruṣaḥ—the person; bhagavān—having great power
received from the Supreme Personality of Godhead; manah-mayaḥ—
the predominating deity of the mind; anna-mayaḥ—the source of po-
tency for food grains; amṛta-mayaḥ—the source of the substance of life;
deva—of all the demigods; pitr—of all the inhabitants of Pitrloka;
manuṣya—all human beings; bhūta—all living entities; paśu—of the
animals; pakṣi—of the birds; sarīśrpa—of the reptiles; virudhām—of
all kinds of herbs and plants; prāṇa—life air; api—certainly; āyana-
śilatvāt—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, rep-
tiles, 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

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

The stars referred to herein are 1,600,000 miles above the sun, and thus they are 4,000,000 miles above the earth.
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.
very auspicious to the inhabitants of the universe; yadā—when; arkat—from the sun; vyatiricyeta—is separated; tadā—at that time; ativāta—of cyclones and other bad effects; abhra—clouds; prāya—almost always; anāurṣṭi-ādi—such as scarcity of rain; bhayam—fearful conditions; āsaṁsate—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 bodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.

TEXT 14

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**

तत् उपरियांद्र द्विलक्ष्योजनान्तरगता। भगवान् ब्रह्मस्पतिरेक्कसिनः राशी
परिवत्सरं परिवत्सरं चरति यदि न वक्रः। स्थानोष्णानुकूलो ब्राह्मणकुलस्य
॥ १५॥

tata upariṣṭād dvi-lakṣa-yojana-antara-gatā bhagavān brhaspatir
ekaikaśmin rāsau parivatsaram parivatsaram carati yadi na vakraḥ syāt
prāyenānukūlo 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; brhaspatiḥ—Jupiter; eka-ekasmin—in one after
another; rāsau—sign; parivatsaram parivatsaram—for the period of
Parivatsara; carati—moves; yadi—if; na—not; vakraḥ—curved;
syāt—becomes; prāyena—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**

तत् उपरियोजनलक्ष्यात्तत्त्वातीयमानः। शनिः स्वकसिनः
राशी विन्यमासानु बिलम्ब्यमानः। सर्थानेवानुपयंति तावः
हित सर्वेक्षणान्तिकः॥ १६॥

tata upariṣṭād yojana-lakṣa-dvayāt pratiyamāṇaḥ śanaiṣcara
ekaikaśmin rāsau triṃśaṇ māsaṇ vilambamāṇaḥ sarvān evanuparyeti
tāvadbhir anuvatsaraḥ prāyena hi sarvesām aṅstantikaraḥ.
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.

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 Supreme Personality of Godhead.

TRANSLATION
the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viśṇu, known as Dhruvaloka, the polestar.

**PURPORT**

Śrila Madhvācārya quotes the following verse from the *Brahma-nāda Purāṇa*:

\[
jñānānandatmano viṣṇuh \\
śiśumāra-vapusya atha \\
ūrdhva-lokeśu sa vyāpta \\
ādityādyās tad-āśritā
\]

Lord Viśṇu, who is the source of knowledge and transcendental bliss, has assumed the form of Śiśumāra 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 Śiśumāra 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 Uttarāṣadhā. The stars known as Punarvasu and Puṣyā are on the right and left hips of the śiśumāra, and the stars known asĀrdrā 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 kundalini-cakra.

TEXT 1

श्रीशंक उपाच

अथ तस्मात्पतर्दध्रुवोदशलक्ष्योजनानात्तरो यथाद्रिष्णोऽपरं पदमभिवृद्धिन्त वत्र ह महाभागवतो भूत्र आदनवादिरिनिन्द्रेण प्रजापतिना
Sukadeva Gosvami 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 Maharaja Uttanapāda, the great devotee Maharaja 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 Śrimad-Bhāgavatam].

TEXT 2

ṣ hi sarvēṣaṁ jyotir-gaṇānāṁ graha-nakṣatradināṁ animiṣenāvyaṅkarpam hasā bhagavatā kālena bhrāmyamāṇānāṁ sthāṇur ivāvaṣṭambha īśvareṇa vihitaḥ saśvad avabhāsate.

saḥ—that planet of Dhruva Mahārāja; hi—indeed; sarveṣaṁ—of all; jyotih-gaṇānāṁ—the luminaries; graha-nakṣatra-ādīnāṁ—such as the planets and stars; animiṣenā—who does not rest; avyaṅkarpam—inconceivable; ramhasā—whose force; bhagavatā—the most powerful; kālena—by the time factor; bhrāmyamāṇānāṁ—being caused to revolve; sthāṇur iva—like a post; avaṣṭambhaḥ—the pivot; īśvareṇa—by the will of the Supreme Personality of Godhead; vihitaḥ—established; saśvad—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

**yatha mṛdiśtablmba ākramaṇa-paśavaḥ saṁyojitās tribhīs tribhiḥ** savanair yathā-sthānam maṇḍalāni caranty evaṁ bhagaṇā grahādaya etasminn antar-bahir-yogena kāla-cakra āyojītā dhruvaṁ evāvalambaṁ vāyunodīryaṁāṇā ākālpāntāṁ paricaṇ kramanti nabhasi yathā meghāḥ śyenādayo vāyu-vaśāḥ karma-sārathayaḥ parivartante evaṁ jyotirgāndh prakṛti-puruṣa-saṁyogānugṛhitāḥ karma-nirmita-gatayo bhuvī na patanti || 3 ||

yathā—exactly like; medhistambhe—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-ādayah—the different planets; etasmin—in this; antaḥ-bahir-yogena—by connection with the inner or outer circles; kāla-cakre—in the wheel of eternal time; āyojītāḥ—fixed; dhruvaṁ—Dhruvaloka; eva—certainly; avalambaṁ—taking support of; vayunā—by the wind; udīryaṁāṇāḥ—being propelled; ā-kalpa-antam—until the end of the creation; paricaṇ 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-sārathayāḥ—whose chariot drivers are the results of their own past activities; parivartante—move around; evam—in this way; jyotih-gaṇāḥ—the luminaries, the planets and stars in the sky; prakṛti—of material nature; puruṣa—and of the Supreme Personality, Kṛṣṇa; samyoga-anugṛhitāḥ—supported by the combined efforts; karma-nirmita—caused by their own past fruitive activities; gatayaḥ—whose movements; bhuvi—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-samhitā (5.52) as follows:

\[
yac-caṣu r e śa salvitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aṣeṣa-tejāh
yasayājñaya bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam aham bhajāmi
\]

“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-samhitā 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:

\[
mayādhyaḥkṣena prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate
\]

“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):

\[\text{iśvaraḥ sarva-bhūtānāṁ}
\text{hrd-deśe 'ṛjuna tīṣṭhati}
\text{bhrāmayan sarva-bhūtāni}
\text{yantrārūdhāni māyāyā} \]

“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:

\[\text{srṣṭi-sthiti-pralaya-sādhana-śaktir ekā}
\text{chāyeva yasya bhuvanāni bibharti durgā}
\text{icchānurūpam api yasya ca ceṣṭate sā}
\text{govindam ādi-puruṣaṁ tam ahaṁ bhajāmi} \]
"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):

\[
\begin{align*}
\text{janma karma ca me divyam} \\
evaṁ yo vetti tattvataḥ \\
tyaktvā deham punar janma \\
naiti mām eti so 'rjuna
\end{align*}
\]

"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-gatayah. 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, Śūrya 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 syena. 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.
TRANSLATION

This great machine, consisting of the stars and planets, resembles the form of a śiśumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogis 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 śiśumāra 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

yasya puccha-agre 'vākśirasāḥ kundali-bhūta-dehasya dhruva
upakalpitas tasya lāṅgūle praṇāpatis arghir nirān indro dharma iti puccha-mūle dhātā vidhātā ca kātyāṁ saptaśrāyaḥ. tasya daśānāvartā-
kundali-bhūta-śarirasya yāny udagayanāni daśāna-pārśve tu
nakṣatrāṇya upakalpayanti daśānāyanāni tu savye. yathā śiśumārasya
kundalā-bhoga-sannīvesasya pārśvayor ubhayor apy avayavāh
samasaṁkhyā bhavanti. pṛṣṭhe tv ajavithi ākāśa-gaṅgā codarataḥ.

yasya—of which; puccha-agre—at the end of the tail; avāk-
śirasāḥ—whose head is downward; kundali-bhūta-dehasya—whose
body, which is coiled; dhruvāḥ—Mahārāja Dhruva on his planet, the
polestar; upakalpitaḥ—is situated; tasya—of that; lāṅgūle—on the tail;
prajäpatiḥ—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-rṣayaḥ—the seven saintly sages; tasya—of that; daksīna-āvarta-kuṇḍali-bhūta-saṅrīrasya—whose body is like a coil turning toward the right side; yāni—which; udagayanāṇi—marking the northern courses; daksīna-pārśve—on the right side; tu—but; nak śatrāṇi—constellations; upakalpayanti—are situated; daksīna-āyanāṇi—the fourteen stars, from Puṣyā to Uttarāṣaḍhā, marking the northern course; tu—but; savye—on the left side; yathā—just like; śisumārasya—of the dolphin; kuṇḍalā-bhoga-saṅniveśasya—whose body appears like a coil; pārśvayoḥ—on the sides; ubhayoḥ—both; api—certainly; avayavāḥ—the limbs; samasaṅkhyāḥ—of equal number (fourteen); bhavanti—are; prśthe—one on the back; tu—of course; ajavithi—the first three stars marking the southern route (Mūlā, Pūr vaśaḍhā and Uttarāṣaḍhā); ākāśa-gaṅgā—the Ganges in the sky (the Milky Way); ca—also; udaratāḥ—on the abdomen.

TRANSLATION

This form of the Śisumāra 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 Śisumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śisumāra-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Pūnarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāṣaḍhā. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the Śisumāra is the group of stars known as Ajavithi, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

TEXT 6

punarvasu—the star named Punarvasu; puṣyau—and the star named Puṣyā; daksīṇa-vāmayoh—on the right and left; śrōyoh—loins; ārdra—the star named Ārdra; asleṣe—the star named Asleṣā; ca—also; daksīṇa-vāmayoh—at the right and left; paścimayoh—behind; pādayoh—feet; abhijit-uttarāśadhe—the stars named Abhijit and Uttarāśadha; daksīṇa-vāmayoh—on the right and left; nāsikayoh—nostrils; yathā-saṅkhyaṃ—according to numerical order; śravaṇa-pūrvāśadhe—the stars named Śravaṇa and Pūrvāśadha; daksīṇa-vāmayoh—at the right and left; locanayoh—eyes; dhanisṭhāḥ mūlaṁ ca—and the stars named Dhaniṣṭhā and Mūla; daksīṇa-vāmayoh—at the right and left; karṇayoh—ears; maghā-ādini—the stars such as Maghā; aṣṭa nakṣatṛāṇi—eight stars; daksīṇa-āyānāṁ—which mark the southern course; vāma-pārśva—of the left side; vānkrīṣu—at the ribs; yuṇītā—may place; tatha eva—similarly; mṛgā-śīrṣā-ādini—such as Mṛgasīrṣā; udagāyānāṁ—marking the northern course; daksīṇa-pārśva-vānkrīṣu—on the right side; prātiломyena—in the reverse order; prayuṇītā—may place; śatabhīṣā—Śatabhīṣā; jiyeṣṭhe—Jyeṣṭhā; skandhayoh—on the two shoulders; daksīṇa-vāmayoh—right and left; nyaset—should place.

TRANSLATION

On the right and left sides of where the loins might be on the Śiṣumāra-cakra are the stars named Punarvasu and Puṣyā. Ārdra
and Asleśā are on its right and left feet, Abhijit and Uttarāśādḥā are on its right and left nostrils, Śrāvana and Purvāśādḥā are at its right and left eyes, and Dhanisthā 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 Mrgaśirṣā to Purvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiśā and Jyeṣṭhā are on the right and left shoulders.

**TEXT 7**

उत्तराहनावगतिरथराहनो यमो श्लेष्ण चार्यारकः शेनैश्चरुपस्ये ब्रह्मस्मितः
ककुदी वशस्यादिदिशो हदये भारायणो मनसि चन्द्रो नाम्याक्षशणा सत्योरंधिनो
वुष्थ। भ्राणपायनो राहुर्दले मेतवः सर्वनंद्र रोमसु सर्वं ताराभणः

On the upper jaw; agasti—the star named Agasti; adharā—hanau—on the lower jaw; yamaḥ—Yamarāja; mukhe—on the mouth; ca—also; aṅgārakah—Mars; śanaścaraḥ—Saturn; upasthe—on the genitals; brhaspatih—Jupiter; kakudi—on the back of the neck; vaksasi—on the chest; ādityah—the sun; hrdaye—within the heart; nārāyano—Lord Nārāyaṇa; manasi—in the mind; candraḥ—the moon; nābhyām—on the navel; uṣanā—Venus; stanayoh—on the two breasts; aśvinau—the two stars named Aśvin; budhah—Mercury; prānāpānayoḥ—in the inner airs known as prāṇa and apana; rahuḥ—the planet Rahu; gale—on the neck; ketavan—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 śiṣumāra 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

एतदु हेत्र भगवतो विष्णोंः सर्वदेवतामयं रूपमहर्षः सर्वधयायं
प्रयतौ वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कलायनाया
निमिषां पतयें महापुरुषायामितीमहीति ॥ ८ ॥

etat u haiva bhagavato viṣṇoh sarva-devatāmayam rūpaṁ aharahāḥ
sandhyāyāṁ prayato vāgyato nirikṣamāṇa upatiṣṭheta namo jyotir-
lokāya kālāyanāyanīmisāṁ pataye mahā-puruṣāyābhidhimahiti.

etat—this; u ha—indeed; eva—certainly; bhagavatāḥ—of the
Supreme Personality of Godhead; viṣṇoh—of Lord Viṣṇu; sarva-devatā-
mayam—consisting of all the demigods; rūpaṁ—form; ahaḥ-ahaḥ—
always; sandhyāyāṁ—in the morning, noon and evening; prayataḥ—
meditating upon; vāgyataḥ—controlling the words; nirikṣamāṇaḥ—ob-
serving; upatiṣṭheta—one should worship; namah—respectful obei-
sances; jyotih-lokāya—unto the resting place of all the planetary
systems; kālāyanāya—in the form of supreme time; animiṣāṁ—of the
demigods; pataye—unto the master; mahā-puruṣāya—unto the
Supreme Person; abhidhīmahi—let us meditate; iti—thus.

TRANSLATION

My dear King, the body of the śiśumāra, 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 Śiśumāra-
cakra and worship Him with this mantra: “O Lord who has
assumed the form of time! O resting place of all the planets mov-
ing in different orbits! O master of all demigods, O Supreme Per-
son, I offer my respectful obeisances unto You and meditate upon
You.”
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, Śrila Viśvanātha Cakravarti 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 Cakravarti 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 Vaikuntha 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 Bhaktivedanta purports to the Fifth Canto, Twenty-third Chapter of the Śrīmad-Bhāgavatam, entitled “The Śiśumāra 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 Vidyādhāras, and below these are planets such as Yaksaloka 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 svairini (independent), kāmini (lusty) and pumścali (very easily subdued by men). Below Atala is the planet Vitala, wherein Lord Śiva and his wife Gauri reside. Because of their presence, a kind of gold is produced called hātaka. 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 Prahlāda 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 Vasuki lives with his associates.

**TEXT 1**

Śrī Śukadeva Gosvāmi said; adhastat-below; savitūḥ—the sun globe; yojana—a measurement equal to eight miles; ayute—ten thousand; svār̥bhāṇuh—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; yah—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-apasadar—-the lowest of the asuras; saimhikeyaḥ—being the son of Simhikā; hi—indeed; a-tat-arhaḥ—not qualified for that position; tasya—his; tata—O my dear King; janma—birth; karmāṇi—activities; ca—also; upariśtāt—later; vakṣyāmah—I shall explain.

TRANSLATION
Śrī Śukadeva Gosvāmi 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 Simhikā, 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

yad adas tarāneḥ maṇḍalaḥ pratapatas tad vistarato yojana-yutam 
ācakṣate dvādaśa-sahasram somasya trayodaśa-sahasram rāhor yah 
parvāṇi tad-vyavadhāna-kṛt vairānubandhaḥ sūryā-candramasāv 
abhidhāvati.

yat—which; adas—that; taranaḥ—of the sun; maṇḍalaḥ—globe; 
pratapataḥ—which is always distributing heat; tat—that; vistarataḥ— 
in terms of width; yojana—a distance of eight miles; ayutam—ten thou- 
sand; ācakṣate—they estimate; dvādaśa-sahasram—20,000 yojanas 
(160,000 miles); somasya—of the moon; trayodaśa-sahasram—thirty; 
sahasram—one thousand; rāhor—of the planet Rāhu; yah—which; 
parvāṇi—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 yo­
janas [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 him­
self 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 Vi­
jayadhvaja, 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, Vijayadhvaja cites the following quotation con­
cerning Rāhu: rāhu-soma-ravityāṁ tu maṇḍalā dvi-guṇoktiḥāṁ. 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 Vijayadhvaja.

TEXT 3

तन्निषम्योभयात्रापि भगवता रक्षणया प्रसुक्तं सुदर्शेन नाम भागवतं 
दयितस्न्र सोनेसादुर्विप्रत्येककालकाल ज्ञानशक्तिःतुद्विवधामिति 
बदन्ति लोकः ||३३||

tan niśamyobhayatrāpi bhagavatā rakṣanāya prasyuktam sudarśanam 
nāma bhāgavatām dayitam astrām tat tejasā durviṣahariḥ muhuḥ 
parivartamanām abhyavasthitam muhurtam udvijamānaś cakita-hṛdaya 
ārād eva nivartate tad uparāgam iti vadanti lokāḥ.
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 demoniac 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

\begin{quote}
\textit{tato ‘dhaṣṭāt siddha-cāraṇa-vidyādharāṇāṁ sadanāṇi tāvan mātra eva.}
\end{quote}

\textit{tatah—}the planet Rāhu; \textit{adhaṣṭāt—}below; \textit{siddha-cāraṇa—}of the planets known as Siddhaloka and Ķāraṇaloka; \textit{vidyādharāṇāṁ—}and the planets of the Vidyādhara; \textit{sadanāṇi—}the residential places; \textit{tāvat mātra—}only that much distance (eighty thousand miles); \textit{eva—}indeed.

TRANSLATION

Below Rāhu by 10,000 yojanas [80,000 miles] are the planets known as Siddhaloka, Ķāraṇaloka and Vidyādhara-loka.

PURPORT

It is said that the residents of Siddhaloka, being naturally endowed with the powers of yogis, can go from one planet to another by their natural mystic powers without using airplanes or similar machines.

TEXT 5

\begin{quote}
\textit{tato ‘dhaṣṭād yakṣa-raksas-piśāca-preta-bhūta-gaṇāṇām vihāra-ajīram antarikṣam yāvad vāyuḥ pravāti yāvan megha upalabhyanante.}
\end{quote}

\textit{tatah adhaṣṭāt—}beneath the planets occupied by the Siddhas, Ķāraṇas and Vidyādharas; \textit{yakṣa-raksas-piśāca-preta-bhūta-gaṇāṇām—}of Yakṣas, Rāksasas, Piśācas, ghosts and so on; \textit{vihāra-ajīram—}the place of sense gratification; \textit{antarikṣam—}in the sky or outer space; \textit{yāvat—}as far
The Subterranean Heavenly Planets

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

ततोधस्थस्यन्तयोजनान्तर इयं पृथिवी यावर्धस्मास्स्येन सुपर्णादयः पतत्त्रिप्रवरा उत्पत्तिति || ६ ||

tato 'dhistāc chata-yojanāntara iyām prthivi yāvad dharmā-bhāsa-śyena-suparnādayah patattri-pravarā utpatantiti.

... tataḥ adhastāt—beneath that; sata-yojana—of one hundred yojanas; antare—by an interval; iyām—this; prthivi—planet earth; yāvat—as high as; harṁsa—swans; bhāsa—vultures; śyena—eagles; suparna-ādayah—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 भूमेर्यथासंवद्वैश्वास्यानवेर्यथस्तात् समं भृविचारं एकं क्रो योजनायुतान्तरेणायविलक्तारेणोपक्रमृस्य अतलं चितलं सुतलं तलातलं महातलं रसातलं पातालिमिति || ७ ||

...
upavarnitam bhūmer yathā-sanniveśāvasthānam avaner apy adhastāt sapta bhū-vivarā ekaikaśo yojānāyutāntarenāyāma-vistārenopaklptā atalam vitalam sutalam talātalam mahātalam rasātalam pātalam iti.

upavarnitam—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-ekāśaḥ—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; upaklptāḥ—situated; atalam—named Atala; vitalam—Vitala; sutalam—Sutala; talātalam—Talātala; mahātalam—Mahātala; rasātalam—Rasātala; pātalam—Pātala; iti—thus.

TRANSLATION

My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātala. 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 चिलखेशु स्वर्गरूप्यप्रकाशकमोगोगृधयान्नद्रृश्यिष्टिमः सुसमृद्धयनोधानाक्रीडविहारेः दैत्यदानवकाद्रेण नित्यप्रमुदितसुरक्र-कल्यात्पत्यकिन्युहुदुरुच्य गृहपत एक्रादप्यप्रतिविहितकः भाषाविनोदा निवसलित || 8 ||

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, Danavas and Nagas, 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 Prahlāda 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. Prahlāda 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


yeṣu—in those lower planetary systems; mahā-raja—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-manī-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; ākirna—crowded; kr̥trima—artificial; bhūmibhiḥ—possessing areas; vivara-īśvara—of the leaders of the planets; grha-uttamaiḥ—with first-class houses; samalāṅkr̥taṁ—decorated; cakāsatī—shine magnificently.
TRANSLATION

My dear King, in the imitation heavens known as bila-svarga there is a great demon named Maya Dānava, who is an expert artist and architect. He has constructed many brilliantly decorated cities. There are many wonderful houses, walls, gates, assembly houses, temples, yards and temple compounds, as well as many hotels serving as residential quarters for foreigners. The houses for the leaders of these planets are constructed with the most valuable jewels, and they are always crowded with living entities known as Nāgas and Asuras, as well as many pigeons, parrots and similar birds. All in all, these imitation heavenly cities are most beautifully situated and attractively decorated.

TEXT 10


udyānāni—the gardens and parks; ca—also; atitarām—greatly; maṇaḥ—to the mind; indriya—and to the senses; ānandibhiḥ—which cause pleasure; kusuma—by flowers; phala—of fruits; stabaka—bunches; subhaga—very beautiful; kisalaya—new twigs; avanata—bent low; rucira—attractive; viṭapa—possessing branches; viṭapināṁ—
of trees; *lata-aṅga-ālingitāṇām*—which are embraced by the limbs of creepers; *śrībhiḥ*—by the beauty; *sa-mithunā*—in pairs; *vividha*—varieties; *vihaṅgama*—frequented by birds; *jala-āśayānām*—of reservoirs of water; *amala-jala-pūrnānām*—full of clear and transparent water; *jhaṣa-kula-uśaṅghana*—by the jumping of different fish; *kṣubhīta*—agitated; *nīra*—in the water; *niraja*—of lotus flowers; *kumuda*—lilies; *kuvalaya*—flowers named *kuvalaya*; *kahḷāra*—kahḷāra flowers; *nila-uptala*—blue lotus flowers; *lohita*—red; *satapatrazyādi*—lotus flowers with a hundred petals and so on; *vaneśu*—in forests; *kṛta-niketanānām*—of birds that have made their nests; *ekavihāra-ākula*—full of uninterrupted enjoyment; *madhura*—very sweet; *vividha*—varieties; *svaṇa-ādibhiḥ*—by vibrations; *indriya-utsavaiḥ*—invoking sense enjoyment; *amaraloka-śriyam*—the beauty of the residential places of the demigods; *atiśayitānī*—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, kahḷāras 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**

\[yatra ha vāva na bhayam aho-rātra-ādibhiḥ kāla-vibhāgaiḥ upalakṣyate.\]

*yatra*—where; *ha vāva*—certainly; *na*—not; *bhayam*—fearfulness; *ahāḥ-rātra-ādibhiḥ*—because of days and nights; *kāla-vibhāgaśiḥ*—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

yatra hi mahāhi-pravara-śiro-manayaḥ sarvam tamaḥ prabādhante.

yatra—where; hi—indeed; mahā-ahi—of great serpents; pravara—of the best; śirah-manayaḥ—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

na vā eteṣu vasatām divya-vaśuṣadhi-rasa-rasāyanāna-pāna-sānādibhir ādhayo vyādhayo vali-palita-jarādayaś ca deha-vaivarnya-daurgandhya-sveda-klama-glānir iti vayo 'vasthāś ca bhavanti.

na—not; vā—either; eteṣu—in these planets; vasatām—of those residing; divya—wonderful; vaśuṣadhi—of herbs; rasa—the juices; rasāyana—and elixirs; anna—by eating; pāna—drinking; sānādibhiḥ—by bathing in and so on; ādhayah—mental troubles; vyādhayah—diseases; vali—wrinkles; palita—grey hair; jarā—old age; ādayah—and so on; ca—and; deha-vaivarnya—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**

\[\text{Na hi teṣāṁ kalyāṇānām prabhavati kutaścana mrtyur vinā bhagavat-tejasāṁ cakrapadeśāt.}\]

na hi—not; teṣāṁ—of them; kalyāṇānām—who are by nature auspicious; prabhavati—able to influence; kutaścana—from anywhere; mrtyuḥ—death; vinā—except; bhagavat-tejasāḥ—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

yasmin praviṣṭe 'sura-vadhūnāṁ prāyaḥ puṁsavanāni bhayād eva sravanti patanti ca.

yasmin—where; praviṣṭe—when entered; asura-vadhūnāṁ—of the wives of those demons; prāyaḥ—almost always; puṁsavanāni—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

Translation
athātale maya-putro 'suro balo nivasati yena ha vā iha srṣṭāh śaṇ-
navatir māyāh kāścanaḍyāpi māyāvino dhārayanti yasya ca
jrmbhamānasya mukhatas trayāḥ strī-gaṇā udapadyanta svairinyah
kāminyah puṁścalya iti yā vai bilāyanam praviṣṭam puruṣam rasena
häṭakākhyena sādhayitvā sva-vilāśāvalokanānurāga-smita-
samlāpopagūhanādibhiḥ svairam kila ramayanti yasminn upayukte
puruṣa īśvara 'ham siddho 'ham ity ayuta-mahā-gaja-balām ātmānām
abhimanyamānāḥ katthate madandha iva.

atha—now; atale—on the planet named Atala; maya-putraḥ
asurah—the demon son of Maya; balāḥ—Bala; nivasati—resides;
yena—by whom; ha vā—indeed; iha—in this; srṣṭāḥ—propagated; śaṭ-
navatiḥ—ninety-six; māyāḥ—varieties of illusion; kāścana—some;
adya api—even today; māyā-vināḥ—those who know the art of magical
feats (like manufacturing gold); dhārayanti—utilize; yasya—of whom;
ca—also; jrmbhamānasya—while yawning; mukhataḥ—from the
mouth; trayāḥ—three; strī-gaṇāḥ—varieties of women; udapadyanta—were generated; svairinyah—svairiniḥ (one who only marries in
her same class); kāminyah—kāminiḥ (one who, being lusty, marries men
from any group); puṁścalyah—puṁścali (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; häṭaka-ākhyena—made from an intoxicating
herb known as häṭaka; sādhayitvā—making sexually fit; sva-vilāśa—
for their personal sense gratification; avalokana—by glances;
anurāga—lustful; smita—by smiling; samālāpa—by talking;
upagūhana-ādibhiḥ—and by embracing; svairam—according to their
own desire; kīla—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; balām—the strength; ātmānām—himself; abhimanyamānāḥ—being full of pride; katthate—they say; madā-
andhāḥ—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 svairinī, kāmini and pumścali. The svairinīs like to marry men from their own group, the kāminīs marry men from any group, and the pumścalis 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 hātaka [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

ततो धस्ताद विताल हरो भगवान हातकेशरः खरापदभूतगणाध्रः प्रजातिस्यागोपर्श्याय भयो भवान्या सह सिंधुरोंसूत आस्ते यतः प्रह्वता सरित्वरा हातकी नाम भवयोवीर्येण यत्र चित्रभारुमा समिर्मित्ता समिद्ध्यमान ओजसा पिवति तत्तिथुतां हातकाव्यं सुचवं भूणेनानुग्रहः रोद्धध्रुपुरुषाः सहपुरुषीभिर्मित्ति

|| १७ ||

tato 'dhastād vitale haro bhagavān hātakēśvarah sva-pārśada-bhūta-gaṇavṛttaḥ praṇjapati-sargopabrīṁhanāya bhavo bhavānīḥ saha mithuni-bhūta āste yataḥ pravṛttā sarit-pravarā hātakī nāma bhavayor viryena yatra citrabhānur mātarīśvanā samidhyamāna ojasā πibati tan niṣṭhyūtaṁ hātakākhyam suvarṇāṁ bhūṣaṇenaśuṁ德拉varodheṣu puruṣāḥ saha puruṣibhir dhārayanti.

tataḥ—the planet Atala; adhastāt—beneath; vitale—on the planet; harah—Lord Śiva; bhagavān—the most powerful personality; hāṭa-
kesvarah—the master of gold; sva-pārśada—by his own associates; bhūta-gaña—who are ghostly living beings; avṛtah—surrounded; prajāpati-sarga—of the creation of Lord Brahmā; upabṛṅhanāya—to increase the population; bhavah—Lord Śiva; bhavanyā saha—with his wife, Bhavāni; mithunī-bhūtaḥ—being united in sex; āste—remains; yataḥ—from that planet (Vitāla); pravṛttaḥ—being emanated; sarīt-pravarā—the great river; hāṭaki—Hāṭaki; nāma—named; bhavayoh viryena—due to the semina and ovum of Lord Śiva and Bhavāni; yatra—where; citra-bhānuḥ—the fire-god; mātariśvanā—by the wind; samidhyamanaḥ—being brightly inflamed; ojasā—with great strength; pibati—drinks; tat—that; niṣṭhyūtam—spit out with a hissing sound; hāṭaka-ākhyam—named Hāṭaka; suvarnam—gold; bhūṣanena—by different types of ornaments; asura-indra—of the great asuras; avarodheśu—in the homes; puruṣāḥ—the males; saha—with; puruṣibhiḥ—their wives and women; dhārayanti—wear.

TRANSLATION

The next planet below Atala is Vitala, wherein Lord Śiva, who is known as the master of gold mines, lives with his personal associates, the ghosts and similar living entities. Lord Śiva, as the progenitor, engages in sex with Bhavāni, the progenitress, to produce living entities, and from the mixture of their vital fluid the river named Hāṭaki 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 Bhavāni, Lord Śiva 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 kāṇcanatām yāti
kāṁśyaṁ rasa-vidhānataḥ

tathā dikṣā-vidhānena
dvijatvam jāyate nṛṇāṁ

"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.
Below the planet Vitala is another planet, known as Sutala, where the great son of Maharaja Virocana, Bali Maharaja, who is celebrated as the most pious king, resides even now. For the welfare of Indra, the King of heaven, Lord Viśṇu appeared in the form of a dwarf brahmacāri as the son of Āditi and tricked Bali Maharaja by begging for only three paces of land but taking all the three worlds. Being very pleased with Bali Maharaja for giving all his possessions, the Lord returned his kingdom and made him richer than the opulent King Indra. Even now, Bali Maharaja engages in devotional service by worshiping the Supreme Personality of Godhead in the planet of Sutala.
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 (sarvāṭmanivedane 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 Krṣṇa consciousness movement and to accomplish its objectives will never be losers; they will get their wealth back with the blessings of Lord Krṣṇa. 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 एत्तसाक्षात्कारे भूमिदानस्य यत्त्रक्रान्तेष्वर्तकीव्यिकायानां जीव-भृतत्स्मूः परमात्मनि वासुदेवेऽ तीर्थितमेऽ पात्र उपपदे यद्र अश्रवया परमादसमहितमनसा समप्रतिपादितया साक्षादपरंगवंदारस्य यज्ञिरनिलिपश्चर्यन्त ॥ १९॥

no evaitat sāksātkāro bhūmi-dānasya yat tad bhagavaty aśeṣa-jiva-nikāyānām jiva-bhūtaṁ-bhūte paramātmāni vāsudeve tīrhatame pātra upapanne parayā śraddhayā paramādara-samāhita-manasā sampratipādityasya sākṣād apavarga-dvārasya yad bila-nilayaiśvaryam.

no—not; eva—indeed; etat—this; sāksātkāraḥ—the direct result; bhūmi-dānasya—of contribution of land; yat—which; tat—that; bhagavati—unto the Supreme Personality of Godhead; aśeṣa-jiva-nikāyānām—of unlimited numbers of living entities; jiva-bhūta-ātma—
bhūte—who is the life and the Supersoul; parama-ātmani—the supreme regulator; vāsudeve—Lord Vāsudeva (Krṣṇa); 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; sampratipāditasya—which was given; sāksāt—directly; apavarga-dvārasya—the gate of liberation; yat—which; bila-nilaya—of bila-svarga, the imitation heavenly planets; aśvaryam—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 हि वात्र भुतपतनप्रस्वलनादिपु विचवसः सक्रामापिग्यानम् पुरुषः
कर्मचन्दनपञ्चसि विधुनाति यस्य हेव्र प्रतिचारान्म मुमुखश्वोद्येवोपलमते

||२०||
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 Maharāja 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 Bhāgavatopānya said, muktih svayam mukulitānjaliḥ 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.

\[
\text{keha bale—‘nāma haite haya pāpa-kṣaya’}
\]

\[
\text{keha bale—‘nāma haite jīvera mokṣa haya’}
\]

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.

\[
\text{haridāsa kahena,—“nāmera ei dui phala naya}
\]

\[
nāmera phale krṣṇa-pade prema upajaya
\]

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 Krṣṇa consciousness, his loving service to the Lord.

\[
\text{ānuṣaṅgika phala nāmera—‘mukti’, ‘pāpa-nāsa’}
\]

\[
tāhāra dṛṣṭānta yaiche sūryera prakāsa
\]

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.

\[
ei ślokera artha kara paṇḍitera gaṇa”
\]

\[
sabe kahe,—‘tumi kaha artha-vivarana’
\]

He placed a verse before all the learned scholars present, but the learned scholars asked him to state the purport of the verse.

\[
\text{haridāsa kahena,—“yaiche sūryera udaya}
\]

\[
udaya nā haite ārambhe tamera haya kṣaya
\]
Haridāsa Ṭhākura said that as the sun begins to rise, it dissipates the darkness of night, even before the sunshine is visible.

caura-pretā-rākṣasādīrā 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-ādīra kṣaya
udaya kaile krṣṇa-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 krṣṇa 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

तद्भक्तानाम अत्मवत्ताम सर्वेषामात्मन्यात्मद आत्मतयाय ||२१||

tad bhaktānām ātmavatāṁ sarveṣāṁ ātmāṁ ātmad ātmatayaiva.
Tat—that; bhaktanām—of great devotees; ātma-vatām—of self-realized persons like Sanaka and Sanatana; sarveśām—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 yogis 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

na vai bhagavān nūnam amusya-anujagrāha yad uta punātātmanusmrṭi-moṣānām māyāmaya-bhogaisvāryam evātanuteti.

na—not; vai—indeed; bhagavān—the Supreme Personality of Godhead; nūnam—certainly; amusya—unto Bali Mahārāja; anujagrāha—showed His favor; yat—because; uta—certainly; punah—again; ātma-anusmrṭi—of remembrance of the Supreme Personality of Godhead; moṣānām—which robs one; māyā-maya—an attribute of Māyā; bhoga-aiśvāryam—the material opulence; eva—certainly; ātanuta—extended; iti—thus.
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

 yat tad bhagavatānadhitanyopāyena yācna-chalena-pahṛta-sva-
  šārīrāvaseṣita-loka-trayo varuṇa-pāsaiś ca sampratimukto giri-daryāṁ
cāpaviddha iti hovāca II 23 II

*yat*—which; *tat*—that; *bhagavatā*—by the Supreme Personality of Godhead; *anadhigata-anya-upāyena*—who is not perceived by other means; *yācna-chalena*—by a trick of begging; *apahṛta*—taken away;
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

nūnāṁ batāyam bhagavān artheṣu na niśnāto yo 'sāv indro yasya saciva mantrāya vṛta ekāntato brhaspatis tam atihāya svayam upendraṃatmānam ayācātītmanasa cāsiṣo no eva tad-dāsyam atigambhira-vayasaḥ kālasya manvantara-parivrattam kīyal loka-trayam idam.

nūnāṁ—certainly; bata—alas; ayam—this; bhagavān—very learned; artheṣu—in self-interest; na—not; niśnātah—very experienced; yah—who; asau—the King of heaven; indraḥ—Indra; yasya—of whom; sacivaḥ—the prime minister; mantrāya—for giving instructions; vṛtaḥ—chosen; ekāntataḥ—alone; brhaspatis—named Brhaspati; tam—him; atihāya—ignoring; svayam—personally;
The Subterranean Heavenly Planets

upendreatna—by means of Upendra (Lord Vamanadeva); atmanam—myself; ayacata—requested; atmanah—for himself; ca—and; aishah—blessings (the three worlds); no—not; eva—certainly; tat-dasyam—the loving service of the Lord; ati—very; gambhira-vayasah—having an insurmountable duration; kalasya—of time; manvantara-parivrittam—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 Brhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Brhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vamanadeva 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 Maharaja 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 Vamanadeva 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 Maharaja 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, Brhaspati, 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

yasyānudāsyaṁ evāsmat-pitāmahāḥ kila vavre na tu sva-pitryaṁ yad utākutobhayam padam diyamānam bhagavataḥ param iti bhagavatoparate khalu sva-pitari.

yasya—of whom (the Supreme Personality of Godhead); anudāsyaṁ—the service; eva—certainly; asmat—our; pitā-mahāḥ—grandfather; kila—in deed; vavre—accepted; na—not; tu—but; sva—own; pitryaṁ—paternal property; yat—which; uta—certainly; akutaḥ-bhayam—fearlessness; padam—position; diyamānam—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, Hiranyakasipu, Lord Nṛsiṁhadeva 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 (gopi-bhartuḥ pāda-kamalayor dāsa-dāsānudāsah). 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 महानुभावायत्तममुक्तिर्विजितस्याय: को वास्तविकः परिहीणमचवदनुग्रह
उपजिगमितति || २५ ||

tasya mahānubhāvasyānupatham amṛjita-kaśāyaḥ ko vāsmad-vidhāḥ parihiṇa-bhagavat-anugraha upajigamīṣati.

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, Devarśi 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

tasyānuçaritam upariṣṭād vistarisyate yasya bhagavān svayam akhilajagad-gurur nārāyaṇo dvāri gada-pāṇir avatīṣṭhate nija-janānukampita-hṛdayo yenāṅguṣṭhena padā daśa-kandharo yojanāyutāyutam dig-vijaya uccāṭitaḥ.

tasya—of Bali Mahārāja; anucaritam—the narration; upariṣṭāt—later (in the Eighth Canto); vistarisyate—will be explained; yasya—of whom; bhagavān—the Supreme Personality of Godhead; svayam—personally; akhila-jagad-gurur—the master of all the three worlds; nārāyaṇaḥ—the Supreme Lord, Nārāyaṇa Himself; dvāri—at the gate; gada-pāṇih—bearing the club in His hand; avatīṣṭhate—stands; nija-jana-anukampita-hṛdayaḥ—whose heart is always filled with mercy for His devotees; yena—by whom; āṅguṣṭhena—by the big toe; padā—of His foot; daśa-kandharo—Rāvana, who had ten heads; yojana-ayutāyutam—a distance of eighty thousand miles; dik-vijaye—for the purpose of gaining victory over Bali Mahārāja; uccāṭitaḥ—driven away.

TRANSLATION

Śukadeva Gosvāmī 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 Rāvana, 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 Śrimad-Bhāgavatam].

TEXT 28

ततोःप्रस्थातःतलातले मयो नाम दानवेन्द्रस्थितिपतितिभिन्नता पुरारिणा त्रिलोकीशं चिकिर्षुणा निर्दंश्यतुमत्त्रस्त्रसाधारङ्गःधपदो मायाविनामाचार्यों महादेवेन परिक्षितो विगतसुदर्शनभयो महीयते || २८ ||


tataḥ—the planet known as Sutala; adhaṣṭaḥ—below; talātale—in the planet known as Talatala; mayaḥ—Maya; nāma—named; dānava-indraḥ—the king of the Dānava demons; tri-pura-adhipatiḥ—the Lord of the three cities; bhagavatā—by the most powerful; purāriniḥ—Lord Śiva, who is known as Tripurāri; tri-loki—of the three worlds; śam—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-bhayo—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 Talatala, 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**

\[\text{tata} d\text{hastān mahātāle kād ravyānām sarpānām naika-sirasāṁ krodha vāsāḥ nāma gaṇah kuhak a-takṣaka-kāliya-suṣeṇādi-pradhānā mahā-bhogavantaḥ patatt rājādhipateḥ puruṣa-vāhād anavaratam udvijanānāḥ sva-kalatrāpatya-suhr tu-kuṭumba-saṅgena kvacit pramattā viharanti} \]

**TRANSLATION**

The planetary system below Talātala is known as Mahātāla. 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 Mahātāla 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**

ततोधस्थानानिते दृष्ट्य दानवा: पणयो नाम निर्गतकवचा: कालेया हिरण्यपुरवासिन इति विबुधप्रत्यनीका उत्पत्या महाजसो महासाहिनसो भगवतः सकललोकाभावस्य हररेव तेजसा प्रतिहतवलावलेपा विलेखया इत्व वसन्ति ये वै सरस्वेन्द्रवत्य वाग्मि-मंत्रवर्णाभिनिःशिवत्सः || ३० ||

"tato 'dhastād rasātale daiteyā dānavāḥ pañayo nāma nivāta-kavacāḥ kāleyā hiranya-puravāsina iti vibudha-pratyanikā utpattyā mahaujasso mahā-sāhasino bhagavataḥ sakala-lokānubhāvasya harer eva tejasā pratihiṭa-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; pañayah nāma—named Paṇis; nivāta-kavacāḥ—Nivāta-kavacas; kāleyāḥ—Kāleyas; hiranya-puravāsināḥ—Hiranya-puravāsis; iti—thus; vibudha-pratyanikāḥ—enemies of the demigods; utpattyāḥ—from birth; mahā-ojasāḥ—very powerful; mahā-sāhasināḥ—very cruel; bhagavataḥ—of the Personality of Godhead; sakala-loka-anubhāvasya—who is auspicious for all planetary systems; 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-dātyā—the messenger of Indra; vāgbhiḥ—by the words; mantra-varṇābhiḥ—in the form of a mantra; indign—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 Pāṇis, Nivāta-kavacas, Kölnyas and Hiraṇya-puravāsīs [those living in Hiraṇya-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.
yeṣām u ha vai paṇca-sapta-daśa-śata-sahasra-śirṣānāṁ phaṇāsu
viracitā mahā-maṇayo rociṣṇavaḥ pāṭāla-vivara-timira-nikaram sva-
rociṣā vidhamanti.

**TRANSLATION**

Beneath Rasātala is another planetary system, known as Pāṭāla or Nāgaloka, where there are many demoniac serpents, the masters of Nāgaloka, such as Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkha-cūḍa, Kambala, Āsvatara 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 Śiva. Lord Ananta, whose body is completely spiritual, resides at the root of the planet Pāṭāla. He always lives in the core of Lord Śiva’s heart, and He helps him destroy the universe. Ananta instructs Lord Śiva how to destroy the cosmos, and thus He is sometimes called tāmaśī, 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 Śiva 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 Pāṭāla, 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

श्रीगुरु उच्चाच
tasya mūladeṣe viniṣṭhāyanaḥsahastāntar āastē vī kala
bhagavatātmārthī samāhāyātāsanuḥ śāntiśātya dṛṣṭābhyanvato:
sadāphaladharmyutamāṁsānakhyāṇaṁ yān sadāphaladharmyakhyāṇo

409
Sri Sukadeva Goswami said to Maharaja Pariksit: My dear King, approximately 240,000 miles beneath the planet Patala lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Vishnu known as Lord Ananta or Lord Sankarshana. He is always in the transcendental position, but because He is worshiped by Lord Siva, the deity of tamas-guna or darkness, He is sometimes called tamasi. 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 Sankarshana. Thus the mundane conditioned soul thinks himself the Supreme Lord.

PURPORT

There is a class of men akin to Mayavadi philosophers who misinterpret the aham brahma asi 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 aham mamei. 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 cāham hṛdi sanniviśto
mattah smṛtir jñānam apohanaṁ 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 demonic 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 tasmic activities, Saṅkarṣaṇa is sometimes called tāmasī.

TEXT 2

yasyedam kṣiti-maṇḍalāṁ bhagavato 'nanta-mūrteḥ sahasra-śirasa ekasmīn eva śirṣaṁ dhiṛyamāṇam siddhārthāḥ 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; ekasmīn—on one; eva—only; śirṣaṁ—hood; dhiṛyamāṇam—is being sustained; siddhārthaḥ iva—and like a white mustard seed; lakṣyate—is seen.

TRANSLATION

Śukadeva Gosvāmi 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**

\[
yasya \text{ ha } va \text{ idam } kālena \text{ upasaṅgīhīrṣatah } \text{ marṣa-viracita-rucira-bhramad-bhruvor antarenā sāṅkarṣaṇo nāma rudra ekādaśa-vyūhas try-ākṣas tri-sikham śūlam uttambhayann udatiṣṭhat.}
\]

\*yasya—of whom; ha vā—indeed; idam—this (material world); kālena—in due course of time; upasaṅgīhīrṣatah—desiring to destroy; amarṣa—by anger; viracita—formed; rucira—very beautiful; bhramat—moving; bhruvoh—the two eyebrows; antarenā—from between; sāṅkarṣaṇaḥ nāma—named Sāṅkarṣaṇa; rudraḥ—an incarnation of Lord Śiva; ekādaśa-vyūhaḥ—who has eleven expansions; tri-ākṣaḥ—three eyes; tri-sikham—having three points; śūlam—a trident; uttambhayann—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.
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 Sañkarṣaṇa 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.
414  Śrīmad-Bhāgavatam  [Canto 5, Ch. 25


yasya—of whom; eva—certainly; hi—indeed; nāga-rāja-kumāryaḥ—the unmarried princesses of the serpent kings; āsīṣāḥ—blessings; āsāsānāḥ—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; bhujra—on His arms; rajata-stambheśu—like columns of silver; aguru—of aloe; candana—of sandalwood; kuṇkuma—of saffron; paṅka—from the pulp; anulepṇa—with an ointment; avālīpamānāḥ—smearing; tat-abhirājānam—by contact with His limbs; un-mathita—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; vighūrṇita—rolling; aruṇa—pink; karuṇā-avaloka—glancing with kindness; nayana—eyes; vadana—and face; aravindam—like lotus flowers; sa-vṛīdham—with bashfulness; kila—in-deed; 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 kuṇkuma, 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 yatah. 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 जन्तुन्गणार्णवां आदिदेवतं उपसृहताम्परापथेभो 
लोकानं सङ्कस्त्य आस्ते ॥ ६ ॥

sa eva bhagavān ananto ’nanta-guṇārṇava ādi-deva upasāṁhṛtāmarṣa-roṣa-vego lokānāṁ svastaya āste.

sah—that; eva—certainly; bhagavān—the Supreme Personality of Godhead; anantaḥ—Anantadeva; ananta-guṇa-arṇavaḥ—the reservoir of unlimited transcendental qualities; ādi-devaḥ—the original Lord, or nondifferent from the original Supreme Personality of Godhead:
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

dhīyāyamānaḥ surāsuroga-siddha-gandharva-vidyādhara-muni-gaṇair anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-
The Glories of Lord Ananta


dhyāyamāṇāḥ—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; ganaiḥ—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; āpyāyamāṇāḥ—pleasing; sva-pāṛṣada—His own associates; vibudha-yūṭha-patin—the heads of the different groups of demigods; āparimlāna—never faded; rāga—whose luster; nava—ever fresh; tulasikā—of the tulasī blossoms; āmoda—by the fragrance; madhu-āsavena—and the honey; mādyan—being intoxicated; madhukara-vrāta—of the bees; madhura-gīta—by the sweet singing; śrīyam—which is made more beautiful; vajjayantiṁ—the garland named vajjayanti; svāṁ—His own; vanamālāṁ—garland; nila-vāsāḥ—covered with blue garments; eka-kundaḷalāḥ—wearing only one earring; hala-kakudi—on the handle of a plow; ṛṭa—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; kāńcaniṁ—golden; kaksām—belt; udāra-līlāḥ—engaged in transcendental pastimes; bibharti—wears.

TRANSLATION

Śukadeva Gosvāmī continued: The demigods, the demons, the Uragas [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 tulasi blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasi 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


yah—who; eṣaḥ—this one; evam—thus; anuśrutil—being heard from a bona fide spiritual master; dhīyāyamānāḥ—being meditated upon; mumuṣṭunām—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-rajah-tamah-mayam—made of the three modes of material nature; antah-hṛdayam—in the core of the heart; gataḥ—situated; āśu—very soon; nirbhinatti—cuts; tasya—of Saṅkarṣaṇa; anubhāvān—the glories; bhagavān—the greatly powerful; svāyambhuvaḥ—the son of Lord Brahmā; nāradaḥ—the sage Nārada; saha—along with; tumbrurunā—the stringed instrument called a Tum-
buru; sabhāyām—in the assembly; brahmaṇaḥ—of Lord Brahmā; saṁśloka-yām āsa—described in verses.

TRÁNSLATION

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 transcendentally 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**

उत्पत्तिशिखितिलयेतवोक्षयः कल्पः
सचाया: प्रकृतिगुणः यदीशेयाःसत् ।
गद्वृः भुसमस्तुतं यदेकमात्मनं
नानायात्कथयू ह वैद तस्य वर्मे || ९ ||

*utpatti-sthiti-laya-hetavo 'sya kalpaḥ*
*sattvādyāḥ prakṛti-guṇā yad-ikṣayāsan*
*yad-rūpam dhruvam akṛtam yad ekam ātman*
*nānādhāt katham u ha veda tasya vartma*

*utpatti*—of creation; *sthiti*—maintenance; *laya*—and dissolution; *hetavāḥ*—the original causes; *asya*—of this material world; *kalpaḥ*—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-rūpam*—the form of whom; *dhruvam*—unlimited; *akṛtam*—uncreated; *yat*—who; *ekam*—one; *ātman*—in Himself; *nānā*—variously; *adṛt*—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?
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:

\[
\begin{align*}
\text{ki brahmā, ki śiva, ki sanakādi ‘kumāra’} \\
\text{viṣṇu, śuka, nāradādi, ‘bhakta’ nāma yāṇra}
\end{align*}
\]

“Lord Brahmā, Lord Śiva, the four Kumāras [Sanaka, Sanātana, Sanandana and Sanāt-kumāra], Viṣṇudeva, Śukadeva Gosvāmī and Nārada are all pure devotees, eternal servants of the Lord.

\[
\begin{align*}
sabāra pūjita śrī-ananta-mahāśaya \\
sahasra-vadana prabhu—bhakti-rasamaya
\end{align*}
\]

“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.

\[
\begin{align*}
adideva, mahā-yogi, ‘iśvara’, ‘vaiṣṇava’ \\
\text{mahimāra anta inhā nā jānaye saba}
\end{align*}
\]

“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.

\[
\begin{align*}
\text{sevana śunilā, ebe śuna ṭhākurāla} \\
\text{ātmā-tantra yena-mate vaisena pāṭāla}
\end{align*}
\]

“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 Pāṭāla.
**Sri-Narada-Goswami: for Chapter 25**

**Verse 1:**

*Bearing his stringed instrument, the tumbru, on his shoulders, the great sage Nārada Muni always glorifies Lord Ananta. Nārada Muni has composed many transcendental verses in praise of the Lord.***

**Verse 2:**

*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.***

**Verse 3:**

*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?***

**Verse 4:**

*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.***

**Verse 5:**

*He is very powerful and always prepared to please His personal associates and devotees.*
"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 Vaishnava never loses an opportunity to glorify Anantadeva.

\[ 'śeṣa' bā-i samsārerā gati nāhi āra \\
ananta nāme sarvajīvera uddhāra \]

"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.

\[ ananta prthivi-giri samudra-sahite \\
ye-prabhu dhareṇa gire pālana karite \]

"On His head, Anantadeva sustains the entire universe, with its millions of planets containing enormous oceans and mountains.

\[ sahasra phaṇāra eka-phane 'bindu' yena \\
ananta vikrama, nā jānena, 'āche' hena \]

"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.

\[ sahasra-vadane krṣṇa-yaśa nirantara \\
gāite āchena ādi-deva mahi-dhara \]

"While bearing the universe on one of His hoods, Anantadeva chants the glories of Kṛṣṇa with each of His thousands of mouths.

\[ gāyena ananta, śri-yaśera nāhi anta \\
jaya-bhaṅga nāhi kāru, doṅhe——balavanta \]

"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

mūrtim naḥ puru-krpayā babhāra sattvam
samśuddham sad-asad idam vibhāti tatra
yat-lilām mṛga-patir ādade 'navadyām
ādātum svajana-manāmsy udāra-vīryah

mūrtim—different forms of the Supreme Personality of Godhead; naḥ—unto us; puru-krpayā—because of great mercy; babhāra—exhibited; sattvam—existence; samśuddham—completely transcendental; sat-asat idam—this material manifestation of cause and effect; vibhāti—shines; tatra—in whom; yat-lilām—the pastimes of whom; mṛga-patih—the master of all living beings, who is exactly like a lion (the master of all other animals); ādade—taught; anavadyām—without material contamination; ādātum—to conquer; svajana-manāmsi—the minds of His devotees; udāra-vīryah—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 Jiva 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

 yan-nāma śrutam anukīrtayed akasmād
 ārto vā yadi patitah pralambhanād vā
 hanty arīhaḥ sapadi nṛṇām aśeṣam anyam
 kam śeṣād bhagavata āśrayen mumukṣuḥ

yat—of whom; nāma—the holy name; śrutam—heard; anukīrtayed—may chant or repeat; akasmāḥ—by accident; ārtaḥ—a distressed person; vā—or; yadi—if; patitah—a fallen person; pralambhanāt—out of joking; vā—or; hanti—destroys; arīhaḥ—sinful; sapadi—that instant; nṛṇām—of human society; aśeṣam—unlimited; anyam—of other; kam—what; śeṣād—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

mūrdhany arpitam anuvat sahasra-mūrdhno
bhū-golam sagiri-sarit-samudra-sattvam
ānFINITYad animita-vikramasya bhūmnah
ko vīryāny adhi gaṇayet sahasra-jīvah

mūrdhani—on a hood or head; arpitam—fixed; anuvat—just like an atom; sahasra-mūrdhnaḥ—of Ananta, who has thousands of hoods; bhū-golam—this universe; sa-giri-sarit-samudra-sattvam—with many mountains, trees, oceans and living entities; ānantityāt—due to being unlimited; animita-vikramasya—whose power is immeasurable; bhūmnah—the Supreme Lord; kaḥ—who; vīryāni—potencies; adhi—indeed; gaṇayet—can count; sahasra-jīvah—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

evam-prabhāvo bhagavān ananto
duranta-viryoru-guṇānubhāvah
The Glories of Lord Ananta

**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**

> etā hy eveha nṛbhir upagantavyā gatayo yathā-karma-vinirmitā yathopadesāṁ anuvartitāḥ kāmāṁ kāmayamānaṁ.

> etāḥ—all these; hi—indeed; eva—certainly; iha—in this universe; nṛbhīḥ—by all living entities; upagantavyāḥ—achievable; gatayaḥ—destinations; yathā-karma—according to one’s past activities; vinirmitāḥ—created; yathā-upadesam—as instructed; anuvartitāḥ—described accordingly; kāmāṁ—material enjoyment; kāmayamānaṁ—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,

\[ anādi kārama-phale, \]
\[ paḍi' bhavārṇava-jale, \]
\[ taribāre nā dekhi upāya \]

“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:

\[ ayi nanda-tanuja kiṅkaram \]
\[ patitam māṁ viśame bhavāmbudhau \]
\[ krpaẏā tava pāda-pañkajā- \]
\[ sthita-dhūlī-sadrśāṁ vicintaya \]

“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

एतात्वनीहि राजन् पुर्णसः प्रवृत्तिलक्षणस्य धर्मस्य तिपक्रमगतया उच्चारचा विमुख्यां व्याचलये किमन्यत्क्षयां इति || १५ ||

etāvatir hi rājan puṁsah pravr̥tti-lakṣaṇasya dharmasya vipāka-gataya uccāvacā visadrśā yathā-praśnam vyācakhye kim anyat kathayāma iti.

etāvatih—of such a kind; hi—certainly; rājan—O King; puṁsah—of the human being; pravr̥tti-lakṣaṇasya—symptomized by inclinations; dharmasya—of the execution of duties; vipāka-gataya—the resultant
destinations; ucca-avacāḥ—high and low; visadrśāḥ—different; yathā-
prāśnam—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 ac-
cording 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 Śrimad-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):

\[
\text{prakrteh kriyamānāni} \\
gunaih karmāni sarvaśāḥ \\
ahāṅkāra-vimūḍhātmā \\
kartāham iti manyate
\]

"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.

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 Śūkaramukha, 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 Sandamsa. 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 Vajrakaṇṭaka-sālamali. 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 Rāksogana-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 Avaṭā-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

महर्षे एत्यत्तीतियं लोकस्य कथमिति ॥ १ ॥

rājovāca

maharṣa etat vaicitryam lokasya katham iti.

raja uvāca—the King said; maharṣe—O great saint (Śukadeva Gosvāmi); etat—this; vaicitryam—variegatedness; lokasya—of the living entities; katham—how; iti—thus.
TRANSLATION

King Parikṣit inquired from Śukadeva Gosvāmi: 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

Śrī uvāca

tri-guṇatvāt kartuḥ śraddhayā karma-gatayā prthag-vidhāḥ sarvā eva sarvasya tāratamyena bhavanti.

ṛṣiḥ uvāca—the great saint (Śukadeva Gosvāmi) said: tri-guṇatvāt—because of the three modes of material nature: kartuḥ—of the worker: śraddhayā—because of the attitudes: karma-gatayā—destinations resulting from activity: prthak—different: vidhāḥ—varieties: sarvāḥ—all: eva—thus; sarvasya—of all of them; tāratamyena—in different degrees; bhavanti—become possible.

TRANSLATION

The great sage Śukadeva Gosvāmi 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**

अथेदानी प्रतिपिदलक्षणसामर्थ्यो तथेऽचन्द्राया कृदार्ध्यात्कर्मफलं विसद्धं भवति या ब्राह्मचिं धया कृतकामानं तत्परिनामलक्षणोऽः।तत्तथः सहस्रः गृहान्तासां गृहचुर्यनासानुवर्णणार्यणिष्यामः।।3


atha—thus; idānīm—now; pratisiddha—by what is forbidden; lakṣaṇasya—symptomized; adharmasya—of impious activities; tathā—so also; eva—certainly; kartuḥ—of the performer; śraddhāyāḥ—of faith; vaisādṛṣyāt—by the difference; karma-phalam—the reaction of frutitive activities; visadṛṣaṁ—different; bhavati—is; yā—which; hi—indeed; anādi—from time immemorial; avidyayā—by ignorance; kṛta—performed; kāmānāṁ—of persons possessing many lusty desires; tat-parināma-lakṣaṇāḥ—the symptoms of the results of such impious desires; sṛtayah—hellish conditions of life; sahasraśaḥ—by thousands upon thousands; pravṛttāḥ—resulted; tāsāṁ—them; prācuryena—very widely; anuvarṇayisyāmah—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 कः देशविशेषा अथवा बहिष्क्रियाकारा आहोसिदन्तरालं इति ॥ ४ ॥

rājovāca

narakā nāma bhagavan kim deśa-viśeṣā athavā baihis tri-lokyā āhosvid antarāla iti.

rājā uvāca—the King said; narakāḥ—the hellish regions; nāma—named; bhagavan—O my Lord; kim—whether; deṣa-viśeṣāḥ—a particular country; athavā—or; baihiḥ—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?
The Hellish Planets

TEXT 5

अन्तराण एवं त्रिजग्यास्तु दिशि दक्षिणयामगङ्गाधुमेत्यविठाबः
जलायसम्याध्वाचर्यः पितृगणः दिशि स्नानौ गोपाणां परमेण
समाधिना सत्या एव्याधिप आशासाना निवसनि॥ ५ ॥

rṣir uvāca

antarāla eva tri-jagatyaś tu diśi daksinasyām adhastād bhūmer
upārīṣṭac ca jalād yasyām agniśvāttādayah pitṛ-gañā diśi svānām
gotrānām paramena samādhinā satya evaśiṣa āśāsanā nivasanti.

rṣih uvāca—the great sage replied: antarāle—in the intermediate
space; eva—certainly; tri-jagatyāḥ—of the three worlds; tu—but;
diśi—in the direction; daksinasyām—southern; adhastat—beneath;
bhūmeḥ—on the earth; uparīṣṭāt—a little above; ca—and; jalāt—the
Garbhodaka Ocean; yasyām—in which; agniśvāttā-ādayah—headed by
Agniśvāttā; pitṛ-gañāḥ—the persons known as pitaḥ; diśi—direction;
svānām—their own; gotrānām—of the families; paramena—with
great; samādhinā—absorption in thoughts of the Lord; satyaḥ—in
truth; eva—certainly; āśiṣah—blessings; āśāsanā—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 Agniśvāttā, medi­
tate in great samādhi 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 Pāṭālaloka. Beneath
Pātalaloka 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 Pātalaloka and the Garbhodaka Ocean.

**TEXT 6**

\[
yatra \ ha \ vāva \ bhagavān \ pitr-rājo \ vaivasvataḥ \ sva-viṣayaṁ \ prāpiteṣu \\
sva-puruṣair \ jantuṣu \ sampareteṣu \ yathā-karmanvadyam \ doṣam \\
evaṁullaṅghita-bhagavac-chāsanaḥ \ saganō \ damam \ dhārayati.
\]

*Yatra*—where; *ha vāva*—indeed; *bhagavān*—the most powerful; *pitr-rājaḥ*—Yamarāja, the king of the *pitās*; *vaivasvataḥ*—the son of the sun-god; *sva-viṣayam*—his own kingdom; *prāpiteṣu*—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; *anullaṅghita-bhagavat-śāsanaḥ*—who never oversteps the Supreme Personality of Godhead’s order; *saganāḥ*—along with his followers; *damam*—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.
Yamarāja is not a fictitious or mythological character; he has his own abode, Pitrloka, 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 Pātalaloka. 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):

\[
\text{karmano hy api boddhavyam} \\
\text{boddhavyam ca vikarmaṇah} \\
\text{akarmaṇaḥ ca boddhavyam} \\
\text{ghanā karmano gatiḥ}
\]

“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.
tatra haike narakân eka-vîmśatim gaṇayanti atha tâms te râjan nâmâ-rûpa-lakṣaṇatah 'nukramiṣyāmas tâmisro 'ndhatâmisro rauravo mahârauravah kumbhipâkaḥ kâlasûtram asipatavanaṁ sùkaramukham andhakûpaḥ krmibhojanaḥ sandamśas taptasûrminer vajra-kaṇṭakâ-sâlmalî vaiṭarâṇi pûyodah prânarodho viśasanam lâlâbhâksah sârameyâdanam avicir ayâhpânam iti. kiñca kṣârakardamo raksogâna-bhojanaḥ sùlaproto dandaśûko 'vaṭa-nirodhanaḥ paryâvartanaḥ sùcimukham ity aṣṭâ-vîmśatir narakâ vividha-yâtaṇābhūmâyah.

tatra—there; ha—certainly; eke—some; narakân—the hellish planets; eka-vîmśatim—twenty-one; gaṇayanti—count; atha—therefore; tâṁ—them; te—unto you; râjan—O King; nâmâ-rûpa-lakṣaṇatah—according to their names, forms and symptoms; anukramiṣyāmaḥ—we shall outline one after another; tâmisra—Tâmisra; andha-tâmisra—Andhatâmisra; rauravah—Raurava; mahârauravah—Mahâraurava; kumbhî-pâkaḥ—Kumbhipâka; kâlasûtram—Kâlasûtra; asi-patavanaṁ—Asi-patavana; sùkaramukhaḥ—Sùkaramukha; andha-kûpaḥ—Andhakûpa; krmibhojanaḥ—Krmi-bhojanah; sandamśa—Sandamśa; tapta-sûrmiḥ—Taptasûrmi; vajra-kaṇṭakâ-sâlmalî—Vajra-kaṇṭakâ-sâlmalî; vaiṭarâṇi—Vaiṭarâṇi; pûyodah—Pûyoda; prâna-rodhah—Prânarodha; viśasanam—Viśasana; lâlâ-bhâksah—Lâlâbhâksa; sârâmeṣyâdanam—Sârâmeṣyâdana; avicih—Avicî; ayâh-pânam—Ayâhpâna; iti—thus; kiñca—some more; kṣâra-kardamah—Kṣârakardama; raksah-ganabhojanaḥ—Raksogâna-bhojana; sùlaprotaḥ—Sûlaprota; dandaśûkah—Dandaśûka; avâta-nirodhanaḥ—Avâta-nirodhana; paryâvartanaḥ—Paryâvartana; sùcimukhaḥ—Sùcimukha; iti—in this way; aṣṭâ-vîmśatih—twenty-eight; narakâḥ—hellish planets; vividha—various; yâtaṇâ-bhūmâyah—lands of suffering in hellish conditions.
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, Mahāaurava, Kumbhipāka, Kālasūtra, Asipatravana, Sūkaramukha, Andhakūpa, Konmibhojana, Sandrīsa, Taptasūrmi, Vajrakañcaka-śālmali, Vaitaraṇī, Puyoda, Prānarodha, Viśasana, Lalābhakṣa, Sārameyādana, Avici, Ayaḥpāna, Ksārakardama, Rakṣogāṇa-bhojana, Śūlaprotā, Dandasūka, Avatāniradhana, Paryāvartana and Sūcimukha. All these planets are meant for punishing the living entities.

TEXT 8

tatra yas tu para-vitta-apyata-kalatrawyaphartat hi kañaparasya
yapuruṣyaṁrāṇamānānenaṁ tamāsrē naraka-balānipātyate
anāsaṇānudapāna-danda-tādāna-santarjanadibhīr yātanābhir
yātyamānaṁ jantur yatra kaśmalam asādita ekadaiva mūrcchāṁ upayāti
tāmisra-prāye.

tatra—in those hellish planets; yaḥ—a person who; tu—but; para-
vitta-apyata-kalatrāṇi—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-
puruṣaḥ—by the assistants of Yamarāja; ati-bhāyānakaḥ—who are
very fearful; tāmisre narake—into the hell known as Tāmisra; balāt—by force; nipātyate—is thrown; anāsana—starvation; anudapāna—
without water; danda-tādāna—beaten with rods; santarjana-ādibhiḥ—
by scolding and so on; yātanābhiḥ—by severe punishments:
yātyamānah—being punished; jantuḥ—the living entity; yatra—where; kāsmalam—misery; āśāditah—obtained; ekadā—sometimes; eva—certainly; mūrcchām—fainting; upayāti—obtains; tāmīsra-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 वक्ष्यित्वा पुरुषम् दारादीतुषुड्के यत्र शरीरी
निपात्यमानो यातनायो वेदनया नप्रमतितं श्वस्तिक्षे भवति यथा
वनस्पतिश्रृंख्यामानमूलसादन्यामिस्रे तपुपदिशत्नि ||९||

 evac evāndhatāmisre yas tu vañcayitvā puruṣam dārādin upayuṅkte
 yatra śarīri nipātyamāno yātanā-stho vedanayā naṣṭa-matir naṣṭa-dṛṣṭiś
cā bhavati yathā vanaspatīr vrścyamāna-mūlas tasmād andhatāmisram
tam upadīṣanti.

 evam—in this way; eva—certainly; andhatāmisre—in the hellish planet known as Andhatāmisra; yah—the person who; tu—but; vañcayitvā—cheating; puruṣam—another person; dāra-ādin—the wife and children; upayuṅkte—enjoys; yatra—where; śarīri—the embodied person; nipātyamānah—being forcibly thrown; yātanā-sthāḥ—always situated in extremely miserable conditions; vedanayā—by such suffering; naṣṭa—lost; matiḥ—whose consciousness; naṣṭa—lost; dṛṣṭiḥ—whose sight; ca—also; bhavati—becomes; yathā—as much as; vanaspatiḥ—the trees; vrścyamāna—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**

यस्यित्वह वा एतद्वसिद्धि ममेदमिद्धि भूतद्रोहेण केवलं
स्मकुटम्बमेवानुदिनं प्रपुष्णाति स तदिन्ह विहाय स्मयेव तदङ्गेव मृतवे
निपतति || १० ||

yas tv iha vā etad aham iti mamedam iti bhūta-droheṇa kevalam sva-
kuṭumbam evānudināṁ prapuṣṇāti sa tad iha vīhāya svayam eva tad-
asūbhena raurave nipatati.

yah—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-kuṭum-
bam—his family members; eva—only; anudinam—day to day; prapuṣṇāti—supports;
sah—such a person; tat—that; iha—here; vīhāya—
giving up; svayam—personally; eva—certainly; tat—of that;
asūbhena—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:

\[
yasyatma-buddhiḥ kuṇape tri-dhātuken
sva-dhīḥ kalatradīśu bhauma-ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñēṣu sa eva go-kharah
\]

“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-kharah*). 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 Cakravarti 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

ye tv iha yathāivāmumā vihiṁsitā jantavaḥ paratra yama-yātanaṁ 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-yātanaṁ upagataṁ—being subjected to miserable conditions by Yamarāja; te—those living entities; eva—indeed; ruravah—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; āhū—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-śṛṅga (ati-krūrasya bhāra-śṛṅgākhyā-sattvasya apadeśaḥ samjñā). Śrīla Jiva Gosvāmi confirms this in his Sandarbhā: ruru-sabdasya svayam muninaiva tīkā-vidhānāl lokeśv aprasiddha evāyam jantu-viśeṣaḥ. Thus although rurus are not seen in this world, their existence is confirmed in the śāstras.
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

yas tv iha vā ugrāḥ paśūn pakṣīno vā pṛāṇata uparandhayati tam apakaruṇam puruṣādair api vigarhitam amutra yamānucarāḥ kumbhipāke tapta-taile uparandhayanti.||13||
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 Kumbhipāka, where they are cooked in boiling oil.
pipāsābhyām—by hunger and thirst; ca—and; dahyamāna—being burned; antah—internally; bāhiḥ—externally; śarīrāḥ—whose body; āste—remains; sete—sometimes lies; ceṣṭate—sometimes moves his limbs; avatisthataḥ—sometimes stands; paridhāvati—sometimes runs here and there; ca—also; yāvanti—as many; paśu-romaṇī—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

yas tv iha vai nija-veda-pathād anāpady apagataḥ pākhāndam copagatas tam asi-pattravanam pravesya kṣayā praharanti tatra hāsāv itas tato dhāvamāna ubhayaḥ dhārais tāla-vanāsi-patrais chidyāmāna-sarvāṅgo hā hato sūmiti paramayā vedanayā mūrchitaḥ pade pade nipatati śādarmāḥ pākhāndanugataṁ phalāṁ bhuṅkte.
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 sāksād 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,
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

\[ \text{yas tv iha vai rāja rājya-puruṣo vā adāṇdye daṇḍam pranayati} \]
\[ \text{brāhmaṇe vā śarīra-daṇḍam sa pāpiyāṇ narake 'mutra sūkaramukhe} \]
\[ \text{nipatati tatrātibalair vinīspiśyamāṇa-vayavo yathaiveheksukhaṇḍa ārtasa-} \]
\[ \text{vareṇa svanayan kvacin mūrcchitaḥ kaśmalam upagato yathaihehā-} \]
\[ \text{drṣṭa-doṣā uparuddhāḥ.} \]

*yah*—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *rāja*—a king; *rāja-puruṣah*—a king’s man; *vā*—or; *adāṇdye*—unto one not punishable; *daṇḍam*—punishment; *pranayati*—inflicts; *brāhmaṇe*—unto a brāhmaṇa; *vā*—or; *śarīra-daṇḍam*—corporeal punishment; *sah*—that person, king or government officer; *pāpiyāṇ*—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; *vinīspiśyamāṇa*—being crushed; *avayavah*—the different parts of whose body; *yathā*—like; *eva*—certainly; *iha*—here; *ikṣu-khaṇḍah*—sugarcane; *ārta-svareṇa*—with a pitiable sound; *svanayan*—crying; *kvacit*—sometimes; *mūrcchitaḥ*—
fainted; kaśmalam upagataḥ—becoming illusioned; yathā—just like; eva—indeed; iha—here; adṛṣṭa-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 Śūkharamukha, 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

yaś tu iha vai bhūtānāṁ īśvaropalpitā-vṛttināṁ avivikta-para- 
vyathānāṁ svayaṁ puruṣopakalpita-vṛttir vivikta-para-vyatho vyathām 
ācarati sa paratrāndhakūpe tad-abhīdrohena nipatati tatra hāsau tair 
jantubhiḥ paśu-mṛga-paksi-saṁśpṛt sarīśrī maśaka-yūkā-matkunā- 
maksikādibhir ye ke cābhīdruḍhātayā sarvato 'bhidruhyamānas 
tamasi vihata-nidrā-nirvrīṣṭir alabhāvasthānāḥ parikrāmati yathā 
kuśāri jīvāṁ.

yaḥ—any person who; tu—but; iha—in this life; vai—indeed: 
bhūtānāṁ—to some living entities; īśvara—by the supreme controller: 
upakalpita—designed; vṛttināṁ—whose means of livelihood: avivikta— 
not understanding; para-vyathānāṁ—the pain of others: svayaṁ— 
himself; puruṣa-upakalpita—designed by the Supreme Personality of
Godhead; \textit{vrttiḥ}—whose livelihood; \textit{vivikta}—understanding; \textit{paravyathāḥ}—the painful conditions of others; \textit{vyathām ācarati}—but still causes pain; \textit{sah}—such a person; \textit{paratra}—in his next life; \textit{andhakūpe}—to the hell named Andhakūpa; \textit{tat}—to them; \textit{abhidroheṇa}—by the sin of malice; \textit{nīpatati}—falls down; \textit{tatra}—there; \textit{ha}—indeed; \textit{asaũ}—that person; \textit{taiḥ jantuḥbhīḥ}—by those respective living entities; \textit{pāśu}—animals; \textit{mrṛgā}—wild beasts; \textit{pakṣi}—birds; \textit{sarīśpaīḥ}—snakes; \textit{maśaka}—mosquitoes; \textit{yūkā}—lice; \textit{matkuṇa}—worms; \textit{maksika-ādibhiḥ}—flies and so on; \textit{ye ke}—whoever else; \textit{ca}—and; \textit{abhidrugdhiḥ}—persecuted; \textit{taiḥ}—by them; \textit{sarvataḥ}—everywhere; \textit{abhidruhyamaṇaḥ}—being injured; \textit{tamasi}—in the darkness; \textit{vihata}—disturbed; \textit{n Druid}—whose resting place; \textit{alabdha}—not being able to obtain; \textit{avasthānaḥ}—a resting place; \textit{parikramaḥ}—wanders; \textit{yathā}—just as; \textit{ku-śarīre}—in a low-grade body; \textit{jīvāḥ}—a living entity.

\textbf{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.

\textbf{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 varnāśrama-dharma without being condemned. Kṛṣṇa states in Bhagavad-gitā (4.13), cātur-varṇyam mayā srṣṭāṁ 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 śūdras—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

yaś tva iha vā asaṁvibhajyāśāti yat kiṁcanopanatam anirmita-paṅca-yajño vāyasya-saṁstutaḥ sa paratra kṛmibhojane narakādham e nipatati tatra śata-sahasra-yojane kṛmi-kuṇde kṛmi-bhūtaḥ svayaṁ kṛmibhir eva bhakṣya-vāmāḥ kṛmi-bhojano yāvat tad aprāttāpṛahūtado 'nirveśam ātmānam yātayate.

yah—any person who; tu—but; iha—in this life; vā—or; asaṁ-vibhajya—without dividing; aśāti—eats; yat kiṁcana—whatever: upanatam—obtained by Kṛṣṇa’s grace; anirmita—not performing: paṅca-yajña—the five kinds of sacrifice; vāyasya—with the crows: saṁstutaḥ—who is described as equal; saḥ—such a person: paratra—in the next life; kṛmibhojane—named Kṛmibhojana: narakā-adhame—into the most abominable of all hells; nipatati—falls down: tatra—
there: śata-sahasra-yojane—measuring 100,000 yojanas (800,000 miles); krmi-kunḍe—in a lake of worms; krmi-bhūtaḥ—becoming one of the worms; svayam—he himself; krmi-bhīhiḥ—by the other worms; eva—certainly; bhaksyamāṇaḥ—being eaten; krmi-bhojanaḥ—eating worms; yāvat—as long as; tat—that lake is wide; apratta-aprahūta—unshared and unoffered food; adah—one who eats; anirveṣam—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 Kṛṣṇa-bhojana. 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 Kṛṣṇa-bhojana for as many years as there are yojanas in the width of the lake.

**PURPORT**

As stated in *Bhagavad-gītā* (3.13):

\[
\begin{align*}
yajña-śiṣṭāsinaḥ santo \\
mucyante sarva-kilbiṣaih \\
bhuṅjate te tv agham pāpā \\
y a pacanty ātma-kāraṇāt
\end{align*}
\]

"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 bahūnāṁ 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):
“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**

yers tva vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya
vāpaharaty anyasya vānāpadi purusas tam amutra rājan yama-puruṣā
ayasmayair agni-pindaiḥ sandamśais tvaci niśkuṇanti || 19 ||

yas tv iha vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya
vāpaharaty anyasya vānāpadi purusas tam amutra rājan yama-puruṣā
ayasmayair agni-pindaiḥ sandamśais tvaci niśkuṇanti.

**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

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**

यस्य त्रिदधे सर्वविभिन्नसमस्तस्वत्मान्यं निरहे वर्तमानं वज्रकान्तःकालेकशालेमारोध्यानि निर्माणित || २१ ||

yas tv iha vai sarvābhigamas tam amutra niraye vartamānaṁ vajrakaṇṭaḥkaśālmaliṁ āropya niśkarṣanti.

yah—anyone who; tu—but; iha—in this life; vai—indeed; sarva-abhigamah—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; niśkarṣanti—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


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; vaitaranyāṁ—named Vaitarani; nipatanti—fall down; bhinna-maryādāḥ—who have broken the regulative principles; tasyāṁ—in that; niraya-parikhā-bhūtyāṁ—the moat surrounding hell; nadyāṁ—in the river; yādah-ganaiṅ—by fierce aquatic animals; itāḥ tataḥ—here and there; bhaksyamāṇāḥ—being eaten; atmanā—with the body; na—not; viyuyamāṇāḥ—being separated; ca—and; asubhīḥ—the life airs; uhyamāṇāḥ—being carried; sva-aghena—by his own sinful activities; karma-pākam—the result of his impious activities; anusmarantaḥ—remembering; viṭ—of stool; mūtra—urine;
The Hellish Planets

pūya—pus; śonita—blood; keśa—hair; nakha—nails; asthi—bones; medaḥ—marrow; māṁsa—flesh; vasa—fat; vāhinyāṁ—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 Vaitāraṇī. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitāraṇī, 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

ye tv iha vai vrṣali-patayo naṣṭa-saucācāra-niyamāṁ tyakta-lajjāḥ paśu-caryāṁ caranti te cāpi pretya pūya-vin-mūtra-ślesma-malā-pūrṇāṁnapaerve nipaṭanti tad evātibibhatsitam āṣnanti || 23 ||

ye—persons who; tu—but; iha—in this life; vai—indeed; vrṣali-patayah—the husbands of the śūdras; naṣṭa—lost; saucā-ācāra-niyamāḥ—whose cleanliness, good behavior and regulated life; tyakta-lajjāḥ—without shame; paśu-caryāṁ—the behavior of animals; caranti—they execute; te—they; ca—also; api—indeed; pretya—dying; pūya—of pus; viṭ—stool; mūtra—urine; ślesma—mucus; malā—saliva; pūrṇa—full; arṇave—in an ocean; nipaṭanti—fall; tat—
that; *eva*—only; *atibhatsitam*—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,

\[
karma-kāṇḍa, jñāna-kāṇḍa, \quad \textit{kevala visera bāṇḍa,}
\]
\[
amṛta baliyā yebā khāya
\]
\[
nānā yoni sadā phire, \quad \textit{kadarya bhakṣaṇa kare,}
\]
\[
tāra janma adāḥ-pate yāya
\]

He says that persons following the paths of *karma-kāṇḍa* and *jñāna-kāṇḍa* (fruitleave 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. Krṣṇa says in Bhagavad-gītā (4.13), *cātur-varṇyam mayā srṣṭam guṇa-karma-vibhāgaśah*: "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 ekam śaranam vraja: “Abandon all other duties and simply surrender unto Me.” One must give up the occupational duties of a śūdra, kṣatriya or vaiṣya 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 vyapāsritya
ye 'pi syuḥ pāpa-yanayaḥ
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatim

“O son of Prthū, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants], as well as śūdras [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 śūdra, a vaiśya, a woman or a kṣatriya. This is the purpose of the Kṛṣṇa consciousness movement. However, if one is satisfied to remain a śūdra, he must suffer as described in this verse: tad evātibibhatsitam aśnanti.

TEXT 24

ye tv iha vai śva-gardabha-patayo brāhmaṇādayo mrgayā vīhārā
atirthe ca mrgan nighnanti tān api samparetā laksya-bhūtān yama-puruṣā īsūbhīr vidhyanti.

ye—those who; tu—but; iha—in this life; vai—or; śva—of dogs; gardabha—and asses; patayah—maintainers; brāhmaṇa-ādayah—brāhmaṇas, kṣatriyas and vaiśyas; mrgayā vīhārāḥ—taking pleasure in
hunting animals in the forest; atīrthe—other than prescribed; ca—also; mṛgān—animals; nighnanti—kill; tān—them; api—indeed; sam­paretān—having died; laksya-bhūtān—becoming the targets; yama­purusāh—the assistants of Yamarāja; iṣubhīḥ—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

ye tv iha vai dāmbhikā dambha-yajñesu paśūn viśasanti tān amuśmiḥ loke vaiśase narake patitān niraya-patayo yātayitvā viśasanti || २५ ||

ye—persons who; tu—but; iha—in this life; vai—indeed; dāmbhikāḥ—very proud of wealth and a prestigious position; dambha-yajñesu—in a sacrifice performed to increase prestige; paśūn—animals; viśasanti—kill; tān—them; amuśmin loke—in the next world; vaiśase—Vaiśasa or Viśasana; narake—into the hell; patitān—fallen;
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, śucināṁ śrīmatāṁ gehe yogabhṛasto 'bhijayate: “Because of his previous connection with bhakti-yoga, a man is born into a prestigious family of brahmacāryas 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 kāli-pūjā or durgā-pūjā, in which poor animals are sacrificed. How such a person is punished is described herein. The word dambhayajṇeṣu 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 Kāli. The sāstras enjoin that one can sacrifice a small goat before the goddess Kāli 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

यस्त्वहि वै सवर्णां माया द्विजो रेत: पायति काममोहितस्तस्त पापकृतमस्य रेत: कुल्यायां पातयित्वा रेत: सम्पायनः ॥ २६ ॥

yas tv iha vai savarṇāṁ bhāryāṁ dvījo retah pāyayati kāma-mohitas tam pāpa-kṛtam amutra retah-kulyāyāṁ pātayitvā retah sampāyayanti.
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 Lalabhakṣa. 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 Lalabhakṣa. There he is immersed in the river known as Śukra-nadi and forced to drink semen.

TEXT 27

ye tv iha vai dasya-va 'gnida garadā grāmān śarīrī vā vīlumpanti
rājāno rāja-bhaṭā vā tāṃś cāpi hi pariśyamadūtā vajra-darśṭrāh
śvānaḥ sapta-satāni viṁśatiṣ ca sarabhasam khādanti || २७ ||

ye—persons who; tu—but; iha—in this life; vai—indeed; dasyavaḥ—thieves and plunderers; agni-dāh—who set fire; gara-
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 Sarameyádana. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamaraja, these dogs voraciously devour such sinful people.

PURPORT

In the Twelfth Canto of Srimad-Bhagavatam, 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 Sárameyádana, where he will suffer greatly from the bites of ferocious dogs.
A person who in this life bears false witness or lies while transacting 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 Avicimat. 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 Avicimat [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.
The Hellish Planets

TEXT 29

yas tv iha vai vipro rājanyo vaiśyo vā soma-pīthas tat-kalatram vā surām vrata-stho 'pi vā pibati pramādatas teśām nirayam nītānām urasi padākramyāsyeye vahninā dravamāṇaṁ kārṣṇāyasam nīśīncanti.

yah—anyone who; tu—but; iha—in this life; vai—indeed; vipraḥ—a learned brahmāna; rājanyah—a kṣatriya; vaiśyah—a vaiśya; vā—or; soma-pīthah—drink soma-rasa; tat—his; kalatram—wife; vā—or; surām—liquor; vrata-sthah—being situated in a vow; api—certainly; vā—or; pibati—drinks; pramādatah—out of illusion; teśām—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; nīśīncanti—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 Ayāḥpāṇa. This hell also awaits any kṣatriya, vaishya, or person under a vow who in illusion drinks soma-rasa. In Ayāḥpāṇa 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 vaishyas 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

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 Kṣāra-kardama. 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 Kṣārakardama.

**TEXT 31**

There are men and women in this world who sacrifice human beings to Bhairava or Bhadra Kāli 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

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

ye tv iha vai bhūtāny udvejayanti naraḥ ulbaṇa-svabhāvā yathā
dandaśūkās te 'pi pretya narake dandaśūkākhye nipatanti yatra nrpa
dandaśūkāḥ paṇca-mukhāḥ sapta-mukhāḥ upasṛtya grasanti yathā bileśayān.

ye—persons who; tu—but; iha—in this life; vai—indeed; bhūtāni—to living entities; udvejayanti—cause unnecessary pain; naraḥ—men; ulbaṇa-svabhāvāḥ—angry by nature; yathā—just like; dandaśūkāḥ—snakes; te—they; api—also; pretya—after dying; naraḥ—in the hell; dandaśūka-ākhye—named Dandaśūka; nipatanti—fall down; yatra—where: nrpa—O King; dandaśūkāḥ—serpents; paṇca-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

ye nivah na anyatradhuryadapi bhutanirundhanti tathasrut
tevayopavesya sagarana vahnina bhoomen nirundhanti. 34

ye tv iha va andhavaata-kusula-guhadi su bhutani nirundhanti
tathamutra te su evopavesya sagarena vahninâ dhûmena nirundhanti.

ye—persons who; tu—but; iha—in this life; vâ—or: andha-avaâta—a blind well; kusula—granaries; guha-âdisu—and in caves; bhutani—the living entities; nirundhanti—confine: tathâ—similarly; amutra—in the next life; tesu—in those same places; eva—certainly: upavesya—causing to enter; sagarena—with poisonous fumes; vahninâ—with fire: dhûmena—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 Avata-nirodhana. There they themselves are pushed into dark wells, where poisonous fumes and smoke suffocate them and they suffer very severely.

TEXT 35

yas tv iha va atithin abhyagatân va grha-patir asakrd upagata-manyur
didhakṣur iva pâpena caksuśâ niriksate tasya cāpi niraye pâpa-drśter
aksini vajra-tuṇḍâ grdhrah kaṅka-kâka-vâtâdayah prasahyoru-balâd
upatayaanti. 35

yah—a person who; tu—but; iha—in this life; vâ—or: atithin—guests; abhyagata—visitors; vâ—or: grha-patih—a householder: asakrt—many times; upagata—obtaining; manyuh—anger; didhak- suh—one desiring to burn; iva—like: pâpena—sinful; caksu śâ—with
eyes; nirikṣate—looks at; tasya—of him; ca—and; api—certainly; niraye—in hell; pāpa-drṣṭeḥ—of he whose vision has become sinful; aksiṇi—the eyes; vajra-tuṇḍāḥ—those who have powerful beaks; grhrāḥ—vultures; kaṅka—herons; kāka—crows; vata-ādayah—and other birds; prasahya—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 coknis will suddenly come upon him and pluck out his eyes.

TEXT 36

yaṁ stitvā vā ādhyātmaṁitarahṛṣṭurāsāksaṁprapakṣaṁ: sarvatoḥbhīṣamivaṁśiḥ
ardhyāntaṁaṇaṁcittraṁ pārśuṣṭaṁḥ padgayaḥ nityeṣuṣadyagyagato brahma
dvārāṁbhūvaṁ kṣaṭi svapi pretya taduṭpadyadnotkṛśaṁsārṣaṁśaṁshotraḥ: śrīviśvaṁ
caryāyaṁ niṣkṛtaṁ yathā hi vijñānāṁ pāpapuruṣaṁ dharmarājapuruṣaṁ vāyaṁ hi
caryaṁ sārvañcāṁ gṛhyaḥ: parivartya ॥ ॥ 36 ॥
nipatati yatra ha vitta-graham pāpa-puruṣam dharmarāja-puruṣā
vāyakā iva sarvato 'ngeṣu sūtraīḥ parivayanti.

yah—any person who; tu—but; iha—in this world; vā—or; ādhyā-
abhimatiḥ—proud because of wealth; ahaṅkritiḥ—egotistic; tiryak-prek-
śaṇaḥ—whose vision is crooked; sarvataḥ abhiviśaṅkiḥ—always fearful
of being cheated by others, even by superiors; artha-vyaya-nāśa-cin-
tayā—by the thought of expenditure and loss; pariśusyaṃaṇa—dried
up; hṛdaya-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;
uktaraṇā—increasing; samrakṣana—protection; śamala-grahaḥ—ac-
cepting the sinful activities; sūcimukhe—named Śucimukha; narake—
in the hell; nipatati—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; angeṣu—on the limbs
of the body; sūtraīḥ—by threads; parivayanti—stitch.

TRANSLATION

One who in this world or this life is very proud of his wealth al-
ways 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 Śucimukha,
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, brähmanas do not possess anything, whereas ksatriyas possess riches, but only for performing sacrifices and other noble activities as prescribed in the Vedic injunctions. A vaisya 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 brähmanas, ksatriyas or vaisyas, almost everyone is a śūdra (kalau śūdra-sambhavah). 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 lakṣmi, and Lakṣmi 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), bhoktāram 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 यमाच्ये सन्ति शतशः सहस्रस्तेषु सर्वेषु च सर्वे एवायंतरित्वम् ते केवलितहोत्तो अनुदिताधावनित्वे पर्योक्त विशःनि तथैव धर्मायुगतिन इत्तद् हि तु पुनर्भवे त उभयेर्षायम् निविशःनि

|| ३७ ||

evam-vidhā narakā yamālaye santi śaṭasah sahasrasas teṣu sarveṣu ca sarva evādharma-vartinā yey kecid ihoditā anuditaś cāvani-pate paryāyena viṣanti tathaiva dharmānyuvartina itaratra iha tu punar-bhave ta ubhaya-śeṣābhyām nivisanti.
evam-vidhāḥ—of this sort; narākaḥ—the many hells; yama-ālaye—in the province of Yamarāja; santi—are; sataśaḥ—hundreds; sahasraśaḥ—thousands; teṣu—in those hellish planets; sarvēṣu—all; ca—also; sarve—all; eva—indeed; adharma-vartinah—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; viṣanti—they enter; tathā eva—similarly; dharma-anuvartinah—those who are pious and act according to the regulative principles or Vedic injunctions; itaratra—elsewhere; iha—on this planet; tu—but; punah-bhave—into another birth; te—all of them; ubhaya-śesābhyām—by the remainder of the results of piety or vice; niviṣanti—they enter.

TRANSLATION

My dear King Parīkṣit, 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-gitā. Tathā dehāntara-prāptih: within this material world, one is simply meant to change from one body to another in different planetary systems. Ürdhvān 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-gitā it is stated that even one who is very pious returns to earth after his enjoyment in the higher planetary systems is over (kṣīne puṇye martya-lokaṁ viṣanti). Therefore, going from one planet to another does not solve the problems of life. The problems of life
The Hellish Planets

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):

\[
janma karma ca me divyam
evāṁ yo vetti tattvataḥ
tyaktvā deham punar janma
naiti māṁ eti so 'ṛjuna
\]

“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 māṁ ekaṁ śaraṇam vṛaja. 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-bhakto 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

निद्देशतत्त्वं आदावें व्याख्यातः || एतावानवाण्टकोशं
यथात्तुर्द्धश्च पुराणेऽदिकिपतं उपगीयते यज्ञवतो नारायणस्म
साधनमहाकुण्डस्म श्वेतिः सुप्रात्मसाध्यात्ममयेशुरविभिन्तमानेऽ पद्धति
श्रुणोति आत्मति स उपवेष्यं भगवं परमाः समांस्यार्यस्मापि
अद्भामित्वमियं हृदुक्षीद्वन्द्विद्वेदौ || ३८ ||
nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyaṭah. etāvān evaṇḍa-kośa yaś caturdaśadāḥ purāṇesu vikalpita upagīyate yat tad bhagavato nārāyaṇasya sākṣaṭ mahā-puruṣasya sthāviṁiḥ rūpam ātmamāyā-gunaṁmayam anuvartitam ādṛtaḥ paṭhati śrṇoti śrāvayati sa upageyam bhagavataḥ paramātmano 'grāhāyam api śraddhā-bhakti-viśuddha-buddhir veda.

nivṛtti-lakṣaṇa-mārgaḥ—the path symptomized by renunciation, or the path of liberation; ādāv—in the beginning (the Second and Third Cantos); eva—indeed; vyākhyaṭah—described; etāvān—this much; eva—certainly; aṇḍa-kośaḥ—the universe, which resembles a big egg; yah—which; caturdaśa-dhā—in fourteen parts; purāṇesu—in the Purāṇas; vikalpitaḥ—divided; upagīyate—is described; yat—which; tat—that; bhagavataḥ—of the Supreme Personality of Godhead; nārāyaṇasya—of Lord Nārāyaṇa; sākṣaṭ—directly; mahā-puruṣasya—of the Supreme Person; sthāviṁiḥ—the gross; rūpam—form; ātma-māyā—of His own energy; gūna—of the qualities; mayam—consisting; anuvartitam—described; ādṛtaḥ—venerating; paṭhati—one reads; śrṇoti—or hears; śrāvayati—or explains; saḥ—that person; upageyam—song; bhagavataḥ—of the Supreme Personality of Godhead; paramātmano—of the Supersoul; agrāhāyam—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 virāta 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

शुन्तवा स्तूलम तथा सुक्षमम रूपं भगवतो यति: ।
स्तूलेनिरिजतमात्मां घृणेः सुक्षमं धिया नयेदिति।३९॥

śrutvā sthūlam tathā sukṣmam
rūpam bhagavato yatiḥ
sthūle nirijtam ātmānāṁ
śanaiḥ sukṣmaṁ dhiyā nayed iti

śrutvā—after hearing of (from the disciplic succession): sthū­lam—gross; tathā—as well as; sukṣmam—subtle; rūpam—form: bhagavataḥ—of the Supreme Personality of Godhead; yatiḥ—a san­nyāsī or devotee; sthūle—the gross form; nirijtam—conquered: ātmānāṁ—the mind: śanaiḥ—gradually: sukṣmaṁ—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-sevāṁ 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

bhū-dvīpa-varṣa-sarid-adri-nabhaḥ-samudra- pātāla-dīn-naraka-bhāgaṇa-loka-saṁsthā

ghītā mayā tava nṛpādbhutam īṣvarasya

sthirāṁ 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; nṛpa—O King; adbhutam—wonderful; īśvarasya—of the Supreme Personality of Godhead; sthūlam—gross; vapuh—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 Gaudīya-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 prabhava and vaibhava. According to the scriptures, prabhava 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 prabhava incarnations. In Śrīmad-Bhāgavatam, First Canto. Chapter Three. verse 13. it is said:
“Lord Viṣṇu appeared in the eighth incarnation as the son of Mahārāja Nābhi [the son of Āgniḥtṛa] and his wife Merudevi. He showed the path of perfection, the paramahamsa stage of life, which is worshiped by all the followers of varnāśrama-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 acārya 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 sariram mama durvibhāvyam: “This body of Mine is inconceivable for materialists.” This is also confirmed by Lord Kṛṣṇa in Bhagavad-gītā (9.11):

\[
\text{avajānanti māṁ mūḍhā} \\
mānuṣīṁ tanum āsritam \\
param bhāvam ajānanto \\
mama bhūta-maheśvaram
\]

“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 Rādhādeva were full of transcendental fragrance. One may imitate Rādhādeva, but he cannot imitate Him by passing stool that is fragrant.

The activities of Rādhādeva, therefore, do not support the claims of a certain class of men known as arhat, who sometimes advertise that they are followers of Rādhādeva. How can they be followers of Rādhādeva while they act against the Vedic principles? Śukadeva Gosvāmī has related that after hearing about the characteristics of Lord Rādhādeva, 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 Rādhādeva’s activities material. However, Rādhādeva is an incarnation of the Supreme Personality of Godhead. Therefore He is on the transcendental platform, and no one can compare to Him.

Rādhādeva personally exhibited the activities of the Supreme Personality of Godhead. As stated in Śrīmad-Bhāgavatam (5.6.8), dāvānalaś tad vanam ālelihānaḥ saha tena dadāha: at the conclusion of Rādhādeva’s pastimes, an entire forest and the Lord’s body were burned to ashes in a great forest fire. In the same way, Rādhādeva burned people’s ignorance to ashes. He exhibited the characteristics of a paramahāṁsa in His instructions to His sons. The principles of the arhat community, however, do not correspond to the teachings of Rādhādeva.

Śrīla Baladeva Vidyābhūṣaṇa remarks that in the Eighth Canto of Śrīmad-Bhāgavatam there is another description of Rādhādeva, but that Rādhādeva is different from the one described in this 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 Sarasvati Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvati, 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 Sarasvati Ṭhākura 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.
References

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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*Bhakti-rasāmṛta-sindhu* (Rūpa Gosvāmi), 66

*Brahmāṇḍa Purāṇa*, 99-100, 181, 353

*Brahma-saṁhitā*, 96, 165, 205, 206, 227, 228, 302, 322, 360, 361

*Caitanya-bhāgavata* (Vṛndāvana dāsa Ṭhākura), 231, 234, 259-260, 421-424

*Caitanya-caritāmṛta* (Kṛṣṇadāsa Kavirāja), 19-20, 56, 59, 124, 148, 177, 213, 218, 219, 254, 266, 394-395

*Chāndogya Upanishad*, 228

*Kaṭha Upanishad*, 280

*Kūrma Purāṇa*, 269

*Laghu-bhāgavatāmṛta* (Rūpa Gosvāmi), 140-141, 224

*Muṇḍaka Upanishad*, 60

*Padma Purāṇa*, 134, 141, 224

Śvetāśvatara Upaniṣad, 215, 280

Taittirīya Upaniṣad, 214-215, 253, 281

Vāyu Purāṇa, 97, 332

Vedānta-saṅgraha (Rāmānujācārya), 250

Vedānta-sūtra, 415

Viṣṇu-dharmottara, 224

Viṣṇu Purāṇa, 251, 332
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.
Adhidaivika—miseries caused by natural disturbances such as floods and excessive heat or cold.
Adhyatmika—miseries arising from own’s own body and mind.
Ādi-puruṣa—Krṣṇa, the original person.
Ahaṅkāra—the principle of ego.
Ākāma-bhakta—one who serves the Lord without any motives.
Ākarma—Krṣṇa conscious activity for which one suffers no reaction.
Ākīncana-gocara—Krṣṇa, who is easily approached by those who are materially exhausted.
Aṁśa—See: Viṣṇu-tattva.
Ānīmā—the mystic perfection of becoming so small that one can enter into a stone.
Antarikṣa—outer space.
Arcana—the devotional process of worshiping 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.
Bīla-svarga—the subterranean heavens.
Brahma-bhūta—the joyful state of being freed from material contamination.
Brahmajyoti—the personal effulgence emanating from the body of Krṣṇa.
Brāhmaṇas—the intelligent class of men.
Brahmāṇḍa bhramāṇa—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.
Dāivī māyā—the external or illusory energy of the Lord who governs the material world.
Dāsyya—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.
Grha-stha-āśrama—the householder stage of spiritual life.
Guru—a bona fide spiritual master.

H

Hari—Krṣṇa, who removes all inauspicious things from the heart.
Hari-cakra—Krṣṇa’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.
Kārmīṣ—fruitive workers.
Koṭi—ten million.
Krpaṇa—a miserly man who wastes his life by not striving for spiritual realization.
Krṣṇa-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.
Lilāvatāra—an incarnation to display pastimes.

M

Mahā-bhāgavatas—the topmost devotees of the Lord.
Mahātmā—a great soul, or devotee of Krṣṇa.
Māyā—the energy of Krṣṇa which deludes the living entity who desires to forget the Lord.
Māyā-sukha—illusory happiness.
Moha—illusion.
Mūdha—See: Vimūḍhas.
Muhūrta—a period of forty-eight minutes.
Mukta-pūrṇas—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.
Nirviśesa-vādīs—impersonalists who accept an Absolute, but deny that He has any qualities of His own.
Niṣkāma—free from material desires.
Pañcarātri-viṣṭhi—the authorized process of Deity worship.
Paramaharīsa—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.
Pāśaṇḍa—is 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—dearmost.
Puṇya-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.
Śaḍ-bhūja-mūrti—the six-armed form of Lord Caitanya.
Śādhu—a holy man.
Sakāma-bhakta—a devotee with material desires.
Sakhyā—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.
Smarāṇa—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 viṣṇoh—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.
Śvāmśa—See: Viṣṇu-tattva.
Svarga-loka—the heavenly planetary system.

Tamo-guṇa—the material mode of ignorance.
Tattva-darśi—one who has seen the truth.
Trivikrama—Lord Vāmana, the incarnation who performed three heroic deeds.

Udāra—magnanimous.
Upāsya—worshipable.
Uttamaśloka—Kṛṣṇa, who is worshiped by select poetry.

Vaikuṇṭha—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.
Varnāśrama-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.
Vira-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 आ ई इ उ ऊ ऋ ए ऐ ओ औ

- m (anuvāra)  h (visarga)

Consonants

| Gutturals: | क ka | क्ष kha | ग ga | घ gha | ङ ṇa |
| Palatals: | छ ca | छ्व cha | ज ja | झ jha | ञ ṇa |
| Cerebrals: | ट ta | ठ tha | ड da | ढ dha | ण ṇa |
| Dentals: | त ta | थ tha | द da | ध dha | न na |
| Labials: | प pa | प्व 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 | ॐ (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.
r - like the ri in Rita (but more like French ru).
ř - same as ři but held twice as long.
l - like tree (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: Ᾱḥ is pronounced like aha; ḳḥ like ihi.

The consonants are pronounced as follows:
k - as in kite
gh - as in dig-hard
ń - as in sing
c - as in chair
ch - as in staunch-heart
j - as in joy
jh - as in hedgehog
ť - as in tub
ț - as in light-heart
ṇ - as rṇa (prepare to say the r and say na).
ī - as in light
dha- as in red-hot
d - 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.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Chapter</th>
<th>Verse</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>adhāyaḥ śāvatūr yojanāyute</td>
<td>atha kadācīn nivāsā-pāṇīya</td>
<td>14.8</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>adhvany amūṣmīṁna ima āpasargās</td>
<td>atha sa eṣa ātmā lokānām</td>
<td>22.5</td>
<td>342</td>
<td></td>
</tr>
<tr>
<td>aho amīśāṁ kim ākārī sūbhanaṁ</td>
<td>athāsuryāṁ tat-tanayo</td>
<td>15.3</td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>aho vicītiraṁ bhagavat-viçeśṭitaṁ</td>
<td>athātāle maya-putro 'suro balo</td>
<td>24.16</td>
<td>386</td>
<td></td>
</tr>
<tr>
<td>ākālpam evam vesaṁ gata eṣa</td>
<td>athisām paratas trayodāsa-lakṣaṇa</td>
<td>23.1</td>
<td>356</td>
<td></td>
</tr>
<tr>
<td></td>
<td>athedānīṁ pratiśiddha-lakṣaṇa</td>
<td>26.3</td>
<td>435</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ativa sulalita-gati-vilāsa-vilāsa</td>
<td>18.16</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>akarod ati-alaṁ kirttyā</td>
<td>bhadra cottaṁ maru-sīrasa</td>
<td>17.8</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>āmo madhururo meghapṛṣṭhaḥ</td>
<td>bhagavato gunamaye sthūla-rūpa</td>
<td>16.3</td>
<td>92</td>
<td></td>
</tr>
<tr>
<td>amṛtasya ca mṛtyoḥ ca</td>
<td>bhaje bhajanyāraṇa-pāda-paṅkajam</td>
<td>17.18</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>ānanyād anīṁita-vikramasya</td>
<td>bhajeta rāmaṁ manuvākṛtiṁ harīṁ</td>
<td>19.8</td>
<td>235</td>
<td></td>
</tr>
<tr>
<td>ānanda-madhya-gataṁ sûryo</td>
<td>bhaktēsvarālakṣāḥ bhāvita-bhūta-</td>
<td>17.18</td>
<td>144</td>
<td></td>
</tr>
<tr>
<td>antaḥ-pravīṣya bhūtānī</td>
<td>bharatasyaṁ mahājānāḥ sumatīr</td>
<td>15.1</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>antarāla eva tri-jagatyaṁ tu</td>
<td>bhārata 'pi varṣe bhagavān</td>
<td>19.9</td>
<td>236</td>
<td></td>
</tr>
<tr>
<td>antar bahuḥ cākhiḥ-loka-pālakaṁ</td>
<td>bhārata 'py asmin varṣe</td>
<td>19.16</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>antaryāmīśvarāḥ sākṣat</td>
<td>bhavāṁ-nāthaiḥ stri-ganārbudā</td>
<td>17.16</td>
<td>142</td>
<td></td>
</tr>
<tr>
<td>anvikṣayāṅgāśatūsya-yāḥ-buddhibhir</td>
<td>bhavān yugāntānava ārmi-mālinī</td>
<td>18.28</td>
<td>203</td>
<td></td>
</tr>
<tr>
<td>anye ca nādā nādyāś ca varṣe</td>
<td>bhinḍyaṁa yenaṁ vayaṁ sudurbhīdāṁ</td>
<td>19.15</td>
<td>245</td>
<td></td>
</tr>
<tr>
<td>āpah puṛuṣa-viṛyāḥ stha</td>
<td>bhū-dvīpa-varṣa-sarīd-adi</td>
<td>26.40</td>
<td>480</td>
<td></td>
</tr>
<tr>
<td>ārṣabhasye ṛājraser</td>
<td>bhūṁma rśikulīyāṁ udgāhas tataḥ</td>
<td>15.6</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>ārśīśeṇena saha gandharvīn</td>
<td>bibhārsiṁ mahām lakṣmā varen̄ya māyāyā</td>
<td>18.23</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>asad-dṛḍha yah pratibhāti māyāyā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmin eva varṣe puṁśair</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ataḥ param plakṣādīnāṁ pramānaṁ-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ārūḍhavam arīgāraṁ 'pi yojana</td>
<td>bhavāntānava ārmi-mālinī</td>
<td>18.28</td>
<td>203</td>
<td></td>
</tr>
<tr>
<td>atha cāpūrāyamānābhiḥ ca kalābhīr</td>
<td>bhūṁma rśikulīyāṁ udgāhas tataḥ</td>
<td>15.6</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>atha ca tasmād ubhayathāpi hi</td>
<td>bibhārsiṁ mahām lakṣmā varen̄ya māyāyā</td>
<td>18.23</td>
<td>194</td>
<td></td>
</tr>
<tr>
<td>atha ca yas tv iha vā ātmā-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>atha ca yatṛa kauṭumbikā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>atha ca yāvan nabho-mandalam</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>atha ca yāvatārdhena nabho-vīthyaṁ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
evam-prabhāvo bhagavān ananto 25.13 426
evam purustāt kṣirodāt parita 20.24 296
evam sūroddāt bahis tad-dvi-gunaḥ 20.13 286
evam tato vārunītīt saumyām 21.11 328
evam tava bhāratottama jambudvīpa 19.31 269
evam-vidhā narakād yāmālaye 26.37 475
evam vitta-vyatiṣaṅga-vivṛddha 14.37 53

gayād gayantyām citarrathah 15.14 86
gayāṁ nrpah kah pratiyāṁtīt karṇabhir 15.9 80
gītā mayā tava nrpābhutam 26.40 480
grahārṣa-tārāmayām ādhīdāvikaṁ 23.9 369

ekaṁ prthan-niimabhir iihuto mudī 19.26 262
ekaṁ atam advayarit siṁtarit 20.33 304
ekaṁ madhye iliivrtaril 16.7 98
hanty arithaṁ sapadi nrli)dm a5e)dm 25.11 425
haraty ajo 'ntah śrutibhir gato 'ṅgajāṁ 18.11 173
harāv abhaktasya kuto mahad-gunā 18.12 176
harir hi sāksād bhagavān sartrinām 18.13 178
hari-varse cāpe bhagavān nara 18.7 164
hiraṁmaye 'pi bhagavānāṁ nivasati 18.29 205
hitvā grhrāṁ samśṛti-cakravālam 18.14 179
hitvā mahāṁs tāṁ yadi sajjate grhe 18.13 178
hradās catvārah āpo-madhav 16.13 103

etad u haiva bhagavato viṣṇoh 23.8 368
etāḥ ey evhe nrhīrh apagantavāyā 25.14 427
etāsām apo bhāratyāh 19.17 248
etasmin samsāradhvani nānā 14.38 54
etāvāl loka-vinyāsō mānā-laksana 20.38 308
etāvān eva bhū-valayasya 21.1 320
etāvātityr hi rājan purṣāh pravrṛti 25.15 428
etena hi divo manda-la-mānāṁ 21.2 321
etesāṁ varṣa-maryāda-girayo nadyaś 20.26 298
etesū hi bīla-svargaśe svargaś apy 24.8 378

ete vayaṁ yasya vaśe mahātmanāh 17.23 149
evam adhvany avarundhāno 14.33 49
evāṁ candramā arka-gabhastibhya 22.8 345
evāṁ daksinenekvartāṁ nisadho 16.9 100
evam eva dadhi-mandodāt 20.29 300

evam eva mahārauarvo yatras 26.12 446
evam evāṁdratāmiserīsā tu 26.9 442
envaṁ jambū-phalānāṁ atyucca 16.19 107
envaṁ kumudā-nirūdho yah 16.24 112
envaṁ mālyavac-chikharāṁ nispatantī 17.87 129
envaṁ mūhṛtena catus-trīniśal 21.12 329
envaṁ nava kojaya eka-paṇcāśal 21.7 325
jahau yuvaiva malavad 14.43 63
jambudvīpya ca rājann upadvipān 19.29 268
jambudvīpa 'yam yāvat-pramāṇa 20.2 273
jarāyujam svedajam andajodbhidam 18.32 208
jathara-devakītāu merūṁ 16.27 116
<table>
<thead>
<tr>
<th>Index of Sanskrit Verses</th>
<th>499</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>K</strong></td>
<td></td>
</tr>
<tr>
<td>kadačid bhagama-māna-danṣṭro</td>
<td>14.21 31</td>
</tr>
<tr>
<td>kadačid ivaśraya bhagavato viśnoś</td>
<td>14.29 41</td>
</tr>
<tr>
<td>kadačid manorathopagatā-pītyā</td>
<td>14.17 27</td>
</tr>
<tr>
<td>kalpayugam sthāna-jayat punar-bhavāt</td>
<td>19.23 257</td>
</tr>
<tr>
<td>karhi sma cit kāma-madhu-lavān</td>
<td>14.22 32</td>
</tr>
<tr>
<td>karma-vallīn avalambya tata</td>
<td>14.41 59</td>
</tr>
<tr>
<td>karoti viśva-sthiti-sānyamodayam</td>
<td>18.38 217</td>
</tr>
<tr>
<td>kartāśya sargādiśu yo na badhyate</td>
<td>19.12 241</td>
</tr>
<tr>
<td>kecanañtaī jyotir-anikham</td>
<td>23.4 363</td>
</tr>
<tr>
<td>ketumāle ṣiṣa bhagavān kāmadeva</td>
<td>18.15 180</td>
</tr>
<tr>
<td>kīṁ duṣkaraṁ naḥ kratubhīs tapo-vratāraṁ</td>
<td>19.22 255</td>
</tr>
<tr>
<td>kimpuruṣe varṣe bhagavantam</td>
<td>19.1 222</td>
</tr>
<tr>
<td>kṛtvāgra-danṣṭre niragād udanvataḥ</td>
<td>18.39 219</td>
</tr>
<tr>
<td>kṣanena māryena kṛtaṁ manasvināh</td>
<td>19.23 257</td>
</tr>
<tr>
<td>kūraṇa-kūraṇa-kusumbha-vaikanka</td>
<td>16.26 115</td>
</tr>
<tr>
<td>kuto 'nyathā syād ramaṁ taṁ svā ātmanaḥ</td>
<td>19.5 229</td>
</tr>
<tr>
<td>kvacī ca duṣahena kāyābhīyataraṁ</td>
<td>14.19 29</td>
</tr>
<tr>
<td>kvacī ca āsṛṣa-doṣa-ṁadadanaṁ</td>
<td>14.7 16</td>
</tr>
<tr>
<td>kvacī ca śita-vātādy-anēkaḥdhaivikā</td>
<td>14.25 36</td>
</tr>
<tr>
<td>kvacī ca vāyupamāyā</td>
<td>14.9 16</td>
</tr>
<tr>
<td>kvacī chīta-vātādy-anēkaḥ</td>
<td>14.34 50</td>
</tr>
<tr>
<td>kvacīd āsādya grhaṁ dāvavat</td>
<td>14.15 25</td>
</tr>
<tr>
<td>kvacīd drumavaihikārthāsṛ gṛheṣu</td>
<td>14.32 48</td>
</tr>
<tr>
<td>kvacīd grhrāma-karma-codanātī</td>
<td>14.18 28</td>
</tr>
<tr>
<td>kvacīd ulāka-jhili-svanavad</td>
<td>14.11 20</td>
</tr>
<tr>
<td>kvacīn mitho vyaśaharan yat</td>
<td>14.26 37</td>
</tr>
<tr>
<td>kvacīn mitho vyaśaharan yat</td>
<td>14.35 51</td>
</tr>
<tr>
<td>kvacīt kāla-vaśa-mita-rāja-kula</td>
<td>14.16 26</td>
</tr>
<tr>
<td>kvacīt kṣīna-dhanāḥ sāyāsānāsanādy</td>
<td>14.36 52</td>
</tr>
<tr>
<td>kvacīt sakrdd avagata-visāya</td>
<td>14.10 18</td>
</tr>
<tr>
<td>kvāpi deva-māyāyā striyā bhuja</td>
<td>14.28 40</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>L</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>lakṣanottaram sārdha-nava-koṭi</td>
<td>21.18 335</td>
</tr>
<tr>
<td>lokāloka ỉi samākhyā yad</td>
<td>20.36 306</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>māgāra-dārātmaja-vitta-bandhuśu</td>
<td>18.10 171</td>
</tr>
<tr>
<td>Sanskrit Verse</td>
<td>Page</td>
</tr>
<tr>
<td>------------------------------------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>tad-dvipa-madhya mānasottara</td>
<td>20.30</td>
</tr>
<tr>
<td>tad-dvipa-patiḥ prayāvṛata rājan</td>
<td>20.14</td>
</tr>
<tr>
<td>tad-dvipasyāpy adhipatīḥ prayāvṛata</td>
<td>20.31</td>
</tr>
<tr>
<td>tad eva rāśpiṣṭam Īśita 'rcito</td>
<td>18.21</td>
</tr>
<tr>
<td>tad-upariṣṭaḥ cātāsṛṣṭa āsāsvatā</td>
<td>20.39</td>
</tr>
<tr>
<td>tad-varṣa-purāṇaḥ bhagavantaṁ</td>
<td>20.32</td>
</tr>
<tr>
<td>tad-varṣa-purāṇaḥ śrutadharma-</td>
<td>20.11</td>
</tr>
<tr>
<td>tad yad visṛṣṭaṁ api no vanaukaṇaṁ</td>
<td>19.7</td>
</tr>
<tr>
<td>tām anuparito loka-pālāṇāṁ</td>
<td>16.29</td>
</tr>
<tr>
<td>tāṁ bhagavān nārada</td>
<td>19.10</td>
</tr>
<tr>
<td>tāṁ etam iha puruṣās trayaṁ</td>
<td>22.4</td>
</tr>
<tr>
<td>tāḥ nāḥ pūrṇātma-gniṁ</td>
<td>20.23</td>
</tr>
<tr>
<td>tan nāḥ prabhō tvāṁ kukelevanāṁriṁ</td>
<td>19.15</td>
</tr>
<tr>
<td>tāṁ niśamyoḥbhayatārīṇaḥ bhagavatā</td>
<td>24.3</td>
</tr>
<tr>
<td>tāsāṁ na te vai pariṇāṁ prayatāṁ</td>
<td>18.19</td>
</tr>
<tr>
<td>tasmād rāja-roga-viśāda-manuyu-tasmān akṣe kṛtaṁālo duśīya</td>
<td>21.14</td>
</tr>
<tr>
<td>tasmān api prayāvṛata ghrapṛṣṭha</td>
<td>20.20</td>
</tr>
<tr>
<td>tasyā mahānubhāvasyāṇupatham</td>
<td>24.26</td>
</tr>
<tr>
<td>tasya mūla-deśe trīṇād-yojana</td>
<td>25.1</td>
</tr>
<tr>
<td>tasyānucaritam upariṣṭath vistariṣyate</td>
<td>24.27</td>
</tr>
<tr>
<td>tasyāpī prayāvṛata evādhīpaṭir</td>
<td>20.25</td>
</tr>
<tr>
<td>tasyemāṁ gāthām pānda-vēya</td>
<td>15.8</td>
</tr>
<tr>
<td>tathaḥ parastāl lokāloka-nāmācalo</td>
<td>20.34</td>
</tr>
<tr>
<td>tathaḥ sapta ṛṣayas tat prabhāvābhījña</td>
<td>17.3</td>
</tr>
<tr>
<td>tatha upariṣṭāḥ dvi-lakṣa-yojanānta</td>
<td>22.15</td>
</tr>
<tr>
<td>tatha upariṣṭāḥ dvi-lakṣa-yejanaḥ</td>
<td>22.11</td>
</tr>
<tr>
<td>tatha upariṣṭāḥ uṣānā dvi-lakṣa</td>
<td>22.12</td>
</tr>
<tr>
<td>tatha upariṣṭāḥ yejana-lakṣa-tatha utkalyāṁ maricir</td>
<td>22.16</td>
</tr>
<tr>
<td>tatha uttarasmad ṛṣaya ekādaśa-lakṣa</td>
<td>22.17</td>
</tr>
<tr>
<td>tathā ca bhadraśravātā nāma</td>
<td>18.1</td>
</tr>
<tr>
<td>tathā ghrtoḍād baihā krauṇicadvipo</td>
<td>20.18</td>
</tr>
<tr>
<td>tathāvaśalakanandā daksinena brahma</td>
<td>17.9</td>
</tr>
<tr>
<td>tathāvaśelāvṛtam aparāṇa pārveṇa</td>
<td>16.10</td>
</tr>
<tr>
<td>tathāṇye ca ṛṣayo gandharvāpsarasao</td>
<td>21.18</td>
</tr>
<tr>
<td>tathā-vālakhilyā ṛṣayo 'ṛgūstha</td>
<td>21.17</td>
</tr>
<tr>
<td>tato 'dhaśōc chata-yejanāntara</td>
<td>24.6</td>
</tr>
</tbody>
</table>

**U**

<table>
<thead>
<tr>
<th>Sanskrit Verse</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>udyānāni cātitarāṁi mana</td>
<td>24.10</td>
<td>381</td>
</tr>
<tr>
<td>uktaṁ tvāyaḥ bhūḥ-mandālalāyaḥ</td>
<td>16.1</td>
<td>90</td>
</tr>
<tr>
<td>upavārmanāṁ bhūmer yathā</td>
<td>24.7</td>
<td>378</td>
</tr>
<tr>
<td>uṣanasā budho vṛkhyātāsam tata</td>
<td>22.13</td>
<td>349</td>
</tr>
<tr>
<td>upatti-sthiti-laya-hetavo 'ṛya kalpāḥ</td>
<td>25.9</td>
<td>420</td>
</tr>
<tr>
<td>uttarā-hanau agastir adhāra-hanau</td>
<td>23.7</td>
<td>367</td>
</tr>
<tr>
<td>uttareṣu ca kuruṣu bhagavān</td>
<td>18.34</td>
<td>212</td>
</tr>
<tr>
<td>uttarottareṇelāvṛtam nilāḥ svētaḥ</td>
<td>16.8</td>
<td>99</td>
</tr>
<tr>
<td>Page</td>
<td>V</td>
<td>Y</td>
</tr>
<tr>
<td>------</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>15.4</td>
<td>74</td>
<td>ya ātma-vidyāṃ ākhyaśya svayāṃ</td>
</tr>
<tr>
<td>21.10</td>
<td>327</td>
<td>yadā caindryāh puryāḥ prcalate</td>
</tr>
<tr>
<td>21.4</td>
<td>323</td>
<td>yadā meṣa-tulayor vartate</td>
</tr>
<tr>
<td>19.13</td>
<td>242</td>
<td>yad anta-kāle tvayi nirgune mano</td>
</tr>
<tr>
<td>14.30</td>
<td>44</td>
<td>yadā pākhāṇḍbhir ātma-vānicītais</td>
</tr>
<tr>
<td>14.40</td>
<td>57</td>
<td>yad api dig-ibha-jayo yajvino</td>
</tr>
<tr>
<td>21.5</td>
<td>324</td>
<td>yadā vṛṣekādiṣu pañcasu vartate</td>
</tr>
<tr>
<td>22.1</td>
<td>338</td>
<td>yad etad bhagavata ādityasya</td>
</tr>
<tr>
<td>14.39</td>
<td>56</td>
<td>yad idāṁ yogānusāsanarī na vā</td>
</tr>
<tr>
<td>25.9</td>
<td>420</td>
<td>yad-rupāṁ dhruvam akṛtam yad</td>
</tr>
<tr>
<td>18.31</td>
<td>207</td>
<td>yad-rūpam etan nira-māyāyārtpitam</td>
</tr>
<tr>
<td>16.21</td>
<td>108</td>
<td>yad u hā váva vibudhādayah</td>
</tr>
<tr>
<td>16.18</td>
<td>106</td>
<td>yad-upajosanā bhavāyā ānucarināṁ</td>
</tr>
<tr>
<td>19.28</td>
<td>266</td>
<td>yady atra nah svarga-sukhāvāsesātināṁ</td>
</tr>
<tr>
<td>25.8</td>
<td>418</td>
<td>ya esa evam anuśruto dhīyāyamānō</td>
</tr>
<tr>
<td>22.10</td>
<td>347</td>
<td>ya esa sōdasā-kalah purūso</td>
</tr>
<tr>
<td>18.10</td>
<td>171</td>
<td>yah prāṇa-vṛtiyā parītusta ātmavān</td>
</tr>
<tr>
<td>16.23</td>
<td>111</td>
<td>yā hy upayunjānāṇāṁ mukha</td>
</tr>
<tr>
<td>14.46</td>
<td>68</td>
<td>ya idāṁ bhagavata-sabhaḥjīvāvadātā</td>
</tr>
<tr>
<td>19.26</td>
<td>262</td>
<td>yaḥ śṛddhayā barhiṣiḥ bhāgaśo havir</td>
</tr>
<tr>
<td>19.21</td>
<td>253</td>
<td>yair janma labdham nṛṣu bhāratājīre</td>
</tr>
<tr>
<td>14.45</td>
<td>67</td>
<td>yajñāya dharma-pataye vidhi-naipurṇāya</td>
</tr>
<tr>
<td>25.10</td>
<td>424</td>
<td>yal-lilāṁ mṛga-patitā ādade 'navadyām</td>
</tr>
<tr>
<td>15.10</td>
<td>81</td>
<td>yam abhyāśiṣcāna parayā mudā sattih</td>
</tr>
<tr>
<td>17.21</td>
<td>147</td>
<td>yam āhūr asya sthitā-jamāsa-sānyāmarī</td>
</tr>
<tr>
<td>18.27</td>
<td>202</td>
<td>yañī loka-pālāḥ kila matsara-jvara</td>
</tr>
<tr>
<td>21.3</td>
<td>321</td>
<td>yañ-madhya-gato bhagavāṁś</td>
</tr>
<tr>
<td>25.11</td>
<td>425</td>
<td>yañ-nāma śrutam anukirtayed akasmād</td>
</tr>
<tr>
<td>17.24</td>
<td>150</td>
<td>yañ-nirmītāṁ kar ṣy api karma</td>
</tr>
<tr>
<td>16.25</td>
<td>114</td>
<td>yañ upajusānāṁ na kadācid</td>
</tr>
<tr>
<td>18.21</td>
<td>190</td>
<td>yă tasya te pāda-saroruḥāhanāṁ</td>
</tr>
<tr>
<td>19.14</td>
<td>244</td>
<td>yathāṁhikānūrśika-kāma-lampaṭaḥ</td>
</tr>
</tbody>
</table>
yathā kulāla-cakrena bhramatā  22.2  339  yathā amara-parivṛtthāh saha  16.15  104
yathā mahāśāmanī bhramakaṇa  23.3  358  ye tv iha vā añāgase 'ranye grāme  26.32  470
yat-prināṇād barhiṣi deva-tiryag-  15.13  85  ye tv iha vā añdāvata-kuśāla  26.34  472
yatra ha deva-patayah svāh  17.13  137  ye tv iha vai bhūtaṁ udvejyanti  26.33  471
yattra ha vai sālmali plaksāyānā  20.8  283  ye tv iha vai dāmbhikā dambha  26.25  462
yattra ha vāva bhagavān pitṛ-rajo  26.6  438  ye tv iha vai dasyavo 'gnidā garadā  26.27  464
yattra ha vāva na bhayam aho  24.11  382  ye tv iha vai purusāh purusā  26.31  469
yattra ha vāva vira-vruta autānāpādīḥ  17.2  123  ye tv iha vai rājanyā rāja-purusā-  26.22  458
yattra hi mahaḥi-pravara śīra-  24.12  383  ye tv iha vai śva-gardabha-patayo  26.24  461
yatrodāti tasya hā samāna  21.9  326  ye tv iha vai viśāli-patayo  26.23  459
yat-sambhavo 'haṁ tri-vṛtā sva-tejasā  17.22  149  ye tv iha yathāvāmunaṁ vihīṁsītā  26.11  445
yat-saṅga-labdham niya-viṣṇu-vaiśvaravi  18.11  173  yo dustryajān dāra-sutān  14.43  63
yat tad bhagavatānadhigatānopyayena  24.23  397  yo dustryajān ksiti-suta-svajanārtha  14.44  65
yat tad viśuddhanubhava-mātram ekam  19.4  226  yo 'ntra-vistāra etena hy aloha  20.42  313
yat tat karmamayāṁ liṅgam  20.33  304  yo 'saiv bhagavati sarva-bhūtātmasya  19.20  251
yāvad daksināyanan ahānī  21.6  324  yo 'saiv guha-praharaṇanmathita  20.19  291
yāvan manasottara-mervor antaram  20.35  305  yo vāyaṁ dvipaḥ kuvalaya-kamala  16.5  96
yeṣu mahārāja mayena māyāvīnā  24.9  380  yuktam na citram tvayi kārya-kārane  18.5  162
General Index

Numerals in boldface type indicate references to translations of the verses of Śrīmad-Bhāgavatam.

A

Abhijit
as head of the stars, 348

Abortions
follow unwanted pregnancies in Kali-yuga, 18

Activities
auspicious and inauspicious controlled by Viṣṇu, 279
conditioned soul attains material facilities due to pious, 21
material as only engagement of conditioned soul, 16
should be used for mission of Lord, 34
those in mode of ignorance engage in impious, 436

Ādityas
came from Nārāyaṇa, 277

Advaitam acyutam anādim ananta-
verse quoted, 96, 205

Agni
circumambulates Dhruva Mahārāja,
356-357

Agniśvātā
as head of Pitrloka, 437

Āham hi sarva-yajñānāṁ
quoted, 277

Āham tvāṁ sarva-pāpebhya
quoted, 189, 258

Ahaṅkāre matta haṅnā
quoted, 13

Air
planets and stars float by manipulation of, 361

Aśvaryasya samagrasya vīryasya
quoted, 64

Aja
as son of Pratihartā, 75

Akāmaḥ sarva-kāmo vā
verses quoted, 191, 265

Ākūti
as wife of Prthuṣena, 76-77

Alakanandā River
as branch of Ganges River, 128
course of described, 131

Aloka-varṣa
located outside of Lokāloka Mountain, 313

Āma
as son of Gṛtapṛṣṭha, 294

Āmi—vījña, ei mūrkhe ‘visaya’
quoted, 19

Anadhikārino devāḥ
verses quoted, 269

Anādi karama-phale
verses quoted, 428

Ananta
as expansion of Viṣṇu, 410
beauty of described, 413-415, 417-418
becomes angry at time of devastation, 412
main mission of, 416
no end to glorious qualities of, 427

Anantadeva
See: Ananta

Ananyas cintayanto māṁ
verses quoted, 191

Andhakūpa
as hellish planet, 452

Andhatāmisra
as hellish planet, 441, 443

Animals
cooked alive by cruel persons, 447
Animals

don’t commit sins to maintain their bodies, 444
not subjected to punishment, 452-453

Aniruddha
abode of, 141

Annād bhavanti bhūtānī
verse quoted, 113

Annamaya
as name of moon-god, 347

Antarikṣa
places of enjoyment for Yakṣas, etc., in, 377

Antavat tu phalaṁ teṣāṁ tad
quoted, 194

Ante nārāyana-smṛtiḥ
quoted, 68

Anyābhilāṣitā-śūnyaṁ jñāna-
pure devotional service as, 134, 167, 190, 235, 261

Apareyam itas tv anyāṁ prakṛtim
quoted, 201

Api cet sudurācāro
verses quoted, 243

Āpyāyana
as son of Yajñabāhu, 284

Āryans
strictly follow Vedic principles, 72-73

Arcye viśnau śilā-dhir guruṣu
quoted, 139

Arjuna
taken by Kṛṣṇa through Aloka-varṣa, 313

Ārṣṭiṣeṇa
as the chief person in Kimpuruṣa-varṣa, 223-224

Aruṇadeva
harnesses the sun-god’s horses, 331
looks backward while driving the sun-god’s chariot, 332

Aruṇodā
as river in Ilāvṛta, 106

Aryamā
as chief resident of Hiraṇmaya-varṣa, 205

Asi-patravana
as hellish planet, 441, 449

Association of devotees
frees one from misery, 56
not obtained by unfortunate, 57
one may become convinced of material futility by, 19

Aṣṭame merudevyāṁ tu
verses quoted, 484

Aṣṭāṅga-yoga
purpose of, 68

Āsuri
as wife of Devatājīt, 74

Āsuriṁ yonim āpannā
verses quoted, 18

Ataeva kṛṣṇa mūla-jagat-kāraṇa
verses quoted, 219

Aṭah pUMBhir dvija-śreṣṭhā
verses quoted, 58-59

Atala
demon named Bala in, 386-387

Atheism
results of impious activity due to, 436

Atheists
Buddha preached among, 73

Ato grha-kṣetra-sutāpta-vittair
verse quoted, 66

Avaiṣṇavo gurur na syāt
quoted, 134

Avajānanti māṁ mūḍhā
verses quoted, 484

Avarodhana
as son of Gaya, 87

Avatā-nirodhana
as hellish planet, 441, 472

Avicimat
as hellish planet, 441, 466

Ayaḥpāna
as hellish planet, 441, 467

Ai nanda-tanuja kīkaraṁ
verse quoted, 110, 170, 428

Ayodhyā
as residence of Lord Rāma, 224
devotees of brought back to Godhead by Rāma, 236
General Index

B

Badarikāśrama
  as residence of Nara-Nārāyaṇa, 237-238

Bahūnām janmanām ante
  quoted, 34, 152, 215

Bahurūpa
  as son of Medhātithi, 298

Bala
  three kinds of women created by, 386-387

Baladeva Vidyābhūṣaṇa
  cited on Lord Brahmā, 224

Bali Mahārāja
  fought with Indra, 399-400
  offered everything to the Lord, 390-392
  resides on Sutala, 390
  the Lord became doorkeeper of, 396
  Vāmanadeva appeared in arena of, 121-122

Bankim Candra
  cited on attraction of lover for beloved, 41

Bhadra Kālī
  human beings sacrificed to, 469

Bhadra River
  as branch of Ganges River, 128
  course of described, 130

Bhadraśravā
  as ruler of Bhadrāśva-varṣa, 157

Bhadraśva-varṣa
  as division of Jambūdvīpa, 101
  Ganges River flows through, 129
  ruled by Bhadraśravā, 157

Bhagavad-gītā
  as authorized scripture, 43
  cited on material world as full of miseries, 14
  contains information on taking birth in Bhārata-varṣa, 250
  Kṛṣṇa demands complete surrender in, 34
  living entities described in, 187
  quoted on approaching spiritual master, 60, 84
  quoted on attaining brahma-bhūta platform, 252-253
  quoted on bhakti-yoga as highest, 126
  quoted on changes of bodies within material world, 476
  quoted on conditioned souls struggling with six senses and mind, 176-177
  quoted on conditioned soul thinking himself to be doer of activities, 16
  quoted on cruel nature, 53
  quoted on demigods returning to earth, 267
  quoted on demigod worship, 192, 276-277, 281
  quoted on devotee always considered saintly, 243
  quoted on devotees as magnanimous souls, 191
  quoted on devotional service as permanent asset, 64
  quoted on distinction between Viśṇu and the demigods, 278
  quoted on fallen yogi taking birth in good family, 463
  quoted on falling from heavenly planets, 133
  quoted on fools deriding Kṛṣṇa’s human form, 484
  quoted on four divisions of human society created by Kṛṣṇa, 453, 460
  quoted on four kinds of impious men who don’t surrender, 39
  quoted on four kinds of pious men who render devotional service, 191
  quoted on good rebirth of devotee, 68
  quoted on great souls under protection of divine nature, 263
  quoted on great soul who surrenders to Kṛṣṇa, 152-153
  quoted on importance of constant chanting, 185
  quoted on intricacies of action, 439
  quoted on Kṛṣṇa accepting offerings of devotee, 172
Bhagavat-gita
quoted on Kṛṣṇa’s appearance, 79, 312
quoted on Kṛṣṇa as enjoyer of sacrifices, 474
quoted on Kṛṣṇa as only enjoyer of ritualistic ceremonies, 277
quoted on Kṛṣṇa as source of remembrance, knowledge and forgetfulness, 207, 411
quoted on Kṛṣṇa as taste of water, 185
quoted on Kṛṣṇa delivering surrendered soul from all sinful reaction, 189
quoted on Kṛṣṇa instructing Gītā to sungod, 317
quoted on liberation as mercy of Kṛṣṇa, 368
quoted on living entity as never created, 151
quoted on living entity as never independent, 201
quoted on Lord as supreme proprietor, 35
quoted on Lord seated in everyone’s heart, 200, 207
quoted on Lord taking personal care of surrendered soul, 191
quoted on material body as machine, 360
quoted on material creation resting on Kṛṣṇa’s energy, 208
quoted on material nature working under Kṛṣṇa’s direction, 204, 211, 217, 219, 360
quoted on mūḍhas, 158
quoted on offering everything to Kṛṣṇa, 22, 34
quoted on offering food for sacrifice, 454
quoted on one in knowledge surrendering to Kṛṣṇa, 215
quoted on one who has seen the truth, 75
quoted on one who is dhīra, 147
quoted on overcoming influence of material energy, 161
quoted on overcoming modes of nature, 151
quoted on perfect yoga system, 246
quoted on performance of sacrifice, 113

Bhagavat-gita
quoted on purifying material desire by devotional service, 265
quoted on purpose of Lord’s appearance, 230
quoted on rarity of devotional service, 62
quoted on real purpose of Vedas, 73
quoted on remembrance, knowledge and forgetfulness coming from Kṛṣṇa, 216
quoted on result of different kinds of worship, 47
quoted on returning to lower planetary systems, 256
quoted on separated material energies, 295
quoted on sex for begetting children, 17
quoted on stars, 91
quoted on struggle of living entities, 152
quoted on Supreme Lord’s control of material nature, 323
quoted on surrender as salvation, 43
quoted on the moon as a luminary, 328
quoted on thinking of Lord’s lotus feet, 171
quoted on total surrender to Kṛṣṇa, 461
quoted on understanding nature of Kṛṣṇa’s appearance and activities, 477
quoted on unintelligent desiring temporary happiness, 194
quoted on unmanifested form of Kṛṣṇa pervading entire universe, 208
quoted on women, vaiśyas, etc. approaching supreme destination, 461
quoted on worshipers attaining destination of worshipable object, 256

Bhāgirathī
as name of Ganges River, 121-122

Bhakti-rasāmṛta-sindhu
quoted on real liberation, 66

Bhaktisiddhānta Sarasvati Thākura
quoted on engaging everything in the service of the Lord, 93

Bhaktivinoda Thākura
 cited on Navadvipa as best place within this universe, 259
<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhaktivinoda Thakura</td>
<td>509</td>
<td>Quoted on getting out of ocean ofnescience, 428</td>
</tr>
<tr>
<td>Bhaktiyama abhijanati</td>
<td>234</td>
<td>Quoted, 234</td>
</tr>
<tr>
<td>Bharata</td>
<td>224</td>
<td>As brother of Lord Rama</td>
</tr>
<tr>
<td>Bharatabhumite hails manusya</td>
<td>254</td>
<td>Verse quoted, 239, 254, 257, 267</td>
</tr>
<tr>
<td>Bharata Maharaia</td>
<td>63, 161, 67</td>
<td>Gave up everything to serve Uttamala, had to suffer two more births, in body of a deer did not forget supreme Lord</td>
</tr>
<tr>
<td>Bharatavarsha</td>
<td>133</td>
<td>As field of fruitive activities</td>
</tr>
<tr>
<td>Ganges River inundates</td>
<td>131</td>
<td>Mountains and rivers in</td>
</tr>
<tr>
<td>Varnasrama-dharma</td>
<td>251</td>
<td>Easily adopted</td>
</tr>
<tr>
<td>Bhauvana</td>
<td>87</td>
<td>As son of Manthu</td>
</tr>
<tr>
<td>Bhava</td>
<td></td>
<td>See: Siva</td>
</tr>
<tr>
<td>Bhoktrarn yajna-tapasam</td>
<td>474</td>
<td>Verse quoted, 35, 474</td>
</tr>
<tr>
<td>Bhrjishtha</td>
<td>294</td>
<td>As son of Ghrtaprstha</td>
</tr>
<tr>
<td>Bhumal</td>
<td>75</td>
<td>As son of Pratiharta</td>
</tr>
<tr>
<td>Bhuma-Manadala</td>
<td>92</td>
<td>Divided into seven oceans</td>
</tr>
<tr>
<td>Bhumir apo 'nalo vyuh</td>
<td>295</td>
<td>Verses quoted, 295</td>
</tr>
<tr>
<td>Bilvamangala Thakura</td>
<td></td>
<td>Quoted on liberation as maidservant of devotee, 393</td>
</tr>
<tr>
<td>Bindu</td>
<td>87</td>
<td>As son of Marici</td>
</tr>
<tr>
<td>Bindumati</td>
<td>87</td>
<td>As wife of Marici</td>
</tr>
<tr>
<td>Birth</td>
<td></td>
<td>As accepting another body</td>
</tr>
<tr>
<td>Boar Incarnation</td>
<td></td>
<td>Lives in northern part of Jambudvipa, 212</td>
</tr>
<tr>
<td>Body, material</td>
<td></td>
<td>All sensations originally exist in, 415 Made of three elements, 228 Must be maintained for executing devotional service, 172</td>
</tr>
<tr>
<td>Brahmam</td>
<td>202</td>
<td>As great leader of universe</td>
</tr>
<tr>
<td></td>
<td>419</td>
<td>As spiritual master of Narada</td>
</tr>
<tr>
<td></td>
<td></td>
<td>As the form of ritualistic ceremonies, 304-305</td>
</tr>
<tr>
<td>Bhavani</td>
<td></td>
<td>Siva engages in sex with, 388-389 Wives of Yakasas assist, 107</td>
</tr>
<tr>
<td>Bhisamsad vtah parate</td>
<td>281</td>
<td>Verses quoted, 281</td>
</tr>
<tr>
<td>Bhoj</td>
<td>87</td>
<td>As wife of Viravrata</td>
</tr>
<tr>
<td></td>
<td></td>
<td>As trustworthy representative of Lord, 164</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Body of made from total material energy, 149-150</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Came from Naryana, 277</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Doesn’t understand even this universe, 96</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Explanation of yogic process spoken by, 243</td>
</tr>
<tr>
<td></td>
<td></td>
<td>In each universe there is one, 329 Lord sometimes takes position of, 141</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sits on lotus flower on Pushkaradvipa, 301</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Township of on summit of Mount Meru, 117-118</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Two kinds of Brahmas, 315</td>
</tr>
<tr>
<td>Brahma-bhuta prasannatma</td>
<td></td>
<td>Verses quoted, 252</td>
</tr>
<tr>
<td>Brahmacari</td>
<td>252</td>
<td>One should try to remain</td>
</tr>
<tr>
<td>Brahma-loka</td>
<td></td>
<td>One must return to repeated birth and death from, 257</td>
</tr>
</tbody>
</table>
Brahmaṇa
devotee who falls away takes birth in family of, 68
doesn’t possess anything, 475
gives his pious activities to those who honor him, 84
Jupiter favorable to. 351
Kālasūtra as hell for killer of, 448
none qualified in Kali-yuga, 79
perfect compared to swan, 70
Sandamśa as hell for one who robs, 455-456
six auspicious qualifications of, 134
śūdras being elevated to platform of, 47
Sūkramukha as hell for one who inflicts corporal punishment upon, 451
who drinks liquor goes to Ayai-Ipana, 467
Brahmāṇḍa bhramite kona
verse quoted, 59
Brahmāṇḍa Purāṇa
quoted on Kāmadeva as Pradyumna, 181
quoted on planet Rāhu, 99-100
quoted on Viśnu as Śīśumāra, 353
Brahmapuri
Alakananda flows from southern side of, 131
Brahmaputra
as main river in Bhārata-varṣa, 249
Brahmā śambhus tathaivārkaś
verses quoted, 277
Brahma-samhitā
quoted on Govinda tending cows, etc., 165
quoted on incarnations of Kṛṣṇa, 227
quoted on Kṛṣṇa’s unlimited forms, 205
quoted on Lord always remaining in Goloka, 206
quoted on movement of sun, 302
quoted on planets in fixed orbits, 360
quoted on prakṛti, 361
quoted on purified vision of devotees, 228
quoted on sun as controlled by Govinda, 322
quoted on unlimited expansions of the Lord, 96

Buddha
atheists accepted Sumati as, 72-73
preached among atheists, 73

C Caitanya-bhāgavata
quoted on glories of Ananta, 421-424
quoted on happiness of Vaiṣṇavas, 231
quoted on having opportunity to remember Kṛṣṇa, 259-260
quoted on the fortune of the devotee Kholāvecā, 234

Caitaya-caritāmṛta
cited on Sesā, 148
description of qualities of devotees in, 177
pastimes of Caitanya narrated in, 124
quoted on Caitanya as channāvatāra, 213
quoted on creation of material world, 218
quoted on duty of one born in India, 254
quoted on effect of chanting holy name, 394-395
quoted on Lord instructing devotee to surrender, 19-20
quoted on materialistic devotee receiving shelter at Lord’s lotus feet, 266
quoted on prakṛti not cause of material world, 219
quoted on shelter of pure devotee, 59
quoted on unhappiness of materialistic life, 56

Caitanya Mahāprabhu
advises acceptance of spiritual master, 61
an incarnation in age of Kali, 213. 238
appeared in land of Bhārata-varṣa, 259-260
broadcast process of bhakti-yoga, 126
controlled only by pure devotion, 234-235
gave practical example of transcendental ecstasy, 124
introduced congregational chanting of Hare Kṛṣṇa mantra, 175
Caitanya Mahāprabhu
Krṣṇa consciousness movement as mission of, 47
prayers of, 169-170
quoted on accepting guru, 6
quoted on being saved from materialistic life, 428
quoted on detachment from gold and women, 109-110
quoted on duty of one born in Bhārata-varṣa, 239, 257, 267
quoted on mercy of Krṣṇa and guru, 57
quoted on shelter of pure devotee, 59-60
quoted on wanderings of living entities in universe, 133
represented in six-armed form, 236
Cakṣu River
as branch of Ganges River, 128
course of described, 129
Cānaka Paṇḍita
two kinds of envious living entities according to, 170
Caṅcalā
goddess of fortune as, 35
Candra
came from the mind of Nārāyaṇa, 277
Candraloka
Ganges River carried to, 127
Candramā manaso jātaḥ cakṣoh
verses quoted, 277
Cānaṇaloka
as planet below Rāhu, 376
Cātur-varṇyaṁ mayā srṣṭam
quoted, 453, 460
Cātur-vidhā bhajanete māṁ
verses quoted, 191
Ceto-darpaṇa-mārjanam
quoted, 171, 175, 238
Chāndogya Upaniṣad
quoted on Paramātmā, 228
Chanting
about Bharata Mahārāja, 69
Children
compared to tigers, jackals and foxes, 10
Conjugal love
Krṣṇa attracts everyone's heart by mellow of, 197
Cows
those in goodness had last animal birth as, 45
Demigods
miseries caused by mental calamity at
hands of, 36
own their possessions within the limits of
time, 399-400
position of like phantasmagoria, 110
reside on Mānasottara Mountain, 302
satisfied by satisfying the Lord, 86
see to affairs of material world, 311
unfit to reside in Bhārata-varṣa, 269
witness activities of illicit sex, 17
worship Deity form of the Lord, 139-141
worshiped by many Indians, 263
worshiped by those with lusty desires, 281
Devadhāni
location of, 326
Devadyumna
as son of Devatājit, 74
Devakulyā
as wife of Udgītha, 76
Devatājit
as son of Sumati, 73
Deva-varṣa
as son of Yajñabāhu, 284
Devotees
approach Lord with material motives,
264-266
aspire to be delivered from material
world, 110
as servants of servants of servants of God,
400-401
association of develops Kṛṣṇa conscious-
ness, 58
automatically attain liberation, 393-395
compare color of gold to golden stool, 109
discuss and praise activities of Bharata
Mahārāja, 69
do not care if they are reborn or not, 66
fall down due to illicit sex, 33
Kṛṣṇa takes away everything from, 19
live opulently when serving Lakṣmi-
Nārāyaṇa, 36
more dear to Kṛṣṇa than Brahmā, Śiva,
etc., 195

Devi hy eśā guṇamayī mama
quoted, 18, 53, 151
Daikṣa
daughters of, 82
Dandaśūka
as hellish planet, 441, 471
Dandya-jane rājā yena
quoted, 55-56
Darwin
as modern anthropologist, 45
Dāvānālas tad vanam ālelihānāh saha
quoted, 485
Dayā
bathed Gaya in sanctified water, 82
Death
as giving up the body, 7
as representative of Kṛṣṇa, 36
compared to elephant, 50
conditioned soul fears approach of, 42
materialist thinks of wife and children at
time of, 245
not heeded by materialists, 159
sinful men brought to Yamarāja upon
their, 438
Viśṇu Supreme Lord of, 279
Deha-smṛti nāhi yāra, saṁsāra
quoted, 245
Deity
money should be spent for decorating, 9
worshiped by the demigods, 139-141
Demigods
are inclined toward sex, 45
as great leaders of universe, 202
as living entities, 362
aspire to achieve human births in
Bhārata-varṣa, 254
as servants of the Supreme Lord, 290
become manifest in body of pure devotee,
176
conditioned souls sometimes take shelter of, 43
destination of worshipers of, 256
envied opulence of Bharata Mahārāja, 65
Devotees
released from all kinds of sins, 454
see Lord’s actions behind material nature, 204
should eat as simply as possible, 173

Devotional service
attachment to body can only be given up by, 246
inattention retards, 64
India has many facilities for executing, 254
liberation and opulence as obstacles to, 400-401
living entities think of each other’s welfare by accepting, 168
original quality of Kṛṣṇa consciousness revived by engaging in, 177
path of is difficult, 62
spiritual form of Lord realized by, 480
those in mode of goodness can engage in, 47

Dhanam dehi rūpaṁ dehi
quoted, 193

Dharma
circumambulates Dhrūva Mahārāja, 356-357
Dharmaṁ tu sākṣād bhagavat-pranītam
as only religious principle, 449

Dharmarāja
as father of Bhadraśravā, 157
Dharmāviruddho bhūteṣu kāmo ‘smi
quoted, 17

Dhenumati
as wife of Devadyumna, 74

Dhīras tatra na muhyanti
quoted, 147

Dhruvaloka
Ganges River descended on, 121-122
second axle of sun-god’s chariot attached to, 331
seven sages circumambulate, 352-353

Dhruva Mahārāja
achieved extraordinary material opulences, 193-194
as life source of all living entities, 356
became akāma-bhakta, 265
ectastic symptoms of, 123

Dhūmrānika
as son of Medhatithi, 298

Dīn kā dākini rāt kā bāghini pālak
quoted, 10

Disciplic succession
no purification by knowledge not received in, 419

Divorce
material marriages separated by, 54
presently everyone gives up family life by, 30

Drḍharuci
as wife of Hiranyarētu, 288

Druti
as son of Hiranyarētu, 288

Durgā
as bestower of material opulence, 193
as wife of Śiva, 142
material nature known as, 362
material world under superintendence of, 232

Dūṣanā
as wife of Bhauvana, 87

Dvāpara-yuga
material miseries began in, 136

E

Earth
lifted from Garbhodaka Ocean by boar incarnation, 220
planets below, 378
protected by Lord, 204
upper limits of, 377

Eclipse
caused by Rāhu, 375

Ei rūpe brahmāṇa bhramite
verse quoted, 133

Ekale ṛṣava kṛṣṇa, āra saba bhṛtya
verse quoted, 188, 278
Eko bahūnām yo vidadhāti kāmān
quoted, 203, 276, 454
Eko devaḥ sarvabhūteṣu guḍhah
quoted, 215
Eko ha vai nārāyana āsīt
quoted, 201
Energy, external
under control of Viṣṇu creates material atmosphere, 5
Envy
cleansed from mind by devotional service, 169
gold as source of, 14-15
Eṣa hy evāṇandayati
quoted, 253
Etās tisro devatā anena jīvēna
quoted, 228

G

Gambling
found where there is gold, 15
Gandhamadana Mountain
as mountain of Jambūdvipa, 101
Ganges falls to peak of, 129
Gandharvas
chants glories of Rāma, 223
constantly offer prayers to Lord, 417
Ganges River
as river of piety, 259
carried to moon in celestial airplanes, 127
divides into four on top of Mount Meru, 128
flows in the sky as the Milky Way, 365
infectious diseases cured by bathing in, 174
one who bathes in is purified, 122
qualities of, 121-122
water of on heads of seven great sages, 125
Garbhodaka Ocean
at bottom of universe, 438
hell situated between three worlds and, 437
Garuḍa
path of Jāda Bharata compared to path of, 61
residence of, 283
snakes in Mahātālā disturbed by fear of, 404-405
Gauḍīya-bhāṣya
supplementary note on incarnations in, 481
Gaya
as saintly king, 78-79
as son of Nakta, 77
bathed in sanctified water by daughters of Dakṣa, 82
kept all his citizens satisfied, 83-84
verses glorifying, 80-86
Gayanti
as wife of Gaya, 87
Gāyatrī ca brhaty uṣṇīg
verses quoted, 332
Gāyatri mantra
quoted, 90-91
sun-god worshiped by chanting, 317
Ghrṭapṛṣṭha
as son of Priyavrata Mahārāja, 293
Godāvari River
land of India glorious because of, 122
Gold
as yellow stool, 14-15
color of compared to golden stool, 109
encompasses four principles of sin, 15
making body comfortable requires huge amounts of, 168
produced from secretions of Śiva and Bharānī, 388-389
produced on banks of Jambū-nādi River, 108-109

Goodness, mode of
devotional service performed by those in, 47

Gopī-bhartuh pāda-kamalayor
quoted, 401

Gopīs
Lord’s mercy upon, 196
understood Krṣṇa to be only real husband, 187

Gosvāmis of Vṛndāvana
practically didn’t sleep at all, 31

Government
may arrest conditioned soul who steals, 32
men like carnivorous demons, 26
present levies taxes unfairly, 80

Grhaṣtha
duties of, 28

Guru
mercy of, 57
qualifications of, 134
See also: Spiritual master

Guru-krṣṇa-prasāde pāya
quoted, 6, 57, 61

H

Ha ha prabhu nanda-suta
song quoted, 110

Hanumān
serves Rāma in Kimpuruṣa-varṣa, 223

Happiness
achieved by seeking a spiritual master, 60
as brahma-saukhyā, 158
attained by engaging possessions in service of Lord, 21-22

Happiness
does not exist in material world, 55
material as cause of many miseries, 229-231
material as facility for eating, sleeping, etc, 159
not found in family life, 25
of family life compared to drop of water in desert, 30

Hare Krṣṇa mantra
Caitanya introduced congregational chanting of, 175
one should hear vibration of, 9
purifies one of baser modes, 48

Harer nāma harer nāma
verses quoted, 62

Haridāsa Thākura
his confirmation of effects of chanting holy name, 394-395

Hari-sevāya yāhā haya anukūla
verse quoted, 93

Hari-varṣa
Nṛsiṁhadeva resides in, 164

Hayagriva
returned Vедas to Brahma, 163

Hayagrīva
worshiped by Bhadraśravā and intimate servants, 157

Hearing
recommended by great saints in devotional line, 175

Heavenly planets
attained by hearing about Bharata Mahārāja, 69
three groups of, 133

Heavens, subterranean
description of, 379-385

Hellish planets (hell)
animals don’t go to, 444
by acting impiously one achieves different positions in, 435-436
number of, 441
situation of, 437

Hemakūta Mountain
Alakanandā River falls down upon peaks of, 131
Hiranmaya-varṣa
   as division of Jambūdvipa, 99
   Viṣṇu lives as tortoise in, 205
Hiranyagarbha
   as Brahmā, 243
   sun-god known as, 315
Hiranyakasipu
   as personification of material desire, 167-168
Hiranyakśa
   killed by boar incarnation, 220
Hiranyaretā
   as son of Mahārāja Priyavrata, 288
Hitvātma-patāṁ grham andha-kūpaṁ
   quoted, 29
Holy name
   chanted jokingly or by chance, 425
   compared to sun, 394-395
   Haridāsa Ṭhākura’s confirmation of
effects of chanting, 394-395
   three stages of chanting, 395
Household life
   as field of fruitive activity, 11
   compared to blazing fire in forest, 25
   compared to dark well, 29
   consists of home, wife, children, etc. 172
   entanglement in as root cause of material
   attachment, 180
   execution of yajñas in, 28
   no one can be happy in, 30
   See also: Family life
Hṛdy antah-stho hy abhadṛāni
   quoted, 175
Hṛṣikeśa
   as controller of senses, 184
Human life
   purification as aim of, 158
Human society
   two classes of men in, 230-231
Hyderabad
   Ayodhyā exists in, 224
Idam hi viśvam bhagavān ivetaraḥ
   quoted, 93
Idhmajihva
   as son of Mahārāja Priyavrata, 274
Ignorance, mode of
   Ananta as predominating Deity of, 410
   monkey as last animal birth in, 45
   result of action in due to madness, 436
Īhā yasya harer dāsyē
   verses quoted, 66
Ilāvṛta-varṣa
   as division of Jambūdvipa, 98
   Śiva as only male in, 142
Illusion
   acts both on conditioned and liberated
   souls, 161
Imaṁ vivasvate yogam proktavān
   quoted, 317
Impersonalists
   do not accept spiritual varieties of life, 125
Incarnations
   considered as ordinary material creatures
   by nondevotees, 205
   Lord appears in different, 424
   Matsyāvatāra appears first among all, 199
   of Lord like waves of river, 165
   two divisions of, 481
India
   father must get children married in, 28
   Ganges River purifies residents of, 122
   has many facilities for executing devo-
   tional service, 254
   many worshipers of demigods in, 263
Indra
   Ananta appears as white as, 417
   Bali Mahārāja fought with, 399-400
   became intoxicated on soma-rasa, 84
   circumambulates Dhruva Mahārāja,
   356-357
   fight between serpentine demons and,
   406
   possesses Devadhāni, 326
   resides on Mānasottara Mountain, 302
Intelligence
   lost in association of atheists, 22-23
   meant for Kṛṣṇa consciousness, 69
International Society for Krishna Consciousness
See: Krṣṇa consciousness movement

Intoxication
excites the senses, 32
found where there is gold, 15
quoted on Lord providing everyone with quota, 187

Istāpūrtam bahudhā jāyamānām
quoted, 276

Īśvaraḥ sarva-bhūtānām hṛd-deśe
quoted, 207, 361

J

Jaḍa Bharata
did not spoil his energy, 64
path of compared to path of Garuḍa, 61

Jagannātha Purī
Caitanya lived at, 124

Jagat-kārana nahe prakṛti jaḍa-rūpā
verses quoted, 219

Jāhnavi
as name of Ganges River, 121-122

Jains
as false ācāryas who don’t follow Vedic principles, 72-73

Jambūdvīpa
is surrounded by ocean of salt water, 274
nine divisions of land in, 97

Jambū-nādi
as river in Ilāvṛta, 107-108

Janasya mohō ‘yam aham mamei
quoted, 411

Janmādy asya yatah
quoted, 415

Janma karma ca me divyam
verses quoted, 362, 477

Jayadeva Gosvāmī
Krṣṇa’s name appears in prayers of, 165
quoted on Matsya incarnation, 199

Jiva
as name of moon-god, 346-347

Jiva Gosvāmī
cited on transcendental identity of the Lord, 228
quoted on ātma-rūpa, 445
translation of text 10 given by, 424-425

Jñānānandatmano viṣṇuḥ
verses quoted, 353

Jñānis
can’t stop waves of sense gratification, 167

Jupiter
movement and characteristics of, 351

Jyotir Veda
technical terms in difficult to translate, 309

K

Kaivalyam narakāyate tri-daśa-pūr
verses quoted, 125

Kalau śudra-sambhavaḥ
quoted, 475

Kali-yuga
Caitanya appears in, 238
Caitanya’s path of devotional service easy in, 62
cheating by pseudo yogīs prominent in, 23
community known as ārya-samāja springs up in, 72-73
Lord appeared as concealed incarnation in, 213
modern civilization mainly situated in cities in, 6
monarchy abolished in, 79
qualities of people in, 109
relatives will kill each other in, 24
stringent material miseries began in, 136
unwanted pregnancies in, 18

Kali-yuge lilāvatāra nā kare
verse quoted, 213

Kāmadeva
lives in Ketumāla-varṣa, 181

Kāmais tais tair hṛta-jñānāḥ
quoted, 281
Kapiladeva
analyzed cosmic manifestation as containing twenty-four elements, 210-211

Karma-kāṇḍa, jñāna-kāṇḍa
verses quoted, 460

Karmaṇo hy api bodhavyam
verses quoted, 439

Karmīṣ
suffer in this life and the next, 33

Kārttikeya
vegetables attacked by weapons of, 292

Kaśyapa
circumambulates Dhruva Mahārāja, 356-357

Kathā Upaniṣad
quoted on expansions of Viṣṇu as Super-soul, 280

Kāverī River
land of India glorious because of, 122

Kesaracala Mountains
Sitā River runs down peaks of, 128-129

Keśava
Jayadeva Gosvāmi’s prayers contain name of, 165

Ketumāla-varṣa
as division of Jambūdviṇa, 101
as residence of Kāmadeva, 181
Ganges River flows through, 129

Khala
as envious living entity, 170

Kholāvecā Śrīdhara
as great devotee of Caitanya, 234-235

Ki brahmā, ki śiva, ki sanakādi
verses quoted, 421

Kimpuruṣa-varṣa
Hanumān serves Rāma in, 223

King
as representative of the Supreme Lord, 79

Knowledge
Hayagrīva always protects Vedic, 163-164

Krauṇḍadvīpa
is surrounded by ocean of milk, 291

Krāvyādās
torment sinful men in Mahāraurava, 446

Kṛmibhujana
as hellish planet, 441, 454

Kṛṣṇa
addressed as akiñcana-gocara, 234
appears in various incarnations, 227
as attractive, 65
as only real husband of all women, 187
as owner of all property, riches and wealth, 35
authorized scriptures left by, 36
cleanses the heart as Paramātmā, 48
death as representative of, 36
hāri-cakra weapon of, 42
Mahāpuruṣa as name of, 77
mercy of, 57
only advanced devotee can understand lusty feelings between Rādhā and,
original form of, 165
purpose of His appearance, 79
reputation of is always expanding, 64
specific characteristic of, 197
takes away everything from favored devotee, 19
took birth in Yadu dynasty, 88

Kṛṣṇa consciousness movement
as opportunity for all misled members of human society, 7
chief engagement of, 175
dealings in are never material, 94
disciples in must follow regulative principles, 52
established center in Māyāpur, 259
forbids illicit sex, 458
gives everyone the chance to engage in service, 64
goal of, 43
is giving everyone the association of saintly people, 56
is opening Caitanya’s path, 62
is opening centers all over the world, 268
is trying to elevate śādās, 47
propagated to reestablish varnāśrama-dharma, 251
spreads chanting of Hare Kṛṣṇa mahā-mantra, 57
teaches people to control mind and senses, 9
<table>
<thead>
<tr>
<th>Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kṛṣṇa River</strong></td>
<td>land of India glorious because of. 122</td>
</tr>
<tr>
<td><strong>Kṛṣṇa-śaktiye prakṛti haya gauṇa</strong></td>
<td>verses quoted. 219</td>
</tr>
<tr>
<td><strong>Kṛṣṇa-varṇaṁ tvusākṛṣṇam</strong></td>
<td>verses quoted. 259</td>
</tr>
<tr>
<td><strong>Ksārakardama</strong></td>
<td>as hellish planet. 441, 468</td>
</tr>
<tr>
<td><strong>Kṣatriya</strong></td>
<td>possesses riches to use for noble activities. 475</td>
</tr>
<tr>
<td></td>
<td>Vaitaranī as hell for degraded. 459</td>
</tr>
<tr>
<td><strong>Kṣine punye martya-lokāṁ</strong></td>
<td>quoted. 133, 256, 267</td>
</tr>
<tr>
<td><strong>Kumāras</strong></td>
<td>transcendental bliss derived by. 396</td>
</tr>
<tr>
<td><strong>Kumbhipāka</strong></td>
<td>as hellish planet. 441, 447</td>
</tr>
<tr>
<td><strong>Kumuda Mountain</strong></td>
<td>as mountain of Jambūdvipa. 102</td>
</tr>
<tr>
<td></td>
<td>Bhadrā River falls onto peaks of. 130</td>
</tr>
<tr>
<td><strong>Kunti</strong></td>
<td>quoted on Kṛṣṇa’s appearance in this world. 200</td>
</tr>
<tr>
<td><strong>Kūrma Purāṇa</strong></td>
<td>quoted on demigods desiring to descend to Bhārata-varṣa. 269</td>
</tr>
<tr>
<td><strong>Kuru</strong></td>
<td>as division of Jambūdvipa. 99</td>
</tr>
<tr>
<td></td>
<td>Bhadrā River flows through province of. 130</td>
</tr>
<tr>
<td><strong>Kuṣadvipa</strong></td>
<td>inhabitants of worship fire-god. 290</td>
</tr>
<tr>
<td></td>
<td>surrounded by ocean of liquid ghee. 286-287</td>
</tr>
<tr>
<td><strong>L</strong></td>
<td></td>
</tr>
<tr>
<td><em>Laghu-bhāgavatāmṛta</em></td>
<td>quoted on expansions of the Lord. 140-141</td>
</tr>
<tr>
<td></td>
<td>quoted on Lord Rāma. 224</td>
</tr>
<tr>
<td><strong>Lakṣmaṇa</strong></td>
<td>as brother of Rāma. 223, 224</td>
</tr>
<tr>
<td></td>
<td>as manifestation of Saṅkarṣaṇa. 232</td>
</tr>
<tr>
<td><strong>Lakṣmi (Lakṣmīdevī, Lakṣmīji)</strong></td>
<td>as devotee of Kāmadeva. 181</td>
</tr>
<tr>
<td></td>
<td>as source of riches. 35</td>
</tr>
<tr>
<td></td>
<td>material opulence not bestowed by. 193</td>
</tr>
<tr>
<td></td>
<td>worships Lord during Saṃvatsara. 183</td>
</tr>
<tr>
<td><strong>Lakṣmi-Nārāyaṇa</strong></td>
<td>money should be utilized in service of. 36</td>
</tr>
<tr>
<td><strong>Lālābhakṣa</strong></td>
<td>as hellish planet. 441, 464</td>
</tr>
<tr>
<td><strong>Lamentation</strong></td>
<td>conditioned soul burned by fire of. 25</td>
</tr>
<tr>
<td></td>
<td>conditioned soul lives life of. 36</td>
</tr>
<tr>
<td><strong>Liberated souls</strong></td>
<td>become captivated by illusory energy. 161</td>
</tr>
<tr>
<td><strong>Liberation</strong></td>
<td>as obstacle to devotional service. 400-401</td>
</tr>
<tr>
<td></td>
<td>attained by hearing about Bharata Mahārāja. 69</td>
</tr>
<tr>
<td></td>
<td>automatically attained by devotee. 393-395</td>
</tr>
<tr>
<td></td>
<td>bhakti-yoga as real path of. 252</td>
</tr>
<tr>
<td></td>
<td>considered insignificant. 65</td>
</tr>
<tr>
<td></td>
<td>devotees on platform of. 243</td>
</tr>
<tr>
<td></td>
<td>obtained by pious acts temporary. 59</td>
</tr>
<tr>
<td></td>
<td>people denied opportunity for. 251</td>
</tr>
<tr>
<td></td>
<td>saintly persons easily attain. 57</td>
</tr>
<tr>
<td><strong>Living entities</strong></td>
<td>are never created. 152</td>
</tr>
<tr>
<td></td>
<td>as prakṛti. 201</td>
</tr>
<tr>
<td></td>
<td>born from wombs, eggs and perspiration. 209</td>
</tr>
<tr>
<td></td>
<td>depend on heat and light from sun. 316</td>
</tr>
<tr>
<td></td>
<td>exhibit greatness in spiritual world. 178-179</td>
</tr>
<tr>
<td></td>
<td>influenced by different modes of nature. 434-435</td>
</tr>
<tr>
<td></td>
<td>Lord controls all. 200</td>
</tr>
<tr>
<td></td>
<td>meant to be enjoyed by Kṛṣṇa. 187</td>
</tr>
<tr>
<td></td>
<td>Supersoul as director of. 216</td>
</tr>
<tr>
<td></td>
<td>two kinds of. 362-363</td>
</tr>
<tr>
<td><strong>Lohitārṇa</strong></td>
<td>as son of Ghṛtaprśtha. 294</td>
</tr>
<tr>
<td><strong>Lokāloka Mountain</strong></td>
<td>controls rays of the sun. 307-308</td>
</tr>
<tr>
<td></td>
<td>four elephants on. 310</td>
</tr>
</tbody>
</table>
Lokåloka Mountain
land of gold extending to, 306
surrounds ocean of sweet nectar, 305

Lord Rāma
See: Rāmacandra

Lotus feet of Krṣṇa
one becomes dhīra by surrender to, 147
pure devotees compared to bumblebees engaged in serving, 6
the Ganges River directly touches, 121-122

Lust
comparison of material and spiritual, 415
mental situation for material enjoyment due to, 16
one disobeys rules of sex life when blinded by, 17

Mahāpuruṣa
as name of Krṣṇa, 77

Mahāraurava
as hellish planet, 441, 446

Mahātala
as abode of many-hooded snakes, 404-405

Mahātmanas tu māṁ pārtha
verses quoted, 263

Mahat-sevāṁ dvāram āhur vimukteḥ
quoted, 480

Maitri
bathed Gaya in sanctified water, 82

Mālyavān Mountain
as mountain of Jambūdvipa, 101
Cakṣu River falls on summit of, 129

Mamaivāṁśo jīva-loke
verses quoted, 176-177

Mama janmanī janmanīśvare
quoted, 170

Māṁ eva ye prapadyante
quoted, 43, 161

Māṁ hi pārtha vyapāśritya
verses quoted, 461

Manah śaṣṭhāṁindriyāṇi
quoted, 152

Manas ca bhadrāṁ bhajatād
quoted, 169

Mānasottara Mountain
axle of wheel of sun-god’s chariot rests on, 330
residential quarters of demigods on, 302
sun travels in a circle over sides of, 325-326

Mandāḥ sumanda-matayo
quoted, 109

Mandara
as mountain of Jambūdvipa, 102

Man-manā bhava mad-bhaktaḥ
quoted, 171, 246, 258

Manojava
as son of Medhatithi, 298

Manomaya
as name of moon-god, 347

Manovati
as township of Brahmā, 118
Manthu
as son of Viravrata, 87
Manuṣyāṇāṁ sahasreṣu
verses quoted, 62
Marici
as son of Samrat, 87
Marriage
does not last in material world, 54
Mars
movement and characteristics of, 350-351
Mārtaṇḍa
sun-god known as, 315
Material existence
all constituents of described in Chapter Fourteen, 70
conditioned soul perpetually runs around forest of, 15-16
living entity suffers miserable conditions of, 5
uncontrolled senses like plunderers in forest of, 8
way of explained, 40-41
Materialists
as mūḍhas, 158
desire comfort for the body, 168
don’t heed danger of impending death, 159
Mat-sthāni sarva-bhūtāni na
quoted, 208
Matsya
always protects Vedic knowledge, 163-164
appeared in Ramyaka-varṣa, 198
appears first among all incarnations, 199
Mattah smitr jñānam apohanam ca
quoted, 160
Matter
moves when Lord glances over total material energy, 218
Maya Dānava
as great demon architect, 381
Tālātāla ruled by, 403-404
Mayādhyaṃkṣeṇa prakṛtiḥ
verses quoted, 204, 211, 217, 219, 323, 360
Mayā-pracurāṇātmīya-saṅkalpaṇa
quoted, 183
Mayāpur
Kṛṣṇa consciousness center established at, 259
Mayā-sukhāya bharam udvahato
quoted, 158, 193, 379
Mayā tatām idam sarvam jagad
quoted, 208
Mayāvādīs
attracted to merging into the Lord’s existence, 66
consider saṅkīrtana-yajña as pious activity, 260
regard Kṛṣṇa’s body as material, 181
think universal form to be real, 208
Meat-eating
excites the senses, 32
found where there is gold, 15
Medhātithi
divided Śākapura into seven sections, 297-298
Meghapṛṣṭha
as son of Gṛtapṛṣṭha, 294
Mental speculation
material bodily conditions acquired due to, 5
Mercury
movement and characteristics of, 350
Merumandara
as mountain of Jambudvīpa, 102
Milky Way
as Ganges River, 365
Mind
material existence caused by dirty things within, 175
moon-god is deity of everyone’s, 347
Miseries
conditioned soul unable to protect himself from material, 36
path of fruitive activities as original source of, 33
Monarchy
abolished in Kali-yuga, 79
Money
conditioned souls exchange, 51
Money
conditioned soul steals. 35
enemies created from transactions with. 37
known as *lakṣmī*, 475
merchants always interested in earning, 5
of conditioned soul spent for sense gratification. 8
required to keep women, 32
taken away by family members, 10

Monkeys
transplants of sex glands of, 45

Moon
influences growth of food grains, 346
is deity of everyone’s mind, 347
is similar to other stars, 329
is twice as large as sun, 374
Mercury is the son of the, 350
reflects sunshine, 91
travels faster than the sun, 345

Moon-god
considered chief of all living entities, 346-347
possesses Vibhāvari, 326

Mount Meru
Ganges River divides into four on top of, 128
See also: Sumeru Mountain

Nṛtyuḥ sarva-haraḥ cāham
quoted, 279

Muktih svayaṁ mukulitānjaliḥ
quoted, 393

Mukunda
activities of as very potent, 173

Mundaka Upanisad
quoted on acceptance of spiritual master, 60

Nābhigupta
as son of Hiranyaretā, 288

Naṁ dhanam na janam na sundarim
quoted, 109

Nāgaloka
demoniac serpents on, 407

Naṁ ātāte mriyate vā kadācin
quoted, 152

Naksatranām aham śaśī
quoting, 91, 328-329

Nakta
as son of Prthuṣeṇa, 76

Naṁ duṣkṛtino mādhah
verses quoted, 39, 158

Nanda Mahārāja
as resident of Vrndāvana, 197

Nārada Muni
always glorifies Ananta in his father’s assembly, 419
as spiritual master of Vyāsadeva, 419
instructed Sāvarṇī Manu, 239
worships Nara-Nārāyaṇa, 241

Nārada Paṇcarātra
tenets of instructed to Sāvarṇī Manu, 239

Nara-Nārāyaṇa
as best of all saintly persons, 240
resides at Badarikāśrama, 237-238

Nārāyaṇa
as beautifully decorated with different weapons, 312
as supreme controller of everyone, 201
as ultimate goal, 68
descended in the form of the sun, 341
goddess of fortune as property of, 35
money must be engaged in service of, 475
quadruple expansions of, 139-141
supremacy of demigods dependent on mercy of, 278

Narmadā River
land of India glorious because of, 122

Narottama dāsa Ṭhākura
quoted on following paths of karma-kāṇḍa and jñāna-kāṇḍa, 460
quoted on freedom from conditional bondage, 245
quoted on material disease, 13
quoted on taking shelter of Kṛśṇa, 110

Naṣṭa-prāyeṣv abhadrēṣu
verses quoted, 174
Na tathā me priyatama
verses quoted, 195
Na te viduh śvartha-gatim hi
quoted, 189
Nature, material
as external energy, Durgā, 362
modes of nature become manifest when
Lord glances over, 421
not cause of material world, 219
working under Kṛṣṇa’s direction, 204,
211, 217, 323, 361
Navadvipa
as best place within this universe, 259
Nāyāṁ śriyo ‘ṅga u niṭānta-rateḥ
verses quoted, 196
Nemain viriṇco na bhavo
verses quoted, 195
Nidārāhāra-vihārakādi-vijītā
quoted, 31
Nīja-sṛṣṭi-sakti prabhu saṅcāre
verses quoted, 218
Nila Mountain
as mountain of Jambudvīpa, 99
Bhadra River falls onto peaks of, 130
Nimlocani
Varuṇa possesses, 326
Nityānanda
one becomes puffed up due to forgetting
lotus feet of, 13
Nityo nityānāṁ cetanaś cetaneṇām
quoted, 362-363
Nṛsīṁhadeva
resides in Hari-varṣa, 164

Opulence
as obstacle to devotional service, 400-401
gold as source of material, 14-15
obtained by offering prayers to Durgā,
194
two kinds of, 397
utilized for benefit in this life and next, 22
Outer space
defined, 321
sun is in middle of, 322

P

Padma Purāṇa
cited on expansions of the Lord, 141
cited on Rāma and His brothers, 224
quoted on one who cannot be guru, 134
Paṇḍita Haridāsa
qualities of, 177
Paramātma
has no material connections, 228
Paramesṭhi
as son of Devadyumna, 74
Parāśya śaktir vividhaiva śrūyate
quoted, 185
Pārībhadra
as son of Yajñabāhu, 284
Paritrāṇāya sādhūnāṁ vināśāya
quoted, 79, 230
Paryāvartana
as hellish planet, 441, 473
Pāśandīs
foolish people follow, 43
pseudo svāmīs, yogīs and incarnations as, 44
Passion, mode of
gold attracts those in, 14
lions as last animal birth in, 45
one is implicated in suffering by association with, 18

O

Offenses
against Deity and spiritual master must
be avoided, 140
Om bhūr bhuvah svah
quoted, 90, 317
Om namo bhagavate narasimhāya
chanted by Prahlāda Mahārāja, 170
Passion. mode of those in desire promotion to heavenly planets. 47
Pastimes of Kṛṣṇa described in Tenth Canto, 66
Pātāla
See: Nāgaloka
Patram puspaṁ phalam toyaṁ
verses quoted, 172
Pavamāna
as son of Medhatithi. 298
Peace
means of attaining, 48
Piśācas
places of enjoyment for in antarikṣa, 377
Pitṛloka
as residence of Yamarāja. 438
location of. 437
Plakṣadvipa
description of. 274
inhabitants of described, 276, 282
is surrounded by ocean of sugarcane juice. 282
Planets
enabled to float by manipulation of air, 361
fixed in their orbits, 359
Pleasure
doesn’t exist in material world, 14
Polestar
as pivot for all stars and planets, 357
Prabodhānanda Sarasvati
cited on position of demigods, 110
quoted on achieving pure devotional service, 125
Pradyumna
abode of, 141
Kāmadeva appears as, 181
Prahlāda Mahārāja
as grandfather of Bali Mahārāja, 400
as perfect example of dhīra, 147
as typical Vaiṣṇava, 169
caused Lord to assume form of Nṛsiṁhadeva, 165
quoted on family life as dark well, 28-29
Prahlāda Mahārāja
quoted on materialistic rascals, 158, 193
Prajāpati
circumambulates Dhrūva Mahārāja, 356-357
Prakṛteḥ kriyamāṇāni
verses quoted, 16
Pralayo payodhi-jale dhṛtavān asi
verse quoted, 199
Pramanthatu
as son of Viravrata, 87
Prāṇarodha
as hellish planet, 441, 462
Prāpāṇcikatayā buddhyā hari-
verse quoted, 93
Prasāda
distributed in Māyāpur, 259
Prastāva
as son of Udgitha, 76
Prastotā
as son of Pratiha, 75
Pratiha
as son of Parameṣṭhi, 74
as the paragon of bona fide preachers, 74-75
sons of, 75
Pratihartā
as son of Pratiha, 75
Prayers
offered by residents of Jambūdvipa, 157-220
of Śiva to Saṅkarṣaṇa, 144-151
Pregnancy
takes place in lower-grade life, 136
Premāṇjana-churita-bhakti-
verse quoted, 228
Priyavrata
divided Bhū-maṇḍala with his chariot wheels, 92
Viraja as jewel of dynasty of, 88
Pṛthu Mahārāja
present leaders should take lessons from, 80
Prthuṣeṇa
as son of Vibhu, 76
General Index

Puṁsah striyā mithunī-bhāvam etam
verses quoted, 51

Purāṇas
two opinions concerning Rāma in, 224
vast universal existence described in, 478

Pure devotees
can give up everything on Kṛṣṇa's behalf, 63
compared to bumblebees, 5-6

Purification
as aim of human life, 158

Purojava
as son of Medhatithi, 298

Puṣkaradvipa
description of, 301-302

Puṣyoda
as hellish planet, 441, 460

Pūrṇa
as son of Yajñabāhu, 284

Ramayāna
cited on friendship of Rāma and Bibhisana, 79

Ramyaka-varṣa
as division of Jambūdvipa, 99
Matsya appeared in, 198

Raśātalā
as abode of sons of Diti and Danu, 406

Raso 'ham apsu kaunteya
quoted, 185

Rāti
as wife of Vibhu, 76

Raurava
as hellish planet, 441, 444

Rāvana
attempted to kidnap Sītādevī, 227-228
kicked by Bali Mahārāja, 402-403
killed by Lord Rāma, 229-230
Lakṣmi carried away by, 35

Regulative principles
devotional service should be executed by rigidly following, 161
Kṛṣṇa consciousness movement hampered if disciples don't follow, 52
neophyte devotee ordered to worship Lord according to, 190
purify one of baser modes, 48

Rṣabhadeva
body of belongs to spiritual platform, 484-485
instructs sons on accepting austerity, 158

Rṣikulyā
as wife of Bhūmā, 76

Rtaṁ pibantau sukṛtasya loke
verses quoted, 280

Rudra
appears from between eyebrows of Ananta, 412
See also: Śiva

Rūpa Gosvāmi
cited on price for achieving God's favor, 234
describes pure devotional service, 190

Radhārāṇī
all money belongs to Kṛṣṇa and, 35
only advanced devotee can understand lusty feelings of Kṛṣṇa and, 415

Rāhu
as planet below the sun, 373
is twice as large as moon, 374

Rāhu-soma-ravi T,V,iim
quoted, 374

Rākṣasas
places of enjoyment for in antarikṣa, 377

Ramā
as goddess of fortune, 185

Rāmacandra
as Supersoul, 232
brought devotees of Ayodhyā back to Godhead, 236
goddess of fortune belongs to, 35
mission of, 229-231
served by Hanumān in Kimpuruṣa-varṣa, 223

Rāmādi-mūrtisu kalā-niyane
verse quoted, 227

Rāma
as son of Yajñabāhu, 284

Rāmāyaṇa

cited on friendship of Rāma and Bibhisana, 79

Ramyaka-varṣa
as division of Jambūdvipa, 99
Matsya appeared in, 198

Raśātalā
as abode of sons of Diti and Danu, 406

Raso 'ham apsu kaunteya
quoted, 185

Rāti
as wife of Vibhu, 76

Raurava
as hellish planet, 441, 444

Rāvana
attempted to kidnap Sītādevī, 227-228
kicked by Bali Mahārāja, 402-403
killed by Lord Rāma, 229-230
Lakṣmi carried away by, 35

Regulative principles
devotional service should be executed by rigidly following, 161
Kṛṣṇa consciousness movement hampered if disciples don't follow, 52
neophyte devotee ordered to worship Lord according to, 190
purify one of baser modes, 48

Rṣabhadeva
body of belongs to spiritual platform, 484-485
instructs sons on accepting austerity, 158

Rṣikulyā
as wife of Bhūmā, 76

Rtaṁ pibantau sukṛtasya loke
verses quoted, 280

Rudra
appears from between eyebrows of Ananta, 412
See also: Śiva

Rūpa Gosvāmi
cited on price for achieving God's favor, 234
describes pure devotional service, 190

Radhārāṇī
all money belongs to Kṛṣṇa and, 35
only advanced devotee can understand lusty feelings of Kṛṣṇa and, 415

Rāhu
as planet below the sun, 373
is twice as large as moon, 374

Rāhu-soma-ravi T,V,iim
quoted, 374

Rākṣasas
places of enjoyment for in antarikṣa, 377

Ramā
as goddess of fortune, 185

Rāmacandra
as Supersoul, 232
brought devotees of Ayodhyā back to Godhead, 236
goddess of fortune belongs to, 35
mission of, 229-231
served by Hanumān in Kimpuruṣa-varṣa, 223

Rāmādi-mūrtisu kalā-niyane
verse quoted, 227

Rāma
as son of Yajñabāhu, 284

Rāmāyaṇa

cited on friendship of Rāma and Bibhisana, 79

Ramyaka-varṣa
as division of Jambūdvipa, 99
Matsya appeared in, 198

Raśātalā
as abode of sons of Diti and Danu, 406

Raso 'ham apsu kaunteya
quoted, 185

Rāti
as wife of Vibhu, 76

Raurava
as hellish planet, 441, 444

Rāvana
attempted to kidnap Sītādevī, 227-228
kicked by Bali Mahārāja, 402-403
killed by Lord Rāma, 229-230
Lakṣmi carried away by, 35

Regulative principles
devotional service should be executed by rigidly following, 161
Kṛṣṇa consciousness movement hampered if disciples don't follow, 52
neophyte devotee ordered to worship Lord according to, 190
purify one of baser modes, 48

Rṣabhadeva
body of belongs to spiritual platform, 484-485
instructs sons on accepting austerity, 158

Rṣikulyā
as wife of Bhūmā, 76

Rtaṁ pibantau sukṛtasya loke
verses quoted, 280

Rudra
appears from between eyebrows of Ananta, 412
See also: Śiva

Rūpa Gosvāmi
cited on price for achieving God’s favor, 234
describes pure devotional service, 190
Śrīmad-Bhāgavatam

Rūpa Gosvāmi
quoted on engaging everything in service of Lord. 93
quoted on pure devotional service. 134, 167

Ruru
as more envious than snake. 445

Śābe pare ca niṣṇātam
quoted. 23
‘Sādhu-saṅga’, ‘sādhu-saṅga’
verse quoted. 56

Sagara Mahārāja
earth dug up by sons of. 269

Śākādviṇa
an island outside ocean of milk. 296

Śakuntalā
Menakā gave birth to. 126

Śālmaḷiṇi
mantra of inhabitants of. 286
surrounded by ocean of liquor. 282

Sambhayāmy ātma-māyāyā
quoted. 312

Samrāṭ
as son of Citraratha. 87

Śaṁsa-ra-dāvānala-śiṣṭha-loka-
verses quoted. 23, 25

Śaṁvatsara
as devotee of Kamadeva. 181
as wheel of the chariot of the sun-god. 330

Śaṁyamani
Yamarāja possesses. 326

Sanātana Gosvāmī
quoted on turning low-class men into brāhmanas, 389

Sandarṣa
as hellish planet. 441, 456

Śaṅkarācārya
composed prayers in praise of Ganges River. 122

Śaṅkaraśaṅka
abode of. 141

Śaṅkaraśaṅkara
as predominating Deity of false conception of thinking oneself as supreme enjoyer. 411
Śiva meditates on. 143

Śāṅkhyā philosophy
different truths enumerated by. 211

Śaṅkirtana-yajña
recommended in this age. 259

Śaṁnāṣa
shouldn’t be taken out of sentiment. 11

Śānta
as one of seven islands. 276

Santa-kumāra
quoted on serving toes of Lord’s lotus feet. 167

Śaṁta-saṅga-cchandāṁsi
verses quoted. 332

Saramā
as female messenger of Indra. 406

Śārameyādana
as hellish planet. 441, 465

Śarva-dharmān parityaya mām
quoted. 461, 477

Śarvaṁ khalv idaṁ brahma
quoted. 210

Śarvasya cāhaṁ hṛdi sannivasṭp
Śarva-byāpi sarva-bhūtāntar-ātma
quoted. 215

Śastra
advise one to associate with devotees. 56

Śatataṁ kirtayanto māṁ
verses quoted. 185

Śatavālaṁśa
as tree on Kumuda Mountain. 112

Śatījit
as son of Viraja. 87

Śatrughna
as brother of Lord Rāma. 224

Śaṁrūṣa
movement and characteristics of. 352

Śatya
as wife of Manthu. 87

Śatyam jñānam anantam brahma
quoted. 215
Satya-yuga
everyone practiced mystic yoga in. 136

Saumanasya
as son of Yajñabahu. 284

Sa vai manah kṛṣṇa-padāravindayoḥ
quoted, 171

Sāvārṇi Manu
instructed by Nārada Muni. 239

Sa víśvākṛt viśvavid ātmayonih
verses quoted, 280

Scientists
as cheaters. 37-38
as rascals. 39
demoniac attempt of to go to moon. 375
have no control over God’s law. 363
interruption of speculative research work
of. 211
think material nature is working without
supervision. 218
try to explain cosmic situation. 95
try to find cause of life. 151
try to manufacture living entities in
laboratories. 202
want to avoid Supreme Lord’s rule. 360

Sense gratification
conditioned soul accepts miserable condi-
tions to enjoy. 39
conditioned soul attracted to little happi-
ness derived from. 32
conditioned soul’s money plundered
through. 8
jñānis and yogīs can’t stop waves of. 167
materialists attached to. 47
superior enjoyed in heavenly planets. 138
wealth shouldn’t be misused for. 21

Senses
compared to plunderers. 8
of bhakta compared to fangless snake.
126
purified are spiritual. 93

Śeṣa
holds universes on His hoods. 148

Sex
allowed only for begetting children. 17
as most prominent sin. 18
conditioned soul captivated by. 49

Sex
family life as concession for. 230
found where there is gold. 15
husband discharges blood while enjoying.
10
material happiness centered around.
229-231
none in spiritual world. 136
products of. 41
relations allowed only with one’s wife.
456
Taptasūrmi as hell for one who engages
in illicitly. 456
those enlivened by as descendants of
monkeys. 45

Siddhaloka
constantly offer prayers to Lord. 417
residents of have mystic powers. 376

Śikṣāṭaka
quoted on praying for benediction. 170

Simhikā
son of as presiding deity of Rāhu. 373

Śīn
devotees released from all kinds of. 454
illicit sex as most prominent. 18
in pursuit of bodily maintenance not
committed by animals. 144

Śīśumāra
description of. 365
machine of stars and planets resembles.
364
should be considered as external form of
Viṣṇu. 368

Sitādevī
as wife of Rāma. 223
belongs to the spiritual world. 232
kidnapped by Rāvana. 35. 227-228

Śitā River
as branch of Ganges. 128
course of described. 128-129

Śiva
as one of seven islands. 276
as only male in lāvṛta-varṣā. 142
creates demigods. elements and senses.
149-150
engages in sex with Bhavāni. 388-389
Siva
lives with his associates in Vitala.
388-389
meditates on Śaṅkarṣaṇa. 143
set fire to kingdoms of Maya. 403-404
worships Ananta. 410
Sleep
compared to python. 30
Soma
worshipped by inhabitants of Śālmalidvīpa. 285
Śoṇa
as main river in Bhārata-varṣa. 249
Soul
becomes conditioned by material atmosphere. 5
Spiritual master
engaging possessions in devotional service under guidance of. 21
not to be considered ordinary man. 140
one must approach a. 60
only business of conditioned soul to accept. 6
Śraddhā
bathed Gaya in sanctified water. 82
Śrīdha Svaṁi
cited on rūrūs. 445
quoted on achieving pure devotional service. 125
Śrīmad-Bhāgavatam
as authorized scripture. 43
compiled about five thousand years ago. 26
meant for nonenvious. 169
quoted on acceptance of spiritual master. 60-61
quoted on approaching bona fide guru. 23
quoted on bodily necessities. 49
quoted on burning of forest and Rṣabhadeva’s body. 485
quoted on cleansing heart by hearing Bhāgavatam. 174
quoted on cleansing of heart by Paramātmā. 48
quoted on devotional service as permanent asset. 64
Śrīmad-Bhāgavatam
quoted on false conception of thinking oneself as supreme enjoyer. 411
quoted on family life as dark well. 28-29
quoted on how possessions increase illusion. 66
quoted on ignorant man as no better than ass or cow. 444
quoted on increasing attachments. 51
quoted on intelligent person worshiping supreme whole. 191-192
quoted on Kṛṣṇa’s devotees as very dear to Him. 195
quoted on Kṛṣṇa taking away everything from devotee. 19
quoted on Lord’s mercy upon gopīs. 195-196
quoted on one with material desires engaging in devotional service. 265
quoted on perfection of life. 68
quoted on performing duties for satisfaction of Viṣṇu. 455
quoted on qualities of people in Kali-yuga. 109
quoted on real purpose of life. 58
quoted on remembering Lord’s lotus feet. 171
quoted on searching out a guru. 134
quoted on serving toes of Lord's lotus feet. 167
quoted on staunch devotional service elevating one to transcendental position. 263
quoted on tribulations of family life. 230
quoted on universe as the Lord. 93-94
quoted on Viṣṇu’s eighth incarnation. 484
Śrīgāvān
as mountain of Jambudvīpa. 99
Bhadra River falls onto peaks of mountain. 130
Śrīvatsaṁ sva-kathaḥ kṛṣṇah
verses quoted. 48. 174
Srṣṭi-sthitī-pralaya-sādhana-quoted. 194. 232. 361

- Siva
- Soma
- Śoṇa
- Śraddhā
- Śrīmad-Bhāgavatam
- Spiritual master
- Śrīmad-Bhāgavatam as authorized scripture
- Śrīmad-Bhāgavatam compiled
- Śrīmad-Bhāgavatam about five thousand years ago
- Śrīmad-Bhāgavatam meant for nonenvious
- Śrīmad-Bhāgavatam quoted on acceptance of spiritual master
- Śrīmad-Bhāgavatam quoted on approaching bona fide guru
- Śrīmad-Bhāgavatam quoted on bodily necessities
- Śrīmad-Bhāgavatam quoted on burning of forest and Rṣabhadeva’s body
- Śrīmad-Bhāgavatam quoted on cleansing heart by hearing Bhāgavatam
- Śrīmad-Bhāgavatam quoted on cleansing of heart by Paramātmā
- Śrīmad-Bhāgavatam quoted on devotional service as permanent asset
- Siva lives with his associates in Vālīka
- Śiva meditates on Śaṅkarṣaṇa
- Śiva set fire to kingdoms of Maya
- Śiva worships Ananta
- Soma compared to python
- Soma worshiped by inhabitants of Śālmalidvīpa
- Śoṇa as main river in Bhārata-varṣa
- Soul becomes conditioned by material atmosphere
- Spiritual master engaging possessions in devotional service under guidance of
- Spiritual master not to be considered ordinary man
- Spiritual master one must approach
- Spiritual master only business of conditioned soul to accept
- Śraddhā bathed Gaya in sanctified water
- Śrīdha Svaṁi cited on rūrūs
- Śrīdha Svaṁi quoted on achieving pure devotional service
- Śrīmad-Bhāgavatam as authorized scripture
- Śrīmad-Bhāgavatam compiled
- Śrīmad-Bhāgavatam about five thousand years ago
- Śrīmad-Bhāgavatam meant for nonenvious
- Śrīmad-Bhāgavatam quoted on acceptance of spiritual master
- Śrīmad-Bhāgavatam quoted on approaching bona fide guru
- Śrīmad-Bhāgavatam quoted on bodily necessities
- Śrīmad-Bhāgavatam quoted on burning of forest and Rṣabhadeva’s body
- Śrīmad-Bhāgavatam quoted on cleansing heart by hearing Bhāgavatam
- Śrīmad-Bhāgavatam quoted on cleansing of heart by Paramātmā
- Śrīmad-Bhāgavatam quoted on devotional service as permanent asset
- Śrīmad-Bhāgavatam quoted on false conception of thinking oneself as supreme enjoyer
- Śrīmad-Bhāgavatam quoted on family life as dark well
- Śrīmad-Bhāgavatam quoted on how possessions increase illusion
- Śrīmad-Bhāgavatam quoted on ignorant man as no better than ass or cow
- Śrīmad-Bhāgavatam quoted on increasing attachments
- Śrīmad-Bhāgavatam quoted on intelligent person worshiping supreme whole
- Śrīmad-Bhāgavatam quoted on Kṛṣṇa’s devotees as very dear to Him
- Śrīmad-Bhāgavatam quoted on Kṛṣṇa taking away everything from devotee
- Śrīmad-Bhāgavatam quoted on Lord’s mercy upon gopīs
- Śrīmad-Bhāgavatam quoted on one with material desires engaging in devotional service
- Śrīmad-Bhāgavatam quoted on perfection of life
- Śrīmad-Bhāgavatam quoted on performing duties for satisfaction of Viṣṇu
- Śrīmad-Bhāgavatam quoted on qualities of people in Kali-yuga
- Śrīmad-Bhāgavatam quoted on real purpose of life
- Śrīmad-Bhāgavatam quoted on remembering Lord’s lotus feet
- Śrīmad-Bhāgavatam quoted on searching out a guru
- Śrīmad-Bhāgavatam quoted on serving toes of Lord’s lotus feet
- Śrīmad-Bhāgavatam quoted on staunch devotional service elevating one to transcendental position
- Śrīmad-Bhāgavatam quoted on tribulations of family life
- Śrīmad-Bhāgavatam quoted on universe as the Lord
- Śrīmad-Bhāgavatam quoted on Viṣṇu’s eighth incarnation
- Śrīmad-Bhāgavatam quoted on universe as the Lord
- Śrīmad-Bhāgavatam quoted on Viṣṇu’s eighth incarnation
- Śrīgāvān as mountain of Jambudvīpa
- Bhadrā River falls onto peaks of mountain
- Śrīvatsaṁ sva-kathaḥ kṛṣṇah verses quoted
- Śrīvatsaṁ sva-kathaḥ kṛṣṇah quoted
Stars
  enabled to float by manipulation of air, 361
  fixed to wheel of time, 348
  reflect sunshine, 91

Stuti
  as wife of Pratihartā, 75

Stutyavrata
  as son of Hiranyakṣeṇa, 288

Śtuvanti munayaḥ sūryaṁ
  verses quoted, 334

Subhadra
  as one of seven islands, 276

Śucimukha
  as hellish planet, 441, 474

Śuciniṁś śrīmatāṁ gehe yoga-bhraṣṭo
  quoted, 68, 463

Sudarśana cakra
  causes wives of demons to have miscarriages, 385
  demons of Rasātalā defeated by, 406
  protected sun and moon from Rāhu, 375

Śudhāmā
  as son of Gṛhapṛṣṭha, 294

Śūdra
  falls into ocean of pus, stool, etc., 460
  Kṛṣṇa consciousness movement is trying to elevate, 47
  must try to become brāhmaṇa, 460
  spends money lavishly, 475

Sugāti
  as son of Gaya, 87

Sūkramukha
  as hellish planet, 441, 451

Śulapraṭa
  as hellish planet, 441, 471

Sumanā
  as wife of Madhu, 87

Sumati
  as son of Bharata, 72

Sumeru Mountain
  axle of wheel of sun-god’s chariot rests on, 330
  is surrounded by Jambuḍvipa, 274
  is within llāvṛta, 98
  township of Brahmā on summit of, 117

Sun
  described as bhagavān, 323
  holy name compared to, 394-395
  inhabitants of Plakṣadvipa attain the, 276
  is in middle of outer space, 322
  is worshipable, 91
  moon is twice as large as, 374
  Nārāyaṇa as the, 341
  orbit of, 323-328
  planet and sun-god divide directions of universe, 316
  situated in middle of universe, 314

Sun-god
  as Nārāyaṇa or Viṣṇu, 343
  as reflection of Viṣṇu, 279
  can’t deviate from his orbit, 323
  chariot of worshiped by Gāyatri mantra, 329-330
  has three speeds, 344
  Yamarāja as powerful son of, 438

Supārśva
  as mountain of Jambuḍvipa, 102

Supersoul
  as director of living beings, 216
  Rāma as, 232

Supreme Lord
  as original cause of all natural events, 216

Surocana
  as son of Yajñabāhu, 284

Sūrya
  as life and soul of this universe, 317

Sūrya ātmā ātmatvenopāsyah
  quoted, 316

Sūrya Nārāyaṇa
  as sun deity incarnation of Supreme Lord, 362

Sūrya-somāgni-vāraśa-
  verses quoted, 279

Sutala
  as residence of Bali Mahārāja, 390

Suvarcalā
  as wife of Paramēṣṭhi, 74

Svadharma- niṣṭhāḥ śata-
  quoted, 304
Svalpam apy asya dhamasya
quoted. 64
Svargaloka
sons outlive their fathers on. 160
Śveta
as mountain of Jambūdvipa. 99
Bhadrā River falls onto peaks of mountain. 130
Śvetāsvatara Upaniṣad
quoted on Supersoul, 280
quoted on word gūḍha, 215

T

Tad viddhi pranipātena pariṣprāṣnena
quoted. 60. 84
Tad-jnānārtham sa gurum
quoted. 6. 60. 134
Taittirīya Upaniṣad
quoted on fear of Supreme Brahman. 281
quoted on living entity becoming established in spiritual, blissful life. 253
quoted on word vipaścitaḥ, 214-215
Talātala
ruled by demon Maya. 403-404
Tamisra
as hellish planet. 441, 442
Tapo divyaṁ putrakā yena
quoted. 158
Tapasūrmi
as hellish planet. 441, 456
Tasmād guruṁ prapadyeta
quoted. 23. 60. 134
Tātāla saikate, vāri-bindu-saṁa
quoted. 30
Tathā dehāntara-prāptih
quoted. 476
Tatra brahma tu vijñeyaḥ
quoted. 141

Time
as insurmountable. 394
causes luminaries to revolve around polestar. 357
divided by moon-god. 286
fear produced by. 383

Tivreṣu bhakti-yogena yajeta
quoted. 263
Transcendentalists
two groups of. 125
Transmigration
the secret of. 152
Tretā-yuga
people enjoyed without tribulations in. 136
Tri-daśa-pūr ṛāśa-puspāyate
quoted. 110
Tripurāri
See: Śiva
Trivikrama
Madhvācārya quoted on. 122
Tri-yuga
Lord known as. 213
Tumburu
as stringed instrument of Nārada. 419
Tvaṣṭā
as son of Bhauvana. 87
Tyaktvā dehaṁ punar janma naiti
quoted. 258
Tyaktvā sva-dharmain caranaṁbujam harer
verses quoted. 64

U

Udgātā
as son of Pratiha. 75
Udgītha
as son of Bhūmā. 76
Universal form
devotee should first think of. 480
is material. 93
meditation on brings one to pure goodness. 92
not real form. 208
Universe
appears like mustard seed. 411-412
diameter of. 314
heated by sun. 322
Universe
  is like a great fort. 8, 362
  resting like an atom on one of Lord’s
  hoods. 426
  rests on hood of Śeṣa. 148
  three divisions of. 307
  whatever we see is within this one. 329
Upadekṣyantī te jñānam jñāninas
  quoted. 75
Ūrṇā
  as wife of Citraratha. 87
Utkalā
  as wife of Śamrāṭ. 87
Uttarakuru-varṣa
  boar incarnation worshiped in. 212
Uttamaśloka
  Bharata Mahārāja was fond of serving. 63
Uttanapāda
  Dhruva Mahārāja as famous son of. 123

V
Vaikuṇṭhaloka
  no anxiety or repeated birth in. 257
Vairāja
  sun-god known as. 315
Vaiṣṇavas
  always in transcendental bliss. 231
  avoid company of Jains. 72-73
  compared to desire tree. 169
  first business of. 172
  twenty-six good qualities of. 177
Vaiśya
  earns money honestly through
  agriculture. etc. 475
Vaitaranī
  as hellish planet. 441, 459
Vaivasvata Manu
  rules in Ramyaka-varṣa. 198
Vajraṇaṭaka-śālmali
  as hellish planet. 441, 457
Vālikhītyas
  offer glorification to sun-god. 333

Vāmadeva
  as son of Hiraṇyareṇa. 288
Vāmanadeva
  Bali Mahārāja offered everything to.
  390-392
  Viṣṇu’s appearance as. 121-122
Vāṇcha-kalpa-tarubhyāsa ca
  verses quoted. 169
Vārāhe vāma-pādam tu
  verses quoted. 122
Varnāśramācāravata
  verses quoted. 251
Varnāśrama-dharma
  better position in material world attained
  by following principles of. 8-9
easily adopted in Bhārata-varṣa. 251
  human being can’t violate principles of.
  453
Varuṇa
  inhabitants of Krauṇḍadvipa worship.
  294-295
  possesses Nimlocani. 8, 326
  protects Mount Krauṇḍa. 292
Vasu
  as son of Hiraṇyareṇa. 288
Vasudāna
  as son of Hiraṇyareṇa. 288
Vāsudeva
  abode of. 141
  understood from platform of pure good-
  ness. 92
Vāsus
  came from Nārāyaṇa. 277
Vāyu
  inhabitants of Śākadvipa worship. 300
Vāyu Purāṇa
  quoted on mountains of Jambūdvipa. 97
  quoted on sun-god’s horses. 332
Vedais ca sarvair aham eva
  quoted. 24, 74
Vedānta-saṅgraha
  quoted on taking birth in Bhārata-varṣa.
  250
Vedānta-sūtra
  quoted on Lord as source of everything.
  415
Vedas
Asi-patravana as hell for deviates from path of. 449
Krṣṇa incarnated as gigantic fish to protect. 199
meant for understanding karma, jñāna
and yoga, 68
quoted on accepting bona fide guru, 6

Venus
motion and characteristics of. 349

Vibhu
as son of Prastāva. 76

Vidhyādharaloaka
as planet below Rāhu. 376

Vidyādharas
constantly offer prayers to Lord. 417

Vidyāpati Thākura
quoted on unhappiness of family life. 29-30

Vijayadhvaja
quoted on size of Rāhu. 374

Viraja
as son of Tvaṣṭā. 87
verse glorifying. 88

Virarāgghava Ācārya
explains verse of Bhāgavatam, 279-280
quoted on affection in intimate relationships. 183

Virāta-rūpa
as external body of Lord. 478

Viravrata
as son of Madhu. 87

Virocanā
as wife of Tvaṣṭā. 87

Viśasana
as hellish planet. 441, 463

Viśayah khalu sarvatah
quoted. 49

Viṣṇu
expands as demigods. 276
śīśumāra as external form of. 368
sun-god as reflection of. 279

Viṣṇu-dharmottara
quoted on Lord Rāma. 224

Viṣṇupadi
as name of Ganges River, 121-122

Viṣṇu Purāṇa
quoted on demigods and others worshiping sun-god. 332
quoted on satisfying Lord by executing prescribed duties. 251
quoted on sun-god’s horses. 332

Viṣūci
as wife of Viraja. 87

Viśvadhāra
as son of Medhātithi. 298

Viśvakṣena
as assistant of Lord. 311-312

Viśvāmitra Muni
was captivated by Menakā. 126

Viśvanātha Cakravarti Thākura
quoted on Deity worship by demigods. 139-141
quoted on location of hellish planets. 434
quoted on location of Lokāloka Mountain. 309
quoted on meditation on virāta-rūpa, 369-370
quoted on mountains of Jambudvīpa. 97
quoted on personal identity of the Lord. 228-229
quoted on praying for benediction. 169
quoted on sakāma-bhakta, 191
quoted on separation of Rāma from Sitā. 231
quoted on sons outliving their fathers. 160
quoted on word ādi, 415
describes real guru, 23
gives opinion on sins leading to Raurava hell. 444
quoted on guru as representative of Supreme Lord. 290
quoted on material world as blazing forest fire. 25
quoted on method of worship of Varuna. 294
quoted on mild flames of kuṣa grass. 287
quoted on spiritual master’s mercy. 61
quoted on sun as life and soul of all living entities. 316
quoted on township of Brahmā. 118
Vitala
Śiva lives with his associates in, 388-389
Vitihotra
as ruler of Puṣkardvīpa, 303
Vivikta
as son of Hiranyāretā, 288
Vṛddhasenā
as wife of Sumati, 73
Vṛndāvana
Krṣṇa treated as beloved son or lover by residents of, 197
Vyāsadeva
wrote Bhāgavatam as commentary on Vedānta-sūtra, 419
Vyēṅkata Bhaṭṭa
questioned by Caitanya about Lakṣmi, 196-197

W

Wife
as illusion personified, 40
compared to witch and tigress, 10
material happiness centered around one’s, 229-231
sex relations should be restricted to one’s, 456
Women
and men, attraction between as cause of bondage, 41
compared to dolls, 201
conditioned soul falls victim to, 32
Krṣṇa as only real husband of all, 187
Krṣṇa fulfills desires of, 190
three kinds of created by demon Bala, 386-387
World, material
as one fourth of Lord’s creation, 95
as transformation of material qualities, 95
compared to forest, 5-6
compared to mirage in desert, 13-14
correction of miserable conditions in, 114
demigods see to affairs in, 311
different types of enemies within, 20
World, material
entered by conditioned soul for some material profit, 5
enviousness in, 54
everyone works in wrong direction in, 252-253
following principles of varnāśrama-dharma to attain better position in, 8-9
full of envious persons, 169
miseries of, 55
not created just to inflict suffering on living entities, 218
purpose of creation of, 416
scientists, philosophers, etc. as cheaters in, 37-38
seen as perishable by Vedic scholars, logicians, etc., 160-161
seen as permanent by conditioned soul, 12
three kinds of activities in, 434
under superintendence of Durgādevi, 232

Y

Yac caksur ese savitā sakala-grahāṅām
verses quoted, 322, 360
Yad gatvā na nivartante tad dhāma
quoted, 256
Yadu dynasty
Krṣṇa took birth in, 88
Yadyapi sāṅkhya māne ‘pradhāna’
verses quoted, 218
Yajñābāhu
as master of Śalmalidvīpa, 284
Yajñārthāt karmano ’nyatra
verses quoted, 455
Yajña-siṣṭāsīnaḥ santo
verses quoted, 454
Yakṣas
places for enjoyment for in antarikṣa, 377
wives of assist Bhavāṇi, 107
Yamadūtas
bring sinful men to Yamarāja upon their death, 438
Yamarāja  
as King of *pitās*, 438  
possesses Sāmyamani. 326

*Yam evaisa vrute tena labhyah*  
quoted. 228

*Yam labdhvā cāparām lābham*  
quoted. 265

Yamunā River  
land of India glorious because of. 122

*Yan maithunādi-grhamedhi-sukham*  
quoted. 33, 230

Yānti deva-vratā devān  
verses quoted. 47, 256, 278

Yānti mad-yājino ‘pi mām  
quoted. 47

*Yasmād brahma-saukhyam tv*  
quoted. 158

Yaśodā  
as resident of Vṛndāvana. 197

*Yasyāham anugrhnāmi hariṣye*  
quoted. 19

*Yasyājñayā bhramati sambhṛta-*  
quoted. 302

*Yasya prasādād bhagavat-prasādah*  
quoted. 61, 290

*Yasya samyag bhagavati*  
verses quoted. 243

*Yasyātma-buddhih kunape*  
verses quoted. 444

*Yata dekha vaiṣṇavera vyavahāra*  
verse quoted. 231

*Yathā kāñcanatām yāti*  
verse quoted. 389

*Yat karoṣi yad aṣnāsi*  
verses quoted. 22, 34

*Yat-pāda-paṅkajā-palāśa-vilāsa*  
verses quoted. 167

*Ye ’py anya-devatā-bhaktā*  
verses quoted. 276-277

*Yogamāyā*  
as Lord’s personal potency. 312

*Yoginām api sarvesām*  
verses quoted. 126

Yogīs  
are fallen and cheated. 44

can’t stop waves of sense gratification. 167

can’t succeed without devotional service. 126

control bodily airs. 300

Yudhiṣṭhira Mahārāja  
present leaders should take lessons from. 80

Z

Zodiac  
motion of sun and planets in explained. 340

sun assumes twelve names according to signs of. 343

sun passes through signs of. 322