COMMENTARIES

ON 5TH CANTO BHĀGAVATAM COSMOLOGY

By

Śrīla Śrīdhara Svāmī, Śrī Vīrarāghavācārya, Śrīmad Vijayadhvaja Tīrtha,
Śrīmad Jīva Gosvāmī, Śrīmad Viṣvanātha Cakravartī Ṭhākura,
Śrī Vaṁśīdhara, Śrīmad Śukadeva, Gosvāmī Śrī-giridharalāla,
Śrī Bhagavatprasādācārya, Śrī Yādavārya

SANSKRIT WITH ENGLISH TRANSLATION

ALSO INCLUDED

Original Sanskrit Texts of *Śrīmad-Bhāgavatam* Compiled by
Śrīla Kṛṣṇa-dvaipāyana Vyāsa
With Roman Transliteration, Synonyms and Translations
by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Edited by

His Holiness
Danavir Goswami

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ON THE COVER

"Just as the oxen tied to the central pole of the threshing floor move in their respective positions, so do the stars and planets, fixed by Īśvara [the controller] in the proper positions within the *kāla-cakra* move by their own *karma* and propelled by Vāyu [*pravāha*—ropes of wind]." (Commentary by Viśvanātha Cakravartī on Chapter 23, Verse 3 of *Śrīmad-Bhāgavatam*, Fifth Canto)

Every night we see that the constellations in the sky are rotating from east to west. The Vedas tell us that all planets and stars are attached to the polestar by invisible astral chords of wind called *pravāha*. As we see on the cover, the revolution of the polestar causes the orbital motion of other planets and stars and the whole system resembles a gigantic chandelier.

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Dedication

To

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Founder-Acarya of the International Society for Krishna Consciousness

FOREWORD

By His Holiness

Bhanu Swami

The structure of the universe and calculations of planetary movements have been a matter of great interest to many ancient civilizations. The Vedic scriptures give ample evidence of this interest. The ancient calculations give similar results to modern methods, whereas the Vedic description of the structure of the universe differs greatly from the modern conception. Some persons will thus reject the Vedic conception as imaginary. At least some explanation for the difference seems needed. This can only be done by first examining the available scriptures on this subject to obtain accurate knowledge of the conceptions. Since the Bhagavatam devotes many chapters to the structure of the universe, Bhagavatam should be studied. Thus the translation of the various commentaries on the chapters dealing with this subject is valuable. The present publication of these commentaries is a major step to help us properly understand the Vedic conception of the universe and based upon this, we can attempt to correlate it with modern conceptions, or let it stand on its own merits. That will be left for the reader to judge.

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INTRODUCTION

oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ
śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikam

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him. When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa and Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa along with Their associates Śrī Lalitā and Viśākhā.

he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te

O my dear Kṛṣṇa, You are the friend of the distressed and the source of creation. You are the master of the gopīs and the lover of Rādhārāṇī. I offer my respectful obeisances unto You.

tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari

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vṛṣabhānu-sute devi
praṇamāmi hari-priye

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa.

vāñchā-kalpatarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls.

śrī-kṛṣṇa-caitanya
prabhu-nityānanda
śrī-advaita gadādhara
śrīvāsādi-gaura-bhakta-vṛnda

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

****

The cosmology portion of *Śrīmad-Bhāgavatam*'s Fifth Canto translated and commented upon by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda is, in our opinion, totally fulfilling and comprehensive. It was directly inspired by Lord Śrī Kṛṣṇa to succinctly explain *bhāgavata* cosmology to the world. Nevertheless, before his departure, Śrīla Prabhupāda also expressed a strong desire to construct a Temple of Vedic Planetarium using specific insights from *authoritative commentaries by important ācāryas* on the Fifth Canto. A recently discovered letter sheds more light on this:

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Krishna Balarama Mandir, Chattikara Road, Vrindaban, U.P.,

November 14 1976
Mr. S. L. Dhani, Deputy Secretary
Subject: The Times of India Article of November 7th 1976 concerning your paper on the Puranic theory of evolution.

Dear sir,

The above mentioned International Society for Krishna Consciousness has published within the last ten years English translations of the Bhagavad Gita, Srimad Bhagavatam (Maha-purana), Caitanya Caritamrta, Isopanisad and many other volumes of India's most ancient Vedic cultural heritage, which are now translated into French, German, Spanish, Portuguese, Dutch, Italian, Chinese, etc. and which are being purchased by the millions all over the world.

Now, here in India, we are planning construction of a very large "Vedic Planetarium" or "Temple of Understanding". Within the planetarium we will construct a huge, detailed model of the universe as desdcribed in the text of the fifth canto of the Srimad Bhagavatam. Within the planetarium the model will be studied by onlookers from different levels by use of escalators. Detailed information will be given on open verandas at the different levels by means of dioramas, charts, films, etc.

The planetarium is planned to be approximately 400 feet high and will have floor space of approximately 90,000 sq. ft. The model will depict: (from bottom to top)

1) The lower planetary system (pataladi-saptaloka)
2) The earthly system (bhu-mandala with Sumeru in center, seven islands (saptadvipa), seven oceans (sapta-samudra), Manosattara Parvata, Lokaloka Parvata, Alokavarsa.
3) The Bhuvarloka (Siddha-caranadi-loka)
4) The upper planetary system (Svarga loka) beginning from the Sun, showing with electrial apparatus both its horizontal and vertical rotations, Rahu, the Moon, the Naksatras, the other seven planets ending with Saturn (Saniscara), the Saptarsis, and Dhruvaloka with Ksirodakasayi Visnu on the Ksirodaka ocean.
5) Maharloka
6) Janaloka
7) Tapoloka
8) Satyaloka
9) Garbhodakasayi Visnu lying on Sesanaga on the Garbhodaka ocean
10) The seven coverings of the universe
11) Sivaloka
12) Karanarnavasayi visnu lying on the Karana-samudra
13) Impersonal brahmajyoti
14) Vaikunthaloka with the various Visnumurtis
15) Goloka Vrndavana

This model (approximately 200 feet high and 100 feet wide) will be engineered to suspend from the structure of the dome and rotate according to the real movement of the planets. The plans for this very large project are being taken soley from the references found in fifth canto Srimad Bhagavatam and its authoritative commentaries by important acaryas, along with other Puranas and Samhitas like Brahma-samhita etc.

As you can appreciate, the work involved in this project will be gigantic and the advice of many experts from all fields will be needed to make it come out successful. It will be a glorious exhibition of India's Vedic culture that will attract visitors from all the world. I am inquisitive to know how you can help us with this project, as I know you are an expert in the field of Puranic astronomy. Hoping to hear from you in the near future.

Faithfully yours,
A.C. Bhaktivedanta Swami

ACBS/jda
reply c/o:Saurabh Das
Hare Krishna Land, Gandhi Gram Rd., Juhu, Bombay, 400 __4

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Commentaries on 5th Canto Bhāgavata Cosmology is likely the first English translation of the eleven-chapter cosmological section (Chapters 16-26) of the Sanskrit book primarily used as a reference by Śrīla Prabhupāda for his own *Śrīmad-Bhāgavatam* purports. The famous scholar Krsna Sankara Sastri published the book entitled *Śrīmad-Bhāgavatam Mahā-Purāṇam* in 1935. Śrīla Prabhupāda had this to say about the book:

> "*Perhaps you know that there is an edition of the Srimad-Bhagavatam by Krsna Sankara Sastri "abhinavah sukah" Vedantacarya, Sahitya-tirtha, sribhagavatasudhanidhi, from Ahmedabad. In his book he has given almost all the important commentaries on the Bhagavatam, as follows: 1. Sridhara Svami 2. Sri Vamsidhara 3. Sri Gangasahaya 4. Srimad Viraraghavacarya 5. Srimad Vijayadhvaja Tirtha 6. Srimad Jiva Gosvami 7. Srimad Visvanatha Cakravarti Thakura 8. Srimad Sukadeva 9. Gosvami Sri-giridharalal (Vallabhacarya Sampradaya) 10. Sri Bhagavat-prasadacarya, etc.*" (Letter to Sumati Morarjee, 7, August, 1976)

The actual names of the commentaries are *Bhāvārthadīpikā* by Śrīdharasvāmi, *Vīrarāghavīya* by Vīrarāghava, *Pada-ratnāvalī* by Vijayadhvaja, *Krama-sandarbha* by Jīva Gosvāmī, *Sārārthadarṣinī* by Viṣvanātha Cakravarti, *Bhāvārthadīpikāprakāśa* by Śrīvaṁśīdhara, *Siddhānta Pradīpa* by Śukadeva, *Tīrtha Bāla Prabodhinī* by Śrī Giridhara Lāla, and

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Bhaktamanorañjanī by Śrī Bhagavatprasādācārya. However, in this book we have simply given the names of the commentators above each comment. In addition to the above-mentioned nine commentators, we have also included the translation (chapters 18-26) of the Sanskrit commentary by Yadavarya, a highly respected scholar in the line of Śrīpād Madhvācārya.

Together, these ten commentaries provide a most significant symphony of conclusions harmonizing views from Vaiṣṇava *sampradāyas*. Repetition appears in this volume, yet instead of becoming monotonous, the wise will hear a beautiful crescendo of voices singing in authoritative unison.

Variances of opinions amongst the commentators, indicates realization seen from different angles of vision, or, as mentioned in this book by Śrīla Jīva Gosvāmī:

टीकादर्शिता मतभेदाः सृष्टिभेदेन ज्ञेङ्काः ॥६-२९॥

"Different viewpoints described in the commentaries are to be taken as in different creations."

Here "different creations" refers to diverse manifestations of universal cosmography found in separate universes and/or the dissimilar aspects found within our universe in the thousands of *kalpas* or days of Brahmā.

It is interesting to note, however, that none of commentators has whimsically introduced any new concepts. Rather, they have all followed in the footsteps of the original speaker of *Śrīmad-Bhāgavatam*, namely Śrī Śukadeva Gosvāmī, and its first commentator Śrīla Śrīdhara Svāmī. The level of agreement between the commentaries is nothing less than astounding. This proves that consistency is one of the most profound characteristics of Vaiṣṇava literature. Śrīla Prabhupāda explains:

> *Śrīmad-Bhāgavatam has many ṭīkās, or commentaries, following the paramparā system, but Śrīdhara Svāmī's is first. The commentaries of all the other ācāryas follow his. The paramparā system does not allow one to deviate from the commentaries of the previous ācāryas. By depending upon the previous ācāryas, one can write beautiful commentaries. However, one cannot defy the previous ācāryas. The false pride that makes one think that he can write better than the previous ācāryas will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting*

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the śāstras, especially the Bhagavad-gītā and Śrīmad-Bhāgavatam, in his own way. This system of commenting in one's own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, 'artha-vyasta' likhana sei. Commentaries written according to one's own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures. [Śrī Caitanya-caritāmṛta Antya-līlā 7.134 Purport]

Although Śrīla Prabhupāda considered all of the commentaries "important," he especially held five commentaries in high esteem—those of Śrīdhara Svāmī, Śrīla Jīva Gosvāmī, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Vīrarāghavācārya and Śrīmad Vijayadhvaja Tīrtha.

Śrī Caitanya Mahāprabhu personally had this to say about Śrīdhara Svāmī:

śrīdhara-svāmi-prasāde 'bhāgavata' jāni
jagad-guru śrīdhara-svāmī 'guru' kari' māni

"Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master." [Śrī Caitanya-caritāmṛta Antya-līlā 7.133]

Śrīdhara Svāmī was a follower of the Viṣṇu Svāmī sampradāya in the 14th century and was born near Remuna. Śrīla Jīva Gosvāmī (15th century) was one of the six Gosvāmīs of Vṛndāvana, a direct disciple of Lord Caitanya and named by Śrīla Prabhupāda to be the "greatest philosopher in the world." Śrīla Viśvanātha Cakravartī Ṭhākura (17th century), was the most prominent spiritual master of sixth-generation Vaiṣṇavas in Caitanya Mahāprabhu's sampradāya. Śrīla Vīrarāghavācārya was a very famous *ācārya* in the Rāmānuja-sampradāya in the 14th century. Gosvāmī-śrī-giri-hari-lāla (1850-1900) was in the line of Vallabhācārya and Śrīvaṁśīdhara was a Vaiṣṇava who lived from 1820-90.

Within the opus of Vedic literature, the topmost position of authority is reserved exclusively for the *Śrīmad-Bhāgavatam*.

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become

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even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

Śrīpād Madhvācārya said: "Everything should be interpreted without contradiction to *Bhāgavata*." In approaching scientific subject matters, Śrīla Prabhupāda gives the following advice:

> *"In the creation of the Lord there are many wonderful things we can see with our own eyes every day and night, but we are unable to reach them equipped by modern materialistic science. We should not, therefore, depend on the fragmentary authority of materialistic science for knowing things beyond the range of scientific purview. For a common man, both modern science and Vedic wisdom are simply to be accepted because none of the statements either of modern science or of Vedic literature can be verified by him. The alternative for a common man is to believe either of them or both of them. The Vedic way of understanding, however, is more authentic because it has been accepted by the ācāryas, who are not only faithful and learned men, but are also liberated souls without any of the flaws of conditioned souls. The modern scientists, however, are conditioned souls liable to so many errors and mistakes; therefore the safe side is to accept the authentic version of Vedic literatures, like Śrīmad-Bhāgavatam, which is accepted unanimously by the great ācāryas." (2.2.26)*

The "Śukadeva" listed as a commentator is a different person from Śrīla Vyāsadeva's son—Śrīla Śukadeva Gosvāmī, the original speaker of *Śrīmad-Bhāgavatam*.

Within the translations, brackets found with information inside are mine. Also, there are occasional notes from the translators in brackets marked as such.

The English transliteration of Sanskrit incorporates several styles—including the standard diacritical system known as Harvard Kyoto as well as more regional usages presented by our translators.

Since this volume is largely a reference work, we have purposely avoided much editing to keep the essential message of the commentators unencumbered.

In conclusion, this book offers essential answers to cosmological questions, provides a blueprint for future scholars and an immense opportunity for scientific preaching by all sincere devotees. Those with implicit faith in *guru*, *śāstra* and *sādhu* cannot help but be incredibly inspired from reading these commentaries. Naturally then, they will want to explain it to others.

Acknowledgements

The major impetus behind this project came from Śrīman Ambarisa dasa Adhikari (Alfred B. Ford) whose determination to fulfill the instructions of Śrīla Prabhupāda for constructing a Vedic Planetarium is tremendous.

As this book's editor and project director, I would like to also acknowledge the great work and help of those involved in this effort.

The translation from Sanskrit to English was rendered by Vaiṣṇava scholars Prof. V. S. Vijayaraghavan (chapters 16-17) as well as another who wishes to remain anonymous. His Holiness Bhanu Swami of ISKCON, kindly agreed to give invaluable advice on certain Sanskrit texts and his forward is much appreciated.

Research team: Divya Prabandha dasa Brahmacari (Darko Kafka), Gokula Candra dasa Brahmacari (Boris Jankovic), Adbhuta Hari dasa Brahmacari (Darko Vlacina), Radha Madhava dasa Brahmacari, Bhanu Prakash, Krishna Kirtana dasa Brahmacari, Mayesh dasa (ACBSP), Vamsi dasa et al and K.P. Vijayendra.

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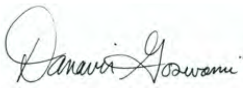
For further reading on the subject please see our publications: *Puranic Cosmology*, *Sūrya-siddhānta and Siddhānta-śiromaṇi*, *Bhū-gola Science—The Universe As It Is* and *Vedic Cosmology*.

Special thanks to Bhaktivedanta Book Trust International.

Om tat sat
Yours faithfully,



Danavir Goswami

(A most insignificant disciple of Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya 108 His Divine Grace A. C. Bhaktivedanta Swami Prabhupada)

(Mayapur Chandrodaya Mandir, Nadia, West Bengal. February 18, 2007, Gaurabda 520, Kṛṣṇa Era 5234, the anniversary of the disappearance of Śrīla Jagannatha dasa Babaji and Sripad Tamal Krishna Goswami)

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CHAPTER ONE

16- Description of Jambūdvīpa

TEXT 5-16-1

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

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

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

पूर्वोत्त्कद्वीपसिंध्वादिमानचिह्नस्वरूपतः । स्पष्टं प्रवक्तुमारब्धा पंचाध्यायी ततः परम्
षोडशेऽधस्तथा चोर्ध्वं परितः सान्निवेशतः । मेरोः स्थितिर्मही कंजकर्णिका चोपवर्ण्यते
प्रियर्वतचरित्रोक्तावुक्ता द्वीपादिकल्पना । तद्विशेषविजिज्ञासुः कथांते परिपृच्छति
उक्त इति । किंपर्यतमुक्तस्तदाह यावदादित्यस्तपति यत्र चासौ शुक्लकृष्णपक्षयोर्नक्षत्रगणैः
सह चंद्रमा वा दृश्यते तावत्

The five chapters henceforth (i.e, chapters 16 to 20) are begun for clearly explaining the previously mentioned islands, oceans etc. by their extent, definitions and essential characteristics. [1]

In the sixteenth chapter, the configuration of Mount Meru, what lies to its bottom, top and surroundings and the pericarp of the earth-lotus are explained. [2]

In the previous chapter, while narrating the story of King Priyavrata, mention was made of the division of the globe into islands. To know about

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it in greater detail, at the end of that story, the king (Parīkṣit) inquires further. [3]

(ukta:)—"To what extent was told," is specified as up to where the sun reigns, where also the moon in the bright and dark fortnights is seen along with the stellar clusters (constellations).

Commentary by Vijayadhvaja Tīrtha

भूवलयतद्विशेषज्ञानं श्रीनारायणमहिमोपलक्षणत्वात्तदावश्यकं मोक्षोपयोगीत्यतस्तत्परिमाणादि वर्णयति पञ्चस्वध्यायेषु । तत्र परीक्षिद्विशेषतोऽपि ज्ञातुमुक्तानुवादपूर्वकं श्रीशुकं पृच्छति इत्युक्त इति । आदित्यो यावत्पर्यन्तं तपत्यसौ चन्द्रमाश्च यत्र ज्योतिषां नक्षत्राणां गणैः सह दृश्यते त्वया भूमण्डलायामविशेषस्तावानित्युक्तः

The knowledge of the world-globe and its particulars is illustrative of Śrī Nārāyana's greatness and hence is essential for liberation. Therefore, the description of the globe is elaborated in the next five chapters. Therefore, Parīkṣit inquires from the sage Śuka about details by summarizing what is indicated earlier briefly in the part "ukta iti"—thus, "You have said that the extent of the world is up to the region where the sun glows or where the moon along with stellar constellations is visible."

Commentary by Viśvanātha Cakravartī

जम्बूद्वीपस्य वर्षाणां शैलानां शैलानां मध्यवर्त्तिनः । सुमेरोश्च प्रमाणं यत् षोडशे तन्निगद्यते ॥ प्रियव्रतचरिते श्रुतस्य द्वीपसमुद्रादेः प्रमाणादिकं तत् कथाप्रकरणान्ते पृच्छति उक्त इति । तपति प्रकाशयति तत्पर्यन्तः इत्यर्थः । यत्र यत्र चन्द्रमा दृश्यते तावत्पर्यन्तश्च तत्रापि तन्मध्य इत्यर्थः

In the Sixteenth (chapter), the extents of the continents of Jambūdvīpa, the intervening mountains and Sumeru are being described.

The king inquires about the mention of the islands, seas, etc. and their extents made during the episode of Priyavrata at the end of the episode (context) as "uktah."

Commentary by Śrīvaṁśīdhara

आदिना वर्षादिग्रहः (१) परितः सर्वतः संनिवेशतः महीरूपपंकजस्य कर्णिकामध्यवर्त्तिबीजकोशस्तद्रूपत्वेन मेरोः स्थितिर्वर्णिता । अत्र चशब्दः पादपूरणे (२) प्रियव्रतचरित्रस्योक्तौ कथने प्रथमाध्याये । तेषां द्वीपादीनां विशेषो भेदस्तज्ज्ञातुमिच्छुः परीक्षित् (३)। भूमंडलस्यायामविशेषः । तपति प्रकाशयति । तावत् तत्प्रमाणं तत्पर्यतमित्यर्थः

Comment on Śrīdhara Svāmi's first verse: The term "etc." after "islands," indicates continents, etc.

Comment on Śrīdhara Svāmi's second verse: Surroundings indicates "from all around." The situation of Mount Meru is described as analogical to earth in the form of a lotus that has Meru as the pollen-case amid its pericarp. Here the particle "ca" is used as quarter-filler (for metrical requirement).

Comment on Śrīdhara Svāmī's third verse: Previously, after the episode of King Priyavrata was told, King Parīkṣit was desirous of knowing the specific details and distinctions of the islands, etc.

The particulars of length (extent) of the world (globe) etc. "Glows" = illuminates. Until "that much", i.e, the region/place.

Commentary by Śukadeva

प्रियव्रतचरित्रवर्णने संक्षेपेण द्वीपादिकं श्रुत्वा तद्विस्तरं श्रोतुं पृच्छति उक्त इति ।
ज्योतिषां गणैः सह असौ चन्द्रमा दृश्यते ॥

Having briefly heard of the islands, etc. in the narration of the Priyavrata episode, the king asks further to know its elaboration as "ukta iti."

Commentary by Śrī Giridhara Lāla

गतैः पञ्चदशाध्यायैरुक्ता स्वरूपसंस्थितिः । अतश्चैकादशाध्यायैर्देशस्थितिर्निरूप्यते
पञ्चभूतप्रधानत्वात् पञ्चभिर्भूमिवर्णनम् । चतुर्विधस्य हेतुत्वात् पुरुषार्थस्य वै यतः
जम्बूद्वीपस्य तेनादौ चतुर्भिस्तन्निरूपणम् । परिंाणस्वरूपं च षोडशे तस्य वर्ण्यते

एवं पञ्चदशमिरध्यायैः स्वरूपस्थितिं निरूप्येदानीं देशस्थितिं निरूपयिष्यन् भूमेः पञ्चमहाभूतप्रधानत्वाददौ पञ्चभिरध्यायैर्भूस्थितिं निरूपयति, तत्राप्यन्येषां द्वीपानां स्वर्गादिलोकानां च भोगस्थानत्वाद्भोगस्य च कर्माधीनत्वात् कर्मणश्च जम्बूद्वीपे भारतखण्डे सम्भवात् भगवद्भक्तेरप्यत्रैव प्राचुर्यात् मेरौ तत्तद्वर्षे च सर्वदेवानां भगवदवताराणां च स्थानत्वाच्च चतुर्विधपुरुषार्थोपजीन्यत्वेन जम्बूद्वीपस्य श्रेष्ठत्वाददौ चतुर्भिरध्यायैर्जम्बूद्वीपं निरुपयति, तत्रास्मिन्नध्याये जम्बूद्वीपमेर्वादेः स्वरूपं परिमाणं च निरूपयति, तत्रादौ प्रियव्रतचरितनिरूपणावसरे द्वीपवर्षादिकल्पना सामान्यत उक्ता, तद्विशेषं जिज्ञासुः स्वस्य श्रवणाधिकारित्वं ज्ञापयन्नुक्तानुवादपूर्वकं तद्विशेषं पृच्छति - उक्त इति । यावदादित्यस्तपति प्रकाशयति यत्र च ज्योतिषां गणैर्नक्षत्रसमूहैः सह चंद्रमा दृश्यते तावान् भूमण्डलस्य आयामविशेषो विस्तारविशेषस्त्वयोक्त इत्यन्वयः

Comment on Śrīdhara Svāmī's first verse: In the fifteen previous chapters, the essential nature is described. In the remaining eleven chapters, the location is being described.

Comment on Śrīdhara Svāmī's second verse: As earth is the most important among the five elements, it is being described in five chapters. This is because it is the cause of the four-fold attainments. [the four-fold attainments are: (1) *dharma*—occupational duties; (2) artha—economic development; (3) kāma—fulfillment of desires; (4) mokṣā—ultimate salvation]

Comment on Śrīdhara Svāmī's third verse: In the four chapters beginning from Chapter 16 Jambūdvīpa is described. Its extent, etc. are described in the Sixteenth Chapter.

Having covered the essential characteristics in fifteen chapters, now the locational details of the earth (the most important among the five elements) are being described in five chapters. Although there are other islands and worlds which are like heavenly stations for enjoyment, their attainment

depends on actions performed in Jambūdvīpa and the Bhārata continent. Devotion to the Supreme Lord is most likely there.

Mount Meru and other continents are the places for deities and the Lord's incarnations and thus they support the four-fold attainments of man. This is described in four chapters. In this Sixteenth Chapter, the nature, extent, etc. of Jambūdvīpa and Mount Meru are described.

Having heard about the islands, continents, etc. during the Priyavrata episode, and wanting to know more about them, the king says "ukta iti." "Until where the sun glows/illuminates and where, along with stellar groups, the moon is seen, that much is the extent of earth's spread as indicated by you."

Commentary by Śrī Bhagavatprasādācārya

द्वीपाब्ध्यादि पुरा प्रोक्तं मानचिह्नस्वरूपतः । वक्तुं स्पष्टं तदारब्धा पञ्चाध्यायी परं ततः
परितोऽधस्तथा चोर्ध्वं संनिवेशेन षोडशे । स्थितिर्मेरोर्महीपद्ममध्यभागश्च वर्ण्यते

एवं श्रुतप्रियव्रतचरित्रः श्रुततत्संतानश्च राजा प्रियर्वतचरित्रे संग्रहेणाभिहिताया द्वीपादिकल्पनाया विशेषं जिज्ञासुः कथान्ते उक्तानुवादपूर्वकं पृच्छति उक्त इति । हे मुने, त्वया भूमण्डलस्य आयामविशेषो दैर्ध्यविशेषः विशालतेति यावत् । उक्तः स किंपर्यन्त उक्तस्तत्राह । यावत् आदित्यस्तपति यत्पर्यन्तं सूर्यः प्रकाशं करोति, यत्र च यावति भूमण्डले असौ, चन्द्रमाः वा, शुल्लकृष्णपक्षयोरिति शेषः । ज्योतिषां गणैः नक्षत्रवृन्दैः सह दृश्यते । तावदुक्त इति संबन्धः । अयं भावः - अस्य स्कन्धस्य प्रथमेऽध्याये 'यावदवभासयति सुरगिरिमनुपरिक्रमन् भगवानादित्यो वसुधातलमर्द्धेन प्रतपत्यर्द्धेनाच्छादयति'' अनेनादित्यः सुरगिरेस्तमिस्रातिमिरासंवलितप्रकाशेचैकस्मिन्नर्द्धे दिवा करोति, अस्योपलक्षणत्वात्तदप्रकाशवन्तं सुरगिरेर्भागं तिमिरसंवलितज्योत्स्नापुञ्जेन चन्द्रमाः नक्षत्रैः सह प्रकाशयन् रजनी करोतीत्यपि मुनिना सूचितत्वात्तदपि स्मृतिपथमानीयात्रानुवादेनाभिहितं बोध्यमिति

Comment on Śrīdhara Svāmi's first verse: Islands, seas, etc. mentioned earlier, are now being clearly explained by size, characteristics and essential nature in the following five chapters.

Comment on Śrīdhara Svāmi's second verse: The periphery, the top, the bottom and the configuration of the earth globe and Meru, the central part of the earth as a lotus, are explained in the Sixteenth Chapter.

Thus, having heard the story of Priyavrata and his progeny, the king, desirous of knowing, asks about the details regarding the division of the world into islands. These were mentioned briefly in the story of Priyavrata, at the end of the episode, by summarizing what was said earlier as "uktah." "'O sage!, you mentioned the expanse of the world, i.e, the length, and extent unto where the sun illuminates and the moon (in bright and dark fortnights) and the stars are seen. So much was told."

prathame dhyāye "yāvad avabhāsayati suragirim anuparikraman bhagavān ādityo

vasudhā-talam arddhrena pratapatyarddhenācchādayati" anenādityaḥ suragires tamisrā timirā saṁvalita prakāśenaikasmin ardhe divā karoti. Asyopalakṣaṇatvāt tad aprakāśavantam suragirer bhāgam timira saṁvalita jyotsnā puñjena candramāḥ nakṣatraiḥ saha prakāśayan rajanīṁ karoti ityapi muninā sucitatvāt tad api smṛti pathamānīyān nānuvādenābhihitam

The purport is this: In the first chapter it was said,

yāvad avabhāsayati suragirim anuparikraman bhagavān ādityo
vasudhā-talam arddhrena pratapatyarddhenācchādayati

"As much as the sun in going around Meru illuminates it, it light ups half the surface of the earth and covers half."

By this it is understood that the sun makes day in one half of Meru by illumination not endowed with darkness of night. The moon, along with the stars illuminating the portion of Meru not illuminated (by the sun) with quantities of moonlight surrounded with darkness makes night. Because this is the intention of the sages, followed by the *smṛtis*, it is not repeated.

TEXT 5-16- 2

तत्रापि प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपकॢप्ता यत
एतस्याः सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु सूचित एतदेवाखिलमहं
मानतो लक्षणतश्च सर्वं विजिज्ञासामि ॥ २ ॥

tatrāpi priyavrata-ratha-caraṇa-parikhātaiḥ saptabhiḥ sapta sindhava
upakḷptā yata etasyāḥ sapta-dvīpa-viśeṣa-vikalpas tvayā bhagavan khalu
sūcita etad evākhilam ahaṁ mānato lakṣaṇataś ca sarvaṁ vi-jijñāsāmi.

SYNONYMS

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

TRANSLATION

My dear Lord, the rolling wheels of Mahārāja Priyavrata's chariot created seven ditches, in which the seven oceans came into existence. Because of

these seven oceans, Bhū-maṇḍala is divided into seven islands. You have given a very general description of their measurement, names and characteristics. Now I wish to know of them in detail. Kindly fulfill my desire.

Commentary by Śrīdhara Svāmi

यतो येभ्यः सिंधुभ्यः । एतस्या भुवः सूचितः संक्षेपतो दर्शितः

"Yataḥ"— from the seas. "Etasyaḥ"—earth. "Indicated"—briefly shown.

Commentary by Vijayadhvaja Tīrtha

तत्र भूमण्डलेऽपि प्रियर्वतेत्यनेन यो वा इहेत्येतदनुवदति यत एतस्य इत्यनेन । यत एवं कृता इत्येतदनुवदति । अयमाशयः - प्रियब्रतस्य रथचरणनेमिनैशित्यपरिखाताः सप्त सिन्धव आसब्तास्तस्य रथचरणनिशितपर्यन्तसीमोत्थितपर्यस्तभृत्तिकाघनपङ्क्तयस्तत्तत्परिखापर्यवान्तरप्रदेशवर्तिन्यस्ताः सप्त द्वीपा आसन् तेषां नामानि कथितानीति सूचित इत्यनेन विशेषो नोक्त इति ततः किं तत्राह एतदिति । खिलमुर्वतितं यथा न भवति तथा निखिलमन्तराले एतदुपयोग्येव नान्यदित्यर्थ एवशब्दः मानं परिमाणं लक्षणं वर्तुलचतुरस्राकारादि न केवलमिदमेव किन्तु यत्सप्तसागरादिभ्यः परस्तात्काञ्चनभूम्यादिकं तदपि न केवलं तावतालमपि तु तत्रापि विद्यमानं सर्वमनुर्वरीकृत्यैतदभिप्रायेण पुरश्च सर्वशब्दप्रयोग इत्यर्थः । जिज्ञास्यमित्यनेन ज्ञानेच्छैव न तु विचार इत्यतः परस्मैपदप्रयोगः, अहमित्यनेनान्येषां प्रयोजन सद्भावेऽपि ममातीव प्रयोजनमिति सूचयति । अन्यथा जिज्ञास्यमिति सामान्योक्त्यसम्भवात्

The words "yata etat" recall the divisions created by Priyavrata in the earth-circle. The purport is: the seven seas were formed by the mud scooped (dug) out by the sharp wheels of Priyavrata's chariot. The mud which was scooped out settled solidly as boundaries and became the seven islands (land-fills).

Only their names were indicated while details were not mentioned earlier. I wish to know the particulars in fuller detail and in such a way, that nothing remains to be known. The emphasis by the word "eva" denotes that even intermediary details are fully relevant and not extraneous.

Māna means extent; *lakṣaṇa* is a circular, square shape, etc. Not only this, but even about the golden mountain, the regions beyond the seven seas, and the things thenceforth are all covered by the word "sarva" used later. *Jijñāsaṁ* indicates only desire to know and not to discuss. The *parasmaipada* (middle voice) is used. The first person (I) denotes that although others might also benefit, it is most beneficial to me. Otherwise, the generic word *jijñāsyaṁ* would not have been used.

Commentary by Viśvanātha Cakravartī

यतः सिन्धुभ्यः। एतस्या भुवः सप्तद्वीपानां ये विशेषास्तेषां विकल्पो भेदः प्रभेदः । एतत् सिन्धुद्वीपादिकम्

"From where"—the seas. This earth's seven islands, their particulars, divisions and sub-divisions. *Etat*—sea, island, etc.

Commentary of Śrīvaṁśīdhara

तत्रापि भूमंडलमध्येपि । रथचक्रस्य परिखातैर्नेमिनैशित्युोभ्दृतभूदेशैः । सप्तद्वीपानां ये विशेषा भेदास्तेषां यो विकल्पः प्रभेदः खंडादिरूपः । सूचित इति । विशेषो नोक्त इति भावः । भगवन्निति परावरगतिज्ञत्वाद्भवत एतन्नाद्भुतमिति भावः । एतत्सिधुद्वीपादिकमखिलमुर्वरितं यथा न भवेत्तथा । मानं परिमाणम् । लक्षणं वर्तुलचतुरस्राकारादि । न केवलमिदमेव, किं तु यस्सप्रसागरादिभ्यः परस्तात्काञ्चनभूम्यादिकं न केवलं तावतालमपि तु तत्रापि विद्यमानं सर्वमनुर्वरीकृत्यैतदभिप्रायेण पुनः सर्वशब्दं प्रयुनक्ति सर्वमिति । जिज्ञासामीत्यनेन ज्ञानेच्छैव न तु विचारः । परस्मैपदप्रयोग आर्षः । अहमित्यनेनान्येषां प्रयोजनसद्भावेऽपि ममातीव प्रयोजनमस्तीति सूचयति अन्यथा विजिज्ञासामीत्येव वदेत्

"There also"—i.e. in the middle of the world also. "By the depression of the chariot's wheels on earth"—i.e. due to the sharpness of the wheels' periphery, the earth gets excavated/upturned, [i.e, pits are formed like craters and repeatedly they become large troughs and eventually seas].

"The details of seven islands" = differences, i.e. their sub-divisions into continents. "Indicated" denotes that the specifics are not given. "Glorious one" denotes the knowledge of the states of the great and small things alike, and hence, "it is not surprising that you know these things." Thus, "I wish to know elaborately about the oceans, islands etc. so as not to miss out on this opportunity."

Māna is extent, measure. *Lakṣaṇam* means "characteristics." *Sarvam* means not only the islands and oceans but even beyond that, namely the golden land—without omitting anything. *Jijñāsāmi* denotes a desire to know and not merely to contemplate. The use of *parasmaipada* (active voice instead of middle voice) is sagely (epic) usage. The additional use of the word *aham* ("I"—although the verb in first person alone is sufficient) indicates that, "although this knowledge (from your answer) will be useful to many people, I intend to be the most benefited."

Commentary by Śukadeva

यतो येभ्यः सिन्धुभ्यः

"Yataḥ"—from which seas.

Commentary by Śrī Giridhara Lāla

तत्रापि भूमण्डले प्रियव्रतस्य सूर्यस्य पृष्ठतो मेरुं प्रदक्षिणीकुर्वतो रथचरणेन रथचक्रेण परितः सर्वतः खातैर्गतैः सप्तभिः सप्तसिन्धव उपक्लृप्ता उक्ताः । यतो येभ्यः सप्तसिन्धुभ्य एतस्या भुवः सप्तद्वीपविशेषविकल्पः सप्तद्वीपरचनाविशेषस्त्वया खलु निश्चयेन सूचितः सामान्यतः प्रदर्शितः, तद्विशेषकथनाय तं प्रसादयितुं तवैवैवं त्रिकालज्ञताऽस्तीति तस्य सर्वज्ञत्वं सूचयम् सम्बोधयति-हे भगवन्निति । एतत्सामान्यत उक्तमेवाखिलं मानतः लक्षणतः असाधारणचिह्नतश्च सर्वं विशेषतो जिज्ञासामि ज्ञातुमिच्छामीत्यर्थः

"There also you said that, Priyavrata was circumambulating Mount Meru behind the sun and his chariot's wheels dug up all around the earth (mud),

forming the seven seas. From those seven seas, the earth's general division into seven islands was also indicated by you." In order to know the specific details, the king praises the sage as having the knowledge of past, present and future, and as being omniscient by addressing him as "Bhagavān." "I wish to know comprehensively the complete details including extent and unique characteristics."

Commentary by Śrī Bhagavatprasādācārya

तत्रेति । तत्र भूमण्डलेऽपि, सप्तभिः प्रियव्रतरथचरणपरिखातैः, सप्त सिन्धवः उपक्लृप्ता उपकल्पिताः । यतः येभ्यः सिन्धुभ्यः, यैः सिन्धुभिः कृत्वेत्यर्थः । एतस्याः भुवः, सप्तद्वीपानां ये जम्बवादीनां ये विशेषाः भेदास्तेषां विकल्पो योऽवान्तरभेदः सः, हे भगवन् त्वया सूचितः । 'ये वा उ ह तद्रथचरणपरिखातास्ते सप्त सिन्धव आसन्यत एव कृताः सप्त भुवो द्वीपा इत्यादिना'' संग्रहेणोक्तः खलु । एतदेव भूमण्डलं अखिलं मानतः लक्षणतः चकारान्नामतश्च अहं सर्वं विजिज्ञासामि विस्तारतो विज्ञातुमिच्छामि

"There" = on earth also; the seven seas are formed by the seven big craters caused by the wheels of Priyavrata's chariot excavating mud. This earth's seven islands, Jambū and so on, along with their divisions and sub-divisions were indicated by you, O learned one! This was briefly stated as, "The seven seas were created by the wheels of his chariot upturning earth which formed the seven islands of earth," was is not? I am desirous of knowing this earth's description entirely by magnitude, characteristics and by name.

TEXT 5-16- 3

भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि सूक्ष्मतम आत्मज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तदु हैतद् गुरोऽर्हस्य-नुवर्णयितुमिति ॥ ३ ॥

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

SYNONYMS

bhagavataḥ—of the Supreme Personality of Godhead; *guṇa-maye*—into the external features, consisting of the three modes of material nature; *sthūla-rūpe*—the gross form; *āveśitam*—entered; *manaḥ*—the mind; *hi*—indeed; *aguṇe*—transcendental; *api*—although; *sūkṣmatame*—in His smaller form as Paramātmā within the heart; *ātma-jyotiṣi*—who is full of Brahman effulgence; *pare*—the supreme; *brahmaṇi*—spiritual entity; *bhagavati*—the Supreme Personality of Godhead; *vāsudeva-ākhye*—known as Bhagavān Vāsudeva; *kṣamam*—suitable; *āveśitum*—to absorb; *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 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.

Commentary by Śrīdhara Svāmi

जिज्ञासायाः फलमाह । भगवत इति

The result of the desire to know is directly entering (meditating upon) the glories of the Lord.

Commentary by Vīrarāghava on texts 1-3

एवं श्रुतप्रियव्रतसंतानतच्चरित्रो राजा प्रियव्रतचरित्रे संग्रहेणाभिहितायां द्वीपादिकल्पनायां विशेषं कथान्ते उक्तानुवादपूर्वकं पृच्छति उक्त इति । भूमण्डलस्यायामविशेषः दैर्ध्यविशेषः विशालतेति यावत् उक्तः किंपर्यन्त उक्तस्तदाह यावदादित्यस्तपति यत्र चासौ शुक्लकृष्णपक्षयोर्नक्षत्रगणैः सह चन्द्रमा वा दृश्यते किंपर्यन्तमादित्यस्तपति चन्द्रमा वा दृश्यते तत्राह । यत्र भूमण्डलविस्तारे एतस्या भुवः सप्तद्वीपानां जम्बवादीनां ये विशेषा नाममानंलक्षणांदयस्तेषां विकल्पः भेदो भगवन् । त्वया सूचितः संग्रहेणोक्तः एतदेव भूमण्डलमखिलं मानतो लक्षणतश्चकारान्नामतश्चाहं सर्वं विस्तरतो विजिज्ञासामि ज्ञातुमिच्छामि । किं तज्जिज्ञासयेत्यत्राह भगवत इति । गुणमये सत्वादिगुणपरिणामरूपे भगवतः स्थूलरूपें आवेशितं मनः हि यस्मादगुणे सत्वादिगुणरहितेऽप्राकृत इति यावत् सूक्ष्मतमेऽङ्गुष्ठप्रमिते शुद्धसत्त्वमये रूपे तथात्म्जोतिषि स्वयं प्रकाशे परमात्मस्वरूपे ब्रह्मणि भगवाद्वासुदेवादिशब्दवाच्ये आवेशितुमासक्तं क्षममलं भवेदतो जिज्ञासामि ततो मम जिज्ञासुत्वाद्धे गुरो ! एतद्भूमण्डलं मानलक्षणादिभिरनुवर्णितुमर्हसि

Thus having heard the episode of Priyavrata and his progeny, King Parīkṣit asks about the particulars of the division of islands etc. which were only briefly mentioned. Earth's length (extent) of the world (globe) etc. "Up to what extent was told" is replied as, "up to the point where the sun glows and the moon with bright and dark fortnights and stars is visible. Up to which point these two are is replied as where in the world's expanse the seven islands beginning with Jambū etc. of earth are. Their details such as name, measure, identifications etc. and their differences were briefly indicated by you, the glorious one. I wish to know comprehensively the details of the earth circle by extent, characteristics and names. By "and" is meant by names also.

The results of this knowledge are explained in this verse, starting "bhagavata."

Only the mind firmly placed in the gross form of the Lord in the manifestations comprising of the result of the qualities sattva etc. is capable

of dwelling on even things devoid of qualities of sattva, etc. i.e, supernatural, very subtle, of the size of a thumb, a form made of pure sattva, the self-luminous, essential nature of Paramātman, Brahman, denoted by words Bhagavān, Vāsudeva etc. So I wish to know the particulars. As I am desirous, O master! Kindly enlighten me on the extent, characteristics etc. of the earth's circle, elaborately.

Commentary by Vijayadhvaja Tīrtha

किं तदतीव प्रयोजनमिति विवृत्य दर्शयति भगवत इति । इतः पूर्वं गुणमये सत्त्वादिगुणविरचिते स्थूलरूपे पातालद्यचेतनावयवविशिष्टे आवेशितं निधायाभ्यस्तं विशेषस्मरणसमर्थं हि यत्तन्मनोऽगुणेऽपि सत्त्वादिगुणप्रवृत्तिशून्येऽपि सच्चिदानन्दाकारे अत एव सूक्ष्मे अनुग्रहमन्तरेणादृश्ये तर्हि किं तमोरूपं नेत्याह-आत्मज्योतिषि स्वयंप्रकाशे किंनाम्नि परे ब्रह्मणि परब्रह्मसंज्ञे भगवति ऐश्वर्यादिगुणपूर्णे वैदिकमन्तरेण लौकिकं नाम किं तत्राह वासुदेवाख्ये । अनेनात्र किंवदन्तीप्रमाणमिति सूचितमावेशितुं क्षमं समर्थं तदेतदेव हेत्यनेनान्यत्र ''नापृष्टः कस्यचिद् ब्रूयात्'' इत्यनपेक्षामाह

What is that utmost benefit is explained by the terms "bhagavata iti" etc. Hitherto my mind well-placed in the gross form of the Lord, comprised of qualities of sattva etc., having non-sentient parts like Pātāla etc., and trained and capable of remembering the details, becomes capable of contemplating on the subtle forms. It can contemplate forms devoid of the effects of qualities like sattva etc., i.e. the form of the immutable, sentient, blissful being which cannot be seen without its grace.

Is it darkness then?

No. It is self-luminous.

What is its name? Para-brahman. *Bhagavān*—full of auspicious qualities like sovereignty, etc.

Is there a colloquial name besides the Vedic name?

Vāsudeva. By this is indicated that even legends have authority. *Kṣamaṁ*—capable of being placed. The article "ha" indicates that the maxim "one should not instruct anyone unless asked," is not applicable here.

Commentary by Viśvanātha Cakravartī

जिज्ञासायाः फलमाह भगवत इति । अत्र मयेति कर्तृपदानुक्त्या तत्रत्यानां भक्तिमिश्रयोगवतां मनोनिधित्सानुरोधेनैव मयैतत् पृच्छयते, मम तु त्वन्मुखकमलस्यन्दमानभगवत्कथारूपमकरन्दस्य कर्णाभ्यां पानमेव । भगवत्प्राप्तिसाधनमिति द्योतितं, किञ्च इह भगवतो गुणमये स्थूलरूप इति भेदबोधिकया षष्ठ्या अगुणे भगवतीत्यभेदबोधकेन सामानाधिकरण्येन च भगवत्त्वस्य गुणातीतत्वं बोधितम् । गुरो इति तव सर्वमुनिजनगुरुत्वादवश्यवक्तव्यमेवैतदिति भावः

The benefit of the desire to know is mentioned as "bhagavataḥ." Here as the agentive word "by me" is absent, the text is rendered as follows: "Those with devotion and meditation present here have desired me to ask this for contemplation, and hence, I am complying. For me however, drinking (through my ears) the nectar of the narration of the Lord's

auspicious qualities emanating from your lotus mouth is the only means of attaining the Lord.”

The apparently contradictory terms, “in the Lord’s gross form comprising attributes” and “in the Lord devoid of attributes” establish that the Lord is beyond worldly qualities. The vocative use of “guro” denotes that, “As you are the preceptor of all sages, you should certainly tell me about this.”

Commentary by Śrīvaṁśīdhara

एवं किं तदतीव प्रयोजनमत्राह-भगवत इति । इतः पूर्व गुणमये सत्त्वादिगुणविरचिते स्थूलरूपे पातालाद्यचेतनावयवविशिष्टे आवेशितं निधायाभ्यस्तं विशेषस्मरणसमर्थं हि यन्मनस्तदगुणेऽपि सत्त्वादिगुणप्रवृत्तिशून्येऽपि सच्चिदानंदाकारेऽतः एव सूक्ष्मेऽनुग्रहमंतरेणादृश्ये । तर्हि किं तमोमयं नेत्याह-आत्मज्योतिषि स्वयं प्रकाशे किन्नाम्नि परे ब्रह्मणि परब्रह्मसंज्ञे भगवति ऐश्वर्यादिगुणे वैदिकमंतरेण लौकिकं नाम किं तत्राह-वासुदेवाख्ये । अनेनात्र किंवदंती प्रमाणमिति सूचितम् । क्षमं समर्थम् । अत्र मयेति कर्तृपदानुक्त्या तत्रत्यानां भक्तिमिश्रयोगवतां मनोनिधित्सानुरोधेनैव मयैतत्पृच्छ्यते । मम तु त्वन्मुखकमलस्पंदमानभगवत्कथारूपमकरंदस्य कर्णाभ्यां पानमेव भगवत्प्राप्तिसाधनमिति द्योतितम् । किञ्च-इह भगवतो गुणमये स्थूलरूपे इति भेदबोधिकया षष्ठ्याऽगुणे भगवतीत्यभेदबोदकेन सामानाधिकरण्येन च भगवत्वस्य गुणातीतत्वं बोधितम् । गुरो इति । तव सर्वमुनिजनगुरुत्वादवश्यवक्तवयमेवैतदिति भावः

What is the benefit? “Hitherto my mind was trained to meditate on things comprised of attributes in gross form encompassing non-sentient objects like Pātāla, etc. After sufficient practice, it has acquired the special capability to dwell on things more subtle—where actions due to the modes of material nature are absent—i.e, the eternal, knowing, blissful Supreme Being, Who is not knowable without His grace.” But is it sloth, dark, inert or empty? No. It is self-luminous and illumining. What is its name? Para-brahman, bhagavān, with all splendor and glory. Apart from the Vedic title is there a personal name? Vāsudeva. This indicates the authority.

Kṣamaṁ—capable. Here, the absence of an agentive word for self means that, “I am asking to know this in tune with those who perform devotional *yoga* and who place firmly in their minds such form, but do not intend to pursue that path. For me, however, it is enough to enjoy through my ears the nectar of the Lord’s conduct and stories flowing out of your lotus-like mouth. This is the means to salvation, i.e, attainment to the Lord.” Also, here the difference denoting, “gross form of the Lord with attributes” is used in the genitive case and “Lord in a subtle form devoid of action arising from qualities” in common relationship connotes that the Lord’s qualities are beyond sattva, [goodness] etc.

“Guro” as a vocative implies, “As you are the teacher of even the sages, you should certainly enlighten me on this.”

Commentary by Śukadeva

जिज्ञासाप्रयोजनमाह भगवत इति । गुणमये स्थूलरूपे विराजि आवेशितं मनोऽगुणे प्राकृतगुणरहित अप्राकृते रूपे तथा आत्मज्योतिषि प्राकृताप्राकृतविग्रहवति आवेशितुं क्षमं स्यात्

The benefit of desire to know is said as "bhagavata iti." The mind being firmly placed in the resplendent, gross form comprising attributes of sattva etc. will be capable of contemplating the supernatural form devoid of the material modes of nature such as sattva *guṇa*, etc. It is also self-illuminating and personal.

Commentary by Śrī Giridhara Lāla

ननु परमभागवतस्य तव किं द्वीपसमुद्रादिविशेषश्रवणेनेत्याशययाह-भगवत इति । यस्मात् भगवतः स्थूलरूपे विराड्विग्रहे आवेशितं स्थिरीकृतं मनः सूक्ष्मतमे दुर्दर्शे भगवति आवेशितुं स्थिरीकर्तुं क्षमं योग्यं भवति । तत्तस्मात् उ ह एव हे गुरो एतत् ब्रह्माण्डात्मकं स्थूलं रूपं कृपया वर्णयितुमर्हसि योग्योऽसि । तथा च नाहं बहिर्मुखतया चित्तचमत्कारर्थं श्रोतुमिच्छामि किन्तु भगवत्परतया तस्मिन् मनस्समाधानार्थमेवेति भावः । स्थूलत्वे हेतुमाह-गुणमय इति । सूक्ष्मतमत्वे हेतुमाह-अगुण इति । निराकारत्ववारणायाह-वासुदेवाख्ये इति । परिच्छिन्नत्ववारणायाह - ब्रह्मणीति, परिपूर्णे इत्यर्थः । तस्य स्वोंत्तमत्वज्ञापनायाह-पर इति । जडत्ववारणायाह-आत्मज्योतिषीति, स्वप्रकाशे इत्यर्थः । 'तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः'' इति वाक्यानुसारेण अनुवादप्रश्नादिकं कृत्वा प्रणिपातादि स्वदैन्यं सूचयन् संबोधयति - हे गुरो इति

"But for a great devotee like you, what is the need to know these details of islands, seas etc." is answered by the terms beginning with "bhagavatah." Since the mind placed firmly in the gross, resplendent form of the Lord becomes capable of meditating on His very subtle, unperceivable form, in that way, I wish to know of this gross universe-form of the Lord. Hence kindly enlighten me as you are competent to do so." This implies that, "I am not after pleasing my senses by wanting to know the details of the external, worldly things, but only to know the Lord's manifestations, to meditate on Him."

Grossness is due to having the forms with attributes of sattva, etc. Supreme subtleness is due to their absence. To rule out formlessness, it is said to have the name Vāsudeva. To avoid suggesting limitedness, it is called "infinite," Brahman. To denote that He is the ultimate, He is called Supreme. To distinguish it from an insentient entity, it is called self-illuminating. The address "guro" is per the dictum, "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth." Thus, he inquires humbly, falling at his master's feet pleading for a merciful explanation of the details.

Commentary by Śrī Bhagavatprasādācārya

किं तज्जिज्ञासयेत्यत्राह । भगवत इति । गुणमये सत्त्वादिगुनपरिणामरूपे, भगवतः स्थूलरूपे आवेशितं मनः हि यस्मात्, अगुणे सत्त्वादिगुणरहिते अप्राकृते इति यावत् । सूक्ष्मत मे अङ्गुष्ठप्रमाणे, 'अङ्गुष्ठमात्रः पुरुषो जनानां हृदि संनिविष्टः'' इति श्रुत्यभिहिते, तथा आत्मज्योतिषि स्वयंप्रकाशे परे परमात्मरूपे, ब्रह्मणि बृहद्गुणवति, भगवति षडैश्वर्यादिसंपन्ने, वासुदेवाख्ये शुद्धान्तःकरणप्रतीयमानतया वासुदेवशब्दवाच्ये परमेश्वरे आवेशितुं समाधातुं, क्षमं शक्तं भवेत् । अतो विजिज्ञासामीति पूर्वस्मादनु षञ्जनीयम् । तत् मम जिज्ञासुत्वाद्धेतोः, हे गुरो, एतद् भूमण्डलं उ ह स्फुटं यथा स्यात्तथैव, अनुवर्णयितुं मानलक्षणादिभिरभिधातुं अर्हसि। इतीत्थं राजोवाचेति सम्बन्धः

Why does he have this desire to know? "Bhagavataḥ" etc. with attributes—the result of meditating on the form of the Lord with attributes will be that the mind will then become capable of meditating on the supernatural, self-luminous form of the Lord. "Very subtle" indicates the size of thumb, as mentioned in the scriptures as "thumb-sized person dwelling in the hearts of living beings."

Brahman—infinitely big. *Bhagavān*—possessing the six great qualities of sovereignty etc. "Named as Vāsudeva"—being perceived by a pure mind and denoted by the word Vāsudeva, the supreme ruler. Hence, "I wish to know," is to be added for semantic connection. "As I am desirous, O master, explain to me lucidly the names, qualities and so forth of this earth's globe."

TEXT 5-16- 4

ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मनसा वचसा वाधि- गन्तुमलं विबुधायुषापि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नामरूप मानलक्षणतो व्याख्यास्यामः ॥ ४ ॥

ṛṣir uvāca
na vai mahārāja bhagavato māyā-guṇa-vibhūteḥ kāṣṭhāṁ manasā vacasā
vādhigantum alaṁ vibudhāyuṣāpi puruṣas tasmāt prādhān-yenaiva bhū-
golaka-viśeṣaṁ nāma-rūpa-māna-lakṣaṇato vyākhyāsyāmaḥ.

SYNONYMS

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

of Bhūloka; *nāma-rūpa*—names and forms; *māna*—measurements; *lakṣaṇataḥ*—according to symptoms; *vyākhyāsyāmaḥ*—I shall try to explain.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

या मायागुणविभूतिस्तस्याः काष्ठामंतम् । रूपं सन्निवेशः । लक्षणं चिह्नम्

"Treasure of wonderful attributes, its limit" = end. *Form*= structure. *Definition*= mark.

Commentary by Vīrarāghava

इत्यापृष्टो बादरायणिस्तावद्भगवद्विभूतेरनन्तत्वात्कात्स्न्र्येन वाङ्मनसयोरविषयतां वदन्मानादिभिर्भूमण्डलवर्णनं प्रतिजानीते न वा इति । हे महाराज ! भगवतो मायागुणानां विभूतिः सत्त्वादिगुणपरिणामानन्तब्रह्माण्डात्मिका लीलाविभूतिस्तस्याः स्थानविशेषाणां विभूत्यन्तर्गतलोकानामित्यर्थः । काष्ठामन्तं नामरूपतः नामरूपाभ्यां मनसा वचसा वाऽधिगन्तुं ज्ञातुं वक्तुं च पुरुषायुष्येणापि पुरुषो नालंन प्रभुः स्थानविशेषाणामानन्त्यादिति भावः, तस्मात् कात्स्नर्येन वाङ्मनसाविषयत्वात् प्राधान्येन भूगोलस्य विशेषमवान्तरभेदं नाममानलक्षणैः व्याख्यास्यामः प्रकटयिष्याम इति

After having been questioned, the sage-son of Bādarāyaṇa replies that, "as the forms of the Lord are infinite, it is impossible to deal with them exhaustively by mind or words. Still, I promise to explain in more detail the earth globe. O great King! Bhagavān's treasure of amazing attributes manifesting into myriad, infinite globes for his sporting are countless and cannot be ascertained even through the entire life-span of any human. Hence, instead of attempting the impossible, I shall dwell on the prominent details of the earth-globe, its divisions, including the names, extents and nature etc. to answer your query."

The phrase; "maya *guṇa* vibhuteh kastam" means, "the end of the powers made of the *guṇas* of *māyā*."

Commentary by Vijayadhvaja Tīrtha

मायागुणविभूतेः प्रकृतिगुणप्रवृत्तये यद्विविधं भवनं बहुरूपग्रहणं यस्य स तथा तस्य महिमा

गुणविभूतेर्वा काष्ठामवसानं पूर्तिलक्षणं विबुधायुषेण द्विपरार्द्धलक्षणेन

The Lord is a treasure of amazing attributes. To stimulate the qualities of nature (*prakṛti*), becoming various (manifesting into many forms) is the greatness of the Lord. Its end or limit cannot be fathomed in the lifespan of deities amounting to two parārdhas.

Commentary by Jīva Gosvāmi on texts 1-4

भगवतो गुणमयमित्यादौ भगवत्त्वन्तु गुणातीतमित्यायातम्

Use of the terms "Bhagavān's form comprising qualities, etc." establishes that the quality of Bhagavān is beyond material qualities.

Commentary by Viśvanātha Cakravartī

काष्ठामन्तं रूपं सन्निवेशः लक्षणं चिह्नम्

Limit—end; *form*—manifestation; *characteristics*—signs.

Commentary by Śrīvaṁśīdhara

ऋषिरूवाचेति । इह त्रिकालदर्शित्वबोधनायर्षिपदप्रयोगः । मायागुणविभूतेः प्रकृतिगुणप्रवृत्तये यद्विविधभवनं बहुरूपग्रहणं यस्य । विबुधायुषा द्विपरार्द्धलक्षणेन । प्राधान्येनैव मुख्यत्वेनैव

"The sage said,"—here the word *sage* is used to mean one who knows past, present and future. His treasure of amazing attributes is manifesting into myriad forms to make nature's qualities active. The life-span of the devatas is defined as two parārdhas. Prādhānyenaiva—primarily alone.

Commentary by Śukadeva

* मायागुणविभूतिः भूगोलादिरूपा तस्याः स्थानविशेषाणां काष्ठामन्तम्

A treasure of amazing attributes in the form of the world (globe), its specific locations and their limit (end).

Commentary by Śrī Giridhara Lāla

एवमादरेण पृष्टः श्रीशुक उत्तरमाह-नेति । तवैवं भगत्परता युक्तैवेति सूचयन् सम्बोधयति-हे महाराजेति । भगवतो मायायाः प्रकृतेर्ये गुणाः सत्त्वादयस्तेषां विभूतेर्विस्तारस्य काष्ठामत्तं विबुधा देवास्तेषामप्यायुषा पुरुषो मनसाऽधिगन्तुं ज्ञातुं वचसा वक्तुं वा यस्मान्न वै अलं नैव समर्थः - तस्मात् प्राधान्येनैव भूगोलकं विशेषं नामतः रूपतः सन्निवेशतः मानतः विस्तारतः लक्षणतः असाधारणचिह्नतश्च व्याख्यास्यामः विशेषेण प्रकथयिष्यामः

Thus passionately implored, the sage Śuka replied beginning with "na": "O King! It is befitting your majesty that you are devoted to the Lord. The amazing powers of the Lord displayed through His attributes of nature like sattva (goodness) etc. are so vast that their limit cannot be fathomed by man's thoughts or words even in the lifetime of the demigods. Hence, only the prominent aspects of the globe will be elaborated."

Commentary by Śrī Bhagavatprasādācārya

इत्यापृष्टो बादरायणिस्तावद्भगवद्विभूतेरनन्तत्वात् कात्स्नर्येन वर्णने वाङ्गनसोरविषयतां वदन्मानादिभिर्भूमण्डलवर्णनं प्रतिजानीते । न वा इति । हे महाराज, भगवतः मायागुणानां विभूतिस्तस्याः प्रकृतेः सत्त्वादिगुणपरिणामा त्मकानन्तब्रह्माण्डसर्जनरूपलीलाविभूतेरित्यर्थः । स्थानविशेषाणां विभूत्यन्तर्गतलोकविशेषाणामित्यर्थः । काष्ठामन्तं, नामरूपादिककथनावसानमित्यर्थः । मनसा मनःकृतसंकल्पैरित्यर्थः । वचसा वाचां व्यापारैरित्यर्थः । वा अधिगन्तुं मनोवचनाभ्यां पारं यातुमित्यर्थः । विबुधायुषा देवानामायुष्येणापि, पुरषः न अलं समर्थो न भवेत् वै । स्थानविशेषाणामानन्त्यादिति भावः । तस्मात्कात्सर्न्येन वाङ्गनसाविषयत्वात्, प्राधान्येन भूगोलविशेषं भूगोलस्यावान्तरभेदं नाम संज्ञा च मानं प्रमाणं च रूपं संनिवेशश्च लक्षणं चिह्नं च तैरिति ततः, व्याख्यास्यामः प्रकटयिष्यामः

The son of Bādarāyaṇa replied by the terms starting with “na vai,”—thus, “As the manifestations of the Lord are infinite and, exhaustively describing them is beyond mind and speech. O great King! Bhagavān’s wealth in the form of amazing attributes and their expansions covering the sport of creation of the universe, made of nature’s qualities like sattva, etc. is infinite. Describing them by name and form etc., up to their end/limit is beyond mind and speech, i.e, unthinkable and inexplicable. Even to know or reach their end by mind or words is impossible. This is so even if one is given the life-span of the demigods. This is due to the countlessness of the locations, etc. So, we opt to elaborate the prominent particulars regarding the earth’s configuration with divisions by name, dimension, form and structural features.”

TEXT 5-16- 5

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

yo vāyaṁ dvīpaḥ kuvalaya-kamala-kośābhyantara-kośo niyuta-yojana-
viśālaḥ samavartulo yathā puṣkara-patram.

SYNONYMS

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

Commentary by Śrīdhara Svāmi

कुवलयं भूमंडलं तदेव कमलं तस्य कोशाः सप्तद्वीपास्तेष्वभ्यंतरकोशः प्रथमो जंबूद्वीपो नियुतयोजनविशालो लक्षयोजन विस्तीर्णः

Kuvalayam means Bhū-maṇḍala which is itself a lotus. Its sheaths are seven islands, among them, the first inner sheath is Jambūdvīpa, one *lakh yojana* (100,000 *yojanas* or 800,000 miles) wide (extant = area).

Commentary by Vijayadhvaja Tīrtha

मायागुणविभूतेः प्रकृतिगुणप्रवृत्तये यद्विविधं भवनं बहुरूपग्रहणं यस्य स तथा तस्य महिमा गुणविभूतेर्वा काष्ठामवसानं पूर्तिलक्षणं विबुधायुषेण द्विपरार्द्धलक्षणेन ।।४।। * * जम्बवाख्यः पूर्वपश्चिमाभ्यां दक्षिणोत्तराभ्यां पार्श्वाभ्यां सामुद्रं जलं पिबतीति द्वीपः तदभावे तरणिकिरणसन्तापेन घनीभावं मुक्त्वा परमाण्वशेषेण द्वीपस्थितजनस्याधाराभावेन जलमज्जनेन सर्वनाशप्रसङ्गः स्यात् । दीर्घः निपातनात्साधुरिति, सोऽयं नियुतयोजनविशाल एकाद्रंशस्थानादिसंख्याक्रमेण नियुतसंख्यायाः लक्षणसंख्यात्वं ज्ञायते तेन लक्षयोजनेन विस्तार इति परिमाणमुक्तं भवति । शृङ्गप्राहिकयैव तत्प्रकारं ज्ञापयति कुवलयं भूमण्डलं तदेव कमलं तस्य कोशस्येतरद्वीपलक्षणस्याभ्यन्तरकोशोऽन्तःस्थितकोशवद्वर्त्तमानः । लक्षणमाह समवर्तुलः, अत्र दृष्टान्तमाह यथा पुष्करपत्रम् अन्तरकोशदलान्यन्तराले विरलानि भवन्ति न तथा पुष्करपत्रमेकत्वेन विच्छेदाभावादित्यरूच्या पद्मपत्रोदाहरणं वा इत्यनेनेदमेव मानादिकं नान्यत्रोक्तमिति विशदयति

The island named Jambūdvīpa means one which drinks water of the seas from east and west or north and south sides (*dvīpa*—drinks from two sides). Without it drinking, the heat of the sun's rays would cause the earth to lose its solidity. Due to such atomic disintegration, inhabitants of the island would be submerged (as the substrate would be lost). The elongation (ṅ) is proper due to special enumeration. This is one *lakh yojanas* [100,000 *yojanas* or 800,000 miles] in extent. As the extent is the aggregate of eleven places, they amount to one 100,000. "Niyuta" denotes one *lakh* (100,000). In precise terms, the earth with its configuration is figuratively explained as "the earth (globe) which is itself a lotus." Its sheaths are the other islands. The inner sheath is this island, Jambūdvīpa. Its form is described as uniformly circular. It is illustrated with the example of a lotus-leaf. Since the lotus petals, pericarp and sheaths have gaps in between, it (flower) would not truly depict the earth's shape and so, this example is mentioned (as the lotus-leaf is one and continuous). This detail regarding the extent etc. is not described anywhere else.

Commentary by Jīva Gosvāmi

नियुतशब्दोऽत्र दशलक्षवाचकोऽपि कथश्चिदेकलक्षं वक्ति तत् सन्निहितत्वात्

Though the word "niyuta" literally means one million, somehow it denotes one *lakh* (100,000), being proximate to that.

Commentary by Viśvanātha Cakravartī

वै निश्चयेन कुवलयं भूमण्डलं तदेव कमलं तस्य कोशा मण्डलतया स्थिताः सप्तद्वीपास्तेष्वभ्यन्तरः कोशो योऽयं दृश्यमानो जम्बूद्वीपः स नियुतयोजनविशालः लक्षयोजनविस्तीर्णः

Vai—definitely. *Kuvalaya*—earth's field, that itself is a lotus; its sheaths are as its regions. The inner sheath of the seven islands, the visible Jambūdvīpa is one *lakh yojana* (100,000 *yojanas*) [800,000 miles] wide, i.e, in area.

Commentary by Śrīvaṁśīdhara

द्वाभ्यां पूर्वपश्चिमाभ्यां दक्षीणोणोत्तराभ्यां वा पार्श्वाभ्यां समुद्रं जलं पिबतीति द्वीपः । दीर्घो निपातनात् । तदभावे तरणिकिरणसन्तापेन घनीभावं मुक्त्वा परमाण्वशेषेण द्वीपस्थितजनस्याधाराभावेन जलमज्जनेन सर्वनाशप्रसंगः स्यादिति । अमरकोशे तु ''द्वीपो स्त्रियामन्तरीपं यदन्तर्वारिणस्तटम्'' इत्युक्तं तत्र द्विर्गता अन्तर्गता वापोऽत्र ''ऋक्पूरब्धूःपथामाऽनक्षे'' इति समासान्तः । ''द्वयन्तरूपसर्गेभ्योऽप ईत्'' इतीत्वम् । नियुतशब्दोऽत्र दशलक्षवाचकोऽपि कथंचिल्लक्षं वक्ति तत्संनिहितत्वात् । पुष्करपत्रमत्र पैष्पं न ज्ञेयं किन्तु यद्भोजनादिग्राह्यं तदिति

The word "dvīpa" is derived from "that which drinks (sea water) by two sides," i.e, from the east and west or from the north and south. The elongation of vowel(s) is due to grammatical status as a "nipāta" particle. In the absence of such "drinking," there would be deluges as sea-water would submerge all life-forms on the island. In the lexicon *amara* however, it is mentioned as "dvīpo'striyāmantarīpaṁ yadantarvāriṇastaṭam" (1.9.8). In that case, "dvīpa" means where water has entered twice or inside and is a compound ending by the grammar rule, *ṛkpūrabdhūḥ pathāmānakṣe* (5.4.74). The elongation of the vowel *ī* is according to dnyantarupasargṛbhy'opa īt (6.3.97).

Although the word "niyuta" denotes a million, here it means a *lakh* (100,000). "Lotus-leaf" here is not that which is related to the flower but that which is used for eating. *Rupa* means "appearance or form.

Commentary by Śukadeva

अयं प्रसिद्धो यो जम्बूद्वीपः सः कुवलयं भूमण्डलं तदेव कमलं तस्य कोशेषु सप्तद्वीपेषु अभ्यन्तरः कोशो नियुतयोजनविशालः लक्षयोजनविस्तीर्णः

This well-known Jambūdvīpa; *kuvalaya*—earth's field; that itself is a lotus; among its seven sheaths as the seven islands, it is the inner sheath; it is 100,000 *yojanas* wide [800,000 miles], i.e, in area.

Commentary by Śrī Giridhara Lāla

तदेवं प्राधान्येन वर्णनं प्रतिज्ञाय तद्वर्णयति यो वा इति । कुवलयं भूमण्डलं तदेव कमलं तस्य कोशा इव सप्त द्वीपास्तेध्वभ्यन्तरकोशो यो वाऽयं प्रथमो जम्बूद्वीपः स नियुतयोजनविशालो लक्षयोजनविस्तीर्णः समवर्तुलः सर्वतः समपरिमाणो वर्तुलश्च । वर्तुलत्वे दृष्टांतः - यथा पुष्करपत्रमिति

Thus promising to elaborate important details, the sage begins with "yo vai." *Kuvalaya* is the world as a lotus; the seven islands are as its sheaths; their inner sheath is this first island Jambūdvīpa; it is one *lakh yojanas* (100,000 *yojanas*)[800,000 miles] across, uniformly round compared to a lotus-leaf.

Commentary by Śrī Bhagavatprasādācārya

तदेवाह यो वा इति । यो वा यस्तु, अयं प्रसिद्धः, द्वीपो जम्बूद्वीपः, सः कुवलयं भूमण्डलं तदेव कमलं तस्य कोशाः सप्तद्वीपास्तेष्वभ्यन्तरोऽन्तरवर्त्ती कोशः, नियुतयोजनविशालः लक्षयोजनविस्तीर्णः, 'शतं सहस्रमयुतं नियुतं मतम् । स्त्री कोटिरर्बुदमिति क्रमाद्दशगुणोत्तरम्'' इति रत्नकोशः । यथा पुष्करपश्चं कमलपलाशं समवर्त्तुलं, तथा समवर्तुलः समो वर्तुलश्च वर्त्तुलत्वेन कोणाभावात् सर्वतः समपरिमाण इत्यर्थः

This well-known Jambūdvīpa earth-world is like a lotus, its layers are the seven islands. Their interior layer is one *lakh yojana* (100,000 *yojanas* wide) [800,000 miles]. The Ratna Dictionary lists thus: "*Śata, sahasra, ayuta, niyuta, prayuta, koṭi* [in feminine gender] and *arbuda*—hundred, thousand, ten thousands, 100,000 (one *lakh*), 1,000,000, one *crore* (10,000,000) and ten *crores* (100,000,000) each ten times the earlier."

It is like the lotus-leaf that is uniformly circular, as the circularity means no edges it has the same dimension everywhere.

TEXT 5-16- 6

यस्मिन्नव वर्षाणि नवयोजनसहस्रायामान्यष्टभिर्मर्यादागिरिभिः सुविभक्त ानि भवन्ति ॥ ६ ॥

yasmin nava varṣāṇi nava-yojanasahasrāyāmāny aṣṭabhir maryādā-giribhiḥ suvibhaktāni bhavanti.

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

नवयोजनसहस्रमायामो येषाम् आयामोऽत्र विस्तारः । एतच्च भद्राश्वकेतुमालव्यतिरेकेण द्रष्टव्यम् । तयोश्चैकत्रिंशद्योजनसहस्रायामत्वात् । केचितु नीलनिषधयोः संलग्नाग्रयोः समुद्रप्रवेशमंगीकृत्य तयोरपि संकुचितत्वेन नवसहस्रायामत्वं संपादयंति । संनिवेशश्च वायुनोक्तः धनुर्वत्सांस्थिते ज्ञेये द्वे वर्षे दक्षिणोत्तरे । दीर्घाणि तत्र चत्वारि चतुरस्रमिलावृतम् इति

The *āyāma* is nine thousand *yojanas* [72,000 miles], i.e. length. Length here is area. Bhadrāśva and Ketumāla are also said to be 31,000 *yojanas* [248,000 miles] long. Some explain that the width of Niṣadha and Nīla is reduced at the tips because those parts are submerged in the sea. Some reconcile the 9,000 *yojana* [72,000 mile] length by the ends of Nīla and Niṣadha being submerged into the sea, and becoming reduced. The configuration is described in *Vāyu Purāṇa* as: "Two of the *varṣas* (continents) are to be known as being in the shape of a bow formation to the south and north. Four are linear (longish) among them and Ilāvṛta is square in shape."

Commentary by Vijayadhvaja Tīrtha

यस्मिन् द्वीपे

"Yasmin"—in which island.

Commentary by Viśvanātha Cakravartī

नवयोजनसहस्रमायामो येषां आयामोऽत्र विस्तारः । अष्टभिर्हिमालयादिभिः सन्निवेशस्तु वायुनोक्तः ''धनुर्वत्संस्थिते ज्ञेये द्वे वर्षे दक्षिणोत्तरे । दीर्घाणि तत्र चत्वारि चतुरस्रमिलाव्रतम्'' इति । दक्षिणोत्तरे भारतोत्तरकुरुवर्षे चत्वारि किम्पुरुषहरिवर्षरम्यकहिरण्मयानि वर्षाणि नीलनिषधयोस्तिरश्चीनीभूय समुद्रप्रविष्टयोः संलग्नत्वमङ्गीकृत्य भद्राश्वकेतुमालयोरपि धनुराकृतित्वम् । अतस्तयोर्दैर्ध्यत एव मध्ये सयुचितत्वेन नवसहस्रायामत्वम् । इलावृतस्य तु मेरोः सकाशात् चतुर्द्दिक्षु नवसहस्रायामत्वं सम्भवेत् वस्तुतस्त्विलावृतभद्राश्वकेतुमालानां चतुस्त्रिंशत्सहस्रायामत्वं ज्ञेयम्

Nine thousand *yojanas* [72,000 miles] is the length of them. Length here is expanse. The configuration of eight mountains, Himālaya, etc.— their structure is said by Vāyu as: "Two of the *varṣas* (continents) is to be known as being in the shape of a bow formation to the south and north. Four are linear (longish) among them and Ilāvṛta is square in shape." North-south are the continents Bhārata and northern Kuru; the four (linear continents) are: Kimpuruṣa, Harivarṣa, Ramyaka and Hiraṇmaya; taking Nīla and Niṣadha as being transverse and having entered the seas as contiguous. These along with Bhadrāśva and Ketumāla make the shape of a bow. Hence, their lengths only are reduced in the middle to make it 9,000 *yojanas* [72,000 miles] long. But for Ilāvṛta, from Meru, in all four directions, 9,000 *yojanas* [72,000 miles] is possible a length. Actually, Ilāvṛta, Bhadrāśva and Ketumāla continents are 34,000 *yojanas* [272,000 miles] long.

Commentary by Śrīvaṁśīdhara

अष्टभिः हिमालयादिभिः । दक्षिणोत्तरे भारतोत्तरे कुरुवर्षे चत्वारि किंपुरुषहरिवर्षरम्यकहिरण्मयानि वर्षाणि नीलनिषधयोस्तिरश्चीनीभूय समुद्रप्रविष्टयोः संलग्नत्वमंगीकृत्य भद्राश्वकेतुमालयोरपि धनुराकृतित्वम् । अतस्तयोर्दैर्ध्यत एव मध्ये संकुचितत्वेन नवसहस्रायामत्वम् । इलावृतस्य तु मेरोः सकाशाच्चतुर्दिक्षु नवसहस्रायामत्वं संभवेत् । वस्तुतस्तु-इलावृतभद्राश्वकेतुमालानां चतुस्त्रिंशत्सहस्रायामत्वं ज्ञेयम् । ''इलाप्सरा रूपवती दिव्या यौवनशालिनी । महेन्द्रेण वृता यत्र तेनेलावृतमीरितम् ॥१॥ पुरा देवासुराणाञ्च नियुद्धे समुपस्थिता । केतुमालात्र संजाता केतुमालमतो मतम् ॥२॥ अमृतोन्मथनोद्भूतो हय उच्चैःश्रवाह्वयः। यत्रासौ चरते नित्यं भद्राश्वं तेन कीर्त्तितम् ॥३॥ उपमन्युस्तपः कुर्वन्यत्रागत्य हरेण सः । कुर्वेवं तत्पिब क्षीरं यत्रोक्तस्तेन तत्कुरु ॥४॥ यत्र हेममयं सर्वं जनाश्चापि तथाविधाः। तेनेदं स्वर्णबाहुल्याद्वर्षं प्रोक्तं हिरण्मयम् ॥५॥ उर्वशी याप्सरोरम्या यत्र दृष्टा हिमांशुना । रम्येति लंबिता स्वार्थं तेनेदं रम्यनामकम् ॥६॥ यत्रानन्तेन नागेन हरिराराधितः स्वयम् । प्रससाद वरं दातुं हरिवर्षं ततस्त्विदम् ॥७॥ यत्र विद्याधरी रम्या विद्याधरकरच्युता । किं तया पुरुषस्त्यक्तस्तेन किंपुरुषाह्वयम् ॥ भरतेन भृतं दुःखं यत्र पुत्रैः कुमार्गगैः । तेनेदं भारतं नाम वर्षं धीरैरुदाहृतन् ॥९॥ इति शैवे वर्षनिरुक्तयोप्युक्ताः । तत्रैवेदमप्युक्तं बालाग्रं स्यादष्टकेन त्र्यणुकानाञ्च तेऽष्ट वै । लिक्षा तदष्टकं यूकं तदष्टकमितो यवः ॥ तेष्टावंगुलिरित्युक्तं तालं तै रविसंमितैः । तद्द्वयं हस्तमित्युक्तं दण्डः स्यात्तच्चतुष्ककम् । दण्डाभ्यां द्विसहस्राभ्यां क्रोश इत्युच्यते बुधैः । योजनं तैश्चतुर्भिः स्यादित्येवं व्यासभाषितम् ॥ षड्भिः परमाणुभिरत्र त्र्यणुकमिति

By eight mountains, i.e, Himalaya etc. "North-south" = to the north of India in Kuru-varṣa, there are four *varṣas*, i.e, Kimpuruṣa-Harivarṣa-Ramyaka-Hiraṇmayas. Taking Nīla and Niṣadha as having entered the sea and also Bhadrāśva and Ketumāla taken together, present a bow-like shape. Hence, due to their contraction in length in the middle, they are 9,000 *yojanas* [72,000 miles] long. From Mount Meru, it is plausible for Ilāvṛta to be 9,000 *yojanas* [72,000 miles] long in all four directions. In fact, Ilāvṛta, Bhadrāśva and Ketumāla are each 34,000 *yojanas* [272,000 miles] long. *Akhilam* means everything about the islands and oceans and nothing should be excluded.

The following verses are given in the *Śiva Purāṇa* to explain the origin of the names of these continents: A) Ila was a beautiful, divine damsel (dancer-nymph), in the prime of her youth and was wooed by Mahendra here and hence the name Ilāvṛta, for this continent. B) In the days of yore, during the battle between demigods and demons, a shower of comets (*ketumala*) appeared and thus the place is called Ketumāla. C) The divine horse Uccaiḥśravā, emerging from the churning of the nectar-ocean wanders here always and hence this continent is named Bhadrāśva. D) Kuru: the place where Upamanyu after coming there, was told by Hara "do that austerity (kuru), and drink that milk." E) Where everything is golden and even people resemble gold, that continent, due to the abundance of gold is called Hiraṇmaya. F) Where the pleasing, divine dancer-nymph Urvaśī was seen by the moon, addressed as Ramya and fulfilled their desires, is the continent

named Ramya. G) Where Lord Viṣṇu Himself is worshipped by the serpent Ananta, and Viṣṇu was pleased to grant boons, is this continent called Harivarṣa. H) Where the pleasing divine magician lady (Vidyādharī) is let off from the hands. Vidyādhara is the continent called Kimpuruṣa, meaning rhetorically, "is he a man that is let off by her?" I) Where Bhārata bore sorrow due to his sons going in devious ways, is named Bhārata continent by wise men.

It is also said there (in the *Śiva Purāṇa*) that: "Six atoms make a tryaṇuka. Eight of them make a vālāgra. Eight of them make a likṣā. Eight of them yūka; Eight of them yava; Tāla should be same amount (eight) of angulis. Double that is a hasta; four of them a daṇḍa; 2,000 of these is called a krośa by the learned. Four of them are a *yojana*. Vyāsa is saying this."

Commentary by Śukadeva

यस्मिन् जम्बूद्वीपे प्रत्येकं नवयोजनसहस्रमायामो तेषां तानि नव वर्षाणि भवन्ति आयामशब्दोऽत्र विस्तारपरः । एतश्च छत्रिन्यायेन षट्स्वेव द्रष्टव्यं तन्मध्यगतस्य सप्तमस्य वर्षत्रयात्मकस्य चतुस्त्रिंशद्योजनविस्तारयुक्तत्वं षण्णां वर्षाणां मर्यादागिरिसहितानां षट्षष्टियोजनविस्तारयुक्तत्वमेवं लक्षयोजनानि भवन्ति । सन्निवेशस्तु वायुनोक्तः 'धनुर्वत्संस्थिते ज्ञेये द्वे वर्षे दक्षिणोत्तरे । दीर्घाणि तत्र चत्वारि चतुरस्रमिलावृतम् ।' इति

In Jambūdvīpa there are nine continents, each is 9,000 *yojanas* [72,000 miles] long. Here *length* denotes area. This is to be taken for six only by the maxim of *chhatri*: i.e. "under the umbrella"; when many persons are said to be under the same umbrella, although only one or a few hold the umbrella, others beneath it (not holding it) are also referred to as "under the umbrella." The other three islands among them having a 34,000-*yojana* [272,000 mile] length and the six islands with their boundary mountains amount to 66,000 *yojanas* [528,000 miles], totaling one *lakh* (100,000) *yojanas* [800,000 miles]. "Two of the *varṣas* (continents) are to be known as being in the shape of a bow formation to the south and north. Four are linear (longish) among them and Ilāvṛta is square in shape."

Commentary by Śrī Giridhara Lāla

यस्मिन् जम्बूद्वीपेऽष्टभिर्मर्यादागिरिभिः सुविभक्तानि पृथक्कृतानि नव वर्षाणि भवन्तीत्यन्वयः । तत्र रम्यकहिरण्मयकुरुहरिवर्षकिम्पुरुषभारताख्यानि नवयोजनसहस्रमायामो विस्तारो येषां तथाभूतानि ज्ञेयानि । अयं च विस्तारो मर्यादागिरिसहितानां दक्षिणोत्तरतो ज्ञेयः । पूर्वपश्चिमतस्तूभयतः समुद्रलग्नानि दीर्घाण्यधिकविस्तारवन्ति ज्ञेयानि । इलावृतं पूर्वपश्चिमतो द्व्यशीतियोजनसहस्रविस्तृतं दक्षिणोत्तरतस्तु षट्चत्वातिशद्योजनसहस्रविस्तृतं ज्ञेयम् । भद्राश्वकेतुमाले तु पूर्वपश्चिमतो नवयोजनसहस्रविस्तृते ज्ञेये। दक्षिणोत्तरतस्तु निषधनीलसँल्लग्ने ज्ञेये

"In which" means Jambūdvīpa; nine continents (regions) are well-demarcated by eight mountains serving as their boundaries. Among them, Ramyaka, Hiraṇmaya, Kuru, Harivarṣa, Kimpuruṣa, Bhārata continents are

9,000 *yojanas* [72,000 miles] extent each. This area includes the boundary mountains from north to south. These extend from east to west unto the salty sea on either side and are longer. Ilāvṛta is from east to west 82,000 *yojanas* [656,000 miles] wide and from north to south, 46,000 *yojanas* [368,000 miles] wide. Bhadrāśva and Ketumāla are each from east to west 9,000 *yojanas* [72,000 miles] wide. From north to south, they extend till Niṣadha and Nīla mountains.

Commentary by Śrī Bhagavatprasādācārya

यस्मिन्निति । यस्मिन् जम्बूद्वीपे, नव इलावृतरम्यकहिरण्मयकुरुहरिवर्षकिंपुरुषभरतकेतुमालभद्राश्वेति नवसंख्याकानि वर्षाणि, प्रत्येकं नवयोजनसहस्रमायामो येषां तानि 'नवसाहस्रमेकैकमेतेषां द्विजसत्तम'' इति विष्णुपुराणेऽपि । आयामोऽत्र विस्तारः स च मध्यवर्त्तिदक्षिणोत्तररेखायां बोध्यः । एतच्च भद्राश्वकेतुमालव्यतिरेकेण द्रष्टव्यम् । तयोश्चतुस्त्रिंशद्योजनसहस्रायामत्वात् । तत्संनिवेशश्चोक्तो वायुपुराणे-'धनुर्वंत्संस्थिते ज्ञेये द्वे वर्षे दक्षिणोत्तरे । दीर्घाणि तत्र चत्वारि चतुरस्रमिलावृतम्'' इति । इलावृतचतुरस्रत्वं भद्राश्वकेतुमालचतुरस्रत्वयोरुपलक्षणम् । केचित्तु विष्णुपुराणवचनप्रति पत्त्यर्थं नीलनिषधयोर्मध्ये संल्ग्नाग्रयोः समुद्रप्रवेशमङ्गीकृत्य तयोरपि नवसहस्रायामत्वं संपादयन्ति । अष्टभिर्नीलश्वेतश्रृङ्गवन्निषधहेमकूटहिमालयमाल्यवद्गन्धमादनाख्यैरष्टसंख्याकैः मर्यादागिरिभिः सुविभक्तानि भवन्ति

In which means Jambūdvīpa; Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Harivarṣa, Kimpuruṣa, Bhārata, Ketumāla and Bhadrāśva are the nine *varṣas* (continents), each 9,000 *yojanas* [72,000 miles] long. The Viṣṇu-Purāṇa also corroborates this. The length here is the extent to be taken for the middle line going from north to south. This excludes Bhadrāśva and Ketumāla as they are 34,000 *yojanas* [272,000 miles] long. Their configuration is said in the *Vāyu Purāṇa* as follows:

"Two of the varṣas (continents) are to be known as being in the shape of a bow formation to the south and north. Four are linear (longish) among them and Ilāvṛta is square in shape."

Ilāvṛta's square shape is illustrative of the square shape of Bhadrāśva and Ketumāla also. Some, in order to comply with the *Viṣṇu Purāṇa* description, interpret their lengths also as 9,000 *yojanas* [72,000 miles] by taking their contiguous ends as having entered into the sea between the Nīla and Niṣadha mountains, demarcated well by the eight mountains Nīla, Śveta, Śṛṅgavat, Niṣadha, Hemakūṭa, Himālaya, Mālyavad and Gandhamādana.

TEXT 5-16- 7

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

eṣāṁ madhye ilāvṛtaṁ nāmābhyantara-varṣaṁ yasya nābhyām avasthitaḥ

sarvataḥ sauvarṇaḥ kula-giri-rājo merur dvīpāyāma-samunnāhaḥ karṇikā-bhūtaḥ kuvalaya-kamalasya mūrdhani dvā-triṁśat sahasra-yojana-vitato mūle ṣoḍaśa-sahasraṁ tāvat āntar-bhūmyāṁ praviṣṭaḥ.

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

नाभ्यां मध्ये द्वीपस्यायामो लक्षयोजनप्रमाणं तावान्समुन्नाह उच्छ्रायो यस्य । मूले षोडशयोजनसहस्रं विततः । तावता षोडशयोजनसहस्रमानेन चतुरशीतियोजनसहस्रमानेन च बहिर्दृश्यते एवं लक्षयोजनोन्नाहः

In the navel (center/middle), the length of the island is one *lakh* (100,000) *yojanas* [800,000 miles]. That much is the height of Mount Meru. It is 16,000 *yojanas* [128,000 miles] wide at the base. By that much, 16,000 *yojanas* [128,000 miles] underground and 84,000 *yojanas* [672,000 miles] above the surface, the total height is one *lakh yojanas* [100,000 *yojanas* or 800,000 miles].

Commentary by Vīrarāghava for texts 5-7

* तदेवाह यो वा इति । प्रसिद्धोऽयं द्वीपो जम्बूद्वीपः कुवलयं भूमण्डलं तदेव कमलं तस्य

कोशाः सप्तद्वीपाः तेष्वभ्यन्तरः अन्तरवर्ती कोशः जम्बूद्वीपः इत्यर्थः । स नियुतयोजनविशालः लक्षयोजनविस्तीर्णः समवर्तुलः समो वर्तुलश्च वर्तुलत्वेन कोणाभावात्सर्वतः समपरिमाण इत्यर्थः । यथा पुष्करस्य पत्रं कमलपलाशं समवर्तुलं तथेति यस्मिन् जम्बूद्वीपे वर्षाणि प्रत्येकं नवयोजनसहस्रमायामो येषां तानि आयामोऽत्र विस्तार एतच्च भद्राश्वकेतुमालव्यतिरेकेण द्रष्टव्यं तत्सन्निवेशश्चान्यत्रोक्तः "धनुर्वत्संस्थिते ज्ञेये द्वे वर्षे दक्षिणोत्तरे । दीर्घाणि तत्र चत्वारि चतुरस्रमिलावृतम्" इत्यादिना अष्टभिः समर्पितैः नीलश्वेतश्रृङ्गवन्निषधहेमकूटहिमालयमाल्यवद्गन्धमादनाख्यैः सुष्ठु विभक्तानि असयीर्णानि भवन्ति वर्त्तन्ते तेषां नवानां वर्षाणां मध्ये इलावृतं नाम वर्षमभ्यन्तरमन्तर्विद्यते इत्यर्थः । यस्य जम्बूद्विपस्य इलावृतवर्षस्य वा नाभ्यां मध्येऽवस्थितः सौवर्णाः सुवर्णमयः कुलगिरीणां राजा मेरुः द्वीपस्य जम्बवाख्यस्यायामो विस्तारः लक्षयोजन प्रमाणस्तावत्समुन्नाहः उच्छ्रायो यस्य तथाभूतः कुवलयं भूमण्डलमेव कमलं तस्य कर्णिकाभूत इव स्थितः तस्य मेरोर्मूर्द्धा उपरिभागः द्वात्रिंशत्सहस्रयोजनविस्तीर्णः मूले षोडशसहस्राणां योजनानां यस्य सः सुमेरुरिति विशेष्यानुषङ्गः । योजनमिति नपुंसकपाठे तस्य मेरोर्मूले षोडशसहस्राणां योजनानां समाहारः षोडशसहस्रयोजनं परिमाणं वेदितव्यमित्यर्थः, पात्रादित्वात्स्रीत्वाभावः । तावता षोडशसहस्रमानेन भूम्यामन्तःप्रविष्टः, एवं लक्षयोजनोन्नाहः सुमेरुरिति फलितम्

The same is said beginning with *yo vai* etc. This island Jambūdvīpa is well-known. *Kuvalaya* means the periphery of the earth. That is the lotus. Its sheaths are the seven islands. Their innermost sheath is Jambūdvīpa. It is one *lakh* (100,000) *yojanas* [800,000 miles] in area. It is uniform and circular, i.e, has no corners or sides and hence is of the same size everywhere, just as the leaf of lotus, being round, has same dimensions all around. In the Jambūdvīpa, there are nine continents each 9,000 *yojanas* [72,000 miles] long. Length here denotes area. This quantity is for all but Bhadrāśva and Ketumāla, as their configuration is described elsewhere as "Two of the *varṣas* (continents) are to be known as being in the shape of a bow formation to the south and north. Four are linear (longish) among them and Ilāvṛta is square in shape." These are well-demarcated by eight mountains, viz. Nīla, Śveta, Śṛṅgavān, Niṣadha, Hemakūṭa, Himālaya, Mālyavān and Gandhamādana. Of these nine continents, Ilāvṛta continent is the inner one. In the nave of the island, Jambūdvīpa, or on the continent Ilāvṛta, is located the golden Mount Meru, the king of great mountains. It has the same height as the length (area) of the island Jambūdvīpa, i.e one *lakh yojanas*. It is like the pericarp of the lotus of earth (globe) with a 32,000-yojana [256,000 miles] expanse at the top (Meru) and at the root is 16,000 *yojanas* [128,000 miles] (Sumeru). Items in brackets are the qualifications. If the reading has *yojanam* as neutral gender, then it means a collection of 16,000 *yojanas* [128,000 miles], i.e, the extent is that much. The absence of the feminine suffix is due to the stem of word being an element of the *pātra*, etc. (Śrīmad Bhāgavatam 2.1.48). By the same amount, i.e, 16,000 *yojanas* [128,000 miles], it [Sumeru] is hidden beneath the earth's surface. Thus the conclusion is Sumeru is one *lakh* (100,000)

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yojanas [800,000 miles] high.

Commentary by Vijayadhvaja Tīrtha

येषां वर्षाणां यस्येलावृतस्य नाभिस्थाने मध्य इत्यर्थः, जम्बूद्वीपस्य यावान् लक्षयोजनपरिमित आयामस्तावान् समुन्नाह उच्छ्रायो यस्य स तथा लक्षयोजन उच्छ्रित इत्यर्थः । मानमुक्त्वा लक्षणमाह कर्णिकाभूत इति । भूमण्डललक्षणपद्मस्य कर्णिकास्थानीयः । ननु नियुतयोजनविशालो द्वीपो द्वीपायामतमुन्नाह इत्येतत्कथं विशदं स्यात् ‘‘चतुरशीतिसाहस्रयोजनानां समुच्छ्रयः’’ इति पराशरवचनं जागर्तीति चेन्न, न तदीदृगिति ज्ञेयं न वाच्यं न च तर्क्यते ‘‘पश्यन्तोऽपि न जानन्ति मेरो रूपं विपश्चितः’’ इति वचनात् पराशरस्यान्यथाज्ञानसम्भवादिन्द्रस्तु वर्तुलाकारं पञ्चकोणं बृहस्पतिरितीन्द्रादीनामप्यज्ञानकथनाच्च ‘‘ऋषिस्त्रिकालदर्शी स्यात्’’ इति वचनाद्भगवत्प्रसादापन्नज्ञानपराशरवचनस्यान्यथाज्ञानमूलत्ववचनमतिसाहसमिति चेन्न, प्रामाणिकत्वात्परमात्मानमन्तरेणान्येषां तत्र तत्राज्ञानंदर्शनाच्च । नन्वेवं निरासलक्षणवैरमन्तरेणैकवाक्यत्वाङ्गीकारे महान्प्रहर्षः स्यादिति चेद्धन्तैवं तर्हि शृणु प्रविष्टः षोडशाधस्तादिति योजनावगमात् ।

ननु तावतान्तर्भूम्यां प्रविष्ट इति मेरोर्लक्षयोजनोच्छ्रायादधिकपरिमाणोक्तेरिति चेन्न, भूमिप्रविष्टरूपेण सह लक्षयोजनोच्छ्रायोपपत्तेः वचनलाघवाय मूले षोडशसहस्र इति प्रस्तावे तावतेत्युक्तत्वात् दूरस्थग्रहणानुपपत्तिपरिहारोपपत्तेः । किञ्च चतुराशीतीत्यत्र चतुरशीतीति वक्तव्ये आकारग्रहणात् कश्चिद्विशेषोऽस्तीति ज्ञायते स भागवतोक्त एव ग्राह्यः, न ज्ञानापारवारिधेर्व्यासस्य वचनस्यान्यथात्वं शक्याशयं तथा च भागवतोक्तप्रकारेण भुवनकोशादिकं ग्राह्यम्। तथा चाक्तम् ‘‘यथा भागवंते तूक्तं भौवनं कोशलक्षणम् । तस्याविरोधतो योज्यं सर्वग्रन्थान्तरस्थितम् ।। मण्डोदे पूरणं चैव व्यत्यासं क्षीरसागरे । राहुसोमरवीणाञ्च मण्डलाद्द्विगुणोक्तिताम् ।। विनैव सर्वमुन्नेयं योजनाभेदतोऽत्र तु ।’ इति

Eṣāṁ—of the continents. “In the nave of Ilāvṛta” means in the middle. The height of it (Meru) is equal to the length (extent) of the island Jambūdvīpa, i.e., one *lakh* (100,000) *yojanas* [800,000 miles] high. After telling the extent, the configuration is said as to be in the form of a pericarp of the lotus (earth-globe). But how can the description that one *lakh* (100,000) *yojanas* [800,000 miles] is the extent of the island and the same is the height of Meru be clear in the light of the statement of Parāśara that Meru is 84,000 *yojanas* [672,000 miles] tall? The reply is, “That cannot be known as “it is thus,” since it cannot be described in words, nor inferred or debated. Even highly learned people, although seeing it, do not know the nature and form of Meru.” This sums up the difficulty and also it is plausible that Parāśara could have been mistaken. The mention that Indra saw it as circular while Bṛhaspati saw it as pentagonal also means that deities like Indra etc. also could be mistaken.

It may well be questioned that, “Is it not preposterous to suppose that sages who see past, present and future can mistake things? How could Parāśara having attained divine knowledge by the grace of the Lord, say untrue things?” But since it is established in the light of other authorities, the fact that anyone other than the Lord can theoretically have occasional mistaken notions is

admissible. But instead of rejecting one view for another, would it not be great if both views could be reconciled? Alas! Then listen. It is also said that it has entered 16,000 *yojanas* [128,000 miles] below. But, if it is said that its height is as much as the length of the earth and has entered into the earth by that much, that would make its height more than one *lakh yojanas*. It is to be countered that including the hidden part, the total height is one *lakh* (100,000) *yojanas* [800,000 miles]; that makes it 84,000 *yojanas* [672,000 miles] above the surface, by proper connection of words in the text (sentence). Also, to mean 84,000, instead of using the normal word "caturaśīti," the word "caturāśīti" has been used with an additional vowel *"ā,"* also suggests some special significance which is what is mentioned in *Bhāgavata*. The words of Vyāsa, an ocean of infinite wisdom, cannot be doubted, and, according to him, "details regarding the world (earth's sheaths) should be taken as per *Bhāgavata*. Any other text, in case of contradiction, should be reconciled as required." The completion of *maṇḍoda*, the difference with regard to the milk ocean, twice the quantity of the *maṇḍalas* of Rāhu, Soma and Ravi, are all to be handled so by reconciliation.

Commentary by Viśvanātha Cakravartī

नाभ्यां मध्ये द्वीपस्यायामो लक्षयोजनप्रमाणः । तावान् समुन्नाह उच्छ्रायो यस्य सः षोडशसहस्रं वितत इति शेषः, तावता षोडशसहस्रमानेन। अतश्चतुरशीतिसहस्रयोजनोच्छ्रितो भूमितो दृश्यते

In the nave = middle. The length of the island is one *lakh* (100,000) *yojanas* [800,000 miles]. By that much = an amount of 16,000 *yojanas* [128,000 miles]. Hence, 84,000 *yojanas* [672,000 miles] is visible above the earth's surface.

Commentary by Śrīvaṁśīdhara

एषां वर्षाणां मध्ये हि कुलगिरयो महेन्द्रादयस्तदुक्तं भारते-''महेन्द्रो मलयः सह्यः
शुक्तिमानृक्षवानपि । विन्ध्यश्च पारियात्रश्च स्प्तैते कुलपर्वताः ॥ इति तेषां राजा
''राजाहःसखिभ्यष्टच्'' । विततो विस्तृतः । अन्तर्भूम्यां भूमिमध्ये

Between these continents are the great mountains beginning with Mahendra etc. and that is said in *Mahābhārata*: Mahendra, Malaya, Sahya, Śuktimān, Īkṣavān, Vindhya and Pāriyātra are the seven great mountain ranges (kula girayaḥ).

The king of these mountains is Meru. The compound word *kulagirirāja* is ending in the vowel *"a"* as described by the grammatical aphorism rājā'hassa khibhyaṣṭac." "Ṭac" is a compound ending affix although *rājan* is a consonant ending in *"n." Vitata* means extant. *Antarbhūmyāṁ* means in the center of the earth.

Commentary by Śukadeva

इलावृतस्य नाभ्यां मध्ये मेरुरवस्थितः द्वीपस्य जम्बूद्वीपस्यायामो लक्षयोजनविस्तारः

तावत्समुन्नाह उच्छायो यस्य सः, तावता षोडशसहस्रयोजनमानेन

In the nave (middle) of Ilāvṛta, Meru is situated. The length of the island Jambūdvīpa is one *lakh yojanas*; that much height is Meru. By that much = an amount of 16,000 *yojanas* [128,000 miles].

Commentary by Śrī Giridhara Lāla

एषां वर्षाणां मध्ये इलावृतं नामाभ्यन्तरं वर्षं चतुष्कोणाकृति दीर्घमस्ति । यस्य नाभ्यां मध्ये सर्वतः सौवर्णः सुवर्णमयः कुलगिरीणां श्रेष्ठत्वेन गणितानां पर्वतानां राजा द्वीपायामसमुन्नाहः जम्बूद्वीपस्य आयामो विस्तारो यावांस्तावान् लक्षयोजनं समुन्नाह उच्छ्रायो यस्य स मेरुः कुवलयकमलस्य कमलसदृशस्य भूमण्डलस्य कर्णिकाभूत इवावस्थितोऽस्तीत्यन्वयः

Among these continents, the interior region Ilāvṛta is square in shape. In the middle of Ilāvṛta is Mount Meru, which is golden throughout and, being the best among great mountains, is as high as the island's extent; Jambūdvīpa's extent is one *lakh* (100,000) *yojanas* [800,000 miles]. Meru is situated as the pericarp of the lotus of the globe.

Commentary by Śrī Bhagavatprasādācārya

एषामिति । एषां नवानां वर्षाणां मध्ये, इलावृतं ताम इलावृतमिति संज्ञया प्रसिद्धं वर्षमित्यर्थः । आभ्यन्तरवर्षं, सर्वेषामन्तर्विद्यते इत्यर्थः । यस्य जम्बूद्वीपस्य इलावृतवर्षस्य वा, नाभ्यां मध्ये, अवस्थितः सर्वतः सौवर्णः सुवर्णमयः नैकोऽपि यत्प्रदेशः सुवर्णताव्यतिरिक्त इत्यर्थः । कुलगिरिराजः कुलगिरीणां मध्ये राजेव महानित्यर्थः । कुलगिरय उक्ता विष्णुपुराणे 'महेन्द्रो मलयः सह्यः शुक्तिमानृक्षपर्वतः । विन्ध्यश्च पारियात्रश्च सप्तात्र कुलपर्वताः'' इति । मेरुःद्वीपस्य जम्ब्वाख्यान्तरीपस्य आयामो विस्तारो लक्षयोजन प्रमाणस्तावान्समुन्नाह उच्छ्रायो यस्य तथाभूतः, कुवलयं भूमण्डलमेव कमलं तस्य, कर्णिकाभूतः 'कर्णिका कर्णभूषणे । बीजकोशे सरोजस्यङ्ग इत्यनेकार्थसंग्रहे कर्णिकाशब्दः सरोजबीजकोशवाचकः । सरोजबीजकोशः कमलमध्यवर्त्तर्येव ततो भूवलयस्य कमलसमानतोक्तेरत्र कर्णिकाशब्दो जम्बूद्वीपभूमध्यप्रदेशपरोऽतः कर्णिकाभूतो नाम भूवलयमध्यप्रदेशवर्त्तीत्यर्थः

Among these nine continents, Ilāvṛta is the innermost. In the middle of Ilāvṛta, or Jambūdvīpa, is located the Mount Meru. Meru is golden all around, i.e. no part of it is not golden. It is the king of great mountains, i.e, great like a king. The *kulagiris* (great mountains) are enumerated in the *Viṣṇu Purāṇa* as follows: Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣa, Vindhya and Pāriyātra are the seven. Meru is as tall as the extent of the island Jambūdvīpa, i.e, one *lakh* (100,000) *yojanas* [800,000 miles]. The earth's shell is like a lotus; Meru is like its cap or pericarp. The definitions of *anekārtha saṁgraha* are "earring and pollen-case of a lotus" for the word "karṇikā." Hence, Meru is in the middle region of the earth-shell in the nave of Jambūdvīpa, analogous to the central location of the pollen-case of a lotus.

TEXT 5-16- 8

उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानितित्रयो रम्यकहिरण्मयकुरूणां वर्षाणां मर्यादागिरयः प्रागायता उभयतः क्षारोदावधयो द्विसहस्रपृथव एकैकशः पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो दशांशाधिकांशेन दैर्घ्य एव ह्रसन्ति ॥ ८ ॥

uttarottareṇelāvṛtaṁ nīlaḥ śvetaḥ śṛṅgavān iti trayo ramyaka-hiraṇmaya-
kurūṇāṁ varṣāṇāṁ maryādā-girayaḥ prāg-āyatā ubhayataḥ
kṣārodāvadhayo dvi-sahasra-pṛthava ekaikaśaḥ pūrvasmāt pūrvasmād
uttara uttaro daśāṁśādhikāṁśena dairghya eva hrasanti

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

उत्तरोत्तरेणेलावृतम्मिलावृतस्योत्तरोत्तरतः क्रमेण नीलादयस्त्रयो मर्यादागिरयः प्रागायताः पूर्वतो दीर्घाः । क्षारोद एवावधिर्येषाम् । द्विसहस्रयोजनविस्तीर्णाः दशांशादीषदधिको योंशस्तेन दैर्घ्य एव ह्रसंति न तूच्चत्वे पृथुत्वे वा । यथोक्तं विष्णुपुराणे । ''लक्षप्रमाणौ द्वौ मध्ये दशहीनास्तथा परे'' इति । एतच्च स्थूलदृष्टचैवोक्तम् । तयोरपि यथावन्मध्यमत्वाभावेन लक्षप्रमाणत्वाभावात्

Towards the north of Ilāvṛta successively are the three boundary mountains named Nīla, Śveta, and Śṛṅgavān respectively. They are wide in the front and long on the eastern side. They have as their limit, the salt water sea. They are

each 2,000 *yojanas* [16,000 miles] wide and reduce by a little more than 10% in length only and not in height or girth. As told in the *Viṣṇu Purāṇa*:

"Two in the middle measure one lakh (100,000) yojanas and the others reduce by a tenth."

This is to be taken in a gross perspective only, as they are not actually the middle ones and hence are not of one *lakh* (100,000) measure.

Commentary by Vīrarāghava

उत्तरेणेलवृतम् इलावृतवर्षस्योत्तरोत्तरं क्रमेण नीलश्वेतशृङ्गवत्संज्ञका रम्यकादीनां त्रयाणां वर्षाणां मर्यादागिरयः सीमापर्वताः प्रागायताः पूर्वतो दीर्घाः उभयतः पूर्वपश्चिमयोः क्षारोदो लवणसमुद्र एवावधिर्येषां ते लवणोदधिपर्यन्ता इत्यर्थः, द्विसहस्रयोजनविस्तीर्णा दशांशादधिको योंऽशस्तेन दैर्ध्य एव ह्रसन्ति न तूच्चत्वपृथुत्वयोः, नीलादिषु त्रिषु पूर्वपूर्वापेक्षया उत्तरोत्तरस्य दैर्ध्ये दशांशादधिकांशेन न्यूनमित्यर्थः, द्वीपस्य मण्डलाकारत्वादिति भावः

To the north of Ilāvṛta-varṣa, one after another respectively are Nīla, Śveta, Śṛṅgavān mountains being the boundary markers of the three continents Ramyaka, Hiraṇmaya and Kuru. They are long on the eastern side. Extending to the salt sea on both east and west, they are 2,000 *yojanas* [16,000 miles] wide, reduced by more than 10% in length only, i.e, not in girth or height. Since the island is circular, in the latter mountains like Nīla, Śveta, Śṛṅgavān, compared to the earlier ones, are lesser in length by more than 10%.

Commentary by Vijayadhvaja Tīrtha

इलावृतात्खण्डादुत्तरोत्तरेण शृङ्गैः पूर्वस्यां दिशि भुग्नावस्थिताः प्रागायताः द्विसहस्रपृथवः
द्विसहस्रयोजनविस्ताराः दैर्ध्य एव ह्रसन्ति नोर्ध्वपृथुत्वे

From Ilāvṛta continent further northwards—by peaks on the eastern side, in curved shape, long on the east, 2,000 wide, 2,000 *yojanas* [16,000 miles] high and reduce in length only, not width and height.

Commentary by Viśvanātha Cakravartī

उत्तरोत्तरेण इलावृतम् इलावृतस्योत्तरत्र उभयतः पूर्वपश्चिमदिशोः पृथुर्विस्तारः एकैकस्मादिति
नीलः किञ्चिन्न्यूनलक्षयोजनो दैर्ध्येण तस्मात् श्वेतः शृङ्गवांश्च दशांशादीषदधिको योंऽशस्तेन

Northwards of Ilāvṛta = to the north of Ilāvṛta, on both sides, i.e., east-west directions. *Thick* = wide. *From each* (preceding) = in length. Nīla is a little less than one *lakh* (100,000) *yojanas* [800,000 miles]. From there Śveta, and thence, Śṛṅgavān by an amount a little more than 10% each.

Commentary by Śrīvaṁśīdhara

उभयतः पूर्वपश्चिमदिशोः द्वौ नीलनिषधौ । एतच्च विष्णुपुराणवाक्यश्च

Ubhayata: Nīla and Niṣadha ranges (on the north and south of Ilavrta) both extend from east to west. This is also a sentence in *Viṣṇu Purāṇa*.

Commentary by Śukadeva

उत्तरोत्तरेणेलावृतमिलावृतस्योत्तरोत्तरतः

Northwards of Ilāvṛta = towards the north of Ilāvṛta.

Commentary by Śrī Giridhara Lāla

मेरोर्विस्तारं वदन् कर्णिकात्वं सम्पादयति - मूर्धनीति । मूर्धनि द्वीत्रिंशत्सहस्रयोजनविततो मूले षोडशयोजनसहस्रविततः तावता षोडशसहस्रयोजनमानेन भूम्यामन्तः प्रविष्टश्चतुरशीतियोजनसहस्रमानेन बहिर्दृश्यते । एवं लक्षयोजनोन्नाहृ इति ज्ञेयम्

Explaining the dimensions of Meru, its being in the (center-top) as pericarp is justified thus: It is 32,000 *yojanas* [256,000 miles]wide at the top and 16,000 *yojanas* [128,000 miles] wide at the base; by the same amount it is hidden inside the earth. Thus 84,000 *yojanas* [672,000 miles] is visible above the earth. Thus it is to be known that it is one *lakh* (100,000) *yojanas* [800,000 miles] tall.

Commentary by Śrī Bhagavatprasādācārya

मूर्द्धनीति । स मेरुरिति शेषः । मूर्द्धनि द्वात्रिशत्सहस्रयोजनविततः कनकाचलमूर्ध्नः कनकतरुकुसुमसमानत्वादुपरि विस्तीर्ण इति भावः । मूले षोडशसहस्रं विततः । तावता षोडशसहस्रमानेन, भूम्यां अन्तः प्रविष्टः । चतुरशीतिसहस्रयोजनमानेन च बहिर्दृश्यते । एवं लक्षयोजनोन्नाहः स मेरुरिति फलितम् । इलावृतं, उत्तरोत्तरेण, इलावृतस्योत्तरोत्तरत इत्यर्थः । सप्तम्यर्थकैनप्प्रत्ययान्तमुत्तरेणेति, न तृतीयान्तमिति भ्रमितव्यम् । क्रमेण नीलः श्वेतः शृङ्गवान् इति नीलश्वेतशृङ्गवत्संज्ञका इत्यर्थः । त्रयस्त्रिसंख्याकाः गिरयः, रम्यकहिरण्मयकुरूणां रम्यकादित्रिसंज्ञाभाजां वर्षाणां मर्यादागिरयः सीमापर्वताः, प्रागायताः पूर्वतो दीर्घाः, उभयतः पूर्वपश्चिमयोः क्षारोदो लवणसमुद्र एवावधिर्येषां ते । लवणोदधिपर्यन्ता इत्यर्थः । उभयतः क्षारोदावधित्वोक्तया प्रागायता इति पदं व्यर्थतामापन्नं सत्तद्गोपुच्छाकारतां गमयति । ततः यथा गोपुच्छस्य मूलप्रदेशः स्थूलताभागग्रप्रदेशश्च सूक्ष्मताभागेवं ते प्राग्भागे स्थूलाः प्रत्यग्भागे तदपेक्षया सूक्ष्मा इति बोध्यम् । द्विसहस्रपृथवः द्विसहस्रयोजनविस्तीर्णाः । पृथुत्वमत्र परिणाहः । उत्सेधस्त्वयुतयोजनप्रमाणो वक्ष्यमाणो ज्ञेयः। पृथक् एकैकशः एकैकः पूर्वस्मात्पूर्वस्मात् उत्तरोत्तरः, दशांशादधिको योंऽशस्तेन दैर्ध्ये दीर्घतायामेव ह्रसन्ति न्यूनीभवन्ति । न तूच्चत्वे पृथुत्वे वा, द्वीपस्य मण्डलाकारत्वादिति भावः । यथोक्तं विष्णुपुराणे 'लक्षप्रमाणौ द्वौ मध्ये दशहीनास्तथापरे'' इति 'जम्बूद्वीपप्रमाणेन निषधः परिकीर्त्तितः। तस्माञ्च दशभागोनो हेमकूटः प्रतीयते'' इति वाराहे । एतञ्च स्थूलदृष्टयैवोक्तम् । तयोरपि यथावन्मध्यमत्त्वाभावेन लक्षयोजनप्रमाणत्वाभावात्

At the summit, Meru is 32,000 *yojanas* [256,000 miles] wide. Like a golden tree which is wider at the top, it is 16,000 *yojanas* [128,000 miles] at the root. By that much (16,000 *yojanas*) [128,000 miles] it is hidden inside the earth. 84,000 *yojanas* [672,000 miles] are visible outside. Thus, Meru is one *lakh* (100,000) *yojanas* [800,000 miles] high. To the northwards of Ilāvṛta, are the mountains Nīla, Śveta and Śṛṅgavān respectively. (The word "uttareṇa" is derived with the "enap" suffix in the locative (seventh) case sense and should not be mistaken

as instrumental (third) case-ending). These three mountains are the boundary-hills of the three continents Ramyaka, Hiraṇmaya and Kuru *varṣas*. These are longish eastwards and extend unto the salty sea on either sides (east and west). Since they are said to extend unto the salty sea on either sides, the description that they are longish eastwards becomes redundant. Hence, we should take their shape to be in the form of cow-tail, which is wide at the base and narrow at the tip. Thus, they are wider at the eastern side and relatively narrower at the western side. They are each 2,000 *yojanas* [16,000 miles] in girth. The height is 10,000 *yojanas* [80,000 miles] as will be described. Each of these (three) reduce in length only, by more than 10% than the previous one's length. But this reduction is not in height or thickness, because the island is circular in shape. As is said the in *Viṣṇu Purāṇa*: "Two are in the middle with a one-*lakh* (100,000) magnitude and others are a tenth less." In the *Vārāha Purāṇa*, it is said: "Niṣadha is described with the dimension of Jambūdvīpa. A tenth less than that is Hemakūṭa." This is to be taken as generally stated, since they also are not actually at the middle and hence do not extend one *lakh* (100,000) *yojanas* [800,000 miles].

TEXT 5-16- 9

एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति प्रागायता यथा नीलादयोऽयुतयोजनोत्सेधा हरिवर्षकिम्पुरुषभारतानां यथासंख्यम् ॥ ९ ॥

evaṁ dakṣiṇenelāvṛtaṁ niṣadho hemakūṭo himālaya iti prāg-āyatā yathā nīlādayo 'yuta-yojanotsedhā hari-varṣa-kimpuruṣa-bhāratānāṁ yathā-saṅkhyam

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

अयुतयोजन उत्सेध उच्छ्रायो येषाम् । अयं चोत्सेधो नीलादीनामपि द्रष्टव्यः । नीलादिपृथुत्वं चैषामपि द्रष्टव्यम् । यथासंख्यं मर्यादागिरय इति शेषः

10,000 *yojanas* is the height of these. This height is also for Nīla etc. The girth of Nīla etc. is also to be taken for these. Respectively "these are boundary-hills" is to be added.

Commentary by Vīrarāghava

एवं दक्षिणेनेलवृतमिलावृतवर्षस्य दक्षिणतः निषधादयस्त्रयः पर्वताः क्रमेण नीलादिभिः समपरिमाणा अयुतयोजन उत्सेध उच्छ्रायो येषां ते, अयं चोत्सेधो नीलादीनामपि द्रष्टव्यः, नीलादिषु पृथुत्वं चैषामिति द्रष्टव्यं हरिवर्षादीनां त्रयाणां यथास'यं मर्यादागिरयः

Thus to the south of Ilāvṛta varṣa, the three mountains Niṣadha etc., respectively, of the same size as Nīla etc., (10,000 *yojanas* [80,000 miles] high and wide) are the boundary-markers of the three *varṣas* Harivarṣa, etc.

Commentary by Vijayadhvaja Tīrtha

एवमिलावृताद्दक्षिणेन निषधादयः यथा नीलादयो दैर्घ्येण ह्रसन्ति तथा निषधादयोऽपि । अत्रायं विशेषः नीलनिषधौ लक्षप्रमाणावन्ये दशांशहीनाः । तदुक्तम् ''लक्षप्रमाणौ द्वौ मध्ये दशहीनास्तथापरे'' इति वैष्णवे । ''जम्बूद्वीपप्रमाणेन निषधः परिकीर्तितः । तस्माच्च दशभागेन हे मकूटः प्रतीयते'' इति वाराहे । यथास'यं मर्यादागिरय इति शेषः

Thus to the south of Ilāvṛta, the three mountains Niṣadha etc., like Nīla etc., reduce in length (successively from the previous ones). The difference is Nīla and Niṣadha are one *lakh* (100,000) *yojanas* [800,000 miles] long and the rest are shorter by 10%. It is said in *Viṣṇu Purāṇa*: "Two in the middle are one *lakh* (100,000) in size while the rest are 10% less." In the Vārāha Purāṇa, it is said: "Niṣadha is equal to Jambūdvīpa in magnitude. Hemakūṭa is perceived to be 10% less than that." In this way, the boundary-markers are described.

Commentary by Viśvanātha Cakravartī

अयुतयोजन उत्सेध उच्छ्रायो येषाम् । अयञ्चोत्सेधो नीलादीनामपि द्रष्टव्यः । नीलादिवत् पृथुत्वं चैषां द्रष्टव्यम् । यथासंख्यं मर्यादागिरय इति शेषः

10,000 *yojana* [80,000 miles] high = this height is to be taken for Nīla etc. also. The width of Nīla etc. is also to be taken for these.

Commentary by Śrīvaṁśīdhara

नीलादिपृथुत्वं द्विसहस्रविस्तृतत्वम्

The girth of Nīla etc. = 2,000 *yojanas* in extent.

Commentary by Śukadeva

एवं नीलादिवत् द्विसहस्रपृथवः निषधादयः हरिवर्षादीनां यथासङ्ख्यं मर्यादागिरय इत्यन्वयः । अयुतयोजन उत्सेधः उच्छ्रायो येषां नीलादयोऽपि अयुतयोजनोत्सेधा इति ज्ञेयम्

Thus Nīla, Niṣadha etc. are also 2,000 *yojanas* [16,000 miles] wide each and are, respectively, the boundary mountains of Harivarṣa etc. 10,000 *yojanas* [80,000 miles] high = this height is to be taken for Nīla etc. also.

Commentary by Śrī Giridhara Lāla

मर्यादगिरीन् दर्शयन् वर्षव्यवस्थामाह - उत्तरोत्तरेणेलावृतमिति । इलावृतस्योत्तरोत्तरतः क्रमेण स्थिता नीलः श्वेतः शृङ्गवानिति त्रयः क्रमेण स्थितानां रम्यकहिरण्मयकुरुणां मर्यादागिरयो विभाजकाः पर्वताः प्रागयताः पूर्वपश्चिमतो दीर्घा उभयतः क्षारोदः समुद्र एवावधिर्येषां ते तथोभयतः समुद्रलग्ना द्विसहस्रपृथवः पृथुत्वे द्विसहस्रयोजनविस्तीर्णाः । अयुतयोजनोत्सेधा इत्यपि ज्ञेयम् । पूर्वस्मात्पूर्वस्मात् दक्षिणतो दक्षिणतः स्थितात् उत्तरोत्तर उत्तरोत्तरस्थित एकैकशो दशांशादी षदधिको योंशस्तेन दैर्ध्य एव ह्रसन्ति । न तूच्चत्वे पृथुत्वे वा द्वीपस्य मण्डलाकारत्वात्

Tells about the division of continents by mentioning the boundary—north of Ilāvṛta. To the north of Ilāvṛta are the three; Nīla, Śveta and Śṛṇgavān, as demarcations of boundaries of the *varṣas* Ramyaka, Hiraṇmaya and Kuru respectively. Being longish from east to west and touching the salty sea as the limit on either side, they are each 2,000 (*yojanas*) [16,000 miles] thick. *Height* is to be taken as 10,000 *yojanas* [80,000 miles]. From the previous (northern) ones, successively, the ones situated southwards are lesser in length by a little over 10%. As these islands are circular, the height and width are the same for all. Only in length there is a reduction.

Commentary by Śrī Bhagavatprasādācārya

एवमिति । एवं इलावृतं दक्षिणेन इलावृतस्य दक्षिणस्यां दिशीत्यर्थः । अत्रापि दक्षिशब्दतः सप्तम्यर्थे एनप्प्रत्ङ्गे दक्षिणेनेति बोध्यम् । निषधः, हेमकूटः, हिमालयः, इत्येते त्रयः पर्वताः । नीलादयः यथा तथैव प्रागायताः नीलादिवत्पूर्वतो दीर्घाः, अयुतयोजनमुत्सेध उच्छ्रायो येषां तथाभूताः । अयं चोत्सेधो नीलादीनामपि द्रष्टव्यः । नीलादिपृथुत्वं चैषामपि द्रष्टव्यम् । हरिवर्षश्च किंपुरुषश्च भारतं च तेषां वर्षाणां, यथासंख्यां मर्यादागिरय इति शेषः

The suffix "ena" on the stem dakṣiṇa, is to be understood in the locative sense. Niṣadha, Hemakūṭa and Himālaya are three mountains. These are also longish on the eastern side and of the same size as Nīla etc. Being 10,000 *yojanas* [80,000 miles] high, [this has to be taken for the height and width of Nīla etc.] these mark the boundaries for the three *varṣas* Harivarṣa, Kimpuruṣa and Bhārata, respectively.

TEXT 5-16- 10

तथैवेलावृतमपरेण पूर्वेण च माल्यवद्गन्धमादनावानीलनिषधायतौ द्विसहस्रं

पप्रथतुः केतुमालभद्राश्वयोः सीमानं विदधाते ॥ १० ॥

tathaivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv ānīla-niṣadhāyatau dvi-sahasraṁ paprathatuḥ ketumāla-bhadrāśvayoḥ sīmānaṁ vidadhāte

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

आनीलनिषधायतौ उत्तरतो नीलपर्यन्तं दक्षिणतो निषधपर्यन्तं च दीर्घौ । पप्रथतुर्विस्तीर्णौ भवतः तावेव केतुमालभद्राश्वयोर्वर्षयोः सीमानं कुर्वाते । नन्वेवं सति पूर्वापररेखायामिलावृतवेष्टितो मेरुर्मध्ये ततः पूर्वापरतो गिरिद्वयं वर्षद्वयं च नातः किंचिदस्ति । दक्षिणोत्तररेखायां तु तयैवेलावृतवेष्टितो मध्ये मेरुरुभयतस्त्रीणि त्रीणि वर्षाणि गिरयश्च षट् तत्कथं सर्वतो लक्षप्रमाणत्वं जम्बुद्वीपस्य । उच्यते, मेरोः षोडशसहस्राणि सर्वतः स्थितत्वादिलावृतस्याष्टादश अन्येषां षण्णां चतुष्पंचाशद्गिरीणां षण्णां द्वादशेत्येवं दक्षिणोत्तररेखायां तावल्लक्षम् । पूर्वापररेखायामपि स मेरोरिलावृतस्य चतुस्त्रिशद् गिर्योश्चत्वारि शेषाणि द्विषष्टिसहस्राणि पूर्वापरवर्षयोरासमुद्रं दैर्घ्ये द्रष्टव्यान्यतो न विरोधः

Extending to Nīla and Niṣadha = till Nīla in the north and Niṣadha in the south.

Wide = extent. How can Jambūdvīpa be all around one *lakh* (100,000) *yojanas* [800,000 miles] in magnitude? It is thus: Meru is 16,000 all around, Ilāvṛta 18,000, the other six *varṣas* 54,000, six mountains account for 12,000 and hence the total is one *lakh* (100,000) on the south-north axis. On the east-west axis also, Meru and Ilāvṛta account for 34,000, mountains 4,000, and the remaining 62,000 for two *varṣas* on the east and west, flowing unto the salty sea and hence, there is no contradiction.

Commentary by Vīrarāghava

तथेलावृतमपरेणेलावृतस्यापरेण पश्चात्पूर्वेण पुरस्ताच्च माल्यवद्गन्धमादनावपरेण माल्यवान् पूर्वेण गन्धमाधनः इत्येतौ पर्वतौ क्रमेणानीलनिषधायतौ उत्तरतो नीलपर्यन्तं दक्षिणतो निषधपर्यन्तं च दीर्घौ नीलनिषधपर्यन्तोत्तरदक्षिणाग्राविल्यर्थः, तावेव द्विसहस्रपृथू विस्तीर्णौ इत्यर्थः । तावेव केतुमालभद्राश्वयोर्वर्षयोः सीमानं मर्यादां विदधाते कुरुतः । नन्वेवं सति पूर्वापररेखायामिलावृतवेष्टितो मेरुर्मध्ये ततः पूर्वापरतो गिरिद्वयं वर्षद्वयं च नातः किञ्चिदस्ति दक्षिणोत्तरदिशायां च तथैवेलावृतवेष्टितो मेरुर्मध्ये उभयतस्त्रीणि वर्षाणि गिरयश्च तत्कथं सर्वतो लक्षप्रमाणत्वं जम्बूद्वीपस्य । उच्यते, मेरोः षोडसहस्राणि सर्वतः स्थितत्वादिलावृतस्याऽष्टादश अन्येषां षण्णां वर्षाणां चतुष्पञ्चाशद्गिरीणां द्वादश चेत्येवं दक्षिणोत्तरदिशि तावल्लक्षं पूर्वापररेखायामपि सुमेरोरिलावृतस्य चतुस्त्रिंशद् गिर्योश्चत्वारि शेषाणि द्विषष्टिसहस्राणि केतुमालभद्राश्वयोरित्येवं लक्षं सर्वतः स्थितत्वादिलावृतस्याष्टादश पूर्वापरवर्षयोरासमुद्रदैर्ध्यं द्रष्टव्यं नातो विरोधः

Similarly, to the west and east of Ilāvṛta, are Mālyavān and Gandhamādana respectively. They extend to Nīla in the north and Niṣadha in the south. They are two thousand *yojanas* wide forming the boundaries of Ketumāla and Bhadrāśva *varṣas*. But, if this be so, then, on the east-west axis, with Meru surrounded by Ilāvṛta in the middle, and the two east-west mountains and two *varṣas*,—nothing else would exist. However, on the south-north axis Meru is surrounded by Ilāvṛta in the middle, then on both sides, there are three *varṣas* and three mountains—in all six; how then can Jambūdvīpa be one *lakh* (100,000) *yojanas* [800,000 miles] in circumference? It is like this: Meru is 16,000 around [128,000 miles], Ilāvṛta 18,000 [144,000 miles], the other six *varṣas* 54,000 [432,000 miles], six mountains account for 12,000 and hence the total is one *lakh* (100,000) on the north-south axis. On the east-west axis also, Meru and Ilāvṛta account for 34,000, for mountains 4,000, and the remaining 62,000 for two *varṣas* on the east and west, unto the salty sea. Hence, there is no contradiction.

Commentary by Vijayadhvaja Tīrtha

तथैवेलावृतमिति । यथेलावृतादुत्तरदक्षिणतो नीलनिषधादयस्तथेलावृतस्यापरेण पश्चिमेन पूर्वेण च माल्यवद्गन्धमादनौ यथासङ्ख्यं स्त इति शेषः । आनीलनिषधायतौ नीलनिषधपर्यन्तविस्तारौ तत्संबद्धाचित्यर्थः । सीमानमवधिम्

Similarly = like Nīla and Niṣadha in the north and south, likewise, to the west and east of Ilāvṛta, are Mālyavān and Gandhamādana respectively. They extend unto Nīla in the north and Niṣadha in the south, touching them. They form the boundaries.

Commentary by Viśvanātha Cakravartī

अपरेण पश्चिमस्यां दिशि पूर्वेण पूर्वस्यां दिशि आनीलनिषधायतौ उत्तरतो नीलपर्यन्तं दक्षिणतो निषधपर्यन्तमायतौ दीर्घौ । चतुस्त्रिंशत्सहस्रायामावित्यर्थः । एवञ्च दक्षिणोत्तररेखायां

भारतकिंपुरुषहरिवर्षाणां त्रयाणां सप्तविंशतिः सहस्राणि हिमालयहेमकूटनिषधानां षटसहस्राणि । सुमेरोरिलावृतस्य च चतुस्त्रिंशत् रम्यकहिरण्मयकुरूणां सप्तविंशतिः नीलश्वेतशृङ्गवतां गिरीणां षडित्येवं लक्षयोजनप्रमाणः पूर्वपश्चिमरेखायां भद्राश्वस्य एकत्रिंशत् सुमेरोरिलावृतस्य चतुस्त्रिंशत् केतुमालस्यैकत्रिंशत् गन्धमादनमाल्यवतोश्चत्वारीत्येवं लक्षयोजनप्रमाणो जम्बूद्वीपोऽवगमितः

To the west and east directions; extending until Nīla in the north and Niṣadha in the south; i.e, 34,000 *yojanas* [272,000 miles] long; thus, on the south-north axis—the three continents Bhārata, Kiṁpuruṣa and Harivarṣa are 27,000 *yojanas* [216,000 miles]; Himālaya, Hemakūṭa and Niṣadha are 6,000 *yojanas* [48,000 miles], Sumeru and Ilāvṛta are 34,000 *yojanas* [272,000 miles], Gandhamādana and Mālyavān are 4,000 *yojanas* [32,000 miles], Ramyaka, Hiraṇmaya and Kuru are 27,000 *yojanas*, and mountains Nīla, Śveta and Śṛṅgavān are 6,000 *yojanas* [48,000 miles], totaling one *lakh* (100,000) *yojanas* [800,000 miles] as the dimension. It is taught, that on the east-west axis Bhadrāṣva is 31,000 *yojanas* [248,000 miles], Sumeru and Ilāvṛta are 34,000 *yojanas* [272,000 miles], Ketumāla is 31,000 *yojanas* [248,000 miles] and Gandhamādana and Mālyavān are 4,000 *yojanas* [32,000 miles], totaling one *lakh* (100,000) *yojanas* [800,000 miles] as the dimension of Jambūdvīpa.

Commentary by Śrīvaṁśīdhara

अपरेण पश्चिमायां पूर्वेण पूर्वस्यां दिशि । अत्राक्षिपतिनन्विति । अत इत्थं विचारणात् । न दोषो न विरोधः

Apareṇa = to the west; *pūrveṇa* = to the eastern direction. Objects to this as "nanu."

"Atah" = by such reasoning. No fault = no contradiction.

Commentary by Śukadeva

द्विसहस्रं पप्रथतुः विस्तीर्णौ भवतः । विदधाते कुर्वाते

2,000 yojanas wide = extent; *vidadhāte* = create.

Commentary by Śrī Giridhara Lāla

एवं दक्षिणेनेलावृतस्य दक्षिणतो दक्षिणतः क्रमेण स्थिताः निषधो हेमकूटो हिमालय इति त्रयः पूर्वपश्चिमतो दीर्घा उभयतः समुद्रसँल्लग्नाः द्विसहस्रयोजनपृथवः अयुतयोजनमुत्सेध उच्छ्रायो येषां ते तथा क्रमेण स्थितानां हरिवर्षकिम्पुरुषभारतसञ्ज्ञानां वर्षाणां यथासङ्ख्यं मर्यादागिरयः । तत्राप्युत्तरत उत्तरतः ुस्थताद्दक्षिणतो दक्षिणतः स्थित एकैकशो दशांशधिकांशेन दैर्ध्य एव ह्रसन्ति न तुच्चत्वे पृथुत्वे वेति ज्ञेयम्

To the south of Ilāvṛta are the three; Niṣadha, Hemakūṭa and Himālaya mountains which demarcate the boundaries of the *varṣas* Harivarṣa, Kimpuruṣa and Bhārata, respectively. Being longish from east to west, and touching the salty sea as the limit on either side, they are 2,000 (*yojanas*) wide. The height is to be taken as 10,000 *yojanas* [80,000 miles]. From the

previous (northern) mountain ranges, successively, the ones situated southwards are lesser in length only by a little over 10%. The height and width are the same for all.

Commentary by Śrī Bhagavatprasādācārya

तथैवेति । तथैव, इलावृतं, अरेण इलावृतस्य पश्चिमदिग्भागे इत्यर्थः । पूर्वेणेलावृतस्य पूर्वदिग्भागे चेत्यर्थः । अत्राप्यपरपूर्वशब्दाभ्यां सप्तम्यर्थे एनप्प्रत्ङ्गेऽपरेण पूर्वेणेति बोध्यमव्ङ्गत्वाद्विभक्तेर्लोपः । माल्यवांश्च गन्धमादनश्च तौ पर्वतौ, क्रमेण आनीलनिषधायतौ उत्तरतो नीलपर्यन्तं दक्षिणतो निषधपर्यन्तं दीर्घौ नीलनिषधपर्यन्तोत्तरदक्षिणाग्रावित्यर्थः । द्विसहस्रं पप्रथतुः पृथूभवतः । उच्छ्रायो नीलादिवज्ज्ञेयः

The same occurs to the west and east of Ilāvṛta. Here also, the suffix "enap" on the stems "apara" and "pūrva," is to be understood in the locative sense. Being indeclinables, the case-suffixes have been omitted. Mālyavān and Gandhamādana, extending unto Nīla in the north and Niṣadha in the south, are 2,000 *yojanas* [16,000 miles] wide. The height is to be taken as that for Nīla, etc.

TEXT 5-16- 11

मन्दरो मेरुमन्दरः सुपार्श्वः कुमुद इत्ययुतयोजनविस्तारोन्नाहा मेरोश्चतु-
र्दिशमवष्टम्भगिरय उपक्लृप्ताः ॥ ११ ॥

mandaro merumandaraḥ supārśvaḥ kumuda ity ayuta-yojana-vistāronnāhā
meroś catur-diśam avaṣṭambha-giraya upakḷptāḥ

SYNONYMS

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

Commentary by Śrīdhara Svāmi

अयुतयोजनप्रमाणौ विस्तारोन्नाहौ येषाम् । विस्तीर्णमूर्ध्नो मेरोरवष्टंभत्वात्पूर्वपश्चिमौ गिरी दक्षिणोत्तरविस्तारौ च दक्षिणोत्तरौ पूर्वापरविस्तारौ द्रष्टव्यौ । सर्वतो दशयोजनसह स्त्रविस्तारांगीकारे

त्विलावृतलोपात्पूर्वेणेलावृतमुपप्लावयतीत्यादिविरोधः स्यात्

10,000 *yojanas* [80,000 miles] extent and tall each. Wide-topped Meru's support means the eastern and western mountains are from north to south wide and northern and southern mountains are from east to west wide. If the circumference of 10,000 *yojanas* [80,000 miles] area is taken, then Ilāvṛta will be excluded and to the east of Ilāvṛta will become submerged. There will be contradictions.

Commentary by Vijayadhvaja Tīrtha

अवष्टम्भगिरयः पीठस्थानीयपर्वताः

Supporting mountains = forming like seats or bases.

Commentary by Viśvanātha Cakravartī

अयुतयोजनप्रमाणौ विस्तारोन्नाहौ येषां ते विस्तीर्णमूर्ध्नो मेरोरवष्टम्भत्वात् पूर्वंपश्चिमौ गिरी दक्षिणोत्तरविस्तारौ दक्षिणोत्तरौ च पूर्वापरविस्तारौ ज्ञेयौ । विस्तारोऽत्र दैर्ध्यं सर्वतो दशयोजनसहस्राङ्गीकारे त्विलावृतलोपात् पूर्वेणेलावृतमुपप्लावयतीत्यादिविरोधः स्यात् । चतुर्द्दिशं चतस्रो दिशोऽभिव्याप्य चतुर्द्दिक्ष्वित्यर्थः

10,000 *yojana* [80,000 miles] long and tall each; wide-topped Meru's support means eastern and western mountains are wide from north to south, and northern and southern mountains are wide from east to west. If all-round, a 10,000 *yojana* [80,000 miles] area is taken, Ilāvṛta will be missed and to the east of Ilāvṛta would become submerged etc. This would be contradictory.

Caturdiṣam—(covering) in all four directions.

Commentary by Śrīvaṁśīdhara

विस्तारोऽत्र दैर्ध्यम् । चतुर्दिशं चतस्रो दिशोऽभिव्याप्य चतसृषु दिक्ष्वित्यर्थः

Area here is length. *Caturdiśam* = (covering) in all four directions.

Commentary by Śukadeva

किञ्च मन्दरादपश्चत्वारो गिरयः पूर्वादिक्रमेण मेरोश्चतुर्दिशमवष्टम्मगिरयः उपक्लृप्ता विन्यस्ताः अयुतयोजनप्रमाणौ विस्तारोन्नाहौ येषां तत्र मन्दरः पूर्वदिशि विन्यस्तः दक्षिणोत्तरविस्तारस्तारस्तद्वदन्येषामपि विस्तारो ज्ञेयो न तु सर्वतः, अत इलावृतलोपो न भवति

Also, Mandara etc. are four mountains respectively from east on the four sides of Meru, made as propping mountains, 10,000 *yojana* [80,000 miles] long and tall each; Of these, Mandara is on the east and extends from north to south. Similarly, the others are also to be taken. Thus, Ilāvṛta will not be missed.

Commentary by Śrī Giridhara Lāla

तथैवेलावृतमपरेण पूर्वेण च इलावृतस्य पश्चिमतः पूर्वतश्च यथाक्रमेण स्थितौ आनीलनिषधायतौ उत्तरतो

नीलपर्वतपर्यन्तं दक्षिणतो निषधपर्वतपर्यन्तं च दीर्घौ माल्यवद्गन्धमादनौ मर्यादापर्वतौ द्वियोजनसहस्रं पप्रथतुर्विस्तीर्णौ भवतः । अयुतयोजनोत्सेधावित्यपि ज्ञेयम् । तौ इलावृतस्य पश्चिमतः पूर्वतश्च स्थितयोः केतुमालभद्राश्वयोर्वर्षयोः सीमानं विदधाते । तथाचेलावृतस्योत्तरतः स्थितानां रम्यकहिरण्मयकुरुसञ्ज्ञानां मर्यादागिरिसहितानां वर्षाणां सप्तविंशतियोजनसहस्रम् । तथा तस्य दक्षिणतः स्थितानां हरिवर्षकिम्पुरुषभारतसञ्ज्ञानां मर्यादागिरिसहितानां वर्षाणां सप्तविशतियोजनसहस्रम् । इलावृतं मेरुसहितं तु षट्चत्वारिंशद्योजनसहस्रकम् । एवं दक्षिणोत्तरतो जम्बूद्वीपस्य लक्षयोजनविततत्वं भवति । पूर्वपश्चिमतस्तु तस्य जम्बूद्वीपस्येलावृतस्य पश्चिमतो नवयोजनसहस्रकं केतुमालसञ्ज्ञं वर्षं तस्यैव पूर्वतो नवयोजनसहस्रकं भद्राश्वसञ्ज्ञं वर्षं तयोर्मध्ये मेरुसहितं द्वयशीतियोजनसहस्रकमिलावृतमिति लक्षयोजनविततत्वं भवतीति ज्ञेयम् । श्रीधरस्वामिना तु रम्यकादीनां षण्णां वर्षाणां चतुःपञ्चाशत्सहस्राणि योजनानि, मेरुसहितस्येलावृतस्य चतुस्त्रींशत्सहस्राणि योजनानि, षण्णां नीलादिमर्यादागिरीणां द्वादशसहस्राणि योजनानि, एवं दक्षिणोत्तररेखायां लक्षयोजनानि, तथा पूर्वापररेखायामपि मेरुसहितस्येलावृतस्य चतुस्त्रिंशत्सहस्राणि योजनानि, मर्यादागिर्योर्माल्यवद्गन्धमादनयोश्चत्वारि सहस्राणि योजनानि, केतुमालभद्राश्ववर्षयोस्तु शेषाणि द्विषष्टिसहस्राणि योजनानि, एवं लक्षयोजनानि भवन्तीत्युक्तम् । तत्र भद्राश्वकेतुमालयोरेकत्रिंशद्योजनसहस्रायामत्वकल्पने मूलोक्तनवयोजनसहस्रायामत्वविरोधस्य स्पष्टत्वात् । न च तर्हि मूलोक्तानुसारेणेलावृतस्यापि तावानेव विस्तारोऽङ्गीकार्य इति शङ्क्यम्, भूलोकस्य मूले षोडशयोजनसहस्रविततस्य मेरोस्तत्र स्थीतिबाधापत्त्या तस्य तथा कल्पयितुमशक्यत्वात् । किञ्चेलावृतस्य चतुस्त्रिंशद्योजनसहस्रत्वे तत्र मूले षोडशयोजनसहस्रविततस्य मेरोश्चतुर्दिशमवष्टम्भगिरीणां अयुतयोजनविस्तृतानां स्थित्यसम्भवेन पूर्वेणेलावृतमुपप्लावयतीत्यादिवक्ष्यमाणगययावतरणादिविरोधभयात् पूर्वपश्चिमौ गिरी दक्षिणोत्तरतोऽयुतुोजनविस्तारौ दक्षिणोत्तरौ च गिरी पूर्वापरतस्तावद्विस्तारावििति या कल्पना कृता साऽस्मत्पक्षे नास्ति, इलावृतस्य षट्चत्वारिंशद्योजनसहस्रत्वेन यथाश्रुतसर्वतोऽयुतयोजनविस्तृतानां गिरीणां यथेष्टस्तितिसम्भवादिति ध्येयम्

Similarly, to the west and east of Ilāvṛta are, Mālyavān and Gandhamādana extending lengthwise unto Nīla in the north, and Niṣadha in the south, which demark the boundaries of the *varṣas* Ketumāla and Bhadrāśva, respectively. Each are 2,000 (*yojanas*) wide. The height is to be taken as 10,000 *yojanas*. Thus, to the north of Ilāvṛta, along with the boundary-hills of the *varṣas*, Ramyaka, Hiraṇmaya and Kuru are 27,000 *yojanas* and situated to their south are the *varṣas* Harivarṣa, Kimpuruṣa and Bhārata. Along with their boundary-hills, they are 27,000 *yojanas*; Ilāvṛta and Meru together are 46,000 *yojanas*; hence, from north to south, Jambūdvīpa is one *lakh* (100,000) *yojanas*. On the east-west axis, Jambūdvīpa's extent is one *lakh* (100,000) *yojanas*, i.e. west of Ilāvṛta (Ketumāla—9,000 *yojanas*) east of Ilāvṛta (Bhadrāśva—9,000 *yojanas*), and between them, Ilāvṛta and Meru together are 82,000 *yojanas*.

Note: But, Śrīdhara Svāmi has taken the six *varṣas* Ramyaka etc. as 54,000 *yojanas*, Meru and Ilāvṛta as 34,000 *yojanas* and the six boundary hills Nīla etc. as 12,000 *yojanas*. Thus on north-south axis, it is one *lakh yojanas* (100,000 *yojanas*); and on the east-west axis, Meru and Ilāvṛta are 34,000 *yojanas*. The boundary hills Mālyavān and Gandhamādana are 4,000 *yojanas*, Ketumāla and Bhadrāśva *varṣas* account for the remaining 62,000 *yojanas* and thus the east-west axis is one *lakh yojanas* (100,000 *yojanas*). In that case, assuming Ketumāla and Bhadrāśva to be 31,000 *yojanas* each, is clearly contradictory to the text mentioning the length as 9,000 *yojanas* for all. But then it cannot be

argued that as per the text, Ilāvṛta also should be taken as 9,000 *yojanas*, since the distance of a 16,000 *yojana* width at the base of Meru cannot be accommodated. Also, with Ilāvṛta being 34,000 *yojanas*, at its root, Meru having a 16,000 *yojana* base and with four propping hills of 10,000 *yojanas* on four sides cannot be accommodated; and also due to the fear that, as per the ensuing Gaṇgā's descent submerging to the east of Ilāvṛta, becoming contradictory, positing that the eastern and western hills are north-southwise 10,000 *yojanas* long and northern and southern hills are east-westwise 10,000 *yojanas* long is avoided in our interpretation. Ilāvṛta having been taken as 46,000 *yojanas* can allow the propping hills to be 10,000 *yojanas* all around as per text.

Commentary by Śrī Bhagavatprasādācārya

केतुमालेति । केतुमालश्च भद्राश्वश्च तयोः, सीमानं मर्यादां, विदधाते कुरुतः । नन्वेवं सति पूर्वापररेखायामिलावृतवेष्टितो मेरुर्मध्ये ततः पूर्वापरतो गिरिद्वयं वर्षद्वयं च नातः परं किंचिदस्ति । दक्षिणोत्तररेखायां तु तथैवेलावृतवेष्टितो मेरुर्मध्ये उभयतस्त्रीणि त्रीणि वर्षाणि गिरयश्च तत्कथं सर्वतो लक्षप्रमाणत्वं जम्बूद्वीपस्येत्याशयायामुच्यते-मेरोः षोडशसहस्राणि सर्वतः स्थित्वान्मेरुमध्यतः दक्षिणोत्तररेखायां पूर्वापररेखायां च स अष्टावष्टौ सहस्राणि वर्त्तमानो जातः एवं सतीलावृतः मेरुं विना दक्षिणोत्तररेखायां पूर्वापररेखायां च नवनवसहस्रपरिमितः शिष्टः । एवं सत्यष्टादशेलावृतस्य षोडश मेरोरन्येषां षण्णां चतुष्पञ्चाशद्गिरीणां षण्णां द्वादशेत्येवं दक्षिणोत्तररेखायां तावल्लक्षप्रमाणं सिद्धम् । पूर्वापररेखायां तु भद्राश्वेलावृतकेतुमालानां चतुस्त्रिंशत्सहस्रायामोक्तेश्चतुःसहस्रसंख्याकगिरिद्वयेन सहैकलक्षाधिकषट्सहस्राधिकत्वं प्राप्तमिति चेत् पूर्वापर रेखायामपि स मेरोरिलावृतस्य चतुस्त्रिंशत्, गिर्योश्चत्वारि, भद्राश्वस्यैकत्रिंशत्सहस्राणि, केतुमालस्यैकत्रिंशत्सहस्राणीत्येवं पूर्वापरवर्षयोरासमुद्रं दैर्ध्ये द्रष्टव्यानि । तयोर्यच्चतुस्त्रिंशत्संख्यावत्त्वं तत्तयोर्दक्षिणोत्तररेखायां द्रष्टव्यमेवं सति न विरोधः

These form the boundaries of Ketumāla and Bhadrāśva varṣa respectively. But, if this be so, then, on the east-west axis, where Meru is surrounded by Ilāvṛta in the middle and these two *varṣas* and two mountains are on either side, there would be no room for anything else. Similarly, on the south-north axis, Meru is surrounded by Ilāvṛta in the middle, and on both sides three *varṣas* and three mountains (in all six). How then can Jambūdvīpa be one *lakh* (100,000) *yojanas* in magnitude? We reply: Meru being 16,000 in circumference and having south-north and east-west axes in its middle, becomes 8,000 on either side. Thus, Ilāvṛta, without Meru, on south-north and east-west axes, remains 9,000 on either side. Then, 18,000 for Ilāvṛta, 16,000 for Meru, 54,000 for the other six *varṣas*, six mountains account for 12,000 and hence the total is one *lakh* (100,000) on the south-north axis.

On the east-west axis however, Bhadrāśva and Ketumāla are 34,000 each, along with 4,000 for two mountains amounts to 106,000 *yojanas*. How to reconcile this? It is thus: Meru and Ilāvṛta account for 34,000, 4,000 for mountains and the remaining 62,000 is to be divided as 31,000 each for the two *varṣas* Ketumāla and Bhadrāśva on east and west since they are said to be extending unto the salt water ocean. Their length mentioned as 34,000 is to

be taken on the south-north axis and thus, there is no contradiction.

TEXT 5-16- 12

**चतुर्ष्वेतेषु चूतजम्बूकदम्बन्यग्रोधाश्चत्वारः पादप प्रवराः पर्वतकेतव इवा-
धिसहस्रयोजनोन्नाहास्तावद् विटपविततयः शतयोजनपरिणाहाः ॥ १२ ॥**

caturṣv eteṣu cūta-jambū-kadamba-nyagrodhāś catvāraḥ pādapa-pravarāḥ parvata-ketava ivādhi-sahasra-yojanonnāhās tāvad viṭapa-vitatayaḥ śata-yojana-pariṇāhāḥ

SYNONYMS

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

TRANSLATION

Standing like 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.

Commentary by Śrīdhara Svāmi

अधिसहस्रमेकादशशतानि उन्नाहो येषाम् । तावत्प्रमाणा विटपविततिर्येषाम् । शतयोजनं परिणामो विस्ततारो येषाम्

One thousand one hundred *yojanas* in height.

Commentary by Śrīvaṁśīdhara

यावदुच्छ्रायययोजनसंख्यानं तावत्संख्याकशाखाविस्तारा: परिणाहः सर्वतः स्थौल्यविस्तारः । ''एकादशशतायामाः पादपा गिरिकेतवः'' इति पुराणान्तरात्

The covering of branches (of trees) is as much as the height in *yojanas*. "*Surrounding thickness" is denoted by "pariṇāha"* = circumference. "The trees, as mountain-posts (flags), are 1,100 *yojanas* [8,800 miles] long," as known from other *Purāṇas*.

Commentary by Vīrarāghava for texts 11-12

मन्दरादयश्चत्वारो गिरयः प्रागादिक्रमेण मेरोश्चतुर्दिशमवष्टम्भगिरयः मेखला इव अवष्टम्भन्ति प्रतिबघ्नन्तीत्यवष्टम्भास्ते च ते उपक्लृप्ताः विन्यस्ताः । कथम्भूता अयुतयोजनौ प्रमाणौ

विस्तारोच्छ्रायौ येषां तथाभूताश्चतुर्ष्वेतेषु मन्दरादिषु क्रमेणाम्रजम्बूकदम्बन्यग्रोधाश्चत्वारः पादपश्रेष्ठाः पर्वतानां केतवो ध्वजा इवाधिसहस्रमेकादशशतान्युन्नाहो येषां तावत्प्रमाणानां विटपानां शाखानां विततिर्येषां शतयोजनपरिणाहो विस्तारो येषां ते उपक्लृप्ता इत्यनुषङ्गः

The four mountains in four directions from east such as Mandara, etc., are meant for support of Meru, like a belt. Each of these is 10,000 *yojanas* [80,000 miles] extent and tall. On these four mountains, are the four great trees, mango, jambū, kadamba and banyan, respectively. They are like the flags on the mountains, in groups of branches, one thousand one hundred *yojanas* [8,800 miles] high and one hundred *yojanas* [800 miles] in periphery.

Commentary by Śukadeva

शतयोजनं परिणाहो विस्तारो येषामधिसहस्रं शताधिकसहस्रमुन्नाहः उच्छ्रायो ये षां तावत्प्रमाणा अधिसहस्रप्रमाणा विटपविततिर्येषाम्

100 *yojanas* [800 miles] across and 1,100 *yojanas* [8,800 miles] height are the dimensions of the avenue of branched trees.

Commentary by Śrī Giridhara Lāla

अयुतयोजनपरिमाणौ विस्तारोन्नाहौ येषां ते तथाभुता मेर्वादयश्चत्वारो गिरयो मेरोश्चतुर्दिशं तस्यावष्टम्भभूता उपक्लृप्ताः परमेश्वरेण रचिताः सन्ति । तेषां च सुवर्णमयत्वं मन्थानाकृतित्वं च 'अमरदानवांश्चूर्णयामास भारेण कनकाचलः'' इत्यष्टमस्कन्धे वक्ष्यमाणेन मन्दरस्य मन्थानत्वकरणेन च ज्ञेयम्

10,000 *yojanas* [80,000 miles] long and tall; the four mountains in the four directions from Meru, namely Mandara, etc. are meant for support and are created by the Supreme Lord. They are all golden, in the shape of a churning staff and are known from the reference in the 8th Skandha [canto of *Śrīmad Bhāgavatam*] as: "The golden hill which crushed the demigods and demons by its weight." They were using Mandara for churning the milk-ocean.

Commentary by Śrī Bhagavatprasādācārya

मन्दर इति । मन्दरः, मेरुमन्दरः, सुपार्श्वः, कुमुदः, इत्येते चत्वारः पर्वताः अयुतयोजनप्रमाणौ विस्तारोन्नाहौ येषां तथाभूताः, विस्तीर्णमूर्ध्नो मेरोरवष्टम्भत्वात् पूर्वपश्चिमौ गिरी उपरि दक्षिणोत्तरविस्तारौ दक्षिणोत्तरौ गिरी च पूर्वापरविस्तारौ द्रष्टव्यौ । सर्वतो दशयोजनविस्ताराङ्गीकारे चतुर्दिशं मेर्वपेक्षयावशिष्टनवसहस्रावकाशलोपे त्विलावृतलोपात्पूर्वेणेलावृतमुपप्लावयतीत्यादिविरोधः स्यात् । मेरोः चतुर्दिशं, अवष्टम्भगिरयः प्रागादिक्रमेण उपक्लृप्ताः विन्यस्ताः

Mandara, Merumandara, Supārṣva and Kumuda, the four mountains, are each 10,000 *yojanas* [80,000 miles] tall and wide. Being the props for Meru which is wider at the top, the eastern and western mountains run south-northwise wide while the southern and northern mountains run east-west wise in width. If a 10,000-*yojana* [80,000 miles] width is taken all around, in all four directions being less by 9,000 than Meru, Ilāvṛta would become eliminated. However, submerging Ilāvṛta on the east would create a contradiction. In the four

directions from the east of Meru, means they are designed for support.

TEXT 5-16- 13-14

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

hradāś catvāraḥ payo-madhv-ikṣurasa-mṛṣṭa-jalā yad-upasparśina upadeva-gaṇā yogaiśvaryāṇi svābhāvikāni bharatarṣabha dhārayanti; devodyānāni ca bhavanti catvāri nandanaṁ caitrarathaṁ vaibhrājakaṁ sarvatobhadram iti

SYNONYMS

hradāḥ—lakes; *catvāraḥ*—four; *payaḥ*—milk; *madhu*—honey; *ikṣu-rasa*—sugarcane juice; *mṛṣṭa-jalāḥ*—filled with pure water; *yat*—of which; *upasparśinaḥ*—those who use the liquids; *upadeva-gaṇāḥ*—the demigods; *yoga-aiśvaryāṇi*—all the perfections of mystic *yoga; svābhāvikāni*—without being tried for; *bharata-ṛṣabha*—O best of the Bharata dynasty; *dhārayanti*—possess; *deva-udyānāni*—celestial gardens; *ca*—also; *bhavanti*—there are; *catvāri*—four; *nandanam*—of the Nandana garden; *caitra-ratham*—Caitraratha garden; *vaibhrājakam*—Vaibhrājaka garden; *sarvataḥ-bhadram*—Sarvatobhadra garden; *iti*—thus.

TRANSLATION

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

Commentary by Vīrarāghava

तथा चत्वारो ह्रदाश्च क्रमेण क्षीरमध्विक्षुरसशुद्धजलात्मकाः सन्ति तानेव विशिनष्टि ।
यदुपस्पर्शिनः तज्जलस्पर्शिनः सिद्धादयः स्वाभाविकान्यष्ट महैश्वर्याणि हे राजन् ! धारयन्ति

"Four deep lakes of milk, honey, sugarcane juice and pure water—O great one among Bharatas, groups of Siddhas bathe there and attain the eight great powers."

Commentary by Vijayadhvaja Tīrtha

अवष्टम्भगिरयः पीठस्थानीयपर्वताः ॥११॥ एतेषु मन्दरादिषु पर्वतकेतत्रः मन्दरादिपर्वतानां ध्वजा इव स्थिताः अधिसहस्रयोजनौन्नाहाः सहस्रादधिकैकशतयोजनो च्छ्रायाः । तदुक्तम् ''एकादशशतायामाः पादपा गिरिकेतवः'' इति । अत्रायानशब्देनोच्छ्राय उच्यते, तावद्विटपविततयः यावदुच्छ्राययोजनसंख्यानं तावत्संख्याकशाखाविस्ताराः शतयोजनपरिणाहाः परितः शतयोजनस्थूलाः

On these four mountains, Mandara, etc. trees of 1,100 *yojanas* [8,800 miles] tall are like the flags. It is said: "The trees as mountain-posts (flags) are 1,100 *yojanas* [8,800 miles] long." Here, *by length* is meant *height*. The coverage of branches (of the trees) is as much as the height in *yojanas*, 1,100 *yojanas* [8,800 miles] high and 100 *yojanas* [800 miles] in periphery.

Commentary by Viśvanātha Cakravartī for texts 12-14

॥ अधिसहस्रम् एकादशशतान्युन्नाहो येषां तावत्प्रमाणा विटपविततिर्येषां शतयोजनं परिणाहो विस्तारो येषाम्

The coverage of branches (of trees) is the same as the height in *yojanas*; groups of branches are 1,100 *yojanas* high and 100 *yojanas* in periphery.

Commentary of Śrīvaṁśīdhara

मृष्टं निर्मलं पयश्च मधु माक्षिकं च इक्षुरसश्च मृष्टजलं च तानि पयोमध्विक्षुरसमृष्टजलानि ताति विद्यन्ते येषु ते तथा । मत्वर्थीयोऽच प्रत्ङ्गः । भरतर्षभेति । तवाप्येतादृदैश्वर्यं स्वाभाविकमेव महाराजभरतवंशश्रेष्ठत्वादतस्त्वं तादृशस्थानाभिलाषी मा भूरिति भावः

Mṛṣṭa = pure (water); *milk, madhu* = honey made from sugarcane juice and pure water. The suffix here is "ac" in the sense of "it is there in it" (*Śrīmad Bhāgavatam* 5.2.127 and 5.2.94). "Bharatarṣabha" etc. = you also naturally possess such power, being the descendant of the great king Bharata. Hence, you don't aspire for such places.

Commentary by Śukadeva

ह्रदा उपक्लप्ता इति शेषः

The words "are made" are to be supplied after *deep lakes*.

Commentary by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya

जलस्थाने मध्वादयो येषु तथाभूताश्चत्वारो ह्रदाश्च प्रत्येकं चतुर्षु पर्वतेषु सन्ति । यदुपस्पर्शिनो यत्सेविन उपदेवगणाः स्वाभाविकानि योगप्रयत्नं विनैव सिद्धानि अणिमाद्यैश्वर्याणि धारयन्ति । हे भरतर्षभेति सम्बोधनमाश्चर्यसूचनाय

On top of these four mountains, Mandara etc, stand four great trees, mango etc., appearing like flags 1,100 *yojanas* [8,800 miles] high and 100 *yojanas* [800 miles] in periphery.

By bathing in these four deep lakes (one in each mountain), the Siddhas and others attain eight mystic powers such as that of becoming atomic in size

etc. The address, "O great among Bharatas!" denotes wonderment.

TEXT 5-16- 15

**येष्वमर परिवृढाः सह सुरललनाललामयूथपतय उपदेवगणैरुपगीयमा-
नमहिमानः किल विहरन्ति ॥ १५ ॥**

yeṣv amara-parivṛḍhāḥ saha sura-lalanā-lalāma-yūtha-pataya upadeva-gaṇair upagīyamāna-mahimānaḥ kila viharanti

SYNONYMS

yeṣu-in which; amara-parivṛḍhāḥ-the best of the demigods; saha-with; sura-lalanā-of the wives of all the demigods and semi-demigods; lalāma-of those women who are like ornaments; yūtha-patayaḥ-the husbands; upadeva-gaṇaiḥ-by the semi-demigods (the Gandharvas); upagīyamāna-being chanted; mahimānaḥ-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.

Commentary by Śrīdhara Svāmi

ललामो भूषणम् । सुरललनानां भूषणभूताः श्रेष्ठा याः स्त्रियस्तासां यूथस्य पतयः सह संभूय येषु विहरन्ति

Lalāma = ornament; those who are like adornments for divine damsels = the best of ladies. Where demigods make merry.

Commentary by Vīrarāghava for texts 14-15

देवोद्यानानि देववनानि क्रमेण नन्दनादीनि भवन्ति । तान्येव विशिनष्टि येषु देवोद्यानेषु सुरललनानां सुरस्त्रीणां ललामभूषणं तद्वत्स्थिताः सुरवनितानां श्रेष्ठा इत्यर्थः । तासां यूथस्य पतयः ताभिः सह सम्भूय उपदेवगणैः उपगीयमानः महिमा येषां ते विहरन्ति । देवानां क्रीडास्थानानीत्यर्थः

"Nandana and other divine gardens serve as sporting arenas for the demigods and their damsels while the Gandharvas sing their praise." [Note: this paragraph is repeated by Vijayadhvaja Tīrtha]

Commentary by Viśvanātha Cakravartī

परिवृढाः श्रेष्ठा ललामो भूषणम्

Parivṛḍhāḥ = best; lalāma = ornament.

Commentary by Śrīvaṁśīdhara

अमराणां परिवृढाः प्रभवः ''प्रभौ परिवृढः'' इति निपातितत्वात् । येषु उद्यानेषु । उपदेवा गन्धर्वादयस्तेषां समूहैः

Masters of deities. Prabhau parivṛḍhāḥ (Śrīmad Bhāgavatam 7.2.21) denotes lord, master. Wherein = (in which) gardens; deputy-deities = Gandharvas etc.

Commentary by Śrī Giridhara Lāla

नन्दनादीनि चत्वारि देवोद्यनानि च तेषु चतुर्षु भवन्तीत्यर्थः

Beginning with Nandana, four divine gardens adorn the four mountains.

Commentary by Śrī Bhagavatprasādācārya

देवोद्यानानीति । किं च चतुर्ष्वेतेषु नन्दनं, चैत्ररथं, वैभ्राजकं, सर्वतोभद्रं,
इत्येवंविधाभिधानानि, चत्वारि देवोद्यानानि चापि भवन्ति सन्ति

Divine gardens named Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra exist also in these mountains.

TEXT 5-16- 16

मन्दरोत्सङ्ग एकादशशतयोजनोत्तुङ्गदेवचूतशिरसो गिरिशिखरस्थूलानि फलान्यमृतकल्पानि पतन्ति ॥ १६ ॥

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

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

फलप्रमाणमुक्तं वायुपुराणे ''अनत्नीनां शतान्यष्टावेकषष्टयधिकानि च ।
फलप्रमाणमा'यातमृषिभिस्तत्त्वदर्शिभिः'' इति

The Vāyu Purāṇa describes: "From that divine mango tree (1,100 yojanas tall) sages have told, come fruits the size of 861 aratnis (an aratni is the distance of a man's elbow to his finger-tip)."

Commentary by Vīrarāghava

येष्विति । येषु देवोद्यानेषु, अमरपरिवृढाः देवेषु श्रेष्ठाः देवाः सुरललनानां सुरस्त्रीणां ललामा भूषणभूता याः स्त्रियस्तासां यूथस्य पतयः, ताभिरिति शेषः । सह संभूय, उपदेवगणैः उपगीयमानः महिमा येषां तथाभूताः सन्तः विरहन्ति किल

The Vāyu Purāṇa describes: "Below the summit of Mandara, from that divine mango tree (1,100 yojanas tall) sages have told, come fruits the size of 861 aratnis (an aratni is the distance of a man's elbow to his finger-tip)."

Nectar-like ripened fruit is like saying the "goer goes" (or e.g., "the cook cooks"). The primary derivative suffix qualifies the action hence the verbal root meaning is not intended. The intended meaning is that the fruits ripen and remain so due to lack of consumers. [Note: this comment is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

मन्दरोत्सङ्गे मन्दरपर्वतस्याङ्कस्थानीये तदे देवोपभोगयोग्यत्वाद्देवचूतस्य शिरसोऽग्रदेशात्

In the lap of Mandara = slope; from the top of = tip region. Fit for consumption of deities and so on is a divine mango tree.

Commentary by Viśvanātha Cakravartī

फलानीति फलप्रमाणमुक्तं वायुपुराणे -''अरत्नीनां शतान्यष्टावेकषष्टयधिकानि च ।
फलप्रमाणमाख्यातमृषिभिस्तत्त्वदर्शिभिः'' इति

The size of the fruit is said in the Vāyu Purāṇa as, "Sages who directly and truly perceive entities said the fruits are 861 aratnis (elbow to fist) in size."

Commentary by Śrīvaṁśīdhara

देवचूतो देवाम्रः । 'बद्धमुष्टिकरोऽरत्निः' इत्यमरः

Divine mango. As per the Amara Dictionary, aratni denotes the "closed fist" (i.e, the distance from one's elbow to his fist).

Commentary by Śukadeva for texts 15-16

सुरललनानां ललामभूताः भूषणभूताः याः स्त्रियस्तासां यूथस्य पतयः अमरपरिवृढाः देवश्रेष्ठाः सह सम्भूय विहरन्ति

Those who are like adornments for divine damsels, the best of deities, enjoy.

Commentary by Śrī Giridhara Lāla

ललामो भूषणं सुरललना देवस्त्रियस्तासामपि भूषणभूता याः श्रेष्ठाः स्त्रियस्तासां यूथपतय उपदेवगणैर्गन्धर्वादिभिरुपगीयमानो महिमा येषां तेऽमरपरिवृढा विबुधश्रेष्ठास्ताभिः सह येषूद्यानेषु विहरन्तीत्यन्वयः । सन्देहवारणायाह - किलेति

The best of the devas, the singing Gandharvas and other attractive celestials enjoy in the divine gardens according to their rank.

Kila-meaning indeed, is to clear doubt.

Commentary by Śrī Bhagavatprasādācārya

येष्विति । येषु देवोद्यानेषु, अमरपरिवृढाः देवेषु श्रेष्ठाः देवाः सुरललनानां सुरस्त्रीणां ललामा भूषणभूता याः स्त्रियस्तासां यूथस्य पतयः, ताभिरिति शेषः । सह संभूय, उपदेवगणैः उपगीयमानः महिमा येषां तथाभूताः सन्तः विरहन्ति किल

Wherein indicates "in which divine gardens" great demigods, along with the best of divine damsels, enjoy themselves while their praises are sung by groups of subordinates.

TEXT 5-16- 17

तेषां विशीर्यमाणानामतिमधुरसुरभिसुगन्धिबहुलारुणरसोदेनारुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती पूर्वेणेलावृतमुपप्लावयति ॥ १७ ॥

teṣāṁ viśīryamāṇānām ati-madhura-surabhi-sugandhi-bahulāruṇa-rasodenāruṇodā nāma nadī mandara-giri-śikharān nipatantī pūr-veṇelāvṛtam upaplāvayati

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

अतिमधुरश्चासौ स्वतः सुरभिश्च सुगन्धिश्च न चान्येषां गन्धैरधिवासितः । बहुलश्चारुणश्च रसः स एव उदमुदकं तेन

Very sweet, pleasantly fragrant, indicates, "not scented by other aromas." Variegated and reddish (taste) means, "that itself is the water."

Commentary by Śrīvaṁśīdhara

तोषामाग'फलानां विशीर्यमाणानां स्फुटितानाम् । इलावृतस्य पूर्वदिग्देशमुपप्लावयति सर्वतः स्वप्रवाहव्याप्तं करोति

Those exploding mango fruits submerge the eastern side of Ilāvṛta, i.e,

"deluging it."

Commentary by Vīrarāghava

तेषां फलानां विशीर्णानामधः पातेन भिद्यमानानामतीव मधुरश्चासौ स्वतः सुरभिश्च सुगन्धिश्च चान्येषां गन्धैरधिवासित इति उपरिष्टात् बहुलश्चारुणश्च रसः स एवोदकं तेनारुणोदानामारुणोदेति प्रसिद्धा नदी मन्दरशिखरान्निपतन्त्यधोऽधः स्पन्दमाना पूर्वेणेलावृतमिलावृतवर्षस्य पूर्वं प्रदेशमुपप्लावयति सिञ्चति आत्मानमुपस्यन्दयतीत्यर्थः

The variegated, reddish juice oozing out of the sweet, naturally fragrant (not scented by others) falling fruits explode to form the famous river named Aruṇodā. It descends from the summit of Mandara and flows down to the eastern part of Ilāvṛta continent. [Note: this paragraph is repeated by Śukadeva]

Commentary by Vijayadhvaja Tīrtha

तेषां फलानामतिमधुरादिलक्षणेन रसोदेन रसा'यजलेन पूर्वेणेलावृतमिलावृतवर्षस्य पूर्वप्रदेशमुपधावतीति । केचित्तत्र ''धावु गतिशुद्धयोः'' इति धाताः शुद्धं करोतीत्यर्थः, स्वजलप्रवाहेणोति शेषः

The juice of the sweet, fragrant fruit forms the river flowing down the eastern side of the Ilāvṛta continent. Some take the meaning of the verbal root dhāvu, to cleanse, which then means that, "the region gets cleaned with the flow of this river."

TEXT 5-16- 18

यदुपजोषणाद्भवान्या अनुचरीणां पुण्यजनवधूनामवयवस्पर्शसुगन्धवातो दश-योजनं समन्तादनुवासयति ॥ १८ ॥

yad-upajoṣaṇād bhavānyā anucarīṇāṁ puṇya-jana-vadhūnām avayava-sparśa-sugandha-vāto daśa-yojanaṁ samantād anuvāsayati

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

यदुपजोषणाद्यस्य रसस्य सेवनात्

By consuming whose "essence" means "taste."

Commentary by Vīrarāghava

अरुणोदां नदीं विशिनष्टि यदिति । यस्या अरुणोदाया उपजोषणाद्रसपानाद्भवान्या अनुचरीणां पुण्यजनानां यातुधानानां या वध्वः तासामवयवसंस्पर्शेन सुगन्धसुरभिर्वातो वायुः समन्तात्सर्वतो दिशं दशयोजनमनुवासयति सुरभीकरोति

Describes the river Aruṇodā-by consuming whose juice, the wives of Pārvatī's attendants emit fragrance from their body (limbs). The wind carries this fragrance up to ten yojanas [80 miles] all around.

Commentary by Vijayadhvaja Tīrtha

उपजोषान्निषेवणात् अनुचरीणां दासीनामनुवासयति सौरभ्ययुक्तं करोति

Upajoṣa-consuming. Anucarī-servant maid. Anuvāsana-making fragrant.

Commentary by Viśvanātha Cakravartī for texts 17-18

स्वतः सुरभिश्चान्येषां गन्धैरधिवासितश्च

Naturally fragrant and scented by others too.

Commentary by Śrīvaṁśīdhara

पुण्यजनवधूनां यक्षांगनानाम् । अनुवासयति सौरभ्ययुक्तं करोति

Puṇyajana ladies-Yakṣa ladies. Anuvāsana- making fragrant.

Commentary by Śukadeva

यद्यस्य रसस्योपजोषणात्सेवनात्

By consuming whose juice.

Commentary by Śrī Giridhara Lāla

तेषां फलानामुच्चनिपातेन विशीर्यमाणानां योऽतिमधुरश्चासौ सुरभिसुगन्धिश्च बहुलश्चारुणश्च रसः स एवोदमुदकं तेन जाता अरुणोदा नाम नदी

The falling fruits produce the very sweet, fragrant, scented, variegated, reddish juice which forms the liquid of the river Aruṇodā.

Commentary by Śrī Bhagavatprasādācārya

॥ तेषामिति । विशीर्यमाणानामधःपातेन भिद्यमानानां, तेषां फलानां, अतिमधुरश्चासौ सुरभिः स्वतः सुगन्धिश्च सुगन्धिरन्येषां गन्धैरनधिवासितश्च बहुलः घनीभूतश्चासावरूणो रक्तवर्णश्च योऽसौ रसः स एवोदमुदकं तेन, अरुणोदा नामरुणोदेति नाम्ना प्रसिद्धा नदी मन्दरगिरिशिखरात् निपतन्ती पतमाना अधोऽधः स्यन्दमाना सतीति यावत् । पूर्वेणेलावृतमिलावृतवर्षस्य पूर्वप्रदेशं, उपप्लावयति सिञ्चति । केचित्त्वत्र उपधावतीति किं यां पाठीकृत्य 'धावु गतिशुद्धयोः' इति धात्वर्थमुपादाय स्वजलप्रवाहेण शुद्धं करोतीत्यर्थमाहुः

By the falling down and breaking of the fruits, very sweet, fragrant, solidified, red colored juice forms the liquid of a famous river called Aruṇodā. Descending from the peak of Mandara mountain, it flows down and sprinkles the eastern side of Ilāvṛta continent. Some (commentators) take upadhāvati as a verb meaning "to cleanse," thus, the meaning is "the river cleans them by its flow." The root of upadhāvati is dhāvu gati-ṣuddhyoḥ.

TEXT 5-16- 19

एवं जम्बूफलानामत्युच्चनिपातविशीर्णानामनस्थिप्रायाणामिभकायनिभानां रसेन जम्बू नाम नदी मेरुमन्दरशिखरादयुतयोजनादवनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृतमुपस्यन्दयति ॥ १९ ॥

evaṁ jambū-phalānām atyucca-nipāta-viśīrṇānām anasthi-prāyāṇām ibha-kāya-nibhānāṁ rasena jambū nāma nadī meru-mandara-śikharād ayuta-yojanād avani-tale nipatantī dakṣiṇenātmānaṁ yāvad ilāvṛtam upasyandayati

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

अनस्थिप्रायाणामतिसूक्ष्मबीजानाम् । यत्र निपतति ततश्चारभ्यात्मनो दक्षिणतः सर्वमिलावृतं व्याप्य वहतीत्यर्थः

"Not with many pits," indicates "with very small seeds." "From where it falls" indicates "flows towards south, covering Ilāvṛta completely."

Commentary by Vīrarāghava

एवं जम्बूफलानां मेरुमन्दरोत्सङ्गनिरूढजम्बूफलानामत्युच्चान्मेरुमन्दरात् यो निपातस्तेन विशीर्णानां भिन्नानामनस्थिप्रायाणामतिसूक्ष्मबीजानामिभकायनिभानां गजशरीरसदृशानां रसेन जम्बूनदीति प्रसिद्धा मरुमन्दरस्य शिखरादयुतयोजनोच्छ्रायाद् भूतले निपतन्ती दक्षिणेनेलावृतभिलावृतस्य दक्षिणभागं यावदिलावृतमात्मानमुपस्यन्दयति इलावृतस्य दक्षिणं भागं प्राप्य वहतीत्यर्थः

Thus, the fruit of Jambū, of the size of an elephant and having small seeds fall from the great height of the plateau of Meru and Mandara. Upon falling, juice comes out forming the famous river Jambūnadī which descends to earth, from the 10,000 *yojana* [80,000 miles] high Merumandara. From there it flows to the south of Ilāvṛta.

Commentary by Viśvanātha Cakravartī

अनस्थिप्रायाणामतिसूक्ष्मबीजानां दक्षिणेन दक्षिणस्यां दिशि यावदिलावृतं तावदात्मानं वर्द्धयन्तीति शेषः । नवयोजनसहस्रपर्यन्तं निःसृत्येत्यर्थः

"Not boney" means *with very small seeds*. On the south of Ilāvṛta, extends till its end = *flowing for 9,000 yojanas* [72,000 miles] is the meaning.

Commentary by Śrīvaṁśīdhara

इत्यर्थ इति । आत्मनः पतनदेशाद्दक्षिणस्यां सर्वमिलावृतमुपप्लावयतीति भावः । चक्रवर्त्ती तु-दक्षिणस्यां दिशि यावदिलावृतं तावदात्मानं वर्द्धयन्तीति शेषः । नवयोजनसहस्रपर्यन्तं निःसृत्येत्यर्थमाह

From where it falls, to the south of it, fully submerges Ilāvṛta. But Cakravartī [Viśvanātha Cakravartī] explains as, "On the southern side, up to where Ilāvṛta is, up to there it grows (expands) emerging up to 9,000 *yojanas* [72,000 miles]."

Commentary by Śukadeva

अनस्थिप्रायाणामनस्थिप्रायाणाम्

"Not boney"—small seeds.

Commentary by Śrī Giridhara Lāla

यदुपजोषणात् यस्य रसस्य पानात् ।

By consuming (drinking) whose juice.

Commentary by Śrī Bhagavatprasādācārya

अरुणोदां नदीं विशिनष्टि यदिति । यदुपजोषणाद्यस्य रसस्य सेवनात्, यद्वा यस्या अरुणोदाया उपसेवनाद्रसपानात्, भवान्याः पार्वत्याः, अनुचरीणां दासीनां, पुण्यजनवधूनां यातुधानङ्गनानां अवयवस्पर्शेन प्रतीकसंस्पर्शमात्रेण सुगन्धिः शोभनगन्धवान् वातो वायुः समन्तात्सर्वतोदिशं दशयोजनं दशयोजनपरिमितं देशं, अनुवासयति सुरभीकरोति

Aruṇodā River is described further—by consuming or drinking whose juice—just by the contact of bodies of Pārvatī's maids, the wives of demons, the wind becomes very fragrant for up to 10 *yojanas* [80 miles]. [i.e. their bodies are so fragrant]

TEXT 5-16- 20-21

तावदुभयोरपि रोधसोर्या मृत्तिका तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति ॥ २० ॥ यदु ह वाव विबुधादयः सह युवतिभिर्मुकुटकटककटिसूत्राद्याभरणरूपेण खलु धारयन्ति ॥ २१ ॥

*tāvad ubhayor api rodhasor yā mṛttikā tad-rasenānuvidhyamānā vāyv-arka-saṁyoga-vipākena sadāmara-lokābharaṇaṁ jāmbū-nadaṁ nāma suvarṇaṁ bhavati; yad u ha vāva vibudhādayaḥ saha yuvatibhir mukuṭa-kaṭaka-kaṭi-sūtrādy-ābharaṇa-rūpeṇa khalu d*hārayanti

SYNONYMS

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

TRANSLATION

The mud on both banks of the River Jambū-nadī, being moistened by the flowing juice and then dried by the air and the sunshine, produces huge quantities of gold called Jāmbū-nada. The denizens of heaven use this gold for various kinds of ornaments. Therefore all the inhabitants of the heavenly planets and their youthful wives are fully decorated with golden helmets, bangles and belts, and thus they enjoy life.

Commentary by Śrīdhara Svāmi

तावत्सर्वतः रोधसोस्तटयोः

Filling the banks of the rivers all around.

Commentary by Vīrarāghava

यावदिलावृतमुपस्यन्दयति तावत्पर्यन्तमुभयोरपि रोधसोः तटयोर्या मृत्तिका तद्रसेन तस्या नद्या रसेनानुविध्यमाना संयुज्यमाना वाय्वर्कसंयोगतो यो विपाकः परिणामस्तेन जाम्बूनदं नाम सुवर्णं सदा निरन्तरममरलोकानामाभरणोपयोगि भवति । एतदेवाह यदु सुवर्णं विबुधादयो युवतिभिः सह मुकुटाद्याभरणरूपेण धारयन्ति

Unto where it flows over Ilāvṛta, the mud on both banks of it, being mixed with the juice becomes the gold named *Jāmbūnada*, due to the contact of wind and sun. This gold is always used for making the ornaments for divinities. This gold is worn in the form of crowns etc. by demigods along with their divine damsels.

Commentary by Vijayadhvaja Tīrtha for texts 19-21

अनस्थिप्रायाणां बहुलमनन्तर्बीजानामिभकायनिभानामिति । बुद्ध्यारोहार्थमुक्तं न तु तावत्परिमाणनिश्चयेन ''अरत्नीनां शतन्यष्टावेकषष्टयधिकानि च । फलप्रमाणमाख्यात मृषिभिस्तत्त्वदर्शिभिः।'' इति वायुपुराणवचनात् तत्प्रमाणमवगन्तव्यमयुतयोजनादिति । शिखरस्यैव तावत्त्वं न किन्तु शिखरादवनितलान्तरालप्रदेशस्य तावत्त्वमित्यवगन्तव्यमिलावृतमात्मानं दक्षिणेन दिग्भागेन यावदुपस्यन्दयति तावत्स्थलमुभयो रोधसोस्तीरयोर्जम्बूफलरसेनानुविध्यमाना प्रतिहन्यमाना या मृत्तिका स मृत्तिका सा जाम्बूनदं नाम सुवर्णं भवतीत्यन्वयः । तत्र हेतुर्वाय्वर्केति

"The size of an elephant" is meant to perceive the fullness and not actual dimension. The actual size is mentioned in *Vāyu Purāṇa* as: "Sages who directly and truly perceive entities have told the fruit to be 861 *aratnis* (distance from elbow to finger-tip) in size."

From the summit 10,000 *yojanas* [80,000 miles] high is to be known as the total height of the mountain from the ground level. In the region where it flows to the south of Ilāvṛta, the soil on either bank, becomes the gold called *Jāmbūnada* due to the impact of the Jambū juice by contact with wind and sun.

Commentary by Viśvanātha Cakravartī

तावत् पर्यन्तमेव उभयोरेव रोधसोस्तटयोरनुविध्यमाना युज्यमाना या मृत्तिकास्ताः सुवर्णं भवति

Only the portion of the two banks which hits the juice becomes gold.

Commentary by Śrīvaṁśīdhara

तावत्पर्यन्तमेव अनुविध्यमाना युव्यमाना या मृत्तिका सा सुवर्ण भवति । तत्र हेतुः - वाय्वर्केति

Up to there only, the mud which makes contact becomes *jāmbūnada* gold. This is because of the wind, sun etc.

Which—the "jāmbūnada" gold. By "etc." is meant Gandharvas, etc. Again "etc." refers to earrings and various ornaments.

Commentary by Śrī Giridhara Lāla

अनस्थिप्रायाणामतिसूक्ष्मबीजानां रसेन जाता जम्बूनाम नदी यत्र निपतन्ती भवति तत आरभ्य दक्षिणेनात्मानमात्मनो दक्षिणतः सर्वीमिलावृतमभिव्याप्योपस्यन्दति, प्रवहतीत्यथः ॥२०॥ तस्या उभयोरपि रोधसोस्तटयोर्यामृत्तिका तस्या रसेनानुविध्यमाना विक्लिद्यमाना तावद्वाय्वर्कसंयोगाद्विपाकेन

सदा सर्वदाऽमरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति । अमरलोकेति मनुष्यगन्धर्वादीनामप्युपलक्षणम् यत्सुवर्णं विबुधादयो युवतिभिः सह मुकुटाद्याभरणरूपेण धारयन्ति । उह वावेति तद्रसमहिम्न आश्चर्यसूचनार्थ निपातद्वयम् । खल्विति निश्चयार्थम्

The river Jambū is formed by the fruit containing very fine seeds and flows to the south covering the entire Ilāvṛta continent. On both her banks—the soil, being wet with juice, gets converted by contact with the wind and sun into *Jāmbūnada* gold. This gold is made into the jewelry of heaven. This is illustrative of humans, Gandharvas, etc.

Deities, along with their consorts, wear this gold in the form of ornaments like crowns, etc. The two indeclinable particles *u ha* and *vāva* denote the amazing greatness of the juice. The indeclinable *khalu* is used to denote certainty.

Commentary by Śrī Bhagavatprasādācārya

तावदिति । तावत् यावदिलावृतमुपस्यन्दयति तावत्पर्यन्तमित्यर्थः । उभयोः अपि, रोधसोस्तटयोः, या मृत्तिका सा, तद्रसेन तस्य नद्याः रसेन, अनुविध्यमाना संयुज्यमाना, वायुश्चार्कश्च तयोः संयोगेन यो विपाकः परिणामस्तेन, सदा निरन्तरं, अमरलोकाभरणं देवलोकानामाभरणोपयोगि जाम्बूनदं नाम जाम्बूनदनाम्ना प्रसिद्धं सुवर्णं भवति यदिति । उ ह वा व अनर्घ्यतया प्रसिद्धमेवेत्यर्थः । यत् जाम्बूनदं सुवर्णं विबुधादयः देवप्रभृतयः, युवतिभिः सह मुकुटकटककटिसूत्राद्याभरणरूपेण, धारयन्ति खलु

Likewise, due to the fall from the very tall Merumandara summit, the elephant-sized Jambū fruits with small seeds, grown in the lap of Merumandara, shatter causing their juice to form a renowned river named *Jambū*. They fall 10,000 *yojanas* [80,000 miles] from Merumandara's peak to the ground to the south of Ilāvṛta, and flow to its end. Unto where it flows in Ilāvṛta, up to that; the soil on both banks, mixed with the juice of the river, becomes the famed gold called as *Jāmbūnada*, due to the effect of wind and sun, which is always used for making the ornaments of demigods.

U, ha, vā, va—well-known as "invaluable." *Which*—Jāmbūnada, used by demigods, etc. with their wives, make into jewelry like crowns, etc. and wear, indeed.

TEXT 5-16- 22

यस्तु महाकदम्बः सुपार्श्वनिरूढो यास्तस्य कोटरेभ्यो विनिःसृताः पञ्चायामपरिणाहाः पञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्योऽपरेणात्मानमिलावृ-तमनुमोदयन्ति ॥ २२ ॥

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

SYNONYMS

yaḥ—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; *koṭarebhyaḥ*—from the hollows; *viniḥsṛtāḥ*—flowing; *pañca*—five; *āyāma—vyāma,* a unit of measurement of about eight feet; *pariṇāhāḥ*—whose measurement; *pañca*—five; *madhu-dhārāḥ*—flows of honey; *supārśva-śikharāt*—from the top of Supārśva Mountain; *patantyaḥ*—flowing down; *apareṇa*—on the western side of Sumeru Mountain; *ātmānam*—the whole of; *ilāvṛtam*—Ilāvṛta-varṣa; *anumodayanti*—make fragrant.

TRANSLATION

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

Commentary by Śrīvaṁśīdhara

आयामोऽत्र व्यामः । स च ''व्यामो बाह्वोः सकरयोस्ततयोस्तिर्यगन्तरम्'' इत्युक्तलक्षणः । पंच व्यामाः परिणाहः स्थौल्यं यासामित्यर्थः । केचित्तु पंच व्यामपरिणाहा इत्येवं पठन्ति

"In Supārṣva," means the western prop mountain of Meru. *Nirūḍha*—situated. *Koṭara*—holes in the large trunks. *Pañcavyāma* is a bahuvrīhi compound. *Anumodana* means pleasing.

Commentary by Vijayadhvaja Tīrtha

कोटरेभ्यः वृक्षविवरेभ्यः ''व्यामो हस्तावधिः स्मृतः'' इति हलायुधः । अपरेण पश्चिमेन

Koṭara—tree holes. *Vyāma*—distance of outstretched hands. *Apareṇa*—to the west.

TEXT 5-16- 23

या ह्युपयुञ्जानानां मुखनिर्वासितो वायुः समन्ताच्छतयोजनमनुवासयति ॥ २३ ॥

yā hy upayuñjānānāṁ mukha-nirvāsito vāyuḥ samantāc chata-yojanam anuvāsayati.

SYNONYMS

yāḥ—which (those flows of honey); *hi*—indeed; *upayuñjānānām*—of those who drink; *mukha-nirvāsitaḥ vāyuḥ*—the air emanating from the mouths; *samantāt*—all around; *śata-yojanam*—up to one hundred *yojanas* (eight hundred miles); *anuvāsayati*—makes sweetly flavored.

TRANSLATION

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

Commentary by Śrīdhara Svāmi for texts 22-23

आयामोऽत्र व्यामः । स च ''व्यामो बाह्वोः सकरयोस्ततयोस्तिर्यगन्तरम्'' इत्युक्तलक्षणः । पंच व्यामाः परिणाहः स्थौल्यं यासामित्यर्थः । केचित्तु पंच व्यामपरिणाहा इत्येवं पठन्ति

"Vyāma" indicates the distance between a man's outstretched arms. Five times that is the thickness of those (honeyfalls).

Commentary by Vīrarāghava for texts 22-23

यस्त्विति । सुपार्श्वस्य पर्वतस्य यः पश्चिमो भागस्तत्र निरूढो यो महाकदम्बस्तस्य कोटरेभ्यो विनिःसृताः पञ्चायामपरिणाहाः सकयोर्बाह्वोः यत्तिर्यगन्तरं तदत्रायामः पञ्चायामः परिणाहः स्थौल्यं यासां ताः पञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्यः अपरेणेलावृतस्य पश्चिमं भागं प्रत्यात्मानमनुमोदयन्ति सुरभीकुर्वन्ति स्यन्दन्त इत्यथः । धारा विशिनष्टि यास्त्विति । उपयुञ्जानानां धारा उपभुञ्जानानां यो मुखनिर्वासितो मुखगन्धेन निर्वासितः नितरां सुरभीकृतो वायुः समन्ताच्छतयोजनं सुरभीकरोति निरतिशयसौरभ्ङ्क्ता धारा इत्यर्थः

There are five honey-falls, emerging from the holes in the trunk of the great Kadamba tree grown on the western propping mountain of Meru, i.e, Supārṣva. Honey falls from its summit, each in streams five times the distance between a person's extended arms across. It flows towards the western side of Ilāvṛta making the region fragrant. The falls are described as such: "The extremely fragrant aroma is carried by the breeze for a distance of 100 *yojanas* [800 miles] all around."

Commentary by Vijayadhvaja Tīrtha

मुखनिर्वासितः मुखनिर्गतः

Mukha-nirvāsita—coming out of the mouth.

Commentary by Viśvanātha Cakravartī

आयामोऽत्र व्यामः स च । 'व्यामो बाह्वोः सकरयोस्ततयोस्तिर्यगन्तरमिङ्ग त्युक्तलक्षणः, पञ्चभिर्व्यामैः परिमितः परिणाहः स्थौल्यं यासां ताः । केचित्तु पञ्चव्यामपरिणाहा इति पठन्ति अनुमोदयन्ति तत्र लोकप्रशंसाभिरात्मानं हर्षयन्ति

Vyāma—distance between outstretched hands. Five vyāma is the width of these falls. Some take this as the circumference. *Anumodana*—pleased by the people praising them.

Commentary by Śrīvaṁśīdhara

या मधुधाराः । उपयुंजानानां भुंजताम्

"Which"—honeyfalls. *Upayuñjāna*—consumers, eaters.

Commentary by Śukadeva

तावत्सर्वतः

Until where—circumference.

Commentary by Śrī Giridhara Lāla

ततस्तु सुपार्श्वनिरुढो महाकदम्बस्तस्य कोटरेभ्यो विनिस्सृतायाः पश्चायामपरिणाहाः । आयामोऽत्र व्यामः । स च 'बाह्वोः सकरयोस्ततयोस्तिर्यगन्तरम्' इत्युक्तलक्षणः । पश्च व्यामः परिणाहः स्थौल्यं यासां तथाभूताः पश्च मधुधाराः सुपार्श्वशिखरात् पतन्त्यो परेणात्मानमात्मनः पश्चिमत इलावृतमनुमोदयन्ति शोभयन्ति तत्रत्यं प्राणिजातं हर्षयन्तीति वाऽर्थः

Then there is the great Kadamba tree grown on Supārṣva, from whose trunks emerge five honey-falls, each five times the distance between a person's extended arms across. These falls flow from the summit towards the western side of Ilāvṛta, making the region lustrous; or make the living beings there happy. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Śrī Bhagavatprasādācārya

धारा विशिनष्टि । या हीति । याः धाराः उपयुञ्जनानामुपसुज्यमानानां, मुखनिर्वासितः मुखगन्धेन निर्वासितः नितरां सुरभीकृत इत्यर्थः । वायुः, समन्तात्परितः शतयोजनं शतयोजनपर्यन्तायतप्रदेशमित्यर्थः । अनुवासयति सुरभीकरोति हि । जिरतिशयसौरभ्ङ्गुक्ता धारा इत्यर्थः

The mouths of those who consume the honey-falls become fragrant. The wind also carrying it becomes very fragrant and makes the region fragrant for 100 *yojanas* [800 miles] all around.

TEXT 5-16- 24

**एवं कुमुदनिरूढो यः शतवल्शो नाम वटस्तस्य स्कन्धेभ्यो नीचीनाः
पयोदधिमधुघृतगुडान्नाद्यम्बरशय्यासनाभरणादयः सर्व एव कामदुघा नदाः
कुमुदाग्रात्पतन्तस्तमुत्तरेणेलावृतमुपयोजयन्ति ॥ २४ ॥**

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

SYNONYMS

evam—thus; *kumuda-nirūḍhaḥ*—having grown on Kumuda Mountain; *yaḥ*—that; *śata-valśaḥ nāma*—the tree named Śatavalśa (because of having hundreds of trunks); *vaṭaḥ*—a banyan tree; *tasya*—of it; *skandhebhyaḥ*—from the thick branches; *nīcīnāḥ*—flowing down; *payaḥ*—milk; *dadhi*—yogurt;

madhu—honey; *ghṛta*—clarified butter; *guḍa*—molasses; *anna*—food grains; *ādi*—and so on; *ambara*—clothing; *śayyā*—bedding; *āsana*—sitting places; *ābharaṇa-ādayaḥ*—carrying ornaments and so on; *sarve*—everything; *eva*—certainly; *kāma-dughāḥ*—fulfilling all desires; *nadāḥ*—big rivers; *kumuda-agrāt*—from the top of Kumuda Mountain; *patantaḥ*—flowing; *tam*—to that; *uttareṇa*—on the northern side; *ilāvṛtam*—the land known as Ilāvṛta-varṣa; *upayojayanti*—give happiness.

TRANSLATION

Similarly, on Kumuda Mountain there is a great banyan tree, which is called Śatavalśa because it has a hundred main branches. From those branches come many roots, from which many rivers are flowing. These rivers flow down from the top of the mountain to the northern side of Ilāvṛta-varṣa for the benefit of those who live there. Because of these flowing rivers, all the people have ample supplies of milk, yogurt, honey, clarified butter [ghee], molasses, food grains, clothes, bedding, sitting places and ornaments. All the objects they desire are sufficiently supplied for their prosperity, and therefore they are very happy.

Commentary by Śrīvaṁśīdhara

कुमुद उत्तरदिक्स्थोऽवष्टंभगिरिः । आदिना शर्करान्नादिग्रहः । उपयोजयन्ति भोजयन्ति

Kumuda—propping. *Upayoyanti*—eating.

Commentary by Vijayadhvaja Tīrtha

इलावृतस्थजनानुपभोजयन्ति

Please (feed) the people of Ilāvṛta.

Commentary by Śukadeva

॥ स्कन्धेभ्यो नीचीनाः अधः पतमानाः काम्यन्ते इति कामाः पदार्थास्तान् दुहन्तीति तथाभूताः
के कामा इत्याकाङ्क्षायामाह । पय इति

Emerging from the trunks—falling downward; *kāma*—being desired, i.e, objects of desire; *granting all things wished for*—which are they? Milk, etc.

Commentary by Śrī Giridhara Lāla

उपयुञ्जानानां सेवमानानां प्राणिनाम्

For the living beings.

TEXT 5-16- 25

यानुपजुषाणानां न कदाचिदपि प्रजानां वलीपलित्‌च। मस्वेददौर्गन्ध्यजरामय-

मृत्युशीतोष्णवैवर्ण्योपसर्गादयस्तापविशेषा भवन्ति यावज्जीवं सुखं
निरतिशयमेव ॥ २५ ॥

yān upajuṣāṇānāṁ na kadācid api prajānāṁ valī-palita-klama-sveda-daurgandhya-jarāmaya-mṛtyu-śītoṣṇa-vaivarṇyopasargādayas tāpa-viśeṣā bhavanti yāvaj jīvaṁ sukhaṁ niratiśayam eva

SYNONYMS

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

TRANSLATION

The residents of the material world who enjoy the products of these flowing rivers have no wrinkles on their bodies and no grey hair. They never feel fatigue, and perspiration does not give their bodies a bad odor. They are not afflicted by old age, disease or untimely death, they do not suffer from chilly cold or scorching heat, nor do their bodies lose their luster. TText 24hey all live very happily, without anxieties, until death.

Commentary by Śrīvaṁśīdhara

यान् नदान् । उपसर्गो भूताद्युपद्रवः । आदिना दैवादिग्रहः

Which = nadas; *upasarga* = disease due to elements, etc. By *etc.* those due to daiva influence.

Commentary by Vīrarāghava for texts 24-25

एवं कुमुदपर्वते निरूढो यः शतवल्श इति प्रसिद्धो वटस्तस्य स्कन्धेभ्यो विनिर्गताः पयोदधिमधुघृतगुडान्नाद्यम्बरशय्यासनाभरणादीनि गुढान्नादीनि भक्ष्याणि अम्बराणि धार्याणि शय्यासनादीनि भोगस्थानानि आभरणानि च दुहन्तीति दुघाः सर्वे नदाः कुमुदस्य पर्वतस्याग्रात्पतन्तस्तमुत्तरेणेलावृतमिलावृतस्योत्तरभागमुपजोषयन्ति प्रीणयन्ति इलावृतस्योत्तरभागस्थान् लोकान् सुखयन्तीत्यर्थः । एतदेवाह यान्नदानुपजुषाणानां सेवमानानां प्रजानां वल्यादयः तापविशेषा न भवन्ति किन्तु यावज्जीवं निरतिशयं सर्वोत्कृष्टं सुखमेव भवति । वलिस्त्वग्गतो विकारः पलितं केशगतक्लमः श्रमः आमयो रोगः उपसर्गाः सुखदुःखरागद्वेषभयाभिमानप्रमादोन्मादशोकमोह लोभमदमात्सर्येर्ष्यादयः प्रागुक्ता ज्ञेया इत्यर्थः

Similarly, the banyan tree named Śatavalṣa, grown on Kumuda mountain, has, emerging from its trunks, milk, curd, honey, ghee, brown sugar, food items, clothes, beds, seats, and jewels. These rivers (nadīs), are falling from the summit of Kumuda, to the north of Ilāvṛta, making the residents of that region healthy and happy. This is elaborated as such: "Consuming the offerings of these nadīs, people don't undergo any diseases such as skin diseases, graying of hair, tiredness, infirmities, and mental states like light-headedness, sorrow, desire, hatred, fear, haughtiness, mistake, lunacy, grief, ignorance, greed, pride, avarice, envy. The consumers remain fit life-long."

Commentary by Vijayadhvaja Tīrtha

उपसर्गो भूताद्युपद्रवः

Upasarga = trouble caused by elements, etc.

Commentary by Śrī Giridhara Lāla

नचिीना अधोमुखाः पयआदिप्रवाहिणः सर्व एव कामदुघाः सर्वमनोरथपूरका नदाः कुमुदाग्रात् पतन्तस्तमुत्तरेणात्मन उत्तरत इलावृतं उपयोजयन्ति, उत्तरदिशि प्रवहन्तीत्यर्थः

Downward flowing, streaming with milk etc., all these rivers (nadas), granting all the wishes, descend from the peak of Kumuda mountain, to the north of Ilāvṛta.

Commentary by Śrī Bhagavatprasādācārya

ओवमिति । एवं कुमुदनिरूढः कुमुदपर्वतमधिरूढः यः शतवल्शोनाम शतवल्शनाम्ना प्रसिद्धः वटो, न्यग्रोधः तस्य स्कन्धेभ्यः, बिनिर्गता इति शेषः । नीचीना अधोमुखाः, पयश्च दधि च मधु घृतं च गुडश्च अन्नं च आदिर्यस्य तश्च अम्बराणि नानाविधवस्त्राणि च शय्याश्चआसनानि च आभरणानि च आदयो येषु ते, सर्वे एव कामदुघाः नदाः कुमुदाग्रात्, पतन्तः सन्तः, तं इलावृतं उत्तरेण इलावृतस्योत्तरभागमित्यर्थः । उपयोजयन्ति तत्रत्यजनानुपभोजयन्ति । उपजोषयन्ति इति पाठे इलावृतस्योत्तरभागस्थान् लोकान् सुखयन्तीत्यर्थः एतदेवाह यानिति । यान् नदान्, उपजुषाणानां सेवमानानां प्रजानां कदाचिदपि, वलिस्त्वग्गतो विकारश्च पलितं केशगतो विकारश्च क्लमः श्रमचस्वेदश्च दौर्गन्ध्यं च जरा च आमयो रोगश्च मृत्युश्च शीतं च उष्णं च वैवर्ण्यं च उपसर्गाः सुखदुःखरागद्वेषभयाभिमानप्रमादोन्मादशोकमोहलोभमदमात्सर्येर्ष्यादयश्च ते आदयो येषां ते, ये तापविशेषाः, ते न भवन्ति । यावज्जीवं सुखमपि, निरतिशयमेव

Thus, emerging downwards from the branches of the great Banyan tree, grown on the Kumuda mountain, known as Śatavalśa, are boon-granting rivers (nadas) descend from the peak of Kumuda, streaming milk, curd, honey, ghee, jaggery, rice, etc. and various types of clothes, beds, seats, jewels etc. flow to the north of Ilāvṛta. Upayojayanti = feed these people residing there. If the reading is "upajoṣayanti," then it denotes make people inhabiting the northern region of Ilāvṛta happy.

Savouring which (nadas = rivers), the people never undergo skin

deformation, hair deformation, fatigue, difficulty, sweat, bad odor, old age, disease, death, cold, heat, discoloring, afflictions like happiness, sorrow, desire, hatred, fear, pride, mistake, lunacy, despair, ignorance, greed, haughtiness, avarice, jealousy etc., and other such fevers etc. They remain happy life-long.

TEXT 5-16- 26

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

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

SYNONYMS

kuraṅga—Kuraṅga; *kurara*—Kurara; *kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣadha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nārada*—the names of mountains; *ādayaḥ*—and so on; *viṁśati-girayaḥ*—twenty mountains; *meroḥ*—of Sumeru Mountain; *karṇikāyāḥ*—of the whorl of the lotus; *iva*—like; *kesara-bhūtāḥ*—as filaments; *mūla-deśe*—at the base; *paritaḥ*—all around; *upakḷptāḥ*—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, Sinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada.

Commentary by Vīrarāghava

कुरङ्गेति । कुरययादयः पर्वताः कुवलयकमलकर्णिकाभूतस्य मेरोर्मूलदेशे केसरभूता इव परित
उपक्लृप्ताः विन्यस्ता धात्रेति शेषः

Kuraṅga etc. are the mountains, like the filaments of a flower, at the root of Meru as the pericarp of world lotus, created by Brahmā.

Commentary by Vijayadhvaja Tīrtha

कुरङ्गकुररादिपर्वताः मेरोर्मूलदेशे परित उपक्लृप्ताः मेर्वाख्यपद्मकर्णिकायाः केसरा इव स्थिताः

Kuraṅga, Kurara etc. are the mountains, the root of Meru, standing all around like the filaments of a flower, of Meru as the pericarp of a lotus flower.

Commentary by Śukadeva texts 25-26

बलिस्त्वक्सयोचः पलितं केशधावल्यं क्लमः कार्येषु श्रमः वल्यादिभिर्ये
उपसर्गास्तदादयस्तापविशेषाः न कदाचिद्भवन्ति

Vali = contraction of skin; *palita* = whitening (greying) of hair; *klama* = tiredness from working (fatigue); *upasarga* = the afflictions due to vali etc. *From the middle* = in the middle.

Commentary by Śrī Giridhara Lāla

यान् नदसम्बन्धिपदार्थान् पयआदीनुपजुषाणानामुपभुञ्जानां प्रजानां कदाचिदपि वलीपलितादय उपसर्गादयस्तापविशेषाश्च न भवन्तिं । जिन्तु यावज्जीवं निरतिशयं सर्वोत्कृष्टं सुखमेव तिष्ठतीत्यन्वयः । वलीपलितः शरीरचर्मसयोचः । क्ल : शरीरे श्रान्तिः । स्वेदादयः प्रसिद्धाः । मृत्युः अपमृत्यः । उपसर्गादयः पूर्वं मूले एवोक्ता विवृताश्च ज्ञेयाः

Those consuming the things related with these nadas, i.e, milk etc., are never afflicted by the effects of body-skin contraction, body fatigue, sweating, untimely death and diseases caused by them. Instead, they enjoy ultimate happiness throughout life. The afflictions are enumerated in the text itself and explained therein.

TEXT 5-16- 27

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

jaṭhara-devakūṭau meruṁ pūrveṇāṣṭādaśa-yojanasahasram udagāyatau dvi-
sahasraṁ pṛthu-tuṅgau bhavataḥ; evam apareṇa pavana-pāriyātrau
dakṣiṇena kailāsa-karavīrau prāg-āyatāv evam uttaratas triśṛṅga-makarāv
aṣṭabhir etaiḥ parisṛto ‘gnir iva paritaś cakāsti kāñcana-giriḥ

SYNONYMS

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

Meru.

TRANSLATION

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

Commentary by Śrīvaṁśīdhara

‘शितिवासङ्ग इति पोाठोऽपि क्वचित् । आदिनामापि कश्चित्पर्वत एव ज्ञेयोऽन्यथा विंशतिसंख्यापूर्त्तिर्न स्यादिति । मेर्वाख्यकर्णिकायाः उपक्लृप्ता रचिताः । परिधयो हि कुंडस्थाग्नेः सन्ति तत्प्रकारो हि कुंडनिर्माणग्रन्थेभ्योऽवसेयः । अतस्तिर्यग्भूतयोर्जठरदेवकूटयोरुदगायतयोर्मन्दरगिरेः परस्तात्स्थितिर्ज्ञेया । एवमपरेण पश्चिमायां सुपार्श्वात्परत्र पवनपारियात्रयोरप्युदगायतोरष्टादशसहस्रयोजनयोः स्थितिस्तथैव मेरुमन्दरात्परत्र दक्षिणस्यां कैलासकरवीरयोस्तथा कुमुदादवष्टम्भगिरेः परत्रोत्तरस्यां त्रिशृङ्गमकरयोः पृथुत्वं तुंगत्वं चाष्टानां तुल्यमेव तथैवायामोऽपि । परिस्तृतः कुशैः कृतपरिस्तरणः । परितः सर्वतः

“Śitivāsa” also is an occasional reading—some mountain with the name “ādi” also is to be known, elsewise 20 names would not be there. ; are created for Meru as the pericarp; Paridhis are surounding fire kept in pot etc. and their construction has to be known from Vedic texts. Thus, location of transverse Jaṭhara and Devakūṭa mountains, longish northwards, is to be known after (to the outside of) Mandara Mountain. Similarly, on the west, after Supārśva, location of Pavana and Pāriyātra, longish northwards, 18,000 *yojanas* [144,000 miles]; likewise, on the south, after Merumandara, location of Kailāsa and Karavīra; and after Kumuda, the propping mountain, on the north, Triśṛṅga and Makara’s location is to be known. Width and height of all the eight is the same. Similarly is the length. Like sacred fire being covered by darbha grass on the four sides.

Commentary by Vīrarāghava

तथा मेरुं पूर्वेण मेरोः पुरस्तन्मेरुमूलद्योजनसहस्रं त्यक्त्वा जठरदेवकूटौ पर्वताबष्टादशयोजनसहस्रदीर्घौ द्विसहस्रयोजनपृथुतुययौच भवतः । एवं मेरोरपभागे पवनपारियात्रौ जठरदेवकूटाभ्यां तुल्यायामपृथुतुययौ भवतः तथा मेरोर्दक्षिणतः कैलासकरवीरौ प्रागायतौ पूर्वतो दीर्घौ एवमुत्तरतस्त्रिशृङ्गमकरौ भवतः दर्भैः परिस्तृतोऽग्निरिवाष्टभिरेतैर्जठरादिभिः काञ्चनगिरिमेरुः परितश्चकास्ति द्योतते

Similarly, to the east of Meru, leaving 1,000 *yojanas* [8,000 miles] from its root, are situated Jaṭhara and Devakūṭa mountains, of 18,000 *yojanas* [144,000 miles] length and 2,000 *yojanas* [16,000 miles] wide and tall. Similarly, on the west, are located Pavana and Pāriyātra, with the dimensions of Jaṭhara and Devakūṭa. Likewise, on the south, are located Kailāsa and Karavīra longish eastwise; and on the north are located Triśṛṅga and Makara. Like sacred fire being covered by darbha grass on the four sides, the golden mountain Meru reigns bright all around, surrounded by these eight mountains.

Commentary by Vijayadhvaja Tīrtha

अष्टादशयोजनसहस्रे दूरप्रदेशे मन्दरगिरिपूर्वभागे जठरदेवकूटौ स्थितौ भवतः। उदगायतौ उत्तरदीर्घौ मेरुपर्वतः इलावृतमेर्वोर्मध्ये अष्टादशयोजनसहस्रे इति स एवार्थो योजनाभेद इति वा एवमपरेण एवं मेरोः पश्चिमभागस्थितसुपार्श्वगिरेः पश्चिमभागे इलावृतमेर्वोर्मध्ये अष्टादशयोजनसहस्रे दूरे पवनपारियात्रौ गिरी तिष्ठतः, तावप्युदगायतौ एवं मेरोर्दक्षिणतः कैलासकरवीरौ मेरुमन्दरगिरेरपि बहिर्भागे स्थितौ पूर्वपश्चिमायतौ एवं मेरोरुत्तरभागे कुमुदपर्वतादपि बहिर्भागे शृङ्गमकरौ नाम गिरी आस्ताम् । अष्टादशयोजनानां सहस्रमिति सर्वत्र योज्यं तावपि प्रागायतौ द्विसहस्रपृथूत्तुङ्गत्वं च सर्वत्र समं यथा दर्भैः परिस्तृतोऽग्निस्तथैवैतैरष्टभिः पर्वतैः परितः परिस्तृतोऽलङ्कृतश्चकास्ति काञ्चनगिरिरित्यर्थः । एवमुक्तगिरिषु प्रागायतत्वादिकं लक्षणं द्विसहस्रपृथूत्तुङ्गमानमवगन्तव्यम्

18,000 *yojanas* [144,000 miles] away, to the east of Mandara mountain, are located the northwise longish Jaṭhara and Devakūṭa mountains; at 18,000 *yojanas* [144,000 miles] between Meru and Ilāvṛta. Similarly, on the west, after Supārśva, at 18,000 *yojanas* [144,000 miles] between Meru and Ilāvṛta, are located the northwise longish mountains Pavana and Pāriyātra; likewise, on the south, outside of Merumandara, are located the east-westwise long mountains Kailāsa and Karavīra; and outside of Kumuda, on the north, the east-westwise long mountains Triśṛṅga and Makara's location is to be known. 18,000 *yojanas* [144,000 miles] is to be added. The width and height of all the eight is the same. Like sacred fire being covered by darbha grass on the four sides, the golden mountain Meru reigns bright all around, surrounded by these eight mountains. Thus the length eastwards etc. and 2,000 *yojanas* [16,000 miles] width and height are to be known as the dimensions.

Commentary by Śukadeva

एतैः परिश्रितः आवृतः अग्निरिव चकास्ति

Surrounded by these = glows like fire.

Commentary by Śrī Bhagavatprasādācārya

कुरङ्गश्च कुररश्च कुसुम्भश्च वैकयश्च त्रिकूटश्च शिशिरश्च पतङ्गश्च रूचकश्च निषधश्च शितिवासश्च कपिलश्च शङ्खश्च वैदूर्यश्च जारुधिश्च हंसश्च ऋषभश्च नागश्च कालञ्जरश्च नारदश्च आदिश्च ते ,

विंशतिगिरयो विंशतिसंख्याकाः पर्वताः, कर्णिकायाः जम्बूद्वीपस्येलावृतस्य वा कर्णिकापर्यायमध्यप्रदेशावस्थितस्य मेरोः, केसरभूताः केसराचलाः इव, मूलदेशे मेरोर्मूलप्रदेशे, परितः समंततः, उपक्लृप्ताः विन्यस्ताः । धात्रेति शेषः । अत्र कुरययादीनां विशतिसंख्यासिद्धये एषु कैश्चित्कपिशोऽधिकः पठितः कविभिश्चिन्नीरनामाधिकः पठितः । वयं त्वादिनामानमेव विंशं ब्रमः । यतः विंशतिसंख्यायां साध्यायां सत्यां प्रभृतिपर्यायस्यादिशब्दस्य प्रयोजनाभावात्। वैष्णवे पूर्वादिचतसृषु दिक्षु पञ्चपञ्चकेसराचलानामभिहितत्वात् । तथा हि, ङ्गशीतान्तश्चक्रमुञ्जश्च कुररो माल्यवांस्तथा । वैकयप्रमुखा मेरोः पूर्वतः केसराचलाः ॥ त्रिकूटः शिशिरश्चैव पतययो रूचकस्तथा । निषधादयो दक्षिणतस्तस्य केसरपर्वताः ॥ शिखिवासाः प्रवैदूर्यः कपिलो गन्धमादनः । यारुधिप्रमुखास्तद्वत्पश्चिमे केसराचलाः ॥ श'कूटोऽथ ऋषभो हंसो नागस्तथापरः । कालञ्जराद्याश्च तथा उत्तरे केसराचलाःङ्ग इति एषां नामभेदः कल्पभेदाद्वोध्यः

जठरेति । मेरुं पूर्वेण मेरोः पूर्वस्यां दिशि मेरुमूलाद्योजनसहस्रं त्यक्त्वेत्यर्थः । जठरश्च देवकूटश्च तौ, अष्टादशयोजनसहस्रं, उदगायतौ, द्विसहस्रं द्विसहस्रयोजनपरिमितं पृथुतुययौ च, भवतः । एवं अपरेण मेरोः, पश्चिमायां दिशि, पवनश्च पारियात्रश्च तौ, दक्षिणेन मेरोर्दक्षिणस्यां दिशि, कैलासश्च करवीरश्च तौ, प्रागायतौ पूर्वतो दीर्घौ । एवं उत्तरतो मेरोरूत्तरस्यां दिशि, त्रिश्रृंगमकरौ, भवतः । अष्टाभिः एतैः, परितः परिसृतोऽलंकृतः, काञ्चनगिरिर्मेरुः, दर्भैः परिस्तृतः अग्निः इव, चकास्ति । अयं भावः-मेरोः पूर्वतः इलावृतमेर्वोर्मध्ये तथा मेरोः पश्चिमत इलावृतमेर्वोर्मध्ये मेरुमूलाद्योजनसहस्रं त्यक्त्वा पूर्वतो जठरदेवकूएौ पश्चिमतः पवनपारियात्रौ च भूमिमवष्टभ्योदक्तिर्यक्प्रसृतौ सन्तावष्टदशसहस्रयोजनायतौ द्विसहस्रयोजनपृथुतुययौ च स्थितौ भवतः । एवण नेरोर्दक्षिणतः इलावृतमेर्वोर्मध्ये तथा मररोरुत्तरत इलावृतमेर्वोर्मध्ये मेरुमूलाद्योजनसहस्रं त्यक्त्वा दक्षिणतः कैलासकरवीरौ उत्तरतस्त्रिशृङ्गमकरौ च भूमिमवष्टभ्य प्राक्तिर्यक्प्रसृतौ सन्तावष्टादशयोजनसहस्रायतौ द्विसहस्रयोजनपृथुतुययौ च स्थितौ भवतः । एवमष्टस्वेतेषु गिरिषु उदक्प्रागायत्वादिकं लक्षणं द्विसहस्रपृथुतुङ्गत्वमानमवगन्तव्यमिति । वैष्णवादिषु पुराणेषु परिमाणादि यदन्यथा वर्णितमस्ति तत्तु कल्पभेदाद्यपेक्षया ज्ञेयम्

The twenty hills, viz. Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Śitivāsas, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Hamsa, Ṛṣabha, Nāga, Kālañjara, Nārada and Ṇdi, are created all around the root of Meru like the filament hills at the middle of the pericarp of Jambūdvīpa or Ilāvṛta.

"By the creator" is to be supplied. In the names of the twenty hills, Kuraṅga etc., some people have taken "Kapiśa" as an additional name (taking "ādi" in the end to mean *etc.*) for accounting for twenty names, while some others have taken Nīra as an additional one. We say that the twentieth hill is named "Ādi" itself, since while listing twenty names there is no need for a word meaning "etc."

In *Viṣṇu Purāṇa*, are mentioned five "kesara" (filament) mountains in each of the four directions, as: The chief filament-like mountains, to the east of Meru are, Śītānta, Cakramuñja, Kurara, Mālyavān and Vaikaṅka etc.; those to the south of Meru are, Trikūṭa, Śiśira, Pataṅga, Rucaka and Niṣadha etc.; those to the west of Meru are, Śikhivāsas, Pravaidūrya, Kapila, Gandha-mādana, Yārudhi etc.; those to the north are, Śaṅkhakūṭa, Ṛṣabha, Hamsa,

Nāga and Kālañjara etc.; The difference in names are to be taken as in different cycles of creation.

To the east of Meru, leaving 1,000 *yojanas* [8,000 miles] from the root of Meru, the two mountains Jaṭhara and Devakūṭa are located, They are 18,000 *yojanas* [144,000 miles] long, north-southwise, 2,000 *yojanas* [16,000 miles] wide and tall. Likewise, on the west of Meru, Pavana and Pāriyātra are located. They are also 18,000 *yojanas* long, north-southwise, 2,000 *yojanas* wide and tall. Similarly, on the south of Meru, Kailāsa and Karavīra, 18,000 *yojanas* long, east-westwise, 2,000 *yojanas* wide and tall, are located. To the north of Meru, the mountains Triśṛṅga and Makara, 18,000 *yojanas* long, north-southwise, 2,000 *yojanas* wide and tall, are located. Surrounded by these eight mountains, the golden mount Meru, glows like a sacred fire surrounded by darbha grass on four sides. The meaning is: "To the east of Meru, between Meru and Ilāvṛta, and similarly to the west of Meru between Meru and Ilāvṛta, leaving 1,000 *yojanas* from the root of Meru, to the east are Jaṭhara and Devakūṭa; to the west are Pavana and Pāriyātra; These are supporting the earth and extend transversely northwards being 18,000 *yojanas* long and 2,000 *yojanas* wide and tall. Similarly, to the south of Meru, between Meru and Ilāvṛta, and similarly to the north of Meru between Meru and Ilāvṛta, leaving 1,000 *yojanas* from the root of Meru, to the south are Kailāsa and Karavīra; to the north are Triśṛṅga and Makara; These are supporting the earth and extend transversely eastwards being 18,000 *yojanas* long and 2,000 *yojanas* wide and tall. Thus, in these eight mountains, being longish on north or east etc. and 2,000 *yojana* width and height are to be known. The variation in the dimensions of these in Purāṇa-s like Vaiṣṇava etc. are to be taken as in different cycles of creation.

TEXT 5-16- 28

मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपकॢप्तां पुरीमयुतयोजनसाहस्रीं
समचतुरस्रां शातकौम्भीं वदन्ति ॥ २८ ॥

meror mūrdhani bhagavata ātma-yoner madhyata upakḷptāṁ purīm ayuta-yojanasāhasrīṁ sama-caturasrāṁ śātakaumbhīṁ vadanti

SYNONYMS

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

TRANSLATION

In the middle of the summit of Meru is the township of Lord Brahmā.

Each of its four sides is calculated to extend for ten million yojanas [eighty million miles]. It is made entirely of gold, and therefore learned scholars and sages call it Śātakaumbhī.

Commentary by Śrīdhara Svāmi for texts 27-28

चतुर्दिक्षु मेरुमूलद्योजनसहस्रं त्यक्त्वाग्रेः त्यक्त्वाग्रेः परितः परिधयः इव जठरदेवकूटादयस्तिष्ठन्ति अतोऽष्टादशयोजनसहस्रं प्रमाणमत्रोक्तम् । ''वैष्नवादिपुराणेषु परिमाणादि यत्पुनः । अन्यथा वर्णितं तत्तु कल्पभेदाद्यपेक्षया ।'ज्ञ द्विसहस्रं पृथू च तुंगौ च

In the four directions, leaving 1,000 *yojanas* [8,000 miles] from the root of Meru, like the paridhi (square perimeter) around a sacred fire, Jaṭhara, Devakūṭa etc. are situated and hence the size of 18,000 *yojanas* [144,000 miles] is mentioned. The different description with regard to dimensions in *Viṣṇu Purāṇa* etc. are to be taken as being in different *kalpas* (creation cycles). 2,000 *yojanas* [16,000 miles] wide and tall also.

Commentary by Vijayadhvaja Tīrtha

मेरोर्मूर्द्धनि द्वात्रिंशत्सहस्रयोजनवितते तस्य मेरोर्मूर्ध्नो मध्ये आत्मयोनेर्विरिञ्चस्य शतकोटिं नाम पुरी वदन्ति शातकौम्भी सुवर्णमयीम्

On the top of Meru, which is 32,000 *yojanas* [256,000 miles] wide, at the center, the city of Brahmā, called "śatakoṭi," which is golden, is said to exist.

Commentary by Viśvanātha Cakravartī

शतवल्शः शतस्कन्धः नीचीनाः अधोमुखाः

Śatavalṣa—with a hundred branches; *nīcīna*— downward.

Commentary by Śrīvaṁśīdhara

मूर्द्धनि ध्वात्रिंशत्सहस्रयोजनविस्तृते । समाश्चत्वारोऽस्रयो यस्यास्ताम् । शातकौंभीं स्वर्णमयीम् । नाम तु तस्याः मनोवतीति पुराणान्तरवाक्यात्

At the head, 32,000 *yojana* [256,000 miles] wide. *Caturasra* = all four sides are equal (square). Śātakaumbhī = golden. The name is Manovatī from other Purāṇa text.

Commentary by Śrī Giridhara Lāla

मेरुं पूर्वेण मेरोः पूर्वतः जठरदेवकूटसञ्ज्ञौ पर्वतौ भवतः तिष्ठते इत्यन्वयः । अष्टादशयोजनं सहस्रप्रमाणमुदगायतौ दक्षिणोत्तरतो दीर्घौ द्वियोजनसहस्रं पृथूतुययौ च । एवमपरेण मेरोः पश्चिमतः पवनपारिजातसञ्ज्ञौ तिष्ठतः । तावपि दक्षिणोत्तरतोऽष्टादशयोजनसहस्रं पृथूतुययौच । तथा मेरोर्दक्षिणतः कैलासकरवीरौ प्रागाततौ पूर्वपक्ष्चिमतोऽष्टादशयोजनसहस्रं दीर्घौ द्वियोजनसहस्रं पृथुतुययौ च भवतः । एतेषां जठरादीनां रजतमयत्वं कैलासस्य राजतत्वप्रसिद्धया तत्सादृश्येन ज्ञेयम्

To the east of Meru, the two mountains Jaṭhara and Devakūṭa are located,

18,000 *yojanas* [144,000 miles] long, north-southwise, 2,000 *yojanas* [16,000 miles] wide and tall. Likewise, on the west of Meru, Pavana and Pārijāta are located. They are also 18,000 *yojanas* [144,000 miles] long, north-southwise, 2,000 *yojanas* [16,000 miles] wide and tall. Similarly, on the south of Meru, Kailāsa and Karavīra, 18,000 *yojanas* [144,000 miles] long, north-southwise, 2,000 *yojanas* [16,000 miles] wide and tall, are located. To the north of Meru, the mountains Triśṛṅga and Makara, 18,000 *yojanas* [144,000 miles] long, north-southwise, 2,000 *yojanas*[16,000 miles] wide and tall, are located. These mountains Jaṭhara etc. are to be known as silverish as Kailāsa is known to be so and these are analogous to it.

TEXT 5-16- 29

तामनुपरितो लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरो ऽष्टावुपक्लृप्ताः ॥ २९ ॥

tām anuparito loka-pālānām aṣṭānāṁ yathā-diśaṁ yathā-rūpaṁ turīya-mānena puro 'ṣṭāv upakḷptāḥ

SYNONYMS

tām—that great township named Brahmapurī; *anuparitaḥ*—surrounding; *loka-pālānām*—of the governors of the planets; *aṣṭānām*—eight; *yathā-diśam*—according to the directions; *yathā-rūpam*—in exact conformity with the township of Brahmapurī; *turīya-mānena*—by measurement only one fourth; *puraḥ*—townships; *aṣṭau*—eight; *upakḷptāḥ*—situated.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

यथादिशं प्राच्यादिदिक्षु यथारूपमिन्द्रादिवर्णानतिक्रमेण । तुरीयमानेन सार्धद्विसहस्रप्रमाणेन । नामानि पुराणान्तराज्ज्ञातव्यानि । यथोक्तम् ''मेरौ नव पुराणि स्युर्मनोवत्यमरावती । तेजोवती संयमनी तथा कृष्णांगना परा ॥ श्रद्धावती गन्धवती तथा चान्या महोदया । यशोवती च ब्रह्मेन्द्रवह्नयादीनां यथाक्रमम्'' इति

From east onwards and forms with colors of Indra etc. *Turīya* = 2,500 *yojanas* [20,000 miles]. Names are to be known from other *Purānas*. As is said: "There are nine cities in Meru, viz. Manovatī, Amarāvatī, Tejovatī, Saṁyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā and Yaśovatī, of Brahmā, Indra, Agni etc. respectively."

Commentary by Śrīvaṁśīdhara

तां ब्रह्मपुरीमनु । परित इत्यस्य विवरणं यथादिशमिति

After Brahmā's city. All around = in each direction, respectively.

Commentary by Vijayadhvaja Tīrtha

तुरीयभागेन विरञ्चिपुर्याश्चतुर्थांशप्रमाणेन सार्धद्विसहस्रयोजनप्रमाणेनेत्यर्थः पुरः पुर्यः । तामनुपरित इत्यस्य विवरणं यथादिशमिति

"One-fourth of Brahmā's city dimension," i.e, 2,500 *yojanas* [20,000 miles], is the dimension of (the eight) cities. Following it (Brahmā's city) is elucidated as respectively in the directions starting with east etc.

Commentary of by Jīva Gosvāmi

टीकादर्शिता मतभेदाः सृष्टिभेदेन ज्ञेयाः

Different viewpoints described in the commentaries are to be taken as in different creations.

Commentary by Viśvanātha Cakravartī

यथादिशं प्राच्यादिदिक्षु । यथारूपमिन्द्रादिवर्णानतिक्रमेण तुरीयमानेन सार्द्धद्विसहस्रमानेन नामानि पुराणान्तराज्ज्ञातव्यानि । यथोक्तम् ''मेरौ नव पुराणि स्युर्मनोवत्यमरावती । तेजोवती संयमनी तथा कृष्णाङ्गना परा । श्रद्धावती गन्धवती तथा चान्या महोदया । यशोवती च ब्रह्मेन्द्रवह्न्यादीनां यथाक्रमम् ''॥ इति

In proper directions = east onwards (respectively). *Of proper forms* = not exceeding (differing from) the colors of Indra etc. *Turīyamāna* = one fourth extent, i.e, 2,500 *yojanas* [20,000 miles]. The names are to be known from other Purāṇas. As is said: There are nine cities in Meru, viz. Manovatī, Amarāvatī, Tejovatī, Saṁyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā and Yaśovatī are of Brahmā, Indra, Agni etc. respectively. [Note: this paragraph is repeated by Śukadeva]

Commentary by Śrī Giridhara Lāla

शातकौम्भीं सुवर्णमयीं मनोवतीं नाम अयुतानि यानि योजनसहस्राणि तावद्विस्तृताम् ॥२९॥ तां ब्रह्मपुरीमनुपरितोऽन्येषाम् अष्टानां लोकपालानां यथादिशं प्राच्यादिदिद्क्षु यथारूपं यथानुरूपं तुरीयमानेन ब्रह्मपुरीविस्तारस्य चतुर्थमानप्रमाणेन सार्घद्विसहस्रयोजनविस्तारेणाष्टौ पुर उपक्लृप्ता रचिताः सन्ति । तत्र प्राच्यामिन्द्रस्यामरावती नाम, आग्नेय्यामग्नेस्तेजोवती नाम, अवच्यां यमस्य संयमिनी नाम, नैर्ऋत्यां निर्ऋतेः कृष्णाङ्गना नाम, प्रतीच्यां वरुणस्य श्रद्धावती नाम, वायव्यां वायोर्गन्धवती नाम, उदीच्यां घनदस्य महोदया नाम, ईशान्यामीशानस्य यशोवती नाम । तथा चोक्तम्-मेरौ नव पुरीण स्युर्मनोवत्यमरावती । तेजोवती संयमिनी तथा कृष्नाङ्गना परा ॥ श्रद्धावती गन्धवती तथा चान्या महोदया । यशोवती च ब्रह्मेन्द्रवस्वादीनां यथाक्रमम् ङ्ग।। इति

The golden city is named Manovatī and is 10,000 *yojanas* [80,000 miles] in extent. Around that city of Brahmā, the cities of other eight world-protectors, from east onwards, respectively, befitting their forms, one-fourth the size of Brahmā's city, i.e, 2,500 *yojanas* [20,000 miles] extent, are constructed. These are: in the east, Amaravatī for Indra; in south-east, Tejovatī for Agni; in the

17) CHAPTER TWO

The Descent of the River Ganges

TEXT 1

श्रीशुक उवाच
तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो वामपादाङ्गुष्ठनखनि-
र्भिन्नोर्ध्वाण्डकटाहविवरेणान्तःप्रविष्टा या बाह्यजलधारा तच्चरणपङ्कजावनेज-
नारुणकिञ्जल्कोपरञ्जिताखिलजगदघमलापहोपस्पर्शनामला साक्षाद्भगवत्पदीत्य
नुपलक्षितवचोऽभिधीयमानातिमहता कालेन युगसहस्रोपलक्षणेन दिवो
मूर्धन्यवततार यत्तद्विष्णुपदमाहुः ॥ १ ॥

śrī-śuka uvāca
tatra bhagavataḥ sākṣād yajña-liṅgasya viṣṇor vikramato vāma-
pādāṅguṣṭha-nakha-nirbhinnordhvāṇḍa-kaṭāha-vivareṇāntaḥ-praviṣṭā yā
bāhya-jala-dhārā tac-caraṇa-paṅkajāvanejanāruṇa-kiñjalkoparañjitākhila-
jagad-agha-malāpahopasparśanāmalā sākṣād bhagavat-padīty
anupalakṣita-vaco 'bhidhīyamānāti-mahatā kālena yuga-
sahasropalakṣaṇena divo mūrdhany avatatāra yat tad viṣṇu-padam āhuḥ.

SYNONYMS

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

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TRANSLATION

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

Commentary by Śrīdhara Svāmi

ततः स्प्तदशे गंगागमनं तच्चतुर्दिशम् । इलावृते च रूद्रेण संकर्षणनिषेवणम्

यज्ञलिंगस्य बलेर्यज्ञे लिंगं त्रिविक्रममूर्तिर्यस्य । विक्रमतो दक्षिणेन पदा भुवं क्रांत्वा वामपदमुत्क्षिपतो वामपादांगुष्ठनखेन निर्भिन्नमूर्ध्वमुपरिभागो यस्यांडकटाहस्य तस्य विवरेणांतः प्रविष्टा या बाह्यजलधारा सा दिवो मूर्धन्यवततारेत्यन्वयः । तस्य यच्चरणपंकजं तस्यावनेजनेन क्षालनेनारुणं तद्गतं कुंकुमं तदेव किंजल्कास्तैरुपरंजिता अत एवाखिलस्य जगतोऽघमलापहमुपस्पर्शनं यस्यास्तथाऽप्यमला तन्मलसंगशून्या साक्षाद्भगवत्पदीति यदनुपलक्षितं जाह्नवीभागीरथीत्यद्युपलक्षणांतररहितं वचो नाम तेनाभिधीयमाना तस्मिन्समये भगवत्पदी नाम पश्चान्नामांतराणि जातानीत्यर्थः । कोऽसौ दिवो मूर्धा तमाह । यदिति

Then the seventeenth chapter describes the coming forth of Ganges in its four directions within Ilāvṛta and its dragging and consumption by Rudra. “In the yajña (sacrifice) of Bali, the form of Trivikrama was taken by whom” = *yajñaliṅga*, i.e, Viṣṇu.

Viṣṇu (the striding one) stamped the ground with His right foot and extended His left foot above—the toenail of which ruptured the upper part of the cosmic shell. Through that hole the external water stream enters inside the universe and descends to the head (top) of heaven. The water which washes His lotus-feet turns saffron reddish and inundates the whole world. Those who bathe in this river become purified of their sins, although the river remains devoid of blemishes (pure). The river is originally called “Bhagavatpadi”, i.e, “from the Lord’s feet,” prior to other references such as Jāhnavī, Bhāgīrathī etc., which came about later. Which is the heaven’s head? The answer is “Viṣṇupada.” [Note: this paragraph is also included by

Vīrarāghava, Viśvanātha Cakravartī, Śukadeva, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

एवं जम्बूद्वीपपर्वतवर्षतत्परिमाणादिकमभिधायाथ गययागमनकथनपूर्वकमिलावृतादिवर्षेषु रुद्रादीनां संकर्षणादिभगवन्मूर्त्युपासनाप्रकारमुपद्वीपविन्यासं चाह सप्तदशादित्रिभिरध्यायैः तत्र भगवत इति । यज्ञस्य लिङ्गस्य यज्ञमूर्तेस्तत्र भगवतः पूज्यस्य विष्णोर्वामनरूपस्य विक्रमतस्त्रिलोकीं पादत्रयेण क्रममाणस्य सतः तस्य वामपादाङ्गुष्ठनखेन निर्भिन्नमूर्ध्वमुपरिभागो यस्य तस्याण्डकटाहस्य विवरेण रन्ध्रेणान्तःप्रविष्टा या बाह्यजलधारा सातिमहता कालेन दिवो मूर्द्धन्यवततारेत्यन्वयः । जलाधारां विशिनष्टि तस्य त्रिविक्रमस्य यच्चरणपयजं तस्यावनेजनेन क्षालनेनारूणं कुयुमं तदेव किञ्जल्कास्तैरुपरञ्जिता एवाखिलस्य जगतोऽधं पापमेव मलं तदपहं निवर्तकमुपस्पर्शनं जलं यस्याः सा तत्र हेतुरमला स्वरूपतो दुरितनिरसनक्षमा यद्वा अखिलजगदघमलापहोपस्पर्शनाप्यमला अन्तरमलसङ्गशून्या साक्षाद्भगवत्पदीति यदनुपलक्षितं जाह्नवीभागीरथीत्याद्युपलक्षणान्तररहितं वचो नामधेयं तेनाभिधीयमाना भूस्पर्शनात्पूर्वं जाह्नव्यादिनामान्तररहिता तथा केवलं भगवत्पदीति नामधेयेनाभिधीयमानेत्यर्थः । कोऽसौ दिवो मूर्द्धा यत्रावतीर्णा तत्राह यत्तदिति । यद्विष्णुपदमाहुस्तत्रेत्यर्थः

Thus having elucidated the mountains, continents, their extents etc. of Jambūdvīpa, now, in the next three chapters beginning from the seventeenth, the advent of the sacred river Gaṅgā, and worshipping of the forms Saṅkarṣaṇa, etc. of the Lord through meditation by Rudra etc. will be described. The configuration of the sub-islands in the continents of Ilāvṛta will also be described. *Yajñaliṅga* = the revered form of Viṣṇu, the Lord of the sacrifices who took the form of Vāmana (lit. a dwarf).

Commentary by Vijayadhvaja Tīrtha

अयत्नेन भागीरथीजलनिषेवया निर्मलान्तःकरणस्य पुंसो हरौ निरतिशयभक्तिः स्यादिति तन्महिमगर्भः तदवतारो निरूप्यतेऽस्मिन्नध्याये तत्रेत्यादिना । या बाह्यजलधारा अण्डकटाहाद्बहिःस्थिता जलस्य निरन्तरसम्पातरूपा सा यत्तद्विष्णुपदं शिशुमारात्मनो हरेः स्थानमाहुः । तत्र दिवोऽन्तरिक्षस्य मूर्द्धनि ध्रुवलोके अवततार प्रकाशितस्वरूपाभूदित्यन्वयः । स्वतोऽमला धवला तथाप्यरूणैवेत्याह तच्चरणेति । यस्य हरेश्वरणरक्तपद्मयोरवनेजनेन प्रक्षालनेन चरणतललग्नरजोमिश्रितत्वादरुणकिञ्जल्करजसोपरञ्जिता रागीकृतेव तर्हि तन्निषेविणां रागजनकत्वेन पापजननी स्यादित्यत उक्तमखिलेति । अखिलजगतः पापमलापहमुपस्पर्शनं यस्याः सा तथा आचमनमात्रेण सर्वपापक्षयकरा किमुत स्नानादिनेत्यर्थः । नामकीर्तनादपि दुरितहरा किमुत स्पर्शनादिनेति भावेनाह साक्षादिति । अनुपलक्षितवचोभिरुपलक्षणरहितवचोभिर्वेदपुराणगतैः शालग्रामशिलाभिषेकजलस्य पादोदकत्वमिवौपचारिकं न भवतीत्यतः साक्षादनुपलक्षितेति पदद्वयं कल्पभेदाद्वामपादेति व्यत्यस्योक्तं न त्वेकस्मिन् कल्प इति । तदुक्तं "वाराहे वामपादं च तदन्येषु च दक्षिणम् । पादं कल्पेषु भगवानुज्जहार त्रिविक्रमः" इति

In this chapter, the descent of Bhāgīrathī is described—even by involuntarily drinking its water, a person gets his mind purified and develops unsurpassed devotion to Lord Hari. The descent begins from outside the cosmic

shell as a continuous stream of water to the place called Viṣṇupada or the abode of Lord Hari in His Śiśumāra (porpoise) form. This is the heavenly place of Dhruva. Though naturally pure white, the water becomes blossom reddish by washing the red lotus-like feet of Lord Hari, combined with the saffron dust of His lotus-feet. The red color may cause desire in the devotees' minds. Would this not instigate them to commit sins? No. Since the river eradicates the sins of the entire world even by its mere touch, or by sipping, then, what to say of the effect of bathing in it etc.? Sākṣāt = directly; *at once* indicates that even by singing the glory of or the names of the river one's sins are removed, then what to mention of the effect of touching. *Not referred to by any other words* means the names found in scriptures and epics. This water comes directly from His lotus-feet distinguishing it from even the equivalent hallowed water used to bathe the divine "sālagrāma" stone.

During different *kalpas* the feet differ. It is said that in the Varāha-kalpa, Lord Trivikrama lifted up His left foot and in other *kalpas*, He lifted the right foot.

Commentary by Viśvanātha Cakravartī

गययानामागमं भूमौ भौमस्वर्णसुखं तथा । सयर्षणस्य रुद्रेण सेवां सप्तदशेऽब्रवीत् ॥ सुमेरोः परिधिकेसरादिशोभां वर्णयित्वा सर्वशोभाचूडामणिमतिदीर्घतरशाखाशिखरहीरकमुकुटविशेषायमाणां तन्मूर्ध्नि विराजमानां श्रीगययां वर्णयंस्तत्प्रादुर्भावप्रकारमाह । तत्र वामनावतारसमये विक्रमतः दक्षिणेन पदा भुवं क्रान्त्वा वामपादमुत्क्षिपतः ''त्रिसाम्यसदनाददुरुकम्भयानम्'' इति ब्राह्मोक्तौ तस्य प्रकृत्यावरणपर्यन्तव्याप्तिश्रवणात् बाह्य पृथिव्याद्यष्टावरणेभ्यो बहिर्भूता कारणार्णवसम्बन्धिनी चिन्मयी या जलधारा सा दिवो मूर्द्धनि ध्रुवलोकेऽवततारेत्यन्वयः । तश्चरणपयजयोरवनेजने क्षालनसमये अरुणः चरणतलस्यारूणिमैव किञ्जल्कस्तेनोपरञ्जिताखिलजगदघमलापहमुपस्पर्शनं यस्यास्तथाप्यमला तन्मलसङ्गशून्या साक्षात् भगवत्पदीति यदनुपलक्षितं तस्मिन् काले भागीरथीजाह्नवीत्याद्यपलक्षणान्तरहितं वचो नाम तेनाभिधीयमाना यत् यो दिवो मूर्द्धा तत् प्रसिद्धम्

The names of Gaṅgā, its descent to earth, the joys of earthly gold, the service by Rudra to Saṅkarṣaṇa are told in the Seventeenth Chapter.

There = during His incarnation as Vāmana. While taking strides, covering the earth by his right foot, He lifted up his left foot and "in three steps, shaking the very abode," as mentioned in *Brāhma Purāṇa*, extended his presence to the outer shells of the universe. "*Water stream of pure consciousness, from outside of the eight outer shells of earth etc.*" relates to the Causal Ocean which descended onto the head of heaven, i.e, Dhruva's place.

Commentary by Śrīvaṁśīdhara

ततः सुमेरुवर्णनोत्तरं तच्चतुर्दिशं सुमेरुचतुर्दिशम् (१)
एवं मेरोः परिधिकेसरादिशा भां वर्णयित्वा

सर्वशोभाचूडामणिमतिदीर्घतरशाखाशिखरहीरकमुकुटविशेषायमाणां तन्मूर्ध्नि विराजमानां श्रीगंगां वर्णयंस्तत्प्रादुर्भावप्रकारमाह-तत्र बुद्धिस्थपरामर्शकत्वात्त्यदादीनां वामनावतारसमये विक्रमतः 'त्रिसाम्यसदनादुरुकंपयानम्' इति । ब्रह्मोक्तौ तस्य प्रकृत्यावरणपर्यंतव्याप्तिश्रवणाद्बाह्यपृथिव्याद्यष्टावरणेभ्यो

बहिर्भूता कारणार्णवसंबंधिनी या चिन्मयी जलधारा सा दिवो मूर्द्धनि ध्रुवलोके अवततारे त्यन्वयः । अत एव भगवच्चरणपंकजावनेजनत्वादेव । शालग्रामशिलाभिषेकांबुवन्न त्वौपचारिकं किं तु साक्षादिति । यद्वा यत्तत्प्रसिद्धं विष्णुपदं विज्ञा आहुस्तत्रावततारेति संबंधोऽग्रिमनिगदेन । युगमिह ज्योतिःशास्त्रप्रसिद्धं पञ्चवर्षात्मकं ज्ञेयम् 'युगं भवेद्वत्सरपंचकेनङ्ग इति श्रीपत्युक्तेः

Then = after describing Sumeru; *on its four directions* = the four directions of Sumeru.

Thus having described the beauty of the perimeter, filaments etc. of Meru, (the sage) now begins to describe the most grand origin of the river Gaṅgā, lustrous like a diamond in a crown, with her very long branches. [this paragraph is repeated by Viśvanātha Cakravartī]

There = pronouns "tyad" etc.; *being denoters of intended things* = during His incarnation as Vāmana; *taking strides* = "in three steps, shaking the very abode"; *by mention of* Brahmā = his area being up to the outer shells of the universe; *from outside of the eight outer shells of earth, etc.* = related to the ocean of origin; *descended onto the head of heaven* = *Dhruva's place*. *Thence* = the water used for washing the lotus-feet of the Lord only; *unlike the water sprinkled to bathe śālagrāma* [the divine stone incarnation of the Lord used in worshipping] = equivalent to Gaṅgā, directly from His feet alone. Or we can take this as connected to the next prose sentence as "descended from that renowned Viṣṇupada as told by learned seers." *Yuga* here denotes the technical term used in astronomy, consisting of five years, as, according to Śrīpati: "a *yuga* comprises five years."

Commentary by Śrī Giridhara Lāla

सप्तदशे तु गययाया भूम्यवतारवर्णनात् । आगन्तुकगुणायोगात्तस्या उत्कर्ष उच्यते

तत्र यदा दैत्यविजयसमये वामनावतारो जातस्तदा यज्ञलिङ्गस्य बलेर्यज्ञे लिङ्गं वामनमूर्तिर्यस्य तस्य साक्षाद्भगवतो विष्णोर्विक्रमतो दक्षिणेन पदा भुवं क्रान्त्वा वामं पदमुत्क्षिपतो वामपदाङ्गुष्ठनखेन निर्भिन्नमूर्ध्वमुपरिभागो यस्य तस्याण्डकटाहस्य विवरेणान्तःप्रविष्टा या वाह्यजलधारा साऽतिमहिता कालेन दिवो मूर्द्धन्यवततारेत्यन्वयः । तस्या माहात्म्यमाह-अखिलेति, अखिलानां सर्वेषां स्वसम्बन्धिनां जगतां प्राणिनां अघान्यन्तःपापानि मलानि बहिष्टान्यपहन्तीति तथाभूतमुपस्पर्शनं यस्याः सेत्यर्थः । तर्हि तस्यां तद्दोषसंसर्गः स्यादित्याशङ्क्याह-अमलेति, अन्येषां पापमलादिनिराकरणेऽपि स्वयं तत्संसर्गरहितैवेत्यर्थः । एवं परदोषनिवारणे स्वदोषराहित्ये च हेतुमाह-तदिति, तस्य भगवतश्चरणपयजस्यावनेजनं प्रक्षालनं तेनारुणं यत्तद्गतं कुयुमं तदेव किञ्जल्काः केसरास्तैरुपरञ्जितेत्यर्थः । अत एव साक्षात्पदसम्बन्धाद्भगवत्पदीति यदनुपलक्षितं जाह्नवी भागीरथीत्यादिनाम्ना भूम्यवतरणानन्तरजातत्वात्तत्समये तदुपलक्षणरहितं यद्वचो नाम तेनाभिधीयमाना भगवत्पदीति नाम्ना व्यवह्रियमाणेत्यर्थः ।। अतिमहतेत्युक्तं तत्कियतेत्यपेक्षायामाह - युगसहस्रोपलक्षणेनेति, तथा च चतुर्युगसहस्रग्रहणे ब्रह्मणो दिनपरिमितकालेक्त्या तस्य रात्रौ ध्रुवलोके गययावतरणंसिद्ध्यति । तस्यापि दिवो मूर्द्धत्वोक्त्या त्रिलोक्या बहिष्टत्वेन प्रलये नाशाभावात् । यथाश्रुतयुगसहस्रग्रहणे तु तद्दिन एव तत्र गङ्गवतरणं सम्भवतीति ज्ञेयम्

In the Seventeenth (chapter), the supremacy of Gaṅgā is elucidated by narrating its descent to earth and explaining natural greatness and transcendental qualities.

While defeating the demons, the incarnation as Vāmana took place.

How long was the period it took for the river to reach Dhruva's place? A thousand four-yuga cycles equal the duration of one "night" of Brahmā. "On top of heaven" indicates that being beyond the three worlds, it is not destroyed by the "praḷaya" (deluge). Taken literally, one thousand yugas are well within the daytime of Brahmā and thus the descent of Gaṅgā in Dhruva's place is plausible.

Commentary by Śrī Bhagavatprasādācārya

चतुर्दिशं ततः सप्तदशे गययागमः स्मृतः । संकर्षणस्य सेवा च रुद्रेणेलावृते कृता

एवं जम्बूद्वीपतद्गतवर्षपर्वततत्परिमाणादिकमभिधायाथ गययागमनकथनपूर्वकमिलावृतादिवर्षेषु रुद्रादीनां संकर्षणादिभगवन्मूर्त्युपासनाप्रकारमुपद्वीपविन्यासं चाह सप्तदशादित्रिभिरध्यायैः । तत्र भगवत इति । तत्र भगवतोऽतिपूज्यस्य, साक्षात्प्रत्यक्षस्य, यज्ञे बलेर्मखे लिङ्गं त्रिविक्रमा मूर्त्तिर्यस्य तस्य, विष्णोर्वामनरूपस्य, विक्रमतः त्रिलोकीं पादत्रयेण क्रममाणस्य सतः, दक्षिणेन पदा भुवं क्रान्त्वा वामपदमुत्क्षिपतः सत इत्यर्थः। वामश्चासौ पादश्च तस्य योऽङ्गुष्ठस्तस्य नखस्तेन निर्भिन्नमूर्ध्वमुपरि भागो यस्य स चासावण्डकटाहश्च तस्य विवरं छिद्रं तेन अन्तः प्रविष्टा या बाह्यजलधारा, तस्य त्रिविक्रमस्य यच्चरणपयजं तस्यावनेजनं क्षालनं तेन अरुणं तच्चरणार्चनगतकुयुमं तदेव किंजल्कास्तैरुपरञ्जिता अत एव, अखिलस्य जगतोऽघं पापमेव मलं तदपहं निवर्त्तकमुपस्पर्शनमाचमनाद्युपयोगि जलं यस्याः सा । तथापि, अमला स्वयं स्वतोऽमला सत्यन्येषां दुरितनिवर्त्तनक्षमा, साक्षाद्भगवतः प्रत्यक्षपरमेश्वरस्य पदमद्धि्ध्ररुत्पत्तिकारणत्वेन विद्यतेऽस्या इति साक्षाद्भगवत्पदी । इत्येवं नाम्ना प्रसिद्धेति शेषः ।अत एव अनुपलक्षितवचोऽभिधीयमाना गययाभागीरथ्याद्युपलक्षणवर्जितेन नाम्नैव व्यवहृता । एवंभूता सती, युगसहस्रोपलक्षणेन, अतिमहता कालेन, दिवो मूर्द्धनि, अवतततार युगसहस्रोपलक्षणकालेन दिवो मूर्द्धन्यवतरणान्मन्दाकिनीत्यप्यस्या नामान्तरं सूचितम्

Then in the seventeenth (chapter), the arrival of Gaṅgā from four directions and the service performed by Rudra to Saṅkarṣaṇa in Ilāvṛta are recollected.

That it took such a long time for the river to descend on heaven also suggests its other name "Mandākinī" (lit. slow-moving).

TEXT 2

यत्र ह वाव वीरव्रत औत्तानपादिः परमभागवतोऽस्मत्कुलदेवताचरणारविन्दो-
दकमिति यामनुसवनमुत्कृष्यमाणभगवद्भक्तियोगेन दृढं ि्च। द्यमानान्तर्हृदय
औत्कण्ण३५भ्यविवशामीलितलोचनयुगलकुड्मलविगलितामलबाष्पकल
याभिव्यज्य-
मानरोमपुलककुलकोऽधुनापि परमादरेण शिरसा बिभर्त्ति ॥ २ ॥

yatra ha vāva vīra-vrata auttānapādiḥ parama-bhāgavato 'smat-kula-

devatā-caraṇāravindodakam iti yām anusavanam utkṛṣyamāṇa-bhagavad-bhakti-yogena dṛḍhaṁ klidyamānāntar-hṛdaya autkaṇṭhya-vivaśāmīlita-locana-yugala-kuḍmala-vigalitāmala-bāṣpa-kalayābhivyajyamāna-roma-pulaka-kulako 'dhunāpi paramādareṇa śirasā bibharti.

SYNONYMS

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

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.

Commentary by Śrīdhara Svāmi

किं तद्विष्णुपदं तदाह यत्रेति । वीरव्रतो दृढसंकल्पः अस्मत्कुलदेवताया हरेश्चरणारविंदोदकमिति हेतोः परमादरेण बिभर्तीत्यन्वयः । कथंभूतः सन् ? प्रतिक्षणं वर्धमानेन भगवद्भक्तियोगेन दृढमत्यंतं क्लिद्यमानमंतर्हृदयं यस्य । अत एवौत्कंठ्चेन विवशमामीलितं यल्लोचनयुगलं तदेव कुड्मले ताभ्यां विगलितममलं बाष्पं तस्य कलया सहाभिव्यज्यमानं रोमपुलकानां कुलं यस्य

Viṣṇupada is explained that Dhruva holds the water from the lotus feet of the original deity Lord Hari on his head. *He is qualified* = with an adoration to the Lord, which grows stronger and deeper every moment, the hairs on his body become erect out of ecstasy, his heart softens, he closes his budlike eyes and pure tears roll down. [Note: this paragraph is repeated by Viśvanātha Cakravartī, Śukadeva, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

किन्तद्विष्णुपदं तत्राह यत्रेति । ध्रुवमण्डले इत्यर्थः । यत्र दिवो मूर्द्धनि वीरव्रतः दृढसयल्पः भागवतश्रेष्ठः औत्तानपादिः ध्रुवः अस्मत्कुलदेवताया भगवतः चरणारविन्दोदकमिति हेतोः परमादरेण यां धारामनुसवनं त्रिकालं शिरसाऽद्यापि बिभर्तीत्यन्वयः । यद्वा अनुसवनं प्रतिक्षणं वर्द्धमानो यो भगवद्भक्तियोगः तेन दृढमत्यन्तं क्लिद्यमानं प्रीयमाणमन्तःकरणं यस्यात एवौत्कंठ्येन विवशमामीलितं च यल्लोचनयुगलं तदेव कुड्मले ताभ्यां विगलितममलं बाष्पं तस्य कलया सहाभिव्यज्यमानं रोमपुलकानां कुलं यस्य तथाभूतः सन्नित्यर्थः

Which is that "Viṣṇupada" is explained as Dhruva's abode. *Where* = at the head of heaven, Dhruva, the greatest devotee and son of Uttānapāda. Dhruva knows that this is the stream from the lotus feet of the ancestral deity, Lord Hari and thus he holds the river water on head at the three times of the day, even now. Or "anusavanam" may mean *always, i.e, every moment*. Or the devotion growing every moment which strongly satisfies his heart and hence, and being moved by adoration, he involuntarily closes his eyes, resembling flower buds, and pure tear drops roll down in ecstasy from them. He experienced horripilation in abundance out of the thrill of His meditation. Such was his state.

Commentary by Vijayadhvaja Tīrtha

यत्र ध्रुवलोके

Where = in the world of Dhruva.

Commentary by Jīva Gosvāmi on texts 1-2

युगसहस्रेत्यत्र युगं नाम ज्योतिःशास्त्ररीत्या पञ्चवर्षात्मकं ज्ञेयम्

In the term thousands of yugas, *yuga* is to be known as the astronomically defined five-year duration.

Commentary by Viśvanātha Cakravartī

यत्र विष्णुपदे वीरव्रतो दृढयल्पः । उत्कृष्यमाणेन प्रतिक्षणमुत्कर्ष प्राप्नुवता । भक्तियोगेन अत एवौत्कण्ठ्येन विवशमामीलितं यल्लोचनयुगलं तदेव कुड्मले ताभ्यां विगलितममलं बाष्पं तस्य कलया सह अभिव्यज्यमानं रोमपुलकानां कुलं यस्य सः

Where = in Viṣṇupada.

Commentary by Śrīvaṁśīdhara

यत्र विष्णुपदे । औत्तानपादिर्ध्रुवः । अत एव क्लिद्यमानांतर्हृदयत्वादेव । रोमपुलकानां रोमांचानाम् । कुलं समूहम्

Where = in Viṣṇupada. *Auttānapādi* = Dhruva (lit. son of Uttānapāda). *Thence only* = being wet (moved) inside the heart. *Erect hair* = horripilation. *Kula* = group.

Commentary by Śukadeva

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यत्र विष्णुपदे वीरे गरुडवाहने व्रतानि यस्य सः अस्मत्कुलदेवताचरणारविन्दजलमिति हेतोः यामनुसवनं त्रिकालं परमादरेण शिरसा बिभर्ति । कथम्भूतः उत्कृष्यमाणेन भक्तियोगेन दृढं यथा तथा क्लिद्यमानमन्तर्हृदयं यस्य सः अत (एवौत्कण्ठ्ये न)(?) विवशमामीलितं यल्लोचनयुगलं तदेव कुड्मले ताभ्यां विगलितस्यामलबाष्पस्य कलया सहाभिव्यज्यमानरोमपुलकानां कुलकं यस्य स एवंविध इत्यर्थः

Where = in Viṣṇupada; *vīra* = one with Garuḍa as vehicle (Lord Viṣṇu) [literally from vi = bird and īra = commander]; *vrata* = penances; *one whose object of pleasing through penances is Lord Viṣṇu* means Dhruva; It may be noted that other commentators have explained the term "vīravrata" as (one with) firm resolution etc.

Commentary by Śrī Giridhara Lāla

कोऽसौ दिवो मूर्द्धत्यपेक्षायामाह - यदिति । तदपि किमिति वीक्षायां तद्दर्शयन् ध्रुवस्य भक्तिं दर्शयति - यत्रेति । हेति प्रसिद्धौ । वावेति निश्चये । यत्र लोके औत्तानपादिः ध्रुवोऽस्मत्कुलदेवताया भगवतश्चरणारविन्दोदकमिति निश्चयेनाधुनाऽपि यां गययां परमादरेण शिरसा बिभर्ति साऽवततारेति पूर्वेणान्वयः । तथा धारणे हेतुमाहपरमभागवत इति, परमभागवतलक्षणस्य ध्रुवे सत्त्वात्तत्प्रदर्शनेन तस्य परमभागवतत्वमेव स्पष्टयति - अनुसवनमिति, प्रतिक्षणमुत्कृष्यमाणः सम्बध्यमानो यो भगवद्भक्तियोगस्तेन दृढमत्यन्तं क्लिद्यमानमन्तर्हृदयं यस्य स इत्यर्थः । अत एवौत्कण्ठ्येन विवशमामीलितं यल्लोचनयुगलं तदेव कुड्मले ताभ्यां विगलितममलं बाष्पं तस्य कलया सहाभिव्यज्यमानं रोमपुलकानां कुलकं यस्य स ऐत्यर्थः । एवं भक्त्युत्कर्षहेतुत्वेन तेन बाल्य एवं दृढसयल्पत्वेनानुष्ठितं तपश्चर्यादिसाधनजातं सूचयन्नाह - वीरव्रत इति

Which is that head (top) of heaven? That which is well-known, etc. The particle "ha" denotes renowned and "vāva" denotes certainty.

Thus, due to intense devotion, Dhruva achieved strict penances with firm resolution during his childhood. This is indicated by the adjective "vīravrata."

ननु 'पादशेषं शौचशेषं पीतशेषं तथैव च । मद्यतुल्यं विजानीयात्' इत्यादौ पादोदकस्याशुचित्वेन क्रियानर्हत्वोक्तेर्गययाया अपि भगवत्पादोदकत्वेन भगवत्सेवानर्हत्वात् 'द्यौः शीर्षमाशा श्रुतिरङ्घ्रिरुर्वी' इत्यादौ भगवच्चरणत्वोक्त्याऽपकर्षमाशयय भूमेरपकृष्टत्वसूचनाच्च गययावतरणेऽपि कथं तस्या उत्कर्षः सिद्ध्यतीति चेत् न, लोके चरणसम्बन्धस्याशुचित्वसम्पादकत्वेपि भगवतः सर्वाधिदैविकत्वेन तच्चरणसम्बन्धस्याशुचित्वासम्पादकत्वेन गययाजलेन तत्सेवायां दोषाभावात् । न च तर्हीदानीं तेन पादोदकस्यापि त्सेवायोग्यत्वं स्यादिति शययम्, शुचित्वाशुचित्वनिर्णयस्य शास्त्राधीनत्वेन गययाजलस्य सेवायोग्यत्वस्य शास्त्रसिद्धत्वात् तत्र सदाचारसत्त्वाच्च । इदानीन्तनपादोदकस्य तथात्वाभावान्न तद्योग्यत्वम् ।तच्चरणसम्बन्धेन तत्सेवानर्हत्वाङ्गीकारे तु भूमेरपि तच्चरणत्वोक्तेस्तत्रत्यानां पदार्थानां सर्वेषामेव तत्सेवानर्हत्वं स्यात् । योग्यत्वं भूमेर्भगवदङ्घ्रित्वेऽपि 'स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते । पात्रं तत्र निरुक्तं वै कविभिः पात्रवित्तमैः ॥ हरिरेवैक उर्वीश यन्मयं वै चराचरम् । यत्र गययादयो नद्यः पुराणेषु च विश्रुताः । यत्र यत्र हरेरर्चा स देशः श्रेयसां पदम्' इत्यादौ भगवत्स्थानत्वेनोत्कर्षस्य वक्ष्यमाणत्वाद्भगतत्पूजास्थानत्वेन तदुत्कर्षं सूचयन्नाह-नवस्वपीति । नवस्वपि वर्षेषु भगवानैश्वर्यादि षड्गुणपूर्णो नारायणः शेषशायी सर्वकारणभूतो महापुरुषः पुरुषोत्तमः पुरुषाणां स्वभक्तानां तदनुग्रहाय स चासावनुग्रहश्च प्रसिद्धस्तत्तत्पुरुषार्थदानलक्षणस्तदर्थम्

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आत्नमतत्त्वव्यूहेन आत्मनस्तत्त्वानां गुणानां व्यूहः समूहो यत्र तेनात्मना स्वमूर्तिसमूहेन रूपेणाद्यापि सन्निधीयते सन्निहितो भवति

There is a statement, "the residue of water used for cleaning or to wash feet as well as the remnant of water which has been drunk are all to be treated as equivalent to liquor." Thus water used to wash feet, being impure, is unfit for use in rituals. By this logic Gaṅgā also, being the water used to wash Lord's feet, becomes unfit for His worship. It is also stated that "the sky is His head, the directions are His ears and the earth is His feet." One may question whether the earth is inferior due to its being His feet, and Gaṅgā's purity is also questionable. In answer to this it should be understood that the Lord's feet do not make anything impure by their contact and use of Gaṅgā water for His worship is not wrong. Gaṅgā's purity is confirmed in scripture and by sadhus whereas ordinary people's bathing water is impure.

If due to the contact with His feet, something becomes unfit for His worship, then, even earth, being described as His feet, should, with all its derivatives, also become unfit for His worship/service. However earth's purity is asserted in scriptures, "The most auspicious place is where a worthy person is available. Great souls who know of the qualities of worthy things, O king, assert the all-pervading Lord Hari alone to be the most worthy thing. Thus, wherever worship of Lord Hari takes place, that place begets all prosperity. The famous rivers such as Gaṅgā are mentioned in Vedic epics." The excellence of the nine continents is indicated due to their being places of the Lord's worship. In all the nine *varṣas*, Lord Nārāyaṇa, full of the six great auspicious qualities of supremacy lies on Śeṣa, the primary cause of the all things and the greatest person, in order to bless the devotees worshipping Him. Even today He remains present in His transcendental vyūha forms as Saṅkarṣaṇa, etc.

TEXT 3

ततः सप्त ऋषयस्तत्प्रभावाभिज्ञा यां ननु तपसआत्यन्तिकी सिद्धिरेतावती
भगवति सर्वात्मनि वासुदेवेऽनुपरतभक्तियोगलाभेनैवोपेक्षितान्यार्थात्मगतयो
मुक्तिमिवागतां मुमुक्षव इव सबहुमानमद्यापि जटाजूटैरुद्वहन्ति ॥ ३ ॥

tataḥ sapta ṛṣayas tat prabhāvābhijñā yāṁ nanu tapasa ātyantikī siddhir
etāvatī bhagavati sarvātmani vāsudeve 'nuparata-bhakti-yoga-
lābhenaivopekṣitānyārthātma-gatayo muktim ivāgatāṁ mumukṣava iva
sabahu-mānam adyāpi jaṭā-jūṭair udvahanti

SYNONYMS

tataḥ—thereafter; *sapta ṛṣayaḥ*—the seven great sages (beginning with Marīci); *tat prabhāva-abhijñāḥ*—who knew very well the influence of the Ganges River; *yām*—this Ganges water; *nanu*—indeed; *tapasaḥ*—of our austerities; *ātyantikī*—the ultimate; *siddhiḥ*—perfection; *etāvatī*—this much;

bhagavati—the Supreme Personality of Godhead; *sarva-ātmani*—in the all-pervading; *vāsudeve*—Kṛṣṇa; *anuparata*—continuous; *bhakti-yoga*—of the mystic process of devotional service; *lābhena*—simply by achieving this platform; *eva*—certainly; *upekṣita*—neglected; *anya*—other; *artha-ātma-gatayaḥ*—all other means of perfection (namely religion, economic development, sense gratification and liberation); *muktim*—liberation from material bondage; *iva*—like; *āgatām*—obtained; *mumukṣavaḥ*—persons desiring liberation; *iva*—like; *sa-bahu-mānam*—with great honor; *adya api*—even now; *jaṭā-jūṭaiḥ*—with matted locks of hair; *udvahanti*—they carry.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

ततः सप्तऋषयस्तस्या गंगायाः प्रभावाभिज्ञाः संतो यां जटाजूटैरुद्धहंतीत्यन्वयः । एतावत्येव नातोऽधिकास्तीत्यभिप्रायवंतः । तत्र हेतुः । भगवति संततं भक्तियोगलाभेनैवोपेक्षिता अन्ये पुरुषार्था आत्मज्ञानं च यैः । कामिव क इव धारयंति । प्रत्यक्षं मुक्तिमिव तामागताम् । मुमुक्षवो जना इव ते

Then, the seven sages, aware of the greatness of that river, Gaṅgā, hold its water on their matted hair, thinking that this much alone is the ultimate objective (summum bonum) namely renunciation, divine meditation and ultimate liberation. [Note: this paragraph is also repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

ततः सप्तर्षयः तस्या गययायाः प्रभावाभिज्ञाः सन्तो नोऽस्माकं तपः सिद्धिफलमियं विष्णुपदी सैवैतावती इतोऽधिका नास्तीत्येवं मन्वाना अद्यापि बहुमानं जटा एव मुकुटानि तैरुद्वहन्तीत्यन्वयः । तत्र दृष्टान्तः मुमुक्षवो मुक्तिमिवागताम् इति । तत्र हेतुः सर्वात्मनि भगवति वासुदेवेऽविच्छिन्नभक्तियोगलाभेनैव उपेक्षिता अनादृता अन्यपुरुषार्था अर्थकामादय आत्मगतिः कैवल्यं च यैस्त इति सप्तर्षि विशेषणम्

Afterwards, the seven sages, knowing the greatness of Gaṅgā, determined

that the fruition of penance personified is this river Viṣṇupadī, and nothing more than this. Even now, they reverentially hold its water on the matted hair on their heads. This is analogous to seeking deliverance directly getting final emancipation. This can be attained by 1) renunciation of all other objects of desire such as material wealth, sensual pleasures etc., and 2) incessant contemplation with devotion upon the soul of all things, Lord Vāsudeva.

Commentary by Vijayadhvaja Tīrtha

ततो ध्रुवलोकात् उपेक्षिता अन्यार्था अन्यविषया आत्मगतिर्यैस्ते तथा

Thence = from Dhruva's world. By those who have discarded the pursuit of soul's other objects of desire.

Commentary by Viśvanātha Cakravartī

एतावतीति । इतोऽधिकपरिमाणा सिद्धिः कापि नास्तीत्यर्थः । भक्तियोगलाभेनैव उपेक्षिता अन्ये पुरुषार्था आत्मज्ञानं च यैरिति श्रीस्वामिचरणाः

So much = there is achievement greater than this by those saintly persons who have neglected other objects of desire and spiritual knowledge.

Commentary by Śrīvaṁśīdhara

ततो ध्रुवादनंतरम् तत्र तपस आत्यंतिकसिद्धित्वे । उपेक्षिताः त्यक्ताः । अन्ये धर्मार्थकामरूपाः

Then = after Dhruva. *Upekṣita* = renounced. *Other desires* = like moral/ethical virtues, material wealth and sensual pleasures.

Commentary by Śukadeva

ततस्तदनन्तरं ननु अहो तपसः आत्यन्तिकी निरतिशया सिद्धिः एतावती का इयं विष्णुपदी इति एवं तस्याः प्रभावाभिज्ञा जटाजूटैरद्याप्युद्वहन्ति । कथम्भूताः भगवत्यनुपरतभक्तियोगलाभेनैवोपेक्षिताः अन्यार्थात्मगतयः भक्तियोगेतरपदार्थविषयकमनोवेगा यैस्ते

After that, (the seven sages) exclaim in amazement that, "The ultimate achievement of performing penances is this (river) Viṣṇupadī. Is it not?" Thus knowing her glories, even now they reverentially hold her on their twisted, matted hair. *They are qualified* = by incessant devotional attachment in the Lord, neglecting all other objects of desire.

Commentary by Śrī Giridhara Lāla

ततोऽधस्तात् सप्तर्षयो यां गङ्गां सबहुमानं यथा तथाऽद्यापि जटाजूटैरुद्वहन्ति धारयन्तीत्यन्वयः । तथा धारणे हेतुमाह-तदिति, तस्या गययायाः प्रभावं यतो जानन्तीत्यर्थः । प्रभावं ते कथं जानन्तीति वीक्षायां तेषां ज्ञानमुपदर्शयति - नान्विति । ननु निश्चये । तपस आत्यन्तिकी परमोत्कर्षापन्ना सिद्धिः फलमेतावती भगवच्चरणोदकप्राप्तिरेव नातोऽधिकाऽस्तीत्यभिप्रायवन्त इत्यर्थः । एवं प्रभावज्ञाने हेतुमाह-भगवतीति । ऐश्वर्यादिषड्गुणसम्पन्ने सर्वात्मनि सर्वान्तर्यामिणि वासुदेवसञ्ज्ञकेऽनुपरतो निरन्तरो यो भक्तियोगस्तस्य लाभेनैव कृतार्थत्वेनोपेक्षिता अन्ये धर्मादयः पुरुषार्था आत्मगतिरात्मज्ञानं च यैस्ते

तथेत्यर्थः । भगवद्भक्तानामेव भगवत्सम्बन्धिपदार्थमाहात्म्यज्ञानं भवति नान्येषां तद्विमुखानामिति भावः । बहुमानेनाङ्गीकारे दृष्टान्तमाह-मुक्तिमिवेति, यथा प्रत्यक्षत आगतां मुक्तिं मुमुक्षवो जना यथा बहुमानेनाङ्गीकुर्वन्ति तथेत्यर्थः

Below that, the seven sages bear the Gaṅgā with reverence on their twisted, matted hair. This is because they know the auspicious glories of Gaṅgā. The particle "nanu" denotes certainty. The ultimate achievement of penance is this much, i.e, getting the sacred water of the Lord's lotus feet, and nothing more. The reason for this knowledge is the incessant devotional attachment to Lord Vāsudeva, the soul and immanent ruler of all and the possessor of six auspicious attributes (strength, fame, wealth, knowledge, beauty and renunciation). Such a person becomes fully content and renounces other objects of desire like moral rectitude, material wealth, sensual pleasures and even spiritual knowledge. The knowledge of the greatness of things related to the Lord accrues only to the devotees of the Lord and not to others hostile towards Him. The acceptance (of Gaṅgā's water) with reverence is elucidated with the analogy of people seeking deliverance, rejoice reverentially on the direct perception of the final emancipation.

TEXT 4

ततोऽनेकसहस्रकोटिविमानानीकसङ्कुलदेवयानेनावतरन्तीन्दु मण्डलमावार्य ब्रह्मसदने निपतति ॥ ४ ॥

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

SYNONYMS

tataḥ—after purifying the seven planets of the seven great sages; *aneka*—many; *sahasra*—thousands; *koṭi*—of millions; *vimāna-anīka*—with contingents of airplanes; *saṅkula*—congested; *deva-yānena*—by the spaceways of the demigods; *avatarantī*—descending; *indu-maṇḍalam*—the moon planet; *āvārya*—inundated; *brahma-sadane*—to the abode of Lord Brahmā atop Sumeru-parvata; *nipatati*—falls down.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

ततोनेकसहस्रकोटीनां विमानानामनीकैः संकुलेन देवयानेनाकाशमार्गेणावतरंती । सप्तऋषिभ्योऽर्वागेव प्रायशः कर्मिणां गतिरिति ततोऽर्वागेव संकुलत्वमुक्तम् । आवार्य आप्लाव्य ।

मेरुमूर्धस्थे ब्रह्मसदने निपतति

Then descending through the heavenly (aerial) route, bustling with the traffic of many hundreds and thousands of aircraft, drenching the moon's disc, the river falls onto the abode of Brahmā atop Mount Meru. The traffic of planes (denoting the path of performers of rituals) is below the station of the seven sages as indicated by describing the bustle after them. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Śrīvaṁśīdhara

ततः सप्तर्षिमंडलात्

After that = after the circle of the seven sages.

Commentary by Vīrarāghava

ततोऽनेकसहस्रकोटीनां विमानानामनीकैः संघैः संकुलितेन देवयानेनाकाशमार्गेणावतरन्त्यधः प्रस्रवन्तीन्दुमण्डलमावार्य्याप्लाव्य मेरुमूर्द्धस्थे ब्रह्मसदने निपतति

Then, descending aerially, by the bustling route of groups of hundreds of thousands of aircraft, downwards, covering and drenching the disc of the moon, the river falls on to the Brahmā's abode, located on the top of Meru.

Commentary by Vijayadhvaja Tīrtha

ततः सप्तर्षिलोकात् देवयानेन मार्गेण इन्द्रादिपुरसम्बन्धेन ब्रह्मसदने मेरुमध्यस्थिते शतकोटिनाम्नि पुरे

From the world of seven sages, the river flows through the divine path, touching the cities of Indra, etc., to the city Śatakoṭi of Brahmā, situated in the middle of Meru's crest.

Commentary by Śrī Giridhara Lāla

ततः सप्तर्षिस्थानादनेकसहस्रकोटीनां विमानानामनीकैः सयुलेन वयाप्तेन देवयानेन देवलोकमार्गेणावतरन्ती चन्द्रमण्डलमावार्य आप्लाव्य मेरुमूर्द्धस्थे ब्रह्मसदने निपतति 'न कर्मभिस्तां गतिमाप्नुवन्ति विद्यातपोयोगसमाधिभाजाम्' इत्युक्तानुसारेण सप्तर्षिभ्योऽर्वागेव प्रायशः कर्मिणां गतिरिति ततोऽर्वागेव तद्विमानसयुलत्वमुक्तमिति ज्ञेयम्

The traffic jam of planes of those performing rituals and reaching their destination is below those of the seven sages. This is supported by the statement, "that (goal) is not attained by performance of rituals which is attainable by those of learning, penance, meditation or deep contemplation."

Commentary by Śrī Bhagavatprasādācārya

तत इति । ततः अनेकसहस्रकोटीनां विमानानामनीकानि संघास्तैः संकुलं यद्देवयानमाकाशमार्गस्तेन अवतरन्त्यधः प्रस्रवन्ती, इन्दुमण्डलं आवार्याप्लाव्य, ब्रह्मसदने मेरुमूर्द्धस्थे इति शेषः । निपतति । सप्तर्षिभ्योऽर्वागेव प्रायशः कर्मिणां गतिरिति ततोऽर्वागेव विमानसंकुलत्वमुक्तम्

Probably, the destination of the sacrificial ritual performers is below that of the seven sages, as the traffic of aircraft of such people is mentioned after the sages' abode.

TEXT 5

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्पन्दन्ती नदनदी-
पतिमेवाभिनिविशति सीतालकनन्दा चक्षुर्भद्रेति ॥ ५ ॥

tatra caturdhā bhidyamānā caturbhir nāmabhiś catur-diśam abhispandantī
nada-nadī-patim evābhiniviśati sītālakanandā cakṣur bhadreti.

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

अभिस्पंदंती अभितो गच्छंती

Abhispandantī = flowing in front.

Commentary by Vīrarāghava

तत्र चतुर्द्धा विभज्यमाना सीतादिसंज्ञाश्चतस्रो धारा भूत्वा सीतादिनामभिरभिधीयमाना चतुर्धिशं नदनदीपतिं समुद्रमेवाभिनिविशति समुद्रे प्रविशति ''अभिनिविशश्च'' इत्याधारस्य कर्मसंज्ञायां द्वितीया । नामन्याह सोतेति

There, getting split into four directions, with names such as Sītā, etc., four streams each reach the ocean, the husband of rivers. The substrate of action here is the destination, denoted by preverbs "abhi" and "ni" added before the verbal root "viś"—to enter, as per the aphorism "abhiniviśaśca" (see *Śrīmad Bhāgavatam* 1.4.47). The names are listed as Sītā, etc.

Commentary by Vijayadhvaja Tīrtha

तत्र ब्रह्मसदनाङ्गणे नदनदीपतिं समुद्रम्

There = in the court hall of Brahmā's abode. *Nada-nadī-pati* = ocean.

Commentary by Viśvanātha Cakravartī for texts 4-5

देवयानेन आकाशमार्गेण सप्तर्षिभ्योऽर्वागेव प्रायशः कर्मिणां गतिरत एव ततोऽर्वागेव सयुलत्वमुक्तम् । आवार्य आप्लाव्य मेरुमूर्द्धस्थे ब्रह्मसदने

By aerial route; probably the place of enjoyment for performers of rituals is below the abode of the seven sages, as the bustle in the path is mentioned only below theirs. *Covering* = drenching; the top of Mount Meru, i.e. in Brahmā's place.

Commentary by Śrīvaṁśīdhara

तत्र ब्रह्मसदनांगणे । नदनदीपतिं समुद्रम्

There = in the court of Brahmā's dwelling place. *Nada-nadī-pati* = ocean (lit. husband of rivers flowing westward [male] and eastward).

Commentary by Śukadeva for texts 4-5

द्युमण्डलमावार्य्याप्लाव्य ब्रह्मसदने मेरुमूर्द्धस्थे

Covering the ring of sky = drenching; *in Brahmā's abode* = on the top of Meru.

Commentary by Śrī Giridhara Lāla

अभिस्पन्दन्ती अभितो गच्छन्ती

Abhispandantī = going around.

Commentary by Śrī Bhagavatprasādācārya

तत्रेति । तत्र ब्रह्मसदने, चतुर्धा भिद्यमाना चतुर्भिः नामभिः, अभिधीयमाना सतीति शेषः । चतुर्दिशं चतसृषु दिक्ष्वित्यर्थः । अमिस्यन्दती अभितो गच्छन्ती सती, नदनदीपतिं समुद्रमेव अभिनिविशति । 'अभिनिविशश्च' इति आधारस्य कर्मसंज्ञायां द्वितीया

There, in Brahmā's place, splitting into four streams with four names, flowing in four directions, she enters the ocean itself. By the aphorism "abhiniviśaśca" (see Śrīmad Bhāgavatam 1.4.47), using the accusative case for locus is due to its being designated as the destination (object).

TEXT 6

सीता तु ब्रह्मसदनात्केसराचलादिगिरिशिखरेभ्योऽधोऽधः प्रस्रवन्ती गन्धमादनमूर्धसु पतित्वान्तरेण भद्राश्ववर्षं प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति ॥ ६ ॥

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

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

केसराचलानां मेरुसमानोच्छ्रायत्वात्प्रथमं तेषामादिशिखरेषु मुख्यशृंगेषु पतति ततस्तेभ्योऽधोधः
प्रस्रवंती सती

The filament mountains are of the same height as Meru and hence (she) first falls on their main peaks and then progressively flows downwards.

Commentary by Vīrarāghava

तत्र चतसृणां धाराणां मध्ये सीता प्राचीना धारा ब्रह्मसदनात्केसरादिशिखरेभ्यः केसराचलादीनि मेरुसमानोच्छ्रायत्वात्प्रथमं तेषामादिशिखरेषु मुख्यशृङ्गेषु पतति ततस्तेभ्योऽधोऽधः प्रस्रवन्ती गन्धमादनस्य मूर्द्धसूपरिभागे पतित्वान्तरेण भद्राश्ववर्षं भद्राश्ववर्षस्य मध्ये च स्यन्दमाना प्राच्यां दिशि क्षारसमुद्रे प्रविशति

There, among the four streams, Sītā, the eastern stream, first falls onto the main peaks of the Kesara (filament) mountains from Brahmā's dwelling, as they are of the same height as the Meru, and then flowing downwards, falls on top of Gandhamādana. Flowing through the middle of Bhadrāśva varṣa, she enters the salt-ocean in the eastern direction.

Commentary by Viśvanātha Cakravartī

केसराचलानां मेरुसमानो च्छ्रायत्वात् प्रथमं तेषामादिशिखरेषु मुख्यशृङ्गेषु पतति
ततस्तेभ्योऽधोऽधः प्रस्रवन्ती सती भद्राश्ववर्षस्य मध्ये पतित्वेति इलावृतमुल्लङ्घ्येत्यर्थः

First she falls on the main peaks of the Kesara (filament) mountains being of the same height as Meru, and from there flowing downwards into the

middle of Bhadrāśva varṣa, crossing Ilāvṛta.

Commentary by Śrīvaṁśīdhara

अंतरेण भद्राश्ववर्षे भद्राश्ववर्षमध्ये । पतित्वेति । इलावृतमुल्लंध्येत्यर्थः

In the middle of Bhadrāśva varṣa (continent). *Having fallen* = overshooting Ilāvṛta.

Commentary by Śukadeva

केसराचलाः केसरभूताः कुरययादयः तेषां मेरुसमानोच्छ्रायत्वात्तदादयो येऽन्ये गिरयो मन्दरादयस्तेषां शिखरेभ्यः

Filament-like mountains, i.e, Kuraṅga etc. are of the same height as that of Meru; also other mountains like Mandara etc.

Commentary by Śrī Giridhara Lāla

तन्नामनि दर्शयति - सीतेत्यादि । चतुर्दिशं समुद्रप्रवेशमेव दर्शयति - सीता त्विति । केसराचलादीनां गन्धमादनादिमर्यादागिर्यपेक्षयाऽधिकोच्छ्रायत्वात् समीपत्वाच्च, सीता तु ब्रह्मसदनात् प्रथमं तेषां शिखरेषु मुख्यशृङ्गेषु पतित्वा तेभ्योऽधोऽधः प्रस्रवन्ती सती गन्धमादनस्य मूर्द्धसु पत्विा ततो भद्राश्ववर्षमन्तरेण भद्राश्वखण्डस्य मध्यतः प्राच्यां दिशि क्षारसमुद्रमभिविशति

Her names are listed as Sītā etc. In four directions entering the ocean is shown then. Since the Kesara (filament) mountains etc. are taller than the boundary-hills Gandhamādana etc. and closer the fall is first on them. The river branch known as Sītā first falls on their main peaks from Brahmā's abode. Flowing downwards, she falls on the summits of Gandhamādana through the middle of the Bhadrāśva continent and then she reaches the salty ocean in the eastern direction.

Commentary by Śrī Bhagavatprasādācārya

नामान्याह सीतेति । सीता, अलकनन्दा, चक्षुः, भद्रा इति । तत्र चतसृणां धाराणां मध्ये इति शेषः । सीता तु सीतासंज्ञा या प्राचीना धारा सा त्वित्यर्थः । ब्रह्मसदनात् केसराचलादिगिरिशिखरेभ्यः, अधोऽधः प्रस्रवन्ती, केसराचलानां मेरुसमानोच्छ्रायत्वात्प्रथमं तेषामादिशिखरेषु पतित्वा ततस्तेभ्योऽधोऽधः प्रस्रवन्तीत्यर्थः । गन्धमादनमूर्द्धसु पतित्वा, अन्तरेण भद्राश्ववर्षं भद्राश्ववर्षस्य मध्ये स्यन्दमाना प्राच्यां दिशि, क्षारसमुद्रं अभिप्रविशति

The names are: Sītā, Alakanandā, Cakṣus and Bhadrā. "*There, among the four streams,*" should be added. Sītā, the eastern stream, first falls from Brahmā's abode onto the main peaks of Kesara (filament) mountains etc. as they are of the same height as Meru. From them, flowing downwards, falling on the summits of Gandhamādana, through the middle of Bhadrāśva continent, she reaches the salty ocean in the eastern direction.

TEXT 7

एवं माल्यवच्छिखरान्निष्पतन्ती ततोऽनुपरतवेगा केतुमालमभि चक्षुः प्रतीच्यां दिशि सरित्पतिं प्रविशति ॥ ७ ॥

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

SYNONYMS

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

Commentary by Śrīdhara Svāmi

माल्यवच्छिखरात् केतुमालाभिमुखं निष्पतंती चक्षुःसंज्ञा

The stream named 'Cakṣus', falls towards Ketumāla from the peak of Mālyavān.

Commentary by Vīrarāghava

तथा चक्षुःसंज्ञा प्रतिचीना धारा माल्यवच्छिखरे निपतित्वा ततोऽधः प्रस्रवन्ती अनुपरतः अप्रतिहतो वेगो यस्याः सा केतुमालं वर्षमभितो व्याप्य केतुमालस्य मध्ये स्रवन्तीत्यर्थः । प्रतीच्यां दिशि सरिताम्पतिं समुद्रं प्रविशति आधारस्यैव कर्मत्वविवक्षयात्र द्वितीया । एवमुत्तरत्राप्यभिनिविशश्चेत्यत्रोपसर्गसययातपूर्वत्वस्यैव विवक्षितत्वात् ॥७॥ तथा चक्षुःसंज्ञा प्रतिचीना धारा माल्यवच्छिखरे निपतित्वा ततोऽधः प्रस्रवन्ती अनुपरतः अप्रतिहतो वेगो यस्याः सा केतुमालं वर्षमभितो व्याप्य केतुमालस्य मध्ये स्रवन्तीत्यर्थः । प्रतीच्यां दिशि सरिताम्पतिं समुद्रं प्रविशति आधारस्यैव कर्मत्वविवक्षयात्र द्वितीया । एवमुत्तरत्राप्यभिनिविशश्चेत्यत्रोपसर्गसययातपूर्वत्वस्यैव विवक्षितत्वात् ॥७॥ तथा चक्षुःसंज्ञा प्रतिचीना धारा माल्यवच्छिखरे निपतित्वा ततोऽधः प्रस्रवन्ती अनुपरतः अप्रतिहतो वेगो यस्याः सा केतुमालं वर्षमभितो व्याप्य केतुमालस्य मध्ये स्रवन्तीत्यर्थः । प्रतीच्यां दिशि सरिताम्पतिं समुद्रं प्रविशति आधारस्यैव कर्मत्वविवक्षयात्र द्वितीया । एवमुत्तरत्राप्यभिनिविशश्चेत्यत्रोपसर्गसययातपूर्वत्वस्यैव विवक्षितत्वात्

Similarly, Cakṣus, the western stream, falling on the summit of Mālyavān, flowing downwards with unabated velocity, courses through the middle of Ketumāla varṣa and enters the salt-ocean in the western direction. The accusative case here is used with a desire to denote substrate as destination.

Similarly = further also. The case of two specific preverbs "abhi" and "ni" is covered by the aphorism cited earlier.

Commentary by Vijayadhvaja Tīrtha for texts 6-7

चतुर्धा भिन्नाया गययाया गतिभेदमाह सीतेति । क्षाररससमुद्रं लवणसमुद्रम्

The different paths of the four-fold division of Gaṅgā is stated as starting with Sītā, etc. *Ocean with pungent taste* = salty ocean.

Commentary by Viśvanātha Cakravartī

केतुमालमभिलक्ष्य केसराचलात् तत्र पतित्वेत्यर्थः

From Kesara mountain, it falls in Ketumāla.

Commentary by Śrīvaṁśīdhara

ततो निपतना दप्यनुपरतवेगा पूर्णवेगा सती

Even after falling the velocity is not reduced, i.e, with full speed (force).

Commentary by Śukadeva

एवं क्रमतो ब्रह्मसदनादधोऽधः प्रस्रवन्ती चक्षुःसंज्ञा माल्यवच्छिखरात्केतुमालाभिमुखं निष्पतन्ती प्रतीच्यां दिशि सरित्पतिं प्रविशति

Thus, gradually flowing down from Brahmā's abode, the stream named "Cakṣus," approaches Ketumāla from the summit of Mālyavān and enters the ocean on the western direction.

Commentary by Śrī Giridhara Lāla

एवं चक्षुस्सञ्ज्ञापि ब्रह्मसदनात् केसराचलादिशिखरेषु पतित्वा ततो माल्यवच्छिखरे निपत्य उपरतवेगा सती ततः केतुमालवर्षाभिमुखं निपतन्ती तन्मध्येन प्रतीच्यां दिशि सरित्पतिं समुद्रं प्रविशति

Similarly, Cakṣus, from Brahmā's abode, first falls on the main peaks of the filament mountains and falling on the summit of Mālyavān, flowing downwards with unabated velocity, courses through the middle of Ketumāla varṣa and finally enters the ocean, the husband of rivers, in the western direction. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

TEXT 8

भद्रा चोत्तरतो मेरुशिरसो निपतिता गिरिशिखराद्गिरिशिखरमतिहाय शृङ्गवतः शृङ्गादवस्यन्दमाना उत्तरांस्तु कुरूनभित उदीच्यां दिशि जल-धिमभिप्रविशति ॥ ८ ॥

bhadrā cottarato meru-śiraso nipatitā giri-śikharād giri-śikharam atihāya

śṛṅgavataḥ śṛṅgād avasyandamānā uttarāṁs tu kurūn abhita udīcyāṁ diśi jaladhim abhipraviśati.

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

गिरिशिखरादिति । कुमुदशिखरादुच्चलिता नीलशिखरं तत उच्चलिता श्वेतशिखरं तदप्यतिहाय शृङ्गवतः शृंगादधः स्रवंती

From hill-peak, etc. = from the peak of Kumuda, she jumps to the summit of Nīla and from there to that of Śveta and crossing that flows down the peak of Śṛṅgavān.

Commentary by Vīrarāghava

तथा भद्रासंज्ञा धारा उत्तरतो मेरुशिखरान्निपतन्ती गिरिशिखरात्कुमुदशिखरादुश्चलितोर्ध्वं गच्छन्ती नीलशिखरमुच्चलिता चेत् पर्वतस्य शिखरमतिहायास्पृष्ट्वैव शृङ्गवतः पर्वतस्य शृङ्गे पतित्वा ततोऽधः स्यन्दमाना उत्तरान् कुरूनभितो व्याप्य उदीच्यां दिशि लवणार्णवं प्रविशति

Similarly, the stream Bhadrā, falling from the peaks of Meru to the north, jumping upwards from the peaks of Kumuda, jumps over the peak of Nīla without touching it, and falls on the peak of the mountain Śṛṅgavān and then flows down through the Kuru-varṣa, enters the salt-ocean in the northern direction.

Commentary by Vijayadhvaja Tīrtha

मेरुशिरसो व्योम्ना निपतन्ती नीलगिरिशिकरे पतित्वा ततो नीलगिरिशिखरादाकाशेन

[printer's colour bars and registration marks]

श्वेतगिरिशिखरमवस्यन्दमाना पुनस्तदप्यतिहाय अतिक्रम्याकाशेन शृङ्गवतः शृङ्गं प्राप्ता ततोऽपि स्यन्दमानोत्तरकुरुनतिक्रस्य निषधस्य गिरेः बहूनि कूटानि शृययाण्यतिक्रम्याकाशेन हेमकूटहिमाचलयोर्गिर्योर्मध्ये व्योम्ना पतन्ती कूटान्यतिक्रम्य

From the head of Meru, aerially falling on the summit of Nīla mountain; from the peak of Nīla mountain, she flows aerially to the summit of Śveta mountain; again hopping to the summit of the mountain Śṛṅgavān and from there, continues to flow through north Kuru region. The river then hops many peaks of the Niṣadha mountain and falls between the mountains Hemakūṭa and Himācala.

Commentary by Viśvanātha Cakravartī

गिरिशिखरादिति । केसराचलशिखरादुच्चलिता नीलशिखरं ततः श्वेतशिखरं तदप्यतिक्रम्य शृययादधः स्रवन्तीति इलावृतादिवर्षत्रयमुल्लंघ्येत्यर्थः

From hill-peak = from the peak of the Kesara (filament) mountain, she jumps up to the summit of Nīla and from there to that of Śveta and crossing that flows down the peak of Śṛṅgavān. She crosses the three continents Ilāvṛta, etc.

Commentary by Śrīvaṁśīdhara

अभिलक्ष्य अधः स्रवंती इलावृतादिवर्षत्रयमुल्लंध्येत्यर्थः

Flows down towards = crossing the three *varṣas* starting with Ilāvṛta.

Commentary by Śukadeva

भद्रा च गिरिशिखरादुच्चलिता श्वेतशिखरं तदप्यतिहाय शृङ्गवतः शृययादवस्यन्दमाना अधःस्रवन्ती उत्तरान् कुरून् अभितः प्लाव्य लवणार्णवमभिप्रविशति

The stream Bhadrā also jumps up from the peak of the mountain to the summit of the mountain Śveta, and hopping that also, descending from the peak of Śṛṅgavān, flows down through the north Kuru continent, drenching it on all sides and enters the salty ocean in the northern direction.

Commentary by Śrī Giridhara Lāla

भद्रा चोत्तरतो मेरुशिरसः केसराचलादिगिरिशिखरे पतिता तत उच्चलन्ती नीलगिरिशिकरं निपत्य तत उच्चलिता श्वेतगिरिशिखरं पतित्वा तदप्यतिहाय त्यक्त्वा शृङ्गवतः शृङ्गं प्राप्य ततस्तूत्तरान् कुरुनभिलक्ष्यावस्पन्दमाना प्रस्रवन्ती उदीच्यां दिशि जलधिमभिप्रविशति

The stream Bhadrā also, falling from the peaks of Meru to the north, on the peaks of filament mountains and jumping upwards from them, falls over the peak of Nīla and from there, falls over the peak of Śveta and leaving it, reaches the peak of the mountain Śṛṅgavān and then flows down through the northern Kuru -varṣa, and finally enters the ocean in the northern direction. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

TEXT 9

तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्बहूनि गिरिकूटान्यतिक्रम्य हेमकूटाद्धैमकूटान्यतिरभसतररंहसा लुठयन्ती भारतमभिवर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति यस्यां स्नानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति ॥ ९ ॥

tathaivālakanandā dakṣiṇena brahma-sadanād bahūni giri-kūṭāny atikramya hemakūṭād dhaimakūṭāny ati-rabhasatara-raṁhasā luṭhayantī bhāratam abhivarṣaṁ dakṣiṇasyāṁ diśi jaladhim abhipraviśati yasyāṁ snānārthaṁ cāgacchataḥ puṁsaḥ pade pade 'śvamedha-rājasūyādīnāṁ phalaṁ na durlabham iti.

SYNONYMS

tathā eva—similarly; *alakanandā*—the branch known as Alakanandā; *dakṣiṇena*—by the southern side; *brahma-sadanāt*—from the city known as Brahmapurī; *bahūni*—many; *giri-kūṭāni*—the tops of mountains; *atikramya*—crossing over; *hemakūṭāt*—from Hemakūṭa Mountain; *haimakūṭāni*—and Himakūṭa; *ati-rabhasatara*—more fiercely; *raṁhasā*—with great force; *luṭhayantī*—plundering; *bhāratam abhivarṣam*—on all sides of Bhārata-varṣa; *dakṣiṇasyām*—in the southern; *diśi*—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; *puṁsaḥ*—a person; *pade pade*—at every step; *aśvamedha-rājasūya-ādīnām*—of great sacrifices like the Aśvamedha *yajña* and Rājasūya *yajña; phalam*—the result; *na*—not; *durlabham*—very difficult to obtain; *iti*—thus.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

अतिरभसतररंहसा अस्खलिततीव्रतरवेगेन

Atirabhasatararaṁhasā = with an uninterrupted, very high velocity.

Commentary by Śrī Giridhara Lāla

तथैवालकनन्दापि दक्षिणतो ब्रह्मसदनात् पतिता बहूनि केसराचलदिकैलासनिषधादीनि गिरिकूटान्यतिक्रम्य हेमकूटं गिरिं प्राप्य ततोऽप्यतिरभसतररंहसाऽस्खलिततीव्रतरवेगेन हिमालयसम्बन्धीनि हेमकूटानि लुठयन्ती भारतं वर्षमभिगम्य दक्षिणस्यां दिशि जलधिमभिप्रविशति । कैलासे गयंयावतरणमवश्यं वाच्यम् 'नन्दा चालकनन्दा च सरितौ बाह्यतः पुरः । तीर्थपादपदाम्भोज रजसाऽतीव पावनेङ्ग इति चतुर्थस्कन्धे कैलासवर्णने उक्तत्वात्

Similarly, the stream Alakanandā also, falling from the south of Brahmā's place, crossing many hill peaks of filament mountains, Kailāsa, Niṣadha, etc., reaching the hill Hemakūṭa, with an undiminished, high velocity, breaking many icy peaks related to Himālaya, covers the Bhārata-varṣa and enters the ocean in the southern direction. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

The descent of Gaṅgā in Kailāsa is to be necessarily mentioned, as is told in the fourth skandha, during the description of mount Kailāsa as: "Nandā and Alakanandā are the two rivers from outside, in front of Kailāsa; they are very sacred due to the dust of the lotus feet of the Lord which purifies everything."

TEXT 10

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

anye ca nadā nadyaś ca varṣe varṣe santi bahuśo merv-ādi-giri-duhitaraḥ śataśaḥ.

SYNONYMS

anye—many others; *ca*—also; *nadāḥ*—rivers; *nadyaḥ*—small rivers; *ca*—and; *varṣe varṣe*—in each tract of land; *santi*—are; *bahuśaḥ*—of many varieties; *meru-ādi-giri-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.

Commentary by Śrīdhara Svāmi

बहुशो बहुविधाः । मेर्वादिगिरीणां दुहितरस्तत्प्रसूताः

Bahuśaḥ = of many types; *daughters of mountains Meru etc.* = born (emerging) from them.

Commentary by Viśvanātha Cakravartī for texts 9-10

तथैव वर्षत्रयमुल्लंध्य गिरिशिखराद्गिरिशिखरे पतंतीत्यर्थः । भारतमभिलक्ष्य । पतित्वेति शेषः

। अत्र द्वीपमध्यवर्त्तीनि उल्लंध्योल्लंध्यापि चलंती प्राच्यादिषु चतुर्षु समुद्रसमीपवर्त्तिष्वेव वर्षेषु । कुलाचलेशादवरुह्य भूमौ यन्निपतति तत्खलु स्वपतिं समुद्रमभिलक्ष्य लज्जानम्रमुखी स्वमौद्धत्यं परिहरंतीवेति ज्ञेयम् । हेमकूटहिमकूटानीति । हेमकूटहिमालयोर्मध्ये व्योम्नः पतंती कूटान्यतिक्रम्य लुठंती स्खलित्वा परिवर्तमाना भुवं पतंती सतीत्यर्थः । यस्याम् अलकनंदायाम् । स्नानार्थं पानार्थं चेति । बहुषु पुस्तकेषु यस्यामित्यारभ्य न दुर्लभमित्यंतः पाठो नास्ति, तत्रापि केषुचित्पानार्थमिति नास्तीति परं चातीतपञ्चशताब्दलिखितपुस्तके पानार्थमिति पाठसहित एवायं निगदो दृष्टस्तत एवात्र लिखितः । अत्रादिना सर्वमेधादिग्रहः । न दुर्लभं किन्तु सुलभमतोऽप्यधिक फलस्य मोक्षस्य शास्त्रेषु श्रवणादित्यर्थः

Similarly, crossing the three continents, falling from peak to peak towards Bhārata, then hopping over the middle of the islands, the river flows in the continents closer to the ocean in the four directions of east. Descending from great mountains, falling to the ground, before reaching her husband (the ocean), she seems bent down out of shyness, having left her haughtiness. She falls to earth after meandering along the peaks between Hemakūṭa and Himālaya in the sky.

Wherein = in Alakanandā. Regarding the phrase, "for bathing and drinking": though in many books, the part of text from "yasyām" until "na durlabham" is not present, and even in some readings the phrase, "for drinking" is not there, still, in a book written over 500 years ago, this verse is seen with these phrases. Hence *sarvamedha etc.* is used. "Can be easily gotten" is the purport, since, an even greater fruit of liberation is attainable, as described in the scriptures. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Vijayadhvaja Tīrtha for texts 9-10

रभसतरः सम्भ्रमातिशयस्तस्य वेगेनोपर्यधःपाषाणशिखरेषु लुठन्ती स्खलित्वा परिवर्तमाना

(Flowing) very fast = in a highly agitated state causing to the river's water roll against the top and bottom rocks and then turn erratically.

Commentary by Śukadeva for texts 9-10

अतिरभसतररंहसा अस्खलिततीव्रतरवेगेन लुठन्ती भिन्दन्ती

By unimpeded, very high speed = breaking rocks.

Commentary by Śrī Giridhara Lāla

भगवच्चरणसम्बन्धाद्गयामाहात्म्यमाह - यस्यामिति । यदा स्नानाद्यर्थं गच्छतस्तत्सम्बन्धं विनैव पुंस ईदृक् फलं तदा श्रद्धया तदनुसेवया संसारविमोक्षे भगवत्प्राप्तौ च कः सन्देह इति सूचितम स्वर्धुन्यापोऽनुसेवयेति प्रथमे तथोक्तवात्

The greatness of Gaṅgā due to the contact of the Lord's lotus feet is indicated here as: "If for anyone who even bathes in her waters, all sins are removed, then can there be any doubt that one who worships her with great conviction and determination will attaining release from worldly bondage

and reach the Lord? The first canto of Śrīmad Bhāgavatam also confirms this: "by consuming the holy water of the heavenly river."

TEXT 11

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि स्वर्गिणां पुण्य-
शेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदिशन्ति ॥ ११ ॥

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

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

दिव्यभौमबिलभेदात्रिविधः स्वर्गः तत्र भौमस्वर्गस्य पदानि स्थानानि व्यपदिशंति

Heaven is said to be of three types; as celestial, earthly and underground.

Commentary by Vīrarāghava

तत्रापि जम्बूद्वीपेऽपि भारतं वर्षमेव कर्मक्षेत्र कर्मणां सुखदुःखनिमित्तानां पुण्यापुण्यरूपाणां क्षेत्रमनुष्ठानस्थानं व्यपदिशन्तीत्युत्तरेणान्वयः । अन्यानि त्वष्टौ वर्षाणि स्वर्गिणां पुण्यकर्मणां पुण्यशेषस्य भुक्तावशिष्टस्य पुण्यकर्मण उपभोगस्थानान्यत एव भौमानि स्वर्गपदानि व्यपदिशन्ति न तु तानि पुण्यापुण्यकर्मक्षेत्राणीत्यर्थः । नन्वत्र केवलेष्टापूर्तदत्तकर्मकारिणां धूमादिना पितृयानेन पथा चन्द्रमसं गतानां तत्र सुखानुभवक्षीणपुण्यकर्मणां पुनरत्रागमनं श्रुतं ''यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्त इति सम्पतन्त्यनेन स्वर्गं लोकभि'' ति संपातः कर्मोच्यते श्रुत्यन्तरं च 'प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ङ्गम् । तस्माल्लोकत्पुनरेत्यस्मै लोकाय कर्मणेङ्ग इति पुण्यापुण्यकर्मानुष्ठानायेत्यर्थः । तत्कथं पुण्यशेषावस्थानं कथन्तरां तेषां तद्भोगस्थानत्वम् । उच्यते, तावदवश्यं भोगावशिष्टानाममुष्यफलानामकृतप्रायश्चित्तानां कर्मणां सद्भावो वक्तव्यः । अन्यथेह कर्मनिमित्तस्य जन्मनोऽसम्भवात्पुनरवरोहणानुपपत्तेः । तथा च श्रूयते

“रमणीयचरणा रमणीयां योनिमापद्येरन् ग्राह्मणयोनि क्षत्रिययोनि वैश्ययोनि वा” इति स्मृतिरपि “वर्णाश्रमाश्च स्वकर्मनिष्ठाः प्रेत्य कर्मफलमनुभूय ततः शेषेण विशिष्टतरजातिकुलरूपायुःश्रुतवित्तसुखमेधसो जन्म प्रतिपद्यन्ते” इति एवं च भुक्तावशिष्टेन पुण्येन कर्मणातिशयविशिष्टभोगार्थं तद्देशेषूत्पत्तिः सम्भवतीति

There also = in Jambūdvīpa also. Only in Bhārata-varṣa scriptural rituals can be performed, causing virtue and vice, yielding happiness and sorrow. This connects to “say so” in the end of the sentence. The other eight *varṣas* are for virtuous people who have already gone to celestial heaven and still possess some pious credits to enjoy. That is why they are said to be earthly heavens, but they are not for creating *karma* either virtuous or vicious. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

In the scriptures it is described how persons reach the moon (where they enjoy happiness in paradise) through the path of the manes (forefathers), by departing during the period of the smoke and after spending the fruit of their accrued virtues gained through sacrifices and giving in charity, once again return to earth. This is stated, “stay there until the deed lasts and then return by this same path again.” “Sampāta” here denotes deeds (*karma*) by the derivation, “reach heaven by this.” Another scriptural text states: “Whatever one does here, reaching there, (enjoys) it (the fruit) and on nearing that deed’s end, comes back from that world, to this world, for karmic activity again.” Then, how can virtue be left over? How can the eight *varṣas* become the place for their enjoyment? We reply: it should be conceded that the residue of virtues minus those spent by enjoying the fruit in celestial heaven plus those vices which are not atoned, exist still, since, otherwise, there would be no reason for taking another birth on earth.

A scriptural text state, “those doing auspicious deeds attain auspicious births as a *brāhmaṇa*, *kṣatriya* or *vaiśya*.” The *smṛtis* also state: “those in the *varṇas* (castes) and *āśramas* (spiritual orders) following the stipulated duties, enjoy the fruit of their deeds after death and then return with their remaining *karma* to take birth in distinctive families and enjoy beauty, long life, learning, wealth, happiness, intelligence, etc.” Thus, birth in those continents is for enjoying the special fruits of residual virtues is plausible.

Commentary by Vijayadhvaja Tīrtha

नवानां वर्षाणां विशेषमाह अत्रापीति । कर्मक्षेत्रं पुण्यपापलक्षणकर्माचरणस्थानं व्यपदिशन्ति अन्यान्यष्टवर्षाणि स्वर्गिणां पुण्यकर्मणा स्वर्गं प्राप्तानां तत्र स्थित्वा पुण्यफलभोगयोज्यानां स्वर्गप्राप्त्यवशिष्टपुण्यानुभवस्थानानि व्यपदिशन्तीत्यन्वयः । किन्नामानीत्यत्राह भौमानीति । भूमिसम्बन्धदुःखादिसंभिन्नस्थानानि

The speciality of Bhārata-varṣa among the nine *varṣas* is stated starting with “atrāpi.” The “field of action” = a place for performing deeds leading to virtues and sins. The other eight *varṣas* are the places of the virtuous, for enjoying the remaining virtues after attaining heaven by good deeds and

experiencing happiness there. These are called earthly paradises, where pleasure is mixed with earthly pain.

Commentary by Viśvanātha Cakravartī

विव्यभौमबिलभेदात् त्रिविधः स्वर्गः । तत्र भौमस्वर्गस्य पदानि स्थानानि

There are three types of heaven as divine, earthly and in caves.

Commentary by Śrīvaṁśīdhara

तत्रापि नववर्षशोभितजंबूद्वीपेऽपि । क्वचिदत्रापीति पाठ उभयत्रार्थस्तुल्य एव । तत्र त्रिविधेषु

There also = in Jambūdvīpa, glowing with nine *varṣas* (continents). The term *tatrāpi* is read by some as *atrāpi*, but both mean the same. *There* = in the three types.

Commentary by Śukadeva

कर्मक्षेत्रं भोगमोक्षसाधनानुष्ठानस्थानं दिव्यभौमबिलभेदात् त्रिविधः स्वर्गस्तत्र भौमस्वर्गस्य पदानि स्थानानि व्यपदिशन्ति ''पदं व्यवसितत्राणस्थानलक्ष्माङ्ध्रिवस्तुषु'' इति कोशात्

Field of action = place for performing the means for enjoying worldly pleasures or getting liberated. Heaven is of three types, viz. divine, earthly and subterranean. Among them, (the other eight *varṣas*) are mentioned as the places of earthly heaven. "Padam vyavasitatrāṇasthānalakṣmāṅghrivastuṣu" (*Amarakośa* 3.3.93) is the lexicon text supporting this meaning.

Commentary by Śrī Giridhara Lāla

मेर्वादिगिरीणां दुहितरस्ततः प्रभूताः बहुशो बहुप्रकाराः शतशोऽन्येऽपि नदा नद्यश्च वर्षे सन्तीत्यन्वयः

There are hundreds of daughters (rivers), of various types, originating from mountains such as Meru and there are also other male and female rivers in the continent.

TEXT 12

एषु पुरुषाणामयुतपुरुषायुर्वर्षाणां देवकल्पानां नागायुतप्राणानां वज्रसंहन-नबलवयोमोदप्रमुदितमहासौरतमिथुनव्यवायापवर्गवर्षधृतैकगर्भ कलत्राणां तत्र तु त्रेतायुगसमः कालो वर्तते ॥ १२ ॥

eṣu puruṣāṇām ayuta-puruṣāyur-varṣāṇāṁ deva-kalpānāṁ nāgāyuta-prāṇānāṁ vajra-saṁhanana-bala-vayo-moda-pramudita-mahā-saurata-mithuna-vyavāyāpavarga-varṣa-dhṛtaika-garbha-kalatrāṇāṁ tatra tu tretā-yuga-samaḥ kālo vartate.

SYNONYMS

eṣu—in these (eight) *varṣas,* or tracts of land; *puruṣāṇām*—of all the men; *ayuta*—ten thousand; *puruṣa*—by the measure of men; *āyuḥ-varṣāṇām*—of those whose years of life; *deva-kalpānām*—who are like the demigods; *nāga-ayuta-prāṇānām*—having the strength of ten thousand elephants; *vajra-saṁhanana*—by bodies as solid as thunderbolts; *bala*—by bodily strength; *vayaḥ*—by youth; *moda*—by abundant sense enjoyment; *pramudita*—being excited; *mahā-saurata*—a great deal of sexual; *mithuna*—combinations of man and woman; *vyavāya-apavarga*—at the end of their period of sexual enjoyment; *varṣa*—in the last year; *dhṛta-eka-garbha*—who conceive one child; *kalatrāṇām*—of those who have wives; *tatra*—there; *tu*—but; *tretā-yuga-samaḥ*—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.

Commentary by Śrīdhara Svāmi

अयुतं पुरुषमानेन आयुर्वर्षाणि येषाम् । वज्रवद् दृढं संहननं शरीरं तस्मिन्बलवयोमोदास्तैः प्रभुदितानि यानि महासौरतानि मिथुनानि तेषां व्यवायापवर्गे संभोगावसाने एकवर्षशेषे आयुषि धृत एको गर्भो यैस्तादृशानि कलत्राणि येषाम् । त्रेतायुगसमः विषयसुखोत्कर्षात् । कृतयुगे हि सर्वे ध्याननिष्ठाः । द्वापरादौ दुःखबहुलाः

By human measure = 10,000 year life-span of men. *Vajrasaṁhanana* = body is hard like diamond. *In that* = couples happy by strength and age indulge freely in copulation and near the end of their lives when one year remains in their life-span life, their wives conceive a child but once. *Equal to the Tretā-yuga* = due to superior sensual pleasure. In Kṛta-yuga, all are inclined to meditation. In Dvāpara, etc. are mixed with more misery. [Note: this paragraph is repeated by Viśvanātha Cakravartī and Śukadeva]

Commentary by Śrīvaṁśīdhara

पुरुषमानेन मनुष्यप्रमाणेन । मिथुनानि स्त्रीपुरुषयुगलानि । बहुपुस्तकेष्वत्र 'तत्र तुङ्ग इति पाठोऽस्ति स त्वाधुनिक एवासंबद्धत्वात्सर्वथानुपयुक्त एव

Puruṣamānena = by human measure. *Mithunas* = man and woman (husband-wife), pairs. In many versions of this text there are the words, "tatra tu," but that is only recent and is useless anyway as it is unrelated.

Commentary by Vīrarāghava

तान्यष्टौ वर्षाणि वर्णयति येष्विति यत्र हेति च गद्यद्वयेन । येष्विति येष्वष्टसु वर्षेषु पुरुषाणां त्रेतायुगसमः कालो वर्तते सुखोत्कर्षात् त्रेतायुगसाम्यमुक्तं कृतयुगे हि सर्वे ध्याननिष्ठाः द्वापरादौ तु दुःखबहुलाः कथम्भूतानां देवतुल्यानां नागायुतबलानां पुरुषाणामयुतं पुरुषमानेनायुर्वर्षाणि येषां वज्रवद् दृढं संहननं शरीरं तस्मिन् बलवयोमोदास्तैः प्रमुदितानि यानि महान्ति सौरतानि येषां तानि मिथुनानि तेषां व्यवायापवर्गेऽलंभोगावसाने एकवर्षावशिष्टे आयुषि धृत एको गर्भो यैस्तादृशानि कलत्राणि येषाम्

He then narrates, in two prose sentences, those eight continents, starting "yeṣu" and "yatra ha": wherein, those eight *varṣas*, people live as though in the Tretā age with great happiness. Tretā is mentioned because in the Kṛta Age people are deeply involved in meditation and in Dvāpara, etc. miseries are more. How are they? They are similar to demigods, strong as 10,000 elephants, they have 10,000 year life-spans (by human count) and their bodies are hard like diamonds. The couples have extensive intercourse, with vigor, age and delight, and their wives conceive a baby when one year is left of their lives. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya and Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

येषु वर्षेषु वसतां त्रेतायुगसमः कालो वर्तत इत्यन्वयः नरवरावरोधे राजयोग्यगृहे मिथुनानां यो व्यवायः ग्राम्यधर्मलक्षणा रतिस्तस्यापवर्गे अवसाने धृत एकगर्भो यैस्तानि धृतैकगर्भाणि तानि च कलत्राणि येषां ते धृतैकगर्भकलत्रास्तेषां वज्रवद् दृढं संहननं शरीरं बलं वयश्च मोदश्च साधारणं सुखं प्रमुदितं प्रमोदः विशिष्टसुखं च येषां ते तथा महत्सौरतं निरन्तरसुरतक्रिया तस्यां निरताश्च वज्रसंहननबलवयोमोदप्रमुदिताश्च महासौरतनिरताश्च नरवरावरोधमिथुनव्यवायापवर्गधृतैकगर्भकलत्राश्च ते तथा तेषां बहुगर्भधारणे देहशौथिल्यात् कलत्रतारुण्यनाशात् सम्भोगानुपपत्तिभयात्तदवसाने सन्तत्यर्थमेकमेव गर्भं धारयन्तीति किंवदन्ती

For those living in those varṣas, the time is like the Tretā Age. The wives of the couples bear a single child after sexual union, like in the harem of kings in palaces, towards the end of their life. The men have hard bodies like diamonds, strength, age, ordinary and special delights. They indulge in copulation continuously with their consorts who conceive but once. There is a rumor that if they conceive many times, their bodies would loosen, thus the wives would lose their youthful appearance and for fear of interrupting their intercourse, they prefer to bear only one child in progeny.

Commentary by Śrī Giridhara Lāla

दिव्यभौमबिलभेदेन स्वर्गस्य त्रिविधत्वादन्यान्यष्टवर्षाणि भौमानि स्वर्गपदानि व्यपदिशन्ति ।

तथा व्यपदेशे हेतुमाह - स्वर्गिणामित्यादि, ये पुण्योत्कर्षेण स्वर्गं गच्छन्ति तेषां तत्र पुण्यपलोप
भोगेन येषां पुण्यशेषो भवति, तत्फलोपभोगस्थानानीत्यर्थः

As heaven is of three types as divine, earthly and underground, the other eight *varṣas* are said to be earthly heaven. The reason for this is, those who go to celestial heaven by great virtues, spend their virtues there by enjoying and the remainder is to be enjoyed in these earthly heavens.

TEXT 13

**यत्र ह देवपतयः स्वैः स्वैर्गणनायकैर्विहितमहार्हणाः सर्वर्तुकुसुमस्तब-
कफलकिसलयश्रियानम्यमानविण्३६भ्पलता विण्३६भ्पिभिरुपशुम्भमानरुचिरक
ाननाश्र-
मायतनवर्षगिरिद्रोणीषु तथा चामलज लाशयेषु विकचविविधनववनरुहामो-
दमुदितराजहंसजलकुक्कुण्३६भ्कारण्डवसारसचक्रवाकादिभिर्मधुकरनिकराकृ
तिभिरु-
पकूजितेषु जलक्रीडादिभिर्विचित्रविनोदैः सुललितसुरसुन्दरीणां कामकलिल-
विलासहासलीलावलोकाकृष्टमनोदृष्टयः स्वैरं विहरन्ति ॥ १३ ॥**

*yatra ha deva-patayaḥ svaiḥ svair gaṇa-nāyakair vihita-mahārhaṇāḥ
sarvartu-kusuma-stabaka-phala-kisalaya-śriyānamyamāna-viṭapa-latā-
viṭapibhir upaśumbhamāna-rucira-kānanāśramāyatana-varṣa-giri-droṇīṣu
tathā cāmala-jalāśayeṣu vikaca-vividha-nava-vanaruhāmoda-mudita-rāja-
haṁsa-jala-kukkuṭa-kāraṇḍava-sārasa-cakravākādibhir madhukara-
nikarākṛtibhir upakūjiteṣu jala-krīḍādibhir vicitra-vinodaiḥ sulalita-sura-
sundarīṇāṁ kāma-kalila-vilāsa-hāsa-līlāvalokākṛṣṭa-mano-dṛṣṭayaḥ
svairaṁ viharanti.*

SYNONYMS

yatra ha—in those eight tracts of land; *deva-patayaḥ*—the lords of the demigods, such as Lord Indra; *svaiḥ svaiḥ*—by their own respective; *gaṇa-nāyakaiḥ*—leaders of the servants; *vihita*—furnished with; *mahā-arhaṇāḥ*—valuable gifts, such as sandalwood pulp and garlands; *sarva-ṛtu*—in all seasons; *kusuma-stabaka*—of bunches of flowers; *phala*—of fruits; *kisalaya-śriyā*—by the opulences of shoots; *ānamyamāna*—being bent down; *viṭapa*—whose branches; *latā*—and creepers; *viṭapibhiḥ*—by many trees; *upaśumbhamāna*—being fully decorated; *rucira*—beautiful; *kānana*—gardens; *āśrama-āyatana*—and many hermitages; *varṣa-giri-droṇīṣu*—the valleys between the mountains designating the borders of the tracts of land; *tathā*—as well as; *ca*—also; *amala-jala-āśayeṣu*—in lakes with clear water; *vikaca*—just fructified; *vividha*—varieties; *nava-vanaruha-āmoda*—by the fragrance of lotus flowers; *mudita*—enthused; *rāja-haṁsa*—great swans; *jala-*

████ (printer's colour bars)

kukkuṭa—water fowl; *kāraṇḍava*—aquatic birds called *kāraṇḍavas; sārasa*—cranes; *cakravāka-ādibhiḥ*—by birds known as *cakravākas* and so on; *madhukara-nikara-ākṛtibhiḥ*—by the bumblebees; *upakūjiteṣu*—which were made to resound; *jala-krīḍā-ādibhiḥ*—such as water sports; *vicitra*—various; *vinodaiḥ*—by pastimes; *su-lalita*—attractive; *sura-sundarīṇām*—of the women of the demigods; *kāma*—from lust; *kalila*—born; *vilāsa*—pastimes; *hāsa*—smiling; *līlā-avaloka*—by playful glances; *ākṛṣṭa-manaḥ*—whose minds are attracted; *dṛṣṭayaḥ*—and whose vision is attracted; *svairam*—very freely; *viharanti*—engage in sportive enjoyment.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

यत्र ह येषु हि वर्षेषु देवपतयः स्वैः स्वैः सेवकगणेषु मुख्यैः कृतमहोपचाराः संतः स्वैरं विहरंतीत्यन्वयः । केषु स्थानेषु । सर्वेषु वर्षेषु ऋतुषु कुसुमस्तबकादीनां श्रिया समृद्ध्यात्यंतं नम्यमाना विटपास्तदाश्रिता लताश्च येषु तैर्विटपिभिरुपशुंभमानानि शोभमानानि रुचिराणि काननानि येषु तेष्वाश्रमायतनेषु वर्षगिरिद्रोणीषु च । तथा अमलेषु जलाशयेषु विकचानि विकासीनि विविधानि नवानि च यानि वनरुहाणि नीरजानि तेषामामोदेन मुदितै राजहंसादिभिर्मधुकरनिकराणां चाकृतिभिर्जातिविशेषैरुपकूजितेषु कामेन कलिलैः क्षुभितैर्विलासादिभिराकृष्टं मनो दृष्टिश्च येषां ते

Yatra ha = in which *varṣas*; *leading deities along with their main groups of servants* = being served well, enjoy at will. In which places? In all continents amid breathtaking valleys, forests and gardens with dwellings beautified by flowers, trees and creepers. There, stimulating romance, pure water lakes various types of lotus flowers blossom and spread their fragrance, royal swans swim, honeybees hum and divine damsels cavort and attract the mind. [Note this paragraph is repeated by Vīrarāghava, Śukadeva, Śrī Bhagavatprasādācārya and Śrī Giridhara Lāla]

Commentary by Vīrarāghava

यत्र वर्षे देवपतयः देवश्रेष्ठाः स्वैः स्वैः सेवकगणानां नायकैः विहितमहार्हणाः कृतमहोपचाराः सन्तः स्वैरं विहरन्तीत्यन्वयः । एतेषु स्थानेषु सर्वेषु सत्सु कुसुमस्तबकादीनां श्रिया समृद्ध्यात्यन्तं नम्यमानाः प्रह्वीभूताः शाखा लताश्च येषां तैर्विटपिभिर्वक्षैरुपशोभमानानि रुचिराणि काननानि येषु तेष्वाश्रमायतनेषु गिरिद्रोणीषु च तिर्यगन्तरान्तर्भूमिषु तथामलेषु जलाशयेषु च विकचानि विविधानि नवानि वनरुहाणि नीरजानि तेषामामोदेन प्रमुदितै राजहंसादिभिर्मधुकराणां चाकृतिभिः जातिविशेषैरुपकूजितेषु सत्सु तेषु जलक्रीडायां ये विविधा विनोदास्तैः सुललितानामतिसुन्दरीणां सुरस्त्रीणां कामेन कलिलैः क्षुभितैः विलासादिभिराकृष्टं मनो दृष्टिश्च येषाम् एवम्भूताः सन्तः स्वेच्छापूर्वकं विहरन्तीत्यथः

The masters of the demigods, being served well by the leaders of groups of their respective servants, enjoy at will in this *varṣa*.

Commentary by Vijayadhvaja Tīrtha

यत्र येषु देवपतयः स्वैरं विहरन्ति किलेत्यन्वयः। केषु स्थानेष्विति तत्राह उपशोभमानेत्यादिना । सर्वर्तुसमुद्भूतानां पुष्पस्तबकानां फलानां किसलयानां च श्रिया संपदा आनम्यमाना भृशं नमन्त्यो विटपलता येषां ते तथा ते च आविटपिनः भारतखण्डवृक्षविलक्षणा वृक्षा ये तैरूपशोभमानेषु रुचिरेषु काननलक्षणाश्रमेष्वायतनेषु वर्षभवगिरीणां द्रोणीषु पार्श्वद्वयोन्नतमध्यान्निम्नलक्षणप्रस्थेषु अमलजलाशयेषु निर्मलसरस्सु विकचानां विविधानां वनरुहाणां पद्मानामामोदजन्यमदेन मुदितैः राजहंसादिभिः भृययाणामारुतिभिः शब्दैरुपकूजितेषु शब्दितेषु सरोविशेषणमेतत् सुष्टु शृययारयुतसुरस्त्रीणां कामेन कलिलैर्विलासादिभिराकृष्टा मनो मनोदृष्टयो येषां ते तथा मनांसि च दृष्टयश्च मनोदृष्टयः

Where = in which *varṣas*, lords of demigods sport at will. In which places? Where trees have bent-down branches and creepers due to a wealth of flowers, fruits, sprouts, etc. born in all seasons. These trees are very distinct from those in Bhārata-khaṇḍa and make lustrous, beautiful hermitage dwellings, rain-causing hill-valleys, (both sides being tall and the middle being low). In pure water sources like ponds, with fragrant, blossomed, various forest lotuses, pleasing royal swans, delightful humming black bees (this is adjective of pond), their minds and eyes are attracted by the amorous dalliances of sensuous, divine nymphs.

Commentary by Jīva Gosvāmi

अद्यापि अवतारसमयानन्तरं सर्वदापीत्यर्थः

Even now = after the descent, at all times.

Commentary by Viśvanātha Cakravartī

यत्र ह देवपतयः स्वैरं विरहन्तीत्यन्वयः । सर्वेष्वेव ऋतुषु कुसुमादीनां श्रिया समृद्धया अत्यन्तं नाम्यमाना विटपाः येषां तैलृताविटपिभिरुपशुम्भमानेषु शोभमानेषु रुचिरकाननादिषु तत्र वर्षगिरयो वर्षख्यातिकरपर्वता राजहंसादिभिर्मधुकरनिकराणाञ्च आकृतिभिर्जातिविशेषैरुपकूजितेषु, अधिकरणे निष्ठा षष्ठ्यभाव आर्षः

Wherein masters of demigods enjoy at will. In all seasons, due to the abundance of flowers etc. trees bend very much. By their branches and creepers, the forests become lustrous. There, rain-indicating hills (in their water-bodies), provide cooing royal swans and large black bees of distinct species. Here, the use of the locative case is denoted by past passive suffix. The lack of possessive case is sagely usage.

Commentary by Śrīvaṁśīdhara

वर्षगिरयो वर्षख्यातिकरपर्वतास्तेषां द्रोणीषु । उपकूजितेष्वत्राधिकरणे निष्ठा षष्ठ्यभावश्चार्ष एव

Rain-hills are those that portend rains in their valleys. In "upakūjiteṣu," the past passive suffix niṣṭhā ("kta") is in the sense of locus. The lack of using the genitive case is sagely usage.

Commentary by Śrī Giridhara Lāla

यत्र देवानामपि सुखातिशयो भवति तत्र मनुष्याणां सुखातिशये किं वक्तव्यमिति कैमुत्यन्यायेन भौमस्वर्गत्वं सम्पादयन्नाह-यत्र हेति । येषु हि वर्षेषु देवपतय इन्द्रादयोऽपि स्वैः स्वैर्गणनायकैः सेवकगणेषु मुख्यैर्विहितमहार्हणाः समर्पितस्रकचन्दनादिमहोपचाराः सन्तः स्वैरं यथेष्टं जलक्रीडादिभिर्विचित्रविनोदैः स्त्रीभिः सह विहरन्तीत्यन्वयः . एवं विहारे हेतुमाह ङ्क सुललितेति । सुललिताः मनोहराः याः सुरसुन्दर्यो देवाङ्गनास्तासामुद्बुद्धो यः कामस्तेन कलिलः सञ्जातो विलासः क्रीडाहासश्च लीलया कटाक्षेणावलोकश्च तैराकृष्टं क्षुभितं मनो दृष्टिश्च येषां ते, सुरस्त्रीणां कामोद्बोधको हेतुः । केषु वा स्थानेषु विहरन्तीति वीक्षायां कामोद्बोधहेतुत्वमप्यतिरम्यत्वात् स्थानानामेवेति सूचयंस्तानि दर्शयति - सर्वेति । सर्वेषु ऋतुषु कुसुमस्तबकादीनां श्रियासमृद्धया आनन्यमाना अत्यन्तं नम्यमाना विटपास्तदाश्रिता लताश्च येषु तैर्विटपिभिर्वृक्षैरुपशुम्भमानानि शोभमानानि रुचिराणि प्रीतिकराणि काननानि येषु तेष्वाश्रमेषु आयतनेषु वर्षगिरयो वर्षमध्यवर्तिगिरयस्तेषां द्रोणीषु तथा विकचानि प्रफुल्लानि याति विविधानि नवानि वनरूहाणि नीरजानि तेषामामोदेन मुदितै राजहंसादिभिः पक्षिभिर्मदुकरनिकाराटणां चाकृतिभिर्जातिविशेषैरुपकूजितेष्वमलजलाशयेषु

Where even demigods take great delight, what is the surprise that humans should wish to delight there? The maxim of "how much more" (an argument "a fortiori") proves their earthly heaven-ness. There on eight continents, even the masters among the demigods such as Indra are served well by garlands, sandal paste and servants while they enjoy water-sporting with beautiful damsels.

TEXT 14

नवस्वपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायात्मतत्त्व व्यूहेनात्मनाद्यापि सन्निधीयते ॥ १४ ॥

navasv api varṣeṣu bhagavān nārāyaṇo mahā-puruṣaḥ puruṣāṇāṁ tad-

anugrahāyātma-tattva-vyūhenātmanādyāpi sannidhīyate.

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

नवस्वपि वर्षेषु ये पुरुषास्तेषां तदनुग्रहाय स चासौ वक्ष्यमाणोऽनुग्रहम्तदर्थमात्मतत्त्वव्यूहेन स्वमूर्तिसमूहेन सन्निधीयते सन्निहितो भवति

For blessing the persons in all the nine continents, He remains always near, dividing Himself appropriately.

Commentary by Vīrarāghava

इलावृतादिषु नवस्वपि वर्षेषु भगवान्नारायणः महापुरुषेण तत्तद्वर्षपतिना सेव्यमानः पुरुषाणां तत्तद्वर्षपुरुषाणां वक्ष्यमाणानुग्रहाय पुरुषाननुग्रहीतुमात्मतत्त्वव्यूहेनात्मना विगत ऊहस्तर्कःव्यूह आत्मतत्त्वस्य जीवतत्त्वस्य व्यूहो यस्मिस्तेन जीवैर्दृष्टवस्तुसजातीयत्वेन चिन्तयितुमशक्येनात्मनेत्यर्थः । यद्वा आत्मनः स्वात्मनः तत्त्वं तस्य भावस्तत्त्वं कल्याणगुणास्तेषां व्यूहः समूहो यस्य तेनात्मना समस्तकल्याणगुणविशिष्टेनात्मनेत्यर्थः । न त्वात्मतत्त्वव्यूहेन सयर्षणादिरूपेणेत्यर्थः । हरिवर्षादिषूपास्यानां नरहर्यादिरूपाणां विभवत्वेन व्यूहत्वाभावात् नवस्वपि वर्षेष्वित्यनेन सह विरोधापत्तेः, सन्निधयिते सन्निहितो भवतीत्यर्थः

In all the nine *varṣas* starting with Ilāvṛta, Lord Nārāyaṇa, is served by the great person in-charge of that continent. In order to bless the persons in those continents, even today, He remains present in His transcendental forms that are beyond imagination. Those forms are absolutely unlike all known things and contain unsurpassed, innumerable, auspicious qualities. These forms are not expansions like His *vyūha* forms of Saṅkarṣaṇa, etc., since, in Harivarṣa the forms for contemplation are the *vibhava* form of Narahari (man-lion). It cannot be the *vyūha* forms because that would contradict the common form in all nine *varṣas* being described. [Note: this paragraph is repeated by Śrī

Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

न केवलं नववर्षस्थानां व्यवायादिक्रियया कालयापनमपि तु श्रीनारायणसपर्ययेति भावेनाह नवस्विति । आत्मनः स्वस्य तत्त्वानामनारोपितरूपाणां व्यूहेन नवसङ्ख्याविशिष्टेन समूहेनावाह्य सन्निधाप्य पूज्यत इत्यर्थः । वर्षस्थै पुरुषैरिति शेषः

The time is not spent in only conjugal bliss in the nine *varṣas*, but also in worship of Śrī Nārāyaṇa. The internal form of the Lord (not external) is invoked, installed and worshipped in all nine *varṣas* [by the men]. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

पुरुषाणां तदनुग्रहाय स चासौ वक्ष्यमाणोऽनुग्रहश्चेति तस्मै तदर्थम् आत्मतत्त्वव्यूहेन स्वमूर्तिसमूहेन सन्निधीयते सन्निहितो भवति । अत्र उपास्यदेवतावर्षेषु भगवन्मूर्त्तयः प्रायः प्रतिमारूपा एव ज्ञेयाः । आविराविर्भवेति प्रह्लादस्योपरिष्टादुक्तेः

For the sake of blessing the persons with His grace, Lord Nārāyaṇa remains present with His expansions. Here, probably the object of worship is the Lord's *arcā* deity forms only, since, later, Prahlāda also pleads Him to manifest.

Commentary by Śukadeva

पुरुषाणामुपासकानां स चासौ वक्ष्यमाणोऽनुग्रहस्तदर्थम् । नवस्वपि वर्षेषु आत्मना स्वत एव कर्मकालयातायाततयेत्यर्थः । आत्मतत्त्वस्य व्यूहः सयर्षणादिमूर्त्तिसमूहस्तेन संनिधीयते संनिहितो भवति

For the sake of blessing those worshipping Him in all the nine continents, He remains present by His grace with His expansion forms like Saṅkarṣaṇa, etc.

Commentary by Śrī Bhagavatprasādācārya

न केवलमुक्तवर्षस्थानां केवलव्यवायादिक्रियैव कालयापनमपि तु श्रीनारायणसपर्ययापीति भावेनाह नवस्वपीति । नवसु अपि वर्षेषु इलावृतादिषु नवस्वपि खण्डष्वित्यर्थः । भगवान् नारायणः महापुरुषः । तत्तद्वर्षपतिना सेव्यमानः सन्निति शेषः । पुरुषाणां तत्तद्वर्षस्थजनानां, तदनुग्रहाय वक्ष्यमाणरीत्याताननुग्रहीतुमित्यर्थः । आत्मनः स्वस्य तत्त्वं कल्याणगुणास्तस्य व्यूहः समूहो यस्य तेन, आत्मना समस्तकल्याणगुणविशिष्टेन स्वात्मनेत्यर्थः । व्यूहशब्दस्य वासुदेवादिचतुर्व्यूहपरत्वेऽप्यत्र समूहार्थत्वं तु हरिवर्षादिषूपास्यानां नरहर्यादिरूपाणां विभवत्वेन व्यूहत्वाभावात् । विभवादिलक्षणानि तत्त्वत्रयं लघुभागवतामृतादेरवगन्तव्यानि । अद्यापि संनिधीयते संनिहियो भवतीत्यर्थः

The characteristics of *vibhava* forms, etc. are to be known from *Tattva-traya, Laghu Bhāgavatāmṛta*, etc.

TEXT 15

इलावृते तु भगवान् भव एक एव पुमान्न ह्यन्यस्तत्रापरो निर्विशति

भवान्याः शापनिमित्तज्ञो यत्प्रवेक्ष्यतः स्त्रीभावस्तत्पश्चाद्वक्ष्यामि ॥ १५ ॥

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

SYNONYMS

ilāvṛte—in the tract of land known as Ilāvṛta-varṣa; *tu*—but; *bhagavān*—the most powerful; *bhavaḥ*—Lord Śiva; *eka*—only; *eva*—certainly; *pumān*—male person; *na*—not; *hi*—certainly; *anyaḥ*—any other; *tatra*—there; *aparaḥ*—besides; *nirviśati*—enters; *bhavānyāḥ śāpa-nimitta-jñaḥ*—who knows the cause of the curse by Bhavānī, the wife of Lord Śiva; *yat-pravekṣyataḥ*—of one who forcibly enters that tract of land; *strī-bhāvaḥ*—transformation into a female; *tat*—that; *paścāt*—later; *vakṣyāmi*—I shall explain.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

अपरोऽर्वाचीनः पश्चान्नवमस्कंधे

Apara = later, more recent; *later* = in the Ninth Canto of the Śrīmad Bhāgavatam.

Commentary by Vīrarāghava

तत्रेलावृतादिषु क्रमेणोपास्यमानरूपं तदुपासकं चाह इलावृते वर्षे भगवान् भवो रुद्र एवैकः पुरुषो वसति नापरः पुरुषस्तत्र वसति । तत्र हेतुः भवान्याः शापरूपं यन्निमित्तं स्त्रीत्वनिमित्तं तज्जानातीति तथा भवान्याः शापनिमित्तज्ञोऽपरः पुरुषस्तत्र न वसति यदि शापमजानन्नपि तत्र प्रविशति तर्हि स्त्रीत्वमाप्नोतीत्याह । यत्प्रविष्टस्य यत्रेलावृते प्रविष्टस्य स्त्रीभाव आपद्यते तत्र प्रविष्टस्य स्त्रीत्वनिमित्तं शापरूपं पश्चान्नवमस्कन्धे वक्ष्यामीत्यर्थः

The divine forms for contemplation and the seekers in the *varṣas* beginning with Ilāvṛta are now mentioned. In Ilāvṛta continent, Lord Rudra is the only male person living (no other male member lives) there. This is because Bhavānī, his wife, cursed that any man entering there, even unknowingly, would become transformed into a woman. The episode is explained later (in the Ninth Canto of Śrīmad Bhāgavatam. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

इलावृते तु विशेषोऽस्तीत्याह इलावृत इति । तत्रेलावृतमारभ्य नववर्षसन्निहितरूपाणि तदुपासकाश्च क्रमेणेत्यतो वाह इलावृत इति

In Ilāvṛta, the forms of the Lord and Their seekers are mentioned.

Commentary by Jīva Gosvāmi on texts 14-15

नवस्वपीत्यादिना । सर्वेषामवताराणां नित्यप्राकट्यं दर्शितम् । तत्र चात्मनेति । स्वरूपेणैव न तु प्रतिमारूपेणेत्यर्थः । प्रद्युम्नाविर्भावे गतिविलासादेरपि वर्णयिष्यमाणत्वात् । अद्यापि सन्निधीयत इति यथावसरं नित्यमेव ज्ञेयम्

The eternal revelation of self manifest, original incarnations of Pradyumna are shown sporting in all nine *varṣas* is narrated. These are not arca deity forms made of stone or metal. The fact that these incarnations are present even now indicates that They are eternal.

Commentary by Viśvanātha Cakravartī

पश्चान्नवमस्कन्धे

Later = in the Ninth Canto.

Commentary by Śrīvaṁśīdhara for texts 14-15

नवस्विति । सर्वेषामवताराणां नित्यं प्राकट्यं दर्शितं तत्र चात्मनेति स्वरूपेणैव न तु प्रतिमारूपेणेत्यर्थः । प्रद्युम्नाविर्भावे गतिविलासादेरपि वर्णयिष्यमाणत्वात् । अद्यात्यवतारसमयादारभ्याद्यापि सर्वदेत्यर्थ इति संदर्भः । अत्रोपास्यदेवता वर्षेषु भगवन्मूर्त्तय एव ज्ञेयाः । आविराविर्भवेति प्रह्लादस्योपरिष्टादुक्तेरिति विश्वनाथः । मम त्वित्थं प्रतिभाति तत्रत्यावतारमूर्त्तिषूपास्त्या झटित्याविर्भावो जायते इत्यत उक्तं संनिधाप्यत इति

In the nine *varṣas* the Lord is always present in His full features. These are not arca forms but rather as in the manifestation of Pradyumna, whose movements, gestures, pastimes etc. will be narrated. *Even now* = from the time of the incarnation until now also; always. Here, according to the commentator Viśvanātha, in the continents, the objects of meditation are to be known as the forms of the Lord only, since in a later skandha, as Prahlāda pleads "kindly manifest, manifest." But to me, it appears that, by contemplating on the form of the incarnations there, immediately the Lord manifests, therefore he is said to become present.

Commentary by Śukadeva

परो भगवान् उपास्यः श्रीसयर्षणः सयर्षणापेक्षया अपरः उपासकरूपः भगवान् बवः एकः पुमान् अस्ति अन्यो भवान्याः शापनिमित्तज्ञो न निर्विशति पश्चान्नवमस्कन्धे

The Supreme Lord Saṅkarṣaṇa is worshipped by Lord Rudra, the only male person in Ilāvṛta continent. No other man enters who knows about the

curse of Pārvatī. *Later* = in the Ninth Canto. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Śrī Giridhara Lāla

केन रूपेण कुत्र भगवान् सन्निधीयते को वा तत्र मुख्य उपासक इत्यपेक्षायां तद्दर्शयति - इलावृते त्विति । भगवान् भव एक एव पुमानस्ति न हि ततोऽन्योऽपरो जीवकोटिप्रविष्टो भवान्याः शापनिमित्तज्ञः पुमांस्तत्र प्रविशति । प्रवेशे किं स्यात्तत्राह-यदिति । यस्मिन् प्रवेशं करिष्यतः पुंसः स्त्रीभावो भवति । एवं शापे किं कारणमित्यपेक्षायामाह-तदिति, तच्छापस्य कारणं पश्चान्नवमस्कन्धे वक्ष्यामीत्यर्थः । अयं च शापः कैलासकरवीरयोः पर्वतयोर्मध्ये इलावृतैकदेशविशेषे ज्ञेयः, अन्यथा सर्वस्येलावृतस्य शप्तत्वे तु मेर्वादौ देवस्थितिर्भौमादीनामैन्द्रामरस्थानदहरणार्थगमनं दशमे वक्ष्यमाणं यत्र देवपतयः स्वैरं विहरन्तीत्युक्तं च बाधितं स्यादिति ज्ञेयम्

This curse is only effective in the place between Kailāsa and Karavīra mountains in Ilāvṛta continent. Otherwise, if the entire Ilāvṛta continent were taken as cursed, the existence of demigods in Meru, earthly heavens and the Lord's pastimes of visiting to the places of Indra and other demigods for recoveries, etc. which are mentioned in the Tenth Canto of *Śrīmad Bhāgavatam*, would all be contradicted.

Commentary by Śrī Bhagavatprasādācārya

अथेलावृतादिषु क्रमेणोपास्यभगवद्रूपं तदुपासकं चाह इलावृते त्विति । इलावृते इलावृतनाम्नि वर्षे तु भगवान् भवःशिवः, एकः एव, पुमान् भवान्याः शापनिमित्तज्ञः, अपरः अर्वाचीनः, अन्यः पुरुषः, तत्र न हि निर्विशति । यत्प्रवेष्टुः यत्र प्रवेशं कुर्वाणस्य स्त्रीभावः भवति । तत् पश्चात् नवमस्कन्धे वक्ष्यामि

There, the forms for contemplation and the seekers in the *varṣas* Ilāvṛta, etc. are now mentioned.

TEXT 16

भवानीनाथैः स्त्रीगणार्बुदसहस्रैरवरुध्यमानो भगवतश्चतुर्मूर्तेर्महापुरुषस्य तुरीयां तामसीं मूर्तिं प्रकृतिमात्मनः सङ्कर्षणसंज्ञामात्मसमाधिरूपेण सन्निधाप्यैत-दभिगृणन् भव उपधावति ॥ १६ ॥

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

SYNONYMS

bhavānī-nāthaiḥ—by the company of Bhavānī; *strī-gaṇa*—of females; *arbuda-sahasraiḥ*—by ten billion; *avarudhyamānaḥ*—always being served; *bhagavataḥ catuḥ-mūrteḥ*—the Supreme Personality of Godhead, who is expanded in four; *mahā-puruṣasya*—of the Supreme Person; *turīyām*—the

fourth expansion; *tāmasīm*—related to the mode of ignorance; *mūrtim*—the form; *prakṛtim*—as the source; *ātmanaḥ*—of himself (Lord Śiva); *saṅkarṣaṇa-saṁjñām*—known as Saṅkarṣaṇa; *ātma-samādhi-rūpeṇa*—by meditating upon Him in trance; *sannidhāpya*—bringing Him near; *etat*—this; *abhigṛṇan*—clearly chanting; *bhavaḥ*—Lord Śiva; *upadhāvati*—worships.

TRANSLATION

In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because his activities of destruction in the material world are in the mode of ignorance, He is known as tāmasī, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra.

Commentary by Śrīdhara Svāmi

भवानी नाथा स्वामिनी येषां तैः स्त्रीगणानामर्बुदसहस्रैरवरुद्‌ध्यमानः सर्वतः सेव्यमानः आत्मनः प्रकृतिं कारणम् । आत्मनि समाधिर्ध्यानं यस्य तेन रूपेण । एतद्धक्ष्यमाणं मंत्रादिकमभिगृणन् जपन्

Bhavānīnātha = of whom Bhavānī, i.e, Pārvatī, is the mistress; *surrounded by thousands of females* = served by thousands of females; *prakṛti* = cause of himself; *in the form of self* = meditation; *reciting the hymn etc.* = that will be told.

Commentary by Vīrarāghava

तत्र भवानी रुद्राणी नाथा स्वामिनी ईश्वरी येषां तैः स्त्रीणामर्बुदसहस्रैरवरुध्यमानः सेव्यमानः भवो रुद्रः भवानीनाथ इति पृथक्पदं भवविशेषणं वा अनेन भवानीसामीप्यं विवक्षितम् । आत्मनः स्वस्य प्रकृतिं कारणभूतां चतुर्मूर्तेर्वासुदेवादिरूपेणावस्थितस्य भगवतो महापुरुषस्य सयर्षणसंज्ञां तुरीयां मूर्त्तिरूपामित्यर्थः । वासुदेवप्रद्युम्नानिरुद्धसयर्षणक्रमविवक्षया तुरीयामित्युक्तं, क्रमानादरणात् तामसीं तमोऽधिष्ठात्रीं तमःशब्देनात्र प्रधानं विवक्षितम् ''तम आसीत्तमसा गूढमग्रे प्रकेतम् अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते'' इति प्रयोगात् ज्ञानावरणाच्च तमसो नियन्त्रीमित्यर्थः, आत्मनि चित्ते समाधिरेव रूपमाकारो यस्य तेन उपायेनेति शेषः, सन्निधाप्य साक्षात्कृत्य एतद्वक्ष्यमाणं मन्त्रात्मकं वाक्यमनुगृणन् जपन्नुपधावति स्तौति भज इत्यादिभिरित्यर्थः

There, Lord Bhava (Rudra) and the mistress for tens of thousands of females, namely his wife Bhavānī, are served. Bhavānīnātha may be a separate adjective for Bhava, which might indicate the presence of Bhavānī. The fourth form of the four forms = Vāsudeva; *great person, the Lord, called Saṅkarṣaṇa,* = Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa; the fourth order = with disregard to order; *tāmasī* = the presiding deity of "tamas"; "tamas" here

refers to nature (pradhāna), as it is used in such sense in the texts, "tamas" existed and by "tamas" the known was hidden. The avyakta (primary germ of nature) dissolves in "akṣara," the "akṣara" dissolves in "tamas," which covers knowledge. The controller of "tamas" is the meaning. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Placing the form firmly in the mind *is the process* (should be added). Reciting the following hymn, Bhava worships Saṅkarṣaṇa.

Commentary by Vijayadhvaja Tīrtha

भवानी पार्वती नाथा येषां तानि तथा तैः अवरुध्यमानः परिव्रियमाणः वासुदेवादिचतुर्मूर्तेः तुरीयां चतुथर्अंशभूतां तामसीं संहारकारणतमोगुणप्रवर्तनीमात्मनः स्वस्य भवस्य प्रकृतिं प्रकृष्टकारणभूतामात्मसमाधिरूपेण मनस एकाप्रताकारणेन उपधावत्युपास्ते

Rudra, surrounded by those (females) with Bhavānī as their mistress, worships with deep meditation, the fourth part of the Lord Vāsudeva (tāmasī) the source of himself and the activator of the quality of "tamas" which causes destruction. [Note: this paragraph is repeated by Viśvanātha Cakravartī and Śukadeva]

Commentary by Jīva Gosvāmi

तामसीं तमोगुणप्रेरिकां प्रलयहेतुत्वात्

Tāmasī = causing "tamas," as it is the cause of dissolution (deluge).

Commentary by Viśvanātha Cakravartī

भवानी नाथा येषां तैः अवरुध्यमानः सर्वतः सेव्यमानः तामसीं तमःकार्यभूतस्य संहारस्य प्रवर्त्तयित्रीं वस्तुतस्तु तुरीयां तमोरजःसत्त्वेभ्योऽपि परां शुद्धचिन्मयीमित्यर्थः । न यस्य मायेत्यादिना त्रिभिर्विहितामित्यादिना च तथा प्रतिपादयिष्यमाणत्वात् आत्मनः प्रकृतिमंशित्वात् कारणम् । आत्मनः समाधिर्ध्यानं यत्र येन रूपेण आकारेण

Actually, *turīyā* = fourth, i.e, beyond sattva, rajas and tamas, i.e. of pure consciousness; due to *"one who has no māyā"* and "bereft of the three (qualities)" will be described further. *Cause of the living entities* = as it is shared by him; *by deep meditation* = concentration of the mind on the form. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śukadeva

अवरूध्यमानः परिसेव्यमानः आत्मनः प्रकृतिकारणभूताम् तामसीं तमोऽधिष्ठात्रीमात्मनि समाधिर्ध्यानं यस्य तेन रूपेण संनिधाप्य साक्षात्कृत्य एतद्वक्ष्यमाणं मन्त्रादिकमभिगृणन् जपन् उपदावति स्तौति

Reciting the hymns = shall be described further.

TEXT 17

श्रीभगवानुवाच
ॐ नमो भगवते महापुरुषाय सर्वगुणसंख्यानायानन्तायाव्यक्ताय नम इति ॥ १७ ॥

śrī-bhagavān uvāca
oṁ namo bhagavate mahā-puruṣāya sarva-guṇa-
saṅkhyānāyānantāyāvyaktāya nama iti.

SYNONYMS

śrī-bhagavān uvāca—the most powerful Lord Śiva says; *oṁ namo bhagavate*—O Supreme Personality of Godhead, I offer my respectful obeisances unto You; *mahā-puruṣāya*—who are the Supreme person; *sarva-guṇa-saṅkhyānāya*—the reservoir of all transcendental qualities; *anantāya*—the unlimited; *avyaktāya*—not manifested within the material world; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

सर्वेषां गुणानां संख्यानं प्रकाशो यस्मात् । स्वयं त्वव्यक्तायाप्रमेयाय

Although He is the illumination of all attributes, He himself is indistinct, immeasurable and not properly understood.

Commentary by Vīrarāghava

जप्यमन्त्रमाह ओं नम इति । ओमिति ब्रह्मणो निर्देशः ‘‘ओं तत्सदिति निर्द्देशो ब्रह्मणस्त्रिविधः स्मृतः’’ इति वचनात्स्वव्यतिरिक्तं चिदचिदात्मकं सर्वं जगन्नित्यविभूतिं च स्वशेषतया स्वभावेनैव स्वीकृतवत इत्यर्थः । भगवत इत्यनेन पूर्णषाड्गुण्यं विवक्षितं, महापुरुषांयेत्यनेन निखिलजगदुदयविभवलयलीलत्वमभिप्रेतं महापुरुषशब्दस्य ‘‘वेदाहमेतं पुरषं महान्तम्’’ इति पुरुष सूक्तार्थप्रत्यभिज्ञापकत्वात् तत्र च ‘तस्माद्विराडजायतेङ्ग त्यादिना कृत्स्नजगत्कारणतत्त्वप्रतिपादनात् अद्भ्यः सम्भूतः इत्यनुवाकोऽप्यत्र प्रत्यभिज्ञायते तत्रापि महापुरुषशब्दश्रवणात् अद्भ्यः सम्भूत इत्यनुवाकस्य हिरण्यगर्भः समवर्तताग्रे इत्यनेनाष्टर्चेन सहाद्भयः सम्भूतब्रह्मा गर्भः इत्यष्टावित्येकवाक्यत्वप्रतिपादनाद्धिरण्यगर्भादिकारणत्वच्छायानुकारिणामपि वैदिकवाक्यानां महापुरुषपरत्वमवगतं सर्वगुणानां चेतनाचेतनयोरसम्भावितानां जगत्कारणत्वौपयिकानामाश्रयणसौकर्यापादकानामाश्रितकार्यापादकादीनां च सर्वज्ञत्वसर्वशक्तित्ववात्सल्यसौशील्यसौलभ्यज्ञानशक्तिमूर्त्तेः प्रप्त्यादीनां सङ्ख्यानं कथनं श्रुतिगणेन यस्मिंस्तस्मै अनेन ‘‘सर्वे वेदा यत्पदमामनन्ति’’ इति श्रुत्यर्थो विवक्षितः, सर्वगुणानां सङ्ख्यानं च न परिच्छिन्नत्वेन क्रियते, अपि त्वानन्त्येन स्वरूपतो गुणतश्चानन्त्याभिप्रायेणानन्तायेत्युक्तमनेनोपास्यत्वप्राप्यत्वादिकं च

विवक्षितम्, एवम्भूत तत्प्राप्त्युपायस्तदुपासनं तच्चरणवरण एव नान्य इति पुरुषसूक्तार्थप्रत्यभिज्ञानादेव स्फोरितस्तत्र ''तमेवं विद्वानमृत इह भवति नान्यः पन्था'' इति वेदनातिरिक्तोपायान्तरनिषेधात् तदेव शब्दतो व्यञ्जयन्नाह अव्यक्तायेति । व्यक्तैरिन्द्रयादिभिर्न व्यज्यते न गृह्यंते इत्यव्यक्तः, 'न चक्षुषा गृह्यते नापि वाचेङ्गत्यादिश्रुत्यर्थोऽनुसन्धेयः, एवंभूताय नमः नतिर्नमस्कारोऽत्र तत्पूर्वकोपासनोपलक्षकः तदेव नमः मद्रक्षणोपायमित्यर्थः

The hymn for reciting is, "Oṁ namaḥ." Oṁ denotes Brahman as it is stated, "'oṁ, tat, sat' are the three forms denoting Brahman." (*Bhagavad-gītā* 17.23). The meaning of *oṁ* is all sentient and non-sentient things in this world. The eternal world is subservient to Him and is fully under his direction. *Bhagavate* denotes the six main qualities and *great person* denotes creation, maintenance and destruction as His pastimes. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

The word "mahāpuruṣa" reminds us of the scriptural text in the Puruṣa Sūkta; "I know this great person" indicates "from Him was born Virāṭ"which denotes the principal cause of the entire world. The words, "adbhyaḥ sambhūtaḥ" again specifies the great person. This paragraph along with the eight verses, "hiraṇyagarbhaḥ samavartatāgre" is instructed as a single context (in *Mahānārāyaṇopaniṣad*), denoting the (four-faced) Brahmā (Hiraṇyagarbha), born from waters, and hence all such scriptural texts following these in stating Brahmā as the origin of the creation of the world denote the great person. He possesses all the auspicious qualities required for being the (material and efficient) cause of the world, those required for His being approachable by devotees and those needed for granting the wishes of the devotees. Further the scriptures sing of His omniscience, omnipotence, compassion, friendliness, accessibility, knowledge and power. This corresponds to the scriptural statement, "whose abode all the Vedas proclaim."

The Vedas denote His qualities by the word by the word "anantāya"—infinite. This also indicates His being the worthy object of worship and attainment. The means to attain Him is nothing but seeking His feet alone as also stated in *Puruṣa Sūkta*: "knowing Him thus, the seeker reaches immortality here; there exists no other path (for reaching)." This rejects any other means literally as "avyaktāya" which means he is not accessible or comprehended by the senses (avyakta). Texts like "(that) is not grasped by eyes (sight) or speech (words)" reiterate this. For such a person, we bow down. "Obeisances" here is illustrative of meditation upon. The meaning is, "That alone is the means for my protection."

Commentary by Vijayadhvaja Tīrtha

ज्ञानादिसर्वगुणैः समभेदेन ख्याताय ''विज्ञानमानन्दं ब्रह्म'' इति श्रुत्यादिषु प्रख्याताय अनन्तायेत्यनेन शेषान्तःस्थितस्तन्नामा विष्णुस्तेन सह शिवेनोपास्यत इति ध्वनयति । तदुक्तम् ''अनन्तान्तः स्थितो विष्णुरनन्तश्च सहामुना । इज्यते गिरिशेनेश इलावृतगतेन तु'' इति । ननु

यदि विष्णुना सह शेषोऽप्युपास्यते शिवेन तर्हि कथं भवापहमित्यादिगुणाः शेषे युज्यन्त इतीयमाशया 'जीवव्यपेक्षया चैव यथान्तर्याम्यपेक्षया । मिश्रास्तु स्तुतयो ज्ञेया विष्णोरन्यत्र केवलम् ।।' इत्यनेन परिहर्तव्येति

Renowned with all qualities like knowledge and well-known in scriptures etc. indicate "Brahman is of knowledge and bliss." "Anantāya" suggests that Lord Viṣṇu, inherent in Ananta and with that name, is being worshipped by Śiva along with him (Ananta). It is said: "Lord Viṣṇu, being Ananta, and being within Ananta, is worshipped by Giriśa, along with him in Ilāvṛta (continent)." But, if Ananta also is worshipped along with Lord Viṣṇu, then, the doubt might arise as to how Ananta can be the giver of liberation. This is to be cleared by the maxim, "when Lord Viṣṇu is praised along with others, then such praises are to be known as mixed.

Commentary by Jīva Gosvāmi

स्त्रीभावोऽयं दास्यभक्त्योपास्त इत्याह । श्रीभगवानुवाचेति । सयर्षणस्यैव प्रथमपुरुषत्वात् । तद्रूपेणैव स्तौति । ओं नम इति

This womanhood is due to meditating with a servant's devotion. The Lord said Saṅkarṣaṇa being the first person, is praised *oṁ namaḥ*.

Commentary by Viśvanātha Cakravartī

सर्वेषां गुणानां संख्यानं प्रकाशो यस्मात्तस्मै स्वयन्तु अव्यक्ताय अप्रमेयाय

The illumination of all attributes comes from Him but He himself is not perceivable.

Commentary by Śrīvaṁśīdhara for texts 16-17

तामसीं तमःकार्यभूतस्य संहारस्य संप्रवर्त्तयित्रीम् । वस्तुतस्तु-तुरीयां तमोरजः सत्त्वेभ्योऽपि परां शुद्धचिन्मयीमित्यर्थः। 'न यस्य माया' इत्यदिन 'त्रिभिर्विहीनम्' इत्यादिना च तथा प्रतिपादयिष्यमाणत्वात् । आत्मनः स्वस्य कारणं ''यस्य भ्रमद्भ्रुवोरंतरेण सांकर्षणो रुद्रव्यूह उदतिष्ठत्'' इति वक्ष्यमाणत्वात् । स्त्रीणां बहुत्वं भगवता पार्वतीसेवार्थं युगपदेवाविर्भावितं तासां पुनरुत्पत्त्यादयः संतीति ध्येयम्

Cause of self = as it is said, "between the crooked eye-brows of whom, Rudra, the part of Saṅkarṣaṇa arose."

It should be known that the multitude of females was manifested simultaneously by the Lord for serving Pārvatī and they all have recreation, etc.

Commentary by Śukadeva

जप्यं मन्त्रमाह ओमिति । सर्वेषां गुणानां संख्यानं यः सर्वज्ञ इत्यादिवेदकर्तृकं कथनं यस्मिन् तस्मै

The hymn to be recited is, *oṁ*. By scriptural texts like, "who is

omniscient...” His attributes are declared.

Commentary by Śrī Giridhara Lāla

भवानी नाथा स्वामिनी येषां तैः स्त्रीगणानामर्बुदसहस्रैरवरुध्यमानः सर्वतः सेव्यमानो भवः वासुदेवप्रद्युम्नानिरुद्धसयर्षणसञ्ज्ञाश्चतस्रो मूर्तयो यस्य तस्य भगवतो महापुरुषस्य तुरीयां चतुर्थो सयर्षणासञ्ज्ञामात्मनः प्रकृतिं स्वस्य तामसत्त्वात् कारणभूतां तामसीं मूर्तिमात्मसमाधिरूपेण मनःसमाधानलक्षणेन ध्यानेन सन्निधाप्य सन्निधानमानीय एतद्वक्ष्यमाणं मन्त्रस्तोत्रादिकमभिगृणन् जपन्नुपधावति उपास्ते इत्यन्वयः

Bhavānī is the mistress for thousands of women. Bhava worships with the praise the great person, the Lord, with four forms as Vāsudeva, Pradyumna, Aniruddha, Saṅkarṣaṇa. The fourth of them, named Saṅkarṣaṇa, presides over “tamas,” is the cause of self, is known as “tāmasa,” and is brought near by meditation.

TEXT 18

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

bhaje bhajanyāraṇa-pāda-paṅkajaṁ
bhagasya kṛtsnasya paraṁ parāyaṇam
bhakteṣv alaṁ bhāvita-bhūta-bhāvanaṁ
bhavāpahaṁ tvā bhava-bhāvam īśvaram

SYNONYMS

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

TRANSLATION

O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all opulences. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms. O my Lord, You deliver Your devotees

from the clutches of material existence. Nondevotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

Commentary by Śrīdhara Svāmi

हे भजन्य भजनीय त्वा त्वां परमेश्वरं भज इत्यन्वयः । अरणं शरणं पादपंकजं यस्य । कृत्स्नस्य भगस्यैश्वर्यादिषाड्गुण्यस्य परमयनमाश्रयम् । भक्तेष्वलमत्यर्थं भावितं प्रकटितं भूतभावनं स्वरूपं येन । भवापहं संसारहरम् । भक्तेष्वित्यनुषंगः । भवं भावयतीति तथा तम् । अर्थादभक्तेष्विति द्रष्टव्यम्

O! (one) worthy of worship! I worship you, the supreme power! Your lotus feet are the refuge. You are the supreme repository for all the six chief qualities of power, etc." He reveals Himself to and removes the bondage for His devotees whereas non-devotees remain in bondage. [Note: this paragraph is repeated by Viśvanātha Cakravartī, Śukadeva and Śrī Giridhara Lāla]

Commentary by Vīrarāghava

तत्प्रतिरूपान् श्लोकानाह भज इत्यादिना । ईश्वरं त्वां भज इत्यन्वयः । तमीश्वरं विशिनष्टि भजन्यारणपादपयजं भजन्यं भजनीयमुपास्यमरणं प्राप्यं पादपयजं यस्य तं-अनीयर ईकारलोप आर्षः-भजन्येति पृथक् पदं सम्बुद्ध्यन्तं वा । यद्वा भजनं कुर्वाणा भजनाः भजनशब्दाद्भावसाधनात्तत्करोतीति वयन्तात् कृतटिलोपात्कर्तरि क्विप्, तान् याति प्राप्नोति तेषां सन्निहितो भवति इति भजन्य इति व्युत्पाद्यते भजन्शब्दे नान्ते कर्मण्युपपदे ‘‘आतोऽनुपसर्गे कः’’ । टिलोपस्य स्थानिवत्त्वान्न लोपः, कृत्स्नस्य समग्रस्य भगस्यैश्वर्यादिवर्गस्य परं केवलं परायणमाश्रयं भक्तेष्वलमत्यर्थं भावितं प्रकटीकृतं भूतभावनं भूतानि भाव्यन्ते उत्पाद्यन्ते येन तत्तथा निखिलभूतकारणं स्वस्य रूपं येनेत्यर्थः । यद्वा भूतभावनं भूतानामभ्युदयहेतुं भक्तेषु भवापहं भवनाशनमित्यर्थः । भवभावं संसारस्य प्रवर्तकं स्वसयत्पायत्तजीवसम्बन्धमोचकमित्यर्थः

Gives verses echoing these sentiments further: "I worship you, the Lord." The qualifications of that Lord are: one whose lotus-feet are worthy of serving and attaining. In the word "bhajanya," the vowel "ī" of the suffix "anīyar" is omitted due to sagely usage, or "bhajanya" is a separate word in the vocative case. Or those who do worship are "bhajanas," which becomes "bhajanam" in the instrumental mode. When the "ṭi" is omitted to mean "does that" gets the suffix "kvip" in a genitive sense (bhajana); one who goes to them (yāti), comes near "bhajanya." The word "bhajana" ending in the consonant "n," gets the *kṛt* affix "ka" introduced after the verbal stem ending in the vowel "ā" when not co-occurring with a pre-verb, but co-occurring with a nominal word functioning as the direct object by the aphorism "ātonupasarge kaḥ" (aṣṭā. 3.2.3). "Ṭi" is not omitted.

"Parāyaṇam" = the only shelter of all qualities like power or revealed very well among devotees or the principal cause of all things is the essential form. Or "bhūtabhāvanam" means the cause of prosperity of beings or the destroyer of bondage for devotees. Mukti or liberation depends on His will.

[Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

भजन्यं भजनीयं चारुणं च पादपयजं यस्य स तथा तं हे भक्तेष्वलंभावित ! अत्यर्थं ध्यात ! वशीकृतेति वा नित्यतृप्ततया स्थितेति वा भवं संसारमपजहाति त्यजतीति भवापहः नित्यमुक्त इत्यर्थः, भक्तसंसारं नाशयतीति वा, तं भवस्य पुण्यलक्षणस्य भद्रस्य भव उत्पत्तिः यस्मात्स तथा तं कृत्स्नस्य भगस्य ऐश्वर्यादिगुणसामग्रयाः परम्परायणमत्युत्तमाश्रयं सर्वस्योपापादकमीश्वरमिति स्र्वसमर्थन शीलम्, ‘‘स्थेशभासपिसकसो वरच्’’ इति ताच्छील्यसूत्रात् । अनेकशेषान्तर्यामिणो हरेः स्तुति ध्वनयति तथाहि भक्तेषु त्वत्सेवकेषु अलंभावितसंपूर्णानुग्रहलक्षणवित्तत्वदुत्तमत्वात्त्वदन्तर्यामिणं भज निषेवस्व । ईभजन्यारुणपादपयजम् ईर्लक्ष्मीस्तया भजनीयरक्ततलाङ्घ्रिपद्मं कृत्स्नस्य भगस्य सौभाग्यस्य परम्पराया आश्रयमनेन ब्रह्मादिसकलचेतनराशिसमवेतसौभाग्यस्य, परम्परायास्तारतम्योपेतायाः अयनमित्युक्तं भवति । भूतभावनमतीतानागतवर्तमानजगज्जनकं भवति प्रभवत्युत्पद्यत इति भवो जग्तस्यापहर्तारं संहर्तारं न केवलमुत्पादकं संहर्तारमपीत्यर्थः । हरतेष्टिलोपेनापहेति रूपं साधु शिष्टं समम् ‘‘ईः स्मरः प्रोच्यते प्राज्ञैरीर्लक्ष्मी रुद्र उः स्मृतः’’ इत्यभिधानम्

Brahmā was created by or meditated on whom; such a person (you) is the object of devotion (bhāva) for devotees (bhava) like me.

Commentary by Śrīvaṁśīdhara

हे भजनीयेति । न हि स्वकारणं विहायान्यभजनमुचितमिति भावः । यद्वा ‘भजे भजे न्यारणपादकपयजम्ङ्ग इति पाठे नितरामा सम्यगेवारणं शरणं पादपंकजं यस्य तं भजे भजे इति हर्षाद् द्वित्वम् । भूतेष्वलमलंकारवद्वर्त्तमानं भावितः सृष्टो ध्यानं कारितो वा भूतभावनो ब्रह्मा एनं त्वा त्वां भवस्य मल्लक्षणस्य । दासस्य भावः प्रेमा यत्र तमिति वार्थः । स्वामिचरणैस्तु-भवं संसारं भावयतीति व्याख्यातम् । यद्वा-भजन्यं भजनीयं चारुणं च पादपंकजं यस्य तम् । हे भक्तेष्वलंभावित अत्यर्थं ध्यात बशीकृतेति वा नित्यतृप्ततया स्थितेति । भवं संसारमपजहाति त्यजतीति भवापहो नित्यमुक्तस्तं भक्तसंसारं नाशयतीति वा । भवस्य पुण्यलक्षणभद्रस्य भाव उत्पत्तिर्यस्यमात्स तथा तं भगस्येति पूर्ववत् । ईश्वरं सर्वसमर्थशीलं ‘‘स्थेशभासपिसकसो वरच्’’ इति ताच्छीलिको वरच् । अनेन शेषाभिन्नत्वेन हरिस्तुतिर्ध्वनिता । यद्वा हे भक्ते मयि ?षुर्यस्य स भक्तषुः कामस्तस्यालंभोऽभावो यस्मात्स भक्तेष्वलंभः क्रोधः । ‘‘कामं दहंति कृतिनो ननु रोषदृष्टेः’’ इति ब्रह्मवाक्यात् । तस्मादवित इति भक्तेष्वलंभावितस्तत्संबुद्धौ तथा हे क्रोधाद्रक्षितेत्यर्थः । दक्षयज्ञेऽतीवावज्ञातोऽपि महादेवः क्रोधं न चकार तदपेक्ष्येयं संबुद्धिः स्वात्मानं प्रत्येव रुद्रस्यर्तिा ज्ञेयं, त्वमीश्वरमंतर्यामिणं भज निषेवस्व । किंभूतम् । ईर्लक्ष्मीस्तया भजन्यं सेव्यमरुणपादपंकजं यस्य तं कृत्स्नस्य सौभाग्यस्य परंपराया आश्रयम् । अनेन ब्रह्मादिसकलचेतनसमवेतसौभाग्यपरंपरायास्तारतम्योपेताया अयनमित्युक्तं भूतभावनमतीतानागतवर्तमानजगज्जनकं भवत्युत्पद्यत इति भवो जगत्तस्यापहर्त्तारं स्वीयत्वेनांगीकर्त्तारम् । ‘ओहाङ्-गतौङ्ग अतो डप्रत्ङ्गे रूपम् । यद्वा-हरतेष्टिलोपे रूपम्। ‘‘ईर्लक्ष्मीः प्रोच्यते विज्ञैरिः स्मर उर्भवः स्मृतः’’ इत्येकाक्षरकोशात्

Bhajanīya = worthy of worship; the purport is that it is improper to worship anyone but one's own cause. Or, if the reading is taken as "*bhaje bhaje araṇa-pāda-paṅkajam*," one whose lotus-feet are truly refuge, I serve him, I serve him." The repetition here is out of delight. *Bhūtabhāvana* means "present as

an embellishment in things of creation or created by mind or simply *meditated*. In other words, "you are the target of my devotion." Revered Svāmi [Śrīdhara Svāmi]has taken *bhava* as world and *bhāvayitā* as one who creates it. Or else, *bhajanya*, one who is worth serving, and has red, lotus-feet. O! (one) meditated on intensely by devotees! or (one) satisfied with or charmed. Or else *bhavāpaha* is he who renounces the world, the liberated one, and hence, the Lord is the one who destroys bondage. *Bhava* refers to auspicious virtue and its origin is from Him.

Bhaga = like earlier. *Īśvara* = the all-powerful, Lord. By the aphorism, "stheśabhāsapisakaso varac" (aṣṭā. 3.2.175), the suffix "varac" is in the sense of habitual disposition. By this, the praise of Hari as non-different from the servant is suggested. Or else, *one who has a bow (iṣu)* to his devotee (*bhakte*), *me* (Sanskrit), meaning Cupid. *Alambha* indicates negation or anger. Brahmā says: "by the sight of anger, fortunate ones indeed burn lust (Cupid)." *Avitā* = the savior. So the Lord is "bhakteṣvalambhāvita," meaning "O, protector from anger!" During the sacrifice of Dakṣa, though very much disregarded, Rudra did not lose temper and this address refers to him

You serve (bhaja) the inner ruler, the Lord. How is He? Ī refers to Lakṣmī and one who has reddish, lotus-feet, worthy of her service, and is the basis for success and auspiciousness. This means He is the shelter for auspiciousness of all sentient beings from Brahmā onwards. *Bhūtabhāvana* is one who creates the past, present and future worlds. *Bhava* means the *world as it is created* and its annihilator into himself is *bhavāpaha*. The form "ha" in "apaha" is from the verbal root "o hāṅ" in the sense of going, with "a" as suffix, or from the verbal root "hṛ," with the omission of "ṭi" the portion starting from the last vowel. The learned consider "i" as Cupid, "ī" as Lakṣmī and "u" as Bhava," is from the monosyllabic definition. [Note: these two paragraphs are repeated by Vijayadhvaja Tīrtha]

Commentary by Śrī Giridhara Lāla

तत्र मन्त्रमाह - ओन्नम इति । भगवते ऐश्वर्यादिषड्गुणपूर्णाय । महापुरुषाय पुरुषोत्तमाय । ननु तामसस्य कथं भगवत्त्वं वेत्याशययाह - सर्वेति, सर्वेषां गुणानां गुणकार्याणां सङ्ख्यानं प्रकाशो यस्मात्तस्मै । तर्हि कथं सर्वप्रकाशके तामसत्वव्यवहार इत्याशयय कार्यार्थं तमोङ्गीकारेण तथा व्यवहारेपि वस्तुतस्तु देशकालवस्तुपरिच्छेदरहित एवेत्यभिप्रायेणाह-अनन्तायेति । तर्हि कथं न तथा प्रतीयते इत्याकाङ्क्षायामाह-अव्यक्तायेति, अचिन्त्यशक्तित्वेन वाङ्मनसागोचरायेत्यर्थः । आद्यन्तयोर्नम इति प्रयोगः सर्वत्र चतुर्थ्यन्तपदेऽन्वयसूचनाय । इतिशब्दो मन्त्रसमाप्तिसूचकः

The hymn is mentioned as, *oṁ namaḥ*. To the Lord, one replete with the six major qualities of Lordship, etc. *Great person* = best among persons. But, how can *tāmasa* be the Lord (with six major qualities)? The effects of all the qualities are coming from Him. Then, how is the reference as tāmasa (inert, dark) to the illuminator of all? Although for the sake of effects, tamas

(darkness) is admitted, He is essentially infinite in terms of space, time and things, as denoted by the word "anantāya." But then, why is He not perceived so? He is subtle and unperceivable by senses and is beyond words and the imagination of the mind.

The word "namaḥ" used in the beginning and end is to indicate that it applies to all the words of the sentence in dative case. "Iti" signals the end of the hymn.

Commentary by Śrī Bhagavatprasādācārya

तत्स्तुतिरूपान् श्लोकानाह भज इत्यादिना । हे भजन्य भजनीय, ईकारलोप आर्षः । अरणं शरणं पादपयजं यस्य तं, यद्वा भजनीयमुपास्यमरणं प्राप्यं पादपयजं यस्य तं, कृत्स्नस्य समग्रस्य, भगस्यैश्वर्यादिषट्कस्य, परं केवलं परायणमाश्रयम् । भक्तेषु निजैकाश्रितजनेषु, अलमत्यर्थं, भावितं प्रकटीकृतं, भूतानि जीवविशिष्टानि करणकलेवराणि भावयत्युत्पादयतीति भूतभावनं स्वरूपं येन तं, यद्वा भूतभावनमिति भावप्रत्ययान्तार्थं तथा सति भावितं प्रकटीकृतं भूतभावनमभ्युदयहेतुत्वं येन तम् । भवापहं भवनाशनं, अनादिकालगतजीवसंबन्धविमोचकमित्यर्थः । भक्तेष्वित्यनुषङ्गः । भवं भावयतीति तथा तं, अर्थादभक्तेष्विति द्रष्टव्यम् । ईश्वरं त्वा त्वां भजे

Praising the Lord with "bhaje"— "O one worthy of worship!" In the word "bhajanya," the vowel "ī" is omitted due to sagely usage. Him, whose lotus-feet is the "araṇa," protector, refuge. Or another version is "bhajanīya" is worthy of worship and "araṇa" the lotus feet is worthy of attaining.

TEXT 19

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

na yasya māyā-guṇa-citta-vṛttibhir
nirīkṣato hy aṇv api dṛṣṭir ajyate
īśe yathā no 'jita-manyu-raṁhasāṁ
kas taṁ na manyeta jigīṣur ātmanaḥ

SYNONYMS

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; *aṇu*—slightly; *api*—even; *dṛṣṭiḥ*—vision; *ajyate*—is affected; *īśe*—for the purpose of regulating; *yathā*—as; *naḥ*—of us; *ajita*—who have not conquered; *manyu*—of anger; *raṁhasām*—the force; *kaḥ*—who; *tam*—unto Him (the Supreme Lord); *na*—not; *manyeta*—would worship; *jigīṣuḥ*—aspiring to conquer; *ātmanaḥ*—the senses.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

ईश्वरत्वमुपपादयंस्तामसत्वेन प्रसक्तमनादरं वारयति न यस्येति । यस्य निरीक्षमाणस्यापि दृष्टिर्मायागुणैर्विषयैश्चित्तवृत्तिभिः करणैश्चाण्वपीषदपि नाज्यते न लिप्यते किमर्थं निरीक्षमाणस्य । ईशे ईशनाय नियमनाय । ईशनमीट् संपदादित्वाद्भावे क्विप् । अत्र वैधर्म्यदृष्टांतः । यथा अजितक्रोधवेगानां नोऽस्माकं दृष्टिरज्यते न तथेति । अत आत्मन इंद्रियाणि जिगीषुर्जेतुमिच्छुर्मुमुक्षुस्तं को न मन्येत नाद्रियेत

The term "na yasya" meaning whose sight, even while seeing things, for ruling, controlling, is not blurred even atomically by the qualities of *māyā*, objects, sensory inclination etc explains why His Lordship is not disqualified by the term *tāmasa* (inert). *Īṭ* denotes controlling, in the sense of "state," derived with the suffix "kvip," being a member of the "sampadādi" list. [Note: this paragraph is repeated by Vīrarāghava and Śrī Bhagavatprasādācārya]

A counter example is: unlike us whose sight is blurred due to not conquering the force of anger. Hence, who, desirous of conquering one's senses, could disregard this? [Note: this paragraph is repeated by Vīrarāghava and Vijayadhvaja Tīrtha, Viśvanātha Cakravartī, Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Śrīvaṁśīdhara

संपदादिसूत्रे समुपसर्गयोगाद्यद्यपि सोपसर्गादेव क्विप् भवति तथातप्यत्रार्षत्वमाश्रित्यैव
निर्वाहोऽन्यथा पदादिभ्यः क्विप् इत्येव वदेदिति

In the aphorism "sampadādi...," although, due to the presence of the pre-verb "sam," the suffix "kvip" can be added only for words with pre-verb, still, here, taking shelter under sagely usage only it can be reconciled. Otherwise, the aphorism would have been "padādi..." itself.

Commentary by Vijayadhvaja Tīrtha

ननु जगदुत्पत्तौ वर्तमानस्य हरेः सकलभगाश्रयत्वं कथं घटते मायागुणसंपर्केणानीशत्वापत्तेरस्मद्वदिति तत्राह नेति । प्रकृतिगुणनिर्मितशब्दादिषु गतचित्तवृत्तिभिः सर्वं निरीक्षतो यस्य ते दृष्टिः स्वरूपज्ञानं मायागुणचित्तवृत्तिभिः प्रकृतिगुणसंबद्धचित्तव्यापारैरण्वपीषदपि नाज्यते न लिप्यते दृष्टेर्गुणसंबन्धाभिभवो नास्तूत्तर्थः । इहशब्द एवार्थे तत्र हेतुमाह ईश इति । 'ईश ऐश्वर्य' इतिधातोर्निरुपपदादपि क्विप्प्रत्ञ्गेन

ईडिति शब्दरूपं सिध्यति, तेनेश इति षष्ठी ईडयाद्दोषलेपनिवारणे निरतिशयेन समर्थत्वादित्यथः । अत्र व्यतिरेकदृष्टान्तमाह यथेति । अजितं मन्युरंहः क्रोधवेगो यैसते तथा तेषां नोऽस्माकं ज्ञानं यथा अभिभूयते तथा नाज्यत इत्यर्थः । आत्मन इति 'कृद्योगे षष्ठी'ति वचनादात्मानं मनो जिगीषुः पुरुषः तं त्वां न मन्यते । श्रोत्रादीन्द्रियेषु सन्निधाय शब्दादिषु प्रयोज्य तज्ज्ञानमुत्पाद्य सुखसंपादनेनात्यन्तोपकारकं त्वां कृतघ्नमन्तरेण रसज्ञः को न सेवेत सेवेतैवेत्यथः । आत्मनः स्वरूपमिति वा

But how can Lord Hari who exists in the world be "*bhaga*," (the possessor of six major qualities) since He also would become helpless due to the contact with *māyā*, like us? The answer is: "Your sight is not even slightly subdued by the contact of nature's qualities." "Iha" denotes emphasis. The reason is, "You are the Lord." The word-form "*īṭ*" is possible from the verbal stem "*īśa-aiśvarye*," with the suffix "*kvip*," even without a subordinate word. Hence, *īśaḥ* is genitive. The meaning is: He is praiseworthy and excellently capable of removing any trace of defect.

Ātmanaḥ is accusative by the saying "*kṛdyoge ṣaṣṭhī.*" The essential form of self may also be indicated by "ātmā."

Commentary by Jīva Gosvāmi for texts 18-19

भक्तेषु निमित्तेषु अलमत्यर्थम् । भावितं कृतं भूतानां भावनं जननं पालनं वा येन तम्

For the sake of devotees, He intensely performs the creation and protection of all beings.

TEXT 20

असदृदृशो यः प्रतिभाति मायया
क्षीबेव मध्वासवताम्रलोचनः ।
न नागवध्वोऽर्हण ईशिरे हि•या
यत्पादयोः स्पर्शनधर्षितेन्द्रियाः ॥ २० ॥

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

SYNONYMS

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

TRANSLATION

For persons with impure vision, the Supreme Lord's eyes appear like those of someone who indiscriminately drinks intoxicating beverages. Thus bewildered, such unintelligent persons become angry at the Supreme Lord, and due to their angry mood the Lord Himself appears angry and very fearful. However, this is an illusion. When the wives of the serpent demon were agitated by the touch of the Lord's lotus feet, due to shyness they could proceed no further in their worship of Him. Yet the Lord remained unagitated by their touch, for He is equipoised in all circumstances. Therefore who will not worship the Supreme Personality of Godhead?

Commentary by Śrīdhara Svāmi

ननु सुरामद्याभ्यां मत्तस्य पुंसः कुतो दृष्टिर्नाज्यते तत्राह । असती दृष्टिर्यस्य तस्य स्वमायया क्षीबा मत्त इव यो भयंकरः प्रतिभाति मध्वासवाभ्यां ताम्रलोचन इव च । नागवधूविमोहनेन तथा प्रतिभानं युक्तमित्याह नेति । पादार्चनेन यस्य पादयोः स्पर्शनेन धर्षितं मोहितमिंद्रियं मनो यासां ताः ह्रिया भुजाद्यर्हणे न ईशिरे न शेकुः । कस्तं न मन्येतेति पूर्वेणैवान्वयः

For one drunk by self-delusion the Lord appears dangerously mad like one whose eyes are reddened by drinking liquors of honey or distilled spirits. By the worship of the Lord's feet, the wives of the serpent's senses became seduced and they could not move their shoulders, etc. due to shyness. [Note: this paragraph is repeated by Viśvanātha Cakravartī and Śukadeva]

Who would disregard such a person? This sentence is connected to the previous verse.

Commentary by Vīrarāghava

रागद्वेषादिभिवृत्तिभिर्दृष्टिर्नाज्यते इत्युक्तं तत्कथं तामसत्वेन प्रतीयमानस्य रागादेरनुदय इत्याशङ्क्याह । असद्दृश इति । असद्दृशः अपरमार्थदृष्टेः असति देहे दृष्टिरात्मनोऽभिमानो यस्य तस्येति वा जनस्य माययाविद्ययाज्ञानेन मध्वासवः मादक आसवः मद्यं तेन मध्वासवाभ्यां वा ताम्रे रक्ते लोचने यस्य तथाभुतो यः क्षीबः मत्तः स इवेति प्रतिभाति यो भवान्-क्षीबेवेत्यत्र सन्धिरार्षः-परमार्थतस्तु शुद्धसत्त्वनताप्राकृतस्वेच्छोपात्ताकर्मवश्यकल्याणविग्रह इत्यर्थः । अत एव हि नागवध्वो नागानां स्त्रियः नागकन्यकाः यस्य तव पादपद्मयोः स्पर्शनेन धर्षितं व्याकुलितमिन्द्रियं मनो यासां ताः कामादिपारवश्या वयं रागादिप्रतिमाः शुद्धसत्त्वमूर्तेः पादौ कथं स्प्रष्टुं प्रभवाम इति धर्षितेन्द्रियाः सत्यः अर्हणं पूजां न ईशिरे न समर्था बभूवुः । निश्शयं कर्तुमिति शेषः । एवंभूतं को नानुमन्येतेति पूर्वेणान्वयः

How could desire and so on not arise in someone perceived as tāmasa? The answer is in given "asad-dṛśaḥ." "To one who identifies himself with the body ("asat"), whose eyes are reddish because of intoxicating liquor, You appear as drunk." In "kṣībeva," the *sandhi* (euphonic combination) is sagely (for "kṣība iva"). "In fact, Your form is of pure sattva, supernatural, causeless and is liberating for meditators. Hence, the wives of the snakes, their minds

going out of control due to the touch of your lotus feet, were unable to worship them without apprehension. Because they thought, 'how can we touch His holy feet, being influenced by amorous desires?' Who would not regard such a Person" This sentence is connected to the previous verse. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

सर्वान्तर्यामित्वेनातिनिकटवर्तिनो हरेः स्वरूपज्ञानं सम्यग्ज्ञानेन एव नान्यस्येत्याशयवानाह असंदृश इति । यो माययाच्छादकशक्त्या संदृशः सम्यग्ज्ञानरहितस्य पुंसः वृक्षकोटरजन्यं मधु नारिकेरादिपुष्पजन्य आसवस्तयोरेकतरपानेन ताम्रे लोचने यस्य स तथा दुःशास्त्रश्रवणजनितान्यथाज्ञानलक्षणपरिणामविषायमाणमधुरसुरासेवानष्टज्ञानस्य स्वयमपि तादृशः क्षीबेव मत्त इति प्रतिभाति । अत्र विभक्तिविपरिणामेनार्थकथनं द्रष्टव्यं मध्वासवताम्रविलोचनस्य मत्तस्यासंदृशः पुंसो मध्वासवताम्रविलोचनो मत्त इव प्रतिभाति दुष्टेन्द्रियस्य पुंसः स्थाणुः पुरुष इव यथा आभाति तथेति । क्षीबेति प्रयोगस्तु छन्दोभङ्गभयाद्वैदिकत्वाद्वा दर्शित इति ज्ञातव्यम् ''न संदृशे तिष्ठति रूपमस्य'' इति श्रुतेः, ''विद्धवन्मुग्धवच्चैव केशवो वेदनार्तवत्'' इति स्मृतेश्च । इदानीं हेतुकथनव्याजेन मिश्रस्तुतिमाह न नागेति । इन्द्रियधर्षणप्रवृत्तिमत्त्वान्मत्त्वमिति अर्हणं पूजां कर्तुं नेशिरे इत्यन्वयः

Proper knowledge of the essential nature of Lord Hari, who is very close due to being the immanent ruler, is possible through good means only. This is indicated by the word "asaṁdṛśaḥ." "Those who are bereft of proper knowledge due to the shrouding power of material nature (*māyā*), like those who drink toxic liquor either generated from tree-cavity, honey or distilled from flowers of coconuts etc., lose their discrimination by hearing bad scriptures and with reddish eyes, see You also as drunk." Here case endings are to be altered to get coherence. For a person having drunk honey or distilled liquor, affected by red eyes and faulty eyesight, the Lord appears as drunk just as for a person with defective senses, a pole looks like a person. The usage as "kṣībā" is to be understood as either due to the fear of breaking the meter of the verse or as scriptural. Scriptures say, "His form is not revealed before defective senses." Now, in the pretext of telling the reason, mentions a mixed praise as "Na nāga" indicates the wives could not worship as their senses were overwhelmed.

Commentary by Viśvanātha Cakravartī

ननु मदिरामत्तस्य कुतो दृष्टिर्नाज्यते तत्राह । असंदृशः कुबुद्धीन् प्रति यो मायया क्षीबेव मत्त इव भाति । यथान्यः क्षीबा मध्वासवाभ्यां ताम्रलोचनः विवेकहीनो भवति तथैवेत्यर्थः । वस्तुतस्तु भवान्न तथाभूतः किन्तु नित्यानन्दसद्विवेक इति भावः । सौन्दर्येण नारीगणमोहनतामाह । अईणे चरणपूजायां न ईशिरे न शेकुः स्पर्शक्षुभितेन्द्रियाः ह्रियेति अस्माकमन्तःक्षोभं सर्वज्ञत्वादयं जानातीत्यतः सम्प्रतिं कथं सेवेमहीति भावः

The wives of the serpents realized that He, being omniscient, knew their internal tumult and thus, how could they continue to worship Him.

Commentary by Śrīvaṁśīdhara

अत्राक्षिपति-नन्विति । यद्वा-असद्दृशः कुबुद्दीन्प्रति । क्षीबेति 'क्षीबृ-मदे' अतो यवादित्वादौणादिके कनि प्रथमैकवचनांतम् । यथान्यः सुरासवाभ्यां ताम्रलोचनो विवेकहीनो भवति तथैवेत्यर्थः । वस्तुतस्तु-भवान्न तथाभूतः किन्तु नित्यानंदसद्विवेक इति भाव इतीवशब्देनोक्तम् । सुरादिकं तु ''पानसद्राक्षमाधूकं स्वार्जूरं तालमैक्षवम् । माधूत्थं सारमादिष्टं मैरेयं नारिकेलजम् ।। समानानि विजानीयान्मद्यान्येकादशैव हि । द्वादशं तु सुरा मद्यं सर्वेषामधमं स्मृतम् ।। सुरा वै मलमन्नानां पाप्मा च मलमुच्यते । गौडी माध्वी च पैष्टी च विज्ञेया त्रिविधा सुरा ।' इति पुलस्त्यः । एषां लक्षणानि विस्तरभिया नोक्तानि । सामान्यलक्षणं तु यंत्रनिष्कृष्टत्वे सति मादकत्वे च सति द्रवद्रव्यत्वं मद्यत्वम् । भंगारसादावतिव्याप्तिवारणाय प्रथमं विशेषणम् । शतपुष्पार्कादावतिव्याप्तिवारणाय परं विशेषणम् । विशेष्यमात्रस्य लक्षणत्वे जलेऽतिव्याप्तिरतः सर्वमुपादेयम् । नागांगनाविमोहनेन हेतुना तथा प्रतिभातं मत्तवत्प्रतीयमानत्वम् । न शेकुरिति । अस्माकमंतः क्षोभं सर्वज्ञात्वादयं जानाति संप्रति कथं सेवेमहीति भावः

Kṣībā is from 'kṣībṛ = made, the verbal root in the yavādi group with the uṇādi suffix "kan" and is in nominative singular. "As one gets red-eyed and loses discrimination on consuming liquor and distilled wine, You are not like that. Rather You are full of eternal bliss and discrimination." This is the intended meaning denoted by the word "iva" and "surā," etc. Pulastya states: "there are eleven kinds of liquor including that made from bread-fruit, grapes, honey, dates, palmyra, sugarcane, sweet spirits, maireya (from mirā) and coconut. But, surā (wine) is the twelfth liquor which is the worst of all. *Surā* is the "mala" (filth) of food and sin is also "mala." Surā is to be known as of three types, viz. from jaggery, honey and flour." Their characteristics are omitted for fear of getting voluminous. A general definition of liquor is, "that liquid substance which having been mechanically extracted causes intoxication." This definition carefully avoids juice, hemp, plants such as Anethum [dill] Sowa, Arka from being categorized as liquor. Otherwise by over-generalization of the definition even water can also be called liquor. So, all aspects of the definition are needed. Because of tempting the serpent maidens the appearance appeared like one drunk. *Could not etc.* = omniscient. He knows our inner tumult and how we can serve/worship Him.

Commentary by Śrī Giridhara Lāla

ननु तामसस्य कथमीश्वरत्वं भजनीयत्वं वेत्याशयय न हि स्वातन्त्र्येण कस्मैचित्कार्यार्थमङ्गीकृतो गुण ईश्वरत्वं विघटयत्यतो विषयासक्तिरहितत्वमेवेश्वरत्वं तदासक्तिमत्त्वं जीवत्वमिति विभागमङ्गीकृत्येश्वरत्वं भजनीयत्वं चोपपादयति - नेति । यस्य हि निरीक्षतो निरीक्षमाणस्यापि मायागुणैस्तत्तद्विषयैश्चित्तवृत्तिभिः करणैश्च दृष्टिरण्वपि ईषदपि नाज्यते न लिप्यते । तत्र वैधर्म्ये दृष्टान्तः-यथेति, न जितं मन्युरंहः क्रोधवेगो यैस्तेषां नोस्माकं यथा विषयैर्दृष्टिरज्यते तथा यस्य नाज्यते इत्नर्थः । तमीश्वरमात्मनः देहेन्द्रियप्राणादीनात्मत्वेनाभिमतान् जिगीषुः वशीकर्तुमिच्छुः को न मन्येत को वा न सेवेतेत्यन्वयः । तर्हि किमर्थं निरीक्षत इत्यपेक्षयामाह-ईशे इति, ईशनं नियमनमीट् तदर्थमित्यर्थः

How can one who is inert (dark) be the Lord worthy of worship? The reply is a quality accepted for a certain purpose by one's own volition, does not contradict Lordship. Thus detachment in sensual joys is a symptom of the Lord whereas attachment to sensual pleasures symptomizes the *jīvas*.

That the Lord is worthy of worship confirmed appropriate by the term "na" for his vision, mind and senses are never affected in the least by the qualities of material nature. He is unlike us who are overwhelmed by anger and lust. So, which person, wishing to conquer over his senses, mind and vital airs would not serve that Lord? Why does He oversee? For controlling. *īṭ, īśana* = controlling.

TEXT 21

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

yam āhur asya sthiti-janma-saṁyamaṁ
tribhir vihīnaṁ yam anantam ṝṣayaḥ
na veda siddhārtham iva kvacit sthitaṁ
bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu

SYNONYMS

yam—whom; *āhuḥ*—they said; *asya*—of the material world; *sthiti*—the maintenance; *janma*—creation; *saṁyamam*—annihilation; *tribhiḥ*—these three; *vihīnam*—without; *yam*—which; *anantam*—unlimited; *ṝṣayaḥ*—all the great sages; *na*—not; *veda*—feels; *siddha-artham*—a mustard seed; *iva*—like; *kvacit*—where; *sthitam*—situated; *bhū-maṇḍalam*—the universe; *mūrdha-sahasra-dhāmasu*—on the hundreds and thousands of hoods of the Lord.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

अस्य विश्वस्य स्थितिजन्मसंयमहेतुं यमाहुः । अत एव त्रिभिः स्थित्यादिभिर्विहीनमनंतं च यमाहुः । ऋषयो मंत्राः । छंदोऽनुरोधेन दीर्घपाठे ऋकारो देवमाता लक्ष्मीः सा च ऋषयश्चेत्यर्थः । अनंतत्वं दर्शयति । मूर्धसहस्रमेव

धामानि स्थानानि तेषु क्वचिदेकदेशस्थितं भूमंडलं यो न वेद । सिद्धार्थं सर्षपमिव तस्मै नम इति चतुर्थेनान्वयः

Who is the cause of stability, origin and regulation of this world? Who is not touched by the three qualities of material nature? Who is infinite? Ananta—He is without end for His transcendental form and attributes are not limited in space and time. He is infiniteness personified. He does not consider the weight of a universe situated upon one of His thousands of hoods any more than the weight of one mustard seed. *Sages* = hymns. For metrical purposes when the reading has elongation (of vowel "ṝ"), then vowel "ṛ" denotes the mother of the demigods, Lakṣmī; so she and the sages are indicated. Salutation to Him. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha, Viśvanātha Cakravartī, Śukadeva, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

अत एव सर्वकारणत्वादेव । यद्यपि चतुस्त्रिंशल्लक्षोनपञ्चाशत्कोटियोजनप्रमाणस्य भूमंडलस्याधस्तादेव स्थिततत्वात्तस्मात्सकाशात्तन्मूर्ध्नां तावद्विस्तारधिक्यं न युज्यते तदपि तत्र गतैस्तदीयाचिंत्यशक्त्यैव तन्मूर्ध्नां प्रमाणापरिच्छेद्यत्वं भूमंडलस्य च सर्षपायमानत्वं दृश्यते तच्च वास्तवमेव न तु मायिकमित्येकमद्भुतमनन्तत्वमिति । तथोक्तम्

By that only = due to being the cause of everything. Although, the terrestrial globe of 34 *lakh* (340,000) less than 50 *crore yojanas* [500 million billion *yojanas*] is resting atop one of His heads it appears as a mustard seed to Him. This fact is not illusory and it is another wonder which is part of His infiniteness. [This paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Vijayadhvaja Tīrtha

इदानीं भगवद्विज्ञानाय तल्लक्षणान्याह यमाहुरिति । अस्य जगतः स्थितिजन्मसंयमकारणं यतस्तज्ज्ञाने स्थित्यादीनि लक्षणानि इति ज्ञातव्यं स्वयमेतद्वयञ्जितश्चेत्कथमेतल्लक्षणैर्ज्ञेय इदुत उक्तं त्रिभिरिति । त्रिभिः स्थित्यादिभिर्विहीनं विरहितं जाग्रदाद्यवस्थाविशेषैर्वा कालत्रये अपरिच्छिन्नमहिमत्वाद्युक्तभावेनाह अनन्तमिति । तदपि कथमत उक्तमीश्वरमिति ईश्वरत्वं विशदयति वेदेति । न इत्यध्याहृत्यान्वेतव्यं मूर्धसहस्रधामसु मध्ये क्वचिदेकस्मिन्मूर्द्धनि सिद्धार्थं सर्षपमिव स्थितं भुमण्डलं न वेद गुरुत्वाभावादित्यन्वयः । लाघवात्तद्गरिमाणं न जानातीत्यनेनान्तः स्थितानन्तनामहरिमहिम्ना शेषस्यापि भूमण्डलधृतिसामर्थ्यमिति बोद्धव्यम्

Yamāhuḥ may also refer to the states of wakefulness. In all three times, infinite greatness is understood by the word "anantam."

Commentary by Jīva Gosvāmi on texts 20-21

तत्र पातालस्थसयर्षणे सन्धिह्य सिद्धान्तयति असदिति । वस्तुतस्तु क्षीबत्वादिकं न सुरामद्याभ्याम् । नागपत्नीषु भययरत्वेनास्फूर्त्तेर्हेपकतया सावधानत्वेन स्फूर्तेश्च । किन्तु विलासविशेषेणैव तासां प्रेममोहादित्याह । न नागवध्व इति

Saṅkarṣaṇa is located in the lower world (nether region). "Asad" = actually the drunkenness is not due to wine or liquor. The Lord did not appear in a

terrifying way to the wives of the serpents, rather He appeared in an attentive, teasing, blush-causing way. *Na nāgavadhvaḥ* indicates their swooning out of love and devotion.

Commentary by Śukadeva

सर्वहेतुत्वेन सर्वात्मत्वं दशरयति अस्येति । अस्य चिदचिदात्मकस्य विश्वस्य स्थित्यादि यस्मात्स तथा तमाहुः त्रिभिः । स्थित्यादिभिर्विहीनमनन्तं कालाद्यपरिच्छिन्नं चाहुः । ऋषय इति - दीर्घश्छन्दोऽनुरोधात् । मूर्द्धसहस्रमेव धामानि स्थानानि तेषु क्वचिदेकत्र स्थितं भूमण्डलं सिद्धार्थं सर्षपमिव यो न वेद तं को न मन्येतेति पूर्वेणैवान्वयः

By the word "asya" the Lord is known as the supersoul of all and cause of everything.

TEXT 22-23

यस्याद्य आसीद् गुणविग्रहो महान्
विज्ञानधिष्ण्यो भगवानजः किल ।
यत्सम्भवोऽहं त्रिवृता स्वतेजसा
वैकारिकं तामसमैन्द्रियं सृजे ॥ २२ ॥
एते वयं यस्य वशे महात्मनः
स्थिताः शकुन्ता इव सूत्रयन्त्रिताः ।
महानहं वैकृततामसेन्द्रियाः
सृजाम सर्वे यदनुग्रहादिदम् ॥ २३ ॥

yasyādya āsīd guṇa-vigraho mahān
vijñāna-dhiṣṇyo bhagavān ajaḥ kila
yat-sambhavo 'haṁ tri-vṛtā sva-tejasā
vaikārikaṁ tāmasam aindriyaṁ sṛje
ete vayaṁ yasya vaśe mahātmanaḥ
sthitāḥ śakuntā iva sūtra-yantritāḥ
mahān ahaṁ vaikṛta-tāmasendriyāḥ
sṛjāma sarve yad-anugrahād idam

SYNONYMS

yasya—from whom; *ādyaḥ*—the beginning; *āsīt*—there was; *guṇa-vigrahaḥ*—the incarnation of the material qualities; *mahān*—the total material energy; *vijñāna*—of full knowledge; *dhiṣṇyaḥ*—the reservoir; *bhagavān*—the most powerful; *ajaḥ*—Lord Brahmā; *kila*—certainly; *yat*—from whom; *sambhavaḥ*—born; *aham*—I; *tri-vṛtā*—having three varieties according to the three modes of nature; *sva-tejasā*—by my material strength; *vaikārikam*—all the demigods; *tāmasam*—material elements; *aindriyam*—the senses; *sṛje*—I create; *ete*—all of these; *vayam*—we; *yasya*—of whom; *vaśe*—under the control; *mahā-ātmanaḥ*—great personalities;

sthitāḥ—situated; *śakuntāḥ*—vultures; *iva*—like; *sūtra-yantritāḥ*—bound by rope; *mahān*—the *mahat-tattva; aham*—I; *vaikṛta*—the demigods; *tāmasa*—the five material elements; *indriyāḥ*—senses; *sṛjāmaḥ*—we create; *sarve*—all of us; *yat*—of whom; *anugrahāt*—by the mercy; *idam*—this material world.

TRANSLATION

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

Commentary by Śrīdhara Svāmi for texts 22-23

तत्र जन्महेतुत्वं महदादिद्वारेण प्रपंचयति । यस्य गुणनिमित्तो महान्नाम विग्रह आसीत् । विज्ञानं सत्त्वं धिष्ण्यमाश्रयो यस्य सः तस्य चित्तरूपत्वेन सत्त्वप्रधानत्वात् । स एव किलाधिदैवो वास्तवाभेदविवक्षया भगवानजो ब्रह्मा । यत्संभवो यस्माद् ब्रह्मणः संभूतोऽहं रुद्रः । त्रिवृता त्रिगुणेन स्वतेजसा स्वविभूतिरूपेणहंकारेण वैकारिकं देवतावर्गं तामसं भूतवर्गमैंद्रियमिंद्रियवर्गं च सृजे सृजामि कि च एते वयं महदादयः सर्वे यस्यानुग्रहदिदं ब्रह्मांडं सृजामः । कथंभूताः यस्य महात्मनो वशे स्थिताः संतः यतः सूत्रेण क्रियाशक्त्या यंत्रिताः प्रोताः शकुंताः पक्षिण इव लौकिकेन सूत्रेण । वयमित्युक्तं तानेवाह महानहंकारश्च वैकृतादयः पूर्वोक्ता वर्गाश्च

The cause of creation is explained through the word "mahat." Whose form became "mahān," due to quality. The abode of intellect, *sattva*, became Lord "Aja" (Brahmā). [Note: this paragraph is repeated by Jīva Gosvāmi]

From Brahmā I am born as Rudra. "By the three qualities, through my own power, egotism, I create the demigods (vaikārika), elements (tāmasa) and sense-organs (aindriya). We create this cosmic egg by whose grace? How? Under His control, bound like a bird tied to a rope. Who are we? Mahān, ahaṅkāra and the vaikārika, as before mentioned. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha, Viśvanātha Cakravartī, Śukadeva, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Śrīvaṁśīdhara

सृजामि सर्गोपयोगितां प्राप्नोमि । अग्निरेवान्नं पचतीतिवन्मत्कर्तृकत्वमिति भावः ॥२२॥
अन्यदाह ह्ढ अहश्चेति । महात्मनः सर्वेश्वरस्य

I create = I attain the state of utility for creation. As “the fire itself cooks the rice,” it is with me as the agent. [Note: this paragraph is repeated by Jīva Gosvāmi]

Tells another = I am also; *great soul* = Lord of everything.

Commentary by Vijayadhvaja Tīrtha

पूर्वोक्तसृष्टेः क्रममाह यस्येति । यस्य तव सकाशात् अजो ब्रह्माद्यः सृज्यपदार्थानामादिभूत आसीत् प्रकृतिसृज्यवस्तुषु महत्तत्त्वस्यदित्वात्तदभिमानित्वेन ब्रह्मण आदित्वं युक्तमिति भावेनोक्तम् । महानिति । निर्देहस्याभिमानित्वं कथमित्यत उक्तं गुणविग्रह इति । रजोगुणेन निर्मितो विग्रहो यस्य स तथा देहित्वेऽपि ज्ञानलोपोऽन्यदेहिवदस्य नास्तीत्यभिप्रेत्याह । विज्ञानेति । विज्ञानस्य धिष्ण्यं निधानस्थानं धिष्ण्य इति पाठे विज्ञानमेव स्वरूपं यस्य स तथेत्यर्थः । महत्तत्त्वस्य सृष्टया सृष्टिक्रमः कथं ज्ञाप्यत इत्यत उक्तं यत्संभव इति । यस्मान्महत्तत्त्वात्संभवो यस्य स तथा अहं त्रिवृता वैकारिकादिभेदेन त्रिधा वर्तमानेन स्वतेजसा स्वरूपमहिम्ना वैकारिकादिकं तदभिमानिदेवादिकं च सृज इत्यन्वयः

अस्मत्सर्जनश्च श्रीनारायणानुग्रहेण न स्वातन्त्र्येणेत्याह । एत इति । वयमिति के इति तत्राह महानिति । ब्रह्मप्रभृतय इत्यर्थः । सूत्रयन्त्रिताः सूत्रबद्धाः शकुन्ताः पक्षिणः वैकृता वैकारिकदेवाः तामसाः पञ्चभूतदेवाः ऐन्द्रिया इन्द्रियाभिमानिनो देवाः शब्दाद्यभिमानिदेवताश्च

The order of creation aforesaid is told in ‘yasya’ etc.: From you has come Aja (Brahmā), the first among created things. Among created things in nature, the entity mahat is the first, and Brahmā being its presiding deity, his being first is proper. His body is constructed with the quality of *rajas*. [Note: this paragraph is repeated by Śukadeva]

The word “vijñāna” indicates that although he has a body, he does not have loss of knowledge like other embodied souls. *Seat of knowledge* = repository; *dhiṣṇya* = one whose form is essentially comprised of knowledge.

Our creation is also not independent but due to the grace of Śrī Nārāyaṇa, is indicated by the word *yataḥ*. These = us = mahān, Brahmā, etc. Birds tied with ropes are Vaikṛtas, i.e, deities of Vaikārika, Tāmasas, (deities of the five elements), Aindriyas, (presiding deities of the senses and their objects such as sound, etc.). [This paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Śukadeva

विश्वहेतुत्वेन स्तुत्वा ब्रह्मादिजनकत्वादिना भगवन्तं स्तुवन् ब्रह्मादीनां भगवज्जन्यत्वं तदधीनत्वं तन्मायामोहितत्वं च दर्शयन् नमस्करोति यस्येति त्रिभिः । यस्येति पञ्चम्यर्थे षष्ठी, यस्मात् आद्यः अस्मदादिभ्यः पूर्वः अजः ब्रह्मा आसीत् कथम्भूतः गुणविग्रहः रजोगुणप्रधानशरीरः महान् महत्तत्त्वरूपः बुद्धयधिष्ठातुर्ब्रह्मणो बुद्धिकारणेन महत्तत्त्वेन सहाभेदोक्तिः । विज्ञायते अनेनेति विज्ञानं शब्दब्रह्म धिष्ण्यमाश्रयो यस्य सः, यत्सम्भवः यस्मादजात् सम्भूतः अहयाररूपः रुद्रः अन्तःकरणभेदरूपाहयाराधिष्ठातुः रुद्रस्यान्तःकरणभेदरूपाहयारकारणेन सहाभेदोक्तिः । त्रिवृता त्रिगुणेन तेजसा स्वविभूतिरूपेण वैकारिकं देवतावर्गं तामसं भूतवर्गम् । ऐन्द्रियकमिन्द्रियववर्गं सृजे सृजामि तस्मै ते नम इत्यन्तिमेन सम्बन्धः

तथा च महानस्मत्पिता ब्रह्माऽहश्च सर्वे ब्रह्मपुत्रा मत्सृष्टाश्च वैकृतादयः एते वयं यस्य वशे स्थिताः इदं यथायथं सृजामः तस्मै ते नमः

In the three verses starting with "yasya," praise continues for the principal cause of the world revealing that Brahmā, and others are generated by the Lord and under His control. This is indicated by the reverential salute from "His māyā." The genitive case-ending in "yasya" is in the ablative sense.

"Is being known well by this" denotes the verbal testimony, i.e, the scriptures [Brahman in the sound form]. He is the asylum of that.

Commentary by Śrī Giridhara Lāla

जगदुत्पत्त्यादिकारणत्वेनापि ईश्वरत्वमुपपादयति - यमिति । अस्य विश्वस्य स्थितिजन्मसंयमा यस्मात् तथाभूतं यमाहुः । तथा त्रिभिर्जन्मादिभिर्विहीनं च यमाहुः । अत एवानन्तं कालापरिच्छिन्नं च यमाहुः । क आहुस्तत्राह ह्व ऋषय इति, ऋकारो देवमाता लक्ष्मीः ऋषयश्चेत्यर्थः । अतिमहत्त्वेनाप्यनन्तत्वं दर्शयति - न वेदेति । मूर्द्धसहस्रमेव धामानि स्थानानि तेषु कचिदेकदेशे स्थितं भूमण्डलं यो न वेद तस्मै नम इत्यन्वयः । अतिमहत्त्वेन तन्मस्तके भूमण्डलस्य तदपेक्षयाऽत्यल्पत्वं सूचयंस्तदननुसन्धाने दृष्टान्तमाह-सिद्धार्थमिवेति, सर्षपमिवेत्यर्थः ननु जगदुत्पत्त्यादिकारणत्वं प्रकृतिभर्तुः पुरुषस्य प्रसिद्धं तत्कथं सयर्षणस्य तद्धेतुत्वमित्याशयय कार्यार्थं स्वरूपभेदेऽपि वस्तुतस्तयोरभेदादित्यभिप्रेत्य तस्य महदादिद्वारा जगज्जन्महेतुत्वं प्रपञ्चयति-यस्येति द्वाभ्याम् । यस्य गुणनिमित्तो महान्नामाऽऽद्यो विग्रह आसीत् स च विज्ञानधिष्ण्यः चित्तरूपत्वेन सत्त्वप्रधानत्वात् । विज्ञानस्य चैतन्यस्य प्रकाशस्याश्रयभूतः । तत्रोपास्यत्वेन तदधिदैवस्य वासुदेवस्य ततो जातस्य ब्रह्मणश्च तदभिन्नत्वमङ्गीकृत्याह-भगवानज इति । यत् यस्माद् ब्रह्मणः सम्भवो जन्म यस्य सोऽहं रुद्रः त्रिवृता गुणत्रयकार्यमहत्तत्त्वतो जातत्वात्त्रिविदेन (?) स्वतेजसा स्वशक्तिरूपेणाहयारेण वैकारिकं सात्त्विकं देवतावर्गं तामसं पञ्चमहाभूतवर्गमैन्द्रियं राजसमिन्द्रियवर्गं च सृजे सृजामि

The word "yam" establishes the Lord as the cause of creation, etc.

How is Saṅkarṣaṇa said to be the cause of birth, nature etc.? Although, there is difference for the sake of effects, actually Vāsudeva and Brahmā are identical as presiding deities. This is explained in the two verses starting with "yasya" that the Lord is the cause of the creation of the world through "mahat." The first body called "mahān" was due to the sattva quality permeated by knowledge as a substrate of consciousness.

Commentary by Śrī Bhagavatprasādācārya

यस्येति । अपादानस्य संबन्धमात्रविवक्षया यस्येति षष्ठी । यस्य यस्मात्, महान् महत्त्वाभिमानी, विज्ञानधिष्ण्यः जगन्निर्माणाद्युपयुक्तज्ञानाश्रयः, गुणविग्रहो रजःप्रचुरशरीरः, आद्यः रुद्राद्यपेक्षया आदौ भवः, भगवान् जगत्सर्जनपटुत्वाद्यैश्वर्ययुक्तः, अजो ब्रह्मा आसीत् किल । यस्माद् ब्रह्मणः संभवो यस्य सः अहं रुद्रः, त्रिवृता त्रिविधाहंकारेण, अध्ङ्गनेन वसतीतिवत्फलस्यैव हेतुत्वविवक्षया तृतीया । देवादिदेहेषु त्रिविधाहंकारप्रवृत्त्यर्थः । स्वतेजसा स्वस्य संकर्षणमूर्त्तेस्तेजसा संकर्षणेन त्वया दत्तेनाहंकारप्रवर्त्तनोपयुक्तेन ज्ञानेनेत्यर्थः । वैकारिकं सात्त्विकं, तामसं, ऐन्द्रियं राजसं सृजे

देहिदेहेषु त्रिविधाहंकारं प्रवर्त्तयामीत्यर्थः एत इति महान् महत्तत्त्वं, अहमहंकारः, तस्य त्रिधा भेदमाह । वैकृतः सात्त्विकाहंकारश्च तामसो भूतादिश्च ऐन्द्रियो राजसश्च ते एते सर्वे, ब्रह्मादयः वयं, महात्मनो महामहिम्नः यस्य भगवतः वशे सूत्रे रज्जवां यन्त्रिता बद्धाः शकुन्ताः पक्षिणः इव स्थिताः वर्त्तमानाः सन्तः, यदनुग्रहाद्यस्य भगवतोऽनुग्रहतो हेतोः, इदं ब्रह्माण्डं, तदन्तर्वर्त्ति वस्तुजातं च, यथायथं सृजामः

Apādāna, the point of separation, has a genitive case in "yasya." From whom? *Mahān*, presiding deity of mahat entity, locus of knowledge required for building the world etc., His body is chiefly made of the quality "rajas." He is the first born, even earlier than Rudra. Thus Lord Aja, (Brahmā) who has powers like the Lord in the matter of creation of the world emerged.

TEXT 24

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

yan-nirmitāṁ karhy api karma-parvaṇīṁ
māyāṁ jano 'yaṁ guṇa-sarga-mohitaḥ
na veda nistāraṇa-yogam añjasā
tasmai namas te vilayodayātmane

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

स्थितिलयहेतुत्वं दर्शयन्प्रणमति । येन निर्मितामेतां मायुामेवायं जनोंजसा वेद न तु तन्निस्तारणयोगमुपायं कर्हिचिदपि वेदेति स्थितिहेतुत्वं दर्शितम् । कीदृशीम् । कर्माण्येव पर्वाणि ग्रंथयस्तानि नयति प्रापयतीति तथा ताम् । प्रलयहेतुत्वमाह । विलीयतेऽस्मिन्निति विलयः उदेत्यस्मादित्युदयः विलयश्चोदयश्चास्मा स्वरूपं यस्य तस्मै नमः

Praise for the cause of maintenance and dissolution. People verily know only *māyā* (illusion) created by Him and not the means to cross over *māyā*. The cause of dissolution is said to be "vilaya" denoting the receptacle and "udaya," the origin. Salutations to both of His features. [Note: this paragraph is repeated by Śukadeva]

Commentary by Viśvanātha Cakravartī

निर्मितां प्रापितां मायामेवायं जनो न वेद किमुत त्वामिति कैमुत्यं चोक्तम् । मायावृताः संसार एव तिष्ठंति तदंतमितास्संसारं तरंतीति स्थितिहेतुतोक्ता । निस्तारणोपायं भक्तियोगम् । तस्या मायाया विलयो भक्तेषु यतस्तस्मा आत्मने परमात्मने ।

The illusion created by You is not known by people, so where is the question of knowing You? *Those shrouded by illusion are in the world and those who reached its end cross beyond worldly life* characterizes Him as the cause of maintenance. The means of crossing over the material ocean is meditation of Him with devotion. The Supreme Soul dissolves the illusion His devotees. [Note: this paragraph is repeated by Śrīvaṁśīdhara, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Śrīvaṁśīdhara

'तद्विलयोदयात्मने' इति पाठ एव चक्रवर्त्यादिभिर्व्याख्यातः । स्वामिचरणैस्तु-नमस्त इति पाठोंगीकृतः प्रतीयते

Cakravartī [Viśvanātha Cakravartī] has taken *tadvilaya* (its dissolution) as the reading, while it appears that revered Svāmi [Śrīdhara Svāmi] has taken *namaste* as the reading.

Commentary by Vijayadhvaja Tīrtha

व्यतिरेकमुखेन संसारतरणोपायमाह यन्निर्मितामिति । अयं जनो येन भवता जनं मोहयत्विति विनिर्मितां कल्पितां कर्मपर्वर्णी विहितनिषिद्धलक्षणानि कर्माणि पर्वाणि यस्याः सा तथा तां मायां बन्धकशक्तिमासाद्य कर्ह्यपि कदापि मायाया निस्तारणोपायमञ्जसा न वेद तत्र किं कारणमिति तत्राह गुणैरिति । गुणेन सर्गो येषां ते गुणसर्गाः शब्दादिविषयास्तैर्मोहितः शब्दादिनिमित्तान्यथाज्ञानं कारणमित्यर्थः । अनेन तत्कर्तृज्ञानपूर्वकं तज्ज्ञानं संसारतरणोपाय इति ध्वनितमिति इदमेव भगवतत्प्रीतिकरं सर्वसाधारणमयत्नसाध्यं साधनमिति भावेनोपसंहरति तस्मा इति । तद्विलयोदयात्मने तस्या मायाया निवर्तकज्ञानस्वरूपाय, अनेन प्रणतिप्रसन्नश्रीनारायणस्वरूपज्ञानं मायानिवर्तकमिति सूचितमतो मुमुक्षुणा तज्ज्ञानमापाद्यमिति भावः

māyā (material nature), along with its rules and regulations bewilder people and disallow them from ever knowing the means to get free from

māyā. This is because, confusion caused by the objects of material sound, touch, smell and so on result in contrary knowledge. This suggests that knowledge of the creator, and specifically His essential form is the easy, accessible means to liberation for all. That this alone is the means to please the Lord is concluded by the word "tasmai." Surrendering to the transcendental form of Śrī Nārāyaṇa, is the remover of illusion.

Commentary by Śrī Giridhara Lāla

एवं तर्हि यूयमेव परमेश्वराः स्वातन्त्र्येण जगत्कर्तृत्वादित्याशयय स्वेषां तद्वशवर्तित्वमाह-एते वयमिति । एते वयं महदादयः सर्वे यस्य वशे स्थिताः सन्तो यदनुग्रहादेवेदं विश्वं सृजामः, नसृष्टौ समर्था इत्यन्वयः । वशवर्तित्वे हेतुमाह-सूत्रेति, सूत्रेण कियाशक्तिप्राणेन यन्त्रिता निबद्धाः । एवं सर्ववशीकारे तस्य सामर्थ्यं सूचयन् विशिनष्टि-महात्मन इति, परमेश्वरस्यान्तर्यामिण इत्यर्थः । वशवर्तित्वे दृष्टान्तमाह-सूत्रेण निबद्धाः शकुन्ताः पक्षिण इव ।

The words *ete vayam* indicate that *we*, beginning with *mahat* [the material energy], create this world only by the grace of the actual controller.

But, even so, could somebody, somehow, get released from bondage like a bird and become free? Mentioning that without His grace, none is capable of releasing one's self, is indicated by the address "yad".

Commentary by Śrī Bhagavatprasādācārya

एवं सर्वजगत्कारनत्वसत्यज्ञानान्तत्वसर्वान्तरात्मत्वानन्याधिपतित्वादिगुणविशिष्टतया स्तुत्वा सांप्रतं 'प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः' इति बन्धहेतुत्वेन स्तुवन्नमस्करोति । यन्निर्मितामिति । यन्निर्मितां येन भगवता निर्मितां जगत्सगार्थं जगत्सर्जनेऽभिमुखीकृतामित्यर्थः । कर्मपर्वणीं कर्माख्यग्रन्थिमतीं मायां प्रकृतिं, गुणसर्गेण गुणपरिणामात्मकदेहेन्द्रियादिसंबन्धेन मोहितः स्वात्मपरमात्मया थात्म्यज्ञानरहितोऽब्रह्मात्मकत्वस्वतन्त्रत्वादिभ्रमयुक्तः अयं जनः जननमरणादिकसांसारिकधर्मभाक् जीवः, कर्ह्यपि कदाचिदपि, न वेद । सततपरिणामित्वादिमायास्वरूपमेव न वेत्ति । तर्हि, निस्तारणयोगं मायानिस्तारणोपायम् अञ्जसा तत्त्वतः न वेद तत्र किं वक्तव्यम् । विलयश्च विलयोदयौ तस्या मायायाः विलयोदयौ तयोरात्मा ज्ञानं यस्य तस्मै, जीवानां प्रकृतिसंबन्धविलयप्रकृतिसंबन्धज्ञानवते इत्यर्थः । तस्मै, ते तुभ्यं नमः । यद्वा गुणसर्वमोहितः अयं जनः यन्निर्मितां कर्मपर्वणीं मायामेव वेद सत्यतया जानाति । अञ्जसा तन्निस्तारणयोगं तस्या निस्तारणोपायभूतं भगवन्तं न वेद । 'आरामं तस्य पश्यन्ति न तं पश्यति कश्चन' इति श्रुतेः । विलयोदयात्मने जगदुत्पत्तिस्थितिलयकारणाय तस्मै ते नमः

He is praised as the cause of bondage is addressed as "yannirmitām." The embodied soul, bewildered by the material nature (*māyā*) does not know the means of crossing over that *māyā* as per the scriptural text, "people see only His (delightful) garden, but none sees Him." Salutations to You, the cause of the creation, maintenance and destruction of the world.

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Seventeenth Chapter of the Śrīmad-Bhāgavatam, entitled, "The Descent of the River Ganges."

अष्टादशे ततो मेरोः पूर्वादिक्रमतस्त्रिषु । त्रिषु चोत्तरवर्षेषु सेव्यसेवकवर्णनम्

भद्रश्रवा वर्षपतिः तस्य कुलपतयः सेवकमुख्याश्च

Bhadraśravā is the ruler of the *varṣa*. Kulapatayaḥ means the best among his servants.

Commentary by Vīrarāghava

एवमिलावृते उपास्यं रूपम् उपासनम् उपासनप्रकारं चाभिधाय भद्राश्ववर्षादिषु तानाहाध्यायद्वयेन तथा चेति । भद्रश्रवाः नाम धर्मसुतो भद्राश्ववर्षाधिपतिः तस्य कुलपतयः कुलश्रेष्ठाः सेवकमुख्या उपासकमुख्याश्च भद्रश्रवसः पुरुषा भद्राश्ववर्षे मेरोः पूर्वस्मिन्साक्षाद्भगवतो वासुदेवस्य साक्षाच्छब्दः यत्साक्षादपरोक्षाद् ब्रह्मेत्यादाविव ब्रह्मशब्दस्य भगवच्छब्दस्य च पौष्कल्येन प्रवृत्तिनिमित्तवत्परत्वसूचनार्थः । प्रियामिति वासुदेवकथनं न तु रामकृष्णादितनुभ्योऽस्या हयशीर्षाभिधानायाः प्रीत्यतिशयद्योतनार्थं धर्ममयीं यज्ञोपासनादिधर्माविदकवेदप्रचुराभित्यर्थः । ईदृशधर्ममयत्वं रामादिष्वप्यविशिष्टं तथापि प्राधान्येन विस्रस्तवेदाहरणतदुपदेशार्थत्वादस्तास्तन्वा धर्ममयीमित्युक्तं हयग्रीवाख्यां तनुं परमेण साक्षात्कारपर्यन्तकाष्ठां गतेन समाधिना सन्निधाप्य साक्षात्कृत्वेदं वक्ष्यमाणं मन्त्रवचः अधिगृणन्तो जपन्त उपधावन्ति वक्ष्यमाणश्लोकैः स्तुवन्तीत्यर्थः

Having narrated the upāsanā and the upāsakas in Ilāvṛta-varṣa, the same is described in regards to Bhadrāśva and other *varṣas* in this and the next chapter.

Bhadraśravā is the son of Dharma and the ruler of Bhadrāśva-varṣa. The plural denotes his servants and other upāsakas there, to the east of Meru. The word "sākṣāt" implies that the word "Bhagavān" and "Brahma" should not be taken in the secondary sense. The word "priyā" means dear. It does not mean that Hayaśīrṣa is dearer to Vāsudeva than Rāma and Kṛṣṇa. Dharmamayī means abounding in Vedas which teach *dharma*. This sort of Dharmamaya nature is there in Rāma, Kṛṣṇa and others also. But the special thing about Hayagrīva is that in this form only he brought back the frightened Vedas and taught them. When devotees place Lord Hayagrīva in their hearts, chant *mantras* and offer this prayer, they attain the stage of samādhi. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

अनन्तजीवराशेः स्वयोग्यतानुसारेण पूज्या हरेरनन्ताः प्रादुर्भावविशेषाः सन्तीति दर्शयितुमिलावृतवर्षभवैः पूज्यां देवतां निगद्यावशिष्टवर्षभवैः पूज्या देवताः क्रमेणाभ्यामध्यायाभ्यां निरूपयति तथाचेत्यादिना । तस्य भद्रश्रवसः कुलपतयः धर्ममयीं ज्ञानोपदेशेन सर्वजगद्धारणाप्रधानभूताम् ''हय गतौ'' इति धातोः हयन्ति अवगच्छन्ति बुद्ध्यन्ते सर्वमिति हयाः सर्वज्ञा ब्रह्मादयस्तेषां शीर्षः प्रधान इति हयशीर्षः ॥

The worship in the remaining *varṣas* is described in the next chapter. To start with, the Hayagrīvopasana in Bhadrāśva-varṣa is stated. The chiefs of his family also do the same worship. Dharmamayī means which is responsible for the sustenance of the world by teaching the real philosophy.

"*Haya*" is derived from the root "*haya*" which means "to know." So *haya* means those who know everything. They are Brahmā, Vāyu and others. *Śīrṣa* means important, superior. Hayaśīrṣa means superior to Brahmā, Vāyu and others.

Commentary by Viśvanātha Cakravartī

अष्टादशे तु भद्राश्वादिषु षट्सु निरूप्यते । भद्रश्रवःप्रभृतिभिर्हयशीर्षादिसेवनम् ॥ भद्रश्रवा नाम वर्षपतिस्तस्य कुलपतयः सन्तानमुख्याः ॥

Bhadraśravā is the ruler of the *varṣa*. *Kulapathayaḥ* means the leaders among his progeny.

Commentary by Śrīvaṁśīdhara

तत इलावृतवर्णनोत्तरम् । पूर्वादिक्रमतः प्रथमद्वितीयतृतीया इत्येवं क्रमेणोत्तरदिक्स्थखंडेषु (१) । साक्षाद्भगवतः वासुदेवस्य श्रीकृष्णस्य प्रियां वेदाविर्भावकर्तृत्वात् । हयंति बुध्यंते सर्वमिति हयाः सर्वज्ञास्तेषां शीर्षा प्रधान इति हयशीर्षा स एवाभिधानं नाम यस्यास्ताम् । संनिधाप्य साक्षात्कृत्य इदं वक्ष्यमाणम् । ''ॐ नमो भगवते'' इत्यादिमंत्रमित्यर्थः । उपधावंति स्तुवंति ॥१॥

Tataḥ = after the description of Ilāvṛta-varṣa, very dear to Lord Kṛṣṇa as this form is responsible for the manifestation of the Vedas. Haya is derived from the root "haya" = to know. *Haya* means people who know all. *Śīrṣa* = the foremost among them. So Hayaśīrṣa means the best among the omniscient. *Sannidhāpya* = visualizing. The following *mantra* is chanted.

Commentary by Śukadeva

अष्टादशे भद्राश्वादिषु षट्सु भगवन्मूर्तयस्तत्सेवकसहिताः निरूप्यन्ते तथा चेति । भ्रद्रश्रवाः तस्य कुलपतयः पुत्रादयः पुरुषाः सेवकमुख्याश्च भगवत इदं मन्त्ररूपमभिगृणन्तः तनुं सन्निधाप्य उपधावन्ति स्तुवन्ति ॥

In this chapter the forms of God present in Bhadrāśva and other six *varṣas*, as also the worshippers are described. *Bhadraśravāsah* = Bhadraśrava's sons and servants. They chant this *mantra* in the presence of this form.

Commentary by Śrī Giridhara Lāla

भद्राश्वादिषु वर्षेषु हरिपूजानिरूपणात् । अष्टादशे पुनश्चात्र भूम्युत्कर्षो निरूप्यते ॥१॥

तदेवं पूर्वाध्याये तामसस्य सयर्षणस्योपासनां तामसो रुद्रः करोतीति निरूपितम्, तथैवात्रापि समानगुणशीलयोरेब सेव्यसेवकभावो बोध्यः, 'रजस्तमःप्रकृतयः समशीला भजन्ति वा' इति प्रथम उक्तत्वात् । अन्यथा स्वभाववैलक्षण्येन भजनानुग्रहौ नैव सिद्धयेताम् । तत्ताहुणविशेषस्तु तत्तन्मन्त्रस्तोत्राभ्यामेव ज्ञेयः । एवमपि दोषस्य प्रकटाप्रकटभेदेन द्विविधत्वात्तन्निवृत्त्यर्थं भजनमपि मन्त्रस्तोत्राभ्यां द्विविधमेवेति ज्ञेयम्, कार्यार्थे स्वातन्त्र्येण गृहीत्वान्न गुणकृतो भगवति कश्चिद्दोषः । तत्र भद्राश्वे वष रजोयुक्तस्य तमःप्रधानस्य हयग्रीवस्य भद्रश्रवआदिभिस्तथाविधैरुपासनमाह-तथा चेति । यथा सयर्षणं रुद्र उपास्ते तथैवेत्यर्थः । भद्राश्ववर्षे भद्रश्रवा नाम वर्षपतिस्तत्कुलपतयः तस्य सन्तानमुख्या सेवकगणभुख्याः पुरुषाश्च साक्षाद्भगवतो वासुदेवस्य हयशीर्षाभिधानां धर्ममयीं प्रियां

तनुं मूर्तिं परमेण समाधिना सन्निधाप्य सन्निधिमानीयेदं मन्त्रादिकमभिगृणन्त उच्चारयन्त उपधावन्ति उपासत इत्यन्वयः । हयग्रीवमूर्तेरपकृष्टत्वेन दोषनिवर्त्तकत्वं न स्यात्किं तद्भजनेनेत्याशययाह धर्ममयीमिति । तत्र हेतुः-साक्षादित्यादि । अत एवोपासकानां प्रियामिति ॥१॥

In the previous chapter it was said that tamasa Rudra performs the worship of tāmasa Saṅkarṣaṇa. That the worshipper and worshipped should be of the same nature is stated in the 1st skandha [first canto of Śrīmad Bhāgavatam]. Otherwise worship and blessings will not be possible. The particular attributes of the different forms of Gods are to be known from the *mantra* and the stotra (prayer). The two types of defects, latent and manifest are to be overcome through chanting the *mantra* and prayer respectively. Because God has taken a form appearing as though made of material quality on His own record, He is not affected by the modes of material nature and there is no defect in him.

In Bhadrāśva there is Hayagrīva. His form has predominant tamas mixed with rajas. The people who live there are also of the same constitution, hence they worship Him.

Commentary by Śrī Bhagavatprasādācārya

पूर्वादिक्रमतो मेरोस्ततश्चाष्टादशे त्रिषु । त्रिषूदग्गेषु वर्षेषु राध्याराधकवर्णनम् ॥

एवमिलावृते सेव्यसेवकावभिधाय भद्राश्वादिषु तावाहाध्यायद्वयेन तथेति । तथा च तद्वदेव, यथेलावृते वर्षे तथैवेत्यर्थः । भद्राश्ववर्षे मेरोः पूर्वदिग्वर्त्तमाने खण्डे धर्मसुतो धर्मप्रजापतेस्तनयः, भद्रश्रवाः नाम भद्रश्रवोनाम्ना प्रसिद्धस्तद्वर्षाधिपतिः, तत्कुलपतयस्तस्य सेवकमुख्याः पुरुषाश्च, साक्षाद्भगवतो वासुदेवस्य, प्रियां धर्ममयीं धर्मप्रचुरां हयशीर्षाभिधानीं हयग्रीवाख्यां तनुमर्चां परमेण साक्षात्कारपर्यन्तकाष्ठां गतेन, समाधिना चित्तैकाग्येण, संनिधाप्य साक्षात्कृत्वा, इदं वक्ष्यमाणं वचः, अभिगृणन्तो जपन्तः, उपधावन्ति । वक्ष्यमाणश्लोकैः स्तुवन्तीत्यर्थः ॥

Having stated the particulars of God's seva [service] in Ilāvṛta-varṣa, the same is stated for Bhadrāśva and other *varṣas* in these two chapters. Dharmasuta means the son of Dharma Prajāpati and the son's name is Bhadraśrava.

Commentary by Yādavārya

Having described the worshipped form of God and the worshippers in Ilāvṛta-varṣa, the same is narrated in other *varṣas* starting from the east. Just as in Ilāvṛta-varṣa, the worshipped form and the worshippers are here also, in Bhadrāśva-varṣa. The chieftains of Bhadraśrava's also join him in the worship of the form dear to Lakṣmī and others. *Dharmamayī* means the promulgator of Dharma.

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18) CHAPTER THREE

The Prayers Offered to the Lord by the Residents of Jambūdvīpa

TEXT 1

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

śrī-śuka uvāca
tathā ca bhadraśravā nāma dharma-sutas tat-kula-patayaḥ puruṣā
bhadrāśva-varṣe sākṣād bhagavato vāsudevasya priyāṁ tanuṁ
dharmamayīṁ hayaśīrṣābhidhānāṁ parameṇa samādhinā sannidhāpyedam
abhigṛṇanta upadhāvanti.

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *tathā ca*—similarly (just as Lord Śiva worships Saṅkarṣaṇa in Ilāvṛta-varṣa); *bhadra-śravā*—Bhadraśravā; *nāma*—known as; *dharma-sutaḥ*—the son of Dharmarāja; *tat*—of him; *kula-patayaḥ*—the chiefs of the dynasty; *puruṣāḥ*—all the residents; *bhadrāśva-varṣe*—in the land known as Bhadrāśva-varṣa; *sākṣāt*—directly; *bhagavataḥ*—of the Supreme Personality of Godhead; *vāsudevasya*—of Lord Vāsudeva; *priyām tanum*—very dear form; *dharma-mayīm*—the director of all religious principles; *hayaśīrṣa-abhidhānām*—the Lord's incarnation named Hayaśīrṣa (also called Hayagrīva); *parameṇa samādhinā*—with the highest form of trance; *sannidhāpya*—coming near; *idam*—this; *abhigṛṇantaḥ*—chanting; *upadhāvanti*—they worship.

TRANSLATION

Śrī Śukadeva Gosvāmī said: 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 Hayaśīrṣa. Lord Hayaśīrṣa 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.

Commentary by Śrīdhara Svāmi

अष्टादशे ततो मेरोः पूर्वादिक्रमतस्त्रिषु । त्रिषु चोत्तरवर्षेषु सेव्यसेवकवर्णनम्
भद्रश्रवा वर्षपतिः तस्य कुलपतयः सेवकमुख्याश्च

Bhadraśravā is the ruler of the *varṣa*. Kulapatayaḥ means the best among his servants.

Commentary by Vīrarāghava

एवमिलावृते उपास्यं रूपम् उपासनम् उपासनप्रकारं चाभिधाय भद्राश्ववर्षादिषु तानाहाध्यायद्वयेन तथा चेति । भद्रश्रवाः नाम धर्मसुतो भद्राश्ववर्षाधिपतिः तस्य कुलपतयः कुलश्रेष्ठाः सेवकमुख्या उपासकमुख्याश्च भद्रश्रवसः पुरुषा भद्राश्ववर्षे मेरोः पूर्वस्मिन्साक्षाद्भगवतो वासुदेवस्य साक्षाच्छब्दः यत्साक्षादपरोक्षाद् ब्रह्मेत्यादाविव ब्रह्मशब्दस्य भगवच्छब्दस्य च पौष्कल्येन प्रवृत्तिनिमित्तवत्परत्वसूचनार्थः । प्रियामिति वासुदेवकथनं न तु रामकृष्णादितनुभ्योऽस्या हयशीर्षाभिधानायाः प्रीत्यतिशयद्योतनार्थं धर्ममयीं यज्ञोपासनादिधर्मावेदकवेदप्रचुराभित्यर्थः । ईदृशधर्ममयत्वं रामादिष्वप्यविशिष्टं तथापि प्राधान्येन विस्रस्तवेदाहरणतदुपदेशार्थत्वादस्तास्तन्वा धर्ममयीमित्युक्तं हयग्रीवाख्यां तनुं परमेण साक्षात्कारपर्यन्तकाष्ठां गतेन समाधिना सन्निधाप्य साक्षात्कृत्वेदं वक्ष्यमाणं मन्त्रवचः अधिगृणन्तो जपन्त उपधावन्ति वक्ष्यमाणश्लोकैः स्तुवन्तीत्यर्थः

Having narrated the upāsanā and the upāsakas in Ilāvṛta-varṣa, the same is described in regards to Bhadrāśva and other *varṣas* in this and the next chapter.

Bhadraśravā is the son of Dharma and the ruler of Bhadrāśva-varṣa. The plural denotes his servants and other upāsakas there, to the east of Meru. The word "sākṣāt" implies that the word "Bhagavān" and "Brahma" should not be taken in the secondary sense. The word "priyā" means dear. It does not mean that Hayaśīrṣa is dearer to Vāsudeva than Rāma and Kṛṣṇa. Dharmamayī means abounding in Vedas which teach *dharma*. This sort of Dharmamaya nature is there in Rāma, Kṛṣṇa and others also. But the special thing about Hayagrīva is that in this form only he brought back the frightened Vedas and taught them. When devotees place Lord Hayagrīva in their hearts, chant *mantras* and offer this prayer, they attain the stage of samādhi. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

अनन्तजीवराशेः स्वयोग्यतानुसारेण पूज्या हरेरनन्ताः प्रादुर्भावविशेषाः सन्तीति दर्शयितुमिलावृतवर्षभवैः पूज्यां देवतां निगद्यावशिष्टवर्षभवैः पूज्या देवताः क्रमेणाभ्यामध्यायाभ्यां निरूपयति तथाचेत्यादिना । तस्य भद्रश्रवसः कुलपतयः धर्ममयीं ज्ञानोपदेशेन सर्वजगद्धारणाप्रधानभूताम् ''हय गतौ'' इति धातोः हयन्ति अवगच्छन्ति बुद्धयन्ते सर्वमिति हयाः सर्वज्ञा ब्रह्मादयस्तेषां शीर्षः प्रधान इति हयशीर्षः ॥

The worship in the remaining *varṣas* is described in the next chapter. To start with, the Hayagrīvopasana in Bhadrāśva-varṣa is stated. The chiefs of his family also do the same worship. Dharmamayī means which is responsible for the sustenance of the world by teaching the real philosophy. "*Haya*" is derived from the root "*haya*" which means "to know." So *haya* means those

who know everything. They are Brahmā, Vāyu and others. *Śīrṣa* means important, superior. Hayaśīrṣa means superior to Brahmā, Vāyu and others.

Commentary by Viśvanātha Cakravartī

अष्टादशे तु भद्राश्वादिषु षट्सु निरूप्यते । भद्रश्रवःप्रभृतिभिर्हयशीर्षादिसेवनम् ॥ भद्रश्रवा नाम वर्षपतिस्तस्य कुलपतयः सन्तानमुख्याः ॥

Bhadraśravā is the ruler of the *varṣa*. *Kulapathayaḥ* means the leaders among his progeny.

Commentary by Śrīvaṁśīdhara

तत इलावृतवर्णनोत्तरम् । पूर्वादिक्रमतः प्रथमद्वितीयतृतीया इत्येवं क्रमेणोत्तरदिक्स्थखंडेषु (१) । साक्षाद्भगवतः वासुदेवस्य श्रीकृष्णस्य प्रियां वेदाविर्भावकर्तृत्वात् । हयंति बुध्यंते सर्वमिति हयाः सर्वज्ञास्तेषां शीर्षा प्रधान इति हयशीर्षा स एवाभिधानं नाम यस्यास्ताम् । संनिधाप्य साक्षात्कृत्य इदं वक्ष्यमाणम् । ''ॐ नमो भगवते'' इत्यादिमंत्रमित्यर्थः । उपधावंति स्तुवंति ॥१॥

Tataḥ = after the description of Ilāvṛta-varṣa, very dear to Lord Kṛṣṇa as this form is responsible for the manifestation of the Vedas. Haya is derived from the root "haya" = to know. *Haya* means people who know all. *Śīrṣa* = the foremost among them. So Hayaśīrṣa means the best among the omniscient. *Sannidhāpya* = visualizing. The following *mantra* is chanted.

Commentary by Śukadeva

अष्टादशे भद्राश्वादिषु षट्सु भगवन्मूर्तयस्तत्सेवकसहिताः निरूप्यन्ते तथा चेति । भ्रद्रश्रवाः तस्य कुलपतयः पुत्रादयः पुरुषाः सेवकमुख्याश्च भगवत इदं मन्त्ररूपमभिगृणन्तः तनुं सन्निधाप्य उपधावन्ति स्तुवन्ति ॥

In this chapter the forms of God present in Bhadrāśva and other six *varṣas*, as also the worshippers are described. *Bhadraśravāsah* = Bhadraśrava's sons and servants. They chant this *mantra* in the presence of this form.

Commentary by Śrī Giridhara Lāla

भद्राश्वादिषु वर्षेषु हरिपूजानिरूपणात् । अष्टादशे पुनश्चात्र भूम्युत्कर्षो निरूप्यते ॥१॥ तदेवं पूर्वाध्याये तामसस्य सयर्षणस्योपासनां तामसो रुद्रः करोतीति निरूपितम्, तथैवात्रापि समानगुणशीलयोरेव सेव्यसेवकभावो बोध्यः, रजस्तमःप्रकृतयः समशीला भजन्ति वा इति प्रथम उक्तत्वात् । अन्यथा स्वभाववैलक्षण्येन भजनानुग्रहौ नैव सिद्धयेताम् । तत्तद्गुणविशेषस्तु तत्तन्मन्त्रस्तोत्राभ्यामेव ज्ञेयः । एवमपि दोषस्य प्रकटाप्रकटभेदेन द्विविधत्वात्तन्निवृत्त्यर्थं भजनमपि मन्त्रस्तोत्राभ्यां द्विविधमेवेति ज्ञेयम्, कार्यार्थे स्वातन्त्र्येण गृहीत्वान्न गुणकृतो भगवति कश्चिद्दोषः । तत्र भद्राश्वे वष रजोयुक्तस्य तमःप्रधानस्य हयग्रीवस्य भद्रश्रवआदिभिस्तथाविधैरुपासनमाह-तथा चेति । यथा सयर्षणं रुद्र उपास्ते तथैवेत्यर्थः । भद्राश्ववर्षे भद्रश्रवा नाम वर्षपतिस्तत्कुलपतयः तस्य सन्तानमुख्या सेवकगणभुख्याः पुरुषाश्च साक्षाद्भगवतो वासुदेवस्य हयशीर्षाभिधानां धर्ममयीं प्रियां तनुं मूर्तिं परमेण समाधिना सन्निधाप्य सन्निधिमानीयेदं मन्त्रादिकमभिगृणन्त उच्चारयन्त उपधावन्ति उपासत इत्यन्वयः । हयग्रीवमूर्तेरपकृष्टत्वेन दोषनिवर्त्तकत्वं न स्यात्किं तद्भजनेनेत्याशययाह धर्ममयीमिति । तत्र हेतुः-साक्षादित्यादि । अत एवोपासकानां प्रियामिति ॥१॥

In the previous chapter it was said that tamasa Rudra performs the worship of tāmasa Saṅkarṣaṇa. That the worshipper and worshipped should be of the same nature is stated in the 1st skandha [first canto of Śrīmad Bhāgavatam]. Otherwise worship and blessings will not be possible. The particular attributes of the different forms of Gods are to be known from the *mantra* and the stotra (prayer). The two types of defects, latent and manifest are to be overcome through chanting the *mantra* and prayer respectively. Because God has taken a form appearing as though made of material quality on His own record, He is not affected by the modes of material nature and there is no defect in him.

In Bhadrāśva there is Hayagrīva. His form has predominant tamas mixed with rajas. The people who live there are also of the same constitution, hence they worship Him.

Commentary by Śrī Bhagavatprasādācārya

पूर्वादिक्रमतो मेरोस्ततश्चाष्टादशे त्रिषु । त्रिषूदग्गेषु वर्षेषु राध्याराधकवर्णनम् ॥ एवमिलावृते सेव्यसेवकावभिधाय भद्राश्वादिषु तावाहाध्यायद्वयेन तथेति । तथा च तद्वदेव, यथेलावृते वर्षे तथैवेत्यर्थः । भद्राश्ववर्षे मेरोः पूर्वदिग्वर्त्तमाने खण्डे धर्मसुतो धर्मप्रजापतेस्तनयः, भद्रश्रवाः नाम भद्रश्रवोनाम्ना प्रसिद्धस्तद्वर्षाधिपतिः, तत्कुलपतयस्तस्य सेवकमुख्याः पुरुषाश्च, साक्षाद्भगवतो वासुदेवस्य, प्रियां धर्ममयीं धर्मप्रचुरां हयशीर्षाभिधानीं हयग्रीवाख्यां तनुमर्चां परमेण साक्षात्कारपर्यन्तकाष्ठां गतेन, समाधिना चित्तैकाग्येण (?), संनिधाप्य साक्षात्कृत्वा, इदं वक्ष्यमाणं वचः, अभिगृणन्तो जपन्तः, उपधावन्ति । वक्ष्यमाणश्लोकैः स्तुवन्तीत्यर्थः ॥

Having stated the particulars of God's seva [service] in Ilāvṛta-varṣa, the same is stated for Bhadrāśva and other *varṣas* in these two chapters. Dharmasuta means the son of Dharma Prajāpati and the son's name is Bhadraśrava.

Commentary by Yādavārya

Having described the worshipped form of God and the worshippers in Ilāvṛta-varṣa, the same is narrated in other *varṣas* starting from the east. Just as in Ilāvṛta-varṣa, the worshipped form and the worshippers are here also, in Bhadrāśva-varṣa. The chieftains of Bhadraśrava's also join him in the worship of the form dear to Lakṣmī and others. *Dharmamayī* means the promulgator of Dharma.

TEXT 2

भद्रश्रवस ऊचुः
ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति ॥ २ ॥

bhadraśravasa ūcuḥ
oṁ namo bhagavate dharmāyātma-viśodhanāya nama iti.

SYNONYMS

bhadraśravasaḥ ūcuḥ—the ruler Bhadraśravā and his intimate associates said; *om*—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the

Supreme Personality of Godhead; *dharmāya*—the source of all religious principles; *ātma-viśodhanāya*—who purifies us of material contamination; *namaḥ*—our obeisances; *iti*—thus.

TRANSLATION

The ruler Bhadraśravā 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.

Commentary by Śrīdhara Svāmi

भद्रश्रवस ऊचुरिति । ''प्राणभृत उपदधाति'' इतिवद्गुणलक्षणया तद्योगाद्गुणिषु लिंगसमवायन्यायेन बहुवचनम् ॥

The plural number in Bhadraśravāsaḥ is due to the plurality in the sentences spoken, i.e. like a transferred epithet.

Commentary by Vīrarāghava

ओंकारार्थः पूर्ववद्भगवच्छब्दार्थश्च धर्माय पूर्वोत्तरभागात्मकवेदावेदिप्रमेयो धर्मस्तत्र पूर्वभागस्याराध्यस्वरूपशोधनप्रकारावेदकत्वेनाराध्यतात्पर्यकत्वात् । ''ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥'' इत्युक्तरीत्या भगवत एव पूर्वभागप्रमेयत्वम्, उत्तरभागप्रमेयं तु स्पष्टमेवेति । धर्मायेत्यस्य पूर्वोत्तरभागप्रमेयायेत्यर्थः, आत्मविशोधनाय आत्मान्तःकरणं जीवो वा शोध्यते ये न स आत्मविशोधनस्तस्मै यत्प्रसादादन्तःकरणं जीवो वा शुद्धिं रजस्तमोभ्यामनभिभवरूपां प्रकृतिसम्बन्धराहित्यद्वारा बह्माप्राप्तिरूपां मुक्तिं च प्राप्नोति स तथोच्यते । अत्र धर्मायेत्यनेन प्रापकव्यापकपरम्परायामुपायत्वमुच्यते, आत्मविशोधनायेत्यनेन प्राप्यत्वमुक्तं भगवच्छब्देन तदुभयोपयुक्तगुणवत्त्वं विवक्षितम् ॥

Oṁkāra and the word Bhagavān have been explained earlier. *Dharmaya* means this: the Vedas are divided into two parts, the first and second. The pūrva bhāga (first part) is intended to describe the nature of the worshipped. But actually God is the purport of even the first part. Because it is said "those who know the Vedas say Kṛṣṇa himself is *dharma*." *Dharma* is what is elaborated in the first part. That Kṛṣṇa only is the purport of the latter part is obvious. So Dharmaya means to Him, who is the purport of both parts of the Vedas. There is the word *ātma-viśodhanāya*. Ātma means either the mind (antaḥkaraṇa) or *jīva* [the soul]. He cleanses both. He causes the mind to shed the rajas and tamas aspects and makes him attain mokṣa [liberation] through absorption in His worship. "Dharmaya" implies that He is the means of attainment. The word "*ātma-viśodhanā*" expresses His attainability. The word "bhagavān" justifies both. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

ज्ञानं दत्त्वात्मानं शोधयतीत्यात्मशोधनस्तस्मै ॥

Dharmaya = to Him who is of the nature of *dharma* such as creation and so on. It is said "God is *dharma* as He bears/sustains everything." *Dharma* is derived from the root *dhṛ* which means "to bear."

Commentary by Viśvanātha Cakravartī

भद्रश्रवःशब्देनाजहत्स्वार्थलक्षणया तद्गणोऽप्युच्यते । अतः 'प्राणभृतः उपदधाती' विवल्लिङ्गसमवायन्यायेन बहुवचनम् । आत्मनो जीवस्याविद्यामालिन्यदूरीकरणाद्विशोधनाय ॥

Bhadraśravā means the group containing Bhadraśrava.

Commentary by Śrīvaṁśīdhara

भद्रश्रवःशब्दनाजहत्स्वार्थलक्षणया तद्गणोऽप्युच्यतेऽतः प्राणभृत उपदधातीति । तद्योगद्भद्रश्रवःशब्दयोगात् । गणिषु भद्रश्रवःसंबंधिषु । लिंगस्य वाच्यार्थस्य समवायः समुदाये प्रवेशः । तथाहि "अयं पुरो भुवस्तस्य प्राणो भौवायनः" इत्येकस्येव मंत्रस्य प्राणभृत्त्वेऽपि प्राणशब्दवत्तवेपि तत्सहिताः सर्वे मंत्राः प्राणभृच्छब्देनोच्यंते छत्रिणो यांतीतिवद्बहुवचनमिति । आत्मनो जीवस्याविद्यामालिन्यापाकरणाद्विशोधनायेत्यर्थः ॥

The word Bhadraśravas signifies the group of people living there, thus the plural is justified. *Tadyogad* means "because of the word Bhadraśravas." *Guni* = people related to Bhadraśravas.

To purify the *jīvas* by removing impurity caused by ignorance.

Commentary by Śukadeva

भद्रश्रवसः राज्ञः पुत्रादयः सेवकमुख्याश्च तदीयत्वात्तद्गुणयोगाच्च तद्वाचकेन शब्देन गृह्यन्ते, अतो भद्रश्रवस ऊचुरिति बहुवचनम् । भद्रश्रवःप्रधानाः ऊचुरित्यर्थः ॥

The sons and servants of Bhadraśravās are also called by the same name, as they belong to him, and have identical qualities. So the plural number is justified.

Commentary by Śrī Giridhara Lāla

तामसत्वद्योतनायैवैकस्य मुख्यस्य नाम्ना सर्वेषां व्यपदेशः भद्रश्रवस ऊचुरिति । तत्र मन्त्रमाहुः- ओमिति । धर्माय धर्ममूर्तये भगवतेऽत एवात्मविशोधनाय उपासकानां रागादिसर्वदोषनिराकरणेन अन्तःकरणविशुद्धिहेतवे नामो नम इतीत्यन्वयः । द्वितीयो नमश्शब्द आदरार्थः । इतिशब्दो मन्त्रसमाप्त्यर्थकः ॥

The *mantra* is stated. "*Ātma-viśodhanā*" means he removes the desires and other defects of the mind. The word *namaḥ* is repeated as a gesture of affection.

Commentary by Śrī Bhagavatprasādācārya

भद्रश्रवस ऊचुरिति भद्रश्रवस एकत्वादेकवचनस्य वक्तुं योग्यत्वेऽपि 'प्राणभृत उपदधाति' इतिवद्बहुवचनम् । हन्त तर्हि तत्रापि, कुण्डाद्यर्थकृतखाते कुण्डचयनार्थं प्रथमं वेदमन्त्रसंस्कृता या

प्रथमेष्टिका स्थाप्यते सैव प्राणभृत्संज्ञाऽन्यासां तदभावात्तत्रापि न बहुवचनं युक्तमिति चेल्लिङ्गसमवायेन बहुवचनम् । 'लिङ्गसमवायः' इति जैमिनिप्रणीतपूर्वमीमांसासूत्रं तत्र लिङ्गे मुक्यलक्ष्मभूतेऽन्येषां समवायः सम्बन्ध इति कृत्वा मुख्यसंबन्धं प्राप्तानाममुख्यानामपि मुख्यनाम्ना व्यपदेशस्तत्रैकसंख्यावति मुख्ये बहुवचनदर्शनेनादौ गणलक्षणालब्धस्य गणस्य गणसंबन्धवति गणिनि योगान्न बहुवचनबाधः ।ॐमिति । ओंकारार्थो भगवच्छब्दार्थश्च पूर्ववत् । धर्माय पूर्वोत्तरमीमांसाप्रमेयाय, आत्मान्तःकरणं जीवो वा विशोध्यते येन स आत्मविशोधनस्तस्मै भगवते नमो नमः । इति मन्त्रः ॥

The plural in "Bhadraśravāsaḥ" is to be understood as shown in the Pūrva-mīmāṁsā śāstra. The principle is, "unimportant ones associated with an important one are also denoted as important ones." So Bhadraśravā is the important person. His servants and other chieftains are important but they are associated with Bhadraśravā in the worship. So they are also called Bhadraśravās and hence the plural number.

Commentary by Yādavārya

Dharmaya means, "You are of the nature of attributes like the creativity of the universe and so on. Or it may also be taken to mean the supporter, being derived form the root *dhṛ* = to support. Ātmā is *jīva*. He purifies the *jīva* by giving him knowledge. That is why he is called ātmaśodhana. Obeisances to Him.

TEXT 3

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

aho vicitraṁ bhagavad-viceṣṭitaṁ
ghnantaṁ jano 'yaṁ hi miṣan na paśyati
dhyāyann asad yarhi vikarma sevituṁ
nirhṛtya putraṁ pitaraṁ jijīviṣati

SYNONYMS

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

TRANSLATION

Alas! How wonderful it is that the foolish materialist does not heed the great danger of impending death! He knows that death will surely come, yet

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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.

Commentary by Śrīdhara Svāmi

अयं जनो मिषन्नपि पश्यन्नपि ध्नंतं हिंसंतं न पश्यति नालोचयतीति भगवद्विचेष्टितमेव तच्च विचित्रम् । अदर्शने लिंगम् । पुत्रं बालं पितरं वृद्धं मृतं निर्हृत्य दग्ध्वा स्वयं तदुभयधनैर्जिजीविषति जीवितुमिच्छति । पाठांतरे तु छन्दःसामंजस्यं, किं धर्माद्यर्थम् । न यर्हि यतोऽसत्तुच्छं विषयसुखं सेवितुं विकर्म पापमेव ध्यायन् ॥

People do not think about death in spite of seeing it daily. This is one of the astonishing līlās [pastimes] of the Lord. The reason for not thinking about death is this: they perform the funeral of both their father and son and wish to live comfortably with their money.

Commentary by Viśvanātha Cakravartī

बालं स्वजनितं वृद्धं स्वजनकं जनस्तन्मध्यवर्ती जिजीविषुर्जिजीविषन्नित्युभयविधपाठांतरे छंदःसामंजस्यं छंदोभंगाभावः । मृत्युर्मां कथं हास्यतीति नानुसंधत्ते इत्यतिमौढ्यमिति भावः । ननु पञ्चषानपि वासरान् जिजीविषा भगवद्भक्त्यर्थं तादृश्यपि न विगीतेत्यभिप्रेत्याह-किं धर्माद्यर्थमिति । परिहरति-नेति । ननु भद्राश्वादिवर्षाणां भौमस्वर्गरूपत्वात्तद्वासिनां पितुः पुत्रस्य च युगपन्मृत्युदर्शनं न घटते । सत्यम्, सर्वा एव वाचो भारतभूमिवर्तिनो जनानालक्ष्यैवोच्यंते । 'वयमधन्याः स्वकर्मफलं भुंजानाः अत्र भद्राश्वादिवर्षे पशुवद्वर्त्तामहे ये त्वतिधन्या अपवर्गसाधने भारतभूमण्डले लब्धजन्मानः श्वपचादिजातयोऽपि यत्रानायासेनैव वैकुंठपदमपि साधयंति तत्रापि कथमेवं मुह्यंति' इति रीत्या ॥

Bāla = son. *Vṛddha* = father. The extremely foolish person fails to realize that death will not elude him. Even a life span of five to six years, in the service of God, is laudable. But here the case is different and there is no such intention. It is true that in the sacred Bhadrāśva and other *varṣas* a person does not see the death of both his father and son. But nevertheless, the people of Bhārata-varṣa are providing these teachings meant for places where such things are possible. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Vīrarāghava

स्तुतिरूपान् श्लोकानाह अहो इति । तावद्भगवन्मायाया दुरत्ययत्वद्योतनाय विस्मयमाना आहुः । घ्नन्तं मृत्युं पित्रादिदृष्टान्तेनायं जनो मिषन् पश्यन्नपि न पश्यति नात्मनोऽनुसंधत्ते इत्येतद्भगवद्विचेष्टितं भगवन्मायावैभवरूपम् एतच्छब्दादिचित्रं विस्मयनीयम् । अहो विचित्रमिति निपातसंघात आश्चर्यद्योतकः । कथम्भूतो न पश्यति पुत्रं पितरं च मृतं निर्हृत्य दग्ध्वा स्वयं तदुपार्जितैर्जिजीविषुर्जीवितुमिच्छुः किमर्थमसत्तुच्छं विषयसुखं सेवितुं किं कुर्वन् यर्हि यदा विकर्म विरुद्धं कर्मोपायं ध्यायन् ॥

Verses in the form of praise are told. They utter those verses wondering at Bhagavānmaya which is very difficult to overcome. Seeing death killing

his father, he does not think about his own death. He performs the funeral of his father and son and tries to live on their money, doing bad deeds, having a craze for enjoyment. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

आत्मशोधनपदार्थमाह अहो इति । अयं जनो घ्नन्तं स्वमृत्युं मिषन् पश्यन्नपि न पश्यति, हि यस्मात्तस्माद्विचित्रं भगवद्विचेष्टितमहो कालात्मनो मृत्योश्चरितं निद्रालोरिव पश्यतोऽप्यदर्शने किं कारणमिति तत्राह ध्यायन्निति । शास्वतोऽसदमङ्गलं शब्दादिविषयजातं ध्यायन् विकर्म सेवते यर्हि यस्मात्तस्मात् पापलक्षणाञ्जनप्रतिबद्धचक्षुर्न पश्यतीत्यर्थः । अत्र लुप्तोपमामाह निर्हृत्येति । पुत्रो मृतं पितरं निर्हृत्य दहनादिपितृमेधक्रियां कृत्वा जिजीविषुः स्वजीवनमेवेच्छन्मत्पितृमरणवन्ममापि मरणं भवेदिति युक्तिबलाच्चिन्तयन्नपि स्वात्मनो मृत्युं न चिन्तयति यथा तथायं जन इति । अतस्तव प्रसादेन शुद्धान्तःकरणस्य पुरुषस्य करतलामलकवद्विश्वं प्रकाशत इति भावः ॥३॥

Just as a person performs the funeral of his father, but yet does not think about his own death, even so others see death around them but yet do not contemplate about their own deaths. This is an astonishing power of God.

Commentary by Śukadeva

घ्नन्तं मृत्युम् । निर्हृत्य दग्ध्वा तदुभयधनेन जिजीविषति जीवितुमिच्छति । किं कुर्वन् असदनित्यं विषयसुखं सेवितुं विकर्म विविधं कर्म ध्यायन् एतद्भगवद्विचेष्टितं विचित्रमत्यद्भुतमित्यन्वयः ॥

He does not see death. He performs the funeral of his father and son and desires to live on their money and enjoy creature comforts. He contemplates on various activities to achieve this. This is astonishing.

Commentary by Śrī Giridhara Lāla

स्तोत्रमाहुः-अहो इति । अहो आश्चर्यं विचित्रमवितर्क्यं भगवतो विचेष्टितं लीला । किं तत्तत्राह-अयं जनो घ्नन्तं हिंसन्तं मृत्युं मिषन् पश्यन्नपि न पश्यति नानुसन्धत्त इति यत् । कथमेवं ज्ञायते इत्याशयय तत्र हेतुमाह-निर्हृत्येति । मृतं पुत्रं बालं पितरं वृद्धं च निर्हृत्य दग्ध्वा स्वयं जिजीविषति जीवितुमिच्छति । नन्वेवं मृत्यवननुसन्धानेन भगवद्भजभजनार्थजीवनेच्छा युक्तैवेत्याशययाहुः-ध्यायन्निति । यर्हि यतोऽसत्तुच्छं विषयसुखं सेवितुं विकर्म पापमेव ध्यायन् जिजीविषति न भजनार्थमतो नरकपातादिहेतुत्वात् सा न युक्तेति भावः । जिजीविषुरिति तु च्छन्दोनुरोधेन पाठान्तरम् ॥३॥

The person performs the funeral of his father and son and desires to live not for worshipping God, but to enjoy life. The enjoyments lead only to hell and so it is not proper to have such desires.

Commentary by Śrī Bhagavatprasādācārya

अस्य स्तुतिरूपान् श्लोकानाह । तत्र तावद्भगवन्मायाया दुस्तङ्गत्वद्योतनाय विस्मयमाना आहुः । अहो इति । अयं जनः, पुत्रं स्वतो जातं सद्गुणाद्युपेतं सुतं, पितरं स्वतः स्वयं जातस्तं स्वजनकं

च, निर्हृत्य दग्ध्वा, स्वयं तदुपार्जितैर्धनैरिति शेषः । जिजीविषुर्जीवितुमिच्छुः, तदपि न धर्मार्थं किं तु असत्तुच्छं, विषयसुखमिति शेषः, सेवितुं यर्हि यदा विकर्म विरुद्धं कर्म पापमेव, ध्यायन् भवति, तदा घ्नन्तं स्वं हिंसन्तं, मृत्युं मिषन्स्वपित्रादिदृष्टान्तेन पश्यन्नपि, न पश्यति नात्मन उपसंधत्ते । नालोचयतीत्यर्थः । हि एतत् भगवद्विचेष्टितं भगवन्मायावैभवरूपं विचेष्टनमित्यर्थः । विचित्रं विस्मयनीयं, अहो आश्चर्यम् ॥

Although one sees death taking away his father and son and he performs the funeral for them still he tries to live comfortably on their wealth. He still has interest in bad acts to derive pleasure. This is what is astonishing.

Commentary by Yādavārya

If there is impurity in the *jīvas*, then the purification holds good, but how are they impure? The reply is, they are impure by God's will only. This is what is stated here. A person does not think about his own death even though he infers it will come. Why? Because he is contemplating in his mind the objects of the senses which give him pleasure and thus he enjoys them in such a way that he earns sinful reactions. So he does not see his death. The knowledge that he gains becomes obscured by the sin earned in enjoying the forbidden things. This is the idea. So the ways of the Lord are wonderful and astonishing. What was said that he does not see for himself the death which kills all, is demonstrated by an example.

TEXT 4

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

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

SYNONYMS

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

TRANSLATION

O unborn one, learned Vedic scholars who are advanced in spiritual knowledge certainly know that this material world is perishable, as do other logicians and philosophers. In trance they realize the factual position of this world, and they preach the truth as well. Yet even they are sometimes bewildered by Your illusory energy. This is Your own wonderful pastime. Therefore, I can understand that Your illusory energy is very wonderful, and I offer my respectful obeisances unto You.

Commentary by Śrīdhara Svāmi

नन्वविद्वान्न पश्यति किमत्र चित्रं तत्राह । नश्वरं वदंति स्म शास्त्रतः पश्यंति च समाधौ । हे अज तथापि मायया मुह्यंति एतच्च तव कृत्यं चेष्टितं सुविस्मितमतिचित्रमतः शास्त्रादिश्रमं विहाय तं त्वामजं नतोऽस्मि ॥

An ignorant person does not think about death. What is astonishing about it? A scholar says that life is transient. The enlightened see in their meditation that life is transient, yet they are also subject to illusion. So Your ways are astonishing. So I would like to leave the study of śāstras aside and take refuge in Your feet.

Commentary by Vīrarāghava

नन्वविद्वान्न पश्यति किमत्र चित्रमत्राह वदन्तीति । कवय अधीतवेदान्तविद्या विश्वं जगत् नश्वरं केवलं वदन्ति न त्वनुसन्दधते नन्वात्मयाथात्म्यविदोऽनुसन्दधत एव तत्राह ।अध्यात्मविदः अधीतवेदान्तविद्याः विपश्चितः उपासितस्वात्मपरमात्मानः यद्यपीदं विश्वं पश्यन्ति तथापि हे अज ! तव मायया मुह्यन्ति मोहं प्राप्नुवन्ति विपश्चितामपि पुत्रमरणादिनिमित्तशोकदर्शनादिति भावः । अत इदं कृतं भगवद्विचेष्टितं सुविस्मयं विस्मयनीयम् ईदृशमोहनिवृत्तये केवलं त्वां प्रपत्स्यामहे इत्याहुः । अजं जन्ममरणादिसंसार धर्मप्रतिभटम् त्वां नतोऽस्मि 'कर्तरिक्तः' नमस्कृतवानस्मि प्रतयेकाभिप्रायमेकवचनम् ॥

It is not that only ordinary and ignorant people behave like this. Even those who have studied Vedanta and have performed a certain amount of worship also fall into this confusion. It is so because they pine at the loss of their children and so on. So to overcome this *māyā* of Yours we take refuge in You. That is the only solution. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

न केवलं प्राकृतजनमोहकस्त्वं तु कवीनामप्यतो निरतिशयमहिम्नस्तव चरितं चित्रमित्यतस्त्वन्नतिरेव त्वत्प्रसत्तौ प्रधानं साधनमित्याशयवानाह वदन्तीति । किं अनेन कवीनां परोक्षज्ञानिनां वचनमध्यात्मविदामपरोक्षज्ञानिनां दर्शनञ्च जगत्प्रवाहनित्यत्वे प्रमाणमुक्तं भवति, तथापि ज्ञानसामग्रीमन्तोऽपि त्वदनुग्रहमन्तरेण तव विषये मुह्यन्ति । अनेन 'मुह्यन्ति यं सूरयः' इत्येतद्विवृतं भवति । सुष्ठु विगतः स्मयाख्यो दोषो यस्मात्स तथा तं सुविस्मयो यथा भवति तथेति

क्रियाविशेषणं वा, यत एवं ज्ञानिनोऽपि कर्तव्यं त्वन्मायया न जानन्ति अतो भवानेक एव तज्ज्ञ इत्याह । कृत्यविदमिति ॥

Even for the learned the greatness of Hari will be confusing without His grace. The learned know from the scriptures, they see it in their meditation, yet without Your grace they are subject to confusion regarding the correct philosophy. It is most astonishing. They do not know their duty. Only You are the person who knows everything.

Commentary by Viśvanātha Cakravartī

नन्वविद्वान्न पश्यति किमत्र चित्रं तत्राह वदन्तीति । अतस्तव सुविस्मितमत्याश्चर्यमित्यन्वयः । अतः शास्त्रादिश्रमं विहाय तं त्वामजं नतोऽस्मि त्वां भजन्त एव विद्वांस इति भावः ॥

It is not that only the ignorant do not see impending death, even the learned do not see it. It is very astonishing. "So I discard everything and offer my obeisances to You. Those who worship You are the only learned."

Commentary by Śrīvaṁśīdhara

अत्राक्षिपति-नन्विति । त्वां भजन्त एव विद्वांस इति भावः ॥४॥

An objection is raised. It means only those who worship You are learned.

Commentary by Śukadeva

किञ्च विपश्चितो विवेकिनः अध्यात्मविदः आत्मानात्मपरमात्मस्वरूपादियाथात्म्यविदः कवयः क्रान्तदर्शिनः विश्वं नश्वरमनित्यं वन्दति पश्यन्ति च तथापि हे अज तव मायया गुणमय्या मुह्यन्ति नित्यसुखे त्वयि प्रेम न कुर्वन्ति किन्तु देहगेहादिरूपायां भवदीयमायायामासक्ताः भवन्ति । एतच्च तव कृत्यं विचेष्टितं सुष्ठु चित्रमित्यन्वयः । त्वत्कृपां विना शास्त्रश्रमादिभिरपि त्वयि भक्तिर्न जायते इति भावः। तथाह भगवान् पूर्वाचार्यः ''कृपास्य दैन्यादियुजि प्रजायते यया भवेत्प्रेमविशेषलक्षणा । भक्तिर्ह्यनन्याधिपतेर्महात्मन'' इति अतस्तं त्वामजं नतोऽस्मि एकवचनमत्र भद्रश्रवसो मुख्यत्वाभिप्रायेण प्रत्येकाभिप्रायेण वा ॥

Even the learned, who know adhyātma, who know the past and other things and say that the world is transient; still they become absorbed in it. They do not try to have love for You, who is full of eternal bliss. This is most astonishing.

Commentary by Śrī Giridhara Lāla

नन्वविवेकिनामेवमननुसन्धानं भवतु, विवेकिनां तुतत्कथं न स्यादित्याशययाहुः-वदन्तीति । यद्यपि कवयो विवेकिनोऽध्यात्मविद उपनिषद्विदो विपश्चितो ज्ञानिनो विश्वं नश्वरं वदन्ति पश्यन्ति च, तथापि तव मायया मुह्यन्ति तन्नाशाननुसन्धानेन नित्यत्वबुद्धया तत्रासक्ता भवन्तीत्यन्वयः । ननु कथमेवं ज्ञानिनामपि मायावशवर्त्तित्वमित्याशयय त्वदीयत्वेन प्रबलत्वादिति सूचयन्नाह-तवेति । मदीयत्वेऽपि कथं प्राबल्यमित्याशयय जन्मादिविकाररहितस्येश्वरस्य शक्तिरूपत्वादित्याशयेन सम्भोधयति - हे अज इति । तथा च तव शरणागतानां साधनान्तरहीनानामपि मायातरणं त्वद्विमुखानां

तु सकलसाधनसम्पन्नानामपि मायामोहेन विषयासक्तिरिति तव कृत्यं कार्यं चरितं सुविस्मितमतिविचित्रमेव । अतः सर्वसाधनश्रमं विहाय त्वामजमहं नतोस्मि । अत्रोक्तेऽर्थे न सन्देहः कश्चित् विद्वज्जनप्रसिद्धमेतदिति द्योतयन्त आहुः-स्मेति । पूर्वं समुदायापेक्षयोपधावन्ति ह्यह्म। ऊचुरिति । बहुवचनप्रयोगेऽपि स्तोत्रस्य प्रत्येककृतिसाध्यत्वोपर्यवसायित्वात् नतोस्मीत्येकवचनं न विरुद्धमिति ज्ञेयम् ॥

It is not that only the ignorant do not see their death. Even those who know the *Upaniṣads* and the scriptures are also subjected to illusion. They say that life is short-lived but still they become interested in it. Because *māyā* is Yours it is so very strong and causes illusion. It is strong because it is the power of You, who are bereft of births and deaths. Those who take refuge in You cross this *māyā* even though they are not equipped with other purifying practices (sadhanas). Those who do not take refuge in Your lotus feet will not cross *māyā* even though they perform many purifying practices.

Commentary by Śrī Bhagavatprasādācārya

नन्वविद्वान्न पश्यति किमत्र चित्रं तत्राह वदन्तीति । कवयोऽधीतवेदान्तविद्याः विपश्चितः विश्वं नश्वरं वदन्ति । शास्त्रतो विचार्य कथयन्तीत्यर्थः । अध्यात्मविदः उपासितस्वात्मपरमात्मानः, पश्यन्ति समाधौ निरीक्षन्ते च । तथापि हे अज, तव मायया, मुह्यन्ति मोहं प्राप्नुवन्ति । वसिष्ठस्य शक्तिमरण इव विपश्चितामध्यात्मविधामपि पुत्रमरणादिनिमित्तशोकदर्शनादिति भावः । अतः इदं, कृत्यं सुविस्मितं विस्मयनीयं, ईदृशमोहनिवृत्तये केवलं त्वां प्रफत्स्यामह इत्याहुः । अजं जन्ममरणादिसंसारधर्मप्रतिभटं तं त्वां नतः अस्मि । कर्त्तरि क्तः । नमस्कृतवानस्मि । प्रत्येकाभिप्रायमेकवचनम् ॥

What is astonishing here? An ignorant person naturally does not see his death. No. A scholar teaches others saying that the world is transient. He sees this in his meditation (samādhi) also. Yet still he also falters under the influence of *māyā*. This is astonishing. So I offer my obeisances to You, who are naturally the opponent of births and deaths.

Commentary by Yādavārya

It is not that only the ignorant who have this illusion. Even the learned are subject to illusion by God's will. They see their death while they meditate. Still they are subject to illusion by Your will. Dear Aja, this act of Yours is extremely astonishing. We offer our obeisances to You to get rid of this illusion.

TEXT 5

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

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

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

इदमपरं चित्रवत्प्रतीयमानमपि त्वयि न चित्रमित्याह । विश्वोद्भवादिकर्माकर्तुरप्यपगता आवृदावरणं यस्मात्तादृशस्यापि तेंगीकृतं वेदेन । त्वयि तन्न चित्रम् । यतो मायया सर्वात्मनि कार्यस्य कारणे स्रष्टरि कर्म युक्तम् । वस्तुतः सर्वव्यतिरिक्ते निरुपाधावनावृतत्वमकर्तृत्वं च युक्तम् ॥५॥

"This is another thing which is not astonishing in You, though it could be astonishing elsewhere. The Vedas ascribe to You the creation of the world, although You are a non-doer, because Your creation is justified by *māyā* because You create the effects in the causes. But in reality, Your absolute form is neither entrapped by *māyā*, nor do You exhibit creative power.

Commentary by Vīrarāghava

ननु किं यदेतच्चित्रं यज्जीवमोहनानुकूलमायाप्रेरणमिति ततोऽप्येतद्विचित्रतरमकर्तुर्मम विश्वसृष्ट्यादिकर्तृत्वमस्ति तच्चाबन्धकं चेत्यत्राहुः । विश्वोद्भवेति । अकर्तुः "चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः। तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ङ्गम् ॥" इत्युक्तरीत्या चातुर्वर्ण्यचातुराश्रम्यादिव्यवस्थयातिविचित्रजगत्सृष्ट्यादिकर्तृत्वेऽपि तत्तत्कर्मायत्तदेवादिवैचित्र्यादकर्तुस्ते तव-कर्तरि षष्ठी-त्वयेत्यर्थः । विश्वस्य जगतः उद्भवस्थाननिरोधकर्म सृष्टिस्थितिप्रलयरूपं कर्म अङ्गीकृतं स्वीकृतमिति यत्तद्युक्तमेव न तु त्वयि विचित्रं जीवस्येव न बन्धकमित्यभिप्रायः । कुतः यतस्त्वमपावृतः कदाचिदपि पुण्यपापाख्यकर्मणा ज्ञानसयोचरहितः । जीवानां तु "अनृतेन हि प्रत्यूढाः तेषां सत्यानां

सतामनृतमपिधानम्’ इति कर्माख्याविद्यया ज्ञानसयोचरूपावरणसद्भावात् अविद्यावृतज्ञानैरनुष्ठितानां पूर्वपूर्ववासनानुरूपाणां सुखदुःखादिजननद्वारा बन्धकत्वं युक्तं, भगवतो नित्यनिरस्तनिखिलदोषस्य सार्वज्ञादिगुणविशिष्टस्य जगदुदयविभवलयलीलस्य विश्वसृष्ट्यादि कर्म न बन्धकमित्यभिप्रायः । अपावृतःअपगतावरणः अविद्याकृतावरणप्रतिभटस्तस्यापावृतस्य तवेति षष्ठयन्तत्वेन व्याख्येयम् । अपावृतमिति पाठे विश्वोद्भवादिकर्माङ्गीकृतमनावरकं तिरोधानद्वारा न बन्धकमिति युक्तं जीवस्येवेत्यर्थः । आवरणद्वारा वैषम्यनैर्घृण्यादिहेयापादकं नेति वेत्यर्थः । कुतो मम विश्वोद्भवादि कर्म नावरकं तत्राहुः । कार्यकारणे कार्यकारणरूपे स्थूलसूक्ष्मावस्थचिदचिद्वस्तुशरीरकत्वेन तद्रूप इत्यर्थः । कार्यकारणरूपत्वं च न तादात्म्यनिबन्धनं किं त्वात्मा देवो जात इत्यादितदन्तरात्मप्रयुक्तमित्याशयेन सर्वात्मनीत्युक्तम्, एवंभूतेऽपि वस्तुतः प्रकृतिपुरुषाभ्यां विविक्तस्वरूपतः व्यतिरिक्ते साक्षात्कार्यत्वकारणत्वोभयावस्थान्वयरहिते त्वयि न हि कर्तृत्वमात्रेण कर्मणो बन्धक त्वमपि तु कर्मायत्तकर्तृत्वेन, अन्यथा मुक्तानामपि जक्षणादिकर्तृत्वस्य बन्धकत्वापत्तेः। अयं भावः-यद्यपि बिम्बसृष्ट्यादिकर्तृत्वेन विश्वोपादानत्वेन च विश्वगतविकारश्रयत्वाद्विश्वोद्भवादि कर्म तव बन्धकमिति सम्भाव्यते, तथापि विश्वोद्भवादिकर्मणो लीलरूपत्वेन कर्मायत्त्वाभावात्स्वरूपान्यथाभावस्वभावान्यथाभावरूपविकारश्रयप्रकृतिपुरुषशरीरकस्यैव कार्यकारणोभयावस्थाश्रयत्वात्सद्वारकावस्थाश्रयत्वेऽपि साक्षादवस्थाश्रयत्वाभावाच्च न विश्वोद्भवादि कर्म बन्धकं यथा जीवस्य शरीराधिष्ठातृत्वमात्रेण शरीरगतकौमारयौवनाद्याश्रयत्वमित्यर्थः ॥

Another astonishing thing about You is that although You are akartā (non-doer), You create the world. This is what they think: “Although He creates everything, the diversity to be found in all *jīvas* [living entities] is due to their own *karma*. He does not do it. So he is akartā.” You have accepted the creation, sustenance and destruction of the world. It is proper, for it is not binding to You as it is for the living entities. You are not bound because Your knowledge does not diminish by either good or bad deeds. So far as the *jīvas* are concerned, they are covered with ignorance, thus their knowledge is shrouded. They perform many deeds in ignorance and the earlier one leads to the later. So they are bound by their *karmas*. If there was ignorance in You it would have led to partiality and mercilessness as is found in the living entities. But this is not the case. Actions do not stain You because You are the cause and effect.

The causality is not like that of clay and the clay pot but rather it is like the relation of the body and soul. The soul is not affected by the defects of the body and so also You remain unaffected. Mere actions do not bind, for, if that were the case then the liberated soul also should be bound because of deeds.

Commentary by Vijayadhvaja Tīrtha

इदं चास्माकं तव चरित्रं चित्रमित्याह विश्वेति । जगत्सर्जनादिलक्षणं कर्तव्यं त्वयैव कर्तव्यं नान्येनेति यदतस्त्वमेव तदभिज्ञ इत्यतो वै ततप्रतिपादयन्ति विश्वेति ‘‘न तस्य कार्यं करणं च विद्यते’’ इति श्रुतेः कार्यकारणादिरहितस्य हरेः प्रपञ्चनिर्माणादिकं कथं घटत इत्याशयय महाशक्तित्वादित्यतो वाह विश्वेति । अपिशब्द एवार्थे हिशब्दः अकर्तुः कर्तृत्वघटकद्योतकः । हे हरे ! अकर्तुस्तव जगत्सर्जनादिकर्माङ्गीकृतमेव नैतद्वुप्तमपावृतं वेदादिषु प्रकाशितं मृदब्रवीदित्यादिवेदसिद्धं मृदादिवक्तृत्वं युक्तिविरुद्धत्वाद्यथा नाङ्गीक्रियते तथात्रापीति तत्राह युक्तमिति । न हरेः कर्तृत्वमात्रं निषिध्यते किन्त्वायासेन अप्रयासेन कर्तृत्वमकर्तृत्वमिहोच्यते

''महाशक्तित्वतस्तश्च युज्यते परमस्य तु'' इति मृदादीनां वक्तृत्वस्य प्रत्यक्षतोऽदर्शनाद्वयाप्तिग्राहकप्रमाणाभावादनुपपत्त्या तन्नाङ्गीक्रियते अत्र तु ज्ञानिप्रत्यक्षषिद्धत्वाद्वैदिकत्वाच्च युक्तं हीत्यभिप्रायः, तथापि निर्विकारस्य हरेर्मायाकर्तृत्वमन्तरेण तात्त्विककर्तृत्वाङ्गीकरणं चित्रमिति तत्राह न चित्रमिति । ज्ञानदौर्बल्यादस्माकमेव चित्रं त्वयि न चित्रं कुतो न चित्रं कार्यकारणेऽप्याश्चर्यलक्षणकार्यस्यापि कारणत्वात्, इतोऽपि नेत्याह सर्वात्मनि सर्वस्वामिनि । ननु कार्यकारणत्वे मृदादिवत्तदभिन्नत्वमापन्नमिति तत्राह व्यतिरिक्त इति । निमित्तकारणत्वेन तद्भिन्नत्वं युक्तमिति चशब्देन ध्वनयति । तर्हि लोकविलक्षणश्चेच्छून्यकल्प इति तत्राह वस्तुनीति ॥

What is most astonishing elsewhere is not astonishing in Hari. For example, the Vedas have ascribed to you the creation, sustenance and destruction of this world though you are an akartā (non-doer). The Vedas say He is niṣkriya, literally devoid of action. Then, how can He create? The reply is: it is proper. You are called niṣkriya because you do everything effortlessly.

His akartṛtva (non-doing) is explained by the scriptures themselves as the absence of tiresome action. How can a single person do various wonderful things invisibly? The reply is: it is not astonishing for the Lord (Hari). It is astonishing for those whose knowledge is weak. It is not astonishing in case of Hari, who has infinite wonderful, inconceivable powers as is stated in the Vedas. *Kārya-kāraṇa* means it is He who is the cause of every effect. *Sarva-ātma* means the inner controller of all. *Vyatirikita* means different from all. *Vasta* means eternal and unharmed.

Commentary by Viśvanātha Cakravartī

ननु विद्वांसोऽपि ममैव मायया मुह्यन्ति चेत्तर्हि मय्येव दोषं प्रसज्जयसीति तत्र मायायास्तत्कार्यस्य च त्वदीयत्वेऽपि त्वं ततः पृथगेव वर्त्तस इत्याह विश्वोद्भवेति । अकर्तुरिति गुणानामेव कर्तृत्वादिति भावः । अङ्गीकृतमुक्तं वेदेनेति त्वय्युपचारादिति भावः । न च जीववत् कर्तृत्वाभिमानादित्याह । अपावृतः त्वं गुणैरावृतो न भवसीत्यर्थः । अपगता आवृदावरणं यस्य तस्येति वा, एतच्च त्वयि युक्तमेव न तु चित्रं मायायास्त्वच्छक्तित्वात् तत्कार्याणां कारणे, अतः सर्वात्मनि सर्वस्वरूपे मायायाः स्वरूपशक्तित्वाभावात् सर्वतो व्यतिरिक्ते चेति ॥

"If even the learned are confused, then the fault lies with Me (God)." If this be the suspicion lurking in one's mind, it is cleared here. "Even though *māyā* is Yours, You are different from it. You are not the agent because the *guṇas* [modes of nature] are the agents. It has been accepted in the Vedas. You do not have the sense of agency (*kartṛtva*) because You are not conditioned by the material modes of nature, unlike the living entities. This is only proper for You and is not astonishing. *Māyā* is Your power. Everything springs from *māyā*, but You are different from that. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śukadeva

अनादितो विषयप्रावण्यभगवद्बहिर्मुखत्वादिस्वदोषसूचनाय एवं जीवानां स्वभावमुक्त्वाथ भगवद्गुणगणं वर्णयन्तस्तत्तस्वभावमाहुः । विश्वोद्भवेति । वस्तुतः अनन्तशक्तियुक्तनिजस्वरूपत

एव न त्वन्याश्रयणेन विश्वोद्भवादिकं ते कर्म ''तदात्मानं स्वयमकुरुत'' इति श्रुतेः । अनेनान्यानिरपेक्षत्वविश्वजन्मादिहेतुत्वादयो गुणा दर्शिताः, कथंभूतस्य अकर्तुः नास्ति कर्त्ता यस्य स तथास्य, अनेन नित्यसिद्धत्वनिःसमानातिशयत्वादयो गुणा दर्शिताः । यद्वा संकल्पमात्रेणैव विश्वजन्मादिहेतुत्वात् भोगार्थकर्तृत्वशून्यत्वात् अकर्तुरिति । अनेन सत्यसंकल्पत्वनित्यानन्दनिधित्वादयो गुणा दर्शिताः । पुनः कथंभूतस्य अपावृतः अपगतः आवृदावरणं यस्मात्तस्य, अनेन स्वरूपतो गुणतश्चापरिच्छिन्नत्वं दर्शितम् । तच्च विश्वोद्भवादिकर्म बुभुक्षुभोगार्थं मुमुक्षुमुक्त्यर्थञ्च वेदेनाङ्गीकृतं गीतमित्यनेन सर्वोपकारित्वकारुण्यवात्सल्यादयो गुणा द्योतिताः । तच्च कर्म त्वयि युक्तं न च त्वयि चित्रमित्यनेनोक्तकर्मणोऽन्यत्रासंभवत्वं भगवति किञ्जिन्मात्रत्वं च दर्शितं भवति कथंभूते कार्यकारणे काय्र्याणि महदादितृणान्तानि तेषां कारणे पूर्वपूर्वरूपेण तत्तज्जनके प्रकृतिमधिष्ठाय महत्तत्त्वमुत्पादयति तदधिष्ठातयाहयारमित्येवमुत्तरोत्तरं बोध्यम् । अनेन सर्वान्तर्यामित्वादयो गुणा दर्शिताः । सर्वात्मनि सर्वेषां चेतनाचेतनपदार्थानामात्मन्याश्रये । ननु सर्वात्मत्वे संसारित्वजडत्वादीनां भगवति प्रसक्तिः स्यादत्राहुः । व्यतिरिक्ते चेति । सर्वचेतनाचेतनात्मत्वेऽपि संसारित्वाल्पज्ञत्वादिभिश्चेतनधर्मैर्जडत्वादिभिरचेतनधर्मैश्चास्पृष्ट इत्यर्थः अनेन दोषास्पृष्टत्वमुक्तम्।।

Having stated the defects of the living entities which are due to their beginningless inclination towards the objects of senses and aversion to God. The virtues of God are stated here.

"You create the world without depending on anything else. This is a virtue. There is no creator for You." By this, His eternity and uniqueness are described. "You create the world just by Your desire." By this the truthfulness and infallibility of His resolve is described. "You are not covered by any material qualities." By this, His infiniteness is described. "That You create the world for the sake of the living entities and for their liberation is accepted by the Vedas." This describes His kindness. "This is only proper in You, but not astonishing." This indicates that these qualities are not to be found elsewhere and form a small part of His qualities. "You are the antaryāmī [supersoul]of all, but different from them." This indicates that he is free from all defects.

Commentary by Śrī Giridhara Lāla

इदानीं विरुद्धधर्माश्रयत्वेन स्तुवन्ति-विश्वेति । अकर्तुरपि ते तव यद्विश्वोद्भवादिकर्म वेदेनाङ्गीकृतं तत्त्वयि चित्रमसम्भावितं न भवति किन्तु युक्तमेवेत्यन्वयः । अकर्तृत्वे हेतुमाहुः-अपावृत इति, अपगता आवृत् मायाद्यावरणं यस्मात्तथाभूतस्येत्यर्थः । ननु कथमकर्तुरसङ्गस्य कर्म सम्भवतीत्याशयय वस्तुतो व्यतिरिक्तत्वेऽप्यनन्ताचिन्त्यशक्तित्वेन सर्वकार्यकारणत्वात् सर्वात्मकत्वाच्चेत्याहुः-कार्यकारण इत्यादिना । कार्यकारण इति निमित्तत्वोक्तिः सर्वात्मनीति चोपादानत्वोक्तिः । अचिन्त्यशक्तेर्न किञ्जिदनुपपन्नमित्याशयेनाहुः-हीति ।।

Now God is praised as endowed with contradictory attributes. "The creativity which lies in You, is accepted by the Vedas although You are a non-doer. You are not the doer because You are not in association with *māyā*." Then how is action possible? The reply is: "Although You are different from everything, You are also non-different because You are the cause of all effects.

The relationship between cause and effect is one of identity. Both these aspects are possible because of the unthinkable wonderful powers You have." The word *"kārya-kāraṇe"* denotes He is the efficient cause. The word *"sarva-ātmani"* denotes that He is the material cause also.

Commentary by Śrī Bhagavatprasādācārya

ननु यज्जीवमोहनानुकूलमायाप्रेरणमित्येतच्चित्रं कियत्, ततोप्येतच्चित्रतरमकर्तुर्मम विश्वसृष्टयादिकर्तृत्वं तच्चाबन्धकमिति तत्राहुः । विश्वोद्भवेति । उद्भवश्च स्थानं च निरोधश्च ते विश्वस्य ये उद्भवस्थाननिरोधास्तदेव कर्म, अकर्तुः, अपगता आवृदावरणं यस्मात्तस्य ते तव वेदेनेति शेषः । अङ्गीकृतं, तत् अपि त्वयि न चित्रम् । हि यतः सर्वात्मनि त्वयि, कार्यस्य कारणं तस्मिन् स्रष्टरि सति, युक्तम् । कर्तुत्वमिति शेषः । वस्तुतश्च व्यतिरिक्ते निरुपाधौ सति, अनावृतत्वमकर्तृत्वं च युक्तम् । प्रकृतिपुरुषद्वारा जगद्विधातुस्तवाकर्तृत्वमेव तत्कारणत्वेन प्रयोजकत्वेन तत्कर्तृत्वमपि युक्तमुभयमतो न त्वय्येतच्चित्रमिति भावः ॥

Why do you say that controlling the illusory *māyā* is astonishing? My creation—the creation of a non-doer is also astonishing." For this query the devotees reply: "The Vedas have accepted Your creativity, so it is not astonishing. You are the creator of even the cause. Thus, Your creativity must be accepted even though You are a non-doer, bereft of all attachment. Because You create only through *prakṛti* [nature] and puruṣa [living entities], You are said to be a non-doer (akartā). Because You are the cause of both *prakṛti* and puruṣa (or a motivator of both), Your creativity also must be accepted. Therefore, it is not astonishing in You."

Commentary by Yādavārya

In the earlier verse it was said He is *dharma*, the creator of the world. But the Vedas say that He is niṣkriya, devoid of action. Then how can He create the world? This objection is answered in this verse. The acts of creation, sustenance and destruction of the world and the agency of God regarding these are true. It is justified that Hari is the agent of these acts in spite of His being proclaimed niṣkriya in the Vedas as established by trustworthy people. The Vedas say that He is niṣkriya not because of the absence of any action, but because of the effortlessness with which he performs actions. All actions are seen to be tiresome in our experience. God's actions are not like that. He does not tire. So he is said to be niṣkriya, devoid of tiresome action. The creation of this universe by a single person is also not astonishing in His case. Because He is "*kārya-kāraṇa*" = He has all the powers of causality of all causes. He is *"sarva-ātma"*. That means even the existence of the prime cause *prakṛti* [material nature] depends on Him. He is also "*vyatrikta*", different from any person whom we see in this world. For a person like You, singularly creating the wonderful universe is not at all astonishing.

TEXT 6

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

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

SYNONYMS

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

TRANSLATION

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

Commentary by Śrīdhara Svāmi

परमेश्वरत्वेन स्तुत्वा प्रस्तुतावतारचरितमाह वेदानिति। तमसा दैत्यरूपेण तिरस्कृतानपनीतान्। ना च तुरंगश्च नृतुरंगौ तद्रूपो विग्रहो यस्य । कवये ब्रह्मणे। तदर्थमवितथेहिताय सत्यसंकल्पाय ॥

Having praised the Supreme God, the story of the present incarnation is now narrated. You have the form of both a human being and a horse. *Kavaye* means "to Brahmā." The Vedas had been stolen away by a demon called Tamas. *Avitathehitā* means "whose wishes are never unfulfilled."

Commentary by Vīrarāghava

एवं विविधविचित्रशक्तिमत्त्वेन भगवन्तं स्तुत्वा अथैतदवतारप्रयोजनमाविष्कुर्वन्तो नमस्कुर्वन्ति वेदानिति । युगान्ते कस्मिंश्चिद्दैनंदिनप्रलये तमसा दैत्यरूपेण तिरस्कृतानपनीतान् वेदान् नृतुरङ्गविग्रहः ना च तुरङ्गश्च नृतुरययौ विग्रहो यस्य स नृतुरङ्गविग्रहः हयशिरोमूर्तिर्यो भगवान् अभियाचते कवये चतुर्मुखाय प्रत्याददे प्रत्यर्पितवान् तस्मै तेऽवि तथेहितायामोघचेष्टाय ते तुभ्यं नमः नमरकरोमीति ॥

Having praised Him, endowed with many wonderful powers, they now narrate the purpose for the present incarnation. "When the Vedas were stolen by a demon Tamas during the pralaya [devastation which takes place after each day of Brahmā] You took the form of a man-horse and retrieved the Vedas, returning them to Brahmā. Obeisances to You." [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

धर्मायेति पदस्याभिप्रायमाह वेदानिति । तमसा मधुनाम्ना दैत्येन तिरस्कृतानपहृतान् प्रत्याददे सृष्टौ दत्तान् पुनश्च तानेव दैत्यापहृतान् दत्तवानित्यर्थः । कवये ब्रह्मणे अवितथेहितायेत्यनेन भगवत इत्यस्यार्थ उक्तः । ऐश्वर्यादिगुणसामग्रीमत एव सत्यकर्मत्वोपपत्तेः ''अशक्ताः सत्त्वसृष्टौ हि मायासृष्टिं वितन्वते'' इत्यादेः ॥

Yugante means at the end of *pralaya*, in the first creation. *Tamasa* means the demon Madhu who is of *tamas* nature. "Obeisances to You having taken the Hayagrīva form, for having brought back the Vedas stolen by Madhu and handed them over to Brahmā." *Avitathehitā* means all his actions are true. This refutes the philosophy which says His actions are figments of *māyā* and so false. It is said in *Tantra Bhāgavatas*: "Persons with weak knowledge regard the creation as imaginary. How can there be a false thing in He who is always devoid of falsehood. Those who are not competent to create actual things, indulge in magic. Why should Hari, endowed with infinite splendid powers, indulge in false magic?"

Commentary by Viśvanātha Cakravartī

प्रस्तुतावतारचरित्रमाह वेदानिति ।तमसा दैत्यरूपेण तिरस्कृतान् अपनीतान् । ना च तुरङ्गश्च तद्रूपो विग्रहो यस्य सः कवये ब्रह्मणे तदर्थमवितथेहिताय सत्यसयल्पाय ॥

The story of the present incarnation is stated here. The Vedas are stolen by Tamas, a demon. "You brought them back for the sake of Brahmā bearing a combined human-horse form. *Avitathehitā* means one of truthful resolves.

Commentary by Śrīvaṁśīdhara

दैत्यरूपेण मधुनामकदैत्येन ॥

Daitya [demon] refers here to Madhu by name.

Commentary by Śukadeva

तमसा दैत्यरूपेण तिरस्कृतान् लोपितान् ना च तुरङ्गश्च नृतुरयौ तयोरिव विग्रहो यस्य सः, कवये चतुर्मुखाय यः आददे प्रत्यर्पितवान् तस्मै ते अवितथेहिताय सत्यचेष्टाय नमः ॥

You brought the Vedas back and handed them over to Brahmā. "Obeisances to You for these truthful actions."

Commentary by Śrī Giridhara Lāla

एवं विश्वोद्भवादिकारणत्वेन स्तुत्वा प्रस्तुतावतारचरित्तं प्रदर्शयन् प्रणमति-वेदानिति । युगान्ते प्रलये तमसा निद्रादोषेण तिरस्कृतान् ब्रह्मणो मुखतो विगलितान् सृष्टयादौ जातेन मधुदैत्येन हृतान् वेदान् यो भगवान् नृतुरङ्गविग्रहः ना च तुरङ्गश्च नृतुरयौ तद्रूपो विग्रहो यस्य तथाभूतः संस्तं दैत्यं हत्वा रसातलादानीय अभियाचते कवये ब्रह्मणे प्रत्याददे समर्पितवांस्तस्मै ते तुभ्यं नम इत्यन्वयः । पितामहस्याप्यशक्यं कार्यं कथं कृतवांस्तत्राह- अवितथेहितायेति, सत्यसयल्पायेत्यर्थः । सयल्पमात्रेण सृष्टयादिकर्तुः किमशक्यमिति भावः ॥

The story of the present incarnation is described. How is it that You could do what was not possible to do by even Brahmā? The answer is given by the word "*avitathehitāya*" which means Your resolves and actions are always truthful and thus never go away. It is not the same for Brahmā and others.

Commentary by Yādavārya

Bhadraśravās praises Him by narrating the story of this incarnation and offers his obeisances. *Yugante* means at the end of *pralaya*, during the first creation of the *kalpa*. "The *tamasa* demon, Madhu by name, stole the Vedas. You took a form which resembles both a human and a horse, killed the demon and took back the Vedas and returned them to Brahmā." *Avitathehitā* means whose acts are true. This refutes the opinion that his actions are false. The same word can also be interpreted as one whose wishes always come true.

TEXT 7

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते । तद्रूपग्रहणनिमित्तमुत्तरत्राभिधास्ये । तद्दयितं रूपं महापुरुषगुणभाजनो महाभागवतो दैत्यदानवकुलतीर्थीकरणशीलाचरितः प्रह्लादोऽव्यवधानानन्यभक्तियोगेन सह तद्वर्षपुरुषैरुपास्ते इदं चोदाहरति ॥ ७ ॥

hari-varṣe cāpi bhagavān nara-hari-rūpeṇāste; tad-rūpa-grahaṇa-nimittam uttaratrābhidhāsye; tad dayitaṁ rūpaṁ mahā-puruṣa-guṇa-bhājano mahā-bhāgavato daitya-dānava-kula-tīrthīkaraṇa-śīlā-caritaḥ prahlādo 'vyavadhānānanya-bhakti-yogena saha tad-varṣa-puruṣair upāste idaṁ codāharati.

SYNONYMS

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 Nṛsiṁhadeva; *āste*—is situated; *tat-rūpa-grahaṇa-nimittam*—the reason why Lord Kṛṣṇa (Keśava) assumed the form of Nṛsiṁha; *uttaratra*—in later chapters; *abhidhāsye*—I shall describe; *tat*—that; *dayitam*—most pleasing; *rūpam*—form of the Lord; *mahā-puruṣa-guṇa-bhājanaḥ*—Prahlāda Mahārāja, who is the abode of all the good qualities of great personalities;

mahā-bhāgavataḥ—the topmost devotee; *daitya-dānava-kula-tīrthī-karaṇa-śīlā-caritaḥ*—whose activities and character were so exalted that he delivered all the Daityas (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 Gosvāmī continued: My dear King, Lord Nṛsiṁhadeva resides in the tract of land known as Hari-varṣa. In the Seventh Canto of Śrīmad-Bhāgavatam, I shall describe to you how Prahlāda Mahārāja caused the Lord to assume the form of Nṛsiṁhadeva. 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 Nṛsiṁhadeva is very dear to this exalted personality. Thus Prahlāda Mahārāja, along with his servants and all the denizens of Hari-varṣa, worships Lord Nṛsiṁhadeva by chanting the following mantra.

Commentary by Śrīdhara Svāmi

उत्तरत्र प्रह्लादचरित्रे । महापुरुषस्य गुणानां भाजन आश्रयः । दैत्यदानवकुलस्य तीर्थीकरणं शीलमाचरितं च यस्य । फलसंकल्पेन व्यवधानशून्यश्चासावनन्यश्चाव्यभिचारी यो भक्तियोगस्तेनोपास्ते सेवते ॥

Described below means in the story of Prahlāda. He is a receptacle of the virtues of noble men, whose behavior is a model for all Daityas and Dānavas. Prahlāda serves God with a devotion which is continuous and not accompanied by any desire for reward. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha]

Commentary by Vīrarāghava

अथ हरिवर्षे मेरोर्दक्षिणे उपास्योपासकोपासनाप्रकारानाह । हरिवर्षे चेति । नरहरिरूपेण नृसिंहरूपेणास्ते सन्निहितो भवति तन्नृसिंहरूपपरिग्रहे निमित्तमुत्तरत्र सप्तमस्कन्धे वक्ष्यामः । तत्प्रियतमं रूपं प्रह्लादस्तद्वर्षपुरुषैः सहाव्यवधानानन्यभक्तियोगेन अव्यवधानः अविच्छिन्नः विघ्नानुपहतः अनन्यः न विद्यतेऽन्यत्फलं यस्य सोऽनन्यः प्रयोजनान्तररहितः तेन भक्तियोगेन उपास्ते आराधयतीत्यर्थः । प्रह्लादं विशिनष्टि महापुरुषो भगवांस्तस्य ये गुणास्तेषां भाजनमाश्रयः भगवद्गुणसमानगुणक इत्यर्थः, महाभागवतो भागवतश्रेष्ठः दैत्यानां दानवानां च यत्कुलं तत्पवित्रीक्रियतेऽनेनेति दैत्यदानवकुलतीर्थीकरणम् एवंभूतं शीलमाचरितं शीलरूप आचारो यस्य । यद्वा उक्तविधं शीलं सद्वृत्तिः शौचाचमनसंध्योपासनादिरूपमाचरितम् आचारो यज्ञदानहोमादिरूपश्च यस्य इदं वक्ष्यमाणमुदाहरति जपति ॥

The details of worship in Hari-varṣa, lying south of Meru, is stated here.

He is there in the form of Nṛsiṁha. The reason for taking this form will be stated later in the Seventh Canto. Prahlāda, along with the people there, offers his worship with an unswerving, uninterrupted and artless devotion. Prahlāda's greatness is described: he is endowed with virtues similar to those of God, the Mahāpuruṣa; he is a great devotee; the clans of Daityas and Dānavas are sanctified by his behavior and actions; he chants the following *mantra*. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

वीर्यशौर्यादयो भक्तिज्ञानादयो वा महापुरुषगुणास्तेषां भाजनं पात्रं महापुरुषगुणभाजनः पुल्लिङ्गस्तु छान्दसः, तान् भजतीति वा प्रकृष्टो ह्लादः शान्त्यादिगुणो यस्य स तथा दैत्यदानवकुलस्य तीर्थीकरणं शीलं बालचरितं च यस्य स तथा फलकामलक्षणव्यवधानरहितश्चानन्यः असदृशभक्तियोगस्तेन ॥

Ananya bhakti-yoga means a devotion which is not directed towards any one except Hari.

Commentary by Viśvanātha Cakravartī

उत्तरत्र । सप्तमस्कन्धे तीर्थीकरणं शीलमाचारश्च यस्य सः ज्ञानकर्माद्यमिश्रत्वादव्यवधानः अन्यदेवोपासनासाहित्याभावादनन्यश्च यो भक्तियोगस्तेन ॥

Uttaratra means in the Seventh Canto. Prahlāda's behavior and actions sanctify others. *bhakti-yoga* is direct as it is not mixed with *jñāna* or *karma*. It is *ananya* (unique), as it is not coupled with the worship of other demigods.

Commentary by Śrīvaṁśīdhara

नरहरिरूपेण नृसिंहरूपेण । उत्तरत्र प्रह्लादचरित्रे सप्तमस्कंधे । भाजन इह पुंस्त्वमार्षम् । महापुरुषगुणा वीर्यशौर्यादयो भक्तिज्ञानादयो वा । प्रकृष्टो ह्लादः शांत्यादिगुणो यस्य स तथा । इदं वक्ष्यमाणम् ॥

Narahari = Nṛsiṁha. Prahlāda's story will be narrated in the Seventh Skandha [Canto]. Valor, heroism, knowledge and devotion are virtues of noble people. The word *Prahlāda* means who is endowed with great virtues like contentment and bliss.

Commentary by Śukadeva

उत्तरत्र सप्तमे स्कन्धे, दयितं प्रियतमम् । महापुरुषगुणभाजनः सद्गुणाश्रयः दैत्यदानवकुलस्य तीर्थीकरणं शीलमाचरितं च यस्य सः अव्यवधानः निरन्तरश्चासावनन्योऽव्यभिचारी च यो भक्तियोगस्तेन उपास्ते आराधयति ॥

Mahā-puruṣa-guṇa-bhājanaḥ = virtuous. Prahlāda's character and actions sanctify the clans of Daityas and Dānavas. *Avyavadhāna* = constant. *Ananya* = unswerving. "He worships You with such *bhakti-yoga*."

Commentary by Śrī Giridhara Lāla

हरिवर्षखण्डे भगवदुपासनं दर्शयति-हरिवर्षे चेति । हरिवर्षे चापि भगवान् हरिरूपेणास्ते तदपि तमात्मनः प्रियतमं रूपमव्यवधानानन्यभक्तियोगेन तद्वर्षपुरुषैः सह प्रह्लाद उपास्ते, इदं च मन्त्रस्तोत्रादिकमुदाहरति जपतीत्यन्वयः । तत्र भक्तेरव्यवधानत्वं निरन्तरत्वमनन्यत्वं फलाभिसन्ध्युपाधिराहित्यं बोध्यम् । नन्वेवं स्वरूपं केन निमित्तेन भगवता धृतमिति वीक्षायामाह-तद्रूपेति, तथाभूतस्वरूपग्रहणस्य निमित्तमुत्तरत्र सप्तमस्कन्धेऽभिधास्ये कथयिष्यामीत्यर्थः । ननु दैत्यकुलोत्पन्नस्य प्रह्लादस्य कथमेवंविधा भक्तिः सम्भवतीत्याशयायामाहह्लह्लमहापुरुषेति । दैत्यकुलोत्पन्नत्वेऽपि महापुरुषाणां ये गुणाः करुणामैत्र्यादयस्तेषां भाजनः पात्रम् । एवं गुणभाजनत्वेऽपि हेतुःह्लह्लहरावभक्तस्य कुतो महद्गुणा इति वक्ष्यमाणत्वादनेकजन्मानुष्ठिता भक्तिरेवेत्यभिप्रेत्याह-महाभागवत इति । अत एव दैत्यदानवकुलानामन्येषामपि तीर्थीकरणं शीलमाचरितं च यस्य तथाभूतः ॥

The worship in Hari-varṣa-khaṇḍa is stated here. How is it that Prahlāda had so much of devotion in spite of being born in the Daitya family? The answer is that he was endowed with the virtues of great men and birth is of no consequence. He has been practicing this devotion from various previous births. Otherwise how can there be such virtues?

Commentary by Śrī Bhagavatprasādācārya

अथ मेरोर्दक्षिणदिग्वर्तिनि हरिवर्षे उपास्योपासकोपासनाप्रकारानाह । हरिवर्षे चेति । हरिवर्षे चापि हरिवर्षाख्याखण्डेऽपि, भगवान् नरहरिरूपेण नृसिंहरूपेण, आस्ते अतिसंनिहितो भवति । तच्च तद्रूपं च तस्य ग्रहणं तस्मिन् यन्निमित्तं तत् उत्तरत्र सप्तमस्कन्धे अभिधास्ये वक्ष्यामि । दयितं प्रह्लादस्यातिप्रियं, तत् रूपं तद्वर्षपुरुषैः, हरिवर्षखण्डवासिनरैः सह, महापुरुषो भगवांस्तस्य ये गुणास्तेषां भाजनमाश्रयः भगवद्गुणसमानगुणक इत्यर्थः । महाभागवतो भागवतश्रेष्ठः । दैत्यानां दानवानां च यत्कुलं तत्तीर्थीक्रियते पवित्रीक्रियते आभ्यां तथाभूते शीलाचरिते यस्य सः, सद्वृत्तिः सदाचारश्चेत्यर्थः । प्रह्लादः, अव्यवधानः फलसंकल्परूपव्यवधानशून्यश्चासावनन्यः प्रयोजनान्तररहितश्च यो भक्तियोगस्तेन, उपास्ते सेवते । इदं वक्ष्यमाणं च उदाहरति जपति ॥

Avyavadhāna = without the defective desire to enjoy the rewards of worship. *Ananya* = having no other desire.

Commentary by Yādavārya

Narahari means *Nṛsiṁha*. *Uttonatra* means in the Seventh Canto. *Priya* means dear to his devotees. Brahmā and others are *Mahāpuruṣas*—great persons. Hari-bhakti and others are their *guṇas* [qualities]. One who is endowed with (bhajana), the virtue of great persons is *mahā-puruṣa-guṇa-bhājanaḥ*. Prahlāda is one such. His character and actions sanctify the families of Daityas and Dānavas. *Avyavadhāna* = not obscured by the desire for reward. *Ananya* means this devotion is not directed towards any one else except God. Prahlāda worships Nṛsiṁha along with others who live there, with such a *bhakti-yoga*.

TEXT 8

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

oṁ namo bhagavate narasiṁhāya namas tejas-tejase āvir-āvirbhava vajra-nakha vajra-daṁṣṭra karmāśayān randhaya randhaya tamo grasa grasa oṁ svāhā; abhayam abhayam ātmani bhūyiṣṭhā oṁ kṣraum.

SYNONYMS

om—O Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *nara-siṁhāya*—known as Lord Nṛsiṁha; *namaḥ*—obeisances; *tejaḥ-tejase*—the power of all power; *āviḥ-āvirbhava*—please be fully manifest; *vajra-nakha*—O You who possess nails like thunderbolts; *vajra-daṁṣṭra*—O You who possess teeth like thunderbolts; *karma-āśayān*—demoniac desires to be happy by material activities; *randhaya randhaya*—kindly vanquish; *tamaḥ*—ignorance in the material world; *grasa*—kindly drive away; *grasa*—kindly drive away; *om*—O my Lord; *svāhā*—respectful oblations; *abhayam*—fearlessness; *abhayam*—fearlessness; *ātmani*—in my mind; *bhūyiṣṭhāḥ*—may You appear; *om*—O Lord; *kṣraum*—the bīja, 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 fruitive activity in this material world. Please appear in our hearts and drive away our ignorance so that by Your mercy we may become fearless in the struggle for existence in this material world.

Commentary by Śrīdhara Svāmi

तेजसामपि तेजसे । आविराविः अतिप्रकटो भव वीप्सा वा । कर्माशयान्कर्मवासनाः । कर्माश्रयानिति पाठे रागादीन् रंधय निर्दह । भूयिष्ठाः भूयाः ॥

"You are the most effulgent of all luminaries. Be manifest. Burn up our desires."

Commentary by Vīrarāghava

इदमादिष्टमेवाह ओमिति । ओं भगवच्छब्दार्थो पूर्ववत् तेजसामपि तेजसे तेजोऽन्तरैरप्रकाश्याय सर्वतेजसां प्रकाशायेत्यर्थः । तथा च श्रुतिः ''न तत्र सूर्यो भाति न चन्द्रतारकम् । नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।'' इति कठवल्लीष्वाम्नायते, तद्रूपमेव चाथर्वणे परं ब्रह्माधिकृत्य श्रूयते । अतोऽत्र परं ब्रह्मत्वं विवक्षितम् । आविराविर्भव आविर्भवाविर्भव । आविःशब्दो निपातः प्राकट्यद्योतकः, तस्य द्विर्वचनं पुनः

पुनः प्रकटीभवेत्यर्थः । अत्र वज्रवदप्रतिहतनखदंष्ट्रेति सम्बोधनं कर्माशयान् कर्मवासनाः रन्धय रन्धय निर्दहेति द्विर्वचनं ये भूयिष्ठा बहुलास्तान् कर्माशयानित्याशयविशेषणमध्याहारेणेति बोध्यम् । आत्मने मह्यमभयं भयप्रतिभटं यथा तथाविर्भवेत्यनुषङ्गः। यद्वा भूयिष्ठा इति विभक्तिप्रतिरूपकमतङ्गं भूयसार्थकं भूयः अभयमाविर्भवेत्यर्थः । अथवाभयं यथा भयाभावं यथा तथा भूयिष्ठाः भूयांसोऽभयं बहुला वयं भवामेत्यर्थः ॥

He is the most shining of all luminaries. He is not illumined by any other light. "Be manifest to us. Your nails and teeth are as sharp and strong as the diamond. Burn up our *karma-āśayāns* (material desires). Be kind to us so that we will get rid of our fears."

Commentary by Vijayadhvaja Tīrtha

सूर्यादितेजोऽभ्यधिकतेजोरूपाय तमो दैन्यमज्ञानं वा ग्रस संहर भूयिष्ठादित्यं भावय ॥

Tejastejase = who is more refulgent than Sūrya and other luminaries. *Tamograsa* = dispel our ignorance. *Karmāshaya* = desires. Be kind towards us so that we will be fearless.

Commentary by Viśvanātha Cakravartī

तेजसामपि तेजसे । कर्माशयान् कर्मवासनाः । कर्माश्रयानिति पाठे रागादीन् रन्धय निर्दह अभयं यथा स्यात्तथा आत्मनि मन्मनसि भूयिष्ठाः भूयाः ॥

You are the effulgence of the effulgence. "*Karmāshaya*" means the remnants of *karma*. If the reading is *karmāshrayan* then it means desires and other such things. *Randhaya* means burn them down. Be present in my mind so that I will have no fear.

Commentary by Śrīvaṁśīdhara

आत्मनि मन्मनसि । ''क्ष्रौम्'' इति नृसिंहबीजम् इति बीजकोशे । ''बीजं देवस्य मूर्त्तिर्हि तत्स्मृतेः स प्रसीदति'' इति तांत्रिकसिद्धांतानुसारेणात्र तानि लिखितानीति ज्ञेयम् । महारोगाद्युपद्रवेऽस्य जपो झटिति सिद्धिः ॥

Ātmani = in my mind. The chanting of this *mantra* gives quick results in the case of deadly diseases.

Commentary by Śukadeva

तेजस्तेजसे तेजसामपि तेजसे ''यमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति'' इति श्रुतेः । आविराविर्भव प्रकटो भवेत्यर्थे द्विरुक्तिराविर्निपातस्य, हे वज्रनख ! हे वज्रदंष्ट्र कर्माशयान् कर्मवासनाः रन्धय रन्धय निर्दह निर्दह तमोऽज्ञानं ग्रस आत्मनि अभयमभयं भूयिष्ठाः भूयात् । मन्त्रस्य आदौ मध्ये अन्ते च बीजानि मङ्गलाद्यर्थानि ॥

Vajranakha, *vajra-daṁṣṭra* = whose nails and canine teeth are sharp like diamonds. *Tamas* = ignorance.

Commentary by Śrī Giridhara Lāla

इमं मन्त्रं जपति-ओं नमो भगवते नरसिंहायेति । किमर्थं नमस्कारोऽपि तत्राह-हे वज्रनख वज्रदंष्ट्र त्वमाविराविर्भव प्रकटो भव। वीप्सा आदरार्था। प्रकटीभूय किं कार्यमिति वीक्षायामाहह्लह्लकर्माशयान् जन्ममरणाद्यनेकविधहेतुभूताः कर्मवासना रन्धय रन्धय दह दह । ननु कर्मवासनामूलभूतस्याज्ञातस्य विद्यमानत्वे कथं तासां सर्वथा निरासः सम्भवति एकदा, तन्निरासेऽपि मूलसत्त्वे पुनरुत्पत्तिसम्भवादित्याशययाहह्लह्लतमो ग्रसेति, तमः सर्वमूलभूतमज्ञानं दूरीकुर्वित्यर्थः । तेन चात्मनि जीवे भयमभयं यथा स्यात्तथा त्वं भूयिष्ठाः भूयाः । उभयत्र वीप्साऽऽवश्यकत्वद्योतनार्था । नन्वज्ञाननिरासं कर्त्तुं मया कथं शक्यते इत्याशयय सम्बोधनाभ्यां द्योतितमपि तत्सामर्थ्यं पुनर्नमस्कारपूर्वकमाहह्लह्लनम इति, तेजसां तमोनिरासकानामग्न्यादीनामपि तेजसे प्रकाशनशक्तिरूपाय नम इत्यर्थः । नमस्कारावृत्तिराग्रहद्योतनार्था । 'यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्' इति सिद्धान्तमङ्गीकृत्य तेजस्तेजस्त्वे हेतुमाह-भगवत इति ॥

The *mantra* is stated: How will I be competent to destroy the ignorance? The answer is given by the word "*tejasam tejase.*" You give the illuminating power to all the luminaries. So you are able to do that.

Commentary by Śrī Bhagavatprasādācārya

इदमादिष्टमेवाह । ॐमिति । ओंभगवच्छब्दार्थो पूर्ववत् । तेजसामपि तेजस्तस्मै, तेजोन्तरैरप्रकाश्याय सर्वतेजसां प्रकाशकाय चेत्यर्थः । तथा च न तत्र सूर्यो भाति इत्यादिना कठवल्लीष्वाम्नायते । नरसिंहाय नमो नमः । हे वज्रनख हिरण्यकशिपूरोदारणाय वज्रवत्संपादितनख, आविराविर्भव पुनः पुनः प्रकटीभव । हे वज्रदंष्ट्र कटकटाचरणेन दैत्यवृन्दमानसे भयोत्पादनाय संपादितवज्रसमानदंष्ट्र, कर्माशयानस्माकमनादिकालसंभूता वासनाः, रन्धय रन्धय निर्दह निर्दह । कर्माश्रयानिति पाठे रागादीनित्यर्थः । ॐ क्ष्रौम् हे ॐकारविशिष्ट, क्ष्रौम्बीजोपास्य, तमोऽस्माकमनाद्यज्ञानं ग्रस ग्रस । अज्ञाननिवृत्तिं कुरु कुर्वित्यर्थः । किं बहुना, आत्मनि अस्माकमन्तःकरणे, अभयं कालकर्मादिजभयरहिततां, स्वाहा देहीत्यर्थः । भूयिष्ठाः निर्भये नो मानसे सदा तिष्ठेत्यर्थः ॥

Vajranakha, *vajra-daṁṣṭra* = you have got diamond like nails and teeth for the sake of frightening the Asuras. You are to be worshipped (upāsya) by the Bījākṣaras. Always stay in our fearless minds.

Commentary by Yādavārya

Tejas tejase = whose brightness exceeds the brightness of the sun and other shining bodies. *Aviravih* = become more and more manifest or become manifest everyday. *Karma* is sin and merit. *Asaya* is mind. "Burn them down. *Tamo grasa*. Dispel our ignorance."

TEXT 9

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ।

मनश्च भद्रं भजतादधोक्षजे
आवेश्यतां नो मतिरप्यहैतुकी ॥ ९ ॥

svasty astu viśvasya khalaḥ prasīdatāṁ
dhyāyantu bhūtāni śivaṁ mitho dhiyā
manaś ca bhadraṁ bhajatād adhokṣaje
āveśyatāṁ no matir apy ahaitukī

SYNONYMS

svasti—auspiciousness; *astu*—let there be; *viśvasya*—of the entire universe; *khalaḥ*—the envious (almost everyone); *prasīdatām*—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; *bhadram*—calmness; *bhajatāt*—let it experience; *adhokṣaje*—in the Supreme Personality of Godhead, who is beyond the perception of mind. intelligence and senses; *āveśyatām*—let it be absorbed; *naḥ*—our; *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.

Commentary by Śrīdhara Svāmi

विश्वस्य स्वस्तिप्रार्थने खलस्यापि भवेत्तच्च सासधुपीडां विना न स्यात् । अन्योन्यममंगलं ध्यायतां च भूतानामन्योन्यघातं विना न भवेदित्याशंक्याह । खलः प्रसीदतां प्रसीदतु क्रौर्यं त्यजतु । भूतानि च मिथः शिवमेव ध्यायंतु । तेषां मनश्च भद्रमुपशमादिकं भजतु । नोऽस्माकमपि मतिरपिशब्दाद् भूतानां च मतिरहैतुकी निष्कामा सती ॥

If the welfare of the world is prayed for, the welfare of the wicked is also as good as prayed for. And that does not happen without harming the good. So it is said, "let even the wicked become propitious. Let them shed their cruelty and let all animals wish good only for others. Let their minds become tranquil. Let our minds and the minds of all other humans and creatures be devoid of desire."

Commentary by Vīrarāghava

श्लोकानाह स्वस्तीति । विश्वस्य जगतः स्वस्ति मङ्गलं भूयात् । ननु विश्वस्य स्वीस्तप्रार्थने खलस्यापि भवेत्तच्च साधुपीडां विना न स्यादन्योऽन्यमङ्गलं ध्यायतां भूतानां परस्परं घातं विना न भवेदित्याशङ्क्याह । खलः प्रसीदतां खलो दुर्मतिः प्रसन्नो भवतु क्रोधादिकं परित्यज्य

सुमतिर्भवत्वित्यर्थः । भूतानि मिथः परस्परं केवलं शिवमेव धिया सुमत्या ध्यायन्तु तेषां भूतानां मनश्च भद्रमुपशमादिकं भजतु जोऽस्माकं मतिरपिशब्दाद् भूतानां च मतिः अहैतुकी फलाभिसंधिरहिता सत्यधोक्षजे भगवत्यावेश्यतामावेशिता भवतु । भगवत्प्रवणा भवत्वित्यर्थः ॥

Let the wicked abandon their bad thoughts and anger and become endowed with good thoughts. Let all beings think of the welfare of others only. Let our minds be free from desires for the fruit of our actions. Let our minds be fixed in Adhokṣaja. This will achieve everything. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

विश्वस्यार्थे स्वस्त्यस्तु नृसिंहः प्रसीदतां हे हरिवर्षजनाः ! भद्राण्युद्दिश्य नृहरिं ध्यायन्तु । शिवं नित्यशुद्धं मनोधिया शास्त्रमननेन उपासनालक्षणध्यानेन च मनश्च भद्रं सकलमङ्गलरूपं हरिं भजतात् नोऽस्माकं मतिरप्यधोक्षजे आविश्यताम् अहैतुकी फलाभिसन्धिरहिता ॥

May Nṛsiṁha be pleased indeed. *Śiva* is Nṛsiṁha only. The scriptures say that which is devoid of grief and has only bliss is called Śiva. *Ahaitukī* means without the desire of a reward; let the mind meditate on Nṛsiṁha.

Commentary by Jīva Gosvāmi

That the Bhadraśravās perform the worship with great devotion is stated here. In their samādhi [transcendental absorption], they concentrate their minds on the only thing, God, and try to see Him. Nothing is astonishing because of His wonderful powers which are beyond our grasp. It is said that Prahlāda performs the worship with bhakti, which is of the nature of *vīra, karuṇa* and *śānta rasas*.

Commentary by Viśvanātha Cakravartī

मन्त्रं जपित्वा प्रार्थयते स्वस्तीति । विश्वस्य स्वस्तिप्रार्थने खलस्यापि भवेत् । तच्च साधुपीडां विना न स्यादित्यत आह । खलः प्रसीदतां क्रौर्यं त्यजतु, साधुमपीडयतामपि परस्परवैराणां भूतानां परस्परघातं विना स्वस्ति न भवेदित्यत आह ध्यायन्त्विति । तदपि विषयासक्तिमतां विषयभोगं विना स्वस्ति न स्यादित्यत आह मनश्चेति । भद्रमनासक्ति तदपि भक्ति विना भद्रमप्यभद्रमेवेत्यत आह । अधोक्षजे श्रीकृष्णे नो मत्सहितानां विश्वेषामेव मतिरहैतुकी निष्कामा सती आवेश्यतामधोक्षजेनैवेत्यर्थः । अत्र अद्यैवेति युगपदिति पदोपन्यासाभावात् क्रमेण कालतः प्रह्लादवाञ्छितं भगवान् सम्पादयिष्यत्येव । न च तर्हि सर्वमुक्तौ ब्रह्माण्डानां शून्यत्वप्रसङ्ग इति वाच्यम् । जीवशक्तिमायाशक्त्योर्नित्यत्वात्तदा तदैव तावतामनन्तानामन्येषां जीवानां प्रसवादिति॥

Having chanted the *mantra*, the prayer is offered. The welfare of the world includes the welfare of the wicked also. The welfare of the wicked implies harming the good. So it is prayed: "Let the wicked also shed their cruelty. There cannot be any welfare if there is enmity between persons. So it is prayed, let all creatures think about their personal pleasures. So it is prayed, let the mind become detached from the world and attached to God. God will

grant whatever Prahlāda asks for in due course of time. If everyone gets *mokṣa* [liberation], there is no fear of the world coming to an end. As the *jīvaśakti* and *mayaśakti* are eternal, many, many *jīvas* come to the world at the same moment. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śrīvaṁśīdhara

मंत्रं जपित्वा प्रार्थयते-तच्च स्वलस्य स्वस्ति च साधूनां पीडां कृत्वैव भवति नान्यथेति भावः । अमंगलमभद्रं न भवेत्स्वस्ति न स्यादिति । ननु विषयासक्तिमतां विषयत्यागं विना स्वस्ति न स्यादित्यत आह मनश्चेति । भद्रमनासक्तिं तदपि भक्तिं विना भद्रमप्यभद्रमेवेति चेदाह-अधोक्षजे श्रीकृष्णे नो मत्सहितानां विश्वेषामेव मतिरहैतुकी निष्कामा सती आवेश्यतामधोक्षजेनैव स्वदयालुतयेत्यर्थः । अत्राधैवेति युगपदिति पदोपन्यासाभावात्क्रमेण कालतः प्रह्लादवांछितं भगवान्संपादयिष्यत्येव । न च तर्हि सर्वमुक्तौ ब्रह्मांडानां शून्यत्वप्रसंग इति वाच्यं, जीवशक्तिमायाशक्त्योर्नित्यत्वात्तदैव तेषामनंतानां जीवानां प्रसवादिति विश्वनाथः ॥

Prahlāda chants the *mantra* and prays. The well being of wicked people results only in harming the good. "Let there not be any inauspicious thing. Let everything be auspicious. Let the mind shed its attachment to various objects. This will not happen without devotion. So let Śrī Kṛṣṇa Himself be kind enough to place our minds only in Him.

God will bestow on Prahlāda whatever he has asked for, in the course of time, because there is no word like "today" or "now" in the prayer. This is what Viśvanātha [Viśvanātha Cakravartī] says.

Commentary by Śukadeva

स्वलः प्रसीदतां खलतां त्यजतु भूतानि शिवं मङ्गलं परस्परं ध्यायन्तु तेषां मनः भद्रं कल्याणं भजताद्भजतु नोऽस्माकं मतिः अहैतुकी फलाभिसन्धिरहिता सती अधोक्षजे त्वय्येव आवेश्यतां प्रविष्टा भवतु ॥

"Let even the wicked discard their wickedness. Let all animals contemplate the welfare of others. Let our minds have artless devotion and be absorbed in You."

Commentary by Śrī Giridhara Lāla

स्वयं भगवन्तं प्रार्थयमान एवं भगवान् सदा प्रार्थनीयो युष्माभिश्चैवं वर्तितव्यमिति दैत्यानपि शिक्षयति-स्वस्तीति षड्भिः । विश्वस्य सर्वस्य जगतः स्वस्ति मङ्गलमस्तु । ननु सर्वस्य मङ्गलं प्रार्थितं तत्कथं स्यात् खलस्यापि तन्मध्यपातित्वेन तन्मङ्गलस्य साधुपीडां विनाऽसम्भवात् । परस्परममङ्गलं ध्यायतां प्राणिनामन्यतरमङ्गलस्यान्यतरामङ्गलं विनाभूत्वादिति चेत्, सत्यम्, जीवैरेवं सर्वमङ्गलकरणमशक्यमपि तव सर्वान्तर्यामिणस्तत्सुकरत्वात् । कथमिति वीक्षायां तत्प्रकारमाह-खल इति । साधुस्तु शान्तचित्तत्वान्न कस्याप्यमङ्गलं चिन्तयति, किन्तु खल एव तदमङ्गलं ध्यायति, अतः सः प्रसीदतां क्रौर्यं त्यजतु । सर्वाण्येव भूतानि मिथः परस्परं शिवं मङ्गलं ध्यायन्तु । शान्तिं विना कथमेवं स्यादित्याशययाह-तेषां सर्वेषां मनश्च भद्रमुपशमं भजतु । तथा नोऽस्माकं सर्वेषां मतिरप्यहैतुकी निष्कामा सती अधोक्षजे त्वयि त्वया आवेश्यताम् । एवं विश्वस्य स्वस्ति स्यादिति॥

The welfare of the wicked person cannot happen without harming the

good. Then how is that welfare prayed for? True, the *jīvas* cannot bring about this welfare. But God can. It is not necessary that the welfare of one is based on the harm of another. The good never think of harming others. "Let the wicked also shed their cruelty and think about the welfare of others, then the welfare of all is achieved."

Commentary by Yādavārya

Let there be welfare for the world. *Khala* means Nṛsiṁha who is like a *khala* to the wicked. Let Him be auspicious to the world. Dear people, meditate on Nṛsiṁha who is *śiva*—blissful, knowledgeable (*manaḥ*) and auspicious (*bhadra*). For that purpose let our minds also become auspicious, let our minds become absorbed on Adhokṣaja, without desiring reward for any act done in His service."

TEXT 10

मागारदारात्मजवित्तबन्धुषु
सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।
यः प्राणवृत्त्या परितुष्ट आत्मवान्
सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः ॥ १० ॥

māgāra-dārātmaja-vitta-bandhuṣu
saṅgo yadi syād bhagavat-priyeṣu naḥ
yaḥ prāṇa-vṛttyā parituṣṭa ātmavān
siddhyaty adūrān na tathendriya-priyaḥ

SYNONYMS

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

TRANSLATION

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

consciousness, whereas others, who are too attached to material things, find advancement very difficult.

Commentary by Śrīdhara Svāmi

नः संगः क्वापि मा स्यात् यदि कथंचित्स्यात्तर्ह्यगारादिषु मा स्यात् किन्तु भगवत्प्रियेष्वेव । अगारादिसंगे दोषमाह य इति । इंद्रियप्रियो गृहाद्यासक्तः ॥

"Let us not be attached to anything. If there is going to be attachment, let it be for the devotees of the Lord and not for home and other things. For attachment to home and other things is dangerous." *Indriya-priya* means a person interested in his household affairs only.

Commentary by Vīrarāghava

मेति । नोऽस्माकं सङ्ग आसक्तिः क्वापि मा न स्यात् । यदि क्वापि कथंचित्स्यात्तर्ह्यगारादिषु न स्यात्किन्तु भगवत्प्रियेषु भागवतेष्वेव स्यात्तत्रागाराणि गृहाः भवत्वगारादिष्वप्यासक्तिस्तत्र को दोष इत्याशयायां भागवतसङ्गगृहादिसङ्गयोर्गुणदोषावाह । यः पुमानात्मवान् भगवत्प्रियसङ्गेन समाहितमनाः ग्राणवृत्त्या प्राणधारणमात्रोपयुक्तवस्तुपरिग्रहेण परितुष्टः यथा सिध्यति भगवत्कथाश्रवणाचार्योपसत्त्यादिप्रणाडद्या दूरादाशु मुक्तो भवति न तथा इन्द्रियप्रियः इन्द्रियपोषणप्रियः शब्दादिविषयप्रवणचित्तः सिध्यतीत्यर्थः ॥

Let us have no attachment. If there is going to be attachment let it not be with the home and other things. Let it be with those who are dear to God. The association with good people will pave the way for liberation. One who is attached to one's personal comforts does not achieve anything. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

मनआदेर्हर्येकविषयत्वे इत्थंभावलक्षणं साधनमाह मागारेति । गृहादिषु सययो मा भूत् यदि सङ्ग आवश्यकस्तर्ह्यस्माकं भगवत्प्रियेषु स्यात् । ननु गृहादिसययाभावे जीवनाभावेन देहपातलक्षणानर्थः स्यादिति तत्राह य इति । यः प्राणवृत्त्या प्राणधारणलक्षणजीवनस्थितिमात्रेण परितुष्टः स आत्मवान् वशीकृतमना अदूराच्छीघ्रं सिद्धयति, संसारमुक्तो भवति यथा मुक्तसङ्गस्तथेन्द्रियप्रियो मुक्तो न स्यादित्यर्थः ॥

It is stated here: "To achieve concentration of mind, renunciation (vairāgya) is required and for renunciation, the company of good people is the cause. Let us not be attached to wife and children. Let us be attached to good people only. The attachment to good people purifies the mind, enables one to study the śāstras, meditate, be subject to Hari's grace and get liberated. Attachment for wife and children drags him again and again into saṁsāra which is an ocean of miseries."

Commentary by Jīva Gosvāmi

मागारेति तदेवोपपादयति । यः प्राणेत्यादिलक्षणः स यथा सिध्यति तथेन्द्रियप्रियो न सिध्यति,

तदेवं तारतम्ये सत्यपि यदि नः सङ्गः स्यात् तदागारादिष्वन्येषु च सर्वथा मा स्यात् किन्तु भगवत्प्रियेषु स्यादेवेत्यर्थः । प्राणवृत्त्या क्षुतृण्मात्रशान्त्येत्यर्थः । आत्मवान् सङ्गरहितः ॥

A person who is attached to his senses does not attain the accomplishment which a non attached person attains. There is the gradation there. In spite of it, if there is to be attachment for us, let it be with those who are dear to God and let it not be with those who have all sorts of attachments.

Prāṇa-vṛttyā means contented with what little quenches one's thirst and hunger. *Ātma-vān* means a person who is not attached.

Commentary by Viśvanātha Cakravartī

अधोक्षजासक्तेश्च यद्यपि सत्सङ्गदुःसययौ साधकबाधकौ तदपि सत्सङ्गस्य प्राबल्यात् तस्मिन् सति दुःसङ्गः स्वत एवापयातीत्याह । मेति । नोऽस्माकं यदि भगवत्प्रियेषु सङ्गः स्यात्तदा अगारादिषु मैव स्यात् स्वत एव तेष्वासक्तिः शनैरपयास्यतीत्यर्थः । नन्वगारादिराहित्ये भोगासिद्धया क्लिष्टदेहः कथं वर्त्तेतेत्यत आह य इति । प्राणवृत्त्या भिक्षान्नादिभिरुदरपूर्त्त्यैव तुष्टः यत आत्मवान् धृतियुक्तः । अदूरादिति । इन्द्रियप्रियस्तु विल्मबेनैवेत्यर्थः । यद्वा यदि भगवत्प्रियेषु सङ्गः स्यात्तदा अगारादिषु सययो मास्तु । यतो युगपदुभयसङ्गे सति शीघ्रं न भगवन्तं प्राप्नोतीत्याह य इति । यद्वा अगारादिषु सययो मास्तु, युदि भगवत्प्रियेषु सङ्गः स्यात्तदैव । भगवत्प्रियसंगाभावे सति भक्त्यसिद्ध्या असंगस्य ज्ञानजनकस्यापि वैफल्यमेवेति भावः । ननु तर्ह्यलमसंगेन केवलः साधुसंग एव प्राथ्यर्तां, सत्यं तदपि असङ्गरहितः साधुसङ्गः शीघ्रफलप्रदो भवतीत्याह य इति । लब्धभगवत्प्रियसङ्गः किञ्च यदि सङ्गः स्यात्तदा अगारादिषु मा स्यात् किन्तु भगवत्प्रियेषु स्यादिति व्याख्याने असययादपि भगवत्प्रियसङ्गस्यापकृष्टत्वे व्यञ्जनयावगमिते भक्तिसिद्धान्तापगम उत्तरश्लोकार्थस्यासङ्गतिः 'तुलयाम लवेनापी' त्यादि वचनञ्च विरुद्धयत इत्याद्यबधेयम् ॥

The attachment for good people is stronger than the attachment for wicked people. So it removes the latter. If we have attachment for those who are dear to God, then attachment to the home and other things gradually vanishes. Even if there is no house, one can live on alms and continue to serve Him. Detachment is ineffective without attachment to good people for in that case non-attachment will be considered superior to the attachment, which is against the basic principle of *bhakti siddhanta*. Such thinking is even contradictory to many statements in the Bhāgavata.

Commentary by Śrīvaṁśīdhara

अधोक्षजासक्तेश्च यद्यपि सत्संगदुःसंगौ साधकबाधकौ तदपि सत्संगस्य प्राबल्यात्तस्मिन्सति दुःसंगः स्वत एवापयातीत्याह-मेति । नोऽस्माकं यदि भगवत्प्रियेषु संगः स्यात्तदागारादिषु मैव स्यात् । अत एव तेष्वासक्तिः शनैरपयास्यतीत्यर्थः । ननु अगारादिराहित्ये भोगासिद्धया क्लिष्टदेहः कथं वर्त्तेतेत्यत आह-य इति । भिक्षान्नादिभिरुदरपूर्त्त्यैव तुष्टः यत आत्मवान् धृतियुक्तः अदूरादिति । इंर्दियप्रियस्तु विलंबेनैवेत्यर्थः । यद्वा-यदि भगवत्प्रियेषु संगः स्यात्तदाऽगारादिषु संगो मास्तु । यतो युगपदुभयसंगे सति भक्त्यसिद्धयाऽसंगस्य ज्ञानजनकस्यापि वैफल्यमेवेति भावः । ननु तर्ह्यलमसंगेन केवलसाधुसंग एव प्राथ्यर्तां सत्यं तदपि असंगसहितः साधुसंगः शीघ्रफलप्रदो भवतीत्याह-य इति । लब्धभगवत्प्रियसंगः । किञ्च-यदि संगः स्यात्तदागारादिषु मा स्यात्किं तु

भगवत्प्रियेषु स्यादिति व्याख्यानेऽसंगादपि भगवत्प्रियसंगस्यापकृष्टत्वे व्यंजनयावगमिते भक्तिसिद्धांतापगम उत्तरश्लोकस्यासंगतिः । 'तुलयाम लवेनापि' इत्यादि वचनं च विरुध्यते इत्याद्यवधेयम् । प्राणवृत्त्या क्षुत्तृण्मात्रनिवृत्त्या अत्रेत्थं विचार्यं चुल्लीस्थाग्निस्तु कमंडलुजलमात्रेणैव शाम्यति दावाग्निस्तु जलघटकोटिभिरपि न शाम्यतीत्यतोऽतितृष्णाव्याप्तमनसां संगे तद्वत्तृष्णाषृद्धौ महाननर्थ एव स्याद्विरक्तसंगे तु तद्वद्वैराग्योत्पत्त्या क्षुद्वारकान्नशीतादिवारकवस्त्रमात्राप्त्यैव संतोषान्मनःस्थैर्येऽतीव सुखं स्यादिति ॥

"The company of good people is conducive to Adhokṣaja bhakti and the company of bad people is opposed to it. But the company of good people gradually destroys the company of bad people," is what is stated here. If we are attached to those who are dear to God, the attachment to family and home gradually disappears. Even if one has no home, he will be satisfied through receiving alms because the mind becomes courageous by God consciousness. He will accomplish his desire very soon, whereas for a person attached to his family, it takes a very long time. Or it may be explained like this: "If there is going to be attachment with those who are dear to God, let there be no attachment to any worldly objects, for a simultaneous attachment to both is detrimental to devotion." So detachment which generates "knowledge" will also go in vain. So detachment to other things, coupled with attachment to good people, is what should be prayed for. Attachment to good people is always superior to non-attachment to worldly objects. Otherwise the main tenet of *bhakti siddhanta* will be at stake. Such a devotee will be content with minimum food for keeping his body functioning.

Commentary by Śukadeva

प्राणवृत्त्या यथालाभेन ॥

Prāṇa-vṛttyā = what is obtained without effort.

Commentary by Śrī Giridhara Lāla

किञ्च नोऽस्माकं सर्वेषां प्राणिनां क्वापि सङ्ग आसक्तिर्मा स्यात् । यदि कथञ्चित्सङ्गः स्यात्तर्हि अगारो गृहं दाराः स्त्रिय आत्मजः पुत्रः वित्तं धनं बन्धवः सम्बन्धिनस्तेषु मा स्यात् किन्तु भगवत्प्रियेषु भगवद्भक्तेष्वेव स्यात् । ननु गृहाद्यासक्त्या विषयभोगजन्यं सुखं स्यादपि भक्तसङ्गेन किं स्यादिति चेत् न, वैपरीत्यादित्याशयेनोभयत्र गुणदोषनिर्णयमाह-य इति । यो भगवद्भक्तसङ्गेन विषयानासक्तः केवलं प्राणवृत्त्या प्राणादिस्थितिहेत्वाहारमात्रेण परितुष्ट आत्मवान् देहादिसययातं वशीकृत्य भगवद्भजनपरायणः स यथा अदूरात् शीघ्रमेव सिद्धयति संसारदुःखाद्विमुक्तः सन् परमानन्दमनुभवति तथेन्द्रियप्रिय इन्द्रियतर्पणार्थं गृहादिविषयासक्तो न सिद्धयति किन्तु सदा दुःखमेवानुभवति ॥

The attachment to children and wife bring us happiness. What will the attachment to those who are dear to God achieve, it cannot achieve any happiness? The reply is: "It is the contrary which is true. The attachment to great devotees brings eternal happiness and the attachment to wife and children bring never-ending misery."

Commentary by Śrī Bhagavatprasādācārya

मागारेति । नोऽस्माकं सङ्गः क्वाप्यासक्तिः मा न भवतात् । यदि क्वापि कथंचित्सङ्गः स्यात्तर्ह्यपि, अगारं गृहं च दाराः स्त्री च आत्मजाः पुत्राश्च वित्तं धनं च बन्धवश्च तेषु मा न स्यात् । किं तु भगवत्प्रियेषु भागवतेष्वेव स्यात् । यतः यः, आत्मवान्सर्वकालं भगवद्ध्याननिष्ठो भागवतः, प्राणवृत्त्या प्राणनपर्याप्तवृत्तिमात्रेण, अदूरात् क्षिप्रमेव, परितुष्टः सन्, सिद्ध्यति स्वसङ्गिनः सद्यः कल्याणसिद्धिप्रदो भवति । तथा इन्द्रियप्रिय इन्द्रियतर्पणप्रसक्तः दारादिः न सिद्ध्यति, प्रत्युत नारकव्यथासंसाधको भवतीत्यर्थः । अतः दारादिसययासक्तिं नश्चित्तादुन्मूलयित्वा स्वधर्मनिष्ठसत्प्रसक्तिं कारयेत्यर्थः । आजन्मवाञ्छितप्रदानसंपोषितो दारादीन्द्रियप्रियो जनोऽकिंचित्तां मन्वानः सन्नन्ते यमपुरमार्गादेशको जायते, प्राणवृत्तिप्रदानपूर्वमाराधितो भगवत्प्रियो भगवद्धाममार्गादेशको जायते, अतो नः सर्वकालं भगवत्प्रियसत्सङ्ग एव स्तादिति भावः ॥

"Let us not have any attachment. If there is to be attachment let it not be with home, wife, and so on. Let it be with those who are dear to God. The devotee will be contented with minimum things to lead his life and persons attached to him become accomplished souls very soon. Attachment to wife and others intent on sense gratification pave the way for the miseries of hell. One who is dear to God will lead the way to god. So let us be attached to those who are dear to God."

Commentary by Yādavārya

It is stated here: "It is *vairāgya* (renunciation) which is responsible for directing the mind and other senses towards Hari, and renunciation is achieved only in the company of good people. If we become attached to those who are dear to God, then the attachment for home and family will vanish." *"Ma bhut"* should not be interpreted as "let there not be." It should be interpreted as "there will not be." It is not the imperative form of the verb. It is the *aorist* form. Then the mind will think of auspicious things only. For that reason, let there be attachment to those who are dear to God. This is the central idea.

To the questions of how can one live without getting attached to the home and family, the reply is given stating the defects of such an attachment. He who is contented with minimum food and comforts that enable him to live will have his mind under his control and gets to see God (apanoksha mana) very soon. But one who is intent on pleasing his senses by consuming more than required will never accomplish this.

TEXT 11

यत्सङ्गलब्धं निजवीर्यवैभवं
तीर्थं मुहुः संस्पृशतां हि मानसम् ।
हरत्यजोऽन्तः श्रुतिभिर्गतोऽङ्गजं
को वै न सेवेत मुकुन्दविक्रमम् ॥ ११ ॥

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yat-saṅga-labdhaṁ nija-vīrya-vaibhavaṁ
tīrthaṁ muhuḥ saṁspṛśatāṁ hi mānasam
haraty ajo 'ntaḥ śrutibhir gato 'ṅgajaṁ
ko vai na seveta mukunda-vikramam

SYNONYMS

yat—of whom (the devotees); *saṅga-labdham*—achieved by the association; *nija-vīrya-vaibhavam*—whose influence is uncommon; *tīrtham*—holy places like the Ganges; *muhuḥ*—repeatedly; *saṁspṛśatām*—of those touching; *hi*—certainly; *mānasam*—the dirty things in the mind; *harati*—vanquishes; *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; *kaḥ*—who; *vai*—indeed; *na*—not; *seveta*—would serve; *mukunda-vikramam*—the glorious activities of Mukunda, the Supreme Personality of Godhead.

TRANSLATION

By associating with persons for whom the Supreme Personality of Godhead, Mukunda, is the all in all, one can hear of His powerful activities and soon come to understand them. The activities of Mukunda are so potent that simply by hearing of them one immediately associates with the Lord. For a person who constantly and very eagerly hears narrations of the Lord's powerful activities, the Absolute Truth, the Personality of Godhead in the form of sound vibrations, enters within his heart and cleanses it of all contamination. On the other hand, although bathing in the Ganges diminishes bodily contaminations and infections, this process and the process of visiting holy places can cleanse the heart only after a long time. Therefore who is the sane man who will not associate with devotees to quickly perfect his life?

Commentary by Śrīdhara Svāmi

भगवत्प्रियसंगे गुणमाह । येषां भगवत्प्रियाणां संगाल्लब्धं मुकुंदविक्रमं श्रुतिभिः श्रवणादिभिः संस्पृशतां सेवमानानां पुंसामंतर्गतोऽजो मानसं मलं हरति । कथंभूतं विक्रमम् । निजमसाधारणं वीर्यवैभवं प्रभावातिशयो यस्य । तीर्थं तु गंगादि मुहुः संस्पृशतामंगजं मलं केवलं हरति न तु वासनाः । तान्को वै न सेवेतेत्यन्वयः ॥

The advantage of being attached to the devotees of the Lord is stated here. The Lord removes all the dirt in the minds of those who become attached to noble men and listen to the greatness of the Lord from them. The Lord's greatness and valor are unique. For those who worship and bathe in the Gaṅgā repeatedly, only the dirt on their skin is washed off, not the desires of the heart. Which person will not listen to the greatness of the Lord? [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

भगवत्प्रियसंगस्य माहात्म्यमाह-येषां संगादेव लब्धं निजवीर्यवैभवं गोवर्द्धनधारणादिप्रभावोत्कर्षं सत्त्वशोधकत्वात् तीर्थं श्रुतिभिः संस्पृशतां कर्णैराचम्यतां जनानां मानसमंगजं मनःसंबंधिनं कामं वासनामयम् अजः श्रीकृष्णो हरति दूरीकरोति श्लेषेण मानसं मनश्चाकर्षति कीदृशः सन् श्रुतिभिः श्रवणेंद्रियैरेवांतर्गतः । अतः को मुकुंदस्य विक्रमं गोवर्द्धनोद्धरणादिवीर्यं न सेवेतेति तस्य च मुकुंदविक्रमस्य भगवत्प्रियसंगं विना दुर्लभत्वात्तस्यैवोत्कर्षः।।

The greatness of attachment to good people is stated here. Śrī Kṛṣṇa removes the dirt of desires from the mind of those who listen to his *līlā* [pastimes] in the company of good people. Going within, through the ears, He attracts the mind also. Who will not be interested in Kṛṣṇa's pastimes, which can only be heard in the company of good people? [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Vīrarāghava

पुनः सत्सङ्गतेः सिद्धिहेतुत्वमेव प्रपञ्चयति यत्सङ्गेति । येषां भगवत्प्रियाणां ज्ञानिनां सङ्गेनैव लब्धं प्राप्तं निजवीर्यवैभवं मच्चित्तस्य भगवद्ध्यानसामर्थ्यं भगवत्प्रियसङ्गेनैव मया लब्धमित्यर्थः । तथा हि तीर्थं गययादितीर्थवत्पवित्ररूपं भगवद्यशः मुहुः संस्पृशतां सम्यक्सेवमानानां मानसं श्रुतिभिः श्रोत्रेन्द्रियैरन्तःप्रतिष्ठितो भगवानङ्गजमन्तर्गतमलं हरति निर्मलं च मनः तद्ध्यानसमर्थमिति भावः । अत ईदृशं मुकुन्दस्य विक्रमं यशः को वै पुमान्न सेवेत मुकुन्दविक्रमसेवा च भगवत्प्रियसययायेति सङ्गतिरेव प्रार्थ्यते इति भावः । यद्वा येषां भगवत्प्रियाणां सययाल्लब्धं प्राप्तं निजवीर्यवैभवं निजशब्दो भगवत्परः भगवद्वीर्यवैभवं मुहुः संस्पृशतां पुंसां श्रुतिभिः श्रोत्रेन्द्रियव्यापारैः श्रवणादिभिरन्तःप्रविष्टो भगवान्मानसं मनःसम्बन्धिमलं हरति । तत्र दृष्टान्तः यथा भगवच्चरणाम्बुजातं गङ्गदितीर्थं संस्पृशतामङ्गजं शारीरमलं हरतीति शेषः पूर्ववत् । अथवा यत्सङ्गलब्धं निजवीर्यवैभवं निजासाधारणं वीर्यवैभवं प्रभावातिशयो यस्य तथाभूतं मुकुन्दस्य विक्रमं मुहुः संस्पृशतां श्रुतिभिरन्तर्गतोऽजो मानसं मलं हरति यथा तत्पादाम्बुजतीर्थमङ्गजं मलमिति वा योजना । अत्र न सेवेतेत्यत्र तं मुकुन्दविक्रममित्यध्याहारः, तस्य संस्पृशतामित्यनेनान्वित्वादवृत्तिर्वा, मुकुन्दविक्रममित्यस्याद्ययोजनायां तु तीर्थपदस्य गौण्या वृत्त्या भगवद्यशसि वृत्तिः अङ्गशब्दस्य मनःपरत्वं च । द्वितीययोजनायां तु न कोऽपि दोषः, एतत्सङ्गतेर्भगवद्यशःश्रवणं ततो मनोनैर्मल्यं ततस्तस्य भगवद्ध्यानसामर्थ्यं ततश्च भगवदुपासना ततोऽपि च सिद्धिरिति प्रणाडी दर्शिता भवति ।।

Again the way by which association with good people achieves everything is elaborated: "My mind achieved the ability to meditate upon God only because of association with good people." *Nija-vīrya-vaibhavam* means my ability to concentrate on God. For those who listen to His pastimes, He enters through the ear and becomes seated in the mind and cleanses it. Then the mind becomes competent to meditate upon Him. "So who will not listen to Mukunda's valor?" Or the verse can be interpreted in another way: Now *nija* means *Bhagavān*. *Nija-vīrya-vaibhavam* means the splendor of Hari *līlā*. This is perceived only because of the contact with good people. For those who

listen to this He enters within and purifies the mind. An example is cited here. Just as the Gaṅgā removes the external dirt of those who bathe in her waters, Mukunda enters within and removes the internal dirt of the mind. Listening to his *vikrama*, purification of the mind, competence to meditate upon Him, worship and the final accomplishment—this is the process shown here.

Commentary by Vijayadhvaja Tīrtha

महात्मनां सययात्किं फलं स्यादत्राह यत्सङ्गेति । येषां भगवत्प्रियाणां सेवालक्षणसययाद्धरेर्निजमौत्पत्तिकं वीर्यं माहात्म्यं वैभवं विभुत्वं व्याप्तत्वलक्षणं च यस्मिन् तीर्थे तत्तथा तादृशं तीर्थं वेदान्तशास्त्रं मुहुर्निरन्तरं संस्पृशतां श्रवणादिनाभ्यस्यतां पुंसां मानसं विषयसंसर्गगतं मनोगतमंहो हरति, अजः कथं श्रुतिभिः श्रवणेन्द्रियद्वारेनान्तर्गतः हृदयं प्रविष्टः ततः किं यत एवंविधफलमतः को वै मुकुन्दविक्रमं न सेवेत रसज्ञ इति शेषः । यद्वा यस्य हरेः श्रीपादसययाल्लब्धं यस्य तीर्थस्य निजवीर्यवैभवं तादृशं गययादितीर्थं मुहुः संस्पृशतां दर्शनस्पर्शनादिना सेवमानानां पुंसां मानसमंहः सोऽजो हरति, हि यस्मात्तस्मान्मुकुन्दस्य गृहीतवामनद्यवतारस्य विक्रमं त्रैलोक्यविक्रमलक्षणं चरितं कः पुरुषो न सेवेत । यद्यपि बाह्यं स्नानादिना हरत्यान्तरमंहः कथमित्यत उक्तम् अन्तरिति । बहुवारं श्रोतव्यमित्यभिप्रायेण श्रुतिभिरित्युक्तमिति ॥

Stated here is the process of obtaining vairāgya in the company of good people. By serving great people, one comes to know about the greatness of Hari by listening to their advice. Then, Hari enters one's mind and purifies it by removing the desire for external objects. Then *vairāgya* [renunciation] arises. Who will not listen to the great pastimes of Mukunda?

Commentary by Jīva Gosvāmi

यत्सङ्गलब्धं तीर्थभूतं मुकुन्दविक्रमं संस्पृशतां श्रवणेन्द्रियैरन्तर्गतोऽजः मानसं मनो हरति । अकिञ्चनभक्त्युद्रेकेणाकर्षति । अन्यत् टीकया च समम् अङ्गजं कामं च हरति खण्डयतोत्यन्वयः॥

For those who meditate well on the pastimes of God, which are known only in the company of good people, Mukunda enters the heart through the ear and cleanses the heart. He attracts the mind, rousing sincere devotion. He also destroys the desires (*aṅga-jam*) there.

Commentary by Śukadeva

यत् येषां भवत्प्रियाणां संगाल्लब्धं निजमसाधारणं मुकुन्दसाक्षात्कारकरं वीर्यं बलमेव वैभवं सामर्थ्यं यस्य तन्मुकुन्दविकमं श्रुतिभिः श्रुतिः श्रवणं बहुवचनेन वागादिसङ्ग्रहः श्रवणवर्णनमननादिभिः संस्पृशतां सेवमानानां जनानाम् अन्तर्गतः हृद्गतोऽजः श्रीमुकुन्दः मानसम्मनोगतं सर्वाशुभबीजभूतं मलं हरति तीर्थं जलादिरूपन्तु मुहुः संस्पृशतामङ्गजम्मलं केवलं हरति, तान् भगवत्प्रियान् को न सेवेत ॥

For those who listen to the pastimes, which are capable of revealing the object of meditation in the company of good people, and also serve Him through glorification and other things, Mukunda enters the heart and cleanses it. Gaṅgā and others remove only the external dirt for those who bathe in their waters. Who will not listen to Mukunda *līlā*?

Commentary by Śrī Giridhara Lāla

भगवद्भक्तसङ्गस्य कथं सिद्धिहेतुत्वमित्यपेक्षायां श्रवणादिभक्तिद्वारेत्याशयेनाह-यत्सङ्गेति । येषां भगवद्भक्तानां सययात् लब्धमुकुन्दविक्रमं मुक्तिदातुर्भगवतो यशश्श्रुतिभिः श्रवणकीर्त्तनस्मरणैः मुहुर्निरन्तरं संस्पृशतां सेवमानानां पुंसामन्तर्हृदि गतोऽजो भगवान् मानसं मलं हरति विनाशयति । ननु कथमेवं यशःश्रवणादिमात्रेण भगवतो हृद्याविर्भाव इत्याशयय तस्य तथा प्रभावमाह-निजेति । निजमसाधारणं वीर्यंवैभवं भगवदाविर्भावहेतुप्रभावातिशयो यस्य तम् । तथा गययादितीर्थं तु मुहुः सेवमानानामङ्गजं बहिर्मलमपि हरति हि यस्माद्भगवद्भक्तसङ्गस्येदृक् फलमतो भगवद्भक्तान् को वै विवेकी न सेवेतेत्यन्वयः । वा इत्यनेन ये तत्सङ्गविमुखास्ते मूर्खा एवेति सूचयति ॥

How is the association with great devotees going to bring any accomplishment? The reply is through hearing (*śravaṇa*), thinking (manana) and meditating (dhyana). Hearing God's pastimes is the most important. He enters the mind, purifies it, and sanctifies by His presence.

Commentary by Yādavārya

The necessity of the association with good people is stated here by illustrating the manner in which the company of good people brings about *vairāgya*. The glory of Mukunda's valor and virtues will be known through the scriptures only in the company of devotees. For those who repeatedly listen to them and those who repeatedly bathe and drink Gaṅgā waters, the Lord will enter their heart and remove the desire for wordly things. Who will not listen to the glory of Mukunda?

TEXT 12

यस्यास्ति भक्तिर्भगवत्यकिञ्चना
सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः ॥ १२ ॥

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

SYNONYMS

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—to the Supreme Personality of Godhead; *akiñcanā*—without any motive; *sarvaiḥ*—with all; *guṇaiḥ*—good qualities; *tatra*—there (in that person); *samāsate*—reside; *surāḥ*—all the demigods; *harau*—unto the Supreme Personality of Godhead; *abhaktasya*—of a person who is not devoted; *kutaḥ*—where; *mahat-guṇāḥ*—good qualities; *manorathena*—by mental speculation; *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 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?

Commentary by Śrīdhara Svāmi

मानसमलापगमफलमाह यस्येति । अकिंचना निष्कामा । मनःशुद्धौ हरेर्भक्तिर्भवति ततश्च तत्प्रसादे सति सर्वे देवाः सर्वैर्गुणैर्धर्मज्ञानादिभिः गमफलमाह यस्येति । अकिंचना निष्कामा । मनःशुद्धौ हरेर्भक्तिर्भवति ततश्च तत्प्रसादे सति सर्वे देवाः सर्वैर्गुणैर्धर्मज्ञानादिभिः सह तत्र सम्यगासते नित्यं वसंति । गृहाद्यासक्तस्य तु हरिभक्त्यसंभवात्कुतो महतां गुणा ज्ञानवैराग्यादयो भवंति । असति विषयसुखे मनोरथेन बहिर्धावतः ॥

The result of the purification of one's mind is narrated here. *Akiñcana* means bereft of desires. By the association with great people, devotion is kindled, whereupon the demigods, with all their virtues, come and reside. For a person interested in his family, where are the virtues of knowledge and renunciation? His mind always moves out in search of creature comforts. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha and Śrī Giridhara Lāla]

Commentary by Vīrarāghava

इदानीं भगवद्भक्तिं प्रस्तौति यस्येति । अकिञ्चना नास्ति किञ्चन यस्याः सा अकिञ्च ना किञ्चिदैहिकामुष्मिकं च फलमनवलम्बमाना भगवति भक्तिर्यस्य पुंसोऽस्ति तत्र भगवद्भक्तौ सत्यां देवा इन्द्रादयः सर्वैर्गुणैर्द्धर्मादिभिः शमदमादिभिश्च सह सभ्यगासते तमेवानुवर्तन्ते इत्यर्थः । एवं भक्तस्य सद्गुणाश्रयत्वमुक्त्वाभक्तस्य तदभावमाह हराविति । हरौ भगवत्यभक्तस्यात एवासति शब्दादौ मनोरथेन बहिर्द्धावतः विचिन्वतः महद्गुणा महतां भगवद्भक्तानां ये गुणा उक्तास्ते कुतः कस्माद्धेतोः भवेयुः । अतोऽभक्तस्य न महद्गुणाश्रयत्वमित्यर्थः ॥

Here devotion is extolled. *Akiñcana* means those who do not depend upon any comfort in this world and the next. That means they have no desire for anything except God. For a person who has such devotion, Indra and other demigods come and reside in him with all their virtues like control of senses, knowledge and so on. Having stated the position of a devotee, the position of a person who does not have devotion is stated. How can such a person obtain the virtues obtained by a devotee when his mind is always running towards external objects in search of pleasure?

Commentary by Vijayadhvaja Tīrtha

भक्तेरिन्द्रियाधीनत्वेनेन्द्रियाणां च स्वाभिमानिदेवताधीनत्वेन तत्प्रसादमन्तरेण इन्द्रियाणामात्मावशत्वेन भक्तिकरणानुपपत्तिरित्याशयय भगवद्भक्त्या देवप्रीतिरपि तदविनाभूतेति भावेनाह यस्येति । व्यतिरेकेणापि हरौ भक्तिः कर्तव्येत्याह हराविति । महतां गुणा असत्यमङ्गले बहिः शब्दादिविषये धावनमेवावशिष्यते न त्वात्मसुखमित्यतो धावत इति ॥

When one has devotion for Hari, Hari will be pleased. When Hari is pleased, all other gods are pleased, is what is stated here.

Commentary by Jīva Gosvāmi

किञ्च यस्येति । सुरा भगवदादयः सर्वैर्गुणैरिति यदृच्छयैवेत्यर्थः । समासते वशीभूय तिष्ठन्ति ॥

The gods, Hari included, come of their own accord, and stay there.

Commentary by Viśvanātha Cakravartī

मुकुन्दविक्रमसेवनस्य भक्तित्वात्तस्याश्च साधुसङ्गलब्धायाः परमोत्कर्षत्वात्तद्वतो भक्तस्याप्युत्कर्षमाह यस्येति । अकिञ्चना निष्कामा सर्वैर्धर्मज्ञानवैराग्यादिभिः सह तत्रैव सम्यक्तया आसते वसन्ति, सर्वदेवमयः स एव स्यात्तत्सेवैव सर्वदेवसेवेति भावः । यद्वा सुरा इन्द्रियाधिष्ठातारो रुद्रादयः सर्वैर्गुणैरेव सह न तु दोषैः सहेत्यर्थः । तेन तस्याहयारादीनामिन्द्रियाणां दुरभिमानादयो दोषा नैव भवन्तीति भावः । अभक्तस्य तु महद्गुणा महतो भक्तिसमर्थस्य ये निर्दोषा गुणास्ते कुतः, यदि च शास्त्रज्ञत्वादयो गुणाः स्युस्तदा खल्वीर्ष्यामत्सरादिदोषसहिता एव स्युः । कुतः असति सद्भिर्निन्द्ये अविद्यमाने वा बहिर्लाभप्रतिष्ठादिसुखे मनोरथेनापि धावतः । यद्वा समासते इति सुरा इन्द्रियाधिष्ठातारोऽन्यत्र सांसारिकलोके संसारप्रवर्त्तकत्वेन दोषैरेव सहासते ज्ञानिलोके नित्यमध्यात्मादिलयभावनावति न सम्यगासते । किन्तु अस्मत्त एव ज्ञानमवाप्य पुनरस्मानेव संजिहीर्षावस्मिन् कृतघ्ने पुंसि स्थिता वयमद्य श्वो वा मरिष्याम एवेति सभयोत्कम्पमेवासते । भक्तजने तु प्रतिदिनं भगवन्माधुर्य एवाध्यात्मादिकं संचारयति सति सर्वैर्गुणैरेव समासते । वयं कृष्णायसजातयः प्राकृताः कृष्णस्पर्शसंयोगात् कार्ष्णाः प्राप्तदिव्यजातिरूपगुणा नित्यमेव भगवन्माधुर्यामृते विहरन्तोऽत्र पुंसि नूनमतिमृत्यवो भवामेति सानन्दचमत्कारं निश्चलीभवन्तीत्यर्थः । अन्यत् समानम् ॥

Bhakti is of the nature of dwelling the mind on God's pastimes. It is possible only in the company of good people. For this reason, the *bhakta* is extolled in this verse. *Akiñcana* means bereft of desires. They dwell on God exclusively with all their knowledge and renunciation. God is the receptacle of all other deities and so service to God is service to all other deities. The lords of the senses, Rudra and others reside in Him with their virtues only, and not vices. So the *bhakta* is not subjected to pride and prejudice. For a person who does not have devotion, where can one find the virtues which are to be found in a devotee? Even if he is learned in the Vedic scriptures he will have envy and other vices as his mind will be running towards external accomplishments and prestige. The gods reside happily in a devotee. In others the demigods are present but always fear that they may be destroyed along

with that wicked person. In a devotee, they feel they will become stronger, with the juice of Harilīlā, on which the devotee always meditates.

Commentary by Śrīvaṁśīdhara

मुकुंदविक्रमसेवनस्य भक्तित्वात्तस्याश्च साधुसंगलब्धायाः परमोत्कर्षकत्वात्तद्वतो भक्तस्याप्युत्कर्षमाह-यस्येति । नित्यं वसंतीति । सर्वदेवमयः स एव स्यात्तत्सेवयैव सर्वदेवसेवा स्यादिति भावः । यद्वा-सुरा इंद्रियाधिष्ठातारो रुद्रादयः सर्वैर्गुणैरेव सह न तु दोषैरित्यर्थः । तेन तस्याहंकारादीनामिंद्रियाणां दुरभिमानादयो दोषा नैव भवंतीति भावः । अभक्तस्य तु महद्गुणा महतो भक्तिमतस्तस्य ये निर्दोषा गुणास्ते कुतः । यदि च शास्त्रज्ञत्वादयो गुणाः स्युस्तदा खल्वीर्ष्यामत्सरादिदोषसहिता एव स्युः । असति सद्भिर्निंद्येऽविद्यमाने वा बहिर्लाभप्रतिष्ठादिसुखे मनोरथेनापि धावतः । यद्वा-समासते इति सुरा इंद्रियाधिष्ठातारोऽन्यत्र सांसारिकलोके संसारप्रवर्त्तकत्वेन दोषैरेव सहासते, ज्ञानिलोके नित्यमध्यात्मादिलयभावनावति न सम्यगासते, किन्तु अस्मत्त एव ज्ञानमवाप्य पुनरस्मानेव संजिहीर्षावस्मिन्कृतघ्ने पुंसि स्थिता वयमद्य श्वो वा मरिष्याम एवेति सभयोत्कंपमेवासते । भक्तजने तु प्रतिदिनं भगवन्माधुर्य्य एवाध्यात्मादिकं संचारयति सति सर्वैर्गुणैरेव सम्यगासते । वयं कृष्णायसजातयः प्राकृता अप्यप्राकृताः कृष्णस्पर्शसंयोगात् कार्ष्ण्यप्राप्तदिव्यजातरूपगुणा नित्यमेव भगवन्माधुर्यामृते विहरंतोऽत्र पुंसि नूनमतिमृत्यवो भवामेति सानंदचमत्कारं निश्चलीभवंतीत्यर्थः । अन्यत्समानम् ॥

The greatness of the devotee who is intent on listening to the pastimes of Kṛṣṇa is stated here. He will be a residing place for all demigods because Kṛṣṇa seva [service] amounts to the service of all gods. The supervisors of the senses, Rudra and others, reside in Him only with all their virtues and with no blemishes. So his mind will be rid of conceit and false ego. How can there be great virtues for a non-devotee? Even if there is the study of śāstras [scriptures], it will be coupled with envy and the like. His mind will only be running towards the external objects which good people try to keep away from. The demigods who reside in a wicked person are always afraid that the wicked person will cause harm even to them. So they are not placed well there. But a devotee who enjoys the sweetness of Kṛṣṇa *līlā*, is very happy and comfortable. They would like to bestow immortality upon such a person.

Commentary by Śukadeva

अकिञ्चना भगवदितरफलविषयरहिता भगवद्भक्तिरस्ति तत्र तस्मिन् भगवद्भक्ते सर्वैर्धर्मज्ञानादिसाधनरहितैर्गुणैः फलैः सह सर्वे सुराः फलदाः सम्यगासते सानुकूला भवन्ति असति सूक्ष्मे स्वप्नादौ बहिर्जागरे धावतः हरावभक्तस्य तु महान्तो गुणा येभ्यस्ते सुराः सर्वैर्गुणैः सह सानुकूलाः कुतः ॥

The gods reside in him who has no other desire except serving God. The gods reside there with all their virtues. Demigods never approach a person whose mind repeatedly runs towards the external objects. They do not reside there.

Commentary by Śrī Giridhara Lāla

ननु धर्मज्ञानवैराग्यादिगुणवतां देवानुगृहीतानामेव विमुक्तिः प्रसिद्धा तद्विना सा कथं स्यादित्याशयय गुणादेवानुग्रहश्च भगवद्भक्तस्यैव नान्यस्येत्याह-यस्येति । यस्य भगवति वासुदेवेऽकिञ्चना निष्कामा भक्तिरस्ति भवति तत्र तस्मिन्नेव धर्मज्ञानवैराग्यादिभिः सर्वैर्गुणैः सह सर्वे सुरा देवा सम्यगासते नित्यं वसन्ति, विषयासक्तस्य हरावभक्तस्यासति अतितुच्छे विषयसुखे मनोरथेन बहिः संसारे धावतस्तु कुतो महतां गुणा धर्मादयो भवन्ति न कुतोऽपीत्यर्थः । तथा च भक्तसङ्गेन कथाश्रवणादिनिष्ठस्यान्तःकरणे भगवदाविर्भावस्तत्प्रसादेन सर्वगुणाविर्भावः सर्वदेवप्रसादश्चान्ततो सायुज्यादिषु यथोचितं मुक्तश्च भवति, नान्यस्य विषयासक्तस्येति सिद्धम् ॥

It is well known that those who are blessed by God and have *dharma*, mana and vairāgya will attain liberation. Without these, how can there be liberation? The reply is: "The concept is wrong. Devotion is the root cause of every achievement—only it will bring divine grace and *dharma*, etc. This is because the demigods, endowed with all these virtues, reside in the heart of a devotee.

Commentary by Śrī Bhagavatprasādācārya

भगवद्भक्तिं प्रस्तुवन्मानसमलापगमफलमाह यस्यास्तीति । यस्य, नास्ति किंचन यस्याः सा अकिंचना किंचिदप्यैहिकामुष्मिकफलमनवलम्बमाना इत्यर्थः । भगवति भक्तिः, अस्ति । तत्र तथाविधभगवद्भक्तिमति भक्ते, सर्वैः गुणैः, शमदमादिसद्धर्मैः सह, सुराः सात्त्विका देवाः समासते । तमेवानुवर्त्तन्ते इत्यर्थः । एवं भगवद्भक्तस्य सद्गुणाश्रयत्वमुक्त्वाथाभक्तस्य महद्गुणाश्रयत्वाभावमाह । हरौ भगवति अभक्तस्य भगवद्भक्तिवर्जितस्येत्यर्थः । अत एव, असति शब्दादौ विषये, मनोरथेन, बहिः धावतः भ्रमतः पुंसः, महद्गुणाः कुतः स्युः । गृहाद्यासक्तस्य हरिभक्त्यसंभवात्कुतो महतां ज्ञानवैराग्यादयो गुणास्तस्मिन्प्रवेशं कुर्युरिति भावः ॥

Stated here is: "Extolling devotion to God results in the purification of the mind." The demigods come and reside in a devotee who has no desire for pleasure in this world and the next. For a person without devotion, how will he obtain the virtues of good people, such as knowledge, renunciation and so on? His desires will drag his mind to external material things again and again.

Commentary by Yādavārya

The person who obtains *vairāgya* and directs his mind only towards God gets but one advantage—Hari's [God's] grace—however, he will not obtain other virtues and the grace of demigods. This objection is answered in this verse.

The accepted reading is the plural *akiñcanah* rather than the singular *akiñcana*. It is an adjective to the noun *bhakti*. In the plural it is an adjective to the noun "*suras*." The gods who are devoid of the worldly desires happily reside in that person with all the virtues. The idea is demigods will be pleased and the person will have all the virtues. The same thing is established by citing the situation to the contrary. For a person whose mind always runs towards the external inauspicious (*asate*) things, whence virtues and whence gods?

TEXT 13

हरिर्हि साक्षाद्भगवान् शरीरिणा-
मात्मा झषाणामिव तोयमीप्सितम् ।
हित्वा महांस्तं यदि सज्जते गृहे
तदा महत्त्वं वयसा दम्पतीनाम् ॥ १३ ॥

harir hi sākṣād bhagavān śarīriṇām
ātmā jhaṣāṇām iva toyam īpsitam
hitvā mahāṁs taṁ yadi sajjate gṛhe
tadā mahattvaṁ vayasā dampatīnām

SYNONYMS

hariḥ—the Lord; *hi*—certainly; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead; *śarīriṇām*—of all living entities who have accepted material bodies; *ātmā*—the life and soul; *jhaṣāṇām*—of the aquatics; *iva*—like; *toyam*—the vast water; *īpsitam*—is desired; *hitvā*—giving up; *mahān*—a great personality; *tam*—Him; *yadi*—if; *sajjate*—becomes attached; *gṛhe*—to household life; *tadā*—at that time; *mahattvam*—greatness; *vayasā*—by age; *dam-patīnām*—of the husband and wife.

TRANSLATION

Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord. Therefore if someone very great by material calculations fails to take shelter of the Supreme Soul but instead becomes attached to material household life, his greatness is like that of a young, low-class couple. One who is too attached to material life loses all good spiritual qualities.

Commentary by Śrīdhara Svāmi

ननु हरिविमुखस्य गृहाद्यासक्तस्यापि लोके महत्त्वं दृश्यते, सत्यं दृश्यते, तत्तूपहासास्पदमिति सहेतुकमाह हरिर्हीति । यथा झषाणां मीनानामीप्सितं तोयमेवात्मा तेन विना जीवनाभावात् । महानतिप्रसिद्धोऽपि गृहे यदि सज्जते तदा दंपतीनां मिथुनानां शूद्रादिष्वपि प्रसिद्धं वयसैव केवलं यन्महत्त्वं तदेतस्य भवति न तु ज्ञानादिना । मिथुनेषु पूज्यमानेषु स्त्रीभ्यः पुंसां महत्त्वं बालमिथुनेभ्यश्च वृद्धमिथुनानां वयसा महत्त्वं यथेत्यर्थः ॥

Greatness is seen even in those who are not devotees of Hari. But that greatness is ridiculed here in this verse. For the fish, water is God. Similarly, even if a person considered to be very great is attached only to his home, then that greatness is not praiseworthy. It is to be found even in *śūdras* who are bereft of knowledge. The respect given then to such a person is due only to age, just as in a couple, the husband is honored and in a relationship between a boy and an old man, the old man is honored.

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Commentary by Vīrarāghava

ननु विषयासक्तोपि कश्चिल्लोके महानेव दृश्यतेऽत आह हरिरिति । यथा झषाणां मीनानामीप्सितं तोयं जलमिवात्मधारकं तेन विना जीवनाभावात् तथा शरीरिणां देहिनां साक्षाद्भगवानेवात्मा धारकः । तथा च श्रुतिः ''को ह्येवान्यत्कः प्राण्याद्यदेष आकाश आनन्दो न स्यात्'' । ''निरतिशयानन्दरूप आकाशः सर्वप्रकाशकः परमात्मा यदि न स्यान्नोपासितः स्यात्तदा को ह्यन्यादैहिकामुष्मिकसुखसम्पादनेन जीवयेत् को वा प्राण्यादापवर्गिकसुखसम्पादनेनोज्जीवयेत्'' इति श्रुत्यर्थः । तथा च स्मरति भगवान् वाल्मीकिः ''न च सीता त्वया हीना न चाहमपि राघव ! मुहूर्त्तमपि जीवावो जलान्मत्स्याविवोद्धृतौ ।।'' इति हि यस्मादेवं तस्मात्तं भगवन्तं महानपि वयोरूपपश्वन्नपुत्रधनादिसमृद्धोऽपि हित्वा यदि गृहे सज्जते आसक्तो भवति । महान्तमिति पाठे महत्पुरुषं भगवन्तं विहायेत्यर्थः । तदा दम्पतीनां वयसा महत्त्वं न तु ज्ञानादिभिरित्यर्थः । मिथुनीभूतानां यद्वयआदिभिर्निर्वृत्तः क्षणिकोऽन्ततो निरतिशयदुःखहेतुः सुखलेशः तत्कृतमेव तेषां माहात्म्यं न तु निरतिशयानन्दापादकस्वात्मपरमात्मयाथात्म्यानुभवकृतमिति भावः ।।

Ātma means one who bears. It is the water that bears the fish, for without water they will die. Similarly, it is Hari who bears all the *jīvas*. Without Him the *jīvas* will die. Vālmīki said, "Dear Rāghava , without Sītā , I will not live for a single moment—like fish out of water." For those who leave God and become attached to one's house, there is no other greatness for them other than that due to age. What is implied is that the couple will enjoy the comforts of age, the young age and nothing beyond it. The comforts of the home are sweet at the beginning, but will beget endless misery in the end. They will never get unexcelled bliss through knowledge of God and oneself. [Note: this paragraph is repeated by [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

भगवद्भक्त्याभिमानिदेवप्रीतिमुपपादयति हरिर्हीति । आत्मा जीवनः अत्रापि व्यतिरेकमाह हित्वेति । महान्तमनाद्यनन्तकालीनं हरिं हित्वा यदि गृहे सज्जते बहुकालं जीवति तदा वयसा आयुषा दम्पतीनां महत्त्वं न गुणतः गुणतो महत्त्वं हरिभक्त्यैवेत्यर्थः ।।

Even without Hari bhakti, an aged couple is honored in this world. Then how is it said from where come virtues to one who is devoid of devotion? The reply is they are honored for their age by ignorant people only. Without devotion one does not become great on any other score. Just as the fish move out of water to get some temporary happiness (of food or something else) and ultimately die, even so ordinary people in search of some temporary comforts forsake Hari, who is responsible for their life as is water to the fish. They ultimately land in the miseries of hell.

Commentary by Viśvanātha Cakravartī

ननु भक्तिराहित्यादेव गृहे सज्जतां शास्त्रज्ञत्वादिगुणवतां लोके महत्त्वं दृश्यते, सत्यं तत्तु वस्तुत उपहासास्पदमेवेति सहेतुकमाह हरिर्हीति । तोयमीप्सितमिति कश्चित् झषजातिर्यथा तोयमपि हित्वा

बहिस्तटादिषु सुखार्थं प्रचरन् जीवन्मृतो भवति तथैव हरिविमुखो जीवन्मृत एव स न तु महानिति भावः । तदपि यदि लोके महान् स्यात्तदा वयसा यौवनेनैव दम्पतीनां यथा महत्त्वं तथा यूनोर्दम्पत्योर्यथा परस्परमादरस्तथा न वृद्धयोर्नापि बालयोः, दम्पतिपूजायाश्च यौवनविशिष्टावेव दम्पती वस्त्रालयारादिभिरधिकं पूज्येते न तथा वृद्धाविति ॥

Just as a fish leaves the tank and moves outside in search of pleasure and dies, even does a person who is averse to God dies. He will never become great. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śrīvaṁśīdhara

इत्यर्थ इति । वयोमहत्त्वं हि न महत्त्वहेतुरपि तु ज्ञानमहत्त्वस्यैव ''छंदोभ्योऽन्यत्र नो ब्रह्मन्वयो ज्यैष्ठयस्य कारणम्'' इति न्यायेन तद्धेतुत्वश्रुतेरिति भावः । अत्र विश्वनाथः-कश्चिज्झषजातिर्यथा तोयमपि हित्वा बहिस्तटादिषु सुखार्थं प्रचरन् जीवन्मृतो भवति तथैव हरिविभुखो जीवन्मृत एव स न तु महानिति भावः । तदपि यदि लोके महान्स्यात्तदा वयसा यौवनेनैव दंपतीनां यथा महत्त्वं तथा यूनोर्दंपत्योर्यथा परस्परमादरस्तथा न वृद्धयोर्नापि बालयोः दंपतिपूजायाश्च यौवनविशिष्टावेव दंपती वस्त्रालंकारादिभिरधिकं पूज्येते न तथा वृद्धाविति ॥

Age is not what commands respect. It is knowledge which commands respect. This is what Viśvanātha [Viśvanātha Cakravartī] says.

Commentary by Śukadeva

झषाणां तोयमिव शरीरिणां हरिरात्माश्रयस्तं हित्वा महानपि यदि गृहे सज्जते तदा दम्पतीनां मिथुनानां शूद्रादीनामिव वयसा महत्त्वं तस्यापि भवति न तु हेयोपादेयविवेकादिना ।।

If one, absorbed in his family, discards Hari, who is like water for the fish, then his greatness, if there is any, is due to age only, and not to wisdom. Just like it is among śūdras, who are bereft of wisdom and knowledge.

Commentary by Śrī Giridhara Lāla

ननु कथं भगवत्प्रसादेनैव सर्वदेवप्रसादः कथं वा हरिभक्तस्यैव महद्गुणत्वं नान्यस्येत्युच्यते । लोके यद्विमुखस्यापि महत्त्वव्यवहारस्य दृश्यमानत्वादित्याशययाह-हरिर्हीति । हि यस्मात् हरिः शरीरिणां देवतिर्यङ्ननुष्यादीनां सर्वप्राणिनामात्मा जीवनहेतुः । तत्र हेतुमाह-साक्षाद्भगवानिति । भगवत एव सर्वात्मत्वसर्वपालकत्वस्य शास्त्रसिद्धत्वात् । जीवनहेतुत्वे दृष्टान्तमाह-झषाणामिति, यथा झषाणां मीनानामीप्सितं तोयमेव जीवजहेतुस्तथेत्यर्थः । अतो हरिप्रसादादेव सर्वदेवप्रसादो महद्गुणत्वं च भवति तं हरिं हित्वा महानतिप्रसिद्धोऽपि यदि गृहे गृहोपलक्षितेषु विषयेषु सज्जते आसक्तो भवति तदा तस्य दम्पतीनां मिथुनानां बालमिथुनेभ्यो वृद्धमिथुनानां पुत्रेभ्यः पितुः कनिष्ठेभ्यो भ्रातृभ्यो ज्येष्ठस्य स्त्रीभ्यः पत्युर्वयसा केवलं यत् पश्वादिसाधारणं महत्त्वं तदेव नासाधारणं मनुष्ययोग्यं धर्मज्ञानादिगुणप्रयुक्तमित्यर्थः । तथा च यथा भ्रान्त्या सुखार्थं जलं हित्वा बहिर्निर्गता मीना मृता भवन्ति तथा हरिविमुखाः प्राणिनोऽपि भ्रष्टपुरुषार्थत्वान्मृततुल्या एवेति सूचितम् ॥

Hari is the *ātmā* of all *jīvas*. Here *ātmā* means responsible for the life and not soul, as others interpret. Just as fish under illusion move out of the water to get some pleasure, even so does a man who is subjected to an illusion discard God, and meets his end.

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Commentary by Yādavārya

If devotion to Hari is the only thing to be achieved and is the only thing which commands respect, then how is it that an old couple is respected and honored in this world? How can it be said wherefrom is greatness to a person who has no devotion, as greatness is to be found in the aged couple? This question is answered here. *Ātmā* means one who gives what is desired, one who nourishes. So He is desirable like water is to fish. One should necessarily be devoted to Him. He is the most helpful. The respect shown to the old couple is only for their age even among śūdras who have no knowledge or devotion. So age is not what commands respect.

TEXT 14

तस्माद्रजोरागविषादमन्यु-
मानस्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं
नृसिंहपादं भजताकुतोभयमिति ॥ १४ ॥

tasmād rajo-rāga-viṣāda-manyu-
māna-spṛhā-bhayadainyādhimūlam
hitvā gṛhaṁ saṁsṛti-cakravālaṁ
nṛsiṁha-pādaṁ bhajatākutobhayam iti

SYNONYMS

tasmāt—therefore; *rajaḥ*—of passion or material desires; *rāga*—attachment for material things; *viṣāda*—then disappointment; *manyu*—anger; *māna-spṛhā*—the desire to be respectable in society; *bhaya*—fear; *dainya*—of poverty; *adhimūlam*—the root cause; *hitvā*—giving up; *gṛham*—household life; *saṁsṛti-cakravālam*—the cycle of repeated birth and death; *nṛsiṁha-pādam*—the lotus feet of Lord Nṛsiṁhadeva; *bhajata*—worship; *akutaḥ-bhayam*—the shelter of fearlessness; *iti*—thus.

TRANSLATION

Therefore, O demons, give up the so-called happiness of family life and simply take shelter of the lotus feet of Lord Nṛsiṁhadeva, which are the actual shelter of fearlessness. Entanglement in family life is the root cause of material attachment, indefatigable desires, moroseness, anger, despair, fear and the desire for false prestige, all of which result in the repetition of birth and death.

Commentary by Śrīdhara Svāmī

यस्मादेवं तस्माद् गृहं हित्वाऽकुतोभयं नृसिंहपादं भजतेत्यसुरानुपदिशति । कीदृशं गृहम् । रजस्तृष्णा रागोऽभिनिवेशः रजआदीनां मूलं कारणमत एव संसृतीनां जन्ममरणादीनां चक्रवालं मंडलमविच्छेदो यस्मात् ॥

Because of this reason, the *asuras* are told to shun their homes and dedicate themselves to the worship of the feet of Nṛsiṁha, which gives protection from all fears. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha and Śrī Giridhara Lāla]

Commentary by Vīrarāghava

तस्मादिति । तस्माद्भगवद्भक्तेर्निरतिशयसुखहेतुत्वाद्विषयासक्तेर्निरतिशयदुःखहेतुत्वाच्च रजआदीनां मूलं संसृतिचक्रवालं संसारपरिवृत्तिहेतुं गृहं संसृतिर्जन्ममरणरूपा तस्याश्चक्रवालं मण्डलमविच्छेदो यस्मात् गृहं हित्वेत्यर्थः, नृसिंहस्य पादं भजतां कुतो भयं दुःखं न तु कुतोऽपि भयमित्यर्थः । तत्र रजः कामः विषयाभिलाषरूपः रागः क्रोधः विषयानुभवविरोधिविषयः विषादः विषयविहतिनिमित्तः शोकः मानोऽहयारः महाजनावमानहेतुः मन्युस्तज्जन्यः क्रोधः स्पृहा परदारधनादिष्वीप्सा भयमागामिदुःखे हेतुदर्शनज्ञानजं तज्जं दैन्यं मनसोऽवसादः आधिस्तत्कृता मनःपीडा ॥

Devotion to God is the cause of infinite bliss, and attachment to home is the cause of endless misery. Thus, one should abandon the home which is the center of saṁsāra and hence the root cause of all desires, anger and so on. Instead, one should worship Nṛsiṁha's feet, which give protection from all fears. *Rajaḥ* = desire of objects. *Rāga* = anger, which erupts when enjoyment is hampered. *Viṣāda* = the grief which ensues when enjoyment is stopped. *Māna* = ego, which is responsible for insulting worthy people. *Manya* = rage, an offshoot of ego, another form of anger. *Spṛhā* = desire to grab other's wives and wealth. *Dainya* = the depression of the mind. *Aadhi* = the oppression of the mind due to the above depression. [Note: Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

उपसंहरति तस्मादिति । यस्माद्गृहं रजोरागादिमूलं तस्मान्नृसिंहपादं भजतेत्यन्वयः । संसृतिचक्रवालं संसारावृत्तिहेतुभूतम् ॥

Saṁsṛti-cakravālam means the non-disruption of the chain of births and deaths.

Commentary by Jīva Gosvāmi

हित्वेत्त्ङमर्थः । तं हित्वा यदि गृहे सज्जते तदा यदि महानुच्यते तदादम्पतीनां कामार्थं युग्मीभूतस्त्रीपुंसानां वयसा यौवनमात्रेणापि महत्त्वमादरो दृश्यते । द्वयोर्यूनोः परस्परमादरः स्यात् । एकत्र तु एकत्रैवेति अर्थान्तरे तु नृणामादरमात्रेणैव चरितार्थता स्यात् । किं दम्पतीग्रहणेन दम्पत्योः पुरुषमहत्त्वे च वयसेत्यनन्वितं स्यात् ॥

If one were to leave God and become attached to one's home, then even if he were known as great, his greatness would be because of his age only, and nothing else. It could be old age or young age. A young couple is honored by another young couple, only because of youth and nothing else.

Commentary by Viśvanātha Cakravartī

रजस्तृष्णा रागोऽभिनिवेशः । संसृतेश्चक्रवालं मण्डलरूपं गृहमध्य एव संसृतिस्तिष्ठतीति भावः । भजतेत्यसुरान् प्रत्युपदेशः ॥

Rajas is desire. *Rāga* is vehement attachment. The center of saṁsāra is the home only. So worship God. This is teaching asuras.

Commentary by Śrīvaṁśīdhara

यस्मादेवं गृहे महत्त्वं नास्ति तस्माद्धेतोः । अत एव रजआदिमूलत्वादेव । गृह एव संसृतिस्तिष्ठतीति भावः ॥

There is no greatness in one's family, around which the saṁsāra cycle rotates. Therefore, one should leave it.

Commentary by Śukadeva

असुरानुपदिशति तस्मादिति । रजआदिमूलं गृहं हित्वा अकुतोभयं नृसिंहपादं भजतेति ॥

He preaches to the asuras. "Leave the home, which is the cause of many defects, and worship Nṛsiṁha's feet, which remove all sorts of fears.

Commentary by Śrī Giridhara Lāla

उपसंहरति-तस्मादिति । यस्मादेवं तस्मात् हे दैत्याः ! रजआदीनां मूलं कारणं अत एव संसृतीनामहन्ताममतादिद्वारा जन्ममरणादीनां चक्रवालं मण्डलमविच्छेदो यस्मात्तथाभूतं गृहं हित्वाऽकुतोभयं न कुतोऽपि भयमुपासकानां यस्मात्तथाभूतं नृसिंहपादं भजतेत्यन्वयः । रजः विषये शोभनाध्यासः, ततः स्पृहा स्वीकारेच्छा, रागस्तत्रासक्तिः, मानस्तत्प्राप्तावभिमानः, भयं तद्विघटकाद्भीतिः, विषादस्तस्मिन् गते खेदः, मन्युस्तद्विनाशकर्त्तरि क्रोधः, यथाभिलषितकरणासामर्थ्ये दैन्यम्, आधिः मनोव्यथा, एतेषां मूलं गृहमेव तत्रैवैतत्सम्भवान्नान्यत्रेति तत्त्यागेनैतन्निवृत्तिर्नान्यथेति तत्त्यागोपदेशः । गृहादित्यागेऽपि किञ्चिदवलम्बनं विना मनसः स्थिरता न सम्भवतीति पुनर्विषयासक्तिः स्यादतो भजनोपदेशः । प्रह्लादस्यायमेवाद्भुतस्वभावो यद्भगवतः सर्वजनोद्धारप्रार्थनया जनानांस्तद्भजने प्रबर्त्तनेन चान्योन्यं प्रीतिं सम्पादयति । अत्र मायागारेत्यादिसन्न्यासस्य हितत्त्वभावनया यस्यास्ति भक्तिरित्यादिभगवद्भक्त्या न तथेन्द्रिय इत्याद्यभक्तनिन्दया च प्रह्लादस्य श्रीनृसिंहस्य सत्त्वयुक्ततमःप्रधानत्वं ज्ञेयम् । इतिशब्दः स्तोत्रसमाप्त्यर्थः ॥

This is Prahlāda's wonderful nature that he wishes the welfare of all and urges others to worship God. From the context it should be noted that both Prahlāda and Nṛsiṁha have a predominant tamas mixed with sattva *guṇa*.

Commentary by Śrī Bhagavatprasādācārya

तस्मादिति । तस्माद्भगवद्भक्तेर्निरतिशयसुखहेतुत्वाद्विषयासक्तेर्निरतिशयदुःखहेतुत्वाच्चेत्यर्थः । रजस्तृष्णा च रागोऽभिनिवेशश्च विषादः खेदश्च मन्युः क्रोधश्च मानो गर्वश्च स्पृहा भोगेच्छा च भयं भीतिश्च दैन्यं रयत्वं च आधिर्मनस्तापश्च तेषां मूलम्, यद्वा रजो विषयाभिलाषरूपः कामः, रागो विषयानुभवविरोधिविषयः क्रोधः, विषादः विषयविहतिनिमित्तः शोकः, मानो महाजनावमानहेतुरहंकारः, मन्युस्तज्जन्यः क्रोधः, स्पृहा परदारधनादिलब्धिरीच्छा, भयमागामिदुःखहेतुदर्शनजा भीतिः, तज्जो

मनसोऽवसादो दैन्यं, आधिस्तत्कृता मनःपीडा तन्मूलम् । संसृतीनां जन्ममरणादीनां चक्रवालं मण्डलमविच्छेदो यस्मात्तत्, गृहं हित्वा अकुतोभयमदुःखं नृसिंहपादं भजत इत्यसुरानुपदिशति ॥

Because bhakti is the cause for everlasting bliss, and attachment to external things is the cause of endless misery, one should leave the home and worship Nṛsiṁha's feet which ensure fearlessness. This is the main explanation.

Commentary by Yādavārya

The topic is concluded again stressing that *vairāgya* should necessarily be earned. *Rajas* = desire, the affection towards son and others who are *rajasas*. *Mānah* = ego. *Spṛha* = the desire of so many things. *Saṁsāra* is a circle (*cakra*vāla) of births and deaths. One should get liberated from that.

TEXT 15

केतुमालेऽपि भगवान् कामदेवस्वरूपेण लक्ष्म्याः प्रियचिकीर्षया प्रजापतेर्दुहितॄणां पुत्राणां तद्वर्षपतीनां पुरुषायुषाहोरात्रपरिसंख्यानानां यासां गर्भा महापुरुषमहास्त्रतेजसोद्वेजितमनसां विध्वस्ता व्यसवः संवत्सरान्ते विनिपतन्ति ॥ १५ ॥

ketumāle 'pi bhagavān kāmadeva-svarūpeṇa lakṣmyāḥ priya-cikīrṣayā
prajāpater duhitṝṇāṁ putrāṇāṁ tad-varṣa-patīnāṁ puruṣāyuṣāho-rātra
parisaṅkhyānānāṁ yāsāṁ garbhā mahā-puruṣa-mahāstra-tejasodvejita
manasāṁ vidhvastā vyasavaḥ saṁvatsarānte vinipatanti.

SYNONYMS

ketumāle—in the tract of land known as Ketumāla-varṣa; *api*—also; *bhagavān*—the Supreme Personality of Godhead, Lord Viṣṇu; *kāmadeva-svarūpeṇa*—in the form of Kāmadeva (Cupid or Pradyumna); *lakṣmyāḥ*—of the goddess of fortune; *priya-cikīrṣayā*—with a desire to bring about the satisfaction; *prajāpateḥ*—of Prajāpati; *duhitṝṇām*—of the daughters; *putrāṇām*—of the sons; *tat-varṣa-patīnām*—the ruler of that land; *puruṣa-āyuṣā*—in a human lifetime (about one hundred years); *ahaḥ-rātra*—the days and nights; *parisaṅkhyānānām*—which equal in number; *yāsām*—of whom (the daughters); *garbhāḥ*—fetuses; *mahā-puruṣa*—of the Supreme Personality of Godhead; *mahā-astra*—of the great weapon (the disc); *tejasā*—by the effulgence; *udvejita-manasām*—whose minds are agitated; *vidhvastāḥ*—ruined; *vyasavaḥ*—dead; *saṁvatsara-ante*—at the end of the year; *vinipatanti*—fall down.

TRANSLATION

Śukadeva Gosvāmī continued: In the tract of land called Ketumāla-varṣa, Lord Viṣṇu lives in the form of Kāmadeva, only for the satisfaction of His devotees. These include Lakṣmījī [the goddess of fortune], the Prajāpati

Saṁvatsara and all of Saṁvatsara's sons and daughters. The daughters of Prajāpati are considered the controlling deities of the nights, and his sons are considered the controllers of the days. The Prajāpati's offspring number 36,000, one for each day and each night in the lifetime of a human being. At the end of each year, the Prajāpati's daughters become very agitated upon seeing the extremely effulgent disc of the Supreme Personality of Godhead, and thus they all suffer miscarriages.

Commentary by Śrīdhara Svāmi

केतुमालेऽपि कामदेवस्वरूपेणास्त इति शेषः । किमर्थमास्तेऽत आह । लक्ष्म्या इति । प्रजापतिः संबत्सरः । ''संवत्सरो वै प्रजापतिः'' इति श्रुतेः । तस्य दुहितरो रात्र्यभिमानिन्यो देवताः पुत्रा दिवसाभिमानिनो देवास्तेषां च प्रियचिकीर्षया । पुरुषायुषा वर्षशतेन यान्यहोरात्राणि तैः परिसंख्यानं गणना येषाम् । षट्त्रिंशत्सहस्राणामित्यर्थः । यासां दुहितृणां महापुरुषस्य महास्त्रं चक्रं तस्य तेजसा ॥

The Lord resides in the form of Kāmadeva in Ketumāla-varṣa. The next part of the sentence states why he resides there. Prajāpati means saṁvatsara, a year-god. His daughters rule over the nights, and his sons over the days, of a year to look to their welfare. This figure matches with the number of days and nights in a human life. By the power of Sudarśana the fetuses of the daughters miscarry. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha]

Commentary by Vīrarāghava

अथ केतुमाले वर्षे उपास्योपासकादीनाह केतुमालेऽपीति । भगवान्कामदेवरूपेण प्रद्युम्नरूपेण केतुमाले वर्षे आस्त इति शेषः । किमर्थं लक्ष्म्याः प्रियं कर्तुमिच्छया किं च प्रजापतेः संवत्सरस्य ''संवत्सरो वै प्रजापतिः'' इति श्रुतेः । तस्य दुहितरो रात्र्यभिमानिन्यो देवताः पुत्रा अहरभिमानिनो देवाः केतुमालवर्षाधिपतयः तासां तेषां च पुरुषायुषा अहोरात्रसंख्यानानां पुरुषस्यायुः पुरुषायुषम् 'अचतुरविचतुरे' त्यादिना निपातनात्समासान्तोऽच्प्रत्ययः। एकं पुरुषायुषं वर्षशतमहोरात्रमहोरात्रस्थानीयं परिसंख्यानं गणनं येषां ते तथोक्ताः अहश्च रात्रिश्चाहोरात्रः ''अहःसर्वैकदेशसंख्यातपुण्याच्च रात्रेः'' इति समासान्तोऽच्प्रत्ययः, पुरुषायुषपरिमाणकमहोरात्रं येषामित्यर्थः । षट्त्रिंशत्सहस्रपरिमितायुषाणामिति यावत्, तेषां प्रियचिकीर्षया च यासां प्रजापतेर्दुहितृणां रात्र्यभिमानिनीनां देवतानां कथंभूतानां महापुरुषस्य भगवतो महास्त्रस्य चक्रराजस्य तेजसा उद्वेजितं भीतं मनो यासां तासां गर्भाः संवत्सरान्ते गर्भाधानादारभ्य तत्संवत्सरान्ते विध्वस्ता अत एव व्यसवः विगतप्राणाः सन्तो निपतन्ति ॥

The details of worship in Ketumāla-varṣa is stated herein. God resides there in the form of Kāmadeva i.e. Pradyumna, with a view to give happiness to Lakṣmī. Prajāpati is saṁvatsara. His daughters are the supervisors of the nights of a year and his sons, of the days. There, the life span is 36,000 years. Pradyumna gives happiness to them also here. These women are frightened

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by the Sudarśana *chakra* of the Lord and their fetuses fall dead one year after the conception. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

कामदेवस्वरूपेण कामदेवसन्निहितप्रद्युम्नाख्यात्मरूपेण प्रजापतेर्दुहितृणां केतुमालवर्षपतीनां लक्ष्म्याश्च प्रियचिकीर्षयेत्यनेन हरेर्भक्तवत्सलतैव प्रयोजनं नान्यदिति दर्शितं, पुरुषायुषा शतवर्षस'यानेन यान्यहोरात्राणि तैः षड्विंशत्सहस्रैः परिस'यानं गणनं यासां तास्तथा तासां महापुरुषो हरिस्तस्य महास्त्रतेजसा सुदर्शनचक्रतेजसा व्यसवः गतप्राणाः ॥

Hari is there as Pradyumna, the form in which he is present in Kāmadeva (Manmatha). Lakṣmī is there in the form in which she is present in Rati, Manmathas's wife. Hari is present there in order to give pleasure to Ramā and also to give happiness to Manmatha and Rati. This fact is clarified in the *Brahmāṇḍa Purāṇa*, "Lakṣmī stationed in Rati worships Pradyumna stationed in Manmatha."

Commentary by Śukadeva

लक्ष्म्याः प्रियचिकर्षिया कामदेवरूपेण आस्ते इति शेषः । ''सम्वत्सरो वै प्रजापतिः'' इति श्रुतेः प्रजापतेः सम्वत्सरस्य दुहितृणां रात्र्यभिमानिनीनां देवतानां पुत्राणां दिनाभिमानिनां च प्रियचिकीर्षया यासां दुहितृणां महास्त्रं चक्रम् ॥

He resides there in the form of Kāmadeva for the sake of blessing Lakṣmī. He is also desirous of blessing the sons and daughters of Prajāpati. They are the supervisors of the days and nights of a year.

Commentary by Yādavārya

Here Viṣṇu is in the form of Pradyumna, the form in which he is present in Kāmadeva (Manmatha, the god of love). Here also Kāmadeva is there. Pradyumna is here to give happiness to Lakṣmī who is present in Rati, the wife of Manmatha, who is also present here. Prajāpati is saṁvatsara which is another name of Śrī Brahmā, who pleases his daughters who are the goddesses supervising the nights. Their number is counted by the number of days and nights of year, i.e. they are thirty six thousand in number. Viṣṇu is the Mahāpuruṣa. Sudarśana is his great weapon. *Vyasavaḥ* means "fall dead."

TEXT 16

अतीव सुललितगतिविलासविलसितरुचिरहासलेशावलोकलीलया किञ्चिदुत्तम्भितसुन्दरभ्रूमण्डलसुभगवदनारविन्दश्रिया रमां रमयन्निन्द्रियाणि रमयते ॥ १६ ॥

atīva sulalita-gati-vilāsa-vilasita-rucira-hāsa-leśāvaloka-līlayā kiñcid uttambhita-sundara-bhrū-maṇḍala-subhaga-vadanāravinda-śriyā ramāṁ ramayann indriyāṇi ramayate.

SYNONYMS

atīva—very much; *su-lalita*—beautiful; *gati*—with movements; *vilāsa*—by pastimes; *vilasita*—manifested; *rucira*—pleasing; *hāsa-leśa*—mild smiling; *avaloka-līlayā*—by playful glancing; *kiñcit-uttambhita*—slightly raised; *sundara*—beautiful; *bhrū-maṇḍala*—by the eyebrows; *subhaga*—auspicious; *vadana-aravinda-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.

Commentary by Śrīdhara Svāmi

रमां रमयन् स्वीयानींद्रियाणि रमयते । केन साधनेन रमयंस्तदाह । अतीव सुललितया गत्या यो विलासस्तेन विलसितो रुचिरो हासलेशो मंदस्मितं तत्सहितोऽवलोक एव लीला तया किंचिदुत्तंभितमुत्तुंगितं सुंदरं यद् भ्रूमंडलं तेन सुभगं यद्वदनारविंदं तस्य श्रिया ॥

Causing delight to Lakṣmī, He causes delight to His own senses. How does He cause delight? By the beauty of His slightly lifted face, decorated with a smile and kind gaze, and also by His graceful gait. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

उत्तम्भितमूर्ध्वं नीतं सुभगं सुन्दरमिन्द्रियाणि रमयते, द्रष्ट्रीणामिति शेषः ॥

Indriyāṇi ramayate means He causes delight to the eyes and other senses of those who see Him.

Commentary by Jīva Gosvāmi

लक्ष्मीस्तु स्वसम्बलितशुचिरसेन स्तौतीत्याह केतुमाल इत्यादिना । एवमग्रेऽप्यनुसन्धेया, तत्र पुरुषायुषेति कथनसमकालकलियुगापेक्षयोक्तम् ॥

It is stated here that Lakṣmī praises the Lord in Ketumāla-varṣa always with a pure devotion. The word *puruṣa-āyuṣā* refers to the life span of humans.

Commentary by Viśvanātha Cakravartī

अतीव सुललितो यो गतिविलासः विशेषेण लसितोऽतिकमनीयो रुचिरहासलेशयुक्तोऽवलोकश्च ताभ्यां या लीला तया कीदृश्या किञ्चिदुत्तम्भितेन सुन्दरचक्रमण्डलेन सुभगं यद्वदनारविन्दं तस्यापि श्रीर्यतः तया स्वयिया रमां रमयन् रमासम्बन्धिन्या च तया इन्दियाीन स्वीयानि रमयते ।।

Lakṣmī prays with devotion coupled with a sense of servitude. Prajāpati is the god who rules over the year. His sons and daughters are the rulers of day and night. The fetuses referred to are the smaller divisions of the day and night in the form of hours, minutes and seconds. The passing of these particular divisions of time are used up enjoying the good or bad results of one's previous actions. [Note: this paragraph is repeated by Śrīvaṁśīdhara and Śukadeva]

He gives pleasure to Ramā with His gentle gait, smiles, affectionate glances and slightly lifted handsome face. On his part He enjoys the glances, smiles and beautiful face of Ramā.

Commentary by Śrīvaṁśīdhara

लक्ष्मीस्तु दास्यसंवलितशुचिरसेन स्तौति कामेन कंदर्पविलासेन दीव्यतीति कामदेवस्तत्स्वरूपेण । संवत्सरप्रजापतित्वे श्रुतिमाह-सँव्वत्सर इति । प्रजापतिः संवत्सरात्मकः कालस्तदभिमानी देव एव तस्य दुहितृणां पुत्राणां च रात्रिदिवसाभिमानिनां देवानां प्रियचिकीर्षया पुरुषायुषेति कथनसमकालकलियुगापेक्षयोक्तवर्षशतेन यान्यहोरात्राणि तैर्गणना येषाम् । इत्यर्थ इति । यः शतवर्षं जीवति स षट्त्रिंशत्सहस्रदिनानि जीवतीति भावः । दुहितृणां पतिमतीनां दिवससहितानां रात्रीणामित्यर्थः । महास्त्रतः कालचक्ररूपात् । गर्भाः क्षणलवाद्यात्मकाः कालः । यद्वा-वर्षभोज्यानि लोकानां प्रारब्धकर्मफलान्येव ता रात्रीर्निमित्तीकृतयोद्भूतत्वात्तासामेव गर्भा इत्युत्प्रेक्षंते तथा तेषां संवत्सरात्मस्थूलकलांते भोगेन क्षय एव गर्भपातत्वेनोत्प्रेक्षितः। अहोरात्र्यधिष्ठात्र्यो देवतास्ताः प्राकृतलोकवर्त्तिन्यो भगवंतमुपास्य वैकुंठ एव तद्भक्तानामनश्वरप्रेमसेवासुखनिमित्तरूपा भविष्यंतीत्युपासना फलं च द्रष्टव्यम् ॥

These demigods reside in the material world only, perform their *seva*, ascend to Vaikuṇṭha and then become immersed in the sweet nectar of affection towards God. [Note: this paragraph is repeated by Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Śrī Giridhara Lāla

लक्ष्म्याः प्रियकरणमेव दर्शयति-अतीवेति । अतीव सुललितया गत्या यो विलासो विहारस्तेन विलसितो यो रुचिरो हासलेशो मन्दस्मितं तत्सहितोऽवलोक एव लीला तया किञ्चिदुत्तम्भितमुत्तुङ्गितं यत्सुन्दरं भ्रूमण्डलं तेन सुभगमतिरमणीयं वदनारविन्दं तस्य श्रिया शोभया रमां लक्ष्मीं रमयन् स्वीयानीन्द्रियाणि रमयते ॥

He brings delight to Lakṣmī by His grace, etc. and in the process pleases His senses also.

Commentary by Śrī Bhagavatprasādācārya

अतीवेति । अतीव सुललितया सुन्दरया गत्या यो विलासस्तेन विलसितो रूचिरो हासलेशो मन्दस्मितं तत्सहितोऽवलोक एव लीला तया, किंचिदुत्तम्भितमुत्तुङ्गितं तेन सुन्दरं यद् भ्रूमण्डलं सुभगं यद्वदनारविन्दं तस्य श्रीः शोभा तया च रमां लक्ष्मीं रमयन् इन्द्रियाणि स्वकीयेन्द्रियवर्गमित्यर्थः । रमयते क्रीडयति ॥

Ramayate is explained as "plays with His senses" and not as "derives

pleasure from."

Commentary by Yādavārya

What is the function of Praydyumna who is present in Manmatha there? This question is answered here. He pleases Lakṣmī with His pastimes. His handsome face with slightly raised brows, His affectionate looks, smiles, the dalliance of His graceful gait—all these cause delight to the eyes of those who see.

TEXT 17

तद्भगवतो मायामयं रूपं परमसमाधियोगेन रमा देवी संवत्सरस्य रात्रिषु
प्रजापतेर्दुहितृभिरुपेताहःसु च तद्भर्तृभिरुपास्ते इदं चोदाहरति ॥ १७ ॥

tad bhagavato māyāmayaṁ rūpaṁ parama-samādhi-yogena ramā devī saṁvatsarasya rātriṣu prajāpater duhitṛbhir upetāhaḥsu ca tad-bhartṛbhir upāste idaṁ codāharati.

SYNONYMS

tat—that; *bhagavataḥ*—of the Supreme Personality of Godhead; *māyā-mayam*—full of affection for the devotees; *rūpam*—form; *parama*—highest; *samādhi-yogena*—by absorption of the mind in the service of the Lord; *ramā*—the goddess of fortune; *devī*—divine woman; *saṁvatsarasya*—known as Saṁvatsara; *rātriṣu*—during the nights; *prajāpateḥ*—of Prajāpati; *duhitṛbhiḥ*—with the daughters; *upeta*—combined; *ahaḥsu*—during the days; *ca*—also; *tat-bhartṛbhiḥ*—with the husbands; *upāste*—worships; *idam*—this; *ca*—also; *udāharati*—chants.

TRANSLATION

Accompanied during the daytime by the sons of the Prajāpati [the predominating deities of the days] and accompanied at night by his daughters [the deities of the nights], Lakṣmīdevī worships the Lord during the period known as the Saṁvatsara in His most merciful form as Kāmadeva. Fully absorbed in devotional service, she chants the following mantras.

Commentary by Śrīdhara Svāmi

तद्भर्तृभिर्दिवसाधिष्ठातृभिरुपेता ॥

Tat-bhartṛbhiḥ means along with the rulers of the day.

Commentary by Vīrarāghava

अतीवेति । तत्र रमां लक्ष्मीं रमयन् स्वीयानीन्द्रियाणि रमयते, केन साधनेन रमयन् तदाह । अतीव सुललितया सुन्दरया गत्या यो विलासस्तेन विलसितो रुचिरो हासलेशो मन्दस्मितं तत्सहितोऽवलोक एव लीला तयाकिञ्चिदुत्तम्भितमुत्तुङ्गितं सुन्दरं यद्भ्रूमण्डलं तेन सुभगं यद्वदनारविन्दं

तस्य श्रिया शोभया भगवतस्तन्मायामयं मायाप्रचुरमात्मीयसयल्पेन परिगृहीतमित्यर्थः । ज्ञानपर्यायोऽत्र मायाशब्दः, रमां लक्ष्मीं देवीं देवस्य भगवतः सम्बन्धिनीं ''पुंयोगादाख्यायाम्'' इति ङीष्, संवत्सरस्य रात्रिषु प्रजापतेर्दुहितृभिः रात्र्यभिमानिनीभिर्देवताभिरुपेता सती संवत्सरस्याहस्सु च तद्भर्तृभिः रात्र्यभिमानिदेवताभर्तृभिर्दिवाभिमानिभिर्देवैरुपेता परमेण समाधियोगेन उपास्ते ।।

There, He pleases Lakṣmī while at the same time enjoying Himself. His smiles and looks embellished by His graceful gait and dalliance please her as also His handsome face with slightly raised brows. Ramā performs her worship during the nights, along with the daughters of Prajāpati and during daytime with his sons. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

मायामयमिच्छामयं रमा देवी भगवतो रूपमुपास्त इत्यस्येदं तात्पर्यमवगन्तव्यं रतिसन्निहिता रमा देवी कामान्तः स्थितं हरेः रूपमुपास्ते । रतिस्तु विष्णोः प्रतिमास्थानीयं कामदेवम् ''कामदेवस्थितं विष्णुमुपास्ते श्री रतिस्थिता । कामदेवं रतिश्चापि विष्णोस्तु प्राकृतां तनुम्'' इति स्मृतेः, अनेन मायामयमित्यस्य प्राकृतमित्यर्थः सूच्यते । संवत्सरस्य रात्रिषु प्रजापतेर्दुहितृभिरहस्सु तासां भर्तृभिरुपेता ।।

Lakṣmī present in Rati performs the worship of Pradyumna present in Kāmadeva. *Māyā-mayam* means of the nature of knowledge. *Māyā* is a synonym of *jñāna* as quoted earlier. Rati performs the worship of Manmatha also.

Commentary by Jīva Gosvāmi

मायामयं कृपाप्रचुरम् ।।

Māyā-mayam means abounding in kindness.

Commentary by Viśvanātha Cakravartī

माया वयुनं सयल्पस्तन्मयं स्वसयल्पेनाविष्कृतमित्यर्थः, ''माया च वयुनं ज्ञानम्'' इति कोशात् । उदाहरन्तीति बहुवचनं प्रजापतिपुत्राद्यभिप्रायेण ।।

Māyā-mayam means of the nature of kindness or the dispeller of ignorance in the living entities. Prajāpati's daughters are the supervisors of the nights and his sons are the supervisors of the day. Ramā performs her worship along with them.

Commentary by Śrīvaṁśīdhara

मायामयं कृपाप्रचुरम् । यद्वा-मायाया जीवाविद्याया आमयो रोगो यतस्तम् ।।

Māyā-mayam means abounding in kindness. Or *māya* means the *avidyā* [ignorance] of the living entity (*jīva*). *Āmaya* means disease, destruction. *Māyā-mayam* means the destroyer of the ignorance of the living entities.

Commentary by Śukadeva

माया वयुनं सयल्पस्तन्मयं स्वसयल्पेनाविष्कृतमित्यर्थः, ''माया च वयुनं ज्ञानम्'' इति कोशात् । उदाहरन्तीति बहुवचनं प्रजापतिपुत्राद्यभिप्रायेण ॥

Māyā means *vayuha*, which is of the nature of a wish. The world is manifested by His mere wish.

Commentary by Śrī Giridhara Lāla

तद्भगवतो मायामयं राजसं रूपं रात्रिषु प्रजापतेः संवत्सरस्य दुहितृभिः रात्र्यभिमानिदेवताभिः तथाऽहस्सु दिवसेषु च तद्भर्तृभिर्दिवसाधिष्ठातृदेवताभिरुपेता मिलिता यत्समाधियोगेन चित्तैकाग्रलक्षणोपायेन रमा देवी उपास्ते सेवते, इदं च मन्त्रादिकमुदाहरति उच्चारयतीत्यन्वयः । चित्तैकाग्रता भगवत्सेवायां मुख्यं साधनमिति तदुक्तिरन्यसर्वसेवासामग्र्युपलक्षणार्थान् । चित्तैकाग्र्यपूर्वकं विविधोपचारैः सेवते इत्यर्थः ॥

Lakṣmī worships this Kāmadeva (Pradyumna) form which is *rajasa* in nature.

Commentary by Śrī Bhagavatprasādācārya

तदिति । बगवतः, मायामयं मायाप्रचुरं आत्मीयसंकल्पेन परिगृहीतमित्यर्थः । तत् रूपं रमा देवी संवत्सरस्य रात्रिषु प्रजापतेः संवत्सराभिमानिनो देवस्य, दुहितृभिः रात्र्यभिमानिनीभिः देवताभिः, उपेता सती, अहस्सु संवत्सरस्य दिवसेषु च, तद्भर्तृभिः दिवाभिमानिभिर्देवैः, उपेता सती च परमेण समाधियोगेन उपास्ते । इदं वक्ष्यमाणं मन्त्रवाक्यं च उदाहरति जपति ॥

Māyā-mayam = abounding in *māyā* = taken by His own free will.

Commentary by Yādavārya

In addition to the above, it should also be taken that Manmatha pleases Rati by all his grace. *Māyā-mayam* in the case of Pradyumna means "of the nature of knowledge and desire." In the case of Manmatha it means "an expansion of *prakṛti*." The deity in which Ramā shines here is Rati, it should be noted. Both Rati and Ramā chant (the following *mantra*):

TEXT 18

ॐ ह्रां ह्रीं ह्रूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलाय-च्छन्दोमयायान्नमयायामृतमयाय सर्वमयाय सहसे ओजसे बलाय कान्ताय कामाय नमस्ते उभयत्र भूयात् ॥ १८ ॥

oṁ hrāṁ hrīṁ hrūṁ oṁ namo bhagavate hṛṣīkeśāya sarva-guṇa-viśeṣair vilakṣitātmane ākūtīnāṁ cittīnāṁ cetasāṁ viśeṣāṇāṁ cādhipataye ṣoḍaśa kalāya cchando-mayāyānna-mayāyāmṛta-mayāya sarva-mayāya sahase ojase balāya kāntāya kāmāya namas te ubhayatra bhūyāt.

SYNONYMS

om—O Lord; *hrām hrīm hrūm*—the seeds of the mantra, chanted for a successful result; *om*—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the lotus feet of the Supreme Personality of Godhead; *hṛṣīkeśāya*—unto Hṛṣīkeśa, the Lord of the senses; *sarva-guṇa*—with all transcendental qualities; *viśeṣaiḥ*—with all varieties; *vilakṣita*—particularly observed; *ātmane*—unto the soul of all living entities; *ākūtīnām*—of all kinds of activity; *cittīnām*—of all kinds of knowledge; *cetasām*—of the functions of the mind, such as determination and mental effort; *viśeṣāṇām*—of their respective objects; *ca*—and; *adhipataye*—unto the master; *ṣoḍaśa-kalāya*—whose parts are the sixteen original ingredients of creation (namely the five objects of the senses and the eleven senses, including the mind); *chandaḥ-mayāya*—unto the enjoyer of all ritualistic ceremonies; *anna-mayāya*—who maintains all living entities by supplying the necessities of life; *amṛta-mayāya*—who awards eternal life; *sarva-mayāya*—who is all-pervading; *sahase*—the powerful; *ojase*—who supplies strength to the senses; *balāya*—who supplies strength to the body; *kāntāya*—the supreme husband or master of all living entities; *kāmāya*—who supplies all necessities for the devotees; *namaḥ*—respectful obeisances; *te*—unto You; *ubhayatra*—always (during both day and night, or both in this life and the next); *bhūyāt*—may there be all good fortune.

TRANSLATION

Let me offer my respectful obeisances unto the Supreme Personality of Godhead, Lord Hṛṣīkeśa, the controller of all my senses and the origin of everything. As the supreme master of all bodily, mental and intellectual activities, He is the only enjoyer of their results. The five sense objects and eleven senses, including the mind, are His partial manifestations. He supplies all the necessities of life, which are His energy and thus nondifferent from Him, and He is the cause of everyone's bodily and mental prowess, which is also nondifferent from Him. Indeed, He is the husband and provider of necessities for all living entities. The purpose of all the Vedas is to worship Him. Therefore let us all offer Him our respectful obeisances. May He always be favorable toward us in this life and the next.

Commentary by Śrīdhara Svāmi

सर्वैर्गुणविशेषैः श्रेष्ठवस्तुभिर्विलक्षितो लक्षीकृत आत्मा यस्य आकूतीनां क्रियाणाम् । चेतसां संकल्पाध्यवसायादीनाम् । विशेषाणां तत्तद्विषयाणाम् । षोडश कला अंशा एकादशेंद्रियपंचविषयलक्षणा यस्य । छन्दोमयाय वेदोक्तकर्मप्राप्याय । अन्नमयायान्नोपष्टभ्यत्वात् । अमृतमयाय परमानन्दाविष्कारकत्वात् । सर्वमयाय सर्वविषयत्वात् सहसे ओजसे बलाय तद्धेतुत्वात् ॥

Whose self is embellished by all the virtues and good things. *Ākūti* = actions. *Cetasām* = wish and resolve. *Viśeṣaiḥ* = pertaining to various things. The "sixteen parts" are the eleven sense organs and the five elements. *Chandaḥ-mayāya* = attainable by Vedic rites. *Anna-mayāya* because rejuvenated by food. *Amṛta-mayāya* because of the nature of supreme bliss. *Sarva-mayāya* because of his association with everything. He is the cause of the power of resistance, valor and strength.

Commentary by Viśvanātha Cakravartī

कृपामयत्वमेव विवृण्वती मन्त्रं जपन्ती एतन्मत्रोपासकोऽन्योप्येवं स्वसम्बन्धेन मन्त्रार्थं भावयेदिति व्यंजयन्ती प्रणमति-कान्ताय मत्पतये कामाय नम इत्यन्वयः । देवपदानुक्तिस्तु पत्युः सम्पूर्णनामोच्चारणानौचित्यात् । ''पत्युर्नाम न गृह्णीयादेकदेशादिकं विना'' इति । केचित्तु ''उच्चारे न हि चोषः स्याद्व्यावहारिकनामनि । जन्मनाम न गृह्णीयात्कलत्रादेर्विनाऽऽपदम् ''॥ इति संहितोक्तेः । अन्यस्तु लक्ष्म्या दासीभावेनैवात्मानं ध्यात्वा मन्त्रमिममुच्चारयेदिति सम्प्रदायः । हृषीकेशाय स्वसौन्दर्यादिना मन्नेत्रादीन्द्रियाकर्षकाय मन्नेत्रादिमाधुर्य्यसंभोक्त्रे इति वा । स्वस्य तथा योग्यतायां हेतुः सर्वैर्गुणविशेषैरप्राकृतैर्गुणैर्विलक्षिता विलक्षणीकृता आत्मानः देहमनोबुद्ध्यादयो भवन्ति यतस्तस्मै । हृषीकेशत्वं विवृणोति-आकूतीनां मम कर्मेन्द्रियाणां चित्तीनां ज्ञानेन्द्रियाणां चेतसां चित्ताहंकारबुद्धिमनसां विशेषाणां तद्वृत्तीनां तत्तद्विषयाणां वाऽधिपतये स्वामिने तत्तन्माधुर्य्यस्वामिने अन्योपासकपक्षेऽधिष्ठात्रे तेषामप्राकृतीकरणात्स्वयमेवाधिष्ठाता न तु दिगादिदेवसमूह इति भावः । षोडशकलाय राकाचन्द्रतुल्यत्वात्पूर्णाय । छन्दोमयाय वेदरूपिणे स्वभक्त्युपदेष्ट्रे । अन्नमयाय अन्नरूपेण साधकभक्तपरिपालकाय । अमृतमयाय अमृतवदास्वाद्यरूपगुणलीलादिकाय मोक्षरूपाय वा । सर्वमयाय मम सर्वस्वरूपाय । महसे ओजसे बलाय त्वत्सेवायां मच्चित्तेंद्रियदेहसामर्थ्यप्रदाय । उभयत्रेहलोके परलोकेन्तर्बहिश्च । अत्र लज्जाबीजत्रिकं सप्रणवं चतुर्वर्गसिद्धिद्योतनायादौ लक्ष्म्या प्रयुक्तं कामो मे लज्जां रक्षतु वर्गचतुष्टय इति द्योतनाय वा ॥

Lakṣmī chants the *mantra* describing the kindness of the Lord and suggests that any other person who chants the *mantra* should think of God in the same way. "Obeisances to my Lord Kāma," is the main explanation. The word "kāma" is used in place of "Kāmadeva" for a wife should not pronounce the name of her husband in full. Hṛṣīkeśa means, *one who attracts my mind, eyes and other senses by His handsomeness and other virtues*. Or, *one who enjoys the sweetness of my eyes and other senses*. The reason for this is, "My senses and body are different from the ordinary type as they are *aprakṛta* (not produced of matter) and this is due to His kindness only." *Ākūti* is the motor-organs, *cittīnām* = the sensory organs, the mind, ego and intellect, *vritti* = the objects of the sensory organs, the mind, ego and intellect. "You are the Lord of all those things." In the case of Lakṣmī, Kṛṣṇa is the enjoyer of all these things. In the case of others, Kṛṣṇa is present in all these things. This is how it should be viewed. The other gods cannot make Lakṣmī's body and senses *aprakṛta*. *Chandaḥ-mayāya* means one who teaches devotion through the Vedas. He is *anna-mayāya* because he protects the devotee in the form of

food. *Amṛta-mayāya* means all His pastimes are sweet like nectar or He is of the nature of liberation (immortality). *Sarva-mayāya* means having the form of every object. "*Mahase*" and the other two adjectives mean, "One who gives strength to my mind, intellect and body so that I am in Your service." *Ubhayatra* means "in this world and the next" or "from inside and outside." The *bījākṣara* of shyness (*hṛa*) and *praṇava* signify the attainment of the four *puruṣartas*. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Vīrarāghava

इदं वक्ष्यमाणमन्त्रवाक्यं चोदाहरन्ति जपन्ति बहुवचनं संवत्सरदुहितृतद्भर्त्रभिप्रायकं जप्यं मन्त्रमाह । ॐ भगवच्छब्दार्थः पूर्ववत् हृषीकाणामिन्द्रियानामीशाय नियन्त्रे सर्वैः प्रकृति पुरुषयोरसम्भावनीयैर्गुणविशेषैः सत्यज्ञानादिभिः गाम्भीर्यादिभिः ''सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः'' इत्यादिश्रुतिसिद्धैर्विवक्षितमाश्रयत्वेन वक्तुं प्रतिपादयितु मिष्टमात्मस्वरूपं यस्य तस्मै कल्याणगुणाश्रयत्वेन वेदान्तैः प्रतिपाद्यमानायेत्यर्थः, सर्वत्राधिकरनार्थोऽनुसन्धेयः, आकूतीनां क्रियाणां चित्तीनां ज्ञानानां चेतसां संकल्पाध्यवसायादीनां कर्मेन्द्रियज्ञानेन्द्रियमनोव्यापाराणां विशेषः पृथिवी, बहुवचनमाकाशाद्यभिप्रायकं पृथिवीप्रभृतिपञ्चमहाभूतानां चाधिपतये नियन्त्रे इदं चाधिपत्यं न सत्यपि पृथग्भावे भृत्यनिरूपितनियन्तृभावस्य राज्ञ इव, अपि त्वात्मत्वप्रयुक्तमिति द्योतयितुं शरीरात्मभावनिबन्धनसामानाधिकरण्यमाह षोडशकलायेति । षोडशकलाः पञ्चभूतानि मनःसहितान्येकादशेन्द्रियाणि एतत्स्वरूपाय तच्छरीरकत्वेनावस्थितायेत्यर्थः, षोडशकला अंशा मूर्त्तयो यस्येति बहुव्रिहिर्वा । पञ्चभूतान्येकादश इन्द्रियाणि च जगत्कारनत्वमाह । छन्दोमयाय छन्दःप्रचुराय ''तस्य ह वा एतस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदः'' इति श्रुत्यर्थोऽत्र विवक्षितः । एवं समष्टितत्त्वशरीरकत्वमभिधाय व्यष्टितत्त्वात्मकत्वमाह । अन्नमयाय अन्नमयशब्दोऽत्र व्यष्टयवस्थातत्त्वसंधातात्मकदेहपरः, तद्रूपाय व्यष्टिशरीकायेत्यर्थः । एवं व्यष्टिसमष्टयात्मकत्त्वान्तरात्मकत्वमभिधाय जीवान्तरात्मकत्वमपि सामानाधिकरण्येनाभिधत्ते अमृतमयायेति । अमृतशब्दोऽत्र जीववाची परमत्मपर्यन्तः अमृतशरीरकायेुत्यर्थः, उक्तानुक्तकालाद्यन्तरात्मत्वाभिप्रायेणाह । सर्वमयायेति सर्वात्मकायेत्यर्थः । किं बहुना तत्तद्वस्तुगतशक्तिरूपस्त्वमेवेत्याह । सहसे मनःसामर्थ्यरूपाय ओजसे इन्द्रियशक्तिरूपाय बलाय देहशक्तिरूपाय सहआदेर्हेतुत्वाच्च तादात्म्यव्यपदेशः कान्ताय निरतिशयप्रीतिविषयाय कामाय स्वीयेषु निरतिशयप्रीतिविशिष्टाय ते तुभ्यमुभयत्र पुरस्तात्पृष्ठतश्च नमो नमनं भूयादस्त्वित्यर्थः ॥

She chants this *mantra* along with the others who also perform the same worship. *Hṛṣīkeśa* means the controller of senses (hṛṣīka). "You are endowed with the virtues of truthfulness and knowledge, which are not to be found in *prakṛti* and *puruṣa*. You are glorified as endowed with such attributes by the Vedas. "Obeisances to one such You" is to be appended at every part of the sentence, after every adjective. "You are the controller of actions (*ākūti*), perceptions (*jñāna*) wishes and resolves (*cetas*), in short, all the operations of the motor organs, sensory organs and mind. You are the controller of nature and other great elements. This control is not like that of a king over his servants. It is like the control of the soul over the body, though the controller and the controlled are different in both the examples. The sixteen parts (*kalās*) are the

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five elements and the eleven organs (motor, sensory and mind). You are the controller of all these just as the soul controls the body. You are *Chandaḥ-mayāya*, abounding in the Vedas, because the Vedas come out of You."

Having stated that these principles collectively are in the position of His body, here it is stated that these principles form His body individually also. *Anna-mayāya* means the bodies of the living entities. *Amṛta* means living entities. *Amṛta-mayāya* means whose body is *jīva* himself. The word *sarva-mayāya* signifies that everything mentioned or not mentioned, forms His body only. "The various kinds of strengths are also under your control." *Sahase* is the strength of the mind. *Ojase* is the strength of the senses, *bala* is physical strength. The identity that appears in the sentence is because He is the cause of all these strengths. *Kānta* means very dear. *Kāmāya* means one who shows dearness to His devotees. "Obeisances to you both from the front and from behind." [Note: the two paragraphs above are repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

ये ये सर्वे विशेषा व्यावर्तकधर्मास्तांस्तान् विदन्तीति सर्वविशेषविदो ब्रह्मादयस्तेषां क्षेत्रमावासस्थानमात्मा देहो यस्य स तथा तस्मै आकूतीनामभिप्रायाणां पूर्वानुभवसंस्काराणां वा चित्तानां स्मरणकारणानामन्तःकरणविशेषाणां चेतसां बुद्धिवृत्तीनां वृत्तिविशेषाणां चाधिपतये सर्वमयाय सर्वोत्तमाय उभयत्रान्तर्बहिश्च भूयाद्रक्षाया इति शेषः ॥

Ākuti = opinions (thoughts), *citta* = the modes of mind responsible for memory, *cetas* = modes of the intellect. "Obeisances to the lord of all these." *Ṣoḍaśa-kalāya* = whose inner controlling forms are present in the demigods who rule over the eleven senses and five elements. Or the living entity is said to be the sixteenth *kalā*. *Ṣoḍaśa-kalāya* in this sense means the motivator of the living entity. *Anna-mayāya* = the important enjoyer of food and other things. *Amṛta-mayāya* means the controller of the demigods. *Sarva-mayāya* means the *sarvottama*, Supreme. *Kānta* = husband. *Kāmāya* = present in *kāma* or one who is most desired. *Ubhayatra* = inside and out, "for the sake of protection" should be appended.

Commentary by Jīva Gosvāmi

षोडशशकत्यधिष्ठात्रे वेदाधिष्ठात्रे पार्थिवबलदायकभोज्यशक्त्यधिष्ठात्रे
दिविजबलदायकभोज्यशक्त्यधिष्ठात्रे किं बहुना सर्वशक्त्यधिष्ठात्रे अतः एव सर्वसहआद्यधिष्ठात्र
इति क्रमेण ॥

"To Him who is stationed in the sixteen powers: the Vedas, the eatables (enjoyables) which give earthly and divine strength." What is meant by such enumeration? He is stationed in all powers. That is why He is stationed in strength, resistance, and so on.

Commentary by Śukadeva

सर्वैर्गुणविशेषैः ''एष सर्वेश्वरः'' इत्यादिश्रुतिप्रोक्तैस्तदसाधारणैः सर्वेश्वरत्वादिभिर्विवक्षितः वर्णयितुमिष्ट आत्मा यस्य तस्मै आकूतीनां ज्ञानेन्द्रियव्यापाराणां चेतसामन्तःकरणव्यापाराणां विशेषाणां तत्तद्विषयाणां चाधिपतये षोडशकलाय सूक्ष्मशरीरात्मने छन्दोमयाय वेदात्मने अन्नमयाय स्थूलशरीरात्मने अमृतमयाय नित्यपदार्थात्मने सहसे मनःसामर्थ्यात्मने ओजसे इन्द्रियसामर्थ्यात्मने बलाय देहसामर्थ्यात्मने किं बहुना सर्वमयाय सर्वात्मने ''ऐतदात्म्यमिदं सर्वम्'' इति श्रुतेः कान्ताय प्रियाय काम्यते इति कामः ईप्सिताय भगवते अन्तर्बहिश्च नमः ॥

The Vedas wish to describe Him as endowed with all the qualities like *sarveśvaratva*. He is of the lord of *ākūti* = the operation of sensory organs, *cetas* = of mental thought processes, *viśeṣa* = of their objects. He is *ṣoḍaśa-kalāya* because of His presence in the subtle body, *chandomaya*, because He is of the nature of the Vedas , *amṛta-mayāya* because He has the forms of eternal things. *Sahas* is mental strength. *Ojas* is the strength of the sensory organs. *Bala* is physical strength. He is *sarva-ātma*, because He is everything. *Kānta* = dear obeisances to You.

Commentary by Śrī Giridhara Lāla

इमं मन्त्रं जपति -ओमिति ओं कामाय कान्ताय भर्त्रे नम इत्यन्वयः । ननु नमस्कारेण किं स्यादित्याशयय सर्वात्मकत्वात्त्वन्नमस्कारादिसत्कारेण सर्वमेव विश्वं सत्कृतं भवेदित्यभिप्रायेणाह-सर्वमयायेति, सर्वात्मत्वोपपादनायैव अन्यानि विशेषणनि-हृषीकेशायेति हृषीकाणीन्द्रियाणि तेषामीशाय नियन्त्रे इत्यर्थः । नन्विन्द्रियनियन्तृत्वं तु आदित्यादिदेवानां प्रसिद्धं तत्कथं कामदेवस्येत्याशययाह-सर्वेति । सर्वैस्तेजस्वित्वादिभिर्गुणविशेषैर्विलक्षित आत्मा आदित्यादिमूर्तिर्यस्य तस्मै इन्द्रियनियामकतत्तद्देवतारूपायेत्यर्थः । तथापि तत्तद्देवतानामप्यन्तर्याम्यधीनत्वान्न तत उत्तमत्त्वं सिद्धयतीत्याशयय तदन्तर्यामित्वमपि तस्यैवेत्याह-षोडशकलायेति, एकादशेन्द्रियपञ्चमहाभूताभिमानिदेवेषु षोडशसु कला अंशोऽन्तर्यामिरूपो यस्य तस्मा इत्यर्थः । अतो देहेन्द्रियादिप्रवृत्तिस्तदधीनैवेति फलितमाह-आकूतीनामिति, आकूतीना वागादिपञ्चकर्मेन्द्रियजन्यभाषणादिपञ्चविधक्रियाणां, चित्तीनां चक्षुरादिपञ्चबुद्धीन्द्रियजन्यदर्शनादिपञ्चविधज्ञानानां, चेतसां चतुर्विधान्तःकरणजन्यचतुर्विधसयल्पाध्यवसायुादिवृत्तीनां, विशेषाणां पृथिव्यादिपञ्चमहाभूतरूपादिपञ्चतन्मात्रात्मकानां चाधिपतये स्वामिन इत्यर्थः । नन्वेवमपि तत्तदिन्द्रियाधिष्ठातृदेवादिसत्त्वेऽपि तत्तत्सामर्थ्याभावे यथेष्टप्रवृत्त्यदर्शनात् कथं तच्छ्रेष्ठत्वं सिद्धयतीत्यशयय तत्तत्सामर्थ्यरूपत्वमाह-सहस इति, सहसे अन्तःकरणसामर्थ्यरूपाय, ओजसे इन्द्रियसामर्थ्यरूपाय, कलाय देहसामर्थ्यरूपाय । ननु तथापि देहेन्द्रियादिसामर्थ्यस्य आहाराधीनत्वान्न स्वातन्त्र्येण श्रेष्ठत्वसिद्धिरित्याशयय तद्रूपत्वमाह-अन्नमयाय मनुष्यादिभोज्यरूपाय, अमृतमयाय देवभोज्यरूपायेत्यर्थः । नन्वन्नादेरपि प्रारब्धकर्माधीनत्वात् कर्मणश्च वेदाधीनत्वादेवमपि कथं स्वतन्त्रतासिद्धिरित्याशययाह-छन्दोमयायेति, सर्ववेदात्मकायेत्यर्थः ॥ नन्वेजकस्यैवैवं कथं नानारुपत्वं सम्भवतीत्याशययाह-भगवत इति, ऐश्वर्यादिगुणपूर्णायेत्यर्थः । न ह्यचिन्त्यानन्तशक्तेः किञ्चिदनुपपन्नमिति भावः । ननु किमर्थमेवं नमस्करोषि तद्वृणीष्वेत्यपेक्षायामाह-नम इति । त्वत्तो वरयाचने तावन्मात्रमेव स्याद्याच्ञां

विनाऽपि त्वन्नमस्कारसेवादिना त्वत्प्रसादेन तु सर्व एव मनोरथाः सर्वदैव सिद्धयेयुरतोऽन्तर्मनसा बहिश्च वचसा कायेन चेत्येवमुभयत्र ते तुभ्यं नमः सर्वदा भूयादित्यर्थः । यद्वा उभयत्र इहलोके परलोके च सर्वत्र सर्वदेत्यर्थः ॥

The main explanation is: "She chants this *mantra*: Obeisances to You who are my husband and dear to me." What will happen by this salutation? The reply is, "Since You are non-different from all other things, by offering my respects to You, I will have honored all others."

The lordship of senses is ascribed to Sūrya and other demigods. How is it that Pradyumna is called the lord of senses? The reply is Pradyumna is not different from Sūrya—thus, his lordship is justified. *Annamaya* means He is non-different from the food the humans consume. *Amrtamaya* means He is non-different from the food the demigods consume. *Chandaḥ-mayāya* means He is not different from the Vedas. "I offer my obeisances both inside (by the mind) and outside (by my body)."

Commentary by Śrī Bhagavatprasādācārya

जप्यं मन्त्रमाह । ओमिति । ह्रांकारादीनि त्रीण्यपि कामबीजानि । ओंभगवच्छब्दौ पूर्ववत् । हृषीकाणामिन्द्रियाणामीशो नियन्ता तस्मै, सर्वैर्गुणविशेषैः श्रेष्ठवस्तुभिः, विलक्षितो लक्षीकृत आत्मा यस्य तस्मै । विवक्षितात्मने इति पाठे, सर्वैः गुणविशेषैः सत्यज्ञानादिभिः विवक्षित आश्रयत्वेन वक्तुं प्रतिपादयितुमिष्ट आत्मा स्वरूपं यस्य तस्मै । कल्याणगुणाश्रयत्वेन वेदान्तैः प्रतिपाद्यमानायेत्यर्थः । आकूतीनां क्रियाणां चित्तीनां ज्ञानानां चेतसां संकल्पाध्यवसायादीनां, कर्मेन्द्रियज्ञानेन्द्रियमनोव्यापाराणामित्यर्थः । विशेषाणां बहुवचनमाकाशाद्यभिप्रायकं तेन पृथ्वीप्रभृतिमहाभूतानां चेत्यर्थः । अधिपतये नियन्त्रे, षोडशकलाय पञ्च भूतानि मनःसहितैकादशेन्द्रियाणि च, तच्छरीरकत्वेनावस्थितायेत्यर्थः । छन्दोमयाय वेदोक्तकर्मप्राप्याय, अन्नमयाय अन्नोपष्टभ्यत्वत्तन्मयाय, अमृतमयाय अमृतशरीरकाय, सर्वमयाय सर्वविषयत्वात्सर्वात्मकाय, सहसे मनःसामर्थ्यरूपाय, ओजसे इन्द्रियशक्तिरूपाय, बलाय देहशक्तिरूपाय, कान्ताय निरतिशयप्रीतिविषयाय, कामाय स्वयिषु निरतिशयप्रीतिविशिष्टाय, ते तुभ्यं उभयत्र अन्तर्बहिश्च दिवा रात्रौ वा पुरस्तात्पृष्ठतो वा नमः नमः भूयात् ॥१८॥

The three *bījākṣaras* are called "Kāmabija." That means they are capable of giving the desired object to those who chant them.

Commentary by Yādavārya

Brahmā and others are those who know all *kṣetras*. Their abode is the deity form Viṣṇu. He is the lord of *ākūti* = ideas, *citta* = the thought processes, *cetas* = inner sense and *viśeṣa* = mind, intellect and ego which are the modes of the *antaḥ-karaṇa* (inner-sense). He is the motivator of the sixteen *kalās* comprising eleven senses and five elements. *Chandaḥ-mayāya* means the main purport of Vedas. *Annamaya* means the great enjoyer on whom everything depends. *Amrtamaya* means the chief of all *muktas* [liberated souls], *sarvamaya* means supreme, *kāma* means desired, *ubhayatra* means inside and out.

TEXT 19

स्त्रियो व्रतैस्त्वा हृषीकेश्वरं स्वतो
ह्याराध्य लोके पतिमाशासतेऽन्यम् ।
तासां न ते वै परिपान्त्यपत्यं
प्रियं धनायूंषि यतोऽस्वतन्त्राः ॥ १९ ॥

striyo vratais tvā hṛṣīkeśvaraṁ svato
hy ārādhya loke patim āśāsate 'nyam
tāsāṁ na te vai paripānty apatyaṁ
priyaṁ dhanāyūṁṣi yato 'sva-tantrāḥ

SYNONYMS

striyaḥ—all women; *vrataiḥ*—by observing fasting and other vows; *tvā*—you; *hṛṣīkeśvaram*—the Supreme Personality of Godhead, master of the senses; *svataḥ*—of your own accord; *hi*—certainly; *ārādhya*—worshiping; *loke—in the world; patim—a husband; āśāsate—ask for; anyam*—another; *tāsām*—of all those women; *na*—not; *te*—the husbands; *vai*—indeed; *paripānti*—able to protect; *apatyam*—the children; *priyam*—very dear; *dhana*—the wealth; *āyūṁṣi*—or the duration of life; *yataḥ*—because; *asva-tantrāḥ*—dependent.

TRANSLATION

My dear Lord, You are certainly the fully independent master of all the senses. Therefore all women who worship You by strictly observing vows because they wish to acquire a husband to satisfy their senses are surely under illusion. They do not know that such a husband cannot actually give protection to them or their children. Nor can he protect their wealth or duration of life, for he himself is dependent on time, fruitive results and the modes of nature, which are all subordinate to You.

Commentary by Śrīdhara Svāmi

त्वत्कामेनैव त्वत्सेवकत्वादहं कृतार्थोऽस्मि । अन्यकामनया तु त्वामर्चन्त्यो न परिपूर्णमनोरथाः स्युरित्याह । स्त्रिय इति । स्वत एव हृषीकाणामीश्वरं पतिं सन्तं त्वामाराध्य याः स्त्रियोऽन्यं पतिं प्रार्थयन्ते । पतिकामानां हि कामाराधनं व्रतेषु प्रसिद्धम् । तासामपत्यादीनि ते पतयो न पातुं शक्ताः ॥

"I am blessed because I am Your servant at Your behest. Those who worship You with other desires are not complete people. You are the Lord of all the senses. The women worship You and ask for something else. The worship of Kāma (Manmatha) is famous in the Vedas for the women who desire a husband. Those husbands are not competent to look after the offspring they produce."

Commentary by Vīrarāghava

एवमिमं मन्त्रमुदाहरन्ती इति पत्नी लक्ष्मीः पतिशब्दप्रवृत्तिनिमित्तपौष्कल्यविशिष्टस्त्वमेवेत्याह स्त्रिय इति । स्वतः हृषीकाणामिन्द्रियाणामधीश्वरमधिपतिं स्वतःशब्देनाधिपत्यस्य निरुपाधिकत्वं व्यज्यते, एवंभूतं त्वां व्रतैराराध्य लोके संसारे स्त्रियः अन्यं पतिमाशासते कामयन्ते ते चाशास्यमानाः पतयः तासां कामयमानानां स्त्रीणां प्रियं प्रीतिविषयमात्मापत्यधनायूंषि च न परिपान्ति न रक्षन्ति पातुमसमर्थत्वादिति भावः । तत्कुतः यतस्ते पतयः अन्यतन्त्राः कर्मवश्याः तेषां पतित्वं हि कर्मायत्तं न हि कर्मपरवशाः कर्मनिर्हरणे समर्था इति भावः । एवं निरूपाधिकरक्षकत्वस्यैव पतिशब्दप्रवृत्तिनिमित्तत्वात्ते ते पतय एव न भवन्तीत्यभिप्रायः ॥

Chanting the above *mantra*, Lakṣmī says, "You are the only one worthy to be called "*pati.*" Women worship You by performing so many austerities desiring to get a husband other than You. Those husbands are not competent to protect their wives, children or belongings because they are not independent. They are under the control of others. Therefore, they do not deserve to be called "*pati*" (protector)."

Commentary by Vijayadhvaja Tīrtha

लोके विद्यमानाः स्त्रियो नानाव्रतैरिन्द्रियस्वामिनं त्वामाराध्य त्वत्तोऽन्यं पतिमाशासते प्रविशन्ति प्राप्नुवन्तीत्यर्थः । त्वमनेन व्रतलक्षणाराधनेन हेतुना तासामपत्यं प्रियं भर्तारमुपभोगसाधनं धानान्यायूंष्यहोरात्रगमागमलक्षणानि रक्षसि, कुतस्ताः स्त्रियः पतित्वेन वृताः पुरुषाश्चास्वतन्त्रास्तत्पालने शक्तिहीना यतोऽतस्तत्पतित्वं व्यावहारिकमित्यर्थः ॥

"Women worship You and get another husband. Pleased by their austerities You protect their children and husbands. The husbands themselves cannot protect anyone. A person who is bitten by a serpent himself cannot rescue another. The word "*pati*" is used just out of courtesy to denote a husband, which he is really not."

Commentary by Viśvanātha Cakravartī

स्वयं निष्कामा सकामभक्तिमतीरन्याः स्त्रीः शोचति स्त्रिय इति । स्वत एव हृषीकाणामीश्वरं पतिमपि त्वा त्वामाराध्य अन्यम् ॥

Herself bereft of any desire, she pities other women whose devotion is mingled with desires. "They worship You, the Lord of all the senses and ask for something else."

Commentary by Śrīvaṁśīdhara

स्वयं निष्कामा सकामभक्तिमतीरन्याः शोचन्त्याह-त्वत्कामेनैवेति ॥

Herself desireless, she offers her prayer with pity for those who are afflicted with desires.

Commentary by Śukadeva

स्वत एव हृषीकाणामीश्वरं पतिं सन्तं त्वामाराध्य अन्यं पतिमाशासते कामयन्ते याः स्त्रियः तासां ते असत्यादिकं न परिपान्ति रक्षन्ति अतस्ते पतयो नेति फलितोऽर्थः ॥

"They worship You, the Lord of all senses and wish for another husband. They are not husbands (*pati*), as they are unable to protect their wives."

Commentary by Śrī Giridhara Lāla

नन्वेवं तर्हि लोके स्त्रियो मामाराध्य कुतो मत्तोऽन्यं पतिं प्रार्थयन्ते इत्याशयय मन्त्रोक्ताभिप्रायकेण स्तोत्रेण तासां मौर्ख्यं सूचयन्ती मन्त्रोक्तमर्थमेव दृढीकरोति-स्त्रिय इति पञ्चभिः । लोके हि याः स्त्रियो व्रतैस्त्वा त्वामाराध्य त्वत्तोऽन्यं पतिमाशासते प्रार्थयन्ते ते च पतयस्तासामपत्यं धनानि आयूंषि अन्यच्च प्रियवस्तु न वै परिपान्ति नैव रक्षितुं शक्नुवन्तीत्यन्वयः । तेषां तत्र सामर्थ्याभावे हेतुमाह-यत इति । यस्मात्तेऽस्वतन्त्राः कालकर्मगुणाद्यधीनाः । न ह्यजगरगृहीतोऽन्यान् गोप्तुं शक्नोतीति भावः । अतस्त्वत्तोऽन्यप्रार्थना न युक्ता, किन्तु त्वमेव वरणयोग्योऽन्तर्यामित्वादित्यभिप्रायेण विशिनष्टि-हृषीकेश्वरमिति । भगवतोऽपि जन्मादिमत्त्वे कालाद्यधीनत्वेन ततोऽपि रक्षा न स्यादित्याशययाह -स्वत इति, कालादिनियमकतया स्वतो विराजमानं निर्भयमित्यर्थः ॥

Then why do women worship me and pray for another husband? The reply is because they are foolish. This idea is explained in the next five verses.

The husbands are not capable of protecting their wives. "Only You are capable of protecting everything. In fact they should choose You only and not any other person. Since You are the inner dweller and the Lord of the senses, You are capable of giving everything. Since You are fearless, as You control even time, You are able to give protection to the frightened."

Commentary by Śrī Bhagavatprasādācārya

एवमिमं मन्त्रमुदाहरन्ती तत्पत्नी लक्ष्मीः पतिशब्दप्रवृत्तिनिमित्तपौष्कल्यविशिष्टस्त्वमेवातस्त्वत्सेवकाहं त्वत्कामेनैव कृतार्थास्मि । अन्यकामनया त्वामर्चन्त्यः स्त्रियः न परिपूर्णमनोरथाः स्युरित्याह स्त्रिय इति । स्वतः, हृषीकाणामिन्द्रियाणामीश्वरोऽधिपतिस्तं त्वां व्रतैः आराध्य लोके संसारे, स्त्रियः अन्यं पतिम् आशासते कामयन्ते । पतिकामानां हि कामाराधनं व्रतग्रन्थेषु प्रसिद्धम् । ते ताभिराशास्यमानाः पतयः, तासां स्वान्कामयमानानां स्त्रीणां प्रियं प्रीतिविषयमपत्यं धनायूँषि च, न परिपान्ति न रक्षन्ति वै । पातुमसर्थत्वादिति भावः । तत्कुतः । यतः ते तत्पतयः, अस्वतन्त्राः अन्यतन्त्राः कर्मवश्या इत्यर्थः । तेषां पतित्वं हि कर्मायत्तं न हि कर्मपरवशाः कर्मनिर्हरणे समर्था इति भावः । एवं निरुपाधिकरक्षकत्वस्यैव पतिशब्दप्रवृत्तिनिमित्तत्वात्ते पतय एव न भवन्तीत्यभिप्रायः ॥

Chanting this *mantra*, Lakṣmī says, "I am contented and feel myself blessed with Your service only. I have only one desire—the desire for You. The other women who worship You with other desire will not fulfill their desires."

Commentary by Yādavārya

Lakṣmī states here: "I am blessed because I worship You with no other desire. The women who worship You with other desires are not blessed, You are the supreme Lord of all the senses. You are not under the control of any one. Women worship You and pray for another husband." That women who want a husband should worship Viṣṇu present in Manmatha is enjoined by the Vedas. This is suggested by the indeclinable "*hi*" here. Those husbands gotten as a result of their worship are actually not their *patis*. Why? "Because they are not able to protect their children." And that is because they are not independent.

TEXT 20

स वै पतिः स्यादकुतोभयः स्वयं
समन्ततः पाति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं
नैवात्मलाभादधि मन्यते परम् ॥ २० ॥

sa vai patiḥ syād akutobhayaḥ svayaṁ
samantataḥ pāti bhayāturaṁ janam
sa eka evetarathā mitho bhayaṁ
naivātmalābhād adhi manyate param

SYNONYMS

saḥ—he; *vai*—indeed; *patiḥ*—a husband; *syāt*—would be; *akutaḥ-bhayaḥ*—who is not fearful of anyone; *svayam*—self-sufficient; *samantataḥ*—entirely; *pāti*—maintains; *bhaya-āturam*—who is very afraid; *janam*—a person; *saḥ*—therefore he; *ekaḥ*—one; *eva*—only; *itarathā*—otherwise; *mithaḥ*—from one another; *bhayam*—fear; *na*—not; *eva*—indeed; *ātma-lābhāt*—than the attainment of You; *adhi*—greater; *manyate*—is accepted; *param*—other thing.

TRANSLATION

He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You.

Commentary by Śrīdhara Svāmi

अतस्ते पतय एव न भवंतीत्याह स वा इति । स चैवंभुतः पतिर्भवानेक एव नान्यो यो भवानात्मलाभात्परमन्यदधिकं न मन्यते इतरथाऽन्याधीनसुखस्य न स्वतंत्रता । स्वतंत्रनानात्वे च मंडलेश्वरानामिव मिथो भयं स्यादित्यर्थः ॥

So they are not the masters (*pati* means a master who protects). "The best husband and master is Yourself as You are self-satisfied with Your bliss and look for nothing else. Otherwise if Your bliss also depended on something else, You would not have been the independent entity You are. If there is a multiplicity of independent masters, it only leads to chaos."

Commentary by Vīrarāghava

एवमन्यत्र पतिशब्दोऽमुख्यवृत्त इत्वुक्तं भगवति तु मुख्यृत्त इत्याह स वा इति । सः मन्त्रोक्तगुणसम्पन्नः भवान्पतिर्वै वैशब्दोऽवधारणे भवानेव पतिरित्यर्थः । तथा च श्रुतयः 'एष सर्वेश्वरः एष भूताधिपतिरेष भूतपालः । पतिं विश्वस्यात्मेश्वरं न तस्य कश्चित्पतिरस्ति लोके' इति सूत्रं चैतद्विषयकम् ''अनन्याधिपतिः'' इति । कुतो मम निरुपाधिकपतित्वं तत्राह । अकुतोभयः नास्ति कुतोऽपि भयं यस्य सोऽकुतोभयः अकर्मवश्यत्वेन कर्मकृतपारतन्त्र्याभावान्निरुपाधिकरक्षकत्वं त्वय्येवेति भावः । अत एव भयातुरं जनं समन्ततः पाति सर्वेभ्योऽपि भयेभ्यस्त्रायते स च निरुपाधिकपतिभरवानेक एव, इतरथा ईश्वरद्वित्वे मण्डलेश्वराणामिव मिथोऽन्यो भयं स्यात् यतो भवानेक एव पतिरत एव भवानात्मलाभात्परमन्यदधि अधिकं न मन्यते आत्मनो लाभः परमात्मशेषत्वज्ञानं तस्मिन्नेव हि सत्यात्मनः सत्ता इतरथासत्प्रायतैव तन्मात्रमेव चेतनसंरक्षणे भवानपेक्षते न तु ततोऽन्यदित्यर्थः ॥

Lakṣmī says here: "But the word *pati* is not secondary in You because You are the independent protector. You, who are endowed with all the qualities stated in the *mantra*, are the real *pati*. And You are the only *pati*. It is because You have no fear of any kind. That is, You are not subordinate to *karma*. Not merely that, You protect the people who are afflicted by fear. You are the only *pati*, there is nothing superior to You and You do not regard anything superior. It cannot be otherwise. If there were to be a multiplicity of *patis* then it would lead to opposition, like in the case of the multiplicity of feudal kings."

Commentary by Vijayadhvaja Tīrtha

तर्हि मुख्यपतिः क इति तत्राह स वा इति । यः स्वयमकुतोभयः सन् भयातुरं जनं समन्ततः पाति स वै स एव पतिः स्यात् । नन्वेवं तर्हि बहवः किं न स्युरिति तत्राह एक इति । बवानिति शेषः, इतरथा बहूनां पतित्वे मिथोऽन्योऽन्यं भयं स्यान्मण्डलेश्वराणामिवेति शेषः । अतस्त्वमेक एव पतिरित्यर्थः, इतोऽपि त्वल्लाभ एव पुरुषार्थ इत्याह भजन्निति । त्वां भजन् पुरुष आत्मलाभात् त्वल्लाभात्परमन्यमध्यधिकं नैव मान्यते, अभावादिति शेषः ''एकमेवाद्वितीयम्'' इति श्रुतेः ॥

"Then who is the real *pati*? He is one who has no fear of time or other things and rescues others from all such fears. Such is Yourself since you are *svatantrā*, independent of anything else. It is because You do not regard

anything superior to You or anything able to give You pleasure except Your own self. There cannot be a multiplicity of *patis* in this world, for it will lead to confrontation as in the case of feudal kings, and only chaos would ensue."

Commentary by Jīva Gosvāmi on texts 19-20

आत्मनस्तस्य स्वरुपस्यैव लाभात् । परमन्यत् सेवादिकं नाधिकं मन्यते । यथाह श्रीप्रह्लादः "यस्त आशिष आशास्ते न स भृत्यः स वै वणिक्" इत्यादौ "नान्यथेहावयोरर्थो राजसेवकयोरिव" इति ॥

Because he attains God Himself, one does not consider any other attainment of value. Prahlāda has said, "He who desires other things from You is not your servant. He is a trader."

Commentary by Viśvanātha Cakravartī

पतिशब्दार्थमेव ता न जानन्तीत्याह स वा इति । पातीति पतिर्यश्चात्मानमपि पातुं न शक्नोति स कथमन्यान् पातीत्यर्थः, अतः प्रथममकुतोभयः स्यात् स च एको भवानेव इतरथा प्रकारान्तरेण पतिशब्दव्याख्यानमित्यर्थः । यद्वा सप्तम्यर्थ एव थाल्प्रत्ययः, इतरत्र मण्डलेश्वराणामिव स्वप्रजापालकानामपि मिथो भयं ततश्च प्रजानामपि भयमिति तदपालनमेव वस्तुत इत्यर्थः । अत एवात्मनः परमात्मनस्तव लाभात् अधि अधिकं परं वस्तु न मन्यते शास्त्रज्ञैरिति शेषः । त्वत्प्राप्तेः सकाशात् अन्यप्राप्तिर्नैवाधिकेति त्वमेव वस्तुतः पतिशब्दवाच्य इत्यर्थः ॥

She says that they do not know even the meaning of the word *pati*. One who protects is *pati*. How can those who cannot protect themselves, protect others? They cannot be called *patis*. He should be free from fear in the first place. Such a person is Yourself only. Though small kings protect their subjects, they are afraid of other kings. So their protection is not protection at all. Thus the learned do not regard anything superior to You. No other attainment is greater than attaining You. So you are the only *pati*. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śrīvaṁśīdhara

यतः पातुं न शक्ता अतो हेतोः । इत्यर्थ इति । स्वप्रजापालकानामपि मिथो भयं ततश्च प्रजानामपि भयमतस्तदपालनमेवेति भावः । अत्र विश्वनाथः-पतिशब्दार्थमेव ता न जानन्तीत्याह-स इति । यश्चात्मानमपि पातुं न शक्नोति स कथमन्यान्पातीत्यतः स्यात्स चैको भवानेव । इतरथा प्रकारान्तरेण । पतिशब्दस्य व्याख्यायामित्यर्थः । यद्वा-सप्तम्यर्थे थाल्प्रत्ययः । इतरत्रेति पूर्ववत् । अत एवात्मनः परमात्मनस्तव लाभात् । अधि अधिकं परं वस्तु न मन्यते शास्त्रज्ञैरिति शेषः । त्वत्प्राप्तेः सकाशादन्यप्राप्तिर्नैवाधिकेति त्वमेव वस्तुतः पतिशब्दवाच्य इत्यर्थः ॥

Because they are not competent to protect their subjects, they are also subject to fear like their subjects. So there is no protection. This is what Viśvanātha [Viśvanātha Cakravartī] says here.

Commentary by Śukadeva

कस्तर्हि पतिरत आह स इति । यः आत्मलाभात्परमन्यदधिकं नैव मन्यते स पतिः स्यात् स च भवानेक एव ''एष सर्वेश्वर एषः भूताधिपतिः प्रधानक्षेत्रज्ञपतिः'' इत्यादिश्रुतेः । इतरथा अनेकेश्वराङ्गीकारे मिथो भयं स्यादित्यन्वयः ॥

Then who is a *pati*? A *pati* is one who is contented in himself and does not regard anything superior to him. That *pati* is Yourself. There cannot be a multiplicity of *patis* in the world, for then there would be disorder.

Commentary by Śrī Giridhara Lāla

उक्तमेव स्पष्टयति-स वा इति । यः स्वयमकुतोभयः न कुतोऽपि कालादितो भयं यस्य स तथा सर्वतो निर्भयः सन् भयातुरं कालादिभयेन व्याकुलं जनं समन्ततः सर्वतः पाति स वै पतिः स्यात् स एव यथार्थपतिशब्दवाच्यः स्यात् । स एवम्भूतः पतिर्भवानेक एव नान्य इत्यन्वयः । ननु मम कथं कालादिभयं नास्तीत्यशयय तत्र हेतुमाह-नैवेति, यतो भवानात्मलाभात् पूर्णानन्दस्वरूपलाभात् परमन्यदधिकं न मन्यते । अविद्ययाऽऽवृतात्मनां दीनानां विषयसुकार्थं संसारे धावतां दुरदृष्टवतामेव कालादिभयं भवति भेददर्शित्वादित्यभिप्रेत्याह-इतरथेति, इतरथा आत्मदर्शनाभावेन विषयासक्त्या मिथो जनानां भयं भवतीत्यर्थः । तथा च लोके पतित्वेन प्रसिद्धा अपि कालादिभयग्रस्तत्वेन रक्षायामसमर्थत्वान्नैव वरणयोग्याः, भवांस्तु कालादिभयरहितत्वेन रक्षायां समर्थत्वाद्वरणयोग्य एवेति सिद्धम् ॥

"*Itarathā mitho bhayaṁ*" is differently interpreted here. *Itarathā* means by getting attached to external objects without the knowledge of self and God. "*Mitho bhayaṁ*" means there will be mutually fear from each other.

"The husbands are also bound by time and they fear it. You are not bound by time. So You have no fear. Therefore only You should be chosen and no one else."

Commentary by Śrī Bhagavatprasādācārya

एवमन्यत्र पतिशब्दोऽमुख्यवृत्त इत्युक्तं सांप्रतं भगवति तु मुक्यवृत्त इत्याह स वा इति । स मन्त्रोक्तगुणसंपन्नः भवान्, पतिः सत्यः पतिः, वै । तथा च श्रुतयः 'स एष सर्वेश्वर एष भूताधिपतिरेष भूतपालः' इति । 'पतिं विश्वस्यात्मेश्वरम्' इति 'न तस्य कश्चित्पतिरस्ति लोके' इति च । सूत्रं चैतद्विषयकं 'अनन्याधिपतिः' इति । कुतो मम निरुपाधिकं पतित्वं तत्राह । अकुतोभयः अकर्मवश्यत्वेन कर्मकृतपारतन्त्र्याभावात् । निरुपाधिकरक्षकत्वं केवले त्वय्येवेति भावः । अत एव, भयातुरं जनं समान्ततः स्वयं पाति । स उक्तविधः निरुपाधिकः पतिः, भवान् एकः एव । इतरथा ईश्वरद्वित्वे, मिथः मण्डलेश्वराणामिव परस्परं भयं स्यात् । यो भवान्स तु, आत्मलाभात्, परम् अध्यधिकम्, अन्यत् न मन्यते एव ॥

"The word *pati* is justified in You only and to none else. Endowed with the qualities stated in the *mantra*, You are the real *pati*. The *Vedas* and *Brahma Sutras* bear testimony to this. You are free from fear as You are not ruled by *karma*. Thus You are the real protector (*pati*). That is why You protect Your devotees who are afflicted with fear. You are the only *pati*. Otherwise the multiplicity of protectors would lead to the disorder of the world.

Commentary by Yādavārya

Showing the etymology of the word *pati*, it is established in this verse that the others are not *patis*. Who is that *pati*? You are the only one, because You are independent. *Itarathā* means otherwise, if it were to the contrary. In the event of many independent *patis*, there would be mutual fear, thus, You are the only independent *pati*. You are independent because You do not depend on anything else. You do not regard anything other than Yourself to be of any use to You—which might have caused You to depend upon that. But that is not the case."

TEXT 21

या तस्य ते पादसरोरुहार्हणं
निकामयेत्साखिलकामलम्पटा ।
तदेव रासीप्सितमीप्सितोऽर्चितो
यद्भग्नयाञ्चा भगवन् प्रतप्यते ॥ २१ ॥

yā tasya te pāda-saroruhārhaṇaṁ
nikāmayet sākhila-kāma-lampaṭā
tad eva rāsīpsitam īpsito 'rcito
yad-bhagna-yācñā bhagavan pratapyate

SYNONYMS

yā—a woman who; *tasya*—of Him; *te*—of You; *pāda-saroruha*—of the lotus feet; *arhaṇam*—the worship; *nikāmayet*—fully desires; *sā*—such a woman; *akhila-kāma-lampaṭā*—although maintaining all kinds of material desire; *tat*—that; *eva*—only; *rāsi*—You award; *īpsitam*—some other desired benediction; *īpsitaḥ*—being looked to for; *arcitaḥ*—worshiped; *yat*—from which; *bhagna-yācñā*—one who desires objects other than Your lotus feet and who thus becomes broken; *bhagavan*—O my Lord; *pratapyate*—is pained.

TRANSLATION

My dear Lord, You automatically fulfill all the desires of a woman who worships Your lotus feet in pure love. However, if a woman worships Your lotus feet for a particular purpose, You also quickly fulfill her desires, but in the end she becomes broken-hearted and laments. Therefore one need not worship Your lotus feet for some material benefit.

Commentary by Śrīdhara Svāmi

किं च निष्कामभजनेऽप्रार्थिता एव सर्वे कामा भवंति, सकामभजने तु कामितमात्रमनित्यं चेत्याह । या स्त्री तस्योक्तलक्षणस्य तव पासरोरुहस्यार्हणं पूजामेव कामयेन्न फलान्तरं साखिलेषु कामेषु लम्पटा सर्वान्कामान्प्राप्नोतीत्यर्थः । ईप्सितमीप्सितः फलान्तरमाप्तुमपेक्षितः सन्नर्चितश्चेत्तर्हि

तदेवैकं रासि ददासि । किं च यद्यतः फलभोगानन्तरं भग्ना याच्ञा याचितोऽर्थो यस्याः सा प्रतप्यते दुःखं प्राप्नोति तदेव रासि न तु नित्यम् ॥

It is stated here: "Those who worship You with no other desire get everything. But those who worship You with specific desires get only the particular things. The woman who worships desiring nothing other than Your lotus feet gets everything. The other woman, however, gets only the particular desired thing. After the enjoyment of that particular thing, she again pines. You give her only the transient thing, and not that which is permanent." [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

तदेव प्रपञ्चयति येति । अखिलेषु कामेषु पत्यपत्यधनायुरादिषु लम्पटा आसक्ता सती या स्त्री तस्येक्तविधस्य ते तव पादसरोरुहयो रर्हणमाराधनं न कामयेन्न कुर्यात्तस्यास्तदेवेप्सितं पत्यपत्यादिकं क्षुद्रं फलमर्चितस्त्वं रासि ददासि ''रा दाने'' इति धातुः, कथंभूतः त्वमीप्सितः प्रीतिविषयः पुरुषार्थरूपः सर्वविधपुरुषार्थरूपं त्वामपुरुषार्थरूपं मत्वा त्वत्तोऽन्यं यत्किञ्चित्पुरुषार्थं त्वत्तः प्रार्थयते तस्यास्तदेव पुरुषार्थाभासं ददासि न तु स्वात्मानमित्यभिप्रायः, यतस्त्वत्तोऽन्यदपुरुषार्थरूपमत एव भग्ना याच्ञा याचितार्थो यस्यास्तथाभुता सती हे भगवन् ! कामदेव ! प्रतप्यते दुःखिता भवति न तु लब्धात्माहमिति नितरां सुखयतीत्यभिप्रायः । ईप्सितार्चितमिति पाठान्तरं तदा इष्टत्वेन पूजिते प्रकृतमीप्सितमिति यावत् तुच्छपुरुषार्थरूपमपि निरतिशयपुरुषार्थरूपत्वेन मन्यमानं पत्यपत्याद्यन्यतमं सांसारिकमेव फलं राशीत्यभिप्रायः ॥

For a woman who has all sorts of desires except the one for Your lotus feet, You give the paltry desired objects, being supplicated by her. They are not goals of life but an apology for it. You do not give her Yourself, who is the essence of all goals of life. She gets the desired objects, enjoys for a while and when it comes to an end, she again falls into grief.

Commentary by Vijayadhvaja Tīrtha

अतोऽप्यस्यैव पुरुषार्थप्राप्तिहेतुत्वादित्याह य इति । निरुपमचरितपतिर्यस्तस्य ते तव यः पादसरोरुहयोरर्हणं पूजनं नितरां कामयेत्सोऽखिलकामलम्पटः अपेक्षिता शेषपुरुषार्थप्राप्तिपटुतरः, हे ईप्सितप्रेष्ठ ! अतस्त्वदर्चितमेवाभीप्सितं नान्यदर्चनं विशिष्टफलहेतुत्वात् । व्यतिरेकमुखेन निर्धारयति यद्भग्नेति । अयं भावः यत्कामोऽन्यपादार्चनं करोति तस्मात्फलानुदयात् । प्रतप्यत इति यद्यस्मात्तस्मादिति । चशब्देन पूर्वमर्चितमिदानीमर्च्यते उत्तरत्रार्चिष्यत इति सूचयति ॥

It is stated here: "*Niṣkāma bhajan* [selfless devotion] alone pleases You and not *sakāma bhajan* [devotion mixed with furtive desire]. A person who does the former bhajan will be competent to achieve everything. The second type achieves only the desired object and laments after its loss.

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Commentary by Jīva Gosvāmi

अखिलकामलम्पटेति सर्वकामस्यापि कामनीयार्थस्य प्रतिष्ठा हि त्वत्पादसरोरुहमिति ॥

Your feet are those capable of fulfilling whatever one desires. This is what the word *akhila-kāma-lampaṭā* means.

Commentary by Viśvanātha Cakravartī

किञ्च निष्कामभजने अप्रार्थिता एव सर्वे कामा भवन्ति सकामभजने तु कामितमात्रमनित्यञ्चेत्याह । या स्त्री तस्य उक्तलक्षणस्य तव पादपद्मपूजामेव नितरां कामयेत् न तु फलान्तरं साखिलेषु कामेषु लम्पटा सर्वानेव कामान् प्राप्नोतीति अथ च निष्कामपदवाच्या भवेत् । यथा तु ईप्सितं प्रति ईप्सितः फलान्तरं प्राप्तुमपेक्षितः सन् अर्चितो भवसि । तस्यै तदेवैकं रासि ददासि यद्यतः फलभोगानान्तरं भग्ना याच्ञा याचितोऽर्थो यस्याः सा प्रतप्यते दुःखं प्राप्नोतीत्यतः । सैव निष्कामापि सकामपदवाच्या भवेदित्यतो भगवन्तं कामयमाना भक्ता नैव, सकामशब्देन वाचनीया इति सिद्धान्तो व्यञ्जितः । अत्र ईप्सितान्तरकामायाः परितापः स्वस्वभावः प्रातिकूल्यदृष्टयैव लक्ष्म्या तामधिक्षिपन्त्यैवोक्तः । वस्तुतस्तु सकामभजनादपि कृतार्थत्वमुपरिष्टाद्वक्ष्यते ॥

It is stated here: "In *niṣkāma bhajan*, all things come without asking for them. In *sakāma bhajan*, only the desired object is acquired and that too is transitory. A woman who desires only Your feet will be able to receive all objects and still she is called a *niṣkāma bhakta*. But for a *sakāma bhakta*, You supply what she asks for and after the enjoyment of the object, she again laments. Lakṣmī suggests by her censure that she does not belong to the second type. But in fact even *sakāma bhajan* is extolled later.

Commentary by Śrīvaṁśīdhara

निष्कामसेवनस्याधिक्यमाह-किञ्चेति । इत्यर्थ इति । सा निष्कामापि सकामापदवाच्येति भावः । भगवन्निति । सर्वसम्पद्दानसामर्थ्यमाह । अत्रेप्सितान्तरकामायाः परितापः स्वस्वभावप्रातिकूल्यदृष्टयैव लक्ष्म्या तामधिक्षिपन्त्योक्तः । वस्तुतस्तु-सकामभजनादपि कृतार्थत्वमुपरिष्टाद्वक्ष्यते ययचतुर्विधा भजन्ते माम्' इत्यारभ्य 'उदाराः सर्व एवैते' इत्यन्तेन श्रीगीतासु भगवतापि तस्याप्युदारत्वं वर्णितमिति ॥

Here it is said that *niṣkāma seva* is superior to the one coupled with desires. The word *bhagavān* signifies that He is competent to give anything asked for. The person with desires laments after the fulfillment of his desires. This is only when compared to Lakṣmī. Otherwise, even a *sakāma-seva* is lauded in *Bhagvad-gītā* where it is said that devotees are of four kinds of which the *sakāma-sevakas* are one.

Commentary by Śukadeva

या ते पादसरोरुहयोः अर्हणमर्चनमेव निकामयेत् नान्यत् साऽखिलकामानां लम्पटा वशीकरणे कुशला ईप्सितमीप्सितः पत्यपत्यादिकं प्राप्तुमपेक्षितः सन् अर्चितश्चेत्तदा तदेव रासि ददासि तद्यतः भग्ना याच्ञा याचितोऽर्थो यस्याः सा प्रतप्यते ॥

One who wishes only your feet will get everything that one needs. On the other hand, a woman who worships you and asks for husband and children, gets them, but pines later.

Commentary by Śrī Giridhara Lāla

भगवच्चरणारविन्दस्य निरन्तरनिष्कामसेवयैव आत्मनः पूर्णमनोरथत्वं मत्वाऽन्येषामपि निष्कामभजने प्रार्थिता एव सर्वे कामा भगवत्कृपया स्वत एव भवन्ति, सकामभजने तु कामितमात्रमनित्यमेवेत्याह-येति । या स्त्री तस्योक्तलक्षणस्य ते तव पत्युः पादसरोरुहस्यार्हणं पूजामेव निरन्तरं कामयेत्, न फलांतरं, साऽखिलेषु लम्पटा सर्वानेव कामान् प्राप्नोतीत्यर्थः । स्त्रीप्रसययादेव येति स्त्रीत्वनिर्देशो वस्तुतस्तु स्त्रीपुंससर्वसाधारणैवेयं रीतिः । (पादस्य सरोरुहत्वोक्त्या सर्वतापहारकत्वाह्लादकत्वसुखसेव्यत्वादि सूचितम्) ईप्सितमीप्सितः फलान्तरं प्राप्तुमपेक्षितः सन्नर्चितश्चेत्तर्हि तदेकैकमीप्स्सितं फलं रासि ददासि । यत् यतः पुनः । फलभोगानन्तरं भग्ना याच्ञ याचितोऽर्थो यस्याः सा प्रतप्यते दुःखं प्राप्नोतीत्यर्थः । अत्राखिलकामलम्पटत्वोक्त्याऽऽत्मनोऽपि तथात्वसूचनेन लक्ष्म्याः सत्त्वतमोमिश्रितशुद्धराजसत्वं ज्ञेयम् ॥

In *niṣkāma bhajan*, the devotee gets everything. In *sakāma bhajan*, the devotee gets the desired object and that too will be temporary. This is the idea expressed here.

Commentary by Yādavārya

It is stated here. "You are pleased when one worships You without any personal desire. You are not pleased with a worship coupled with desires. The person who abandons all his desires and desires the worship of Your lotus feet only, will be competent to achieve all the *puruṣarthas* [religion, wealth, sense gratification and liberation], not one who worships with desires. It is because if there are any strong impediments, the second type of worship does not bear any fruits and the person will become sad on that score.

TEXT 22

मत्प्राप्तयेऽजेशसुरासुरादय-
स्तप्यन्त उग्रं तप ऐन्द्रियेधियः ।
ऋते भवत्पादपरायणान्न मां
विन्दन्त्यहं त्वद्धृदया यतोऽजित ॥ २२ ॥

mat-prāptaye 'jeśa-surāsurādayas
tapyanta ugraṁ tapa aindriye dhiyaḥ
ṛte bhavat-pāda-parāyaṇān na māṁ
vindanty ahaṁ tvad-dhṛdayā yato 'jita

SYNONYMS

mat-prāptaye—to obtain my mercy; *aja*—Lord Brahmā; *īśa*—Lord Śiva; *sura*—the other demigods, headed by King Indra, Candra and Varuṇa; *asura-ādayaḥ*—as well as the demons; *tapyante*—undergo; *ugram*—severe; *tapaḥ*—

austerity; *aindriye dhiyaḥ*—whose minds are absorbed in thoughts of superior sense gratification; *ṛte*—unless; *bhavat-pāda-parāyaṇāt*—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.

Commentary by Śrīdhara Svāmi

ननु ममार्हणे कुतः सर्वकामप्राप्तिस्त्वमेव कामार्थिभः सेव्यसेऽत आह । मत्प्राप्तये ब्रह्मादयस्तपस्तप्यन्ते कुर्वन्ति । कथम्भूताः । ऐन्द्रिये सुखे धीर्येषां-अलुक्समासः-तथापि भवत्पादपरायणादृते मां न विंन्दन्ति । मत्कटाक्षविलसिता विभूतीर्न लभन्त इत्यर्थः । यतस्त्वय्येव हृदयं यस्याः साऽहं त्वत्परतन्त्रत्वात्त्वदनुवर्तिनमेव विलोकयामि नान्यमित्यर्थः ॥

It is stated here: "Everyone worships Lakṣmī only for the fulfillment of their desires. The demigods Brahmā and others worship me (Lakṣmī) for the sake of obtaining my grace. Even then they do not get it without devotion to Hari. As my heart is with You, I only cast my glance at those at whom You cast Your graceful glance." [Note: this paragraph is repeated by Vijayadhvaja Tīrtha and Śrī Giridhara Lāla]

Commentary by Vīrarāghava

ननु लक्ष्मीर्हि लोके पुरुषार्थत्वेन प्रसिद्धा, न त्वहं तत् कथमेवमुच्यते तत्राह मत्प्राप्तय इति । ऐन्द्रिये शब्दादौ धीर्येषां तथाभुताः 'कण्ठेकालचदलुक्समासः' अजो ब्रह्मा ईशो रुद्रः सुरा इन्द्रादयः असुराश्च ये यद्यपि मत्प्राप्तये मां प्राप्तुं भवत्पादपरायणादृते भवत्पादारविन्दशरणवरणं विनान्यदुग्रं तपः तप्यन्ति 'पाकं पचती' तिवन्निर्देशः तपः कुर्वन्तीत्यर्थः, तथापि मां न विन्दन्ति न प्राप्नुवन्ति । कुतः हे अजित ! यतोहं त्वद्धृदया तव हृदया हृत् अया प्राप्ता त्वद्धृद्गताहं त्वदपृथक्सिद्धत्वेन मम त्वदन्तर्गतत्वेनैव पुरुषार्थरूपत्वं न तु पृथगित्यर्थः । यद्वा त्वन्निरतिशयपुरुषार्थरूपा त्वं हृदये हृद्गतो यस्यास्तथाभुताहं त्वय्येव हृदयं यस्याः सेति निरतिशयपुरुषार्थरूपस्य तव नित्यं मद्धृद्गतत्वेनाहमपि पुरुषार्थरूपा भवामि न तु स्वत इत्यर्थः, अतो ये भगवत्पादारविन्दपरायणास्तानेवाहमनुवर्तयामीत्यभिप्रायः ॥

Lakṣmī says: "Brahmā, Indra, *asuras* and others perform severe penance to obtain me. They do it without taking refuge in Your lotus feet. But they do not get me because I am in your heart. They cannot get me without You. Our

relation is *aprthaksiddhi* (one not existing without the other) or I have You always in my heart so they cannot get me without You. I bless only those to whom You are dear." [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

अन्यपादार्चकस्य भग्नयाच्ञात्वमत्र द्रष्टव्यमित्याह मत्प्राप्तय इति । ये ऐन्द्रियेधियः इन्द्रियविषये धीर्येषां ते तथा शब्दादिविषयरागान्धीभूतबुद्धयः ससुरासुरादय उग्रं पतस्तप्यन्ते ते मां न विन्दन्ति मत्तोऽभीष्टफलं न विन्दन्तीत्यत्र कारणमाह ऋत इति । भवत्पादपरायनमर्चनमृते त्वच्चरणार्चनाभावः कारणं हेत्वन्तरमाह । अहमिति । अजित ! अहं त्वद्धृदया यतस्तस्मादिति शेषः, त्वयि हृदयं यस्याः सा तथा यस्त्वत्पादाच्रकस्तस्य मत्प्रसादः यो न तस्य नास्तीति अयं भावोऽसंप्रज्ञातस्तया मया ज्ञायत इति ॥

It is stated here: "The worship of Hari without any other desire brings the achievement of everything. The worship of other demigods with many desires will not lead to this."

Commentary by Jīva Gosvāmi

यद्यजादयोऽपि विषयधियो भूत्वा मत्प्राप्तये मदंशभूतप्राकृतसम्पत्तये तप्यन्ते तदा मां मदंशभूतां सम्पत्तिं न विन्दन्ति किन्तु प्राकृतीमेव विन्दन्तु नामेत्यर्थः । ऋृत इति । यदि तेषु कोऽपि त्वत्पादपरायणो भवति तदा तु स विन्दत्येवेत्यर्थः । त्वद्हृदयेति गर्वप्राप्तेः ॥

"If Brahmā and others worship me for the sake of material wealth, let them have it. If anyone of them is intent on Your lotus feet, then he will certainly get me." Lakṣmī says, "You are always in my heart." This is to shun any sense of pride.

Commentary by Viśvanātha Cakravartī

केचित् सकामास्तु त्वामप्यपहाय मामेव भजन्ते तेऽपि धूलिमेव लभन्त इति तान् निन्दन्त्याह । मत्प्राप्तये ब्रह्मादयस्तपस्तप्यन्ते कुर्वन्ति । ऐन्द्रिये विषयसुखे एव धीर्येषाम्-अलुक्समासः-तदपि भवत्परायणात् ऋृते विना मां मत्कटाक्षविलसितां सम्पत्तिरूपां लक्ष्मीं न लभन्ते, भवत्परायणाः प्रह्लादध्रुवादय एव विन्दन्ति । या तु त्वदभक्तेष्वपि देवासुरादिषु सम्पद् दृश्यते सा तु गुणमयी प्रतिस्वकर्मफलरूपा मायाशक्तेर्दुर्गाया एव प्रसादाद्वा कामादितरङ्गजनिका कादाचित्की न तु त्वत्स्वरूपभुताया ममेति, मम मायात्वाभावात् मत्प्रसादोत्थायाः सम्पत्तेरपि त्वद्वैमुख्यापादकत्वाभावात्तत्र हेतुः । त्वद्धृदया त्वन्मनस्का त्वन्मनसकानेवावलोकयामि नान्यमित्यर्थः ॥

"Some people leave You and worship me only. They only get dust and no real stuff." This is what Lakṣmī says as she censures such worshippers. "Brahmā and others perform various penances to please me, but I do not cast my kind glance at any one who is averse to You. Wealth and prosperity are seen in demigods and *asuras* who are not Your devotees. However, that is not permanent. It is attained by the grace of Durgā, the *māyā-śakti*. Only Prahlāda,

Dhruva and others get permanent wealth bestowed by me. It is not *māyā*, as I am not *māyā*. I am Yours, my mind always set in You."

Commentary by Śrīvaṁśīdhara

अत्राक्षिपति-नन्विति । केचित्सकामास्त्वामपहाय मामेव ये सेवन्ते ते धूलिमेव लभन्ते इति तान्निंदन्त्याह-तत्प्राप्तये इति । इत्यर्थ इति । भवत्परायणा ध्रुवप्रह्लादादय एव विंदन्तीति भावः । इत्यर्थ इति । या तु त्वदभक्तेष्वपि देवासुरादिषु संपद् दृश्यते सा तु गुणमयी प्रतिस्वकर्मफलरूपा मायाशक्तिदुर्गाया एव प्रसादाद्वा कामादितरंगजनिका कादाचित्की, न त्वत्स्वरूपभूताया ममेति मम मायात्वाभावात् मत्प्रसादोत्थायाः संपत्तेरपि त्वद्वैमुख्यापादकत्वाभावादिति भावः । अहो ब्रह्मादयोऽपि मया जिता न त्वमित्यभिप्रायेणाह-अजितेति ॥

Lakṣmī says here: "Those who worship me only and not You, endowed as they are with many desires, get only dust. Only people like Dhruva and Prahlāda, who are always intent on serving You, get everything. Prosperity is seen even in people who are not Your bhaktas, but that is not given by me. It is given by Durgā, the wielder of the power of *māyā* and such gifts are temporal. What is given by me will be conducive to Your *seva* and devotion, because I am not *māyā*. I have conquered everyone including the demigods Brahmā and others. But it is You who has conquered me." [Note: this paragraph is repeated by Śukadeva]

Commentary by Śukadeva

ऐन्द्रिये मत्प्रसादलब्धविभूतिसुखे धीर्येषां ते कण्ठेकाल इतिवदलुक्समासः' भवत्पादः परायणं यस्य तस्मादृते मां न विन्दन्ति विभूत्यर्थं मामनुकूलयितुं न शक्नुवन्ति भवत्पादपरायणस्तु मां विन्दति मम पुत्रत्वात् यतोऽहं त्वद्धृदया त्वं हृदये यस्याः सा तथा । अत्र गूढोऽभिप्रायः भवदीया भवत्पादध्यानामृततृप्ताः ध्यानविच्छेदकरीं मद्दत्तां विभूतिं न वाञ्छन्ति, किन्तु मम हृदयस्थं त्वां लब्धुं परां मातरं महतादरेण मां मजन्ति अहं च तान् पुत्रवत्सला कदाचिदपि न त्यजामि एवं ते मां विन्दन्तत्ति ॥

The central idea here is: "Your devotees who are content with the nectar of Your meditation do not wish for riches which disturb the meditation. But they want to attain You, who is stationed in my heart. They worship me with great devotion as their mother par excellence. I am very kind to my children. So I never leave them and thus they get me."

Commentary by Śrī Giridhara Lāla

ननु कामार्थिभिस्तत्प्राप्त्यर्थं त्वं सेव्यसे ब्रह्मादयश्च सेव्यन्ते ततः फलप्राप्तिरपि शास्त्रे लोके च प्रसिद्धा, तर्हि कथं ममार्हणेनैव सर्वकामप्राप्तिरित्याशययाह-मत्प्राप्तये इति । अजो ब्रह्मा ईशो महादेवः सुरा इन्द्रादयः असुराः हिरण्यकशिपुप्रह्लादादयः । आदिपदेन मनुष्यगन्धर्वादयो गृह्यन्ते । ऐन्द्रियसुखे धीर्येषां ते तथाभूता ब्रह्मादयो यद्यपि मत्प्राप्तये उग्रं तपस्तप्यन्ते कुर्वन्ति, तथापि भवत्पादपरायणादृते मां न विन्दन्ति मत्कटाक्षविलसिता विभूतीर्न लभन्ते इत्यर्थः । तत्र हेतुमाह-यतस्त्वय्येव हृदयं यस्याः साऽहं अतस्त्वत्परतन्त्रत्वात्त्वद्भक्तमेव अनुगृह्णामि नान्यमिति भावः ।

एवं सर्वोत्कृष्टाय अपि स्वस्यास्तद्वशवर्तित्वे तस्य कालद्यपारतन्त्र्यं हेतुं दर्शयन्ती सम्बोधयति-हेऽजितेति । अत्रेदं फलितम्-यदि भक्तिं विना ब्रह्मादीनामपि विभूतिर्दुर्लभा तदा काऽन्यस्य कथा ? लक्ष्मीकृपां विना तेषां स्वभक्तेभ्यो विभूतिदाने सामर्थ्याभावादिति भगवद्भक्तानामेव विभूतिलाभो नान्येषामिति नियमे सिद्धे यत्रान्यभक्तेभ्यस्तल्लाभस्तत्रापि भगवद्भक्तिरस्तीति तत्कृपयैव तल्लाभ यदि ज्ञेयम् ॥

This is the idea. Without devotion even Brahmā will not get his splendor. Then what about the other souls? Without the blessings of Lakṣmī, they cannot bestow wealth on their devotees. So Hari-bhakti is the root cause of everything. If devotees of other demigods get splendor, it should be inferred that they also have Hari-bhakti.

Commentary by Śrī Bhagavatprasādācārya

ननु कामार्थिभिः सर्वैस्त्वमेवोपास्यसे, तन्नाशभीता ममार्हणं न कुर्वन्तीति चेन्नाहं त्वदनुपासकान्प्राप्नोमि किं तु त्वदुपासकानेव, त्वत्परायणत्वादित्याह मत्प्राप्तय इति । हे हरे, मत्प्राप्तये, ऐन्द्रिये सुखे धीर्येषां ते, अलुक्समासः । अजो ब्रह्मा च ईशः शिवश्च सुरा देवाश्च असुराश्च ते आदयो येषां ते, उग्रं तपः तप्यन्ते कुर्वन्ति । तथापि भवत्पादपरायणात्, ऋते अन्ये, मां लक्ष्मीं, न विन्दन्ति । मत्कटाक्षविलसिता विभूतीर्न लभन्ते इत्यर्थः । हे अजित यतः, अहं त्वय्येव हृदयं यस्याः सा त्वत्परायणा इत्यर्थः । अहं त्वत्परतन्त्रत्वात्त्वदनुवर्त्तिनमेव विलोकयामि नान्यमित्यर्थः ॥

Lakṣmī says: “Everyone who desires something worships You only, and not me, for they are afraid that I will destroy them. Brahmā, Rudra and Indra are also interested in their own sensory pleasures.”

Commentary by Yādavārya

According to the *kaimutya nyaya* (*kaimutya nyaya* is that in which if one is said the other is accepted without saying): “Only *niṣkāma* [desireless] worship of Viṣṇu brings religion, wealth, sense gratification and liberation whereas worship of demigods does not.” (If I have ten fruits, that I have fruits goes without saying. This is the kaimutya analogy). Lakṣmī says, “Even the demigods perform penance to get wealth which is under my control.” This implies that Viṣṇu is superior to all other gods and others who worship Lakṣmī. They perform penance with an eye on comforts. “But they do not get me, i.e., they do not get the wealth controlled by me. I will not give them trouble-free wealth. But there is an exception. I do give wealth for those who worship Your lotus feet, abandoning all other desires. This is because I am Your devotee, my heart is always placed in You. Though worshipped by all gods and others, I am afraid of Your displeasure and thus I do not give wealth to those who are averse to You. When I cannot give it, it goes without saying that the demigods who are inferior to me, cannot give it.

TEXT 23

स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं
कराम्बुजं यत्त्वदधायि सात्वताम् ।
बिभर्षि मां लक्ष्म वरेण्य मायया
क ईश्वरस्येहितमूहितुं विभुरिति ॥ २३ ॥

sa tvaṁ mamāpy acyuta śīrṣṇi vanditaṁ
karāmbujaṁ yat tvad-adhāyi sātvatām
bibharṣi māṁ lakṣma vareṇya māyayā
ka īśvarasyehitam ūhituṁ vibhur iti

SYNONYMS

saḥ—that; *tvam*—You; *mama*—of me; *api*—also; *acyuta*—O infallible one; *śīrṣṇi*—on the head; *vanditam*—worshiped; *kara-ambujam*—Your lotus hand; *yat*—which; *tvat*—by You; *adhāyi*—placed; *sātvatām*—on the head of the devotees; *bibharṣi*—You maintain; *mām*—me; *lakṣma*—as an insignia on Your chest; *vareṇya*—O worshipable one; *māyayā*—with deceit; *kaḥ*—who; *īśvarasya*—of the supremely powerful controller; *īhitam*—the desires; *ūhitum*—to understand by reason and argument; *vibhuḥ*—is able; *iti*—thus.

TRANSLATION

O infallible one, Your lotus palm is the source of all benediction. Therefore Your pure devotees worship it, and You very mercifully place Your hand on their heads. I wish that You may also place Your hand on My head, for although You already bear my insignia of golden streaks on Your chest, I regard this honor as merely a kind of false prestige for me. You show Your real mercy to Your devotees, not to me. Of course, You are the supreme absolute controller, and no one can understand Your motives.

Commentary by Śrīvaṁśīdhara

तदेवं ब्रह्मादीनामाराध्याऽपि तव भार्याप्यहं निष्किंचनो भक्तो यथा त्वत्तः सौभाग्यं लभते तथा नाहं लभे, एवं मे ललाटमित्याह-स इति । ननु त्वत्सौभाग्यं सर्वतोऽप्यधिकं यतस्त्वामहं हृदय एव नित्यं दधामीति तत्र सत्रपं सांचलमुखाच्छादनं सहुयारं नीचैराह-बिभर्षीति । हे वरेण्येति । वरेण्यानामयमेव धर्मो यत्सर्वेषामाश्वासनमिति भावः । मा माम् । लक्ष्म कनकरेखाम् । चिह्नतया यद्वक्षसि दधासि तन्माङ्गैव । हे अच्युतेति । च्युतिमतामेव स्त्रयाकांक्षा भवति न त्वच्युतस्य तवेति भावः । मद्भक्तसौभाग्यं दृष्ट्वा कुबुद्धिरेषा मय्यसूयां मा कार्षीदिति कपटेनैवेति भावः । ननु कोऽप्येवं न ब्रूते तत्राह-कः खल्वीश्वरस्य तवेहितमूहितुं वितर्कितुं क्षमः । यतः ''न च संकर्षणो न श्रीर्नैवात्मा च यथा भवान्'' इति तव भक्तमुद्धवं प्रति निभृतोक्तिमहमाश्रौषमेवेति ध्वनिः । सन्दर्भस्तु-स त्वमिति दैन्योक्तिः, यत्त्वया यत्कराम्बुजं स्वीकारव्यंजकं सात्वतानां शीर्ष्णि अधायि तन्ममापि तादृशभक्तिहीनायाः शीर्ष्णि अधायीत्येकमाश्चर्यम् । किञ्च स तादृशस्त्वं मायया कृपया मा मां वक्षसि लक्ष्मरूपत्वेन बिभर्षीति ततोऽपि परमाश्चर्य्यं तस्मात्कः खल्वीश्वरस्येति ॥

You bear me on your chest only out of kindness. You are Acyuta, infallible. So you have no desire for a woman. Only those who are fallible have a desire for a woman. You have placed your hand upon my head, the hand you placed on the heads of sattvatas [devotees].

Commentary by Vīrarāghava

इदाना तत्कृपां प्रार्थयते । स त्वमिति । यः पुरुषार्थरूपः स त्वं हे अच्युत ! वन्दितं सर्वपुरुषार्थप्रदत्वेन स्तुतं तत्कराम्बुजं मम शिरसि निधेहि । कथंभूतं यत्सात्वतामेकान्तिनां शीर्ष्णि अधायि कृपया निहितं, मत्पूर्णकृपाविषया त्वमप्यपूर्वं किमिदं प्राथयसे, तत्राह हे वरेण्य ! मायया मायामयरूपेण श्रीवत्सेन सह मां चिह्नं वक्षसि बिभर्षि चिह्नरूपेण बिभर्षीत्यर्थः । श्रीवत्सस्य प्रधानात्मकत्वं ''श्रीवत्सस्थानमपरमनन्तेन समाश्रितम् । प्रधानबुद्धिरप्यास्ते गदारूपेण माधवम'' इति भगवता पराशरेणोक्तं माङ्गेति दृष्टान्तार्थः यथा श्रीवत्सं तथा लक्ष्म तथाहमपि लक्ष्म अतः सात्वतस्य शिरसि कृपास्त्येवेत्यभिप्रायः । ''प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः । ज्ञानी त्वात्मैव मे मतम्'' इत्युक्तभगवदभिप्रायमालेच्य शीर्ष्णि सात्वतां यदधाथीत्युक्तम् । अत्र कारणं न कोऽपि वेत्तुं प्रभुरित्याह । ईश्वरस्य तवेहितं चेष्टितमभिप्रेतं वा ऊहितुं कथयितुं को वा प्रभुः समर्थः न कोऽपीत्यर्थः ॥

Now Lakṣmī prays for His kindness. "Your hand is celebrated in the scriptures as capable of giving all benedictions. Place on my head that same hand which You placed on the heads of devotees. Don't say, 'Why do you ask for this as you are always very dear to me and always subjected to my grace.' You bear me on your chest in the form of *srivatsa*. As the *srivatsa* is just a speck on Your body, I am also a speck. So I am praying for Your kindness. Because You have said, 'a *jnani* (a learned person) is My own self,' I am praying for this. No one can know the reason for Your saying this because no one is able to guess or speak about your ways." [Note: this aragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

स्वशिरसि नित्यधृतकराम्बुजत्वेऽपि भगवत्पूजकैरेवं प्रार्थनीयमित्याशयवत्याह स त्वमिति । यत्कराम्बुजं सात्वतां स्त्रीणामिति शेषः, शिरस्श्वधायि येन त्वया स त्वं मम मूर्द्धन्यपि तत्कुर्वित्यन्वयः । किञ्च सर्वस्मान्मयि तव प्रसादाधिक्यमस्तीति द्योतयति बिभर्षीति । हे वरेण्य ! त्वद्वक्षसि मा मां लक्ष्म चिह्नं बिभर्षि यदतो माङ्गेश्वरस्य ईहितमूहितुं को विभुर्न कोऽपि समर्थः ॥

Though Hari has always placed his hand on Lakṣmī's head, Lakṣmī prays for the Lord to instruct other devotees as to what is to be prayed for. "Place Your hand on my head also—the hand You have placed on the heads of devotees; Brahmā, Rādhā and others and which has been acclaimed by the scriptures and devotees as capable of giving all benedictions. Lakṣmī is enthralled with the novelty of every action and every form of the Lord. That is why she prays for this. She acknowledges His affection which is superior to the affection He has for anyone else by saying, "You bear me on your chest as a speck by Your own free will. How can anyone imagine Your ways? None can."

Commentary by Śukadeva

हे वरेण्य ! स उक्तप्रकारस्त्वं मां लक्ष्म वक्षसि बिभर्षि कृतार्था यद्यप्यहमिति भावः, तथाप्यनुग्रहविशेषं कुर्वित्याह । त्वत् इति पञ्चमी तृतीयार्थे, त्वया यत्कराम्बुजं सात्वतां भक्तानां शीर्ष्णि मायया कृपया अधायि न्यस्तम् । तन्ममापि शीर्ष्णि हे अच्युत ! कृपया निधेहि । अत्र हेतुं दर्शयितुं कराम्बुजं विशिनष्टि वन्दितं परानन्ददत्वेन सद्भिः स्तुतम् अथ किं वर्णये तवेहितस्य दुष्पारत्वादित्याह । ईश्वरस्य तवेहितं चेष्टितमूहितुमेतावदिति वितर्कयितुं कः विभुः समर्थः, न कोऽपीत्यर्थः ॥

"I feel myself blessed as You bear me on your chest, but show me some more kindness. Place Your hand on my head, the hand which You placed on the heads of the devotees and which has been described as giving infinite bliss by the learned. Who is able to know your ways?"

Commentary by Śrī Giridhara Lāla

आत्मनोऽपि भक्तत्वेन भगवत्कृपां प्रार्थयते-स त्वमिति । यत्कराम्बुजं स्वहस्तकमलं त्वत् त्वया सात्त्वतां निजभक्तानां शीर्ष्णि अधायि कृपया न्यस्तं तत्त्वं ममापि शीर्ष्णि निधेहीति शेषेणान्वयः । एवं करधारणे किं फलं तत्राह-वन्दितमिति । सर्वपुरुषार्थपदत्वेन ब्रह्मादिभिः स्तुतमित्यर्थः । तथा च तस्य शीर्ष्णि निधाने सर्व एव पुरुषार्थः सिद्ध्येदिति भावः । श्रीहस्तस्य सर्वपुरुषार्थप्रदत्वे हेतुमाह-स त्वमिति । यतो यत्कृपयैव सर्वपुरुषार्थसिद्धिर्नान्यथा स तथाविधस्त्वं अतस्तव हस्तकमलमपि तथाविधमित्यर्थः । ननु त्वमपि मम कृपापात्रमेव अत एव त्वां वक्षसि बिभर्मीत्याशययाह-बिभर्षीति । हे वरेण्य यद्यपि त्वं वक्षसि लक्ष्मरूपेण मां बिभर्षि तथापि परमपुरुषार्थहेतुहस्तकमलस्य भक्तशीर्ष्णि स्थापनाज्ज्ञायते भक्तेषु ममादरं दृष्ट्वेयं मय्यसूयां मा कार्षीदिति कृत्वा मयि केवलमादरविडम्बनमात्रं, परमा कृपा तु भक्तेष्वेवेतीश्वरस्य सर्वकरणसमर्थस्य तव मायया कापट्येनेहितं चेष्टितमूहितुं तर्कयितुं को विभुः समर्थः ? न कोपीत्यर्थः । इतिशब्दः स्तोत्रसमाप्तिद्योतकः ॥

Lakṣmī prays for His kindness since she is also a devotee. If the Lord were to think thus: "Why do you pray for placing My hand on your head? I have shown you My regard by bearing you on my chest." Lakṣmī's reply is this: "You always place Your hand on the head of Your devotees. Fearing that I will envy them You have borne me on your chest. This is just a farce. So recognize me also as Your devotee by placing Your hand on my head."

Commentary by Śrī Bhagavatprasādācārya

इदानीं तत्कृपां प्रार्थयते स त्वमिति । हे अच्युत, यः स्वतः पुरुषार्थरूपः स त्वं, यद्वा यद्भजनं विना न कश्चिदन्यः पुरुषार्थः स त्वमित्यर्थः । त्वदिति त्वया, सात्त्वतां भक्तानां शीर्ष्णि, वन्दितं सर्वकामवर्षित्वेन सद्भिः स्तुतं, यत् कराम्बुजं, अधायि कृपया न्यस्तं, तत्कराम्बुजं ममापि, शीर्ष्णि निधेहीति शेषः । ननु किं त्वयि ममानादरः येनैवं प्रार्थयसे इति चेन्न च मयि तवानादर इत्याह । यतः हे वरेण्य, मा मां, लक्ष्म चिह्नरूपां, वक्षसि बिभर्षि । यथैकतः श्रीवत्सं लक्ष्मतया बिभर्षि, तथा मामपि स्वर्णरेखारूपलक्ष्मभावेन बिभर्षि । अहो आश्चर्यमेतन्मयि केवलमादरमात्रं भक्तेषु तु परमा कृपेति भावः । अतः, ईश्वरस्य तव, मायया स्वेच्छया ईहितं चेष्टितं, तत् ऊहितुं वितर्कयितुं, कः विभुः समर्थः न कोऽपीत्यर्थः ॥

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Now Lakṣmī prays for His kindness. "Place Your celebrated hand on my head also—the same hand you placed on other devotees' heads." "Why do you ask for this? Don't I have regard for you?" Lakṣmī replies: "Not that You have no regard for me. You bear me in the form of a sign on Your chest as You bear *śrīvatsa* on one side. You have only regard for me but kindness to other devotees. Your astonishing ways cannot be imagined. So I am praying for Your kindness."

Commentary by Yādavārya

Now she prays for His placing His hand on her head, which is indicative of extreme kindness. "You, whose worship gives all benedictions, place Your hand, which You placed on the heads of the devotees, on my head also." This prayer is for His extraordinary kindness. "Actually You are always kind to me, willfully bearing me on Your chest. Why should You bear at all? No one will be able to answer this question since Your ways cannot be understood."

TEXT 24

रम्यके च भगवतः प्रियतमं मात्स्यमवतार‌रूपं तद्वर्षपुरुषस्य मनोः प्राक्प्रदर्शितं स इदानीमपि महता भक्तियोगेनाराधयतीदं चोदाहरति ॥ २४ ॥

ramyake ca bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ tad-varṣa
puruṣasya manoḥ prāk-pradarśitaṁ sa idānīm api mahatā bhakti
yogenārādhayatīdaṁ codāharati.

SYNONYMS

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; *manoḥ*—Manu; *prāk*—previously (at the end of the Cākṣuṣa-manvantara); *pradarśitam*—exhibited; *saḥ*—that Manu; *idānīm api*—even until now; *mahatā bhakti-yogena*—by dint of advanced devotional service; *ārādhayati*—worships the Supreme Personality of Godhead; *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.

Commentary by Śrīdhara Svāmi

इदानीं कृपां प्रार्थयते स त्वमिति । यद्भजनं विना न कश्चित्पुरुषार्थः स त्वं त्वदिति त्वया यत्कराम्बुजं सात्वतां भक्तानां शीर्ष्ण्यधायि कृपया न्यस्तं तन्ममापि शीर्ष्णि निधेहीति शेषः ।

कथंभूतम् ? वन्दितं सर्वकामवर्षित्वेन सद्भिः स्तुतम् । न च मयि तवानादरः यतो वरेण्य मां वक्षसि लक्ष्म बिभर्षि । अहो विचित्रमेतत् मयि केवलमादरमात्रं भक्तेषु तु परमा कृपाऽत ईश्वरस्य तव यन्मायया ईहितं तत्को वितर्कयितुं समर्थः ॥

Now His kindness is prayed for: "Kindly place your hand on my head, the hand You placed on the devotees' heads." What kind of hand? A hand capable of giving whatever the suppliants ask for, as the learned say. "You are not indifferent towards me as You bear me on Your chest. It is astonishing that You have only affection for me and kindness to all other devotees. Your ways are bewildering." [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vīrarāghava

एवं केतुमाले उपास्योपासकादिकमुक्तमथ रम्यके तदाह रम्यके चेति । प्राग्युगान्तसमये मनो रम्यकवर्षाधिपतेः प्रदर्शितं यन्मात्स्यं रूपं भगवतः प्रियतमं तदेव रूपं स एव मनुः रम्यके वर्षे इदानीमपि महताविच्छिन्नेन भक्तियोगेनाराधयन्नास्ते ॥

Having described the situation in Ketumala-varṣa, now the situation in Ramyaka is described. In Ramyaka, Hari [the Supreme Lord] resides in the form of Matsya [the divine fish incarnation] which he showed to Manu, the ruler of that *varṣa* [land], at the end of the previous *kalpa* [day of Brahmā]. There Manu worships Matsya with an uninterrupted love and devotion.

Commentary by Vijayadhvaja Tīrtha

मनोर्वैवस्वतस्य ॥

The Manu referred to here is named Vaivasvata, the son of Vivasvan.

Commentary by Jīva Gosvāmi

स त्वमिति । दैन्योक्तिः यत्त्वया यत् कराम्बुजं स्वीकारव्यञ्जकं सात्वतानां शीर्ष्णि अधायि तन्ममापि तादृशभक्तिहीनायाः शीर्ष्णि अधायीत्येकमाश्चर्यम् । किञ्ज स तादृशस्त्वं मायया कृपया मा मां वक्षसि लक्ष्मरूपत्वेन बिभर्षीति ततोऽपि परमाश्चर्यम् । तस्मात् क ईश्वरस्येति । मत्स्यत्वेनानुत्कृष्टदृष्टिं प्रत्याह प्रियतममिति । तदपि भगवतः परमस्वरूपमेव जानीयादित्यर्थः । अथाप्यात्मना सन्निधीयत इति सामान्योक्तेराराधयतीत्यत्र सन्निहितं सन्तमिति ज्ञेयम् ॥

"You placed your hand, which You placed on the heads of the devotees, on my head also. This is a humble approach. You bear me on your chest in the form of *śrīvatsa*. This is astonishing (as I am only your servant). It is out of kindness only. So who can know Your ways?

The incarnation of fish is God, and thus is very dear to all the devotees and to God Himself.

Commentary by Viśvanātha Cakravartī on texts 23-24

तदेवं ब्रह्मादीनामाराध्यापि तव भार्याप्यहं निष्किञ्चनो भक्तो यथा त्वत्तः सौभाग्यं लभते तथा नाहं लभे एवं मे ललाटमित्याह स मद्धृदयनित्यविहारोऽपि त्वं ममापि शीर्ष्णि कराम्बुजं धेहीति

शेषः । त्वत् त्वया यत् सात्वतां शीर्ष्णि अधायि । वन्दितं कृपासौभाग्यवर्षित्वेन सद्भिः स्तुतम् । ननु त्वत्सौभाग्यं सर्वतोऽप्यधिकं यतस्त्वामहं हृदये एव नित्यं दधामीति तत्र सत्रपं साश्चलमुकाच्छादनं सहुयारं नीचैराह बिभर्षीति । हे वरेण्य ! मा मां लक्ष्म कनकरेखाचिह्नतया यद्वक्षसि दधासि तन्माङ्गैव मद्भक्तसौभाग्यं दृष्ट्वा निर्बुद्धिरेषा मय्यसूयां मा कार्षीदिति कपटेनैव । ननु कोऽप्येवं न ब्रूते तत्राह । कः खल्वीश्वरस्य तव ईहितमूहितुं वितुर्कितुं क्षमः, यतः ''न च सयर्षणो न श्रीर्नैवात्मा च यथा भवान्'' इति तव भक्तं प्रति निभृतोक्तिमहश्रौषमेवेति ध्वनिः । प्रागिति चाक्षुषमन्वन्तरान्ते प्रलये स वैवस्वतो मनुः ॥

"Though worshipped by Brahmā and others, and though I am Your wife, I am not as fortunate as a *niṣkāma bhakta* [pure devotee]. It is my fate. So place Your hand on my head, the hand which You placed on the heads of the devotees. That You bear me on Your chest is your kindness only. Who is competent to know Your ways? *Prak* means at the end of Cākṣuṣa Manvantara, during the time of deluge. The pronoun "sa"(he) refers to Vaivasvata Manu.

Commentary by Śrī Giridhara Lāla

रम्यकवर्षे भगवत उपासनं दर्शयति-रम्यक इति । रम्यके च वर्षे तद्वर्षपुरुषस्य तस्य वर्षस्य स्वामिनः सत्यव्रतस्य राज्ञो मनोरिदानीं मनुत्वेन वर्त्तमानस्य श्राद्धदेवसञ्ज्ञस्य प्राक् राजावस्थायां चाक्षुषमन्वन्तरे भगवता यन्मात्स्यं रूपं प्रदर्शितं तद्भगवतोऽवताररूपमात्मनः प्रलये रक्षकत्वात् प्रियतमं स मनुरिदानीं मन्ववस्थायामपि महता भक्तियोगेनाराधयति इदं च मन्त्रादिकमुदाहरति जपतीत्यन्वयः ॥

The worship in Ramyaka-varṣa is stated here.

Commentary by Śrī Bhagavatprasādācārya

एवं केतुमाले उपास्योपासकावभिधाय रम्यके तावाह रम्यके चेति । रम्यके च तद्वर्षपुरुषस्य रम्यकवर्षाधिपतेः, मनोः प्राक् युगान्तसमये, प्रदर्शितं भगवतः प्रियतमं, मात्स्यं अवताररूपं, इदानीमपि स मनुः, महता भक्तियोगेन आराधयति । इदं च उदाहरति इमं मन्त्रं जपन् स्तौतीत्यर्थः॥

Having described the worship in Ketumala, the worship in Ramyaka is described here. Even now Manu worships the Matsya form which he saw at the end of the previous *manvantara*, with great devotion, and chants this *mantra*:

Commentary by Yādavārya

The Manu [director of mankind] referred to here is known by the name Vaivasvata [the son of the sun-god].

TEXT 25

ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय
प्राणायौजसे सहसे बलाय
महामत्स्याय नम इति ॥ २५ ॥

oṁ namo bhagavate mukhyatamāya namaḥ sattvāya prāṇāyaujase
sahase balāya mahā-matsyāya nama iti.

SYNONYMS

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.

Commentary by Śrīdhara Svāmi

सत्त्वाय सत्त्वप्रधानाय । मुक्यतमाय प्राणाय सूत्रात्मने ॥

Sattvaya = whose quality of pure transcendence predominates. *Mukhyatama prana* means *sutra* (a form of Vāyu [the wind god])

Commentary by Vīrarāghava

मन्त्रमाह ओमिति । सत्त्वाय शुद्धसत्त्वमूर्तये मुके भवः मुख्यः तस्मै प्रथमावतारायेत्यर्थः । प्राणाय जीवयित्रे प्राणव्यष्टयन्तरात्मने वा ओजसे इन्द्रियशक्त्यधिष्ठात्रे बलाय शरीरशक्त्यधिष्ठात्रे तत्तदवतारासाधारणगुणाः सर्वत्रोपासनार्थं मन्त्रेषूक्ताः, एवम्भूताय महेते दृष्टविसजातीयमत्स्याय नमः ॥

The *mantra* is stated: *Sattvaya* = to You who are pure transcendence. *Mukhya* means the first incarnation. *Pranaya* means one who enlivens. *Ojase* means present in the strength of the senses. *Balaya* = present in physical strength. The unique virtues of the particular *avatāras* are stated, for *mahate* means You are dissimilar to the fish found in the world. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

मुख्यतमाय सत्त्वाय शुद्धसत्त्वस्थरूपायेत्यर्थः, प्राणादिनियन्तृत्वात् प्राणादिकाय ॥

Mukhyatamaya sattvaya means to You whose form is present in pure Godness. He is called Prana, *etc.* as He is the controller of *prana*.

Commentary by Śrīvaṁśīdhara

प्राक् चाक्षुषमन्वन्तरान्ते प्रलये सत्यव्रतराजावस्थायां मत्स्यत्वेन निकृष्टदृष्टिं प्रत्याह-प्रियतममिति । तदपि भगवतः परमस्वरूपमेव जानीयादित्यर्थः । तद्वर्षपुरुषस्य रम्यकखण्डमुख्यस्य । मनोः वैवस्वतस्य ॥

Prak = formerly i.e. during the deluge at the end of Cākṣuṣa Manu's reign. Even the form of fish is a blemishless form of Himself. *Tadvarsapuruṣa* = the leaders of those who live in Ramyaka- varṣa. Manu referred to here is Vaivasvata.

Commentary by Śukadeva

मुक्यतमाय सर्वश्रेष्ठाय ॥

Mukhyatama means the superior.

Commentary by Śrī Giridhara Lāla

मन्त्रमेव दर्शयति-ओमिति । भगवते सत्त्वाय सत्त्वप्रधानाय मुख्यतमाय सर्वेन्द्रियनियन्त्रे प्राणाय सूत्रात्मने ओजआदिहेतवे महामत्स्याय नम इत्यन्वयः । आदावन्ते मध्ये च नमःपदप्रयोगः सर्वत्र पदान्ते तदन्वयबोधनार्थः । अत्र सत्त्वस्त्वोक्तिस्तु सत्त्वमूर्तिविष्णववतारत्वेन तदभेदाभिप्रायेण, वस्तुतस्तु तमोमिश्ररजःप्रधान एव प्राणत्वोक्तेः । तथाच 'बुद्धिः प्राणश्च तैजसौ' इति तृतीयोक्तिः 'रजसा तामसो मत्स्यः' इति निबन्धोक्तिश्च सङ्गच्छते इति बोध्यम् । इतिशब्दो मन्त्रसमाप्त्यर्थः॥

The *mantra* is stated. The word "namah" at the beginning, middle and end suggests that it should be appended to every other word denoting the virtues.

Sattvaya = to the incarnation of Viṣṇu who is of pure transcendence in nature. *Pranaya* = to *sutra* (name of Vāyu). *Prana* is predominant *rajas* mixed with *tamas*. The *nirbandha* also says, "Matsya is *tamas* mixed with *rajas*."

Commentary by Śrī Bhagavatprasādācārya

मन्त्रमाह । ॐइति । ओंभगवच्छब्दार्थौ पूर्ववत् । मुखे भवः मुख्यः, अतिशयेन मुख्यो मुख्यतमस्तस्मै, प्रथमावताराय तुभ्यमित्यर्थः । नमः । सत्त्वाय शुद्धसत्वमयमूर्त्तये, प्राणाय जीवयित्रे, ओजसे इन्द्रियशक्त्यधिष्ठात्रे, सहसे मनःशक्त्यधिष्ठात्रे बलाय शरीरसत्ताधिष्ठात्रे महामत्स्याय दृष्टविजातीयमत्स्यरूपायेत्यर्थः । नमो नमः इति ॥

The *mantra* is stated: "One who is in the front (*mukha*) is Mukhya." That means the first. "Obeisances to You, the first incarnation. *Mahamatsya* means, "You are different from the other fish we see."

Commentary by Yādavārya

Sattva means who is of the nature of auspicious virtues. *Prana* means the supreme motivator who causes action in the living beings.

TEXT 26

अन्तर्बहिश्चाखिललोकपालकै-
रदृष्टरूपो विचरस्युरुस्वनः ।

स ईश्वरस्त्वं य इदं वशेऽनय-
न्नाम्ना यथा दारुमयीं नरः स्त्रियम् ॥ २६ ॥

antar bahiś cākhila-loka-pālakair
adṛṣṭa-rūpo vicarasy uru-svanaḥ
sa īśvaras tvaṁ ya idaṁ vaśe 'nayan
nāmnā yathā dārumayīṁ naraḥ striyam

SYNONYMS

antaḥ—within; *bahiḥ*—without; *ca*—also; *akhila-loka-pālakaiḥ*—by the leaders of the different planets, societies, kingdoms and so on; *adṛṣṭa-rūpaḥ*—not seen; *vicarasi*—You wander; *uru*—very great; *svanaḥ*—whose sounds (Vedic *mantras*); *saḥ*—He; *īśvaraḥ*—the supreme controller; *tvam*—You; *yaḥ*—who; *idam*—this; *vaśe*—under control; *anayat*—has brought; *nāmnā*—by different names like brāhmaṇa, kṣatriya, vaiśya and śūdra; *yathā*—exactly like; *dārumayīm*—made of wood; *naraḥ*—a man; *striyam*—a doll.

TRANSLATION

My dear Lord, just as a puppeteer controls his dancing dolls and a husband controls his wife, Your Lordship controls all the living entities in the universe, such as the brāhmaṇas, kṣatriyas, vaiśyas and 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.

Commentary by Śrīdhara Svāmi

उरुः स्वनो वेदात्मको नादो यस्य । य इदं विश्वं ब्राह्मणादिनाम्ना विधिनिषेधालम्बनभुतेन वशेऽनयन्नियमितवान्स त्वमीश्वरः । तथा च श्रुतिः ''यस्य वाक्तन्तिर्नामानि दामानि'' इति ॥

Urusvana means the Vedas. This is a *bahuvrihi* compound. "You are the master who controls this universe—the universe in which human beings bearing the names *brāhmaṇa, kṣatriya, vaiśya* and *śūdra* are obliged to follow the do's and dont's enjoined in the Vedas." [Note: this paragraph is repeated by Vijayadhvaja Tīrtha]

Commentary by Viśvanātha Cakravartī

सर्वत्रैवाबन्तर्बहिरपि चरसि अथ च लोकपालैरप्यदृष्टस्वरूपः कुतोऽन्यैः । ननु तर्हि ममास्तित्वमेव मास्तु तत्राहह्ह्ह्उरूस्वन इति । ''यतो वा'' इत्यादिवेद एव तवास्तित्वं प्रतिपदमुच्चैर्ब्रूत इत्यर्थः । अत एव य इदमिति । दारुमयीं पांचालिकां विश्वस्य पारतन्त्र्यादपि स्वतन्त्र ईश्वरस्त्वमनुमानेनापि ज्ञाप्यस इति भावः ॥

"You move everywhere inside and outside. You are not known even to the Loka-pālas [masters of the planets], let alone others. It is not that You do not exist, for the Vedas testify of Your existence. You can also be inferred as the independent principle because the universe is not without supervision." [Note: this paragraph is repeated by Śrīvaṁśīdhara and Śrī Giridhara Lāla]

Commentary by Vīrarāghava

कृत्स्नचिदचिदात्मकजगन्नियन्तृत्वरक्षकत्वविशिष्टं स्तुवन्ति । अन्तर्बहिरिति । लोकपालैरन्तर्बहिरदृष्टं रूपं यस्य उर्वधिकं स्वनो वेदात्मको नादो यस्य तथाभूतस्त्वमीश्वर एव कोऽसावीश्वर इत्याह । य इदं विश्वं चिदचिदात्मकं कृत्स्नं जगद्विधिनिषेधावलम्बनभुतेन ब्राह्मणादिनाम्ना वशेऽनयन्नीतवान् नयनं चात्र नियमनपूर्वकं रक्षणं यथा दारूमयीं दारुणे विकाररूपां स्त्रियं स्त्रीप्रतिकृतिं नरः स्ववशीकृत्य नाटयति तथेति । अनेन कृत्स्नजगन्नियन्तृत्वकथनेन कारणत्वमप्युक्तं कारणत्वनेतृत्वयोरेकगतत्वात् ''एष सर्वभुतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः'' इति श्रवनात् सर्वभूतान्तरात्मेत्यनेन नेतृत्वमेक इत्यनेन कारणत्वञ्चोक्तम् ''एको ह वै नारायण आसीत्'' इत्यनेन संवादादित्यर्थः ॥

They praise Him as endowed with the gross and subtle forms of the universe and as having the ability to protect all. "The Loka-pālas have also not seen Your form inside or outside. You are endowed with the great voice of the Vedas." Who is this Īśvara? It is He, who controls all beings, who have different labels such as *brāhmaṇa* and others, as is enjoined in the Vedas. The controlling is only for the sake of protection, just as a man controls and makes a doll dance. By stating this controlling nature it is implied that He is the cause also. The controlling power is denoted by the word *sarvabhutantaratma*. That He is the cause is suggested by the word "eka." [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

उरुर्गुरुः यो नः परमपुरुषः इदं जगद्वशे अनयन्नीतवान् स त्वमीश्वरः साक्षान्नारायणः आत्मा स्वामी । यद्वा य आत्मा आदानसमर्थः इदं जगद्वशे नयन् वर्तते स त्वमीश्वर ऐश्वर्यादिगुणसमुद्र इति॥

God is present in the living entities' bodies and gives knowledge in the form of the puruṣa. The form which is outside the body is called *īśvara*. He gives the rewards of knowledge by that form.

Commentary by Jīva Gosvāmi

मुख्यतमायेत्यपि पूर्ववत् । सत्त्वादिपरमाश्रयत्वात् सत्त्वादिरूपाय ॥

The word *mukhyatama* is to be explained as shown earlier. He is called *sattva*, because He is the support of all such things.

Commentary by Śukadeva

अन्तर्यामिरूपेणान्तर्नानावतारैर्बहिरपि विचरसि तथापि अदृष्टरूपोऽयं परमात्मेति न दृष्टं निश्चितं रूपं यस्य सः । उरूर्विपुलः स्वनो वेदरूपो नादो यस्य सः ॥

"You move inside the body as *antaryāmī* and outside in the form of various incarnations. Yet Your form is not determined." *Urusvana* = by whom the Vedas are pronounced.

Commentary by Śrī Giridhara Lāla

स्तोत्रमाहह्लह्लत्रिभिः । तत्र प्राणरूपेण पालकत्वमाहह्लह्लअन्तर्बहिरिति द्वाभ्याम् । यो विधिनिषेधालम्बभूतेन ब्राह्मणादिनाम्ना इदं विश्वं वशेऽनयत् नियमितवान् स एवेश्वरस्त्वं अखिललोकपालकैर्ब्रह्मेन्द्रादिभिरप्यदृष्टरूपः सन् प्राणरूपेण सर्वस्यान्तर्वायुरूपेण बहिश्च विचरसीत्यन्वयः । ननु ब्राह्मणादिनाम्ना वेदेनैव विधिनिषेधादिव्यवस्था कृता तत्कथमीश्वरेण कृतेत्युच्यते इत्याशयच्च वेदस्तु तदाज्ञारूपत्वात्तस्य तथा कर्तृत्वमित्यभिप्रेत्य विशिनष्टिह्लह्लउरुस्वन इति, उरुर्महान् स्वनो वेदात्मको नादो यस्य स तथेत्यर्थः । वशीकरणे दृष्टान्तमाहह्लह्लयथेति । यथा दारुमयीं स्त्रियं नरः सूत्रेण स्ववशीकृत्य इतस्ततो यथेष्टं भ्रामयति तथेश्वरोऽपि वेदद्वारा तत्तत्कर्मनियमनेन जनान् स्वर्गनरकादौ भ्रामयतीत्यर्थः । तथा च श्रुतिःह्लह्ल'तस्य वाक्तन्तिर्नामानि दामानि' इति ॥

The prayer is stated in three verses. The protection offered by Him in the form of *prana* is described in the first two—"*antah*" and "*bahis*" mean that He moves inside the body in the form of *prana* and outside the body in the form of *Vāyu* [air]. "You control the actions of the living entitles through the Vedas and make them move in hell and heaven as the magnet makes the iron filings move."

Commentary by Yādavārya

Urusvana = Vedas. "Just as a person has a doll under his control, even so, You have the whole world under Your control. You are the Īśvara."

TEXT 27

यं लोकपालाः किल मत्सरज्वरा
हित्वा यतन्तोऽपि पृथक् समेत्य च ।
पातुं न शेकुर्द्विपदश्चतुष्पदः
सरीसृपं स्थाणु यदत्र दृश्यते ॥ २७ ॥

yaṁ loka-pālāḥ kila matsara-jvarā
hitvā yatanto 'pi pṛthak sametya ca
pātuṁ na śekur dvi-padaś catuṣ-padaḥ
sarīsṛpaṁ sthāṇu yad atra dṛśyate

SYNONYMS

yam—whom (You); *loka-pālāḥ*—the great leaders of the universe, beginning with Lord Brahmā; *kila*—what to speak of others; *matsara-jvarāḥ*—who are suffering from the fever of envy; *hitvā*—leaving aside; *yatantaḥ*—endeavoring; *api*—although; *pṛthak*—separately; *sametya*—combined; *ca*—also; *pātum*—to protect; *na*—not; *śekuḥ*—able; *dvi-padaḥ*—two-legged; *catuḥ-*

padaḥ—four-legged; *sarīsṛpam*—reptiles; *sthāṇu*—not moving; *yat*—whatever; *atra*—within this material world; *dṛśyate*—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.

Commentary by Śrīdhara Svāmi

नन्विंद्रादयो वशं नयन्ति लोकपालत्वात्कुतोऽहं तत्राह यमिति । मत्सर एव ज्वरो येषां ते । यं हित्वा द्विपदश्चतुष्पदः सरीसृपं जङ्गमं स्थाणु स्थावरं च यदत्र दृश्यते तत्किंचिदपि पातुं न शक्ताः स त्वमेव प्राणरूपेण पालकईश्वरश्चेत्यर्थः । तथा च श्रुतिःह्वह्व''ता अहिंसन्ताहमुक्थमस्म्यहमुक्थमस्मि'' इत्यादि ॥

The Lord might ask: "The *lokapalas* Indra and others control the universe, why do you praise Me?" This question is answered here: "These gods Indra and others are envious of one another. Without You they are not capable of protecting the universe consisting of moving and non-moving creatures. So You are the master." They are envious of one another is stated in the *Upaniṣads* also.

Commentary by Vīrarāghava

इदश्च जगन्नियतृत्वादिकमनितरसाधारणमित्याह यमिति । मत्सरज्वरं मत्सरः परैश्वर्यासहिष्णुत्वं स एव ज्वरस्तं हित्वापि पृथक् समेत्य संघीभूयापि वा यतन्तोऽपि लोकपाला इन्द्रादयो यं प्रपश्चं पातुं रक्षितुं न शेकुः न प्राभवन् । प्रपश्चं विशिनष्टि यद्द्विपदादिरूपं चरिष्णु स्थास्नु पर्वतादिरूपस्थावरजातं च अत्र प्रपश्चे दृश्यते त्वं तु रक्षितवानित्यर्थः ॥

Here it is said that this protection is unique and not found anywhere else. "The so-called Loka-pālas are envious of each other and unable to protect the world collectively or individually without You." The world consists of moving and non-moving beings. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

लोकपालादिविश्वस्येश्वरवशत्वे तददृष्टरूपत्वं कथमस्येत्याशयच्च स्पर्धाहेतोरिति भावेनाह यमिति । चशब्दो विकल्पार्थे, यं त्वां हित्वा लोकपालाः पृथग्वा समेत्य वा यतन्तोऽपि द्विपदश्चतुष्पद इत्यादि यत्सरीसृपस्थास्नुचराचरमत्र दृश्यते श्रुतिदृष्टिविषयं तत्पातुं न शेकुरित्यन्वयः । अशक्त्वे निमित्तमाह मत्सरेति । मात्सर्याख्यज्वरग्रस्तत्वादित्यर्थः ''वार्तासम्भाव्ययोः किल'' इति वचनादिदं स्पर्द्धालक्षणं मात्सर्यं सम्भावनामात्रं न तु मुक्यमाज्ञानिमित्तं दैत्यावेशनिमित्तं वेति गमयितव्यं,

तदुक्तम् ''स्पर्द्धन्त इव देवास्तु हरिणा यत्र कुत्रचित् । हरेरेवाज्ञया क्वापि दैत्यावेशादथापि वा ।' इति अनेन स्पर्द्धाया अन्यनिमित्तत्वेन पालनाशक्तिः स्वरूपकृतेति ज्ञातव्या ॥

The Loka-pālas are regarded as *īśvaras*. How is it that in the previous verse it was said Hari is the only *īśvara*? The reply, Hari is the independent *īśvara* and the Loka-pālas are subordinated *īśvaras.* The Loka-pālas are unable to protect the two-legged and four-legged creatures collectively or individually, without You. They are envious of each other also. Here it should be noted that they exhibit this envy only to mislead the wicked people. As they are all *brahmajnanis* [knowers of the spiritual truth] and they do everything according to the dictates of Hari, they are not endowed with a natural envy. Only occasionally, when their minds are also soiled by demons, they compete with each other. But this is a rare phenomenon. By nature they do not envy each other.

Commentary by Jīva Gosvāmi

यमित्यस्य टीकायां मत्सर एवेत्यत्र परस्परमिति ज्ञेयम् । ता देवताः अहिंसन्त समत्सरा बभूवुः । तत्र प्रत्येकं साभिमानमाहुः । कमाश्रित्याहमस्मि अपि तु न कमपीति श्रुतेरर्थः ॥

Śrīdhara has said the demigods have jealousy. The word "mutually" should be supplemented there.

Commentary by Viśvanātha Cakravartī

नन्विन्द्रादयो वशं नयन्ति लोकपालकत्वादीश्वराः स्वतन्त्राश्च कुतोऽहं तत्र तेषां लोकपालकत्वादिकं सर्वमौपचारिकमित्याह । यं हित्वा पृथग्भूता वा समेत्य मिलित्वा वा द्विपदः चतुष्पदः सरीसृपं जङ्गमं स्थास्नु स्थावरश्च यद्यदत्र दृश्यते तत् पातुं न शक्ताः अतो मत्सरज्वराः । तथा च श्रुतिः ''ता अहिंसन्ताहमु कमस्मीति'' अस्यार्थःह्लह्ल-ता देवता समत्सरा बभूवुः । अहम् उ भोः कमाश्रित्य अस्मि वर्त्ते अपि तु न कमपीत्यर्थः । इत्येवमिति स त्वमेव प्रानरूपेण पालक ईश्वरश्चेत्यर्थः ॥

"Indra and others are competent to protect the world because they are Loka-pālas. Why should You approach me?" To this question of God it is replied that Indra and others are called Loka-pālas in name only, since they are unable to protect the world collectively or individually. Moreover they are envious of each other as is well-known in the *Upaniṣads*. So only You are to be approached."

Commentary by Śrīvaṁśīdhara

अत्राक्षिपतिह्लह्ललोकपालत्वादीश्वराः स्वतन्त्राश्चेति चेत्तेषां लोकपालकत्वादिकमौपचारिकमेवेत्याहह्लह्लयमिति । हित्वा पृथम्भूता वा समेता मिलित्वा वा । मत्सरज्वरत्वे प्रमाणमाहह्लह्लतथा चेति । ता देवता अहिंसन्त समत्सरा बभूवुः । तत्र प्रत्येकं साभिमानमाहुः उ भो अहं कमाश्रित्यास्मि वर्त्ते अपि तु न कमपीति श्रुतेरर्थः । एवं त्वमेव प्राणरूपेण पालक ईश्वरश्चेत्यर्थः ॥

"The Loka-pālas (guardians of the planets) are Loka-pālas in name only, for without You they cannot do anything collectively or individually." They are envious of each other also as is stated in the *Upaniṣads*.

Commentary by Śukadeva

कुतस्तैरदृष्टरूपोऽस्मीत्यत्राह मत्सरज्वरा इति । मत्सरः परोत्कर्षासहनं स एव ज्वरो येषां ते अत एव हित्वा साक्षाद्रूपेण सन्तमप्यनादृत्य द्विपदादि यदत्र दृश्यते तत् किञ्चिदपि पातुं न शेकुः ॥

"You are not known even by the gods, because they are envious of each other. Leaving You, they are not able to protect even the bipeds and quadrupeds here."

Commentary by Śrī Giridhara Lāla

नन्वेवं सर्वलोकपालादृष्टप्राणिरूपेण सर्वान्तर्विचरणेऽपि मम क उत्कर्षः सिद्ध्यति, लोकपालानामेव सर्वपालकत्वेन तत्तदिन्द्रियाधिष्ठातृत्वेन चोत्कर्षस्य प्रसिद्धत्वादित्याशयच्चाहह्लह्लयमिति । यं प्राणं हित्वा विहाय सर्वे लोकपाला ब्रह्मेन्द्रादयः पृथक् स्थिताः सन्तः समेत्य परस्परं मिलिता वा द्विपदो मनुष्यादयः चतुष्पदो गवादयः सरीसृपं जङ्गमं स्थाणु स्थावरं च यदत्र दृश्यते तत्किञ्चिदपि पातुं न शेकुः न शक्ता भवन्ति स्म । स प्राणरूपेण पालकः सर्वेश्वरस्त्वमेवेति शेषेणान्वयः । तथा च प्राणं विना क्वापि कस्यापि जीवनस्यादर्शनात् तद्रूपेण तवैव सर्वत उत्कर्षः सिद्ध्यतीति भावः । लोकपालानां रक्षायामसामर्थ्ये हेतुरनीश्वरत्वमेव तत्र लिङ्गमाहह्लह्लमत्सरेति । मत्सरः परोत्कर्षासहनमेव ज्वरः सन्तापकरो येषां ते तथा । न हीश्वरस्य मत्सरः सम्भवतीत्याशयः । अत्र ''ता अहिंसन्ताहमुक्थमस्मि'' इत्यादिश्रुतिं द्योतयन्नाहह्लह्लकिलेति ॥

"Even if I move inside and outside, what is the benefit?" The reply: "The demigods are regarded to be protectors of the planets and rulers of the senses? Without *prana*, Brahmā and others are unable to protect anything collectively or individually. That *prana* is Yourself. You are the protector in the form of *prana*. So protection is Your excellence only. The other gods cannot protect as they are envious of one another."

Commentary by Yādavārya

The Loka-pālas Indra and others are said to be the guardians of the world under whose control it is. Then how is it said that Viṣṇu has the world under his control? This question is answered here that they are guardians not independently, but as per Viṣṇu's dictates. So Viṣṇu only is the *īśvara*. "The demigods are envious" means sometimes they appear to be envious of each other. They have no envy against Viṣṇu. They are great devotees of Viṣṇu. Sometimes, when their minds are soiled by the advent of *asuras* [demons], there they confront Viṣṇu for a short time and that too very rarely."

"Without You, the Loka-pālas are unable to protect whatever is there in this world, the bipeds, quadrupeds and so on, individually or collectively. This is because they are not independent."

TEXT 28

भवान् युगान्तार्णव ऊर्मिमालिनि
क्षोणीमिमामोषधिवीरुधां निधिम् ।
मया सहोरु क्रमतेऽज ओजसा
तस्मै जगत्प्राणगणात्मने नम इति ॥ २८ ॥

bhavān yugāntārṇava ūrmi-mālini
kṣoṇīm imām oṣadhi-vīrudhāṁ nidhim
mayā sahoru kramate 'ja ojasā
tasmai jagat-prāṇa-gaṇātmane nama iti

SYNONYMS

bhavān—Your Lordship; *yuga-anta-arṇave*—in the water of devastation at the end of the millennium; *ūrmi-mālini*—possessing rows of big waves; *kṣoṇīm*—the planet earth; *imām*—this; *oṣadhi-vīrudhām*—of all kinds of herbs and drugs; *nidhim*—the storehouse; *mayā*—me; *saha*—with; *uru*—great; *kramate*—You roamed; *aja*—O unborn one; *ojasā*—with speed; *tasmai*—unto Him; *jagat*—of the entire universe; *prāṇa-gaṇa-ātmane*—the ultimate source of life; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

O almighty Lord, at the end of the millennium this planet earth, which is the source of all kinds of herbs, drugs and trees, was inundated by water and drowned beneath the devastating waves. At that time, You protected me along with the earth and roamed the sea with great speed. O unborn one, You are the actual maintainer of the entire universal creation, and therefore You are the cause of all living entities. I offer my respectful obeisances unto You.

Commentary by Śrīdhara Svāmi

अवताराचरितमाह । भवानिमां क्षोणीं मया मनुना सह मत्सहितां धृत्वेत्यध्याहारः ऊर्मिमालावति प्रलयार्णवे ओजसा क्रमते विचरति । यद्वा पातुमित्यस्यानुषंगः । क्षोणीं पातुं क्रमते उत्सहत इत्यर्थः । यतोऽजः कीदृशीम् । ओषधीनां वीरुधां च निधिमाश्रयभूताम् । तस्मै नमः जगतो यः प्राणगणस्तस्यात्मने नियन्त्रे ॥

The pastime of this *avatāra* [incarnation] is described. "You move in the ocean of deluge along with the earth and myself (Manu) by your own might. You are intent on protecting the earth, which is a receptacle of herbs, creepers and other plants. Obeisances to You who control the living beings."

Commentary by Vīrarāghava

भवानिति । ऊर्मिमालिनि उच्चतरतरङ्गपङ्क्तियुक्ते युगान्तार्णवे कस्मिंश्चिद्दैनंदिनप्रलयार्णवे ओषधीनां वीरुधां गुल्मानां च निधिमाश्रयभुतामिमां क्षोणीं भूमिं मया मनुना सह वृत्वेति शेषः, यो

भवानोजसा उर्वधिकं विक्रमते विचरति । यद्वा पातुमित्यस्यानुषङ्गः क्षोणीं पातुं क्रमते उत्सहत इत्यर्थः, यतोऽजस्त्वम् । यद्वा हे उरुक्रम ! तेजओजसा तेजोरूपेण सयल्परूपज्ञानात्मकेन ओजसा बलेन न तु साधनान्तरेणेमां क्षोणीं रक्षितवानित्यध्याहारः उवाह धृतवानित्यर्थः । तस्मै जगत्प्राणगणात्मने तुभ्यं नमः । जगत्प्राणगणः प्रतिशरीरं प्राणव्यष्टिगणः तदन्तरात्मन इत्यर्थः । जगत्प्राणगुणात्मन इति पाठे तु जगत्प्राणरूपगुणस्वभावायेत्यर्थः ॥

"During a daily devastation of deluge, You bear myself and the earth (the cradle of all herbs and plants) and You move in the waters with enormous strength. Without depending upon anything else, You mightily do this only for protecting the earth. Obeisances to You, the soul of all living entities." [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

यद्यप्यस्तु मूलरूपस्य हरेर्जगत्पालनशक्तिः स्वरूपभूता तथाप्यवताराणां सा न समास्तीत्याशयच्च द्वयोरपि कोऽपि माहात्म्यविशेषो नास्तत्ति भावेनाह भवानिति । बवान् युगान्तार्णव इमां क्षोणीमूहे उवाहेत्यन्वयः। तस्मै जगत्प्राणगुणात्मने जगच्चेष्टकगुणस्वरूपाय मत्स्याय हरये नम इत्यन्वयः ॥

"You rescued me along with the earth in the ocean of devastation. You are the motivator of the entire world."

Commentary by Viśvanātha Cakravartī

भक्त्या तु त्वं दृष्टरूपः प्रत्यक्षतयाप्युपलभ्यसे तत्र भक्ताभासोऽहमेव प्रमाणमित्याह भवानिति । इमां महीं मया सह धृत्वेति शेषः । हे अज ! युगान्तार्णवे भवान् क्रमते विहरति जगतां यः प्राणगनस्तस्यात्मने नियन्त्रे ॥

"You who are seen by devotion are visualized directly also. I myself, a mere imitation devotee, stand witness to this quality of Yours. You revel in the waters of deluge, bearing this earth and myself. You are the controller of all living beings in the world. Obeisances to You."

Commentary by Śrīvaṁśīdhara

भक्त्या तु त्वं दृष्टरूपः प्रत्यक्षतयाऽप्युपलभ्यसे तत्र भक्ताभासोऽहमेव प्रमाणमित्याहह्रह्र भवानिति । युगान्तार्णवे मन्वन्तरार्णवे । क्षोणीं धृतनौकारूपां 'नाव्यारोप्य महीमय्याम्' इत्युक्तेः, धृत्वेत्यध्याहारे प्रयोजनापेक्षा न निवर्त्तत इत्यत आहह्रह्रयद्वेति । इत्यर्थ इति । इह क्षोणीत्युपलक्षणं मां च पातुमपाद्वैवस्वतं मनुमिति भावः ॥

"You are perceived by Your devotees—I, but an apology of a devotee, stand testimony to this fact. In the ocean of deluge, You saved me and the earth."

Commentary by Śukadeva

मया सह क्षोणीं पातुमित्यनुषङ्गः । अजः भवान् उरु ओजसा क्रमते विचरति जगत्प्राणगणस्य आत्मने आश्रयाय ॥

"To protect the earth along with me, You move with great strength. You are the receptacle of all living beings."

Commentary by Śrī Giridhara Lāla

एवं प्राणरूपेण पालकत्वं निरूप्यावतारचरितं वर्णयन् प्रणमतिह्लह्लभवानिति । उर्मीणां मालाऽस्यास्तीति तथाभूते युगान्तार्णवे प्रलयसमुद्रे ओषधीनां वीरुधां च निधिमाश्रयभुतामिमां दृश्यमानां क्षोर्णीं पृथिवीं मया सह मत्सहितां नौरूपां मत्स्यरूपेण स्वशृङ्गे बध्वा उरु बहुधा ओजसा वेगेन यो भवान् क्रमते विचरति स्म तस्मै जगतः प्राणगणात्मने सूत्रात्मने नम इत्यन्वयः । एवं प्रलये रक्षायां सामर्थ्यं प्राण्युपजीव्योषध्याद्याश्रयपृथिवीरक्षणं चेश्वरस्यैव घटते नान्यस्तयेत्यभिप्रायेण विशिनष्टिह्लह्लअज इति, यतो जन्मादिविकाररहितः परमेश्वर इत्यर्थः । इतिशब्दः स्तोत्रसमाप्त्यर्थः । अत्र मनोरपि लोकपालनिन्दया तामसत्वं राजत्वाद्राजसत्वं च ज्ञेयम् ॥

The story of the incarnation is narrated here. *Pranaganatmane* means *sutratmane* = to *sutra* (our obeisances are due is to be appended).

Here Manu's *tamas* [ignorance] aspect should be noted by his abusing the Loka-pālas. Since he is a king, he is affected by *rajasa* [passion] also.

Commentary by Śrī Bhagavatprasādācārya

अवतारचरितमाह भवानिति । ऊर्मिमालिनि उच्चतरङ्गपङ्क्तियुक्ते युगान्तार्णवे कस्मिंश्चिद्दैनंदिनप्रलयार्णवे, ओषधयश्च वीरुधो गुल्मानि च तासां निधिमाश्रयभूतां, इमां क्षोर्णीं भूमिं मया सह धृत्वेति शेषः, भवान्, ओजसा उर्वधिकं यथा तथा क्रमते विचरति । हे अज जगतो यः प्राणगणस्तस्यात्मा नियन्ता तस्मै, तस्मै नमः । यद्वा पातुमिति शेषः । मया सह क्षोर्णीं पातुं क्रमते उत्सहते । शेषं यथापूर्वम् इति ॥

Jagatah = of the living beings. *Niyanta* = Controller.

Commentary by Yādavārya

Now he prays narrating the story of this incarnation. "During the previous deluge (the pralaya which takes place after each day of Brahmā), You bore me while I was in a boat. You rescued me along with the earth, the plants, etc. Your nature is to enliven the beings in this world."

TEXT 29

हिरण्मयेऽपि भगवान्निवसति कूर्मतनुं
बिभ्राणस्तस्य तत्प्रियतमां तनुमर्यमा
सह वर्षपुरुषैः पितृगणाधिपतिरुपधावति
मन्त्रमिमं चानुजपति ॥ २९ ॥

hiraṇmaye 'pi bhagavān nivasati kūrma-tanuṁ bibhrāṇas tasya tat
priyatamāṁ tanum aryamā saha varṣa-puruṣaiḥ pitṛ-gaṇādhipatir
upadhāvati mantram imaṁ cānujapati.

SYNONYMS

hiraṇmaye—in Hiraṇmaya-varṣa; *api*—indeed; *bhagavān*—the Supreme Personality of Godhead; *nivasati*—resides; *kūrma-tanum*—the body of a tortoise; *bibhrāṇaḥ*—manifesting; *tasya*—of the Supreme Personality of Godhead; *tat*—that; *priya-tamām*—dearmost; *tanum*—body; *aryamā*—Aryamā, the chief resident of Hiraṇmaya-varṣa; *saha*—with; *varṣa-puruṣaiḥ*—the people of that tract of land; *pitṛ-gaṇa-adhipatiḥ*—who is the chief of the pitās; *upadhāvati*—worships in devotional service; *mantram*—hymn; *imam*—this; *ca*—also; *anujapati*—chants.

TRANSLATION

Śukadeva Gosvāmī continued: In Hiraṇmaya-varṣa, the Supreme Lord, Viṣṇu, lives in the form of a tortoise [kūrma-śarīra]. This most dear and beautiful form is always worshiped there in devotional service by Aryamā, the chief resident of Hiraṇmaya-varṣa, along with the other inhabitants of that land. They chant the following hymns.

Commentary by Śrīdhara Svāmi

तत्प्रियतमां तां प्रियतमाम् ॥

Tatpriyatama means that dearest form.

Commentary by Śrīvaṁśīdhara

सा चासौ प्रियतमा तत्प्रियतमा ताम् । वर्षपुरुषैर्हिरण्मयखण्डजनैः ॥

Tatpriyatama is a *karmadharaya* compound. It means that dearest. *Varṣapuruṣa* means the denizens of Hiranyamaya-khaṇḍa.

Commentary by Vīrarāghava

अथ हिरण्मयवर्षे उपास्योपासनादीनाह हिरण्मय इति । भगवान् कूर्मरूपं बिभ्राणो हिरण्मये वर्षे निवसति तस्य भगवतस्तां प्रियतमां कूर्मतनुं पितृगणानामधिपतिरर्यमा तद्वर्षस्थैः पुरुषैः सहोपधावति अनुवर्तते उपास्ते इत्यर्थः । शेषं पूर्ववत् ॥

Now the details of worship in Hiranmaya-varṣa are stated. Hari is there in the Kurma form. Aryama, the head of the groups of Pitrs performs the worship of Kurma along with others who live there. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Jīva Gosvāmi

युगान्तोत्र मन्वन्तरान्तः क्षोणीमिति धृतनौकारूपामित्यर्थः "नावयारोप्य महीमय्याम्" इत्युक्तेः॥

Yuganta means the end of a Manvantara. *Ksoni* means earth. She [the

earth personified] has only taken the form of a boat as is said in the Eighth Canto.

Commentary by Śukadeva

तस्य भगवतः तत् तां प्रियतमाम् ॥

That dear form of His.

Commentary by Śrī Giridhara Lāla

हिरण्मयेऽपि वर्षे भगवदुपासनां दर्शयति ह्यह हिरण्मयेऽपीति । हिरण्मयेऽपि वर्षे भगवान् रजोमिश्रसत्त्वप्रधानां कूर्मतनुं बिभ्राणो निवसति तस्य भगवतस्तत् तामात्मनः प्रियतमां तनुं पितृगणाधिपतिरर्यमा तद्वर्षपुरुषैः सहोपधावति सेवते इमं वक्ष्यमाणं मन्त्रं चानु निरन्तरं जपतीत्यन्वयः॥

The worship in Hiranmaya-varṣa is stated here. "Kurma is predominant goodness mixed with passion (*rajas*)."

TEXT 30

ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्ष्मणे नमो भूम्ने नमो नमोऽवस्थानाय नमस्ते ॥ ३० ॥

oṁ namo bhagavate akūpārāya sarva-sattva-guṇa-viśeṣaṇāyānu
palakṣita-sthānāya namo varṣmaṇe namo bhūmne namo namo
'vasthānāya namas te.

SYNONYMS

om—O my Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto You, the Supreme Personality of Godhead; *akūpārāya*—in the form of a tortoise; *sarva-sattva-guṇa-viśeṣaṇāya*—whose form consists of śuddha-sattva, transcendental goodness; *anupalakṣita-sthānāya*—unto You, whose position is not discernible; *namaḥ*—my respectful obeisances; *varṣmaṇe*—unto You who, although the oldest, are unaffected by time; *namaḥ*—my respectful obeisances; *bhūmne*—to the great one who can go everywhere; *namaḥ namaḥ*—repeated obeisances; *avasthānāya*—the shelter of everything; *namaḥ*—respectful obeisances; *te*—unto You.

TRANSLATION

O my Lord, I offer my respectful obeisances unto You, who have assumed the form of a tortoise. You are the reservoir of all transcendental qualities, and being entirely untinged by matter, You are perfectly situated in pure goodness. You move here and there in the water, but no one can discern Your position. Therefore I offer my respectful obeisances unto You. Because of Your transcendental position, You are not limited by past, present and future.

You are present everywhere as the shelter of all things, and therefore I offer my respectful obeisances unto You again and again.

Commentary by Śrīdhara Svāmi

अकूपाराय कूर्माय । सर्वः संपूर्णः सत्त्वगुणो विशेषणं यस्य न उपलक्षितं स्थअनं यस्य वारिचरत्वात् । वर्ष्मणे वर्षीयसे कालानवच्छिन्नाय भूम्ने सर्वगताय अवस्थानायाधाराय ॥

Akupara = tortoise. He is replete with abundant transcendental qualities. His place is not fixed, as He is always moving. "Varsma" means He who showers His blessings. He is timeless. *Bhuman* means all-pervasive; *avasthana* means He is the substratum of everything. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

अकूपाराय कूर्मरूपाय कुत्सिताः स्वल्पा आपो यस्मिस्तत्कूपं स्वाश्रयतया तद्रात्यादधाति स्वीकरोतीति कूपारः स न भवतीत्यकूपारः, सर्वे सत्त्वा जन्तवः गुनस्तद्गता हेयाः कल्याणाश्च ज्ञानशक्तिबलैश्वर्यादयः ते विशेषणानि सद्वारकाण्यद्वारकाणि च प्रकारभूतानि यस्य तस्मै तत्र सर्वसत्त्वानां कल्याणगुणानां च साक्षाद्विशेषणत्वं सत्त्वगतगुणानां सत्त्वद्वारा विशेषणत्वमिति विवेकः । अनुपलक्षितस्थानायान्तःसमुद्रे मन्दरमूले स्थितायेत्यर्थः, अवर्ष्मणे प्राकृतदेहरहिताय वर्ष्मणे इत्यप्राकृतदिव्यदेहाय वर्ष्मशब्दो देहिपर्यन्तवृत्तिः वर्ष्मने श्रेष्ठायेति वा गरयिसे वा गरयिस्त्वं च कालानवच्छिन्नत्वं भूम्ने महिमवतेऽवस्थानायाधारभूताय अधिकरणे ल्युट्, गुणभेदाभिप्राया नमःपदावृत्तिः ॥

Akupara means Kurma. It literally means one who does not accept a small quantity of water as his abode. "All the qualities of living beings are directly or indirectly related to You. You are a reservoir of pure goodness. Your place in the ocean is not known to anyone because you live at the foot of Mandara." *Avarshmane* = to you, devoid of a physical [mundane] frame. If it is read as *Varsmane* then it means "the best." *Gariyase* means not bound by time. *Bhumne* means "to you endowed with greatness."

Commentary by Vijayadhvaja Tīrtha

न कूपे आरो गमनं यस्य स तथा तस्मै महासमुद्रनिवासायेत्यर्थः, सर्वसत्त्वगुणाः पराक्रमगुणा एव विशेषणं यस्य स तथा तस्मै सर्वसत्त्वगुणा ज्ञानानन्दादिगुणा इति वा नोपलक्षितस्थानाय अज्ञातस्वरूपाय वर्ष्मणे भक्ताभीष्टवर्षणसीलाय प्रमाणाय सम्यग्वक्त्रे वा ''प्रमाणं बोधनेयत्तामर्यादाशास्त्रहेतुषु । सम्यग्वक्तरि चाथ स्यात्प्रयाणमरणे गतौ'' इति यादवः ''वर्ष्म देहप्रमाणयोः'' इति चामरः । अनेन दिव्यतिर्यग्योनेरपि सम्यग्वक्तृत्वमाहात्म्यं सूचितम् । भूयसे महते ''महतो महीयान्'' इति श्रुतिः अवस्थानाय जगत्स्थितिहेतवे ॥

Akupara etymologically means "one who does not go to a well." That implies Kurma lives only in that great ocean. *Sattva* means valor. *Sarva sattva guṇa vishesanaya* means "to you endowed with the virtue of complete valor."

Varsmane means, “to you who showers your devotees with their desired objects.” *Pramanaya* means, “to you who explains the sacred scriptures.” *Avasthanaya* = to you who is the supporter of everything.

Commentary by Jīva Gosvāmi

यस्य तवैतत् कूर्माकारं रूपं निजेषु भक्तेषु मायया कृपया अर्पितं प्रकाशितम् अयथोपलम्भनात् यथावदुपलब्धुमशक्यत्वात् वाङ्मनसातीतत्वादित्यर्थः । यस्य च तव सङ्ख्या नास्ति अव्यपदेशं वक्तुमशक्यं रूपं नित्यमेव विद्यते यस्य तस्मै ॥

“This, Your form of Kurma, You have shown to Your devotees, only out of kindness. *Ayathopalambhanat* means it is not possible to know You fully, because You are beyond the grasp of the mind and speech. “Obeisances to Him, who has forms which cannot be known and which have no number.”

Commentary by Viśvanātha Cakravartī

अकूपाराय कूर्माय । सर्वः सम्पूर्णः सत्त्वगुणो यत्र तथाभूतं विशेषणमाकारो यस्य तस्मै शुद्धसत्त्वमूर्त्तये इत्यर्थः । न उपलक्षितं सर्वैरदृष्टं वैकुण्ठाख्यं स्थानं यस्य तस्मै वर्ष्मणे महाप्रमाणाय भूम्ने व्यापकाय अवस्थानाय आधाराय ॥

Akupara = a tortoise. *Sarva* = entire. *Visesana* = form. The entire sattva [pure goodness] is His form. *Bhumne* = pervasive. *Avasthana* = support.

Commentary by Śrīvaṁśīdhara

न कूपे आरो गतिर्यस्य सोऽकूपारस्तस्मै कूर्म्मरूपायेत्यर्थः । प्रायः कूपे कूर्मो न भवतीति विशेषणमाकारः शुद्धसत्त्वमूर्त्तये इत्यर्थः । यद्वाह्लह्लसर्वे सत्त्वगुणा ज्ञानानन्दादयो विशेषणं यस्येति । सत्त्वस्य धैर्यस्य वा गुणाः शमादयः सर्वे विशेषणं यस्येति । नोपलक्षितं सर्वैरदृष्टं वैकुण्ठाख्यं स्थानं यस्येति वा । वर्ष्मणे महाप्रमाणाय ॥

Akupara literally means one who does not live in a well. Endowed with all virtues like knowledge and bliss. His place Vaikuṇṭha is not seen by all. This is what *anuplakshitasthanaya* means. Varsmane = to You having a very big size.

Commentary by Śukadeva

अकूपाराय कूर्माय सर्वः सम्पूर्णः सत्त्वगुणः नियम्यभूतः विश्वपालनादिहेतुविशेषणमितरव्यावर्त्तकं यस्य तस्मै वर्ष्मणे वर्षीयसे कालानवच्छिन्नातय अवस्थानाय आधाराय ॥

Sarva = the entire *sattva guṇa* is under whose control. This adjective sets Him apart from all other beings. *Varsiyase* = to You, not bound by time.

Commentary by Śrī Giridhara Lāla

तं मन्त्रमेवाहह्लह्लओं नम इति । भगवते ऐश्वर्यादिगुणपूर्णाय अकूपाराय कर्मरूपाय सर्वः सत्त्वगुणो विशेषणं यस्य तस्मै तत्सत्त्वप्रधानाय वारिचरत्वात् सर्वान्तर्यामित्वाद्वा न उपलक्षितं स्थानं यस्य तस्मै वर्ष्मणे वर्षीयसे कालानवच्छिन्नाय भूम्ने सर्वगताय । अवस्थानाय सर्वाधारभूताय नमः । नमश्शब्दावृत्तिरादरद्योतनार्था ॥३०॥

Akuparaya = to you who is of the nature of Kurma. *Varsiyase* = to you not bound by time. The repetition of the word "namah" is to show affection.

Commentary by Śrī Bhagavatprasādācārya

ॐ इति । ओमिति पूर्ववत् । सर्वश्चासौ सत्त्वगुणश्च स विशेषणं शरीरभूतो यस्य तस्मै । अकूपाराय कूर्मरूपिणे नमः । भगवते कूर्मरूपधरत्वेऽप्यैश्वर्यपूर्णाय नमः । न उपलक्षितं स्थानं यस्य वारिचरत्वात्तस्मै, नमः । वर्ष्मणे वर्षीयसे कालानवच्छिन्नाय, यद्वा अवर्ष्मणे प्राकृतदेहरहिताय, नमः । भूम्ने भूरिमहिमवते नमः । अवस्थानाय सर्वाधारभूताय, ते तुभ्यं नमः । गुणभेदाभिप्राया नमःपदावृत्तिः ॥३०॥

Bhagavate = endowed with six virtues in spite of the tortoise form.

Commentary by Yādavārya

Akupana means one who does not get into a well—because Kurma lives in the vast ocean. He leads the qualities of all living beings. That is why he is called *sarva-sattva-guṇa-visesana*. It may also mean, "endowed with all auspicious qualities and valor." His place is not defined as He keeps on moving in the waters. *Avansmane* is the split—it means devoid of a material body. *Bhuyase* means having infinite forms. *Avasthana* means the support.

TEXT 31

यद्रूपमेतन्निजमाययार्पित-
मर्थस्वरूपं बहुरूपरूपितम् ।
संख्या न यस्यास्त्ययथोपलम्भनात्
तस्मै नमस्तेऽव्यपदेशरूपिणे ॥ ३१ ॥

yad-rūpam etan nija-māyayārpitam
artha-svarūpaṁ bahu-rūpa-rūpitam
saṅkhyā na yasyāsty ayathopalambhanāt
tasmai namas te 'vyapadeśa-rūpiṇe

SYNONYMS

yat—of whom; *rūpam*—the form; *etat*—this; *nija-māyayā arpitam*—manifested by Your personal potency; *artha-svarūpam*—this entire visible cosmic manifestation; *bahu-rūpa-rūpitam*—manifested in various forms; *saṅkhyā*—the measurement; *na*—not; *yasya*—of which; *asti*—there is; *ayathā*—falsely; *upalambhanāt*—from perceiving; *tasmai*—unto Him (the Supreme Lord); *namaḥ*—my respectful obeisances; *te*—unto You; *avyapadeśa*—cannot be ascertained by mental speculation; *rūpiṇe*—whose real form.

TRANSLATION

My dear Lord, this visible cosmic manifestation is a demonstration of Your own creative energy. Since the countless varieties of forms within this

cosmic manifestation are simply a display of Your external energy, this virāṭ-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.

Commentary by Śrīdhara Svāmi

निजमाययार्पितं प्रकाशितमेतदर्थं स्वरूपं दृश्यं पृथिव्यादि यस्यैव रूपं यतः पृथङ्नास्ति । कथंभूतम् । बहुभी रूपै रूपितं निरूपितम् । यस्य च संख्या नास्ति । कुतः अयथा मिथ्यैवोपलम्भनात् । न हि मरीचिजलमेतावदिति संख्यातुं शक्यते । अव्यपदेशरूपिणे निरुक्तप्रपंचाकाराय ॥

"The earth with its numberless forms, which is perceivable by Your māyā [illusion] is not different from You." It is because their perception is an illusion. No one can count the particles of water in a mirage. *Avyapadesheyarupine* means, "To Him who has the form of the world."

Commentary by Vīrarāghava

विश्वरूपत्वानन्तत्वादिगुणविशिष्टं स्तौति यद्रूपमिति । एतत् जगत् यस्य रूपं शरीरं तस्मै व्यवसायरूपिणे नम इत्यन्वयः । व्यवसायरूपिणे सम्यग्ज्ञानप्रवर्तकायेत्यर्थः । यद्वा व्यवसायोऽत्र नित्यासंकुचितापरिच्छिन्नं ज्ञानं तदेव रूपमाकारस्तदस्यास्तीति तथा तस्मै नमस्ते व्यपदेशरूपिणे इति पाठान्तरं तत्र व्यपदेशरूपिणे व्यपदिश्यते इति व्यपदेशः वाग्व्यवहारार्हः देवमनुष्यादिनामरूपात्मकः प्रपञ्चः स जगदेव रूपं तदस्यास्तीति तथा । न च यद्रूपमित्यनेन पौनरुक्त्यं व्यपदेशयरूपिण इत्यस्यैवोपपादकत्वात् श्लोकशेषस्य अव्यपदेशरूपिणे इति वा छेदः, अव्यपदेशं चेतनसजातीयत्वेन व्यपदेष्टुमशक्यं रूपं तदस्यास्तीति तथा तस्मै एतच्छब्दनिर्दिष्टं जगद्विशिनष्टि । निजमाययार्पितं प्रकृत्या निर्वाततम् अर्थरूपं भोग्यत्वेन प्रतीयमानं बहुरूपरूपितं जातिगुणादिनिरुप्यं एवंविधं जगत् यस्य रूपं यस्य च संख्यापरिच्छेदो नास्ति कुतः अयथोपलम्भनात् यथावत् साकल्येन उपलम्भाभावात् । यस्येत्यनेन जगद्वा परामृश्यते यस्य जगतः संख्या प्रकाशो नास्ति, कुतः अयथोपलम्भनादब्रह्मात्मकत्वेनोपलम्भात् । यद्यपि जगत्प्रतीयते एव तथाप्याविदुषामब्रह्मात्मकत्वेन तत्प्रतीत्यभिप्रायेण संख्या न यस्यास्तीत्युक्तम् । यद्वा यस्य जगतः अयथोपलम्भनात्संख्यापरिच्छेदो नास्ति अयथोपलम्भनात्साकल्येन उपलम्भनाभावात् ''कोटिशो ह्यण्डराशयः'' इति जगतोऽप्यानन्त्यादिति भावः । यद्वास्य जगतः अयथोपलम्भनादयथार्थत्वेनोपलम्भनात् मायार्पितत्वार्थस्वरूपत्वबहुरूपरूपितत्वभगवच्छरीरत्वादिव्यतिरेकेणोपलम्भनात् संख्या प्रकाशो नास्ति जगतः, उक्ताकारविपरीताकारोपलम्भो भ्रमरूप इत्यर्थः ॥

He is praised as having the universal form [Visvarupa] and the everlasting attributes. "Obeisances to You, whose body is this world." *Vyavasayarupine* means the promulgator of knowledge or one who is of the nature of knowledge. Some read it as *vyapadesharupine* which means that this world, consisting of demigods and humans, is also His body. If it is read as *avyapadesharupine*, it means that His form cannot be fully explained. The world is described as composed of *prakṛti*, possessing many names and forms which have no number.

It is perceived as different from Brahman. If the world appears in a way that is different from its nature, as stated above, it is only an illusion. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

मन्त्रसूचितगुणविशिष्टत्वेन श्रीहरिं स्तौति यद्रूपमिति । यद्रूपमेतद्विश्वं निजमायया तव स्वरूपेच्छयार्पितं मदाधारतया तिष्ठत्विति माङ्गेत्युक्त्यानिर्वाच्याविद्याकल्पितं किं न स्यादित्यतोऽर्थेति अवधिरूपं जरायुरादिबहुरूपेण रूपितं शब्दितं यस्येयत्तेति सङ्ख्या च नास्ति ''परमाणुप्रदेशेऽपि ह्यनन्ताः प्राणिराशयः'' इति वचनात् यच्चोपलम्भनादयथा अद्य यथा दृश्यते श्वस्तथा न तिष्ठति विकारित्वात् उर्वारुकफलादेरन्यथा दर्शनान्न च तावता वैतथ्यं ''विश्वं सत्यम्'' इत्यादिश्रुतेः, अतः प्रवाहरूपेण नित्यमित्येष्टव्यमित्यर्थः । रूपं सन्निधानयोग्यप्रतिमास्थानीयमित्यर्थः, तस्मै तुभ्यं नम इत्यन्वयः । न व्यपदेशो यस्य तदव्यपदेशं तादृशं रूपमस्यास्तीति अव्यपदेशरूपी तस्मै वाङ्मनसागोचररूपत्वादित्यर्थः । अनेन सर्वसत्त्वविशेषणाय नोपलक्षितस्थानायेति पदद्वयं विवृतम् ॥

The supporting nature of Hari [the Lord] mentioned in the above verse is explained. This world which is real and which Hari has placed in Himself of His own accord is a great *pratima* (deity form) of Hari. The world is described as consisting of four types of living beings. It goes on changing every moment because of the evolution of *prakṛti* [material nature]. So the world is not the same the next moment. It goes on changing every moment because of the evolution of *prakṛti*. So the world is not the same the next moment. It has another form which is different from what was seen earlier. This is what "*ayatholambhana*" means and not that the perception of the world is an illusion. *Avyapadesharupine* means His forms cannot be fully explained. "Obeisances to You."

Commentary by Viśvanātha Cakravartī

एतद्विश्वं यस्य तवैव रूपं किन्तु मायाशक्त्या अर्पितं न तु स्वरूपभुतमित्यर्थः । अर्थस्वरूपं वस्तुस्वरूपं न त्ववस्तुभूतं बहुभिर्नरगोपशुपक्षिमत्स्यादिरूपै रूपितं निरूपितं किन्तु सङ्ख्या यस्य नास्ति कुतः अयथोपलम्भनात् यथावदुपलब्धुमशक्यत्वात् यैः प्रकारैरिदं विश्वमभूत्तेषामुपलम्भनाशक्यत्वादित्यर्थः । तथा ह्येकस्य स्थूलस्य नरजातेरेव प्रतिशरीरं वर्णस्वभावकण्ठस्वरादिभेदादनन्तप्रकारा ज्ञातुमशक्याः । सूक्ष्माणां स्वेदजोद्भिज्जादीनां का वार्त्तेत्यनन्तस्य तव शक्तिकार्यस्याप्यानन्त्यमिति भावः । अतस्तव स्वरूपभूतस्य रूपस्य सर्वागमग्यत्वे कैमुत्यमेवेत्याह । अव्यपदेशं वक्तुमशक्यं नित्यं रूपं यस्य तस्मै ॥

The objects are only figments of *māyā* and do not exist in reality. It has the form of humans, birds, animals and so on. But there is no number. It is not possible to comprehend the various modes in which these various things exist. Even the human bodies are very different from each other and even inside the body there are so many peculiarities which are unique to each body. When this is the case with external objects what should be said about You?

You cannot also be visualized as You are. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

"This universe is Your form designed by *māyā*. It is not Your own self."

Commentary by Śukadeva

स्पर्द्धादिदोषनिवृत्तिपूर्वकभजननिष्ठासिद्धये विश्वरूपेण भगवन्तं वर्णयति । बहुभिः रूपैरधिदैवादिभिः रूपितं निरूपितम् अर्थस्वरूपम् अर्थः दृश्यमानः पृथिव्यादिपदार्थः स्वरूपं मूर्त्तिर्यस्य तत् निजमायया प्रकृत्या स्वशक्त्या अर्पितं स्थापितम् एतद्विश्वं यस्य रूपं शरीरं यस्य च यथावदुपलम्भाभावात्संख्यावान्तरावयवगणना नास्ति तस्मै वयपदिश्यते इदमित्येवं वर्न्यते इति व्यपदेशः दृश्यपदार्थः स एव रूपं यस्य तस्मै नमः ॥

The *viśvarūpa* of the Lord is described, so that one sheds one's envy and becomes devoted to the Lord's service (*bhajana*). "The entire world consisting of *prithvi* [mother earth] and others is Your form. You have established this world by *māyā* which is controlled by You. There is no number for the things which are perceived in the world. And these things are Your forms. Obeisances to You."

Commentary by Śrī Giridhara Lāla

स्तोत्रमाहह्लह्लयद्रूपमिति । यस्यैतन्मत्स्यकूर्मवराहनृसिंहादिरूपं तस्मै ते तुभ्यं भगवते नम ऐत्यन्वयः । ननु कथमेतस्य भगवद्रूपत्वमस्मदादिवद्भौतिकत्वप्रतीतेरित्याशयच्चाहह्लह्लअर्थरूपमिति । तत्तत्कार्यार्थसत्त्वादिगुणाङ्गीकारेण तत्तद्रूपाविष्कारेऽपि तैर्गुणैः सच्चिदानन्दरूपस्यानभिभवाद्वस्तुतः परमार्थस्वरूपत्वमेव नास्मदादिस्वरूपवत्तस्य कर्माद्यधीनत्वं भौतिकत्वं वेत्यर्थः । तदपि नैकधा किन्तु बहुरूपरूपितं 'यद्यद्धिया त उरुगाय विभावयन्ति तत्तद्वपुः प्रणयसे सदनुग्रहाय' इति ब्रह्मणोक्तत्वात् । भक्तेच्छानुरोधेन बहुभी रूपै रूपितं प्रकाशितमित्यर्थः । तदपि गणयितुमशक्यमित्याहह्लह्लसङ्ख्या न यस्यास्तीति । ननु कथं तर्ह्यस्मदादिवद्भौतिकत्वेन प्रतीयते इत्याशयच्चाहह्लह्लनिजमाययाऽर्पितमिति । निजया भगवदीयया माययाऽनधिकारिणां चित्तविमोहेन भौतिकत्वदुःखित्वादिजीवधर्मविशिष्टत्वेनार्पितं प्रकाशितं, न तु वस्तुतस्तत्तथाऽस्ति स्वातन्त्र्येण गुणाद्यध्यासाभावात् । न च जीवधर्मप्रकाशनस्य प्रयोजनाभावात् किमर्थं तत्प्रकाशयतीति शयच्यं, तत्प्रकाशनं विना दैत्यादीनां मोहासम्भवेन युद्धादिलीलैव न सिद्ध्येत् । अतो जीवधर्मस्य भगवद्विग्रहे प्रतीयमानस्य मिथ्यात्वमेवेत्याहह्लह्लअयथोपलम्भनादिति । असत्त्वेऽपि मोहेन सत्त्ववत्प्रतीयमानत्वाद्भौतिकत्वदुःखित्वादीनां तत्र मिथ्यात्वमेवेत्यर्थः । ननु भौतिकत्वानङ्गीकारे सत्त्वादिगुणानामाकारसमर्पकत्वासम्भवेन साकारत्वं प्रत्यक्षत्वं च न स्यादतोऽस्मदादिदेहादिषु प्रत्यक्षे भौतिकत्वव्याप्तेर्गृहीतत्वात् भगवद्विग्रहेऽपि प्रत्यक्षत्वेन भौतिकत्वमनुमीयते इत्याशयच्च स्वप्नदृष्टकामिन्यादौ प्रत्यक्षत्वस्य सत्त्वेऽपि भौतिकत्वस्य बाधितत्वेन हेतोर्व्यभिचारित्वादितायभिप्रेत्याहह्लह्लअव्यपदेशरूपिणे इति, न लौकिकैस्तर्केर्व्यपदेशार्हं रूपमस्येति तथा तस्मै । तथा च अचिन्त्यानन्तशक्तित्वेन स्वेच्छयाऽऽविष्कृतनानारूपो भगवान् प्राणिनामधिकारानुसारेणैव भातीति 'श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः' 'मायागुणैरनुयुगं विगृहीतदेहः' 'सत्वं यस्य प्रिया मूर्त्तिः' 'सयर्षणाभिधानां तामसीं मूर्तिं' इत्यादौ सगुणत्वोक्तिः । 'आनन्दमात्रकरपादमुखोदरादिः' इत्यादौ सच्चिदानन्दत्वोक्तिश्च सङ्गच्छते विरोधाभावादिति ज्ञेयम्॥

The prayer is stated: "Obeisances to You who has the forms of Matsya, Kurma, Varaha, Nṛsiṁha and so on. How is it that Matsya and others are forms of God since they appear very much like us? The reply is that God has accepted the qualities to perform the various deeds and manifest those forms to us. Yet although His *saccidananda* [consisting of eternity, knowledge and bliss] virtues appear to be eclipsed by these qualities, His forms are supreme—they are not like us. Then why do they appear like us? The reply is, 'it is God's will.' He does not want the unworthy to know His supreme nature. If He does not show this human nature/animal nature but shows His real self, then the Daityas will not be subjected to any illusion and there will be no pastime of confrontation and war. But in fact the characteristics of an ordinary living entity which appear in Him are false only. Just because His forms are seen it should not be decided that they are physical (products of *bhutas*, the elements). We see many forms in our dreams. But they are not physical (*bhautika*). It is just like that. So God takes many forms of His own free will and shows them according to the eligibility of the perceiver. That He takes *sattva* [goodness] and other *guṇas* in His forms and at the same time He is of the form of *sacchidananda* is borne out by Bhāgavata and other scriptures.

Commentary by Yādavārya

His supporting nature is being described along with praise. By His own will He has placed the whole world within Himself. The world is described. It consists of the four kinds of living beings and matter. Even the living beings are infinite in number. It is said infinite living entities are there in an atomic space. The world does not stay the same always—it is always evolving. So it is different from what was seen earlier. It is not false but real and always changing. "Obeisances to You who bears such a world and who cannot be fully described by words."

TEXT 32

जरायुजं स्वेदजमण्डजोद्भिदं
चराचरं देवर्षिपितृभूतमैन्द्रियम् ।
द्यौः खं क्षितिः शैलसरित्समुद्र-
द्वीपग्रहर्क्षेत्यभिधेय एकः ॥ ३२ ॥

jarāyujaṁ svedajam aṇḍajodbhidaṁ
carācaraṁ devarṣi-pitṛ-bhūtam aindriyam
dyauḥ khaṁ kṣitiḥ śaila-sarit-samudra-
dvīpa-graharkṣety abhidheya ekaḥ

SYNONYMS

jarāyu-jam—one born from a womb; *sveda-jam*—one born from perspiration; *aṇḍa-ja*—one born from an egg; *udbhidam*—one born of the

earth; *cara-acaram*—the moving and the stationary; *deva*—the demigods; *ṛṣi*—the great sages; *pitṛ*—the inhabitants of Pitṛloka; *bhūtam*—the material elements air, fire, water and earth; *aindriyam*—all the senses; *dyauḥ*—the higher planetary systems; *kham*—the sky; *kṣitiḥ*—the earthly planets; *śaila*—the hills and mountains; *sarit*—the rivers; *samudra*—the oceans; *dvīpa*—the islands; *graha-ṛkṣa*—the stars and planets; *iti*—thus; *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.

Commentary by Śrīdhara Svāmi

बहुरूपत्वं दर्शयंस्तस्येश्वरादव्यतिरेकमाह । जरायुजमिति । द्वीपग्रहर्क्षमित्यभिधेयस्त्वमेवैको न त्वद्व्यतिरिक्तोऽस्ति । ''सर्वं खल्विदं ब्रह्म'' इत्यादिश्रुतेरित्यर्थः ॥

Here the non-difference of the various forms is stated. "The animals born in various manners, the islands, the mountains and rivers—everything is Yourself only. Nothing is different from You."

Commentary by Vīrarāghava

एवं विश्वरूपत्वमनन्तत्वश्चोक्तं यतो विश्वरूपस्त्वमत एव द्यौःखमादिशब्दैः भवानेवाभिधीयत इत्याह जरायुजमिति । हे देव ! चराचरभेदेन द्विविधं पुनर्जरायुजादिभेदेन चतुर्विधमेतज्जगत् तव विभूतिभेदं विभूतिविशेषरूपमित्यर्थः । अत एव द्यौःखमित्याद्येवमभिधेयस्त्वमेक एव द्यौरादिशब्दैरभिधीयमानस्त्वमेवेत्यर्थः ''अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि तत्सृष्ट्वा तदेवानुप्राविशत्तदनुप्रविश्य सच्चत्यच्चाभवत्'' इति श्रुत्युक्तविधया नामरूपतद्बुद्धीनां परमात्मपर्यन्तत्वसिद्धेः द्यौरादीनां परमात्मशरीरत्वाच्छरीरवाचिनां शब्दानां शरीरिपर्यन्ताभिधानस्य गवादिशुक्लादिजातिगुनादिशब्दानां व्यक्तिगुण्यादिपर्यन्ताभिधानवदाकृत्यधिकरणन्यायसिद्धत्वाच्च द्यौः खमित्येवं रूपेण त्वमेव वाच्यो बोध्यश्चेत्यभिप्रायः ॥

"Since You display the universal form (*viśvarūpa*) and You are infinite, You are denoted by whatever words there are in the world. Words such as 'sky, heaven, ocean and so on' denote You only. Dear God, this world is two fold as moving and non-moving. The non-moving is also four-fold (as stated earlier).

This is Your excellent form. So You are denoted by all the words like 'sky and so on.' The name and form of everything ultimately end up in God as He is the soul of everything, having different names and forms. The words which signify the body ultimately signify the inner soul only. This is what is found in the usage of words like 'cow, white and so on.'" [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

सन् घटः सन् पटः इति सदनुविद्धत्वेन प्रतीयमानत्वात् ''सर्वं खल्विदं ब्रह्म'' इति श्रुतेश्च विश्वस्य ब्रह्मात्मकत्वं मुख्यं किं न स्यादित्याशयच्च 'तत्सृष्ट्वा तदेवानुप्राविशदि' त्यादेः, ''सर्वान्तर्यामिकत्वात्तु सर्वनामा हरिः स्वयम् । न तु सर्वस्वरूपत्वाद्रूपत्वं तूपचारतः''॥ इति स्मृतेश्च सर्वान्तर्यामित्वेन तत्तत्सत्ताप्रदत्वेन तच्छब्दप्रवृत्तिनिमित्तस्य तदधीनत्वेन तत्तन्नामत्वं हरेरित्यभिप्रेत्याह जरायुजमिति । देवादीनां भेदो यस्मिस्तत्तथा, इतिशब्द आदिवचनः, ऋक्षादिनामवानेक एवेत्यनेन ''यो देवानां नामधा एक एव'' इति श्रुतिं सूचयति ''नमो वर्ष्मणे नमो भूयसे'' इति मन्त्रावयवस्याभिप्रायः सूचित इति ॥

Hari [the Supreme Lord] is the inner dweller of everything. It should be always borne in mind that He is the main purport of all the words, because He possesses the attributes the words express in full. *Jarayuja* = human beings and other animals born with placentas. *Svedaja* = insects which are born out of perspiration. *Andaja* = birds born out of eggs. *Udbinda* = plants born of seeds. The words *deva*, *pitr*, *Indra* and so on, all mean Hari only in their primary sense—they convey others only in the secondary sense.

Commentary by Viśvanātha Cakravartī

तदेवमनन्तभेदस्यापि विश्वस्य त्वदेककारणत्वादेकविधत्वमपीत्याह जरायुजेति । ग्रहर्क्षेत्यार्षम्, इत्येषामेकस्त्वमेवाभिधेयः । तथा च श्रुतिः ''सर्वं खल्विदं ब्रह्म'' इति ॥

The universe is made of infinite different things. But since you are the cause of the universe, it is of one kind also, is what is stated here. It is supported by the sruti "This everything is *brahma*."

Commentary by Śrīvaṁśīdhara

तदेवमनन्तभेदस्यापि विश्वस्य त्वदेककारणत्वादेकविधत्वमपीत्यभिप्रायेणाहह्हह्बहुरूपत्वमित्यादि । ग्रहर्क्षेतीत्यार्षः । इत्यर्थ इति । श्रुत्या ज्ञानदृष्ट्या सर्वस्यैक्यमेवोक्तमिति भावः ॥

This universe with its infinite differences springs from You alone. So, in a sense, it is unique also. The Vedas have proclaimed the identity of everything.

Commentary by Śukadeva

अत एव जरायुजादि तथा शैलसरित्समुद्रद्वीपग्रहर्क्षाभिधेयस्त्वमेवैकः सर्वस्य त्वदात्मकत्वात् सर्वनामा सर्वरूपः ''सर्वं खल्विदं ब्रह्म'' इत्यादिश्रुतेः ॥

All kinds of animals and all mountains and rivers are Yourself only. You have all names and all forms. The Vedas say, "All this is *brahma* only."

Commentary by Śrī Giridhara Lāla

इदानीं ''सर्वं खल्विदं ब्रह्म'' इत्यादिश्रुतेः प्राकृतोऽपि सर्वः प्रपञ्चस्त्वत्स्वरूपमेवेत्याहह्नह्नजरायुजमिति । जरायुणा गर्भे वेष्टितं सत्ततो जायते इति तथा मनुष्यादि, स्वेदाज्जायते इति तथा मत्कुणादि, अण्डाज्जायते इति तथा पक्ष्यादि, ऊर्ध्वं भित्त्वा जायते इत्युद्भिज्जं वृक्षादि, तत्रापि चरं जङ्गमं मनुष्यादि, अचरं वृक्षपर्वतादि, देवा इन्द्रादयः, ऋषयो वसिष्ठादयः, पितरः अर्यमादयः, भूतानि आकाशादीनि पञ्च, ऐन्द्रियमिन्द्रियवर्गः, द्यौः स्वर्गः, खमन्तरिक्षं, भुवर्लोकः, क्षितिः भूर्लोकः, शैलाः पर्वताः, सरितो नद्यः, समुद्राः क्षारोदादयः, द्वीपा जम्ब्वादयः, ग्रहाः आदित्यादयः, ऋक्षाणि अश्विन्यादीनि नक्षत्राणि, इत्येवं तत्तन्नाम्नाभिधेयस्त्वमेक एव, न त्वद्व्यतिरिक्तं किञ्चिदप्यस्तीत्यर्थः ॥

Here it is said that God is identical with everything in the world because the Vedas say, "everything is indeed Brahman." "You are the one indicated by all the words because the forms they denote are identical with You."

Commentary by Yādavārya

In the previous verse, the word "yadrupa" is interpreted as Viṣṇu, i.e. that Viṣṇu is the *antaryāmī* [Lord in the heart] of everything. It should be understood as postulating the identity of Brahman with the world. Sentient beings and insentient matter can never be identical. Here, it is stated that the words which signify the objects in the world and the human beings and demigods and so on, actually signify Him only in the primary sense. Because *dharma* or "aspect", based on which a word signifies an object independently and abundantly, exist in Viṣṇu only.

TEXT 33

यस्मिन्नसंख्येयविशेषनाम-
रूपाकृतौ कविभिः कल्पितेयम् ।
संख्या यया तत्त्वदृशापनीयते
तस्मै नमः सांख्यनिदर्शनाय ते इति ॥ ३३ ॥

yasminn asaṅkhyeya-viśeṣa-nāma-
rūpākṛtau kavibhiḥ kalpiteyam
saṅkhyā yayā tattva-dṛśāpanīyate
tasmai namaḥ sāṅkhya-nidarśanāya te iti

SYNONYMS

yasmin—in You (the Supreme Personality of Godhead); *asaṅkhyeya*—innumerable; *viśeṣa*—particular; *nāma*—names; *rūpa*—forms; *ākṛtau*—possessing bodily features; *kavibhiḥ*—by great learned persons; *kalpitā*—imagined; *iyam*—this; *saṅkhyā*—number; *yayā*—by whom; *tattva*—of the truth; *dṛśā*—by knowledge; *apanīyate*—is extracted; *tasmai*—unto Him; *namaḥ*—respectful obeisances; *sāṅkhya-nidarśanāya*—who is the revealer of this numerical knowledge; *te*—unto You; *iti*—thus.

TRANSLATION

O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing twenty-four elements. Therefore if one is interested in Sāṅkhya philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, nondevotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisances unto You.

Commentary by Śrīdhara Svāmi

सप्रपंचतामनूद्य तन्निरासेन प्रणमति यस्मिन्निति । असंख्येया अनन्ता विशेषा येषां तानि नामानि रुपाण्याकृतयश्च तस्य तादृशे यस्मिंस्त्वयि कविभिः कपिलादिभिरियं चतुर्विंशत्यादिसंख्या कल्पिता सती यया तत्त्वदृशा येन तत्त्वज्ञानेनापनीयते तस्मै ते सांख्यसिद्धान्तरूपाय नमः परमार्थज्ञानरूपायेति वा।।

Having narrated the existence of the world, here obeisances are offered to God negating the world. The number "twenty-four," etc. which are ascribed by Kapila and sages, to the different principles, seem to be present in You. These are negated by the knowledge of Yourself, who is of the nature of pure knowledge. Obeisances to you, who is of the nature of the Sāṅkhya philosophy."

Commentary by Śrīvaṁśīdhara

किञ्चहह्ल-विश्वस्य नश्वरत्वाज्ज्ञानिभिरनुपादेयत्वमाहह्लहयस्मिन्निति । इयं जरायुजादिरूपा ।।

It is stated here that the learned feel that the world is only temporal and so one should not be attached to it.

Commentary by Vīrarāghava

ङ्घ ङ्घ एवमनन्तविविधविचित्रविभूतिमत्त्वमुक्तम् । ननु सङ्ख्या न यस्यास्तीत्यानन्त्यमुक्तं तदयुक्तं पृथिव्यादितत्त्वानां चतुर्विंशत्यादिसङ्ख्यावच्छिन्नत्वादत आह यस्मिन्निति । असङ्ख्येयान्यनन्तत्वात्परिच्छेत्तुमशक्यानि विशेषणानि विलक्षणानि देवादिनामानि रूपाणि चाकृतयश्च यस्य रूपशब्देन पृथिव्यादिद्रव्यं विवक्षितं तत्सययातगतसङ्ख्यानमाकृतिशब्देन तद्वाचकशब्दो नामशब्देन विवक्षितः । असङ्ख्येया विशेषा येषामिति पूर्वत्र बहुव्रीहिः उक्तानि नामानि रूपाण्याकृतयश्च यस्येति वा एतादृशे प्रकृतिपुरुषकालशरीरकेऽसङ्ख्येयवैभवे त्वयि इयं चतुर्विंशतिः पञ्चविंशतिरित्यादिरूपा सङ्ख्या कविभिः कपिलादिभिः पृथिव्यादितत्त्वयाथात्म्यविद्भिः कल्पिता मन्दबुद्धीनां सुखग्रहणाय सयल्प्य संगृह्य प्रदर्शिता । वस्तुतः पृथिव्यादीनामचेतनतत्त्वानामनन्तावान्तरभेदानां च चेतनानां च परमात्मनश्चानन्त्यादसङ्ख्येयत्वमेवेति भावः । एवं कल्पिता सङ्ख्या यया तत्त्वदृशा यद्विषयया तात्त्विकबुद्ध्यानन्तवैभवत्वयाथात्म्यबुद्ध्यापनीयते अपनुद्यतेऽसङ्ख्यातविभूतित्वात्तस्मै साङ्ख्यनिदर्शनाय संख्या बुद्धिर्व्यवसायात्मिका प्रकृतिपुरुषेश्वरयाथात्म्यविषया सैव साङ्ख्यं नितरां दृश्यतेऽनेनेति निदर्शनं यस्य साङ्ख्याज्ञानगम्यायेत्यर्थः । ननु भगवद्विभूतिभूतस्य जगत आनन्त्ये कथं

भगवत्स्वरूपस्यानन्त्यं प्रकृतिपुरुषादिनिरूप्यं हि तस्यानन्त्यं प्रकृतिपुरुषपरत्वमेव न घटते नान्यथा, अत्रोच्यतेदेशकालवस्तुपरिच्छेदराहित्यरूपं हि तावदानन्त्यं तदेव त्रिविधमानन्त्यं परमात्मनि सुस्थम् । इदमत्रास्त्यत्र नास्तीदमिदानीमस्ति कल्पान्ते नास्ति इति देशकालपरिच्छेदयोरभावादिदमिदं न भवतीति वस्तुपरिच्छेदस्यापि सर्ववस्तुसामानाधिकरण्याभावरूपसयाभावाद् ब्रह्मणः सर्वात्मकत्वेन सर्ववस्तुसमानाधिकृतित्वव्यपेदेशविषयत्वात् जीवानां त्वणुपरिमाणविषयत्वेऽपि तेषामानन्त्याद्धर्मभूतज्ञानस्य संसारदशायां कर्मसयुचित्वेऽपि वस्तुतस्तदभावान्मुक्तिदशायाम् 'स चानन्त्याय कल्पते' इत्यानन्त्यश्रवणाद् ब्रह्मणोऽचेतनात्परत्वं जीवद्वारकतया ''अनेन जीवेनात्मनानुप्रविश्य'' इति श्रवणाज्जीवस्वरूपस्य नित्यत्वाच्च तेषामप्यानन्त्यं देशतः कालतश्चास्त्येव अचेतनस्यापि कारणावस्थायां निरतिशयसूक्ष्मदशापन्नत्वेऽपि कार्यावस्थायामानन्त्यमस्त्येव, तर्हि प्रकृतिपुरुषापेक्षया परमात्मन आनन्त्ये को विशेष इति चेदियांस्तु विशेषः-यत्कार्यावस्थायां कारणावस्थायाश्च स्वरूपेण गुणैश्चानन्त्यमितरयोस्तु देशतः कालतश्च धर्मकृतं कालकृतं मुक्तावस्थाकार्यावस्थयोरिति । ननु ब्रह्मणः स्वरूपस्य सर्वात्मकत्वेन सर्ववस्तुसामानाधिकरण्यात्मकवस्त्वपरिच्छेदसत्त्वेऽपि कथं मद्गुणानां वस्त्वपरिच्छेद इति चेदेवं तर्हि वस्त्वपरिच्छेदः यद्गुणैर्निकर्षः तद्यथा दशवर्णस्वर्णापेक्षया नववर्णस्वर्णस्य पवित्रत्वोज्ज्वलत्वगुरुत्वादिभिर्गुणैर्निकर्षस्तदपेक्षया च कलधौतस्यैवं गुणैर्निकर्षाभावो वस्तुपरिच्छेदो बोध्यः ॥

All things in the world are His own energies (*vibhutis*). The earth and other principles are said to be twenty-four in number. Then how can there not be a number in the Lord's energies? This objection is answered in this verse. *prakṛti* [material nature] and its derivatives are twenty-four in and twenty-five in number. But things that are seen here are not those pure principles, but the by-products of these principles. There is no counting the effects for they are infinite. Similarly, the living entities are also infinite. Both the living entity (*jīva*) and *jada* (matter) are the energies of God. So God's energies' forms have no number. The number "twenty-four" or "twenty-five" is put forward by Kapila and other sages for the easy understanding of the universe. It is not the final word. This concept of number recedes when *tattvajñāna* arises.

Commentary by Vijayadhvaja Tīrtha

The innumerable attributes, names, forms and configurations of Hari have been mentioned in the Vedas. The number of "ten" as in the "ten *avatāras* [incarnations]" has been proved to be real by the seers. The ten incarnations are taken by Hari for the protection of the world. This number "ten" is not false—for *tattvajnanis* carefully teach their students about this number and the students on their part transfer the same knowledge to their students. *Viniyate* does not mean "is dispelled." It is *vi* + *niyate*. *Vi* stands for "assiduously." *Niyate* means "is transferred." The word *vinaya* nowhere means "removal." It should not be confused with "apanaya" which is used in that sense. In this construction, "tattvadrsha" means by the seers. This can be interpreted in another way taking "tattvadrsha" to mean "by correct

knowledge.” The number “ten” and others are interpreted as “infinite” based on correct knowledge. “This is the only number ten. Ten tens make a hundred and ten hundreds make a thousand. Ten is the base number. It means ‘infinite.’” The *Upaniṣads* say that God has this knowledge as He is intrinsically of the nature of knowledge. The word *sankhyanidarsanaya* is there. Sāṅkhya means correct knowledge of the living entity as well as his servant-master relationship with God. *Nidarsana* means one who manifests that. God takes many forms and clearly shows by His various acts that He is the master and the living entities are His servants. The correct knowledge of Brahman always shines. The correct knowledge of the living entities is eclipsed and shines only when there is Hari’s grace. Obeisances to You.

Commentary by Śukadeva

ननु नानापदार्थानामेकत्वं कथं घटेतेत्यत्र कार्यदृष्ट्या नानात्वं कारणमात्रदृष्ट्यैकत्वं च सुघटमेवेति ‘‘उभयव्यपदेशात्त्वहिकुण्डलवत्’’ इति न्यायेन जगद्ब्रह्मणोः स्वाभाविकभेदाभेदसम्बन्धमाह यस्मिन्निति । यस्मिन् कविभिः क्रान्तदर्शिभिर्वेदैः यया तत्त्वदृशा सर्वात्मभूतब्रह्मविषयिण्या दृष्ट्या इयं नाना संक्या अपनीयते ‘‘सदेव सोम्येदमग्र आसीत्, एकमेवाद्वितीयं ब्रह्म नेह नानास्ति किञ्चन’’ इत्येवमपसार्यते तथैव तत्त्वदृशा ‘‘यतो वा इमानि भूतानि जायन्ते’’ इत्येवं कल्पिता तस्मै अत एवासंख्येया विशेषाः येषां तानि नामानि रूपाणि आकृतयश्च यस्य तथाभूताय सांख्यनिदर्शनाय सांख्यं सम्यक् ख्यायते प्रकथ्यते ब्रह्म अनयेति संख्या उपनिषत् तयावधारणीयं सांख्यं तथाभूतं निदर्शनं ज्ञानं यस्य तथाभूताय ते तुभ्यं नमः इत्यन्वयः ॥

How can various things be one? The reply is, as effects, they are many. Viewed from the point of view of the cause, they are one. There is a natural difference and non-difference between Brahman and the world. This is what is stated here. *Brahma* is the *ātmā* of all. The multiplicity perceivable in Him is dispelled by the sight of oneness which is supported by the sight of oneness, which is supported by the Vedas. “All the world is just an imagination (*kalpita*) and that is why it has many names and forms. All these withdraw when the correct knowledge arises. You are of the nature of such knowledge. Obeisances to You.”

Commentary by Śrī Giridhara Lāla

ननु यदि सर्वं प्राकृतमपि विश्वं मद्रूपमेव तर्हि तथात्वेन कुतो न प्रतीयते इत्याशयच्च भवच्छरणागमनं विना मायानिवृत्त्यभावेन तथात्वेन अप्रकाशमानत्वात्, त्वच्छरणानां तु त्वत्कृपया मायानिवृत्त्या तथा प्रतीयते एवेति वदन् प्रणमति-ह्वयस्मिन्निति । असङ्ख्येया अनन्ता विशेषा येषां तानि नामानि रूपाणि आकृतयश्च यस्य तादृशे यस्मिंस्त्वयि प्रपञ्चात्मके कविभिः साङ्ख्याचार्यैः कपिलादिभिर्या इयं चतुर्विंशत्यादिसङ्ख्या विवेकाय कल्पिता सा यया तत्त्वदृशा येन तत्त्वज्ञानेनापनीयते तस्मै साङ्ख्यशास्त्रेण निदर्शनं प्रतिपादनं यस्य तस्मै ते तुभ्यं नम इत्यन्वयः । तथा च मायावरणदशायां तत्तद्भेदस्य स्फुरणेन तथा सङ्ख्यापि प्रतीयते । भगवत्कृपया मायानिवृत्तिदशायां त्वावरणाभावात् कार्यकारणैक्यं ब्रह्मतया स्फुरणे भेदास्फुरणात् सङ्ख्यायाश्च भेदधीनापेक्षाबुद्धिजन्यत्वात् साऽप्यपनीता भवतीति ज्ञेयम् । इतिशब्दः स्तोत्रसमाप्त्यर्थः । पितृमुख्यत्वाद्राजसत्वं तत्त्वज्ञत्वाच्च सात्त्विकत्वमर्यमणो ज्ञेयम् ॥

"If even the material world is Myself, then why does it not appear like that?" The reply is that without taking refuge in You, *māyā* does not recede and that is why it appears differently. For those who have taken refuge in You, and for that reason become blessed by You, the material energy appears identical with You. This is what is stated here. The numbers given by Kapila and others are offshoots of *māyā*. They appear as long as the living entities are shrouded by *māyā*. Once the covering of *māyā* is gone, the offshoots of *māyā* will also be gone and these numbers also disappear. The difference is but a product of *māyā*. As long as *māyā* is there, the world appears to be in duality. After the dissolution of *māyā*, however, the world appears as *brahma* [spirit] only.

Commentary by Śrī Bhagavatprasādācārya

नन्वेवं सकार्यचतुर्विंशतितत्त्वशरीरकतया यदाभिहितस्तदा परिच्छिन्नतामेवाप्तस्तदा श्रुत्याद्यभिहितमपरिच्छिन्नत्वं मम गतमेवेत्यत्राह यस्मिन्निति । असंख्येया अनन्ता विशेषा येषां तानि नामानि च रूपाणि च आकृतयश्च यस्य तस्मिन् । एवंभूते यस्मिंस्त्वयि, इयं पूर्वोक्ता संक्या कविभिः कपिलादिभिः कल्पिता अस्ति । मन्दबुद्धीनां सुखग्रहणाय, संकलय्य प्रदर्शिताऽस्ति सा न वास्तवी तव शक्तीनामानन्त्यादिति भावः । एवं कल्पिता संख्येति शेषः । यया तत्त्वदृशा यद्विषयया तात्त्विकबुद्ध्या । अनन्तवैभक्त्वयाथात्म्यमत्येति यावत् । अपनीयतेऽपनुद्यते । प्रकृतिपुरुषेश्वरयाथात्म्यविषया बुद्धिः संख्या, सैव सांख्यं नितरां दृश्यतेऽनेनेति निदर्शनं ज्ञानं, सांख्यं निदर्शनं यस्य तस्मै, सांख्यज्ञानगम्यायेत्यर्थः । तस्मै ते तुभ्यं नमः ॥

If His body is comprised of twenty-four principles of matter, then it would be finite. But the Vedas say He is infinite. How is this possible? The reply is given here. "There are innumerable forms and names of Yours, but Kapila and other sages have stated the aforesaid number. The numbers are only given for the less-intelligent people. They are not true, as Your powers are infinite. This number recedes when one gets the correct knowledge regarding Your relationship with nature and the living entity. Obeisances to one such as You."

Commentary by Yādavārya

Previously by the word *bhuyase* it was stated that He has infinite forms. But the finite numbers like the ten incarnations, etc. are famous. Then how to justify His infinite forms? This objection is answered in this verse. The *jñānīs* have established as real the numbers "four, five, ten, one thousand," etc. when describing Your forms. These numbers, which are also stated in the Vedas, will be properly understood only with the correct knowledge of the scriptures. For example, the number "ten" devotes infinity. This is clear in the *Upaniṣads*. So there is contradiction between the statements regarding the number of His forms. He is the propounder of *sankhya śāstra*, thus the *sankhya śāstra* is based on His knowledge. The knowledge of modern people could be based on *sankhya śāstra* propounded by a Kapila other than Viṣṇu.

TEXT 34

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूप आस्ते तं तु देवी हैषा भूः सह कुरुभिरस्खलितभक्तियोगेनोपधावति इमां च परमामुपनिषद-मावर्तयति ॥ ३४ ॥

uttareṣu ca kuruṣu bhagavān yajña-puruṣaḥ kṛta-varāha-rūpa āste taṁ tu devī haiṣā bhūḥ saha kurubhir askhalita-bhakti-yogenopadhāvati imāṁ ca paramām upaniṣadam āvartayati.

SYNONYMS

uttareṣu—on the northern side; *ca*—also; *kuruṣu*—in the tract of land known as Kuru; *bhagavān*—the Supreme Personality of Godhead; *yajña-puruṣaḥ*—who accepts all results of sacrifices; *kṛta-varāha-rūpaḥ*—having accepted the form of a boar; *āste*—exists eternally; *tam*—Him; *tu*—certainly; *devī*—the goddess; *ha*—certainly; *eṣā*—this; *bhūḥ*—planet earth; *saha*—along with; *kurubhiḥ*—the inhabitants of the land known as Kuru; *askhalita*—unfailing; *bhakti-yogena*—by devotional service; *upadhāvati*—worship; *imām*—this; *ca*—also; *paramām upaniṣadam*—the supreme Upaniṣad (the process by which one can approach the Lord); *āvartayati*—chants again and again for the purpose of practice.

TRANSLATION

Śukadeva Gosvāmī said: Dear King, the Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambūdvīpa. There, in the tract of land known as Uttarakuru-varṣa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following Upaniṣad mantra.

Commentary by Śrīdhara Svāmi

एषा भूरुपधावति हेत्यन्वयः ॥

The main explanation is, "This earth praises You."

Commentary by Vīrarāghava

अथोत्तरेषु कुरुषूपास्यादिकमाह उत्तरेष्विति । कृतं धृतं वराहरूपं येन तादृशो भगवान् षाण्ड्गुण्यपूर्णः यज्ञपुरुषः यज्ञशरीरकः तदाराध्यस्तत्फलदश्चास्ते । तं तु वराहरूपं भगवन्तमेषा भूर्देवी कुरुभिः कुरुवर्षस्थैः पुरुषैः सहास्खलितभक्तियोगेनाविच्छिन्नभक्तियोगेनोपधावत्यनुवर्त्तते भक्तियोगेनाराधयतीत्यर्थः । इमां वक्ष्यमाणां परमां श्रेष्ठामुपनिषदमावर्तयति जपति ॥

Here the worship and other things in Uttarakuru-varṣa are described. God is there in the Varaha [boar] form. *Yajña* is His body. He is worshipped through *yajñas* (sacrifices) and He is the one who gives the

fruit of *yajña*. Bhudevi [goddess of the earth] worships Him here along with other people who reside there. She chants this *mantra* also. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī on texts 33-34

किञ्च । विश्वस्यास्य नश्वरत्वाज्ज्ञानिभिरनुपादेयत्वमाह यस्मिन्निति । असङ्ख्येया अनन्ता विशेषा येषां तानि नामानि रूपाण्याकृतयश्च यस्य तत्र इयमुक्तलक्षणा जरायुजादिरूपा सङ्ख्या कल्पिता सती यया तु तत्त्वदृशा येन तत्त्वज्ञानेनापनीयते तस्मै ते सांख्यनिदर्शनाय ज्ञानस्वरूपाय नमः ॥

It is stated here that because the universe is transient, the learned are not attached to it. There are infinite names and forms here. The number is only a figment of *māyā*. It recedes by knowing You. Obeisances to You who is of the nature of knowledge.

Commentary by Śrīvaṁśīdhara

उपनिषदं षट्कर्णागोचरं मंत्रम् । ''उपनिषत्तु द्विजाध्येयवेदभागे समीपगे । षट्कर्णागोचरे मंत्रे'' इति धरणिः । आवर्तयति जपति । इमाम् ॐ 'नमो भगवते' इत्यादिकाम् ॥

She chants this *mantra*. A *mantra* is one which should not fall on six ears.

Commentary by Śukadeva

एषां भूर्भूम्यधिष्ठात्री देवता ॥

For these, Bhumi [the goddess of the earth] is the supervising deity, stationed there.

Commentary by Śrī Giridhara Lāla

सर्वेभ्य उत्तरतो वर्त्तमाने कुरुवर्षे भगवदुपासनमाहह्नह्नउत्तरेषु कुरुष्विति । बहुवचनं तदवान्तरदेशभेदाभिप्रायेण । उत्तरेषु कुरुषु च यज्ञपुरुषो यज्ञाभिमानी भगवान् कृतवराहरूपः स्वीकृततमोमिश्रसत्त्वप्रधानमूर्तिरास्ते । तं तु एषा भूः देवी भूम्यभिमानिदेवतारूपा कुरुभिः कुरुखण्डवासिपुरुषैः सह अस्खलितभक्तियोगेनोपधावति, इमां च परमामुपनिषदं वक्ष्यमाणां मन्त्राद्यात्मिकामावर्त्तयति निरन्तरमभ्यासेन जपति । हेति सन्देहनिवृत्त्यर्थः ॥

A description of worship in Kuru-varṣa, in the extreme north is given here. Residing there is Lord Varaha who is of predominant *sattva* [goodness] mixed with *tamas* [ignorance].

TEXT 35

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञक्रतवे महाध्वरावयवाय महापुरुषाय नमः कर्मशुक्लाय त्रियुगाय नमस्ते ॥ ३५ ॥

oṁ namo bhagavate mantra-tattva-liṅgāya yajña-kratave mahā dhvarāvayavāya mahā-puruṣāya namaḥ karma-śuklāya tri-yugāya namas te.

SYNONYMS

om—O Lord; *namaḥ*—respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *mantra-tattva-liṅgāya*—who is understood in truth by different mantras; *yajña*—in the form of animal sacrifices; *kratave*—and animal sacrifice; *mahā-dhvara*—great sacrifices; *avayavāya*—whose limbs and bodily parts; *mahā-puruṣāya*—unto the Supreme Person; *namaḥ*—respectful obeisances; *karma-śuklāya*—who purifies the fruitive activities of the living entities; *tri-yugāya*—unto the Supreme Personality of Godhead, who is full with six opulences and who appears in three yugas (remaining concealed in the fourth yuga); *namaḥ*—my respectful obeisances; *te*—unto You.

TRANSLATION

O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting mantras, we shall be able to understand You fully. You are yajña [sacrifice], and You are the kratu [ritual]. Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. Your form is composed of transcendental goodness. You are known as tri-yuga because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess the three pairs of opulences.

Commentary by Śrīdhara Svāmi

मन्त्रैस्तत्त्वेन लिंग्यत इति तथा तस्मै । यज्ञा अयूपाः क्रतवः सयूपास्तद्रूपाय अत एव महान्तोऽध्वरा अवयवभूता यस्य । कर्मणा शुक्लाय शुद्धाय यज्ञानुष्ठात्रे । त्रियुगाय कृतयुगे यज्ञाभावात् । यद्वा कलियुगे छन्नत्वात् ॥

Mantralinga means known correctly by means of the *mantras*. *Yajña* is one where there is no sacrificial post. *Kratu* is one where there is a sacrificial post. Both are sacrifices only. All the great sacrifices are his limbs. *Sukla* means he is pure by his actions. He only performs the sacrifices. He is Triyuga because there are no sacrifices in the Kṛta-yuga. Or He is Triyuga because he is latent in the Kali-yuga.

Commentary by Vīrarāghava

ओं भगवच्छब्दार्थौ पूर्ववत् । मन्त्रतत्त्वलिययाय मन्त्रप्रतिपाद्यं वस्तु तदेव लिङ्गं शरीरं यस्य । यद्वा मन्त्रतत्त्वस्य स्वरूपस्य लिङ्गं ज्ञापको यस्य मन्त्रतत्त्वे मन्त्रतत्प्रतिपादिते लिङ्गे शरीरे ज्ञापके वा यस्येति वा । यद्वा मन्त्रगतानि तत्त्वानि इन्द्राद्यर्थस्वरूपाणि तानि लिययानि शरीराणि यस्य तस्मै यज्ञक्रतवे असोमकाः यागाः, यज्ञाः ससोमाः क्रतवः, तदुभयाय

तदन्तरात्मत्वात्तदाराध्यत्वात्तत्फलदत्वाच्च तत्तादात्म्यं विवक्षितं, महान्तोऽध्वरा अवयवभूता यस्य यद्वाध्वरस्यावयवाः स्रुकस्रुवेडादयः महान्तः अध्वरा अवयवाः स्रुगादयो यस्य स्रुगादिरूपेण यष्टृभिरनुसन्धेया यस्य तस्मै इत्यर्थः । तथा चोक्तं तृतीये ''स्रुक्तुण्ड आसीत्स्रुव ईश नासयोरिडोदरे चमसाः कर्णरन्ध्रे'' इत्यादिना महापुरुषाय ''वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्'' इति पुरुषसूक्तप्रतिपाद्यजगत्कारनत्वाद्यनन्तकल्याणमहागुनविशिष्टाय पुरुषाय सर्वान्तरात्मने कर्मशुक्लाय कर्मणा शुद्धाय विशुद्धाय विशुद्धकर्मणे संसृतिप्रतिभटकर्मणे इति यावन्न तु कर्मरहितायेत्यर्थः ''सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः'' इति देवमनुष्यादिसजातीयविजातीयाबन्धकसर्वकर्माश्रयत्वश्रवणात् ''निष्क्रियं निष्कलम्'' इत्यनेन बन्धककर्मानाश्रयत्वमुच्यते, त्रियुगाय कर्मशुक्लायापि त्रियुगाय षाड्गुण्यपूर्णाय त्रीणि युगानि ज्ञानशक्त्यादीनि यस्य तस्मै । यद्यपि भगवत इत्यनेनापि षाड्गुण्यपूर्णतोक्ता कर्मशुक्लायेत्यनेन क्रियाश्रयत्वकथनप्रयुक्तं जीवस्येवाज्ञानादिकं वारयितुं त्रियुगायेत्युक्तमतो न पौनरुक्त्यमरुणाय अरुणवर्णाय श्वेतवराहरूपत्वेऽपि चक्षुषोररुणवर्णत्वात्तदभिप्रायेणारुणायेत्युक्तं भवतीति मन्त्रार्थो ज्ञेयः ॥

Mantralinga means what is told by the *mantras* is itself the body of God or Indra and others who are extolled in the *mantras* as the body of God. Sacrifices without *soma* juice are *yagas*. Sacrifices with *soma* juice are *kratus*. The identity which appears is because He is the inner-dweller of the sacrifices, worshipped through the sacrifices and the bestower of the results of the sacrifices. His limbs form the *yajña*. This means that the instruments used in the sacrifices are produced by His limbs. *Mahapurushaya* means one endowed with all the virtues enumerated in the *Puruṣa* Sukta. *Karmashuklaya* means His actions are pure—they are not the actions of living entities which draw them into *saṁsāra* repeatedly. The word *niṣkriya* means that He is devoid of any *karma* which binds Him and not that He is absolutely devoid of all actions. *Triyugaya* means containing the three pairs of virtues. This is said to differentiate Him from the individual, tiny living entities. *Arunaya* means having crimson color. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

मन्त्रतत्त्वलिययाय मन्त्रतत्त्वमूर्तये मन्त्रार्थज्ञापनाय वा यज्ञक्रतवे यज्ञसयल्पविषयाय कर्मणा क्रियया पराक्रमलक्षणया शुक्लाय शुद्धाय त्रिषु युगेषु अवतारो यस्यासौ त्रियुगस्तभ्मै ॥

His form is known properly through Gāyatrī and other *mantras*. He is the propagator of yajñas without sacrificial post and *kratas* (with sacrificial post). *Karmasukla* means He sanctifies by His valor. *Triyuga* means He takes incarnations in the first three *yugas* [ages] only.

Commentary by Viśvanātha Cakravartī

मंत्रैर्वेदमंत्रैः ''सहस्रशीर्षा पुरुषः'' इत्यादिभिरेव तत्त्वेन याथार्थ्यतो यो ज्ञायते तस्मै । यद्वाह्वमंत्रा एव तत्त्वं लिंगं मूर्तिर्यस्य तस्मै । 'मन्त्रमूर्त्तिममूर्तिकम्' इति नारदोक्तेः । कृतयुगे यज्ञाभावात्

‘‘पुरुरवस एवासीत्त्रयी त्रेतामुखे नृप’’ इति नवमस्कन्धे वक्ष्यमाणत्वेन यज्ञकारणीभूतवेदत्रय्याः कृतयुगेऽनाविर्भूतत्वेन यज्ञानुष्ठानासिद्धेः । ननु कृतयुगेऽपि प्रथमोद्भूतहिरण्यगर्भादिकृतं ‘‘यज्ञेन यज्ञमयजन्त देवाः’’ इत्यादिश्रुतेर्यज्ञानुष्ठानं श्रुयते तत्कथमुक्तं कृतयुगे यज्ञाभावादिति चेत्तत्राहह्रह्रयद्वेति । कलियुगे हि परमप्रीतिपूर्वकमत्यन्तभक्त्या कदाचित्प्रादुर्भवति न हि युगान्तरवत्सर्वगोचरीभवतीति भावः ॥

The *mantras* are the forms of whom? There was no *yajña* in Kṛta-yuga, as the *Vedas* became classified into the three only in the Tretā-yuga. But the *Vedas* say that Hiraṇyagarbha performed a sacrifice in Kṛta-yuga, so the word “Triyuga” is interpreted in a different way. God is visible only in the first three yugas and not in Kali-yuga. That is why he is called Triyuga. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śrīvaṁśīdhara

मन्त्रैरेव तत्त्वेन लिङ्च्यते ज्ञायते यस्तस्मै । यज्ञा अयूपाः क्रतवः सयूपास्तद्रूपाय महान्तोऽध्वरा अवयवभूताः यस्य । कर्मभिः स्वीयचरित्रैः सह शुक्लाय शुद्धसत्त्वस्वरूपाय । त्रियुगाय सत्यादियुगत्रय एव प्राकटयात् कलौ छन्नत्वात् । यद्वा त्रीणि युगानि गुगलानि यस्य तस्मै षडैश्वर्यायेत्यर्थः ॥

Triyuga means three pairs, that is the six qualities of *aisvarya* [wealth] and so on.

Commentary by Śukadeva

मन्त्रा एव तत्त्वलिङ्गानि स्वरूपज्ञापका यस्य तस्मै, यज्ञा अयूपाः क्रतवः सयूपाः तद्रूपाय महान्तो महाध्वराः अवयवा यस्य तस्मै । कर्मणा भुवह उद्धरणे शुक्लाय प्रकाशमानाय त्रियुगाय त्रीणि युगतानि यस्य तस्मै । ‘उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ।’ इति स्मृतिप्रोक्तानि यस्मादुपासकानां स तथा यदुपासनया जीवोप्युक्तषाङ्गुण्ययोगाद्भगवान् भवति तस्मै इत्यर्थः ॥

Tattvalinga = that which shows his nature. “*Mantras* themselves reveal the true nature of Yours. You are of the form of *yajñas* and *kratas*. *Yajña* does not have a sacrificial post, but the *krata* has one. *Sukla* = shining. “You were perceived while lifting the earth from below. Even the living entities will get the six opulences by Your worship. The six qualities are what *bhaga* means. Obeisances to You.

Commentary by Śrī Giridhara Lāla

ओं नमो भगवते यज्ञक्रतवे यज्ञा अयूपाः क्रतवः सयूपास्तद्रूपाय ते तुभ्यं नमो नमो नम इत्यन्वयः । नमस्कारावृत्तिः भक्तिज्ञापिकादरार्थाः । यज्ञरूपत्वमेवोपपादयति-मन्त्रैस्तत्त्वेन लिङ्ग्यते ज्ञायते इति मन्त्रतत्त्वलिङ्गस्तस्मै, महान्तोऽध्वरा अवयवाः यस्य स तथा तस्मै, तथा च मन्त्रः--‘‘चत्वारि शृयया त्रयोऽस्य पादा द्वे शीर्षे सप्त हस्ता सोऽअस्य । त्रिधाबद्धो वृषभो रोरवीति महोदेवो मर्त्यानाविवेश’’ इति । अस्य निरुक्तिर्यास्केन कृता-चत्वारि शृङ्गेति वेदा एवोक्ताः, त्रयोऽस्य पादा इति सवनानि त्रीणि, द्वे शीर्षे प्रापणीयोदयनीये, सप्त हस्ताः सप्त च्छन्दांसि, त्रिधा बद्धो

मन्त्रब्राह्मणकल्पैः, वृषभो रोरवीति रोरवणं सवनक्रमेण ऋग्भिर्यजुर्भिः सामभिर्यदेनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्तीति कृतयुगे यज्ञप्रवृत्त्यभावात् कलियुगे यज्ञोच्छेदाद्वा त्रिषु युगेषु भावात् त्रियुगाय । ननु द्रव्यदेवतामन्त्राद्यात्मकस्य यज्ञस्य कथं भगवत्त्वमित्याशयच्च ''यज्ञो वै विष्णुः'' इति श्रुतेः, तथापि तस्य भगवद्रूपत्वमेवेत्याहह्वमहापुरुषायेति । भगवद्रूपत्वादेव यज्ञफलदाताऽपि त्वमेवेत्याहह्वकर्मशुक्लायेति, यज्ञादिकर्मणां शुक्लं शुद्धं सुखं फलं यस्मात्तस्मा इत्यर्थः ॥

Karma sukla is a *bahuvrihi* compound meaning he who gives happiness as a reward of *karma*.

Commentary by Śrī Bhagavatprasādācārya

ॐइति । ओंशब्दार्थः पूर्ववत्, भगवते नमः । भगवन्तं विशेषयन्नमस्करोति । मन्त्रः तत्त्वस्यस्वरूपस्य लिङ्गं ज्ञापको यस्य तस्मै, यद्वा मन्त्रैस्तत्त्वेन च लिङ्ग्यते ज्ञाप्यते इति मन्त्रतत्त्वलिङ्गस्तस्मै, यज्ञा अयूपाः, क्रतवः सयूपास्तद्रूपाय, यद्वा असोमा यज्ञाः ससोमाः क्रतवस्तदुभयस्वरूपाय, तदन्तरात्मत्वात्तदाराध्यत्वात्तत्फलदत्वाच्च तत्तादात्म्यं विवक्षितम् । महान्तः अध्वराः अवयवा अवयवभूता यस्य तस्मै, महापुरुषाय 'वेदाहमेतं पुरुषं माहान्तम्' इत्यादिसूक्तप्रतिपाद्यजगत्कारणत्वाद्यनन्तकल्याणमहागुणविशिष्टाय, कर्मशुक्लाय कर्मणा शुद्धाय, त्रियुगाय षाड्गुण्यपूर्णाय, त्रीणि युगानि युगलानि यस्य तस्मै । तानि यथाह्व-ज्ञानशक्ती, बलैश्वर्ये, वीर्यतेजसी, 'ज्ञानशक्तिबलैश्वर्यवीर्यतेजांस्यशेषतः । भगवच्छब्दवाच्यानि विना हेयैर्महागुणैः' इत्युक्तेः । हद्वाह्व'उत्पत्तिं प्रलयं चैव भुतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति' इति स्मृतेः । ते तुभ्यं, नमः नमः इति ॥

The *mantra* is stated. *Mantralinga* means it is the *mantra* which reveals the correct nature of Yourself. *Yajñas* have no sacrificial post and have no *soma* juice. *Kratas* have the sacrificial post and have *soma* Juice.

Commentary by Yādavārya

He is called *yajña-puruṣa* because the accessories of *yajña* have come out of His limbs. He is the promulgator of *yajñas* and *krtas*, the former without a sacrificial post and the latter having one. He is the promulgator of and other auspicious actions. He chooses only the first three *yugas* for His incarnation.

TEXT 36

यस्य स्वरूपं कवयो विपश्चितो
गुणेषु दारुष्विव जातवेदसम् ।
मथ्नन्ति मथ्ना मनसा दिदृक्षवो
गूढं क्रियार्थैर्नम ईरितात्मने ॥ ३६ ॥

yasya svarūpaṁ kavayo vipaścito
guṇeṣu dāruṣv iva jāta-vedasam
mathnanti mathnā manasā didṛkṣavo
gūḍhaṁ kriyārthair nama īritātmane

SYNONYMS

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; *dāruṣu*—in wood; *iva*—like; *jāta*—manifested; *vedasam*—fire; *mathnanti*—stir; *mathnā*—with a piece of wood used for producing fire; *manasā*—by the mind; *didṛkṣavaḥ*—who are inquisitive; *gūḍham*—hidden; *kriyā-arthaiḥ*—by fruitive activities and their results; *namaḥ*—respectful obeisances; *īrita-ātmane*—unto the Lord, who is manifested.

TRANSLATION

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those expert in understanding the Absolute Truth try to see You in everything—even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifested, only when You see that a person is wholeheartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisances unto You.

Commentary by Śrīdhara Svāmi

कवयो विद्वांसो विपश्चितो निपुणा गुणेषु देहेन्द्रियादिषु मथ्नन्ति विचिन्वन्ति । मथ्ना विवेकसाधनेन मनसा । क्रियार्थैः कर्मभिस्तत्फलैश्च गूढमप्रकाशमानं दिदृक्षवः । एवं मथने ईरितः प्रकटित आत्मा स्वरूपं यस्य तस्मै नमः ॥

The intelligent, learned people search for You in the body and senses. *Mathna* means by the mind which is the instrument in getting correct knowledge. They want to see You, hidden as You are in the various rites and their results. Your form becomes manifest when only they churn like this.

Commentary by Viśvanātha Cakravartī

विपश्चितो भक्तिचतुरा यस्य गुणेषु शब्दरूपादिषु कृष्णरामेति नीलोत्पलदूर्वादलश्यामेत्यादिषु मनसा मथ्ना मथनसाधनेन यस्य स्वरूपं दिदृक्षवो 'मथ्नन्ति दारुष्विव जातवेदसम्' इति यथा मथनेनैव जातवेदा वह्निः प्रत्यक्षीभवति तथैवात्र यस्य नामरूपादिषु पुनः पुनर्मगोनिधानमेव मथनं तेनैव यत्स्वरूपं प्रत्यक्षीकुर्वन्तीत्यर्थः । कीदृशं क्रियार्थैः कर्मभिस्तत्फलैश्च गूढं भजक्त्यैव नैष्कर्म्ये सत्येव द्रष्टुं शक्यमित्यर्थः । एवमेवेरितः कथित आत्मा स्वभावो यस्य यत्नो वा यत्र तस्मै । यद्वाह्वह्वगुणेषु श्रोत्रवागादिष्विद्रियेषु यस्य स्वरूपं स्वरूपभूतं नामगुणलीलादि श्रूयमाणकीर्त्त्यमानादि मनसा मथ्ना मथ्नन्ति । मनःसहितश्रवणकीर्त्तनादिदृढाभ्यासेनैव यं प्रत्यक्षीकुर्वन्तत्यिर्थः । अन्यत्समानम् ॥

The learned perceive His form by turning their minds toward His names and forms again and again. This is what is known as churning, just as the fire

in the wood manifests itself by churning, so does God manifest Himself by repeatedly placing one's mind in Him. He is hidden in the Vedic rites and their results. He is visible only by devotion and *niṣkarma*. The *śravaṇa* (hearing) and *manana* (thinking) should be done with an attentive mind. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Vīrarāghava

सर्वान्तरात्मत्वमुमुक्षूपास्यत्वादिकमनुसन्दधाना नमस्करोति यस्येति । कवयः प्रकृतिपुरुषेश्वरयाथात्म्यविदः यस्य विपश्चितः सर्वज्ञस्य तव विविधिं पश्यच्चिद्विपश्चित् पृषोदरादित्वात् पश्यच्छब्दस्य स्थाने पकारादेशः ''सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता'' इति विपश्चिच्छब्दो ब्रह्मणि प्रयुक्तः, स्वरूपम् 'सत्यं ज्ञानमनन्तं ब्रह्म' इतिलक्षणलक्षितं गुणेषु गुणपरिणामरूपेषु देवादिशरीरेन्द्रियसंसृष्टेषु भूतेषु क्रियार्थैर्गूढं क्रियार्थैः कर्मफलैर्गूढं तिरोहितं जीवसम्बन्धिक्रियाफलैस्तेषां गूढम् ''तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्'' इति जीवानां कर्मभिः परमात्मस्वरूपस्य तिरोहितत्वश्रवणात् दिदृक्षवो द्रष्टुं साक्षात्कर्तुमिच्छवः दारुषु जातवेदसमिव मथ्ना विवेकसाधनेन मनसा मथ्नन्ति विविश्चते पञ्चविंशतितत्त्वेभ्यः पृथक्कृत्य पश्यन्तीत्यर्थः । दारुष्विव जातवेदसमित्यनेन दृष्टान्तेन सर्वान्तरात्मत्वयुक्तं दिदृक्षवः कवय इत्यनेनोपास्यत्वमुक्तमीक्षितात्मने कर्त्तरि क्तः ईश्वराय परमात्मने नमः । ईरितात्मन इति पाठे ईरिताः नियमिता आत्मानो जीवा यस्य तस्मै इत्यर्थः ॥

Bhudevi praises Him as the inner principle of everything and the worship done by aspirant devotees to Him as the *upasya* (object of worship). "You are the omniscient person who is concealed in everything perceivable. Thus, the living entities do not know You. The learned think about You with their discerning minds and find You different from the twenty-five principles, residing everywhere like fire in wood." The analogy of fire suggests that He is the inner-most principle of everything. The words *didrksavah* and *kavayah* imply that worshipping Him is performed by those who aspire for salvation (*mumukshaupasyatva*). "Obeisances to You who is the controller of all living entities." [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

वनगोचरस्य वराहस्य मन्त्रतत्त्वलिययादिकं कथमुपपद्यत इत्याशयच्च प्रेक्षावद्भिर्विमृग्यरूपत्वेन पुरुषोत्तमत्वावगमात्तदवतारत्वेनोपपद्यत इत्याह यस्येति । काव्यकर्तृत्वेन कवय इति न तु वेदान्तवेद्यवस्तुज्ञत्वेनेत्यन्यथा प्रतीतिनिरासाय विपश्चित इति । गुणेषु सत्त्वादिकार्येषु शरीरेन्द्रियादिषु नियामकत्वेन सन्निहितं यस्य तव स्वरूपं विपश्चितः कवयो मनसा मथ्ना योनिषु काष्ठेषु जातवेदसमग्निमिव मथ्नन्ति आम्रेडयन्ति विचार्य जानन्तीत्यन्वयः । शरीरादौ सन्निहितश्चेत्कुतो न प्रकाशत इति तत्राह गूढमिति । ''एको देवः सर्वभुतेषु गूढः विदं ज्योतिर्हृदय आहितं यत्'' इत्यादिश्रुतिः क्रियार्थैर्यज्ञविषयैरिन्द्राग्न्यादिनामभिरीरितात्मने प्रतिपादितस्वरूपाय ॥

Mathna = by the mind which is the instrument to thought and understanding. *Mathnanti* = churn. The churning here means the proper

examination of the Vedic passages by considering their beginning, end, the logic contained there in, and so on.

Just as people desirous of fire find it concealed in the wood by churning the wood, even so the *jñānīs* examine the Vedic passages and find the real nature of *brahma* concealed in the living entities.

Commentary by Jīva Gosvāmi on texts 33-36

यस्मिन्निति । इयं सङ्ख्या जरायुजादिरूपा कल्पिता । प्रथमोपासनार्थं त्वद्रूपत्वेनारोप्यैवोपदिष्टा । ययापनीयते तस्मै तदेकगम्यायेत्यर्थः । साङ्ख्यानां साङ्ख्यविदां तेषां निदर्शनाय सिद्धान्तरूपाय ॥

This number of the *jarayajas* and all is imaginary. It is stated for the sake of initial worship indicating that they are Your forms or Yourself. You are of the form of the philosophy of *sankhyas*.

Commentary by Śukadeva

यस्य विपश्चितः सर्वज्ञस्य ''सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता'' इति श्रुतिप्रसिद्धस्य ते स्वरूपं क्रियार्थैर्गूढं जीवस्य स्वकृतकर्मफलैः सयुचितज्ञानस्य हृध्यप्रकाशमानं गुणेषु स्वकार्यभूतचतुर्विंशतिप्राकृततत्त्वसहितेषु जीवसहितेषु चाष्टाविंशतिपदार्थेषु वक्ष्यमाणेषु एकोनत्रिंशं मथ्नन्ति विचिन्वन्ति दारुषु जातवेदसमग्निमिव मथ्ना विवेकसाधनेन मनसा इत्थं कृते यत्ने ईरितः प्रकटितः आत्मा स्वरूपं यस्य तस्मै नमः ॥

Your real self is concealed in various actions and their fruits, so it does not shine in the heart of the living entities. It is concealed in the twenty-four forms of *prakṛti* and also in *jīva* [living entity]. The other twenty-eight principles are there and You are the twenty-ninth. They search for You there and find you as fire is found in the wood, by churning. You are also perceivable by the mind's churning according to Vedic knowledge.

Commentary by Śrī Giridhara Lāla

भगवद्भजनं कर्मज्ञानभक्तिमार्गभेदेन त्रिविधं, तत् त्रिविधमपि भजनं भूमिः करोति । तन्निरूपयतिहृहृचतुश्लोक्यात्मकेन स्तोत्रेण । तत्र 'योगः कर्मसु कौशलं' इति वाक्याद्योगोऽपि कर्ममार्गीय एव । तत्र च वशीकृतं मन एवैकं मुख्यं साधनमिति वदन्ती योगेन भजनमाहहृहृयस्येति । दिदृक्षवो गुणेषु देहेन्द्रियादिसययातेषु गुणकार्येषु गूढं यस्य स्वरूपं मथ्ना साधनभुतेन वशीकृतेन मनसा मथ्नन्ति विविच्य निष्कर्षन्ति तस्मा एवं मन्थनेनेरितह प्रकटित आत्मा स्वरूपं यस्य तस्मै नम इत्यन्वयः । कैर्गूडमित्यपेक्षायामाहहृहृक्रियार्थैरिति, क्रियाभिः लौकिकवैदिककर्मभिः अर्थैस्तत्फलैर्विषयभोगैश्चेत्यर्थः । 'विषयाविष्टचित्तानां विष्णवावेशः सुदूरतः' इति सिद्धान्तात् विषयभोगाभिनिविष्टचित्तत्वेन तत्साधनक्रियापरत्वेन च व्यग्रचित्तानां सर्वात्माऽपि भगवान्नैव प्रकाशते । किन्तु विषयान्मनो विनिवर्त्त्य तदेकाकारत्वे प्रकाशते इति भावः । ननु भगवद्दिदृक्षा तु बहूनां भवति ते सर्वएव कुतो नैवं निर्मन्थने प्रवर्त्तन्ते इत्याशयच्च उपायानभिज्ञत्वाद्विवेकाभावेन विषयाभिनिवेशाच्चेति हेतुद्वयसूचनाय विशेषणद्वयमाहहृहृकवय एतदुपायभिज्ञाः विपश्चितो विवेकिन इत्यर्थः । तत्र दृष्टान्तमाहहृहृदारुष्विवेति । काष्ठेषु निगूढं जातवेदसमग्निं यथा विवेकिन एव निर्मन्थनेन निष्कर्षन्ति नान्ये तथेत्यर्थः ॥

The worship of God is by three methods; *karma, jñāna* and *bhakti*. Bhumi offers her obeisances in the next three stanzas by using all three of them. *Yoga* is also included in the *karma* category. The method of *yoga* is described: "With a controlled mind they search for You, hidden in the body and ultimately they find You by Your grace. God does not appear to those with a disturbed mind. But for those who control their mind and concentrate on God only, he reveals Himself. Why do all people not take resort to mental contemplation? It is because they do not know how to do it, for they do not have that wisdom and because they are interested in external objects only.

Commentary by Śrī Bhagavatprasādācārya

सर्वान्तरात्मत्वमुमुक्षूपास्यत्वादिकमनुसंदधानो नमस्करोति यस्येति । कवयः प्रकृतिपुरुषेश्वरयाथात्म्यविदः, विपश्चितः सर्वज्ञस्य, तव गुणेषु गुणपरिणामरूपेषु, देवादिशरीरेन्द्रियसंसृष्टेषु भूतेषु, क्रियार्थैः कर्मफलैः, कर्मभिस्ततफलैश्चेत्यर्थः । गूढं तिरोहितं, जीवानां कर्मभिः तदन्तःस्थस्यापि परमात्मस्वरूपस्य सिरोहितत्वश्रवणात् । स्वरूपं दिदृक्षवः साक्षात्कर्त्तुमिच्छवः सन्तः, दारुषु काष्ठेषु, जातवेदसमग्निमिव, मथ्ना मन्थनदण्डसमानेन विवेकसाधनेन, मनसा मथ्नन्ति विचिन्वन्ति । पञ्चविंशतितत्त्वेभ्यः पृथक्कृत्य पश्यन्तीत्यर्थः । ईरितः मन्थने कृते प्रकटित आत्मास्वरूपं यस्य तस्मै नमः ॥

Obeisances are offered remembering His *sarvantaratmatva* (the characteristic of dwelling in the hearts of all) and *mumukshaupasyatva* (characteristic of being worshipped by those who aspire for liberation). *Kavayah* = those who have the correct knowledge. *Gunesu* means in the elements associated with the bodies of demigods which are the products of material qualities. You are concealed by the actions and their reactions. You are not perceived by the living entities even though You are present with them. The learned regard You as different from the twenty-five principles.

Commentary by Yādavārya

The *jñānīs* examine the *Vedas* and find You concealed in their own hearts. They study the *Vedas* properly with an efficient mind, get knowledge, meditate and then find You within themselves. Just as fire hidden in the wood is manifested by churning. Here it is the mind that does the churning. Obeisances to You who is denoted by the words Indra, Agni and so on, which are useful in the performance of a sacrifice.

TEXT 37

द्रव्यक्रियाहेत्वयनेशकर्तृभि-
र्मायागुणैर्वस्तुनिरीक्षितात्मने ।
अन्वीक्षयाऽऽतिशयात्मबुद्धिभि-
र्निरस्तमायाकृतये नमो नमः ॥ ३७ ॥

dravya-kriyā-hetv-ayaneśa-kartṛbhir
māyā-guṇair vastu-nirīkṣitātmane
anvīkṣayāṅgātiśayātma-buddhibhir
nirasta-māyākṛtaye namo namaḥ

SYNONYMS

dravya—by the objects of sense enjoyment; *kriyā*—the activities of the senses; *hetu*—the predominating deities of sensory activities; *ayana*—the body; *īśa*—the predominating time; *kartṛbhiḥ*—by false egotism; *māyā-guṇaiḥ*—by the modes of material nature; *vastu*—as a fact; *nirīkṣita*—being observed; *ātmane*—unto the Supreme Soul; *anvīkṣayā*—by careful consideration; *aṅga*—by the limbs of yogic practice; *atiśaya-ātma-buddhibhiḥ*—by those whose intelligence has become fixed; *nirasta*—completely freed from; *māyā*—the illusory energy; *ākṛtaye*—whose form; *namaḥ*—all respectful obeisances; *namaḥ*—respectful obeisances.

TRANSLATION

The objects of material enjoyment [sound, form, taste, touch and smell], the activities of the senses, the controllers of sensory activities [the demigods], the body, eternal time and egotism are all creations of Your material energy. Those whose intelligence has become fixed by perfect execution of mystic yoga can see that all these elements result from the actions of Your external energy. They can also see Your transcendental form as Supersoul in the background of everything. Therefore I repeatedly offer my respectful obeisances unto You.

Commentary by Śrīdhara Svāmi

मथनमेव दर्शयन्त्याह द्रव्येति । द्रव्यं विषयः क्रिया इन्द्रियव्यापारः हेतुर्देवता अयनं देहः ईशः कालः कर्ताऽहंकारः, एतैर्मायागुणैः कार्यैरूपलक्षणैर्वस्तुत्वेन निरीक्षितो य आत्मा तस्मै । अन्वीक्षया विचारेणांगैर्यमनियमादिभिरतिशयात्मा निश्चयवती बुद्धिर्येषां तैर्निरस्ता मायानिमित्ता आकृतिर्यस्मात्तस्मै ॥

Bhudevi praises Varaha showing the manner of churning referred to above. *Dravya* = objects. *Kriya* = the operation of the senses. *Heta* = the ruling God. *Ayana* = the body. *Isa* = time. *Karta* = the ego. These are by-products of *māyā*, which cause God to be taken as just another object. Obeisances to You. *Anviksiki* = thinking. *Anga* means the limbs like *yama*, *niyama* and so on. Those who think about You with sharpened intellect know that Your form is not endowed with any derivative of *māyā*.

Commentary by Vīrarāghava

गुणशब्दोपलक्षितचिदचिदात्मकजगदन्तरात्मत्वेन तद्वैलक्षण्यमुक्तं तदेव विशदयन्नमस्करोति द्रव्येति । अङ्गेत्यभिमुखीकरणं हे भगवन्नतिशयात्मबुद्धिभिरतिशयितात्मपरमात्मविषयबुद्धिमद्भिः

पुरुषैरन्वीक्षया निपुणनिरूपणेन वस्तुतः परमार्थतः प्रकृतिपुरुषविलक्षणत्वेनेति यावत् निरीक्षितः आत्मा स्वरूपं यस्य निरस्तमायाकृतये निरस्ता मायाकृतिः प्रकृतिकार्थं यस्मात्तस्मै ते नमो नम इत्यन्वयः । कैः सह कुत्र निरीक्षणं तत्राह । द्रव्यं भूतपञ्चकं क्रियाक्रियाहेतुर्वागादिकर्मेन्द्रियमयनं ज्ञानेन्द्रियमीयतेऽनेनेति ज्ञानसाधनत्वाच्चक्षुरादेर्ज्ञानेन्द्रियस्य एषां समाहारद्वन्द्वः एतत्सययातरूपे शररिे सकर्तृभिः सपरिष्वञ्जकैः मायागुणैः सह निरीक्षितात्मने नमः । देहभूतेन्द्रियगुणत्रयजीवात्मभिः सह विविच्य निरीक्षितायेत्यर्थः । अनेन पूर्वश्लोके गुणपदं देवाद्यवस्थजीवोपलक्षणमित्यावेदितुम् अन्यथास्मिन् श्लोके जीवोपस्थापककर्तृपदासङ्गतिः स्पष्टैव । एवञ्च गुणपदेन देहमात्रमभिप्रेत्य तेषु जीवतादात्म्येन मथ्नन्तीति न भ्रमितव्यम् ॥

She offers her obeisances again explaining the principles stated in the previous verse. "Obeisances to You, who are beyond the influence of *māyā* and who are very well understood by those with excellent minds. You are perceived in this body only, which is a configuration of the five elements, the five motor organs, the five sensory organs and the mind. So it is clear that the word "*guṇa*" in the previous verse does not denote only the body, but it also denotes demigods where God is perceived by the *jñānīs*." [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

शरीरादिगूढेश्वरसद्भावे ब्रह्मादिप्रत्यक्षं च प्रमाणमित्याह द्रव्येति । द्रव्यक्रियाहेत्वयनेशाश्च कर्तारश्चेति तथा ईशशब्दः प्रत्येकमभिसम्बध्यते हेतुः कारणमयनमाधारः द्रव्यादीनामीशैः शयरगरुडब्रह्मवायुभिर्जगत्कर्तृभूतैर्मायागुणैर्हरीच्छानुसारिभिर्वस्तु यथा तथा निरीक्षितात्मने साक्षात्कृतस्वरूपाय त्वत्प्रसादवलात्त्वत्साक्षात्कारे बुद्धिपाटवं चैषामस्तीत्याह तत्रेति । तत्र तव स्वरूपे यथाशक्त्यखिलविशेषदर्शनपटुतरबुद्धिभिः यदुच्यते ब्रह्मविवर्तवादिभिर्मायारूपमेव गृह्यते न तात्त्विकमिति तत्राह । निरस्तेति । शयरादीनां द्रव्यादीशत्वम् 'द्रव्येशः शयरः प्रोक्तः क्रियेशो गरुडः स्मृतः । कारणेशस्तथा ब्रह्मा वायुराधारवान् स्मृतः ।' इति वाक्यसिद्धं यथैषां वस्तुनिरीक्षणं शक्यते । तथेति । एवशब्देनान्येषामेतादृशशक्तिं निवारयति ॥

Many seers have seen God in their hearts. They have seen the form of God whose reflection they are. It is stated here that one must go forward in this direction, without any hesitation. The word "Isa" is to be constructed separately with all the preceding words. *Dravyesa* is Śiva. *Krisyesa* is Garuḍa. *Hetvisa* is Brahmā. *Ayanesa* is Vāyu. *Ayana* means support. These are the agents of all the activities of the world. "All these people consider You as real and endowed with all virtues. They are also not independent in acquiring this knowledge." It is only by His grace that they know this. *Māyā* means desire. *Māyā guṇa* means when they are in accordance with God's desire, they know—otherwise they do not. They have excellent intellect which is capable of receiving His knowledge as no one else can. Their knowledge is also very special, uncommon. They perceive Him directly as endowed with a non-material divine form and free from all defects perpetually. So the analogy of fire should not be taken in the sense that God is also materialistic like Agni.

It should only be taken in the sense that what is concealed earlier becomes manifest later by proper effort.

Commentary by Jīva Gosvāmi

द्रव्यादिभिर्मायागुणैरुपलक्षितं यद्वस्तु शुद्धजीवतत्त्वं तत्रापि निरीक्षितो य आत्मा परमात्मा तत्स्वरूपाय । अन्वीक्षादिभिर्निरस्ता प्रत्याख्याता माया यतस्तथाभूताकृतिर्यस्य तस्मै ॥

The pure *jīva* principle is to be known through the *upalaksanas* (features that do not form a part of the particular thing), Dhruva and others. You are perceivable in the living entity. *Māyā* has been repelled by *anviksa* (real knowledge) by Yourself.

Commentary by Viśvanātha Cakravartī

एवं स्थूलसूक्ष्ममायिकदेहद्वयसद्भावे एव मन्थनं सम्भवेत् मन्थने च सति तत्स्वरूपं दृश्यं स्यादित्याह । द्रव्यं शब्दादिक्रिया ऐन्द्रियव्यापारः हेतुर्देवता अयनं देहः ईशः कालह कर्ता अहयारः । एतैर्मायागुणैः श्रवणकीर्तनपरिचरणादिभिर्भजनसाधकैरन्वीक्षया मनःकृतेन पुनः पुनः परामर्शेन च अययानां श्रवणकीर्त्तनादीनामतिशये आत्मा यत्नो बुद्धिश्च येषां तैर्वस्तुत्वेन निरीक्षित आत्मा स्वरूपं यस्य तस्मै । तच्च ते स्वरूपं चिन्मयमेवेत्याह । निरस्ता माया यत्र तथाभूता आकृतिराकारो यस्य तस्मै । श्लेषेण निरस्ता माया भक्तस्याप्याकृतिर्यतस्तस्मै ॥

The churning is possible if only the subtle and gross bodies which are products of *māyā* are there. And God becomes visible only after this churning, is what is stated here. *Kriya* = the operation of the senses. *Hetu* = the deity. *Ayana* = body. *Isa* = time. *Karta* = *ahamkara* [false ego]. You are perceived by constantly dwelling on Your pastimes with the help of all the above mentioned principles. Obeisances to such a one.

Commentary by Viśvanātha Cakravartī

एवं स्थूलसूक्ष्ममायिकदेहद्वयसम्भवे एव मथनं सम्भवेत्सति च मथने तत्स्वरूपं दृश्यं स्यादित्याहह्लह्लद्रव्यमिति । एतैर्मायागुणैः श्रवनकीर्त्तनपरिचरनादिभिर्भजनसाधकैरन्वीक्षया मनःकृतः पुनः पुनः परामर्शेन च अंगानां श्रवणकीर्त्तनादीनामतिशय आधिक्ये आत्मा यत्नो बुद्धिर्वा येषां तैर्वस्तुत्वेन सत्यत्वेन निरीक्षित आत्मा स्वरूपं यस्य तस्मै । तच्च ते स्वरूपं चिन्मयमेवेत्याहह्लह्लनिरस्तमायेति । सन्दर्भस्तुह्लह्लमायागुणैरुपलक्षितं यद्वस्तु शुद्धजीवतत्त्वं तत्रापि निरीक्षितो य आत्मा परमात्मा तत्स्वरूपायेत्याह ॥

He is visible only after the above-mentioned churning done by those endowed with subtle and gross bodies. Such bodies are products of *māyā*. His form is visualized as the truth after hearing and meditating with an attentive mind. Even the form which is visualized is of the nature of bliss. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śukadeva

पूर्वश्लोकं विवृणोति द्रव्येति । अन्वीक्षया विचारेण अङ्गैर्यमनियमादिभिः अतिशयात्मा निश्चयवती बुद्धिर्येषां तैर्दिदृक्षुभिः द्रव्यादिभिः पञ्चविंशतितत्त्वैः सह त्रिभिर्मायागुणैश्च सह वस्तुतो

याथात्म्येन निरीक्षितो य आत्मा एकोनत्रिंशः परमात्मा तस्मै नमो नमः । तत्र द्रव्याणि महाभूतानि पञ्च क्रियाशब्देन कर्मेन्द्रियाणि पञ्च हेतवः प्रकृतिमहदहयाराः पञ्चतन्मात्राणि चेत्यष्टौ प्रकृतयः अयनानि ज्ञानायनानि पञ्च ज्ञानेन्द्रियाणि ईशः ऐन्द्रियेशः मनः कर्ता जीवः एतैर्मायागुणाः सत्त्वरजस्तमांसि तैश्च सहित इत्यर्थः । कथम्भूताय निरस्ता मायानिमित्ता आकृतिर्यस्मात् तस्मै अप्राकृताकृतय इत्यर्थः ॥

The above verse is explained: "Those who are endowed with good intellect coupled with austerities churn the twenty-five principles (including the *jīva*) and the three modes of nature and find You, the twenty-ninth. Obeisances to You. *Dravya* is the five elements. *Kriya* = the five motor organs; *hetu* = *prakṛti* [material nature], *mahattattva* [total material substance], *ahamkara* [false ego] and the five objects of sensory organs (eight in all). *Ayana* = the sensory organs. *Isa* = mind. *Kanta* = living entity (*jīva*). *Māyā-guṇa* = *sattva, rajas, tamas*. But you are *aprakrta* = different from *prakṛti* and it's offshoots.

Commentary by Śrī Giridhara Lāla

मायासम्बन्धराहित्यदर्शनमेव ज्ञानमार्गीयं भजनं तदेव निर्मन्थनेन निष्कर्षणमिति दर्शयन्ती प्रणमतिह्लह्लद्रव्येति । द्रव्यं विषयः, क्रिया इन्द्रियव्यापारः, हेतुस्तद्देवता, अयनं देहः, ईशः कालः, कर्त्ताऽहंकारः, एतैर्मायागुणैः प्रकृतिगुणकार्यैर्वस्तुत्वेन निरीक्षितो जडानां प्रवऊकत्वेन ज्ञातो य आत्मा तस्मै । यद्वा द्रव्यं व्रीह्यादि, क्रिया व्यापारः, तद्धेतुर्मन्त्रः, अयनं देशः, ईशः कालः, कर्त्ता यजमानः, एतैः प्राकृतैर्वस्तुतया निरीक्षितो य आत्मा तस्मै नम इत्यन्वयः । कैर्ज्ञातो भवतीत्यपेक्षायामाहह्लह्लअन्वीक्षयेति, अन्वीक्षया विचारेण अङ्गैर्यमनियमश्रवणमननादिसाधनैरतिशङ्गुक्तो विवेकसमर्थ आत्मा स्वरूपं यस्याः सा बुद्धिर्येषां तैरित्यर्थः । कथम्भूतस्तत्राहह्लह्लनिरस्तेति, निरस्ता मायानिमित्ता आकृतिर्यस्मात् तस्मै । नमश्शब्दावृत्तिरादरार्था ॥

The worship in *jñāna marga* is visualizing that Brahman is devoid of any contact with *māyā*. Stating this she offers her obeisances. *Nirastamayakrtaye* means the forms which are products of *māyā* have been cast away by Him. "To You, my obeisances are due. *Anviksa* is *vicara* (discussing and justifying in one's own mind); *anga* means *yama, nigama*, and so on. The intellect will be sharpened by these two and will be competent to imbibe wisdom there.

Commentary by Śrī Bhagavatprasādācārya

मन्थनमेव दर्शयन्नमस्करोति द्रव्येति । अङ्गेति संबोधने । हे भगवन् , अतिशयातिशयिता आत्मबुद्धिः आत्मशब्दवाच्यात्मपरमात्मज्ञानविषया बुद्धिर्येषां तैः पुरुषैः, अन्वीक्षया निपुणनिरूपणेन, द्रव्यं भुतपञ्चकं च क्रियाः कर्मेन्द्रियाणि च हेतुर्ज्ञानेन्द्रियाणि च तेषामयनं तस्मिन्नेतत्संघातरूपे शरीरे इत्यर्थः । सकर्तृभिर्जीवसहितैः, मायागुणैः सह, वस्तुतः परमार्थतः प्रकृतिपुरुषविलक्षणत्वेनेति यावत् । निरीक्षित आत्मा स्वरूपं यस्य तस्मै । देहस्थभूतेन्द्रियगुनत्रयजीवात्मभिः सह विविच्य निरीक्षितायेत्यर्थः । अत एव, निरस्ता मायाकृतिः प्रकृतिकार्यं यस्मात्, तस्मै नमो नमः ॥

The mode of contemplation is stated as she offers her obeisances. *Anga* is the mode of address for a dear one. “Those endowed with good intellect and thinking power regard You as very different from this body which is a mixture of five elements along with the sensory and motor organs. Being different, You are above all the effects of material nature (*prakṛti*). Obeisances to You.

Commentary by Yādavārya

Those who are endowed with extraordinary intellect see you as You are and that is also by Your grace only. Who are these intelligent persons? They are Śiva, the lord of matter, Garuḍa, the lord of actions, Brahmā, the master of causes and Vāyu the master of supports. The word “*Isa*” is to be construed separately with each of the preceding words. “Obeisances to You who has no *prakṛti* (material form).” The repetition of the word “*namah*” is to show regard and affection. It is said in *Brahma Tarka,* “Sankara is the ruler of matter. Garuḍa is the ruler of all actions, Brahmā is the ruler of all causes and Vāyu is the ruler of all supports.”

TEXT 38

करोति विश्वस्थितिसंयमोदयं
यस्येप्सितं नेप्सितमीक्षितुर्गुणैः ।
माया यथायो भ्रमते तदाश्रयं
ग्राव्णो नमस्ते गुणकर्मसाक्षिणे ॥ ३८ ॥

karoti viśva-sthiti-saṁyamodayaṁ
yasyepsitaṁ nepsitam īkṣitur guṇaiḥ
māyā yathāyo bhramate tad-āśrayaṁ
grāvṇo namas te guṇa-karma-sākṣiṇe

SYNONYMS

karoti—performing; *viśva*—of the universe; *sthiti*—the maintenance; *saṁyama*—winding up; *udayam*—creation; *yasya*—of whom; *īpsitam*—desired; *na*—not; *īpsitam*—desired; *īkṣituḥ*—of the one glancing over; *guṇaiḥ*—with the modes of material nature; *māyā*—the material energy; *yathā*—as much as; *ayaḥ*—iron; *bhramate*—moves; *tat-āśrayam*—placed near that; *grāvṇaḥ*—a magnetic stone; *namaḥ*—my respectful obeisances; *te*—unto You; *guṇa-karma-sākṣiṇe*—the witness of the actions and reactions of material nature.

TRANSLATION

O Lord, You do not desire the creation, maintenance or annihilation of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy.

Commentary by Śrīdhara Svāmi

तदेवं निर्गुणरूपेण नत्वा परमेश्वररूपेण प्रणमति करोतीति । यस्येक्षितुर्जीवार्थमीप्सितम् । अत्यन्तानिच्छायामीक्षणायोगात् । स्वार्थं तु नेप्सितम् । विश्वस्थित्यादि स्वगुणैर्माया करोति तस्या जडत्वेऽपीश्वरसन्निधानात्प्रवृत्तिं दृष्टान्तेनाह । यथाऽयो लोहं ग्राव्णोऽयस्कान्तान्निमित्ताद् भ्रमति तदाश्रयं तदभिमुखं सत् गुणानां कर्मणां जीवादृष्टानां च साक्षिणे तस्मै ते नमः ॥

In the previous verse obeisances were offered to the attributeless Brahman. Here He is praised as the qualified God. All His actions are meant for the welfare of the living entities and not for Himself. *Māyā* itself executes the creation, sustenance and destruction of the universe. Although it is non-sentient matter, it is capable of doing the above operations because of the presence of God in it—just as iron filings move under the influence of a magnet. This is the example cited to justify the activity of *prakṛti* (or *māyā*). "Obeisances to You who is the perceiver of all *guṇas, kriyas, jīvas* and their *adrstas.*

Commentary by Vīrarāghava

निरस्तमायाकृतय इत्यनेन मायाकार्यदोषप्रतिभटत्वमुक्तं तदुपपत्तये मायाया ईश्वरवश्यतामाह करोतीति । यो भगवान् यस्य प्रधानस्य गुणैः सत्त्वादिभिः प्रधानाभिप्रायेण यस्येति नपुंसकनिर्देशः विश्वस्य स्थितिसंयमोदयं स्थितिलयोदयं करोति, कथंभूतमीप्सितं धर्मार्थकाममोक्षार्थचतुष्टयस्य साधनोपयुक्तकरणकलेवरादिप्रदानेन जीवानुग्रहार्थत्वाज्जगत्सृष्ट्यादेस्तस्येप्सितत्वं जीवार्थत्वेनेप्सितमिति यावत्स्वर्थत्वेनानीप्सितमित्यर्थः, तस्मादीक्षितुः सयल्परूपज्ञानवतस्तस्य ततः माया सत्त्वादिगुणात्मिका त्वच्छररिभूता मायां यथा ग्राव्णोऽयस्कान्तात्तदाश्रयं तदभिमुखं सदयो लोहं भ्रमति तथा त्वत्सयल्पानुगुणकारिणी भ्रमतीति भावः । यद्वा ईक्षितुः ''तदैक्षत बहुस्यां प्रजायेय'' इत्युक्तविधलक्षणवतः तस्य तव माया यस्येति षष्ठी शरीरिभावसम्बन्धे त्वच्छरीरभूता माया । यद्वा तादधीन्ये षष्ठी, दृष्टान्तस्य सामर्थ्यात्त्वदधीना माया त्वदाहितशक्तिर्विश्वस्य सृष्ट्यादि करोति इत्यर्थः । स्वतोऽशक्ता या कथमनुप्रवेशमात्रेन शक्तिमती स्यात्तत्राह । ''यथायो भ्रमते तदाश्रयं ग्राव्ण'' इति विश्वसृष्ट्यादिकर्तृत्वस्य परमात्मधर्मत्वेन माया करोतीत्युक्तमिति तदुच्यते भगवदवताररूपाणां ब्रह्मादीनां सृष्ट्यादिकर्तृत्वस्य रजआदिमायागुणप्राचुर्यप्रयुक्तत्वान्माया विश्वसृष्ट्यादिकं करोतीत्युक्तमिति नेप्सितमित्यनेन विश्वस्थित्यादिकं न भगवतो भोगार्थमित्युक्तम् । ईप्सितमित्यनेन जीवानुग्रहार्थं चेति सूचितम् । ननु विश्वस्थित्यादिकं न जीवानुग्रहार्थं किन्तु गर्भजन्मजरामरणादिदुःखहेतुत्वेन जीवनिग्रहार्थमेव स्यात् । किञ्च हितकरणहिताकरणादिप्रयुक्तवैषम्यनैर्घृण्यं च भगवतः प्रसज्येत तत्राह । नमस्ते गुणकर्मसाक्षिण इति गुणानां मायागुणानां सत्त्वादीनां कर्मणां पुण्यपापरूपाणां चादृष्टादीनां साक्षिणे साक्षाद् द्रष्ट्रे ते नमः जीवगुणकर्मानुसारित्वात् हिताकरणादेर्न वैषम्यनैर्धृण्यदोषप्रसक्तिरिति भावः । तथा च सूत्रम् ''वैषम्यनैर्घृण्ये न सापेक्षत्वात्, न कर्माविभागादिति चेन्नानादित्वादुपपद्यते चाप्युपलभ्यते च'' इति । अयं भावः- भगवान् जगदादौ स्वस्मिन्नुपसंहृतचिदचित्तत्त्वः सर्वज्ञः सर्वशक्तिः परमकारुणिकोऽवाप्तसमस्तकामः स्वस्मिन् प्रलीनमसत्कल्पं चेतनवर्गमालोक्य सर्वेषां सामान्येन धर्मादिपुरुषार्थसाधनत्वाराधनोपयुक्तकरणकलेवराणि प्रदायाराधनप्रकारावबोधि वेदाख्यं शास्त्रं च प्रदर्श्य स्वयं जगत्सृष्ट्यादिलील आस्ते । ततस्ते जीवाः करणकलेवराणि परिगृह्य प्राचीनकर्मवासनानुसारेण साध्वसाधुकर्माणि कुर्वन्तः स्वस्वकर्मानुसारेण ईश्वरादिष्टं फलं भुञ्जते इति नेश्वरस्य वैषम्यादिप्रसक्तिरिति॥

In the previous verse it was said that God has dispelled all the effects of *māyā* from Himself. To justify that, Bhudevi praises Him saying that *māyā* is under His control. "You perform the creation and so on of the world for the sake of the *jīvas* [living entities] and not for Your own self. You give them the body, sense and mind so that they are able to achieve all the four goals of life. Thus, the creation and so on is desired by You for this reason, out of kindness for the *jīvas*. You make *māyā* act as you desire just as a magnet makes iron filings move. As the body moves as per the dictates of the soul, so *māyā*, as Your body, acts under Your order. You install Your power in her so that she can create and so on." Creation is God's feature. How can it be ascribed to *māyā*? The reply is Brahmā does the creation, to be more precise, the Lord present in *Brahmā* does the creation. While doing so, he uses *rajoguṇa* [the mode of passion] which is a constituent of *māyā*. This is why it is said māyā creates. This statement however, only applies in a secondary sense. It was stated that the creation is not for His personal happiness but only to bless the living entities. Since it is only due to creation that the living entities are subjected to misery, how can such a statement be made? The reply is that He is the perceiver of all the qualities (*guṇas*) of nature (*prakṛti*) and all the actions (*karma*) of the living entities (*jīvas*). He gives pain or pleasure to the *jīvas* according to their previous *karma*. So He is not to be blamed as prejudiced. God creates the universe and provides every *jīva* with a body and mind. Externally, He gives the *Vedas* revealing His own nature, the nature of the universe and the duties of the *jīvas*. Then the *jīvas* act according to their previous *karma* and perform good or bad deeds. Demigods give only the commensurate fruit of the *karma* performed by the living entities (*jīvas*). So He is not biased.

Commentary by Vijayadhvaja Tīrtha

ब्रह्मादीनामपि त्वत्कटाक्षलेशमन्तरेण त्वज्ज्ञानादौ पाटवं नास्ति, अतो निर्मातृत्वं च मुख्यं तवैवेत्यभिप्रेत्याह । करोतीति यो विश्वस्य स्थित्यादिकं करोति ब्रह्मादयश्च यस्य तवेप्सितमीक्षितुं नेशते सत्त्वादिगुणैर्मोहितत्वादिति शेषः, ब्रह्मादीनामपि तदीप्सितज्ञानशक्त्यभावेऽपि लक्ष्म्याः सास्तु तदनुवर्तमानत्वादित्याशयच्चाह मायेति । यदाश्रया यस्त्वमाश्रयो यस्याः सा तथा माया लक्ष्मीर्भ्रमति अनन्तत्वात्स्वरूपं न परिच्छिनत्ति, अनुवृत्तिरपि न स्वाधीना किन्तु हर्यधीनेत्यत्र दृष्टान्तमाह यथेति । अयस्कान्तरत्नसन्निधानाद्यथाऽयो भ्रमते चेष्टते तथेयमपि त्वत्सन्निधानात्त्वामनुवर्तत इत्यर्थः । त्वत्सन्निधानाभावे जडप्रायेति द्योतनायायोनिदर्शनमिति भावः । अनेन त्वत्सन्निहितलक्ष्मीसन्निधानाज्जडप्रकृतिः कार्येषु प्रवर्तते तत्रेदं निदर्शनमिति चोक्तं भवति । तथा च योजना-यस्य तवाश्रया माया जडप्रकृतिर्भ्रमतीति अयस्कान्तस्यायश्चेष्टकत्वशक्तिरीश्वरनियतेति ज्ञापनाय यदाश्रयेति । अत एव ग्राव्ण इति अयस्कान्ते सन्निधाय द्रव्यान्तरचेष्टाशक्तिप्रदत्वात्तद्वत्स्थिरत्वाद्वा तच्छब्दवाच्याय एतदेव सूचितं गुणकर्मेति । चेतनाचेतनाश्रयगुणकर्मणोः साक्षिणे कर्तृत्वेनेति शेषः ॥

Let Brahmā and His followers act according to Hari's wish. But Lakṣmī is the creator. Let her create on her own. To this question the reply given is that

even Lakṣmī is not independent. She acts by the grace of Hari only. This is what is stated here. Lakṣmī carries out the act of creation, etc. of the universe only by Hari's grace. Hari desires this universe to be created for the benefit of the living entities (*jīvas*) and not for the benefit of Himself. Just as iron filings move under the influence of a magnet, Lakṣmī also acts stirred by Hari's graceful glance at her. "Obeisances to You, the perceiver of all the attributes and actions of the living entities."

Commentary by Jīva Gosvāmi

तत्स्थापनाय वशीभूतमायां स्वरूपशक्तिं योजयति । करोतीति ॥

For the establishment of the universe, He deploys His natural power, which controls *māyā*.

Commentary by Viśvanātha Cakravartī

ननु मत्कार्यत्वादचिदपि जगन्ममैवाकारो मृद्धटादिवत्तत्र जगदिदं न वस्तुतस्त्वत्कार्यं किन्तु मायाकार्यमित्याह करोतीति । यस्येक्षितुर्जीवार्थमीप्सितमत्यन्तानिच्छायामीक्षणायोगात् स्वार्थं तु नेप्सितं विश्वस्थित्यादिस्वगुणैर्माऽज्ञैव करोति, तस्या जडत्वेऽपि ईश्वरसन्निधानात् प्रवृत्तिं दृष्टान्तेनाह । यथा लोहं ग्राव्णोऽयस्कान्ताद्धेतोर्भ्रमति तदाश्रयं तदभिमुखं सत् अतो गुणानां कर्मणां जीवादृष्टानाञ्च साक्षिणे तस्मै तुभ्यं नमः ॥३८॥

Stated here is: "The universe is not Your form, rather it is the form of *māyā*. The universe is desired by You for the sake of the *jīvas* and not for Yourself. You create the universe with the modes of material nature (*māyā guṇas*). Even though it is insentient, it is capable of action because of Your presence, just as iron filings move under the influence of a magnet. Obeisances to You, the perceiver of the modes of nature (*guṇas*) and *karma* (actions) of the living entities (*jīvas*).

Commentary by Śrīvaṁśīdhara

जगतो मायाकार्यत्वं दर्शयन्ती प्रणमतिहह्नकरोतीति । यस्य भगवतः अयस्कान्तात् चुंबकमणेः ॥

She offers her obeisances to the Lord stating that the universe is a product of *māyā*. *Ayaskanta* means a magnet.

Commentary by Śukadeva

एवं चेतनाचेतनब्रह्माख्यानि त्रीणि तत्त्वान्युक्तानि । तत्र सेश्वरसाङ्ख्यपक्षे प्रकृतिर्यथेश्वरादत्यन्तभिन्नातः सैव जगत्कर्त्रीति शया प्राप्ता तां वारयन् ब्रह्मणो जगत्कारणत्वमाह । करोतीति यस्य जगत्कारणस्य ईक्षितुः ''तदैक्षत बहुस्याम्'' इत्यादिश्रुतिप्रसिद्धस्यैव सम्बधिनी शक्तिभूतैव माया न तदत्यन्तपृथग्भूता मायास्तीति ''मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्'' इति श्रुतेः । उपलक्षणमेतज्जीवादेरपि न ह्यब्रह्मात्मकश्चेतनोऽचेतनश्च कश्चित्पदार्थोऽस्ति ''सर्वं खल्विदं ब्रह्म तज्जलानिति'' इति श्रुतेः, सा च मा या ब्रह्माधीनस्थितिप्रवृत्तिमतीति दृष्टान्तेनाह । यथा अयो लोहं ग्राव्णोऽयस्कान्ताद्धेतोस्तदाश्रयं तदभिमुखं भ्रमति तद्वन्मायापि स एव मायेशः ईप्सितं

बुभुक्षोर्ज्जीवस्य भोगार्थं मुमुक्षोर्मोक्षार्थं स्वार्थं तु नेप्सितं विश्वस्थित्यादिकं गुणैः स्वमायागुणैः करोति तस्मै ते जीवस्य गुणानां सात्त्विकत्वादीनां कर्मणां च गुणानुरूपाणां साक्षिणे नमः ॥

Thus three entities are discussed: matter, living entities (*jīvas*) and *brahma*. According to the Sāṅkhyas, mother material nature (*prakṛti*) is different from *brahma* and she is the creator. This concept is refuted here and *brahma* is established as the creator. *Māyā* is only a *śakti* [energy] of the creator *brahma*, who perceives (iksita). Matter cannot perceive. In fact, there is no sentient or non-sentient entity apart from *brahma*. "You create the world for those that want it and for the liberation for those who aspire for it. You do not create for Your own sake. You are the perceiver of the qualities and actions of all *jīvas*. Obeisances to You."

Commentary by Śrī Giridhara Lāla

भक्तिमार्गेण स्तौति द्वाभ्याम् । तत्र माहात्म्यं प्रदर्शयन्ती प्रणमतिह्लह्लकरोतीति । यस्येक्षितुरीक्षणमात्रेण माया स्वगुनैर्विश्वस्थित्यादि करोति तस्मै ते तुभ्यं नम इत्यन्वयः । तत्र रजसोदयम्, सत्त्वेन स्थितिं पालनम्, तमसा संयममुपसंहारमिति विवेकः । ननु भगवतोऽपि किमस्मदादिवत् किञ्चिदपेक्षितमस्ति येन स्थित्यादि कारयतीति चेत् न, आप्तकामत्वादित्याहह्लह्लनेप्सितमिति । नन्वत्यन्तानिच्छायां कथं मायेक्षितृत्वं सम्भवतीति चेत्, सत्यम्, स्वार्थमनीप्सितत्वेऽपि जीवार्थमीप्सितमेवेत्याहह्लह्लईप्सितमिति । ननु जीवार्थप्रवृत्तावपि तस्य पक्षपातादिना विकारप्रसक्तिः स्यादित्याशयच्चाहह्लह्लगुणकर्मेति, जीवानां सत्वादिगुणानां तत्प्रयुक्तकर्मणामदृष्टानां च साक्षिण इत्यर्थः । तथा च साक्षिमात्रस्य प्राणिनां कर्मानुसारेण फलं प्रयच्छतो न निर्घृणत्ववैषम्यादिविकारप्रसङ्ग इति भावः । ननु जडाया मायायाः कथमीक्षणमात्रेण प्रवृत्तिः सम्भवतीत्याशयच्च दृष्टान्तेन तत्साधयतिह्लह्लयथेति । यथा ग्राव्णः अयस्कान्तान्निमित्तात्तदाश्रयं तत्सन्निहितं जडमपि अयो लोहं भ्रमति तथा भगवदीक्षणमात्रेणैव माया प्रकृतिः प्रवर्त्तते इत्यर्थः ॥

Matter, *jīvas* and Brahman have been enumerated. The theistic Sāṅkhyas say that *prakṛti* is different from *brahma* and *prakṛti* [material nature] itself is the creator. This notion is refuted here and instead *brahma* is established as the creator of the universe. The creator has a desire which *māyā* does not have—this is stated in the *Vedas*, i.e. *māyā* is only *brahma's* power and not an entity is different from Brahman. There is nothing in this world which is not Brahman. This *māyā's* existence and operation are controlled by *brahma*, like the movement of iron pieces are controlled by a magnet. This world is desired by God for the sake of *jīvas* and not for His own sake. For those who want to enjoy, the Lord creates the world to give them the opportunity to do so while those aspiring for liberation, can be liberated. He is the perceiver of every aspect of *jīva* and jada (matter). "Obeisances to You."

Commentary by Śrī Bhagavatprasādācārya

निरस्तमायाकृतये इत्यनेन मायाकार्यदोषरहितत्वमुक्तं तदुपपत्तये मायाया ईश्वरवश्यतामाह करोतीति । ईक्षितुः साक्षिणः, यस्य तव, ईप्सितं जीवार्थं त्वदभिप्रेतं

अत्यन्तानिच्छायामीक्षणायोगात्, न ईप्सितं, स्वार्थं त्वनभिप्रेतं, विश्वस्थितिसंयमोदयं जगदुत्पत्तिस्थितिलयानित्यर्थः । यथा अयः लोहं ग्राव्णोऽयस्कान्तान्निमित्तात्, तदाश्रयं तदभिमुखं सत्, भ्रमते । तथा माया, पुरुषद्वारा तवेक्षणतश्चेतनतां प्राप्ता प्रकृतिः, गुणैः सत्त्वादिभिः, करोति । अतः गुणानां मायाया गुणानां कर्मणां जीवादृष्टानां च साक्षिणे ते तुभ्यं नमः ॥

It was said that he has shed all the ill-effects of *māyā*. To justify this, here it is stated that *māyā* is under His control. "*Māyā* operates under Your control. Just as iron filings move under the influence of a magnet, so does material energy (*prakṛti*) act under your influence, in Your favor. You are only the observer of *jīvas*, their actions (*karma*), *māyā* and its by-products. So You are not affected by them. Obeisances to You."

Commentary by Yādavārya

Let Brahmā and others act under Hari's control—however Lakṣmī is the creator. Let her create independently. If this proposition is taken, the reply is: "Even Lakṣmī is not independent. She acts under Hari's control only." This is what is stated in this verse.

Lakṣmī brings about the creation, sustenance and destruction of this universe. But yet she does not see Him as she wants to see. Even from the point of view of Lakṣmī there is much desired to be known in Hari. What is to be known still remains. This is because she is not omniscient like Viṣṇu. The verse explains this as justification for her taking support in Viṣṇu.

She also acts under His control and support like iron filings under the influence of a magnet. I offer my obeisances to You, who is like an unshakable solid rock supporting everything. Hari knows His own virtues in full although Lakṣmī does not. He is the perceiver of Himself and of the modes of nature (*guṇas*), the actions of the goddess of fortune (Ramā) and others. He is the *saksin* [witness]. This justifies his supreme position over all others.

TEXT 39

प्रमथ्य दैत्यं प्रतिवारणं मृधे
यो मां रसाया जगदादिसूकरः ।
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः
क्रीडन्निवेभः प्रणतास्मि तं विभुमिति ॥ ३९ ॥

pramathya daityaṁ prativāraṇaṁ mṛdhe
yo māṁ rasāyā jagad-ādi-sūkaraḥ
kṛtvāgra-daṁṣṭre niragād udanvataḥ
krīḍann ivebhaḥ praṇatāsmi taṁ vibhum iti

SYNONYMS

pramathya—after killing; *daityam*—the demon; *prativāraṇam*—most formidable opponent; *mṛdhe*—in the fight; *yaḥ*—He who; *māṁ*—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-daṁṣṭre*—on the end of the tusk; *niragāt*—came out of the water; *udanvataḥ*—from the Garbhodaka Ocean; *krīḍan*—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 Hiraṇyakṣa. 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.

Commentary by Śrīdhara Svāmi

अवतारचरितमाह प्रमथ्येति । यो जगतामादिः कारणभूतः सूकरो मां पृथ्वीमग्रदंष्ट्रे दंष्ट्राग्रे कृत्वा रसातलादादायोदन्वतः प्रलयार्णवादिभो गज इव निरगात् ततश्च प्रतिगजतुल्यं दैत्यं प्रमथ्य यः क्रीडन् स्थितस्तं विभुं प्रणतास्मीत्यन्वयः ॥

The story of the incarnation is narrated here. You placed me on your tusk and came up from the bottom of the ocean of deluge, like an elephant from a pond. I offer my obeisances to You who killed the demon as he attacked like an elephant.

Commentary by Vīrarāghava

प्रकृतावतारचरित्रं वदन्ती नमस्करोति प्रमथ्येति । यो जगतामादिः कारणभूतः सूकरः मां पृथ्वीं दंष्ट्राग्रे कृत्वा निधाय रसातलादारभ्य उदन्वतः प्रलयार्णवादिभो गज इव निरगात्ततश्च प्रतिवारणं प्रतिगजतुल्यं दैत्यं हिरण्याक्षं प्रमथ्य हत्वा क्रीडन् स्थितः तं विभुं प्रणतास्मि ॥

She states the story of this incarnation and offers her obeisances to Him. "You brought me up from Rasātala, placing me on Your tusk. While doing so, You killed the demon who confronted You like an opposing elephant. You killed him (Hiraṇyākṣa) effortlessly. My obeisances to You.

Commentary by Vijayadhvaja Tīrtha

प्रतिवारणं प्रतिगजस्थानीयं निरस्तनिवारणं वा अग्रदंष्ट्रे दंष्ट्राग्रे जगदादिः श्रीनारायण एव सूकरः जगदादिश्चायं सूकरश्च सुष्ठु करोतीति सूकर एव सूकरः शुमित्यनुकारं शब्दं करोतीति सूकरो वराहः ''बवौ शसाविति प्राच्या'' इति सूत्रात् शसयोरभेदः ॥

"He placed me on His tusk and brought me up from Rasātala and killed Hiraṇyākṣa who opposed Him like a warring elephant in the battle that ensued. He is the Varaha who is the cause of the universe. I offer my obeisances to Him."

Commentary by Viśvanātha Cakravartī

अवतारचरित्रं ब्रुवती स्वस्मिन् कृपातिशयं द्योतयति प्रमथ्येति । प्रतिवारणं प्रतियोद्धारं हस्तिनमिव इभो हस्ती रसाया रसातलोपलक्षितात् गर्भोदात् जगदादिर्जगत्कारणभूतः सूकरः । उदन्वतः उदन्वति प्रलयार्णवे ॥

She prays for His kindness as she narrates the story of this incarnation. *Prativarana* = like an opposing elephant. *Rasayah* = from Garbhodaka. *Jagadadih* = the cause of the world. *Udanvatah* = in the waters of deluge.

Commentary by Śrīvaṁśīdhara

स्वस्मिन्कृपातिशयं द्योतयन्त्यवतारचरितमाहह्वह्वसुष्ठु करोति लोकस्थित्यर्थं धरोद्धरणलक्षणं शोभनं विदधातीति सूकर उपसर्गस्य दीर्घो निपातनात् । यद्वा ह्वह्व शूमित्यनुकारशब्दं करोतीति शूकरः शसयोरभेदो ज्ञेय आलंकारिकमतानुरोधात् । रसातलोपलक्षिताद्गर्भोदात् । इति शब्दः समाप्तौ॥

She narrates the story of the incarnation mentioning his extraordinary kindness shown to her. The word *sūkara* etymologically means one who expertly lifts the earth, etc. The prefix *su* has become *sū* because of what is technically called "nipatana" meaning "he utters the sound *shūm* as he roars", and that is why He is called *Sūkara*. "From Rasātala" means from the fetal waters of the *brahmāṇḍa*.

Commentary by Śukadeva

प्रतिवारणं विरोधिनमिभमिभ इव मृवे युद्धे दैत्यं प्रमथ्य रसायाः रसातलात् अग्रदंष्ट्रे दंष्ट्राग्रे मां कृत्वा उदान्वतः प्रलयार्णवात् क्रीडन्निव निरगात् तं प्रणतास्मि ॥

"I offer my obeisances to You, who brought me up from Rasātala, placing me on your canine teeth and killing the demon who opposed You like an elephant."

Commentary by Śrī Giridhara Lāla

इदानीमस्मिन्नवतारे कृतं जगदुपकारं वर्णयन्ती प्रणमतिह्वह्वप्रमथ्येति । यो जगतामादिः कारणभूतो भगवान् सूकरः सन् रसातलं गतां मां पृथिवीमग्रदंष्ट्रे दंष्ट्राग्रे कृत्वा ततो रसातलादारभ्योदन्वतोऽर्णवात् निरगात् । ततश्च प्रतिवारणं प्रतिगजतुल्यं दैत्यं हिरण्याक्षं मृधे युद्धे प्रमथ्य हत्वा स्थितस्तं विभुं समर्थं परमेश्वरमहं प्रणताऽस्मीत्यन्वयः । एवं तर्हि महान् श्रमो जातो भविष्यतीतीमां शयां दृष्टान्तेन निरस्यतिह्वह्वक्रीडन्निवेभ इति, यथा गजो दंष्ट्राग्रे पद्मं कृत्वा क्रीडन् जलान्निस्सरति न चैवं श्रान्तो भवति तथा भगवानपि श्रमरहित एव क्रीडन्नेव पृथ्व्युद्धारं कृतवानित्यर्थः । इतिशब्दः स्तोत्रसमाप्त्यर्थकः । अत्र भूमेरपि तमःप्रधानाहयारकार्याभिमानित्वात् तामसत्वं भक्त्यनुसारिज्ञाननिरूपणाच्च सात्त्विकत्वं ज्ञेयम् ॥

"I offer my obeisances to You who lifted me up from the Rasātala and while in the process killed Hiraṇyākṣa, who confronted You like a warring elephant.

Commentary by Śrī Bhagavatprasādācārya

प्रकृतावतारचरित्रं वदन्नमस्करोति । प्रमथ्येति । यः जगदादिसूकरः जगत्कारणभूतो वराहः, त्वं रसायाः रलातलात्सकाशात्, मां पृथ्वीं अग्रदंष्ट्रे दंष्ट्राग्रे, कृत्वा निधाय, उदन्वतः समुद्रात् निरगात् । तत्रासुरेण जाते इति शेषः । मृधे संग्रामे, प्रतिवारणं प्रतिगजतुल्यं दैत्यं हिरण्याक्षं प्रमथ्य हत्वा, क्रीडन् इभो गज इव, स्थितः । विभुं तं प्रणता अस्मि ॥

She offers her obeisances, narrating the story of the present incarnation. "You placed me on Your tusk and came up from Rasātala in the ocean. Being confronted by Hiraṇyākṣa, You killed him with ease like a wild elephant. I offer my obeisances to You, endowed with extraordinary powers.

Commentary by Yādavārya

Now she offers her obeisances stating the story of this particular incarnation. "You are the cause of this universe and You took the form of a boar. You placed me on Your tusk and came up from Rasātala in the waters. You killed Hiraṇyākṣa who confronted you like another elephant. It was only your pastime, an effortless act of Yours. You are endowed with such extraordinary power. I offer my obeisances unto You.

Thus end the Vaiṣṇava *ācāryas'* commentaries of the Fifth Canto, Eighteenth Chapter of the Śrīmad-Bhāgavatam, entitled, "The prayers Offered to the Lord by the Residents of Jambūdvīpa."

19) CHAPTER FOUR

A Description of the island of Jambūdvīpa

TEXT 1

श्रीशुक उवाच
किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चरणस-
न्निकर्षाभिरतः परमभागवतो हनुमान् सह किम्पुरुषैरविरतभक्तिरुपास्ते ॥ १ ॥

śrī-śuka uvāca
kimpuruṣe varṣe bhagavantam ādi-puruṣaṁ lakṣmaṇāgrajaṁ
sītābhirāmaṁ rāmaṁ tac-caraṇa-sannikarṣābhirataḥ parama-bhāgavato
hanumān saha kimpuruṣair avirata-bhaktir upāste.

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *kimpuruṣe varṣe*—the tract of land known as Kimpuruṣa; *bhagavantam*—the Supreme Personality of Godhead; *ādi-puruṣam*—the original cause of all causes; *lakṣmaṇa-agra-jam*—the elder brother of Lakṣmaṇa; *sītā-abhirāmam*—who is very pleasing to mother Sītā, or who is the husband of Sītādevī; *rāmam*—Lord Rāmacandra; *tat-caraṇa-sannikarṣa-abhirataḥ*—one always engaged in service at the lotus feet of Lord Rāmacandra; *parama-bhāgavataḥ*—the great devotee celebrated throughout the universe; *hanumān*—His Grace Hanumānjī; *saha*—with; *kimpuruṣaiḥ*—the inhabitants of the tract of land known as Kimpuruṣa; *avirata*—continuous; *bhaktiḥ*—who possesses devotional service; *upāste*—worships.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī.

Commentary by Viśvanātha Cakravartī

रामः किंपुरूषे नारायणः सेव्यश्च भारते सर्वतो भारतश्रैष्ठमूनविंशे निरूप्यते ॥

By saying, "of God, his master," it is suggested that Hanumān is not interested in the stories of other incarnations as is Nārada and others.

Commentary by Śrī Vaṁśīdhara

श्रेष्ठयं महत्त्वम् (१) सीतयाभिरामः सुन्दरस्तमः ॥

Abhirama = handsome.

Commentary by Vīrarāghava

एवामिलावृतादिषु वर्षेषु सप्तसूपास्यादिकमुक्तमथेदिानीं किंपुरूषे भारते च वर्षे तद्वदन्येषां मध्ये भारतवर्षश्रैष्ठयं चाहैकोनविंशेन तत्रादौ किंपुरूषे उपास्यां भगवत्तनुं तदुपासकं जप्यं मन्त्रं चाह किंपुरूष इति आदिपुरूषं जगत्कारणभूतं परमपुरूषं लक्ष्मणस्य सौमित्ररिग्रजं सीताया मैथिल्या अभिराममनुरूपं रामं दाशरथिं रामम् रमन्ते योगिनोऽनन्ते नित्यानन्दे चिदात्मनि इति रामपदेनासौ परं ब्रम्हाभिधीयते ॥ इति निरूक्तरामशब्दपुष्कलप्रवृत्तिनिमित्ताश्रयं तस्य श्रीरामस्य यौ चरणौ तयोः सन्निकर्षः सान्निध्यं भजनमिति यावत्तस्मिन्नभिरत आसक्तो महाभगवतो हनुमानाञ्जनेयः किंपुरूषवर्षस्थैः सहाविरता अविच्छिन्ना भक्तिर्यस्य तादृश उपास्ते ॥

Having described the position in Ilāvṛta-varṣa, the important aspects like worship and other things in Kimpuruṣa and Bhārata-varṣa are described in this chapter. Also the greatness of Bhārata-varṣa is described.

First, the form of God and the *mantra* used for worship and meditation in Kimpuruṣa are stated. Rāma, Dasaratha's son, the creator of the universe, Laksmana's elder brother and the worthy husband of Sītā , is worshipped. The etymology of the word Rāma is stated, "Because the yogis rejoice in His lotus feet, He is called Rāma." The word *Rāma* is derived from the root *ram* which means to enjoy. The great *bhāgavata* Hanumān is engrossed in the meditation of Rāma's lotus feet. *Sannikarsa* means proximity, which is of the nature of bhajan. Along with those who live in Kimpuruṣa, Hanumān worships Rāma with uninterrupted devotion.

Commentary by Vijayadhvaja Tīrtha

सीतामभिरामयतीति सीताभिरामस्तम् ॥

Sītā-abhirāmam means, "He gives joy to Sītā."

Commentary by Śukadeva

एकोनविशे किंपुरूषे भारते च सेव्यसेकभावः भारतश्रैष्ठयं च वर्ण्यते किंपुरूषवर्षे इति ॥

In this Nineteenth Chapter, the position of the worshipped and the worshippers in Kimpuruṣa and Bhārata are narrated.

Commentary by Śrī Giridhara Lāla

रामसेवादिगंगादियोगेनैवोनविंशके किम्पुरूषस्य चोत्कर्षो भारतस्योपवर्ण्यते ॥ किम्पुरूषसञ्ज्ञके वर्षे भगवदुपासनं दर्शयति - किंपुरूषस्य इति किम्पुरूषे वर्षे भगवन्तं किम्पुरूषैः सह हनूमानुपास्ते इत्यन्वयः को भगवान् यमुपास्ते तत्राह -आदिपुरूषमिति, सर्वकारणकारणमित्यर्थः किंस्वरूपमित्यपेक्षायामाह -लक्ष्मण

स्याग्रजं जेष्ठं ब्रातरं सीताया अभिरामं पतिं श्रीरामचंद्रमित्यर्थः किमर्थमुपास्ते इत्यपेक्षामाह -तच्चरणयोरिति,तस्य भगवतश्चरणयोः सन्निकर्षे सेवायामेवाभिरतः न ततः फलान्तराभिलाषीत्यर्थः तथा सेवाभिरतौ हेतुमाह - तस्य किं लक्षमणमित्यपेक्षायामाह -अविरतेति,फलाभिसन्धिराहित्येन विघ्नैरनुपहता भक्तिर्यस्य सः ॥

Worship of God in Kimpuruṣa-varṣa is described. Along with those who live in Kimpuruṣa, Hanumān worships Rāma with uninterrupted devotion. The worshipped is Adipuruṣa, the cause of all causes. He is Lakṣmaṇa's brother and Sītā 's husband. Hanumān worships only for the sake of service of God. He has no other intentions because he is a *parama-bhāgavata*. He has devotion which is never hampered.

Commentary by Śrī Bhagavatprasādācārya

वर्षे किंपुरूषे चोनविंशे भारत उच्यते सेव्यसेवकताश्रैठयं भारतस्यापि सर्वतः ॥ किंपुरूषे वर्षे उपास्यां भगवत्तनुं तदुपासकं जप्यमन्त्र स्तोत्रं चाह किंपुरूष इति किंपुरूषे वर्षे, आदिपुरूषं जगत्कारणभूतं परमपुरूषं लक्ष्मणस्य सौमित्रेरग्रजो ज्येष्ठस्तं, सीताया मैथिल्या अभिरामोऽनुरूपस्तं रामं भगवन्तं,श्रीदाशरथिं परमेश्वरमित्यर्थः तस्य श्रीरामस्य यौ चरणौ तयोः संनिकर्षः सांनिध्यं भजनमिति यावत् तस्मिन्नभिरत आसक्तः परमभागवतो महाभागवतः, अविरता अविच्छिन्ना भक्तिर्यस्य सः, हनुमान् किंपुरूषैः किंपुरूषवर्षस्थजनैः सह, उपास्ते सेवते ॥

The nature of worship, the form of God worshipped, the worshiper (upasaka), the *mantra* and the prayer (stotra) are described here. Along with those who live in Kimpuruṣa, Hanumān worships Rāma with uninterrupted devotion. Rāma is the creator of the Universe, Lakṣmaṇa's brother, Dasaratha's son and a fitting husband of Sītā . Hanumān is a great devotee whose devotion is never hampered.

Commentary of Yādavārya

Sītā-abhirāmam means, "He gives happiness to Sītā." It is not that He derives happiness from Sītā.

TEXT 2

आर्ष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समु-
पशृणोति स्वयं चेदं गायति ॥ २ ॥

ārṣṭiṣeṇena saha gandharvair anugīyamānāṁ parama-kalyāṇīṁ bhartṛ-
bhagavat-kathāṁ samupaśṛṇoti svayaṁ cedaṁ gāyati.

SYNONYMS

ārṣṭi-ṣeṇena—Ārṣṭiṣeṇa, the chief personality of Kimpuruṣa-varṣa; *saha*—with; *gandharvaiḥ*—by a company of Gandharvas; *anugīyamānām*—being chanted; *parama-kalyāṇīm*—most auspicious; *bhartṛ-bhagavat-kathām*—the glories of his master, who is also the Supreme Personality of Godhead; *samupaśṛṇoti*—he hears with great attention; *svayam ca*—and personally; *idam*—this; *gāyati*—chants.

TRANSLATION

A host of Gandharvas is always engaged in chanting the glories of Lord Rāmacandra. That chanting is always extremely auspicious. Hanumānjī and

Arṣṭiṣeṇa, the chief person in Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following *mantra*s.

Commentary by Śrīdhara Svāmi

भर्ता चासौ भगवांश्च तस्य कथाम् ॥

He is the master also in addition to being God.

Commentary by Vīrarāghava

भगवतो भर्तुः श्रीराम्स्य कथां गन्धवैरूप समीपे गीयमानां आर्ष्टिषेणेन किंपुरूषवर्षस्य पुरूषश्रेष्ठेन सहा सम्यगुपश्रृणोति स्वयमिदं वक्ष्यमाणमुपांशु गायति जपति ॥

Arshtishena is one among the best sages living in Kimpuruṣa. Hanumān listens to descriptions of Rāma with Arshishena and others, and chants the following *mantra*:

Commentary by Vijayadhvaja Tīrtha

भगवत्कथामित्युक्तेः कस्यचित्पूज्यस्य कथामिति तद्व्यावृत्त्यर्थ भर्त्रिति भर्ता सन् भ्रियमाणो बिभर्ति इति श्रुतिरपि सङ्गृहितानेनेति ज्ञातव्यम् ॥

Bhagavata-katha does not mean the story of some venerable one. It is the discussion of the bearer of the universe (Bhartr), as is enjoined in the *Vedas*.

Commentary by Jīva Gosvāmi

भृर्भगवत्कथामिति भर्तृत्वादिमननविशेषेण सुखवैशिष्टयं दर्शितम ॥

"By remembering that He is our master, there will be much happiness." This is why the word *bhartr* is used.

Commentary by Śrī Vaṁśīdhara

आर्ष्टिषेण ऋषिविशेषो भारते प्रसिद्धः भर्तृ-भगवत्कथामित्यनेन नारदादिरिव नावतारान्तरकथायामनुरज्यतीति द्योतितम् ॥

Arshtishena is the name of a sage whose story is famous in the *Bhārata* (*Mahābhārata*). Unlike Nārada and others who are interested in the stories of other incarnations, Hanumān is interested only in descriptions of Rāma.

Commentary by Śukadeva

आर्ष्टिषेणो गन्धर्वमख्यस्तेन राजर्षिप्यार्ष्टिषेणस्तस्यां दिशि महाभारते प्रस्द्धिस्तेन सह वा भर्ता चासौ भगवांश्च तत्कथाम् ॥

Arshtishena refers to a chief of the Gandharvas or there is another king-sage of the same name mentioned in *Mahābhārata*.

Commentary by Śrī Giridhara Lāla

तस्योपासनप्रकारमाह -आर्ष्टिषेणेति गन्धवैरनुगीयमानां परमकल्याणीं प्रार्थनां विनैव श्रोतृवक्तृणां

सर्वपुरूषार्थहेतुभूतां मनोहरां भर्तृभगवत्कथां भर्ता चासौ भगवांश्च यस्स्य कथामार्ष्टिषेणनामकेन किम्पुरूषमुख्येन सह सम्यक् सावधानतया उपशृणोति स्वयं चेदं मन्त्रादिकं गायति ॥

The mode of his worship is described. He listens to the story of his master Rāma along with Arshtishena, a chief of the Gandharvas. He also chants the following *mantra*:

Commentary by Śrī Bhagavatprasādācārya

आर्ष्टिषेणेनेति आर्ष्टिषेणः किंपुरूषवर्षस्थः श्रेष्ठा जनस्तेन, आर्ष्टिषेणो मुनिरित्यन्ये आर्ष्टिषेणो जाम्बवानित्यपरे सह गन्धर्वैः, अनुगीयमानां परमकल्याणीं भर्त्ता चासौ भगवांश्च तस्य कथा तां समुशृणोति स्वयं च इदं वक्ष्यमाणम् उपोपांशू गायति जपति ॥

Arshtishana is a famous person living in Kimpuruṣa. Some say he is a sage—others say he is a Gandharva. Along with other people in Kimpuruṣa, he worships Rāma.

Commentary of Yādavārya

He is the master and God. His story.

TEXT 3

ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षि-तात्मन उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम इति ॥ ३ ॥

oṁ namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya
nama upaśikṣitātmana upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya
namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama iti.

SYNONYMS

om—O my Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *uttama-ślokāya*—who is always worshiped with selected verses; *namaḥ*—my respectful obeisances; *ārya-lakṣaṇa-śīla-vratāya*—who possesses all the good qualities of advanced personalities; *namaḥ*—my respectful obeisances; *upaśikṣita-ātmane*—unto You whose senses are under control; *upāsita-lokāya*—who is always remembered and worshiped by all the different classes of living entities; *namaḥ*—my respectful obeisances; *sādhu-vāda-nikaṣaṇāya*—to the Lord, who is like a stone for examining all the good qualities of a sādhu; *namaḥ*—my respectful obeisances; *brahmaṇya-devāya*—who is worshiped by the most qualified *brāhmaṇas*; *mahā-puruṣāya*—unto the Supreme Lord, who is worshiped by the puruṣa-sūkta because of being the cause of this material creation; *mahā-rājāya*—unto the supreme king, or the king of all kings; *namaḥ*—my respectful obeisances; *iti*—thus.

TRANSLATION

Let me please Your Lordship by chanting the bīja-mantra oṁkāra. I wish to offer my respectful obeisances unto the Personality of Godhead, who is the best among the most highly elevated personalities. Your Lordship is the reservoir of all the good qualities of Āryans, people who are advanced. Your character and behavior are always consistent, and You always control Your senses and mind. Acting just like an ordinary human being, You exhibit exemplary character to teach others how to behave. There is a touchstone that can be used to examine the quality of gold, but You are like a touchstone that can verify all good qualities. You are worshiped by brāhmaṇas who are the foremost of all devotees. You, the Supreme Person, are the King of kings, and therefore I offer my respectful obeisances unto You.

Commentary by Śrīdhara Svāmi

आर्याणि लक्षणानि शीलं व्रतं च यस्मिन् उपशिक्षितात्मने संयतचित्ताय उपासितोऽनुसृतो लोको येन साधुवादः साधुत्वप्रसिध्दिस्तस्य निकषणाय निकषाश्मवन्निर्धारस्थानाय परमसीम्न इत्यर्थः ॥

He who is endowed with noble signs, character and vows: *upashikshitatmane* = to him whose mind is controlled. He has followed the etiquette of the world. *Sadhuvada* means, fame as a noble person. He is the touchstone [a stone which transforms objects it touches] which determines another's fame as a noble person. Actually, He is the ultimate limit of goodness.

Commentary by Vīrarāghava

ॐ भगवच्छब्दार्थौ पूर्ववत् उत्तमैर्ब्रम्हादिभिः श्लोक्यते स्तूयते, उत्तमः निरतिशयः श्लोकः यशो यस्येति वा तस्मै आर्याणां लक्षणानि व्रतानि च शीलानि यस्मिन् उपशिक्षितः संयतः आत्मा चितं येन, उपाश्रितः लोको येन साधुवादः साधुत्वसिद्धः तस्य निकषणाय निकषाश्मवन्निर्द्धारणस्थानाय ब्रम्हाणि कुले साधुः ब्रम्हण्यः, तत्र साधुरिति यत्प्रत्ङ्गः ये चाभावकर्मणोः इति प्रकृतिभावान्न टिलोपः अप्यहं जीवितं जह्यां त्वां वा सीते ! सलक्ष्मणाम् तु प्रतिज्ञां संश्रुत्य ब्रम्हणभ्यो विशेषतः ॥ इत्युक्ऱरीत्या ब्रम्हणसंरक्षणबद्धैकदीक्षत्वमेवात्र ब्रम्हण्यत्वं स चासौ देवः स्वतेजसा दीप्यमाानः अस्पृष्टप्राकृतदोषस्तस्मै यद्वा ब्रम्ह वेद तत्र साधुः सम्यक् प्रतिपाद्यः स चासौ देवस्तस्मै महापुरूषाय पुंसूक्तप्रतिपाद्यजगत्कारणत्वोपयुक्तकल्यााणगुणविशिष्टाय परमपुरूषाय महाराजाय राजाधिराजः सर्वेषां विष्णुर्ब्रम्हमयो महान् ईश्वरं तं विजानीध्वं स पिता स प्रजापतिः ॥ इत्युक्तमहाराजाय नमःपदावृत्तिर्गुणभेदाभिप्राया ॥

The meaning of omkara (praṇava) is as narrated earlier. *Uttamshloka* means, "one who is praised by the great Brahmā and others." Or, it can also mean, "A person whose form has no limit." He has the noble signs and character of great people. His mind is controlled. He respects the world. He is a touchstone of all nobleness. He is always favorable to *brāhmaṇas*. He has

said, "Dear Sītā, I will discard My life, I may even discard you, but I will never go back on the words given to *brāhmaṇas*." "He shines by His own brightness" or, "His knowledge is produced only by the *Vedas*." He is the emperor extolled in the *Puruṣa-sūkta* [Vedic prayers from the Ṛg *mantra*] Our obeisances to Him.

Commentary by Vijayadhvaja Tīrtha

आर्यस्य हरेर्लक्षणं शीलं नित्यनिर्दोषत्वं सत्यजगत्सष्टृत्वादि व्रतं च यस्य स तथा तस्मै विश्वं सत्यं मघवानायुवोरिदापश्च न प्रमिनन्ति व्रतं वाम् इति श्रुतिः उपाश्रिता आत्मानो जीवाः यस्य स तथा तस्मै लोकानुग्रहायाङगीकृतविग्रहायेति वा उपासित उपासनायुक्तो लोको यमुद्दिश्य स तथा तस्मै साधुरयमिति वादस्य वचनस्य निकर्षणाय सम्यग्विाचारकाय यद्वा साधूनां वादस्य विवादस्य विरोधस्य निकर्षणाय परिहारकाय ॥

He is endowed with the features and actions of Arya Hari. He creates the universe. His feature and nature are free of blemish. *Upashritama* means, "He has been the support of all living entities," or it can also mean "for whose sake the living entities perform worship." He puts an end to disputes between good people. [Note from the translator: While all others have taken the reading as nikasha to mean "touchstone," Vijayadhvaja's reading is *nikarshana* meaning, "decider or a person who puts an end to something and hence the different interpretation."]

Commentary by Jīva Gosvāmi

नमो भगवते इति अत्र भगवत इत्यैश्वर्यमुत्तमश्लोकायेति माधुर्य्यञ्च दर्शितम् आर्यत्वं पूज्यत्वम्॥

The word *bhagavate* indicates His lordship (i.e., control of everything). The word *uttamshloka* signifies His sweetness.

Commentary by Viśvanātha Cakravartī

आर्याणि सर्वैः शिरोधार्याणि लक्षणानि चरणतलगतध्वजवज्रादीनि आजानुबाहुत्वादीनि च शीलानि धीरोदात्तदीनि व्रतानि धर्मनिष्ठत्वादीनि यस्य तस्मै उपशिक्षितात्मने गुरूब्राम्हणादिशिक्षाग्राहिणे उपासितलोकायेति-स्वस्य ब्रम्हाद्युपास्यत्वेऽपि मया स्वाचरणेन रजकपर्यन्ता अति लोकाः प्रसादनीया इति विचारवत्त्वाल्लोकानां तदुपासितत्वं साधुवादानां ब्रम्हण्यत्वसत्यसन्धत्वकृपालुत्वादीनां निकषणाय परमोत्कर्षप्रापकाय लोका हि साधुवादैरूत्कृष्यन्ते, रामं प्राप्य साधुवादा अप्युत्कृष्टा भवन्तीत्यर्थः यथा परमोत्कृष्टस्यापि कनकस्य निकषं प्राप्तस्यैवोत्कषो लोके प्रमाणीभवति तद्वदित्यर्थः ॥

Whose signs of the *dvaja* [flag] and *vajra* [thunderbolt] on the soles of the feet are respected by everyone. *Features* means long arms and other such things. *Sila* means the courageous disposition of a hero. *Vrata* means observing *dharma*. Although worshipped by Brahmā and other demigods, He was of the opinion that even a *dhobi* [washerman] should be pleased by Him. This is his

display of "current practice" (*lokachara*). He is the touchstone of good conduct.

Sadhuvada nikashana means virtues like truthfulness and kindness were embellished by Him. Just as shining gold shines even better after rubbing against a touchstone, so the virtues of others themselves become embellished by coming in contact with Rāma.

Commentary by Śrī Vaṁśīdhara

आर्य्याणि सर्वैः शिरोधार्य्याणि लक्षणानि चरणतलगतध्वजवज्रादीनि आजानुबाहुत्वादीनि च शीलानि धीरोदातादीनि व्रतानि धर्मनिष्ठत्वादीनि यस्य तस्मै उपशिक्षितात्मते गुरूब्राम्हाणादिशिक्षाग्रहिणे उपासितलोकाय स्वयं ब्रम्हाद्युपास्यत्वेपि मया स्वाचरणेन रजकपर्यन्ता अपि लोकाः प्रसादनीया इति विचारवत्त्वाल्लोकानां तदुपासितत्वं साधुवादानां ब्रम्हण्यत्वसत्यसंधत्वकृपालुत्वादीनां निकषणाय परमोत्कर्षप्रापकाय लोका हि साधुवादैरूत्कृष्यन्ते रामं प्राप्य साधुवादा अप्युत्कृष्टा भवन्तीत्यर्थः यथा परमोत्कृष्टस्यापि कनकस्य निकषं प्राप्तस्यैवोत्कषो लोके प्रमाणीभवति तद्वदित्यर्थः ॥

Aryani = respectable by everyone. *Lakshana* means the signs of the *dvaja* [flag] and *vajra* [thunderbolt] on the soles of the feet, etc. *Sila* means noble character. *Vrata* means, "*his addiction to dharma*." Rāma has all these. *Upashikshitatma* means, "He has been instructed by *brāhmaṇa* and teachers. Although worshipped by Brahmā and other demigods, He was of the opinion that even a *dhobi* [washerman] should be pleased by Him. This is his display of "current practice" (*lokachara*). He is the touchstone of good conduct. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Śukadeva

आर्याणि उत्तमानि लक्षणानि शीलं व्रतश्च यस्मिन् तस्मै उपशिक्षितात्मनां सदनुशिष्टानामात्मोपास्यस्तस्मै उपासितः धर्मशिक्षार्थमनुसृतो लोको येन तस्मै साधुवादस्य साधुत्वप्रसिध्दिर्निकषणाय परीक्षास्थानाय धर्मधुरन्धरशिरोभुषणायेत्यर्थः ॥

His signs, character and vows are all noble. *Upashikshitama* means, "He is to be worshipped by well educated souls." *Upasitaloka* means, "for the sake of teaching *dharma*, He followed the ways of the world." *Sadhuvadanikashana* means, "He is the crest jewel among dharmic people [those who abide by Vedic principles]."

Commentary by Śrī Giridhara Lāla

मन्त्रमाह - ओं नम इति भगवते महाराजाय नम इत्यन्वयः कथं तस्य भगवत्त्वं महाराजत्वं वेत्यपेक्षायां तदुभयमुपपादयति विशेषणैः उत्तमाः श्रेष्ठाः मनोहराः श्लोकाः कवीनां पद्यानि यस्मिन् स तथा तस्मै यद्वा -उत्तमसः तमसोऽज्ञानस्य निवर्तकाः श्लोका यशांसि यस्य तस्मै आर्याणि श्रेष्ठानां लक्षणानि शीलं सुस्वभावः व्रतमाचारश्च यस्मिन् स तथा तस्मा इत्युमश्श्लोकत्वे हेतुरूक्तः उपशिक्षितो विषयेभ्यो व्यावर्तितो वशीकृत आत्माऽन्तःकारणं येन तस्मै अत एव उपासितोऽनुसृतो लोकैर्यः स तथा तस्मै यद्वा नैवं प्रतीयते शोकविलापादिदर्शनादित्याशङकयाह -उपासितोऽनुसृतो

लोको येन तस्मै शोकविलापादि तु लोकानुकरणमात्रं न वास्तवमिति भावः साधुवादनिकषणाय साधुवादो लोके साधुत्वप्रसिध्दिस्तस्य निकषणाय स्वर्णसाधुत्वनिर्धारणार्थनिकषाश्मवन्निर्धारणस्थानाय यथा निकषं प्राप्तस्यैव कनकस्य लोके साधुत्वप्रसिद्धस्तथा श्रीरामं प्राप्तानां सत्यस्ङकल्पादिगुणानामपि साधुत्वप्रसिद्धरित्यर्थः ब्रम्हण्यदेवाय ब्रम्हण्यः लोकस्ङग्रहार्थ ब्रम्हणभक्तः देवः वस्तुतस्तु परमेश्वर एव स चासौ स तस्मै यद्वा ब्रम्हाण्यो ब्रम्हनिष्ठः गुणाध्यासरहितो देवस्तथापि क्रीडापरः स चासौ स च तस्मै सर्वत्र हेतुः - महापुरूषायेति, पुरूषोत्तमायेत्यर्थः यद्यपि जनापवादभीतिशोकविलापादिमोहलीलाबहुत्ववतः श्रीरामस्य सत्त्वप्रधानरजोगुणत्वं अवसीयते, तथाप्ययोगोलके वह्नेः सङ्क्रमणमिव अधिष्ठानभूते गुणे सच्चिदानंदस्य भगवतः सङ्क्रमणमेवावतारत्वम् तथा च गुणाभिभूतस्य स्वतन्त्रस्य सर्वदा स्वरूपानन्दानुभवतोऽनेकविधलीलां कुर्वतोऽपि भगवत्त्वे न शङकालेश इति भावः इति शब्दो मन्त्रसमाप्तिद्योतकः ॥

"Obeisances to God, the emperor," is the construction of the sentence. His being God as well as an emperor are justified by the epithets used here. *Uttamshloka* means who is glorified by excellent prayers. It may also mean whose fame removes ignorance. *Aryalakshanasheelavrata* means, "He who is endowed with the signs, character and vows, etc. of noble persons." *Upashikshitatma* means one whose mind is withdrawn from the objects of senses or one who is emulated by others. A second meaning is, "His grief and lamentation are present because He followed the ways of the world." A third meaning of the same word is, "His grief and lamentations are not actual."

Sadhuvadanikashana means He is the touchstone [a stone which transforms objects it touches] which determines another's fame as a noble person. Virtues come to Him and are embellished themselves. *Brahmanyadeva* means, "He is fond of *brāhmaṇa* and is dear to them" or *brahmanya* means, "established in Brahman i.e., free from the material modes of nature." *Deva* means *līlā* [pastime], which is His nature. The word Mahapuruṣa indicates all these qualities.

He is the Purushottama. By displaying grief and lamentation, Rāma appears to be composed of *rajo guṇa* [the mode of passion] mixed with *sattva guṇa* [the mode of goodness], however an incarnation of God enters into the modes of nature as fire into an iron ball. Although He appears to be affected by material nature, His bliss, pastimes and Godhood are unaffected.

Commentary By Śrī Bhagavatprasādācārya

ॐ नम इति ओमिति पूर्ववत् उत्तमैर्ब्रम्हादिभिः श्लोक्यते स्तूयते इत्युत्तमश्लोकस्तस्मै, उत्तमो निरतिशयः श्लोको यशोयस्येति वा तस्मै नमः आर्याणि अर्याणां वा लक्षणानि शीलानि व्रतानि च यस्मिंतस्मै,भगवते नमः उपशिक्षितः संयतः आत्मा चित्तं यस्य तस्मै नमः उपासित उपाश्रितो लोको येन तस्मै, नमः साधुवादः साधुत्वप्रसिद्धिस्तस्य निराकर्षणः निकषाश्मवन्निर्द्धारस्थानं तस्मै, ब्रम्हाणि ब्राम्हणकुले साधुब्रम्हण्यः स चासौ देवश्च तमै नमः महापुरूषाय परमपुरूषाय, महाराजो राजाधिराज्स्तस्मै नमः नमःपदवृत्तिर्गुणभेदाभिप्राया इति मन्त्रः ॥

The repetition of the word "namah" is intended to offer obeisances for every virtue present in Him.

Commentary of Yādavārya

Ārya-lakṣaṇa-śīla-vratāya means "He who is endowed with the signs, character and vows, etc. of noble persons." *Upashritaloka* means the *loka* [world] has taken refuge in Him. *Upasitaloka* means the world (*loka*) performs worship for His sake. He is the touchstone of sadhuvada—the very limit of noble behavior.

TEXT 4

यत्तद्विशुद्धानुभवमात्रमेकं
स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं
ह्यनामरूपं निरहं प्रपद्ये ॥ ४ ॥

yat tad viśuddhānubhava-mātram ekaṁ
sva-tejasā dhvasta-guṇa-vyavastham
pratyak praśāntaṁ sudhiyopalambhanaṁ
hy anāma-rūpaṁ nirahaṁ prapadye

SYNONYMS

yat—which; *tat*—to that supreme truth; *viśuddha*—transcendentally pure, without contamination by material nature; *anubhava*—experience; *mātram*—that sac-cid-ānanda transcendental body; *ekam*—the one; *sva-tejasā*—by His own spiritual potency; *dhvasta*—vanquished; *guṇa-vyavastham*—the influence of the modes of material nature; *pratyak*—transcendental, not to be seen with material eyes; *praśāntam*—undisturbed by material agitation; *sudhiyā*—by Kṛṣṇa consciousness, or purified consciousness, uncontaminated by material desires, fruitive activities and speculative philosophy; *upalambhanam*—who can be achieved; *hi*—indeed; *anāma-rūpam*—without a material name and form; *niraham*—without a material ego; *prapadye*—let me offer my respectful obeisances.

TRANSLATION

The Lord, whose pure form [sac-cid-ānanda-vigraha] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedānta He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Kṛṣṇa consciousness, can one perceive the

transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Rāmacandra, and let us offer our respectful obeisances unto those transcendental lotus feet.

Commentary by Śrīdhara Svāmi

श्रीरामं परमार्थरूपेण प्रणमति यदेकं वेदान्तेंषु प्रसिध्दं तत्वं तत्प्रपद्ये तत्कथंभूतम् ? विशुध्दश्चासावनुभश्च स एव मात्रा स्वरूपं यस्य विशुध्दत्वे हेतुः प्रशान्तम् तत्रापि हेतुः स्वतेजसा स्वरूपप्रकाशेन ध्वस्ता गुणांना विविधा जाग्रदाद्यवस्था यस्मिन् अनुभवमात्रत्वे हेतुः प्रत्येक दृश्यादन्यत् तत्कुतः अनामरूपम् ननु वस्तुत एवंभूतस्यापि जीवस्योक्तसर्वविपर्ययो दृश्यते तत्राह निरहं अहंकाराभावान्न तथा वैपरीत्यमित्यर्थः ननु श्रीरामस्य स्वरूपं नैवं तत्पीयते तत्राह सुधिया पुंसा उपलभ्यत इत्युपलम्भनम् शुध्दचित्तेन ब्रम्हत्वेनैवोपलभ्यत इत्यर्थः ॥

Rāma is saluted in His absolute form. "I take refuge in the single principle propounded in the *Vedas*." How is He? He is of the nature of pure knowledge. The reason for His purity is the tranquility. The reason for that is that He has vanquished the various states of *guṇas* [qualities] like wakefulness, dreaming and sleep. He is only knowledge because He is beyond that which is known because He is devoid of any mundane name or form. Actually He is the *jīva* [individual soul] Himself, but He is different from the *jīvas* because He has no *ahamkara* [false ego].

If it be objected that Śrī Rāma does not appear to have the nature stated, the reply is, only wise men know him correctly, not all.

Commentary by Vīrarāghava

प्रकृतिपुरूषविलक्षणपरमात्मस्वरूपं विशोध्य तच्छ्रीरामरूपेणावस्थितं नमस्करोति यदिति विशुद्धं रागाद्यकलुषितं तदनुभवैकमात्रं ज्ञानैकस्वरूपं मात्रचा कचिदप्यजडस्वरूपत्वं विवक्षितं विशुद्धानुभवैकमात्रमनेन स्वरूपं निर्दिश्यते स्वतेजसा स्वप्रकाशेन नित्यासङ्कुचितानन्दस्वरूपविषयधर्मभूतज्ञानेन ध्वस्ता नित्यं निरस्ता गुणा रजआदयः तत्कृतास्तिस्त्र उत्पत्तिस्थितिमरणभूता अवस्था यस्य स्वतेजसा ध्वस्तगुणव्यवस्थमित्यनेन प्रकृतिसंसृष्टचेतनव्यावृत्तिः, स ह्यध्वस्तगुणव्यवस्थः प्रशान्तमशनायापिपासाशोकमोहजरामृत्युरूपोर्मिषङगुणरहितानन्दस्वरूपम् यद्वा विशुद्धशब्देनैन्द्रियकानुभवव्यावृत्तिः प्रशान्तशब्देन नित्यं रागाद्यकलुषितत्वमुच्यतेऽनेन मुक्तचेतनव्यावृत्तिः स हि बद्धावस्थायां रागादिभिः कलुषितः प्रत्यक् स्वस्मै भासमानमनेन पराचोऽचेतनस्य व्यावृत्तिः, न ह्यचेतनं स्वस्मै अवभासते किन्तु परस्मै एव सुधिया सम्यग्ज्ञानेनोपलम्भनमुपलभ्यते इत्युपलम्भनम् दृश्यते त्वग्र्ग्र्य बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः हृदा मनीषा मनसाभिक्लृप्तः इति श्रुत्युक्तयोगपरिशुद्धबुद्धयोपलभ्यमानमित्यर्थः अननैव तत्कारणत्वमप्युपलक्षितम् कश्च ध्येयः कारणं तु ध्येयम् इति ध्येयत्वकारणत्वयोरेकनिष्ठत्वश्रवणात् यदि कारणं तर्हि कारणत्वस्य भाव्यवस्थाविशेषवतः प्रागवस्थायोगित्वरूपात्वाद्देचादिनारूपाश्रयत्वं स्यात्ततश्व सत्यं ज्ञानमनन्तं निष्क्रियं निष्कलम् इत्यादिनिर्विकारित्वश्रवणविरोधस्तत्राह अनामरूपमिति न विद्येते स्वमात्रनिष्ठे देवादिनामरूपे यस्य प्रकृतिपुरूषविशिष्टस्यैव कारणत्वाद्देवादिनामरूपयोः स्वविशेषणीभूतप्रकृतिपुरूषगतत्वात्तद्द्वारा सनामरूपत्वेऽपि

साक्षादनामरूपमित्यर्थः, एवम्भूतं यद्वेदान्तेषु प्रसिद्धं तत्परब्रम्हस्वरूपं नरहरिं पुरूषोत्तममिति यावत् एवं च द्वाविमौ पुरूषौ लोके इत्यारभ्य उत्तमः पुरूषस्त्वन्यः परमात्मेत्युदाहृतः इति भगवद्गीतोक्तनित्यमुक्तबद्धत्रिविधचेतनव्यावृत्तस्वक्पं विवक्षितं तत्र हि कूटस्थशब्देन मुक्तो नित्यसिद्धश्च चेतन उच्यते, उभयोरपि प्राकृतविकारराहित्येनाक्षरकूटस्थशब्दवाच्यत्वात् यद्यपि प्रशान्तशब्देन मुक्तव्यावृत्तिस्तस्थापि नित्यसिद्धव्यावृत्तये नृहरिमित्युक्तं निरहमिति पाठे त्वनामरूपत्वे निरहं हेतुः अहमर्थान्निर्गतः अहंशब्देनाहङकारः प्रकृतिपरिणामविशेषः जीवश्चोच्यते आत्मनोऽप्यह- मर्थत्वात्ततश्च निरहं प्रकृतिपुरूषगतविकारातीतं हि यतस्तस्मादनामरूपमिति योजना बोध्या एवंभूतं प्रपद्ये उपायोपेयभावेनाध्यवस्यामीत्यर्थः ॥

Stating that He is different from *prakṛti* (matter) and *puruṣa* (the enjoyer, i.e. the living entity), he offers his obeisances to this Rāma form of the Lord. Rāma is free from desires. He is of the nature of knowledge. He is not mixed with matter. By His *dharmabhutajñāna* [a technical term of Rāmanuja philosophy—*Note from the translator*] which is non-different from Him, He is free of desires, hatred and origin, etc. By this epithet, it is implied that He is different from the *jīva* [living entity], who is bound by *prakṛti* [material nature] and its attendants. The *jīva* is not free from the material qualities (*guṇas*)—for he is subjected to hunger and thirst. Rāma is different from the liberated souls also because they were once bound by *prakṛti* [matter], but He was never bound. The word *visuddha* implies that although He is of the nature of knowledge, that knowledge is not received by the senses. He is the cause of the universe and because he has no material name or form, He does not become transformed like clay. Although He is identified by names and forms of those that reside in Him, He, Himself has no name or form. Such is the nature of Parabrahma Narahari who is praised in the Upanishads. The word *prashantha* signifies difference from liberated souls. But the word Nrhari is used to signify the difference from those who are always liberated. There is another reading for Nrhari. It is Niraham which means He is different from the *jīva* [living entity], who is stuck in ahamkara, a product of the material energy (*prakṛti*). *ātmā* is also called aham [the conception of I-ness] but here it is not *ātmā* . It is God who is devoid of the transformations of *prakṛti* and *puruṣa* and that is why he is Niraham. It should be interpreted in this way. I take refuge in Him.

Commentary by Vijayadhvaja Tīrtha

अहं तं त्वां शरणं प्रपद्य इत्यन्वयः यत्तत्तव स्वरूपं विश्अुद्धानुभवमात्रं प्रकृतिप्रकृतवैकृतसम्बन्धरहितज्ञानात्मकेन्द्रियादिमत्स्वतेजसा स्वरूपसामर्थ्येन ध्वस्ताा निरस्ता गुणाः सत्त्वादयश्च तिस्त्रो जागदाद्यवस्थाश्च येन स तथा तं ध्वस्ता गुणनिम्त्तिाः तिस्त्रोऽवस्थायेन स तथा तं वा प्रत्यग् जीवाभिमुखावस्थितं प्रशान्तं प्रकृष्टसुखपूर्ण प्रसन्नकारं वा सुधिया शोभनबुद्धयोपलभ्यत इति सुधियोपलम्भनं प्रत्यक्षपदार्थवत् प्रत्यक्षप्रमाणेन नोपलभ्यते प्राकृतनामरूपरहितत्वादित्याह अनामरूपमिति अत एव निरहमहङकारशून्यम् ॥

The main point of the sentence is "I take refuge in You." "You are the nature of pure knowledge." This means that He is endowed with sensory organs which are also of the nature of knowledge and which are not mixed with *prakṛti* or its products. By Your own might You have vanquished the three *guṇas—sattva* and others, or the three states of waking, dream and sleep. Pratyak stationed facing the *jīva*. Prashanta means full of joy. Sudhiyopalambhana means he is cognized by a good intellect. He is different from all other objects in the world and so he is Anamarupa. That is why he has no ego.

Commentary by Viśvanātha Cakravartī

संशेरतां नाम,अहन्तु तु साक्षादिमं परब्रम्हरूपमेवानुभवामीत्याह यदिति विशुध्दो मायासम्बन्धशून्यो योऽनुभवस्तन्मात्रमेकं केवलं यत्तदेवेमं प्रपद्ये ननु शुद्धजीवोऽप्येवं भवति तत्राह स्वतेजसा स्वरूपशक्त्या दूरीभूता गुणव्यवस्थानरूपा मायाशक्तिर्यस्मात्तत् अत एव प्रत्यक् दृश्यादन्यत् न चक्षुषा पश्यति रूपमस्य, यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् इति श्रुतेः यतः प्रशान्तं सर्वोपद्रवरहितम् ननु श्रीरामस्यरूपं नैवं प्रतीयते तत्राह सुधीयेव पुसां उपलभ्यत इत्युपलम्भनं यतो नामरूपाम् एतास्तिस्त्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणिति प्रसिद्धप्राकृतनामरूपरहितम् श्रुतो तिस्त्र इति तेजोवारिमृदः निर्निश्चयेनाहं प्रपद्ये यद्वा अहङकाररहितं यथा स्यात्तथा तत्प्रपत्तिरपि कृपया तेनैव कारितेति बुद्धयत्यर्थः ॥

Some people do not believe that Rāma is Parabrahma as he does not bear the *śaṅkha* and *chakra* and does not have Garuḍa as his vehicle. Let them have their doubts—but I for one, regard Him as *parabrahma*. He says, "I take refuge in Him who is free from the influence of *māyā*." The objection may be raised that the living entity (*jīva*) is also like this in his pure form, so why take refuge in Rāma only?" The objection is answered: "By his own power, Rāma has repelled the power of *māyā*. That is why He is imperceptible, but for those endowed with good intellect, He appears as described above." It may also be interpreted as, "I take refuge in Him, shedding my false ego.".

Commentary by Śrī Vaṁśīdhara

ननु शंखचक्रादिमत्वगरूडवाहनाद्यैश्वर्य्यानाविष्कारादवतारस्यास्य ब्रम्हत्वे केचित्संशेरते तत्र ये संशेरते ते संशेरतां नाम,अहं तु साक्षादिमं परब्रम्हरूपमेवानुभवामीत्याह -यदिति विशुध्दो मायासम्बन्धशून्यो योऽनुभवस्तन्मात्रम् अन्यत् न चक्षुषा पश्यति रूपमस्य,यमेवैष वृणुते तेन लभ्यस्तस्यैवात्मा विवृणुते तनुं स्वाम् इति श्रुतेः तत्कुतः अनामरूपं यतः एतास्तिस्त्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि इति प्रसिध्दप्राकृतनामरूपरहितं तत्र हेतुर्निरहमिति आत्मशब्देनास्यां श्रुतौ परमात्मनो जीवाख्यशक्तिरूपोंश उच्यतेऽनेनेति पृथङ्निर्देशात् तद्रूपेण च प्रवेशो नाम देवताशब्दवाच्यतेजोवारिमृल्लक्षणोपाध्यभिनिवेशः स च तस्य जीवस्य तत्राध्यासादेव भवति ततोन्तर्यामिरूपेण स्वयं तत्र स्थितस्यापि तदध्यासाभावादुपाधिकृतनामरूपराहित्यं युक्तमेवेत्यर्थः सर्वथाहंकारराहित्ये सति व्याकरवाणीति प्रयोगानर्हत्वादिति भावः अत्राक्षिपति -नन्विति इत्यर्थ इति चित्तशुध्दिं विना दृश्यते त्वग्रयया बुध्दया इति श्रुतेस्तत्साक्षात्कारो न भवतीति भावः ॥

Let those who doubt Rāma is not Parabrahma because He does not wield the *śaṅkha* and *Chakra*, continue to have their doubt. But I for one, worship Rāma as *parabrahma*, as I perceive Him like that. Devoid of any relation with *māyā*, He is of the nature of knowledge. This is because He is Anamarupa bereft of popular name and form. He cannot be perceived without the purity of mind.

Commentary by Śukadeva

उक्तगुणगणनिधिं वेदान्तैकवेद्यं श्रीरामाख्यं ब्रम्हैव मुमुक्षुध्येयमित्याह यदिति यदेकं निःसमानातिशयं वस्तु तत्प्रपद्ये कीदृशं विशुद्धानां ध्यातॄणामनुभवो ययोस्ते मात्रे नामरूपे यस्य तत् अप्राकृतनामरूपामित्यर्थः,स्वतेजसा ध्वस्ता हेयाः गुणाः रागादयः विविधा अवस्था च यस्मात्तत् प्रत्यग् जीवः शान्तः यस्मात् स्मरणीयात्तत् सुधिया उपलभ्यते इत्युपलम्भनम् अनामरूपं प्राकृतनामरूपशून्यम् अहमेवंभूतोऽस्मीत्यभिमानशून्यम् ॥

Śrī Rāma is saluted in His absolute form. “I take refuge in the single principle propounded in the *Vedas*.” *Eka* means having no equal or superior. He is endowed with name and form, which give pure knowledge to the suppliants. He is free from desire and other such blemishes by His own power. He gives peace to the *jīvas* and is perceived by people with noble intellect. He is devoid of physical form and name. *Niraham* means not becoming proud due to possessing extraordinary qualities.

Commentary by Śrī Giridhara Lāla

स्तोत्रमाह पञ्चभिः, तत्र परमार्थरूपेण श्रीरामं प्रणमति - यदिति यदेकमद्वितीयं तत्त्वं वेदान्तेषु प्रसिद्धं तदहं प्रपद्ये शरणं व्रजामीत्यन्वयः तत्कथम्भूतमित्यपेक्षायामाह -विशुद्धेति, विशुद्धश्चासावनुभवश्च स एव मात्रा स्वरूपं तस्य तत् अत्र विशुद्धपदं विषयानुभवव्यावृत्त्यर्थम् विशुद्धत्वे हेतुमाह - प्रशान्तमिति, कामरागादिविकारशून्यमित्यर्थः तत्रापि हेतुमाह - स्वतेजसेति,स्वतेजसा स्वरूपप्रकाशेनैव ध्वस्ता दूरतो निरस्ता गुणानां विविधा जाग्रदाद्यावस्था यस्मितत् जाग्रदाद्यावस्था वतो हि रागादिविकारप्रसिद्धेः, इदं तु तद्रहितमिति न तथेति भावः ननु जाग्रदाद्यवस्थाराहित्यमपि तस्य कुत इत्यपेक्षायामाह -निरहमिति, जाग्रदाद्यवस्थानम् अन्तःकरणाध्यासलक्षणाहङ्कारपूर्वकत्वात्,अहङ्कारशून्यस्य ताः कथं स्युरित्यर्थः तदेव कुतस्तत्राह - प्रत्यगिति,सर्वान्तरत्वेन अन्तःकरणासाक्षिमात्रमित्यर्थः तत्रापि हेतुमाह - हीति, हि यस्मान्नामरूपात्मकात् प्रपञ्चाद्भिन्नमित्यर्थः ननु श्रीरामास्य रूपं तु नैवं प्रतीयते इत्याशङ्कयाह - सुधियेति, सुष्ठु जन्मान्तरसहस्त्रेषु योगध्यानादिभिः शोधिता धीः बुद्धिर्यस्य तेनोपलभ्यते इति तथा तदेवम्भूतोपलम्भसाधनभूतस्य यद्दश्यते त्वग्रयया बुद्धया यमनुसैवानुद्रष्टव्यः इत्यादिप्रमणसिद्धस्य बुद्धिशुद्धत्वस्याभावात् कथमेवमुपलभ्येत ? शुद्वचित्तोन त्वेवमुपलभ्यत एवेति भावः ॥

The prayer is given in five verses. Rāma is saluted in His absolute form. “I take refuge in the single principle propounded in the *Vedas*.” He is of the nature of pure knowledge.

The word vishuddha differentiates this knowledge from the one rising from the senses. Prashanta means free from lust and other desires. The reason is that He has driven away the *guṇas* by His own power. This means that a

person who experiences the three states of wakefulness, dream and sleep (which are an outcome of the modes of material nature) is subjected to desires. Where there are no material qualities, there can be no desire. Why does He not have the waking state? The answer is given by the word niraham—He is unaffected by ahamkara, which causes the three states. This is explained by the word *pratyag*—He is the inner-dweller. He perceives the hearts of the living entities (antaḥ-karaṇa) but does not impose Himself upon them. But if it be objected that Śrī Rāma does not appear like this, the word *sudhiyopalamtham* gives the reply: "He may not be known like this to ordinary people—rather only to those with good intellect."

Commentary by Śrī Bhagavatprasādācārya

प्रकृतिपुरूषविलक्षणपरमात्मस्वरूपं विशोध्य तच्छ्रीरामरूपेणावस्थितं नमस्करोति यदिति हे राम, यत् तव स्वरूपमिति शेषः विशुद्धानुभवमात्रं प्रकृतिसंबन्धरहितज्ञानात्मकेन्द्रियादिमत् स्वतेजसा स्वस्वरूपसामर्थ्येन ध्वस्ता निरस्तााः गुणाः सत्त्वादयः ञ्यवस्था जग्रदाद्यास्तिस्रोऽवस्थाश्च येन तथाभूतं, प्रत्यक् स्वाश्रितजीवाभिमुखमवस्थितं, प्रशान्तं प्रसन्नाकारं सुधिया शोभनधीमता उपलभ्यते इति सुधियोपलम्भनं, अनामरूपं प्राकृतनामरूपवर्जितं निरहमहंकृतिशून्यं अत एव, एकमद्वितीयं तत् प्रपद्ये हि ॥

Rāma is different from *prakṛti* and *puruṣa*. Having stated this by the words of the above *mantra*, he offers his obeisances to Rāma. *Vishuddhanubhavamatram* means endowed with senses, which are not produced by material nature (*prakṛti*); He has driven away the three material modes of nature and the three states of wakefulness, dream and sleep by His own power. *Pratyak* means stationed facing the *jīva*. He is Anamarupa, devoid of *prakṛti*k color and name (or form and name). Niraham means free from ego. Eva means unparalleled. I take refuge in Him.

Commentary of Yādavārya

In the *mantra* it is said that Rāma is known by the word "bhagavate." That is clarified here. "I take refuge in Parabrahma which is one i.e., devoid of duality. "How is he? He is of the nature of pure knowledge. Kevala means His form is without any blemish. By His own power, He is transcendental to the three *guṇas* and the three states of sleep, etc. Pratyak means He is the inner -dweller of living entity prashanta means he is full of happiness. He is Anamarupa, because words cannot describe him in full and he has no material color. He is Niraham, has no false ego.

TEXT 5

मर्त्यावतारस्त्विह मर्त्यशिक्षणं
रक्षोवधायैव न केवलं विभोः ।

कुतोऽन्यथा स्याद्रमतः स्व आत्मनः
सीताकृतानि व्यसनानीश्वरस्य ॥ ५ ॥

martyāvatāras tv iha martya-śikṣaṇaṁ
rakṣo-vadhāyaiva na kevalaṁ vibhoḥ
kuto 'nyathā syād ramataḥ sva ātmanaḥ
sītā-kṛtāni vyasanānīśvarasya

SYNONYMS

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

TRANSLATION

It was ordained that Rāvaṇa, chief of the Rākṣasas, could not be killed by anyone but a man, and for this reason Lord Rāmacandra, the Supreme Personality of Godhead, appeared in the form of a human being. Lord Rāmacandra's mission, however, was not only to kill Rāvaṇa but also to teach mortal beings that material happiness centered around sex life or centered around one's wife is the cause of many miseries. He is the self-sufficient Supreme Personality of Godhead, and nothing is lamentable for Him. Therefore why else could He be subjected to tribulations by the kidnapping of mother Sītā?

Commentary by Śrīdhara Svāmi

कथं तर्हि दशरथपुत्रत्वं तत्राह विभोर्मर्त्यावतारस्तु रक्षसो रावणस्य वधाय तस्य मनुष्यादन्यतोऽवध्यत्वात् न केवलमेतावत्किं त्विह संसारे स्त्रीसंगादिकृतं दुःख दुर्वारमिती मर्त्यानां शिक्षणं च शिक्षार्थमपीत्यर्थः अन्यथा स्वे स्वरूपे रममाणस्य जगदात्मनः सीताविरहकृतानि व्यसनानीती कुतः स्यात् ॥

Then why was he born as Dasaratha's son? It is because Rāvaṇa could not be killed by any one other than a human being. Not merely that—He wanted to teach to the world that attachment to a woman brings only grief. Otherwise how can there be grief due to separation from Sītā for He who is immersed in His own bliss? [Note: this paragraph is repeated by Jīva Gosvāmī and Yādavārya]

Commentary by Vīrarāghava

नन्वस्तु परस्य ब्रम्हणोऽनामरूपत्वं श्रीरामस्य त्वनारूपात्वत्वमित्युयुक्तं तस्य मनुष्यनामरूपभाक्त्वात्तत्राह मर्त्येति विभोः परस्यैव ब्रम्हण इह लोके श्रीरामरूपेण मर्त्यावतारः मनुष्यावतारः अवतारो नामाजहत्स्वभावस्यैव रूपान्तरपरिग्रहः एवञ्च परब्रमहोहाजहत्स्वभावं मनुष्यसजातीयरूपं परिगृहितवदिति भावः किमवतारप्रयोजनं तत्राह मर्त्यशिक्षणं मर्त्यानां संसारदोषज्ञापनेन धर्मसंस्थापनं साधुपरित्राणं प्रयोजनमिति भावः ननु मर्त्यशिक्षणं नावतारप्रयोजनं किन्तु रावणादिरक्षोवध एवेत्यत्राह रक्षोवधायैव न केवलमिति विभोर्मर्त्यावतारो न केवलं रक्षोवधार्थमेवापि तु मर्त्यशिक्षणमेव तस्य प्रधानं प्रयोजनमित्यर्थः तथा चोक्तं भगवता परित्राणाय साधूनां विनाशाय च दुष्कृताम् धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ इति विनाशाय चेत्यत्र चशब्दोऽन्वाचयपरः भिक्षामट गामानयेतिवत् दुष्कृतविनाशमानुषङ्गिकं प्रयोजनमित्यर्थः धर्मो नाम चातुर्वर्ण्यचातुराश्रम्यव्यवस्थयावस्थित ईश्वराराधनरूपपञ्चमहायज्ञादिः तस्य संस्थापनं संसारदाोषज्ञापनेन शिक्षणं दुष्कृतविनाशनं तु सङ्कल्पमात्रेणाप्युपपद्यते, साधूनां शय्यासनाटनभोजनादिषु भगवता सह वर्तमानानां तं विना क्षणमात्रमपि कल्पसहस्रं मन्वानानां दर्शनस्पर्शनसंभाषणादिभिः परित्राणं सुखीकरणं धर्मसंस्थापनञ्च सङ्कल्पमात्रेणाप्युपपद्यत इति भावः यदुक्तं मर्त्यशिक्षणमेवावतार इति तदस्मिन्नेवावतारे निदर्शयति कुत इत्यादिना अन्यथावतारस्य मर्त्यशिक्षणार्थत्वाभावे ईश्वरस्य यईश्वरः सर्वभूतानां हृद्देशेऽर्ज्जुन ! तिष्ठति भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ इत्युक्तसर्वनियन्तुः दारापहर्तृरावणाद्यन्तरात्मतया दारापहरणादिकं कारायितुः स्वे स्वस्मिन्निरतिशयापरिच्छिन्नानन्दस्वरूपे आत्मनि रमतः उक्तविधस्वस्वरूपानुभवेन नित्यसन्तुष्टस्य विषयासक्तिरहितस्य सीताकृतानि सीताविश्लेषादिभिः कृतानि व्यसनानि दुःखानि कुतः कस्माद्धेतोः स्यात् प्रत्येकाभिप्रायं स्यादित्येकवचनम् कुतोऽन्यथा स्यू तम्र इति पाठस्तु सुगमः सर्वनियन्तुः सर्वान्तरात्मनः स्वानुभवसन्तुष्टस्य श्रीरामस्वरूपेणावस्थितस्य परब्रम्हणः सीताविश्लेषादिकृतव्यसनानुकरणं निरतिशयदुःखावहः संसार इति लोकस्य प्रदर्शयितुमेव अन्यथोक्तविधस्य तस्य सीताकृतव्यसनादि न घटत इति भावः ॥

How can Rāma be Anamarupa when He is endowed with the name and form of a human being? If a question be asked like this, the reply is given here: "Rāma is the incarnation of Nārāyaṇa in this world. Incarnation means taking another form without losing any aspect of His nature. So it is a form of His supreme blissful nature resembling a human being. The purpose of an incarnation is to instruct people, protect *dharma* [religious occupational duties] and deliverance of the pious. Why should we not say that the purpose is to kill Rāvaṇa? The reply is that the killing of Rāvaṇa is not the main purpose. It is said in Gītā, "Whenever and wherever there is a decline in religious practice, O descendant of Bhārata, and a predominant rise of irreligion—at that time I descend Myself." Teaching the people is illustrated in this incarnation also. If we do not accept this purpose, and hold that He came only for killing Rāvaṇa, it is incorrect because He is the *antaryāmī* [supersoul dwelling in the hearts of everyone] of even Rāvaṇa. How then could He allow Rāvaṇa to abduct His wife? This proves two things: first, that He does not have any grief because of separation from Sītā or anything else. He always enjoys His own bliss. If

separation would hamper His bliss, He would not have allowed Rāvaṇa to do this act. The second thing is that the grief that he displayed when separated from Sītā is not genuine—it is just a show intended to teach the people that over-attachment to women invariably brings grief. The *Vedas* propound that He is not attached to anything lest His blissful nature would be at stake.

Commentary by Vijayadhvaja Tīrtha

ननु श्रीरामस्य विशुद्धानुभवादिविशेषणानि कथं सङगच्छन्ते, सीतावियोगादिना दुःखाज्ञानदिप्रदर्शनादिति तत्राह मर्त्येति विभोर्व्याप्तस्य हरेर्मर्त्यावतारः मर्त्याकाररूपग्रहणं रक्षोवधायैव न केवलं तावन्मात्रं न भवति किन्तु मर्त्यशिक्षणं यमुद्दिश्य गुरोराज्ञाकरणं शरणागतपालनमभीष्ठदानमित्यादि मर्त्यैः कर्तव्यमिति एतत्कुतोऽनेन कृतमिति ज्ञायते इत्याशङकय दशरथज्ञाकरणवनाभियानसीताान्वेषणादिप्राप्तव्यसनशरणागतसुग्रीवाभीष्टकरणविभीषणराज्यदानादिभ्योऽवगभ्यत इत्याह कुत इति स्वे आत्मनि स्वस्वरूपे रमतो रममाणस्य भगवतः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि इति श्रुतेः ॥

How can Śrī Rāma be of the nature of pure knowledge and bliss when He is subjected to grief by separation of Sītā and thus goes in search of her? This doubt is cleared here: "It is not for the sake of killing Rāvaṇa only that this incarnation was taken—teaching human beings values such as obeying elders, not forsaking the loyal followers and those in distress. This he did by obeying Dasaratha, going to the forest, giving Vibhishana the kingdom of Lanka, and so on. How can there be grief due to separation from Sītā for He who is immersed in His own bliss?

Commentary by Jīva Gosvāmi

स्वरूपज्ञानमाह यत्तदिति यत्तत् प्रसिद्धं श्रीरामचन्द्रस्य दूर्वादलश्यामलं रूपम् अत्र प्रकाशैकलक्षणवस्तनः सूर्यादिज्योतिषः प्रकाशकत्वं शौक्ल्यादिमत्त्वमित्यादि धर्मवत् गुणरूपादिलक्षणतत्स्वरूपधर्मस्यापि तदात्मकत्वद्दृष्टया तन्मात्रत्वमुक्तं य एव धर्मस्वरूपशक्तिरिति भगवत्सन्दर्भादौ स्थापितम् अत एवैकमपि तस्याश्च शक्तेर्मायातिरिक्तत्वमाह स्वतेजसा ध्वस्तगुणव्यवस्थमिति स्वरूपशक्त्या दूरिभूता त्रैगुण्यात्मिका मायाशक्तिर्यस्मादतः प्रशान्तं स्वोंपद्रवरहितम् अनुभवमात्रत्वे हेतुः प्रत्यक् दृश्यादन्यत् न चक्षुषापश्यति रूपमस्य, यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् इति श्रुतेः तत् कुतः अनामरूपम् एतास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि इति प्रसिद्धप्राकृतनामरूपरहितं तत्र हेतुर्निरहमिति आत्मशब्देन हि श्रुतावस्यां परमात्मनो

जीवाख्यशक्तिरूपोंऽश उच्यते अनेनेति पृथग् निर्देशात् तद्रुपेण च प्रवेशो नाम देवताशब्दवाच्यतेजोवारिमृल्लक्षणोपाध्यभिनिवेशः स च तस्य जीवस्य तस्य तत्राहन्ताध्यासादेव भवति ततोऽन्तर्यामिरूपेण स्वयं तत्र स्थितस्यापि तदध्यासाभावादुपाधिकृत नामरूपराहित्य युक्तमेवेत्यर्थः सर्वथाहङकारराहित्ये सति व्याकरवाणीत प्रयोगस्यानर्हत्वादिति भावः ननु श्रीरामरूपं न सवैरेवं प्रतीयते तत्राह सुधियोपलम्भनं शुध्दचिंत्तेन स्वरूपतैवोपलभ्यत इत्यर्थः यनातः परम्परम ! यभ्दवतः स्वरूपमि त्यादिश्रीब्रम्हवाक्यात ॥

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नन्वेवंभूतस्य मर्त्येषु प्राकटये किं प्रयोजनम्, उच्यते ʻगौणे सत्यपि प्रयोजनान्तरे मुख्यं तु भक्तेषु लीलामाधुर्याभिव्यञ्जमेवेत्याह मर्त्येति तुशब्द आशङ्कानिवृत्यर्थः मर्त्यलोके योऽवतार आविर्भावः स तु साधुजनोद्वेजकरक्षोवधायैव केवलं न भवति, किन्तु मर्त्यशिक्षणमपि मर्त्येषु शिक्षण तत्तदर्थप्रकाशनं यत्तन्मयमपि तत्र बहिर्मुखेषु विषयासङगदुर्वारताप्रकाशमानुपङिगकमुद्देश्यन्तु स्वभक्तिवासनेषु चित्तार्द्रताकरविरहसंयोगमयनिजलीलाविशेषमाधुर्यप्रकाशनम् ततस्तदर्थमेवेत्यर्थः अन्यथा यदि केवलं तद्वधायैव स्यात्तदा आत्मनः परमात्मत्वेन परिपूर्णस्य ईश्वरस्य सर्वान्तर्यामिणः से स्वस्वरूपे तदेकरूपे वैकुण्ठे च रममाणस्य सीताकृतव्यसनानीति कुतः स्यात् मनसैव तद्वधे शक्तत्वात्तद्वयसनासम्भवाच्च निजमाधुर्यप्रकाशन पक्षे तु तत्तत् सम्भ्वत्यवेति भावः अत्र कृपारूपं तााद‍ृशलीलारूपश्च माधुर्यमधिकं श्लाघितम् तत्र श्रीसीताव्यिेगदुःखश्च लीलामाधुर्यान्तर्गतामेवेति न दोष इत्यपि दर्शितम् ॥

Śrī Rāma's form is the hue of tender grass. He has His Svarupa Shakti [Sītā] which is different from māyā. By His Swarupa Shakti He has driven away the *māyā* Shakti consisting of three *guṇas* [modes of material nature]. Prashanta means free from all troubles. The reason for His being described as mere consciousness is that He is different from what is perceived or that He is imperceptible. This is because He has no material name and form as do other objects. In the Śruti [*Vedas*], *ātmā Shabda* denotes His his own parts (the living entities or *jīva* Shakti). "He has entered the world in the *ātmā* form," means that in this form, He is attached to the three elements by which He brings out the name and form of all objects. Living entities have this misconception, but the supersoul (antaryāmī), although stationed within the *jīva*, is free from this misconception. The supersoul has no form or name unlike His *jīva* part. If there is no false ego, then He cannot create the world and cannot say, "I will create the names and forms." But if it be objected that Śrī Rāma's form is not visualized like this by all, the reply is that He is known properly by people with good intellect and not all.

Commentary by Viśvanātha Cakravartī

ननु शंङखचक्रादिमत्वगरूडवाहनत्वाद्यैश्चर्यानाविष्कारादवतारस्यास्य ब्रम्हत्वे केचित् संशेरते तत्र ये संशेरते ते ननु तर्हि प्रपश्चलोके कथमेव प्रकटीभवतीति तत्राह मर्त्त्यावताारः मर्त्त्याकारस्य प्रपश्चलोके प्राकटयं न केवलं रक्षसो राावणस्यैव वधाय किन्तु मर्त्यशिक्षणं मर्त्यशिक्षणार्थोऽपि इत्यर्थः मर्त्या द्विविधाः धर्मवन्तो भक्तिमन्तश्च तेभ्यः क्रमेण स्वस्य धार्मिकत्वप्रेमवश्यत्वयोः प्रदर्शनया धर्मशिक्षणार्थ प्रेमशिक्षणार्थश्चेत्यर्थः अन्यथा स्वे स्वरूप एव रममाणस्य परमात्मनः सीताविरहकृतानि व्यसनानि दुःखानि कुतः स्यात् स्युः किन्तु साध्वी स्वभार्या

धार्मिकैः सर्वथैव नोपेक्षितव्या, तदर्थ प्राप्तानि दुःखान्यपि सहेरन्नेवेति शिक्षणार्थ स्वस्मिन्नसन्त्यपि दुःखानि दर्शितानीति प्रथमे पक्षे द्वितीये तु - सीताविरहकृतानि विषादादीनि कुतो दुःखानि, किन्तु प्रेम्णः स्थायिभावस्य विप्रलम्भेन रसास्वादनजनितानि दुःखत्वेन भासमानानि परमसुखान्येव न तु दुःखानीत्यर्थः आत्मारामत्वदुःखित्वयोर्युगपदेकत्र विरोधात् न च सीतयां रममाणस्य कुत आत्मारामत्वमिति वाच्यं सीतायाः स्वरूपशक्तित्वेनात्मभूतत्वात् ननु सीतायाः

स्वरूपभूतत्वे कथं तद्विरहः सम्भवेत् उच्यते, एकमेव परमतत्त्वं चिच्छक्तिवृत्तिभेदेन महासारेण प्रेमाख्येनानादित एव द्विधा विभक्तं तिष्ठति, ह्लादषडैश्वर्यमयं केवलं हलादमयं च प्रथमं परमेश्वराख्यं द्वितीयं भक्त्याख्यं, पुनश्च तेनैव प्रेम्णा स्वस्य चतसृभिर्वृत्तिभिर्द्वितीयं तत्त्वं चतुर्ध्दा विभक्तं दाससखिपित्रादिप्रेयस्याख्यं प्रथमस्य तदेव तत्त्वस्य दास्यादिभावभावितत्वं व्यवस्थापितं प्राकृतेष्वपि जीवेषु यदृच्छयैतादृशभक्तिसाधनवत्सु भक्तिपरिपाके स्वयमाविर्भूय एतच्चतुष्कमावेश्य तेऽपि दासादित्वेन यथाकालं प्राप्य चतुष्केण तेन समनुगम्यते पुनरपि तेनैव प्रेम्णा स्थायिभावतां प्राप्तेन स्वशक्त्यैवाविर्भाविताभिर्विभावादिभिः स्वं रसरूपीकृत्य तदेव तत्वयुगलं स्वस्य विषयाश्यीभावभावितं कृत्वा स्वाधिनीकृत्य योगवियोगाभ्यां सुखदुःखायित स्वमाधुर्यसाधारणमपारमास्वादयता कोऽप्यानन्दचमत्कार एव तद्विदां निष्पाद्यते अतद्विदां तु केषाश्चित् रामकृष्णादीनामप्येतावद्दुःखमनिर्वच्यमिति केषांश्चिज्जीवप्रदर्शनायै अनुकृतमित्येवं व्यामोह एव ॥

Then how does He reveal Himself in this world? It is not merely for the killing of Rāvaṇa that He manifested Himself in the world. Instructing human beings is also His intention. Human beings are of two kinds, the pious and the devoted. It is to instruct them the true nature of *dharma* and love by his own example, that He manifested himself in this world. Otherwise how could there be grief for Him by the separation from Sītā as He is always enjoying His own bliss? It is only to instruct that a devoted wife should not be neglected and the grief that comes in the process of looking after her should be borne. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Śrī Vaṁśīdhara

नन्वेवंभूतस्य मर्त्येषु प्राकट्यं किंप्रयोजनकमित्यत्रोच्यते - गौणे सत्यपि प्रयोजनान्तरे मुख्यं तु भक्तेषु लीलामाधुर्य्याभिव्यंजनमेवेत्याह - मर्त्येति इत्यर्थ इति मर्त्या हि द्विविधा धर्मवन्तो भक्तिमन्तश्च,तेभ्यः क्रमेण स्वस्य धामिकत्वप्रेमवश्यत्वयोः प्रदर्शनया धर्मशिक्षणार्थ प्रेमशिक्षणार्थ चेति भावः अन्यथा मर्त्यशिक्षणाभावे कुतः स्यात् - स्युः किन्तु साध्वी स्वभार्या धार्मिकैः सर्वथैव नोपेक्षितव्या तदर्थ प्राप्तानि दुःखान्यपि सोढव्यानीति शिक्षणार्थ स्वस्मिन्नसन्त्यपि दुःखानि दर्शितानीति प्रथमे पक्षे द्वितीये तु - सीताविरहकृतानि विषादादीनि कुतो दुःखानि किन्तु प्रेम्णः स्थायिभावस्य विप्रलम्भेन रसास्वादनजनितानि दुःखत्वेन भासमानानि परमसुखान्येव न तु दुःखानीत्यर्थः आत्मारामत्वदुःखित्वयोर्युगपदेकत्र विरोधात् न च सीतया रममाणस्य कुत आत्मारामत्वमिति वाच्यं,सीतायाः स्वरूपशक्तित्वेनात्मभूतत्वात् ननु सीतायाः स्वरूपभूतत्वे कथं तद्विरहः सम्भवेत् , उच्यते - एकमेव परमतत्त्वं चिच्छक्तिवृत्तिभेदेन महासारेण प्रेमाख्येनानादित एव द्विधा विभक्तं तिष्ठति ह्लादषडैश्वर्यमयं केवलं ह्लादमयं च प्रथमम् प्रथमं परमेश्वराख्यं द्वितीयं भक्त्याख्यं पुनश्च तेनैव प्रेम्णा स्वस्य चतसृभिर्वृत्तिभिर्द्वितीयं तत्त्वं चतुर्ध्दा विभक्तं दाससखिपित्रादिप्रेयस्याख्यं , प्रथमस्य तदेव तत्त्वस्य दास्यादिभावभावितत्वं व्यवस्थापितं प्राकृतेष्वपि जीवेषु यदृच्छयैतादृशभक्तिसाधनवत्सु भक्तिपरिपाके स्वयमाविर्भूयैतच्चतुष्कमावेश्यतेऽपि दासादित्वेन यथाकालं नित्यलोकं प्राप्यय चतुष्केण तेन समनुगम्यते, पुनरपि तेनैव प्रेम्णा स्थायिभावतां प्राप्तेन स्वशक्त्यैवाविर्भाविताभिर्विभावादिभिः स्वं

रसरूपीकृत्य तदेव युगलं स्वस्य विषयाश्यीभावभावितं कृत्वा स्वाधिनीकृत्य योगवियोगाभ्यां सुखदुःखायित स्वमाधुर्यसाधारणमपारमास्वादयता कोऽप्यानन्दचमत्कार एव निष्पाद्यते अतद्विदां

तु केषाश्चिता् रामकृष्णादीनामप्येतावद् दुःखमनिर्वच्यमिति केषाश्चिज्जीवप्रदर्शनायै अनुकृतमित्येवं व्यामोह एव ॥

Then why did He manifest in the world, if He is of the nature as described above? The reply is, that although there is another purpose, the main purpose is to show His leelamadhurya (sweet pastimes) to His devotees.

Humans are of two kinds, those endowed with *dharma* and those endowed with bhakti and thus the Lord manifested to instruct them in *dharma* and bhakti. Otherwise what is His incarnation for? He also wanted to teach the world that a devoted wife should not be forsaken and any misery which comes along with her should be borne bravely. That is why He displayed grief not actually present in Him. Sītā is His own shakti and so his *ātmā* rāma (self-satisfied) nature is not hampered even if he enjoys the company of Sītā. If Sītā is his own Shakti, how could there be separation from her? The reply is, the supreme entity has two modes: cit power and vrtti. The first form is of the nature of bliss and excellence or even of the nature of only bliss. It is called Parameswara. The second is called Bhakti and it has four modes Dashyabhava (servitude), Sakhibhava (friendship), Pitradi Bhava (parenthood) and Preyas bhava (conjugal love) These modes come out of the Supreme and reenter. Other than this, there is no separation from Sītā. Those who do not know this, are unable to explain the grief of the Rāma and Kṛṣṇa incarnations, for in reality grief is also an expression of bliss. Others say that he showed the grief to instruct the living entities.

Commentary by Śukadeva

एवंभूतस्य मर्त्येषु अवतारस्तु रक्षोवधाय न केवलं मर्त्यशिक्षणमपि तु मर्त्यचेष्टानुकरणेन मर्त्त्यैरेव यथाशक्ति गुर्वाज्ञानुपालनस्वदारसन्तोषधार्मिकजनानुग्रहादिकं कर्तव्यमिति शिक्षार्थमित्यर्थः अन्यथा मर्त्यानुकरणं विना आत्मनः सर्वात्मनः स्वे स्वासाधारणे निजानन्दे रमतः सीताविरहकृतानि व्यसनानि कुतः स्युः ॥

His incarnation among mortals is not only for the sake of killing Rāvaṇa, but it is for teaching noble behavior to the human beings also. Otherwise how can there be any grief for Him who is always immersed in his infinite bliss?

Commentary by Śrī Giridhara Lāla

नन्वेवम्भूतः परमेश्वरश्चद्रामस्तदा तस्य सङ्कल्पमात्रेणैव अनन्तकोटिब्रम्हाण्डरचनसामर्थ्यसत्त्वेन सङ्कल्पमात्रेणैव रावणवधादिकार्यस्य सुशक्यत्वात् कुतोऽतितुच्छकार्यार्थ मनुष्यावताारग्रहणम्त्याशङ्कयाह - मर्त्येति विभोः सङ्कल्पमात्रेणैव सर्व कर्तु समर्थस्यपि मनुष्यावतारो न केवलं रक्षोवधायैव, किन्त्विह संसारे विषयाविष्टानां स्त्रीसङ्गदिकृतं दुःखं दुर्वारं तथा धार्मिकैः साध्वी भार्या सर्वथैव नोपेक्षितव्या तदर्थ प्राप्तानि दुःखानि सोढव्यानि स्वभक्तभक्तिपरवशो भगवान् भक्तदुःखेनैवं दुःखितो भवतीति मर्त्यानां शिक्षणं च शिक्षार्थमपीत्यर्थः नन्वेतदर्थमवतार इत्यत्र किं प्रमाणमित्यशङ्कय तत्रार्थापत्तिप्रमाणमाह - कुत इति अन्यथा शिक्षार्थत्वानङ्गीकारे स्वे स्वरूपे रममाणस्य सर्वात्मनः परमेश्वरस्य सीतविरहकृतानि व्यसनानि दुःखानि कुतः स्यात् स्युरित्यन्वयः ॥

If Rāma were God, then He could have killed Rāvaṇa by just His wish. Where was the necessity to take a human form to do such a trivial task? It is trivial for one who creates infinite *crores* of Brahmāṇḍas [universes] and destroys them. If an objection be raised like this the reply is: "Rāma did not take this incarnation for just killing Rāvaṇa. Instructing the people by His own example was also His intention which could not have been otherwise. A devoted wife should not be abandoned. The grief on her score should be borne. A devoted person should not be let down. The order of elders is necessarily to be carried out. These were what He wanted to teach by His own example. If it was not for that, how can there be grief to Him who is always enjoying bliss?

TEXT 6

न वै स आत्मात्मवतां सुहृत्तमः
सक्तस्त्रिलोक्यां भगवान् वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत
न लक्ष्मणं चापि विहातुमर्हति ॥ ६ ॥

na vai sa ātmātmavatāṁ suhṛttamaḥ
saktas tri-lokyāṁ bhagavān vāsudevaḥ
na strī-kṛtaṁ kaśmalam aśnuvīta
na lakṣmaṇaṁ cāpi vihātum arhati

SYNONYMS

na—not; *vai*—indeed; *saḥ*—He; *ātmā*—the Supreme Soul; *ātmavatām*—of the self-realized souls; *suhṛt-tamaḥ*—the best friend; *saktaḥ*—attached; *tri-lokyām*—to anything within the three worlds; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—the all-pervading Lord; *na*—not; *strī-kṛtam*—obtained because of His wife; *kaśmalam*—sufferings of separation; *aśnuvīta*—would obtain; *na*—not; *lakṣmaṇam*—His younger brother Lakṣmaṇa; *ca*—also; *api*—certainly; *vihātum*—to give up; *arhati*—be able.

TRANSLATION

Since Lord Śrī Rāmacandra is the Supreme Personality of Godhead, Vāsudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend. He is full of all opulences. Therefore He could not possibly have suffered because of separation from His wife, nor could He have given up His wife and Lakṣmaṇa, His younger brother. To give up either would have been absolutely impossible.

Commentary by Śrīdhara Svāmi

विषयासक्त्यभावेन व्यसनानर्हत्वमुपपादयति न वै स भगवांस्त्रिलोक्यां कापि सक्तः, यत आत्मवतां धीराणामात्मा सुहृत्तमश्च अतो न स्त्रीकृतं मोहं प्राप्नुयात न लक्ष्मणं चेति देवदूतेन श्रीरामं संमन्त्रयता विज्ञापितमत्रागतस्त्वया वध्य इति तदैव द्वारि स्थितं लक्ष्मणं दुर्वाससमागतं विज्ञापयितुं प्रविष्टं हन्तुमुद्यतो वसिष्ठवाक्यत्तत्याज तच्च न युज्येतेत्यर्थः ।।

It is argued that since He has no attachment to any object He is not eligible to be subjected to grief. He is not attached to anything in the three worlds because He is the dearest of the courageous. He cannot get grief on account of a woman. Had He any attachment, He would not have abandoned Lakṣmaṇa. He was about to kill Lakṣmaṇa, when he violated His order in the end, but as per Vasista's wish, He left him. [Note: this paragraph is repeated by Viśvanātha Cakravartī]

Commentary by Viśvanātha Cakravartī

तस्य प्रेमवश्यत्वसत्यव्रतत्वब्रम्हण्यत्वादिभिरप्राकृतैर्गुणैरेवैतदुपपद्यते नान्यथेत्याह-नेति न सक्तोऽत्र हेतुः-आत्मा परमात्मा भगवान् परिपूर्णैश्वर्यादिः वासुदेवः सर्वाश्रयश्चेति किं त्वात्मवतामात्मा स्वयमेव नाथत्वेन विद्यते येषां तेषां स्वविषयकममताधारिणां भक्तविशेषाणामित्यर्थः तेषामेव सुहृत्तमः तस्माद्यथान्ये स्त्रीकृतं स्त्रीहेतुकं कश्मलमश्नुवते तथा नासावश्नुवीत, अतस्तस्यात्मवत्त्वेनैव तादृशकश्मलहेतुतत्प्रीतिविषयतापीति भावः तथा देवदूतसमयातिक्रमेणात्मवतोऽपि लक्ष्मणस्य परित्यागो यः स खलु नात्यन्तिक इत्याह - न लक्ष्मणमिति इत्यर्थ इति मर्यारक्षणार्थमेव किञ्चित्तत्तदनुकरणमिति भावः ।।

It is stated here that all this is possible because of His virtues such as truthfulness, attachment to His devotees, etc. He is not attached to anything as He is the infinite Vāsudeva Himself and the support of everything. He is very dear to those who always think about Him as their Lord. So He does not lament like others on account of Sītā, nor does He discard Lakṣmaṇa. Ultimately, it is only to instruct the ways of the world that He gave some punishment as it were. [Note: this paragraph is repeated by Śrī Vaṁśīdhara]

Commentary by Vīrarāghava

एतदेवोपपादयति नेति स श्रीरामरूपेणावस्थितः परमात्मा आत्मवतां प्रशस्तमनसां निर्धूतनिखिलसांसारिकधर्म्माणां सनकादीनामात्मा सुहृत्तमः स्वाश्रितेषु निरतिशयसौहार्दानिष्ठः आाश्रितानां निरतिशयप्रीतिविषयश्च भगवान् ज्ञानशक्तिबलैश्वर्यादिषाङगुण्यपूर्णः वासुदेवः सर्वत्रासौ समस्तश्च वसत्यत्रेति वै यतः ततो वासुदेवेति विद्वद्भिः परिकीर्तितः ।। इत्युक्तरीत्या सर्वत्रावस्थितोऽपि तद्तदोषैरसंस्पृष्टः सर्व स्वधार्यत्वेन स्वशेषत्वेन च परिगृहितवांस्श्च त्रिलोक्यां कृत्स्नजगदन्तर्भूते कस्मिंश्चिदपि शब्दादिविषयभूते वस्तुनि न सक्तः - वैशब्दोऽवधारणे - न सक्त एवेत्यर्थः यतो न सक्तः अत एव स्त्रीकृतं स्त्रीविश्लेषादिकृतं कश्मलं दुःखं नाश्नुवीत, अवतारस्य मर्त्यशिक्षणार्थत्वाभावे स्त्रीकृतं कश्मलमेवम्भूतो न प्राप्नुयादेवान्यथेत्यस्य सर्वत्रानुषङगः, तथा लक्ष्मणं चशब्दात्सीतां च विहातुं त्युक्तं नार्हति निवासशय्यासनपादुकांशुकोपधानवर्षातपवारणाद्युपयुक्तशरीरभेदैः

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शेषत्वं गतस्य भगवतो नित्यनपायिनो न तस्यावताररूपम् भवांस्तु सह वैदेह्या गिरिसानुषु रस्यते अहं सर्व करिष्यमि जाग्रतः स्वतपश्च ते ॥ कुरूष्व मामनुचरं वैधर्म्य नहि विद्यते कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्पते ॥ इति सर्वावस्थोचिताशेषशेषतैकरतिकृतनित्यकिङकरतां प्रार्थयमानं लक्षमणम् नित्यैवैषा जगन्माता लक्ष्मीर्नित्यानपायिनी राघवत्वे भवेत्सीता रूक्मिणी कृष्णजन्मनि अन्यष्वप्यवतारेषु विष्णोरेषानपायिनी इत्युक्तविधां नित्यानपायिनिं लक्ष्म्यवताररूपां भगवतीं सीतां च मर्त्यशिक्षणमन्तरेण प्रियो हि ज्ञानिनोऽत्यर्थमहां च ममप्रियः मित्रभावेन संप्राप्तं न त्यजेयं कथञ्चन अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥ इति वद्न कथं त्युक्तुमर्हति अतः केवलं मर्त्यशिक्षणार्थ सांसारिकपुरूषचेष्टामनुसृतवानित्यर्थः सीतालक्ष्मणत्यागस्तु श्रीरामायणे उत्तरकाण्डे प्रसिद्धः अत्रात्मवतामात्मेत्यनेन :अमृतस्य तु नाशास्ति वित्तेन, आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः इति वीतरागापास्यत्वप्रतिपादकश्रुत्यर्थप्रत्यभिज्ञानात्तस्य सर्गदिभिरकालुष्यं सूचितम् अत एव स्त्रीसंयोगवियोगकृतसुखदुःखाद्यभावश्चावेदितः, भगवानित्यनेन पाङगुण्यपूर्णत्वोक्त्यावाप्तसमस्तकामत्वोक्तिलाभात् स्त्रीसङगदिनिमित्तसुखानादरश्चोक्तः, सुहृंत्तम इत्यनेन यन स्मरत्यप्रकाराणां शतमप्यात्मवत्तया कथञ्चिदुपकारेण कृतेनैकेन तुष्यति ॥' इत्युक्तरित्या दोषाननवेक्ष्य तारतम्यमनालोच्य उपकाराभासमवलम्ब्य स्वाश्रितत्वमात्रेणापरित्यजतो निरतिशयसुहृत्तमस्य मर्त्यशिक्षणमन्तरेण नित्यनपायिनाः सीतालक्ष्मणयोस्त्यागो न घटत इत्युक्तं भवति ॥

The same thing is argued in this verse. Rāma, the incarnation of Nārāyaṇa, is supremely dear to Sanaka and others, of purest mind and renunciation of all worldly activities. He is stationed in those who love Him so much and He also shows love and affection towards them. He is Bhagavān, which means endowed with the knowledge, power, strength, supremacy and so on. He is Vāsudeva who is everywhere but unaffected by the imperfections of this world. He has accepted everything as an appendage to Him [this is a technical term used in Rāmanuja philosophy—Note from the translator]. He cannot grieve over separation from a woman if it were not to instruct people. He would not have attained grief, blissful as He is, and He would not have abandoned Lakṣmaṇa. Lakṣmaṇa is an incarnation of Śesa and served Rāma without caring for food and sleep all through his life. This is evident from the verses in the Rāmayana. Lakṣmaṇa is as dear to Him as is Sītā , who is Lakṣmī herself. His vow is that He will never forsake anyone who approaches Him with affection. That being the case, how can He abandon Laksman who served him extraordinaly? That is why it should be said that the purpose of incarnation is to teach people. Rāvaṇa's killing is not the main purpose because the killing could have been done otherwise. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Jīva Gosvāmi

ताद्दशलीला च न प्राकृतवत् कामादिसक्ततया किन्तु स्वजन विशेषविषयककृपाविशेषेणैवेत्याह न वै इति स वै खलु त्रिलोक्यां न सक्तः, तत्र हेतुः आत्मा परमात्मा भगवान् परिपूर्णैश्वर्यादिः वासुदेवः सर्वाश्रयश्चेति किन्तु आत्मवतामात्मा स्वयमेव नाधत्वेन विद्यते येषां स्वविषयकममताधारिणां भक्तविशेषाणा मित्यर्थः तेषामेव सुहृत्तमः तस्माद्यथान्ये स्त्रीकृतं कश्मलमश्नुवते तथा नासावश्नुवीत

अतस्तया आत्मवत्त्वेनैव तादृशकश्मलहेतुतत्प्रीतिविषयतापीति भावः तथा देवदूतसमयातिक्रमेण आत्मवतोऽपि लक्ष्मणस्य परित्यागो यः स खलु नात्यन्तिक इत्याह न लक्ष्मणमिति विहातुमपि नार्हति न शक्नोति अनन्तरं झटित्येव स्वर्गस्थतया स्वागमनं प्रतिक्षमाणैस्तदादिभिः सह स्वधिष्ण्यारोहात् अधुनापि तेन सीतादिभिश्च सहैवासिन् किंपुरूषवर्षेऽप्यस्माभिर्दृश्यमानत्वात् ततो मर्यादारक्षार्थमेव किञ्चित्तदनुकरणमिति भावः ॥

He was eagerly waiting for His union with Lakṣmaṇa in heaven. His form is still present in Kimpuruṣa-varṣa, the place from which He and Sītā, departed to His abode.

Commentary by Śukadeva

तदेवोपपादयति नेति त्रिलोक्यामनित्यविभूतौ न सक्तः यतो वासुदेवो भगवान् अत एव स्त्रीकृतं शूर्पणखाकृतं कश्मलं सीताविरहादिरूपं नश्नुवीत लक्ष्मणं विहातुं च नार्हति एवं हि श्रीरामायणे कथा एकदायोध्यायां यथासुखं वर्तमानं श्रीराममेकान्ते सम्मन्त्रयता देवदूतने विज्ञापितमत्रागतस्त्वया वध्य इति तदैव द्वारि स्थितं लक्ष्मणं दुर्वाससमागतं विज्ञापयितु प्रविष्टं दृष्ट्रा सत्यप्रतिज्ञः प्राणादपि प्रियतरं भ्रातरं हन्तुमद्यतस्तदा बन्धुपरित्यागोऽपि वध एवातो लक्ष्मणं त्यक्त्वा सत्यप्रतिज्ञ एवेति वसिष्ठवाक्यात्तत्याज, तदुभयं नरचेष्टानुकरणमन्तरेण न युज्येतेत्यर्थः॥

The same thing is explained again. He is not attached to anything in the three worlds. He is Vāsudeva himself. He does not get any grief from Shurpanaka's act which ultimately separated Sītā from Him, nor does He forsake Lakṣmaṇa. When He was about to kill Lakṣmaṇa for violating his order, at the behest of Vasista, he withdrew and forsook Him. This story is famous in Rāmayana. All this is only imitation.

Commentary by Śrī Giridhara Lāla

तस्येश्वरत्वेन विषयासक्तिशून्यत्वात् व्यसनस्यच विषयासक्त्यधीनत्वात् तदासक्त्यभावे व्यसनानां सम्भवाल्लोकशिक्षार्थमेव विलपदुःखित्वादिनाटयमात्रमेव, न वास्तवमिति वदन् पूर्वोक्तमेव द्रढयति -न वा इति यतः स श्रीरामस्त्रिलोक्यां कापि विषये नैवासक्तोऽतः स्त्रीकृतं कश्मलं सीतावियोगकृतमोहेन दुःखं नाश्नुवीत नैव प्राप्नुयात् , विषयानासक्तस्य तदसम्भवादिति शिक्षार्थ तद्विडम्बनमात्रमेवेत्यन्वयः अनासक्तौ हेतुमाह - भगवानिति, यत ऐश्वर्यादिषङ्गुणपूर्णः औपचारिकं भगवत्त्वं त्वन्यत्राप्यस्तीति तद्वारणायाह - वासुदेव इति न चैतत्सञ्ज्ञामात्रमेव, किन्तु वसति सर्वत्रेति वासुः स एव नानारूपेण दीव्यति क्रीडतीति देव इति व्युत्पत्त्याऽपि वासुदेवसञ्ज्ञक इत्याशयेनाह -आत्मेति,सर्वस्वरूपः सर्वव्यापकश्चेत्यर्थः किञ्च न लक्ष्मणं चापि विहातुमर्हतीति, देवदूतेन श्रीरामं मन्त्रयता विज्ञापितमावयोः संवदतोरत्र कश्चिदागतश्चेत्स त्वया वध्यः स्यादिति, श्रीरामेण तथाऽस्त्विति प्रतिज्ञातं, तदाऽन्तः कश्चिन्मा प्रविशत्विति लक्ष्मणं द्वारि संस्थाप्य तयोः संवदतोस्तदा दुर्वाससमागतं विज्ञापयितुं प्रविष्टं लक्ष्मणं हन्तुं राम उद्यतो जातः, पुनर्वसिष्ठवाक्यात्तं तत्याजेति वाल्मीकीये प्रसिद्धं तच्च सत्यसङकल्पत्वब्रम्हण्यत्वादिशिक्षार्थमेव, अन्यथा तत्कर्तुमपि स नार्हति तदपि न युज्यते, ईश्वरत्वेन प्रतिज्ञाहान्यादिनिमित्तदोषासम्भवादित्यर्थः नन्वेवं लोकशिक्षामपि किमर्थ करोतीत्याशङकयाह -आत्मवतामिति, सर्वप्राणिनां सुहृत्तमः हितकर इत्यर्थः प्राणिकल्याणार्थमेवैवं शिक्षयति, न तेन तस्य किञ्चत् फलमस्तीति भावः ॥

He is not attached to anything and therefore His grief is only an offshoot of attachment—He cannot have any grief. Only for the sake of instructing people he imitated the ways of the grief-stricken *jīvas*. He is not attached to anything in the three worlds, because he is Bhagavān replete with all the things He desires. He cannot be sad on account of a woman. He is Vāsudeva which means He pervades all things and is all things. He will not abandon Lakṣmaṇa at anytime. The Lakṣmaṇa episode is narrated by all the commentators. Because He is God and not answerable to anyone and as the well-wisher of all the creatures, He does all this to instruct people. He does not derive any benefit from such actions.

Commentary by Śrī Bhagavatprasādācārya

एवंभूतस्य कथं तर्हि दशरथपुत्रत्वं तत्राह मर्त्यावतार इति विभोः पूर्वोक्तप्रकारस्यास्य भगवतः, मत्र्यावतारः मनुष्येषु मर्त्यभावेनात्मप्रदर्शन त्वित्यर्थः रक्षोवधाय रावणविनाशाय एव तस्य मनुष्यादन्यतोऽवध्यत्वात् तर्हि किमेतदर्थमेव नेत्याह न केवलं, नैतावदेव केवलं प्रयोजनं,किं त्वन्यदपि तत्प्रयोजनमस्तीत्यर्थः तदाह इह संसारे, मर्त्यशिक्षाणं मर्त्यानां शिक्षार्थ च, अत्र स्त्रीसङगादिकृतं दुःखं मर्त्यानां दुर्निवरमिति शिक्षार्थमपीत्यर्थः अन्यथोक्तकारणार्थमवतारधारणं न चेत् ,स्वे स्वकीये, आत्मनि स्वरूपे, रमतो रममाणस्य ईश्वरस्य सीताकृतानि सीताविरहजातानि, व्यसनानि कुतः स्युः सर्वनियन्तुः सर्वान्तरात्मनः स्वानुभवसंतुष्टस्य श्रीरामरूपेणावस्थितस्य परब्रम्हणः सीताविश्लेषादिकृतव्यसनानुकरणं निरतिशयदुःखावहः संसार इति लोकस्य प्रदर्शयितुमेवान्यथोक्तविधस्य तस्य सीताकृतव्यसनस्वीकरणं न घटत एवेति भावः ।।

अथास्य विषयासक्त्यभावेन व्यसनानर्हत्वमुपपादयति न वै इति आत्मवतां निरस्तानिखिलसंसारिकधर्माणां सनकादीनां, आत्मा निरतिशयप्रीतिविषयः, सुहृत्तमः निरतिशयसौहार्दनिष्ठः, भगवान् षाङगुण्यपूर्णः, वासुदेवः सर्वान्तरामतयावस्थितत्वेऽपि तद्गतदोषैरसंस्पृष्टः, सः श्रीरामरूपेणावस्थितः परमात्मा, त्रिलोक्यां कापि न सक्तः वै अत एव स्त्रीकृतं स्त्रीविश्लेषादिकृतं कश्मलं दुःखं, न अश्नुवीत मर्त्यशिक्षणार्थ न

प्रादुर्भूतः स्याच्चेन प्राप्नुयात् तथा च लक्ष्मणं विहातुं त्यक्तुं आपि, न अर्हति चकारात्सीतामपि त्युक्तुं नार्हति 'भवांस्तु सह वैदेह्या गिरेः सानुषु रंस्यताम्' अहं सवकरिष्यामि जाग्रतः स्वपतश्च ते ।। कुरूष्व मामनुचरं वैधर्म्य नैव विद्यते कृतार्थोऽहं भविष्यामितव चार्थप्रकाशनात् इत्युक्तवतः निवासशय्यासनपादुकांशुकोपधानवर्षातपवारणादिकं स्वानुचरवत्कृतवतो लक्ष्मणस्य त्यागं, तथा नित्यैवै सा जगन्माता लक्ष्मीर्नित्यानपायिनी राघवत्वऽभवेत्सीता रूक्मिणी कृष्णजन्मनि ।। अन्यष्वप्यवतारेषु विष्णोरेषानपायिनी इति वाक्याल्लक्षम्यवताररूपाया भगवत्याः सीतायाश्च त्यागं मर्त्यशिक्षणमन्तरा स कर्तु नार्हत्येव 'मित्रभावेन संप्राप्तं न त्यजेयं कथंचन अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम' इति स्ववाक्यं च मृषा न कुर्यात् देवदूतेन श्रीरामं मन्त्रयता विज्ञापितं 'अत्रागतस्त्वया वध्यः' इति तदैव द्वारि स्थितं लक्ष्मणं दुर्वाससमागतं विज्ञापयितुं प्रविष्ट हन्तुमुद्यतो वसिष्ठवाक्यात्तत्याजेति लक्ष्मणत्यागर्गानिमित्तं प्रदर्शितस्वशुध्दताया अपि सीतायाः परित्यागनिमित्तां तु हतकरजकवचनश्रवणेवेति सर्व जनशिक्षणमेव ।।

He is most dear to Sanaka and other sages who have shuned all activities of the cycle of birth and death (*saṁsāra*). He is always purna, full with whatever

is needed. There is no dearth of anything in Him. He is not attached to anything in the three worlds and thus not subjected to grief on account of the separation from Sītā . He does not abandon either Sītā or Lakṣmaṇa.

TEXT 7

न जन्म नूनं महतो न सौभगं
न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः ।
तैर्यद्विसृष्टानपि नो वनौकस-
श्चकार सख्ये बत लक्ष्मणाग्रजः ॥ ७ ॥

na janma nūnaṁ mahato na saubhagaṁ
na vāṅ na buddhir nākṛtis toṣa-hetuḥ
tair yad visṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajaḥ

SYNONYMS

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

TRANSLATION

One cannot establish a friendship with the Supreme Lord Rāmacandra on the basis of material qualities such as one's birth in an aristocratic family, one's personal beauty, one's eloquence, one's sharp intelligence or one's superior race or nation. None of these qualifications is actually a prerequisite for friendship with Lord Śrī Rāmacandra. Otherwise how is it possible that although we uncivilized inhabitants of the forest have not taken noble births, although we have no physical beauty and although we cannot speak like gentlemen, Lord Rāmacandra has nevertheless accepted us as friends?

Commentary by Śrīdhara Svāmi

अतः श्रीराम एव सर्वैः सेव्य इति वक्तुं न तस्य तोषहेतुः सत्कुलजन्मादि किं तु भक्तिरेवेत्याह न जन्मेति महतः पुरूषाज्जन्म महतः श्रीरामस्येति वा सौभागं सौन्दर्यम् आकृतिर्जातिः यद्यस्मात्तैर्जन्मादिभिर्विसृष्टांसत्यक्तानपि नो वनचरान् बत अहो लक्ष्मणस्याग्रजोऽपि सखित्वे कृतवान॥

Śrī Rāma should be worshipped by all. He is not pleased by one's noble birth, etc.—rather He is only pleased by devotion. Thus, He blessed us, although we are forest dwellers and not born in a great family.

Commentary by Vīrarāghava

तारतम्यमनादृत्य यस्याश्रितत्वमात्रेण निरतिशयप्रीतिविशिष्टत्वरूपं तदस्मिन्नेवावतारे दर्शयति नेति महतः शरणागतशब्दभाजं निहीनजन्मादिविशिष्टं पापीयांसमपि रक्षितुं बद्धदीक्षस्य श्रीरामरूपेणावस्थितस्य बम्हणः जन्म विप्रादिजन्म न तोषहेतुः तथा सौन्दर्याध्ङ्गनसुबुद्धिजातयो न तोषहेतवः, तिर्यक्ष्वपि तस्यानुग्रहदर्शनादिति भावः, तथाहि तिरश्चो भावः तैर्यश्चं तिर्यक्त्वं तेन सृष्टान् वनौकसः वनस्थानस्मान् कपीन् प्रति लक्ष्मणाग्रजः पूर्वोक्तविधानन्तावताररूपलक्ष्मणाग्रजो नित्यं तत्सहचरः श्रीरामः सख्यं चकार बतेत्याश्चर्य सख्य इति पाठे सख्ये विषये नश्चकारेत्यर्थः, तैर्यद्विसृष्टानिति पाठे यत् यस्मात्तैर्जन्मसौभगादिभिः विसृष्टान्परित्क्तानपि नोऽस्मान् सख्ये चकार जन्मादिकतारताम्यमनवेक्ष्य संश्रयमात्रेणास्माभिर्हीनै : सख्यं कृतवान् बताहो अस्य सुहृत्तमत्वमेवंविधमिति निर्वक्तुमशक्यमित्यर्थः ।।

Rāma is inclined to shower His grace upon low caste, sinful persons. Birth in a *brāhmaṇa* family does not please Him nor do bodily beauty, education or high intellect, for He has blessed even the animals. We are animals [these are the words of the monkeys—Note from the translator] bereft of any noble birth or education or anything. We live in forests. It is astonishing that Rāma who always enjoys the company of such a blessed and accomplished soul as Laksman accepted us as His friends (and not as his servants). Not caring for birth and other things, He blessed us just because we took shelter in Him. Such is the greatness of Rāma. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

ईश्वरश्चेन्न दुःखानुभवी तदनुभवी चेन्नेश्वर इति तत्राह न वा इति स आत्मा इति पदद्वयेन आत्मा वा इदमेकमेवाग्र आसीत् इति श्रुति परामृशति वा इत्यनेन निरनिष्ठो निरवद्यः इति श्रुति प्रमाणयति हिशब्दो हेत्वर्थः कश्मलं सुरतलक्षणमपिपदेन सीतामपीत्याह अतो भक्तानुकम्पया कृतावतारस्य श्रीरामदेवस्य दुःखभोगाभावेनेश्वरत्वाविरोधात् भक्तिज्ञाने एव तत्प्रीतिजनके न जन्मादिकं वानरासुरादिपापयोनिजातस्यापि भक्तिज्ञानप्तद्भावे मोक्षस्य सुनियतत्वात्तदुक्त.म् यस्य सम्यग् भगवति ज्ञानं भक्तिस्तथैव च निश्चितस्तस्य मोक्षः स्यात्सर्वपापकृतोऽपि तु ।। यो ममत्वादिना दोषस्स त्वन्यविषयः स्मृतः इत्यभिप्रेत्याह न जन्मेति अनन्यविषयस्तदाश्रितदुष्टजीवविषय इत्यर्थः महतो महात्मनो मुक्तियोग्यस्य अङग आर्ष्टिषेण ! कस्माज्जन्मादिस्तोषहेतुर्न भवतीति तत्राह तैर्यग्विसृष्टानिति तिर्यक्सम्बन्धियोनौ विसृष्टान् जातान् वराहादियोनेर्वानरयोनेर्नकृष्टत्वद्योतनाय वनौकस इति एतदेवाहापिपदेन गर्हितत्ववाचिना चशब्देन कृपाशीलत्वमेव प्रयोजनमित्याह ।।

He is Ishwara and the master of all great souls. He has no grief. The *Vedas* says He is always free from anxiety and other defects. Out of compassion towards His devotees only did He take the incarnation of Rāma. Nothing is contradictory in His nature. Devotion and pure knowledge are the only things

that please Him and not birth in a noble family and such things. "Dear Arshtisena, this is proved by the fact that He has treated us as his friends even though we are born as animals (forest-dwelling monkeys)." This is indicated by the word "api."

Commentary by Viśvanātha Cakravartī

तस्य प्रेमवश्यत्वसत्यव्रतत्वब्रम्हण्यत्वादिभिरप्राकृतैर्गुणैरेव एतदुपपद्यते नान्यथेत्याह नेति स वै खलू. त्रिलोक्यां न सक्तः यत आत्मा परमात्मा तदपि आत्मवतामात्म सेव्यत्वेन वर्त्तते येषां तेषां दासादीनां सुहृत्तमः यतो भगवान् पूर्णषडैश्वर्यः अतः प्रेमवश्यत्वानङ्गीकारे प्राकृतानामिव स्त्रीकृतं कश्मलं मोहं नाश्नुवीत त्यक्तुं नार्हेत् तथा हि देवदूतेन श्रीरामं मन्त्रयता विज्ञपितम्-अत्रागतस्त्वया वध्य इति तदैव द्वारि स्थितं लक्ष्मणं दुर्वाससं विज्ञापयितुं प्रविष्टं हन्तुमुद्यतो वशिष्ठवाक्यात्तत्याजेति तस्मादेताद्दश्या लीलया प्रेमाणं धर्म च शिक्षयायामासेति युक्तमुक्तं मर्त्यशिक्षणमिति ।। ६ ।। तत्तत्सर्वगुणाकरस्य तस्य कृपया निरूपाधिं विशिष्याह न जन्मेति महतो वंशाज्जन्म महतः श्रीरामस्येति वा तैः सज्जन्मादिभिर्लक्ष्मणस्य सर्वसल्लक्ष्मणपरिपूर्णस्य सुमित्रासुनोरग्रजोऽपिजत्वेन तमपि दास्ये विदधानोऽस्मान् सर्वसल्लक्षणरहितानपि सख्ये चकोरेति सुग्रीवमुपलक्ष्योक्तिः ।।

His kindness is causeless. He made Lakṣmaṇa His servant, although he is endowed with all excellences like noble birth and other things, yet He treated us as His friends, although we are devoid of any noble birth or handsomeness, etc. This is kindness and nothing else.

Commentary by Śrī Vaṁśīdhara

यतः परमदयालुस्स रामोऽतो हेतोः न हि रामादपरो महानिति कथमुक्तं महतः पुरूषादिति ततः पक्षान्तरमाह - श्रीरामस्य वेति लक्ष्मणस्य सर्वसद्गुणलक्षितस्य श्रीसुमित्रानन्दनस्याप्रजोप्यग्रजत्वेन तमपि दास्ये विदधानोऽस्मान्सर्वसल्लक्षणरहिरत्वेन दास्ययोग्यानपि सीतान्वेषाणादिभक्तितुष्टत्वेन सखित्वे कृतवान् सहविहारादिना सखीनिव स्वीकृतवान्सुग्रीवमनुलक्ष्य वेयमुक्तिः ।।

Rāma is very kind. It is astonishing that Rāma, who always enjoys the company of such a blessed and accomplished soul as Laksman, accepted us as his friends (and not as his servants). Where else do we find this kindness?

Commentary by Śukadeva

सौभगं सौन्दर्यम् आकृतिर्जातिः तैर्जन्मादिभिर्विसृष्टांस्त्यक्तान् ।।

Saubhaga = handsomeness; *Akrti* = caste, *Viershta* = bereft of.

Commentary by Śrī Giridhara Lāla

एवमैश्वर्यादिगुणवान् परमेश्वर एव चेद्रामदतदा सत्कुलजन्मादिगुणवतामेव तद्भजनेऽधिकारो न जन्मादिगुणहीनानां तच्छून्यत्वेन तस्य सन्तोषाभावात् भजनस्य विफलत्वापत्तेरित्याशङ्कय न सत्कुलजन्मादि तस्य सन्तोषहेतुः, किन्तु भक्तिरेव निरूपाधिकृपासमुद्रत्वात् अतः सर्वैः स एव भजनीय इत्याह - नेति नूनं निश्चितमेतत् महतः श्रीरामस्य सन्तोषहेतुः,सत्कुलजन्मादि न भवतीत्यन्वयः कुत एवं निश्चतमित्यपेक्षायामाह - तैर्यदिति यत् यस्मात् लक्ष्मणस्य सत्कुलजन्माद्यनेकलक्षणविशिष्टस्य अग्रजोऽग्रजत्वेन तेन सेव्यमानोऽपि तैर्गुणैसृष्टानि त्यक्तानि

नोऽस्मान् वनौकसो वानरान् सख्ये चकार सखित्वेन अङगीकृतवानित्यन्वयः ननु सीतान्वेषणादिकार्यार्थ सख्यं कृतवांस्तेन किमाश्चर्यमित्याशङकय सर्वज्ञस्य सहायान्तरं विनैवानन्तब्रम्हाण्डकर्तुरन्यसहायानपेक्षणात् केवलं कत्पैव सख्यकरणे हेतुर्नान्यदिति तत्कृपाया आश्चर्यमेवेत्याह- बतेति जन्म सत्कुले, सौभगं सौन्दर्यम्, वाक् वाडन्नामाधुर्यम, बुद्धिर्बुद्धिनैपुण्यम्, आकृतिर्जातिः ॥

Sincere devotion only makes one eligible to worship Him, the ocean of causeless compassion. It is not that only highly placed and noble persons should worship Rāma. It is astonishing that Rāma, the elder brother, always enjoys the company of such a blessed and accomplished soul as Laksman as a servant, accepted us as His friends (and not as his servants). It is not that He befriended us to help search for Sītā. The master of infinite *brahmāṇḍa* [universes] does not require the help of anyone else for anything. Out of compassion only He gave us an opportunity to serve Him.

Commentary of Yādavārya

Having is an animal such as yourself eligible to receive His mercy? For this question, Hanumān replies: "Noble birth and all are not what Rāma is pleased with. *Anga* is an address meaning, "Dear Arshtisena." *Visrshtan* means, "Created by Him in various manners as monkeys, bears and so on." So when Rāma Himself has shown His grace, noble birth and other things are of no consequence.

TEXT 8

सुरोऽसुरो वाप्यथ वानरो नरः
सर्वात्मना यः सुकृतज्ञमुत्तमम् ।
भजेत रामं मनुजाकृतिं हरिं
य उत्तराननयत्कोसलान्दिवमिति ॥ ८ ॥

suro 'suro vāpy atha vānaro naraḥ
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtiṁ hariṁ
ya uttarān anayat kosalān divam iti

SYNONYMS

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-kṛtajñam*—easily made grateful; *uttamam*—most highly elevated; *bhajeta*—should worship; *rāmam*—Lord Rāmacandra; *manuja-ākṛtim*—appearing as a human being; *harim*—the Supreme Personality of Godhead; *yaḥ*—who; *uttarān*—of northern

India; *anayat*—brought back; *kosalān*—the inhabitants of Kosala-deśa, Ayodhyā; *divam*—to the spiritual world, 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].

Commentary by Śrīdhara Svāmi

तस्मात्सुरो वान्यो वा यः कोऽपि श्रीरामामेव सर्वप्रकारेण भजेत सुकृतज्ञमल्पीयस्यपि भजने बहुमानिनम् उत्तरान्कोसलानयोध्यावासिनः ॥

Therefore, whether Rāma is a God or not, all should praise and worship Him in every possible way. Rāma rewards even the lowest devotee. *Uttaran Kosalan* = the denizens of Ayodhya.

Commentary by Śrī Vaṁśīdhara

तस्माद्धजनीयेषु स्वावतारेषु मध्ये राम एव कृपासिन्धुरतिशयेन भजनीयो यद्धजने सर्व एवाधिकारीत्याह - सुर इति दिवं वैकुंठम् ॥

Therefore, among incarnations, the very kind Rāma should be worshipped and praised by all, including the demigods.

Commentary by Vīrarāghava

यत एव निरतिशयसुहृत्तमस्ततस्तं मनुजाकृतिं मनुषकारं श्रीहरिं सुकृतमुपकाराभिज्ञम् मय्येव जीर्णतां यातु यत्वयोपकृतं कपे ! नरः प्रत्युपकारार्थी विपत्तिमभिकाद्दति ॥ इति मां प्रत्युक्तविधोपकाराभज्ञं

पुरूषोत्तमं श्रीरामसुरासुरनराणां मध्ये यः कश्चित्सर्वात्मना सर्वप्रकारेण केनापि तदीयतासम्पादनप्रकारेणेति यावत् भजेत कथं तन्मात्रेणैव तमनुगृह्णातीत्याह यः श्रीरामः उत्तरकोसलानुत्तरकोसलस्थान तरूगुल्मलतादींश्च स्वदेशवासित्वमात्रमवलम्ब्य दिवं स्वर्गमनयात् प्रापितवान् न केवलं ज्ञानक्रियाभक्तियोगानेवापेक्ष्यानुगृह्यात्यपि तु यत्किञ्चिद्वयाजमात्रमलम्ब्व्यानुगृह्यात्ङ्गं श्रीराम इति भावः तथा चोक्तं श्रीवत्सङकमिश्रैः त्वामामनन्ति कवयः करूणामृताब्धे ! ज्ञानक्रियाभजनलभ्यमलभ्यमन्यैः एतेषु केन वरदोत्तरकोसलस्थाः पूर्व सदूर्वमभ्रजन्न हि जन्तवस्त्वाम् ॥ इति ॥

Therefore, anyone who devotes Himself to Śrī Rāma fully will be accepted and blessed by Him. An instance is quoted to prove this. He took not merely

the human beings of Uttara Kosala (i.e., Ayodhya) with Him when He went to His permanent abode, but He also took the creepers, trees and animals also with Him. He does not bless considering one's knowledge and piety, etc. rather He simply uses some pretext to bestow blessings upon His devotees. [Note: this paragraph is repeated by Śrī Giridhara Lāla, Śrī Bhagavatprasādācārya and Yādavārya]

Commentary by Vijayadhvaja Tīrtha

अतः पुरूषार्थी भक्तिज्ञानाभ्यां श्रीराममेव भजेतेत्याह सुरोऽसुरो वेति यो मुमुक्षुः स पुरूषः श्रीराममेव भजेतेत्यन्वयः असुरादिजातेर्मम़त्वादिदोषसम्भवेन रामभजनं कथं सम्भाव्यत इति चेन्न, तस्य मुत्क्ययोग्यासुरजातिविषयत्वाद्योग्यस्य तज्जत्वेऽपि तदभावात् यो ममत्वादिना दोषः स त्वन्यविषयः स्मृतः इति स्मृतेश्च महद्देवानामसुरत्वमेकम् इति श्रुतेः मुक्तियोग्यानामसुरजातित्वमस्तीति ज्ञायते इत्यभिप्रायेणासुर इति उत्तरान् कोसलानयोध्यावासिनो दिवं वैकुण्ठम् ।।

Therefore, whether he be a demigod (sura) or a demon (Asura) or a human being or a monkey, one should worship Śrī Rāma with devotion and knowledge. Not all demons are bad. There are asuras like Prahlāda and Bali, who are great devotees of Viṣṇu. The ill fate of Asuras mentioned in the Śāstras is related to those who have no devotion to Viṣṇu and hate him. Those Asuras who are devoted to Viṣṇu are surely blessed by Him. It is not that only the original form in Vaikuṇṭha is capable of giving *mokṣa*, even the incarnation form is also capable of doing that. This was demonstrated by Rāma when He took all the human beings and creatures of Ayodhya with him back to His permanent abode. [Note: this paragraph is repeated by Viśvanātha Cakravartī]

Commentary by Jīva Gosvāmi

पूर्वार्थमेव स्थापयितुं भक्त्येककातणकारूण्यप्रमुखपरममाधुर्य सर्वोर्ध्वमाह द्वाभ्याम् महतः पुरूषाज्जन्म सौभगं सौन्दर्य आकृतिर्जातिः यद्यस्मात् तैः जन्मादिभिर्विसृष्टिान् त्यक्तान् नोऽस्मान् तदीयपरमभक्तश्रीसीतान्वेषणादिभ्क्तितुष्टत्वेन अहो बत लक्ष्मणस्य सर्वसद्गुणलक्षितस्य श्री सुमित्रानन्दनस्याग्रजोऽपि सखित्वे कृतवान् दास्ययोग्यानपि सह विहारादिना सखीनिव स्वीकृतवानित्यर्थः सुग्रीवमुपलक्ष्य वा तथोक्तम् तस्मात् सुर इति पूर्व स्वरूपज्ञानमयभक्त्या मनुजाकृतावेव परमस्वरूपं दर्शितवान् सम्प्रति माधुर्यज्ञानमयभक्त्यापि विशिष्य तामेवावधारयति मनुजाकृतिं हरिमिति तत्रापि श्रीकपिलादिकं व्यावर्त्तयति राममिति उत्तममसमोर्ध्वगुण सुकृतज्ञं स्वल्पयापि भक्त्या सन्तुष्यन्तम् ।।

To justify what has been stated earlier, His supreme compassion is described in the next two verses. Though we are devoid of noble birth, beauty and high caste, Rāma was pleased with us for our attempting to search for Sītā. It is astonishing that Rāma, who always enjoys the company of such a blessed and accomplished soul as His brother Lakṣmaṇa, accepted us as His friends (and not as his servants). How astonishing. Therefore, whether he be a demigod

(sura) or a demon (Asura) or a human being or a monkey, one should worship Śrī Rāma with devotion and knowledge.

Commentary by Śukadeva

अतः सुरादिः यः कश्चिद्रूसुधन्यो वा राममेव भजेतेत्यन्वयः उत्तरान् कोसलन् अयोध्यावासिनः॥

Therefore, whether Rāma is God or not, everyone should worship Him only. *Uttara Kosalam* means the denizens of Ayodhya.

Commentary by Śrī Bhagavatprasādācārya

तारतम्यमनादृत्य यस्याश्रितत्वमात्रेण निरतिशयप्रीतिविशिष्टत्वं तदस्मिन्नेवावतारे दर्शयति नेति महतः शरणागतशब्दभाक्‍ हीनजातिविशिष्टोऽपि पापीयानपि रक्षितव्य इति कृतप्रतिज्ञापूर्व श्रीरामरूपेण प्रादुर्भूतस्य परबम्हणः श्रीरामस्येत्यर्थः जन्मः विप्रादेः सत्कुले जन्म तोषहेतुः न सौभगं सौन्दर्यातिशयः न वाक् शास्त्राध्ङ्गनं न बुध्दिः सन्मतिः न आकृतिर्जातिः न तोषहेतुर्न भवतीत्यर्थः नूनम् तिर्यक्ष्वपि तस्यानूग्रदर्शनादिति भावः यद्यस्मात् तैर्जन्मादिभिः विसृष्टास्त्यक्तानपि, वनौकसो वनचरान्, नोऽस्मान् बत अहो लक्ष्मणाग्रजः य एकबाणेनानन्तब्रम्हाण्डविनाशं निमेषमात्रेण कुर्योत्तथा विधलक्ष्मणस्याग्रजन्मा सन्नपि सख्ये चकार सखित्वेन कृतवान् ॥ ७ ॥ सुर इति यत एवायं निरतिशय सुहृत्तमस्ततः , सुरो देवः , असुरो दैत्यो वा अथ वानरः कपिः , नरो मनुष्यो वा यः कोऽपि सर्वात्मना सर्वप्रकारेण सुकृतज्ञमल्पीयसि अपि भजने बहुमानिनं, यद्वा सुकृतज्ञमुपकारज्ञम् अत एव उत्तमं मनुजाकृति हरिं रामं भजेत येन केनापि प्रकारेण तदनुग्राह्यतां संपाद्य सेवेदैवेत्यर्थः कथं तावन्मात्रेण तमनुगृहाति तत्राह यः श्रीराम उत्तरान् कोसलान् उत्तरकोसलवासिनो लोकान् दिवं स्वर्गम् अनयत् तरूगुल्मलतादींश्च स्वदेशवासित्वमात्रम्वलम्ब्य दिवं प्रापितवान् न केवलं ज्ञानक्रियाभक्तियोगानपेक्ष्यैवानुगृहात्ययं श्रीराम इति भाव इति ॥

He will not forsake those who serve Him.

TEXT 9

भारतेऽपि वर्षे भगवान्नरनारायणाख्य आकल्पान्तमुपचितधर्मज्ञानवैराग्यै-श्वर्योपशमोपरमात्मोपलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति ॥ ९ ॥

bhārate 'pi varṣe bhagavān nara-nārāyaṇākhya ākalpāntam upacita-
dharma-jñāna-vairāgyaiśvaryopaśamoparamātmopalambhanam
anugrahāyātmavatām anukampayā tapo 'vyakta-gatiś carati.

SYNONYMS

bhārate—in Bhārata; *api*—also; *varṣe*—the tract of land; *bhagavān*—the Supreme Personality of Godhead; *nara-nārāyaṇa-ākhyaḥ*—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; *upaśama*—control of the senses; *uparama*—freedom from false ego; *ātma-upalambhanam*—self-realization; *anugrahāya*—to show favor; *ātma-vatām*—unto persons interested in self-realization; *anukampayā*—by causeless mercy; *tapaḥ*—austerities; *avyakta-gatiḥ*—whose glories are inconceivable; *carati*—executes.

TRANSLATION

[Śukadeva Gosvāmī 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.

Commentary by Śrīdhara Svāmi

उपचितैर्धर्मादिभिरात्मोपलभ्यते येन तत्त्पश्चरति तत्रोपशम इन्द्रियाणां संयमः उपरमो निरहंकारता, आत्मवतामनुग्रहाय न स्वार्थम् ईश्वरत्वात् ॥

He performs that penance which enhances *dharma* and leads to the perception of *ātmā*. *Upashama* is control over senses. *Uparama* means absence of false ego. It is not for His sake because He is God. It is only to bless the devoted.

Commentary by Vīrarāghava

अथ भारत वर्षे उपास्यं भगवद्रूपम् उपासकं जप्यमानं मन्त्रं स्तोत्रं चाह भारतेऽपीति भारतेऽपि वर्षे भगवान्नारायणाख्यो बदरिकाश्रमे आकल्पान्तं कल्पपर्यन्तमव्यक्तगतिरेतदर्थमेवं करोतीतीतरैरविज्ञातचेष्टस्तपश्चरति कथंभूतम् उपचिताः प्रवृद्धा धर्मादयो येन तदुपचितधर्मज्ञानवैराग्यैश्वर्ययोगोपरमात्मोपलम्भनमात्मा उपलभ्यते साक्षात्क्रियते येन तदात्मोपलम्भनं ततः कर्मधारयः, तत्र धर्मः कर्मयोगः ज्ञानमात्मयाथात्म्यज्ञानयोगः वेराग्यं मनोनिग्रहः ऐश्वर्याण्यणिमादीनि योगः प्राणजयः उपरमो बाह्येन्द्रियजयः किमर्थमेवमनीश्वरवत्तपश्चरतीत्यत्राह आत्मवतामनुग्रहायात्मवतोऽनुग्रहीतुं मुमुक्षव एवम्विधं तपः कुर्युरित्येवं

शिक्षयाताननुग्रहीतुमिति यावत् आत्मवत्स्वनुग्रहे तस्य कृपैव कारणमित्याशयेनाह अनुकम्पयेति ॥

The form worshipped in Bhārata, the nature of the worshipper, and the *mantra* that is chanted are stated here. In Bhārata, Nārāyaṇa performs penance in Badari till the end of the *kalpa*. His ways are not known to others. [Note this paragraph is repeated by Śukadeva]

The penance is described as that which increases *dharma*, i.e., *karma*-

yoga, Jñāna ie., Jñāna *yoga*, Vairāgya, which means control over one's mind, Aishwarya which means the Animadi Siddhis, *yoga* which means conquering the breath and Uparama which means conquering the external senses. Why does He perform penance like an ordinary person? It is to bless the aspirants by showing the way the penance should be done so that they will also emulate Him. He blesses people who have a precocious mind because of his compassion only. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

उपशमोऽधिकभगवन्निष्ठा उपरमो मनआदीन्द्रियनिग्रहस्तपश्चरतामेवमपेक्षितमिति दर्शयितुं न तु स्वस्य नित्यनिगृहीतेन्द्रियत्वात् आत्मनः स्वरूपस्योपलम्भो नित्यापरोक्षता यस्य स तथा ॥

Upashama is loyalty to God. *Uparama* is control over mind and other senses. These activities are not necessary for Him to perform—He wanted to show that these are necessary for others who perform penance. Because all his senses are under his control, He always has perception of His own self.

Commentary by Jīva Gosvāmi

नरनारायणाख्य इति द्वयोरभेदेा दर्शितः आत्मावतामात्मा स एव भगवान् नाथत्वेन विद्यते येषां तेषां भक्तानामनुकम्पया हेतुना तद्विषयकानुकम्पाधीनः सन् तेषां मङगलार्थ स्वयमेव तपश्चरतीत्यर्थः अहो एतावनपि तदनुकम्पापारिणाम इति भावः तमेव दर्शयति उपचितेति स्वयमेव कृतैस्तैस्तैरङकैस्तेष्वात्मनो भगवतः स्फूर्तिहेतुकमित्यर्थः तर्हि लोकैस्तथा नावगम्यते तत्राह अव्यक्तगतिरिति ईश्वरस्य स्वार्थ तदसम्भवात् व्यक्तगतिरिति वा ॥

The identity between Nara and Nārāyaṇa is shown by the compound word Nara-nārāyaṇa. out of compassion, He performs penance for the welfare of those who regard Him as their master. Then why do not people know Him like that? It is because he is *Avyaktagati*, one whose ways are not known to others except Himself.

Commentary by Viśvanātha Cakravartī

उपचितैधर्मादिभिः सहित आत्मा त्वंपदार्थ उपलभ्यते येन तत्तपश्चरति तत्र उपशमः इन्द्रियाणां संयमः उपरमो निराह ङकरिता आत्मवताा ज्ञानिनामनुग्रहाय तपःशिक्षणरूपायेति तपसि प्रयोजनमनुकम्पयेति तत्र कारणमित्यपौनरूक्त्यम् ॥

He performs a penance by means of which the "thou-element" is perceived as endowed with *dharma* and other attributes. Upashama is control of senses. Uparama is the absence of ego. His penance is also intended to instruct the way penance should be performed. This instruction is for the enlightened.

Commentary by Śrī Vaṁśīdhara

नरनाराायणाख्य इति द्वयोरभेदो दर्शितः आत्मवताम् आत्मा स एव भगवान् विद्यते नाथत्वेन

येषां तेषां भक्तानामनुकम्पया हेतुना तद्विषकानुकम्पाधीनः सन् तेषां मंगलार्थ स्वयमेव तपश्चरतीत्यर्थः अहो एतावानपि तदनुकम्प परिणाम इति भावः उपचितैर्वर्द्धिते आत्मा त्वंप्रदार्थ उपलभ्यते ज्ञायते तत्र धर्मादिषु यद्वात्मोपलम्भनं भगवत्स्फूर्त्तिहेतुकमित्यर्थः लोकैस्तथा कथं नावगम्यत इति चेत्तत्राह - अव्यक्तगतिरिति ईश्वरस्य स्वार्थ तदसंभवाद्व्यक्तगतिर्वा ॥

The identity of Nara and Nārāyaṇa is stated by the word Nara-nārāyaṇa. For the welfare of those who regard Him as their Lord, He performs penance—Oh, the degree of kindness. *Upachita* = increased. *ātmā* = the principle called "tvam" [you]. *Upalabhyate* = is known.

Why do ordinary people not know Him like that? The reply is given by the word *avyaktagati* which means His ways are unknowable.

Commentary by Śrī Giridhara Lāla

भारतेऽपि भवचदतााारमाह - भारतेऽपीति भारतेऽपि वर्षे नरनारायणाख्यमूर्तिद्वयेन बदरिकाश्मे स्थितस्तपश्चरतीत्यन्वयः ननु भगवत्त्वेन तु नैव प्रतीयते तत्राह - अव्यक्तगतिरिति,ऋषिरूपगह्णणेन न व्यक्ता प्रकटा गतिर्भगवत्त्वं यस्य सः तपसोऽपरिच्छिन्नत्वमाह - आकल्पन्तमिति,कल्पपर्यन्तं करिष्यामीति सङकल्पविषयमित्यर्थः तपसः फलं किमित्यपेक्षायां तद्दर्शन् विशिनष्टि - उपचितेति उपचितैर्धर्मादिभिः आत्मा स्वयमेव सच्चिदानन्दविग्रहो भगवानुपलभ्यते येन तदित्यर्थः अत्र समग्रैर्धर्मादिभिर्विशिष्टो भगवान् अनेन तपसोपलभ्यते इति तपसा सिद्धैरूर्जितैर्धर्मादिभिः साधनभूतैर्भगवानुपलभ्यते इति वाऽर्थः ननु तर्ह्यन्येषामनेन तपसैतत्फलं भवतु भगवतस्तु सदैव स्वरूपस्य लब्धत्वात् स किमर्थ तपश्चरतीत्याशङकयाह - अनुग्रहायेति, आत्मा स्वयमेवोपास्यतया विद्यते येषां ते आत्मवन्तस्तेषामनुग्रहाय स्वप्राप्तिसाधने तपसि प्रवर्त्तनेन स्वरूपसाक्षात्कारलक्षणमनुग्रहं कर्तुमित्यर्थः एवमनुग्रहे तस्य किं फलमित्यपेक्षायां न किञ्चित्फलम् आप्तकामत्वात् केवलं कृपयैव तदित्याह -अनुकम्पयेति धर्मः पुण्यं,ज्ञानं सर्वज्ञता, वैराग्यं विषयवैतृष्णम् , ऐश्वर्यमणिमादि, उपशम इन्द्रियसंयमः, उपरमो निरहङकारता ॥

The incarnation of God even in Bhārata-varṣa is stated here. He has taken two forms Nara and Nārāyaṇa and is engaged in penance in Badarikashram. He does not appear like God because His ways are unknown to others. His penance has no limit and it extends to the end of the *kalpa*. What is the outcome of this penance? It is God perception for others. How can it be a fruit for Him, who always has perception of His own self. It is to show to the other aspirants that *dharma* will increase by penance and it will lead to the perception of God. What is the benefit He derives from guiding the people? Nothing. The other persons are the beneficiaries. He acts only out of compassion.

Commentary by Yādavārya

Atmopalambhana means He will be visible by the strength of *dharma* that accrues from penance. Such a penance He performs. *Upashama* is loyalty to God. *Uparama* is control over the mind and other senses. His penance is to teach others so that those who perform penance should do like this.

TEXT 10

तं भगवान्नारदो वर्णाश्रमवतीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययो-
गाभ्यां भगवदनुभावोपवर्णनं सावर्णेरुपदेक्ष्यमाणः परमभक्तिभावेनोपसरति
इदं चाभिगृणाति ॥ १० ॥

taṁ bhagavān nārado varṇāśramavatībhir bhāratībhiḥ prajābhir
bhagavat-proktābhyāṁ sāṅkhya-yogābhyāṁ bhagavad
anubhāvopavarṇanaṁ sāvarṇer upadekṣyamāṇaḥ parama-bhakti
bhāvenopasarati idaṁ cābhigṛṇāti.

SYNONYMS

tam—Him (Nara-Nārāyaṇa); *bhagavān*—the most powerful saintly person; *nāradaḥ*—the great sage Nārada; *varṇa-āśrama-vatībhiḥ*—by followers of the institution of the four varṇas and four āśramas; *bhāratībhiḥ*—of the land known as Bhārata-varṣa (India); *prajābhiḥ*—who are the inhabitants; *bhagavat-proktābhyām*—which was stated by the Supreme Personality of Godhead; *sāṅkhya*—by the sāṅkhya-yoga system (the analytical study of material conditions); *yogābhyām*—by practice of the yoga system; *bhagavat-anubhāva-upavarṇanam*—which describes the process of God realization; *sāvarṇeḥ*—unto Sāvarṇi Manu; *upadekṣyamāṇaḥ*—instructing; *parama-bhakti-bhāvena*—in greatly ecstatic loving service to the Lord; *upasarati*—serves the Lord; *idam*—this; *ca*—and; *abhigṛṇāti*—chants.

TRANSLATION

In his own book, known as Nārada Pañcarātra, Bhagavān Nārada has very vividly described how to work to achieve the ultimate goal of life—devotion—through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Nārada instructed the tenets of this transcendental literature to Sāvarṇi Manu in order to teach those inhabitants of Bhārata-varṣa who strictly follow the principles of varṇāśrama-dharma how to achieve the devotional service of the Lord. Thus Nārada Muni, along with the other inhabitants of Bhārata-varṣa, always engages in the service of Nara-Nārāyaṇa, and he chants as follows.

Commentary by Śrīdhara Svāmi

भगवदनुवाद उपवर्ण्यते येन पंचरात्रेण तत् सावर्णेर्मनोः उपसरति सेवते ॥

Pancharatra elucidates what Bhāgavatam has said. *Sarvani* is a manu. *Upasarati* means, “Is in the service of.”

Commentary by Vīrarāghava

तं श्रीमन्नारायणं भगवान् षाड्गुण्यपूर्णः नारदः वर्णाश्रमवतीभिर्वर्णाश्रमधर्मानुवर्त्तनीभिः भारतीभिर्भरतवर्षवासिनीभिः प्रजाभिः सह साङ्खयमात्मयाथात्म्यज्ञानयोगः योगोऽसङ्गवर्णाश्रमोचितपञ्चमहायज्ञादिरूपः कर्मयोगः आभ्यां भगवत्प्रोक्ताभ्यां भगवता गीताचार्येण प्रोक्तभ्याम् अशोच्यानन्वशोचस्त्वम् इत्यारभ्य एषा तेऽभिहिता साङ्खये बुद्धिर्योगे त्विमां शृणु इत्यारभ्य चोक्ताभ्यां गीताया वेदवदनादित्वादेवमुक्तं परमभक्तिभावेन परमभक्तिरूपेण भावेनाभिप्रायेण उपसरति अनुवर्तते कर्मयोगज्ञानयोगानुगृहितनिरतिशयभक्तियोगेनानुवर्तत इत्यर्थः कथंभूतः भगवतोऽनुभव उपवर्ण्यते येन पञ्चरात्रेण तद्भगवदनुभवोपवर्णनं तत्पञ्चरात्रं सावर्णेर्मनोरूपदेक्ष्यमाणः इदमुदाहरति ॥

Nārada worships Nārāyaṇa along with other people who live in Bhārata, and follow the *varṇas* and *āśramas*. Sāṅkhya means Jñāna *yoga*, the Jñāna relating to the correct nature of the *ātmā*. *yoga* is *karma-yoga*, such as fire sacrifices prescribed for householders. These two are described in the *Bhagavad-gītā* by God himself. Nārada follows the Lord with utmost devotion. In what manner? Teaching *Pancharatra* to Savarni Manu. *Pancharatragama* deals with the nature of Brahman. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

साङ्खयोगाभ्या यथार्थज्ञानतत्साधनाभ्यां भगवतो हरेरनुभावस्य माहात्म्यस्योपवर्णनं प्रतिपादनं यस्मितत्तथा तत्पञ्चरात्रं सावर्णेर्मनोःउपसरत्युपास्ते ॥

Sāṅkhya means correct knowledge and *yoga* is the means to correct knowledge. *Pancharatra* contains the description of Hari's greatness and Nārada teaches that to Savarni Manu. *Upasarati* means performs *upāsanā* [worship]. [Note: this paragraph is repeated by Śukadeva]

Commentary by Viśvanātha Cakravartī

भगवदनुभावो वर्ण्यते येन तभ्दगवदनुभाववर्णनं पञ्चरात्रशास्त्रं सास्त्रङरात्रशास्त्र सह सावर्णेः सावर्णिम् ॥

To Savarni he teaches *Pancharatra* wherein the greatness of the Lord is extolled with Sāṅkhya and *yoga*. [Note: this paragraph is repeated by Yādavārya]

Commentary by Śrī Vaṁśīdhara

प्रजाभिः सह ताश्च मुनिरूपा एव न सर्वाः भगवता नरनारायणाख्येन प्रोक्ताभ्यां सांख्ययोगाभ्यां सारासारविवेकभगवन्निष्ठाभ्यां यद्भगवदनुभावोपवर्णनं तत्सावर्णि प्रत्युपदेक्ष्यति यः स इत्यर्थः तीर्थस्तु - सांख्ययोगाभ्यां यथार्थज्ञानतनत्साधनाभ्यामित्यथेमाह ॥

The other *prajas* (subjects) are also sages. He teaches Sāṅkhya and *yoga* propounded by God Nara-nārāyaṇa to Savarni. Sāṅkhya means the awareness of the distinction between the important and the unimportant. *Yoga* means

one's attachment to God. Tirtha has interpreted Sāṅkhya as knowledge and *yoga* as its means.

Commentary by Śukadeva

उपचितैः समृद्धैर्धर्मादिभिः आत्मा परमेश्वरं उपलभ्यते येन तत्तप आकल्पं कल्पपर्यन्तं चरति आत्मवताामात्मा विद्यते उपास्यत्वेन येषां तेषामनुग्रहाय शिक्षायै न च स्वार्थमीश्वरत्वात् उपशमो निरहङकारता उपरमः इन्द्रियसंयम ।।

भगवदनुभाव उपवर्ण्यते येन तत्पञ्चरात्रं शास्त्रं सावर्णेरूपदेक्ष्यमाणः भगवत्प्रोक्ताभ्यां साङखययोगाभ्याम् यएषातेऽभिहिता सांख्ये बृद्धिर्योगे त्विमां शृणु' इति श्रीमुखवचनात् साङखयमात्मज्ञानं योगो निष्कामकर्मयोगस्ताभ्यां संवर्द्धितेन परमभक्तिभावेन प्रजाभिः सह उपसरति सेवते इत्यन्वयः ।।

Yoga is *niṣkāmakarma*.

TEXT 11

**ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिञ्चनवित्ताय
ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो
नम इति ॥ ११ ॥**

oṁ namo bhagavate upaśama-śīlāyoparatānātmyāya namo 'kiñcana
vittāya ṛṣi-ṛṣabhāya nara-nārāyaṇāya paramahaṁsa-parama-gurave
ātmārāmādhipataye namo nama iti.

SYNONYMS

om—O Supreme Lord; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *upaśama-śīlāya*—who has mastered the senses; *uparata-anātmyāya*—having no attachment for this material world; *namaḥ*—my respectful obeisances; *akiñcana-vittāya*—unto the Supreme Personality of Godhead, who is the only asset of persons who have no material possessions; *ṛṣi-ṛṣabhāya*—the most exalted of saintly persons; *nara-nārāyaṇāya*—Nara-Nārāyaṇa; *paramahaṁsa-parama-gurave*—the most exalted spiritual master of all paramahaṁsas, liberated persons; *ātmārāma-adhipataye*—the best of self-realized persons; *namaḥ namaḥ*—my respectful obeisances again and again; *iti*—thus.

TRANSLATION

Let me offer my respectful obeisances unto Nara-Nārāyaṇa, the best of all saintly persons, the Supreme Personality of Godhead. He is the most self-controlled and self-realized, He is free from false prestige, and He is the asset of persons who have no material possessions. He is the spiritual master of all paramahaṁsas, who are the most exalted human beings, and He is the master of the self-realized. Let me offer my repeated obeisances at His lotus feet.

Commentary by Śrīdhara Svāmi

उपरतानात्म्याय निरहंकाराय ॥

Uparata-anatmyaya means, "One who is devoid of ego."

Commentary by Śrī Vaṁśīdhara

न विद्यते आत्मा ज्ञातव्यत्वेन यस्य सोऽनात्मा तस्य भावोऽनात्म्यमुपरतमनात्म्यं यस्मात्तस्मै निवृत्तदेहादिधर्माय ॥

Uparata-anatmyaya means, "For one who has no attachment even to his own body."

Commentary by Vīrarāghava

मन्त्रमाह ओमिति ओंभगवच्छब्दार्थौ पूर्ववत् , परमं निरतिशयं शीलं स्वभावो यस्य तस्मै सौशील्यविशिष्टायेत्यर्थः महतो मन्दैः सह नीरन्ध्रेण संश्लेषस्वभावत्वं सौशील्यम् अयमाश्रयणसौकर्यापादको गुणः इदं वात्सल्यसौलभ्यस्वामित्वानामप्याश्रयणसौकर्यापादकानामुपलक्षणमुपरतानात्म्यायानात्मा देहेन्द्रियादिः तस्य भावः प्रकारः धर्मः अशनानयादिषडूर्मिवर्गः उपरतं निरस्तनात्म्यं यस्माद्येन वा तस्मै अकिञ्चनवित्ताय नास्ति किञ्चन प्रार्थनीयं येषां तेऽकिञ्चना निष्कामा मुमुक्षवस्तेषां वित्ताय निधये नरनाारायणरूपेणाावतीर्णाय परमहंसाय पर उत्कर्षो मा न भवति हंसो जीवो यस्मात् पृषोदरादित्वात् माशब्दस्य ह्रस्वः यद्वा हन्ति निरस्यति निखिलान् दोषानिति हंसः पृषोदरादित्वात् साधुः भवेद्वर्णागमाद्धंस इत्यानुशासनिकस्मरणात् , परमश्चासौ हंस इति कर्मधारयः , परमः निरतिशयकल्याणगुणगणः हंसो निरस्तनिखिलदोषः तस्मे परमगुरवे निरतिशयहितोपदेष्ट्रे आत्मारामाय नित्यासङ्कुचितापरिच्छिन्नानन्दरूपस्वात्मानुभवपरायाधिपतये भूतानामधिपतये एष भूताधिपतिः इति श्रवणात् नमस्काराभ्यासो गुणभेदाभिप्रायकः ॥

The *mantra* is described. The words "praṇava" and "Bhagavān" have been explained earlier. "Paramasheela" means one who has unexcelled character traits such as "sausheelya." "Sausheelya" means that a great person mixes with ordinary people without any inhibition. This gives a lot of comfort to those who are under His protection. The other virtues of kindness, easy accessibility and lordship should also be included here.

Anatma means, "which is not *ātmā* (i.e., the body and sensory organs)." *Anatmya* means their nature like hunger, thirst and so on. This is a Bahuvrihi compound. Uparata means destroyed or discarded. He by whom the nature of the body, hunger, thirst and so on are destroyed is Uparata-anatmya. The dative case is used here. [Note: this paragraph was also written by Viśvanātha Cakravartī]

Akinchana means those who do not own anything. They are the mumukshas aspiring for salvation. For them He is Vitta, a treasure. [Note: these paragraphs are repeated by Śrī Bhagavatprasādācārya]

"To Him, the *paramahaṁsa*," means that He is always higher and

different from the *jīvas*. Or "parama" means infinite auspicious attributes. *Hamsa* means a person who is devoid of all blemishes. *Ātmārāma* is one who has unexcelled bliss. Obeisances to such a person (God).

Commentary by Vijayadhvaja Tīrtha

उपरतानात्म्याय निवृत्तदेहादिधर्माय आत्मारामाणामधिपतये ॥

Uparata-anatmyaya means one who surpassed the dictations of bodily hunger and aging, etc. He is the Lord of *ātmārāmas*. To Him our obeisances are due.

Commentary by Jīva Gosvāmi

प्रजाभिः सहा ताश्व मुनिरूपा एव न तु सर्वाः भगवता नरनारायणाख्येन प्रोक्ताभ्यां साङखययोगाभ्यां सारासारविवेकभगवनिाष्ठाभ्यां यद्भगवदनुभावोपवर्णनं तत् सावर्ण्य प्रत्युपदेक्ष्येत यः स इत्यर्थः ॥

Those who reside there are also like sages, although not all. To Savarni Manu he teaches *Pancharatra* wherein the greatness of the Lord is extolled with Sāṅkhya and *yoga*. Sāṅkhya is discerning between the good and bad or useful and useless. *Yoga* means loyalty to God.

Commentary by Śukadeva

परमहंसानां परमगुरवे उपरतानात्म्याय निरहङकाराय ॥

To the ultimate teacher of *paramahaṁsas*. *Uparata-anatmya* means one who has no ego.

Commentary by Śrī Giridhara Lāla

तस्योपासनमाह -तमिति तं भगवन्तं भगवान् तदनुग्रहेण ज्ञानैश्वर्यादिमान्नारदो वर्णाश्रमवतीभिः भगवत्सेवाधिकारवतीभिः भारतवर्षनिवासिनीभिः प्रजाभिः सह परमभक्तिभावेन उपसरति सेवते, इदं व मन्त्रात्मकगद्यमभिगृणाति जपतीत्यन्वयः नारदस्य परोपकारित्वं दर्शयति- भगवत्प्रोक्ताभ्यां साङखययोगाभ्यां सह भगवदनुभाव उपवर्ण्यते तत् पञ्चरात्रं सावर्णेः सावर्णि भाविनं

मनुमुपदेक्ष्यमाण इति ॥

मन्त्रमाह - ओं नम इति भगवते नरनारायणाय नम इत्यन्वयः भगवत्त्वमेवोपपादयति - अधिपताये इति, विश्वपाल्कायेत्यर्थः पालकत्वमेवोपपादद्याति - परमहंसाः सारासारविवेदकिन स्तेषामपि - परमगुरवे भक्तिज्ञानाद्युपदेशेन संसारभयाद्रक्षकायेत्यर्थः ननु सर्वपालकस्य भगवताः कथं परमहंसपालकत्वमेवोच्च इत्याशङकयाह - अकिञ्श्नेति, भगवद्व्यतिरिक्तं किञ्श्न तोषां सारासारविवेकतां स्वभक्तानां विषयविरक्तानां सर्वत्यागिनां ते अकिञ्श्ना रव वित्तं वित्तवत्पीतिविषयत्वेन सर्वतः संरक्षणीया यस्य तस्मा इत्यर्थः सामान्यतः सर्वपालकत्वेऽपि स्वभक्तेष्वनुग्रहविशेषात् तत्पालकत्वमुच्यते इति भावः ननु यप्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्त्तते यद्यध्दि कुरूते जन्तुस्तत्तत्कामस्य चेष्टितम्' इति नियमात् लोके प्रयोजनमन्तरेण प्रवृत्त्यदर्शनाच्च तस्याप्तकामत्वेन प्रयोजनासम्भवात् कथमेवं निरूपाधिकोऽनुग्रहः सम्भवतीत्याशङकय लोके

विवेकिनामिन्द्रियान्तःकरणवशवर्त्तिनां कामाधीनप्रवृत्तिदर्शनेऽपि परमविवेकिनः स्वतन्त्रस्य स्वेच्छया नानाविधलीला विदधतस्तथा प्रवृत्तिर्नानुपपन्ना एतदर्थ एवायमवतार इति सूचयन्नकिञ्चनवित्तत्वे हेतुमाह - ऋषिऋषभायेति ऋषिषु विवेकिषु ऋषभाय श्रेष्ठायेत्यर्थः लोकेऽविवेकिनां विषयासक्तानां धनादिमन्त एव प्रिया भवन्ति, भगवतस्तु विवेकित्वेन विषयासक्त्यभावात् कृपया निष्किञ्चना एव प्रिया इति भावः विवेकित्वमेवोपपादयति - उपरतेति, उपरतं नित्यनिवृत्तं अनात्म्यमनात्मनि आत्मातिरिक्ते गुण्कार्ये देहेन्द्रियादावहमित्यध्यासलक्षणं यस्य स तथा तस्मा इत्यर्थः तत्र हेतुमाह - उपशमेति, उपशम इन्द्रियान्तःकरणसंयमे शीलं स्वभावो यस्य तस्मै अविवेकेनेन्द्रियादिपरतन्त्रस्यैव तत्रात्माध्यासःसम्भवति न वशीकृतेन्द्रयस्येति भावः तत्रापि हेतुमाह - आत्मरामयेति, न हयत्मन्नि परमानान्दस्वरूपे रममाणस्य तुच्छैर्विषयभोगैः प्रयोजन्मस्ति येनेन्द्रियादिपरतन्त्रता स्यादिति भावः आत्मारामाधिपतये इत्येकपदपााठे आत्मनि भगवति रममाणा भक्तास्तत्पालकायेत्यर्थः अन्यत्समानम् ॥

The *mantra* is recited: "Obeisances to Bhagavān Nara-nārāyaṇa. He is Bhagavān because He is Adhipati, the protector of everything. He is the Guru of Paramahamsas, who discern between the good and bad. He protects them from the fear of Saṁsāra [repeated birth and death]. Why is His lordship over *paramahaṁsas* particularly mentioned when he is the Lord of everything? It is because they are very dear to Him. He is the treasure for those *paramahaṁsas* who do not own anything. Also they are protected by Him like a treasure. Although all activities in the world are guided by some purpose, the actions of God are not done to achieve any purpose for Himself—rather it is his *līlā* [pastime]. The actions of those who are under the control of their mind and senses may be guided by desires, but God is not under any other's control and his actions are therefore not guided by any mundane desire. Even the actions of sages is not under the influence of material desire.

He is Rishi Rshabha, the best among sages. For others money may be a dear thing, but for the wise, God and His devotees are dear. His wisdom is stated by the word Uparata-anatmya and He has no false ego as do ignorant people. The reason is that He is Upashamasheela. Controlling the mind and senses is His nature because He is Atmarama, i.e. He enjoys in Himself the nature of bliss. He is not interested in any happiness from outside, for if He were, He would be under the influence of His mind and senses.

Commentary by Śrī Bhagavatprasādācārya

मन्त्रमाह ओमिति ॐभगवच्छब्दौ पूर्ववत् भगवते नम : उपशमो बाहयान्तरिन्द्रियनियमनं शीलं यस्य तस्मै, परमशीलायेत पाठे परमं निरतिशयं शीलं स्वभावो यस्य तस्मै सौशील्यविशिष्टायेत्यर्थः अनात्मा देहेन्द्रियादिस्तस्य भावोऽशनायादिषडूर्मिमत्वरूपो धर्मःअनात्म्यं, उपरतं निरस्तमनात्म्यं यस्मात्तस्मै, निवृत्तदेहाद्यहंकारायेत्यर्थः अकिंचना निष्कामास्तरेषां वित्ताय निघये, ऋषिषु ऋषभः श्रेष्ठस्तस्मै, नरनारायणायं नरनारायणरूपेण स्वरूपतोऽभिन्नात्वेऽपि रूपद्वयेन प्रादुर्भ्अूताय नमः परामः सर्वोत्तमो हंसो भगवान्चेषां ते परमहंसास्तरेषां परमगुरूस्तमै, परमहंसाय परमगुरवे इति पृथक पाठे, पर उत्कृष्टो मा न विद्यते,हंसो

जीवो यस्मात् , यद्वा हिनस्ति निरस्यति निखिलाान्दोषानिति हंसा पृषोदरादित्वात्साधुः परमो निरतिशयकल्याणगुणगणश्चासौ हंसो निरस्तनिखिलदोषस्तस्मै, परमगुरवे निरतिशयोपदेष्ट्रे, अत्मारामाय नित्यासंकार्यचिरापरिच्छिन्नानन्दरूपस्वात्मानुभभवपराय नमः अधिपतये य एष भूताधिपतिः' इति श्रुत्या भूताधिपतित्वेनोक्ताय नमः नमस्कारावृत्तिगुर्णभेदाभिप्राया इति ॥

Haṁsa is interpreted in a different way. He is Haṁsa because he destroys all the blemishes. The word "namah" is construed with each attribute and hence the repetition.

Commentary by Yādavārya

Uparata-anatmya means, "One who is free from the grief attendant on being associated with the body."

TEXT 12

गायति चेदम्——
कर्तास्य सर्गादिषु यो न बध्यते
न हन्यते देहगतोऽपि दैहिकैः ।
द्रष्टुर्न दृग्यस्य गुणैर्विदूष्यते
तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥ 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

SYNONYMS

gāyati—he sings; *ca*—and; *idam*—this; *kartā*—the executor; *asya*—of this cosmic manifestation; *sarga-ādiṣu*—of the creation, maintenance and destruction; *yaḥ*—one who; *na badhyate*—is not attached as the creator, master or proprietor; *na*—not; *hanyate*—is victimized; *deha-gataḥ api*—although appearing as a human being; *daihikaiḥ*—by bodily tribulations such as hunger, thirst and fatigue; *draṣṭuḥ*—of Him who is the seer of everything; *na*—not; *dṛk*—the power of vision; *yasya*—of whom; *guṇaiḥ*—by the material qualities; *vidūṣyate*—is polluted; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *asakta*—unto the Supreme person, who is unattached; *vivikta*—without affection; *sākṣiṇe*—the witness of everything.

TRANSLATION

Nārada, the most powerful saintly sage, also worships Nara-Nārāyaṇa by chanting the following mantra: The Supreme Personality of Godhead is the master of the creation, maintenance and annihilation of this visible cosmic

manifestation, yet He is completely free from false prestige. Although to the foolish He appears to have accepted a material body like us, He is unaffected by bodily tribulations like hunger, thirst and fatigue. Although He is the witness who sees everything, His senses are unpolluted by the objects He sees. Let me offer my respectful obeisances unto that unattached, pure witness of the world, the Supreme Soul, the Personality of Godhead.

Commentary by Śrīdhara Svāmi

असक्तश्चासौ विविक्तश्च साक्षी च तस्मै नमः असक्तत्वं दर्शयति अस्य विश्वस्य सर्गदिषु कर्तापि यो न बद्धयतेऽहं कर्तेति न मन्यते विविक्तत्वमाह देहगतोऽपि दैहिकैः क्षूत्पिपासादिभर्यो न हन्यते नाभिभूयते साक्षित्वमाह यस्य द्रष्टुरपि सतो दृष्टिर्गुणैर्दृशयैर्न विदूष्यते न विक्रियन्ते ॥

Obeisances to the Sākṣī [witness], the perceiver who is aloof. He is unattached because having created the world, He does not feel that He is the creator. He is aloof because in spite of apparently residing in the body He is unaffected by hunger and thirst. He is the Sākṣī because His perception is unaffected by the modes of material nature (*guṇas*). [Note: this paragraph is repeated by Vijayadhvaja Tīrtha, Viśvanātha Cakravartī, Śukadeva, Śrī Giridhara Lāla, Śrī Bhagavatprasādācārya and Yādavārya]

Commentary by Vīrarāghava

इदं वक्ष्यमाणश्लोकचतुष्टयं स्तुतिरूपं गायति पठतीत्यर्थः यद्वा इदं वक्ष्यमाणं गुणजातं गायति तावज्जगत्कारणं चिदचिद्विलक्षणं निरस्तनिखिलदोषं निरसमाभ्यधिकं सर्वज्ञं नमस्करोति कर्त्तेति चिदचिदारूमदस्य जगतः सृष्टयादौ कर्त्तापि यो न बध्यते नाभिमन्यते चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः तस्य कर्तारमपि मां विद्धयकर्त्तारमव्ङ्गम् इति भगवदुक्तरीत्य कृत्स्नजगत्स्त्रष्टारमात्मानं तद्गुणकर्मायत्तदेवमनुष्यपशुपादपतारतम्येन कर्त्तारं न मन्यते सृज्यानां देवादिपदार्थानां देवत्वमनुष्यत्वादिनानाविधसर्गकार्मणि सृज्यशक्तीनामेव गुणकर्मणां प्रधानकारणत्वादात्मानं गुणकर्मानुगुणकर्त्तारं मन्यते , न तु साक्षाद्वैचित्र्यं प्रति हेतुं मन्यत इत्यर्थः तथा देहगतोऽपि अन्तरात्मतया देवादिदेहस्थोऽपि दैहिकैर्देहसम्बन्धप्रयुक्तैः सुखदुःखादिभिर्यो न हन्यते नाभिभूयते एवं द्रष्टुर्जीवस्य यद्दृश्यमचेतनं प्रधानं तस्य गणैः रजआदिमिर्यो न दृश्यते न संकुचितज्ञानो भवति कर्तुत्वेऽपि मोहाभावात् त्रिगुणात्मकप्रधानशरीरकत्वेऽपि गुणकृतज्ञानसङकोचाभावाच्च जीवाद्वैलक्षण्यमुक्तं द्रष्टुर्जीवस्य गुणैः संसारित्वादिभिर्दृश्यस्य गुणैर्जात्यादिभिश्च न दूष्यत इति वा योजना एवं चिदचिद्वैलक्षण्यमुक्तमत एवासक्तो रागादिरहितो विविक्तोऽसहायः स्वतुल्याधिकद्वितीयवस्तुरहिताः साक्षी सर्वस्य चेतनाचेतनात्मकस्य जगतः द्रष्टा चेत्यसक्तविविक्तसाक्षी तस्मै ते नमः कर्त्तास्य सर्गादिषु यो न बध्यते इत्यपि पाठः तत्रास्य जगतः सर्गदौ सृष्टिस्थितिलयेषु कर्त्तापि न बध्यते असक्तत्वाज्जीवस्तु स्वगुणानुगुणपरमात्मायत्तः कर्त्ता स्वकर्मायत्तभोगसङगात् स्वातन्त्रयेण कर्त्तास्मीत्यभिमानेन बध्यते संसारी भवति, परमात्मा जगत्सर्गादौ निरपेक्षः कर्त्तापि न बध्यते जगद्व्यापारस्य लीलारूपत्वेन सुखदुःखादिफलभोगार्थत्वाभावात्त्रासक्त्यभावादिति भावः तथा देहगतोऽपि दैहिकैः देहसम्बन्धप्रयुक्तैः सुखदुःखादिभिर्न हन्यते नाभिहतो भवति, कुतः

विविक्तत्वानिान्रस्तनिखिलदोषतया समस्तकल्याणगुणाकरतया च जीवपर्यन्तेभ्यो देहेन्द्रियादिभ्यो विलक्षणत्वाद्विलक्षणस्वस्वरूपावलोकनशीलत्वादिति भावः सम्भवति कुतः सर्वत्र श्रुतिस्मृतिषु परं ब्रम्होभयलिङगमुभयलक्षणं निरस्तनिखिलदोषमनन्तकल्याणगुणाकरमभिधीयत इति तदर्थः, अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः इत्यदयः श्रुतयः 'समस्तकल्याणगुणात्मकोऽसौ स्वशक्तिलेशाद्धृतभूतसर्गः परः पराणां सकला न यत्र क्लेशादयः सन्ति परावरेशे ।।' इत्यादयः स्मृतयः अयं भावः जीवस्य कर्मवश्यत्वात्तत्कर्मानुगुण्येन तत्तद्वस्तुसम्बन्धोऽपुरूषार्थ एव स्यात्परस्य तु ब्रम्हणः स्वाधीनः स एव सम्बन्धस्तद्विचित्रनियमनक्पलीलारसायैव स्यादिति दिक् तथा व श्रुतिः तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति इति तथा द्रष्टुः स्वस्वस्कर्मानुगुणज्ञानाश्रयस्य अनृतेन हि प्रत्यूढास्तेषां सत्यानां सतामनृतमपिधानम् इति श्रुत्युक्तरीत्या कर्मणा तिरोहितज्ञानस्य जीवस्य यद् दृश्यं कर्मायत्तदर्शनविषयं यत्प्रधानं तस्य गुणैः रजआदिभिर्न दूष्यते च गुणपरवशो न भवति कुतः साक्षित्वात्साक्षाद् द्रष्टृत्वात् साक्षाद्दृष्टरि संज्ञायाम् इति साक्षिशब्दो व्युत्पादित :, साक्षिशब्दोऽवयववृत्त्या समुदायरूढया च भगवत्येव मुख्यवृत्तः 'अव्ययः पुरूषः साक्षी' ति भगवन्नामसहस्त्रपाठात् अतः संज्ञामित्यस्य न विरोधः द्रष्टुरिति दृष्टान्तार्थ यथा द्रष्टा दृश्यगुणैर्दूष्यते तथा साक्षी परमात्मा न दूष्यते इति अयं भावः - जीवस्य स्वकर्मानुगुणमेव दृश्यदार्शनं न तु साक्षात्साकल्येनेति गुणैर्दूषणं परमात्मनस्तु निरूपाधिकं साक्षाद्दृश्ययाथात्म्यदर्शनमिति न गुण्यवश्यता किन्तु गुणानामेव परमात्मवश्यतेति असक्तसाक्षिणे नम इत्यर्थः ।।

He sings the ensuing four verses. In the first place he (Nārada) offers obeisances to Nārāyaṇa, Who in spite of being the creator of the universe, does not regard Himself as the creator. This is because He is not attached to anything in the world. It is said in Gītā, "Dear Arjuna, And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable." In another sense it means that there is diversity, inequality and gradation*arma* [actions] are responsible. God is not responsible, thus He does not regard Himself responsible for the inequality in the world, for it is due to the *jīvas* themselves. Although He is present in the physical bodies of demigods and other beings, He is unaffected by the hunger, thirst, and other sufferings obtained by the individuals. He is the Drashta, the perceiver. His *guṇa* [quality] is knowledge, unaffected by *prakṛti* [material nature], sattva [mundane goodness], etc. Or His stature is unalloyed by the qualities of the sentient and nonsentient. Thus, He is Asakta (unattached), Vivikta (different from every other thing), and Sākṣi, the observer. He is different from the living entity (*jīva*) because He is endowed with infinite auspicious virtues without even a trace of faults. "Obeisances to Him.

The *Brahmasutras* establish this truth also. The living entity is also an observer, but his observation is limited by the modes of nature under which he is conducted. The *jīva*, then, only perceives part of a thing, whereas God's perception is correct and complete, being the controller of nature and unaffected by it.

Commentary by Jīva Gosvāmi

भृभगवत्कथामिति भर्तृत्वादिमननविशेषेण सुखवैशिष्टयं दर्शितम ।।
तस्य परमहंसत्वं दर्शयन् गुरूत्वं योजयति कर्त्तेति देहगतोऽन्तर्यामिरूपेण द्रष्टुः परमसाक्षिणः ।।

It is established that He is the guru [instructor] and Paramātmā [supersoul] within the bodies of all as *antaryāmī* and thus He sees everything.

Commentary by Viśvanātha Cakravartī

उपरताानात्म्याय न विद्यते आत्मा ज्ञाताव्यत्वेन यस्य सः अनात्मा अनात्मानो भावः आनात्म्यमुपरतमानात्म्यं यस्मात्तस्मै ।।

आत्मारामचूडामणित्वमाह कर्त्तेति न निबध्यत इत्यतस्तेष्वसक्ताय दैहिकैः क्षुत्पिपासादिभिर्न हन्यते नाीभभूयते इत्यतो देहा द्विविक्ताय द्रष्टुरपि सतो दृग् दृष्टिः गुणैदृश्यैर्न दूष्यते अत एव असक्तश्चासौ विविक्तसाक्षी अलिप्तसाक्षी चेति तस्मै ।।

It is stated here that He is the crest jewel of *ātmārāmas*.

Commentary by Śrī Vaṁśīdhara

आत्मारामचूडमणित्वमाह - कर्त्तेति ।।

It is stated here that He is the best among the *ātmārāmas* [the self-satisfied].

Commentary by Śrī Giridhara Lāla

चतुश्लोक्यात्मकं स्तोत्रं घटतीत्याह - गायति चेदमिति तत्रैकेन विषयानासक्तत्वगुणानभिभवत्वसाक्षित्वलक्षणमीश्वरत्वं वर्णयन् प्रणमति - कर्तेति, अस्त विश्वस्य सर्गादिषु कर्त्ताऽपि यो न बव्यतेऽहमस्य कर्ता ममेदं कार्यमित्यहम्ममाध्यासेन जीववन्निबद्वो न भवतीत्यर्थः अनेनानासक्तिःप्रदेर्शिता विविक्तत्वमाह -नेति, देहगतोऽपि दैहिकैरि न्द्रियदिभिः क्षुत्पिपासादिभिश्च यो न हन्यते नाभिबूयते साक्षित्वमाह - द्रष्टुरपि सतो गुणैविद्षयैर्हष्टिर्न दूष्यते न विक्रियते एवमसक्तश्चासौ विविक्तश्च साक्षी व तस्मै नमः ।।

He is praised in four slokas.

Commentary by Śrī Bhagavatprasādācarya

इदं वक्ष्यमाणं स्त्ुतिरूपं श्लोकचतुष्टयं गायति पठतीत्यर्थः कर्त्तेति यः भवान् , अस्य कृत्स्नस्य चिदच्विदात्मकस्य जगतः, सर्गादिषु सृष्टिस्थितिलयेषु, कर्त्तापि कर्त्तृत्वमाक् सन्नपि न बध्यते तथा देहगतः अपि, दैहिकैः देहसंबन्धप्रयुक्तैः क्षुत्पिपासदिभिः सुखदुःखादिभिर्वा, न हन्यते अभिहंताो न भवति एवं द्रष्टुः सतः अपि, यस्य दृक् दृष्टिः, गुणैर्दृश्यैः न विदूष्यते न विक्रियते अत एव असक्तो रागादिरहितश्चासौ विविक्तोऽस्हायः स्वतुल्याधिकद्वितीयवस्तुरहितः, स चासौ साक्षी चेतनाचेतानात्मकजगतो द्रष्टा च तस्मै, तस्मै नमः ।।

परमात्मनस्ताव भक्तिरेव, जीवस्य संसृतिनिरसनोपायः एतदेव योग्निां योग कौशल्यमिति द्वयं न्रिूपयन्नाह इदमिति त्रिभिः इदमिति हे योगेश्वर, हिरण्यगर्भः भगवान् यत्, योगे नैपुणं योगकौशल्यं जगाद तत्, इद हि इदमेष कि तदित्यत्राह उज्झिता दुष्कलेवर तदभिमानो येन सः,

उपेक्षितसशरीराभिमानः सन्, कलेवरशब्दस्तदनुबन्धिनामप्युपलक्षकः पुमान् अन्तकाले स्वान्तकालपर्यन्तं भक्तया ध्यानयोगेन, निर्गुणे मायिकगुणवजते, त्वयि मनः दधीत धारयेत् स्थिरं कुर्यादिति यदेतदिति संबन्ध ॥

He also sings his praise in the next four verses. *Eka* means there is nothing equal to or superior to Him. [Note from the translator: this differs from the view of the Advaitins which defines the term as, "the absence of a second principle in the world."] Obeisances to him.

TEXT 13

इदं हि योगेश्वर योगनैपुणं
हिरण्यगर्भो भगवाञ्जगाद यत् ।
यदन्तकाले त्वयि निर्गुणे मनो
भक्तया दधीतोज्झितदुष्कलेवरः ॥ १३ ॥

idaṁ hi yogeśvara yoga-naipuṇaṁ
hiraṇyagarbho bhagavāñ jagāda yat
yad anta-kāle tvayi nirguṇe mano
bhaktyā dadhītojjhita-duṣkalevaraḥ

SYNONYMS

idam—this; *hi*—certainly; *yoga-īśvara*—O my Lord, master of all mystic power; *yoga-naipuṇam*—the expert process of executing yogic principles; *hiraṇya-garbhaḥ*—Lord Brahmā; *bhagavān*—the most powerful; *jagāda*—spoke; *yat*—which; *yat*—which; *anta-kāle*—at the time of death; *tvayi*—in You; *nirguṇe*—the transcendence; *manaḥ*—the mind; *bhaktyā*—with a devotional attitude; *dadhīta*—one should place; *ujjhita-duṣkalevaraḥ*—having given up his identification with the material body.

TRANSLATION

O my Lord, master of all mystic yoga, this is the explanation of the yogic process spoken of by Lord Brahmā [Hiraṇyagarbha], who is self-realized. At the time of death, all yogīs give up the material body with full detachment simply by placing their minds at Your lotus feet. That is the perfection of yoga.

Commentary by Śrīdhara Svāmi

योगकौशलं निरूपयन्योग्यं प्रार्थयते इदमिति त्रिभिः हे योगेश्वर हिरण्यगर्भो यद्योगनैपुणं जगाद इदमेव तत् किम् जनमप्रभृति भक्त्यान्तकाले पुमांस्त्वयि मनो धारयेदिति यत् कथंभूतः सन् उज्झितं दुष्कलेवर तदभिमानो येन ॥

Nārada explains the perfection of *yoga* practice in the next three stanzas: "O my Lord, master of all mystic *yoga*, the yogic excellence extolled by

Hiranyagarba is described here as a person remembering You all through his life and keeping his mind on You at the time of death. How? By having discarding the attachment to his bad body. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

एवं जीवपरयोर्हेयास्पदत्वतत्प्रत्यनीकत्वे उक्ते, इदानीं जीवस्य हेयनिरसनोपायो देहाद्यनासक्त्या परमात्मनस्तव भक्तिरेव सैव पुरा चतुर्मुखन मह्यमभिहितेत्याह इदं हीति हे योगेश्वर ! हिरण्यगर्भः योगे यन्नैपुणं कौशलं जगाद तदिदमेव किन्तदित्यत्राह उज्झितदुष्कलेवरः उपेक्षिरशरीरः कलेवरशब्दः तदनुबन्धिना

मप्युलक्षकः, उपेक्षितदेहानुबन्धी पुमान् भवात् प्रभृति अन्तकाले अन्तकालपर्यन्तं भक्त्या ध्यानयोगेन त्वयि मनो धारयेत्स्थिरं कुर्यादिति यत् ॥

Nārada explains what Brahmā has taught him, namely that the *jīva* is prone to faults whereas God is not. For the living entity to overcome his faults the only way is to shun all material attachments and devote himself to the Lord.

Commentary by Vijayadhvaja Tīrtha

सर्गादिषु कर्ता तथापि देवदत्तवद्यो न बध्यते देहगताोऽपि दैहिकैर्देहसम्बन्धिभिर्दोषैः यो न हन्यते न पीडय्ते द्रष्टुर्यस्य दृग् गुणैर्दर्शनयोग्यरूपादिभिः न दूष्यते दर्शननिमित्तपापैर्न सम्बद्धयते तस्मै नमः अत्र हेतुगर्भविशेषणमाह असक्तेति असङगत्वात् विलक्षणत्वात् साक्षित्वात् बन्धनादिदोषाभाव इत्यर्थः ॥ बहुजन्मार्जितधर्माद्युपायपाटवमिदमित्याह इदं हीति हिरण्यगर्भो योगनैपुणं योगपाटवमिदमेव जगाद इदं किं तत्राह यदिति निर्गुणे त्वयि भक्त्यान्तकाले मनी निधाय दुष्कलेवरमुज्झतीति यत्तदिदमिति भावः यस्य सम्यक् भगवति ज्ञानं भक्तिस्तथैव च इत्यादिवाक्यमत्रापि प्रमाणमिति बोद्धव्यम् ॥

The result of *dharma* earned in many births is the excellence of *yoga* practice taught by Hiraṇyagarbha that one should devoutly place his mind in You at the time of death.

Commentary by Jīva Gosvāmi

अनासक्तत्वं कैमुत्येन स्थापयन् विशेषतो ज्ञेयस्य योगस्य सामान्यतो ज्ञानं तत्कारणञ्चाह इदं हीति उज्झितदुष्कलेवर इति पार्षदकलेवरस्य शोभनत्वमुपादेयत्वं च बोधयति ॥

That non-attachment should be cultivated goes without saying. To establish this *yoga*, which is to be known in detail, is broadly taught here.

Commentary by Viśvanātha Cakravartī

योगाभ्यासिनां रहस्यमाह इदमिति यदिति शत्रन्तम् , अन्तकाले यत् गच्छत चपलमिति यावत् मनस्त्वयि दधीत स्थिरीकुर्यादित्यर्थः उज्झितेति वर्त्तमाने निष्ठा ॥

A secret is revealed here for those who practice *yoga*. The word *yat* is a

present participle meaning "wavering." If the wavering mind is fixed in God at the time of death, one achieves the perfection of *yoga*. The word "*ujjhita*" is a present participle—not a past participle as it appears. Thus the meaning is, "abandoning" and not "abandoned."

Commentary by Śrī Vaṁśīdhara

योगाभ्यासिणां रहस्यमाह - इदमिति यदिति शत्रन्तम् अन्तकाले यत् गच्छच्चपलमिति यावत् मनस्त्वयि दधीत स्थिरीकुर्यादित्यर्थः योगेश्वरेति भगवतो निजेष्टदाने सामर्थ्येमाह - उज्झितेति वर्त्तमाने निष्ठा ॥

A secret is divulged here for those who practice *yoga*. It is that one should place the otherwise fickle mind at the lotus feet of the Lord at the time of death.

Commentary by Śukadeva

देहगतोऽपि देहेषु अन्तर्यामिरूपेण संस्थितोऽपि दैहिकैः क्षुत्पिपासादिभिः असक्तः सर्वदा पूर्णकामत्वात् विविक्तः सर्वदा सर्वदोषास्पृष्टत्वात् साक्षी सवेदा सर्वदर्शी स च सः तस्मै ॥

ज्ञानस्य देहादिविरक्तिपूर्वकं भगवति मनोनैश्चल्यं फलमन्यथा ज्ञानयत्नः केवलं श्रमोऽतस्तं ज्ञानयोगं नो विधेहि येन त्वयि मनोनैश्चलयं भगवेदित्याह इदमिति त्रिभिः हे योगेश्वर ! हिरण्यगर्भः योगनैपुण्यं योगस्य ज्ञानयोगस्य नैपुण्यं यत् जगाद तदिदमेव किमुज्झितदुष्कलेवरः त्यक्तदुष्टजनदेहसङग : सन् भक्त्या त्वयि मनो दधीत धारयेत् किं बहुना अन्तकालेऽपि इति यत् ॥

Stability of mind and detachment are the products of knowledge, otherwise it is just a tiresome effort. So in this and the next two verses Nārada prays, "O Yogeswara, kindly give us jñāna *yoga* by which we will set our minds on You. The highest *yoga* taught by Hiraṇyagarbha is this only— that a man should discard attachments and place his mind in You at the time of death."

Commentary by Śrī Giridhara Lāla

योगं प्रार्थयितुं योगकौशलं निरूपयति - इदं हीति यध्दिरण्यगर्भो योगनैपुण्यं जगाद उक्तवांस्तदिदं हि इदमेवेत्यन्वयः किं तदित्यपेक्षायामाह - यदिति उज्झितं त्यक्तं दुष्टं संसारदुःखकारणं कलेवरं तत्राहम्ममाभिमानो येन तथाभूतः सन् अन्तकाले निर्गुणे प्राकृतगय्णरहिते त्वयि भक्त्या मनो दधति धारयेदिति यदित्यन्वयः एवंविधो योगस्तु त्वध्भ्क्तानां त्वत्कृपयैव सिध्दयति नान्यषां त्वध्दिमखिानां साधनान्तरसम्पन्नानामपीत्याशयेन सम्बोधयति - हे योगेश्वर इति ब्रम्हणो वेदगर्भत्वेन तादुपदिष्टं यथार्थमेवेत्याशयेन तं विशिनष्टि - भगवानिति 'सदा तध्दावभावितः' इति न्यायेन पूर्वभक्तिरहितस्य अन्ते तदसम्भवात् अन्ते भक्त्येत्युक्त्या जन्मप्रभृति सदैव भक्तौ प्रयत्नो विधेय इति सिध्दयतीति ज्ञेयम् ॥

What Hiraṇyagarbha has said is correct. A person who does not place his mind in God earlier cannot do it in the end, so this should be practiced right from childhood.

Commentary by Yādavārya

The word *upashamasheela* suggests that Nārāyaṇa performs penance for teaching others. "The excellence of *dhyana* [meditation] is stated by Brahmā that one should fix his mind in You while leaving this body. To do that one should practice it from the beginning of life."

TEXT 14

यथैहिकामुष्मिककामलम्पटः
सुतेषु दारेषु धनेषु चिन्तयन् ।
शङ्केत विद्वान् कुकलेवरात्ययाद्
यस्तस्य यत्नः श्रम एव केवलम् ॥ १४ ॥

yathaihikāmuṣmika-kāma-lampaṭaḥ
suteṣu dāreṣu dhaneṣu cintayan
śaṅketa vidvān kukalevarātyayād
yas tasya yatnaḥ śrama eva kevalam

SYNONYMS

yathā—as; *aihika*—in the present life; *amuṣmika*—in the expected future life; *kāma-lampaṭaḥ*—a person who is very attached to lusty desires for bodily enjoyment; *suteṣu*—children; *dāreṣu*—wife; *dhaneṣu*—wealth; *cintayan*—thinking about; *śaṅketa*—is afraid; *vidvān*—a person advanced in spiritual knowledge; *ku-kalevara*—of this body, which is full of stool and urine; *atyayāt*—because of loss; *yaḥ*—anyone; *tasya*—his; *yatnaḥ*—endeavors; *śramaḥ*—a waste of time and energy; *eva*—certainly; *kevalam*—only.

TRANSLATION

Materialists are generally very attached to their present bodily comforts and to the bodily comforts they expect in the future. Therefore they are always absorbed in thoughts of their wives, children and wealth and are afraid of giving up their bodies, which are full of stool and urine. If a person engaged in Kṛṣṇa consciousness, however, is also afraid of giving up his body, what is the use of his having labored to study the śāstras? It was simply a waste of time.

Commentary by Viśvanātha Cakravartī

शंकेत मयि मृते सति मत्पुत्रादयः कथं वर्त्तेनिाति भावयेत् श्रम एव तस्य शास्त्राभ्यासादि व्यर्थमेवेति भावः ॥

If the "so-called yogi" thinks about how his sons are going to live after his death, then whatever he has studied is in vain. [Note: this paragraph is repeated by Śrī Vaṁśīdhara]

Commentary by Vīrarāghava

एवं देहाद्युपेक्षया परमात्मभक्तिरेव जीवस्यानर्थपरिहारिणीत्युक्तमिदानीमुक्तविधभक्तिरहितस्य केवलशास्त्राध्ङ्गनादिप्रयासो निष्फल इत्याह यदेति ऐहिकेषु पशुपुत्रान्नादिष्वामुष्मिकेषु स्वर्गादिषु कामेषु लम्पटः आसक्तः सुतादिषु विषयेषु चिन्तयन् तेषामनपायोपेयत्वं चिन्तयन्नित्यर्थः विद्वानधीतशास्त्रोऽपि कुत्सितस्य कलेवरस्यात्ययान्मृत्योः शङ्केत बिभीयात् तस्य यो यत्नः शास्त्राध्ङ्गनादिरूपः स केवलं श्रम एव निष्फल एव, मरणभीतस्य शास्त्रश्रमो निष्फल इत्यर्थः ।।

For a person who has no devotion to God, the study of *śāstras* and other things are in vain. In spite of studying the *śāstras*, if a scholar is attached to his children, heavenly comforts hereafter and is afraid of death due to over-attachment to his body, then all that he has studied is in vain. The study of *śāstras* is of no avail for one who is afraid of death. [Note: this paragraph is repeated by Śukadeva, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

यत एवं सर्वमनित्यं यस्माद्विदुषाज्ञवद्देहत्यागादौ शङ्का भयं न कार्यमित्याह यथेति यथैहिकामुष्मिककामेषु लम्पटो रागी सुतादौ नाशं चिन्तयन् शङ्केत मयि मृते सुतादौ नाशं चिन्तयन् शङ्केत मयि मृते सुतादयो नाशं गमिष्यन्तीति तथा विद्वानपि यदि कुशरीरत्यागाच्छङ्कत तर्हि तस्य यः शास्त्रश्रवणादौ प्रयत्नः स केवलं श्रम एव न किञ्चित्फलमित्यर्थः अतो न शङ्कितव्यमित्यर्थः।।

Because everything is transient here, a learned man should not be afraid of death like an ordinary person. If a learned man were to think, as ignorant persons do, that his sons may perish after his death, then whatever he has studied is in vain. One should not think like that.

Commentary by Jīva Gosvāmi

तज्ज्ञानयोग्यत्वापादकं सारासारविवेकमपि सामान्यतो निवेदयति यथेति ।।

If one wants to be eligible to get that knowledge of *yoga*, one should be able to discern between good and bad.

Commentary by Yādavārya

Otherwise his meditation and other things are in vain is what is stated here.

TEXT 15

तन्नः प्रभो त्वं कुकलेवरार्पितां
त्वन्माययाहंममतामधोक्षज ।
भिन्द्याम येनाशु वयं सुदुर्भिदां
विधेहि योगं त्वयि नः स्वभावमिति ॥ १५ ॥

tan naḥ prabho tvaṁ kukalevarārpitām
tvan-māyayāhaṁ-mamatām adhokṣaja

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bhindyāma yenāśu vayaṁ sudurbhidāṁ
vidhehi yogaṁ tvayi naḥ svabhāvam iti

SYNONYMS

tat—therefore; *naḥ*—our; *prabho*—O my Lord; *tvam*—You; *ku-kalevara-arpitām*—invested in this bad body full of stool and urine; *tvat-māyayā*—by Your illusory energy; *aham-mamatām*—the conception of "I and my"; *adhokṣaja*—O Transcendence; *bhindyāma*—may give up; *yena*—by which; *āśu*—very soon; *vayam*—we; *sudurbhidām*—which is very difficult to give up; *vidhehi*—please give; *yogam*—the mystic process; *tvayi*—unto You; *naḥ*—our; *svabhāvam*—which is symptomized by a steady mind; *iti*—thus.

TRANSLATION

Therefore, O Lord, O Transcendence, kindly help us by giving us the power to execute bhakti-yoga so that we can control our restless minds and fix them upon You. We are all infected by Your illusory energy; therefore we are very attached to the body, which is full of stool and urine, and to anything related with the body. Except for devotional service, there is no way to give up this attachment. Therefore kindly bestow upon us this benediction.

Commentary by Śrīdhara Svāmi

अन्यथा तस्य शास्त्राभ्यासादिश्रमो व्यर्थ इत्याह यथैहिकामुष्मिककामेषु लम्पटो मूर्खः सुतादिषु योगक्षमं चिन्तयन्कुत्सितस्य कलेवरस्यात्ययान्मृतो शंकते तथा विद्वानपि सन्यः शंकेत तस्य यत्नः शास्त्रश्रवणादिः श्रम एव ॥

यस्मद्विदुषोऽपीयमेव दशा तत्तस्माद्धे प्रभो अधोक्षज त्वमेव नो योगं विधेहि कीदृशम् त्वयि स्वभावं सहजवासनारूपम् येन योगेन वयं त्वन्माययाा नः कुकलेवरेऽर्पितामहंममतां शीघ्रं भिन्द्याम त्यजेम सुदुर्भिदामुपायान्तरैः सर्वथा त्यक्तुमशक्याम् ॥

Otherwise his study of scriptures and all are in vain. If a learned man were also to think in the same way a layman does, getting attached to his children and fearing death, all that he has studied will be in vain.

Commentary by Vīrarāghava

यतो विदुषोऽपीयमेव दशा तत्तस्मात्प्रभो!हे अधोक्षज ! त्वमेव नो योगं विधेहि सम्पादय त्वत्प्रसादादेव नो योगसिद्धिरिति भावः ईदृशं योगं त्वयि स्वभावजं निरूपाधिकं कामानुपहतमिति यावत् , येन योगेन वयं त्वन्मायया नः कुत्सिते कलेवरेऽर्पितामाहितां सुदुर्भिदामुपायान्तरैः सर्वदा त्युक्तमशक्यामहंममतामहङकारममकाररूपामविद्यामाशु भिन्द्याम त्यजेम , त्वप्रसादायत्तत्वद्भक्तियोग एवानर्थनिवर्त्तक इति भावः ॥

"Dear Lord, please give us Your devotional service because even a

scholar's plight is described here. "We want *bhakti* which is unattainable by those with material desires and which is capable of rooting out the bodily conceptions of "I" and "my" [I am this body and things related to the body are mine]. Since it is not possible to have *bhakti-yoga* by any other means other than Your grace, be kind enough to bestow this upon us." [Note: this paragraph is repeated by Śukadeva and Śrī Bhagavatprasādācārya and also written by Viśvanātha Cakravartī]

Commentary by Vijayadhvaja Tīrtha

यतस्त्वदनुगृहितमेव सफलमत इमं त्वदनुग्रहजनकमुपायमस्मभ्यं देहीत्याह तन्न इति येगं ज्ञानं ध्यानमुपायं वा येन योगेन अहंममतासम्भूरदोषस्य मुक्तिपरिपन्थित्वात्तन्नाशः प्रार्थ्यते तदुक्तम् यो ममत्वादिना दोषः स त्वन्यविषयः स्मरतः इति ॥

It is stated here that, "Only Your blessings can prove fruitful in *yoga*." *Yoga* is a means like meditation, etc. *Yogīs* pray for the destruction of the "I and my" misconceptions because they are harmful to liberation (*mokṣa*).

Commentary by Jīva Gosvāmi

अभीष्टमाह तन्न इति कुकलेवरति स्वेतरेषां कलेवरापेक्षया प्रोक्तम् ॥

They express their desire. "In this bad body," is said with respect to their superiors.

Commentary by Viśvanātha Cakravartī

तस्मादन्यावेशं त्याजयित्वा त्वयि मनसोऽभिनिवेशं त्वमेव कृपया देहैत्याह तन्न इति योगं विधेहि योग एव कस्तत्राह त्वयि नोऽस्माकं स्वस्यात्मनो भावं रतिं, यद्वा यथा विषयेषु स्वभावस्तथैव त्वयि स्वभावो निसर्गोऽस्त्वित्यर्थ ॥

So destroy attachments and make our minds firm.

Commentary by Śrī Vaṁśīdhara

कुकलेवरेति कलिभवलोकापेक्षयोक्तम् - प्रभो इति त्वमेवास्मदभिमतसम्पादने समर्थ इति भावः अधोक्षजेति तव कृपां विना तव ज्ञानं दुर्लभमिति भावः यद्वा - यथा विषयेषु स्वभावस्तथा त्वयि स्वभावो निसर्गोस्त्वित्यर्थः ॥

This is said with respect to people who are born in Kaliyuga. You are the only person competent to fulfill our desires. The word Adhokshaja implies that without His grace God cannot be known. "Since the mind naturally flows out towards the objects of senses, let it flow towards You."

Commentary by Śrī Giridhara Lāla

एवं योगप्रभावं निरूप्य योगं प्रार्थयते - तदिति यस्मद्याोगं विना न संसारदुःखनिवृत्तिः तल्लभश्च त्वदनुग्रहेणैव तत्तस्मात् हे प्रभो योग दानेन भक्तोध्दारे समर्थ अधोक्षज अचिन्त्यानन्तशक्तित्वेनेन्द्रियादिज्ञानातीतत्वमेव त्वेयि स्वभावं स्वभावसिध्दं निरूपाधिकं प्रेमलक्षणं

योगं नोऽस्माकं विधेहि विशेषेण निश्चलं कृपया सम्पादय येन योगेन त्वन्मायया मोहियैर्नोऽस्माभिः कुकलेवरं विष्ठादिमलपूर्णत्वेन भौतिकत्वेन नश्वरत्वेन दुःखादिहेतुत्वेन च निन्दिते शरीरे अर्पितामनेकजन्मस्वनुवर्त्तितां अत एव सुदुर्भिदामुपायान्तरस्हस्त्रैरपि भेत्तुं त्यक्तुमशक्यां अहम्ममतां वयमाशु शीघ्रमेव भिन्द्याम त्यजेमेत्यन्वयः इतिशब्दः स्तोत्रसमाप्तयर्थकः अत्र यद्यपि यप्रयुज्यमाने मयि तां शुध्दां भागवतीं तनुम आरब्धकर्मनिर्वाणो न्यपतत् पाञ्भौतिकः' इति प्रथमोक्तेः श्रीनारदस्य कलेवरस्य न भौतिकत्वं किन्तु शुध्दसत्वात्मकत्वमेव, तथापि नः इति बहुवचनप्रयोगादन्येषामपि प्राकृतदेहभक्तानामभिप्रायेण कुकलेवरत्वमुक्तमिति ज्ञेयम् , तथा सर्वजगदुपकारावतारत्वात् श्रीनारायणस्यापि शुध्दसत्वविग्रहत्वं ज्ञेयम् ॥

Having praised the power of *yoga*, now *yoga* [divine connection] is prayed for. "Dear Lord, You are the one capable of uplifting Your devotees. Kindly give us devotion to You so that we can shed attachment to our cursed materialistic, sweating, foul smelling and transient bodies. Without this, we are incompetent to cross the ocean of Saṁsāra." Although Nārada's body is not made of the five elements [earth, water, fire, air and ether] since it is of the nature of pure Sattva (as stated in the first canto), still he uses the plural "we" and consequently it refers to others.

Commentary by Yādavārya

Now Nārada prays for that same excellence, "Kindly give us the excellence of *yoga* by which we will fix our minds in You and cut off the attachment to the body and other things, which are very, very difficult to do."

TEXT 16

भारतेऽप्यस्मिन् वर्षे सरिच्छैलाः सन्ति बहवो मलयो म्ालप्रस्थो
मैनाकस्त्रिकूट ऋषभः कूटकः कोल्लकः सह्यो देवगिरिर्ऋष्यमूकः श्रीशैलो
वेङ्कटो महेन्द्रो वारिधारो विन्ध्यः शुक्तिमानृक्षगिरिः पारियात्रो द्रोणश्चित्रकूटो
गोवर्धनो रैवतकः ककुभो नीलो गोकामुख इन्द्रकीलः कामगिरिरिति चान्ये
च शतसहस्रशः शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च सन्त्यसंख्याताः ॥ १६ ॥

bhārate 'py asmin varṣe saric-chailāḥ santi bahavo malayo maṅgala
prastho mainākas trikūṭa ṛṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagirir
ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ śuktimān
ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhano raivatakaḥ kakubho nīlo
gokāmukha indrakīlaḥ kāmagirir iti cānye ca śata-sahasraśaḥ śailās teṣāṁ
nitamba-prabhavā nadā nadyaś ca santy asaṅkhyātāḥ.

SYNONYMS

bhārate—in the land of Bhārata-varṣa; *api*—also; *asmin*—in this; *varṣe*—tract of land; *sarit*—rivers; *śailāḥ*—mountains; *santi*—there are; *bahavaḥ*—many; *malayaḥ*—Malaya; *maṅgala-prasthaḥ*—Maṅgala-prastha; *maināka*ḥ—Maināka; *tri-kūṭaḥ*—Trikūṭa; *ṛṣabhaḥ*—Ṛṣabha; *kūṭakaḥ*—Kūṭaka;

kollakaḥ—Kollaka; *sahyaḥ*—Sahya; *devagiriḥ*—Devagiri; *ṛṣya-mūkaḥ*—Ṛṣyamūka; *śrī-śailaḥ*—Śrī-śaila; *veṅkaṭaḥ*—Veṅkaṭa; *mahendraḥ*—Mahendra; *vāri-dhāraḥ*—Vāridhāra; *vindhyaḥ*—Vindhya; *śuktimān*—Śuktimān; *ṛkṣa-giriḥ*—Ṛkṣagiri; *pāriyātraḥ*—Pāriyātra; *droṇaḥ*—Droṇa; *citra-kūṭaḥ*—Citrakūṭa; *govardhanaḥ*—Govardhana; *raivatakaḥ*—Raivataka; *kakubhaḥ*—Kakubha; *nīlaḥ*—Nīla; *gokāmukhaḥ*—Gokāmukha; *indrakīlaḥ*—Indrakīla; *kāma-giriḥ*—Kāmagiri; *iti*—thus; *ca*—and; *anye*—others; *ca*—also; *śata-sahasraśaḥ*—many hundreds and thousands; *śailāḥ*—mountains; *teṣām*—of them; *nitamba-prabhavāḥ*—born of the slopes; *nadāḥ*—big rivers; *nadyaḥ*—small rivers; *ca*—and; *santi*—there are; *asaṅkhyātāḥ*—innumerable.

TRANSLATION

In the tract of land known as Bhārata-varṣa, as in Ilāvṛta-varṣa, there are many mountains and rivers. Some of the mountains are known as Malaya, Maṅgala-prastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

Commentary by Śrīdhara Svāmi

इलवृतवदस्मिन्नपि वर्षे सरितः शैलाश्च सन्ति नितम्बप्रभवास्तदेभ्यः सम्भूता ।।

"Dear Adhokshaja, please give us Your devotional service because even a scholar's plight is described here. "We want Bhakti which is unattainable by those with material desires and which is capable of rooting out the bodily conceptions of "I" and "my" [I am this body and things related to the body are mine]. Since it is not possible to have *bhakti-yoga* by any other means other than Your grace, be kind enough to bestow this upon us."

Commentary by Vīrarāghava

एवं भारते उपास्यभगद्रूपादिकमुक्तमथास्मिनोव वर्षे प्राधान्येन पुण्यतमान् पर्वतान्नदीश्चाह तत्र प्रथमं पर्वतान् संग्रहेणाह भरतेऽपीत्यपिशब्दाद्वर्षान्तरेऽप्यनुक्ताः पर्वता नद्यश्च सन्तीति सूचितम् सरितः सरिच्छैलाः बहवः सन्ति तावच्छैलानुद्दिशति मलय इत्यादिना कामगिरिरित्यन्तेन् अन्ये च बहवः सन्तीत्याह अन्ये च शतशःशैलाः सन्तीत्यनुषङगः,नदीर्वक्ष्यमाणास्तासामुत्पत्तिस्थानं प्रभावश्चाह तेषामिति तेषां शैलानां नितम्बेभ्यस्तदेभ्यः प्रभवाः सम्भूताः नदाः प्रयेण पश्चिमाभिमुखाः न पूर्वाभिमुखा असङखयाताः सन्ति ।।

Having described the form of God worshipped in Bhārata and things related to it, now the mountains and rivers there are delineated. It is implied that there are mountains and rivers like these in other varshas also, although

not mentioned thoroughly. The list of mountains is from Malaya to Kāmagiri. The rivers born from the peaks of these mountains, numbering in the hundreds, mostly flow westward and not eastward. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

इदानीमस्मिन् भारतवर्षे पर्वतत्ताटजा नदीः प्रधान्येन वक्ति भारत इति ।।

Now Bhārata's important mountains and the rivers originating from them are described.

Commentary by Viśvanātha Cakravartī

अपीति यथा इलावृते तथा अस्मिनापि वर्षे इत्यर्थः ।।

Api means as in Ilavarta, here also.

Commentary by Śrī Vaṁśīdhara

गोवर्द्धनोऽयं शास्त्रलोकप्रसिद्धः श्रीवृन्दवनगतः श्रीकृष्णाक्रीडत्वेन तमनु रैवतोऽपि पठयतेऽधुना तस्य स्वल्पत्वादिद्दष्टिस्तु दिने दिनेन्तर्द्धानात् चित्रकूटस्याभ्यां पूर्वपाठो हि श्रीरामावतारस्य कृष्णावतारात्प्राक्तनत्वेन तद्वासस्थानस्य तस्यापि प्राक्तनत्वेनैवेति ज्ञेयम् ।।

Govardhana mountain is famous in the Śāstras and also in the world as the playground of Kṛṣṇa. It is in Vrindavan. It appears very small as it is sinking into earth year after year. Raivata mountain is also mentioned here. Chitrakuta is mentioned first because it relates to Rāmavatara which is prior to Kṛṣṇavatara.

Commentary by Śrī Giridhara Lāla

एवं भगवत्सेवाकृतं भूमेरूत्कर्ष निरूप्येदानीं पुण्यलसम्बन्धेन भारतोत्कर्ष वर्णयति - भारते इलावृतवदस्मिन् भारतेऽपि वर्षे सरितः शैलाश्च बहवः सन्ति तत्र शैलान दर्शयति - मलय इत्यादिना न्तिम्बप्रभवाः तटेभ्यः सम्भूताः ।।

Having described the excellence of the earth, now the excellence of Bhārata because of its holy water is described—beginning with Ilavrta *Varṣa*, there are many mountains and rivers in Bhārata *Varṣa* also. The rivers originate from the slopes of the mountains. The mountains are Malaya and so on.

Commentary by Śrī Bhagavatprasādācārya

एवं भारतों उपास्यभगवद्रपादिकमुक्तमथास्मिन्नेव वर्ष प्राधान्येनं पुण्यतमान् पर्वतान्नदोश्च ब्रवन्नदि पर्वतान् संग्रहणाह भारतेऽपीति इलावृदवत् , अस्मिन् भारते वर्षे अपि, इलाववृतदिति अपिशब्देनाभिहितम् संरिच्छेलाः, सरितः शैलाश्चेत्यर्थः बहवः सन्ति तत्र शैलानाह मलयः मन्डलप्रस्थः, मैनाकः, त्रिकुटः, ऋषभः, कूटकः, कोल्लकः, सह्यः, देवगिरीः, ऋष्यमूकः, श्रीशैलः, वेक्डटः, महेन्द्रः, वारिधारः, विन्ध्यः, शुक्तिमान्, ऋक्षगिरिः, पारियात्रः, द्रोणः, चित्रकुटः, गोवर्धनः, रैवतकः, ककुभः, नीलः, गोकामुखः, इन्द्रकीलः, कामगिरिः, इत्येते

अन्ये च, सतशहस्रशः शतशः सहस्रशश्च शैलाः सन्ति तेषां पर्वतानां नितम्बप्रभवाः कटजम्भूताः, नदाः नद्यश्च असंख्याताः सन्ति ॥

Both male and female rivers are there in the thousands.

TEXTS 17-18

एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना चोपस्पृशन्ति ॥ १७ ॥
चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी वेणी
पयस्विनी शर्करावर्ता तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या
पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदौ
महानदी वेदस्मृतिर्ऋषिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना
सरस्वती दृषद्वती गोमती सरयू रोधस्वती सप्तवती सुषोमा शतद्रूश्चन्द्रभागा
मरुद्वृधा वितस्ता असिक्नी विश्वेति महानद्यः ॥ १८ ॥

etāsām apo bhāratyaḥ prajā nāmabhir eva punantīnām ātmanā
copaspṛśanti; candravasā tāmraparṇī avaṭodā kṛtamālā vaihāyasī kāverī
veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṇyā bhīmarathī godāvarī
nirvindhyā payoṣṇī tāpī revā surasā narmadā carmaṇvatī sindhur andhaḥ
śoṇaś ca nadau mahānadī vedasmṛtir ṛṣikulyā trisāmā kauśikī mandākinī
yamunā sarasvatī dṛṣadvatī gomatī sarayū rodhasvatī saptavatī suṣomā
śatadrūś candrabhāgā marudvṛdhā vitastā asiknī viśveti mahā-nadyaḥ.

SYNONYMS

etāsām—of all these; *apaḥ*—water; *bhāratyaḥ*—of Bhārata-varṣa (India); *prajāḥ*—the residents; *nāmabhiḥ*—by the names; *eva*—only; *punantīnām*—are purifying; *ātmanā*—by the mind; *ca*—also; *upaspṛśanti*—touch; *candra-vasā*—Candravasā; *tāmra-parṇī*—Tāmraparṇī; *avaṭodā*—Avaṭodā; *kṛta-mālā*—Kṛtamālā; *vaihāyasī*—Vaihāyasī; *kāverī*—Kāverī; *veṇī*—Veṇī; *payasvinī*—Payasvinī; *śarkarāvartā*—Śarkarāvartā; *tuṅga-bhadrā*—Tuṅgabhadrā; *kṛṣṇā-veṇyā*—Kṛṣṇāveṇyā; *bhīma-rathī*—Bhīmarathī; *godāvarī*—Godāvarī; *nirvindhyā*—Nirvindhyā; *payoṣṇī*—Payoṣṇī; *tāpī*—Tāpī; *revā*—Revā; *surasā*—Surasā; *narmadā*—Narmadā; *carmaṇvatī*—Carmaṇvatī; *sindhuḥ*—Sindhu; *andhaḥ*—Andha; *śoṇaḥ*—Śoṇa; *ca*—and; *nadau*—two rivers; *mahā-nadī*—Mahānadī; *veda-smṛtiḥ*—Vedasmṛti; *ṛṣi-kulyā*—Ṛṣikulyā; *tri-sāmā*—Trisāmā; *kauśikī*—Kauśikī; *mandākinī*—Mandākinī; *yamunā*—Yamunā; *sarasvatī*—Sarasvatī; *dṛṣadvatī*—Dṛṣadvatī; *gomatī*—Gomatī; *sarayū*—Sarayū; *rodhasvatī*—Rodhasvatī; *saptavatī*—Saptavatī; *suṣomā*—Suṣomā; *śata-drūḥ*—Śatadrū; *candrabhāgā*—Candrabhāgā; *marudvṛdhā*—Marudvṛdhā; *vitastā*—Vitastā; *asiknī*—Asiknī; *viśvā*—Viśvā; *iti*—thus; *mahā-nadyaḥ*—big rivers.

TRANSLATION

Two of the rivers—the Brahmaputra and the Śoṇa—are called nadas, or main rivers. These are other great rivers that are very prominent: Candravasā, Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāveṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā. The inhabitants of Bhārata-varṣa are purified because they always remember these rivers. Sometimes they chant the names of these rivers as mantras, and sometimes they go directly to the rivers to touch them and bathe in them. Thus the inhabitants of Bhārata-varṣa become purified.

Commentary by Śrīdhara Svāmi

आत्मना च देहेनाप्युपस्पृशन्ति ।।

As in Ilavrta, here also are rivers and mountains. *Nitambaprabhava* means, "Originating from the edge." *Atmana* means, "By their bodies also—they touch."

Commentary by Vīrarāghava

एतासां नदनदीनाम् आपो जलानि भारत्यः भरतवर्षस्थाः प्रजाः कर्म पूर्वसवर्णदीर्घाभाष आर्षः, नामभिरेव पुनन्ति नाम्भिरेव पवित्रयन्ति हि गङ्ग गङ्गति यो ब्रूयाद्योजनानां शतैरपि मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ।। इत्याद्यभियुक्तस्मरणमत्रानुसन्धेयं, या आपो नामभिरवि पुनन्ति प्रजास्ता अपः प्रजा आत्मना देहेनापि स्पृशन्ति यद्वा भारत्यः भरतवर्षस्थपुण्याश्चापो नाम्भिरेव प्रजाः पुनन्ति नामतः आपः प्रजा आत्मना देहेनापि स्पृशन्तीत्यन्वयः नदीरूद्दिशति चन्द्रमसेत्यादिना विश्वेत्यन्तेन सिन्धुः शोणाश्च नदावित्याह सिन्धुः शोणश्च नदाविति कावर्यािः पृथगुक्तत्वान्मरूद्वृधेति नद्यन्तरपरः गोबलीबर्द्दन्यायात् गङगत् पूर्व प्रपञ्चितैवेत्यत्रानुक्तेति बोध्यम् ।।

The people in Bhārata use the waters of these rivers which sanctify even by the mention of their names. The smriti says, "One who mentions the name of Gaṅgā even though he is at a distance of hundred *yojanas* from the river is washed off of all his sins and goes to Brahmaloka." The rivers are listed from Chandramasa to Vishwa, since Kāverī is mentioned separately. Marudvrdha should be taken as another river. Since Gaṅgā has been described in detail earlier, it is omitted here. Sindhu and Shona are male rivers.

Commentary by Vijayadhvaja Tīrtha

आत्मना कायेनान्तरेण उपस्पृशन्ति आचमनस्नानाभ्यामिति शेषः ।।

ātmānā = by their bodies. *Upasprshanti* = touch by sipping and bathing.

Commentary by Viśvanātha Cakravartī

आत्मना देहेन च ॥ अन्धा ब्रम्हपुत्रः ॥

ātmānā means with the body. *Andha* is Brahmā's son.

Commentary by Śrī Vaṁśīdhara

एतासां भारतस्थानां नामभिर्नामोचारणमात्रेणैव 'गंगा गंगेति यो ब्रूयात्' इत्युक्तन्यायेन ॥ काश्चिश्नामतोऽपि निर्दिशति - नर्मदेति चर्मण्वत्या विशषिणं तनि न पौनरूक्त्यं क्षत्रियस्य द्वयोरेकतरा एव पठितास्ति

अन्धो ब्रम्हपुत्रः ॥

They [rivers] sanctify us even by the mention of their names. The names of a few are stated. Charmanvati is the adjective used to qualify Narmada, so there is no repetition. *Andha* means the Brahmaputra.

Commentary by Śukadeva

नामभिः पुनन्तीनामर्थात् हे गङगे! हे यमुने! इत्येवं नामाच्चारणमात्रेणैव पावित्रीभूताः प्रजाः अपः आत्मना च देहेनाप्युपस्पृशन्ति ॥

By sipping and bathing they touch the rivers whose names themselves are sanctifying

Commentary by Śrī Giridhara Lāla

आत्मना देहेनापि उपस्पृशन्तीत्यनेन यदि तासां नामोच्चारणमात्रेण पाविञ्यं भवति तदा तासु स्नानपानादिना पाविञ्ये किं वक्तव्यमिति कैमुत्यन्यायो दर्शितो ज्ञेयः ॥ नदीनदानेव दर्शयति-चन्द्रवशेति ॥

What can be said about physical contact with the rivers since the very names of the rivers purify? The male and female rivers are listed—Chandravasa and so on.

Commentary by Śrī Bhagavatprasādācārya

ता नदीरूद्दिशति चन्द्रवशेति चन्द्रवशा, इमां केचिच्चन्दमरेति पठन्ति अन्ये चन्द्रवटेति ताम्रपार्णी, अवदोटा, कृतमाला, वैहायसी, कावेरी, वेणा, पयस्विनी, शकर्हरावर्ता, तुङगभद्रा,कृष्णवेणा, भीमरथी, गोदावरी, निर्विन्ध्या, पयोष्णी, तापी, रेखा, सुरसा, नर्मदा, चर्मण्वती, सिन्धुः, अन्ध शोणश्च नदौ, महानदी, वेदस्मृति, ऋषिकुल्या, त्रिसामा, कौशिकी, मन्दाकिनी, यमुना, सरस्वती, दृषद्वती, गोमती, सरयुः , रोधस्वती,सप्तवती, सुषोमा, शतद्रूः , चन्द्रभागा, मरूद्वृधा, वितस्ता, अस्क्निी, विश्वा, विश्वैव कचिदुनमत्तगङ्गेति नाम्नाभिहिताऽस्ति तन्माहात्म्यं हरिलीलाकल्पतरोर्बोध्यम् इत्येता महानद्यः ॥

The people use the waters of these rivers which sanctify even by the uttering of their names. The rivers are listed. Vishwa is called Unmattaganga sometimes. The greatness of this river is described in the work *Harileela Kalpa Taru.*

Commentary by Yādavārya

Even in Bhārata, not merely in Ilavrta, there are rivers and mountains. The people of Bhārata come into physical contact also with the waters of the rivers, the very names of which sanctify one who utters them.

TEXT 19

**अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुच। लोहितकृष्णवर्णेन स्वारब्धेन कर्मणा
दिव्यमानुषनारकगतयो बह्वय आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां
विधीयन्ते यथावर्णविधानमपवर्गश्चापि भवति ॥ १९ ॥**

*asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa
varṇena svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya
ātmana ānupūrvyeṇa sarvā hy eva sarveṣāṁ vidhīyante yathā-varṇa
vidhānam apavargaś cāpi bhavati.*

SYNONYMS

asmin eva varṣe—in this tract of land (Bhārata-varṣa); *puruṣaiḥ*—by the people; *labdha-janmabhiḥ*—who have taken birth; *śukla*—of the mode of goodness; *lohita*—of the mode of passion; *kṛṣṇa*—of the mode of ignorance; *varṇena*—according to the division; *sva*—by himself; *ārabdhena*—begun; *karmaṇā*—by activities; *divya*—divine; *mānuṣa*—human; *nāraka*—hellish; *gatayaḥ*—goals; *bahvyaḥ*—many; *ātmanaḥ*—of his own; *ānupūrvyeṇa*—according to acts performed previously; *sarvāḥ*—all; *hi*—certainly; *eva*—indeed; *sarveṣām*—of all of them; *vidhīyante*—are allotted; *yathā-varṇa-vidhānam*—in terms of different castes; *apavargaḥ*—the path of liberation; *ca*—and; *api*—also; *bhavati*—is possible.

TRANSLATION

The people who take birth in this tract of land are divided according to the qualities of material nature—the modes of goodness [sattva-guṇa], passion [rajo-guṇa], and ignorance [tamo-guṇa]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in Bhārata—varṣa one takes birth exactly according to one's past karma. If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions [brāhmaṇa, kṣatriya, vaiśya and śūdra] and the four spiritual divisions [brahmacārī, gṛhastha, vānaprastha and sannyāsa], one's life becomes perfect.

Commentary by Śrīdhara Svāmi

लब्धं जन्म यैस्तैः पुरूषैः सात्त्विकादिना स्वकृतेन कर्मणा दिव्यादिगतय आत्मनो विधीयन्ते साध्यन्ते हि यस्मात् सर्वा एव गतयः कर्मानुसारेण सर्वेषां भवन्ति यस्य वर्णस्य यद्विधानं मोक्षपथकारः

संन्यासवनस्थत्वादिस्तदनतिक्रमेणास्मिन्नेर्वोषे नृणामपर्गश्च भवति ० एतच्च कर्मादि बहुसाधनसंभवभिवभिप्रायेणोक्तं त्वन्यत्रापवर्गाभावेन 'तदुपर्यपि बादरायणः संभवादि' ति देवानामपि मेक्षस्य सूचितत्वात् ॥

Those who take birth here earn a place in heaven, etc. by their pious (sattvic) deeds. Because corresponding results befall all, those who observe the rules and regulations of *varṇa* and *āśrama*, especially those of the sannyasa and vanaprastha order, attain *mokṣa*. This is possible where all paraphernalia is present. It is not, however, that there is no *mokṣa* [liberation] elsewhere. [Note: this paragraph is repeated by Viśvanātha Cakravartī]

Commentary by Vīrarāghava

अस्य भारतवर्षस्य प्राशस्त्यप्रतिपादनपरानभियुक्तैर्गीतान् श्लोकान् वक्ष्यन्नस्य प्राशस्त्य कारण्माह अस्मिन्न्वेत्यादिना प्रसङग इत्यन्तेन गद्येन अस्मिन्नेव वर्षे भरते लब्धं जन्म विप्रादिजन्म यैस्तैः पुरूषैः शुक्ललेहितकश्ष्णवर्णेन स्त्वरज्स्तमोगुणकल्पितकुशलमिश्ररूपेण स्वारब्धेन स्वकृतेन कर्मणा बह्वयः दिव्यदिगतयः तत्र श्अुक्ल्कर्मणा दिव्य्गतिः रज्ः कर्मणा मनुष्यलोकगतिः तामसकर्मणा नारकगतिः तथा च भगवताा गीतम् 'ऊर्ध्व गच्छन्ति सत्त्वस्था मध्ये तिष्ठति राजसाः जघन्यगुणवृतिस्था अधो गच्छन्ति तामसाः ॥' इति अत्रापि उक्तम् आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिते धरां रजःस्वभावेन इत्यादिना एवं दिव्यदिगतय आत्मना स्वस्य विधीयन्ते हि यस्मात्सर्वा एव गतयः आनुपूर्व्येण सर्वेषां भवन्ति, सर्वेषामविशेषण त्रैगुण्यश्यत्वाद् गुणांना ह्वासोल्लादिभिः कृतानि कर्माणि दिव्यदिगतीः सर्वा सर्वेषामापादयन्तीत्यर्थः एवमस्मिन्नेव वर्षे यथावर्णविधानं यस्य ब्रम्हक्षत्रियादेः यद्विधानम् शमो दमस्तपः शैच क्षान्तिरार्जवमेव च ज्ञानं विज्ञानमास्तिक्यं ब्रम्हकर्म स्वभावजम् ॥ शौर्यन्तजिो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् दानमीश्वरभावश्व क्षात्रं कर्म स्वभावजम् ॥ इत्यादिविधानं गुर्बनलशुश्रूषापञ्चमहायज्ञादिरूपविधानं च तदनतिक्रम्य यथावर्णविधानमनमिसंहितफलस्वस्ववर्णाश्रमोचिरकमोनुष्ठानानुगृहीतभक्तियोगेनेत्यर्थः, अपवर्गा मोक्षश्व भवति एतचात्र व एतचात्र वर्षे मोक्षसाधनबहुधर्मानुष्ठानसम्भवाभिप्रायेणोक्तं न त्वन्यत्रापवर्गसाधनधर्मानुष्ठानसम्भवाभिप्रायेण तदुपर्यपि बादरायणः सम्भवात् इत्युपरितनलोकेष्वपि ब्रम्हविद्याधिकारस्य भगवता बादरायणेनैव सूत्रितत्वात् सूत्रे तदुपर्यपीतणामप्यपलक्षणम्॥

Bhārata's greatness is stated here. The people born here observe their *dharmas* and attain many results. The sattvic people [*brāhmaṇa* or those in goodness] observe all the *dharmas* and obtain heaven. The rajas people [those in passion] stay here even in their subsequent births. The tamas people [those in ignorance] go down to hell by their acts. It is said in the *Gītā*: "Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the abominable mode of ignorance go down to the hellish worlds." Not merely that—some worship God and attain *mokṣa* having renounced everything else. It means there is the possibility of observing many pracitices here which lead to *mokṣa* [liberation]. This does not however prelude the sadhana [practice] leading to *mokṣa* in other varshas [lands]. For Badarayana has himself stated the same in his *Brahma-sutras*. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

पुण्यपापार्जनं च सत्त्वदिगुणै क्रियते तत्फलभूताः स्वर्गादिगतयोऽपीत्याह अस्मिन्नेवेति शुक्ललोहितकृष्णवर्णेन साक्तिकराजराजसतामसभेदभिन्नेन स्वारब्धेनस्वफलदानायोपक्रान्तेन स्वर्गादिगतय आनुपूर्व्येण पर्यायेणात्मनः प्रेरणया सर्वेषां विधियन्ते यथावर्णविधानं वर्णाश्रमविहितानुसारेण ननु भारतीनां प्रजानां यदि तिस्रो गतयस्तर्हि निजानन्दाविर्भावलक्षणो मोक्षो दुरवस्थः किमिति तत्राह

अपवर्गश्वेति न केवलं स्वर्गादिगतयोऽपि तु संसारदुःखनिवारणसमर्थो मोक्षश्चेति चशब्दार्थः ॥

Living entities perform pious and sinful acts under the influence of Sattva [goodness] and other modes of nature and as a result they attain heaven and other destinations. The “white, red and black color” signify the sattva, rajas and tamas *guṇa*s. *Swarnabhdhena* means an action which has begun to yield its fruit. *ātmānāh* means, “By the will of God.” Attainment of heaven and other destinations come to all in accordance with their acts through Varna and *āśrama*. Do only three results come to people in Bhārata—what about *mokṣa* [liberation]? The question is answered: not merely the above three, liberation from the bondage of *saṁsāra* [birth and death] is also achieved here.

Commentary by Jīva Gosvāmi

कोन्नः कोन्नक इति पाठौ गोवर्द्धनोऽयं शास्त्रलोकप्रसिद्धः श्रीवृन्दवनगतः श्रीकृष्णाक्रीडत्वेन तमनु रैवतोऽपि पठयते अधुना तस्य स्वल्पत्वादिद्दष्टिः काले कालेऽन्तर्द्धानात् ॥

Instead of “kola” there are two readings: “konna” and “konnaka.” Govardhana is the famous playground of Kṛṣṇa. Now it appears small because it is shrinking into the earth.

Commentary by Viśvanātha Cakravartī

अस्मिन्नेव वर्षे नान्यत्र तत्रापि सहस्रयोजनप्रमाणे प्रदेशे एवेति ज्ञेयम् यदुक्त विष्णुपुराणे भारतस्यास्य वर्षस्य नव भेदान्निशामय इन्द्रद्वीपः कशरूश्च ताम्रवर्णो गभस्तिमान् ॥ नागद्वीपस्तथा सौम्यो गान्धर्वस्त्वथ वारूणः अयन्तु नवमस्तरेषां द्वीपः सागरसम्भृतः ॥ योजनानां सहस्रन्तु द्वीपोऽयं दक्षिणोत्तरात् सागरसम्भृत इति समुद्रप्रान्तवर्तीति श्रीस्वामीव्याख्या नवमस्यास्य पृथङ्नमाकथनात् नाम्नोऽपि नवद्वीपोऽयमिति गम्यते विशेषश्च तत्रैव पूर्वे किराता यस्यान्ते पश्चिमे यवनाः स्मृताः पूर्वदेशादिकाश्चैव कामरूपनिवासिनः ओडा कलिङग मगधा दाक्षिणात्याश्च कृत्स्नशः ॥ मारूका मालवाश्च इत्यादि ० चत्वारि भारते वर्षे युगान्यत्र महामुने कृतं त्रेता द्वापरश्च कलिश्चान्यत्रा न कचित् ॥ इति वायवीये च भारतस्यास्य वर्षस्य नव भेदान्निबोधत सागरान्तरिता ज्ञेयस्ते त्वगम्याः परस्परम् ॥ इति शुक्ललोहितकृष्णवर्णेन सात्त्विकराजसतामसेन कर्मणा कर्मेण दिव्यादिगतयो बह्वय आत्मनः स्वस्य विधीयन्ते साध्यन्ते हि यस्मात् स्वर्ा एव गतयः सर्वेषां यथावर्णविधानमिति वर्णानां धर्मस्य अंधर्मस्य च करणं सम्भवेदिति तदनतिक्रम्य आनुपूर्व्येण विधयिन्ते वेदेनेति शेषः तथा अपवर्गश्चेति तस्य विधातुमशक्यत्वात् स स्वयमेव भवतीति चकारेणापवर्गस्य वैरल्यं द्योतितम् ॥

In this *varṣa* only and that too in the region of one thousand *yojanas*. It is said in *Viṣṇu Purāṇa*, "Listen to the nine divisions of Bhārata-varṣa. They are Indradvīpa, Kaśeru, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva, Vāruṇa, and the ninth, Navadvīpa, which is situated near the ocean in the midst of the other eight islands. Navadvīpa extends 1,000 *yojanas* from north to south." Śrī Swami has explained the word "sagara sambrta" as situated in the proximity of the sea. Because no other name has been told for the ninth island, it is implied that its name is "Navadvipa." The particulars of this island are given there only. "To the east, the Kirata's live and to the west the yavanas. In the east of this island there are the denizens of Kāmarupa. Odhas, Kalingas and Magadhas are all the denizens in the south."

Commentary by Śrī Vaṁśīdhara

तदनतिक्रमेण यथा ब्राम्हणस्य चत्वार आश्रमाः क्षत्रियस्य त्रयो विना संन्यासम् वैश्यस्य चासौ विना वानप्रस्थसंन्यासौ शूद्रस्यैको गृहस्थाश्रम एव नान्ये त्रयस्तस्याावैदिकात्वादिति निर्णीतमस्माभिराद्यपद्यव्याख्याशतके एतच्च भारत एवापवर्गकथनं च अन्यत्र भारततरवर्षेषु स्वर्गदिषु चापवर्गो नास्तात्यभिप्रायेण नोक्तम् अन्यत्रापि तत्सत्त्वे पारमष सूत्रं प्रमाणयति - तदुपर्यपीति देवादीनां ब्रम्हविद्याधिकारोऽस्ति नास्ति वेति सन्देह आह - तेषां मनुष्याणामुपरि ये देवादयस्तेरेषामपि ब्रम्हविद्याधिकारोऽस्ति संभवात् अथित्वसामर्थ्याद्यधिकारकारणस्य संभवात् इति बादनारायणो मन्यत इति सूत्रार्थः अत्र विश्वनाथः - अस्मिन्नेव वर्षे नान्यत्र तत्रापि सहस्त्रयोजनप्रमाणे प्रदेश एवेति ज्ञेयम् तदुक्तं विष्णुपुराणे - भारतस्यास्य वर्षस्य नव भेदाम्मिशामय इन्द्रद्वीपः कशेरूश्व ताम्रवर्णो गभस्तिमान् ।। नागद्वीपस्तथा सौम्यो गान्धर्वस्त्वथ वारूणः अयन्तु नवमस्तरेषां द्वीपः सागरसंभृतः ।। योजनानां सहस्त्रं तु द्वीपोऽयं दक्षिणोत्तरात् सागरसंभृत इति समुद्रप्रांतवर्त्तीति श्रीस्वामिव्याख्या नवमस्यास्य पृथङ्नामाकथनान्नाम्नापि नवद्वीपोऽयमिति गम्यते विशेषश्च तत्रैव पूर्वे किराता यस्यान्ते पश्चिमे यवनाः स्मृताः पूर्वदेशादिदाश्चैव कामरूपनिवासिनः ।। उण्ड्राः कलिंगा मगधा दाक्षिणात्याश्च कृत्स्नशः मारूका मालवश्च इत्यादि चरूवारि भारते वर्षे युगान्यत्र महामुने कृतं त्रेता द्वापरश्च कलिश्चान्यत्र न कचित् ।। इति वायवीये च भारतस्यास्य वर्षस्य नव

भेदान्निबोधत सागरांतरिता ज्ञेयास्ते त्वगम्या परस्परम् ।। इति शुक्ललोहितकृष्णवर्णेन सात्त्विकराजसतामसेन कर्मणा क्रमेण दिव्यादिगतयो बह्वयः आत्मनः स्वस्य विधीयन्ते साध्यन्ते हि यस्मत्सर्वा एव गतयः सर्वेषां यथावर्णविधानमिति वर्णानां धर्मस्यधर्मस्य च कारणं संभवेदिति विधीयन्ते वेदेनेति शेषंः तथाऽपर्गश्चेति तस्य विधातुमशक्यत्वात्स स्वयमेव भवतिति चकारेणापवर्गस्य वैरल्यं द्योतितमिति ।।

Without violating the codes of *varṇas* and *āśramas*, a *brāhmaṇa* can take all four *āśramas*. A *kṣatriya* can take three—except sannyasa. A vaisya can take two—except vanaprastha and sannyasa. A sudra has only one asrama—that of the householder. This has been made clear in my commentary of the first hundred verses here.

Apavarga or *mokṣa* [liberation] is also attainable here—it is not that it is not attainable elsewhere. Badarayana himself states in the *Brahmasutras*

that *mokṣa* is attainiable by demigods in heaven. [Note: this paragraph is repeated by Śukadeva and Śrī Giridhara Lāla]

This is my opinion. Viswanatha maintains that *mokṣa* is attainable only here and no where else—and that too within the 1,000 *yojana* stretch between the sea and the Himalayas. He has quoted from the *Viṣṇu Purāṇa* to support this. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

"By white, red and black acts," means sattvic, rajas and tamas activities. They earn many future results. As everyone receives reactions for actions performed (*karma*) as enjoined in the *Vedas* either *dharma* (pious) or adharma (impious), so *mokṣa* [liberation] is also possible. The conjunction "cha" indicates very few people attain *mokṣa*.

Commentary by Śrī Bhagavatprasādācārya

अस्मिन्निति अस्मिन् भारते वर्षे एव, लब्धं विप्रादिषु प्राप्तं जन्म यैस्तैः पुरूषैः, शुक्लोहितकृष्णवर्णेन सत्त्वरजमोगुणकल्पितकुशलाकय्शलमिश्ररूपेण, स्वरब्धेन

स्वकृतेन,

कर्मणा,बह्वयः दिव्यमानुषनारकगतयः तत्र शुक्लकर्मणा दिव्यगतिः, रजःकर्मणा मनुष्यलोकागतिः; तामसकर्मणा नारकगतिः, तथा च भगवता गीतम् 'ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठिति राजसा : जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।।' इति आत्मनः स्वस्य, विधीयन्ते संपाद्यन्ते हि यस्मात्, सर्वा एव गतयः, आनुपूर्व्येण कर्मानुसारेण,सवेषां भवन्ति सर्वेषामविशेषेण त्रैगुण्यवश्यत्वाद् गुणानां ह्रासोल्लासादिभिः कृतानि कर्माणि दिव्यदिकाः सर्वाः गतिः सर्वेषामापादयन्तीत्यर्थः एवमस्मिन्नेव वर्षे, यथावर्णविधानं यस्य वर्णस्य ब्रम्हक्षत्रियादेः यद्विधानं 'शमो दमस्तपः शौच क्षान्तिरार्जवमेव च ज्ञानं विज्ञानमातिक्यं ब्रम्हकर्मस्वभावजम् ।। शौर्य तेजो धृतिर्दाक्ष्यं युद्धे चाप्यलायनम् दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्' इत्यादिविधानं गुरूवह्निशुश्रूषापञ्चमहायज्ञादिरूपं विधानं च तदनतिक्रम्येति यथावर्णविधानं

अनभिसंहितफलस्वस्वर्णाश्रमोचितकर्मानुष्ठानानुगृहितभक्तियोगेनेत्यर्थः अपवर्गो मोक्षश्चपि भवति एतश्चात्र वर्षे मोक्षसाधनभूतबहुविधधर्मानुष्ठानसंभवाभिप्रायेणोक्तं, न तु अन्यत्रापवर्गसाधनधर्मानुष्ठानाऽसंभवाभिप्रायेण 'तदुपर्यपि बादरायणः संभादि' त्युपरितनलोकेष्वपि ब्रम्हविद्याधिकारस्य भगवता बादरायणेनैव सूत्रितत्वात्सूत्रे तदुपर्य्पीति

रम्यकादिवर्षाणामप्यलक्षणम् ।।

The people who are born here perform three kinds of actions, sattvic, rajas and tamas and attain heaven, this world (the earth), and hell respectively. Not merely that, they also perform sadhana [spiritual practice] and earn *mokṣa* [liberation].

Commentary by Yādavārya

Shukla [white] action is sattvic action which leads to heaven. Lohita [red] action is rajas action and it leads to a human birth again. Kṛṣṇa [black] action

is tamas action and leads to hell. Not merely these three, but by non attachment and worship of God, liberation is also achieved.

TEXT 20

योऽसौ भगवति सर्वभूतात्मन्यनात्म्येऽनिरुक्तेऽनिलयने परमात्मनि वासु-
देवेऽनन्यनिमित्तभक्तियोगलक्षणो नानागतिनिमित्ताविद्याग्रन्थिरन्धनद्वारेण यदा
हि महापुरुषपुरुषप्रसङ्गः ॥ २० ॥

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte 'nilayane
paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati
nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa
prasaṅgaḥ.

SYNONYMS

yaḥ—anyone who; *asau*—that; *bhagavati*—unto the Supreme Personality of Godhead; *sarva-bhūta-ātmani*—the Supersoul of all living entities; *anātmye*—having no attachment; *anirukte*—who is beyond the mind and speech; *anilayane*—not dependent on anything else; *parama-ātmani*—unto the Supreme Soul; *vāsudeve*—Lord Vāsudeva, the son of Vasudeva; *ananya*—without any other; *nimitta*—cause; *bhakti-yoga-lakṣaṇaḥ*—having symptoms of pure devotional service; *nānā-gati*—of varied destinations; *nimitta*—the cause; *avidyā-granthi*—the bondage of ignorance; *randhana*—of cutting; *dvāreṇa*—by means; *yadā*—when; *hi*—indeed; *mahā-puruṣa*—of the Supreme Personality of Godhead; *puruṣa*—with the devotee; *prasaṅgaḥ*—an intimate relationship.

TRANSLATION

After many, many births, when the results of one's pious activities mature, one gets an opportunity to associate with pure devotees. Then one is able to cut the knot of bondage to ignorance, which bound him because of varied fruitive activities. As a result of associating with devotees, one gradually renders service to Lord Vāsudeva, who is transcendental, free from attachment to the material world, beyond the mind and words, and independent of everything else. That bhakti-yoga, devotional service to Lord Vāsudeva, is the real path of liberation.

Commentary by Śrīdhara Svāmi

अपवर्ग स्वरूपमाह योऽसाविति अनात्म्ये आत्मनि भवमात्म्यं रागादि तद्रहिते अनिरूक्ते वाचामगोचरे

अनिलयनेऽनाधारे अनन्यनिमित्तोऽहैतुजो भक्तियोग एव लक्षणं स्वरूप यस्य कथं भवति नानागतीनां निमित्तं यो विद्याग्रन्थिस्रस्य रन्धनं छोदनं तद्द्वारेण महापुरूषपरूषा विष्णुभक्तास्तैः प्रकृष्टः संयोगो यदा भवति तदा ॥

The nature of liberation is described. *Anatmya* means "devoid of desire and other things that orginate in a body." *Anirukta* means "beyond words." *Anilayana* means "having no support." One who has cut the shackles of *avidyā* [ignorance] that cause repeated births, attains liberation through *bhakti-yoga* [devotional service] by contact with great Vaiṣṇavas. Such devotion should be free of other desires.

Commentary by Vīrarāghava

ननु यथावर्णविधानं कदापवर्गो भवति को वा स्वस्ववर्णाश्रमोचितो धर्मः साक्षादपवर्गसाधनमुक्त कस्यचिदनुग्राहकः, अनुग्राहकश्चेत कोऽसावनुग्राह्यः, कथं वा अनुग्राहकः अनुग्राह्यः, कीदृशः अनुग्राह्यविषयश्च कीदृश इत्याशक्डयाह योऽसचिती यदा ह्यविद्याग्रन्थिरन्धनद्वारेणाविद्यापुण्यपापात्मकं कर्म भक्तियोगोत्पत्तिविरोधिप्राचीनकर्म तद्रन्धनद्वारेण तन्निर सनद्वारेण महापुरूषो भगवान तस्मिन् प्रसन्डो भवति तदा यथाविधानमपवर्गश्च भवतीत्यन्वयः धर्मेण पापमपनुदति, कषाये कर्मभी पक्के ततो ज्ञानं प्रवर्तत इति श्रुतिस्मृत्युक्तरीत्या स्वस्ववर्णोचितााभिसंहितफलकार्मानुष्ठानेनाविद्याग्रन्थिनिरसनं तद्द्वारेण महापुरूषे प्रसन्नः प्रकृष्टः स्न्डः विजातीयप्रत्ययान्तरात्मवतो ध्यानरूपो मनोव्यापारो भवति तदापवर्गो भवतीत्यर्थः अविद्याशब्दोऽत्र

पुण्यपापात्मककर्मपर तदेव कर्म अविद्यया मृत्यु तीर्त्वा मृतमश्नुते इयाज सोऽपि सुबहून् यज्ञान् ज्ञानव्यपाश्रयः ब्रम्हविद्यामधिष्ठाय तर्तु मृत्युमविद्यय ।। इत्यदिषु मृत्युशब्देनाभिधीयते अविद्यया मृत्युमित्यादावविद्याश्अब्देनानभिसंहितफलं वर्णाश्रमोचितं कर्मोच्यते विद्येतरदन्यथा मृत्युतरणोपायत्वश्रवणविरोधात्तत्राविद्याशब्दस्थानीयोऽव यथावर्णविधानशब्दः तत्रत्यमृत्युशब्दस्थानीयोत्राविद्याशब्दः अविद्याशब्दो हि विद्येतरदविद्याकर्मेत्येर्थ कर्ममात्रे वर्तमानो यथोचितं कचिदनभिसंहितफलं वर्णाश्रमोचितं विहितं कर्माभिदधाति कचिद्रन्धकं कर्मेति विवेकः महापुरूषप्रसङगं विशिनष्टि अनानागतिनिमित्तः नानागतिः स्वर्गनरकादिगतिस्तन्निमित्तो न भवतीत्यनानागतिनिवारकः मोक्षसाधनमिति भावः निमित्ताविद्याग्रन्थीति पाठे नानागतिनिमित्तेति छेदः स्वर्गनरकादिनानागतिनिमित्तभूता यविद्या तद्रूपो यो ग्रन्थिस्तस्य रन्धनद्वारेणेत्यर्थः ग्रन्थिशब्देनाविद्याया दुर्मोचनीयत्वमभिप्रेतं, न विद्यते अन्यदैहिकामुष्मिकरूपं निमित्त फलम्‌ यस्य अनन्यनिमित्तः निष्काम इत्यर्थः, स चासौ भक्तिलक्षणो भक्तिरूपश्चेति कर्मधारयः एवं यदाहीत्यस्यात्तिरमुक्तं वर्णाश्रमधर्मस्य भक्तियोगानुग्राहकत्वं तात्प्रकारश्चोक्तः अविद्याग्रन्थिरन्धनद्वारेणेत्यनेन महापुरूषप्रसङग इत्यन्तेन वानुग्राहयं वोक्तम् अनन्यनिमित्तभक्तियोगलक्षण इत्येननानुग्राह्याकारश्चेक्तः महापुरूषपुरूषप्रसङग इति पाठे महापुत्षाणां प्रकृष्टः सङगो यस्य सः भक्तियोगलक्षण इत्यर्थः अथानुग्राह्याविषयं महापुरूष इत्यनेनाभिप्रेतं दर्शयति सर्वभूतात्मनेत्यदिना यद्यपि सर्वभूतात्मवासुदेवशब्दयोस्तुल्यार्थता तथापि देवताविशेषं निर्दिधारविषया वासुदेव इत्युक्तं वासुदेवशब्दायववार्थप्रदर्शनाय सर्वात्मनीत्युक्तम् इत्यतो न पौनरूक्त्यं, भक्तियोगविषयं चिदचिद्विलक्षणत्वेन विशिष्टमनात्म्ये इति - आत्मनो भावः प्रकारः अप्रथकसिद्धविशषिणं शरीरमात्म्यं ततोऽन्यस्मिन् स किं जीवः नेत्याह अनिरूक्ते देवमनुष्यादिनाम्रूपाभ्यामनिरूक्ते अनात्म्ये इत्यचेतनव्यावृत्तिः, इति बद्धजीवव्यावृत्तिः, स तर्हि किं मुक्तजीवो नेत्याह अनिलयने आधारान्तरानपेक्षाय अनेन मुक्तजीवव्यावृत्तिः तेषां हि भगवानाधारः ब्रम्हभूयाय कल्पते,ब्रम्हणो हि प्रतिष्ठाम् इत्युक्तत्वात् अत्र ब्रम्हशब्दो मुक्तजीवपर औचित्यात् स

तर्हि नित्यसिद्धः नेत्याह परमात्मनीति अक्षरशब्दवाच्याभ्यां मुक्तनित्यसिद्धाभ्यां शरशब्दवाच्याद्बद्धचेतनाच्च योऽन्यत्वेन गतिः परमात्मा द्वाविमौ पुरूषौ लोके क्षरश्चाक्षर एवच क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ उत्तमः पुरूष्अस्त्वन्यः परमात्मेत्युदाहृतः इति तस्मिन्नित्यर्थः एवंविधे भगवति षाङगण्यपूर्णे निरस्तनिखिलदोषे योऽसावनन्यनिमित्तभक्तियोगलक्षण इत्यन्वयः ॥

When will one attain liberation? What are the religious duties prescribed for this? Who is the one who bestows liberation and what is the nature of his blessing? All these questions are answered here. Previous *puṇya* [pious activity] and *pāpa* [sinful activity] are obstacles to *bhakti-yoga* [devotional service]. When these obstacles are removed by the grace of God, *bhakti-yoga* leads to liberation. Thus, observance of one's prescribed duties [*dharma*], removal of sins, *bhakti-yoga* and liberation (*mokṣa*) is the order of events. *Dharma* is prescribed to one according to his *varṇa* and *āśrama*. *Bhakti* in Mahapuruṣa (i.e. Viṣṇu) is a different mode of mind. Here *avidyā* means "*puṇya* and *pāpa* (sins)." They are the actions, work. It should be noted that *avidyā* sometimes means the acts prescribed for one (because *puṇya* is also stated as *avidyā* and this leads to *puṇya*).

Sometimes the acts that bind the *jīva* to *saṁsāra* are called *avidyā* (because *avidyā* also means sins, which cause this bondage). Devotional service to Viṣṇu cuts the knot of *avidyā* which is responsible for taking one to heaven, hell, etc. It results from niṣkāmakarma, i.e. prescribed acts performed with the intention of pleasing God and not with any selfish interest. The object of *Bhakti-yoga* is next mentioned. The object is is Vāsudeva which is explained by the word "Sarva-ātma," all-pervading. *ātmā* is the body, *atmya* is the nature of the body and *anatmya* means "he is different from the body." *Anirukta* means he cannot be classified as a man or a demigod, etc.—which means he is different from all of them. He is different from the liberated *jīva* soul also, because he is *Anilayana*, i.e. has no support. The liberated soul has the support of God, the word "Paramātmā" implies that He is different from the eternally liberated (nitya-siddha) *jīvas* also. *Bhakti* should be performed for God without expecting anything in return and this type leads to liberation.

Commentary by Vijayadhvaja Tīrtha

अपिशब्दद्यदा महतां पुरूषाणां श्रीनारायणपरायणानां सङगतिस्तदा योऽसौ भगवत्यनन्यनिमित्तभक्तियोगलक्षण उपायो भवतीत्यन्वयः न अन्यदैश्वर्यादिप्राप्तिनिमित्तं यस्य सोऽनन्यनिमित्तः तादृशो भक्तियोगलक्षणस्तत्स्मात्स्वरूपानन्दाविभार्वलक्षणो मोक्षो भवतीति ज्ञातवम् केन प्रकारेण तदुच्यते नानागति - पूर्वोक्तानां नानागतीनां निमित्तहेतुभूतो यः अविद्याग्रन्थिस्तस्य रन्धनद्वारेण दहनप्रकारेण भक्तियोगोऽप्येवं प्रकारेणोत्पादनीय इति दर्शयति - सर्वभूतात्मनिभूतभवद्भविष्यत्सर्वजगदन्तर्यामिणि अनात्म्ये जीवधर्मरहिते अनिरूक्ते वेदैरपि स्वात्मना निर्वक्तुमशक्ये अनिलयने अनन्याधारे परा प्रकृष्टा मा श्रीयेषां ते परमा

मुक्तास्तेषामप्यानददानादिकर्तरि संज्ञामह वासुदेव इति अवताररूपाणामपि मुक्तिदानसामर्थ्यमस्तीति द्योतयितुं वा वासुदेव इति हिशब्दो भक्त्युत्पत्ती सत्सङगतिः प्रयोजिकेति दर्शयति, भक्त्यम मुक्तिभेवतीत्येतदेवगायन्ति विद्वांसः ।।

The word "api" suggests that the *jīvas* will acquire unswerving devotion to the Lord when they come in contact with great persons. *Bhakti-yoga* should not be used for other purposes. Then only it will generate liberation. How? By burning the knot of *avidyā* which is responsible for all these destinations. *Bhakti-yoga* should be earned by placing one's mind in Vāsudeva, who is devoid of the defects of a physical body (Anatmya), who is not fully described even by the *Vedas* (Anirukte), who has no other support as he is the supporter of everything (Anilagahe), who gives bliss even to the liberated souls (Paramātmāni). To indicate that even incarnations are capable of giving liberation, the word Vāsudeva is used. The word "hi" signifies that association with good people is the only way of getting *bhakti-yoga*, because that is what the learned say. [Note: this paragraph is repeated by Śukadeva]

Commentary by Jīva Gosvāmi

यथावर्णविधानमिति स्वस्वधर्मार्पणाादिक्रमेणेत्यर्थः एतच्च प्रायिक यदा हि महापुरूषपुरूषप्रसङग इत्यस्यैव मुख्यत्वेन वक्ष्यमाणत्वात् श्रीनारदजन्मवत् प्रथम एव तत्प्रसङेगन तत्प्रवृत्तैः भक्तियोगलक्षणोऽप्यवर्गो भवति किमुतान्य इत्यर्थः ।।

The most important cause of liberation is association with saintly persons as explained in relationship with Nārada from the first canto [of *Śrīmad Bhāgavatam*] itself. Although following one's prescribed *dharma* is also a secondary cause. If one achieves even liberation in the form of *bhakti-yoga*, what is to be said about getting other things?

Commentary by Viśvanātha Cakravartī

ननु किंस्वरूपोऽपवर्गः कदा वा भवेदित्यपेक्षायामाह योऽसाविति भगवति परमकल्याणसौन्दर्यादिगुणवति अत एव सर्वभूतानामात्मा मनो यत्र माधुर्येण स्र्वभूतचित्ताकर्षक इत्यर्थः अत एवानात्म्ये आत्मनो भव आत्म्य न युज्यते प्राप्यत्वेन आत्म्यं आत्म्यत्वं यत्र तस्मिन् यत्र आत्मसेव्यत्वमेव युज्यते न तु आत्मत्वम्रमत्मैक्यमित्यर्थः यन्माहाात्म्यं प्राकृतरागादिभिर्निर्वक्तुमशक्यमित्याह अनिरूक्ते महाप्रलयेऽपि यद्रूपगुणादेनास्त्यभाव इत्याह अनिलयने न विद्यते प्राकृतानां तत्त्वानामिव निलयनं लयो यस्य तस्मिन् सर्वेषामात्मा ह्यातिप्रेमास्पद ततोऽपि पराम्त्वात् परमात्मनि विशेषणैरेतैर्भजनीयत्वातिशयो व्यखितः वासुदेवे वसुदेवनन्दनेऽनन्यनिमित्तोऽहैतुको भक्तियोग एव

लक्षनं स्वरूपं यस्य सः नन्वपवर्गश्ब्देन रूढया मोक्ष एवोच्यते,सत्यमविद्याध्वंसरूपस्य मोक्ष्स्य भक्तावन्तर्भावात् भक्तियोगोऽपि माक्षादिशब्दवाच्य इत्याह नानागतीनां निमित्तं योऽविद्याग्रन्धिस्तस्य रन्धनं ध्वंसस्तद्वारेण तद्धेतुनैव अपवगेसंज्ञ इत्यर्थः कदा महापुरूषस्य विष्णोः पुरूषा भक्तास्तैः प्रकृष्टः सङगो यदा तदैव नान्यदा ।।

What is the nature of liberation and when will it happen? Here this question is answered. *Bhagavān* means endowed with many auspicious virtues which attract the minds of all persons. *Anatmya* means he is to be served by the other *ātmās* and is not identified with other *ātmās* . *Anirukta* means his greatness cannot be described by the worldly. *Anilayana* means he is not destroyed even during the maha pralaya [great flood devastation]. These are the things that make him most worthy of being worshipped. He is Vasudeva's son. Sincere devotion to Him is the means of salvation. Even *bhakti-yoga* itself is called *mokṣa* [liberation]—and this will take place when one comes into contact with great personalities.

Commentary by Śrī Vaṁśīdhara

ननु किंस्वरूपोऽपवर्ग कदा वा भवेदित्याकांक्षायामपवर्गस्वरूपमाह - भगवति परमकल्याणसौन्दर्यादिगुणवति अत एव सर्वभूतानामात्मा मनो यत्र माधुर्येण सर्वभूतचित्ताकर्षके इत्यर्थः अनिलयने लयरहिते वा वासुदेवे श्रीनन्दनन्दने ॥

If a question be asked as to what the nature of liberation is and how it is obtained—the reply is given here. Bhagavān means endowed with very auspicious attributes like handsomeness and so on. That is why He attracts the minds of everyone. He is Lord Kṛṣṇa, the son of Nanda.

Commentary by Śrī Giridhara Lāla

अपवर्गस्य सायुज्याद्यनेकविधत्वादत्र किंलक्षणोऽपवर्गोभिमत इत्यपेक्षायां तद्दर्शयति - य इति योऽसौ भगवति ऐश्वर्यादिषङ्गुणपूर्णे वासुदेवे वसुदेवनन्दने श्रीकृष्णेऽनन्यनिमित्तः फलाभिसन्धिशून्यो भक्तियोगलक्षणः सर्वाधिकप्रेमप्रवाहरूपः स भवतीत्यनुष्ङगेणान्वयः ननु आत्मनावस्तु कामाय सर्व प्रियं भवति इति श्रुतेर्द्दश्यते च निरूपाधिकप्रेमास्पदत्वं स्वात्मन्य्होवेति भगवति स कथं स्यादित्याशङकय स एव सर्वात्मेत्याह- सर्वभूतात्मनीति ननु तस्य सर्वात्मत्वे सर्वसाम्यमेव स्यात्तर्हि किं तद्भजनेनेत्याशङकयाह - परमात्मनीति जीवानां तदं शत्वाद्यो यदंशः स भजेदिति न्यायोक्तमेव जीवानांतद्भजनमिति भावः नन्वेवमपि यदि तस्यैकदेशॄत्तित्वं तदा परिच्छिन्नत्वेनानीश्वरत्वप्रसङगः , यदि व्यापकत्वं तदापि सर्वशरीरस्थत्वेन पुनरपि जीवसाम्यमेव किं तद्भजनेनेत्याशङकयाह - अनात्म्ये इति, आत्म्यं देहादावहम्भावस्रच्छून्ये स्र्वत्र व्यापकत्वऽप्यहम्ममाध्यासरहितत्वात् नास्मत्साद्दश्यं किन्त्वीश्वरत्वमेवेति भावः ननु सर्वत्र स्थितस्य कथमध्यासराहित्यं सम्भवतीत्याशङकयाह - अनिरूक्त इति , अचिन्त्यानन्तशक्तित्वेन यस्य माहाात्म्यं निर्धारिण वक्तुं नैव शक्यते इति भावः ननु भवत्वेवं सृष्टिसमये तद्भजनेन सखित्वं महाप्रलये तु तस्यापि लयेन तद्भक्तानां र्तु सुतरामेव प्रलयः स्याादित्याशङकयाह - अनिलयने इति, न विद्युते प्राकृतानामिव निलयनं प्रलयो यस्य तस्मिन् सर्वप्रलयाधिष्ठानत्वात् नन्वेवं भगवतः परमप्रेमास्पदत्वसम्भवेऽपि विषयरागादिमूलविद्याया विद्यमानत्वे तद्भगवति कथं स्यादित्याशङकयाह - नानेति, नानाविधदेवतिर्यङवनुष्यादिगतीनां कामकर्मादिद्वारा निमित्तभूतो योऽविद्यालक्षणो ग्रन्थिः बधनं तस्य रन्धनं निरासस्तद्द्वारेणेत्यर्थः तन्निरास एव कदा स्यादित्यपेक्षायामाह - यदेति, यदऽनेकजन्मानुष्ठितयोगयागदानाद्यनेकसुकृतपरिपाकदशायां महापुरूषस्य भगवतः पुरूषैर्भक्तैः सह प्रकृष्टः सङगः स्यात्तदेत्यर्थः यजन्मान्तरसहस्त्रेषु

योगध्यानसमाधिभिः नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते' इत्यादिप्रमाणप्रसिद्धिं सूचयति - हीति ॥

Apavarga [liberation] is of many types; such as sayujya [merging into the Supreme] and others. What type of apavarga is intended here? The reply is given: the liberation intended here is *bhakti-yoga* which is the form of a flow of love towards Vasudeva's son Kṛṣṇa, without expecting anything in return."

Such love, everyone experiences towards his own self (*ātmā*), so why does that make Him God? It is God who is the *ātmā* of everyone.

If He is the *ātmā* of everyone, then everyone becomes equal. Whence this worship?

No, He is Paramātmā and the *jīva* soul is His part and parcel. The part should be subservient to the whole and hence the devotional service.

If He is at one place, then He is limited. If He is all pervasive then He has contact with all material bodies and hence He is equal to the *jīva* souls. Then, why this devotional service?

The reply is: "No, He is not equal to the living entities. He is not affected by the properties of this body, although He is inside it. He has no false ego as the *jīva* soul has."

Let there be worship when the world is manifest. During the pralaya [unmanifest dissolution], He will also be dissolved, then why this devotional service?

"No, he is *Anilayana*. He is not destroyed during the devastation (Pralaya). He is *Anirukta* because His greatness cannot be defined. So His devotional service is justified. His devotional service will cut the knots of *avidyā* [ignorance], responsible for reactions and miseries.

When will such *bhakti-yoga* come?

When the living entities come into contact with great souls.

Commentary by Śrī Bhagavatprasādācārya

अपवर्गस्वरूपमाह योऽसाविति हे राजन, यः असौ अपवर्गः सतु सर्वभूतानामात्मान्तर्यामी, तस्मिन् आत्मनि भवमात्म्यं रागादि, न विद्यते आत्म्यं यस्मिन् तस्मिन् अनिरूक्ते निर्वक्तुमक्ये मनोवचोऽगोचरे इत्यर्थः अनिलयने अनाधारे आधारान्तरानपेक्षे इत्यर्थः परमात्मनि वासुदेवे,भगवति अनन्यनिमित्तोऽहैतुकः यः भक्तियोगः स एव लक्षणं स्वरूपं यस्य स एवंभूतो भवति स केन द्वारेण कदा जायते इत्यत्राह नानागतीनामुच्चनीचेतिकर्मानुसार्यनेदविधगतीनां निमित्तं योऽविद्याग्रन्थिस्तस्य रन्धनं छेदनं तद्द्वारेण भवति तत्कदा जायते इत्यत्राह यदा हि यस्मिन्काले हि, महापुरूषाः विष्णुभक्तास्तैः प्रसङगः प्रकृष्टः सङगः भवति, तदा जायत इति संबन्धः ॥

The nature of apavarga is stated. Apavarga is *bhakti-yoga* to Vāsudeva, who is devoid of the properties of a material body, who has no other support as He is self-supporting and He who cannot be described by words completely. Devotional service should not be guided by any ulterior motive. This liberated state is obtained when one comes in contact with great souls, great devotees of Viṣṇu.

Commentary by Yādavārya

The means of apavarga is narrated. When one gets the association of great Haribhaktas [devotees of the Lord], then the ignorance which causes births and deaths is burnt up and liberation in one's original blissful form is obtained.

Is it possible only by observing *dharma*?

No, it is only attained through unswerving devotion to God.

What is the nature of God? He is *anatmya*, different from the *jīva* souls; *Anirukta* indescribable by mundane words; *Anilayana,* has no other support; *Paramātmā*, the Supreme Soul. He is Vāsudeva, the form that gives liberation (*mokṣa*).

TEXT 21

एतदेव हि देवा गायन्ति––
अहो अमीषां किमकारि शोभनं
प्रसन्न एषां स्विदुत स्वयं हरिः ।
यैर्जन्म लब्धं नृषु भारताजिरे
मुकुन्दसेवौपयिकं स्पृहा हि नः ॥ २१ ॥

etad eva hi devā gāyanti—
aho amīṣāṁ kim akāri śobhanaṁ
prasanna eṣāṁ svid uta svayaṁ hariḥ
yair janma labdhaṁ nṛṣu bhāratājire
mukunda-sevaupayikaṁ spṛhā hi naḥ

SYNONYMS

etat—this; *eva*—indeed; *hi*—certainly; *devāḥ*—all the demigods; *gāyanti*—chant; *aho*—oh; *amīṣām*—of these inhabitants of Bhāratavarṣa; *kim*—what; *akāri*—was done; *śobhanam*—pious, beautiful activities; *prasannaḥ*—pleased; *eṣām*—upon them; *svit*—or; *uta*—it is said; *svayam*—personally; *hariḥ*—the Supreme Personality of Godhead; *yaiḥ*—by whom; *janma*—birth; *labdham*—obtained; *nṛṣu*—in human society; *bhārata-ajire*—in the courtyard of Bhārata-varṣa; *mukunda*—the Supreme Personality of Godhead, who can offer liberation; *sevā-aupayikam*—which is the means of serving; *spṛhā*—desire; *hi*—indeed; *naḥ*—our.

TRANSLATION

Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme

Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

Commentary by Śrīdhara Svāmi

एतदेव मानुष्यमेव सर्वपुरूषार्थसाधनं गायन्ति अमीषामेमि उत स्वित् अथवा स्वयमेव साधनं विनैव हरिरेषाां प्रसन्नोऽभूत एवंभूतस्य पुन्यस्य दुष्करत्वात् भारतजिरे भारतांगण नः केवलं स्पृहैव यत्रा तन्मुकुन्दसेवोपयोगी नृष जन्म यैर्लब्धम् ॥

Here praise is sung for human birth which brings all four *puruṣārthas* [goals of life]. Hari was gracious enough to grant those persons birth in Bhārata-bhūmi, without no effort on their part. We can only covet a birth there. Those who have taken birth there and are engaged in the service of Mukunda, are really blessed.

Commentary by Vīrarāghava

एवं स्वर्गापवर्गसाधनभूतबहुविधधर्मानुष्ठानोपयुक्तप्रदेशत्वादस्य वर्षस्य प्राशस्त्यप्रतिपादनपरान् श्लोकान् वक्तुं तेषामविगीततां दर्शयति एतदेव हीति एतद्वर्षप्राशस्त्यं गायन्ति देवा इति शेषः श्लोकानेवाह अहो इत्यादिना अमीषामेभिः कर्तुः सम्बन्धविवक्षया षष्ठी, किं शोभनं सुकृतमकारि अहो अपिस्वित् किं स्वयं साधनं विनैव हरिर्भगवान प्रसन्नः किं निर तिशयसुकृतमेवमेभिः कृतं किं वा स्वयमेवैषां भगवान् प्रसन्न एवंरूपस्य धर्मस्य दुष्करत्पादिति वितर्क्यते क इमे पत्यत्राह यैर्जीवैः भारताजिरे भारतवर्षाङगणे भारतप्रदेश इत्यर्थः एवम्भारताजिरस्य यत्रापि नृजन्मनश्च प्रशस्त्यमुक्तं तत्र कारणं मुकुन्दसेवौपयिकमित्युक्तम् ॥

Because this *varṣa* [Bhārata-varṣa] is the place where one can execute practices leading to heaven or liberation, its glory is sung by demigods.

What are the good acts that these people have performed to get a birth in Bhārata-bhūmi, that God is pleased with them and bestows all His grace on them? Is it their holy acts that are responsible for this excellence, or is it only God's kindness? In this way, the greatness of Bhārata and the greatness of being a human being there are expressed. In the human form the individual soul is capable of serving God which cannot be done when he is born as an animal or some other creature.

Commentary by Vijayadhvaja Tīrtha

एषामिति षष्ठी तृतीयार्थे, किं शोभन कर्म उत स्वित् किं भारतेऽजिरे भारताख्यप्राङग्णे मय्का‌ुन्दसेवायामौपयिकं जन्मलक्षणोपायस्तत्र स्पृहात्मभिरिच्छामनस्कैः ॥

Because this birth is very appropriate to serve Mukunda [Kṛṣṇa], the question arises, "What good acts did they do to warrant a birth in Bhārata-bhūmi?" *Sprhatmabhih* means, "those who had this desire in their minds."

Commentary by Viśvanātha Cakravartī

अमीषाममीभिः शोभनंसुकृतमुत स्विदथवा स्वयमेव साधनं विनैव हरिरेषां प्रसन्नोऽभूदेतादृशभाग्यस्य पुण्यजन्यत्वासम्भवादिति भावः भारतेजिरे भारताङगणे ननु दुरात्मनामपि तत्र जन्म दृश्यते इत्यतो विशिंषन्ति मुकुन्दसेवौपयिकं हि यस्मन्नोऽस्माकं केवलं स्पृहैव यत्र न तु प्राप्तिः ॥

Did they do some extraordinary good deed or was Hari [God] simply pleased with them without any effort on their part? Such fortune cannot be merely the outcome of piety (*puṇya*). Wicked people are also present in Bhārata, however only those who have taken births conducive to His service are truly blessed**.**

Commentary by Śrīvaṁśīdhara

ननु दुरात्मनामपि तत्र जन्म दृश्यतेऽतो विशिंषन्ति मुकुंदसेवाया उपयोगिब्राह्मणादिजन्मेत्यर्थः॥

The birth one takes should be conducive to *dharma*.

Commentary by Śukadeva

एतदेव भरतखण्डजानां कृतार्थत्वम् अमीषामेभिः ॥

Those who live in Bhārata-bhūmi have their ambitions fulfilled. The genitive case in the word “ameeshami” is used in the instrumental sense.

Commentary by Śrī Giridhara Lāla

मोक्षोपयोगित्वेान भारतवर्षेऽधिकारिजन्ममाहात्म्यं देवा अपि गायन्तीत्याह - एतदेव हि गायन्तीति तेषां गानमेव प्रदर्शयति- अहो इत्यष्टभिः यैर्भारताजिरे भारतखण्डे नृषु जन्म लब्धं तैरमीषाममीभिःकिमाश्चर्यभूतं शोभनं सुकृतमकारि कृतमित्यन्वयः ईदृशसुकृतस्यासम्भवं मत्वा पक्षान्तरमाह - प्रसन्न इति, उतस्वित् अथवा स्वयं साधनं विनैवैषां हरिः प्रसन्नेऽभूत् यमेवोन्निनीषति तं साधु कर्म कारयति इति श्रुते स्वलीलाप्रवेशार्थ स्वसेवोपयोगि जनम प्रसन्नतया दत्तवानिति भावः ननु दुरात्मनामप्यत्र जन्म दृश्यते किं तेनेत्याशङकय तद्व्यावृत्त्यर्थ विशिंषन्ति - मुकुन्दसेवौपयिकमिति, मुक्तिदातुः सेवोपयोगि जन्मेत्यर्थः यस्मिन्नऽस्माकं देवानामपि केवलम् स्पृहैवेत्यतिदुर्लभत्वमेव दर्शयन्ति ॥

Even demigods praise and sing about a human birth in Bhārata, which is conducive to Bhagavat seva [service to the Supreme Lord]. Their song is given in the next eight verses. What holy act did these people who are born in Bhārata perform to have received a birth here? Or did God on His own grant them this birth? Wicked people are also here, so what is the greatness of a birth here? No, what is meant is that a birth here, conducive to the seva of the Lord, is praiseworthy.

Commentary by Śrī Bhagavatprasādācārya

एवं स्वर्गापवर्गसाधनभूतबहुविधधर्मानुष्ठानोपयुक्तप्रदेशत्वादस्य वर्षस्य प्राशस्त्यप्रतिपादनपरान् श्लोकान्वक्तुं तेषामविगीततां एतदिति एतदेतद्धर्षप्राशस्त्यं देवाः गायन्ति यद्वा एतदेव मानुष्यमेव सर्वपुरूषार्थसाधनमिति देवा गायन्ति अहो आश्चर्य, कर्तुः संबन्धविवक्षया षष्ठी किं शोभनं सुकृतं

अकारि नेदं सुकृतफलमेतेषां तथाविधसुकृतादर्शनात् उताऽथवा, एषां स्वयं हरिर्भगवान् प्रसन्नः साधनं विनैव प्रसन्नः स्वित् किम् एवंविधस्य पुण्यस्य दुष्करत्वात् क इमे इत्यत्राह यैर्जीवैः, भारतजिरे भारतवर्षाङ्गणे, मुकुन्दसेवौपयिकं विमुक्तिप्रदभगवत्सेवोपयोगि नषु जन्म लब्धम् नोऽस्माकं तु स्पृहा हि विद्यते इति शेषः प्रथमतस्तु भारतवर्षसंप्राप्तिर्दुर्लभा ततोऽपि तत्र नृजन्मलब्धिर्दुर्लभतरा तत्रापि मुकुन्दसेवोपलब्धिर्या सा तु दुर्लभतमा इति भावः ॥

Although it has been said that this place is conducive to achieve heaven and liberation, still more praise is given. "Oh! What great act was done by these people who have taken birth in Bhārata. That too they have a birth which is useful in the service of God. Or is it that God himself was pleased with them and gave this opportunity to them, because we do not see any great deed done by these people in the past? This means birth in Bhārata is very rare and being born as a human being is still more so and the rarest and most fortunate is to be able to serve God here.

Commentary by Yādavārya

Those who are born in Bhārata and devoutly perform the acts prescribed to them will get this devotion. What good things did these people do, or did Hari [God] bless them on His own so that they have gotten a birth in Bhārata suitable for devotional service?

TEXT 22

किं दुष्करैर्नः क्रतुभिस्तपोव्रतै-
र्दानादिभिर्वा द्युजयेन फल्गुना ।
न यत्र नारायणपादपङ्कज-
स्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात् ॥ २२ ॥

kiṁ duṣkarair naḥ kratubhis tapo-vratair
dānādibhir vā dyujayena phalgunā
na yatra nārāyaṇa-pāda-paṅkaja-
smṛtiḥ pramuṣṭātiśayendriyotsavāt

SYNONYMS

kim—what is the value; *duṣkaraiḥ*—very difficult to perform; *naḥ*—our; *kratubhiḥ*—with performances of sacrifice; *tapaḥ*—with austerities; *vrataiḥ*—vows; *dāna-ādibhiḥ*—with executing charitable activities and so on; *vā*—or; *dyujayena*—with achieving the heavenly kingdom; *phalgunā*—which is insignificant; *na*—no; *yatra*—where; *nārāyaṇa-pāda-paṅkaja*—of the lotus feet of Lord Nārāyaṇa; *smṛtiḥ*—the remembrance; *pramuṣṭa*—lost; *atiśaya*—excessive; *indriya-utsavāt*—due to material sense gratification.

TRANSLATION

The demigods continue: After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyaṇa. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

Commentary by Śrīdhara Svāmi

स्पृहामेवाहुः किमित्यादिसप्तभिः दुष्करैः क्रत्वादिभिर्न फल्गुना तुच्छेन द्युजयेन स्वर्गप्रप्त्या किं न किंचित्फलं कुतः यत्र नारायणपादपंकजस्मृतिर्नास्ति प्रत्युताशयिरादिन्द्रियाणामुत्सवाध्दोगात्प्रमुष्टाऽभूत ॥

Their desire is expressed in seven verses. What is the use of our attaining heaven through strenuous sacrifices? There, the memory of Nārāyaṇa's Lotus feet is erased by excessive sense enjoyment. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vīrarāghava

वर्षान्तरस्थानां लोकान्तरस्थानां मनुष्याणां भगवत्सेवानुपयुक्ति वदस्तान्निन्दन्ति त्रिभिः किमिति दुःखेनापि कर्तुमशक्यैः क्रतुभिस्तपोन्नतैः तपः- सहितैवो व्रतैः तपः कृच्छ्रचान्द्रायणादिरूपं व्रतं प्राजापत्यादिकं दानं द्रव्यत्यागात्मकं कृत्वादिभिस्तत्साध्येन फल्गुनाल्पास्थिर फ़लेन द्युजयेन स्वर्गप्राप्त्या वा किं न किञ्चित्फलं कुतः यत्र स्वर्गादो श्रीमन्नरायणस्यपादपङ्गजस्य स्मृतिर्नास्ति प्रत्युत निरतिशयितादिन्द्रियाणामुत्सवात् सुखात स्मृतिः प्रनष्टाभूत अधिकेन्द्रियात्सिव एव भगवत्सेवाविरोधीति भावः ॥

In the next three stanzas it is stated that for those who live in other *varṣas*, the opportunity for service to God is unavailable and so it is useless. What is the use of attaining heaven by means of sacrifices, charities and other things? Heaven is, after all, trivial and furthermore dangerous because excessive sense enjoyment there wipes out the memory of Śrī Nārāyaṇa [the Supreme Lord].

Commentary by Vijayadhvaja Tīrtha

द्युजयेन स्वर्गजयेन यत्र स्वर्गे श्रीनारायणपादपद्मस्मृतिः प्रमुष्टा, कुतः अतिशयेन्द्रियोत्सवाद्विषयभोगातिरेकात् स्वर्गस्थान् कर्मिण उद्दिश्येदं वचनं न देवान् , तेषां सन्ततहरिस्माणस्य प्रमाणसिद्धत्वात् ॥

What is the use of reaching heaven, where the memory of the Lord is erased? This is spoken in reference to those who have reached heaven through their good actions. It does not apply to the demigods themselves, since Nārāyaṇa is never erased from their minds. This is what the scriptures testify to.

Commentary by Jīva Gosvāmi for texts 21-22

अहो इति छत्रिन्यायेन प्राचुर्योक्तिरियम् तज्जन्मत्वेऽपि केषाञ्चिद्दुष्कर्मत्वतत्प्रसदाविषयत्वदर्शनात् किं दुष्करेर्न इत्यादिवक्ष्यमाणाच्च स्वयमिति यदा हीति पूर्वोक्तरीत्या स्वपुरूषानुसरण्स्वभावेन स्वेनैव साधनेनेत्यर्थः ॥

An anology of people with umbrellas is used. Though born here, many people do evil deeds and are thereby not subject to His compassion. The same idea is expressed by them in the next stanza also. His devotees naturally following the footsteps of their master.

Commentary by Viśvanātha Cakravartī

ननु भवद्भिरपि भारते जन्म प्राप्यैव सत्कर्मभिर्दिवि सुखमुपभुज्यते इति चेदस्माकं तज्जनम धिक् तानि कर्माण्यपि धिक् तत्प्राप्यं दिवमपि धिग् अत्रत्यं सुखमपि धिगित्यभिव्यञ्जयन्त आहुः किमिति द्युजयेन स्वर्गप्राप्त्या किं न किञ्चिदपि फलम् कुतः यत्र दिवि नारायणपादपङ्कजस्मृतिर्नास्ति प्रत्युत अतिशयितादिन्द्रियाणामुत्सवाद्धोगात् स्मृतिः प्रभुष्टा ॥

If the demigods were asked, “You have also come here with great *puṇya* [pious activities], etc. and are enjoying your stay in heaven, why do you want to be born in Bhārata-bhūmi?” They reply, “Fie on heaven, its enjoyments and the good deeds that lead to it. There is no use in staying in heaven because the memory of Mukunda is erased by excessive sense enjoyment. Instead, even a short life in Bhārata endowed with the memory of the Lord is great and it is to be coveted.”

Commentary by Śrī Vaṁśīdhara

ननु भवद्भिरपि भारते जन्म प्राप्यैव सत्कर्मभिर्दिवि सुखमुपभुज्यते इति चेदस्माकं तज्जन्म धिक् तत्प्राप्यं दिवमपि धिक् तत्रत्यं सुखमपि धिगित्याद्यभिव्यंजयन्त आहुःह्रह्रकिमिति । यत्र दिवि ॥

You were also born in Bhāratavarsha and by your good deeds here, have attained heaven and are enjoying there now. Why then do you crave a birth in Bhārata again? If a question be asked like this, the demigods say: “Fie on heaven and the other material enjoyments there.”

Commentary by Śukadeva

फल्गुना तुच्छेन अतिशयेन्द्रियोत्सवात् हेतोः प्रभुष्टा अभूत् अतः नारायण पादपङ्कजस्मृतिरप्यत्र नास्ति ॥

Phalgu means trivial. By excessive sense enjoyment the memory of Nārāyaṇa is erased and so it is not here.

Commentary by Śrī Bhagavatprasādācārya

वर्षान्तरस्थानां लोकान्तरस्थानां जीवानां भगवत्सेवानुपयिक्तिं वदन्तस्तान्निन्दन्ति त्रिभिः किमिति दुष्करैर्दुःखेनापि कर्तुमशक्यैः, क्रतुभिर्यज्ञैः,तपोव्रतैः कठिनतश्चरणसहितैव्रतैः दानादिभिर्वा तत्र तपः कृच्छ्रचान्द्रायणादिरूपं व्रतं प्राजापत्यादिकं, दानं पात्रेषु द्रव्यत्यागात्मकं, साध्येनेति

शेषः फल्गुना अल्पस्थिरफलेन, द्युजयेन स्वर्गप्राप्त्या, किम् न किंचितत्फलम् ननु पुरूसकृतसंलब्धस्वर्गादयो यूयमेवं किं ब्रूध्वे, तत्राहुः यत्र स्वर्गादौ अतिशयेन्द्रियोत्सवात्, नारायणपादपङकजस्मृतिः न, प्रत्युत पूर्वसंस्कारवशतः कथंचिदुत्पाद्यमाना सत्यपि, प्रभुष्टा चोरिताऽभूत् अधिकेन्द्रियोत्सव एव भगवत्सेवाविरोधीति भावः अत्र केचित्तु स्वर्गस्थान् कर्मिण उद्दिश्येदं वचनं न देवान्, तोषां संततहरिस्मरणस्य प्रमाणसिद्धत्वादित्याहुः ॥

The demigods opine that those who live in different varshas and in places like heaven are not so fortunate and wise and thus are reproachable. What is the use of heaven which is attained by many hard practices and charity, etc. when there is no service of God here. There is excessive sense enjoyment which has erased even the memory of God.

Commentary by Yādavārya

Having praised those who aspire for liberation in Bhārata, others who perform pious acts aspiring to attain heaven are reproached.

What is the use of sacrifices intended to propitiate us? Attainment of heaven is by itself the goal.

"No, it is very trivial and it is dangerous also, for the memory of Hari is erased here amidst excessive enjoyments. So Bhārata-bhūmi with Harismarana [rememberance of God] is better than a stay in Swarga [heaven] without rememberance of the Lord."

TEXT 23

कल्पायुषां स्थानजयात्पुनर्भवात्
क्षणायुषां भारतभूजयो वरम् ।
क्षणेन मर्त्येन कृतं मनस्विनः
सन्न्यस्य संयान्त्यभयं पदं हरेः ॥ २३ ॥

kalpāyuṣāṁ sthānajayāt punar-bhavāt
kṣaṇāyuṣāṁ bhārata-bhūjayo varam
kṣaṇena martyena kṛtaṁ manasvinaḥ
sannyasya saṁyānty abhayaṁ padaṁ hareḥ

SYNONYMS

kalpa-āyuṣām—of those who have a life duration of many millions of years, like Lord Brahmā; *sthāna-jayāt*—than achievement of the place or planetary systems; *punaḥ-bhavāt*—which is liable to birth, death and old age; *kṣaṇa-āyuṣām*—of persons who have only one hundred years of life; *bhārata-bhū-jayaḥ*—a birth in the land of Bhārata-varṣa; *varam*—more valuable; *kṣaṇena*—for such a short life; *martyena*—by the body; *kṛtam*—the work executed; *manasvinaḥ*—those actually understanding the value of life; *sannyasya*—surrendering unto the lotus feet of Kṛṣṇa; *saṁyānti*—they achieve;

abhayam—where there is no anxiety; *padam*—the abode; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

A short life in the land of Bharata-varṣa is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṇṭhaloka, where there is neither anxiety nor repeated birth in a material body.

Commentary by Śrīdhara Svāmi

क्षणमल्पमेवायुयषाम् वरत्वे हेतुः मर्त्येनापि देहेन क्षणेनैव कालेन कृतं कर्म संन्यस्य हरेः पदं सम्यग्यान्ति ।।

Those who have even a short life are great because they attain the lotus feet of Nārāyaṇa in spite of their mortal frames.

Commentary by Vīrarāghava

कल्पमायुर्येषां पुनर्भवः जन्म यस्य तस्मान्त्स्थानजयादुपरितनलोकप्राप्तेः आकल्पानुभाव्यसुखोपरिलोकापेक्षयेत्यर्थः, क्षणमल्पमार्ङ्गेषां तेषां भारतभूजयः भारतवर्षप्राप्तिः जि जये जय उत्कर्षप्राप्तिः ऊध्वस्थानेषु सुखोत्कर्षप्राप्त्यपेक्षया भारतवर्षे जन्मलाभरूपोत्कर्षप्राप्तिरूपो जयो वरं श्रेष्ठ इत्यर्थः भारतभूजयश्रैष्ठये हेतुमाह अस्थिरेण मर्त्त्येन मरणशैलेन शरीरेण कृतं कियाजातं संन्यस्य भगवति समर्प्य मनस्विनः प्रशस्तमनसः भगवदुपासकाः स्न्ताः हरेरभयं न विद्यते भयं कालकृत जन्मह्जरामरणादिनित्तं यस्मिन् तत्पदं स्थानं श्रीवैकुण्ठरूपं यान्ति कल्पायुषस्तु कल्पानन्तरं पुनर्भवमेव यान्तीत्यर्थः ।।

In the higher worlds, living entities live for a Brahmā-kalpa amidst excessive comforts. The demigods say that getting a birth in Bhārata is to be preferred to spending a *kalpa*-long life in the upper worlds. Even a short life in Bhārata is desirable, for in such a short time people discard everything, set their minds on God, meditate upon him and attain liberation [*mokṣa*].

Commentary by Vijayadhvaja Tīrtha

भारतलब्धजन्मनामपि पुनर्जन्मसम्भवात् कथं भारतभूजयो वर इति प्रशस्यत इति तत्राह क्षणेनेति मनस्विनः क्षणकालेन मर्त्येन नश्वरेण देहेन कृतं कर्म हरौ संनस्य हरेरभयं पुनर्जन्मभयरहितं पद संयान्तीति यस्मात्तस्मादिति शेषः कल्पायुषामित्यनेन महरादिलोकस्था लक्ष्यन्ते कल्पायुषो विबुधा ये इति स्वोक्तोः ।।

Why do you praise the Bhārata-bhūmi because even people here are reborn? If an objection be raised like this, the reply is given. "A small life

here is better than a *kalpa*-long life in Maharloka and other places. The daring ones disregard everything, concentrate their minds only on God, and reach the fearless highest place of Viṣṇu. This is the reason for the praise.

Commentary by Jīva Gosvāmi

संन्यस्य हरावर्पयित्वा ॥

Sannyasya means having offered to Hari [God].

Commentary by Viśvanātha Cakravartī

ब्रम्हलोकादपि सकाशात् भारतभूमेरूत्कर्षः खल्वपूर्व एवेत्याह कल्पायुषामिति ब्रम्हलोके द्विपरर्द्धपार्यन्तनिवासादपि सकाशात् भारतभूमौ क्षणमात्रवासोऽपि श्रेष्ठ इत्यर्थः तत्र हेतुः पुनर्भवात् ब्रम्हालोके तावान् वासोऽपि पुनर्भवप्रद इत्यर्थः भारते तु मर्त्येन मरणधर्मणापि देहेन क्षणेन क्षणमात्रकाालेनापि मनस्विनो भगवच्चरणदत्तमनसः हरेः पदमभयं वैकुण्ठं ब्रम्हलोकमूद्ध्न्र्यपि पादौ निधाय यान्ति कृतं शुभाशुभं सर्वमेव कर्म संन्यस्य परित्यज्य ॥

It is amazing that a stay in Bhārata is superior to a stay in Brahmaloka is what is stated here. Even a long stay in Brahmaloka does not guarantee liberation, whereas even a short span of life in Bhārata, properly used by discarding all attachments and meditating only on Hari, will beget liberation.

Commentary by Śrī Vaṁśīdhara

ब्रम्हलेकादपि भारतभूमेरूत्कर्षः खल्व पूर्व एवेत्याहुः - कल्पायुषामिति ब्रम्हलोके द्विपराध्र्दपर्यन्तनिवासादपि भारतभूमौ क्षणमात्रं वासोऽपि श्रेष्ठ इत्यर्थः तत्र हेतुः - पुनर्भवाद् ब्रम्हलोके तावान्वासोऽपि पुनर्भप्रद इत्यर्थः भारते तु मर्त्येन मरणधर्मकेणापि देहेन मनस्विनो भगवच्चरणदत्तमनस हरेः पदं वैकुंण्ठ ब्रम्हलोकमूर्धन्यपि पादौ निधाय कृतं शुभाशुभं सर्वमपि कर्म संन्यस्य त्यक्त्या 'यत्करोषि यदश्नासि' इति प्रोक्तन्यायेन भगवति समर्प्येत्यर्थः एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ते एवात्म विनाशाय कल्पन्ते कल्पिताः परे ॥ इत्युक्तेर्भगवदर्पितकर्मणां मोक्षहेतुत्वश्रवणाादिति भावः ॥

It is stated here that Bhārata-varṣa is even better than Brahmaloka. Those who have lifespans extending for a *kalpa* [a day of Brahmā equaling more than four billion earth years] live in Brahmaloka. But even a short life in Bhārata is better than the *kalpa* life of Brahmaloka, for that stay in Brahmaloka does not guarantee liberation [*mokṣa*]. Whereas, even a minute's stay in Bhārata brings liberation for those who fully surrender to Vāsudeva, discarding all else.

Commentary by Śrī Giridhara Lāla

॥ आस्ताां स्वर्गस्य वार्त्ता यतो ब्रम्हलोकादेरपि फल्गुत्वमेवेत्याह - कल्पायुषामिति कल्पायषां ब्रम्हाादीनामपि स्थानजयात् क्षनमल्पमार्ज्ञेषां तेषां स्थानं य्द्धारतभूलक्षनं तस्य जयो वरः श्रेष्ठः फल्गुत्वे हेतुमाह - पुनर्भभादिति, 'आब्रम्हभुवनाल्लेकाः पुनरावर्तिनः' इति वाक्यत्ततः पुनरावृत्तिसम्भवात् श्रेष्ठत्वे हेतुमाह - क्षणेनेति मर्त्त्येन क्षणभङगुरेणापि देहेन क्षणेनैव कालेन कृतं

कर्म सन्न्यस्य हरौ समर्प्य मनस्विनो धीरा अभयं सर्वतापविविर्जितं हरेः पदं स्थानं सम्यक् पुनरावृत्तिवर्ज यथा भवति तथा यान्तीत्यन्वयः ॥

Let alone Swarga, even Brahmaloka does not deserve to be respected if there is no memory of the Lord. The life of few minutes in Bhārata is superior to the *kalpa*-long life in Satyaloka, because in that short span, brave people discard all their attachments, meditate on God, and attain His lotus feet which is free from all fears.

Commentary by Śrī Bhagavatprasādācārya

कल्पायुषामिति कल्पो ब्रम्हणो दिनं तावदायुर्जीवनकालो येषां, तेषां पुनः भवो जन्म यस्मात्तस्मात्, स्थानजयात् स्थानप्राप्तेः सकाशात्, क्षणमल्पपमायुर्येषां तेषां, भरतभूर्भरतखण्डभूमिस्तस्या जयः प्राप्तिः, सः वरं श्रेष्ठः यतः क्षनेन क्षणभङ्गुरेन मर्त्येन मरणशीलेन शरीरेण,कृतं कर्म,संन्यस्य भगवति समर्प्य,मनस्विनः प्रशस्तमनसो भगवदुपासकाः सन्त इत्यर्थः हरेः, न विद्यते भयं काल्कृतं जन्ममरनादिनिमित्तं यस्मिस्तत् पदं, स्थ्थनं गोलोकादिकमित्यर्थः संयन्ति कल्पायष्स्तु कल्पनन्तरं पुनर्भवं यान्तीत्यर्थः कल्पायुषामित्यनेन महरादिलोकस्था लक्ष्यन्ते 'कल्पायुषो यद्विबुधा रमन्ते' इति समभिधानात् 'आब्रम्हानुभनाल्लोकाः पुनरावत्तिनोऽर्जन' इति भगवदुक्तिश्च ॥

A life of a small span in Bhārata is better than the *kalpa*-long life in the upper worlds. For those who live in the upper worlds are reborn at the end of the Kalpa. But those in Bhārata discard all attachments, offer everything to Hari and attain His feet which is a fearless place of permanent bliss. Here Maharloka is indicated by the words, "where people live for a *kalpa*." It is said in the Bhāgavata [Śrīmad Bhāgavatam] that in Maharloka people live for a *kalpa* and that there is no return to earth from Satyaloka, the loka of Brahmā.

Commentary by Yādavārya

Why is the stay in Maharloka and others not desirable? There life is very long stretching over a *kalpa*.

No, a stay in Maharloka does not guarantee freedom from Saṁsāra. But even a short stay in Bhārata is capable of assuring no return to Saṁsāra [the cycle of repeated birth and death] if properly used—the proper use is fixing one's mind in Hari and discarding all attachments.

TEXT 24

न यत्र वैकुण्ठकथासुधापगा
न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखा महोत्सवाः
सुरेशलोकोऽपि न वै स सेव्यताम् ॥ २४ ॥

na yatra vaikuṇṭha-kathā-sudhāpagā
na sādhavo bhāgavatās tadāśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām

SYNONYMS

na—not; *yatra*—where; *vaikuṇṭha-kathā-sudhā-āpagāḥ*—the nectarean rivers of discussions about the Supreme Personality of Godhead, who is called Vaikuṇṭha, or one who drives away all anxiety; *na*—nor; *sādhavaḥ*—devotees; *bhāgavatāḥ*—always engaged in the service of the Lord; *tat-āśrayāḥ*—who are sheltered by the Supreme Personality of Godhead; *na*—nor; *yatra*—where; *yajña-īśa-makhāḥ*—the performance of devotional service to the Lord of sacrifices; *mahā-utsavāḥ*—which are actual festivals; *sureśa-lokaḥ*—a place inhabited by the denizens of heaven; *api*—although; *na*—not; *vai*—certainly; *saḥ*—that; *sevyatām*—be frequented.

TRANSLATION

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of saṅkīrtana-yajña to satisfy the Lord [especially since saṅkīrtana-yajña is recommended in this age].

Commentary by Śrīdhara Svāmi

अतो यत्र वैकुण्ठकथामृतनद्यो न सन्ति तदाश्रयाः कथाश्रयापगा महान्तो नृत्याद्युत्सवा येषु तादृशा यज्ञेशस्य मखाश्च पूजाः स सुरेशस्य ब्रम्हहणोऽपि लोको न सेव्यताम् ॥

Where the nectar rivers of Mukundakatha [topics of the Lord] do not flow and where there are no great festivals glorifying the Lord, even if it be Brahmā's Satyaloka, it does not deserve respect.

Commentary by Vīrarāghava

अतो यत्र वैकुण्ठस्य भगवतः कथारूपाः सुधापगा अमृतनद्यो न सन्ति तदाश्रया भगवतकथामृतनदीसेवापरा साधवः साधूनां लक्षणलक्षिता भागवताश्च न सन्ति यत्र च महान्तो नित्यपक्षमाससंवत्सरायनाद्युत्सवा येषां यज्ञेशमखाः यज्ञेशस्य भगवतः अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च इति भगवदुक्तेः इष्टापूर्त बहुधा जातं जायमानं विश्वं बिभति भुवनस्य नाभिः इति श्रुतेच तस्य मखा आराधनरूपा यज्ञाः न सन्ति स सुरेशस्य ब्रम्हणो लोकोऽपि सेव्यतां प्राप्यतां न याति प्राप्यो न भवतीत्यर्थः ॥

Where there are no rivers of Bhagavat Katha flowing, where there are no people rejoicing in those rivers, where there are no periodic festivals

glorifing God, the place is not desirable to be reached even though it may be Brahmaloka itself.

Commentary by Vijayadhvaja Tīrtha

महरादिलोके विशिष्टभोगसम्भवात् कथं नीचीक्रियते भारतखण्डादिति तत्राह न यत्रेति यत्र महलोकादिषु तदाश्रयाः श्रीनारायणचरणसरसिजस्मरणजनकाः साधवो रागद्वेषादिदोषलेशशून्या भागवता न सुलभाः यथेहात एवं वैकुण्ठकथामृतापगा अपि न , अत एव विष्णुविषङ्ज्ञाश्च न सन्ति, तैः प्राप्यफलाभावात् पूर्वचीर्णकर्मफलभोगोत्सवेनं गच्छरूकालरूवेनावसराभावान्मथस्तूष्णाभावाच्च :ध्यायन्तीव देवमनुष्याः इति श्रुतेः सुरेशस्वामिलोको महरादिः सेव्यतां न याति प्राप्यफलान्तररूवेनेति शेषः ॥

When Maharloka [one of the higher planetary systems], etc. are giving so much happiness, why are they regarded as inferior to Bhārata? The reply is, "there, Nārāyaṇa-*katha* [discussions of Nārāyaṇa] is not to be found because the great Bhāgavatas are rare there. They have reached that place only through their pious activities (satkarma) and they remain mostly silent and enjoy what is offered to them. This is told in the *śrutis*. So the attainment of those lokas is not to be desired.

Commentary by Viśvanātha Cakravartī

तस्माद्विवेकिनामयमेव विवेक इत्याहुः न यत्रेति वैकुण्ठकथासुधेव सर्वत आधिक्येन स्वाद्वी तदापवेग भूयसी न तु ज्ञानयोगादिकथेव श्रव्या अल्पीयसीच भागवता भगवदालम्बिनः तदाश्रयाः तामेवाश्रयन्तः न तु परमात्मालम्बिनः ज्ञानादिसिद्धयर्थ तां किञ्चन्मात्रीमपेक्षमाणाः यज्ञानां ब्रम्हयज्ञादीनामाङिगरसबृहस्पर्तिसवादिनामप्यन्येषां चेशस्यापि हरेर्मखाः यज्ञैः सङकीर्त्तनप्रायैर्यजन्ति हि सुमेधसः इति प्रमाणोक्तलक्षणाः सङकीर्त्तनबहुलाः परिचरणादिरूपाः महान्तः उत्सवाः गीतनृत्यवाद्यभक्त्याारााधनाद्या येषु ते यत्र न सन्ति सः सुरेशस्य ब्रम्हणोऽपि लोकः न सेव्यतां नाश्रीयताम् ॥

A place where there are no rivers of the stories of Mukunda flowing and where there are no periodic festivals of the Lord does not deserve to be respected even if it is Brahmaloka itself.

Commentary by Śrī Vaṁśīdhara

यतस्तत्रहरिकथादि नास्ति अतो हेतोरिति स्वामी विवेकिनामयमेव विवेक इत्याहुः - नेति सुधेव सर्वत आधिक्यन स्वाद्वी तदापरोच भूयसी न तु ज्ञानयोगादिकथेव श्रव्याऽल्पीयसै च भागवता भगवदालम्बिनः तदाश्रयास्तामेवाश्रयन्ते न तु परमात्माल्लम्बिनः ज्ञानादिसिध्दयर्थ ताा किश्चिन्मात्रमपेक्षमाणाः यज्ञानां ब्रम्हयज्ञादीनामांगिरसबृहस्पतिसवादीनामन्येषामपीशस्य हरेर्मखाः यज्ञैः संकीर्त्तनप्रायैर्यजन्ति हि सुमेधसः इति प्रमोणाक्तलक्षणाः संकिर्त्तनबहुलाः परिचरणरूपाः महान्त उत्सवा गीतनृत्यवाद्यभत्त्याराधनाद्या येषु ते यत्र न सन्ति स सुरेशस्य ब्रम्हणोऽपि लाोको न सेव्यतां नाश्रीयाताम् ॥

The swami [Śrīdhara Svāmi] explains that nectar itself is sweet but topics about the Lord discussed by pure devotees is sweeter still. Bhajan [chanting

the glories of the Lord] is one of the best sacrifices, as is stated in Bhāgavata [Śrīmad Bhāgavatam]. This is the greatest festival—without which even Brahmaloka does not command respect.

Commentary by Śukadeva

क्षणायुषामल्पायुषां क्षणेनाल्पेनायुषा मर्त्त्येन देहेन कृतं कर्म संन्यस्य अभयमपुनर्भवम् ॥

Kshanayasham means short lived. *Abhaya* = *mokṣa*. They live for a while and discarding everything, they perform devotional service to the Lord Hari and go back to Godhead.

Commentary by Śrī Giridhara Lāla

२२ इदानी विवेकसिद्धसमर्थमाहुः - नेति यत्र वैकुण्ठस्य भगवतः कथा एव सुधापगा अमृतवत्तापहारिण्यः स्वाद्व्यस्च नदीवद्धूयस्यो न सन्ति, यत्र च तदश्रयाः भगवदेकशरणा भागवताः भगवद्धक्ताः साधवः भगवद्धजनं तदुपदेशाभ्यां स्वपरकार्यसाधका न सन्ति, यत्र च महान्तो नृत्यगीतवाद्यभक्ताराधनादिरूपा उत्सवा येषु तादृशा य्ज्ञेशस्य यज्ञानां ब्रम्हयज्ञाङगीकारसबृहस्पतिसवादीनां भोक्तुः फलदातुश्च मखाः ‘यज्ञैः सङकीर्त्तनप्रायैर्यजन्ति हि सुमेधसः’ इत्युक्तलक्षणाः सङकीर्त्तनबहुलाः पूजा न सन्ति, स एवम्भूतः सुरेशस्य ब्रम्हणो लोकश्चेत्तदा न वै सेव्यताां नैवाश्नीयतां विवेकिभिरिरि शेषः ॥

Where there are no nectar rivers of talks about the Lord, where there are no devotees who preach for the benefit of themselves and others, where there are no great periodic festivals to extol the glory of the Lord, then even if it be Brahmaloka, it need not be respected or coveted.

Commentary by Śrī Bhagavatprasādācārya

महरादिलोकेषु विशिष्टभोगसंभवात्कथं नीचीक्रियन्ते भरतखण्डात्तत्राह न य्त्रेति यत्र येषु लोकेषु, महरादिषु वा वैकुण्ठस्य भगवतः कथा एव सुधापगाः भगवत्कथारूपा अमृतनद्यः,न सन्ति तदाश्रयाः भगवत्कथामृतनदीसेवापराः श्रीनारायणचरणसरसिजस्मृणजननैकपरायणा वा साधवः, राद्वेषादिदोषलेशशून्याः सल्लक्षणलक्षिताः, भागवता भगवदेकान्तिकोपासकास्त्यागिजनाश्च न सन्ति यत्र च यज्ञेशमुखााः भगवतः पूजाः तथा महोत्सवाः नित्यपक्षमामससंवत्सरायनादिविधेया महामहाश्च, न सन्ति सः सुरेशलोकः अपि, ब्रम्हादिलोकश्चेत्तथापि, न वै नैव सेव्यता नाश्नीयताम् यद्वा उक्तविधः सुरेशलोकोऽपि सेव्यतां सेवनयोग्यताां न वै यातीति शेषः ॥

Why do you deride Maharloka in favor of Bhārata-varṣa? In Maharloka there is so much joy. To this question reply is given here. “Even Satyaloka, let alone Maharloka, does not become respectable if there are no rivers of talks about the Lord flowing there, no great devotees, and no periodical festivals glorifying God.”

Commentary by Yādavārya

According to Kaimutya nyaya in the absence of the above, even a stay in Bhārata does not become desirable. *Suresha* means Indra whose loka [planet]

is heaven. Apart from the regions of Bhārata, even Indra's loka is not desirable if there are no talks about the Lord and great festivals glorifying Him.

TEXT 25

प्राप्ता नृजातिं त्विह ये च जन्तवो
ज्ञानक्रियाद्रव्यकलापसम्भृताम् ।
न वै यतेरन्नपुनर्भवाय ते
भूयो वनौका इव यान्ति बन्धनम् ॥ २५ ॥

prāptā nṛ-jātiṁ tv iha ye ca jantavo
jñāna-kriyā-dravya-kalāpa-sambhṛtām
na vai yaterann apunar-bhavāya te
bhūyo vanaukā iva yānti bandhanam

SYNONYMS

prāptāḥ—who have obtained; *nṛ-jātim*—a birth in human society; *tu*—certainly; *iha*—in this land of Bhārata-varṣa; *ye*—those who; *ca*—also; *jantavaḥ*—the living beings; *jñāna*—with knowledge; *kriyā*—with activities; *dravya*—of ingredients; *kalāpa*—with a collection; *sambhṛtām*—full; *na*—not; *vai*—certainly; *yateran*—endeavor; *apunaḥ-bhavāya*—for the position of immortality; *te*—such persons; *bhūyaḥ*—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.

Commentary by Śrīdhara Svāmi

अमुमुक्षून्नरान्निंदति प्राप्ता इति ज्ञानं च तदर्थाः क्रियाश्च तदर्थनि द्रव्याणि च तेषां कलापेन संभृतां पूर्णाम अपुनर्भवाय मोक्षाय वनौकस इच वनौकसः

पक्षिणो यथा लुब्धकान्मुक्ता अपि पुनर्यदि तस्मिन्नेव वृक्षे प्रमत्ता विहरन्ति तर्हि यथा बध्यन्ते तद्वत् ॥

Persons replete with knowledge, good deeds, etc. are to be censured if they have no desire for spiritual liberation. *Apunarbhava* is liberation. *Vanokasa* means birds. Just as birds released by a hunter which remain in that

vicinity again get caught in a net, so does a *jīva* soul taking a human birth. [Note: this paragraph is repeated by Śrī Giridhara Lāla, Śrī Bhagavatprasādācārya and Yādavārya]

Commentary by Vīrarāghava

ज्ञानन्द्रियाणि च एतेषां कलपनि सङघतेन च संभृतां पूर्णा
भगवद्गुणकीर्तनार्चनपदप्रक्रमणगुण्श्रवणाविग्रहावलोकनसमर्पितफलस्याघ्राणनोपयुक्तत्रग्गंधवासोऽलंकारचर्चितोच्छिष्टभोजनदिरूपसर्वविधभगवत
सेवोपयुक्तज्ञानकमेन्द्रियदाश्रयभूतसङघा-

तपूर्णामित्यर्थः, एवंविधां नृजातिं प्राप्ता अपि यद्यपुनर्भवाय मुक्तये न यतेरन् यत्नं न सुर्युश्चेत्तर्हि भूयः पुन वनौका इव वने स्थिताा ओकाः शकुन्ता इव आकः शकुन्तपृषतौ इति कोशः उच समवाये इत्यस्माद्धातोः कप्रत्ङ्गे गुणः कय्त्वं च ओक उचः कः सूत्रेण निपात्यते, कप्रत्ङ्गस्तु इगपधज्ञाप्रीकिरः कः इत्यधिकारे :घञर्थे कविधानम् इति वचनेन,यद्यपि घञ्यप्येतद्रूपसिद्धिस्तथाप्यन्तोदात्तार्थमिदं निपातनं घञि सति ञित्स्वरेणाद्युदात्तः स्यात , दिवौकसः जलौकस इत्येवमादौ तु असुप्रत्यत्ये उणादयो बहुलम् इति वचनात्कुत्वण द्रष्टव्यम् यथा शकुन्ता लुब्धकान्मुक्ता अपि पुनर्यदि तत्रैव प्रमत्ताः विहरन्ति तर्हि पुनर्यथा बध्यन्ते तद्वत् ॥

Having decried those living in other varshas, now those born here as human beings are also decried if they do not have a desire for liberation. What type of human body? One equipped with: *Dravya* = the five elements, *Kriya* = motor organs, *Jñāna* = the sensory organs and other things by which a person can worship and meditate upon God. In spite of all this, if they do not strive for liberation, they will get caught again in Saṁsāra like forest birds. If forest birds set free by a hunter remain there enjoying where the hunter has spread his net, they will get caught again and such will be the plight of those who do not strive for salvation here.

Commentary by Vijayadhvaja Tīrtha

इतोऽपि भरतं पुण्यक्षेत्रमाहुरित्याह प्राप्ता इति इह भारते ये जन्तवः प्राणिमात्रमानोऽपुनर्भवाय मोक्षाय न यतेरंश्चेत्ते भूयो वनौका इव निरयवासिन एव, न चैषां पुनरूत्थितिरित्याह यान्तीति वनन्तु नरकं विन्द्याद्वजने इत्यभिधानं ये च नृजातिपुरूषत्वेन जननं प्राप्ताः जातिः सामाण्यजन्मोः इत्यभिधानं मुक्तये न यतेरंश्च `त्ते सुतरां भूयो वनौका महातमः- स्थानयोग्याः,एधशब्दोकशब्दोऽकारान्तः नानार्थेषु शब्दानामनैकान्तत्वेन पाठात् बर्हिर्नाग्नौ नपुंसकः इत्यादिषु ये च न-नृयइति धातोर्ज्ञानकर्मयोग्यविप्रजातिं प्राप्तास्ते ततोऽपि भूयो वनौकाः ॥

Those who are born here and do not strive for liberation are destined to hell only. The dictionary gives two other meanings for the word *vana*: *naraka* (hell) and *bhajana* (praising and worshipping).

Commentary by Jīva Gosvāmi

न यत्रति भगवद्भक्तौ भारतभूमिनियमोऽपि खण्डितः, तत्सद्भावे सर्वस्यापि लोकस्य स्तुत्यत्वेनाभिप्रेतत्वात् किन्तु भारतभूमी तत्प्राचुर्य्यमस्तीति प्रस्तुता स्तुतिरेव ॥

It is not that everyone in Bhārata-bhumi is devoted to God—there are a some devotees here for which the praise is meant.

Commentary by Viśvanātha Cakravartī

ताद्दशं भारतं प्राप्ता अप्यकृतार्था अतिशयेन शोच्या एव यथा लब्धचिन्तामणयोऽपि पूर्ववत् कृषीक्ला एवेत्याहः प्राप्ता इति ज्ञानमधिदैवं क्रिया अध्यात्मं द्रव्यमधिभूतं तेषां समूहैः सम्भृतां पूर्णा श्रवणादिसर्वेन्द्रियैः पूर्णामिति हरिनामश्रवणकीर्त्तनादिसम्भवेऽपीति भावः अपुनर्मृताय भक्तियोगाय वनौका इव वनौकसः पक्षिणो यथा लुब्धकान्मुक्ता अपि पुनर्यदि तस्मिन्नेव वृक्षे प्रमत्ता विहरन्ति तर्हि यथा बध्यन्ते तद्वत् ॥

Pitied are those who get a birth in Bhārataequipped with all motor and sensory organs and all other objects useful to the worship of the Lord, but do not strive for *bhakti-yoga*. They will be caught again like the birds let free from a hunter, lingering in the same forest where the hunter has spread his net.

Commentary by Śrī Vaṁśīdhara

ताद्दशं भारतं प्राप्ता अप्यकृतार्था अतिशयेन शोच्या एव यथा लब्धचिन्तामणयोऽपि पूर्ववत्कृषीवला एवेत्याहः- प्राप्ता इति ज्ञानमधिदैवम् क्रिया अध्यात्मम् द्रव्यमधिभूतं तेषां समूहैः सम्भृतां पूर्णा श्रवणादिसर्वेन्द्रियैः पूर्णामिति हरिनाम श्रवणकीर्त्तनादिसम्भवेऽपीति भावः अपुनर्मृताय भक्तियोगाय शेषं समानम् ॥

Such people are pitiable in spite of reaching Bhārata, as is a farmer who continues to be a farmer even after getting a chintamani gem [a gem which turns iron into gold]. Knowledge is *Adhidaivam* (related to demigods). Actions and *Adhyātma* are related to the body, Dravyam is *Adhibhuta*—the external objects. Pity on a person with all bodily excellences and the capability of chanting and hearing of harinama kirtan [chanting of the glories of God] but does not strive for *Apunarbhava* [*bhakti-yoga*].

Commentary by Śukadeva

नित्यबद्धान्निन्दन्ति प्राप्ता इति ज्ञानञ्च तत्पूर्विका क्रिया वासुदेवाराधनं तदर्थनि द्रव्याण्याराधनोपकरणानि च तेषां कलापेन संभृतां पूर्णा वनौका वनौकसः ॥

Those who are always bound are reproached here, in spite of their having everything useful for the service of the Lord. *Vanauka* means forest dwellers.

TEXT 26

यैः श्रद्धया बर्हिषि भागशो हवि-
र्निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।
एकः पृथङ्नामभिराहुतो मुदा
गृह्णाति पूर्णः स्वयमाशिषां प्रभुः ॥ २६ ॥

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yaiḥ śraddhayā barhiṣi bhāgaśo havir
niruptam iṣṭaṁ vidhi-mantra-vastutaḥ
ekaḥ pṛthaṅ-nāmabhir āhuto mudā
gṛhṇāti pūrṇaḥ svayam āśiṣāṁ prabhuḥ

SYNONYMS

yaiḥ—by whom (the inhabitants of Bhārata-varṣa); *śraddhayā*—faith and confidence; *barhiṣi*—in the performance of Vedic ritualistic sacrifices; *bhāgaśaḥ*—by division; *haviḥ*—oblations; *niruptam*—offered; *iṣṭam*—to the desired deity; *vidhi*—by the proper method; *mantra*—by reciting mantras; *vastutaḥ*—with the proper ingredients; *ekaḥ*—that one Supreme Personality of Godhead; *pṛthak*—separate; *nāmabhiḥ*—by names; *āhutaḥ*—called; *mudā*—with great happiness; *gṛhṇāti*—He accepts; *pūrṇaḥ*—the Supreme Lord. who is full in Himself; *svayam*—personally; *āśiṣām*—of all benedictions; *prabhuḥ*—the bestower.

TRANSLATION

In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

Commentary by Śrīdhara Svāmi

अहो भारतावासिनां भाग्यमित्याहु: यैरिति अग्नये जुष्टं निर्वपामि इन्द्राय जुष्टं निर्वपामि इत्येवं भागशो निरूप्तं पृथक्कृतम् विधिना प्रकारेण मन्त्रेण च वस्तुतश्वरूपरोडाशादिभेदेन चेष्टं देवतामुद्दिश्य त्युक्तं निरूप्तं च ममेदमिति स्वीकृत्य त्यागानन्तरमश्नातीत्यर्थः पृथगिन्द्रादिनामभिराहुत आहूतःआशिषां प्रभुः स्वयं पूर्णोऽपि हरिः ॥

The good luck of those who live in Bhārata-bhūmi where Hari Himself receives the oblations offered in the name of Indra, Agni and others is exclaimed.

Commentary by Vīrarāghava

अहो भारतवासिनां भाग्यमित्याहु: यैरिति यैर्भारतवासिभिर्नरैः बर्हिषि यज्ञे श्रद्धय विधिना प्रकारेण मन्त्रेण वस्तुतश्चरूपुरोडाशादिभेदेन चेष्टं देवतोद्देशेन त्यक्तं तथा भागशः अग्नये त्वा जुष्टं निर्वपामि इत्येवं भागशो निरूप्तं च हविः अग्नीन्द्रादिरूपेणैक एव स्थितः पृथग्नामभिरग्नीन्द्रादिनामभिराहुतः- हुत इति दीर्घाभाव आर्षः-पूर्णः स्वतोऽवाप्तसमस्तकामः

अविजिघत्सोऽपि इति यावत् हविर्गृह्णातीत्यर्थः पूर्णः किमर्थ गृह्णाति तत्राह आशिषां प्रभुरिति यत आशिषां पुरूषार्थानां प्रभुर्दाता अतो यष्टृणामशिषः प्रदातुम् तत्कृताराधनं परिगृह्णातीत्यर्थः तदुक्तं भगवता ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्ः इति ॥

"Oh! The fortune of those that are born here! The oblations offered in the name of Indra, Agni and others, are acceptd by Lord Vāsudeva because He is the real bearer of the names Agni, Indra, etc. and He is supersoul residing in their hearts. He is *Aptasamastakama*, i.e. all of His desires are always fulfilled and there remains nothing to be fulfilled. Such being the case, why does He receive the oblations? It is to bestow His grace upon the sacrificer. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

अशेषसाधनत्वेन भारतस्योत्तमत्वमितरखण्डेभ्यो यतोऽत्र क्रियमाणङकर्म यज्ञादिलक्षणं श्रीहरिप्रीतिजनकमतः स्तुवन्तीत्याह यैरिति भारतवासिभिर्यैः श्रद्धया बर्हिषि यज्ञे निरूप्तं हविराशिषां प्रभुरेकः स्वयम्मुदा गृह्णाति कथं निरूप्तं विधिमन्त्रवस्तुतो भागश इष्टं 'इन्द्राय निर्वपामि प्रजपातये निर्वपामि' इति पृथङ्निरूप्तम् इन्द्रं यजाग्निं यज इति पृथगिष्टं विधिमन्त्राणामिन्द्यादिविषयत्वेन सिद्धत्वात् कथमेको हरिगृह्णातीत्यच्यत इतितत्राह नामभिरिति इन्द्रादिनामभिरत्राहुतः विघ्नेश्वरादिवत्प्राप्तव्यफलापेक्षी नेत्याह पूर्ण इति कुतः आशिषां प्रभुत्वात् ॥

Śuka [Śrīla Śukadeva Gosvāmī, the reciter of the *Śrīmad Bhāgavatam*] explains that good actions performed in *Bhārata-varṣa* are more pleasing to the Lord than those done in other *khaṇḍas* [countries]—thus the praise. Hari himself comes and receives the oblations offered in the name of Indra and other gods, for He is their inner-dweller and the real Indra. He does not come there for His benefit, like demigods, for He is *purna*, always full of virtues, there is no dearth of anything in him. He is competent to fulfill all the desires of His devotees.

Commentary by Viśvanātha Cakravartī

अत्र भारते 'एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्' इत्यादिश्रीभगवदुक्तां भगवद्विबूतिबुद्धया विश्वरूपोपासनामपि कुवर्णा धन्या एवेत्याहुः- यैरिति बर्हिषि यज्ञे विधिना प्रकारेण मन्त्रणि वस्तुतश्च हविर्यज्ञीयद्रव्यमिष्टं शुद्धं भागशः इन्द्राय स्वाहा अभये इत्यादि पृथक् कृतं निरूप्तं दत्तं पूर्णोऽपि आशिषां प्रभुः हरिस्तेषां भक्त्या गृह्याति एकोऽपि पृथगिन्द्रादिनामभिराहुतः आहुतः ॥

It is stated here that those who perform devotional service to the Lord in His many forms are really blessed. Though infinite and devoid of any mundane desire, Lord Hari Himself receives the oblations offered in the name of Agni, Indra and other gods.

Commentary by Śrī Vaṁśīdhara

अत्र भारते यएकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्' इत्यादिश्रीभगवदुक्तं भगवद्विबूतिबुद्धया विश्वरूपोपासनामपि कुवर्णा धन्या एवेत्याहुः- यैरिति इत्यर्थ इति तमुद्दिश्यैव तत्तन्नाम्ना त्यक्तत्वादिति भावः ॥

It is stated here that those who perform worship of the Viswarupa [universal form of the Lord] as enjoined in the *Gītā* are indeed blessed. It is with this intention only that Hari accepts the oblations that are offered to the demigs bearing the name of Indra, Agni and so on.

Commentary by Śukadeva

सकामानामपि भगवभ्दक्तानां भारतवासिनामहोभाग्यमित्याहुः

यैरिति बर्हिषि यज्ञ यैःभारतवासिभिः अग्नये त्वा जुष्टं निर्वपामि इत्येवं भागशो निरूप्तं पृथक् कृतम् श्रद्धया विधिना प्रकारेण मन्त्रेण वस्तुतश्च चरूपुरोडाशादिभेदेन इष्टं देवतोद्देशेन त्यक्तं पृथगिन्द्रादीनां नामभिःआहुतःआहूत आशिषां प्रभुः स्वयं पूर्णाऽपि भगवानेक एव हविः गृह्णाति अहो हि सवेयज्ञानां भोक्ता च प्रभुरेव च इति श्रीमुखवचनात् ॥

It is exclaimed here that even sakāma bhaktas [devotees whose devotion is mixed with material aspirations] here are great because Hari Himself, in spite of not wanting anything, accepts the oblations in the name of Indra, Agni and other gods.

Commentary by Śrī Giridhara Lāla

तत्र भजनात् सकामन्ष्किामभेदेन द्विविधभक्तानां फलमाहुः यैरिति द्वाभ्याम् यैर्भारतवासिभिरधिकारिभिर्बर्हिषि यागे श्रद्धया पृथगिन्द्रादिनामभिराहुतः आहुत आशिषां चतुर्विधपुरूषार्थानां प्रभुर्दाता अत एव स्वयं पुर्णोऽपि हरिरागत्य विध्युक्तप्रकारेण मन्त्रेण वस्ततश्चरूपुरोडाशादिभेदेनेष्टं तक्ताद्देवतायेग्यमग्नये जुष्टं निर्वपामि इन्द्राय भागशो निरूप्तं पृथक्कृतं हविर्मुदा गृह्यातीत्यन्वयः ननु तत्तन्नमनाहूता इन्द्रादय एव हविर्गृह्णातीति कथमुच्यते इत्याशङ्कयाहुः- एक इति, इन्द्रादिनामरूप्रभेदेऽपि वस्तुतस्तत्तद्रूपेण स एक एवेत्यर्थः ॥

Devotees are of two kinds: sakāmas (endowed with desire) and the niṣkāmas (bereft of any desire). What they are going to achieve is stated here: the oblations offered in accordance with the scriptures by eligible persons of Bhārata-bhūmi, in the name of Indra, Agni and other demigods, are received by Lord Hari, because the demigods are His own forms.

Commentary by Yādavārya

For this reason also Bhārata-varṣa is great, they say. Hari Himself, in spite of not wanting anything, comes and accepts the oblations in the sacrifices which are performed according to the scriptures, by those who live here. It is Hari only who accepts the oblations offered in the names of Indra, Agni and others, because they are His names actually. The demigods are the secondary meanings of those words.

TEXT 27

सत्यं दिशत्यर्थितमर्थितो नृणां
नैवार्थदो यत्पुनरर्थिता यतः ।

स्वयं विधत्ते भजतामनिच्छता-
मिच्छापिधानं निजपादपल्लवम् ॥ २७ ॥

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchāpidhānaṁ nija-pāda-pallavam

SYNONYMS

satyam—certainly; *diśati*—He offers; *arthitam*—the object prayed for; *arthitaḥ*—being prayed to; *nṛṇām*—by the human beings; *na*—not; *eva*—indeed; *artha-daḥ*—the bestower of benedictions; *yat*—which; *punaḥ*—again; *arthitā*—a demand for a benediction; *yataḥ*—from which; *svayam*—personally; *vidhatte*—He gives; *bhajatām*—unto those engaged in His service; *anicchatām*—although not desiring it; *icchā-pidhānam*—which covers all desirable things; *nija-pāda-pallavam*—His own lotus feet.

TRANSLATION

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

Commentary by Śrīdhara Svāmi

तत्रापि निष्कामाः कृतार्था इत्याहुः सत्यमिति प्रार्थितः सन्नर्थितं ददातीति सत्यं तथापि परमार्थदो न भवत्येव यद्यस्माद्यतो दत्तादनन्तरं पुनरप्यर्थि भवति ननु नार्थितश्चत्किमपि न दद्यादित्याशंक्याहुः अनिच्छतां निष्कामानांतु इच्छानां पिधानमाछादकं स्र्वकमपरिपूरकं निजपादपल्लवं स्वयमेव सम्पादयति ॥

They say that those devoid of material desires living there are indeed blessed. It is true that He gives what one asks for, but that is not the highest *puruṣārtha* [goal of life], because desire creeps up again in different ways after one desire is fulfilled. For those who do not desire anything material, He gives His own lotus feet which award whatever one asks for and also puts an end to all further material desires.

Commentary by Vīrarāghava

आशिषां प्रभुरित्यनेन धर्मादिचतुर्विधपुरूषार्थेप्सुभिर्भगवान् भारते वर्षे आराध्य इत्युक्तं तत्रापि केवल्मुमुक्षून् स्तुवन्ति सत्यमिति अर्थितस्तत्पुरूषार्थेप्सुभिः प्रार्थितः सन् भगवानर्थितं याचितं तं पुरूषार्थ दिशाति ददातीति सत्यं तत्रापि नैवार्थदः न परमपुरूषार्थदः अस्थिराल्पपुरूषार्थदो न तु

नित्यनिरतिशयमोक्षरूपार्थप्रदोऽभूदित्यर्थः अर्वाचीनपुरूषार्थदानानन्तरमप्यर्थितुर्याच्ञाया अनिवृोरर्थितं दिशन्नपि न दत्तवानिति भावः एतदेवाह जनः अवाप्तपुरूषार्थोऽपि यद्यतः पुरूषार्थान्तरं पुनरीश्वरं प्रत्यर्थिता याचिता एवमितरपुरूषार्थेप्सूनां नित्ययाचकत्वान्नित्यदारिद्रत्वमुक्तं, तथा च वक्ष्यत्यकादशे दरिद्रो यस्त्वसन्तुष्टः इति, अथानिच्छातां मुमुक्षूणांसर्वपुरूषार्थानां मोक्षान्तर्भावादाढर्यत्वमाहुः अनिच्छतामकामयमानानां भजतां जनानाम् इच्छापिधानम् इच्छायाः पिधानमाच्छादकं स्वकीयं पादपलवं स्वयमेव विधत्ते समस्तपुरूषार्थरूपं स्वात्मानमेव ददातीत्यर्थः॥

The word “ashisham prabhuh” suggests that only God should be approached to obtain any of the four *puruṣārthas* [goals of life]. There also, only those who strive for *mokṣa* are praiseworthy. It is true that God supplies whatever one asks for, yet He also does not give. The idea is that generally one asks for material comforts and God supplies these, but in reality these are not true rewards. God’s real gift is liberation which frees one from all misery and bestows eternal bliss. Even if He gives, that is why it is said, He does not give. Even after getting what one desired the tendency to beg does not vanish from the *jīva* soul—he begs for some other thing. But for those who worship God without any desire, He gives His own feet which will put an end to all material desires. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya and Yādavārya]

Commentary by Vijayadhvaja Tīrtha

न केवलं हविरादाय तूष्णीमास्ते हरिः च प्रयच्छतीत्याहुरित्याह सत्यमिति अर्थितो हरिस्तेषां यज्वनाां नृणाम् अर्थितं स्वर्गादिकं दिशतीति सत्यं शपथेन प्रतिजानीते प्राप्तस्वर्गैरर्थितोऽपि पुनः फलं नैव दिशतीति इदश्च सत्यम् अर्थिनो मदो भवतीति यद्यस्मात् अपाम सोमम् इत्यादेः तस्मात् पुनरर्थितं प्राप्यं पुनः प्रार्थयमानस्य प्रार्थितो न दिश्तीति अमद इति यदिति वा तर्ह्यत्रत्यानां स्वर्गादिकमेव दिशति न मोक्षमित्याशङ्का माभूदित्याहुरित्याह स्वयमिति इच्छाया विधानं यस्मात्तदिच्छाविधानम् अभीष्टदं निजपादपल्लचम्भजतां फलमनिच्छतां भक्तिमन्तरेण तेषां स्वयमात्मानं विधत्ते ददाति ॥

Hari does not just receive oblations and keep quiet—rather He gives commensurate rewards. It is true that Hari gives them heaven for their good, but if they ask for something else in heaven, He does not reward it. It should not be thought that swarga [the heavenly planets] is the limit of what He can award. For those who perform niṣkāma *karma* [service without material desire], He gives his own tender feet which fulfill all desires [Note from the translator: here the word *icchavidhanam* is rendered, “the fulfiller of all desires.”]

Commentary by Viśvanātha Cakravartī

शुद्धां भक्तिं कुर्वाणास्तु सकामा अपि कृतार्था निष्कामभक्ततुल्या एव भवन्तीत्याहुः - सत्यमिति नृणां भजतामर्थितं कामितं पदार्थ तैरर्थितः सन् दिशति ददातीति सत्यं किन्तु यद्यथा पुनरर्थिता भोगान्ते याचकत्वं स्यात्तथा नैवार्थदः कथमेवगतमित्यत आह यतः निजपादपल्लवमनिच्छतामपि भजतां स्वयमेव ध्रुवादीनामिव इच्छापिधानं सर्वकामच्छादकं तदेव निजपादपल्लवं विधत्ते कृपया

ददाति निजपादपल्लवं स्वयमेव बलद्दत्त्वा इच्छायाः पिधानमाच्छादनं विधत्ते करोतीति वा ततश्चानभीप्सितामपि सितशर्करां पितुः सकाशात् प्राप्य शिशवो यथा मृदि स्पृहां त्यजन्ति तथैव कामानपीत्यर्थः अत एव 'अकामः सर्वकामो वा' इत्यादौ तीव्रेण ज्ञानकमाद्यमिश्रेण भक्तियोगेन यजेतेत्युक्तम् अत्र निष्कामणां सकामानाञ्च भक्तानामन्ततः पादपल्लवप्राप्तावपि नैव ऐकरूप्यं भावनीयम् न हि जात्यैव शुद्धं बलता् शोधितञ्च वस्तु तुल्यमूल्यं भवत्यतो ध्रुवादिभ्यः सकाशाद्धनमदादीनमुत्कर्षः परम एव दृश्यत इति ॥

Those who have pure devotion, even though they have desires, are equal to Niṣkāmabhaktas, in a sense. It is true that Hari gives whatever one asks for, yet He gives in such a way that at the end of the enjoyment of the object given, they will not desire it again, as seen in the case of Dhruva. He gives His own feet which remove all other desires just as a father gives his son sugar candy curtailing the son's mud-eating. Although both the sakāma and niṣkāma bhaktas ultimately attain His feet they should not be regarded as equal. The naturally pure and the purified do not become equal. [Note: This paragraph is repeated by Śrī Vaṁśīdhara]

Commentary by Śukadeva

निष्कामभ्क्तास्तु कृतार्था इत्याहुः सत्यमिति द्य अर्थितः प्रार्थितः अर्थितं याचितं पुरूषार्थ ददातीति सत्यमथापि अर्थदः परमपुरूषार्थदो नभवति यद्यस्माद्यतो दत्तानन्तरं पुनरर्थिता इच्छा भवति अनिच्छतां निष्कामानां भजतां तु इच्छानां पिधानमाच्छादकां सर्वकामपरिपूरकं निजपादपल्लवं स्वयमेव विधत्ते ददाति ॥

It is true that the Lord gives whatever the suppliants ask for, yet He does not give the highest gift to them because even after getting what they desired for, another desire creeps up in their minds. But for niṣkāma bhaktas [pure devotees] He gives His own lotus feet which fulfills all desires.

Commentary by Śrī Giridhara Lāla

द्विविधभक्तानां मध्ये सकामानां नृणां तैरर्थितः प्रार्थितः सन्नर्थितं फलम् दिशति ददातीति सत्यं, तथापि अर्थदः परमार्थफलदो नैव भवति यत् यस्मात् दत्तस्य भोगेन क्षयादनन्तरं पुनरप्यर्थिता भवति निष्कामानां तु परमार्थदो भवत्येव यतस्तेषामनिच्छतामपि भजतामिच्छापिधानं सर्वकामनिवर्त्तकं निजपादपल्लवं स्वयमेव विधते सम्पादयति तथाच तेषां स्वेसन्तापमूलकामनाया अनुदयानौव पुनः सकामवत् सन्तापानुभवः किन्तु निरन्तरं परमानन्दानुभव एव तथोक्तं प्रचेतोभिः - 'पारिजातेऽञ्जसा लब्धे सारङगोऽन्यन्न सेवते त्वदङ्घ्रिमूलमासाद्य साक्षात्किं किं वृणीमहे' इति ॥

Among the two types of devotees, Hari gives whatever the devotees with material desires request, yet He does not award them the highest benediction because, even after getting what they desire, more desires creep up in their minds. For the pure devotees, Lord Hari awards His own lotus feet fulfilling all desires and thus no further desires creep up in their minds. In this way, they always enjoy the bliss of God's grace and do not lament or hanker as do motivated devotees.

TEXT 28

यद्यत्र नः स्वर्गसुखावशेषितं
स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।
तेनाजनाभे स्मृतिमज्जन्म नः स्याद्
वर्षे हरिर्यद्भजतां शं तनोति ॥ २८ ॥

yady atra naḥ svarga-sukhāvaśeṣitaṁ
sviṣṭasya sūktasya kṛtasya śobhanam
tenājanābhe smṛtimaj janma naḥ syād
varṣe harir yad-bhajatāṁ śaṁ tanoti

SYNONYMS

yadi—if; *atra*—in this heavenly planet; *naḥ*—of us; *svarga-sukha-avaśeṣitam*—whatever remains after the enjoyment of heavenly happiness; *su-iṣṭasya*—of a perfect sacrifice; *su-uktasya*—of diligently studying the Vedic literature; *kṛtasya*—of having performed a kind act; *śobhanam*—the resultant actions; *tena*—by such a resultant action; *ajanābhe*—in the land of Bhārata-varṣa; *smṛti-mat janma*—a birth enabling one to remember the lotus feet of the Lord; *naḥ*—of us; *syāt*—let there be; *varṣe*—in the land; *hariḥ*—the Supreme Personality of Godhead; *yat*—wherein; *bhajatām*—of the devotees; *śam tanoti*—expands the auspiciousness.

TRANSLATION

We are now living in the heavenly planets, undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and yajñas and having studied the Vedas. However, our lives here will one day be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in Bhārata-varṣa as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of Bhārata-varṣa and expands the good fortune of its people.

Commentary by Śrī Vaṁśīdhara

That is why they pray. *Shobhana* means happiness.

Commentary by Vīrarāghava

एवं भारते मुमुक्षून् प्रवचनस्य स्वर्गसुखावशेषितं स्वर्गसुखेनावशेषितम् अस्माभिः कृतं यागदिरूपं स्वर्गादिसुखं स्म्पाद्य किञ्चिच्छोभनं सुकृतमुपभुक्तावशिष्टमस्ति चेद्यदीत्यर्थः तेन आचरितेन शभेन कर्मणा नोऽस्माकमजनाभे भारते वर्षे भगवद्विषयकस्मृतिमज्जन्म नृजन्म स्यात् नृजन्मन्येन भगवद्विषयकस्मृतिमसम्भवात् सम्भावितस्मृतिमात्राजीवनजन्मना किं स्यादित्यत्राहुः यतः स्मृतिवशाद्भज्तां हरिः शं सुखं मोक्षरूपं सुखं तनोति ददातीत्यर्थः ॥

Having praised those who strive for liberation here, the demigods express their wish thereby praising Bhārata-bhūmi. “We have attained heaven by performing many sacrifices, giving many gifts and so on. If there is any residual *puṇya* after enjoying in heaven, we want to use it for gaining a birth in Bhārata-bhūmi wherein God is always remembered. A birth without mental communion with God is of no use. What is the value of this mental communion? Hari bestows all His mercy to those who do so. [Note: This paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

स्वाभिप्रेतमाहुरित्याह यद्यत्रेति यत्र यस्मिन् भरतेऽपि वर्षे हरिर्निजपादपद्म भजतां शं सुखं तनोतीति यद्यस्मात्तस्मान्नः स्विष्टादेः स्वर्गसूखावशेषितं स्वर्गसुखमनुभूवशिष्टं यच्छोभनं तेन पुण्येन नोऽस्माकमब्जनाभस्मृतिनिमित्तं जन्म स्यादिति प्रार्थयामाहे तदुक्तम् ‘अनधिकारिणो देवाः स्वर्गस्था भारतोभ्दवम् वाञ्छन्त्यात्मविमोक्षार्थमुद्रेकार्थेऽधिकारिणः ॥’ इति वेदैर्गीतमिति ज्ञायते अनेन शास्त्रतात्पर्यार्थोऽपि निःसंदिग्ध इति बोद्धव्यम् ॥

Śuka says, “They reveal their intention: Because Hari does good to those who worship Him in Bhārata, we also desire to be born there, using our residual *puṇya* [pious credits], so that we will also worship Him and receive His grace. We want such a birth which will be useful to His worship.

Commentary by Śukadeva

यदि नोऽस्माकं स्विष्टस्य समयग्यजनस्य प्रवचनस्य कृतस्य अन्यस्यापि तपोव्रतादेरनुष्ठितस्य स्वर्गासुखादुपभुक्तादावशेषितमवशिष्टं शोभनं पुण्यं यत्किञ्चिदस्ति तर्हि तेन शोभनेन अजनाभे वर्षे नोऽस्माकं जन्म स्यात् कीद्दगत्र वर्षे हरिर्यजतां भजतां शं सुखं तनोतीति स्मृतिमत् ॥

“If there is any *puṇya* remaining for the worship, chanting, charity and discourses we have offered, may we get a birth in Bhārata-bhūmi, where Hari gives a lot of comfort and happiness to His suppliants ?

Commentary by Śrī Giridhara Lāla

एवं भारतवर्षे जन्मवतां भगवभ्दक्तानां निरूप्य स्वयमपि सत्त्वगुणत्वात् स्वर्गसुखभोगावशिष्टकृतार्पणेन तत्र तथाभूतं जन्म प्रार्थयन्ते- यदीति यदि अत्रास्मित् काले नोऽस्माकं स्विष्टस्य सम्यग्यजनस्य सूक्तस्य प्रवचनस्य कृतस्यान्यस्य वा कर्मणः स्वर्गसुखादुपभुक्तादवशेषितं शोबेन सुकृतं किञ्चिदस्ति तर्हि येनाजनाभे वर्षे स्मृतिमत् हरिरेव सेव्यो नान्यदित्यनसिन्धानयुक्तं नोऽस्माकं जन्म स्यात् यत् यस्मात् हरिर्भजतां शं स्वानुभवसुखं तनोति भारते भजनसम्भवात्स्वर्गे तत्प्रतिबन्धबाहुल्याच्च ॥

Having praised the birth of devotees in Bhārata-bhūmi, the demigods also pray for the same. “If there is any *puṇya* [pious credit] remaining for the good deeds we performed and which brought us here, may we get a birth in Bhārata, useful for the service of God. He blesses those who perform His devotional service whereas in heaven there are many obstacles to such service.

Commentary by Yādavārya

Praising birth in Bhārata-varṣa, they also pray for the same. If there is any residual *puṇya* for the pious activities we have performed, (which have brought us here), we would like to have a birth in Bhārata, where we will always have his memory and serve him better. There are two types of persons in heaven—those in power like Indra, etc. and the second type is those who have gone to heaven by their good deeds only and they are not entitled to any power there. The second type of people pray for a birth in Bhārata so that they can perform their sadhana [practice] for liberation. For the first type *mokṣa* is assured although they do not do anything particular to gain *mokṣa*. Whatever they do, only causes the exuberance of bliss in *mokṣa*. So they also pray for a birth in Bhārata so that they will have the exuberance of bliss in *mokṣa*. Both of them are called devas, demigods. When it is said that demigods pray, both these types should be taken into consideration.

TEXTS 29-30

श्रीशुक उवाच
जम्बूद्वीपस्य च राजन्नुपद्वीपानष्टौ हैक उपदिशन्ति सगरात्मजैरश्वान्वेषण
इमां महीं परितो निखनद्भिरुपकल्पितान् ॥ २९ ॥ तद्यथा स्वर्णप्रस्थश्चन्द्र-
शुच। आवर्तनो रमणको मन्दरहरिणः पाञ्चजन्यः सिंहलो लङ्केति ॥ ३० ॥

śrī-śuka uvāca
jambūdvīpasya ca rājann upadvīpān aṣṭau haika upadiśanti sagarātmajair
aśvānveṣaṇa imāṁ mahīṁ parito nikhanadbhir upakalpitān; tad yathā
svarṇaprasthaś candraśukla āvartano ramaṇako mandarahariṇaḥ
pāñcajanyaḥ siṁhalo laṅketi.

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī continued to speak; *jambūdvīpasya*—of the island known as Jambūdvīpa; *ca*—also; *rājan*—O King; *upadvīpān aṣṭau*—eight subordinate islands; *ha*—certainly; *eke*—some; *upadiśanti*—learned scholars describe; *sagara-ātma-jaiḥ*—by the sons of Mahārāja Sagara; *aśva-anveṣaṇe*—while trying to find their lost horse; *imām*—this; *mahīm*—tract of land; *paritaḥ*—all around; *nikhanadbhiḥ*—digging; *upakalpitān*—created; *tat*—that; *yathā*—as follows; *svarṇa-prasthaḥ*—Svarṇaprastha; *candra-śuklaḥ*—Candraśukla; *āvartanaḥ*—Āvartana; *ramaṇakaḥ*—Ramaṇaka; *mandara-hariṇaḥ*—Mandara-hariṇa; *pāñcajanyaḥ*—Pāñcajanya; *siṁhalaḥ*—Siṁhala; *laṅkā*—Laṅkā; *iti*—thus.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambūdvīpa. When the sons of

Mahārāja Sagara were searching all over the world for their lost horse, they dug up the earth, and in this way eight adjoining islands came into existence. The names of these islands are Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara-hariṇa, Pāñcajanya, Siṁhala and Laṅkā.

Commentary by Śrī Vaṁśīdhara

अश्वान्वेषण अश्वमेधीयाश्वमार्गणावसरे ।। तद्यथा तान् दर्शयात ।।

Ashwanveshane means as they went in search of the sacrificial horse. The islands are mentioned by their names.

Commentary by Vīrarāghava

एवं नवखण्डात्मकं जम्बूद्वीपं ससंस्थानं स्पवर्तनदीं सवर्णाश्रमधर्मवन्मनुजमुपवर्ण्याद्धा जम्बूद्वीपस्योपद्वीपानष्टौ आह जम्बूद्वीपस्येति हे राजन ! एके अभियुक्ता अद्धा जम्बूद्वीपस्योपद्वीपान् उपदिशन्ति ते जम्बूद्वीपाः न प्रियव्रतस्य रथचरणनेमिना परिक्ष्ना इत्याह सगरात्मजै यागीयाश्वस्यान्वषिणसमये इमां जम्बूद्वीपात्मिकां पश्थिवी तत्र निखनद्धिरावदारयद्धिरूपकल्पिता ।। तेषामुद्देश प्रतिजानीते तद्यथेति तानुद्दिशति स्वर्णप्रस्थ इत्यादिना।।

Having described the Jambūdvīpa with its nine divisions and their mountains and rivers and having praised the human birth in Bhārata-bhūmi, now the islands of Jambūdvīpa are described. The learned people say that Jambūdvīpa has other eight ancillary islands. They were not created by Priyavrata but by Sagara's sons, as they dug the earth in search of the sacrificial horse.

They are named Swarnaprastha and so on.

Commentary by Śrī Giridhara Lāla

जम्बूद्वीपस्यान्येऽप्युपद्वीपाः सन्तीत्याह - जम्बूद्वीपेति ।। तान् दर्शयतितद्यथेति ।।

The ancillary islands of the Jambūdvīpa are stated.

Commentary by Śrī Bhagavatprasādācārya

एवं नवखण्डात्मकं जम्बूद्वीपंमुपवर्ण्याथाष्टौ तदुपद्वीपस्येति जबूद्वीपस्येति हे राजन ! एके अभियुक्ताः जम्बूद्वीपस्य आष्टौ उपद्वीपान् ह स्फुटं यथा तथा उपदिशन्ति न ते प्रियव्रतरथचरणनेमिना परिक्ष्ना इत्याह अश्वान्वेषणे पितृयागीयाश्वस्यान्वेषणसमये, इमां जम्बूद्वीपात्मिकां महीं परितः, समंततः निखनद्धिरावदारयद्धिः, सगरात्मजैः उपकल्पितान, उपदिशनतीति संबन्धः ।। तेषामुद्देश प्रतिजानीते तद्यथेति तदष्टकं, यथा नुद्दिशति स्वर्णप्रस्थः,चन्द्रशुक्लः,आवर्त्तनः,रमणकः,मन्दरहरिणः, पाश्चजन्यः, सिंहलः, लङका, इत्येते महाभारते आदिपर्वणि शाकुन्तलोपाख्यानान्ते 'त्रयोदश समुद्रस्य द्वीपानश्नन् पुरूरवाः' एतच्छ्लोकव्याख्याने नीलकण्ठ एतट्टीकाकारः रोमिकपत्तनं, सिद्धपुरं, यमकोटिरित्यन्यानपि त्रीन द्वीपानाख्यत् ।।

The ancillary islands to Jambūdvīpa are mentioned. They were not created by the chariot wheel of Priyavrta. They were created when Sagara's children dug the earth in search of the sacrificial horse. The eight islands are individually named. They are eight as mentioned here. But in the Shakuntala

episode of *Mahābhārata*, thirteen islands are mentioned by number in the text and the commentator has given the names of three among the remaining five islands. He has said they are Romakapattana, Siddhapana and Yamakoti. He has not mentioned the other two names.

TEXT 31

एवं तव भारतोत्तम जम्बूद्वीपवर्षविभागो यथोपदेशमुपवर्णित इति ॥ ३१ ॥

evaṁ tava bhāratottama jambūdvīpa-varṣa-vibhāgo yathopadeśam upavarṇita iti.

SYNONYMS

evam—thus; *tava*—unto you; *bhārata-uttama*—O best of the descendents of Bharata; *jambūdvīpa-varṣa-vibhāgaḥ*—the divisions of the island of Jambūdvīpa; *yathā-upadeśam*—as much as I am instructed by the authorities; *upavarṇitaḥ*—explained; *iti*—thus.

TRANSLATION

My dear King Parīkṣit, O best of the descendants of Bharata Mahārāja, I have thus described to you, as I myself have been instructed, the island of Bhārata-varṣa and its adjoining islands. These are the islands that constitute Jambūdvīpa.

Commentary by Śrīdhara Svāmi

स्विष्टस्य सम्यग्यजनस्य सूक्तस्य प्रवचनस्य कृतस्यान्यस्यापि कर्मणः स्वर्गसुखादुपभुक्तादावविशेषितं यदि किंचिदस्ति तेनाजनाभे वर्षे नोऽस्माकं जन्म स्यात् कीदृशं स्मृतिमत् हरिरेव सेव्य इत्यनुसन्धानयुक्तम् यतो हरिर्भजतां शं सुखं तनोति ॥

Svishta = good sacrifice. *Sukta* = discourse. If there is any residual *puṇya* of some good deed we have done, may we get a birth in Bhārata-varṣa? Of what kind? Where one knows for certain that Lord Hari only is to be served, because Hari bestows happiness on those who serve Him.

Commentary by Vīrarāghava

एवं सोमद्वीपं जम्बूद्वीपमुवर्ण्योपसंहरति एवमिति हे भारतोत्तम ! जम्बूद्वीपस्य ये वर्षा इलावृतादयस्तेषां विभागो यथोपदेशं यथाक्रमनुवर्णितः ॥

Śuka concludes the description of Jambūdvīpa. "O best among the Bhāratas, I have described the divisions of Jambūdvīpa as per the teachings of my gurus and in the same order.

Commentary by Vijayadhvaja Tīrtha

एक इति विशेषाणाद् विशेषविवक्षवोऽष्टावुपद्वीपानुपदिशन्ति सामान्यविवक्षवस्तान् समुद्रैकदेशानिति ॥

Some people say that there are eight ancillary islands to Jambūdvīpa. But more learned say they are parts of the ocean only and need not be regarded as separate islands.

Commentary by Viśvanātha Cakravartī

अत एव प्रार्थते यद्यत्रेति स्विष्टस्येति स्विष्टसदिजन्यात् स्वर्गसुखादुपभुक्तादवशेषितं शोभनं सुकृतमस्ति तेन हेतुना अजनाभे भारते जन्म स्यात् स्मृतिमदेताद्दशौत्सुक्यस्मरणयुक्तम् ततश्च तत्र साधुसङगं कृत्वा हरिं भजिष्यामः यद्यस्माभ्दजतां हरिः शः तनोत्येव ।।

That is why they pray. If there is any remaining *puṇya* that has brought us here to heaven, we would like to be born in Bhārata-bhūmi, get the association of good people and praise and worship Lord Hari.

Commentary by Śrī Vaṁśīdhara

जम्बूद्वीपस्य वर्षाणां विभागः भारतोत्तमेति भरतवंशे उत्तमस्त्वमेवासि राजन्यस्तव विचित्रहरिलीलाकर्णनरतिस्तीति भावः ।।

You are the best among those born in that dynasty because you have the great fortune of hearing the greatness of Lord Hari.

Commentary by Śukadeva

इमां मर्हीं निखनभ्दिरित्यनेन नवस्हस्त्रयोजनस्तिारो भरतखण्डस्तत्र भूखननजलप्रवेशादिनाल्पविस्तारोपलब्धिर्न विरूध्यते इति सूचितम् ॥

By saying "as they dug the earth," the author conveys that Bhārata-khaṇḍa, though 9,000 *yojanas* broad, appears smaller, because of their digging.

Commentary by Śrī Giridhara Lāla

जम्बूद्वीपनिरूपणमुपसंहरति- एवमिति हे भारतोत्तम इति सम्बोधनेन श्रवणयोग्यत्वं सूचयति।।

By addressing Parīkṣit as Bharatottama, Śuka implies that he is the most worthy candidate for *śravaṇa* (i.e., hearing the glory of God). Śuka concludes the description of Jambūdvīpa.

Commentary by Śrī Bhagavatprasādācārya

एवं सोमद्वीपं जम्बूद्वीपमुवर्ण्योपसंहरति एवमिति हे भारतोत्तम ! जम्बूद्वीपस्य ये वर्षा इलावृतादयस्तेषां विभागः, यथोपदेशं गुरूपदेशमनतिक्रम्य यथाक्रम वा, एवमुक्तप्रकारेण, तव पुरतः, उपवर्णितः इतिः समाप्त्यर्थकः ।।

Śuka concludes the description of Jambū Island: "Dear emperor, as I have heard from my teachers, I have narrated to you the details of Jambūdvīpa with all its divisions, in the proper order. This concludes the topic."

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Nineteenth Chapter of the Śrīmad-Bhāgavatam, entitled, "A Description of the Island of Jambūdvīpa."

CHAPTER FIVE

Studying the Structure of the Universe

TEXT 1

श्रीशुक उवाच
अतः परं प्लक्षादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते ॥ १ ॥

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ataḥ param*—after this; *plakṣa-ādīnām*—of the island named Plakṣa and others; *pramāṇa-lakṣaṇa-saṁsthānataḥ*—from the angle of dimensions, particular characteristics and form; *varṣa-vibhāgaḥ*—the division of the island; *upavarṇyate*—is described.

TRANSLATION

The great sage Śukadeva Gosvāmī said: Hereafter I shall describe the dimensions, characteristics and forms of the six islands beginning with the island of Plakṣa.

Commentary by Śrīdhara Svāmi

विंशे प्लक्षादिषड्द्वीपास्थितिमाह सहार्णवैः लोकालोकस्थितिश्चंतर्बहिर्भागादिमानतः ॥

The Twentieth Chapter describes the inner and outer dimensions of the six islands starting from Plakṣa, the oceans and the Lokāloka Mountain.

Commentary by Śrīvaṁśīdhara

स्थितिः मर्यादा (१) अतो जम्बूद्वीपात् परं परत्र ॥

Sthiti = limit. *Atah* = from Jambū Island.

Commentary by Vīrarāghava

एवं जम्बूद्वीपः सप्रपञ्चमुपवर्णित अथ प्लक्षादीनां द्वीपानामुपवर्णनं प्रतिजानीते शुकः अतः परमिति प्लक्षादीनां ये वर्षास्तेषां विभागः प्रमाणं परिमाणं लक्षणं तेषु वसतामायुरिन्द्रियौजःसहोबलबुद्धिविक्रमादीनां स्वभावतो वर्द्धकत्वरूपं संस्थानमनितरासाधारणाकारः एभिरूपवर्ण्यते ॥

The Jambū Island has been described in detail. Hereafter Śuka describes Plakṣa and other islands by their divisions, magnitudes, features and the disposition of its inhabitants whose virtues are always on the ascent.

Commentary by Vijayadhvaja Tīrtha

प्लक्षदिद्वीपप्रमाणादिज्ञानेनं श्रीनारायणमाहात्म्यमेव ज्ञाप्यतेस्मिन्नध्याये प्रमाणमियत्ता प्रमाणं बोधनेयत्तामर्यादाशास्त्रहेतुषु इति यादवः, लक्षणमेतावद्रिरिसरिद्वयावृत्तं संस्थानं

वर्तुलचतुरस्रत्वाादिस्वरूपप्रकारः ॥

The glory of Nārāyaṇa is extolled here by explaining His creation of Plakṣa and other islands. *Pramana* = magnitude. *Lakshana* = the uniqueness of rivers and mountains. *Samsthana* = shape; squarish, circular and so on.

Commentary by Śukadeva

जम्बूद्वीपं निरूप्य ततः परितः संस्थितान् क्षारोदादीन् समुद्रान् प्लक्षादीन् द्वीपांश्च वर्णयति भगवान् शुकः विंशेनाध्यायेन ॥

After describing the Jambū Island, Śrī Śuka describes the Plakṣa and other islands surrounding it.

Commentary by Śrī Giridhara Lāla

प्लक्षादीनां प्रमानादि सार्नवानां सभूभृताम् भागलक्षणभेदेन विंशेऽध्याये निरूप्यते ॥

एवं चतुर्विधपुरूषार्थहेतुत्वाच्चतुर्भिरध्यायैर्जम्बूद्वीपं निरूप्य क्रमप्राप्तं प्लक्षादीनां प्रमाणादिनिरूपणं सावधानतया श्रवणार्थं प्रतिजानीते - अतः परमिति अतः परं जम्बूद्वीपस्य वर्षविभागप्रमाणादिनिरूपाणानन्तरं प्लक्ष इति आह्रा नाम यस्य द्वीपस्य स आदिर्येषां षण्णा द्वीपानां प्रमाणादितो वर्षविभाग उपवण्यते तत्र प्रमानं योजनानि लक्षनमसाधारणं चिन्हं नाम हेतुः प्लक्षादि संस्थाब्नं मण्डलाकारतिरश्चीनाकारादि ॥

Śuka described in detail the Jambū Island in four chapters indicative of attaining the four *puruṣārthas* [goals of life]. He now sets out to describe the other islands. Hereafter, the divisions, salient features and other aspects of the islands starting from Plakṣa, will be narrated.

Commentary by Śrī Bhagavatprasādācārya

प्राह प्लक्षदीषड्द्वीपस्द्धिति विंशेऽर्णवैः सह लौकालौकीं स्थिति चान्तर्बहिर्भागादिमानगम् ॥

अथ प्लक्षादीनामुपावर्णनं प्रतिजानीते शुकः अतः परिमिति अतः परं जम्बूद्वीपावर्णनानन्तरमित्यर्थः प्लक्षादीनां द्वीपानां प्रमाणमियत्ताच लक्षणं वर्तुलादि च संस्थानमेतावद्रिसरिदादिव्याहरणादिरूपसंनिवेशश्च तैरिति ततः, वर्षविभागः पवर्ण्यते॥

Śuka begins describing Plakṣa and the other islands. *Pramana* = magnititude. *Lakshana* = shape. *Samsthana* = the situation of mountains and rivers.

TEXT 2

जम्बूद्वीपोऽयं यावत्प्रमाणविस्तारस्तावता क्षारोदधिना परिवेष्टितो यथा मेरुर्जम्ब्वाख्येन लवणोदधिरपि ततो द्विगुणविशालेन प्लक्षाख्येन परिक्षिप्तो यथा परिखा बाह्योपवनेन । प्लक्षो जम्बूप्रमाणो द्वीपाख्याकरो हिरण्मय उत्थितो यत्राग्निरुपास्ते सप्तजिह्वस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं द्वीपं सप्तवर्षाणि विभज्य सप्तवर्षनामभ्य आत्मजेभ्य आकलय्य स्वयमा-त्मयोगेनोपरराम ॥ २ ॥

jambūdvīpo 'yaṁ yāvat-pramāṇa-vistāras tāvatā kṣārodadhinā pariveṣṭito yathā merur jambv-ākhyena lavaṇodadhir api tato dvi-guṇa-viśālena plakṣākhyena parikṣipto yathā parikhā bāhyopavanena; plakṣo jambū-pramāṇo dvīpākhyākaro hiraṇmaya utthito yatrāgnir upāste sapta-jihvas tasyādhipatiḥ priyavratātmaja idhmajihvaḥ svaṁ dvīpaṁ sapta-varṣāṇi vibhajya sapta-varṣa-nāmabhya ātmajebhya ākalayya svayam ātma-yogenopararāma.

SYNONYMS

jambū-dvīpaḥ—Jambūdvīpa, the island named Jambū; *ayam*—this; *yāvat-pramāṇa-vistāraḥ*—as much as the measure of its width, namely 100,000 *yojanas* (one *yojana* equals eight miles); *tāvatā*—so much; *kṣāra-udadhinā*—by the ocean of salt water; *pariveṣṭitaḥ*—surrounded; *yathā*—just as; *meruḥ*—Sumeru Mountain; *jambū-ākhyena*—by the island named Jambū; *lavaṇa-udadhiḥ*—the ocean of salt water; *api*—certainly; *tataḥ*—thereafter; *dvi-guṇa-viśālena*—which is twice as wide; *plakṣa-ākhyena*—by the island named Plakṣa; *parikṣiptaḥ*—surrounded; *yathā*—like; *parikhā*—a moat; *bāhya*—external; *upavanena*—by a gardenlike forest; *plakṣaḥ*—a *plakṣa* tree; *jambū-pramāṇaḥ*—having the height of the *jambū* tree; *dvīpa-ākhyā-karaḥ*—causing the name of the island; *hiraṇmayaḥ*—magnificently splendorous; *utthitaḥ*—rising; *yatra*—where; *agniḥ*—a fire; *upāste*—is situated; *sapta-jihvaḥ*—having seven flames; *tasya*—of that island; *adhipatiḥ*—the king or master; *priyavrata-ātmajaḥ*—the son of King Priyavrata; *idhma-jihvaḥ*—named Idhmajihva; *svam*—own; *dvīpam*—island; *sapta*—seven; *varṣāṇi*—tracts of land; *vibhajya*—dividing into; *sapta-varṣa-nāmabhyaḥ*—for whom the seven tracts of land were named; *ātmajebhyaḥ*—to his own sons; *ākalayya*—offering; *svayam*—personally; *ātma-yogena*—by the devotional service of the Lord; *upararāma*—he retired from all material activities.

TRANSLATION

As Sumeru Mountain is surrounded by Jambūdvīpa, Jambūdvīpa is also surrounded by an ocean of salt water. The breadth of Jambūdvīpa is 100,000 yojanas [800,000 miles], and the breadth of the saltwater ocean is the same. As a moat around a fort is sometimes surrounded by gardenlike forest, the saltwater ocean surrounding Jambūdvīpa is itself surrounded by Plakṣadvīpa. The breadth of Plakṣadvīpa is twice that of the saltwater ocean—in other words 200,000 yojanas [1,600,000 miles]. On Plakṣadvīpa there is a tree shining like gold and as tall as the jambū tree on Jambūdvīpa. At its root is a fire with seven flames. It is because this tree is a plakṣa tree that the island is called Plakṣadvīpa. Plakṣadvīpa was governed by Idhmajihva, one of the

sons of Mahārāja Priyavrata. He endowed the seven islands with the names of his seven sons, divided the islands among the sons, and then retired from active life to engage in the devotional service of the Lord.

Commentary by Śrīdhara Svāmi

तावता लक्षविस्तारेण परिक्षिपपटः उपास्ते तिष्ठति आकलय्य समर्प्य ॥

Tāvatā means the same breadth of 100,000. *Parikṣiptaḥ* means surrounded by. *Upāste* means stands. Ākalayya means having offered.

Commentary by Vīrarāghava

तावत् प्लक्षद्वीपमुपवर्णयति जम्बूद्वीप इत्यादिना जम्ब्वाख्येनेत्यन्तम् दृष्टान्तार्थ यथा जम्बूद्वैपो यावद्विस्तारः लक्षयोजनविशालः तावता लक्षयोजन्विस्तीर्णेन क्षारोदधीना लवणसमुद्रेण परितो वेष्टित आवृतः यथा च मेरूर्द्वीपमध्यस्थो जम्ब्वाख्येन द्वीपेन परिवेष्टित इत्यनुषङगः तथा लवणोदधिरपि ततः लवणोदधेर्द्विगुणविशालेन द्विलक्षयोजनविस्तीर्णेन प्लक्षारूयेन परितः अभितः क्षिप्तः आवृतो जम्बूद्वीपस्याप्यत्रत्यैः साकल्यनाद्दष्टत्वात् अप्रसिद्धत्वात् दृष्टान्तान्तरमाह यथा परिखा बाह्योपवनेनं परिशिप्तेति लिङगपरिणामेनानुषङगः, द्वीपामध्यस्थः प्लक्षो वृक्षः जम्बूप्रमाण जम्बूवृक्षतुल्योच्छ्रायः द्वीपस्य आख्यातिराख्यानं यत् प्लक्षेति नामधेर्य तत्कर आपादकळ हिरण्मयः प्रकाशबहुलः उत्थित ऊध्र्व स्थितः यत्र यस्मिन् प्लक्षवृक्षमूले सप्त जिह्याः ज्वाला यस्य ताद्दशोऽग्निरूपास्ते तिष्ठति तस्य द्वीपस्याधिपतिरित्यनेन चिरं तद्द्वीपाधिपत्यं कृतवानिति गम्यते प्रियव्रतस्यात्मज आग्निधानुज इध्मजिहः र्त प्ल्राक्षद्वीपं सीमाबन्धनेन सप्तवर्षात्मकं विभ्अज्य सप्तानां वर्षानां नामानि तान्येव नामानि येषां तेभ्यः पुत्रेभ्यः सप्त वर्षाण्याकलय्य समर्प्य स्वयमात्मयोगेन भगवदुपासनात्मकभक्तियोगेनोपररामोपरतः संसारानमुक्तोऽभूदित्यर्थः ॥

First he describes Plakṣa Island. As an example, just as Jambū is 100,000 *yojanas* [800,000 miles] wide surrounded by the salt ocean of identical width, even so the salt ocean is encircled by Plakṣa Island which is twice as broad, i.e. 200,000 *yojanas* [1,600,000 miles] similar to a trench by one's outer garden. The Plakṣa tree is as high as the Jambū tree and it lends its name to the island. Agni resides at the bottom of the lustrous tree and he was the ruler of the island for a long time. Priyavrata's son named Idhmajihva, divided the island into seven parts bearing the names of his sons and gave it to them. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

तावता विस्तारेण लक्षयोजनप्रमाणेन ततोजम्बूद्वीपात् प्लक्षाख्येन बहिःस्थितेन तत्र दृष्टान्तो
यथेति यत्र द्वीपे प्लक्षउत्थितः असौ प्लक्षः जम्बूप्रमाणः द्वीपख्यातिकरत्वे जम्बूं
प१माणीकरोति अधिसहस्त्रयोजनोन्नाह इति वा, यध्देत्यत्तरत्रापि सम्बद्धयते श्रीहरिमिति शेषः
आकलय्यदत्वा ॥

Tavata Vistarena = one 100,000 *yojanas* [800,000 miles]. The Plakṣa has the same magnitude of Jambū. *Aakalayya* = having given.

Commentary by Viśvanātha Cakravartī

परिक्षिप्तः परिवष्टितः उप आधिक्यनास्ते आकलय्य दत्त्वा ।।

Parikshipta = surrounded by. *Upa* = in excess. *Akalayya* = having given.

Commentary by Śrīvaṁśīdhara

ततो जम्बूद्वीपात् द्विगुणविशालेन द्विलक्षयोजनविस्तारेण पारखा दुर्गादिपारितोऽधः संकुचितः क्रमेनोपरिविस्तृतो भूसमः शत्रुप्रवेशवारकः खातविशेषः 'प्लक्षस्तु पर्कटी जटी' इत्यमरः उप आधिक्यनास्ते तस्य प्लक्षद्वीपस्य सप्तवर्षाणां नामान्येव नामानि येषां ते सप्तवर्षनामानस्तेभ्यो वैयधिकरण्यबहुव्रीहित्वान्मपदलोपी समासः ।।

Tataḥ = from Jambū Island. *Dvigunavishalena* = having a breadth of 200,000 *yojanas* [1,600,000 miles]. *Parikha* = a funnel-shaped trench filled with water to prevent enemy access. *Upa* = in excess. *Tatsya* = of Plakṣa Island. The names of the seven sons [of King Sagara] are the names of seven divisions.

Commentary by Śukadeva

तावता लक्षलक्षयोजनविस्तीरेन क्षारोदधीना अयं परितः वेष्टितः आवृतः द्वीपाख्याकारः प्लक्षद्वीपासज्ञांसम्पादकः जम्बूप्रमाणः जम्बूद्वीपसमानविस्तारः सप्तजिह्वः सप्तशिखः उपास्ते तिष्ठति आकलय्य समर्प्य आत्मनि परमात्मनि यो योगो ध्यानयोगस्तेनोपरराम संसारान्मुक्तोऽभूदित्यर्थः ।।

This is surrounded by the salt ocean 100,000 *yojanas* [800,000 miles] wide. The Plakṣa tree is responsible for the name of the island and is as high as the Jambū tree. *Saptajihva* = Agni. *Upaste* = stands.

Commentary by Śrī Giridhara Lāla

अयं जम्बूद्वीपो यावत्प्रमाणविस्तारः यावता लक्षयोजनेन प्रमाणेन विततस्तावता लक्षयोजनविस्तृतेन क्षारोधिना स्वयं परिवेष्टितः तत्र -दृष्टान्तः- यथा मेरूर्जम्ब्वाख्येन द्वीपेनेति वेष्टितत्वमात्रे दृष्टान्तो न समप्रमाणत्वेऽपि षोडशसहस्रमेरूप्रमाणोक्तिविरोधात् जम्बूद्वीपस्य सर्वे दोषाः समुद्रे गताः, अतस्तस्य क्षारत्वं राजसत्वं च ज्ञेयम् ।।

This Jambū island is surrounded by the salt ocean of equal magnitude (100,000 *yojanas*) [800,000 miles] just as Meru is surrounded by Jambū Island. The example is not regarding the magnitude. Because all the undesirable things of Jambū Island entered into the ocean making it salty and of passionate (rajas) character.

Tasya = of the island. *Aakalaya* = having given. *Aatmayogena* = by meditation on God. Because of being Priyavrata's sons, their rule extended to tens of thousands of years.

परिक्षिप्तः परिवेष्टितः तत्र दृष्टान्तमाह - यथेति अत्रेदम् बोध्यम् -प्रियव्रतेन स्वेच्छया रचितस्य ज्योतिर्मयरथस्य तदिच्छयैव प्रतिदिनं वेगाधिक्यात् तावतैव कालेन पूर्वस्मात्पूर्वस्मात् द्विगुणक्षेत्रपरिभ्रमणं तेन पूर्वस्मात्पूर्वस्मादुत्तरस्योत्तरस्य द्वीपस्य द्वैगुण्यं द्विगुणक्षेत्राभिघातेन

अवयवविभागान्नवीननवीनकल्पनाद्वा रथचक्रस्य द्वैगुण्यात् पूर्वस्मात्पूर्वस्मादुत्तरस्योत्तरस्य समुद्रस्य द्वैगण्यं चेति ॥ ३ ॥ जम्बूप्रमाणं एकादशशतयाजिनोच्छ्रायःशाखाभिरेकादशशतयोजनाविततः शतयोजनस्थूलश्च प्लक्षो यत्र द्वीपे द्वीपाख्याकरो द्वीपनामनिरूक्तिहेतुरस्ति यत्र द्वीपे प्लक्षे वा उत्थितः अतिप्रज्वलितो हिरण्मयः प्रकाशमानः सप्तजिह्वः अग्निरूपास्ते तिष्ठतीत्यन्वयः ॥

Parikshipta = encircled. Here what should be noted is this: the chariot designed by Priyavrata gained in speed day by day thus it did not move only in a particular trench. The wheels of his chariot were either reinforced or replaced each time so that they became bigger than the previous ones. In this way, the islands and oceans formed by the chariot's wheels went on increasing in width twofold.

The height is that of the Jambū 1,100 *yojanas* [8,800 miles]. The spread of the tree is also 1,100 *yojanas* [8,800 miles]. It is 100 *yojanas* [800 miles] thick at the bottom. Plakṣa lends its name to the island.

Commentary by Śrī Bhagavatprasādācārya

तत्र प्लक्षद्वीपमुपवर्णयति जम्बूद्वीप इत्यादिना अयं जम्बूद्वीपः,यावत्प्रमाणविस्तारः लक्षयोजनविस्तारः,अस्ति तावता लक्षयोजनविस्तारेन, क्षारोदधिना लवनोदकेन समुद्रेण, यथा लवनोदधिः अपि ततो लवनोदधेः, द्विगुनविशालेनद्विलक्षयोजानाविशालतावता, प्लक्षाख्येन प्लक्षनाम्ना द्वीपेन, परिक्षिप्तः परिवेष्टितः, लवणोदधेः प्लक्षद्वीपापरिवेष्टनेन कीदृशी शोभा जाता तत्राह यथा परिखा बाह्योपावनेन परिवेष्टिता सति शेभते तथाविधा जाता एवं व सति जम्बूद्वीपस्य पुरसादृश्यता लावनोदधेः परिखाासादृश्यता प्लक्षद्वीपस्योवनसादृश्यता जाता अत्र लवनोदधेः, लक्षपरिमाणत्वं प्लक्षस्य ततो द्विगुणपरिमाणत्वं परिणाहत्वेन बोध्यं , न तु वर्तुलतया स्थितस्य समग्रस्य,प्लक्षद्वीपस्य प्लक्षद्वीपस्य प्लक्षसंज्ञा तु तत्रस्थप्लक्षद्रुमेणास्ति, ततस्तं परिमाणादिसहितं वदति यत्र प्लक्षद्वीपे , प्लक्षः प्लक्षाख्यो द्रुमः, जम्बूप्रमणः ग्रा‌ा जम्बूद्वीपे जम्बूतरूरेकादशशतयोजनोच्छ्रायस्थोऽयमपि तावदुच्छ्रायः द्वीपाख्याकारः तस्य द्वीपस्य प्लक्षद्वीपासंज्ञाधारकः, यत्र उत्थित उद्भूतः,हिरण्मयः सप्तजिह्वः सप्तार्चिः अग्निः,उपास्ते तिष्ठति उच्छ्रित इति पाठे प्लक्षः,जम्बूप्रमाणः,उच्छ्रित उन्नत इत्यन्वययोजना तस्य प्लक्षद्वपस्य अधिपतिः, प्रियव्रतात्मजः इध्मजिह्वः, स्वमात्मीयम् द्वीपं सप्तधा विभज्य सप्तवर्षात्मना द्वीपविभागान् कृत्वेत्यर्थः सप्तानां वर्षाणां नामान्येव नामनि येषां तेभ्यः, आत्मजेभ्यः पुत्रेभ्यः,आकलय्य यथायथं समर्प्य, स्वयं आत्मयोगेन भगवदुपासनात्मकभक्तियोगेन, उपरराम संसारान्मुक्तोऽभूदित्यर्थः आत्मयोगेन स्माधिनेति केचित् ॥

After Idhmajihva gave the land to his sons, he absorbed himself in meditation and attained liberation.

TEXT 3-4

शिवं यवसं सुभद्रं शान्तं क्षेमममृतमभयमिति वर्षाणि तेषु गिरयो नद्यश्च सप्तैवाभिज्ञाताः ॥ ३ ॥ मणिकूटो वज्रकूट इन्द्रसेनो ज्योतिष्मान् सुपर्णो

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हिरण्यष्ठीवो मेघमाल इति सेतुशैलाः । अरुणा नृम्णाङ्गिरसी सावित्री सुप्रभाता ऋतम्भरा सत्यम्भरा इति महानद्यः । यासां जलोपस्पर्शनविधूतरजस्तमसो हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः सहस्रायुषो विबुधोपमसन्दर्शनप्रजननाः स्वर्गद्वारं त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते ॥ ४ ॥

śivaṁ yavasaṁ subhadraṁ śāntaṁ kṣemam amṛtam abhayam iti varṣāṇi teṣu girayo nadyaś ca saptaivābhijñātāḥ; maṇikūṭo vajrakūṭa indraseno jyotiṣmān suparṇo hiraṇyaṣṭhīvo meghamāla iti setu-śailāḥ aruṇā nṛmṇāṅgirasī sāvitrī suptabhātā ṛtambharā satyambharā iti mahā-nadyaḥ; yāsāṁ jalopasparśana-vidhūta-rajas-tamaso haṁsa-pataṅgordhvāyana-satyāṅga-saṁjñāś catvāro varṇāḥ sahasrāyuṣo vibudhopama-sandarśana-prajananāḥ svarga-dvāraṁ trayyā vidyayā bhagavantaṁ trayīmayaṁ sūryam ātmānaṁ yajante.

SYNONYMS

śivam—Śiva; *yavasam*—Yavasa; *subhadram*—Subhadra; *śāntam*—Śānta; *kṣemam*—Kṣema; *amṛtam*—Amṛta; *abhayam*—Abhaya; *iti*—thus; *varṣāṇi*—the tracts of land according to the names of the seven sons; *teṣu*—in them; *girayaḥ*—mountains; *nadyaḥ ca*—and rivers; *sapta*—seven; *eva*—indeed; *abhijñātāḥ*—are known; *maṇi-kūṭaḥ*—Maṇikūṭa; *vajra-kūṭaḥ*—Vajrakūṭa; *indra-senaḥ*—Indrasena; *jyotiṣmān*—Jyotiṣmān; *suparṇaḥ*—Suparṇa; *hiraṇya-ṣṭhīvaḥ*—Hiraṇyaṣṭhīva; *megha-mālaḥ*—Meghamāla; *iti*—thus; *setu-śailāḥ*—the ranges of mountains marking the borders of the *varṣas; aruṇā*—Aruṇā; *nṛmṇā*—Nṛmṇā; *āṅgirasī*—Āṅgirasī; *sāvitrī*—Sāvitrī; *supta-bhātā*—Suptabhātā; *ṛtambharā*—Ṛtambharā; *satyambharā*—Satyambharā; *iti*—thus; *mahā-nadyaḥ*—very large rivers; *yāsām*—of which; *jala-upasparśana*—simply by touching the water; *vidhūta*—washed off; *rajaḥ-tamasaḥ*—whose modes of passion and ignorance; *haṁsa*—Haṁsa; *pataṅga*—Pataṅga; *ūrdhvāyana*—Ūrdhvāyana; *satyāṅga*—Satyāṅga; *saṁjñāḥ*—named; *catvāraḥ*—four; *varṇāḥ*—castes or divisions of men; *sahasra-āyuṣaḥ*—living for one thousand years; *vibudha-upama*—similar to the demigods; *sandarśana*—in having very beautiful forms; *prajananāḥ*—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; *yajante*—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 Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaṣṭhīva and Meghamāla, and the rivers are named Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suptabhātā, Ṛtambharā and Satyambharā. One can immediately be free from material contamination by touching or bathing in those rivers, and the four castes of people who live in Plakṣadvīpa—the Haṁsas, Pataṅgas, Ūrdhvāyanas and Satyāṅgas—purify themselves in that way. The inhabitants of Plakṣadvīpa live for one thousand years. They are beautiful like the demigods, and they also beget children like the demigods. By completely performing the ritualistic ceremonies mentioned in the Vedas and by worshiping the Supreme Personality of Godhead as represented by the sun-god, they attain the sun, which is a heavenly planet.

Commentary by Śrīdhara Svāmi

अभिज्ञाताः प्रसिद्धाः सप्तैव अन्ये च पर्वता नद्यश्च सहस्त्रशः संतीत्यर्थः मानसोत्तरस्य मण्डलाकारत्वोक्तेरेतेषु प्लक्षदिपञ्चद्वीपेषु वर्षाद्रयस्तिर्य- द्रेखाकाराः उभयतोऽब्धिरपृश इति गम्यते,अन्यथा सप्तभिः सप्तवर्षविभागासम्भवात् वष्णवे पूर्वाणां पूर्वादिक्रमोक्तेश्च ॥ जलोपस्पर्शनेन विधूतं रज्स्तमश्च येषाम् ॥ हंसादयो ब्राम्हणादिस्थानीयाः ॥

विबुधोपमं संदर्शन क्लमस्वेदादिरहितं रूपं प्रजननमपत्योत्पादनं च येषाम् ॥

Abhijnata means famous. They [the chief mountains] are only seven in number—others are there in the thousands. Since it is stated that Mānasottara is circular these mountains in Plakṣa and the other five islands must be horizontal, touching the oceans on both sides. Otherwise, there cannot be seven divisions due to these mountains. In *Viṣṇu Purāṇa* it is said that these mountains are starting from the east.

Rajas [the influence of the mode of passion] and tamas [the influence of the mode of ignorance] are warded off by their [the rivers'] waters. There, the Hamsas, as *brāhmaṇa*, are good-looking, devoid of fatigue, without perspiration and endowed with the power to procreate. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vīrarāghava

पुत्रनामानि वर्षाणि निर्दिशति शिवमित्यादिनां तान्पुत्रानाकलय्येति पूर्वणान्वयः तेषु वर्षेषु गिरयो नद्यश्च सप्त सप्तैवाभिज्ञाताः प्रसिद्धा आसन्नित्यर्थः तावत्पर्वतान्नमभिर्निर्दिशति मणिकूट इति मेघमाल इत्यन्तेन एते एव वर्षाणां मर्यादागिरय इत्याह सेतुशैला इति नदीर्निर्दिशति नामभिः अरूणेत्यादिना विश्वम्भरेत्यन्तेन इति शब्देनैतैरेव नामभिस्तत्र तत्र शिवादिवर्ष व्यवह्रियन्त इति सूच्यते नदीर्विशिनष्टि महानद्य इति स्वच्छत्वपवित्रत्वविस्तृतत्वादिमहागुणाश्रया इत्यर्थः ॥ पुनस्ता एव नदीर्विशिषस्तेषुं प्लक्षद्वीपवषेषु चतुरो वर्णान्नामभिर्निर्दिशन्नेषामायुः

परिमाणमुपास्यश्चाह यासामिति यासामरूणादिनदीनां जलस्योपस्पर्शेन स्नानपानादिना विधूतं रजस्तमश्च येषां ते चत्वारो वर्णाः हंसादिसंज्ञाः ब्राम्हणादिसंज्ञास्थानीया हंसादिसंज्ञाः सहस्त्रं वर्षाण्यायुरेषां ते यादृशाः विबुधोपमं संदर्शनं सौन्दर्य येषां तानि प्रजननान्यपत्यानि येषामेवम्भूताः सन्तस्त्रय्या विद्यया वेदविद्यया वेदोक्तकर्मयोगादिभिः तन्मष्लस्मृत्याद्युक्तमार्गैश्च य्थायेग्यं त्रयीमयम् ऋग्यजुरादिवेदप्रचुरं तद्धारकत्वात् तदध्यापयितृत्वात्तत्प्रपाद्यत्वाच्च तत्प्रावुर्य बोध्यं सूर्य सूर्यशरीरकमात्मानं परमात्मानं यजन्ते आराधयन्ति ॥

His sons names are Śiva, etc. There, the famous rivers and mountains are only seven in number. The frontier mountains are Manikuta and others while the rivers are Aruna and others. Śuka again praises the rivers.

The four divisions of people are purified by bathing in the rivers. The *brāhmaṇa*, known as Hamsas, are handsome like demigods and have good offspring. They worship Sūrya [the sungod], who constitutes the body of Paramātmā [supersoul], by performing rituals of the three *Vedas*. [Note: this paragraph is repeated by Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

अभिज्ञाताः प्रसिद्धाः प्रधाना वा ॥

Abhijnatah = famous or important. *Setashaila* = frontier mountains. Appearing like demigods and having good procreating power. *Suryatmanam* = of the form of Sūrya.

Commentary by Viśvanātha Cakravartī

गिरयो हि वर्षसीमाभिव्यञ्जका उभयतोऽब्धिं स्पृशन्तस्तिर्यग्रखाकाराः ॥
हंसादयो ब्राम्हाणादिस्थानीयाः विबुधोपमं सन्दर्शनं रूपं प्रजननमपत्योत्पादनञ्च येषां ते ॥

The mountains act as demarcating lines touching the oceans on both sides.

The Hamsas, etc. stand in the place of the Brahmana and others [ksatriyas, vaisyas and śūdras]. Their appearance is like that of demigods, and they possess the power to procreate.

Commentary by Śrīvaṁśīdhara

यवसमित्यत्र यशस्यमिति तीर्थः पपाठ इत्यर्थ इति मुख्यनामेव गणना भवति सूर्यदिवन्न त्वमुख्यनामपि तारादिवदिति भावः अन्यथा उभयतोब्धिस्पर्शतिर्यग्रेखाकारत्वानङगीकारे मण्डलाकारत्वाङगीकारे च वर्षाष्टकं स्यादिष्णुपुराणोक्तवर्षाणां पूर्वादिक्रमोऽपि न सेत्स्यतीत्यर्थः ॥

Yavasa should be read as *Yashasya* = famous. Only the important ones, like the sun, are counted, whereas the unimportant ones, such as stars, are not counted. Otherwise, if they were seven circular mountains not touching the ocean, they would have created eight divisions. The directions of “east and so

on” stated in *Viṣṇu Purāṇa* would then also not hold good.

Commentary by Śukadeva

अभिज्ञाताः प्रसिद्धास्तु सप्तैव अप्रसिद्धाः सहस्रशः इति भावः ।। ३ ।। हंसादयो ब्राम्हाणादिस्थानीयाः विबुधोपमं सन्दर्शनं रूपं प्रजननश्च येषां तेस्वर्गद्वारं स्वर्गप्रापाकां त्रयीमयं त्रयीपतिपाद्यं सूर्यात्मानं सूर्यरूपमात्मानं भगवन्तं त्रय्या विद्यया वेदत्रयोक्तकर्ममर्गेन यजन्ते आराधयन्ति ।।

The famous [ones] are seven only whereas the other less famous ones are many. The Hamsas, etc. stand in the place of the Brahmana and others [ksatriyas, vaisyas and śūdras]. Their appearance is like that of demigods, and they possess the power to procreate. They live for a thousand years and, by means of the three *Vedas*, worship Sūrya, who grants heaven.

Commentary by Śrī Giridhara Lāla

तान् पर्वतान् दर्शयति-मणिकूट इति ।। नदीर्दर्शयति -अरूणेति ।।

Manikuta, etc. are the mountains and Aruna, etc. are the rivers.

Commentary by Śrī Bhagavatprasādācārya

वर्षाणि विनिर्दिशति शिवमिति शिवं, यवसं, सुभद्र, शान्तं, क्षेमं,अमृतं,अभयम्, इत्येतानि वर्षाणि तेषु वर्षेषु गिरयः मर्यादार्थकाः पर्वताः, सप्त सप्तसंख्याकाः एव नद्य एतेभ्यः प्रसृताः सरितश्च सप्तैव, अभिज्ञाताः प्रसिद्धाः आसन्निति शेषः एते एतास्तु प्रसिद्धाः अन्ये पर्वता नद्यश्च सहस्रशः सन्तीत्यभिज्ञातपदतो बोध्यम् मानसोत्तरस्य मण्डलाकारत्वोक्तेरेतेषु प्लक्षादिषु पश्चसु द्वीपेषु वर्षाद्रयस्तिर्यग्रेखाकारा उभयतोऽब्धिं स्पृशन्त इति गम्यतेऽन्यथा सप्तवर्षविभागासंभवाात् वैष्णवे वर्षाणां पूर्वादिक्रमोक्तेश्च ।।

सप्त तांस्ताश्चाह मणिकूट इति मणिकूटः, वज्रकूटः, इन्द्रसुनः, ज्योतिष्मान् , सुपर्णः, हरिण्यष्ठीवः, मेघमालः, इत्येते सेतुशैला सर्यादागिरयः अरूणा, नृम्णा,अअङिगरसी, सावित्री, सुप्रभाता,ऋतंभरा, सत्यभरां, इत्येताः महानद्याः स्वच्छत्वपवित्रत्वविस्तृतत्वादिमहागुणाश्रया इत्यर्थः पुनस्ता एव विंशिषंस्तेषु प्लक्षद्वीपवर्षेषु चतुरो वर्णान्नामभिर्निर्दिशंस्तेषामायुर्मानं तदुपास्यं चाह यासामरूणादिनदीनां जलस्या उपस्पर्शेन स्नानपानादिना विधूतं रजस्तमश्च येषां ते,हंसो ब्राम्हणस्थानीयश्च पतङगः क्षत्रियास्थानीयश्च ऊध्र्वायनो वैश्यस्थानीयश्च सत्याङगः सूद्रस्थानीयश्च ते संज्ञा येषां ते, चत्वारः वर्णाः, सहस्त्रं वर्षाण्यायुर्जीवितकालो येषां ते तथाभूताः,विबुधोपमं संदर्शनं सौन्दर्य क्लमस्वस्वेदादिरहितं रूपमित्यर्थः तच्च प्रजननमपत्योत्पादनं च येषामेवभूताः सन्तः,त्रय्या विद्यया वेदोक्तयागादिकर्मभिः,तन्मूलस्मृत्याद्युक्तमार्गैश्च, यथायोग्यं त्रयीमयं ऋग्यजुरादिवेदप्रचुरं, यद्धारकत्वात्तदध्यापयितृत्वात्तत्प्रतिपाद्यत्वाच्च तत्प्राचर्य बोध्यम् स्वर्गद्वारं स्वर्गप्राप्तेर्द्वारभूतं, भगवन्तं सूर्य सूर्यशरीरकं , आत्मानं परमात्मानं यजन्तेआराधयन्ति ।।

Śiva and others are the names of the varshas (divisions) and the frontier mountains and rivers are only seven in number. The not-so-famous ones are many. In *Viṣṇu Purāṇa* these divisions are stated to be in the order starting from the east and going clockwise.

The seven mountains are Manikuta, etc. and the the rivers are Aruna, etc.

TEXT 5

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः ।
अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति ॥ ५ ॥

pratnasya viṣṇo rūpaṁ yat
satyasyartasya brahmaṇaḥ
amṛtasya ca mṛtyoś ca
sūryam ātmānam īmahīti

SYNONYMS

pratnasya—of the oldest person; *viṣṇoḥ*—Lord Viṣṇu; *rūpam*—the form; *yat*—which; *satyasya*—of the Absolute Truth; *ṛtasya*—of *dharma; brahmaṇaḥ*—of the Supreme Brahman; *amṛtasya*—of the auspicious result; *ca*—and; *mṛtyoḥ*—of death (the inauspicious result); *ca*—and; *sūryam*—the demigod Sūrya; *ātmānam*—the Supersoul or origin of all souls; *īmahi*—we approach for shelter; *iti*—thus.

TRANSLATION

[This is the mantra by which the inhabitants of Plakṣadvīpa worship the Supreme Lord.] Let us take shelter of the sun-god, who is a reflection of Lord Viṣṇu, the all-expanding Supreme Personality of Godhead, the oldest of all persons. Viṣṇu is the only worshipable Lord. He is the Vedas, He is religion, and He is the origin of all auspicious and inauspicious results.

Commentary by Śrīdhara Svāmi

विगीता अपि द्वीपमन्त्रा व्याख्यान्ते प्रत्न्स्य पुराणपुरूषस्य विष्णोर्यद्रूपण तं सूर्यमीमहि शरणं वेदस्य अमृतस्य शुभफलस्य मृत्योरशुभफलस्य ॥

The *mantras* referred to are also commented upon. "Pratnasya" means "of Viṣṇu, the most ancient one." Sūrya is the form of Viṣṇu, We take refuge in him. How is he? He is the presiding deity of right conduct and other virtues. Satya means right conduct. Rta means right knowledge. Brahmanah means of knowledge of *Vedas*. Amrtasya means of good fruits. Mrtyoh means of bad fruits. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Śrīvaṁśīdhara

विगीता ग्रन्थान्तरेष्वदर्शनादनिश्चिता अपि यद्वा स्पष्टार्थत्वाद्विगतं व्याख्यान येषां ते सुगमा अपीत्यर्थः न तु निंदिताः श्रीशुकदेवेन श्रावितत्वादिति रूपं प्रतिभास्थानीयम् तत्र सत्यादिषु प्रमीयमाणः श्रुत्यादिबोधितोऽवश्यं कर्त्तव्यः इत्यर्थ ॥

Rupam = a deity form. *Tatra* = in Satyaloka etc.

Commentary by Vīrarāghava

तेषां जप्यमानमन्त्रमाह प्रत्न्स्येति प्रत्नस्य पुरांणस्यानादेर्जगत्कारणस्येति यावत् सत्यस्य निर्विकारस्य प्रत्नस्येत्यनेन समष्टिजीवव्यावृत्तिः तस्य सदित्वात् सत्यस्ग्येत्यनेन व्यष्टयवस्थचेनाचेतनव्याावृत्तिः, तयोर्विकारित्वाद्दतस्य निरतिस्कं।अ। शयसुकृतफस्य धर्माद्यर्वाचीनसुकृतफलप्रदस्येत्यर्थः ऋतस्य तदधीनत्वादुपचारात्तदभेदेन निर्देशः ऋतशब्दाो हि सुद्दतफलपरः ऋतं पिबन्तौ सुकृतस्य लोके इति श्रौतप्रयोगात् यद्वा ऋतशभ्दः पुण्यस्य कर्मणो वाचकः, उपचाराात्तदन्तरात्मतया तत्कारयितरि प्रयुज्यते, पुण्यस्य कर्मणः कारयितरित्यर्थ तत्कारयितृत्वश्च श्रुतेः एष एव साधु कर्म कारयति यमुन्निषति इति ऋतशब्दो हि पुण्यस्य कर्मणोऽपि वाचकः यथा पुण्यस्य कर्मणां दूरादन्धो वाति इति पुण्य कर्म प्रस्तुत्य तत्प्रतिसम्बन्धिनो पुण्यस्य कर्मेण एवम अनृतादात्मानं जुगुप्सेत इत्यनृतशब्देन निर्देशात्पुण्यस्य कर्मणः ऋतशबदो वाचक इत्यवगम्यते तथा अमृतस्य च मृत्याश्चत्यमृतमृत्युशब्दावपि बन्धमोक्षवाचकौ उपचारात्तद्वन्तौ प्रयुक्तौ भगवतश्च बन्धमोक्षहेतुत्वञ्च श्रुतम् संसारमोक्षस्थितिबन्धहेतुः इति उतामृतत्वस्येशानो यदशेनातिरोहति इति च, एवमभूतस्य ब्रम्हाणो विष्णोर्यद्रूपं शरीरभूतं तत्सूर्याख्यमात्मानं जीवविशेषमीमही शरणं व्रजेम प्रतर्दनविद्यान्यायेनात्र सूर्यजीवशरीरकपरमात्मोपासनमुक्तमित्यवगन्तव्यम् ।।

They chant a *mantra*. *Pratnasya* = of the beginnignless. *Satyasya* = of him who does not become transformed. *Rta* = holy deeds and their results. This worship has been explained in detail in the Upanishads in the *pratardana vidya* context.

Commentary by Śukadeva

प्रत्नस्य पुरातनस्य जगत्कारणस्य विष्णोर्यद्रूपं तं सूर्यमात्मानं परमात्मानमीमहहि शरणं व्रजेम विष्णोः सर्वात्मत्वमाहुः सत्यस्य स्मदर्शनरूपस्य ऋतस्य सूनृतवणीरूपस्य ब्रम्हणः शब्दब्रम्हरूपस्य अमृतस्य जूवनहेतोः मृत्योर्मरणहेतोः चकारात्सर्वचराचररूपस्यत्यर्थः ।।

Pratnasya = of the ancient one who is responsible for the creation of the world. "We take refuge in that form of His because Viṣṇu is the *ātmā* of all." *Satyasya* = of he who has no bias. *Rtasya* = of he who has a soothing voice.

Commentary by Śrī Bhagavatprasādācārya

तज्जपानीयमन्त्रानाह प्रत्नस्येति प्रत्न्स्येति पुरातनस्य जगत्कारणत्वादानादेः,सत्यस्य निर्विकारस्य, ऋतस्य निरतिशयसुकृतफप्रदस्य च, अमृतस्य मोक्षहेतोः, मृत्योर्बन्धहेतोश्च, 'संसारमोक्षस्थितिबन्धहेतुः' इति श्रुतेः एवंभूतस्य, ब्रम्हणः विष्णोः यत् रूपं शरीरभूतस्य सूर्य,आत्मानं ईमहि शरणं व्रजमे प्रतर्द्दनविद्यान्ङ्गेनात्र सूर्यजीवशरीरकपरमात्मापासनमुक्तमित्यवगन्तव्यम् ।।

The *mantra* they chant is stated here. *Pratnasya* = of the beginningless; because He is the creator of the world. *Rtsya* - of the form of fructification of good deeds. *Amrtasya* = of *mokṣa* [liberation]. Mrtasya = of bondage. We take refuge in Sūrya who happens to be the Sharira (body) of Viṣṇu.

TEXT 6

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प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजः सहो बलं बुद्धिर्विक्रम इति च
सर्वेषामौत्पत्तिकी सिद्धिरविशेषेण वर्तते ॥ ६ ॥

plakṣādiṣu pañcasu puruṣāṇām āyur indriyam ojaḥ saho balaṁ buddhir vikrama iti ca sarveṣām autpattikī siddhir aviśeṣeṇa vartate.

SYNONYMS

plakṣa-ādiṣu—in the islands headed by Plakṣa; *pañcasu*—five; *puruṣāṇām*—of the inhabitants; *āyuḥ*—long duration of life; *indriyam*—soundness of the senses; *ojaḥ*—bodily strength; *sahaḥ*—mental strength; *balam*—physical strength; *buddhiḥ*—intelligence; *vikramaḥ*—bravery; *iti*—thus; *ca*—also; *sarveṣām*—of all of them; *autpattikī*—inborn; *siddhiḥ*—perfection; *aviśeṣeṇa*—without distinction; *vartate*—exists.

TRANSLATION

O King, longevity, sensory prowess, physical and mental strength, intelligence and bravery are naturally and equally manifested in all the inhabitants of the five islands headed by Plakṣadvīpa.

Commentary by Śrīvaṁśīdhara

सर्वषां पुरूषाणां स्वाभाविकी सिद्धिरापुराद्याधिक्यरूपा सामान्यतोऽस्तीत्यर्थः आपुरादिशब्दाः स्वाधिक्ये लाक्षणिकाः सप्त ।।

For people who live there, the siddhis [mystic perfections] are natural and in abundance.

Commentary by Vīrarāghava

प्लक्षादिषु पञ्चसुद्वीपेषु अविशेषेण सामान्येन सर्वेषां पुरूषाणामायुरादिरूपा सिद्धिरौत्पत्तिकी जन्मसिद्धा वर्त्तते अत्रेदमवगन्तव्यं मानसोत्तरगिरेर्मण्डलाकारत्वोक्तेरेषु प्लक्षादिषु पञ्चसु द्वीपेषु वर्षाद्रयस्तिर्यक्त्वाकारा उभयतोऽब्धिस्पृशः अन्यथा सप्तभिः सप्तवर्षाणां विभागासम्भवाच्च श्रीवैष्णवे पुराणे वर्षाणां पूर्वादिक्रमेणोक्तेश्चेति ।।

Generally, for the people who live in Plakṣa and the other five islands, the mystic perfections are natural. These mountains are straight touching the ocean on both sides, otherwise there cannot be seven divisions. The divisions have been stated in *Viṣṇu Purāṇa* as starting from the east, hence they must be straight.

Commentary by Vijayadhvaja Tīrtha

सेतुशप्रत्नस्व पुरातनस्य विष्णोर्व्याप्तस्य हरेर्यद्रुयं प्रतिमास्थानीयं यच्च सत्यर्तस्य वाचिककायिकसुकृतप्रेरकस्य ब्रम्हाणो विरिञ्चस्य रूपं सन्निधाननिमित्तं यच्चामृतस्यामरसमूहस्य मृत्यामर्मारकस्य महेश्वरस्य रूपम् एवं त्रिमूर्तिनिवासयोग्य तं सूर्यमात्मानमीमहि शरणं प१ाप्नुम

इति मन्त्रार्थः ननु सूर्यान्तः स्थितं हरि शरणं प्रपद्यामह इति व्याख्यानं किंप्रमाणकं प्रतीतार्थ परित्यज्यान्यार्थाङ्गीकारस्य प्रमाणसापेक्षत्वदितीयमाशङ्का सूर्यसोमाग्निवारीशविधातृषु यथाक्रमम् प्लक्षादिद्वीपसंस्थासु स्थितं हरिमुपासते ॥ इत्येतेन परिहर्तव्येति ॥

"We take refuge in Sūrya, the ancient one who is the stimulating power of vocal and physical austerities."

Commentary by Śrī Giridhara Lāla

वर्षानां नामान्येव नामानि येषां तेभ्यः पुत्रेभ्य इत्युक्तं तत्र कानि वर्षनामानीति वीक्षायां तानि दर्शयति - शिवमित्यादिसप्तभिः पदैः द्वीपानां प्रियव्रतपुत्राणां द्वीपाधिपतीनां तत्तद्द्वीपावर्षाणंातद्भिाजकपर्वतानाण् नदीनाम् तत्तर्ध्याधिपतीनां तत्पौत्रणां च सप्तसङ्खयाकत्वं प्रियव्रतेषु सर्वत्रैश्वर्यादिषङ्गुणयुक्तो भगवानेव स्थितः सर्वं कार्यं करोतीति सूचनाय भगवत्प्रेरितप्रियव्रतेच्छयैव कृतमिति ज्ञेयम् तेषु प्लक्षद्वीपवर्षेषु गिरयो मयादापर्वता नद्यश्चाभिज्ञाताः प्रसिद्धाः सप्तैव अन्ये च पर्वता नद्यश्च सन्तीति ज्ञेयम् अन्यथा सप्तभिः पर्वतैः सप्तवर्षविभागासम्भवात्॥

The names of his sons and the divisions are Śiva, etc. The consistency of dynasties, places, rivers and mountains should be attributed to Priyavrata's will as well as the presence of Bhagavan [the Supreme Lord] manifested within him.

The famous rivers and mountains are only seven in number although other rivers and mountains are also there.

Commentary by Śrī Bhagavatprasādācārya

प्लक्षादिष्विति प्लक्षादिषु पश्चसु द्वीपेषु,सर्वेषां पुरूषाणां
आयुः,इन्द्रियं,ओजः,सहः,बलं,बुद्धिः,विक्रमः, इत्येषां सिद्धिः, औत्पत्तिकी साहज्जिकी,
अविशेषेण वर्त्तते ॥

Strength, valor, resistance, intellect, etc. are natual for those who live in Plakṣa and the other islands. All of them have the same age.

TEXT 7

**प्लक्षः स्वसमानेनेक्षुरसोदेनावृतो यथा तथा द्वीपोऽपि शाल्मलो द्विगुण-
विशालः समानेन सुरोदेनावृतः परिवृङ्क्ते ॥ ७ ॥**

*plakṣaḥ sva-samānenekṣu-rasodenāvṛto yathā tathā dvīpo 'pi śālmalo dvi-
guṇa-viśālaḥ samānena surodenāvṛtaḥ parivṛṅkte.*

SYNONYMS

plakṣaḥ—the land known as Plakṣadvīpa; *sva-samānena*—equal in width; *ikṣu-rasa*—of sugarcane juice; *udena*—by an ocean; *āvṛtaḥ*—surrounded; *yathā*—just as; *tathā*—similarly; *dvīpaḥ*—another island; *api*—also; *śālmalaḥ*—known as Śālmala; *dvi-guṇa-viśālaḥ*—twice as big; *samānena*—

equal in width; *surā-udena*—by an ocean of liquor; *āvṛtaḥ*—surrounded; *parivṛṅkte*—exists.

TRANSLATION

Plakṣadvīpa is surrounded by an ocean of sugarcane juice, equal in breadth to the island itself. Similarly, there is then another island—Sālmalīdvīpa—twice as broad as Plakṣadvīpa [400,000 yojanas, or 3,200,000 miles] and surrounded by an equally broad body of water called Surāsāgara, the ocean that tastes like liquor.

Commentary by Śrīvaṁśīdhara

द्विगुणविशालः चतुर्लक्षयोजनविशालः परिवृंक्ते पृथरवर्त्तते यषृजी-वर्जने' रूधादिरूदात्तेत्
आत्मनेपदमार्षम् ॥

Dwigunavishala = 400,000 *yojanas* [3,200,000 miles] broad. *Parivrntkte* = exists separately.

Commentary by Vīrarāghava

एवं प्लक्षद्वीपः सवर्षपर्वतनदीसणार्णाश्रमपुरूष उपवर्णितः,अथ तद्दृष्टान्तेन शाल्मलीद्वीपमनुवर्णयति प्लक्ष इति यथा प्लक्षद्वीपः समानेन स्वतुल्यविशालेनेक्षुरसोदेन द्विलक्षयोजनविशालेनावृतस्तथा शाल्मलीद्वीपोऽपि द्विगुणविशालः प्लक्षद्वीपापेक्षया चतुर्लक्षयोजनविशाल इत्यर्थः स्वमानेन चतुर्लक्षयोजनविशालेन सुरोदधिनाभितो वृत्तेनाकारेणावृतः परिवेष्टतः ॥

Thus, Plaksa Island has been described in detail. Now, by that example, Śuka describes the Shalmali Island. Just as Plakṣa is surrounded by Sugarcane Juice Ocean, which has an identical width of 200,000 *yojanas* [1,600,000 miles], the Shalmali Island, which is 400,000 *yojanas* [3,200,000 miles] wide, is surrounded by Liquor [Suroda] Ocean of the same width.

Commentary by Vijayadhvaja Tīrtha

परिवृत्तेन वर्तुलेनेत्यतत्सर्वद्वीपसमुद्रेष्वनुसन्धेयम् ॥

Parivrttena = circular. This should be borne in mind in all the islands.

Commentary by Śukadeva

औत्पात्तिकी सहजा ॥

Autpattiki = natural, coming along with the birth.

Commentary by Śrī Giridhara Lāla

यथा प्लक्षः प्लक्षद्वीपः स्वमानेन द्विलक्षयेजनविस्तारेण सात्त्विकेनेक्षुरसोदेन आवृतस्तथा ततो द्विगुणशालश्चतुर्लक्षयोजनविस्तृतः शाल्मलो द्वीपोऽपिस्वसमानविस्तरेण तामसेन सुरोदेनावृतः परिवृङ्कक्ते सर्वतो विराजते इत्यन्वयः ॥

Just as Plakṣa Island is encircled by the *sattvic* [goodness] Sugarcane Juice Ocean of 200,000 *yojanas* [1,600,000 miles] width, so Shalmala Island which is 400,000 *yojanas* [93,200,000 miles] wide is encircled by a tamasa [ignorance] wine-like water ocean. *Parivrnkta* = shines in all directions.

Commentary by Śrī Bhagavatprasādācārya

एवं प्लक्षद्वीपः सवर्षपर्वतनदीकः सवर्नाश्रमपुरूषः उपवर्णितः अथ तद्दृष्टान्तेन शाल्मलीद्वीपमुपवर्णयति प्लक्ष इति यथा प्लक्षद्वीपः, स्वसमानेन स्वतुल्यविशालेन,इक्षुसोदेन द्विलक्षयोजनविशालेनेक्षुरसब्धिना, आवृतः अस्ति तथा शाल्मलः द्वीपः अपि, द्विगुणविशालः प्लक्षद्वीपापेक्षया, चतुर्लक्षयोजनविशाल इत्यर्थः समानेन चतुर्लक्षयोजनविशालेन, सुराब्धिना आवृतः सन् ,परिवृङ्क्ते अभितो वृत्तेनाकारेण परिवेष्टितः संस्तिष्ठतीत्यर्थ ॥

Just as Plaksa Island is surrounded by Sugarcane Juice Ocean, so the Shalmala Island, which is 400,000 *yojanas* [3,200,000 miles] wide, is surrounded by Suroda of an identical width.

TEXT 8

यत्र ह वै शाल्मली प्लक्षायामा यस्यां वाव किल निलयमाहुर्भगवतश्छन्दः स्तुतः पतत्त्रिराजस्य सा द्वीपहूतये उपलक्ष्यते ॥ ८ ॥

yatra ha vai śālmalī plakṣāyāmā yasyāṁ vāva kila nilayam āhur
bhagavataś chandaḥ-stutaḥ patattri-rājasya sā dvīpa-hūtaye upalakṣyate.

SYNONYMS

yatra—where; *ha vai*—certainly; *śālmalī*—a *śālmalī* tree; *plakṣa-āyāmā*—as big as the *plakṣa* tree (one hundred *yojanas* broad and eleven hundred *yojanas* high); *yasyām*—in which; *vāva kila*—indeed; *nilayam*—rest or living place; *āhuḥ*—they say; *bhagavataḥ*—of the most powerful; *chandaḥ-stutaḥ*—who worships the Lord by Vedic prayers; *patattri-rājasya*—of Garuḍa, the carrier of Lord Viṣṇu; *sā*—that tree; *dvīpa-hūtaye*—for the name of the island; *upalakṣyate*—is distinguished.]

TRANSLATION

On Sālmalīdvīpa 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.

Commentary by Śrīvaṁśīdhara

यत्र द्वीपे शाल्मली तूलपूर्णफलवान्दटकीवृक्षः श्रुतौ त्रिवृदाख्यवेदभागस्य गरूडशिरस्त्वेनोक्तत्वाद्वेदभागानां गरूडावयवत्वं निश्चीयते ॥

Yatra = in which Island. *Shalmali* = silkcotton tree. The *Vedas* enjoin that the parts of the *Veda* are the limbs of Garuḍa.

Commentary by Vīrarāghava

यत्र द्वीपे शाल्मली प्लक्षद्वीपसमानविस्तारा आस्ते तां विशिनष्टि यंस्या शाल्मल्या वावकिलशब्दो निपातसमुदायः प्रसिद्धिद्योतकश्छन्दस्तुतः छन्दोभिः सुपर्णोऽसि गरूत्मान् त्रिवृत्ते शिरो गायत्रं चक्षुः स्तोमः आत्मा साम ते तन् वाम्देव्यं बृहद्रथन्तरे पक्षौ यज्ञयज्ञीयं पुच्छं छन्दांस्यङगानि धिष्णि पारिशिखा यंजुषि नाम इत्यादिभिः छन्दोऽवयवत्वेन स्तूयते इति छन्दस्तुत् आर्षत्वात्कर्मणि किप् ,तस्य छन्दसामक्षरेयत्तारूपपरिणामात्मकानां गायत्र्यादीनां तच्चक्षुराद्यवयवत्वं तेषां तच्चक्षुराद्यवयवदृष्टयोपासननिबन्धनमित्यवगन्तव्यम् यद्वा छन्दः सुपर्णाऽसीत्यादिरूपं स्तुत्यं यस्य गायत्र्याद्यवयवकत्वेन स्तावकं यस्येत्यर्थः एवम्भूतस्य पतत्रिराजस्य पक्षिराजस्य गरूत्मतः सौपर्णस्य निलयनं नीडमाहुः विपश्चित इति शेषः, सा शाालमली द्वीपहूतये हूतिव्यर्वहारः शाल्मलीद्वीप इति व्यवहारायेत्यर्थः , उपलभ्यते उपलक्ष्यते दृश्यत इत्यर्थः ॥

Now the tree is described. The silk cotton tree is as large as the island and at the bottom of the tree is the abode of Garuḍa, king of birds. He is called chandahstut because his limbs are the meters of the *Vedas*. That Shalmali tree accounts for the name of the island.

Commentary by Vijayadhvaja Tīrtha

यत्र शाल्मली समुत्पन्ना स द्वीपः शाल्मलः प्लाक्षायामेत्यनेन शाल्मल्याः परिमाणं सम्यङ् न ज्ञातं स्यादित्यतः साध्यर्धेति सुपर्णोऽसि गरूत्मान् इत्यादिच्छन्दोभिर्वेदैः स्तूयत इति छन्दस्तुत् ॥

Where the Shalmali tree grew—that island is called Shalmala. It is one and a half times higher than the Plakṣa tree. Garuḍa is called *chandahshtut* because he is praised by *Vedas*.

Commentary by Viśvanātha Cakravartī

प्रत्नस्य पुराणपुरूषस्य यद्रूपं तं सूर्य्यमीमहि शरणं व्रजेम कीदृशं सत्यादीनामात्मानमधिष्ठातारं सत्यमनुष्ठीयमानो धर्मः ऋतं प्रतीयमानो धर्मः ब्राम्हणस्तद्बोधकस्य वेदस्य अमृतस्य शुभफलस्य मृत्योरशुभफलस्य सुपर्णोऽसि गरूत्मान् त्रिवृत्ते शिर इत्यादिश्रुतेश्छन्दोभ्रिः स्वायवभूतैर्विष्णुं स्तौतीति छन्दस्तु तस्य , सा शालमली द्वीपस्य हूतये नाम्ने ॥

Pratnasya = of the *purāṇa puruṣa* [oldest person]. We take refuge in the sun who resides in Satya [goodness] and other virtues. Brahma = *Vedas*. *Amrtasya* = of good result. *Mrtyoh* = of bad results. Garuḍa is known as Chandrashut as he is praised by the *Vedas*.

Commentary by Śrī Giridhara Lāla

यत्र द्वीपे हि प्लक्षायामा शतयोजनस्थूला एकादशशतयोजनोच्छ्रिता सा वै प्रसिद्धा शाल्मली वृक्षः द्वीपस्य हूतये नामनिरूक्त्ये उपलभ्यते दृश्यते आस्ते यस्यां शाल्मल्यां सुपर्णोऽसि गरूत्नस्त्रिवृत्ते शिरः इति श्रुतेः छन्दोभि स्वावयवैर्भगवन्तं स्तौतीति च्छन्दस्स्तुत्तस्यभगवतः भगवभ्दक्तत्वेन ततो

लब्धैश्वर्यादिगुणस्य पतत्रिराजस्य गरूडस्य निलयं स्थानमाहुरित्यन्वयः प्रसिद्धयर्थ वा॰ेति स्वस्मृति द्योतयितुं किलेति ॥

The famous silk cotton tree, 100 *yojanas* [800 miles] thick, 1100 *yojanas* [8,800 miles] high (like the Plakṣa Tree) lends its name to the island. It is the abode of Garuḍa, praised by the *Vedas*.

Commentary by Śrī Bhagavatprasādācārya

यत्र हेति यत्रा द्वीपे, ह स्फुटतया वर्त्तमाना शाल्मली प्लक्षायामा प्लक्षसमानविस्तारा,आस्ते वै यस्यां शाल्मल्यां, वावकिलेति निपातसमुदायः प्रसिद्धि द्योतयति 'सुपर्णोऽसि गरूत्मांस्त्रिवृत्ते शिरः' इति श्रुत्या छन्दसा छन्दोऽवयवत्वेन स्तूयते इति छन्दस्तुत्तस्य छन्दस्तुतः, यद्वा छन्दोभिः स्वावयवैः, श्रीविष्णुं स्तौतीति छन्दस्तुत्तस्य,भगवतो महैश्वर्यतः, पतत्रिराजस्य गरूडस्य, निल्यं नीडं , आहुः सा शाल्मली, तत्र द्वीपहूतये द्वीपस्य व्यपदेशाय, यद्वा हूतिर्व्यवहारः, तथा सति शाल्मलीद्वीप इति व्यवहारायेत्यर्थः उपलभ्यते दृश्यते ॥

There is a silk cotton tree in that island which has the same width as that of the Plakṣa tree. It is said to be the abode of Garuḍa, who is praised by the *Vedas*.

TEXT 9

तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञबाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यभजत्सुरोचनं सौमनस्यं रमणकं देववर्षं पारिभद्रमाप्या-यनमविज्ञातमिति ॥ ९ ॥

tad-dvīpādhipatiḥ priyavratātmajo yajñabāhuḥ sva-sutebhyaḥ saptabhyas tan-nāmāni sapta-varṣāṇi vyabhajat surocanaṁ saumanasyaṁ ramaṇakaṁ deva-varṣaṁ pāribhadram āpyāyanam avijñātam iti.

SYNONYMS

tat-dvīpa-adhipatiḥ—the master of that island; *priyavrata-ātmajaḥ*—the son of Mahārāja Priyavrata; *yajña-bāhuḥ*—named Yajñabāhu; *sva-sutebhyaḥ*—unto his sons; *saptabhyaḥ*—seven in number; *tat-nāmāni*—having names according to their names; *sapta-varṣāṇi*—seven tracts of land; *vyabhajat*—divided; *surocanam*—Surocana; *saumanasyam*—Saumanasya; *ramaṇakam*—Ramaṇaka; *deva-varṣam*—Deva-varṣa; *pāribhadram*—Pāribhadra; *āpyāyanam*—Āpyāyana; *avijñātam*—Avijñāta; *iti*—thus.

TRANSLATION

The son of Mahārāja Priyavrata named Yajñabāhu, the master of Sālmalīdvīpa, 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.

Commentary by Śrīvaṁśīdhara

तन्नामानि पुत्रनामकानि ॥

Tannamani = names of the sons.

Commentary by Vīrarāghava

य द्वीपस्य शाल्मलस्याधिपतिः चिरं कृताधिपत्यो यज्ञबाहुः प्रियव्रतस्यात्मजः सप्तभ्यः स्वसुतेभ्यः तन्नमानि स्वपुत्रतुल्यनमनि सप्त वर्षाणि व्यभजद्विभज्यादादित्यर्थः ॥

The ruler of Island, Yajnabahu, divided the Island into seven parts and gave it to his sons bearing the same names. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Śrī Bhagavatprasādācārya

तद्द्वीपेति तस्य शाल्मल्याख्यस्य द्वीपस्याधिपतिः प्रियव्रतात्मजः, यज्ञबाहुः,सप्तभ्यः स्वसुतेभ्यः,तन्नमानि् स्वपुत्रतुल्यनामानि , सप्त वर्षाणि व्यभजत विभज्य प्रादादित्यर्थः पुत्राणां वर्षाणां च साधाराणैर्नामभिर्वर्षाणि निर्द्दिशति सुरोचनं, सौमनस्यं, रमणकं, देवर्ष, पारिभद्रं, आप्यायनं ,अविज्ञातं इत्येतानि ददाविर्थः अदानपात्रत्वात् द्वितीया ॥

The islands' names are Surochana, etc.

TEXT 10

तेषु वर्षाद्रयो नद्यश्च सप्तैवाभिज्ञाताः स्वरसः शतशृङ्गो वामदेवः कुन्दो मुकुन्दः पुष्पवर्षः सहस्रश्रुतिरिति । अनुमतिः सिनीवाली सरस्वती कुहू रजनी नन्दा राकेति ॥ १० ॥

teṣu varṣādrayo nadyaś ca saptaivābhijñātāḥ svarasaḥ śataśṛṅgo vāmadevaḥ kundo mukundaḥ puṣpa-varṣaḥ sahasra-śrutir iti; anumatiḥ sinīvālī sarasvatī kuhū rajanī nandā rāketi

SYNONYMS

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-śrutiḥ*—Sahasra-śruti; *iti*—thus; *anumatiḥ*—Anumati; *sinīvālī*—Sinīvālī; *sarasvatī*—Sarasvatī; *kuhū*—Kuhū; *rajanī*—Rajanī; *nandā*—Nandā; *rākā*—Rākā; *iti*—thus.

TRANSLATION

In those tracts of land there are seven mountains—Svarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpa-varṣa and Sahasra-śruti. There are also

seven rivers—Anumati, Sinīvālī, Sarasvatī, Kuhū, Rajanī, Nandā and Rākā. They are still existing.

Commentary by Śrīvaṁśīdhara

तेषु खण्डेषु ॥

Teshu = in those divisions.

Commentary by Vīrarāghava

तस्पुत्राणां वर्षाणां च साधारणैर्नामभिर्वर्षाणि निर्दिशति सुरेचनमित्यादिना तेषु सुरोचनादिषु वर्षेषु शैला : सप्त अभिज्ञाताः प्रसिद्धाः अन्ये च शैला नद्यश्च सन्तीत्यर्थः तावत्सप्त शैलानाह स्वरस इत्यादिना सेतुशैलाः मर्यादागिरयः नदीराह अनुमतिरित्यादिना ॥

Their names are Surochana and so on. Although other not-so-famous rivers and mountains exist, there are seven famous rivers and mountains here headed by Svarasa and Anumati respectively.

Commentary by Śrī Giridhara Lāla

उपासनामंन्त्र दर्शयति - प्रत्नस्येति सूर्यमीमहि शरणं व्रजेम सूर्यशरणागतौ किं फलमित्याकान्डायां सर्वाणि फलति तत एव भवन्ति सर्वान्तर्यामित्वादित्याभिप्रत्याह ह्व सत्यस्येति, सत्यादीनामात्मानमधिष्ठातारमि त्यर्थः सत्यस्य समदर्शनस्य ऋतस्य हितमिताप्रिङ्गथार्थभाषणस्य 'सत्यं च समदार्शनम्, ऋतं च सूनृता वाणी' इत्येकादशे भगवता व्याख्यास्यमानत्वात् अमृतस्य मोक्षस्य मृतयोः पुनः पुनर्जन्ममरणादिलक्षणसंसारस्य ननु सर्वव्यवस्थाया वेदाधीनत्वात् कथं सूर्याधीनत्वमुच्यते इत्याशक्डय वेदप्रवर्त्तकत्वमपि तस्यैवेत्याह ह्व ब्रम्हणः वेदस्य ननु वेदप्रवर्त्तकत्वं तु भगवतो विष्णोरेव प्रसिध्दं, तत्कुतः सूर्यस्येत्याशक्डय सत्यं, तस्यैव रूपाानतरत्वादित्याह ह्व प्रत्नस्य पुरातानस्य विष्नोरेव स्वरूपामित्यर्थः ॥

The *upāsanā mantra* is stated. We take refuge in Sūrya. The reason is we get everything from him. Satyasya =of him who has no bias. Rtasya= who speaks consisely and pleasingly. He is the promulgator of the *Vedas* from which all disciplines and austerities emerge. Actually Viṣṇu is the propounder of the *Vedas*. But surya is Viṣṇu's own self. So surya is said to be the promulgator of *Vedas*.

Svarasa, etc. are the mountains. Anumati etc., the rivers.

Commentary by Śrī Bhagavatprasādācārya

तेष्विति तेषु वर्षेषु, वर्षादयः वर्षपर्वताः नद्यस्तन्निस्तम्बप्रभवाः स्त्रोतास्विन्यश्च, सप्त एव सप्त संख्याका एवेत्यर्थः अभिज्ञाताः ख्याताः तत्र गिरिनाह स्वरसः, शतश्रृङगः, वामदेवः, कुन्दः, कुमुदः, पुष्पवर्षः, सहस्त्रश्रुतिः, इत्येते वषेपर्वताः नदीराह अनुमति, सिनीवाली,सरस्वती, कुहूः, रजनी, नन्दा,राका इत्येता महानद्यः ॥

There are seven frontier mountains and seven great rivers. The mountains

are Swarsa etc. the rivers are Anumati etc.

TEXT 11

तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं वेदमयं सोममात्मानं वेदेन यजन्ते ॥ ११ ॥

tad-varṣa-puruṣāḥ śrutadhara-vīryadhara-vasundhareṣandhara-saṁjñā
bhagavantaṁ vedamayaṁ somam ātmānaṁ vedena yajante.

SYNONYMS

tat-varṣa-puruṣāḥ—the residents of those tracts of land; *śrutadhara*—Śrutadhara; *vīryadhara*—Vīryadhara; *vasundhara*—Vasundhara; *iṣandhara*—Iṣandhara; *saṁjñāḥ*—known as; *bhagavantam*—the Supreme Personality of Godhead; *veda-mayam*—fully conversant with the Vedic knowledge; *somam ātmānam*—represented by the living entity known as Soma; *vedena*—by following the Vedic rules and regulations; *yajante*—they worship.

TRANSLATION

Strictly following the cult of varṇāśrama-dharma, the inhabitants of those islands, who are known as Śrutidharas, Vīryadharas, Vasundharas and Iṣandharas, all worship the expansion of the Supreme Personality of Godhead named Soma, the moon-god.

Commentary by Śrīdhara Svāmi for texts 8-11

सुपर्णोसि गरूत्मान् त्रिवृत्ते शिरः इत्यादिश्रुतेश्छंदोभिः स्वावयवभूतैः श्रीविष्णुं स्तौतीति छन्दःस्तुत् तस्य गरूडस्य निलयनं स्थानम् सा शाल्मली द्वीपस्य हूतये व्यपदेशाय ॥

Because Garuḍa praises Viṣṇu by various Chandas (Vedic *mantras*), he is called Chandahstut. *Nilayanam* means the abode of Garuḍa. The pronoun *sa* means Shalmali. *Hutaye* means for ordinary usage.

Commentary by Vīrarāghava

तद्वर्षपुरूषाणां चतुर्धा वर्णविभागं तेषामाराधुं भगवद्रूपं जप्यमानमन्त्राश्चाह तद्वर्षेत्यादिना श्रुतधरादिशब्दाः संज्ञानामानि येषां ते वेदमयं वेदप्रचुरं भगवदात्मकं सोमाख्यं सोमाख्यमात्मनं जीवविशेषं वेदेन वेदानोक्तेन तन्मूत्य्स्मृत्याद्युक्तेन स्वस्ववर्णाचितस्वधर्मेण यजन्ते आराधयन्ति॥

The four divisions there are shrutadhara and so on. They worship Soma who is extolled in the *Vedas* and happens to be the sharira [body] of the supersoul [Paramātmā].

Commentary by Śrīvaṁśīdhara

तस्य शाल्मलीद्वीपस्य वर्षेषु पुरूषाः वेदमयं वेदप्रतिपाद्यम् ॥

The people in the divisions of Shalmali island. Vedamayam = propounded by the *Vedas*.

Commentary by Śukadeva for texts 8-11

प्लक्षायामः प्लक्षद्वीपवदायामो विस्तारो यस्याः सा अत एव व्यस्या विपुलविस्तारायां पतत्त्रिराज्स्य निलयं नीडमाहुः प्राश्चः कथम्भूतस्य सुपर्णोऽसि गरूत्मान् त्रिवृत्ते शिरो गायत्रं चाक्षुःस्तोम आत्मा साम ते तनु वामदेव्यं बृहद्र्थन्तरे पक्षौ यज्ञायज्ञीयं पुच्छं छन्दांस्यङगानि इत्यादिश्रुतेः छन्दोभिः स्वावयवभूतैः श्रीविष्णुं स्तौतीति छन्दस्तुत्तस्य द्वीपस्य हूतये व्यपदेशाय संज्ञासिद्धये इत्यर्थः ॥

Plakshyama means having the width of the Plakṣa Island. Because of the vastness, ancient people say that there is the abode of Garuḍa, the king of birds. Of him (Garuḍa), who is praised by the *Vedas* and who also praises Viṣṇu with Vedic hymns.

Commentary by Śrī Giridhara Lāla

ओत्पत्तिकी स्वभाविकी अविशेषेण समानत्वेन ॥

Autpattiki = natural. *Avisheshena* = equal.

Commentary by Śrī Bhagavatprasādācārya

तद्वर्षेति श्रुतधर इति ब्राम्हणस्थानीया, वीर्यधर इति क्षत्रियस्थानीया, वसुन्धर इति वैश्यस्थानीया,इषुन्धर इति शूद्रस्थानीया, संज्ञा येषां ते तद्वर्षपुरूषाः चतुर्वर्णात्मकास्तखण्डवासिनो जनाः वेदमयं वेदप्रचुरं,भगवन्तं सर्वपोषकात्वैश्वर्योपेतं सोमं आत्मानं वेदेन वेदेनोक्तेन तन्मूलकस्मृत्याद्युक्तोन च धर्मेण,यजन्ते आराधयन्ति ॥

The people of that island, who use social divisions such as Shrutadhara, etc., indicating *brāhmaṇa*, ksatriya, etc. They worship soma as taught in the *Vedas*. By his rays, he gives food to the demigods and Pitra [forefathers] in the bright half and dark half of the month. May he be bountiful to us.

TEXT 12

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः ।
प्रजानां सर्वासां राजान्धः सोमो न आस्त्विति ॥ १२ ॥

sva-gobhiḥ pitṛ-devebhyo
vibhajan kṛṣṇa-śuklayoḥ
prajānāṁ sarvāsāṁ rājā-
ndhaḥ somo na āstv iti

SYNONYMS

sva-gobhiḥ—by expansion of his own illuminating rays; *pitṛ-devebhyaḥ*—

unto the *pitās* and the demigods; *vibhajan*—dividing; *kṛṣṇa-śuklayoḥ*—into the two fortnights, dark and light; *prajānām*—of the citizens; *sarvāsām*—of all; *rājā*—the king; *andhaḥ*—food grains; *somaḥ*—the moon-god; *naḥ*—toward us; *āstu*—let him remain favorable; *iti*—thus.

TRANSLATION

[The inhabitants of Śālmalīdvīpa worship the demigod of the moon in the following words.] By his own rays, the moon-god has divided the month into two fortnights, known as śukla and kṛṣṇa, for the distribution of food grains to the pitās and the demigods. The demigod of the moon is he who divides time, and he is the king of all the residents of the universe. We therefore pray that he may remain our king and guide, and we offer him our respectful obeisances.

Commentary by Śrīdhara Svāmi

स्वगोभिः स्वरश्मिभिः अन्धोऽन्नम् सोमो नो राज आस्तु आभिमुख्येन भवतु ह्रस्वपााठे त्वविवक्षया संध्यभावः ॥

Sva-gobhiḥ means by his rays. *Andah* means food. "Let the king Soma be be bountiful towards us. The Sandhi in Astu (taken for Aastu) is not intended.

Commentary by Vīrarāghava

स्वगोभिः स्वकिरणैः शुक्लकृष्णयोः पक्षयोः पितृदेवेभ्योऽन्धमन्नं शुक्लपक्षे देवेभ्यः कृष्णे पितृभ्यश्वान्नं विभजन् स्वगोभिश्चन्द्रस्य शुक्लकृष्णपक्षविभाजकत्वाभावे उचितकााले पित्रादीनां स्वधास्वाहापूर्वकं हविर्दानमेव न स्यादिति भावः यत एव पित्रादीनामप्यसाङ्कर्येणान्नस्यविभागेन प्रदापयिताऽतो नोऽमाकं सर्वासां प्रजानां राज चन्द्रः सोमः अमृतमस्तु सुखकरोऽस्त्विति यावत् ॥

By his rays the moon gives food to the demigods in the bright half and the pitrs in the dark half. Therefore, let Soma be the king of us all, and may he be bountiful to us.

Commentary by Vijayadhvaja Tīrtha

शुक्लकृष्णयोरूभयोः पक्षयोरपि स्वगोभिः सुधालक्षणैः पितृदेवानुद्दिश्य सोमलक्षणमन्धोऽन्नं विद्याजन् राज चन्द्रान्तर्यामी सर्वासां प्रजानां नोऽस्मादश्च राज रञ्जकोऽस्त्विति प्रजानां नोऽन्धो विभजन् पित्रादिभ्यः सोमं विभजन् राज नः सोमं सुखमस्त्विति वा ॥

Soma is the food given to the demigods and pitrs in *suklapaksha* [bright fortnight] and Kṛṣṇa paksha [dark fortnight] respectively through his rays. May he be bountiful to us.

Commentary by Viśvanātha Cakravartī

स्वगोभिः स्वरश्मिभिः अन्धोऽन्नम् सोमो नो राज आभिमुख्येनास्तु ह्रस्वपाठे त्वविवक्षया सन्ध्यभावः ॥

Sva-gobhiḥ = by his rays. *Andhah* = food. May Soma be our king and be

inclined towards us.

Commentary by Śrīvaṁśīdhara

सन्धौ सति ने इति पाठे छन्दोभङ्गः स्यादिति भावः ॥

If there had been *sandhi*, the reading "*no*" would have spoiled the meter.

Commentary by Śukadeva

अन्धः अन्न नोऽस्मांक राज आ अअभिमुख्येन अस्तु ॥

Andhah = food. May he, the king, be bountiful towards us.

Commentary by Śrī Giridhara Lāla

The people of four castes who live there are absorbed in the worship of Chandra. Their *mantra* is Svagobhih and so on. During Shuklapaksha he gives food to the gods and during Kṛṣṇa Paksha to pitrs. He gives food to all other creatures also. Because the plants scorched by sun's rays get rejuvinated by the moon's rays and produce food grains and other things which is food for many creatures. "May he be our protector."

TEXT 13

एवं सुरोदाद्बहिस्तद्द्विगुणः समानेनावृतो घृतोदेन यथापूर्वः कुशद्वीपो यस्मिन् कुशस्तम्बो देवकृतस्तद्द्वीपाख्याकरो ज्वलन इवापरः स्वशष्परोचिषा दिशो विराजयति ॥ १३ ॥

evaṁ surodād bahis tad-dvi-guṇaḥ samānenāvṛto ghṛtodena yathā-pūrvaḥ kuśa-dvīpo yasmin kuśa-stambo deva-kṛtas tad-dvīpākhyākaro jvalana ivāparaḥ sva-śaṣpa-rociṣā diśo virājayati.

SYNONYMS

evam—thus; *surodāt*—from the ocean of liquor; *bahiḥ*—outside; *tat-dvi-guṇaḥ*—twice that; *samānena*—equal in width; *āvṛtaḥ*—surrounded; *ghṛta-udena*—an ocean of clarified butter; *yathā-pūrvaḥ*—as previously with Sālmalīdvīpa; *kuśa-dvīpa*—the island called Kuśadvīpa; *yasmin*—in which; *kuśa-stambaḥ*—*kuśa* grass; *deva-kṛtaḥ*—created by the supreme will of the Supreme Personality of Godhead; *tat-dvīpa-ākhyā-karaḥ*—giving the island its name; *jvalanaḥ*—fire; *iva*—like; *aparaḥ*—another; *sva-śaṣpa-rociṣā*—by the effulgence of the young sprouting grass; *diśaḥ*—all directions; *virājayati*—illuminates.

TRANSLATION

Outside the ocean of liquor is another island, known as Kuśadvīpa, which is 800,000 yojanas [6,400,000 miles] wide, twice as wide as the ocean of

liquor. As Śālmalīdvīpa is surrounded by a liquor ocean, Kuśadvīpa is surrounded by an ocean of liquid ghee as broad as the island itself. On Kuśadvīpa 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.

Commentary by Śrīvaṁśīdhara

एवं पूर्ववत तस्माच्छाल्मलीद्वीपात् द्विगुणोऽष्टलक्षणयोजनप्रमाणकः यथा पूर्वः शाल्मलः सरोदेनावृतस्तद्वदित्यर्थः यस्मिन् द्वीपे कुशस्तम्बः कुशगुल्मः तं द्वीपमाख्यातीति तद्द्वीपाख्यायनः ल्युटि 'आतो युक' इति युक् ज्वलनो बहिः ॥

Evam = like before. *Tasmat* = from Shalmali Island. *Dviguna* = 800,000 *yojanas* [6,400,000 miles] broad. *Yasmin* = in which island. *Kusastamba* = a grove of kusa grass. Accounts for the name of the island.

Commentary by Vīrarāghava

एवं शाल्मलीद्वीप उपवर्णित :, अथैतद्दृष्टान्तेन कुशद्वीपमनुवर्णयति एवमिति यथा पूर्वः शाल्मलः तथा कुशद्वीपोऽपि सुरोदधेर्बहिः द्विगुणमानेनाष्टलक्षयोजनविशालेन धृतोदधिना परिवेष्टितः स्वयमप्यष्टलक्षयोजनविशालः यस्मिन् कुशद्वीपं द्वीपस्य कुश्अद्वीपस्य व्यपदेशकरः अपरोऽग्निरिव प्रकाशबहुलः देवेन भगवता ब्रम्हणा निर्मितः स्वशष्पाणां स्ववयवानां कोमलतृणानां रोचिषा दिशो दश विराजयति प्रकाशयति ॥

By the example of Shalmali Island, Śuka describes the Kusa Island. Just like the Salmali Island, the Kusa Island is surrounded by the ocean of ghee, 800,000 *yojanas* [6,400,000 miles] wide. A grove of kusha grass shining like the flames of fire lends its name to the island. It illumines all directions.

Commentary by Śrī Giridhara Lāla

यथा पूर्व शाल्मलद्वीपः स्वसमानेन सुरोदेनावृत एवं सरोदाद्बहिस्तद्द्विगुनाऽष्टलक्षयोजनविस्तृतः कुशद्वीपोऽपि स्वसमानेन अष्टलक्षयोजनविततेन सात्त्विकेन घृतोदेन आवृतोऽस्तीति शेषेणान्वयः॥

Like previous, i.e. as Shalmala Island surrounded by Suroda, beyond that Kusha Island 800,000 *yojanas* [6,400,000 miles] wide is encircled by a sattvic ocean of ghee equally wide.

तद्वर्षनामान्याह-सुरोचनमित्यादि ॥

A kusa grove, created by God, shining like fire and illuminating all directions by lustre of its tender sprouts, lends its name to the island.

Commentary by Śrī Bhagavatprasādācārya

एवं शाल्मलीद्वीप उपवर्णितः अथैतद्दृष्टानतेन कुशद्वीपमनुवर्णयति एवमिति यथा पूर्वः शाल्मलीद्वीपः, एवं तथा कुशद्वीपः अपि,सुरोदात्सरोदधः बहिः,तद्द्विगुणः सुरोदमानतो द्विगुणमानः, अष्टलक्षयोजनविशालतामानः, समानन अष्टलक्षयोजनविशालेने, घृतोदेन घृतोदधिना, आवृतः परिवेष्टितः , भवति यस्मिन् द्वीपे, तद्द्वीपाख्याकरः तस्य द्वीपस्य कुशद्वीपव्यपदेशकरः, देवकृतो ब्रम्हणा निर्मितः , कुशस्तम्बः , अपरः ज्वलनः अग्निः इव, प्रकाशबहुल इत्यर्थः स्वशष्पाणां स्वावयवानां कोमलतृणानां रोचिर्दीप्तिस्तया, विराजयति दशापि दिशः प्रकाशयतीत्यर्थः ।।

Beyond Shalmali island, there is Kusa Island, 800,000 *yojanas* [6,400,000 miles] wide and surrounded by the ocean of Ghee of equal width. There is a grove of Kusa grass, which shines like fire and lends its name to the island. The tender sprouts of the grove resemble flames of fire as they shine.

TEXT 14

तद्द्वीपपतिः प्रैयव्रतो राजन् हिरण्यरेता नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं विभज्य स्वयं तप आतिष्ठत वसुवसुदानदृढरुचिनाभिगुप्तस्तुत्य-व्रतविविक्तवामदेवनामभ्यः ॥ १४ ॥

tad-dvīpa-patiḥ praiyavrato rājan hiraṇyaretā nāma svaṁ dvīpaṁ
saptabhyaḥ sva-putrebhyo yathā-bhāgaṁ vibhajya svayaṁ tapa ātiṣṭhata
vasu-vasudāna-dṛḍharuci-nābhigupta-stutyavrata-vivikta-vāmadeva-
nāmabhyaḥ.

SYNONYMS

tat-dvīpa-patiḥ—the master of that island; *praiyavrataḥ*—the son of Mahārāja Priyavrata; *rājan*—O King; *hiraṇyaretā*—Hiraṇyaretā; *nāma*—named; *svam*—his own; *dvīpam*—island; *saptabhyaḥ*—unto seven; *sva-putrebhyaḥ*—his own sons; *yathā-bhāgam*—according to division; *vibhajya*—dividing; *svayam*—himself; *tapaḥ ātiṣṭhata*—engaged in austerities; *vasu*—unto Vasu; *vasudāna*—Vasudāna; *dṛḍharuci*—Dṛḍharuci; *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, Dṛḍharuci, Stutyavrata, Nābhigupta, Vivikta and Vāmadeva.

Commentary by Śrīvaṁśīdhara

तद्द्वीपपतिः कुशद्वीपपतिः राजन्निति राज्ञामियमेव गतिरिति भावः ।।

Tatdvipapati = the lord of Kusa Island. *Rajanniti* = this is the course of the kings.

Commentary by Vīrarāghava

तस्य कुशद्वीपस्याध्पितिः हिरण्यरेतो नाम प्रियव्रतस्य पुत्रः स्वीयं सप्तभ्यः स्वपुत्रभ्यो वस्वादिवर्षनामभ्यः यथाभागं विभज्य स्वयं तप आतिष्ठत तपसा युक्तोऽभूदित्यर्थः ॥

Its ruler, Hiranyareta, divided the island into seven parts and gave it to his sons of the same name as in the previous Islands. Then Hiranyareta engaged himself in penance.

Commentary by Śrī Giridhara Lāla

वसुः वसुदानः दृढरूचिः नाभिगुप्तः स्तुत्यव्रतः विविक्तः वामदेव इति नामानि येषां तेभ्यः स्वपुत्रोभ्यो यथाभागं विभज्य विभागेन दत्त्वां स्वयं च तप आतिष्ठत कृतवानित्यन्वयः ॥

Vasu, etc. are the names of his sons for whom he divided his kingdom. Then he observed penances.

Commentary by Śrī Bhagavatprasādācārya

तद्द्वीपेति हे राजन् , तद्द्वीपाधिपतिः तस्य कुशद्वीपस्याधिनाथः , हिरण्यरेतो नाम हिरण्यरेत इति संज्ञया प्रसिद्धः , पैयव्रतः प्रियव्रतस्य पुत्रः , स्वं स्वीयं द्वीपं , सप्तभ्यः स्वपुत्रेभ्यः ,यथाभागं विभज्य स्वयं तपः आतिष्ठत तपसि युक्तोऽभूदित्यर्थः ॥

Hiranyareta, the ruler of that island, divided and gave the island to his seven sons and then engaged himself in penance.

TEXT 15

तेषां वर्षेषु सीमागिरयो नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्रश्चतुःशृङ्गः कपिलश्चित्रकूटो देवानीक ऊर्ध्वरोमा द्रविण इति रसकुल्या मधुकुल्या मित्रविन्दा श्रुतविन्दा देवगर्भा घृतच्युता मन्त्रमालेति ॥ १५ ॥

teṣāṁ varṣeṣu sīmā-girayo nadyaś cābhijñātāḥ sapta saptaiva cakraś catuḥśṛṅgaḥ kapilaś citrakūṭo devānīka ūrdhvaromā draviṇa iti rasakulyā madhukulyā mitravindā śrutavindā devagarbhā ghṛtacyutā mantramāleti.

SYNONYMS

teṣām—all those sons; *varṣeṣu*—in the tracts of land; *sīmā-girayaḥ*—border mountains; *nadyaḥ ca*—as well as rivers; *abhijñātāḥ*—known; *sapta*—seven; *sapta*—seven; *eva*—certainly; *cakraḥ*—Cakra; *catuḥ-śṛṅgaḥ*—Catuḥ-śṛṅga; *kapilaḥ*—Kapila; *citra-kūṭaḥ*—Citrakūṭa; *devānīkaḥ*—Devānīka; *ūrdhva-romā*—Ūrdhvaromā; *draviṇaḥ*—Draviṇa; *iti*—thus; *rasa-kulyā*—Ramakulyā; *madhu-kulyā*—Madhukulyā; *mitra-vindā*—Mitravindā; *śruta-vindā*—Śrutavindā; *deva-garbhā*—Devagarbhā; *ghṛta-cyutā*—Ghṛtacyutā; *mantra-mālā*—Mantramālā; *iti*—thus.

TRANSLATION

In those seven islands there are seven boundary mountains, known as Cakra, Catuḥśṛṅga, Kapila, Citrakūṭa, Devānīka, Ūrdhvaromā and Draviṇa. There are also seven rivers, known as Ramakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā.

Commentary by Śrīvaṁśīdhara

तेषां वस्वादीनाम् ॥

Teṣām = of Vasu and others.

Commentary by Vīrarāghava

वर्षनाम्नः सप्तपुत्राान्निर्दिशति वस्वित्यादिना वस्वादीनामितरेतरयोगद्वन्द्वः, तेषां वर्षेषु तत्तुल्यनामसीमागिरयः सप्त तथा नद्यश्च सप्त बभू वूः शैलान्निर्दिशति चक्र इत्यादिना सेतुशैला मर्यादागिरयः ॥ १५ ॥

Vasu, etc. are his sons. *Cakra*, etc. are the seven mountains.

Commentary by Vijayadhvaja Tīrtha

सङगयया कुशद्वीपसमानेन् यथापूर्वः शाल्मलः सुरोदेनावृतस्तथा स्वशष्पाणां निजबालतृणानां तेजसा ॥

Yathapurva = like Shalmala surrounded by Suroda. *Sashpa* = tender grass. By their luster.

Commentary by Śrī Giridhara Lāla

तद्वर्षनामान्याह-सुरोचनमित्यादि ॥

The names of the divisions are Surochana and so on.

Commentary by Śrī Bhagavatprasādācārya

वर्षनाम्नः सप्त पुानिार्द्दिशति वस्विति वसुर्वनामा च वसुदानश्च नाभिगुप्तश्च स्तुत्यव्रतश्च विविक्तश्च वामदेवश्चेति नामानि येषां तेभ्यः ,विभज्य दत्त्वा, तपस्तप्तुं गत इति संबन्धः तेषां वर्षेषु सीमागिरयः नद्यश्च सप्तैव अभिज्ञाता विख्याता भवन्तीत्यर्थः सर्वशैलान्निर्द्दिशति चक्रः , चतुःशृङगः, कपिलः, चित्रकूटः , देवानीकः , ऊर्ध्वरोमा , द्रविणः , इत्येते पर्वताः ॥

The names of his sons are *Punarvasu*, etc. Seven mountains and seven rivers are famous there—i.e. *Cakra*, etc. and Rasakulya, etc. respectively.

TEXT 16

यासां पयोभिः कुशद्वीपौकसः कुशलकोविदाभियुक्तकुलकसंज्ञा भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते ॥ १६ ॥

yāsāṁ payobhiḥ kuśadvīpaukasaḥ kuśala-kovidābhiyukta-kulaka-saṁjñā
bhagavantaṁ jātaveda-sarūpiṇaṁ karma-kauśalena yajante.

SYNONYMS

yāsām—of which; *payobhiḥ*—by the water; *kuśa-dvīpa-okasaḥ*—the inhabitants of the island known as Kuśadvīpa; *kuśala*—Kuśala; *kovida*—Kovida; *abhiyukta*—Abhiyukta; *kulaka*—Kulaka; *saṁjñāḥ*—named; *bhagavantam*—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 Kuśadvīpa are celebrated as the Kuśalas, Kovidas, Abhiyuktas and Kulakas. They are like the brāhmaṇas, kṣatriyas, vaiśyas and śūdras respectively. By bathing in the waters of those rivers, they all become purified. They are expert in performing ritualistic ceremonies according to the orders of the Vedic scriptures. Thus they worship the Lord in His aspect as the demigod of fire.

Commentary by Śrīdhara Svāmi

एवं सुरोदाद्बहिर्घृतोदेनावृतः कुशद्वीप इत्यन्वयः स्वशष्पाणि स्वकोमलशिखास्तेषां रोचिषा ॥

In this manner, Kusa Island is encircled by the ghee ocean which is beyond Sauroda Ocean. *Shashpani* means tender sprouts.

Commentary by Vīrarāghava

नदीराह रसकुल्येत्यदिना नदीर्विशिनाष्ट महानद्य इति पुननदीर्विशिषन् तद्द्वीपस्थानां पुरूषाणां चतुर्धा वर्णविभागं तेषामुपास्यं भगवद्रूपं जप्यमानं मन्त्रश्चाह यासामिति यासां रसकुल्यादिनदिनां पयोभिर्जलैर्विधूतमलाः कुशद्वीपो नीडः स्थानं येषां ते कुशलकोविदादिसंज्ञाः जातवेदा एवं जातवेदसरूपिणं जतवेदा एवं जतवेदसः - प्रज्ञादित्वात् स्वार्थिकोऽप्रत्ङ्गः, सः अग्निरेव रूप शररि जातवेदसरूपं तदस्यास्तीति तथा तं भगवन्तं कर्मनैपुण्यन यजन्ते आराधयन्ति ॥

asakulya, etc. are the great rivers. The people who live there are sanctified by these rivers. Their divisions are *kushala*, etc. They worship God in the form of Agni by their excellent deeds.

Commentary by Viśvanātha Cakravartī

सुशष्पाणिसुकोमलशिखास्तरेषां रोचिषा ॥

Shashpa = tender sprouts.

Commentary by Śrīvaṁśīdhara

यासां रसकुल्यादीनाम् जातवदः स्वरूपिणं बर्हि क्रियानैपुण्येन ॥

Yasam = of Rasakulya and others. *Jatavedasvarupinam* = firegod, worshiped by exquisite deeds.

Commentary by Śukadeva

स्वशष्परोचिषा स्वगताबालतृणकान्त्या ॥

Svashasparochisha = by the lustre of the tender grass contained in it.

Commentary by Śrī Giridhara Lāla

यासां नदीनां पयोभिर्जलैर्विशुद्धाः सन्त इति शेषः कुशलः कोविदः अभियुक्तः कुलक इति सञ्ज्ञा येषां ते ब्राम्हनादिस्थानीयाश्चत्वारो वर्णाः जातवेदा अग्निस्तत्स्वरूपिणं कर्मकौशलेन यज्ञादिकर्मानुष्ठाननैपुण्येन यजन्ते ॥

It should be appended that they get purified by the waters of these rivers. Kushala, Kovida, etc. stand in place of the four castes *brāhmaṇa*, etc. *Jataveda* = Agni. They worship and please him by the exquisiteness of their sacrifices.

Commentary by Śrī Bhagavatprasādācārya

नदीर्निर्दिशति रसकुल्येति मधुकुल्या , मित्रविन्दा, श्रुतविन्दा, देवगर्भा, घृतच्युता, मन्त्रमाला इत्येता नद्यः नदीर्विशिषन् तद्द्वीपस्थानां वर्णविभागं तेषामुपास्यं भगवद्रूपं जप्यं मन्त्रं चाह यासामिति यासां रसकुल्यादीनां,पयोभिर्जलैः,विधूतमाला इति शेषः कुशद्वीप ओको निवासस्थानं येषां ते, कुशलो ब्राम्हणस्थानीयश्च कोविदः क्षत्रियस्थानीयश्च अभियुक्तो वैश्यस्थानीयश्च कुलकः शूद्रस्थानीयश्च ते संज्ञा येषां ते चत्वारो वर्णाः, जातवेदा एव जातवेदसः-प्रज्ञादित्वात्स्वार्थिकोऽण् प्रत्ङ्गः सोऽग्निरेव रूपं शरीरं तदस्यास्तीति जातवेदसरूपी तं , भगवन्तं कर्मकौशलेन कर्मसु नैपुण्येन,यजन्ते आराधयन्ति

The people who lived there are of four divisions, i.e. *kushala*, in place of *brāhmaṇa* and other castes. The rivers purify them as they bathe in the waters. By their excellent deeds, they worship Agni, who is the body of Viṣṇu.

TEXT 17

परस्य ब्रह्मणः साक्षाज्ञातवेदोऽसि हव्यवाट् ।
देवानां पुरुषा्रानां यज्ञेन पुरुषं यजेति ॥ १७ ॥

parasya brahmaṇaḥ sākṣāj

jāta-vedo 'si havyavāṭ
devānāṁ puruṣāṅgānāṁ
yajñena puruṣaṁ yajeti

SYNONYMS

parasya—of the Supreme; *brahmaṇaḥ*—Brahman; *sākṣāt*—directly; *jāta-vedaḥ*—O fire-god; *asi*—you are; *havyavāṭ*—the carrier of Vedic offerings of grains and ghee; *devānām*—of all the demigods; *puruṣa-aṅgānām*—who are limbs of the Supreme Person; *yajñena*—by performing the ritualistic sacrifices; *puruṣam*—to the Supreme person; *yaja*—please carry oblations; *iti*—thus.

TRANSLATION

This is the mantra by which the inhabitants of Kuśadvīpa worship the fire-god.] O fire-god, you are a part of the Supreme Personality of Godhead, Hari, and you carry to Him all the offerings of sacrifices. Therefore we request you to offer to the Supreme Personality of Godhead the yajñic ingredients we are offering the demigods, for the Lord is the real enjoyer.

Commentary by Śrīdhara Svāmi

हे जातवेदस्त्वं साक्षात्परस्य ब्रम्हणो हरेर्हव्यवाडसि अतो देवानाण यज्ञेन पुरूषं हरिमेव यज अङगानां नाम्ना दत्तमङिगने समर्पयेत्यर्थः ॥

"Dear Agni, you are the carrier of Havis [offerings of ghee] to Lord Hari." Thus, by means of sacrifices to the demigods, worship Hari only. The purport is, "I offer to the whole what is offered to the limbs." [Note: this paragraph is repeated by Vīrarāghava, Viśvanātha Cakravartī, Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Śrīvaṁśīdhara

हव्यवााट् हविषो नेता यतो हरेरपि हविर्नेतास्ये हेतोः यज्ञेन यजनेन इत्यथ इति यथा पुरूषहस्ते दत्तं पुरूषदत्तं भवति तथेति भावः ॥

Havyavat = the carrier of oblations. "Because you carry oblations to even Hari." *Yajña*= sacrifice, i.e. that which is placed in thy hand is given to Him.

Commentary by Śrī Giridhara Lāla

पर्वतान् दर्शयति - स्वरस इत्यादि ॥

The hymn is stated: "You are the carrier of oblations to God. So worship Hari only through the sacrifices offered to other demigods."

Commentary by Vijayadhvaja Tīrtha

हे जातवेदः ! सर्वज्ञ ! त्वं साक्षात्परस्य ब्रम्हणः श्रीनारायण्स्यर्थे हव्यलक्षणहविषो नेतासि तथा पुरूषशब्ध वाच्यस्य हरेरन्डभूतानां देवनाश्च हव्यवाडसि स त्वमस्मत्सन्निहितो भूत्वा यज्ञलक्षेण कर्मणा पुरूषं यज्ञनामानं श्रीहरिं यज याजयास्माभिरिति शेषः

"Dear Agni, you are the carrier of oblations to Nārāyaṇa and other gods. Be present in us and by our good deeds worship Viṣṇu who bears the name Yajña."

TEXT 18

तथा घृतोदाद्बहिः क्रौञ्चद्वीपो द्विगुणः स्वमानेन क्षीरोदेन परित उपक्लृप्तो वृतो यथा कुशद्वीपो घृतोदेन यस्मिन् क्रौञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते ॥ १८ ॥

tathā ghṛtodād bahiḥ krauñcadvīpo dvi-guṇaḥ sva-mānena kṣīrodena parita upakḷpto vṛto yathā kuśadvīpo ghṛtodena yasmin krauñco nāma parvata-rājo dvīpa-nāma-nirvartaka āste.

SYNONYMS

tathā—so also; *ghṛta-udāt*—from the ocean of clarified butter; *bahiḥ*—outside; *krauñca-dvīpaḥ*—another island, known as Krauñcadvīpa; *dvi-guṇaḥ*—twice as big; *sva-mānena*—as the same measurement; *kṣīra-udena*—by an ocean of milk; *paritaḥ*—all around; *upakḷptaḥ*—surrounded; *vṛtaḥ*—surrounded; *yathā*—like; *kuśa-dvīpaḥ*—the island known as Kuśadvīpa; *ghṛta-udena*—by an ocean of clarified butter; *yasmin*—in which; *krauñcaḥ nāma*—named Krauñca; *parvata-rājaḥ*—a king of mountains; *dvīpa-nāma*—the name of the island; *nirvartakaḥ*—bringing about; *āste*—exists.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

उप२लृप्तो वेष्टितः यथा कुशद्वीपो घृतोदेन वृतः ॥

Upaklpta means "surrounded by—just as Kusa Island is surrounded by the ocean of ghee."

Commentary by Vīrarāghava

एतद्द्वीपदृष्टान्तेन क्रौश्चद्वीपमनुवर्णयति तथेति यथा कुशद्वीपः धृतोदेन स्वसामविशालेन वेष्टितस्तथा कुशद्वीपाद्वहिः क्रौश्चद्वीपोऽपि द्विगुणः कुशद्वीपाद् द्विगुणः षोडशलक्षस्योजनविशालः स्वमानेन षोदशलठायोजनविशोलेन दधिमण्डोदेन मथितदधिसमानोदकेन समुद्रेणाभित उपक्लृप्तः परिवृतः यस्मिन् क्रौश्चे द्वीपे द्वीपस्य नाम क्रौश्च इति संज्ञा तन्निवर्तकः क्रौश्चो नाम पर्वतश्रेष्ठः आस्ते ।।

Krauncha Island is described by the previous example. Krauncha Island is 1,600,000 *yojanas* [12,800,000 miles] wide and surrounded by the ocean of milk of equal magnitude. The mountain Krauncha lends its name to the island.

Commentary by Vijayadhvaja Tīrtha

क्षीरोदेन म्ण्डोदेान मण्डोदे पूरणश्चैच व्यत्यासं क्षीरसागरे राहुसोमरवीणाश्च
मण्डलाद्द्विगुणोक्तिताम् ॥ विनैव सर्वमुन्नेयं योजनाभेदतोऽत्र तु ॥ इति वचनाद्वयत्यासो

ज्ञातव्यः ॥

Kshirodena = by the ocean of milk. This should be interpreted as per the references given by the Acharya.

Commentary by Viśvanātha Cakravartī

उपक्लृप्तः वेष्टितः वृत इति परत्रान्वितम् ॥

Upaklpta = surrounded. *Vrata* is construed with the next words.

Commentary by Śrīvaṁśīdhara

तथा बहिः ततो घृतोदाद्बहिरग्रे द्विगुणः कुशद्वीपादिति शेषः षोडशलक्षयोजनप्रमाणकः द्वीनाम निर्वर्त्तयति साधयतीति तथा ॥

It means beyond the ocean of ghee and twice as broad as Kusa Island (1,600,000 *yojanas* [12,800,000 miles] broad). Accounts for the name of the island.

Commentary by Śukadeva

उपक्लृप्तो वेष्टितः ॥

Avaklpta = surrounded by.

Commentary by Śrī Bhagavatprasādācārya

एतद्द्वीपदृष्टान्तेन क्रौञ्चद्वीपमनुवर्णयति तथा बहिरिति यथा कुशद्वीपः घृतोदेन स्वसमानविशालतावता घृताम्बुधिना वृतः वेष्टितः, अस्ति तथा बहिः घृतोदाद्बहिंः प्रदेशे क्रौञ्चधीपोऽपि, द्विगुणः षोडशलक्षयोजनविशालः,स्वसमानेन षोडशलयोजनविशालतावता क्षीरोदेन,दुग्धस्मानोदक्रेन समुद्रेण परितोऽभितः, उपक्लृप्तः परिक्षिप्तः यस्मिन् द्वीपे, क्रौञ्चः नाम प्रसिद्धः पर्वतराजः, द्वीपनामनिर्वर्त्तकः द्वीपस्य क्रौञ्चद्वीप इति संज्ञासंपादकः,आस्ते ॥

Beyond the Ghee Ocean lies Krauncha Island 1,600,000 *yojanas* [12,800,000 miles] wide encircled by the Milk Ocean which is equally wide. Milk means milk-like water and not actual milk. The famous mountain Krauncha which is situated in the island lends its name to the island.

TEXT 19

योऽसौ गुहप्रहरणोन्मथितनितम्बकुञ्जोऽपि क्षीरोदेनासिच्यमानो भगवता वरुणेनाभिगुप्तो विभयो बभूव ॥ १९ ॥

yo 'sau guha-praharaṇonmathita-nitamba-kuñjo 'pi kṣīrodenā-sicyamāno bhagavatā varuṇenābhigupto vibhayo babhūva.

SYNONYMS

yaḥ—which; *asau*—that (mountain); *guha-praharaṇa*—by the weapons of Kārttikeya, the son of Lord Śiva; *unmathita*—shaken; *nitamba-kuñjaḥ*—whose trees and vegetables along the slopes; *api*—although; *kṣīra-udena*—by

the ocean of milk; *āsicyamānaḥ*—being always bathed; *bhagavatā*—by the greatly powerful; *varuṇena*—the demigod known as Varuṇa; *abhiguptaḥ*—protected; *vibhayaḥ babhūva*—has become fearless.

TRANSLATION

Although the vegetables living on the slopes of Mount Krauñca were attacked and devastated by the weapons of Kārttikeya, the mountain has become fearless because it is always bathed on all sides by the ocean of milk and protected by Varuṇadeva.

Commentary by Śrīdhara Svāmi

गुहस्य कार्तिकेयस्य प्रहरणेनायुधेनोन्मथिता नितम्बाः कुञ्जानि च यस्य ।।

Whose lower regions are inflicted by the weapons of Guha, brought up by Kārttikeya.

Commentary by Vīrarāghava

क्रौञ्चपर्वतं विशिनष्टि य इति योऽसै क्रौञ्चो गिरिः पूर्व गुहस्य कार्तिकेय्स्य प्रहरणे नायुधेन उन्मथिताा नितम्वाः कुञ्जनि च यस्य तथाभूतः पश्चाद्दधिमण्डोदेनासिच्यमानः दधिमण्डोदे लीनः पश्चाभ्दगवता वरूणेना भिगुप्तः अभयप्रदानेनाभिरक्षितः निरस्तभयो बभूव ।।

This Krauncha Mountain was afflicted in the lower regions by the weapons of Guha. The yogurt's soothing effect added to Varuna's blessing has made the mountain fearless.

Commentary by Vijayadhvaja Tīrtha

गुहस्य षण्मुखस्य प्रहरेण शक्त्याख्येनाोन्मथिताः पीडिताः नितम्बाश्च कुञ्जलतादिपिहितोदरा अणुतरा गिरिविशेषा मिथुनानां क्रियायोग्याश्च यस्य स तथा क्षीरोदेन मण्डोदेन्नभिषिच्यमानः ।।

The lower regions and groves of which are bombarded by the weapons of Shanmukha. Being splashed by the ocean of milk.

Commentary by Jīva Gosvāmi

परिवृङ्क्त इति वृजी वर्जने रूधादिरूदात्तेत आत्मनेपदमार्ष,पृथग् वर्त्तत इत्यर्थ ।।

Parivrnkte = exists separately; the root belongs to *Rudh* group; the *atmanepada* is Vedic.

Commentary by Viśvanātha Cakravartī

गुहः कार्त्तिकेयः विभयः विगतभयः ।।

Guha = Kārttikeya. Vibhaya = devoid of fear.

Commentary by Śrīvaṁśīdhara

योऽसौ क्रौंचः आयुधेन तारकहननार्थ प्रक्षिप्तशक्तया नितम्बा रोधांसि 'कटकोऽस्त्री नितम्बोद्रेः' इत्यमरः कुञ्जानि लतापिहितोदराणि च 'नितम्बः स्कन्धरोधसोः' इति मेदिनी कुञ्जोऽस्त्रियां निकुंजेऽपि हनौ दन्ते च दन्तिनाम् इति च 'स्यानिाकुञ्जो लतागृहे' इति च विभयो निर्भयः ॥

This Krauncha. *Ayudhena* = by the weapons operated to kill Tarakasura. *Nitamba* = lower regions. *Kunja* = inner places covered with leaves from outside. *Vibhaya* = devoid of fear.

Commentary by Śukadeva

गृहप्रहरणेन कार्त्तिकेयायुधेनोन्मथिता भग्नाः नितम्बाः कुञ्जानि च यस्य सः ॥

Whose lower regions and groves are attacked by the weapons of Shanmukha.

Commentary by Śrī Bhagavatprasādācārya

क्रौञ्चं पर्वतं विशिनष्टि य इति यः असौ क्रौञ्चगिरिः, पूर्व गुहस्य कार्तिकेयस्य प्रहरणमायुधं तेन उन्मथिता नितम्बाः कुञ्जानि च यस्य तथाभूतः अपि, पश्चात् क्षीरोदेन आसिच्यमानः, क्षीरोदे निलीन इत्यर्थः पश्चात् भगवता वरूणेन,अभिगुप्तः अभयप्रदानेनाभिरक्षितः सन् , विभयः निरस्तभयः , बभूवः ॥

The Krauncha mountain was afflicted in its lower region and groves by Guha's weapons. It then became immersed in the milk ocean and Varuna offered protection. Now, the mountain stands fearless.

TEXT 20

तस्मिन्नपि प्रैयव्रतो घृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य तेषु पुत्रनामसु सप्त रिक्थादान् वर्षपान्निवेश्य स्वयं भगवान् भगवतः परम-कल्याणयशस आत्मभूतस्य हरेश्चरणारविन्दमुपजगाम ॥ २० ॥

tasminn api praiyavrato ghṛtapṛṣṭho nāmādhipatiḥ sve dvīpe varṣāṇi sapta vibhajya teṣu putra-nāmasu sapta rikthādān varṣapān niveśya svayaṁ bhagavān bhagavataḥ parama-kalyāṇa-yaśasa ātma-bhūtasya hareś caraṇāravindam upajagāma.

SYNONYMS

tasmin—in that island; *api*—also; *praiyavrataḥ*—the son of Mahārāja Priyavrata; *ghṛta-pṛṣṭhaḥ*—Ghṛtapṛṣṭha; *nāma*—named; *adhipatiḥ*—the king of that island; *sve*—his own; *dvīpe*—in the island; *varṣāṇi*—tracts of land; *sapta*—seven; *vibhajya*—dividing; *teṣu*—in each of them; *putra-nāmasu*—possessing the names of his sons; *sapta*—seven; *rikthā-dān*—sons; *varṣa-pān*—the masters of the *varṣas; niveśya*—appointing; *svayam*—himself; *bhagavān*—very powerful;

bhagavataḥ—of the Supreme Personality of Godhead; *parama-kalyāṇa-yaśasaḥ*—whose glories are so auspicious; *ātma-bhūtasya*—the soul of all souls; *hareḥ caraṇa-aravindam*—the lotus feet of the Lord; *upajagāma*—took shelter at.

TRANSLATION

The ruler of this island was another son of Mahārāja Priyavrata. His name was 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 Mahārāja completely retired from family life and took shelter at the lotus feet of the Lord, the soul of all souls, who has all auspicious qualities. Thus he attained perfection.

Commentary by Vīrarāghava

तस्मिन्नपि क्रौञ्चद्वीपेऽपि प्रियव्रताात्मजो धृतपृष्ठो नामाधिपतिः सप्तधा वर्षाणि विभज्य तेषू पुत्रतुल्यनामसु सप्ततु वर्षेषु रिक्थादान् दायादान् सप्त पुत्रान् वर्षाणामधिपतीन्निवेश्य प्रतिष्ठाप्य स्वयं पाराम्कल्याणं निरतिशयमन्डलरूपं यशो यस्य तस्यात्मभूतस्य स्वान्तरात्मनो भगवतः हरेर्बन्र्धहारिणश्चरणारविन्दं जगाम भक्त्या प्राप्त ॥

Even in that Island Grihitaprshta divided it into seven parts and gave it to his seven sons as in the previous islands. Then, he performed penance with great devotion and attained the feet of God.

Commentary by Śrī Giridhara Lāla

तस्याधिपतिः प्रयत्रतः प्रियव्रतपुत्रो धृतपृष्ठो नाम सेऽपि तस्मिन् स्वे द्वीपे स्प्त वर्षाणि विभज्य तेषु पुत्रनमसु पुत्राणां नामान्येव नामानि येषां तेषु वर्षेषु सप्त रिक्थादान् स्वपुत्रान् स्वपुत्रान् वषर्षान् प्रजापालकान् निवेश्य संस्थाप्य स्वयं भगवतश्चरणारविन्द्रं चराणारविन्दध्यानार्थ वनमुपजगामेत्यन्वयः ननु तद्धयाने किं स्यादित्या शक्डय तस्य स्वभक्तदुःखहरस्ंभावत्वात् सर्वसंसारदुःखनिवृत्तिरेवेत्याशयेन विशिनष्टि ह्व हरेरिति तत्रैव कैमुत्यन्यायं सूचयन्नाह परमेति, परम्कल्याणं यशो यस्य तस्येत्यर्थः यदि तस्य यशश्श्रवणादेरेव संसारदुःखनिवर्त्तकत्वं तदाः तस्य तन्निवारकत्वे कः सन्देह इति भावः ननु काालकर्मस्वभावादीनां दुःखकारणानां सत्त्वे कथं तस्य तन्निवत्तकत्वमित्याशक्डयाह ह्व आत्मभूतस्येति सर्वात्मकात्वात् कालादिरूपोऽपि स एवेति न तद्रुपपण भक्तान् सन्ताापयतीति भावः एव्म्भूतभगवज्ज्ञाानं तस्य कथं जातमित्याशक्ड्य भगवदावेशेन ज्ञानैश्वर्यादिमत्त्वादोवेत्याशयेन विशिनष्टि ह्व भगवनिति ॥

Ghritaprsta is ruler of that island. He also divided and distributed his kingdom to his seven sons and himself went to a penance grove to perform meditation on Lord Hari. For what effect? Because Hari is the remover of all miseries of bondage. Even listening to the fame of

Hari removes all the distress of bondage thus of what is Hari Himself incapable? Kala, karma and swabhava which are the causes of distress, do not trouble the souls as they are all his own forms. How did he get such a sublime knowledge? By the grace of Hari only did he get the knowledge.

Commentary by Śrī Bhagavatprasādācārya

तस्मिन्नपीति तस्मिन् क्रौञ्चद्वीपेऽपि प्रैयव्रतः प्रियव्रतात्मजः घृतपृष्ठो नाम घृतपष्ठनामा अधिपतिः , स्वे द्वीपे, सप्त वर्षाणि विभज्य पुत्रनामसु तेषु वर्षेषु, सप्त रिक्थादान् , वर्षपान् वर्षपतीन् , निवेश्य प्रतिष्ठाप्य , स्वयं परमकल्याणं निरतिशयमङ्गलरूपं यशो यस्य तस्य , आत्मभूतस्य स्वान्तरात्मनः , भगवतः हरेः चरणारविन्दंस्वाश्रितबन्धनिर्त्तकभवच्चरणपद्ममित्यर्थः उपजगाम भक्त्या प्राप्तः ॥

Even in that island Ghrta Prista, Priyavrata's son, divided it into seven parts and gave it to his sons bearing the same names as that of the parts. For himself, he performed meditation and attained the beautiful feet of Hari

TEXT 21

आमो मधुरुहो मेघपृष्ठः सुधामा भ्राजिष्ठो लोहितार्णो वनस्पतिरिति
घृतपृष्ठसुतास्तेषां वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लो वर्धमानो
भोजन उपबर्हिणो नन्दो नन्दनः सर्वतोभद्र इति अभया अमृतौघा आर्यका
तीर्थवती रूपवती पवित्रवती शुक्लेति ॥ २१ ॥

āmo madhuruho meghapṛṣṭhaḥ sudhāmā bhrājiṣṭho lohitārṇo vanaspatir iti
ghṛtapṛṣṭha-sutās teṣāṁ varṣa-girayaḥ sapta saptaiva nadyaś cābhikhyātāḥ
śuklo vardhamāno bhojana upabarhiṇo nando nandanaḥ sarvatobhadra iti
abhayā amṛtaughā āryakā tīrthavatī rūpavatī pavitravatī śukleti.

SYNONYMS

āmaḥ—Āma; *madhu-ruhaḥ*—Madhuruha; *megha-pṛṣṭhaḥ*—Meghapṛṣṭha; *sudhāmā*—Sudhāmā; *bhrājiṣṭhaḥ*—Bhrājiṣṭha; *lohitārṇaḥ*—Lohitārṇa; *vanaspatiḥ*—Vanaspati; *iti*—thus; *ghṛtapṛṣṭha-sutāḥ*—the sons of Ghṛtapṛṣṭha; *teṣām*—of those sons; *varṣa-girayaḥ*—boundary hills of the tracts of land; *sapta*—seven; *sapta*—seven; *eva*—also; *nadyaḥ*—rivers; *ca*—and; *abhikhyātāḥ*—celebrated; *śuklaḥ vardhamānaḥ*—Śukla and Vardhamāna; *bhojanaḥ*—Bhojana; *upabarhiṇaḥ*—Upabarhiṇa; *nandaḥ*—Nanda; *nandanaḥ*—Nandana; *sarvataḥ-bhadraḥ*—Sarvatobhadra; *iti*—thus; *abhayā*—Abhayā; *amṛtaughā*—Amṛtaughā; *āryakā*—Āryakā; *tīrthavatī*—Tīrthavatī; *rūpavatī*—Rūpavatī; *pavitravatī*—Pavitravatī; *śuklā*—Śuklā; *iti*—thus.

TRANSLATION

The sons of Mahārāja Ghṛtapṛṣṭha were named Āma, Madhuruha,

Meghapṛṣṭha, Sudhāmā, Bhrājiṣṭha, 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.

Commentary by Śrīdhara Svāmi

स्वयं भगवान् ज्ञानी परमकल्याणं यशो यस्य ॥

The Lord knows on His own. Whose fame is very sacred.

Commentary by Vīrarāghava

घृतपृष्ठसुतानाह अमोघ इत्यादि तेषोममोघादीनां यानि वर्षाण्यमोघादीनि तेषां गिरयो मर्यादागिरयः सप्त तथा नद्यः सप्तैवाभिज्ञाताः अन्ये च ते ताश्च सन्तीति भावः गिरीनाह शुक्ल इत्यादि नदीराह अभयेत्यादिना ॥

The names of his sons are Amogha and so on. There are seven famous mountains and rivers—Sukla, etc. are the mountains and Abhaya, etc are the rivers.

Commentary by Vijayadhvaja Tīrtha

रिक्थादान् दायादान् पुत्रानित्यर्थः ॥

Rikthadan = sons.

Commentary by Viśvanātha Cakravartī

भगवान् उत्पत्त्यादिज्ञानवान् ॥

Bhagavan = one who has knowledge of creation, etc.

Commentary by Śukadeva

भगवान् उत्पत्तिं प्रलयं चैव भूतानामागति गतिम् वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥ इति स्मृत्तक्तविश्वोत्पत्त्यादिज्ञानवान् स्वयं, भगवतः ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ज्ञानवैराग्ययोश्चापि षण्णां भग इतीङगना ॥ इति स्मृत्यक्तषाङगुण्याश्रयस्य हरेर्बन्धहारिणश्चरणारविन्दमुपजगाम प्राप्तवान्मुक्तोऽभूदित्यर्थः ॥

Bhagavan means one who has the knowledge of creation and so on. Bhagavan also means endowed with the six virtues of Aishwarya [wealth], *dharma* [steadfast], fame, lustre, knowledge and the absence of desire. He took refuge in the lotus feet of Hari, the remover of bondage.

Commentary by Śrī Bhagavatprasādācārya

आम इति आमः , मधुरूहः , मेघपृष्ठः , सुधामा, भ्राजिष्ठः, लोहितार्णः, वनस्पतिः, इत्येते

घृतपृष्ठसुताः नद्यश्चापि सप्तैव अभिज्ञाताः अन्य च ते ताश्च सन्तीति भावः तत्र गिरिनाह शुक्ल इति शुक्लः, वर्द्धमानः, भोजनः, उपबर्हणः, नन्दः, नन्दनः, सर्वतोभद्रः, इत्येते गिरयः ॥

Ama, etc. are the names of his sons. The frontier mountains there are seven. Other mountains are also there but not so famous. The names of the seven famous mountains are Sukla, etc.

TEXT 22

यासामम्भः पवित्रममलमुपयुञ्जानाः पुरुषऋषभद्रविणदेवकसंज्ञा वर्षपुरुषा आपोमयं देवमपां पूर्णेनाञ्जलिना यजन्ते ॥ २२ ॥

yāsām ambhaḥ pavitram amalam upayuñjānāḥ puruṣa-ṛṣabha-draviṇa-devaka-saṁjñā varṣa-puruṣā āpomayaṁ devam apāṁ pūrṇenāñjalinā yajante.

SYNONYMS

yāsām—of all the rivers; *ambhaḥ*—the water; *pavitram*—very sanctified; *amalam*—very clean; *upayuñjānāḥ*—using; *puruṣa*—Puruṣa; *ṛṣabha*—Ṛṣabha; *draviṇa*—Draviṇa; *devaka*—Devaka; *saṁjñāḥ*—endowed with the names; *varṣa-puruṣāḥ*—the inhabitants of those *varṣas; āpaḥ-mayam*—Varuṇa, the lord of water; *devam*—as the worshipable deity; *apām*—of water; *pūrṇena*—with full; *añjalinā*—folded palms; *yajante*—do worship.

TRANSLATION

The inhabitants of Krauñcadvīpa are divided into four castes, called the Puruṣas, Ṛṣabhas, 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.

Commentary by Śrīdhara Svāmi

आपोमयमंभोमयम् ॥

Apomayam means made of water.

Commentary by Vīrarāghava

ता विशिषंस्तद्वर्षस्थाना चतुर्धा वर्णविभागं भजनीय भगवद्रुपं मन्त्र चाह् यासामिति यासामभयादीनां निर्मलं पवित्रमम्भ उपयुञ्जनाः स्नानाद्युपयुक्तं कुवार्णा गुर्वादिचतुर्वर्णनामानः पुरूषाः आपोमयमप्शररिकं देवं भगवन्तं पूर्णेनापामञ्चलिना जलञ्चलिना आराधयन्त्यर्घ्हार्ादिप्रदाानेनेति भावः ॥

Guru, etc are the four castes there. They are sanctified by the waters of the above rivers. They worship God by offering both hands full of water to

Him who has water as His sharira (body).

Commentary by Vijayadhvaja Tīrtha

अम्मयं जलाधिदैवतं देवं क्रीडादिगुणसम्पन्नम् ।।

Ammayam = the god of water, endowed with many virtues.

Commentary by Viśvanātha Cakravartī

आपोमयम् अम्मयम् ।।

Apomayane = made of water.

Commentary by Śrīvaṁśīdhara

तस्मिन् क्रौंचेऽपि स्वयं भगवान् 'ज्ञानी त्वात्मैव मे मतम्' इति श्रीमुखोक्तेः यद्वा- स्वयं भगवतो हरेः भगवान्'उत्पत्तिं प्रलयं चैव' इत्याद्युक्तलक्षनः ।।

Even in that Krauncha island. *Bhagavan* = a seer.

Commentary by Śrī Giridhara Lāla

अमलं निर्मलमुपयुञ्जानाः सेवमानाः पुरूषादिसञ्ज्ञका ब्राम्हणादिस्थानीया वर्षपुरूषा आपोमयमम्मयं देवं भगवन्तमपेभि पूर्णेनाञ्जलिना यजन्ते पूजयन्ति ।।

Using the pure water of these rivers the four castes, i.e. puruṣa and so on which stand in place of the terms *brāhmaṇa*, etc. worship Lord Hari in the form of water by offering palmfuls of water.

Commentary by Śrī Bhagavatprasādācārya

नदीराह अभयेति अभया, अमृतौघा, आर्यका, तीर्थवती, रूपवती, पवित्रवती, शुक्ला इत्येता नद्यः एता विशिषंस्तद्वर्षस्थानां चतुर्था वर्णविभागं भजनीयं भगवद्रूपं मन्त्रं चाह यासामभयादीनां , पवित्रं,अमलं निर्मलं च अम्भो जलं उपयुञ्जानाः स्नानाद्युपयुक्तं कुर्वाणाः, पुरूषा ब्राम्हणस्थानीयाश्च ऋषभाः क्षत्रियस्थानीयाश्च द्रविणा वैश्यस्थानीयाश्च देवकाः शूद्रस्थानीयाश्च ते संज्ञा येषां ते , वर्षपुरूषाः, आपेमयम् अप्शरीरकं देवं भगवन्तं पूर्णेन, अपां अञ्जलिना, यजन्ते अर्धादिप्रदानेनाराधयन्ति ।।

The rivers are Abhaya, etc. The people of that island are of four divisions, Rshabha, etc. which stand in place of *brāhmaṇa*, etc. They are purified by the rivers as they use the waters. They worship Viṣṇu in the form of water by offering palmfuls of water. Water happens to be the Sharira of Hari, whom they worship.

TEXT 23

आपः पुरुषवीर्याः स्थ पुनन्तीर्भूर्भुवःसुवः ।
ता नः पुनीतामीवघ्नीः स्पृशतामात्मना भुव इति ॥ २३ ॥

āpaḥ puruṣa-vīryāḥ stha
punantīr bhūr-bhuvaḥ-suvaḥ

tā naḥ punītāmīva-ghnīḥ
spṛśatām ātmanā bhuva iti

SYNONYMS

āpaḥ—O water; *puruṣa-vīryāḥ*—endowed with the energy of the Supreme Personality of Godhead; *stha*—you are; *punantīḥ*—sanctifying; *bhūḥ*—of the planetary system known as Bhūḥ; *bhuvaḥ*—of the Bhuvaḥ planetary system; *suvaḥ*—of the Svaḥ planetary system; *tāḥ*—that water; *naḥ*—of us; *punīta*—purify; *amīva-ghnīḥ*—who destroys sin; *spṛśatām*—of those touching; *ātmanā*—by your constitutional position; *bhuvaḥ*—the bodies; *iti*—thus.

TRANSLATION

[The inhabitants of Krauñcadvīpa worship with this mantra.] O water of the rivers, you have obtained energy from the Supreme Personality of Godhead. Therefore you purify the three planetary systems, known as Bhūloka, Bhuvarloka and Svarloka. By your constitutional nature, you take away sins, and that is why we are touching you. Kindly continue to purify us.

Commentary by Śrīdhara Svāmi

हे आपः पुरूषवीर्या ईश्वराल्लब्धसामर्थ्याः स्थ भवथ अत एव भूर्बर्वः स्वस्त्रैलोक्यं पुनन्त्यस्ता
भवत्यो नोऽस्माकं स्पृशतां स्पृर्शनं कुर्वतां भुवळ शरीराणि पुनन्तु यत आत्मना
स्वरूपेणैवामीवघ्नीः पापहन्व्यः ॥

"Dear waters, you have your powers by the grace of Īśvara, that is why you touch the three worlds. For the same reason, sanctify us as we touch you who are naturally the dispeller of sins."

Commentary by Vīrarāghava

हे आापः ! यूयं पुरूषस्य भगवतो वीर्योः शक्तिरूपाः तदपृथक्सिद्धविशेषणभूतास्तच्छरीरभूता
इति यावत् स्थ भवथ तथा भूर्भवः स्वः इति भूरादिलोकत्रयं पुनन्त्य पवित्रयन्त्यः स्थेत्यनुषज्ञः
यत एवमतः स्पृशताममीवघ्नीःपापहराः आत्मनो भवः परमात्मन उत्पन्नाः ताः युष्मान् स्पृशत
इति शेषः, नोऽस्मान् पुनन्तु भगवत्य इत्यर्थः आत्मना भवमिति पााठे आत्मता देहेन
स्पृशताममीवघ्नीर्युष्मान्स्पृशता नौऽस्माकं भवं जन्म पुणन्त्वित्यर्थः ॥

"Dear waters, you are the non-different powers of God. You sanctify the three worlds and are the dispellers of sins. Please purify us as we touch you."

Commentary by Vijayadhvaja Tīrtha

या आपः पुरूषवीर्या श्रीनारायणस्य रेतोभूताः आपो नारा इति प्रोक्ता आपो वै नरसूनवः इति
स्मृतेः भूर्भुवः सुवः पदं त्रैलोक्यामपिप पुनन्तीः पुनन्य्त्यः याश्चाघघ्नीः पापहराः भवे भवार्थ
शुद्धिलक्षणसुखार्थमात्मना देहेन चान्तरेण च संस्पृशेत ता आपः पुनीयुः पुनन्त्विन्वयः ॥

The water which is the sperm of Nārāyaṇa purifies the three worlds. May

those waters purify us also as we come in contact with them.

Commentary by Jīva Gosvāmi

तस्मिनपीति स्वयमुपजगामेत्यन्वयः स्वयं भगवत इति वा भगवान् 'उत्पत्तिं प्रलयञ्चे' त्यादिलक्षणज्ञानवान् ॥

Even there he went on his own. Bhagavan means one who has the knowledge of creation and destruction.

Commentary by Viśvanātha Cakravartī

हे आपः ! पुरूषवीर्या ईश्वराल्लब्धसामर्थ्या भवथ अत एव भूर्बुवः सुवः त्रैलोक्यं पुनन्त्यस्ता यूयं नोऽस्माकं स्पृशतां स्पर्शनं कुर्वतां भुवः शरीराणि पुनीत यत आत्मना स्वरूपेणैव अमीवघ्नी पापहन्त्र्यः ॥

"Dear waters, your powers are bestowed by the Lord. So purify us as we touch you. You, by nature dispel sins."

Commentary by Śrīvaṁśīdhara

अत एवेश्वताल्लृलब्धसामर्थ्यत्वादेव ॥

Ataeva = by the powers bestowed by īśvara.

Commentary by Śukadeva

हे आपः ! पुरूषवीर्याः परमपुरूषशक्तिरूपा स्थ भवथ अत एव भूर्भुवः स्वः लोकत्रयं पुनन्तीः पुनन्त्यः ताः भवत्यो नोऽस्माकं स्पृशतां स्पर्शनं कुर्वतां भुवः शरीराणि पुनीत पुनन्तु, यतः आत्मना स्वाश्रयेण पुरूषेण हेतुभूतेन अमीवघ्नीः पापहन्त्र्यः ॥

Apomayam = made of water. Worship the Lord Hari with palmfuls of water. You have your powers bestowed by Hari. Purify our bodies as we bathe in you and drink (your waters).

Commentary by Śrī Bhagavatprasādācārya

आप इति हे आपः, यूयं पुरुषस्य भगवतः वीर्याः शक्तिरूपाः, तच्छरीरभूता इत्यर्थः स्थ भवथ भूरिति भूमिलोकं , भुवरित्यन्तरिक्षलोकां, सुवरिति स्वर्गलोकं, एवं लोकत्रयं पुनन्तीः पवित्रयन्त्यः, स्थ यतः एवं अतः, ता भवत्यः स्पृशतां भवत्स्पर्श कुर्वतां नोऽस्माकं, भुवः शरीरानि पुनीत यतः आत्मना स्वत्पेणैव अमीवघ्नीः पापहन्त्र्यः स्थ इति ॥

"Dear waters, you are the sharira of puruṣa, Hari. You sanctify the three worlds, so purify us also as we bathe in you. You by nature dispel distress and sins."

TEXT 24

एवं पुरस्तात्क्षीरोदात्परित उपवेशितः शाकद्वीपो द्वात्रिंशल्लक्षयोजनायामः समानेन च दधिमण्डोदेन परीतो यस्मिन् शाको नाम महीरुहः स्वक्षेत्रव्य-

पदेशको यस्य ह महासुरभिगन्धस्तं द्वीपमनुवासयति ॥ २४ ॥

evaṁ purastāt kṣīrodāt parita upaveśitaḥ śākadvīpo dvātriṁśal-lakṣa-yojanāyāmaḥ samānena ca dadhi-maṇḍodena parīto yasmin śāko nāma mahīruhaḥ sva-kṣetra-vyapadeśako yasya ha mahā-surabhi-gandhas taṁ dvīpam anuvāsayati.

SYNONYMS

evam—thus; *purastāt*—beyond; *kṣīra-udāt*—from the ocean of milk; *paritaḥ*—all around; *upaveśitaḥ*—situated; *śāka-dvīpaḥ*—another island, known as Śākadvīpa; *dvā-triṁśat*—thirty-two; *lakṣa*—100,000; *yojana*—yojanas; *āyāmaḥ*—whose measure; *samānena*—of equal length; *ca*—and; *dadhi-maṇḍa-udena*—by an ocean containing water resembling churned yogurt; *parītaḥ*—surrounded; *yasmin*—in which land; *śākaḥ*—*śāka; nāma*—named; *mahīruhaḥ*—a fig tree; *sva-kṣetra-vyapadeśakaḥ*—giving the island its name; *yasya*—of which; *ha*—indeed; *mahā-surabhi*—a greatly fragrant; *gandhaḥ*—aroma; *tam dvīpam*—that island; *anuvāsayati*—makes fragrant.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

दध्नो मण्डं रसं स एवोदकं यस्य यस्य पर्णान्यन्तःखरस्पर्शानि बहिर्मृदुस्पर्शानि स शाको नाम वृक्षः ॥

Dadhimanda means the juice of curds. That itself is water of which. Saka is a tree whose leaves are soft outside and rough inside.

Commentary by Śrīvaṁśīdhara

अनुवासयति सुगन्ध्यति ॥

Anuvasayati = spreads fragrance.

Commentary by Vīrarāghava

एतद्दृष्टान्तेन शाकद्वीपमनुवर्णयति एवं यथा क्रौञ्चस्तथेत्यर्थः, दधिमण्डोदात्परतः बहिः उपवेशितः विन्यस्तः शाकद्वीपः द्वात्रिशल्लक्षयोजनव्ंिशालः समानेन द्वात्रिशल्लक्षयोजनविशालेन क्षीरोदधिना परिवेष्टितः यस्मिन् शाक द्वीपे शाकाख्यो महिरूहः स्वकियस्य क्षेत्रस्य व्यपदेशकः नामनिर्वर्त्तकः आस्त इति शेषः तं विशिनष्टि यस्येति यस्य शाकस्य वृक्षस्य महासुरभिर्गन्धः

निरातिशयसुगन्धः तं कृत्स्नं शाकद्विपमनुवासयति सुरभीकरोति ॥

Saka Island is described by the previous example: it is 3,200,000 *yojanas* [25,600,000 miles] wide and is encircled by the milk ocean of equal width. Saka is a mighty tree which lends its name to the island and whose fragrance spreads over the entire island.

Commentary by Śrī Giridhara Lāla

तेषां मन्त्रमाह-आप इति हे आपः पुरूषवीर्याः स्वपुरूषाभ्दगवतो लब्धसामर्थ्या भवथ अत एवात्मना स्वरूपेणैवामीवघ्नीः पापहन्त्र्यो भूर्भवस्स्वस्त्रैलोक्यं पुनन्तीः पुनन्त्यस्ता भवत्यो नोऽस्माकं स्पृशतां स्पर्शनं कुर्वतां भुवः शरीराणि पुनित पुनन्त्वित्यन्वयः इतिशब्दो मन्त्रसामप्त्यर्थः ॥

Beyond the milk ocean there is Shaka island 3,200,000 *yojanas* [25,600,000 miles] wide surrounded by the ocean of curds juice of an equal width.

Commentary by Śrī Bhagavatprasādācārya

एतद्दृष्टान्तेन शाकद्वीपमनुवर्णयति एवमिति एवं पूर्वद्वीपवदेव यथा क्रौञ्चस्तथैवेत्यर्थः क्षीरोदात् परस्तात् , परितः समंततः, उपवेशितो विन्यस्तः, शाकद्वीपः द्वात्रिंशल्लक्षयोजनायामः, आयामोऽत्र परिणाहपर्याया विशालता ग्राह्या समानेन द्वात्रिंशल्लक्षयाोजनविशालेन, दधिमण्डोदेन मथितदधिसमानोदकेन समुद्रेण, परितळ परिवेष्टितः, भवति यस्मिन् द्वीपे , शाकः नाम महीरूहः, यस्य इर्णान्यन्तः खरस्पर्शानि बहिर्मृदुस्पर्शानि स शाको नाम वृक्षः, स्वक्षेत्रव्यपदेशकः स्वकीयनाम्ना द्वीपनामनिर्वर्त्तकः, हि आस्ते इति शेषः यस्य शाकवृक्षस्य, ह निश्चितमेव, महासुरभिर्गन्थोऽतिसौरभ्योपेतो गन्धः निरतिशयः सुगन्ध इत्यर्थः तं द्वीपं कुत्स्न्नमपि तमन्तरीपमित्यर्थः अनुवासयति सुरभीकरोति ॥

Beyond the milk ocean the Shaka island is situated (3,200,000 *yojanas* [25,600,000 miles] wide) and surrounded by the ocean of curds of equal width. *Dadhimanda* means churned curds. The water of that ocean resembles churned curds. There is a Shaka tree in that island and it lends its name to the island and its extraordinary fragrance spreads throughout the island.

TEXT 25

तस्यापि प्रैयव्रत एवाधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजवमनोजवपवमानधूम्रानीकचित्ररेफबहुरूप-विश्वधारसंज्ञान्निधाप्याधिपतीन् स्वयं भगवत्यनन्त आवेशितमतिस्तपोवनं प्रविवेश ॥ २५ ॥

tasyāpi praiyavrata evādhipatir nāmnā medhātithiḥ so 'pi vibhajya sapta
varṣāṇi putra-nāmāni teṣu svātmajān purojava-manojava-pavamāna-
dhūmrānika-citrarepha-bahurūpa-viśvadhāra-saṁjñān nidhāpyādhipatīn

svayaṁ bhagavaty ananta ā-veśita-matis tapovanaṁ praviveśa.

SYNONYMS

tasya api—of that island also; *praiyavrataḥ*—a son of Mahārāja Priyavrata; *eva*—certainly; *adhipatiḥ*—the ruler; *nāmnā*—by the name; *medhā-tithiḥ*—Medhātithi; *saḥ api*—he also; *vibhajya*—dividing; *sapta varṣāṇi*—seven divisions of the island; *putra-nāmāni*—possessing the names of his sons; *teṣu*—in them; *sva-ātmajān*—his own sons; *purojava*—Purojava; *manojava*—Manojava; *pavamāna*—Pavamāna; *dhūmrānīka*—Dhūmrānīka; *citra-repha*—Citrarepha; *bahu-rūpa*—Bahurūpa; *viśvadhāra*—Viśvadhāra; *saṁjñān*—having as names; *nidhāpya*—establishing as; *adhipatīn*—the rulers; *svayam*—himself; *bhagavati*—in the Supreme Personality of Godhead; *anante*—in the unlimited; *āveśita-matiḥ*—whose mind was fully absorbed; *tapaḥ-vanam*—in the forest where meditation is performed; *praviveśa*—he entered.

TRANSLATION

The master of this island, also one of the sons of Priyavrata, was known as Medhātithi. He also divided his island into seven sections, named according to the names of his own sons, whom he made the kings of that island. The names of those sons are Purojava, Manojava, Pavamāna, Dhūmrānīka, Citrarepha, Bahurūpa and Viśvadhāra. After dividing the island and situating his sons as its rulers, Medhātithi personally retired, and to fix his mind completely upon the lotus feet of the Supreme Personality of Godhead, he entered a forest suitable for meditation.

Commentary by Vīrarāghava

तस्यापि शाकद्वीपस्याप्यधिपतिर्मेधातिथिर्नाम प्रियव्रतात्मज एव सोऽपि पुत्रतुल्यनामनि वर्षाणि विभज्यं तेषु वर्षेष्वात्मजान् पुरोजवादिसंज्ञानिधाय प्रतिष्ठाप्य स्वयमनन्तेऽपरिच्छिन्नानन्दस्वरूपे भगवत्यावेशिता निहिता मतिर्येन तादृशस्तपोवनं तपसो योग्यं वनं प्रविवेश तपसा सिद्धोऽभूदित्यर्थः ॥

Medhatithi is the lord of the island. He also divided the island into seven parts and gave it to his sons. He then went to a penance grove and attained siddhis [mystic perfections].

Commentary by Śrī Giridhara Lāla

गिरिनामान्याह-चक्र इति ॥

The names of the mountains are *Cakra*, etc.

Commentary by Śrī Bhagavatprasādācārya

तस्यापि तस्य शाकद्वीपस्यापि, प्रैयव्रतः प्रियव्रतपुत्रः, यः नाम्ना मेधतिथिः, सः एव अधिपतिः

अभवत् सोऽपि पुत्रातुल्यन्यामानि सप्त वर्षाणि पुत्रनामानि यथायथं विभज्य, तेषु वर्षेषु पुरोजवश्च मनोजवश्च पवमानश्च चित्ररेफश्च बहुरूपश्च विश्वाधारश्च ते संज्ञा येषां तान् स्वात्मजान् , अधिपतीन् प्रतिष्ठाप्य, स्वयं अनन्ते अपरिच्छिन्नानन्दस्वरूपे भगवति, आवेशिता निहिता मतिर्येन तथाविधः सन् , तपोवनं तपसो योग्यं वनं प्रविवेश तपसा सिद्धोऽभूदित्यर्थः अत्र विष्णुपुराणे क्रौञ्चद्वीपाग्रे दधिमण्डोदः शादद्वीपाग्रे श्रीरोदोऽभिदितोऽस्ति सोऽब्धिव्यत्ङ्गः कल्पभेदेन समाधेयः॥

Priyavrata's son, Medhatithi, was the ruler of that island. He also divided the island into seven parts and gave it to his sons bearing the same names of the parts. Their names are Purojava, etc. He then went to a penance grove and attained the lotus feet of Hari by his meditation and penance. In *Viṣṇu Purāṇa* the position of the milk ocean and curds ocean is interchanged. It should be interpreted as the position of a different Brahmā-kalpa [day of Brahmā].

TEXT 26

**एतेषां वर्षमर्यादागिरयो नद्यश्च सप्त सप्तैव ईशान उरुशृङ्गो बलभद्रः
शतकेसरः सहस्रस्रोतो देवपालो महानस इति अनघायुर्दा उभयस्पृष्टिर-
पराजिता पञ्चपदी सहस्रस्रुतिर्निजधृतिरिति ॥ २६ ॥**

*eteṣāṁ varṣa-maryādā-girayo nadyaś ca sapta saptaiva īśāna uruśṛṅgo
balabhadraḥ śatakesaraḥ sahasrasroto devapālo mahānasa iti anaghāyurdā
ubhayaspṛṣṭir aparājitā pañcapadī sahasrasrutir nijadhṛtir iti.*

SYNONYMS

eteṣām—of all these divisions; *varṣa-maryādā*—acting as the boundary limits; *girayaḥ*—the big hills; *nadyaḥ ca*—and the rivers also; *sapta*—seven; *sapta*—seven; *eva*—indeed; *īśānaḥ*—Īśāna; *uruśṛṅgaḥ*—Uruśṛṅga; *bala-bhadraḥ*—Balabhadra; *śata-kesaraḥ*—Śatakesara; *sahasra-srotaḥ*—Sahasrasrota; *deva-pālaḥ*—Devapāla; *mahānasaḥ*—Mahānasa; *iti*—thus; *anaghā*—Anaghā; *āyurdā*—Āyurdā; *ubhayaspṛṣṭiḥ*—Ubhayaspṛṣṭi; *aparājitā*—Aparājitā; *pañcapadī*—Pañcapadī; *sahasra-srutiḥ*—Sahasra-śruti; *nija-dhṛtiḥ*—Nijadhṛti; *iti*—thus.

TRANSLATION

For these lands also, there are seven boundary mountains and seven rivers. The mountains are Īśāna, Uruśṛṅga, Balabhadra, Śatakesara, Sahasrasrota, Devapāla and Mahānasa. The rivers are Anaghā, Āyurdā, Ubhayaspṛṣṭi, Aparājitā, Pañcapadī, Sahasra-śruti and Nijadhṛti.

Commentary by Śrī Giridhara Lāla

नदीनामान्याह - रसकुल्येति ॥

The rivers are Rasakulya, etc.

Commentary by Śrī Bhagavatprasādācārya

अथ शाकद्वीपवर्षविबागं तत्तन्नामोक्तिपूर्वकं पर्वतानादीश्चाह एतेषामिति एतेषां पुरोजवादिवर्षाणां, वर्षमर्यादागिरयः सप्त, नद्यश्च सप्त एव तत्र पर्वता यथा ईशानः , उरूशृङ्गः , बलभद्रः, शतकेसरः, सहस्रस्त्रोतः, देवपालः, महानसः इत्येते नगाः अनघेति अनघा, आयुर्दा, उभयस्पृष्टिः, अपराजिता, पञ्चपदी, सहस्रस्रुतिः, निजधृतिः, इत्येता नद्यः ॥

There are seven demarcating mountains and seven famous rivers also in that island. The mountains are Ishana, etc. The rivers are Anagha and so on.

TEXT 27

तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानव्रतानुव्रतनामानो भगवन्तं वाय्वात्मकं प्राणायामविधूतरजस्तमसः परमसमाधिना यजन्ते ॥ २७ ॥

tad-varṣa-puruṣā ṛtavrata-satyavrata-dānavratānuvrata-nāmāno bhagavantaṁ vāyv-ātmakaṁ prāṇāyāma-vidhūta-rajas-tamasaḥ parama-samādhinā yajante.

SYNONYMS

tat-varṣa-puruṣāḥ—the inhabitants of those tracts of land; *ṛta-vrata*—Ṛtavrata; *satya-vrata*—Satyavrata; *dāna-vrata*—Dānavrata; *anuvrata*—Anuvrata; *nāmānaḥ*—having the four names; *bhagavantam*—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; *rajaḥ-tamasaḥ*—whose passion and ignorance; *parama*—sublime; *samādhinā*—by trance; *yajante*—they worship.

TRANSLATION

The inhabitants of those islands are also divided into four castes—Ṛtavrata, Satyavrata, Dānavrata and Anuvrata—which exactly resemble brāhmaṇa, kṣatriya, vaiśya and śūdra. They practice prāṇāyāma and mystic yoga, and in trance they worship the Supreme Lord in the form of Vāyu.

Commentary by Vīrarāghava

अथ शाकद्वीपवर्षविभागं पुत्रनामपूर्वकं पर्वतान्नदीश्चाह एतेषामिति तेषु पुरोजवादिषु वर्षेषु सप्त सीमापर्वताः तथा नद्यश्च सप्तैवासन् पर्वतान्नदीश्चाह ईशानः शृङग इति अनघेत्याभ्यां गद्याभ्याम् तद्वर्षस्थाः पुरूषाः ऋतव्रतादिचतुर्वर्णात्मकाः वाय्वात्मकं वायुशरीरकं भगवन्तं परमसमाधिना निरतिशयध्यानयोगेन यजन्ते आराधयन्ति कथम्भूताः सन्तः प्राणायामैरासमन्ताद्विधूतं निरस्तं रजस्तमश्च येषां तादृशाः सन्तः

१। प्राचीन पाठे 'अन्तः प्रविश्य य श्लोको न २। प्रा।पा।- दकसमुद्रेण ३। प्रा। पा।- पुष्कर

ज्वलन। ४। प्रा।पा।- सोत्तरो नामैक ५। प्रा।पा।-प्राचीनयोर्वर्षयो। ६। प्रा।पा।- चक्रमहोरात्राभ्यां ७। प्रा।पा।- णकधातकनामानौ ॥

Purojava, etc. are the names of his sons; Isana, etc. are the mountains; Anagha and others are the rivers; Rtavrata and so on, are the four castes prevailing there. They worship *Vāyu* as the Sharira(body) of God. They shed their Rajas [passionate] and Tamas [ignorant] aspects by means of Pranayama and then worship the Lord.

Commentary by Vijayadhvaja Tīrtha

दधिमण्डोदेन अनाम्लन्तु दधि क्षीरं क्षीरं सन्द्रं तथा दधि इत्याभिधानात् क्षीरोदार्थ दधिमण्डोदशब्दः ॥

Dadimandodena = by the milk ocean.

Commentary by Jīva Gosvāmi

तं द्वीपमनुवासयति तद्द्वीपस्थस्वाधारखण्डविशेषमित्यर्थः सर्वानुवासने त्वत्रापि तत् स्यात् ॥

"It makes the island fragrant" means it makes only its surrounding area fragrant. If the entire island was made sweet smelling it should be stated here also.

Commentary by Viśvanātha Cakravartī

दध्नो मण्डं रस एव उदकं यस्य ॥

Dadhimanda means the juice of curds which is like water of that ocean.

Commentary by Śrīvaṁśīdhara

तस्यापि शाकद्वीपस्यापि निधाप्य स्थापयित्वा ॥

Tasyapi = of Saka Island. *Nidhapya* = having established.

Commentary by Śukadeva

दधिमण्डोदेदन दध्नो मण्डं रसः एवोदमुदकं यस्य तेन ॥

Dadhimandodena = by the juice of curds, which itself forms the water of the ocean.

Commentary by Śrī Giridhara Lāla

तेषु वर्षेषु ऋतव्रतादिनामानो ब्राम्हणादिवर्णस्थानीयाः पुरूषाः प्राणायामेन विधुतं रजस्तमश्च येषां ते परमसाधिना वाय्वात्मकं भगवन्तं यजन्ते ध्यायन्तीत्यन्वयः ॥

Ṛtavrata and others who stand in place of Brahmā, perform *prāṇāyama* in that island. Getting purified by shaking off *rajas* [passion] and *tamas* [ignorance] aspects they worship Lord Hari in the from of Vāyu.

Commentary by Śrī Bhagavatprasādācārya

तद्वर्षेति तद्वेर्षे ऋतव्रतो ब्राम्हणस्थानीयश्च सत्यव्रतो क्षत्रियस्थानीयश्च दानव्रतो वैश्यस्थानीयश्च अनुव्रतः शूद्रस्थानीयश्चेत्येतानि नमनि येषां ते , पुरूषाश्चतुर्वर्णजनाः, वाय्वात्मकं वायुशरीरकं भगवन्तं, प्राणायामैर्विधूतं न्रिस्तं रजस्तमश्च येयां तादृशाः सन्तः , परमसमाधिना निरतिशयध्यानयोगेन, यजन्ते आराधयन्ति ॥

The people of that island belong to four castes, Rtavrata and so on which are like what is said earlier. They perform *prāṇāyama*, become purified and worship Vāyu as the Sharira [body] of Hari.

TEXT 28

अन्तःप्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः ।
अन्तर्यामीश्वरः साक्षात्पातु नो यद्वशे स्फुटम् ॥ २८ ॥

antaḥ-praviśya bhūtāni
yo bibharty ātma-ketubhiḥ
antaryāmīśvaraḥ sākṣāt
pātu no yad-vaśe sphuṭam

SYNONYMS

antaḥ-praviśya—entering within; *bhūtāni*—all living entities; *yaḥ*—who; *bibharti*—maintains; *ātma-ketubhiḥ*—by the functions of the inner airs (*prāṇa, apāna,* etc.); *antaryāmī*—the Supersoul within; *īśvaraḥ*—the Supreme person; *sākṣāt*—directly; *pātu*—please maintain; *naḥ*—us; *yat-vaśe*—under whose control; *sphuṭam*—the cosmic manifestation.

TRANSLATION

[The inhabitants of Śākadvīpa worship the Supreme Personality of Godhead in the form of Vāyu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as prāṇa, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

Commentary by Śrīdhara Svāmi

आत्मकेतुभिः प्राणादिवत्तिभिः ॥

Atmaketubhir means by the operation of breath, etc.

Commentary by Vijayadhvaja Tīrtha

आत्मकेतुभिः आत्मस्वरूपैः प्राणादिभिर्वृत्तिभेदैर्वा ॥

Atmaketubhih = of the nature of his own self, or by the operations of the prana and other airs.

Commentary by Viśvanātha Cakravartī

आत्मकेतुभिः प्राणादिवृत्तिभिः ॥

Atmaketabhih = by the operations of the prana other airs.

Commentary by Śrīvaṁśīdhara

स्फुटं व्यक्तं जगदिति यावत् ॥

Sphutam = clearly—"the world" is to be appeared.

Commentary by Śukadeva

आत्मकेतुः प्राणापानादिवृत्तिभिः ॥

Atmaketu = the operation of the five airs Prana, Apana and others.

Atmaketubhir means by the aperation of breath etc., Atmaketubhir means by the aperation of breath etc.,

Commentary by Śrī Bhagavatprasādācārya

अन्तरिति यो वायुशरीरकः परमात्मा, अन्तःप्रविश्य मुख्यप्राणरूपेणान्तः प्रविष्टः सन् , आत्मनः स्वस्य , केतुभिश्चिह्नभूताभिः पञ्चाभिः प्रानापानादिवृत्तिभिः, भूतानि बिभर्त्ति यद्वशे यस्य प्राणशरीरकस्य भगवतः वशे, इदं जगत् वर्त्तते सः, साक्षात् ईश्वरः अन्तर्यामी अन्तःप्रविश्य नियन्ता सन् , नोऽस्मान् पातु ॥

"May Hari protect us. His Sharira [body] is Vāyu who enters the bodies of living beings in the form of Mukhyaprana and sustains by the operation of his five accessories—prana, apana, vyana, udana and samana. "The entire world is under his control," means that the entire world is under the control of Lord Hari, who is the Antaryami [supersoul] of Vāyu.

TEXT 29

एवमेव दधिमण्डोदात्परतः पुष्करद्वीपस्ततो द्विगुणायामः समन्तात उपकल्पितः समानेन स्वादूदकेन समुद्रेण बहिरावृतो यस्मिन् बृहत्पुष्करं ज्वलनशिखामलकनकपत्रायुतायुतं भगवतः कमलासनस्याध्यासनं परिकल्पितम् ॥ २९ ॥

evam eva dadhi-maṇḍodāt parataḥ puṣkaradvīpas tato dvi-guṇāyāmaḥ samantata upakalpitaḥ samānena svādūdakena samudreṇa bahir āvṛto yasmin bṛhat-puṣkaraṁ jvalana-śikhāmala-kanaka-patrāyutāyutaṁ bhagavataḥ kamalāsanasyādhyāsanaṁ parikalpitam.

SYNONYMS

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evam eva—thus; *dadhi-maṇḍa-udāt*—the ocean of yogurt; *parataḥ*—beyond; *puṣkara-dvīpaḥ*—another island, named Puṣkaradvīpa; *tataḥ*—than that (Śākadvīpa); *dvi-guṇa-āyāmaḥ*—whose measurement is twice as great; *samantataḥ*—on all sides; *upakalpitaḥ*—surrounded; *samānena*—equal in width; *svādu-udakena*—possessing sweet water; *samudreṇa*—by an ocean; *bahiḥ*—outside; *āvṛtaḥ*—surrounded; *yasmin*—in which; *bṛhat*—very big; *puṣkaram*—lotus flower; *jvalana-śikhā*—like the flames of a blazing fire; *amala*—pure; *kanaka*—gold; *patra*—leaves; *ayuta-ayutam*—possessing 100,000,000; *bhagavataḥ*—greatly powerful; *kamala āsanasya*—of Lord Brahmā, whose sitting place is on the lotus flower; *adhyāsanam*—sitting place; *parikalpitam*—considered.

TRANSLATION

Outside the ocean of yogurt is another island, known as Puṣkaradvīpa, which is 6,400,000 yojanas [51,200,000 miles] wide, twice as wide as the ocean of yogurt. It is surrounded by an ocean of very tasteful water as broad as the island itself. On Puṣkaradvīpa there is a great lotus flower with 100,000,000 pure golden petals, as effulgent as the flames of fire. That lotus flower is considered the sitting place of Lord Brahmā, who is the most powerful living being and who is therefore sometimes called bhagavān.

Commentary by Śrīdhara Svāmi

ज्वलनशिखावदमलानां कनकपत्राणामयुतानामयुतानि यस्य तत् ॥

Which has tens of thousands of golden leaves which are pure like flames.

Commentary by Vīrarāghava

यो वायुशरीरकः परमात्मान्तः प्रविश्य मुख्यप्राणरूपेणान्तः प्रविष्टः सन्नात्मनः स्वस्य चिह्नभूताभिः पञ्चभिः प्राणापानादिभिर्वत्तिभिः यः प्राणेन प्राणिति योऽपानेनापानिति इत्यादिश्रुतिः भूतानि बिभर्ति स साक्षादीश्वरोऽन्तः प्रविश्य नियन्ता नः अस्मान् पातु यस्य प्राणशरीरकस्य भगवतः वशे इदं जगद्वर्तते भगवतो वायुशरीरकत्वादन्तर्यामीश्वरसामानाधिकरण्यम् ॥

Now Puṣkara Island is described. It is 6,400,000 *yojanas* [51,200,000 miles] wide and is surrounded by the pure water ocean of the same width. There is a very big lotus in that island whose golden petals shine like flames of fire. The lotus flower is endowed with tens of thousands of such petals and the pericarp of the flower is the seat of four faced Brahmā, whom the people of that island worship.

Commentary by Vijayadhvaja Tīrtha

दधिमण्डादात् क्षीरोदात् ज्वलनशिखावदमलानां कनकपत्राणामयुतं यस्य तत्तथा

अर्वाचीनपराचीनयोर्बाह्याभ्यन्तरप्रदेशस्थितयोर्यस्य मानसोत्तरपर्वतस्य अहस्त्रिनाभिः सूर्यस्य एकचक्रस्य वै स्मृतम् अराः संवत्सराः पञ्च तेभ्यः षड् ऋतवः स्मृताः ॥ इति मत्स्यपुराणे चक्रस्य संवत्सरात्मकत्वमुक्तम् त्रिणाभिचक्रमजरमनर्व पञ्चारे चक्र इत्यादि च ॥

Dadimondodat = from the ocean of milk. Endowed with golden petals pure like the flames of the fire. Of the region lying inside and outside Mānasottara Mountain.

Commentary by Viśvanātha Cakravartī

ज्वलनस्य तेजसः शिखाभिरमलानि यानि कनकवर्णादिपत्रानि तेषामयुतायुतं यस्य ॥

The flower which has tens of thousands of golden-colored petals, shining like the flames of fire.

Commentary by Śrīvaṁśīdhara

ततः क्रौचद्वीपात् द्विगुणश्चतुःषष्ठिलक्षयोजनप्रमाणकः ॥

Tatah = from Krauncha Island. *Dviguna* = 6,400,000 *yojanas* [51,200,000 miles] broad.

Commentary by Śukadeva

ज्वलनोऽग्निस्तच्छिखावदमलानां कनकपत्राणामयुतानामयुतानि यस्य तत् ॥

Jwalana = fire. Having hundreds of thousands of golden-colored petals shining like the flames of a burning fire.

TEXT 30

तद्द्वीपमध्ये मानसोत्तरनामैक एवार्वाचीनपराचीनवर्षयोर्मर्यादाचलोऽयुतयोज-नोच्छ्रायायामो यत्र तु चतसृषु दिक्षु चत्वारि पुराणि लोकपालानामिन्द्रादीनां यदुपरिष्टात्सूर्यरथस्य मेरुं परिभ्रमतः संवत्सरात्मकं चक्रं देवानामहोरात्राभ्यां परिभ्रमति ॥ ३० ॥

tad-dvīpa-madhye mānasottara-nāmaika evārvācīna-parācīna-varṣayor maryādācalo yuta-yojanocchrāyāyāmo yatra tu catasṛṣu dikṣu catvāri purāṇi loka-pālānām indrādīnāṁ yad-upariṣṭāt sūrya-rathasya meruṁ paribhramataḥ saṁvatsarātmakaṁ cakraṁ devānām aho-rātrābhyāṁ paribhramati.

SYNONYMS

tat-dvīpa-madhye—within that island; *mānasottara*—Mānasottara; *nāma*—named; *ekaḥ*—one; *eva*—indeed; *arvācīna*—on this side; *parācīna*—and beyond, or outside; *varṣayoḥ*—of tracts of land; *maryādā*—indicating the boundary; *acalaḥ*—a great mountain; *ayuta*—ten thousand; *yojana*—eight miles; *ucchrāya-āyāmaḥ*—whose height and width; *yatra*—where; *tu*—but;

catasṛṣu—in the four; *dikṣu*—directions; *catvāri*—four; *purāṇi*—cities; *loka-pālānām*—of the directors of planetary systems; *indra-ādīnām*—headed by Indra; *yat*—of which; *upariṣṭāt*—on the top; *sūrya-rathasya*—of the chariot of the sun-god; *merum*—Meru Mountain; *paribhramataḥ*—while circumambulating; *saṁvatsara-ātmakam*—consisting of one *saṁvatsara; cakram*—wheel or orbit; *devānām*—of the demigods; *ahaḥ-rātrābhyām*—by the day and night; *paribhramati*—moves around.

TRANSLATION

In the middle of that island is a great mountain named Mānasottara, which forms the boundary between the inner side and the outer side of the island. Its breadth and height are 10,000 yojanas [80,000 miles]. On that mountain, in the four directions, are the residential quarters of demigods such as Indra. In the chariot of the sun-god, the sun travels on the top of the mountain in an orbit called the Saṁvatsara, encircling Mount Meru. The sun's path on the northern side is called Uttarāyaṇa, and its path on the southern side is called Dakṣiṇāyana. One side represents a day for the demigods, and the other represents their night.

Commentary by Vīrarāghava

अस्मिन् द्वीपे मर्यादागिरिर्मानसोत्तरनामा एक एवेत्याह तद्द्वीपमध्य इति पुष्करद्वीपमध्ये एव एक मानसोत्तराख्योऽयुतयोजनानि उच्छ्राय औन्नत्यमायामो विस्तारश्च यस्य सः अर्वाचीनयोरन्तर्वहिर्वर्तिनोर्वर्षयोर्मर्यादागिरिः यत्र मानसोत्तरे गिरौ चतुसृषु दिक्षु इन्द्र आदिर्येषां तेषामिन्द्राग्निवरूणकुबेराणां लोकपालानां पुराणि सन्ति, यस्य मानसोत्तरगिरेः उपरि स्थितेन्द्रादिलोकपालपुरीणामुपरि मेरूं परिक्रमतः परितो भ्रमतः सूर्यरथस्यं यच्चक्रं संवत्सरात्मकं दद्देवानामहोरात्राभ्यामुत्तरायणदक्षिणायनाभ्यां स्वावयवाभ्यां चक्रवत् लौकिकरथचक्रचत्परिभ्रमति ॥

In this island, the only demarcating mountain is Mānasottara which runs circularly in the middle of the island. It is 10,000 *yojanas* [80,000 miles] high and equally broad. On top of the mountain, there are the four cities in the four directions of Indra, Agni, Varuna and Kuvera. The wheel of the sun's chariot moves over these four cities and is called Saṁvatsara by name. It causes day and night to the demigods and pitrs [forefathers] by Uttarāyaṇa [northern motion] and Dakṣiṇāyana [southern motion]. It resembles an ordinary wheel.

Commentary by Śrī Giridhara Lāla

द्विगुणः षोडशलक्षयोजनविततः स्वसमानेन राजसेन क्षीरोदेन परित उपक्लृप्तो वेष्टितोऽस्तीति शेषः तत्र दृष्टान्तः ह्व यथेति ॥

Dviguna = 1,600,000 *yojanas* [12,800,000 miles] wide encircled by the rajas [passionate] milk ocean of an identical dimension as in the previous islands.

TEXT 31

**तद्द्वीपस्याप्यधिपतिः प्रैयव्रतो वीतिहोत्रो नामैतस्यात्मजौ रमणकधात-
किनामानौ वर्षपती नियुज्य स स्वयं पूर्वजवद्भगवत्कर्मशील एवास्ते ॥ ३१ ॥**

tad-dvīpasyāpy adhipatiḥ praiyavrato vītihotro nāmaitasyātmajau
ramaṇaka-dhātaki-nāmānau varṣa-patī niyujya sa svayaṁ pūrvajavad-
bhagavat-karma-śīla evāste.

SYNONYMS

tat-dvīpasya—of that island; *api*—also; *adhipatiḥ*—the ruler; *praiyavrataḥ*—a son of Mahārāja Priyavrata; *vītihotraḥ nāma*—named Vītihotra; *etasya*—of him; *ātma-jau*—unto the two sons; *ramaṇaka*—Ramaṇaka; *dhātaki*—and Dhātaki; *nāmānau*—having the names; *varṣa-patī*—the rulers of the two tracts of land; *niyujya*—appointing; *saḥ svayam*—himself; *pūrvaja-vat*—like his other brothers; *bhagavat-karma-śīlaḥ*—being absorbed in activities to satisfy the Supreme Personality of Godhead; *eva*—indeed; *āste*—remains.

TRANSLATION

The ruler of this island, the son of Mahārāja Priyavrata named Vītihotra, had two sons named Ramaṇaka and Dhātaki. He granted the two sides of the island to these two sons and then personally engaged himself in activities for the sake of the Supreme Personality of Godhead like his elder brother Medhātithi.

Commentary by Śrīdhara Svāmi

देवानामहोरात्राभ्यामुत्तरदक्षिणायनाभ्यामित्यर्थः ॥

Devanamahoratribhyam means by Uttarāyaṇa and Dakṣiṇāyana.

Commentary by Vīrarāghava

तस्य पुष्करद्वीपस्यापि पतिर्वीतिहोन्नाख्यः प्रियव्रतात्मज एव तस्य वीतिहोत्रस्यात्मजौ पुत्रौ रमणधारकाख्यौ रमणधातकयोर्वर्षयोः पतीकृत्वेत्यर्थः, अयं वीतिहोत्रः पूर्वजवन्मेधातिथिवभ्दगवदाराधनरूपकर्मशील एवास्ते आसीदित्यर्थः ॥

Vitihotra's sons Ramanaka and Dhataki are the rulers of the two divisions given to them by their father like his previous brothers. Vitihotra also was absorbed in penance before leaving this world.

Commentary by Vijayadhvaja Tīrtha

दधिमण्डादात् क्षीरोदात् ज्वलनशिखावदमलानां कनकपत्राणामयुतं यस्य तत्तथा अर्वाचीनपराचीनयोर्बाह्याभ्यन्तरप्रदेशस्थितयोर्यस्य मानसोत्तरपर्वतस्य अहस्त्रिनाभिः सूर्यस्य एकचक्रस्य वै स्मृतम् अराः संवत्सराः पञ्च तेभ्यः षड् ऋतवः स्मृताः ॥ इति मत्स्यपुराणे

चक्रस्य संवत्सरात्मकत्वमुक्तम् त्रिणाभिचक्रमजरमनर्व पश्चारे चक्र इत्यादि च ॥

The wheel of saṁvatsara contains the five spokes of which are the six seasons. This is supported by the Matsya Purāṇa.

Commentary by Jīva Gosvāmi

जम्बूद्वीपदक्षिणदिक्स्थितानामेवोद्देशावगमादन्तः प्रविश्येति स्फुटं व्यक्तं जगादिति यावत् ॥

Because only those who reside to the south of Jambūdvīpa can know the upper regions. The word "paravishya" is obvious, i.e. "the manifested thing in the world."

Commentary by Viśvanātha Cakravartī

तद्द्वीपमध्य इति मानसोत्तरस्य मण्डलाकारत्वात्तत्पार्श्वद्वयवर्त्तिनी द्वे वर्षे अपि मण्डलाकार एव ज्ञेये इत्याह अर्वाचीनेति देवानामहोरात्राभ्यामुत्तरदक्षिणायनाभ्यामित्यर्थः ॥

The two divisions caused by circular Mānasottara Mountain are also circular. "The day and night of demigods" means Uttarāyaṇa and Dakṣiṇāyana.

Commentary by Śrīvaṁśīdhara

तस्य पुष्करद्वीपस्य मध्ये मनसोत्तरमण्डलाकारत्वात्तत्पार्श्ववर्त्तिनी द्वे वर्षे अपि मण्डलकारे एवेत्याह - अर्वाचीनेति ॥

In Puṣkara Island, the two divisions caused by circular Mānasottara Mountain are also circular.

Commentary by Śukadeva

अहोरात्राभ्यामुत्तरदक्षिणायनलक्षणाभ्याम् ॥

Ahoratrabhyam = by Uttarāyaṇa and Dakṣiṇāyana.

Commentary by Śrī Giridhara Lāla

गुहस्य कार्तिकेयस्य प्रहरणेनायुधेन शक्त्याख्येनेन्मथिता नितम्वाः प्रान्तभागाः कुञ्जनि च यस्य स तथाभूतोऽसि ॥

"You are the one whose lower regions and groves are attacked by Guha's weapons, Shakti by name."

तेषु वर्षेषु आत्मजानधिपतिन्निधाय स्वयं तपोवनं प्रविवेशेत्यन्वयः ॥

He made his sons rulers of the divisions and went for penance.

Commentary by Śrī Bhagavatprasādācārya

एतदिति प्रैयव्रतः वीतिहोत्रः नाम, वीतिहोत्रनाम्ना प्रसिद्ध इत्यर्थः एतद्द्वीपस्यास्य द्वीपस्य अपि, अधिपतिः अस्ति सः रमणकधातकिनामानौ आत्मजौ कर्मभूतौ , एतस्य द्वीपस्य, वर्षपती वर्षस्वामिनौ, नियुज्य कृत्वा, स्वयम् पूर्वजवन्निजज्येष्ठभ्रातृवत् , भगवत्कर्मशीलः

भगवदाराधनरूपशीलः एव , आस्ते आसीदित्यर्थः इतीत्थं अवेहीति शेषः ।।

The Puṣkara Island is situated beyond the curds ocean, is 6,400,000 *yojanas* [51,200,000 miles] wide and is surrounded by the pure water ocean of equal width. The island derives its name by a Puṣkara—(lotus flower) with millions of petals resembling gold in color, which grows there. This lotus is the seat of Brahmā, the creator. There is only one frontier mountain in that island, Mānasottara which is also circular and situated in the middle of the island. Mānasottara Mountain divides the island into two equal circular parts. Vitihotra, the ruler of the island placed his sons Ramanaka and Dhataki in charge of the two parts bearing the same names. The wheel of the sun's chariot moves on Mānasottara as the sun moves around Meru. This wheel, although extraordinary in character, rolls like any other ordinary wheel on top of the mountain.

TEXT 32

तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाराधयन्तीदं चोदा-
हरन्ति ॥ ३२ ॥

tad-varṣa-puruṣā bhagavantaṁ brahma-rūpiṇaṁ sakarmakeṇa
karmaṇārādhayantīdaṁ codāharanti.

SYNONYMS

tat-varṣa-puruṣāḥ—the inhabitants of that island; *bhagavantam*—the Supreme Personality of Godhead; *brahma-rūpiṇam*—exhibited as Lord Brahmā being seated on the lotus; *sa-karmakeṇa*—for fulfillment of material desires; *karmaṇā*—by performing ritualistic activities according to the *Vedas; ārādhayanti*—worship; *idam*—this; *ca*—and; *udāharanti*—they chant.

TRANSLATION

For the fulfillment of material desires, the inhabitants of this tract of land worship the Supreme Personality of Godhead as represented by Lord Brahmā. They offer prayers to the Lord as follows.

Commentary by Śrīdhara Svāmi

ब्रम्हरूपिणं कमलासनमूर्तिम् स्कर्मकेण ब्रम्हसालोक्यादिसाधनेन ।।

Brahmarupinam means having the form of the lotus-seated Brahmā.

Commentary by Vīrarāghava

तत्पुष्करद्वीपवर्षपुरूषाः ब्रम्हरूपिणं चतुर्मुखशरीरकं भगवन्तं कर्मणा कर्मयोगविशिष्टेन कर्मणा मनोव्यापाररूपेण भगवदुपासनयोगेन,कर्मशब्दो हि मनोव्यापाररूपोपासनायोगेऽपि वर्त्तते 'प्रकाशादिवच्चावैशेष्यं प्रकाशश्च कर्मण्यभ्यासात्' इति सौत्रप्रयोगात् प्रकाशादिवत् ज्ञानानन्दादिस्वरूपवन्मुर्त्तामूर्तप्रपञ्चविशिष्टताया अपि ब्रम्हगुणत्वाद्वैशेष्यं प्रतीयते

तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे अहं मनुरभवं सूर्यश्च इत्यादिब्रम्हस्वरूपभूतप्रकाशानन्दादिवच्च तेषां वामदेवादीनां संराधनात्मके कर्मण्यभ्यासादुपलभ्यते तद्वच्चाभ्यस्तसंराधनानां तेषां मूर्त्तामूर्त्तादिना विशिष्टमप्यविशेषेण प्रतीयते इति तदर्थः तथा च : वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।। इति भगवता मनुनापि मानसैः कर्मदोषैरिति मनोव्यापारे कर्मशब्दः प्रयुक्तः अकर्मण इति पाठे अकर्मणे कर्मबन्धनिरासाय कर्मणा स्वस्ववर्णोचितकर्मणेत्यर्थः ।।

The people who reside there worship God in the form of Brahmā. The worship mainly consists of mental thought processes. Manu has called these thought processes also *karma*. When the reading is taken as *akarmana* it means for the sake of liberation from *karma*. The other usage of the word *karma* means "what the *Vedas* allot to be enjoyed by each individual."

Commentary by Vijayadhvaja Tīrtha

अकर्मकेण ध्यानलक्षणेन कर्मना ध्यानस्य चित्तनिरोधलक्षणकर्मसाध्यत्वात् फलाभिसन्धिरहितेन वा ।।

Akarmakena = by meditation. Because meditation is possible only after arresting the flow of mind in various directions. It may also mean "not desiring any reward."

Commentary by Jīva Gosvāmi

सकर्मकेणेति क्रियेते साध्यते इति कर्मफलं तेन सह वर्त्तमानेन ब्रम्हसालोक्यादिसाधनेनेत्यर्थः ।।

"Sakarmaka" means "actions which earn for the performer the same loka as that of Brahmā.

Commentary by Viśvanātha Cakravartī

सकर्मकेण यतः कर्मणः कर्माण्येवोभ्दवन्ति न कर्मक्षयः, तेन सकामेनेत्यर्थः ।।

By that action which breeds another action—namely *sakāmakarma* [actions motivated by a desire to enjoy the results].

Commentary by Śrīvaṁśīdhara

सकर्मकेण यतः कर्मणा कर्माण्येवोभ्दवन्ति न तु कर्मक्षयस्तेन सकामेनेत्यर्थः ।।

Sakarmakena = by such *karma* [actions] which produce more *karma* [reactions] i.e., sakāma *karma* [actions motivated by a desire to enjoy the results].

Commentary by Śukadeva

भगवन्तं वासुदेवं ब्रम्हरूपिणं सकर्मकेण कर्मयोगसहितेन कर्मणा वन्दनस्तवनादिव्यापारेण आराधयन्ति साक्षाद्वासुदेवं न जानन्तीति भावः ।।

They worship Lord Vāsudeva in the form of Brahmā by *karma-yoga* which includes prayers and obeisances. This means they do not know Vāsudeva

directly.

Commentary by Śrī Bhagavatprasādācārya

तदिति तद्वर्षपुरूषाः , भगवन्तं ब्रम्हरूपिणं ब्रम्हशरीरकं सकर्मकेन कर्मयोग विशिष्टेन कर्मणा मनोव्यापाररूपेण,भगवदुपासनयोगेनेत्यर्थः, आराधयन्ति इदं वक्ष्यमाणं मन्त्रं, उदाहरन्ति जपन्ते च ननु जम्ब्वादिषु षट्सु द्वीपेषु संज्ञान्तरेण ब्रम्हणादिचतुर्वर्णविभाग उक्तोऽस्ति अत्र तु तद्वर्षपुरूषा इत्येवोक्तं न तु संज्ञान्तरेण तद्विवेचनमुक्तं तत्र को हेतुः स्यादिति चेदत्र विष्णपुराणवाक्यानि शृणु ॥एकश्चात्र महाभागः ःप्रख्यातो वर्षपार्वतः मानसोत्तरसंज्ञो वै मध्यतो वलयाकृतिः ॥ योजनानां सहस्राणि ऊर्ध्व पञ्चाशदुच्छ्रितः तावदेव च विस्तीर्णः स्र्वतः परिमण्डलः ॥ पुष्करद्वीपवलयं मध्येन विभजनिाव स्थितोऽसौ तेन विच्छिन्नं जातं तद्वर्षकद्वयम् ॥ वलयाकारमेकेकं तयोर्मध्यो महागिरिः दशवर्षसहस्राणि तत्र जीवन्ति मानवा ॥ निरमया विशोकाश्च रागद्वेषविवर्जिताः तत्राधमोत्तमावास्तां न वध्यवधकौ द्विज ॥ नेर्ष्या सूयाभयं रोषो दोषो लोभादिको नच सत्यानृते न तत्रास्तां द्वीपे पुष्करसंज्ञके ॥ तुल्यवेषास्तु मनुजा देवैस्तत्रैकरूपिणः वर्णाश्रमाचारहीनं धर्माधर्मविवर्जितम् ॥ त्रयीवार्त्तादण्डनीतिशुश्रूषारहितं च यत् वर्षद्वयं तु मैत्रेय भौमः स्वर्गोऽयमुत्तमः ॥ सर्वस्य सुखदःकालो जरारोगादिवर्जितः तस्मिन्निवसति ब्रम्हा पुज्यमानः सुरासुरैः इति एतदीक्षया तत्र वर्णविवेकाभावात्स नात्राभिहित इति ज्ञेयम्

The people who live there worship Brahmā who happens to be the sharira [body] of Lord Hari. They worship him by *karma-yoga* which is of the nature of mental worship. They chant the following *mantra*:

The caste of the people living in other islands was described, but here the caste is not mentioned. We get information about this in the *Viṣṇu Purāṇa* which describes that this island is verily a heaven on earth, and as such, there is no distinction of castes there. All the people are alike and perform Vedic worship in the same manner.

TEXT 33

यत्तत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत् ।
एकान्तमद्वयं शान्तं तस्मै भगवते नम इति ॥ ३३ ॥

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

SYNONYMS

yat—which; *tat*—that; *karma-mayam*—obtainable by the Vedic ritualistic system; *liṅgam*—the form; *brahma-liṅgam*—which makes known the Supreme Brahman; *janaḥ*—a person; *arcayet*—must worship; *ekāntam*—who has full faith in the one Supreme; *advayam*—nondifferent; *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.

Commentary by Śrīdhara Svāmi

कर्ममयं कर्मफलरूपम् ब्रम्ह लिंग्यते यस्मात् एकस्मिन्नेव परमेश्वरेन्तो निष्ठा यस्य तदत एव वस्तुतोऽद्वैतम् ॥

Karmamayam means the result of *karma*. *Brahmalingam* means by which Brahmā is known. *Ekantam* means owing loyalty to one parameswara [supreme controller, God]. In fact it is *advaita* [without duality].

Commentary by Vīrarāghava

भेदेन वर्णाश्रमभेदेनोपलक्षितो जनः यद् ब्रम्हणः परस्य ल्डिगं शरीरभूतम् यद्वा ब्रम्ह लिङगं ज्ञापकं यस्य तद्ब्रम्हालिङगं वेदावबोध्यं कर्ममयं जगत्सृष्टयात्मककर्मप्रचुरमादिक्षेत्रज्ञत्वाद् ब्रम्हणः परमात्मनो लिङगं शरीरमर्चयेदाराधयत् कथमद्वैतमिति क्रियाविशेषणं देवमनुष्यादिकार्यवर्ग प्रति ब्रम्हणः समष्टिरूपत्वात्कार्यकाृणयोरभेदाध्यवसायाद्द्वैतं यथा भवति तथार्चयेदित्यर्थः यच्चतुर्मुखरूपं केवलदेवावबोध्यं व्यष्टिसृष्टयात्मककर्मप्रचुरं ब्रम्हणः परस्य शरीरभूतमद्वैतं यथा तथार्चयेदिति यावत् , तथैकान्तमित्यपि क्रियाविशेषणमेकान्तमव्यभिचरितं यथा तथार्चयेदिति तस्मै भगवते हिरण्यगर्भाय ते नमः ॥

They perform their *upāsanā* in Brahmā. He is the body of God, who is known only through the *Vedas*. *Karmamayam* means who is endowed with the operations of the creation, destruction, protection, etc. of the world. The word *advaita* should be taken as an adverb. They perform their worship in such a way that they realize the oneness of Brahman as he is qualified by both the subtle and gross forms of matter and souls. Our obeisances to you , Hiraṇyagarbha.

Commentary by Vijayadhvaja Tīrtha

हे भगवान् ! यत्तव लिङगं सर्वलक्षणसम्पन्नं स्वरूपं कर्मणा यज्ञलक्षणेन मीयते ज्ञायत इति कर्म्मयं वेदप्रतिपाद्येषु प्रधानं वा ब्रम्हा चतुर्मुखो लिङगं प्रतिमा यस्य तत्तथा जनोऽर्चति कथं वेदेन विरिञ्चात्सर्वजगतश्च वैलक्षण्येन एकान्तं नियमेन अद्वैतं स्वगतभेदवर्जितं यत्तस्मै भगवते तुभ्यं नमः इति मन्त्रार्थः विरिञ्चस्य यत्तल्लिङगं शरीरं पुण्यकर्मनिर्मितं ब्रम्हणो हरेर्लिङगं विशेषसन्निधानयोग्यमेकान्तमवसाने प्रलये केवलं निर्व्यापारम् एके मुख्यान्यकेक्लाः इत्याभिधानमद्वैतं

मुक्तौ संसारे च श्रीनारायणमत्यभेदेन प्रर्वतमानं गच्छामि विष्णुपादाभ्याम् इत्याद्युसन्धानवचनात् , मुख्याद्वैतं किं स्यादत्राह भेदेनेति विरिश्चपरमात्मनोर्भेदेन जनः पूजयति तस्मै भगवते पूज्याय विरिश्चाय नम इति वा ॥

"Dear Lord, people worship your form endowed with all auspicious virtues." *Karmamayam* = attainable through sacrifices or the important purport of *Vedas*. Brahmā's body and mind are always in consonance with God's mind. That is why it is called *advaita*—not changing either here or after liberation. *Advaita* does not mean the oneness of souls, for the word *bhedana* [with difference] is used. They worship Viṣṇu as different from Brahman.

Commentary by Viśvanātha Cakravartī

कर्ममयं स्वधर्मनिष्ठः शतजन्मभिः पुमान् विरिश्चतामेति इत्युक्तेः कर्मप्राप्यं लिङगं मूति ब्रम्ह लिङगयते ज्ञायते येन तत् भेदेन सेव्यसेवकभावेन अर्च्चयेत् एकस्मिन्नेव परमेश्वरे अन्तो भक्तिनिष्ठा यस्य तत् अत एवाद्वैतं यो यच्छ्रद्धः स एव सः इति न्यायेन परमेश्वरादभिन्नम् ॥

Karmamayam = attainable through *karma*. *Lingam* = deity form. By which *brahma* is known. *Bhedena* = the worship of him thinking he is master and we are the servants. *Ekantam* = having allegiance only to him. *Advaita* is non different from him.

Commentary by Śrīvaṁśīdhara

कर्ममयं 'स्वधर्मनिष्ठः शतजनमभिः पुमान्विरिंचतामेति' इत्युक्तेः कर्मप्राप्यं लिगं मूर्तिमत् ब्रम्ह ज्ञायते येन तत् अत एव ब्रम्हानिष्ठत्वादेव वस्तुतः सत्यमेवाद्वैतं ङयो यच्छ्रद्धः स एव सः इति न्यायेन परमेश्वरादभिन्नम् ॥

Karmamyam = attainable by *karma*. *Lingam* = by which *brahma* is known. In fact the advaita is real and non-different from Parameswara.

Commentary by Śukadeva

कर्ममयं कर्मसाध्यं लिङगं फलम ब्रम्हालिङगं वेदज्ञाप्यमेकस्मिन् प्रजोत्पादने अन्तो निष्ठा यस्य तदद्वयमस्माकमुपासकानामुपास्यन्तरस्याभावाद्यत्तदादिशब्दैर्वेदे वणितं तस्मै भगवते नमः ॥

Karmamayam = attainable through *karma*. *Lingam* = the fruit. *Brahmalingam* = known through the *Vedas*. *Advayam* = without a second—it is so called in the *Vedas* because we do not have a second person who can be worshiped like Vāsudeva.

Commentary by Śrī Giridhara Lāla

पुत्रनामान्याह- आम इति

The names of his sons are Ama and so on.

Commentary by Śrī Bhagavatprasādācārya

तत्रत्यजनप्यं मन्त्रमाह यत्तदिति ब्रम्ह वेदः तदेव लिङगं ज्ञापकं यस्य तत् कर्ममयं

सृष्टयात्मककर्मप्रचुरं लिङ्गंपरमात्मनः शरीरभूतं, अतः एव एकस्मिन् परमात्मन्येवान्तो निष्ठा यस्य तत् अत एव, अद्वयमप्रतिमं शान्तं रजोवत्त्वेऽपि शान्तस्वभावं, यत्तत्स्वरूपं तत् जनः अर्चयेत् पूजयतीत्यर्थः भगवते आविर्भूतभगवद्गुणाय, तस्मै तुभ्यं नमः इति जपन्तीत्यर्थः ॥

Here the hymn that is chanted by the people is told. *Brahma* = whose knowledge is produced by the *Vedas*. *Karmamayam* = full of actions like creation and so on. *Lingam* = body of God—having allegiance only to Him they worship. *Advayam* = unparalleled. *Shantam* = of a quiet nature in spite of the *rajo guṇa* [mode of passion]. They chant, "Our obeisances to You, Bhagavan whose virtues are manifest."

TEXT 34

ऋषिरुवाच

ततः परस्ताल्लोकालोकनामाचलो लोकालोकयोरन्तराले परित उपक्षिप्तः ॥ ३४ ॥

tataḥ parastāl lokāloka-nāmācalo lokālokayor antarāle parita upakṣiptaḥ.

SYNONYMS

tataḥ—from that ocean of sweet drinking water; *parastāt*—beyond; *lokāloka-nāma*—named Lokāloka; *acalaḥ*—a mountain; *loka-alokayoḥ antarāle*—between the countries full of sunlight and those without sunlight; *paritaḥ*—all around; *upakṣiptaḥ*—exists.

TRANSLATION

Thereafter, beyond the ocean of sweet water and fully surrounding it, is a mountain named Lokāloka, which divides the countries that are full of sunlight from those not lit by the sun.

Commentary by Śrīdhara Svāmi

ततः शुद्धोदात्परस्तात् लोकः सूर्याद्यालोकावान्देशः अलोकास्तद्रहितस्तयोरन्तराले मध्ये तयोर्विभागार्थमित्यर्थः ॥

Tatah means beyond the pure water ocean. *Loka* means where there is sunlight. *Aloka* means the place of no sunlight. What is beyond them is the mountain Lokāloka. It is so called because it stands between the regions of loka, sunlight and aloka, darkness. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

एवं शुद्धोदधिपर्यन्तं सप्तद्वीपात्मकं भूमण्डमनुवर्ण्याथ ततः परमनुवर्णयति तत इति ततः शुद्धोदात्परस्तादू बहिर्लोकालोकाख्यः पर्वत आस्ते इति शेषः , तस्या लोकालोक इति नाम्नि

प्रवृत्तिनिमित्तमाह यतो लोकालोकयोरन्तराले मध्ये उपकल्पितः ॥

Having described the seven islands, Śrī Śuka narrates what is beyond the islands. What is beyond them is the mountain Lokāloka. It is so called because it stands between the regions of loka, sunlight and aloka, darkness.

Commentary by Vijayadhvaja Tīrtha

ततः परस्ताद् बहिः ॥

Beyond that, outside.

Commentary by Viśvanātha Cakravartī

Loka = having sunlight. Aloka = devoid of sunlight. In between them, to separate them, the mountain is circular.

Commentary by Śrīvaṁśīdhara

परितोऽष्टदिक्षु मण्डालाकारतयोपक्षिप्तो रचितः इत्यर्थ इति अन्यथा विभागः कथं स्यादिति भावः ॥

It is situated circularly in all the eight directions, otherwise, there could not be divisions.

Commentary by Śukadeva

ततः शद्धोदात् लोकः सूर्यादिप्रकाशितदेशोऽलोकस्तमोव्याप्तो देशस्तयोः ॥

Tatah = after the pure water ocean. *Loka* = the region having sunlight. *Aloka* = region engulfed in darkness.

TEXT 35

यावन्मानसोत्तरमेर्वोरन्तरं तावती भूमिः काञ्चन्यन्यादर्शतलोपमा यस्यां प्रहितः पदार्थो न कथञ्चित्पुनः प्रत्युपलभ्यते तस्मात्सर्वसत्त्वपरिहृतासीत् ॥ ३५ ॥

yāvan mānasottara-mervor antaraṁ tāvatī bhūmiḥ kāñcany anyādarśa-talopamā yasyāṁ prahitaḥ padārtho na kathañcit punaḥ pratyupalabhyate tasmāt sarva-sattva-parihṛtāsīt.

SYNONYMS

yāvat—as much as; *mānasottara-mervoḥ antaram*—the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru); *tāvatī*—that much; *bhūmiḥ*—land; *kāñcanī*—made of gold; *anyā*—another; *ādarśa-tala-upamā*—whose surface is just like the surface of a mirror; *yasyām*—on which; *prahitaḥ*—dropped; *padārthaḥ*—a thing; *na*—not; *kathañcit*—in any way; *punaḥ*—again; *pratyupalabhyate*—is found; *tasmāt*—therefore; *sarva-sattva*—by all living entities; *parihṛtā*—abandoned; *āsīt*—was.

TRANSLATION

Beyond the ocean of sweet water is a tract of land as broad as the area between the middle of Mount Sumeru and the boundary of Mānasottara Mountain. In that tract of land there are many living beings. Beyond it, extending to Lokāloka Mountain, is another land, which is made of gold. Because of its golden surface, it reflects light like the surface of a mirror, and any physical article that falls on that land can never be perceived again. All living entities, therefore, have abandoned that golden land.

Commentary by Vijayadhvaja Tīrtha

मानसोत्तरमेर्वोः पर्वतयोरन्तरमन्तरालं स्थलं यावद्योजनं षोडशलक्षाधिकदशकोटिप्रमितमस्ति तावती भूमिः काञ्चनी ततो हिरण्मयी भूमिरित्यन्यत्र प्रसिद्धिः ततो हेममयी भूमिदर्शकोटयो वरानने ! देवानां क्रीडनर्थाय लोकालोकस्ततः परः ॥ इति षण्णवतिलक्षमिति केचिदादर्शतलोपमा दर्पणतलसदृशी देवतदनुगव्यतिरिक्तसर्वसत्त्वपरिहृता द्विगुणा काञ्चनी भूमिः सर्वसत्त्वविवर्जितेत्यत्र पूर्वभूमेः सकाशात्काञ्चन्या भूमेर्द्विगुणसुखहेतुत्वं देवान् प्रत्युच्यते न पुनः सङखयाया द्विगुणत्वं ग्रन्थान्तरविरोधात् ॥

The distance between Mount Sumeru and Mānasottara is 9,600,000 *yojanas* [76,800,000 miles]; some say so much of earth lies between Suddhoda and Lokāloka. This area is known as the golden land which resembles the surface of a mirror, where anything which comes in contact with it disappears. This does not apply to demigods however. All other creatures avoid it.

Sometimes it is said that the golden land is twice that of the inner part. Here "twice" does not mean the linear dimension—it only means that the demigods derive a happiness which is twice of what they derived inside.

Commentary by Viśvanātha Cakravartī

ततः शद्धोदाल्लोकः सूर्याद्यालोकवान् देशः ालोकस्तद्रहितः तयोरन्तराले मध्ये तयोर्विभागार्थमित्यर्थः परितोऽष्टदिक्षु मण्डालाकारतयेत्यर्थः ततः परस्तादित्युक्तं तदेव कियन्तरमित्यपेक्षायामाह यावन्मानसोत्तरमेर्वोरन्तरं मानसोत्तरमध्यान्मेरूमध्यपर्यन्तम स्थलमित्यर्थः सार्द्धसप्तपञ्चाशल्लक्षोत्तरकोटियोजनपरिमितम तावती भूमिः शुद्धोदात् काञ्चनि ततः परत्र लोकालोको वर्त्तत इत्यर्थः सर्वै सत्त्वैः प्रणिमात्रैरेव परिहृता त्यक्ता ॥

The dimension between Meru's center and Mānasottara is 15,750,000 *yojanas* [126,000,000 miles]. The same dimension is attributed to the golden land beyond the pure water ocean. Beyond that is Lokāloka avoided by all creatures.

Commentary by Śrīvaṁśīdhara

तत्र च मृन्मयभूमौ च इत्यर्थ इति अन्या मृन्मयभूम्यपेक्षया भिन्नेति भावः एतदेवोक्तप्रमाण्मेव प्रहितोऽवगलितः ॥

Tatra = in that earth. *Anya* = different. *Prahita* = fallen.

Commentary by Śukadeva

शुद्धोदलोकयोरन्तगेन्तं भूमण्डलं द्वेधा विभज्य दर्शयति यावदिति यावन्मानसोत्तरमन्तराले भूमण्डलं तयोरप्यर्द्धमादायेति बोध्यं सार्द्धसप्तलक्षाधिकसार्धकोटियोजनपरिमितमित्यर्थः ॥ तावती भूरेव सामान्यतोऽस्ति तस्याम केषाञ्चित्प्राणिनां संस्थितिरप्यस्ति स्वादूदकस्य परितो दृश्यते लोकसंस्थितिः इति विष्णुपुराणात् एवं सति पञ्चदशलक्षोत्तरयोजनकाोटित्रयं भवति अवशिष्टपुष्करद्वीपस्वादूदकगता षण्णवतिलक्षयोजनपरिमिता एवं स एकादशलक्षोत्तरयोजनकोटिचतुष्टयं भवति तदनन्तरमन्या काञ्चनी भूमिरस्ति, स च द्विगुणा काञ्चनी भूमिः सर्वसत्त्वविवर्जिता इति श्रीविष्णुपुराणात् , एवं सति अधिकत्रिंशल्लक्षोत्तरद्वादशकोटयः स्युः ततोऽयुतयोजनविस्तारः लोकालोकाचलः शैलो योजनायुतविस्तरः इति श्रीविष्णुपुराणवचनात् काञ्चन्याः परिमाणमत्र नोक्तं तेनायुतोनसप्तदशलक्षयोजनपरिमितभूमिलाभः तदित्थं सलोकालोकाचलायाः सर्द्धद्वादशकोटियोजनायामत्वं ज्ञेयं ततः परितः सार्द्धद्वादशकोटियोजनपरिमिता तामोव्याप्ता ज्ञेयेति सर्व समञ्जसं न प्रत्युपलभ्यते काञ्चनभावं गतत्वात्तस्मात्सर्वैः सत्त्वैः परिहृता परिवर्जिता ॥

The region of loka and pure water ocean is divided into two halves as described. The distance between Meru and Mānasottara is 15,750,000 *yojanas* [126,000,000 miles]. That much of earth is generally inhabited by people and creatures. It is said in *Viṣṇu Purāṇa*: "The settlements of people and creatures are around the pure water ocean." Thus it will become 31,000,000 *yojanas* [248,000,000 miles]. The width of Puṣkara Island and the pure water ocean is 9,600,000 *yojanas* [76,800,000 miles]. The total becomes 41,100,000 *yojanas* [328,800,000 miles]. Beyond that is golden land. It is said in *Viṣṇu Purāṇa*; "The two-fold golden land is avoided by all creatures." So it will be 123,300,000 *yojanas* [986,400,000 miles]. Lokāloka is 10,000 *yojanas* [80,000 miles] wide beyond the above. It is said in *Viṣṇu Purāṇa*; "The Lokāloka Mountain is 10,000 *yojanas* [80,000 miles] broad." Here the dimension of the golden land is not mentioned, but by the above calculation we get 10,000 short of 1,700,000. So the 125,000,000 *yojanas* [1,000,000,000 miles] between Meru's center and the end of Lokāloka should be understood in this manner. Then, there is another 125,000,000 *yojanas* [1,000,000,000 miles] wide region of darkness all around. Anything which falls on the golden earth becomes gold and so it is not seen again. It has been placed by God at the end of the three worlds. It's height is such that it does not allow any light from the celestial bodies to go beyond it. It has got a proportionate thickness.

Commentary by Śrī Giridhara Lāla

नदीनामान्याह- अभयेति ॥

The mountains are Shukla, etc. and the rivers are Abhaya, etc.

Commentary by Yādavārya

What distance of land is there between Mountains Meru and Mānasottara, the same is the extent of golden earth [or golden land]. Thus, excluding the oceans, the land of the islands will be 9,600,000 *yojanas* [76,800,000 miles]. This is the extent of golden land. If we take the oceans also into account, then the golden land would be 15,750,000 *yojanas* [126,000,000 miles], which would be contrary to Śrī Madhvacharya's statement in *Mahābhārata Tatparya Nirnaya*. There it is said,

antyadhyardha sthalam hai mam

One and half times the previous one is the extent of the golden land which will come to 9,600,000 *yojanas* [76,800,000 miles]. But even then we fall short of 150,000 *yojanas* [1,200,000 miles]. The objection which can be raised is that subtracting the width of the oceans, the land comes to 9,450,000 *yojanas* [75,600,000 miles]. But since it is said there: "bahyato vajralepakam," (has a diamond border at the end), the diamond border is 150,000 *yojanas* [1,200,000 miles] and hence it will be 96.

TEXT 36

लोकालोक इति समाख्या यदनेनाचलेन लोकालोकस्यान्तर्वर्तिनावस्थाप्यते ॥ ३६ ॥

*lokāloka iti samākhyā yad anenācalena lokālokasyāntarvar-
tināvasthāpyate.*

SYNONYMS

loka—with light (or with inhabitants); *alokaḥ*—without light (or without inhabitants); *iti*—in this way; *samākhyā*—designation; *yat*—which; *anena*—by this; *acalena*—mountain; *loka*—of the land inhabited by living entities; *alokasya*—and of the land not inhabited by living entities; *antarvartinā*—which is in the middle; *avasthāpyate*—is established.

TRANSLATION

Between the lands inhabited by living entities and those that are uninhabited stands the great mountain which separates the two and which is therefore celebrated as Lokāloka.

Commentary by Śrīdhara Svāmi

ततः परस्तादित्युक्तं तदेव कियतान्तरेणेत्यपेक्षायां तदन्र्वर्तिनीं भूमिमाह यावन्मानसोत्तदरमेर्वोरन्तरम् सार्धसप्तलक्षोत्तरसार्धकोटिपरिमितं तावती भूः शुद्धोदात्पराऽस्ति तत्र च प्राणिनोऽपि सन्त ततः कांचनी भूमिरन्याऽस्तीत्यर्थः सा चैकोनचत्वारिंशल्लक्षोत्तरकोटयष्टकपरिमिता ज्ञेया हि सति मेरूलोकालोकयोरन्तरे सार्धद्वादशकोटिपरिमितं वक्ष्यमाणमुपपन्नम् भवति एतदेव शैवतन्त्रेषूक्तम् कोटिद्वयं त्रिपञ्चाशल्लक्षानि

च ततः परम् पञ्चाशच्च सहस्राणि सप्तद्वीपाः ससागराः ॥ ततो हेममयी भूमिर्दशकोटयो वरानने देवानां क्रीडनार्थाय लोकालोकस्ततः परम् ॥ इति अत्र च दशकोटित्वं पूर्वोक्तभूम्या सह द्रष्टव्यम् सर्वसत्त्वपरिहृतेति देवव्यतिरेकेणेति विज्ञेयं, देवानां क्रीडनार्थायेत्युक्तत्वात् ॥

Here the distance between the pure water ocean and Lokāloka is stated. What extent of earth lies between Meru and Mānasottara is 15,750,000 *yojanas* [126,000,000 miles]—the same extent of earth is beyond the pure water ocean also. There are creatures there beyond that and before Lokāloka there is different region of earth. It is the golden land. It is 83,900,000 *yojanas* [671,200,000 miles] wide. It has not been inhabited by people. Then only the distance of 125,000,000 *yojanas* [1,000,000,000 miles] between Meru and Lokāloka stated earlier holds good. Any object which falls there disappears, hence it is desolate. This does not apply to demigods because it is said that the golden land is created for the rejoicing of demigods. [Note: this paragraph is repeated by Vīrarāghava]

Even in the *Shaiva Tantra* it is stated thus: "The seven islands and oceans account for 25,350,000 of *yojanas* [202,800,000 miles]. Beyond that is golden land for 100,000,000 *yojanas* [800,000,000 miles], where demigods rejoice. Lokāloka Mountain lies beyond that 100,000,000 *yojanas* [800,000,000 miles]. This is inclusive of the earth's expanse stated above." [Note: these two paragraphs are repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

लोकालोक इति समाख्या सम्यगाख्या अन्वर्थसंज्ञा तत्कथमिति तदाह यदिति अनेनाचलेन लोकश्चालोकश्च स्थाप्येत विविच्य ज्ञाप्येते अन्तर्वर्तिना लोकालोकायोर्मध्यवर्तिनेति यद्यस्मात्तस्मादिति शेषः, असौ लोकालोकाचल इति ॥

It is justly named Lokāloka as it stands as a frontier mountain between loka and aloka.

Commentary by Viśvanātha Cakravartī

समाख्या निरूक्तिः अनेन अन्तवर्तिना मध्यवर्तिना सता लोकः आलोकमय़ो देशः, अलोक आलोकाभावमयो देशः व्यवस्थाप्यते तुल्यप्रमाणत्वेन ज्ञाप्यते ॥

The etymology of Lokāloka is that it divides Loka and Aloka into two equal parts

Commentary by Śrīvaṁśīdhara

समाख्या निरूक्तिः अनेन मध्यवर्त्तिनाऽवस्थाप्यते तुल्यतया ज्ञाप्यते ॥

Samakhya = name or etymology—that which is at the center divides into two equal parts.

Commentary by Śrī Bhagavatprasādācārya

लोकालोक इति यद्यस्मात् , अनेन अचलेन पर्वतेन, लोकालोकस्य अन्तर्वर्त्तिना, अवस्थाप्यते अन्तर्वर्त्तित्वेनावस्थीयते, तस्मात् अस्य लोकालोक इति समाख्या लोकालोक इति संज्ञा जातास्तीत्यर्थः ।।

The mountain is named Lokāloka because it divides the earth into two parts Loka and Aloka and stands in between.

TEXT 37

स लोकत्रयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवापवर्गाणां ज्योतिर्गणानां गभस्तयोऽर्वाचीनांस्त्रीँल्लोकानावितन्वाना न कदाचित्पराचीना भवितुमुत्सहन्ते तावदुन्नहनायामः ॥ ३७ ॥

sa loka-trayānte parita īśvareṇa vihito yasmāt sūryādīnāṁ dhruvāpavargāṇāṁ jyotir-gaṇānāṁ gabhastayo 'rvācīnāṁs trīû lokān āvitanvānā na kadācit parācīnā bhavitum utsahante tāvad un-nahanāyāmaḥ.

SYNONYMS

saḥ—that mountain; *loka-traya-ante*—at the end of the three *lokas* (Bhūrloka, Bhuvarloka and Svarloka); *paritaḥ*—all around; *īśvareṇa*—by the Supreme Personality of Godhead, Kṛṣṇa; *vihitaḥ*—created; *yasmāt*—from which; *sūrya-ādīnām*—of the sun planet; *dhruva-apavargāṇām*—up to Dhruvaloka and other, inferior luminaries; *jyotiḥ-gaṇānām*—of all the luminaries; *gabhastayaḥ*—the rays; *arvācīnān*—on this side; *trīn*—the three; *lokān*—planetary systems; *āvitanvānāḥ*—spreading throughout; *na*—not; *kadācit*—at any time; *parācīnāḥ*—beyond the jurisdiction of that mountain; *bhavitum*—to be; *utsahante*—are able; *tāvat*—that much; *unnahana-āyāmaḥ*—the measure of the height of the mountain.

TRANSLATION

By the supreme will of Kṛṣṇa, the mountain known as Lokāloka has been installed as the outer border of the three worlds—Bhūrloka, Bhuvarloka and Svarloka—to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.

Commentary by Śrīdhara Svāmi

लोकत्रयस्यान्ते परितो मर्यादारूपो विहितः यस्मात्प्रतिबन्धकात् सूर्य आदिर्येषाम् ध्रुवोपवर्गोतो येषाम् आविन्तन्वानाः समंतात्प्रकाशयन्तः परतो गन्तुं न शक्नुवन्ति तावदुन्नहनमुत्सेघस्तदनुरूप आयामश्च विस्तारो यस्य ध्रुवादप्युच्छ्रितत्वात्त्रिलोकीमर्यादाभूत

इत्यर्थः ॥

It is situated like a frontier mountain at the end of the three lokas. *Yasmat* means from which impedes first the sun and Dhruva at the end. *Aavitanvanah* means illuminating in all directions. They cannot go beyond it. Such is the height and breadth of the mountain. Because it is higher than Dhruva. It is said to be situated beyond the three worlds.

Commentary by Vīrarāghava

ननु ततः परस्तादित्युक्तं तदेव कियतान्तरेणेत्यपेक्षायां तदन्तर्वर्त्तिनीं भूमिमाह मानसोत्तरमेर्वोरन्तराले मध्ये यावती भूमिरास्ते मेरोर्मध्यादारभ्य मानसोत्तरपर्यन्तं सार्द्धसप्तलक्षोत्तरसार्द्धकोटियोजनपरिमिता भूम्रिास्त तावती भूमिः शुद्धोदात्परतोऽस्तीत्यथः ततोऽन्यामेकोनचत्वारिंशल्लक्षोत्तराष्टकोटियोजनमितिां भूमिमाह काञ्चनीति काञ्चनी स्वर्णमयी आदर्शतलोपमा दर्पणोदरतुल्या निर्जना भूमिर्लोकालोकशुद्धोदध्यारन्तराले वर्तत इत्यर्थः ततस्तां विशिनष्टि यस्यां लोकालोकयोरन्तरालवर्तिन्या सार्धसप्तलक्षात्त्रसार्द्धकोटियोजनात्मिकायां शुद्धोदाद् बाह्याया भूमेः परस्ताद्विद्यमानायमेकोनचत्वारिंशल्लक्षोत्तराष्टकोटिपरिमितायां भूम्यां निहितः कश्चित्पदार्थः पुनर्नोपलभ्यते दर्पणोदरतुल्यत्वात्तस्या इति भावः न हि दर्पणोदरे निहितमाषादिस्तिष्ठतीति लोकालोकाद्बाह्यमाह तस्मादिति तस्मादिति तस्माल्लोकलोकपर्वताद्बहिः सर्वेः सत्त्वैर्जन्तुभिः परिहृता रहिता आसीद् भूमिरित्यनुषङ्गः अलोका भूमिरास्त इत्यर्थः , इदमेव हि पर्वतस्य लोकालोकासमाख्यायां निमित्तमित्याह लोकेत्यादिना स्वपर्यन्ताया अन्तर्भूम्या लोकशब्दवाच्यत्वात्स्वस्माद्बाह्याया अलोकशब्दवाच्यत्वाच्चोभयोरन्तरालवर्तिनानेन पर्वतेन स्वनिष्ठान्तरालवत्तित्वेन धर्मेण हेतुना स्वस्मिल्लोकालोक इति समाख्या व्यवस्थाप्यते व्यवहृतसमाख्योऽयं पर्वतो भवतीत्यर्थः पर्वतं विशिनष्टि स इति लोकालोकः भूरादिलोकत्रयमन्तरमन्तर्गतं यस्य तस्मिनन्विषये ईश्वरेण परिवृताकारेण निहित इत्यर्थः गर्भस्थ-

लोकत्रयत्वेन लोकालोककयोर्मर्यादात्वेन चेश्वरेणायमचलो निहित इत्यर्थः एतदेव प्रपञ्चयति यस्मादिति सूर्यप्रभृतीनां ध्रुवपर्यन्तानां ज्योतिर्गणानां गभस्तयो मरचियः त्रिलोकान् भूरादीनर्वाचीनानधःस्थान् वितन्वानः समन्तात्पाकाशयन्तो यस्माल्लोकालोकपर्वतरूपात्प्रतिबन्धात्कदाचिदपि पराचीनाः परितो व्याप्ताः पर्वताद् बहिः प्रकाशमाना भवितुं नोत्सहन्ते न शक्नुवन्ति ताावदुन्नहनमौन्नत्यं तदनुरूप आयामो विस्तारश्च यस्य सः ध्रुवादप्युन्नतत्वाद् गर्भस्थत्रिलोकीत्वाच्च लोकालोकयोर्मर्यादारूपः इत्यर्द्धपर्वताद् बहिः सूर्यादिप्रकाशाद् बाह्ये लोक आलोकस्तद्वान् लोकः आलोकारहिताऽलोक इति च लोकालोकशब्दायो प्रवृत्तिनिमित्तमुक्तं भवति ॥

This mountain is also circular and contains the three worlds within its belly. The mountain is as high and wide as to block the rays of the celestial bodies starting from the sun and ending in Dhruva. The rays illuminate the three worlds which are below from above. The rays can never cross and go beyond the mountain.

To facilitate the knowledge of the height and width of the mountain, the dimension of the earth is first mentioned here. The learned say that the earth is 500,000,000 *yojanas* [4,000,000,000 miles]. Earth is to be taken here as *brahmāṇḍa*. The height of Lokāloka is a fourth of this dimension, i.e.

125,000,000 *yojanas* [1,000,000,000 miles]. It has a proportionate width.

Commentary by Vijayadhvaja Tīrtha

स लोकालोकाचलो लोकत्रयान्ते लोकत्रयसृष्टयनन्तरं मर्यादासिद्ध्यर्थ परित उपक्लृप्तः केन परमेश्वरेण अथवा लोकत्रयान्ते लोकत्रयावसाने किञ्च लोकत्रयं योजनत एकपञ्चाशल्लक्षतया यावदुच्चं तावानयं चोच्चविस्तृतत्वे सार्द्धपञ्चाशल्लक्ष इति शेषः, तावदुन्नहनायाम इति वचनञ्च आयामे कथञ्चिदेव तावनिति ज्ञातव्यं 'स पञ्चाशत्सहस्रश्चे' ति वचनात् ध्रुवापर्गास्तेषां पराचीना उपरि वर्तमानाः ॥

This mountain was created by God after the creation of the three worlds or at the end of the three worlds. It is as high as the three worlds i.e. 5,700,000 *yojanas* [45,600,000 miles]. The thickness is 5,050,000 *yojanas* [40,40,000 miles].

Commentary by Viśvanātha Cakravartī

लोकत्रयं भूर्भवः स्वस्तदन्ते परितोऽष्टदिक्षु तर्हि तस्य कियानुच्छ्रायो विस्तारश्चेत्यपेक्षायामाह
यस्मात् प्रतिबन्धकाद्धेतोः सूर्यादीनां ध्रुवान्तानां गभस्तयः किरनास्त्रींल्लोकान् व्याप्य
आवितन्वानाः समन्तात् प्रकाशं विस्तारयन्तः परतो गन्तुं न शक्नुवति तावन्तावुन्नहनायामो
उच्छ्रायविस्तारो यस्य सः ध्रुवादप्युच्छ्रितत्वाच्चिलोकीमर्यादाभूत इत्यर्थः ॥

Lokatraya = the three worlds—at the end of it. In all directions, the Lokāloka is so high and broad as to block the rays of the celestial bodies which cast their shine only inside but not outside Lokāloka. It is higher than Dhruva and that is why it is said to be situated at the end of the three worlds.

Commentary by Śrīvaṁśīdhara

इत्यर्थ इति त्रिलोकीमर्यादापार्यन्ताच्चैतावाँल्लोकालोकगिरिरिति भावः ॥

It means that this Lokāloka Mountain extends as far as the three lokas. *Satu* = Lokāloka Mountain. *Bhugolasya* = of the *brahmāṇḍa* sphere which is related to the earth.

Commentary by Śrī Bhagavatprasādācārya

स इति लोकालोकः लोकत्रयं भूरादिलोकत्रिकमन्तेऽन्तर्गतं यस्य तत्तस्मिन् , तथाविधे स्थाने
इत्यर्थः परितः स्मन्ततः, ईश्वरेण मर्यादारूपेणेति शेषः विहितः वृत्ताकारेण निहित इत्यर्थः
यस्मतत् प्रतिबन्धकात् , सूर्य आदिर्येषां तेषां , ध्रुवोऽपवर्गोऽन्तर्भूतो येषां तेषां ज्योतिर्गणानां
सूर्यादिध्रुवान्तज्योतिर्गणना

मित्यर्थः गभस्तयः मरीचयः, अर्वाचीनानधस्तनान् , त्रीन् लोकान् भूरादीन् आवितन्वानाः
समन्तात्प्रकाश्यन्तः सन्तः, कदाचित्कर्हिचिदपि , परचीनाः भवितुं , पर्वताद्बहिः प्राकाशमाना
भवितुमित्यर्थः न उत्सहन्ते न शक्नुवन्ति तावदुन्नहनमौन्नत्यं आयामस्तदानुरूपो विस्तारश्च
यस्य तथाभूतः अस्ति ॥

The Lokāloka is created and placed as a frontier mountain by Īśvara

[God] such that the three worlds fall inside the mountain which is also circular. The rays of the sun, Dhruva [Dhruvaloka, the polestar], etc. illuminate the worlds which are vertically downwards. They can never go beyond the Lokāloka Mountain since the mountain has such height and thickness as to block the rays.

TEXT 38

एतावाँल्लोकविन्यासो मानलक्षणसंस्थाभिर्विचिन्तितः कविभिः स तु पञ्चाश-
त्कोटिगणितस्य भूगोलस्य तुरीयभागोऽयं लोकालोकाचलः ॥ ३८ ॥

etāvāû loka-vinyāso māna-lakṣaṇa-saṁsthābhir vicintitaḥ kavibhiḥ sa tu pañcāśat-koṭi-gaṇitasya bhū-golasya turīya-bhāgo 'yaṁ lokālokācalaḥ.

SYNONYMS

etāvān—this much; *loka-vinyāsaḥ*—the placing of the different planets; *māna*—with measurements; *lakṣaṇa*—symptoms; *saṁsthābhiḥ*—as well as with their different situations; *vicintitaḥ*—established by scientific calculations; *kavibhiḥ*—by learned scholars; *saḥ*—that; *tu*—but; *pañcāśat-koṭi*—500,000,000 *yojanas; gaṇitasya*—which is measured at; *bhū-golasya*—of the planetary system known as Bhūgolaka; *turīya-bhāgaḥ*—one fourth; *ayam*—this; *lokāloka-acalaḥ*—the mountain known as Lokāloka.

TRANSLATION

Learned scholars who are free from mistakes, illusions and propensities to cheat have thus described the planetary systems and their particular symptoms, measurements and locations. With great deliberation, they have established the truth that the distance between Sumeru and the mountain known as Lokāloka is one fourth of the diameter of the universe—or, in other words, 125,000,000 yojanas [1 billion miles].

Commentary by Śrīdhara Svāmi

सोऽयं तु लोकालोकाचलस्तुरीयभागश्चतुर्थोंशः सार्धद्वादशकोटयः मेरोरेकत इति द्रष्टव्यम् ॥

The distance between Meru and Lokāloka should be taken as 125,000,000 *yojanas* [1 billion miles] on either side.

Commentary by Vīrarāghava

तावदुन्नहनायाम इत्युक्तमौन्नत्यं कियद्योजनपरिमितमित्यपेक्षायां तद्वक्तुं तस्य कृत्स्न्नभूमण्डलपरिमितेः कथनापेक्षत्वात्तत्परिमाणमाह एतावान्वेति लोकस्य कृत्स्नभूमण्डलस्य विन्यासः संस्थानमानादिभिरेतावानानिति पञ्चाशत्कोटियोजनपरिमित इति कविभिः भूमण्डलयाथात्म्यविभ्दिः चिन्तितः सम्यग् ज्ञातः पर्वतस्यौन्नत्यपरिमितमाह स त्विति पञ्चाशत्कोटियोजर्नोविस्तृतस्य भूगोलस्य यस्तुरीयो भागः सार्द्धद्वादशकोटियोजनात्मकः तत्परिमितौन्नत्यवान् तदनुगुणायामश्चेत्यर्थः ॥

To facilitate the knowledge of the height and width of the mountain, the dimension of the earth is first mentioned here. The learned say that the earth is 500,000,000 *yojanas* [4 billion miles]. Earth is to be taken here as *brahmāṇḍa* [the universe]. The height of Lokāloka is a fourth of this dimension, i.e. 125,000,000 *yojanas* [1 billion miles]. It has a proportionate width.

Commentary by Viśvanātha Cakravartī

सत ु लोकालोकस्तु भूगोलकस्य भूसम्बन्धाण्डगोलकस्येत्यर्थः सूर्यस्येव भुवोऽप्यण्डगोलकयोर्मध्यवर्त्तित्वात् स्वगोलमिव भूगोलमपि पञ्चाशत्कोटियोजनप्रमाणं तस्य तुरीयभागः सार्द्धद्वादशकोटियोजनविस्तारोच्छ्राय इत्यर्थः भूस्तु चतुस्त्रिंशल्लक्षोनपञ्चाशत्कोटियोजनप्रमाणा ज्ञेया यथा मेरूमध्यान्मानसोत्तरमध्यपर्यन्तं सार्द्धसप्तपञ्चाशल्लक्षोत्तरकोटियोजनप्रमाणं मानसोत्तरमध्यात् स्वादूदकसमुद्रपर्यन्तम् षण्णवतिलक्षयोजनप्रमाणं ततः काञ्चनी भूमिः सार्द्धसप्तपञ्चाशल्लक्षोत्तरकोटियोजनप्रमाणा एवमेकतो मेरूलोकालेकयोरन्तराल्मेकादशलक्षाधिकचतुष्कोटिपरिमितमन्यतोऽपि तथेत्यतो लोकाल्लोकालोकपर्यन्तं स्थानं द्वाविंशतिलक्षोत्तराष्टकोटिपरिमितं लोकालोकाद्बहिरप्येकतः एतावदेव अन्यतोऽप्येतावदेव यद्वक्ष्यते योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणश्च व्याख्यातं यद्बहिर्लोकाचलत्ः इति एकतो लोकालोकः सार्द्धद्वादशकोटियोजनप्रमाणः, अन्यतोऽपि स तथेत्येवं चतुस्त्रिंशल्लक्षोनपञ्चाशत्कोटिप्रमाणा भूः साब्धिद्वीपपर्यन्त ज्ञेया अत एवाण्डगोलकात् सर्वतो दिक्षु सप्तदशलक्षयोजनवकाशे वर्त्तमाने सति पृथिव्याः शेषनागेन धारणं दिग्गजैश्च निश्च्लीकरनं सार्थकं भवेदन्यथा तु व्याख्यान्तरे पञ्चाशत्कोटिप्रमाणत्वादण्डगोलकालग्नत्वे तत्तत् , सर्वमकिंचित्करं स्यात् चाक्षुषे मन्वन्तरे चकस्मान्मज्जनम् श्रीवराहदेवेनोत्थापन्श्च दुर्घटं स्यदित्यादिकं विवेचनीयम्।।

The celestial sphere and the terrestrial sphere [vertical and horizontal spheres] are both 500,000,000 *yojanas* [4 billion miles] in width. A fourth of it will be 125,000,000 *yojanas* [1 billion miles]. That is the height of the Lokāloka. The diameter of the earth is 3,400,000 *yojanas* 27,200,000 miles] short of 500,000,000 *yojanas* [4 billion miles]. It is like this. From the center of the Meru to the center of Mānasottara, it is 15,750,000 *yojanas* [126,000,000 miles]. From the center of Mānasottara to the end of the pure water ocean is 9,600,000 *yojanas* [76,800,000 miles]. There after the golden land is 15,750,000 *yojanas* [126,000,000 miles]. Thus, measuring on one side of Meru, the total will be 41,100,000 *yojanas* [328,800,000 miles]. It is the same on the other side of Meru also. So the inner diameter of Lokāloka will be 82,200,000 *yojanas* [657,600,000 miles]. Beyond Lokāloka, the aloka region is also 82,200,000 *yojanas* [657,600,000 miles] on either side. So the total comes 246,600,000 *yojanas* [1,972,800,000 miles], which is 3,400,000 *yojanas* [27,200,000 miles] short of 250,000,000 *yojanas* [2 billion miles]. There is a cavity of 1,700,000 *yojanas* [13,600,000 miles] all around the earth [Bhū-maṇḍala] including the bottom also. This facilitates the serpent Śeṣa to hold the earth aloft and the elephants to hold the earth in position. If we interpret otherwise it will be irrelevant. Also the immersion of the *aṇḍa* [universal egg] at the end of Chaksusa Manvantara would also become difficult to defend.

Commentary by Śrīvaṁśīdhara

सत ु लोकालोकस्तु भूगोलस्य भूसम्बद्धांडगोलकस्येत्यर्थः प्रा। पा। - स्वाधिपतीनां महेन्द्रादीनां लोकपालानां विविध। २। प्रा। पा। - भितैर्भुजदण्डैः सूर्यस्येव भुवोप्यंडगोलकयोर्मध्यवर्त्तित्वात् स्वगोलमिव भूगोलमपि पञ्चाशत्कोटियोजनप्रमाणं तस्य तुरयिबागलृ सर्द्धद्वादशकोटियोजनविस्तारोच्छ्राय इत्यर्थः भूस्तु चतुस्त्रिंशल्लक्षोनपाञ्चाशकोटियोजनप्रमाणा ज्ञेया यथा मेरूमध्यान्मानसोत्तरमध्यपर्यन्तं सर्द्धसप्तपञ्चाशल्लक्षोत्तरकोटियोजनप्रमाणा एवमेकतो मेरूलोकालोकयोरन्तरालमेकादशलक्षाधिकाचतुष्कोटिपरिमितमन्यताोऽपि तथेत्यतो लोकालोकाल्लोकपर्यनतं स्थानं द्वाविंशतिलक्षोत्तराष्टकोटिपरिमितं लोकालोकाद्बहिरप्येकेत एतावदेवान्यतोप्येतावदेव यद्वक्ष्यते योर्विस्तारः , एतेन ह्यलोकपरिमाणञ्च व्याख्यात यद्बहिर्लोकालोकाचलादिति एकतो लोकालोकः सार्द्धद्वादशकोटियोजनप्रमाणोऽन्यतोपि स तथेत्यवं चतुस्त्रिंशल्ल्क्षोनपञ्चाशत्कोटियोजनप्रमाणा भूः साब्धिद्वीपपर्यन्ता ज्ञेयाऽत एवांडगोलकात्सर्वतो दिक्षु सप्तदशलक्षयोजनावकाशे वर्त्तमाने सति पृथिव्याः शेषनागेन धारनं दिग्गजैश्च निश्चलीकरणं सार्थकं भवेदन्यथा तु व्याख्यान्तरे पञ्चाशत्कोटिप्रमाणत्वादंडगोलकलग्रत्वे तत्तत्सर्वमकिंचित्कर स्यत् चाक्षुषमन्वन्तरे चाकस्मान्मज्जनं श्रीवाराहदेवेनोत्थापनं च दुर्घटं स्यादित्यादिकं विवेचनीयम् श्रीमन्महाभारतीयभीष्मपार्वणि श्रीनीलकण्ठेनाप्यत्र विंचारितम् - अत्रेषं शास्त्रानुभवयोरविरोधेन भूकल्पना प्रतिभाति यथा हस्तमात्रस्य चतुरस्त्रस्य चतुर्विशत्यङगलानि परिणाहः षण्णवत्यङगुलानि परिधिः किञ्चिन्न्यूनानि कर्णो भवति, एवमष्टादशसहस्त्राणि षट्शतानि च जम्बूपर्वसंज्ञिताया भूवः प्रमाणमुक्तः, तदेवात्र परिधित्वेन कल्पितम् तच्चतुर्थाशत्वेन चत्वारि सहस्त्राणि षट्शतानि पञ्चाशच्च योजनानि एकैको भुज इति तदेव समचतुरस्त्रस्य विष्कांभप्रमाणम् अस्य कर्णः शुल्बशास्त्रोक्तरीत्या षट्सहस्त्राणि पञ्चशतानि षट्सप्ततिश्च योजनानि तस्यास्य भूचतुरस्त्रस्य चतुर्भिः समुद्रैर्वेष्टितस्य कोणा दिक्षु वर्तते, तेन दक्षिणस्यां दिशि रामसेतौ द्वयोः समुद्रयाः सन्धिः एवमितरास्वपि दिक्षु समुद्रसन्धयो ज्ञेयाः यस्त्वत्र ज्योतिर्विदां भुपरिधिः सप्ताङगचन्दाब्धि- ४९६७ योजनसमितोऽभिमतः स एवास्माकं चतुरस्त्रविष्कम्भः खबाणरसवेद ४६५० मितः द्यश यत्तु एतयोरन्तरं सप्तेन्दुरामाः ३१७ तदपि यजमानेनोर्ध्वबाहुना प्रपदोच्छ्रितेन समपादस्थितेन वा उन्मितस्य सूत्रस्य यः पञ्चमोशः स हस्त इति विकल्पस्य कात्यायनादिभिरूक्तत्वाद्धस्तप्रमाणबेदकल्पनया योजनबहुत्वाल्पत्ववचनेन समाधेयम् तथा भूमेश्चतुरस्त्रत्वेपि तन्मध्यस्थमत्युच्छ्रितं मेरूं प्रदक्षिणीकुर्वतः सूर्यस्य मार्गो मण्डलाकारोऽस्तीति न बौद्धाभिमतं सूर्यद्वयं कल्प्यं भवति अन्यत्सर्व युक्तयविरूद्धं ज्योतिर्विन्मतमेवात्रानुसर्त्तव्यम् यत्तु पुराणे पञ्चाशकोटियोजनं भूगोलप्रमाणमित्युक्तं तदपि अचिंत्याः खलु ये भावा न तांस्तर्कोण साधयेत् इत्यनेनैव प्रत्युक्तमव्यवस्थितत्वान्मतानामनिर्वचनीयवाद एव शरणीकरणीय इत्येव वरम् यद्वा- सर्वत्र यत्प्रमाणं द्दष्टं तद्विंशांशेन तद्वोद्धव्यम् तेन पञ्चाशत्कोटिस्थाने सर्द्धकोटद्वयविस्तारा भूमिः लक्षस्थाने पञ्चसहस्त्रविस्तारो जम्बूद्वीपः नवसहस्त्रस्थाने सार्द्धचतुः-शतयोजनायामं भारतखण्डम् अस्मिन्पक्षे तदाहरिष्यमाणवैष्णवादिवाक्येभ्यो जम्बूद्वीपश्चतुर्दलकमलाकारस्तस्य चांतःपरिधिः षट्शताधिकान्यष्टादशयोजनसहस्त्राणि त्रयस्त्रिंशच्छतानि मध्यव्यासः तेन फलतः इञ्चसहस्त्रव्यासता ज्ञेया एवं सति यदा प्रागायतो हिमाचलः पूर्वपश्चिमसमुद्रौ स्पृष्टास्ति तदायं भरतवर्षस्त्रिकोणो भवति तेन पृथिवी त्रिकोणेति लोकप्रवादोऽनुभवश्चानुसृतो भवति अन्यथा भरतवर्षस्य धनुराकारत्वे भूमध्यरेखाया लंकारः सेतुमार्गेण प्रस्थितायाः पुरी रक्षसां देवकन्याथ काञ्ची सितः पर्वतः पयली वत्सगुल्मम् पुरी चोज्जयिन्याह्वया गर्गराटं कुरूक्षेत्रमेषा भुवो मध्यरेखा ॥ इति स्मर्यमाण्या मध्यरेखया

कुरूक्षेत्रस्य रामसेतुः सन्निहितो द्वारका च दूरे स्यात् द्वारकासमीपे सेतुश्च दूरे इति प्रत्यक्षमुपलभ्यते भारतवर्षस्य त्रिकोणत्वमित्येषैव कल्पना साधीयसीति दिक् इत्थं नीलकण्ठेन भारते तदुक्तरीत्या विचारितं विरोधोप्यपहृत इति किञ्च हस्तोगुलिविंशत्या चतुरन्वितया चतुष्करो दण्डः तद्द्विसहस्रं क्रोशो योजनमेकं चतुष्कोशम् ॥ स्मृतिसारादौ द्वात्रिंशत्सहस्रहस्तैरैकं योजनं भवति द्वात्रिंशत्सहस्रैस्तु हस्तैः स्याद्योजनं भुवः इति संहितोक्तेः चतुर्विंशैरंगुलैस्तु हस्त एकोमिधीयते इति च अत्र च सद्योजारबालयुवाद्यंगुलभेदस्य तारतम्यवशाद्धस्तस्यापि तारतम्यं भवति, तेन च क्रोशयोजनादेरपि तारतम्यं सेत्स्यति यद्वा - पाणिः शयः शमो हस्तः पञ्चशाखः करस्तथा इति कोशात्प्रसिद्धमणिबन्धादुपरितनो भागः कनिष्ठाद्यङगुलितोष्टांगुलान्यतरमित एव हस्तो भवति दानानि देयानि च विप्रहस्ते इत्युक्ते भुग्रहस्तनैव संकल्पग्रहणात्तत्रापि हस्तशब्दप्रयोगात् सोपि भुग्राङगुलित्वे चांगुलचतुष्ठयात्मकोपि भवति बालस्य ततोऽपि तथैव न्युनं भवति तथा च तत्तन्मितस्तैर्योजनगणनया ज्योतिःशास्त्रपुराणेतिहासानां विरोधो यथाकथम्चित्परिहृतः स्यादेव नहि ‘व्यासो नारायणःस्वयम्’ इत्यादिपुराणोक्तेः साक्षान्नारायणोक्तिमुल्लंव्य ज्योतिःशास्त्रं प्रवृत्तम् किञ्च ‘ज्योतिषं चक्षुरूच्यते य इति साक्षाद्वेदचक्षुर्भूतं ज्योतिःशास्त्रमल्लंघ्य श्रीव्यासोऽपि प्रवृत्तस्तेन तत्तदंगुलहस्ताद्यभिप्रायैव तत्तद्योजनोक्तिस्तत्र तत्रोह्या किञ्चासुरजनकर्तृकशास्त्रप्रवृत्तिसंकोचार्थ श्रीव्यासदेवस्तत्र तत्र ज्योतिःशास्त्रविरूद्धमिव वदति न वस्तुत इति तत्त्वमन्यथा श्रीव्यासस्य वेदान्धकारता स्यादिति ध्येयं सुधीभिः ननु कथं तर्हि भागवतज्योतिःशास्त्रयोर्विरोधः भागवते लक्षयोजनमिता जम्बूद्वीपभूर्वर्णिता, ज्योतिःशास्त्र पञ्चसहस्रयोजनपरिमितैवाखिलेति चेदस्य समाधिर्गोलादर्शे विहितः तदनुरोधेन सारतः किञ्चदुच्यते - पृथिव्या आकारद्वयमस्ति एको महापरिमाणको विशेषाकारः द्वितीयो ज्योतिःशास्त्रोक्तः स्वल्पपरिमाणको गोलाकार एव एवमेव परीक्षिन्महाराजेन पृष्टं श्रीशुकयोगीन्द्रेणाप्युत्तरितं भूगोलविशेषं नामरूपमानलक्षणतो व्याख्यास्याम इति भूगोलकपदेन ज्योतिःशास्त्रोक्तो गोलाकारो मार्त्तिकोण्डः विशेषपदेन मण्डलाकारपुराणोक्तो हिरण्मयोण्डः उक्तं च योगिनिर्याणे द्वितीयस्कन्धे ‘ततो विशेषं प्रतिपद्य निर्मयः’ इति पञ्चमेऽप्युक्तं - काञ्चनी ततोन्यादर्शतलोपमा इत्यादि तृतियप्युक्तम् एतदण्डं

विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः इत्यादि यस्येदं क्षितिमण्डलं भगवन्तोऽनन्तमूर्त्तेः सहस्रशिरस एकस्मिन्नेव शर्षिणि ध्रियमाणं सिद्धार्थ इव लक्ष्यते इति सिद्धार्थदृष्टान्तेन गोलाकारत्वं प्रतियते प्रेक्षयित्वा भुवो गोलं यावद्यद्वै स्वसंस्थया इति कर्दमविहारेप्युक्तम् श्रीदशमऽप्यष्टमाध्याये सा तत्र ददृशे विश्वं जगरूस्थासु च खं दिशः साद्रिद्वीपाब्धिभूगोलम् इत्यादिप्रामाण्यात्पृथिवीद्वयं स्वीकार्यम् ननु स्वल्पा पृथिवीयं महती कुत्रास्ति परेति , उच्यते -महती तु नक्षत्रकक्षाया ऊर्ध्व प्रतिबिम्बरूपा तन्मानं पञ्चमे लक्षोत्तरसार्द्धनवकोटियोजनं परिमण्डलं भूवलयस्येति स्थूलदृष्टया भकक्षोर्ध्वभाग एवायति अथ कथं प्रतिबिम्बवत् कथमेतदाकारा सा तद्यथा समन्तात्पञ्चसहस्रयोजनात्मकस्य समन्ताभेज्नान्तरितोऽनलगोलस्तेन दूरकान्तवत्स्वल्पाया अप्यस्या नक्षत्रकक्षाया उपरि या काञ्चनी भूमिर्निलरूपा तत्तेजोव्यवधानकारी तत्र महाप्रतिबिम्बस्स्मन्तात् यथा दूरकान्ते एकत्र महतोऽल्पत्वं दृश्यते परत्राल्पस्य महत्त्वम् , एवं बाह्यांगानां चन्द्रादीनामल्पत्वमन्तर्गतस्य भूगोलस्य महत्त्वम् नन्वनलगोले किं प्रमाणम् ? उच्यते, सवासनं प्रमाणं भूपृष्ठतः स्वगकक्षापर्यन्तमष्टौ वायवआवाहादयः सन्ति उभयोर्योगे जलगोल तदुक्तं पुलिशसिद्धान्ते- भूवातोद्वहयोर्योगे जलगोलोस्ति काचवत् दृश्यन्ते येन संलग्ना भिन्नाः सूर्यादिरश्मयः इति सूर्यसिद्धान्तेऽपि - अत्यासन्नतया तेन ग्रीष्मे तीव्राः कराः रवेः इति, अत्यासन्नत्वं दूरत्वं चानलगोलप्रतिबिम्बतारकेण विना न समभवति श्रीशुकयोगीन्दैस्तु पुराणानुगैर्महत्प्रमाणमेव

व्याख्यातम् स्वल्पप्रमाणन्तु सूचितमेव, इत्थं कैश्चिद्वितोधः परिहृतः एवं खगोलविरोधोऽपि परिहृतः तथा हि- एतेन दिवो मानं तद्विद उपदिशन्ति इति अस्यार्थः- एतेन भुगोलकेन्द्रेण दिवो मण्डलानां ग्रहनक्षत्रादिकक्षादिकक्षाणामौच्चयपरिध्यादीनामिति यथा द्विदलयाोर्निष्पाावादीनामन्तरेणान्तरिक्षमुभयसन्धितम् इति अस्यार्थः- भूगोलद्युमण्डलयोः सन्धितम् अन्तरिक्षमन्तरेण मानं विनान्तरिक्षस्य तु मानं नास्ति यथा द्विदलयार्निष्पावादनिां मानं नस्ति यन्मध्यङगतो भगवांस्तपतां पतिः अस्यार्थः-यस्यान्तरिक्षस्य मध्यमिव मध्यं जलगोलः यथान्तरिक्षस्य मध्याभवस्तथा गोलरूपत्वाज्जलगोलस्यापि तत्र गतः प्रतिबिम्बरूपेण संस्थितः इति बिम्बरूपेण तु भूकेन्द्रात्सपादलक्षयोजनेष्वस्ति एवं नवकोटय एकपञ्चाशल्लक्षाणि मानसोत्तरपरिवर्तनस्योपदिशन्ति इति अस्यार्थः- मानसश्चन्द्रस्तदपेक्षया उत्तरः परः शनिस्तन्मण्डलस्य मानं ज्यौतिषोक्तकरणार्थ शन्यंशयुतं जातं द्वादशकोटिमितमष्टषष्टिलक्षमिति सूर्य्याडगोलयोर्मध्ये कोटयः स्युः पञ्चविंशतिः अस्यार्थः- सूर्यस्य बिम्बितार्कस्यांडगोलो हिरण्मयोंडपरिधिस्तयोर्मध्येन्तः पञ्चविंशतिकोटयः स्युरिति अण्डमध्यगातः सूर्यो द्यावाभूम्योर्यदन्तरम् अस्यार्थः- द्यावाभूम्योर्नक्षत्रकक्षाभ्अूम्योर्यदन्तरं तदेवांडस्य हिरण्मयांडस्य तत्रांतः सूर्यो जलगोलप्रतिबिम्बितार्को भवतीति ज्ञेयम् एवमदि समाधानं गोलदर्पणे तत्तद्रीत्या ज्ञेयम् अनेन यथार्थार्थसार्थसमर्थनेन निःसंशयं श्रीमभ्दागवतं परमाप्तवाक्यत्वात्सर्वथा प्रमाणमेवाप्रतिहतं सकलशास्त्रसिद्धान्तसाद्गुण्यादिति हि निर्विवादम् एतद्विरोधपरिहारो यः पूर्वमेव मयाऽलेखि स एवसमीचीनः प्रतिभातीति किं बहुना ॥

Because the earth, like the sun, is at the center of the egg-like celestial sphere, the terrestrial sphere is also 500,000,000 *yojanas* [4,000,000,000 miles] wide. One fourth of it is 125,000,000 *yojanas* [1 billion miles], which is the height. The earth is 53,400,000 *yojanas* [427,200,000 miles] wide. From the center of Meru to the center of Mānasottara it is 15,750,000 *yojanas* [126,000,000 miles]. From there until Sweetwater Ocean it is 9,600,000 *yojanas* [76,800,000 miles]. So from Meru to Lokāloka is 41,100,000 *yojanas* [328,800,000 miles] on either side. Thus, the inner diameter of Lokāloka is 82,200,000 *yojanas* [657,600,000 miles]. Beyond Lokāloka there is the same distance on either side. The thickness of Lokāloka is 125,000,000 *yojanas* [1 billion miles], on either side, so the width of the earth [Bhū-maṇḍala] is 3,400,000 *yojanas* [27,200,000 miles] short of 500,000,000 *yojanas* [4 billion miles]. Another 1,700,000 *yojanas* [13,600,000 miles] are on either side between earth [Bhū-maṇḍala] and the coverings of the universe, where the serpant Śeṣa and the elephants hold aloft the earth. The immersing of the earth after the Cākṣuṣa Manvantra can thus be explained and not otherwise.

Nilakanta has discussed this in his commentary on *Mahābhārata*, *Bhishma Parva*: Each side of a square measuring a hasta is 24 inches. The total length of four sides (*paridhi*) will be 96 inches. The diagonals will be a bit shorter. The measurements of Jambū is said to be 18,600 *yojanas* [148,800,000 miles]. This should be taken as the total length of four sides, 4,650 *yojanas* [37,200 miles] will be each side. The diagonal will be 6,576 *yojanas* [52,608 miles]. Earth [Jambūdvīpa] is a square. The four vertices of earth's [Jambūdvīpa's]

square touch the ocean. The astronomers say each side of earth's square is 4,967 *yojanas* [32,536 miles]. But we disagree with that and take it as 4,650 *yojanas* [37,200 miles]. The difference between these two is 367 *yojanas* [2,936 miles]. But it is said 317 *yojanas* [2,536 miles]. This difference is because of the variation in the unit of measurement. Earth [Jambūdvīpa] is a square, but the sun's path around Meru is circular. We do not accept the two sun's theory of the Bauddhas [Jains]. All the other aspects should be taken as enjoined in the books on astronomy. The *Purāṇas* say that earth's [Bhū-maṇḍala's] expanse is 500,000,000 *yojanas* [4 billion miles].

These are things which we should not try to understand by logic. The *anirvachaniya* theory is to be accepted which vouches for the inexplicability of things or whatever dimensions have been stated in *Purāṇas*. We should take only a twentieth part of that. A reduction factor of 1/20 is to be applied everywhere—so 500,000,000 means 25,000,000. The width of Jambūdvīpa is 5,000 and not 100,000. The width of Bhārata-khaṇḍa is 450 *yojanas* [3,600 miles] in place of 9,000 *yojanas* 72,000 miles]. Bhārata-varṣa is triangular. The dimensions are given quite differently because the basic units of *angula* [finger] and *hasta* [hand] differ from person to person. Thus, the contradictions should be resolved on this basis. It is said in the *Purāṇas* that Vyāsa is Nārāyaṇa incarnate, then how did he state contradictorily to astronomy? Vyāsa has transgressed astronomy and it could be according to a different *angula* and *hasta* units—so the contradiction is only apparent and not absolute. Then how can there be a contradiction between *Bhāgavata* and astronomy? This question has been raised in *Goladarsha*, a book on astronomy and also answered there. The essence of the reply is this: the earth has two dimensions—one is very big and the other is the small spherical dimension mentioned in the works on astronomy. Parīkṣit has questioned about the Bhū-gola (the earth's sphere) and Śuka has replied. This confirms with the spherical shape of astronomy.

There is another word in that context—it is vishesha which means the golden *aṇḍa* [egg, universe]. It is said that earth rests like a mustard seed on hood of Ananta. The analogy implies the spherical shape. In the Kardama story the word, "bhuva golam" is used, which confirms the above fact. This is the small earth, but where is another big earth? We reply it is above the star belt. It is like a reflection. Its circumference is 95,100,000 *yojanas* [760,800,000 miles] as told in the *Bhāgavata*. There is sphere of fire in between the two earths. There is also a sphere of water in between the two. This has been stated in the *Sūrya-siddhānta* and other works. All the sentences of *Bhāgavata* should be interpreted against the background of all these things. The contradictions should be resolved as I have suggested earlier and the *Bhāgavata* should be deemed to be valid.

Commentary by Śukadeva

तावदुन्नहनायाम इत्युक्तं तत्रायामः पूर्वत्र प्रतिपादित उन्नहनमाह स त्विति तुरीयभागः सार्द्धद्वादशकोटियोजनोच्छ।ाय इत्यर्थः ।।

It was said "such height,"—here the actual height is given as 125,000,000 *yojanas* [1 billion miles].

Commentary by Śrī Bhagavatprasādācārya

तावदुन्नहनायाम इत्युक्तं तदौन्नत्यं कियद्योजनपरिमितम्त्यिपेक्षायां तद्वक्तुं कृत्स्नभूमण्डलपरिमितेः कथनापेक्षत्वात्तत्परिमाणमाह एतावानेवेति लोकस्य कृत्स्नभूमण्डलस्य विन्यासः संस्थानं , मानं च लक्षणं च संस्था च ताभिः , एतावान् पञ्चाशत्कोटियोजनपरिमितः, कविभिः भूमण्डलयथात्म्यविद्धिः , विचिन्तितः सम्यक् ज्ञातः लोकालोकपर्वतस्यौन्नत्यमिति मानमाह स त्विति अयं लोकालोकाचलः तु , पञ्चाशत्कोटिगुणितस्य पञ्चाशत्कोटियोजनविस्तृतस्य भूगोलस्य यः तुरीयभागः सार्द्धद्वादशकोटियोजनात्मकः, तत्परिमितौन्नत्यायामवानस्तीत्यर्थः ।।

The height and width of the mountain is to be stated. However, to know them we should know the magnitude of the earth which is reminded here. The extent of the entire earth is known to be 500,000,000 *yojanas* [4 billion miles] by great people. A fourth of it will be 125,000,000 *yojanas* [1 billion miles]. This is the height of Lokāloka Mountain [distance from Meru to Lokāloka Mountain]. The thickness [distance from Lokāloka Mountain to the coverings of the universe] is also the same.

Commentary by Yādavārya

"Bhūlokasya turiya bhage yavan lokaloka chalak:"

It is said here that the entire extent of the loka is just a part of the width of the Brahmāṇḍa sphere, in the sentence starting with sa ta. Bhū-golasya turiya bhaga = the locative case use is in the sense of determining a part from a whole or a single one from a group. In the midst of the fourth part of 125,000,000 yojanas [1 billion miles] dimension.

Whatever the distance between Meru and Lokāloka, all that is within the fourth part of the diameter of *brahmāṇḍa*, is what it means.

TEXT 39

तदुपरिष्टाच्चतसृष्वाशास्वात्मयोनिनाखिलजगद्गुरुणाधिनिवेशिता ये द्विरदपतय ऋषभः पुष्करचूडो वामनोऽपराजित इति सकललोकस्थितिहेतवः ॥ ३९ ॥

tad-upariṣṭāc catasṛṣv āśāsvātma-yoninākhila-jagad-guruṇādhiniveśitā ye dvirada-pataya ṛṣabhaḥ puṣkaracūḍo vāmano 'parājita iti sakala-loka-sthiti-hetavaḥ

SYNONYMS

tat-upariṣṭāt—on the top of Lokāloka Mountain; *catasṛṣu āśāsu*—in the four

directions; *ātma-yoninā*—by Lord Brahmā; *akhila-jagat-guruṇā*—the spiritual master of the whole universe; *adhiniveśitāḥ*—established; *ye*—all those; *dvirada-patayaḥ*—the best of elephants; *ṛṣabhaḥ*—Ṛṣabha; *puṣkara-cūḍaḥ*—Puṣkaracūḍa; *vāmanaḥ*—Vāmana; *aparājitaḥ*—Aparājita; *iti*—thus; *sakala-loka-sthiti-hetavaḥ*—the causes of the maintenance of the different planets within the universe.

TRANSLATION

On the top of Lokāloka Mountain are the four gaja-patis, the best of elephants, which were established in the four directions by Lord Brahmā, the supreme spiritual master of the entire universe. The names of those elephants are Ṛṣabha, Puṣkaracūḍa, Vāmana and Aparājita. They are responsible for maintaining the planetary systems of the universe.

Commentary by Śrīdhara Svāmi

आशासु दिक्षु येऽधिनिवेशितास्ते आसते ॥

Aashasu means directions. Those who are ordained there are there.

Commentary by Vīrarāghava

तस्य लोकालोकस्य गिरेरूपरिष्टाच्चतसृष्वाशासु पूर्वादिषु दिक्षु अखिलजग्गद्गुरूणा आत्मयानिना ब्रम्हणा ऋषभादिसंज्ञाश्चत्वारो द्विरदपतयः गजश्रेष्ठा ये निवेशितास्ते सकाललोकानां स्थितिहेतवः क्षेमहेतवः आसते ॥

The four direction elephants Rsbha and others are placed by Brahman on top of this mountain in the four directions for the equilibrium and welfare of the three worlds.

Commentary by Viśvanātha Cakravartī

येऽद्विानिवेशितास्ते आसते ॥

Those who are appointed there stay there.

Commentary by Śrīvaṁśīdhara

तस्य लोकालोकस्योपरिष्टादुपरिदेशे परत्र वा सकललोकाणां स्थितिहेतवोऽन्यथ भूमेर्नमनोन्नमनादिना लोकस्थितिर्भ्रश्येतेति भावः ॥

Above the Lokāloka Mountain: they are responsible for the equilibrium of the entire world—otherwise the earth would move up and down and there would be no equilibrium.

Commentary by Śukadeva

आशासु दिक्षु अधिन्विेशितास्तिष्ठन्तीति शेषः ॥

They stand in the four directions, east and so on, as ordered by God.

Commentary by Śrī Bhagavatprasādācārya

तदुपरिष्टादिति तदुपरिष्टाल्लोकालोकस्य गिरेरूपरिष्टात् , चतुसृषु चतुःसंख्याकासु आशासु पूर्वादिदिक्षु अखिलजगद्गुरूणा, ब्रम्हणा,ऋषभः,पुष्करचूडः, वामनः, अपराजितः इत्येते चत्वारः ये द्विरदपतयः गजश्रेष्ठाः, अधिनिवेशिताः, ते सकललोकस्थितिहेतवः सकललोकानां क्षेमहेतवः सन्तः आसते ॥

On top of the Lokāloka, Brahmā the great teacher of the world, has placed the elephants Rshabha and others for the sake of the welfare of the worlds.

TEXT 40

तेषां स्वविभूतीनां लोकपालानां च विविधवीर्योपबृंहणाय भगवान् परम-महापुरुषो महाविभूतिपतिरन्तर्याम्यात्मनो विशुद्धसत्त्वं धर्मज्ञानवैराग्यै-श्वर्याद्यष्टमहासिद्ध्युपलक्षणं विष्वक्सेनादिभिः स्वपार्षदप्रवरैः परिवारितो निजवरायुधोपशोभितैर्निजभुजदण्डैः सन्धारयमाणस्तस्मिन् गिरिवरे समन्तात्सकललोकस्वस्तय आस्ते ॥ ४० ॥

teṣāṁ sva-vibhūtīnāṁ loka-pālānāṁ ca vividha-vīryopabṛṁhaṇāya bhagavān parama-mahā-puruṣo mahā-vibhūti-patir antaryāmy ātmano viśuddha-sattvaṁ dharma-jñāna-vairāgyaiśvaryādy-aṣṭa-mahā-siddhy-upalakṣaṇaṁ viṣvaksenādibhiḥ sva-pārṣada-pravaraiḥ parivārito nija-varāyudhopaśobhitair nija-bhuja-daṇḍaiḥ sandhārayamāṇas tasmin giri-vare samantāt sakala-loka-svastaya āste.

SYNONYMS

teṣām—of all of them; *sva-vibhūtīnām*—who are his personal expansions and assistants; *loka-pālānām*—who are entrusted with looking after the universal affairs; *ca*—and; *vividha*—varieties; *vīrya-upabṛṁhaṇāya*—for expanding the powers; *bhagavān*—the Supreme Personality of Godhead; *parama-mahā-puruṣaḥ*—the foremost master of all kinds of opulence, the Supreme Personality of Godhead; *mahā-vibhūti-patiḥ*—the master of all inconceivable potencies; *antaryāmī*—the Supersoul; *ātmanaḥ*—of Himself; *viśuddha-sattvam*—having an existence without contamination by the material modes of nature; *dharma-jñāna-vairāgya*—of religion, pure knowledge and renunciation; *aiśvarya-ādi*—of all kinds of opulence; *aṣṭa*—eight; *mahā-siddhi*—and of great mystic perfections; *upalakṣaṇam*—having the characteristics; *viṣvaksena-ādibhiḥ*—by His expansion known as Viṣvaksena and others; *sva-pārṣada-pravaraiḥ*—the best of personal assistants; *parivāritaḥ*—surrounded; *nija*—His own; *vara-āyudha*—by different types of weapons; *upaśobhitaiḥ*—being decorated; *nija*—own; *bhuja-daṇḍaiḥ*—with stout arms; *sandhārayamāṇaḥ*—manifesting this form; *tasmin*—on that; *giri-vare*—great mountain; *samantāt*—all around; *sakala-loka-svastaye*—for the benefit of all the planetary systems; *āste*—exists.

TRANSLATION

The Supreme Personality of Godhead is the master of all transcendental opulences and the master of the spiritual sky. He is the Supreme Person, Bhagavān, the Supersoul of everyone. The demigods, led by Indra, the King of heaven, are entrusted with seeing to the affairs of the material world. To benefit all living beings in all the varied planets and to increase the power of those elephants and of the demigods, the Lord manifests Himself on top of that mountain in a spiritual body, uncontaminated by the modes of material nature. Surrounded by His personal expansions and assistants like Viṣvaksena, He exhibits all His perfect opulences, such as religion and knowledge, and His mystic powers such as aṇimā, laghimā and mahimā. He is beautifully situated, and He is decorated by the different weapons in His four hands.

Commentary by Śrīdhara Svāmi

तेषां दिग्गजानां स्वविभूतीनां स्वांशभूतानां महेन्द्रादीनाम् च विविधवीर्योपबंहणाय सकालोकस्वस्तये च भगववांस्तस्मिन्नास्ते इत्यन्वयः किं कुर्वन् आत्मनः स्वस्य यद्विशुद्धं सत्त्वं तत्सं धारयमाण आविष्कार्वन् कीद्दशम् धर्मज्ञानादीन्यष्टमहासिद्धयश्चोपालक्षणं यस्य तत् दोर्दडैरूपलक्षितः सन्महाविभूतेः परमैश्वर्यस्य पतित्वादेकयौव मूर्त्या समन्तादास्ते ॥

Tesham means of the direction elephants. Svavibhutinam means of Mahendra and others who are his own parts. The Lord is there to manifest the powers of elephants and Loka-pālas.

Doing what?

Manifesting His own sattva.

Of what kind?

Dharma, *jñāna*, the eight siddhis and so on. With single form he lives everywhere because of his Mahavibhuti (extreme splendor), endowed as he is with many arms.

Commentary by Jīva Gosvāmi

लिङगं मूर्तिस्तस्मै लिङगरूपाय तेषामिति धर्माद्यष्टमहासिद्धयाळ उपलक्ष्यन्ते प्रकाश्यन्ते येन तत् ॥

Lingaman—deity form. For him. That by which the eight siddhis *dharma* and others are attained.

Commentary by Viśvanātha Cakravartī

स्वविभूतीनां स्वांशभूतनां हस्तिनामुपबृंहणं वर्द्धनं तदर्थ धर्माद्युपलक्षयतीति ताद्दशं शुद्धसत्त्वं धारयमाणः सकललोकस्वस्तये च ॥

The elephants are His own vibhuthis; giving strength and support to them, God resides there for the welfare of the worlds.

Commentary by Śrīvaṁśīdhara

आदिना यशःश्रियोर्ग्रहणम् पुनरादिना नन्दसुनन्दादिग्रहः ।।

Fame and fortunes should be taken by the first use of the word *adi*. By the second usage we should take it to refer to Nanda, Sunanda and others.

Commentary by Śukadeva

तेषामृषभादीनां स्वविभूतीनां स्वांशानां महेन्द्रादीनां च विविधवीर्योपबृंहणाय नानासामर्थ्यवृद्धये सकललोकस्वस्तये च भगवांस्तस्मिन् गिरिवरे आस्ते किं कुर्वन् आत्मनः स्वस्य यद्विशुद्धमप्राकृतरूपं श्रीमन्मङ्गलविग्रहं सन्धारयमाणः कीदृशं धर्मज्ञानादीनि अष्टमहाविभूतिपतिरिति महाविभूतिः परमव्योमविष्णुपददिशब्दवाच्यं परमं धाम तदधिपतिळ योऽस्याध्यक्षः स परमेव्योमन् इति श्रुतेः स्मृतेश्च विस्तरस्तु वेदान्तकौस्तुभे सूत्रभाष्ये द्रष्टव्यः दोर्दण्डैः उपलक्षितः सन् ।।

God resides in that mountain to give strength and support to these direction elephants and Loka-pālas like Indra and others. He is also there for the welfare of the worlds. He has an auspicious form endowed with eight siddhis of *dharma*, *jñāna* and so on. He resides in the aprakrta [unmanifest] loka [place] above the mountain. It is said in *Vana Parva* of *Mahābhārata* in the context of Madgala story: "Above Brahmā's abode, there is the aprakrta above Viṣṇu, pure and ever shining." It is called vyoma in Vedic parlance. For more information "*Vedantakaustubha*," an explanation on the *Sutras* may be referred to.

Commentary by Śrī Giridhara Lāla

स्वक्षेत्रव्यपदेशको द्वीपनामनिरूक्तिहेतुरस्ति यस्य पर्णान्यन्तः खरस्पर्शानि बहिर्मृदस्पर्शानि ।।

It is responsible for the name of the island. Its leaves are soft outside and rough inside.

Commentary by Śrī Bhagavatprasādācārya

तेषामिति स्वविभूतीनां स्वस्य भगवतोंऽशभूतानां, तेषां द्विरदपतीनां, लोकापालानामिन्द्रादिदिक्पालानां च, विविधवीर्योपबृंहणाय नानाविधसामर्थ्याभिवृद्धये, सकललोकस्वस्तये च महाविभूतिपतिः अन्तर्यामी, परमश्चासौ महापुरूषश्च सर्वोत्कृष्टनिरतिशयकल्याणगुणगणाश्रयपुरूष्सविशेषः, धर्मः वर्णाश्रमोचितसदाचारश्च ज्ञानं प्रकृतिविविक्तात्मज्ञानं च वैराग्यमन्तर्बाह्येन्द्रियनियमनं च ऐश्वर्यं च अष्टौ महासिद्धयोऽणिमादयश्चाऽऽभिरूपलक्ष्यते एता उपलक्षणं यस्य वा तथाभूतं, आत्मनः विशुद्धसत्त्वं,संधारयमाणः विष्वक्सेनादिभिः, स्वपार्षदप्रवरैः, परिवारितः परिवृतः निजानि स्वकीयानि यानि वरायुधानि चक्रादीनि श्रेष्ठायुधानि तैरूपशोभितास्तैः, दोर्दण्डैर्दण्डाकारभुजैः उपलाक्षितः भगवान् , तस्मिन् गिरिवरे लोकालोकाचले , परमैश्वर्यपतित्वादेकयेव मूर्त्त्येति शेषः समन्तात्परितः आस्ते तिष्ठति ।।

The elephants and the Loka-pālas are His own vibhuti [empowered opulence]. He is present there to manifest and increase the various powers of

both of them and also for the welfare of the entire world. He is the master of all vibuthis, the supersoul and controller, and the great *puruṣa* endowed with infinite auspicious attributes like *dharma*, *jñāna*, and the animadi siddhis, etc. He is stationed in the mountain along with attendants such as Viswaksena and others. He is endowed with many arms in which he holds His great weapons such as Sudarśana *chakra*, etc. endowed as He is with infinite extraordinary powers. He occupies the entire mountain with a single form of His.

TEXT 41

आकल्पमेवं वेषं गत एष भगवानात्मयोगमायया विरचितविविधलोक-यात्रागोपीयायेत्यर्थः ॥ ४१ ॥

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

SYNONYMS

ā-kalpam—for the duration of the time of creation; *evam*—thus; *veṣam*—appearance; *gataḥ*—has accepted; *eṣaḥ*—this; *bhagavān*—the Supreme Personality of Godhead; *ātma-yoga-māyayā*—by His own spiritual potency; *viracita*—perfected; *vividha-loka-yātrā*—the 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.

Commentary by Śrīdhara Svāmi

णन्वन्तर्यामिणान्तःस्थनैव सर्व कर्तु शक्यं किं तस्य बहिः समंतादवस्थानेनेत्याशक्य तस्यार्थ स्वयमेव व्याचष्टे आत्मनो योगमायया विरचिता या विविधलोकयात्रा तस्या गोपीथाय रक्षणाय एष भगवानेवंभूमाकल्पं वेषं गतो लीलया प्राप्त इति समंतादास्त इत्यस्यार्थः ।।

If a question arises that God can do everything as the inner-dweller only, why should He be situated all around, the author himself explains. For protecting the various worldly affairs designed by his yogic powers, God takes this external form by His own pastime and stays till the end of the *kalpa* [day of Brahmā]. This is what it means.

Commentary by Vīrarāghava on texts 40-41

तेषां द्विरदपतीनां स्वांशुभूतानामिन्द्रादिलोकपालानाञ्च नानाविधसामर्थ्याभिवृद्धये सकललोकस्वस्तये भगवान् तस्मिन्पर्वते आस्ते इत्यन्वयः कथम्भूतः परमः सर्वोत्कृष्टः

निरतिशयकल्याणगुणाश्रयः पुरूषः विभूतिद्वयाधिपतिः सार्वान्तरात्मा आत्मनः स्वस्य यद्विशुद्धं सत्त्वं तद्धारयमाणः शुद्धसत्त्वमयाकर्मवश्यं दिव्यमङ्गलविग्रहं बिभ्राण इत्येर्थः कथम्भूतं शस्रुद्धसत्त्वं धर्मादयः उपलक्षानि दर्शनसाधनानि यस्य तद्धर्माद्युपलक्षणं तत्र धर्मो वर्णाश्रमोतिरकर्मयोगः, ज्ञानं प्रकृतिविविक्तात्मज्ञानयोगः, वैराग्यमन्तर्बाह्ये न्द्रियनियमः, ऐश्वर्यादयः अष्टौ सिद्धयः, अणिमादयोयोगसिद्धयः एभिरूपलक्ष्यते कर्मयोगज्ञानयोगनुगृहितेनाणिमाद्यष्टैश्वर्यसिद्धिपर्यन्तेनोपासनेनोपलक्ष्यमित्यर्थः, स्वपार्षदश्रेष्ठै र्विष्वक्सेनप्रभृतिभिः परिवृतः स्वकीयैः श्रैष्ठैश्चक्रादिभिरायुधैरूपशोभिताः दोषः भुजाा दण्डाकारास्तैरूपलक्षितः तस्मिंक्लोकालोके गिरिवरे सर्वत्र सकलजगतां स्वस्तय आस्ते इत्यर्थः कियन्तं कालमास्त इत्यत्राह आकल्पमिति एष भगवानात्ममायया विरचितो विविधो यो लोकः तस्य्य यात्रा जीवनं तस्या गोपीनाथ रक्षणाय चाकल्पमेवम्भूतं वेषं लीलया प्राप्त आस्त इत्यर्थः एवं जम्बूश्रीपादीनां परिमाणकथनेन शुद्धोदधिपर्यन्तभूमण्डलस्य मेरोर्मूस्य मध्यादारभ्याभितः शुद्धोदधिपर्यन्तमृजुगमने पञ्चशतसहस्राधिकत्रिपञ्चाशल्लक्षाब्तरकोटिद्वययोजनात्मकं परिमाणमुक्तं भवति तथा चोक्तमन्यत्रापि कोटिद्वयं त्रिपञ्चाशल्लक्षाणि च ततः परम् पञ्चाशच्च सहस्राणि सप्तद्वीपाः ससागराः ॥ ततो हेममयी भूमिर्दशकोटया वरानने! देवानां क्रीडानार्थाय लोकालोकस्ततः परम् इति एवं शुद्धोदधेर्बाह्यायाः काञ्चनीभूमेर्गर्भभूतायाः परिमाणमपि यावन्मानसोत्तरमेर्वोरन्तरा तावती भूमिरित्यनेन सार्द्धसप्तलक्षोत्तरसार्द्धकोटियोजनात्मकमुक्तं , यद्यप्यादर्शभूमेर्विशिष्या परिमाणं नोक्तं तथापि कृत्स्नभूमण्डलस्य पञ्चाशत्कोटियोजनपरिमितत्वोक्तेस्तत्र सप्तद्वीपससागरात्मकस्य परिमाणोक्तेरलोकस्य लोकसमानपरिमाणस्य वक्ष्यमाणत्वाच्च ततो हेममायी भूमिर्दशकोटयः इति वचनान्तरनुरोधाच्च परिशेषादेकोनचत्वारिंशल्लक्षोत्तराष्टकोटियोजनात्मकं परिमाणं वेदितव्यं, हेमभूमेर्दशकोटियोजनपरिमतत्वकथनं पूर्वोक्तसार्द्धसप्तलक्षोत्तरसार्द्धकोटियोजनसङखयया पूर्वोक्तभूम्या सह किञ्चिदूनमस्तीत्यभिप्रायेणेति द्रष्टव्यम् ॥

On the top of the mountain, God resides until the end of the *kalpa* controlling and supervising all the activities in the three worlds. He is in his infinite glory endowed with *dharma*, *jñāna* and all excellences. He has chosen to reside there as His own pastime.

Thus from the center of the Meru (at the bottom) until the ocean of pure water the distance is 25,350,000 *yojanas* [202,800,000 miles]. It is said like this elsewhere also: "Dear one, the seven islands and seven oceans together measure 25,350,000 *yojanas* [202,800,000 miles. Beyond that is the golden land for 100,000,000 *yojanas* [800,000,000 miles]. It is where the demigods rejoice. Beyond that, lies the mountain Lokāloka."

In the same way, the distance between the pure water ocean until the golden land is also stated as 15,750,000 *yojanas* [126,000,000 miles]. The width of the golden land is not expressly stated, but since we know that the inner diameter of the *brahmāṇḍa* is 500,000,000 *yojanas* [4 billion miles] and we also know the width of the seven islands and oceans as also the dimensions of the darkness which is said to be equal to the magnitude of the Loka, we arrive at 83,900,000 *yojanas* [671,200,000 miles] which is the extent of the golden land. In the sentence quoted above it is said to be 100,000,000 *yojanas* [800,000,000 miles]—this is an approximation since 839+157.5=996.50 *lakh*

[times 10,000] *yojanas* which is only 350,000 *yojanas* [2,800,000 miles] short of 100,000,000 *yojanas* [800,000,000 miles].

Commentary by Jīva Gosvāmi

आकल्पं प्रलयपर्यन्तमेव समन्तान स्थितिप्रकारेण गतस्त्रत प्राप्त इत्यर्थः स एव मदीयपूर्वोक्तस्याभिप्राय इत्यर्थः ।।

Aakalpam—until the pralaya [devastation]. Like this he has reached there. The same is what I expressed earlier.

Commentary by Viśvanātha Cakravartī

ननु किं तस्यैतावता प्रयासेनेत्यतः सकललोकस्वस्तय इत्येतत् स्वयमेव व्याचष्टे आकल्पं कल्पपर्यन्तम् एवमनेन प्रकारेण गतः लोकालोकं प्राप्तः आकल्पं वेषं प्राप्तः इति वा आत्मनो योगमायया विरचिता या विविधलोकायात्रा तस्या गोपीथाय रक्षणाय तस्यैव शक्त्या रचितं विश्व स चेन्न पालयेत्तर्हि कः पालयेदिति भावः ।।

Why does He take all this trouble? It is to protect all the worlds and propagate *dharma* which He has preached himself. He stays there till the end of the *kalpa*.

Commentary by Śrīvaṁśīdhara

अत्राशंकते नन्विति 'आकल्पः कल्पने वेषे' इति मेदिनी यद्वाऽऽकल्पपर्यन्तमेवं प्रकारेण गतः लोकालोकं प्राप्त इत्यर्थः स्वशक्त्या रचितं विश्वं स चेन्न पालयेत्तर्हि कः पालयेदिति भावः।।

A doubt is raised by the word *nanu*. Until the end of the *kalpa*, He will be at Lokāloka. If He who has created the world does not protect it, who else will?

Commentary by Śukadeva

पूर्ववाक्यार्थं व्याचष्टे एष महाविभूतिपतिः आत्मयोगमाययाभ्दुतया शक्तिविशेषरूपया विविधलोकयात्रा तस्याः गोपीथाय रक्षणायैवमाकल्पं वेषं गतः प्राप्तो भवतीत्यर्थः ।।

The previous sentence is explained here. With all His extraordinary powers, God is stationed there for the protection and welfare of the world till the end of the *kalpa*.

Commentary by Śrī Bhagavatprasādācārya

आकल्पमेव वेषं गत एष भगवानात्मयोगमायया विरचितविविधलोकयात्रागोपीयेत्यर्थः ।।

God could have managed everything by being the *antaryāmī* [supersoul]. Thus the question could be raised as to the necessity for Him to be present in the mountain in another form. The reply is it is His own will, a pastime. He is there to conduct the affairs of the worlds and also for the welfare of the worlds. He is not bound to be there but He is there on his own free will.

TEXT 42

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योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणं च व्याख्यातं यद्बहिर्लोकालोकाचलात् ।
ततः परस्ताद्योगेश्वरगतिं विशुद्धामुदाहरन्ति ॥ ४२ ॥

yo 'ntar-vistāra etena hy aloka-parimāṇaṁ ca vyākhyātaṁ yad bahir lokālokācalāt; tataḥ parastād yogeśvara-gatiṁ viśuddhām udāharanti.

SYNONYMS

yaḥ—that which; *antaḥ-vistāraḥ*—the distance inside Lokāloka Mountain; *etena*—by this; *hi*—indeed; *aloka-parimāṇam*—the width of the tract of land known as Aloka-varṣa; *ca*—and; *vyākhyātam*—described; *yat*—which; *bahiḥ*—outside; *lokāloka-acalāt*—beyond Lokāloka Mountain; *tataḥ*—that; *parastāt*—beyond; *yogeśvara-gatim*—the path of Yogeśvara (Kṛṣṇa) in penetrating the coverings of the universe; *viśuddhām*—without material contamination; *udāharanti*—they say.

TRANSLATION

My dear King, outside Lokāloka Mountain is the tract of land known as Aloka-varṣa, which extends for the same breadth as the area within the mountain—in other words, 125,000,000 yojanas [one billion miles]. Beyond Aloka-varṣa is the destination of those who aspire for liberation from the material world. It is beyond the jurisdiction of the material modes of nature, and therefore it is completely pure. Lord Kṛṣṇa took Arjuna through this place to bring back the sons of the brāhmaṇa.

Commentary by Śrīdhara Svāmi

अलोकपरिमाणं च मेरोदरेकतः सार्धद्वादशकोटयः ततो लोकालोकात् अलोकाद्वा परस्तात् विशुद्धां द्विजपुत्रानयनेऽर्जुनस्य श्रीकृष्णेन प्रदर्शिताम् ॥

The magnitude of Aloka is 125,000,000 *yojanas* [1 billion miles] on one side of Meru. *Tatah* means from Lokāloka or Aloka beyond that—the path shown to Arjuna by Kṛṣṇa while retrieving the *brāhmaṇa* sons.

Commentary by Vīrarāghava

एवं लोकालेकपर्यंन्तस्य लोकस्य मेरोरारभ्य सार्द्धद्वादशकोतियोजनपरिमाणुमुक्तमथालोकपरिमाण्माह अथेति ननु हे राजन्! तेन लोकालोकान्तर्वर्तिनः परिमाण्दथनेन लोकालोकद्बहिहिर्वाह्यो देशः तस्य लोकस्य परिमाण्मपि व्याख्यातमलोकोऽपि लोकेन तुल्यपरिमाणः सार्द्धद्वादशकोतियोजनपरिमाण इत्यर्थः अत्रेदमवगन्तव्यं पञ्चाशत्कोटियोजनात्मकाभुमण्डले मेरूर्मध्ये वर्तते, तस्मादारभ्य चतुर्दिक्षु अण्डभित्तिपर्यन्तमृजुगमनेन पञ्चाविशतिकोटियोजनानि भवन्ति दक्षिणान्डभित्तिमारभ्योत्तरभित्तिपर्यन्त मृजुगमने तु पञ्चविशटकोटियोजनानि भवन्ति एवं पश्चिमत आरभ्य एवं पूर्वभित्तिपर्यन्तेपि द्रष्टव्यर्म तत्र मेरोरारभ्याण्डभित्तिपर्यन्ते पञ्चविशटकोटियोजनात्मके भुभागे जम्वूद्वीपविभागः पञ्चशत्सहस्त्रयोजनात्मकः ततो लवणोदध्यादयः समुद्राः प्लक्षोदयो द्विपाश्च यथाक्तयोजनपरिमाणाः एवं पञ्चशत्सहस्त्रोत्तरपञ्चाल्लक्षाधिकाकोटिद्वययोजनपरिमिता सप्तसागरसप्तद्वीपाात्मिका भूमिः शुद्धोदधेर्बाह्य भूमिः

सार्द्धसप्तलक्षोत्तरसार्द्धकोटियोजनपरिमिता बाह्या आदर्शभमिरेकोनचत्वारिशल्ल्क्षोत्तराष्टकोटियाजनपरिमिता, सक्डलय्य गणनया सार्द्धद्वादशकोटियोजननि भवन्ति ततो लोकालोकात्परलोकात्परालोकभूमिः सार्द्धद्वादशकोटियोजनपरिमितोति तत्र न लोकानां सञ्चार इत्याह ततः परस्तात्काञ्चनभुम्यतिरिक्ता भूमिर्न प्रतीयत एव किन्तु काञ्चन्या एव भूमेर्मेरूमानसोत्तरमध्यस्य भूपरिमाणं गम्यते अत एव हि श्रीवैष्णवे पुराणे स्वादूदकस्य परतः दृष्यते लोकसंस्थितिः द्विगुणा काञ्चनि भूमिः सर्वजन्तुविवर्जिता इति काञ्चनभूमि रेवोक्ता अत एव हि ततः काञ्चनभूमिस्तु दशकोटय्ो वरानने ! इति वचनान्तरमप्युपपन्नं तत्रायमर्थः अथालोकपरिमाणमाह अथेति ननु योगर्विस्तारः लोकालोकपर्यन्तवर्त्तिनो भूमण्डलस्य विस्तारः कथित इति शेषाः, एतोनान्तर्वर्तिनः परिमाणकथनेना लोकस्य लोकालोकपर्यंन्ताद् बाह्यवर्तिनोऽपि परिमाणमाख्यातं कथितप्रायं पञ्चाशत्कोटियोजनपरिमिते भूमण्डले लोकालोकान्तर्वत्तिनो विस्तारे कथितेऽवशिष्टमलोकस्य परिमाणमपि कथितप्रायमेवेत्यर्थः अत्रेमवगन्ताव्यं पञ्चाशत्कोटियोजनपरिमितं भूमण्डलं मेरोर्मूलमध्यादाराभ्याभितश्चतूश्चतुर्द्धाण्डगोलपर्यन्तं विभजनीयमेवं विभक्ताश्चत्वारो भागा अल्पमूला विपूलाग्रभागास्त्रिकोणाकारा भवन्ति यथा मेरोरारभ्य लवणोदधिविभक्ता भागाः तत्रैकैकस्मिन्भागे मेरोरारभ्याण्डभित्तिपर्यन्तमृजुगमने पञ्चविशतिकाटियोजनानि भवन्ति तेषामेव भागानामाद्यन्तभागयोः समीकरणेन गननायां सार्द्धद्वादशकोटियोजनानि भवन्ति यथा च मेरोरारभ्य लवणोदधिपर्यन्तेषु चतुर्षु भागेष्वेकस्मिन् भागे मेरूमूलादारभ्य ऋजुगमनेन शुद्धोदधिपर्यन्तं पञ्चाधिकसहस्त्रधिकत्रिपञ्चशल्लक्षोत्तरकोटिद्वय योजनात्मकः शुद्धोदादारभ्य लोकालोपर्यंन्तं सार्द्धसप्तलक्षोत्तरसार्द्धकोटियोजनपरिमितः लोकालोकादारभ्याण्डभित्तिपर्यन्तो लोक भाग एकोनचत्वारिशल्लक्षाधिकाष्टकोटियोजनपरिमितः मिलित्वा सार्द्धद्वादशकोटियोजन एकैको भागो भवति चतुर्णो भागानां मेलेनेऽडभित्तेर्दक्षिणत आरभ्योत्तिपार्यन्तमृजुगमने पञ्चविशतिकाटियोजनानि भवन्ति एवं पाश्चात्यमण्डभित्तिमारभ्य पूर्वभित्तिपर्यन्त गमनऽपीति बोध्यम् भागानां समीकारेन गणनाया त्वन्यदेव परिमाणं भवतीति अयमप्यपरो विशेषः सार्द्धद्वादशकोटय्ात्मके एकैकस्मिन् भागे योऽयं शुद्धिदधिपर्यन्तः पञ्चाशतसहस्त्रधिकत्रिपञ्चलक्षोत्तरकोटिद्वययोजनपरिमित एकैको भागस्तस्मिन्नपि भागे मेरोर्मूलदाराभ्य ऋुजुगमने लवणोदधिपर्यन्तो जम्बूद्वीपविभागः पञ्चाशत्सहस्त्रयोजनपरिमितः, ततो लवणोदधिभागोऽपि ऋजुगमनेन लक्षयोजनपरिमितः ततः प्लक्षद्वीपो द्विलक्षयोजनात्मकः, तत इक्षुरससमुद्रोपि द्विलक्षयोजनात्मकाः, एवं ततः शाल्मलादयो द्वीपाः सुरोदादयश्च समुद्राः चतुर्लक्षादिरूपयथोक्तपरिमाणा एव वेदितव्याः एवं शुद्धोदधिपर्यन्तं सक्डलय्य गणनायां पञ्चाधिक सहस्त्रधिकत्रिपञ्चल्लक्षोत्तरकोटियोजनात्मकोक्तसङ्खया सम्पन्ना भवतीति ततः काञ्चनी भूमिः सार्द्धसप्तलक्षोत्तरसार्द्धकोटियोजनपरिमिता ततो द्विगुणा काञ्चनी भूमिः इति तु श्रीविष्णुपूराणवचनं पूर्वोक्तशुद्धोदधिपर्यन्तया भूम्या सह षण्णवतिलक्षन्यून द्विगुणेत्येव तात्पर्य्यक दशकोटय् इति वचनान्तरं तु लेकादारभ्य पुनर्लोकालेकपर्यन्तमृगमनेन चतुर्द्दशलक्षोत्तरदशकोटियोजनप्रमिता भूमिर्भवतीत्येतदभिप्रायकं द्विगुणत्वदशकोटित्वकथनं न्यूनाधिकभागावनादृत्येत्यतो न विरोध इति ततो लोकालोकाचलः ततोऽन्धकारभूमिः साच पारिशेष्याद्वशिष्टकोटियोजनपरिमिता, एवञ्च मेरोरारभ्य पञ्चविशतिकोटियोजनानि भवन्तीति द्रष्टव्यम् ॥

Now the magnitude of Aloka is being stated. “Dear King, by stating the dimension of the inner part of Lokāloka, the dimension of the outer part is also stated as it were. The inner part measuring 125,000,000 *yojanas* [1 billion

miles], the outer part also measures the same. This is what is to be understood here. Meru occupies the center of *brahmāṇḍa*, 500,000,000 *yojanas* [4 billion miles] wide from the center of Meru on earth [Bhū-maṇḍala] it will be 250,000,000 *yojanas* [2 billion miles] to the *brahmāṇḍa* in all directions. If we start from Meru and move horizontally towards the wall of the universe, Jambū island measures 50,000 *yojanas* [400,000 miles], Thereafter the salt ocean, Plakṣa and other islands are of the magnitude stated above. The dimension of the seven islands and oceans is 25,050,000 *yojanas* [200,400,000 miles]. The dimension of the earth from this point till the golden land is 15,750,000 *yojanas* [126,000,000 miles]. The golden earth is 83,900,000 *yojanas* [671,200,000 miles]. Adding these three (250.5+157.5+839=1247) We get 1,250,000,000 *yojanas* [1 billion miles].

Beyond Lokāloka the region Aloka measures 1,250,000,000 *yojanas* [1 billion miles]. Ordinary people cannot go there, only yogiswaras [masters of *yoga*] can go. Actually beyond the pure water ocean there is directly golden land and nothing in between. Thus, the dimension stated should necessarily become the dimension of the golden land. It is said in *Viṣṇu Purāṇa*, "beyond the pure water ocean the Loka part still exists. It is twice the dimension of its inner part and is avoided by all people." The statement that golden land is 100,000,000 *yojanas* [800,000,000 miles] wide also holds good. Then, the text should be interpreted like this, "the dimension of the inner part (diameter) of Lokāloka has been stated. By this, the dimension of the outer region beyond Lokāloka is also stated as it were. If the inner diameter is subtracted from 500,000,000 *yojanas* [4 billion miles] which is the diameter of the *Aṇḍa* [universe], we get the dimension of the remaining outer region."

This should be understood: here we should divide the Bhū-maṇḍala into four parts with Meru as the center. These four divisions resemble a triangle, small at the beginning and getting wider as we go towards the wall. The axes are the radii of the sphere measuring 250,000,000 *yojanas* [2 billion miles]. The region beyond Lokāloka being 1,250,000,000 *yojanas* [1 billion miles], the inner region also becomes 1,250,000,000 *yojanas* [1 billion miles]. Of this, from the center of the Meru to pure water ocean it is 25,350,000 *yojanas* [202,800,000 miles]. From this ocean until Lokāloka to the wall of the universe, it is 83,900,000 *yojanas* [671,200,000 miles]. Adding it will be 1,250,000,000 *yojanas* [1 billion miles] on each side. The golden land is 15,750,000 *yojanas* [126,000,000 miles] wide. The statement of *Viṣṇu Purāṇa* that the golden land is twice as wide should be interpreted as twice of (Meru to Suddhoda dimension, i.e. 9,600,000 *yojanas* [76,800,000 miles]). The other statement that the golden land is 100,000,000 *yojanas* [800,000,000 miles] should be interpreted as the distance between Meru and the end point of golden earth is 100,000,000 *yojanas* [800,000,000 miles]. Actually, it will be 101,400,000 *yojanas* [811,200,000 miles]. Hence this is an approximation.

Commentary by Vijayadhvaja Tīrtha

एतावँल्लोकविन्यासः देवमनुष्यादिव्यवहारयोग्यं लोक इत्युच्यमान्प्रदेशस्य स्वरूपस्थितिपरिमाणमेतावत् सार्द्धत्रिकोटियोजनात्मकं स लोकविन्यासश्च पञ्चाशत्कोटिगुणितस्य पञ्चाशत्कोटिविस्तरयोजनात्मकस्य भूगोलकस्य ब्रम्हाण्डलक्षणस्य तुरीयभागेन चतुर्थांशत्वेन तिष्ठति ब्रम्हाण्डप्रदेशे चतुर्द्धा त्रिभक्त एकांशः स्र्वस्मात्प्रान्ते विद्यमानो घनोदकाख्यः द्वितीयस्तत आभ्यन्तरोऽन्धंतम आख्यः तृतीयो लोकालोकाचलाख्या, चतुर्थस्तु काञ्चनी भूमिमारभ्य मेरूपर्यन्तप्रदेशः, अयं चतुर्थभागो लोकशब्दितः, अयञ्च यावल्लोकालोकः यत्र लोकालोकाचलस्तिष्ठति तावत्पर्यन्तत्वेन विद्यते योऽन्तर्विस्तारः लोकालोकाचलाद्यल्लोकपरिमाणं सार्द्धत्रिकाोटियोजनात्मकमेतेन परिमाणेनालोकपरिमाणं व्याख्यातं भवति लोकालोकचलाद् बहिः स्थलं तस्यालोकशब्दवाक्यस्य लोकपरिमाणेन व्याख्यातमित्यर्थः- योगेश्वराणामष्टाणिमादिसिद्धानां गतिमुदाहरन्ति ॥

This much is the expanse of the three worlds where demigods and men live. It stands as a fourth part of the magnitude of the *brahmāṇḍa* which is 500,000,000 *yojanas* [4 billion miles]. This should be further clarified. Solid water is one part. Darkness is the second part. Lokāloka is the third part. Inside Lokāloka is the fourth part. It only means that the Loka falls in this fourth part. It does not mean 1,250,000,000 *yojanas* [1 billion miles]. The magnitude of loka is 35,000,000 *yojanas* [280,000,000 miles]. By this the magnitude of Aloka is also explained. *Yogeshwaranam* = of those endowed with eight siddhis anima and others.

Commentary by Viśvanātha Cakravartī

अलोकपरिमाणं द्वाविशति लक्षोत्तरं कोटयूष्टकं बहि सर्वदिक्षु योगश्वराणामावरणाष्टकं विभिद्य
मुमुक्षूणाम् यद्वा नारादादीनाम् ॥

The width of Aloka is 8,200,000 *yojanas* [65,600,000 miles] where only yogeswaras can go and none else.

Commentary by Śrīvaṁśīdhara

विश्वनाथस्तु-द्वाविंशतिलक्षोत्तरं कोटयष्टकं बहिः सर्वदिक्ष्वित्याह लोकालोकात्परत्र तु तम एव लोकालोकं तथातीत्य विवेश सुमहत्तम्ः इति श्रीदशमे वक्ष्यमाणत्वाद्योगेश्वरास्तमो गच्छन्तीत्यायातं तत्राहालोकाद्वेति योगेश्वराणामावरणाष्टकं विभिद्य मुमुक्षणां नारदादीनां वा विशेषेण शुद्धो विशुद्धः श्रीकृष्णस्तेन दर्शितां विशुद्धाम् , वृद्धिङीबभावौ त्वार्षो ॥

Viswanatha says it is 82,200,000 *yojanas* [657,600,000 miles] outside, all around. Beyond Lokāloka it is said that there is darkness only. It means that the yogis enter darkness. Thus, it is said "alokad va" or light—or of Nārada and others who divest themselves of their eight enclosures [bodily coverings] and try to attain *mokṣa* [liberation].

Commentary by Śukadeva

अन्तर्विस्तारः साद्धद्वादशकाोटियाजनपरिम्मितः लोकालोकसाग्तो मेरोरेकतः

एतेनैवालोकपरिमाणं व्याख्यातमलाकमवाह यल्लोकालोकाद्बहिरिति ततो लोका लोकात् ॥

The inner width is 1,250,000,000 *yojanas* [1 billion miles] on one side of Meru. By this the dimension of Aloka is stated as it were. It lies beyond Lokāloka

Commentary by Śrī Bhagavatprasādācārya

योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणं च व्याख्यातं यद्बहिर्लोकालोकाचलात् ततः परस्ताद्
योगेश्वरगतिं विशुद्धामुदाहरन्ति ॥

The inner extent of Lokāloka on one side of Meru has been stated. It is 1,250,000,000 *yojanas* [1 billion miles]. By stating this, the magnitude of Aloka beyond Lokāloka is also stated, as it were. It is only accessible to yogiswaras as was demonstrated by Śrī Kṛṣṇa while retrieving the *brāhmaṇa*'s son.

TEXT 43

अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम् ।
सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः ॥ ४३ ॥

aṇḍa-madhya-gataḥ sūryo
dyāv-ābhūmyor yad antaram
sūryāṇḍa-golayor madhye
koṭyaḥ syuḥ pañca-viṁśatiḥ

SYNONYMS

aṇḍa-madhya-gataḥ—situated in the center of the universe; *sūryaḥ*—the sun globe; *dyāv-ābhūmyoḥ*—the two planetary systems Bhūrloka and Bhuvarloka; *yat*—which; *antaram*—in between; *sūrya*—of the sun; *aṇḍa-golayoḥ*—and the globe of the universe; *madhye*—in the middle; *koṭyaḥ*—groups of ten million; *syuḥ*—are; *pañca-viṁśatiḥ*—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].

Commentary by Śrīdhara Svāmi

विस्तरेणोक्तं ब्रम्हांडमानं सर्वतोऽपि निरूपयति अंडमध्यगतः किं तन्मध्यं तदाह द्यावाभूम्योः
पूर्वोत्तरकपालयोर्यदंतरं मध्यस्थानम् सर्वतः पंचविंशतिकोटयः ॥

The dimension of the *brahmāṇḍa* [universe], which has been narrated in detail is expressed from all directions now. The earth and the sky from the

lower and upper halves of the *brahmāṇḍa*. *Andamadhyagatah* means occupying the central position between these two halves—twenty-five koṭi *yojanas* [two billion miles] in all directions.

Commentary by Vīrarāghava

एवं मेरूमध्यस्थमववधीकृत्य भूमण्डलस्य पारिमाणमुक्तमथ ब्रम्हाण्डस्य कियत्परिमाणकं वावधीकृत्य परिमातव्यमित्यपेक्षा यामाह अण्डमध्यगत इति अण्डमध्यगतः अण्डमध्ये स्थितः सूर्यः तथा भूमण्डलस्य मध्ये मेरूः स्थितस्तद्वदित्यर्थः कि तन्मध्यं यत्र स्थितः सूर्यस्तत्राह द्यावाभूम्योर्यदन्तरमिति द्यावाभूम्योरूध्र्वाधः कपालयोर्यदन्तरं मध्यस्थानमित्यर्थः अनेन सूर्यमवधीकृत्याण्डस्य परिमाणं कार्यमेवेत्युक्तं भवति सूर्याण्डभित्त्योर्मध्ये पञ्चविशतिकोटय्ः स्युरित्यर्थ सूर्यमवधीकृतयाण्डभित्तिपर्यन्तमूर्ध्वमधस्तात्पार्श्वतश्च पञ्चविशतिकोटियोजनानि भवन्तीत्यर्थः ।।

It is stated that for all measurements in earth, the point of reference is the center of Meru. Now for all other celestial measurements it is said that the point of reference is the sun. From the sun the wall of the universe is twenty-five koṭi *yojanas* [two billion miles] on all sides. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

पञ्चाशत्कोटिगुणितो ब्रम्हांण्डकटाह इत्युक्तं तस्य दशदिगपेक्षया मध्यप्रदेशः कियानिती तत्रााह अण्डेति द्यावपृथिव्योर्यदन्तरमन्तरिक्ष तस्मिन् यत्र स्थितः सूर्यः अण्डमध्यगताः अन्तरिक्षप्रदेशे यत्र सूर्यमण्डलसञ्चारः सोऽण्डमध्यप्रदेशः सर्वादिगपेक्षया सूर्याण्डगोलयोमेध्ये सर्वदिक्ष्वपि सम्भूय पञ्चविशतिकोटियोजनानि स्युरित्यर्थः ।।

Which is the central part of the 500,000,000 *yojanas* [4 billion miles] *brahmāṇḍa*? The answer is given here: the path where the sun moves between earth and heaven is the center of *brahmāṇḍa*. From there it measures twenty-five koṭi *yojanas* [two billion miles] in all directions.

Commentary by Jīva Gosvāmi

योऽन्तरिति । लोकालोकस्तु लोकमलोकं चार्द्धेनार्द्धेन व्याप्य स्थितः, अतः काञ्चन्या भूमेः परभागमा
क्रान्तः शिवतन्त्रे च लोकालोक ततः परम् इत्यक्तम् अन्यथा ब्रम्हाण्डगर्भस्य पश्चात्कोटय्तिक्रमःस्यादिति विशुद्धान्तर्गतमिति विशुद्धगतिहेतुत्वात् ।।

Lokāloka occupies Loka by one half and Aloka by the other half, thus it occupies the region beyond the golden land. In *Shivatantra* it is said, "Lokāloka lies beyond." Otherwise 500,000,000 *yojanas* [4 billion miles] will not hold good because it is responsible for a sublime voyage, it is said "Vishuddhantargatam."

Commentary by Viśvanātha Cakravartī

विस्तरोणोक्तमण्डगोलकमानमूद्ध्र्वाधोऽपि निरूपयति अण्डमध्यगत् इति किन्तन्माध्यं तदाह द्यावाभूम्योः भुवर्लोकभुर्लोकयो र्यन्मध्यगतः सूर्यश्च अण्डगोलकश्च तयोमेध्ये सूर्यादूर्ध्वगोलकपर्यन्त यथा पञ्चविशतिकोटय्ः तथा अर्धागोलकपर्यन्तश्चेत्यर्थः पपपत्तिस्तूपरिष्टाद्व्याख्येया ॥

The dimension of the universal sphere has until now been described vertically. Vertically also from the midpoint the sun (Sūrya) it is twenty-five koṭi *yojanas* [two billion miles].

Commentary by Śrīvaṁśīdhara

द्यावाभूम्योर्भूलोकाभुवर्लोकयोः सूर्यादूर्ध्वगोलकपर्यन्तं यथा पञ्चविंशतिकोटयस्तथाऽधोगोलकपर्यन्ते चेत्यर्थः उपरिष्टादुपपत्तिमत्रत्यां व्याख्यास्यामः ॥

Dyavabhumyoh—of the earth and the sky. From the sun it is twenty-five koṭi *yojanas* [two billion miles] to *aṇḍa* upwards and downwards.

Commentary by Śukadeva

विस्तरेणोक्तं परिमाणं संक्षिप्यानुवदति अण्डस्य मध्ये सूर्यो गतः पाविष्ट किं तन्मध्यमित्यत आह द्यावाभूम्यो पूर्वोत्तरकेपालयोर्यदन्तरं मध्य स्थानं तदेवम्भूतस्य प्रकााश्यतया सूर्यसम्बन्धिनः अण्डस्य लोकाचलमण्डलस्य गोलयोरूभयपााश्र्वयोर्मध्ये पश्चविशति कोटायः स्युः योजनानामिति शेषः लोकालोक्विस्तारोऽप्यत्रैव ज्ञेयः पूर्वोक्तनिर्णयबलात् ॥

What dimensions have been stated in detail are concisely stated here. The sun occupies the mid point of the *brahmāṇḍa* [universe]. From that point, the distance to the wall of the *brahmāṇḍa* is twenty-five koṭi *yojanas* [two billion miles] on all sides. The width of Lokāloka should also be included here, as stated above.

TEXT 44

मृतेऽण्ड एष एतस्मिन् यदभूत्ततो मार्तण्ड इति व्यपदेशः ।
हिरण्यगर्भ इति यद्धिरण्याण्डसमुद्भवः ॥ ४४ ॥

mṛte 'ṇḍa eṣa etasmin yad abhūt tato mārtaṇḍa iti vyapadeśaḥ;
hiraṇyagarbha iti yad dhiraṇyāṇḍa-samudbhavaḥ.

SYNONYMS

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; *vyapadeśaḥ*—the designation; *hiraṇya-garbhaḥ*—known as Hiraṇyagarbha; *iti*—thus; *yat*—because; *hiraṇya-aṇḍa-samudbhavaḥ*—his material body was created from Hiraṇyagarbha.

TRANSLATION

The sun-god is also known as Vairāja, the total material body for all

living entities. Because he entered this dull egg of the universe at the time of creation, he is also called Mārtaṇḍa. He is also known as Hiraṇyagarbha because he received his material body from Hiraṇyagarbha [Lord Brahmā].

Commentary by Śrīdhara Svāmi

विस्तरेणोक्तं ब्रम्हांडमानं सर्वतोऽपि निरूपयति अंडमध्यगतः किं तन्मध्यं तदाह द्यावाभूम्योः पूर्वोत्तरकपालयोर्यदंतरं मध्यस्थानम् सर्वतः पंचविंशतिकोटयः ॥

The reason for staying in the middle of the *brahmāṇḍa* is stated by giving the etymology of his name—because the sun entered in the form of Vairāja into the mrta, which means insentient.

Commentary by Vīrarāghava

अण्डप्रसन्डात्सूर्यचतुर्मुचतुर्मुखादीनामण्डसमण्डसम्बन्धादेव मार्तण्डहिरण्यगर्भादिनामवत्त्वमित्याह मृतेऽण्ड इति नश्वरे एतस्मिन्नण्डे यतः स्थितः ततोऽसो सूर्यो मार्तेण्ड उच्यते, मृतश्च तदण्डं च मार्तण्डं भवः मार्ताण्डःहृशकन्ध्वादित्वत्पररूपे मार्तण्ड इत्यपि साधुः, यद्यस्माद्धिरण्ये समुद्भवो यस्य स ब्रम्हा हिरण्यगर्भ इत्युच्युते हिरण्याण्डस्य गर्भभूतत्वाद्धिरण्यगर्भ इत्युच्यतेः यद्धा हिरण्यगर्भ इति सूर्यस्यैव कचिद्व्यपदेशनिर्वाहार्थमेव ॥

Sūrya derives his name Martanda because of his association with *brahmāṇḍa*. Because he entered into the mrta = insentient *aṇḍa*. Similarly, Brahmā also derives his name Hiranyagharbha, because of his birth in the golden *aṇḍa*. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

एष सूर्य एतस्मिन् मृते जीवरहिते अचेतन इति यावदण्डे अभूदचेतानब्रम्हाण्डमध्ये वर्तत इति यद्यस्मात्तस्मान्मार्तण्ड इति व्यपदेशः यद्यथा हिरण्याण्डसम्भवो विरिञ्च हिरण्यगर्भ इत्युच्युते तथेति ॥

The sun is called Martanda as he is the middle of the insentient *aṇḍa*, just like Brahmā is called because of his birth in the *aṇḍa* [universe].

Commentary by Viśvanātha Cakravartī

अण्डमध्यावस्थाने कारणं तनामनिर्वचनेनाह मरत अचेतने एष सूर्योऽभूत प्रविष्टः, ततो मार्त्तण्डः स एव का इत्यत आह हिरण्यगर्भसमष्टिजीवसूक्ष्मोपाधिरूपः यद्यत एष हिरण्याण्डस्य तदिय्स्थूलदेहस्य सम्भवः सम्यग्विद्यमानता ॥

The sun is called the Martanda because he is placed in the insentient *aṇḍa*. Hiranyagharba is the subtle adjacent of the group of all *jīvas*, thus he is stationed in *aṇḍa*.

Commentary by Śrīvaṁśīdhara

एष सूर्य इत्यन्तर्याम्यभेदविवक्षयोक्तम् स एव क इष्यत आह- हिरण्यगर्भः

समष्टिजीवसूक्ष्मोपाधिरूपः यद्यत एष हिरण्यांडस्य तदीयस्थूलस्य सम्भवः सम्यखिद्यमानता ॥

It is said, "he is the sun" with reference to *antaryāmī* [the supersoul]. He is like an adjunct to the subtle forms of all *jīvas*. Another feature is the emergence of the golden *aṇḍa* (universe), his gross form.

Commentary by Śukadeva

अण्डप्रसन्डात्सूर्यनामन्तरमाह मृतेऽण्डे प्रकाशशून्ये एषः सूर्यो यतोऽभूदतो मार्तण्डः मृतश्च तदण्ड च मृतण्डं शकान्ध्वादित्वात् पररूपं तत्र भवो मार्तण्ड इति व्यपदेशः , हिरण्यस्य हिरण्याण्डस्य गर्भभूतत्वाद्धिरण्यगर्भ इति व्यपदेशः,यद्य एव हिरण्याण्डे समुद्धवतीति हिरण्याण्डसमुद्धव इति च व्यपदेशः ॥

Incidentally the sun's other names are told. Because he entered *Aṇḍa* which was Mrta—bereft of light, He is called Martanda. Because Brahmā accupies the central portion, womblike position, of the golden *aṇḍa*, he is called Hiraṇyagarbha.

Commentary by Śrī Giridhara Lāla

नदीनामान्याह-अनघेति ॥

The mountains are Isana and others, the rivers Anagha etc.

Commentary by Śrī Bhagavatprasādācārya

मृतेऽण्ड एष एतस्मिन् यदभुत्ततो मार्तण्ड इति व्यपदेशः हिरण्यगर्भ इति यद्धिरण्याण्डसमुभ्दव ॥

It should be noted that sometimes Sūrya himself is referred to Hiranyagharba.

TEXT 45

सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा ।
स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ॥ ४५ ॥

sūryeṇa hi vibhajyante
diśaḥ khaṁ dyaur mahī bhidā
svargāpavargau narakā
rasaukāṁsi ca sarvaśaḥ

SYNONYMS

sūryeṇa—by the sun-god within the sun planet; *hi*—indeed; *vibhajyante*—are divided; *diśaḥ*—the directions; *kham*—the sky; *dyauḥ*—the heavenly planets; *mahī*—the earthly planets; *bhidā*—other divisions; *svarga*—the heavenly planets; *apavargau*—and the places for liberation; *narakāḥ*—the hellish planets; *rasaukāṁsi*—such as Atala; *ca*—also; *sarvaśaḥ*—all.

TRANSLATION

O King, the sun-god and the sun planet divide all the directions of the universe. It is only because of the presence of the sun that we can understand what the sky, the higher planets, this world and the lower planets are. It is also only because of the sun that we can understand which places are for material enjoyment, which are for liberation, which are hellish and subterranean.

Commentary by Śrīdhara Svāmi

किं च सूर्येणैव विभज्यन्ते दिशाः खमंतरिक्षम् भिदा अन्योऽपि विभागः स्वर्गापवर्गौ भोगमोक्षदेशौ रसौकांस्यतलादिनि ॥

And also the directions are divided by the sun only. *Kham* means the sky. Bhida means other divisions also. Swarga is the place of rejoicing. *Apavarga* means the region of *mokṣa*. *Rasaukāṁsi* means the netherworlds—Atala, etc.

Commentary by Vīrarāghava

यदुक्तमण्डपरिमाणे सूर्यस्यावधित्वं तदेव न केवलं किन्तु दिगादिविभागेऽप्यवधित्वं सूर्यस्यास्तीत्याह सूर्येणेति दिशः पूर्वादयाः एवं खमन्तरिक्षं द्यौ स्वर्लोकः महि भूमिः भिदनयोऽपि विभागः स्वर्गापवर्गौ भोगमोक्षदेशी नरकााः रसौकाांसि अतलदीनि च सर्वशः कृत्स्नशः सूर्येणैव विभज्यन्ते ज्ञायन्त इत्यर्थः ॥

The sun is not merely the reference point while measuring celestial events, but he is also responsible for the reckoning of directions. He is also responsible for the knowledge of the divisions of the fourteen worlds. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

भिदा अन्योऽपि विभागः स्वर्गापवर्गो भोगमोक्षदेशी रसौकाांसि अतलादीनि ॥

Bhida—another division. Svargapavarga—heaven and *mokṣa*. *Rasaukāṁsi*—the nether worlds.

Commentary by Śrīvaṁśīdhara

अन्यद्विशेषमाह - किं चेति अत्रोपपत्तिमाह- दिशां विभागस्तूदयादिना यत्रोदेति सा प्राची यत्रास्तमेति सा प्रतीची यत्र मध्याह्नं सा दक्षिणा यत्र निशीथः सोत्तरेति यत्र दिकस्थेन स्पृश्यते सा विदिगिति खदिवोस्तु विभागस्तदंतर्गत्या मह्यास्तु प्रकाश्यत्वेन तद्विदानां द्वीपादीनामपि तथैव स्वर्गापवर्गयोस्तत्प्राप्तिद्वारत्वेन सूर्यमण्डलं प्राप्तस्यैव तत्प्राप्तिश्रुतेः 'तरणिर्देवयानं द्वारं विमुक्तेः' इत्यष्टमे वक्ष्यमाणत्वात् तेऽर्च्चिरभिसम्भवन्ति इत्यादिश्रुतेश्च नरकरसौकसां विभागस्तु स्वप्रकाशवर्जन्द्वारेति ध्येयं सुधीभिः सर्वशः सर्वथा प्रकारेपि, शस् अत्रार्षः ॥

The classification of the directions is where he [the sun] rises—it is east. It is west where he sets, it is south where he is at midday and it is north where he is at the middle of the night. It is through Sūrya-maṇḍala [the solar planetary

system] only that the *jīvas* [living entities] go to heaven or *mokṣa* [liberation], situated as he is in the middle of the earth and heaven. There is sunlight in all the islands. The nether worlds are devoid of sunlight. Sarvathain—all respects.

Commentary by Śukadeva

खमतरिक्षं महीभिदा अन्योऽपि भूविभागः स्वर्गापवर्गनरकाः भोगमोक्षयातना
रसौकास्यतलादीनि ॥

Kham—sky. Mahibhida—another region of earth. Swargapavarga—places and *mokṣa*. *Rasaukāṁsi*—the nether worlds, Atala and others.

TEXT 46

देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम्
सर्वजीवनिकायानां सूर्य आत्मा दृगीश्वरः ॥ ४६ ॥

deva-tiryaṅ-manuṣyāṇāṁ
sarīsṛpa-savīrudhām
sarva-jīva-nikāyānāṁ
sūrya ātmā dṛg-īśvaraḥ

SYNONYMS

deva—of the demigods; *tiryak*—the lower animals; *manuṣyāṇām*—and the human beings; *sarīsṛpa*—the insects and the serpents; *sa-vīrudhām*—and the plants and trees; *sarva-jīva-nikāyānām*—of all groups of living entities; *sūryaḥ*—the sun-god; *ātmā*—the life and soul; *dṛk*—of the eyes; *īśvaraḥ*—the Personality of Godhead.

TRANSLATION

All living entities, including demigods, human beings, animals, birds, insects, reptiles, creepers and trees, depend upon the heat and light given by the sun-god from the sun planet. Furthermore, it is because of the sun's presence that all living entities can see, and therefore he is called dṛg-īśvara, the Personality of Godhead presiding over sight.

Commentary by Śrīdhara Svāmi

उपासनार्थमाह देवादीनां सूर्य आत्मा दृगाश्वरो नेत्राधिष्ठाता च ॥

For the sake of worship it is said that Sūrya is the soul of demigods and others. Drgiswara means he is stationed in the eye. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

न केवलं दिगादि विभाजक एव सूर्यः किन्तु देवादीनां चक्षुरिन्द्रियाधिष्ठता चेत्याह द्वेति
आत्मा भगवदात्मक सूर्यः देवादीनां सर्वेषां जीवनिका यानं जीवसमूहानां दृगीश्वरः दृगधिष्ठाता

अगानां स्थावराणां वीरूधाश्च चक्षुरिन्द्रियस्यानभिव्यक्तस्य भासकत्वाच्च चक्षुरिन्द्रिया धिष्ठातृत्वमप्युक्तम् ॥

The sun is not merely associated with the above functions—he is also the presiding deity of the eye. He is a *sarira* [body] of Viṣṇu.

Commentary by Vijayadhvaja Tīrtha

सूरिप्राप्यत्वात्तदन्तर्यामित्वाश्च सूर्यस्थेन हरिणा दिगादयो विभज्यन्ते यदतः सूर्य आत्मा श्रीनारायणः सर्वेषां दृग दृष्टिरिति कथितः ॥

Nārāyaṇa is called Sūrya as he is attainable by suris. He only divides the sky into ten directions. He is also the one who gives knowledge to all.

Commentary by Viśvanātha Cakravartī

सूर्य आत्मा आत्मत्वेनोपास्यः ॥

Sūrya is to be thought of as one's own self.

Commentary by Śrīvaṁśīdhara

सूर्य आत्मा जगतस्तस्थषश्च इति श्रुतेः सर्वेषां जीवनां ये निकाया संघास्तेषामात्मा दृग् द्रष्टा च निकायस्तु पुमांल्लक्ष्ये सधर्मिप्राणिसंहतौ समुच्चये संहतानां निलये परमात्मनि ॥ इति मेदिनी तान्निर्दिशति- देवेति ॥

Because it is said in the *Vedas* he is described as the soul of the groups of all *jīvas* and he is also the observer. The *Medini Lexicon* gives the meaning of *nikaya* as "the group."

Sūrya is to be thought of as one's own self.

Commentary by Śukadeva

देवादीनां यथासम्भवमुपकारकर्तृ -

त्वादात्मा आश्रयः दृगश्विरः दृगधिष्ठाता च ॥

God is called *ātmā* because of the help he renders to the devas (demigods). He is also the *Ashraya*—supporting base. He is also stationed in the eye.

Commentary by Śrī Giridhara Lāla

तन्मन्त्रं दर्शयति -अत इति योऽन्तः प्रविश्य स्थावरजङगमात्मकानि भूतानि आत्मकेतुभिः प्राणादिवृत्तिभिर्बिभर्ति धारयति पोषयति च अत एव साक्षादन्तर्यामी ईश्वर एव यस्य वशे सर्व जगद्वर्तते स्फुटमेवैतत् स नोऽस्मान् पात्वित्यन्वयः ॥

The hymn is told: "May he protect us who is known as the controller of the entire worlds (īśvara). He enters the moving and non-mobile creatures and sustains and nourishes them by the operation of prana, apana and so on."

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Twentieth Chapter of the Śrīmad-Bhāgavatam, entitled, “Studying the Structure of the Universe.”

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CHAPTER SIX

21) The Movements of the Sun

TEXT 1

श्रीशुक उवाच
एतावानेव भूवलयस्य सन्निवेशः प्रमाणलक्षणतो व्याख्यातः ॥ १ ॥

śrī-śuka uvāca
etāvān eva bhū-valayasya sanniveśaḥ pramāṇa-lakṣaṇato vyākhyātaḥ.

SYNONYMS

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

TRANSLATION

Śukadeva Gosvāmī said: My dear King, I have thus far described the diameter of the universe [fifty crores of yojanas, or four billion miles] and its general characteristics, according to the estimations of learned scholars.

Commentary by Śrīdhara Svāmi

एवमध्यायविंशत्या भूमर्यादा निरूपिता । अतः परं द्युमर्यादापालनं त्रिभिरुच्यते ॥ एतावान्विस्तारेण कोट्यः पंचाशत् । उत्सेधेन पंचविंशति ॥

Etavan—universe fifty *crores* of *yojanas* [four billion miles] by width, 25 [twenty-five *crores* of *yojanas*, or two billion miles] by height.

Commentary by Śrīvaṁśīdhara

कालचक्रेण शिशुमारेण सह (२) भूवलयस्येति । भुवः पर्यक् स्थितानां देशानां ग्रहणम्। अतो भूमर्यादाकथनानन्तरम् (१)

Atah = after describing the dimensions of the earth [greater earth] along with *kāla-cakra* and Śiśumāra. The regions situated around should be taken by the word bhuvalayasya.

Commentary by Vijayadhvaja Tīrtha

चतुर्भिः साकं नवतिंच नामभिश्चक्रं न वृत्तं व्यतीं रवीविपत्, भीषास्माद्वातः पवते भीषोदेति सूर्यः इत्यादिश्रुतेर खण्डस्वामिनो हरेराज्ञया स्वाधिकारेषु प्रवर्तमानानामिष्टदेवतात्वेन लोकैर्निषेव्यमाणानां तस्यैव विशेषनिवासस्थानानां सूर्यादीनां स्वरूपज्ञानमपि भगवज्ज्ञानोपयोगीत्यभिप्रायेण

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तन्निरूपयत्यस्मिन्नध्याये । तत्रातीताध्यायार्थानुवादमुखेनैतमध्यायमवतारयति एतावानिति । भूवलयस्य लोकात्मकस्य सन्निवेशः विस्तारविशेषः ॥

एतावानिति । भूवलयस्य, भूमण्डलस्य संनिवेशः संस्थानं प्रमाणलक्षणतः प्रमाणादिः, एतावान् विस्तारेण पंचाशत्कोटियोजनपरिमितः एव, व्या1यातः । एवकारेणोक्ताधिकपरिमाणव्यावृत्तिः । एतेन हि भूमण्डलपरिमाणेनैवेत्यर्थः । दिवः मण्डलमानं दिवो मण्डलस्यापि परिमाणं, तद्विदः द्युमण्डलमानज्ञाः उपदिशन्ति कथयन्ति । मेरुतः पूर्ववर्त्तिलोकलोकाचलान्तात्प्रत्यग्वर्त्तिलोकालोकाचलान्तमन्तर्वर्त्तिप्रदेशं द्युमण्डलं दिवो मण्डलं चोच्यते । उभे अधःकपालोत्तरकपालसंज्ञयापि व्यवह्रियेते । तन्मध्यवर्त्तिप्रदेशं नभोवलयं नभोमण्डलं चोच्यते । तत्र भूमण्डलस्य तूक्तरीत्या पंचाशत्कोटिपरिमाणतया बुद्धिग्राह्यत्वान्न संशयः, दिवो मण्डलस्य तावत्प्रमाणतायाः बुद्धिग्रह्यतासिद्धये एतावानेव भूवलयसंनिवेश इत्युक्तवा एतेन हि दिवो मण्डलमानं तद्विद उपदिशन्तीत्यभिहितमिति भावः ॥

This chapter explains how Lord Hari controls the sun and other celestial bodies. The earthen sphere which constitutes the Loka [planetary system] has been described above.

Commentary by Jīva Gosvāmi

भूवलयस्येति भुवः पर्यक् स्थितानां देशानां ग्रहणम् ॥

एवं भूमौ सर्वत्र भगवदाराधनप्रदर्शनेन भगवद्विजयः प्रदर्शितः, इदानीं भीषास्माद्वातः पवते, भीषोदेति सूर्यः इत्यादिश्रुत्यनुरोधेन भगवत्कृतमर्यादानुसारेण सूर्यादिगमनस्थित्यादिनिरूपणेन तस्य विजयं निरूपयति त्रिभिरध्यायैः, तत्र पूर्वं वर्णितभूमण्डलमानं द्युमण्डलेऽतिदिशति - एतावानिति । भूवलयस्य सन्निवेशः रचनाविशेषः प्रमाणतः पंचाशत्कोटियोजनविस्तारतः लक्षणतः जम्ब्वादितत्तदसाधारणाचिह्नतश्च व्या1यातः कविभिः प्रकथितः ॥

Bhuvalayasya means all the different regions around (Meru).

Commentary by Śukadeva

एवं भूर्लोकः वर्णितः पादगम्यं तु यत्किंचिद्वस्त्वस्ति पृथिवीमयम् । स भूर्लोकः समा1यातो विस्तारोऽस्य मयोदितः ॥ इति श्रीविष्णुपुराणात् तदुपरि लोकाः सन्ति तत्र भूर्लोकात् सूर्यलोकपर्यन्तो भुवर्लोकः भूमिसूर्यान्तरं यत्तु सिद्धादिमुनिसेवितम् । भुवर्लोकस्तु सोऽप्युक्तो द्वितीयो मुनिसत्तम इति तत्रैवोक्तत्वात् तदुपरि सूर्यमण्डलाद् ध्रुवपर्यन्तः स्वर्गलोकः तदुपरि कोटियोजनोच्छ्रायो महार्लोकः, तदुपरि द्विगुणोच्छ्रायो जनलोकः, तदुपरि तंचतुर्गुणोच्छ्रायस्तपोलोकः, तदुपरि द्वादशकोट्यच्छ्रयः सत्यलोकः, ततो यथासम्भवं तमस्ततो गर्भोदकं ततोऽण्डकटाहः । एवं सर्वदिक्षु तमः गर्भोदकंच परितो ज्ञेयं तत्परितोऽण्डकटाहः तमसः परिमाणं प्रागुक्तं गर्भोदककटाहमानम् समस्तसागरमानस्तु गर्भोदस्तदनन्तरम् । कोटियोजनमानस्तु कटाहः संव्यवस्थितः ॥ इत्यादिवचनाद् बोध्यं तथा कटाहादुपरि दशगुगोत्तराणि जलाद्यावरणानीति संक्षेपः । तत्र भुवर्लोकस्वर्गयोः स्थितिमाह । एतावानित्यध्यायत्रयेण सन्निवेशः संस्थानमेतावानेव पंचाशत्कोटियोजनपरिमितः ॥

The Bhūloka is described in the previous chapter. It is said in *Viṣṇu Purāṇa*: "Whatever is attainable by feet is called Bhūloka. The region between earth and the sun is called Bhuvarloka where there are siddhas and sages." From the sun's disc until Dhruvaloka, it is Swarga loka. Maharloka stretches to 10,000,000 *yojanas*

[80,000,000 miles] above Swarga. Janaloka is of the extent of 20,000,000 *yojanas* [1,600,000,000 miles] above Maharloka. Tapoloka extends to 80,000,000 *yojanas* [640,000,000 miles]. Above Tapoloka, Satyaloka stretches up to 120,000,000 *yojanas* [960,000,000 miles]. After that, there is darkness, Garbhodhaka and the wall of the *brahmāṇḍa* [universe]. Darkness and such waters should be cognized as occupying every direction. The magnitude of darkness has been stated earlier. The width of Garbhodaka is equal to the sum of the width of all oceans. The thickness of the wall is 10,000,000 *yojanas* [80,000,000 miles]. Beyond that, there are envelopes of water and so on, each ten times thicker than the previous one. This, in brief, is the state of things. Now the situation of Bhuvarloka and Swarga is stated.

Etavaneva = fifty *crores* of *yojanas* [four billion miles] only.

Commentary by Śrī Giridhara Lāla

एवं पंचभिरध्यायैर्भूमिस्थानं निरूपितम् । अथातास्त्रिभिरध्यायैरूर्ध्वस्थानं निरूप्यते॥

In the previous chapter, the worship on earth was stated, now in three chapters, the glory of the Lord is described by narrating the arrangement of the sun and his motion. The dimension of Bhū-maṇḍala should also be taken as same in the case of heaven (*dyumaṇḍala*).

Commentary by Śrī Bhagavatprasādācārya

निरूपितेति विंशत्याध्यायैर्मर्यादिका भुवः । अतः परं त्रिभिः प्रोक्तं द्युमर्यादाप्रपालनम् ॥

By stating the magnitude of Bhū-maṇḍala, the magnitude of Dyu-maṇḍala is also stated. From Meru to Lokāloka on either side is Bhū-maṇḍala. From sun in the middle to Lokāloka is the Dyu-maṇḍala. Both are fifty *crores* of *yojanas* [four billion miles] wide.

21.1: Etavan-50 crore by width, 25 by height.

Commentary by Yādavārya

Now the dimensions of Antarikṣa and swarga are stated. *Sannivesha* = width. The width of heaven is also fifty *crores* of *yojanas* [four billion miles].

TEXT 2

एतेन हि दिवो मण्डलमानं तद्विद उपदिशन्ति यथा द्विदलयोर्निष्पावादीनां
ते अन्तरेणान्तरिक्षं तदुभयसन्धितम् ॥ २ ॥

etena hi divo maṇḍala-mānaṁ tad-vida upadiśanti yathā dvi-dalayor
niṣpāvādīnāṁ te antareṇāntarikṣaṁ tad-ubhaya-sandhitam.

SYNONYMS

etena—by this estimation; *hi*—indeed; *divaḥ*—of the upper planetary system; *maṇḍala-mānam*—the measurement of the globe; *tat-vidaḥ*—the experts who know about it; *upadiśanti*—instruct; *yathā*—just as; *dvi-dalayoḥ*—in the

two halves; *niṣpāva-ādīnām*—of grain such as wheat; *te*—of the two divisions; *antareṇa*—in the intervening space; *antarikṣam*—the sky or outer space; *tat*—by the two; *ubhaya*—on both sides; *sandhitam*—where the two parts join.

TRANSLATION

As a grain of wheat is divided into two parts and one can estimate the size of the upper part by knowing that of the lower, so, expert geographers instruct, one can understand the measurements of the upper part of the universe by knowing those of the lower part. The sky between the earthly sphere and heavenly sphere is called antarikṣa, or outer space. It adjoins the top of the sphere of earth and the bottom of that of heaven.

Commentary by Śrīdhara Svāmi

एकविशेरवः कालचक्रेण भ्रमतोऽन्वहम् । स्वगत्या राशिसंचारैलौकयात्रा निरूप्यते ।। द्विदलयोर्मध्ये यथैकस्य मानेनापरस्य मानमुपदिश्यते तद्वत् ते अन्तरेण तयोर्मध्ये तदुभयसंधितं ताभ्यामुभयतः संलग्नम् ।।

Just as in a dicot when the dimension of the one half is told the dimension of the other half is also known. *Te antarena* = between them. *Ubhayasandhitam*—both touching.

Commentary by Śrīvaṁśīdhara

एतेन भूगोलकमानेन । तद्विदः ज्योतिःसिद्धान्तज्ञाः । निष्पावः शूकशिंबी राजमाषो वा । तदादीनामिति तद्गुणसंविज्ञानबहुव्रीहिणा कलायादीनामित्यर्थः । निष्पावः शूर्पपवने राजमाषे कडंगके । पवने शिबिकायां ना निर्विकल्पेऽन्यलिंगकः ।। इति मेदिनी । ते अन्तरेणेति । विनादियोगे द्वितीया । अन्तरिक्षं लक्षद्वयप्रमाणमिति चक्रवर्ती । यस्यान्तरिक्षस्य मध्यगतः ।

Etena = by the dimension of the earth. Tadvidas = the astronomers. Nishpava = a dichotic cereal [grain]; other cereals can also be taken. Antarikṣa has an extent of 200,000 *yojanas* [1,600,000 miles] is the opinion of Cakravartī [Viśvanātha Cakravartī], occupies the middle of Antarikṣa.

द्विदलनिष्पावादीनां निष्पावराजमाषद्विदलानां सर्वप्रकारेण परिमाणतः समत्वमेवं भूवलयस्य सर्वस्य परिमाणतः समत्वमेव,
यस्यान्तरिक्षस्य मध्यगतस्तदन्तरिक्षं तयोर्द्यावापृथिव्योरन्तरेण मध्य उपसंधितं स्थापितम् ।।

The two halves of the dicots like *nishpava* and others are identical in their magnitude. Like that, the magnitude of the upper heaven is identical to that of the lower earth [Bhū-maṇḍala]—the dimension of Antarikṣa between them is the same.

Commentary by Śukadeva

निष्पूयते वाय्वादिनेति निष्पावो द्विदलयुक्तोऽन्नविशेषः निरभ्योः पूल्वोः इति घं, निष्पावस्यान्नविशेषत्वं मार्कण्डेयपुराणे प्रसिद्धम् व्रीहयश्च यवाश्चैव गोधूमार्कगुणास्तिलाः । प्रियङ्गवः

कोविदारः कोरदूषः सचीकणः ॥ माषा मुद्गा मसूराश्च निष्पावाश्च कुलत्थकाः । इति एतदादीनां द्विदलयोर्मध्ये यथैकस्य माने वर्णिते अपरस्य मानं वर्णितं भवति तद्वत् ते अन्तरेण तयोर्मध्ये तत्ताभ्यामुभयतः सन्धितं लग्नम् ॥

Nishpava is a food (grain), a dicot. By knowing the dimension of one half, that of the other half is also known. Between them is Antarikṣa touching both.

Commentary by Śrī Giridhara Lāla

एकविंशे तु सूर्यस्य ज्योतिश्चक्रस्थितस्य वै । मान्द्यशैघ्र्यादिभेदेन गमनं विनिरूप्यते ॥

The width of heaven is also fifty *crores* of *yojanas* [four billion miles] is the opinion of great people. The example given is that of the dichotic cereal *nishpava*.

Commentary by Śrī Bhagavatprasādācārya

भ्रमतः कालचक्रेण चैकविंशेऽन्वहं रवेः । लोकयात्रोदिंता सम्यक् स्वगत्या राशिसंचरैः ॥ अन्यस्य परिमाणकथनेन कथमन्यस्यापि परिमाणं ज्ञातुं शक्यमित्यपेक्षायां दृष्टातमाह यथेति । यथा निष्पावो बल्ल आदिर्येषां राजमाषवर्त्तुलादीनां तेषां, द्विदलयोः, यथा निषपावदीनां द्वयोर्दलयोः मध्ये, एकस्य दलस्य परिमाणकथनेनान्यस्य दलस्य परिमाणं कथनं विनापि बुद्ध्यते, तथा एकस्य परिमाणेनापरस्य परिमाणं ज्ञेयमित्यर्थः । ते अन्तरेण तयोर्भूद्युमण्डलयोर्मध्ये, अन्तरिक्षमन्तरिक्षलोकं उपदिशन्तीत्यस्यानुपङ्गः । कथंभूतमन्तरिक्षं तत्राह । तदुभयसंधितं ताभ्यां भूमण्डलद्युमण्डलाभ्यामुभयतोऽध उर्ध्वं च संधितं संलग्नं दृष्टम् ॥

Because they are like two halves of a dichotic grain—by knowing the dimension of one half, the dimension of the other half is also known, as they are identical. Between them is Antarikṣa Loka, touching both of them on either side.

Commentary by Yādavārya

The same is stated by means of an example—a dicotic cereal is the example. By giving this example, the width of Antarikṣa (or Bhuvaḥ) is also stated. It is also fifty *crores* of *yojanas* [four billion miles].

TEXT 3

यन्मध्यगतो भगवांस्तपताम्पतिस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्या-
त्मभासा स एष उदगयनदक्षिणायनवैषुवतसंज्ञाभिर्मान्द्यशैघ्र्यसमानाभिर्गतिभि-
रारोहणावरोहणसमानस्थानेषु यथासवनमभिपद्यमानो मकरादिषु राशिष्व-
होरात्राणि दीर्घह•स्वसमानानि विधत्ते ॥ ३ ॥

yan-madhya-gato bhagavāṁs tapatāṁ patis tapana ātapena tri-lokīṁ
pratapaty avabhāsayaty ātma-bhāsā sa eṣa udagayana-dakṣiṇāyana-
vaiṣuvata-saṁjñābhir māndya-śaighrya-samānābhir gatibhir
ārohaṇāvarohaṇa-samāna-sthāneṣu yathā-savanam abhipadyamāno
makarādiṣu rāśiṣv aho-rātrāṇi dīrgha-hrasva-samānāni vidhatte.

SYNONYMS

yat—of which (the intermediate space); *madhya-gataḥ*—being situated in the middle; *bhagavān*—the most powerful; *tapatām patiḥ*—the master of those that heat the whole universe; *tapanaḥ*—the sun; *ātapena*—by heat; *tri-lokīm*—the three worlds; *pratapati*—heats; *avabhāsayati*—lights; *ātma-bhāsā*—by its own illuminating rays; *saḥ*—that; *eṣaḥ*—the sun globe; *udagayana*—of passing to the northern side of the equator; *dakṣiṇa-ayana*—of passing to the southern side of the equator; *vaiṣuvata*—or of passing through the equator; *saṁjñābhiḥ*—by different names; *māndya*—characterized by slowness; *śaighrya*—swiftness; *samānābhiḥ*—and by equality; *gatibhiḥ*—by movement; *ārohaṇa*—of rising; *avarohaṇa*—of going down; *samāna*—or of staying in the middle; *sthāneṣu*—in positions; *yathā-savanam*—according to the order of the Supreme Personality of Godhead; *abhipadyamānaḥ*—moving; *makara-ādiṣu*—headed by the sign Makara (Capricorn); *rāśiṣu*—in different signs; *ahaḥ-rātrāṇi*—the days and nights; *dīrgha*—long; *hrasva*—short; *samānāni*—equal; *vidhatte*—makes.

TRANSLATION

In the midst of that region of outer space [antarikṣa] is the most opulent sun, the king of all the planets that emanate heat, such as the moon. By the influence of its radiation, the sun heats the universe and maintains its proper order. It also gives light to help all living entities see. While passing toward the north, toward the south or through the equator, in accordance with the order of the Supreme Personality of Godhead, it is said to move slowly, swiftly or moderately. According to its movements in rising above, going beneath or passing through the equator—and correspondingly coming in touch with various signs of the zodiac, headed by Makara [Capricorn]—days and nights are short, long or equal to one another.

Commentary by Śrīdhara Svāmi

उदगयनादिसंज्ञाभिर्मन्दक्षिप्रसमगतिभिर्यथाकालकारोहणादिस्थानेष्वारोहणाद्यभिपद्यमानो मकरादिध्वहोरात्राणि दीर्घह्रस्वसमानानि विधत्ते ॥

The sun's slow, fast, and average motion is named Uttarāyaṇa and so on. During that time, the sun takes different courses some elevated and some not. He makes day and night long, short and equal in Capricorn and other constellations. [Note: this paragraph is repeated by Śukadeva]

Commentary by Vīrarāghava on texts 1-3

एवं कृत्स्नस्य भूमण्डलस्य सन्निवेशं तत्परिमाणंचाभिधायाथ दिवो मण्डलपरिमाणं सूर्यगतिंच विवक्षुर्वक्ष्यमाणस्योक्तसापेक्षत्वादुक्तमनुवदति त्रिभिरध्यायैः । एतावानेवेति । भूमण्डलस्य सन्निवेशः संस्थानं प्रमाणादिभिरेतावानेव पंचाशत्कोटियोजनपरिमित एवमा1यातः । एवकारेण

उक्तधिकपरिमाणव्यावृत्तिः, वक्ष्यमाणमवतारयति एतेन भूमण्डलपरिमाणेन दिवो मण्डलस्यापि मानं परिमाणं तद्विदः दिवो मण्डलमपि पंचाशत्कोटियोजनपरिमितमित्येवोपदिशन्ति कथयन्तीत्यर्थः । कथमन्यस्य परिमाणकथनेनान्यस्यापि परिमाणं ज्ञातुं शक्यमित्यपेक्षायां दृष्टान्तमाह । यथा द्विदलयोर्निष्पावादीनामिति । निष्पावो गोधूमादिधान्यानि चूर्णयितुं शिल्पिभिर्निर्मितः द्विदलात्मकः पाषाणाविशेषः बाह्यद्वयदलविशिष्टो धान्यविशेषो निषपूयते सूर्पादिभिरिति निष्पावः निरभ्योः पूल्वोः इति घं निष्पावप्रभृतीनां द्वयोर्दलयोर्मध्येऽधःस्थितस्य दलस्य परिमाणे कथिते उपरितनदलमपि तत्तुल्यपरिमाणमिति कथितं भवति तथेत्यर्थः । अस्तु दिवो मण्डलं भूमण्डलेन तुल्यपरिमाणं किन्तद्भूमण्डलद्युमण्डलयोर्मध्यं यत्र स्थितं सूर्यमवधीकृत्य परिच्छेदः कार्य इत्युक्तं तत्राह तयोरिति । तयोर्भूमण्डद्युमण्डलयोरन्तरेण मध्येऽन्तरिक्षमन्तरिक्षलोकमुपदिशन्तीत्यनुषङ्गः । कथम्भूतं तदुभयसन्धितं ताभ्यां भूमण्डलाभ्यामुभयतः अध उर्ध्वंच सन्धितं संलग्नं सन्दृब्धमित्यर्थः । यस्यन्तरिक्षस्य मध्यगतो मध्ये स्थितो भगवांतस्तपतां पतिः तापं कुर्वतां पतिरग्न्यादीनां मध्ये पतिः श्रेष्ठः तपनः सूर्य आतपेन त्रिलोकीं भूर्भुवः सुव इत्यात्मिकां प्रतपति प्रकाशयत्यात्मनः स्वस्य भासा कान्त्या त्रिलोकीमभ्भासयति प्रकाशयति स्वस्वकर्मणि प्रवृत्तां करोतीत्यर्थः । किमयं सूर्य एकत्र स्थित एव त्रिलोकीं प्रतपत्यवभासयति उताटन्नेव । यद्यटन्नेव तर्हि सदैकरूपेणाटति उत कदाचित्त्वरया कदाचिच्छनैः कदाचित्समं किम्वोर्ध्वमेवाटति अथवा अधः आहोस्विदुभयतः केषु स्थानेष्वटति कथम्वा तद्गतिकृतो भवत्यहोरात्रपरिमाणविभाग इत्याद्यपेक्षायामाह स एष इति । स एष अन्तरिक्षमध्यगतः सूर्य उदगयनादिसंज्ञाभिर्मान्द्यादिगतिभिरारोहणादिस्थानेषु यथाकालमारोहणादिकमभिपद्यमानः मकरादिषु राशिषु वर्तमानः अहानि रात्रीश्च दीर्घह्रस्वसमानानि विधत्ते कुरुते । मार्गस्य अल्पीयस्त्वं तावत् अशीतिमण्डलशतं काष्ठयोन्तरं द्वयोः । आरोहणावरोहाभ्यां भानोरब्देन या गतिः इति श्रीवैष्णवपुराणोक्तरीत्या शेषग्रहर्क्षताराश्च येऽन्तर्मध्यबहिर्वलयत्रयाकारे रेखामये अवाक् शिरस्कदक्षिणावर्तकुण्डलीभूतसर्पाकारे भगवदात्मके शिशुमारा1ये कालचक्रे ऽधिश्रित्यारोहणावरोहणसमावस्थानेष्वन्तर्वलयबाह्यवलमध्यमवलयेषूदगयनादि संज्ञाभिर्मान्द्यादिगतिभिर्यथासवनमीश्वरदृष्टकालमनतिक्रम्याभिपद्यमानः प्राप्तः सन्मकरादिषु शिषुमारा1यस्य मकाराद्याकाररेखामयमण्डलेषु नक्षत्राभिमुखतया संचरन्नहरादीनि ह्रस्वानि दीर्घाणि समानानि च कुरुते । तत्र बहिर्वलयादन्तर्वलयगमनमारोहणं तदेवोदगयनमारोहे च चिरगतिमार्गस्य राशीकृतभूयस्त्वादन्तर्वलयाद् बहिर्वलयगमनमवरोहणं तदेव दक्षिणायनमवरोहे च ह्रस्व इति गतेर्मार्गस्य राशिकृतस्याल्पीयस्त्वात् समवस्थानशब्दनिर्दिष्टेषु मध्यमवलये गमनं समवस्थितिः तदेव विषुवस्थितिः तत्र समगतिमार्गस्य राशीकृतस्य साम्याद् आरोहणादिकम्, ध्रुवेण मुच्यमानेन पुरा रश्मियुगेन तु । तस्यैव बाह्यतः सूर्यो भ्रमते मण्डलानि च इति । आरोहणे चिरगत्यैव दिनवृद्धिरात्रिह्रासश्च भवति, अवरोहणे द्रुतगमनेऽह्नां ह्रासः रात्रिवृद्धिश्च समवस्थितावहोरात्रस्य साम्यमिति भेदः ॥

The position of the earth's surface has been described earlier. As an appendage for correct apprehension, the dimensions of the upper worlds must be described in three more chapters. The width of earth's surface is fifty *crores* of *yojanas* [four billion miles]. By this, the width of heaven can also be known—it is also the same. Just as in a native flour mill made of two stones, if the width of the lower stone is known, that the upper stone is also known because both of them have the same dimension. It is like that here also.

The sky or Antrakisha loka has also the same division; it lies between the above two, touching them on both sides. The sun is at the center of the sky and

by his movement causes the activities of the people living under his shine. He illuminates the three worlds—earth, sky and heaven. His gait [speed of motion] is not uniform; sometimes slow, fast and normal. These speeds are called Uttarāyaṇa, Dakṣiṇāyana and Vaishuva respectively. They are the elevated, inclined and normal tracks respectively. The days and nights get longer and shorter as he [the sungod] moves in Makara and five other constellations. As said in *Viṣṇu Purāṇa*, there is a circular track on Śiśumāra [the mystical form of the dolphin]. It is 8,000 *yojanas* [64,000 miles] in circumference. The sun and all the other planets and stars move along this path. Makara and other constellations are figures formed on Śiśumāra's body. These three tracks are the elevated, inclined and normal tracks.

Commentary by Viśvanātha Cakravartī on texts 1-3

एतेन भूगोलकमानेन निष्पावः शूकशिम्बी तदादीनामित्यतद्गुणसंविज्ञानबहुव्रीहिणा कलायादीनामित्यर्थः । तेषां यथा द्वयोर्दलयोर्मध्ये एकस्य मानेनापरस्य मानमुपदिश्यते तथैव भूगोलकखगोलकयोर्विस्तारेण तुल्यमेव मानमित्यर्थः । ते अन्तरेण तयोर्मध्ये अन्तरिक्षं लक्षद्वयप्रमाणं तदुभयसन्धितं ताभ्यामुभयतः संलग्नम् । यस्य अन्तरिक्षस्य मध्यगतः सः सूर्यः मान्द्यशैध्ये स्वार्थष्यंन्ते, उदगयननाम्न्या गत्या आरोहणस्थाने यथासवनं समयमनतिक्रम्य अभिपद्यमानश्चलन् मकरादिषु षट्सु राशिषु अहानि क्रमेण दीर्घाणि रात्रीस्तु ह्रस्वा विधत्ते दक्षिणायननाम्न्या क्षिप्रगत्या अवरोहणे कर्कटादिषु षट्सु राशिषु अहोरात्रान् ह्रस्वदीर्घान् विधत्ते । वैषुवतसंज्ञया उत्तरायणदक्षिणायनमध्यवर्तिन्या समां समानया गत्या मेषतुलयोः अहोरात्रान् समानान् विधत्ते अभिपद्यमानश्चलन् ॥

Etena = by the dimension of the Bhū-sphere. Nishpava = a dicot. Just as the dimension of one half is equal to that of the other, even so the upper world is of the same dimension as that of the lower. Between them Antarikṣa is situated, touching both of them. Antarikṣa's dimension is 200,000 *yojanas* [1,600,000 miles]. The sun occupies the middle of the Antarikṣa by his slow, fast and medium speeds during Uttarāyaṇa, etc., which cause days and nights to become longer, shorter and equal. They are the elevated, inclined and the middle tracks respectively.

Commentary by Śrīvaṁśīdhara

मन्द्यशैध्येति स्वार्थष्यंन्तम् । उदगयननाम्ना मन्दया गत्याऽऽरोहणस्थाने यथा सवनं सवनमतिक्रम्याभिपद्यमानश्चलन् मकरादिषु पंचसु राशिषु अहानि क्रमेण दीर्घाणि रात्रीश्च ह्रस्वा विधत्ते । दक्षिणायननाम्ना क्षिप्रगत्याऽवरोहणे कर्कादिषु पंचसु राशिषु अहोराक्रान् ह्रस्वदीर्घान् विधत्ते । वैषुवतसंज्ञया उत्तरायणदक्षिणायनमध्यवर्त्तिन्या समानया गत्याऽहोरात्रान्समानान्विधत्ते ॥

Uttarāyaṇa is the name of the slow motion—in the elevated track. Yathasavana = as per the time. In Makara (Capricorn) and five constellations, he [the sungod] makes the days gradually longer and the nights gradually shorter. Dakṣiṇāyana is the name of the fast motion by which he makes the nights gradually longer and the days gradually shorter in Cancer and five other constellations. By the vaishuvata gait he makes the days and nights equal.

Commentary by Śrī Giridhara Lāla

ते अन्तरेण तयोर्मध्ये तदुभयसन्धितं ताभ्यां भूगोलद्युगोलाभ्यां उपर्यधो भागे उन्नयतः संह्लग्नमन्तरिक्षलोकमस्तीति तद्विस्तारोऽपि तावानेवेति भावः ॥

Between them is situated the sky (Antarikṣa). It touches both the lower and upper worlds.

Commentary by Śrī Bhagavatprasādācārya

तन्मध्येति । तन्मध्यगतस्तस्यान्तरिक्षस्य मध्ये स्थितः, भगवान् तपतामग्नयादीनां पतिः श्रेष्ठः । तपनः सूर्यः आतपेन स्वप्रकाशेन, त्रिलोकीं भुर्भुवः स्वरित्यात्मिकां प्रतपति प्रकाशयति । आत्मभासा स्वस्य कान्त्या, अवभासयति त्रिलोकीं स्वस्वकर्मणि प्रवृत्तां करोतीत्यर्थः । किमयं सूर्य एकत्र स्थित एव त्रिलोकीं प्रतपत्यवभासत्युताटन्नेव, तर्हि स सदैकरीत्या चरति उत कदाचित्त्वरया कदाचित्समं वा । किं च सर्वदाऽसमभावेन चरत्यूर्ध्वाधः समभावेन वा, यदि तथा तर्हि केषु स्थानेषूर्ध्वं केष्वधः केषु समं, यदि तथाविधस्थानभेदेनास्य तथात्वं तर्हि तत्तद्गतिकृतोऽहोरात्रपरिमाणविभागो भवति न वेत्याद्यपेक्षायामाह स एष इति । स अन्तरिक्षमध्यगतः एषः सूर्यः, उदगयनं च दक्षिणायनं च वैषुवतं च संज्ञा यासां ताभिः, मान्द्यं च शैघ्र्यं च समानं च तानि विद्यन्ते आस्विति ताभिः । अर्शआद्यजन्तम् । गतिभिः, आरोहणं च अवरोहणं च समवस्थानं चतेषु, यथासवनं यथाकालं अभिपद्यमानः आरोहणादिकमिति शेषः । मकरादिषु राशिषु वर्त्तमानः सन्, अहोरात्राणि अहानि रात्रिश्चत्यर्थः । दीर्घह्रस्वसमानानि विधत्ते करोति । अत्र विष्णुपुराणे अशीतिमण्डलशतं काष्ठयोरन्तरं द्वयोः । आरोहणावरोहाभ्यां भानोरब्देन या गतिः इति वाक्यम् । अस्यार्थस्तु द्वयोः काष्ठयोर्दिशोः उत्तरदक्षिणदिक्संबन्धि उत्तरदक्षिणमार्गसीम्नोः, अन्तरं मध्ये इत्यर्थः । प्रत्येकं अशीतिमण्डलशतमशीत्यधिकशतयोजनपरिमितं मण्डलं, उत्तरमार्गमण्डलं दक्षिणमार्गमण्डलं चोक्तपमाणमेवेत्यर्थः । तत्र अब्देन वर्षमध्ये इत्यर्थः । भानोः या गतिः सा आरोहणावरोहाभ्यां भवतीति शेषः । उत्तरमार्गमण्डले सूर्यस्य गमने आरोहणं दक्षिणमार्गमण्डले सूर्यस्य गमनेऽवरोहणमित्यर्थः । अनया रीत्याऽशेषग्रहगमनरीतिः ॥

Occupying the center of Dyuloka, Bhagavān Sūrya, the head of celestial bodies, illuminates the three worlds by his luster. He has three gaits, going through which he renders the days and nights longer, shorter or equal.

The stanza of *Viṣṇu Purāṇa* quoted earlier is also stated here, however a different meaning is given. The distance between the edges of the northern and southern speeds of elevation and depression is 180 *yojanas*. [Note from the translator: perhaps the word *lakh*s [10,000's] is missing here. In other words 18,000,000 *yojanas* or 144,000,000 miles]. The circumference of the tracks is as stated earlier. While moving in a year through Uttarāyaṇa and Dakṣiṇāyana, the lateral movement of the sun on Mānasottara is 180 (*lakh*) *yojanas*.

Commentary by Yādavārya

Antarikṣa has the same width as the earth and heaven and is placed by God between them. There is a statement of Madhwacharya that: "Antarikṣa and Swarga are one *crore yojanas* [80,000,000 miles] wide." This does not refer to the entire loka [planetary system] but a part of both the worlds where demigods rejoice. So there is no contradiction.

TEXT 4

यदा मेषतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु पञ्चसु च राशिषु चरति तदाहान्येव वर्धन्ते ह्रसति च मासि मास्येकैका घटिका रात्रिषु ॥ ४ ॥

yadā meṣa-tulayor vartate tadāho-rātrāṇi samānāni bhavanti yadā vṛṣabhādiṣu pañcasu ca rāśiṣu carati tadāhāny eva vardhante hrasati ca māsi māsy ekaikā ghaṭikā rātriṣu.

SYNONYMS

yadā—when; *meṣa-tulayoḥ*—in Meṣa (Aries) and Tulā (Libra); *vartate*—the sun exists; *tadā*—at that time; *ahaḥ-rātrāṇi*—the days and nights; *samānāni*—equal in duration; *bhavanti*—are; *yadā*—when; *vṛṣabha-ādiṣu*—headed by Vṛṣabha (Taurus) and Mithuna (Gemini); *pañcasu*—in the five; *ca*—also; *rāśiṣu*—signs; *carati*—moves; *tadā*—at that time; *ahāni*—the days; *eva*—certainly; *vardhante*—increase; *hrasati*—is diminished; *ca*—and; *māsi māsi*—in every month; *eka-ekā*—one; *ghaṭikā*—half hour; *rātriṣu*—in the nights.

TRANSLATION

When the sun passes through Meṣa [Aries] and Tulā [Libra], the durations of day and night are equal. When it passes through the five signs headed by Vṛṣabha [Taurus], the duration of the days increases [until Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra].

Commentary by Śrīdhara Svāmi

तत्प्रपंचयति यदेति । अत्यन्तवैषम्याभावात्समानानीत्युक्तं सर्वथा साम्यं त्वेकस्यैवाहोरात्रस्य यद्यपि वृषभमिथुनयोरेवाहां वृद्धिःकर्कटादिषु ह्रासस्तथापि रात्र्यपेक्षयाऽधिकत्वाद्वर्धन्त इत्युक्तम् । एवं रात्रिवृद्धावपि दिनापेक्षया ह्रसतीत्युक्तम् । एकैकेति स्थूलदृष्ट्योक्तम् । वृद्धिह्रासयोः प्रतिमासवैषम्यात् ॥

It is said "equal" because there is not much of variation. Only one day and night will be exactly equal. Although the days get longer even in Taurus and Gemini, and shorter from Cancer and so on, it is said that days become longer when compared to the night. Even when nights get longer with respect to the day, it is said they become shorter. "By one ghatika [a unit of time equaling 24 minutes]" is an approximation since it actually always differs every month. [Note: this paragraph is repeated by Vīrarāghava, Vijayadhvaja Tīrtha, Śukadeva, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

एतदेव प्रतिपिपादयिषुस्तावत्कासु राशिषु चरन्नहोरात्रस्य साम्यधिकं विधत्ते इति शङ्कायामहोरात्रिकृतसाम्याकिविभागमाह यदेति । यदा वृषभादिषु वृषभ आदिर्यासां तासु वृषभमिथुनकर्कटसिंहकन्यासु राशिषु पंचसु यदा चरति तदाहान्येव वर्द्धन्ते न तु रात्रय इत्यर्थः ॥

It is explained here that it is not to that the days always become longer and nights shorter. Rather, only when the sun moves from Taurus to Virgo do the days become longer—not otherwise.

Commentary by Vijayadhvaja Tīrtha on texts 3-4

आत्मनः परमात्मनो भासा यदादित्यगतं तेजः इत्यादेः एष सूर्य उदगयनमुत्तरायणं तत्संज्ञया गत्या आरोहणसंज्ञेषु मकरादिमिथुनान्तेषु राशिषु यथासवनं तत्तन्मकरादिमासकालमनतिक्रम्य तत्तन्नक्षत्रैश्चोदयमभिपद्यमानो दक्षिणायनसंज्ञया गत्यावरोहणसंज्ञकेषु कर्कटादिधनुःपर्यन्तेषु राशिषु तत्तत्कर्कटादिमासकालमनतिक्रम्य तत्तन्नक्षत्रैश्चोदयमभिपद्यमानस्तथा वैषुवसंज्ञया गत्या समस्थानसंज्ञयोर्मेषतुलयोरश्योस्तन्नक्षत्राभ्यामुदयं प्राप्नुवन्नहोरात्राणि दीर्घह्रस्वसमानानि करोति ॥

By the effulgence of Nārāyaṇa, the sun shines. He [the sungod] moves along with stars like any other planet. During Uttarāyaṇa, when he occupies Makara to Mithuna his movement is slow on the elevated inner track. During the Dakṣiṇāyana when he occupies the other six constellations, his movement is fast in the outside inclined track. When in Mesha and Tula, he moves with his normal speed.

Commentary by Viśvanātha Cakravartī

एतत् प्रपंचयति यदेत्यादिना । अत्यन्तवैषम्याभावात् समानीत्युक्तम् । सर्वथा साम्यं त्वेकस्यैवाहोरात्रस्य यद्यपि

वृषभमिथुनयोरेवाहोवृद्धिः कर्कटादिषु ह्रासस्तथापि रात्र्यपेक्षया अधिकत्वाद्वर्द्धन्त इत्युक्तम् । एवं रात्रिवृद्धावपि

दिनापेक्षया ह्रसतीत्युक्तं, वस्तुतस्तु मकरादिषु अह्नां वृद्धिप्रक्रमः कर्कटादिषु ह्रासप्रक्रम इत्यग्रे स्पष्टं वक्ष्यते ।

एकैकेति स्थूलदृष्टयोक्तं वृद्धिह्रासयोः प्रतिमासं वैषम्यात् ॥

The same is now described with detail: because there is not much of variation, it is said they [the duration of day and night] are equal. Absolute equality will only occur on one particular day. Although in Karkataka, Simha and Kanya [constellations], the length of the days diminish, they are said to be longer because they are longer than the corresponding nights. "By one ghatika every month" is an approximation since it actually differs from month to month.

Commentary by Śrīvaṁśīdhara

तत् पूर्वोक्तम् । यदेति । एकस्य दक्षिणोत्तरगोलसंज्ञस्येत्यर्थः ॥

Tat = mentioned above. Ekasya = of the northen of southern hemispheres.

Commentary by Śrī Giridhara Lāla

यस्यान्तरिक्षस्य मध्यगतो भगवान् तपसां प.काशवतां चन्द्रादीनां स्वरश्मिभिः पोषकत्वात्पतिः तपनः सूर्य आतपेन उष्मणा त्रिलोकीं प्रतपति प्रतापयति आत्मनः स्वान्तस्थस्य भगवतो भासा

त्रिलोकीमवभासयति यदादित्यगतं तेजो जगद्भासयतेऽखिलम् । यंचन्द्रमसि यंचाग्नौ तत्तेजो विद्धि मामकम् इति वचनात् । अत एव भगवानित्युक्तम् ॥

The sun is situated in the middle of the sky. He is the lord of all celestial bodies as he nourishes the moon and other celestial bodies by his rays. He gives heat and light to the three worlds. Actually it is *antaryāmī* [supersoul situated within the heart of the sungod] who gives heat and light to the three worlds—that is why the word "Bhagavān" is used.

Commentary by Yādavārya

The features of Antarikṣa, and also the details of the three tracks, ascent, descent and normal are all stated. Here, "days become longer" means longer than 12 hours. Similarly, "nights become shorter" means less than 12 hours. Thus, there is no confusion.

TEXT 5

यदा वृश्चिकादिषु पञ्चसु वर्तते तदाहोरात्राणि विपर्ययाणि भवन्ति ॥ ५ ॥

yadā vṛścikādiṣu pañcasu vartate tadāho-rātrāṇi viparyayāṇi bhavanti.

SYNONYMS

yadā—when; *vṛścika-ādiṣu*—headed by Vṛścika (Scorpio); *pañcasu*—five; *vartate*—remains; *tadā*—at that time; *ahaḥ-rātrāṇi*—the days and nights; *viparyayāṇi*—the opposite (the duration of the day decreases, and that of night increases); *bhavanti*—are.

TRANSLATION

When the sun passes through the five signs beginning with Vṛścika [Scorpio], the duration of the days decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries].

Commentary by Śrīdhara Svāmi

विपर्ययाणीति अहानि न्यूनानि रात्रयोऽधिका इत्यर्थः ॥

Viparyayani—the days become shorter and nights longer.

Commentary by Viśvanātha Cakravartī

विपर्ययाणीति । अहानि न्यूनानि रात्रयोऽधिका इत्यर्थः ॥

Viparyayani means that the days become shorter and nights longer.

Commentary by Śrīvaṁśīdhara

इत्यर्थ इति । वृषादिपंचापेक्षया विपरीतानि भवंतीति भावः ॥

In the five constellations starting from Vrshabha it becomes the reverse of what is said earlier.

Commentary by Śrī Giridhara Lāla

The sun's travel on elevated and lower tracks through the constellations of Makara, etc. cause changes in the duration of days and nights.

Commentary by Śrī Bhagavatprasādācārya

यदेति । यदा वृश्चिकादिषु पंचसु राशिषु वर्त्तते, वृश्चिकधनमकरकुम्भमीनेषु पंचसु राशिषु विचरतीत्यर्थः । तदा अहोरात्राणि विपर्ययाणि, रात्रयो वर्द्धन्तेऽहानि ह्रसन्तीत्यर्थः । अत्रापि पूर्ववद्दिनापेक्षया ह्रासो बोध्यः । अत्राप्येकैका घटिका रात्रिषु वर्द्धतेऽहस्तु च ह्रसतीत्यवगन्तव्यम् । तद्यथा मेषे त्रिंशत्घटिकात्मकमहः वृषभे एकत्रिंशत्घटिकात्मकं, मिथुने द्वात्रिंशद्घटिकात्मकं, कर्के त्रयस्त्रिंशद्घटिकात्मकं, सिंहे द्वात्रिंशद्घटिकात्मकं, कन्यायामेकत्रिंशत्घटिकात्मकं, तुलायां पुनस्त्रिंशत्घटिकात्मकं, एवं मेषे त्रिंशद्घटिका रात्रिः, वृषभे एकोनत्रिंशत्घटीमिता, मिथुनेऽष्टाविंशतिघटीति, कर्के सप्तविंशतिघटीमिता, सिंहेऽष्टाविंशतिघटीमिता, कन्यायामेकोनत्रिंशत्घटीमिता, पुनंस्तुलायां त्रिंशत्घटीमितैवं वृश्चिकादिषूक्तवैपरीत्यम् । इदं च स्थूलदृष्ट्योक्तं वृद्धिह्रासयोः प्रतिमासं तदन्तरवर्त्यहःसु वैषम्यदर्शनात् ॥

The days and nights become longer in Vrshabha and five constellations and shorter in Scorpio and five constellations respectively. That the days increase by "one ghatika a month" is an approximation—it is sometimes more and sometimes less than that.

Commentary by Yādavārya

The same idea is described in detail. Even though the days (period of sunlight) and nights go on changing the composite day (i.e. day + night) does not change—it is always 60 ghatikas (24 hours). If the day grows longer by a certain amount, the corresponding night becomes less by the same amount. This process starts from the day of equinox when the day and night are equal. The longest day will have the shortest night and vice-versa, thus, the total duration of a day remains unchanged.

TEXT 6

यावद्दक्षिणायनमहानि वर्धन्ते यावदुदगयनं रात्रयः ॥ ६ ॥

yāvad dakṣiṇāyanam ahāni vardhante yāvad udagayanaṁ rātrayaḥ.

SYNONYMS

yāvat—until; *dakṣiṇa-ayanam*—the sun passes to the southern side; *ahāni*—the days; *vardhante*—increase; *yāvat*—until; *udagayanam*—the sun passes to the northern side; *rātrayaḥ*—the nights.

TRANSLATION

Until the sun travels to the south the days grow longer, and until it travels to the north the nights grow longer.

Commentary by Śrīdhara Svāmi

तद्वृद्धिह्रासकालमाह । यावदिति ॥

Here the time of their increase and decrease is told.

Commentary by Vijayadhvaja Tīrtha

मकरादिपु वृश्चिकादिषु मेषतुलयोरित्येतेषु कथितं सङ्गृह्याह यावदिति । अथवा आवहप्रवहोद्वहसंवहविवहपरावहपरिवहना मानः सप्त वायवो ज्योतिश्चक्रस्य प्रवर्तकास्तत्र ज्योतिश्चक्राधिपत्यादित्यगमनस्य तिस्रो वीथ्यो मध्यमोत्तरा दक्षिणा च तदुक्तम् सर्वग्रहाणां त्रीण्येव स्थानानि द्विजसत्तमाः । स्थानं जारद्गवं मध्यं तथैरावतमुत्तरम् । वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः ॥ इति तंच वीथीत्रयमेकैकं त्रिधाभिपद्यते अश्विन्यादिनक्षत्राणां त्रिभिस्त्रिभिर्नक्षत्रैर्नागवीथी गजवीथ्यैरावती वीथीत्युत्तरमार्गे वीथीत्रयम् । आर्षभी गोवीथी जारद्गवी चेति वैषुवे मध्यमार्गे वीथीत्रयम् । एतद्वायुपुराणे कथितम् । अश्विनी कृत्तिका याम्या नागवीथी तु शब्दिता । रोहिण्याद्रौ मृगशिरो गजवीथ्यभिधीयते ॥ पुष्याश्लेषा तथादित्या वीथी चैरावती मता । एतास्तु वीथयस्तिस्र उत्तरो मार्ग उच्यते ॥ तथा द्वे चापि फाल्गुन्यौ मघा चैवार्षभी मता । हस्तचित्रे तथा स्वाती गोवीथीति तु शब्दिता ॥ ज्येष्ठा विशाखानुराधा वीथी जारद्गवी मता । एतास्तु वीथयस्तिस्रो मध्यमो मार्गं उच्यते ॥

याम्या भरणी, आदित्या अदितिदेवताका, पुनर्वसुः, मार्गी मृगवीथी । तत्र च युगाक्षकोटिसम्बद्धवायुपाशद्वयस्य ध्रुवेणाकर्षणं यदा तदाभ्यन्तरमण्डलगमनाय रथनीडस्यारोहण वायुपाशशैथिल्ये च वबहिर्मण्डलगमनार्थमवरोहणम् ।

आकृष्येते यदा तौ तु ध्रुवेण समधिष्ठितौ । तदाभ्यन्तरतः सूर्यो भ्रमते मण्डलानि तु ॥

ध्रुवेण मुच्यमानेन पुरा रश्मियुगेन तु । तथैव बाह्यतः सूर्यो भ्रमते मण्डलानि च ॥

इति तत्र बाह्यवीथ्यां गतस्य शीघ्रगतित्वाद्दिनह्रासो रात्रिवृद्धिश्च अभ्यन्तरवीथ्यां गतस्य मन्दगतित्वाद्रात्रिक्षयो दिनवृद्धिश्च मध्यान्तरवीथ्यां गतस्य समानगतित्वादहोरात्रसाम्यमित्यादिविशेषस्तु कालविशेषवेदिभिरवगम्यत इति तदधिकारित्वादस्माभिरत्र यत्नो न क्रियत इति ॥

What has been stated above is further narrated in detail. The seven winds: Aavaha, *pravāha*, Udvaha, Samvaha, Vivaha, Paravaha and Parivaha propel the Jyotis*cakra* of which Sūrya is the lord.

Commentary by Jīva Gosvāmi on texts 2-6

ते अन्तरेणान्तरिक्षमिति सूर्यमण्डलस्यो दलपमाण एव देशो ज्ञेयः ॥

[Note: no translation given]

Commentary by Viśvanātha Cakravartī

यावद्दक्षिणायनमिति । उत्तरायणाद्दक्षिणायनपर्यन्तमित्यर्थः । एवमग्रेऽपि ॥
Yavad Dakṣiṇāyanam = starting from Uttarāyaṇa until Dakṣiṇāyana.

Commentary by Śrīvaṁśīdhara

यावद्दक्षिणायनमिति । उत्तरायणाद्दक्षिणायनपर्यन्तमित्यर्थः । एवमग्रेपि ॥

Yavad dakshinayanam = starting from Uttarāyaṇa until Dakṣiṇāyana—this is how it should be interpreted in the ensuing passages also.

Commentary by Śukadeva on texts 5-6

विपर्ययाणीति रात्रयो वर्द्धन्ते अहःसु एकैका घटिका ह्रसति अत्रापि रात्रीणां वृद्धिः मासि मासि घटिकाह्रासश्च पूर्ववदेव ॥

Viparyayani means the nights get longer and the days reduce in length. The increase every month is as stated earlier.

Commentary by Śrī Bhagavatprasādācārya

अथ तात्त्विकं तद्वृद्धिह्रासकालमाह यावदिति । यावद्दक्षिणायनं दक्षिणायनपर्यन्तं, सूर्यस्य मकरसंक्रमणमारभ्य कर्कसंक्रमणपर्यन्तमित्यर्थः । अहानि दिवसाः वर्द्धन्ते । यावदुदगयनमुदगयनपर्यन्तं, सूर्यस्य कर्कसंक्रमणमारभ्य मकरसंक्रमणपर्यन्तमित्यर्थः । रात्रयः वर्द्धन्ते । एतदेव प्रपंचितं श्रीवैष्णवे पुराणे द्वितीयेृऽशेऽष्टमेऽध्याये अयनस्योत्तरस्यादौ मकरं याति भास्करः । त्रिष्वेतेषु च भुक्तेषु च ततो वैषुवतीर्गतीः । प्रयाति सविता कुर्वन्नहोरात्रं ततः समम् इत्यादिना । अत्रापेक्षितो विशेषः पुराणान्तरादवगन्तव्यः । तत्रारोहणादिस्थानानि वायुपुराणे दर्शितानि सर्वग्रहाणां त्रीण्येव स्थानानि द्विजसत्तमाः । स्थानं जारद्गवं मध्यं तथैरावतमुत्तरम् । वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्तवतः इति । तदेवं मध्यमोत्तरदक्षिणमार्गत्रयं प्रत्येकं वीथीत्रयेण त्रिधा भिद्यते, त्रिभिस्त्रिभिरश्विन्यादिनक्षत्रैर्नागवीथी गजवीथी ऐरावती चेत्युत्तरमार्गे वीथीत्रयम् । आर्षभी वीथी गोवीथी जरद्गवी वीथी चेति वैषुवता1ये मध्यममार्गे वीथीत्रयम् । अजवीथी मृगवीथी वैश्वानरी वीथी चेति दक्षिणमार्गे वीथीत्रयम् । तदप्युक्तं तत्रैव अश्विनी कृत्तिका याम्या नागवीथीति शब्दिता । रोहिण्यार्द्रा मृगशिरो गजवीथ्यभिधीयते । पुष्याऽश्लेषा तथादित्या वीथी चैरावती स्मृता । एतास्तु वीथयस्तिस्र उत्तरो मार्ग उच्यते । तथा द्वे चापि फाल्गुन्यौ मघा चैवार्षभी मता । हस्ताश्चित्रा तथा स्वातिर्गोवीथीति तु शब्दिता ॥ ज्येष्ठा विशाखाऽनुराधा वीथी जारगवी मता । एतास्तु वीथयस्तिस्रो मध्यमो मार्ग उच्यते ॥ मूलाषाढोत्तराषाढा अजवीथ्यभिशब्दिता । श्रवणं च धनिष्ठा च मार्गो शातभिषक् तथा ॥ वैश्वानरी भाद्रपदे रेवती चैव कीर्त्तिता । एतास्तु वीथयस्तिस्रो दक्षिणो मार्ग उच्यते । याम्या भरणी, आदित्या अदितिदेवताका पुनर्वसुः, मार्गो मृगवीथी, एवं स्थिते नाक्षत्रे मण्डले सति उत्तरायणे ध्रुवेण युगाक्षकोटिनिबद्धवायुपाशद्वयाकर्षणे रथस्यारोहणं भवति । तथाभ्यन्तरमण्डलप्रवेशो गतिमान्द्यं चेति दिनवृद्धिः । रात्रिह्रासश्च दक्षिणायने च पाशप्रेरणादवरोहणे बहिर्मण्डलप्रवेशो गतिशैघ्र्यं चेत्यहोरात्रयोर्विपर्ययः । वैषुवते तु पाशसाम्यात्समावस्थाने मध्यमण्डलप्रवेशो गतिसाम्यं चेत्यहोरात्रयोः साम्यमिति । तथा च पुराणान्तरम् आकृष्येते यदा तौ तु ध्रुवेण समधिष्ठितौ । तदाभ्यन्तरतः सूर्यो भ्रमते मण्डलानि त्यादिना ॥

The actual increase is stated here. During Uttarāyaṇa, days go on getting longer than the previous night.

Commentary by Yādavārya

The tightening and loosening of ropes and all such things are again stated here.

TEXT 7

**एवं नव कोटय एकपञ्चाशल्लक्षाणि योजनानां मानसोत्तरगिरिपरिवर्तन-
स्योपदिशन्ति तस्मिन्नैन्द्रीं पुरीं पूर्वस्मान्मेरोर्देवधानीं नाम दक्षिणतो याम्यां
संयमनीं नाम पश्चाद्वारुणीं निम्लोचनीं नाम उत्तरतः सौम्यां विभावरीं नाम
तासूदयमध्याह्नास्तमयनिशीथानीति भूतानां प्रवृत्तिनिवृत्तिनिमित्तानि समयवि-
शेषेण मेरोश्चतुर्दिशम् ॥ ७ ॥**

*evaṁ nava koṭaya eka-pañcāśal-lakṣāṇi yojanānāṁ mānasottara-giri-
parivartanasyopadiśanti tasminn aindrīṁ purīṁ pūrvasmān meror
devadhānīṁ nāma dakṣiṇato yāmyāṁ saṁyamanīṁ nāma paścād vāruṇīṁ
nimlocanīṁ nāma uttarataḥ saumyāṁ vibhāvarīṁ nāma tāsūdaya-
madhyāhnāstamaya-niśīthānīti bhūtānāṁ pravṛtti-nivṛtti-nimittāni samaya-
viśeṣeṇa meroś catur-diśam.*

SYNONYMS

evam—thus; *nava*—nine; *koṭayaḥ*—ten millions; *eka-pañcāśat*—fifty-one; *lakṣāṇi*—hundred thousands; *yojanānām*—of the *yojanas; mānasottara-giri*—of the mountain known as Mānasottara; *parivartanasya*—of the circumambulation; *upadiśanti*—they (learned scholars) teach; *tasmin*—on that (Mānasottara Mountain); *aindrīm*—of King Indra; *purīm*—the city; *pūrvasmāt*—on the eastern side; *meroḥ*—of Sumeru Mountain; *devadhānīm*—Devadhānī; *nāma*—of the name; *dakṣiṇataḥ*—on the southern side; *yāmyām*—of Yamarāja; *saṁyamanīm*—Saṁyamanī; *nāma*—named; *paścāt*—on the western side; *vāruṇīm*—of Varuṇa; *nimlocanīm*—Nimlocanī; *nāma*—named; *uttarataḥ*—on the northern side; *saumyām*—of the moon; *vibhāvarīm*—Vibhāvarī; *nāma*—named; *tāsu*—in all of them; *udaya*—rising; *madhyāhna*—midday; *astamaya*—sunset; *niśīthāni*—midnight; *iti*—thus; *bhūtānām*—of the living entities; *pravṛtti*—of activity; *nivṛtti*—and cessation of activity; *nimittāni*—the causes; *samaya-viśeṣeṇa*—by the particular times; *meroḥ*—of Sumeru Mountain; *catuḥ-diśam*—the four sides.

TRANSLATION

Śukadeva Gosvāmī continued; My dear King, as stated before, the learned say that the sun travels over all sides of Mānasottara Mountain in a circle whose length is 95,100,000 *yojanas* [760,800,000 miles]. On Mānasottara Mountain, due east of Mount Sumeru, is a place known as Devadhānī, possessed by King Indra. Similarly, in the south is a place known as Saṁyamanī, possessed by Yamarāja, in the west is a place known as Nimlocanī, possessed by Varuṇa, and in the north is a place named Vibhāvarī, 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.

Commentary by Śrīdhara Svāmi

एवं मन्दादिगतिभिः नव कोटय इति मेरोरुभयतो मानसोत्तरस्यान्तर्विस्तारेण पंचदशलक्षाधिककोटित्रयपरिमितेनेदं परिमण्डलमानमुन्नेयम् । एवं पंचदशभिर्घटिकाभिरित्यादिष्वपि त्रैराशिकगणितेन तत्तन्मानमुन्नेयम् । अत्रापेक्षितो विशेषः पुराणान्तरादवगन्तव्यः । तत्रारोहणादिस्थानानि वायुपुराणे दर्षितानि सर्वग्रहाणां त्रीण्येव स्थानानि द्विजसत्तमाः । स्थानं जरद्गवं मध्यं तथैरावतमुत्तरम् ।। वैश्वानरं दक्षिणतो निर्दिष्टमाह तत्त्वतः इति तदेव मध्यमोत्तरदक्षिणमार्गत्रयं प्रत्येकं वीथीत्रयेण त्रिधा भिद्यते । त्रिभिस्त्रिभिरश्विन्यादिनक्षत्रैर्नागवीथी गजवीथी ऐरावती चेत्युत्तरमार्गे वीथीत्रयम् । तदप्युक्तं तत्रैव । अश्विनी कृत्तिका याम्या नागवीथीति शब्दिता । रोहिण्यार्द्रा मृगशिरो गजवीथ्यभिधीयते । पुष्पाश्लेषा तथाऽऽदित्या वीथी चैरावती स्मृता ।। एतास्तु वीथयस्तिस्र उत्तरो मार्ग उच्यते । तथा द्वे चापि फाल्गुन्यौ मधा चैवार्षभी मता । हस्ताश्चित्रा तथा स्वामी गोवीथीति तु शब्दिता । ज्येष्ठा विशाखाऽनुराधा वीथी जारद्गवी मता ।। एतास्तु वीथयस्तिस्रो मध्यमो मार्गं उच्यते । मूलाषाढोत्तराषाढा अजवीथ्यभिशब्दिता ।। श्रवणं च धनिष्ठा च मार्गी शतभिषस्तथा । वैश्वानरी भाद्रपदे रेवती चैव कीर्तिता ।। एतास्तु वीथयस्तिस्रो दक्षिणो मार्ग उच्यते इति । याम्या भरणी । आदित्या अदितिदेवताका पुनर्वसुः । मार्गी मृगवीथी । एवं स्थिते उत्तरायणे ध्रुवेण युगाक्षकोटिनिबन्धवायुपाशद्वयाकर्षणे रथस्यारोहणम् । तदाभ्यन्तरमण्डलप्रवेशो गतिमांद्यं चेति दिनवृद्धी रात्रिह्रासश्च । दक्षिणायने च पाशप्रेरणादवरोहणे बहिर्मण्डलप्रवेशो गतिशैघ्यं चेत्यहोरात्रयोर्विपर्ययः । वैषुवते तु पाशसाम्यात्समावस्थाने मध्यमण्डलप्रवेशो गतिसाम्यं चेत्यहोरात्रयोः साम्यमिति । तथा च पुराणान्तरे आकृष्येते यदा तौ तु ध्रुवण समधिष्ठितौ । तदाभ्यन्तरतः सूर्यो भ्रमते मण्डलानि तु ।। ध्रुवेण मुच्यमानेन पुना रश्मियुगेन तु । तथैव बाह्यतः सूर्यो भ्रमतं मण्डलानि च इति । तदेतदुक्तम् ज्ञ यदा मेषतुलयोः इत्यादिना । उदयास्तान्तिकं वक्तुमाह । तस्मिन्मानसोत्तरे मेरोः पूर्वत ऐन्द्रीं पुरीमुपदिशन्तीत्यनुषंगः । तासु पुरीषूदयादीन्युपदिशन्ति । चतुर्दिशमित्युक्ते ये मेरोर्दक्षिणे देशे तेषामैन्द्रीमारभ्य पूर्वादयः । ये पश्चिमे तेषां याम्यामारभ्य ये उत्तरे तेषां वारुणीमारभ्य ये पूर्वे तेषां सौम्यमारभ्य ।।

By such slow and other motions: 95,100,000 [*yojanas* or 760,800,000 miles] circumference should be calculated from the diameter of 31,500,000 [*yojanas* or 252,000,000 miles]. So the distance traveled in fifteen ghatikas should be calculated by trinomials on this basis. The details that are required here are to be obtained from other Purāṇas. It is stated in the *Vāyu Purāṇa*:

"For all planets there are only three tracks. The central one is called JARADGAVA, the northern one is called AIRAVATA, and the southern is called VAISHVANARA. These are the three tracks. Each one of these tracks is divided into three parts. Three stars constitute each such part. The northern track has three parts: NAGAVITHI, GAJAVITHI and AIRAVATI. ARSHABHI, GOVITHI and JARADGAVI are the parts of the middle track which is also called VAISHUVATA. AJAVITHI, MRGAVITHI and VAISHVANARI are the parts of the southern track. The details of the stars which form these parts are also explained: Nagavithi—Aswini, Bharani, Krittika. Gajavithi—Rohini, Mrigashira, Ardra. Airavathi—Punarvasu, Pushvya, Ashlesha. Arshabi—Makha, Purva Phalguni, Uttara Phalguni. Govithi—Hasta, Chitra, Swathi. Jaradgavi—Vishaka, Anuradha, Jyesta. Ajavithi—Moola, Purvashada, Uttarashada. Mrgavithi—Śravaṇa, Dhanista, Satabhisha. Vaishvanari—Purvabhadra, Uttarabhadra, Revathi.

Such being the situation, during Uttarāyaṇa, the two ropes tied to the yoke of the chariot are pulled up. The chariot enters the inner elevated track. The gait (motion) becomes slow and the days grow longer, and nights shorter. During Dakṣiṇāyana the two ropes are loosened, the chariot slips into the outer track. There, the gait is faster—days become shorter and nights longer. During VAISHAVATA the ropes are normal—the chariot moves on the central track—days and nights become equal. This is what is said in Viṣṇu Purāṇa." [Note: the above two paragraphs are repeated by Vīrarāghava, Vijayadhvaja Tīrtha, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

This is stated in this verse: "Yada neshatulayoh …" The points of sunrise and sunset on Mānasottara are stated. The city "Aindri" is situated in the east of that mountain. The sunrise and sunset in those cities differ in the four directions surrounding Meru. For those living in the south, "Aindri" is in the east. For those living in the west of Meru, Yamya becomes the point of sunrise and hence the east. For those living in the north, "Varuni" becomes east in the same manner. For those living in the east, "*saumya*" becomes the east and so on. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

मेरुमानसोत्तरयोरन्तरस्य मानं पंचदशलक्षाधिककोटित्रयं सूर्यरथवर्त्मनश्च लक्षद्वयमित्येवं सप्तदशलक्षोत्तरकोटित्रयेण त्रिगुणीकृतेनैतत्परिमण्डलमानं सर्वमण्डलमानम् । एवं त्रिविधगतिभिस्त्रिविधराशिषु वर्त्तमानस्य सूर्यरथस्यैकस्मिन्नहोरात्रे मानसोत्तरशिखरे यत्परिवर्त्तमानं परितो गमनं तस्य मार्गमेकपंचाशल्लक्षाधिकनवकोटय इति तन्मार्गज्ञा उपदिशन्तीत्यर्थः । एवं परिमण्डलमानवत् । त्रैराशिको नाम सूत्रमस्ति लीलावत्यां प्रमाणमिच्छा च समानजाती आद्यन्तयोस्तत्फलमन्यजातिः । मध्येतदिच्छाहतमाद्यवृत्स्यादिच्छाफलम् इत्युक्तलक्षणं तंच गणितज्ञैर्ज्ञेयमस्ति । तत्तन्मानं तस्य तस्य लंघितदेशादेः प्रमाणमुन्नेयं ज्ञेयम् । अत्र प्रकृतेऽपेक्षितोऽपेक्षाविषयो विशेषो भेदः । तत्र विशेषापेक्षायाम् । उदयमध्याह्नयोः प्रवृत्तिनिमित्तत्वं निशीथास्तमनयोर्निवृत्तिनिमित्तत्वं समयविशेषेण संकेतविशेषेण । न हि सर्वदा संचरत उदयादिकमस्तीति भावः । समयः शपथाचारसिद्धान्तेषु तथा धियि । क्रियाकारेऽथ निर्देशे संकेते कालभाषयोः ।। इति मेदिनी । आभयतरमण्डलप्रवेशो मन्दगतिश्चेति आभ्यन्तरमण्डलस्य स्वल्पभूमित्वात्परिवर्त्तस्य बह्वंशेऽपि सूर्यादिदृष्टिविषयो भवति मेढीसंनिकृष्टवृषभवद्गतेश्च मान्द्यं भवतीत्यर्थः । मण्डलं चेदमेतद्वर्षोपर्य्येय गच्छति उत्तरायणमध्याह्ने मूर्द्धन्येव सूर्यो दृश्यत इति । एवं बहिर्मण्डलस्य बहुभूमित्वादस्तमारभ्य परिवर्तस्य स्वल्पांश एव सूर्यादिर्दृश्यते मेढीविप्रकृष्टवृषभवद्गतेश्च शैघ्र्यं भवतीत्यर्थः । एवमग्रेऽपि ।।

The distance between Meru and Mānasottara is 31,500,000 *yojanas* [252,000,000 miles]. The width of the sun's track is 200,000 *yojanas* [1,600,000 miles]. The total 317 multiplied by 3 is 951 which is the circumference of the sun's track. This is the distance covered in a single day. For fractions thereof we should calculate by three. The sunrise and midday sun are responsible for stirring up the people toward work—sunset and midnight are responsible for withdrawal from work. The terms "sunrise" and "sunset" are only by notation since in actuality there cannot be any rise or setting for one [the sun] who always moves. During Uttarāyaṇa, the chariot is dragged to the inner track

which is smaller in width. Just like the movement of an ox very near to the thrashing pole becomes slow, so does the movement of the chariot in the inner track. In the outer track, the movement becomes faster like that of the ox at the farthest end from the thrashing pole. The sun will be visible for only a part of the period then and so the days become shorter.

Commentary by Vijayadhvaja Tīrtha

इदानीमेकाहोरात्रगन्तव्यमार्गसङ्ख्यामाह एवमिति । एवं त्रिविधगतिभिः क्रिविधराशिषु वर्तमानस्यादित्यस्य रथचक्रस्यैकस्मिन्नहोरात्रे मानसोत्तरशिखरे यत्परिवर्तमानं परितो भ्रमणं तस्य मार्गमेकपंचशल्लक्षाधिकनवकोटय इति व्यपदिशन्ति तन्मार्गज्ञा इति शेषः । तस्मिन्मानसोत्तरपर्वते पूर्वस्मान्मेरोः पूर्वदिक्सूत्रनिपातो दक्षिणत विशेषण । न हि सर्वदा संचरतः उदयादिकमस्ति मेरोश्चतुर्दिशं स्थितानां भूतानां प्रवृत्तिनिवृत्तिनिमित्तानि तत्रोदयमध्याह्ने प्रवृत्तिनिमित्ते अस्तङ्गमनमीषन्निवृत्तिनिमित्तम् । निशीथगतिरहा संचरमाणानां सम्यङ् निवृत्तिनिमित्तभूता, निशीथमर्द्धरात्रम् ॥

Here the distance covered by the sun in a single day and night is stated—it is 95,100,000 [*yojanas* or 760,800,000 miles] as the seers say. The rising and setting of the sun in Devadhani and Nimlochani and so on are just a notation since there cannot be any rising or setting for one who is always moving. By his [the sungod's] different positions on the mountain [Mānasottara] he causes different activities to people residing around Meru. Nishitha means midnight.

Commentary by Viśvanātha Cakravartī

नवकोटय इति । मेरोरुभयतो मानसोत्तरस्यान्तर्विस्तारो यस्तस्य परिमाणं पंचदशलक्षाधिककोटित्रयं सूर्यरथवर्त्मनश्च लक्षद्वयमित्येवं सप्तदशलक्षोत्तरकोटित्रयेण त्रिगुणीकृतेनैतत्परिमण्डलमानमुन्नेयं मेरोः पूर्वस्मात् पूर्वस्यां दिशि यन्मानसोत्तरं तस्मिन्नैन्द्रीं पुरीमुपदिशन्तीत्यनुषङ्गः । तासु पुरीषूदयादीन्युपदिशन्ति । चतुर्दिशमित्युक्तेर्ये मेरोर्दक्षिणे देशे वर्त्तेरन् तेषामैन्द्रीमारभ्य पूर्वादयः ये पश्चिमे तेषां याम्यामारभ्य ये उत्तरे तेषां वारुणीमारभ्य ये पूर्वे तेषां सौम्यामारभ्य अत एव सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतः स्थितः इति वैष्णवोक्तिः ॥

The inner diameter of Mānasottara is 31,500,000 *yojanas* [252,000,000 miles]. The width of the sun's track is 200,000 *yojanas* [1,600,000 miles]. The total 317 multiplied by 3 is 951 which is the circumference of the sun's track. Indra's city is situated in the east of the hill. Rising and setting are associated with these cities, they say. For those living in the south, sunrise will be at Indra's city, for those living in the west, sunrise will be at Samyamani, for those living in the north, sunrise will be at Varunas's city, and so on. Sunset, midday and midnight also should be construed in this manner.

Commentary by Śukadeva

एवं मन्दादिगतिभिः मानसोत्तरगिरिपरिवर्तनस्य नव कोटयः एकपंचाशल्लक्षाणि चेत्युपदिशन्ति तस्मिन्मानसोत्तरे मेरोः पूर्वतः ऐन्द्रीं देवधानीं नामोपदिशन्तीत्युनुषङ्गः । मेरोश्चतुर्दिशं तासु पुरीषु समयविशेषेण कार्य्यप्रवत्तिनिवृत्तिकालभेदेन भूतानां कार्यप्रवृत्तिनिवृत्त्योः निमित्तानि उदयादीन्युपदिशन्ति

चतुर्दिशमित्यनेन मेरोर्दक्षिणादिदेशस्थानामैन्द्र्यादिषु क्रमेणोदयादीनि स्युरित्युक्तम् । यथोक्तं श्रीविष्णुपुराणे यैर्यत्र दृश्यते भास्वान् स तेषामुदयः स्मृतः । निरोभावं च यत्रैति तत्रैवास्तमनं रवेः ॥ इति ॥

The sun goes around the Mānasottara in his three gaits. The circumference of his track is 95,100,000 *yojanas* [760,800,000 miles]. The sunrise, sunset and so on around Meru are only by notation—*Viṣṇu Purāṇa* explains that the relative visibility is called sunrise, midday and sunset.

Commentary by Śrī Bhagavatprasādācārya

एवं सूर्यस्य मन्दादिगतिभिरहोरात्रपरिमाणविभाग उक्तः । अथाहोरात्रेण सूर्यस्य ज्योतिश्चक्रद्वारातिक्रमाध्वपरिमाणविभागं वक्तुं मानसोत्तरगतचक्रवद्रस्थेन मेरुं परिभ्रमता सूर्येण कति कतिपरिमितयोजनानि परिभ्रमितानि भवन्तीत्यपेक्षायामाह एवमिति । एवं मन्दादिगतिभिः मानसोत्तरगिरिपरिवर्त्तनस्य मानसोत्तरगिरेः परिक्रमणस्य संबन्धिनां योजनानां, तेन परभ्राम्यमाणाध्वयोजनानामित्यर्थः । नव कोटय एकपंचाशल्लक्षाणि च इति उपदिशन्ति । तज्ज्ञा इति शेषः । तस्मिन्मानसोत्तरगिरौ मेरोः पूर्वस्मात् पूर्वस्यां दिशीत्यर्थः । देवधानीं नाम ऐन्द्रीमिन्द्रसंबन्धिनीं पुरीं दक्षिणतो मेरोर्दक्षिणस्यां दिशि, संयमनीं नाम याम्यां यमस्य पुरीं, पश्चान्मेरोः पश्चिमायां दिशि निम्लोचनीं नाम वारुणीं वरुणस्य पुरीं, मानसोत्तरस्था वरुणपुरी पिम्लोचनीसंज्ञा, मेरुस्था श्रद्धावती संज्ञा, समुद्रान्तःस्था विभावरीति विवेकः । उत्तरतः मेरोरुत्तरतः, विभावरीं नाम सौम्यां कौबेरीं पुरीम् उपदिशन्ति वदन्ति । अथोदयास्तादिकं वक्तुमाह । तासु देवधान्यादिचतसृषु पुरीषु, मेरोः चतुर्दिशं समयविशेषेण, भूतानां भूमण्डलस्थानां प्रवृत्तिनिवृत्तिनिमित्तानि व्यापारतदभावहेतुभूतानि, उदयश्च मध्याह्नश्च अस्तमयश्च निशीथं च तानि । निशीथशब्दस्य क्लीबत्वमार्षम् । करोतीति शेषः । तत्रास्तमयादीनि निवृत्तिनिमित्तानि, उदयादीनि प्रवृत्तिनिमित्तानि । आदिशब्दात् रात्रेरह्नश्च पूर्वोत्तरभागा विवक्षिताः । चतुर्दिशमित्युक्तेर्ये मेरोर्दक्षिणे देशे तेषामैन्द्रीमारभ्य पूर्वादयः, ये पश्चिमे तेषां याम्यामारभ्य, ये उत्तरे तेषां वारुणीमारभ्य, ये पूर्वे तेषां सोम्यामारभ्य पूर्वादय इति ज्ञेयम् ॥

In this prose the distance covered by the sun in a single day is stated. It is 95,100,000 *yojanas* [760,800,000 miles]. There are four cities situated atop Mānasottara, namely those of Indra, Yama, Varuna and Soma.

Commentary by Yādavārya

The path covered by the sun on Mānasottara is 95,100,000 *yojanas* [760,800,000 miles]. The phenomenon of sunrise and sunset in the four directions around Meru is described as in other commentaries. The rising and mid-day are responsible for the activities of people. Sunset and midnight are responsible for withdrawal and rest.

TEXTS 8-9

तत्रत्यानां दिवसमध्य्ंगत एव सदादित्यस्तपति सव्येनाचलं दक्षिणेन
करोति ॥ ८ ॥ यत्रोदेति तस्य ह समानसूत्रनिपाते निम्लोचति यत्र
क्वचन स्यन्देनाभितपति तस्य हैष समानसूत्रनिपाते प्रस्वापयति तत्र गतं
न पश्यन्ति ये तं समनुपश्येरन् ॥ ९ ॥

tatratyānāṁ divasa-madhyaṅgata eva sadādityas tapati savyenācalaṁ dakṣiṇena karoti; yatrodeti tasya ha samāna-sūtra-nipāte nimlocati yatra

kvacana syandenābhitapati tasya haiṣa samāna-sūtra-nipāte prasvāpayati tatra gataṁ na paśyanti ye taṁ samanupaśyeran.

SYNONYMS

tatratyānām—for the living entities residing on Mount Meru; *divasa-madhyaṅgataḥ*—being positioned as at midday; *eva*—indeed; *sadā*—always; *ādityaḥ*—the sun; *tapati*—heats; *savyena*—to the left side; *acalam*—Sumeru Mountain; *dakṣiṇena*—to the right (being forced by wind blowing to the right, the sun moves to the right); *karoti*—moves; *yatra*—the point where; *udeti*—it rises; *tasya*—of that position; *ha*—certainly; *samāna-sūtra-nipāte*—at the diametrically opposite point; *nimlocati*—the sun sets; *yatra*—where; *kvacana*—somewhere; *syandena*—with perspiration; *abhitapati*—heats (at midday); *tasya*—of that; *ha*—certainly; *eṣaḥ*—this (the sun); *samāna-sūtra-nipāte*—at the diametrically opposite point; *prasvāpayati*—the sun causes to sleep (as at midnight); *tatra*—there; *gatam*—gone; *na paśyanti*—do not see; *ye*—who; *tam*—the sunset; *samanupaśyeran*—seeing.

TRANSLATION

The living entities residing on Sumeru Mountain are always very warm, as at midday, because for them the sun is always overhead. Although the sun moves counterclockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because it is influenced by the dakṣiṇāvarta wind. People living in countries at points diametrically opposite to where the sun is first seen rising will see the sun setting, and if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Similarly, if people residing where the sun is setting were to go to countries diametrically opposite, they would not see the sun in the same condition.

Commentary by Śrīdhara Svāmi

तत्रत्यानां मेरुस्थानाम् । सव्येनेति । नक्षत्राभिमुखतया स्वगत्या मेरुं वामतः कुर्वन्नपि प्रदक्षिणावर्तप्रवहा1यवायुभ्रम्यमाणज्योतिश्चक्रवशात्प्रत्यहं दक्षिणतः करोति । अतश्चक्रगतिवशाददतिदूरतो भूसंलग्नस्येव दर्शनमुदयः आकाशमारूढस्येव दर्शनं मध्याह्नः भूमिं प्रविष्टस्येव दर्शनमस्तमयः ततोऽतीवदूरगमने निशीथ इति समुद्रतीरस्थदृष्ट्या च । अद्भ्यो वा एष प्रातरुदेत्यपः सायं प्रविशति इति श्रुतिव्यवहारो न वस्तुतः । तदुक्तं वैष्णवे उदयास्तमये चैव सर्वकालं तु सम्मुखे । दिशास्वशेषासु तथा मैत्रेय विदिशासु च ।। यैर्यत्र दृश्यते भास्वान्स तेषामुदयः स्मृतः । तिरोभावं च यत्रेति तत्रैवास्तमनं रवेः । नैवास्तमनमर्कस्य नोदयः सर्वदा स्मृतः । उदयास्त मना1यं हि दर्शनादर्शनं रवेः ।। शक्रादीनां पुरे तिष्ठन् स्पृशत्येष पुरत्रम् । विकर्णौ द्वौ विकर्णस्थस्त्रीन्कोणान् द्वे पुरे तथा इति अत एव तत्रैवोक्तम् तस्माद्दिश्युत्तरस्यां वै दिवा रात्रिः सदैव हि । सर्वेषां द्वीपवर्षाणां मेरोरुत्तरतः स्थितिः इति । यतो यत्र यः पश्यति सैव तस्य प्राची तस्य वामतो मेरुस्तिष्ठतीति ।।

यथोक्तमुदयास्तमनाद्यनियमं दर्शयति यत्रोदेतीत्यादिना स्यन्देन स्वेदोद्गमेन । प्रस्वापयति निशीथं करोति । ये तं समुपश्येरन् प्रस्वापसमानसूत्रस्थाः ॥

Tatratyanam = for people residing in Meru. Although by his [the sun's] motion, which is against the stars, he keeps Meru to his Left, he keeps Meru to the right as he is attached to the clockwise moving *jyotisa* wheel [*kāla-cakra*, the wheel of time, indicating the movement of the constellations] or the moved by the agency of *pravāha* Vāyu [ropes of air]. Because of the movement of the wheel, the sun appears to be attached to the earth at the time of sunrise, at a very long distance during midday and apparently entering the earth at sunset. When he [the sun] goes even further it will be midnight. All this is also with respect to those who live on the seashore, thus the Vedic sentence, "the sun rises from the waters and sets in the waters," is not literal. [Note: this paragraph is repeated by Viśvanātha Cakravartī]

It is told in *Viṣṇu Purāṇa*: "During the sunrise, sunset and all other times and in all directions, the sun appears in front of them. It is sunrise when the sun becomes visible and sunset when he becomes invisible. Actually the sun neither rises nor rests. The visibility and otherwise is considered as similarly when he is in the intermediate directions of northeast, northwest, southeast and southwest he touches three other corner points and two cities. The directions northeast, etc. are corner points. It is said there only: "therefore in the north direction it as always day and night. Meru is situated to the north of all islands." [Note: this paragraph is repeated by Viśvanātha Cakravartī, Śrīvaṁśīdhara and Śukadeva]

This verse clarifies the absence of the sun's rising and setting. Syandena—by causing perspiration. Praswapayati—makes it midnight. Ye tam Samanupasyeran—the point diametrically opposite to the "praswapa" point.

Commentary by Śrīvaṁśīdhara

उदयास्तमध्याह्ननिशीथानां वर्षभेदेन व्यवस्थामाह - यत्रेति । समानसूत्रनिपाते निश्चितसंमुखदेशे । निम्लोचत्यस्तं गच्छति । उदयानन्तरं त्रिंशद्घटिकन्ते स्पन्देनाकाशमध्यस्थः सन्प्रस्वेदोद्गमेन तस्य देशस्य समानसूत्रपातविषयीभूते देशे त्रिंशद्घटिकानन्तरं गतः सन्निति शेषः । प्रस्वापयति निशीथं करोति येऽस्तमुदयंचानुपश्येरंस्ते जनास्तत्र गतं सूर्यं न पश्यन्त्यत एव स्वपन्ति तेन च मेरोर्दिक्चतुष्टये स्थितेषु मध्ये यदा यत्र सूर्यस्योदयो दृश्यते तदैव तस्मात्पूर्वे वर्षे मध्याह्नः पश्चिमे वर्षे निशीथः उत्तरवर्षे निम्लोचो ज्ञेयः । एवं मध्याह्नदर्शनसमय एव पूर्ववर्षे निम्लोचः पश्चिमवर्षे उदय उत्तरवर्षे निशीथश्च ज्ञेयः । अस्तदर्शनसमये एव पश्चिमवर्षे मध्याह्नः पूर्ववर्षे निशीथ उत्तरवर्षे उदयश्च ज्ञेयः । तदेवं सर्ववर्षस्था अपि मेरोर्दक्षिणदेशस्थाने चात्मनो मन्यमानाः स्ववर्षे सूर्यस्योदयमध्याह्ननिम्लोचान्पश्यन्त एवान्येषु वर्षेषु तान्पूर्वोक्तविवेकेन जानन्तीति संक्षेपः । विष्णुपुराणीयश्लोकव्या1या - यदा यक्रपुर्यां तिष्ठति तदा पुरत्रयमिन्द्रयमसौम्यानां पुरं विकर्णौ द्वावीशानवह्निकोणौ स्पृशति अन्यपुरेषु विकर्णेषु च स्पर्शाभावो मेरुणा व्यवायात् । एवं याम्यादिपुरस्थस्यापि बोद्धव्यम् । एतद्भंग्यन्तरेणाह - शक्रपुरे तिष्ठन् शक्रदिग्वर्षे तृतीयं यामं करोतीति विकर्णद्वयस्पर्शः । विकर्णस्य अग्न्याद्यन्यतमकोणस्थः संस्रीन्कोणान्द्वे पुरे द्वे

दिशौ च स्पृशति । तथाहि - अग्निकोणे तिष्ठन् अग्निकोणवर्षे मध्याह्नं नैर्ऋतकोणवर्षे उदयम् ईशानकोणेऽस्तमनं करोतीति कोणत्रयस्पर्शः । तथा दक्षिणदिग्वर्षे प्रथमो यामः पूर्वदिग्वर्षे तृतीयो याम इति पुरद्वयस्पर्शो दिग्द्वयस्पर्शश्च । एवमन्येषु कोणेष्वपि च द्रष्टव्यम् । अत एव रव्युदयास्तमनस्यानियतत्वादेव । तत्रैव विष्णुपुराण एव ॥

Samanasutranipate = diametrically opposite point. Nimlochati = sets. Rising, setting, midday and midnight differ from *varṣa* to *varṣa* is what is stated here. Thus, around Meru, when there is sunrise at a place (*varṣa*) then it is midday in the previous *varṣa* and midnight in the next *varṣa* and sunset in the next *varṣa*, people living in every *varṣa* feel that they are to the south of Meru and experience sunrise and so on in the above manner.

Ata eva = because the sunrise and sunset are not fixed points.

Commentary by Vīrarāghava

यद्यपि वृषभमिथुनयोरेवाह्नां वृद्धिः कर्कटादिषु ह्रासस्तथापि रात्र्यपेक्षयाधिकत्वाद्वर्द्धन्त इत्युक्तं ह्रसति चेति मासि मासि रात्रिषु एकैका घटिका ह्रसति चाहस्सु एकैका घटिका वर्द्धते चेत्यर्थः । वृश्चिकधनुर्मकरकुम्भराशिषु पंचसु वर्तते चरति तदाहोरात्राणि विपर्थयाणि रात्रयो वर्द्धन्तेऽहानि ह्रसन्तीत्यर्थः । पूर्ववह्विनापेक्षयात्र ह्रासो बोध्यः । अत्राप्यकैका घटिका रात्रिषु वर्द्धतेऽहस्सु ह्रसतीत्यवगन्तव्यमिदं च स्थूलदृष्टयोक्तं वृद्धिह्रासयोः प्रतिमासवैषम्यादथ तात्त्विकं वृद्धिह्रासमाह यावदिति । दक्षिणायनपर्यन्तमहानि वर्द्धन्ते रात्रयो ह्रसन्ति तत उत्तरायणपर्यन्तम् अहानि ह्रसन्ति रात्रयो वर्द्धन्त इत्यर्थः । एतदेव प्रपंचितं श्रीवैष्णवे ज्ञ

अयनस्योत्तरस्यादौ मकरं याति भास्करः । ततः कुम्भं च मीनं च राशिराश्यन्तरं द्विज ॥ त्रिष्वेतेषु च भुक्तेषु ततो वैषुवती गतिः । प्रयाति सविता कुर्वन्नहोरात्रं ततः समम् ॥

ततो रात्रिः क्षयं याति वर्द्धतेऽनुदिनं दिनम् । ततश्च मिथुनस्यान्ते परां काष्ठामुपागतः ॥ राशिकर्कटकं प्राप्य कुरुते दक्षिणायनम् । कुलालचक्रपर्यन्तो यथा शीघ्रं प्रवर्तते ॥ अतिवेगितया कालं वायुवेगगतश्चरन् । तस्मात् प्रकृष्टां भूमिं तु कालेनाल्पेन गच्छति ॥ सूर्यो द्वादशभिः शैघ्र्यान्मुहूर्तैर्दक्षिणायने । त्रयोदशार्द्धमृक्षाणां ह्रासमाचरते द्विज ॥ मुहूर्त्तैस्तावदृक्षाणि वक्तुमष्टादशैश्चरन् । कुलालचक्रमध्यस्थो यथा मन्दं प्रवर्त्तते ॥ तथोदगयने सूर्यः सर्पते मन्दविक्रमः । तस्माद्दीर्घेण कालेन भूमिमल्पां च गच्छति ॥ अष्टादशमुहूर्तं तु उत्तरायणपश्चिमम् । अहो भवति तत्रापि चरते मन्दविक्रमः ॥ त्रयोदशार्द्धमह्नां वै ऋक्षाणां चरते रविः । मुहूर्तैस्तावदृक्षाणि रात्रौ द्वादशभिश्चरन् ॥ अतो मन्दतरं नाभ्यां चक्रं भ्रमति वै यथा । कुलालचक्रनाभिस्तु यथा तत्रैव वर्तते ॥ ध्रुवस्तथा हि मत्रेय । तत्रैव परिवर्तते । उभयोः काष्ठयोर्मध्ये भ्रमते मण्डलानि तु ॥ दिवा नक्तं च सूर्यस्य मन्दा शीघ्रा च वै गतिः । एवं प्रमाणमेवैष मार्गं याति दिवाकरः ॥ अहोरात्रेण यो भुङ्क्ते समस्ता राशयो द्विज । षडेव राशीन् यो भुङ्क्ते रात्रावन्यांश्च षड्दिवा ॥ राशिप्रमाणजनिता दीर्घह्रस्वात्मता ततः । तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता ॥ दिनांन्ते दीर्घह्रस्वत्वं तद्भागेनैव जायते । उत्तरे प्रक्रमे शीघ्रा निशि मन्दा गतिर्दिवा ॥ दक्षिणे त्वयने सैव विपरीता विवस्वतः ॥

इति यदा मेषतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति, इत्यनेन उत्तरायणे मेषमासे साम्यमहोरात्रस्य दक्षिणायने तुलामासे साम्यमित्युक्तमेादेव श्रीवैष्णवेऽप्युक्तम् तुलामेषगते भानौ समं

रात्रिदिनं तु तत् इति । एवं सूर्यस्य मन्दादिगतिभिहोरात्रपरिमाणविभाग उक्तः । अथाहोरात्रविभागात्परिमाणविभागाद्यर्थम् । मानसोत्तरे मेरुं परिभ्रमता सूर्येण कति योजनानि परिभ्रमितानि भवन्तीत्यपेक्षायामाह एवमिति । एवं मन्दादिगतिभिर्मानसोत्तरगिरिपरिवर्त्तमानस्य मानसोत्तरे मेरुपरिवर्तमानस्य योजनानां तेन परिभ्राम्माणानां नवकोटय एकपंचाशल्लक्षाणि चेत्युपदिशन्ति इत्यर्थः । अथोदयास्तमयादिस्वरूपं विविक्षुस्तदुपोद्घातं प्रपंचयति तस्मिन्नित्यादिना विभावरी नामेत्यन्तेन । तस्मिन्मानसोत्तरगिरौ पूर्वस्मात्पूर्वस्मिन् दिशि देवाधानीं नाम पुरीं दक्षिणदिशो नाम्ना संयमनीं पुरों पश्चिमे वारुणीं नाम वरुणाधिष्टितां निम्लोचनीं ना उत्तरतः सौम्यां सोमाधिष्टितां विभावरीं नाम पुरीमुपदिशन्तीति पूर्वेणान्वयः । ऐन्द्रीमिति इन्द्राधिष्टितामिन्द्रेण रक्ष्यमाणामित्यर्थः । तथा याम्यामिति यमेन पाल्यमानामिति ज्ञेयम् । अथोदयादिकमाह तास्विति । तासु देवधान्यादिचतसृषु पुरीषु मेरोश्चतुर्दिशं चतुर्दिक्षु समयविशेषेण कालविशेषेण भूतानां भूमण्डलस्थानां प्रवृत्तिनिवृत्तिनिमित्तानि व्यापारतदभावनिमित्तानि उदयादीनि भवन्ति । तत्रास्तमयान्तानि प्रवृत्तिनिमित्तानि उदयादीनि प्रवृत्तिनिमित्तानि निशीथदीनि निवृत्तिनिमित्तानि तदा भूतानां सुप्तत्वादिति विवेकः । आदिशब्दा त्पूर्वोत्तररात्रेर्मार्गा विवक्षिताः, मेरोश्चतुर्दिशमित्यस्यायं भावः यानि मेरोर्दक्षिणतः भूतानि तेषामैन्द्रीमारभ्य पूर्वादयो दिशस्तु क्रमेण उदयादयश्चत्वारो भवन्ति यानि पश्चिमतः येषां याम्यामारभ्य यान्युत्तरतस्तेषां वारुणीमारभ्य यानि पूर्वतस्तेषां सौम्यामारभ्येति ज्ञेयमिति मेरौ स्थितानां तु नोदयादिकमस्तीत्याह तत्रत्यानामिति । तत्रत्यानां मेरौ स्थितानां तु भूतानामादित्यः दिवसमध्यं गतः एव मध्याह्नगत एव सदा विदधानः व्यापारयन् तपति प्रकाशते, किंच सर्वेषां द्वीपवर्षाणां मेरुमुत्तरं करोतीत्याह सव्येनेति । आदित्यं पश्यतां सव्येन स्थितं मेरुमारभ्य स्वदक्षिणभागे स्थितं करोतीत्यर्थः । यत्र यः पश्यत्यादित्यं सैव तत्र प्राची तस्य च वामतो मेरुस्तिष्ठतीति भावः । समयविशेषेणेत्यस्यायमभिप्रायः उदयास्तमने चैव सर्वकालं तु सम्मुखे । दिशास्वशेषासु तथा मैत्रेय । विदिशासु च ॥ यैर्यत्र दृश्यते भास्वान् स तेषामुदयः स्मतः । तिरोभावं च यत्रैति तत्रैवास्तमनं रवेः । नैवास्तमनमर्कस्य नोदयः सर्वदा सतः । उदयास्तमना1यं हि दर्शनादर्शनं रवेः । शक्रादीनां पुरे तिष्ठन् स्पृशत्येष पुरत्रयम् । विकोणौ द्वौ विकोणस्थस्त्रीन् कोणान् द्वे पुरे तथा ॥ इति विष्णुपुराणोक्तरीत्या दक्षिणावतर्त्तप्रवहा1यवायुना ?ममाणज्योतिश्चक्रवशाददतिदूरतो भूसंलग्नस्येव कालविशेषे दर्शनमुदयः, अकाशमारूढस्येव दर्शनं मध्याह्नः, भूमिप्रविष्टस्येव दर्शनमस्तमयः, ततोऽअति दूरगमने निशीथ इति कालविशेषकृताविर्भावादिकमेवोदयास्तादिकमिति । एवम् अद्भ्यो वा एष प्रातरुदेति अपः सायं प्रविशति इति श्रौतव्यवहारोऽपि समुद्रतीरस्थदृष्टिकृतः, मानसोत्तरे भ्रमतो रवेरप्सु प्रवेशासम्भवादिति भावः ॥

यथोक्तमस्योदयास्तमनादेर्नियमं दर्शयति यत्रोदेतीत्यादिना । यत्र ऐन्द्र्यादिपुरे उदेति उदयं प्राप्नोति दृष्टो भवतीति यावत् तस्य उदयस्थानस्य समानसूत्रनिपाते वारुण्यां निम्लोचत्यस्तं गच्छति न तिर्यग्दर्शनं प्राप्नोतीत्यर्थः । यत्र हि याम्यादौ पुरि स्यन्देनाभितपति स्वेदोद्गमेनाभितपति मध्याह्नास्थितो भवतीति यावदेष भगवान् सूर्य्यस्तस्य समानसूत्रनिपाते न्यूनाधिकदेशे सौम्यादौ पुरे स्थितः प्रस्वापयति याम्यदिक्स्थितानामर्द्धरात्रं करोतीत्यर्थः । ये याम्यदिशि स्थिताः अस्तं गते सूर्यमनुपश्येरन् ते तत्र गतं सौम्यदिग्गतं न पश्यन्ति एवं याम्यादिषु पुरीषु उदयादिनियमो द्रष्टव्यः ॥

This has been stated in *Viṣṇu Purāṇa* :

"At the beginning of Uttarāyaṇa, the sun enters Makara. Then he goes to Khumbha (Aquarius) and Meena (Pisces). After covering these three constellations, he enters into Vaishuvati motion where he makes the days and nights equal. Then every day the nights decrease and the days become longer.

At the end of Mithuna, the day is the longest. Entering Karkataka (cancer), the sun takes the Dakṣiṇāyana motion. Driven by the force of Vāyu, the sun moves faster and covers the region of earth in a short time just as the edge of a potter's wheel moves faster. He takes just twelve Muhurthas to cover the region of earth in the day and covers the night of 13 ½ stars in 18 muhurthas. Just as the center of a potter's wheel moves slowly, even the sun assumes a slow motion in Uttarāyaṇa. To cover the same region of earth he takes 18 Muhurthas during the day and covers the 13 ½ star belt during night in 12 Muhurthas. The sun is visible for a longer period and that is the reason for the days to go longer. Just as the navel of the potter's wheel also revolves in circular but stays where it is, so Dhruva executes the circular motion, but stays at the same place."

That the days and nights are equal both in Aries and Libra is stated in the *Viṣṇu Purāṇa* also. As the sun completes a rotation on Mānasottara, he covers 95,100,000 [*yojanas* or 760,800,000 miles]. To bring home the idea of sunrise and sunset, the position of the four cities on Mānasottara is stated. In the east there is Devadhani, in the south—Samyamani, in the west—Nimlochani and in the north—Vibhavaro, respectively ruled by Indra, Yama, Varuna and Soma. The sunrise stirs people into activity and sunset makes them retire from work. For people to the south of Meru, it is sunrise in Devadhani and sunset in Nimlochani. For people living to the west of Meru, it is sunrise at Samyamani and sunset at Vibhavari. Like this, it should be understood for all other places. For people living in Meru, There is neither sunrise nor sunset—they always see the sun as occupying the position at midday. Also Meru is to the north of people living any where in any island including Plakṣa Island and others. All these are stated in *Viṣṇu Purāṇa*.

Here the details of sunrise and sunset are stated. At what point the sun rises on the Mānasottara mountain, he sets exactly at the diametrically opposite point. If he causes sweat and fatigue at some point on the mountain, at the diametrically opposite point he sends them to sleep. So if it is midday at Samyamani, it has to be midnight at Vibhavari. It should be understood like this in all the four directions. [Note: these paragraphs are repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

तत्रत्यानामिलावृतखण्डनिवासिनां सव्येनाचलमचलस्य मेरुनाम्नो वामपार्श्वतो गच्छन्नचलं दक्षिणेन स्वस्य दक्षिणतः सर्वदा करोति सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतः स्थितः इति न्यायेन सर्वदिङ्मुखस्यापि मेरोः पूर्वाभिमुखत्वात् सर्वत्र गच्छन् सव्येनैव गच्छत्यादित्य इत्यर्थः । गतिघटनोपरि वक्ष्यते च ॥

यत्रोदेति । तत्समानसूत्रनिपाते पश्चिमभागे निम्लोचति दक्षिणायने किंचित्किंचद्दक्षिणभागोदये सति किंचत्किंचिद् दक्षिणभागे पश्चिमे निम्लोचति एवमुत्तरायणे किंचित् किंचिदुत्तरतः उदयनिम्लोचौ याति एवमुद्यन्नादित्य उदयप्रदेशस्थस्तत्र निपातं विहाय यत्र कापि न स्पन्दते न चलति तस्योदयस्थस्य

समानसूत्रनिपाते विभावरीपुरी द्वारि स्थितोऽन्यजनान् प्रस्वापयति निद्रितानि करोति उद्धतशृङ्गच्छायपिहितं तत्र विभावर्यां गतं न पश्यन्ति जना इति शेषः ॥

In Ilavrta-varṣa the sun moves in the left direction of Meru, keeping Meru always to his right. The motion will be substantiated later.

Where he [the sun] rises on the Meru, he sets in the exactly diametrically opposite point. During Dakṣiṇāyana, every day the rise will be a bit more towards the south than in the previous day. The setting also will be more towards the south than in the previous day. During Uttarāyaṇa both of them inch towards the north daily. If he rises in Devadhani, he moves people into daily activities, while setting at Nimlochani, he causes people to withdraw. When he is at Vibhavari, it is midnight and he causes them to sleep.

Tatraiva = In Vishnu Purana only.

Commentary by Jīva Gosvāmi

एकपंचाशल्लक्षाणि चेति विचार्यम् । मण्डलत्रैगुण्येन पंचचत्वारिंशल्लक्षाधिकत्वमेव स्यात, किन्तु मूलमते मानसोत्तरः ।पुष्करद्वीपार्द्धमतिक्रम्य लक्षद्वययोजनोपरि स्यात् । टीकायां वायुपुराणमतेन वीथीगणना न तु नक्षत्राणामवस्थितिक्रमेण तेषामन्यत्रान्यात्र दृश्यमानत्वात् । न च भोगक्रमेण । तथा च सति आरोहवरोहभ्यां रेवत्यश्विन्योरव्यवहितवीथ्योर्व्यवहितवीथ्योश्चित्राश्विन्योश्चैकस्यामेव वीथ्यां गणना स्यात् । ततस्तेषां नक्षत्राणां तत्र तत्र सम्बन्धः केनचित् प्रकारान्तरेणैव स्यात् । तंच तासां तत्तद्वीथयधिष्टातृदेवतात्वेनैवेति ज्ञेयम् । तथा टीकायामेव तदाभ्यन्तरमण्डलप्रवेशो गतिमंद्यंचेति । अन्तर्मण्डलस्य स्वल्पभूमित्वात् परिवर्त्तस्य बह्वंशेऽपि सूर्यादिद्दृष्टिविषयो भवति । मेढिसन्निकृष्टवृषभद्गतेश्च मान्द्यंभवतीत्यर्थः । मण्डलंचे दमेतद्वर्षोपर्येव गच्छति । उत्तरायणमध्याह्ने मूर्द्धन्येव सूर्यो दृश्यते इति । एवं बहिर्मण्डलस्य बहुभूमित्वादस्तमारभ्य परिवर्त्तस्य स्वल्पांश एव सूर्यादिर्द्दश्यते । मेढिविप्रकृष्टवृषभवद्गतेश्च शैघ्यं भवतीत्यर्थः ॥

It is stated 5,100,000 (in excess of 90,000,000). This should be examined. It should be 945, i.e., 3 x 315 *yojanas*. Or it may be taken as 315+2 *lakh* excess in Mānasottara according to Bhāgavatam. In the commentary, the *vittis* are described according to *Vāyu Purāṇa* and not according to stars as they are found in different places. It is not according to the intercepts of the sun. For then Revathi and Aswini (one pair) and Aswini and Chitra (another pair) should be placed in the same Vithi according to the ascent and descent. So the relationship between the vithis and the stars should be explained otherwise: as the stars are the superintending deities of the *vithis*. The lines in the commentary [Note from the translator: apparently Śrīdhara's] suggest this.

Commentary by Śukadeva

मेरुस्थानां तूदयादिकं नेत्याह । तत्रत्यानामिति । सव्येनाचलं दक्षिणेन करोतीति नक्षत्राणामभिमुखतया स्वगत्या मेरुं सव्येन कुर्वन्नपि प्रदक्षिणावर्तप्रवहा1यवायुप्रचालितज्योतिश्चक्रगतिवशाद्दक्षिणेन करोति दक्षिणतः करोति ॥

यत्र स्थाने उदेति उदितो दृष्टो भवति तस्योदयस्थानस्य समानसूत्रनिपाते निम्लोचति अदृष्टो भवति । न च प्रातरधः स्थानादुद्गच्छति सायं चाधः स्थाने प्रविशतीति मन्तव्यम् अद्भ्यो एष प्रातरुदेत्यपः सायं

प्रविशति इति भगवती श्रुतिस्तु समानसूत्रनिपाते भावः। यत्र कचन जनविषये एष सूर्यः स्यन्देन स्वेदोद्गमेन प्रतपति मध्याह्नं करोति अभि आभिमु1येन समानसूत्रनिपाते प्रस्वापयत्यर्द्धरात्रं करोतीति यावत् ये अस्तं गतं सम्यक् अनुपश्येरन् ते एव तत्र स्थाने स्थिताः न पश्यन्ति सूर्यस्त सदा वर्त्तत एव तथाह भगवान् पराशरः नैवास्तमनर्कस्य नोदयः सर्वदा सतः। उदयस्तिमना1यं हि दर्शनादर्शनं रवेः इति ॥

There is no sunrise or sunset for the people residing in Meru. Even *Parasara Smrti* says that there is no rising or setting for the sun who is always moving.

Commentary by Śrī Giridhara Lāla

विपर्ययाणि भवन्तीति अह्नानि न्यूनानि रात्रयश्चाधिका भवन्तीत्यर्थः ॥

तद्वृद्धिह्रासकालमाह - यावदिति। उत्तरायणाद्दक्षिणायनपर्यन्तं यावदुदगयनसंज्ञया मन्दया गत्या आरोहणस्थानेषु मकरादिषु षट्सु राशिषु प्रचलति तावद्दिनानि वर्द्धन्ते पूर्वपूर्वदिनापेक्षया उत्तरोत्तरदिनानि वृद्धिं प्राप्नुवन्ति, रात्रयस्तु पूर्वपूर्वराद्ध्यपेक्षया उत्तरोत्तरा ह्रसन्ति। यावदुदगयनमिति, दक्षिणायनादुदगयनपर्यन्तं यावद्दक्षिणायनसंज्ञया क्षिप्रगत्याऽवरोहणस्थानेषु कर्कटादिषु षट्सु राशिषु प्रचलति तावत्पूर्वपूर्वरात्र्यपेक्षया उत्तरोत्तररात्रयो वर्द्धन्ते, दिनानि तु पूर्वपूर्वदिनापेक्षया उत्तरोत्तराणि ह्रसन्तीत्यर्थः। अत्र उत्तरायणे ध्रुवेण रथयुगाक्षकोटिनिबद्धवायुपाशद्वयाकर्षणे रथस्यारोहणमभ्यन्तरमण्डलप्रवेशश्च। दक्षिणायने च ध्रुवेण पाशप्रेरणाद्रथस्यावरोहणं बहिर्मण्डलप्रवेशश्च। वैषुवते तु पाशसाम्यात् समावस्थानं मध्यमण्डलप्रवेशश्च। तथोक्तं विष्णुपुराणे आकृष्येते यदा तौ तु ध्रुवेण समधिष्ठितौ। तदाऽभ्यन्तरतः सूर्यो भ्रमते मण्डलानि तु ॥ ध्रुवेण मुच्यमानेन पुना रश्मियुगेन तु। तथैव बाह्यतः सूर्यो भ्रमते मण्डलानि च इति। अत्रारोहणादिस्थानानि विशेषतो वायुपुराणे दर्शितानि - सर्वग्रहाणां त्रीण्येव स्थानानि द्विजसत्तमाः। स्थानं जरद्गवं मध्यं तथैरावतमुत्तरम्। वैश्वानरं दक्षिणतो निर्दिष्टमिह तत्त्वतः इति। तदपि मध्यमोत्तरदक्षिणमार्गत्रयं प्रत्येकं वीथीत्रयेण त्रिधा भिद्यते त्रिभिस्त्रिभिरश्विन्यादिनक्षत्रैः। तथा हि - नागवीथी गजवीथी ऐरावती चेत्युत्तरमार्गे वीथीत्रयम्। आर्षभी गोवीथी जरद्गवी वेति वैषुवते मध्यममार्गे वीथीत्रयम्। अजवीथी मार्गी वैश्वानरी चेति दक्षिणमार्गे वीथीत्रयम्। तदप्युक्तं तत्रैव - अश्विनी कृत्तिका याम्या नागवीथीति शब्दिता। रोहिण्यार्द्रा मृगशिरो गजवीथ्यभिधीयते ॥ पुष्याश्लेषा हस्तश्चित्रा तथा स्वातिर्गोवीथीति तु शब्दिता ॥ ज्येष्ठा विशाखाऽनुराधा वीथी जारद्गवी मता। एतास्तु वीथयस्तिस्रो मध्यमो मार्ग उच्यते ॥ मूलाषाढोत्तराषाढा अजवीथ्यभिशब्दिता। श्रवणं च धनिष्ठा च मार्गी शतभिषस्तथा ॥ वैश्वानरी भाद्रपदे रेवती चैव मार्गस्य समानत्वेऽप्यहोरात्रस्य वृत्रिह्रासादिवैषम्यं कथमिति न शङ्कनीयं, यतो मार्गस्य समानत्वेऽपि राशिप्रमाणयोर्भेदेन वैचित्र्यं घटते। तथाहि - ज्योतिश्चक्रस्य द्वादशोंशः सपादनक्षत्ररूपात्मक एकैको राशिः। तत्र च प्रायशो मीनमेषौ ह्रस्वौ। वृषकुम्भौ ततः किंचिदधिकौ। मकरमिथुने ततः किंचिद्दीर्घे। सिंहवृश्चिकौ दीर्घतरौ। कर्कचापे दीर्घतमे। कन्यातुले समे। तत्रार्काकान्तां राशिवेव दिनरात्रिवृद्धिह्रासावित्यादिज्योतिःशास्त्रप्रसिद्धा प्रक्रिया पुराणाविरुद्धत्वादत्राप्यनुसन्धेया। तथा चोक्तं विष्णुपुराणे - एकप्रमाणमेवैष मार्गं याति दिवाकरः। अहोरात्रेण यो भुंक्ते समस्ता राशयो द्विज ॥ षडेव राशयो भुंक्ते रात्रावन्याश्च षड्दिवा। राशि प्रमाणजनिता दीर्घह्रस्वात्मता दिने ॥ तथा निशायां राशीनां प्रमाणैर्लघुदीर्घता। दिनादेर्दीर्घह्रस्वत्वं तद्भोगेनैव जायते। इति। राशय इति राशीनित्यर्थः ॥

"They are reversed" means nights become longer and days decrease.

Here the time of the increase and decrease is stated. From Uttarāyaṇa's starting until Dakṣiṇāyana, the sun moves with a slow gait. Then each day becomes longer than the previous day and each night becomes shorter than

the previous night. Beginning from Dakṣiṇāyana until Uttarāyaṇa the case is reversed—nights grow longer and days shorter than in the previous days.

A pertinent question could be: “When the sun’s track is the same, how can there be changes in day and night?” The reply is even though the track is the same, the width of the constellations are not the same and so as the sun moves in those constellations, he takes a longer or shorter time, causing the changes in the dimension of day and night.

Of the constellations, Pisces and Aries are short, Taurus and Aquarius are slightly longer than that. Capricorn and Gemini are still longer. Leo and Scorpio are even longer than the above two. Cancer and Sagittarius are the longest. Virgo and Libra are neither long nor short. Thus, because of the disproportion of the constellations, the duration changes. This is also stated in *Viṣṇu Purāṇa*. [Note: these paragraphs are repeated by Śrī Bhagavatprasādācārya]

Commentary by Śrī Bhagavatprasādācārya

मेरौ स्थितानां तु नोदयादिकमस्तीत्याह तत्रत्यानामिति । तत्रत्यानां मेरौ स्थितानां भूतानां तु आदित्यः, दिवसमध्यं गतः मध्याह्नतां गतः सन्नेव, सदा तपति संप्रकाशते । किंच सर्वेषां द्वीपवर्षवासिनां मेरोरुत्तरगतत्वमाह सव्येनेति । अचलं मेरुं, सव्येन नक्षत्राभिमुखतया स्वगत्या वामतः कुर्वन्नपि, दक्षिणे प्रदक्षिणावर्त्तप्रवहा1यवायुभ्राम्यमाणज्योतिश्चक्रवशात्प्रत्यहं दक्षिणतः करोति । आवहप्रवहोद्वहसंवहविवहपरावहपरिवहनामानः सप्त वायवो ज्योतिश्चक्रप्रवर्त्तका इत्येके । प्रवह एव तत्प्रवर्त्तक इत्यन्ये । सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतः स्थितः । इत्युक्तेः सूर्यस्य मेरोर्वामकरणत्वम् । एवं चक्रगतिवशादतिदूरतो गमनेन भूसंलग्नस्येव दर्शनं तूदयः । आकाशमारुढस्येव दर्शनं मध्याह्नः । भूमिं प्रविष्टस्येव दर्शनमस्तमयः । ततोऽतीव दूरगमने निशीथ इति । समुद्रतीरस्थदृष्ट्या च, अद्भ्यो वा एष प्रातरुदेत्यपः सायं प्रविशति इति श्रुतिव्यवहारो न वास्तवः । तदुक्तं वैष्णवे उदयास्तमये चैव सर्वकालं तु संमुखे । दिशास्वशेषासु तथा मैत्रेय विदिशासु च ।। यैर्यत्र दृश्यते भास्वान् स तेषामुदयः स्मृतः । तिरोभावं च यत्रैति तत्रैवास्तमनं रवेः ।। नैवास्तमनमर्कस्य नोदयः सर्वदा सतः । उदयास्तमना1यं हि दर्शनादर्शनं रवेः । शक्रादीनां पुरे तिष्ठन्स्पृशत्येष पुरत्रयम् । विकर्णौ द्वौ विकर्णस्थस्त्रीन्कोणान् द्वे पुरे तथा इति । अतो यत्र यः पश्यति सैव तस्य प्राची तस्य च वामतो मेरुस्तिष्ठति इति ।।

यथोक्तमुदयास्तमनाद्यनियमं दर्शयति यत्रेति । एषः सूर्यः, यत्र यास्मिन्निन्द्रादिपुरे, उदेति उदयं प्राप्नोति उदयं प्राप्नुवन् दृष्टो भवति इति यावत् । तस्य ह उदयर्शनस्थानस्यैव, समानसूत्रनिपाते समानसूत्रनिपातस्थानभूतवारुण्यामित्यर्थः । निम्लोचत्यस्तं गच्छति न तु तिर्यग्दर्शनं प्राप्नोतीत्यर्थः । यत्र कचन यस्यां कस्यांचिद्याम्यादिपुर्यामित्यर्थः । स्यन्दनेन, अभितपति स्वेदोद्गमविधानेनाभितपति, मध्याह्नतां कुर्वन् वर्तमानो भवतीत्यर्थः । तस्य ह तस्यैव समानसूत्रनिपाते अन्यूनाधिकदेशवर्तिसौम्यादिपुर्यामित्यर्थः । प्रस्वापयति अर्द्धरात्रं करोतीत्यर्थः, ये याम्यदिक्स्थिता अस्तमस्तं यान्तं, समनुपश्येरन् ते तत्र गतं सौम्यदिग्गतं सूर्यं, न पश्यन्ति । एवं याम्यादिपुरीषूदयादिनियमो द्रष्टव्यः ।।

For those living in Meru, there is no sunrise or sunset.

Commentary by Yādavārya

The sun rises and sets exactly at diametrically opposite points on the Mānasottara Mountain. It should be noted that this situation occurs only on

equinoxes. From the next day onwards during Uttarāyaṇa, both the rising and setting points are to the north of the points of the previous day, whereas during Dakṣiṇāyana they are to the south.

TEXT 10

यदा चैन्द्र्याः पुर्याः प्रचलते पञ्चदशघटिकाभिर्याम्यां सपादकोटिद्वयं
योजनानां सार्धद्वादशलक्षाणि साधिकानि चोपयाति ॥ १० ॥

yadā caindryāḥ puryāḥ pracalate pañcadaśa-ghaṭikābhir yāmyāṁ sapāda
koṭi-dvayaṁ yojanānāṁ sārdha-dvādaśa-lakṣāṇi sādhikāni copayāti.

SYNONYMS

yadā—when; *ca*—and; *aindryāḥ*—of Indra; *puryāḥ*—from the residence; *pracalate*—it moves; *pañcadaśa*—by fifteen; *ghaṭikābhiḥ*—half hours (actually twenty-four minutes); *yāmyām*—to the residence of Yamarāja; *sapāda-koṭi-dvayam*—two and a quarter crores (22,500,000); *yojanānām*—of *yojanas; sārdha*—and one half; *dvādaśa-lakṣāṇi*—twelve hundred thousand; *sādhikāni*—twenty-five thousand more; *ca*—and; *upayāti*—he passes over.

TRANSLATION

When the sun travels from Devadhānī, the residence of Indra, to Saṁyamanī, the residence of Yamarāja, it travels 23,775,000 yojanas [190,200,000 miles] in fifteen ghaṭikās [six hours].

Commentary by Śrīdhara Svāmi

साधिकानि पंचविंशतिसहस्राधिकानि ॥

Sadhikani = in excess by 25,000.

Commentary by Vīrarāghava

एवमुदयादिदेशनियम उक्तः, अथेन्द्रादिपुर्याः याम्यादिपुरीं कियता कालेन कति योजनानि गच्छतीत्यपेक्षायामाह यदेति । यदा ऐन्द्र्यादिपुर्याः प्रचलति निष्कान्तो भवति तदा पंचदशघटिकात्मकेन कालेन त्रैराशिकगणितेन योजनानां सार्द्धद्वादशलक्षाणि साधिकानि पंचविंशतिसहस्राधिकानि सपादकोटिद्वयं पंचविंशतिलक्षाधिककोटिद्वयं चातिक्रम्येति शेषः, याम्यां पुरीमुपयाति ॥

Here the time taken to travel from one city to another on the mountain is stated. When he [the sun] starts from Indra's city, he covers 23,775,000 *yojanas* [190,200,000 miles] in 15 ghatikas and reaches Samyamani in the south.

Commentary by Viśvanātha Cakravartī

साधिकानि पंचविंशतिसहस्रधिकानि ॥

Sadhikani = exceeding by 25000.

Commentary by Śrī Giridhara Lāla

एवं सूर्यगतिं निरूप्य तन्मार्गपरिमाणापेक्षायां यथा मेरोरेकतः सूर्योदयादि भवति तथैव मेरोश्चतुर्दिशमपीत्याहह्लह्लएवमिति । एवं मेरोश्चतुर्दिशमुदयादीन्युपदिशन्त्यभिज्ञा इति शेषणान्वयः । मण्डलमध्ये एकत आरभ्यापरतः समानसूत्रे यो विस्तार स्तत्रिगुणः किञ्चिदधिको विस्तारो मण्डलस्येति नियमात् मेरोरुभयतः समानसूत्रे मानसोत्तराभ्यान्तर्विस्तारस्य पञ्चदशलक्षाधिककोटित्रययोजनस्योक्तत्वात्किञ्चिधकं तत्रिगुणीकृत्य मानसोत्तरगिरिपरिवर्त्तनस्य तन्मण्डलस्य योजनानां नव कोटय एकपञ्चाशल्लक्षाण्युपदिशन्ति । तस्मिन् मानसोत्तारे पूर्वतो मेरोः पूर्वस्यां दिशि ऐन्द्रीं दक्षिणस्यां याम्यां पश्चिमायां दिशि वारुणीमुत्तरस्यां सौम्यां च पुरीमुपदिशन्तीत्यन्वयः । मेरोश्चतुर्दिशं तासु पुरीषु उदयास्तमयानि वन्तीत्यन्वयः । चतुर्दिशमित्युक्तेर्ये मेरोर्दक्षिणे देशे तेषामैन्द्रीमारभ्य ये पश्चिमे तेषां याम्यामारभ्य ये उत्तरे तेषां वारुणीमारभ्य ये पूर्वदेशे तेषां सौम्यामारभ्य पूर्वादय इति ज्ञेयम् । अत एव वैष्णवे उक्तम्ह्लह्ल'सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतः स्थितः' इति । सूर्यस्य परिभ्रमणेन उदयादिकरणप्रयासस्य आनर्थक्यमाशयच्च तत्प्रयोजनमाहह्लह्लभूतानामिति । भूतानां प्राणिनां लौकिकालौकिककर्मसु व्यवस्थया प्रवृत्तिनिवृत्तिनिमित्तानि समयविशेषेण कालविशेषेण भवन्तत्यर्थः । यद्वा एवं मन्दादिगतिभिर्गमने सिद्धे तन्मार्गप्रमाणापेक्षायां नव कोटय इत्याद्युपदिशन्तीति शेषेणान्वयः । अन्यत्समानम् ॥

The length of the track is stated here. Because the circumference of the circle is slightly more than three times its diameter, the length is stated as 95,100,000 *yojanas* [760,800,000 miles]. The sunrise and sunset on all the four sides of Meru are only by notation. It is not the same for all places. When there is sunrise at a particular place, it is midnight at another place, sunset at a second place and midday at a third place. Similarly the case with sunset and so on. This holds good on all sides of Meru.

TEXT 11

एवं ततो वारुणीं सौम्यामैन्द्रीं च पुनस्तथान्ये च ग्रहाः सोमादयो नक्षत्रैः सह ज्योतिश्चक्रे समभ्युद्यन्ति सह वा निम्लोचन्ति ॥ ११ ॥

evaṁ tato vāruṇīṁ saumyām aindrīṁ ca punas tathānye ca grahāḥ somādayo nakṣatraiḥ saha jyotiś-cakre samabhyudyanti saha vā nimlo-canti.

SYNONYMS

evam—in this way; *tataḥ*—from there; *vāruṇīm*—to the quarters where Varuṇa lives; *saumyām*—to the quarters where the moon lives; *aindrīṁ ca*—and to the quarters where Indra lives; *punaḥ*—again; *tathā*—so also; *anye*—the others; *ca*—also; *grahāḥ*—planets; *soma-ādayaḥ*—headed by the moon; *nakṣatraiḥ*—all the stars; *saha*—with; *jyotiḥ-cakre*—in the celestial sphere; *samabhyudyanti*—rise; *saha*—along with; *vā*—or; *nimlocanti*—set.

TRANSLATION

From the residence of Yamarāja the sun travels to Nimlocanī, the residence of Varuṇa, from there to Vibhāvarī, 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.

Commentary by Śrīdhara Svāmi

सह वा सहैव । यद्यपि वस्तुतः सूर्यस्यापि नक्षत्रैः सहैवोदयास्तमयौ तथापि तस्य तत्साहित्यादर्शनात्सोमादीनामेव तत्साहित्यमुक्तम् ॥

Although the sun rises and sets along with other stars, they are not visible during sunlight, thus their association is stated in relationship with the moon and other planets.

Commentary by Vīrarāghava

एवं ततो याम्यायाः प्रचलति एवमुक्तकालेन उक्तयोजनानि वारुणीं पुरीं गच्छति । एवमुक्तकालेन उक्तयोजनानि वारुणीं पुरीं गच्छति । एवमुत्तरत्रापि योज्यमेवं सूर्यस्योदयास्तमयादिस्वरूपं तद्देशनियमं कालपरिमाणं योजनपरिमाणं चाभिधायाथ सोमादीनामपि ग्रहाणामभ्युदयादिकमाह तथेति । ज्योतिश्चक्रेण तारागणेन सह वर्त्तमाना अन्ये सोमादयो ग्रहा अपि नक्षत्रैरश्विन्यादिभिः सह तथा सूर्यवदिन्द्रादिपुरीषु गमनं प्रत्यभ्युद्यन्ति उद्गच्छन्ति उदयं प्राप्नुवन्ति सहैव निम्लोचन्त्यस्तं प्राप्नुवन्तीत्यर्थः । यद्यपि वस्तुतः सूर्यस्यापि नक्षत्रैः सहैव उदयास्तमयौ तथापि तत्साहित्यादर्शनात्सोमादीनामेव तत्साहित्यमुक्तमिति भावः ॥

It should be understood the same of way: as he [the sun] leaves Samyamani and reaches Nimlochani and Vibhavari. Even the moon and other planets accompanied by stars rise and set like the sun in Devadhani and other cities. The planets set along with the stars. Even the sun rises with the stars and sets with the stars, yet because the stars are not visible during day light, the sun's association with the stars is not mentioned.

Commentary by Vijayadhvaja Tīrtha

सार्द्धद्वादशलक्षाणि साधिकानीति । पंचविंशतिसहस्राधिकानि सार्धद्वादशलक्षाणीत्यर्थः ॥

Sardhadwadasa = 1,275,000.

Commentary by Jīva Gosvāmi

यत्रेति । यद्वीथ्यधोगतदेश इत्यर्थः ॥

Yatra = in the region below the *vithi*.

Commentary by Viśvanātha Cakravartī

सह वा सहैव ॥

Saha va = along with.

Commentary by Śrīvaṁśīdhara

साधिकानीति । पादोनाष्टत्रिंशल्लक्षोत्तकोटिद्वयमित्यर्थः । चतुर्गुणितान्येतानि योजनान्येकपंचाशल्लक्षाधिकनवकोटिसं1याकानि भवन्तीति तत्त्वम् ॥

Sadhikani = 23,775,000 *yojanas* [190,200,000 miles]. This multiplied by 4 gives 95,100,000 *yojanas* [760,800,000 miles].

Commentary by Śukadeva

अधिकेन पंचविंशतिसहस्रात्मकेन सहितानि ॥

Adhikara = exceeding by 25,000.

डचचमझ्रहाहृरत्त कत्त धरळ ध्परपद्दएद्धरद्ध जद्दझद्ध

सह वा सहैव । यद्यपि वस्तुतः सूर्यस्यापि नक्षत्रैः सहैवोदयास्तमयौ तथापि तस्य तत्साहित्यादर्शनात् सोमादीनामेव तत्साहित्यमुक्तम् ॥

Although the sun rises and sets along with stars like other planets, it is not mentioned, as stars are not visible in daylight.

Commentary by Śrī Bhagavatprasādācārya

एवमिति । ततः याम्यायाः सकाशात् यदा प्रचलति तदापि एवमुक्तप्रकारेणैव वारुणीं सौम्याम् ऐन्द्रीं च पुनः उपयातीति शेषः । एवं सूर्यस्योदयास्तमयादिस्वरूपं तद्देशनियमं कालपरिमाणं योजनपरिमाणं चाभिधायाथ सोमादीनां ग्रहणामपि उदयास्तादिकमाह यथेति । ज्योतिश्चक्रेण तारागणेन सह सहवर्त्तमाना इत्यर्थः । अन्ये सोमादयश्चन्द्रप्रभुतयः ग्रहाः चापि, नक्षत्रैरश्विन्यादिभिः सहैव तथा सूर्यवदेव, समभ्युद्यन्ति उदयं प्राप्नुवन्ति । सहैव निम्लोचन्त्यस्तं प्राप्नुवन्तीत्यर्थः । यद्यपि सूर्यस्यापि वस्तुतः नक्षत्रैः सहैवोदयास्तमयौ भवतस्तथापि तत्साहित्यादर्शनात्सोमादीनामेव तत्साहित्यमुक्तम् ॥

The other planets like the moon and others also have their rising and setting on Mānasottara along with the stars. But in case of the sun, the association of stars is not mentioned as they are not visible during sunlight.

Commentary by Yādavārya

Sadhikani = 25,000 is the exceeding part.

TEXT 12

एवं मुहूर्तेन चतुस्त्रिंशल्लक्षयोजनान्यष्टशताधिकानि सौरो रथस्त्रयीमयोऽसौ
चतसृषु परिवर्तते पुरीषु ॥ १२ ॥

evaṁ muhūrtena catus-triṁśal-lakṣa-yojanāny aṣṭa-śatādhikāni sauro
rathas trayīmayo 'sau catasṛṣu parivartate purīṣu.

SYNONYMS

evam—thus; *muhūrtena*—in a *muhūrta* (forty-eight minutes); *catuḥ-triṁśat*—thirty-four; *lakṣa*—hundred thousands; *yojanāni*—*yojanas; aṣṭa-śatādhikāni*—increased by eight hundred; *sauraḥ rathaḥ*—the chariot of the

sun-god; *trayī-mayaḥ*—which is worshiped by the Gāyatrī *mantra* (*oṁ bhūr bhuvaḥ svaḥ tat savitur,* etc.); *asau*—that; *catasṛṣu*—to the four; *parivartate*—he moves; *purīṣu*—through different residential quarters.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

त्रयीमय इत्याद्युपासनार्थम् ॥

Trayimaya and all is for the sake of worship.

Commentary by Vijayadhvaja Tīrtha

देवधान्या निर्गत्य संयमनीं प्रवेक्ष्यान् पंचदशघटिकाभिः कालावयवैः पादोनाष्टत्रिंशल्लक्षोत्तरकोटिद्वयमतिक्रम्य प्रविशति तपनः । एवं चतुर्गुणितान्येतानि योजनानि सैकपंचाशल्लक्षनवकोटिसङ्ख्यानीति सर्वात्मना ज्ञातव्यम् ॥

Sadhikani = 23,775,000 *yojanas* [190,200,000 miles]. This multiplied by 4 gives 95,100,000 *yojanas* [760,800,000 miles]. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Jīva Gosvāmi

मुहूर्त्तेन चतुस्त्रिंशदिति मानसोत्तरमानं न त्वन्यत्र एवं पूर्वत्र । यत्तु ज्योतिःशास्त्ररीत्या तत्तद्देशे रव्युदयक्रमविचारेण रविपरिक्रमणीयं मण्डलमिदं स्वल्पमेव प्रतीयते तत् खलु चलता विदूरस्य स्वल्पस्यापि वृक्षादेः समसूत्रता बहुलदेशेन नैव त्यक्तुं शक्यते तथातिदूरं व्योमगतेनापि रविणा स्वल्पभूमिसमसूत्रतेति रविचलनस्य स्वल्पत्वव्यवहारान्न विरुद्धं न च दृष्टिभ्रममात्रमिदं छायापि दृश्यमानतद्गतिमान्द्यमनुकरोति इति ॥

Chatastrimshat, etc., = on the Mānasottara Mountain—not anywhere else. In the previous instances also this should be noted. According to astronomy, the length of the track covered appears to be small. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

The distance covered in a *muhūrta* is on the Mānasottara—not any where else. In other works on astronomy the orbit of the sun is stated lesser than this.

Commentary by Viśvanātha Cakravartī

त्रयीमय इत्युपासनार्थम् ॥

"Trayimaya" is stated for the sake of worship.

Commentary by Śukadeva

एकेन मुहूर्त्तेन कतियोजनानि गच्छतीत्यत आह । एवमिति त्रयीमयः वेदत्रयीत्वेनोपास्यः॥

The distance covered in a single *Muhūrta* is stated here. Trayimaya is stated for worship.

12: The distance from one city to another on Manasottara is one fourth of its circumference. In 15 Ghatikas he covers the distance of 237.7

Commentary by Śrī Bhagavatprasādācārya

पंचदशघटिकाभिः सपादकोटिद्वयं साधिकानि सार्द्धद्वादशलक्षाणि योजनानि गच्छतीत्युक्तं, तत्रैकमुहूर्त्तेन कति योजनानि गच्छतीत्यपेक्षायामाह एवमिति । त्रयीमयः वेदरूपेणोपास्यः, असौ सौरः सूर्यसंबन्धी रथः स्यन्दनः एकेन मुहूर्त्तेन, अष्टशताधिकानि चतुस्त्रिंशल्लक्षयोजनानि चलन् सन्, चतसृषु ऐन्द्रयादिचतुःसंख्याकासु, पुरीषु परिवर्त्तते परिभ्रमति । अत्रेदं मुहूर्त्तेन यद्यानमुक्तं वक्ष्यमाणं क्षणेन सगव्यूत्युत्तरं द्विसहस्रयोजनानीति च सौररथप्रचरणं ज्योतिश्चक्रचरणं वेति निर्णेतुमशक्याऽस्माकं जायते गणनाविधाने अत्रेक्तगणनाया असंमेलानात् ॥

The sun's chariot covers 3,400,800 *yojanas* [27,206,400 miles] in a *muhūrta* and 2,000 *yojanas* [16,000 miles] and a *gavyuh* in a *kshana* [a unit of time, 1.6 seconds]. The numbers do not tally here and we get a doubt whether this is the motion of the sun's chariot or of *jyotis-cakra*.

Commentary by Yādavārya

Vedamaya = taught by the *Vedas*.

TEXT 13

यस्यैकं चक्रं द्वादशारं षण्नेमि त्रिणाभि संवत्सरात्मकं समामनन्ति
तस्याक्षो मेरोर्मूर्धनि कृतो मानसोत्तरे कृतेतरभागो यत्र प्रोतं रविरथचक्रं
तैलयन्त्रचक्रवद् भ्रमन्मानसोत्तरगिरौ परिभ्रमति ॥ १३ ॥

yasyaikaṁ cakraṁ dvādaśāraṁ ṣaṇ-nemi tri-ṇābhi saṁvatsarātmakaṁ
samāmananti tasyākṣo meror mūrdhani kṛto mānasottare kṛtetara-bhāgo
yatra protaṁ ravi-ratha-cakraṁ taila-yantra-cakravad bhraman
mānasottara-girau paribhramati.

SYNONYMS

yasya—of which; *ekam*—one; *cakram*—wheel; *dvādaśa*—twelve; *aram*—spokes; *ṣaṭ*—six; *nemi*—the segments of the rim; *tri-ṇābhi*—the three pieces of the hub; *saṁvatsara-ātmakam*—whose nature is a *saṁvatsara; samāmananti*—they fully describe; *tasya*—the chariot of the sun-god; *akṣaḥ*—the axle; *meroḥ*—of Sumeru Mountain; *mūrdhani*—on the top; *kṛtaḥ*—fixed; *mānasottare*—on the mountain known as Mānasottara; *kṛta*—fixed; *itara-bhāgaḥ*—the other end; *yatra*—where; *protam*—fixed on; *ravi-ratha-cakram*—the wheel of the chariot of the sun-god; *taila-yantra-cakra-vat*—like the wheel of an oil-pressing machine; *bhramat*—moving; *mānasottara-girau*—on Mānasottara Mountain; *paribhramati*—turns.

TRANSLATION

The chariot of the sun-god has only one wheel, which is known as Saṁvatsara. The twelve months are calculated to be its twelve spokes, the six seasons are the sections of its rim, and the three cātur-māsya periods are its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Mānasottara Mountain. Affixed to the outer end of the axle, the wheel continuously rotates on Mānasottara Mountain like the wheel of an oil-pressing machine.

Commentary by Śrīdhara Svāmi

द्वादश मासा अरा यस्य। षड्टतवो नेमयो यस्य। त्रीणि चातुर्मास्यानि नाभयो यस्य। कृत इतरभागो यस्य। मानसोत्तरगिरौ लक्षार्धादुपरि वायुबद्धभूमाविति द्रष्टव्यं चक्रं वा तावदुच्छ्रितमिति मन्तव्यम्। अन्यथाऽयुतमात्रोच्छ्रायत्वान्मानसोत्तरस्य मेरोश्चतुरशीत्युच्छ्रायत्वादक्षस्य साम्यानुपपत्तेः॥

The twelve months are the spokes; the six seasons—the rim and the three chaturmasyas—the navel of the wheel. 50,000 *yojanas* [400,000 miles] above the Mānasottara Mountain, on a track supported by Vāyu or it should be assumed that the wheel itself has that height. Otherwise since Mānasottara is only 10,000 *yojanas* [80,000 miles] high and Meru is 84,000 *yojanas* [762,000 miles] high, the axle cannot be horizontal. [Note: this paragraph is repeated by Vīrarāghava and Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

यस्य रविरथस्यैकमेव चक्रं द्वादशमासाभिमानिदेवताभिमन्यमाना द्वादशाराः यस्य तत्तथा षडृत्वभिमानिदेवताभिमन्यमानाः षण्नेमयो यस्य तत्तथा चातुर्मास्याभिमानिदेवताभिमन्यमानास्त्रिनाभयो यस्य तत्तथा स्वयं संवत्सराभिमानिदेवताभिमन्यमानं तस्य रथस्याक्षप्रमाणं सार्धं कोटिद्वयं सप्तलक्षाधिकम् सार्द्धं कोटिद्वयं प्रोक्तं सप्त लक्षाधिकं तथा। रथाक्षस्य रवेर्मेरोर्मानसोत्तरवर्तिनः। इति यत्रेतरभागे रविरथचक्रं प्रोतं यः सूर्यरथाक्षश्चक्रप्रोतेतरभागो मेरुमूर्ध्नि प्रोतैकभागः॥

The sun's chariot has only one wheel. There are twelve spokes controlled by the deities of the twelve months. The six pieces of the rim are controlled by the deities of the six seasons. The navel of the wheel is called saṁvatsara by name. The length of the axle that stretches from Meru to Mānasottara is 25,700,000 *yojanas* [205,600,000 miles] is stated in the Purāṇa. "The axle to the chariot that stretches from Meru to Mānasottara is 250 *lakh* + seven *lakhs*." [Note: this paragraph is repeated by Yādavārya]

Commentary by Jīva Gosvāmi

तस्याद्ध इत्यत्र टीकायां चक्र वा तावदुच्छ्रितमिति पक्षे युगपद्गतिद्वयी न सम्भवति, वैपरीत्येनाकर्षणयोः परस्परस्तम्भभावात् अश्वानां बलवत्त्वेऽपि वायुचक्रस्यैव रथमतिक्रम्य किंचिन्निष्क्रमः स्यात्। न तु रथस्य प्राच्याः ततो रथस्य नक्षत्रान्तरप्राप्तौ सम्भवन्त्यामपि देशान्तरप्राप्तिर्न सम्भवति। चन्द्रादौ तु प्रत्यहं देशान्तरप्राप्तिश्च दृश्यते कुलालचक्रपिपीलिकादृष्टान्तेन च सा लभ्येत इति

विचार्य ततो मानसोत्तरोपरि वायुबद्धभूमित्व एव पर्यवसितेषु मेरोरुपर्यपि तज्ज्ञेयं किन्तु मानसोत्तरस्योपरि नवतिसहस्रात्मकं मेरोस्तु षोडशसहस्रात्मकमिति ॥

In the commentary it is stated as a second alternative that the wheel of the chariot could be that high. In that case there cannot be two movements at the same time. The pulling in opposite directions may stop the chariot. Even though the horses are strong, the wheel of wind only may move forward detached from the chariot. The chariot cannot move. The chariot may be seen in the constellation of other stars. But it cannot occupy different places by itself. For the moon and other planets, different positions are possible and are seen according to the analogy of the ant on the potter's wheel. So the first alternative of an elevated track supported by wind should be adhered to. This elevated track should be 90,000 *yojanas* [720,000 miles] above Mānasottara and 16,000 *yojanas* [128,000 miles] above Meru. [Note from the translator: so that the axle becomes horizontal].

Commentary by Viśvanātha Cakravartī

यस्य रथस्य द्वादश मासा अरा यस्य षडृतवो नेमयो यस्य त्रीणि चातुर्मास्यानि नाभयो यस्य मेरोर्मूर्द्धनि मूर्द्धाधः प्रदेशे इत्यर्थः । तैलयन्त्रीयाक्षस्य तथा दृष्टेः । मानसोत्तरे लक्षार्द्धादुपरि वायुबद्धभूमाविति श्रीस्वामिचरणाः । ततो मानसोत्तरस्यायुतमात्रोच्छ्रायत्वात् षष्ठिसहस्रोपरि वर्त्तमानः स च किंचिन्न्यूनसप्तपंचाशल्लक्षाधिककोटिप्रमाणः ॥

The twelve months are the spokes; the six seasons form the rim and three chaturmasas the navel of the wheel. One end of the axle, to which the wheel is fixed, is fixed slightly below the top of Meru. The opinion of His Holiness Śhridhara Svami is that the other end of the axle, near the wheel, moves on a track which is 50,000 *yojanas* above Mānasottara and is supported by wind. The length of the axle which is 60,000 *yojanas* above the earth is slightly less than 15,700,000.

What is the distance that the sun covers in a single *Muhūrta*?

The wheel of the chariot fixed at the other end on Mānasottara revolves like the wheel of a native oil mill.

Commentary by Śrī Giridhara Lāla

द्वादशमासा अरा यस्य षट् क्रृतवो नेमयो यस्य, त्रीणि चातुर्मास्यानि नाभयो यस्य तत ॥

Although the sun rises and sets along with stars like other planets, it is not mentioned because starsThe details of the wheel are stated here. are not visible in the daylight.

Commentary by Śrī Bhagavatprasādācārya

The spokes, rim and the hub of the wheel are described. The statement that the sun's chariot and the Jyotis*cakra* are equal is only for the sake of worship.

TEXT 14

तस्मिन्नक्षे कृतमूलो द्वितीयोऽक्षस्तुर्यमानेन सम्मितस्तैलयन्त्राक्षवद् ध्रुवे कृतोपरिभागः ॥ १४ ॥

tasminn akṣe kṛtamūlo dvitīyo kṣas turyamānena sammitas taila-yantrākṣavad dhruve kṛtopari-bhāgaḥ.

SYNONYMS

tasmin akṣe—in that axle; *kṛta-mūlaḥ*—whose base is fixed; *dvitīyaḥ*—a second; *akṣaḥ*—axle; *turyamānena*—by one fourth; *sammitaḥ*—measured; *taila-yantra-akṣa-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.

Commentary by Śrīdhara Svāmi

तस्मिन्नक्षे चक्रप्रान्ते कृतमूलो निबद्धपूर्वभागः प्रथमोक्षो मेरुमानसोत्तरो यतः सार्धसप्तलक्षाधिकसार्धकोटिप्रमाणस्तस्य तुर्यमानेन सार्धसप्तत्रिंशत्सहस्राधिकैकोनचत्वारिंशल्लक्षमानेन । ध्रुवे कृतो वायुपाशेन निबद्ध उपरिभागो यस्य ॥

One end of (the shaft) is fixed to the axle near the wheel; the other end is at Dhruva. The length of the shaft is a fourth of the distance between Meru and Mānasottara which is 15,750,000 *yojanas* [126,000,000 miles], thus 157.5 divided by 4 = 3,937,500 *yojanas* [31,500,000 miles]. [Note: this paragraph is repeated by Vīrarāghava, Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Jīva Gosvāmi

तस्मिन्नक्षे रविरथस्यैव चक्रप्रान्ते तुर्यमानेन चतुर्थांशेन सम्मितः अधिक इत्यर्थः ॥

The second axle is one fourth in length to that of the first is what it means.

Commentary by Viśvanātha Cakravartī

तस्मिन्नक्षेचत्वारिंशल्लक्षमानेन सम्मित इत्यक्षोऽयं लवणसागरसमानसूत्रपाते प्रथमाक्षप्रदेशे ग्रथित इति ज्ञेयम् । द्वितीयाक्षस्य प्रथमाक्षादल्पप्रमाणत्वाद् ध्रुवे कृतः वायुपाशेन निबद्ध उपरिभागे यस्य सः ॥

There is another axle fixed to the first axle near the wheel. Its length is one fourth of the first one, i.e., 3,937,500 *yojanas* [31,500,000 miles]. It is situated in the region of the salt ocean diametrically opposite to the first axle. The second axle is shorter than the first, so it is tied by the ropes of the wind at Dhruvaloka.

Commentary by Śrīvaṁśīdhara

अक्षो धूः । तस्मिन्नक्षे दीर्घाक्षे ॥

Aksha = axle.

Commentary by Śukadeva

तस्मिन्मेरुमानसोत्तरायते सार्धसप्तलक्षोत्तरसार्धकोटियोजनदीर्घे कृतमूलो द्वितीयाक्षः पूर्वाक्षस्य तुर्यमानेन सार्धसप्तत्रिंशत्सहस्रोत्तरैकोनचत्वारिंशल्लक्षमानेन सम्मितः ध्रुवे कृतो वायुपाशेन मानसोत्तरगताक्षाग्रबद्धेन निबद्ध उपरिभागो यस्य सः । अत्रेदं बोध्यम् त्रिंशल्लक्षयोजनान्तरे विष्णुपदं तत्र ध्रुवः, एवं सति द्वितीयाक्षस्य यत्किंचिदाधिक्यं तद्यथासम्भवमुपर्य्यधो वा संगतमिति ॥

This is what should be noted here. According to Parasara Smriti, the sun is at a height of 100,000 *yojanas* [800,000 miles] from the earth and Dhruva is 3,800,000 *yojanas* [30,400,000 miles] above the sun. Thus, the second axle should be slightly long and it should be fixed up or down in Viṣṇupada, where Dhruva is.

एवं वैषुवतसंज्ञया समानगत्या मध्यममार्गप्रमाणमुक्त्वा दक्षिणानसंज्ञया क्षिप्रगत्याऽवरोहणमार्गस्य प्रमाणमाह एवमिति । अत एकपंचाशल्लक्षाधिकनवकोटियोजनपरिमितस्य पूर्वोक्तमार्गस्य त्रिंशत्तमो भागः ग्सप्तिसहस्राधिकैकत्रिंशल्लक्षयोजनात्मक एकमुहूर्त्तगमनयोग्यो भवति, मुहूर्त्तस्य दिनत्रिंशत्तमभागत्वात् । अत्र च अष्टशताधिकचतुस्त्रिंशल्लक्षयोजनोक्तिर्न पूर्वोक्तविरुद्धा, रथस्यावरोहणे बहिर्मण्डलप्रवेशेन मार्गस्याधिक्यात् गतेः क्षिप्रत्वाश्च । पुरीष्विति, एकेन मुहूर्त्तेन तावन्ति योजनानि गच्छन् क्रमेण चतसृषु परिभ्रमते इत्यर्थः । त्रयीमय इत्याद्युपासनार्थम् ॥

Here the length of the downward Dakṣiṇāyana track is stated. This is where the sun moves fast. A day has 30 *muhūrtas* and the total circumference is 951 *lakh*, thus in one *muhūrta* the distance covered should be 951/30 = 3,170,000 *yojanas* [25,360,000 miles]. However, here it is stated as 3,400,800 *yojanas* [27,206,400 miles]. It is so because this is the Dakṣiṇāyana track where the sun's movement is faster. In his faster movement, the sun covers 3,400,800 *yojanas* [27,206,400 miles] per *muhūrta*. This is not the average speed and so there is no contradiction.

Commentary by Śrī Giridhara Lāla

तस्मिन्नक्षे चक्रप्रान्ते कृतमूलः कीलितपूर्वभागः तुर्यमानेन मेरुमानसोत्तरायतस्य सार्द्धसप्तलक्षाधिकसार्द्धकोटिप्रमाणस्य प्रथमाक्षस्य चतुर्थभागेन सार्द्धसप्तत्रिंशत्सहस्राधिकैकोनचत्वारिंशल्लक्षमानेन सम्मितः । तैलयन्त्राक्षवत् ध्रुवे कृतो वायुपाशेन निबद्ध उपरिभागो यस्य सः, द्वितीयोऽक्षोऽस्तीति शेषः ॥

The second axle is one fourth the length of the first one. The first one being 15,750,000 *yojanas* [126,000,000 miles], the second one is 3,937,500 *yojanas* [31,500,000 miles] long.

Commentary by Yādavārya

The second axle (shaft) is fixed to the first near the wheel and the other end of the second is at Dhruva. The length of the second is a fourth part of the first one.

TEXT 15

**रथनीडस्तु षट्त्रिंशल्लक्षयोजनायतस्तत्तुरीयभागविशालस्तावान् रविरथयु-
गो यत्र हयाश्छन्दोनामानः सप्तारुणयोजिता वहन्ति देवमादित्यम् ॥ १५ ॥**

*ratha-nīḍas tu ṣaṭ-triṁśal-lakṣa-yojanāyatas tat-turīya-bhāga-viśālas tāvān
ravi-ratha-yugo yatra hayāś chando-nāmānaḥ saptāruṇa-yojitā vahanti
devam ādityam.*

SYNONYMS

ratha-nīḍaḥ—the interior of the chariot; *tu*—but; *ṣaṭ-triṁśat-lakṣa-yojana-āyataḥ*—3,600,000 *yojanas* long; *tat-turīya-bhāga*—one quarter of that measure (900,000 *yojanas); viśālaḥ*—having a width; *tāvān*—so much also; *ravi-ratha-yugaḥ*—the yoke for the horses; *yatra*—where; *hayāḥ*—horses; *chandaḥ-nāmānaḥ*—having the different names of Vedic meters; *sapta*—seven; *aruṇa-yojitāḥ*—hooked up by Aruṇadeva; *vahanti*—carry; *devam*—the demigod; *ādityam*—the sun-god.

TRANSLATION

My dear King, the carriage of the sun-god's chariot is estimated to be 3,600,000 yojanas [28,800,000 miles] long and one-fourth as wide [900,000 yojanas, or 7,200,000 miles]. The chariot's horses, which are named after Gāyatrī and other Vedic meters, are harnessed by Aruṇadeva to a yoke that is also 900,000 yojanas wide. This chariot continuously carries the sun-god.

Commentary by Śrīdhara Svāmi

नीड उपवेशस्थानम् । गायत्र्यादिच्छन्दोनामानः । अरुणेन योजिताः सन्तो देवं वहन्ति ॥

Nida = seat yoked by Aruna.

Commentary by Vīrarāghava

रथनीडादे परिमाणमाह रथनीड इति । नीडो रथिन उपवेशस्थानं षट्त्रिंशल्लक्षयोजनायामः तुरीयभागाविशालः नवलक्षयोजनविशालः रविरथयुगोऽपि तावान् षट्त्रिंशल्लक्षयोजनायामः तुरीयभागविशालः । युगं विशिनष्टि । यत्र युगेऽरुणेन सूतेन योजिताः सप्त हया गायत्र्यादिच्छन्दोनामानः देवं द्योतमानमादित्यं वहन्ति गन्तव्यदेशं प्रापयन्तीत्यर्थः । अश्वनामानि श्रीवैष्णवे पुराणे उक्तानि - हयाश्च सप्तच्छन्दांसि तेषां नामानि मे शृणु । गायत्री च बृहत्युष्णिग् जगती त्रिष्टुबेव च ॥ अनुष्टुप्पङ्क्तिरित्युक्तः छन्दांसि हरयो रवेः । इति । नन्वेवम् एकोऽश्वो वहत सप्तनामा इति श्रुतिविरोध इति चेदुच्यते एक इत्यनेनैकसूर्य उच्यते अश्व इति जात्यभिप्राय एकत्वनिर्देशः एको व्रीहिः सुसम्पन्नः

इत्यादिवत् सप्तनामेत्यादिसप्तनामान इत्युच्यते तथा चैकरूपा गायत्र्यादिसप्तनामानोऽश्वा वहन्तीति श्रुत्यर्थः । उपबृंहणानुसरणादेव हि श्रुत्यर्थनिर्णय इति तेषां गायत्र्यादिनामकत्वं तद्दृष्ट्योपासनार्थमुक्तम्॥

The seat of the chariot is 3,600,000 *yojanas* [28,800,000 miles] x 900,000 *yojanas* [7,200,000 miles]. The yoke of the chariot is also 3,600,000 *yojanas* [28,800,000 miles] long and 900,000 *yojanas* broad. The goddesses of the seven meters, Gāyatrī and others, are yoked to the chariot by Aruna. They draw the chariot.

तस्मिन् दीर्घाक्षे चक्रप्रोतैकभागस्तस्मिन् दीर्घाक्षे चक्रप्रोतदेशे कृतमूलः कीलितपृष्ठभागस्तुरीयमानेन सम्मितः दीर्घाक्षचतुर्भागसमानः द्वितीयाक्षोऽस्ति, स तु ध्रुवलोके कृतोपरिभागः रथनीडः सूर्यस्य पीठस्थानीयः तुरीयभागविशालो नवलक्षविस्तारस्तावान् रविरथयुग इति पूर्वप्रस्तुतदीर्घाक्षसमानः प्रकृते सम्बन्धाभावात् दूरस्थपरामर्शः प्रमाणान्तरसिद्धत्वांच । अक्षप्रमाणमुभयोः प्रमाणं तद्युगार्धयोः । ह.स्वाक्षस्तद्युगार्धेन ध्रुवाधारो रथस्य वा । इति अक्षप्रमाणमक्षयोः दीर्घाद्धह्स्वाक्षयोः परिमाणमुभयोर्युगं च तदर्धं बद्धः युगार्धस्त्वश्वस्कन्धान्निर्गतयुगाग्रे कीलितः चक्रप्रोतदीर्घाक्षाग्रे कीलितापरभागः तत्र रथस्य यो ह्रस्वाक्षस्तत्रैव कीलितस्तेन श्वरूपच्छन्दांसि वहन्तो वामतो धुरम् । चक्रपक्षनिबद्धानि चक्रे चाक्षः समाहितः ॥ इति रविरथनीडविशालसमान इति केचित्, तत्त्वमरुणो विजानाति । ईषादण्डपरिमाणमपि तदनुसारेणोत्प्रेक्षणीयं युगमध्ये निर्गताग्र ईषादण्डः ॥

There is another axle attached to the former long axle, to which the wheel is fixed. One end of the second axle is fixed to the former near the wheel. The other end of the second axle is in Dhruva loka. The length of the second axle (shaft) is a fourth part of the former's length. The seat of the sun in the chariot is 3,600,000 *yojanas* [28,800,000 miles] wide and 900,000 *yojanas* [7,200,000 miles] deep. The yoke has the same length as that of the width of long axle mentioned earlier. The horses are tied to the yoke to the left of the wheel. Some say that it is 900,000 *yojanas* [7,200,000 miles]—only Aruna knows the truth. The length of the central beam which stretches in the middle from between the yoke to behind the chariot should also be calculated accordingly.

Commentary by Jīva Gosvāmi

रथनीडोऽत्र रथाश्रयो रथानुगतवायुमयभूमिः न तु सूर्योपवेशरथमध्यपीठं रथस्याल्पप्रमाणत्वात् । यथैव वैष्णवे योजनानां सहस्राणि भास्करस्य रथो नव इति । एवमेव हि दशसहस्रयोजनात्मकं वक्ष्यमाणं तन्मण्डलं घटत इति ॥

Rathanida is not the sun's seat—but rather the region of wind that moves along with the chariot. The chariot is very small. The width of the sun's disc should also be constructed accordingly.

Commentary by Viśvanātha Cakravartī

रथस्य नीडोऽन्तर्गृहं षट्त्रिंशल्लक्षयोजनोच्छ्रितो नवलक्षयोजनविस्तारः । चक्राश्चत्वारिंशत्सहस्रोपरितने स्थाने नीडमध्ये सूर्य उपविष्टो ज्ञेयः । गायत्र्यादिच्छन्दोनामानः अरुणेन सारथिना योजिताः ॥

Nida = inner chamber of the chariot. The sun sits in the chamber which is 40,000 *yojanas* [320,000 miles] above the wheel. The horses Gāyatrī and others are yoked by Aruna.

Commentary by Śrīvaṁśīdhara

रथनीडोऽत्र रथश्रमानुगतवायुमयभूमिर्न तु सूर्योपवेशरथमध्यपीठं रथस्य स्वल्पप्रमाणत्वात् । तथैव वैष्णवे - योजनानां सहस्राणि भास्करस्य रथो नव इति । एवमेव हि दशसहस्रयोजनात्मकं वक्ष्यमाणं तन्मण्डलं घटेतेति सन्दर्भः । गायत्र्यादीत्यादिना उष्णिगनुष्टुब्बृहतीपंक्तित्रिष्टुब्जगतीनां ग्रहः । तदुक्तं मात्स्ये पंचविंशाध्याये गायत्री चैव त्रिष्टुप् च जगत्यनुष्टुप्तथैव च ॥ पंक्तिश्च बृहती चैव उष्णिगेव तु सप्तमः । सप्ताश्वरूपाः छन्दांसि वहंते वायुरंहसः ॥ इति ॥

Here "ratha nida" should be understood as the aerial region in contact with the moving chariot. It does not mean the central seat where the sun-god sits, because the chariot has a very small dimension. It is said in *Viṣṇu Purāṇa*: "The sun's chariot is nine thousand *yojanas*." This is how the width 10,000. *yojanas* of the sun's disc is also to be understood.

As per the Matsya Purāṇa, the seven meters take the form of horses and pull the chariot along.

Commentary by Śukadeva

गायत्र्यादिच्छन्दोनामानः ॥

The horses bear the names of Gāyatrī and other meters.

Commentary by Śrī Giridhara Lāla

तस्य सूर्यरथस्याक्षो दण्डविशेषः । यत्र यस्मिन्नक्षे मानसोत्तरगिराविति तत उपरि वायुबद्धभूमाविति ज्ञेयम् । अन्यथा मानसोत्तरस्य अयुतयोजनोच्छ्रायत्वात् मेरोश्च चतुरशीतियोजनोच्छ्रायत्वादक्षस्य साम्यता न स्यात् ॥

The axle is situated above the Mānasottara Mountain. Otherwise Mānasottara, being 10,000 *yojanas* [80,000 miles] high and Meru being 84,000 *yojanas* [672,000 miles] high, the axle cannot be horizontal.

The sun's seat in the chariot is 3,600,000 yojanas [28,800,000 miles] by 900,000 yojanas [7,200,000 miles]. Even the yoke is 900,000 yojanas [7,200,000 miles] long. Aruna is Garuda's brother and due to their association with Garuda, the horses are Gayatri, etc.

Commentary by Śrī Bhagavatprasādācārya

अथ रथनीडादेः परिमाणमाह रथनीड इति । रथनीडो रथिन उपवेशनस्थानं स तु, शट्ढिंशल्लक्षयोजनायामः, तत्तुरीयभगविशालः नवलक्षयोजनविशालतावान् तावान् रविरथयुगः शट्त्रिंशल्लक्षयोजनायामः तत्तुरीयभागविशालश्च, यत्र युगे, अरुणयोजिताः अरुणा1यसूतेन संयोजिताः, छन्दोनामानो गायत्र्यादिच्छन्दोऽभिधानाः, सप्त हया अश्वाः, आदित्यं देवं वहन्ति । गन्तव्यदेशं प्रापयन्तीत्यर्थः । अश्वनामान्युक्तानि श्रीवैष्णवे हयाश्च सप्त छन्दांसि तेषां नामानि मे श्रृणु । गायत्री च बृहत्युष्णिक् जगती त्रिष्टुदेव च ॥ अनुष्टुप् पङ्क्तिरित्युक्ताश्छन्दांसि हरयो रवेः इति ॥

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The seat of the sun's chariot is 3,600,000 *yojanas* [28,800,000 miles] wide and 900,000 *yojanas* [7,200,000 miles] deep. The horses, the seven meters, are yoked by Aruna, the driver.

TEXT 16

पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः सौत्ये कर्मणि किलास्ते ॥ १६ ॥

purastāt savitur aruṇaḥ paścāc ca niyuktaḥ sautye karmaṇi kilāste.

SYNONYMS

purastāt—in front; *savituḥ*—of the sun-god; *aruṇaḥ*—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.

Commentary by Śrīdhara Svāmi

पुरस्तात्स्थितोऽपि पश्चात्प्रत्यङ्मुख आस्ते। यद्वा यत्सूर्यस्य पुरस्तात्तस्य वै पश्चिमत्वात्पश्चादित्युक्तम् । अश्वस्थानं च वायुनोक्तम् सप्ताश्वरूपच्छन्दांसि वहंते वामतो रविम् । चक्रपक्षनिबद्धानि चक्रे चाक्षः समाहितः इति ॥

He is seated in front of the sun, facing the sun.

Commentary by Jīva Gosvāmi

पुरस्तात् पश्चांच नियुक्त इति कायव्यूहेनापि घटते ॥

Aruna is seated both the front and on another side of the sun. This situation occurs because of the multiplicity of bodies.

Commentary by Viśvanātha Cakravartī

पुरस्तात् स्थितोऽपि पश्चात् प्रत्यङ्मुख आस्ते। अश्वस्थानं वायुनोक्तम् सप्ताश्वरूपच्छन्दांसि वहन्ते वामतो रविम्। चक्रपक्षनिबद्धानि चक्रे वाक्षः समाहितः ॥ इति ॥

Although sitting in front of the sun, he is facing west—it is stated in the *Vāyu Purāṇa* that the position of the horses is to the left of the wheel.

Commentary by Śrīvaṁśīdhara

पुरस्तात्पश्चांच नियुक्त इति कायव्यूहेनापि घटेतेति सन्दर्भः। प्रत्यङ्मुखः सूर्याभिमुख इत्यर्थः। ननु सूर्याभिमुखस्थितौ तु पूर्वाभिमुखता स्यात्सूर्यस्य प्रत्यङ्मुखत्वादित्यभिप्रेत्याह यद्वेति। सूर्यस्य यः पुरस्तात्पुरोभागस्थितस्यैव पश्चिमत्वादत उक्तं - पश्चादिति। सूर्यस्य पुरस्तात्पश्चिमाभिमुख एव स्थितः सारथ्यं करोतीत्यर्थः। यद्वा - पश्चात्पदेन प्रत्यग् लक्ष्यते तंच प्रत्यभिमुखमंचति प्राप्नोतीति प्रत्यङ् संमुख इत्यर्थः। नियोगोऽत्र ब्रह्मण एव ज्ञेयः ॥

Aruna sits in front of the sun facing him and drives the chariot with his back turned towards the track that lies ahead. It is also explained that he faces the east and drives the chariot towards the west. Anyone who faces the sun faces the east.

Aruna sits in front of the sun facing him and drives the chariot with his back turned towards the track that lies ahead. It is also explained that he faces the east and drives the chariot towards the west. Anyone who faces the sun faces the east.

Commentary by Śukadeva

यस्य रथस्यैकं चक्रं परिभ्रमणसंवत्सरात्मकमामनन्ति उपसनार्थं कथम्भूतं द्वादश मासा अरा यस्य तत् षअ् ऋतवो नेमयो यस्य तत् त्रीणि चातुर्मास्यानि नाभयो यस्य तत् यस्य रथस्य अक्षः मेरोर्मूर्द्धनि कृतः उत्तरभागो यस्य सः तथा मानसोत्तरे कृत इतरभागो यस्य सः । अयुतयोजनोच्छ्रायमानसोत्तरोपरि रविरथचक्रमत्युच्छ्रितं मन्तव्यमन्यथाक्षसाम्यानुपपत्तेः॥

Aruna is appointed as the driver of the chariot and even though he sits in front of the sun, he faces the sun.

Commentary by Śrī Bhagavatprasādācārya

अरुणः कुत्र स्थितोऽश्वान् योजयतीत्यत्राह पुरस्तादिति । अरुणः सवितुः सूर्यस्य, पुरस्तात् नियुक्तः सौत्यकर्मविधानार्थं विहिते पुरःप्रदेशवर्त्तिसमुपवेशस्थाने नियोजितः सन्नपि, सौत्ये कर्मणि, पश्चात आस्ते किल । अनया रीत्यान्वययोजनाविधानाभावे उदयकालेऽरुणोदयस्य प्राग्भावो न संगतः स्यात् ॥

Aruna sits in the place assigned for the driver in front of the sun. He is slightly to the back of the seat. If we do not interpret the sentence this way, the phenomenon of Arunodaya before sunrise cannot be explained.

TEXT 17

तथा वालखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः षष्टिसहस्राणि पुरतः सूर्यं सूक्त-वाकाय नियुक्ताः संस्तुवन्ति ॥ १७ ॥

tathā vālikhilyā ṛṣayo 'ṅguṣṭha-parva-mātrāḥ ṣaṣṭi-sahasrāṇi purataḥ sūryaṁ sūkta-vākāya niyuktāḥ saṁstuvanti.

SYNONYMS

tathā—there; *vālikhilyāḥ*—Vālikhilyas; *ṛṣayaḥ*—great sages; *aṅguṣṭha-parva-mātrāḥ*—whose size is that of a thumb; *ṣaṣṭi-sahasrāṇi*—sixty thousand; *purataḥ*—in front; *sūryam*—the sun-god; *su-ukta-vākāya*—for speaking eloquently; *niyuktāḥ*—engaged; *saṁstuvanti*—offer prayers.

TRANSLATION

There are sixty thousand saintly persons named Vālikhilyas, each the size of a thumb, who are located in front of the sun-god and who offer him eloquent prayers of glorification.

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Commentary by Śrīdhara Svāmi

सूक्तवाकाय सुभाषिताय ॥

Suksvakasya = of good sayings.

Commentary by Vīrarāghava

अरुणयोजिता`देवं वहन्तीत्युक्तं कुत्र स्थितोऽश्वान् योजयति इति तत्राह पुरस्तादिति । सवितुः पुरस्तात्पुरस्थितोऽरुणः सौत्ये अश्वयोजनरूपे कर्मण्यास्ते इत्यर्थः । पुरस्तास्थितोऽपि किं सवितुरभिमुखतो वर्तते नेत्याह । पश्चांच नियुक्तः पुरस्तात्स्थितोऽपि प्रत्यङ्मुख आस्ते । यद्वा यत्सूर्यस्य पुरस्तस्यैव पश्चिमत्वादित्युक्तमेवं वालखिल्या ऋषयोऽपि षष्टिसहस्रसं1याका अङ्गुष्ठपर्वप्रमिताः सूर्यस्य पुरतो रथे स्थिताः सूक्तवाकाय वाक उक्तिः सूक्तरूपो वाकः सूक्तवाकः तस्मै सुभाषितरूपोक्तये संस्तुतये इति यावन्नियुक्ताः आदिष्टाः सन्तः सूर्यं संस्तुवन्ति ॥

The driver, Aruna, is seated in front of the sun. He is facing westwards—because anyone who faces the sun should face west. The sages, Valakhilayas, are 60,000 in number. They are thumb-sized and walk in front of the sun chanting the *Vedas* in praise of him.

Commentary by Vijayadhvaja Tīrtha on texts 16-17

सवितुः पुरस्तात् अश्वानां पश्चात्पृष्ठे ॥

Aruna is seated in front of Sūrya at the back of the horses (behind the horses).

Commentary by Viśvanātha Cakravartī

मासि मासि एकैकस्मिन् मासि द्वाभ्यां द्वाभ्यामृष्यादिभ्यां सप्त गणा भवन्त एकैकशः एकेनैकेन ऋष्यादिना तु चतुर्दृशगणा भवन्तो मासि मासि उपासत इत्यान्वयः ॥

Suktavakaya = for uttering /chanting good words.

Commentary by Śrīvaṁśīdhara

नियुक्ता ब्रह्मणाज्ञाप्ताः ॥

Niyuktah = ordered by God.

Commentary by Śukadeva

अरुणः सौत्ये सारथ्ये नियुक्तः सवितुः पुरस्तात्स्थिएकैकशश्चतुर्दश द्वन्द्वशः ऋुषयो गन्धर्वा अप्सरसः नागाः ग्रामण्यः यातुधाना देवा इति सप्त गणाः पृथक्कर्मभिः पृथङ्नामानं सूर्यं तत्र भगवदुपासनार्थमात्मानं मासि मासि उपासते इत्यन्वयः ॥

Suktavaka means good prayers.

Commentary by Śrī Bhagavatprasādācārya

तथेति । तथा पुरतः सूर्यं सूर्यस्य पुरःप्रदेशे, अङ्गुष्ठ पर्वमात्रा अङ्गुष्ठपर्वप्रमिताः, षष्टिसहस्राणि षष्टिसहस्रसं1याकाः, वालखिल्या वालखिल्यनामानः ऋषयः, सूक्तवाकाय सुभाषितरूपोक्तये संस्तुतये इति यावत् । नियुक्ताः ब्राह्मणादिष्टाः सन्तः, सूर्यं संस्तुवन्ति॥

The Valakhilya sages also chant the *Vedas* in front of the sun—they are thumb-sized and are 60,000 in number.

Commentary by Yādavārya

According to the Vedic references, it should be understood that a single horse assumes seven forms and pulls the chariot.

TEXT 18

तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा ग्रामण्यो यातुधाना देवा इत्ये-
कैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं सूर्यमात्मानं नानानामानं
पृथङ्नानानामानः पृथक्कर्मभिर्द्वन्द्वश उपासते ॥ १८ ॥

tathānye ca ṛṣayo gandharvāpsaraso nāgā grāmaṇyo yātudhānā devā ity
ekaikaśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantaṁ sūryam ātmānaṁ
nānā-nāmānaṁ pṛthaṅ-nānā-nāmānaḥ pṛthak-karmabhir dvandvaśa
upāsate.

SYNONYMS

tathā—similarly; *anye*—others; *ca*—also; *ṛṣayaḥ*—saintly persons; *gandharva-apsarasaḥ*—Gandharvas and Apsarās; *nāgāḥ*—Nāga snakes; *grāmaṇyaḥ*—Yakṣas; *yātudhānāḥ*—Rākṣasas; *devāḥ*—demigods; *iti*—thus; *eka-ekaśaḥ*—one by one; *gaṇāḥ*—groups; *sapta*—seven; *caturdaśa*—fourteen in number; *māsi māsi*—in every month; *bhagavantam*—unto the most powerful demigod; *sūryam*—the sun-god; *ātmānam*—the life of the universe; *nānā*—various; *nāmānam*—who possesses names; *pṛthak*—separate; *nānā-nāmānaḥ*—having various names; *pṛthak*—separate; *karmabhiḥ*—by ritualistic ceremonies; *dvandvaśaḥ*—in groups of two; *upāsate*—worship.

TRANSLATION

Similarly, fourteen other saints, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Sūryadeva, who holds many names.

Commentary by Śrīdhara Svāmi

एकैकशश्चतुर्दश द्वंद्वशः सप्तगणाः सन्तो मासि मास्युपासत इत्यन्वयः ॥

Individually fourteen—taken in duo there are seven groups. They perform the worship of Sūrya every month.

Commentary by Vīrarāghava

तथान्ये ऋुष्यादयः सप्त गणा एकैकशः चतुर्दश चतुर्दश द्वन्द्वशः मासे मासे पृथङ्नामभिरादित्यमुपासत इत्यन्वयः । तत्र ग्रामण्यो यक्षाः कथंभूतमादित्यमात्मानं सर्वेषां

दिगधिष्ठातृत्वादात्मानं भगवदात्मकत्वाद्वात्मानं मासभेदभिन्ननामानं कथंभूताः पृथङ्नामानः परस्परविलक्षणनामानः । पृथक्कर्माणि श्रीवैष्णवे प्रपंचितानि स्तुवन्ति ऋषयस्तवैर्गन्धर्वैर्गीयते पुरः । नृत्यन्त्योऽप्सरसो यान्ति तस्य चानु निशाचरः ।। वहन्ति पन्नगा यक्षैः क्रियतेऽभीषुसंग्रहः । वालखिल्यास्तथैवैनं परिवार्य सहासते इत्यादिना । यद्यप्यत्र मासि चतुर्दश चतुर्दश उपासत इति प्रतीयते, श्रीवैष्णवे तु सप्त सप्तेते तथा हि - सप्तधाधिऽष्ठितो देवैरादित्यो मुनिभिस्तथा । गन्धर्वैरप्सरोभिश्च ग्रामण्यैर्यक्षराक्षसैः ।। धाता कृतस्थली चैव पुलस्त्यो वासुकिस्तथा । रथकृद्ग्रामणीर्हेतिस्तुम्बुरुश्चैव सप्तमः ।। एते वहन्ति वै चैत्रे मधुमासे सदैव हि । मैत्रेय स्यन्दने भानोः सप्त मासाधिकारिणः । अर्यमा पुलहश्चैव रथौजाः पुजिकस्थली । प्रहेतिः कच्छनीरश्च नारदश्च रथे रवेः । माधवे निवसन्त्येते शुक्रसंज्ञे निबोध मे ।। मित्रोऽत्रिस्तक्षकः कक्षः पौरुषेयोऽथ मेनका । महारथश्च नश्चैव मैत्रेयैते वसन्ति वै ।। इत्यादि, तथाप्येकैकस्मिन्मासाधिकारिणि गणे प्रधानभूताः सप्त वैष्णवे कथिता इत्यतो न विरोधः ।।

There are others also who are employed in the chariot—they form seven groups of fourteen different people. They change every month and do their respective jobs. They are the engineers, architects, masons, servants, dancing celestial nymphs, singing Ghandarvas and the binding serpents. Their names are given both in the 12th Canto of Bhāgavata and *Viṣṇu Purāṇa*.

Commentary by Jīva Gosvāmi

ऋषयश्चतुर्दश इत्यन्वयः ।।

The sages are fourteen, as are the Gandharvas and so on. Taken together, seven groups worship the sun every month.

Commentary by Viśvanātha Cakravartī

सूक्तवाकाय सुभाषिताय ।।

Every month, there will be seven groups of pairs. The sages etc., taken individually are fourteen in number.

Commentary by Śrīvaṁśīdhara

नियुक्ता ब्रह्मणाज्ञाप्ताः ।।

तथा वालखिल्यादिवत् । ग्रामण्यो यक्षाः । यातुधाना राक्षसाः । वृक्षे ग्रामाधिपे तक्ष्णि नापिते ग्रामणीर्मतः इति निरुक्तिः । यातुधाना रक्षांसि नैर्ऋता इति नाममाला । देवा इहादित्या एव तदन्यानुक्तेस्तेऽपि स्वीयोपासनं कुर्वते । भगवन्तं सूर्यमात्मानम् इत्युक्तेश्च मासि मासि एकैकस्मिन्मासि द्वाभ्यां द्वाभ्यामृष्यादिभ्यां सप्त गणा भवन्तः । अत एव द्वादशे वक्ष्यति संयुक्तानामधीश्वरैः इति । एकैकस्यर्ष्यादेरेकैको नियन्ता नामतोऽनुक्तोऽपि नीयात्रेयद्विजपद्मनाभनागोपा1यानविरोधः स्यात् । तथाहि कश्चनात्रेयो विप्रस्समागतातिथेः सकाशाद्धर्मनिश्चयमलभमानस्तत्प्रेतितो गोमतीतीरस्थनागपुरे पद्मनाभनागपार्श्वं तन्निश्चयार्थं गतः । स च तत्पत्न्याऽर्चित उक्तश्च - भो विप्र मत्पतिः पद्मनाभः सूर्यरथं परिवोढुं स्वावसर प्राप्तमासि गतस्तं समाप्यात्रागमिष्यतीत्यतः स्त्रीरहिता एव सूर्यं प्रति मासमृष्यादय उपासतेऽन्यथा विरोधः स्यादस्य प्रकृतस्येति व्या1यातृभिरपि महाविज्ञैः प्राक्तनैरित्थमव्या1याततत्वांचेत्यलम् ।।

Tatha = like Valakhilyas. Gramanyah = yaksas, the demigods. Yatudhanas = rakshasas. Devah = the Adityas. These change from month to month and they perform the worship of surya.

Commentary by Śukadeva

अरुणः सौत्ये सारथ्ये नियुक्तः सवितुः पुरस्तात्स्थिएकैकशश्चतुर्दश द्वन्द्वशः ऋुषयो गन्धर्वा अप्सरसः नागाः ग्रामण्यः यातुधाना देवा इति सप्त गणाः पृथक्कर्मभिः पृथङ्नामानं सूर्यं तत्र भगवदुपासनार्थमात्मानं मासि मासि उपासते इत्यन्वयः ॥

Taken individually they are fourteen—taken in pairs, they are seven groups. They change every month and perform worship of Sūrya.

Commentary by Śrī Bhagavatprasādācārya

तथेति । तथा अन्ये च ऋुषयः, गन्धर्वाश्रुचाप्सरसश्च । नागाः सर्पाः ग्रामण्ये यक्षाः, यातुधाना राक्षसाः, देवाः सवितारः, इत्येवम् एकैकशः एकैकगणसं1याने, चतुर्द्दश रागाः, एवं द्वन्द्वशः ऋतून् लक्षीकृत्य गणगणने सप्त गाः सन्तः पृथक् नाना, नानाविधानि नामानि येषां तथाभूताः सन्तश्च मासि मासि, आत्मानं भगवदात्मकत्वादात्मशब्दाभिहितं, नाना नामानि यस्य तं भगवन्तं सूर्यं, पृथक्कर्मभिः उपासते । नु ऋुष्यादिसप्तकात्मक एको गणः, एवं सति द्वादशमासानां द्वादश गणा युक्ताः ऋुतूनुद्दिश्य मासद्वयेनैकऋुतुगणने गणद्वयं मिमित्वैकगणगणने च षट् गणा इति वक्तुं युक्तं, तत्र एकैकशश्चतुर्द्दश द्वन्द्वशः सप्तेति कथमुक्तमिति चेत् पक्षद्वयगणस्यैकीभावेन गणने सप्तवमपि निर्विवादमेव ।ुंष्यादीनां तेषां पृथक् कर्माणि श्रीवैष्णवे प्रपंचितानि स्तुवन्ति ऋुषयस्तं वै गन्धर्वैर्गीयते पुरः । नृत्यन्त्यप्सरसो यान्ति तस्य चानु निशाचराः । वहन्ति पन्नाग यक्षैः क्रियतेऽभीष्टसंग्रहः । वालखिल्यास्तथैवैनं परिवार्य सहासते इत्यादिना । द्वादशे एतत्सविस्तरं वक्ष्यति ॥

Other sages, Gandharvas, Apsaras, and so on, are also there in pairs forming seven groups. They change from month to month and perform Suryopasana during their tenure.

TEXT 19

लक्षोत्तरं सार्धनवकोटियोजनपरिमण्डलं भूवलयस्य क्षणेन सगव्यूत्युत्तरं
द्विसहस्र योजनानि स भुङ्क्ते ॥ १९ ॥

lakṣottaraṁ sārdha-nava-koṭi-yojana-parimaṇḍalaṁ bhū-valayasya
kṣaṇena sagavyūty-uttaraṁ dvi-sahasra-yojanāni sa bhuṅkte.

SYNONYMS

lakṣa-uttaram—increased by 100,000; *sārdha*—with 5,000,000; *nava-koṭi-yojana*—of 90,000,000 *yojanas; parimaṇḍalam*—circumference; *bhū-valayasya*—of the earthly sphere; *kṣaṇena*—in one moment; *sagavyūti-uttaram*—augmented by two *krośas* (four miles); *dvi-sahasra-yojanāni*—2,000 *yojanas; saḥ*—the sun-god; *bhuṅkte*—traverses.

TRANSLATION

My dear King, in his orbit through Bhū-maṇḍala, 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.

Commentary by Śrīdhara Svāmi

गव्यूतिः कोशद्वयं सगव्यूत्युत्तरं यथा भवति तथा ॥

Gavyuti = 2 krośas [four miles]—in such a way that it exceeds by two krośas.

Commentary by Vīrarāghava

पूर्वे मानसोत्तरं परिवर्तमानस्य लक्षोनसार्द्धनवकोटियोजनानि भवन्ति इत्युक्तं भवति, कियता कालेन कति योजनानि गच्छतीत्यत्र उक्तमेव मुहूर्त्तेन चतुस्त्रिंशल्लक्षयोजनान्यष्टशताधिकानीति । इदानीं क्षणेन कति योजनानि गच्छतीत्यत्राह लक्षोत्तरमिति । नवकोट्येकपंचाशल्लक्षयोजनपरिमितं सूर्येण परिभ्राम्यामाणं भूमण्डलं तस्य भूवलयस्य क्रोशद्वयाधिकद्विसहस्रयोजनानि स सूर्यः क्षणेन कालेन भुङ्क्ते गच्छतीत्यर्थः॥

Earlier it was said that as the sun completes a full revolution on Mānasottara it will cover 94,900,000 *yojanas* [759,200,000 miles]. Here the fractions thereof are stated. In a *muhūrta*, the sun covers 34 *lakh yojanas* plus 800 *yojanas* (3,400,800 *yojanas* [27,206,400 miles]). In a kshana the sun covers two thousand *yojanas* and two krośas [17,616 miles].

Commentary by Vijayadhvaja Tīrtha

प्रामण्यस्तक्षाणः ग्रामाधिपे तक्षणि च ग्रामणीः परिकीर्तितः इति यादवः ॥

Gramanyah = the carpenters.

[Note by the translator: the perpendicular distance between Meru to Mānasottara is 15,750,000 *yojanas* [126,000,000 miles]. This has been stated many times above. Now on the basis of the Purāṇa, Vijaya Dhwaja says the axle is 25,700,000 *yojanas* [205,600,000 miles] long—then certainly this is not the perpendicular distance. So the axle which is fixed at one end on Meru and at the other on Mānasottara is not a horizontal axle. Had it been so, it should have been only 15,750,000 *yojanas* [126,000,000 miles] long. Therefore Vijaya Dhwaja does not subscribe to the idea that the track is either 50,000 *yojanas* [400,000 miles] or 90,000 *yojanas* [720,000 miles] above Mānasottara and is supported by Vāyu.]

Commentary by Jīva Gosvāmi

लक्षेत्यादिभूवलयस्येत्यन्तकं गद्यं, स सूर्यः ॥

The passage starting with the word *laksha* and ending with the word *bhuvalayasya* is a verse. "He" means the sun.

उग्रचरणशीतलत्वादेव द्रुततरगमनः ॥

Commentary by Viśvanātha Cakravartī

गव्यूतिः उत्तरं यथा स्यात्तथा ॥

इति सारार्थदर्शिन्यां हर्षिण्यां भक्तचेतसाम् । एकविंशः पंचमस्य सङ्गतः सङ्गतः सताम् ॥

In such a way that it exceeds by a Gavyuti.

Commentary by Śrīvaṁśīdhara

सन्दर्भस्तु भूवलयस्येत्यन्तं गद्यमाह । गव्यूतिरूपं यदुत्तरमधिकं तत्सहितं यथा भवति तथेत्यर्थः । सः सूर्यः । निमेषस्त्रिलवो ज्ञेय आम्नातास्ते त्रयः क्षणाः इत्युक्तेस्त्रिनिमेषलक्षणकालेन क्षणेन । यत्तु भविष्ये उक्तं योजनानां सहस्रे द्वे द्वे शते द्वे च योजने । एकेन निमिषार्द्धेन क्रममाण नमोस्तु ते । इति । तदित्थं समाधेयं निमेषौ चार्द्धे चैषां समाहारो निमेषार्द्धं तेन निमेषार्द्धेन । एकेन किंचिदधिकेनान्येन तेन द्वे शते इति लभ्यते । कर्तुः श्रीव्यासदेवस्योभयत्रैकत्वादेवान्यथोन्मत्तप्रलपितत्वापतेः ॥

2000 *yojanas* + a Gavyuti (2 krośas) is what is covered in a kshana. A kshana equals three nimeshas. In the Bhavishyottara Purāṇa it is said that the sun's chariot covers 2,202 *yojanas* [17,616 miles] in a nimeshardha. There, nimeshardha should be interpreted as nimeshu (two nimeshas) and arddhe (two halves), which in effect means three nimeshas and thus the contradiction is resolved.

Commentary by Śukadeva

क्षणेन कति योजनानि गच्छतीत्याकाङ्क्षायामाह । लक्षोत्तरमिति तत्र स सूर्यः सगव्यूत्युत्तरं यथा भवति तथा द्विसहस्रयोजनानि क्षणेन भुङ्क्ते गच्छति ॥

The sun covers 2,000 *yojanas* [16,000 miles] and a Gavyuti in a single Kshana.

Commentary by Śrī Giridhara Lāla

सौत्येऽश्ववाहनरूपे सूतकर्मणि नियुक्तोऽरुणः पूर्वमुखोपविष्टस्य सवितुः पुरस्तादग्रे पश्चात् पृष्ठप्रदर्शनदोषपरिहाराय तत्सम्मुखे प्रत्यङ्मुख आस्ते । ननु कथमेवं प्रत्यावृत्त्या स्थितस्य सारथ्यं कर्म निर्वहतीत्याशङ्क्या छन्दोमये तस्मिन्न किंचिदसम्भवीत्यभिप्रेत्याह - किलेति ॥

Not willing to show his back to the sun, Aruna sits facing him. The movement of the chariot is towards his back only. This is possible because the horses are Vedic meters.

For the sake of offering prayers they are placed there by God. They also face the sun and move backwards.

There are other sages like the Valakhilyas present also. Seven groups of two perform different services and worship of Sūrya. Further details in this respect are stated in the 12th skanda [canto].

The sun covers 2,000 yojanas [16,000 miles] and a Gavyuti in a single Kshana.

Commentary by Śrī Bhagavatprasādācārya

इदानीं क्षणेन कति योजनानि सूर्यो गच्छतीत्यत्राह लक्षोत्तमिति। भूवलयस्य लक्षोत्तरं लक्षाधिक सार्द्धनवकोटियोजनपरिमण्डलं नवकोट्योपंचाशल्लक्षयोजनपरिमितं यद्भूवलयं भवति तदित्यर्थः। स सूर्यः, क्षणेन कालेन सगव्यूत्युत्तरं द्विसहस्रयोजनानि क्रोशद्वयाधिकद्विसहस्रयोजनानि इत्यर्थः। भुङ्क्ते गच्छतीत्यर्थः ॥

The distance covered by the chariot in one Kshana is mentioned here. It is 2000 *yojanas* [16,000 miles] and a Gavyuti.

Commentary by Yādavārya

Gramanujah = carpenters. Gavyuti = 2 krośas.

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Twenty-first Chapter of the Śrīmad-Bhāgavatam, entitled, "The Movements of the Sun."

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CHAPTER SEVEN

22) The Orbits of the Planets

TEXT 1

राजोवाच
यदेतद्भगवत आदित्यस्य मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतो
राशीनामभिमुखं प्रचलितं चाप्रदक्षिणं भगवतोपवर्णितममुष्य वयं कथम-
नुमिमीमहीति ॥ १ ॥

rājovāca
yad etad bhagavata ādityasya meruṁ dhruvaṁ ca pradakṣiṇena
parikrāmato rāśīnām abhimukhaṁ pracalitaṁ cāpradakṣiṇaṁ
bhagavatopavarṇitam amuṣya vayaṁ katham anumimīmahīti.

SYNONYMS

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; *pradakṣiṇena*—by placing on the right; *parikrāmataḥ*—which is going around; *rāśīnām*—the different signs of the zodiac; *abhimukham*—facing toward; *pracalitam*—moving; *ca*—and; *apradakṣiṇam*—placing on the left; *bhagavatā*—by Your Lordship; *upavarṇitam*—described; *amuṣya*—of that; *vayam*—we (the hearer); *katham*—how; *anumimīmahi*—can accept it by argument and inference; *iti*—thus.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear lord, you have already affirmed the truth that the supremely powerful sun-god travels around Dhruvaloka with both Dhruvaloka and Mount Sumeru on his right. Yet at the same time the sun-god faces the signs of the zodiac and keeps Sumeru and Dhruvaloka on his left. How can we reasonably accept that the sun-god proceeds with Sumeru and Dhruvaloka on both his left and right simultaneously?

Commentary by Śrīdhara Svāmi

द्वाविंशे सोमशुक्रादेः स्थानमहोत्तरोत्तरम् । तत्तद्गत्यनुसारेण इष्टानिष्टे तथा नृणाम् ॥ राशीनामभिमुखमप्रदक्षिणं चोपर्णितम् । सव्येन चल् दक्षिणेन करोतीति वदता । अमुष्य वयं कथमनुमिमीमहि एतत्कथं ज्ञास्यामो विरुद्धत्वादित्यर्थः ॥

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The anticlockwise movement against the constellations is discussed. “As you stated, he [the sun] moves on the left side of Meru, always keeping Meru to his right. You have also stated a clockwise motion. How do we understand this?

Commentary by Vijayadhvaja Tīrtha

उक्तै वाध्यासङ्गतिः राशीनां प्रचलनमपि प्रदक्षिणत इति । यस्यात्तस्मादेतस्यादित्यस्य राशीनामभिमुखप्रचलनमप्रदक्षिणगमनं घटते तदनुपपन्नं भगवता तदभिमुखप्रचलनमुपवर्णितं यस्मात्तस्मादमुश्यादित्यस्याभिमुखतया गमनस्य राशीनां प्रचलनस्याभिप्रायं कथमनुमिमीमहि युक्तिपूर्वकं बुद्धयमह इति ॥

The relevance of this chapter is as told in the previous chapter. The *rāśis* also move in the anticlockwise direction. Then how do we correctly understand the movement of the sun in the anticlockwise direction.

Commentary by Viśvanātha Cakravartī

ध्रुद्वार्विंशे चक्रसूर्याद्योर्गतिभेदव्यवस्थितिः । ग्रहाणां स्थानमेषांचेष्टत्वानिष्टत्वमीर्यते॥

पूर्वाध्याये सव्येन चलन् दक्षिणेन करोतीत्यत्र संशयानः पृच्छति यदेतदिति । प्रदक्षिणेन परिक्रमत इति प्रत्यहं दृश्यमानत्वात् । राशीनामभिमुखं तु अप्रदक्षिणं प्रचलनममुष्य त्वया वर्णितम् एतत्कथमनुमिमीमहि ज्ञास्यामो विरुद्धत्वादित्यर्थः ॥

A doubt arises as it is said, “going to the left and keeping to the right.” Clockwise motion is what is observed everyday. The movement against the *rāśis* is anticlockwise. They are opposite to each other and hence the doubt.

Commentary by Śrīvaṁśīdhara

तद्गत्यनुसारेण वक्रादिरूपगत्य (१) अमुष्येति द्वितीयार्थे षष्ठी । इत्यर्थ इति । न ह्यकस्य युगपद्गतिद्वयं सम्भवतीति भावः ॥

The idea behind the question is that a single object cannot have two different motions (in opposite directions) simultaneously.

Commentary by Vīrarāghava

पूर्वमादित्यो नक्षत्राभिमुखं मकरादिषु राशिषु चरतीत्युक्तं तथा मेरुं ध्रुवं च परिवर्तत इति चोक्तं तदिदं गतिद्वयं युगपदेकस्याघटमानमुक्तानुवादपूर्वकं पृच्छति राजा यदिति । यदेतदित्यादिनोपवर्णितमित्यन्तेनोक्तस्यानुवादः, अमुष्येत्यादिना प्रश्नः, भगवता त्वया यदुपवर्णितं किं तम्मेरुं ध्रुवं च प्रदक्षिणेन परिभ्रमतो भगवत आदित्यस्य पुनः राशीनामभिमुखं नक्षत्राभिमुखतया राशिषु पचलनमित्येतत् द्वयं विरुद्धममुष्य सूर्यस्य कथमनुमिमीमहि कथमुपपन्नं भवतीति विश्वसिम इत्यर्थः॥

“You have said that the sun goes around Meru along with the other nakshatras (stars) in the clockwise direction and you have also said that the sun moves against the direction of stars in the anticlockwise direction. Since the two movements are opposite to each other, how do we understand this?”

Commentary by Jīva Gosvāmi

अभिमुखमत्र प्रदक्षिणमित्यर्थः ॥

Abhimukha means clockwise.

Commentary by Śukadeva

द्वाविंशे सामादीनां स्थानानि वर्णयति । तत्र तावत्सव्येनाचलं दक्षिणेन करोतीति यदुक्तं गतिद्वयं तत्पृच्छति । यदेतदिति । मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतः आदित्यस्य पुनः राशीनामभिमुखं नक्षत्राभिमुखतया अप्रदक्षिणं च प्रचलिं प्रचलनं भगवतोपवर्णितम् इत्येतत् द्वयममुष्य सूर्यस्य वयं कथमनुमिमीमहि ज्ञास्यामो विरुद्धत्वात् ॥

The position of the moon and other planets is stated in this chapter. The king asks about the two different motions of the sun referred to in the previous chapter, namely clockwise and anticlockwise.

Commentary by Śrī Giridhara Lāla

चन्द्रादीनां च मर्यादा स्थानगत्यादिभेदतः । इष्टानिष्टे ततो नृणां द्वाविंशे विनिरूप्यते ॥ पूर्वाध्याये सव्येन चलम् दक्षिणेन करोतीति श्रुत्वा तत्र संशयानः पृच्छति - यदेतदिति । अमुष्य भगवत आदित्यस्य भगवता सर्वज्ञेन त्वया यदेतदप्रदक्षिणं प्रचलितमुपवर्णितं तद्वयं कथमनुमिमीमहि अनुमानात्मकतर्केण निश्चितं ज्ञास्याम इत्यन्वयः । इतिशब्दः ग्रश्नसमात्यर्थः । यदि कश्चित् साधारणः एवं ब्रूयात्तदा प्रत्यहं प्रदक्षिणं कुर्वतो दृश्यमानत्वात्तद्विरोधेन तद्वाक्यस्याप्रामाण्यं निश्चित्य शङ्का निवर्तेतापि भवतस्तु सर्वज्ञत्वाद्विरुद्धगतिद्वयासम्भवांच महान् संशयो वर्त्तते इति सूचयितुं त्वयेति पदं विहाय भगवतेत्युक्तम् ॥

"In the previous chapter, you have said the sun moves both in the clockwise and anticlockwise directions. It is contradictory, yet your words cannot be dismissed. How do we understand this?"

Commentary by Śrī Bhagavatprasādācārya

सोमशुक्रादिकस्थनं द्वाविंशे तूत्तरोत्तरम् । प्राह गत्यनुसारेण तेषां नृणां सुखासुखे ॥

यदेतदिति । मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतः प्रदक्षिणकरणपूर्वं परिभ्रमतः भगवतः, आदित्यस्य यत् एतत् राशीनाम्, अभिमुखं अप्रदक्षिणं प्रचलितं च भगवता उपवर्णितं सव्येनाचलं दक्षिणेन करोतीति वदता भवता समुपवर्णितमित्यर्थः । अमुष्य सूर्यस्य तत् द्वयं कथं अनुमिमीमहि । इत्येवंभूतो नः प्रश्नः । तत्र यदेतदित्यादिनोपवर्णितमित्यन्तेन तूक्तानुवादः । अमुष्येत्यादिना प्रश्नः ॥

"You have described two motions for the sun—one along with the constellations in the clockwise direction and the other against the *rāśis* in the anticlockwise direction. How to reconcile this is our question."

TEXT 2

स होवाच

यथा कुलालचक्रेण भ्रमता सह भ्रमतां तदाश्रयाणां पिपीलिकादीनां गतिरन्यैव प्रदेशान्तरेष्वप्युपलभ्यमानत्वादेवं नक्षत्रराशिभिरुपलक्षितेन

कालचक्रेण ध्रुवं मेरुं च प्रदक्षिणेन परिधावता सह परिधावमानानां
तदाश्रयाणां सूर्यादीनां ग्रहाणां गतिरन्यैव नक्षत्रान्तरे राश्यन्तरे
चोपलभ्यमानत्वात् ॥ २ ॥

sa hovāca
yathā kulāla-cakreṇa bhramatā saha bhramatāṁ tad-āśrayāṇāṁ
pipīlikādīnāṁ gatir anyaiva pradeśāntareṣv apy upalabhyamānatvād
evaṁ nakṣatra-rāśibhir upalakṣitena kāla-cakreṇa dhruvaṁ meruṁ ca
pradakṣiṇena paridhāvatā saha paridhāvamānānāṁ tad-āśrayāṇāṁ
sūryādīnāṁ grahāṇāṁ gatir anyaiva nakṣatrāntare rāśy-antare
copalabhyamānatvāt.

SYNONYMS

saḥ—Śukadeva Gosvāmī; *ha*—very clearly; *uvāca*—answered; *yathā*—just as; *kulāla-cakreṇa*—a potter's wheel; *bhramatā*—turning around; *saha*—with; *bhramatām*—of those turning around; *tat-āśrayāṇām*—being located on that (wheel); *pipīlika-ādīnām*—of small ants; *gatiḥ*—the motion; *anyā*—other; *eva*—certainly; *pradeśa-antareṣu*—in different locations; *api*—also; *upalabhyamānatvāt*—due to being experienced; *evam*—similarly; *nakṣatra-rāśibhiḥ*—by the stars and signs; *upalakṣitena*—being seen; *kāla-cakreṇa*—with the great wheel of time; *dhruvam*—the star known as Dhruvaloka; *merum*—the mountain known as Sumeru; *ca*—and; *pradakṣiṇena*—on the right; *paridhāvatā*—going around; *saha*—with; *paridhāvamānānām*—of those going around; *tat-āśrayāṇām*—whose shelter is that wheel of time; *sūrya-ādīnām*—headed by the sun; *grahāṇām*—of the planets; *gatiḥ*—the motion; *anyā*—other; *eva*—certainly; *nakṣatra-antare*—in different stars; *rāśi-antare*—in different signs; *ca*—and; *upalabhyamānatvāt*—due to being observed.

TRANSLATION

Śrī 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 sometimes on another. Similarly, the signs and constellations, with Sumeru and Dhruvaloka on their right, move with the wheel of time, and the antlike sun and other planets move with them. The sun and planets, however, are seen in different signs and constellations at different times. This indicates that their motion is different from that of the zodiac and the wheel of time itself.

Commentary by Śrīdhara Svāmi

चक्रवशात्स्वतश्च गतिद्वयमविरुद्धमिति परिहारार्थः ॥

The essence of the reply is that both these movements are not contradictory because one is due to the movement of the sun and the other to that of the *chakra* (*jyotis-cakra*).

Commentary by Vīrarāghava

एवमापृष्टो बादरायणिराहेत्याह सूतः सहोवाचेति । शुकोक्तिमाह यथेत्यादिना राश्यन्तरे चोपलभ्यमानत्वादित्यन्तेन । विरुद्धमप्येकस्य गतिद्वयमुपपन्नमिति सदृष्टान्तमाह यथेति । भ्रमता कुलालचक्रेण सह भ्रमतां कुलालचक्राश्रयाणां पिपीलिकादीनां गतिरन्यैव दृश्यते दृष्टान्तेऽपि कथं तत्राह । प्रदेशान्ते चक्रस्यैव प्रदेशान्तरे उपलभ्यमानत्वात् पिपीलिकादीनामित्यनुषङ्गः, यदि गतिरनन्या तर्हि प्रदेशान्तरे नोपलभ्येरन् अत उपलम्भाद्गतिरन्यैवेत्यर्थः । एवं दृष्टान्ते प्रदर्शितं गतिद्वयं दार्ष्टान्तिके साधयति एवमिति । एवं तथा नक्षत्रै राशिभिश्च उपलक्षितेन निराश्रयाणां नक्षत्रादीनामवस्थानासम्भवात्तदाश्रयं कालचक्रमनुमीयत इत्यभिप्रायेण उपलक्षितेनेत्युक्तं मेरुं ध्रुवं च प्रदक्षिणेन परिभ्रमता कालचक्रेण शिशुमारेण परिभ्रमतां तदाश्रयाणां कालचक्राश्रयाणां सूर्यादीनां ग्रहाणां नक्षत्राभिमुखतया राशिषु गतिरन्यान्या उपपद्यते एव, कुतः नक्षत्रान्तरे राश्यन्तरे चोपलभ्यमानत्वादित्यन्वयः ॥

The reply given is adducing an analogy of an ant and a potter's wheel. The ant on the potter's wheel moves when the potter's wheel moves; however, the ant is not fixed to the wheel. Thus, when the wheel starts moving, if the ant also starts moving, it will be found in a different place on the wheel when the wheel completes a full rotation. If the speed of the ant is less than that of the wheel, then the place on the wheel where the ant is found after the completion of each rotation will be in the opposite direction of the movement of the wheel.

Here also the sun and the stars move in the clockwise direction, although they cannot be moved without a support. It should be inferred that the very support is *kāla-cakra*. Actually *kāla-cakra* is Śiśumāra himself. The sun is found in different places on the *kāla-cakra* each day. This anticlockwise motion is the apparent motion, while the actual movement is in the clockwise direction. Hence there should be no difficulty in understanding this.

Commentary by Vijayadhvaja Tīrtha

प्रदक्षिणतो भ्रमता ज्योतिश्चक्रेण सह प्रदक्षिणीक्रियमाणोऽपि सविता स्वगत्या पूर्वापरीभावतया शीघ्रमन्दमध्यभेदेन

राशीनामभिमुखं चलतीत्यभिप्रायः । राश्यादयः प्रत्यादित्यं स्वपृष्ठतो गच्छन्तीत्येके बिम्बप्रति बिम्बवत् ॥

Just as an ant which moves in the clockwise direction on a potter's wheel, also moving in the clockwise direction, is found at different places on the

wheel at different times because of the difference in their speeds, even the sun who moves in the clockwise direction along with the stars around Dhruva and Meru is found in different places because of the difference of his speed and that of the stars. This causes his anticlockwise motion which is only an apparent motion. The absolute motion is in the clockwise direction only.

Commentary by Viśvanātha Cakravartī

स शुकः ह स्पष्टमुवाच । सह भ्रमतां चक्रवैपरीत्येन चलतां चक्रवशात् स्वतश्चेति गतिद्वयमविरुद्धमिति वाक्यार्थः ॥

Śuka clearly replied: as they move along with the *chakra*, there are two movements—one induced by the wheel and the other of their own. So there is no contradiction.

Commentary by Śrīvaṁśīdhara

सह भ्रमतां चक्रवैपरीत्येन चलताम् । अन्यैव स्वप्रयत्नसाध्या गतिः पृथगेव । तत्र हेतुः - प्रदेशान्तरेष्विति ॥

As they move under the influence of *kāla-cakra*—the motion caused by their individual effort is different because they are found in different constellations.

Commentary by Śukadeva

परिहरति । यथा कुलालचक्रतः स्वतश्च गतिद्वयमविरुद्धमिति फलितोऽर्थः ॥

The crux of the reply is this: just as for the ant on the potter's wheel, there are two motions, one due to the wheel and the other due to the ant itself, even so, here, one movement of the sun is due to *kāla-cakra* and the other is due to himself. Hence there is no contradiction.

Commentary by Śrī Giridhara Lāla

स श्रीशुकः, ह स्पष्टम्, दृष्टान्तेनानुमानं सूचयन्मुवाच । चक्रेण सह भ्रमतां चक्रगतिवैपरीत्येन विपरीतं चलतां चक्रवशात् स्वतश्च विरुद्धगतिद्वयमविरुद्धमिति वाक्यार्थः । यद्यप्यत्र राज्ञा सूर्यगतिविषयक एव प्रश्नः कृतस्तथापि न्यायस्य तुल्यत्वाद् ग्रहान्तरेष्वपीयं शङ्का मा भूदिति मनसि निधाय सर्वेषामेव ग्रहाणामियं रीतिरिति परिहारः कृत इति ज्ञेयम् ॥

Because of the two different speeds of the potter's wheel and the ant, the ant has a different motion. Similarly, the sun has two motions—one is of the *kāla-cakra* and the other his [the sun's] own.

Commentary by Śrī Bhagavatprasādācārya

यः परीक्षिता राज्ञैवं पृष्टः स शुकः ह स्फुटं यथा स्यात्तथोवाचेति सूतोक्तिः । यथेति । यथा भ्रमता परिभ्रमणं कुर्वता, कुलालचक्रेण यह भ्रमणं कुर्वतां तदाश्रयाणां कुलालचक्राश्रयाणां पिपीलिकादीनां गतिः अन्या एव दृश्यते । प्रदेशान्तरेषु चक्रस्यैवेतरपदेशेषु, उपलभयमानत्वात । पिपीलिकादीनामित्यस्यैवानुषङ्गः ।

यदि तद्गतिरनन्या स्यात्तर्हि प्रदेशान्तरे नोपलभ्येरन्, यदा तथोपलभ्यन्ते तर्हि तद्गतिरन्यैवेत्यर्थः । एवं दृष्टान्तेन प्रदर्शितं गतिद्वयं दार्ष्टान्तिके साधयति एवमिति । एवं तथैव नक्षत्राणि च राशयश्च तैः उपलक्षितेन निराश्रयाणां नक्षत्रादीनामवस्थानासंभवादाश्रयं कालचक्रमनुमातव्यमित्याभिप्रायेणोपलक्षितेनेत्युक्तम् । मेरुं ध्रुवं च प्रदक्षिणेन परिधावता परिभ्रमता कालचक्रेण ज्योतिश्चक्रेण सह परिधावमानानां परिभ्रमतां तदाश्रयाणां कालचक्राश्रयाणां सूर्यादीनां ग्रहाणां गतिः अन्या नक्षत्राभिमुखतया भिन्ना । उपपद्यते एव । नक्षत्रान्तरे राश्यन्तरे च उपलभ्यमानत्वात् । चक्रवशात्स्वतश्च गतिद्वयमविरुद्धमिति परिहारार्थः ॥

The movement of the ant on the potter's wheel is different only because it is found in different places on the wheel. Had the speed of the ant been the same as that of the wheel, it would be found in exactly the same place on the wheel. By this example the two-fold motion of the sun and other planets is justifiable since they are found in different parts of the *kāla-cakra* which is their support.

TEXT 3

स एष भगवानादिपुरुष एव साक्षान्नारायणो लोकानां स्वस्तय आत्मानं त्रयीमयं कर्मविशुद्धिनिमित्तं कविभिरपि च वेदेन विजिज्ञास्यमानो द्वादशधा विभज्य षट्सु वसन्तादिष्वृतुषु यथोपजोषमृतुगुणान् विदधाति ॥ ३ ॥

sa eṣa bhagavān ādi-puruṣa eva sākṣān nārāyaṇo lokānāṁ svastaya ātmānaṁ trayīmayaṁ karma-viśuddhi-nimittaṁ kavibhir api ca vedena vijijñāsyamāno dvādaśadhā vibhajya ṣaṭsu vasantādiṣv ṛtuṣu yathopa-joṣam ṛtu-guṇān vidadhāti.

SYNONYMS

saḥ—that; *eṣaḥ*—this; *bhagavān*—the supremely powerful; *ādi-puruṣaḥ*—the original person; *eva*—certainly; *sākṣāt*—directly; *nārāyaṇaḥ*—the Supreme Personality of Godhead, Nārāyaṇa; *lokānām*—of all the planets; *svastaye*—for the benefit; *ātmānam*—Himself; *trayī-mayam*—consisting of the three *Vedas* (*Sāma, Yajur* and *Ṛg*); *karma-viśuddhi*—of purification of fruitive activities; *nimittam*—the cause; *kavibhiḥ*—by great saintly persons; *api*—also; *ca*—and; *vedena*—by Vedic knowledge; *vijijñāsyamānaḥ*—being inquired about; *dvādaśa-dhā*—in twelve divisions; *vibhajya*—dividing; *ṣaṭsu*—in six; *vasanta-ādiṣu*—headed by spring; *ṛtuṣu*—seasons; *yathā-upajoṣam*—according to the enjoyment of their past activities; *ṛtu-guṇān*—the qualities of the different seasons; *vidadhāti*—he arranges.

TRANSLATION

The original cause of the cosmic manifestation is the Supreme Personality of Godhead, Nārāyaṇa. When great saintly persons, fully aware of the Vedic knowledge, offered prayers to the Supreme Person, He descended to this material world in the form of the sun to benefit all the planets and purify

fruitive activities. He divided Himself into twelve parts and created seasonal forms, beginning with spring. In this way He created the seasonal qualities, such as heat, cold and so on.

Commentary by Śrīdhara Svāmi

तत्तत्कालनियमेन कर्मणां विशुद्धेः साद्गुण्यस्य निमित्तभूतमात्मानं विभज्य । विजिज्ञास्यमानो वितर्क्यमाणः ।यथोपजोवं यथाकर्मभोगम् ऋतुगुणान् शीतोष्णादीन् ॥

For the full fructification of the deeds done in the appropriate time only, He is responsible. He divides Himself and takes many forms.

Vijijnasyamana = being discussed. Yathopajasham = according to the results of *karma*.

Rtagunan = heat and cold.

Commentary by Vijayadhvaja Tīrtha

वसन्तादिष्वृतुषु क्रियमाणानां कर्मणां विशुद्धेर्निमित्तं तदर्पणत्वेनेति शेषः । कविभिः भूतभविष्यद्वर्तमानज्ञैः ब्रह्मविद्भिः यथोपजोषं यथाक्रमम् ॥

For the accuracy of the rites observed in Vasantha and other seasons. The learned means those who know the past, present and future.

Commentary by Viśvanātha Cakravartī

स प्रसिद्धः एष कालरूपी भगवान् कर्मणां विशुद्धेर्निमित्तं तेषां तत्तत्कालनियतत्वादित्यर्थः । द्वादशधा विभज्य ऋतुरूपेण षोढा च विभज्य यथोपजोषं यथा कर्मभोगम् ऋतुगुणान् शीतोष्णादीन्॥

God divides Himself into twelve forms (for months) and six forms (for seasons, *ṛtus*) and brings about the sanctity of deeds performed in the particular period.

Commentary by Śrīvaṁśīdhara

स प्रसिद्धः । एष कालरूपी ॥

Sa eva = the famous kalarupa [form of time].

Commentary by Śukadeva

सूर्ये भगवदुपासनार्थमंशांशिनोर्भेदाभेदसम्बन्धाभिप्रायेण च साक्षान्नारायण इत्याद्युक्तिः कर्मणां तत्तत्काले क्रियमाणानां विशुद्धेर्निमित्तमात्मानं द्वादशधा विभज्य यथोपजोषं प्राणिनां कर्मभोगमनतिक्रम्य ृतुगुणान् शीतोष्णादीन् विदधाति करोति ॥

The worship of God through Sūrya takes place because both difference and non-difference occur between the part and the whole. Thus, it is said that Nārāyaṇa Himself manages everything for the sanctity of the particular rites done in the appropriate time.

Commentary by Śrī Giridhara Lāla

इयमपि सर्वस्वामिनो भगवतो जगद्यात्रानिर्वाहार्था लीलैवेत्याह - स एष इति । स प्रसिद्ध एष सूर्यः साक्षादादिपुरुषः सकलजगत्कारणीभूतो भगवान् बहुधा भवनसमर्थः अत एव कविभिरपि वेदेन च विजिज्ञास्यमानोऽपि तर्क्यमाणो नारायण एव त्रयीमयं वेदत्रयप्रतिपाद्यकर्मविशुद्धिनिमित्तंकर्मणां विशुद्धेस्तत्तत्कालधीनत्वात् कालस्वरूपमात्मानं द्वादशधा विभज्य लोकानां सर्वप्राणिनां स्वस्तये वसन्तादिषु षद्सु ऋतुषु यथोपजोषं यथकर्मभागं ऋतुगुणान् शीतोष्णादीन् विदधाति ॥

Even this is a pastime of God to manage the affairs of the world. He takes many forms and rules over the seasons Vasantha and others. He is Kala [time] and is propounded by the *Vedas*.

3: Even this is a pastime of God to manage the affairs of the world. He takes many forms and rules over the seasons Vasantha and others. He is Kala and is propounded by Vedas.3: Even this is a pastime of God to manage the affairs of the world. He takes many forms and rules over the seasons Vasantha and others. He is Kala and is propounded by Vedas.

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TEXT 4

**तमेतमिह पुरुषास्त्रय्या विद्यया वर्णाश्रमाचारानुपथा उच्चावचैः कर्मभिराम्नातै-
र्योगवितानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति ॥ ४ ॥**

*tam etam iha puruṣās trayyā vidyayā varṇāśramācārānupathā uccāvacaiḥ
karmabhir āmnātair yoga-vitānaiś ca śraddhayā yajanto 'ñjasā śreyaḥ
samadhigacchanti.*

SYNONYMS

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 *varṇāśrama-dharma* (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*); *karmabhiḥ*—by their respective activities; *āmnātaiḥ*—handed down; *yoga-vitānaiḥ*—by meditation and other yogic processes; *ca*—and; *śraddhayā*—with great faith; *yajantaḥ*—worshiping; *añjasā*—without difficulty; *śreyaḥ*—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.

Commentary by Śrīdhara Svāmi

वर्णाश्रमाचारानुवर्तिनः पुरुषास्त्राय्या आम्नातैः कर्मभिरिन्द्रादिरूपं योगवितानैश्च ध्यानादिभिरन्तर्यामिरूपं पूजयन्तः ॥

People endowed with *varṇas* and *āśramas* worship Him by sacrifices in the form of Indra. They worship Him by meditation and so on in his *antaryāmī* [supersoul] form.

Commentary by Vīrarāghava

एवं प्रश्नस्योत्तरमभिधायाथ सूर्यरूपेणावस्थितस्य भगवतस्तत्तद्वर्णाश्रमधर्माराध्यत्वं स्वगत्य संवत्सरायनर्तुमालपक्षदिवानक्तादिरूपेण कालविभाजकत्वं चाह स इति । भगवानादिपुरुषः जगत्कारणभूतो नारायण एव स सूर्यरूपेणावस्थितः अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते इति सूर्यस्य भगवदात्मकत्वश्रवणात् शरीरात्मभावनिबन्धनं स एष नारायण इति सामानाधिकरण्यम् एवमादित्यवर्णो भगवान्नारायणो लोकानां स्वस्तये त्रयीमयं तत्कालनियमनेन कर्मणां विशुद्धेः साद्गुण्यस्य निमित्तं सादगुण्यार्थमात्मानं द्वादशधा विभज्य वसन्तादिषु षट्सु ऋतुषु यथोपजोषं यथाकर्मभागमृतुगुणान् शीतातपवातवर्षान् विदधाति करोतीत्यन्वयः ।तत्र द्वादशधा विभागो नामादित्या1यक्षेत्रज्ञे प्रतिमासमृतुगुणविधानोपयुक्तसङ्कल्परूपज्ञानेनानुप्रवेशः । मासि मासि रविर्यो यस्तत्र तत्र भिदापरा । ऋयीमयी विष्णुशक्तिरवस्थानं करोति वै ॥ विष्णुशक्तिरवस्थानं सदादित्ये करोति सा । न केवलं रवेः शक्तिर्वैष्णवी सा त्रयीमयी ॥ एवं सात्त्विकी शक्तिर्वैष्णवी या त्रयीमयी । अतः सप्तगतोपेतं स्वसन्तमधितिष्ठति ॥ तथा वाधिष्ठितः सोऽति जाज्वलीति स्वरश्मिभिः । ततः समस्तजगतां नाशं नयति चाखिलम् ॥ इति श्रीवैष्णवपुराणोक्तेः, त्रयीमयत्वं नाम प्राचुर्येण त्रय्या स्तुत्यत्वं तदपि चोक्तं तत्रैव ऋचः स्तुवन्ति पूर्वाह्ले मध्याह्ले च यजूंषि च । बृहद्रथन्तरादीनि सामान्याहुः क्षये रवेः ॥ ऋयमेषा त्रयी विष्णोः ऋग्यजुःसामसंज्ञिता इति । कथम्भूतो विदधाति वेदेन तज्ज्ञैः कविभिश्च जिज्ञास्यमानो वेदैर्बोध्यमानः कविभिरुपास्यमान इत्यर्थः । एतदेवोपपादयति तमिति । तमेतमादित्यरूपेणावस्थितं भगवन्तमिह लोके पुरुषा वर्णाश्रमाचारानुवर्तिनः त्रय्या विद्यया श्रद्धया यजन्तः त्रय्या यजनमेव प्रपंचयति - उंचावचैः कर्मभिराम्नातैर्योगवितानैश्चेति उंचानुच्चैर्नानाविधैराम्नातैर्वैदिकैः कर्मभिर्यज्ञादिभिः योगवितानैः उपासनाविस्तरैश्च आम्नातैरिति पूर्वोत्तराभ्यां सम्बध्यते वैदिकैरुपासनैश्चेत्यर्थः, यजन्त आराधयन्तोऽंजसा सुखेन आशु वा श्रेयः स्वर्गमोक्षादिरूपं सम्यक् प्राप्नुवन्तीत्यर्थः ॥

Lord Nārāyaṇa Himself controls everything—Sūrya happens to be His body. Nārāyaṇa functions as the soul of that body dividing the year into twelve months, the seasons into six, day and night and so on. It is Nārāyaṇa who gives heat, rain or cold at appropriate times. He is extolled in the *Vedas* as residing in Sūrya and having a golden hue.

Commentary by Vijayadhvaja Tīrtha

द्वादशधा विभक्तः कारणमाह तमेतमिति । वर्णाश्रमाचारमनुपथन्ति अनुगच्छन्तीति वर्णाश्रमाचारानुपथाः पथ गतौ इति धातोः । योगचितानैरीश्वरार्पणबुद्धिलक्षणोपायविस्तारैः आम्नातैः प्रतिपादितैः ॥

He takes twelve forms—the reason: for those who follow the code and conduct of *varṇas* and *āśramas*. *Yoga-vitana* means by the method of offering everything to God.

Commentary by Viśvanātha Cakravartī

अनुपथा अनुवर्त्तिनः त्रय्या आम्नातैः कर्मभिरेनं सूर्यमेव इन्द्रादिरूपं योगवितानैश्चाष्टाङ्गैरन्तर्यामिरूपं च यजन्तः ॥

They worship the *antaryāmī* of Indra and others by following the method of *aṣṭāṅga-yoga*

Commentary by Śrīvaṁśīdhara

वर्ज्ञाश्रमाचारमनुपथंतीति तथा । पथगतौ धातुः । तमेतं सूर्यम् ॥

Those who have *varṇas* and *āśramas*, worship the sun.

Commentary by Śukadeva

कर्मभिः पुरुषा बुभुक्षवः यजन्तः श्रेयः स्वर्गसुखं योगवितानैः ज्ञानभक्तयादिसाधनविंस्तारैर्यजन्तो भगवद्दृष्टय यजन्तो मुमुक्षवः श्रेयो मोक्षं समधिगच्छन्ति॥

The living entities (*jīvas*) worship God by so many good deeds and attain heaven. Gradually they perform worship and by the strength of knowledge and devotion they get liberation.

Commentary by Śrī Giridhara Lāla

तमेतमादित्यरूपं भगवन्तमिह मर्त्यलोके वर्णाश्रमाचारानुवर्तिनः पुरुषाः त्रय्या विद्यया आम्नातैरुंचावचैः सन्ध्योपासनाग्निहोत्रादिकर्मभिः योगवितानैश्च ध्यानादिभिः श्रद्धया यजन्तः पूजयन्त एव अंजसाऽनायासेनात्मनः श्रेयः कल्याणं समधिगच्छन्ति । अन्यथा निछाश्रवणादनिष्टं स्यात् । तथा हि वैष्णवे - सन्ध्याकाले च सम्प्राप्ते रौद्रे परमदारुणे । मन्देहा राक्षसा घोराः सूर्यमिच्छन्ति खादितुम् ॥ प्रजापतिकृतः शापस्तेषां मैत्रेय रक्षणम् । अक्षयत्वं शरीराणां मरणं च दिने दिने । ततः सूर्यस्य तैर्युद्धं भवत्यत्यन्तदारुणम् । ततो द्विजोत्तमास्तोयं यत् क्षिपन्ति महामुने ॥ ओङ्कारब्रह्मसंयुक्तगायत्र्या चाभिमन्त्रितम् । तेन दह्यन्ति ते पापा वज्रीभूतेन वारिणा । अग्निहोत्रे हूयते या समन्त्रा प्रथमाहुतिः । सूर्यो ज्योतिः सहस्रांशुः सूर्यो दीप्यति भास्करः ॥ ओङ्कारो भगवान् विष्णुस्त्रिधामा वचसाम्पतिः । तदुच्चारणतस्ते तु विनाशं यान्ति राक्षसाः ॥ वैष्णवांशः शेषरक्षांसि मन्देहा1यानि तानि वै ॥ तस्मान्नोल्लङ्घनं कार्यं सन्ध्योपासनकर्मणः । स हन्ति सूर्यं सन्ध्यायां नोपास्ति कुरुते तु यः ॥ सन्ध्या मुहूर्त्तमात्रा वै ह्रासवृद्धौ समा स्मृता इति । अत्र सूर्यो ज्योतिरिरिति सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहे ति मन्त्रस्य प्रतीकग्रहणम् । असम्प्लवं निर्विकारं तस्य ज्योतिषः सम्प्रेरकः रक्षोवधे प्रवर्त्तकः ॥

People who have *varṇas* and *āśrama* offer their worship to Nārāyaṇa through sandhyavandana, agnihotra and other rituals and thus attain fulfillment of all their desires. It is said in *Viṣṇu Purāṇa*: "Demons (rakshasas) named Mandehas attack Sūrya both in the mornings and the evenings and a battle ensues. The water offered by sages and other people in the form of arghya acts as a weapon and kills the Rākṣasas, however, they are born again and torment Sūrya. Therefore the water is to be offered along with Vedic hymns every morning and evening."

Commentary by Śrī Bhagavatprasādācārya

एतदेवोपपादयति तमिति । तमेतमादित्यरूपेणावस्थितं भगवन्तम् इह लोके, वर्णाश्रमाचारानुपथाः श्रुतिस्मृतिविहितवर्णाश्रमाचारानुवर्त्तिनः पुरुषाः, उंचावचैः आम्नातैर्वैदिकैः कर्मभिः आम्नातैः योगवितानैरुपासनविस्तरैश्च, त्रय्या विद्यया, श्रद्धया यजन्तः आराधयन्तः सन्तः, अंजसा सुखेन आशु वा, श्रेयः स्वर्गलोकादिरूपं समधिगच्छन्ति सम्यक् प्राप्नुवन्ति ॥

It is God only in the form of Sūrya. He divides time into various divisions of months, seasons and so on. He is worshipped by people with castes and *āśramas* in the appropriate time. He controls the months and seasons so that they exhibit their natural phenomena during that time. He is mainly known through the *Vedas*. Those who worship attain fulfillment of their desires and ultimately even liberation.

TEXT 5

**अथ स एष आत्मा लोकानां द्यावापृथिव्योरन्तरेण नभोवलयस्य काल-
चक्रगतो द्वादश मासान् भुङ्क्ते राशिसंज्ञान् संवत्सरावयवान्मासः पक्षद्वयं
दिवा नक्तं चेति सपादर्क्षद्वयमुपदिशन्ति यावता षष्ठमंशं भुञ्जीत स वै
ऋतुरित्युपदिश्यते संवत्सरावयवः ॥ ५ ॥**

*atha sa eṣa ātmā lokānāṁ dyāv-āpṛthivyor antareṇa nabho-valayasya
kālacakra-gato dvādaśa māsān bhuṅkte rāśi-saṁjñān saṁvatsarāvayavān
māsaḥ pakṣa-dvayaṁ divā naktaṁ ceti sapādarkṣa-dvayam upadiśanti
yāvatā ṣaṣṭham aṁśaṁ bhuñjīta sa vai ṛtur ity upadiśyate
saṁvatsarāvayavaḥ.*

SYNONYMS

atha—therefore; *saḥ*—He; *eṣaḥ*—this; *ātmā*—the living force; *lokānām*—of all the three worlds; *dyāv-ā-pṛthivyoḥ antareṇa*—between the upper and lower portions of the universe; *nabhaḥ-valayasya*—of outer space; *kāla-cakra-gataḥ*—positioned in the wheel of time; *dvādaśa māsān*—twelve months; *bhuṅkte*—passes; *rāśi-saṁjñān*—named after the zodiac signs; *saṁvatsara-avayavān*—the parts of the whole year; *māsaḥ*—one month; *pakṣa-dvayam*—two fortnights; *divā*—a day; *naktam 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; *ṣaṣṭham aṁśam*—one sixth of his orbit; *bhuñjīta*—pass; *saḥ*—that portion; *vai*—indeed; *ṛtuḥ*—a season; *iti*—thus; *upadiśyate*—is instructed; *saṁvatsara-avayavaḥ*—a part of a year.

TRANSLATION

The sun-god, who is Nārāyaṇa, or Viṣṇu, the soul of all the worlds, is situated in outer space between the upper and lower portions of the universe. Passing through twelve months on the wheel of time, the sun comes in touch with twelve different signs of the zodiac and assumes twelve different names according to those signs. The aggregate of those twelve months is called a saṁvatsara, or an entire year. According to lunar calculations, two fortnights—one of the waxing moon and the other of the waning—form one month. That same period is one day and night for the planet Pitṛloka. 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.

Commentary by Śrī Giridhara Lāla

सूर्य एव स्वगत्या मासादिव्यवहारहेतुरित्यर्थान्तरमाह - अथेति । स एष लोकानामात्मा सूर्यो द्यावापृथिव्योरन्तरेण मध्ये यन्नभोवलयमन्तरिक्षं तस्य मध्ये यत्कालचक्रं तद्गतो राशिभिर्मेषादिभिः संज्ञा येषां तान् संवत्सरस्यावयभूतान् मासान् भुङ्क्ते इत्यन्वयः । भुक्तिरतिक्रमणम् । चैत्रादिसंज्ञास्तु चान्द्रमासानाम् ॥

Sūrya is in the *kāla-cakra* situated between earth and heaven in the sky. He is responsible for months, the division of the year. Chaitra and so on are lunar months.

Commentary by Śrī Bhagavatprasādācārya

अथेति । यथेत्यर्थान्तरे लोकानाम् आत्मात्मरूपेणावस्थितः । सः एषः सूर्यः एव, द्यावापृथिव्योः, अन्तरेण मध्ये, यन्नभोवलयमन्तरिक्षं तस्य मध्ये, यत्कालचक्रं तद्गतः सन्, राशिभिर्मेषादिभिः संज्ञाऽभिधानां येषां तान् संवत्सरावयवान्, द्वादशद्वादशसं1याकान्, मासान् भुङ्क्तेऽनुभवति । सूर्यस्य मेषसंक्रमणमारभ्य यावद्वृषभसंक्रमणं मेषमासस्ततो वृषसंक्रमणमारभ्य यावन्मिथुनसंक्रमणं वृषभो मासः । एवं राशिसंज्ञत्वं तमसानामेषामतः सं1यायां तात्पर्यं नास्ति संक्रमणप्राधान्याभिधानादेव सौरो मास इति दैवज्ञः । एतद्विविनक्ति । पक्षद्वयं मासः । एतंचान्द्रमानेन, शुक्लप्रतिपदमारभ्य दर्शपर्यन्तो मासश्चान्द्रमानेनैत्यर्थः । एषां चैत्रादिसंज्ञा तु चित्रादिनक्षत्रयुक्तपौर्णमासीयुक्तत्वतो बोध्या । दिवानक्तमहोरात्रं मासः इति तु पित्र्येण मानेन । सपादर्क्षद्वयं मासः इति च समुपदिशन्ति । सौरेण मानेन सपादमहानक्षद्धद्वयं मास इति कथयन्तीत्यर्थ३ । यावता कालेन, षष्ठम् अंशं भुंजीत, द्वादशभागतो हि संवत्सरात्मकचक्रस्य मासद्वयात्मकेन यावता भागेन राशिद्वयात्मकं षष्ठमंशमादित्योऽतिचरेदित्यर्थः । स वै तावान्कालः संवत्सरावयवः संवत्सरस्य षष्ठांशभूतः ऋतुः इति उपदिश्यते ।

Sūrya is the soul of the world. He is stationed in the *kāla-cakra* which is in the sky between the heaven and earth. He moves and covers the *rāśis*, mesha and others. The solar month is counted from one sankramana to another. Sankramana means transition from one *rāśi* to another. Thus, from the day the sun enters the Mesha constellation until the day he enters the Vrishabha constellation, it is the Mesha month in the solar calendar. From that day until he enters the Mithuna constellation, it is the Vrshabha month. Caitra and so on, are lunar months. They are counted from the first day of the bright half to the immediate new moon day. The first day of the bright half will be the day next to the full moon. The months are named so because of their association with the particular star on the day of the full moon. Thus the month in which the moon will be in conjunction with the star Chitra on the day of the full moon is called Chaitra. The month he will be in conjunction with Vishaka on the day of the full moon is called Vaishakha and so on. The time taken by the sun to cover a sixth part of his track is called a *ṛtu* and the time taken to cover half the track is called an ayana. Rtu is a two month period and ayana a six month one.

TEXT 6

अथ च यावतार्धेन नभोवीथ्यां प्रचरति तं कालमयनमाचक्षते ॥ ६ ॥

atha ca yāvatārdhena nabho-vīthyāṁ pracarati taṁ kālam ayanam ācakṣate.

SYNONYMS

atha—now; *ca*—also; *yāvatā*—by as long as; *ardhena*—half; *nabhaḥ-vīthyām*—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].

Commentary by Śrīdhara Svāmi

स एव स्वगत्या मासादिव्यवहारकारणमित्याह । स एष लोकनामात्मा द्यावपृथिव्योरन्तरेण मध्ये यन्नभोवलयमन्तरिक्षं तस्य मध्ये यत्कालचक्रं तद्गतः । राशिभिर्मेषादिभिः संज्ञा येषाम् । चैत्रादिसंज्ञास्तु चान्द्रामासानाम् । मासमाह पक्षद्वयं मास इति चान्द्रेण मानेन सपादं महानक्षत्रद्वयम् । सौरेण दिवा नक्तं चाहोरात्रमिति पित्र्येण । षष्ठमंशं राशिद्वयम् ।

It is stated here that by His motion, He is responsible for the usages of various months. He is the soul of all people and enters into the *kāla-cakra* situated in the middle of the sky. The names of the constellations are Mesha and so on. The names Chaitra and so on are by lunar reckoning. With respect

to the movement of the moon, the two halves (bright and dark) constitute a month. With respect to the sun, the time taken by him to move through 2 ¼ stars is a month. For pitrs, a day and a night constitute a month. A six part means two constellations.

Commentary by Vijayadhvaja Tīrtha

अथ स इति तच्छब्देन सूर्यान्तर्यामी नारायणः परामृश्यते प्रस्तुतत्वाल्लोकानामात्मेत्युक्तेश्च । अथशब्दान्नारायणाधिष्ठानभूतः सूर्यो वाद्यावापृथिव्योरन्तरेण मध्ये स्थितस्य नभोवलयस्य मध्यवर्ती कालचक्रगतः भुङ्क्ते वर्तयति राशीनां संज्ञा येषां मासानां ते तथा तान् मेषवृषादीनित्यर्थः । संवत्सरस्य द्वादशांशो मास इति ज्ञापनाय सम्वत्सरावयवानिति विशेषणं, पक्षद्वयमित्यनेन मासपरिमाणं सपादर्क्षद्वयमित्यनेन नक्षत्रनिमित्तमासपरिमाणं तिथ्यात्मककालांशभोक्तृत्वं चेत्यनेनोक्तं कृत्तिकापादयुक्ताश्विनीभरण्यौ मेष इत्यादिक्रमेण बोद्धव्यं पक्षद्वयात्मककालभोगेन सह सपादर्क्षद्वयात्मकालस्य भुज्यमानत्वादुभयं च युज्यत इत्यर्थः । सम्वत्सरस्य षष्ठमंशं मासद्वयं यावता कालेन नभोवीथ्या अर्द्धेन प्रचरति तं कालमयनमाहुः । दक्षिणायनमुत्तरायणमुत्तरायणे मन्दगतिर्दक्षिणायने त्वरिता गतिर्वैषुवं समाना गतिरिति ॥

The *antaryāmī* [supersoul] Nārāyaṇa of Sūrya is to be understood by the pronoun *sa* (He). He covers the twelve months Mesha, Vrshabha and others bearing the same name of the constellations, in the correct order. The duration of a month is indicated by the word Pakha-dvaya (two halves). 2¼ stars is the duration of a month with respect to the constellations. Both of them hold good as they are different ways of stating the same thing. A sixth part of the track he covers in two months is a Rtu [season]. Half the track he covers in six months is an ayana. The slow, fast and normal motions in Uttarāyaṇa, Dakṣiṇāyana and Vaishuvata should also be borne in mind here.

Commentary by Viśvanātha Cakravartī

सूर्यगत्यैव मासादिव्यवहार इत्याह अथेति ।द्यावापृथिव्योर्मध्ये यन्नभोवलयं तस्य कालचक्रगतः तत्सम्बन्धिज्योतिश्चक्रस्थितः मास एव कस्तत्राह पक्षद्वयं मास इति । चान्द्रेण मानेन दिवा नक्तमिति पैत्र्येण सपादनक्षत्रद्वयं सौरेण । स्वगम्यस्य नभोमण्डलस्य यावता द्वादशमंशं भुङ्क्ते सूर्यः स कालो मासः अत्रानुक्तोऽपि ज्ञेयः । षष्ठमंशं मासद्वयम् , अर्द्धेन अर्द्धं मासषट्कं भुङ्क्ते इत्यर्थः ॥

The division of months and so on is based on Solar motion only is what is stated here. The Nabho-maṇḍala is between the earth's and heaven's maṇḍalas. Fixed to the *kāla-cakra* means fixed to the *Jyotis-cakra* which is related to the *kāla-cakra*. The month is defined in different ways i.e., with respect to the motion of the sun, with respect to Gods and Pitrs and so on.

Commentary by Śrīvaṁśīdhara

अर्द्धेन मासषट्केन ॥

"Atha" is used as an embellishment of the sentence. Ardhena= in six months.

Commentary by Śukadeva

सूर्य एव स्वगत्या मासादिव्यवहारहेतुरित्याह अद्येति । लोकानामात्मा परमपुरुषतयोपास्यत्वाद् द्यावापृथिव्योरन्तरेण मध्ये यन्नभोवलयमन्तरिक्षं तस्य मध्ये यत्कालचक्रं तत्तद्गतिराशिभिः संज्ञा येषां तान् मासान् भुङ्क्ते चैत्रादिसंज्ञास्तु चान्द्रमासानां मासमाह पक्षद्वयं मास इति । चान्द्रेण मानेन सपादं महानक्षत्रद्वयं मास इति सौरेण मानेन दिवा नक्तमहोरात्रं मास इति च पैत्र्येण मानेनोपदिशन्ति मासज्ञाः षष्ठमंशं राशिद्वयं भुंजीत चरेत् ॥

The sun himself is responsible for the division of the year into months by his movement occupying different *rāśis*. Chaitra and so on, are the lunar months. There are other methods also of reckoning the month with respect to demigods, Pitrs [ancestors] and so on.

Commentary by Śrī Giridhara Lāla

मासभेदानाह - मास इति । पक्षद्वयं मास इति चान्द्रेण मानेन । तदेव दिवा नक्तं चाहोरात्रं च पितृणामिति शेषः । सपादर्क्षद्वयं सपादं महानक्षद्वयं मास इति तु सौरेण मानेन इत्युपदिशन्तीति प्रमाणोक्तिः सर्वत्र सम्बध्यते ॥

The month is reckoned with respect to the sun and with respect to the moon. A bright half and a dark half (15 days) make a lunar month. The time taken by the sun to cover 2¼ stars is a solar month. Mesha, Vrshaba etc., are solar months.

TEXT 7

अथ च यावन्नभोमण्डलं सह द्यावापृथिव्योर्मण्डलाभ्यां कार्त्स्न्येन स ह
भुञ्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं वत्सरमिति
भानोर्मान्द्यशैघ्र्यसमगतिभिः समामनन्ति ॥ ७ ॥

atha ca yāvan nabho-maṇḍalaṁ saha dyāv-āpṛthivyor maṇḍalābhyāṁ
kārtsnyena sa ha bhuñjīta taṁ kālaṁ saṁvatsaraṁ parivatsaram
iḍāvatsaram anuvatsaraṁ vatsaram iti bhānor māndya-śaighrya-sama
gatibhiḥ samāmananti.

SYNONYMS

atha—now; *ca*—also; *yāvat*—as long as; *nabhaḥ-maṇḍalam*—outer space, between the upper and lower world; *saha*—along with; *dyau*—of the upper world; *āpṛthivyoḥ*—of the lower world; *maṇḍalābhyām*—the spheres; *kārtsnyena*—entirely; *saḥ*—he; *ha*—indeed; *bhuñjīta*—may pass through; *tam*—that; *kālam*—time; *saṁvatsaram*—Saṁvatsara; *parivatsaram*—Parivatsara; *iḍāvatsaram*—Iḍāvatsara; *anuvatsaram*—Anuvatsara; *vatsaram*—Vatsara; *iti*—thus; *bhānoḥ*—of the sun; *māndya*—slow; *śaighrya*—speedy; *sama*—and equal; *gatibhiḥ*—by the speeds; *samāmananti*—the experienced scholars describe.

TRANSLATION

The sun-god has three speeds—slow, fast and moderate. The time he takes to travel entirely around the spheres of heaven, earth and space at these three speeds is referred to, by learned scholars, by the five names Saṁvatsara, Parivatsara, Iḍāvatsara, Anuvatsara and Vatsara.

Commentary by Śrīdhara Svāmi

मण्डलाभ्यां सह भुंजीत । स ह स हि सूर्यः । यदा शुक्लप्रतिपदि संक्रान्तिर्भवति तदा सौरचान्द्रयोर्मासयोर्युगपदुपक्रमो भवति स संवत्सरः ततः सौरमानेन वर्षे षट् दिनानि वर्धन्ते चान्द्रमानेन षट् ह्रसन्तीति द्वादशदिनव्यवधानादुभयोरप्रपश्चाद्भावो भवति । एवं पंच वर्षाणि गच्छन्ति तन्मध्ये द्वौ मलमासौ भवतः, ततः पुनः षष्ठः संवत्सरो भवति । तदेवमवान्तभेदेन संवत्सरादिपंचकं समामनन्ति ॥

When there is a transition (samkranti) on the first day of the bright half, both solar and lunar months start simultaneously. "Sah" means a year. According to the solar months, the days in a year increase by six. According to lunar months, they decrease by six. Thus, there is a difference of twelve days in a year in that the lunar year is completed first and then the solar year. At the end of five years, the difference will be 60 days causing two extra months (malamasa) according to the lunar calendar. Then the sixth year starts. The five years should be understood with this perspective. [Note: this paragraph is repeated by Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

अथ ननु लोकानामन्तरात्मा भगवानेष आदित्यरूपेणावस्थितो द्यावपृथिव्योर्मध्ये यन्नभोवलयमन्तरिक्षं तस्य मध्ये यत्कालचक्रं शिशुमारं कालचक्रस्थमेषादिराशिषु नक्षत्राभिमुखं चरन्नित्यर्थः । द्वादश मासान् भुङ्क्ते संवत्सरावयवान् मासा1यान् द्वादश भुङ्क्तेऽनुभवति मकरादिषु राशिषु द्वादशस्वादित्येषु चरत्सु सत्सु द्वादशमासा भवन्तीत्यर्थः । यानेवादित्यो द्वादश संवत्सरावयवान् भुङ्क्ते तानेव राशिसंज्ञान् मेषादिराशिसंचारनिमित्ता मासादिसंज्ञाः येषां तान् सम्वत्सरावयवान् मासादीन्मानभेदेन वदन्ति । तत्र ान्द्रेण मानेन मासः पक्षद्वयमिति वदन्ति तेषमिव चित्रादिनक्षत्रयुक्तत्वांचैत्रादिसंज्ञा भवन्ति । सौरेण मानेन सपादमहानक्षत्रद्वयमिति वदन्ति पित्र्येण मानेन दिवानक्तमहोरात्र इति वदन्तीत्यर्थः । एतद्द्वादशभागात्मकस्य संवत्सरस्य यावता भागेन मासद्वयात्मकेन षष्ठमंशं राशिद्वयं भुंजित चरेत् आदित्य इति कर्तृपदमध्याहार्यं स वै तावान् काल ऋतुरित्युच्यते । स च सम्वत्सरस्य षष्ठोंऽश इत्यर्थः । अथ संवत्सरस्य यावता शड्मासात्मकेनार्द्धेन कालेन नभोवीथ्यां कालचक्रस्य राशिषट्के संचरितं प्रचलति तं कालमयनमाचक्षते, यावता कालेन मकरादिराशिषट्कं भवति तावन्तं कालमयनमाचक्षत इत्यर्थः । अथवा द्यावपृथिव्योर्मण्डलाभ्यां सह सन्धितमिति शेषः, यावन्नभोमण्डलं द्वादशरड्यात्मकं कात्स्न्र्येन यावता कालेनायनद्वयात्मकेन भुंजीत द्वादशराश्यात्मकं कृत्स्नं नभोमण्डलं भानोर्मन्दादिगतिभिर्यावता कालेन संचरितं भवति तं कालं संवत्सरादिकमिति सममनन्ति इत्यर्थः । अत्रेदमवधेयं यदा शुक्लप्रतिपदि संक्रान्तिर्भवति तदा सौरचान्द्रमानयोर्युगपदुपक्रमो भवति स संवत्सरः सौरमानवर्षे द्वौ मलमासौ भवतः । ततः पुनः षष्ठः सम्वत्सरो भवति तदेवमवान्तरभेदेन सम्वत्सरपरिवत्सरेडावत्सरानुक्तसरादिक्रमेण समामनन्तीति ॥

Sūrya moves in the anticlockwise direction, as stated above in Mesha and other constellations which are supported by *kāla-cakra*. A twelfth part of the *kāla-cakra* is called a *rāśi* (constellation). The sun takes a month to cover a constellation. Twelve months make a year. According to lunar reckoning the two halves, bright and dark, together make a month. With respect to the sun, the time taken to cover 2 ¼ stars in the *kāla-cakra*, is a month. From the point of view of pitrs [ancestors], their day and night is a month for us. The time taken by the sun to cover a sixth part of the *kāla-cakra* is called a *ṛtu* [season]. Half of the *kāla-cakra* is called an ayana.

When lunar and solar months start together on the first day of the bright half, then at the end of the year, the solar calculation for the year will be six days more and the lunar year will be six days less—the total difference being twelve days. At the end of five years, the total difference will be 60 days and for that reason there will be two Mala masas (excess months) in the lunar calendar. From the sixth year onwards, it will be as it was at the beginning of the sixth previous year. Because of the difference in days between these two reckonings the year is classified as Idavatsara, Parivatsara and so on.

Commentary by Vijayadhvaja Tīrtha

द्यावापृथिव्योर्मण्डलाभ्यां सह नभोमण्डलं प्रचलति तं कालं सम्वत्सरादिपंचभेदेन सूर्यस्य मन्दादिगतिभेदाद्वदन्ति तज्ज्ञा इति शेषः ॥

He covers the orbit in the sky along with the orbits of earth and heaven in his different motions (gaits). That is why the year is named and reckoned in five different ways.

Commentary by Jīva Gosvāmī

पक्षद्वयं मास इत्युपदिशन्ति । चान्द्रेण मानेन दिवा नक्तं चेत्युपदिशन्ति पैत्र्येण सपादर्क्षद्वयंच मास इत्युपदिशन्ति सौरेण ॥

With respect to the moon, two halves make a month. With respect to Pitrs [ancestors], their day and night is a month here. With respect to the sun, the time taken by him to cover 2 ¼ stars is a month.

Commentary by Viśvanātha Cakravartī

द्यावापृथिव्योरिति द्युमण्डलपृथिवीमण्डलयोर्मध्यवर्तिना नभोमण्डलनेन तुल्यत्वमेव ज्ञापितं न त्वन्यथाधिक्यं संवत्सरादिनामभेदः सौरचान्द्रादिकृत्योपयोगित्वेन तृतीयस्कन्ध एव विवृतः ॥

Nabho-maṇḍala [the orbit of the sky] is of the same magnitude as the other two maṇḍalas mentioned above—it is not more than that. The nomenclature of Saṁvatsara, Vatsara and so on, have been narrated in the third Canto of *Śrīmad Bhāgavatam*.

Commentary by Śukadeva

स हि सूर्यः द्यावापृथिव्योर्मण्डलाभ्यां सह सन्धितं नभोमण्डलं कात्स्न्र्येन यावद् भुंजीत तं कालं भानोरेव मन्दादिमतिभिरवान्तरभेदवशात् संवत्सरादिपंच समामनन्तीत्यन्वयः । यदा शुक्लप्रतिपदि संक्रान्तिर्भवति तदा सौरचान्द्रयोर्मासयोर्युगपदुपक्रमो भवति स सम्वत्सरः । ततः सौरमानेन वर्षे षड् दिनानि वर्धन्ते चान्द्रमानेन षड् दिनानि ह्रसन्तीति द्वादशदिनव्यवधानादुभयोरप्रपश्चाद्भावो भवति । एवं पंच वर्षाणि गच्छन्ति तन्मध्ये द्वौ मलमासौ भवतः । ततः पुनः षष्ठः सम्वत्सरो भवति तदेवमवान्तरभेदेन सम्वत्सरादिपंचसमा भवन्ति ॥

The time taken by Sūrya to complete a full revolution of Nabho-maṇḍala is called saṁvatsara, vatsara and so on, because of the variation in the speed of the sun.

Commentary by Śrī Giridhara Lāla

संवत्सरस्य षष्ठमंशं राशिद्वयम् ॥

A sixth part of the saṁvatsara is two *rāśis*.

Commentary by Śrī Bhagavatprasādācārya

अथ चेति । द्यावापृथिव्योः मण्डलाभ्यां सह, संधितमिति शेषः । यावत् नभोमण्डलं द्यावापृथिवीमण्डलान्तर्वर्त्तिद्वादशराश्यात्मकं यावन्नभोमण्डलमित्यर्थः । स सूर्यः ह स्फुटं यथा तथा, कात्स्न्र्येन अयनद्वयात्मकेन यावता कालेनेत्यर्थः । भुंजीत । द्वादशराश्यात्मकं कृत्स्नं नभोमण्डलं भानुना मन्दादिगतिभिर्यावता कालेन संचरितं भवतीत्यर्थः । तं तालं संवत्सरं परिवत्सरम् इडावत्सरम् अनुवत्सरम् वत्सरम् इत्येवं भानोः मान्द्यशैघ्र्यसमगतिभिः समामनन्ति । अत्रेदमवधेयम् यदा शुक्लप्रतिपदि संक्रान्तिर्भवति, तदा सौरचान्द्रयोर्मासयोर्युगपदुक्मक्रमो भवति स संवत्सरः । ततः सौरमानेन वर्षे वर्षे षद् दिनानि वर्द्धन्ते, चान्द्रमानेन षद् दिनानि ह्रसन्ति । इत्येवं द्वादशदिनव्यवधानादुभयोरग्रपश्चाद्भावो भवति । एवं पंच वर्षाणि गच्छन्ति । तन्मध्ये द्वौ मलमासौ भवतः । ततः पुनः षष्ठः संवत्सरो भवति । तदेवमवान्तरभेदेन क्रमेण संवत्सरादिपंचकं समामनन्तीति ॥

When the sun covers the entire track, it is a year. The year is named in five different ways as Vatsara, Saṁvatsara and so on because of the slow, fast and normal gaits of the sun.

TEXT 8

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टाल्लक्षयोजनत उपलभ्यमानोऽर्कस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपादर्क्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरगमनो भुङ्क्ते ॥ ८ ॥

evaṁ candramā arka-gabhastibhya upariṣṭāl lakṣa-yojanata
upalabhyamāno 'rkasya saṁvatsara-bhuktiṁ pakṣābhyāṁ māsa-bhuktiṁ
sapādarkṣābhyāṁ dinenaiva pakṣa-bhuktim agracārī drutatara-gamano
bhuṅkte.

SYNONYMS

evam—thus; *candramā*—the moon; *arka-gabhastibhyaḥ*—from the rays of the sunshine; *upariṣṭāt*—above; *lakṣa-yojanataḥ*—by a measurement of 100,000 *yojanas; upalabhyamānaḥ*—being situated; *arkasya*—of the sun globe; *saṁvatsara-bhuktim*—the passage of one year of enjoyment; *pakṣābhyām*—by two fortnights; *māsa-bhuktim*—the passage of one month; *sapāda-ṛkṣābhyām*—by two and a quarter days; *dinena*—by a day; *eva*—only; *pakṣa-bhuktim*—the passage of a fortnight; *agracārī*—moving impetuously; *druta-tara-gamanaḥ*—passing more speedily; *bhuṅkte*—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.

Commentary by Vīrarāghava

एवं सूर्यस्य गतिभेदस्तत्कृतः कालविभागश्चोक्तः, अथ सोमज्ञशुक्रादीनां स्थानानि तद्गतिभेदान तत्कृतशुभाशुभादिकार्यं चाह एवमित्यादिना यावदध्यावयम् । अर्कगभस्तिभ्यो मण्लरूपेभ्यः लक्षयोजनतः उपरिष्टादुपलभ्यमानः द्रुततरगमनोऽत एव उग्रं चरतीत्युग्रचारी सन्नर्कस्य या सम्वत्सरभुक्तिः सम्वत्सरेण द्वादशराशिसचारात्मिका भुक्तिःतां पक्षाभ्यामेव भुक्तं करोति एवमर्कस्य या मासभुक्तिः तां सपादर्क्षाभ्यां पादाधिकाभ्यां नक्षत्राभ्यां सपादनक्षत्रद्वयाभिमुखगमनेनैव सार्द्धसप्तोत्तरषष्टिमुहूर्त्तात्मककालेनेति यावत्, पक्षभुकभुक्तिं दिनेनैव त्रिंशन्मुहूर्त्तात्मककालेनैव करोतीत्यर्थः ॥

Having described the status of the sun, now in this chapter, the position, movement, functions, etc. of the other planets is described.

The moon is 100,000 *yojanas* [800,000 miles] above the sun's disc. He is faster than the sun. The distance of *kāla-cakra* the sun covers in a year, the moon covers in a month. What the sun covers in a fortnight, the moon covers in a day, and so on. What the sun covers in a month, the moon covers within 2¼ stars [constellations], i.e within 67 ½ *muhūrtas*.

Commentary by Vijayadhvaja Tīrtha

अर्कस्य सम्वत्सरभुक्तिं द्वादशराशिप्राप्तिं पक्षाभ्यां शुक्लकृष्णसंज्ञाभ्यां भुङ्क्ते मासभुक्तिं सपादर्क्षाभ्यां सकृत्तिकाश्विनीभरणीभ्यामित्यादिक्रमेण प्राप्नोति पक्षभुक्तिमेकनक्षत्रसम्मितां दिनेनैव भुङ्क्ते चन्द्र इत्यर्थः । अत्र हेतुमाह अप्रचारीति । नक्षत्राणामग्रणीत्वमप्रचारित्वम् ॥

The moon covers in a month the distance covered by the sun in a year. "The sun's monthly movement in a single day," i.e. because he is faster than the sun.

Commentary by Viśvanātha Cakravartī

चन्द्रीनामपि कदाचित्स्यात् तदा द्रुततरगमनः सन् दिनेनैव पक्षभुक्तिं भुङ्क्ते अन्यदा तु सार्द्धसप्तघटिकोत्तरेण दिनेन ॥

The position and function of the moon and other planets are also stated hereafter. The moon is situated 100,000 *yojanas* [800,000 miles] above the sun and 200,000 *yojanas* [1,600,000 miles] above the earth. By 2 ¼ stars means in 2 ¼ days. He is faster than the sun and covers the distance covered by the sun in a short time.

Commentary by Śrīvaṁśīdhara

अर्कगभस्तयोऽर्कमण्डलं ततो लक्षयोजनत इति भूतलाद्द्विलक्षयोजनत इत्यर्थः ।

Arkagabhasti means the sun's disc. 100,000 *yojanas* [800,000 miles] above means 200,000 *yojanas* [1,600,000 miles] above the earth.

Commentary by Śukadeva

अर्कगभस्तिभ्यो मण्डलरूपेभ्यः सपादर्क्षाभ्यां पादाधिकदिनयुग्मेन ॥

"From the rays of the sun" means the sun's disc. 2¼ stars means 2¼ days.

Commentary by Śrī Giridhara Lāla

अर्द्धेन अर्द्धं यावता मासषट्केन प्रचरति तं कालम् ॥

He covers half of it in six months.

Commentary by Śrī Bhagavatprasādācārya

एवं सूर्यस्य गतिभेदस्तत्कृतः कालविभागश्चोक्तः । अथ सोमर्क्षशुक्रादीनां स्थानानि तद्गतिभेदान् तत्कृतं लोकानां शुभाशुभादिकं चाह एवमित्यादिना यावदध्यायम् । एवमिति । अर्कगभस्तिभ्यः मण्डलरूपेभ्यः लक्षयोजनतः उपरिष्टात् लक्षयोजनप्रमाणेन सूर्यमण्डलादुपरीत्यर्थः । उपलभ्यमानः, द्रुततरगमनः, अतिशीघ्रगमनः, चन्द्रमाः उग्रं चरतीत्युग्रचारी सन्, अर्कस्य संवत्सरभुक्ति संवत्सरेण द्वादशराशिसंचारात्मिकां भुक्तिमित्यर्थः । पक्षाभ्यां शुक्लकृष्णात्मकपक्षद्वयेनेत्यर्थः । भुङ्क्ते ॥

The moon is situated 100,000 *yojanas* [800,000 miles] above the sun. He is faster than the sun. The distance the sun covers in a year, the moon covers in a month. The distance the sun covers in a month, the moon covers in 2 ¼ days or 135 ghatikas (which means 60 hours).

TEXT 9

अथ चापूर्यमाणाभिश्च कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः पितृणाम-होरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवश्चैकमेकं नक्षत्रं त्रिंशता मुहूर्तैर्भुङ्क्ते ॥ ९ ॥

atha cāpūryamāṇābhiś ca kalābhir amarāṇāṁ kṣīyamāṇābhiś ca kalābhiḥ

pitṝṇām aho-rātrāṇi pūrva-pakṣāpara-pakṣābhyāṁ vitanvānaḥ sarva-jīva nivaha-prāṇo jīvaś caikam ekaṁ nakṣatraṁ triṁśatā muhūrtair bhuṅkte.

SYNONYMS

atha—thus; *ca*—also; *āpūryamāṇābhiḥ*—gradually increasing; *ca*—and; *kalābhiḥ*—by the parts of the moon; *amarāṇām*—of the demigods; *kṣīyamāṇābhiḥ*—by gradually decreasing; *ca*—and; *kalābhiḥ*—by parts of the moon; *pitṝṇām*—of those on the planet known as Pitṛloka; *ahaḥ-rātrāṇi*—the days and nights; *pūrva-pakṣa-apara-pakṣābhyām*—by the period of waxing and waning; *vitanvānaḥ*—distributing; *sarva-jīva-nivaha*—of the total living entities; *prāṇaḥ*—the life; *jīvaḥ*—the chief living being; *ca*—also; *ekam ekam*—one after another; *nakṣatram*—a constellation of stars; *triṁśatā*—by thirty; *muhūrtaiḥ—muhūrtas; bhuṅkte*—passes through.

TRANSLATION

When the moon is waxing, the illuminating portions of it increase daily, thus creating day for the demigods and night for the pitās. When the moon is waning, however, it causes night for the demigods and day for the pitās. In this way the moon passes through each constellation of stars in thirty muhūrtas [an entire day]. The moon is the source of nectarean coolness that influences the growth of food grains, and therefore the moon-god is considered the life of all living entities. He is consequently called Jīva, the chief living being within the universe.

Commentary by Śrīdhara Svāmi

सर्वेषां जीवनिवहानां प्राणः अन्नमयत्वादमृतमयत्वांच अत एव जीवने हेतुत्वाज्जीवश्च ॥

The position and function of the moon and other planets are stated. Arkagabhastibhyah = above the sun's disc. Sapadarkshabhyam = by 2¼ days. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

सर्वजीवराशिचेष्टकः जीवश्च प्राणधारकश्च दिनेन पक्षभुक्तिं स्पष्टयति । एकमिति त्रिंशन्मुहूर्तैस्त्रिंशद्भिर्मुहूर्तैः ॥

He is responsible for all actions of creations as well as for their life breath. A day means 30 *muhūrtas*.

Commentary by Viśvanātha Cakravartī

आपूर्यमाणाभिरिति शुक्लकृष्णपक्षाभ्यां पितृणामिति देवपितृपूजार्थं देवपित्रोरहोराद्धव्यवस्थेत्यर्थः । ओषधीशत्वेनान्नमयत्वात् प्राणः । अन्नं हि प्राणिनां प्राणः इति स्मृते । अत एव जीवनहेतुत्वादमृतमयत्वांच जीवः ॥

The two halves designed for the worship of Pitrs. He is Prana because he is the lord of herbs.

Commentary by Śrīvaṁśīdhara

यद्युग्रचारी कदाचित्स्यात्तदा शुक्लकृष्णपक्षाभ्यां देवानामहोरात्रौ कृष्णशुक्लपक्षाभ्यां पितृणामिति देवपितृपूजार्थमहोरात्रव्यवस्थेयम् । वस्तुतो देवाहोरात्रौ त्वयनद्वयेनैव वर्षेण दैवतः इत्युक्तेः । ओषधीशत्वेनान्नमयत्वात्प्राणः अन्नं हि प्राणिनां प्राणः इति स्मृते । अत एव जीवनहेतुत्वादमृतमयत्वांच जीवः ॥

"Bright half and dark half" (of a month) are day and night to the demigods and for the pitrs [ancestors]. This information is for their worship at the proper time, but actually the Uttarāyaṇa and the Dakṣiṇāyana are day and night to the demigods, as is enjoined in various smritis [corollary Vedic scriptures].

Commentary by Śrī Giridhara Lāla

अथ च अपि च । मान्द्याद्यदिंगतिभिः द्यावापृथिव्योर्मण्डलाभ्यां सह कात्स्न्र्येन नभोमण्डलं यावत् सह स हि प्रसिद्धः भुंजीत तं कालं भानोरेव निमित्तात् संवत्सरादिसंज्ञया समामनन्ति कथयन्ति वृद्धा इति शेषेणान्वयः । तत्र यदा शुक्लपक्षप्रतिपदि संक्रान्तिर्भवति तदा सौचान्द्रयोर्मासयोर्युगपदुपक्रमो भवति स संवत्सरः । ततः सौरमानेन वर्षे षट् दिनानि वर्द्धन्ते चान्द्रमानेन च षट् दिनानि ह्रसन्तीति द्वादशदिनव्यवधानात् उभयोरग्रपश्चाद्भावो भवति, एवं पंच वर्षाणि गच्छन्ति तन्मध्ये द्वौ मलमासौ भवतः, वर्षाणां च यथाक्रमं संवत्सरादिसंज्ञा भवति ततः पुनः षष्ठः संवत्सरसंज्ञको वर्षः प्रवर्त्तते । एवमवान्तरभेदो ज्ञेयः ॥

When he covers the entire Nabho-maṇḍala (track) with his three types of motions, it is a year and is called saṁvatsara, etc.

Commentary by Śrī Bhagavatprasādācārya

अथ चेति । अथ च हे राजन्नित्यर्थः । चन्द्रः, आपूर्यमाणाभिः शुक्लपक्षे अमृतपूर्णाभिः कलाभिः, अमराणां गन्धर्वाद्युपदेवानां क्षीयमाणाभिः क्षीणभावमुपयान्तीभिः कलाभिः, पितृणाम् अहोरात्राणि पूर्वं पक्षापरपक्षाभ्यां वितन्वानः शुक्लपक्षादिपक्षद्वयेनोपदेवानां कृष्णपक्षादिपक्षद्वये पितृणामित्थं द्वयोरहोरात्राणि क्रमेण विदधानः सन्नित्यर्थः । सर्वजीवनिवहप्राणः सर्वेषां जीवसमूहानां प्राणाप्ययनकर इत्यर्थः । जीवो जीवनहेतुश्च सन्, एकमेकं नक्षत्रं त्रिंशता मुहूर्त्तैः, भुङ्क्ते ॥

The moon has sixteen faculties. He is the god of the mind. He is the ruler of all plants and thus is called annamaya. He is responsible for sustaining the lives of all creations and thus he is called amrtamaya. In short, he is the lord of everything.

TEXT 10

य एष षोडशकलः पुरुषो भगवान्मनोमयोऽन्नमयोऽमृतमयो देवपि-
तृमनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्ण-
यन्ति ॥ १० ॥

ya eṣa ṣoḍaśa-kalaḥ puruṣo bhagavān manomayo 'nnamayo 'mṛtamayo deva-pitṛ-manuṣya-bhūta-paśu-pakṣi-sarīsṛpa-vīrudhāṁ prāṇāpy āyana śīlatvāt sarvamaya iti varṇayanti.

SYNONYMS

yaḥ—that; *eṣaḥ*—this; *ṣoḍaśa-kalaḥ*—having all sixteen parts (the full moon); *puruṣaḥ*—the person; *bhagavān*—having great power received from the Supreme Personality of Godhead; *manaḥ-mayaḥ*—the predominating deity of the mind; *anna-mayaḥ*—the source of potency for food grains; *amṛta-mayaḥ*—the source of the substance of life; *deva*—of all the demigods; *pitṛ*—of all the inhabitants of Pitṛloka; *manuṣya*—all human beings; *bhūta*—all living entities; *paśu*—of the animals; *pakṣi*—of the birds; *sarīsṛpa*—of the reptiles; *vīrudhām*—of all kinds of herbs and plants; *prāṇa*—life air; *api*—certainly; *āyana-śīlatvāt*—due to refreshing; *sarva-mayaḥ*—all-pervading; *iti*—thus; *varṇayanti*—the learned scholars describe.

TRANSLATION

Because the moon is full of all potentialities, it represents the influence of the Supreme Personality of Godhead. The moon is the predominating deity of everyone's mind, and therefore the moon-god is called Manomaya. He is also called Annamaya because he gives potency to all herbs and plants, and he is called Amṛtamaya because he is the source of life for all living entities. The moon pleases the demigods, pitās, human beings, animals, birds, reptiles, trees, plants and all other living entities. Everyone is satisfied by the presence of the moon. Therefore the moon is also called Sarvamaya [all-pervading].

Commentary by Śrīdhara Svāmi

तदेवाह । य एष इअत ।।

The same is said vividly in this prose.

Commentary by Vīrarāghava

अथ हे राजन् पूर्यमाणाभिः शुक्लपक्षोऽपक्षीयमाणाभिः कृष्णपक्षे कलाभिः विभक्ताभ्यां पूर्वपक्षापरपक्षाभ्यां शुक्लकृष्णपक्षाभ्यां पितृणामहोरात्राण्यहोरात्रात्मकमेकं दिनं कुर्वाणः सर्वेषां जीवसमूहानां प्राणः प्राणाप्यायनकरः अत एव जीवः जीवयतीति जीवः जीवनहेतुः एवंभूत एकमेकं नक्षत्रं त्रिंशता मुहूर्तैर्भुङ्क्ते । षोडशकला यस्य स एव पुरुषश्चन्द्रशरीर को भगवान्मनोमयः मानसाधिदेवतात्वादन्नमयः ओषधीशत्वादमृतमयः सर्वप्राणिजीवनहेतुत्वाद्देवादीनां ये प्राणास्तेषामाप्यायनस्वभावत्वात्सर्वमय इति वर्णयन्ति तत्स्वरूपज्ञा इति शेषः ।।

Causing day and night for the pitrs with the bright half and dark half of the month, he covers a single star in 30 *muhūrtas*. He is the one who sustains and nourishes the life breath of all creatures and hence is called Jīva himself.

Chandra is Lord Viṣṇu's body and called Manomāyā because he is the lord of the mind for all creatures. He is called Annamaya because he is the lord of herbs; sarvamaya because he is the lord of everything. This is what those who know him say.

Commentary by Vijayadhvaja Tīrtha

सर्वजीवनिवहप्राण इत्युक्तं स्पष्टयति देवेति । उपजीव्यप्रधानत्वात्सर्वमय इत्यर्थः ॥

What is said in the previous prose is supported here. Because everything depends upon him, he is called Sarvamaya.

Commentary by Viśvanātha Cakravartī

मनसोऽधिष्ठातृत्वान्मनो मयः ॥

Because he is responsible for life, he is called Jīva. He is also called Amrtamaya as he is full of nectar.

Commentary by Śrīvaṁśīdhara

पुरुषः सर्वतोऽग्रगामी । पुर अग्रगमने धातुः । भगवान्सुरूपः मनोधिष्ठातृत्वान्मनोमयः । अमृतमयः जलमयः । पयः की लालममृतम् इत्यमरः । सुधामयो वा । प्राणानामाप्यायनं पूरणं स्वरश्मिभिरमृतवर्षणद्धारा धाणं तत्स्वभावत्वात्सर्वमयः सर्वपालकः ॥

Puruṣa means the front runner of everything. The root *pura* means running in the front. God has a handsome form. He is "manomaya" as he is stationed in the mind. He nourishes the creatures by his rays. He is the lord of everything.

Commentary by Śukadeva

आपूर्यमाणाभिः शुक्लपक्षे अपक्षीयमाणाभिः कृष्णपक्षे पितृरूपाणाममराणां देवानामहोरात्राणि वितन्वानः सर्वेषां जीवनिवहानां प्राणः अन्नमयत्वादमृतमयत्वांच , अत एव जीवयतीति जीवः ॥

He causes day and night for the demigods and Pitrs by the bright half and dark half of the month. He is the soul of all lives, so he is called Jīva and Prana. He is the deity of foods and nectar.

Commentary by Śrī Giridhara Lāla

इदानीं चन्द्रादीनामपि स्थानं तु सपादर्क्षाभ्याम्, सपादनक्षत्रद्धयेन सपाददिनद्धयेन भुङ्क्ते । यदि तु कदाचिदुग्रचारी भवति तदा द्रुततरगमनः सन्नेकेनैव दिनेनाहोरात्रात्मकेन पक्षभुक्तिं भुङ्क्ते ॥

Now the position of the moon and other planets and their functions are described. Above the sun's rays means the sun's disc. He is faster than the sun. He covers in a month what the sun covers in a year. What distance the sun covers in a month, the moon covers in 2¼ days.

स्वोक्तं प्रमाणीकर्तुं वृद्धवचनेनैव तद्विवृणोति - य इति । य एष षोडशकलः पुरुषश्चन्द्रस्तं सर्वमय इति वर्णयन्तीत्यन्वयः । कथं तस्य षोडशकलत्वमित्यपेक्षायां दशेन्द्रियाणि पंच महाभूतानि एकं मनश्चेत्येवं षोडशसङ्घातप्रधान मनोनियन्तृत्वादित्यभिप्रेत्याह - मनोमय इति । कथं सर्वमयत्वं तत्राह - देवेति ।

देवादीनां प्राणानामाप्यायनशीलत्वात् । सर्वजीवनहेतुत्वात् सर्वमयत्वमित्यर्थः । आप्यायनहेतुत्वमपि कथं तत्राह - अन्नमयोऽमृतमय इति । कथमेवम्प्रभावोऽसावित्यत आह भगवानिति, भगवतो मनोरूपत्वादित्यर्थः ॥

The elders say that the moon is endowed with 16 faculties—the five sensory organs, five motor organs, five great elements and mind. He is the mind of Lord Nārāyaṇa, and is hence endowed with such extraordinary powers.

Commentary by Śrī Bhagavatprasādācārya

य इति । यः षोडश कला यस्य सः, एषः पुरुषः भगवान् चन्द्रशरीरकः प्रभुः, मनोमयः मनोऽधिदेवात्वात् । अन्नमयः ओषधीशत्वात् । अमृतमयः सर्वप्राणिजीवनहेतुत्वात् । देवाश्च ऋपायश्च पिरश्च मनुष्याश्च भूतानि च पशवश्च पक्षिणश्च सरीसृपाश्च वीरुधश्च तासां, प्राणाप्यायनशीलत्वात्सवप्राणसमूहाप्यायनस्वभावत्वात्, सर्वमयः इत्येवं वर्णयन्ति । तत्स्वरूपज्ञा इति शेषः ॥

He causes day for the demigods by his bright half when the demigods are worshipped. He causes the dark half for the pitrs which is the proper time for their worship.

TEXT 11

तत उपरिष्टाद्द्विलक्षयोजनतो नक्षत्राणि मेरुं दक्षिणेनैव कालायन
ईश्वरयोजितानि सहाभिजिताष्टाविंशतिः ॥ ११ ॥

tata upariṣṭād dvi-lakṣa-yojanato nakṣatrāṇi meruṁ dakṣiṇenaiva
kālāyana īśvara-yojitāni sahābhijitāṣṭā-viṁśatiḥ.

SYNONYMS

tataḥ—from that region of the moon; *upariṣṭāt*—above; *dvi-lakṣa-yojanataḥ*—200,000 *yojanas; nakṣatrāṇi*—many stars; *merum*—Sumeru Mountain; *dakṣiṇena eva*—to the right side; *kāla-ayane*—in the wheel of time; *īśvara-yojitāni*—attached by the Supreme Personality of Godhead; *saha*—with; *abhijitā*—the star known as Abhijit; *aṣṭā-viṁśatiḥ*—twenty-eight.

TRANSLATION

There are many stars located 200,000 yojanas [1,600,000 miles] above the moon. By the supreme will of the Supreme Personality of Godhead, they are fixed to the wheel of time, and thus they rotate with Mount Sumeru on their right, their motion being different from that of the sun. There are twenty-eight important stars, headed by Abhijit.

Commentary by Śrīdhara Svāmi

दक्षिणेनैव न तु तेषां पृथगन्या गतिरस्तीत्यर्थः । कालायने कालचक्रे उत्तराषाढाश्रवणसन्धावभिजिन्नक्षत्रं फलविशेषेण पृथक्कल्पितं तेन सह । तथा च श्रुतिः अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानामधस्ताच्छ्रोणायाः इति ॥

So that Meru is to the right—they do not have a movement of their own. In the *kāla-cakra*, the star Abhijit is situated at the junction of Śravaṇa and Uttarashada.

Commentary by Vīrarāghava

ततश्चन्द्रमण्डलस्योपरिष्टात्रिलक्षयोजनतः अभिजिता सहाष्टाविंशतिर्नक्षत्राणि भवन्ति तथा च श्रुतिः कालायने कालचक्रे ईश्वरेणान्तरात्मभूतेन चोदितानि प्रेरितानि मेरुं प्रदक्षिणेनैव न तु तेषां सूर्यादिवत् पृथगन्या गतिरस्तीत्यर्थः, उत्तराषाढाश्रवणसन्धावभिजिन्नाम नक्षत्रं फलविशेषेण पृथक्कल्पितं तेन सहाष्टाविंशतिर्नक्षत्राणि भवन्ति । तथा च श्रुतिः अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानाम् इति ॥

300,000 *yojanas* [2,400,000 miles] above the moon, the stars are situated and they also move around Meru. The stars are fixed to *kāla-cakra*, i.e they have only one type of motion and no anticlockwise motion like the sun. Abhijit is a star between Uttarashada and Śravaṇa. The star belt consists of 28 stars including Abhijit.

Commentary by Vijayadhvaja Tīrtha

कालानयने तादर्थ्ये सप्तमी, कालज्ञापनार्थमीश्वरनियुक्तानि कालचक्र इति वा अभिजिदुत्तराषाढाश्रवणयोः संयोगः अश्विनीरेवत्योः सन्धिरिति केचित् ॥

"Kalanayane" means to apprise the correct time or it may be taken to mean *kāla-cakra*. Abhijit is between Uttarashada and Śravaṇa. Some say it is between Revathi and Ashwini.

Commentary by Viśvanātha Cakravartī

त्रिलक्षेति भूतलात्तु पंचलक्षतः दक्षिणेनैवेति तेषां पृथग्गत्यभावात् । कालायने कालचक्रे सहाभिजितेति अभिजिन्नाम नक्षत्रं उपरिष्टादाषाढानामधस्ताच्छ्रोणायाः इति श्रुतेः । उत्तराषाढा शेषार्द्धात् श्रवणादौ लिप्तिकाचतुष्के च अभिजित् इति ज्यौतिषांच लिप्तिका दण्डः ॥

300,000 *yojanas* [2,400,000 miles] means it is 500,000 *yojanas* [4,000,000 miles] from the earth. They do not have a separate motion of their own. *Kalayana* means *kāla-cakra*. They are 28 including Abhijit.

Commentary by Śrīvaṁśīdhara

ततः चन्द्रात् । त्रिलजक्षेति । भूतलात्तु पंचलक्षयोजनतः । इत्यर्थ इति । नक्षत्राणामपि कालचक्रस्थत्वात्तद्गत्यैव तेषां गतिः । मेरुं प्रदक्षिणीकुर्वता कालचक्रेण तान्यपि प्रदक्षिणीकुर्वन्तीति भावः । अभिजित्सत्त्वे प्रमाणमाह - तथा चेति । उत्तराषाढाचरमपादः श्रवणघटिकाचतुष्कश्चाभिजिन्मानं ज्योतिःशास्त्रे प्रोक्तमिति ॥

"From the moon it is 300,000 *yojanas* [2,400,000 miles]" means it is 500,000 *yojanas* [4,000,000 miles] from the earth. [Note: according to the commentaries, the distance of 300,000 *yojanas* above the moon is correct rather than 200,000 as given in the verse quoted above.] Even the stars are studded in the *kāla-cakra*. As the *kāla-cakra* goes around Meru, the stars also

do likewise. The fourth quarter of Uttarashada and the first four ghatikas of Śravaṇa are said to constitute the Abhijit star, according to astronomers.

Commentary by Śukadeva

कालायने कालचक्रे सहाभिजितेति उत्तराषाढाश्रवणसन्धौ फलविशेषार्थं पृथक्कल्पितेनाभिजिन्नक्षत्रेण सहाष्टाविंशतिः । तथा च श्रुतिः अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानामधस्ताच्छ्रोणायाः इति ॥

Kalayana means the *kāla-cakra*. The stars are 28 in number including Abhijit which, as per the Vedic passages, is a very auspicious star situated between Uttaraashada and Śravaṇa.

Commentary by Śrī Giridhara Lāla

तत्कृतं सर्वोपकारप्रदर्शनपूर्वकं दिनेन पक्षभुक्तिमेव स्पष्टयति - अथ चेति । आपूर्यमाणाभिश्च कलाभिः शुक्लपक्षेण अमराणामहानि पूजादिनानि वितन्वानः, तस्मादापूर्यमाणाः पक्षे यजन्ते इति श्रुत्या देवपूजायाः शुक्लपक्षे विधानात् । तेन पक्षेण पितृणां रात्रीश्च वितन्वानः, तस्मादापूर्यमाणाः पक्षे यजन्ते इति श्रुत्या देवपूजायाः शुक्लपक्षे विधानात् । तेन पक्षेण पितृणां रात्रीश्च वितन्वानः । क्षीयमाणाभिश्च कलाभिः कृष्णपक्षेण पितृणामहानि पूजादिनानि वितन्वानः, अपरपक्षे पितृणाम् इति श्रुत्या कृष्णपक्षे पितृपूजाविधानात् । तदा च देवपूजाया अप्रशस्तत्वादेव तेषां रात्रीर्वितन्वान इत्युक्तम् । न हि शुक्लपक्षकृष्णपक्षाभ्यां देवानामहोरात्रं भवति, उत्तरायणदक्षिणायनाभ्यां तदहोरात्रस्य तृतीयस्कन्धे प्रतिपादितत्वात्, अन्यथा तद्विरोधापत्तेः । सर्वेषां जीवनिवहानां प्राणिसमूहानां प्राणः सर्वौषधिपोषकत्वेनान्नमयत्वात् अन्नं हि प्राणिनां प्राणः इति स्मृतेः ।अत एव जीवनहेतुत्वाज्जीवश्चैकमेकं नक्षत्रं त्रिंशता मुहूर्त्तैरेकदिवसपरिमितकालेन भुङ्क्ते । चन्द्रादीनामपि रथा उक्ता विष्णुपुराणे - यावन्त्यश्चैव तारास्तास्तावन्तो वातरश्मयः । सर्वे ध्रुवे निबद्धास्ते भ्रमन्तो भ्रमयन्ति तम् ॥ रथस्त्रिचक्रः सोमस्य कुन्दाभास्तस्य वाजिनः । वामदक्षिणतो मुक्ता दश तेन चरत्यसौ इति ॥

He causes the bright half and the dark half of the month. The bright half is the time for the worship of the Pitrs (manes, ancestors). He is the controller of food, life and nectar, thus he is called Annamaya, Jīva and Amrtamaya.

ततश्चन्द्रमण्डलात् दिक्षणेनैव गच्छन्ति न हि तेषां सूर्यादिवत् पृथगन्या गतिरस्तीत्यन्वयः । तथा च श्रुतिः 3अभिजिन्नाम नक्षत्रमुारिष्टादाषाढानाम धस्ताच्छ्रोणायाः4 इति ॥

The stars move in the clockwise direction only, unlike the sun and other planets, they do not have the anticlockwise motion. They are situated within the *kāla-cakra*. They are 28 in number including Abhijit which is situated between Uttarashada and Śravaṇa.

Commentary by Śrī Bhagavatprasādācārya

तत इति । ततः उपरिष्टात् चन्द्रमणडलस्योपरितनप्रदेशे इत्यर्थः । त्रिलक्षयोजनदूरवर्त्तिनः प्रदेशे, अभिजिता सह अष्टाविंशतिः, नक्षत्राणि कालायने कालचक्रे, ईश्वरेणान्तरात्मभूतेन परमात्मना, योजितानि संप्रेरितानि सन्ति, मेरुं दक्षिणेन एव प्रचरन्ति । न तु तेषां सूर्यादिवत्पृथगन्या गतिरस्तीत्यर्थः । उत्तराषाढान्त्यचरणः श्रवणस्याद्याश्चतस्रो नाडिकाश्चाभिजिन्नामनक्षत्रं फलविशेषेण पृथकल्पितं तेन

सहाष्टाविंशतिर्नक्षत्राणि भवन्ति । तथा च श्रुतिः अभिजिन्नाम नक्षत्रमुपरिष्टादाषाढानामधस्ताच्छ्रोणायाः इति ॥

300,000 *yojanas* [2,400,000 miles] above the moon the stars are placed by God in the *kāla-cakra*. They move in the clockwise direction only, not having two kinds of motion like the planets. The stars are 28 in number including Abhijit.

TEXT 12

तत उपरिष्टादुशना द्विलक्षयोजनत उपलभ्यते पुरतः पश्चात्सहैव वार्कस्य
शैघ्र्यमान्द्यसाम्याभिर्गतिभिरर्कवच्चरति लोकानां नित्यदानुकूल एव प्रायेण
वर्षयंश्चारेणानुमीयते स वृष्टिविष्टम्भग्रहोपशमनः ॥ १२ ॥

tata upariṣṭād uśanā dvi-lakṣa-yojanata upalabhyate purataḥ paścāt
sahaiva vārkasya śaighrya-māndya-sāmyābhir gatibhir arkavac carati
lokānāṁ nityadānukūla eva prāyeṇa varṣayaṁś cāreṇānumīyate sa vṛṣṭi
viṣṭambha-grahopaśamanaḥ.

SYNONYMS

tataḥ—from that bunch of stars; *upariṣṭāt*—above; *uśanā*—Venus; *dvi-lakṣa-yojanataḥ*—200,000 *yojanas* (1,600,000 miles); *upalabhyate*—is experienced; *purataḥ*—in front; *paścāt*—behind; *saha*—along with; *eva*—indeed; *vā*—and; *arkasya*—of the sun; *śaighrya*—speedy; *māndya*—slow; *sāmyābhiḥ*—equal; *gatibhiḥ*—the movements; *arkavat*—exactly like the sun; *carati*—rotates; *lokānām*—of all the planets within the universe; *nityadā*—constantly; *anukūlaḥ*—offering favorable conditions; *eva*—indeed; *prāyeṇa*—almost always; *varṣayan*—causing rainfall; *cāreṇa*—by infusing the clouds; *anumīyate*—is perceived; *saḥ*—he (Venus); *vṛṣṭi-viṣṭambha*—obstacles to rainfall; *graha-upaśamanaḥ*—nullifying planets.

TRANSLATION

Some 1,600,000 miles above this group of stars is the planet Venus, which moves at almost exactly the same pace as the sun according to swift, slow and moderate movements. Sometimes Venus moves behind the sun, sometimes in front of the sun and sometimes along with it. Venus nullifies the influence of planets that are obstacles to rainfall. Consequently its presence causes rainfall, and it is therefore considered very favorable for all living beings within this universe. This has been accepted by learned scholars.

Commentary by Śrīdhara Svāmi

पुरतः सूर्येण भोक्ष्यमाणे नक्षत्रे पश्चाद् भुंक्ते । सहैव भुज्यमाने चारेण क्रमस्थनक्षत्राद्यतिक्रमेण । वृष्टेर्विष्टंभः स्तम्भनं यस्माद् गृहात्तमुपशमयतीति तथा ॥

When the sun enters a constellation first, Venus follows him [the sun]. When they enter a constellation simultaneously, then Venus goes into retrograde motion. The impediment to rain is removed by this planet.

Commentary by Vijayadhvaja Tīrtha

यस्योशनसः स्थितद्वारेण वृष्टिविष्टम्भग्रहोऽङ्गारकः ॥

The function of Mars is influenced by the position of Venus.

Commentary by Viśvanātha Cakravartī

द्विलक्षेति । भूतलात्तु सप्तलक्षतः चारेण संचारेण वृष्टेर्विष्टम्भः स्तम्भनं यस्मात्तमरिष्टमुपशयतीति सः ॥

700,000 *yojanas* [5,600,000 miles] from earth. Removes the impediments to rain.

Commentary by Śukadeva

चारेण क्रमस्थनक्षत्राद्यतिक्रमेण प्रायेण वर्षयन् वृष्टिं प्रवर्तयँल्लोकानामनुकूलोऽनुमीयते निश्चयते अत एव स शुक्रः वृष्टेर्विष्टम्भः स्तम्भनं यस्माद् ग्रहात्तमुपशमयतीति तथा ॥

"By his movement" means when he skips over the normal stars. Mostly he gives rain and nullifies the effect of Mars who obstructs rain.

Commentary by Śrī Bhagavatprasādācārya

तत इति । ततः नक्षत्रमण्डलात्, उपरिष्टात् द्विलक्षयोजनतः द्विलक्षयोजनदूरवर्त्तिप्रदेशे वर्त्तमानः, उशना शुक्रः उपलभ्यते । स च अर्कस्य पुरतोऽग्रे वर्त्तमानः, पश्चात् पश्चाद्भागे वर्त्तमानः, सहैव वार्केण साकमेव वर्त्तमानः संश्च शैघ्र्यं च मान्द्यं च साम्यं च तानि विद्यन्ते आस्विति शैघ्र्यमान्द्यसाम्यास्ताभिः, अर्श आदिरच् । गतिभिः अर्कवत् चरति च, लोाकनां नित्यदा अनुकूलः एव वर्त्तते । यस्य चारेण क्रमस्थनक्षत्राद्यतिक्रमेण, प्रायेण प्रायः वर्षं वृष्टिः, अनुमीयते । यतः सः, वृष्टिविष्टम्भग्रहापशमनः, यस्माद्गहाद् वृष्टेर्विष्टम्भनं तदुपशमयति तथाभूतोऽस्यातिचार इत्यर्थः । वर्षाकाले चेदन्यग्रहैर्वर्षनिोधः कृतः स्यात्तदवसरेऽस्यातिचारश्चेद्भवेत्तर्ह्यवग्रहकृतं तदुपरोधं मिथ्या विधायावश्यं प्रवर्षणं विधापयेदेवंभूतोऽस्य प्रताप इति भावः । उशनसा शुक्रेण बुधोऽपि व्या1यातः । बुधोऽप्यर्कस्य पुरतः पश्चात्सहैव वा शुक्रवदेव चरतीत्यर्थः ॥

Venus is situated 200,000 *yojanas* (1,600,000 miles) above the stars. He has three types of motion—in his normal motion, he moves along with the sun at the same speed, whereas sometimes he overtakes the sun and sometimes he lags behind the sun. He is normally a benefic planet and causes rains. Mercury is similar to Venus.

TEXT 13

उशनसा बुधो व्याख्यातस्तत उपरिष्टाद् द्विलक्षयोजनतो बुधः
सोमसुत उपलभ्यमानः प्रायेण शुभकृद्यदार्काद् व्यतिरिच्येत तदातिवा-
ताभ्रप्रायानावृष्ट्यादिभयमाशंसते ॥ १३ ॥

uśanasā budho vyākhyātas tata upariṣṭād dvi-lakṣa-yojanato budhaḥ soma-suta upalabhyamānaḥ prāyeṇa śubha-kṛd yadārkād vyatiricyeta tadātivātābhra-prāyānāvṛṣṭy-ādi-bhayam āśaṁsate.

SYNONYMS

uśanasā—with Venus; *budhaḥ*—Mercury; *vyākhyātaḥ*—explained; *tataḥ*—from that (Venus); *upariṣṭāt*—above; *dvi-lakṣa-yojanataḥ*—1,600,000 miles; *budhaḥ*—Mercury; *soma-sutaḥ*—the son of the moon; *upalabhyamānaḥ*—is situated; *prāyeṇa*—almost always; *śubha-kṛt*—very auspicious to the inhabitants of the universe; *yadā*—when; *arkāt*—from the sun; *vyatiricyeta*—is separated; *tadā*—at that time; *ativāta*—of cyclones and other bad effects; *abhra*—clouds; *prāya*—almost always; *anāvṛṣṭi-ādi*—such as scarcity of rain; *bhayam*—fearful conditions; *āśaṁsate*—expands.

TRANSLATION

Mercury is described to be similar to Venus, in that it moves sometimes behind the sun, sometimes in front of the sun and sometimes along with it. It is 1,600,000 miles above Venus, or 7,200,000 miles above earth. Mercury, which is the son of the moon, is almost always very auspicious for the inhabitants of the universe, but when it does not move along with the sun, it forbodes cyclones, dust, irregular rainfall, and waterless clouds. In this way it creates fearful conditions due to inadequate or excessive rainfall.

Commentary by Śrīdhara Svāmi

बुधो व्या1यातः, पुरतः पश्चात्सहैव वा चरतीति किंचिद्विशेषं चाह तत इत्यादिना । आशंसते सूचयति ॥

By explaining the movement of Venus, Budha is also explained in that he moves just behind or in front of the sun. Aashamsate = indicates.

Commentary by Vīrarāghava

ततो नक्षत्रमण्डलद्विलक्षयोजनत उपर्युशना शुक्रः उपलभ्यते स चार्कस्य पुरतः पश्चात् पुरतः सूर्येण भोक्ष्यमाणं नक्षत्रं पश्चाद् भुङ्क्ते सहैव भुज्यमाने तु नक्षत्रे शैघ्र्यादिगतिभिरर्कवंचरति । स च लोकानां सदानुकूल एव वर्त्तते यस्य शुक्रस्य चारेण क्रमस्थनक्षत्राद्यतिक्रमेण प्रायशो वर्षं वृष्टिरनुमीयतेऽतः स वृष्टिविष्टम्भग्रहोपशमनः वृष्टेर्विष्टम्भः स्तम्भनं यस्माद् ग्रहात्तमुपशमयतीति तथा उशनसा शुक्रेणेति प्रकारेण बुधोऽपि बुधगतिरपि व्या1यातेत्यर्थः । सूर्यस्य पुरः पश्चात्सहैव वा चरतीति व्या1यात इति भावः । किंचिद्विशेषमाह तत इत्यादिना । ततः शुक्रमण्डलाद् द्विलक्षयोजनत उपरि सोमस्य सुतो बुधः उपलभ्यमानः लोकानां प्रायेणाशुभकृत् दुःखकृत्, अशुभकृत्त्वमेवाह यदार्काद्व्यतिरिच्यतेऽर्केण सह न चरति तदातिवातः अभ्रप्रायं मेघप्राचुर्यमनावृष्टिरित्यादिरूपं भयमाशंसते सूचयति ॥

Venus is situated 200,000 *yojanas* (1,600,000 miles) above the star belt. Sometimes he [Venus] follows the sun and covers the same star after the sun

has covered it by his movement. Sometimes he goes along with the sun and both of them will be in the same star [constellation]. He is always beneficial to the world. When he transgresses the order of the stars in his movement, he indicates rain. By stating the position of Venus, Mercury (budha)'s movement is also described since he also moves either in front of the sun, just behind the sun, or along with the sun, like Venus.Mercury is situated 200,000 *yojanas* [1,600,000 miles] above Venus. When he does not move with the sun, he causes hurricane and drought.

Commentary by Viśvanātha Cakravartī

उशनसा बुधो व्या1यात इति पुरतः पश्चात् सहैव वा चरतीत्यंशेन तत्तुल्यः। द्विलक्षेति भूतलात्तु नवलक्ष इत्यर्थः ॥

Like Venus, Mercury also moves in front of or just behind or along with the sun. He is 900,000 *yojanas* [7,200,000 miles] above the earth and 200,000 *yojanas* [1,600,000 miles] above Venus.

Commentary by Śrīvaṁśīdhara

तत उशनसः। द्विलक्षेति। भूतलात्तु नवलक्षयोजनतः। प्रायेणेत्युक्तेः। कदाचिदशुभमपि करोतीति तदाह - यदार्कादिति।व्यतिरिच्येत पृथग्भवति। अतिवाताभ्राधिक्यवर्षणाद्यभावरूपं भयम्। आदिना करकादिग्रहः ॥

Venus is situated 700,000 *yojanas* [5,600,000 miles] above the earth. Tatah means from the stars. Transgression means skipping a star in the middle. It is like going from Ashwini to Krittika directly without touching Bharani in between. He causes rain.

200,000 *yojanas* [1,600,000 miles] from Venus means 900,000 *yojanas* [7,200,000 miles] above the earth. "Normally a benefic" means sometimes he is a malefic also. That is when he gets separated from the sun. Fear of hurricanes, overcast sky and absence of rain.

Commentary by Śukadeva

उशनसोपमानभूतेनोपमेयतया बुधः अर्कस्य पुरतः पश्चात्सहैव चरतीति व्या1यातः, किञ्चिद्विशेषं दर्शयति तत इति। आशंसते द्योतयति ॥

By stating the movement of Venus, Mercury's movement is also stated because he is similar to Venus in his movement going in front of, along with or behind the sun.

Commentary by Śrī Giridhara Lāla

व्या1यात इति, पुरतः पश्चात् सहैव वा चरतीत्यंशेन तुल्यतया निरुपित इत्यर्थः। कश्चितद्विशेषोऽस्ति तदाह तत इत्यादिना। आशंसते सूचयति रू बुधस्यापि रथ उक्तः वाय्वग्निद्रव्यसम्भूतो रथश्चन्द्रसुतस्य च। पिशङ्गैस्तुगौर्युक्तः सोऽष्टाभिर्वायुवेगिभिः2 इति॥

Budha resembles Venus in his motions. His chariot is described like this, "The chariot is made of materials of wind and fire. It has eight saffron colored horses which have the speed of the wind."

Commentary by Śrī Bhagavatprasādācārya

बुधस्य तथात्वेऽपि शुक्रात्किंचिद्विशेषमाह तत इत्यादिना। ततः शुक्रात्, उपरिष्टात् द्विलक्षयोजनतः द्विलक्षयोजनदूरवर्त्तिनि प्रदेशे उपलभ्यमानः वर्त्तमान इत्यर्थः। सोमसुतः, बुधः भवति। तु प्रायेण, लोकानां शुभकृत् सुखकारकः यदा अर्कात् व्यतिरिच्येत अर्केण सह न चरति, तदा अतिवातश्च अभ्रप्रायं च अनावृष्ट्यादिभयं च तत्समाहारं, आशंसते सूचयति॥

Mercury is situated 200,000 *yojanas* [1,600,000 miles] above Venus. He is generally beneficial to the world. When he does not move with the sun, he causes hurricanes and droughts.

TEXT 14

अत ऊर्ध्वम्ङ्गारकोऽपि योजनलक्षद्वितय उपलभ्यमानस्त्रिभिस्त्रिभिः पक्षैरेकैकशो
राशीन्द्वादशानुभुङ्क्ते यदि न वक्रेणाभिवर्तते प्रायेणाशुभग्रहोऽघशंसः ॥ १४ ॥

ata ūrdhvam aṅgārako 'pi yojana-lakṣa-dvitaya upalabhyamānas tribhis
tribhiḥ pakṣair ekaikaśo rāśīn dvādaśānubhuṅkte yadi na
vakreṇābhivartate prāyeṇāśubha-graho 'gha-śaṁsaḥ.

SYNONYMS

ataḥ—from this; *ūrdhvam*—above; *aṅgārakaḥ*—Mars; *api*—also; *yojana-lakṣa-dvitaye*—at a distance of 1,600,000 miles; *upalabhyamānaḥ*—is situated; *tribhiḥ tribhiḥ*—with each three and three; *pakṣaiḥ*—fortnights; *eka-ekaśaḥ*—one after another; *rāśīn*—the signs; *dvādaśa*—twelve; *anubhuṅkte*—passes through; *yadi*—if; *na*—not; *vakreṇa*—with a curve; *abhivartate*—approaches; *prāyeṇa*—almost always; *aśubha-grahaḥ*—an unfavorable, inauspicious planet; *agha-śaṁsaḥ*—creating trouble.

TRANSLATION

Situated 1,600,000 miles above Mercury, or 8,800,000 miles above earth, is the planet Mars. If this planet does not travel in a crooked way, it crosses through each sign of the zodiac in three fortnights and in this way travels through all twelve, one after another. It almost always creates unfavorable conditions in respect to rainfall and other influences.

Commentary by Śrīdhara Svāmi

अघशंसो दुःखसूचकः। यदि न वक्रेणाभिवर्तते तर्हि त्रिभिस्त्रिभिः पक्षैः॥

Aghashamsa = forebodes distress. By three halves if he is not retrograde.

Commentary by Vīrarāghava

Mars is situated 200,000 *yojanas* [1,600,000 miles] above Mercury. In his normal gait, he takes 1½ month to cover a *rāśi*. He is normally a malefic, or when he is in the direct motion he is beneficial. In his retrograde motion, he becomes inimical.

Commentary by Vijayadhvaja Tīrtha

तस्योपशान्तिकृत् शुभग्रहसंयोगे शुभसूचकोऽन्यथाघशंसो दुःखसूचक इत्यतः प्रायेणाशुभग्रह इति ॥

In conjunction with good planets, he gives good things and in conjunction with bad planets, he gives bad things. That is why the word "mostly" is used.

Commentary by Viśvanātha Cakravartī

लक्षद्वितीय इति भूतलादेकादशलक्षे । यदि न वक्रेणेति पूर्वेणान्वयः । अघशंसः दुःख सूचकः॥

1,100,000 *yojanas* [8,800,000 miles] above the earth. "If he is not retrograde" is construed with the previous words. He indicates bad things.

Commentary by Śrīvaṁśīdhara

अतो बुधात् । योजनलक्षद्वितय इति । भूतलादेकादशलक्षयोजने । अघशंसः प्रायेणेत्युक्त्या दशमेगारको यस्य स जातः कुलदीपकः इत्यादिसूचितम् । यदि वक्र स्यात्तदा बहूनपि मासानेकत्र तिष्ठतीत्यर्थः ॥

200,000 *yojanas* [1,600,000 miles] above mercury means 1,100,000 *yojanas* [8,800,000 miles] above the earth. Aghashamsa means forebodes distress. If he is in the 10th house, he is very beneficial. That is why the word "mostly" is used. If he is in retrogression, he stays in a constellation for many months.

Commentary by Śukadeva

अघशंसो दुःखद्योतकः यदि वक्रेण नाभिवर्तते तदा त्रिभिः त्रिभिॐ पक्षैः एकैकशो रशीन् भुङ्क्ते॥

He indicates misery. If he is not retrograde he takes 1 ½ months to cover a *rāśi*.

Commentary by Śrī Giridhara Lāla

अर्कस्य पुरतः पश्चात् सहैव वा शैध्यादिगतिभितर्कवश्चरति । चकरो वाकारार्थः । सूर्येण सहास्य गतिसाम्यमेव अप्रपश्चाद्भावस्त्वतिचारवशात् । चारेण क्रमस्य रक्षत्राद्यतिक्रमेण । वृष्टेविष्टम्भः स्तम्भनं यस्माद्ग्रहात्तमपशमयतीति तथा । शुक्रस्य रथ उक्तः 1सवरुथः सारुकर्षो युक्तो भूसम्भवैर्हयैः । सोपाङ्गः समताकस्तु युक्रस्यापि रथो महान् इति । उपाङ्गो रथोपस्थः ॥

He moves like the sun—either in front of him, along with him or just behind him. His normal motion is equal to that of the sun—only in his abnormal motion is he either in front of or behind the sun. He removes the impediments

to rain. Sukra's chariot is described in the *Purāṇas*: "Sukra's chariot is equipped with all weapons; it has a retinue which follows him, and the horses of the chariot are born on earth."

यदि वक्रेणाभिवर्तते तर्हि त्रिभिस्त्रिभिः पक्षैरेकैकशो द्वादशाराशीन् भुंक्ते इत्यन्वयः । अघशंसः दुःखसूचकः । अस्याति रथ उक्तः - 1अष्टास्त्रिःकाञ्चनः श्रीमान् भौमस्यापि रथो महान् । पद्मरागारुणैरश्वैः संयुक्तो वाह्निसम्भवैः2 इति ॥

If he [Mars] is retrograde, then he takes one and a half months to cover a *rāśi*. Generally he indicates misery. "The chariot of Mars is eight cornered and made of gold. The hue of the horses is like that of *padmaraga* (crimson)."

Commentary by Śrī Bhagavatprasādācārya

अथाङ्गारकस्य बुधादुपरिस्थत्वं राशिभोगकालत्वं प्रायेणशुभसूचकत्वं चाह अत इति । अतः बुधमण्डलात्, योजनलक्षद्वितये द्विलक्षयोजनतः, उर्ध्वमुपरिष्टात्, उपलभ्यमानः अङ्गारकः भौमोऽपि त्रिभिः त्रिभिः पक्षैः, एकैकशः एकमेकं राशिमतिक्रामतीति शेषः । यदि वक्रेण न अभिवर्त्तते, यदि न वक्रस्थः स्यात्तर्हीत्यर्थः । द्वादश राशीन् क्रमेण अनुभुङ्क्ते । अयं प्रायेण अशुभग्रहः । अघशंसः दुःखसूचकः । अयं भावः - अयं यदि वक्रत्वादिदोषवान्न स्यात्तर्हि तु अनुकूलसदृश एव । यदि वक्रत्वादिनाभिवर्त्तते तदा तु अघशंसको बहुधा जायत इति । केचितु वक्रचार्ययं शुभोऽवक्रचारी दुःखद इत्याहुः ।

Mars is situated 200,000 *yojanas* [1,600,000 miles] above Mercury. Normally he is a malefic. He takes 1½ months to cover a *rāśi* in his normal motion. While in retrogression, he takes more than that. Some opine that Mars is benefic in retrogression and malefic in direct motion.

TEXT 15

तत उपरिष्टाद् द्विलक्षयोजनान्तरगता भगवान् बृहस्पतिरेकैकस्मिन् राशौ परिवत्सरं परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मण-कुलस्य ॥ १५ ॥

tata upariṣṭād dvi-lakṣa-yojanāntara-gatā bhagavān bṛhaspatir
ekaikasmin rāśau parivatsaraṁ parivatsaraṁ carati yadi na vakraḥ syāt
prāyeṇānukūlo brāhmaṇa-kulasya.

SYNONYMS

tataḥ—that (Mars); *upariṣṭāt*—above; *dvi-lakṣa-yojana-antara-gatāḥ*—situated at a distance of 1,600,000 miles; *bhagavān*—the most powerful planet; *bṛhaspatiḥ*—Jupiter; *eka-ekasmin*—in one after another; *rāśau*—sign; *parivatsaram parivatsaram*—for the period of Parivatsara; *carati*—moves; *yadi*—if; *na*—not; *vakraḥ*—curved; *syāt*—becomes; *prāyeṇa*—almost always; *anukūlaḥ*—very favorable; *brāhmaṇa-kulasya*—to the *brāhmaṇas* of the universe.

TRANSLATION

Situated 1,600,000 miles above Mars, or 10,400,000 miles above earth, is the planet Jupiter, which travels through one sign of the zodiac within the period of a Parivatsara. If its movement is not curved, the planet Jupiter is very favorable to the brāhmaṇas of the universe.

Commentary by Śrīdhara Svāmi

यदि न वक्रः स्यात्तर्हि परिवत्सरम् ॥

If he [Jupiter] is not curved, then it is parivatsaram.

Commentary by Vīrarāghava

Jupiter is situated 200,000 *yojanas* [1,600,000 miles] above Mars. If he is not retrograde, he is beneficial to the *brāhmaṇa*. He covers each *rāśi* in a Parivatsara.

Commentary by Vijayadhvaja Tīrtha

तावद्भिस्त्रिंशद्भिरनुवत्सरैः सर्वराशीननुपर्येति राशिषु विलम्ब्य संचरणाच्छनैश्चर इति नाम प्रायेणैकादशे शुभकरत्वात् ॥

"By that much" means 30 anuvastsaras. He moves slowly in the constellations and covers the entire orbit in 30 *anuvatsaras*. That is why he is called "Shanischara" i.e. "one who moves slowly."

Commentary by Viśvanātha Cakravartī

द्विलक्षेति । भूतलात्तु त्रयोदशलक्षे यदि न वक्र इति पूर्वेणान्वयः ॥

1,300,000 *yojanas* [10,400,000 miles] from the earth. "If he is not retrograde" should be construed with the previous words.

Commentary by Śrīvaṁśīdhara

ततोंगारकात् । द्विलक्षेति भूतलात्त्रयोदशलक्षे । वक्रत्वे तु परिवत्सरादधिकमपि भुक्तं इत्यर्थः ॥ प्रायेणेत्युक्तेः स्थानविशेषस्थित्या दुःखमपि ददातीत्यर्थः ॥

200,000 *yojanas* [1,600,000 miles] above Mars means 1,300,000 *yojanas* [10,400,000 miles] above the earth. If he is retrograde he takes more than a *parivatsara* to go from one constellation to another. It is said "mostly" because when stationed in inimical places, he gives misery also.

Commentary by Śukadeva

यदि वक्रो न स्यात्तदा परिवत्सरम् ॥

If he [Jupiter] does not travel in a curved way, then the time taken is a Parivatsara.

Commentary by Śrī Giridhara Lāla

यदि वक्रेणाभिवर्तते तर्हि त्रिभिस्त्रिभिः पक्षैरेकैकशो द्वादशाराशीन् भुंक्ते इत्यन्वयः । अघशंसः दुःखसूचकः । अस्याति रथ उक्तः - 1अष्टाभ्रिःकाञ्चनः श्रीमान् भौमस्यापि रथो महान् । पद्मरागारुणैरश्वैः संयुक्तो वाह्निसम्भवैः2 इति ॥

If he [Jupiter] does not travel in a curved way, he takes a parivatsara to cover the entire track. His chariot is also described: "The golden chariot of Jupiter is drawn by eight horses whose color is snow white. He Stays in each *rāśi* [sign of the zodiac] for a year."

Saturn's chariot is also described, "Shani moves slowly in his chariot drawn by horses born from the akasha [the sky] of variegated color."

Paramam padam means the abode of Dhruva.

Commentary by Śrī Bhagavatprasādācārya

अथ बृहस्पतेः स्थानादिशुभाशुभसूचकत्वं चाह तत इति । ततः अङ्गारकमण्डलात्, उपरिष्टात् द्विलक्षयोजनान्तरगतः द्विलक्षयोजनानामुपरितनभागं संप्राप्तः, भगवान्महैश्वर्यसंपन्नः बृहस्पतिः , एकैकस्मिन् राशौ, यदि वक्रः न स्यात्, तर्हि परिवत्सरं परिवत्सरमेकैकं वर्षं चरति । अयं प्रायेण ब्रह्मणकुलस्य अनुकूलः एव ॥

200,000 *yojanas* [1,600,000 miles] above him is the celebrated Jupiter, beneficial to the world in general and *brāhmaṇas* in particular. If he is not retrograde, he takes one year to cover a *rāśi* by his movement.

TEXT 16

तत उपरिष्टाद्योजनलक्षद्वयात्प्रतीयमानः शनैश्चर एकैकस्मिन् राशौ त्रिंशन्मासान् विलम्बमानः सर्वानेवानुपर्येति तावद्भिरनुवत्सरैः प्रायेण हि सर्वेषामशान्तिकरः ॥ १६ ॥

tata upariṣṭād yojana-lakṣa-dvayāt pratīyamānaḥ śanaiścara ekaikasmin
rāśau triṁśan māsān vilambamānaḥ sarvān evānuparyeti tāvadbhir
anuvatsaraiḥ prāyeṇa hi sarveṣām aśāntikaraḥ.

SYNONYMS

tataḥ—that (Jupiter); *upariṣṭāt*—above; *yojana-lakṣa-dvayāt*—by a distance of 1,600,000 miles; *pratīyamānaḥ*—is situated; *śanaiścaraḥ*—the planet Saturn; *eka-ekasmin*—in one after another; *rāśau*—zodiac signs; *triṁśat māsān*—for a period of thirty months in each; *vilam-bamānaḥ*—lingering; *sarvān*—all twelve signs of the zodiac; *eva*—certainly; *anuparyeti*—passes through; *tāvadbhiḥ*—by so many; *anuvatsaraiḥ*—Anuvatsaras; *prāyeṇa*—almost always; *hi*—indeed; *sarveṣām*—to all the inhabitants; *aśāntikaraḥ*—very troublesome.

TRANSLATION

Situated 1,600,000 miles above Jupiter, or 12,000,000 miles above earth, is the planet Saturn, which passes through one sign of the zodiac in thirty months and covers the entire zodiac circle in thirty Anuvatsaras. This planet is always very inauspicious for the universal situation.

Commentary by Vīrarāghava

ततो बुधमण्डलाद् द्विलक्षयोजनतः उपरिष्टादङ्गारक उपलभ्यमानम् एकैकं राशिं पक्षत्रयेण भुङ्क्ते यदि न वक्रेणाभिवर्तते त्रिभिस्त्रिभिः पक्षैर्यदि न वक्रस्थः स्यात्तर्हि द्वादशरशीन् क्रमेण भुङ्क्ते इति पूर्वेणान्वयः । अयं प्रायेणाशुभप्रहोऽघशंसः दुःखसूचको ततोऽङ्गारमण्डलाद्द्विलक्षयोजनानामन्तर उपरि तेन उपरि भागं गतो भगवान् बुहस्पतिरेकैकस्मिन् राशौ परिवत्सरं परिचरति सोऽपि यदि न वक्रः स्यात्तर्हि ब्राह्मणकुलस्य प्रायशोऽनुकूलः । ततो बृहस्पतिमण्डलाद्योजनानां लक्षद्वयादुपरि शनैश्वरः प्रतीयमान तावद्भिः परिवत्सरैर्द्वादशजन्मादिराश्यवस्थानसहचरितत्रिंशत्त्रिंशन्मासानां गणनावशात् सम्पन्नैरनुवत्सरैः प्रायशः सर्वेषामशुभकर इत्यर्थः ॥

Saturn is situated 200,000 *yojanas* [1,600,000 miles] above Jupiter. He takes 2 ½ years to cover a *rāśi*—in the same way he covers all the *rāśis*. He is normally malefic.

Commentary by Viśvanātha Cakravartī

योजनलक्षद्वयादिति । भूतलात्तु पंचदशलक्षे ॥

200,000 *yojanas* [1,600,000 miles] from there means 1,500,000 *yojanas* [12,000,000 miles] from the earth.

Commentary by Śrīvaṁśīdhara

ततो बृहस्पतेः । लक्षद्वयेति । भूतलात्तु पंचदशलक्षेति । तावद्भिस्त्रिंशद्भिः । प्रायेणेत्युक्तेस्त्रिषडायगतः । शान्तिकरोऽपि स्यादित्यर्थः ॥

200,000 *yojanas* [1,600,000 miles] above Jupiter means 1,500,000 *yojanas* [12,000,000 miles] above the earth. *Tavadbhih* means by thirty. Mostly he is a malefic, however in the 3rd, 6th and 11th places he is a benefic.

Commentary by Śrī Bhagavatprasādācārya

इति । ततः बृहस्पतिमण्डलात्, योजनलक्षद्वयात् उपरिष्टात् शनैश्चरः प्रतीयमानः भवति । सः एकैकस्मिन राशौ त्रिंशत् त्रिंशन्मासान्, विलम्बमानः सन् एव, सर्वान् राशीन् अनुपर्येति सर्वाननुक्रमेण संचरतीत्यर्थः । तावद्भिः अनुवत्सरैः सर्वेषां प्रायेण अशान्तिकरः जायते हि ॥

Saturn is situated 200,000 *yojanas* [1,600,000 miles] above Jupiter. He stays in each *rāśi* for 30 months; thus, due to his slow movement, he is called "Shanischara." Normally he is considered malefic.

TEXT 17

तत उत्तरस्मादृषय एकादशलक्षयोजनान्तर उपलभ्यन्तो य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्यत्परमं पदं प्रदक्षिणं प्रक्रमन्ति ॥ १७ ॥

tata uttarasmād ṛṣaya ekādaśa-lakṣa-yojanāntara upalabhyante ya eva lokānāṁ śam anubhāvayanto bhagavato viṣṇor yat paramaṁ padaṁ pradakṣiṇaṁ prakramanti.

SYNONYMS

tataḥ—the planet Saturn; *uttarasmāt*—above; *ṛṣayaḥ*—great saintly sages; *ekādaśa-lakṣa-yojana-antare*—at a distance of 1,100,000 *yojanas; upalabhyante*—are situated; *ye*—all of them; *eva*—indeed; *lokānām*—for all the inhabitants of the universe; *śam*—the good fortune; *anubhāvayantaḥ*—always thinking of; *bhagavataḥ*—of the Supreme Personality of Godhead; *viṣṇoḥ*—Lord Viṣṇu; *yat*—which; *paramam padam*—the supreme abode; *pradakṣiṇam*—placing on the right; *prakramanti*—circumambulate.

TRANSLATION

Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly sages, who are always thinking of the well-being of the inhabitants of the universe. They circumambulate the supreme abode of Lord Viṣṇu, known as Dhruvaloka, the polestar.

Commentary by Vīrarāghava

ततः शनैश्चरमण्डलादुत्तरस्मादुपरिष्टादेकादशलक्षयोजनानामन्तरे देशे सप्तर्षय उपलभ्यन्ते के ते ये ऋषयः लोकानां शं सुखमेवानुभावयन्तः सम्पादयन्तः विष्णोर्यत्पदं स्थानं परममुत्कृष्टं ध्रुवमण्डलं तत्प्रदक्षिणं यथा तथा परिक्रमन्ति परिभ्रमन्ति ॥

1,100,000 *yojanas* [8,800,000 miles] above Saturn, the seven sages [Note by the translator: (the Great Bear)] are situated. They are there for the welfare of the world and also move in a clockwise direction around Dhruva-maṇḍala, an abode of Viṣṇu.

Commentary by Jīva Gosvāmi

उग्रचरणशीतलत्वादेव द्रुततरगमनः ॥

As he has the tendency to go in front of others, he has a very fast motion.

Commentary by Viśvanātha Cakravartī

एकादशलक्ष इति । भूतलात्तु षड्विंशलक्षे परमं पदं ध्रुवलोकम् ॥

1,100,000 *yojanas* [8,800,000 miles] means 2,600,000 *yojanas* [20,800,000 miles] from the earth. Param Padam means the world of Dhruva.

Commentary by Śrīvaṁśīdhara

ततः शनैश्चरात् । उत्तरस्मादुत्तरदिशि सप्तम्यर्थे पंचमी । एकादशलक्षेति । भूतलात्तु षड्विंशल्लक्षयोजनेति परमं पदं ध्रुवलोकम् ॥

1,100,000 *yojanas* [8,800,000 miles] above Saturn means 2,600,000 *yojanas* [20,800,000 miles] above earth. They are stationed in the north. *Paramam padam* means Dhruva loka.

Commentary by Śrī Bhagavatprasādācārya

अथ ऋृषीणां सर्वेभ्य अतीवोचस्थानत्वं सदा लोकानां शुभसंपादकत्वं चाह । तत इति । ततः शनैश्चरमण्डलात् एकादशलक्षयोजनान्तरे, ऋुषयः सप्तर्षयः उपलभ्यन्ते उपलक्ष्यन्ते । के ते । ये ऋषयः, लोकानां शं सुखम् अनुभावयन्तः संपादयन्तः सन्तः, भगवतः विष्णोः, यत् परमं पदं, ध्रुवमण्डलमित्यर्थः, तत् प्रदक्षिणं यथा तथा प्रक्रमन्ति परिक्रमन्ति परिभ्रमन्तीत्यर्थः । भूतलात् षड्विंशतिलक्षयोजनमुंचप्रदेशे सप्तर्षयः वैष्णवं पदं प्रदक्षिणं प्रक्रमन्तीति भावः ॥

The seven sages are situated 1,100,000 *yojanas* [8,800,000 miles] above Saturn. They are absorbed in penance for the welfare of the world. They go around Dhruvaloka, the abode of Viṣṇu, in the clockwise direction.

Yādavārya's commentary on chapter 22

In the 8th text, where the moon's motion is described, there is a word "agrachari" which means running in the front. This is the correct reading—rather than "ugrachari"or fierce motion.

For Mars and Saturn it is said in the text that they are mostly malefic in nature. Although they are malefic they give good things if they are stationed in a good house like the eleventh. So it is not that they are always malefic.

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Twenty-second Chapter of the Śrīmad-Bhāgavatam, entitled, "The Orbits of the Planets."

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CHAPTER EIGHT

23) The Śiśumāra Planetary Systems

TEXT 1

श्रीशुक उवाच
अथ तस्मात्परतस्त्रयोदशलक्षयोजनान्तरतो यत्तद्विष्णोः परमं पदमभिवदन्ति
यत्र ह महाभागवतो ध्रुव औत्तानपादिरग्निनेन्द्रेण प्रजापतिना कश्यपेन
धर्मेण च समकालयुग्भिः सबहुमानं दक्षिणतः क्रियमाण इदानीमपि
कल्पजीविनामाजीव्य उपास्ते तस्येहानुभाव उपवर्णितः ॥ १ ॥

śrī-śuka uvāca
atha tasmāt paratas trayodaśa-lakṣa-yojanāntarato yat tad viṣṇoḥ paramaṁ
padam abhivadanti yatra ha mahā-bhāgavato dhruva auttānapādir
agninendreṇa prajāpatinā kaśyapena dharmeṇa ca samakāla-yugbhiḥ
sabahu-mānaṁ dakṣiṇataḥ kriyamāṇa idānīm api kalpa-jīvinām ājīvya
upāste tasyehānubhāva upavarṇitaḥ.

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—thereupon; *tasmāt*—the sphere of the seven stars; *parataḥ*—beyond that; *trayodaśa-lakṣa-yojana-antarataḥ*—another 1,300,000 *yojanas; yat*—which; *tat*—that; *viṣṇoḥ paramam padam*—the supreme abode of Lord Viṣṇu, or the lotus feet of Lord Viṣṇu; *abhivadanti*—the *Ṛg Veda mantras* praise; *yatra*—on which; *ha*—indeed; *mahā-bhāgavataḥ*—the great devotee; *dhruvaḥ*—Mahārāja Dhruva; *auttānapādiḥ*—the son of Mahārāja Uttānapāda; *agninā*—by the fire-god; *indreṇa*—by the heavenly King, Indra; *prajāpatinā*—by the Prajāpati; *kaśyapena*—by Kaśyapa; *dharmeṇa*—by Dharmarāja; *ca*—also; *samakāla-yugbhiḥ*—who are engaged at the time; *sa-bahu-mānam*—always respectfully; *dakṣiṇataḥ*—on the right side; *kriyamāṇaḥ*—being circumambulated; *idānīm*—now; *api*—even; *kalpa-jīvinām*—of the living entities who exist at the end of the creation; *ājīvyaḥ*—the source of life; *upāste*—remains; *tasya*—his; *iha*—here; *anubhāvaḥ*—greatness in discharging devotional service; *upavarṇitaḥ*—already described (in the Fourth Canto of *Śrīmad-Bhāgavatam*).

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, 1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, still resides as the life source of all the living entities who live until the end of the creation.

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Agni, Indra, Prajāpati, Kaśyapa and Dharma all assemble there to offer him honor and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Mahārāja Dhruva [in the Fourth Canto of Śrīmad-Bhāgavatam].

Commentary by Vīrarāghava

एवं सूर्यादीनां गतिविशेषास्तत्स्थानविशेषाः कार्यविशेषाश्चोक्ताः, अथ ध्रुवस्य स्थानं व्यापारं चाह अथेति । तस्मादृषिमण्डलात्परतस्त्रोदशलक्षयोजनानां परस्ताद्यत्तत्प्रसिद्धं विष्णोः परमं पदमामनन्ति विष्णोरभिव्यक्तिस्थानत्वात्परमं पदमित्युक्तं क्रिन्तत्परमं पदं तत्राह यत्रेति । यत्र परमे पदे महाभागवतो औत्तानपादिः उत्तानपादपुत्रः अग्न्यादिभिः सबहुमानं प्रदक्षिणतः क्रियमाणः उपास्ते तिष्ठति तस्य ध्रुवस्यानुभावः प्रभावः उपवर्णितश्चतुर्थस्कन्धे इति शेषः ॥

After stating the details of the sun's movement, Dhruva's position and function is stated here. 1,300,000 *yojanas* [10,400,000 miles] above the seven sages is the place called Parama Padam of Viṣṇu or Dhruvaloka, where Dhruva worships Viṣṇu along with his contemporaries.

Commentary by Vijayadhvaja Tīrtha

ध्रुवेण समकालं सायुज्यभाग्भिरुपास्ते श्रीहरिमिति शेषः ॥

Dhruva meditates and worships Viṣṇu along with Kashyapa and others, who will attain Sayujya (liberation) along with Dhruva.

Commentary by Viśvanātha Cakravartī

ध्रुवलोकं त्रयोविंशे प्राह विष्णुपदाभिधम् । शिशुमाराकारतया ज्योतिश्चक्रं च दर्शितम् ॥

त्रयोदशेति । भूतलादेकोनचत्वारिंशल्लक्षे समकालमेव युज्यन्त इति तैरग्न्यादिभिर्नक्षत्ररूपैः ॥

1,300,000 *yojanas* [10,400,000 miles] above the earth. Agni and others are stars living in the same time period.

Commentary by Śrīvaṁśīdhara

ततो ध्रुवस्थानवर्णनोत्तरम् । शिशुमारो जलचरो जीवविशेषः (१) अथेति । ध्रुवाधिक्यवर्णने । तस्मादृषिमण्डलात् । त्रयोदशलक्षेति - भूतलात्त्वेकोनचत्वारिंशल्लक्षेति । ध्रुवेण समकालयुग्भिः सायुज्यभाग्भिरिति तीर्थः । आजीव्य आश्रयः कल्पजीविनो हि भृग्वादयस्तावत्कालमेव तिष्ठन्ति यावद्ध्रुवलोकस्तिष्ठति ध्रुवलोकस्यापि किमन्यैः कालनिर्धूतैः कल्पान्ते वैष्णवादिभिः इति हिरण्यकशिपोरभिप्रायं वर्णयद्भिर्वेवैर्ब्रह्मणे प्रोक्तत्वादनित्यत्वमेवेति उपास्ते हरिमिति शेषः ॥

Atha means after mentioning the place of Dhruva. Śiśumāra is an aquatic creature. 1,300,000 *yojanas* [10,400,000 miles] above the sages means 3,900,000 *yojanas* [312,000,000 miles] above the earth. Kashyapa and others stay as long as Dhruvaloka exists, thus they are called contemporaries. Aajivya means support. Lord Hari is indicated by the word "worships."

Commentary by Śrī Giridhara Lāla

ज्योतिश्चक्रे ध्रुवस्थानं तन्माहात्म्यं तथैव च । शिशुमारस्वरूपं च त्रयोविंशे निरूप्यते।।

यत्प्रसिद्धं विष्णोः परमं पदमभिवदन्ति तदस्तीति शेषः । यत्र ध्रुव उपास्ते तिष्ठतीत्यन्वयः । समकालमेव युज्यन्त इति तथा तैरग्न्यादिभिर्नक्षत्ररूपैः । कल्पजीविनामवान्तरकल्पे वर्त्तमानानां मर्त्यलोकन्तरिक्षलोकादिलोके जीवतामाजीव्यः, महार्लोकाद्युपरितनस्थानां भूमेरधरस्थानां च तद्भिनाऽपि स्थितिसम्भवात् ।तस्य ध्रुवस्येह मनुष्यलोके योऽनुभवः भगवदाराधनराज्यपालनादिरूपः स तु चतुर्थस्कन्धे उपवर्णितः ।।

Dhruva resides in what is called the highest abode of Viṣṇu. He is there with his contemporaries Agni and others, in the form of stars. People living in Bhū and Antarikṣa depend upon Dhruva. Those living in Maharloka and upwards and the netherworlds do not depend upon him. His greatness has been described earlier in the Fourth Canto [of Śrīmad Bhāgavatam].

Commentary by Śrī Bhagavatprasādācārya

ध्रुवस्थानं त्रयोविंशे ज्योतिश्चक्राश्रयं हरेः । स्थितिः प्रोक्ता शिशुमारात्मना योगेशितुस्ततः ।।

एवं सूर्यादीनां गतिविशेषास्तत्स्थानविशेषास्तत्कार्यविशेषाश्चोक्ता अथ ध्रुवस्य स्थानं व्यापारं चाह । अथेति । अथेत्या रम्भे । तस्मादृषिमण्डलात् परतः त्रयोदशलक्षयोजनान्तरतस्रयोदशलक्षयोजनानां परस्तात्, यस्तत्प्रसिद्धमित्यर्थः । विष्णोः परमं पदं, परमपदसंज्ञं विष्णोरभिव्यक्तिस्थानमित्यर्थः । अभिवदन्ति । मुनय इति शेषः । यत्र परमे पदे ह स्फुटं यथा भवति तथा महाभागवतः, उत्तानपादपुत्रः ध्रुवः, समकालयुग्भिर्यावत्कालं ध्रुवस्थितिस्तावत्कालं नक्षत्ररूपेण सह योगभाग्भिः, अग्निना इन्द्रेण, प्रजापतिना कश्यमेन धर्मेण च अग्न्यादिपंचभिरित्यर्थः । सवहुमानं यथा तथा, दक्षिणतः प्रदक्षिणतः, क्रियमाणः कल्पजीविनाम् आजीव्यः समाश्रयभूतः संश्च इदानीमपि उपास्ते तिष्ठति । तस्य ध्रुवस्य, अनुभावः प्रभावः इह उपवर्णितः । चतुर्थस्कन्धे इति शेषः ।।

After stating the position and function of the sun and other planets in the previous chapter, the place and functions of Dhruva are stated here. He is situated 1,300,000 *yojanas* [10,400,000 miles] beyond the sun. The place is called the abode of Viṣṇu, as He manifests there. There, Dhruva is engaged in the worship Hari along with Agni, Yama, Kashyapa and others who are his contemporaries and are in the form of stars.

Commentary by Yādavārya

Agni and others also have the forms of stars. They are his [Dhruva's] contemporaries. Dhruva preaches to those who reside in Maharloka and other lokas, where people live for an entire *kalpa*. He is thus the support of all those people.

TEXT 2

स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमिषेणाव्यक्तरंहसा भगवता
कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः शश्वदवभासते ॥ २ ॥

sa hi sarveṣāṁ jyotir-gaṇānāṁ graha-nakṣatrādīnām animiṣeṇāvyakta-raṁhasā bhagavatā kālena bhrāmyamāṇānāṁ sthāṇur ivāvaṣṭambha īśvareṇa vihitaḥ śaśvad avabhāsate.

SYNONYMS

saḥ—that planet of Dhruva Mahārāja; *hi*—indeed; *sarveṣām*—of all; *jyotiḥ-gaṇānām*—the luminaries; *graha-nakṣatra-ādīnām*—such as the planets and stars; *animiṣeṇa*—who does not rest; *avyakta*—inconceivable; *raṁhasā*—whose force; *bhagavatā*—the most powerful; *kālena*—by the time factor; *bhrāmyamāṇānām*—being caused to revolve; *sthāṇuḥ iva*—like a post; *avaṣṭambhaḥ*—the pivot; *īśvareṇa*—by the will of the Supreme Personality of Godhead; *vihitaḥ*—established; *śaśvat*—constantly; *avabhāsate*—shines.

TRANSLATION

Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Mahārāja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

Commentary by Śrīdhara Svāmi

चक्रवशात्स्वतश्च गतिद्वयमविरुद्धमिति परिहारार्थः ॥

The famous abode of Viṣṇu, where Dhruva worships him. Samakalayugbhih means with his contemporaries.

Commentary by Vīrarāghava

स हि ध्रुवः भगवदात्मकेनानभिव्यक्तवेगेन कालचक्रेण भ्राम्यमाणानां ग्रहाणां सूर्यादीनामश्विन्यादिनक्षत्राणां च सर्वेषां स्थणुरिव निश्चलोऽवष्टम्भोऽवलम्ब ईश्वरेण विष्टम्भत्वेन विहितः स्थापितः शश्वत् सदा एकत्रैक्त्रावभासते ॥

He is placed as the support of celestial bodies and stays in a single place. He appears there only.

Commentary by Viśvanātha Cakravartī

स्थाणुरिवेति श्लेषेण कालचक्रेण चालयितुमशक्यत्वात् स एवैकः स्थिर इत्यर्थः । प्रत्युत कालचक्रस्यावष्टम्भः । तेन सर्वे कालचक्राधीनाः ध्रुवस्तु कालचक्रमप्यधीनीकरोतीति ध्वनिः । नन्वीदृशी योग्यता तस्य कथमभूत्तत्राह । ईश्वरेण कर्तुमकर्तुमन्यथा कर्तुमपि समर्थेन विहितः स्वभक्तोत्कर्ष1यापनार्थमिति भावः ॥

Sthanu, by pun means, Dhruva cannot be shaken by *kāla-cakra*. On the other hand, he is the support of *kāla-cakra*, which is under his control. This excellence is bestowed on him by Īśvara, who is capable of doing and undoing things.

Commentary by Śrīvaṁśīdhara

स्थाणुरिवेति । श्लेषेण कालचक्रेण चालयितुमशक्यत्वात्स एकैको रुद्रवत्स्थिर इत्यर्थः । प्रत्युत कालचक्रस्यावष्टम्भः । तेन सर्वे कालचक्राधीना ध्रुवस्तु कालचक्रमप्यधीनीकरोतीति ध्वनिः । नन्वीदृशी योग्यता तस्य कथमभूत्तत्राह - ईवरेण कर्तुमकर्तुमन्यथा कर्तुमपि समर्थेन विहितः स्वभक्तोत्कर्षज्ञानाकरोतीति ध्वनिः । नन्वीदृशी योग्यता तस्य कथमभूत्तत्राह - ईश्वरेण कर्तुमकर्तुमन्यथा कर्तुमपि समर्थेन विहितः स्वभक्तोत्कर्षज्ञानार्थमिति भावः ।

Sthanu means a firm pole or a trunk of a tree. It also means Rudra. So by pun it means Dhruva is unshakeable like Rudra. This greatness he achieved by the grace of Hari, who is capable of doing, and undoing things.

Commentary by Śukadeva

त्रयोविंशे ध्रुवस्थानं शिशुमारचक्रं च वर्णयति अथेति । यद्विष्णोः पदं स्थानं वदन्ति तदस्ति अग्न्यादिभिः समकाले युज्यन्ते इति समकालयुजस्तैर्नक्षत्ररूपैर्बहुमानं यथा भवति तथा दक्षिणतः क्रियमाणः यत्र विष्णुपदे उपास्ते तिष्ठति इह अस्मिन्महापुराणे उपवर्णितः चतुर्थस्कन्धे उक्तः ॥

In this chapter, the position of Dhruva and the Śiśumāra *Chakra* are described. It is called the highest abode of Viṣṇu. Agni and other stars respectfully go around Dhruva, who is then absorbed in the worship of Viṣṇu.

Commentary by Śrī Giridhara Lāla

स्वर्लोकस्थस्य प्रभावमाह - स हीति । अनिमिषेण विश्रान्तिरहितेन अव्यक्तं रहो वेगो यस्य तेन भगवद्रूपेण कालेन । कथमेवम्प्रभावः स तत्राह - ईश्वरेणेति, सर्वथा समर्थेन विहितः स्वभक्तोत्कर्षस्थापनार्थं तथा स्थापित इत्यर्थः ॥

His greatness on earth was earlier described, yet here his importance and greatness while residing in heaven is described. Animisha means incessant, not stopping—that is Kala (Time) a form of God. God has placed Dhruva there to exemplify the greatness of His devotee.

Commentary by Śrī Bhagavatprasādācārya

स इति । स हि ध्रुव एव अनिमिषेण उन्मीलितलोचनेन, अव्यक्तरंहसा अनभिव्यक्तवेगेन, भगवता भगवदात्मकेन कालेन कालचक्रेण, भ्राम्यमाणानां ग्रहाः सूर्यादयश्च नक्षत्राण्यश्विन्यादीनि तात्यादयो येषां सर्वेषां, ज्योतिर्गणानां ईश्वरेण स्थाणुः इव, अवष्टम्भोऽवलम्बः आधाररूप इति यावत् विहितः । अवष्टम्भत्वेन स्थापित इत्यर्थः । एवंभूतः सन्, शश्वत्सदा, अवभासते ॥

He has been placed by God like the immovable central pole in a thrashing field. He appears like that always.

Commentary by Yādavārya

The greatness of Dhruva is stated. Animisha is Lord Viṣṇu himself, because He never closes his eyes. This form of His is called Kala. Avashtamba means the support. As the oxen move around the pole without violating their

positions, so do the stars and planets move in their assigned positions only. Like the oxen, some are tied from inside and some others from outside of the *kāla-cakra*. God has fixed them to the *kāla-cakra*. Avaha and the others are the Vāyus [winds] that propel them.

TEXT 3

यथा मेढीस्तम्भ आक्रमणपशवः संयोजितास्त्रिभिस्त्रिभिः सवनैर्यथास्थानं मण्डलानि चरन्त्येवं भगणा ग्रहादय एतस्मिन्नन्तर्बहिर्योगेन कालचक्र आयोजिता ध्रुवमेवावलम्ब्य वायुनोदीर्यमाणा आकल्पान्तं परिचङ्क्रमन्ति नभसि यथा मेघाः श्येनादयो वायुवशाः कर्मसारथयः परिवर्तन्ते एवं ज्योतिर्गणाः प्रकृतिपुरुषसंयोगानुगृहीताः कर्मनिर्मितगतयो भुवि न पतन्ति ॥ ३ ॥

yathā meḍhīstambha ākramaṇa-paśavaḥ saṁyojitās tribhis tribhiḥ savanair yathā-sthānaṁ maṇḍalāni caranty evaṁ bhagaṇā grahādaya etasminn antar-bahir-yogena kāla-cakra āyojitā dhruvam evāvalambya vāyunodīryamāṇā ākalpāntaṁ paricaṅ kramanti nabhasi yathā meghāḥ śyenādayo vāyu-vaśāḥ karma-sārathayaḥ parivartante evaṁ jyotirgaṇāḥ prakṛti-puruṣa-saṁyogānugṛhītāḥ karma-nirmita-gatayo bhuvi na patanti.

SYNONYMS

yathā—exactly like; *meḍhīstambhe*—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; *evam*—in the same way; *bha-gaṇāḥ*—the luminaries, like the sun, the moon, Venus, Mercury, Mars and Jupiter; *graha-ādayaḥ*—the different planets; *etasmin*—in this; *antaḥ-bahiḥ-yogena*—by connection with the inner or outer circles; *kāla-cakre*—in the wheel of eternal time; *āyojitāḥ*—fixed; *dhruvam*—Dhruvaloka; *eva*—certainly; *avalambya*—taking support of; *vāyunā*—by the wind; *udīryamāṇāḥ*—being propelled; *ā-kalpa-antam*—until the end of the creation; *paricaṅ kramanti*—revolve all around; *nabhasi*—in the sky; *yathā*—exactly like; *meghāḥ*—heavy clouds; *śyena-ādayaḥ*—birds such as the big eagle; *vāyu-vaśāḥ*—controlled by the air; *karma-sārathayaḥ*—whose chariot drivers are the results of their own past activities; *parivartante*—move around; *evam*—in this way; *jyotiḥ-gaṇāḥ*—the luminaries, the planets and stars in the sky; *prakṛti*—of material nature; *puruṣa*—and of the Supreme Personality, Kṛṣṇa; *saṁyoga-anugṛhītāḥ*—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.

Commentary by Śrīdhara Svāmi

तत्तत्कालनियमेन कर्मणां विशुद्धेः साद्गुण्यस्य निमित्तभूतमात्मानं विभज्य । विजिज्ञास्यमानो वितर्क्यमाणः ।यथोपजोवं यथाकर्मभोगम् ऋतुगुणान् शीतोष्णादीन् ।।

Like oxen tied at the thrashing pole. They are assisted by their *karma*.

Commentary by Vīrarāghava

स्थाणुरिवावष्टम्भ इत्वेतदेवोपपादयति । यथा मेढीस्तम्भः त्रिभिस्त्रिगुणितैः सूत्रैः संयोजिता बद्धा धान्यक्रमणपशवो बलीवर्दाः मेढीस्तम्भमवलम्ब्येह मण्डलानि पादविक्षेपस्थानानि चरन्त्येवं नक्षत्रगणाः सूर्यादयो ग्रहाश्च एतस्मिन् कालचक्रे अन्तर्बहिर्योगेन आयोजिताः केचिदन्तर्योजिताः केचिद् बहिर्योजिताः सन्तो ध्रुवमवलम्ब्यैव वायुना वायुपाशेनोदीर्यमाणाः धार्यमाणा आकल्पान्तं परितः भ्रमन्ते कर्मवशाद्वायुपाशवश्यत्वात् ध्रुवावलम्बत्वांच भुवि न पतन्तीति भावः । एतदेव दृष्टान्तेन स्पष्टयति नभसीति । यथा मेघाः श्येनादयः पक्षिणश्च वायुपाशवशाः कर्मसारथयः कर्मावलम्बाः नभसि परिवर्तन्ते न तु भुवि पतन्ति एवं ज्योतिर्गणा अपि प्रकृतिपुरुषयोर्यः संयोगः सम्बन्धः कर्मायत्तः तेनानुगृहीताः नक्षत्रादिरूपतां प्राप्ता जीवा एव कर्मायत्तप्रकृतिसम्बन्धवशान्नक्षत्रादिशरीरभाज इत्यर्थः । अत एव कर्म निमित्तं यासां ता गतयो येषामिति तथा केवलनभः संजारापादककर्मायत्तनभोमात्रगतयो भुवि न पतन्ति । कर्मणां तत्परिणामानां च वैचित्र्यादग्नेरूर्ध्वज्वलवद्धयोस्तिर्यग्गतिवन्नभसि भ्रमणं भुव्यपतनं च उपपद्यत इति भावः।।

Oxen tied to a thrashing pole with a three stringed rope, move in circles around the central pole—some of them tied from inside and others tied from outside. In the same manner, the celestial bodies which are tied to the *kāla-cakra* from inside and outside move in circles around Dhruva, propelled by their *karma* and the force of *pravāha* Vāyu. They resemble the birds that fly in the sky and do not fall. The *karma* of *jīvas* and the properties of matter such as wind are manifold and wonderful and are responsible for holding these bodies in the sky.

Commentary by Vijayadhvaja Tīrtha

अनिमिषेणोन्मीलितलोचनेनाक्रमणपशवः परिवर्त्तमाना बलीवर्दा मेढीस्तम्भे बद्धास्तामभितो भ्रमन्त इत्यर्थः। त्रिभिः सवनैः शैघ्र्यमान्द्यसमासंचारैर्यथास्थानं विहितादन्यथा न कचिंचरन्ति भूमण्डलानि मेढीस्तम्भं परितः स्थानानि आदिशब्दगृहीतास्तारकाः केचिद् ध्रुवस्यान्तर्योगेन केचिद्बहिर्योगेन संचरन्तीत्यर्थः। आवहादिशब्दवाच्येन वायुनोदीर्यमाणाः प्रेर्यमाणाः। नन्वेते निरालम्बाः कथं न पतन्तीति तत्राह यथेति। अयनादिलक्षणं कर्मैव सारथिर्येषां ते तथा औत्पत्तिकवेगा1यसंस्कारो वा अदृष्टं वा स्त्रीपुरुषसंयोगेनानुगृहीतैरापादितैर्नभःसंचरणहेतभूतैः कर्मभिर्निर्मितगतित्वात् ॥

As oxen tied to a thrashing pole move around the poles with their eyes open, so do all the celestial bodies go around Dhruva in their assigned path and with their assigned speed. They never move otherwise. "Three savanna" in the present context means the three different gaits of the sun and other planets. Some stars are attached from inside to Dhruva and others from outside. As stated earlier, they are propelled by the winds, Avaha, etc.; and are endowed with speed and other natural powers by which they do not fall.

Commentary by Jīva Gosvāmi

त्रिभिः सवनैः पूर्वमधपराह्नेषु कृषककर्तुकपरिवर्त्तनेनेत्यर्थः। प्रकृतिपुरुषसंयोगानुगृहीताः पुरुषाधिष्ठितमायावशीकृताः

"Tribhih Savanaih" means in the morning, midday and evening. By the changes brought about by the farmers.

Commentary by Viśvanātha Cakravartī

धान्याद्याक.मणपशवो बलीवर्दाः खलमध्यनिखातस्तम्भो मेढी, तत्र संयोजिताः कृषीवलेनेत्यर्थः। त्रिभिः सवनैर्मेढीस्तम्भनिकटमध्यदूरवर्त्तिभिर्विभागैः यथास्थानं स्वस्वस्थानस्थितिमनतिक्रम्य चरन्ति, दार्ष्टान्तिके त्रिभिः सवनैरुत्तरायणवैषुवतदक्षिणायनैः समयैः। अन्तरधोऽधः स्थलं बहिरुपर्युपरितनं स्थलं तत्र योगेन स्थित्या कालचक्र एव योजिताः। यथा सप्तर्षीणामधोऽधः स्थित्या आयोजिताः शनैश्चरादयः तथा सूर्यादीनामुपर्युपरि स्थित्या आयोजिताः सोमादायः तत्र तत्र आयोजिताः ईश्वरेणैव वायुना तूदीर्यमाणाश्चाल्यमानाः। ननु कथन्तेऽन्तरिक्षान्न पतन्ति तत्राह नभसीति। कर्मसारथयः कर्मसहायाः ॥

Just as the oxen tied to the central pole of the threshing floor move in their respective positions, so do the stars and planets, fixed by Īśvara [the controller] in the proper positions within the *kāla-cakra* move by their own *karma* [the results of previous activities] and propelled by Vāyu [wind or the demigod of wind, Vāyu].

Commentary by Śrīvaṁśīdhara

खलमध्ये निखातस्तम्भो मेढी तत्र संयोजितः कृषीवलेनेत्यर्थः। त्रिभिः सवनैर्मेढीस्तम्भ

Tied by the farmers to the central pole of the thrashing floor. "The three *savana*" means the nearer, central and farther position from the pole at the

center. In the present context, it means the three gaits [speeds] of the sun. These celestial bodies have been situated lower and lower from Saturn and higher and higher by God and are propelled by the force of *pravāha* Vāyu, and all of them are under the influence of *māyā* [the energy of the Lord].

Commentary by Śukadeva

आक्रमणपशवो धान्याक्रमणपशवो बलीवर्द्धाः कर्म सारथिः सहायो येषां ते तथा प्रकृतिः कार्यकारणरूपा पुरुषो जीवस्तयोरनादिसंयोगानुगृहीताः प्रकृतिगुणवत्परिणामदेहेन्द्रियादियुक्ताः ज्योतिर्गणभूताः जीवा इत्यर्थः, कर्म निमित्तं यासां ताः गतयो येषां ते भुवि न पतन्ति ॥

"For them their *karma* is *sarathi*" means, "renders assistance." Prkrti is the primordial matter in the form of cause and effect. *Puruṣa* is the *jīva* [individual living entity]. Their association with each other is beginningless. These planets are assisted by this association also. Endowed with corporeal bodies which are the categories of that matter, the *jīvas* in the form of stars and planets do not fall.

Commentary by Śrī Giridhara Lāla

स्थाणुवत्स्थितिं दृष्टान्तेन स्पष्टयति - यथेति । स्थूलमध्यनिखाते मेढीस्तम्भे धान्याक्रमणपशवो बलीवर्दाः कृषीवलेन संयोजितास्त्रिभिः सवनैः प्रातरादिकालविभागैर्यथास्थानं स्वस्वस्थानमनतिक्रम्य यथा मण्डलानि चरन्ति, एवमेतस्मिन् कालचक्रे ऽन्तर्बहिर्योगेनोपर्यधः स्थानविभागेन चेश्वरेणायोजिताः सूर्यादयो भगणा ध्रुवमेवावलम्ब्य वायुनोदीर्यमाणाः प्रवर्त्यमाना आकल्पान्तं मेरुं परिचंक्रमन्तीत्यन्वयः॥

Just as the oxen tied to the thrashing pole move in circles in their respective places in all the three parts of the day, so do the planets placed higher and lower in the *kāla-cakra* by īśvara, move around Dhruva, until the end of the *kalpa* [time period of a day of Brahmā equaling 4.3 billion years] driven by Vāyu.

Commentary by Śrī Bhagavatprasādācārya

स्थाणुविावष्टम्भ इत्येतदुपपादयति यथेति । यथा मेढीस्तम्भे संयोजिता बद्धाः, आक्रमणपशवः धान्याक्रमणप्रयोजना बलीवर्द्धादयः पशवः, त्रिभिः सवनैः शैघ्र्यमान्द्यसमसंचारैरित्यर्थः । यथास्थानं स्वस्पादविक्षेपस्थानमतिक्रम्य तमभित इति शेषः । मण्डलानि विचरन्ति । एवं तथा, भगणा नक्षत्रगणाः, ग्रहाः सूर्यादय आदयो येषां तारागणानां ते, एतस्मिन् कालचक्रे अन्तर्बहिर्योगेन, आयोजिताः, केचिदन्तर्योजिताः केचिद्बहिर्योजिताश्च सन्तः ध्रुवम् अवलम्ब्य एव वायुना वाय्वात्मना पाशेनेत्यर्थः । उदीर्यमाणा धार्यमाणाः सन्तश्च, आकल्पान्तं सकलकल्पपूर्णतावधि परि परितः चङ्क्रमन्ति भ्रमन्ते । कर्मवशत्वा द्वायुपाशवश्यत्वाद् भुवोवलम्बत्वांच भुविं न पतन्तीति भावः । एतदेव दृष्टान्तेन स्पष्टयति नभसीति । यथा मेघा बलाहकाः, श्येनादयः पक्षिणश्च वायुवशाः वायुपाशवशाः, कर्मसारथयः कर्मावलम्बाः सन्तः, नभसि परिवर्त्तन्ते प्रचरन्ति । न तु भुवि पतन्ति एवं ज्योतिर्गणाः अपि, प्रकृतिपुरुषयोर्यः संयोगः कर्मायत्तः संबन्धः, तेनानुगृहीताः जीवा एव कर्मायत्तप्रकृतिसंबन्धवशान्नक्षत्रादिशरीरभाज इत्यर्थः । अत एव, कर्मनिर्मिता गतयो येषां ते, पाठान्तरे

कर्म निमित्तं यासां ता गतयो येषां तथाभूताः, भुवि न पतन्ति । कर्मणां तत्परिणामानां च वैचित्र्यादग्नेरूर्ध्वज्वलनवद्वायोस्तिर्यग्गतिवन्नभसि भ्रमणं भुव्यपतनं चैषामुपपद्यत इति भावः ॥

The same idea is further clarified. As oxen tied to a pole do not violate their path and position, so do the stars and planets move around Dhruva, driven by Vāyu and assisted by their own *karma*. They are attached to the *kāla-cakra* by ropes of wind from inside and outside and they do not fall because of these reasons. The same thing is further elaborated. The association of *prakṛti* (matter) and *puruṣa* (the living entity) is so complex that it produces wonderful events. This is one of the reasons for their not falling. The planets move like birds or even clouds in the sky.

Commentary by Yādavārya

They do not fall like us because they have done excellent good deeds in the form of the worship of Viṣṇu. As a result of these, they are endowed with extraordinary powers.

TEXT 4

**केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योग-
धारणायामनुवर्णयन्ति ॥ ४ ॥**

kecanaitaj jyotir-anīkaṁ śiśumāra-saṁsthānena bhagavato vāsudevasya
yoga-dhāraṇāyām anuvarṇayanti.

SYNONYMS

kecana—some *yogīs* or learned scholars of astronomy; *etat*—this; *jyotiḥ-anīkam*—great wheel of planets and stars; *śiśumāra-saṁsthānena*—imagine this wheel to be a *śiśumāra* (dolphin); *bhagavataḥ*—of the Supreme Personality of Godhead; *vāsudevasya*—Lord Vāsudeva (the son of Vasudeva), Kṛṣṇa; *yoga-dhāraṇāyām*—in absorption in worship; *anuvarṇayanti*—describe.

TRANSLATION

This great machine, consisting of the stars and planets, resembles the form of a śiśumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogīs meditate upon Vāsudeva in this form because it is actually visible.

Commentary by Śrīdhara Svāmi

वर्णाश्रमाचारानुवर्तिनः पुरुषास्त्राय्या आम्नातैः कर्मभिरिन्द्रादिरूपं योगवितानैश्च ध्यानादिभिरन्तर्यामिरूपं पूजयन्तः ॥

It is to be understood that because God is there as the support, there is no chance of falling. This prose is an introduction to that. Jyotiranikam = *jyotis-cakra* situated in his yogic body.

Commentary by Vīrarāghava

एवं ज्योतिर्गणानां कर्मायत्तो नभस्संचार उक्तः, अथ सर्वाधारस्य भगवत एव शिशुमाराकारेणावस्थितत्वात्तदाश्रयाणां पतदशङ्कैव नास्तीत्यभिप्रयन् ज्योतिर्गणस्य शिशुमाराश्रयत्वं योगिनामुपासनेन सम्पादयति केचिदिति । शिशुमारसंस्थानस्य शिशुमारशरीरस्य भगवतो वासुदेवस्य कृत्स्नचिदचिदात्मकजगद्धारकस्य योगधारणायां वासुदेवविषयकमनःसमाधिरूपधारणायामेवैतज्ज्योतिरनीकं ज्योतिर्जालं केचिद्वेदभागे योगिनो वर्णयन्ति ज्योतिरनीकाश्रयं शिशुमारं भगवदात्मकमुपास्यं बोधयन्तीत्यर्थः । ज्योतिरनीकाश्रयं शिशुमारं योगधारणायां विषयीकुर्वन्तीति वार्थः ॥

Added to the above two things, there is the third and most important thing, which causes these bodies not to fall—namely, the super power of Lord Śiśumāra, who is Viṣṇu Himself. The people who know the *Vedas* say that the entire Jyotis*cakra* is in the yogic force of Lord Śiśumāra. They do their meditation in the same manner.

Commentary by Vijayadhvaja Tīrtha

शिशुमारसंस्थानस्य शिशुमारावयवोपेतस्य योगबलेन धारणक्रियायां स्थितिमनुवतृयन्ति॥

More than anything else, Lord Śiśumāra has held them by His yogic power—thus they do not fall.

Commentary by Jīva Gosvāmi

शिशुमारसंस्थानेनोपलक्षितं योगधारणायां विराड्वदुपासनावेशार्थे यथेष्टकल्पनामात्रमय्यां तस्यामित्यर्थः । अत एव मनसि चन्द्र इति वक्ष्यमाणेन मनोऽपि कल्पयिष्यते स्पष्टमपि वक्ष्यते एतदुहैवेति ॥

For the sake of yogic meditation, it could be imagined as one pleases in the form of Śiśumāra. That is why it is said, "moon in the mind" and so on.

Commentary by Viśvanātha Cakravartī

ज्योतिरनीकं ज्योतिश्चक्रम् ॥

Jyotiranikam means *jyotiscakra*.

Commentary by Śrīvaṁśīdhara

वर्ज्ञाश्रमाचारमनुपथंतीति तथा । पथगतौ धातुः । तमेतं सूर्यम् ॥

It is not that they have no support which may cause them to fall—they are supported by the yogic powers of Śiśumāra. They are said to be the yogic form of Śiśumāra for the sake of worship. That is how the statements "moon in the mind," etc. hold good.

Commentary by Śukadeva

किंच पतनशङ्कैव नास्तीत्याह केचिदिति । केचित् सिद्धान्तिन इत्यर्थः, ज्योतिरनीकं ज्योतिश्चक्रं शिशुमारसंस्थानेन शिशुमारा1यस्वांशरूपेण या योगधारणा तस्यां स्थितमिति शेषः, अनुवर्णयन्ति ॥

There is no room to suspect a fall because they are held by God's form Śiśumāra.

Commentary by Śrī Giridhara Lāla

ननु ते कथमन्तरिक्षान्न पतन्तीत्याशङ्क्य दृष्टान्तेन तत्सम्भावयतिनभसीति । कर्म सारथिः सहायो येषां ते ॥

With the assistance of *karma*, they do not fall down from the sky.

ईश्वराधारत्वात् पतनशङ्कैव नास्तीत्यभिप्रेत्य मतान्तरमाह - केचनेति । ज्योतिरनीकं ज्योतिश्चक्रम् । योगधाराणायां स्थितमिति शेषः ॥

Because they are borne by īśvara, there is no chance of their falling.

Commentary by Śrī Bhagavatprasādācārya

एवं ज्योतिर्गणानां कर्मायत्तत्वेन नभःसंचार उक्तोऽथ सर्वाधारस्य भगवत एव शिशुमाराकारेणावस्थितत्वात्तदाश्रयाणां पतनशङ्कैव नास्तीत्यभिप्रयन् ज्योतिर्गणस्य शिशुमाराश्रयत्वं मतान्तरेणोपन्यस्यति केचिदिति । केचिद्वेदभागविदो योगिजनाः, एतत् ज्योतिरनीकं ज्योतिर्वृन्दं शिशुमारोम्बुकूर्मस्तस्येव संस्थानमवस्थानं तेन वासुदेवस्य भगवतः योगधारणायां योगधारणयावस्थितमित्यर्थः इति अनुवर्णयन्ति ॥

The most important reason for their not falling down is that they are borne by Lord Śiśumāra. The learned say that all the stars and planets are positioned in and borne by the yogic form of Lord Vāsudeva.

Commentary by Yādavārya

Actually there is support, and so no chance of falling. They are held by Śiśumāra, so that they do not fall but move in their proper orbits. The seers say that the yogic powers of the Lord are what prevents these bodies from falling.

TEXT 5

यस्य पुच्छाग्रेऽवाक्शिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले
प्रजापतिरग्निरिन्द्रो धर्म इति पुच्छमूले धाता विधाता च कट्यां सप्तर्षयः । तस्य दक्षिणावर्तकुण्डलीभूतशरीरस्य यान्युदगयनानि दक्षिणपार्श्वे तु नक्षत्राण्युपकल्पयन्ति दक्षिणायनानि तु सव्ये । यथा शिशुमारस्य कुण्डलाभोगसन्निवेशस्य पार्श्वयोरुभयोरप्यवयवाः समसंख्या भवन्ति । पृष्ठे त्वजवीथी आकाशगङ्गा चोदरतः ॥ ५ ॥

yasya pucchāgre ākśirasaḥ kuṇḍalī-bhūta-dehasya dhruva upakalpitas tasya lāṅgūle prajāpatir agnir indro dharma iti puccha-mūle dhātā vidhātā ca kaṭyāṁ saptarṣayaḥ; tasya dakṣiṇāvarta-kuṇḍalī-bhūta-śarīrasya yāṇy udagayanāni dakṣiṇa-pārśve tu nakṣatrāṇy upakalpayanti dakṣiṇāyanāni tu savye; yathā śiśumārasya kuṇḍalā-bhoga-sanniveśasya pārśvayor ubhayor apy avayavāḥ samasaṅkhyā bhavanti; pṛṣṭhe tv ajavīthī ākāśa-gaṅgā codarataḥ.

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SYNONYMS

yasya—of which; *puccha-agre*—at the end of the tail; *avākśirasaḥ*—whose head is downward; *kuṇḍalī-bhūta-dehasya*—whose body, which is coiled; *dhruvaḥ*—Mahārāja Dhruva on his planet, the polestar; *upakalpitaḥ*—is situated; *tasya*—of that; *lāṅgūle*—on the tail; *prajāpatiḥ*—of the name Prajāpati; *agniḥ*—Agni; *indraḥ*—Indra; *dharmaḥ*—Dharma; *iti*—thus; *puccha-mūle*—at the base of the tail; *dhātā vidhātā*—the demigods known as Dhātā and Vidhātā; *ca*—also; *kaṭyām*—on the hip; *sapta-ṛṣayaḥ*—the seven saintly sages; *tasya*—of that; *dakṣiṇa-āvarta-kuṇḍalī-bhūta-śarīrasya*—whose body is like a coil turning toward the right side; *yāni*—which; *udagayanāni*—marking the northern courses; *dakṣiṇa-pārśve*—on the right side; *tu*—but; *nakṣatrāṇi*—constellations; *upakalpayanti*—are situated; *dakṣiṇa-āyanāni*—the fourteen stars, from Puṣyā to Uttarāṣāḍhā, marking the northern course; *tu*—but; *savye*—on the left side; *yathā*—just like; *śiśumārasya*—of the dolphin; *kuṇḍalā-bhoga-sanniveśasya*—whose body appears like a coil; *pārśvayoḥ*—on the sides; *ubhayoḥ*—both; *api*—certainly; *avayavāḥ*—the limbs; *samasaṅkhyāḥ*—of equal number (fourteen); *bhavanti*—are; *pṛṣthe*—on the back; *tu*—of course; *ajavīthī*—the first three stars marking the southern route (Mūlā, Pūrvaṣāḍhā and Uttarāṣāḍhā); *ākāśa-gaṅgā*—the Ganges in the sky (the Milky Way); *ca*—also; *udarataḥ*—on the abdomen.

TRANSLATION

This form of the śiśumāra has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhātā and Vidhātā. Where the hips might be on the śiśumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śiśumāra-chakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāṣāḍhā. Thus its body is balanced because its sides are occupied by an equal number of stars. On the back of the śiśumāra is the group of stars known as Ajavīthī, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

Commentary by Śrīdhara Svāmi

लांगूले अग्रादधोभागे । उदगयनान्यभिजिदादीनि पुनर्वस्वन्तानि चतुर्दश दक्षिणपार्श्वे । क्षिणायनानि पुष्यादीन्युत्तराषाढान्तानि चतुर्दश वामपार्श्वे ॥

"In the tail" means, "lower part of the front.: The fourteen Uttarāyaṇa stars ending from Punarvasu are on the right. The fourteen Dakṣiṇāyana stars starting from Pushya are to the left.

Commentary by Vīrarāghava

एतदेव प्रपंचयति यस्येत्यादिना । यस्य भगवदात्मकस्य कुण्डलीभूतदेहस्य सर्पवत्कुण्डलीभूतो वलीयीभूतो देहो यस्य अर्वागधस्तच्छिरो यस्य अनेनोर्ध्वपुच्छस्येत्यवगम्यते तस्य शिशुमारस्य पुच्छाग्रे ध्रुव उपकल्पितः उपास्यः, योगिभिरिति शेषः । शिशुमारावयवेषु यत्र यस्यावस्थानं तदाश्रयत्वेन तत्र तस्यावयवस्योपासनं कृतं कैश्चित्तथैवाधुनापि कर्तव्यं तेषामवस्थितिस्तत्र तत्रैव ज्ञेयेत्यत्र प्रतिपाद्यते । पुच्छाग्रे हि ध्रुवो व्यवस्थितः, तथा च श्रीवैष्णवे पुराणे उत्तानपादपुत्रस्तु तमाराध्य जगत्पतिम् । सतारशिशुमारस्य ध्रुवः पुच्छे व्यवस्थितः । इति तस्य शिशुमारस्य लाङ्गूले पुच्छाग्रादधोभागे प्रजापत्यादयश्चत्वारो व्यवस्थिताः, अतः प्रजापत्याद्याश्रयत्वेन लाङ्गूलोपासनं कर्तव्यमित्यर्थः । एवमुत्तरत्रापि द्रष्टव्यम् । पुच्छस्य मूले धाता विधाता चोपकल्पित इत्यनुषङ्गः । कट्यां सप्तर्षय इत्यत्रापि प्रजापत्यादयश्चैवं व्यवस्थिताः लाङ्गूले प्रजापतिः प्रजापतेरधस्तादग्निस्ततोऽधस्तादिन्द्रः ततोऽप्यधो धर्म इति तस्य दक्षिणावत्तकुण्डलीभूतशरीरस्य दक्षिणपाश्र्वे यान्युदगयननक्षत्राण्यभिजिदादीनि पुनर्वस्वन्तानि चतुर्दश उपकल्पयन्ति उपासते, यानि दक्षिणायननक्षत्राणि पुष्यादीन्युत्तराषाढान्तानि च तानि वामपाश्र्वे उपकल्पयन्ति । एतदेव स्थानविशेषेष्ठ विभज्य दर्शयितुं दक्षिणोत्तरपाश्र्वयोरवयवसाम्यं तावदाह यस्येति । कुण्डलाकारः सर्पाकारः सन्निवेशो यस्य तस्य शिशुमारस्य उभयोरपि पाश्र्वयोर्यथावयवाः समसङ्1या भवन्ति तस्य पृष्ठे त्वजवीथी नाम सूर्यस्य दक्षिणायना1या शीघ्रगतिर्मार्गविशेषः, उदरे आकाशगङ्गा उपकल्पिताः, आर्द्रेत्यादि युंजीत ॥

The same is elaborated. The body of Śiśumāra is coiled in the middle only and head down, tail up. At the tip of the tail are Dhata and Vidhata, the seven sages in the waist, Prajāpati in the tail, Agni slightly below Prajāpati, Indra below Agni, Dharma further down, Uttarāyaṇa stars on the right side, Dakṣiṇāyana stars on the left side. On the back is Ajavithi, the Dakṣiṇāyana course of Sūrya, the milky way in the stomach and so on. It should be meditated in the same way. [Note: this paragraph is repeated by Śukadeva, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

उदगयनानि अभिजिदादीनि पुनर्वस्वन्तानि चतुर्द्दश दक्षिणपाश्र्वे दक्षिणायनानि पुष्यादीनि उत्तराषाढान्तानि चतुर्द्दशवामपाश्र्वे अजवीथी दक्षिणमार्गस्य प्रथमो भागः ॥

The fourteen Uttarāyaṇa stars from Abhijit to Punarvasu are on the right side and the fourteen Dakṣiṇāyana stars from Pushya to Uttarashada are on the left side. Ajavithi is the first part of the southern course.

TEXT 6

पुनर्वसुपुष्यौ दक्षिणवामयोः श्रोण्योरार्द्राश्लेषे च दक्षिणवामयोः पश्चिमयोः
पादयोरभिजिदुत्तराषाढे दक्षिणवामयोर् नासिकयोर्यथासंख्यं श्रवणपूर्वाषाढे
दक्षिणवामयोर्लोचनयोर्धनिष्ठा मूलं च दक्षिणवामयोः कर्णयोर्मघादीन्यष्ट
नक्षत्राणि दक्षिणायनानि वामपार्श्ववङ्क्रिषु युञ्जीत तथैव मृगशीर्षादी-
न्युदगयनानि दक्षिणपार्श्ववङ्क्रिषु प्रातिलोम्येन प्रयुञ्जीत शतभिषाज्येष्ठे
स्कन्धयोर्दक्षिणवामयोर्न्यसेत् ॥ ६ ॥

punarvasu-puṣyau dakṣiṇa-vāmayoḥ śroṇyor ārdrāśleṣe ca dakṣiṇa-vāmayoḥ paścimayoḥ pādayor abhijid-uttarāṣāḍhe dakṣiṇa-vāmayor nāsikayor yathā-saṅkhyaṁ śravaṇa-pūrvāṣāḍhe dakṣiṇa-vāmayor locanayor dhaniṣṭhā mūlaṁ ca dakṣiṇa-vāmayoḥ karṇayor maghādīny aṣṭa nakṣatrāṇi dakṣiṇāyanāni vāma-pārśva-vaṅkriṣu yuñjīta tathaiva mṛga-śīrṣādīny udagayanāni dakṣiṇa-pārśva-vaṅkriṣu prātilomyena prayuñjīta śatabhiṣā-jyeṣṭhe skandhayor dakṣiṇa-vāmayor nyaset.

SYNONYMS

punarvasu—the star named Punarvasu; *puṣyau*—and the star named Puṣyā; *dakṣiṇa-vāmayoḥ*—on the right and left; *śroṇyoḥ*—loins; *ārdrā*—the star named Ārdrā; *aśleṣe*—the star named Aśleṣā; *ca*—also; *dakṣiṇa-vāmayoḥ*—at the right and left; *paścimayoḥ*—behind; *pādayoḥ*—feet; *abhijit-uttarāṣāḍhe*—the stars named Abhijit and Uttarāṣāḍhā; *dakṣiṇa-vāmayoḥ*—on the right and left; *nāsikayoḥ*—nostrils; *yathā-saṅkhyam*—according to numerical order; *śravaṇa-pūrvāṣāḍhe*—the stars named Śravaṇā and Pūrvāṣāḍhā; *dakṣiṇa-vāmayoḥ*—at the right and left; *locanayoḥ*—eyes; *dhaniṣṭhā mūlam ca*—and the stars named Dhaniṣṭhā and Mūlā; *dakṣiṇa-vāmayoḥ*—at the right and left; *karṇayoḥ*—ears; *maghā-ādīni*—the stars such as Maghā; *aṣṭa nakṣatrāṇi*—eight stars; *dakṣiṇa-āyanāni*—which mark the southern course; *vāma-pārśva*—of the left side; *vaṅkriṣu*—at the ribs; *yuñjīta*—may place; *tathā eva*—similarly; *mṛga-śīrṣā-ādīni*—such as Mṛgaśīrṣā; *udagayanāni*—marking the northern course; *dakṣiṇa-pārśva-vaṅkriṣu*—on the right side; *prātilomyena*—in the reverse order; *prayuñjīta*—may place; *śatabhiṣā*—Śatabhiṣā; *jyeṣṭhe*—Jyeṣṭhā; *skandhayoḥ*—on the two shoulders; *dakṣiṇa-vāmayoḥ*—right and left; *nyaset*—should place.

TRANSLATION

On the right and left sides of where the loins might be on the Śiśumāra-chakra are the stars named Punarvasu and Puṣyā. Ārdrā and Aśleṣā are on its right and left feet, Abhijit and Uttarāṣāḍhā are on its right and left nostrils, Śravaṇā and Pūrvāṣāḍhā are at its right and left eyes, and Dhaniṣṭhā and Mūlā are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mṛgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiṣā and Jyeṣṭhā are on the right and left shoulders.

Commentary by Śrīdhara Svāmi

तदेव स्थानविशेषेण विभज्य दर्शयति पुनर्वसुपुष्याावित्यादिना । पुनर्वसुरुदगयनान्त्यं नक्षत्रं पुष्यो दक्षिणायनस्याद्यम् आर्द्राऽऽश्लेषे तयोर्निरन्तरे अभिजिदुत्तराषाढे उत्तरदक्षिणायनयोरद्यन्तनक्षत्रेश्रवणपूर्वाषाढे तयोरुत्तरपूर्वे धनिष्ठामूलं च तयोरप्युत्तरपूर्वे मघादीनि यान्यनुराधान्तानि दक्षिणायनान्यष्ट तानि वामपार्श्ववङ्क्रिषु वामपार्श्वास्थिषु । मृगशीर्षादीनि प्रातिलोम्येन

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पूर्वाभाद्रपदान्तानि यान्युदगयननक्षत्राण्यष्ट तानि दक्षिणपार्श्ववध्रिषु । शतभिषग्ज्येष्टे उत्तरदक्षिणायनयोर्ये अवशिष्टे ते स्कन्धयोः ।।

The break up of the same thing is stated here. Punarvasu is the last star of Uttarāyaṇa. Pushya is the first star of Dakṣiṇāyana. Ardra and Ashlesha are their adjacent stars. Abhijit is the first star of Uttarāyaṇa. Uttarashada is the last star of Dakṣiṇāyana. Śravaṇa and Purvashada are their next and prior stars respectively. Dhanista and Moola are the next and prior stars of the above pair. The eight Dakṣiṇāyana stars starting from Magha to Anuradha are in the left bones. The eight Uttarāyaṇa stars from Mrgashirsha to Purvabhadra are situated on the right side bones. Shatabhisha (an Uttarāyaṇa star) and Jyesta (a Dakṣiṇāyana star), are located on the shoulders.

Commentary by Jīva Gosvāmi

तत्र कुण्डलीभूतत्वं पार्श्वतः न तु पृष्ठतः क्रोडतो वा अत एव दक्षिणपार्श्व उदगयनानि मन्तव्यानि । अत्र यद्वैपरीत्यं दृश्यते तत्तु मण्डलत्वेऽपि तिर्यगूर्ध्वाधो बहुधा वक्रत्वं मन्तव्यम् । अतो नारायणादीनां हृदयादौ स्थितत्वमिति । अजवीथी दक्षिण मार्गस्य प्रथमो भागः । मूलषाढात्तराषाढा अजवीथीति शब्दिता इति तत्रोक्तेः । अग्रे तु यदेषां कर्णादौ स्थितिर्वक्ष्यते तत्र तत्रापि तत्तदङ्गस्य क्रोडभागो मन्तव्यः । आकाशगङ्गायाश्च क्रोडसंस्थत्वं तत्रागमनात् ।।

Here in the form of a circle only means the middle part, neither the tail nor the head. That is why the Uttarāyaṇa stars are on the right side. Even though it is coiled in the middle, sideways and upwards and downwards, it is uneven and the discrepancies observed here should be attributed to that. The position of Nārāyaṇa in the heart should be explained thus. Ajavithi is the first part of the southern path. Mula, Purvashadha and Uttarashadha constitute the Ajavithi. Where the position of stars is stated in the ear and so on, they should be taken as the raised part of those organs. Akashaganga is also on a high because it comes there. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Śrīvaṁśīdhara

श्रोण्योर्नितम्बयोः वध्रिषु अस्थिषु नितम्बः श्रोणिरा1यातो वध्रि प्रोक्तं तथास्थिनि इति विश्वनाथः । प्रातिलोम्येन मृगाशिरा रोहिणी कृत्तिका भरणीत्येवं व्युत्क्रमेण । वंक्रिष्विति पाठो हि लेखकप्रमादत एव ।।

Shronyoh means hips. *Vadhri* means bones. "In the reverse order" means, in the order of Mrgashira, Rohini, Krittika, Bharani and so on.

Commentary by Śukadeva

उदगयनदक्षिणायननक्षत्राणां स्थानानि विभज्य दर्शयति पुनर्वसुपुष्यावित्यादिना । पुनर्वसुपुष्यावुदगयनान्त्यं नक्षत्रं पुष्यो दक्षिणायनान्त्यम् । आर्द्राश्लेषे तयोर्निरन्तरे स्कन्धयोरिति सूच्यमानपादद्वयापेक्षया पश्चिमयोः पादयोः अभिजिदुत्तराषाढे उदगयनदक्षिणायननक्षत्रगणयोराद्यन्ते

नक्षत्रे श्रवणपूर्वाषाढे तयोरप्युत्तरपूर्वे धनिष्ठामूलं च तयोरप्युत्तरपूर्वे च पुनर्वस्वार्द्राभिजिच्छ्रावणधनिष्ठा पंच नक्षत्राणि दक्षिणश्रोणिपादनासिकालोचनकर्णेषु पुष्यादीनि पंच वामश्रोण्यादिषु च यथासङ्ख्यं युंजीतेत्यर्थः । मघादीनीति मघापूर्वाफाल्गुनी उत्तराफाल्गुनी हस्तचित्रास्वातिविशाखानुराधा1यानि अष्टनक्षत्राणि वामपार्श्ववङ्क्रिषु वामपार्श्वास्थिषु युंजीत अनुसन्दधीत । मृगशीर्षादीनि प्रातिलोम्येन पूवाभाद्रपदान्तानि मृगशिरोरोहिणीकृत्तिकाभरण्यश्विनीरेवत्युत्तरा भाद्रपदपूर्वाभाद्रपदाभिधानि अष्ट नक्षत्राणि दक्षिणपार्श्ववङ्क्रिषु प्रतियुंजीत शतभिग्ज्येष्ठे शतभिङ्नक्षत्रम् उदगयनेष्ववशिष्टं दक्षिणायनेष्ववशिष्टं वामस्कन्धे न्यसेत् ॥

The reading "vankri" means a rib. [Note by the translator: here the word *vankri* is taken instead of the reading *vadhri*.]

TEXT 7

उत्तराहनावगस्तिरधराहनौ यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे
बृहस्पतिः ककुदि वक्षस्यादित्यो हृदये नारायणो मनसि चन्द्रो नाभ्यामुशना
स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे
तारागणाः ॥ ७ ॥

uttarā-hanāv agastir adharā-hanau yamo mukheṣu cāṅgārakaḥ śanaiścara
upasthe bṛhaspatiḥ kakudi vakṣasy ādityo hṛdaye nārāyaṇo manasi candro
nābhyām uśanā stanayor aśvinau budhaḥ prāṇāpānayo rāhur gale ketavaḥ
sarvāṅgeṣu romasu sarve tārā-gaṇāḥ.

SYNONYMS

uttarā-hanau—on the upper jaw; *agastiḥ*—the star named Agasti; *adharā-hanau*—on the lower jaw; *yamaḥ*—Yamarāja; *mukheṣu*—on the mouth; *ca*—also; *aṅgārakaḥ*—Mars; *śanaiścaraḥ*—Saturn; *upasthe*—on the genitals; *bṛhaspatiḥ*—Jupiter; *kakudi*—on the back of the neck; *vakṣasi*—on the chest; *ādityaḥ*—the sun; *hṛdaye*—within the heart; *nārāyaṇaḥ*—Lord Nārāyaṇa; *manasi*—in the mind; *candraḥ*—the moon; *nābhyām*—on the navel; *uśanā*—Venus; *stanayoḥ*—on the two breasts; *aśvinau*—the two stars named Aśvin; *budhaḥ*—Mercury; *prāṇāpānayoḥ*—in the inner airs known as *prāṇa* and *apāna; rāhuḥ*—the planet Rāhu; *gale*—on the neck; *ketavaḥ*—comets; *sarva-aṅgeṣu*—all over the body; *romasu*—in the pores of the body; *sarve*—all; *tārā-gaṇāḥ*—the numerous stars.

TRANSLATION

On the upper chin of the śiśumāra is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus; and on its breasts, the Aśvinī-kumāras. Within its life air, which is known as prāṇāpāna, is Mercury, on its neck is Rāhu, all over its body are comets, and in its pores are the numerous stars.

Commentary by Śrīdhara Svāmi

यमो नक्षत्ररूपः तथा नारायणोश्विनौ च । ककुदि गलपृष्ठश्रृङ्गे ॥

Yama, Nārāyaṇa and Ashwins are stars. Kakud means the raised part on the back of the neck.

Commentary by Śrīvaṁśīdhara

उत्तराहनावुत्तरकपोलावयवेऽधरकपोलावयवे हनुर्हट्टविलासिन्यां सूनावज्रे गदे स्त्रियाम् । द्वयोः कपोलावयवे इति मेदिनी । यद्यप्यङ्गारकादीनां राश्यन्तरचलनत्वं तथापि तत्तदङ्गस्थितत्वमङ्गानां चलनत्वमननाद्बोध्यम् । केतव इति । बहुत्वं केतूनां सहस्रत्वं शतत्वं च ज्योतिःशास्रे वर्णितमिति तदपेक्षम्॥

Uttarahanu is the upper jaw. Adharahanu means the lower jaw. Though Mars and others are stationed in the respective limbs, their motion is due to the motion of the particular limb of Śiśumāra.

Commentary by Vīrarāghava

स्थानविशेषेणोभयनक्षत्राणां स्थानविभागकल्पनामाह पुनर्वस्वित्यादिना । पुनर्वसुरुदगयनान्तं नक्षत्रं पुष्यो दक्षिणायनस्याधस्थावुभौ क्रमेण दक्षिणवामयोः श्रोण्योरुपकल्प्यौ आर्द्रेत्यादि युंजीतानुसन्दधीत उत्तरायणनक्षत्रेष्वभिजिदादिषु पुनर्वस्वन्तेषु पुनर्वस्वार्द्राभिजिच्छ्रवणधनिष्ठा दक्षिणश्रोणिपादनासिकालोचनकर्णनासिकास्थानेषु ज्ञेयाः । मृगशीर्षारोहिणीकृत्तिकाभरण्यश्विनीरेवत्युत्तराभाद्रपूर्वाभाद्रपदा अष्टौ नक्षत्राणि दक्षिणपार्श्वेऽवगन्तव्यानि । शतभिषग्दक्षिणस्कन्धे दक्षिणायननक्षत्रेषु पुष्यप्रभृत्युत्तराषाढान्तेषु पुष्याश्लेषोत्तराषाढापूर्वाषाढामूला1यानि पंच नक्षत्राणि पादनासिकालोचनकर्णस्थानेषु योज्यानि मघादीन्यनुराधान्तानि क्रमेणाष्टौ नक्षत्राणि वामपार्श्वे योज्यानि । ज्येष्ठा1यं वामस्कन्धे योज्यं, हनुः कपोलप्रान्तदेशः, अगस्त्ययमावपि नक्षत्ररूपेण वर्तेते इत्यभिप्रायः, बृहस्पतिः ककृदि गलपृष्ठे केतव इति बहुवचनं केत्वाकारनक्षत्राणां तारासद्भावाभिप्रायेण प्रयुक्तं शेषं स्पष्टम् ॥

The Uttarāyaṇa and Dakṣiṇāyana stars are on either side of the coiled middle body. The Uttarāyaṇa stars starting from Abhijit to Punarvasu are placed respectively in the right hip, foot, nose, eye, ear and nose respectively. The Dakṣiṇāyana stars, i.e. the eight stars from Mrgashira to Revathi should be placed on the right side. Shatabhisha is in the right shoulder. Of the Dakṣiṇāyana stars starting from Pushya to Uttarashada, the five stars from Pushya to Moola should be placed in the feet, nose, eye and ear. The stars from Magha to Anuradha should be placed on the left in the same order. Jyesta is in the left shoulder. Both Agastya and Yama are in the form of stars. Ketus are situated on the back of the neck. The plural is used as they are endowed with accessory stars. The rest is clear.

Commentary by Vijayadhvaja Tīrtha

कुण्डलीभूतदेहस्य वक्रीकृतशरीरस्य पुच्छाग्र उपकल्पितो ध्रुवः पुच्छाग्रव्यतिरिक्ते स्थले लाङ्गूले पुच्छमध्य इत्यर्थः, यान्युदगयनानीत्यादेर्विस्तरो मघादीनीत्यादिः प्रातिलोम्येन पूर्वाभाद्रपदमारभ्य मृगशीर्षान्तानीति ॥

Dhruva is situated at the tip of the tail of the coiled Śiśumāra. Langula means the middle of the tail here. The Uttarāyaṇa stars' positions have been elaborated. Pratilomya means reverse order, i.e. from Purvabhadra to Mrgashira.

Commentary by Śukadeva

यमो नक्षत्ररूपः बृहस्पतिः ककुदि गलपृष्ठश‍ृङ्गे ॥

Yama is a star. Jupiter is on the raised part of the back of the neck.

Commentary by Śrī Giridhara Lāla

यमो नारायणोऽश्विनौ च नक्षत्ररूपेण स्थिताः । ककुदि गलपृष्ठे ॥

Yama, Nārāyaṇa and Ashwins are in the form of stars. Jupiter is on the raised point, behind the neck.

Commentary by Śrī Bhagavatprasādācārya

उत्तरेति । तस्य उत्तराहनौ अगस्तिरगस्तेस्तारकः, अधराहनौ यमो यमस्य तारकः, मुखे यद्वदने च, अङ्गारकः भौमतारकः, उपस्थे यदुपस्थप्रदेशे शनैश्वरः, ककुदि यत्ककुत्प्रदेशे बृहस्पतिः, वक्षसि यद्वक्षःप्रदेशे, आदित्यः सूर्यः, हृदये यदीयहृदयप्रदेशे नारायणः, मनसि यन्मनःप्रदेशे चन्द्रः, नाभ्यां यदीयनाभिप्रदेशे, उशना शुक्रतारकः, स्तनयोर्यदीयस्तनप्रदेशयोः अश्विनौ तारकरूपावश्विनीकुमारौ, प्राणापानयोः यदीयप्राणापानग्रन्थिस्थाने, बुधो बुधतारकः, गले यदीयगलप्रदेशे राहुः, सर्वाङ्गेषु यदीयसर्वाङ्गप्रदेशेषु केतवः, रोमसु यदीयाङ्गस्थरोमवृन्देषु, सर्वे तारागणाः, योजनीयाः॥

Agasthya is in the upper jaw; Yama is in the lower jaw; Mars is in the mouth; Saturn is in the reproductive organ; Brhaspati is in the shoulder; Venus is in the navel; the Ashwins are in the breasts; Budha is in the breath; Rāhu is in the neck, the Ketus are all over the body and the stars are in the hairs on the body. This is how the meditation should be done.

Commentary by Yādavārya

Prajāpati and others are in the form of stars and are located in the middle of the tail and so on as elaborated. The Dakṣiṇāyana stars are fourteen in number from Pushya to Uttarashada. The Uttarāyaṇa stars are fourteen from Abhijit to Punarvasu.

TEXT 8

एतदु हैव भगवतो विष्णोः सर्वदेवतामयं रूपमहरहः सन्ध्यायां प्रयतो
वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालायनायानिमिषां
पतये महापुरुषायाभिधीमहीति ॥ ८ ॥

etad u haiva bhagavato viṣṇoḥ sarva-devatāmayaṁ rūpam aharahaḥ
sandhyāyāṁ prayato vāgyato nirīkṣamāṇa upatiṣṭheta namo jyotir-lokāya
kālāyanāyānimiṣāṁ pataye mahā-puruṣāyābhidhīmahīti.

SYNONYMS

etat—this; *u ha*—indeed; *eva*—certainly; *bhagavataḥ*—of the Supreme Personality of Godhead; *viṣṇoḥ*—of Lord Viṣṇu; *sarva-devatā-mayam*—consisting of all the demigods; *rūpam*—form; *ahaḥ-ahaḥ*—always; *sandhyāyām*—in the morning, noon and evening; *prayataḥ*—meditating upon; *vāgyataḥ*—controlling the words; *nirīkṣamāṇaḥ*—observing; *upatiṣṭheta*—one should worship; *namaḥ*—respectful obeisances; *jyotiḥ-lokāya*—unto the resting place of all the planetary systems; *kālāyanāya*—in the form of supreme time; *animiṣām*—of the demigods; *pataye*—unto the master; *mahā-puruṣāya*—unto the Supreme person; *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-chakra and worship Him with this mantra: "O Lord who has assumed the form of time! O resting place of all the planets moving in different orbits! O master of all demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You."

Commentary by Śrīdhara Svāmi

ज्योतिषो लोकायाश्रणाय । कालायनाय कालचक्ररूपाय । नमोऽभिधीमहीति मन्त्रेणोपतिष्ठेत॥

Loka here means support. We pray to him through hymns.

Commentary by Vīrarāghava

एवं प्रतिनियतस्थानग्रहक्षत्रतारमयं शिशुमारचक्रं नित्यमुपास्यमित्याह एतदिति । एतदुहैव एतद्धै सर्वदेवतामयं भगवतो विष्णो रूपं शरीरं शिशुमारचक्रम् अहरहः सन्ध्यायां प्रयतः समाहितचित्ता वाग्यतो मौनी सन्निरीक्षमाण उपतिष्ठेत वक्ष्यमाणमन्त्रेण स्तुवीत मन्त्रमेवाह नम इति । ज्योतिषां लोकाय कालायनाय कालस्याश्रयभूताय कालचक्रस्वरूपाय वा अनिमिषां ब्रह्मादीनामपि पतये तेषामपि कालवश्यत्वान्महापुरुषाय परमपुरुषात्मकाय नमः अभिधीमहीति उक्तरूपं महापुरुष ध्यायेम इत्यर्थः ॥

Meditation should be done every day, picturing the Śiśumāra, the stars and planets in the above mentioned way. The meditation should be done in the morning and evening with silence and utmost attention. The Vedic hymn should also be chanted. It means "Obeisances to You, who are of the nature of the *kāla-cakra*, Lord of all demigods and the greatest person. We meditate on this form of Yours."

Commentary by Vijayadhvaja Tīrtha

अनिमिषो देवास्तेषां नाथाय किप्प्रत्ययान्तत्वेनानिमीरिति रूपं सिद्ध्यति ॥

Animisha means demigods. "To the Lord of the demigods" means they offer their obeisances and prayers.

Commentary by Viśvanātha Cakravartī

उक्तान्येव नक्षत्रस्थानानि विशेषेण विभज्य दर्शयति । पुनर्वसुपुष्यावित्यादीना । वामपार्श्वस्य वाध्रिषु प्रातिलोम्येन मृगशिरारोहिणीकृत्तिकेत्येवं व्युत्क्रमेण पूर्वभाद्रपदान्तान्यष्ट दक्षिणपार्श्वास्थिषु ॥

The above mentioned positions of stars are elaborated. On the left side it is in the reverse order like Mrgashira, Rohini, Krittika and so on. The eight stars ending in Purvabhadra are on the right side bones.

Commentary by Śrīvaṁśīdhara

न निमिषन्ति निमीलनं कुर्वन्तीत्यनिमिषो देवाः । मिष दर्शने इति किपि रूपम् ॥

Animisha means demigods, because they do not wink.

Commentary by Śukadeva

एतच्छिुशुमारा1यं विष्णोः रूपमुपतिष्ठेतानन्तरमन्त्रेण स्तुवीत मन्त्रमाह नम इति । ज्योतिषां लोकाय वासस्थानाय कालायनाय कालचक्ररूपाय नमोऽभिधीमहीति ॥

This Śiśumāra form must be worshipped and prayed to by the *mantra* cited below.

Commentary by Śrī Giridhara Lāla

वर्णितस्य भगवद्रूपस्य शिशुमारस्योपासनं विधत्ते - एतदिति । भगवत एतद्रूपमहरहः सन्ध्यायां निरीक्षमाण उपतिष्ठेनेत्यन्वयः । उपस्थानमन्त्रं दर्शयति - नम इति । ज्योतिर्लोकाय ज्योतिषामाश्रयाय कालाय कालचक्ररूपाय अनिमिषां सूर्यादीनां पतये महापुरुषाय नमोऽभिधीमहीति मन्त्रेण उपतिष्ठेतेति पूर्वेणान्वयः ॥

This form of Viṣṇu should be praised by the following *mantra*. *Jyotisham lokaya* means the dwelling place of all luminaries. We offer our obeisances.

Commentary by Śrī Bhagavatprasādācārya

एतदिति । एतदु हैव एतदेव हि, सर्वदेवतामयं भगवतः विष्णोः रूपम्, अहरहः प्रतिदिनं संध्यायां, प्रयतः समाहितचित्तः, वाग्यतो मौनी सन्, निरीक्षमाणः एव, उपतिष्ठेत वक्ष्यमाणमन्त्रेण स्तुवीत मन्त्रमाह । नम इति । ज्योतिषां लोकस्तस्मै, कालायनाय कालस्याश्रयभूताय, कालचक्रस्वरूपाय वा । अनिमिषां ब्रह्मादीनामपि पतये, तेषामपि समाप्तौ ॥

This form should be meditated upon every day during mornings and evenings with silence and utmost care. The *mantra* is stated. We offer our obeisances to Hari, the Lord of Brahmā and all other deities.

TEXT 9

ग्रहर्क्षतारामयमाधिदैविकं
पापापहं मन्त्रकृतां त्रिकालम् ।

नमस्यतः स्मरतो वा त्रिकालं
नश्येत तत्कालजमाशु पापम् ॥ ९ ॥

graharkṣatārāmayam ādhidaivikaṁ
pāpāpahaṁ mantra-kṛtāṁ tri-kālam
namasyataḥ smarato vā tri-kālaṁ
naśyeta tat-kālajam āśu pāpam

SYNONYMS

graha-ṛkṣa-tārā-mayam—consisting of all the planets and stars; *ādhidaivikam*—the leader of all the demigods; *pāpa-apaham*—the killer of sinful reactions; *mantra-kṛtām*—of those who chant the *mantra* mentioned above; *tri-kālam*—three times; *namasyataḥ*—offering obeisances; *smarataḥ*—meditating; *vā*—or; *tri-kālam*—three times; *naśyeta*—destroys; *tat-kāla-jam*—born at that time; *āśu*—very quickly; *pāpam*—all sinful reactions.

TRANSLATION

The body of the Supreme Lord, Viṣṇu, which forms the Śiśumāra-chakra, 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.

Commentary by Śrīdhara Svāmi

मन्त्रकृतां पूर्वोक्तं मन्त्रं जपताम् ॥

Mantrakrtam means for those who chant the *mantra* cited above.

Commentary by Vīrarāghava

एवं शिशुमाराकृतेर्भगवतोऽनुसन्धाननमस्कारयोः फलमाह ग्रहर्क्षेति । ग्रहनक्षत्रतारामयमाधिदैविकमधिदैवे वर्त्तमानं देवेभ्यः उत्कृष्टमित्यर्थः । हरे रूपं शिशुमारं त्रिकालं नमस्यतः नमस्कुर्वतः स्मरतो वा त्रिकालं मन्त्रकृतां उक्तमन्त्रं जपतां वा तत्कालजं पापमाशु शीघ्रं नश्येत नष्टं भवेदित्यर्थः । तत्कालजमित्यनेन तत्तद्भूतभविष्यद्वर्त्तमानकालजं विवक्षितम् ॥

For those who meditate and pray in the above manner, the sins committed in the past, present and future will be dispelled.

Commentary by Vijayadhvaja Tīrtha

शिशुमाररूपग्रहणप्रयोजनमाह प्रहेति । मन्त्रकृतो जपतो नमस्यतो नमस्कारं कुर्वतः पुंस इति शेषः । प्रातरादित्रिकालं कृतं पापं स्वयं सर्वात्मना नश्यते इत्यन्वयः । वा इत्यनेन नारायणो नाम नरो नराणाम् इत्यादिवाक्यं प्रमाणयति ॥

For those who meditate upon and pray to Śiśumāra in the above mentioned way, all their sins are washed off by the Lord. The word indicates that this is famous in the stanza, “Nārāyaṇa is a famous thief, etc.”

Commentary by Jīva Gosvāmi

अङ्गारकादीनां राश्यन्तरचलनत्वेऽपि तत्तेदङ्गस्थितत्वमङ्गानांचलनत्वमननात् ॥

Mars and other planets move from one *rāśi* to another because of the movement of the limb on which they are situated.

Commentary by Viśvanātha Cakravartī

मन्त्रकृतां पूर्वोमन्त्रं जपतां पापापहमाधिदैविकं परमेश्वरस्य रूपमिदं नमस्यतः स्मरतो वा पुंसः पापं नश्येतेत्यन्वयः । तपोलोकाद् द्वादशकोटिषु सत्यलोकः । एवं सूर्यात् सत्यलोकपर्यन्तमष्टत्रिंशल्लक्षोत्तरत्रयोविंशतिकोट्यः सत्यलोकाद् द्विषष्टिलक्षोत्तरायां कोटौ वैकुण्ठस्ततोऽण्डगोलक इति श्रीविष्णुपुराणे दर्शितया दिशा सूर्यात् पंचविंशतौ कोटिषु कटाहः । एवं सूर्याल्लक्षे भूतलं ततः सप्तसप्ततिसहस्रेषु सप्त पातालानि ततस्त्रिंशत्सहस्रेषु शेषः । एवं सूर्याल्लक्षद्वये गर्भोदः स च लक्षद्वयन्यूनपंचविंशतिकोटिपरिमितः । एवं मिलित्वा उुर्ध्वाधः पंचाशत्कोटिप्रमाणमण्डगोलकमिति ॥

He is the remover of sins of those who chant the above mentioned *mantra*.

What should be understood here is this: Dhruva is 3,800,000 *yojanas* [30,400,000 miles] above the sun. 10,000,000 *yojanas* [80,000,000 miles] from Dhruva is Maharloka. 20,000,000 *yojanas* [160,000,000 miles] from there is Janaloka. 80,000,000 *yojanas* [640,000,000 miles] from there is Satyaloka. 120,000,000 *yojanas* [960,000,000 miles] from there is Satyaloka. So from the sun it is 23.38 *crore yojanas* until Satyaloka, and Vaikuṇṭha is situated in the 1.62 *crore yojanas* above Satyaloka. Thereafter it is *brahmāṇḍa* shell. This is how it is stated in *Viṣṇu Purāṇa*. Like this, the earth is 100,000 *yojanas* [800,000 miles] below the sun. In the next 70,000 *yojanas* [560,000 miles] downwards, the seven underworlds are situated. Śeṣa is situated further 30,000 *yojanas* [240,000 miles] downwards. So the Garbhodaka (water inside the *brahmāṇḍa*) is 200,000 *yojanas* [1,600,000 miles] below the sun. The thickness of that water is 249,800,000 *yojanas* [1,998,400,000 miles]. Like this the vertical height of *brahmāṇḍa* is 500,000,000 *yojanas* [4 billion miles]. It is the diameter measuring from any point within the *brahmāṇḍa* to the diametrically opposite point. [Note: this paragraph is repeated by Śrīvaṁśīdhara and Śrī Giridhara Lāla]

Commentary by Śrīvaṁśīdhara

मन्त्रं कुर्वन्ति वाग्विषयमिति मन्त्रकृतस्तेषां पूर्वोक्तं नमो ज्योतिर्लोकाया इत्यादिकं मन्त्रं जपतां पापापहम् । आधिदैविकं परमेश्वरस्य रूपमिदं नमस्यतः स्मरतो वा पुंसः पापं नश्येतेत्यन्वयः । अत्र सूर्यमण्डलादष्टत्रिंशल्लक्षे ध्रुवः ध्रुवात्कोटियोजने महर्लोको महर्लोकात्कोटिद्वये जनलोको जनलोकाताकोट्यैवये तपोलोकस्तपोलोकाद् द्वादशकोटिषु सत्यलोकः । एवं

सूर्यत्सत्यलोकपर्य्यन्तमष्टत्रिंशल्लक्षोत्तरत्रयोविंशतिकोट्यः सत्यलोकाद्द्विषष्टिलक्षोत्तरायां कोटौ वैकुंठस्ततोऽण्डगोलक इति विष्णुपुराणदर्शितया दिशा सूर्यात्पंचविंशतौ कोटिषु कटाहः । एवं सूर्याल्लक्षे भूतलं ततः सप्तसप्ततिसहस्रेषु सप्तपातालानि ततस्त्रिंशत्सहस्रेषु शेषः । एवं सूर्यात्लक्षद्वये गर्भोदः स च लक्षद्वयन्यूनपंचविंशतिकोटिपरिमित एवं मिलित्वोर्ध्वाधः पंचाशत्कोटिपरिमाणमण्डगोलकमिति ॥

They offer their worship with the Vedic hymns that dispel all the sins.

Commentary by Śukadeva

ग्रहर्क्षतारामयं ग्रहाद्याश्रयमत एवाधिदैविकमधिदैवनियन्तृरूपं शिशुमारचक्रं नमस्यतः स्मरतः मन्त्रकृतामुक्तमन्त्रं जपतां च पापमाशु नश्येत ॥

All sins vanish for he who offers his *pranamas* chanting this *mantra* to Śiśumāra, the controller of all the demigods in the form of planets.

Commentary by Śrī Giridhara Lāla

एवमुपस्थानस्य फलमाह ग्रहेति । यस्मादेतद्ग्रहर्क्षतारामयं आधिदैविकं सर्वदेवाधिदेवस्य भगवतो विष्णोः स्वरूपं त्रिकालं मन्त्रकृतां पूर्वोक्तं मन्त्रं जपतां पापापहं पापनाशकं तस्मात् त्रिकालमेतत् स्मरतो नमस्यतो वा पुंसस्तत्तत्कालजं पापमाशु नश्येदित्यन्वयः । अत्रेदं बोध्यम् - सूर्यादुपरिष्टात् एकलक्षयोजने चन्द्रः । तत उपरि त्रिलक्षयोजनतो नक्षत्राणि । तत उपरि द्विलक्षयोजनतः शुक्रः । तत उपरि द्विलक्षयोजनतो बुधः । तत उपरि द्विलक्षयोजनतो भौमः । तत उपरि द्विलक्षयोजनतो बृहस्पतिः । तत उपरि द्विलक्षयोजनतः शनैश्चरः । तत उपरिष्टादेकादशलक्षयोजनतः सप्तर्षयः । तत उपरि त्रयोदशलक्षयोजनतो ध्रुवः । एवं सूर्याद् ध्रुवपर्यन्तमष्टत्रिंशल्लक्षयोजनानि भवन्ति । ध्रुवादुपरिष्टादेककोटियोजने महर्लोकः । तत उपरि कोटिद्वययोजने जनलोकः । तत उपरि योजनकोट्यष्टके तपोलोकः । तत उपरि द्वादशकोटियोजनतः सत्यलोकः । तदुक्तं वैष्णवे ध्रुवस्योर्ध्वं महर्लोको यत्र ते कल्पवासिनः । एकयोजनकोटिस्तु यत्र ते कल्पवासिनः ॥ द्वे कोट्यौ तु जनो लोको यत्र ते ब्रह्मणः सुताः । सनन्दनाद्यास्तिष्ठन्ति मैत्रेयामलचेतसः ॥ चतुर्गुणोत्तरे चोर्ध्वं जनलोकात्तपः स्मृतः । वैराजा यत्र ते देवाः स्थिता दोषविवर्जिताः ॥ षाड्गुण्येन तपोलोकात् सत्यलोको विराजते । अपुनर्मारका यत्र ब्रह्मलोको हि स स्मृतः इति । ततोऽप्युपरिष्टादेककोटियोजनतो वैकुण्ठलोकः । तथोक्तं ब्रह्मवैवर्त्ते कृष्णजन्मखण्डेवैकुण्ठं परमं । कोटियोजनमूर्ध्वं च ब्रह्मलोकात् सनातनम् इति । अवशिष्टानि द्विषष्टिलक्षयोजनानि तदुपर्यवकाशे ज्ञेयानि । एवं च सूर्यादुपर्यण्डकटाहपर्यन्तं पंचविंशतिकोटियोजनानि भवन्ति ॥

The description of lakes based on *Viṣṇu Purāṇa* is also the same. Only *Brahma Vaivartha Purāṇa* is quoted to support the distance between Satyaloka and Vaikuṇṭha.

Commentary by Śrī Bhagavatprasādācārya

अथ शिशुमारकृतेर्भगवतोऽनुसंधाननमस्कारयोः फलमाहुः । ग्रहर्क्षेति, ग्रहर्क्षतारामयं ग्रहनक्षत्रतारात्मकम्, आदिदैविकमधिदैवत्वेन वर्त्तमानं, देवेभ्य उत्कृष्टमित्यर्थः । पपापहं ध्यातृणां पापनिवर्त्तकं, हरेः रूपं शिशुमारमिति शेषः । त्रिकालं नमस्यतो नमस्कुर्वतः, वा स्मरतः स्मरणं कुर्वतः, त्रिकालं मन्त्रकृतां मन्त्रजपं कुर्वाणानां च तत्कालजं पापं आशुशीघ्रमेव नश्येत नष्टं भवेत् ॥

For those who offer their prayers and obeisances to Śiśumāra Hari, three times a day, the sins committed in the particular time get washed away.

Commentary by Yādavārya

To the left of the back there is Ajavithi. This Ajavithi is not the same as mentioned in the *Vāyu Purāṇa* quoted earlier. This is a different Ajavithi according to Puranic texts. The exact places of the Uttarāyaṇa and Dakṣiṇāyana stars are stated here. One should meditate in the same way.

Yama is another star. Viṣṇu is called Sarvadevatamaya, not because He is identical with all other demigods, but because He is superior to all other demigods. Jyotirloka means the support of the celestial bodies. Kalayana means he who appraises us of time. By this *mantra*, they conduct the worship.

For one who chants the *mantra* and offers obeisances, the three problems Adhidaivika, Adhibhautika, and Adhyatmika vanish.

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Twenty-third Chapter of the Śrīmad-Bhāgavatam, entitled, "The Śiśumāra Planetary Systems."

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CHAPTER NINE

24) The Subterranean Heavenly Planets

TEXT 1

श्रीशुक उवाच
अधस्तात्सवितुर्योजनायुते स्वर्भानुर्नक्षत्रवच्चरतीत्येके योऽसावमरत्वं
ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः सैंहिकेयो ह्यतदर्हस्तस्य
तात जन्म कर्माणि चोपरिष्टाद्वक्ष्यामः ॥ १ ॥

śrī-śuka uvāca
}adhastāt savitur yojanāyute svarbhānur nakṣatravac caratīty eke yo 'sāv amaratvaṁ grahatvaṁ cālabhata bhagavad-anukampayā svayam asurāpasadaḥ saiṁhikeyo hy atad-arhas tasya tāta janma karmāṇi copariṣṭād vakṣyāmaḥ.

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *adhastāt*—below; *savituḥ*—the sun globe; *yojana*—a measurement equal to eight miles; *ayute*—ten thousand; *svarbhānuḥ*—the planet known as Rāhu; *nakṣatra-vat*—like one of the stars; *carati*—is rotating; *iti*—thus; *eke*—some who are learned in the *Purāṇas; yaḥ*—which; *asau*—that; *amaratvam*—a lifetime like those of the demigods; *grahatvam*—a position as one of the chief planets; *ca*—and; *alabhata*—obtained; *bhagavat-anukampayā*—by the compassion of the Supreme Personality of Godhead; *svayam*—personally; *asura-apasadaḥ*—the lowest of the *asuras; saiṁhikeyaḥ*—being the son of Siṁhikā; *hi*—indeed; *a-tat-arhaḥ*—not qualified for that position; *tasya*—his; *tāta*—O my dear King; *janma*—birth; *karmāṇi*—activities; *ca*—also; *upariṣṭāt*—later; *vakṣyāmaḥ*—I shall explain.

TRANSLATION

Śrī Śukadeva Gosvāmī said: My dear King, some historians, the speakers of the Purāṇas, say that 10,000 *yojanas* [80,000 miles] below the sun is the planet known as Rāhu, which moves like one of the stars. The presiding deity of that planet, who is the son of Siṁhikā, is the most abominable of all asuras, but although he is completely unfit to assume the position of a demigod or planetary deity, he has achieved that position by the grace of the Supreme Personality of Godhead. Later I shall speak further about him.

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Commentary by Śrīdhara Svāmi

एवं त्रिभिर्द्यु मर्यादापालनं वर्णितं तथा । अधोभुवनमर्यादापालनं त्रिभिरुच्यते चतुर्विंशे रवेरर्वाक्स्वर्भान्वादिस्थितिः क्रमात् । अतलादिबिलस्वर्गमर्यादाः सप्त वर्णिताः

सूर्यमारभ्य ध्रुवान्तं सन्निवेशं निरूप्येदानीं सूर्यादधस्तान्निरूपयति अधस्तादिति । स्वर्भानू राहुः । अलभत लेभे । सिंहिकायाः पुत्रः

Having described the situation obtaining from Sūrya [the sun] to Dhruva [the polestar], the situation below the sun is being described hereafter. Swarbhanu means Rāhu, the son of Simhika.

Rāhu did not deserve to become a planet or immortal because he was a wretched demon (asura), the son of Simhika.

Commentary by Vīrarāghava

एवं सूर्यादारभ्य ध्रुवपर्यन्तं दिवो मण्डलसन्निवेशमनुवर्ण्याथ सूर्यादधस्तात्स्वर्भान्वादिमण्डलमनुवर्णयति अधस्तादित्यादिना । सूर्यस्याधस्ताद्योजनानामयुते स्वर्भानुः राहुर्नक्षत्रवच्चरतीत्येके वदन्ति तं विशिनष्टि योऽसाविति । योऽसौ स्वर्भानुर्भगवत्कृपयामरत्वं ग्रहत्वं चालभत लेभे केवलभगवत्कृपैव तस्यामरत्वादौ हैतुः, न तु तस्य तद्योग्यतास्तीत्याह । हि यतः सिंहिकायाः पुत्रः राहुरसुराधमः अत एवामरत्वाद्यनर्हः किं तस्य भगवत्कृपाविषयत्वोपपादकमित्याह तस्येति । तस्य राहोर्जन्म कर्माणि च उपरिष्टादष्टमस्कन्धे वक्ष्यामः नाधुनेत्यर्थः । तत्रैव स्फुटीभविष्यतीति नात्रावसर इति भावः ॥

Having described the status of celestial bodies from Sūrya to Dhruva upwards, henceforeward the downward status is described. Some say Rāhu moves like the stars 10,000 *yojanas* [80,000 miles] below the sun. He was awarded the status of planethood and that of immortality by the grace of God although he did not deserve it, as he was a demon born of Simhika. His birth and deeds will be narrated later in the Eight Canto of Śrīmad Bhāgavatam.

Commentary by Vijayadhvaja Tīrtha

अथावशिष्टातलादिलोकनिवासिनामैश्वर्यं श्रीनारायणमाहात्म्यव्यञ्जकमिति तदिह निरूपयति । तत्रादौ शनैश्चरपर्यन्तानां ग्रहाणां स्थितिं निरूप्य राहोः स्थितिः किमिति न निरूपितेति त्वरितमतेर्मन्दस्याशयां परिहरंस्तां निरूप्य सूर्यादीनां मण्डलपरिमाणं निरूपयति अधस्तादिति । एके पौराणिकाः स्वर्भानुर्नक्षत्रवन्नभोमध्यमण्डले मेरुं परितः प्रादक्षिण्येन चरतीति वदन्ति । केचिन् मौहूर्तिकाः मानसोत्तरबहिर्भूतप्रान्तभूमेरागत्य समुदेत्य पुनिः पश्चिमभागे भूमावेवास्तमित्वा पातालविवरमध्य एव पूर्वदिशं गत्वा मानसोत्तरे बहिः प्रान्तभूमेरेव पूर्वस्यां दिशि उदेत्य पश्चिमस्यां दिशि भूमावेवास्तमेतीत्येवं सङ्गिरन्ते । अत एव कदाचित्पातालग्रहणमभूदिति च भाषन्ते, अपरमेरोरप्रादक्षिण्येन नभोवलये चरन् पश्चिमत उदेत्य पूर्वस्यां दिश्यस्तं गच्चतीत्याचक्षते, अतदर्हः अमरत्वायोग्यः ॥

The luxurious netherworlds are described here as the glory of Nārāyaṇa. After describing the planets, including Saturn, in the previous chapter, now the position of Rāhu is described first. The disc widths of the sun, moon and Rāhu are also described. Some pauranikas [scholars of the Puraṇas] say that Rāhu goes around Meru in the clockwise direction like other stars, while

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some astrologers say that he rises from the earth beyond Mānasottara and sets in the earth on the western direction. Others say that he reaches the east through the middle part of Patala, then reaches the earth in the east beyond Mānasottara and sets in the earth in the west. Still others say that he moves in the sky around Meru in the anticlockwise direction. Atadarha means not fit to become immortal. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Jīva Gosvāmi

एक इति । स्वमते तु प्रवहाख्यवायुबहिर्भूतत्वान्नक्षत्रवच्चरणं नास्ति । किन्तु स्वगत्यैवेति ॥

It is said "some," because in the opinion of the author, there is no *pravāha* Vāyu there, and Rāhu moves on his own.

Commentary by Viśvanātha Cakravartī

सूर्यादधोऽधः स्वर्भानुसिद्धादीनां स्थितिं भुवः । अतलादीनि सप्तापि चतुर्विंशेऽवदन्मुनिः ॥

न तदमस्त्वं ग्रहत्वं चार्हतीति सः ॥

The idea here is that he does not deserve to be either immortal nor to have the status of a planet.

Commentary by Śrīvaṁśīdhara

तथा द्युमर्य्यादापालनवत् (१)

The pauranikas [scholars of the Purāṇas] say that Rāhu moves like the stars around Meru, propelled by the *pravāha* Vāyu [wind], however, the personal opinion of the author is that Rāhu moves on his own, because Rāhu's orbit is outside the purview of the *pravāha* Vāyu.

Commentary by Śukadeva

अथ सूर्यादधः स्वर्भान्वादिस्थितिमतलादिस्थितिं चाह अधस्तादितयाभिस्त्रिभिरध्यायैः । ''भूमेर्योजनलक्षे तु सौरंमैत्रेयमण्डलम्'' इति श्रीपराशरोक्तिः । तत्र सवितुरधस्तात् योजनायुते स्वर्भानू राहुः अतदर्होऽपि भगवदनुकम्पया अमरत्वं ग्रहत्वं चालभत लेभे उपरिष्टादष्टमे स्कन्धे ॥

Here, the positions of Rāhu, Atala, etc. situated below the sun are described. Parashara has said, "The sun is 100,000 *yojanas* [800,000 miles] above the earth." 10,000 *yojanas* [80,000 miles] below the sun, Rāhu gained the position of a planet and immortality by God's compassion, although unworthy.

Commentary by Śrī Giridhara Lāla

अध्यायानां त्रयेणैवं द्युमर्यादा निरूपिता । तावद्भिरधुनाऽध्यायैरधस्स्थानं निरूप्यते ॥

रवेरधोधः स्वर्भानुसिद्धादीनां स्थितिः क्रमात् । अतलादिस्थितिश्चापि चतुर्विंशे निरूप्यते ॥

तदेवं सूर्यादुपरितनं सन्निवेशं निरूप्येदानीं ततोऽधःस्थितिसन्निवेशं निरूपयति-अधस्तादिति । एके पौराणिका इत्येवं वदन्ति, केचिन्मौहूर्त्तिकास्त्वन्यथा वदन्तीत्यर्थः ॥

न तदमरत्वं ग्रहत्वं चार्हतीत्यतदर्हः । तत्र हेतुमाह-स्वयमिति, असुरेष्वप्यपसदः अतिनीचः । हि यस्मात् सौंहिकेयः सिंहिकायाः पुत्रः ॥

Having described the situation above the sun, here, the situation below the sun is described. The pauranikas say like this, however astronomers have a different view.

हे तातेति सम्बोधनं स्नेहसूचकम् ।उपरिष्टात् षष्ठस्कन्धाष्टमस्कन्धयोः ॥

Addressing as, "Dear Tata (father)," indicates affection. "Later" means in the sixth and eighth cantos of Śrīmad Bhāgavatam.

प्रतपतस्तरणेः सूर्यस्य यददो मण्डलं तद्विस्तरतो योजनायुतमाचक्षते इत्यन्वयः । सोमस्य मण्गडलं विस्तरतो द्वादशसहस्रयोजनमाचक्षते । राहोर्मण्डलं विस्तरतस्त्रयोदशसहस्रयोजनमाचक्षते इत्यान्वयः ॥

They say the sun's disc is 10,000 *yojanas* wide, the moon's 12,000 and Rāhu's 13,000.

Commentary by Śrī Bhagavatprasādācārya

त्रिभिः प्रोक्तं द्युमर्यादापालनं च त्रिभिस्त्वथ । अधःस्थभुवनानां च मर्यादावनमुच्यते ॥

After describing the position above Sūrya [the sun], the position below him is described here.

Commentary by Yādavārya

Having described the situation above the sun's disc, the situation below is described, starting from Rāhu. Some opine that Rāhu goes around Meru like other stars in the clockwise direction. The word "some" is used to record the difference of opinion, since others, astronomers, feel that Rāhu rises from the earth in the east and sets in the west. Aalabhata = received. Saimhikeya = son of Simhika. Atadarshah = not fit to become immortal.

TEXT 2

यददस्तरणेर्मण्डलं प्रतपतस्तद्विस्तरतो योजनायुतमाचक्षते द्वादशसहस्रं सोमस्य त्रयोदशसहस्रं राहोर्यः पर्वणि तद्व्यवधानकृद्वैरानुबन्धः सूर्या-चन्द्रमसावभिधावति ॥ २ ॥

yad adas taraṇer maṇḍalaṁ pratapatas tad vistarato yojanāyutam
ācakṣate dvādaśa-sahasraṁ somasya trayodaśa-sahasraṁ rāhor yaḥ
parvaṇi tad-vyavadhāna-kṛd vairānubandhaḥ sūryā-candramasāv
abhidhāvati.

SYNONYMS

yat—which; *adaḥ*—that; *taraṇeḥ*—of the sun; *maṇḍalam*—globe; *pratapataḥ*—which is always distributing heat; *tat*—that; *vistarataḥ*—in terms of width; *yojana*—a distance of eight miles; *ayutam*—ten thousand; *ācakṣate*—they estimate; *dvādaśa-sahasram*—20,000 *yojanas* (160,000 miles); *somasya*—of the moon; *trayodaśa*—thirty; *sahasram*—one thousand; *rāhoḥ*—of the planet Rāhu; *yaḥ*—which; *parvaṇi*—on occasion; *tat-vyavadhāna-kṛt*—who created an obstruction to the sun and moon at the time of the distribution of nectar; *vaira-anubandhaḥ*—whose intentions are inimical; *sūryā*—the sun; *candramasau*—and the moon; *abhidhāvati*—runs after them on the full-moon night and the dark-moon day.

TRANSLATION

The sun globe, which is a source of heat, extends for 10,000 yojanas [80,000 miles]. The moon extends for 20,000 yojanas [160,000 miles], and Rāhu extends for 30,000 yojanas [240,000 miles]. Formerly, when nectar was being distributed, Rāhu tried to create dissension between the sun and moon by interposing himself between them. Rāhu is inimical toward both the sun and the moon, and therefore he always tries to cover the sunshine and moonshine on the dark-moon day and full-moon night.

Commentary by Śrīdhara Svāmi

ग्रहणं वक्तुमाह । यददः प्रतपस्तरणेर्मण्डलम् । अमृतपाने मध्यप्रवेशेन तयोर्व्यवधानं करोतीति तथा । अत एवैताभ्यां सूचितत्वाद्वैरमनुबध्नातीति तथा ॥

The eclipse is narrated here. While nectar was being distributed to the demigods, Rāhu sat between the sun-god and the moon-god. Since they exposed him, a hatred arose between himself and them.

Commentary by Vīrarāghava

राहुप्रसययादुपरागस्वरूपं वक्तुमाह यदद इति । प्रतपतस्तरणेः सूर्यस्य यददः यत्तत्प्रसिद्धं मण्डलं तद्विस्तारतो योजनायुतमयुतयोजनविस्तृतमाचक्षते ततः सूर्यमण्डलादुपरितनसोममण्डलं द्वादशसहस्रयोजनविस्तृतं सूर्यमण्डलादधस्ततो राहोर्मण्डलं तु त्रयोदशसहस्रयोजनविस्तृतमतः सूर्यसोममण्डलाभ्यां स्वर्भानोर्मण्डलस्य विस्तृतत्वात्कदाचित्सूर्यसोममण्डलच्छादकत्वं सम्भवतीति भावः । यः स्वर्भानुस्तद्व्यवधानकृदमृतपानदशायां तयोः सूर्याचन्द्रमसोरभिमुखं धावति ताभ्यां कलहायाभिमुखं गच्छतीत्यर्थः ॥

Because of the context, the eclipse is explained here. The sun's disc is 10,000 *yojanas* [80,000 miles] broad, the moon's disc is 12,000 *yojanas* [96,000 miles] and that of Rāhu is 13,000 *yojanas* [104,000 miles]. Because of his greater size, he is able to cover both the sun and the moon sometimes. He sat between them in the situation of consuming nectar. He rushed towards them for fighting. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

तरणिमण्डलं दशसहस्रयोजनविस्तृतं ततो द्विगुणं सोममण्डलं विंशत्सहस्रयोजनविस्तृतं विंशत्सहस्रयोजनविस्तृतं द्वादशसहस्रद्विदशसहस्रमित्यर्थः ॥ सोममण्डलाद् द्विगुणं चत्वारिंशत्सहस्रयोजनेन विस्तृतं राहुमण्डलं त्रयोदशसहस्रमित्यनेन त्रिदशेति युक्त्या त्रिंशथ्संख्या लभ्यते । पुनश्च दशसंख्या सोममण्डलाद् द्विगुणोक्त्या कुत एवं कल्पना यथास्थितव्याख्यानमन्तरेणेति चेन्न । ''राहुसोमरवीणां तु मण्डलाद् द्विगुणोक्तिताम् । विनैव सर्वमुन्नेयम्'' इति वचनात् ॥

The sun's disc is 10,000 *yojanas* [80,000 miles] broad. The moon's disc is 20,000 *yojanas* [160,000 miles] broad. Dvidasa means twice ten. Rāhu's disc is 40,000 *yojanas* [320,000 miles] broad. Trayodasa means three tens plus ten. This is not imagination—it is according to the words of Śrī Madhwacharya, "Except the breadths of the discs of Ravi, Chandra and Rāhu (and also the interchange of milk ocean and curds ocean), all other things (narrated here) have to be accepted here as perfectly correct."

Commentary by Jīva Gosvāmi

तरणेर्मण्डलं रथनीडाभ्यन्तरस्थितं तेजश्चक्रम् ॥

Taranermandalam = the sun's disc seated in the middle part (seat) of the chariot.

Commentary by Viśvanātha Cakravartī

ग्रहणं वक्तुमाह यदद इति । पर्वणि अमावास्यापौर्णमास्योः तयोर्भूतलस्थजनचक्षुषां व्यवधानं कर्त्तुममृतपाने मध्यप्रवेशेन तयोर्व्यवधानं पूर्वं कृतवानित्यतः ताभ्यां सूचितत्वात् वैरमनुभध्नातीति स यथा॥

The eclipse is described. Parva = new moon and full moon. He sat between them and was exposed by them during the nectar-drinking (*amrtapana*) ceremony. He engenders that hatred even now.

Commentary by Śrīvaṁśīdhara

अर्वाक् प्राक्तनदेशे । आदिना पिशाचादिग्रहः (२)

Ado maṇḍalam means the sun's disc positioned on the seat of the chariot. *Parva* means new moon and full moon. In order to obstruct the vision of the sun and moon for those on earth, Rāhu seated himself between the sun and moon while the nectar was being drunk.

Commentary by Śukadeva

अदो जगत् प्रतपतस्तरणेर्यत्प्रसिद्धं मण्डलं तद्विस्तरतो योजनायुतं योऽमृतपाने मध्यप्रवेशेन तयोः सूर्याचन्द्रमसोर्व्यवधानं करोतीति तथा अत एव ताभ्यां सूचितत्वात् वैरमनुबध्नातीति वैरानुबन्धो यः स पर्वणि सूर्याचन्द्रमसावभिधावति ॥

The sun's disc is 10,000 *yojanas* [80,000 miles] wide. During *amrtapana*, he entered between the sun and the moon. Having been exposed, even now he has hatred and runs towards them.

Commentary by Śrī Giridhara Lāla

यः राहुः पर्वणि अमावस्यापौर्णमास्योः सूर्याचन्द्रमसौ अभि अभिभवितुं धावतीत्यन्वयः । तथा धावने हेतुमाह-वैरानुबन्ध इति, वैरमनुबध्नातत्ति तथा । वैरानुबन्धे हेतुमाह-तद्व्यवधानकृदिति, अमृतपानसमये मध्यप्रदेशेन तयोः सूर्याचन्द्रमसोर्व्यवधानं करोतीति तथा । अतस्ताभ्यां सूचनेन भगवता शिरश्छेदनात्तयोर्वैरं निबद्धवानिति भावः।।

Keeping in mind the earlier incident and engendering hatred, Rāhu rushes towards the sun and the moon to attack them on the new moon and full moon days.

Commentary by Yādavārya

Now the width of sun's and others discs are described. Dvadashasahasra means Dvidasasahasram, that is two times ten thousand, meaning thereby twenty thousand *yojanas*, thus it is twice as broad as the sun's disc. Trayodasa should be interpreted as *tridasa* and *dasa* i.e. three tens and ten meaning forty in all. Thus, Rāhu's disc is 40,000 *yojanas* [320,000 miles] broad—twice that of the moon. That is why it is said by Madhvacarya, "Everything should be interpreted without contradiction to Bhāgavata. The only exception being the position of the milk and curds ocean and the width of Rāhu, the moon and the sun. The words should be interpreted differently so that they do not contradict other *pramanas*."

Because he was exposed by the sun and the moon while he sat between them during the nectar-drinking (*amrtapana*), his neck was cut. Thus, he still nourishes that hatred and rushes to attack them on the new moon and full moon days.

TEXT 3

तन्निशम्योभयत्रापि भगवता रक्षणाय प्रयुक्तं सुदर्शनं नाम भागवतं
दयितमस्त्रं तत्तेजसा दुर्विषहं मुहुः परिवर्तमानमभ्यवस्थितो मुहूर्तमुद्वि-
जमानश्चकितहृदय आरादेव निवर्तते तदुपरागमिति वदन्ति लोकाः ॥ ३ ॥

tan niśamyobhayatrāpi bhagavatā rakṣaṇāya prayuktaṁ sudarśanaṁ
nāma bhāgavataṁ dayitam astraṁ tat tejasā durviṣahaṁ muhuḥ
parivartamānam abhyavasthito muhūrtam udvijamānaś cakita-hṛdaya
ārād eva nivartate tad uparāgam iti vadanti lokāḥ.

SYNONYMS

tat—that situation; *niśamya*—hearing; *ubhayatra*—around both the sun and moon; *api*—indeed; *bhagavatā*—by the Supreme Personality of Godhead; *rakṣaṇāya*—for their protection; *prayuktam*—engaged; *sudarśanam*—the wheel of Kṛṣṇa; *nāma*—named; *bhāgavatam*—the most confidential devotee; *dayitam*—the most favorite; *astram*—weapon; *tat*—that; *tejasā*—by its effulgence; *durviṣaham*—unbearable heat; *muhuḥ*—repeatedly; *parivartamānam*—moving around the sun and moon; *abhyavasthitaḥ*—

situated; *muhūrtam*—for a *muhūrta* (forty-eight minutes); *udvijamānaḥ*—whose mind was full of anxieties; *cakita*—frightened; *hṛdayaḥ*—the core of whose heart; *ārāt*—to a distant place; *eva*—certainly; *nivartate*—flees; *tat*—that situation; *uparāgam*—an eclipse; *iti*—thus; *vadanti*—they say; *lokāḥ*—the people.

TRANSLATION

After hearing from the sun and moon demigods about Rāhu's attack, the Supreme Personality of Godhead, Viṣṇu, engages His disc, known as the Sudarśana chakra, to protect them. The Sudarśana chakra 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.

Commentary by Śrīdhara Svāmi

भागवतं चक्रं परिवर्तमानं परिभ्रमदभि अभिमुखं मुहूर्तमवस्थितः सन् इत्येवमन्तरा तदवस्थानमुपरागं ग्रहणं वदन्ति । तत्र च ऋजुवक्रस्थितिभ्यां सर्वग्रासासर्वग्रासौ न तु वस्तुतो ग्रासोऽस्ति दूरान्तरत्वात् ॥

The revolving Sudarśana *chakra* stays there and Rāhu faces it for some time but is unable to bear it, thus he withdraws. This position is called an eclipse. The sun and the moon are wholly or partly covered according to the different positions of Rāhu. Rāhu does not devour either of them, as they are in different orbits.

Commentary by Vīrarāghava

तदभिधावनं निशम्य दृष्ट्वोभयोरपि रक्षणाय भगवता परमपुरुषेण भागवतं भगवत्सम्बन्धि तत् सुदर्शनाख्यमस्त्रं तेजसा दुर्विषहं दुःखेनापि सोढुमशक्यं मुहुर्मुहुः परिभ्रममाणं प्रति मुहूर्तमभिमुखतयावस्थितो राहुरुद्विजमानो भयमापन्नश्चकितहृदयश्चञ्चलचित्तः आरादेव दूरादेव निवर्तते तदेवोपरागो ग्रहणमिति जनाः वदन्ति । अभिधावनदशायां यत् यत् स्वमण्डलेन सूर्याचन्द्रमसोर्मण्डलाच्छादनं तदेव ग्रहणमिति जना उपरागस्वरूपाभिज्ञा वदन्तीत्यर्थः । तत्र ऋजुवक्रस्थितिभ्यामर्धग्राससर्वग्रासौ न तु वस्तुतो ग्रासोऽस्तीति दूरान्तरत्वात् ॥

Seing this, Lord Viṣṇu has placed his irresistible, revolving Sudarśana *chakra* at both places. Rāhu stands for some time in front of the *chakra* and unable to bear it, withdraws. He covers a part or whole of the sun or moon before withdrawing, and people call it an eclipse. The partial or total eclipse depends upon the position of Rāhu, upright or slanted. He does not actually touch either of them as he is very far away from them.

Commentary by Vijayadhvaja Tīrtha

भागवतं भगवतः प्रियं ''तदस्य प्रियम्'' इत्यस्मिन्नर्थे अण्प्रत्ङ्गः परिवर्तमानं मण्डलमिति शेषः । चक्राभिमुखमवस्थितः उद्विजमानः वेगेन चलन् आरात् दूरात् ॥

Bhāgavata means dear to the Lord. Staying in front of the revolving wheel, he [Rāhu] trembles and withdraws quickly to a distance.

Commentary by Viśvanātha Cakravartī

उभयत्र सूर्ये चन्द्रेऽपि तत् प्रसिद्धं चक्रं परिवर्तमानं परिभ्रमत् दृष्ट्वेति शेषः। अभि अभिमुखमवस्थितः सन् तदवस्थानमेवोपरागं वदन्ति । तत्र च ऋजुवक्रस्थितिभ्यां सर्वग्रासार्द्धग्रासौ न तु वस्तुतो ग्रासोऽस्ति अयुतयोजनान्तरत्वात्॥

Sudarśana is placed at both places, i.e. in front of the sun and the moon. Rāhu stays in front of the sun and moon for some time, but, unable to bear the Sudarśana, withdraws. While he stays there, he covers the sun or moon partly or wholly. This is what people call an eclipse. The partial or full coverage depends upon the position of Rāhu. He does not come into physical contact with them, as he is 10,000 *yojanas* [80,000 miles] away. [Note: this paragraph is repeated by Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Śrīvaṁśīdhara

तं वैरानुबन्धनम् । निशम्य दृष्ट्वा । उभयत्रापि सूर्ये चन्द्रे च । तत् प्रसिद्धम् । दृष्ट्वेति शेषः । आरात् दूरात् अन्तरा मध्ये । तदवस्थानं राह्ववस्थानम् । तत्र चोपरागे । ''उपरागो ग्रहो राहुग्रस्ते त्विंदौ च पूष्णि च'' इत्यमरः । दूरान्तरत्वादयुतयोजनान्तरत्वात् ॥

Tam = the hatred. Ubhayatrapi = at both places—meaning both near the sun and the moon. Arat = from a distance; antara = in the middle—because he is at a distance of 10,000 *yojanas* from the sun.

Commentary by Śrī Giridhara Lāla

तर्हि यस्य प्रबलत्वात् कथं ततस्तयोर्निस्तार इत्यपेक्षायामाह-तदिति । तत्तस्य तयोरभिभवोद्योगं निशम्य ज्ञात्वा भगवता भागवतं स्वकीयं दयितं प्रियमस्त्रं सुदर्शनमुभयत्र सूर्ये चन्द्रे च रक्षणाय प्रयुक्तम् । तत् प्रसिद्धं परिवर्त्तमानं परिभ्रमत् दृष्ट्वेति शेषः । अभि अभिमुखं मुहूर्त्तमवस्थितः सन् उद्विजमानः भीतः अत एव चकितहृदयः कम्पितहृदयः आरात् दूरादेव निवर्त्तते ॥ इत्येवं तद्राहोर्मध्यस्थित्या व्यवधानेन सूर्याचन्द्रमसोरदर्शनमेव लोकाः प्राणिन उपरागं ग्रहणं वदन्ति । तत्र च ऋजुवक्रस्थितिभ्यामेव सर्वघ्रासार्द्धग्रासव्यवहारः, न हि वस्तुतो ग्रासोऽस्ति योजनायुतान्तरत्वात् ॥

The eclipse is either partial or full depending upon the position of Rāhu. Rāhu does not touch either of them as he is 10,000 *yojanas* [800,000 miles] away.

People say that an eclipse occurs when the sun or moon are invisible because Rahu obscures them.

Commentary by Śrī Bhagavatprasādācārya

तदिति । तत्तदभिधावनं निशम्य दृष्ट्वा, उभयत्रापि उभयोरपीत्यर्थः । रक्षणय परित्राणाय, भगवता परमपुरुषेण, प्रयक्ति नियोजितं तद्दिनमारभ्य कृताभ्यनुज्ञमित्यर्थः । भागवतं भगवत्सम्बन्धि, दयितं भगवतोऽतिप्रियं, मुहुः परिवर्त्तमानं परिभ्रमणमाचरत्, सुदर्शनं नाम अस्त्रं, तं प्रति धावतीति शेषः । दुर्विषहेण सोढुमशक्येन तत्तेजसा उद्विजमानः मुहूर्त्तं मुहूर्त्तप्रमाणं अभ्यवस्थितस्तत्सम्मुखमवस्थितः सन्नपि, चकितहृदयः सन्, आरात् दूरादेव निवर्त्तते । तत् अन्तरा तदवस्थानम्, उपरागं ग्रहणम् इति, लोका जनाः, वदन्ति । अभिधावनदशायां यत्स्वमण्डलेन सूर्याचन्द्रमसोर्मण्डलाच्छादनं तदेव उपरागं तत्स्वरूपाभिज्ञाः कथयन्तीत्यर्थः । तत्र तदृजुवक्रस्थितिभ्यामर्द्धग्राससर्वग्रासौ न तु वस्तुतो ग्रासोऽस्ति दूरान्तरत्वात् ॥

Rāhu covers the sun's or moon's disc as he rushes to fight with them. This phenomenon is called an eclipse. Rāhu's position is far off; thus, he will never touch either of them.

Commentary by Yādavārya

Bhāgavatam = dear to Bhagavān. Parivartamanam = revolving around. Uparaga = eclipse.

TEXT 4

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि तावन्मात्र एव ॥ ४ ॥

tato 'dhastāt siddha-cāraṇa-vidyādharāṇāṁ sadanāni tāvan mātra eva.

SYNONYMS

tataḥ—the planet Rāhu; *adhastāt*—below; *siddha-cāraṇa*—of the planets known as Siddhaloka and Cāraṇaloka; *vidyādharāṇām*—and the planets of the Vidyādharas; *sadanāni*—the residential places; *tāvat mātra*—only that much distance (eighty thousand miles); *eva*—indeed.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

तावन्मात्रे योजनायते ॥

Tavanmatra means 10,000 *yojanas*.

Commentary by Śrīvaṁśīdhara

ततो राहोरधस्तात् ॥

Tatah = below Rāhu.

Commentary by Śukadeva

ततः स्वर्भानोः तावन्मात्रे योजनायुते ॥

Tatah = from Rāhu. Tavanmatre = at 10,000 *yojanas*.

Commentary by Śrī Bhagavatprasādācārya

तत इति । ततः स्वर्भानोः, अधस्तात् तावन्मात्र एवायुतयोजनान्तरत एव । सिद्धाश्च चारणाश्च विद्याधराश्च तेषां सदनानि भवन्तीति शेषः ॥

The abodes of the Siddhas and Charanas are situated 10,000 *yojanas* below Rāhu's orbit.

TEXT 5

ततोऽधस्ताद्यक्षरक्षः पिशाचप्रेतभूतगणानां विहाराजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते ॥ ५ ॥

tato 'dhastād yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānāṁ vihārājiram
antarikṣaṁ yāvad vāyuḥ pravāti yāvan meghā upalabhyante.

SYNONYMS

tataḥ adhastāt—beneath the planets occupied by the Siddhas, Cāraṇas and Vidyādharas; *yakṣa-rakṣaḥ-piśāca-preta-bhūta-gaṇānām*—of Yakṣas, Rākṣasas, Piśācas, ghosts and so on; *vihāra-ajiram*—the place of sense gratification; *antarikṣam*—in the sky or outer space; *yāvat*—as far as; *vāyuḥ*—the wind; *pravāti*—blows; *yāvat*—as far as; *meghāḥ*—the clouds; *upalabhyante*—are seen.

TRANSLATION

Beneath Vidyādhara-loka, Cāraṇaloka and Siddhaloka, in the sky called antarikṣa, are the places of enjoyment for the Yakṣas, Rākṣasas, Piśācas, ghosts and so on. Antarikṣa extends as far as the wind blows and the clouds float in the sky. Above this there is no more air.

Commentary by Śrīdhara Svāmi

अन्तरिक्षं ग्रहहीनम् । तस्यावधिमाह । यावद्वायुः प्रवाति तीव्रो वाति । तस्याप्यवधिमाह यावन्मेघाः ॥

Antarikṣa is the place where there are no planets—it extends to where wind blows and birds fly.

Commentary by Viśvanātha Cakravartī

तावन्मात्रे योजनायुते ॥

Tavanamatre = At 10,000 *yojanas*

Commentary by Śrīvaṁśīdhara

।। ततः सिद्धादिस्थानादधस्तात् । अत्र प्रमाणानुक्तेः पूर्ववत्प्रमाणमुन्नेयम् 'अनुक्ते पूर्ववद् ग्राह्यम्' इत्युक्तेः ।।

Tatah = below the region of Siddhas. No special proof is adduced here. We have to guess, as on the previous occasion.

Commentary by Śrī Giridhara Lāla

अन्तरिक्षस्यावधिमाह-यावद्वायुः प्रवाति तीव्रो वाति । तस्याचाक्षुषत्वात्तज्ज्ञापकमाह-यावन्मेघा उपलभ्यन्ते इति ।।

The limit of Antarikṣa is described as including where winds blow strongly, yet because the wind is invisible, another indicator is stated as "until where clouds are perceived."

Commentary by Śrī Bhagavatprasādācārya

तत इति । ततः अधस्तात्, सिद्धादिसदनेभ्योऽधःप्रदेशे इत्यर्थः । यक्षाश्च रक्षांसि च पिशाचाश्च प्रेताश्च भूतानि च तेषां गणाः तेषां, विहाराजिरं विहारस्थानम्, अन्तरिक्षं वर्त्तते । तस्यावधिमाह यावत् वायुः, प्रवाति भृशं वाति । तस्याप्यवधिमाह यावत् मेधाः, उपलभ्यन्ते । भूतस्थानादधस्ताद्यावन्मेघोपलब्दिस्तावत्पर्यन्तं प्रकृष्टवायुप्रवाहणस्थानं तच्च नवशताधिकनवसहस्रयोजनपरिमितमस्ति ।।

10,000 *yojanas* below is Antarikṣa, the place where Rākṣasas, Pisacas (ghosts) and bhutas (the servants of Śiva) move in groups. It is 9,900 *yojanas* in its depth, where wind blows strongly and cloulds are observed.

TEXT 6

ततोऽधस्ताच्छतयोजनान्तर इयं पृथिवी यावद्धंसभासश्येन सुपर्णादयः पतत्त्रिप्रवरा उत्पतन्तीति ॥ ६ ॥

tato 'dhastāc chata-yojanāntara iyaṁ pṛthivī yāvad dhaṁsa-bhāsa-śyena suparṇādayaḥ patattri-pravarā utpatantīti.

SYNONYMS

tataḥ adhastāt—beneath that; *śata-yojana*—of one hundred *yojanas; antare*—by an interval; *iyam*—this; *pṛthivī*—planet earth; *yāvat*—as high as; *haṁsa*—swans; *bhāsa*—vultures; *śyena*—eagles; *suparṇa-ādayaḥ*—and other birds; *patattri-pravarāḥ*—the chief among birds; *utpatanti*—can fly; *iti*—thus.

TRANSLATION

Below the abodes of the Yakṣas and Rākṣasas by a distance of 100 yojanas [800 miles] is the planet earth. Its upper limits extend as high as swans, hawks, eagles and similar large birds can fly.

Commentary by Śrīdhara Svāmi

पृथिव्या उपरि भूर्लोकावधिमाह । यावद्धंसादयः पार्थिवा विकाराः ॥

The Bhūloka extends over the earth to where the birds like swans and others fly.

Commentary by Vīrarāghava

ततः स्वर्भानोरधस्तात्तावन्मात्र एवायुतयोजनान्तर एव सिद्धादीनां सदनानि स्थानानि ततोऽधस्तात्सिद्धादिसदनेभ्योऽधस्तात् यक्षादीनां विहाराजिरं विहारस्थानमन्तरिक्षं गृहहीनं वर्तते तस्यावधिमाह । यावद्वायुः प्रधावति भृशं धावति तस्याप्यवधिमाह । यावन्मेघा उपलभ्यन्त इति ततो यक्षादीनां विहारान्तरिक्षादधस्ताच्छतयोजनान्तरेणेयं पृथिवी भूर्लोको वर्तते, पृथिव्या उपरि भूर्लोकस्यावधिमाह यावदिति । यावद्धंसादयः पक्षिश्रेष्ठा बलिनः उत्पतन्त्यु द्रच्छन्ति तावद्भूर्लोकमित्यर्थः॥

10,000 *yojanas* [80,000 miles] below Rāhu are the abodes of the Siddhas, and 10,000 *yojanas* [80,000 miles] further below, is the Antarikṣa—a rejoicing place for Yakshas. There are no houses there. It extends to where wind blows strongly and clouds are perceived. The earth (Bhūloka) is situated one hundred *yojanas* [800 miles] below the Antarikṣa and it extends to as high as the best of birds can fly.

Commentary by Vijayadhvaja Tīrtha

तावन्मात्रे अयुतमात्रे ॥

Tavanmatre = at a distance of 10,000 *yojanas* [80,000 miles].

Commentary by Viśvanātha Cakravartī

पृथिव्या उपरि भूर्लोकावधिमाह । यावद्धंसादयः पार्थिवा विकाराः ॥

The extent of Bhūloka above the earth is described as up until where the hamsa [swan] and other birds fly.

Commentary by Śrīvaṁśīdhara

ततो यज्ञादिस्थानात् । आदिना गृध्रादिग्रहः । पतत्त्रिप्रवराः पक्षिगणमुख्याः । उत्पतन्ति स्वगत्या गच्छन्ति । पार्थिवानां पृथिव्यामेव गतिर्नान्यत्रेत्यर्थः ॥

Tatah = from the place of yajña[sacrifice]. The best of birds such as the vulture and others. The body of these birds is made of earth, thus they can move in the earthly realm only.

Commentary by Śukadeva

ततः सिद्धादिसदनमर्य्यादातः यक्षादिविहाराजिरमन्तरिक्षमनेनैव सूर्यभूम्योरन्तरस्य योजनलक्षपरिमितत्वं मन्तव्यम् ॥

Antarikṣa, the rejoicing place of the yakshas, is situated below the abodes of the Siddhas. The 100,000 *yojanas* [800,000 miles] distance between earth and the sun includes all these.

Commentary by Śrī Giridhara Lāla

पृथिव्या उपरि भूर्लोकावधिमाह-यावद्धंसादयः पार्थिवा विकारा उत्पतन्तीति । इतिशब्द उपरितनलोकवर्णनसमाप्त्यर्थः ॥

The limit of Bhūloka, (over the earth) is described as being as high as birds like swans and others fly. The bodies of the birds are derivatives of the earth.

Commentary by Śrī Bhagavatprasādācārya

तत इति । ततो मेघावस्थानात्, अधस्तात् शतयोजनान्तरे, इयं पृथिवी भूर्लोको वर्त्तते इत्यर्थः । पृथिव्या उपरि भूर्लोकस्यावधिमाह । यावत् हंसाश्च भासाश्च श्येनाश्च, सुपर्णाश्च ते आदयो येषां ते, पतत्रिप्रवराः पक्षिश्रेष्ठाः, उत्पतन्ति उद्गच्छन्ति इति तावद्भर्लोक इत्यर्थः ॥

Below the clouds is *prithvi* [earth], stretching to 100 *yojanas* [800 miles] above its surface. It extends up to where swans and other birds can fly.

Commentary by Yādavārya

Tavanmatre = at the same distance of 10,000 *yojanas* [800,000 miles]. Like a playground for rejoicing—the place where earthly birds fly, is also part of the earth, is the idea.

TEXT 7

उपवर्णितं भूमेर्यथासन्निवेशावस्थानमवनेरप्यधस्तात् सप्त भूविवरा एकैकशो योजनायुतान्तरेणायामविस्तारेणोपक्लृप्ता अतलं वितलं सुतलं तलातलं महातलं रसातलं पातालमिति ॥ ७ ॥

upavarṇitaṁ bhūmer yathā-sanniveśāvasthānam avaner apy adhastāt sapta bhū-vivarā ekaikaśo yojanāyutāntareṇāyāma-vistāreṇopakḷptā atalaṁ vitalaṁ sutalaṁ talātalaṁ mahātalaṁ rasātalaṁ pātālam iti.

SYNONYMS

upavarṇitam—stated previously; *bhūmeḥ*—of the planet earth; *yathā-sanniveśa-avasthānam*—according to the arrangement of the different places; *avaneḥ*—the earth; *api*—certainly; *adhastāt*—beneath; *sapta*—seven; *bhū-vivarāḥ*—other planets; *eka-ekaśaḥ*—in succession, up to the outer limit of the universe; *yojana-ayuta-antareṇa*—with an interval of ten thousand *yojanas* (eighty thousand miles); *āyāma-vistāreṇa*—by width and length; *upakḷptāḥ*—situated; *atalam*—named Atala; *vitalam*—Vitala; *sutalam*—Sutala; *talātalam*—Talātala; *mahātalam*—Mahātala; *rasātalam*—Rasātala; *pātālam*—Pātāla; *iti*—thus.

TRANSLATION

My dear King, beneath this earth are seven other planets, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. I have already explained

the situation of the planetary systems of earth. The width and length of the seven lower planetary systems are calculated to be exactly the same as those of earth.

Commentary by Śrīdhara Svāmi

योजनायुतान्तरेण प्रत्येकमुच्छ्रिताः आयामो यः कटाहस्य तावद्विस्तारेण ॥

Each one is 10,000 *yojanas* 10,000 *yojanas* [800,000 miles] high and wide—that is the expanse of the netherworlds.

Commentary by Vīrarāghava

भूमण्डलं तु सप्रपञ्चमुपवर्णितं प्रागित्याह उपवर्णितमिति । यद्भूमेः सन्निवेशेनावयवविन्यासेनावस्थानं तद्यथा तदुपवर्णितमेव ध्रुवमण्डलादारभ्य भूपर्यन्तो लोकसन्निवेश उक्तः । अथ भूमेरधस्तनानां लोकानां सन्निवेशमाह अवनेरपीत्यादिना उत्तराध्यायान्तेन ग्रन्थेन । अवनेर्भूलोकादधस्तात् सप्तभूविवरा भूम्यामेव विवराः सन्ति ते चैकशो योजनानामयुतं तेनान्तरा मध्य उच्छ्रितं भावे क्तः उच्छ्रायः औन्नत्यं योजनायुतान्तरोच्छ्रितमायामो दैर्घ्यं विस्तारश्चायुतयोजनपरिमितस्तेषां समाहारद्वन्द्वः तेन योजनायुतान्तरोच्छ्रितायामविस्तारेण उपकल्पिता विवराणामूर्ध्वं भूमेः योजनायुतोच्छ्रितस्तथा बिलानामायामो विस्तारश्चायुतयोजनपरिमित इत्यर्थः । तारतम्येन भोगतारतम्येन चोपक्लृप्ताः भूर्लोकापेक्षया विवरेषु भोगाधिक्यमस्तीत्यर्थः । विवराणि सप्त निर्दिशति अतलमित्यादिना पातालमित्यन्तेन ग्रन्थेन ॥

The earth (entire Bhū-maṇḍala) has been described above very elaborately. Now the author proceeds to explain the status of the lokas [planetary systems] below the earth. Below the earth, there are seven holes. Each of the seven planetary systems is 10,000 *yojanas* [800,000 miles] high and equally broad and are placed one below the other. The comforts and happiness vary from one system to another and all of them are more comfortable than earth.

Commentary by Vijayadhvaja Tīrtha

भूविवराः पातालादयः तारतम्येनोपक्लृप्ताः सुखादिसामान्यविशेषाभ्यामूर्ध्वाधः क्रमेणेति वा ॥

The netherworlds are placed one above the other according to the comforts they provide.

Commentary by Viśvanātha Cakravartī

अधस्तात् अधोऽधोऽवयवेष्वित्यर्थः । भूविवरा भुवो विवरभूतान्येवातलादीनीत्यर्थः । योजनायुतान्तरेण योजनायुतावधावित्यर्थः । ‘‘अन्तरमवकाशावधि’’ इत्यमरः । भूतलाद्योजनायुतावधौ अतलं तस्माद्योजनायुतावधौ वितलमित्येवमायामविस्तारेणापि योजनायुतावधिना उपक्लृप्ताः दैर्घ्यविशालताभ्यां समा एवेत्यर्थः । उचिछ्रतत्वं तु यथासम्भवं ज्ञेयम् ॥

Adhastat = lower and lower. Atala and others are holes only and are 10,000 *yojanas* [800,000 miles] high and wide, placed one below the other.

Commentary by Śrīvaṁśīdhara

अधस्तादधोऽधोऽवयवेष्वित्यर्थः । भूविवरा भुवो विवरभूतान्येवातलादीनीत्यर्थः । योजनायुतावधावित्यर्थः । 'अन्तरमवकाशावधि' इत्यमरः । भूतलाद्योजनायुतावधावतलं तस्माद्योजनायुतावधौ वितलमित्येवमायामविस्तारेण । योजनायुतावधिनोपक्लृप्ताः दैर्ध्यविशालताभ्यां समा एवेत्यर्थः । उच्छ्रिता इति । अयुतयोजनोच्छ्रिताः । प्रत्येकमतलादय इत्यर्थः॥

Adhastat means in the lower and lower regions. Atala, etc. are holes only. 10,000 *yojanas* [800,000 miles] below the earth is Atala, 10,000 *yojanas* [800,000 miles] below Atala is Vitala and so on. Each of them is 10,000 *yojanas* [800,000 miles] high and equally wide.

Commentary by Śukadeva

एकैकशो योजनायुतान्तरेण योजनायुतोच्छ्रायेण आयामविस्तारेण वैपुल्यस्य तावता विस्तारेण च उपक्लृप्ताः उपन्यस्ताः ॥

Each of them is 10,000 *yojanas* [800,000 miles] high and wide.

Commentary by Śrī Giridhara Lāla

भूमिनिरूपणं स्मारयति-उपवर्णितमिति

The description of Bhūloka is concluded here.

Commentary by Śrī Giridhara Lāla

अवनेरिति षोडशसहस्रयोजनमेरोर्भूप्रवेशस्योक्तत्वात् तावत् भूखण्डो ज्ञेयस्ततोऽधस्तादित्यर्थः । योजनायुतान्तरेणेति योजनायुतोच्चमानेनेत्यर्थः आयामविस्तारेणेति, कटाहस्य य आयामो विस्तारः तावद्विस्तारेणेत्यर्थः । भूविवरा इति 'भूलोकः कल्पितः पद्भ्यां' इत्युक्त्यनुरोधेन तेषां भूलोकान्तःपातित्वं दर्शितम् ॥

The bottom of Meru Mountain has sunk 16,000 *yojanas* [128,000 miles] into the earth. 10,000 *yojanas* [80,000 miles] below earth means 10,000 *yojanas* [80,000 miles] below the 16,000 yojana level. Actually it will be 26,000 *yojanas* from the surface of the earth. Each of them is 10,000 *yojanas* [80,000 miles] high and wide. They form part of Bhūloka as it is said in the First Canto of Śrīmad Bhāgavatam, i.e. that Bhūloka along with the netherworlds are the feet of the Virat Puruṣa [universal form of the Lord].

तान् दर्शयति-अतलमिति ॥

They are named Atala and so on.

Commentary by Śrī Bhagavatprasādācārya

उपवर्णितमिति । भूमेः यथासन्निवेशावस्थानम्, उपवर्णितम् । भूमेरवयवविन्यासेन यथावस्थानमस्ति, तत्तु यथावदेवोपवर्णितमित्यर्थः । अवनेर्भुवोऽपि, अधस्तात्, अवनेर्गर्भे इत्यर्थः । यत्रायं लोको वर्त्तते तदधस्तादिति भावः । सप्त सप्तसंख्याकाः, भूविवराः सन्ति । ते च,

एकैकशः एकैको विवर इत्यर्थः । योजनायुतान्तरेण, उच्छ्रिताः । आयामविस्तारेण आयामो यः कटाहस्य तावत् विस्तारेण उपक्लृप्ताः । केचित्तु योजनायुतान्तरेच्छ्राया आयामा इत्याहुः । केषुचित्पुस्तकेषु योजनायुतायामविस्तारा इत्यपि पाठो दृश्यते । सप्त भूविवराणि निर्द्दिशति अतलमिति । अतलं, वितलं, सुतलं,तलातलं, महातलं, रसातलं पातालम्, इत्येतानि सप्तभूविवराणीत्यर्थः ॥

Bhūloka has been described. Even below this earth, there are seven planetary systems, each 10,000 *yojanas* [800,000 miles] high and wide. They are seven holes in the earth known as Atala, etc.

Commentary by Yādavārya

The seven worlds are placed according to the comfort they provide—or they are placed one above the other.

TEXT 8

एतेषु हि बिलस्वर्गेषु स्वर्गादप्यधिककामभोगैश्वर्यानन्दभूतिविभूतिभिः सुसमृद्धभवनोद्यानाक्रीडविहारेषु दैत्यदानवकाद्रवेया नित्यप्रमुदितानुरक्त-कलत्रापत्यबन्धुसुहृदनुचरा गृहपतय ईश्वरादप्यप्रतिहतकामा मायाविनोदा निवसन्ति ॥ ८ ॥

eteṣu hi bila-svargeṣu svargād apy adhika-kāma-bhogaiśvaryānanda
bhūti-vibhūtibhiḥ susamṛddha-bhavanodyānākrīḍa-vihāreṣu daitya
dānava-kādraveyā nitya-pramuditānurakta-kalatrāpatya-bandhu-suhṛd
anucarā gṛha-pataya īśvarād apy apratihata-kāmā māyā-vinodā nivasanti.

SYNONYMS

eteṣu—in these; *hi*—certainly; *bila-svargeṣu*—known as the heavenly subterranean worlds; *svargāt*—than the heavenly planets; *api*—even; *adhika*—a greater quantity; *kāma-bhoga*—enjoyment of sense gratification; *aiśvarya-ānanda*—bliss due to opulence; *bhūti*—influence; *vibhūtibhiḥ*—by those things and wealth; *su-samṛddha*—improved; *bhavana*—houses; *udyāna*—gardens; *ākrīḍa-vihāreṣu*—in places for different types of sense gratification; *daitya*—the demons; *dānava*—ghosts; *kādraveyāḥ*—snakes; *nitya*—who are always; *pramudita*—overjoyed; *anurakta*—because of attachment; *kalatra*—to wife; *apatya*—children; *bandhu*—family relations; *suhṛt*—friends; *anucarāḥ*—followers; *gṛha-patayaḥ*—the heads of the households; *īśvarāt*—than those more capable, like the demigods; *api*—even; *apratihata-kāmāḥ*—whose fulfillment of lusty desires is unimpeded; *māyā*—illusory; *vinodāḥ*—who feel happiness; *nivasanti*—live.

TRANSLATION

In these seven planetary systems, which are also known as the subterranean heavens [bila-svarga], there are very beautiful houses, gardens

and places of sense enjoyment, which are even more opulent than those in the higher planets because the demons have a very high standard of sensual pleasure, wealth and influence. Most of the residents of these planets, who are known as Daityas, Dānavas and Nāgas, live as householders. Their wives, children, friends and society are all fully engaged in illusory, material happiness. The sense enjoyment of the demigods is sometimes disturbed, but the residents of these planets enjoy life without disturbances. Thus they are understood to be very attached to illusory happiness.

Commentary by Śrīdhara Svāmi

सामान्येन विवराणि वर्णयति एतेष्वित्यादिना अथातल इत्यतः प्राक्तनेन ग्रन्थेन । एतेषु दैत्यादयो निवसन्तीत्यन्वयः । कथंभूतेषु । अधिकः कामभोगश्च ऐश्वर्यानन्दश्च विभूतिश्च सम्पत्तिस्ताभिः सुसमृद्धा भवनादयो येषु । कथंभूताः । नित्यप्रमुदिता अनुरक्ताः कलत्रादयो येषाम् । न प्रतिहतः कामो येषाम् । मायया विनोदो येषाम् ॥

The netherworlds are generally described here. The Daityas (sons of Diti and their descendants) live there. The houses there are very prosperous and endowed with all sorts of joyous comforts. The wives love their husbands always. There is no desire not fulfilled. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

तारतम्येनेत्येतदेव सप्तविवरासाधारण्येन दर्शयति एतेष्वित्यादिना अथातल इत्यतः प्राक्तनेन ग्रन्थेन । एतेषु बिलस्वर्गेषु दैत्यादयो निवसन्तीत्यन्वयः । कथम्भूतेषु स्वर्गादप्यधिकः कामभोगश्चैश्वर्यानन्दः ऐश्वर्यप्रसक्तिसन्तोषश्च भूतिः सम्पत्तिश्च विभूतिरीशितव्यवर्गश्चाधीशशब्दस्य नित्यसापेक्षत्वात् समासः अभितः सुसमृद्धानि भवनान्यागाराणि उद्यानादीनि क्रीडास्थानानि विहारस्थानानि च येषु यत्र क्रीडा खेलनं विहारः स्त्रीसम्भोगः, कथंभूताः-नित्यप्रमुदिता अनुरक्ताः कलत्रादयो येषां तथाभुताः ॥

The variation in comforts in these worlds is expressly stated hereafter. The demons and others live in these netherworlds whose luxury and comforts excel those in heaven. The rejoicing is also great. There are well equipped houses, parks, playgrounds, meeting places and all. The women folk are always in love with their husbands.

Commentary by Vijayadhvaja Tīrtha

समृद्धिरुद्रेकः विभूतिः सन्ततिपरम्परा समृद्धभवनोद्यानाक्रीडेषु आविहारो यत्र ते तथा तेष्वाक्रीडः मिथुनक्रीडायोग्यपर्वत आविहारो भूलोकविहारविलक्षणत्वादीश्वराच्छिवात्तथात्वं वराद्वा ॥

Samrddhi = exuberance. Vibhuti = the series of progeny. Aakrida = playing grounds. Aavihara = places where couples rejoice.

Commentary by Viśvanātha Cakravartī

सामान्येन विवराणि वर्णयति एतेष्वित्यादिना । भूतिः प्रभावः विभूतिः सम्पत्तिः । ईश्वरादिन्द्रादेरपि ॥

The netherworlds are generally described. Bhuti = the influence. Vibhuti = riches. Iswarat = even from Indra.

Commentary by Śrīvaṁśīdhara

एतेष्वतलादिषु । बिलरूपाः स्वर्गा बिलस्वर्गास्तेषु भवनं गृहम् । आक्रीडः क्रीडास्थानम् । विहारो भ्रमणस्थानं "विहारो भ्रमणे स्कन्धे लीलायां सुगतालये" इति मेदिनी ॥

In these Bilasvargas (subterranean heavens) there are play grounds and tracks for traveling.

Commentary by Śukadeva

अतलादिसाधारणगुणान् दर्शयति । एतेष्वित्यादिना । अधिकं काम्यन्ते ऐति कामाः भोग्यपदार्थास्तेषां भोगश्च ऐश्वर्यानन्दश्च भूतिरनुभूतिर्भोग्यपदार्थसम्पत्तिश्च ताभिः समृद्धा भवनादयो येषु नित्यप्रमुदिता अनुरक्ताश्च कलत्रादयो येषां ते ईश्वराल्लोकेश्वरादिन्द्रादेः न प्रतिहतः कामो येषां ते मायया स्वविद्याकौशलेन विमोहो येषां ते दैत्यादयो निवसन्ति ॥

The general features of the netherworlds are stated. The houses are full of all sorts of desirable objects. The residents' desires are never thwarted by universal directors (Loka-pālas) such as Indra and others. The residents are amused by their own māyā, which means the expertise of knowledge.

Commentary by Śrī Giridhara Lāla

तावन्मात्रे योजनायुते ॥

Tavanmatre = at a distance of 10,000 *yojanas*.

Commentary by Śrī Giridhara Lāla

किञ्च येषु पुरश्चकासतीत्यन्वयः । हे महाराजेति सम्बोधनेन महाराजानामपि युष्माकं ता दुर्लभा इति सूचयति । कथम्भूतास्ता इति वीक्षायामाह-नाना ये मणिप्रवरास्तेष्वपि ये प्रवेका मुख्यास्तैर्विरचितैः विचित्रभवनादिभिः तथा विवरेश्वराणां गृहोत्तमैश्च समलङ्कृताः । कीदृशैर्गृहोत्तमैरित्यपेक्षया तान् विशिनष्टि-नागाश्चासुराश्च मिथुनीभूताः पारावतादयश्च तैराकीर्णाः संकुलाः कृत्रिमा भूमयो येषु तैः । ननु देवलोकात् स्वर्गादपि तासां कथमद्भुतत्वमित्यपेक्षायामाह-मायाविना मयेन विनिर्मिता इति । भवनानि प्रजानां गृहाः, प्रकाराः प्रसिद्धाः, गोपुराणि पुरद्वाराणि, सभा राजोपवेशस्थानानि, चैत्यानि देवालयाः, चत्वराणि चतुष्पथाः, आयतनानि प्रवासिजनविश्रामस्थानानि । नानास्वनेति पाठे तु नानास्वनत्वं मिथुनविशेषणम्

Bhavana = houses of common people. Prakara = compounds. Gopuram = city entrances. Sabha = a place where the king can sit. Chaitya = temple. Chataspatha = square. Aayatani = tourist abodes.

Commentary by Śrī Bhagavatprasādācārya

सामान्येन विवराणि वर्णयति एतेष्वित्यादिना अथातल इत्यतः प्राक्तनेन प्रन्थेन एतेष्विति । स्वर्गात् अपि, अधिकः कामभोगश्च ऐश्वर्यानन्दश्च विभूतिः सम्पत्तिश्च ताभिः, सुसमृद्धाः भवनोद्यानाक्रीडविहारा येषु तेषु, तत्र भवनान्यगाराणि, उद्यानानि पुष्पप्रधानस्थानानि, आक्रीडं खेलनस्थानं, विहारः स्त्रीसम्भोगस्थानं, एतेषु हि बिलस्वर्गेषु नित्यप्रमुदिताः अनुरक्ताः कलत्रादयो येषां ते, तत्र कलत्राणि सुन्दर्यः, अपत्यानि पुत्राः पुत्रिकाश्च, बन्धवो बन्धुजनाः, सुहृदो मित्रादयः, अनुचरा भृत्याः, गृहपालकाः, ईश्वरात् अपि, न प्रतिहतः कामो येषां ते, मायया विनोदो येषां ते, दैत्याश्च दानवाश्च काद्रवेयाश्च ते, तत्र दैत्या दितेः सुताः, दानवा दनोः सुताः, काद्रवेयाः कद्रोः सुताः, त्रयोऽप्येते काश्यपेयाः निवसन्ति ॥

The sons of Diti, Danu and Kadri are all Kashyapa's children.

Commentary by Yādavārya

The undergrounds are described in general in the next few verses until the verse starting from "Atalam." Here the sons of Diti and others live, is the main construction. What sort of cities? Where houses are endowed with many comforts and luxury. Aakrida and Vihara mean places of play. There wives are always joyous. Iswarat means Śiva. There, fearlessness is due to the boon they have obtained.

TEXT 9

येषु महाराज मयेन मायाविना विनिर्मिताः पुरो नानामणिप्रवरप्रवेकविर-
चितविचित्रभवनप्राकारगोपुरसभाचैत्यचत्वरायतनादिभिर्नागासुरमिथुनपारावत-
शुकसारिकाकीर्णकृत्रिमभूमिभिर्विवरेश्वरगृहोत्तमैः समलङ्कृताश्चकासति ॥ ९ ॥

yeṣu mahārāja mayena māyāvinā vinirmitāḥ puro nānā-maṇi-pravara
praveka-viracita-vicitra-bhavana-prākāra-gopura-sabhā-caitya
catvarāyatanādibhir nāgāsura-mithuna-pārāvata-śuka-sārikākīrṇa
kṛtrima-bhūmibhir vivareśvara-gṛhottamaiḥ samalaṅkṛtāś cakāsati.

SYNONYMS

yeṣu—in those lower planetary systems; *mahā-rāja*—O my dear King; *mayena*—by the demon named Maya; *māyā-vinā*—possessing advanced knowledge in the construction of material comforts; *vinirmitāḥ*—constructed; *puraḥ*—cities; *nānā-maṇi-pravara*—of valuable gems; *praveka*—with excellent; *viracita*—constructed; *vicitra*—wonderful; *bhavana*—houses; *prākāra*—walls; *gopura*—gates; *sabhā*—legislative meeting rooms; *caitya*—temples; *catvara*—schools; *āyatana-ādibhiḥ*—with hotels or recreation halls and so on; *nāga*—of living entities with snakelike bodies; *asura*—of demons, or godless persons; *mithuna*—by couples; *pārāvata*—pigeons; *śuka*—parrots; *sārikā*—mynas; *ākīrṇa*—crowded; *kṛtrima*—artificial; *bhūmibhiḥ*—possessing areas; *vivara-īśvara*—of the leaders of the planets; *gṛha-uttamaiḥ*—with first-class houses; *samalaṅkṛtāḥ*—decorated; *cakāsati*—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.

Commentary by Śrīdhara Svāmi

किं च । हे महाराज येषु मयेन निर्मिताः पुरश्चकासतत्यिन्वयः । कथंभूताः । नाना ये मणिप्रवरास्तेषां प्रवेका मुख्यास्तैर्विरचितैर्विचित्रैर्भवनादिभिस्तथा विवरेश्वराणां गृहोत्तमैश्च समलंकृताः । कीदृशैर्गृहोत्तमैः । नागाश्चासुराश्च मिथुनभूताः पारावतादयश्च तैराकीर्णाः कृत्रिमा भुमयो येषु तैः । पाठान्तरे नानास्वनत्वं मिथुनविशेषणम् ॥

"And dear king, there are beautiful cities built by Maya."

"Of what sort?"

"The houses of the serpents and Asuras have walls and floors built with the best of gems and there are many birds also. Outside, there are artificial floors and trees with bottom platforms built of stones." [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

"Dear king, you need not be amused by all this, because your opulence is similar. Chaitya = temple. Ayatana = the stone (squares) construction at the bottom of a tree.

Commentary by Vīrarāghava

किश्च हे महाराज ! येषु बिलस्वर्गेषु मायाविनासुरेण मयेन निर्मिताः पुरः पुराणि चकासति इत्यन्वयः । कथम्भूता नानाविधा ये मणिप्रवरास्तेषां प्रवेका मुक्यास्तैर्विरचितैर्विचित्रैर्मवनादिभिस्तथा विवरेश्वराणां गृहोत्तमैश्च समलंकृताः कथम्भूतैः गृहोत्तमैर्नागाश्चासुराश्च मिथुनीभूताः पारावतादयश्च तैराकीर्णाः सयुलाः कृत्रिमा वेदिकादिरुपा भूमयो येषु तैः, नानास्वनमिथुनेति पाठे नानास्वनत्वं मिथुनीभूतपारावतादिविशेषणम् ॥

"Dear king, in those worlds, the cities built by head magician Maya, shine brightly."

"How are they?"

"Endowed with good houses of their lords, the houses are studded with precious stones of all kinds. Those places abound in parks and water spots where many birds sweetly coo."

Commentary by Vijayadhvaja Tīrtha

येषु विवरेषु पुरः पुराणि चकासति विलसन्तीत्यन्वयः । माययार्थक्रियाकरणशक्तिलक्षणोपादानभूतया निर्मिताः नानामणीनां प्रवेकैः श्रेष्ठैर्विरचितविचित्रभवनादिभिरुपलक्षिताः चैत्यं देवालयमायतनं पाषाणबद्धबृक्षमूलस्थानं नाना स्वनैः मिथुनतो वर्तमानैः पारावतादिभिराकीर्णाः कृत्रिमभूमयो येषु ते तथा तैर्विवरेश्वराणां गृहोत्तमैरन्तःपुरश्रेष्ठैः ॥

There are beautiful cities in those holes. *Māyā* here means capable of producing things and not illusion. The cities abound in houses built of precious stones as well as temples and trees with bottom platforms built of stones. Around the houses are artificial floors.

Commentary by Viśvanātha Cakravartī

येषु पुरश्चकासतीत्यन्वयः । कीदृश्यः नानाभूतेषु मणिप्रवरेष्वपि ये प्रवेका मुक्याः तैर्विरचिता विचित्रा ये भवनादयस्तैगृहोत्तमैश्चालङ्कृताः कीदृशैः नागाश्च असुराश्च मिथुनभूताः पारावतादयश्च तैराकीर्णाः कृत्रिमा भूमयो येषु तैः । नानास्वन इति पाठः सुगमः ॥

There, the cities are shining. What sort of cities? Built with the best among the best gems. The serpents and *asuras* [demons] move in pairs. Artificial floors are thronged by pairs of *paravata* and other birds. The reading "filled with various voices of birds," nanasvara is better.

Commentary by Śrīvaṁśīdhara

अन्यदाहह्वह्वकिश्चेति । हे महाराजेति । तत्र त्वया न दृष्टिर्विधेया तवापि महाराजत्वात्सर्वं तादृशमेवेति भावः । 'प्रवेको मुक्यभिन्नयोः' इति धरणिः । चैत्यं देवालयम् । आयतनं पाषाणबद्धवृक्षमूलस्थानम् । आदिना चत्वरादिग्रहः । कृत्रिमा भूमयः कुट्टिमभुवः । पाठान्तरे 'नानास्वनमिथुन'ह्वह्वइति पाठे ॥

In these Bilasvargas (subterranean heavens) there are play grounds and tracks for traveling.

Commentary by Śukadeva

हे महाराज ! येष्वतलादिषु मायाविना आश्चर्यकारकासुरीविद्यावता मयेन विनिर्मिता नानाविधानां मणिप्रवराणां प्रवेकैर्मुख्यैर्विरचितानि यानि विचित्राणि भवनादीनि तैः नागैरसुरैर्मिथुनभूतैः पारावतादिभिराकीर्णाः कृत्रिमा भूमयो येषु तैर्विवरेश्वरगृहोत्तमैश्च समलङ्कृता पुरः पुराणि चकासति ॥

"Dear king, there are many houses built by Māyā, who has wonderful demonic powers."

Commentary by Yādavārya

These underground cities built by Māyā are full in splendor with houses built of the best gems and thronged by pairs of sweet singing birds.

TEXT 10

**उद्यानानि चातितरां मनइन्द्रियानन्दिभिः कुसुमफलस्तबकसुभगकिसलया-
वनतरुचिरविटपविटपिनां लताङ्गालिङ्गितानां श्रीभिः समिथुनविविधविहङ्गम-
जलाशयानाममलजलपूर्णानां झषकुलोल्लङ्घनक्षुभितनीरनीरजकुमुदकुवलय-
कह्लारनीलोत्पल लोहितशतपत्रादिवनेषु कृतनिकेतनानामेकविहाराकुलमधुर-
विविधस्वनादिभिरिन्द्रियोत्सवैरमरलोकश्रियमतिशयितानि ॥ १० ॥**

*udyānāni cātitarāṁ mana-indriyānandibhiḥ kusuma-phala-stabaka
subhaga-kisalayāvanata-rucira-viṭapa-viṭapināṁ latāṅgāliṅgitānāṁ
śrībhiḥ samithuna-vividha-vihaṅgama-jalāśayānām amala-jala-pūrṇānāṁ
jhaṣakulollaṅghana-kṣubhita-nīra-nīraja-kumuda-kuva-laya-kahlāra
nīlotpala-lohita-śatapatrādi-vaneṣu kṛta-niketanānām eka-vihārākula
madhura-vividha-svanādibhir indriyotsavair amara-loka-śriyam
atiśayitāni.*

SYNONYMS

udyānāni—the gardens and parks; *ca*—also; *atitarām*—greatly; *manaḥ*—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; *viṭapinām*—of trees; *latā-aṅga-āliṅgitānām*—which are embraced by the limbs of creepers; *śrībhiḥ*—by the beauty; *sa-mithuna*—in pairs; *vividha*—varieties; *vihaṅgama*—frequented by birds; *jala-āśayānām*—of reservoirs of water; *amala-jala-pūrṇānām*—full of clear and transparent water; *jhaṣa-kula-ullaṅghana*—by the jumping of different fish; *kṣubhita*—agitated; *nīra*—in the water; *nīraja*—of lotus flowers; *kumuda*—lilies; *kuvalaya*—flowers named *kuvalaya; kahlāra-kahlāra* flowers; *nīla-utpala*—blue lotus flowers; *lohita*—red; *śata-patra-ādi*—lotus flowers with a hundred petals and so on; *vaneṣu*—in forests; *kṛta-niketanānām*—of birds that have made their nests; *eka-vihāra-ākula*—full of uninterrupted enjoyment; *madhura*—very sweet; *vividha*—varieties; *svana-ādibhiḥ*—by vibrations; *indriya-utsavaiḥ*—invoking sense enjoyment; *amara-loka-śriyam*—the beauty of the residential places of the demigods; *atiśayitāni*—surpassing.

TRANSLATION

The parks and gardens in the artificial heavens surpass in beauty those of the upper heavenly planets. The trees in those gardens, embraced by creepers, bend with a heavy burden of twigs with fruits and flowers, and therefore they appear extraordinarily beautiful. That beauty could attract anyone and make his mind fully blossom in the pleasure of sense gratification. There are many lakes and reservoirs with clear, transparent water, agitated by jumping fish

and decorated with many flowers such as lilies, kuvalayas, kahlāras and blue and red lotuses. Pairs of cakravākas and many other water birds nest in the lakes and always enjoy in a happy mood, making sweet, pleasing vibrations that are very satisfying and conducive to enjoyment of the senses.

Commentary by Śrīdhara Svāmi

उद्यानानि चातितराममरलोकश्रियमतिशयितानि येषु चकासतत्यिन्वयः । काभिः श्रीभिः । केषां कुसुमफलस्तबकाश्च सुभगकिसलयानि च तैरवनतारुचिरा विटपा येषां तेषां विटपिनां लतानामंगैरालिंगितानां श्रीभिः तथा समिथुनाश्चक्रवाकादिमिथुनासहिता ये विविधा विहययास्तद्युक्तानां जलाशयानां च श्रीभिः । कीदृशानाम् । अमलैर्जलैः पूर्णानाम् । पुनरपि कैः अतिशयितानि झषकुलोल्लंघनेन क्षुभितं यज्जलाशयानां नीरं तस्मिन्यानि नीरजादीनि तेषां वनेषु कृतं निकेतनं यैस्तेषामर्थात्पक्षिनामेकोऽखण्डो यो विहारस्तेनाकुलाश्च ते मधुराश्च ते विविधाः स्वनादयस्तैर्ये इद्वियोत्सवास्तैश्च यद्वा समिथुनेत्यादेरुत्तरेणैव सम्बन्धः । मनहन्द्रियानन्दिभिरिति स्वनादीनां विशेषणम् । तत्र नीरजं सामान्येन कमलम् । लोहितं शतपत्रं तद्विशेषः ॥

There are parks which excel the parks of the demigods in heaven. With what luster? With the luster of flowers, sprouts and fruits. The branches of trees, embraced by creepers, are bent downwards by the weight of the fruits and flowers. The water spots are full of pairs of sweetly-cooing water birds like the cakravaka and others. The ponds are full of crystal clear waters and lotuses. Due to all these excellences, they excel the parks of the demigods. [Note: this paragraph is repeated by Viśvanātha Cakravartī, Śukadeva, Śrī Bhagavatprasādācārya, Śrī Giridhara Lāla and Yādavārya]

Commentary by Viśvanātha Cakravartī

यासु उद्यानानि अमरलोकश्रियमतिशयितानि अतिक्रान्तानि चकासतीत्यन्वयः । काभिः कुसुमादिभिरवनता रुचिरा विटपा येषां तेषां विटपिनां श्रीभिः मनऐन्द्रियानन्दिभिरिति पुंस्त्वमार्षम् । तथा समिथुनाः सस्त्रीपुंसा विविधा विहङ्गमा येषु तेषां जलशयानां झषकुलोल्लङ्गनैः क्षुभितेषु नीरेषु यानि नीरजादिवनानि तेषु कृतनिकेतनानामर्थात् पक्षिणामेकोऽखण्डो यो विहारस्तेनाकुला मधुरा विविधाः स्वनादयस्तैर्ये इन्द्रयोत्सवास्तैश्च । अत्र लोहितं शतपत्रश्च नीरजविशेषौ लौहित्यदलशतपत्रत्वाभ्याम् ॥

The lakes are full of flowers, like the lotus and the like, that sway in the gentle air, when their pollen falls into the waters, making them fragrant.

Commentary by Śrīvaṁśīdhara

मनइन्द्रियानन्दिभिरिति । पुंस्त्वमार्षम् । जलाशयेत्युक्ते पुनामलजलपूर्णानामित्युक्त्या पुनरुक्तिमाशंक्याहह्वह्वयद्वेति । अमलजलैः पूर्णानां सरसामित्यनेन सम्बन्धः । किंभूतानाममलजलपूर्णानां मिथुना द्वन्द्वीभूता ये विविधा विहङ्गमास्तथा जलाशया मत्स्याद्यास्तैः सहितानामित्यर्थः । आर्षकल्पनाया अगतिगतिकत्वं चाशंक्याहह्वह्वमनइन्द्रियानन्दिभिरिति । तत्र नीरजादिषु कुमुदकुवलयौ सितर्णौ रात्रिविकाशौ । कह्लारं सौगन्धिकम् । लोहितं रक्तवर्णं शतपत्रयुतं च । आदिना पुण्डरीकादिग्रहः । स्वनादिभिरिहादिना गत्यादिग्रहः । इन्द्रियोत्सवा इन्द्रियकौतुकास्तैः॥

The ponds are full of the purest of waters. Of what sort? Where there are water birds and fish in pairs. There are delightful flowers of various colors such as blue lotuses, etc.

Commentary by Vīrarāghava

तथा कनकलताभिरालिङ्गितानां संश्लिष्टानां कुसुमस्तबकैः फलस्तबकैः सुन्दरकिसलयैश्चावनता नम्रा रुचिरा विटपाः शाखा येषां तेषां विटपिनां वृक्षाणामुद्यानानि क्रीडावनानि मनस इन्द्रियाणां चानन्दिनीभिरानन्दकारिणीभिः स्त्रीभिर्विवरेश्वरस्त्रीभिरमरलोकश्रियमतिशयितानि अतिक्रान्तानि येषु विवरेषु चकासतीत्यन्वयः । पुनः कैरमरलोकश्रियमतिशयितान्युद्यानानि चकासति अमलैः स्वच्छैः जलैः पूर्णानां समिथुनानां चक्रवाकादिभिर्मिथुनसहिता ये विविधा विहययास्तेषां कुलं समूहस्तस्य कोलाहलो येषु तेषां जलाशयानां सम्बन्धिझषसमूहस्योल्लङ्गनेन विहारेण क्षुभितं सञ्चलितं यन्नीरं जलं तस्मिन् यानि नीरजादीनि तेषां वनेषु कृतं निकेतनं स्थानं येषां पक्षिणामिति शेषः, सामर्थ्यान्नानाविधैर्विहारैराकुला मधुरा ये विविधाः स्वरादयः आदिशब्देन गमनेक्षणादयो विवक्षिताः । तैः कथम्भूतैः इन्द्रियाणामानन्दजनकैः स्त्रीभिरिति यावत्, उक्तविधविटपिनामुक्तविधानां मनइन्द्रियाणां चानन्दिभिस्त्रीभिरिन्द्रियोत्सवैः उक्तविधानां पक्षिणां चोक्तविधैः स्वरादिभिश्चामरलोकश्रियमतिशयितान्युद्यानानि येषु विवरेषु चकासतीत्यर्थः ॥

The branches of trees, are embraced by creepers, are bent downwards by the weight of the fruits and flowers. They cause delight to the eyes of those who behold them, like the womenfolk of the leaders living there. The beauty of such parks surpasses the beauty of the parks of heaven. The cities shine with such things.

TEXT 11

यत्र ह वाव न भयमहोरात्रादिभिः कालविभागैरुपलक्ष्यते ॥ ११ ॥

yatra ha vāva na bhayam aho-rātrādibhiḥ kāla-vibhāgair upalakṣyate.

SYNONYMS

yatra—where; *ha vāva*—certainly; *na*—not; *bhayam*—fearfulness; *ahaḥ-rātra-ādibhiḥ*—because of days and nights; *kāla-vibhāgaiḥ*—the divisions of time; *upalakṣyate*—is experienced.

TRANSLATION

Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist.

Commentary by Śrīdhara Svāmi

यत्र येषु विवरेषु ॥

The fear of day and night, found else where, is not here because there is no sun (visible) here.

Commentary by Śrīvaṁśīdhara

यत्र अतलादिषु ॥

Yatra means in those holes.

Commentary by Vijayadhvaja Tīrtha

येषु विवरेषूद्यानानि चकासति विटपिनां वृक्षणां मनआदीन्द्रियानन्दहेतुभिर्विटपैः शाखाभिह कृताभिः श्रीभिः समृद्धिभिः कनकेति वृक्षविशेषणममृतजलपूर्णानां समिऐनानां विहङ्गकुलानां कोलाहलशब्दयुक्तानां जलाशयानां सरसां सम्बन्धिनां मत्स्यकुलानामुल्लङ्घनेनोत्पत्य पतनेन क्षुभितनीरचञ्चलनीरजादिसमुदायेषु कृतनिवासानामनेकविहाराकुलानां मधुकराणामिन्द्रियोत्सवैर्मधुकरस्वनादिभिः स्वर्गश्रियमतिशयितानि अतिशयोपेतान्युद्यानानीति सम्बन्धः । नीरजं सामान्येन कमलं कह्लारं सौगन्धिकं शतपत्रं रक्तकमलम् । आदिशब्देन पशुीरीकादयो गृह्यन्ते ''पशुीरीकं सिताम्बुजम्'' इत्यभिधानम् ॥

Where there are parks with beautiful trees and creepers, water spots full of pure water and thronged with sweet singing water birds like the swans and others. The flowers, like lotuses and blue lotuses, have buzzing bees in them. All these cause delight to the eyes of one who beholds them.

Commentary by Śrī Giridhara Lāla

अत्र यदहोरात्रादिभिर्भयं तद्यत्र नोपलक्ष्यते सूर्याद्यभावात् ॥

The fear of day and night is absent, as no sun is there.

Commentary by Śrī Bhagavatprasādācārya

यत्रेति । यत्र ह वाव येषु विवरेषु हि, कालविभागैः कालावयवभूतैः अहोरात्रादिभिः, भयं यत्तत्, न उपलक्ष्यते । तत्रत्यानामायुषो भूयस्त्वात्सूर्याद्यभावाच्च ॥

There is no fear of day and night, i.e. the divisions of time, because there is no sun and the residents live a long time.

TEXT 12

यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रबाधन्ते ॥ १२ ॥

yatra hi mahāhi-pravara-śiro-maṇayaḥ sarvaṁ tamaḥ prabādhante.

SYNONYMS

yatra—where; *hi*—indeed; *mahā-ahi*—of great serpents; *pravara*—of the best; *śiraḥ-maṇayaḥ*—the gems on the hoods; *sarvam*—all; *tamaḥ*—darkness; *prabādhante*—drive away.

TRANSLATION

Many great serpents reside there with gems on their hoods, and the effulgence of these gems dissipates the darkness in all directions.

Commentary by Vīrarāghava

यत्र ह वाव येषु हि विवरेषु कालविभागैः कालावयवैः अहोरात्रादिभिर्भयं नोपलक्ष्यते तत्रत्यानामायुषो भूयस्त्वादिति भावः । यत्र येषु विवरेषु ये महान्तोऽहिप्रवराः सर्पश्रेष्ठास्तेषां ये शिरोमणयः फणामणयः ते सर्वं कृत्स्नं तमोऽन्धकारं प्रबाधन्ते निरस्यन्ति ॥

Where the fear of day and night is not there, because they live for a long, long time. The gems on the hoods of great serpents dispel the darkness in these worlds.

Commentary by Vijayadhvaja Tīrtha

शार्वरं शर्वरीजन्यमिव स्थितं तमः ॥

Sharvara = darkness which resembles night.

Commentary by Śukadeva

तर्हि कुतस्तत्र प्रकाश इत्यत आह यत्रेति ॥

Sharvaram = darkness like as in the night.

Commentary by Śrī Giridhara Lāla

यत्र मणिकृत एव प्रकाश इत्यर्थः ॥

Where the illumination is due to only gems.

Commentary by Śrī Bhagavatprasādācārya

यत्र हीति । यत्र येषु विवरेषु, महान्तो येऽहिप्रवराः सर्पश्रेष्ठाः, तेषां ये शिरोमणयः फणामणयः, सर्वं कृत्स्नं, तमोऽन्धकारं प्रबाधन्ते ॥

Where the gems on the hoods of great serpents dispel the darkness around.

Commentary by Yādavārya

Sharvaram = darkness which resembles night.

TEXT 13

न वा एतेषु वसतां दिव्यौषधिरसरसायनान्नपानस्नानादिभिराधयो व्याधयो वलीपलितजरादयश्च देहवैवर्ण्यदौर्गन्ध्यस्वेदक्लमग्लानिरिति वयोऽवस्थाश्च भवन्ति ॥ १३ ॥

na vā eteṣu vasatāṁ divyauṣadhi-rasa-rasāyanānna-pāna-snānādibhir ādhayo vyādhayo valī-palita-jarādayaś ca deha-vaivarṇya-daurgandhya sveda-klama-glānir iti vayo 'vasthāś ca bhavanti.

SYNONYMS

na—not; *vā*—either; *eteṣu*—in these planets; *vasatām*—of those residing; *divya*—wonderful; *auṣadhi*—of herbs; *rasa*—the juices; *rasāyana*—and elixirs;

anna—by eating; *pāna*—drinking; *snāna-ādibhiḥ*—by bathing in and so on; *ādhayaḥ*—mental troubles; *vyādhayaḥ*—diseases; *valī*—wrinkles; *palita*—grey hair; *jarā*—old age; *ādayaḥ*—and so on; *ca*—and; *deha-vaivarṇya*—the fading of bodily luster; *daurgandhya*—bad odor; *sveda*—perspiration; *klama*—fatigue; *glāniḥ*—lack of energy; *iti*—thus; *vayaḥ avasthāḥ*—miserable conditions due to increasing age; *ca*—and; *bhavanti*—are.

TRANSLATION

Since the residents of these planets drink and bathe in juices and elixirs made from wonderful herbs, they are freed from all anxieties and physical diseases. They have no experience of grey hair, wrinkles or invalidity, their bodily lusters do not fade, their perspiration does not cause a bad smell, and they are not troubled by fatigue or by lack of energy or enthusiasm due to old age.

Commentary by Śrīdhara Svāmi

क्लमः श्रमः ग्लनिरनुत्साहः ।।

Klama means fatigue. Glani means no cheer.

Commentary by Śrīvaṁśīdhara

एतेषु वसतां पुंसां दिव्यौषधिरसरसायनयोरशनादेव हेतोरन्नपानादिभिरप्याधिव्याधयो न भवन्ति तथा द्विविधा वयोवस्थाश्च न तत्र प्रथमा वलिप्रभृतयश्चरमाः द्वितीया देहवैवर्ण्यादयोऽचरमा इति । रसायनं तु ‘‘वार्ध्यघ्नं देहपुष्ट्यादेः कारकं बलदायकम् । रमायनमिह प्रोक्तं मृगांकादिभिदा बहु’’ इति दिव्यौषधयो विशल्याद्याः । समस्तपाठे तु देहवैवर्ण्यादिसहिता ग्लानिरिति मध्यमपदलोपी समासः ।।

Because the people who live there use divine herbs and extracts such as vishalya and others, they are not afflicted by diseases and oppressions in spite of eating food and drinking water. The different signs of age are absent there because the wrinkles and grey hair are absent. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

एतेषु विवरेषु वसतामाधयो मनःपीडा व्याघयो रोगाः वलिस्त्वग्गतो विकारः पलितं केशेषु शौक्ल्यमेतदुभयमूलभूता जरा आदिशब्देन मतिभ्रंशादिर्गृह्यते तथा देहस्य वैवर्ण्यं रूपान्तरं दुर्गन्धः पूतिगन्धः स्वेदः खेदः क्लमः भ्रमः ग्लानिरनुत्साह इति एते वयोऽवस्थाश्च दिव्यौषधैरसायनपानैर्दिव्यैरशनस्नानादिभिश्च न भवन्ति ।।

Because they use rasayanas, eat divine food and have good bathing, those who live there are not troubled by: aadhi = mental illness, vyadhi = diseases, vali = wrinkles, dalita = greying of hair, jara = old age, vaivarnya = the tanning of the skin, sveda = perspiration, durgandha = bad smell. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

पानसहितस्नानात् आधयो मनोदुःखानि ग्लानिर्मनोबलक्षयः क्लमः शारीरबलक्षयः वयोऽवस्थाः शैशवादिवयोलक्षणाः ॥

By the drinking of rasayana and bathing. Aadhi = mental diseases. Glani = lack of courage. Vayovastha = childhood, old age and so on.

Commentary by Viśvanātha Cakravartī

एतेषु वसतां दिव्यौषधिरसरसायनयोरशनादेव हेतोरन्नपानादिभिरप्याधिव्याधयो न भवन्ति । तथा हि द्विविधा वयोऽवस्थाश्च न तत्र प्रथमा वलिप्रभृतयश्चरमाः द्वितीया देहवैवर्न्यादयोऽचरमाः क्लमः श्रमः ग्लानिर्हर्षक्षयः ॥

Those who live there are not afflicted with physical diseases and mental illness since they consume the juice of divine herbs and the preparations made from them. The residents do not undergo the childhood age, nor is there old age and its attendants (wrinkles, greying, tiring, cheerlessness and so on).

Commentary by Śukadeva

आधयः मनोव्यथाः व्याधयः देहव्यथाः देहव्यथाः वली त्वग्विकारः पलितं केशविकारः क्लमः श्रमः ग्लानिरनुत्साहः ॥

Adhayah = illness (mental). Vali = wrinkles. Palitham = greying of hair. Glani = cheerlessness.

TEXT 14

न हि तेषां कल्याणानां प्रभवति कुतश्चन मृत्युर्विना भगवत्तेजसश्चक्रा-पदेशात् ॥ १४ ॥

na hi teṣāṁ kalyāṇānāṁ prabhavati kutaścana mṛtyur vinā bhagavat tejasaś cakrāpadeśāt.

SYNONYMS

na hi—not; *teṣām*—of them; *kalyāṇānām*—who are by nature auspicious; *prabhavati*—able to influence; *kutaścana*—from anywhere; *mṛtyuḥ*—death; *vinā*—except; *bhagavat-tejasaḥ*—of the energy of the Supreme Personality of Godhead; *cakra-apadeśāt*—from that weapon named the Sudarśana *chakra.*

TRANSLATION

They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarśana chakra of the Supreme Personality of Godhead.

Commentary by Śrīdhara Svāmi

कल्याणानां मङ्गलरूपाणाम् ॥

Kalyananam means of auspicious forms.

Commentary by Vīrarāghava

तथा तेषां बिलस्थानां कल्याणानां निर्दुःखानां कस्मादपि मृत्युर्न हि प्रभवति कोऽपि तान्मारयितुं समर्थो न भवतीत्यर्थः । भवतीति पाठे मृत्युर्मरणं कुतश्चिदपि तेषां नास्तीत्यर्थः । तर्ह्यमरास्ते किं तत्राह विनेति । चक्रापदेशाच्चक्रसंज्ञाद्भगवत्तेजसोऽस्त्ररूपाद्विना सुदर्शनास्त्राद्विना नान्यस्मान्न मृत्युस्तस्मात्त्वस्त्येवेत्यर्थः ॥

For those beautiful ones who live there, there is no death from any other source except the Sudarśana *chakra*. They are not immortal.

Commentary by Śrīvaṁśīdhara

तेषां दिव्यौषधिरसरसायनसेविनां चक्रापदेशाच्चक्रनाम्नः ॥

In these Bilasvargas (subterranean heavens) there are play grounds and tracks for traveling.

Commentary by Śukadeva

कल्याणानां तत्तललोकानुरूपमङ्गलरूपाणाम् ॥

Kalyananam = having auspicious forms worthy of the netherworlds.

Commentary by Śrī Giridhara Lāla

कल्याणानां मङ्गलरूपाणाम् । चक्रापदेशात् सुदर्शननाम्नः ॥

Kalyanarupanam = having auspicious forms. Chakrapadeshat = from Sudarśana by name.

Commentary by Śrī Bhagavatprasādācārya

न हीति । तथा, कल्याणानां निर्दुःखानां तेषां बिलस्थानां, कुतश्चन कस्माच्चिदपि, मृत्युः, न हि प्रभवति कोऽपि तान्मारयितुं समर्थो न भवतीत्यर्थः । तर्हि किं तेऽमरास्तत्राह । चक्रापदेशाच्चक्रसंज्ञात्, भगवत्तेजसः विना सुदर्शनाद्विना, अन्यस्मान्मृत्युर्न तस्मात्त्वस्त्येवेत्यर्थः॥

Because those who live here are free from misery, no one is able to kill them. Then, are they immortal? No, Sudarśana *chakra* causes their death, there is no other cause.

Commentary by Yādavārya

The stages of childhood and old age. Chakrapadesa = bearing the name of *chakra*.

TEXT 15

यस्मिन् प्रविष्टेऽसुरवधूनां प्रायः पुंसवनानि भयादेव स्रवन्ति पतन्ति च ॥ १५ ॥

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

SYNONYMS

yasmin—where; *praviṣṭe*—when entered; *asura-vadhūnām*—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.

Commentary by Śrīdhara Svāmi

यस्मिन् भगवत्तेजसि प्रविष्टे । पुंसवनानि गर्भाः । ''आ चतुर्थाद्भवेत्स्रावः पातः पञ्चमषष्ठयोः'' इति स्रावपातौ ज्ञेयौ ॥

When the valor of Viṣṇu (Sudarśana) enters there. Pumsavana means fetus. Until the fourth month, it is called *srava* (miscarriage). In the fifth and sixth month of pregnancy it is called *pata* (fall).

Commentary by Śrīvaṁśīdhara

प्रायो बाहुल्येन समकालं वा । ''प्रायो मरणानशने मृत्यौ बाहुल्यतुल्ययोः'' इति मेदिनी ॥

Prayah means mostly or simultaneously.

Commentary by Vīrarāghava

तदेवाह । यस्मिन् सुदर्शनास्त्रे विवरेषु प्रविष्टे सत्यसुरवधूनां पुंसवनानि गर्भाः प्रायेण चक्रभयात् प्रस्रवन्ति पूर्णाश्चेत्पतन्तीत्यर्थः ॥

The same thing is stated. As the Sudarśana *chakra* enters the fetus, the women folk experience miscarriages.

Commentary by Vijayadhvaja Tīrtha

यस्मिंश्चक्रे पुंसवनानि गर्भाः ॥

The pronoun refers to the wheel [Sudarśana *chakra*]. Pumsavana = fetus.

Commentary by Śukadeva

पुंसवनानि गर्भाः ''आचतुर्थाद्भवेत्स्रावः पातः पञ्चमषष्ठयोः'' इति स्रावपातलक्षणम् ॥

Pumsavana = fetus. Srava and pata described as usual.

Commentary by Śrī Giridhara Lāla

यस्मिन् सुदर्शने प्रविष्टे पुंसवनानि गर्भा भयात्स्रवन्ति पतन्ति च । 'आचतुर्थाद्भवेत् स्रावः पातः पञ्चमषष्ठयोः' इति स्रावपातयोर्भेदो ज्ञेयः ॥

The fetus miscarries when Sudarśana enters here.

Commentary by Śrī Bhagavatprasādācārya

यस्मिन्निति । यस्मिन् सुदर्शनास्त्रे, प्रविष्टे बिलेषु कृतप्रवेशे सति, असुरवधूनां, पुंसवनानि गर्भाः, प्रायः प्रायेण, भयाच्चक्रागतिनिरीक्षणमात्रजन्यभयहेतोः, स्रवन्ति स्रावं प्राप्नुवन्ति । पतन्ति पूर्णाः स्युश्चेत्पतन्ति अपि 'आचतुर्थाद्भवेत्स्रावः पातः पञ्चमषष्ठयोः' इति स्रावपातौ ज्ञेयौ ॥

When Sudarśana enters these holes, the pregnant women are afraid at the very sight of the revolving Sudarśana, and there is miscarriage.

Commentary by Yādavārya

As Sudarśana enters the fetus, those less than four months old run down and those in the fifth and sixth months fall (miscarry).

TEXT 16

**अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह सृष्टाः षण्णवति-
र्मायाः काश्चनाद्यापि मायाविनो धारयन्ति यस्य च जृम्भमाणस्य मुखतस्त्रयः
स्त्रीगणा उदपद्यन्त स्वैरिण्यः कामिन्यः पुंश्चल्य इति या वै बिलायनं प्रविष्टं
पुरुषं रसेन हाटकाख्येन साधयित्वा स्वविलासावलोकनानुरागस्मितसंलापो-
पगूहनादिभिः स्वैरं किल रमयन्ति यस्मिन्नुपयुक्ते पुरुष ईश्वरोऽहं सिद्धो
ऽहमित्ययुतमहागजबलमात्मानमभिमन्यमानः कत्थते मदान्ध इव ॥ १६ ॥**

*athātale maya-putro 'suro balo nivasati yena ha vā iha sṛṣṭāḥ ṣaṇ-ṇavatir
māyāḥ kāścanādyāpi māyāvino dhārayanti yasya ca jṛmbhamāṇasya
mukhatas trayaḥ strī-gaṇā udapadyanta svairiṇyaḥ kāminyaḥ puṁścalya
iti yā vai bilāyanaṁ praviṣṭaṁ puruṣaṁ rasena hāṭakākhyena sādhayitvā
sva-vilāsāvalokanānurāga-smita-saṁlāpopagūhanādibhiḥ svairaṁ kila
ramayanti yasminn upayukte puruṣa īśvaro 'haṁ siddho 'ham ity ayuta
mahā-gaja-balam ātmānam abhimanyamānaḥ katthate madāndha iva.*

SYNONYMS

atha—now; *atale*—on the planet named Atala; *maya-putraḥ asuraḥ*—the demon son of Maya; *balaḥ*—Bala; *nivasati*—resides; *yena*—by whom; *ha vā*—indeed; *iha*—in this; *sṛṣṭāḥ*—propagated; *ṣaṭ-ṇavatiḥ*—ninety-six; *māyāḥ*—varieties of illusion; *kāścana*—some; *adya api*—even today; *māyā-vinaḥ*—those who know the art of magical feats (like manufacturing gold); *dhārayanti*—utilize; *yasya*—of whom; *ca*—also; *jṛmbhamāṇasya*—while yawning; *mukhataḥ*—from the mouth; *trayaḥ*—three; *strī-gaṇāḥ*—varieties of women; *udapadyanta*—were generated; *svairiṇyaḥ*—*svairiṇī* (one who only marries in her same class); *kāminyaḥ*—*kāminī* (one who, being lusty, marries men from any group); *puṁścalyaḥ*—*puṁścalī* (one who wants to go from one husband to another); *iti*—thus; *yāḥ*—who; *vai*—certainly; *bila-*

ayanam—the subterranean planets; *praviṣṭam*—entering; *puruṣam*—a male; *rasena*—by a juice; *hāṭaka-ākhyena*—made from an intoxicating herb known as *hāṭaka; sādhayitvā*—making sexually fit; *sva-vilāsa*—for their personal sense gratification; *avalokana*—by glances; *anurāga*—lustful; *smita*—by smiling; *saṁlāpa*—by talking; *upagūhana-ādibhiḥ*—and by embracing; *svairam*—according to their own desire; *kila*—indeed; *ramayanti*—enjoy sex pleasure; *yasmin*—which; *upayukte*—when used; *puruṣaḥ*—a man; *īśvaraḥ aham*—I am the most powerful person; *siddhaḥ aham*—I am the greatest and most elevated person; *iti*—thus; *ayuta*—ten thousand; *mahā-gaja*—of big elephants; *balam*—the strength; *ātmānam*—himself; *abhimanyamānaḥ*—being full of pride; *katthate*—they say; *mada-andhaḥ*—blinded by false prestige; *iva*—like.

TRANSLATION

My dear King, now I shall describe to you the lower planetary systems, one by one, beginning from Atala. In Atala there is a demon, the son of Maya Dānava named Bala, who created ninety-six kinds of mystic power. Some so-called yogīs and svāmīs take advantage of this mystic power to cheat people even today. Simply by yawning, the demon Bala created three kinds of women, known as svairiṇī, kāmiṇī and puṁścalī. The svairiṇīs like to marry men from their own group, the kāmiṇīs marry men from any group, and the puṁścalīs change husbands one after another. If a man enters the planet of Atala, these women immediately capture him and induce him to drink an intoxicating beverage made with a drug known as hāṭaka [cannabis indica]. This intoxicant endows the man with great sexual prowess, of which the women take advantage for enjoyment. A woman will enchant him with attractive glances, intimate words, smiles of love and then embraces. In this way she induces him to enjoy sex with her to her full satisfaction. Because of his increased sexual power, the man thinks himself stronger than ten thousand elephants and considers himself most perfect. Indeed, illusioned and intoxicated by false pride, he thinks himself God, ignoring impending death.

Commentary by Śrīdhara Svāmi

सवर्णे रताः स्वैरिण्यः कामिन्यस्त्वसवर्णेऽपि तत्राप्यतिचंचलाः पुंश्चल्यः । बिलायनं बिलायतनम् । साधयित्वा सम्भोगसमर्थं कृत्वा । स्वे ये असाधारणा विलासास्तत्पूर्वकोऽवलोकस्तेनानुरागयुक्तं स्मितं तेन संलाप उपगूहनं च तदादिभिः । यस्मिन्हाटकाख्ये रसे उपयुक्ते सेविते ॥

Svairinis are those who engage with those partners of their own castes. Kaminis are those engaged with other castes also. Pumschali are women who move very quickly from man to man. [Note: this paragraph is repeated by Vīrarāghava, Viśvanātha Cakravartī, Vijayadhvaja Tīrtha, Śrī

Bhagavatprasādācārya and Yādavārya]

Bilayana means the abode in the form of holes. Sadhayitva means making them capable of sex. They seduce them with all their guile, when the drink *hāṭaka* is consumed.

Commentary by Śrīvaṁśīdhara

सामान्येन विवरलक्षणमुक्त्वा विशेषेनाहह्रह्रअथेति । अथ आरम्भे । षड्भिरधिका नवतिः षण्णवतिः । यस्य बलस्य । अपिना सवर्णेपीति । तत्रापि स्वैरिण्याद्यास्वपि पुरुषमात्रेण रतिमाकांक्षमाणाः पुरुषदर्शनमात्रेण परिप्लुतेन्द्रिया वा पुंश्चल्यः । उपगूहनमालिंगनम् । आदिना चुंबनादिग्रहः महागजो यूथमुख्यहस्ती । कत्थते श्लाघते ॥

Having stated the general features of the holes, the particulars are being stated. Shannavati means ninety six. Those women who lose control at the very sight of a man are called Pumschali. They are absorbed in hugging and kissing.

Mahagaja is the leader of a herd of elephants. Kathate = boasts.

Commentary by Vīrarāghava

एवं सामान्यतो विवरानुपवर्न्याथ विशेषेण विवर्णयिषुस्तावदतलं विवरमनुवर्णयति अथेति । अतलाख्ये बिवरे मयस्य पुत्रो बलो नाम निवसति तं विशिनष्टि । येनेति । येन बलेनैव सृष्टा इह षण्णवतिसंख्याका मायाः तासां मायानां मध्ये काश्चन माया अद्यापि केचिन्मायाविनो धारयन्ति यस्य बलस्य विजृम्भमाणस्य सतः तन्मुखात्रयः स्त्रीणां गणा उद्बभूवुः । गणानेवाह स्वैरिण्यः कामिन्यः पुंश्चल्य इति सवर्णरताः स्वैरिण्यः कामिन्यस्त्वसवर्णरताः तत्राप्यतिचश्चलाः पुंश्चल्यः त्रिविधास्ता विशिनष्टि । या वै स्वैरिण्यादयः स्त्रियो बिलायनं विवरं प्रविष्टं पुरुषं हाटकाख्येन रसेन रसायनेन साधयित्वा स्ववशीकृत्य बलायनमिति पाठे तत्र प्रविष्टं पुरुषं रसेन बलायनं साधयित्वा सम्भोगसमर्थं कृत्वा स्वेऽसाधारणा विलासास्तत्पूर्वको योऽवलोकः अनुरागयुक्तं यत् स्मितं संलापो रहोभाषणमुपगूहनमालिङ्गनमेवमादिभिः स्वैरं रमयन्ति किल । हाटकाख्यं रसं विशिनष्टि यस्मिन्निति । यस्मिन् रसे उपयुक्ते सेविते सत्युपयोक्ता पुरुषः आत्मानमयुतमहादिग्गजबलं मन्यमानो मदान्ध इवाहमीश्वरः सिद्धोऽहमिति कत्थते श्लाघते ॥

Having described all the netherworlds in general, the author sets out to describe each one vividly. He starts with Atala loka. Maya's son, Bala, by name, lives in Atala. His attributes are stated: he is the promulgator of the 96 kinds of magic, some of which, even the present day magicians employ. When he yawned, three types of women came out from his mouth—the Svarinis, Kaminis, and Pumschalis.

The drink *hāṭaka* is described. When a person consumes it, he feels he has the strength of ten thousand direction elephants and he prattles, "I am God; I am great."

Commentary by Vijayadhvaja Tīrtha

एवं सामान्येन विवरलक्षणमुक्त्वा विशेषेणाह अथेति । नाम्ना बलः तासु काश्चन मायाः त्रयो

जातिभेदेन स्वैरिण्यः स्वेच्छानुवृत्तयः कामिन्योऽन्तर्गतकामोद्रेकाः पुंश्चल्यः पुरुषमात्रेण सुरतमाकांक्षमाणाः पुरुषदर्शनमात्रेण परिप्लुतेन्द्रिया वा सर्वा अपि नियतपुरुषा न भवन्तीत्याह या इति । बिलायनं बिलस्थानं संल्लापो मिथोभाषणमुपगूहनमालिङ्गनं चुम्बनादिकमादिपदगृहीतम् ॥

Having described the general features of the netherworlds, from hereon the particular features of each of them is described. Bala by name. Kaschana means some of his illusions. None of them [women] are under the rule of a husband. They seduce men by hugging and kissing them.

Commentary by Śukadeva

स्वैरिण्यः स्वेच्छाचारिण्यः तत्र कामिन्यो मदनमोहिताः तत्रापि पुंश्चल्यः पुंसि पुंसि भ्रममाणाः निर्मर्य्यादा इत्यर्थः । साधयित्वा स्वानुरूपं कृत्वा यस्मिन् रसे उपयुक्ते सेविते सति ॥

Svairingah = acting according to their own will. Kaminyah = lusty always. Pumschalyah = moving from man to man, shameless.

Commentary by Śrī Giridhara Lāla

तान् दर्शयतिह्वह्वस्वैरिण्य इति । सवर्णे रताः स्वैरिण्यः, असवर्णेऽपि रताः कामिन्यः, तत्राप्यतिचञ्चलाः पुंश्चल्य इति भेदः

The classification of the three types of women is given.

यस्मिन् हाटकाख्ये रसे उपयुक्ते सेविते सति ॥

When they consume the juice called *hāṭaka*.

Commentary by Śrī Bhagavatprasādācārya

यस्मिन्निति । यस्मिन् सुदर्शनाख्ये, प्रविष्टे बिलेषु कृतप्रवेशे सति, असुरवधूनां, पुंसवनानि गर्भाः, प्रायः प्रायेण, भयाच्चक्रागतिनिरीक्षणमात्रजन्यभयहेतोः, स्रवन्ति स्रावं प्राप्नुवन्ति । पतन्ति पूर्णाः स्युश्चेत्पतन्ति अपि 'आचतुर्थाद्भवेत्स्रावः पातः पञ्चमषष्ठयोः' इति स्रावपातौ ज्ञेयौ ॥

Now the holes are described individually, starting with Atala. Of the ninety six tricks of magic he promulgated, some are used by the present day magicians. As Bala yawned, three types of women came out of his mouth.

The women make the men who enter there drink the *hāṭaka* juice. When a person consumes it, he feels he has the strength of ten thousand direction elephants and he prattles, "I am God; I am great."

Commentary by Śrī Giridhara Lāla

नियतपुरुषराहित्यंतु सर्वसाधारणमित्याहह्वह्वया वा इति । बिलायनं बिलरूपमायतनम् । साधयित्वा सम्भोगसमर्थं कृत्वा स्वे येऽसाधारणा विलासास्तत्पूर्वको योऽवलोकस्तेन अनुरागयुक्तं यत्स्मितं तेन संल्लाप उपगूहनं च तदादिभिः स्वैरं यथेष्टं रमयन्ति ॥

These three types of women do not show loyalty to any one man—they seduce all men who enter there.

Commentary by Yādavārya

Having described generally, now they are described individually. As Bala yawns, three types of bad women come out of his mouth.

TEXT 17

ततोऽधस्ताद्वितले हरो भगवान् हाटकेश्वरः स्वपार्षदभूतगणावृतः प्रजापतिसर्गोपबृंहणाय भवो भवान्या सह मिथुनीभूत आस्ते यतः प्रवृत्ता सरित्प्रवरा हाटकी नाम भवयोर्वीर्येण यत्र चित्रभानुर्मातरिश्वना समिध्यमान ओजसा पिबति तन्निष्ठ्यूतं हाटकाख्यं सुवर्णं भूषणेनासुरेन्द्रावरोधेषु पुरुषाः सह पुरुषीभिर्धारयन्ति ॥ १७ ॥

tato 'dhastād vitale haro bhagavān hāṭakeśvaraḥ sva-pārṣada-bhūta gaṇāvṛtaḥ prajāpati-sargopabṛṁhaṇāya bhavo bhavānyā saha mithunī bhūta āste yataḥ pravṛttā sarit-pravarā hāṭakī nāma bhavayor vīryeṇa yatra citrabhānur mātariśvanā samidhyamāna ojasā pibati tan niṣṭhyūtaṁ hāṭakākhyaṁ suvarṇaṁ bhūṣaṇenāsurendrāvarodheṣu puruṣāḥ saha puruṣībhir dhārayanti.

SYNONYMS

tataḥ—the planet Atala; *adhastāt*—beneath; *vitale*—on the planet; *haraḥ*—Lord Śiva; *bhagavān*—the most powerful personality; *hāṭakeśvaraḥ*—the master of gold; *sva-pārṣada*—by his own associates; *bhūta-gaṇa*—who are ghostly living beings; *āvṛtaḥ*—surrounded; *prajāpati-sarga*—of the creation of Lord Brahmā; *upabṛṁhaṇāya*—to increase the population; *bhavaḥ*—Lord Śiva; *bhavānyā saha*—with his wife, Bhavānī; *mithunī-bhūtaḥ*—being united in sex; *āste*—remains; *yataḥ*—from that planet (Vitala); *pravṛttā*—being emanated; *sarit-pravarā*—the great river; *hāṭakī*—Hāṭakī; *nāma*—named; *bhavayoḥ vīryeṇa*—due to the semina and ovum of Lord Śiva and Bhavānī; *yatra*—where; *citra-bhānuḥ*—the fire-god; *mātariśvanā*—by the wind; *samidhyamānaḥ*—being brightly inflamed; *ojasā*—with great strength; *pibati*—drinks; *tat*—that; *niṣṭhyūtam*—spit out with a hissing sound; *hāṭaka-ākhyam*—named Hāṭaka; *suvarṇam*—gold; *bhūṣaṇena*—by different types of ornaments; *asura-indra*—of the great *asuras; avarodheṣu*—in the homes; *puruṣāḥ*—the males; *saha*—with; *puruṣībhiḥ*—their wives and women; *dhārayanti*—wear.

TRANSLATION

The next planet below Atala is Vitala, wherein Lord 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

Bhavānī, the progenitress, to produce living entities, and from the mixture of their vital fluid the river named Hāṭakī is generated. When fire, being made to blaze by the wind, drinks of this river and then sizzles and spits it out, it produces gold called Hāṭaka. The demons who live on that planet with their wives decorate themselves with various ornaments made from that gold, and thus they live there very happily.

Commentary by Śrīdhara Svāmi

भवयोर्भवस्य भवान्याश्च । चित्रभानुरग्निः । तेन निष्ठ्यूतं फूत्कृत्य त्यक्तम् । असुरेन्द्राणामवरोधेष्वन्तःपुरेषु । पुरुषीभिः स्त्रीभिः ॥

Bhavayoh means of Śiva and Parvatī. Chitrabhanu means Agni—blown and discarded by Agni. Avarodha means harem. Purusi means women.

Commentary by Vīrarāghava

एवमतलाख्यो विवर उपवर्णितः । अथ वितलं वर्णयति तत इति । ततोऽतलादधस्ताद्वितले विवरे भगवान् हरो रुद्रः हाटकेश्वरः स्वपार्षदैर्भूतगणैः प्रमथगणैः परिवृतः प्रजापतिसर्गः ब्रह्मणादिष्टः सर्गस्तस्योपबृंहणाय वृद्धये बवान्या सह मिथुनीभूयास्ते, यदुक्तं हाटकेश्वर इति नाम तस्मिन्निमित्तं स्पष्टयति यत इति । भवानीभवयोर्मिऐुनीभूतयोर्वीर्येण हाटकिन्याख्या सरित्प्रवरा यतः प्रवृत्ता तस्माद्भवो हाटकस्य सुवर्णस्य ईश्वर उत्पादकत्वाद्धाटकेश्वर इत्युच्यते इति भावः । ननु हाटकिन्याख्यसरित्प्रवरायाः प्रभवत्वेऽपि न हाटकप्रभवत्वं तत्राह । यत्र हाटकिन्यां सरित्प्रवरायां चित्रभानुरग्निः मातरिश्वना वायुना समिध्यमानः सम्यग्दीप्यमानः ओजसा बलेनापिबत् हाटकिनीं पीतवान् तेनाग्निना निष्ठ्यूतं फूत्कृत्य त्यक्तं हाटकाख्यं सुवर्णमसुवर्णमसुरेन्द्राणां विवरवासिनामवरोधेष्वन्तः पुरेषु पुरषा पुरुषीभिः स्त्रीभिः सह भूषणेनाभरणेन धारयन्ति धारयन्ति भूषणानि कारयित्वा धारयन्तीत्यर्थः । हाटकिन्या अन्ततो हाटकाख्यसुवर्णरूपेण परिणामात्तत्प्रभवोऽपि हाटकेश्वर इति भावः ॥

After Atala, Vitala is described as below Atala. Śiva lives with his divine consort Parvatī. They are engaged in sex for the furtherance of Brahmā's creation. He is called Hatakeswara, because he is the producer of *hāṭaka*, a type of gold. The vital fluids of the celestial pair flow in the form of the river *hāṭaka*. With the help of Vāyu, Agni burns and blows the waters of this river producing the gold *hāṭaka*. The men and women who live in Atala make ornaments with this gold and wear it on their person.

Commentary by Vijayadhvaja Tīrtha

यस्मिन् रसे भवयोः पार्वतीपरमेश्वरयोर्यत्तद्वीर्यं चित्रभानुरेध्यमानो वर्द्धमानः अवरोधा अन्तःपुराणि तेषु पुरुषीभिः पुरुषवद्बलोपेताभिः स्त्रीभिः ॥

Yasmin = the juice. Bavayoh = of Śiva and Parvatī. Edhyamano = becomes increased. Avarodha = the harem, women's apartment. Purushi = women having the strength of men.

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Commentary by Viśvanātha Cakravartī

पुंसवनानि गर्भाः ‘‘आचतुर्थाद्भवेत् स्रावः पातः पञ्चमषष्ठयोः’’ इति स्रावपातौ ज्ञेयौ । सवर्णे रताः स्वैरिण्यः कामिन्यस्त्वसवर्णेऽपि । तत्राप्यतिचञ्चलाः पुंश्चल्यः बिलायनं स्वबिलरूपमायतनं साधयित्वा स्वसम्भोगसमर्थं कृत्वा यस्मिन् रसे उपयुक्ते सेविते सति चित्रभानुरग्निः पिबति संशोष्य कठिनीकरोति तेन अग्निना निष्ठ्यूतं दाहोत्तीर्णीकृतम् । यद्वा ताभ्यां भवभवानीभ्यां फूत्कृत्य त्यक्तम् । भूषणेन रत्नालयारेण सह अत्यादरात् ॥

Pumsavana means fetus. Agni makes it hard so that it can be converted into an ornament studded with gems. People wear it with utmost pleasure.

Commentary by Śrīvaṁśīdhara

॥ ततः अतव्यत् । ब्रह्मसृष्टिवृद्ध्यै यतो यत्र भवयोः भवानीभवयोः ‘‘पुमान् स्त्रिया’’ इत्यनुशासनात् । पिबति संशोष्य कठिनीकरोति । तेन अग्निना निष्ठ्यूतं दाहोत्तीर्णीकृतम् । यद्वाह्वह्वताभ्यां भवभवानीभ्यां निष्ठ्यूतं भूषणेन रत्नालयारेण सहात्यादरात् हरभवयोर्विशेषणविशेष्यभावेन पुनरुक्त्यभावो ज्ञेयः ॥

Śiva and Parvatī are engaged in union for furthering the creation of Brahmā. Pibathi means makes it hard. Heated and blown by Agni.

Commentary by Śukadeva

भवयोः भवान्याः भवस्य च मातरिश्वना वायुना समिध्यमानः चित्रभानुना निष्ठ्यूतं थूत्कृत्य त्यक्तमसुरेन्द्राणामवरोधेष्वन्तःपुरेषु ॥

Bhavayoh = of Śiva and Pārvatī. Kindled by the wind blown by Agni. Wear in the form of ornaments.

Commentary by Śrī Bhagavatprasādācārya

एवमतलाख्यं विवरमुपवर्ण्याथ वितलं वर्णयति तत इति । ततः अतलात् अधस्तात्, वितले वितलाख्यद्वितीयविवरे, भगवान् महैश्वर्योपेतः, हाटकेश्वरो हाटकेश्वरनामा, हरो रुद्रः, स्वपार्षदभूतगणावृतः स्वपार्षदभूतैः भूतैः गणैः प्रमथादिभिश्च संवेष्टितः सन्, प्रजापतिसर्गोपबृंहणाय, अयमर्थो रुद्रोत्पत्तिकाले तृतीयेऽभिहितः । भवान्या सह मिथुनीभूय आस्ते । हाटकेश्वर इति यद्रुद्रनामाभिहितं तन्निमित्तं स्पष्टयति यत इति । भवयोर्मिथुनीभूतयोर्भवानीभवयोः, वीर्येण हाटकी नाम सरित्प्रवरा यतः प्रवृत्ता । ननु हाटकाख्यसरित्प्रवरायाः प्रभवेऽपि न हाटकप्रभवत्वं तत्राह । यत्र हाटकाख्यनद्यां, चित्रभानुरग्निः मातरिश्वना वायुना समिध्यमानः सम्यगुद्दीप्यमानः सन्, ओजसा पिबति । तद्रसमिति शेषः । तन्निष्ठ्यूतं तेनाग्निना फूत्कृत्य त्यक्तं, हाटकाख्यं सुवर्णं, असुरेन्द्राणां विवरवासिनामसुरश्रेष्ठानामवरोधाः अन्तःपुराणि तेषु पुरुषीभिः स्त्रीभिः सह, पुरुषाः भूषणेन नानाविधाभरणेन धारयन्ति । भूषणानि कारयित्वा स्वाङ्गेषु धारयन्तीत्यर्थः । हाटक्या अन्ततो हाटकाख्यसुवर्णरूपेण परिणामात्तत्प्रभवोऽपि हाटकेश्वर इत्युच्यत इति भावः ॥

In Vitala, below Atala, Śiva Hatakeswara, by name, lives with his attendants. He is engages in union with Parvatī for furthering the creation of Brahmā. He is called Hatakeswara, because he is responsible for the genesis of a particular type of gold called *hāṭaka*.

Commentary by Yādavārya

Chitrabhanu is fire. Getting kindled with the assistance of Vāyu, he converts it into gold which both men and women wear on their person.

TEXT 18

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता महेन्द्रस्य प्रियं चिकीर्षमाणेनादितेर्लब्धकायो भूत्वा वटुवामनरूपेण पराक्षिप्तलोकत्रयो भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाभिजुष्टः स्वधर्मेणाराधयंस्तमेव भगवन्तमाराधनीयमपगत-साध्वस आस्तेऽधुनापि ॥ १८ ॥

tato 'dhastāt sutale udāra-śravāḥ puṇya-śloko virocanātmajo balir bhagavatā mahendrasya priyaṁ cikīrṣamāṇenāditer labdha-kāyo bhūtvā vaṭu-vāmana-rūpeṇa parākṣipta-loka-trayo bhagavad-anukampayaiva punaḥ praveśita indrādiṣv avidyamānayā susamṛddhayā śriyābhijuṣṭaḥ sva-dharmeṇārādhayaṁs tam eva bhagavantam ārādhanīyam apagata sādhvasa āste 'dhunāpi.

SYNONYMS

tataḥ adhastāt—beneath the planet known as Vitala; *sutale*—on the planet known as Sutala; *udāra-śravāḥ*—very greatly celebrated; *puṇya-ślokaḥ*—very pious and advanced in spiritual consciousness; *virocana-ātmajaḥ*—the son of Virocana; *baliḥ*—Bali Mahārāja; *bhagavatā*—by the Supreme Personality of Godhead; *mahā-indrasya*—of the King of heaven, Indra; *priyam*—the welfare; *cikīrṣamāṇena*—desiring to perform; *āditeḥ*—from Aditi; *labdha-kāyaḥ*—having obtained His body; *bhūtvā*—appearing; *vaṭu—brahmacāri; vāmana-rūpeṇa*—in the form of a dwarf; *parākṣipta*—wrested away; *loka-trayaḥ*—the three worlds; *bhagavat-anukampayā*—by the causeless mercy of the Supreme Personality of Godhead; *eva*—certainly; *punaḥ*—again; *praveśitaḥ*—caused to enter; *indra-ādiṣu*—even among the demigods like the King of heaven; *avidyamānayā*—not existing; *susamṛddhayā*—much enriched by such exalted opulence; *śriyā*—by good fortune; *abhijuṣṭaḥ*—being blessed; *sva-dharmeṇa*—by discharging devotional service; *ārādhayan*—worshiping; *tam*—Him; *eva*—certainly; *bhagavantam*—the Supreme Personality of Godhead; *ārādhanīyam*—who is most worshipable; *apagata-sādhvasaḥ*—without fear; *āste*—remains; *adhunā api*—even today.

TRANSLATION

Below the planet Vitala is another planet, known as Sutala, where the great son of Mahārāja Virocana, Bali Mahārāja, who is celebrated as the most pious king, resides even now. For the welfare of Indra, the King of heaven,

Lord Viṣṇu appeared in the form of a dwarf brahmacārī as the son of Aditi and tricked Bali Mahārāja by begging for only three paces of land but taking all the three worlds. Being very pleased with Bali Mahārāja for giving all his possessions, the Lord returned his kingdom and made him richer than the opulent King Indra. Even now, Bali Mahārāja engages in devotional service by worshiping the Supreme Personality of Godhead in the planet of Sutala.

Commentary by Śrīdhara Svāmi

सुतले बलिरधुनाप्यास्त इत्यन्वयः कथंभूतः । महेन्द्रस्य प्रियं कर्तुमिच्छता भगवता प्रथमं पराक्षिप्तमपहृतं लोकत्रयं यस्य सः । पुनर्भगवतोऽनुकम्पयैव तत्र प्रवेशितः सन् । कीदृशेन । योऽदितेः सकाशाद् भूत्वा बटुवामनरूपेण लब्धकायस्तेन ॥

Even now Bali is in Sutala. How? He formerly lost his three planetary systems because Lord Hari was desirous of doing good to Indra. Then, Bali was made to enter Sutala by the compassion of God, who was born of Aditi and took a small form.

Commentary by Vīrarāghava

अथ सुतलं वर्णयति तत इति । ततो वितलादधस्तात्सुतले विवरेऽप्युरुश्रवा विपुलकीर्तिः पुण्यश्लोकः स्मरतां पुण्यापादयशःसम्पन्नः महाभागवतो भागवताग्रगण्यः विरोचन स्यात्मजो बलिरधुनाप्यास्ते इत्यन्वयः, कथम्भूतः महेन्द्रस्य प्रियं कर्तुमिच्छता प्रथमं दितेः सकाशाद् भूत्वा बटुवामनरूपेण लब्धः कायो देहो येन तेन भगवता प्रथमं परिक्षिप्तमपहृतं लोकत्रयं यस्य तथाभूतः पुनर्भगवतोऽनुकम्पयैव सुतले विवरे प्रवेशित इन्द्रादीनामपि दुर्लभया सुसमृद्धया श्रिया सम्पदा जुष्टः सेवितः भयरहितः तमेव भगवन्तं स्वधर्मेण स्वोचितधर्मेणाराधयन् ॥

Now Sutala is described. Tatah means in Sutala, which is below Vitala. Urushrava = famous. puṇya shloka = whose fame brings auspiciousness to those who remember him.

Living there is Virochana's son Bali who one of the greatest devotees. How is he? Fearlessly worshipping the same Viṣṇu, born of Adithi in the form of a small *brāhmaṇa* boy, by whose compassion, Bali was made to enter Sutala, where the luxury and joys exceed those in Indra loka. This boy robbed him of his kingdom and threw him in a corner. [Note: this paragraph is repeated by Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Jīva Gosvāmi

ईश्वरात् समर्थादपि ॥

Iswarat = from the competent also.

Commentary by Viśvanātha Cakravartī

श्रवो यशः अत एव पुण्याश्चारवः श्लोका वर्णनार्थकपद्यानि यस्य सः । प्रवेशित इति सुतलमेवेति शेषः ॥

Shrava means fame. Whose fame deserves to be sung in songs. He was made to enter Sutala, is what is understood.

Commentary by Śrīvaṁśīdhara

ततो वितलात् । श्रवो यशः । पुण्याश्रवः श्लोका वर्णनार्थपद्यानि यस्य सः 'पुण्यं शोभने त्रिषु' इति मेदिनी । अपगतसाध्वसो निर्भयः । 'भीतिर्भीस्साध्वसं भयम्' इत्यमरः ॥

Tatah = from Vitala. Shrava = fame. puṇya Sloka means whose praise is auspicious. Apagata Sadhvasa means devoid of fear.

Commentary by Yādavārya

Their ability is described. Bilayanam = the place of the hole. When the juice is consumed. The vital fluids of Śiva and Parvatī.

TEXT 19

नो एवैतत्साक्षात्कारो भूमिदानस्य यत्तद्भगवत्यशेषजीवनिकायानां जीव-भूतात्मभूते परमात्मनि वासुदेवे तीर्थतमे पात्र उपपन्ने परया श्रद्धया परमादरसमाहितमनसा सम्प्रतिपादितस्य साक्षादपवर्गद्वारस्य यद्बिलनि-लयैश्वर्यम् ॥ १९ ॥

no evaitat sākṣātkāro bhūmi-dānasya yat tad bhagavaty aśeṣa-jīva
nikāyānāṁ jīva-bhūtātma-bhūte paramātmani vāsudeve tīrthatame pātra
upapanne parayā śraddhayā paramādara-samāhita-manasā
sampratipāditasya sākṣād apavarga-dvārasya yad bila-nilayaiśvaryam.

SYNONYMS

no—not; *eva*—indeed; *etat*—this; *sākṣātkāraḥ*—the direct result; *bhūmi-dānasya*—of contribution of land; *yat*—which; *tat*—that; *bhagavati*—unto the Supreme Personality of Godhead; *aśeṣa-jīva-nikāyānām*—of unlimited numbers of living entities; *jīva-bhūta-ātma-bhūte*—who is the life and the Supersoul; *parama-ātmani*—the supreme regulator; *vāsudeve*—Lord Vāsudeva (Kṛṣṇa); *tīrtha-tame*—who is the best of all places of pilgrimage; *pātre*—the most worthy recipient; *upapanne*—having approached; *parayā*—by the topmost; *śraddhayā*—faith; *parama-ādara*—with great respect; *samāhita-manasā*—with an attentive mind; *sampratipāditasya*—which was given; *sākṣāt*—directly; *apavarga-dvārasya*—the gate of liberation; *yat*—which; *bila-nilaya*—of *bila-svarga,* the imitation heavenly planets; *aiśvaryam*—the opulence.

TRANSLATION

My dear King, Bali Mahārāja donated all his possessions to the Supreme Personality of Godhead, Vāmanadeva, but one should certainly not conclude that he achieved his great worldly opulence in bila-svarga as a result of his

charitable disposition. The Supreme Personality of Godhead, who is the source of life for all living entities, lives within everyone as the friendly Supersoul, and under His direction a living entity enjoys or suffers in the material world. Greatly appreciating the transcendental qualities of the Lord, Bali Mahārāja offered everything at His lotus feet. His purpose, however, was not to gain anything material, but to become a pure devotee. For a pure devotee, the door of liberation is automatically opened. One should not think that Bali Mahārāja was given so much material opulence merely because of his charity. When one becomes a pure devotee in love, he may also be blessed with a good material position by the will of the Supreme Lord. However, one should not mistakenly think that the material opulence of a devotee is the result of his devotional service. The real result of devotional service is the awakening of pure love for the Supreme Personality of Godhead, which continues under all circumstances.

Commentary by Śrīdhara Svāmi

केचित्तस्य सुतलराज्यं भूमिदानफलं मन्यन्ते तन्निराकरोति नो एवैतदिति । यद्बिलनिलये विवरस्थाने ऐश्वर्यमेतद्भूमिदानस्य साक्षात्कारः फलं न भवत्येव । कुत इत्यपेक्षायामेवंभूतस्य दानस्य साक्षादपवर्गहेतुत्वादित्याह । यत्प्रसिद्धं दानं तस्य तदेवाह भगवत्यशेषजीवनिकायानां जीवभूतश्चासावात्मभुतश्च सर्वजीवनियन्ता चासावात्मारामशचेत्यर्थः । तस्मिन्सम्प्रतिपादितस्य॥

Some think that his reign over Sutala is the result of his gifting away the earth to Vamana. It is refuted here. The rule of Sutala is not the fruit of the gift. That gift was capable of awarding liberation to its giver because it was given to the best possible candidate, i.e. God, who is the soul of all living entities. [Note: this paragraph is repeated by Vīrarāghava, Viśvanātha Cakravartī, Śukadeva, Śrī Giridhara Lāla, Śrī Bhagavatprasādācārya, and Yādavārya]

Commentary by Viśvanātha Cakravartī

कैश्चित्तस्य तादृशबिलस्वर्गभोगप्राप्तिर्भूमिदानफलं मन्यते तन्निराकरोति नो एवैतावदिति । यद्बिलनिलयैश्वर्यमेतद्भूमिदानस्य साक्षात्कारः फलं न भवति यद्भूमिदानं तदिति प्रसिद्धमित्यन्वयः । अत्र भूमिपदेन त्रिभुवनमेवोपलक्षितम् । अत्र वेदविज्ञब्राह्मणमात्रे एव भूप्रदेशदानादक्षयः प्रसिद्धस्वर्गभोगो लभ्यते इति शास्त्रे श्रवणाद्भगवति त्रिभुवनदानजन्मफलस्य सुतलैश्वर्यभोग एव पर्याप्तेरसम्भावितत्वादपवर्गस्यैव फलत्वम् । किञ्चास्यानुषङ्गिकस्यापि सुतलैश्वर्यभोगस्य सर्वस्वर्गभोगेभ्योऽपि परम एवोत्कर्षो ध्वनितः । भूमिदानस्य कथम्भूतस्य भगवति वासुदेवे प्रतिपादितस्य जीवभूतो जीवनरूपो य आत्मा अन्तर्यामी तद्भूतेन परमात्मनि ''विष्टभ्याहमिदं कृत्स्नमेकांशेन'' इत्युक्तेरन्तर्यामिणोऽप्यंशित्वात् परमः सर्वोत्कृष्टश्चासावात्मा चेति तस्मिन्नुपपन्ने परमसमुचिते तीर्थतमे परमपावने फलं न भवतीत्यत्र हेतुः साक्षादपवर्गेति । तत्र पुष्पादिदानस्याप्यपवर्गफलदत्वादत्रातिकैमुत्यमेवेति भावः ॥

The *Vedas* say that even a piece of land given to a Vedic scholar is said to bring infinite piety.

The best of eligible candidates, *saksat* Vāsudeva.

Commentary by Śrīvaṁśīdhara

अत्र भूमिपदेन त्रिभुवनमेवोपलक्षितम् । किञ्चह्लह्लवेदविज्ञब्राह्मणमात्रे एव भूप्रदेशदानादक्षयः प्रसिद्धस्वर्गभोगो लभ्यत इति शास्त्रे श्रवणाद्भगवति त्रिभुवनदानजन्यफलस्य सुतलैश्वर्यभोग एव पर्याप्तेरसम्भावितत्वादपवर्गस्यैव फलत्वम् । किञ्चह्लह्लअस्यानुषङ्गिकस्यापि सुतलैश्वर्यभोगस्य सर्वस्वर्गभोगेभ्योऽपि परमोत्कर्षो ध्वनितः । जीवभूतो जीवनरूपो य आत्मान्तर्यामी तद्भूते परमात्मनि 'विष्टभ्याहमिदं कृत्स्नम्' इत्युक्तेरन्तर्यामिणोप्यंशित्वात् । साक्षादपवर्गेति । यत्र पुष्पादिदानस्यापवर्गफलत्वं तत्र त्रिभुवनदानस्य तथात्वेऽतिकैमुत्यमिति भावः ॥

Here the word "*bhūmi*" indicates the "three worlds." The reign of Sutala does not match the gift he has made. Only liberation would be the proper reward. The incidental lordship of Sutala is endowed with comforts excelling heaven. Paramātmā is the antaryāmī of the *jīva*. The gift is given to him. When even the offering of flowers [to God] is capable of granting liberation, what should be said if one devoutly offers the three worlds?

Commentary by Śrī Bhagavatprasādācārya

भगवतस्तीर्थतमत्वमुपपादयति यस्येति । यस्य ह वा व यस्य हि भगवतः, नाम सकृदपि क्षुच्च पतनं च प्रस्खलनं च तान्यादयो येषां तेषु, विवशः सन्नपि, अभिगृणन्नुच्चारयन्, पुरुषः कर्मबन्धनं कर्मरूपं बन्धं अञ्जसा सुखेन, विधुनोति निरस्यति । सकृत्स्मराढ़णमात्रेणापि समस्तवृजिननिरासक्षमनामवतो भगवतस्तीर्थतमत्वं कैमुत्यनयसिद्धमिति भावः। कर्मबन्धं विशिनष्टि यस्य हैव इति । यस्य हैव यस्य कर्मबन्धस्यैव, प्रतिबाधनं निरसनोपायं, मुमुक्षवः अन्यथा कर्मयोगज्ञानयोगादिरूपेण एव, उपलभन्ते जानन्ति । यद्वा यन्निवृत्त्यर्थं योगसांख्यादिक्लेशाननुभवन्तीत्यर्थः । तत्कर्मबन्धनं विधुनोतीति पूर्वेणान्वयः ॥

Considering the stature of Vamana, how could this trifle [receiving Sutala] be a reward to the gift offered with utmost devotion and humbleness?

Commentary by Yādavārya

"Why not accept the rulership of the three worlds that is going to be offered in the next Manvantara, as the main reward of this gift?" The reply is: "Ruling for a period of a Manvantara is trivial compared to the infiniteness of time." God gives him a reward that is not consumed by time and that is the excessive bliss in liberation.

TEXT 20

यस्य ह वाव क्षुतपतनप्रस्खलनादिषु विवशः सकृन्नामाभिगृणन् पुरुषः कर्मबन्धनमञ्जसा विधुनोति यस्य हैव प्रतिबाधनं मुमुक्षवोऽन्यथैवोपलभन्ते ॥ २० ॥

yasya ha vāva kṣuta-patana-praskhalanādiṣu vivaśaḥ sakṛn nāmābhigṛṇan puruṣaḥ karma-bandhanam añjasā vidhunoti yasya haiva pratibādhanaṁ mumukṣavo 'nyathaivopalabhante.

SYNONYMS

yasya—of whom; *ha vāva*—indeed; *kṣuta*—when in hunger; *patana*—falling down; *praskhalana-ādiṣu*—stumbling and so on; *vivaśaḥ*—being helpless; *sakṛt*—once; *nāma abhigṛṇan*—chanting the holy name of the Lord; *puruṣaḥ*—a person; *karma-bandhanam*—the bondage of fruitive activity; *añjasā*—completely; *vidhunoti*—washes away; *yasya*—of which; *ha*—certainly; *eva*—in this way; *pratibādhanam*—the repulsion; *mumukṣavaḥ*—persons desiring liberation; *anyathā*—otherwise; *eva*—certainly; *upalabhante*—are trying to realize.

TRANSLATION

If one who is embarrassed by hunger or who falls down or stumbles chants the holy name of the Lord even once, willingly or unwillingly, he is immediately freed from the reactions of his past deeds. Karmīs entangled in material activities face many difficulties in the practice of mystic yoga and other endeavors to achieve that same freedom.

Commentary by Śrīdhara Svāmi

किं च । यस्य नाम क्षुतादिषु च विवशोऽपि सकृदपि गृणन्कर्मबन्धं विधुनोति । कथंभूतम् । यस्य प्रतिबाधनं त्विह मुमुक्षवोऽन्यथैवोपलभन्ते । यन्निवृत्त्यर्थं योगसांख्यादिक्लेशाननुभवन्तीत्यर्थः । तं कर्मबन्धं त्यजन्ति ॥

By accidentally uttering the holy name while sneezing or yawning, etc., one gets freedom from the bondage of material reactions. The people aspiring for salvation, normally take a different course of *yoga*, sankhya, etc.

Commentary by Jīva Gosvāmi

नो एवैतदेतावन्मात्रमित्यर्थः ॥

No eva eta = it is not only this much.

Commentary by Viśvanātha Cakravartī

त्रैलोक्यदाने का वार्त्ता भक्त्या यत्र पुष्पार्पणमपि दूरे वर्ततां नामाभ्यासोऽपि सुकृतिभिर्दुर्वारं कर्मबन्धनमप्यनायासेनैव ध्वंसयतीत्याह यस्येति । न च कर्मबन्धोऽपि सुगमप्रतीकार इत्याहह्लह्लयस्य कर्मबन्धस्य प्रतिबाधनं सर्वथा ध्वंसनं मुमुक्षव एव न तु भूमिदानादिसुकृतकोटिमन्तोऽपि । इत्यर्थ इति । सर्वथा दुःशकोपायमप्यनायासेनैव कुर्वन्तीति भावः ॥

What to speak of gifting the three worlds or offering flowers—it is said here that even repeating the name will suffice to remove all the bondage for His devotees. Those who chant His name, cast off their bondage effortlessly. [Note: this paragraph is repeated by Śrīvaṁśīdhara and Śrī Bhagavatprasādācārya]

Not merely the people who give in charity, also those aspiring for liberation take to the *aṣṭāṅga-yoga* [eight-fold mystic path] of yama, niyama and so on.

Commentary by Śukadeva

किञ्च । यस्य नाम क्षुदादिषु विवशः ज्वरमरणादिकालेऽपि सकृदपि गृणन् कर्मबन्धनमञ्जसा अनायासेन विधुनोति मुक्तो भवतत्यिर्थः, यस्य कर्मबन्धस्य प्रतिबाधनमन्यथा नामोच्चारणादिहरिभजनव्यतिरिक्तं कर्मचित्तवृत्तिनिरोधप्रकृतिपुरुषविवेकादिकं मीमांसकपातञ्जलसांख्यादय उपलभन्ते न तु परमपुरुषाराधने परमानन्दसाधने रुचि कुर्वन्तीत्यर्थः । ते मायामोहिता इति भावः । ''न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । माययापहृतज्ञाना आसुरं भावमाश्रिताः ।' इति श्रीमुखवचनात् । ''येऽन्येरविन्दाक्ष ! विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः । आतुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधो नादृतयुष्मदङ्घ्रयः ।' इति तेषामधः पतनार्हतायाः वक्ष्यमाणत्वात् । ''निरीशैः कर्मभिः केचित् केचिच्छून्यसमाधिना । पुंप्रकृत्योर्विवेकेन मन्यन्ते कृतकृत्यताम् ॥ मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु । इत्येवं वादिनो दासा वयं त्वर्जुनसारथेः'' ॥

Even the chanting of His name during illness and other things will suffice to bring one liberation. Such being the case, discarding the effortless course, the Mimamsakas and Patanjalas follow a difficult course of knowledge and practices. Truly they are befooled. It is said in Gītā, "wicked people, devoid of knowledge, do not attain Me. However, we are the servants of the Lord who has preached to us, "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me."

Commentary by Yādavārya

If God's name is so great, why do all people not attain liberation? The reply is, "God did not bless the humans so much in so far as they only crave for the riches and not for His grace." This is a general statement and there are exceptions. God's grace is the only means to salvation and all humans are not after it.

TEXT 21

तद्भक्तानामात्मवतां सर्वेषामात्मन्यात्मद आत्मतयैव ॥ २१ ॥

tad bhaktānām ātmavatāṁ sarveṣām ātmany ātmada ātmatayaiva.

SYNONYMS

tat—that; *bhaktānām*—of great devotees; *ātma-vatām*—of self-realized persons like Sanaka and Sanātana; *sarveṣām*—of all; *ātmani*—to the Supreme Personality of Godhead, who is the soul; *ātma-de*—who gives Himself without hesitation; *ātmatayā*—who is the Supreme Soul, Paramātmā; *eva*—indeed.

TRANSLATION

The Supreme Personality of Godhead, who is situated in everyone's heart as the Supersoul, sells Himself to His devotees such as Nārada Muni. In other

words, the Lord gives pure love to such devotees and gives Himself to those who love Him purely. Great, self-realized mystic yogīs such as the four Kumāras also derive great transcendental bliss from realizing the Supersoul within themselves.

Commentary by Śrīdhara Svāmi

तत्तस्मिन्मगवति भक्तानां ज्ञानिनां च यथायथमात्मन्यात्मदे ज्ञानदे चात्मतयैव समर्पितस्य भूमिदानस्य न तत्फलमिति पूर्वेणैव सम्बन्धः ॥

The gift was given to God, who gives knowledge to his devotees, as one's own *ātmā*. So the rule of Sutala is not its fruit. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

एतत् सर्वसम्पत्समृद्धं सुतलाधिपत्यं तद्भूदानफलमिति न मन्तव्यमित्याह नो एवैतदिति । यद्बिलनिलये विवरस्थाने ऐश्वर्यं तदेतद्भूमिदानस्य साक्षात्कारः फलं न भवत्येव । कुत इत्यपेक्षायामेवंभूतस्य दानस्य साक्षादपवर्गहेतुत्वादित्याशयेन भूमिदानं विशिनष्टि । भगवति षाड्गुण्यपूर्णेऽशेषभूतजातानां ये जीवभूताः प्रत्यगात्मानस्तेषामप्यात्मभूते परमात्मन्यन्तःप्रविश्य धारके वासुदेवे तीर्थतमे पावनतमे पात्र उपपन्ने समीपं प्राप्ते सति तस्मिन् परया निरुपाधिकया श्रद्धया कर्तव्यविषयत्वरया समाहितं मनश्चित्तं येन तेन बलिना सम्प्रतिपादितस्य कृतस्य साक्षादपवर्गसाधनभूतस्य भगवतस्तीर्थतमत्वमेवोपपादयति यस्येति । यस्य हि भगवतो नाम सकृदपि विवशोऽपि क्षुत्पतनस्खलनादिष्ववस्थास्वपि गृणन् पुरुषः कर्मरूपबन्धनमञ्जसा सुखेन विधुनोति निरस्यति सकृत् स्मरणमात्रेणापि समस्तवृजिननिरासक्षमनामवतो भगवतस्तीर्थतमत्वं कैमुत्यन्यायसिद्धमिति भावः । कर्मबन्धं विशिनष्टि यस्य ह वा इति । यस्य हि कर्मबन्धस्य प्रतिबाधनं निरसनोपायमिह मुमुक्षवोऽन्यथा कर्मयोगादिरूपेण उपलभन्ते जानन्ति तत् कर्मबन्धनं धुनोतीति पूर्वेणान्वयः । प्रतिसाधनमिति पाठे प्रतिक्षेपसाधनं निरसनोपायमित्येवार्थः, यथा कर्मयोगादिकं भगवद्भक्तियोगोत्पत्तिप्रतिबन्धकप्राचीनकर्मबन्धनिरसनद्वारा भक्तियोगानुग्राहकत्वेन भक्तियोगद्वारा कृत्स्नपूर्वोत्तराघनिवर्तकमेवं नामस्मरणमपीत्यत्राभिप्रेतोऽर्थः, अन्यथा भक्तियोगानर्थक्यापत्तेरित्यवगन्तव्यम् । एवं तीर्थतमे सर्वेषामात्मनि भागवतानामात्मदे आत्मपर्यन्तवदान्ये आत्मतमे निरतिशयप्रियतमे भगवति विनियुक्तस्य लोकत्रयस्य न बिलनियमनैश्वर्यं फलमिति पूर्वेणैवान्वयः ॥

Karma-yoga produces devotion to God and removes the reactions to past and future sins which are obstacles to obtaining His grace.

Commentary by Vijayadhvaja Tīrtha

उरुणः बहुनः शास्त्रस्य श्रवः श्रवणं यस्य स तथा पराक्षिप्तमाकृष्टं स्वाधीनं लोकत्रयं यस्य स तथा प्रवेशितः लोकत्रयेण प्रतिवत्सरं क्रियमाणपूजायामिति शेषः । सर्वस्य जीवराशेरधिकं बलेरैश्वर्यं हरये भूमिदानफलं न तस्य फलं मुक्तिरेव किन्तु पूर्वजन्मार्जितकिञ्चित्पुण्यफलं भवितुमर्हतीत्याह अधुनापीति । अधुनापि बलेर्बिलनिलये सुतललोके यदैश्वर्यमेतद् भूमिदानस्य साक्षाद्वरो नो एव मुख्यफलं नैव कुतो नेति तत्राह भगवतीति । परमात्मनि सम्यक् प्रतिपादितस्य स पात्रं न चेत्कथं

तदिति तत्राह पात्र इति । पात्रगुणमाह तीर्थतम इति । अतिशयेन शुद्धे अतो युक्तमित्याह । उपपन्न इति अन्येषु महात्मसु सत्स्वस्यैवोपपत्तिः कथमिति तत्राह । जीवेति केषामत्राह अशेषेति । जीवभूतत्व दुःखित्वेनाशुद्धिरापन्नेति तत्राह आत्मभूत इति । सदा स्वामिनि इदं स्वामित्वं न लोकवत् किन्तु तदातनमित्यतो भूत इति (?) स्वतन्त्रत्वाद् दुःखनिवारणसमर्थ इत्यर्थः । आत्मवत्सर्वभूतप्रेष्ठ इति वा तर्हि किं तस्य फलमत्राह साक्षादिति । ननु ''अश्रद्धया हुतं दत्तम्'' इत्यादेः श्रद्धया सहितेन दत्तस्यासयल्पत्वादस्यापि तथात्वेन कथं मुक्तिद्वारत्वमिति तत्राह परयेति । प्रत्यक्षफलदर्शनाच्चायमेव पात्रभूत इत्याह । यस्येति ''निर्भयं विष्णुनाम्नैव यथेष्टं पदमागतम्'' इत्येतदस्मिन्नर्थे प्रमाणमित्याह हेति । यथा नामसयीर्तनात् कर्मबन्धविध्वंसो भवत्येवं बलेरपीत्यस्मिन्नर्थे वेति ''वा विकल्पोपमानयोः'' इत्यमरः । आदिशब्दात् स्वप्नादिभयदशेन इति गृह्यते ''तमेवं विद्वानमृत इह भवति'' इति श्रुतेर्ज्ञानमन्तरेण नाम्नः कर्मबन्धहानिः कथमत्राह यस्येति । प्रतिबोधनं ज्ञानं नाम सयीर्तनलक्षणकर्मद्वारा ज्ञानं भवति ''कर्मणा ज्ञानमातनोति'' इति श्रुतेरित्येतद्वेत्यनेनाह । अविगानेन सर्वेषां चेतनानामात्मदं ज्ञानजननद्वारा सायुज्यफलप्रदं यद्यस्मात्तद्भगवन्नाम मुमुक्षुभिरभ्यसनीयमेवेत्याह यत्तदिति । तस्मिन् वासुदेव इति पूर्वत्रान्वयः ।।

Urushrava means that he had listened to many scriptures glorifying God. The kingdom of Sutala is not a reward to the gift of three worlds. It has come to him as an effect of his former good deeds. The gift he made to God, the Lord of all living entities, is responsible to bring blissful liberation. There could not have been a more holy and deserving candidate for the gift. The gift was given with utmost humbleness and not haughtiness. Even the chanting of god's name removes one's sins. Good deeds are responsible for the cleansing of the mind and ultimately the meeting of God. Even the chanting of his name is like that. He is the giver of liberation to His devotees.

Commentary by Viśvanātha Cakravartī

तत्तस्मात् सर्वेषामात्मनि परमेश्वरे प्रतिपादितस्य भूमिदानस्य न तत्फलमिति पूर्वेणान्वयः । कथम्भूते भगवतां नारदादीनां भक्तानामात्मदे वशीभूयात्मानमपि दत्तवति आत्मवतां सनकादीनां ज्ञानिनामात्मतमे परमात्मानुभवरूपे इति क्रमेण प्रमानन्दब्रह्मानन्ददायिनस्तस्य तद्विषयानन्दमात्रफलदायित्वं कथं घटतामतो बलिराजाय स्ववशीकारमयप्रेमानन्दं खलु भूमिदानस्य फलं ददौ, यतः स्वभक्तस्य तस्य स्वयं द्वारपालो बभूवेति भावः ।।

So, it is not the reward. What sort of candidate? One who gives Himself to His devotees such as Nārada and others thereby increasing their transcendental bliss. Thus a gift of sensuous objects was not His intention which was proved by His choosing to become the door keeper of Bali.

Commentary by Śrīvaṁśīdhara

तत्तस्मात्सर्वेषामात्मनि परमेश्वरे प्रतिपादितस्य न तत्फलमिति पूर्वेणैवान्वयः । कथंभूते भगवतां नारदादीनां भक्तानामात्मदे वशीभूयात्मानमपि दत्तवति आत्मवतां सनकादीनां ज्ञानिनामात्मतमे परमात्मानुभवरूपे इति क्रमेण प्रेमानन्दब्रह्मानन्ददायिनस्तस्य तद्विषयानंदमात्रफलदायित्वं कथं घटेतातो बलिंराजाय स्ववशीकारमेव प्रेमानंदं खलु भूमिदानस्य फलं ददौ, यतः स्वभक्तस्य तस्य स्वयं द्वारपालो बभूवेति भावः ।।

It is not the reward of the gift. This construction should thus be taken backwards. Gifted to him, who gives himself to his devotees, and is of the nature of god-experience to yogis like Sanaka and others. By these two epithets the bliss of love and the bliss of experience are stated. For him who gives these two, how can the pleasure derived from external objects be worthy? He gave the bliss of love to Bali by becoming his door keeper.

Commentary by Śukadeva

तत्तस्मिन् सर्वेषां चेतनाचेतनानां पदार्थानामात्मनि स्थितिप्रवृत्त्यादिमूले विशेषतो भगवताम् । 'उत्पत्तिं प्रलयश्चैव भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥' इति स्मृत्युक्तानां सर्वज्ञानां कथम्भूतानामात्मवतामात्मा उपास्यत्वेन विद्यते येषां तेषामेवंभूतानां ज्ञानभक्तिसम्पन्नानां महानुभावानामात्मपर्य्यन्तसर्वपुरुषार्थप्रदे आत्मतमे च वासुदेवे समर्पितस्य भूमिदानस्य बिलनिलयैश्वर्य्यं फलं न भवतीति पूर्वेणैवान्वयः ॥

This is a continuation of the previous verse. The kingdom of Sutala is not the reward for such a gift from one endowed with devotion, renunciation and other virtues such as knowing everything about creation, destruction, etc.

TEXT 22

न वै भगवान्नूनममुष्यानुजग्राह यदुत पुनरात्मानुस्मृतिमोषणं मायामयभो-
गैश्वर्यमेवातनुतेति ॥ २२ ॥

na vai bhagavān nūnam amuṣyānujagrāha yad uta punar ātmānusmṛti
moṣaṇaṁ māyāmaya-bhogaiśvaryam evātanuteti.

SYNONYMS

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

TRANSLATION

The Supreme Personality of Godhead did not award His mercy to Bali Mahārāja by giving him material happiness and opulence, for these make one forget loving service to the Lord. The result of material opulence is that one can no longer absorb his mind in the Supreme Personality of Godhead.

Commentary by Śrīdhara Svāmi

किं च । नेदं भगवदनुकम्पाफलमपि किं त्वेकान्तभक्तस्य तस्यान्तरायमात्रमित्याह नेति । भगवानमुष्य अमुं नैवानुगृहीतवान् । तत्र हेतुः । यदुतेति आत्मन ईश्वरस्यानुस्मृतिं मुष्णातीति तथा । तदुक्तम् "वासुदेवे मनो यस्य जपहोमार्चनादिषु । तस्यान्तरायो मैत्रेय देवेन्द्रत्वादिकं फलम्" इति॥

It is stated here that rather than being a reward of compassion, instead such a gift is an impediment to spiritual progress because it robs one of the memory of God. It is said, "for he whose mind is fixed in Vāsudeva during chanting (*japa*), offering sacrifice (*homa*) and worship, the reign of heaven, etc. are just impediments."

Commentary by Vīrarāghava

ननु यद्येतद्दानमपवर्गद्वारं यदि वा बलिमहाभागवतः यदि वा भगवानात्मदस्तर्ह्यस्यापवर्गमेव प्रदाय किं नानुजग्राहेत्यपेक्षायामभ्युपगतप्रारब्धस्य विद्ययाऽविनाश्यस्यावश्यानुभाव्यत्वादेनमपवर्गदानेन न तदैवानुजग्राह, किं त्वभ्युपगतप्रारब्धफलबिलनिलयनैश्वर्यमेवादादित्याह न वा इति । भगवानमुष्य बलेर्न निजग्राह तदेवानुग्रहं न कृतवान् आत्मानुस्मृतिमोषणं स्वविषयस्मृतिघातकं स्वमायाया विलसितं भोगरूपमैश्वर्यं भोगनिमित्तं वा ऐश्वर्यं बिलनिलयनैश्वर्यं तदेवातनुत तेने दत्तवानित्यर्थः ॥

If the gift given by Bali was capable of bringing liberation, or if Bali was a very great devotee, or if God was highly pleased, why did He not give salvation to Bali? The answer to this question is that *prarabdha karma* [effects of sinful activities already committed] cannot be washed off—one has to either enjoy or suffer them. The lordship of Sutala was a result of Bali's previous actions. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

भगवन्नामात्मदं चेत्तन्नामजापिनो मनुष्यान् किमिति नानुजग्राह भगवानित्याशङ्क्य भक्तिज्ञानाद्यतिशयाभावादित्यभिप्रेत्याह न वा इति ? नूनशब्दसामर्थ्यादत्र मनुष्यशब्देन सूतियोग्या गृह्यन्ते मनुष्यानुद्दिश्य नानुजग्राह प्रस्तुत्वादेतादृशमैश्वर्यमिति शेषः, तर्ह्यात्मदानलक्षणमोक्षमनुजग्राह किन्नेत्याह यादति । पूर्ववाक्यस्थितनञः अध्याहारः कर्तव्यः । यत्पुनरात्मानुसंसृतिमोक्षणं तत् ''यवाग्वा अपि सन्देहे कोकुन्दस्य तु का कथा'' इतिवन्नानुजग्राहेति किमुत तर्हि तन्नामोपासनं व्यर्थं किमिति नेत्याह मायामयेति । मायामयं प्रकृतिनिर्मितं नश्वरं न त्वनश्वरमित्येवार्थः ॥

It is Bali's devotion only which is responsible for the luxury he is in. When everything was snatched away from him and he was put in a prison-like cave, Bali did not begrudge Hari. This verse explains that such devotion cannot be seen in human beings. Begging was just a pretext to take away all of Bali's belongings thus leaving him with only his body. When Bali was not allowed to go out of the cave without fulfilling his promise, Bali said the following words, "Even at the cost of life, I will not forsake my devotion to God." Thus it is said that Hari did not bless humans as much as he did Bali.

Commentary by Jīva Gosvāmi

भगवन्नामात्मदं चेत्तन्नामजापिनो मनुष्यान् किमिति नानुजग्राह भगवानित्याशङ्क्य भक्तिज्ञानाद्यतिशयाभावादित्यभिप्रेत्याह न वा इति ? नूनशब्दसामर्थ्यादत्र मनुष्यशब्देन सूतियोग्या गृह्यन्ते मनुष्यानुद्दिश्य नानुजग्राह प्रस्तुत्वादेतादृशमैश्वर्यमिति शेषः, तर्ह्यात्मदानलक्षणमोक्षमनुजग्राह किन्नेत्याह यादति । पूर्ववाक्यस्थितनञः अध्याहारः कर्तव्यः । यत्पुनरात्मानुसंसृतिमोक्षणं तत्

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''यवाग्वा अपि सन्देहे कोकुन्दस्य तु का कथा'' इतिवन्नानुजग्राहेति किमुत तर्हि तन्नामोपासनं व्यर्थं किमिति नेत्याह मायामयेति । मायामयं प्रकृतिनिर्मितं नश्वरं न त्वनश्वरमित्येवार्थः ॥

His gift was not with the intention of any other reward. He is the soul of all living entities. The *jñānīs* [impersonalists seeking knowledge] think about identity more than the common people. He gives Himself to His devotees. This trifle cannot be a reward to what Bali did. God did not bless Indra, but rather blessed Bali—not by riches but by His presence.

Commentary by Viśvanātha Cakravartī

वस्तुतस्तु भोगैश्वर्यमेकान्तभक्तस्यान्तराय एवेति न तद्भगवदनुकम्पाफलमतो भोगैश्वर्य्यदानादेवेन्द्रस्यैकान्तिकभक्त्यभावोऽनुमीयत इत्याह नेति । अमुष्यामुमिन्द्रं तदुक्तम् ''वासुदेवे मनो यस्य जपहोमार्च्चनादिषु । तस्यान्तरायो मैत्रेय ! देवेन्द्रत्वादिकं फलम् ।'' इत्यतो वस्तुतस्त्वेकान्तभक्तं बलिमेवानुजग्रहेति भावः ॥

Actually, luxury is an impediment to devotion, thus luxury is not a reward of God's grace. Indra did not have that devotion, because of his association with luxury, so God did not bless Indra, but blessed only Bali.

Commentary by Śrīvaṁśīdhara

परमातमनूद्य खंडयति-न वा इति । मन्मायामयभोगैश्वर्यमतनुत तेनाभुं बलिं प्रत्यनुजग्राहेति न किन्तु स्वसान्निध्यादिनैवेत्याह-किश्चेति । वस्तुतस्तु-भोगैश्वर्यन्न भगवदनुकंपाफलमतो भोगैश्वर्यदानादेवेंद्रस्यैकांतिकभक्त्यभावोऽनुमीयते इत्याह-नेति । अमुष्य अमुमिंद्रम् । तथा च बलिमेवैकांतभक्तमनुजग्राहेति भावः ।भोगैश्वर्यस्यांतरायत्वे पुरांणातरसंमतिमाह-तदुक्तमिति ॥

Indra is not as great a devotee as Bali. To Indra, God gave the three worlds, but to Bali He gave Himself. The comforts of heaven are impediments to God's grace.

Commentary by Śukadeva

बिलनिलयैश्वर्यं भगवदनुकम्पाफलमपि न भक्तस्य बलेरन्तरायमात्रमित्याह नेति । भगवानमुष्य अमुं नैवानुगृहीतवान् कर्मणः सम्बन्धमात्रविवक्षया षष्ठी, यद्यस्मान्मायामयं भोक्तृव्यामोहकत्वादनित्यत्वादिदोषयुक्तम् । किश्च आत्मस्मृतिं भगवद्विषयकं ज्ञानं मुष्णातीति तथा तथैवाह भगवान् पराशरः ''वासुदेवे मनो यस्य जपहोमार्च्छनादिषु । तस्यान्तरायो मैत्रेय ! देवेन्द्रत्वादिकं फलम् ।'' इति ''यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः'' इत्यादिभगवद्वचनमप्यत्रानुसन्धेयम् ॥

Although obtained by God's compassion, the luxury of Sutala is just an impediment to Bali's devotion. Hari did not bless him well because He gave comforts which allure the person who enjoys them and which spoil the memory of the Lord. This is stated in the *Parasara Smrti*.

Commentary by Yādavārya

Only God realization is responsible for liberation. How can chanting of his name beget liberation? The reply is, chanting leads to God realization, which in turn leads to liberation. Liberation has two aspects—becoming free from reactions to *karma* and attaining bliss. Chanting of God's name is responsible for both, although gradually.

TEXT 23

यत्तद्भगवतानधिगतान्योपायेन याञ्चाच्छलेनापहृतस्वशरीरावशेषितलोकत्रयो
वरुणपाशैश्च सम्प्रतिमुक्तो गिरिदर्यां चापविद्ध इति होवाच ॥ २३ ॥

yat tad bhagavatānadhigatānyopāyena yācñā-cchalenāpahṛta-sva
śarīrāvaśeṣita-loka-trayo varuṇa-pāśaiś ca sampratimukto giri-daryāṁ
cāpaviddha iti hovāca.

SYNONYMS

yat—which; *tat*—that; *bhagavatā*—by the Supreme Personality of Godhead; *anadhigata-anya-upāyena*—who is not perceived by other means; *yācñā-chalena*—by a trick of begging; *apahṛta*—taken away; *sva-śarīra-avaśeṣita*—with only his own body remaining; *loka-trayaḥ*—the three worlds; *varuṇa-pāśaiḥ*—by the ropes of Varuṇa; *ca*—and; *sampratimuktaḥ*—completely bound; *giri-daryām*—in a cave in a mountain; *ca*—and; *apaviddhaḥ*—being detained; *iti*—thus; *ha*—indeed; *uvāca*—said.

TRANSLATION

When the Supreme Personality of Godhead could see no other means of taking everything away from Bali Mahārāja, He adopted the trick of begging from him and took away all the three worlds. Thus only his body was left, but the Lord was still not satisfied. He arrested Bali Mahārāja, bound him with the ropes of Varuṇa and threw him in a cave in a mountain. Nevertheless, although all his property was taken and he was thrown into a cave, Bali Mahārāja was such a great devotee that he spoke as follows.

Commentary by Śrīdhara Svāmi

तस्यैकान्तभक्तिं सप्रपञ्चामाह । यत्तदतिप्रसिद्धमिति वक्ष्यमाणमुवाच हेत्यन्वयः । कथंभूतः । अनधिगतोऽन्य उपायो येन तेन भगवता याच्ञाच्छलेनापहृतं स्वशरीरमात्रावशेषितं लोकत्रयं यस्य । सम्यक् प्रतिमुक्तो बद्धः अपविद्धः प्रक्षिप्तोऽपि सन् ॥

Bali's undivided devotion is stated in detail here. In what condition? Having no other recourse, God resorted to begging thus leaving Bali only with his body as a possession. Bali was tied by ropes and tossed in a corner. Bali spoke the following words: [Note: this paragraph is repeated by Śrīvaṁśīdhara, Vīrarāghava, Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

महाभागवत इत्यनेन भगवद्दास्ये एवाभिलाषित्वं विवक्षितं तत्तस्य तदुक्त्यैव स्पष्टयितुमाह यदिति । यत्तत्प्रसिद्धमिति वक्ष्यमाणमुवाचेत्यन्वयः । कथम्भूतः अनधिगतः अलब्धः अन्यः याच्ञेतरः उपायो येन तेन भगवता बलेर्भागवतत्वाद्दण्डनानर्हत्वादुपायान्तराभावादनधिगतान्योपायेनेत्युक्तम्, एवंभूतेन भगवता याच्ञाव्याजेनापहृतं स्वशरीरमात्रावशेषितमुर्वरितस्वशरीरमात्रं यल्लोकत्रयं तद्यस्य तथाभूतः स्वव्यतिरिक्तभगवदपहृतलोकत्रय इत्यर्थः, वरुणपाशैश्च प्रतिमुक्तः प्रतिश्रुतार्थन्यूनतायां वरुणपाशैः प्रतिबद्ध इत्यर्थः । गिरिदर्यामपविद्धः प्रक्षिप्तोऽपि सन् ॥

It was said he was a *mahābhāgavata*, meaning he did not want anything except the service of God.

Commentary by Jīva Gosvāmi

तत्र श्रीबलिवाक्यमेव प्रमाणयति । यत्तदिति गद्यपञ्चकेन यत्तदतिप्रसिद्धम् । इति एतदुवाच श्रीबलिः ॥२३॥

Bali's own words are stated in the next five verses.

Commentary by Viśvanātha Cakravartī

बलेस्त्वैकान्तिकी भक्तिर्भगवदनुग्रहप्राप्तिश्च तद्वचनेनैव व्यक्तीबभूवेत्याह । यद्यस्मादतिप्रसिद्धमिति वक्ष्यमाणमुवाच हेत्यन्वयः । न अधिगतः अन्य उपायो येन तेन भगवता याच्ञाच्छलेन अपहृतं स्वशरीरमात्रावशेषितं लोकत्रयं यस्य सः । प्रतिमुक्तो बद्ध "आमुक्तः प्रतिमुक्तश्च पिनद्धश्चापिनद्धवत्" इत्यमरः । अपविद्धः प्रक्षिप्तः ॥

Bali's devotion and God's grace can be known through Bali's words. Having no other recourse, Vamana had to beg Bali. Pratimuktha = bounded. Apavidha = tossed aside.

TEXT 24

नूनं बतायं भगवानर्थेषु न निष्णातो योऽसाविन्द्रो यस्य सचिवो मन्त्राय वृत एकान्ततो बृहस्पतिस्तमतिहाय स्वयमुपेन्द्रेणात्मानमयाचतात्मनश्चाशिषो नो एव तद्दास्यमतिगम्भीरवयसः कालस्य मन्वन्तरपरिवृत्तं कियल्लोकत्र-यमिदम् ॥ २४ ॥

nūnaṁ batāyaṁ bhagavān artheṣu na niṣṇāto yo 'sāv indro yasya sacivo mantrāya vṛta ekāntato bṛhaspatis tam atihāya svayam upendreṇātmānam ayācatātmanaś cāśiṣo no eva tad-dāsyam ati gambhīra-vayasaḥ kālasya manvantara-parivṛttaṁ kiyal loka-trayam idam.

SYNONYMS

nūnam—certainly; *bata*—alas; *ayam*—this; *bhagavān*—very learned; *artheṣu*—in self-interest; *na*—not; *niṣṇātaḥ*—very experienced; *yaḥ*—who; *asau*—the King of heaven; *indraḥ*—Indra; *yasya*—of whom; *sacivaḥ*—the

prime minister; *mantrāya*—for giving instructions; *vṛtaḥ*—chosen; *ekāntataḥ*—alone; *bṛhaspatiḥ*—named Bṛhaspati; *tam*—him; *atihāya*—ignoring; *svayam*—personally; *upendreṇa*—by means of Upendra (Lord Vāmanadeva); *ātmānam*—myself; *ayācata*—requested; *ātmanaḥ*—for himself; *ca*—and; *āśiṣaḥ*—blessings (the three worlds); *no*—not; *eva*—certainly; *tat-dāsyam*—the loving service of the Lord; *ati*—very; *gambhīra-vayasaḥ*—having an insurmountable duration; *kālasya*—of time; *manvantara-parivṛttam*—changed by the end of a life of a Manu; *kiyat*—what is the value of; *loka-trayam*—three worlds; *idam*—these.

TRANSLATION

Alas, how pitiable it is for Indra, the King of heaven, that although he is very learned and powerful and although he chose Bṛhaspati as his prime minister to instruct him, he is completely ignorant concerning spiritual advancement. Bṛhaspati is also unintelligent because he did not properly instruct his disciple Indra. Lord Vāmanadeva was standing at Indra's door, but King Indra, instead of begging Him for an opportunity to render transcendental loving service, engaged Him in asking me for alms to gain the three worlds for his sense gratification. Sovereignty over the three worlds is very insignificant because whatever material opulence one may possess lasts only for an age of Manu, which is but a tiny fraction of endless time.

Commentary by Śrīdhara Svāmi

बतेति खेदे । भगवान्विद्वानपि योऽसाविन्द्रो यस्यैकान्तेन बृहस्पतिः सचिवः सहायो यतो मन्त्रार्थं वृतः सोऽपि पुरुषार्थेषु नूनं न निष्णातो न निपुणः यतः उपेन्द्रेण द्वारभूतेन तमुपेन्द्रं विहायात्मानं मां लोकत्रयमयाचत तं मन्त्रपदं बृहस्पतिमतिहायेति वा । तस्मिन्प्रसन्ने स एव वरणीयो न लोकत्रयं यतस्तदतितुच्छमित्याह । अतिगम्भीरमनन्तं वयो यस्य तस्य कालस्य यन्मन्वन्तरं तेन परिवृत्तं विपर्यस्तं लोकत्रयमिदं कियत् ॥

"The venerable Brhaspati whom the knowledgeable Indra has chosen as his advisor, is not really an expert in so far as Indra had to leave him and beg Me through Upendra [the incarnation of Vamanadeva]." Having pleased God, one should only choose God and not the three worlds, because the latter is a trifle. What are the three worlds, which vanish at the end of a Manu in comparison to infinite time, which moves on forever? [Note: this paragraph is repeated by Vīrarāghava, Śrī Bhagavatprasādācārya, and Yādavārya]

Commentary by Viśvanātha Cakravartī

सोऽपि बृहस्पतिरपि न निष्णातः । यस्मादिंद्रं प्रति युक्तं नोपदिदेशेति भावः । तभुर्पेद्रं विहायेति । तमेव कथं नायाचत यद्ययाचिष्यत तदा किं स दातुं नापारयिष्यत् स्वप्रभुं तं याचकं कथमकरोदिति भावः। तत्राप्याशिषो विषयसुखानीति परममोहांध इव स इति भावः । स्वेष्टदेवस्य न्यूनकर्मणि

प्रेरणं सर्वथानुचितमित्याहयद्वेति । तं बृहस्पतिमतिहायेति । बृहस्पतिं प्रेष्य तेनैव मां कथं नायाचत यदि बृहस्पतिर्मामयाचिष्यत तदा तस्मै ब्राह्मणाय त्रिलोकीं किं नादास्यं कथं स्वेष्टदेवं तं याचकमकरोदिति भावः । तस्मिन् भगवति ॥

Brhaspati was not really intelligent. Had he been so, he would have told Indra the right thing to do. Why did Indra not beg himself? Why did he make his master beg on his behalf? Even then, he begged the comforts of the three worlds only and not the service of God. Indra is really infatuated. Why did he not send Brhaspati to beg on his behalf? Even then, I [Bali] would have given the three worlds to him. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Commentary by Vīrarāghava

उक्तिमेवाह नूनमिति । बतेति खेदे, भगवान् विद्वानप्यसाविन्द्रः पुरुषार्थेषु नूनं न निष्णातः न कुशलः पुरुषार्थेषु तारतम्यानभिज्ञ इत्यर्थः, यस्यैकान्तेन बृहस्पतिः सचिवः सहायो मन्त्रायालोचनाय वृतः सोऽपि पुरुषार्थेषु नूनं न निष्णातः अनिष्णातः । अनिष्णातत्वमेवाह तमिति । यतस्तं पुरुषार्थरूपं भगवन्तमतिहाय तद्दास्यमयाचतेत्यर्थः, तं मन्त्रप्रदं बृहस्पतिमतिहायेति वा उपेन्द्रेणेन्द्रावरजरूपेण श्रीवामनेन द्वारभूतेनेन्द्र एवात्मानं मामात्मनः स्वस्याशिषः लोकत्रयरूपा याः आशिष अयाचत याचितवान्न त्वेतस्य भगवतो दास्यमयाचतेत्यर्थः । तस्मिन् प्रसन्ने तद्दास्यमेव याचितव्यं न त्वितरदल्पमित्याह । अतिगम्भीररंहसः निरतिशयगम्भीरवेगस्य कालस्य वश्यमिदं मन्वन्तरपरिवृत्तं मन्वतरपर्य्यन्तवर्तिलोकत्रयं लोकत्रयाधिपत्यं कियदत्यल्पमेतदित्यर्थः, अतस्तत्र याचितव्यमिति भावः । अत इन्द्रः पुरुषार्थेषु न निष्णातः ॥

Indra discarded Vamana who was Himself the highest goal and made Him his messenger and asked me [Bali] for the three worlds, which is a trifle compared to the invaluable Vamana.

Commentary by Vijayadhvaja Tīrtha

इन्द्रस्य सचिवो बुद्धिसहायभूतो यदा योऽसौ बृहस्पतिरस्मत्सन्धानार्थमिन्द्रेण प्रेषित एकान्ततो मन्त्राय धृतः सन्नद्धस्तदा तमप्यतिहाय सन्धानात्पूर्वमेव समागत्य ममार्थेषु स्वपादसेवनाद्यभिप्रायेषु निष्णातस्तत्सेवनादिकमेव दातुमुद्युक्तोऽयं भगवान् स्वयमुपेन्द्रेण बटुवामनरूपेणात्मने स्वस्मै त्रीणि पदान्यतदर्हं याचनायोग्यं मामयाचत नो एवाशिष इति यत्तस्यायमभिप्रायःह्यह्यइदं लोकत्रयं चतुर्दशभुवनापेक्षया कियदल्पं हि तदपि कालग्राहग्रस्तमित्याह । गम्भीरवेगस्य महतः कालस्य मन्वन्तरलक्षणावयवमितमत एवानित्यं तस्मादैश्वर्यनिमित्तमदो न स्यादित्यस्मै बलये राज्यं न दास्यामीति त्रिपदच्छलेनापहृतं नूनं निश्चितं बत भक्ते मय्यनुकम्पया ''यस्यानुग्रहमिच्छामि हरिष्ये तद्धनं शनैः'' इत्यादिस्ववचनात् ॥

Even as Indra was conferring with his intelligent minister Brhaspati about entering into a compromise with me, God, astute as He is and desirous of blessing me with servitude, came to me in the form of a *brāhmaṇa* boy. Thus I was begged by Him although I am myself the beggar and He is the master. This is the idea contained in Bali's words. "What are these three worlds compared to the fourteen worlds which are also very transitory? He blessed

me by snatching away my kingdom, lest I should grow haughty and forsake His service. God snatches away the riches from any one whom He wants to bless.” [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Jīva Gosvāmi

तमुपेन्द्रमतिहाय पुरुषार्थत्वेनानभिलष्य स्वयमुपेन्द्रेणैव द्वारभूतेन आत्मानं मां परमक्षुद्रं लोकत्रयमयाचत । ‘अनुदास्यं नय मां निजभृत्यपर्श्वमि’ त्यनेन तद्दासदास्यम् ॥

He discarded Upendra [God, Vamana] and begged a tiny creature like me for the three worlds.

Commentary by Śukadeva

बतेति खेदे भगवान् बहुविदपि अयं प्रसिद्धो योऽसाविन्द्रः यस्यैकान्तेनाव्यभिचारिप्रयत्नेन बृहस्पतिः सचिवः कार्य्याकार्य्यज्ञापकः यतो मन्त्राय वृतः सोऽप्यर्थेषु कार्य्याकार्य्येषु नूनं निश्चितं न निष्णातः कुशलः, यतस्तं बृहस्पतिमतिहायोल्लङ्घ्य उपेन्द्रेण इन्द्रस्योपरि वर्त्तमानेन भगवता भक्तवत्सलेन द्वारभूतेन आत्मानं मां लोकनाथमात्मनः आशिषः लोकानयाचत । नो एव तस्योपेन्द्रस्य दास्यमतिगम्भीरमनन्तं वयो यस्य तस्य कालस्य मन्वन्तरं तेन परिवृत्तं विपर्य्यस्तं लाकत्रयमिदं कियन्न कियदपि सातिशयत्वादनित्यत्वादिदोषयुक्तत्वादनुपादेयमिति भावः ॥

Bata means it is a pity. Although Indra knows many things, he is not wise because, seeing no other recourse, he made Vamana beg the three worlds from me. Indra should have begged Vamana for nothing but His servitude. However, since he did not do that, he is not wise. These three worlds, transient as they are, lasting till the end of a Manvantara, are only a trifle compared to infinite time.

Commentary by Yādavārya

The word *bata* is used in the sense of relishing—i.e. the words of Bali are highly relishable to any devotee of Hari.

TEXT 25

यस्यानुदास्यमेवास्मत्पितामहः किल वव्रे न तु स्वपित्र्यं यदुताकुतोभयं पदं दीयमानं भगवतः परमिति भगवतोपरते खलु स्वपितरि ॥ २५ ॥

yasyānudāsyam evāsmat-pitāmahaḥ kila vavre na tu sva-pitryaṁ yad
utākutobhayaṁ padaṁ dīyamānaṁ bhagavataḥ param iti
bhagavatoparate khalu sva-pitari.

SYNONYMS

yasya—of whom (the Supreme Personality of Godhead); *anudāsyam*—the service; *eva*—certainly; *asmat*—our; *pitā-mahaḥ*—grandfather; *kila*—indeed; *vavre*—accepted; *na*—not; *tu*—but; *sva*—own; *pitryam*—paternal property; *yat*—which; *uta*—certainly; *akutaḥ-bhayam*—fearlessness;

padam—position; *dīyamānam*—being offered; *bhagavataḥ*—than the Supreme Personality of Godhead; *param*—other; *iti*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *uparate*—when killed; *khalu*—indeed; *sva-pitari*—his own father.

TRANSLATION

Bali Mahārāja said: My grandfather Prahlāda Mahārāja is the only person who understood his own self-interest. Upon the death of Prahlāda's father, Hiraṇyakaśipu, 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.

Commentary by Śrīdhara Svāmi

प्रह्लादस्त्वेक एवार्थे निष्णात इत्याह यस्यानुदास्यमिति । स्वपितरि उपरते मृते सति स्वपित्र्यं पदं भगवता दीयमानमपि भगवतः खलु परमन्यदिति कृत्वा न तु जग्राहेत्यर्थः ॥

Prahlāda is the only intelligent person, Bali says. After the death of his father, when God offered him the kingdom, he did not accept it because the kingdom was no good. [Note: this paragraph is repeated by Śukadeva]

Commentary by Vīrarāghava

अस्मत्पितामहस्तु प्रह्लादः एक एव पुरुषार्थेषु निष्णात इत्याह यस्येति । अस्मत्पितामहः प्रह्लादो यस्य भगवतोऽनुदास्यं दासानुदासत्वमेव वृतवान्किल न तु स्वपितुर्हिरण्यकशिपोः सम्बन्धि ऐश्वर्य्यम्, अवरणहेतुं तस्याभिप्रायं प्रकाशयति यदुतेति । भगवता नृहरिणा स्वपितरि हिरण्यकशिपौ उपरते हते सति भगवता दीयमानमपि स्वपित्र्यं न वव्रे । कुतः यद्यस्मात्परिमितमिति परिमितत्वात्पित्र्यं न वव्रे उतापि त्वकुतोभयं पदं वव्रे स्वयं देहावसाने मुक्तिं याचितवानित्यर्थः । भगवतः परमिति पाठे भगवतोऽन्यदिति पित्र्यं न वव्रे इत्यर्थः ॥

My grandfather Prahlāda is the only intelligent one. The reason—he desired only the servitude of the servants of God. When his father was killed by Nṛsiṁha, he did not long for his father's kingdom, but wanted only the service of the Lord. The reason for that is told—the kingdom is small and bound by time, whereas God is infinite and assures fearlessness for His servants. He wanted liberation at the end of life. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Jīva Gosvāmi

स्वपित्र्यं त्रैलोक्यराज्यं यदुत अकुतोभयं पदं मोक्षं तत्तन्न तु वव्रे । कथं भगवतः परमन्यदिदमिति कृत्वा तदंशाभासतदंशमात्रात्मकत्वात्तयोः कदैवं व्यवहृतमित्याशयच्चाह भगवतेति ॥

Prahlāda did not choose the kingdom, nor did he choose fearless liberation. He chose only the servitude of God's servants.

Commentary by Viśvanātha Cakravartī

किश्चात्र जगत्येकः प्रह्लाद एव परमार्थे निष्णात इत्याह यस्येति । उपरते मृते सति ॥

In the entire world, Prahlāda is the most intelligent, says Bali here.

Commentary by Śrīvaṁśīdhara

''अनुदास्यं नय मां निजभृत्यपार्श्वम्'' इत्यनेन तद्दास्यदास्यम् । स्वपित्र्यं त्रैलोक्यराज्यं यदुत अकुतोभयं पदं मोक्षं तत्तन्न वव्रे कथं भगवतः परमन्यदिति कृत्वा तदंशाभासतदंशमात्रात्मकत्वात्तयोः । कदैवं व्यवहृतमित्याकांक्षायामाह-भगवतेति । इत्यर्थ इति । राज्याभिनिवेशाद्भगवदनुरागादि नश्येदिति भावः ॥

Prahlāda only begged for the servitude of God's servants because attachment to a kingdom spoils love of God.

Commentary by Yādavārya

Indra had engaged Brhaspati to enter into a compromise with me. But Vamana set him aside and himself begged me, an unworthy person, for the sake of Indra. Why for the sake of Indra and not for Himself? Because He is Aptakama [in need of nothing].

TEXT 26

तस्य महानुभावस्यानुपथममृजितकषायः को वास्मद्विधः परिहीणभगवदनुग्रह उपजिगमिषतीति ॥ २६ ॥

tasya mahānubhāvasyānupatham amṛjita-kaṣāyaḥ ko vāsmad-vidhaḥ
parihīṇa-bhagavad-anugraha upajigamiṣatīti.

SYNONYMS

tasya—of Prahlāda Mahārāja; *mahā-anubhāvasya*—who was an exalted devotee; *anupatham*—the path; *amṛjita-kaṣāyaḥ*—a person who is materially contaminated; *kaḥ*—what; *vā*—or; *asmat-vidhaḥ*—like us; *parihīṇa-bhagavat-anugrahaḥ*—being without the favor of the Supreme Personality of Godhead; *upajigamiṣati*—desires to follow; *iti*—thus.

TRANSLATION

Bali Mahārāja said: Persons like us, who are still attached to material enjoyment, who are contaminated by the modes of material nature and who lack the mercy of the Supreme Personality of Godhead, cannot follow the supreme path of Prahlāda Mahārāja, the exalted devotee of the Lord.

Commentary by Śrīdhara Svāmi

ननु त्वमतिवीरः कुतस्तमेव बहु मन्यसे तत्राह । तस्यानुपथमनुवर्त्म । अमृजिता अक्षीणाः कषाया रागादयो यस्य । परिहीणो भगवदनुग्रहो यस्य । स को वा उपगंतुमिच्छतीति ।।

Someone may ask, "You are a great hero yourself. Why do you respect him [Prahlāda Mahārāja] so much?" Bali gives the reply, "How can anyone whose dirty material desires are not washed off, and who has not received the grace of God, ever expect to tread the path of Prahlāda?" Tasyanupatha means following his path.

Commentary by Vīrarāghava

मक्षिकेव गरुत्मतो गतिं को वा तस्य प्रह्लादस्य पन्थानमनुसर्तुं शक्नोतीत्याह-तस्यातः को वा अमृदिता अनुपहताः कषायाः कर्मबन्धा येन परिक्षीणः अपसृतः भगवदनुग्रहो यस्य तथाविधोऽस्मद्विधो मादृशः पुमान् तस्य महानुभावस्य प्रह्लादस्यानुपथं पन्थानमुपजिगमिषति उपगन्तुमिच्छति इति ।।

It is said here, "Who can attain his [Prahlāda's] path. How can a fly follow the path of Garuḍa [the giant eagle carrier of Viṣṇu]? Anyone whose shackles of *karma* are not shattered and who is not subject to the grace of God, like myself, can never even dream to follow the footsteps of that great soul, my grandfather." [Note: this paragraph is repeated by Śukadeva]

Commentary by Vijayadhvaja Tīrtha

हरेरिममभिप्रायमस्मत्पितामह एव वेत्ति न मादृश इत्याह यस्येति । स्वपितरि हिरण्यकशिपुनाम्नि विरमिते मृते भगवता दीयमानं स्वपित्र्यं पितृधनत्वाद्योग्यमपि यदकुतोभयं निहतकण्टकत्वात् पदं राज्यलक्षणं तन्न वव्रे किन्तु यस्य हरेरनुदास्यं सेवाख्यमेव वव्रे । कोऽसावित्यस्मत्पितामहः प्रह्लादः तस्य चास्माकं महदन्तरमस्तीत्याह तस्येति । तस्य प्रह्लादस्यानुगमनमनुवर्तितुमस्मादृशः पुरुषः को वालं न कोऽपीत्यर्थः । कीदृशः परिहीणः भगवदनुग्रहो यस्य स तथा अमृदितकषायोऽनिरस्तपापो नालमिति किं वक्तव्यमित्यर्थः । इतिशब्दो वाक्यसमाप्तौ वर्तते ।।

Only Prahlāda, my grandfather, reads Hari's mind correctly. After his father was slain, when he was offered a carefree kingdom, he refused and chose only God's servitude. There is a vast difference between Prahlāda and people like us. One who is not free from desires and is not blessed by God, can even dream of treading the path chosen by Prahlāda."

Commentary by Viśvanātha Cakravartī

ननु त्वमपि प्रह्लादसदृश एवेति तत्र सत्रपं सदैन्यमाह तस्येति । अनुपथमनुरूपं वर्त्म ।।

If it be suggested that, "You are also like Prahlāda," Bali refutes very humbly and shyly. Anupatha means a similar path.

Commentary by Śrīvaṁśīdhara

अत्राक्षिपति-नन्विति । तस्य प्रह्लादस्य न कोपीति भावः ॥

An objection is raised and replied. No such things for Prahlāda.

TEXT 27

तस्यानुचरितमुपरिष्टाद्विस्तरिष्यते यस्य भगवान् स्वयमखिलजगद्गुरु-र्नारायणो द्वारि गदापाणिरवतिष्ठते निजजनानुकम्पितहृदयो येनाङ्गुष्ठेन पदा दशकन्धरो योजनायुतायुतं दिग्विजय उच्चाटितः ॥ २७ ॥

tasyānucaritam upariṣṭād vistariṣyate yasya bhagavān svayam akhila jagad-gurur nārāyaṇo dvāri gadā-pāṇir avatiṣṭhate nija-janānukampita hṛdayo yenāṅguṣṭhena padā daśa-kandharo yojanāyutāyutaṁ dig-vijaya uccāṭitaḥ.

SYNONYMS

tasya—of Bali Mahārāja; *anucaritam*—the narration; *upariṣṭāt*—later (in the Eighth Canto); *vistariṣyate*—will be explained; *yasya*—of whom; *bhagavān*—the Supreme Personality of Godhead; *svayam*—personally; *akhila-jagat-guruḥ*—the master of all the three worlds; *nārāyaṇaḥ*—the Supreme Lord, Nārāyaṇa Himself; *dvāri*—at the gate; *gadā-pāṇiḥ*—bearing the club in His hand; *avatiṣṭhate*—stands; *nija-jana-anukampita-hṛdayaḥ*—whose heart is always filled with mercy for His devotees; *yena*—by whom; *aṅguṣṭhena*—by the big toe; *padā*—of His foot; *daśa-kandharaḥ*—Rāvaṇa, who had ten heads; *yojana-ayuta-ayutam*—a distance of eighty thousand miles; *dik-vijaye*—for the purpose of gaining victory over Bali Mahārāja; *uccāṭitaḥ*—driven away.

TRANSLATION

Śukadeva 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 Rāvaṇa, the powerful demon, came to gain victory over Bali Mahārāja, Vāmanadeva kicked him a distance of eighty thousand miles with His big toe. I shall explain the character and activities of Bali Mahārāja later [in the Eighth Canto of Śrīmad-Bhāgavatam].

Commentary by Śrīdhara Svāmi

अथ शुकोक्तिः । नन्वेवंभूतश्चेद्बलिस्तर्हि तस्यैव चरितं विस्तरेण कथ्यतां तत्राह । तस्य बलेरनुचरितमुपरिष्टादष्टमे विस्तरिष्यते । यस्य द्वार्यवतिष्ठते निजजनेष्वनुकंपितं कृतानुकंपं हृदयं यस्य । द्वारपालकर्म दर्शयति । येन श्रीनारायणेन बलेर्द्वारि विशन्दशकंधर उच्चाटितः । केन पदा तत्राप्यंगुष्ठेनैव ॥

If it were asked, "Then why not narrate the story of Bali now?" The reply is, "We will narrate it later." At whose door Viṣṇu stays out of compassion for His devotees. After all, Viṣṇu kicked Rāvaṇa a long distance. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha, Śukadeva and Yādavārya]

Commentary by Vīrarāghava

नन्वेवम्भूतश्चेद्बलिस्ततस्तस्यैव चरितं विस्तरेणोच्यतां तत्राह । तस्य बलेरनुचरितमुपरिष्टादष्टमे विस्तरिष्यते विस्तरेण कथयिष्यत इत्यर्थः । कात्स्न्र्येन तत्प्रभावः केनापि वर्णयितुं न शक्य इत्यभिप्रायेण पुनस्तमेव विशिनष्टि यस्येति । यस्य बलेर्द्वारि भगवानवतिष्ठते कथम्भूतः स्वयमखिलजगतां गुरुः, अनेन द्वारपालकत्वानर्हता सूच्यते, नारायणः सर्वशेषी अनेनापि तदेव सूच्यते एवंभूतो ह्याश्रितवात्सल्यवशो गदापाणिः सन् । गदापाणिं तं भगवन्तं विशिनष्टिह्यद्येन गदापाणिना बलेर्द्वाःस्थेन भगवता कर्त्रा अङ्गुष्ठेन पदा पादावयवेनाङ्गुष्ठेन दिग्विजयसमये स्वसमीपमागतो दशकन्धरो रावणो योजनायुतानामयुतम् उच्चाटितः उच्चाटनं प्रापितः । दिग्विजयं कुर्वन् रावणः कदाचिद्बलेर्द्वारि विशन् द्वाःस्थेन गदाभृता भगवता बहुदूरतः क्षिप्त इति श्रीरामायणादौ प्रसिद्धम् ॥

If it were asked, "Then why not narrate the story of Bali now?" The reply is, "It will be done in the eighth canto of *Śrīmad Bhāgavatam*." Bali's greatness cannot be completely told in a few words. Because the master of the worlds, who does not deserve to become the servant of anyone, became Bali's doorkeeper holding a mace in His hand. Once, when Rāvaṇa went there during his conquest, Vamana kicked him a very long distance. This story is famous in *Rāmayana* and other *Purāṇas*. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Jīva Gosvāmi

परि सर्वतो भावेन हीनस्त्यक्तो नात्यादृतो भगवदनुग्रहो येन सः । अनुग्रहः प्रार्थनादिबन्धनान्तः ।।

26-27 Parihina = extremely bereft of. And he who is not a receptacle of god's Parihina = extremely bereft of. And he who is not a receptacle of God's grace.

Commentary by Viśvanātha Cakravartī

तस्य बलेः ॥

Tasya = of Bali.

Commentary by Śrīvaṁśīdhara

विशन् दिग्विजयावसरे । उच्चाटितः प्रक्षिप्तः । अयुतायुतं कोटिः । यत्तूत्तरकांडे वाल्मीकीये उक्तं 'नैनं हन्म्यधुना पापं चिंतयित्वेति रूपधृक् । अंतर्द्धानं गतो राम ब्राह्मणः प्रियकाम्यया ॥ न च तं पुरुषं तत्र पश्यते रजनीचरः । हर्षान्नादं विमुञ्चन्वै निष्कामद्वरूणालयात् ॥ येनैव स प्रविष्टः स पथा तेनैव निर्ययौ' इति तत्कल्पांतराभिप्रायमिति ध्येयम् ॥

The story told in *Vālmīki Rāmayana* is slightly different. It belongs to another *kalpa* and hence the difference.

Commentary by Yādavārya

Bali lives in Sutala even now. How? Initially his three worlds were snatched away by Hari. Later, he was permitted entry into Sutala by God, who was born of Aditi in the form of a *brāhmaṇa* boy.

TEXT 28

ततोऽधस्तात्तलातले मयो नाम दानवेन्द्रस्त्रिपुराधिपतिर्भगवता पुरारिणा त्रिलोकीशं चिकीर्षुणा निर्दग्धस्वपुरत्रयस्तत्प्रसादाल्लब्धपदो मायाविना-माचार्यो महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते ॥ २८ ॥

tato 'dhastāt talātale mayo nāma dānavendras tri-purādhipatir bhagavatā purāriṇā tri-lokī-śaṁ cikīrṣuṇā nirdagdha-sva-pura-trayas tat-prasādāl labdha-pado māyāvinām ācāryo mahādevena parirakṣito vigata sudarśana-bhayo mahīyate.

SYNONYMS

tataḥ—the planet known as Sutala; *adhastāt*—below; *talātale*—in the planet known as Talātala; *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; *purāriṇā*—Lord Śiva, who is known as Tripurāri; *tri-lokī*—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-bhayaḥ*—who is not afraid of the Supreme Personality of Godhead and His Sudarśana *cakra; mahīyate*—is worshiped.

TRANSLATION

Beneath the planet known as Sutala is another planet, called Talātala, which is ruled by the Dānava demon named Maya. Maya is known as the ācārya [master] of all the māyāvīs, 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.

Commentary by Śrīdhara Svāmi

यथा हरिणा स्वभक्तो बलिः सुतले निहितः सुखमास्ते एवं महादेवभक्तोऽपि मयस्तलातले सुखमास्त इत्याहह्ह्ह्तत इति । लब्धं पदं स्थानं येन । महीयते पूज्यते ॥

It is stated here that Bali lives happily in Sutala by the grace of Hari and similarly does Maya live happily in Talatala by the grace of Śiva (by whose grace he received that place). Mahiyate means "is worshipped."

Commentary by Vīrarāghava

एवं सुतलभुपवर्ण्याथ तलातलं वर्णयति तत इति । ततः सुतलादधस्तात्तलातले विवरे मयाख्यो दानवेन्द्रः महीयते तलातलस्थैर्बहुमन्यत इत्यर्थः । कथंभूतः प्रथमं त्रिपुराधिपतिर्भूत्वा त्रिलोक्यां शं सुखं कर्तुमिच्छता भगवता त्रिपुरारिणा रुद्रेण निर्दग्धं पुरत्रयं यस्य तस्य पुरारेः प्रसादाल्लब्धं पदं तलातलाख्यं विवरं यस्य स मायाविनामाचार्यो मायातन्त्रोपदेष्टा महादेवेन रुद्रेण परिरक्षितो विगतं सुदर्शनाद्भयं यस्य तथाभूतः सन्, सुदर्शनभक्तिमता महादेवेन परिरक्षित्वाद्विगतसुदर्शनभय इत्युक्तम्॥

After Sutala, Talatala is described here. In that hole, Maya, a leader of Dānavas lives. How? Formerly he was the lord of the three cities which were burnt down by Śiva whose intention was to do good to the three worlds. Then by Śiva's grace, Maya was granted entry to Talatala. He lives there without the fear of Sudarśana, because Śiva, a great devotee of Sudarśana himself, has blessed him.

Commentary by Vijayadhvaja Tīrtha

शं सुखं महीयते स्वभृत्यैरिति शेषः ॥

Sham = happiness. Mahiyate = is worshipped.

Commentary by Jīva Gosvāmi

मयस्तु मायावीति महेशप्रसादाभासेन तलातले व्यवहारसुखेन तिष्ठन्नपि न तु श्रीबलिवत् परमार्थसुखसम्पन्न इति दर्शयितुमाह ततोऽधस्तादिति । विगतेति । महादेवस्य महाभागवतस्यानुरोधादिति भावः ॥

Maya is a magician who has the blessings of Śiva by which he lives amidst luxury, yet he can never be compared to Bali.

Commentary by Viśvanātha Cakravartī

महीयते पूज्यते ॥

Mahiyate = is worshipped.

Commentary by Śrīvaṁśīdhara

ततः सुतलात् ॥

Tatah = from Sutala.

Commentary by Śukadeva

लब्धपदः प्राप्तस्थानः महीयते ॥

Labhdapadah = one who has got the position. Mahiyate = is worshipped.

Commentary by Śrī Bhagavatprasādācārya

एवं सुतलमुपवर्ण्याथ तलातलं वर्णयति । ततोऽधस्तादिति । ततः सुतलात्, अधस्तात् तलातले तलातलाख्ये चतुर्थे बिले, त्रिलोकीशं चिकीर्षुणा त्रिलोक्याः सुखं कर्तुमिच्छता, पुरारिणा त्रिपुरपुरदाहकेन, भगवता रुद्रेण, प्रथमं निर्दग्धं भस्मभावं गमितं स्वं पुरत्रयं यस्य सः । पुनः, तत्प्रसादात्तमाराध्य तत्प्रसादं प्राप्येत्यर्थः । लब्धं पदं तलातले निवासस्थानं येन सः, मायाविनाम् आचार्यः, त्रिपुराधिपतिः मयः नाम, दानवेन्द्रः, महादेवेन परिरक्षितः । अत एव विगतं सुदर्शनाद्भयं यस्य सः, एवंभूतः सन्, महीयते । तद्विवरस्थैर्बहु मन्यते इत्यर्थः ॥

Below Sutala, Talatala is situated. This is where Maya lives. With an intention to do good to the three worlds, Śiva burnt down the three cities of Maya. Then Maya worshipped him and got his grace. By the grace of Śiva only, he was given shelter in Talatala, where he lives as the guru of magicians without the fear of Sudarśana.

Commentary by Yādavārya

By the grace of Śiva, Maya obtained the place of Talatala and is worshipped there.

TEXT 29

ततोऽधस्तान्महातले काद्रवेयाणां सर्पाणां नैकशिरसां क्रोधवशो नाम गणः कुहकतक्षककालियसुषेणादिप्रधाना महाभोगवन्तः पतत्त्रिराजाधिपतेः पुरुषवाहादनवरतमुद्विजमानाः स्वकलत्रापत्यसुहृत्कुटुम्बसङ्गेन क्वचित्प्रमत्ता विहरन्ति ॥ २९ ॥

tato 'dhastān mahātale kādraveyāṇāṁ sarpāṇāṁ naika-śirasāṁ
krodhavaśo nāma gaṇaḥ kuhaka-takṣaka-kāliya-suṣeṇādi-pradhānā
mahā-bhogavantaḥ patattri-rājādhipateḥ puruṣa-vāhād anavaratam
udvijamānāḥ sva-kalatrāpatya-suhṛt-kuṭumba-saṅgena kvacit pramattā
viharanti.

SYNONYMS

tataḥ—the planet Talātala; *adhastāt*—beneath; *mahātale*—in the planet known as Mahātala; *kādraveyāṇām*—of the descendants of Kadrū; *sarpāṇām*—who are big snakes; *na eka-śirasām*—who have many hoods; *krodha-vaśaḥ*—always subject to anger; *nāma*—named; *gaṇaḥ*—the group; *kuhaka*—Kuhaka; *takṣaka*—Takṣaka; *kāliya*—Kāliya; *suṣeṇa*—Suṣeṇa; *ādi*—and so on; *pradhānāḥ*—who are the prominent ones; *mahā-bhogavantaḥ*—addicted to all kinds of material enjoyment; *patattri-rāja-adhipateḥ*—from the king of all birds, Garuḍa; *puruṣa-vāhāt*—who carries the Supreme Personality of Godhead; *anavaratam*—constantly; *udvijamānāḥ*—afraid; *sva*—of their own; *kalatra-apatya*—wives and children; *suhṛt*—friends; *kuṭumba*—relatives; *saṅgena*—in the association; *kvacit*—sometimes; *pramattāḥ*—infuriated; *viharanti*—they sport.

TRANSLATION

The planetary system below Talātala is known as Mahātala. It is the abode of many-hooded snakes, descendants of Kadrū, who are always very angry. The great snakes who are prominent are Kuhaka, Takṣaka, Kāliya and Suṣeṇa. The snakes in Mahātala are always disturbed by fear of Garuḍa, the carrier of Lord Viṣṇu, but although they are full of anxiety, some of them nevertheless sport with their wives, children, friends and relatives.

Commentary by Śrīdhara Svāmi

नैकशिरसामनेकफणानां गणोऽस्ति । एतत्प्रपंचयति कुहकेति । महाभोगवंतो महाकायाः । पुरुषवाहाद्धरेर्वाहनात् ॥

There is the group of serpents endowed with many hoods. Kuhaka and others are chief amonst them. Mahabhogavantah means having a gigantic form. Purushavaha = Garuḍa.

Commentary by Vīrarāghava

अथ महातलमनुवर्णयति । तत इति । ततः तलातलादधस्तान्महातले विवरे नैकं शिरो येषां तेषामनेकशिरसामित्यर्थः । काद्रवेयाणां कद्रोरपत्यभूतानां सर्पाणां गणः क्रोधवशसंज्ञकोऽस्ति । गणे कांश्चित्प्रधानान्निर्दिशन् विशिनष्टि कुहकेत्यादिना । कुहकादयः प्रधानाः मुख्या येषां ते महाभोगवन्तः दीर्घकायाः महापुरुषस्य भगवतो वाहनभूतात्पक्षिराजानामप्यधिपतेर्गरुत्मतोऽनवरतं निरन्तरम् उद्विजमाना बिभ्यतः स्वकलत्रादिरूपकुटुम्बासक्त्या प्रमत्ताः सन्तः क्वचिद्विहरन्ति ॥

Then Mahatala planetary system is described here. In Mahatala, situated below Talatala, there is a group of serpents with many heads, Kadru's children, called Krodhavashas. Kuhaka and others are the important among them. They have gigantic bodies and sometimes make merry with their wives and children, although they are always afraid of Garuḍa. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

महाभोगवन्तः स्थूलशरीरवन्तः पुरुषोत्तमस्य वाहो वाहनं तस्मात् ॥

Mahabhogavantah = having big bodies. Vaha means vehicle, Garuḍa—from him.

Commentary by Viśvanātha Cakravartī

नैकशिरसामनेकफणानाम् । एतत् प्रपञ्चयति कुहकेति । पुरुषवाहात् हरेर्वाहनात् ॥

Naikashirasam = having many hoods. This is only elaborated further by the words Kuhaka, etc. Purushavaha = Garuḍa.

Commentary by Śrīvaṁśīdhara

ततः तलातलात् । पतत्रिराजा हंसादयस्तेषामधिपतेर्गरुडात् अनवरतं सदा । उद्विजमाना भीताः । क्वचिन्महातलप्रदेशेषु ॥

Tatah = from Talatala. They are always afraid of Garuḍa, the king of birds. Kvachit means in some places of Mahatala.

Commentary by Śukadeva

महाभोगवन्तो महाकायाः ॥

Mahabhogavantah = having huge bodies.

Commentary by Śrī Bhagavatprasādācārya

अथ महातलमनुवर्णयति ततोऽधस्तादिति । ततस्तलातलात्, अधस्तात्, महातले महातलाख्ये पञ्चमे बिले, न एकं शिरो येषां तेषाम्, अनेकशिरसामित्यर्थः । काद्रवेयाणां कद्रोः कश्यपपत्न्या अपत्यभूतानां सर्पाणां क्रोधवशः नाम गणः, अस्ति गणे कांश्चित्प्रधानान्निर्दिशन् तान् विशिनष्टि । कुहकश्च तक्षकश्च कालियश्च सुषेणश्च तदादयः प्रधाना येषां ते सर्पाः, महाभोगवन्तः दीर्घकायाः, पुरुषवाहात् महापुरुषस्य भगवतो वाहनभूतात्, पतच्चिराजाधिपतेः पक्षिराजानामप्यधिपतेर्गरुत्मतः सकाशात्, अनवरतं निरन्तरम्, उद्विजमानाः स्वकलत्रापत्यसुहुत्कुटुम्बसङ्गेन स्वकलत्रादिरूपकुटुम्बासक्त्या, प्रमत्ताः सन्तः, क्वचित् विरहन्ति ॥

Below Talatala is the fifth hole, Mahatala, where serpents Kuhaka and others live.

Commentary by Yādavārya

They have many hoods. That is elaborated—Kuhaka and so on. They are afraid of Garuḍa always. Sometimes they forget him and make merry with their families, although not always.

TEXT 30

ततोऽधस्ताद्रसातले दैतेया दानवाः पणयो नाम निवातकवचाः कालेया हिरण्यपुरवासिन इति विबुधप्रत्यनीका उत्पत्त्या महौजसो महासाहसिनो भगवतः सकललोकानुभावस्य हरेरेव तेजसा प्रतिहतबलावलेपा बिलेशया इव वसन्ति ये वै सरमयेन्द्रदूत्या वाग्भिर्मन्त्रवर्णाभिरिन्द्राद्बिभ्यति ॥ ३० ॥

tato 'dhastād rasātale daiteyā dānavāḥ paṇayo nāma nivāta-kavacāḥ
kāleyā hiraṇya-puravāsina iti vibudha-pratyanīkā utpattyā mahaujaso
mahā-sāhasino bhagavataḥ sakala-lokānubhāvasya harer eva tejasā
pratihata-balāvalepā bileśayā iva vasanti ye vai saramayendra-dūtyā
vāgbhir mantra-varṇābhir indrād bibhyati.

SYNONYMS

tataḥ adhastāt—below the planetary system Mahātala; *rasātale*—on the planet called Rasātala; *daiteyāḥ*—the sons of Diti; *dānavāḥ*—the sons of Danu; *paṇayaḥ nāma*—named Paṇis; *nivāta-kavacāḥ*—Nivāta-kavacas; *kāleyāḥ*—Kāleyas; *hiraṇya-puravāsinaḥ*—Hiraṇya-puravāsīs; *iti*—thus; *vibudha-pratyanīkāḥ*—enemies of the demigods; *utpattyāḥ*—from birth; *mahā-*

ojasaḥ—very powerful; *mahā-sāhasinaḥ*—very cruel; *bhagavataḥ*—of the Personality of Godhead; *sakala-loka-anubhāvasya*—who is auspicious for all planetary systems; *hareḥ*—of the Supreme Personality of Godhead; *eva*—certainly; *tejasā*—by the Sudarśana *cakra; pratihata*—defeated; *bala*—strength; *avalepāḥ*—and pride (because of bodily strength); *bila-īśayāḥ*—the snakes; *iva*—like; *vasanti*—they live; *ye*—who; *vai*—indeed; *saramayā*—by Saramā; *indra-dūtyā*—the messenger of Indra; *vāgbhiḥ*—by the words; *mantra-varṇābhiḥ*—in the form of a *mantra; indrāt*—from King Indra; *bibhyati*—are afraid.

TRANSLATION

Beneath Mahātala is the planetary system known as Rasātala, which is the abode of the demoniac sons of Diti and Danu. They are called Paṇis, Nivāta-kavacas, Kāleyas and 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.

Commentary by Śrīdhara Svāmi

विबुधप्रत्यनीका देवशत्रवः । सकलेष्वपि लोकेष्वनुभावो यस्य तस्यैव तेजसा सुदर्शनेन प्रतिहतो बलावलेपो वीर्यमदो येषाम् । बिलेशयाः सर्पा इव इंद्रदूत्या प्रत्युक्ताभिर्मंत्ररूपाभिर्वाग्भिः । एवं हि वैदिकमाख्यानम्-पणिभिरसुरैर्निगूढां गामन्वेष्टुं सरमां देवशुनीमिंद्रेण प्रतिहतां संधिमिच्छंतः पणयः प्राहुः किमिच्छंती सरमेत्यादि । सा च संधिमनिच्छंतीद्रस्तुतिपूर्वकं तान्प्रति परुषमाह 'हता इन्द्रेण पणयः शयध्वमि'त्यादि । ते च तच्छ्रुत्वा बिभ्यतीति ॥३०॥

Vibudhapratyahika = foes of demigods. Their pride is dented by Sudarśana, whose power is found everywhere. The story is that once demons stole Indra's cow and hid it. Indra's messenger named Sarama came in search of the cow. The demons wanted a treaty but Sarama refused and said, "Be killed by Indra and lie flat." They were afraid on hearing that. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

अथ रसातलमनुवर्णयति । ततो महातलादधस्ताद्रसातले विवरे दैतेयदानवाः दितेः पुत्राः दनुपुत्राश्च पणय इति प्रसिद्धास्ते च निवातकवचाः कालकेया हिरण्यपुरवासिन इति त्रिविधाः विबुधानां देवानां प्रत्यनीकाः प्रतिपक्षिणः उत्पत्त्यैव महाबलशालिनः महान्तश्च ते साहसिकाः सहसा दर्पेण चरन्तीति साहसिकाः तथाभूताह सन्तः सर्वेषु लोकेष्वनुभावो यस्य तस्य भगवतो हरेस्तेजसैव सुदर्शनास्त्रेण प्रतिहतः बलावलेपः बलनिमित्तो गर्वो येषां ते तादृशा बिलेशया इव सर्पा

इव वसन्ति । तानेव विशिनष्टि य इति । ये वै पणयः इन्द्रदूत्या सरमया देवशुन्या प्रयुक्ता भिर्मन्त्रवर्णभूताभिर्वाग्भिरिन्द्राद् बिभ्यति भयं प्राप्नुवन्ति । एवं हि वैदिकमाख्यानं पणिभिरसुरैर्निगूढां गामन्वेष्टुं सरमां देवशुनीमिन्द्रेण प्रहितां सन्धिमिच्छवः पणयः प्राहुः किमिच्छन्ती सरमे ! इत्यादिना, सा च सन्धिमनिच्छन्ती इन्द्रस्तुतिपूर्वकं तान्प्रति धर्षणमाह ''हता इन्द्रेण पणयः शयध्वम्'' इत्यादि । ते च तच्छ्रुत्वा बिभ्यतीति ॥

Rasātala is described here. It is situated below Talatala. The sons of Diti and Danu called Panis live there. They are three-fold: Nivatakavachas, Kalakeyas and Hiranyapuravasins (dwellers of the golden city). They are the foes of the demigods and are very strong and haughty by nature. Their haughtiness, however, is dented by the Sudarśana *cakra* of the Lord. They live like serpents in a hole. How? Always afraid of Indra, because of the words of Sarama, the dog of demigods. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha]

Commentary by Viśvanātha Cakravartī

दैतेयादयोऽसुरभेदाः प्रत्यनीकाः शत्रवः इन्द्रदूत्या प्रयुक्ताभिर्मन्त्ररूपाभिर्वाग्भिः । एवं हि वैदिकमाख्यानं पणिभिरसुरैर्निर्गूढां गामन्वेष्टुं सरमां देवशुनीमिन्द्रेण प्रहितां सन्धिमिच्छन्तः पणयः प्राहुःह्वह्वकिमिच्छन्ती सरमेत्यादि । सा च सन्धिमनिच्छन्ती इन्द्रस्तुतिपूर्वकं तान् प्रति परुषमाह ''हता इन्द्रेण पणयः शयध्वम्'' इत्यादि । ते च तत् श्रुत्वा बिभ्यतीति ॥

Daityas are the foes of the demigods. Indra's message delivered by Sarama frightens them.

Commentary by Śrīvaṁśīdhara

ततो महातलात् । पण्यादयो दैत्यगणभेदाः । निगूढां निह्नुताम् । गां धेनुम् । हे पणयो यूयमिंद्रेण युधि हताः शयध्वं शयनं कुरुध्वमिति श्रतिपदार्थः । बिभ्यति सभया भवंतीति ॥

Tatah = from Mahatala. Panis are a section of Daityas. Nigudha = concealed. "Oh Panis, be killed and fall on the earth," is the meaning of the Vedic text. Bibhyati = are afraid.

Commentary by Śukadeva

तेजसा सुदर्शनेन प्रतिहतो बलावलेपो वीर्य्यगर्वो येषां ते बिलेशया सर्पा इव ये पणयः सरमया प्रयुक्ताभिः ''हता इन्द्रेण पणयः शयध्वम्'' इत्यादिमन्त्रवर्णाभिः बिभ्यति ॥

Their pride was dented by Sudarśana *cakra* as the Panis live frightened by Surama's words.

Commentary by Śrī Bhagavatprasādācārya

अथ रसातलमनुवर्णयति ततोऽधस्तादिति । ततो महातलात्, अधस्तात् रसातले रसातलाख्ये षष्ठे विवरे, दैतेया दितिपुत्राः, दानवा दनुपुत्राश्च, पणयः नाम पणय इति प्रसिद्धाः, ते पणयस्तु निवातकवचाः कालेयाः हिरण्यपुरवासिनः इति त्रिविधाः । विबुधानां देवानां प्रत्यनीकाः प्रतिपक्षिणः, उत्पत्त्या एव महौजसः महाबलशालिनः, महासाहसेन चरन्तीति तथाभूताः, सकलेषु

लोकेषु अनुभावो यस्य, तस्य भगवतः हरेः, तेजसा सुदर्शनास्त्रेण एव, प्रतिहतो बलावलेपो बलगर्वो येषां तादृशाः सन्तः, बिलेशयाः सर्पाः इव वसन्ति । तान्विशिनष्टि । ये वै, पणयः इन्द्रदूत्या सरमया देवशुन्या, प्रयुक्ताभिः मन्त्रवर्णाभिः मन्त्रवर्णभूताभिः वाग्भिः, इन्द्रात् बिभ्यति महाभयं प्राप्नुवन्ति । एवं हि वैदिकमाख्यानम्ह्वह्वपणिभिरसुरैर्निगूढां गामन्वेष्टुं सरमां देवशुनीमिन्द्रेण प्रहितां संधिमिच्छन्तः पणयः प्राहुः किमिच्छन्ती सरमा इत्यादि । सा च संधिमनिच्छन्तीन्द्रस्तुतिपूर्वकं तान्प्रति परुषमाह 'हता इन्द्रेण पणयः शयध्वम्' इत्यादि । ते च तच् श्रुत्वा बिभ्यतीति ॥

Demons named Panis live in Rasātala.

Commentary by Yādavārya

Vibudhapratyahika = foes of the demigods. Their pride is laid low by Sudarśana, which enters there, often. They are called Panis.

TEXT 31

ततोऽधस्तात्पाताले नागलोकपतयो वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्खश्वेत-धनञ्जयधृतराष्ट्रशङ्खचूडकम्बलाश्वतरदेवदत्तादयो महाभोगिनो महामर्षा निवसन्ति येषामु ह वै पञ्चसप्तदशशतसहस्रशीर्षाणां फणासु विरचिता महामणयो रोचिष्णवः पातालविवरतिमिरनिकरं स्वरोचिषा विधमन्ति ॥ ३१ ॥

tato 'dhastāt pātāle nāga-loka-patayo vāsuki-pramukhāḥ śaṅkha-kulika
mahāśaṅkha-śveta-dhanañjaya-dhṛtarāṣṭra-śaṅkhacūḍa-kambalāśvatara
devadattādayo mahā-bhogino mahāmarṣā nivasanti yeṣām u ha vai
pañca-sapta-daśa-śata-sahasra-śīrṣāṇāṁ phaṇāsu viracitā mahā-maṇayo
rociṣṇavaḥ pātāla-vivara-timira-nikaraṁ sva-rociṣā vidhamanti.

SYNONYMS

tataḥ adhastāt—beneath that planet Rasātala; *pātāle*—on the planet known as Pātāla; *nāga-loka-patayaḥ*—the masters of the Nāgalokas; *vāsuki*—by Vāsuki; *pramukhāḥ*—headed; *śaṅkha*—Śaṅkha; *kulika*—Kulika; *mahā-śaṅkha*—Mahāśaṅkha; *śveta*—Śveta; *dhanañjaya*—Dhanañjaya; *dhṛtarāṣṭra*—Dhṛtarāṣṭra; *śaṅkha-cūḍa*—Śaṅkhacūḍa; *kambala*—Kambala; *aśvatara*—Aśvatara; *deva-datta*—Devadatta; *ādayaḥ*—and so on; *mahā-bhoginaḥ*—very addicted to material happiness; *mahā-amarṣāḥ*—greatly envious by nature; *nivasanti*—live; *yeṣām*—of all of them; *u ha*—certainly; *vai*—indeed; *pañca*—five; *sapta*—seven; *daśa*—ten; *śata*—one hundred; *sahasra*—one thousand; *śīrṣāṇām*—of those possessing hoods; *phaṇāsu*—on those hoods; *viracitāḥ*—fixed; *mahā-maṇayaḥ*—very valuable gems; *rociṣṇavaḥ*—full of effulgence; *pātāla-vivara*—the caves of the Pātāla planetary system; *timira-nikaram*—the mass of darkness; *sva-rociṣā*—by the effulgence of their hoods; *vidhamanti*—disperse.

TRANSLATION

Beneath Rasātala is another planetary system, known as Pātāla or Nāgaloka, where there are many demoniac serpents, the masters of Nāgaloka, such as Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśvatara and Devadatta. The chief among them is Vāsuki. They are all extremely angry, and they have many, many hoods—some snakes five hoods, some seven, some ten, others a hundred and others a thousand. These hoods are bedecked with valuable gems, and the light emanating from the gems illuminates the entire planetary system of bila-svarga.

Commentary by Śrīdhara Svāmi

महाभोगिनो महाफणाः । महानमर्षः क्रोधो येषाम् । पंचादिसंख्यानि शीर्षाणि येषाम् । शीर्ष्णामिति वक्तव्ये शीर्षाणामित्यर्थः ॥

With great anger and having five or more very big hoods.

Commentary by Vīrarāghava

एवं रसातलमनुवर्ण्याथ पातालमनुवर्णयति तत इति । ततो रसातलादधस्तात्पाताले विवरे नागलोकानां सर्परूपाणां जनानां पतयो वासुकिः प्रमुखः प्रधानो येषां ते श'ादयो महाभोगिनः फणिनः महाफणिनः महानमर्षः क्रोधो येषां महाक्रोधाः निवसन्ति, तानेव विशिनष्टि । येषामुह वै येषां हि पञ्चादिसंख्यानि शीर्षाणि येषां शीर्ष्णामिति वक्तव्ये शीर्षाणामित्यार्षं-तेषां-सर्पाणां फणानां फणासु आधारस्य सम्बन्धमात्रविवक्षया षष्ठी, विरचिता धृता ये महामणयो रोचिष्णवः सदा प्रकाशनशीलाः तेषां स्वरोचिषा पातालविवरं पातालविवरसम्बन्धितमोजालं विधमन्त्यपनुदन्तीति ॥

After Rasātala, Patala is described. In Patala, the leaders of the serpent world, Vasuki and others live. They have great bodies, broad hoods and great rage. The serpents are further described as having five, seven and many, many hoods upon which gems dispel the darkness of Patala. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

महाभोगिनः स्थूलशरीरा बहुभोगयुक्ता वा शीर्ष्णामिति वक्तव्ये शीर्षाणामितीतरपुरुषशिरोवैलक्षण्यद्योतनाय, विगतं रचितं रचनं येषां ते तथा औत्पत्तिका इत्यर्थः । विधमन्ति निरस्यन्ति ॥

Mahabhoginah = having big bodies or extremely enjoying sensuous pleasures. Virachita = natural. Vidhamanti = destroy.

Commentary by Jīva Gosvāmi

शीर्षस्य ''शीर्षश्छन्दसि'' इति भगवान् पाणिनिः ॥

Shirsha is normally a hunter, but here it is used as a masculine gendered

word by Panini's sanction. This change is possible only in the *Vedas* yet since the Śrīmad Bhāgavatam is equal to the *Vedas*, hence this change is permissible.

Commentary by Viśvanātha Cakravartī

महाभोगिनो महाफणाः ॥

Mahabhoginah = having large hoods.

Commentary by Śrīvaṁśīdhara

ततो रसातलात् । आर्षः ''शीर्षश्छंदसि'' इति भगवान्पाणिनिः ॥

Tatah = from Rasātala. Shirsha is masculine in gender, according to the sanction of Panini.

Commentary by Śukadeva

महाभोगिनो बृहत्काया महामर्षाः अतिक्रोधवन्तः येषां वासुकिप्रमुखानां पञ्चादिसङ्ख्यानि शीर्षाणि येषां तेषां पञ्चादिशीर्ष्णाम् शीर्षाणामित्यार्षः प्रयोगः ॥

They have gigantic bodies and are always furious. The gems on their hoods dispel the darkness there. The usage of the masculine Shirsha in place of neuter indicates that *Śrīmad Bhāgavatam* is as sacred as the *Vedas*.

Commentary by Śrī Giridhara Lāla

तन्निष्ठ्यूतं तेनाग्निना उत्कृत्य त्यक्तम् । असुरेन्द्राणामवरोधेषु अन्तःपुरेषु । पुरुषीभिः स्त्रीभिः॥

ततोऽधस्तात् सुतले बलिरधुनाप्यास्ते इत्यन्वयः । कोऽसौ बलिरित्यपेक्षायामाहह्लह्लअदितेः सकाशाल्लब्धकायो भूत्वा स्वरूपमाविष्कृत्य महेन्द्रस्य प्रियं चिकीर्षमाणेन बटुवामनरूपेण भगवता पराक्षिप्तं त्रिपदयाच्ञयाऽपहृतं लोकत्रयं यस्य स विरोचनात्मज इत्यन्वयः । तथाऽपहरणे हेतुमाहह्लह्लउदारश्रवाः धर्मिष्ठतया प्रथितकीर्तिः । अत एव पुण्याः पापनिवर्तकाः श्लोका पद्यानि यस्मिन् सः । एवम्भूताद्बलाद् ग्रहणमयुक्तं मत्वा याञ्चयाऽपहृतमिति भावः । स तत्र कथमास्ते तत्राहह्लह्लअनुक्रम्पया पुनर्भगवतैव तत्र प्रवेशित इति । सर्वस्वस्यापहृतत्वात् सम्भोगविहीनः स्यादित्याशयच्चाहह्लह्लइन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाऽभिजुष्ट इति । तर्हि भोगासक्त्या प्रमत्तः स्यादित्याशयच्चाहह्लह्लआराधनीयं तमेव भगवन्तं स्वधर्मेण भगवदुपदिष्टेन आराधयन्निति । तथापि तस्य सर्वस्वापहरणान्मनसि क्षोभः स्यादित्याशयच्चाहह्लह्लगतसाध्वस इति

बुद्धं मया तेन यत् त्रिलोकीदानं कृतं तस्येदं फलं जातमिति मन्यमानं राजानं प्रति स्वसिद्धान्तमाहह्लह्लनो एवैतदिति । यद्बिलनिलये सुतले बलिना भुज्यमानमैश्वर्यं तदेतद्भगवति सम्प्रतिपादितस्य भूमिदानस्य त्रिलोकीदानस्य साक्षात्कारः फलं नो एव न भवत्येवेत्यन्वयः । कुत इत्यपेक्षायामेवम्भूतस्य दानस्य साक्षान्मोक्षफलकत्वादित्याहह्लह्लयत्तदेत्युत्कृष्टत्वेन प्रसिद्धं दानं तस्य साक्षादपवर्गद्वारस्येत्यन्वयः । कथमस्य दानस्य अत्युत्कर्ष इत्याशयच्च तत्पात्रस्यालौकिकत्वादित्याशयेनाहह्लह्लपात्र उपपन्ने प्राप्त इति । अलौकिकत्वमेव प्रतिपादयतिह्लह्लअशेषेति । अशेषजीवनिकायानां सर्वप्राणिसमूहानां जीवरूपो य आत्मा तद्रूपे । सर्वजीवरूपत्वे जीवदोषा अज्ञत्वादयस्तत्र प्रसन्जेरन्निति शयानिवृत्त्यर्थमाहह्लह्लपरमात्मनीति, जीवानां तदंशत्वात्तदभिप्रायेण जीवरूपत्वमुक्तम् । वस्तुतस्तु परमस्तत उत्कृष्टः तद्दोषासंस्पृष्ट एवेत्यर्थः ।

अत एव तदन्तर्यामी सदानन्दात्मनि रममाणत्वेन सर्वापेक्षारहितश्चेत्याहह्हसर्वजीवनियन्तात्माराम इति । अत एव तीर्थतमे परमपावने । नन्वेवम्भूतस्तु श्रीवसुदेवनन्दनो वासुदेव एव प्रसिद्ध इत्याशयच्च सत्यं तस्यैवावतारान्तरत्वादित्याशयेनाहह्हवासुदेव इति । ननु तथापि श्रद्धाविरहेण दानेऽपि किं स्यात् 'अश्रद्धया हुतं दत्तं' इति तस्य निष्फलत्वश्रवणादित्याशयच्चाहह्हपरया श्रद्धया परमादरसमाहितेन मनसेति त्रैलोक्यदानस्य तु का वार्त्ता क्षुतादिषु विवशोऽपि सकृदपि पुरुषो यस्य नामाभिगृणन् दुर्निवारमपि कर्मबन्धं विधुनोति । वाव एव हेति शास्त्रप्रसिद्धिं सूचयति न च कर्मबन्धनिवृत्तिः सुकरेत्यभिप्रेत्याहह्हयस्येति । यस्य कर्मबन्धस्य प्रतिबाधनमन्यथैव साङ्ख्ययोगाभ्यासमहाक्लेशेनैवोपलभन्ते । एतच्छास्त्रे सुप्रसिद्धमेवेति सूचयितुं निपातद्वयमाहह्हहैवेति उक्तमुपसंहरतिह्हतदिति । यस्माद्यस्य नामोच्चारणमात्रमपि संसारदुःखनिवर्त्तकं तत्तस्मात् तस्मिन् सर्वेषां प्राणिनामात्मनि भगवतां नारदादिभक्तानां आत्मदे वशीभूयात्मानमपि दत्तववि । आत्मवतां ज्ञानिनां तु आत्मतमे आत्मत्वेन प्रतीयमाने । कृतस्य त्रिलोकीदानस्यैतत्फलं न भवतीति पूर्वेणैव सम्बन्धः यतो भगवत्प्राप्तिरेव भगवत्प्रसादफलमिन्द्राद्यैश्वर्यप्राप्तिस्तु 'वासुदेवे मनो यस्य जपहोमार्चनादिषु । तस्यान्तरायो मैत्रेय देवेन्द्रत्वादिकं फलमि'ति परशरवचनाद्भक्तस्यान्तरायमात्रमेव । अतो वस्तुत इन्द्रस्यापि न भगवतः परमानुग्रहपात्रत्वमित्याहह्हनेति । नूनं निश्चितमेतत् । अमष्य अमुम् इन्द्रं भगवान्, न वा अनुजग्राह स्वकीयपरमभक्तत्वेन नैवानुगृहीतवानित्यर्थः इन्द्रार्थमवतारं कृत्वापि परमानुग्रहं नैव कृतवान् परमानुग्रहं तु बलावेवेति भगवल्लीलाया आश्चर्यं सूचयतिह्हउतेति । कुतोऽनुग्रहाभावो लोकेऽनुग्रहस्य प्रद्धित्वात्तत्राहह्हयदिति, यस्मात् पुनरात्मनः स्वस्य भगवतोऽनुस्मृतिं मष्णातीति तथाभूतं मायामयं प्रकृतिकार्यं भोगैश्वर्यमेव अतनुत विस्तारितवानिति बलेस्तु परमभक्तत्वादैन्द्रमैश्वर्यं तस्य स्वभजनान्तरायं मत्वाऽनुग्रहेण ततस्तदपहृतवानिति सूचयंस्तस्य परमभक्त्वं दर्शयतिह्हयत्तदिति । यस्मात् याच्ञां विनाऽनधिगतो न प्राप्तोऽन्य उपायो येन तेन भगवता याच्ञाछलेनैवापहृतं स्वशरीरमात्रावशेषितं लोकत्रयं यस्य स तथाभूतोऽपि वरुणपाशैश्च मन्त्रात्मकैः सम्यक् प्रतिमुक्तः निबद्धश्च गिरिदर्यामपविद्धः प्रक्षिप्तोऽपि इति वक्ष्यमाणमुवाच तत् तस्मादसौ परमभक्त एवेति शेषेणान्वयः । तद्धैर्यस्याश्चर्यं सूचयतिह्हहेति तद्वाक्यमेव दर्शयतिह्हनूनमित्यादिना । भगवान् विद्वानप्ङ्गमर्थेषु स्वप्रयोजनेषु न निष्णातो न निपुण इति नूनं निश्चितमेव । अयमिति क इत्यपेक्षायामाहह्हयोऽसाविन्द्र इति । कथं तस्य विद्वत्त्वं सम्भवति तत्राहह्हयस्येति, बृहस्पतिः सचिवः सहायः यत एकान्ततः परया भक्त्या तेन मन्त्राय मन्त्रविचारार्थं वृतः । कथं तस्य स्वार्थेऽकुशलत्वं तत्राहह्हतमिति, यतो भगवति प्रसन्ने सति स एव सेव्यतया वरणीयो नान्यत् । अयं तु स्वयं तं भगवन्तमतिहाय उपेन्द्रेणैव द्वारभूतेनात्मानं मामात्मनः स्वस्य आशिषः लोकत्रयस्य भोगानेवायाचत तद्दास्यं तु नो एवायाचतातो मूर्ख इत्यर्थः । चकार एवकारार्थः, यद्वा तं बृहस्पतिमतिहायेत्यर्थः । तथा च यदि तस्य त्रिलोक्यपेक्षा तर्हि बृहस्पतिं प्रेष्य तद्द्वारा कुतो न याचितवांस्तावन्मात्रं तु ब्राह्मणत्वात्तस्मा अप्यहं दद्यामेव तदर्थं तु भगवत्प्रेषणमत्यनुचितमेवेति भावः । अतस्तद्दास्यवरणमेवोचितं तदपेक्षयाऽतिगन्भीरः अनिवार्यो वेगो यस्य तस्य कालस्य यन्मन्वन्तरं तेन परिवृत्तं पर्यस्तमिदं लोकत्रयं कियत् । ननु कथं विदुषोऽप्येवं मोह इत्याशयच्च भगवन्मायायाः सर्वमोहकत्वादिति सूचयन्नाहह्हवतेति अस्मत्पितामहः प्रह्लादस्तु स्वार्थे निपुण एव यतः खलु स्वपितरि उपरते मृते सति स्वपित्र्यं पदमकुतोभयं निर्भयं भगवता दीयमानमपि भगवतः परमन्यदिति कृत्वा न तु वव्रे, किन्तु किल निश्चयेन यस्यानुदास्यमेव वव्रे इत्यन्वयः । तद्धैर्यस्याश्चर्यं सूचयतिह्हउतेति अतोऽस्माकमपि तदेवोचितं परन्तु दुष्करमित्याहह्हतस्येति । अनुपथमनुवर्त्म अमृजिता अक्षीणाः कषाया रागादयो यस्य सः । परिहीणभगवदनुग्रहः भगवदनुग्रहरहितः को वाऽस्मद्विध उपगन्तुमिच्छति ? भगवदनुग्रहं विनाऽन्योपेक्षापूर्वकद्दास्याङ्गीकारोऽशक्य इत्यर्थः । इतिशब्दो बल्युक्तिसमाप्त्यर्थः

एवमेकान्तभक्तश्चेद्बलिस्तर्हि तस्यैव चरितं विस्तरेण कथ्यतामिति राज्ञोऽभिप्रायमालक्ष्याहह्लह्लअथेति । तस्य बलेरनुचरितमत्तरस्मादुपरिष्टादष्टमस्कन्धे विस्तरिष्यते विस्तरेण कथयिष्यते । तच्चरितस्य सद्धर्मनिरूपणोपयोगित्वेन अत्र स्थाननिरूपणस्कन्धे उपयोगाभावादष्टमस्कन्धस्य सद्धर्मजिरूपकत्वेन तत्रैव तन्निरूपणमुचितमिति भावः ॥४३॥ एवमुक्तेऽपि बलिचरितश्रवणोत्सुकं राजानमालक्ष्य तच्छ्रवणोत्सुकस्य समीचीनतया प्रस्तुतकथाश्रवणं न स्यादिति तदौत्सुक्यनिवृत्तये संक्षेपतो बलिमाहात्म्यमाहह्लह्लयस्येति । यस्य बलेर्द्वारि ब्रह्मादिस्थावरान्ताखिलजगद्गुरुः सर्वपूज्योऽपि भगवान् निजजने स्वभक्ते बलावनुकम्पितं कृतानुकम्पं हृदयं यस्य सः तद्रक्षार्थं गदापाणिः सन् स्वयमवतिष्ठते इत्यन्वयः । द्वारि स्थितस्य तस्य द्वारपालकर्म दर्शयतिह्लह्लयेनेति । येन श्रीनारायणेन दिग्विजये निमित्ते बलेर्द्वारि निविशन् दशकन्धरो रावणो राक्षसाधिपो विख्यातविजयः पदा तत्राप्यङ्गुष्ठेनैव योजनायुतमुच्चाटितः प्रक्षिप्तः यथा हरिणा रक्षितः सुतले बलिः सुखमास्ते तथा महादेवेन रक्षितो मयोपि तलातले सुखमास्ते इत्याह ह्लह्ल तत इति । लब्धं पदं स्थानं येन सः विगतं सुदर्शनात् भयं यस्य स महीयते पूज्यते नैकशिरसामनेकफणानां गणोऽस्तीति शेषः एतत्प्रपञ्चयतिह्लह्लकुहकेति । महाभोगवन्तः महाकायाः पुरुषवाहात् भगवद्वाहनात् गरुडात् अनवरतमुद्विजमानाः भीता अपि स्वकलत्रादिसङ्गेन क्वचित् कदाचित् प्रमत्तास्तद्भयानुसन्धानरहिताः विहरन्ति दैतेयादयः असुरभेदाः । विबुधप्रत्यनीकाः देवशत्रवः । सकलेष्वपि लोकेष्वनुभावो यस्य तस्यैव तेजसा सुदर्शनेन प्रतिहतो बलावलेपो वीर्यमदो येषां ते, अत एव गरुडाद्भीता बिलशयाः सर्पा इव रसातले वसन्तीत्यन्वयः कुतो भीतास्ते तथा संतीत्यपेक्षायामाहह्लह्लये वा इति । इन्द्रदूत्या सरमया प्रत्युक्ताभिर्मन्त्ररूपाभिर्वाग्भिरिन्द्राद्बिभ्यति । एवं हि वैदिकमाख्यानम्ह्लह्लपणिभिरसुरैर्निगूढाययामन्वेष्टुं सरमां देवशुनीमिन्द्रेण प्रतिहितां सन्धिमिच्छन्तः पणयः प्राहुः किमिच्छन्ती सरमा इत्यादि । सा च सन्धिमनिच्छन्तींद्रस्तुतिपूर्वकं तान् प्रति परुषमाहह्लह्ल'हता इन्द्रेण पणयः शयध्वमि' त्यादि । ते च तच्छ्रुत्वा बिभ्यतीति महाभोगिनो महाकायाः । महान् अमर्षः क्रोधो येषां ते पञ्चादिसङ्ख्यानि शीर्षाणि येषां ते । शीर्ष्णामिति वक्तव्ये शीर्षाणामित्यार्षः

इति श्रीवल्लभाचार्यवंश्यगोपालसूनुना । श्रीमन्मुकुन्दरायाणां पादसेवाधिकारिणा

श्रीमद्गिरिधराख्येन भजनानन्दसिद्धये । श्रीमद्भागवतस्येयं टीका बालप्रबोधिनी

रचिता पञ्चमे तत्र ह्यधःस्थाननिरूपणे । चतुर्विंशो गतो वृत्तिमतलादिनिरूपकः

Bhavayoh = of Śiva and Pārvatī. Assisted by Vāyu, Agni consumes the vital fluid and converts it into gold, which is worn in the form of ornaments by the wives of these asuras.

Even when an uncontrolled uttering of his name will suffice to beget liberation from bondage, what shall we say about the gift of three worlds?

Liberation is not easy. The yogis take recourse in sankhya and *yoga* to achieve it. This is very famous in the śāstras.

The topic is concluded. The sway of Sutala is not a reward for the gift he made to the most worthy of all. This sentence is understood in connection with the previous one.

Attaining God is the only worthy reward of God's grace. Hari did not bless Indra as His great devotee.

God's ways and pastimes are strange in so far as He took this incarnation

of Vamana for the sake of Indra, and yet did not bless him, as he blessed Bali. The luxury of Indra causes him to forget God, who gave the luxury to him.

Since Bali was a great devotee, God thought that riches would be an impediment to his sadhana and thus took it away from him. This is evident from Bali's own words.

My grandfather Prahlāda is the only wise one in this world, as he refused his paternal kingdom, and chose the servitude of Hari only. So even for us the path tread by Bali is the one that is worthy to be followed. But it is difficult, says Bali. One who has not gotten free from material desires and who is not a receptacle of divine grace, can never aspire to follow the path of Bali.

Then if it were to be asked why not narrate Bali's story in detail, the answer is, it will be narrated in the 8th Canto in a different context depicting noble characters. Here the context is that of sthana (referred to in 2.10)

As the king is still inquisitive to hear the story of Bali, in spite of Śuka's above words, the story is very briefly narrated. Vamana stands with a mace in his hand at the door of Bali and when Rāvaṇa came there during his conquest, Vamana kicked him very far away by his toe.

As Bali lives happily in Sutala by the grace of Hari, so does Māyā in Talatala by the grace of Śiva. Maya attained the place and remained fearless of Sudarśana.

There is a group of serpents with many hoods, such as Kuhaka and others. They are always afraid of Garuḍa, the vehicle of Hari. Sometimes they make merry with their families.

The different sects of asuras, their pride thwarted by Sudarśana, live in Rasātala, like serpents in a hole. They are frightened by the words of Sarama. Mahabhogin = having big bodies. Amarsha = rage. Having hoods which are five and more in number.

Commentary by Śrī Bhagavatprasādācārya

एवं रसातलमनुवर्ण्याथ पातालमनुवर्णयति तत इति । ततो रसातलात्, अधस्तात् पाताले पातालाख्ये सप्तमे विवरे, नागलोकानां सर्परूपाणां जनानां पतयः, वासुकिः प्रमुखः प्रधानं येषां ते शंखश्च कुलिकश्च महाशंखश्च श्वेतश्च धनञ्जश्च धृतराष्ट्रश्च शंखचूडश्च कम्बलश्च अश्वतरश्च देवदत्तश्च ते आदयो येषां ते, महानमर्षः क्रोधो येषां ते महाभोगिनः महाफणिनः निवसन्ति । तानेव विशिनष्टि तेषामिति । उ ह वै प्रसिद्धौ । पञ्च च सप्त च दश च शतं च सहस्रं च शीर्षाणि येषां तेषां शीर्ष्णामिति वक्तव्ये शीर्षाणामित्यार्षम् । तेषां नागानां, फणासु विरचिता धृताः, ये रोचिष्णवः महामणयः ते, स्वरोचिषा पातालविवरतिमिरनिकरं पातालविवरसम्बन्धि तमोजालं, विधमन्ति अपनुदन्ति ॥

Patala is the seventh hole where serpents with more than five hoods live angrily.

Commentary by Yādavārya

They have more than five hoods. They are endowed with big bodies and are fierce by nature. The gems on their hoods dispel the darkness around them

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Twenty-fourth Chapter of the Śrīmad-Bhāgavatam, entitled, "The Subterranean Heavenly Planets."

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CHAPTER TEN

25) The Glories of Lord Ananta

TEXT 1

श्रीशुक उवाच
तस्य मूलदेशे त्रिंशद्योजनसहस्रान्तर आस्ते या वै कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया द्रष्टृदृश्ययोः सङ्कर्षणमहमित्यभिमानलक्षणं यं सङ्कर्षणमित्याचक्षते ॥ १ ॥

śrī-śuka uvāca
tasya mūla-deśe triṁśad-yojana-sahasrāntara āste yā vai kalā bhagavatas tāmasī samākhyātānanta iti sātvatīyā draṣṭṛ-dṛśyayoḥ saṅkarṣaṇam aham ity abhimāna-lakṣaṇaṁ yaṁ saṅkarṣaṇam ity ācakṣate.

SYNONMYS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tasya*—of the planet Pātāla; *mūla-deśe*—in the region beneath the base; *triṁśat*—thirty; *yojana*—eight-mile units of measurement; *sahasra-antare*—at an interval of one thousand; *āste*—remains; *yā*—which; *vai*—indeed; *kalā*—an expansion of an expansion; *bhagavataḥ*—of the Supreme Personality of Godhead; *tāmasī*—related to darkness; *samākhyātā*—called; *anantaḥ*—Ananta; *iti*—thus; *sātvatīyāḥ*—the devotees; *draṣṭṛ-dṛśyayoḥ*—of matter and spirit; *saṅkarṣaṇam*—the drawing together; *aham*—I; *iti*—thus; *abhimāna*—by self-conception; *lakṣaṇam*—symptomized; *yam*—whom; *saṅkarṣaṇam*—Saṅkarṣaṇa; *iti*—thus; *ācakṣate*—learned scholars describe.

TRANSLATION

Śrī Śukadeva Gosvāmī said to Mahārāja Parīkṣit: My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa. He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of tamo-guṇa or darkness, He is sometimes called tāmasī. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls. When a conditioned living being thinks, "I am the enjoyer, and this world is meant to be enjoyed by me," this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord.

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Commentary by Śrīdhara Svāmi

पंचविंशे ततोऽधस्तादाह शेषस्य संस्थितिम् । संजिहीर्षेरिदं काले यत्र रुद्रसमुद्भवः ॥

तस्य पातालस्य । कोऽसावनंतः । सात्त्वतीयाः सात्त्वततंत्रनिष्ठाश्चतुर्व्यूहोपासने यं संकर्षणमित्याचक्षते । तथाख्याने हेतुः । द्रष्टृदृश्ययोः सम्यक्कर्षणमेकीकरणं येन । तत्कुतः । अहमित्यभिमानो लक्षणं चिह्नमधिष्ठातुर्यस्य । अहंकाराधिष्ठानेन द्रष्टृदृश्यसंकर्षणात्संकर्षण इत्यर्थः॥

Tasya = of Pātāla. Who is Ananta? Those who worship the quartet of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha according to sattvata practice think He is one of these—namely, Saṅkarṣaṇa. What is the reason for calling Him by that name? Because he brings together the perceiver and the perceived.

Commentary by Vīrarāghava

एवं पातालान्तान् भूविवराननुवर्ण्याथ पातालपर्यन्तस्य भूमण्डलस्य धारकं रसाया मूले स्थितमनन्तमनुवर्णयति पञ्चविंशेन । तस्य पातालस्य मूलदेशेऽधस्तात्रिंशद्योजनसहस्रान्तरे आसते का सा या चास्ते तत्राह या वा इति । अनन्त इति समाख्याता प्रसिद्धानन्तसंज्ञिकेत्यर्थः । तामसी तामसाहयाराधिष्ठात्री या भगवतः कला अंशरूपा सा इत्यर्थः । सैव सयर्षण इत्युच्यते तदाह प्रमातार इति । सात्त्वतीयाः सयर्षणप्रोक्तसात्त्वताख्यपञ्चरात्रनिष्ठाः प्रमातार उक्तभगवत्कलायाथात्म्यविदस्तमनन्तं सयर्षण इत्याचक्षते । किमिदं सयर्षणनामाश्वकर्णादिवत्केवलरूढं किम्वा पयजादिवद्योगरूढमित्यपेक्षायां योगरूढमित्याह द्रष्टृदृश्ययोरिति । यतोऽयमनन्तः द्रष्टृदृश्ययोर्ज्ञातृज्ञेययोः सन्निकर्षणं सन्निकृष्यते विषयीक्रियतेऽतीन्द्रियार्थोऽनेनेति सन्निकर्षणमतीन्द्रियार्थविषयकज्ञानसाधनं स्वयं यथातीन्द्रियार्थविषयकज्ञानवानेवमितरेषामप्यतीन्द्रियार्थविषयकज्ञानापादक इत्यर्थः । यत एवमनन्तस्ततस्तं सयर्षण इत्याचक्षते । सयर्षणत्वमेव स्पष्टयति अहमित्यभिमानलक्षण इति । अहमिति प्रतीयमानोऽतीन्द्रियो यो जीवस्तद्विषयकोऽभिमानः अहमिति प्रतीतिस्तस्य लक्ष्यतेऽनेनेति लक्षणं कारणं हेतुरिति यावज्जीववर्गाभिमानिदेवतात्वत्तेषामहमिति बुद्धिवृत्तिहेतुरित्यर्थः ॥

Having described the situation under the Bhūloka until Pātālaloka, Śuka now describes Ananta, who bears the entire earth from below it. Śeṣa is stationed 30,000 *yojanas* [240,000 miles] below Pātāla. He has another famous name, Ananta. He is a part of the form of God which is presented in *tāmasa ahaṅkāra*. Śeṣa is the propounder of the *pañcarātra*. Those who know *pañcarātra* call Him Saṅkarṣaṇa. He brings the knower and the known together. He has the knowledge of objects which are beyond the scope of sensory organs and He bestows it to His devotees. He is responsible for the cognizance of the "I-element" [false ego, ahamkara] in the living entities. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

तस्य पातालस्य तामसी तमोगुणप्रवर्त्तनी अनन्तस्य यत्स्वरूपं द्रष्टुश्चेतनस्य दृश्यस्य शरीरस्य सन्निकर्षणं सामीप्यापादकमभेदग्राहकं कथं देहोऽहमिति तर्हि इदं सत्यं किं नेत्याह । अभिमानलक्षणं भ्रान्तिप्रत्यापादकमित्यर्थः, तत्स्वरूपं सयर्षणमित्याचक्षते ॥

Tasya = of Pātāla. This form of Ananta guides the *tamoguṇa*. Ananta brings together the perceiver (jiva), and the perceived (the body), together and makes the soul feel an identity with the body. Is the identity real then? No, it is an illusion. It is called *abhimāna* and Ananta is the one who is the cause of such an illusion. He is called Saṅkarṣaṇa for bringing the soul and body together.

Commentary by Śukadeva

श्रीमत्सयर्षणवैभवं वर्णयति पञ्चविंशेनाध्यायेन तस्येति । तामसी प्रलयनिमित्तभूतरुद्रादिनियन्त्री सात्त्वतीयाः वेदार्थभूतभगवत्प्रोक्तसात्त्वततन्त्रनिष्ठाः श्रीमन्नारदादयश्चतुर्व्यूहोपासने यमनन्तं सयर्षण इत्याचक्षते । तथाख्याने हेतुं दर्शयंस्तमेव विशिनष्टि । द्रष्टृदृश्ययोः सम्यक्कर्षणमेकीकरणं येन तं पुनः कीदृशमहमित्येवंभूतस्य रुद्रस्य लक्षणं स्वरूपं यस्मात्तम् ॥

In this chapter, the glory of Saṅkarṣaṇa is extolled. *Tāmasi* means controlling Rudra and others who are responsible for the destruction. "Sattvatas" means Nārada and others who follow the *Sattvata Samhita* spoken by God in accordance with the *Vedas*. He is called Saṅkarṣaṇa because He brings together the perceiver and the perceived and produces the "I" [false ego, ahamkara] perception.

Commentary by Śrī Giridhara Lāla

तस्य पातालस्य मूलदेशेऽधस्तात् त्रिंशद्योजनसहस्रान्तरे या वै प्रसिद्धा भगवतस्तामसी कला मूर्त्तिः अनन्त इति समाख्याता सा आस्ते इत्यन्वयः ॥ शेषाद्रुद्रसमुद्भूतिस्तन्माहत्म्यं तथैव च । नारदेन स्तुतिस्तस्य पञ्चविंशे निरूप्यते ॥

Thirty thousand *yojanas* [240,000 miles] below Pātāla, Śeṣa stays. He is the same *tāmasi* form of *bhagavān*.

Commentary by Yādavārya

Moola pradesha means below Pātāla. The word *tāmasi* is used because this form is the executor of destruction, an aspect of *tamoguṇa*. He is called Śeṣa and Ananta. Those who know *pañcarātra* call him Saṅkarṣaṇa also, because He brings the seer (living entity) and the seen (body), house and other things, together. From that results the misconception of "I-ness" and "my-ness" in what is not me or mine [false ego, ahamkara].

TEXT 2

यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस एकस्मिन्नेव शीर्षणि
ध्रियमाणं सिद्धार्थ इव लक्ष्यते ॥ २ ॥

yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ sahasra-śirasa
ekasminn eva śīrṣaṇi dhriyamāṇaṁ siddhārtha iva lakṣyate.

SYNONMYS

yasya—of whom; *idam*—this; *kṣiti-maṇḍalam*—universe; *bhagavataḥ*—of the Supreme Personality of Godhead; *ananta-mūrteḥ*—in the form of Anantadeva; *sahasra-śirasaḥ*—who has thousands of hoods; *ekasmin*—on one; *eva*—only; *śīrṣaṇi*—hood; *dhriyamāṇam*—is being sustained; *siddhārthaḥ iva*—and like a white mustard seed; *lakṣyate*—is seen.

TRANSLATION

Śukadeva Gosvāmī continued: This great universe, situated on one of Lord Anantadeva's thousands of hoods, appears just like a white mustard seed. It is infinitesimal compared to the hood of Lord Ananta.

Commentary by Śrīdhara Svāmi

अनन्तत्वमाह यस्येदमिति । यच्छब्दानां स एष भगवाननंत इत्युत्तरेणान्वयः ॥

His infiniteness is narrated. The pronouns are construed with the next sentence.

Commentary by Vīrarāghava

एवमनन्तशब्दोऽपि तस्मिन् योगरूढ इत्याह यस्येति । यच्छब्दानां स एव भगवाननन्त इत्युत्तरेणान्वयः । यस्य भगवतः सहस्रशिरसः अनन्तमूर्त्तेरेकस्मिन्नेव शीर्षणि ध्रियमाणं धार्य्यमाणमिदं कृत्स्नभूमण्डलं सिद्धार्थ इव श्वेतसर्षप इव लक्ष्यते दृश्यतेऽतोऽपरिच्छिन्नत्वादनन्त इत्युच्यत इति भावः ॥

The entire earth rests on one of His thousand hoods like a mustard seed. Thus, because of His infinite strength, He is called Ananta.

Commentary by Vijayadhvaja Tīrtha

सात्त्वतः गुरुतरक्षितिमण्डलं सर्षपलाघववद्धारयतोऽपरिमितबलत्वेनानन्तत्वं युक्तमित्यभिप्रेत्याह तस्येति । सिद्धार्थः सर्षपः ॥

The name Ananta (meaning "infinite") is justified in Him because He bears the entire earth effortlessly on His head. *Siddartha* = mustard.

Commentary by Jīva Gosvāmi

तामसीति तमोगुणाधिष्ठातृरुद्रस्यान्तर्यामित्वात् । ''मूर्त्तिं नः पुरुकृपया बभार सत्त्वं संशुद्धम्'' इत्यादिविरोधात् ॥

The form "*tāmasi*" is used because it is the inner dweller of Rudra, the manager of *tamoguṇa*. Otherwise, the sentence, "You have taken the form of sattva" would be the meaning, however, that would be contradictory.

Commentary by Viśvanātha Cakravartī

पञ्चविंशे तु पातालतले शेषस्य भूभृतः । जगत्संहर्तृरुद्रस्याप्यंशिनो वर्णिता गुणाः ॥

तामसी तमःकार्यसंहारप्रवर्त्तयित्री न तु तमोमयी ''मूर्त्तिं नः पुरुकृपया बभार सत्त्वं संशुद्धम्''

इत्यादिविरोधात् । सात्त्वतीयाः सात्त्वततन्त्रनिष्ठाः द्रष्टृदृश्ययोर्भोक्तृभोग्ययोः सम्यक्कर्षणं यतः सयर्षण इति तच्च कर्षणमहमस्य भोक्ता इदं मे भोग्यमित्यभिमानलक्षणमेव अभिमन्तुरहन्ताममतयोः शुद्धचर्थं तदधिष्ठातृत्वेन यं ध्यायन्तीति भावः ॥

Tāmasi means the promulgator of destruction, an aspect of tamas—not that His form itself is *tamasi* since verse ten states that the form is pure sattva. Those following the path of *Sattvata Samhita* call him Saṅkarṣaṇa for He brings the enjoyer and the enjoyed together and creates the perception of "I am the enjoyer and this is the object of my enjoyment." Saṅkarṣaṇa is stationed in the perception yet He is to be meditated upon for purification from this misconception.

Commentary by Śrīvaṁśīdhara

ततः पातालात् । यत्र यतः (१) तस्य पातालस्य । तामसी तमःकार्यसंहारप्रवर्त्तयित्री न तु तमोमयी 'मूर्तिं नः कृपया बभार सत्त्वं संशुद्धम्' इत्यादिविरोधात् । द्रष्टृदृश्ययोर्भोक्तृभोग्ययोः। तदेकीकरणं तच्च कर्षणमहमस्य भोक्ता इदं मे भोग्यमित्यभिमानलक्षणमेव । इत्यर्थ इति । अभिमंतुरहंताममतयोः शुद्धचर्थं यं ध्यायंतीति भावः ॥

Tatah = from Pātāla. *Tāmasi* = the propagator of destruction, a function of *tamoguṇa*. *Drstr drshyayoh* means the enjoyer and the object of enjoyment. Unification means the perception that I am the enjoyer and this is the object of enjoyment. To get rid of the "I-ness" and "my-ness" in such perceptions, they meditate upon Him.

Commentary by Śukadeva

यस्येत्यादियच्छब्दानां स एव भगवानित्यग्रिमेणान्वयः ॥

The pronouns here are construed with the word *bhagavān*.

Commentary by Śrī Giridhara Lāla

सात्त्वतीयाः सात्त्वतन्त्रनिष्ठा भक्ता वासुदेवादिचतुर्व्यूहोपासने यं सयर्षण इत्याचक्षते वदन्ति । तथा व्याख्याने हेतुमाहद्द्रष्टृदृश्ययोश्चेतनाचेतनयोर्जीवशरीरयोः सम्यक् कर्षणमेकीकरणं येन तम् । तच्च सयर्षणं किमात्मकमिति जिज्ञासायामभिनयेन तद्दर्शयति-अहमिति । देहेन्द्रियादौ अहमित्यभिमानलक्षणमित्यर्थः । अतो जन्ममरणादिसर्वानर्थहेत्वहयारनिवृत्तये तमुपासत इति भावः॥

He is called Saṅkarṣaṇa because He brings the soul and body together, the result of which is the "I-perception" in the body. His devotees worship to get rid of this illusion.

Commentary by Śrī Bhagavatprasādācārya

एवमनन्तशब्दोऽपि तस्मिन्योगरूढ इति वक्तुं तस्यानन्तत्वमाह यस्येदमिति । सहस्रशिरसः अनन्तमूर्त्तेः, यस्य भगवतः, एकस्मिन् एव शीर्षणि ध्रियमाणम् इदं, क्षितिमण्डलं कृत्स्नं भूमण्डलं, सिद्धार्थः श्वेतसर्षपः इव लक्ष्यते दृश्यते । अतोऽपरिच्छिन्नत्वादनन्त इत्युच्यत इति भावः । यच्छब्दानां स एष भगवाननन्त इत्युत्तरेणान्वयः ॥

Even the name of Ananta is fully justified in Him because of His infinite strength. Ananta means boundless which is evident since He bears the entire earth effortlessly on His head like a mustard seed.

Commentary by Śrī Giridhara Lāla

नन्वेवं सयर्षण इत्यन्वर्थसञ्ज्ञा सिद्ध्यति । अनन्त इति सञ्ज्ञा कथं तत्राह-यस्येदमिति ।
सिद्धार्थ इव सर्षप इव । यच्छब्दानां स एष भगवाननन्त इत्युत्तरेणान्वयः ॥

How is the name Ananta justified in Him? He exhibits infinite strength by holding the earth like a mustard seed on His head.

Commentary by Yādavārya

He is called Ananta because of His infinite strength indicated by His bearing the earth on His head like a small seed.

TEXT 3

यस्य ह वा इदं कालेनोपसञ्जिहीर्षतोऽमर्षविरचितरुचिरभ्रमद्भ्रुवोरन्तरेण साङ्कर्षणो नाम रुद्र एकादशव्यूहस्त्र्यक्षस्त्रिशिखं शूलमुत्तम्भयन्नुदतिष्ठत् ॥ ३ ॥

yasya ha vā idaṁ kālenopasañjihīrṣato 'marṣa-viracita-rucira-bhramad-bhruvor antareṇa sāṅkarṣaṇo nāma rudra ekādaśa-vyūhas try-akṣas tri-śikhaṁ śūlam uttambhayann udatiṣṭhat.

SYNONYMS

yasya—of whom; *ha vā*—indeed; *idam*—this (material world); *kālena*—in due course of time; *upasañjihīrṣataḥ*—desiring to destroy; *amarṣa*—by anger; *viracita*—formed; *rucira*—very beautiful; *bhramat*—moving; *bhruvoḥ*—the two eyebrows; *antareṇa*—from between; *sāṅkarṣaṇaḥ nāma*—named Sāṅkarṣaṇa; *rudraḥ*—an incarnation of Lord Śiva; *ekādaśa-vyūhaḥ*—who has eleven expansions; *tri-akṣaḥ*—three eyes; *tri-śikham*—having three points; *śūlam*—a trident; *uttambhayan*—raising; *udatiṣṭhat*—arose.

TRANSLATION

At the time of devastation, when Lord Anantadeva desires to destroy the entire creation, He becomes slightly angry. Then from between His two eyebrows appears three-eyed Rudra, carrying a trident. This Rudra, who is known as Saṅkarṣaṇa, is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation.

Commentary by Śrīdhara Svāmi

तामसत्वमाह । यस्येदं विश्वमुपसंहर्तुमिच्छतः अमर्षेण विरचिते कुटिलीकृते रुचिरीकृते ।
भ्रमन्त्यौ भ्रुवौ तयोर्मध्ये उत्तंभयन्नुन्नमयन् ॥

His *tāmasa* nature is narrated. He raises His eyebrows in rage to destroy the universe yet those eyebrows appear charming. He also expands from between the moving eyebrows.

Commentary by Vīrarāghava

यदुक्तं तामसीति तामसाहयाराधिष्ठातृत्वं तद्विशदयति यस्य ह वेति । कालेन द्विपरार्द्धावसानरूपकालेनेदं कृत्स्नं जगत् संजिहीर्षतः संहर्तुमिच्छतः यस्य सयर्षणस्यामर्षेण क्रोधेन विरचिते कुटिलीकृते रुचिरे भ्रमन्त्यौ भ्रुवौ तयोरन्तरेण मध्ये सायर्षणाख्यः एकादशानां व्यूहः गणः एकादशरुद्रसमुदायरूपः कथम्भूतस्त्र्यक्षः त्रीण्यक्षीणि यस्य स त्र्यक्षः तिस्रः शिखा यस्य तादृशंशूलमुत्तम्भयन्नूर्ध्वं धारयन्नु दतिष्ठदुद्बभूव । तामसाहयाराधिष्ठातृत्वाज्जगत्संहर्तृतामसरुद्रगणोत्पादक इत्यर्थः ॥

It was said that the form of Ananta is a *tāmasi* form. Ananta is the supervising deity of *tāmasahankara*. When He desires to destroy the world at the end of the two *parārdhas*, He knits His eyebrows and from the middle of these brows emanate a group of eleven Rudras who destroy the world. The Rudras wield tridents in their hands and have three eyes. [Note: this paragraph is repeated by Śrī Giridhara Lāla, Śrī Bhagavatprasādācārya and Yādavārya]

Commentary by Viśvanātha Cakravartī

उपसंजिहीर्षत इति । यदैवेदं जगदाधिक्येन संहर्तुमैच्छत्तदैव मायायास्तदिच्छाधीनत्वत्तदीयतमःकार्यरोषात्मको रुद्रो भ्रूमध्ये प्रादुरभूदमर्षविरचित इति रुद्रस्य विशेषणं सुलोपः आर्षः । यथा सिसृक्षतो द्वितीयपुरुषस्य नाभिमध्ये रजोगुणात्मकं पद्मं प्रादुर्भवति तद्वत् ॥

When He desires to destroy, He knits His brows in anger (an aspect of *tamas* [the mode of ignorance]) and thus Rudra is born, just as when He wishes to create, the lotus of the nature of *rajas* [passion] comes out of His navel.

Commentary by Śrīvaṁśīdhara

उपसंजिहीर्षत इति । यदैवेदं जगदाधिक्येन संहर्तुमैच्छत्तदैव मायायास्तदधीनत्वात्तदपि तमःकार्यरोषात्मको रुद्रो भ्रूमध्ये प्रादुरभूत् एकादशव्यूह एकादशधा विभक्तरूपविशेषः । अमर्षविरचित इति रुद्रविशेषणं सुलोप आर्ष इति विश्वनाथः । यथा सिसृक्षतोऽद्वितीयपुरुषस्य नाभिमध्ये रजोगुणात्मकं पद्मं प्रादुर्भवति तद्वत् ॥

Because *māyā* is under His control, angry Rudra took birth from between His eyebrows when He desired to destroy. Rudra divided Himself into eleven forms just as the *puruṣa* [Supreme Lord who has no equal] bore the lotus flower from His navel when He desired to create.

Commentary by Śukadeva

इदं विश्वमुपसंहर्तुमिच्छतः अमर्षेण विरचिते कुटिलीकृते रुचिरे भ्रमन्त्यौ भ्रुवौ तयोरन्तरेण मध्ये एकादशव्यूहः एकादशभेदवान् रुद्रः शूलमुत्तम्भयन्नुन्नमयन्नुदतिष्ठत् ॥

Rudra and His eleven forms came out of the knitted brows of Śeṣa as the latter assumed rage for the destruction of the world.

TEXT 4

यस्याङ्घ्रिकमलयुगलारुणविशदनखमणिषण्डमण्डलेष्वहिपतयः सह सात्वत-
र्षभैरेकान्तभक्तियोगेनावनमन्तः स्ववदनानि परिस्फुरत्कुण्डलप्रभामण्डित-
गण्डस्थलान्यतिमनोहराणि प्रमुदितमनसः खलु विलोकयन्ति ॥ ४ ॥

yasyāṅghri-kamala-yugalāruṇa-viśada-nakha-maṇi-ṣaṇḍa-maṇḍaleṣv ahi-patayaḥ saha sātvatarṣabhair ekānta-bhakti-yogenāvanamantaḥ sva-vadanāni parisphurat-kuṇḍala-prabhā-maṇḍita-gaṇḍa-sthalāny ati-manoharāṇi pramudita-manasaḥ khalu vilokayanti.

SYNONYMS

yasya—of whom; *aṅghri-kamala*—of lotus feet; *yugala*—of the pair; *aruṇa-viśada*—brilliant pink; *nakha*—of the nails; *maṇi-ṣaṇḍa*—like gems; *maṇḍaleṣu*—on the round surfaces; *ahi-patayaḥ*—the leaders of the snakes; *saha*—with; *sātvata-ṛṣabhaiḥ*—the best devotees; *ekānta-bhakti-yogena*—with unalloyed devotional service; *avanamantaḥ*—offering obeisances; *sva-vadanāni*—their own faces; *parisphurat*—glittering; *kuṇḍala*—of the earrings; *prabhā*—by the effulgence; *maṇḍita*—decorated; *gaṇḍa-sthalāni*—whose cheeks; *ati-manoharāṇi*—very beautiful; *pramudita-manasaḥ*—their minds refreshed; *khalu*—indeed; *vilokayanti*—they see.

TRANSLATION

The pink, transparent toenails on the Lord's lotus feet are exactly like valuable gems polished to a mirror finish. When the unalloyed devotees and the leaders of the snakes offer their obeisances to Lord Saṅkarṣaṇa 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.

Commentary by Śrīdhara Svāmi

सुभगत्वमाह । यस्यांघ्रिकमलयुगलेऽरुणा विशदा नखा एव मणयस्तेषां षंडः समूहस्तस्य मंडलेषु । परिस्फुरतां कुंडलानां प्रभया मंडितानि गंडस्थलानि येषु तानि ॥

His handsomeness is stated. Their faces are reflected in the shining, gem-like nails of His lotus-like feet. They see their faces reflected with cheeks illuminated by the luster of their earrings.

Commentary by Vīrarāghava

सुभगत्वमाह यस्येति । अहीनां पतयः सात्त्वतश्रेष्ठैः सह यस्य सयर्षणस्यांघ्रिकमलयुगलेऽरुणा विशदा नखा एव मणयस्तेषां षण्डस्तस्य मण्डलेषु एकान्तभक्तियोगेनाव्यभिचरितभक्तियोगेनावनमन्तः

प्रणमन्तः उक्तविधेषु नखमणिमण्डलेषु प्रतिबिम्बितानि अतिमनोहराणि परितः स्फुरतां कुण्डलानां प्रभया मण्डितानि गण्डस्थलानि येषु तानि स्ववदनानि प्रमुदितं मनो येषां तादृशाः सन्तः मुखं विलोकयन्ति खलु नूनम् ॥

His handsomeness is explained here. As His devotees, the followers of Sattvata Samhita, offer their obeisances to Him by prostrating at His feet, they see the reflection of their own faces illumined by their dangling ear-ornaments in the host of bright nails of Ananta's feet.

Commentary by Vijayadhvaja Tīrtha

एकादशव्यूहः एकादशधा विभक्तरूपविशेषः उत्तम्भयन्नुत्कम्पयन् ॥

Ekadasavyuhah = His form divided into eleven individual forms—the group of those forms. Uttambhayam = wielding.

Commentary by Viśvanātha Cakravartī

लावण्येन मनोहरत्वमाह । यस्येति । नखमणीनां षण्डः समूहस्तस्य मण्डलेषु दर्पणायमानेष्वित्यर्थः ॥

His handsomeness is described. The host of his nails acts like a mirror.

Commentary by Śrīvaṁśīdhara

सुभगत्वं मनोहरत्वम् यस्य शेषस्य ॥

Śeṣa is handsome. Subhagatvam = handsomeness.

Commentary by Śukadeva

सात्त्वतर्षभैः सह अहिपतयः अवनमन्तः यस्य सयर्षणस्य अङ्घ्रिकमलयुगले अरुणाश्च विशदाश्च नखा एव मणयस्तेषां षण्डः समूहस्तस्य मण्डलेषु परिस्फुरतां कुण्डलानां प्रभया मण्डितानि गण्डस्थलानि येषु तानि वदनानि विलोकयन्ति ॥

The sattvata [transcendental] leaders and other serpents look at their own faces reflected in the bright and pure nails of Saṅkarṣaṇa's feet as they bow their head to offer *praṇāms* [respects].

Commentary by Śrī Giridhara Lāla

एवमुपसंहारार्थं तमोगुणाङ्गीकारेण तदा भययरोऽपीदानीं स्वभक्तानां तु सत्त्वगुणाविष्कारेण प्रतीयमानो मनोहर एवेत्याशयेनाह-यस्येति । यस्याङ्घ्रिकमलयुगले येऽरुणा विशदाः स्वच्छा नखा एव मणयस्तेषां खण्डः समूहस्तन्मण्डलेषु अहिपतयः स्ववदनानि विलोकयन्तीत्यन्वयः । कथम्भूतानि परिस्फुरतां कुण्डलानां प्रभामण्डलेन मण्डितानि गण्डस्थलानि येषु तानि ॥

Though fierce at the time of destruction by accepting *tamoguṇa*, now He assumes *sattva guṇa* [the mode of goodness] and appears handsome to His devotees during this time of protection. The leaders of the serpents see their own reflection in the bright and pure nails of Śeṣa as they offer their obeisances to Him.

Commentary by Yādavārya

His Godly nature is stated here. All the pronouns stand for Ananta.

They look at the reflection of their faces illumined by dangling ear ornaments in the pure reddish nails of Ananta.

TEXT 5

यस्यैव हि नागराजकुमार्य आशिष आशासानाश्चार्वङ्गवलयविलसितविशद
विपुलधवलसुभगरुचिरभुजरजतस्तम्भेष्वगुरुचन्दनकुङ्कुमपङ्कानुलेपेनावलिम्प-
मानास्तदभिमर्शनोन्मथितहृदयमकरध्वजावेशरुचिरललिततस्मितास्तदनुरागमदमु-
दितमद विघूर्णितारुणकरुणावलोकनयनवदनारविन्दं सव्रीडं किल विलो-
कयन्ति ॥ ५ ॥

yasyaiva hi nāga-rāja-kumārya āśiṣa āśāsānāś cārv-aṅga-valaya-vilasita-
viśada-vipula-dhavala-subhaga-rucira-bhuja-rajata-stambheṣv aguru-
candana-kuṅkuma-paṅkānulepenāvalimpamānās tad-
abhimarśanonmathita-hṛdaya-makara-dhvajāveśa-rucira-lalita-smitās tad-
anurāgamada-mudita-mada-vighūrṇitāruṇa-karuṇāvaloka-nayana-
vadanāravindaṁ savrīḍaṁ kila vilokayanti.

SYNONMYS

yasya—of whom; *eva*—certainly; *hi*—indeed; *nāga-rāja-kumāryaḥ*—the unmarried princesses of the serpent kings; *āśiṣaḥ*—blessings; *āśāsānāḥ*—hoping for; *cāru*—beautiful; *aṅga-valaya*—on the sphere of His body; *vilasita*—gleaming; *viśada*—spotless; *vipula*—long; *dhavala*—white; *subhaga*—indicating good fortune; *rucira*—beautiful; *bhuja*—on His arms; *rajata-stambheṣu*—like columns of silver; *aguru*—of aloe; *candana*—of sandalwood; *kuṅkuma*—of saffron; *paṅka*—from the pulp; *anulepena*—with an ointment; *avalimpamānāḥ*—smearing; *tat-abhimarśana*—by contact with His limbs; *unmathita*—agitated; *hṛdaya*—in their hearts; *makara-dhvaja*—of Cupid; *āveśa*—due to the entrance; *rucira*—very beautiful; *lalita*—delicate; *smitāḥ*—whose smiling; *tat*—of Him; *anurāga*—of attachment; *mada*—by the intoxication; *mudita*—delighted; *mada*—due to intoxication with kindness; *vighūrṇita*—rolling; *aruṇa*—pink; *karuṇa-avaloka*—glancing with kindness; *nayana*—eyes; *vadana*—and face; *aravindam*—like lotus flowers; *sa-vrīḍam*—with bashfulness; *kila*—indeed; *vilokayanti*—they see.

TRANSLATION

Lord Ananta's arms are attractively long, beautifully decorated with bangles and completely spiritual. They are white, and so they appear like silver columns. When the beautiful princesses of the serpent kings, hoping for the Lord's auspicious blessing, smear His arms with aguru pulp, sandalwood pulp and kuṅkuma, the touch of His limbs awakens lusty desires within them.

Understanding their minds, the Lord looks at the princesses with a merciful smile, and they become bashful, realizing that He knows their desires. Then they smile beautifully and look upon the Lord's lotus face, which is beautified by reddish eyes rolling slightly from intoxication and delighted by love for His devotees.

Commentary by Śrīdhara Svāmi

चारुण्यंगवलये विलसिताश्च ते विशदाश्च विपुलाश्च धवलाश्च सुभगाश्च रुचिराश्च भुजा एव रजतस्तंभास्तेष्वगुरुचन्दनकुं कुमानां पंक एवानुलेपस्तेनावलिंपमानाः तेषामभिमर्शनेनोन्मथिते हृदये मकरध्वजस्यावेशेन रुचिरं च ललितं च स्मितं यासां ताः । तस्यानुरागेण मदेन च मुदितं च तन्मदेन विघूर्णिते प्रचलिते च आ ईषदरुणे करुणावलोकयुक्ते नयने यस्मिंस्तद्वदनारविंदं विलोकयंति ॥

The girls get smitten with love as they anoint perfumes to His lovely arms which resemble pillars of silver. They behold His face with eyes broadened on account of love, slightly reddish as they are.

Commentary by Vīrarāghava

तथा नागराजानां कुमार्यः आशिषः पुरुषार्थानाशासानाः कामयमानाः यस्य सयर्षणस्य चारुभिः सुन्दरैरङ्गदैर्वलयैश्च विलसिताः प्रकाशिताश्च ते विशदा निर्मलाश्च विपुला दीर्घाः सुभगाः कोमलाश्च रुचिराः सुन्दराश्च भुजास्त एव रजतस्तम्भास्तेष्वगरुकुयुमचन्दनानां पयश्चानुलेपस्तेनावलिम्पमाना लेपनं कुर्वाणास्तेषां भुजानामभिमर्शेन स्पर्शेन उन्मथिते हृदये मकरध्वजस्य कामस्यावेशेन रुचिरं च ललितं च यत्स्मितं तद्यासां तथाभूताः सत्यः तस्य सयर्षणस्यानुरागमदमुदितमदविघूर्णितारुणकरुणावलोकनयनवदनारविन्दं सव्रीडं यथा तथा विलोकयन्ति । स्वाश्रितेषु मदेन स्वानुभवजनितेन च मुदिते तन्मदेन विघूर्णिते प्रचलिते च ईषदरुणे करुणावलोकनयने यस्मिन् तद्वदनारविन्दमिति तस्यार्थः ॥

To fulfill their desires, the Nāga girls worship Him by anointing the beautiful silver-like arms of Ananta with sandal paste and perfumes. While doing so, they are smitten by love at the very touch of His arms and look at His face shyly with smiles on their faces. Ananta's face is lit with bright eyes, broadened in His bliss and benevolence toward His devotees. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

तदभिमर्शनेन भुजस्पर्शनेन सव्रीडमिति क्रियाविशेषणम् ॥

Tadabhimarshanena = by touching His shoulders shyly is an adverb.

Commentary by Viśvanātha Cakravartī

यस्य चारुणि अङ्गवलये अङ्गमण्डले विलसितादिविशेषणविशिष्टा ये भुजरजतस्तम्भास्तेषु अगुर्वादिपय एवानुलेपः अनुलेपसाधनं तेन अवलिम्पन्त्यः तदभिमर्शनं तत्समय एव यत्तदङ्गस्पर्शस्तेन उन्मथिते हृदये यो मकरध्वजावेशस्तेन रुचिरं भावसूचकं स्मितं यासां ताः तस्यानुरागमदः साहजिको भक्तविषयकस्तेन मुदिते मदविघूर्णितारुणे च

नागकुमारीविषयककरुणावलोकविशिष्टे नयने यत्र तद्वदनारविन्दं सव्रीडं हन्त हन्तास्मद्धृदयविकारं प्रभुरयं ज्ञातवानिति लज्जापर्याकुलं यथा स्यात्तथा ।।

As the Nāga girls anoint His shoulders (resembling silver pillars) with perfumes, they are smitten with love and look bashfully at the sweet face of Ananta. He very compassionately casts His glance at the girls who become startled and more bashful, thinking that the Lord has read their inner minds. [Note: this paragraph is repeated by Yādavārya]

Commentary by Śrīvaṁśīdhara

अंगवलये अंगमंडले । विशदाः शुद्धाः । विपुला विस्तृताः । धवलाः श्वेताः । सुभगा मनोहराः । रुचिरा दीप्ताः, उन्मथिते क्षुभिते, रुचिरं भावसूचकम्, ललितं शोभनम्, तस्य शेषस्य । अनुरागेण भक्तविषयकेण । मदेन हर्षेण ।।

Angavalaya = the group of His organs. Vishoda = pure. Vipula = large. Dhavala = white. Subhaga = beautiful. Ruchira = indicative of intentions. Lalita = auspicious. Anuragena = love for His devotees. Mada = happiness.

Commentary by Śukadeva

किञ्च यस्य सयर्षणस्य आशिषः सम्पद आशासानाः चारूणि यान्य'वलयान्य''दानि तद्विलक्षिताश्च ते विशदा विपुलाश्च धवलाः सुभगाश्च रुचिराश्च भुजा एव रजतस्तम्भास्तेषु अगर्वादिपय एवानुलेपस्तेनावलिम्पमानास्तेषामभिमर्शेनोन्मथिते हृदये मकरध्वजस्यावेशेन रुचिरं च ललितं च स्मितं यासां ताः । तस्यानुरागमदेन भक्तविषयकस्नेहजनितेन मदेन मुदिते च मदविघूर्णिते स्वानन्दमदेन प्रचलिते च आ ईषदरुणे च करुणावलोकयुक्ते नयने यस्मिन् तच्च तद्वदनारविन्दं विलोकयन्ति ।।

The Nāga girls, smitten with love, look bashfully at His face as they anoint His arms in worship. His eyes are broad out of His own bliss and also out of grace upon His devotees. [Note from the translator: The word *mada* is derived from the root *mad* which means happiness].

TEXT 6

स एव भगवाननन्तोऽनन्तगुणार्णव आदिदेव उपसंहृतामर्षरोषवेगो लोकानां स्वस्तय आस्ते ॥ ६ ॥

sa eva bhagavān ananto'nanta-guṇārṇava ādi-deva upasaṁhṛtāmarṣa-roṣa-vego lokānāṁ svastaya āste.

SYNONMYS

saḥ—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; *upasaṁhṛta*—who has restrained; *amarṣa*—of His intolerance; *roṣa*—and wrath; *vegaḥ*—

the force; *lokānām*—of all people on all planets; *svastaye*—for the welfare; *āste*—remains.

TRANSLATION

Lord Saṅkarṣaṇa is the ocean of unlimited spiritual qualities, and thus He is known as Anantadeva. He is nondifferent from the Supreme Personality of Godhead. For the welfare of all living entities within this material world, He resides in His abode, restraining His anger and intolerance.

Commentary by Śrīdhara Svāmi

अमर्षोऽसहनं रोषः क्रोधः उपसंहृतस्तयोर्वेगो येन ॥

The force of anger and intolerance has been controlled by Him.

Commentary by Vīrarāghava

स उक्तविध एष सयर्षणाख्योऽनन्तस्त्रिविधपरिच्छेदरहितः अनन्तकल्याणगुणार्णवः जगत्कारणभूतो देवः स्वतेजसा दीप्यमानः उपसंहृतः अमर्षरोषयोर्जगत्संहारविषययोरसहनक्रोधयोर्वेगो येन तथाभूतः लोकानां साधुजनानां स्वस्तये सुखायास्ते तिष्ठतीत्यर्थः ॥

Ananta is devoid of any limitation of time and space. He is endowed with infinite attributes and having withdrawn His anger, stays there for the welfare of the world.

Commentary by Vijayadhvaja Tīrtha

श्रृययाराद्यनन्तगुणार्णवः ॥

An ocean of infinite attributes such as handsomeness.

Commentary by Viśvanātha Cakravartī

उपसंहृतेति । स्थितिकाले सम्प्रति रोषस्यानौचित्यादिति भावः । अमर्षोऽसहिष्णुता तदुत्थो रोषः क्रोधः ॥

Rage is withdrawn as it is irrelevant at the time of sustenance. Amarsha is intolerance and anger is an off-shoot.

Commentary by Śrīvaṁśīdhara

उपसंहृतेति । संप्रति स्थितिकाले रोषस्यानौचित्यादिति भावः ॥

Now at the time of sustenance, the anger is not relevant, thus it has been withdrawn.

Commentary by Śukadeva

अपराधासहनममर्षः अपराधिदमनचेष्टा रोषः उपसंहृतस्तयोर्वेगो येन ॥

Intolerance of a mistake is *amarsha*. The act of punishing the culprit is rage.

Commentary by Śrī Bhagavatprasādācārya

॥ स इति । स उक्तविधः, एष संकर्षणाख्यः भगवान्, अनन्तस्त्रिविधपरिच्छेदरहितः, अनन्तगुणार्णवः, आदिदेवो जगत्कारणभूतो देवः उपसंहृतः अमर्षरोषयोर्वेगो येन तथाभूतः सन्, अमर्षोऽसहनं, रोषः क्रोधः, लोकानां साधुजनानां स्वस्तये सुखाय, आस्ते तिष्ठति ॥

The Lord Saṅkarṣaṇa is an ocean of infinite virtues and devoid of the three limitations of time, space and matter. He has no anger now and remains there for the welfare of the good people.

Commentary by Yādavārya

He who has withdrawn the force of both intolerance and anger.

TEXT 7

**ध्यायमानः सुरासुरोरगसिद्धगन्धर्वविद्याधरमुनि गणैरनवरतमदमुदितावि-
कृतविह्वललोचनः सुललितमुखरिकामृतेनाप्यायमानः स्वपार्षदविबुधयूथ-
पतीनपरिम्लानरागनवतुलसिकामोदमध्वासवेन माद्यन्मधुकरव्रातमधुरगीतश्रियं
वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो हलककुदि कृतसु-
भगसुन्दरभुजो भगवान्महेन्द्रो वारणेन्द्र इव काञ्चनीं कक्षामुदारलीलो
बिभर्ति ॥ ७ ॥**

*dhyāyamānaḥ surāsuroraga-siddha-gandharva-vidyādhara-muni-gaṇair
anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-
mukharikāmṛtenāpyāyamānaḥ sva-pārṣada-vibudha-yūtha-patīn
aparimlāna-rāga-nava-tulasikāmoda-madhv-āsavena mādyan madhukara-
vrāta-madhura-gīta-śriyaṁ vaijayantīṁ svāṁ vanamālāṁ nīla-vāsā eka-
kuṇḍalo hala-kakudi kṛta-subhaga-sundara-bhujo bhagavān mahendro
vāraṇendra iva kāñcanīṁ kakṣām udāra-līlo bibharti.*

SYNONMYS

dhyāyamānaḥ—being meditated upon; *sura*—of demigods; *asura*—demons; *uraga*—snakes; *siddha*—inhabitants of Siddhaloka; *gandharva*—inhabitants of Gandharvaloka; *vidyādhara*—Vidyādharas; *muni*—and of great sages; *gaṇaiḥ*—by groups; *anavarata*—constantly; *mada-mudita*—delighted by intoxication; *vikṛta*—moving to and fro; *vihvala*—rolling; *locanaḥ*—whose eyes; *su-lalita*—excellently composed; *mukharika*—of speech; *amṛtena*—by the nectar; *āpyāyamānaḥ*—pleasing; *sva-pārṣada*—His own associates; *vibudha-yūtha-patīn*—the heads of the different groups of demigods; *aparimlāna*—never faded; *rāga*—whose luster; *nava*—ever fresh; *tulasikā*—of the *tulasī* blossoms; *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; *vaijayantīm*—the garland named *vaijayantī; svām*—His own; *vanamālām*—

garland; *nīla-vāsāḥ*—covered with blue garments; *eka-kuṇḍalaḥ*—wearing only one earring; *hala-kakudi*—on the handle of a plow; *kṛta*—placed; *subhaga*—auspicious; *sundara*—beautiful; *bhujaḥ*—hands; *bhagavān*—the Supreme Personality of Godhead; *mahā-indraḥ*—the King of heaven; *vāraṇa-indraḥ*—the elephant; *iva*—like; *kāñcanīm*—golden; *kakṣām*—belt; *udāra-līlaḥ*—engaged in transcendental pastimes; *bibharti*—wears.

TRANSLATION

Śukadeva Gosvāmī continued: The demigods, the demons, the 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 vaijayantī garland of ever-fresh tulasī blossoms around His neck. Bees intoxicated by the honeylike fragrance of the tulasī flowers hum very sweetly around the garland, which thus becomes more and more beautiful. In this way, the Lord enjoys His very magnanimous pastimes.

Commentary by Śrīdhara Svāmi

उपासनार्थमाह । सुरादिभिर्ध्यायमानश्चिंत्यमानः । अनवरतं मदेन मुदितश्चासौ विकृतविह्वललोचनश्च सुललितेन मुखरिकामृतेन वचनामृतेन स्वपार्षदान्विबुधयूथपानां पर्तींश्चाप्यायमानो हर्षयन् नीले वाससी यस्य । एकमेव कुंडलं यस्य । हलस्य ककुदि पृष्ठे कृतो न्यस्तः सुभगश्च सुन्दरश्च भुजो येन । उदारा लीला यस्य सः । न परिम्लानो रागः कांतिर्यस्यास्तस्या नवतुलसिकाया आमोदमध्वासवेन सुरभिमधुरसेन माद्यतां मधुकराणां ये व्रातास्तेषां मधुरगीतेन श्रीर्यस्यास्तां वनमालाम् । कक्षां वरत्राम् ॥

For the sake of His worship it is stated: He is meditated upon by demigods and others. While consuming drinks, His eyes are large. He addresses His devotees with sweet words. He wears a blue garment. He has only one earring. He has a plough placed on His beautiful shoulder. He wears a vanamālā [garland] made of flowers, which is thronged by bees seeing honey. Kakshya = a strap (normally put on elements), here a golden one. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

पुनः कथम्भूतः सुरादीनां गणैर्ध्यायमानः अनवरतं मदेन स्वानुभवजनितमदेन मुदितः स चासौ विकृतविह्वललोचनः विकृते घूर्णिते विह्वले परवशे इव स्थिते लोचने यस्य सः सुललितेन सुन्दरेण भावगर्भेण स्मितेन मुखरिकामृतेन वचनामृतेन स्वपार्षदान् स्वविबुधयूथानां पर्तींश्चाप्यायमानः हर्षयन्

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अपरिम्लानः अक्षीणः रागो रक्तिमा यस्यास्तस्या नवतुलसिकाया नूतनकृष्णतुलस्या आमोदः मधुरूपः आसवश्च तयोः समाहारस्तेन माद्यतां मधुकराणां व्रातास्तेषां मधुरगीतेन श्रीर्यस्यास्तां स्वामसाधारणीं वैजयन्त्याख्यां वनमालां दधदिति शेषः । बिभर्तीत्यनेन वान्वयः । नीले वाससी यस्य एकमेव कुण्डलं यस्य हलस्य ककुदि पृष्ठे कृतो न्यस्तः सुभगः सुकुमारश्च सुन्दरो भुजो येन एवम्भूतो भगवान् सयर्षणः माहेन्द्रः महेन्द्रसम्बन्धी वारणेन्द्र इव ऐरावत इव शुभ्रः उदारा लीला यस्य सः काञ्चनीं स्वर्णमयीं कक्षां रसनां बिभर्ति । कक्षे भवा कक्षा वरत्राख्या चर्ममयी वध्रिका "नध्री वध्री वरत्रा स्यात्" इत्यमरकोशोक्ता तामध्यस्य जान्वोश्चावष्टम्भार्थां योगपट्टिकाख्यां स्वर्णमयीं बिभर्ति इत्यर्थः ॥

Again Ananta is described here. The demigods meditate upon Him. He is always blissful in Himself. He has slightly reddish eyes with slow moving eye-balls. He addresses His devotees with nectarine words. He wears a garland made of Kṛṣṇa Tulasi thronged with maddened bees. He wears a black garment. He has an earring in only one ear and sports a plough on His handsome shoulder and a golden chain around His waist. This is how He should be meditated upon. [Note: this paragraph is repeated by Śukadeva, Śrī Giridhara Lāla and Yādavārya]

Commentary by Vijayadhvaja Tīrtha

अपरिम्लानो रागः कान्तिर्यस्याः सा तथा आमोदमध्वासवेन सौरभरूपमधुरसेन हलस्य निजायुधस्य ककुद्यग्रे कक्ष्यामुदरबन्धम् ॥

Whose luster does not fade. Amodamadhvasavena = fragrant juice of honey wearing the plough on his shoulder. Kakshya = A belt around the stomach.

Commentary by Viśvanātha Cakravartī

सुललितेन मुखरिकामृतेन वचनामृतेन कक्षां वरत्राम् ॥

Graceful words resembling elixir. Kaksha is a belt around the waist—here it is golden.

Commentary by Śrīvaṁśīdhara

कक्षाम् उदरबन्धम् । "कक्षा बृहतिकाया स्यात्कांच्यां मध्येभबंधने । हर्म्यादीनां प्रकोष्ठे च" इति मेदिनी । माहेंद्रो वारणेंद्र ऐरावतः ॥

Kaksha = a chain tied around the stomach. The elephant of Indra is *Airāvata*.

Commentary by Śrī Giridhara Lāla

उपसंहृतोमर्षस्यासहनस्य तथा रोषस्य क्रोधस्य वेगो येन स तथा । तस्य प्रलयहेतुत्वेनेदानीं स्थितिसमयेऽनौचित्यात् ॥

He has now withdrawn the force of his anger because it is the time of protection of the world.

सुरादिभिर्ध्यायमानश्चिन्त्यमानः । स कथम्भूतस्तैश्चिन्त्यते तत्राहह्वह्वअनवरतं निरन्तरं मदेन मुदितश्चासौ विकृतविह्वललोचनश्च सः सुललितेन मुखरिकामृतेन वचनामृतेन सुन्दरश्च स्वपार्षदान् विबुधयूथानां पतींश्चाप्यायमानः हर्षयन् नीले वाससी यस्य सः, एकं कुण्डलं यस्य 'लोकानां स्वस्तये आस्ते' इत्युक्तं तत्कथं स्वस्तीत्यपेक्षायां तद्ध्यानेनेत्यभिप्रेत्याह-ध्यायमान इति । निरन्तरं सः, हलस्य ककुदि पृष्ठे कृतः न्यस्तः सुभगश्च भुजो येन सः, उदारा भक्तानां मनोरथपूरिका लीला यस्य सः, न परिम्लानो रागः कान्तिर्यस्यास्तस्या नवतुलसिकाया आमोदमध्वासवेन सुरभिमधुररसेन माद्यतां मधुकरानां ये व्राताः समूहास्तेषां मधुरगीतेन श्रीर्यस्यास्तां स्वां वैजयन्तीं चित्ररूपपुष्पग्रथितां वनमालां भगवान् बिभर्त्तीत्यन्वयः । तत्र दृष्टान्तमाह-माहेन्द्रो वारणेन्द्रः काञ्चनीं कक्षां वरत्रामिवेति।।

It was said He is present for the welfare of the world. How is the welfare achieved? It is only by meditation. For this purpose His form is described in great detail.

TEXT 8

य एष एवमनुश्रुतो ध्यायमानो मुमुक्षूणामनादिकालकर्मवासनाग्रथितम
विद्यामयं हृदयग्रन्थिं सत्त्वरजस्तमोमयमन्तर्हृदयं गत आशु निर्भिनत्ति
तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा सभायां ब्रह्मणः
संश्लोकयामास ॥ ८ ॥

ya eṣa evam anuśruto dhyāyamāno mumukṣūṇām anādi-kāla-karma-
vāsanā-grathitam avidyāmayaṁ hṛdaya-granthiṁ sattva-rajas-tamomayam
antar-hṛdayaṁ gata āśu nirbhinatti tasyānubhāvān bhagavān svāyambhuvo
nāradaḥ saha tumburuṇā sabhāyāṁ brahmaṇaḥ saṁślokayām āsa.

SYNONMYS

yaḥ—who; *eṣaḥ*—this one; *evam*—thus; *anuśrutaḥ*—being heard from a bona fide spiritual master; *dhyāyamānaḥ*—being meditated upon; *mumukṣūṇām*—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-rajaḥ-tamaḥ-mayam*—made of the three modes of material nature; *antaḥ-hṛdayam*—in the core of the heart; *gataḥ*—situated; *āśu*—very soon; *nirbhinatti*—cuts; *tasya*—of Saṅkarṣaṇa; *anubhāvān*—the glories; *bhagavān*—the greatly powerful; *svāyambhuvaḥ*—the son of Lord Brahmā; *nāradaḥ*—the sage Nārada; *saha*—along with; *tumburuṇā*—the stringed instrument called a Tumburu; *sabhāyām*—in the assembly; *brahmaṇaḥ*—of Lord Brahmā; *saṁślokayām āsa*—described in verses.

TRANSLATION

If persons who are very serious about being liberated from material life hear the glories of Anantadeva from the mouth of a spiritual master in the

chain of disciplic succession, and if they always meditate upon Saṅkarṣaṇa, the Lord enters the cores of their hearts, vanquishes all the dirty contamination of the material modes of nature, and cuts to pieces the hard knot within the heart, which has been tied tightly since time immemorial by the desire to dominate material nature through fruitive activities. Nārada Muni, the son of Lord Brahmā, always glorifies Anantadeva in his father's assembly. There he sings blissful verses of his own composition, accompanied by his stringed instrument [or a celestial singer] known as Tumburu.

Commentary by Śrīdhara Svāmi

संश्लोकयामास वर्णयामास ॥

Samshlokayamasa = described.

Commentary by Vīrarāghava

एवं सयर्षण उपवर्णित इदानीमुक्तविध उपासकानामन्तर्हृदयं गतः प्रकृतिसम्बन्धं निरस्यतीत्याह य एष इति । एष भगवाननन्तः एवमनुश्रुतः उक्तविधत्वेन गुरुमुखाच्छ्रुतः अभिध्यायमानः ''श्रोतव्यो मन्तव्यो निधिध्यासितव्यः'' इति श्रुत्यर्थोऽत्र प्रत्यभिज्ञातः । अतः सामर्थ्याच्छ्रवणानन्तरम्मत इति लभ्यते मुमुक्षूणां संसारादात्मानं मोक्तुमिच्छतामनादिकालप्रवृत्ताभिः कर्मवासनाभिर्ग्रथितं सन्दर्भितमविद्यामयं देहात्मभ्रान्तिस्वतन्त्रात्मभ्रान्तिरूपाज्ञानमयं ग्रन्थिं ग्रन्थिवद् दुर्मोच्यं सत्त्वरजस्तमोमयं सत्त्वादिगुणप्रचुरं गुणत्रयसम्बन्धप्रयुक्तानादिकालप्रवृत्तकर्मवासनाविद्याग्रन्थिरूपं संसारमित्यर्थः । ध्यानेन मुमुक्षूणामन्तर्हृदये सन्निहितः आशु भिनत्ति नितरां निरस्यतीत्यर्थः, तस्य भगवतः सयर्षणस्येममुक्तमनुभावं प्रभावं तुम्बुरुणा सह स्वयम्भुवः पुत्रो नारदो ब्रह्मणश्चतुर्मुखस्य सभायां संश्लोकयामास वर्णयामास ॥

He manifests in the heart of those who meditate upon Him and removes the bondage of *karma* [material fruitive reactions]. This *karma* bondage has come with the living entity since time immemorial and it is due to the three qualities of material nature, *sattva* [goodness], *rajas* [passion] and *tamas* [ignorance]. One should first hear of His greatness from a teacher, ponder it well and then meditate. In Brahmās assembly amidst demigods and sages, Tumburu and Nārada sing of Ananta's greatness.

Commentary by Vijayadhvaja Tīrtha

संश्लोकयामास पद्यलक्षणवाक्यैः कथयामास ॥

Samshlokayamasa = described in verses.

Commentary by Viśvanātha Cakravartī

संश्लोकयामास पुरुषाद्यवतारत्वेन श्लोकैस्तुष्टाव ॥

Samshlokayamasa means praised in verses as an incarnation of Puruṣa.

Commentary by Śrīvaṁśīdhara

अनुभावान् प्रभावान् । पुरुषाद्यवतारत्वेन श्लोकैस्तुष्टावेत्यर्थः ॥

Anubhava = prowess—because He is an incarnation of the Puruṣa [Supreme Lord], He is praised in verse.

Commentary by Śukadeva

तुम्बुरुणा गन्धर्वेण सह संश्लोकयामास ॥

He, along with the Gandharva [celestial singer] Tumburu, sang the Lord's praise.

Commentary by Śrī Giridhara Lāla

सह तुम्बुरुणा तुम्बुरुनाम्ना गन्धर्वेण सह संश्लोकयामास वर्णयामास ॥

Sang along with the Gandharva Tumburu.

Commentary by Śrī Bhagavatprasādācārya

एवं संकर्षण उपवर्णित इदानीमुक्तविधयोपास्यमानः सन्नुपासकानामन्तर्हृदयं गतः प्रकृतिसंबन्धं निरस्यतीत्याह य एष इति । यः एषः, भगवान् अनन्तः एवं, अनुश्रुतः उक्तविधत्वेन गुरुमुखाच्छ्रुतः, ध्यायमानोऽभिध्यायमानः सन्, 'श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' इति श्रुत्यर्थोऽनेनात्र प्रत्यभिज्ञापितः, मुमुक्षूणां संसारादात्मानं मोक्तुमिच्छतां, अनादिकालप्रवृत्ताभिः कर्मवासनाभिर्ग्रथितं संदर्भितं, अविद्यामयं देहात्मभ्रान्तिस्वतन्त्रात्मभ्रान्तिरूपाज्ञानमयं, हृदयग्रन्थिं ग्रन्थिवत् दुर्मोच्यं, सत्त्वरजस्तमोमयं सत्त्वादिगुणत्रयप्रचुरं, संसारमिति शेषः । गुणत्रयसंबन्धप्रयुक्तानादिकालप्रवृत्तां कर्मवासनाऽविद्याग्रन्थिरूपां संसृतिमित्यर्थः । अन्तर्हृदयं गतः सन्, आशु शीघ्रं, निर्भिनत्ति विनाशयति । ध्यानेन मुमुक्षूणामन्तर्हृदये संनिहितः सन्, शीघ्रं निरस्यतीत्यर्थः । तस्य भगवतः संकर्षणस्य, अनुभावमुक्तप्रकारं प्रभावं तुम्बुरुणा सह स्वायंभुवो ब्रह्मणः पुत्रः भगवान् नारदः ब्रह्मणश्चतुर्मुखस्य सभायां संश्लोकयामास वर्णयामास ॥

Having been meditated upon as stated above, He enters the minds of His devoteess and cuts the knot of ignorance that has been there since time immemorial. The venerable Nārada and Tambura sing of His valor and other virtues.

Commentary by Yādavārya

The description of Saṅkarṣaṇa's form is given for the sake of meditation.

TEXT 9

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः
सत्त्वाद्याः प्रकृतिगुणा यदीक्षयासन् ।
यद्रूपं ध्रुवमकृतं यदेकमात्मन्
नानाधात्कथमु ह वेद तस्य वर्त्म ॥ ९ ॥

utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyāḥ prakṛti-guṇā yad-īkṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma

SYNONMYS

utpatti—of creation; *sthiti*—maintenance; *laya*—and dissolution; *hetavaḥ*—the original causes; *asya*—of this material world; *kalpāḥ*—capable of acting; *sattva-ādyāḥ*—headed by the *sattva-guṇa; prakṛti-guṇāḥ*—the modes of material nature; *yat*—of whom; *īkṣayā*—by the glance; *āsan*—became; *yat-rūpam*—the form of whom; *dhruvam*—unlimited; *akṛtam*—uncreated; *yat*—who; *ekam*—one; *ātman*—in Himself; *nānā*—variously; *adhāt*—has manifested; *katham*—how; *u ha*—certainly; *veda*—can understand; *tasya*—His; *vartma*—path.

TRANSLATION

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

Commentary by Śrīdhara Svāmi

अस्य जगत उत्पत्त्यादिहेतवो गुणा यस्येक्षया कल्पाः स्वस्वकार्यसमर्था आसन् यस्य तु रूपं ध्रुवमनंतमकृतमनादि । तत्र हेतुः यदेकमेव सदात्मन्नात्मनि नानाकार्यप्रपंचमधात् तस्य ब्रह्मरूपस्य वर्त्म तत्त्वं जनः कथमुह वेद नैव वेदेत्यर्थः ।।

The mode of goodness and other modes of nature responsible for the creation, etc., of the universe, become operative by His benevolent glance. That form of His is without beginning or end. The reason is that although He is one, He bears within Himself the entire world. How can ordinary people know His nature, which is verily Brahman [spiritual]. [Note: this paragraph is repeated by Vīrarāghava, Viśvanātha Cakravartī and Śrī Bhagavatprasādācārya]

Commentary by Śrīvaṁśīdhara

तत्रानाद्यादित्वे । इत्यर्थ इति । अनंतत्वादिति भावः । चक्रवर्त्ती-कल्पा इति । यावत्पुरुषस्य प्रकृतावीक्षणं नासीत्तावत्सत्त्वाद्या गुणा महत्तत्त्वादीनामुत्पत्त्यादिषु न समर्था अभूवन्नित्यर्थः । यस्य रूपमाकारं ध्रुवं नित्यं यतोऽकृतमकृत्रिमं चिन्मयत्वादित्यर्थः । किं च यदेकमेव स्वदेहे रोमकूपप्रदेशेषु नानाकार्यप्रपञ्चमधाद्दधार पुपोष तस्य वर्त्म तत्त्वं प्राप्तिमार्गं वेति ।।

As long as material nature (*prakṛti*) was not seen by the Lord (Puruṣa), it was not capable of producing the Mahātattva [total material substance] etc.

Whose form is eternal and natural because it is of the nature of chit (knowledge) alone bore the entire world in the pores of His hair and nourished it. “*Tasya vartma*” means the path leading to Him.

Commentary by Vīrarāghava

प्रथमं तद्वर्णने स्वस्यानधिकारद्योतनाय तत्स्वरूपस्य दुर्ज्ञेयत्वमभिप्रयन्कारणत्वेन तमुपलक्षयति उत्पत्तीति । अस्य जगतः उत्पत्त्यादिहेतुभूताः सत्त्वाद्याः प्रकृतिगुणाः सत्त्वरजस्तमोगुणाः क्रमोऽत्राविवक्षितः रजःसत्त्वतमोगुणाः क्रमेण जगदुत्पत्त्यादिहेतुभूता यस्य भगवत ईक्षया सिसृक्षया कल्पाः सृष्ट्यादिसमर्था आसन् बभूवुः गुणत्रयात्मिका प्रकृतिः स्वयं महदादिकार्यवर्गहेतुभूतापि स्वयमसमर्था सती यस्य सिसृक्षारूपेक्षया सृष्ट्यादिसमर्थाभूदित्यर्थः । अनेन जगन्निमित्तकारणत्वमुक्तम् ‘‘तदैक्षत बहु स्याम्’’ इति श्रौतस्य कर्तृत्वस्यात्र प्रत्यभिज्ञानात् निमित्तकारणत्वं नाम स्वशरीरभूतप्रकृतिपुरुषकालानां स्वकार्याकारेण परिणामोपयुक्तप्रवर्तनाश्रयत्वं यथा कुलालादेः स्वकीयमृत्पिण्डादेर्घटादिरुपपरिणामोपयुक्तप्रवर्तनाश्रयत्वम् । अथोपादानकारणत्वेन लक्षयति यद्रूपमिति । आत्मन्नात्मनि स्वस्मिन्नेवं देवादिनामरूपाद्यभावादविभागेन स्थितं ध्रुवं नित्यम् ‘‘प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि’’ इति गीतोक्तेः कारणावस्थायामेवम्भूतं यद्रूपं प्रकृतिपुरुषात्मकं शरीरं तत्सिसृक्षानन्तरमात्मनि नानाकृतं देवादिनामरूपविभागविभक्तं कृतमधाद् धृतवान् तस्य भगवतः वर्त्म स्वरूपं लोकविलक्षणं कथमुह कथं हि वेद मादृशः इति शेषः । पूर्वमात्मन्यविभागेन स्थितमात्मनि नानाकृतं रूपमधादित्यनेनैकत्वनानात्वे आत्मपर्यन्त इति विज्ञायते । इदमेव हि तस्य उपादानत्वं यत्प्रकृतिपुरुषगतदेवादिविभागस्य स्वशरीरभूतप्रकृतिपुरुषद्वारा आत्मपर्यन्तत्वमिति । यद्वा पूर्वमेकत्वेनात्मनि स्थितं पश्चान्नानाकृतमात्मन्यधादित्यन्वयः । धारणं चात्र अन्तः प्रविश्य प्रशासनेन । इयमेव हि परमात्मनः कारणता कार्यता च यदविभक्तनामरूपप्रकृतिपुरुषनियमनं विभक्तनामरूपावस्थप्रकृतिपुरुषनियमनं चेति ज्ञातव्यम् ।।

The purport is that He is the efficient cause of the universe like a potter. He is not the material cause like clay as some others feel. His desire to create the universe makes Him cast his glance at *prakṛti* [material nature], after which He bears the multifarious universe within His body. Not knowing His real nature and greatness, how can a person like me attempt to praise Him?

Commentary by Vijayadhvaja Tīrtha

हरेश्चतसृषु मूर्तिषु द्वितीयमूर्तेः शेषे विशेषसन्निधानात्तस्योपपन्नान् गुणांश्छेषस्यैव कीर्तयति उत्पत्तीति । अस्य जगतः उत्पत्त्यादिहेतवः सत्त्वाद्याः प्रकृतिगुणा यदीक्षया कल्पाः समर्था आसन्नुत्पत्त्यादाविति शेषः । नन्वचेतनस्य स्वतः प्रवृत्त्यनुपपत्तेस्तत्सम्बन्धेन प्रवृत्तौ तस्यापि तद्विकारापत्तिरिति तत्राह यद्रूपमिति । ध्रुवं शश्वदेकप्रकारं कुतः अकृतमकृत्रिमत्वान्नित्यस्यापि जीवस्य शरीरसम्बन्धेन विकारादकृतस्यापि प्रधानस्य कार्यरूपेण तु तत्त्वदर्शनादस्याकृतत्वमौपचारिकं किं न स्यादिति तत्राह यदेकमिति । यदेकं केवलं कार्यात्मना तत्संगेन वा विकारि न भवति ‘‘सच्च त्यच्चाभवत्’’ इति श्रुतेः कार्यत्वश्रुतेः कथं न तन्मुख्यं स्यादित्यत्राह आत्मन्निति । आत्मन्नात्मनि स्वाधारतया नानाविधं जगदधाद् धृतवान्न तु तद्रूपत्वेन ‘‘य उ त्रिधा तु पृथिवीमुतद्याम्’’ इति श्रुतेः । किञ्चाचिन्त्यमहिमत्वात्तत्स्वरूपं दुर्ज्ञेयमित्यभिप्रेत्य

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यत्तदौ सम्बध्नाति कथमिति । तस्य शेषान्तर्यामिणः सयर्षणनामधेयस्य हरेर्वर्त्म वर्तनं कथमुह वेद न कथमपीत्यर्थः ''मुह्यन्ति यं सूरयः'' इति स्वोक्तिं हेत्यनेन स्मारयति ॥

Hari's quartet consists of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha of which the second form is present in Śeṣa. Thus, with the qualities of the in-dwelling supersoul Saṅkarṣaṇa, the expansion Śeṣa is described.

The qualities of goodness (*sattva*) and others became surcharged to produce the universe by His graceful glance over them. An insentient thing cannot act by itself as it requires the presence of a sentient being, either inside or outside. Thus, will not Saṅkarṣaṇa, who is present within the modes of nature, be also subject to transformation, when the *guṇas* get transformed? To this objection, Śuka replies. No. God does not become transformed because His form is natural and unchanged having never been produced. He is not like the living entity (*jīva*), who, though unborn, is subject to transformation due to association with the material body. Nor is He like matter, which although eternal, becomes transformed from cause into effect. God is not like that. On no account does He become transformed. He bears the entire universe within Himself, thus who can understand the nature and functioning of Saṅkarṣaṇa, the inner controller of Śeṣa?

Commentary by Jīva Gosvāmi

अमर्षकारणन्तु प्रायः सर्वेषां युगपद्भगवद्बहिर्मुखत्वं ज्ञेयम् ॥

The reason for Śeṣa's rage is the tendency of the universe to be averse to God.

Commentary by Śukadeva

तस्य विश्वस्योत्पत्त्यादिहेतवः सत्त्वाद्या गुणा यस्य सयर्षणस्येक्षयैव कल्पाः स्वकार्ये समर्थाः आसन्, यस्य रूपं मूर्त्तिं ध्रुवं नित्यं यतोऽकृतमनादिसिद्धं यदेकमन्यनिरपेक्षं ब्रह्मैव आत्मन्नात्मनि विश्वधारे नानाकार्यजातं विश्वमधात् तस्य वर्त्म कथं वेद जन इति शेषः, यदनुग्रहं विना न वेदेत्यर्थः ॥

Only by His glance did sattva [goodness] and other modes of nature become capable to produce. His form is eternal, He is Brahman. He bears the entire universe in His person. How can anyone know Him without His grace?

Commentary by Śrī Giridhara Lāla

किं लक्षणं त्वस्तीत्यपेक्षायां सर्वानर्थहेत्वध्यासनिवृत्तिरेवेत्याह-य एष इति । एवमुक्तप्रकारकोऽनुश्रुतो ध्यायमानश्च मुमुक्षूणामन्तर्हृदयं गतो हृदयग्रन्थिमाशु निर्भिनत्तीत्यन्वयः । ग्रन्थेर्दार्ढ्यमाह-अनादीत्यादि । तत्र हेतुमाह-अविद्यामयमिति । तस्यैव विवरणं सत्त्वं रज इति ॥

He enters the mind of those who meditate upon Him and cuts the knot of ignorance present there.

Commentary by Śrī Bhagavatprasādācārya

प्रथमं तद्वर्णनविधाने स्वस्यानधिकारत्वद्योतनाय तत्स्वरूपस्य दुर्ज्ञेयत्वमभिप्रयन्कारणत्वेन तमुपलक्षयति उत्पत्तीति । अस्य जगतः उत्पत्तिश्च स्थितिश्च लयश्च तेषां हेतवो निमित्तभूताः, सत्त्वाद्याः प्रकृतिगुणाः प्रकृतिसत्त्वरजस्तमोगुणाः, क्रमोऽत्राविवक्षितः । रजःसत्त्वतमोगुणाः क्रमेण जगदुत्पत्त्यादिहेतुभूताः सन्तीत्यर्थः । ते च यदीक्षया यस्य भगवतः सिसृक्षात्मिकया ईक्षया, कल्पाः सृष्ट्यादिसमर्थाः आसन्बभूवुः । गुणत्रयैकस्वरूपा प्रकृतिर्महत्तत्वादिकार्यवर्गहेतुभूता सत्यपि, स्वयमसमर्थत्वाद्यदीयसिसृक्षारूपेक्षया सृष्ट्यादिसमर्थाभूदित्यर्थः । अनेनास्य जगन्निमित्तकारणत्वमुक्तम् । 'तदैक्षत बहु स्याम्' इति श्रौतस्य कर्तृत्वस्यात्र प्रत्यभिज्ञानात् । निमित्तकारणत्वं नाम स्वशरीरभूतप्रकृतिपुरुषकालानां स्वकार्याकारेण परिणामोपयुक्तप्रवर्त्तनाश्रयत्वम् । यथा कुलालादेः स्वकीयमृत्पिण्डादेर्घटादिरूपपरिणामोपयुक्तप्रवर्त्तनाश्रयत्वं, अथोपादानकारणत्वेन लक्षयति यद्रूपमिति । आत्मन्नात्मनि स्वस्मिन् यत्, एकं देवादिनामरूपाद्यभावादविभागेन स्थितं, घ्रुवं 'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि' इति गीतोक्तेः । यद्रूपं प्रकृतिपुरुषात्मकं शरीरं, तत्सिसृक्षानन्तरमिति शेषः । नाना उ एव, कृतम् । देवादिनामरूपविभागाविभक्तं कृतं सदित्यर्थः । अधात् धृतवान् । तस्य भगवतः, वर्त्म लोकविलक्षणस्वरूपं, कथमु ह कथं हि, वेद मादृश इति शेषः । अत्र च पाठान्तरे, यद्यस्य रूपं तु, ध्रुवमनन्तम् । अकृतमनादि यत्, एकम् एव सत् आत्मन्नात्मनि, नानाकार्यप्रपञ्च, अधात । तस्य वर्त्म्र तत्त्वं, जनः कथं, उ ह वेद, न वेदैवेत्यर्थः ॥

An efficient cause like the potter is one who stirs the other causes which are his own forms into action so that they will transform themselves into the respective effects.

Commentary by Yādavārya

Samshlokayamasa means narrated in verses.

TEXT 10

मूर्तिं नः पुरुकृपया बभार सत्त्वं
संशुद्धं सदसदिदं विभाति यत्र ।
यल्लीलां मृगपतिराददेऽनवद्या-
मादातुं स्वजनमनांस्युदारवीर्यः ॥ १० ॥

mūrtiṁ naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddhaṁ sad-asad idaṁ vibhāti tatra
yal-līlāṁ mṛga-patir ādade 'navadyām
ādātuṁ svajana-manāṁsy udāra-vīryaḥ

SYNONMYS

mūrtim—different forms of the Supreme Personality of Godhead; *naḥ*—unto us; *puru-kṛpayā*—because of great mercy; *babhāra*—exhibited; *sattvam*—existence; *saṁśuddham*—completely transcendental; *sat-asat idam*—this material manifestation of cause and effect; *vibhāti*—shines; *tatra*—in whom; *yat-*

līlām—the pastimes of whom; *mṛga-patiḥ*—the master of all living beings, who is exactly like a lion (the master of all other animals); *ādade*—taught; *anavadyām*—without material contamination; *ādātum*—to conquer; *sva-jana-manāṁsi*—the minds of His devotees; *udāra-vīryaḥ*—who is most liberal and powerful.

TRANSLATION

This manifestation of subtle and gross matter exists within the Supreme Personality of Godhead. Out of causeless mercy toward His devotees, He exhibits various forms, which are all transcendental. The Supreme Lord is most liberal, and He possesses all mystic power. To conquer the minds of His devotees and give pleasure to their hearts, He appears in different incarnations and manifests many pastimes.

Commentary by Śrīdhara Svāmi

तर्हि कथमसौ मुमुक्षुभिः सेव्यते तत्राह मूर्तिमिति । यत्रेदं सदसद्विभाति स नोऽस्माकं भक्तानां बहुकृपया संशुद्धं सत्त्वं मूर्तिं बभार । स्वजनानां मनांस्यादातुं वशीकर्तुं कृतां यस्य लीलां मृगपतिः सिंह आददे अशिक्षत् । यतः उदाराणि वीर्याणि यस्य तस्मादन्यं मुमुक्षुः कमाश्रयेदित्युत्तरेणान्वयः । यद्वा कृपयेत्यत्र हेतुः । यद्यस्मात्स्वजनानां मनांस्यादातुं लीलामाददे मृगपतिरिवोदारवीर्यः । यद्वा मृग्यंत इति मृगाः कामप्रदास्तेषां पतिर्मुख्यः ॥

Then how can aspirants serve Him? The reply is given. Out of compassion for His devotees, He took a sattvic form from which the entire world of cause and effect appears. The pastime He exhibited to conquer the minds of His devotees is emulated by the lion, whose valor is very noble. "How can an aspirant worship anyone else?" This is explained in the next verse. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya and Yādavārya]

Commentary by Vīrarāghava

यद्यप्येवं दुर्ज्ञेयं स्वरूपं तथापि भक्तानुजिधृक्षयैवं सायर्षणं रूपं कृतवानिति कतिपयधर्मैर्वर्णयितुं शक्य इत्याह मूर्त्तिमिति । यत्र यस्मिन् भगवतीदं परिदृश्यमानं सदसच्चिदचिदात्मकं जगद्विभाति स भगवान्नोऽस्माकं कृपयास्मासु कृपयेत्यर्थः । संशुद्धं रजस्तमोभ्याममिश्रितं यच्छुद्धं सत्त्वं तन्मूर्त्तिं बभार दिव्यमङ्गलविग्रहरूपेण धृतवानित्यर्थः । भक्तानां नोऽनुग्रहायैव निरतिशयकृपया मूर्त्तिमिमां बभारेति भावः । कथमेवं ज्ञायत इत्यत आह यदिति । यद्यस्मान्मृगपतिः सिंह इवोदारवीर्यः । यद्वा मृग्यन्तेऽन्विष्यन्त इति मृगा ब्रह्मादयो देवास्तेषामपि पतिः "तं दैवतानां परमं च दैवतं पतिं पतीनां परमं परस्तात्" इति श्रुतेः ब्रह्मादीनामप्यन्वेषणीय इति भावः । अनेन परत्वं सूच्यते, उदारवीर्यः जगत्कर्तृत्वादिसामर्थ्ययुक्त एवम्भूतोऽपि स्वजनानामस्माकं मनांस्यादातुं ग्रहीतुं स्ववशीकर्तुमिति यावत् अनद्यामकर्मनिर्मितां लीलामहिपतिः सात्त्वतर्षभः नागराजकुमार्यादिसुखाराध्यः सात्त्वततन्त्रं प्रणयन् भूमण्डलभरणादिरूपां लीलामाददे परिगृहीतवान् । सात्त्वततन्त्रप्रणेतृत्वं महाभारते उक्तम् "सात्वतं विधिमास्थाय गीतः सयर्षणेन यः । अस्मान् प्रवक्ष्यते धर्मान् मनुः स्वायम्भुवस्तथा ।' इति । लीलामादद इत्यनेन सौलभ्यं सूच्यते, अनेनैव तद्वर्णने मादृशानामधिकार इति तात्पर्यम् ॥

Although His nature is incomprehensible, He has taken this Saṅkarṣaṇa form with a view to bless His devotees. This form is a lila vigraha (accepted as His pastime). It is pure sattva [goodness] and contains no element of rajas [passion] or tamas [ignorance]. The lion emulated His gait and valor. Only to bless His devotees, He accepts the worship of the Nāga girls [daughters of the snakes], bears the earth on His hood and promulgates *Sattvata Samhita*. This is attested in *Mahābhārata*: "Manu will teach us the *Sattavata Samhita* which Saṅkarṣaṇa, in the form of Śeṣa, composed."

Commentary by Vijayadhvaja Tīrtha

हरेश्चतसृषु मूर्तिषु द्वितीयमूर्तेः शेषे विशेषसन्निधानात्तस्योपपन्नान् गुणांश्छेषस्यैव कीर्तयति उत्पत्तीति । अस्य जगतः उत्पत्त्यादिहेतवः सत्त्वाद्याः प्रकृतिगुणा यदीक्षया कल्पाः समर्था आसन्नुत्पत्त्यादाविति शेषः । नन्वचेतनस्य स्वतः प्रवृत्त्यनुपपत्तेस्तत्सम्बन्धेन प्रवृत्तौ तस्यापि तद्विकारापत्तिरिति तत्राह यद्रूपमिति । ध्रुवं शश्वदेकप्रकारं कुतः अकृतमकृत्रिमत्वान्नित्यस्यापि जीवस्य शरीरसम्बन्धेन विकारादकृतस्यापि प्रधानस्य कार्यरूपेण तु तत्त्वदर्शनादस्याकृतत्वमौपचारिकं किं न स्यादिति तत्राह यदेकमिति । यदेकं केवलं कार्यात्मना तत्संगेन वा विकारि न भवति "सच्च त्यच्चाभवत्" इति श्रुतेः कार्यत्वश्रुतेः कथं न तन्मुख्यं स्यादित्यत्राह आत्मन्निति । आत्मन्नात्मनि स्वाधारतया नानाविधं जगदधाद् धृतवान्न तु तद्रूपत्वेन "य उ त्रिधा तु पृथिवीमुतद्याम्" इति श्रुतेः । किञ्चाचिन्त्यमहिमत्वात्तत्स्वरूपं दुर्ज्ञेयमित्यभिप्रेत्य यत्तदौ सम्बध्नाति कथमिति । तस्य शेषान्तर्यामिणः सयर्षणनामधेयस्य हरेर्वर्त्म वर्तनं कथमुह वेद न कथमपीत्यर्थः "मुह्यन्ति यं सूरयः" इति स्वोक्तिं हेत्यनेन स्मारयति ॥९॥ आत्मन्नानाधादित्येतत्संक्षिप्याह मूर्तमिति । सत्त्वं बलज्ञानसमाहारलक्षणमत एव संशुद्धं लोकदृष्ट्या मूर्तं परिमितं यत्र रूपे इदं सदसत्कार्यकारणात्मकमधिकरणाधेययोर्नामभेदः शयनीयः, मृगपतिः सिंहो यस्य लीलां शौर्यादिलक्षणामाददे अशिक्षत लीलाकरणप्रयोजनमाह आदातुमिति । अनेनात्मन्नानाधादित्यत्र स्वाभिन्ना मत्स्यादिनानावतारा अप्यकृता इति ज्ञायते ॥

His bearing the universe in Himself is briefly stated. He is an embodiment of all virtues like knowledge, strength and so on, yet He manifests a form which appears limited in the eyes of common people. There can never be equality between the substratum and what is present in it. The lion emulated Him in valor. Although the world He bears is different from Him, He also bears His own forms of Matsya and so on, which are non-different from Him.

Commentary by Viśvanātha Cakravartī

रामकृष्णाद्यवतारत्वेन स्तौति मूर्त्तिं बभार । ननु किं प्रकृतिं न हि न हि संशुद्धं सत्त्वमत एव यत्र यस्यां चिन्मय्यां मूर्त्तौ सदसदिदं जगद्विभाति श्रीव्रजेश्वर्यापि दृष्टत्वादिति भावः । यद्यया मूर्त्या मृगपतिः सिंह इव अनवद्यां लीलामाददे "रुदन्निव हसन्मुग्धबालसिंहावलोकनः" इत्यद्धवोक्तेः, किमर्थं स्वजनानां मनांसि हस्तिन इव आदातुमाकृष्य ग्रहीतुं य एव उदारवीर्यः गिरिवरधारणादिपराक्रमवान् ॥

He bore the incarnation of Rāma, Kṛṣṇa and so on. Are they material forms? No, they are pure bliss and knowledge. That is what *sattva* means.

Even Yashoda saw the entire universe in His form. Like a lion, he showed many lilas to attract the minds of His devotees. His valor is noble as was shown in the lifting of Govardhana.

Commentary by Śrīvaṁśīdhara

अत्राशंकते-तर्हीति । मूर्त्तिं रामकृष्णादिरूपाम् । यत्र यस्यां चिन्मय्यां मूर्त्तौ सदसदिदं जगद्विभाति । श्रीव्रजेश्वर्यापि दृष्टत्वादिति भावः । यद्यया मूर्त्या मृगपतिः सिंह इवानवद्यां लीलां ''रुदन्निव हसन् मुग्धबालसिंहावलोकनः'' इत्युक्तेः । किमर्थं स्वजनानां मनांसि हस्तिन इवाकृष्य ग्रहीतुं य एवोदारवीर्यः गिरिवरधारणादिपराक्रमवान् । संदर्भस्तु-मृगपतिः श्रीवराहः ''जहास चाहो वनगोचरो मृगः'' इति तत्रापि मृगशब्दप्रयोगात् यस्य लीलां पृथिवीधारणलक्षणां स्वीकृतवानिति परममाहात्म्यं दर्शितमिति । स्वामिव्याख्याने मनांस्यादातुमिति । मन्मूर्त्तिदर्शनेन तेषां मयि प्रीतिर्भविष्यतीत्यर्थः । सिंह आददे शौर्यादिलक्षणां लीलां सिंहोऽपि शेषादेवाशिक्षदित्यर्थः । सिंहे तल्लीला प्रायो न दृश्यतेऽत आह-यद्वेति । मृगपतिरिति लुप्तोपमा । मृगपतिर्यथा झटिति हस्त्यादि स्वीकरोति तथायमपि दुष्टानित्यर्थः । लुप्तोपमास्वीकारोऽप्यगतिक एवेति चेत्तत्राह-यद्वेति ॥

"Murtim" = the forms of Rāma, Kṛṣṇa and so on. In whose form this world of chit [knowledge] and achit [ignorance] appears as was witnessed by Yashoda. By which form he emulated a lion to attract the minds of devotees and for the same reason He held aloft Govardhana. His intention was, "By seeing My form, they will increase devotion for Me." Even the lion emulates Śeṣa's valor, or the simile may be understood this way; just as a lion kills an elephant instantly, so does the Lord kill enemies.

Commentary by Śukadeva

नन्वेकस्य स्वरूपमात्रस्य ब्रह्मणः सदानन्दमयस्य मूर्तिधारणे सत्त्वादिना विश्वसृष्ट्यादिलीलायां च किं प्रयोजनमत्राह मूर्तिमिति । यत्र भगवति इदं सदसत् स्थूलसूक्ष्मरूपं विश्वं विभाति स नोऽस्माकमुपासकानां पुरुकृपया विपुलकरुणया सम्यक् शुद्धं प्राकृतसत्त्वादिसंसर्गरहितं सत्त्वमप्राकृतं सत्त्वं मूर्त्तिं बभार दधार स्वजनानां मुमुक्षूणां मनांसि आदातुं विश्वसृष्ट्यादिलीलामाददे । विश्वसृष्ट्यादिलीलाभावे मुमुक्षूणां मनांसि ध्याने निगृहीतानि न भवेयुरित्यर्थः । कथम्भूतामनवद्यां स्वभावतः समस्तदोषशून्याम् । किञ्च मृगाः बुभुक्षवो जीवा अत्र मृगशब्दवाच्याः तेषामपि पतिः यत् यद्य एव तद्भोगसिद्धयेऽपि विश्वसृष्ट्यादिलीलामाददे यदुदारवीर्यः तस्मादन्यं मुमुक्षुः कमाश्रयेदित्युत्तरेण सम्बन्धः ॥

For what benefit does Brahman hold the universe like this? He has no personal benefit—it is His pastime. It is to bless His devotees and attract their minds so that they obtain the concentration needed to meditate upon Him. He is the Lord of all mrgas, which means living entities. So whom do we take refuge in other than Śeṣa?

Commentary by Śrī Bhagavatprasādācārya

यद्यप्येवं दुर्ज्ञेयं ततस्वरूपमस्ति तथापि भक्तानुजिघृक्षयैवं सांकर्षणं रूपं कृतवानिति कतिपयधर्मैर्वर्णयितुं शक्य इत्याह मूर्त्तिमिति । यत्र यस्मिन् भगवति, इदं परिदृश्यमानं,

सदसच्चिदचिदात्मकं जगत्, विभाति । सः भगवान्, नोऽस्माकं पुरुकृपया, अस्मास्वतिशयया दङ्गेत्यर्थः । संशुद्धं रजस्तमोभ्याममिश्रितं, सत्त्वं शुद्धसत्त्वात्मिकमित्यर्थः । मूर्त्तिं, बभार दिव्यमङ्गलरूपेण धृतवानित्यर्थः । कथमेवं ज्ञायत इत्यत आह । यद्यस्मात्, मृग्यन्ते जनैरिति मृगा ब्रह्मादयो देवास्तेषां पतिः, 'तं दैवतानां परमं च दैवतं पतिं पतीनां परमं परस्तात्' इति श्रुतेः । यद्वा । इवेति शेषोपादाने । मृगपतिः सिंह इव, उदारवीर्यः जगत्कर्तृत्वादिसामर्थ्ययुक्तः । एवंभूतः परमेश्वरो भगवान्, स्वजनमनांसि स्वजनानामस्माकं मानसानि, आदातुं ग्रहीतुं, स्ववशंवदानि विधातुमिति यावत् । अनवद्यां निर्दोषां, लीलामहिपतित्वसात्त्वतपालकत्वनागराजकुमार्यादिसुखाराध्यत्वसात्त्वसात्त्वततन्त्रप्रणेतृत्वभूमण्डलसंधारणादिरूपां लीलामित्यर्थः । आददे परिगृहीतवान् । अनेनैवंविधस्य तव वर्णने मादृशामनधिकार इति तात्पर्यम्॥

Although His nature is difficult to know, He can be described in brief as He has taken the Saṅkarṣaṇa form. He, in whose body this universe of cause and effects appear, has taken this form out of compassion towards us, His devotees—the form of pure goodness and nothing else. He is the Lord of Brahmā and other demigods. Mrga is taken in a passive sense and means *brahma*.

Commentary by Yādavārya

In these verses, Śeṣa is praised, but creation of the world and other such attributes are narrated. These are the exclusive characteristics of Hari. Thus, these prayers are to be classified as *misra* (mixed) prayers wherein both Śeṣa and His *antaryāmī* [supersoul] Hari are praised. Whatever attributes are applicable to Śeṣa should be applied to His *antaryāmī* Hari. *Prakṛti* is incapable of producing its byproducts unless looked at by the *antaryāmī* of Śeṣa and so on.

TEXT 11

यन्नाम श्रुतमनुकीर्तयेदकस्मा-
दार्तो वा यदि पतितः प्रलम्भनाद्वा ।
हन्त्यंहः सपदि नृणामशेषमन्यं
कं शेषाद्भगवत आश्रयेन्मुमुक्षुः ॥ ११ ॥

yan-nāma śrutam anukīrtayed akasmād
ārto vā yadi patitaḥ pralambhanād vā
hanty aṁhaḥ sapadi nṛṇām aśeṣam anyaṁ
kaṁ śeṣād bhagavata āśrayen mumukṣuḥ

SYNONMYS

yat—of whom; *nāma*—the holy name; *śrutam*—heard; *anukīrtayet*—may chant or repeat; *akasmāt*—by accident; *ārtaḥ*—a distressed person; *vā*—or; *yadi*—if; *patitaḥ*—a fallen person; *pralambhanāt*—out of joking; *vā*—or; *hanti*—destroys; *aṁhaḥ*—sinful; *sapadi*—that instant; *nṛṇām*—of human society; *aśeṣam*—unlimited; *anyam*—of other; *kam*—what; *śeṣāt*—than Lord Śeṣa;

bhagavataḥ—the Supreme Personality of Godhead; *āśrayet*—should take shelter of; *mumukṣuḥ*—anyone desiring liberation.

TRANSLATION

Even if he be distressed or degraded, any person who chants the holy name of the Lord, having heard it from a bona fide spiritual master, is immediately purified. Even if he chants the Lord's name jokingly or by chance, he and anyone who hears him are freed from all sins. Therefore how can anyone seeking disentanglement from the material clutches avoid chanting the name of Lord Śeṣa? Of whom else should one take shelter?

Commentary by Śrīdhara Svāmi

किं च । आस्तां तस्य कृपया वपुर्धारणं तद्भजनं वा तन्नामौदार्यमेवातिचित्रमित्याह । यस्य नाम यदि पतितो महापातक्यप्यनुकीर्तयेत्तर्हि स शुद्ध्येदिति किमु वक्तव्यम् । यतोऽसावेव नृणामशेषमंहः सद्यो हंति । कथमनुकीर्तयेत् । अन्ततः श्रुतं वा कस्माद्वा आर्तो वा सन्प्रलंभनाद्वा परिहासात् तस्माच्छेषादन्यम् ॥

And let alone His form, even His name is so noble that by chanting it a terrible sinner gets purified. His name destroys all sins? If so, chanted how? In distress or in joking, even if the name is heard it purifies one. Whom else can we worship other than Śeṣa? [Note: this paragraph is repeated by Viśvanātha Cakravartī]

Commentary by Vīrarāghava

एवं परत्वसौलभ्ययोगः समाश्रयणीयताहेतुरुक्तः, अथ नामप्रभावपर्यालोचनयापि स एव समाश्रयणीय इत्याह यन्नामेति । आर्त्तः रोगादिपीडितः महापातक्यपि यस्य भगवतोऽनन्तस्य नाम यद्यनुकीर्तयेदकस्माद्वा प्रलम्भनाद्वा परिहासाद्वा यस्य नाम यदि श्रुतं च वा स्यादार्तेन पतितेन वा तर्हि स एव पतितादिः स्वपातित्यादिभिर्विमुक्त इतरेषामपि नृणामात्मानं स्मरतामशेषमंहो दुरितं हन्ति । अतः मुमुक्षोः परम्परयाप्यशेषदुरितनिरसनक्षमनामधेयाच्छेषादन्यं कमाश्रयेदित्यर्थः । शेषयति स्वाश्रितमिति नामनिर्वचनमत्राभिप्रेतम् ॥

His greatness was described above. Here the greatness of His name is described. A person with a deadly disease gets relief by uttering His name. A terrible sinner gets purified by the same act. Not only that—having become purified, the sinner and suffering persons are themselves capable of purifying others. Thus, whom else, other than Śeṣa, shall we worship? [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

यन्नामस्मरणमात्रेणाशेषजन्मार्जितपापक्षयश्रवणात्तन्नामकीर्तनेनाघक्षयो भवतीति किं वक्तव्यमित्यभिप्रेत्य स्तुवता शेषान्तर्यामी श्रीनारायण एव स्तूयते अजामिलादौ दर्शनाच्चान्यनामकीर्त्तनेन तादृक्फलादर्शनाच्चेति भावेनाह यन्नामेति । शेषान्तर्यामिणो हरेरन्यं कं पुरुषं मुमुक्षुरित्यनेन "अहं भोगप्रदो वत्स ! मोक्षदस्तु जनार्दनः" इत्युक्तिं स्मारयति ॥

Even remembering His name will suffice to get rid of sins. Then what does chanting of the name not achieve? None else has this greatness, thus Śeṣa's *antaryāmī* Hari only is to be praised. This greatness has been seen in the case of Ajamila.

Commentary by Jīva Gosvāmi

मृगपतिः श्रीवराःदेवः 'जहास चाहो वनगोचरो मृगः' इति । तत्रापि मृगशब्दप्रयोगाद्यस्य लीलां पृथिवीधारणलक्षणामाददे स्वीकृतवानिति परममाहात्म्यं दर्शितम् ॥

Mrgapati = Varaha, the incarnation of Viṣṇu. It is said in that context, "Vanagocharo mrgah" —these are Hiraṇyākṣa's words. The *līlā* [pastime] of Varaha is bearing the earth, which Śeṣa has emulated.

Commentary by Viśvanātha Cakravartī

यन्नामापि पतितपावनमिति किं वक्तव्यं यतः पतितमपि पावनीकरोतीति वदन्नेव शेषरूपत्वेनापि स्तौति । द्वाभ्यां यस्य नाम सयर्षण इति । पतितो महापातक्यापि यद्यनुकीर्त्तयेत्तर्हि संशुद्ध्येदिति किं वक्तव्यं यतोऽसावेव स्वदर्शनदानादिना नृणामशेषमंहः सद्यो हन्ति कथमनुकीर्त्तयेदन्यतः श्रुत्वा अकस्माद्वा आर्त्तो वा सन् प्रलम्भनात् परिहासाद्वा किं पुनः श्रद्धाभक्तिभ्याम् ॥

One becomes pure when one chants His name in distress, or for joking or even for deceit. What will not happen if His name is uttered with great devotion?

Commentary by Śrīvaṁśīdhara

अन्यदाधिक्यामाहयन्नामापि पतितपावनमिति किं वक्तव्यं यतः पतितमपि पावनीकरोतीति
वदन्नेव शेषरूपेणापि स्तौति द्वाभ्यां यस्य नाम संकर्षण इत्यादि । सद्योंहो हंति अजामिलादौ
तथा दर्शनादिति भावः ॥

The extraordinary thing is that even His name purifies those who have fallen from grace. Saying this, Śeṣa is praised in two verses. The holy name instantly destroys sins as it was found in the case of Ajamila.

Commentary by Śrī Giridhara Lāla

किं वर्णयामासेत्यपेक्षायां तद्दर्शयति-उत्पत्तीति पञ्चभिः । अस्य जगत उत्पत्तिस्थितिलयहेतवः सत्त्वाद्याः प्रकृतिगुणा यस्येक्षया कल्पाः स्वस्वकार्ये समर्था आसन् । यस्य तु रूपं ध्रुवं नित्यम् । यतः अकृतमकृत्रिमं सच्चिदानन्दात्मकमित्यर्थः । एवं निमित्तत्वमुक्त्वा ग्रकृत्या द्वैतापत्तिमाशयच्च तस्यास्तच्छक्तित्वेनाभिम्नत्वमभिप्रेत्य सर्वोपादानकारणत्वमपि तस्यैवेत्याह-यदिति । यत् पूर्वमेकमेव सदात्मनि स्वस्मिन्नेव नाना कार्यं प्रपञ्चमधात् सयल्पमात्रेणोत्पाद्य दधार । तस्य ब्रह्मणो वर्त्म तत्त्वं प्राप्तिमार्गं वा तत्कृपां विना जनः कथमु ह वेद ? कथमपि नैव वेदेत्यर्थः ॥

The subject matter of his song is stated in the next five stanzas. Sattva and other *guṇas* are incapable of producing the Mahattattva, etc. without being gracefully glanced at by Him. He is both the efficient and material cause of the universe. Without His grace, who can know Him?

Commentary by Yādavārya

He has taken this form only to bless His devotees. His form is pure goodness, which means a blend of strength, knowledge and other virtues. It does not mean *sattva guṇa* [the mode of mundane goodness] contaminated with rajas [passion] or tamas [ignorance]. He executed many heroic deeds for His devotees to meditate upon and become emancipated.

TEXT 12

मूर्धन्यर्पितमणुवत्सहस्रमूर्ध्नो
भूगोलं सगिरिसरित्समुद्रसत्त्वम् ।
आनन्त्यादनिमितविक्रमस्य भूम्नः
को वीर्याण्यधिगणयेत्सहस्रजिह्वः ॥ १२ ॥

mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam
ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṇy adhi gaṇayet sahasra-jihvaḥ

SYNONMYS

mūrdhani—on a hood or head; *arpitam*—fixed; *aṇu-vat*—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; *ānantyāt*—due to being unlimited; *animita-vikramasya*—whose power is immeasurable; *bhūmnaḥ*—the Supreme Lord; *kaḥ*—who; *vīryāṇi*—potencies; *adhi*—indeed; *gaṇayet*—can count; *sahasra-jihvaḥ*—although having thousands of tongues.

TRANSLATION

Because the Lord is unlimited, no one can estimate His power. This entire universe, filled with its many great mountains, rivers, oceans, trees and living entities, is resting just like an atom on one of His many thousands of hoods. Is there anyone, even with thousands of tongues, who can describe His glories?

Commentary by Śrīdhara Svāmi

॥ गिर्यादिसहितं भूगोलं सत्त्वानि प्राणिनः । सहस्रजिह्वोऽपि गणयेत् ॥

The earthen sphere along with mountains. Sattvani = beings. Only a thousand tongued person can count.

Commentary by Vīrarāghava

‘‘इषुक्षयान्निवर्तन्ते नान्तरिक्षक्षितिक्षयात् । मतिक्षयान्निवर्तन्ते न गोविन्दगुणक्षयात् ॥’’ इत्युक्तरीत्या अनन्तकल्याणगुणगणराशेरनन्तस्य साकल्येन कल्याणगुनान् वर्णयितुं कः प्रभुरित्याशयेनाह

मूर्द्धनीति । गिरिभिः पर्वतैः सहिताः सरितः समुद्राः सत्त्वा जन्तवः यस्मिंस्तद्भूमण्डलं यस्य सहस्रशिरसोऽनन्तस्य मूर्द्धन्यणुवदर्पितं तस्य भूम्नोऽपरिच्छिन्नस्यानन्त्यादेवेतरैरियत्तयाविदितः विक्रमः प्रकारो यस्य तस्यानन्तस्य वीर्याणि कल्याणगुणरूपाणि सहस्रजिह्वोऽपि को वा गणयेदेतावन्तीति गणयेद्गणनां करोतीति भावः ॥

Even a man endowed with a thousand faces cannot describe the greatness of Śeṣa who bears on His head the earth like a mustard seed. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

गुरुगिर्यादिधरधरागोलधृतिरपि शेषस्य हरिसन्निधानादेवान्यकृता नेति भावेनाह मूर्द्धनीति । विक्रमाणामानन्त्यात्साकल्येनाज्ञातपराक्रमस्य सहस्रजिह्वः शेष इत्यनेन स्पष्टच्यते ॥

Even Śeṣa's bearing of the earth on His hood is due to Hari's [the Lord's] presence in Him. Will even the thousand-tongued Śeṣa be able to praise Him? This clearly indicates Śeṣa's *antaryāmī* [supersoul] and not Śeṣa.

Commentary by Viśvanātha Cakravartī

मूर्द्धनि एकस्मिन्नेव भूगोलमणुवत्तिष्ठति सत्त्वानि प्राणिनः सहस्रजिह्वः सन्नपि कोगणयेत् ॥

The earth rests like an atom on only one head. Sattvani = the creatures. Even with a thousand tongues, who can count His virtues?

Commentary by Śrīvaṁśīdhara

भगवद्विग्रहस्य मध्यमपतिमाणायमानत्वेऽपि विभुत्वाद्भूमंडलस्याणुत्वमित्याह मूर्ध्नीति । न कोऽपीत्यर्थलब्धम् ॥

The fact that God's form is infinite, in spite of appearing to have a small stature, is brought out here by comparing the earth to an atom. None can count His virtues.

Commentary by Śukadeva

किञ्च । यन्नामेति यस्य नाम श्रुतं गुर्वादितः अकस्माद्वा आर्त्तो वा सन् प्रलम्भनात्परिहासाद्वा पतितो महापातक्यपि यदि कीर्त्तयेत्तर्हि अशेषमंहो हन्ति तत्रापि सपद्येव न च केवलमात्मन एवांहो हन्ति किन्तु नृणां स्वकीयानामन्येषामपि तस्माच्छेषादन्यं मुमुक्षुः कमाश्रयेत् । स्वयं भगवतः उपासनायाः परमपुरुषार्थत्वे का कथा यदंशः सयर्षणो यदंशः शेषस्तन्नामोच्चारणमात्रेणापि पतितोऽपि कृतार्थो भवेदिति फलितोऽर्थः ॥

Even His name heard from the elders or teachers, or uttered in distress or in a jovial mood will instantly remove all the sins of those persons. How can an aspirant approach anyone else? When the worship of Śeṣa who is an "part" (amsa) of God is capable of producing such results, what is the worship of God Himself incapable of achieving?

Commentary by Śrī Giridhara Lāla

तत्कृपां विना तन्मार्गस्य दुर्ज्ञेयत्त्वादेव स्वभक्तो द्धारार्थं रामकृष्णादिनानाविधस्वरूपं विधाय लीलां करोति, तथा च तच्छ्रवणस्मरणसेवनादिना ते कृतार्था भवन्तीत्याह-मूर्तिमिति द्वाभ्याम् । यत्रेदं सदसत् स्थूलसूक्ष्मात्मकं कार्यकारणात्मकं वा विश्वं विभाति स सच्चिदानन्दात्मको भगवान् नोऽस्माकं भक्तानां पुरुकृपया मूर्तिं बभार दधार । कथम्भूतां मूर्तिमित्यपेक्षायामाह-सत्त्वं संशुद्धमिति, रजस्तमोभ्याममिश्रां शुद्धसत्त्वात्मिकामित्यर्थः । यश्चानवद्यां सर्वानर्थनिवर्तिकां लीलामाददे कृतवान् । किमर्थमित्यपेक्षायामाह-स्वजनानां भक्तानां मनांस्यादातुं लीलाश्रवणादिना स्वैकनिष्ठानि कर्त्तुमित्यर्थः । कथमेवंविधलीलां कर्त्तुं शक्नोति तत्राह-उदारवीर्य इति । एवं जनोद्धारे तस्य किं प्रयोजनमित्याशयच्चाह-मृगपतिरिति । यत् यस्मात् मृग्यन्ते फलादानार्थमिति मृगा वरप्रदा ब्रह्मादयस्तेषामपि पतिः एवम्भूतो भगवान् यदि जनोद्धारं न कुर्यात्तदा कः कुर्यादिति भावः ॥

For that reason, He takes various forms of Rāma, Kṛṣṇa, etc. His form is pure goodness without a trace of passion and ignorance.

Commentary by Śrī Bhagavatprasādācārya

'इषुक्षयान्निवर्तन्ते नान्तरिक्षक्षितिक्षयात् । मतिक्षयान्निवर्त्तन्ते न गोविन्दगुणक्षयात्' इत्युक्तरीत्यानन्तकल्याणगुणगणराशेरनन्तस्य साकल्येन गुणागणान्वर्णयितुं कः प्रभुरित्याशयेनाह मूर्द्धनीति । गिरिभिः पर्वतैः सहिताः सरितो नद्यः समुद्रा अर्णवाः सत्त्वा जन्तवो यस्मिंस्तत्, भूगोलं, सहस्रमूर्ध्नः यस्यानन्तस्य, मूर्द्धनि एकस्मिन्नेव यस्मिन्कस्मिंश्चिच्छिरसि, अर्पितम् अणुवत् भासते । भूम्नोऽपरिच्छिन्नस्य, अनिमितोऽगणितो विक्रमः पराक्रमो यस्य तस्यानन्तभगवतः, वीर्याणि कल्याणगुणरूपाणि सामर्थ्यानि, आनन्त्यादन्तवर्जितत्वाद्धेतोः, सहस्रजिह्वः सन्नपि, को वा अधिगणयेत् । एतावन्ति सन्तीति गणनां कर्तुं समर्थः स्यादित्यर्थः ॥

Even a thousand-tongued person cannot count His virtues, thus who else can? It is said, "They return because their arrows are exhausted, not because of the earth or the sky, similarly they withdraw from praising because their intellect is exhausted, not because the virtues of Nārāyaṇa are exhausted."

Commentary by Yādavārya

His extraordinary and noble strength is to benefit others. He bears the earth on His head like an atom. Even the thousand-tongued Śeṣa cannot count His virtues. This evidently cannot be a praise addressed to Śeṣa.

TEXT 13

एवम्प्रभावो भगवाननन्तो
दुरन्तवीर्योरुगुणानुभावः ।
मूले रसायाः स्थित आत्मतन्त्रो
यो लीलया क्ष्मां स्थितये बिभर्ति ॥ १३ ॥

evam-prabhāvo bhagavān ananto
duranta-vīryoru-guṇānubhāvaḥ

mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmāṁ sthitaye bibharti

SYNONMYS

evam-prabhāvaḥ—who is so powerful; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—Ananta; *duranta-vīrya*—insurmountable prowess; *uru*—great; *guṇa-anubhāvaḥ*—possessing transcendental qualities and glories; *mūle*—at the base; *rasāyāḥ*—of the lower planetary systems; *sthitaḥ*—existing; *ātma-tantraḥ*—completely self-sufficient; *yaḥ*—who; *līlayā*—easily; *kṣmām*—the universe; *sthitaye*—for its maintenance; *bibharti*—sustains.

TRANSLATION

There is no end to the great and glorious qualities of that powerful Lord Anantadeva. Indeed, His prowess is unlimited. Though self-sufficient, He Himself is the support of everything. He resides beneath the lower planetary systems and easily sustains the entire universe.

Commentary by Śrīdhara Svāmi

दुरंतं वीर्यं बलं यस्य । उरवो गुणा अनुभावश्च यस्य स च स च रसाया भूमेर्मूले स्थितस्तिष्ठति । आत्मतंत्र आत्माधारः ॥

He who has infinite strength, whose virtues and capabilities are many, is supported by Himself and stays at the bottom of the earth.

Commentary by Vīrarāghava

किमिदं भूमण्डलं कर्मवशाद्बिभर्त्ति नेत्याह एवमिति । एवंप्रभावः उक्तविधापरिच्छिन्नप्रभावः अत एवानन्तः अनन्तपदं पुष्कलप्रवृत्तिनिमित्ताश्रयं दुरन्तमपारं वीर्यं बलं यस्य उरवो गुणास्तेषामनुभावः प्रभावो यस्य स भगवान् सयर्षण आत्मतन्त्रः स्वतन्त्रः अकर्मवश्य एव सँल्लीलया स्थितयेऽवस्थानाय पालनायेति यावत् पृथ्वीं बिभर्ति ॥

Does He bear this earth being subject to His *karma* [reactions to past activities]? "No," is the reply. His strength is infinite, His virtues endless, thus, it is only a pastime. He is not subject to any *karma*, rather He bears out of kindness only. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

शेषे त्वसम्भावितगुणकर्मकथनपूर्वकं स्तवनमुपसंहरति एवमिति । दुरन्तवीर्य इत्यनेनानन्तनाम हरेरेव मुख्यं नान्यस्य ''अतोऽनन्तेन लिङ्गमप्यनन्तः'' इत्यादिसूत्रस्मृती प्रमाणमिति दर्शयति । स्वगुणानेवानुभवति भुङ्क्त इति कर्मण्यणप्रत्ङ्गः, देहिदेहस्थित्वेन दुःखानुभवस्यापि सम्भवात्कथं स्वगुणभोग इत्यत उक्तम् आत्मतन्त्र इति । भारस्य भर्तुः श्रमदर्शनादौपचारिकमिदं स्वातन्त्र्यं किं न स्यादित्यत उक्तं यो लीलयेति ॥

Śuka concludes this prayer stating extraordinary qualities which are found in Śeṣa. He has infinite prowess like this. Thus, the word Ananta is used who has many, many virtues. He is independent and not subjected to the influence of *karma*, thus He bears the universe only for *līlā* (pastime) and for the welfare of the world.

Commentary by Jīva Gosvāmi

भगवद्विग्रहस्य मध्यमपरिमाणायमानत्वेऽपि विभुत्वाद्भूमण्डलस्याणुत्वम् ॥

Although the Lord's form appears to have a small finite size, it is infinite. So the Bhū-maṇḍala is just an atom.

Commentary by Viśvanātha Cakravartī

दुःशब्दो नञर्थः ॥

The preposition *dus* is in the privative sense. [Note from the translator: There are many instances in *Bhāgavatam* when the word *duranta* is used to state God's attributes meaning "infinite" and not "tragic" as sometimes construed].

Commentary by Śrīvaṁśīdhara

एवंप्रभाव उक्तलक्षणप्रभाववान् ॥

Evam prabhavah = has the qualities as mentioned above.

Commentary by Śukadeva

दुरन्तमनन्तं वीर्यं बलं यस्य उरवो गुणाः अनुभावाश्च यस्य स च स च रसाया भूमेर्मूले आत्मतन्त्रः स्वाधीनः सन् क्ष्मां बिभर्ति ॥

Duranta means having no end; infinite. His virtues and prowess are many. He is not dependent on anyone else. He holds the earth aloft.

Commentary by Śrī Giridhara Lāla

इदानीं स्थितिहेतुत्वं प्रदर्शयंस्तद्विक्रमवर्णनस्य अशक्यात्वमाह-मूर्द्धनीति । यस्य सहस्रमूर्ध्नः शेषस्यैकस्मिन्नेव मूर्द्धन्यर्पितं स्वेच्छया स्थापितं गिर्यादिसहितं भूगोलमणुवत्तिष्ठति तस्यानवसितेविक्रमस्य अपरिसमाप्तपराक्रमस्य वीर्याणि सहस्रजिह्वोऽपि को गणयेदित्यन्वयः । कुतस्तद्गणना अशक्येत्यपेक्षायामाह-आनन्त्यादिति । ननु भूमेरधःस्थस्य ब्रह्माण्डान्तःपातिनो मूर्द्धनि स्थितस्य भूमण्डलस्य कथमणुसादृश्यं सम्भवति ? भूम्यपेक्षयाऽल्पत्वप्रतीतेरित्याशयच्च लौकिकदृष्ट्या तथा प्रतीतावपि वस्तुतो विभुत्वादित्यभिप्रेत्याह-भूम्न इति ॥

Now stating that He is the cause of the sustenance, how He bears the earth on his head is described. He is infinite in spite of His small appearance, so, in whom else shall we take refuge?

Commentary by Yādavārya

His valor is infinite. Śeṣa's *antaryāmī* [supersoul] only lifted the earth from Rasātala, not Śeṣa. Obviously the character of a mixed praise is evident here.

TEXT 14

**एता ह्येवेह नृभिरुपगन्तव्या गतयो यथाकर्मविनिर्मिता यथोपदेशमनु-
वर्णिताः कामान् कामयमानैः ॥ १४ ॥**

*etā hy eveha nṛbhir upagantavyā gatayo yathā-karma-vinirmitā
yathopadeśam anuvarṇitāḥ kāmān kāmayamānaiḥ.*

SYNONMYS

etāḥ—all these; *hi*—indeed; *eva*—certainly; *iha*—in this universe; *nṛbhiḥ*—by all living entities; *upagantavyāḥ*—achievable; *gatayaḥ*—destinations; *yathā-karma*—according to one's past activities; *vinirmitāḥ*—created; *yathā-upadeśam*—as instructed; *anuvarṇitāḥ*—described accordingly; *kāmān*—material enjoyment; *kāmayamānaiḥ*—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.

Commentary by Śrīdhara Svāmi

उक्तस्य लोकविभागस्योपयोगं वदन्नुपसंहरति । एता ह्येवेह कामान्कामयमानैर्नृभिरुपगंतव्या
इत्यन्वयः ॥

The courses of those who covet so many things are these only. All these are attainable through *karma*. They have been described as taught to me.

Commentary by Śrīvaṁśīdhara

यथोपदेशं यथाशास्त्रम् ॥

Yathopadesham = as per the scriptures.

Commentary by Vīrarāghava

उक्तमुपसंहरति एता इति । कामान् कामयमानैर्नृभिरुपगन्तव्याः प्राप्याः तत्तत्कर्मानुसारेणेश्वरेण
सृष्टाः गतयः फलरूपा लोका इह ब्रह्माण्डे एता एवैतावत्य एव ताश्च यथोपदेशं
सम्प्रदायागतोपदेशमनतिक्रम्यानुवर्णिताः ॥

Śuka concludes the present topic. These are the worlds which persons attain when they perform *karma* [actions] with some desire or the other. They have been related to you as per the scriptures and per the tradition.

Commentary by Yādavārya

Śuka concludes. "I have narrated the different worlds attainable through fruitive activities "*Sakāmakarma*," according to how I have heard them from my teachers. They are different and do not resemble each other.

TEXT 15

एतावतीर्हि राजन् पुंसः प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा
विसदृशा यथाप्रश्नं व्याचख्ये किमन्यत्कथयाम इति ॥ १५ ॥

etāvatīr hi rājan puṁsaḥ pravṛtti-lakṣaṇasya dharmasya vipāka-gataya
uccāvacā visadṛśā yathā-praśnaṁ vyācakhye kim anyat kathayāma iti.

SYNONYMS

etāvatīḥ—of such a kind; *hi*—certainly; *rājan*—O King; *puṁsaḥ*—of the human being; *pravṛtti-lakṣaṇasya*—symptomized by inclinations; *dharmasya*—of the execution of duties; *vipāka-gatayaḥ*—the resultant destinations; *ucca-avacāḥ*—high and low; *visadṛśāḥ*—different; *yathā-praśnam*—as you inquired; *vyācakhye*—I have described; *kim anyat*—what else; *kathayāma*—shall I speak; *iti*—thus.

TRANSLATION

My dear King, I have thus described how people generally act according to their different desires and, as a result, get different types of bodies in higher or lower planets. You inquired of these things from me, and I have explained to you whatever I have heard from authorities. What shall I speak of now?

Commentary by Śrīdhara Svāmi

तस्य प्रपंचः । एतावत्यो विपाकगतयः फलभूता गतयस्ता व्याचख्ये व्याख्यातवानस्मि ॥

Dear king, these are the places attainable by men who follow pravrtti *dharma* [eligious activities performed by persons seeking elevation to higher planets or for economic prosperity, the final aim of which is sense gratification]. I have answered according to your question. What else shall I narrate? [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vīrarāghava

एवमुक्तमुपसंहृत्य राज्ञः प्रश्नावसरप्रदानाय उक्ता गतयो नृभिर्द्धर्मैः प्राप्या इति पुनरुपसंहरति एता इति । हे राजन् ! पुंसः संसारिणः प्रवृत्तिरूपस्य सकामस्य धर्मस्य विपाकगतयः फलरूपा गतयो

नानाविधा विसदृशाः सुखदुःखतारतम्येन व्यवस्थिताः । एतावत्य एव ताश्च यथाप्रश्नं व्याख्याताः वर्णिता मयेति शेषः ॥

The courses of the results of actions performed with desire are multifarious. They have been described to you. What else shall I relate? This is said to give an opportunity to the king to raise a fresh question which Śuka will answer subsequently.

Commentary by Vijayadhvaja Tīrtha

परीक्षित्प्रश्नपरिहारार्थमुपसंहरति एता हीति । गम्यन्त इति गतयो लोका फपगन्तव्या धर्मफलत्वेन यथाकर्मनिर्मितास्तारतम्येनेति शेषः । एवशब्देन निषिद्धकर्मप्राप्यस्थानमन्तरेणान्यव्यवच्छेदः क्रियते । हिशब्दः प्रमाणप्रसिद्धिं वक्ति मुक्तिगतेरन्यस्याः विद्यमानत्वात् कथमेतावत्य इतीयत्तेति तत्राह कामानिति । मुक्तेरपीच्छाविषयत्वादित्यतः सामान्येनोक्तं विशिनष्टि प्रवृत्तिलक्षणस्येति । उच्चावचानां सालक्षण्यं नास्तीत्याशयेनोक्तं विसदृशा इति यथाप्रश्नं व्याख्याताःह्वह्वइत्यनेनान्योऽपि वक्तव्यांशोऽस्तीति ज्ञायते । तत्र वक्तव्यांशा बहवः सन्ति तेषु किं वक्तव्यं तदाख्याहि तस्यापि परिहारं कथयाम इत्याशयेनाह । किमन्यदिति ॥

These are the courses of places which are attainable through sakāma*karma*. The place attainable by *niṣkāmakarma* is a different one which has not been stated. The place attainable by forbidden acts (*nishiddha karma*) is also not stated yet—it means these courses are high and low, not resembling one another.

By stating this is what has been described, Śuka implies that there are many other things to be known which have not been stated. "So tell me what I should narrate further," is the question put to Parīkṣit.

Commentary by Viśvanātha Cakravartī

कामान् कामयमानैर्नृभिः ॥

By those who have so many desires.

Commentary by Śrīvaṁśīdhara

उच्चावचानामेकरुपत्वासंभवादाह-विसदृशा इति । वक्तव्यांशानां बहुत्वादाह-किमन्यदिति ॥

As the high and low cannot be of a single nature, it is said visadisa = not resembling each other. Because there are many things that may be told, he asks, what else shall I narrate?

Commentary by Śukadeva

लोकविभागमुपसंहरति । एतावतीः एतावत्यः पुंसः प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतयः फलभूमयः सन्ति याः व्याचख्ये व्याख्यातवानस्मि ॥

The division of the world that I have narrated is according to the sastras [scriptures] and tradition. These are the places in the *brahmāṇḍa* which one

can attain through fruitive work (sakāmakarma). Nothing has been stated by my own imagination. What more would you like to hear? These are the words you like to hear?

These are the words of Śuka addressed to Parīkṣit.

Commentary by Śrī Giridhara Lāla

नन्वेतदपि कथं सम्भवतीत्याशयचाचिन्त्यानन्तशक्तित्वात्तत्र न काप्यसम्भावनेत्याशयेनाह-एवमिति । एवमचिन्त्यः प्रभावो यस्य स तथाभूतो भगवानन्तः । भगवत्त्वमेव विशदयति-दुरन्तमनन्तं वीर्यं बलं यस्य उरवो बहवो गुणा ज्ञानवैराग्यैश्वर्यादयः अनुभावः शक्तिश्च यस्य स च अत एवात्मतन्त्रः । यो रसायाः भूमेर्मूले स्थितः सन् लीलयाऽनायासेनैव जगतः स्थितये क्ष्मां पृथिवीं बिभर्ति धारयतीत्यर्थः ॥

This is possible for Him because He is endowed with wonderful powers that defy imagination and logic. His strength is boundless, His virtues numerous and so on.

Commentary by Śrī Bhagavatprasādācārya

एवमुक्तमुपसंहृत्य राज्ञः प्रश्नावसरप्रदानायोक्ता गतयो नृभिर्धर्मैः संप्राप्या इति पुनरुपसंहरति एतावतीरिति । हे राजन्, पुंसः संसारिणो जीवस्य प्रवृत्तिलक्षणस्य प्रवृत्तिरूपस्य सकामस्येति यावत् । धर्मस्य, विपाकगतयः फलरूपा गतयः, उच्चावचाः उच्चनीचभावेन नानाविधाः, विसदृशाः सुखदुःखतारतम्येन व्यवस्थिताः सत्यः, एतावतीरेतावत्यः एव । ताश्च यथाप्रश्नं व्याख्याता वर्णिताः मयेति शेषः । किं अन्यत् कथयामः । इति शुकः राजानं प्रत्युवाचेति शेषः॥

Ananta bears the earth, not out of reactions to past work, but as a pastime. Everything has been explained as per scriptures. What more shall I narrate?

Commentary by Yādavārya

What more would you like me to narrate?

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Twenty-fifth Chapter of the Śrīmad-Bhāgavatam, entitled, "The Glories of Lord Ananta."

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CHAPTER ELEVEN

26) Description of the Hellish Planets

TEXT 1

राज़ोवाच
महर्ष एतद्वैचित्र्यं लोकस्य कथमिति ॥ १ ॥

rājovāca
maharṣa etad vaicitryaṁ lokasya katham iti.

SYNONYMS

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

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear sir, why are the living entities put into different material situations? Kindly explain this to me.

Commentary by Śrīdhara Svāmi

षड्विंशे तु ततोऽधस्तान्नरकस्थितिरुच्यते । पापिनो यत्र दह्यंते यमदूतैर्यथायथम् ॥
पुंसो गतय उच्चावचा विसदृशा इति भोगवैचित्र्यमुक्तं तदेतत्कुत इति पृच्छति । महर्ष इति ॥

It was suggested that the joys and sorrows of the living entities are different by saying that they attain places which are graded. Parīkṣit asks the reason for the this statement.

Commentary by Vīrarāghava

प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय इत्यनेनासां पुण्येन प्राप्यवोक्ते: केवलापुण्यगम्या अन्ये लोका: सन्ति नरका इति सूचितं तानेव पिपृच्छिषुस्तावद्यदुक्तमेष्वपि लोकेषु सुखदु:खयोर्न्यूनाधिकभावलक्षणं वैचित्र्यमुच्चावचा विसदृशा इति तत्र कारणं पृच्छति राजा महर्ष इति । हे महर्षे ! त्वया यद्वैचित्र्यं सुखदु:खयोर्न्यूनाधिकभावलक्षणमेषु लोकेषु जीवलोकस्य व्यवस्थितमुक्तं तद्वैचित्र्यं कथमुपपद्यते को वा तत्र वैचित्र्ये हेतुरैकरूप्येणानुष्ठितेन प्रवृत्त्याख्येन धर्मेण भूरादिलोकान् प्राप्तेषु केषाञ्चित्सुखमेव केषाञ्चिद् दु:खमेवान्येषां तु मिश्रमित्येतद्वैचित्र्ये किं कारणमिति प्रश्नाशय: ॥

In the last chapter, it was said that these are the resultant courses of *pravrtti dharma*, meaning that these are courses as a result of nishiddha i.e. forbidden deeds. Even in these *lokas* [places or planets] attainable through

Pravrtti karma, there is gradation in the joys and sorrows of those who live here. What is it due to?

Commentary by Viśvanātha Cakravartī

मुवोऽधस्ताज्जलादूर्ध्वं नरकस्थानमुच्यते । षड्विंशे यत्र दण्डच्यन्ते पापिनो यमकियरैः ॥
पुंसो गतयः उच्चावचा विसदृशा भोगवैचित्र्यमुक्तं तदेतत् कुत इति पृच्छति । महर्षे ! इति ॥

The reason for the differences in the courses of the living entities is asked.

Commentary by Śrīvaṁśīdhara

ततो भूमेः । यत्र येषु नरकेषु । यथायथमपराधानुसारेण (१) महर्षे इति । ऋषीणामपि त्रिकालज्ञत्वेनैतत्कथनसमर्थत्वात्तव तु महर्षेस्तेषामपि पूज्यतमस्य किमुत वक्तव्यमिति भावः । पुंसो गतय उच्चावचा विसदृशा बोगवैचित्र्यमुक्तं तदेतत्कुत इति पृच्छति ॥

Below the earth, in those holes, according to their sins. Śuka is addressed as maharṣi. Even a *ṛṣi* will be able to narrate these things, yet you are not merely a ṛṣi but a great *ṛṣi* [maharṣi]. Thus, there should be no difficulty for you in answering my question. This is implied in the address. The joys and sorrows of different persons are different. What is this due to?

Commentary by Śukadeva

षड्विंशे नरकस्थितिर्वर्ण्यते धर्मस्य उच्चावचविसदृशविपाकगतय इत्युक्ते भोगवैचित्र्ये कारणं पृच्छति । महर्षे इति ॥

In this chapter, the hells are described. After hearing the differences in the high and low courses, the king asked the reason for the difference in the enjoyment there.

Commentary by Śrī Giridhara Lāla

भुवोऽधस्ताज्जलादूर्ध्वं दण्डच्यन्ते यत्र पापिनः । तन्नरकस्थितिस्त्वत्र षड्विंशे विनिरूप्यते ॥
एवं प्रश्ने प्रवर्त्तितो राजाऽऽत्मानं शुककृपापात्रं ज्ञात्वा पुंसो गतय उच्चावचा विसदृशा इति भोगवैचित्र्यमुक्तं तदेतत्कथमिति पृच्छतिह्लह्लमहर्षे इति । सम्बोधनेन सर्वज्ञत्वात्तव न किञ्चिदविदितमिति मम सन्देहं निराकुर्विति सूचयति ॥

Recognizing Śuka's grace on him for giving him an opportunity to question, Parīkṣit asks Śuka about the reason for the variety in enjoyments. By addressing him as a great sage he implies the doubt he wishes to be cleared.

Commentary by Śrī Bhagavatprasādācārya

ततोऽधस्तात्तु षडिंवशे वर्णिता नरकस्थितिः । दह्यन्ते पापिनो यत्र यथायोग्यं यमानुगैः ॥ प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय इत्यनेनासां गतीनां पुण्येन प्राप्यत्वोक्तेः केवलेनापुण्येन गम्या अन्ये कोका अपि सन्तीति बोधात्तानपुण्यगम्यान् लोकान्विविदिषुस्तावद्यदुक्तं 'एतेष्वपि लोकेषु सुखदुःखयोर्न्यूनाधिकभावलक्षणवैचित्र्यमुच्चावचविसदृशा' इति तत्र कारणं राजा पृच्छति महर्षे इति । हे महर्षे एतत् वैचित्र्यं एषु लोकेषु त्वया यदेतद्वैचित्र्यमुक्तमित्यर्थः । जीवलोकस्य तत् कथं

इति, एषूक्तेषु लोकेषु वर्त्तमानस्य जीवलोकस्य सुखदुःखयोर्न्यूनाधिकभावलक्षणं यद्व्यवस्थात्मकवैचित्र्यं त्वयोक्तं तत्रकिं कारणमिति पश्नार्थः ॥

When Śuka said these are the courses of *pravrtti dharma*, it is implied that the courses of *adharma* are different. As in the case of *pravrtti dharma* [fruitive action performed according to scripture], the results of *adharma* [irreligious action] will also produce varied results. The king asks for the reason.

TEXT 2

ऋषिरुवाच
त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य तारतम्येन भवन्ति ॥ २ ॥

ṛṣir uvāca
tri-guṇatvāt kartuḥ śraddhayā karma-gatayaḥ pṛthag-vidhāḥ sarvā eva sarvasya tāratamyena bhavanti.

SYNONYMS

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

TRANSLATION

The great sage Śukadeva Gosvāmī said: My dear King, in this material world there are three kinds of activities—those in the mode of goodness, the mode of passion and the mode of ignorance. Because all people are influenced by the three modes of material nature, the results of their activities are also divided into three. One who acts in the mode of goodness is religious and happy, one who acts in passion achieves mixed misery and happiness, and one who acts under the influence of ignorance is always unhappy and lives like an animal. Because of the varying degrees to which the living entities are influenced by the different modes of nature, their destinations are also of different varieties.

Commentary by Śrīdhara Svāmi

कर्मणः समानत्वेऽपि श्रद्धावैचित्र्यात्फलवैचित्र्यमिति परिहरति । त्रिगुनत्वादिति । सात्त्विक्या श्रद्धया कर्तुः सुखित्वं राजस्या सुखित्वं दुःखित्वं च तामस्या दुःखित्वं मूढत्वं च । तत्रापि तासां श्रद्धानां तारतम्यात्सुखादितारतम्यं सर्वेषामित्यर्थः ॥

The answer is given saying that even though the action done by different people is the same, because of the difference in the attitude of the persons, the fruits reaped are different. A *sattvic* [goodness] faith gives happiness. A *rajas* [passionate] faith gives a mixture of joy and sorrow. The *tamas* [ignorant] faith gives misery and ignorance. There is gradation even in these faiths and hence the gradation in joys and sorrows.

Commentary by Śrīvaṁśīdhara

ऋषिरुवाचेति सर्वज्ञत्वाभिप्रायेण । सात्विक्या श्रद्धया धर्म एव भवेत्तस्माच्च कर्त्तुः सुखमेव राजस्या धर्माधर्मौ ताभ्यां सुखदुःखे तामस्याऽधर्म एव तस्माच्च दुःखमोहौ तत्रापि तासां श्रद्धानां तारतम्यात्मुखादितारतम्यं सर्वस्य सर्वा इति । न हि कश्चित्सर्वदैव सात्त्विकश्रद्धावानेव तिष्ठति राजसतामसश्रद्धावानेव वा, अतः कालभेदेन सर्वविधस्यैव जीवस्य सर्वविधा गतयः ॥

It is said, "the sage replied," implying that Śuka has the knowledge of whatever Parīkṣit has asked. Faiths are of three kinds, *sattvic*, *rajas* and *tamas*. *Sattvic* [in goodness] faith begets *dharma* [religion] only. *Rajas* [in passion] faith begets both *dharma* and *adharma* [irreligion]. *Tamas* [in ignorance] faith begets *adharma* and infatuation. No living entity is either *sattvic*, *rajasic*, or *tamasic* always, rather they change from time to time, hence the variety found here.

Commentary by Vīrarāghava

सर्वेषां भूरादिलोकप्रापकधर्मस्य समानत्वेऽपि कर्तृवैचित्र्याच्छ्रद्धावैचित्र्याच्च सुकादिफलवैचित्र्यमित्युत्तरमाह त्रिगुणत्वादिति । कर्तुर्जीवस्य त्रिगुणत्वात्सत्त्वादिगुणत्रङ्गुक्तत्वाच्छ्रद्धया सत्त्वादिगुणभेदभिन्नया त्रिविधया श्रद्धया कर्मणां गतयः फलानि पृथग्विधाः सर्वाः श्रद्धादितारतम्यनिमित्ततारतम्येनैव भवन्ति । अत्रेदमवगन्तव्यम् ''न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः । सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ।'' इत्युक्तरीत्या सर्वेषां गुणत्रययोगाद् गुणानां ह्रासोल्लासादिरूपेण परिणामे चाविशिष्टे सति प्राचीनकर्मवासनानुगुणगुणत्रयपरिणामवशात् सात्त्विकादिभेदेन धर्मस्य कर्त्तारो बुद्धयः श्रद्धाः तन्निमित्तानि कर्माणि च त्रिधा भिद्यन्ते । तथा च गीतं भगवता ''मुक्तसययोऽनहंवादी धृत्युत्साहसमन्वितः । सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः । हर्षशोकान्वितः कर्ता राजसः परिकीर्त्तितः ॥ अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः । विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ प्रवृत्तिश्च निवृत्तिश्च कार्याकार्ये भयाभये । बन्धं मोक्षञ्च या वेत्ति बुद्धिः सा पार्थ ! सात्त्विकी ॥ यया धर्ममधर्मं च कार्यं चाकार्यमेव च । अयथावत्प्रजानाति बुद्धिः सा पार्थ ! राजसी ॥ अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ ! तामसी ॥ त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा । सात्त्विकी राजसी चैव तामसी चेति तां शृणु ।'' इत्यारभ्य ''यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः । प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ।' इति श्रद्धायास्त्रैविध्यमुक्तं सात्त्विकाः सात्त्विक्या श्रद्धया युक्ताः । ''नियतं स''रहितमरागद्वेषतः कृतम् । अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ यत्तु कामेप्सुना कर्म साहयारेण वा पुनः । क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् । मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ।' इति एवं स्थिते यः सात्त्विकः कर्ता सात्त्विकीभ्यां बुद्धिश्रद्धाभ्यां धर्माननुतिष्ठति सोऽनन्तसुखं मोक्षाख्यं तारतम्यरहितं

प्राप्नोति, यश्च राजसो राजसीभ्यां बुद्धिश्रद्धाभ्यां धर्माननुतिष्ठति स भूरादिलोकाननुप्राप्य परिमितसुखं प्राप्नोत्ति तत्रापि श्रद्धातारतम्यकृतं सुखतारतम्यमेव भवति, यस्तु तामसः इमान् लोकान् प्राप्यापि केवलं दुःखमेव प्राप्नोति भूरादिलोकप्रापकः प्रवृत्ताख्यो धर्मस्तु राजसतामसयोः कर्त्रोः समानो भवतीति।।

The crux of the reply is that although the *dharma* that makes one attain *Bhūloka* is the same, gradation is found here due to the dissimilarity of faith in the performers, i.e association with the three modes of nature and past deeds. The agents, their perceptions, their faiths, and the resulting *karma* are threefold, the *sattvica*, the *rajasa* and the *tamasa*. It is said in *Bhagavad-gītā*, "a *sattvic* person is one who is devoid of attachment, who is not boastful, who is endowed with courage and cheer and who is unaffected by the accomplishment or non-accomplishment of his acts. A *rajasic* person is one who is attached to many things, who wants to enjoy the fruit of his *karma*, who is greedy, fond of violence, impure, joyous at times and depressed at other times. A *tamasic person* is one who is unjust, very naughty, arrogant, lazy, thinking of cheating others, always discontented and who never forgets the past mistakes of others.

Their understanding is also three-fold: that understanding by which one knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what is binding and what is liberating, is in the mode of goodness. That understanding which cannot distinguish between religion and irreligion, between action that should be done and action that should not be done, is in the mode of passion. That understanding which considers irreligion to be religion and religion to be irreligion, under the spell of illusion and darkness, and strives always in the wrong direction, is in the mode of ignorance.

Faith is also of three kinds: Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons; and those in the mode of ignorance worship ghosts and spirits.

Actions are also of three types: That action which is regulated and which is performed without attachment, without love or hatred, and without desire for fruitive results is said to be in the mode of goodness. But action performed with great effort by one seeking to gratify his desires, and enacted from a sense of false ego, is called action in the mode of passion. That action performed in illusion, in disregard of scriptural injunctions, and without concern for future bondage or for violence or distress caused to others is said to be in the mode of ignorance.

This being the case, a *sattvic* performer endowed with *sattvic* perception and *sattvic* faith performs actions in goodness and attains infinite bliss. The *rajasic* performer will be endowed with the same *rajasa* perception and faith and will perform passionate actions as a result of which he obtains *Bhūloka*,

etc. and enjoys limited happiness. A *tamasic* performer, endowed with ignorant perception and faith performs the same actions as the *rajasic* performer does, reaches *Bhūloka* and obtains more grief or sometimes only grief. [Note: this commentary is repeated by Viśvanātha Cakravartī, Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

अतिबहुलदुःखभोगस्थानत्वेन नरकलोकस्य हेयत्ववर्णनेन संसारस्यातिहेयत्वेन वैराग्यस्य दाडर्चातिशयो जायत इति तन्निरूपयत्यस्मिन्नध्याये । तत्रादौ पूर्वोक्तार्थे प्रश्नमुद्भाव्य परिहृत्य वक्तव्यार्थं प्रतिजानीते महर्ष इति । अयमर्थः लोकस्य स्वर्गादिपातालान्तस्य श्थानस्य विशेषात्तत्स्थस्य जनस्यैतत्प्रत्यक्षेण त्वद्वचनादागमेन च सिद्धत्वात् प्रत्यक्षवदेतदित्युच्यते वैचित्र्यं कस्यचित्सुखित्वं कस्यचिद् दुःखित्वं कस्यचिदुभरूपत्वं कथं घटते सुखादिसामान्यविशेषहेतुत्वं च सुखे दुःखे चाल्पमहत्त्वभेदेन तारतम्यं च कथमिति किञ्चैता गतयः सर्वाः सर्वेषां भवन्ति किञ्चैकैकस्यैकैका गतिरुतैकस्यानेका गतिरित्येतत्सर्वं परिहरति बहुगुणत्वादिति । अयमर्थः कर्तुः श्रद्धाया ''एवमितः प्रेत्याभिसम्भवितास्मि'' इति बुद्धिलक्षणाया बहुगुणत्वाद् बहुविधत्वात्तद्युक्तसत्त्वादिगुणवैचित्र्येण निर्मितत्वाल्लोकवैचित्र्यं यस्मात्सर्वाः कर्मगतयः सर्वस्य भवन्ति ॥

To encourage real renunciation, the disgusting nature of hell is narrated. As hell is a place of utmost agony, good people will try to ward off the desire and actions which lead to hell, thereby obtaining detachment from the material world. "Dear great sage, how is it that one is happy and another miserable? Also how is it that there is a gradation in the happiness and misery of the people?" The question is answered by Śuka: it is due to different faiths of performers of good or bad deeds.

Commentary by Jīva Gosvāmi

असमानत्वे तावत् फलवैचित्र्यं भवत्येवं समानत्वेऽपि तदित्याह त्रिगुणत्वादिति ॥

The fruits are different when there is inequality. Even when there is equality of the three *guṇas* also, the effect is different for other reasons.

Commentary by Śukadeva

कर्तुर्जीवस्य त्रिगुणत्वात्त्रयो गुणा बन्धनभूताः यस्य स त्रिगुणस्तत्त्वं तस्माच्छ्रद्धया तत्तद्गुणानुरूपया हेतुभूतया कर्मततयः सात्त्विकादिकर्मविपाकभूमयः पृथग्विधा बोध्याः ''ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ।'' इति श्रीमुखवचनात्तत्रापि गुणवृत्तितारतम्यात्सर्वा गतयः सर्वस्य कर्तुर्भवन्ति ॥

The living entity is bound by three *guṇas—sattva*, *rajas* and *tamas*. The faiths of the living entities depend upon these *guṇas* which are not uniform in all. The difference in enjoyment is due to the difference in their faiths in spite of doing the same deed. *Gītā* also says, "Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the abominable mode of ignorance go down to the hellish worlds."

Commentary by Śrī Giridhara Lāla

कर्मवैचित्र्यात्तु फलवैचित्र्यं भवेदिति किं वक्तव्यं ? कर्मणः समानत्वेऽपि श्रद्धावैचित्र्यादपि फलवैचित्र्यं भवतीत्याहह्ह्ह्त्रिगुणत्वादिति । सात्त्विक्या श्रद्धया धर्म एव भवेत्ततश्च कर्तुः सुखमेव राजस्या च धर्माधर्मौ भवतस्ताभ्यां कर्तुः सुखं दुःखं च तामस्या श्रद्धया तु पापमेव भवति, ततश्च कर्तुर्दुःखं मोहश्च, तत्रापि तासां श्रद्धानां तारतम्यात् सुखादीनामपि तारतम्यम् । तत्रापि न हि कश्चित् सर्वदा सात्त्विकश्रद्धावानेव भवति न वा राजसश्रद्धावानेव न तामसश्रद्धावानेव वा, तथा च तत्तत्कालभेदेन सर्वविधश्रद्धावत्त्वस्य सर्वस्यैव प्राणिनः सम्भवात् सर्वस्यैव सर्वा एव गतयो भवन्तीत्यर्थः ॥

If the same actions executed with different faiths cause a variety of results, then what to speak of when even the actions are different? This is the idea of the reply.

Commentary by Yādavārya

Śuka has said that there is gradation in the enjoyment of people as they attain different courses. The king asks the reason for this. Śuka replies saying that even if actions (*karma*) are the same, the faiths are varying and this begets varying results. Not merely that—the demigods worshiped are also different and each one bestows happiness on his worshippers according to his own nature and capacity. This has been elaborated in the *Gītā*. "I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity. Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone. Those in goodness worship demigods, those in passion worship yakshas and demigods, and even rakshasas, whereas those in ignorance, worship the ghosts and spirits."

TEXT 3

**अथेदानीं प्रतिषिद्धलक्षणस्याधर्मस्य तथैव कर्तुः श्रद्धाया वैसादृश्यात्क-
र्मफलं विसदृशं भवति या ह्यनाद्यविद्यया कृतकामानां तत्परिणामलक्षणाः
सृतयः सहस्रशः प्रवृत्तास्तासां प्राचुर्येणानुवर्णयिष्यामः ॥ ३ ॥**

athedānīṁ pratiṣiddha-lakṣaṇasyādharmasya tathaiva kartuḥ śraddhāyā vaisādṛśyāt karma-phalaṁ visadṛśaṁ bhavati yā hy anādy-avidyayā kṛta-kāmānāṁ tat-pariṇāma-lakṣaṇāḥ sṛtayaḥ sahasraśaḥ pravṛttās tāsāṁ prācuryeṇānuvarṇayiṣyāmaḥ.

SYNONYMS

atha—thus; *idānīm*—now; *pratiṣiddha*—by what is forbidden; *lakṣaṇasya*—symptomized; *adharmasya*—of impious activities; *tathā*—so also; *eva*—certainly; *kartuḥ*—of the performer; *śraddhāyāḥ*—of faith;

vaisādṛśyāt—by the difference; *karma-phalam*—the reaction of fruitive activities; *visadṛśam*—different; *bhavati*—is; *yā*—which; *hi*—indeed; *anādi*—from time immemorial; *avidyayā*—by ignorance; *kṛta*—performed; *kāmānām*—of persons possessing many lusty desires; *tat-pariṇāma-lakṣaṇāḥ*—the symptoms of the results of such impious desires; *sṛtayaḥ*—hellish conditions of life; *sahasraśaḥ*—by thousands upon thousands; *pravṛttāḥ*—resulted; *tāsām*—them; *prācuryeṇa*—very widely; *anuvarṇayiṣyāmaḥ*—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.

Commentary by Śrīdhara Svāmi

प्रतिषिद्धं प्रतिषेधः स एव लक्षणं प्रमाणं यस्याधर्मस्य कर्तुः श्रद्धावैसादृश्यं तमसस्तारतम्यात् तत्रापि कारणं दर्शयन्नाह । अनाद्यविद्याकृतानां कामानां याः सृतयो नरकास्तासां ताः अथेदानीं ताः प्राचुर्येणानुवर्णयिुष्याम इत्यन्वयः ॥

Faith in ignorance makes one do prohibited acts—and there is gradation in that also due to desires obtained from association with ignorance (*avidyā*) from a long, long time. This leads to various types of hells which I will presently describe.

Commentary by Śrīvaṁśīdhara

तत्र शास्त्रविहितस्य धर्मस्य फलभूतानि भौमदिव्यबिलस्वर्गसुखानि दर्शितान्यत एवाधर्मस्यापि फलभूतानि नरकदुःखान्यपि विवक्षितव्यानीत्यत आह-अथेति । प्रतिषिद्धं प्रतिषेधो ''ब्राह्मणं न हन्यात्'' इत्येवंरूपो लक्षणं प्रमाणं यस्य तस्य । ''प्रमाणे नाम्नि चिह्ने च स्वरूपे ना न लक्षणम्'' इति निरुक्तिः । तथैवेति । धर्मस्य कर्तुर्यथा तथैवाधर्मस्यापि कर्तुरित्यर्थः । श्रद्धाया वैसादृश्यादिति । श्रद्धावैसादृश्येपि तमस्तारतम्यमेव कारणं तथाहि-प्रमादेनाधर्मकरणात्तमसोऽल्पत्वं ज्ञानेन मध्यमत्वं तथापि नास्तिकत्वेन पूर्णत्वं ज्ञेयं तत्रापि तमस्त्रैविध्यस्यापि कारणं दर्शयन्नाह-या इति । अनाद्यविद्यया संबंधो जीवस्य कदा कथं वेति वक्तुमशक्यम् । अनादिर्या तमआदित्रैविध्यमय्यविद्या तया कृतानां जीवसंबंधित्वेनोपपादितानां कामानां वासनानां याः सृतयः कीदृश्यस्तेषां कामानां परिणामलक्षणास्तासां मध्ये प्राचुर्य्येण प्राधान्येन ॥

The earth, heaven and Patala *lokas* are places attainable by faith in goodness and pious activities. The place that will be attained by *adharma* is hell, which will presently be narrated. One who does forbidden acts like the killing of a *brāhmaṇa* will be a sinner. As there is variety in *dharma*, there is variety in *adharma* also. When a misdeed is done accidentally, the punishment is small. When it is done intentionally, the punishment is great. Even there, when a non believer does it, it will bring greater punishment. The reason for evil deeds is the living entities' association with *avidyā* [ignorance] from beginingless time. How *avidyā* contacts the *jīva* is difficult to explain. The *jīva* performs actions according to the desires induced by this *avidyā* and the resultant reactions to such deeds are numerous, but I will narrate only the prominent among them.

Commentary by Vīrarāghava

एवं धर्मस्य कर्त्रादितारतम्यमधर्मदृष्टान्तेनाह यथेति । यथा धर्मस्य श्रद्धादितारतम्यनिमित्तं सुखरूपफलतारतम्यं तथा प्रतिषिद्धलक्षणस्य प्रतिषिद्धरूपस्याधर्मस्य कर्तुः श्रद्धायाः अधर्मनिमित्तभूतायाः केवलतामस्याः श्रद्धायाः वैसादृश्यात्तारतम्यात्कर्मफलं दुःखरूपं विसदृशं तरतमं भवति, श्रद्धावैसादृश्ये कारणं वदन्कर्मफलवैसादृश्यमेवोपपादयति अनाद्यविद्येति । अविद्याकामशब्दः फलकामनापरः कर्मशब्दः तद्वासनापरः फलकामनायाः अज्ञानफलत्वात् । यद्वा यागादिरविद्या तत्प्रयुक्तानि यानि कामकर्माणि फलकामनापूर्वकमनुष्ठितानि पापानि वासनारूपेणावस्थितानि तेषां वैसादृश्यादित्यनुष'': तेषां नानात्वेनावस्थितत्वाच्छ्रद्धावैसादृश्यं ततः सृतयो गतयः फलरूपाणि दुःखानीति यावत् तत्परिणामलक्षणः अविद्याकामकर्मपरिपाकस्वरूपाः सहस्रशः आनन्त्येनावान्तरतारतम्येन च प्रवृत्ता अनुभाव्याः सन्तीत्यर्थः । एवमुक्ते सति तर्ह्यानन्त्येन प्रवृत्ताः सृतयस्तदनुभवस्थानानि च साकल्येन वर्णनीयानीति राज्ञः प्रश्नोद्योगमालोच्य केवलतमोगुणमूळखानाद्यज्ञानप्रयुक्तकामकर्मरूपाणां पापानामवान्तरभेदेनानन्त्यात्तत्फलरूपाणां दुःखात्मनां गतीनामानन्त्यात्तदनुभवस्थानान्यपि बहूनि सन्तीति तेषां साकल्येन वर्णयितुमशक्यत्वात्तत्र प्रभूतदुःखरूपा गतीस्तत्स्थानानि च कानिचिद्वर्णयिष्यामीत्याह । तास्ताः प्राचुर्येणानुवर्णयिष्याम ऐति ॥

Just as there is gradation in the result of happiness for those who observe *pravrtti karma* [prescribed activities] with faith in goodness, there is gradation in the results of misdeeds also which are done with faith in the mode of ignorance, hence, the ensuing miseries vary from person to person. *Avidyākāma* means the desire to obtain the fruit, result [*phala*]. *Karma* means the subtle impression of such desires. Even sacrifices can be taken as *avidyā* with a desire to obtain the fruits of such sacrifices. Whatever misdeeds performed exist in the living entity in a subtle form. Because of the dissimilarity of these, the miseries suffered are also dissimilar. The results attained through such misdeeds number in the thousands. Actually, they cannot be numbered—thus, it is impossible to narrate all of them in detail. Therefore, I will narrate only a few important among them.

Commentary by Vijayadhvaja Tīrtha

अथ तस्माच्छास्त्रनिपिद्धस्याधर्मस्य तथैव कर्तुः श्रद्धायाः वैसादृश्याद्विरुद्धस्वरूपत्वात्कर्मफलमपि विरुद्धं ततः किं तत्राह या हीति । अनाद्यविद्यया विलसितकामानां प्राणिनां तत्परिणामलक्षणास्तेषामनाद्यविद्याकामानां परिपाकनिमित्तपापकर्मविकालक्षणा याः सृतयो गतयः सहस्रशः प्रवृत्तास्ताः प्राधान्येनानुवर्णयिष्याम इत्यन्वयः ॥

What is forbidden by the scriptures is evil. People do it with different levels of faith. The *jīvas* are under the influence of a beginingless avidyā which breeds desires according to which they act and as a result of which they get into these places called hell. They are thousands in number but I will describe to you the important among them. [Note: this paragraph is repeated by Viśvanātha Cakravartī and Yādavārya]

Commentary by Śukadeva

प्रतिषिद्धं प्रतिषेधः 'ब्राह्मणो न हन्तव्यः, आचारान्न प्रमदितव्यमि'त्यादि तदेव लक्षणं ज्ञापकं यस्य तस्याधर्मस्य कर्तुः श्रद्धाया वैसादृश्यात्तमोवृत्तिभेदेन श्रद्धाया अपि अनेकविधत्वात् कर्मणोऽधर्मस्य फलं विसदृशं भवति तत्र अनाद्यज्ञानेन कृतानां सम्पादितानां कामानां पापानां याः सृतयस्तासां-द्वितीयार्थे षष्ठी-ताः अथेदानीं प्राचुर्येण प्राधान्येनानुवर्णयिष्याम इत्यन्वयः ॥

Because the ignorance is different in different *jīvas*, their acts lead to different miseries. The sins which are a result of the beginingless *avidyā* of each *jīva* lead them to different hells which I will presently describe.

Commentary by Śrī Giridhara Lāla

एवं राज्ञः प्रश्नस्योत्तरं दत्त्वा प्रसययान्निषिद्धफलनरकवर्णनं प्रतिजानीतेह्यहअथेति । न केवलं धर्मकर्तुरेव श्रद्धावैचित्र्यात् फलवैचित्र्यं भवति किन्तु तथैवाधर्मकर्तुर्यत् प्रतिषिद्धलक्षणस्य प्रतिषेधः स एव लक्षणं प्रमाणं यस्य तस्याधर्मस्यापि कर्तुः श्रद्धाया वैसादृश्यात् कर्मफलं दुःखमपि विसदृशं भवति । अतो हि अनाद्यविद्याया अनादिजन्मपरम्परया देहदावहम्ममाध्यासेन कृतकामानां कृतमनोरथानां पुंसां सम्बन्धिन्यः तत्परिणामलक्षणाः अधर्मफलभूताः सृतयो नरकाः सहस्रशः प्रवृत्ताः परमेश्वरेण विरचिताः सन्ति । तासां मध्ये प्राचुर्येण बाहुल्येन काश्चित्प्रधाना अथेदानीं वर्णयिष्याम इत्यन्वयः । सर्ववर्णनस्य अशक्यत्वादिति भावः । अधर्मश्रद्धा वैसादृश्ये तमसस्तारतम्यं हेतुरिति ज्ञेयम् ॥

Having replied to the king's question, Śuka sets out to describe the hells which are attained as a result of *adharma*. Just as there is variety in the faith of those who observe *dharma*, there is variety in the faith of those who perform *adharma* also. This is responsible for the variety in the misery that results. For this purpose only God has designed thousands of hells. But I will narrate to you only a few of them which are prominent, since it is not possible to describe them all.

Commentary by Śrī Bhagavatprasādācārya

अथेति । अथेदानीमिति यथाऽर्थे । यथा धर्मस्य श्रद्धादितारतम्यनिमित्तं सुखरूपफले तारतम्यं, तथैव प्रतिषिद्धं प्रतिषेधस्तदेव लक्षणं प्रमाणं यस्य तस्य प्रतिषिद्धरूपस्येत्यर्थः । अधर्मस्य कर्तुः श्रद्धायाः, अधर्मानिमित्तभूतायाः केवलायास्तामस्याः श्रद्धायाः, वैसदृश्यात्तारम्यात्, कर्मफलं दुःखरूपं, विसदृशं

तरतमं, भवति । श्रद्धावैसादृश्ये कारणं वदन् कर्मफलवैसादृश्यमेवोपपादयति अनाद्यविद्येति । अनादिश्चासावविद्या च तया कृताश्च ते कामाश्च तेषां, तत्परिणामलक्षणाः याः सृतयो नारकाः, सहस्रशः प्रवृत्ताः, तासां ताः हि निश्चयेन, प्राचुर्येण, अनुवर्णयिष्यामः । तासां साकल्येन वर्णयितुमशक्यत्वात् । प्रभूतदुःखरूपास्ता गतीस्तत्स्थानानि च कानिचिद्वर्णयिष्याम इत्यर्थः ॥

The results of *adharma* meaning that which is forbidden by the *Vedas*, are graded according to the faith of the performers just like in prvrtti *dharma* [performance of pious activities in accord with the *Vedas*]. The results are different because of the influence of ignorance, desires and actions, all of which have no beginning. The result of *adharma* is that one is sent to hells, which are thousands in number. I cannot narrate all of them because they are countless. I will narrate to you only a few important among them.

Commentary by Yādavārya

So it is not the same for all people. The *jīvas* are under the influence of *avidyā* (ignorance), desires and actions from a beginingless time and perform misdeeds accordingly. The results of such misdeeds shall be narrated to you briefly.

TEXT 4

राजोवाच
नरका नाम भगवन् किं देशविशेषा अथवा बहिस्त्रिलोक्या आहोस्वि-
दन्तराल इति ॥ ४ ॥

rājovāca
narakā nāma bhagavan kiṁ deśa-viśeṣā athavā bahis
tri-lokyā āhosvid antarāla iti.

SYNONYMS

rājā uvāca—the King said; *narakāḥ*—the hellish regions; *nāma*—named; *bhagavan*—O my Lord; *kim*—whether; *deśa-viśeṣāḥ*—a particular country; *athavā*—or; *bahiḥ*—outside; *tri-lokyāḥ*—the three worlds (the universe); *āhosvit*—or; *antarāle*—in the intermediate spaces within the universe; *iti*—thus.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: My dear lord, are the hellish regions outside the universe, within the covering of the universe, or in different places on this planet?

Commentary by Śrīdhara Svāmi

किं भूमावेव देशविशेषाः त्रिलोक्याः ब्रह्मांडाद्बहिर्वा आवरणेषु मध्येंतराले वा भूमिव्यतिरिक्ते ॥

Are the regions in the three worlds only, or beyond the *brahmāṇḍa* or between the enclosures of *brahmāṇḍa*?

Commentary by Vīrarāghava

एवमुक्ते राजा कात्स्नर्येन तद्वर्णनप्रश्नें विहायाधर्मफलभूतदुःखानुभवस्थानानि नरकाः किं भूमेरेव देशविशेषा उत त्रिलोक्याः बहिर्वर्त्तन्ते उतान्तराले कयोशिचल्लोकयोरन्तराले वर्त्तन्ते इति पृच्छति नरका इति । हे भगवन् ! त्रिलोक्या बहिः ब्रह्माण्डाद्बहिरावरणेष्वेव ।।

The king then asks about these places of punishment—"Are they regions of the earth or do they exist between the other *lokas* already narrated?" "Outside the three worlds" means in the outer enclosures of the *brahmāṇḍa*.

Commentary by Vijayadhvaja Tīrtha

पृष्टेनैवोत्तरं वाच्यमित्यतः परीक्षित्पृच्छति नरका इति । किं केचन देशविशेषाः उत महादुःखानुभवलक्षणशब्दवाच्याः, प्रथमे ते त्रैलोक्याद् बहिरन्तर्वा, द्वितीये कस्यां दिशि कियदधस्तात्कियदुपरीति ।।

Because nothing is said to a person who does not ask, Parīkṣit questions. "Are they different regions? Or are they names given to intense misery? If they are different regions, in what direction are they situated, at what depth or height?"

Commentary by Jīva Gosvāmi

प्रतिषिद्धलक्षणस्याधर्मस्य यः कर्त्ता तस्य तथैव पूर्वोक्तप्रकारेणैव श्रद्धावैसादृश्यादधर्मलक्षणस्य कर्मणः फलं विसदृशं भवति । तत्र निषेधे प्रतीतावपि सत्यां प्रमादेन तत्करणात्तमसोऽल्पत्वं मोहेन मध्यमत्वं नास्तिकतायां तु पूर्णत्वं ज्ञेयम् । अथातो हेतोर्यास्तत्परिणामलक्षणसृतयः सहस्रशः प्रवृत्ताः सन्ति ताः प्राचुर्येण तु वर्णयिष्यामः । केषामादिकारणानां सम्बन्धिन्यस्ता इत्यपेक्षायामाह । अनादीति।।

He who does what is forbidden will get the fruit of his misdeed which is different from person to person due to a difference in their faiths. He who does an evil deed by accident gets a small punishment, he who does it knowingly, out of infatuation, is in the middle and receives greater punishment than the former. He who decries the authority of the *Vedas*, argues that what he has done is right and performs the misdeed, receives the greatest punishment. "Although they [hells] exist in the thousands, I will narrate to you only the important ones."

Commentary by Viśvanātha Cakravartī

तत्र शास्त्रविहितस्य धर्मस्य फलभूतानि भौमदिव्यबिलस्वर्गसुखानि दर्शितान्यत एवाधर्मस्यापि फलभूतानि नरकदुःखान्यपि विवक्षितव्यानीत्यत आह अथेति । प्रतिषिद्धं प्रतिषेधस्तदेव लक्षणं प्रमाणं यस्य तस्य तथैवेति । धर्मस्य कर्तुर्यथा तथैवाधर्मस्यापि कर्तुरित्यर्थः । श्रद्धाया वैसादृश्यादिति । श्रद्धावैसादृस्येऽपि तमस्तारतम्यमेव कारणं, तथा हि प्रमादेना धर्मकरणात्तमसोऽल्पत्वं ज्ञानेन मध्यमत्वं तथापि नास्तिकत्वेन पूर्णत्वं ज्ञेयं, तमस्त्रैविध्यस्यापि कारणं दर्शयन्नाह या इति । अनाद्यविद्यासम्बन्धो जीवस्य कदा कथं वेति वक्तुमशक्तेः अनादिर्या तमआदित्रैविध्यमयी अविद्या तया कृतानां जीवसम्बन्धित्वेनोपपादितानां कामानां वासनानां याः सृतयः कीदृश्यस्तेषां कामानां परिणामलक्षणाः तासां मध्ये प्राचुर्येण नरकानिति शेषः ।।

The fruits of *dharma*, i.e. enjoyment on the earth, within the subterranean lokas and in the heavenly planets, have been described. The fruits of *adharma* also remain to be described—they are the miseries experienced in the hells. Whether one performs *dharma* or *adharma*, the difference in the faiths of the performers accounts for the differences of the results obtained.

Commentary by Śrīvaṁśīdhara

भगवन्निति । सर्वज्ञत्वाद्वक्तुमर्हसीति भावः ॥

Śuka is addressed as *bhagavān* which means a person who has knowledge. The implication is, "Since you are omniscient, kindly narrate to me all I have asked for."

Commentary by Śukadeva

नरकान् वर्णयितुं प्रवृत्तं मुनिं नरकाः कुत्र सन्तीति पृच्छति नरका नामेति । भूमावेव देशविशेषाः त्रिलोक्याः ब्रह्माण्डाद् बहिर्वा अन्तराले ब्रह्माण्डमध्ये वा ॥

The King asks the sage where the hells are situated; whether on the earth itself, outside the *brahmāṇḍa* [universe], inside the *brahmāṇḍa* or somewhere else.

Commentary by Śrī Giridhara Lāla

एवं नरकवर्णने प्रतिज्ञाते पृच्छतिह्नरका इति । हे भगवन् सर्वज्ञ ! नरका नाम किं देशविशेषा अथवा दुःखानु७भवलक्षणाः सर्वत्रैव ते सन्तीति शेषः । आद्ये किं त्रिलोक्या बहिः सन्ति ? आहोस्वित्तदन्तराले एवेति ॥

The king asks where the hells are situated. "Is it here only or some where else?"

Commentary by Yādavārya

Are they regions on earth or do they fall between the *lokas* or are they situated outside the *brahmāṇḍa*?

TEXT 5

ऋषिरुवाच
अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिणस्यामधस्ताद्भूमेरुपरिष्टाच्च
जलाद्यस्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां गोत्राणां परमेण
समाधिना सत्या एवाशिष आशासाना निवसन्ति ॥ ५ ॥
रुवरि ुवचा

antarāla eva tri-jagatyās tu diśi dakṣiṇasyām adhastād bhūmer upariṣṭāc ca
jalād yasyām agniṣvāttādayaḥ pitṛ-gaṇā diśi svānāṁ gotrāṇāṁ parameṇa
samādhinā satyā evāśiṣa āśāsānā nivasanti.

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SYNONYMS

ṛṣiḥ uvāca—the great sage replied; *antarāle*—in the intermediate space; *eva*—certainly; *tri-jagatyāḥ*—of the three worlds; *tu*—but; *diśi*—in the direction; *dakṣiṇasyām*—southern; *adhastāt*—beneath; *bhūmeḥ*—on the earth; *upariṣṭāt*—a little above; *ca*—and; *jalāt*—the Garbhodaka Ocean; *yasyām*—in which; *agniṣvāttā-ādayaḥ*—headed by Agniṣvāttā; *pitṛ-gaṇāḥ*—the persons known as *pitās; diśi*—direction; *svānām*—their own; *gotrāṇām*—of the families; *parameṇa*—with great; *samādhinā*—absorption in thoughts of the Lord; *satyāḥ*—in truth; *eva*—certainly; *āśiṣaḥ*—blessings; *āśāsānāḥ*—desiring; *nivasanti*—they live.

TRANSLATION

The great sage Śukadeva Gosvāmī answered: All the hellish planets are situated in the intermediate space between the three worlds and the Garbhodaka Ocean. They lie on the southern side of the universe, beneath Bhū-maṇḍala, and slightly above the water of the Garbhodaka Ocean. Pitṛloka is also located in this region between the Garbhodaka Ocean and the lower planetary systems. All the residents of Pitṛloka, headed by Agniṣvāttā, meditate in great samādhi on the Supreme Personality of Godhead and always wish their families well.

Commentary by Vīrarāghava

ब्रह्माण्ड एव वर्तन्त इत्याह अन्तराल एवेति । त्रिजगत्या ब्रह्माण्डस्यान्तराल एव गर्भ एव तत्रापि कस्यां दिशि दक्षिणस्यां तत्रापि कुत्र भूमेरधस्तादण्डजलादुपरि वर्तन्त इत्यर्थः । तां दक्षिणां दिशं विशिनष्टि यस्यामित्यादिना गद्यद्वयेन । यस्यां दक्षिणस्यां दिश्यग्निष्वात्तादयः पितॄणां गणाः परमेण समाधिना ध्यानयोगेन स्वानां गोत्राणां सत्या आशिष आशासानाः कुर्वाणाः एव पाकं पचतीतिवन्निर्द्देशः, निवसन्ति ॥

Śuka replies, “They [hells] are situated inside the *brahmāṇḍa*, to the south, below the earth and above the inside waters of *brahmāṇḍa*.” In these areas to the south, groups of forefathers like the Agnishvattas and others live wishing welfare for their descendents. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

परिहरति अन्तराल इति । दुःखानुभवसद्भावेऽपि न तच्छब्दवाच्याः किन्तु
तदधिकरणदेशविशेषास्त्रैलोक्यान्तराले तत्रापि भारतखण्डाद्दक्षिणसूत्रपाते
भूमेरधस्तादण्डजलाशयस्य गर्भोदकराशेरुपरिष्टाद्दक्षिणस्यां दिशि निर्द्धारणार्थमेतद्वचनम् ॥

Śuka replies. “They are regions where there is so much of misery. They are within the *brahmāṇḍa*, to the south of Bhārata-khaṇḍa, below the earth and above the fetal waters of *brahmāṇḍa*.”

Commentary by Jīva Gosvāmi

स्वानां गोत्राणामिति तत्तयाभिमानादेव तत एव यत् किञ्चिच्छान्तिर्भवतीति सत्या एवाशिष इत्युक्तम् ॥५॥

Because they [the Pitrs] wish the welfare of their clans, these people get some relief.

Commentary by Viśvanātha Cakravartī

भूमेः सप्तपातालवत्या अधः जलद्गर्भोदात् ॥

Below the Patala and above the waters.

Commentary by Śrīvaṁśīdhara

भारतखंडाद्दक्षिणसूत्रपाते भूमेः सप्तविवरवत्या अधः । जलाद्गर्भोदसंज्ञात् । अपि च सप्तेति न्यायात् । अस्यार्थः-अपि च सप्तरौरवादयो नरकाः पापफलभूमित्वेन स्मर्य्यंते पौराणिकैस्तान्यपि न प्राप्नुवंति न चंद्रलोकमिति सप्तेत्युपलक्षणमन्येषाम् ''वैवस्वतं संगमनं जनानाम्'' इत्यादि ''न संपरायः प्रतिभाति बालं प्रमाद्यंतं वित्तमोहेन मूढम् । अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे'' इत्यादि च काठकं वाक्यं यमलोकगतौ लिंगम् । आदिना सोमसदादिग्रहः । तदुक्तं मनुना- विराटसुताः सोमसदः साध्यानां पितरः स्मृताः । अग्निष्वात्तास्तु देवानां मारीच्या लोकविश्रुताः ॥ दैत्यदानवयक्षाणां गंधर्वोरगरक्षसाम् । सुपर्णकिन्नराणाञ्च स्मृता बर्हिषदोऽत्रिजाः ॥ सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः । वैश्यानामाज्यपा नाम शूद्राणां तु सुकालिनः ॥ सोमपास्तु कवेः पुत्रा हविष्मंतोगिरःसुताः । पुलस्त्यस्याज्यपाः पुत्रा वशिष्ठस्य सुकालिनः । इति । स्वानां गोत्राणामिति । तत्तयाभिमानादेव तत एव यत्किञ्चिच्छांतिर्भवतीति सत्या आशिष इत्युक्तम् । ते ते तैस्तैरिहार्च्चिता अर्चकानामैहिकसुखानि भोजयित्वा यमलोकगतमपि धर्मराजप्रार्थनया सुखयंतीति भावः । तदुक्तं मार्कंडेयेह्नह्न तृप्यंतु तस्मिन् पितरः समस्ता इच्छावतां ये प्रदिशंति कामान् । सुरत्वमिन्द्रत्वमतोधिकं वा सुतान्पशून्स्वानि बलं गृहाणि । इत्यादिरुचिस्तुतिं श्रुत्वा पितृभिरप्युक्तं ''तस्य तुष्टा वनं भोगानात्मज्ञानं तथैव च । शरीरारोग्यमर्थं च पुत्रपौत्रादिकं तथा ।'' दद्म इति शेष इति । वा परमेन समाधिना भगवन्निष्ठया परमश्वासाविनश्चेति परमेनस्तत्रासमंतात्समाधिरैकाग्र्यं परमेन-समाधिस्तेनैकपदमिदम् ॥

To the south of the Bhārata-khaṇḍa, below the seven netherworld *lokas* and above the water inside the *brahmāṇḍa* is situated the water called Garbhodaka. The word "others" indicates Agnishvatta and others forming the Pitṛ group. Who should be included in the group of pitrs is stated by Manu. These Pitṛs are different for different people. The sons of *Virāt* (Somasadas) are the Pitṛs for the Sādhyas. The sons of Kashayapa known as the Agnishvattas are Pitṛs for the demigods. For the Daityas, Danāvas, Yakshas, Gandharvas, Serpents, Rakshasas, birds and Kinnaras, the sons of Atri known as Barhishadas are the Pitṛs. For the *brāhmaṇa*, the Somapas are the Pitrs; for *kṣatriyas* it is the Havirbhujas, for vaiśyas it is Aajyapas, for Śūdras, the Śukalins are the Pitṛs. The Somapas are Sukra's sons, the Havirbhujas are Angirasa's sons. The Aajyapas are Pulastya's sons, the Śukalins are Vasista's sons." Wishing

welfare for those who come into their respective clans, the Pitrs bestow all prosperity and progeny upon the descendents who worship them.

Commentary by Śukadeva

अन्तराले त्रिजगत्या इति ब्रह्माण्डमध्ये ऐत्यर्थः, अधस्ताद् भूमेः जलाद्गर्भोदात्तथाह भगवान्
पराशरः ॥ "अतल वितलं चैव नितलं च गभस्तिमत् । महाख्यं सुतलं चापि पातालश्चापि
सप्तमम् ॥ ततश्च नरका विप्र ! भुवोऽधः सलिलस्य च ।" इति तेभ्योऽप्यधस्तमस्ततो गर्भोदकं
ततोऽण्डकटाह इत्याहुः ॥

Inside the *brahmāṇḍa*, below the earth and above the waters. The netherworlds are seven, below them is hell, below hell is darkness and below that is water. The learned say that thereafter is the shell of *brahmāṇḍa*.

Commentary by Yādavārya

Śuka replies that they are within the *brahmāṇḍa*, below the earth and above the fetal waters.

TEXT 6

यत्र ह वाव भगवान् पितृराजो वैवस्वतः स्वविषयं प्रापितेषु स्वपुरुषै-
र्जन्तुषु सम्परेतेषु यथाकर्मावद्यं दोषमेवानुल्लङ्घितभगवच्छासनः सगणो
दमं धारयति ॥ ६ ॥

yatra ha vāva bhagavān pitṛ-rājo vaivasvataḥ sva-viṣayaṁ prāpiteṣu sva-puruṣair jantuṣu samparetesu yathā-karmāvadyaṁ doṣam evānullaṅghita-bhagavac-chāsanaḥ sagaṇo damaṁ dhārayati.

SYNONYMS

yatra—where; *ha vāva*—indeed; *bhagavān*—the most powerful; *pitṛ-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; *sagaṇaḥ*—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.

Commentary by Śrīdhara Svāmi

कर्मदोषमनतिक्रम्य दोषमेव दमं पापफलं दंडं करोति । उल्लंघितं भगवच्छासनं येन ॥

According to the crime committed, the crime itself affords the punishment to those who have transgressed the rules established by God.

Commentary by Vīrarāghava

यत्र ह यस्यां हि दिशि पितृराजः पितृणामधिपतिः वैवस्वतो यमः सम्परेतेषु मृतेषु स्वपुरुषैर्दूतैः स्वविषयं स्वदेशं प्रापितेषु जन्तुषु जीवेषु अनुल्लङ्घितमनतिक्रान्तं भगवतो नारायणस्य शासनं येन तथाभूतः सन् सगणः स्वकीयदूथगणसहितः यथाकर्मावद्यं दोषमवद्यं जुगुप्सितं कर्मैव कर्मावद्यं बहुलग्रहणाद्विशेष्यस्य पूर्वनिपातः । यथा कर्मावद्यमिति पदत्रयं वा, अवद्यं वेदशास्त्रजुगुप्सितं कर्म प्रतिषिद्धं हिंसादिकर्म यथा जन्तुभिर्निबन्धादिना यथा कृतं तदनुसारेणैव दोषं प्रति दमं दण्डं धारयति, कारयति जुगुप्सितकर्मरूपदोषानुसारेणैव दण्डयतीत्यर्थः ॥

Yama lives there. When his servants bring the dead to his Loka [planet] and present them before him, he, assisted by his servants, punishes them strictly according to their evils. It is Nārāyaṇa's ruling that he should look after this job, which he does with obedience.

Commentary by Vijayadhvaja Tīrtha

यथाकर्मनिर्मितपापमनुल्लङ्घितमनतिक्रान्तं भगवतो हरेः शासनमाज्ञा येन स तथा ॥

According to their sins. Never transgressing the orders of Hari.

Commentary by Viśvanātha Cakravartī

स्वविषयं स्वदेशं कर्मावद्यं कर्मदोषमनतिक्रम्य दोषं दोषरूपदमं दण्डं तादृश्या बिभीषिकयापि जीवान् भगवतोऽन्तर्मुखीकर्तुमिति भावः ॥

Svavishaya means his kingdom. This process is meant to punish according to the evils they have done to turn them towards God.

Commentary by Śrīvaṁśīdhara

यत्र तेषु नरकेषु स्वविषयं स्वदेशं ''विषयस्तूपवर्त्तनम्'' इत्यमरः । कर्मावद्यं कर्मदोषमनतिक्रम्य दोषमेव दोषरूपमेव । तादृशविभीषिकयापि जीवान्भगवदंतर्मुखीकर्तुमिति भावः । दोषमेव दमरूपेण परिणमयतीति संदर्भः । अनुल्लंघितेति । भगवानत्र ब्रह्मा । यद्वा-भगवान् वेद इति । ''वेदो नारायणः साक्षात्'' इति षष्ठे वक्ष्यमाणत्वात् ॥

Yatra = in those hells. Svavishaya = his land according to the wrong deeds done by them. He frightens the souls desiring to turn their mentality towards God. He transforms the wrong doings into punishments because he will never transgress the commands of Brahmā, the creator and Nārāyaṇa, the Supreme Lord.

Commentary by Śukadeva

यथाकर्माविद्यं कर्मदोषमनतिक्रम्य दोषं यातनालक्षणं दमं दण्डं धारयति योजयति ॥

He punishes according to the severity of the misdeeds.

Commentary by Śrī Giridhara Lāla

वैवस्वतः सूर्यपुत्रो यमः परेतेषु स्वविषयं स्वदेशं दण्डस्थानं प्रापितेषु जन्तुषु प्राणिषु यथाकर्मावद्यं कर्मजन्यपापमनतिक्रम्य दोषं तत्फलरूपं दुःखमेव दमं दण्डं धारयति । न च किञ्चिदन्यथा कर्तुं शक्नोति भगवद्दत्ताधिकारत्वेन अस्वतन्त्रत्वादित्याहह्न उल्लङ्घितं भगवच्छासनं येन । भगवद्दत्ताधिकारत्वादेव दण्डे समर्थश्चेत्याहह्नभगवानिति ॥

There, Yama, Sūrya's son, who was appointed by Lord Hari for this purpose, punishes the sinners according to their sins. Yama is capable of the duty assigned.

Commentary by Śrī Bhagavatprasādācārya

यत्रेति । यत्र ह यस्यां दिशि हीत्यर्थः । भगवान् पितृराजः वैवस्वतः यमः, संपरेतेषु मृतेषु, स्वपुरुषैः स्वकीयदूतैः, स्वविषयं स्वदेशं प्रापितेषु, जन्तुषु जीवेषु, अनुल्लङ्घितमनतिक्रान्तं भगवतो नारायणस्य शासनं येन स एवंभूतः, सगणः स्वकीयगणसहितः सन्, अवद्यं जुगुप्सितं कर्म कर्मावद्यं, बहुलग्रहणाद्विशेष्यस्य पूर्वनिपातः, कर्मावद्यमनतिक्रम्येति यथाकर्मावद्यं, दोषं प्रति, दमं दण्डं, धारयत्येव । जुगुप्सितकर्मरूपदोषानुसारेणैव दण्डयत्येवेत्यर्थः ॥

Yama gives punishment to those that are brought to his kingdom by his servants, at the behest of Nārāyaṇa. His punishment is in accordance with the evil of the persons.

Commentary by Yādavārya

Yama punishes according to the severity of the misdeeds they have committed.

TEXT 7

तत्र हैके नरकानेकविंशतिं गणयन्ति अथ तांस्ते राजन्नामरूपलक्षणतो ऽनुक्रमिष्यामस्तामिस्रोऽन्धतामिस्रो रौरवो महारौरवः कुम्भीपाकः काल-सूत्रमसिपत्रवनं सूकरमुखमन्धकूपः कृमिभोजनः सन्दंशस्तप्तसूर्मिर्वज्रकण्ट-कशाल्मली वैतरणी पूयोदः प्राणरोधो विशसनं लालाभक्षः सारमेया-दनमवीचिरयःपानमिति । किञ्च क्षारकर्दमो रक्षोगणभोजनः शूलप्रोतो दन्दशूकोऽवटनिरोधनः पर्यावर्तनः सूचीमुखमित्यष्टाविंशतिर्नरका विविध-यातनाभूमयः ॥ ७ ॥

tatra haike narakān eka-viṁśatiṁ gaṇayanti atha tāṁs te rājan nāma-rūpa-lakṣaṇato 'nukramiṣyāmas tāmisro 'ndhatāmisro rauravo mahārauravaḥ kumbhīpākaḥ kālasūtram asipatravanaṁ sūkaramukham andhakūpaḥ

kṛmibhojanaḥ sandaṁśas taptasūrmir vajrakaṇṭaka-śālmalī vaitaraṇī
pūyodaḥ prāṇarodho viśasanaṁ lālābhakṣaḥ sārameyādanam avīcir
ayaḥpānam iti; kiñca kṣārakardamo rakṣogaṇa-bhojanaḥ śūlaproto
dandaśūko 'vaṭa-nirodhanaḥ paryāvartanaḥ sūcīmukham ity aṣṭā-viṁśatir
narakā vividha-yātanā-bhūmayaḥ.

SYNONYMS

tatra—there; *ha*—certainly; *eke*—some; *narakān*—the hellish planets; *eka-viṁśatim*—twenty-one; *gaṇayanti*—count; *atha*—therefore; *tān*—them; *te*—unto you; *rājan*—O King; *nāma-rūpa-lakṣaṇataḥ*—according to their names, forms and symptoms; *anukramiṣyāmaḥ*—we shall outline one after another; *tāmisraḥ*—Tāmisra; *andha-tāmisraḥ*—Andhatāmisra; *rauravaḥ*—Raurava; *mahā-rauravaḥ*—Mahāraurava; *kumbhī-pākaḥ*—Kumbhīpāka; *kāla-sūtram*—Kālasūtra; *asi-patravanam*—Asi-patravana; *sūkara-mukham*—Sūkaramukha; *andha-kūpaḥ*—Andhakūpa; *kṛmi-bhojanaḥ*—Kṛmibhojana; *sandaṁśaḥ*—Sandaṁśa; *tapta-sūrmiḥ*—Taptasūrmi; *vajra-kaṇṭaka-śālmalī*—Vajrakaṇṭaka-śālmalī; *vaitaraṇī*—Vaitaraṇī; *pūyodaḥ*—Pūyoda; *prāṇa-rodhaḥ*—Prāṇarodha; *viśasanam*—Viśasana; *lālā-bhakṣaḥ*—Lālābhakṣa; *sārameyādanam*—Sārameyādana; *avīciḥ*—Avīci; *ayaḥ-pānam*—Ayaḥpāna; *iti*—thus; *kiñca*—some more; *kṣāra-kardamaḥ*—Kṣārakardama; *rakṣaḥ-gaṇa-bhojanaḥ*—Rakṣogaṇa-bhojana; *śūla-protaḥ*—Śūlaprota; *danda-śūkaḥ*—Dandaśūka; *avaṭa-nirodhanaḥ*—Avaṭa-nirodhana; *paryāvartanaḥ*—Paryāvartana; *sūcī-mukham*—Sūcīmukha; *iti*—in this way; *aṣṭā-viṁśatiḥ*—twenty-eight; *narakāḥ*—hellish planets; *vividha*—various; *yātanā-bhūmayaḥ*—lands of suffering in hellish conditions.

TRANSLATION

Some authorities say that there is a total of twenty-one hellish planets, and some say twenty-eight. My dear King, I shall outline all of them according to their names, forms and symptoms. The names of the different hells are as follows: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna, Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka, Avaṭa-nirodhana, Paryāvartana and Sūcīmukha. All these planets are meant for punishing the living entities.

Commentary by Śrīdhara Svāmi

मतांतरेणाष्टविंशतिमाह । किं चेति ॥७॥

It is said according to another reckoning that there are twenty-eight in number.

Commentary by Vīrarāghava

तत्र नरकाः कतीत्यपेक्षायामेके नरकानेकविंशतिं गणयन्तीत्याह तत्रेति । के त इत्यपेक्षायां तान्नामरूपलक्षणैः क्रमेण गणयामीत्याह । हे राजन् ! तान्नरकान्नामादिभिः तेऽनुक्रमिष्यामः । तत्र नामानि वाचकाः शब्दा रूपाणि परस्परविलक्षणदुःखजनकत्वाकाराः लक्षणानि चिह्नानि तत्तद्धिंसादिकार्माणि यानि प्राणनिर्बन्धादीनि तादृशनिर्बन्धादिरूपचिह्नानि एभिरनुक्रमिष्यामः एभिः सह क्रमेण तुभ्यं वर्णयिष्याम इत्यर्थः । तानेव क्रमेण गणनया दर्शयति तामिस्र इत्यादिना अयःपानमित्यन्तेन गद्येन । तत्र वज्रकण्टकशाल्मलीति एको नरकः तथा अवीचिरित्येकः एवमेकविंशतिनरका भवन्ति केचिदित्यत्रारुचिबीजं त्वन्येषां सद्भाव इति । पुनस्तानेव निर्दिशति किञ्चेत्यादिना सूचीमुखमित्यन्तेन । एते सप्त पूर्वोक्तैस्तामिस्रादिभिः सहाष्टाविंशतिर्भवन्ति एते नरका विविधयातनाभूमयः दुःखानुभवभूमयः ॥७॥

The learned say that the important ones among them are twenty-one in number. I will describe them to you, one after the other, by their names, characteristics and the type of punishment that is dispensed there. They are named Tamisra to Ayahpana. Vajrakantaka-Shalmali is the name of one, and Avichi is another (if we split like this it will be exactly 21). They are further described in the next verse starting with the word "Suchimukha" and so on. This list consists of seven which taken together with the first twenty-one make twenty-eight in all.

Commentary by Vijayadhvaja Tīrtha

तस्यां दिशि विद्यमानान्नरकानेकविंशतिं संख्याति तत्र हेति । तत्र हेत्यनेन सप्त प्रधानाः सन्तीति स्मृतिप्रसिद्धिं द्योतयति । नैतावता समाप्तिः किं तथापि सन्तीत्याह किञ्चेति । तान्देशान्विशिनष्टि । विविधयातनाभूमयः नानाविधदण्डस्थानविशिष्टाः ''यातना तीव्रवेदना'' इति वचनाद् दुःखसम्भिन्नप्रदेशाः इत्यर्थः ॥७॥

The hells are twenty-one in number, seven are main. Some say there are many others. Here the grief is very high.

Commentary by Viśvanātha Cakravartī

तामिस्रादयः एकविंशतिर्नरकाः मतान्तरेण पूर्वैर्मिलितानष्टाविंशतिमाह । किञ्चेति ॥७॥

Tamisra and others are twenty-one in number, and with the seven enumerated earlier they become twenty-eight.

Commentary by Śrīvaṁśīdhara

तत्र हेति सप्त प्रधानाः संतीति स्मृतिप्रसिद्धिं द्योतयति । यद्यपि प्रधानाः सप्तैव तथाप्येके पौराणिकाः । अथातस्तान्नरकांस्ते तुभ्यं राजन्निति । राज्ञस्तवावश्यं धर्ममार्गे स्थातव्यं स्थाप्याश्च स्वप्रजा अतस्तुभ्यं श्रावयिष्यामीति भावः । केषांचिन्मतेऽन्येपि सप्तातीव भयदा नरकाः संतीत्याह-किञ्चेति । 'यातनास्तीव्रवेदनाः' इत्यभिधानात् ॥७॥

The main ones are seven in number. Even then the Pauranikas think otherwise. I will narrate that to you because as a king you have to follow the right path and guide your subjects also in the right path.

Commentary by Śukadeva

मतान्तरेणाष्टविंशतिर्नरका इत्याह किञ्चेति । त्रिविधानां यातनानाम् "यातना तीव्रवेदना" इति कोशात्तीव्रवेदनानां भूमयः ॥७॥

Another view is that the hells are twenty-eight in number where *jīvas* are subjected to great pain.

Commentary by Śrī Giridhara Lāla

मतान्तरेण पूर्वैर्मिलितानष्टाविंशतिमाह-किञ्चेति ॥९॥

The important among them are.

Commentary by Śrī Bhagavatprasādācārya

तत्र नरकाः कतीत्यपेक्षायां मतभेदेन तानाह तत्रेति । तत्र तस्यां दिशि एके केचन महर्षयः, ह स्फुटं यथा तथा, एकविंशतिं नरकान् गणयन्ति । अतिमहत ऐति शेषः । अथातः हे राजन्, ते बुभ्यं, तानेकविंशतिनरकानित्यर्थः । नाम च रूपं च लक्षणं च तैरिति ततः, अनुक्रमिष्यामः । अनुक्रम्य कथयाम इत्यर्थः । तत्र नामानि वाचकाः शब्दाः । रूपाणि परस्परविलक्षणदुःखजनकत्वाकाराः । लक्षणानि चिह्नानि, तानेव क्रमेण गणनया दर्शयति तामिस्र इत्यादिनाऽयःपानमित्यन्तेन गद्येन । तामिस्रः, अन्धतामिस्रः, रौरवः, महारौरवः, कुम्भीपाकः, कालसूत्रं, असिपत्रवनं, शूकरमुखं, अन्धकूपः, कृमिभोजनः, संदंशः, तप्तसूर्मिः, वज्रकण्टकशाल्मली, वैतरणी, पूयोदः, प्राणरोधः, विशसनं, लालाभक्षः, सारमेयादनं, अवीचिमत्, अयःपानं, इत्यवमेकविंशतिनरका भवन्ति । मतान्तरेण पुनरन्यानपि तानेव निर्दिशति किं चेति । किं च, क्षारकर्दमः, रक्षोगणभोजनः, शूलप्रोतः, दन्दशूकः, अवटनिरोधनः, पर्यावर्त्तनः, इति पूर्वोक्ता एकविंशतिः सप्तैते इत्येवमित्यर्थः । अष्टाविंशतिः नरकाः, विविधयातनाभूमयः दुःखानुभवक्षितयः, सन्तीति शेषः ॥७॥

Some great sages say that the hells are twenty-one in number—they are the main ones. I will narrate to you those hells by their names, features and the mode of punishment given there. They are twenty-one counting from Tamisra to Ayahpana; Ksharakardama to Paryavartanah are another seven—thus the total becomes twenty-eight. These are the places of utmost pain for evil-doers.

TEXT 8

तत्र यस्तु परवित्तापत्यकलत्राण्यपहरति स हि कालपाशबद्धो यमपुरुषैरतिभयानकैस्तामिस्रे नरके बलान्निपात्यते अनशनानुदपानदण्डताडनसंतर्जनादिभिर्यातनाभिर्यात्यमानो जन्तुर्यत्र कश्मलमासादित एकदैव मूर्च्छामुपयाति तामिस्रप्राये ॥ ८ ॥

tatra yas tu para-vittāpatya-kalatrāṇy apaharati sa hi kāla-pāśa-baddho
yama-puruṣair ati-bhayānakais tāmisre narake balān nipātyate
anaśanānudapāna-daṇḍa-tāḍana-santarjanādibhir yātanābhir yātyamāno
jantur yatra kaśmalam āsādita ekadaiva mūrcchām upayāti tāmisra-prāye.

SYNONYMS

tatra—in those hellish planets; *yaḥ*—a person who; *tu*—but; *para-vitta-apatya-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-puruṣaiḥ*—by the assistants of Yamarāja; *ati-bhayānakaiḥ*—who are very fearful; *tāmisre narake*—into the hell known as Tāmisra; *balāt*—by force; *nipātyate*—is thrown; *anaśana*—starvation; *anudapāna*—without water; *daṇḍa-tāḍana*—beaten with rods; *santarjana-ādibhiḥ*—by scolding and so on; *yātanābhiḥ*—by severe punishments; *yātyamānaḥ*—being punished; *jantuḥ*—the living entity; *yatra*—where; *kaśmalam*—misery; *āsāditaḥ*—obtained; *ekadā*—sometimes; *eva*—certainly; *mūrcchām*—fainting; *upayāti*—obtains; *tāmisra-prāye*—in that condition, which is almost entirely dark.

TRANSLATION

My dear King, a person who appropriates another's legitimate wife, children or money is arrested at the time of death by the fierce Yamadūtas, who bind him with the rope of time and forcibly throw him into the hellish planet known as Tāmisra. On this very dark planet, the sinful man is chastised by the Yamadūtas, who beat and rebuke him. He is starved, and he is given no water to drink. Thus the wrathful assistants of Yamarāja cause him severe suffering, and sometimes he faints from their chastisement.

Commentary by Śrīdhara Svāmi

पापभेदेन च तत्तन्नरकयातनाभेदं प्रपंचयति यत्र यस्त्वित्यादिना । यात्यमानः पीडचमानः । एकदैव तदैव ॥

The grief in the hells differs from person to person because of the difference in the evil acts they have committed.

Commentary by Vīrarāghava

तानेकैकशस्तदनुभवनिमित्तानि पापानि च वर्णयति यस्त्विहेत्यादिना यावदध्यायसमाप्ति । यो जन्तुरिह लोके परस्य वित्तादीन्यपहरति स हि यमदूतैरति भययरैः कालपाशेन यमपाशेन बद्धो बलात्तामिस्राख्ये नरके निपात्यते । तामिस्रं विशिनष्टि तामिस्रप्राये तमःप्रचुरे यत्र तामिस्रे निपात्यमानः जन्तुरनशनापानजुष्टे प्रहारभर्त्सनादिभिर्यातनाभिः यात्यमानः पीडचमानः कश्मलं दुखःमासादितः प्राप्त एकदैव मूर्च्छां प्राप्नोति तामिस्रप्राये इत्यनेनैषां तामिस्रादिनामानि योगरूढानीति ज्ञापितम् ॥

From here on, each of them is separately described. He who snatches others' money and belongings are brought here by Yama's servants and bound with "Yama's ropes" and then thrown into a hell called Tamisra. There, he has no food or water—only darkness abounds. He is beaten and threatened by Yama's servants and until he faints.

Commentary by Vijayadhvaja Tīrtha

तत्तन्नरकेषु तत्तद्दुष्कर्मनिमित्तदुःखविशेषानाह तत्रेति । यात्यमानो दुःखनुभवी क्रियमाणः कश्मलं बहुदुःखमेकदेति विशेषणात्कदाचिन्मूर्च्छां न यातीति विशेषो ज्ञायते यातनाभिः पर्यायेण पीड्यमानत्वादित्यर्थः ॥

The individual hells and the mode of punishment in each are described. They are subjected to acute pain by Yama's servants—sometimes they faint also.

Commentary by Jīva Gosvāmi

दोषमेव दमरूपेण परिणमयतीत्यर्थः । अनुलङ्घितेति । भगवानत्र ब्रह्मा तथा शासनश्च बिभीषिकयापि जीवान् भगवदन्तर्मुखीकर्तुमिति ज्ञेयम् । यद्वा भगवच्छासनशब्देनात्र वेद एवोच्यते ॥

The misdeed itself transforms into punishment. *Bhagavān* means Brahmā here—by his order. The intention of punishment is to turn the *jīvas* mentally towards God. Or "Bhagavatshasana" means the *Vedas* only.

Commentary by Viśvanātha Cakravartī

यात्यमानः पीड्यमानः तामिस्रप्रायेऽन्धकारबहुले ॥

Yatyamana = being subjected to great pain. Tamisraprave = abounding in darkness.

Commentary by Śukadeva

यात्यमानः पीड्यमानः एकदैव तत्क्षणमेव ॥

Yatyamana = being subjected to pain. Ekadaiva = instantly.

Commentary by Śrī Giridhara Lāla

पापभेदेन तत्तन्नरकयातनाभेदं प्रपञ्चयति-तत्र यस्त्वित्यादिना ॥१०॥

He described in detail the variety of pain experienced due to the variety in the evil deeds.

Commentary by Śrī Bhagavatprasādācārya

पापभेदेन तत्तन्नरकयातनाभेदं प्रपञ्चयंस्तामिस्रं वदति तत्र यस्त्विति । तत्राष्टाविंशतिनरकमध्ये, तामिस्रे नरके, यः जन्तुः, तु इह लोके, परेषां वित्तं च अपत्यानि च कलत्रं नारी च तानि, अपहरति सः, हि अतिभयानकैः यमपुरुषैः, कालपाशबद्धः यमपाशेन संबद्धः सन्, बलात् निपात्यते । तामिस्रं विशिनष्टि तामिस्रप्राये तमः प्रचुरे तामिस्रे नरके इत्यर्थः । यात्यमानो यातनां गमितः जन्तुः, यत्र अशनाभावश्च अपानं जलपानाभावश्च दण्डताडनं लकुटादिना प्रहारश्च संतर्जनं धिक्पापिन्नित्येवं भर्त्सनविधानं च तान्यादयो यासां ताभिः, कश्मलं दुःखं, आसादितो याम्यैर्गमितः सन्, एकदैव तदैव तत्क्षणमिति यावत् . मूर्च्छां मूच्छावस्थां, उपयाति प्राप्नोति । तामिस्रादीनां नामानि योगरूपढानि बोध्यानि ॥

The different hells that are attained by different evils are elaborately described from here on. A person who snatches others' wives and belongings ends up in Tamisra, where there is darkness. He is beaten and threatened by Yama's servants. Being subjected to pain, he immediately becomes unconscious. The names Tamisra and others have both etymology and usage.

Commentary by Yādavārya

Yatyamana = being tormented. By saying "sometimes," Śuka opines that at some other times, the sinner does not faint.

TEXT 9

एवमेवान्धतामिस्रे यस्तु वञ्चयित्वा पुरुषं दारादीनुपयुङ्क्ते यत्र शरीरी निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति यथा वनस्पतिर्वृश्चयमानमूलस्तस्मादन्धतामिस्रं तमुपदिशन्ति ॥ ९ ॥

evam evāndhatāmisre yas tu vañcayitvā puruṣaṁ dārādīn upayuṅkte yatra śarīrī nipātyamāno yātanā-stho vedanayā naṣṭa-matir naṣṭa-dṛṣṭiś ca bhavati yathā vanaspatir vṛścyamāna-mūlas tasmād andhatāmisraṁ tam upadiśanti.

SYNONYMS

evam—in this way; *eva*—certainly; *andhatāmisre*—in the hellish planet known as Andhatāmisra; *yaḥ*—the person who; *tu*—but; *vañcayitvā*—cheating; *puruṣam*—another person; *dāra-ādīn*—the wife and children; *upayuṅkte*—enjoys; *yatra*—where; *śarīrī*—the embodied person; *nipātyamānaḥ*—being forcibly thrown; *yātanā-sthaḥ*—always situated in extremely miserable conditions; *vedanayā*—by such suffering; *naṣṭa*—lost; *matiḥ*—whose consciousness; *naṣṭa*—lost; *dṛṣṭiḥ*—whose sight; *ca*—also; *bhavati*—becomes; *yathā*—as much as; *vanaspatiḥ*—the trees; *vṛścyamāna*—being cut; *mūlaḥ*—whose root; *tasmāt*—because of this; *andhatāmisram*—Andhatāmisra; *tam*—that; *upadiśanti*—they call.

TRANSLATION

The destination of a person who slyly cheats another man and enjoys his wife and children is the hell known as Andhatāmisra. There his condition is exactly like that of a tree being chopped at its roots. Even before reaching Andhatāmisra, the sinful living being is subjected to various extreme miseries. These afflictions are so severe that he loses his intelligence and sight. It is for this reason that learned sages call this hell Andhatāmisra.

Commentary by Śrīdhara Svāmi

पुरुषं पतिं वंचयित्वा ॥

Puruṣa means husband. For having deceived him.

Commentary by Vīrarāghava

एवमिति । यथा तामिस्रे तद्दुःखानुभवः एवमन्धतामिस्रेऽपीत्यर्थः । तदनुभवनिमित्तं पापमाह यस्त्विवति । यस्तु जन्तुः पुरुषं पतिं वञ्चयित्वा तद्दारादीनादिशब्दाद्वित्तापत्यादीनि च उपयुङ्क्ते स्वोपयुक्तान् कुरुते तस्यैवमेवेति पूर्वेणान्वयः । तर्हि तामिस्रादन्धतामिस्रे को विशेष इत्यपेक्षायां तामिस्रान्तं विशिनष्टि यत्रेति । यत्रान्धतामिस्रे शरीरी देही विनिपात्यमानः यातनाभिस्तीव्राभिः पीड्यमानः तीव्रवेदनया नष्टा मतिर्यस्य नष्टा दृष्टिश्च यस्य तादृशो भवति वृश्च्यमानं छिद्यमानं मूलं यस्य तादृशो वनस्पतिर्यथा पततीति दृष्टान्तः अस्मात्कारणात्तमन्धतामिस्रमित्युपदिशन्तीत्यर्थः॥

In Andhatamisra the punishment is like in Tamisra. He who snatches others' belongings or women and enjoys them is put in Andatamisra. He will be subjected to so much of punishment here that he becomes unconscious very often. Unconsciousness is what distinguishes Andhatamisra from Tamisra.

Commentary by Vijayadhvaja Tīrtha

वृश्च्यमानमूलश्छिद्यमानशिफः
यस्मान्नष्टदृष्टिस्तस्मादन्धतामिस्रमन्धत्वापादकान्धकारयुतमित्यर्थत्वादुपदिशन्ति मूर्च्छया
बुद्धिनाशात्तामिस्रे अन्धतामिस्रे तु चाक्षुषज्ञानस्य सर्वात्मना नाशादुभयोः
सामान्यविशेषसद्भावाद्विशेषः ॥

Vrshchyamana mulah means cut at the bottom. There is no vision because of the blinding darkness. In Tamisra there is no consciousness due to fainting. In Andha Tamisra the eyes are inoperative because of the darkness.

Commentary by Viśvanātha Cakravartī

पुरुषं पतिम् ॥

Puruṣa means the master.

Commentary by Śrīvaṁśīdhara

वंचयित्वा इयं मे धर्म्मभगिनीयं मे शिष्येत्यादिवंचनां रचयित्वा यो भुंक्ते स एवमेवांधतामिस्रे निपात्यत इति पूर्वेणान्वयः । यत्र नरके । यस्मान्नष्टदृष्टिर्भवति तस्मादंधतामिस्रमिति ॥

He who cheats others by saying, "she is my sister," "she is my disciple" and so on falls in the blinding hell where he becomes unconscious. That is why it is called darkness.

Commentary by Śukadeva

पुरुषं दाराधिस्वामिनम् ॥

Puruṣa = the owner of wives and so on.

Commentary by Śrī Bhagavatprasādācārya

अथान्धतामिस्रं वदति एवमिति । यस्तु जन्तुः, तु पुरुषं पराङ्गनास्वामिनं, वञ्चयित्वा प्रतार्य, दारादींस्तदङ्गनादीन्, आदिशब्दाद्वित्तापत्यादीनि च, उपयुङ्क्ते स्वोपयक्तान् कुरुते । तस्य

अन्धतामिस्रे, एवमेव यथा तामिस्रे, दुःखानुभव एवमेवान्धतामिस्रेऽपि, भवतीत्यर्थः । तर्हि तामिस्रादन्धतामिस्रे को विशेष इत्यपेक्षायामन्धतामिस्रं विशिनष्टि । यत्रान्धतामिस्रं, निपात्यमानः तीव्राभिर्यातनाभिः पीड्यमानः, शरीरी देही, यातनास्थस्तत्पीडामनुभवन्, वेदनया तीव्रवेदनानुभवेन, नष्टा दृष्टिर्यस्य सः नष्टा मतिर्यस्य सः, इत्थंभूतः भवति । पततीत्यर्थः । कथमिव यथा वृश्यमानानि मूलानि यस्य सः छिद्यमानमूलः वनस्पतिर्वृक्षः पतति । तथा तस्मात्कारणात्, तं नरकम् अन्धतामिस्रम् इति उपदिशन्ति ॥

Andahatamisra is described. A person who cheats others and enjoys their women and property falls into this hell where he is tormented in the same way as in Tamisra. The difference is that he loses his sight, loses his mind and falls like a tree cut at the bottom of its trunk.

Commentary by Śrī Giridhara Lāla

यात्यमानः पीड्यमानो जन्तुर्यत्र तामिस्रप्रायेऽन्धकारबाहुल्ये स्थाने कश्मलं बहुदुःखमासादितः प्रापितः सन्नेकदैव मूर्छामुपयाति प्राप्नोतीत्यन्वयः ॥

Where in Tamisra the evil doer is subjected to pain and instantly becomes unconscious. It is just darkness there.

यस्तु पुरुषं स्वामिनं वञ्चयित्वा तद्दारादीनुपभुङ्क्ते स एवमेवान्धतामिस्रे नरके बलान्निपात्यते इति शेषेणान्वयः । तत्रत्यं दुःखमाह-यत्रेति ॥

He who cheats the owner and snatches his wife and other belongings is pushed into this hell.

नष्टमतित्वेनाचेतनतया पतने दृष्टान्तं दर्शयंस्तथा नामनिरुक्तावपि तदेव हेतुरित्याहयथेति । वृश्च्यमानमूलश्छिन्नमूलः ॥

He loses his consciousness like a tree cut at the bottom of its trunk.

TEXT 10

यस्त्विह वा एतदहमिति ममेदमिति भूतद्रोहेण केवलं स्वकुटुम्बमेवानुदिनं प्रपुष्णाति स तदिह विहाय स्वयमेव तदशुभेन रौरवे निपतति ॥ १० ॥

yas tv iha vā etad aham iti mamedam iti bhūta-droheṇa kevalaṁ sva-kuṭumbam evānudinaṁ prapuṣṇāti sa tad iha vihāya svayam eva tad-aśubhena raurave nipatati.

SYNONYMS

yaḥ—one who; *tu*—but; *iha*—in this life; *vā*—or; *etat*—this body; *aham*—I; *iti*—thus; *mama*—mine; *idam*—this; *iti*—thus; *bhūta-droheṇa*—by envy of other living entities; *kevalam*—alone; *sva-kuṭumbam*—his family members; *eva*—only; *anudinam*—day to day; *prapuṣṇāti*—supports; *saḥ*—such a person; *tat*—that; *iha*—here; *vihāya*—giving up; *svayam*—personally; *eva*—certainly; *tat*—of that; *aśubhena*—by the sin; *raurave*—in Raurava; *nipatati*—he falls down.

TRANSLATION

A person who accepts his body as his self works very hard day and night for money to maintain his own body and the bodies of his wife and children. While working to maintain himself and his family, he may commit violence against other living entities. Such a person is forced to give up his body and his family at the time of death, when he suffers the reaction for his envy of other creatures by being thrown into the hell called Raurava.

Commentary by Śrīdhara Svāmī

एतच्छरीरमहमिति इदं धनादि ममोति मत्वा स्वं च कुटुंबमेव पुष्णाति । तेनाशुभेन ॥

He who considers the body as himself and wealth as his and in this consciousness raises his family. Because of this bad act.

Commentary by Vijayadhvaja Tīrtha

एतच्छरीरमहमिदं क्षितिमण्डलं ममेति भ्रान्त्या तु वै महातारतम्यद्योतकौ ऐतिशब्दौ प्रत्येकं रौरवप्राप्तिनिमित्ते भवत इति द्योतयतः ॥

"This body is myself. This earth is mine." These are the misconceptions which lead to Raurava hell.

Commentary by Jīva Gosvāmī

एवमिति । यस्तु तस्यैवमेव भवतीत्यर्थः ॥

It means for him, the same thing happens.

Commentary by Viśvanātha Cakravartī

एतच्छरीरमहमिति इदं धनादिकं ममेति मत्वा भूतद्रोहेणेति भूतद्रोहं विना तु केवलाहंममकाराभ्यां न रौरवे निपततीति बुद्ध्यते ॥

He who feels the body is himself, the money is his, and oppresses all others, falls into Raurava. If he does not torment others, he does not come here.

Commentary by Śrīvaṁśīdhara

तत् कुटुंबम् ॥

Tat means the family.

Commentary by Śukadeva

इह कर्मभूमौ एतच्छरीरमहमिति इदं कुटुम्बादिकं ममेति मोहेन स्वेन देहेन सहितं कुटुम्बमेव केवलं प्रपुष्णाति स तदुभयमिहैव विहाय तेनाशुभेन ॥१०॥

He who lives with the mentality of "I am," this body and "it is mine," in relationship to his family, nourishing only them, discards both the body and family here and enters hell.

Commentary by Śrī Bhagavatprasādācārya

रौरवं नरकं तदनुभवनिमित्तं पापं च वदति । यस्त्विति । यस्तु शरीरी, इह वा अस्मिन् लोके एव, एतच्छरीरं, अहमिति ममेदमिति च, शरीरादहं भिन्नो न भवामि कलत्रापत्यादिकमेतन्ममैवेति अहंकारममकाराभ्यां कृत्वेत्यर्थः । केवलं, भूतद्रोहेण भूतमात्रद्रोहं विधायेत्यर्थः । स्वकटुम्बमेव, अनुदिनं प्रपुष्णाति स शरीरी, इह लोके, तत्कुटुम्बं विहाय परित्यज्य, स्वयमन्यायेन तत्पोषणकर्त्ता शरीर्येक एव, तदशुभेन तेन स्वेन पूर्वाचरितेन पापेन, रौरवे रौरवाख्ये नरके, निपतति ॥

Raurava is described. The animals killed by him do not become Rurus, for they do not have such a *karma* to be born as Rurus. But the misdeeds themselves take the form of Rurus and inflict misery on the evil-doers.

TEXT 11

ये त्विह यथैवामुना विहिंसिता जन्तवः परत्र यमयातनामुपगतं त एव रुरवो भूत्वा तथा तमेव विहिंसन्ति तस्माद्रौरवमित्याहू रुरुरिति सर्पादतिक्रूरसत्त्वस्यापदेशः ॥ ११ ॥

ye tv iha yathaivāmunā vihiṁsitā jantavaḥ paratra yama-yātanām upagataṁ ta eva ruravo bhūtvā tathā tam eva vihiṁsanti tasmād rauravam ity āhū rurur iti sarpād ati-krūra-sattvasyāpadeśaḥ.

SYNONYMS

ye—those who; *tu*—but; *iha*—in this life; *yathā*—as much as; *eva*—certainly; *amunā*—by him; *vihiṁsitāḥ*—who were hurt; *jantavaḥ*—the living entities; *paratra*—in the next life; *yama-yātanām upagatam*—being subjected to miserable conditions by Yamarāja; *te*—those living entities; *eva*—indeed; *ruravaḥ*—*rurus* (a kind of envious animal); *bhūtvā*—becoming; *tathā*—that much; *tam*—him; *eva*—certainly; *vihiṁsanti*—they hurt; *tasmāt*—because of this; *rauravam*—Raurava; *iti*—thus; *āhuḥ*—learned scholars say; *ruruḥ*—the animal known as *ruru; iti*—thus; *sarpāt*—than the snake; *ati-krūra*—much more cruel and envious; *sattvasya*—of the entity; *apadeśaḥ*—the name.

TRANSLATION

In this life, an envious person commits violent acts against many living entities. Therefore after his death, when he is taken to hell by Yamarāja, those living entities who were hurt by him appear as animals called rurus to inflict very severe pain upon him. Learned scholars call this hell Raurava. Not generally seen in this world, the ruru is more envious than a snake.

Commentary by Śrīdhara Svāmi

रुरवो भूत्वेति कर्माण्येव तथा परिणामं प्राप्येत्यर्थः । अतिक्ररस्य भारशृंगाख्यस्य सत्त्वस्यापदेशः संज्ञा ॥

The sinful acts themselves take the form of Rurus, very cruel animals with sharp, heavy horns.

Commentary by Vīrarāghava

रौरवानुभवनिमित्तं पापं तश्च वर्णयति यस्त्विह वावेति । यस्तु शरीरी इह लोके एतच्छरीरमहमेतदपत्यकलत्रादिकं ममेत्येवं रूपाभ्यामहयारममकाराभ्यां केवलम्भूतद्रोहेणैव स्वकुटुम्बमेवानुदिनं प्रपुष्णाति स इह लोके तत्स्वकुटुम्बं विहाय स्वयमेक एव तेन पूर्वाचरितेनाशुभेन पापेन रौरवाख्ये नरके निपतति अमुना तेन निपतितेन पूर्वमिह लोके ये च जन्तवो यथा येन प्रकारेण विहिंसितास्त एव जन्तवः रुरवः रुरुसंज्ञका जन्तवो भूत्वा तेनैव प्रकारेण परत्र रौरवे नरके यातनामुपगतं तमेव विहिंसन्ति । यतस्तत्र गतं रुरवो हिंसन्त्यतस्तं नरकं रौरवमित्याहुरित्यर्थः । के ते रुरवः यत्र गतं हिंसन्ति इत्यत्राह रुरुरिति । सर्पादप्यतिक्रूरस्य भूरिशृययाख्यस्य सत्त्वस्य जन्तोः रुरुरिति व्यपदेशो व्यवहार इत्यर्थः ॥

He who is very much attached to his own body thinking it to be himself and to his family thinking it to be his—and who nourishes his family members by exploiting others, will go to the Raurava hell. The same sins he has committed take the form of Rurus and inflict misery on him. Ruru is the name of an animal having many horns and which is more cruel than serpents. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

प्रकारान्तरेण रौरवं निर्वक्ति ये चेति । एवं द्वयं कर्त्रन्तरव्यावर्त्तकं रुरवः मृगाः किन्नेत्याह । रुरुरित्यपदेशो व्यपदेशः ''मृगा नानाविषमुखा रुरवः परिकर्त्तिताः'' इत्यभिधानम् ॥

Raurava is alternatively described. Ruru is the name of a poisonous animal.

Commentary by Jīva Gosvāmi

ये त्विति । त एव तद्धिंसाजातकर्माण्येवेत्यर्थः । रुरुशब्दस्य स्वयं श्रीशुकेन टीकाविधानाल्लोकेध्वप्रसिद्धोऽयं जन्तुविशेष इति सूच्यते ॥

Ta eva means the very act of violence. Śuka himself explains the word *ruru* as, "an animal not known here."

Commentary by Viśvanātha Cakravartī

रुरवो भूत्वेति कर्माण्येव तथा परिनामं प्राप्येत्यर्थः । अतिक्रूरस्य भारशृययाख्यसत्त्वस्य अपदेशः संज्ञेति श्रीस्वमिचरणाः । रुरुशब्दस्य स्वयं मुनिनैव टीकाविधानाल्लोकेष्वप्रसिद्ध एवायमिति सन्दर्भः ॥

The very misdeeds take the form of Rurus, a very cruel animal, as described by Śuka himself.

Commentary by Śrīvaṁśīdhara

इत्यर्थ इति । तत्तद्धिंसाजातकर्माण्येव रुरुतां प्राप्नुवंतीति भावः । रुरुशब्दस्य स्वयं मुनिनैव टीकाविधानाल्लोकेष्वप्रसिद्धोऽयं जीवविशेषः ॥

The very deeds of violence take the form of Rurus. Rurus are creatures unknown in the world here, thus the sage explains the word.

Commentary by Śukadeva

ते एव रुरवो भूत्वेति रुरवः यातनानिमित्तानि सर्पादतिक्रूरसत्त्वानि भूत्वेत्यर्थः। अतिक्रूरस्यातिभययरस्य सत्त्वस्य अपदेशः संज्ञा ॥

They become Rurus which are creatures more cruel than serpents and which cause great pain.

Commentary by Śrī Giridhara Lāla

के ते रुरव इत्यपेक्षायामाह-रुरुरिति । सर्पादप्यतिक्रूरस्य सत्त्वस्य प्राणिविशेषस्य अपदेशः सञ्ज्ञा॥

Ruru is the name of a cruel animal. Apadesha = name.

TEXT 12

एवमेव महारौरवो यत्र निपतितं पुरुषं क्रव्यादा नाम रुरवस्तं क्रव्येण घातयन्ति यः केवलं देहम्भरः ॥ १२ ॥

evam eva mahārauravo yatra nipatitaṁ puruṣaṁ kravyādā nāma ruravas taṁ kravyeṇa ghātayanti yaḥ kevalaṁ dehambharaḥ.

SYNONYMS

evam—thus; *eva*—certainly; *mahā-rauravaḥ*—the hell known as Mahāraurava; *yatra*—where; *nipatitam*—being thrown; *puruṣam*—a person; *kravyādāḥ nāma*—named *kravyāda; ruravaḥ*—the *ruru* animals; *tam*—him (the condemned person); *kravyeṇa*—for eating his flesh; *ghātayanti*—kill; *yaḥ*—who; *kevalam*—only; *dehambharaḥ*—intent upon maintaining his own body.

TRANSLATION

Punishment in the hell called Mahāraurava is compulsory for a person who maintains his own body by hurting others. In this hell, ruru animals known as kravyāda torment him and eat his flesh.

Commentary by Śrīdhara Svāmi

क्रव्येण निमित्तेण निमित्तेन मांसार्धमित्यर्थः ॥

It means "for the sake of flesh."

Commentary by Vijayadhvaja Tīrtha

रौरवाद्विशेषमाह यत्रेति । देहम्भरस्तथा पततीति शेषः ॥

The distinction of this hell from the previous Raurava is stated to be that one who nourishes his own body falls here.

Commentary by Viśvanātha Cakravartī

क्रव्येण निमित्तेन मांसार्थमित्यर्थः । केवलमिति भूतद्रोहेणेति शेषः ॥

For the sake of flesh at the cost of harming others.

Commentary by Śrīvaṁśīdhara

केवलं भूतद्रोहेणेति शेषः ॥

By inflicting misery and agony on creatures.

Commentary by Śukadeva

यत्र महारौरवे क्रव्येण मांसेन निमित्तन ॥

In Maharaurava—for the sake of flesh.

स्वधर्महा निजधर्मत्यागी ॥

Svadharmaha = one who forsakes his own *dharma*.

Commentary by Śrī Bhagavatprasādācārya

महारौरवमनुवर्णयति एवमेवेति ! महारौरवः, एवम् एव, रौरवसदृश एवेत्यर्थः । सप्तम्यन्तपाठे यथा रौरवे निपतितं रुरवो हिंसन्ति तथा महारौरवेऽपीत्यर्थः । सादृश्यं च रुरुकृतहिंसनमात्रेण । इयांस्तु ततो विशेष इत्याह यत्रेति । यत्र महारौरवे, निपतितं तं, पुरुषं क्रव्यं स्वनिपातिपुरुषमांसमदन्तीति क्रव्यादाः , इत्येवं नाम प्रसिद्धाः, रुरवः, क्रव्येण निमित्तेन घातयन्ति । कं क्रव्यादास्ते घातयन्ति तत्राह । यः केवलं देहम्भरः शरीरमात्रपोषणपरः, तमिति सम्बन्धः ॥

Maharaurava is described. It is like Raurava except that here the Rurus attack the person for the sake of his flesh. One who is intent only on nourishing his own body comes to this hell.

Commentary by Yādavārya

He who feels that he has built the house and other things and that they are his.

TEXT 13

यस्त्विह वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति तमपकरुणं पुरुषादैरपि विगर्हितममुत्र यमानुचराः कुम्भीपाके तप्ततैले उपरन्धयन्ति ॥ १३ ॥

yas tv iha vā ugraḥ paśūn pakṣiṇo vā prāṇata uparandhayati tam
apakaruṇaṁ puruṣādair api vigarhitam amutra yamānucarāḥ kumbhīpāke
tapta-taile uparandhayanti.

SYNONYMS

yaḥ—a person who; *tu*—but; *iha*—in this life; *vā*—or; *ugraḥ*—very cruel; *paśūn*—animals; *pakṣiṇaḥ*—birds; *vā*—or; *prāṇataḥ*—in a live condition; *uparandhayati*—cooks; *tam*—him; *apakaruṇam*—very cruel-hearted; *puruṣa-*

ādaiḥ—by those who eat human flesh; *api*—even; *vigarhitam*—condemned; *amutra*—in the next life; *yama-anucarāḥ*—the servants of Yamarāja; *kumbhīpāke*—in the hell known as Kumbhīpāka; *tapta-taile*—in boiling oil; *uparandhayanti*—cook.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

प्राणतः सजीवान् । उपरंधयति पचति । अपकरुणं निष्कृपम् ॥

Pranatah = living. Uparundhayanti = cook. Apakarunam = mercilessly.

Commentary by Vīrarāghava

महारौरवमनुवर्णयति एवमेवेति । यथा रौरवे निपतितं रुरवो हिंसन्ति तथा महारौरवेऽपीत्यर्थः प्रथमान्तपाठे रौरवसदृश एव महारौरव इत्यर्थः । सादृश्यं च रुरुभिर्हिंसनेन ऐयांस्तु ततो विशेष इत्याह यत्रेति । यत्र महारौरवे निपतितं पुरुषं देहिनं क्रव्यं निपतितस्य मांसमदन्तीति क्रव्यादास्तथाभूताः सन्तो रुरवः क्रव्येण निमित्तेन निपतितं घातयन्ति पुरुषस्यापि मांसं भक्षयन्तीत्यर्थः । तं क्रव्येणेति विभक्तिव्यत्यय आर्षः, अन्यथा ''आदिखाद्योर्न'' इत्यणौ कर्तुर्णौ कर्मत्वनिषेधात्तेनेति तृतीया, क्रव्यमिति द्वितीया च स्यात्, क्रव्येण निमित्तेन तं खादयन्तीत्यर्थस्त्वसङ्गतः स्यात्, क्रव्यादा इत्यनेन पौनरुक्त्याद्यथा क्रव्यादनस्वभावा अत एव क्रव्येण फलस्यैव हेतुत्वविवक्षया तृतीया, क्रव्यार्थं तं खादयन्ति ''खिदेर्निवृत्तप्रेषणाण्णिच्'' खिदिरत्र दंशनपरः खादयन्ति तं दंशन्तीत्यर्थः । अनेन पूर्वोक्तनिर्वाहः सूचितः । अथ कुम्भीपाकं तदनुभवनिमित्तं पापं च वर्णयति य इति । यः केवलं देहम्भरः शरीरपोषणमात्रपरः यश्चेह लोके उग्रः क्रूरः पशून् पक्षिणः प्रअणतः सजीवान् उपरन्धयति पचति तमपकरुणं निष्कृपं पुरुषादै राक्षसैरपि विगर्हितममुत्र कुम्भीपाके नरके यमानुचरास्तप्ततैल उपरन्धयन्ति पचन्ति तत्र तैलकुम्भ्यां पच्यन्ते यत्र स कुम्भीपाक इत्यवयवार्थो विवक्षितः ॥

Maharaurava is another hell where the punishment is more than in Raurava. The difference being that here, the Rurus tear away the person fallen there for the sake of flesh. Kumbhipaka is another hell where a person who torments other creatures and animals and cooks them alive is put in a big pot of oil and cooked as he did to the animals. Kumbhi means a big pot. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

रौरवाद्विशेषमाह यत्रेति । देहम्भरस्तथा पततीति शेषः ॥ उपरुन्धयन्ति अशक्यश्वासमोक्षो यथा भवति तथोपरोधं कारयन्तीत्यर्थः ॥

Uparundhayanti means suffocate.

Commentary by Viśvanātha Cakravartī

प्राणत उपरन्धयति सप्राणान् पचतीत्यर्थः ।।

Pranata Uparunahayanti = cook them alive.

Commentary by Śrīvaṁśīdhara

'कुंभी तूखाकट्फलयोः' इत्यभिधानात् । कुंभीषु पच्यंते यत्र स कुंभीपाकः । उखा कटाहभेदः ।।

Kumbhi means a vessel. Kumbhipaka means being cooked in a vessel.

Commentary by Śrī Giridhara Lāla

उग्रः क्रूरस्वभावः, प्राणतः सजीवानुपरन्धयति । अपकरुणं निष्कृपम् ।।

Ugra= cruel natured. Cooks them alive. Apakarunam = mercilessly.

TEXT 14

यस्त्विह ब्रह्मध्रुक् स कालसूत्रसंज्ञके नरके अयुतयोजनपरिमण्डले ताम्रमये तप्तखले उपर्यधस्तादग्न्यर्काभ्यामतितप्यमानेऽभिनिवेशितः क्षुत्पिपासाभ्यां च दह्यमानान्तर्बहिःशरीर आस्ते शेते चेष्टतेऽवतिष्ठति परिधावति च यावन्ति पशुरोमाणि तावद्वर्षसहस्राणि ॥ १४ ॥

yas tv iha brahma-dhruk sa kālasūtra-saṁjñake narake ayuta-yojana-parimaṇḍale tāmramaye tapta-khale upary-adhastād agny-arkābhyām ati-tapyamāne 'bhiniveśitaḥ kṣut-pipāsābhyāṁ ca dahyamānāntar-bahiḥ-śarīra āste śete ceṣṭate 'vatiṣṭhati paridhāvati ca yāvanti paśu-romāṇi tāvad varṣa-sahasrāṇi.

SYNONYMS

yaḥ—anyone who; *tu*—but; *iha*—in this life; *brahma-dhruk*—the killer of a *brāhmaṇa; saḥ*—such a person; *kālasūtra-saṁjñake*—named Kālasūtra; *narake*—in the hell; *ayuta-yojana-parimaṇḍale*—having a circumference of eighty thousand miles; *tāmra-maye*—made of copper; *tapta*—heated; *khale*—in a level place; *upari-adhastāt*—above and beneath; *agni*—by fire; *arkābhyām*—and by the sun; *ati-tapyamāne*—which is being heated; *abhiniveśitaḥ*—being made to enter; *kṣut-pipāsābhyām*—by hunger and thirst; *ca*—and; *dahyamāna*—being burned; *antaḥ*—internally; *bahiḥ*—externally; *śarīraḥ*—whose body; *āste*—remains; *śete*—sometimes lies; *ceṣṭate*—sometimes moves his limbs; *avatiṣṭhati*—sometimes stands; *paridhāvati*—sometimes runs here and there; *ca*—also; *yāvanti*—as many; *paśu-romāṇi*—hairs on the body of an animal; *tāvat*—that long; *varṣa-sahasrāṇi*—thousands of years.

TRANSLATION

The killer of a brāhmaṇa is put into the hell known as Kālasūtra, which has a circumference of eighty thousand miles and which is made entirely of copper. Heated from below by fire and from above by the scorching sun, the copper surface of this planet is extremely hot. Thus the murderer of a brāhmaṇa suffers from being burned both internally and externally. Internally he is burning with hunger and thirst, and externally he is burning from the scorching heat of the sun and the fire beneath the copper surface. Therefore he sometimes lies down, sometimes sits, sometimes stands up and sometimes runs here and there. He must suffer in this way for as many thousands of years as there are hairs on the body of an animal.

Commentary by Śrīdhara Svāmi

खले समे देशे ॥

Khala means a plain.

Commentary by Śrīvaṁśīdhara

ब्रह्म वेदः । ‘‘खलं भूस्थानकल्केषु खलो गर्त्तेऽधमेंबरे’’ इत्यभिधानात् । तप्तगर्त्ते इत्यप्यर्थः । अधस्तादग्निरुपर्यर्कः यद्यप्यर्कस्तत्र नास्ति तथापि पापिनां पीडार्थमन्य एव तत्र कल्पितोऽस्तीति ज्ञेयम् । न केवलं पित्रादिध्रुगेव किन्तु पश्वादिहिंसकोऽप्येवमित्याह-यावंतीति ॥

Brahma means *Vedas*. Khala means a heated pit. Fire from below and sun from above. Our sun is not there, but for the sake of punishing sinners, God has placed another sun there.

Commentary by Vīrarāghava

अथ कालसूत्रस्थनरकानुभवनिमित्तं दुरितं तं च वर्णयति । यस्त्विह लोके पितृहन्ता ब्राह्मणहन्ता च स कालसूत्राख्ये नरके अयुतं योजनानि परितो मण्डलं यस्य तस्मिंस्ताम्रविकारे खले खलसमदेशे खलो नाम धान्यानि वितुषीकर्तुं कृतः कृत्रिमो भूमिविशेषः । उपर्यधस्तादग्न्यर्काभ्यामधस्ताद्वह्निना उपर्यर्केण चाभितप्यमानेऽभिनिवेशितः परितः पातितः क्षुत्पिपासाभ्यामन्तर्बहिश्च दह्यमानं शरीरं यस्य सः दह्यमानशब्दस्य पूर्वनिपातः । यद्वा शरीराद्बहिः शरीरं ‘‘अपपरिबहिरञ्चवः पञ्चम्या’’ इति समासे बहिःशब्दस्य उपसर्जनत्वात्पूर्वनिपातः अत एव समासविधानाज्ज्ञापकादन्तर्बहिःशब्दयोः सम्बन्धसामान्ये पञ्चमी भवति, शरीरसम्बन्धिवहिःप्रदेशे इत्यर्थः । अन्तःशब्देन सन्निधानात् शरीरान्तःप्रदेश एव उच्यते दह्यमानान्तःशरीरान्तःप्रदेशः बहिःशरीरं च यस्येत्यर्थः, एवम्भूतः ताम्रमये फलके उपवेश्यमानो याचनादि करोति याच्ञा चात्र हा हतोऽहं मां हापयेति प्रार्थनाः एवं यावन्ति पशो रोमाणि तावत्सङ्ख्यानि वर्षाणां सहस्राणि तत्रास्ते इत्यर्थः । एवं भूयान् दुःखानुभवः कालः सूच्यते ज्ञायते यस्मिन् स कालसूत्र इत्यवयवाऽर्थोत्राभिप्रेतः ॥

A person who kills his own father or *brāhmaṇa* is put in the Kalasutra hell. It is a copper, circular plain, 10,000 *yojanas* [80,000 miles] in diameter. It is heated by the sun from above and from fire below so that it is red hot.

The person is put there where he cries, begs, rolls and does many such things. He must stay there for the number of years equaling the number of hairs on the animals he killed. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

अधस्तादग्निरुपर्यर्कः खले धान्यादिशोषणस्थलस्थानीये न केवलं पित्रादिघ्रुक् चतुष्पाद्धिंसकोऽप्येवमित्याह यावन्तीति ॥

Khala is a floor where grains are dried—the sun from above and fire from below heat it. Not merely the person who offends his father and so on, but also those who torment quadrupeds and other animals must fall here.

Commentary by Viśvanātha Cakravartī

खले समे देशे ॥

Khala is a plain.

Commentary by Śukadeva

खले समस्थाने ॥

Khala is a plain ground.

Commentary by Śrī Bhagavatprasādācārya

अथ कालसूत्राख्यनरकं तदनुभवननिमित्तं दुरितं च वदति यस्त्विति । यस्तु पुमान्, इह लोके, पिता च विप्रश्च ब्रह्म च तानि द्रुह्यतीति पितृविप्रब्रह्मध्रुक् पितृहन्ता ब्राह्मणहन्ता, वेदहन्ता चेत्यर्थः । स पुमान्, कालसूत्रसंज्ञके अयुतं योजनानि परितो मण्डलं यस्य तस्मिन्, ताम्रमये ताम्रविकारे, तप्तं खलं यस्य तस्मिन्, ताम्रमये ताम्रविकारे, तप्तं खलं यस्य तस्मिन्, खलं नाम धान्यनि वितुषीकर्तुं समतया विहितः कृत्रिमो भूविशेषस्तथाविधतप्तताम्रमयखलप्रदेशे इत्यर्थः । नरके अभिनिवेशितो याम्यैः संप्रवेशितः, उपति अधस्ताच्च, अग्न्यर्काभ्यां अतितप्यमानः, अस्य सप्तम्यन्तत्वे नरकविशेषणता । अधस्ताद्वह्निनोपर्यर्कपरितापेन परितस्तप्यमान इत्यर्थः । क्षुत्पिपासाभ्यां च दह्यमानमन्तर्बहिश्च शरीरं यस्य सः, एवंभूतः सन्, आस्ते उपविशति । शेते शमनं करोति । चेष्टते हस्तपादघर्षणचेष्टामाचरति । अवतिष्ठते ऊर्ध्वमवस्थितो भवति । परिधावति व्यथयेतस्ततः परिधावनमाचरति च किंपर्यन्तमित्यत्राह । यावन्ति यत्परिमाणानि पशुरोमाणि स्वव्यापादितपशुशरीरगतयावत्संख्याकरोमाणीत्यर्थः । तावद्वर्षसहस्राणि तावत्संख्याकवर्षसहस्रपर्यन्तं तत्रास्ते इत्यर्थः ॥

Kalasutra and the evil responsible for attaining it are described. A person who kills his father, *brāhmaṇa* and the *Vedas* reaches this hell. Here, there is a plain ground heated from above and below by the sun and fire. Unable to bear the heat, the evil doer falls on the ground and tries to run, sit and lie down, but cannot do anything. He stays there for the number of years corresponding to the number of hairs on an animal.

Commentary by Yādavārya

The place where grains are dried is called *khala*. In such a place, heated by fire from below and by the sun from above, sinners are placed.

TEXT 15

यस्त्विह वै निजवेदपथादनापद्यपगतः पाखण्डं चोपगतस्तमसिपत्रवनं
प्रवेश्य कशया प्रहरन्ति तत्र हासावितस्ततो धावमान उभयतो
धारैस्तालवनासिपत्रैश्छिद्यमानसर्वाङ्गो हा हतोऽस्मीति परमया वेदनया
मूर्च्छितः पदे पदे निपतति स्वधर्महा पाखण्डानुगतं फलं भुङ्क्ते ॥ १५ ॥

yas tv iha vai nija-veda-pathād anāpady apagataḥ pākhaṇḍaṁ copagatas tam asi-patravanaṁ praveśya kaśayā praharanti tatra hāsāv itas tato dhāvamāna ubhayato dhārais tāla-vanāsi-patraiś chidyamāna-sarvāṅgo hā hato 'smīti paramayā vedanayā mūrcchitaḥ pade pade nipatati sva-dharmahā pākhaṇḍānugataṁ phalaṁ bhuṅkte.

SYNONYMS

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *nija-veda-pathāt*—from his own path, recommended by the *Vedas; anāpadi*—even without an emergency; *apagataḥ*—deviated; *pākhaṇḍam*—a concocted, atheistic system; *ca*—and; *upagataḥ*—gone to; *tam*—him; *asi-patravanam*—the hell known as Asi-patravana; *praveśya*—making enter; *kaśayā*—with a whip; *praharanti*—they beat; *tatra*—there; *ha*—certainly; *asau*—that; *itaḥ tataḥ*—here and there; *dhāvamānaḥ*—running; *ubhayataḥ*—on both sides; *dhāraiḥ*—by the edges; *tāla-vana-asi-patraiḥ*—by the swordlike leaves of palm trees; *chidyamāna*—being cut; *sarva-aṅgaḥ*—whose entire body; *hā*—alas; *hataḥ*—killed; *asmi*—I am; *iti*—thus; *paramayā*—with severe; *vedanayā*—pain; *mūrcchitaḥ*—fainted; *pade pade*—at every step; *nipatati*—falls down; *sva-dharma-hā*—the killer of his own principles of religion; *pākhaṇḍa-anugatam phalam*—the result of accepting an atheistic path; *bhuṅkte*—he suffers.

TRANSLATION

If a person deviates from the path of the Vedas in the absence of an emergency, the servants of Yamarāja put him into the hell called Asi-patravana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, "Oh, what shall I do now! How shall I be saved!" This is how one suffers who deviates from the accepted religious principles.

Commentary by Śrīdhara Svāmi

स्वधर्महा धर्मत्यागी ॥

Sva-dharma-hā means a person who has forsaken his *dharma*, duty.

Commentary by Vīrarāghava

एवं कालसूत्रमभिधायाथासिपत्रवनं नरकं तत्प्राप्तिनिमित्तं च वर्णयति यस्त्विह वा इति । यस्तु देही निजवेदपथात्स्ववर्णाश्रमोचिताद्वेदविहिताद्धर्मादनापद्यपगतः अतिक्रान्तः आपदत्र देशकालवैपरीत्यप्रयुक्ता रोगादिनिमित्ता शक्तिः अनापद्यपगत इत्यनेनापदि स्वधर्मत्यागो न दोषवह इति सूचितं पाखण्डमवैदिकमस्मार्तं च केवलं स्वमनीषया कल्पितमत एव कुपथं कुत्सितं मार्गमाभासधर्ममुपगतस्तं देहिनमसिपत्रवनाख्यं नरकं प्रवेश्य प्रविष्टं कृत्वा कशया प्रहरन्ति यमभटा ऐति शेषः । कशा हि नामाश्वादीनां ताडयितुं निर्मितो दण्डाकारो रज्जुशेषः । एवं कशया ताडितः तत्रासिपत्रवने आसादित इतस्ततो धावमानः तीव्रदण्डमसहमानो द्रुततरं गच्छति उभयतोधारैः पार्श्वद्वयेऽपि धारायुक्तैः खड्गस्य त्वेकस्मिन्नेव पार्श्वे धारा एभिस्तूभयतोधारैरित्यर्थः । तालवनस्यासिपत्रैः खड्गसदृशैः छिद्यमानानि सर्वान्यययानि यस्य तादृशः हाहाकारपूर्वकं हतोऽस्मीति वदन् परमया तीव्रया वेदनया पदे पदे मूर्च्छां प्राप्नोति पतति एवं स्वधर्महा स्वधर्मत्यागी पाषण्डानुगतं पाषण्डानुगतं पाष्ण्डधर्माभासानुगुणं फलं दुःखमनुभवति असिसदृशानि पत्राणि येषां वृक्षणां वनमसिपत्रवनमित्यवयवार्थः ॥

He who deviates from his path of *dharma* when there is no crisis—for during the period of crisis, some generosity is shown. Pakhaṇḍa means that is which is opposed to the *Vedas* including manufactured worship claimed to be in accordance with the *Vedas*. [Note: this paragraph is repeated by Śrīvaṁśīdhara]

Following a pakhaṇḍa *dharma* is always evil. He is lashed with whips by the servants of Yama. When he runs to avoid the beating, he comes into contact with the branches of the trees whose leaves are like double-edged swords. He is cut all over and he shouts and cries in pain. [Note: this commentary is repeated by Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

अनापदीति विशेषणादापदि कश्चनानुग्रहं सूचयति ''धारास्राग्रेऽम्बुसन्तत्यां सैन्याग्रेऽश्वगतिष्वपि'' इत्यभिधानात् धाराशब्देन निशितप्रान्तभाग उच्यते । तालवनस्य तालसमूहस्यासिवन्निशितधारपत्रैः स्वधर्मः स्ववर्णादिविहितः ॥

Because it is said, "when there is no crisis," it implies that there is some concession during a crisis. Dhara means sharp edge. In the Talavana, the leaves are like double edged swords. Those who forsake their assigned *dharma*s fall here.

Commentary by Śrīvaṁśīdhara

निजवेदपथात्स्वस्य विहितमार्गात् । अनापदीत्युक्तेरापदि किञ्चिदनुग्रहोऽस्तीति भावः । पाखंडं वेदविरुद्धं वेदाविहितमाधुनिकैर्निजेच्छया स्वपूजार्थं कल्पितशास्त्राभासबोधितमार्गमित्यर्थः ।

‘‘कशाश्वस्य च ताडनी । प्रोक्ता कशा भूमिहिंसाशणतंत्वंशुषु’’ इति निरुक्तिः । तत्र ह असिपत्रवने । असौ पाखंडानुगः । उभयतोधारैरुभयतस्तीक्ष्णाग्रैः । ‘‘धारा तीक्ष्णाग्रपानीयवेगाश्वगतिपश्चके’’ इति कोशात् । पाखंडानुगतं पाखंडानुकूलम् । कचित्प्रथमांतोऽपि पाठः ॥

Kasha is a whip. “In asipatravana” = where every leaf of the trees is like a knife. The follower of a pakhaṇḍa is punished by double-edged swords.

Commentary by Śrī Giridhara Lāla

रौरवनामनिरुक्तौ हेतुमाह-ये त्विति । अतिक्रूरस्वभावा अपि तमेव तथा स्वहिंसानुसारेण हिंसन्ति नान्यं तत्पापेन तद्धिंसार्थमेवोत्पन्नत्वादिति भावः ॥

Though very cruel, Rurus torment only the evildoer and none else because they originate from the evil doings of the same performer.

तालवनस्यासिवद्वर्त्तमानैः पत्रैः । हा हतोऽस्मीति वदन्निति शेषः । स्वधर्महा वेदविहितस्वधर्मत्यागी पाखण्डमार्गस्वीकारात् प्राप्तम् ॥

In the forest of Tala trees whose leaves resemble swords. He cries, “Alas, I am dead.” This is the result of forsaking one’s own *dharma* and accepting another *dharma* opposed to him.

Commentary by Yādavārya

Ta eva means the servants of Yama, who torment one who was engaged in evil thoughts only for his personal comforts. Uparandhayanti means suffocate him.

TEXT 16

यस्त्विह वै राजा राजपुरुषो वा अदण्डचे दण्डं प्रणयति ब्राह्मणे वा शरीरदण्डं स पापीयान्नरकेऽमुत्र सूकरमुखे निपतति तत्रातिबलैर्वि-निष्पिष्यमाणावयवो यथैवेहेक्षुखण्ड आर्तस्वरेण स्वनयन् क्वचिन्मूर्च्छितः कश्मलमुपगतो यथैवेहादृष्टदोषा उपरुद्धाः ॥ १६ ॥

yas tv iha vai rājā rāja-puruṣo vā adaṇḍye daṇḍaṁ praṇayati brāhmaṇe vā śarīra-daṇḍaṁ sa pāpīyān narake ’mutra sūkaramukhe nipatati tatrātibalair viniṣpiṣyamāṇāvayavo yathaiveheksukhaṇḍa ārta-svareṇa svanayan kvacin mūrcchitaḥ kaśmalam upagato yathaivehā-dṛṣta-doṣā uparuddhāḥ.

SYNONYMS

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *rājā*—a king; *rāja-puruṣaḥ*—a king’s man; *vā*—or; *adaṇḍye*—unto one not punishable; *daṇḍam*—punishment; *praṇayati*—inflicts; *brāhmaṇe*—unto a *brāhmaṇa; vā*—or; *śarīra-daṇḍam*—corporal punishment; *saḥ*—that person, king or government officer; *pāpīyān*—the most sinful; *narake*—in the hell; *amutra*—in the next life; *sūkaramukhe*—named Sūkaramukha; *nipatati*—falls down;

tatra—there; *ati-balaiḥ*—by very strong assistants of Yamarāja; *viniṣpiṣyamāṇa*—being crushed; *avayavaḥ*—the different parts of whose body; *yathā*—like; *eva*—certainly; *iha*—here; *ikṣu-khaṇḍaḥ*—sugarcane; *ārta-svareṇa*—with a pitiable sound; *svanayan*—crying; *kvacit*—sometimes; *mūrcchitaḥ*—fainted; *kaśmalam upagataḥ*—becoming illusioned; *yathā*—just like; *eva*—indeed; *iha*—here; *adṛṣṭa-doṣāḥ*—who is not at fault; *uparuddhāḥ*—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 Sūkaramukha, 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.

Commentary by Śrīdhara Svāmi

स्वनयन् रुदन्कश्मलं मोहमुपगतो भवति । दृष्टदोषास्तेनोपरुद्धाः संतो यथा कश्मलमुपगतास्तद्वत्।।

Svanayan = weeping. Kashmalam upagatah = the person faints, just like the animals he captured.

Commentary by Vīrarāghava

अथ सूकरमुखाख्यनरकं तत्प्राप्तिनिमित्तं पापं चानुवर्णयति यस्त्विहेति । इह लोके राजा वा राजपुरुषो वा कश्चिददण्ड्ये दण्डनार्हे दण्डं दण्डनं प्रणयति कारयति दण्ड्येऽपि ब्राह्मणे शरीरदण्डं वा कारयति । ''वपनं द्रविणादानं स्थानान्निर्यापणं तथा । एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः ।'' इत्युक्तरीत्या दण्ड्येऽपि ब्राह्मने देहदण्डानर्हे यः शारीरं दण्डं कारयतीत्यर्थः । स पापीयान् सूकरमुखे नरके निपतति तत्र नरके सूकरस्येव मुखं येषां तैर्जन्तुभिः नितरां पीड्यमाना अवयवा यस्य तादृशः यथा इभेन गजेनेक्षुदण्डः पीड्यते तद्वदार्तस्वरेण स्वनयन् रुदन्मूर्छितः कश्मलं मोहमुपगतो भवति यथा पूर्वमिहादृष्टदोषा दोषरहितास्तेन उपरुद्धाः पीडिताः सन्तः कश्मलमुपगतास्तद्वदित्यर्थः । अवयवार्थस्तु सुव्यक्तः ।।

The hell Śukaramukha is described. A person or king who punishes an innocent person or gives capital punishment to a *brāhmaṇa* falls in the Śukaramukha hell where animals called Sukra tear him apart. He is also squeezed like a sugarcane stick and he becomes unconscious time and again. If a *brāhmaṇa* commits a crime, he can be punished by confiscating his money, shaving his head or face etc., or banishing him from the city or kingdom, however, he should not be physically punished.

Commentary by Vijayadhvaja Tīrtha

अदण्ड्यते यथा तथेति ॥१६॥

Who punishes one who does not deserve it. Capital punishment means beating or cutting the limbs. One imprisoned here will be treated as if a thief.

Commentary by Viśvanātha Cakravartī

स्वनयन् रुदन्नदृष्टदोषा निर्दोषा उपरुद्धा दण्डिताः ॥

Svanayan = crying—because he has held innocent creatures captive and punished them.

Commentary by Śrīvaṁśīdhara

अदंड्ये दंडाऽनर्हे । शरीरदंडस्ताडनांगच्छेदादिः । तत्र नरके । अतिबलैः यमपुरुषैः । निष्पिष्यमाणाश्चूर्णीक्रियमाणा अवयवा अंगानि यस्य । यथेक्षुपीडनयंत्रे इक्षूणां खंडः समूहः पीडनकाष्टमध्ये दत्त्वापरत्रातिवलैराकृष्यते स चूर्णितश्च भवति तथेति ॥

Punishes one who does not deserve it. Capital punishment means beating or cutting off of the limbs. He will be powdered by the strong servants of Yama. He will be crushed in a machine as sugarcane is crushed in a crusher.

Commentary by Śukadeva

स्वनयन् रुद्न् यथा तेनोपरुद्धाः कश्मलमुपगतास्तद्वत् ॥

Svanayam = crying, like the animals he trapped.

Commentary by Śrī Bhagavatprasādācārya

अथ सूकरमुखं नरकं तत्प्राप्तिनिमित्तं पापं चानुवर्णयति यस्त्विह वेति । इह लोके यस्तु राजा वै, भूपतिरेवेत्यर्थः । वा अथवा राजपुषो मन्त्र्यादिर्यः कश्चन राजकीयपुरुषः, अदण्ड्ये दण्डनानर्हे दण्डं दण्डनं प्रणयति । अदण्ड्यदण्डनकारीत्यर्थः । दण्ड्येऽपीति शेषः । ब्राह्मणे, शरीरदण्डं वा, प्रणयति । 'वपनं द्रविणादानं स्थानान्निर्यापणं तथा । एष हि ब्रह्मबन्धूनां वधो नान्यस्तु दैहिकः' इत्युक्तेर्वध्येऽपि ब्राह्मणे देहान्तदण्डनिषेधात्, यः दण्डं कारयतीत्यर्थः । पापीयानतिपातकयुक्तः, स अमुत्र यमाल्ये सूकरमुखे, नरके निपतति । तत्र नरके, अतिबलैर्बलवत्तरैः, सूकरास्यैरिति पाठे सूकरस्येव आस्यं मुखं येषां तैर्जन्तुभिः, विशेषेण निःशेषेण पिष्यमाणाः पीड्यमाना अवयवा यस्य सः, तादृशः सन्, यथैव इह लोके, इक्षुदण्डः यन्त्रनिष्पीड्यमानेक्षुदण्डः, तथा आर्त्तस्वरेण स्वनयन् रुदन्, क्वचित् मूर्च्छितः संश्च, कश्मलं मोहं उपगतः भवति । कथमिव यथैव पूर्वम् इह अदृष्टदोषाः दोषरहिताः, उपरुद्धास्तेन पीडिताः सन्तः कश्मलम् उपगता अभवंस्तद्वदित्यर्थः ॥

Śukaramukha and the evil which leads one there are described. If a king or a prince or a minister, etc. punishes an innocent person or punishes a *brāhmaṇa* physically, he enters this hell. There, fierce animals, resembling a boar, bite him in all his limbs. He is squeezed like a sugarcane stick. He

suffers great pain, cries aloud and sometimes becomes unconscious just like innocent animals being tortured.

TEXT 17

**यस्त्विह वै भूतानामीश्वरोपकल्पितवृत्तीनामविविक्तपरव्यथानां स्वयं पुरुषो-
पकल्पितवृत्तिर्विविक्तपरव्यथो व्यथामाचरति स परत्रान्धकूपे तदभिद्रोहेण
निपतति तत्र हासौ तैर्जन्तुभिः पशुमृगपक्षिसरीसृपैर्मशकयूकामत्कुणम-
क्षिकादिभिर्ये के चाभिद्रुग्धास्तैः सर्वतोऽभिद्रुह्यमाणस्तमसि विहतनिद्रा-
निर्वृतिरलब्धावस्थानः परिक्रामति यथा कुशरीरे जीवः ॥ १७ ॥**

yas tv iha vai bhūtānām īśvaropakalpita-vṛttīnām avivikta-para-vyathānāṁ svayaṁ puruṣopakalpita-vṛttir vivikta-para-vyatho vyathām ācarati sa paratrāndhakūpe tad-abhidroheṇa nipatati tatra hāsau tair jantubhiḥ paśu-mṛga-pakṣi-sarīsṛpair maśaka-yūkā-matkuṇa-makṣikādibhir ye ke cābhidrugdhās taiḥ sarvato 'bhidruhyamāṇas tamaśi vihata-nidrā-nirvṛtir alabdhāvasthānaḥ parikrāmati yathā kuśarīre jīvaḥ.

SYNONYMS

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *bhūtānām*—to some living entities; *īśvara*—by the supreme controller; *upakalpita*—designed; *vṛttīnām*—whose means of livelihood; *avivikta*—not understanding; *para-vyathānām*—the pain of others; *svayam*—himself; *puruṣa-upakalpita*—designed by the Supreme Personality of Godhead; *vṛttiḥ*—whose livelihood; *vivikta*—understanding; *para-vyathaḥ*—the painful conditions of others; *vyathām ācarati*—but still causes pain; *saḥ*—such a person; *paratra*—in his next life; *andhakūpe*—to the hell named Andhakūpa; *tat*—to them; *abhidroheṇa*—by the sin of malice; *nipatati*—falls down; *tatra*—there; *ha*—indeed; *asau*—that person; *taiḥ jantubhiḥ*—by those respective living entities; *paśu*—animals; *mṛga*—wild beasts; *pakṣi*—birds; *sarīsṛpaiḥ*—snakes; *maśaka*—mosquitoes; *yūkā*—lice; *matkuṇa*—worms; *makṣika-ādibhiḥ*—flies and so on; *ye ke*—whoever else; *ca*—and; *abhidrugdhāḥ*—persecuted; *taiḥ*—by them; *sarvataḥ*—everywhere; *abhidruhyamāṇaḥ*—being injured; *tamaśi*—in the darkness; *vihata*—disturbed; *nidrā-nirvṛtiḥ*—whose resting place; *alabdha*—not being able to obtain; *avasthānaḥ*—a resting place; *parikrāmati*—wanders; *yathā*—just as; *ku-śarīre*—in a low-grade body; *jīvaḥ*—a living entity.

TRANSLATION

By the arrangement of the Supreme Lord, low-grade living beings like bugs and mosquitoes suck the blood of human beings and other animals. Such insignificant creatures are unaware that their bites are painful to the human being. However, first-class human beings—brāhmaṇas, kṣatriyas and

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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.

Commentary by Śrīdhara Svāmi

ईश्वरेणोपकल्पिता मनुष्यरक्तपानादिलक्षणा वृत्तिर्येषां मत्कुणादीनाम् । अविविक्ता अविज्ञाता परख्यथा यैरविवेकिभिस्तेषाम् । पुरुषेण ब्राह्मणादिभावेन विधिनिषेधपूर्वकमुपकल्पिता वृत्तिर्यस्य । विविक्ता परव्यथा येन विवेकिना । अभिद्रुग्धा हिंसिताः । विहता निद्रारूपा निर्वृतिर्यस्य । न लब्धमवस्थानं येन स तमसि परिक्रामति ॥

The bugs and other such creatures are destined to live on human blood yet they do not know other's agony. However, for those who can appreciate the agony of others, the *Vedas* prescribe rules and regulations. Abhidrughdhah means tormented without sleep and without staying at a single place, he rolls in darkness.

Commentary by Vīrarāghava

अथान्धकूपं तत्प्राप्तिनिमित्तं पापं च वर्णयति यस्त्विह वा इति । यस्तु देही इह लोके ईश्वरेणोपकल्पिता मनुष्यरक्तपानादिरूपा वृत्तिर्येषामविदिता परस्य व्यथा यैरविवेकिभिस्तेषामज्ञातपरकृतदुःखज्ञानां वा भूतानां मत्कुणमशकादीनां व्यथामाचरति करोति कथम्भूतः स्वयं पुरुषोपकल्पितवृत्तिः परमेण परमपुरुषेण उपकल्पिता वर्णाश्रमादिविभागेन विधिनिषेधपूर्विका कल्पिता वृत्तिर्यस्य विविच्य ज्ञाता परस्य व्यथा येन विवेकी सन्नित्यर्थः । स एवंविधो भूतध्रुक् तदभिद्रोहेण भूतद्रोहेण निमित्तेनान्धकूपाख्ये नरके निपतति तत्रान्धकूपे हेति खेदेऽसौ पतितस्तैः पूर्वं हिंसितैर्जन्तुभिः कांश्चित्तान् दर्शयति पश्वित्यादिना । तेषामानन्त्यात्सङ्गृह्याह । ये के चाभिद्रुग्धा हिंसितास्तैः सर्वैः पश्वादिरूपतामापन्नैःज़र्वतोऽभिद्रुह्यमाणस्तैरेव विहता निद्रानिर्वृतिः निद्रासुखं यस्य तथा न लब्धमवस्थानं येन तथाभूतस्तमस्यन्धकारे परिभ्रमति । तत्र दृष्टान्तःह्वह्वयथेति । कुशरीरे व्याध्याद्युपहते सञ्चारासमर्थे शरीरे जीवो यथाऽलब्धनिद्रः खिद्यति तथेत्यर्थः, अन्धकारावृतकूपोऽन्धकूप इत्यवयवार्थः ॥

The hell Andhakupa and how it is attained is also described. Creatures such as bugs, mosquitoes and other such insects are destined to live on human and animal blood. These creatures are unaware of the misery they cause to others. A person, unmindful about others' livelihood, who kills such creatures, enters the hell Andhakupa where the same insects that were formerly killed by him, now sting him again and again. He cannot sleep nor stay in a particular place or position. He spends a long time without sleeping and running in all

directions. [Note: this paragraph is repeated by Śrī Bhagavatprasādācārya and Śrī Giridhara Lāla]

Commentary by Vijayadhvaja Tīrtha

अविदितपरव्यथानामज्ञातपरक्लेशानामीश्वरेण विधात्रा कल्पिता सहजत्वेन वृत्तिः मनुष्यादिशरीरभक्षणलक्षणा येषाम्मत्कुणादीनां तानि तथा तेषामपकल्पितवृत्तिः तद्वृत्तिकल्पनासमर्थः पुरुषेण श्रीहरिणोपकल्पिता प्रावरणादिलक्षणा वृत्तिर्यस्य स तथापीति वा यूकाः शूलमुखाः आदिशब्दात्स्वेदजादयः प्राणिविशेषाः शिरआदिनिलया गृह्यन्ते, कुशरीरे कुष्ठादिदूषितदेहे ॥

Not caring for other's grief, those who kill insects and creatures which have no other means of subsistence other than the bodies of humans and animals (as per God's design), fall here. Kusharira means a leper's body.

Commentary by Viśvanātha Cakravartī

ईश्वरेण कल्पिता मनुष्यरक्तपानादिलक्षणा वृत्तिर्येषां मत्कुणादीनां न विविक्ता न ज्ञाता परेषां व्यथा यैस्तेषां पुरुषोपकल्पितवृत्तिरीश्वरेणैव विहितानिषिद्धजीविकः । मनुष्यत्वाद्विज्ञातान्यव्यथः ॥

Bugs and other insects are unaware of the misery they cause to others since they subsist on others' bodies. But human beings endowed with knowledge ought to know the pain caused to others.

Commentary by Śrīvaṁśīdhara

आदिना दंशमशकादिग्रहः । पुरुषेण श्रीहरिणा । तेषां मत्कुणादीनामभिद्रोहेण हिंसया । असौ द्रोग्धा तैस्तैर्यूकादिभिः । कुशरीरे कुष्ठादिदूषितदेहे ॥१७॥

The word "etc." indicates flies and mosquitoes. *Puruṣa* means Hari [the Supreme Lord]. By inflicting pain on bugs and others. The perpetuator, along with these insects. Being a leper.

Commentary by Śukadeva

न विविक्ता न ज्ञाता परव्यथा यैस्तेषामभिद्रुग्धाः पीडिताः विहता विनष्टा निद्रारूपा निर्वृतिः सुखं यस्य सः ॥

Inflicting misery on those creatures which cannot know others' miseries, they now lose the comfort of sleep.

Commentary by Śrī Giridhara Lāla

यः प्राणिद्रोहेण केवलं देहम्भरः स्वदेहपोषणपरो भगवद्भजनविमुखस्तं यत्र पतितं पुरुषं क्रव्येण निमित्तेन मांसार्थं घातयन्तीत्यन्वयः ॥

He who offends others and nourishes his own body without worshipping God, falls into this hell where he is killed for his flesh.

Commentary by Yādavārya

The bugs and mosquitoes are destined to subsist on human blood by God, however are unaware of the pain they inflict on others. Human beings know the rules and regulations, however, and are aware of the pains of others, thus they cannot be pardoned.

TEXT 18

**यस्त्विह वा असंविभज्याश्नाति यत्किञ्चनोपनतमनिर्मितपञ्चयज्ञो वायस-
संस्तुतः स परत्र कृमिभोजने नरकाधमे निपतति तत्र शतसहस्रयोजने
कृमिकुण्डे कृमिभूतः स्वयं कृमिभिरेव भक्ष्यमाणः कृमिभोजनो
यावत्तदप्रत्ताप्रहुतादोऽनिर्वेशमात्मानं यातयते ॥ १८ ॥**

yas tv iha vā asaṁvibhajyāśnāti yat kiñcanopanatam anirmita-pañca-yajño vāyasa-saṁstutaḥ sa paratra kṛmibhojane narakādhame nipatati tatra śata-sahasra-yojane kṛmi-kuṇḍe kṛmi-bhūtaḥ svayaṁ kṛmibhir eva bhakṣyamāṇaḥ kṛmi-bhojano yāvat tad aprattāprahūtādo 'nirveśam ātmānaṁ yātayate.

SYNONYMS

yaḥ—any person who; *tu*—but; *iha*—in this life; *vā*—or; *asaṁ-vibhajya*—without dividing; *aśnāti*—eats; *yat kiñcana*—whatever; *upanatam*—obtained by Kṛṣṇa's grace; *anirmita*—not performing; *pañca-yajñaḥ*—the five kinds of sacrifice; *vāyasa*—with the crows; *saṁstutaḥ*—who is described as equal; *saḥ*—such a person; *paratra*—in the next life; *kṛmibhojane*—named Kṛmibhojana; *naraka-adhame*—into the most abominable of all hells; *nipatati*—falls down; *tatra*—there; *śata-sahasra-yojane*—measuring 100,000 *yojanas* (800,000 miles); *kṛmi-kuṇḍe*—in a lake of worms; *kṛmi-bhūtaḥ*—becoming one of the worms; *svayam*—he himself; *kṛmibhiḥ*—by the other worms; *eva*—certainly; *bhakṣyamāṇaḥ*—being eaten; *kṛmi-bhojanaḥ*—eating worms; *yāvat*—as long as; *tat*—that lake is wide; *apratta-aprahūta*—unshared and unoffered food; *adaḥ*—one who eats; *anirveśam*—who has not performed atonement; *ātmānam*—to himself; *yātayate*—gives pain.

TRANSLATION

A person is considered no better than a crow if after receiving some food, he does not divide it among guests, old men and children, but simply eats it himself, or if he eats it without performing the five kinds of sacrifice. After death he is put into the most abominable hell, known as Kṛmibhojana. In that hell is a lake 100,000 yojanas [800,000 miles] wide and filled with worms. He becomes a worm in that lake and feeds on the other worms there, who also feed on him. Unless he atones for his actions before his death, such a sinful

man remains in the hellish lake of Kṛmibhojana for as many years as there are yojanas in the width of the lake.

Commentary by Śrīdhara Svāmi

यत्किंचन भक्ष्यादिमुपनतं प्राप्तं तदसंविभज्य । न निर्मिताः पंचयज्ञा येन अत एव वायसैः संस्तुतः समत्वेन वर्णितः कृमिभोजनः कृमीनेव भुंजानःयावत्तत् यावंति योजनानि तत्कृमिकुंडं तावंति वर्षाणि यावद्वा तत्पातकमित्यर्थः । अप्रत्तमसंविभक्तमप्रहुतं चात्तीति तथा सः । अनिर्वेशमकृतप्रायश्चित्तम् ॥

Without distributing any food to others. Without performing the five prescribed sacrifices. That is why he is regarded as equal to a crow. He stays in a pit eating only worms for a long time. Unless atoned for, eating stolen food, not distributing food to others, and not offering food to the demigods brings this misery.

Commentary by Vīrarāghava

अथ कृमिभोजनं तदनुभवहेतुं पापं च वर्णयति । तु यस्त्विह वा असम्विभज्येति यस्तु देही इह लोके यद्भक्षादिकं दैवादुपनतं प्राप्तमप्यन्नमसम्विभज्यातिथिभ्योऽप्रदायेत्यर्थः । अश्नाति स्वयं भुङ्क्ते यश्चानिर्मितपञ्चयज्ञः अननुष्ठितपञ्चमहायज्ञः स वायससंस्तुतः वायसैः समत्वेन वर्णितः परत्र परलोके कृमिभोजनाख्ये नरकाधमे निपतति तत्र शतसहस्रयोजनपरिमिते कृमिकुण्डे स्वयमपि कृमिभुतः कृमिभिरेव भक्ष्यमाणः कृमिभोजनः कृमीनेव भुञ्जानः यावद्यावन्ति योजनानि कृमिकुण्डं तावन्ति वर्षाण्यात्मानं यातयते दुःखयति । कथम्भूतम् अप्रत्ताप्रहुतादः प्रत्तं दत्तावशिष्टं प्रहुतं यज्ञावशिष्टं प्रत्तं च प्रहुतं न प्रत्तप्रहुते अप्रत्तप्रहुते ते अत्तीति अप्रत्तप्रहुतादः एवम्भूतोऽहमित्यकृतनिर्वेशः परितापो येन तमात्मानम् ॥

The hell Krimibhojana is described and also its cause. He who does not share his food with others like guests and others, and who does not perform the stipulated five sacrifices for the purification of the food, falls in this hell. It is a pit which is one *lakh* [100,000] *yojanas* [800,000 miles] wide and is filled with insects of all sorts. The person also becomes an insect there where he is bitten and must live by eating those insects. He must stay there for as many years as there are miles in the width of the pit. This hell is a result of not sharing and not offering one's food. [Note: this paragraph is repeated by Vijayadhvaja Tīrtha]

Commentary by Viśvanātha Cakravartī

यत् किञ्चन भक्ष्यभोज्यादिकमुपनतं प्राप्तं तदसंविभज्य वायसैः संस्तुतः समतया वर्णितः वायसतुल्यैर्वा स्तुतः कृमिभोजनः कृमीनेव भुञ्जानः । अप्रत्तमसंविभक्तमप्रहुतं चात्तीति तथा सः । यत् पापं यावत्तावदित्यर्थः । अनिर्वेशमकृतप्रायश्चित्तम् ॥

Without sharing the food with others and without offering it to demigods,

one is equal to a crow. Such a person falls in this pit and eats only insects. Anirvesha means for not having atoned for his sins while on earth.

Commentary by Śrīvaṁśīdhara

अत एवानिर्मितपंचयज्ञत्वादेव । वायसतुल्यैराचारहीनैः । संस्तुतो वाऽसंविभज्य बालवृद्धादिभ्योऽदत्त्वैव । इत्यर्थ इति । प्रकर्षेणादायीति प्रत्तं न प्रत्तमप्रत्तमसंविभक्तं च अप्रहुतमाहुतिवर्जितं चात्तीति तथा । ''निर्वेशस्तु पुमानभोगे वेतने मूर्छनेऽपि च'' इति मेदिनी । वेतनशब्देनेह प्रायश्चित्तं लक्ष्यते । यातयति पीडयति ॥

Without distributing any food to others. Without performing the five prescribed sacrifices. That is why he is regarded as equal to a crow. Without giving food to the children and the aged. Apratta means not come in the proper way. Here *vetana* means atonement. Yatayati means subjected to pain.

Commentary by Śukadeva

उपनतं लब्धं वायसैः संस्तुतः समत्वेन वर्णितः यावत्तद्यावत्पापं तावत् कृमिकुण्डे अप्रत्तमसंविभक्तमप्रहुतं वात्तीति तथा अनिर्वेशमकृतप्रायश्चित्तमात्मानं यतयते ॥

Upanatam = what is gotten. He is regarded as equal to a crow. Stays in the pit of worms until the completion of his sin.

Commentary by Śrī Giridhara Lāla

तत्रत्यं दुःखमाह-तत्रेति । स्वयमपि कृमिभोजनः कृमीनेव भुञ्जानो यावत् तदसंविभागादिनिमित्तं पापं तावत् अर्न्विशमकृतप्रायश्चित्तमात्मानं यातयते पीडयति । अप्रत्तमसंविभक्तम् अप्रहुतं चात्तीति तथा सः ॥२७॥

He becomes an insect and eats insects while remaining in the pit for as long as his evil lasts.

Commentary by Śrī Bhagavatprasādācārya

यस्त्विह वा असंविभज्याश्नाति यत्किञ्चनोपनतमनिर्मितपञ्चयज्ञो वायससंस्तुतः स परत्र कृमिभोजने नरकाधमे नियतति तत्र शतसहस्रयोजने कृमिकुण्डे कृमिभूतः स्वयं कृमिभिरेव भक्ष्यमाणः कृमिभोजनो यावत्तदप्रत्ताप्रहुतादोऽनिर्वेशमात्मानं यातयते ॥

The hell Krimibhojana and the evil which begets the same are described. A person who does not share his food with guests and others and does not perform the sacrifices prescribed for the purification of the food, lands here. It is a large pit filled with insects. The evil doer also becomes an insect, he eats the insects only, bitten by others and spends a long time equal to the width of the pit here. This is the result of not sharing and not offering one's food.

Commentary by Yādavārya

Just as a thief is confined to a cell, here, the sinner is also confined to the small place where he suffers greatly.

Without sharing the God-given food with others and without offering the food to demigods in the prescribed process and not atoning for their lapses, they fall in this hell.

TEXT 19

यस्त्विह वै स्तेयेन बलाद्वा हिरण्यरत्नादीनि ब्राह्मणस्य वापहरत्यन्यस्य वानापदि पुरुषस्तममुत्र राजन् यमपुरुषा अयस्मयैरग्निपिण्डैः सन्दंशैस्त्वचि निष्कुषन्ति ॥ १९ ॥

yas tv iha vai steyena balād vā hiraṇya-ratnādīni brāhmaṇasya vāpaharaty anyasya vānāpadi puruṣas tam amutra rājan yama-puruṣā ayasmayair agni-piṇḍaiḥ sandaṁśais tvaci niṣkuṣanti.

SYNONYMS

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *steyena*—by thievery; *balāt*—by force; *vā*—or; *hiraṇya*—gold; *ratna*—gems; *ādīni*—and so on; *brāhmaṇasya*—of a *brāhmaṇa; vā*—or; *apaharati*—steals; *anyasya*—of others; *vā*—or; *anāpadi*—not in a calamity; *puruṣaḥ*—a person; *tam*—him; *amutra*—in the next life; *rājan*—O King; *yama-puruṣāḥ*—the agents of Yamarāja; *ayaḥ-mayaiḥ*—made of iron; *agni-piṇḍaiḥ*—balls heated in fire; *sandaṁśaiḥ*—with tongs; *tvaci*—on the skin; *niṣkuṣanti*—tear to pieces.

TRANSLATION

My dear King, a person who in the absence of an emergency robs a brāhmaṇa—or, indeed, anyone else—of his gems and gold is put into a hell known as Sandaṁśa. There his skin is torn and separated by red-hot iron balls and tongs. In this way, his entire body is cut to pieces.

Commentary by Śrīdhara Svāmi

नित्कुषंति छिदंति ॥

Nishkushanti means the verb “cut.”

Commentary by Vīrarāghava

अथ संदंशाख्यं नरकं पापं च वर्णयति यस्त्विह वैस्तेयेनेति । इह यो देही स्तेयेन चौर्येण वा अनापदि ब्राह्मणस्यान्यस्य वा हिरण्यरत्नादीन्यपहरति तं देहिनं परत्र संदंशाख्ये नरके हे राजन् ! यमभटाः अग्निवर्णैः सन्तापेनाग्निवर्णतामापन्नैरयस्मयैः लोहमयैः संदंशैः संदशन्त्येभिरिति संदंशाः तैश्छेदनसाधनैः शूलैः निष्कुषन्ति छिन्दन्ति, संदशैः संदशन्ति यत्रेति संदंश इत्यवयवार्थः ॥

The hell Sandamsha is described, as also its cause. He who steals others’ or a *brāhmaṇa*’s valuable properties, lands in this hell, where Yama’s servants hold him by red hot tongs and drag him about.

Commentary by Vijayadhvaja Tīrtha

सूचीविशेषैस्त्वचि निष्कालयन्त्युद्धाटयन्ति ॥

They remove parts of the skin and flesh by tongs.

Commentary by Viśvanātha Cakravartī

निष्कुषन्ति छिन्दन्ति ॥

Nishkushanti = cut (verb).

Commentary by Śrīvaṁśīdhara

अन्यस्य नापदीत्युक्ते ब्र्राह्मणस्यापद्यपीत्यायातम् । संदंशैर्यंत्रविशेषैः तप्तलोहादिग्रहणार्थं व्याघ्रमुखो द्विफालो लोहयंत्रः संदंशः । निष्कुषंति स्पर्शयंति ॥

Another's belonging when there is no crisis. A *brāhmaṇa*'s belonging even when there is crisis. Sandamsha means tongs. Nishkushanti means touch him.

Commentary by Śukadeva

निष्कुषन्ति छिन्दन्ति ।।

Nishkushanti = cut.

Commentary by Śrī Giridhara Lāla

स्वसमे देशे । एवं दुःखं कियन्तं कालं भुङ्क्ते इत्यपेक्षायामाहह्नह्नयावन्तीति ।।

In a plain ground, he suffers from this pain for a long time.

निष्कुषन्ति छिन्दन्ति । अनेनैव तस्य सन्दंश इति नामनिरुक्तिर्ज्ञेया । हे राजन्निति सम्बोधनं स्वस्वाधिकारे सर्वे स्वतन्त्रा इति स्वदृष्टान्तेन ज्ञेयमिति सूचनार्थम् ॥

Nishkushanti = cut using tongs. Śuka implies that everyone is free to do his duty, which the servants of Yama do and so they are not at fault.

Commentary by Śrī Bhagavatprasādācārya

यस्त्विह वै स्तेयेन बलाद्वा हिरण्यरत्नादीनि ब्राह्मणस्य वापहरत्यन्यस्य वानापदि पुरुषस्तममुत्र राजन् यमपुरुषा अ यस्मयैरग्निपिण्डैः सन्दंशैस्त्वचि निष्कुषन्ति ॥

Sandamsha and the evil which brings one here are described. One who steals a *brāhmaṇa*'s or other's property, when there is no crisis, comes to this hell. Here Yama's servants pluck his skin and flesh with red hot tongs.

Commentary by Yādavārya

They pluck the sinner with tongs.

TEXT 20

यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योषिदभिगच्छति तावमुत्र कशया ताडयन्तस्तिग्मया सूर्म्या लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया सूर्म्या ॥ २० ॥

yas tv iha vā agamyāṁ striyam agamyaṁ vā puruṣaṁ yoṣid abhigacchati
tāv amutra kaśayā tāḍayantas tigmayā sūrmyā lohamayyā puruṣam
āliṅgayanti striyaṁ ca puruṣa-rūpayā sūrmyā.

SYNONYMS

yaḥ—any person who; *tu*—but; *iha*—in this life; *vā*—or; *agamyām*—unsuitable; *striyam*—a woman; *agamyam*—unsuitable; *vā*—or; *puruṣam*—a man; *yoṣit*—a woman; *abhigacchati*—approaches for sexual intercourse; *tau*—both of them; *amutra*—in the next life; *kaśayā*—by whips; *tāḍayantaḥ*—beating; *tigmayā*—very hot; *sūrmyā*—by an image; *loha-mayyā*—made of iron; *puruṣam*—the man; *āliṅgayanti*—they embrace; *striyam*—the woman; *ca*—also; *puruṣa-rūpayā*—in the form of a man; *sūrmyā*—by an image.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

तिग्मया तप्तया । सूर्म्या प्रतिमया ॥

Tigma means red hot. Surmya means a statue.

Commentary by Vīrarāghava

अथ तप्तसूर्मिं तत्प्राप्तिहेतुं दुरितं चानुवर्णयति यस्त्विह वा अगम्यामिति । यस्तु देही स्वयं पुरुषः सन्नगम्यामनुपेयां स्त्रियमभिगच्छति स्वयं योषित् स्त्री सती अगम्यमुपेतुमयोग्यं पुरुषं चोपगच्छति तं देहिनममुत्र सूर्म्याख्ये नरके कशया ताडयन्तः लोहमय्या तिग्मया तप्तया सूर्म्या स्थूणा सैव स्त्रीरूपेण पुरुषरूपेण चोत्कीर्णा तया सूर्म्याप्रतिमया पुरुषं पापिनमालिङ्गयन्ति स्त्रियं पापिनीं पुरुषरूपया सूर्म्यालिङ्गन्यन्ति । तप्ता सूर्मिर्यस्मिन् स तप्तसूर्मिरित्यवयवार्थः ॥२०॥

The hell Taptasurmi and its cause are described. A man who has sex with a woman who he is not supposed to have sex with or a woman who has sex with a man she is not supposed to have sex with, both land in this hell. There, they are made to embrace a red hot statue of a woman or a man respectively and are whipped by Yama's servants.

Commentary by Vijayadhvaja Tīrtha

सूर्म्या लोहादिमयपुत्तल्या ॥२०॥

Surmya means a statue made of some metal.

Commentary by Viśvanātha Cakravartī

तिग्मया तप्तया सूर्म्या प्रतिमया ॥२०॥

Commentary by Śrīvaṁśīdhara

अगम्यामुद्वाहविधिग्रहणवर्जितां सर्वाम् । अगम्यं पाणिग्रहीतारं विना पुरुषमात्रमित्तयर्थः । “अगम्यः पुरुषो नार्या हस्तग्राहं विनाऽखिलः । नार्यगम्या तथा सर्वा विना पाणिगृहीतिकाम् ।” इति संहितोक्तेः । “तिग्मं तीक्ष्णे च तप्ते च सूर्मी पुत्तलिका स्मृता” इति चाभिधानचितामणिः ॥

Agamya is a woman not married to a person or a woman having contact with a person other than her husband. A red hot statue. Surmya means such a statue as per the lexicon “chintamani.”

Make them embrace a red hot statue.

Commentary by Śukadeva

सूर्म्या प्रतिमया ॥

Surmya = by a statue.

Commentary by Śrī Giridhara Lāla

अपगतः भ्रष्टः पाखण्डं वेदविरुद्धमार्गमुपगतः प्राप्तः । कशया वेत्रेण । अनापदीत्युक्तेरापदि दण्डस्य सयोचं सूचयति ॥

He who follows the paths which are opposed to those enjoined in the *Vedas*. Kasha = whip. During a crisis there is concession in punishment.

Commentary by Śrī Giridhara Lāla

स्त्रियमभिगच्छतीत्यन्वयः । ‘ब्राह्मणी विधवा मान्या स्वगोत्रा राजयोषितः । सर्वश्रेष्ठातिनीचाश्चागम्या उक्ता बुधैः स्त्रियः’ इत्यगम्यात्वं ज्ञेयम् । तिग्मया तप्तया सूर्म्या प्रतिमया ॥

The women one should avoid are listed: a *brāhmaṇa* woman, a widow, a woman belonging to his own clan, a queen, any respectable lady, a highly placed lady and a niggard. They are made to embrace a red hot statue or effigy.

Commentary by Śrī Bhagavatprasādācārya

यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं यो षिदभिगच्छति तावमुत्र कशया ताँडयन्तस्तिग्मया सूर्म्या लोहमध्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया सूर्म्या ॥

Tatpatasurmi and the cause for coming there is described. If a man or woman has sex with a person whom he or she is not supposed to have sex with, they come to this hell. Here, one is beaten with whips by Yama’s servants and made to embrace a red hot metallic statue of a man or a woman, as the case may be.

TEXT 21

यस्त्विह वै सर्वाभिगमस्तममुत्र निरये वर्तमानं वज्रकण्टकशाल्मलीमारोप्य निष्कर्षन्ति ॥ २१ ॥

yas tv iha vai sarvābhigamas tam amutra niraye vartamānaṁ vajrakaṇṭaka-śālmalīm āropya niṣkarṣanti.

SYNONYMS

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *sarva-abhigamaḥ*—indulges in sex life indiscriminately, with both men and animals; *tam*—him; *amutra*—in the next life; *niraye*—in the hell; *vartamānam*—existing; *vajrakaṇṭaka-śālmalīm*—a silk-cotton tree with thorns like thunderbolts; *āropya*—mounting him on; *niṣkarṣanti*—they pull him out.

TRANSLATION

A person who indulges in sex indiscriminately—even with animals—is taken after death to the hell known as Vajrakaṇṭaka-śālmalī. 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.

Commentary by Śrīdhara Svāmi

सर्वाभिगमः पश्वाद्युपगंता ॥

Sarva-abhigamaḥ means a man who has sex with animals.

Commentary by Vīrarāghava

अथ वज्रकण्टकशाल्मलीमाह यस्तु इह वै सर्वाभिगम इति । सर्वाभिगमः लोभादसेव्यसेवी पश्वाद्युपगन्तेति केचिद्व्याचक्षते, तं सर्वाभिगमममुत्र निरये वज्रकण्टकशाल्मलीसंज्ञके वर्त्तमानं पतितं वज्रमयानि कण्टकानि यस्य तं शाल्मलीं वृक्षमारोप्यारोह्य निष्कुषन्तीत्यर्थः । वज्रकण्टशाल्मलिर्यस्मिन् स इत्यवयवार्थः ॥

The hell Vajra Kantaka Shalmali is described. Some say that a person who indiscriminately has sex with all, including animals, lands in this hell where he is dragged down from the top of a tree whose thorns are hard like diamonds.

Commentary by Vijayadhvaja Tīrtha

सर्वाभिगमः सर्वाभिः स्त्रीभिः कृतसौरतः सम्बादाभावेऽपि बलाद्गमनमभिगमः शाल्मली कण्टकतरुः ॥

Sarvabhigama means one who molests all women. Shalmali is the name of a thorny tree.

Commentary by Viśvanātha Cakravartī

सर्वाभिगमः पश्वादीनप्यभिगच्छति ॥

Sarvabhigama = who has indiscriminate sex with everyone, animals not excluded.

Commentary by Śrīvaṁśīdhara

सर्वाभिः स्त्रीभिरभिगमो मैथुनं यस्य स तथा गर्दभ्यादिष्वपि रमणशीलः । वज्रवत्कंटकानि यस्याः शाल्मल्यास्ताम् । निष्कर्षंति यथा कंटकैस्तद्देहोऽतिपीडितः स्यात्तथोपरिभागतोऽधोभाग आकर्षंति ॥

Who has sex with all women or even animals like donkeys. A silk cotton-like tree having thorns as hard as diamonds. They drag him from the top to the bottom.

Commentary by Śukadeva

सर्वाभिगमः पश्वाद्युपगन्ता ॥

Sarvabhigama = has sex with all, including animals.

Commentary by Śrī Giridhara Lāla

सर्वाभिगमः पश्वादीनप्युपगन्ता ॥

Has sex with everyone including animals.

Commentary by Śrī Bhagavatprasādācārya

यस्त्विह वै सर्वाभिगमस्तममुत्र निरये वर्तमानं वज्रकण्टकशाल्मलीमारोप्य निष्कर्षन्ति ॥

Vajrakantakashalmali is described. A man who molests any women reaches this hell. Shalmali is a tree with diamond like thorns. He is dragged from the top to the bottom of the trees again and again, whereby he is cut all over.

TEXT 22

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून् भिन्दन्ति ते सम्परेत्य वैतरण्यां निपतन्ति भिन्नमर्यादास्तस्यां निरयपरिखाभूतायां नद्यां यादोगणैरितस्ततो भक्ष्यमाणा आत्मना न वियुज्यमानाश्चासुभिरुह्यमानाः स्वाघेन कर्मपाकमनुस्मरन्तो विण्मूत्रपूयशोणितकेशनखास्थिमेदोमांसवसा-वाहिन्यामुपतप्यन्ते ॥ २२ ॥

ye tv iha vai rājanyā rāja-puruṣā vā apākhaṇḍā dharma-setūn bhindanti te samparetya vaitaraṇyāṁ nipatanti bhinna-maryādās tasyāṁ niraya-parikhā-bhūtāyāṁ nadyāṁ yādo-gaṇair itas tato bhakṣyamāṇā ātmanā na viyujyamānāś cāsubhir uhyamānāḥ svāghena karma-pākam anusmaranto viṇ-mūtra-pūya-śoṇita-keśa-nakhāsthi-medo-māṁsa-vasā-vāhinyām upatapyante.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *rājanyāḥ*—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; *vaitaraṇyām*—named Vaitaraṇī; *nipatanti*—fall down; *bhinna-maryādāḥ*—who have broken the regulative principles; *tasyām*—in that; *niraya-parikhā-bhūtāyām*—the moat surrounding hell; *nadyām*—in the river; *yādaḥ-gaṇaiḥ*—by ferocious aquatic animals; *itaḥ tataḥ*—here and there; *bhakṣyamāṇāḥ*—being eaten; *ātmanā*—with the body; *na*—not; *viyujyamānāḥ*—being separated; *ca*—and; *asubhiḥ*—the life airs; *uhyamānāḥ*—being carried; *sva-aghena*—by his own sinful activities; *karma-pākam*—the result of his impious activities; *anusmarantaḥ*—remembering; *viṭ*—of stool; *mūtra*—urine; *pūya*—pus; *śoṇita*—blood; *keśa*—hair; *nakha*—nails; *asthi*—bones; *medaḥ*—marrow; *māṁsa*—flesh; *vasā*—fat; *vāhinyām*—in the river; *upatapyante*—are afflicted with pain.

TRANSLATION

A person who is born into a responsible family—such as a kṣatriya, a member of royalty or a government servant—but who neglects to execute his prescribed duties according to religious principles, and who thus becomes degraded, falls down at the time of death into the river of hell known as Vaitaraṇī. This river, which is a moat surrounding hell, is full of ferocious aquatic animals. When a sinful man is thrown into the River Vaitaraṇī, the aquatic animals there immediately begin to eat him, but because of his extremely sinful life, he does not leave his body. He constantly remembers his sinful activities and suffers terribly in that river, which is full of stool, urine, pus, blood, hair, nails, bones, marrow, flesh and fat.

Commentary by Śrīdhara Svāmi

अपाखंडाः सत्कुलीनाः संतः । द्वितीयांतपाठे सेतुविशेषणम् । नदीं विशिनष्टि । विण्मूत्रेति ॥

अरिज्ञहरल्स्नर ाशरपी हर्रींळपस लेाश ळप र पेलश्रश षराळश्रू. ढहश ीर्ळींशी `ष ीशलीशींळेपी.

Commentary by Vīrarāghava

वैतरणीं वर्णयति । य इति । राजन्याः क्षत्रियास्तेषां पुरुषा वा पाखण्डान्वैदिकान् धर्मसेतून् धर्ममर्यादान् भिन्दति नाशयन्ति कथम्भूताः भिन्नमर्यादा अतिक्रान्तधर्ममर्यादाः ते राजन्यादयः अस्यां वैतरन्यां नरकस्य परिखाभूतायां नद्यां यादसाङ्गणैरितस्ततो भक्ष्यमाणा अपि आत्मना देहेन न वियुज्यमाना अत्यक्तदेहा इत्यर्थः, तत्र हेतुः असुभिः प्राणैरुह्यमाणाः कर्मणः कर्तुत्वविवक्षायां तृतीयोद्धृतप्राणा इत्यर्थः, तत्रापि हेतुमाह स्वाधेनेति स्वकीयदुरितेनेत्यर्थः । स्वकीयदुरितेन कर्मपाकं स्वकीयपापकर्मफलमिदमित्येवं स्मरन्त उपतप्यन्ते क्लिश्यन्ति । नदीं विशिनष्टि विण्मूत्रेति । पूयं

दुर्गन्धिविण्मूत्ररूपं पूयं विडादीनां वाहिन्यां वाहः प्रवाहः सोऽस्या अस्तीति तथा तस्यां वा नदीरूप एवायं नरक इत्यवयवार्थभेदः ॥

The hell Vaitarini is described. If a king or a royal person breaks the barriers of *dharma* prescribed by the *Vedas*, he falls in this hell, which is in the form of a river encircling all the other hells. It is filled with all nasty things one can think of. They do not die, but float in the river by the help of their own breath. They recollect the sins they performed by which they landed up there. [Note: this paragraph is repeated by Śrī Giridhara Lāla]

Commentary by Viśvanātha Cakravartī

आत्मना देहेन ॥

ātmā means his body.

Commentary by Śrīvaṁśīdhara

द्वितीयांतपाठेऽपाखंडानिति पाठे । धर्मसेतून् देवब्राह्मणगोवृत्तिरूपान् । तदर्चनरूपान्वा भिन्दंति छिदंति । अपाखंडानित्युक्तेः पाखंडवृत्त्यादिच्छेदे दोषाभाव एवासूचीति । वितरणं दानं तेन तीर्यत इति वैतरणी तस्यां तदुक्तं गारुडे ''दानं वितरणं प्रोक्तं तेन सा तीर्यते यतः । वैतरणीति ततः प्रोक्ता गोदानेन विशेषतः ।'' इति । आत्मना यातनादेहेन असुभिः प्राणैश्चोह्यमानाः अवियुज्यमानाः । पूयमपक्वरक्तम् । वसा मज्जा । मेदोऽपिशारीरिकधातुभेदः ॥

He who destroys the livelihood of *brāhmaṇa* or other innocent people engaged in the worshipping of demigods. It is suggested that if it belongs to non-believers, there is no harm. Vitarana i.e. dana or charity—the river which can be crossed if charity is given to the worthy is called Vaitarini.

They are carried by the winds and waves. They do not die. The river is of blood, fat and other such things.

Commentary by Śukadeva

सर्वाभिगमः पश्वाद्युपगन्ता ॥

Pasucharya = acting according to one's own will, like an animal.

Commentary by Śrī Giridhara Lāla

स्वाघेन स्वकृतपापेन यस्यामुह्यमाना आत्मना देहेनासुभिः प्राणैश्चावियुज्यमानाः स्वकर्मफलं स्मरन्त उपतप्यन्त इत्यन्वयः ॥

They float in the river without dying and recollecting the evil deeds they did.

निरयपरिखाभूतायामित्युक्तमेव स्पष्टयतिह्लह्लविण्मूत्रेति ॥

It is like a trench around the hells and is filled with all nasty matter.

Commentary by Śrī Bhagavatprasādācārya

अथ वैतरणीं नरकं तत्प्राप्तिहेतुकं पापं च वदति ये त्विहेति । ये तु, इह लोके, राजन्याः क्षत्त्रियाः, राजपुरुषास्तदनुवर्त्तिनोऽमात्यादयो जना वा, अपाखण्डान्वैदिकान्, धर्ममर्यादाः, भिन्दन्ति नाशयन्ति वै । भिन्ना मर्यादा यैस्तेऽतिक्रान्तमर्यादा राजन्यादयः, ते जनाः, संपरेत्यात्र प्राणांसत्यक्त्वा, वैतरण्यां निपतन्ति । निरयपरिखाभूतायां तस्यां, नद्यां यादोगणैः मकरादियादसां समूहैः, इतस्ततः भक्ष्यमाणाः सन्तोऽपि, आत्मना यातनामयदेहेन न वियुज्यमानाः अत्यक्ताः, अत एव असुभिः प्राणैः उह्यमानाः, कर्मणः कर्तृत्वविवक्षायां तत्र तृतीया । धृतप्राणा इत्यर्थः । स्वाघेन स्वकीयदुरितेन, कर्मपाकं स्वकीयपापकर्मफलं, अनुस्मरन्तश्च उपतप्यन्ते क्लिश्यन्ति । कभंभूतायां तस्यामुपतप्यन्ते तत्राह विट् गूथं च मूत्रं प्रस्रावश्च पूयं पक्वरुधिरं च शोणितं रुधिरं च केशाः कचाश्च नखाः कररुहाश्च अस्थीनि कीकसानि च मेदो हृदयेतरत्रवर्त्तिमांसभेदश्च कासं पादपाण्यादिगतामिषं च वसा हृन्नमेदश्च एतेषां वाहः प्रवाहः विद्यतेऽस्यां तस्यां, उपतप्यन्ते ॥

Vaitarini is described. If a king or a royal person transgresses the Vedic orders, he falls into this hell. Vaitarini is a trench-like river around the hells which is full of all nasty material such as secretion, nails, hair, fat, bones, etc. The evil-doer falls in this river, spends a long time here and recollects his past deeds.

Commentary by Yādavārya

Surmya is an effigy or idol.

TEXT 23

ये त्विह वै वृषलीपतयो नष्टशौचाचारनियमास्त्यक्तलज्जाः पशुचर्यां चरन्ति ते चापि प्रेत्य पूयविण्मूत्रश्लेष्ममलापूर्णार्णवे निपतन्ति तदेवातिबीभत्सितमश्नन्ति ॥ २३ ॥

ye tv iha vai vṛṣalī-patayo naṣṭa-śaucācāra-niyamās tyakta-lajjāḥ paśu-caryāṁ caranti te cāpi pretya pūya-viṇ-mūtra-śleṣma-malā-pūrṇārṇave nipatanti tad evātibībhatsitam aśnanti.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *vṛṣalī-patayaḥ*—the husbands of the *śūdras; naṣṭa*—lost; *śauca-ācāra-niyamāḥ*—whose cleanliness, good behavior and regulated life; *tyakta-lajjāḥ*—without shame; *paśu-caryām*—the behavior of animals; *caranti*—they execute; *te*—they; *ca*—also; *api*—indeed; *pretya*—dying; *pūya*—of pus; *viṭ*—stool; *mūtra*—urine; *śleṣma*—mucus; *malā*—saliva; *pūrṇa*—full; *arṇave*—in an ocean; *nipatanti*—fall; *tat*—that; *eva*—only; *atibībhatsitam*—extremely disgusting; *aśnanti*—they eat.

TRANSLATION

The shameless husbands of lowborn śūdra women live exactly like animals, and therefore they have no good behavior, cleanliness or regulated life. After death, such persons are thrown into the hell called Pūyoda, where they are put into an ocean filled with pus, stool, urine, mucus, saliva and similar things. Śūdras who could not improve themselves fall into that ocean and are forced to eat those disgusting things.

Commentary by Śrīdhara Svāmi

पशुचर्यां स्वेच्छाचारम् ॥

Pasucharya = acting according to his own will.

Commentary by Vīrarāghava

अथ पूयोदमनुवर्णयति ये त्विहेति । ये देहिन इह वृषलीपतयः ब्राह्मणादयः सन्तः शूद्रायाः पतयो नष्टाः त्यक्ताः शौचादयो यैस्ते, तत्र शौचं स्नानपर्यन्तं सत्कर्म आचारः सन्ध्योपासनादिनियमः भक्ष्याभक्ष्यादिनियमः अत एव त्यक्ता लज्जा यैस्ते पशुचर्यां स्वेच्छाचारं कुश्नन्त्यदन्ति पूयमुदमुदकं यस्मिन्नित्यवयवार्थः ॥

The hell Puyoda is described and also the cause for its attainment. If a *brāhmaṇa*, etc., marries a sudra woman, they fall in this hell which is a pit filled with all nasty things. They eat and drink the same offensive things and fluid.

Commentary by Vijayadhvaja Tīrtha

आत्मना देहेन स्वासुभिः स्वप्राणैश्च ओघेन निरयप्रवाहेण उह्यमाना अपि वियुज्यमाना अपि ये योग प्राप्यमाणा अम्रियमाणा इत्यर्थः । विण्मूत्राद्यात्मना स्यन्दमानायाम् ॥

They do not die, but float in the water of Vaitarini.

Commentary by Viśvanātha Cakravartī

विण्मूत्रेति नदीविशेषणम् ॥

The river is of secretions.

Commentary by Śrīvaṁśīdhara

‘‘वेश्या सती च दासी च कुमारी स्याद्रजस्वला । संगृहीता च या भार्या वृषल्यः पञ्च कर्त्तिताः ॥’’ इति स्मृतिसंग्रहे । हारीतस्तुह्णह्ण‘‘पितुर्गृहे तु या कन्या रजः पश्यत्यसंस्कृता । सा कन्या वृषली ज्ञेया तत्पतिर्वृपलीपतिः’’ इति स्मृतिसंग्रहे । हारीतस्तुह्णह्ण‘‘पितुर्गृहे तु या कन्या रजः पश्यत्यसंस्कृता । सा कन्या वृषली ज्ञेया तत्पतिर्वृपलीपतिः’’ इत्याह । नष्टशौचस्य ‘एका लिंगे गुदे पञ्च’ इत्यादिनोक्तस्याचारस्य धर्माचरणस्य यद्वा-‘‘रागद्वेषविनिर्मुक्तैर्विद्वद्भिर्यदनुष्टितम् । सदाचारः स विज्ञेयो धर्ममूलो मनीषिभिः ॥’’ इति स्कांदोक्तलक्षणस्य नियमोऽनुष्ठानं येषां ते तथा । शौचाचारपरित्याग एव पशुचर्या । तदेव पूयाद्येव । अतिवीभत्सितमतीव निन्द्यं भुंजंति ॥

Vṛṣalī is defined differently by the smritikaras. A girl who attains puberty in her father's house before marriage is called a *vṛṣalī* according to Harita. According to another smrti these five: a prostitute, another's wife, a maidservant, a girl during menstruation and a woman picked up by oneself are *vṛṣalī*s.

Having abandoned cleanliness and good conduct like animals. The same puss and other things. They eat the extremely terrible things.

Commentary by Śrī Giridhara Lāla

हतोऽस्मीत्यार्त्तस्वरेण स्वनयन् रुदन् कश्मलं मोहमुप४गतः सन् क्वचिन्मूर्च्छितो भवतीत्यन्वयः । अवयवनिष्पेषणेन आर्तशब्दकरणे दृष्टान्तमाहह्नह्नयथैवेहादृष्टदोषा निर्दोषाः तेनोपरुद्धा दण्डिताः सन्तो मोहमुपगता मूर्छिता भवन्ति स्म तथेत्यर्थः ॥

Svanayan = crying. He faints just as the innocent animals he had trapped and injured earlier.

पशुचर्यां पशुवत् स्वेच्छाचारं कुर्वन्तिते पूयादिपूर्णार्णवे पूयोदसंज्ञके नरके निपतन्ति ॥

Those who act like animals according to their own free will, fall into this Puyoda hell.

Commentary by Śrī Bhagavatprasādācārya

ये त्विह वै वृषलीपतयो नष्टशौचाचारनियमास्त्यक्तलज्जाः पशुचर्यां चरन्ति ते चापि प्रेत्य
पूयविण्मूत्रश्लेष्ममलापूर्णानंवे निपतन्ति तदेवातिवीभत्सितमश्नन्ति ॥

Puyoda hell is described. One who has sex with ***vṛṣalīs*** comes here after death. A brothel runner, an outcaste woman, a prostitute, a woman in her periods, a minor girl, another's wife, a woman belonging to one's own clan—these are called *vṛṣalī*s. Similarly, those who discard their *dharma* such as bathing, worshiping and so on, also come here. This is a pit filled with nasty things where the evil doer eats the same terrible stuff.

TEXT 24

ये त्विह वै श्वगर्दभपतयो ब्राह्मणादयो मृगयाविहारा अतीर्थे च
मृगान्निघ्नन्ति तानपि सम्परेताँल्लक्ष्यभूतान् यमपुरुषा इषुभिर्विध्यन्ति ॥ २४ ॥

ye tv iha vai śva-gardabha-patayo brāhmaṇādayo mṛgayā vihārā atīrthe ca
mṛgān nighnanti tān api samparetāû lakṣya-bhūtān yama-puruṣā iṣubhir vidhyanti.

SYNONYMS

ye—those who; *tu*—but; *iha*—in this life; *vai*—or; *śva*—of dogs; *gardabha*—and asses; *patayaḥ*—maintainers; *brāhmaṇa-ādayaḥ*—*brāhmaṇas, kṣatriyas* and *vaiśyas; mṛgayā vihārāḥ*—taking pleasure in hunting animals in the forest; *atīrthe*—other than prescribed; *ca*—also; *mṛgān*—animals; *nighnanti*—kill; *tān*—them; *api*—indeed; *samparetān*—having died;

lakṣya-bhūtān—becoming the targets; *yama-puruṣāḥ*—the assistants of Yamarāja; *iṣubhiḥ*—by arrows; *vidhyanti*—pierce.

TRANSLATION

If in this life a man of the higher classes [brāhmaṇa, kṣatriya and vaiśya] is very fond of taking his pet dogs, mules or asses into the forest to hunt and kill animals unnecessarily, he is placed after death into the hell known as Prāṇarodha. There the assistants of Yamarāja make him their targets and pierce him with arrows.

Commentary by Śrīdhara Svāmi

अतीर्थे विहितादन्यत्र विध्यंतीति प्राणनिरोधो दर्शितः ॥

They kill animals when there is no guest or necessity.

Commentary by Vīrarāghava

अथ प्राणनिरोधं सपापं वर्णयति । ये त्विह वै श्वगर्दभपतय इति । शुनां गर्दभानां च पतयः पालकाः ब्राह्मणा मृगयैव विहारो येषां तेऽतीर्थे मृगान्निध्नन्ति अतीर्थेषु लोकरक्षणार्थत्वाभावात्प्राणिवधो दोषावहस्तीर्थेषु तु प्राणिसञ्चाराय कृतो दुष्टसत्त्ववधो न दोषाय भवति यतस्तस्मादतीर्थ इत्युक्तं, तानपि श्वगर्दभपतीनपि सम्परेतान् मृतान्वैशनसे प्राप्ताँल्लक्ष्यभूताँल्लक्ष्यीकृत्येत्यर्थः । इषुभिर्बाणैर्यमभटा विध्यन्ति । विध्यन्तीत्यनेन प्राणनिरोधनिमित्ता व्यथाभिप्रेतातोऽस्य नरकस्य प्राणनिरोध इति संज्ञा प्राणानां निरोधो यस्मिन्नित्यवयवार्थः ॥

The hell Prnanirodha is described. Those, *brāhmaṇas* not excepted, who rear dogs, asses, etc. and kill animals by hunting when there is no occasion to kill, end up in this hell. Certain non-prohibited animals may be killed for the sake of a guest or sacrifice. A cruel or poisonous animal may be killed for the welfare of the people, but other than that, it is an evil act. Yama's servants shoot them with arrows when the person almost loses his breath and life. For this reason it is called Prananirodha.

Commentary by Vijayadhvaja Tīrtha

अतीर्थे अपात्रमुद्दिश्याविहितकाले वा ॥

When there is no guest or when there is a guest who does not deserve respect or at the improper time.

Commentary by Viśvanātha Cakravartī

अतीर्थे विहितादन्यत्र ॥

Atirthe = at the improper occasion.

Commentary by Śrīvaṁśīdhara

अतीर्थे श्राद्धादिरहितकाले । तान् श्वगर्दभपत्यादीन् ॥

Atirtha means during a time when there is no shraddha or such festival. The owners of dogs and asses.

Commentary by Śrī Bhagavatprasādācārya

अथ प्राणनिरोधनरकं तल्लब्धिनिमित्तकं पापं च वदति ये त्विति । येब्राह्मणादयः, इह लोके, वैनिश्चये शुनां भषकाणां गर्दभानां च पतयः पालकाः, ये तु, ब्राह्मणादयः, मृगयाविहाराः सन्तः आदिशब्देनाश्रमान्तरगतास्त एवोक्ताः अतीर्थे चापि मृगान् व्याघ्रादिहिंस्रारण्यपशून् निघ्नन्ति । तीर्थवर्जितस्थाने लोकरक्षणार्थत्वाभावाद्व्याघ्रादिहिंस्रप्राणिवधो दोषावहः । तीर्थेषु तु महानुभावमहामुनीनां सुखनिवाससंचाराद्यर्थं कृतो दुष्टसत्त्ववधो न दोषाय भवति । यतस्तस्मादतीर्थे इत्युक्तम् । संपरेतान् तान् श्वगर्द्भपत्यादीन् अपि, यमपुरुषाः लक्ष्यभूतान् कृत्वा, इषुभिर्बाणैः, विध्यन्ति ताडयन्ति ॥

Prananirodha is described. If a *brāhmaṇa* or another person owning a fleet of dogs and asses indulges himself in hunting, he comes here after his death. Killing of carnivorous animals in a place of pilgrimage or some other holy place is not an evil, since it is intended for the welfare of others. Killing, however, of such animals in other places, such as the forest, is evil. When they come here, Yama's servants shoot arrows at the persons who formerly shot animals.

Commentary by Yādavārya

Not separated from their bodies or breath, they are carried by currents of the river and suffer greatly.

TEXT 25

ये त्विह वै दाम्भिका दम्भयज्ञेषु पशून् विशसन्ति तानमुष्मिँल्लोके वैशसे नरके पतितान्निरयपतयो यातयित्वा विशसन्ति ॥ २५ ॥

ye tv iha vai dāmbhikā dambha-yajñeṣu paśūn viśasanti tān amuṣmiû loke vaiśase narake patitān niraya-patayo yātayitvā viśasanti.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *dāmbhikāḥ*—very proud of wealth and a prestigious position; *dambha-yajñeṣu*—in a sacrifice performed to increase prestige; *paśūn*—animals; *viśasanti*—kill; *tān*—them; *amuṣmin loke*—in the next world; *vaiśase*—Vaiśasa or Viśasana; *narake*—into the hell; *patitān*—fallen; *niraya-patayaḥ*—assistants of Yamarāja; *yātayitvā*—causing sufficient pain; *viśasanti*—kill.

TRANSLATION

A person who in this life is proud of his eminent position, and who heedlessly sacrifices animals simply for material prestige, is put into the hell called Viśasana after death. There the assistants of Yamarāja kill him after giving him unlimited pain.

Commentary by Śrīdhara Svāmi

निरयपतयो यमपुरुषाः ॥

Nirayapatayah = servants of Yama.

Commentary by Vīrarāghava

अथ सपापं विशसनं वर्णयति । ये त्विह वै दाम्भिका इति । इह लोके ये वै देहिनः दाम्भिका लोकवञ्चका दम्भयज्ञेषु वयमपि यज्ञानुष्ठानपरा इति लोकान् प्रलोभयितुमारब्धेषु दम्भार्थयज्ञेषु पशून् विशसन्ति हिंसन्ति तान् दाम्भिकानमुष्मिन् वैशसनामाख्ये नरके निपतितान्निरयपतयः यमपुरुषाः यातयित्वा दुःखयित्वा विशसन्ति विहिंसन्ति यस्मिन् स विशसनः विशसन एव वैशसन इत्यवयवार्थः॥

The hell Vishasana is described. Conceited persons who perform sacrifices only to cheat people, land in this hell. Here Yama's servants torment them and cut them into pieces.

Commentary by Vijayadhvaja Tīrtha

दाम्भिका धर्मध्वजिनः विशसन्ति खण्डशः खण्डयन्ति ॥

Dambhika is a person who begins *dharma*. Vishasanti means cut him into pieces.

Commentary by Viśvanātha Cakravartī

विशसन्ति घ्नन्ति ॥

Vishasanti = kill or beat.

Commentary by Śrīvaṁśīdhara

यातयित्वा पीडयित्वा । विशसंति घ्नंति ॥

They kill them after tormenting.

Commentary by Śukadeva

अतीर्थे शास्त्रोक्तप्रकारादन्यत्र इषुभिर्विध्यन्ति प्राणरोधं कुर्वन्तीत्यर्थः ॥

Atirthe = on the improper occasion.

Commentary by Śrī Giridhara Lāla

तत्र दृष्टान्तःह्रह्रयथेति । तैरिति कैरित्यपेक्षायामाहह्रह्रये केचन अनेनाभिद्रुग्धाः विहिंसितास्तैः पशुमृगादिभिरिति ॥

The pain that is there is described. The person does not get sleep nor can he stay in a particular place—just like the animals he tormented earlier.

अतीर्थे विहितात् यज्ञश्राद्धादेरन्यत्र । विध्यन्तीति प्राणनिरोधो दर्शितः ॥

"On an improper occasion" means other than during a sacrifice or after rites (Shraddha).

विशसनसंज्ञकं दर्शयति ह्वह्ये त्विति । दाम्भिका अनुष्ठानतत्त्वमज्ञात्वापि स्वधार्मिकत्वप्रकाशनार्थं यज्ञानुष्ठाने प्रवृत्ताः विशसन्ति मारयन्ति । निरयपतयः तदधिकारे स्थापिता यमपुरुषाः ॥३६॥

The hell Vishasana is described. A Dhambika (a deceitful person) is one who is not righteous but wants people to think that he is righteous and for that purpose he performs a sacrifice or observes some dharmas. Niryapatayah = Yama's servants who are placed there.

Commentary by Śrī Bhagavatprasādācārya

अथ विशसनं नाम नरकं तल्लब्धिहेतुपापबोधनेन सह वर्णयति ये त्विहेति । इह लोके, ये तु वै य एव हि, दाम्भिकाः लोकवञ्चकाः दम्भयज्ञेषु वयमपि यज्ञानुष्ठानपरा इति लोकान् प्रलोभयितुमारब्धेषु दम्भार्थयज्ञेषु पशूनजादीन्, विशसन्ति हिंसन्ति तान् दाम्भिभकान्, अमुष्मिन् लोके, यमालये इत्यर्थः । वैशसे नरके, विशसनाख्ये नरके इत्यर्थः । पतितान् निरयपतयः तन्नरके पतितेभ्यो यातनाप्रदानाय यमनियुक्ताः पुरुषाः घातयित्वा नारकान् सुतरां दुःखयित्वा, विशसन्ति हिंसन्ति ॥

Vishasana is described. Those conceitful persons who perform sacrifices only to cheat others, come here. Here Yama's servants slit them with sharp knives as they did to goats and other animals during their sacrifices.

Commentary by Yādavārya

Pasucharya means acting as per one's own will without any restriction.

TEXT 26

यस्त्विह वै सवर्णां भार्यां द्विजो रेतः पाययति काममोहितस्तं पापकृतममुत्र रेतःकुल्यायां पातयित्वा रेतः सम्पाययन्ति ॥ २६ ॥

yas tv iha vai savarṇāṁ bhāryāṁ dvijo retaḥ pāyayati kāma-mohitas taṁ pāpa-kṛtam amutra retaḥ-kulyāyāṁ pātayitvā retaḥ sampāyayanti.

SYNONYMS

yaḥ—any person who; *tu*—but; *iha*—in this life; *vai*—indeed; *savarṇām*—of the same caste; *bhāryām*—his wife; *dvijaḥ*—a person of a higher caste (such as a *brāhmaṇa, kṣatriya* or *vaiśya*); *retaḥ*—the semen; *pāyayati*—causes to drink; *kāma-mohitaḥ*—being deluded by lusty desires; *tam*—him; *pāpa-kṛtam*—performing sin; *amutra*—in the next life; *retaḥ-kulyāyām*—in a river of semen; *pātayitvā*—throwing; *retaḥ*—semen; *sampāyayanti*—force to drink.

TRANSLATION

If a foolish member of the twice-born classes [brāhmaṇa, kṣatriya and vaiśya] forces his wife to drink his semen out of a lusty desire to keep her under control, he is put after death into the hell known as Lālābhakṣa. There he is thrown into a flowing river of semen, which he is forced to drink.

Commentary by Śrīdhara Svāmi

लालाभक्षमाहह्वह्वयस्त्विति । रेतःपानं कारयंति ॥

The hell Lalabhaksha is described. For those who make their wives drink their vital fluid in a fit of lust.

Commentary by Śrīvaṁśīdhara

पाङ्गति वशीकरणार्थं रेतःपानं कारयति । 'रेतः पातयति' इति पाठे काममोहितः सन्सवर्णां भार्यां परित्यज्यान्यवर्णास्वेव स्त्रीषु रेतःपातं करोतीत्यर्थः ॥

For the sake of accomplishing crooked siddhis, one who causes [his wife] to drink his vital fluid or leaves his wife and has sex with a woman of another caste.

Commentary by Vīrarāghava

सपापं लालाभक्षमनुवर्णयति यस्त्विह वै सवर्णामिति । इह लोके यो वै द्विजः कामेन मोहितः सवर्णां भार्यां रेतः स्वरेतः पाङ्गति पानं कारयति तं द्विजं पापकृतं रेतःकुल्यायां पातयित्वा रेतः सम्पाङ्गन्ति यमपुरुषा इति शेषः । लाला रेतः तस्य भक्षणं यस्मिन् स लालाभक्षः इत्यवयवार्थः॥

The hell Lalabhaksha is described. A twice-born (*brāhmaṇa*, *kṣatriya* or vaiśya) who causes his wife to drink his vital fluid, in a fit of infatuation, ends up in this hell. Yama's servants cause him to drink these same substances here. [Note: this paragraph is repeated by Śrī Giridhara Lāla and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

सवर्णां स्ववर्णसमानवर्णाम् ॥

Savarna is a woman belonging to his own caste.

Commentary by Viśvanātha Cakravartī

रेतः पाङ्गति वशीकरणकर्मणो विशेषार्थं रेतःपानं कारयति ॥२६-२७॥

Makes her drink his sperm for the sake of the siddhi-vashikarana.

Commentary by Śukadeva

लालाभक्षमाह यस्त्विहेति ॥

The hell Lalabhaksha is described here.

Commentary by Śrī Giridhara Lāla

लालाभक्षं दर्शयतिह्वह्वयस्त्विहेति । रेतः पाङ्गन्ति पानं कारयन्ति ॥३७॥

The hell Lalabhaksha is described. For one who makes his wife drink his vital fluid.

Commentary by Yādavārya

Atirthe = when it is not warranted.

TEXT 27

ये त्विह वै दस्यवोऽग्निदा गरदा ग्रामान् सार्थान् वा विलुम्पन्ति राजानो राजभटा वा तांश्चापि हि परेत्य यमदूता वज्रदंष्ट्राः श्वानः सप्तशतानि विंशतिश्च सरभसं खादन्ति ॥ २७ ॥

ye tv iha vai dasyavo 'gnidā garadā grāmān sārthān vā vilumpanti rājāno rāja-bhaṭā vā tāṁś cāpi hi paretya yamadūtā vajra-daṁṣṭrāḥ śvānaḥ sapta-śatāni viṁśatiś ca sarabhasaṁ khādanti.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *dasyavaḥ*—thieves and plunderers; *agni-dāḥ*—who set fire; *garadāḥ*—who administer poison; *grāmān*—villages; *sārthān*—the mercantile class of men; *vā*—or; *vilumpanti*—plunder; *rājānaḥ*—kings; *rāja-bhaṭāḥ*—government officials; *vā*—or; *tān*—them; *ca*—also; *api*—indeed; *hi*—certainly; *paretya*—having died; *yamadūtāḥ*—the assistants of Yamarāja; *vajra-daṁṣṭrāḥ*—having mighty teeth; *śvānaḥ*—dogs; *sapta-śatāni*—seven hundred; *viṁśatiḥ*—twenty; *ca*—and; *sarabhasam*—voraciously; *khādanti*—devour.

TRANSLATION

In this world, some persons are professional plunderers who set fire to others' houses or administer poison to them. Also, members of the royalty or government officials sometimes plunder mercantile men by forcing them to pay income tax and by other methods. After death such demons are put into the hell known as Sārameyādana. On that planet there are 720 dogs with teeth as strong as thunderbolts. Under the orders of the agents of Yamarāja, these dogs voraciously devour such sinful people.

Commentary by Śrīdhara Svāmi

यमदूता ये श्वानः सरभसं ससंभ्रमम् ॥

The dogs are also servants of Yama. Sarabhasam means with speed.

Commentary by Vīrarāghava

अथ सारमेयादनं सपापमनुवर्णयति ये त्विह वै दस्यव इति । इह ये दस्यवो दुष्टसत्त्वाः के ते अग्निदा गृहादीनां दाहका ये च गरदाः विषदाः ये वा राजभटा पुराकरग्रामान् पुराकरग्रामस्थान् आकरः खनिः सार्थान् जीवसमूहान् वा विलुम्पन्ति छिन्दन्ति हिंसन्तीत्यर्थः । तान् सम्परेतान् ये वज्रवन्निष्ठुरा दंष्ट्रा येषां ते यमदूताः श्वानः विंशत्यधिकसप्तशतसङ्ख्याकास्ते सरभसं ससंभेमं खादयन्ति खादन्तीत्यर्थः, निवृत्तप्रेषणात् खादेर्णिच् । सारमेयानां शुनामदनं सारमेयकर्तृकमदनं यस्मिन्नित्यवयवार्थः ॥

The hell Sarameyadana is described. *Sarmeya* means "a dog" and *adana* means "eating." Those persons, including government workers, who set villages on fire or who poison others, land in this hell. Here, seven hundred and twenty dogs of Yama pounce upon and devour them.

Commentary by Vijayadhvaja Tīrtha

सार्थान् पान्थान् जनान् ॥

Santhan means travelers.

Commentary by Śrīvaṁśīdhara

सारमेयादनमाहह्वह्वसार्थान् पांथान् ''सार्थः पांथे च संघाते समूहे वणिजां तथा'' इति कोशात् । रभसो वेगस्तत्सहितम् । ॥

The hell Sarameyadana (literally, "eaten by dogs") is described. Santam = the travelers. Sarabhasam = with speed.

Commentary by Śukadeva

सरभसं ससम्भ्रमम् ॥

Sarabhasam = violently.

Commentary by Śrī Giridhara Lāla

यमदूताः श्वानरूपाः ससम्भ्रमं यथा भवति तथा तान् खादन्तीत्यन्वयः ॥

The dogs, also servants of Yama, attack violently and devour him.

Commentary by Śrī Bhagavatprasādācārya

अथ सारमेयादनं नाम नरकं तत्र पतनहेतुपापेन सहानुवर्णयति ये त्विहेति । इह लोके ये तु, दस्यवः प्रत्यक्षं वा चौर्यकर्मकर्त्तारः, अग्निदा गृहादीनां दाहकाः, गरदा विषप्रदाः, ये च राजानः, राजभटा राजसेवकाः सन्तः, ग्रामान् सार्थान् पान्थजनसमूहान्, विलुम्पन्ति वै । तांश्चापि, परेत्य यमलोकं गतानिति शेषः, सप्तशतानि विंशतिश्च, विंशत्यधिकसप्तशतसंख्याकाः, वज्रवन्निष्ठुरा दंष्ट्रा येषां ते, यमदूताः श्वानः, सरभसं ससंभ्रमं यथा तथा खादन्ति ॥

Sarameyadana is described. Those who commit burglary, set other's houses on fire, poison others, and political persons who loot villages and towns, come here. In this hell, a pack of hounds attacks them violently, tearing them into pieces and devouring them.

Commentary by Yādavārya

The "lords of hell" means Yama's servants.

TEXT 28

यस्त्विह वा अनृतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथञ्चित्स वै प्रेत्य नरकेऽवीचिमत्यधःशिरा निरवकाशे योजनशतोच्छ्रायाद् गिरिमूर्ध्नः

सम्पात्यते यत्र जलमिव स्थलमश्मपृष्ठमवभासते तदवीचिमत्तिलशो
विशीर्यमाणशरीरो न म्रियमाणः पुनरारोपितो निपतति ॥ २८ ॥

yas tv iha vā anṛtaṁ vadati sākṣye dravya-vinimaye dāne vā kathañcit sa vai pretya narake 'vīcimaty adhaḥ-śirā niravakāśe yojana-śatocchrāyād giri-mūrdhnaḥ sampātyate yatra jalam iva sthalam aśma-pṛṣṭham avabhāsate tad avīcimat tilaśo viśīryamāṇa-śarīro na mriyamāṇaḥ punar āropito nipatati.

SYNONYMS

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vā*—or; *anṛtam*—a lie; *vadati*—speaks; *sākṣye*—giving witness; *dravya-vinimaye*—in exchange for goods; *dāne*—in giving charity; *vā*—or; *kathañcit*—somehow; *saḥ*—that person; *vai*—indeed; *pretya*—after dying; *narake*—in the hell; *avīcimati*—named Avīcimat (having no water); *adhaḥ-śirāḥ*—with his head downward; *niravakāśe*—without support; *yojana-śata*—of eight hundred miles; *ucchrāyāt*—having a height; *giri*—of a mountain; *mūrdhnaḥ*—from the top; *sampātyate*—is thrown; *yatra*—where; *jalam iva*—like water; *sthalam*—land; *aśma-pṛṣṭham*—having a surface of stone; *avabhāsate*—appears; *tat*—that; *avīcimat*—having no water or waves; *tilaśaḥ*—in pieces as small as seeds; *viśīryamāṇa*—being broken; *śarīraḥ*—the body; *na mriyamāṇaḥ*—not dying; *punaḥ*—again; *āropitaḥ*—raised to the top; *nipatati*—falls down.

TRANSLATION

A person who in this life bears false witness or lies while 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 Avīcimat. This hell has no shelter and is made of strong stone resembling the waves of water. There is no water there, however, and thus it is called Avīcimat [waterless]. Although the sinful man is repeatedly thrown from the mountain and his body broken to tiny pieces, he still does not die but continuously suffers chastisement.

Commentary by Śrīdhara Svāmi

द्रव्यविनिमये क्रयविक्रयादौ । निरवकाशे निरालंबे । अवीचिशब्दार्थमाह यत्रेति ।
वीचिस्तरंगस्तद्रहितत्वादवीचिः ॥

Dravya vinimaya means trading. Niravakasha means without support. The meaning of the word Avichi is told—vichi is a wave (of air or water). The place where there is no such wave is Avichi.

Commentary by Vīrarāghava

अथावीचिमन्तं सपापं वर्णयति यस्त्विह वा अनृतमिति । यस्त्विह लोके देही साक्षिणः कर्म साक्ष्ं तस्मिन् द्रव्यविनिमये वा क्रयविक्रयादिरूपे वाणिज्ये वानृतमसत्यं वदति स वै प्रेत्य कथञ्चिदत्यन्तदुःखेनावीचिमति नरके निरवकाशे निरालम्बे योजनशतपरिमितौन्नत्यादुन्नतदेशाद्गिरिमूर्द्धसु पर्वतशिखरेष्वधःशिराः निपात्यते । अवीचिमच्छब्दस्यावयवार्थमाह यत्रेति । यत्र नरकेऽश्मपृष्ठरूपं स्थलं जलमिवावभासते तदवीचिमद्वीचिस्तरङ्गः तदस्यास्तीति वीचिमज्जलं न विद्यते वीचिमद्यस्मिन् सोऽवीचिमज्जलरहितमप्यश्मपृष्ठं जलमिवावभासते तदवीचिमदित्यर्थः । एवं निपात्यमानः पापी तिलप्रमाणशः विशीर्यमाणं शरीरं यस्य तथाभूतोऽपि न म्रियमाणः मरणमप्राप्तः पुनरपि तत्रैवारोपितो निपतति ॥

The hell Avichi is described. A person who gives a false statement as a witness regarding transactions, lands in this hell. It is a stone surface where there is no water. The person is dropped from a height on the stone breaking him to pieces.

Commentary by Vijayadhvaja Tīrtha

द्रव्यविनिमये वाणिज्यव्यवहारे साक्ष्ये साक्षिणा वक्तव्ये । अवीचिमज्जलं यत्तदश्मपृष्ठस्थलं दूराद्दर्शने जलमिव दृश्यते तस्मिन्नवीचिमति जलशून्ये पाषाणपृष्ठे निरवकाशे निरालम्बने ॥

When he has to give a statement as witness to a business deal. It appears like water from a distance but actually it is a stone. This is Avichi. Niravakasha means without any protection.

Commentary by Viśvanātha Cakravartī

निरवकाशे निरालम्बे अवीचिशब्दार्थमाह यत्रेति । अवीचिस्तरङ्गहीनं तत्र ॥

Niravakashe = where there is no protection. Avichi = where there are no ripples of water.

Commentary by Śrīvaṁśīdhara

साक्ष्ये साक्षिवक्तव्ये ॥

During attesting as a witness.

Commentary by Śukadeva

वीचिस्तरङ्गस्तद्रहितत्वादवीचिमत् स्थलं तदेवावीचिसंज्ञो नरकः ॥

Vitchi is a wave. A place where there are no waves either of wind or water is Avichi. This is the name of a hell.

Commentary by Śrī Giridhara Lāla

द्रव्यविनिमये क्रयविक्रयादौ । निरवकाशे निरालम्बे ॥

Dravyavinimaya = trade. Niravakasha = without any support.

Commentary by Śrī Bhagavatprasādācārya

अथ अवीचिमदाख्यं नरकं तत्र पतनहेतुपापसहितमनुवर्णयति यस्त्विह वेति । यस्तु, इह लोके वा वै साक्षिणः कर्म साक्ष्यं तस्मिन्, द्रव्यविनिमये क्रयविक्रयादिरूपे वाणिज्ये दाने वा अनृतमसत्यं, वदति स एवंभूतो देही, कथंचिदतिदुःखेन, प्रेत्य मृत्वा, अवीचिमति अवीचिमन्नाम्नि, निरवकाशे निरालम्बे नरके योजनशतोच्छ्रायात् योजनशतपरिमितोन्नतप्रदेशात्, गिरिमूद्‌र्ध्नः पर्वतशिखरात्, अधोऽर्वाक् शिरो यस्य तथाभूतः सन्, संपात्यते वै । यमदूतैरिति शेषः । यत्र नरके, अश्मपृष्ठमश्मपृष्ठरूपं स्थलं, जलम् इव, अवभासते तत् अवीचिमत् वीचिस्तरङ्गस्तदस्यास्तीति वीचिमज्जलं न विद्यते वीचिमत् यस्मिन् स प्रदेशोऽवीचिमत् जलरहितमप्यश्मपृष्ठं जलमिवावभासते तदवीचिमदित्यर्थः । तत्र निपात्यमानः पापी, तिलशः तिलप्रमाणं, विशीर्यमाणं शरीरं यस्य तथाभूतः सन्नपि, न म्रियमाणः मरणमप्राप्तः, भवति । अत एव, पुनरपि, तथैव आरोपितः सन्, निपतति ॥

Avichimat is described. A person who gives a false statement as a witness to trade or some other business comes to this hell. It is a very stony surface without water. He is thrown from the cliff of a mountain to this ground, when his body is blown into pieces. Even then he does not die, but suffers great pain.

Commentary by Yādavārya

Sartha means business people.

The meaning of Avichimat is explained. It means a stone surface where there is no water.

TEXT 29

यस्त्विह वै विप्रो राजन्यो वैश्यो वा सोमपीथस्तत्कलत्रं वा सुरां
व्रतस्थोऽपि वा पिबति प्रमादतस्तेषां निरयं नीतानामुरसि पदाक्रम्यास्ये
वह्निना द्रवमाणं कार्ष्णायसं निषिञ्चन्ति ॥ २९ ॥

yas tv iha vai vipro rājanyo vaiśyo vā soma-pīthas tat-kalatraṁ vā surāṁ
vrata-stho 'pi vā pibati pramādatas teṣāṁ nirayaṁ nītānāṁ urasi
padākramyāsye vahninā dravamāṇaṁ kārṣṇāyasaṁ niṣiñcanti.

SYNONYMS

yaḥ—anyone who; *tu*—but; *iha*—in this life; *vai*—indeed; *vipraḥ*—a learned *brāhmaṇa; rājanyaḥ*—a *kṣatriya; vaiśyaḥ*—a *vaiśya; vā*—or; *soma-pīthaḥ*—drink *soma-rasa; tat*—his; *kalatram*—wife; *vā*—or; *surām*—liquor; *vrata-sthaḥ*—being situated in a vow; *api*—certainly; *vā*—or; *pibati*—drinks; *pramādataḥ*—out of illusion; *teṣām*—of all of them; *nirayam*—to hell; *nītānām*—being brought; *urasi*—on the chest; *padā*—with the foot; *ākramya*—stepping; *asye*—in the mouth; *vahninā*—by fire; *dravamāṇam*—melted; *kārṣṇāyasam*—iron; *niṣiñcanti*—they pour into.

TRANSLATION

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

Commentary by Śrīdhara Svāmi

यो विप्रस्तत्कलत्रं वा सुरां पिबत्यन्योऽपि वा व्रतस्थः सन् राजन्यो वैश्यो वा सोमपीथः कृतसोमपान इत्यन्वयः । तयोः सोमस्थाने फलचमसविधानात्सोमपाननिषेधाच्च । तथा च श्रुतिः "न्यग्रोधस्तेभिनीराहृत्य ताः संपिष्य दधन्युपमृज्य तमस्मै भक्षं संप्रयच्छेन्न सोमम्" इति ॥

If any of the following drink wine, they are subjected to this hell: a *brāhmaṇa*, the wife of a *brāhmaṇa*, a person observing an austerity, a king and a ksatriya who has performed a sacrifice. A warrior or a merchant who consumes soma, tabooed for him, will also have the same hell.

Commentary by Vīrarāghava

अथ सदुरितमयःपानं वर्णयति यस्त्विह वै विप्र इति । यो विप्रस्तत्कलत्रं वा सुरां पिबत्यन्योऽपि वा व्रतस्थः राजन्यो वै वैश्यो वा प्रमादात्सोमपीथः कृतसोमपान इत्यन्वयः । तयोः सोमस्थाने फलचमसविधानात्सोमपाननिषेधाच्च तथा च श्रुतिः "न्यग्रोधस्तेभिनीराहृत्य ताः सम्पिष्य दधन्युपमृज्य तमस्मै भक्ष्यं प्रयच्छेन्न सोमम्" इति स्तेभिनीः फलानि दधनि दध्नि, तेषां विप्रादीनां निरयं प्रापितानामुरसि पदा पादेनाक्रम्य द्रवमाणमत्यन्ततापेन द्रवीभूतं कार्ष्णायसमयोविशेषं तेषामास्ये मुखे निषिञ्चन्ति । अयसः पानं यस्मिन्नित्यवयवार्थः ॥

The hell Ayahpana is described here. If a *brāhmaṇa* or his wife drinks wine or if a *kṣatriya* or a vaishya drinks soma which is forbidden to them they come to this hell. They are made to drink molten iron by Yama's servants here. [Note: this paragraph is repeated by Śukadeva, Śrī Bhagavatprasādācārya and Yādavārya]

Commentary by Vijayadhvaja Tīrtha

सोमपीथाः कृतसोमपानाः विप्राणां नित्यनिषिद्धं राजन्यतद्भार्याणां सोमपानानन्तरं पूर्वं वीर्यपानलक्षणवारुणीपानसम्भवात्तद्भार्याणां सुरते मधुपानाद्वैश्यानां च पूर्वोक्तवद्मित्रादिमृतिनिमित्तदीक्षालक्षणव्रतस्थानां वेत्यादिविशेषोऽवगन्तव्यः ॥

For *brāhmaṇa*, wine is always forbidden. For warriors and merchants it is forbidden sometimes.

Commentary by Viśvanātha Cakravartī

सोमपीथः कृतसोमपानः वह्निना द्रवत् कालायसं लोहम् ॥

Somapitha = one who has consumed soma. Molten iron.

Commentary by Śrīvaṁśīdhara

अयःपानमाहह्वह्वक्षत्रियवैश्ययोः सोमनिषेधे फलचमसविधौ च प्रमाणमाहह्वह्वतथा चेति । न्यग्रोधस्य स्तिभीर्वटिकाकारफलानि आहृत्यानीय ता वटिका दधनि दधिरुपपयोविकारे उपमृज्य मर्दयित्वा तं फलं चमससंज्ञमस्मै क्षत्रियाय वैश्याय वा भक्षं पेयं दद्यान्न सोममिति श्रुतिपदार्थः । ''स्तिभिः स्त्रियां वटादीनां सूक्ष्मबीजयुते फले । वटिकाकारसंयुक्ते समुद्रे तु स्तिभिः पुमान् ।'' इति धरणिदेवः । सुरां गौडद्यादिभेदेन त्रिविधाम् । तत्कलत्रं विप्रादिवयकलत्रं वा । अन्यो द्विजेतरोऽपि व्रतस्थः कार्त्तिकादिव्रतधारी सन् । कार्ष्णायसं लोहम् । प्रमादतोऽज्ञानाथ् । तेषां सुरापायिनाम् । ॥

The hell Ayahpana is described. The ksatriyas and vaishyas are forbidden from drinking soma, although a substitute is prescribed for them. Sura means wine which is of three kinds. Tatkalatram means the wife of a *brāhmaṇa*, *kṣatriya* or *vaiśya*. Even if a person other than the three above castes consumes wine while performing a vrata. Karshnayasam means molten iron. Pramada means not knowing or accidentally doing things. This hell is for those who consume wine.

Commentary by Yādavārya

Standing as a witness in a trade. Niravakasha means without support. If a merchant (*vaiśya*) or his wife drinks wine while observing a vow or a *vrata* dedicated to his forefathers, then they are sinners and liable to be punished.

TEXT 30

अथ च यस्त्विह वा आत्मसम्भावोन स्वयमधमो जन्मतपोविद्याचारव-
र्णाश्रमवतो वरीयसो न बहु मन्येत स मृतक एव मृत्वा क्षारकर्दमे
निरयेऽवाक्शिरा निपातितो दुरन्ता यातना ह्यश्नुते ॥ ३० ॥

atha ca yas tv iha vā ātma-sambhāvanena svayam adhamo janma-tapo-
vidyācāra-varṇāśramavato varīyaso na bahu manyeta sa mṛtaka eva mṛtvā
kṣārakardame niraye 'vāk-śirā nipātito durantā yātanā hy aśnute.

SYNONYMS

atha—furthermore; *ca*—also; *yaḥ*—anyone who; *tu*—but; *iha*—in this life; *vā*—or; *ātma-sambhāvanena*—by false prestige; *svayam*—himself; *adhamaḥ*—very degraded; *janma*—good birth; *tapaḥ*—austerities; *vidyā*—knowledge; *ācāra*—good behavior; *varṇa-āśrama-vataḥ*—in terms of strictly following the principles of *varṇāśrama; varīyasaḥ*—of one who is more honorable; *na*—not; *bahu*—much; *manyeta*—respects; *saḥ*—he; *mṛtakaḥ*—a dead body; *eva*—only; *mṛtvā*—after dying; *kṣārakardame*—named Kṣārakardama; *niraye*—in the hell; *avāk-śirā*—with his head downward; *nipātitaḥ*—thrown; *durantāḥ yātanāḥ*—severe painful conditions; *hi*—indeed; *aśnute*—suffers.

TRANSLATION

A lowborn and abominable person who in this life becomes falsely proud, thinking "I am great," and who thus fails to show proper respect to one more elevated than he by birth, austerity, education, behavior, caste or spiritual order, is like a dead man even in this lifetime, and after death he is thrown headfirst into the hell known as Kṣārakardama. There he must suffer great tribulation at the hands of the agents of Yamarāja.

Commentary by Śrīdhara Svāmi

स पूर्वमपि मृतक एव सन्मृत्वा ॥

He is dead while living—then he dies for a second time.

Commentary by Śrīvaṁśīdhara

स्वयं वर्णाश्रमतो न्यूनोऽपि आत्मसंभावनं मत्तोन्यः कोधिक इति मननं तेन जन्मतपआदिभिः स्वस्माद्वरीयसः श्रेष्ठान् । बहु स्वतोऽधिकं न मन्येत स मृतक एव जीवन्नपि मृत एव शास्त्रज्ञोल्लंघित्वेन लोकनिंद्यत्वात् जीवन्मृतः 'कोऽपयशः स्वकीयं शृणोती'ति शुकप्रश्नोत्तरोक्तेः । क्षारकर्दमे लवणात्मकपंके ॥

He who is of an inferior status but feels that he is superior to the great people who are pious and perform austerities is dead even while he lives. Dying for a second time, he reaches Kharakardama—a pit filled with salt juice.

Commentary by Vīrarāghava

अथ सपापं क्षारकर्दममाह यस्त्विह वात्मसम्भावनेनेति । यो वै देहीह लोके स्वयं जन्मादिभिरधमः निकृष्ट आत्मनः स्वस्य सम्भावनेनौत्कृष्ट्यापादनेन जन्मादिमतः अत एव बरीयसः श्रेष्ठान्न बहुमन्येत किन्त्ववमन्येतेत्यर्थः । स पूर्वं मृतकप्राय एव मृत्वा क्षारकर्द्दमे नरकेवाक्शिरा अधःशिराः निपातित अपारयातना अश्नुतेऽनुभवति । क्षारः कर्दमो यस्मिन्नित्यवयवार्थः ॥

The hell Ksharakardama is described. If a person of low learning and habits insults one more virtuous, then he comes to this hell after his second death, for he is dead, even while he lives. Here in a pit with saltish and burning fluids he is suspended by Yama's servants upside down.

Commentary by Vijayadhvaja Tīrtha

वरीयसः बहुमानयोग्यान् पुरुषान्मृतकः जीवन्मृतः क्षारकर्दमे लवणात्मकपये दुरन्तयातना अनवसानदुःखानि ॥

One who insults persons who are to be honored, falls in the pit of salt paste and endures endless misery.

Commentary by Śukadeva

एवं विंशतिनरकानुक्त्वा सप्त नरकानाह । अथेत्यादिना ॥

Having explained the twenty hells, Śuka starts to narrate the other seven hells.

Commentary by Śrī Bhagavatprasādācārya

अथ क्षारकर्दमं तत्पतनहेतुं पापं च वर्णयति अथ चेति । अथ च, अन्यो नरक उच्यत इति शेषः । केचित्तु यस्त्विह वेति, इत्यतो गद्यं पठन्ति । इह लोके, यस्तु देही, वै स्वयं अधमः, जन्मादिभिर्निकृष्टः सन्नित्यर्थः । आत्मसंभावनेन, जन्मोत्कृष्टकुले जनिश्च तप उत्कृष्टतपश्चरणं च विद्या सच्छास्त्रादेः सम्यगध्ज्ञनं च आचारः सत्सत्स्वीकृताचाराचरणं च वर्णो ब्राह्मणादिश्च आश्रमो ब्रह्मचर्यादिश्च तद्वतः, अत एव, वरीयसः श्रेष्ठान्, न बहु मन्येत प्रत्युतावमन्येतेत्यर्थः । सः मृतकः एव पूर्वं मृतप्रायः सन्नेव, मृत्वा प्राणांस्त्यक्त्वा, क्षारकर्दमे निरये क्षारकर्दमनाम्नि नरके इत्यर्थः । अवाक्शिरा अधःशिराः, निपातितः याम्यैः कृतनिपातनः सन्, दुरन्ताः अपाराः, यातनाः अश्नुतेऽनुभवति हि ॥

The hell Ksharakardama is described. A lowly person, by his habits and knowledge, who does not respect holy persons and on the other hand insults them, comes to this hell. It is a pit filled with a paste of salt and other burning material. Here Yama's servants immerse them upside down.

He endures great pain.

TEXT 31

ये त्विह वै पुरुषाः पुरुषमेधेन यजन्ते याश्च स्त्रियो नृपशून् खादन्ति तांश्च ते पशव इव निहता यमसदने यातयन्तो रक्षोगणाः सौनिका इव स्वधितिनावदायासृक् पिबन्ति नृत्यन्ति च गायन्ति च हृष्यमाणा यथेह पुरुषादाः ॥ ३१ ॥

ye tv iha vai puruṣāḥ puruṣa-medhena yajante yāś ca striyo nṛ-paśūn khādanti tāṁś ca te paśava iva nihatā yama-sadane yātayanto rakṣo-gaṇāḥ saunikā iva svadhitināvadāyāsṛk pibanti nṛtyanti ca gāyanti ca hṛṣyamāṇā yatheha puruṣādāḥ.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *puruṣāḥ*—men; *puruṣa-medhena*—by sacrifice of a man; *yajante*—worship (the goddess Kālī or Bhadra Kālī); *yāḥ*—those who; *ca*—and; *striyaḥ*—women; *nṛ-paśūn*—the men used as sacrifice; *khādanti*—eat; *tān*—them; *ca*—and; *te*—they; *paśavaḥ iva*—like the animals; *nihatāḥ*—being slain; *yama-sadane*—in the abode of Yamarāja; *yātayantaḥ*—punishing; *rakṣaḥ-gaṇāḥ*—being Rākṣasas; *saunikāḥ*—the killers; *iva*—like; *svadhitinā*—by a sword; *avadāya*—cutting

to pieces; *asṛk*—the blood; *pibanti*—drink; *nṛtyanti*—dance; *ca*—and; *gāyanti*—sing; *ca*—also; *hṛṣyamāṇāḥ*—being delighted; *yathā*—just like; *iha*—in this world; *puruṣa-adāḥ*—the man-eaters.

TRANSLATION

There are men and women in this world who sacrifice human beings to Bhairava or Bhadra Kālī and then eat their victims' flesh. Those who perform such sacrifices are taken after death to the abode of Yamarāja, where their victims, having taken the form of Rākṣasas, cut them to pieces with sharpened swords. Just as in this world the man-eaters drank their victims' blood, dancing and singing in jubilation, their victims now enjoy drinking the blood of the sacrificers and celebrating in the same way.

Commentary by Śrīdhara Svāmi

पुरुषस्य मेधेन हिंसया भैरवादीन्यजंते । याश्च स्त्रियो नरमांसं भक्षयंति । कामरूपा रक्षोगणा भूत्वा । यथहे ते पुरुषादाः संतः पूर्वमनृत्यंत तद्वत् ॥

Those who worship Bhairava, etc. with human flesh or women who eat human flesh. A host of Rakshasas having the form of their desire. Here, they dance as cannibals dance.

Commentary by Vīrarāghava

अथ रक्षोगणभोजनं सदुरितमाह । येत्विह वै पुरुषा इति । ये चेह पुरुषाः पुरुषस्य मेधेन हिंसया भद्रकाल्यादिदेवता यजेरन् याश्च स्त्रियः अशास्त्रीयान् शास्त्राविहितान्नृपशूबन्नररूपान्पशून् घातयन्ति ते च ताश्च तान् ''पुमान् स्त्रिया'' इत्येकशेषःह्रह्रतांश्च पुरुषान् ताश्च स्त्रीरित्यर्थः । नृपशवस्तैर्निहतास्ते सर्वे यमसदने रक्षोगणा भूत्वा घातयन्ति दुःखयन्ति सौनिका इव । सूना नाम पशूनां वधस्थानं तत्र भवाः सौनिका ''द्व्यजृद्ब्राह्मणर्कप्रथमाध्वरोपुरश्चरणनामाख्यातात्'' इति द्व्यच्त्वाट्ठक् । स्वायुधेन विदार्य छित्त्वासृग्रक्तं पिबन्ति यथहे ते पुरुषादा हृष्यमाणाः सन्तः पूर्वमनृत्यन् जगुश्च तद्वन्नृत्यन्ति गायन्ति च । रक्षोगणानामसृग्भोजनं यस्मिन्नित्यवयवार्थः ॥

Here the hell *Rakṣaḥ-gaṇāḥ bhojana* is described. Those men who perform human sacrifices, even women who kill men to propitiate some demigod end up in this hell. Here, the same persons they killed earlier slit them by sharp weapons like butchers, drink their blood and dance in joy as cannibals do.

Commentary by Vijayadhvaja Tīrtha

पुरुषभेदेन पुरुषहत्यालक्षणयज्ञेन यमसादने नरके स्वधितिना विशसनखङ्गेनावदाय खण्डयित्वा सौनिका हिंसकाः पशुमारा इत्यर्थः ॥३१॥

Puruṣa medha is a human sacrifice. Yama's servants slit him with a knife like butchers.

Commentary by Viśvanātha Cakravartī

आत्मसम्भावनेन मिथ्याहयारेण ॥

Atmasambhavana = false pride.

Commentary by Śrīvaṁśīdhara

स्वधितिना छेदनशस्त्रेण अवदाय अवखंडच्य रक्षोगणभोजनोऽयं । नरकः ॥

Svadhiti is a knife. They slit him. This hell is called *Rakṣaḥ-gaṇāḥ bhojana* (to be eaten by a host of Rakshasas).

Commentary by Śukadeva

रक्षोगणभोजनमाह ये इति । यथहे ये पुरुषाः पुरुषादाः सन्तः मेधेन हिंसया भैरवादीन् यजन्ते सौनिका इव नृपशून् याश्च स्त्रियः खादन्ति तान् ताश्च ते च ते पशवः रक्षोगणा भूत्वा यातयन्तः असृक् पिबन्ति ॥

The hell *Rakṣaḥ-gaṇāḥ bhojana* is described here. Just as cannibals worship Bhairava and other such demigods, drink and dance, so the group of Rakshasas slit these evil doers and drink their blood and dance.

Commentary by Śrī Bhagavatprasādācārya

अथ रक्षोगणभोजनाख्यनरकं तत्र पातहेतुपापसहितं वदति ये त्विहेति । इह लोके, ये पुरुषाः, तु वै, पुरुषमेधेन पुरुषस्य हिंसया, यजन्ते भद्रकाल्यादिदेवतायजनं कुर्वन्ति । याश्च स्त्रियः कामरूपाङ्गनाः, नृपशून् नररूपान् पशून्, खादन्ति, तान्नरान् ताः स्त्रीश्च, तैरिहेति शेषः । ये पशवः पुरुषपशवः निहताः, ते यमसदने रक्षोगणाः भूत्वा, घातयन्तः सन्तः, सौनिकाः इव, स्वधितिना स्वायुधेन, अवदार्य तत्त्वचः छित्वा, असृक् तद्रुधिरं पिबन्ति । हृष्यमाणाः सन्तः, नृत्यन्ति गायन्ति च । कथमिव यथा इह लोके, पुरुषादाः ते हृष्यमाणाः सन्तः पूर्वमनृत्यन्, तथैतेऽपीति संबन्धः ॥

Rakṣaḥ-gaṇāḥ bhojana is described. Those men who worship Bhadrakali and others by a human sacrifice and those women who eat flesh are brought here after their death. The same persons killed earlier are a group of rakshasas here who slit the evil doer with a sharp knife, drink his blood and dance as cannibals do.

Commentary by Yādavārya

Those who worship Bhairava and others by a puruṣamedha, that is, by killing a human being. Saunika means butchers. They slit their bodies with a knife and dance as cannibals dance here or as they danced earlier.

TEXT 32

**ये त्विह वा अनागसोऽरण्ये ग्रामे वा वैश्रम्भकैरुपसृतानुपविश्रम्भय्य
जिजीविषून् शूलसूत्रादिषूपप्रोतान् क्रीडनकतया यातयन्ति तेऽपि च प्रेत्य
यमयातनासु शूलादिषु प्रोतात्मानः क्षुत्तृड्भ्यां चाभिहताः कङ्कवटादिभिश्चे-
तस्ततस्तिग्मतुण्डैराहन्यमाना आत्मशमलं स्मरन्ति ॥ ३२ ॥**

ye tv iha vā anāgaso 'raṇye grāme vā vaiśrambhakair upasṛtān upaviśrambhayya jijīviṣūn śūla-sūtrādiṣūpaprotān krīḍanakatayā yātayanti te 'pi ca pretya yama-yātanāsu śūlādiṣu protātmānaḥ kṣut-tṛḍbhyāṁ cābhihatāḥ kaṅka-vaṭādibhiś cetas tatas tigma-tuṇḍair āhanyamānā ātma-śamalaṁ smaranti.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vā*—or; *anāgasaḥ*—who are faultless; *araṇye*—in the forest; *grāme*—in the village; *vā*—or; *vaiśrambhakaiḥ*—by means of good faith; *upasṛtān*—brought near; *upaviśrambhayya*—inspiring with confidence; *jijīviṣūn*—who want to be protected; *śūla-sūtra-ādiṣu*—on a lance, thread, and so on; *upaprotān*—fixed; *krīḍanakatayā*—like a plaything; *yātayanti*—cause pain; *te*—those persons; *api*—certainly; *ca*—and; *pretya*—after dying; *yama-yātanāsu*—the persecutions of Yamarāja; *śūla-ādiṣu*—on lances and so on; *prota-ātmānaḥ*—whose bodies are fixed; *kṣut-tṛḍbhyām*—by hunger and thirst; *ca*—also; *abhihatāḥ*—overwhelmed; *kaṅka-vaṭa-ādibhiḥ*—by birds such as herons and vultures; *ca*—and; *itaḥ tataḥ*—here and there; *tigma-tuṇḍaiḥ*—having pointed beaks; *āhanyamānāḥ*—being tortured; *ātma-śamalam*—own sinful activities; *smaranti*—they remember.

TRANSLATION

In this life some people give shelter to animals and birds that come to them for protection in the village or forest, and after making them believe that they will be protected, such people pierce them with lances or threads and play with them like toys, giving them great pain. After death such people are brought by the assistants of Yamarāja to the hell known as Śūlaprota, where their bodies are pierced with sharp, needlelike lances. They suffer from hunger and thirst, and sharp-beaked birds such as vultures and herons come at them from all sides to tear at their bodies. Tortured and suffering, they can then remember the sinful activities they committed in the past.

Commentary by Śrīdhara Svāmi

वैश्रंभकैर्विश्वासोपायैः । उपविश्रंभय्य विश्वास्य ॥

Those who cause a false sense of protection by means of traps.

Commentary by Vīrarāghava

अथ शूलप्रोतं तत्प्राप्तिहेतुं दुरितं च वर्णयति ये त्विह वा अनगस इति । इह ग्रामेऽरण्ये वा अनागसो निरपराधान् जीववितुमिच्छून् जन्तून् ये वै देहिनो वैश्रम्भिकैर्विश्वासोपायैरुपविश्रम्भय्य विश्वास्य शूलसूत्रादिषु प्रोतान् संलग्नान् कृत्वेत्यर्थः । क्रीडनकतया क्रीडार्थं यातयन्ति दुःखयन्ति तेऽपि च यमयातनासु प्रेत्य सूत्रशूलादिषु प्रोताः संलग्रा आत्मानः देहा येषां ते क्षुत्पिपासाभ्यां पीडिताश्च तिग्मतुण्डैः सूचीमुखवत्तीक्ष्णानि तुण्डानि मुखानि येषां तैः काकादिभिरितस्ततो हन्यमाना

आत्मशमलं स्वीयं पापम् अहो एवम्विधमित्येवं स्मरन्ति । शूले शूलादौ प्रोता यस्मिन्निति शूलप्रोतमित्यवयवार्थः ॥

The hell Shulaprota is described. Those who cheat innocent animals living in the village or forest by placing traps and other devices with food strewn inside and inflict violence on them, enter this hell. Here they are tied or woven to a pillar where cruel birds with beaks as sharp as diamonds, cause them great pain by attacking them.

Commentary by Viśvanātha Cakravartī

वैस्रम्भकैर्विश्वासोपायैः ॥

Vaisrambhaka = cheating with traps etc.

Commentary by Śrīvaṁśīdhara

विश्वासोपायैरन्नविकिरणादिभिः । आदिना भृगुपातनग्रहः । आदिना गृध्रादिग्रहः । शूलप्रोताख्यो नरकः ॥

Cheating the animals by spreading food and grains or making them fall from a height. The word "etc." used here means vultures. This hell is called Shulaprota.

Commentary by Śukadeva

वैश्रम्भकैर्विश्वासोपायैः ॥

Vishrabhaka = deceitful traps and the like.

Commentary by Śrī Bhagavatprasādācārya

अथ शूलप्रोतं नरकं तत्प्राप्तिहेतुं दुरितं च वर्णयति ये त्विहेति । इह लोके ये देहिनः तु, वा वै ग्रामे, अरण्ये, वा अनागसो निरपराधान्, जिजीविषून् जन्तून्, वैस्रम्भकैः विश्वासोत्पादनोपायैः, उपविस्रम्भय्य विश्वास्य, उपसृतान् स्वान्तिकस्थितिमतः कृतान्, शूलसूत्रादिषु, उपप्रोतान् संलग्नान् कृत्वा, क्रीडनकतया, घातयन्ति दुःखयन्ति ते चापि, प्रेत्य मृत्वा यमयातनासु नरकेषु, शूलसूत्रादिषु, प्रोताः आत्मानो देहा येषां तथाभूताः, क्षुत्तृड्भ्यां च अभिहताः तिग्मतुण्डैः तीक्ष्णचञ्चुभिः, कयवटादिभिः, इतस्ततः आहन्यमानाश्च सन्तः, आत्मशमलं स्वकृतपापं स्मरन्ति ॥

The hell Shulaprota is described. Those who cheat innocent animals by laying traps with baits, who take them captive and play with them by piercing ropes into their body for controlling them, are treated in the same way here. In addition to that, fierce birds with sharp beaks peck at them as they remain immovable, being tied or sewed to a pole.

Commentary by Yādavārya

The hefty person is dead here itself, and so dies for a second time. Those who cheat animals with traps spreading bait.

TEXT 33

ये त्विह वै भूतान्युद्वेजयन्ति नरा उल्बणस्वभावा यथा दन्दशूकास्तेऽपि प्रेत्य नरके दन्दशूकाख्ये निपतन्ति यत्र नृप दन्दशूकाः पञ्चमुखाः सप्तमुखा उपसृत्य ग्रसन्ति यथा बिलेशयान् ॥ ३३ ॥

ye tv iha vai bhūtāny udvejayanti narā ulbaṇa-svabhāvā yathā dandaśūkās te 'pi pretya narake dandaśūkākhye nipatanti yatra nṛpa dandaśūkāḥ pañca-mukhāḥ sapta-mukhā upasṛtya grasanti yathā bileśayān.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vai*—indeed; *bhūtāni*—to living entities; *udvejayanti*—cause unnecessary pain; *narāḥ*—men; *ulbaṇa-svabhāvāḥ*—angry by nature; *yathā*—just like; *dandaśūkāḥ*—snakes; *te*—they; *api*—also; *pretya*—after dying; *narake*—in the hell; *dandaśūka-ākhye*—named Dandaśūka; *nipatanti*—fall down; *yatra*—where; *nṛpa*—O King; *dandaśūkāḥ*—serpents; *pañca-mukhāḥ*—having five hoods; *sapta-mukhāḥ*—having seven hoods; *upasṛtya*—reaching up; *grasanti*—eat; *yathā*—just like; *bileśayān*—mice.

TRANSLATION

Those who in this life are like envious serpents, always angry and giving pain to other living entities, fall after death into the hell known as Dandaśūka. My dear King, in this hell there are serpents with five or seven hoods. These serpents eat such sinful persons just as snakes eat mice.

Commentary by Śrīdhara Svāmi

विलेशयन्मूषकान् ॥

Bileshaya = rat.

Commentary by Śrīvaṁśīdhara

मूषको हि बिलेशयोऽत्र ग्राह्यः । दंदशूकः सदा दंशनशीलोऽहिः ॥

Here bileshaya means a rat, not a serpent. Dandaśūka is a serpent who always bites.

Commentary by Vīrarāghava

अथ दन्दशूकं सपापमाह ये त्विह वै भूतानीति । ये च जना अत्युल्बणस्वभावाः अत्युग्रस्वभावाः यथा दन्दशूकाः सर्पास्तद्भूतानि उद्वेजयन्ति भीषयन्ति तेऽपि प्रेत्य दन्दशूकाख्ये दन्दशूकसंज्ञके नरके निपतन्ति । दन्दशूकं विशिनष्टि यत्रेति । हे नृप ! दन्दशूके दन्दशूकाः सर्पाः पञ्च मुखानि सप्त मुखानि येषां तादृशाः उपसृत्य समीपमागत्य ग्रसन्ति यथा विलेशयान् मूषकान् ग्रसन्ति तद्वद्दन्दशूका अस्मिन् सन्तीत्यवयवार्थः । अर्शआदेराकृतिगणत्वान्मत्वर्थीयोऽच्प्रत्ययः ॥

The hell Dandaśūka is described. Those who are very cruel-natured like serpents, who frighten and torment others, enter this hell. Here five-hooded and seven-hooded serpents devour them like rats.

Commentary by Vijayadhvaja Tīrtha

वैस्रम्भकैः विश्वासोपायैः उपविस्रम्भय्य विश्वास्य आदिशब्दाद् भृगुपातनं क्रीडनतया लीलाकरणभावेन यमयातनासु यमेनाधिकृतनरकेषु बलाका दीर्घतुण्डाः श्येनविशेषा दन्दशूकाः सदा दंशनशीलाः सर्पाः उद्वेजयन्ति भयमुत्पादयन्ति । उपसृप्य प्राप्य इह लोके यथा बिलेशया अजगराः ''बिलेशयस्त्वजगरः शयुरुक्तो मनीषिभिः'' इति ॥

Those who cheat animals by making them falsely believe them. Balakas (vultures with long beaks) and dandashukas (snakes always prone to biting) frighten and bite these persons.

Commentary by Śrī Bhagavatprasādācārya

अथ दन्दशूकाख्यं नरकं तदाप्तिहेतुपापं च वर्णयति ये त्विहेति । इह लोके ये नराः प्राणिनस्तु, उल्बणस्वभावाः सन्तः, दन्दशूकाः सर्पादयः यथा, तथा भूतानि उद्वेजयन्ति भीषयन्ति वै । ते अपि प्रेत्य, दन्दशूकाख्ये नरके, निपतन्ति । यत्र दन्दशूकाख्यनरके, हे नृप, पञ्चमुखानि येषां ते, सप्त मुखानि येषां ते, तादृशाः दन्दशूकाः सर्पादयः, उपसृत्य समीपमागत्य, बिलेशयान्मूषकान् यथा, तथा ग्रसन्ति ।।

The hell Dandaśūka is described. Those cruel-natured persons who frighten innocent people, come here. In this hell, big serpents with five or seven hoods devour them like rats.

TEXT 34

ये त्विह वा अन्धावटकुसूलगुहादिषु भूतानि निरुन्धन्ति तथामुत्र
तेष्वेवोपवेश्य सगरेण वह्निना धूमेन निरुन्धन्ति ॥ ३४ ॥

ye tv iha vā andhāvaṭa-kusūla-guhādiṣu bhūtāni nirundhanti tathāmutra teṣv evopaveśya sagareṇa vahninā dhūmena nirundhanti.

SYNONYMS

ye—persons who; *tu*—but; *iha*—in this life; *vā*—or; *andha-avaṭa*—a blind well; *kusūla*—granaries; *guha-ādiṣu*—and in caves; *bhūtāni*—the living entities; *nirundhanti*—confine; *tathā*—similarly; *amutra*—in the next life; *teṣu*—in those same places; *eva*—certainly; *upaveśya*—causing to enter; *sagareṇa*—with poisonous fumes; *vahninā*—with fire; *dhūmena*—with smoke; *nirundhanti*—confine.

TRANSLATION

Those who in this life confine other living entities in dark wells, granaries or mountain caves are put after death into the hell known as Avaṭa-nirodhana.

There they themselves are pushed into dark wells, where poisonous fumes and smoke suffocate them and they suffer very severely.

Commentary by Śrīdhara Svāmi

सगरेण सविषेण ॥

Sagarena = Along with poison.

Commentary by Vīrarāghava

अथ सपापमवटं वर्णयति ये त्विह वा बालानिति । इह ये देहिनो बालानन्धान् काणानन्यानि वा बलहीनानि भूतान्यवटादिषु अवटो गर्तः यथा निरुन्धन्ति तथा सम्परेतानमुत्रावटनिरोधाख्ये नरके तेष्वेवावटादिष्वेव उपवेश्य सगरेण विषयुक्तेन वह्निना धूमेन वह्निसम्बन्धिना धूमेन निरुन्धन्ति । अवटो निरोधोऽस्मिन्नित्यवटनिरोधः, निरुन्धन्ते अन्यानस्मिन्निति निरोधः अवटो निरोधो यस्मिन्निति वावयवार्थः ॥

The hell Avata is described. Those who tease blind, deaf and other disabled children placing them in a pit and torment them, enter this hell. Here, they are also placed in pits where poisonous smoke and fire are injected.

Commentary by Vijayadhvaja Tīrtha

अवटं निरुच्छ्वासबिलं कुसूलं व्रीहिगर्तगृहं कारगृहम् आदिशब्दात्तज्जलमज्जनं दारुपात्रं वा सगरेण विषसहितेनाग्निना कृन्तनम् ॥३४॥

Avata is a suffocating hole. Kusula is a dark room where grains are stored or a wooden vessel. Sagarena means with fire mixed with poison.

Commentary by Viśvanātha Cakravartī

बिलेशयान् मूषकान् ॥

Bileshaya = rat.

Commentary by Śrīvaṁśīdhara

अवटनिरोधनरकमाहह्वह्वअंधे तमसि । अवटे भूगर्त्ते 'गर्त्तावटौ भुवः श्वभ्रे' इत्यमरः । कुसूलं सतृणमृन्निर्मितमन्नाधारकोष्ठम् । गुहा कंदरा । आदिना हुडादिग्रहः ॥

The hell called "Avata Nirodha" is described. In pitch darkness. Avata is a pit. Kusula is a cupboard where food is kept which is built with grass and clay. Guha is a cave.

Commentary by Śukadeva

बिलेशयान् मूषकान् ॥

Bileshayan = rats.

Commentary by Śrī Bhagavatprasādācārya

अथावटनिरोधनाख्यनरकं तत्प्राप्तिहेतुपापं च वर्णयति ये त्विहेति । इह लोके ये तु देहिनः वै, बालान् अन्धान् काणान्, बलहीनानि भूतानि, अवटकुसूलगुहादिषु, अवटो गर्त्तः, कुसूलो गर्भागारं, गुहा पर्वतद्रोणी । आदिशब्देन भूमिविवरं, यथा निरुन्धन्ति तथा तान् अमुत्र तेष्ववटादिषु एव, उपवेश्य सगरेण सविषेण वह्निना धूमेन वह्निजातसविषधूमेन च निरुन्धति ॥

The hell Avata nirodha is described. Those who torment blind, deaf and other physically disabled children by placing them in pits or caves come here. Here they are also treated in the same way. They are also placed in a pit where hot and poisonous gases are injected. They stay there, immovable as they are, suffering great pain.

TEXT 35

यस्त्विह वा अतिथीनभ्यागतान् वा गृहपतिरसकृदुपगतमन्युर्दिधक्षुरिव पापेन चक्षुषा निरीक्षते तस्य चापि निरये पापदृष्टेरक्षिणी वज्रतुण्डा गृध्राः कङ्ककाक-वटादयः प्रसह्योरुबलादुत्पाटयन्ति ॥ ३५ ॥

yas tv iha vā atithīn abhyāgatān vā gṛha-patir asakṛd upagata-manyur didhakṣur iva pāpena cakṣuṣā nirīkṣate tasya cāpi niraye pāpa-dṛṣṭer akṣiṇī vajra-tuṇḍā gṛdhrāḥ kaṅka-kāka-vaṭādayaḥ prasahyoru-balād utpāṭayanti.

SYNONYMS

yaḥ—a person who; *tu*—but; *iha*—in this life; *vā*—or; *atithīn*—guests; *abhyāgatān*—visitors; *vā*—or; *gṛha-patiḥ*—a householder; *asakṛt*—many times; *upagata*—obtaining; *manyuḥ*—anger; *didhakṣuḥ*—one desiring to burn; *iva*—like; *pāpena*—sinful; *cakṣuṣā*—with eyes; *nirīkṣate*—looks at; *tasya*—of him; *ca*—and; *api*—certainly; *niraye*—in hell; *pāpa-dṛṣṭeḥ*—of he whose vision has become sinful; *akṣiṇī*—the eyes; *vajra-tuṇḍāḥ*—those who have powerful beaks; *gṛdhrāḥ*—vultures; *kaṅka*—herons; *kāka*—crows; *vaṭa-ādayaḥ*—and other birds; *prasahya*—violently; *uru-balāt*—with great force; *utpāṭayanti*—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.

Commentary by Śrīdhara Svāmi

अतिथयोऽज्ञातपूर्वाः, अभ्यागताः ज्ञातपूर्वास्तान् । पापेन वक्रीकृतेन ॥

A guest is one who is not known earlier. Abhyagata is one who is known earlier and invited.

Commentary by Vīrarāghava

अक्षिपर्यावर्तं सदुरितमाह यस्त्विह वा अतिथीनिति । यश्चेह लोके स्वयं गृहस्वामी सन्नतिथीनज्ञातपूर्वानभ्यागतान् ज्ञातपूर्वानसकृदुपगतमन्युः सञ्जातक्रोधः दग्धुमिच्छुरिव पापेन तिरश्चीनेन चक्षुषा निरीक्षते तस्य च पापदृष्टेः प्रेतस्य निरयेऽक्षिपर्य्यावर्ताख्येऽक्षिणी नेत्रे वक्रं तुण्डं येषां ते काकादयः प्रसह्य बलादुत्पाटयन्ति । अक्ष्णोः पर्यावर्तनमुत्पाटनमस्मिन्नित्यवयवार्थः ॥

The hell Akshiparyavarta is described. Those who cast a disregardful and sideways glance at guests and invited people, enter this hell. Here, fierce crows and other birds pluck out their eyes.

Commentary by Vijayadhvaja Tīrtha

अपचक्षुषा तिरश्चीनेन नेत्रेण ॥

Apachakshusha means looking sideways.

Commentary by Viśvanātha Cakravartī

अतिथयोऽज्ञातपूर्वा अभ्यागता ज्ञातपूर्वाः ॥३५॥

Atithi = not known before. Abhyagata = known.

Commentary by Śrīvaṁśīdhara

''अनागतमनाहूतं देशकाले उपस्थितम् । अतिथिं तं विजानीयान्नातिथिः पूर्वमागतः'' इति स्मृतेः । ''यतिश्च ब्रह्मचारी चविद्यार्थी गुरुपोषकः । अध्वगः क्षीणवृत्तिश्च षडेतेऽभ्यागताः स्मृताः ॥'' इति स्मृतेश्चातिथ्यभ्यागतभेद ऊहनीयः । कंकादयो मृतपश्वादिमांसाशिनः पक्षिविशेषाः । तुंडं मुखाग्रम् । पर्यावर्त्तनाख्योऽयं नरकः ॥

The difference between a guest and an invitee is as stated earlier (by Śrīdhara). Kankas are birds who live on the carcasses of dead animals. Tunda is a beak. This hell is called "Paryavartana."

Commentary by Śukadeva

पर्य्यावर्त्तनमाह । अज्ञातपूर्वा अतिथयः, ज्ञातपूर्वाः अभ्यागताः ॥

The hell paryavarthana is described here.

Commentary by Śrī Bhagavatprasādācārya

अथापर्यावर्त्तनाख्यं नरकं तत्पतननिमित्तभूतपापं चाह यस्त्विति । इह लोके, यस्तु वै स्वयं गृहपतिर्गृहस्वामी सन्, अतिथीनज्ञातपूर्वान्, अभ्यागतान् ज्ञातपूर्वान्, भिक्षुकजनान्, असकृत् उपगतमन्युः संजातक्रोधः, दिधक्षुर्दग्धुमिच्छुरिव, पापेन चिरश्चीनेन चक्षुषा, निरीक्षेत । पापदृष्टेः तस्य चापि, अक्षिणी निरये पर्यावर्त्तनाख्ये नरके, बज्रतुण्डा वज्रमुखाः बृध्राः काकश्च कयश्च वटश्च ते आदयो येषां ते पक्षिणः, प्रसह्य हठतः उरुबलात्, उत्पाटयन्ति ॥

The hell Paryavartana is described. Those who stare at guests, invited people or beggars repeatedly with fierce anger, come to this hell. Here, fierce birds like vultures, etc. attack them and instantly remove their eyes.

Commentary by Yādavārya

Dandaśuka is a serpent always prone to biting. Like big snakes here.

TEXT 36

यस्त्विह वा आढ्याभिमतिरहङ्कृतिस्तिर्यक्प्रेक्षणः सर्वतोऽभिविशङ्की अर्थव्ययनाशचिन्तया परिशुष्यमाणहृदयवदनो निर्वृतिमनवगतो ग्रह इवार्थमभिरक्षति स चापि प्रेत्य तदुत्पादनोत्कर्षणसंरक्षणशमलग्रहः सूचीमुखे नरके निपतति यत्र ह वित्तग्रहं पापपुरुषं धर्मराजपुरुषा वायका इव सर्वतोऽङ्गेषु सूत्रैः परिवयन्ति ॥ ३६ ॥

yas tv iha vā āḍhyābhimatir ahaṅkṛtis tiryak-prekṣaṇaḥ sarvato 'bhiviśaṅkī artha-vyaya-nāśa-cintayā pariśuṣyamāṇa-hṛdaya-vadano nirvṛtim anavagato graha ivārtham abhirakṣati sa cāpi pretya tad-utpādanotkarṣaṇa-saṁrakṣaṇa-śamala-grahaḥ sūcīmukhe narake nipatati yatra ha vitta-grahaṁ pāpa-puruṣaṁ dharmarāja-puruṣā vāyakā iva sarvato 'ṅgeṣu sūtraiḥ parivayanti.

SYNONYMS

yaḥ—any person who; *tu*—but; *iha*—in this world; *vā*—or; *āḍhya-abhimatiḥ*—proud because of wealth; *ahaṅkṛtiḥ*—egotistic; *tiryak-prekṣaṇaḥ*—whose vision is crooked; *sarvataḥ abhiviśaṅkī*—always fearful of being cheated by others, even by superiors; *artha-vyaya-nāśa-cintayā*—by the thought of expenditure and loss; *pariśuṣyamāṇa*—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; *utkarṣaṇa*—increasing; *saṁrakṣaṇa*—protecting; *śamala-grahaḥ*—accepting the sinful activities; *sūcīmukhe*—named Sūcīmukha; *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; *aṅgeṣu*—on the limbs of the body; *sūtraiḥ*—by threads; *parivayanti*—stitch.

TRANSLATION

One who in this world or this life is very proud of his wealth always thinks, "I am so rich. Who can equal me?" His vision is twisted, and he is always afraid that someone will take his wealth. Indeed, he even suspects his superiors. His face and heart dry up at the thought of losing his wealth, and therefore he always looks like a wretched fiend. He is not in any way able to obtain actual happiness, and he does not know what it is to be free from anxiety. Because of

the sinful things he does to earn money, augment his wealth and protect it, he is put into the hell called Sūcīmukha, where the officials of Yamarāja punish him by stitching thread through his entire body like weavers manufacturing cloth.

Commentary by Śrīdhara Svāmi

आढ्याभिमतिर्धनगर्वितः अहंकृतिः श्रेष्ठोऽहमिति मानी । तिर्यक्प्रेक्षणं यस्य । सर्वतो गुर्वादेरपि धनं चोरयिष्यंतीति विशंकमानः परिशुष्यमाणं हृदयं वदनं च यस्य । अनवगतोऽप्राप्तः । तस्यार्थस्योप्तादनादिभिः शमलं गृह्णातीति तथा परिवयंति सूत्रप्रोतं कुर्वंति ।।

One who feels very proud because of his wealth and feels that he is great, suspects that everyone will steal his money, even his elders and teachers. Having not enjoyed the money and having toiled for amassing wealth. They knit him with threads. [Note: this paragraph is repeated by Vīrarāghava, Vijayadhvaja Tīrtha and Śrī Bhagavatprasādācārya]

Commentary by Viśvanātha Cakravartī

आढ्याभिमतिर्धनगर्बितः । अहङ्कृतिरहयारी सर्वतो गुर्वादिभ्योऽपि धनं मे ग्रहीष्यन्तीत्यभिशङ्की परिवयन्ति सूत्रप्रोतान् कुर्वन्ति इतरत्र स्वर्गे इह भारतभूमौ पुनरपि धर्माधर्मयोर्भव उत्पत्तिर्यतस्तस्मिन् उभयोर्धर्माधर्मयोः शेषाभ्याम् ।।

Adyabhimabih = proud on account of wealth—suspects even his teachers. He is stitched. After being in heaven he is born again here with the remnants of *dharma* and *adharma*.

Commentary by Śrīvaṁśīdhara

ग्रह इव ब्रह्मराक्षसादिर्यथा निधिमन्येभ्यो रक्षन्ति तथाऽभिरक्षति । स चार्थाभिरक्षिता । उत्पादनमर्जनम् उत्कर्षणं वृद्धिकरणं संरक्षणमन्यत्राप्रदानं तैर्यच्छमलं दुःखं पापं वा 'दुःखे पापे च शमलं' इत्यभिधानात् । वायकाः पटच्चरैः कंथानिर्माणनिपुणा वित्तग्रहमर्थलुब्धपिशाचसमं सूत्रैः स्वर्णरजतादिसूत्रैः क्षुरधारानिशितैः संपादितधनसमतुलितैः परिवयंति ओतप्रोतक्रियया विध्यंतीत्यर्थः । यद्वा=ग्रहो यक्षः "ग्रहो यक्षे च सूर्यादावादानेऽप्युपरागे" इति धरणिः । वायको वस्त्रसेवकस्तंतुवायश्चेति ।।

Takes care of the money like ghosts. His miserable task is only to earn, build up, to not spend and to not give to others. Vayaka is a weaver. They weave such a person with sharp threads of silver and gold, or a graha may be taken as a Yaksha.

Commentary by Vīrarāghava

सूचीमुखं सपापमाह यस्त्विह वा आढ्याभिमतिरिति । यश्चेह लोके आढ्योहचोरयिष्यतीति शयमानः व्ययो विनियोगेनार्थक्षयः विनाशः समूलतः क्षयः तद्विषयया चिन्तया परिशुष्यमाणं हृदयं वदनं यस्य अतः निर्वृतिं सुखमनुपगतः अप्राप्तः ग्रह इव पिशाच इवार्थं वित्तमभितो रक्षति स चापि प्रेत्य तस्यार्थस्योत्पादनादिभिः शमलं पापं गृह्णातीति तथा उत्पादनं प्रथमतो मूलद्रव्यसम्पादनमुत्कर्षणं

तस्य पश्चाद्वृद्ध्यादिना वर्द्धनं रक्षणं पालनम् एतत्प्रयुक्तशमलग्रह इत्यर्थः । सूचीमुखाख्ये नरके निपतति । सूचीमुखं विशिनष्टि यत्र हेति । तं वित्तग्रहं धनपिशाचमत एव पापुरुषाकृतिं पापं धर्मराजस्य यमस्य पुरुषाः तन्तुवायका इव सूत्रयुक्तसूच्या वस्त्रादिवेधकारिण इव सर्वेषु अङ्गेषु सूत्रैः परिवयन्ति सूत्रप्रोतान् तस्यावयवान् कुर्वन्तीत्यर्थः । नरकावयवार्थः स्पष्ट एव ॥

He is verily a Dhanapisacha.

Commentary by Śukadeva

तस्यार्थस्योत्पादादिभिः शमलं पापं गृह्णातीति ॥

Only tires himself by earning and building up his wealth.

Commentary by Yādavārya

Avata = suffocating pit. Kusula = a grain pit, a prison. "Immersing in water" should also be taken here. Atithi and Abhyagata, the unknown and known. Papachakshusha = with a crooked sight. Arthabhimatih = attached to his wealth. Ahamkrti = proud and mischievous. He protects the money like a Rākṣasa so that others will not take it. He has only the trouble of earning and the like. Like weavers, Yama's servants sew his body with sharp strings.

TEXT 37

एवंविधा नरका यमालये सन्ति शतशः सहस्रशस्तेषु सर्वेषु च सर्व एवाधर्मवर्तिनो ये केचिदिहोदिता अनुदिताश्चावनिपते पर्यायेण विशन्ति तथैव धर्मानुवर्तिन इतरत्र इह तु पुनर्भवे त उभयशेषाभ्यां निविशन्ति ॥ ३७ ॥

evaṁ-vidhā narakā yamālaye santi śataśaḥ sahasraśas teṣu sarveṣu ca sarva evādharma-vartino ye kecid ihoditā anuditāś cāvani-pate paryāyeṇa viśanti tathaiva dharmānuvartina itaratra iha tu punar-bhave ta ubhaya-śeṣābhyāṁ niviśanti.

SYNONYMS

evam-vidhāḥ—of this sort; *narakāḥ*—the many hells; *yama-ālaye*—in the province of Yamarāja; *santi*—are; *śataśaḥ*—hundreds; *sahasraśaḥ*—thousands; *teṣu*—in those hellish planets; *sarveṣu*—all; *ca*—also; *sarve*—all; *eva*—indeed; *adharma-vartinaḥ*—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; *paryāyeṇa*—according to the degree of different kinds of sinful activity; *viśanti*—they enter; *tathā eva*—similarly; *dharma-anuvartinaḥ*—those who are pious and act according to the regulative principles or Vedic injunctions; *itaratra*—elsewhere; *iha*—on this planet; *tu*—but; *punaḥ-bhave*—into another birth; *te*—all of them; *ubhaya-śeṣābhyām*—by the remainder of the results of piety or vice; *niviśanti*—they

enter.

TRANSLATION

My dear King 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.

Commentary by Śrīdhara Svāmi

इतरत्र स्वर्गादौ इह मर्त्यलोके पुनर्भवे पुनर्जन्मनिमित्तम् । उभयोर्धर्माधर्मयोः शेषाभ्याम् ।।

Itaratra = in heaven. Iha = in this world. Punarbhava = next birth. With residual *dharma* and *adharma*.

Commentary by Vīrarāghava

इदं नरकवर्णनं पापवर्णनं च दिङ्मात्रमित्याह । एवम्विधा उक्तविधा नरकाश्च शतशः सहस्रशो यमालये सन्ति तेषु नरकेषु सर्व एवाधर्मवर्त्तिनो अत्रानुक्तबहुविधाधर्मपरा ये चेहोदिता उक्ता अधर्मवर्त्तिनः उक्तेषु नरकेषु निपतेयुस्तेऽपि पर्यायेण तथैव विशन्ति यथोक्तेषु नरकेषु विशन्ति तथा तेष्वपि विशन्तीत्यर्थः । यद्वा तथेत्युत्तरान्वयी यथाधर्म्मानुवर्त्तिनो नरकेषु विशन्त्येवं धर्मानुवर्त्तिनः स्वर्गादौ विशन्तीत्याह तथैवेति । इतरत्र स्वर्गादौ इह लोके विशन्तीत्यत्राह इह त्विति । पुनर्भवे पुनः पुनः भवो जन्म यस्मिंस्तस्मिन्निह मर्त्यलोकादौ उभयशेषाभ्यां धर्माधर्मशेषाभ्यां भुक्तावशिष्टाभ्यामित्यर्थः विशन्ति जायन्त इत्यर्थः । एवं प्रवृत्तिधर्मवर्त्तिनां मार्गः कथितः । अथ निवृत्तिधर्मवर्त्तिनः क्व विशन्तीत्यत्राह । निवृत्तिलक्षणमार्ग इति । निवृत्तिधर्मप्राप्ते मार्गः आदावेव द्वितीयस्कन्ध एव ''वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन'' इत्यारभ्य कथित इत्यर्थः । एवं नरकेष्वण्डकोशान्तर्भूतत्वेनैवोपवर्णितेषु सत्सु तर्हि महर्जनादिभुवनानि क्व सन्तीति राज्ञः प्रश्नोद्योगमन्वीक्ष्याह एतावानिति । अण्डकोश एतावानेवो क्तविधस्त्रिलोक्यात्मक एवेत्यर्थः । तर्हि चतुर्द्दशभुवनात्मकः त्रिलोक्यां व्यवहारः कथमिति शयां निराकुर्वन्नण्डकोशं विशिनष्टि य इति । योऽण्डकोशः त्रिलोक्यात्मकः पुराणेषु चतुर्द्दशधा चतुर्दशभुवनात्मकत्वेन विकल्पितः विभेदितः उद्गीयते अतलादीनि भुवनानि भूलोके महरादीनि दिवो मण्डलेऽन्तर्भाव्यान्तरिक्षमण्डलेन सह त्रिलोक्यात्मकाण्डकोशोऽत्रानुवर्णितः अवान्तभिदामाश्रित्य पुराणान्तरेषु चतुर्दशधोपवर्ण्यत इत्यर्थः । एतदण्डकोशवर्णनश्रवणपठनादिफलमनुवर्णयति य तद्वर्णनरूपमिमं प्रबन्धमादरणपूर्वकं यः पठति यश्च शृणोति श्रावयति वा सोऽयमेव परमात्मन उपगेयमुपनिषद्गम्यमणिष्ठं सूक्ष्मं सर्वत्र व्यापनस्वभावं दिव्यमङ्गलविग्रहविशिष्टं दिव्यात्मस्वरूपमपि श्रद्धाभक्तिभ्यां विशुद्धा बुद्धिर्यस्य तथाभूतः सन् वेद स्थूलरूपज्ञानं सूक्ष्मरूपज्ञानफलकमिति स्थूलरुपज्ञानसम्पादकमेतत्प्रवन्धपठनादिकं परपरया सऐक्ष्मरूपविषयकज्ञानफलकमित्यर्थः ।।

What has been described is just an indicator—there are many other hells where those who do various kinds of evil deeds enter. There are hundreds and

thousands in number. As there is gradation in the happiness of those who observe *dharma*, so there is gradation in the misery of those who do not observe and who instead follow the course of *adharma* [irreligion]. After enjoying in heaven or suffering in hell, as the case may be, they again come to the earth with residual *dharma* and *adharma*. These are the results of *pravrtti dharma* [performance of religious activities for material enjoyment]. The result of nivrtti *dharma* [performance of religious activities for detachment] was narrated to you earlier.

Commentary by Vijayadhvaja Tīrtha

न इयन्त एव नरकाः किन्त्वेतादृशा अन्ये नरका असङ्ख्याताः सन्तीत्याह एवम्विधा इति ।
उत्तरत्र स्वर्गादौ इह मनुष्यलोके पुनर्भवे पुनरुत्पत्तौ उभयशेषाभ्यां धर्माधर्मशेषाभ्याम् ॥

The hells are not only this much—there are thousands of others. Uttaratra means in heaven. Iha means on the earth. With the remnants of both *dharma* and *adharma*.

Commentary by Śrīvaṁśīdhara

अवनिपते इति । यथा त्वं पापिनां कर्मानुरोधेनावनौ दंडं ददासि तथा तत्रापीति भावः ।
पर्यायेण कर्मक्रमेण । पुनर्भव इति निमित्ते सप्तमीति स्वामिचरणाः । पुनरपि धर्माधर्मयोर्भव
उत्पत्तिर्यतस्तस्मिन्नितीहपदविशेषणामिति विश्वनाथः ॥

"Dear king, as you punish the criminals according to their crimes, the same is the case here." Paryayena means in the order of the misdeeds done. The locative case in the word Punarbhave means the cause is the opinion of his holiness. Viśvanātha thinks it to mean "here" where *dharma* and *adharma* are again produced.

Commentary by Śukadeva

तथैव धर्मतारतम्यतः इतरत्र स्वर्गादौ पुनर्भवे पुनर्जन्मनि उभयोः धर्माधर्मयोः शेषाभ्याम् ॥

Like by gradation of *dharma* in heaven, with residual *dharma* and *adharma*.

Commentary by Śrī Bhagavatprasādācārya

अथैतत्प्रकरणमुपसंहरन् इदं नरकवर्णनं पापवर्णनं च दिङ्भात्रमुक्तमित्याह एवमिति । एवंविधा उक्तप्रकाराः, नरकाः यमालये, शतशः सहस्रशः, सन्ति । तेषु सर्वेषु नरकेषु, अधर्मवर्त्तिनः ये केचित्, इह उदिताः कथिताः, अनुदिता अकथिताश्च, ते सर्वे पर्यायेण, हे अवनिपते विशन्ति एव । अथैव, धर्मानुवर्त्तिनः इतरत्र स्वर्गादौ विशन्ति । पुनः भवो जन्म यस्मिंस्तस्मिन्, इहास्मिन्मर्त्त्येलोके तु, उभयशेषाभ्यां भुक्तावशेषाभ्यां धर्माधर्माम्यां भुक्तावशेषाभ्यां धर्माधर्माभ्यां, निविशन्ति संजायन्ते । एवं प्रवृत्तिधर्मवर्त्तिनां मार्गः कथितः । निवृत्तिलक्षणो मार्गः निवृत्तिधर्मप्राप्योऽध्वा तु, आदौ द्वितीयस्कन्धे एव, व्याख्यातः । 'वेश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा' इत्यारभ्य कथित इत्यर्थः । एवम् अण्डकोशः प्रवृत्तिधर्मप्राप्यः अण्डकोषः, एतावान्

दशलोकात्मकः एव । तर्हि चतुर्दशभुवनात्मकाण्डकोशव्यवहारः श्रूयते स कथमित्यत्राह । यः चतुर्दशधा चतुर्दशविधाण्डकोशव्यवहारः स तु, पुरानेषु निवृत्तिधर्मप्राप्यमहरादिचतुर्लोकांस्तत्र क्षिप्त्वेति शेषः .। विकल्पितः विकल्पतया उपगीयते । महरादिभिः सह त्रिलोकीसमाख्या अण्डकोशपक्षादाने तु अतलादिसप्तलोकान् भूर्लोकेऽन्तर्भाव्य महरादीश्चतुरो लोकान् स्वर्गेऽन्तर्भाव्य त्रिलोक्यात्मकोऽण्डकोशो बोध्यः ॥

Concluding the topic, Śuka says that the description he has made of the various hells is just an indication—actually, there are hundreds and thousands of other types of hells where the evil doers (those mentioned and those not mentioned earlier) fall by rotation. Rotation means another batch of evil doers come to the same hell after one batch or an individual has left it. These individuals also move from hell to hell, after finishing the earlier one. It is similar to the enjoyment in heaven by those who observe *dharma*. With residual *dharma* and *adharma* they are born on the earth again. The course of nivrtti *dharma* has been stated to you in the second skanda [Canto of *Śrīmad Bhāgavatam*] itself. This is the position of the Andakosa from inside. According to different viewpoints, it consists of ten *lokas*, fourteen *lokas* or three *lokas* inside the *brahmāṇḍa*. The earth and the nether worlds is one, the Antarikṣa being the second, and heaven with the upper worlds, the third.

Commentary by Yādavārya

Śuka says that there are other various hells, also.

TEXT 38

निवृत्तिलक्षणमार्ग आदावेव व्याख्यातः । एतावानेवाण्डकोशो यश्चतुर्दशधा पुराणेषु विकल्पित उपगीयते यत्तद्भगवतो नारायणस्य साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमयमनुवर्णितमादृतः पठति शृणोति श्रावयति स उपगेयं भगवतः परमात्मनोऽग्राह्यमपि श्रद्धाभक्तिविशुद्धबुद्धिर्वेद ॥ ३८ ॥

nivṛtti-lakṣaṇa-mārga ādāv eva vyākhyātaḥ; etāvān evāṇḍa-kośo yaś
caturdaśadhā purāṇeṣu vikalpita upagīyate yat tad bhagavato nārāyaṇasya
sākṣān mahā-puruṣasya sthaviṣṭhaṁ rūpam ātmamāyā-guṇamayam
anuvarṇitam ādṛtaḥ paṭhati śṛṇoti śrāvayati sa upageyaṁ bhagavataḥ
paramātmano 'grāhyam api śraddhā-bhakti-viśuddha-buddhir veda.

SYNONYMS

nivṛtti-lakṣaṇa-mārgaḥ—the path symptomized by renunciation, or the path of liberation; *ādau*—in the beginning (the Second and Third Cantos); *eva*—indeed; *vyākhyātaḥ*—described; *etāvān*—this much; *eva*—certainly; *aṇḍa-kośaḥ*—the universe, which resembles a big egg; *yaḥ*—which; *caturdaśa-dhā*—in fourteen parts; *purāṇeṣu*—in the *purāṇas; vikalpitaḥ*—divided; *upagīyate*—is described; *yat*—which; *tat*—that; *bhagavataḥ*—of the Supreme

Personality of Godhead; *nārāyaṇasya*—of Lord Nārāyaṇa; *sākṣāt*—directly; *mahā-puruṣasya*—of the Supreme Person; *sthaviṣṭham*—the gross; *rūpam*—form; *ātma-māyā*—of His own energy; *guṇa*—of the qualities; *mayam*—consisting; *anuvarṇitam*—described; *ādṛtaḥ*—venerating; *paṭhati*—one reads; *śṛṇoti*—or hears; *śrāvayati*—or explains; *saḥ*—that person; *upageyam*—song; *bhagavataḥ*—of the Supreme Personality of Godhead; *paramātmanaḥ*—of the Supersoul; *agrāhyam*—difficult to understand; *api*—although; *śraddhā*—by faith; *bhakti*—and devotion; *viśuddha*—purified; *buddhiḥ*—whose intelligence; *veda*—understands.

TRANSLATION

In the beginning [the Second and Third Cantos of Śrīmad-Bhāgavatam] I have already described how one can progress on the path of liberation. In the Purāṇas the vast universal existence, which is like an egg divided into fourteen parts, is described. This vast form is considered the external body of the Lord, created by His energy and qualities. It is generally called the virāṭ-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.

Commentary by Śrīdhara Svāmi

आदावेव द्वितीयस्कंधे वैश्वानरं यातीत्यादिना । उपगोयमौपनिषदं रूपम् । श्रद्धाभक्तिभ्यां विशुद्धा बुद्धिर्यस्य ॥

At the outset only in the second canto it has been stated, "that he enters the world of Agni" and so on. The form [virāṭ-rūpa] is worthy of being glorified is stated in the *Vedas*,.

Whose intellect is purified by his faith and devotion.

Commentary by Vīrarāghava

इदं नरकवर्णनं पापवर्णनं च दिङ्मात्रमित्याह । एवम्विधा उक्तविधा नरकाश्च शतशः सहस्रशो यमालये सन्ति तेषु नरकेषु सर्व एवाधर्मवर्त्तिनो अत्रानुक्तबहुविधाधर्मपरा ये चेहोदिता उक्ता अधर्मवर्त्तिनः उक्तेषु नरकेषु निपतेयुस्तेऽपि पर्यायेण तथैव विशन्ति यथोक्तेषु नरकेषु विशन्ति तथा तेष्वपि विशन्तीत्यर्थः । यद्वा तथेत्युत्तरान्वयी यथाधर्म्मानुवर्त्तिनो नरकेषु विशन्त्येवं धर्मानुवर्त्तिनः स्वर्गादौ विशन्तीत्याह तथैवेति । इतरत्र स्वर्गादौ इह लोके विशन्तीत्यत्राह इह त्विति । पुनर्भवे पुनः पुनः भवो जन्म यस्मिंस्तस्मिन्निह मर्त्यलोकादौ उभयशेषाभ्यां धर्माधर्मशेषाभ्यां भुक्तावशिष्टाभ्यामित्यर्थः विशन्ति जायन्त इत्यर्थः । एवं प्रवृत्तिधर्मवर्त्तिनां मार्गः कथितः । अथ निवृत्तिधर्मवर्त्तिनः क्व विशन्तीत्यत्राह । निवृत्तिलक्षणमार्ग इति । निवृत्तिधर्मप्राप्ते मार्गः आदावेव द्वितीयस्कन्ध एव ''वैश्वानरं याति विहायसा

गतः सुषुम्णया ब्रह्मपथेन'' इत्यारभ्य कथित इत्यर्थः । एवं नरकेष्वण्डकोशान्तर्भूतत्वेनैवोपवर्णितेषु सत्सु तर्हि महर्जनादिभुवनानि क्व सन्तीति राज्ञः प्रश्नोद्योगमन्वीक्ष्याह एतावानिति । अण्डकोश एतावानेवो क्तविधस्त्रिलोक्यात्मक एवेत्यर्थः । तर्हि चतुर्द्दशभुवनात्मकः त्रिलोक्यां व्यवहारः कथमिति शयां निराकुर्वन्नण्डकोशं विशिनष्टि य इति । योऽण्डकोशः त्रिलोक्यात्मकः पुराणेषु चतुर्द्दशधा चतुर्दशभुवनात्मकत्वेन विकल्पितः विभेदितः उद्गीयते अतलादीनि भुवनानि भूलोके महरादीनि दिवो मण्डलेऽन्तर्भाव्यान्तरिक्षमण्डलेन सह त्रिलोक्यात्मकाण्डकोशोऽत्रानुवर्णितः अवान्तभिदामाश्रित्य पुराणान्तरेषु चतुर्दशधोपवर्ण्यत इत्यर्थः । एतदण्डकोशवर्णनश्रवणपठनादिफलमनुवर्णयति य तद्वर्णनरूपमिमं प्रबन्धमादरणपूर्वकं यः पठति यश्च शृणोति श्रावयति वा सोऽयमेव परमात्मन उपगेयमुपनिषद्गम्यमणिष्ठं सूक्ष्मं सर्वत्र व्यापनस्वभावं दिव्यमङ्गलविग्रहविशिष्टं दिव्यात्मस्वरूपमपि श्रद्धाभक्तिभ्यां विशुद्धा बुद्धिर्यस्य तथाभूतः सन् वेद स्थूलरूपज्ञानं सूक्ष्मरूपज्ञानफलकमिति स्थूलरुपज्ञानसम्पादकमेतत्प्रवन्धपठनादिकं परपरया सऐक्ष्मरूपविषयकज्ञानफलकमित्यर्थः ॥

The *brahmāṇḍa* consists of three *lokas*. Sometimes it is said that there are fourteen *lokas* in *brahmāṇḍa*. If we include the worlds higher than heaven in Swarga loka itself, and the seven holes in Bhūloka, then the three *lokas* are Bhūmi, Antarikṣa and Swarga. If each is counted separately then they are fourteen. This *brahmāṇḍa* is a very large pratima (a deity form) of the Lord. After knowing and meditating upon it, one gets the eligibility to know and meditate upon the subtle form of the Lord.

Commentary by Vijayadhvaja Tīrtha

चतुर्दशधा लोकप्रकारेण स्थविष्ठं स्थूलतममणिष्ठं सूक्ष्मतमम् ॥

Fourteen divisions considering the lokas. Sthavishta means gross. Anishta means subtle.

Commentary by Jīva Gosvāmi

कुशरीरे तिर्यगादिलक्षणे ॥

Kusharira is the body of animals.

Commentary by Viśvanātha Cakravartī

आदावेव । द्वितीयतृतीयादिषु ''वैश्वानरं याति'' इत्यादिभिः उपगेयमौपनिषदं रूपं ग्रहीतुमशक्यम् ॥

Adaveva means in the second and third cantos.

Commentary by Śrīvaṁśīdhara

चतुर्दशधा लोकप्रकारेण । पुराणेषु स्कान्दादिषु । उपनिषदामिति षष्ठी कृद्योगे कर्त्तरि । यद्रूपं तद्यः पठतीत्यादि संबंधः । अग्राह्यं ज्ञातुमशक्यम् ॥

Fourteen kinds according to common belief. In Skanda and other Purāṇas. Agrahya means which cannot be known. He who reads this.

Commentary by Śrī Bhagavatprasādācārya

एतदण्डकोशवर्णनश्रवणपठनादिकर्तॄणां फलमनुवर्णयति यदेतदिति । महापुरुषस्य भगवतः साक्षात् नारायणस्य यत् एतत्, आत्ममायागुणमयं स्वप्रकृतिगुणप्रचुरं स्थविष्ठं रूपम् अनुवर्णितं, तत् आदृतः आदरपूर्वं यथा तथा, यः पठति, शृणोति श्रावयति च सः, श्रद्धाभक्तिभ्यां विशुद्धा बुद्धिर्यस्य तथाविधः सन्, उपगेयमुपनिषद्गीतम् अग्राह्यमणिष्ठत्वाद् गृहीतुमशक्यमपि, परमात्मनः भगवतः रूपं दिव्यं स्वरूपं वेद वेत्ति । स्थूलरूपज्ञानं सूक्ष्मरूपज्ञानफलकमित्यर्थः ॥

The benefit that accrues to those who listen to these chapters is narrated. He who listens to this with devotion gets purification of his mind and will be able to have the knowledge of God. This is the gross form of God, the knowledge of which leads to that of the subtle form.

TEXT 39

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः ।
स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति ॥ ३९ ॥

śrutvā sthūlaṁ tathā sūkṣmaṁ
rūpaṁ bhagavato yatiḥ
sthūle nirjitam ātmānaṁ
śanaiḥ sūkṣmaṁ dhiyā nayed iti

SYNONYMS

śrutvā—after hearing of (from the disciplic succession); *sthūlam*—gross; *tathā*—as well as; *sūkṣmam*—subtle; *rūpam*—form; *bhagavataḥ*—of the Supreme Personality of Godhead; *yatiḥ*—a *sannyāsī* or devotee; *sthūle*—the gross form; *nirjitam*—conquered; *ātmānam*—the mind; *śanaiḥ*—gradually; *sūkṣmam*—the subtle. spiritual form of the Lord; *dhiyā*—by intelligence; *nayet*—one should lead it to; *iti*—thus.

TRANSLATION

One who is interested in liberation, who accepts the path of liberation and is not attracted to the path of conditional life, is called yati, or a devotee. Such a person should first control his mind by thinking of the virāṭ-rūpa, the gigantic universal form of the Lord, and then gradually think of the spiritual form of Kṛṣṇa 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.

Commentary by Śrīdhara Svāmi

यथा यथावत्श्रुत्वा ॥

Yatha means listening correctly.

Commentary by Śrīvaṁśīdhara

यथा स्थूलं श्रुत्वा तथा सूक्ष्मं श्रुत्वा स्थूले रूपे आत्मानं निर्जितं कृत्वा शनैः क्रमेण सूक्ष्मं प्रति

धिया व्यवसायात्मिकया बुद्ध्या नयेदित्यन्वयः । सूक्ष्ममत्र भक्तिमात्रगम्यं रूपम् ''यावन्न जायेत परावरेऽस्मिन्विश्वेश्वरे द्रष्टरि भक्तियोगः'' इत्याद्युक्तेः ॥

You should hear of both the gross and subtle forms—practice worship of the gross first and then go to the worship of the subtle form, which is attainable only through devotion.

Commentary by Vīrarāghava

स्थूलरूपज्ञानस्य सूक्ष्मरूपज्ञानसाधनत्वमेवाह श्रुत्वेति । भगवतः स्थूलसूक्ष्मे उभे अपि रूपे यथावत् श्रुत्वा गुरुमुखात्पूर्वं स्थूलरूपे निर्जितमात्मानं चित्तं शनैः सूक्ष्मधिया उक्तविधदिव्यात्मस्वरूपविषयकज्ञानात्मधिया उक्तविधदिव्यात्मस्वरूपं नयेदित्यर्थः । एवं सति प्रपञ्चस्यापि भगवद्रूपत्वेनानुसंहितत्वात्कचिदपि व्याप्रियमाणं चित्तं भगवत्येव विशेष्यभूते व्यवस्थितं भवति इति तत्साधनत्वमिति भावः ॥

It is said that the knowledge of the gross leads to the knowledge of the subtle. The gross form should be heard from a teacher. Since everything in *brahmāṇḍa* is a form of God, whatever you think of will be placing your mind in God. [Note: this paragraph is repeated by Śukadeva and Śrī Bhagavatprasādācārya]

Commentary by Vijayadhvaja Tīrtha

उभुयो रूपयोः कस्मिन् रूपे प्रथमप्रतिपत्तिरिति क्रममाह श्रुत्वेति । आत्मानं मनः सूक्ष्मधिया सूक्ष्मरूपोपासनया ॥

Of the two forms, it is the gross that is to be known first is what is stated here. *ātmā* means mind. By the worship of the subtle.

TEXT 40

भूद्वीपवर्षसरिदद्रिनभःसमुद्र-
पातालदिङ्नरकभागणलोकसंस्था ।
गीता मया तव नृपाद्भुतमीश्वरस्य
स्थूलं वपुः सकलजीवनिकायधाम ॥ ४० ॥

bhū-dvīpa-varṣa-sarid-adri-nabhaḥ-samudra-
pātāla-diṅ-naraka-bhāgaṇa-loka-saṁsthā
gītā mayā tava nṛpādbhutam īśvarasya
sthūlaṁ vapuḥ sakala-jīva-nikāya-dhāma

SYNONYMS

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; *vapuḥ*—body; *sakala-jīva-nikāya*—of all the masses of living entities; *dhāma*—which is the place of repose.

TRANSLATION

My dear King, I have now described for you this planet earth, other planetary systems, and their lands [varṣas], rivers and mountains. I have also described the sky, the oceans, the lower planetary systems, the directions, the hellish planetary systems and the stars. These constitute the virāṭ-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.

Commentary by Śrīdhara Svāmi

कथंभूता संस्था । सकलानां जीवनिकायानां धाम आश्रयभूतं वपुः ॥

What is his position? He is the receptacle of all living entities.

The Lord said: In Kṛta-yuga, *there was a king by the name Vimala whose capital was in Kanya Kubja. He had a hundred wives, yet he was childless. With this grief, he set out in a chariot to meet his guru. He went to his guru's place, praised him and begged for progeny. At the behest of the guru, he performed the putreshti sacrifice and then received ninety-nine sons from all of his wives except the eldest. She felt sad and always thought of killing her co-wives's sons.*

Once, when the king went to bathe in the sea along with his other wives on the occasion of the new moon day, the eldest wife killed all the children. The king Vimala became very morose on hearing the news. In course of time, the eldest wife died and went through 8,400,000 hells on account of this sin. She was again born on the earth as an outcaste chandali [dog-eating woman]. *She was very ugly to look at. She was moving from forest to forest. Fortunately for her, once she heard the discourse on the Fifth Canto of* Bhāgavata, *and thus she atoned for her sin by this (although accidentally) and became pure. She discarded her material body and went to Vaikuṇṭha.*

Oh! the Greatness of Bhāgavata!

Commentary by Vīrarāghava

किं तद्भगवतः स्थूलरूपं यद्ध्येयत्वेनोच्यते इत्यपेक्षायां तद्वदन्नुक्तमुपसंहरति भूद्वीपेति । भुवः तदवान्तरभेदानां द्वीपवर्षाणां भूमिष्ठानां सरितां नदीनामद्रीणां तथा नभसोऽन्तरिक्षस्य समुद्राणां पातालपर्यन्तानां भूविवराणां दिशां नरकाणां भागणलोकस्य नक्षत्रगणलोकस्य ध्रुवमण्डलस्य च - भशब्दस्य दीर्घ आर्षः-संस्थाः विन्यासविशेषाः हे नृप ! मया तव तुभ्यं गीताः कथिताः । एतदेव भ्वादिभगणलेकपर्यन्तं जगत्सकलजीवसमूहस्य धाम्न आश्रयभूतस्य भगवतः अद्भुतं विचित्रं स्थूलं वपुः शर्रीम भवतीत्यर्थः ॥

The description of the gross form is concluded by briefly referring to the constituents of the earth, oceans, mountains, and so on. This is a wonderful pratima [form] of the Lord.

Commentary by Vijayadhvaja Tīrtha

उक्तार्थमुपसंहरन् प्रतिपत्त्यर्थं सयलय्याह भूद्वीपेति । सकलजीवानां निकायस्य धाम य आश्रयस्तस्य सकलजीवनिकायो धाम यस्य स तथा वा तस्येश्वरस्याद्भुतं स्थूलं वपुर्मया तव तीतमित्यन्वयः । कीदृशं भूद्वीपादिलोका एव संस्था अवयवाः यस्य तत्तथा तत् ॥

Concluding the topic, Śuka condenses the contents. This is the form of God which houses all the living entities, or of God who dwells in all living entities. I have sung about this form, of which the islands, oceans and mountains are limbs.

Commentary by Jīva Gosvāmi

यथा स्थूलं श्रुत्वा तथा सूक्ष्मञ्च श्रुत्वा स्थूले रूपे आत्मानं निर्जितं कृत्वा शनैः क्रमेण सूक्ष्मं प्रति धिया व्यवसायात्मिकया बुद्ध्या नयेदित्यन्वयः । पाठान्तरन्तु सुगमं सूक्ष्ममत्र भक्तिमात्रगम्यं रूपं ''यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः'' इति द्वितीयोक्तेः ॥

As you listen to the description of the gross, you should listen to the description of the subtle also. You should set your mind on the gross form and gradually and slowly should move to the worship of the subtle form.

Commentary by Viśvanātha Cakravartī

यथा यथावत् स्थूले रूपे निर्जितं वशीकृतमात्मानं मनः ॥

Yatha = exactly. By conquering the mind on the gross form, (here, "conquering" means fixing without swerving), you should strive to meditate upon the subtle form. This is possible by devotion only as was stated in the second canto.

Commentary by Śrīvaṁśīdhara

उपसंहरति-भूद्वीपेति । संस्था रचना । निकायः समूहः ॥

इति । दीपनं प्रकाशनम् (१) अथास्य श्रवणादिमहिमा विष्णुरुवाच । पञ्चमस्कंधसंभूतं फलं शृणु चतुर्मुख । तदेव हृदयं मह्यं बालहत्याविमोचकम् ॥ ब्रह्मोवाच । बालहत्या कृता केन को मुक्तः श्रुतिमात्रतः । तन्मे वद सुरश्रेष्ठ लोकानां हितकारक ॥ हरिरुवाच । पुराकृतयुगे तात राजासीद्विमलो महान् । कान्यकुब्जाधिपः श्रीमान्भार्याशतयुतो विधे ॥ आनपत्येन दुःखेन पीडितो गुरुमंदिरम् । जगाम रथमारुह्य संतानप्राप्तये नृपः ॥ तत्र गत्वा गुरुं स्तुत्वा ोप्राथरयामास संततिम् । गुरोराज्ञां समाप्राप्य पुत्रेष्टिं स चकार ह ॥ ततः पुत्रशतं लेभ एकोनं नृपतिस्तदा । ज्येष्ठा भार्या पुत्रहीना दुःखिताभून्नृपस्य हि ॥

Śuka concludes. Samstha=design. Nikaya=group.

The greatness of listening to the fifth canto is described in the Padma Purāṇa.

Viṣṇu said: Dear Brahmā, the result of listening to the Fifth Canto [of Śrīmad Bhagvatam] is that it washes off the sin of child-killing. This is my considered opinion, which is close to my heart.

Brahmā said: Please narrate to me and for the benefit of the world about someone who was engaged in child-killing and who atoned by listening to the Fifth Canto.

Commentary by Śukadeva

कथम्भूता भूद्वीपादिसंस्था ईश्वरस्य स्थूलं वपुः ॥

These islands and lands constitute the form of Īśvara.

Commentary by Śrī Giridhara Lāla

अवीचिमच्छब्दार्थमाहह्लह्लयत्रेति । वीचिस्तरङ्गः, जलाभावेन वीचिरहितत्वादवीचिमदित्यर्थः ॥ तत्रत्यं दुःखमाहह्लह्लतिलश इति । अत्युच्चनिपतनादिति शेषः ॥ यस्तु विप्रस्तत्कलत्रं वा देवतान्तरव्रतस्थः सन् प्रमादतः मोहात् सुरां पिबति, तथा राजन्यो वा वैश्यो वा इहास्मिन् जन्मनि यज्ञादौ प्रमादतः कृतसोमपानो भवति तेषामित्यन्वयः । राजन्यवैश्ययोः सोमस्थाने फलचमसविधानात् सोमपाननिषेधाच्च । तथाच श्रुतिः ह्लह्ल "न्यग्रोधस्तिभीराहृत्य ताः सम्पिष्य ता दधन्युपमृज्य तमस्मै भक्ष्यं सम्प्रयच्छेन्न सोमम्" इति । व्रतस्थोऽपि वेति यदि व्रतस्थेनापि पाने कृते तस्य नरकप्राप्तिस्तदा स्वभावतः कौतुकार्थपाने नरकपाते कः सन्देह इति सूचितम् ॥ आत्मसम्भावनेनेति, अहं महान् विद्यादिगुणवान् सर्वश्रेष्ठ इत्यभिमानेनेत्यर्थः । वरीयसः सम्मानयोग्यान् श्रेष्ठान्न बहु मन्येत स जीवन्नपि मृत एव सन् मृत्वा क्षारकर्दमे लवणपये पातितो दुरन्ता यातना अनवसानदुःखानि हि अश्नुते ॥ पुरुषस्य मेधेन हिंसया भैरवादीन् यजन्ते । तान् पुरुषान् तांश्च स्त्रियः । ये च पशव इह तैर्निहतास्ते रक्षोगणा भूत्वा यातयन्तः पीडयन्तः सौनिका इव पशुमारककषायिण इव स्वधितिना शास्त्रविशेषेणेति । तत्र दृष्टान्तःह्लह्लयथेति, पुरुषादा राक्षसाः ॥ शूलप्रोतमाहह्लह्लये त्विहेति । अनागसोऽहिंसान् जन्तून् वैश्रम्भकैर्विश्वासोत्पादनोपायैः उपविश्रम्भय्य विश्वासमुत्पाद्य उपसृताननुगतान् कृतविश्वासान् शूलादिषु प्रोतान् कृत्वा तैर्जिजीविषून् भक्षयितुमिच्छून् क्रीडनकतया तान् क्रीडनकवत् यातयन्ति पीडयन्ति ते हि चेत्यादि स्पष्टम् ॥

उल्बणस्वभावाः भययरस्वभावाः । तत्र दृष्टान्तमाहह्लह्लयथेति दन्दशूकाः सर्पादयः ॥ बिलेशयान् मूषकान् । हे नृपेति स्नेहेन सम्बोधयंस्तव तु नैवंविधः कश्चिदप्यपराधोऽस्ति कथञ्चिज्जातस्यापि भगवद्भक्त्या क्षारीकृत्वादिति सूचयति ॥ अन्धावटं निरुच्छ्वासबिलं कुसूलं धान्यगर्तम् । आदिशब्दात् जलादिनिरोधग्रहणम् । सगरेण विषसहितेनाग्निना जातेन धूमेन सह निरुन्धन्ति ॥ अतिथयोऽज्ञातपूर्वकाः, अभ्यागताः ज्ञातपूर्वकाः तान् । पापेन वक्रीकृतेन । प्रसह्य हठात् ॥ यस्त्विह वै आढ्याभिमतिः धनगर्वितः, अहंकृतिः श्रेष्ठोऽहमित्यभिमानी तिर्यक्प्रेक्षणः वक्रदृष्टिः सर्वतोऽभिविशयी सर्वत्र विश्वासयोग्येष्वपि पितृगुर्वादिषु अयं मे धनं चोरयिष्यतीति विशयमानः हि यस्मात् अर्थविनाशचिन्तया परिशुष्यमाणं हृदयं वदनं च यस्य सः, अत एव निर्वृतिं सुखमनवगतोऽप्राप्तः, ग्रह इव ब्रह्मराक्षसवत्परार्थं धनं रक्षति, अत एव तस्य धनादेरुत्पादने अर्जने उत्कर्षणे संवर्धने संरक्षणे च शमलं पापं गृह्णातीति तथा सोऽपि सूचीमूखे नरके निपतति ॥ तत्रत्यं दुःखमाहह्लह्लयत्रेति । वित्तग्रहं धनलुब्धं पापव्याप्तं पुरुषं वायकाः कन्थादिनिर्माणकर्त्तारः सूत्रैः परिवयन्ति सूत्रप्रोतान् कुर्वन्ति ॥

एवं गणितान् प्रधानान्नरकान् विशेषतः प्रदर्श्य अन्येपि बहवो नरका अधर्मिणां यातनाहेतवो यमालये सन्ति, तेषु च पर्यायेणाधर्मिणः सर्व एव पतन्तीत्याहह्ह्हएवंविधा इति । हे अवनिपते इति सम्बोधनेन यदि तु पृथिवीपालकैर्ययष्माभिर्दत्तदण्डास्तर्हि नरके न पतन्तीति सूचयति यथा च स्मृतिः 'राजभिर्धृतदण्डास्तु कृत्वा पापानि मानवाः । विधूतकल्मषा यान्ति स्वर्गं सुकृतिनो यथा' इति । इतरत्र स्वर्गादौ सुखभोगस्थाने विशन्ति । इह मनुष्यलोके पुनर्भवे स्वल्पकालेनैव पुनर्जन्मनिमित्तस्थाने । उभयोर्धर्माधर्मयोः शेषाभ्यां निविशन्ते । आदावेव द्वितीयस्कन्धादावेव 'वैश्वानरं याती'त्यादिनेति शेषः ॥५१॥ वर्णितं स्कन्धार्थमुपसंहरन्नेतच्छ्रवणकीर्त्तनादेः फलमाहह्ह्हएतावानेवेति । चतुर्दशधा चतुर्दशभुवनप्रकारेण । विकल्पितो भगवता रचितः पुराणेषु उपगीयते । यदेतद्भगवतः स्थविष्ठं रूपमनुवर्णितं तदादृतः सादरः सन् यः पठति शृणोति श्रावयति वा स श्रद्धाभक्तिभ्यां विशुद्धा बुद्धिर्यस्य तथाभूतः सन्नुपगेयं वेदतात्पर्यविषयमग्राह्यं सूक्ष्मं तत्कृपां विना दुर्ज्ञेयं भगवतः परमात्मनो रूपमपि तत्कृपया वेदेत्यन्वयः । ननु श्रवणादेरेवं फलं कथमित्यपेक्षायां भगवन्माहात्म्यादित्यभिप्रेत्य भगवन्तं विशिनष्टि-नारायणस्येत्यादि । स्थविष्ठत्वे हेतुमाह-आत्मेति । आत्मनो भगवतो मायागुणमयं प्रकृतिगुणकार्यभूतमित्यर्थः ॥५२॥ उक्तमेव षुनः स्पष्टयतिह्ह्हश्रुत्वेत्यादि । यथा यथावच्छ्रुत्वा स्थूले निर्जितं स्थिरीकृतम् आत्मानं मनः धिया शनैः सूक्ष्मं रूपं प्रति नयेदिति । ऐतिशब्दः क्रमबोधकः ॥५३॥ भूद्वीपादीनां संस्था या मया तव गीता तदिदं सकलजीवनिकायानां धाम आश्रयभूतम् ईश्वरस्याद्भुतं स्थूलं वपुरित्यन्वयः । हे नृपेति स्नेहेन सम्बोधयन् यद्यन्यत् किञ्चिच्छ्रोतुमिच्छसि तर्हि निशशयं पृच्छ तद्वदामीति सूचयति ॥

40. In Avichi he is dropped from a great height and his body breaks into pieces.

41. The commentary is same in all.

42. Atmasambhavana is thinking high of oneself. He who insults the elders is already dead. And dying for a second time, he enters the hell Ksharakardama to endure endless pain where there is a paste of salt and other burning things.

43. The commentary is the same in all.

44. The hell Shulaprota is described. Those who trap animals and play with their lives and torment them, are made to enter this hell where they are treated likewise.

45.Ulbanaswabhava means terrible and cruel-natured like serpents.

46.Bileshaya is a rat. "Dear King, you have no such sin. Even if there is any it is destroyed by your devotion," is the idea behind the address.

47. Andhavata is a suffocating pit. Kusula is a pit used to store grains. They confine them there only with poisonous heated gases.

48. Atithi is an unknown person. Abhyagata is a known one.

49. He who is proud and mischievous because of his wealth, and who protects his wealth with a dry face like a ghost, without spending his money, and who suspects that even his trustworthy father and teachers are after his wealth, falls in this Suchimukha hell.

50.There, he is woven by strings like joined pieces of cloth are sewed by a thread.

51.Having described the main hells, Śuka says there are thousand of

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other types of hells also where sinners fall and suffer one after the other. By addressing him as dear king, Śuka suggests that if the sinner has been punished by the king prior to his death, he will not fall in these pits of hell. They again come to this world with residual *dharma* and *adharma* or with residual *puṇya* [pious credit] and *pāpa* [sinful credit] which are the results of *dharma* and *adharma* respectively.

52. Concluding the topic, Śuka narrates the benefits of listening to this particular topic. He who listens to this with rapt attention and devotion gets the knowledge of God, who is not knowable except through the *Vedas*. Because the greatness of Nārāyaṇa is such that he blesses the listener in this way.

53. The same thing is clarified. Meditating upon the gross form initially, one should gradually move towards the worship of the subtle form.

54. The islands and oceans, as I have described to you, are the gross form which houses all the living entities in it. It is very wonderful also. "Dear king, if you want to ask anything else, do not hesitate," Śuka suggests.

Commentary by Śrī Bhagavatprasādācārya

किं तद्भगवतः स्थूलं रूपं यद्धयेयत्वेनोच्यते इत्यपेक्षायां तद्वदन्नुपसंहरति भूद्वीपेति । नृप, मया तव बुभ्यं भूर्मही च द्वीपा जम्बवादयश्च वर्षाणीलावृतादीनि च सरितस्तत्रत्या नद्यश्च अद्रयो मेर्वाद्याः पर्वताश्च नमोऽन्तरिक्षं च समुद्राः क्षारोदादयश्च पातालं भूविवराणि च दिशः पूर्वादयश्च नरका रौरवादयश्च भागणलोको नक्षत्रगणात्मकलोकश्च तेषां संस्था स्थितिः, भागण इत्यत्र भकारस्य दीर्घत्वमार्षम् । गीता एतत्, अद्भुतमाश्चर्यकारि । सकलानां जीवानां निकायः समूहस्तस्य धामाश्रयरूपम् ईश्वरस्य स्थूलं वपुः ज्ञेयम् ॥

If a question be asked as to what is the gross form of God, the concentration on which is prescribed, Śuka replies concluding the chapter. The islands, their divisions, the oceans, the rivers, the mountains, the sky, the netherworlds, the directions, the hells, the upper worlds, the stars and celestial bodies—all these constitute the gross form of the Lord who is a receptacle of all the *jīvas*.

Commentary by Yādavārya

40. Uttaratra = in heaven. Iha = here in this world. Punarbhavah = rebirth.

41. With the remaining parts of *dharma* and *adharma*. Adaveva means in the second canto only. Chatardashadha = in fourteen ways.

42-43. The *brahmāṇḍa* is his gross form. The subtle form is the one in the heart whose image is *jīva*. Listening to the gross form leads to the knowledge of the subtle form. *ātmā* = the mind.

44. For easy understanding, Śuka sums up the contents. The *brahmāṇḍa* is the bowl where all living entities are housed. Lord Hari is its supporter. The islands and oceans are the limbs of that form.

Thus end the Vaiṣṇava *ācāryas* commentaries of the Fifth Canto, Twenty-six Chapter of the Śrīmad-Bhāgavatam, entitled, "A Description of the Hellish Planets."

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Appendix

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About the Editor

His Holiness Danavir Goswami (Dr. Dane Holtzman) was born in Los Angeles in 1949. He studied sociology and economics at the University of California, Los Angeles (UCLA). While there he excelled in athletics and was selected the Most Valuable Player of 1970 (indoor volleyball) by the National Collegiate Athletics Association (NCAA) and won the international 2-man beach volleyball tournament at Santa Cruz. On June 11, 1970, he met His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and received initiation from him in February of 1971. Later that year, he was appointed temple president of the Portland, Oregon branch of ISKCON. Then he became the national sales manager for ISKCON's Spiritual Sky Scented Products Company, until he was asked to institute the world's first Bhakta Program in October of 1974 at the Los Angeles temple. Under the direction of Śrīla Prabhupāda, Danavir Goswami proceeded to inaugurate Bhakta Programs elsewhere in America, Europe, Africa, India, etc. Presently this comprehensive educational system for new devotees is standard throughout ISKCON. In 1980, Danavir Goswami inaugurated Friends of Lord Krishna (FOLK), a lay congregational network in the UK, likely the Society's first. Thereafter he became director of ISKCON Scotland, Israel, Greece, Cyprus, Holland and Belgium. In 1987 he was elected to ISKCON's thirty-man world Governing Body Commission and authorized as an initiating spiritual master.

In 1989 he returned to America to co-direct KrishnaFest, a national traveling Vedic cultural festival which included music, lectures and multimedia theatre. In the 1990's he commissioned the establishment of a permanent centre in Osafia, Israel to teach Israeli Druze about Krishna consciousness. He has earned the Bhakti-śāstrī and Bhakti-vaibhava degrees from ISKCON and his Doctoral degrees in Vaiṣṇava Philosophy and Vaiṣṇava Administration in 1996 from the Florida Vedic College.

Danavir Goswami has taught courses in five major universities, lectured at over 100 colleges and many diverse religious institutions, and appeared on numerous TV and radio talk shows. He is the author of Fortunate Souls, His Divine Grace, Change of Heart, Vedic Cosmology, Bright Side, Brain Gain—The Science of Celibacy and Chastity, Kṛṣṇa's Planet (Garga-saṁhitā, Canto 1, Part 1), Kṛṣṇa Comes to Earth (Garga-saṁhitā, Canto 1, Part 2), RVC Prospectus and co-author/editor of Vedic Paradigm, Dīkṣā Dīkṣā, Poison Antidote, Uttama Sloka, If Attacked…I'll Chant Hare Krishna, Pocket Temple Song Book, Commentaries—on 5th Canto Bhāgavatam Cosmology, Puranic Cosmology, The Sūrya-siddhānta and Siddhānta-śiromaṇi, Bhūgola Science—The Universe As It Is and ten volumes of Vaisnava Society Journal. He currently serves as inaugural president of Rupanuga Vedic College (RVC) in Kansas City, Missouri.

About Śrīla Prabhupāda

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda appeared in this world in 1896 in Calcutta, India. He first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, in Calcutta in 1922. Bhaktisiddhānta Sarasvatī, a prominent religious scholar and the founder of sixty-four Gauḍīya Maṭhas (Vedic institutes), liked this educated young man and convinced him to dedicate his life to teaching Vedic knowledge. Śrīla Prabhupāda became his student, and eleven years later (1933) at Allahabad he became his formally initiated disciple.

At their first meeting, in 1922, Śrīla Bhaktisiddhānta Sarasvatī 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, started *Back to Godhead*, an English fortnightly magazine.

Maintaining the publication was a struggle. Single-handedly, Śrīla Prabhupāda edited it, typed the manuscripts, checked the galley proofs, and even distributed the individual copies. Once begun, the magazine never stopped; it is now being continued by his disciples in the West and is published in over thirty languages.

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, adopting 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 annotated translation of the eighteen thousand-verse *Śrīmad-Bhāgavatam* (*Bhāgavata Purāṇa*). He also wrote *Easy Journey to Other Planets*.

After publishing three volumes of the *Bhāgavatam*, Śrīla Prabhupāda came to the United States of America, in September 1965, to fulfill the mission of his spiritual master. Subsequently, His Divine Grace wrote more than sixty volumes of authoritative annotated translations and summary studies of the philosophical and religious classics of India.

When he first arrived by freighter in New York City, Śrīla Prabhupāda was practically penniless. Only after almost a year of great difficulty did he establish the International Society for Krishna Consciousness, in July of 1966. Before his passing away on November 14, 1977, he guided the Society and saw it grow to a worldwide confederation of more than one hundred āśramas, schools, temples, institutes and farm communities.

About Śrīla Prabhupāda

In 1968, Śrīla Prabhupāda created New Vrindaban, an experimental Vedic community in the hills of West Virginia. Inspired by the success of New Vrindaban, which became a thriving farm community of more than two 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. Since then, under his supervision, his disciples have established children's schools throughout the United States and the rest of the world, with the principal educational center now located in Vṛndāvana, India.

Śrīla Prabhupāda also inspired the construction of several large international cultural centers in India. The center at Śrīdhāma Māyāpur in West Bengal is the site for a planned spiritual city, an ambitious project for which construction will extend over many years to come. In Vṛndāvana, India, are the magnificent Kṛṣṇa-Balarāma Temple and International Guesthouse, and Śrīla Prabhupāda Memorial and Museum. There is also a major cultural and educational center in Bombay. Other centers are planned in a dozen important locations on the Indian subcontinent.

Śrīla Prabhupāda's most significant contribution, however, is his books. Highly respected by the academic community for their authority, depth and clarity, they are used as standard textbooks in numerous college courses. His writings have been translated into over fifty languages. The Bhaktivedanta Book Trust, established in 1972 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.

In just twelve years, in spite of his advanced age, Śrīla Prabhupāda circled the globe fourteen times on lecture tours that took him to six continents. In spite of such a vigorous schedule, Śrīla Prabhupāda continued to write prolifically. His writings constitute a veritable library of Vedic philosophy, religion, literature and culture.

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Glossary

A

Antarikṣa—the narrow space between the upper and lower hemispheres of the Brahmāṇḍa, literally "inner space."

Āryabhata—famous Indian astronomer who was born in A.D. 476 and who wrote *Aryabhatiya.*

B

Bhāskarācārya—medieval Indian astronomer who wrote the *Jyotiṣa śāstra* known as *Siddhānta-śiromaṇi.*

Bhāgavata Purāṇa—one of the most famous and popular of the *Purāṇas,* especially among the Vaiṣṇavas, and one which contains an extensive section on cosmology. It is also known as *Śrīmad-Bhāgavatam,* or simply *Bhāgavatam.*

Bhāgavatam—same as *Bhāgavata Purāṇa.*

Brahmāṇḍa—literally Brahmā egg, one of the innumerable universes, described in the *Purāṇas.* It consists of a spherical shell bisected by an earthly lotus-shaped planetary system, Bhūmaṇḍala, of the nearly the same radius, with a region of space above and a watery region below.

Bhāratavarṣa—southernmost of the nine subdivisions *(varṣas)* of Jambūdvīpa, said to refer to the earth as a whole.

Bhūmaṇḍala—the earthly lotus-shaped planetary system bisecting the sphere of the Brahmāṇḍa, the Purāṇic universe. Its central region consists of seven alternating ring-shaped oceans and islands *(dvīpas),* known as Saptadvīpa.

Brahmā, Lord—the secondary creator of the universe as described in Vedic literature and in the Hindu trinity of Brahmā, Viṣṇu, and Śiva. Also traditionally seen as the original disseminator of the *Vedas* in human society, after his enlightenment by Viṣṇu from within.

C

Celestial sphere—an imaginary sphere much larger in diameter than the earth and centered on the earth's center. The stars and planets can be thought of as points projected onto the surface of this sphere. Positions on the celestial sphere are measured by celestial longitude, called right ascension, and celestial latitude, called declination.

D

Dhruvaloka—the spiritual abode of King Dhruva which is said to be situated at the north celestial pole.

Dvīpa—island.

E

Ecliptic—the geocentric orbit of the sun projected onto the celestial sphere as a great circle. This great circle is tilted at an angle of about 23.5° to the celestial equator. It intersects the celestial equator at two points, known as the vernal and autumnal equinoxes, as shown on right.

Equinox—one of the two points on the celestial sphere where the ecliptic intersects the equator, known as vernal and autumnal equinoxes. In one year, the sun travels around the ecliptic, traveling counterclockwise as seen looking down from the north. At the vernal equinox the sun cuts the celestial equator going from south to north, and at the autumnal equinox it cuts the celestial equator going from north to south. The length of the day equals the length of the night at the equinoxes.

G

Geocentric orbit of a planet—The theory that from the view point of a person standing on the earth, the sun moves around the earth and a planet orbits the sun. The combination of the sun's motion around the earth and the planet's motion around the sun forms the apparent orbit of the planet around the earth. This is called the planet's geocentric orbit. It lies between two curves: the inner boundary curve (A) and the outer boundary curve (B).

Great circle—any circle on the surface of a sphere that is centered on the sphere's center. All other circles on a sphere are smaller than a great circle.

H

Hasta—Indian cubit.

I

Indra—the ruler of the heavenly region as described in Vedic literature.

J

Jambudvīpa—central island *(dvīpa)* of Bhūmaṇḍala having a central mountain (Meru) and nine subdivisions *(varṣas)*.

Jyotiṣa śāstras—medieval Indian astronomy texts which contain instructions for calculating planetary motions and solar and lunar eclipses. *Sūrya-siddhānta* is a text of this type.

K

Kali-yuga—the age of quarrel and degradation in the Purāṇic system of cyclic time. There are four cyclically repeating *yugas,* Satya (Kṛta), Tretā, Dvāpara, and Kali, with lengths proportional to 4:3:2:1. Kali-yuga is said to last 1,200 divine years, which comes to 432,000 solar years. The major *Jyotiṣa śāstras* all assume that Kali-yuga began on February 18, 3102 B.C., as measured by the Julian calendar. They assume a mean alignment of the planets on this date.

Kṛṣṇa, Lord—the original transcendental Supreme Lord, as described in the *Bhāgavata Purāṇa* and *Bhagavad-gītā.*

L

Lokāloka Mountain—circular mountain dividing the inner, illuminated region of Bhūmaṇḍala from the dark, uninhabited, outer region, called Aloka-varṣa, which extends from Lokāloka to the shell of the Brahmāṇḍa.

M

Mahābhārata—an epic of some 100,000 verses, said to be the history book of planet earth.

Mānasottara Mountain—circular mountain in the center of Puṣkaradvīpa which is traversed by the wheel of the sun's chariot.

Meridian—any great circle of the earth passing through the poles.

Meru, Mount—the central mountain of Jambudvīpa. It is shaped like an inverted pyramid, with residences of demigods, and Brahmāpuri on top. Also called Sumeru.

N

Nakṣatras—27 or 28 star constellations, situated roughly along the ecliptic, which play a role in Indian astronomy similar to that of the 12 constellations of the zodiac in the west. They are particularly connected with the motion of the moon, which completes one sidereal orbit in about 27.3 days.

The *nakṣatra* constellations are irregular in shape, but the *nakṣatras* are also defined to be angular subdivisions of the ecliptic.

P

Polestar—a star located near the celestial north pole—the center of daily rotation of the heavens. At present the polestar is called Polaris or Alpha Ursa Minoris by Western astronomy.

Precession of the equinoxes—the slow shift of the equinoxes relative to the fixed stars. Astronomers attribute this motion to the gradual rotation of the earth's spin axis like a spinning top. This slow rotation takes a "great year" of about 25,700 years to complete one revolution, or about 71.4 years per degree.

Purāṇas—Sanskrit texts from India dealing with ten topics, including the creation and annihilation of the universe, the history of humans and demigods, cosmology, and the relation between the soul and God. The word *"Purāṇa"* designates ancient knowledge.

S

Saptadvīpa—the central region of Bhūmaṇḍala consisting of seven *(sapta)* alternating ring-shaped oceans and islands *(dvīpas).*

Sapta-ṛṣi—the Big Dipper constellation, literally the "seven sages."

Sidereal— measured or determined by means of the apparent daily motion of the stars.

Siddhānta-śiromaṇi—a *Jyotiṣa śāstra,* written by the medieval Indian astronomer Bhāskarācārya, which maps the seven oceans and *dvīpas* around the Earth globe.

Śiva, Lord—the destroyer of the universe as described in Vedic literature , often pictured in meditation on Lord Viṣṇu.

Solstice—As the sun travels around the ecliptic in its yearly course, it reaches its northernmost point 90° after the vernal equinox. This is called the summer solstice, and it is the time of the longest day in the northern hemisphere. The sun reaches its southernmost point 90° after the autumnal equinox. This is the winter solstice, the time of the shortest day in the Northern Hemisphere.

Śrīmad-Bhāgavatam—same as *Bhāgavata Purāṇa.*

Sūrya-siddhānta—a Sanskrit astronomical text *(Jyotiṣa śāstra)* presenting planetary motion. It also discusses the Indian system of world chronology known as the *yuga* system, the periodic motions of the sun, moon, and planets, distances from the earth to the sun, the moon, and the planets, rules for calculating the times of solar and lunar eclipses, and cosmology and geography.

V

Varṣa—any one of the nine subdivisions of Jambudvlpa, separated from one another by mountain ranges.

Vedas—ancient Sanskrit texts of revealed knowledge.

Viṣṇu, Lord—the transcendental Supreme Lord, described in the *Bhāgavata Purāṇa* as an expansion of Lord Kṛṣṇa. He is also known as the maintainer in the trinity of Brahmā, Viṣṇu, and Śiva.

Viṣṇu Purāṇa—one of the eighteen major *Purāṇas*. It contains an extensive section on cosmology which complements the cosmological section of the *Bhāgavatam.*

Y

Yojana—an standard unit of length, which is used to express distances throughout the universe and is used in all Vedic writings including the *Jyotiṣa śāstras*. A standard *yojana* length is about eight miles.

GLOSSARY OF TECHNICAL TERMS IN INDIAN ASTRONOMY

I *English to Sanskrit*

Altitude	*Unnata, Unnati*
Anomaly	*(Manda) Kendra* or *(Śīghra) Kendra*
Apogee or aphelion	*Mandocca*
Apse line	*Nīcocca rekhā*
Ascending node of the moon	*Rāhu*
Celestial equator	*Viṣuvadvṛtta Viṣuvadvalaya, nāḍivṛtta*
Celestial latitude	*Kṣepa, Vikṣepa, śara*
Celestial meridian	*Yāmyottara maṇḍala*
Co-azimuth	*Digaṁśa*
Co-latitude	*Lamba*
Declination	*Apakrama, Krānti, apama*
Ecliptic	*Apama maṇḍala, Krāntivṛtta*
Epicycle	*Nīcoccavṛtta, anuvṛtta*
Equation of centre	*Mandaphala*
Equation of conjunction	*Śīghraphala*
Equatorial horizon	*Nirakṣa kṣitija*
Equinoctial shadow	*Akṣabhā, palabhā*
Equinox	*Krāntipāta*
Gnomon	*Śaṅku*
Hemisphere	*Kapāla*
Hypotenuse	*Karṇa, śrava*
Meridian zenith distance	*Avanati*
Orbit	*Kakṣā*
Parallax in latitude	*Nati, avanati*
Parallax in longitude	*Lambana*
Perigee	*Mandanīca*
Polar longitude	*Dhruvaka*
Pole of the cel. equator	*Dhruva*
Precession of the equinoxes	*Ayanāṁṣa, ayanacalana, krāntipātagati*
Solstice	*Ayanānta*
Zenith distance	*Natāṁśa*
Zodiac	*Bhacakra*

II *Sanskrit to English*

Abda	Year
Abhijit	Alpha Lyrae
Acala	Successive approximation
Adhikamāsa	Additional lunar (intercalary) month in a lunar year
Ādyantakāla	Duration of an eclipse
Agastya	*Star Canopus*
Agni	Star Beta Taurii
Agra	Amplitude i.e. the arc along the cel. horizon lying between the east point and the rising point of a heavenly body
Agrajyā (agrajīvā)	Rsine of the amplitude
Ahargaṇa	Number of civil days elapsed on a given day since a chosen epoch; *dinagaṇa, dyugaṇa*
Ahorātra viṣkambha	Diameter of the diurnal-circle

Ahorātra vṛtta	Diurnal circle
Aja	*Meṣa* (Aries sign)
Akṣa (*akṣāṁśa*)	terrestrial latitude
Akṣabhā (*palabhā*)	Equinoctial shadow
Akṣakoṭi	Co-latitude; Rsine of co-latitude or Rcosine of latitude
Akṣavalana (*valanāṁśa*)	Angle subtended at a heavenly body on the ecliptic by the arc joining the north pole of the cel. equator and the north point of the cel. horizon
Amāvāsyā	Newmoon day
Aṁśa (*aṁśaka*)	Degree, fraction
Aṅgula	Approximately one inch; 1/12 of the length of the standard gnomon (*śanku*).
Antyaphala	Maximum equation of centre (*manda phala*) or of conjunction (*śīghra phala*)
Anurādhā	Delta Scorpionis
Anuloma	Direct motion of a planet (opp. of *Vakra*)
Apakrama	Declination
Apakrama maṇḍala	Ecliptic
Apama	Declination
Apara	West (*paścima*)
Ardhakarṇa	Semi-diameter (i.e. radius)
Ardharātra	Midnight
Ārdharātrika	Calculations from the midnight
Āsanna	Approximate; *asphuṭa*
Asitapakṣa	Dark half of the lunar month (*Kṛṣṇa pakṣa*)
Asphuṭa	Approximate; *āsanna, anityam*
Asu	1/6th of a *Vighaṭī* (i.e., 4 seconds)
Avanati	Parallax in cel. latitude (*nati*)
Ayanacalana	Precession of the equinoxes
Ayanāṁśa	Amount of precession of equinoxes (in degrees)
Ayanānta	Solstice
Bāhu	Base of a right-angled triangle for an angle θ, its *bhuja* is θ, 180° – θ, θ – 180°, or 360°– θ according as θ is in I, II, III, IV quadrant; *bhuja*
Bhacakra	Zodiac (consisting of 27 *nakṣatras* or 12 *rāśis*)
Bhagaṇa	Revolutions of a celestial body in a long period of time (like *mahāyuga*); *paryāya*
Bhagaṇa kāla	Sidereal period of a heavently body
Bhagola	Celestical (Starry) sphere
Bhāga	One degree of arc; *aṁśa*
Bhoga	Portion
Bhogya khaṇḍa	Tabular difference of Rsine etc. yet to be covered
Bhogya mandaphala	Portion of equation of centre yet to be covered
Bhūcchāyā	Earth's shadow
Bhūgola	Terrestrial globe
Bhuja	See *bāhu*
Bhujajyā	Rsine of *bhuja*; *dorjyā*
Bhujāntara	Correction for the equation of time due to the eccentricity of the orbit
Bhūkarṇa	Diameter of the earth; *bhūvyāsa*
Bhukta	Covered (or traversed) already

Bhuktagati (-phalāmśa)	Increase in the last *śīghrakendra* covered in order to find the true *śīghra phala*
Bhukti	Daily motion of a heavenly body; *dinagati*
Bīja	Correction (to the parameters for cel. longitude, cel. latitude etc.)
Bimba	Disc or diameter of a body (particularly of the moon, the sun or the earth's shadow cone in an eclipse)
Bimbārdha	Semi-diameter (i.e. radius) of the disc of a heavenly body
Cakra	Circle, cycle, 360°
Cakraliptā	Minutes of arc in a circle; $360 \times 60' = 21{,}600'$
Cakrāmśa	Degrees in a circle, 360°
Cala	Variable
Candra	The Moon
Candra (vyāsa) bimba	Angular diameter of the moon
Candrakarṇa	Distance of the moon from the earth's centre
Candramāsa	Lunar month; *cāndramāsa*
Candranatajyā	Rsine of the zenith distance of the moon
Cara	Arc on the cel. equator between 6'O clock circle and the hour circle of a heavenly body at rising
Cara samskāra	Correction to the mean position of a heavenly body due to the difference between instants of midnight at *Laṅkā* and the given place
Caturyuga	Great age of 43,20,000 years; *mahāyuga*

Chādaka	Eclipser; *Grāhaka*
Chādya	Eclipsed body; *Grāhya*
Chandrakalā	1/16th of the moon's disc
Chāya	Shadow
Chāyākarṇa	Hypotenuse of the right angled triangle whose other two sides are gnomon (*śaṅku*) and its shadow
Cheda	Division; denominator
Dakṣiṇa	South, *Yāmya*
Dakṣiṇāyana	Southern course of the sun
Darśa	Conjunction of the sun and the moon
Deśa	Place
Deśāntara	Difference in longitudes of a given place and the prime meridian (usually Ujjayinī)
Dhana	Positive; excess
Dhanurbhāga	Arc of 225' ($3\frac{3}{4}^{\circ}$)
Dhruva	Pole star; fixed
Dhruvaka	Polar logitude along the ecliptic at the foot of the circle from the pole
Digamśa	Co-azimuth
Dina	Day
Dinagaṇa	Civil days; *Ahargaṇa*
Dinārdha	Half-day
Diśā	Direction
Dorjyā	Rsine of the base of a right angled triangle; *bhujajyā*
Dṛgguṇa	Rsine of the zenith distance
Dṛglambana	Parallax in zenith distance
Dvāparayuga	Third of the four *yugas* of a *mahāyuga*; duration: 8,64,000 years

Ekāyanagata	Bodies having the same declination
Gati	Motion; usually daily motion
Ghana	Cube
Ghaṭikā	A unit of time; 1/60th part of a day (24 minutes); *nāḍī, nāḍikā; ghaṭī*
Ghāta	Multiplication, product
Gola	Globe, sphere
Graha	Planet; a moving heavenly body
Grahaṇa	Eclipse; *uparāga, upapluti*
Grahaṇa madhya	Middle of an eclipse
Graha (yoga) yuti	Conjunction of planets
Grāhaka	Eclipsing body, eclipser; *chādaka*
Grāhya	Eclipsed body; *chādya*
Grāsa	Measure of obscuration (eclipse)
Grāsamāna	Magnitude of eclipse
Guṇa	Multiple
Harija	Parallax in longitude; *lambana*
Horā	One hour; 1/24th of a day
Indūcca	Moon's apogee; *mandocca* of the moon
Iṣṭa	Desired or given
Iṣu	Rversine i.e., R–R cosine of an angle where R is the radius of the deferant circle ($R = 3438'$ according to *Āryabhaṭīyam*)
Kadamba	Pole of the ecliptic
Kadambaprota	Secondary to the ecliptic
Kakṣā	Orbit (or path) of a heavenly body
Kalā	A unit of measurement of angle; 1/60th of one degree i.e. 1 minute of arc; *liptā, liptikā*
Kāla	Time
Kaliyuga	Last of the *yugas* of a *Mahāyuga*; duration: 4,32,000 years
Kapāla	Hemisphere
Karṇa	Diameter; hypotenuse of a right angled triangle; *śrava*
Karaṇa	Half of a lunar day (*tithi*)
Kendra	Anomaly of a heavenly body, angular distance from its *mandocca* (apogee) or *śīghrocca* (apex point of conjunction)
Ketu	Descending node of the moon; 180^{o}– *Rāhu*
Khagola	Celestial sphere
Khamadhya	Zenith
Koṇa	Angle
Koṭi	Perpendicular
Koṭijyā	Rcosine of an angle
Krānti	Declination; *apakrama*
Krāntipāta	Equinoxes, points of intersection of the ecliptic and the cel. equator; *viṣuva, viṣuvat*
Kṛṣṇapakṣa	Dark half of a lunar month
Kṛtayuga	First of the four yugas constituting a *mahāyuga*;
Kṣaṇa	A unit of time; 2 *ghaṭīs* (according to *Sūrya siddhānta*)
Kṣepa	An additive quantity; cel. latitude; *Vikṣepa, śara*
Kṣitija	Horizon
Lagna	Ascendant; orient ecliptic point; point of intersection of the ecliptic with the eastern horizon

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Lamba	Co-latitude of a place
Lambana	Parallax in longitude
Lambāmśa	Co-latitude of a place in degrees
Laṅkā	Place on the earth's equator through which the prime meridian passes
Liptā (liptikā)	Minute of arc; *kalā*
Madhyabhā	Meridian ecliptic point
Madhya bhukti	Mean daily motion
Madhyacchāyā	Midday shadow of the gnomon
Madhya dina	Mid-day
Madhyagati	Mean (daily) motion
Madhya graha	Mean longitude of a planet
Madhya grahaṇa	Middle of an eclipse
Madhyajyā	Rsine of the zenith distance of the meridian ecliptic point
Madhyakarṇa	Radius; *vyāsārdha*, *karṇārdha*
Madhya krānti	Declination of the meridian ecliptic point
Madhya lagna	Meridian ecliptic point
Madhya lambana	Parallax in longitude at the middle of an eclipse
Madhyama krānti	Declination obtained from mean longitude
Madhya rātra	Midnight
Madhya rekhā	Central meridian of the earth passing through *Laṅkā*, *Ujjayinī* *Kurukṣetra* and Mount *Meru*; *madhyasūtra*
Madhya śaṅku	Gnomon formed with the sun crossing the meridian
Madhya sthityardha	Intervals between the middle of an eclipse and the moments of contact and separation (end)
Madhyāhna	Mid-day
Madhyāhna cchāyā	Mid-day shadow
Madhyāhna paridhi	Circumference of the epicycle at mid-day
Mahāśaṅku	Rsine of altitude
Mahāyuga	*Caturyuga* : Great age consisting of 432 × 10^4 years; consists of four parts (*yugas*) viz; *Kṛta*, *Tretā*, *Dvāpara* and *Kali* of durations in the ratio 4:3:2:1. According to the *Āryabhaṭīyam*, the four *yugas* are of equal durations : 108 × 10^4 years each
Manda	Slow
Mandakarman	The process of finding out the equation of centre
Mandakendra	Angular distance of a heavenly body from its *Mandocca*; anomaly from apogee or aphelion
Maṇḍala	Circle; revolution; *vṛtta*, *cakra*
Mandanīca	Perigee; 180° from *mandocca*
Mandanīcocca vṛtta	Manda epicycle; *mandānu vṛtta*
Mandaphala	Equation of centre (due to the eccentricity of an orbit)
Mandocca	Apex of the slowest motion; apogee or aphelion
Manvantara	Age of Manu : 308448000 solar years;
Māsa	Month
Melaka	Conjunction of planets; *yuti*, *yoga*
Meru	Earth's pole
Meṣa caradala	Ascensional difference at the end of *Meṣa rāśi* (the first sign of the zodiac)

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Lamba	Co-latitude of a place
Lambana	Parallax in longitude
Lambāmśa	Co-latitude of a place in degrees
Laṅkā	Place on the earth's equator through which the prime meridian passes
Liptā (liptikā)	Minute of arc; *kalā*
Madhyabhā	Meridian ecliptic point
Madhya bhukti	Mean daily motion
Madhyacchāyā	Midday shadow of the gnomon
Madhya dina	Mid-day
Madhyagati	Mean (daily) motion
Madhya graha	Mean longitude of a planet
Madhya grahaṇa	Middle of an eclipse
Madhyajyā	Rsine of the zenith distance of the meridian ecliptic point
Madhyakarṇa	Radius; *vyāsārdha, karṇārdha*
Madhya krānti	Declination of the meridian ecliptic point
Madhya lagna	Meridian ecliptic point
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Madhya rekhā	Central meridian of the earth passing through *Laṅkā, Ujjayinī Kurukṣetra* and Mount *Meru; madhyasūtra*
Madhya śaṇku	Gnomon formed with the sun crossing the meridian
Madhya sthityardha	Intervals between the middle of an eclipse and the moments of contact and separation (end)
Madhyāhna	Mid-day
Madhyāhna cchāyā	Mid-day shadow
Madhyāhna paridhi	Circumference of the epicycle at mid-day
Mahāśaṅku	Rsine of altitude
Mahāyuga	*Caturyuga* : Great age consisting of 432 × 10^4 years; consists of four parts (*yugas*) viz; *Kṛta, Tretā, Dvāpara* and *Kali* of durations in the ratio 4:3:2:1. According to the *Āryabhaṭīyam*, the four *yugas* are of equal durations : 108 × 10^4 years each
Manda	Slow
Mandakarman	The process of finding out the equation of centre
Mandakendra	Angular distance of a heavenly body from its *Mandocca*; anomaly from apogee or aphelion
Maṇḍala	Circle; revolution; *vṛtta, cakra*
Mandanīca	Perigee; 180° from *mandocca*
Mandanīcocca vṛtta	Manda epicycle; *mandānu vṛtta*
Mandaphala	Equation of centre (due to the eccentricity of an orbit)
Mandocca	Apex of the slowest motion; apogee or aphelion
Manvantara	Age of Manu : 308448000 solar years;
Māsa	Month
Melaka	Conjunction of planets; *yuti, yoga*
Meru	Earth's pole
Meṣa caradala	Ascensional difference at the end of *Meṣa rāśi* (the first sign of the zodiac)

Mithuna caradala	Ascensional difference at the end of the *Mithuna rāśi*
Mokṣa	End i.e., the last contact of an eclipse
Mokṣa lambana	Parallax in longitude at the end of an eclipse
Mṛgavyādha	Alpha Canis Major; Sirius; *Lubdhaka*; brightest visible star in the sky
Muhūrta	A unit of time; 30 *muhūrtas* = 1 day; 1 *muhūrta* = 2 *ghaṭikās* = 48 minutes
Mūla	Square-root
Nāḍikā (*Nāḍī*)	1/60th of a day; 24 minutes; *ghaṭikā*
Nākṣatra dina	Sidereal day
Nata	Hour angle; zenith distance
Natakālajyā (*Natajyā*)	Rsine of the hour angle
Natakāla koṭijyā	Rcosine of the hour angle
Nati	Parallax in cel. latitude; *avanati*
Nemi	Circumference of a circle; *paridhi*
Nimeṣa	A unit of time; according to the *Siddhānta śiromani*, 1 day= 9,72,000 *nimeṣas*
Nimīlana	Total obscuration of eclipsed body
Nirakṣa	Earth's equator; zero latitude
Nirakṣa kṣitija	Equatorial horizon
Niśā	Night
Nīcoccarekhā	Line of apse
Nīcoccavṛtta	Epicycle; *anuvṛtta*

Oja	Odd; usually w.r.t. 1st and 3rd quadrants
Pāda	A quarter; quadrant
Pakṣa	Fortnight; half of a lunar month
Pala	A unit of time; *vināḍī*
Palabhā	Equinoctial shadow; *akṣabhā*
Parama Krānti	Maximum declination
Parama lambana	Horizontal parallax; maximum parallax
Pāramārthika valana	Algebraic sum of *akṣavalana* and *ayana valana* (numerical addition when both are north or both south and difference when they are of opposite directions)
Paridhi	Circumference; *nemi*
Parilekhā	Projection
Parvamadhya	Middle of an eclipse
Parvanāḍī	Instant of conjunction or opposition of the sun and the moon in *nāḍīs*.
Parvānta	End of a *parva*
Paryāya	Revolutions of a heavenly body in a given period (like *mahāyuga*); *bhagaṇa*
Paścima	West
Pāta	Node of the moon (or a planet); point of intersection of the ecliptic with the orbit (*kakṣā*) of the moon (or a planet)
Phala	Result (like *mandaphala* and *śīghraphala*)
Pragrāsa	Beginning of an eclipse; first contact of an eclipse
Prāhṇa	Forenoon; *pūrvāhṇa*
Prakṣepa	Addition

Prāṇa	A unit of time, 4 seconds of sidereal time; *asu*
Pratiloma	Retrograde; *vakra*
Pratipada	The first *tithi* (lunar day) of either bright or dark half of a lunar month
Pūrṇimā	Full moon; opposition of the sun and the moon
Pūrṇimānta	End of the full-moon day
Pūrva	East
Pūrvāhna	Forenoon
Rāhu	Ascending node of the moon; *pāta* of the moon; *tamas*
Rāhumāna	Angular diameter of the earth's shadow
Rāśi	Zodiacal constellation; each of 30° extent
Rāśi kalā	Number of minutes of arc in a zodiacal sign; 30' × 60' = 1800'
Ravikarṇa	Distance of the sun from the earth's centre
Ravi parama-lambana	Horizontal parallax of the sun
Rekhā	Prime meridian
Ṛju (gati)	Direct (motion), as opposed to retrograde
Ṛtu	Season; a year consists of six *ṛtus.*
Śaka	Era of King Śālivāhana commencing in the year 78 A.D., *Śālivāhana śaka*
Sama	Even
Samamaṇḍala	Prime vertical
Samāsavṛtta	Circle of radius equal to the sum of the radii of the eclipsing and the eclipsed bodies
Śaṅku	Gnomon; *kīlaka*
Śara	Celestial latitude; *kṣepa*
Saṅkrānti	Solar ingress into a sign of the zodiac
Sauradina	Solar day
Sauramāsa	Solar month
Sauravarṣa	Solar year
Sāvanadina	Civil day; *kudina*, *bhūdivasa*
Śīghra	Fast motion (as opposed to *manda*)
Śīghrakarman	Finding out the equation of 'conjunction' (*śīghraphala*)
Śīghrakendra	Angular distance of a mean planet from its *śīghrocca* (apex of 'con-junction')
Śīghra nīcocca vṛtta	Epicycle of *śīghra*
Śīghraphala	Equation of conjunction
Śīghrocca	Apex of fast (*śīghra*) motion. In the case of superior planets the mean sun is the *śīghrocca* while for Mercury and Venus two special points are defined as their *śīghrocca.* However, Nīlakaṇṭha Somayāji maintains that the sun must be the *śīghrocca* for all the planets
Sparśakāla	Time of the first contact of an eclipse
Sparśa lambana	Parallax at the beginning of an eclipse
Spaṣṭagati	True motion of a planet; *sphuṭagati*
Spaṣṭagraha	True planet; *sphuṭagraha*
Sphuṭagati	True motion of a planet; *spaṣṭagati*
Sphuṭagraha	True planet; *Spaṣṭagraha*

Sphuṭavikṣepa	Celestial latitude
Śrava	Hypotenuse; *karṇa*
Śrāviṣṭhā	Beta Delphini; *Dhaniṣṭhā*
Śuklapakṣa	Bright half of a lunar month
Tamas	Ascending node of the moon; *Rāhu*
Tantra	Indian astronomical texts which adopt the beginning of *Kaliyuga* as the epoch
Tāraka (*Tārā*)	Star; asterism
Tārāgraha	Star-planet, referring to Mars, Mercury, Jupiter, Venus, Saturn
Tiṣya	Delta Cancri; *Puṣya*
Tithi	Lunar day; 1/30th of a lunar month
Trairāśika	Rule of three
Tretāyuga	Second of the four parts of a *mahāyuga*; duration : 12,96,000 years
Tribhona lagna	Nonagesimal point: point of the ecliptic at the shortest distance from the zenith; 90° less less than *Lagna*.
Ucca	Apogee; *mandocca*
Udaya	Rising
Udayajyā	Orient sine; Rsine of the amplitude of *lagna* from the east
Udayaprāṇa	Duration of the rising of the signs (*rāśis*) in *prāṇa* (or *asu*) unit of time; *udayāsu*
Udayāntara saṃskāra	The correction to the cel. longitude on account of the equation of time due to obliquity of the ecliptic; complementary to the *bhujāntara*
Udvṛtta	Equinoctial colure; east and west hour circle; 6'O clock circle
Unmīlana	End of totality of eclipse
Unnati	Altitude
Unnatakāla	Distance from the horizon in time unit; time elapsed after rising of a celestial body
Unnatāṃśa	Complement of zenith distance
Upapluti	Eclipse, *grahaṇa*, *uparāga*
Ūrdhva yāmyottara vṛtta	Celestial meridian
Uttara	North
Uttaragola	Northern hemiphere; *Uttara Kapāla*
Uttarāyaṇa	Northern course of the sun along the ecliptic
Vaidhṛta	The "aspect" between the sun and the moon when the sum of their longitudes is 360° and their declinations (*krānti*) are equal in magnitude but opposite in directions
Vakragati	Retrogression
Varṣa	Year; *abda*
Vāra	Weekday; *vāsara*
Vikala	Remainder; *śeṣa*
Vikalā	One second of arc; 1/3600th of a degree; *viliptā*
Vikalagati	Stationary motion
Vikrama samvat	Era named after **King Vikrama** starting from 57-56 B.C.
Vikṣepa	Polar latitude; cel. latitude; *kṣepa*, *śara*
Viliptā	One second of arc; *vikalā*
Vilomagati	Retrograde motion; *Vakragati*

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Sanskrit Pronuciation Guide

Throughout the centuries, the Sanskrit language has been written in a variety of alphabets. The mode of writing most widely used throughout India, however, is called devanāgarī, which literally means "the city writing of the devas, or gods." The devanāgarī alphabet consists of forty-eight characters, including thirteen vowels and thirty-five consonants. The ancient Sanskrit grammarians arranged the alphabet according to concise linguistic principles, and this arrangement has been accepted by all Western scholars. The system of transliteration used in this book conforms to a system that scholars in the last fifty years have almost universally accepted to indicate the pronunciation of each Sanskrit sound.

Vowels

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ

ऌ ḷ ए e ऐ ai ओ o औ au

ं ṁ *(anusvāra)* ः ḥ *(visarga)*

Consonants

Gutturals:	क ka	ख kha	ग ga	घ gha	ङ ṅa
Palatals:	च ca	छ cha	ज ja	झ jha	ञ ña
Cerebrals:	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
Dentals:	त ta	थ tha	द da	ध dha	न na
Labials:	प pa	फ pha	ब ba	भ bha	म ma
Semivowels:	य ya	र ra	ल la	व va	
Sibilants:	श śa	ष ṣa	स sa		
Aspirate:	ह ha	ऽ ' *(avagraha)* – the apostrophe			

The vowels above should be pronounced as follows:

a – like the *a* in organ or the *u* in but.
ā – like the *a* in far but held twice as long as short *a*.
i – like the *i* in pin.
ī – like the *i* in pique but held twice as long as short *i*.
u – like the *u* in push.
ū – like the *u* in rule but held twice as long as short *u*.

ṛ – like the *ri* in *rim*.
ṝ – like *ree* in *reed*.
ḷ – like *l* followed by *ṛ* (*lṛ*).
e – like the *e* in th*e*y.
ai – like the *ai* in *ai*sle.
o – like the *o* in g*o*.
au – like the *ow* in h*ow*.
ṁ (*anusvāra*) – a resonant nasal like the *n* in the French word *bon*.
ḥ (*visarga*) – a final *h*-sound: *aḥ* is pronounced like *aha*; *iḥ* like *ihi*.

The consonants are pronounced as follows:

k – as in *k*ite
kh – as in Ec*kh*art
g – as in *g*ive
gh – as in di*g-h*ard
ṅ – as in si*ng*
c – as in *ch*air
ch – as in staun*ch-h*eart
j – as in *j*oy
jh – as in he*dgeh*og
ñ – as in ca*ny*on
ṭ – as in *t*ub
ṭh – as in ligh*t-h*eart
ḍ – as in *d*ove
ḍha- as in re*d-h*ot
ṇ – as r*na* (prepare to say the *r* and say *na*).

Cerebrals are pronounced with tongue to roof of mouth, but the following dentals are pronounced with tongue against teeth:

t – as in *t*ub but with tongue against teeth.
th – as in ligh*t-h*eart but with tongue against teeth.
d – as in *d*ove but with tongue against teeth.
dh – as in re*d-h*ot but with tongue against teeth.
n – as in *n*ut but with tongue between teeth.
p – as in *p*ine
ph – as in u*ph*ill (not *f*)
b – as in *b*ird
bh – as in ru*b-h*ard
m – as in *m*other
y – as in *y*es
r – as in *r*un
l – as in *l*ight
v – as in *v*ine
ś (palatal) – as in the *s* in the German word *sprechen*
ṣ (cerebral) – as the *sh* in *sh*ine
s – as in *s*un
h – as in *h*ome

There is no strong accentuation of syllables in Sanskrit, only a flowing of short and long (twice as long as the short) syllables.

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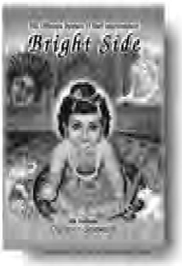
REMEMBERING TAMAL KRISHNA GOSWAMI AND GEORGE HARRISON (Vaisnava Society Journal Vol. 6) (5.5 x 8.5 in, 125pp, Softbound) Written by HH Danavir Goswami and other ISKCON devotees. Vaisnava Society Journal joins with devotees throughout the world in honoring two of the Hare Krishna movement's greatest preachers and leaders. ($5)



BRIGHT SIDE (The Ultimate System of Self Improvement) (6 x 9 in., 350pp, Hardbound) Written by HH Danavir Goswami: Finally a book that utilizes the wisdom of the Bhagavad Gita to help people make lasting improvements in areas such as depression, relationships, time management, diet, and counseling. ($15)

AMERICA IS READY (Vaisnava Society Journal Vol.7) (5.5 x 8.5 in, 130pp, Softbound) Includes articles by ISKCON devotees on Vaisnava Dress, Philosophy, Culture, Contemporary Issues, etc. ($5)

BRAIN GAIN (The Wisdom of Celibacy and Chastity) (6 x 9 in., 355 pp, Hardbound) Written by HH Danavir Goswami: This book certifies that celibacy and chastity are favorable for the brain and nervous system. An overwhelming body of documentation combined with facts from Vedic, Ayurvedic and religious texts of major world traditions makes this perhaps the most authorized book on the subject. ($15)

JOLLY SERVANT (Vaisnava Society Journal Vol.8) (5.5 x 8.5 in., 125 pages, Softbound) Written by ISKCON devotees including a tribute to the late disciple of Srila Prabhupada, His Holiness Sridhar Swami. Also includes "Chaste Harlots" from Danavir Goswami ($5)

INTERNAL CLEANSING (Vaisnava Society Journal Vol.9) (5.5 x 8.5 in., 125 pages, Softbound) Written by ISKCON devotees. Includes articles from Jayadvaita Swami, Danavir Goswami, Krishna Kirti Prabhu, Dasanudasa Prabhu and Sri Hari Prabhu ($5)

Audio CDs and Cassettes:

LOVE OF KRISHNA by Premadhana: Led by HH Danavir Goswami (lead singer), combines Vedic and Western instrumentation to accompany the maha mantra and other traditional Vaisnava bhajanas and kirtanas. 60 minutes, stereo, studio recording. (CD: $15, Cassette: ($8)

THE MAGIC IS THE CHANTING by KrishnaFest Band: A classic live-studio album recorded in San Diego during KrishnaFest Band's heyday. Album features HH Danavir Goswami, HG Mahatma Prabhu and HH Gunagrahi Goswami among others. East-west blend of several Hare Krishna mantra renditions. 60 minutes, stereo. (CD: $15, Cassette: $8)

VAISNAVA BHAJANAS by HH Danavir Goswami. Traditional ISKCON bhajanas accompanied with tamboura, mrdanga, karatalas and harmonium. 60 minutes, stereo, studio recording. (CD: $15, Cassette: $8)

TREASURE HOUSE featuring HH Danavir Goswami-lead vocals and mrdanga, Yamunacarya dasa-harmony and lead vocals, rhythm guitar, Dhiro Datta dasa-bass guitar, Drumilla dasa-drums, Lori-Sorrency-keyboards,Bhakta Russell Pierce-harmony vocals, tamborine, skits. Nice studio recording! (CD: $15)

KRISHNA BHAJANAS by HH Danavir Goswami. Traditional ISKCON bhajanas accompanied with tamboura, mrdanga, karatalas and harmonium. 60 minutes, stereo, studio recording. (CD: $15)

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MP3 CDs:

Danavir Goswami Speaks on Bhakti Yoga MP3 lecture series #1. Take a transcendental journey across the United States and around the world, with stops in Missouri, Texas, Florida and Vrndavan. Bathe your ears in the nectar of 50 specially selected discourses given by His Holiness Danavir Goswami. MP3 CD ($15)

Danavir Goswami Speaks on Krsna Consciousness MP3 lecture series #2. Take a transcendental journey across the United States and around the world, with stops in Miami, Amsterdam, Radhadesh, Zurich and Vrndavana. Bathe your ears in the nectar of 50 specially selected discourses given by His Holiness Danavir Goswami. MP3 CD. ($15)

Danavir Goswami Speaks on The Absolute Truth MP3 lecture series #3. Take a transcendental journey across the United States and around the world, with stops in Missouri, Amsterdam, Miami and Alachua. Bathe your ears in the nectar of 50 specially selected discourses given by His Holiness Danavir Goswami. MP3 CD ($15)

Danavir Goswami Speaks on The Spiritual World MP3 lecture series #4. Sit in on some transcendental classes at Kansas City, Missouri's Rupanuga Vedic College. Bathe your ears in the nectar of 50 specially selected discourses given by His Holiness Danavir Goswami. MP3 CD. ($15)

Video Cassettes:

THE AGE OF KALI (50 minutes) by KrishnaFest Theatre Company. A live performance of the newest version of this ISKCON classic. Filmed in Alachua, Florida. Features: Yamunacarya dasa, Radha-vinode dasa, Danavir Goswami, Candrasekhara dasa, Dhirodatta dasa, Paul Suhor and others. 45 minutes; ($20)

CHANGE OF HEART (135 minutes) by KrishnaFest Theatre Company. A live performance video and an ISKCON classic. Change of Heart tells of a young man's attempts to become a devotee of Krishna. Starring Prajapati dasa, Russell Pierce, Pancaratna dasa, Indranilamani devi dasi, Sankarsana dasa, Surabhi mata devi dasi, Rupanuga dasa, Jivananda dasa ($20)

VCD:

FINDING INDIA: DRUZE CONNECTING WITH THEIR SOURCE. (VCD, 32 minutes) ($20)

Posters:

SAMPRADAYA (24 x 36 inches, laminated/waterproof) For the first time ever all thirty two members of the Brahma - Madhva - Gaudiya Disciplic Succession are depicted together as described in the introduction to the Bhagavad Gita As It Is. (Concept by Danavir Goswami, Artwork by Bhavasindhu dasa) ($10)