

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ षोडशोऽध्यायः ॥

SHODASOADDHYAAYA (CHAPTER SIXTEEN)

**BhuvanaKosaVarnnanam [Bhoo Gola Varnnanam] (The Encyclopedic
Description of the Globe or the Planet of Earth or Jembudhveep
[Description of the Globe or the Planet of Earth])**

[In this chapter we can read the description of Mount Sumeru as well that of Bhoo Mandala or The Planetary Systems. Here the Bhoo Mandala is compared to a lotus flower and its seven islands resemble the whorl of that lotus flower. We can read the primary factors of Bhoo-Mandala like the name, shape, measurement, identity, etc. It is very interesting to see how well organized the geographical divisions are with mountains, oceans and

land. The chapter will conclude with Brahmapuri, the township of Brahmadheva. Please continue to read for details...]

राजोवाच

RaajOvaacha (Mahaaraaja Pareekshith Said):

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्य-
स्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा वा
सह दृश्यते ॥ १ ॥

1

Ukthasthvayaa bhoomandalaayaamavishesho yaavadhAadhithyasTha-
Pathi yethra chaasau jyothishaam genaisChandramaa vaa saha
Dhrisyathe.

Hey Mahaanubhaava Suka Brahmarshe! You have already explained that the horizon and area of Bhoo-Mandala or the Planet of Earth or this Globe extends as far as Soorya Bhagawaan, or the Sun-god spreads its light and heat as far as the Chandramaa or Chandra Bhagawaan or Moon-god and all the Nakshathraas of the Stars can be seen.

तत्रापि प्रियव्रतरथचरणपरिखातैः सप्तभिः
सप्तसिन्धव उपकृप्ता यत एतस्याः सप्तद्वीप-
विशेषविकल्पस्त्वया भगवन् खलु सूचित
एतदेवाखिलमहं मानतो लक्षणतश्च सर्वं
विजिज्ञासामि ॥ २ ॥

2

Thathraapi Priyavratharetthacharanaparikhaathaih saphthabhih
Sapthasinddhava upaklepthaa yetha ethasyaah saphthadhveepavishesha
Vikalpasthvayaa Bhagawan khalu soochitha ethadhevaakhilamaham
Maanatho lekshanathascha sarvvam vijijnjaasaami.

Oh, the best and the noblest of the Rishees! Oh Bhagawan! You have also described in detail how the seven great oceans were formed or created by

the rolling wheels of the chariot of the most renowned Emperor Mahaaraaja Priyavratha. And because of the seven oceans the Bhoo Mandala is divided into seven islands or island continents. You have given a very general description of their names, measurements and characteristics of those islands. Now the other audience and I wish to know them in detail. Kindly fulfill our desire.

भगवतो गुणमये स्थूलरूप आवेशितं मनो
ह्यगुणेऽपि सूक्ष्मतम आत्मज्योतिषि परे
ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं
तद्दु हैतद्गुरोर्हस्यनुवर्णयितुमिति ॥ ३॥

3

Bhagawatho gunamaye stthoolaropa aavesitham mano
Hya guneapi sookshmathama aathmajyothishi pare Brahmani
Bhagawathi Vaasudhevaakhye kshemamaavesithum thadhu haidhadh
Guroarhasyanuvarnnayithumithi.

When the mind is fixed upon Sri Vaasudheva or the Supreme Personality or Supreme God Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan whose external features made of material modes of nature which is the Stthoola Roopa or Gross Universal Form or the Cosmic Form it is brought to, that is the mind is brought to, the platform of pure goodness. In that transcendental position one can understand the Supreme Personality of God, Lord Sri Vaasudheva, who in His Sookshma Roopa or Subtler Form is self-effulgent and beyond the modes of material nature. Oh, the divinest scholar, Lord Sri Suka Brahmarshi! Please describe vividly how that form which covers the entire universe is perceived. Oh Sathguro! You deserve to explain it to us.

ऋषिरुवाच

RishirUvaacha (Rishi or Bhagawan Sri Suka Brahmarshi Said):

न वै महाराज भगवतो मायागुणविभूतेः
काष्ठां मनसा वचसा वाधिगन्तुमलं
विबुधायुषापि पुरुषस्तस्मात्प्राधान्येनैव

भूगोलकविशेषं नामरूपमानलक्षणतो
व्याख्यास्यामः ॥ ४॥

4

Na vai Mahaaraaja Bhagawatho maayaagunavibhootheh kaashttaam
Manasaa vachasaa vaaaddhigenthumalam vibuddhaayushaapi Prusha-
Sthasmaath praaddhaanyenaiva bhoogolavishesham naamaroopa-
Maanalekshanatho vyaakhyaasyaamah.

Hey Mahaaraaja Pareekshith! You are the embodiment of prosperity and auspiciousness. No person on this earth would be able to understand or recognize or narrate or even to state the boundless Maaya Prebhaava and Yogic Prebhaava and Virtuous Qualities and Prosperity and Auspiciousness of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by words or by heart or by mind even if he has been blessed with the longevity of a Dheva or immortality. Therefore, I shall try to explain the most important and primary factors of Bhoo-Mandala in respect of the name, shape, measure and identity without any omission. Please listen to it with a fully concentrated mind.

यो वायं द्वीपः कुवलयकमलकोशाभ्यन्तर-
कोशो नियुतयोजनविशालः समवर्तुलो
यथा पुष्करपत्रम् ॥ ५॥

5

Yo vaayam dhveepah kuvaleyakamalakosaabhyantharakoso
Niyuthayojanavisaalah samavarththulo yetthaa Pushkarapathram.

The planetary system known as Bhoo Mandala resembles a lotus flower. And its seven islands resemble the whorl of that flower. The island named as Jembu or Jembudhveepa is located in the middle of the whorl. The length and breadth of Jembudhveepa is one lakh or one hundred thousand Yojanaas or eight hundred thousand miles. [One Yojana is between eight and nine point zero two miles. Therefore, the length and breadth of Jembu can be between eight and nine hundred thousand miles plus.]

यस्मिन् नव वर्षाणि नवयोजनसहस्रायामा-

न्यष्टभिर्मर्यादागिरिभिः सुविभक्तानि भवन्ति ॥ ६॥

6

Yesminnava varshaani navayojanasahasraayaamaanyashtabhi
RmMaryaadhaagiribhih suvibhakthaani bhavanthi.

The shape of Jembudhveepa is round like a lotus leaf. There are nine divisions of land in Jembudhveepa. Each of them has a length of nine thousand Yojanaas. There are eight mountains that mark the boundaries of these divisions, and they separate them very clearly and nicely.

एषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य
नाभ्यामवस्थितः सर्वतः सौवर्णः कुलगिरिराजो
मेरुद्वीपायामसमुन्नाहः कर्णिकाभूतः कुवलय-
कमलस्य मूर्धनि द्वात्रिंशत्सहस्रयोजनविततो मूले
षोडशसहस्रं तावतान्तर्भूम्यां प्रविष्टः ॥ ७॥

7

Eshaam maddhye Ilaavritham naamaabhyantharavarsham yesya
naabhyaa-

Mavastthithah sarvvathah sauvarnnah kulagiriraajo Merurdhvee-
Paayaamasamunnaahah karnnikaabhoothah kuvaleyakamalasya.
Moorddhani dhvaathrimathsahasrayojanavithatho mole sho-
Dasahasram thaavathaantharbhoomyaam previshtah.

Ilaavriththa or Ilaavriththam or Ilaavriththa-Varsha or Ilaavritha-Varsha is situated in the middle of these nine divisions of the whorl of lotus flower or Jembudhveepa. Sumeru Parvatha or Sumeru Mountain or Mahaa Meru Parvatha or Mahaa Meru Mountain which is made of gold passes through or lies exactly in the middle of Ilaavriththa. It looks like a pericarp of the Jembudhveepa Bhoo-Mandala. Sumeru's height is the same as the length or width of Jembudhveepa which is one hundred thousand Yojanaas. Of that one hundred thousand Yojanaas sixteen thousand are within the earth. Therefore, the height above the earth is eighty-four thousand Yojanaas. The mountain's width is thirty-two thousand feet at submit and sixteen thousand Yojanaas at its base.

उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो
रम्यकहिरण्मयकुरूणां वर्षाणां मर्यादागिरयः
प्रागायता उभयतः क्षारोदावधयो द्विसहस्रपृथक्
एकैकशः पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो दशांशाधिकंशेन
दैर्घ्य एव हसन्ति ॥ ८॥

8

UththarenElaavritham neelah svethah sringgavaanithi
Threyo RemyakaHiranmayaKuroonaam Varshaanaam Maryaadhaagirayah
Praagaayathaa ubhayathah kshaarodhaavaddhaya dhvisahasrapritthava
Ekaikasah poorvasmaatha poorvasmaadhuththara uththaro dhesaa saa-
Ddhikaamsena dhairghya eva hrasanthi.

Neelaadhri or Blue Mountain is situated immediately north of Ilaavriththa. Remyaka Bhoo-Varsha or Land of Beauty or Beautiful Land is next to Neelaadhri. North of Remyaka is Svethagiri or White Mountain. North of Svethagiri is Hiranmaya Bhoo-Varsha or Land of Gold of Golden Land. North of Hiranmaya is Sringgavaan or Mountain with highest Peaks or High Peak Mountains. And north of Sringgavaan is Kuru-Varsha or Land of Kuru. Thus, these three mountains serve as the respective borders of three Varshaas or Lands. Each of these mountains has a width of exactly two thousand Yojanaas. Lengthwise they extend from east to west the beaches of the ocean of Levana Samudhraas or Ocean of Salt or Saltwater Oceans. Going from south to north each mountain is one tenth of the length of the previous mountain. But the height of each of the three mountains is the same.

एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति
प्रागायता यथा नीलादयोऽयुतयोजनोत्सेधा हरिवर्ष-
किम्पुरुषभारतानां यथासङ्ख्यम् ॥ ९॥

9

Evam dhekshinenelaavritham Nishaddho Hemakooto Himaa-
Laya ithi Praagaayathaa yetthaa Neelaadhyaoyuthayojano-
Thseddhaa HarivarshaKimpurushaBhaarathaanaam yetthaa samkhyam.

Similarly, south of Ilaavriththa also there are three mountains and three lands. They are Nishaddha, the Thumgagiri or High or Tall Mountain, [this also means a Prohibited Mountain may be due to its height] and then Hari-Varsha or Green Land; then south of that Hemakootaadhri or Snow Peak or Mountain of Snow and Kimpurushaavani or Land of Kimpurusha and south of that Himaalaya or Home of Snow and Bhaaratha-Varsha or Bharatha-Varsha. Each of these mountains has a height of one thousand Yojanaas. The length of these mountains would gradually be reduced when moving to the south.

तथैवेलावृतमपरेण पूर्वेण च माल्यवद्वन्धमादना-
वानीलनिषधायतौ द्विसहस्रं पप्रथतुः केतुमाल-
भद्राश्वयोः सीमानं विदधाते ॥ १० ॥

10

ThatthaivElaavrithamaparena poorvvena cha MaalyavadhGenddha-
MaadhanaavaaNeelaNishaddhaayathau dhvisahasram papretthathuh
Kethu-
MaalaBhadhraasvayoh seemaanam vidhaddhaathe.

West of the famous Ilaavritha there is a very popular mountain named as Maalyavaan and to the east there is another very popular mountain called Genddhamaadhana. West of Maalyavaan is the land called Kethumaalaavani or the Land of Kethumaala. Similarly, to the east of Genddhamaadhana is Bhadhraasva-Varsha or the Land of Bhadhraasva. The length of Maalyavaan is equal to that of Neelaadhri and the length of Genddhamaadhana is equal to that of Nishaddha. The heights of these two mountains are two thousand Yojanaas. They indicate the borders of Ilaavritha-Varsha, Kethumaala-Varsha and Bhadhraasva-Varsha.

मन्दरो मेरुमन्दरः सुपार्श्वः कुमुद इत्ययुतयोजन-
विस्तारोन्नाहा मेरोः चतुर्दिशमवष्टम्भगिरय
उपकृताः ॥ ११ ॥

11

Mandharo Merumandharah Supaarsvah Kumudha ithyayuthayojanavi-
SthaaronnaahaaMeroschathurdhdhisamavashtambhagiraya upaklepthaah.

Mountains like Mandhara, Meru, Supaarsva and Kumudha are fixed on all the four sides of the great mountain Sumeru as its supporting mountains by the Supreme Soul Lord Sri Maha Vishnu Bhagawaan. If you measure, you will see that all these four mountains have heights of ten thousand Yojanaas and equal measure of widths as well.

चतुर्ष्वेतेषु चूतजम्बूकदम्बन्यग्रोधाश्चत्वारः पादपप्रवराः
पर्वतकेतव इवाधिसहस्रयोजनोन्नाहास्तावद्विटपविततयः
शतयोजनपरिणाहाः ॥ १२॥

12

Chathurshatheshu ChoothaJembookadhabanyagroddhaaschathvaarah
paadha-
Paprevaraah parvvathakethava ivaaddhisahasrayojanonnaa-
Haasthaavadh vitapavithathayah sathayojanaparinaahaah.

Trees named as Chootha, Jembu, Kadhamba and Nyegorddhapaadhapa or Vatavriksha or Banyan-Trees are grown on those mountains in the same order. That is Chootha in Mandhaara, Jembu in Meru, Kadhamba in Supaarsva and Nyegorddhapaadhapa in Kumudha. These trees are very tall and stand like flag-staffs in each of these Mountains. The branches and leaves of these trees cover an area of one thousand Yojanaas. The heights of these are also measured to be one thousand Yojanaas.

ह्रदाश्चत्वारः पयोमध्विक्षुरसमृष्टजला यदुपस्पर्शिन
उपदेवगणा योगैश्वर्याणि स्वाभाविकानि भरतर्षभ
धारयन्ति ॥ १३॥

13

Hradhaaschathvaarah payomaddhvikshuresamrishtajelaa yedhupaspa-
Rsina upadhevagenaa yogaisvaryaani svaabhaavikaani,
Bharatharshabha, ddhaarayanthi.

Hey Bharatharshabha, Pareekshith Mahaaraaja! There are also four huge lakes in between these mountains. The water of the first lake tastes like milk; the second tastes like honey and the third tastes like sugarcane juice.

And the fourth lake is full of pure water. The celestial beings like Sidhddhaas, Chaaranaas, Kinnaraas, Genddharvvaas and other demigods enjoy the facilities of those four lakes. Because of that they are endowed with the eightfold Yoga Vibhoothees like Anima = smaller than smallest, Mahima = greater than greatest, Gerima = larger than largest, etc.

देवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं
वैभ्राजकं सर्वतोभद्रमिति ॥ १४॥

14

Dhevodhyaanaani cha bhavanthi chathvaari Nandhanam Chaithrarettham
Vaibhraajakam Sarvathobhadhramithi.

There are also four celestial gardens named as Nandhana, Chaithrarettha, Vaibhraajaka and Sarvathobhadhra in those mountains.

येष्वमरपरिवृढाः सह सुरललनाललामयूथपतय
उपदेवगणैरुपगीयमानमहिमानः किल विहरन्ति ॥ १५॥

15

Yeshvamaraparivredaah sahasuralelanaalalaamayoothpathaya
Upadhevagenairupageeyamaanamahimaanahkila viharanthi.

The best of all the Dhevaas, Upadhevaas and other Celestial beings along with their beautiful damsel wives come there and enjoy playing romantic sports and games in those beautiful heavenly gardens.

मन्दरोत्सङ्ग एकादशशतयोजनोत्तुङ्गदेवचूतशिरसो
गिरिशिखरस्थूलानि फलान्यमृतकल्पानि पतन्ति ॥ १६॥

16

Mandharothsangga ekaadhesasathayojanoththunggadhevachootha-
Siraso girisikharastthoolaani phalaanyamrithakalpaani pa-
thanthi.

On the lowest slopes of the mountain called Mandhaara there is a tree called Dhevachootha which provides fruits like divine mango. Dhevachootha has a height of one thousand one hundred Yojana. From Dhevachootha fruits as big as mountain peaks and as sweet and tasty as nectar would fall from the top of the tree for enjoyment of the celestial beings of denizens of heavenly planets.

तेषां विशीर्यमाणानामतिमधुरसुरभिसुगन्धिबहुलारुण-
रसोदेनारुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती
पूर्वेणेलावृतमुपप्लावयति ॥ १७॥

17

Theshaam viseeryamaanaanaamathimaddhurasurabhisugenddhibehu-
LaarunaresodhenaArunodhaa naama nadhee Mandharagirisikharaa-
Nnipathanthee poorvvenelaavrithamupaplaavayathi.

The solid fruits fall from such a height, and they break and the sweet fragrant juice within them flows out and becomes increasingly more fragrant as it mixes with other divine fragrance and the juice cascades from the mountain as a huge waterfall and becomes a river. The name of that river is Arunodha. And this Arunodha River flows pleasantly through the eastern side of Ilaavritha.

यदुपजोषणाद्भवान्या अनुचरीणां पुण्यजनवधूनामवयव-
स्पर्शसुगन्धवातो दशयोजनं समन्तादनुवासयति ॥ १८॥

18

Yedhupajoshanaadh Bhawaanya anuchareenaam punyjena-
Vaddhoonaamavayavasparasugenddhavaatho dhesayojanam
samanthaadhanu-
vaasayathi.

Bhawaani is Paarvathi Dhevi, the wife of Lord Sri Mahaadheva. The pious wives of Yekshaas are her friends and maidservants. These Yeksha wives are drinking the water from the river of Arunodha. Because they drink the water from Arunodha their bodies are very fragrant. The slow breeze also carries the same fragrance because it has touched the bodies of those

maid servants of Bhawaani. And the sweet fragrance would be spread around ten Yojanaas in that area.

एवं जम्बूफलानामत्युच्चनिपातविशीर्णानामनस्थिप्रायाणा-
मिभकायनिभानां रसेन जम्बू नाम नदी मेरुमन्दर-
शिखरादयुतयोजनादवनितले निपतन्ती दक्षिणेना-
त्मानं यावदिलावृतमुपस्यन्दयति ॥ १९॥

19

Evam Jembuphalaanaamathyuchchanipaathaviseernnaanaamana-
Stthipraayaanaambhakaayanibhaanaam resena Jembu naama nadhee
Merumandharasikharaadhayuthaaddhikayojanaadhavanithale nipathanthee
Dhekshinenaathmaanam yaavadhllaavrithamupasyendhayathi.

The fruits of Jembu tree are very large and with full of pulp but with very small seeds. When they fall from such a height they break and shatter into many pieces and spread around. Those fruits are like the size of an elephant. The juice gliding from them becomes a river called Jembu-Nadhi. The river falls a distance of ten thousand Yojanaas from summit of Meru Mandhaara to the southern side of Ilaavritha and floods the whole area of Ilaavritha.

तावदुभयोरपि रोधसोर्या मृत्तिका तद्रसेनानुविध्यमाना
वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं जाम्बूनदं
नाम सुवर्णं भवति ॥ २०॥

20

Thaavadhubhayorabhi roddhasoryaa mriththikaa thadhrasenaanu-
Viddhyamaanaa VaavArkkasamyogavipaakena sadhaamaralokaa-
Bharanam Jembunadham naama suvarnam bhavathi.

The mud and sand on both sides of the river Jembu-Nadhi being moistened by the flowing juice and then dried by the Vaayubhagawaan by wind and Arkkabhagawaan by sunshine produces huge quantities of gold called Jaamboonadham. [Jaamboonadham is pure refined gold.]

यदु ह वाव विबुधादयः सह युवतिभिर्मुकुटकटक-
कटिसूत्राद्याभरणरूपेण खलु धारयन्ति ॥ २१ ॥

21

Yedhu ha vaava Vibuddhaadhayah saha yuvathibhirmmukutakataka-
Katisoothraadhyaabharanaropena khalu ddhaarayanthi.

With those gold of Jaamboonadham the Dhevaas and Upadhevaas make crowns and their wives make ornaments like helmets, bangles, necklaces, belts, girdles, anklets, etc.

यस्तु महाकदम्बः सुपार्श्वनिरूढो यास्तस्य कोटरेभ्यो
विनिःसृताः पञ्चायामपरिणाहाः पञ्च मधुधाराः सुपार्श्व-
शिखरात्पतन्त्योऽपरेणात्मानमिलावृतमनुमोदयन्ति ॥ २२ ॥

22

Yesthu mahaaKadhambah Supaarsvanirooddo yaasthasya kota-
Rebhyo vinihsrithaah panjchaayaamaparinaahaah panjchamaddhuddhaa-
Raah Supaarsvasikharaath pathanthyoaparenaathmaanamllaavri-
Thamanumodhayanthi.

On the side of the mountain top of Supaarsva Giri stands a big tree called MahaaKadhamba. That tree is very noble and highly celebrated. From the hollows of this tree flow five rivers of honey. Each of them is about five Vyaamaas or about thirti feet wide. [One Vyaama is about six feet.] This honey flows incessantly from the top of Supaarsva Mountain and flows all around Ilaavritha beginning from the western side. Thus, the whole land is always saturated with sweet and pleasing fragrance all around the time.

या ह्युपयुञ्जानानां मुखनिर्वासितो वायुः समन्ता-
च्छतयोजनमनुवासयति ॥ २३ ॥

23

Ya hyupayunjaanaanaam mukhanirvvaasitho Vaayuh sama-
Nthaachcchathayojanamanuvaasayathi.

The air carrying a sweet scent from the mouth of those who drink that honey from those rivers perfumes the land for one hundred Yojanaas all around the four sides.

एवं कुमुदनिरूढो यः शतवल्शो नाम वटस्तस्य
स्कन्धेभ्यो नीचीनाः पयोदधिमधुघृतगुडान्ना-
द्यम्बरशय्यासनाभरणादयः सर्व एव कामदुघा नदाः
कुमुदाग्रात्पतन्तस्तमुत्तरेणैलावृतमुपयोजयन्ति ॥ २४॥

24

Evam Kumudhanirooddo yaha Sathavalso naama Vatasthasya
Skanddhebhyo neecheenaah
payodhaddhimaddhughrithagudaannaadhyamba-
Rasayiyaasanaabharaadhayah sarvva eva kaamadhughaa nadhaah
Kumudhaa-
Graath pathanthasthamuththarenElaavirthamupayojanthi.

Similarly on the Kumudha Giri there is a great Vata Vriksha or Banyan Tree which is called Sathavathsa or Sathavalsa. It is called Sathavathsa because it has one hundred main branches. From those branches come many roots. From those roots many rivers are flowing. These rivers flow down from the top of the Kumudha Giri to the northern side of Ilaavritha. Those who live there are immensely benefited from those rivers. Because of these flowing rivers all the people have ample supplies of milk, yogurt, honey, clarified butter or ghee, molasses, food grains, clothing, bedding, sitting places and ornaments. All the objects and material they desire, and need are sufficiently supplied for their benefit and prosperity and therefore they are all always very happy.

यानुपजुषाणानां न कदाचिदपि प्रजानां
वलीपलितक्लमस्वेददौर्गन्ध्यजराऽऽमय-
मृत्युशीतोष्णवैवर्ण्योपसर्गादयस्तापविशेषा
भवन्ति यावज्जीवं सुखं निरतिशयमेव ॥ २५॥

25

Yaanupajushaanaanaam na kadhaachidhapi prejaanaam valee-

Palithaklemasvedhadhaurggenddhyajeraamayamrithyuseethoshna vai-
Varnyopasarggaadhayasthaapavisheshaa bhavanthi yaavajjeevam
Sukham nirathisayameva.

The residents of the material world who are fortunate to drink the products of these rivers would never be affected by wrinkles on their bodies and their hair would never become gray. They would never feel fatigue, perspiration and their bodies would never have a bad odor. They would never suffer from hunger, thirst, chilly cold and or scorching heat. Their bodies would never lose the luster and effulgence. They would never be afflicted by old age, disease and untimely death. They all live very happily without any anxieties until death.

कुरङ्गकुररकुसुम्भवैकङ्कत्रिकूटशिशिरपतङ्ग-
रुचकनिषधशिनीवासकपिलशङ्खवैदूर्यजारुधि-
हंसऋषभनागकालञ्जनारदादयो विंशति गिरयो
मेरोः कर्णिकाया इव केसरभूता मूलदेशे
परित उपकृप्ताः ॥ २६॥

26

KuramgaKuraraKusumbhavaikankaThrikootasisirapathanggaruchaka-
Nishaddhasineevaasakapilasamkhavaidooryajaaruddhihamsarsha-
BhanaagakaalanjjeraNaaradhaadhayo vimsathi girayo Meroh
Karnnikaayaa iva kesarabhoothaa mooladhese paritha upaklepthaah.

Hey Pareekshith Mahaaraaja! There are twenty mountains beautifully arranged around the foot of Mount Meru like the filaments around the whorl of a lotus flower. Their names are 1) Kuranggam, 2) Kuraram, 3) Kusumbham, 4) Thrikootam, 5) Sisiram, 6) Samkham, 7) Pathanggam, 8) Ruchakam, 9) Nishaddham, 10) Vaikankam, 11) Sineevaasam, 12) Kapilam, 13) Jaaruddhi, 14) Hamsam, 15) Rishabham, 16) Vaidooryam, 17) Naaradham, 18) Kaalanjjaram, 19) Naagam and 20) Naikovakam.

जठरदेवकूटौ मेरुं पूर्वेणाष्टादशयोजनसहस्र-
मुदगायतौ द्विसहस्रं पृथुतुङ्गौ भवतः एवमपरेण
पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ
प्रागायतावेवमुत्तरतस्त्रिशृङ्गमकरावष्टभिरेतैः

Jettaradhevakootau Merum poorvvenaashtaadhesayojanasahasramudha-
Gaayathau dhvisahasram priththunggau bhavathah evamaparena
Pavanapaariyaathrau dhekshinena Kailaasakaraveerau Praagaa-
Yathaavevamuththarathasthrisinggamakaraavashtabhirethaih pari-
Sthrithoagniriva parithaschakaasthi Kaanjchanagirih.

On the eastern side of Sumeru Mountain there are two mountains named Jettara and Dhevakoota. They lie on the north – south alignment with a length of eighteen thousand Yojanaas and with a height of two thousand Yojanaas each. Similarly on the western side of Sumeru there are another two mountains named Pavana and Paariyaathra. They also extend north – south with the same length and height as those of Jettara and Dhevakoota. On the southern side of Sumeru there are two mountains named Kailaasa and Karaveera extending east – west with the same length and height as the others. And on the northern side of Sumeru also there are two mountains named Thrisringga and Makara extending east – west with the same length and height as others. All these mountains have a width of two thousand Yojanaas. Sumeru is the mountain of gold. Sumeru shines brilliantly surrounded by these eight mountains around all the four sides.

मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपकृसां
पुरीमयुतयोजनसाहस्रीं समचतुरस्रां शातकौम्भीं
वदन्ति ॥ २८॥

Merormmoordhddhani bhagavatha aathmayonermaddhyatha
upaklepthaam
Pureemmayuthayojanasaahasreem samachathurasraam
saathakaumbheem
Vadhanthi.

Exactly in the middle of the summit Sumeru is Brahmapuri or township of Saarasaanana or Brahmadheva. The township is square in shape measuring ten million Yojanaas on each four sides. It is entirely made up of

pure gold. Because of that it is very effulgent and brilliant like hundreds of thousands of Suns rising together at the same time. The learned scholars and divine sages call the township of Brahmadheva as Saathakaumbhi.

तामनुपरितो लोकपालानामष्टानां यथादिशं
यथारूपं तुरीयमानेन पुरोऽष्टावुपकृताः ॥ २९॥

29

Thaamanu paritho lokapaalaanaamashtaanaam yetthaadhisam
Yetthaaroopam thureeyamaanena puroashtaavupaklepthaah.

Surrounding the Brahmapuri on the eight directions are the residence of Ashta Digpaalaas or eight principal governors of the eight directions of planetary systems beginning with Lord Dhevendhra. All these eight townships are similar to Brahmapuri with one exception of the size of them. They are all one fourth of the size of the Brahmapuri.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे भुवनकोशवर्णनं नाम षोडशोऽध्यायः ॥ १६॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe BhuvanaKosaVarannananam [Bhoo Gola Varannanam]
Naama Shodasoaddhyaayah

Thus, we conclude the Sixteenth Chapter Named as The Encyclopedic
Description of the Globe or the Planet of Earth or Jembudhveep
[Description of the Globe or the Planet of Earth] Of the Fifth Canto of the
Most Divine and the Supreme Most and the Greatest Mythology Known as
Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!

