

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namo Bhagavathe Vaasudhevaayah!**

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**Om Namo Bhagavathe Vaasudhevaayah!**

॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namo Bhagavathe Vaasudhevaayah!**

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM**

**MOOLAM (ORIGINAL)**

पञ्चमस्कन्धः

**PANJCHAMASKANDDHAH (CANTO FIVE)**

॥ एकोनविंशोऽध्यायः ॥

**EKONAVIMSATHITHAMOADDHYAAYA (CHAPTER NINETEEN)**

**Bhaaratha Varsha Varnnana [Jembudhveepa Varnnanam]  
(Encyclopedic Narration of Tracts of Land Called Bhaaratha Varsha  
[Encyclopedic Narration of the Tracts of Land Called as Jembu  
Dhveepa]**

[In this chapter we read the details of Kimpurusha Varsha where the inhabitants worship Lord Sri Rama. Hanuman who is the chief of Kimpurushaas is the staunchest devotee of Rama. Dhevaas, Genddharvvaas, Chaaranaas, Maanavaas, etc. also worship and offer obeisance to Lord Sri Rama. The details, how to worship and the specific

Manthraas to be recited to appease Sri Rama can be read in this chapter. Nara Naaraayana is the deity being worshiped and prayed by the Maanavaas who the inhabitants of Bhaaritha Varsha are. Dhevarshi Naaradha is the staunchest devotee of Nara Naaraayana. He descended from heaven and came to Bhaaritha Varsha to instruct and show how to worship his Upaasana Moorthy, Nara Naaraayana, specifically to Saavarni Manu, and then in general to Maanava Raasi of Bhaaritha Varsha. The land of Bhaaritha Varsha is the divinest and superior to Heaven and even Sathyaloka because the devotees of Nara Naaraayana in this land tract would be able to attain Aathmasaakshaathkaaram directly and get the opportunity to offer devotional services at the lotus feet of Lord Sri Hari or Lord Vishnu. Please continue to read for details...]

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं  
सीताभिरामं रामं तच्चरणसन्निकर्षाभिरतः  
परमभागवतो हनुमान् सह किम्पुरुषैरविरत-  
भक्तिरुपास्ते ॥ १ ॥

1

Kimpurushe varshe BhagawanthaAadhipurusham Lekashmanaagrajam  
Seethaabhiraamam Raamam thachcharanasamnikarshaabhirethah  
paramaBhaaga-  
Vatho Hanumaan saha Kimpurushairavirethabhakthirupaasthe.

In the land of Kimpurusha-Varsha the staunchest devotee, Sri Hanumaan, along with inhabitants are always engaged in offering devotional services and in worshipping Lord Sree Raamachandhra Swamy who is the elder brother of Lekshmana and the most devoted husband of SeethaaDhevi and who is the provider of happiness and devotional blissfulness and charm to her mind and heart. [Hanuman is the chief of Kimpurusha. In Vaanaraas also there are Dhevaas, Genddharvvaas, Kimpurushaas, etc. and Hanuman is a Kimpurusha.]

आष्टिषेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं  
भर्तृभगवत्कथां समुपशृणोति स्वयं चेदं गायति ॥ २॥

2

Aarshtishenena saha Genddharvvairanugeeyamaanaam parama-  
Kalyaaneem bharththrubhagawathkatthaam samupasrinothi svayam  
Chedham gaayathi.

A host of Genddharvvaas are also always engaged in singing and proclaiming the glories and in worshiping and chanting devotional prayers to Lord Sri Raamachandhra Swamy. Aarshtishena, the chief of Genddharvvaas, along with Hanumaan would always be listening intensely and devotionally the chanting of Genddharvvaas and the glorifications and proclamations of their own Lord. And not only that they themselves would also be singing and glorifying their Lord Sri Raamachandhra Swamy with following chanting:

ओं नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशील-  
व्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः  
साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय  
महाराजाय नम इति ॥ ३॥

3

Oam Namō Bhagawathe Uththamaslokaaya Nama Aaryalekshanasee-  
Lavrathaaya Nama Upasikshithaathmana Upaasithalokaaya Namah  
Saaddhuvaadhanikashanaaya Namō Brahmanyadhevaaya Mahaapurū-  
Shaaya Mahaaraajaaya Nama Ithi.

Oh Lord Sri Raamachandhra Swamy! Let me try to appease you by chanting the Manthra: “OUAM”. [“OUAM” is the “Prenava Manthra”. This is the Beeja Manthra or the seed and essence of all other Manthraas. All other Manthraas are originated from “OUAM”. Any divine meaning, we can imagine and many other meanings beyond our imaginations are originated from “OUAM”. When one chants this Manthra innumeros time the power acquired by him would be immeasurable and infinite.] Oh Lord! You are embodiment of all austerity and penance. You are most perfect one with all qualities in perfect and appropriate form and order. I worship, offer

obeisance and prostrate you. You are the best among the most highly elevated personalities. You are most perfect and the only perfect creation of Brahmadheva. You are the reservoir of all good qualities. You are the Leader of and Lord of all Aaryaas, meaning the most advanced and scholarly personalities. Your character, behavior and qualities are always consistent. You can always control your mind and senses. You are subject of discussion and discourses by all great Rishies and Munees. The Brahmins worship you and you worship the Brahmins. You are the embodiment of luster and brilliance and energy. You are being worshipped by all Manushyaas and Dhevaas and Asuraas. You are the king of all Kings. You are the Lord of all Lords. You are the best of the best Personalities. I offer devotional services, prayers and worship and salute and prostrate you.

यत्तद्विशुद्धानुभवमात्रमेकं  
स्वतेजसा ध्वस्तगुणव्यवस्थम् ।  
प्रत्यक्प्रशान्तं सुधियोपलम्भनं  
ह्यनामरूपं निरहं प्रपद्ये ॥ ४॥

4

Yeththadhvisudhddhaanubhaavamaathramekam  
Svathejasaa ddhvasthagunavyevasttham  
Prethyak presantham suddhiyopalembhanam  
Hyanaamaroopam niraham prepadhye.

Oh Lord Sri Raamachandhra Swaamy! Your form is the embodiment of peace. Your form is the embodiment of pure virtues. You are a provider of virtues to the universe. You are independent of all Gunaas. You are the controller of senses. You control senses with the greatness of your inherent qualities and your unlimited luster. You are the remover of Gunaas and Dhvaithaas or dualities. You are the one who does not benefit for the names and forms. That means you are nameless and formless. You are Ahanthaarehithan meaning Egoless or without any Ego or the one without the feeling or sense of "I-ness." There is no one else or anything else comparable to you. You are Eka or solitary and single. You cannot be seen, or you are invisible or beyond the eyesight or imagination of anyone including Manushyaas, Dhevaas and Asuraas. You are approachable only by Suddhi or the pure and supreme intelligent one or the Dheva. Oh Lord

Sri Raamachandhra Swaamy. I salute, pray, offer obeisance and prostrate and seek your blessings, support and protection.

मर्त्यावितारस्त्वह मर्त्यशिक्षणं  
रक्षोवधायैव न केवलं विभोः ।  
कुतोऽन्यथा स्याद्रमतः स्व आत्मनः  
सीताकृतानि व्यसनानीश्वरस्य ॥ ५॥

5

Marthhyaavathaarasthviha marththyasikshanam  
Rekshovaddhaayaiva na kevalam Vibhoh  
Kuthoanyatthaa syaadhremathah sva aathmanah  
Seethaakrithaani vyesanaanEeswarasya.

The incarnations of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in human forms are not only for the destruction of the Asuraas or demons but also for teaching religious and ethical principles to the human being of the universe and also the pains and pleasures of life. If that was not the case then how is it possible for Sree Raamachandhra Swaamy, who was a self-realized or soul-realized God, to undergo all the pains of separation from his beloved consort Seetha Dhevi?

न वै स आत्माऽऽत्मवतां सुहृत्तमः  
सक्तस्त्रिलोक्यां भगवान्वासुदेवः ।  
न स्त्रीकृतं कश्मलमश्रुवीत  
न लक्ष्मणं चापि विहातुमर्हति ॥ ६॥

6

Na vai sa aathmaaaathmavathaam suhriththamah  
Sakthasthrilokyaam Bhagawaan Vaasudhevah  
Na sthreekritham kasmalamasnuveetha  
Na Lakshmanam chaapi vihaathumarhathi.

Lord Sri Raamachandhra Swaamy, the incarnation of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is the Supreme Personality of God. He is Aathmaaraama and the one who has attained

Aathmasaakshaathkaaram. He is not attached to anything and anyone in this material world. He is the Supreme Soul. He is a self-realized soul. He is the intimate friend of self-realized souls. He is the reservoir and embodiment of brevity, prosperity and all opulence. Therefore, there was no need for him to suffer or He could not possibly have suffered from the pain and agony of separation from his beloved wife, Seetha Dhevi, nor could He have given up his wife and brother, Lakshmana who was his younger brother. As he is the Supreme Soul it is impossible for Him to give up any other souls as all other souls of all the universes are contained within the Supreme Soul. Separation of a soul from the Supreme Soul is impossible.

न जन्म नूनं महतो न सौभगं  
न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः ।  
तैर्यद्विसृष्टानपि नो वनौकस-  
श्चकार सख्ये बत लक्ष्मणाग्रजः ॥ ७॥

7

Na jenma noonam mahatho na saubhagam  
Na vaang na budhddhirnnaakrithisthoshahethuh  
THairyadhvisrishtaanapi no vanaukasa-  
Schakaara sakhye betha Lakshmanaagrajah.

One cannot establish friendship with Supreme Lord Sri Raamachandhra Swaamy on the basis of material qualities such as One's birth in royal or aristocratic family or by One's personal charm and beauty or by one's supreme personality or by one's supreme and sharp intelligence or by one's eloquence in delivering sweet and rhyming words. See, even though we, the Vaanaraas or the Monkeys, do not possess any of these qualities and in spite of that we are living in the forests, he willingly accepted our friendship not only without any hesitation but also with wholehearted affinity and love. He made us his friends.

सुरोऽसुरो वाप्यथ वानरो नरः  
सर्वात्मना यः सुकृतज्ञमुत्तमम् ।  
भजेत रामं मनुजाकृतिं हरिं  
य उत्तराननयत्कोसलान् दिवमिति ॥ ८॥

SuroAsuro vaapyattha Vaanaro Narah  
 Sarvvaathmanaa yah sukrithajnamuththamam  
 Bhajetha Raamam Manujaakrithim Harim  
 Ya uththaraanayanayath Kosalaandhivamithi.

Whether you are Dheva or a Dheithya or a Marthya or Monkey or whoever you are, you should worship Supreme Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan incarnated as a perfect human form as Lord Sri Raamachandhra Swaamy who is the noblest of the noble personality and who is the most virtuous and who is the purest of the pure and who is the embodiment of all noble and virtuous deeds. Lord Sri Raamachandhra Swaamy is the one who uplifted all the living entities of Uththara Kosala or the Northern Kosala Country into heaven. [When Sri Raama ascended to Vaikuntta after fulfilling all the purposes of the incarnation he blessed all those who were associated with him including all the inhabitants of Kosala to ascend to heaven.]

भारतेऽपि वर्षे भगवान् नरनारायणाख्य आकल्पान्त-  
 मुपचितधर्म ज्ञानवैराग्यैश्वर्योपशमोपरमात्मोपलम्भन-  
 मनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति ॥ ९॥

Bhaaratheapi varshe BhagawanNaraNaaraayanaakhya aakalpaanthamu-  
 Pachithaddharmmajnjaanavairaagyaisvaryopasamo paramaa-  
 Thmopalembhanamanugrehaayaathmavathaamanukampayaa thapoavye-  
 Kthagethischarathi.

The glories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are inconceivable even by the best of scholars. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who has incarnated as Sri Raamachandhra Swamy, has also incarnated in the land of Bhaaritha Varsha at the place well known as Bedharikaasrama in the form of NaraNaaraayana. The purpose of the incarnation as NaraNaaraayana was to teach and provide His devotees and ensure maintenance and improvements of religious righteousness, renunciation, Vedhic knowledge, spiritual power, sense

control and freedom from false ego among His devotees. Also, the purpose of the incarnation was to demonstrate the opulence and power of spiritual assets by executing severe austerity for ages and ages of eons and eons. He has shown to the world that Aathmasaakshaathkaaram or Self-Realization or Soul-Realization can be attained by prolonged severe austerity.

तं भगवान् नारदो वर्णाश्रमवतीभिर्भारतीभिः प्रजाभि-  
र्भगवत्प्रोक्ताभ्यां साङ्ख्ययोगाभ्यां भगवदनुभावोपवर्णनं  
सावर्णेरुपदेक्ष्यमाणः परमभक्तिभावेनोपसरति इदं  
चाभिगृणाति ॥ १० ॥

10

Tham BhagawanNaaradho varnnaasramavathee bhirbhaarathee bhiih  
prejaa-  
BhirBhagawathprokthaabhyaam Saamkhyayogaabhyaam  
Bhagawadhanubhaa-  
Vopavarnnanam saavarnnerupadhekshyamaanah paramabhakthibhaave-  
Nopasarathi idham chaabhigrinaathi.

The noblest heavenly sage Naaradha for the benefit of the inhabitants of Bhaaratha Varsha those who strictly observe and adhere to the stipulations of all Varnnaasrama Ddharmmaas conduct discourses and narrate the glories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and also the Saamkhya Yoga (known as Panjcharaathra) which was established and propagated by Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Naaradha instructed the principles of this divinest literature very carefully and diligently to Saavarnni Manu. And then along with Saavarnni Manu, Naaradha worshiped Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by reciting and chanting the following important and primary Manthraas of Saamkhya Yoga:

ओं नमो भगवते उपशमशीलायोपरतानात्म्याय  
नमोऽकिञ्चनवित्ताय ऋषिऋषभाय नरनारायणाय  
परमहंस परमगुरवे आत्मारामाधिपतये नमो नम इति ॥ ११ ॥

11



OUAM NamO Bhagawathe Upasamaseelaayoparethaanaathmyaaya  
NamOakinchanaviththaaya RishiRishabhaaya NaraNaaraayanaaya  
ParamahamsaParamaGurave Aathmaaraamaaddhipathaye NamO Nama  
Ithi.

Let me worship and offer my respectful obeisance unto Nara-Naaraayana, the best and the noblest of saintly persons and who is the Supreme God by chanting the following Moola Manthra. He is the most Self-Controlled and Self-Realized. He is free from false prestige. He is egoless. He is the asset of persons who have material possessions, and He is the Master of materially liberated and transcendently realized souls. He is the Spiritual Master of all Paramahamsaas meaning the supreme most divine and pure souls who are the most exalted human beings. He is the Master of Self-Realized souls. Let me offer my repeated obeisance again and again and always at the lotus feet of Nara-Naaraayana.

गायति चेदम् ।

**Gayathi Chedham-**

कर्तास्य सर्गादिषु यो न बध्यते  
न हन्यते देहगतोऽपि दैहिकैः ।  
द्रष्टुर्न दृश्यस्य गुणैर्विदूष्यते  
तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥ १२॥

12

Karththaasya sarggaadhishu yon a beddhyathe  
Na hanyathe dhehagethoapi dhaihihaih  
Dhreshturnna dhrigasya gunairvidhooshyathe  
Thasmai NamOasakthavivikthasaakshine.

Naaradha, the Dhevarshi or the heavenly sage, also worships Nara-Naaraayana by chanting the following Manthra. Oh Lord! Oh, Supreme God! You are the Master of Creation, Maintenance and Annihilation. But you always remain independent and unaffected by any of your actions. You have assumed many different physical forms. But you would never be affected by any feelings or emotions or senses or even the natural physical and biological needs and requirements attached to those forms like thirst, hunger, etc. You are witness of all actions and happenings of all the

universes always, but your eyes would never have any impact of either good or bad of those actions and happenings as you are ego-less, emotion-less and feeling-less and sense-less [please do not read it as senseless]. Oh, Supreme Lord, Nara-Naaraayana! I prostrate, worship and offer my respectful obeisance unto you always.

इदं हि योगेश्वर योगनैपुणं  
हिरण्यगर्भो भगवाञ्जगाद यत् ।  
यदन्तकाले त्वयि निर्गुणे मनो  
भक्त्या दधीतोऽज्झितदुष्कलेवरः ॥ १३॥

13

Idham hi YogEswara! Yoganaipunam  
Hiranyagerbho Bhagawaanjjagaadha yeth  
Yedhanthakaale thvayi nirggune mano  
Bhakthyaa dheddheethojthddhithadhushkalebarah.

Oh Lord, Nara-Naaraayana! You are the Lord and Master of all Mystic Yogaas and hence appropriately known as Yogeswara. According to the principles of Yogic advices provided by you and as stipulated in the Saamkhya Saasthra or Saamkhya Yoga and again advised and taught by Brahmadheva or Hiranyagerbha this material body is the sum total of all miseries and hence has to be liberated from all attachments with the material universe. Liberation from material attachment is the only way for us to attain Self-Realization or Aathmasaakshaathkaaram. Perfection of Yoga is Aathmasaakshaathkaaram. One can attain Aathmasaakshaathkaaram only by practice of Yogaas that too by concentrating mind and conscious fully within you. Thus, one could ultimately merge within you with attainment of Aathmasaakshaathkaaram by practice of Yoga in accordance with Saamkhya Yoga.

यथैहिकामुष्मिककामलम्पटः  
सुतेषु दारेषु धनेषु चिन्तयन् ।  
शङ्केत विद्वान् कुकलेवरात्यया-  
द्यस्तस्य यत्नः श्रम एव केवलम् ॥ १४॥

14

Yetthaihikaamushmika kaamalempatah  
Sutheshu dhareshu ddhaneshu chinthayan  
Sanketha vidhvaan kukalebaraathyyaa-  
Dhyasthasya yethnah srema eva kevalam.

Materialists are very much attached to their present bodily comforts and pleasures as well as bodily comforts and pleasures they expect in the future. Therefore, they are always absorbed in the thoughts of deriving material comforts and pleasures and material possessions like their wives, children, wealth, etc. Also, they are always afraid of giving up their material bodies which are filled with urine and stool. They would not be interested in getting liberated from the material world. If a scholastic sage is not willing to renounce the material body and material life, then what is the use of studying and practicing these principles and methods of Saamkhya Yoga. Their efforts are futile and a waste of time.

तन्नः प्रभो त्वं कुकलेवरार्पितां  
त्वन्माययाहम्ममतामधोक्षज ।  
भिन्द्याम येनाशु वयं सुदुर्भिदां  
विधेहि योगं त्वयि नः स्वभावमिति ॥ १५॥

15

Thannah prebho thvam kukalebaraarppithaam  
Thvanmaayayaaham mamathaamaddhokshaja  
Bhindhyaama yenaasu sudhurbhidhaam  
Viddhehi yogam thvayi nah svabhaavamithi.

Oh Lord! Oh Transcendence! Under the influence of your Illusory Power the material beings are always under the impression that this material body belongs to “me” and this is “I” and “I” possess all these material holdings and elements and entities that this is “my” spouse and this is “my” children these material wealth and possessions belong to “me” and so on. I prostrate and worship and offer my obeisance unto you for your blessings to create and possess Bhakthi Yoga within me and with steadfast and staunch devotion to you by which I would be able to conquer and overcome the “Mamathaaththvam” meaning the feelings of “I-ness”, “My-ness”, “Mine-ness”, etc.

भारतेऽप्यस्मिन् वर्षे सरिच्छैलाः सन्ति बहवो  
मलयो मङ्गलप्रस्थो मैनाकस्त्रिकूटऋषभः कूटकः  
कोल्लकः सह्यो देवगिरिरृष्यमूकः श्रीशैलो वेङ्कटो  
महेन्द्रो वारिधारो विन्ध्यः शुक्तिमान् ऋक्षगिरिः  
पारियात्रो द्रोणश्चित्रकूटो गोवर्धनो रैवतकः ककुभो  
नीलो गोकामुख इन्द्रकीलः कामगिरिरिति चान्ये  
च शतसहस्रशः शैलास्तेषां नितम्बप्रभवा नदा  
नद्यश्च सन्त्यसङ्ख्याताः ॥ १६॥

16

Bhaaratheapyasmin varshe sarichcchailaah santhi behavo  
Malayo mamgalapresttho MainaakasThrikoota Rishabhah Kootakah Ko-  
Llakah Sahyo Dhevagirih Rishyamookah Sreesailo Venkato  
Mahendhro vaariddhaaro Vinddhyah SukthimaanRikshagirih Paari-  
Yaathro DhronasChithrakooto Govardhddhano Raivathakah Kaku-  
Bho Neelo Gokaamukha Indhrakeelah Kaamagiririthi chaanye  
Cha sathasahasrasah sailaastheshaam nithambaprebhavo nadhaa  
Nadhyascha santhyasamkhyaathaah.

It has clearly been stated in ancient Puraanaas and Ithihaasaas that in the land tracts of Bhaaratha Varsha there are many mountains and rivers like in Ilaavritha-Varsha. Some of the mountains in Bharatha Varsha are Kootakam, Kollakam, Mamgalapresttham, Thrikootam, Mahendhram, Rishabham, Venkatam, Mainaakam, Sahya, Dhevagiri, Rishyamooka, Sreesaila, Vaariddhaaram, Vinddhyah, Sukthimaan, Rikshagiri, Paariyaathram, Dhronam, Chithrakootam, Govardhddhanam, Raivathakam, Kakubham, Neelam, Gokaamukha, Indhrakeela, Kaamagiri and hundreds of thousands of other small and big hills and mountains. And also, there are hundreds and thousands of Nadhaas and Nadhees or large and small, deep and shallow rivers and lakes and canals flow from the valleys of these hills and mountains in Bhaaratha Varsha.

एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीना-  
मात्मना चोपस्पृशन्ति ॥ १७॥

17

Ethaasaamapo Bhaarithyah prejaa naamabhireva punantheenaamaa-  
Thmanaa chopasprisanthi.

Even if one utters the names of the divine mountains [like Himavaan, Meru, Mainaaka, etc.] and the rivers [like Ganga, Yemuna, Saraswathi, etc.] he will be purified and sanctified. What to say about the inhabitants of Bhaaritha Varsha who are able to use the waters of these Nadhees and Nadhaas for daily use of ablutionary baths and or for drinking purposes? [They would undoubtedly be sanctified.]

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 वेदस्मृतिरृषिकुल्या त्रिसामा कौशिकी  
मन्दाकिनी यमुना सरस्वती दृषद्वती गोमती सरयू  
रोधस्वती सप्तवती सुषोमा शतद्रुश्चन्द्रभागा मरुद्वृधा  
वितस्ता असिक्री विश्वेति महानद्यः ॥ १८॥

18

Chandhravasa Thaamraparnnee Avatodhaa Krithamaalaa Vaihaaya-  
See Kaaveree Venee Payasvinee Sarkkaraavarththaa Thunggabhadhraa  
Krishnaa Venyaa Bheemaretthee Godhaavaree Nirvvinddhyaa Payo-  
Shnee Thaapee Revaa Surasaa Narmmadhaa Chamranvathee  
sinddhurenddhah  
Sonascha nadhau Mahaanadhee Vedhasmrithih Rishikulyaa Thrisaamaa  
Kausikee Mandhaakinee Yemunaa Saraswathee Dhrishadhvathee  
Gomathee  
Sarayoo Roddhasvathee Saphavathee Sushomaa  
SathadhruChandrabhaagaa  
Marudhvridhhaa Vithasthaa Asiknee Visvethi mahaanadhyah.

Chandhravasaa, Thaamraparnnee, Avatodhaa, Krithamaalaa,  
Vaihaayasee, Kaaveree, Venee, Payasvinee, Sarkkaraavarththaa,  
Thunggabhadhraa, Krishnaa, Venyaa, Bheemaretthee, Godhaavaree,  
Nirvvinddhyaa, Payoshnee, Thaapee, Revaa, Surasaa, Narmmadhaa,

Charmmanvathee, Sinddhurenddhah and Sonaa are the most prominent Nadhees or rivers. Mahaanadhee, Vedhasmrithih, Rishikulyaa, Thrisaamaa, Kausikee, Mandhaakinee, Yemunaa, Saraswathee, Sushomaa, Sathadhru, Chandhrabhaagaa, Marudhvridddhaa, Vithasthaa, Asiknee and Visva are some of the most prominent Nadhaas or large rivers of Bhaaritha Varsha.

अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुक्ललोहित-  
कृष्णवर्णेन स्वारब्धेन कर्मणा दिव्यमानुषनारक-  
गतयो बह्व्य आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां  
विधीयन्ते यथा वर्णविधानमपवर्गश्चापि भवति ॥ १९॥

19

Asminneva varshe purushairlebddhagenmabhih suklalohitha  
Krishnavarnnena svaarebddhena karmmanaa  
dhivyamaanushanaarakagetha-  
Yo behvya aathmana aanupoorvvyena sarvvaa hyeva sa-  
Rvveshaam viddheeyanthe yetthaa varnaviddhaanamapavarggaschaapi  
Bhavathi.

The people who take birth in these tracts of land are divided according to the Gunaas or qualities of material nature like Sathwa, Rejas and Thamas. And their actions can also be categorized as Punya, Paapa and Misra which mean Virtuous, Sinful and mixture of both depending upon their qualities of material nature. And depending upon the classification of the actions in accordance with their Varnnaasrama Ddharmmaas they could take birth as Dheva, Manushya or Thiryak Yoni in their future life or lives. Also, as a result of the actions based upon the Varnnaasrama Ddharmmaas they could derive material prosperity in this world or even could attain ultimate salvation with liberation from this material life.

योऽसौ भगवति सर्वभूतात्मन्यनात्म्येऽनिरुक्ते-  
ऽनिलयने परमात्मनि वासुदेवेऽनन्यनिमित्त-  
भक्तियोगलक्षणो नानागतिनिमित्ताविद्याग्रन्थि-  
रन्धनद्वारेण यदा हि महापुरुषपुरुषप्रसङ्गः ॥ २०॥

20

Yoasau Bhagawathi sarvvabhoothaathmanyanaathmeanirukthea-  
Nilayane paramaathmane VaasudheveananyanimiththaBhakthiYo-  
Galekshano naanaagethinimiththaavidhyaagrentthiranddhanadhvaare-  
Na yedhaa hi mahaapurushapresangghah.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! Oh Nara-  
Naaraayana Swaamin! You are Sarvvaathmaka meaning the soul of all the  
souls of all entities. You are Ego-less and Pride-less because you are the  
one without the feeling of "I-ness' '. You are beyond any definitions and  
explanations. You are the one without any specific residence or you do not  
reside in or at any particular place or spot. You are free from any  
attachment to the material world. You are beyond the mind and words.  
You are independent of everything else. You are transcendental. As a  
result of pious and virtuous deeds for many births and many deaths the  
human beings on this earth may get the opportunity to associate with your  
devotees which cannot be attained easily. One can attain association with  
the devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan only  
when the ignorance of this illusory material world is removed, and  
transcendental knowledge is gained with pious and virtuous deeds. With  
the practice of Bhakthi Yoga one would be able to cross this ocean of  
material world and get liberated from material life.

एतदेव हि देवा गायन्ति -

**Ethadheva hi Dhevaa gaayanti-**

अहो अमीषां किमकारि शोभनं  
प्रसन्न एषां स्विदुत स्वयं हरिः ।  
यैर्जन्म लब्धं नृषु भारताजिरे  
मुकुन्दसेवौपयिकं स्पृहा हि नः ॥ २१ ॥

21

Aho ameeshaam kimakaari sobhanam  
Presanna eshaam svidhutha svayam Harih  
Yairjjenma lebddham nrishu Bhaarathaajire  
Mukundhasevaupayikam sprihaa hi nah.

This is how the Dhevaas, or gods of heaven glorify the human being born in the land tracts of Bhaaratha Varsha: What a great pious and virtuous deeds might have been committed by those human beings who got the opportunity to be born in Bhaaratha Varsha! When we think of it is really wonderful and amazing to be born as a human being in Bhaaratha Varsha. Without any doubt Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan Himself has blessed them boundlessly because they are worshipping and praying and offering obeisance to Him in various ways and means by glorifying His deeds and then offering devotional services to Him. We wish and desire to offer devotional services to Him but due to other engagements we are unable to execute them effectively. Therefore, we also wish to be born in Bhaaratha Varsha in the form of a human being.

किं दुष्करैर्नः क्रतुभिस्तपोव्रतै-  
र्दानादिभिर्वा द्युजयेन फल्गुना ।  
न यत्र नारायणपादपङ्कज-  
स्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात् ॥ २२॥

22

Kim dhushkarainnah krethubhisthapovrathair-  
Dhaanaadhibhirvaa dhyujeyana phalgunaa  
Na yethra Naaraayanapaadhapanakaja-  
Smrithih premushtaathisayendhriyothsavaath.

What for or what is the purpose or what is the benefit of conducting big Yaagaas and Yejnjaas very pompously? What is the purpose and benefit of giving away magnanimous donations and charities? What is the purpose and benefit of observing severe austerities and penances? What is the purpose and benefit of observing long fasting? What is the purpose and benefit of gaining the blessing to be born in heaven as Dheva? The opportunity to be born as a Dheva in the heavenly planets is also very paltry and negligible and useless because we, the Dhevaas, do not get engaged in executing devotional services at the feet of Lord Sri Hari who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. We, the Dhevaas, have wasted and spoiled our life without having any true and faithful and sincere devotion at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. We, Dhevaas, are doomed.



कल्पायुषां स्थानजयात्पुनर्भवात्  
क्षणायुषां भारतभूजयो वरम् ।  
क्षणेन मर्त्येन कृतं मनस्विनः  
सन्न्यस्य संयान्त्यभयं पदं हरेः ॥ २३॥

23

Kalpaayushaam stthaanajeyaath punarbhavaath  
Kshenaayushaam Bhaarathabhoojeyo varam  
Kshenena Marththyena kritham manasvinah  
Sanyasya samyaanthyaabhayam padham Hareh.

The opportunity even to have a very short life in the land of Bhaaratha Varsha is far superior to and preferable to the attainment of the opportunity to be born in Brahmaloaka and live there for millions and billions of years. Because even if you are born in Brahmaloaka as a result of virtuous and pious deeds in the past life one has to still undergo repeated births and deaths once the impact or effect of the pious and virtuous deeds are exhausted. But one who is born in Bhaaratha Varsha even with a very short span of life would be able to be elevated to material liberation and attain highest perfection of Aathmasaakshaathkaaram by faithfully worshipping and offering obeisance and sincere devotional services at the lotus feet of Supreme Soul, Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Once we attain Aathmasaakshaathkaaram then there will not be any further deaths and births in the material universe or in any other world. That is the absolute birthless and deathless stage and attainment of Vaikuntta, the abode of Supreme Soul, Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [These are expected to be carried out by humans without whom Devas will not have any sustenance. And also, part of worshipping Vishnu. So, contradicting!]

न यत्र वैकुण्ठकथासुधापगा  
न साधवो भागवतास्तदाश्रयाः ।  
न यत्र यज्ञेशमखा महोत्सवाः  
सुरेशलोकोऽपि न वै स सेव्यताम् ॥ २४॥

24

Na yethra Vaikunttakatthaasuddhaapagaa  
Na saaddhavo Bhaagawathaasthadhaasrayaah  
Na yethra Yejnjesamakhaa mahothsavaah  
Suresalokoapi na vai sa sevyathaam.

An intelligent person would never wish to be born in highest planetary system of Sathyaloka or Brahmaloaka which is the abode of Brahma if he does not get the opportunity to drink the Amrith or nectar flowing out from the river of devotional songs proclaiming the glories and wonderful deeds of Supreme Soul, Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and where he does not get the opportunity to associate with the devotees and servants who offer devotional services to Supreme Soul, Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

प्राप्ता नृजातिं त्विह ये च जन्तवो  
ज्ञानक्रियाद्रव्यकलापसम्भृताम् ।  
न वै यतेरन्नपुनर्भवाय ते  
भूयो वनौका इव यान्ति बन्धनम् ॥ २५॥

25

Praapthaa nrijaathim thviha ye cha jenthavo  
Jnjaanakriyaadhrevyakalaapasambhrithaam  
Na vai yetheranna punarbhavaaya the  
Bhooyo vanaukaa iva yaanthi benddhanam.

Bhaaratha Varsha is the land which is most suitable for offering devotional services to the Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan. By executing selfless devotional services to Lord Sri Hari one can be freed or liberated from the results of Jnjaana Yoga and Karmma Yoga. That is the starting point or the first step-stone for attainment of Aathmasaakshaathkaaram. If one is fortunate to be born in the divine land of Bhaaratha Varsha with clear sensory organs to execute Keerththana or Sankeerththana Yejnja meaning recital of glorifying songs of Lord Sri Hari but in spite of that opportunity if he does not engage in offering devotional services to Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan, then he is certainly like liberated forest animals and birds that are careless and therefore again being bound

by hunters. [Wild animals and birds are naturally boundless as they are free to move or fly around without any restrictions. But if they do not make use of the liberation or freedom wisely and move away from the hunters then there is no use of liberation for them.]

यैः श्रद्धया बर्हिषि भागशो हवि  
निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।  
एकः पृथङ् नामभिराहुतो मुदा  
गृह्णाति पूर्णः स्वयमाशिषां प्रभुः ॥ २६॥

26

Yai sredhddhayaa Berhishi bhaagaso havi-  
Rnnithapthamishtam viddhimanthravasthuthah  
Ekah pritthangnaamabhiraahutho mudhaa  
Grihnaathi poornnah svayamaasishaam prebhuh.

The Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan is perfect. The Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan is Eka or Solitary or Singular or One and only One. The Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan is the reservoir and provider of blessings and benedictions and fulfiller of desires and wishes of His devotees. The residents of Bhaaratha Varsha would conduct Yaagaas and Yejnjaas at most appropriate and designated places by loudly reciting meaningful Manthraas or Hymns and offer oblations devotionally to various gods or demigods like Soorya, Chandhra, Varuna, Agni, etc. which are various names of Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan. The Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan would appear at the Yaaga Saala or Sacrificial Ground and accept all those offerings of oblations gladly assuming the forms of various gods and provide blessings and benedictions and fulfill the desires and wishes of His devotees.

सत्यं दिशत्यर्थितमर्थितो नृणां  
नैवार्थदो यत्पुनरर्थिता यतः ।  
स्वयं विधत्ते भजतामनिच्छता-  
मिच्छापिधानं निजपादपल्लवम् ॥ २७॥

Sathyam dhisathyarthttthitho nrinaam  
 Naivaarththado yedh punarththithaa yethah  
 Svayam viddhaththe bhajathaamanichcchathaa-  
 Michcchaapiddhaanam nijapaadhapallavam.

The Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan fulfills the material desires of his devotees who approach him with such motives. But at the same time Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan would not bestow or grant the material desires again if the devotee targets for more and more material gratifications. A true devotee would not seek for more and more material gains. [The material nature is to demand more and more again and again. For example, when we get ten we would desire to have a hundred and when we get a hundred we would like to have a thousand and so on.] Whereas a true devotee appeases Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan with Yaagaas and Yejnjaas with Nishkaama Bhakthi, meaning the devotion without having any selfish desire, then the Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan would provide him with liberation of material life and Soul-Realization and ultimately Aathmasaakshaathkaaram and the opportunity to offer devotional services at His lotus feet eternally. One who attained Aathmasaakshaathkaaram would never be allured for any material gratification.

यद्यत्र नः स्वर्गसुखावशेषितं  
 स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।  
 तेनाजनाभे स्मृतिमज्जन्म नः स्या-  
 द्वर्षे हरिर्यद्भजतां शं तनोति ॥ २८॥

Yedhyathra nah svarggasukhaavaseshitham  
 Svishtasya sookthasya krithasya sobhanam  
 Thenaajanaabhe smrithimajjenma nah syaath  
 Varshe Hariydhbhajathaam sam thanothi.

Dhevaas continued: As a result of our studying Vedhaas carefully and conducting many Yaagaas and Yejnjaas according to Vedhic stipulations and performing innumerable pious and virtuous activities we got the opportunity to be born in heaven as Dhevaas. But one day our life in heaven will be finished when we exhaust the result of our previous pious activities. Our prayers are that if any portion of the results of our previous activities are left and if we are eligible then we should get the opportunity to be born as human beings in the land of Bhaaritha Varsha which is also known as Aja Naabha because the humans born in that land and worship the Supreme Soul Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan religiously and sincerely would be eligible to attain eternal happiness of Aathmasaakshaathkaaram.

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

जम्बूद्वीपस्य च राजन्नुपद्वीपानष्टौ हैक उपदिशन्ति  
सगरात्मजैरश्वान्वेषण इमां महीं परितो निखनद्धि-  
रुपकल्पितान् ॥ २९॥

29

Jembudhveepasya cha raajannupadhveepaanashtau haika upadhi-  
Santhi Sagaraathmajairasvaanveshana imam maheem paritho  
Nikhanadhbhirpakalpithaan.

Hey Mahaaraajan! Some learned scholars are telling that there are precisely eight peninsulas or smaller islands surrounding Jembudhveepa. These islands originated when the sons of Sagara dug the earth all around in search of the Yaagaasvam or sacrificial horse. [The Yaagaasvam was hidden by Dhevendhra as he was worried of losing his position if Sagara was able to complete his one hundredth Asvameddha Yaaga. This story will be explained later. The story of Bhageeretha is related to this story.]

तद्यथा स्वर्णप्रस्थश्चन्द्रशुक्ल आवर्तनो रमणको  
मन्दरहरिणः पाञ्चजन्यः सिंहलो लङ्केति ॥ ३०॥

Thadhyetthaa SvarnnaprestthasChandhrasukla aavarththano Remanako  
Mandhaharinah Paanjchajenyah Simhalo Lenkethi.

The names of those smaller islands are: Svarnnapresttham,  
Mandhaharinam, Lenka, Chandhrasuklam, Paanjchajenyam, Remanakam,  
Simhalam and Aavarththanam.

एवं तव भारतोत्तम जम्बूद्वीपवर्षविभागो  
यथोपदेशमुपवर्णित इति ॥ ३१ ॥

Evam thava Bhaarathoththama Jembudhveepavarshavibhaago yettho-  
Padhesamupavarnnitha ithi.

Thus, I have described to you completely the details and divisions of  
Bhaaratha Varsha which is a part of Jembudhveepa in an organized way  
according to my responsibility as your preceptor.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
पञ्चमस्कन्धे जम्बूद्वीपवर्णनं नामैकोनविंशोऽध्यायः ॥ १९ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Panjchamaskanddhe Jembudhveepa Varnnanam [Bhaaratha Varsha  
Varnnana] Naama Ekonavimsathithamoaddhyaayah

Thus, we conclude the Nineteenth Chapter Named as Encyclopedic  
Narration of JembuDhveepa [Encyclopedic Narration of the Tracts of Land  
Called as Bhaaratha Varsha] 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 Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**