

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ पञ्चविंशोऽध्यायः ॥

PANJCHAVIMSATHITHAMOADDHYAAYA (CHAPTER TWENTY-FIVE)

BhoovivaraviddhyupaVarnnanam Naama

[AankarshanaStthithiSthuthikal] (Delineation of the Planets Systems

of Bhoo [Location and Worship of the Glories of Anantha or

Sankarshana])

[In this chapter, we can read the details of Sankarshana Moorththy or Anantha Bhagawaan. Anantha is the king of Naagaas and hence called Naagaraaja. He is with One Thousand hoods. He is holding and keeping in balanced position the universe in One of his hoods. He is a primordial incarnation of Lord Vishnu. Lord Siva is always worshipping Sankarshana Moorththy. No scholars or sages even with thousands of tongues would be

capable to describe even a minute portion of the glories of Him. We can also read some of the Manthraas to worship Sankarshana Moorththy. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

तस्य मूलदेशे त्रिंशद्योजनसहस्रान्तर आस्ते या वै
कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया
द्रष्टृदृश्ययोः सङ्कर्षणमहमित्यभिमान-लक्षणं यं
सङ्कर्षणमित्याचक्षते ॥ १ ॥

1

Thasya mooladhese thrimshadyojanasahasraanthara aasthe yaa
Vai kalaa Bhagawathasthaamasee samaakhyaathaanantha ithi saathva-
Theeyaa dhreshtrudhrisyayoh
Sankarshanamahamithyabhimaanalekshanam
Yem Sankarshanamithyaachakshathe.

Oh, Pareekshith Mahaaraajan! Thirty Thousand (30,000) Yojanaas [or Two Hundred Forty Thousand (240,000) Miles] below the planet of Paathaala lives, another incarnation of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, known as Sankarshana. Sankarshana is also called as Anantha because He is the one without any end or because He is the one of Eternity. Anantha means one without Antha or end. Anantha is eternal. Anantha or Sankarshana is always in transcendental position of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan but as is always being worshiped by Lord Siva who is dominant with and as embodiment of Thamo-Guna or with the quality of darkness or ignorance, He is sometimes called as Thaamasee. Lord Anantha is the predominating or presiding deity of the material mode of ignorance as well as the false ego of conditioned souls. When a conditioned living being thinks that: "I am the enjoyer, and this (material) world is meant to be enjoyed by me" that concept of life is being dictated to him by Lord Sankarshana. The mundane conditioned soul thinks that Lord Sankarshana or Anantha is the Supreme God.

यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस
एकस्मिन्नेव शीर्षणि ध्रियमाणं सिद्धार्थं इव लक्ष्यते ॥ २॥

2

Yesyedham kshithimandalam BhagawathoAnanthamoorththeh Sahasra-
Sirasa ekasminneva seershani ddhriyamaanam Sidhddhaarththa
Iva lekshyathe.

Anantha Moorththy or Sankarshana Moorththy is the most exalted of the noblest of all. He is called Sahasra Sirasa meaning the one with One Thousand heads or hoods. This great universe is situated on one of His hoods and it appears like a small white mustard seed. This universe is so infinitesimally small compared to the hoods of Anantha Moorththy.

यस्य ह वा इदं कालेनोपसञ्जिहीर्षतोऽमर्षविरचित-
रुचिरभ्रमद्भ्रुवोरन्तरेण साङ्कर्षणो नाम रुद्र एकादश-
व्यूहस्त्र्यक्षस्त्रिशिखं शूलमुत्तम्भयन्नुदतिष्ठत् ॥ ३॥

3

Yesya ha vaa idham kaalenopasanjjiheershathoamarshavi-
Rechitharuchirabhremadh bhruvorantharena Saankarshano naama Rudhra
Ekaadhesavyoohasthrekshasthrisikham
soolamuththambhayannudhathishtath.

At the time of devastation of the Universe as dictated by Time or when Lord Anantha Moorththy desires to destroy the entire creation, He becomes slightly angry. At that time, His eyebrows would start shaking a little and then from in between His moving or shaking eyebrows appeared the three eyed Threkshya or Rudhra carrying his signatory weapon of ThriSoola or Trident. [Threkshya means the one who or which is related to Thresanam or movement or shaking or also one who is with Three Akshees or eyes.] This Rudhra who is known as Sankarshana is the embodiment of Eleven Rudhraas or the incarnation of Lord Sri Mahaadheva or Lord Siva. [We have already defined all the Eleven Rudhraas and their Consorts.] The purpose of the incarnation of Threkshya is to devastate the universe and its entire creations.

यस्याङ्घ्रिकमलयुगलारुणविशदनखमणिषण्ड-
मण्डलेषु अहिपतयः सह सात्वतर्षभैरेकान्तभक्ति-
योगेनावनमन्तः स्ववदनानि परिस्फुरत्कुण्डलप्रभा-
मण्डितगण्डस्थलान्यतिमनोहराणि प्रमुदितमनसः
खलु विलोकयन्ति ॥ ४॥

4

Yesyaangghrikamalayugalaarunavisadhanakhamanikhandamanda
LeshvAhipathayah saha Saathvatharshabhairekaanthabhakthiyo-
Genaavanamanthah svavadhanaani parisapurathkundalaprebhaama-
Ndithagendastthalaanyathimanoharaani premudhithamanasah khalu
Vilokayanthi.

The pinkish and transparent toenails of Lord Anantha Moorththy are exactly like the valuable gems polished to a mirror finish. When the true devotees and leaders and chiefs of the noblest of the serpents offer obeisance to Lord Sankarshana Moorththy with great devotion, they will become very happy and joyful upon seeing their own beautiful and devotional faces reflected on His toenails. Their ears are decorated with most effulgent Kundalaas, or ear-studs made of gems and diamonds. Their faces would be glittering with the brilliance of the gems worn on their heads and reflections would be very pleasing to see.

यस्यैव हि नागराजकुमार्य आशिष आशासाना-
श्चार्वङ्गवलयविलसितविशदविपुलधवलसुभग-
रुचिरभुजरजतस्तम्भेष्वगुरुचन्दनकुङ्कुमपङ्कानु-
लेपेनावलिम्पमानास्तदभिमर्शनोन्मथितहृदय-
मकरध्वजावेशरुचिरललितस्मितास्तदनुराग-
मदमुदितमदविघूर्णितारुणकरुणावलोकनयन-
वदनारविन्दं सत्रीडं किल विलोकयन्ति ॥ ५॥

5

Yesyaiva hi Naagaraajakumaarya aasisha aasaasanaa-
Schaarvvamgevalayavilasithavipuladdhavalasubhagaruchira-
Bhujarejathasthambheshvageruchandhanakumkumapankaanulepenaavali
mpa-

Maanaasthadhabhimarsanonmatthithahridhayamakaraddhvajaavesaruchir
aleli-
Thasmithaasthadhanuraagamadhudhithamadhavighoornnithaarunakaru
naava-
Lokanayanavadhanaaravindham savreedam kila vilokayanthi.

The arms of Lord Anantha Moorththy are very long and very attractively decorated with golden bangles studded with gems and jewels. His arms are completely spiritual and are embodiments of divinity. They are pure white and hence appear like columns of silver. When the most charming and beautiful Naaga Raaja Kumaarees or princess of serpent kings offer devotional services to Lord Anantha Moorththy for His blessings by smearing Agaruu or cedar paste, Chandhana or sandalwood paste and Kumkuma or saffron on His long arms, the touch of His limbs would awaken lusty desires within them. Lord Anantha Moorththy can read their minds and understand their desire. He would look at the princess with a merciful and charming smile, and at that time they would become very bashful with shyness, realizing that He knows their desires. Then they will smile beautifully looking upon His face, which is beautified by reddish eyes rolling slightly by intoxication and delighted by love for His devotees.

स एव भगवाननन्तोऽनन्तगुणार्णव आदिदेव
उपसंहृतामर्षरोषवेगो लोकानां स्वस्तय आस्ते ॥ ६॥

6

Sa eva BhagawaanAnanthagunaarnnava Aadhidheva upa-
Samhrithaamarsharoshavego lokaanaam svasthaya aasthe.

Anantha Bhagawaan is the embodiment of boundless spiritual qualities. He is not different from the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He is Aadhi Sesa meaning the most primordial creation. The purpose of His creation is the welfare and benefit of all the three worlds of the universe. He ensures fulfillment of the purpose of His incarnation by residing in His abode and by restraining His anger and intolerance.

ध्यायमानः सुरासुरोरगसिद्धगन्धर्वविद्याधर-
मुनिगणैरनवरतमदमुदितविकृतविह्वललोचनः

सुललितमुखरिकामृतेनाप्यायमानः स्वपार्षद-
विबुधयूथपतीनपरिम्लानरागनवतुलसिकामोद-
मधवासवेन माद्यन् मधुकरव्रातमधुरगीतश्रियं
वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो
हलककुदि कृतसुभगसुन्दरभुजो भगवान् माहेन्द्रो
वारणेन्द्र इव काञ्चनीं कक्षामुदारलीलो बिभर्ति ॥ ७॥

7

Ddhyaayamaanah
SuraAsurOragaSidhddhaGenddharvvaVidhyaaddharaMuni-
Genairanavarethamadamudhithavikrithavihvalalochanah suleli-
Thamukharikaamrithenaapyaayamaanah
svapaarshadhavibuddhayootthapathee-
Naparimlaanaraagaanavathulasikaamodhamaddhvaasavena
maadhyamaddhu-
Karavraathamaddhurageethasreeyam vaijayantheem svaam vanamaalaam
Neelavaasaa ekakundalo halakakudhi krithasubhagasundharabhujō
Bhagawaanmaahendhro vaaranendhra iva kaanjchaneem
kakshaamudhaara-
Leelo bibharththi.

The Suraas or Dhevaas or gods, Asuraas or demons, Uragaas or serpent gods, Sidhddhaas, Genddharvvaas, Vidhyaaddharaas, Munees and other devotees constantly offer worships and prayers and obeisance to Lord Aadhi Sesa Sankarshana Moorththy. Because He is intoxicated, the Lord looks bewildered and His eyes, looking like full bloom, moves to-and-fro. He pleases His associates, heads of Dhevaas and Asuraas and other devotees by the sweet vibration emanating from His mouth. He is dressed in bluish garments and wears only one Kundala or ear stud and he is holding a Hala or plow in His strong and well-shaped hands. [Belabhadhra, the elder brother of Lord Krishna is called Hali or Haladdhara meaning one who holds a plow. Belabhadhra is an incarnation of Anantha or Sankarshana and that is why he is called as Sankarshana. Sri Raamaa's younger brother Lekshmana is also the incarnation of Anantha.] He appears as white as heavenly king Dhevendhra, and He wears a golden belt around His waist and wears a Vaijeyanthi Maala or garland and ever-fresh Thulasi flowers around His neck. Bees intoxicated with the honey-like sweet fragrance of the Thulasi blossoms hum very sweetly around His

garlands and thus He becomes more and more charming and attractive. In this way Lord Aadhi Sesha Sankarshana Moorththy enjoys His pastimes magnanimously.

य एष एवमनुश्रुतो ध्यायमानो मुमुक्षूणामनादि-
कालकर्मवासनाग्रथितमविद्यामयं हृदयग्रन्थिं
सत्त्वरजस्तमोमयमन्तर्हृदयं गत आशु निर्भिनत्ति
तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह
तुम्बुरुणा सभायां ब्रह्मणः संश्लोकयामास ॥ ८॥

8

Ya esha evamanusrutho ddhyaayamaano mumukshoonaamanaa-
Dhikaalakarmmavaasanaagretthithamavidhyaamayam hridhayagentthim
Sa-
ThthvaRejasThamomayamantharhridhayam getha aasu nirbhinaththi tha-
Syaanubhaavaan Bhagawaan Swaayambhuvo Naaradhah saha
Thumburu-
Naa sabhaayaam brehmanah samslokayaamaasa.

Thus, Anantha Bhagawaan is very well-known from the very beginning of the creation. He deserved to be worshiped and worship-able. He enters and always resides inside the minds and hearts of all His devotees who wish to be liberated from the material world and attain Moksha or salvation and removes all the dirty contaminations of material modes of nature like Sathva, Rejas, Thama and cut the hard knots tied very tightly within the hearts of them since the time immemorial as a result of fruitive material activities undertaken with the intention of dominating material possessions with selfish interest of ego satisfaction. The glories, greatness, nobility and magnanimity of Sankarshana Moorththy has once been proclaimed by Naaradha Muni, the son of Brahmadheva, to the Dhevarshi Thumburu in the Brahma Sabha or the court of Brahma:

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः
सत्त्वाद्याः प्रकृतिगुणा यदीक्षयाऽऽसन् ।
यद्रूपं ध्रुवमकृतं यदेकमात्मन्
नानाधात्कथमु ह वेद तस्य वर्त्म ॥ ९॥

Uthpaththisthithileyahethavoasya kalpaah
 Saththvaadhyaah prekrithigunaa yedheekshayaaaasan
 Yedhroopam ddhruvamakritham yedhekamaathman!
 Naanaaddhaath katthamu ha vedha thasya varthma.

None of the Vedhic Aachaaryaas and scholars are capable of understanding and recognizing the real Form of Lord Sankarshana Moorththy! Lord Sankarshana Moorththy who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the cause of the Creation, Maintenance and Devastation of all the Material Universes and the Material Creations therein with the modes of nature. The material modes of nature become active just by the look of Aadhi Sesha or Sankarshana Moorththy who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The Form of Aadhi Sesha, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is definite and certain but at the same time it is un-manifested and Formless and unclear to anyone. Aadhi Sesha, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is single and within that single He is multiple. Who knows and who is capable of knowing his directions and where he goes and what he does? Nobody has any clue.

मूर्ति नः पुरुकृपया बभार सत्त्वं
 संशुद्धं सदसदिदं विभाति तत्र ।
 यल्लीलां मृगपतिराददेऽनवद्या-
 मादातुं स्वजनमनांस्युदारवीर्यः ॥ १०॥

Moorththim nah purukripayaa bebhaara saththvam
 Samsudhddham sadhasadhidham vibhaathi yethra
 Yelleelaam mrigapathiraadhadheanavadhyaa-
 Maadhaathum svajenamanaamsyudhaaraveeryah.

The manifestations of both gross and subtle forms of the universe exist within the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. That Lord the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Dheva Dheva or God of all gods. That Dheva

Dheva or Supreme God who represents Eternal Energy and Vigor out of mercy and compassion on the entities of the universe assumed pure divine Sathva Roopa as Aadhi Sesha Sankarshana Moorththy and plays within the minds and hearts of His devotees very charmingly and delightfully to steal away their minds and hearts towards Him.

यन्नामश्रुतमनुकीर्तयेदकस्मा-
दातो वा यदि पतितः प्रलम्भनाद्वा ।
हन्त्यंहः सपदि नृणामशेषमन्यं
कं शेषाद्भगवत आश्रयेन्मुमुक्षुः ॥ ११ ॥

11

Yennaama sruthamanukeerththayedhakasmaa-
Dhaarththo vaa yedhi pathithah prelambhanaadhvaa
Hanthyamhah sapadhi nrinaammaseshamanyam
Kam Sesaadh Bhagawatha aasreyamunmumukshuh.

Whether distressed or degraded or depressed or belonging to lower caste or outcaste, whether seriously or jokingly or as a pastime, whether with any reason or cause or without any reason or cause if one happened to make His, of Aadhi Sesha's, names as a subject or object of his sense organ or hearing, meaning if he listens, then that would be sufficient to wash off and remove all the sins accumulated in all his past deeds and lives. In that case the one who wants to attain Moksha or ultimate salvation need not and should not depend upon and worship and offer obeisance to anyone other than that Aadhi Sesha Sankarshana Moorththy. That means the one who wishes to attain Moksha must worship only Aadhi Sesha Sankarshana Moorththy or Anantha Bhagawaan.

मूर्धन्यर्पितमणुवत्सहस्रमूर्ध्नो
भूगोलं सगिरिसरित्समुद्रसत्त्वम् ।
आनन्त्यादनिमित्तविक्रमस्य भूम्नः
को वीर्याण्यधिगणयेत्सहस्रजिह्वः ॥ १२ ॥

12

Moordhddhanyarppithamanuvathsahasramoorddhano

Bhoogolam sagirisarithsamudhrasaththvam
Aanantnyaadhanimithavikramasya bhoomnah
Ko veeryaanyaddhigenayethsahasrajihvah

Aadhi Sesa is with One Thousand heads or hoods. Of those One Thousand hoods in One of the hoods all these Universes with Rivers, Lakes, Oceans, Mountains, Trees and other Living entities are resting like a small atom. Is there anyone, even with One Thousand tongues, who can describe and proclaim His glories, the least a minute portion of it.

एवम्प्रभावो भगवाननन्तो
दुरन्तवीर्योरुगुणानुभावः ।
मूले रसायाः स्थित आत्मतन्त्रो
यो लीलया क्षमां स्थितये विभर्ति ॥ १३ ॥

13

Evam prebhaavo BhagawaanAnantho
Dhuranthaveeryorugunaanubhaavah
Moole resaayaah stthitha aathmathanthro
Yo leelayaa kshmaam stthithaye bhibharththi.

The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the form of Anantha Bhagawaan with majestic power, vitality, eternal energy, power and strength lustrously supports, hold and maintain the universe in its position independently by residing at the base or the root of the universe. For Lord Aadhi Sesa Anantha Bhagawaan it is only a child's play and thus He manages everything very easily and coolly.

एता ह्येवेह नृभिरुपगन्तव्या गतयो यथा
कर्मविनिर्मिता यथोपदेशमनुवर्णिताः कामान्
कामयमानैः ॥ १४ ॥

14

Ethaa hyeveha nribhirupagenthavyaa gethayo yetthaakarmma-
Vinirmmithaa yetthopadhesamanuvarnnithaah kaamaan kaamaya-
Maanaih.

Hey Mahaaraajan! The human beings of this universe are engaged in fruitive activities with the intention of fulfilling their material desires. I have explained and advised you whatever is advisable to the human beings of the material universe contaminated with ignorance of materialism with the desire to liberate and uplift to the universe of transcendentalism.

एतावतीर्हि राजन् पुंसः प्रवृत्तिलक्षणस्य धर्मस्य
विपाकगतय उच्चावचा विसदृशा यथाप्रश्रं
व्याचख्ये किमन्यत्कथयाम इति ॥ १५ ॥

15

Ethaavatheerhi raajan pumsah prevriththilekshanasya ddharma-
Sya vipaapagethaya uchchaavachaa visadhrisaa yetthaapresnam
vyaacha-
Khye kimanyath katthayaama ithi.

Hey Mahaaraajan! I have thus explained to you how people generally undertake material activities for fulfillment of their various and different desires and as a result get different bodies in higher or lower planets. I have answered your questions with authoritative description and therefore now tell me what else would you like me to explain to you.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे भूविवरविध्युपवर्णनं नाम पञ्चविंशोऽध्यायः ॥ २५ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe BhoovivaravidhyupaVarannanam Naama
[AankarshanaStthithiSthuthikal] Naama
PanjchaVimsathiThamoAddhyaayah

Thus, we conclude the Twenty Fifth Chapter Named as Delineation of the Planets Systems of Bhoo [Location and Worship of the Glories of Anantha or Sankarshana] Of the Fifth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!