

Canto Five - Chapter One

The Activities of Mahārāja Priyavrata

|| 5.1.1 ||

rājovāca

priyavrato bhāgavata

ātmārāmaḥ katham̐ mune

gṛhe 'ramata yan-mūlaḥ

karma-bandhaḥ parābhavaḥ

Parīkṣit said: O sage (**mune**)! How did the great devotee (**katham̐ bhāgavata**) and ātmārāma Priyavrata (**priyavrato ātmārāmaḥ**) enjoy household life (**gṛhe aramata**), which is a cause of bondage to karma (**karma-bandhaḥ yan-mūlaḥ**) and defeats even a pure soul (**parābhavaḥ**)?

|| 5.1.2 ||

na nūnaṁ mukta-saṅgānāṁ
tādṛśānāṁ dvijaṛṣabha
gṛheṣv abhiniveśo 'yaṁ
puṁsāṁ bhavitum arhati

O best of the brāhmaṇas (**dvijaṛṣabha**)! Persons such as him (**tādṛśānāṁ puṁsāṁ**), free from material attachments (**mukta-saṅgānāṁ**), should certainly not (**na nūnaṁ**) become absorbed in family life (**gṛheṣv abhiniveśo bhavitum arhati**).

|| 5.1.3 ||

mahatām khalu viprarṣe
uttamaśloka-pādayoḥ
chāyā-nirvṛta-cittānām
na kuṭumbe sprhā-matiḥ

O best of brāhmaṇas (**viprarṣe**)! Great souls (**mahatām**) whose minds (**cittānām**) are blissfully engaged (**nirvṛta**) in meditation on the lotus feet of the Lord (**uttamaśloka-pādayoḥ**), which extinguish saṁsāra (**chāyā**), are not so foolish to desire household life (**na amatiḥ kuṭumbe sprhā**).

|| 5.1.4 ||

saṁśayo 'yaṁ mahān brahman
dārāgāra-sutādiṣu
saktasya yat siddhir abhūt
kṛṣṇe ca matir acyutā

Great brāhmaṇa (**mahān brahman**)! My doubt is that (**ayaṁ saṁśayah**) though he was attached to wife, house and children (**yat dāra-āgāra-sutādiṣu saktasya**), he still attained perfection (**siddhir abhūt**) and always thought of Kṛṣṇa (**kṛṣṇe ca acyutā matih**).

|| 5.1.5 ||

śrī-śuka uvāca

bāḍham uktam bhagavata uttamaślokasya śrīmac-caraṇāravinda-
makaranda-rasa āveśita-cetaso bhāgavata-paramahansa-dayita-
kathām kiñcid antarāya-vihatām svām śivatamām padavīm na
prāyeṇa hinvanti.

Śukadeva said: What you have said is true (**bāḍham uktam**), but those whose minds are absorbed (**āveśita-cetasah**) in the sweet taste (**makaranda-rasa**) of the lotus feet of the Supreme Lord (**bhagavata uttamaślokasya śrīmac-caraṇāravinda**) do not generally give up (**na prāyeṇa hinvanti**) the auspicious path (**śivatamām padavīm**) of topics of the Lord (**kathām**), who is dear to the greatest devotees (**bhāgavata-paramahansa-dayita**), though there may be some obstacle (**kiñcid antarāya-vihatām**).

yarhi vāva ha rājan sa rāja-putraḥ priyavrataḥ parama-bhāgavato nāradasya
caraṇopasevayāñjasāvagata-paramārtha-satattvo brahma-satreṇa dīkṣiṣyamāṇo 'vani-tala-
paripālanāyāmnāta-pravara-guṇa-gaṇaikānta-bhājanatayā sva-pitropāmantrito bhagavati
vāsudeva evāvyavadhāna-samādhi-yogena samāveśita-sakala-kāraka-kriyā-kalāpo
naivābhyanandad yadyapi tad apratyāmnātavyaṁ tad-adhikaraṇa ātmano 'nyasmād asato
'pi parābhavam anvīkṣamāṇaḥ.

O King (**rājan**)! When Priyavrata, the son of the King (**yarhi vāva ha sa rāja-putraḥ priyavrataḥ**), the greatest of devotees (**parama-bhāgavataḥ**), who had become fully conversant with the highest goal and truth (**añjasā avagata-paramārtha sa-tattvo**) by serving the lotus feet of Nārada (**nāradasya caraṇa upasevayā**), and had attained initiation by meditation on ātmā (**brahma-satreṇa dīkṣiṣyamāṇaḥ**), was requested by his father Manu (**sva-pitrā upāmantritah**) to rule the earth (**avani-tala-paripālanāya**) because he possessed (**ekānta-bhājanatayā**) all the qualities (**pravara-guṇa-gaṇa**) mentioned in the scriptures for kingship (**āmnāta**), since he was completely absorbed (**samāveśita**) with all his senses and actions (**sakala-kāraka-kriyā-kalāpo**) in worshipping the Lord through unbroken concentration (**bhagavati vāsudeva avyavadhāna-samādhi-yogena**), he did not welcome (**na eva abhyanandad**) the suggestion, though it could not to be refused (**yadyapi tad apratyāmnātavyaṁ**). He considered (**anvīkṣamāṇaḥ**) that it would be unfavorable for him (**tad-adhikaraṇa ātmano api parābhavam**), since he would display lust and anger in himself when ruling the kingdom (**anyasmād asataḥ**).

|| 5.1.7 ||

atha ha bhagavān ādi-deva etasya guṇa-visargasya
paribr̥mhaṇānudhyāna-vyavasita-sakala-jagad-abhiprāya ātma-
yonir akhila-nigama-nija-gaṇa-pariveṣṭitaḥ sva-bhavanād
avatatāra.

Then Brahmā (**atha ha bhagavān ādi-deva ātma-yonih**), who understands the intentions of all beings (**vyavasita-sakala-jagad-abhiprāya**), who engaged in meditation on the creation of the universe (**etasya guṇa-visargasya paribr̥mhaṇa anudhyāna**), appeared on earth from Satyaloka (**sva-bhavanād avatatāra**), surrounded by his followers (**akhila-nigama-nija-gaṇa-pariveṣṭitaḥ**).

|| 5.1.8 ||

sa tatra tatra gagana-tala uḍu-patir iva vimānāvalibhir
anupatham amara-parivṛḍhair abhipūjyamānaḥ pathi pathi ca
varūthaśaḥ siddha-gandharva-sādhya-cāraṇa-muni-gaṇair
upagīyamāno gandha-mādana-droṇim avabhāsayann
upasasarpa.

Like the moon in the sky (**gagana-tala uḍu-patir iva**), Brahmā (**sah**), worshipped (**abhipūjyamānaḥ**) on the way (**pathi pathi**) by the chief devatās (**amara-parivṛḍhair**) riding on fleets of airplanes (**vimāna avalibhir anupatham**) and praised by (**upagīyamānaḥ**) groups of Siddhas, Gandharvas, Sādhyas, Cāraṇas and sages (**varūthaśaḥ siddha-gandharva-sādhya-cāraṇa-muni-gaṇair**), approached Gandhamādana Hill (**gandha-mādana-droṇim upasasarpa**), lighting it up as he came close (**avabhāsayann**).

॥ 5.1.9 ॥

tatra ha vā enam devarṣir haṁsa-yānena pitaram bhagavantam
hiraṇya-garbham upalabhamānaḥ sahasaivotthāyārhaṇena saha
pitā-putrābhyām avahitāñjalir upatasthe.

Nārada (**devarṣih**), realizing (**upalabhamānaḥ**) that it was
Brahmā (**bhagavantam hiraṇya-garbham**), his father (**pitaram**)
by seeing his swan carrier (**haṁsa-yānena**), immediately stood up
(**sahasā eva utthāya**) and with folded hands (**avahitāñjalih**)
approached him (**upatasthe**) with articles of worship (**arhaṇena**)
along with Priyavrata and Svāyambhuva Manu (**saha pitā-
putrābhyām**).

|| 5.1.10 ||

**bhagavān api bhārata tad-upanītārhaṇaḥ sūkta-vākenātitarām
udita-guṇa-gaṇāvatāra-sujayaḥ priyavratam ādi-puruṣas taṁ
sadaya-hāsāvaloka iti hovāca.**

O Parīkṣit (**bhārata**)! After Nārada, Manu and Priyavrata presented offerings (**tad-upanīta arhaṇaḥ**), Lord Brahmā (**bhagavān ādi-puruṣaḥ**), whose glorious appearance of affection for the progeny (**avatāra-sujayaḥ**) is glorified constantly by the Vedas (**sūkta-vākena atitarām udita-guṇa-gaṇa**), looking at Priyavrata with mercy and a smile (**priyavratam sadaya-hāsa-avaloka**), spoke (**uvāca**).

॥ 5.1.11 ॥

śrī-bhagavān uvāca

nibodha tātedam ṛtaṁ bravīmi
māsūyituṁ devam arhasy aprameyam
vayaṁ bhavas te tata eṣa maharṣir
vahāma sarve vivaśā yasya diṣṭam

Brahmā said: Dear Son (**tāta**)! Please reflect on this (**nibodha idam**). I speak the truth (**ṛtaṁ bravīmi**). You should not hate the Lord (**mā arhasy asūyituṁ devam**) who is beyond estimation (**aprimeyam**). I, Śiva, Manu (**vayaṁ bhavas tata**) and Nārada your guru (**eṣa te maharṣih**) helplessly follow his order (**vivaśā vahāma yasya diṣṭam**).

॥ 5.1.12 ॥

na tasya kaścīt tapasā vidyayā vā
na yoga-vīryeṇa manīṣayā vā
naivārtha-dharmaīḥ parataḥ svato vā
kṛtaṁ vihantum tanu-bhṛd vibhūyāt

One cannot avoid (**na kaścīt tanu-bhṛd vihantum vibhūyāt**) the order of the Lord (**tasya kṛtaṁ**) by one's power of austerity, knowledge (**tapasā vidyayā vā**), or yoga, by independent intelligence (**yoga-vīryeṇa manīṣayā vā**), by wealth, by dharma (**artha-dharmaīḥ**), or by relying on others' strength or one's own (**parataḥ svato vā**).

|| 5.1.13 ||

**bhavāya nāśāya ca karma kartum
śokāya mohāya sadā bhayāya
sukhāya duḥkhāya ca deha-yogam
avyakta-diṣṭam janatāṅga dhatte**

O Priyavrata (**aṅga**)! All jīvas (**janatā**) always attain (**sadā dhatte**) bodies (**deha-yogam**) as directed by the Lord (**avyakta-diṣṭam**) to perform actions (**karma kartum**) for repeated birth and death (**bhavāya nāśāya ca**), and for lamentation, illusion (**śokāya mohāya**), fear, happiness, and distress (**bhayāya sukhāya duḥkhāya ca**).

|| 5.1.14 ||

yad-vāci tantyām guṇa-karma-dāmabhiḥ
sudustarair vatsa vyaṁ suyojitāḥ
sarve vahāmo balim īśvarāya
protā nasīva dvi-pade catuṣ-padaḥ

O child (**vatsa**)! All of us (**vyaṁ sarve**) must obey the orders of the Lord (**vahāmo balim īśvarāya**), by whose words (**yad-vāci tantyām**) we are bound tightly (**sudustaraiḥ suyojitāḥ**) to actions and designations arising from the guṇa (**guṇa-karma-dāmabhiḥ**), just as oxen (**catuṣ-padaḥ iva**), bound by the nose (**protā nasī**), must carry burdens (**dvi-pade**).

|| 5.1.15 ||

īśābhisr̥ṣṭam hy avarundhmahe 'ṅga
duḥkham sukham vā guṇa-karma-saṅgāt
āsthāya tat tad yad ayukta nāthas̥
cakṣuṣmatāndhā iva nīyamānāḥ

O Priyavrata (**aṅga**)! Accepting with faith (**āsthāya**) whatever (**tat tad**) the master gives us (**yad ayukta nāthah**), like blind men led by a man with sight (**cakṣuṣmatā andhā nīyamānāḥ iva**), we must accept (**avarundhmahe**) the happiness and distress (**duḥkham sukham vā**) given by the Lord (**īśa abhisr̥ṣṭam**), since it arises from our actions in the guṇas (**tat guṇa-karma-saṅgāt**).

|| 5.1.16 ||

mukto 'pi tāvad bibhṛyāt sva-deham
ārabdham aśnann abhimāna-śūnyaḥ
yathānubhūtaṁ pratiyāta-nidraḥ
kim tv anya-dehāya guṇān na vṛikte

As long as (**tāvad**) the prārabdha-karmas remain (**ārabdham**), even the liberated person (**muktaḥ api**) maintains his body obtained by karma (**bibhṛyāt sva-deham**) and enjoys without false identity (**aśnann abhimāna-śūnyaḥ**), just as a person who awakes from a dream (**yathā pratiyāta-nidraḥ**) remembers what he experienced in the dream (**anubhūtaṁ**) without false identity (**implied**). But he does not accept (**kim tu na vṛikte**) the guṇas, actions and desires for attaining another body (**anya-dehāya guṇān**).

॥ 5.1.17 ॥

**bhayaṁ pramattasya vaneṣv api syād
yataḥ sa āste saha-ṣaṭ-sapatnaḥ
jitendriyasyātma-rater budhasya
grhāśramaḥ kim nu karoty avadyam**

The attached person (**pramattasya**) must have fear of saṁsāra (**bhayaṁ syād**) even in the forest (**vaneṣu api**) because he has six senses as his enemies continually with him (**yataḥ sa āste saha-ṣaṭ-sapatnaḥ**). What danger is there (**kim nu karoty avadyam**) for the householder (**grhāśramaḥ**) who sees no difference between the forest and the house (**budhasya**), who has controlled his senses and is ātmārāma (**jitendriyasya ātma-rateh**)?

|| 5.1.18 ||

yaḥ ṣaṭ sapatnān vijigīṣamāṇo
gr̥heṣu nirviśya yateta pūrvam
atyeti durgāśrita ūrjitārīn
kṣīṇeṣu kāmaṁ vicared vipaścit

He who (**yaḥ vipaścit**), desiring to conquer the senses (**ṣaṭ sapatnān vijigīṣamāṇah**), first enters household life (**pūrvam gr̥heṣu nirviśya**) and attempts to control them (**yateta**), having taken shelter of the fort (**durgāśrita**), conquers the strong enemies (**atyeti ūrjita arīn**) and can move about (**vicared**) as he desires (**kāmaṁ**) with weakened senses (**kṣīṇeṣu**).

॥ 5.1.19 ॥

tvam tv abja-nābhānghri-saroja-kośa-
durgāśrito nirjita-ṣaṭ-sapatnaḥ
bhukṣveha bhogān puruṣātidiṣṭān
vimukta-saṅgaḥ prakṛtiṃ bhajasva

But you (**tvam tu**), having taken shelter of the lotus bud feet (**aṅghri-saroja-kośa-durga-āśritah**) of the Lord with a lotus navel (**abja-nābha**), having transformed your senses from enemy to friend (**nirjita-ṣaṭ-sapatnaḥ**), should enjoy the objects (**bhukṣva iha bhogān**) given by the Lord (**puruṣa atidiṣṭān**). Later, giving up household life (**vimukta-saṅgaḥ**), you should worship the Lord (**prakṛtiṃ bhajasva**).

|| 5.1.20 ||

śrī-śuka uvāca

iti samabhihito mahā-bhāgavato bhagavatas tri-bhuvana-guror
anuśāsanam ātmano laghutayāvanata-śirodharo bādham iti
sabahu-mānam uvāha.

Śukadeva said: Thus being instructed (**iti samabhihitah**), Priyavrata, lowering his head (**avanata-śirodharo**) while thinking himself inferior (**ātmano laghutayā**), consented (**bādham iti**), and with great respect (**sabahu-mānam**) carried out (**uvāha**) the order (**anuśāsanam**) of the great devotee Brahmā (**mahā-bhāgavato bhagavatah**), guru for the three worlds (**tri-bhuvana-guroh**).

|| 5.1.21 ||

**bhagavān api manunā yathāvad upakalpītāpacitiḥ priyavrata-
nāradayor aṣamam abhisamīkṣamāṇayor ātmasam avasthānam
avān-manasaṁ kṣayam avyavahṛtaṁ pravartayann agamat.**

Brahmā (**bhagavān**) departed (**agamat**), after being worshiped suitably by Manu (**manunā yathāvad upakalpita apacitiḥ**), while remembering (**pravartayann**) the Supreme Lord (**ātmasam avasthānam**) who is not the object of material words and mind (**avāk-manasaṁ kṣayam**) and who is beyond material dealings (**avyavahṛtaṁ**), as Priyavrata and Nārada looked on (**priyavrata-nāradayoh abhisamīkṣamāṇayoh**) without being disturbed (**aṣamam**).

॥ 5.1.22 ॥

manur api pareṇaivam pratisandhita-manorathah surarṣi-
varānumatenātmajam akhila-dharā-maṇḍala-sthiti-guptaya
āsthāpya svayam ati-viṣama-viṣaya-viṣa-jalāśayāśāyā
upararāma.

His desire accomplished (**evam pratisandhita-manorathah**) by Brahmā (**pareṇa**), Manu (**manuh**), with the permission of Nārada (**surarṣi-vara-anumatena**), established his son (**ātmajam āsthāpya**) for maintaining proper rules of conduct on the whole earth (**akhila-dharā-maṇḍala-sthiti-guptaye**), and became detached (**svayam upararāma**) from the desire to enjoy (**āśāyā**) the poisonous ocean of disturbing material affairs (**ati-viṣama-viṣaya-viṣa-jala āśayā**).

|| 5.1.23 ||

iti ha vāva sa jagatī-patir īśvarecchayādhiniveśita-karmādhikāro 'khila-jagad-bandha-dhvaṁsana-parānubhāvasya bhagavata ādi-puruṣasyāṅghri-yugalānavarata-dhyānānubhāvena parirandhita-kaṣāyāśayo 'vadāto 'pi māna-vardhano mahatām mahītaḥ anuśāśāsa.

Thus (**iti**) Priyavrata, the master of the earth (**sah jagatī-patih**), preoccupied with performance of karma (**adhiniveśita-karma adhikārah**) by the desire of the Lord (**īśvara icchayā**), burned up all impurities in his heart (**parirandhita-kaṣāya āśayo**) by realization (**anubhāvena**), through constant meditation (**anavarata-dhyāna**) on the lotus feet of the Lord (**bhagavata ādi-puruṣasya aṅghri-yugala**) who displays clear power to destroy the bondage of the whole universe (**akhila-jagad-bandha-dhvaṁsana para-anubhāvasya**). Though he was completely pure (**avadātaḥ api**), respect for him increased (**māna-varadhanah**) by his ruling the earth (**mahītaḥ anuśāśāsa**), because he followed the order of Brahmā (**mahatām**).

|| 5.1.24 ||

atha ca duhitaraṃ prajāpater viśvakarmaṇa upayeme
barhiṣmatīm nāma tasyām u ha vāva ātmajān ātma-samāna-śīla-
guṇa-karma-rūpa-vīryodārān daśa bhāvayām babhūva kanyām
ca yavīyasīm ūrjasvatīm nāma.

Thereafter (**atha ca**), Mahārāja Priyavrata married Barhiṣmatī (**barhiṣmatīm upayeme**), the daughter of the Prajāpati named Viśvakarmā (**prajāpater viśvakarmaṇa duhitaraṃ**). In her (**tasyām**) he begot (**bhāvayām babhūva**) ten sons (**daśa ātmajān**) with abundant conduct, qualities (**vāva śīla-guṇa**), beauty, bravery, and magnanimity (**rūpa-vīrya-udārān**) equal to his own (**ātma-samāna**), and a daughter (**kanyām ca**), the youngest of all (**yavīyasīm**), named Ūrjasvatī (**ūrjasvatīm nāma**).

|| 5.1.25 ||

āgnīdhredhmajihva-yajñabāhu-mahāvīra-hiraṇyareto-
ghṛtapṛṣṭha-savana-medhātithi-vītihoṭra-kavaya iti sarva evāgni-
nāmānaḥ.

The ten sons of Mahārāja Priyavrata were named Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretā, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihoṭra and Kavi. These are also names of Agni, the fire-god (**sarva eva agni-nāmānaḥ**).

॥ 5.1.26 ॥

eteṣām kavir mahāvīraḥ savana iti traya āsann ūrdhva-retasas ta
ātma-vidyāyām arbha-bhāvād ārabhya kṛta-paricayāḥ
pāramahamsyam evāśramam abhajan.

Three among these ten (**eteṣām iti traya**)—namely Kavi, Mahāvīra and Savana (**kavir mahāvīraḥ savana iti**) —lived in complete celibacy (**āsann ūrdhva-retasah**). Thus trained in brahmacārī life (**implied**), beginning from childhood (**arbha-bhāvād ārabhya**), they were very conversant with knowledge of ātmā (**ātma-vidyāyām kṛta-paricayāḥ**) and entered the paramahansa-āśrama (**pāramahamsyam eva āśramam abhajan**).

|| 5.1.27 ||

tasminn u ha vā upaśama-śīlāḥ paramarṣayaḥ sakala-jīva-nikāyāvāsasya
bhagavato vāsudevasya bhītānām śaraṇa-bhūtasya śrīmac-
caraṇāravindāvirata-smaraṇāvigalita-parama-bhakti-yogānu-bhāvena
paribhāvitāntar-hṛdayādhigate bhagavati sarveṣām bhūtānām ātma-bhūte
pratyag-ātmany evātmanas tādātmyam aviśeṣeṇa samīyuh.

In the paramahaṁsa-āśrama (**tasminn**), being free from perception of difference caused by covering of body (**ātmanah aviśeṣeṇa**), these sons with peaceful disposition (**upaśama-śīlāḥ parama rṣayaḥ**) realized oneness of the self (**tādātmyam samīyuh**), with the Lord (**bhagavato**) who is perceived (**adhigate**) within the heart (**antar-hṛdaye**) purified (**paribhāvita**) by the power of bhakti-yoga (**avigalita-parama-bhakti-yoga anubhāvena**), fixed in remembrance of the lotus feet of Vāsudeva (**vāsudevasya śrīmac-caraṇa aravinda avirata-smaraṇa**), the abode of all jīvas (**sakala-jīva-nikāya āvāsasya**) and the shelter of those afflicted with fear (**bhītānām śaraṇa-bhūtasya**), and who is the soul of all living beings (**sarveṣām bhūtānām ātma-bhūte pratyag-ātmany**).

॥ 5.1.28 ॥

**anyasyām api jāyāyām trayah putrā āsann uttamas tāmaso
raivata iti manvantarādhipatayah.**

In his other wife (**anyasyām api jāyāyām**), Mahārāja Priyavrata begot three sons (**trayah putrā āsann**), named Uttama, Tāmasa and Raivata (**uttama tāmasa raivata iti**). All of them later took charge of Manvantaras (**manvantara adhipatayah**).

|| 5.1.29 ||

evam upaśamāyaneṣu sva-tanayeṣv atha jagatī-patir jagatīm arbudāny ekādaśa parivatsarāṇām avyāhatākhila-puruṣa-kāra-sāra-sambhr̥ta-dor-daṇḍa-yugalāpīḍita-maurvī-guṇa-stanita-viramita-dharma-pratipakṣo barhiṣmatyāś cānudinam edhamāna-pramoda-prasarāṇa-yauṣiṇya-vrīḍā-pramuṣita-hāsāvaloka-rucira-kṣvely-ādibhiḥ parābhūyamāna-viveka ivānavabudhyamāna iva mahāmanā bubhuje.

While these sons were engaged in the path of sense control (**evam sva-tanayeṣu upaśamāyaneṣu**), Priyavrata (**jagatī-patih**), with powerful mind (**mahāmanā**), ruled the earth (**bubhuje jagatīm**) for 110,000,000 years (**arbudāny ekādaśa parivatsarāṇām**) and conquered his enemies (**viramita-dharma-pratipakṣa**) by the mere sound of his bow (**maurvī-guṇa-stanita**) drawn (**āpīḍita**) by two arms (**dor-daṇḍa-yugala**) filled with (**sambhr̥ta**) strength arising from constant prowess (**avyāhata akhila-puruṣa-kāra-sāra**), even though he seemed to have forgotten himself (**an-avabudhyamāna iva**) and to have lost his sense of discrimination (**parābhūyamāna-viveka iva**) by the constant, increasing joy (**anudinam edhamāna-pramoda**) expressed by his wife (**barhiṣmatyāh**), by her actions (**prasarāṇa**), feminine qualities (**yausiṇya**), her laughing glances restricted by her shyness (**vrīḍā-pramuṣita-hāsāvaloka**), and her attractive, joking words (**rucira-kṣvely-ādibhiḥ**).

|| 5.1.30 ||

yāvad avabhāsayati sura-girim anuparikrāman bhagavān ādityo vasudhā-
talam ardhenaiva pratapaty ardhēnāvachchādayati tadā hi bhagavad-
upāsanopacitāti-puruṣa-prabhāvas tad anabhinandan samajavena rathena
jyotirmayena rajanīm api dinam kariṣyāmīti sapta-kṛt vastaraṇim
anuparyakrāmad dvitīya iva pataṅgaḥ.

Priyavrata reigned (**avabhāsayati**) while the sun (**yāvad bhagavān ādityah**), going around Meru (**sura-girim anuparikrāman**), lit up (**pratapaty**) half the surface of the earth (**vasudhā-talam ardhenaiva**) while the other half was dark (**ardhena eva acchādayati**). Attaining super-human power (**upacitāti-puruṣa-prabhāva**) by worship of the Lord (**bhagavad-upāsanā**), Priyavrata, discontent with this condition (**tad anabhinandan**), thinking that he would make the night into day (**rajanīm api dinam kariṣyāma iti**) by his brilliant chariot (**jyotirmayena rathena**) which traveled at the speed of the sun (**samajavena**), becoming like a second sun (**dvitīya pataṅgaḥ iva**), followed the movement of the sun (**vastaraṇim anuparyakrāmad**) seven times (**sapta-kṛt**).

|| 5.1.31 ||

ye vā u ha tad-ratha-caraṇa-nemi-kṛta-parikhātās te sapta
sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ.

The troughs (**ye parikhātāḥ**) created by the wheels of his chariot (**tad-ratha-caraṇa-nemi-kṛta**) produced seven oceans (**sapta sindhava āsan**), from which seven continents were formed (**yataḥ eva kṛtāḥ sapta bhuvo dvīpāḥ**).

|| 5.1.32 ||

jambū-plakṣa-śālmali-kuśa-krauñca-śāka-puṣkara-samjñās teṣāṃ
parimāṇaṃ pūrvasmāt pūrvasmād uttara uttaro yathā-
saṅkhyāṃ dvi-guṇa-mānena bahiḥ samantata upakṛptāḥ.

Hear about the dimensions (**teṣāṃ parimāṇaṃ**) of the islands called Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara (**jambū-plakṣa-śālmali-kuśa-krauñca-śāka-puṣkara-samjñāḥ**). Each island (**uttara uttaro**) is twice as large (**yathā-saṅkhyāṃ dvi-guṇa-mānena**) as the one preceding it (**pūrvasmāt pūrvasmād**), and each is surrounded by an ocean on all sides (**bahiḥ samantata upakṛptāḥ**).

|| 5.1.33 ||

kṣārodekṣu-rasoda-suroda-ghṛtoda-kṣīroda-dadhi-maṇḍoda-śuddhodāḥ sapta jaladhayaḥ
sapta dvīpa-parikhā ivābhyantara-dvīpa-samānā ekaikaśyena yathānupūrvam saptasv api
bahir dvīpeṣu pṛthak parita upakalpītās teṣu jambv-ādiṣu barhiṣmatī-patir
anuvratānātmajān āgnīdhredhmajihva-yajñabāhu-hiraṇyareto-ghṛtapṛṣṭha-medhātithi-
vītihoṭra-samjñān yathā-saṅkhyenaikaikasminn ekam evādhi-patim vidadhe.

The seven oceans (**sapta jaladhayaḥ**), respectively containing salt water (**kṣāra uda**), sugarcane juice (**ikṣu-rasa-uda**), liquor (**sura-uda**), clarified butter (**ghṛta uda**), milk (**kṣīra uda**), yogurt (**dadhi-maṇḍa uda**), and drinking water (**śuddha udāḥ**) are like trenches (**parikhā iva**) surrounding the seven continents (**sapta dvīpa parita**) of equal breath to its corresponding ocean (**abhyantara-dvīpa-samānā**). Mahārāja Priyavrata, the husband of Queen Barhiṣmatī (**barhiṣmatī-patih**), gave sovereignty over these islands (**jambv-ādiṣu adhi-patim vidadhe**) to his respective sons (**anuvratān ātmajān yathā-saṅkhyena eka ekasminn ekam**), namely Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtapṛṣṭha, Medhātithi and Vītihoṭra (**āgnīdhra-idhmajihva-yajñabāhu-hiraṇyareto-ghṛtapṛṣṭha-medhātithi-vītihoṭra-samjñān**).

॥ 5.1.34 ॥

**duhitaram corjasvatim namośanase prāyacchad yasyām āsīd
devayānī nāma kāvya-sutā.**

King Priyavrata then gave his daughter (**duhitaram prāyacchad**),
Ūrjasvatī (**Ūrjasvatim nāma**), in marriage to Śukrācārya
(**uśanase**). The daughter of Śukrācārya and Ūrjasvatī was named
Devayānī (**yasyām āsīd devayānī nāma kāvya-sutā**).

॥ 5.1.35 ॥

naivam-vidhaḥ puruṣa-kāra urukramasya
pumsām tad-aṅghri-rajāsā jita-ṣaḍ-guṇānām
citram vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham

Such power (**evam-vidhaḥ puruṣa-kāra**) is not surprising (**na citram**) from persons who have conquered the six senses (**jita-ṣaḍ-guṇānām pumsām**) by the dust from the lotus feet of the Lord (**urukramasya tad-aṅghri-rajāsā**), since even an outcaste (**vidūra-vigataḥ**) becomes immediately free of bondage of karma (**adhunā sa jahāti bandham**) by chanting the Lord's name once (**sakṛd ādadīta yan-nāmadheyam**).

|| 5.1.36 ||

sa evam aparimita-bala-parākrama ekadā tu devarṣi-
caraṇānuśayanānu-patita-guṇa-visarga-saṁsargeṇānirvṛtam
ivātmānam manyamāna ātma-nirveda idam āha.

Priyavrata (**sah**), of unlimited power and prowess (**aparimita-bala-parākrama**), once (**ekadā**) began to consider himself dissatisfied (**ātmānam anirvṛtam iva manyamānah**) because of contact with materialism from ruling the kingdom (**guṇa-visarga-saṁsargeṇa**), after having surrendered to the feet of Nārada (**devarṣi-caraṇa anuśayana anu-patita**). He became disgusted with his situation (**ātma-nirveda**). He then spoke (**idam āha**).

॥ 5.1.37 ॥

aho asādhv anuṣṭhitam yad abhiniveśito 'ham indriyair avidyā-
racita-viṣama-viṣayāndha-kūpe tad alam alam amuṣyā vanitāyā
vinoda-mṛgam mām dhig dhig iti garhayām cakāra.

I have acted badly (**aho asādhv anuṣṭhitam**). Since I have been completely absorbed (**yad aham abhiniveśitah**) with my senses (**indriyaih**) in the blind well (**andha-kūpe**) of disturbing sense objects (**viṣama-viṣaya**) caused by ignorance (**avidyā-racita**), it is now enough (**tad alam alam**). How unfortunate I am (**mām dhig dhig**), like a dancing monkey for my wife (**amuṣyā vanitāyā vinoda-mṛgam**)! In this way he criticized himself (**iti garhayām cakāra**).

|| 5.1.38 ||

para-devatā-prasādādhigatātma-pratyavamarśenānupravṛttebhyaḥ
putrebhya imām yathā-dāyam vibhajya bhukta-bhogām ca mahiṣīm
mṛtakam iva saha mahā-vibhūtim apahāya svayam nihita-nirvedo hr̥di
gṛhīta-hari-vihārānubhāvo bhagavato nāradasya padavīm punar
evānusasāra.

By regaining his discrimination (**adhigata ātma-pratyavamarśena**) through the mercy of the Lord (**para-devatā-prasāda**), he divided the earth (**imām vibhajya**) among his obedient sons (**anupravṛttebhyaḥ putrebhyaḥ**) as their inheritance (**yathā-dāyam**) and gave up (**apahāya**) his great wealth and power (**bhukta-bhogām saha mahā-vibhūtim**) along with his queen (**ca mahiṣīm**) as if it were all a dead body (**mṛtakam iva**). Being completely detached (**nihita-nirvedah**), realizing the pastimes of the Lord in his heart (**hr̥di gṛhīta-hari-vihāra anubhāvah**), he again followed (**punar eva anusasāra**) the path instructed by Nārada (**bhagavato nāradasya padavīm**).

॥ 5.1.39 ॥

tasya ha vā ete ślokāḥ—
priyavrata-kṛtaṁ karma
ko nu kuryād vineśvaram
yo nemi-nimnair akaroc
chāyām ghnān sapta vāridhīn

The following verses praise Priyavrata (**tasya ha vā ete ślokāḥ**). Who could perform (**kaḥ nu kuryād**) the actions of Priyavrata (**priyavrata-kṛtaṁ karma**) except the Supreme Lord himself (**vinā īśvaram**)? By the rim of his chariot wheel (**nemi-nimnaih**) he made (**yaḥ akarot**) seven oceans (**sapta vāridhīn**) and destroyed the darkness of night (**chāyām ghnān**).

॥ 5.1.40 ॥

**bhū-samsthānam kṛtam yena
sarid-giri-vanādibhiḥ
sīmā ca bhūta-nirvṛtyai
dvīpe dvīpe vibhāgaśaḥ**

He arranged the situation of the earth (**yena bhū-samsthānam kṛtam**) for the welfare of the people (**bhūta-nirvṛtyai**) so that there were divisions and borders for each continent (**dvīpe dvīpe sīmā ca vibhāgaśaḥ**) by means of rivers, mountains and forests (**sarid-giri-vanādibhiḥ**).

|| 5.1.41 ||

**bhaumaṁ divyaṁ mānuṣaṁ ca
mahitvaṁ karma-yogajam
yaś cakre nirayaupamyam
puruṣānujana-priyaḥ**

A follower dear to the Lord (**puruṣa anujana-priyaḥ**), he considered (**yaḥ cakre**) the wealth of the lower planets, heaven and earth (**bhaumaṁ divyaṁ mānuṣaṁ ca mahitvaṁ**), obtained by karma and yoga (**karma-yogajam**), to be equal to hell (**niraya upamyam**).