

Canto Five - Chapter Eighteen

The Prayers Offered to the
Lord by the Residents of
Jambūdvīpa

॥ 5.18.1 ॥

śrī-śuka uvāca

tathā ca bhadrāśravā nāma dharmasutas tat-kula-patayah
puruṣā bhadraśva-varṣe sāksād bhagavato vāsudevasya priyām
tanum dharmamayīm hayaśīrṣābhidhānām parameṇa samādhinā
sannidhāpyedam abhigṛṇanta upadhāvanti.

Śukadeva said: In Bhadrāśva (**bhadraśva-varṣe**), Bhadrāśravā, the son of Dharmarāja (**bhadraśravā nāma dharmasutaḥ**), accompanied by his descendants and all the residents of the land (**tat-kula-patayah puruṣā**), worships (**upadhāvanti**) the dear form of Vāsudeva (**sāksād bhagavato vāsudevasya priyām tanum**) known as Hayaśīrṣa (**hayaśīrṣa abhidhānām**), the embodiment of dharma (**dharmamayīm**), approaching him by intense concentration (**parameṇa samādhinā sannidhāpya**) and by chanting the following mantra (**idam abhigṛṇanta**).

॥ 5.18.2 ॥

bhadraśravasa ūcuḥ

om namo bhagavate dharmāyātma-viśodhanāya nama iti.

Bhadraśravā's followers said: I offer respects the Supreme Lord (**om namo bhagavate**), to the embodiment of dharma (**dharmāya**), to the purifier of the ātmā (**ātma-viśodhanāya**).

|| 5.18.3 ||

aho vicitram bhagavad-viceṣṭitam
ghnantam jano 'yam hi miṣan na paśyati
dhyāyann asad yarhi vikarma sevitur
nirhr̥tya putram pitaram jīviṣan

How astonishing (**aho vicitram**) it is that a person (**ayam janah**), though seeing death, does not see really death (**ghnantam hi miṣan na paśyati**), the action of the Lord (**bhagavad-viceṣṭitam**), since, meditating on sinful acts (**yarhi asad dhyāyann**), he desires to live (**jīviṣan**) to enjoy material life (**vikarma sevitur**) even though burning his father and his sons after their deaths (**nirhr̥tya putram pitaram**).

॥ 5.18.4 ॥

vadanti viśvaṃ kavayaḥ sma naśvaram
paśyanti cādhyātmavido vipaścitaḥ
tathāpi muhyanti tavāja māyayā
suvismitam kṛtyam ajaṃ nato 'smi tam

Learned sages (**kavayaḥ**) say that (**vadanti**) this world is temporary (**viśvaṃ naśvaram**). Those advanced in adhyātma knowledge (**adhyātma vidah vipaścitaḥ**) see the world as temporary (**paśyanti ca**). But even the learned are bewildered (**tathāpi muhyanti**) by māyā (**tava māyayā**). O unborn Lord (**aja**)! I offer respects to the unborn Lord (**ajaṃ nato asmi**), whose action is so amazing (**tam kṛtyam suvismitam**).

॥ 5.18.5 ॥

viśvodbhava-sthāna-nirodha-karma te
hy akartur aṅgīkṛtam apy apāvṛtaḥ
yuktaṁ na citraṁ tvayi kārya-kāraṇe
sarvātmani vyatirikte ca vastutaḥ

You are uncontaminated (**apāvṛtaḥ**). Though you are not the doer (**akartuh apy**), you accept (**aṅgīkṛtam**) the actions of creating, maintaining and destroying the universe (**viśva-udbhava-sthāna-nirodha-karma**). This is not astonishing for you (**na citraṁ tvayi**), the cause of all causes (**kārya-kāraṇe**), the soul of all (**sarvātmani**), separate from all (**vastutaḥ vyatirikte**). It is reasonable for you (**yuktaṁ**).

|| 5.18.6 ||

vedān yugānte tamasā tiraskṛtān
rasātalād yo nṛ-turaṅga-vigrahaḥ
pratyādade vai kavaye 'bhiyācate
tasmai namas te 'vitathehitāya iti

I offer respects to Hayagrīva (**tasmai namas te**), whose desires comes true (**avitatha ihitāya**), who taking the form of man and horse (**yah nṛ-turaṅga-vigrahaḥ**), returned (**pratyādade**) the Vedas (**vedān**) to Brahmā (**kavaye abhiyācate**) from Rasātala (**rasātalād**) when a demon took them away (**tamasā tiraskṛtān**) at the end of the yuga (pralaya) (**yugānte**).

|| 5.18.7 ||

hari-varṣe cāpi bhagavān nara-hari-rūpeṇāste; tad-rūpa-grahaṇa-nimittam
uttaratrābhidhāsyē; tad dayitam rūpam mahā-puruṣa-guṇa-bhājano mahā-
bhāgavato daitya-dānava-kula-tīrthīkaraṇa-śīlā-caritaḥ prahlādo
'vyavadhānānanya-bhakti-yogena saha tad-varṣa-puruṣair upāste idam
codāharati.

In Hari-varṣa (**hari-varṣe**) the Lord resides in the form of Narasimha (**bhagavān nara-hari-rūpeṇa āste**). I shall explain (**abhidhāsyē**) the reason for his appearance (**tad-rūpa-grahaṇa-nimittam**) later (**uttaratra**). The great devotee Prahlāda (**mahā-bhāgavato prahlādo**) the abode of qualities of a mahā-puruṣa (**mahā-puruṣa-guṇa-bhājano**), whose character purified the demons of his family (**daitya-dānava-kula-tīrthīkaraṇa-śīlā-caritaḥ**), worships (**upāste**) this pleasing form (**tad dayitam rūpam**) with uninterrupted, pure bhakti (**avyavadhāna ananya-bhakti-yogena**) along with the inhabitants of this varṣa (**saha tad-varṣa-puruṣaih**). He chants this prayer (**idam ca udāharati**).

|| 5.18.8 ||

om namo bhagavate narasimhāya namas tejas-tejase āvir-
āvirbhava vajra-nakha vajra-damṣṭra karmāśayān randhaya
randhaya tamo grasa grasa om svāhā; abhayam abhayam ātmani
bhūyiṣṭhā om kṣraum.

I offer respects to the Supreme Lord Narasimha (**om namo bhagavate narasimhāya**), the power among all powers (**namas tejas-tejase**). Please appear before me (**āvir-āvirbhava**)! O Lord with thunderbolt nails and teeth (**vajra-nakha vajra-damṣṭra**)! Burn up the impressions of karma (**karmāśayān randhaya randhaya**). Destroy ignorance (**tamo grasa grasa**)! Please appear in my mind (**ātmani bhūyiṣṭha**) so that it becomes fearless (**abhayam abhayam**).

|| 5.18.9 ||

svasty astu viśvasya khalah prasīdatām
dhyāyantu bhūtāni śivam mitho dhiyā
manaś ca bhadram bhajatād adhokṣaje
āveśyatām no matir apy ahaitukī

Let there be auspiciousness for the universe (**svasty astu viśvasya**). May the wicked be pleased, not angry (**khalah prasīdatām**)! May all beings together (**bhūtāni mithah**) meditate by their intelligence (**dhiyā dhyāyantu**) on cooperation (**śivam**)! May the mind become free of attachment (**manah ca bhajatād bhadram**)! May our minds (**nah matih**) without motivation (**ahaitukī**) be absorbed in the Supreme Lord (**āveśyatām adhokṣaje**)!

|| 5.18.10 ||

māgāra-dārātmaja-vitta-bandhuṣu
saṅgo yadi syād bhagavat-priyeṣu naḥ
yaḥ prāṇa-vṛttyā parituṣṭa ātmavān
siddhyaty adūrān na tathendriya-priyaḥ

If we have attachment (**yadi naḥ saṅgaḥ syād**) for devotees of the Lord (**bhagavat-priyeṣu**), let attachment to house, wife, children or wealth not take place (**mā āgāra-dārā-ātmaja-vitta-bandhuṣu**). Fully determined (**ātmavān**), he who is satisfied (**yaḥ parituṣṭa**) with living by begged food (**prāṇa-vṛttyā**) reaches perfection (**siddhyaty adūrāt**). One who satisfies his senses reaches perfection slowly (**na tathā indriya-priyaḥ**).

|| 5.18.11 ||

yat-saṅga-labdham nija-vīrya-vaibhavam
tīrtham muhuḥ saṁspr̥śatām hi mānasam
haraty ajo 'ntaḥ śrutibhir gato 'ṅgajam
ko vai na seveta mukunda-vikramam

Kṛṣṇa (**ajah**), entering into the heart through the ears (**śrutibhir antaḥ gato**), removes the desires (**haraty aṅgajam**) in the mind (**mānasam**) of those persons who constantly sip the holy water (**tīrtham muhuḥ saṁspr̥śatām**) in the form of the Lord's pastimes (**nija-vīrya-vaibhavam**) attained by devotee association (**yat-saṅga-labdham**). Who would not hear (**kaḥ vai na seveta**) the pastimes of Mukunda (**mukunda-vikramam**)?

|| 5.18.12 ||

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell (**tatra samāsate surāḥ**) with all good qualities (**sarvair guṇai**) in that person who has pure bhakti for the Lord (**yasyāsti bhaktir bhagavaty akiñcanā**). There are no good qualities (**kuto mahad-guṇā**) in the non-devotee (**harāv abhaktasya**) who chases after temporary material objects (**manorathena asati dhāvatah**) with desire for material pleasure (**bahiḥ**).

|| 5.18.13 ||

harir hi sākṣād bhagavān śarīriṇām
ātmā jhaṣāṇām iva toyam īpsitam
hitvā mahāms tam yadi sajjate gr̥he
tadā mahattvaṁ vayasā dāmpatīnām

The Lord is the soul of all embodied beings (**sākṣād bhagavān harih hi śarīriṇām ātmā**), just as water is the life of fish (**jhaṣāṇām toyam iva**). If a person gives up the Lord (**yadi tam mahān hitvā**) and becomes attached to his house (**sajjate gr̥he**), his only greatness (**mahattvaṁ**) is the time when youthfulness manifests in a husband and wife (**tadā vayasā dāmpatīnām**).

|| 5.18.14 ||

tasmād rajo-rāga-viṣāda-manyu-
māna-sprhā-bhayadainyādhimūlam
hitvā grham saṁsṛti-cakravālam
nṛsimha-pādam bhajatākutobhayam iti

Therefore (**tasmād**) give up household life (**hitvā grham**), the root cause of the cycle of birth and death (**ādhimūlam saṁsṛti-cakravālam**). Give up, thirst, attachment, lamentation, anger (**hitvā rajo-rāga-viṣāda-manyu**), desire, fear, and poverty (**sprhā-bhaya-dainya**), and worship the feet of Narasimha (**nṛsimha-pādam bhajata**), the abode of no fear (**akutobhayam**).

|| 5.18.15 ||

ketumāle 'pi bhagavān kāmadeva-svarūpeṇa lakṣmyāḥ priya-
cikīrṣayā prajāpater duhitṛṇām putrāṇām tad-varṣa-patīnām
puruṣāyusaḥo-rātra-parisaṅkhyānānām yāsām garbhā mahā-
puruṣa-mahāstra-tejasodvejita-manasām vidhvastā vyasavaḥ
samvatsarānte vinipatanti.

In Ketumāla (**ketumāle**), the Lord resides with Lakṣmī (**bhagavān lakṣmyāḥ**) in the form of Cupid (**kāmadeva-svarūpeṇa**) to please (**priya-cikīrṣayā**) Prajāpati's daughters and sons (**prajāpater duhitṛṇām putrāṇām**), who are the masters of the land (**tad-varṣa-patīnām**) and who number 360,00, the human life span in days and nights (**puruṣa āyusaḥ o-rātra-parisaṅkhyānānām**). The daughters' fetuses (**yāsām garbhā**) are aborted and die (**vidhvastā vinipatanti**) at the end of the year (**samvatsara ante**), destroyed because the daughters' minds are agitated (**udvejita-manasām**) by the kāla-cakra of the Lord (**mahā-puruṣa-mahāstra-tejasā**).

|| 5.18.16 ||

atīva sulalita-gati-vilāsa-vilasita-rucira-hāsa-leśāvaloka-līlayā
kiñcid-uttambhita-sundara-bhrū-maṇḍala-subhaga-
vadanāravinda-śriyā ramām ramayann indriyāṇi ramayate.

Kāmadeva, pleasing Lakṣmī (**ramām ramayann**) with the beauty of his auspicious lotus face (**subhaga-vadanāravinda-śriyā**) with its beautiful eyebrows (**sundara-bhrū-maṇḍala**) slightly raised (**kiñcid-uttambhita**) by the play of his glances (**avaloka-līlayā**) endowed with a slight, attractive smile (**rucira-hāsa-leśa**), which is pleasing (**vilasita**) with its graceful movements (**atīva sulalita-gati-vilāsa**), enjoys his senses (**indriyāṇi ramayate**).

॥ 5.18.17 ॥

tad bhagavato māyāmayam rūpam parama-samādhi-yogena ramā devī samvatsarasya rātriṣu prajāpater duhitṛbhir upetāhaṣu ca tad-bharṭṛbhir upāste idam codāharati.

Accompanied during the daytime by the predominating deities of the days (**ahaṣu ca tad-bharṭṛbhir upeta**) and accompanied during the night by Prajāpati's daughters (**samvatsarasya rātriṣu prajāpater duhitṛbhih upeta**), Lakṣmīdevī worships (**ramā devī upāste**) the Lord in his most merciful form as Kāmadeva (**tad bhagavato māyāmayam rūpam**) by absorption in devotional service (**parama-samādhi-yogena**), and chants the following mantras (**idam ca udāharati**).

|| 5.18.18 ||

om hrām hrīm hrūm om namo bhagavate hr̥ṣīkeśāya sarva-guṇa-
viśeṣair vilakṣitātmane ākūtīnām cittīnām cetasām viśeṣāṇām
cādhipataye ṣoḍaśa-kalāya cchando-mayāyānna-mayāyāmṛta-mayāya
sarva-mayāya sahase ojase balāya kāntāya kāmāya namas te
ubhayatra bhūyāt.

I offer respects to Hṛṣīkeśa (**om namo bhagavate hr̥ṣīkeśāya**), to my husband, Kāmadeva (**kāntāya kāmāya**), whose body, mind and intelligence (**ātmane**) have all excellent qualities (**sarva-guṇa-viśeṣair vilakṣita**), who is the master of the action senses, the knowledge senses and the antaḥkaraṇa (**ākūtīnām cittīnām cetasām viśeṣāṇām ca adhipataye**), who has a perfect form like the full moon (**ṣoḍaśa-kalāya**), who is the personified Vedas (**cchando-mayāya**), personified food (**anna-mayāya**), personified nectar (**amṛta-mayāya**), the form of all forms (**sarva-mayāya**), the energy of citta, the energy of the senses and energy of the body (**sahase ojase balāya**). I offer respects to him in this world and the next (**namas te ubhayatra bhūyāt**).

|| 5.18.19 ||

striyo vratais tvā hr̥ṣīkeśvaram svato
hy ārādhya loke patim āśāsate 'nyam
tāsām na te vai paripānty apatyam
priyam dhanāyūmṣi yato 'sva-tantrāḥ

Worshipping you (**tvā ārādhya**), Hṛṣīkeśa, the natural controller of the senses (**svataḥ hr̥ṣīka īśvaram**), by performing vows (**vrataih**), women in this world (**loke striyah**) ask for a husband other than you (**anyam patim āśāsate**). The husbands cannot protect (**te vai na paripānty**) their children (**tāsām apatyam**), wealth or duration of life (**priyam dhana āyūmṣi**) because they are dependent (**yato asva-tantrāḥ**).

॥ 5.18.20 ॥

sa vai patiḥ syād akutobhayaḥ svayaṁ
samantataḥ pāti bhayāturaṁ janam
sa eka evetarathā mitho bhayaṁ
naivātmalābhād adhi manyate param

Since the Lord by nature has no fear (**akutobhayaḥ svayaṁ**), he protects all persons (**samantataḥ bhayāturaṁ janam pāti**). He alone should be the husband (**sa eka eva vai patiḥ syād**). Otherwise there is mutual fear (**itarathā mitho bhayaṁ**). The wise do not accept anything better (**na eva adhi manyate param**) than attaining you (**ātma lābhād**).

॥ 5.18.21 ॥

yā tasya te pāda-saroruhārhaṇam
nikāmayet sākḥila-kāma-lampatā
tad eva rāsīpsitam īpsito 'rcito
yad-bhagna-yācñā bhagavan pratapyate

O Lord (**bhagavan**)! The woman (**yā**) who desires (**nikāmayet**) to worship your lotus feet (**te pāda-saroruha arhaṇam**) has all her desires fulfilled (**tasya akhila-kāma-lampatā**). You also give the result (**tad eva rāsī īpsitam**) to a woman who worships with a material desire (**īpsito arcito**), because when the result is finished (**yad-bhagna-yācñā**), she will suffer (**pratapyate**).

॥ 5.18.22 ॥

mat-prāptaye 'jeśa-surāsurādayas
tapyanta ugraṁ tapa aindriye dhiyaḥ
ṛte bhavat-pāda-parāyaṇān na mām
vindanty ahaṁ tvad-dhṛdayā yato 'jita

O unconquered Lord (**ajita**)! With mind intent on sense objects (**aindriye dhiyaḥ**), Brahmā, Śiva and other devatās (**aja īśa-sura asura ādaya**) perform severe austerities (**tapyanta ugraṁ tapa**) to attain me, Lakṣmī (**mat-prāptaye**). They do not attain me (**na mām vindanty**) unless they surrender to your lotus feet (**ṛte bhavat-pāda-parāyaṇān**), since I meditate on you (**yato ahaṁ tvad-dhṛdayā**).

|| 5.18.23 ||

sa tvaṁ mamāpy acyuta śīrṣṇi vanditaṁ
karāmbujaṁ yat tvad-adhāyi sātvatām
bibharṣi mām lakṣma vareṇya māyayā
ka īśvarasyehitam ūhituṁ vibhur iti

O infallible Lord (**acyuta**)! Place your lotus hand (**tvad karāmbujaṁ adhāyi**), worshipped by the wise (**vanditaṁ**), which you place on the heads of the devotees (**sātvatām śīrṣṇi**), upon my head also (**mama apy**). Most worshipped Lord (**vareṇya**)! You hold me externally on your chest (**bibharṣi mām lakṣma māyayā**). Who can guess the Lord's desire (**kah ūhituṁ vibhuh īśvarasya ihitam**)?

|| 5.18.24 ||

ramyake ca bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ
tad-varṣa-puruṣasya manoḥ prāk-pradarśitaṁ sa idānīm api
mahatā bhakti-yogenārādhayatīdaṁ codāharati.

In Ramyaka-varṣa (**ramyake**), Vaivasvata Manu, the ruler of the land (**tad-varṣa-puruṣasya manoḥ**), even now worships (**idānīm api ārādhayati**) in pure devotional service (**mahatā bhakti-yogena**) the dear form of Matsya (**bhagavataḥ priyatamaṁ mātsyam avatāra-rūpaṁ**) who revealed himself to Manu previously (**sah prāk-pradarśitaṁ**). He chants the following mantra (**idaṁ ca udāharati**).

|| 5.18.25 ||

om namo bhagavate mukhyatamāya namaḥ sattvāya
prāṇāyaujase sahasē balāya mahā-matsyāya nama iti.

I offer my respects to the first incarnation (**om namo bhagavate mukhya tamāya**) made of pure sattva (**sattvāya**), the controller of the life air (**prāṇāya**), the controller of the energy of the senses (**ojase**), mind (**sahase**), and body (**balāya**), the great fish (**mahā-matsyāya namaḥ**).

॥ 5.18.26 ॥

antar bahiś cākhila-loka-pālakair
adr̥ṣṭa-rūpo vicarasy uru-svanah
sa īśvaras tvam̐ ya idam̐ vaśe 'nayan
nāmnā yathā dārumayīm narah striyam

Unseen by even the protectors of the planets (**akhila-loka-pālakair adr̥ṣṭa-rūpo**), you move about inside and outside of everything (**antar bahih vicarasy**), but are present in the Vedas (**uru-svanah**). You are the Lord (**tvam̐ sah īśvarah**) who controls the universe (**yah idam̐ vaśe anayat**) through rules which take various names (**nāmnā**), just as a master controls a female puppet (**yathā narah dārumayīm striyam**).

॥ 5.18.27 ॥

yam̐ loka-pālāḥ kila matsara-jvarā
hitvā yatanto 'pi pṛthak sametya ca
pātum̐ na śekur dvi-padaś catuṣ-padaḥ
sarīsrpaṁ sthāṇu yad atra drśyate

Giving you up (**yam̐ hitvā**), the protectors of the planets (**loka-pālāḥ**), sick with envy (**matsara-jvarā**), either alone or together (**pṛthak sametya ca**), cannot protect (**pātum̐ na śekuh**) the living beings having two legs, four legs (**dvi-padaḥ catuṣ-padaḥ**), without legs, or the plants (**sarīsrpaṁ sthāṇu**) which are seen in the universe (**yad atra drśyate**).

॥ 5.18.28 ॥

bhavān yugāntārṇava ūrmi-mālini
kṣoṇīm imām oṣadhi-vīrudhām nidhim
mayā sahoru kramate 'ja ojasā
tasmai jagat-prāṇa-gaṇātmane nama iti

Holding up (**implied**) the earth (**imām kṣoṇīm**), the storehouse of herbs and plants (**oṣadhi-vīrudhām nidhim**), as well as me (**mayā saha**), you roamed about (**bhavān kramate**) with great speed (**ojasā**) at the end of the last Manvantara (**yuga anta arṇava**) which was filled with waves (**ūrmi-mālini**). I offer respects to the controller of all beings in the universe (**tasmai jagat-prāṇa-gaṇātmane nama**).

॥ 5.18.29 ॥

hiraṇmaye 'pi bhagavān nivasati kūrma-tanuṃ bibhrāṇas tasya
tat priyatamām tanum aryamā saha varṣa-puruṣaiḥ pitṛ-
gaṇādhipatir upadhāvati mantram imaṃ cānujapati.

In Hiraṇmaya-varṣa (**hiraṇmaye**), the Supreme Lord Viṣṇu resides (**bhagavān nivasati**) in the form of a tortoise (**kūrma-tanuṃ bibhrāṇah**). Aryamā, the chief resident of Hiraṇmaya-varṣa (**aryamā pitṛ-gaṇa adhipatih**), along with the other inhabitants of that land (**saha varṣa-puruṣaiḥ**), worship this beloved form of the Lord (**tat priyatamām tanum upadhāvati**). They chant the following hymns (**imaṃ mantram ca anujapati**).

|| 5.18.30 ||

om namo bhagavate akūpārāya sarva-sattva-guṇa-
viśeṣaṇāyānupalakṣita-sthānāya namo varṣmaṇe namo bhūmne
namo namo 'vasthānāya namas te.

I offer respects to the Supreme Lord, the tortoise (**om namo bhagavate akūpārāya**), a form of śuddha-sattva (**sarva-sattva-guṇa-viśeṣaṇāya**), having an invisible abode of Vaikuṅṭha (**anupalakṣita-sthānāya**), who has a huge, all-pervading body (**varṣmaṇe bhūmne**), and who acts as the support of all things (**namo avasthānāya**).

|| 5.18.31 ||

yad-rūpam etan nija-māyayārpitam
artha-svarūpaṁ bahu-rūpa-rūpitam
saṅkhyā na yasyāsty ayathopalambhanāt
tasmai namas te 'vyapadeśa-rūpiṇe

This universe is also your form (**yad-rūpam etad**), but arises from your external energy (**nija-māyayā arpitam**). It is real (**artha-svarūpaṁ**), and displayed in many forms (**bahu-rūpa-rūpitam**) which cannot be counted (**saṅkhyā na yasya asty**) because it is impossible to realize them all (**ayathā upalambhanāt**). I offer respects to you (**tasmai namas te**), whose form cannot be described in words (**avyapadeśa-rūpiṇe**).

|| 5.18.32 ||

jarāyujam svedajam aṇḍajodbhidam
carācaram devarṣi-pitr-bhūtam aindriyam
dyauḥ kham kṣitiḥ śaila-sarit-samudra-
dvīpa-graharkṣety abhidheya ekaḥ

Living beings born from the womb (**jarāyujam**), from perspiration (**svedajam**), from eggs (**aṇḍajam**) and from seeds (**udbhidam**), moving and non-moving beings (**cara acaram**), devatās, sages, Pitṛs, the elements (**deva-rṣi-pitr-bhūtam**), the senses (**aindriyam**), heavens, space, earth (**dyauḥ kham kṣitiḥ**), mountains, rivers, oceans (**śaila-sarit-samudra**), continents, planets and constellations (**dvīpa-graha-rkṣa ity abhidheya**)—all of these are simply you alone (**ekaḥ**).

|| 5.18.33 ||

yasminn asaṅkhyeya-viśeṣa-nāma-
rūpākṛtau kavibhiḥ kalpiteyam
saṅkhyā yayā tattva-dṛśāpanīyate
tasmai namaḥ sāṅkhyā-nidarśanāya te iti

I offer respects to the form of knowledge (**tasmai namaḥ te sāṅkhyā-nidarśanāya**) by which (**yayā tattva-dṛśā**) the countless forms (**saṅkhyā**) imagined by the sages (**kavibhiḥ kalpiteyam**) to be residing in you (**yasminn**) with your unlimited names, forms and species (**asaṅkhyeya-viśeṣa-nāma-rūpa-ākṛtau**) are removed (**apanīyate**).

|| 5.18.34 ||

uttareṣu ca kuruṣu bhagavān yajña-puruṣaḥ kṛta-varāha-rūpa
āste taṁ tu devī haiṣā bhūḥ saha kurubhir askhalita-bhakti-
yogenopadhāvati imām ca paramām upaniṣadam āvartayati.

In the tract of land known as Uttarakuru-varṣa (**uttareṣu ca kuruṣu**), the Supreme Lord, who accepts all sacrificial offerings (**bhagavān yajña-puruṣaḥ**), lives as the boar incarnation (**kṛta-varāha-rūpa āste**). There, mother earth (**devī bhūḥ**) and all the other inhabitants (**saha kurubhir**) worship him (**taṁ upadhāvati**) with unfailing devotional service (**askhalita-bhakti-yogena**) and repeatedly chant the following Upaniṣad mantra (**imām ca paramām upaniṣadam āvartayati**).

॥ 5.18.35 ॥

om namo bhagavate mantra-tattva-liṅgāya yajña-kratave mahā-
dhvarāvayavāya mahā-puruṣāya namaḥ karma-śuklāya tri-
yugāya namas te.

I offer respects to the Supreme Lord (**om namo bhagavate**), known in truth by mantras (**mantra-tattva-liṅgāya**), who is the form of sacrifices with and without animals (**yajña-kratave**), who is the limbs of great sacrifices (**mahā-adhvara-avayavāya**), who is the great puruṣa (**mahā-puruṣāya**), who has a form of śuddha-sattva even in his actions (**karma-śuklāya**), and who appears in three yugas visibly (**tri-yugāya**)

॥ 5.18.36 ॥

**yasya svarūpaṁ kavayo vipaścito
guṇeṣu dāruṣv iva jāta-vedasam
mathnanti mathnā manasā didṛkṣavo
gūḍham kriyārthair nama īritātmane**

Just as a person churns fire from pieces of wood (**dāruṣv iva jāta-vedasam mathnanti mathnā**), learned persons and devotees (**kavayo vipaścitah**), desiring to see you (**didṛkṣavo**), make visible your form (**yasya svarūpaṁ mathnanti**) which is invisible by performing karma and accepting its results (**gūḍham kriyā arthair**). They do this by concentrating the mind on your name and form (**manasā mathnā**). I offer respects to the Lord whose nature has been described (**namah īrita ātmane**).

॥ 5.18.37 ॥

dravya-kriyā-hetv-ayaneśa-karṭṛbhir
māyā-guṇair vastu-nirīkṣitātmane
anvīkṣayāṅgātiśayātma-buddhibhir
nirasta-māyākṛtaye namo namaḥ

I offer respects to you (**namo namaḥ**) whose form is seen in truth (**vastu-nirīkṣita ātmane**) by intelligence and great effort in the aṅgas of bhakti such as hearing and chanting (**aṅga atiśaya ātma-buddhibhir**), and by repeated contemplation of the mind on practices of hearing, chanting, and serving (**aṅgā anvīkṣayā**), and by contemplation of the effects of māyā (**māyā-guṇair anvīkṣayā**)—the sense objects, the senses (**dravya-kriyā**), the sense devatās, the body (**hetv-ayana**), time and ahaṅkāra (**īśa-karṭṛbhir**). I offer respects to you whose form is devoid of māyā (**nirasta-māyākṛtaye namo namaḥ**).

॥ 5.18.38 ॥

karoti viśva-sthiti-saṁyamodayaṁ
yasyepsitaṁ nepsitam īkṣitur guṇaiḥ
māyā yathāyo bhramate tad-āśrayaṁ
grāvṇo namas te guṇa-karma-sākṣiṇe

By your glance (**īkṣituh**), you carry out creation, maintenance and destruction of the universe (**karoti viśva-sthiti-saṁyama-udayaṁ**) by māyā (**guṇaiḥ māyā**), though it is not desired by you (**na īpsitam**), but only by the jīva (**yasya īpsitam**). Just as a piece of iron (**yathā ayah**) moves forward because of a magnet (**bhramate grāvṇo**), māyā moves by the influence of the Lord (**māyā bhramate tad-āśrayaṁ**). I offer respects to the Lord, the witness of the guṇas and the jīva's karmas (**namas te guṇa-karma-sākṣiṇe**).

॥ 5.18.39 ॥

pramathya daityam prativāraṇam mṛdhe
yo mām rasāyā jagad-ādi-sūkarah
kṛtvāgra-damṣṭre niragād udanvataḥ
krīḍann ivebhaḥ praṇatāsmi taṁ vibhum iti

As the boar who is the cause of this universe (**jagad-ādi-sūkarah**), after killing (**pramathya**) the great demon Hiraṇyakṣa (**daityam prativāraṇam mṛdhe**), you placed me, the earth (**mām kṛtvā**), on the end of your tusks (**agra-damṣṭre**), and came out of the Garbhodaka Ocean (**niragād udanvataḥ**), exactly as a sporting elephant plays with a lotus flower (**krīḍann iva ibhaḥ**). I bow down before you (**praṇatāsmi taṁ vibhum**).