

Canto Five - Chapter Nineteen

A Description of the Island
of Jambūdvīpa

|| 5.19.1 ||

śrī-śuka uvāca

kimpuruṣe varṣe bhagavantam ādi-puruṣam lakṣmaṇāgrajam
sītābhirāmaṁ rāmaṁ tac-caraṇa-sannikarṣābhirataḥ parama-
bhāgavato hanumān saha kimpuruṣair avirata-bhaktir upāste.

Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa (**kimpuruṣe varṣe**) the great devotee Hanumān (**tac-caraṇa-sannikarṣa abhirataḥ parama-bhāgavataḥ hanumān**) is always engaged (**avirata upāste**) along with the inhabitants of that land (**saha kimpuruṣaih**) in devotional service (**bhaktih**) to Lord Rāmacandra (**bhagavantam ādi-puruṣam rāmaṁ**), the elder brother of Lakṣmaṇa (**lakṣmaṇa agrajam**) and dear husband of Sītādevī (**sītābhirāmaṁ**).

॥ 5.19.2 ॥

**ārṣṭiṣeṇena saha gandharvair anugīyamānām parama-kalyāṇīm
bharṭṛ-bhagavat-kathām samupaśṛṇoti svayaṁ cedam gāyati.**

Hanumān, along with Arṣṭiṣeṇa (**ārṣṭiṣeṇena saha**), constantly hears with rapt attention (**samupaśṛṇoti**) the most auspicious glories of his master (**parama-kalyāṇīm bharṭṛ-bhagavat-kathām**), sung by Gandharvas (**gandharvair anugīyamānām**). Hanumān chants the following mantras (**svayaṁ ca idam gāyati**).

॥ 5.19.3 ॥

om namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-
vratāya nama upaśikṣitātmana upāsita-lokāya namaḥ sādhu-
vāda-nikaṣaṇāya namo brahmaṇya-devāya mahā-puruṣāya mahā-
rājāya nama iti.

I offer respects to the Supreme Lord, most praiseworthy (**om namo bhagavate uttamaślokāya**), who is the personification of the best markings, qualities and vows (**nama ārya-lakṣaṇa-śīla-vratāya**). I offer respects to the Lord who accepted teachings from others (**nama upaśikṣita ātmana**), and who is worshipped by all types of people (**upāsita-lokāya**). I offer respects to the Lord who makes all good qualities the most excellent (**sādhu-vāda-nikaṣaṇāya**). I offer respects to the Lord worshipped by the brāhmaṇas (**namo brahmaṇya-devāya**), who is the great personality (**mahā-puruṣāya**), the great king (**mahā-rājāya**).

|| 5.19.4 ||

yat tad viśuddhānubhava-mātram ekam
sva-tejasā dhvasta-guṇa-vyavastham
pratyak praśāntam sudhiyopalambhanam
hy anāma-rūpam niraham prapadye

I surrender with certainty (**niraham prapadye**) to the Lord who is one alone (**viśuddha anubhava-mātram ekam**), who is devoid of māyā by the power of his form (**sva-tejasā dhvasta-guṇa-vyavastham**), who is invisible (**pratyak**), peaceful (**praśāntam**), realized by the intelligent (**sudhiya upalambhanam**), and who has no material form and name (**anāma-rūpam**).

|| 5.19.5 ||

martyāvatāras tv iha martya-śikṣaṇam
rakṣo-vadhāyaiva na kevalam vibhoḥ
kuto 'nyathā syād ramataḥ sva ātmanaḥ
sītā-kṛtāni vyasanāniśvarasya

The appearance of the Lord in this world as a human (**vibhoḥ martya avatārah iha**) was not only for the purpose of killing Rāvaṇa (**rakṣo-vadhāya eva na kevalam**), but to teach the human beings (**martya-śikṣaṇam**). Otherwise (**anyathā**), why would the Lord (**kuto īśvarasya**), the enjoyer who is satisfied in himself (**sva ātmanaḥ ramataḥ**), suffer in separation from Sītā (**sītā-kṛtāni vyasanāni syād**)?

|| 5.19.6 ||

na vai sa ātmātmavatām suhṛttamaḥ
saktas tri-lokyām bhagavān vāsudevaḥ
na strī-kṛtaṁ kaśmalam aśnuvīta
na lakṣmaṇaṁ cāpi vihātum arhati

Rāma (**sah**), Paramātmā (**ātmā**), the best friend of the devotees (**ātmavatām suhṛttamaḥ**), full of six qualities as Bhagavān (**bhagavān**), Vāsudeva (**vāsudevaḥ**), is not attached to the three worlds (**na vai saktah tri-lokyām**). Otherwise, he should not have become bewildered by a woman (**na strī-kṛtaṁ kaśmalam aśnuvīta**), and should not have given up Lakṣmaṇa (**na lakṣmaṇaṁ ca api vihātum arhati**).

|| 5.19.7 ||

na janma nūnam mahato na saubhagam
na vān na buddhir nākṛtis toṣa-hetuḥ
tair yad viṣṛṣṭān api no vanaukasaś
cakāra sakhye bata lakṣmaṇāgrajah

The Lord is not pleased (**na nūnam toṣa-hetuḥ**) by one's birth in a great dynasty (**na mahato janma**), by wealth (**saubhagam**), by eloquence (**vāk**), by intelligence or by bodily features (**buddhih ākṛtiḥ**), because Rāma, the older brother of Lakṣmaṇa (**lakṣmaṇāgrajah**), accepted as his friends (**cakāra sakhye bata**) us forest dwellers (**naḥ vana okasaḥ**), who are devoid of those assets (**tair yad viṣṛṣṭān api**).

|| 5.19.8 ||

suro 'suro vāpy atha vānaro naraḥ
sarvātmanā yaḥ sukṛtajñam uttamam
bhajeta rāmaṁ manujākṛtim harim
ya uttarān anayat kosalān divam iti

Whether one is a devatā, demon, monkey or man (**surah asuro vā vānaro naraḥ**), one should worship by all methods (**sarvātmanā bhajeta**) excellent Rāma (**uttamam rāmaṁ**), in the form of a human (**manuja ākṛtim**), who accepts worship easily (**sukṛtajñam**), and who took all the inhabitants of Ayodhyā to Vaikuṅṭha (**yah uttarān anayat kosalān divam**).

|| 5.19.9 ||

**bhārate 'pi varṣe bhagavān nara-nārāyaṇākhyā ākalpāntam
upacita-dharma-jñāna-
vairāgyaiśvaryaopāśamoparamātmopalambhanam
anugrahāyātmavatām anukampayā tapo 'vyakta-gatiś carati.**

In Bhārata-varṣa (**bhārate api varṣe**), the Lord in the form of Nara-Nārāyaṇa (**bhagavān nara-nārāyaṇākhyā**), whose glories are inconceivable (**avyakta-gati**), to favor to the jñānīs (**anugrahāya ātmavatām**), mercifully performs austerities (**anukampayā tapo carati**) till the end of the yuga (**ākalpāntam**), which included realization of ātmā (**ātma upalambhanam**), abundant dharma, knowledge (**upacita-dharma-jñāna**), renunciation, powers (**vairāgya aiśvarya**), sense control and freedom from false ego (**upāśama uparama**).

|| 5.19.10 ||

**tam bhagavān nārado varṇāśramavatībhir bhāratībhiḥ prajābhir
bhagavat-proktābhyām sāṅkhya-yogābhyām bhagavad-
anubhāvopavarṇanam sāvareṇ upadekṣyamāṇaḥ parama-
bhakti-bhāvenopasarati idam cābhigṛṇāti.**

The great sage Nārada (**bhagavān nāradaḥ**), while teaching Sāvareṇī Manu (**sāvareṇ upadekṣyamāṇaḥ**) descriptions of realization of God (**bhagavad-anubhāva upavarṇanam**) by Sāṅkhya and yoga (**sāṅkhya-yogābhyām**) as spoken by the Lord (**bhagavat-proktābhyām**), worships Nara-Nārāyaṇa with the greatest bhakti (**parama-bhakti-bhāvena upasarati**) along with the inhabitants of Bhārata-varṣa (**bhāratībhiḥ prajābhir**), who are followers of varṇāśrama (**varṇāśramavatībhiḥ**). He chants the following mantras (**idam ca abhigṛṇāti**).

|| 5.19.11 ||

om namo bhagavate upaśama-śīlāyoparatānātmyāya namo
'kiñcana-vittāya ṛṣi-ṛṣabhāya nara-nārāyaṇāya paramahaṁsa-
parama-gurave ātmārāmādhipataye namo nama iti.

I offer respects to the Lord who has controlled senses (**om namo bhagavate upaśama-śīlāya**), who has no attachment to persons not interested in ātmā (**uparata ānātmyāya**), who is the treasure for persons possessing nothing (**namo akiñcana-vittāya**), who is the best of sages (**ṛṣi-ṛṣabhāya nara-nārāyaṇāya**), the supreme guru of the paramahaṁsas (**paramahaṁsa-parama-gurave**), and the leader of the ātmārāmas (**ātmārāma adhipataye namo namah**).

|| 5.19.12 ||

gāyati cedam—

**kartāsyā sargādiṣu yo na badhyate
na hanyate deha-gato 'pi daihikaiḥ
draṣṭur na dṛg yasya guṇair vidūṣyate
tasmai namo 'sakta-vivikta-sākṣiṇe**

Nārada sings: I offer respects to the witness who is unattached and separate from the body (**tasmai namo asakta-vivikta-sākṣiṇe**), who is not attached to the creation of this universe (**asya sarga ādiṣu yah na badhyate**), who is not overcome by bodily needs (**daihikaiḥ na hanyate**) though appearing in a body (**deha-gataḥ api**), and whose sight is not polluted by māyā (**na yasya dṛg guṇair vidūṣyate**) though he sees everything (**draṣṭuh**).

|| 5.19.13 ||

idaṁ hi yogeśvara yoga-naipuṇaṁ
hiraṇyagarbho bhagavāñ jagāda yat
yad anta-kāle tvayi nirguṇe mano
bhaktyā dadhītojjhita-duṣkalevaraḥ

O my Lord, master of all mystic yoga (**yogeśvara**)! Lord Brahmā (**hiraṇyagarbho bhagavāñ**) has explained (**jagāda**) that expertise in yoga (**yoga-naipuṇaṁ**) means that at the time of death (**yad anta-kāle**), the mind (**manah**), giving up bodily identification (**ujjhita-duṣkalevaraḥ**), becomes fixed with devotion (**bhaktyā dadhīta**) in you who are beyond the guṇas (**tvayi nirguṇe**).

|| 5.19.14 ||

yathaihikāmuṣmika-kāma-lampāṭaḥ
suteṣu dāreṣu dhaneṣu cintayan
śaṅketa vidvān kukalevarātyayād
yas tasya yatnaḥ śrama eva kevalam

The learned man (**vidvān**) who worries in this way (**yah**) has wasted his energy in this life (**tasya yatnaḥ śrama eva kevalam**). He is like a man attached to enjoyment in this world and the next (**yathā aihika amuṣmika kāma-lampāṭaḥ**) who worries about his wealth, wife and children (**suteṣu dāreṣu dhaneṣu cintayan**) and fears the loss of his miserable body (**śaṅketa kukalevara atyayād**).

॥ 5.19.15 ॥

**tan naḥ prabho tvam kukalevarārpitām
tvan-māyayāham-mamatām adhokṣaja
bhindyāma yenāśu vyaṁ sudurbhidām
vidhehi yogaṁ tvayi naḥ svabhāvam iti**

O Lord (**prabho**)! May we give up (**naḥ bhindyāma**) the conception of me and mine (**aham-mamatām**) created by your maya (**tvad-māyayā**) concerning this miserable body (**ku-kalevara arpitām**), so difficult to give up (**sudurbhidām**). Please give us concentration on you (**vidhehi yogaṁ tvayi**), which is rati for you (**naḥ svabhāvam**). O transcendental Lord (**adhokṣaja**)!

|| 5.19.16 ||

bhārate 'py asmin varṣe sarit-śailāḥ santi bahavo malayo maṅgala-prastho mainākas trikūṭa ṛṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagirir ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ śuktimān ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhano raivatakaḥ kakubho nīlo gokāmukha indrakīlaḥ kāmagirir iti cānye ca śata-sahasraśaḥ śailās teṣāṃ nitamba-prabhavā nadā nadyaś ca santy asaṅkhyātāḥ.

In the tract of land known as Bhārata-varṣa, just as in Ilāvṛta-varṣa (**bhārate apy asmin varṣe**), there are many mountains and rivers (**bahavo sarit-śailāḥ santi**). Some of the mountains are Malaya, Maṅgala-prastha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrī-śaila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri (**malayo maṅgala-prastho mainākas trikūṭa ṛṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagirir ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ śuktimān ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhano raivatakaḥ kakubho nīlo gokāmukha indrakīlaḥ kāmagirir iti**). Besides these, there are many other hills (**anye ca śata-sahasraśaḥ śailāḥ**), with many large and small rivers (**asaṅkhyātāḥ nadā nadyaś ca santy**) flowing from their slopes (**teṣāṃ nitamba-prabhavā**).

etāsām apo bhāratyaḥ prajā nāmabhir eva punantīnām ātmanā copasprśanti; candravasā tāmraparnī avatodā kṛtamālā vaihāyasī kāverī veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṇyā bhīmarathī godāvarī nirvindhyā payoṣṇī tāpī revā surasā narmadā carmaṇvatī sindhur andhaḥ śoṇaś ca nadau mahānadī vedasmṛtir ṛṣikulyā trisāmā kauśikī mandākinī yamunā sarasvatī dṛṣadvatī gomatī sarayū rodhasvatī saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asiknī viśveti mahā-nadyaḥ.

The inhabitants of Bhārata-varṣa (**bhāratyaḥ prajāḥ**) contact these pure rivers (**etāsām punantīnām apah upasprśanti**) by their minds, body and utterance of their names (**nāmabhir ātmanā ca**). Two of the rivers—the Brahmaputra and the Śoṇa—are called main rivers (**andhaḥ śoṇaś ca nadau**). These are other great rivers that are very prominent: Candravasā, Tāmraparnī, Avatodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇāveṇyā, Bhīmarathī, Godāvarī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā, Carmaṇvatī, Mahānadī, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Sarasvatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā (**candravasā tāmraparnī avatodā kṛtamālā vaihāyasī kāverī veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṇyā bhīmarathī godāvarī nirvindhyā payoṣṇī tāpī revā surasā narmadā carmaṇvatī sindhur mahānadī vedasmṛtir ṛṣikulyā trisāmā kauśikī mandākinī yamunā sarasvatī dṛṣadvatī gomatī sarayū rodhasvatī saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asiknī viśva iti mahā-nadyaḥ**).

|| 5.19.19 ||

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-
varṇena svārabdhena karmanā divya-mānuṣa-nāraka-gatayo
bahvya ātmana ānupūrvyeṇa sarvā hy eva sarveṣāṃ vidhīyante
yathā-varṇa-vidhānam apavargaś cāpi bhavati.

In Bhārata-varṣa (**asminn eva varṣe**), many destinations—
heavenly, human and hellish (**bahvya divya-mānuṣa-nāraka-
gatayo**) — are prescribed for all people (**sarveṣāṃ vidhīyante**),
because people take birth (**puruṣaih labdha-janmabhiḥ**)
according to actions in sattva, rajas and tamas (**śukla-lohita-
kṛṣṇa-varṇena svārabdhena karmanā**). All these destinations
(**sarvā hy eva**) are prescribed for the self (**ātmana vidhīyante**)
according to the quality of their actions (**ānupūrvyeṇa**), as
indicated in the Vedas (**yathā-varṇa-vidhānam**). Liberation is
then achieved (**apavargah cāpi bhavati**).

|| 5.19.20 ||

yo 'sau bhagavati sarva-bhūtātmany anātmnye 'nirukte 'nilayane
paramātmani vāsudeve 'nanya-nimitta-bhakti-yoga-lakṣaṇo nānā-gati-
nimittāvidyā-granthi-randhana-dvāreṇa yadā hi mahā-puruṣa-puruṣa-
prasaṅgaḥ.

That liberation (**yah**), whose essential nature is unmotivated bhakti-
yoga (**ananya-nimitta-bhakti-yoga-lakṣaṇah**) to the Lord full of
qualities (**bhagavati**), who attracts the minds of all beings (**sarva-bhūta
ātmany**), who is not the object of merging (**anātmnye**), who is not
described by material words (**anirukte**), who remains beyond
destruction of the universe (**anilayane**), who is the most excellent ātmā
(**paramātmani**), who is the son of Vasudeva (**vāsudeve**), takes place by
destruction of the knot of ignorance (**avidyā-granthi-randhana-
dvāreṇa**) which causes various material goals (**nānā-gati-nimitta**),
when there is association with devotees of the Lord (**yadā hi mahā-
puruṣa-puruṣa-prasaṅgaḥ**).

॥ 5.19.21 ॥

etad eva hi devā gāyanti—
aho amīṣām kim akāri śobhanam
prasanna eṣām svid uta svayaṁ hariḥ
yair janma labdham nṛṣu bhāratājire
mukunda-sevaupayikaṁ sprhā hi naḥ

The devatās sing: What pious acts did these residents perform (**aho amīṣām kim akāri śobhanam**), or was the Lord simply pleased with them (**prasanna eṣām svid uta svayaṁ hariḥ**), by which they attained a birth (**yair nṛṣu janma labdham**) suitable for service to Mukunda (**mukunda-seva upayikaṁ**) in the area of Bhārata (**bhāratājire**), whereas we can only desire this, but not attain it (**sprhā hi naḥ**)?

|| 5.19.22 ||

kim duṣkarair naḥ kratubhis tapo-vratair
dānādibhir vā dyujayena phalgunā
na yatra nārāyaṇa-pāda-paṅkaja-
smṛtiḥ pramuṣṭātiśayendriyotsavāt

What is the use of our performing difficult sacrifices (**kim duṣkarair naḥ kratubhiḥ**), vows of austerity (**tapo-vrataiḥ**) and acts of charity on earth (**dānādibhir**), or attaining transient residence in heaven (**dyujayena phalgunā**), where there is no remembrance of the lotus feet of Nārāyaṇa (**na yatra nārāyaṇa-pāda-paṅkaja-smṛtiḥ**) or where the memory is carried away by excessive enjoyment of the senses (**pramuṣṭa atiśaya indriya utsavāt**)?

|| 5.19.23 ||

kalpāyusām sthānajayāt punar-bhavāt
kṣaṇāyusām bhārata-bhūjayo varam
kṣaṇena martyena kṛtaṁ manasvinaḥ
sannyasya saṁyānty abhayam padam hareḥ

A moment's stay in Bhārata (**kṣaṇāyusām bhārata-bhūjayoh**) is better (**varam**) than living for a kalpa on Brahmaloaka (**kalpāyusām sthānajayāt**), since on Brahmaloaka one must take birth again (**punar-bhavāt**). Those who fix their minds on the Lord in Bhārata (**manasvinaḥ**) in a body subject to death (**martyena**), on giving up all pious and impious acts (**kṛtaṁ sannyasya**), attain Vaikuṅṭha (**kṣaṇena saṁyānty abhayam padam hareḥ**).

|| 5.19.24 ||

na yatra vaikuṅṭha-kathā-sudhāpagā
na sādhave bhāgavatās tadāśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko 'pi na vai sa sevyatām

Even Brahmaloaka should not be accepted as a residence (**sura īśa-loko api na vai sah sevyatām**) if there are no rivers of sweet topics about the Lord (**na yatra vaikuṅṭha-kathā-sudhā āpagā**), no devotees who take shelter of those topics (**na sādhave bhāgavatāḥ tad āśrayāḥ**), and no great festivals or sacrifices of chanting the name of the Lord (**na yatra yajña īśa-makhā mahotsavāḥ**).

|| 5.19.25 ||

prāptā nṛ-jātim tv iha ye ca jantavo
jñāna-kriyā-dravya-kalāpa-sambhṛtām
na vai yaterann apunar-bhavāya te
bhūyo vanaukā iva yānti bandhanam

Those who attain birth as humans (**ye jantavah prāptā nṛ-jātim**) in Bhārata (**iha**), who are fully endowed (**sambhṛtām**) with proper sense devatās, senses, and sense objects (**jñāna-kriyā-dravya-kalāpa**), but who do not endeavour for bhakti-yoga (**na vai yaterann apunar-bhavāya**) are again bound up (**te bhūyo yānti bandhanam**), like birds trapped by a hunter (**vana okāh iva**).

॥ 5.19.26 ॥

yaiḥ śraddhayā barhiṣi bhāgaśo havir
niruptam iṣṭam vidhi-mantra-vastutaḥ
ekaḥ pṛthak-nāmabhir āhuto mudā
grhṇāti pūrṇaḥ svayam āśiṣām prabhuḥ

The Lord is one only, but called by different names (**ekaḥ pṛthak-nāmabhir āhutaḥ**). Though complete in himself (**pūrṇaḥ svayam**), he is the master of blessings (**āśiṣām prabhuḥ**), and thus he happily accepts (**mudā grhṇāti**) the pure offering (**iṣṭam havih**) of sacrifice (**barhiṣi**) along with materials, methods and mantras (**vidhi-mantra-vastutaḥ**) which are offered to various devatās (**bhāgaśo niruptam**), because of the bhakti (**yaiḥ śraddhayā**).

॥ 5.19.27 ॥

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchāpidhānam nija-pāda-pallavam

The Lord certainly gives (**satyaṁ diśaty**) desired objects to devotees who request them (**arthitam arthito nṛṇāṁ**), but he does not give those objects (**na eva arthadah**) in such a way that the devotee will ask again after finishing his enjoyment (**yat punar arthitā yataḥ**). In other words, he gives his lotus feet (**svayaṁ vidhatte nija-pāda-pallavam**), which include all desirables (**icchāpidhānam**), to those worshippers (**bhajatām**) who do not even desire them (**anicchatām**).

॥ 5.19.28 ॥

yady atra naḥ svarga-sukhāvaśeṣitaṁ
sviṣṭasya sūktasya kṛtasya śobhanam
tenājanābhe smṛtimaj janma naḥ syād
varṣe harir yad-bhajatām śam tanoti

If we have pious credits (**yady atra naḥ svarga-sukha**) remaining (**avaśeṣitaṁ**) from performing sacrifices, chanting the Vedas, or performing charitable acts (**sviṣṭasya sūktasya kṛtasya**), may those credits (**tena śobhanam**) give us birth (**naḥ janma syād**) with remembrance of the Lord (**smṛtimad**) in Bhārata (**ajanābhe varṣe**), since the Lord (**yad harih**) distributes happiness (**śam tanoti**) to his devotees (**bhajatām**).

|| 5.19.29-30 ||

śrī-śuka uvāca

jambūdvīpasya ca rājann upadvīpān aṣṭau haika upadiśanti
sagarātmajair aśvānveṣaṇa imām mahīm parito nikhanadbhir
upakalpītān; tad yathā svarṇaprasthaś candraśukla āvartano
ramaṇako mandarahaṛiṇaḥ pāñcajanyaḥ siṃhalo laṅketi.

Śrī Śukadeva Gosvāmī said: O King (**rājann**)! In the opinion of some learned scholars (**eke upadiśanti**), eight smaller islands surround Jambūdvīpa (**jambūdvīpasya upadvīpān aṣṭau ha**). When the sons of Mahārāja Sagara (**sagara ātmajaih**) were searching all over the world (**imām mahīm parito anveṣaṇa**) for their lost horse (**aśva**), they created eight islands by digging the earth (**nikhanadbhir upakalpītān**). The names of these islands are Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara-hariṇa, Pāñcajanya, Siṃhala and Laṅkā (**tad yathā svarṇaprasthah candraśukla āvartano ramaṇako mandarahaṛiṇaḥ pāñcajanyaḥ siṃhalo laṅkā iti**).

॥ 5.19.31 ॥

**evam tava bhāratottama jambūdvīpa-varṣa-vibhāgo
yathopadeśam upavarṇita iti.**

O best of the descendants of Bharata Mahārāja (**bhārata uttama**)!
I have thus described to you (**evam tava upavarṇita**), just as I
have been taught (**yathā upadeśam**), the divisions of varṣas in
Jambūdvīpa (**jambūdvīpa-varṣa-vibhāgaḥ**).