

Canto Five - Chapter Twenty Five

The Glories of Lord Ananta

|| 5.25.1 ||

śrī-śuka uvāca

tasya mūla-deśe trimśad-yojana-sahasrāntara āste yā vai kalā
bhagavatas tāmasī samākhyātānanta iti sātvatīyā draṣṭṛ-
drśyayoḥ saṅkarṣaṇam aham ity abhimāna-lakṣaṇam yaṁ
saṅkarṣaṇam ity ācakṣate.

Śukadeva Gosvāmī said: 30,000 yojanas below the planet Pātāla (tasya mūla-deśe trimśad-yojana-sahasra antara) lives Ananta (ananta āste), an expansion of the Supreme Lord (yā vai bhagavatah kalā), called tamasī (tāmasī samākhyā). The devotees call him Saṅkarṣaṇa (sātvatīyā yaṁ saṅkarṣaṇam ity ācakṣate) because he draws together (saṅkarṣaṇa) the enjoyer and the object to be enjoyed (draṣṭṛ-drśyayoḥ saṅkarṣaṇam), characterized by the conception of “I.” (aham ity abhimāna-lakṣaṇam)

॥ 5.25.2 ॥

yasyedaṁ kṣiti-maṇḍalam bhagavato 'nanta-mūrteḥ sahasra-
śirasa ekasminn eva śirṣaṇi dhriyamāṇam siddhārtha iva
lakṣyate.

This universe (**idaṁ kṣiti-maṇḍalam**), situated (**dhriyamāṇam**)
on one of Lord Ananta's thousands of hoods (**bhagavato ananta-
mūrteḥ ekasminn eva sahasra-śirasa**), appears just like a white
mustard seed (**siddhārtha iva lakṣyate**).

॥ 5.25.3 ॥

yasya ha vā idam kālenopasañjihīrṣato 'marṣa-viracita-rucira-
bhramad-bhruvor antareṇa sāṅkarṣaṇo nāma rudra ekādaśa-
vyūhas try-akṣas tri-śikham śūlam uttambhayann udatiṣṭhat.

When Ananta desires to destroy the entire creation (**idam kālena upasañjihīrṣatah**), from between his two moving eyebrows (**yasya bhramad bhruvoh antareṇa**) appears (**udatiṣṭhat**) three-eyed Rudra (**sāṅkarṣaṇo nāma try-akṣah rudrah**), composed of anger (**amarṣa-viracita**), with eleven expansions (**ekādaśa-vyūhah**), carrying a raised trident (**tri-śikham śūlam uttambhayann**).

|| 5.25.4 ||

yasyāṅghri-kamala-yugalāruṇa-viśada-nakha-maṇi-ṣaṇḍa-
maṇḍalesv ahi-patayaḥ saha sātvataraṣabhair ekānta-bhakti-
yogenāvanamantaḥ sva-vadanāni parisphurat-kuṇḍala-prabhā-
maṇḍita-gaṇḍa-sthalāny ati-manoharāni pramudita-manasaḥ
khalu vilokayanti.

The unalloyed devotees and the leaders of the snakes (**ahi-patayaḥ saha sātvara ṛṣabhaiḥ**), offering their obeisances (**avanamantaḥ**) to Ananta with great devotion (**ekānta-bhaktiyogena**), joyfully see their faces (**pramudita-manasaḥ svavadanāni vilokayanti**) whose cheeks are attractive with the effulgence of glittering earrings (**yasya parisphurat-kuṇḍala-prabhāmaṇḍita-gaṇḍa-sthalāny**), reflected in the mirror of the gem-like, brilliant pink toe nails of his lotus feet (**aṅghri-kamala-yugala aruṇa-viśada-nakha-maṇi-ṣaṇḍa-maṇḍaleṣu**).

|| 5.25.5 ||

yasyaiva hi nāga-rāja-kumārya āśiṣa āśāsānās cārv-aṅga-valaya-vilasita-
viśada-vipula-dhavala-subhaga-rucira-bhuja-rajata-stambheṣv aguru-
candana-kuṅkuma-pañkānulepenāvalimpamānās tad-
abhimarśanonmathita-hṛdaya-makara-dhvajāveśa-rucira-lalita-smitās tad-
anurāgamada-mudita-mada-vighūrṇitāruṇa-karuṇāvaloka-nayana-
vadanāravindam savrīdam kila vilokayanti.

The young daughters of the snake king (**nāga-rāja-kumārya**), hoping for blessings (**yasya āśiṣa āśāsānāh**), smear (**avalimpamānāh**) the silver pillars (**rajata-stambheṣu**) of his long, gleaming white arms (**vipula vilasita dhavala bhuja**) arranged on his beautiful body (**rucira aṅga-valaya**) with a paste made of aguru, sandalwood and kuṅkuma (**aguru-candana-kuṅkuma-pañka-anulepena**). With attractive smiles (**rucira-lalita-smitāh**) arising from hearts disturbed by Cupid (**makara-dhvaja āveśa unmathita-hṛdaya**) due to contact with Ananta's limbs (**tad-abhimarśana**), shyly look at his lotus face (**savrīdam kila vilokayanti vadanāravindam**) with its red, compassionate eyes (**aruṇa-karuṇāvaloka-nayana**) which roll about (**vighūrṇita**) because of the intoxication of joy caused by attraction to his devotees (**tad-anurāgamada-mudita-mada**).

|| 5.25.6 ||

sa eva bhagavān ananto 'nanta-guṇārṇava ādi-deva
upasaṁhṛtāmarṣa-roṣa-vego lokānām svastaya āste.

Lord Ananta (**sah bhagavān ādi-deva anantah**) is an ocean of unlimited spiritual qualities (**ananta-guṇārṇava**). For the welfare of all living entities within this material world (**lokānām svastaye**), he resides in his abode (**āste**), restraining (**upasaṁhṛta**) his anger and intolerance until the proper time (**amarṣa-roṣa-vegah**).

|| 5.25.7 ||

dhyāyamānaḥ surāsuroraga-siddha-gandharva-vidyādhara-muni-gaṇair anavarata-mada-mudita-vikṛta-vihvala-locanaḥ sulalita-mukharikāmṛtenāpyāyamānaḥ svapārṣada-vibudha-yūtha-patīn aparimlāna-rāga-nava-tulasikāmoda-madhv-āsavena mādyan madhukara-vrāta-madhura-gīta-śriyaṁ vaijayantīm svām vanamālām nīlavāsā eka-kuṇḍalo hala-kakudi kṛta-subhaga-sundara-bhujo bhagavān mahendro vāraṇendra iva kāñcanīm kakṣām udāra-līlo bibharti.

The devatās, the demons, the Uragas, the Siddhas, the Gandharvas, the Vidyādharas and sages (**sura-asura-uraga-siddha-gandharva-vidyādhara-muni-gaṇaih**) meditate on this form (**dhyāyamānaḥ**). His eyes rolling about constantly (**anavarata vikṛta-vihvala-locanaḥ**) in exuberant joy (**mada-mudita**), he pleases (**āpyāyamānaḥ**) his associates, the leaders of the devatās (**svapārṣada-vibudha-yūtha-patīn**), by the sweetness of his graceful words (**sulalita-mukharika amṛtena**). He has a blue cloth, one earring (**nīlavāsā eka-kuṇḍalah**), a plow on his shoulder (**hala-kakudi**), and well-placed arms (**kṛta-subhaga-sundara-bhujah**). He wears a gold strap (**kāñcanīm kakṣām udāra-līlo bibharti**) and a garland (**vaijayantīm svām vanamālām**) made beautiful by the sweet singing of bees (**madhukara-vrāta-madhura-gīta-śriyaṁ**) intoxicated (**mādyan**) by the fragrant honey (**āmōda-madhv-āsavena**) from fresh tulasī with unfading hue (**aparimlāna-rāga-nava-tulasikā**). Performing numerous pastimes (**udāra-līlah**), he appears like Indra's white elephant (**bhagavān mahendro vāraṇendra iva**).

ya eṣa evam anuśruto dhyāyamāno mumukṣūṇām anādi-kāla-
karma-vāsanā-grathitam avidyāmayam hṛdaya-granthim sattva-
rajas-tamomayam antar-hṛdayam gata āśu nirbhinatti
tasyānubhāvān bhagavān svāyambhuvo nāradaḥ saha
tumburuṇā sabhāyām brahmaṇaḥ saṁślokayām āsa.

Situated in hearts filled with sattva, rajas and tamas (**sattva-rajas-tamomayam antar-hṛdayam gataḥ**) belonging to persons desiring liberation (**mumukṣūṇām**), being the object of their hearing and meditation (**yah anuśrutah dhyāyamānah**), Ananta quickly cuts (**āśu nirbhinatti**) the knot of ignorance (**avidyāmayam hṛdaya-granthim**) tied tightly by impressions of karma arising through endless time (**anādi-kāla-karma-vāsanā-grathitam**). Nārada, the son of Brahmā (**bhagavān svāyambhuvo nāradaḥ**), glorifies Ananta (**tasya anubhāvān saṁślokayām āsa**) in Brahmā's assembly (**brahmaṇaḥ sabhāyām**) using his tamburu (**saha tumburuṇā**).

|| 5.25.9 ||

utpatti-sthiti-laya-hetavo 'sya kalpāḥ
sattvādyāḥ prakṛti-guṇā yad-īkṣayāsan
yad-rūpaṁ dhruvam akṛtaṁ yad ekam ātman
nānādhāt katham u ha veda tasya vartma

He is the cause of creation, maintenance and destruction of the universe (**asya utpatti-sthiti-laya-hetavah**). By his glance (**yad-īkṣayā**) the guṇas of matter (**sattva ādyāḥ prakṛti-guṇā**) become capable of acting (**kalpāḥ āsan**). His form is eternal (**yad-rūpaṁ dhruvam**), since it is not created (**yad akṛtaṁ**). He is one, but manifested in many forms (**ekam ātman nānā adhāt**). How can one understand his nature (**katham veda tasya vartma**)?

|| 5.25.10 ||

mūrtim naḥ puru-kṛpayā babhāra sattvaṁ
saṁśuddham sad-asad idaṁ vibhāti tatra
yal-līlām mṛga-patir ādade 'navadyām
ādātum svajana-manāmsy udāra-vīryaḥ

By his great mercy (**puru-kṛpayā**) the Lord has shown his form of pure sattva (**babhāra saṁśuddham sattvaṁ mūrtim**), within which the universe (**idaṁ tatra**) of cause and effect (**sad-asad**) exists (**vibhāti**) and by which, like a lion (**mṛga-patih**), performing numerous heroic deeds (**udāra-vīryaḥ**), he enacted spotless pastimes (**anavadyām-līlām ādade**) to attract the minds of his devotees (**svajana-manāmsy ādātum**).

|| 5.25.11 ||

yan-nāma śrutam anukīrtayed akasmād
ārto vā yadi patitaḥ pralambhanād vā
hanty amhaḥ sapadi nṛṇām aśeṣam anyam
kaṁ śeṣād bhagavata āśrayen mumukṣuḥ

If a sinful person (**yadi patitaḥ**) chants Ananta's name (**yan-nāma anukīrtayed**) after hearing it (**śrutam**), or chants suddenly (**akasmād**), out of suffering (**ārto vā**), or in a joking mood (**pralambhanād vā**), that person becomes purified and destroys unlimited sins of other men (**sapadi nṛṇām aśeṣam amhaḥ hanty**). Who else other than Śeṣa (**bhagavata śeṣād anyam kaṁ**) is the object of shelter for persons desiring liberation (**āśrayet mumukṣuḥ**)?

|| 5.25.12 ||

mūrdhany arpitam aṇuvat sahasra-mūrdhno
bhū-golaṁ sagiri-sarit-samudra-sattvam
ānantyād animita-vikramasya bhūmnaḥ
ko vīryāṅy adhi gaṇayet sahasra-jihvaḥ

Since the Lord is unlimited (**ānantyād**), what person, even having a thousand tongues (**kaḥ sahasra-jihvaḥ**), can count the powers (**vīryāṅy adhi gaṇayet**) of the great Lord (**bhūmnaḥ**) of immeasurable powers (**animita-vikramasya**), Ananta with a thousand heads (**sahasra-mūrdhnaḥ**), who has placed on just one of his heads (**mūrdhany arpitam**) the small particle known as the universe (**aṇuvat bhū-golaṁ**) with its mountains, rivers oceans and living beings (**sa giri-sarit-samudra-sattvam**)?

|| 5.25.13 ||

evam-prabhāvo bhagavān ananto
duranta-vīryoru-guṇānubhāvaḥ
mūle rasāyāḥ sthita ātma-tantro
yo līlayā kṣmām sthitaye bibharti

The independent Supreme Lord Ananta (**ātma-tantraḥ evam-prabhāvaḥ bhagavān anantaḥ**), possessing unlimited powers and great qualities (**duranta-vīryaḥ uru-guṇa anubhāvaḥ**), situated below the lower planets (**rasāyāḥ mūle sthitaḥ**), easily supports the earth (**līlayā kṣmām bibharti**) for its continued existence (**sthitaye**).

|| 5.25.14 ||

etā hy eveha nṛbhir upagantavyā gatayo yathā-karma-vinirmitā
yathopadeśam anuvarṇitāḥ kāmān kāmāyamānaiḥ.

As I have heard, I have described (**yathā upadeśam anuvarṇitāḥ**)
the destinations that are achieved by men (**nṛbhir upagantavyā
gatayah**) who desire enjoyment (**kāmān kāmāyamānaiḥ**),
appropriate to their previous karma (**yathā-karma-vinirmitā**).

॥ 5.25.15 ॥

etāvatīr hi rājan puṁsaḥ pravṛtti-lakṣaṇasya dharmasya vipāka-
gataya uccāvacā visadṛśā yathā-praśnam vyācakhye kim anyat
kathayāma iti.

O King (**rājan**)! As you have asked (**yathā-praśnam**), I have described (**vyācakhye**) the various resultant destinations (**etāvatīh visadṛśā vipāka-gatayah**), high and low (**ucca avacā**), of the human (**puṁsaḥ**) desiring enjoyment in this world (**pravṛtti-lakṣaṇasya dharmasya**). Of what else shall I speak (**kim anyat kathayāma**)?