

Śrīmad Bhāgavatam - Canto 5

Sanskrit, word-for-word and original translation of Swami Prabhupāda

(for the purports one will have to consult the books under the copyright of the BBT)

Chapter 23: The Śīsumāra Planetary Systems

5.23.1

śrī-śuka uvāca

atha tasmāt paratas trayodaśa-lakṣa-yojanāntarato yat tad viṣṇoḥ paramaṁ padam
abhivadanti yatra ha mahā-bhāgavato dhruva auttānapādir agninendreṇa prajāpatinā
kaśyapena dharmeṇa ca samakāla-yugbhiḥ sabahu-mānaṁ dakṣiṇataḥ kriyamāṇa
idānīm api kalpa-jīvinām ājīvyā upāste tasyehānubhāva upavarṇitaḥ

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said; atha — thereupon; tasmāt — the sphere of the seven stars; parataḥ — beyond that; trayodaśa-lakṣa-yojana-antarataḥ — another 1,300,000 yojanas; yat — which; tat — that; viṣṇoḥ paramam padam — the supreme abode of Lord Viṣṇu, or the lotus feet of Lord Viṣṇu; abhivadanti — the R̥g Veda mantras praise; yatra — on which; ha — indeed; mahā-bhāgavataḥ — the great devotee; dhruvaḥ — Mahārāja Dhruva; auttānapādiḥ — the son of Mahārāja Uttānapāda; agninā — by the fire-god; indreṇa — by the heavenly King, Indra; prajāpatinā — by the Prajāpati; kaśyapena — by Kaśyapa; dharmeṇa — by Dharmarāja; ca — also; samakāla-yugbhiḥ — who are engaged at the time; sa-bahu-mānam — always respectfully; dakṣiṇataḥ — on the right side; kriyamāṇaḥ — being circumambulated; idānīm — now; api — even; kalpa-jīvinām — of the living entities who exist at the end of the creation; ājīvyāḥ — the source of life; upāste — remains; tasya — his; iha — here; anubhāvaḥ — greatness in discharging devotional service; upavarṇitaḥ — already described (in the Fourth Canto of Śrīmad-Bhāgavatam).

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, 1,300,000 yojanas [10,400,000 miles] above the planets of the seven sages is the place that learned scholars describe as the abode of Lord Viṣṇu. There the son of Mahārāja Uttānapāda, the great devotee Mahārāja Dhruva, still resides as the life source of all the living entities who live until the end of the creation. Agni, Indra, Prajāpati, Kaśyapa and Dharma all assemble there to offer him honor and respectful obeisances. They circumambulate him with their right sides toward him. I have already described the glorious activities of Mahārāja Dhruva [in the Fourth Canto of Śrīmad-Bhāgavatam].

5.23.2

sa hi sarveṣāṁ jyotir-gaṇānām graha-nakṣatrādīnām animiṣeṇāvyakta-raṁhasā
bhagavatā kālena bhrāmyamāṇānām sthāṇur ivāvaṣṭambha īsvareṇa vihitaḥ śaśvad
avabhāsate

saḥ — that planet of Dhruva Mahārāja; hi — indeed; sarveṣāṁ — of all; jyotiḥ-gaṇānām — the luminaries; graha-nakṣatra-ādīnām — such as the planets and stars;

animiṣeṇa — who does not rest; avyakta — inconceivable; raṁhasā — whose force; bhagavatā — the most powerful; kālena — by the time factor; bhrāmyamānānām — being caused to revolve; sthānuḥ iva — like a post; avaṣṭambhaḥ — the pivot; īśvareṇa — by the will of the Supreme Personality of Godhead; vihitāḥ — established; śāśvat — constantly; avabhāsate — shines.

TRANSLATION

Established by the supreme will of the Supreme Personality of Godhead, the polestar, which is the planet of Mahārāja Dhruva, constantly shines as the central pivot for all the stars and planets. The unsleeping, invisible, most powerful time factor causes these luminaries to revolve around the polestar without cessation.

5.23.3

yathā meḍhīstambha ākramaṇa-paśavaḥ saṁyojitās tribhis tribhiḥ savanair yathā-sthānaṁ maṇḍalāni caranti evaṁ bhagaṇā grahādaya etasminn antar-bahir-yogena kāla-cakra āyojitā dhruvam evāvalambya vāyunodīryamāṇā ākalpāntaṁ paricañ kramanti nabhasi yathā meghāḥ śyena-ādayo vāyu-vaśāḥ karma-sārathayaḥ parivartante evaṁ jyotiḥgaṇāḥ prakṛti-puruṣa-saṁyogānugṛhītāḥ karma-nirmita-gatayo bhuvī na patanti

yathā — exactly like; meḍhīstambhe — to the pivot post; ākramaṇa-paśavaḥ — bulls for threshing rice; saṁyojitāḥ — being yoked; tribhiḥ tribhiḥ — by three; savanaiḥ — movements; yathā-sthānam — in their proper places; maṇḍalāni — orbits; caranti — traverse; evaṁ — in the same way; bha-gaṇāḥ — the luminaries, like the sun, the moon, Venus, Mercury, Mars and Jupiter; graha-ādayaḥ — the different planets; etasmin — in this; antaḥ-bahiḥ-yogena — by connection with the inner or outer circles; kāla-cakre — in the wheel of eternal time; āyojitāḥ — fixed; dhruvam — Dhruvaloka; eva — certainly; avalambya — taking support of; vāyunā — by the wind; udīryamāṇāḥ — being propelled; ā-kalpa-antam — until the end of the creation; paricañ kramanti — revolve all around; nabhasi — in the sky; yathā — exactly like; meghāḥ — heavy clouds; śyena-ādayaḥ — birds such as the big eagle; vāyu-vaśāḥ — controlled by the air; karma-sārathayaḥ — whose chariot drivers are the results of their own past activities; parivartante — move around; evaṁ — in this way; jyotiḥ-gaṇāḥ — the luminaries, the planets and stars in the sky; prakṛti — of material nature; puruṣa — and of the Supreme Personality, Kṛṣṇa; saṁyoga-anugṛhītāḥ — supported by the combined efforts; karma-nirmita — caused by their own past fruitive activities; gatayaḥ — whose movements; bhuvī — on the ground; na — not; patanti — fall down.

TRANSLATION

When bulls are yoked together and tied to a central post to thresh rice, they tread around that pivot without deviating from their proper positions — one bull being closest to the post, another in the middle, and a third on the outside. Similarly, all the planets and all the hundreds and thousands of stars revolve around the polestar, the planet of Mahārāja Dhruva, in their respective orbits, some higher and some lower. Fastened by the Supreme Personality of Godhead to the machine of material nature according to the results of their fruitive acts, they are driven around the polestar by the wind and will continue to be so until the end of creation. These planets float in the air within the vast sky, just as clouds with hundreds of tons of water float in the air or as the great śyena eagles, due to the results of past activities, fly high in the sky and have no chance of falling to the ground.

5.23.4

kecanaitaj jyotir-anīkaṁ śīsumāra-saṁsthānena bhagavato vāsudevasya yoga-dhāraṇāyām anuvarṇayanti

kecana — some yogīs or learned scholars of astronomy; etat — this; jyotiḥ-anīkam — great wheel of planets and stars; śīsumāra-saṁsthānena — imagine this wheel to be a śīsumāra (dolphin); bhagavataḥ — of the Supreme Personality of Godhead; vāsudevasya — Lord Vāsudeva (the son of Vasudeva), Kṛṣṇa; yoga-dhāraṇāyām — in absorption in worship; anuvarṇayanti — describe.

TRANSLATION

This great machine, consisting of the stars and planets, resembles the form of a śīsumāra [dolphin] in the water. It is sometimes considered an incarnation of Kṛṣṇa, Vāsudeva. Great yogīs meditate upon Vāsudeva in this form because it is actually visible.

5.23.5

yasya pucchāgre 'vākśirasah kuṇḍalī-bhūta-dehasya dhruva upakalpitas tasya lāṅgūle prajāpatir agniḥ indro dharmā itī puccha-mūle dhātā vidhātā ca kaṭyāṁ saptarṣayah; tasya dakṣiṇāvarta-kuṇḍalī-bhūta-śarīrasya yāny udagayanāni dakṣiṇa-pārśve tu nakṣatrāṇy upakalpayanti dakṣiṇāyanāni tu savye; yathā śīsumārasya kuṇḍalā-bhoga-sanniveśasya pārśvayor ubhayor apy avayavāḥ samasaṅkhyā bhavanti; pṛṣṭhe tv ajavīthī ākāśa-gaṅgā codarataḥ

yasya — of which; puccha-agre — at the end of the tail; avākśirasah — whose head is downward; kuṇḍalī-bhūta-dehasya — whose body, which is coiled; dhruvaḥ — Mahārāja Dhruva on his planet, the polestar; upakalpitaḥ — is situated; tasya — of that; lāṅgūle — on the tail; prajāpatiḥ — of the name Prajāpati; agniḥ — Agni; indraḥ — Indra; dharmah — Dharma; itī — thus; puccha-mūle — at the base of the tail; dhātā vidhātā — the demigods known as Dhātā and Vidhātā; ca — also; kaṭyām — on the hip; sapta-rṣayah — the seven saintly sages; tasya — of that; dakṣiṇa-āvarta-kuṇḍalī-bhūta-śarīrasya — whose body is like a coil turning toward the right side; yāni — which; udagayanāni — marking the northern courses; dakṣiṇa-pārśve — on the right side; tu — but; nakṣatrāṇi — constellations; upakalpayanti — are situated; dakṣiṇa-āyanāni — the fourteen stars, from Puṣyā to Uttarāśādhā, marking the northern course; tu — but; savye — on the left side; yathā — just like; śīsumārasya — of the dolphin; kuṇḍalā-bhoga-sanniveśasya — whose body appears like a coil; pārśvayoḥ — on the sides; ubhayoḥ — both; api — certainly; avayavāḥ — the limbs; samasaṅkhyāḥ — of equal number (fourteen); bhavanti — are; pṛṣṭhe — on the back; tu — of course; ajavīthī — the first three stars marking the southern route (Mūlā, Pūrvaśādhā and Uttarāśādhā); ākāśa-gaṅgā — the Ganges in the sky (the Milky Way); ca — also; udarataḥ — on the abdomen.

TRANSLATION

This form of the śīsumāra has its head downward and its body coiled. On the end of its tail is the planet of Dhruva, on the body of its tail are the planets of the demigods Prajāpati, Agni, Indra and Dharma, and at the base of its tail are the planets of the demigods Dhātā and Vidhātā. Where the hips might be on the śīsumāra are the seven saintly sages like Vasiṣṭha and Aṅgirā. The coiled body of the Śīsumāra-cakra turns toward its right side, on which the fourteen constellations from Abhijit to Punarvasu are located. On its left side are the fourteen stars from Puṣyā to Uttarāśādhā. Thus its body is balanced because its sides are occupied by an equal

number of stars. On the back of the śiśumāra is the group of stars known as Ajavīthī, and on its abdomen is the Ganges that flows in the sky [the Milky Way].

5.23.6

punarvasu-puṣyau dakṣiṇa-vāmayoḥ śroṇyora ārdrāśleṣe ca dakṣiṇa-vāmayoḥ
paścimayoḥ pādayoḥ abhijit-uttarāśāḍhe dakṣiṇa-vāmayor nāsikayor yathā-saṅkhyam
śravaṇa-pūrvāśāḍhe dakṣiṇa-vāmayor locanayor dhaniṣṭhā mūlam ca dakṣiṇa-vāmayoḥ
karṇayor maghādīny aṣṭa nakṣatrāṇi dakṣiṇāyanāni vāma-pārśva-vaṅkriṣu yuñjīta
tathāiva mṛga-śīrṣādīny udagayanāni dakṣiṇa-pārśva-vaṅkriṣu prātilomyena prayuñjīta
śatabhiṣā-jyeṣṭhe skandhayor dakṣiṇa-vāmayor nyaset

punarvasu — the star named Punarvasu; puṣyau — and the star named Puṣyā;
dakṣiṇa-vāmayoḥ — on the right and left; śroṇyoḥ — loins; ārdrā — the star named
Ārdrā; śleṣe — the star named Aśleṣā; ca — also; dakṣiṇa-vāmayoḥ — at the right
and left; paścimayoḥ — behind; pādayoḥ — feet; abhijit-uttarāśāḍhe — the stars
named Abhijit and Uttarāśāḍhā; dakṣiṇa-vāmayoḥ — on the right and left; nāsikayoḥ
— nostrils; yathā-saṅkhyam — according to numerical order; śravaṇa-pūrvāśāḍhe —
the stars named Śravaṇā and Pūrvāśāḍhā; dakṣiṇa-vāmayoḥ — at the right and left;
locanayoḥ — eyes; dhaniṣṭhā mūlam ca — and the stars named Dhaniṣṭhā and Mūlā;
dakṣiṇa-vāmayoḥ — at the right and left; karṇayoḥ — ears; maghā-ādīni — the stars
such as Maghā; aṣṭa nakṣatrāṇi — eight stars; dakṣiṇa-āyanāni — which mark the
southern course; vāma-pārśva — of the left side; vaṅkriṣu — at the ribs; yuñjīta —
may place; tathā eva — similarly; mṛga-śīrṣā-ādīni — such as Mrgaśīrṣā;
udagayanāni — marking the northern course; dakṣiṇa-pārśva-vaṅkriṣu — on the
right side; prātilomyena — in the reverse order; prayuñjīta — may place; śatabhiṣā
— Śatabhiṣā; jyeṣṭhe — Jyeṣṭhā; skandhayoḥ — on the two shoulders; dakṣiṇa-
vāmayoḥ — right and left; nyaset — should place.

TRANSLATION

On the right and left sides of where the loins might be on the Śiśumāra-cakra are the stars named Punarvasu and Puṣyā. Ārdrā and Aśleṣā are on its right and left feet, Abhijit and Uttarāśāḍhā are on its right and left nostrils, Śravaṇā and Pūrvāśāḍhā are at its right and left eyes, and Dhaniṣṭhā and Mūlā are on its right and left ears. The eight stars from Maghā to Anurādhā, which mark the southern course, are on the ribs of the left of its body, and the eight stars from Mrgaśīrṣā to Pūrvabhādra, which mark the northern course, are on the ribs on the right side. Śatabhiṣā and Jyeṣṭhā are on the right and left shoulders.

5.23.7

uttarā-hanāv agastir adharā-hanau yamo mukheṣu caṅgārakaḥ śanaīscara upasthe
bṛhaspatiḥ kakudi vakṣasy ādityo hṛdaye nārāyaṇo manasi candro nābhyām uśanā
stanayor aśvinau budhaḥ prāṇāpānayo rāhur gale ketavaḥ sarvāṅgeṣu romasu sarve
tārā-gaṇāḥ

uttarā-hanau — on the upper jaw; agastiḥ — the star named Agasti; adharā-hanau —
on the lower jaw; yamaḥ — Yamarāja; mukheṣu — on the mouth; ca — also;
aṅgārakaḥ — Mars; śanaīscaraḥ — Saturn; upasthe — on the genitals; bṛhaspatiḥ —
Jupiter; kakudi — on the back of the neck; vakṣasi — on the chest; ādityaḥ — the
sun; hṛdaye — within the heart; nārāyaṇaḥ — Lord Nārāyaṇa; manasi — in the
mind; candraḥ — the moon; nābhyām — on the navel; uśanā — Venus; stanayoḥ —
on the two breasts; aśvinau — the two stars named Aśvin; budhaḥ — Mercury;
prāṇāpānayoḥ — in the inner airs known as prāṇa and apāna; rāhuḥ — the planet
Rāhu; gale — on the neck; ketavaḥ — comets; sarva-āṅgeṣu — all over the body;

romasu — in the pores of the body; sarve — all; tārā-gaṇāḥ — the numerous stars.

TRANSLATION

On the upper chin of the śīsumāra is Agasti; on its lower chin, Yamarāja; on its mouth, Mars; on its genitals, Saturn; on the back of its neck, Jupiter; on its chest, the sun; and within the core of its heart, Nārāyaṇa. Within its mind is the moon; on its navel, Venus; and on its breasts, the Aśvinī-kumāras. Within its life air, which is known as prāṇāpāna, is Mercury, on its neck is Rāhu, all over its body are comets, and in its pores are the numerous stars.

5.23.8

etat u haiva bhagavato viṣṇoḥ sarva-devatāmayaṁ rūpam aharaḥ sandhyāyāṁ
prayato vāgyato nirīkṣamāṇa upatiṣṭheta namo jyotiḥ-lokāya kālāyanāyānimiṣāṁ
pataye mahā-puruṣāyābhidhīmahīti

etat — this; u ha — indeed; eva — certainly; bhagavataḥ — of the Supreme Personality of Godhead; viṣṇoḥ — of Lord Viṣṇu; sarva-devatā-mayam — consisting of all the demigods; rūpam — form; ahaḥ-ahaḥ — always; sandhyāyām — in the morning, noon and evening; prayataḥ — meditating upon; vāgyataḥ — controlling the words; nirīkṣamāṇaḥ — observing; upatiṣṭheta — one should worship; namaḥ — respectful obeisances; jyotiḥ-lokāya — unto the resting place of all the planetary systems; kālāyanāya — in the form of supreme time; animiṣāṁ — of the demigods; pataye — unto the master; mahā-puruṣāya — unto the Supreme person; abhidhīmahī — let us meditate; iti — thus.

TRANSLATION

My dear King, the body of the śīsumāra, as thus described, should be considered the external form of Lord Viṣṇu, the Supreme Personality of Godhead. Morning, noon and evening, one should silently observe the form of the Lord as the Śīsumāra-cakra and worship Him with this mantra: "O Lord who has assumed the form of time! O resting place of all the planets moving in different orbits! O master of all demigods, O Supreme Person, I offer my respectful obeisances unto You and meditate upon You."

5.23.9

graharkṣatārāmayam ādhidaivikaṁ
pāpāpahaṁ mantra-kṛtām tri-kālam
namasyataḥ smarato vā tri-kālāṁ
naśyeta tat-kālam āśu pāpam

graha-ṛkṣa-tārā-mayam — consisting of all the planets and stars; ādhidaivikam — the leader of all the demigods; pāpa-apaham — the killer of sinful reactions; mantra-kṛtām — of those who chant the mantra mentioned above; tri-kālam — three times; namasyataḥ — offering obeisances; smarataḥ — meditating; vā — or; tri-kālam — three times; naśyeta — destroys; tat-kāla-jam — born at that time; āśu — very quickly; pāpam — all sinful reactions.

TRANSLATION

The body of the Supreme Lord, Viṣṇu, which forms the Śīsumāra-cakra, is the resting place of all the demigods and all the stars and planets. One who chants this mantra to worship that Supreme Person three times a day — morning, noon and

evening — will surely be freed from all sinful reactions. If one simply offers his obeisances to this form or remembers this form three times a day, all his recent sinful activities will be destroyed.

[Back to the running text](#)