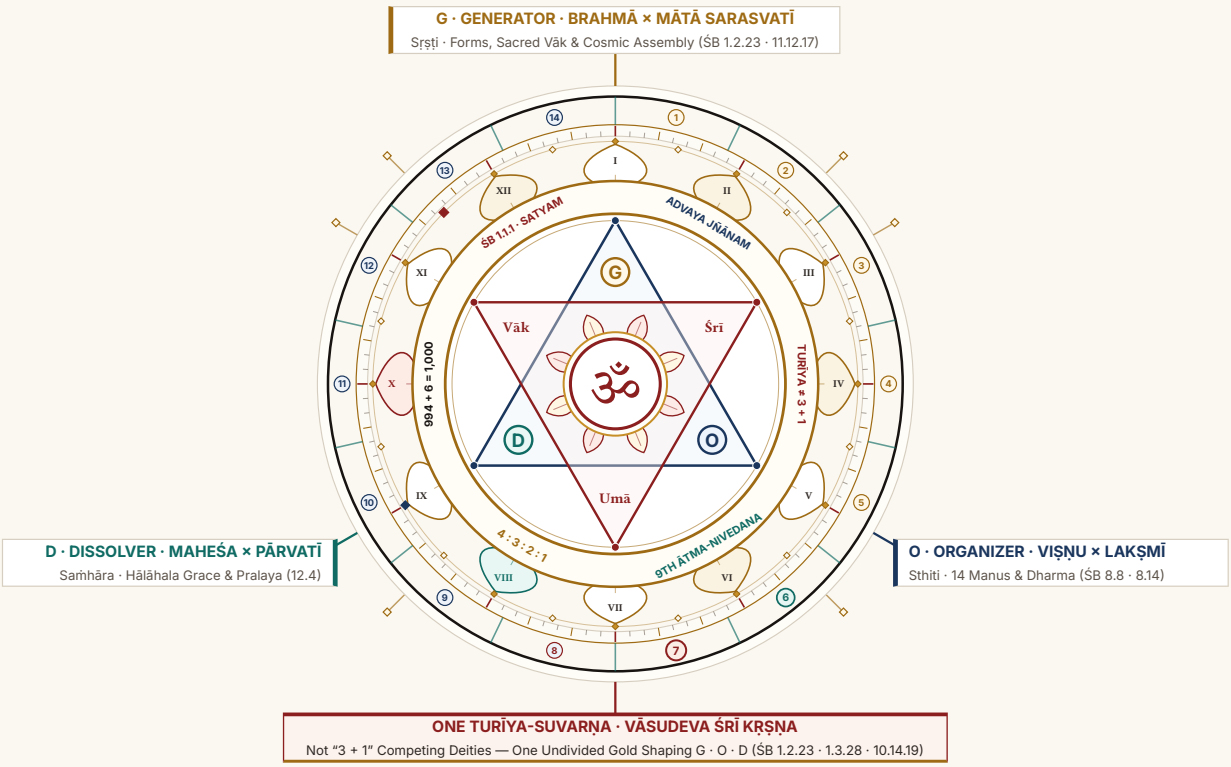
ŚRĪMAD BHĀGAVATAM · GĪTĀ · UPANIṢADS

MANU TO PARAMĀTMĀ

G–O–D as One Turīya-Suvarṇa, 14 Manvantaras & Rājā Bali's 9th-Limb Ātma-Nivedana

G GENERATOR	O ORGANIZER	D DISSOLVER	⇒ ONE TURĪYA-SUVARṆA
Brahmā · Sarasvatī	*Viṣṇu · Lakṣmī*	*Maheśa · Pārvatī*	*Śrī Rādhā–Kṛṣṇa · Indivisible Gold*



I · ONE TURĪYA-SUVARṆA (G · O · D)

Brahmā (G), Viṣṇu (O), and Maheśa (D) paired with Triśakti are functional modes — never "3 + 1" rivals — of ONE Vāsudeva Śrī Kṛṣṇa (ŚB 1.2.23).

II · 14 MANUS & VAIVASVATA

Resolving No. 1 Svāyambhuva, No. 6 Samudra Manthana, Matsya's Ark & living No. 7 Vaivasvata lineage (ŚB 8.13–24 · BG 4.1).

III · 4 PRALAYAS & 24 GURUS

Four Pralayas, 14 Lokas, Avadhūta's 24 Gurus & Kapila's Nirguṇa-Bhakti: Prakṛti dissolves while Ātmā abides (ŚB 3.11 · 12.4).

IV · RĀJĀ BALI'S 9TH BHAKTI

Crowning Navadhā Bhakti via Ātma-Nivedana (BG 2.48 · ŚB 7.5.23 · 8.20–23): both the offering and every fruit belong to Śrī Kṛṣṇa.

NIṢKĀMA SAMATVAṀ YOGA (BG 2.48) · PŪRṆATVAṀ (ĪŚOPANIṢAD)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

"Established in pure equilibrium beyond authorship or applause, perform consecrated work; when Completeness unfolds from Completeness, unbroken Completeness alone remains."

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् ... सत्यं परं धीमहि ॥

ŚB 1.1.1 · 1.2.11 · 10.30.28 · Brahma-Saṁhitā 5.37 — Uniting eternal **Goloka** (**Śrī Rādhā–Kṛṣṇa**) and material **Manvantaras** as ONE **Suvarṇa**, offered through **Mānas-Pūjā** unto **Triśakti** and **Rājā Bali's** 9th Bhakti.

GURU-ŚIṢYA PARAMPARĀ · ŚB 1.1–3 · 2.9 · 12.13 · How Cosmology Reached Naimiṣāraṇya

1. NĀRĀYAṆA — Catuḥ-Ślokī seed (ŚB 2.9.32–35) →

2. BRAHMĀ — Cosmic Lotus creator (Hiraṇyagarbha) →

3. NĀRADA MUNI — Urges Vyāsa toward Kṛṣṇa-Bhakti (1.5) →

4. VEDA VYĀSA — Avatāra No. 17 · Śamīprāśa Ashram

5. ŚUKADEVA GOSVĀMĪ — Born-renounced seer uniting Advaita & Bhakti (ŚB 12.12) →

6. RĀJĀ PARĪKṢIT — Seven-day fast attaining fearless Mukti at Gaṅgā / Śukatal →

7. SŪTA & ŚAUNAKA — Six deep questions answered at Naimiṣāraṇya (ŚB 1.1.9–23)

Paramahaṁsa Saṁhitā Covenant (ŚB 1.1.2–3): धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सताम् — Rejecting transactional pseudo-religiosity (*kaitava*), Vyāsa offers the ripened nectar-fruit of every Vedic tree (*nigama-kalpa-taror galitaṁ phalam*) freely to sincere seekers free of envy (*nirmatsara*).

Vyāsa codified 18,000 grantha-units at Dvāpara–Kali twilight (ŚB 1.4–7); Śukadeva imparted them in seven days on Gaṅgā bank; Sūta Gosvāmī recited them verbatim to 88,000 sages at Naimiṣāraṇya.

ŚRĪ RĀDHĀ–KṚṢṆA · ŚAKTI × ŚAKTIMĀN · ŚRĪMAD BHĀGAVATAM UNITY · One Undivided Gold Across Twelve Skandhas

GOLOKA TO MANVANTARA · ANTARAṄGA ŚAKTI × BAHIRAṄGA SAṄKARṢAṆA

Śrī Rādhā–Kṛṣṇa is not a rival added beside Trimūrti — they are indivisible **Ātma-Śakti** & **Śaktimān**, originating **Saṅkarṣaṇa (ŚB 12.11.21 · 5.25)**, **Catuḥ-Ślokī (2.9.32–35)**, all 14 Lokas, and all 14 Manvantaras.

1 · ŚRUTI & VĀK (MĀTĀ SARASVATĪ)
Sacred revelation stepping from inner **prāṇa** through subtle awareness into clear Vedic articulation (**ŚB 11.12.17 · 12.6.40**).

2 · DHARMA & LOTUS (MĀTĀ LAKṢMĪ)
Garbhodaka Lotus (14 Lokas), 7 Dvīpas, and 994 + 6 = 1,000 **Manvantara** harmony sustained by **Hari (ŚB 8.8 · 8.14)**.

3 · ŚUDDHI & BHAKTI (MĀTĀ PĀRVATĪ)
Fearless purification beside **Śiva (ŚB 8.7 · 10.22.4)**, culminating cleanly in **Rājā Bali's** 9th **Ātma-Nivedana (ŚB 8.20–23)**.

*Every chapter, verse register, and cosmological diagram in this monograph radiates directly from ONE **Vāsudeva Śrī Kṛṣṇa** and **Ādi-Śakti Śrī Rādhikā** without division (**ŚB 1.2.11 · 1.3.28 · 10.30.28 · Skanda POST.2.11 · Brahma-Saṁhitā 5.37**).*

PARAMAHAṀSA SAṀHITĀ · COLOPHON & ŚĀSTRIC SEAL

Title: *Manu to Paramātmā: G–O–D as One Turīya-Suvarṇa, 14 Manvantaras & Rājā Bali's 9th-Limb Ātma-Nivedana*
Architecture: Synoptic Classical Monograph integrating **Śrīmad Bhāgavatam**, **Bhagavad-Gītā**, and **Upaniṣad** exposition, comparative śāstric ledgers, and six cosmological plates composed in IAST transliteration and Devanāgarī Sanskrit.
Primary Śāstric Witnesses: Gita Press Gorakhpur Codes 26 & 27 (*Śrīmad Bhāgavatam*, 12 Skandhas, 335 Core + 10 Māhātmya Chapters = 14,802 GP śloka-blocks; esp. **7.5.23, 8.20–24, 10.2, 11.7–24, 12.4**), *Chāndogya Upaniṣad 6.1.4–6*, *Māṇḍūkya 7*, *Īśopaniṣad 1*, *Bhagavad-Gītā 2.20, 2.48, 4.1, 4.24, 8.16–19, 9.27, 10.6, 15.6.* Online concordance: *srimad-bhagavatam.vidhyamitra.com.*

Offering Posture (Mānas-Pūjā & 9th Navadhā Bhakti): Offered in selfless *Mānas-Pūjā* unto **Triśakti — Mātā Sarasvatī, Mātā Lakṣmī & Mātā Pārvatī** — and unto **Parabrahman Paramātmā Vāsudeva Śrī Kṛṣṇa** following **Rājā Bali Mahārāja's** ninth limb (*Ātma-Nivedana*, **ŚB 7.5.23 · 8.20–23 · BG 4.24**): both offering and share belong wholly to the Source.

Śāstric Concordance & Canonical Scope: All 14 Manvantaras (**ŚB 8.13**), 6 Manvantara executive offices (**ŚB 8.14**), 5 Pralaya/Mukti tiers (**ŚB 12.4**), 4-Yuga cycles (**ŚB 3.11**), 18 Mahāpurāṇas (400,000 ślokas, **ŚB 12.13.4–9**), 24 Līlā-Avatāras (**ŚB 1.3 · 2.7**), and all 6 Synoptic Cosmological Plates follow primary Sanskrit canonical witnesses and **Sūrya-Siddhānta** / **Chitrā-Pakṣa** lunisolar astronomy.

Canonical Meridian & Edition Anchor: Kārttika Śukla Caturthī (Kali Year 5128 · 13 November 2026, 12:00 IST / 06:30 UTC) · Ujjayinī (Parābhava Saṁvatsara), consecrated for Vaiṣṇava Devuṭhanī / Prabodhinī Ekādaśī (Kārttika Śukla 11 · Cāturmāsa Pūrṇāhuti beside Rājā Bali in Sutala, ŚB 8.22–23 × Skanda Purāṇa).

PARAMA-GUHYATAMA JÑĀNA-KOŚA · ARCHIVAL MONOGRAPH

Manu to Paramātmā

Why Every Living Human Is *Mānava*: From *Svāyambhuva* (No. 1) through *Samudra Manthana* (No. 6) to *Vaivasvata* (No. 7), How *Pralayas* Distill Consciousness, How **Triśakti × Trimūrti (G–O–D)** Unifies Creation, and Why **Śrī Kṛṣṇa** Is One *Turīya-Suvarṇa*

CHĀNDOGYA UPANIṢAD 6.1.4 · ŚRĪMAD BHĀGAVATAM 1.2.23 — CORE MONOGRAPH THESIS

वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्। सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते॥

vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttikety eva satyam (Chānd. 6.1.4) / sattvaṁ rajas tama iti prakṛter guṇās tair yuktaḥ paraḥ puruṣa eka ihāsya dhatte (ŚB 1.2.23)

Speech-born modifications (ring, crown, necklace; Generator, Organizer, Distillator) carry functional names alone; the single Golden Substance (Suvarṇa — Paramātmā Vāsudeva Śrī Kṛṣṇa) remains eternally true across all Kalpas.

PART I & II · ONTOLOGY, TRIŚAKTI & LINEAGE

- Why *Sanātana* precedes geographic exonyms (*Śiva* + *Śakti*)
- **Chāndogya 6.1** Gold example: G–O–D & **Triśakti** as one **Śrī Kṛṣṇa**
- **Mātā Sarasvatī, Lakṣmī & Pārvatī** across **Vāk, Śrī & Śuddhi**
- **Mānava / Manuṣya** (dhātu *man*) & **No. 1 vs. No. 7 Vaivasvata**
- **Śiva Nīlakaṇṭha**, 14 Ratnas & **Matsya** across **No. 6 ⟶ No. 7**

PRALAYA, BHAKTI & 9TH ĀTMA-NIVEDANA

- **Nitya, Sandhyā, Naimittika, Prākṛtika & Ātyantika** Pralayas
- Exact fate of purified sages vs. latent **jīvas** (**ŚB 3.11 · 12.4**)
- **Avadhūta's 24 Gurus**, **Pṛthu's** Earth-Stewardship & **Kapila's Bhakti**
- **Skandha 10 Āśraya**, **Harināma** (**ŚB 6.2 · 12.3.51**) & **Uddhava-Gītā**
- **Rājā Bali's 9th Ātma-Nivedana** (**ŚB 8.20–23**) & 400,000-Śloka Canon

DIRECT ARCHITECTURE ACROSS TWELVE SKANDHAS (CHAPTERS 0–14)

Unfolds strictly from revealed **Śruti** and **Śrīmad Bhāgavatam** witnesses in three clear movements: **Part I (Ch. 1–3)** resolves sectarian division through **G–O–D** and **Triśakti** as ONE **Turīya-Suvarṇa**; **Part II (Ch. 4–9)** charts **Mānava** humanity across **No. 1 Svāyambhuva ⟶ No. 6 Matsya ⟶ No. 7 Vaivasvata**, Four Pralayas, and 14 Lokas; **Part III (Ch. 10–14)** crowns **Veda Vyāsa's** 18 Purāṇas & 24 Avatāras with **Avadhūta's 24 Gurus**, **Kapila's Nirguṇa-Bhakti**, **Skandha 10 Āśraya**, and **Rājā Bali's** 9th **Ātma-Nivedana**.

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Non-Dual Orientation for Modern Mānavas

Why fragmented mythology fails modern inquiry — and how Veda Vyāsa encoded one continuous non-dual system.

Ask both a traditional Vedic *pāṭhaśālā* scholar and a 2026 Gen-Z *Sanātanī* five straightforward questions about Sanātana cosmology:

1. Why do Hindi, Sanskrit, Marathi, Gujarati, Tamil, and Telugu still call every human being on Earth a **Mānava** or **Manuṣya**?
2. How is **Svāyambhuva Manu** (whose stories open Skandhas 3–4 of the *Śrīmad Bhāgavatam*) fundamentally different from **Vaivasvata Manu** (whose child you are right now)?
3. Inside which of the fourteen epochs did **Samudra Manthana** take place — why did Bhagavān Śiva have to drink **Hālāhala** first, and which flood carried humanity into the present age?
4. When a Mahāpralaya or Manvantara inundation dissolves terrestrial kingdoms, **where do unliberated jīvas actually go**? Are they annihilated, or held safely until the next cosmic dawn?
5. Does **Vāsudeva Śrī Kṛṣṇa** stand as a "fourth god" beside Brahmā, Viṣṇu, and Maheśa (3 + 1 = 4), or as indivisible **Turīya-Suvarṇa** uniting Trimūrti and **Triśakti** (Sarasvatī · Lakṣmī · Pārvatī)?

Fragmentary popular accounts and partisan summaries fail all five questions — and lock **Sanātana** inside sectarianism instead of illuminating the unified cosmos taught in scripture. Yet No. 17 Veda Vyāsa (ŚB 1.3.21) and the Upaniṣads left an exact, unbroken chronometric specification (14 × 71 + 15 × 0.4 = 1,000 Mahāyugas) grounded in explicit ślokas (ŚB 1.2.23, 3.11, 8.13–24, 10.2, 12.3–4; BG 2.20, 4.1, 10.6).

This treatise places those primary witnesses, comparative chronological tables, Sanskrit ślokas, and six full-page synoptic plates in strict pedagogical sequence (Plates 01 through 06), designed equally for contemplative **svādhyāya**, Sanskrit–Vedic inquiry, and honest generational study.

DAŚA-LAKṢAṆA · ŚB 2.10.1, 2.10.7 · 12.7.9–10 · Tenfold Blueprint Across All 12 Skandhas

अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ॥

atra sargo visargaś ca sthānaṁ poṣaṇam ūtayaḥ / manvantareśānukathā nirodho muktir āśrayaḥ

01 · SARGA (Sk. 2–3) Guṇas, Mahat, 24 Tattvas & Cosmic Egg	**02 · VISARGA (Sk. 3–4)** Brahmā's seed-work; Svāyambhuva line	**03 · STHĀNA (Sk. 5)** 14 Lokas, 7 Dvīpas & Jyotiścakra	**04 · POṢAṆA (Sk. 6)** Divine protection (Ajāmila & Vṛtra)	**05 · ŪTI (Sk. 7)** Karmic drives & Prahlāda's shield
06 · MANU (Sk. 8) 14 Manus, 6 Offices & Bali's yajña	**07 · VAṀŚA (Sk. 9)** Vaivasvata Sūrya & Candra lines	**08 · NIRODHA (Sk. 11–12)** Four Pralayas & sleep inside Hari	**09 · MUKTI (Sk. 11–12)** Shedding Avidyā into Ātman-peace	**10 · ĀŚRAYA (Sk. 10)** **Vāsudeva Śrī Kṛṣṇa — Sole Refuge**

*Every Purāṇa treats five foundational traits; a Mahāpurāṇa unifies all ten (*ŚB 2.10.1 · 12.7.9–10*), converging upon No. 10 Āśraya — Paraṁ Brahma Paramātmā Vāsudeva Śrī Kṛṣṇa (ŚB 2.10.7).*

Sanātana Dharma: Permanent Śiva & Śakti

Why geographical exonyms fade within time, whereas Puruṣa (Spirit) and Prakṛti (Matter) abide continuously under Paramātmā.

Long before historical border labels such as *Sindhu* ⟶ *Hindū* entered human chronicles, *Sanātana* named something altogether more foundational than sect or geography. Literally meaning **"uncreated, beginningless, unbroken across cosmic dissolutions," Sanātana Dharma** designates the structural law governing every sentient witness and material system in existence.

Geographic exonyms emerge inside local millennia and belong inside **Kālacakra**. *Sanātana* belongs to no single coastline: every conscious being across every realm lives within the same two enduring principles — Witness **Puruṣa** and Material **Prakṛti** (**ŚB 11.22.26**) — sustained continuously by One Non-Dual Truth (**advayaṁ jñānam**, **ŚB 1.2.11**).

BHAGAVAD-GĪTĀ 2.20 · PERMANENCE OF THE CONSCIOUS PRINCIPLE (ĀTMĀ / PURUṢA)

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ / ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre

Consciousness is never born nor ever slain across time. Neither coming into being nor ceasing to be, the unborn, eternal, primeval witness endures untouched even when material frames dissolve.

Two Relational Poles Under Paramātmā (ŚB 11.22)

1 · PURUṢA-TATTVA (KṢETRAJÑA · HONORED AS ŚIVA)

Principle: Witness Consciousness (**Puruṣa / Ātmā**, **ŚB 11.22.26 · BG 13.19**)
Sanskrit: शिवतत्त्वम् (चेतन-पुरुषः)
Immutable witness (*Dṛk*): never burned by Saṁvartaka fire, drowned by Ekārṇava floods, or reduced to material elements (BG 2.20).

2 · PRAKṚTI-TATTVA (KṢETRA · HONORED AS ŚAKTI)

Principle: Creative Energy & **Prakṛti** (24 Tattvas, **ŚB 11.22.26**)
Sanskrit: शक्तितत्त्वम् (जड-प्रकृतिः / त्रिगुणात्मिका माया)
Transcendent **Yogamāyā** (**10.2.9**) down to five elements shaping all embodied vessels (*yantrārūḍhāni*, BG 18.61). Folds into *Avyakta* and back.

WHY PURUṢA & PRAKṚTI NEVER MERGE YET NEVER DIVIDE (ŚB 11.22.26 · BG 13.19–22 · ŚB 1.2.11)

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्यापाश्रयात् कृष्ण दृश्यते न भिदा तयोः ॥ (*ŚB 11.22.26*)
Called **Puruṣa** (**Kṣetrajña**) and **Prakṛti** (**Kṣetra**, **BG 13.19**) in **Śrīmad Bhāgavatam** and honored in **Śaiva–Śākta** darśana as enduring **Śiva** and **Śakti**, both poles remain distinct yet undivided under **Paramātmā** (**Brahman, Paramātmā, Bhagavān**, **ŚB 1.2.11**) attained via unmotivated devotion (**ŚB 1.2.6–7**).

CLARITY ON ETERNAL HUMAN IDENTITY

All humanity is etymologically Mānava (descendants of Manu). Sanātana Dharma is not the private property of any ethnic boundary or late historical label; it names the eternal cosmic order governing every conscious being (Śiva/Puruṣa) embodied in nature (Śakti/Prakṛti), grounded in non-dual Parama-Ātmā (Kṛṣṇa).
In a non-dual (Advaita-Pūrṇa) view there is one indivisible Absolute (Pūrṇa); in a dualistic (Dvaita) view there exist strictly two permanent ontological principles—Spiritual (Śiva) and Material (Śakti). All late man-made labels turn and pass inside the Kāla-Cakra, whereas Sanātana alone is beginningless and endless.

Chāndogya 6.1 Suvarṇa-Dṛṣṭānta: One Source, Three Roles

Why Brahmā (Generator), Viṣṇu (Organizer), and Maheśa (Distillator) are functional roles of ONE Gold — never four competing gods.

The single greatest ontological distortion among modern readers is counting **"four deities"**: Brahmā, Viṣṇu, Maheśa, plus Śrī Kṛṣṇa as contender No. 4. *Śrīmad Bhāgavatam* 1.2.23 and *Chāndogya Upaniṣad* 6.1.4–6 shatter that arithmetic in one sentence.

ŚB 1.2.23 · 10.14.19 · 1.3.28

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते । स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥

sattvaṁ rajas tama iti prakṛter guṇās tair yuktaḥ paraḥ puruṣa eka ihāsya dhatte | sthity-ādaye hari-viriñci-hareti saṁjñāḥ śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ

The ONE supreme Puruṣa associates with the three guṇas of Prakṛti — sattva, rajas, and tamas — solely to accomplish maintenance, origination, and dissolution, thereby accepting the three functional appellations Hari (Viṣṇu), Viriñci (Brahmā), and Hara (Maheśa). (Companion: ŚB 1.3.28 — kṛṣṇas tu bhagavān svayam.)

ŚRĪMAD BHĀGAVATAM 10.14.19 × 12.11.21–22 · BRAHMĀ & VYĀSA SEAL ONE SUBSTRATE

अजानतां त्वत्पदवीमनात्मन्यात्मात्मना भासि वितत्य मायाम् । सृष्टाविवाहं जगतो विधान इव त्वमेषोऽन्त इव त्रिनेत्रः ॥

ajānatāṁ tvat-padavīm anātmany ātmātmanā bhāsi vitatya māyām / sṛṣṭāv ivāhaṁ jagato vidhāna iva tvam eṣo 'nta iva trinetraḥ

Lord Brahmā himself confesses to Śrī Kṛṣṇa (ŚB 10.14.19): 'Expanding Māyā before unawakened eyes, You alone appear as myself (Brahmā) at origination, You (Viṣṇu) during preservation, and three-eyed Śiva at dissolution!' ŚB 12.11.21–22 seals this identically through the Catur-Vyūha spanning Viśva (waking), Taijasa (dream), Prājña (deep sleep), and Turīya.

Just as *Chāndogya Upaniṣad* 6.1.4–6 reveals how one lump of clay (**mṛttikā**), one nugget of gold (**loha-maṇi / suvarṇa**), or one bar of iron stands behind every shaped vessel or ornament — so Gold shaped into a **Ring** (Rajas · Brahmā), a **Crown** (Sattva · Viṣṇu), and a **Necklace** (Tamas transmuted into quiet wisdom · Śiva) counts three forms, never a fourth piece beside them. **Turīya-Suvarṇa** (**Vāsudeva Śrī Kṛṣṇa**) pervades and sustains all three while remaining inexhaustibly complete even if every cosmos dissolves (*Īśopaniṣad*, *Māṇḍūkya* 7).

The G–O–D Functional Architecture (ŚB 1.2.23 · 8.7)

OFFICE	DEITY & CONSTITUTIONAL SEAT	GUṆA & AVASTHĀ	HARMONIOUS COSMIC DUTY
G	**Brahmā (Hiraṇyagarbha)** Generator / Originator (Sṛṣṭi)	**Rajas** Svapna	Fashions 14 planetary planes, elemental forms, and secondary species upon Garbhodaka lotus (ŚB 2.5 & 3.8).
O	**Viṣṇu (Kṣīrodakaśāyī / Antaryāmī)** Organizer / Maintainer (Sthiti)	**Sattva** Jāgrat	Appoints every Manu, Saptarṣi, Indra, and Deva cohort; descends as Matsya, Kūrma, Vāmana, Rāma, and Kṛṣṇa (ŚB 8.14).
D	**Maheśa / Rudra–Śiva (Yogīśvara)** Distiller / Dissolver (Saṁhāra)	**Tamas (transmuted as Vairāgya)** Suṣupti	Swallows Hālāhala poison in 6th Cākṣuṣa (ŚB 8.7); catalyzes elemental dissolution alongside Saṅkarṣaṇa fire (ŚB 3.11.29 · 5.25.3 · 12.4.4); stands as foremost Vaiṣṇava (ŚB 12.13.16).

Notice the exquisite cooperative grace of **D — Maheśa / Śiva**: Western stereotypes flatten "Destroyer" into violent malice. In reality, *Śrīmad Bhāgavatam* 8.7 shows Śiva drinking lethal **Kālakūṭa (Hālāhala)** poison purely so creation in No. 6 Cākṣuṣa can continue, while *ŚB* 12.13.16 glorifies Him as *vaiṣṇavānāṁ yathā śambhuḥ* — the supreme Vaiṣṇava-Yogī who **distills** decayed structures and awakens purified souls for their next upward ascent or liberation.

THREE UPANIṢADIC SUVARṆA SEALS · Māṇḍūkya 7 · Praśna 6 · Chāndogya 6.1

MĀṆḌŪKYA UPANIṢAD 7

नान्तःप्रज्ञं न बहिष्प्रज्ञं ... शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

nāntaḥ-prajñaṁ na bahiḥ-prajñaṁ ... śāntaṁ śivam advaitaṁ caturthaṁ manyante sa ātmā sa vijñeyaḥ

Neither inward-knowing nor outward-knowing alone; peaceful, auspicious, non-dual — held as Turīya (the Fourth), That is the Self to be known.

PRAŚNA UPANIṢAD 6.1-6 (ṢOḌAŚAKALĀ PURUṢA)

यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ... स एषोऽकलोऽमृतो भवति ॥

yasminn etāḥ ṣoḍaśa-kalāḥ prabhavantīti ... sa eṣo 'kalo 'mṛto bhavati

From the Puruṣa arise the 16 kalās (parts); entering back like rivers into the ocean, the names and forms dissolve into the indivisible Whole.

CHĀNDOGYA UPANIṢAD 6.1.4-6 (VĀCĀRAMBHAṆA ŚRUTI)

वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥

vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttikety eva satyam

Differentiated ornaments (crown, ring, necklace; clay vessels) are verbal designations (nāma-rūpa); the single underlying substance alone is the truth.

SUMMARY OF THE GOLD DṚṢṬĀNTA — THREE FUNCTIONS, ONE SUBSTANCE

Across *Chāndogya 6.1.4–6*, *Māṇḍūkya 7*, and *ŚB 1.2.23 · 10.14.19 · 12.11.21–22*, Brahmā, Viṣṇu, and Maheśa are three cosmic functions — **3** by office, **1** indivisible **Suvarṇa** (**Śrī Kṛṣṇa**) by substrate (**Plate 01**).

ŚB 1.2.11 · NON-DUAL REALIZATION SPECTRUM · One Truth Seen as Brahman, Paramātmā & Bhagavān

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥

vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam / brahmeti paramātmeti bhagavān iti śabdyate

I. BRAHMAN (निर्विशेष ज्योति)
Undifferentiated consciousness-effulgence realized by analytical Jñāna — like uniform sunlight pervading space.

⊂

II. PARAMĀTMĀ (अन्तर्यामी)
Indwelling Witness (**Antaryāmī**) inside Brahmā–Viṣṇu–Śiva & every heart (**ŚB 1.3.3 · BG 18.61**) — like the radiant Solar Orb perceived inside.

⊂

III. BHAGAVĀN (स्वयं श्रीकृष्णः)
Full six-opulence Source (*ŚB 1.3.28*); realized via 9th-limb *Ātma-Nivedana* — like beholding the Solar Orb.

"Knower-sages declare That One Non-Dual Wisdom-Reality to be called Brahman, Paramātmā, and Bhagavān" (ŚB 1.2.11).

ŚRĪ RĀDHĀ (1ST ANTARAṄGA ŚAKTI) · SAṄKARṢAṆA (2ND OUTWARD) · MĀDHURYA ⇌ AIŚVARYA (BS 5.37 · ŚB 10.30.28 · 12.11.21)

Before **Brahman** or **G–O–D** cosmic functions unfold, **Turīya-Suvarṇa** abides eternally as **Vāsudeva Śrī Kṛṣṇa** with His **1st internal (*Antaraṅga / Hlādinī*) Śakti, Śrī Rādhikā** (**ātmārāmasya kṛṣṇasya dhruvam ātmāsti rādhikā**, Skanda Māhātmya POST.2.11; **ānanda-cinmaya-rasa**, BS 5.37; **anayārādhito**, ŚB 10.30.28) — one indivisible **Pūrṇa-Yugala** Bindu. Outwardly, **Śrī Balarāma / Saṅkarṣaṇa** is the **2nd cosmic expansion** (**ŚB** 12.11.21 · 6.16.18), originating **Catur-Vyūha** and **3 Puruṣa-Avatāras**: **Mādhurya ⇌ Aiśvarya** remain one Golden Lotus within the unified **Śrīmad Bhāgavatam** revelation.

ŚRĪMAD BHĀGAVATAM 2.5.14–15 · BRAHMĀ–NĀRADA SAṀVĀDA (FIVE COSMIC FACTORS IN VĀSUDEVA)

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । वासुदेवात्परो ब्रह्मन् न चान्योऽर्थोऽस्ति तत्त्वतः ॥

dravyaṁ karma ca kālaś ca svabhāvo jīva eva ca / vāsudevāt paro brahman na cānyo 'rtho 'sti tattvataḥ

Elements (dravyam), action (karma), Time (kāla), intrinsic nature (svabhāva), and living souls (jīva) hold zero reality apart from Vāsudeva; all Vedas, Devas, Lokas, and Yajñas abide wholly in Nārāyaṇa (ŚB 2.5.15).

Vāsudeva Śrī Kṛṣṇa (Turīya), G–O–D Trimūrti & 9th Ātma-Nivedana

Why Kṛṣṇa is NOT a 'fourth' god (3 + 1 = 4), rather indivisible Gold inside Brahmā, Viṣṇu, Maheśa, Śiva–Śakti — crowned by Rājā Bali's total offering.

CENTRAL NON-DUAL AUTHORITY · PARAMĀTMĀ VĀSUDEVA ŚRĪ KṚṢṆA (ŚB 1.2.23 & 1.3.28)

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते। स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः॥

"The ONE transcendental Puruṣa associates with the three guṇas for maintenance, creation, and dissolution — accepting the titles Hari (O), Viriñci (G), and Hara (D), while auspicious welfare rests above all in Sattva (ŚB 1.2.23) — like one Gold in ring, crown, and necklace (Chāndogya 6.1.4–6)."

सत्त्वाज्जागरणं विद्याद् रजसा स्वप्नमादिशेत्। प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु सन्ततम्॥ (ŚB 11.25.20)

Rādhā–Kṛṣṇa Non-Dual Root: देवी कृष्णमयी प्रोक्ता राधिका परदेवता (**Bṛhad-Gautamīya**) · अनयाराधितो नूनम् (**ŚB 10.30.28 · Brahma-Saṁhitā 5.37**)

↓ RAJAS · SVAPNA · GOLD AS RING | ↓ SATTVA · JĀGRAT · GOLD AS CROWN | ↓ TAMAS TRANSMUTED · NECKLACE

G — GENERATOR / ORIGINATOR (SṚṢṬI)
Brahmā (Hiraṇyagarbha)

RAJAS · SVAPNA
Fashions 14 planetary planes, elemental forms, and secondary species upon Garbhodaka lotus (ŚB 2.5 & 3.8).

ŚB 10.14.19 — Brahmā prays: "In creation You appear as Me."

O — ORGANIZER / MAINTAINER (STHITI)
Viṣṇu (Kṣīrodakaśāyī / Antaryāmī)

SATTVA · JĀGRAT
Appoints every Manu, Saptarṣi, Indra, and Deva cohort; descends as Matsya, Kūrma, Vāmana, Rāma, and Kṛṣṇa (ŚB 8.14).

ŚB 1.2.23 & 8.14 — Cosmic Dharma and Manus flow via Sattva-mūrti Viṣṇu.

D — DISTILLER / DISSOLVER (SAṀHĀRA)
Maheśa / Rudra–Śiva (Yogīśvara)

TAMAS (TRANSMUTED AS VAIRĀGYA) · SUṢUPTI
Swallows Hālāhala poison in 6th Cākṣuṣa (ŚB 8.7); catalyzes elemental dissolution alongside Saṅkarṣaṇa fire (ŚB 3.11.29 · 5.25.3 · 12.4.4); stands as foremost Vaiṣṇava (ŚB 12.13.16).

ŚB 12.13.16 & 8.7 — Foremost Vaiṣṇava who swallows Hālāhala out of grace.

०२ · PERMANENT ŚIVA (SPIRIT) & ŚAKTI (MATTER)

Before historical/geographical exonyms (*Sindhu* ⟶ *Hindu*), all humanity abides within eternal *Sanātana Dharma*. Inside dual experience, two permanent relational poles operate under Non-Dual Paramātmā:

Śiva · Eternal Spirit (Puruṣa · 25th)
शिवतत्त्वम् · चेतन-पुरुषः · क्षेत्रज्ञः

Immutable Awareness (*Dṛk / Kṣetrajña*). Untouched by Yugas, floods, or fires (*BG 2.20*).

Śakti · Eternal Prakṛti (24 Evolutes)
शक्तितत्त्वम् · जड-प्रकृतिः · क्षेत्रम्

24-Tattva Matrix (*Mahat* ⟶ *Pañca-Tanmātra* ⟶ *Pañca-Mahābhūta*). Dissolves cyclically into *Avyakta*.

NON-DUAL CROWN (ŚB 11.22): Both permanent *Śiva* (25th) and *Śakti* (24 evolutes) abide inside 26th Turīya Paramātmā Vāsudeva Śrī Kṛṣṇa.

०३ · ṢOḌAŚA-KALĀ & ŚRUTI–BHĀGAVATA NON-DUALITY

PRAŚNA UP. 6.4 · ŚB 1.3.1 (16 KALĀS)
Praśna 6.4 (Prāṇa, Śraddhā, 5 Bhūtas… Nāma) & **ŚB 1.3.1 (10 Indriyas + Manas + 5 Bhūtas)** dissolve into the *Akalā* Whole.

CHĀNDOGYA UP. 6.1.4–6 (SUVARṆA DṚṢṬĀNTA)
Ring + Crown + Necklace = 3 functional names, NOT 4 substances. Material substance (*Suvarṇa*) plus 3 *guṇa* ornaments stays 1 Truth.

ŚB 7.7.25 · 1.2.11 (WITNESS TRANSCENDENCE)
Waking, dream, and deep sleep transform continuously; the unborn *Adhyakṣa-Puruṣa* (Witness) remains eternally distinct from all three.

ŚB 1.3.28 × ŚB 2.5.14 IDENTITY SEAL
kṛṣṇas tu bhagavān svayam — matter, karma, time, nature, and jīvas abide in Vāsudeva; Brahmā, Viṣṇu, Śiva act inside one Truth.

9TH NAVADHĀ BHAKTI
आत्मनिवेदनम्
Rājā Bali · ŚB 7.5.23 · 8.22

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् (BG 4.24) · तत्कुरुष्व मदर्पणम् (BG 9.27)
Beyond the first 8 devotional limbs stands Rājā Bali's **9th Bhakti (Ātma-Nivedana)**: not an ego-driven offer reserving "my share" or authorship, rather surrendering **both** the act (**arpaṇam**) **and** the share/enjoyer (**bhāga / bhoga**) unto **Parabrahman Paramātmā Vāsudeva Śrī Kṛṣṇa**.

Triśakti: Sarasvatī, Lakṣmī & Pārvatī

Mānas-Pūjā synthesis: why Vidyā (G), Śrī (O), and Umā–Durgā–Kālī (D) unify Śaktimān and Triśakti inside ONE Turīya-Suvarṇa.

Even when readers accept Brahmā, Viṣṇu, and Maheśa as three functional forms of ONE Gold, half the cosmic symmetry still remains unseen unless we ask a crucial question: **by whose operative power do Creation, Sustenance, and Transformation actually move?** Śāstra never splits masculine Executive Office (**Śaktimān**) from Feminine Creative Power (**Śakti**): like fire and heat, moon and moonlight, or word and meaning, they are strictly indivisible inside **Vāsudeva Śrī Kṛṣṇa**'s Supreme **Parā-Śakti** (**Yogamāyā · Rādhārāṇī · Ādi-Prakṛti**).

ŚVETĀŚVATARA UPANIṢAD 6.8 · THE ONE SUPREME POWER KNOWN IN THREE INTRINSIC MODES

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥

na tasya kāryaṁ karaṇaṁ ca vidyate na tat-samaś cābhyadhikaś ca dṛśyate / parāsya śaktir vividhaiva śrūyate svābhāvikī jñāna-bala-kriyā ca

Without peer or equal, His one transcendent Śakti is revealed naturally across three inseparable modes: Jñāna (Illuminating Knowledge — Sarasvatī), Bala/Icchā (Conscious Will & Purification — Pārvatī/Kālī), and Kriyā (Sustaining Action & Abundance — Lakṣmī).

Triśakti × Trimūrti: Six Expressions of One Gold

TRIŚAKTI	UNION & GUṆA	ŚĀSTRIC WITNESS	GLOBAL PRINCIPLE & MĀNAS-PŪJĀ OFFERING
Mahāsarasvatī Jñāna-Vāk Śakti	**Brahmā (G)** Rajas · Śabda-Sṛṣṭi	ŚB 11.12.17 (Vāk Tiers) 11.21.36–43 · 12.6.40	Reveals **Śabda-Brahman**, Four Vedas, Chandas, Sacred Arts & **Viveka**. **Mānas-Pūjā:** Seek fearless truth cleanly without intellectual vanity (*ahaṅkāra*).
Mahālakṣmī (Śrī) Kriyā-Poṣaṇa Śakti	**Viṣṇu (O)** Sattva · Dharma	ŚB 8.8.8–29 · BG 9.22 *Samudra Manthana*	Chose Hari alone because only *akāma* (greed-free) Dharma sustains **Bhūdevī** abundance. **Mānas-Pūjā:** Steward prosperity as planetary trusteeship, never hoarding.
Mahākālī / Pārvatī Icchā-Bala · Śuddhi	**Maheśa (D)** Vairāgya · Liberation	Kena Up. 3.12 (Umā) ŚB 10.2.9 · 10.4.9 · 10.22.4	**Umā Haimavatī** humbled proud Devas and unveiled Brahman; **Yogamāyā / Durgā** shields saints and cuts ego. **Mānas-Pūjā:** Dissolve self-deception with courage and mercy.

ŚRĪMAD BHĀGAVATAM 10.22.4 · 10.2.9–12 · 10.4.9 · END OF VAIṢṆAVA–ŚAIVA–ŚĀKTA DIVISION

कात्यायनि महामाये महायोगिन्यधीश्वरि । नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ॥

kātyāyani mahāmāye mahā-yoginy adhīśvari / nanda-gopa-sutaṁ devi patiṁ me kuru te namaḥ

Vṛndāvana's Gopīs worship Kātyāyanī (Pārvatī-Durgā) in ŚB 10.22.4 to attain Śrī Kṛṣṇa; in ŚB 10.2.9–12 & 10.4.9, Kṛṣṇa Himself sends Yogamāyā ascending into sky as Eight-Armed Durgā (sāyudhāṣṭa-mahābāhuḥ) — proving Śakti and Kṛṣṇa never rival.

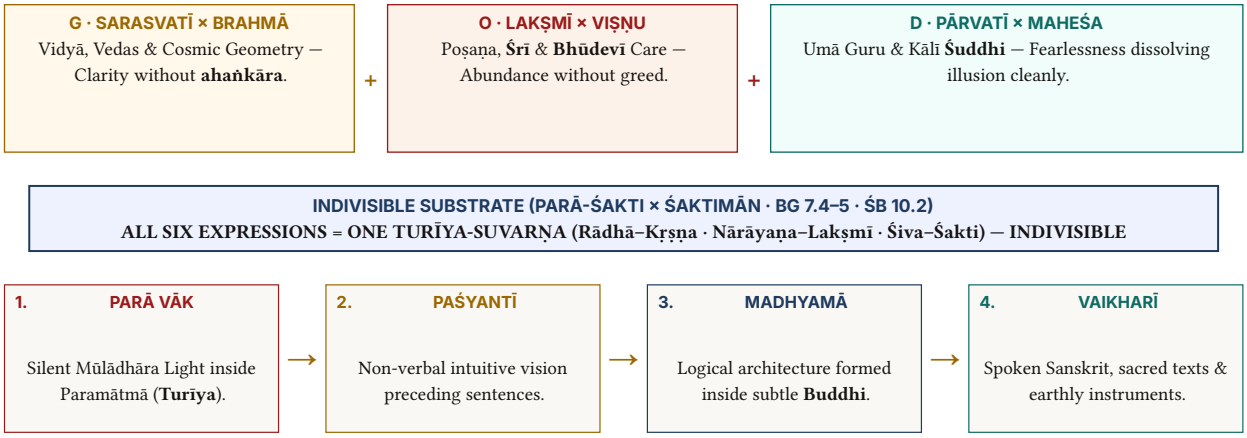
END OF VAIṢṆAVA–ŚAIVA–ŚĀKTA SECTARIAN RIVALRY DIRECTLY IN BHĀGAVATAM

Bhagavān Śiva ceaselessly adores **Saṅkarṣaṇa** in **Ilāvṛta-varṣa** (**ŚB 5.17.16**); **Brahmā** & **Śiva** bow jointly in **Garbha-Stuti** (**10.2.26**); Gopīs worship **Kātyāyanī** (**10.22.4**); and Śukadeva crowns **Śambhu** as foremost **Vaiṣṇava** (**12.13.16**). At the root, all three **Śaktis** and **G–O–D** remain one.

How Mātā Sarasvatī, Mātā Lakṣmī & Mātā Pārvatī Heal the Modern World

1. **Mātā Sarasvatī (Why Knowledge Without Humility Blinds Itself):** Every true insight, hymn, and disciplined word originates above dry syntax. **ŚB 11.12.17** traces rising **prāṇa** through subtle **manomaya** insight into articulated **mātrā–svara–varṇa** (which classical commentary unfolds as **Parā → Paśyantī → Madhyamā → Vaikharī**), harmonized with **Śabdabrahman** (**11.21.36–43**) and **Sphoṭa** in heart-**ākāśa** (**12.6.40**). Remembering Sarasvatī cures both dry arrogance (mistaking outer syntax for Conscious **Parā**) and lazy superstition.
2. **Mātā Lakṣmī (Why Wealth Divorced From Nārāyaṇa Breeds Restlessness):** When **Mahālakṣmī** rose from the 6th Cākṣuṣa Milk Ocean (**ŚB 8.8.18–23**), brilliant saints lacked serenity, ascetics lacked tenderness, and kings lacked permanence — so **Śrī** placed Her garland exclusively upon **Bhagavān Viṣṇu**. Whenever human ambition chases **Lakṣmī** while expelling **Nārāyaṇa** (ethical restraint, **Īśopaniṣad 1**), wealth degenerates into restlessness and ruin; reunited with Dharma (**BG 9.22**), abundance sustains **Bhūmi** across generations.
3. **Mātā Pārvatī / Umā Haimavatī (The Primordial Guru Breaking Spiritual & Political Ego):** In **Kena Upaniṣad 3.12**, even Agni, Vāyu, and Indra could not stir a single blade of dry grass without **Turīya-Brahman**; **Mātā Umā (Pārvatī)** appeared amidst radiant sky to enlighten them. Alongside **Nīlakaṇṭha Śiva**, **Annapūrṇā–Durgā–Kālī** grants fearless clarity to burn false hierarchies and carry every genuine seeker safely into Liberation.

TRIŚAKTI × TRIMŪRTI · ŚB 8.8 · 10.2 · KENA 3.12 · Six Expressions From One Gold & Four Speech Tiers

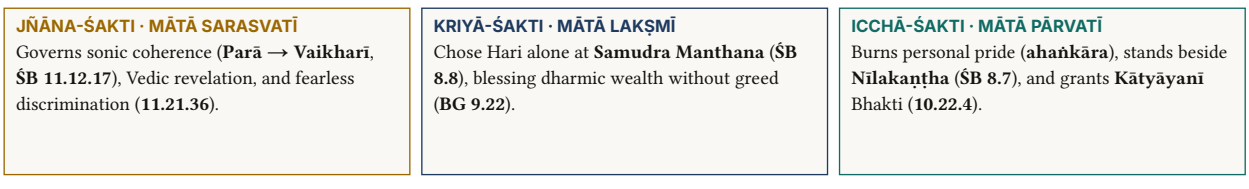


Mānas-Pūjā Daily Seal: Study rigorously for Mātā Sarasvatī without pride; steward abundance ethically for Mātā Lakṣmī without greed; burn illusion fearlessly for Mātā Pārvatī without malice — surrendering all fruit unto Vāsudeva Śrī Kṛṣṇa.

WHY VIDYĀ, ŚRĪ & ŚUDDHI NEVER SEPARATE ACROSS ŚĀSTRA

Whenever human pursuit splits knowledge (**Sarasvatī**), prosperity (**Lakṣmī**), and inner purification (**Pārvatī**) from **Vāsudeva Śrī Kṛṣṇa**, intellect turns proud and wealth turns predatory. Honoring **Triśakti × Trimūrti** inside **Turīya-Suvarṇa** unites truth, dharma, and devotion.

MĀNAS-PŪJĀ LOTUS · TRIŚAKTI HARMONY (ŚVETĀŚVATARA 6.8) · Jñāna, Kriyā & Icchā Offered as One



Offering speech to Sarasvatī, prosperity to Lakṣmī, and inner purification to Pārvatī completes Non-Dual Mānas-Pūjā unto Śrī Rādhā–Kṛṣṇa.

Manu → Mānava: Humanity's Forgotten Root

Decoding √man ('to think') in BG 10.6, the 1,000-Mahāyuga conservation sum, and ŚB 8.14's sixfold cosmic government.

Every major Indic language preserves a profound memory hidden inside two ordinary nouns for human beings: **Mānava** (मानव) and **Manuṣya** (मनुष्य). From the Sanskrit verbal root *man* (**manas**, reflective moral cognition), both words declare: **"descendant of Manu — one endowed with thoughtful discrimination."**

Whereas **human** ties etymologically to **humus** (earth-soil), **Mānava** honors an unbroken lineage of mind-born planetary stewards taught directly in the *Bhagavad-Gītā*:

BHAGAVAD-GĪTĀ 10.6 · ORIGIN OF THE SEVEN SAPTARṢIS & ALL MANUS

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥

maharṣayaḥ sapta pūrve catvāro manavas tathā / mad-bhāvā mānasā jātā yeṣāṁ loka imāḥ prajāḥ

The seven great Ṛṣis of old and the four Manus — born directly of My mind (mānasā jātāḥ) and suffused with My nature — are the progenitors from whom all beings in these worlds descend.

Yet a **Manu** is not one lone patriarch standing at the dawn of time: inside every Day of Brahmā (Śveta-Vārāha Kalpa = 4,320,000,000 human years), Viṣṇu appoints **14 sequential Manus**, separated and flanked by **15 watery Manvantara-Sandhyās**:

- **14 Manvantaras × 71 Mahāyugas = 994 Mahāyugas** (4,294,080,000 human years)
- **15 Sandhyā Junctions × 0.4 Mahāyugas (1 Satya Yuga) = 6 Mahāyugas** (25,920,000 human years)
- **Exact Identity Conservation:** 994 + 6 = 1,000 Mahāyugas = 4,320,000,000 years (ŚB 3.11.18–29).

Six Coordinated Offices of Every Manvantara (ŚB 8.14)

Whenever Brahmā and Viṣṇu launch a Manvantara, Viṣṇu operates through six synchronized offices (ŚB 8.14.4–10):

OFFICE	CONSTITUTIONAL COSMIC DUTY (ŚB 8.14)	SOURCE
1. Manu (मनवः)	Receives inner inspiration from Hari (ŚB 8.14.5) to broadcast four-legged Dharma (catuṣpāda) across human society.	ŚB 8.14.5 · BG 4.1 · BG 10.6
2. Saptarṣis (सप्तर्षयः)	Through tapas (ŚB 8.14.4), perceive and restore the Vedic śruti-gaṇa whenever obscured by epochal transitions.	ŚB 8.14.4 · BG 10.6
3. Manuputras (मनुपुत्राः)	Ruling dynasties descended from Manu (e.g., Ikṣvāku in No. 7) upholding terrestrial order across generations.	ŚB 8.14.6 · Skandha 9
4. Indra (इन्द्रः)	Regent of atmospheric & celestial governance across Svarga during one 71-Mahāyuga term (ŚB 8.14.7).	ŚB 8.14.7
5. Devas (देवाः)	Cosmic administrators sustaining rains, prāṇa, sun, and elemental equilibrium in receipt of yajña offerings (ŚB 8.14.7).	ŚB 8.14.7
6. Hari's Manvantara & Yuga Avatāras (अवताराः)	Yajña, Vibhu, Ajita/Kūrma, Matsya, Vāmana, Rāma, Kṛṣṇa — empowering each cohort from Satya to Kali.	ŚB 8.14.8–11

Ladder of Conserved Deep Time (ŚB 3.11)

COSMIC UNIT	SOLAR HUMAN YEARS	PRESENT POSITION IN KALI 5128
Kali Yuga (current quarter)	**432,000**	5,127 complete ⟶ Year 5128 (426,873 left)
Dvāpara Yuga	**864,000**	2 × Kali; closed 3102 BCE with Kṛṣṇa's departure
Tretā Yuga	**1,296,000**	3 × Kali; Śrī Rāma ruled in 24th Tretā
Satya / Kṛta Yuga	**1,728,000**	4 × Kali; exact span of one Sandhyā deluge
1 Mahāyuga (Caturyuga)	**4,320,000**	10 × Kali; now inside **28th Mahāyuga** of No. 7
1 Manvantara (Manu term)	**306,720,000**	71 Mahāyugas; **No. 7 Vaivasvata** active now
1 Śveta-Vārāha Kalpa	**4,320,000,000**	14 Manvantaras + 15 Sandhyās = 1 Day of Brahmā
Brahmā's 100-Yr Mahā-Kalpa	**311,040,000,000,000**	Day 1 of Brahmā's 51st Year (**Dvitīya Parārdha**)

CONSERVATION GEOMETRY · ŚB 3.11 · 14×71 + 15×0.4 = 1,000 Mahāyugas (Kali 5128 Pin)



◀ **Past:** 1–6 & 7 Sandhyās (1.852B) ● **NOW: No. 7 Vaivasvata · 28th Yuga (1.973B)** Remaining: 2.347B (No. 8–14) ▶

PRATHAMA PARĀRDHA · YEARS 1–50 DONE (155.52T YRS)
18,000 Past Days + 18,000 Past Nights; Padma-Kalpa closed prior to Śveta-Vārāha.

DVITĪYA PARĀRDHA · YEAR 51, DAY 1 ACTIVE (155.52T LEFT)
Every Day (4.32B yrs) is mirrored by an equal 1,000-Mahāyuga Night (1 Aho-Rātra = 8.64B yrs).

Left⟶Right: alternating 71-Mahāyuga epochs (1–6 elapsed slate, 7 current crimson, 8–14 future sky-tint) bridged by fifteen 0.4-Mahāyuga Sandhyā floods. Below: Brahmā's 100-year span reaches Day 1 of Year 51.

FRAME-DEPENDENT TIME IN ŚRĪMAD BHĀGAVATAM — KING KAKUDMĪ & REVATĪ (ŚB 9.3.29–36)

Veda Vyāsa directly illustrates epochal time-dilation across planetary planes in Skandha 9. When King **Kakudmī** ascended to Brahmaloka with his daughter **Revatī** to ask Lord Brahmā for a worthy groom, he waited merely a few musical moments (*muhūrta*) while the Gandharvas finished singing. Brahmā smiled: *"O King, all contenders you had in mind perished long ago;* ***twenty-seven Caturyugas*** *(kālo 'bhiyātas tri-ṇava-catur-yuga-vikalpitaḥ ≈ 116.64 million terrestrial years!) have already elapsed upon Bhūrloka — return quickly and wed Revatī to Śrī Balarāma, now manifested alongside Kṛṣṇa in the 28th Mahāyuga."* Human terrestrial clocks move within planetary orbits, never bounding Brahmaloka or Vaikuṇṭha (**ŚB 3.11.33–38 · 9.3.33**).

LIVING CONSTITUTIONAL OFFICERS OF PRESENT MANVANTARA NO. 7 — VAIVASVATA (ŚB 8.13.1–7)

Across **120,533,127** elapsed terrestrial years (**186,186,873** remaining inside a **306.72M**-year span), **Śrī Kṛṣṇa's** cosmic administration keeps six named stewards synchronized under **Paramātmā's** authority: **Manu:** Śrāddhadeva (Satyavrata Vaivasvata); **Manu-Putras:** ten kings led by Ikṣvāku and Nābhāga; **Deva-Gaṇas:** Ādityas, Vasus, Rudras, Viśvedevas, Marudgaṇas, Aśvins & Ṛbhus; **Indra:** Purandara; **Saptarṣis:** Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni & Bharadvāja; **Hari's Avatāra:** Śrī Vāmana, born to Kaśyapa & Aditi (**ŚB 8.13.1–7**).

BHAGAVAD-GĪTĀ 8.17 · EXACT GĪTĀ–BHĀGAVATA SYNCHRONY OF 1,000 MAHĀYUGAS

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः । रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ / rātriṁ yuga-sahasrāntāṁ te 'ho-rātra-vido janāḥ

Knowers of cosmic Day and Night perceive Brahmā's Day as 1,000 Caturyugas (4.32B yrs = 14 Manvantaras + 15 Sandhyās) and his Night as an equal 1,000-Yuga pause — uniting Bhagavad-Gītā directly with Śrīmad Bhāgavatam 3.11.

Exact Micro-to-Macro Cosmic Time Reckoning (ŚB 3.11.5–40 · Jyotiṣa)

Far from vague myth, **Śrīmad Bhāgavatam 3.11.5–40** and Indian astronomical **Siddhāntas** construct a continuous fractional ladder spanning 22 orders of magnitude — linking sub-atomic **Paramāṇu** duration to the 311.04 trillion-year **Mahā-Kalpa**, which in turn equals a single **Nimeṣa** (eyelid-blink) of **Mahā-Viṣṇu** (**Brahma-Saṁhitā 5.48**).

UNIT (ŚB 3.11)	CANONICAL SUB-DIVISION RATIO	EXACT CUMULATIVE EQUIVALENT
Paramāṇu → Trasareṇu	2 Paramāṇus = 1 Aṇu · 3 Aṇus = 1 Trasareṇu (solar-ray dust mote)	6 Paramāṇus (**ŚB 3.11.5–6**)
Truṭi → Vedha → Lava	3 Trasareṇus = 1 Truṭi · 100 Truṭis = 1 Vedha · 3 Vedhas = 1 Lava	1 Truṭi = 18 Paramāṇus · 1 Lava = 300 Truṭis
Nimeṣa → Kṣaṇa → Kāṣṭhā	3 Lavas = 1 Nimeṣa · 3 Nimeṣas = 1 Kṣaṇa · 5 Kṣaṇas = 1 Kāṣṭhā	900 · 2,700 · 13,500 Truṭis (**ŚB 3.11.7**)
Laghu → Nāḍikā (Daṇḍa)	15 Kāṣṭhās = 1 Laghu · 15 Laghus = 1 Nāḍikā / Daṇḍa	202,500 · 3,037,500 Truṭis (54.675M Paramāṇus)
Muhūrta → Ahorātra	2 Nāḍikās = 1 Muhūrta · 6/7 Daṇḍas = 1 Yāma (8 Yāmas = 24 hr)	86,400 s (**ŚB 3.11.8–11**)
Pakṣa → Human Year	15 days = Pakṣa · 2 Pakṣas = Māsa · 6 Māsas = Ayana · 2 Ayanas = Varṣa	1 Solar Year = 1 **Deva Day–Night**
Divya-Varṣa → Mahāyuga	360 Deva Days = 1 Divya-Varṣa · 12,000 Divya-Varṣas (4:3:2:1)	4,320,000 human years
Manvantara → Kalpa	71 Mahāyugas (306.72M yrs) + 0.4 Sandhyā · 14 Manus + 15 Sandhyās = 1,000 MY	4,320,000,000 yrs Day (8.64B Day+Night)
Dvi-Parārdha (Mahā-Kalpa)	360 Brahmā days/yr × 100 yrs (36,000 × 8.64B yrs = 72,000 Kalpa-blocks)	311,040,000,000,000 yrs = 1 **Mahā-Viṣṇu Nimeṣa**

THREE CLASSICAL CALIBRATIONS OF NĀḌIKĀ & TRUṬI (ŚB 3.11.8–9 VS. JYOTIṢA)

Because **ŚB 3.11.8** itself explicitly notes seasonal **Prahara** length (**"ṣaḍ-yāmaḥ sapta vā nṛṇām"** — 6 or 7 daṇḍas/nāḍikās) and **3.11.9** specifies the perforated golden vessel (**svarṇa-māṣa** water-clock) for calibrating 1 Nāḍikā, faithful Śāstric scholarship keeps three classical clocks distinct (with modern µs translations added solely as contemporary reading aids):
(1) ŚB 3.11.8 Six-Daṇḍa-per-Yāma (48 Nāḍikās / 24 h → 1 Nāḍikā = 30 min = 1,800 s): 1 Truṭi = 1,800 / 3,037,500 = 8/13,500 = 1/1,687.5 s ≈ 592.59 µs, and 1 Paramāṇu = 1/30,375 s ≈ 32.92 µs.
(2) Sixty-Ghaṭī Civil Clock (60 Nāḍikās / 24 h → 1 Nāḍikā = 24 min = 1,440 s): 1 Truṭi = 1,440 / 3,037,500 = 8/16,875 s ≈ 474.07 µs, and 1 Paramāṇu = 8/303,750 s ≈ 26.34 µs.
(3) Sūrya Siddhānta (1.11–14) & Bhāskara II's Siddhānta-Śiromaṇi (60 Ghaṭīs / day · 1 Ghaṭī = 60 Vināḍīs · 48,600,000 Truṭis): 1 Truṭi = 1,440 / 48,600,000 = 1/33,750 s ≈ 29.63 µs. Across every convention, micro-duration nests seamlessly inside 311.04 trillion years (**ŚB 3.11.38–40**).

WHY VYĀSA MAPS FROM PARAMĀṆU TO 311.04 TRILLION YEARS (ŚB 3.11.13 · 3.11.39 · BS 5.48)

Maitreya does not teach this 22-order cosmic ladder as dry astronomy: **ŚB 3.11.13** concludes that the **Sun** traverses from subatomic **paramāṇu** to **saṁvatsara** beneath the gaze of the **unblinking Sovereign (animiṣo vibhuḥ)**, and 3.11.39 reveals Brahmā's entire 311.04T-year lifespan is but a single **Nimeṣa** of **Paramātmā** (**Brahma-Saṁhitā 5.48**) — curing both hurried modern panic and proud empire-building.

Svāyambhuva, Cākṣuṣa & Living Vaivasvata

Resolving the core genealogical mix-up: Samudra Manthana happened under No. 6, Matsya rescued our patriarch into No. 7, and BG 4.1 explicitly names No. 7.

Ask someone today, "Who was the first Manu, and which Manu are we descended from?" Many mix two completely distinct Manus separated by 1,852,416,000 years and five planetary inundations: **No. 1 Svāyambhuva Manu** (whose famous dynasty of Priyavrata, Uttānapāda, Dhruva, Pṛthu, and Kapila fills *Skandhas 3–4* and opens *Manu-Smṛti*) versus **No. 7 Vaivasvata Manu (Śrāddhadeva / Satyavrata)**, son of Vivasvān (the Sun), saved across the closing flood of **No. 6 Cākṣuṣa Manvantara** (ŚB 8.24).

BHAGAVAD-GĪTĀ 4.1 · DIRECT ANCESTOR CITATION

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्। विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥

imaṁ vivasvate yogaṁ proktavān aham avyayam / vivasvān manave prāha manur ikṣvākave 'bravīt

Śrī Kṛṣṇa explicitly names No. 7 Vaivasvata (son of Vivasvān ⟶ father of Ikṣvāku), NOT No. 1 Svāyambhuva, as the living Manu of humanity's present royal and spiritual paramparā.

ATTRIBUTE	NO. 1 SVĀYAMBHUVA MANU (PAST)	NO. 7 VAIVASVATA MANU (LIVING NOW)
Ordinal & Span	1st Manvantara (0 – 306.72M yrs of Kalpa)	7th Manvantara (entered c. 120.53M yrs ago; 186.19M yrs left)
Lineage / Origin	Brahmā's **Kāya-Sṛṣṭi** beside Empress **Śatarūpā**	**Satyavrata / Śrāddhadeva**, son of **Vivasvān (Sun)** & Saṁjñā
Transition Bridge	Inaugurated cosmic Dharma right after Varāha lifted Bhūmi	Towed across No. 6 Cākṣuṣa deluge aboard **Matsya Avatāra**'s ark (ŚB 8.24)
Key Progeny	**Priyavrata** (7 Dvīpas), **Uttānapāda** (Dhruva/Pṛthu), Ākūti, Devahūti (Kapila), Prasūti	**Ikṣvāku** (Sūryavaṁśa ⟶ Śrī Rāma), **Ilā** (Candravaṁśa ⟶ Yadu ⟶ Kṛṣṇa), Nābhāga, Śaryāti
Saptarṣi Council	Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Vasiṣṭha	Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni, Bharadvāja
Why Mixed Up?	ŚB Skandhas 3–4 & *Manu-Smṛti* open in his epoch	**Direct progenitor of every living human** in Kali Year 5128 (BG 4.1)

Svāyambhuva Manu & Empress Śatarūpā: Dawn of Day 1, Year 51 (ŚB 3.12–13 · 4.1)

Humanity's first sovereigns inaugurated **Day 1** (**Chaitra Śukla Pratipad**, **Śveta-Vārāha Kalpa**) of **Brahmā's 51st Year**. After the four **Kumāras** chose contemplative **nivṛtti**, Brahmā divided his form (**Kāya-Sṛṣṭi**, **ŚB 3.12.52–54**) into right-half **Svāyambhuva Manu** and left-half **Empress Śatarūpā** right as Lord **Śveta-Varāha** lifted **Bhūmi** (**ŚB 3.13**). Their capital **Barhiṣmatī** reared **Priyavrata** (**Sapta-Dvīpas**, **ŚB 5.1**), **Uttānapāda** (**Dhruva & Pṛthu**), and three daughters structuring **dharma** — **Ākūti** × **Ruci** (**Yajña** Avatāra/1st Indra), **Devahūti** × **Kardama** (**Bhagavān Kapila**, **ŚB 3.25–33**), and **Prasūti** × **Dakṣa**. Handing earthly governance to **Priyavrata** and **Uttānapāda** (**ŚB 4.1 · 5.1**), Svāyambhuva retired into lifelong contemplation of **Nārāyaṇa**.

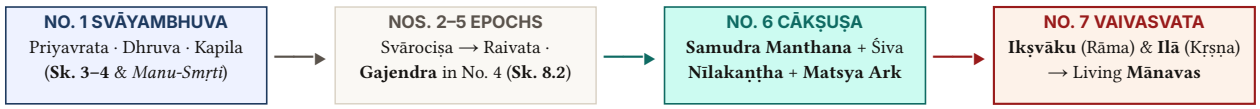
Between No. 1 and No. 7: Samudra Manthana (ŚB 8.5–12)

After **Svārociṣa (No. 2)**, **Uttama (No. 3)**, **Tāmasa (No. 4 — Gajendra Mokṣa)**, and **Raivata (No. 5)**, the **6th Manvantara (Cākṣuṣa Manu)** hosted the cosmic Churning of the Milk Ocean (**Samudra Manthana**): Mandara churned Kṣīra-Sāgara on **Kūrma (Ajita)** using Vāsuki. First emerged lethal **Kālakūṭa / Hālāhala** poison — which compassionate **Bhagavān Śiva** swallowed and held in His throat (**Nīlakaṇṭha**, ŚB 8.7) so neither worlds nor beings perished. Only afterward emerged the **14 Ratnas**:

STEP	RATNA / EMERGENCE	CUSTODIAN & COSMIC MEANING (ŚB 8.7–8.8)
1	**Kūrma Support & Vāsuki-Mandara Churning** (कूर्मपृष्ठे मन्दराचलः)	Mandara sinks in Kṣīrodaka; Viṣṇu assumes Kūrma Avatāra to stabilize the axis (ŚB 8.7.6–10). — *ŚB 8.7*
2	**Hālāhala (Kālakūṭa) → Śiva Nīlakaṇṭha** (हालाहलपानं · नीलकण्ठः शिवः)	Scorching toxin threatens all lokas; Bhagavān Śiva drinks it out of compassion, holding it at His throat. — *ŚB 8.7.20–46*
3	**Kāmadhenu (Surabhi)** (कामधेनुः (सुरभिः))	Wish-fulfilling sacred cow entrusted to Brahmarṣis for yajña clarified butter. — *ŚB 8.8.2*
4	**Uccaiḥśravas** (उच्चैःश्रवाः)	Moon-white seven-headed steed accepted by Daitya-rāja Bali. — *ŚB 8.8.3*
5	**Airāvata & Diggajas** (ऐरावतः)	Four-tusked white elephant taken by Devarāja Mantradruma (Indra). — *ŚB 8.8.4*
6	**Kaustubha Maṇi** (कौस्तुभमणिः)	Ruby-like consciousness gem adorning Lord Hari's chest. — *ŚB 8.8.5*
7	**Pārijāta Tree** (पारिजातः)	Ever-fragrant celestial coral-tree granting heart's wishes. — *ŚB 8.8.6*
8	**Apsarās (Celestial Nymphs)** (अप्सरसः)	Graceful celestial dancers beautifying heavenly courts. — *ŚB 8.8.7*
9	**Śrī Lakṣmī Devī (Mahā-Lakṣmī)** (श्रीलक्ष्मीदेवी)	Goddess of Fortune chooses Nārāyaṇa alone as eternally faultless Refuge. — *ŚB 8.8.8–29*
10	**Vāruṇī (Mādhavī)** (वारुणी)	Goddess of intoxicating elixir accepted by the Asuras. — *ŚB 8.8.30*
11	**Pāñcajanya Śaṅkha** (पाञ्चजन्यः शङ्खः)	Sacred conch of primordial Praṇava sound (often paired alongside Ratna jewels). — *ŚB 8.8–8.9*
12	**Śārṅga Bow & Celestial Herbs** (शार्ङ्गधनुः ओषधयश्च)	Divya weapons and life-restoring herbs accompanying the ocean churning. — *ŚB 8.8*
13	**Śrī Dhanvantari with Amṛta-Kalaśa** (धन्वन्तरिः अमृतकलशश्च)	Ādi-Āyurveda Avatāra (No. 12 in ŚB 1.3.17) bearing the golden pot of nectar. — *ŚB 8.8.32–36*
14	**Mohinī-Mūrti Distributing Amṛta** (मोहिनी-मूर्तिः)	Bewildering divine form restoring Amṛta to the Devas while exposing Svarbhānu (Rāhu/Ketu) in 8.9. — *ŚB 8.9 · 1.3.17*

At Cākṣuṣa's close, **Matsya Avatāra** (ŚB 8.24.34–58) summoned King Satyavrata into the starless deluge — illuminated solely by the inner radiance of the seven Ṛṣis (**ṛṣīṇām eva varcasā**, 8.24.35) — lashed the prow via **Vāsuki** (**mahāhinā**) to Matsya's golden horn, preserved all life-seeds (**sarva-bījāni**), and taught non-dual **Brahma Sanātanam** inside the storm (8.24.55–56), ushering humankind into **No. 7 Vaivasvata**.

EPOCHAL BRIDGE · NO. 1 SVĀYAMBHUVA · NO. 6 · NO. 7 · Five Floods Separating Primordial & Living Mankind



1 · NO. 1 VS. NO. 7 MANU
Svāyambhuva (No. 1) inaugurates Day 1, while humankind today descends from **No. 7 Vaivasvata** (ŚB 9.1 · BG 4.1).

2 · NARASIṀHA → BALI'S LINEAGE
Prahlāda (Narasiṁha's devotee, Sk. 7) is grandfather to **Rājā Bali** — Vāmana's Vaivasvata contemporary & 8th Indra.

3 · RĀMA & KṚṢṆA MAHĀYUGAS
Inside No. 7 alone, Śrī Rāma sanctified 24th Tretā; Veda Vyāsa & Śrī Kṛṣṇa manifested at 28th Dvāpara–Kali cusp.

No biological lineage breaks between epochs: spiritual seeds and living lineages ride Matsya's cosmic ark (sarva-bījāni) from Cākṣuṣa into Vaivasvata.

SOLAR HALF-BROTHERS (#7 SAṀJÑĀ VS. #8 CHĀYĀ) & TWO DELUGES IN ŚB 8.24

First, Ācāryas **Śrīdhara Svāmī** and **Viśvanātha Cakravartī** resolve **ŚB 8.24**: verses 8.24.7–9 recall Brahmā's prior **Kalpānta** sleep (Hayagrīva), whereas 8.24.10–58 narrates the **Cākṣuṣa Sandhyā** rescue launching **No. 7 Vaivasvata (Śrāddhadeva)**. Second, **ŚB 6.6.40–41 · 8.13.8–11 · 9.1.11** pair two solar half-brothers: **No. 7 Śrāddhadeva** is born of Sun **Vivasvān** & **Saṁjñā** (direct luminosity), while future **No. 8 Sāvarṇi** (**"identical likeness"**) is born of **Vivasvān** & **Chāyā** (shadow-reflection) — proving both original radiance and reflected stewardship share one Solar source across gentle **Sandhyā** handovers without soul extinction.

Manu → Mānava / Manuṣya: No. 1 Svāyambhuva vs. No. 6 Cākṣuṣa vs. No. 7 Vaivasvata

Why ALL living humans descend from 7th Vaivasvata Manu (post-Matsya deluge), whereas early Purāṇas open at 1st Svāyambhuva.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा । मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ (भगवद्गीता १०.६)

Sanskrit Dhātu man ("to think"): मनस् → मनु → मानव / मनुष्य = "Thoughtful Descendant of Manu." While Latin traces *human* to *humus* (earth-soil), Sanātana honors our cosmic lineage from Mind-born Manu (*BG 10.6*) — and everyone alive today belongs to **No. 7 Vaivasvata Manu**.

NO. 1 SVĀYAMBHUVA → NOS. 2–5 & NO. 6 CĀKṢUṢA → NO. 7 VAIVASVATA (NOW) → NOS. 8–14 SĀVARṆIS

MANVANTARA NO. 1 · PAST (YRS 0 – 306.72M)

Svāyambhuva Manu · स्वायम्भुवः · शतरूपा

ORIGIN & 7 SAPTARṢIS
From Brahmā's *Kāya-Sṛṣṭi* with Empress Śatarūpā. Ṛṣis: Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Vasiṣṭha. Avatāra/Indra: Yajña.

SONS (ROYAL DYNASTIES)
1) *Priyavrata* → Sapta-Dvīpa steward; 2) *Uttānapāda* → Devotee Dhruva → Sovereign Pṛthu.

DAUGHTERS (ṚṢI LINEAGE)
1) *Ākūti* (+ Ruci) → Yajña; 2) *Devahūti* (+ Kardama) → Kapila; 3) *Prasūti* (+ Dakṣa) → Satī.

WHY READERS MIX UP NO. 1 & NO. 7
Early Purāṇa Skandhas (3–4) & *Manu-Smṛti* open at No. 1 — yet five Sandhyā deluges closed earlier cycles.

NOS. 2–5 & NO. 6 CĀKṢUṢA → MATSYA ARK

Samudra Manthana & Deluge

चाक्षुषमन्वन्तरे समुद्रमन्थनम् (ŚB 8.5–12, 8.24)

MANVANTARAS NOS. 2–5 (1.23 BILLION YRS)
No. 2 Svārociṣa (*Vibhu*) · No. 3 Uttama (*Satyasena*) · No. 4 Tāmasa (*Hari — Gajendra Mokṣa*) · No. 5 Raivata (*Vaikuṇṭha*) across Sandhyā floods.

NO. 6 CĀKṢUṢA: SAMUDRA MANTHANA (ŚB 8.5–12)
Mandara churns Kṣīrodaka upon *Kūrma (Ajita)* with Vāsuki. Śiva swallows *Hālāhala* (ŚB 8.7); 14 Ratnas, *Lakṣmī*, *Dhanvantari*, & *Mohinī* emerge.

THE MATSYA AVATĀRA BRIDGE (ŚB 8.24.34–38)
त्वं तावदोषधीः सर्वा बीजान्युच्चावचानि च । सप्तर्षिभिः परिवृतः सर्वसत्त्वोपबृंहितः ॥
At No. 6's closing deluge (approx. 120.53M yrs ago), *Matsya* towed Satyavrata's ark carrying future No. 7 Manu, 7 Saptarṣis, Vedas, and *sarva-bījāni* cleanly into our epoch.

PRESENT EPOCH · MANVANTARA NO. 7 · 28TH MAHĀYUGA · KALI YEAR 5128

Vaivasvata Manu (Śrāddhadeva / Satyavrata)

वैवस्वतः मनुः · विवस्वतः सुतः

COSMIC COORDINATES & 7 SAPTARṢIS
Elapsed: **120,533,127** yrs · Remaining: **186,186,873** yrs. Ṛṣis: Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni, Bharadvāja. Hosts **Vāmana, Rāma, Vyāsa, & Śrī Kṛṣṇa**.

10 CHILDREN & BG 4.1 WITNESS
Ikṣvāku (Sūryavaṁśa → Śrī Rāma); *Ilā* (Candravaṁśa → Śrī Kṛṣṇa); *Nābhāga* → *Ambarīṣa* (ŚB 9.1). BG 4.1: *"vivasvān manave prāha manur ikṣvākave 'bravīt."*

EXEMPLAR CROWN OF NO. 7 EPOCH · RĀJĀ BALI & VĀMANA AVATĀRA (ŚB 8.20–23 · 9TH BHAKTI)
Even within No. 7 Vaivasvata, **Rājā Bali** surrendered three worlds AND his own head (**Ātma-Nivedana**) to **Vāmana Bhagavān**, proving devotion beyond personal pride — earning Vāmana's own gate-guarding in **Sutala** and the future Indra throne of **No. 8 Sūrya-Sāvarṇi**.

FUTURE HORIZON · MANVANTARAS NOS. 8–14 (186,186,873 YRS REMAINING BEFORE NEXT SANDHYĀ)

No. 8 Sūrya-Sāvarṇi (ŚB 8.13.11–17)
Indra: *Bali Mahārāja* (9th Bhakti). 7 Ṛṣis: Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpa, Ṛṣyaśṛṅga, Vyāsa.

Nos. 9–11 Sāvarṇis (ŚB 8.13.18–26)
No. 9 Dakṣa-Sāvarṇi (*Adbhuta / Ṛṣabha II*) · No. 10 Brahma-Sāvarṇi (*Śambhu*) · No. 11 Dharma-Sāvarṇi (*Vaidhṛta*).

Nos. 12–14 Sāvarṇis → Naimittika
No. 12 Rudra-Sāvarṇi (*Ṛtadhāmā*) · No. 13 Deva-Sāvarṇi (*Divaspati*) · No. 14 Indra-Sāvarṇi (*Śuci*) → Closing Pralaya.

Trikāla Cakra & The Fourteen Manvantaras

Pinpointing Year 5128 of the 28th Kali Yuga, charting Bali Mahārāja's future 8th Sāvarṇi age, and reading the four Yugas in Śrīmad Bhāgavatam.

Where does a reader alive in 2026 CE sit inside Śveta-Vārāha Kalpa right now?

- **Past Completed (bhūta): 1,972,949,127 years** across Manvantaras 1–6 plus 7 Sandhyās (1,852,416,000 years) and No. 7 Vaivasvata elapsed (**120,533,127 years**: 27 full Mahāyugas plus Satya–Tretā–Dvāpara plus 5,127 completed Kali years = **28th Mahāyuga · Kali Year 5128**).
- **Remaining Horizon (bhaviṣya): 186,186,873 years** inside No. 7 (426,873 left in Kali + 43 Mahāyugas), then **No. 8 Sūrya-Sāvarṇi** (Indra: **Bali**; Ṛṣis: **Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpa, Ṛṣyaśṛṅga, Vyāsa**, ŚB 8.13.12–16) through **No. 14 Indra-Sāvarṇi** (**Bṛhadbhānu** under **Śuci**, ŚB 8.13.33–36 · **2,347,050,873 yrs left**) — echoing **Viṣṇu Sahasranāma** Śloka 36 (**#332 Vāsudevo #333 Bṛhadbhānur Ādidevaḥ #335 Purandaraḥ** [7th Indra]: all 14 epochs turn inside One Light, 8.13.36).

Four Yugas & Sādhanā Shift Across Each Mahāyuga (4:3:2:1)

YUGA (4:3:2:1)	HUMAN YRS	DHARMA LEGS (ŚB 1.17 · 12.3)	LIFESPAN	PRESCRIBED YUGA-DHARMA & GUṆA
1. Satya (Kṛta) (4 / 10)	**1,728,000**	4 / 4 (100% — Satya, Dayā, Tapas & Śauca/Dāna · ŚB 1.17.24 · 12.3.18)	~100,000 years	**Dhyāna — unbroken inward meditation on Viṣṇu (ŚB 12.3.52)** · Sattva predominant; universal contentment (Haṁsa consciousness)
2. Tretā (3 / 10)	**1,296,000**	3 / 4 (75% — falsehood creeps in, shrinking Tapas)	~10,000 years	**Yajña — structured Vedic sacrifice & karmic stewardship** · Rajas + Sattva; birth of Varṇāśrama ritual polity & Śrī Rāma Maryādā
3. Dvāpara (2 / 10)	**864,000**	2 / 4 (50% — violence & discontent reduce mercy/ purity)	~1,000 years	**Arcana (Paricaryā) — scripture & temple worship; Veda split into 4** · Rajas mixed with Tamas; Svayaṁ Bhagavān Kṛṣṇa & Gītā spoken in 28th
4. Kali (1 / 10)	**432,000**	1 / 4 (25% — Truth stands as slender pillar amid strife)	~100 years (dwindling further at Yugānta)	**Harināma-Saṅkīrtana — remembrance, truth & selfless offering achieve Satya-level liberation quickly (ŚB 12.3.51–52)** · Tamas + fragmented Rajas; technology & restlessness require direct spiritual anchoring

WHY MANVANTARAS PROGRESS SPIRITUALLY ACROSS EPOCHS RATHER THAN REPEATING IDENTICALLY

तेषां विरोचनसुतो बलिरिन्द्रो भविष्यति · ŚB 8.13.12

1. Distinct Līlās Across All Fourteen Manvantaras: Within each Mahāyuga the four Yugas cycle (4:3:2:1), while across the 14 Manvantaras of Śveta-Vārāha Kalpa distinct divine Līlās unfold — Svāyambhuva (No. 1) reveals Kapila-Sāṅkhya; Tāmasa (No. 4) enacts Gajendra-Mokṣa; Cākṣuṣa (No. 6) churns the Milk Ocean with Śiva Nīlakaṇṭha and crosses the Matsya Ark; Vaivasvata (No. 7) witnesses Śrī Rāma, Veda Vyāsa (No. 17), and Svayaṁ Bhagavān Śrī Kṛṣṇa.

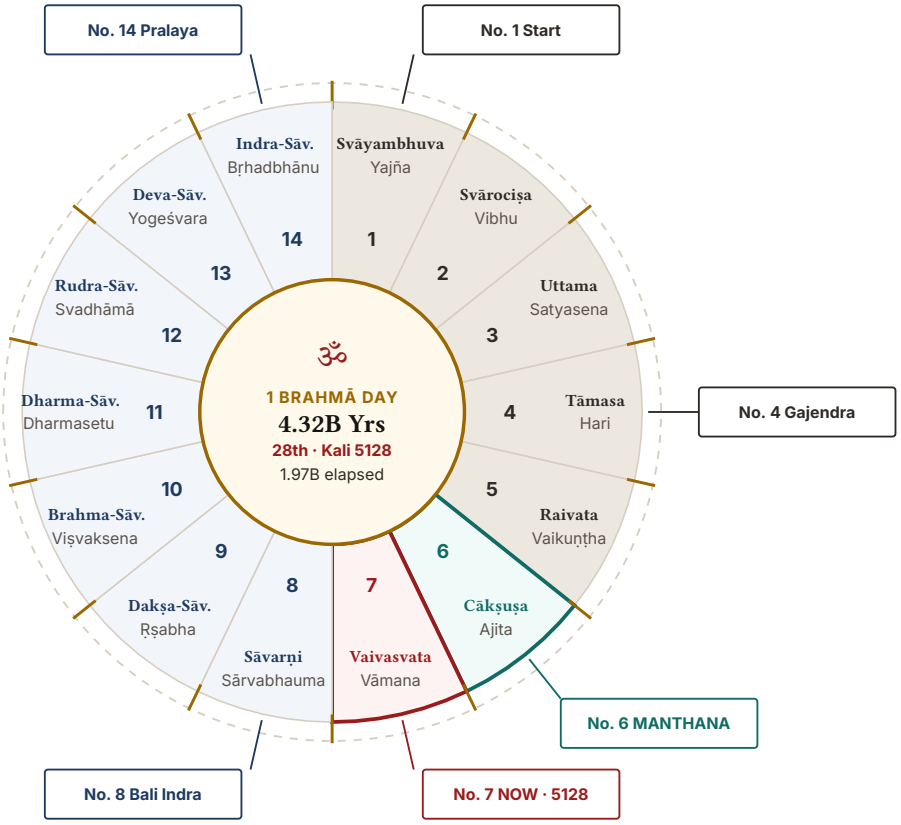
2. Spiritual Promotion Across Epochs (ŚB 8.13.12–16): Confirming purposeful spiritual progression rather than idle repetition, surrendered Emperor Bali Mahārāja rises from Sutala to become Indra of the future 8th Sūrya-Sāvarṇi Manvantara, while Paraśurāma, Aśvatthāmā, Kṛpācārya, and Vyāsa join the next Saptarṣi council.

3. Permanent Exit via Ātyantika Mukti (BG 8.16 · ŚB 12.4.23–34): Conditioned rebirth turns within Kālacakra until awakened Ātma-jñāna and loving Bhakti carry the jīva beyond cosmic dissolution to Vāsudeva.

Trikāla Cakra: 14 Manvantaras & Cāturyuga Dharma (4:3:2:1)

1 Day of Brahmā = 1,000 Mahāyugas = (14 × 71 = 994) + (15 Sandhyās × 0.4 = 6) = 4,320,000,000 Human Years.

CHRONOLOGICAL WHEEL OF ONE BRAHMĀ DAY (14 × 306,720,000 + 15 × 1,728,000 = 4,320,000,000 YRS)



WHY MANVANTARAS PROGRESS SPIRITUALLY ACROSS EPOCHS (ŚB 8.13.12 · 12.4)

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HOW LIFE, LIFESPAN, DHARMA LEGS & SĀDHANĀ SHIFT INSIDE EVERY MAHĀYUGA (4 : 3 : 2 : 1 · ŚB 12.2–12.3.52)

YUGA (4:3:2:1)	HUMAN YRS	DHARMA LEGS	LIFESPAN	PRESCRIBED SĀDHANĀ & CONSCIOUSNESS
1. Satya (Kṛta) 4 / 10	**1,728,000**	4 / 4 (100% — Satya, Dayā, Tapas & Śauca/Dāna · ŚB 1.17.24 · 12.3.18)	**~100,000 years**	Dhyāna — unbroken inward meditation on Viṣṇu (ŚB 12.3.52) — Sattva predominant; universal contentment (Haṁsa consciousness)
2. Tretā 3 / 10	**1,296,000**	3 / 4 (75% — falsehood creeps in, shrinking Tapas)	**~10,000 years**	Yajña — structured Vedic sacrifice & karmic stewardship — Rajas + Sattva; birth of Varṇāśrama ritual polity & Śrī Rāma Maryādā
3. Dvāpara 2 / 10	**864,000**	2 / 4 (50% — violence & discontent reduce mercy/purity)	**~1,000 years**	Arcana (Paricaryā) — scripture & temple worship; Veda split into 4 — Rajas mixed with Tamas; Svayaṁ Bhagavān Kṛṣṇa & Gītā spoken in 28th
4. Kali 1 / 10	**432,000**	1 / 4 (25% — Truth stands as slender pillar amid strife)	**~100 years (dwindling further at Yugānta)**	Harināma-Saṅkīrtana — remembrance, truth & selfless offering achieve Satya-level liberation quickly (ŚB 12.3.51–52) — Tamas + fragmented Rajas; technology & restlessness require direct spiritual anchoring

Cosmic Filtration & The Four Pralayas

Answering the existential question across every generation from ŚB 3.11, 8.13–14, 12.4 & Bhagavad-Gītā 2.20 / 8.16–19: who ascends, and where unliberated jīvas go.

One question stops modern students of Vedic cosmology in their tracks: *"When a Manvantara closes in a Sandhyā flood or when Brahmā's Day ends in Saṁvartaka fire, what happens to living souls? Do the unliberated die out permanently, leaving only an elite vanguard to populate the next age?"*

Śrīmad Bhāgavatam and *Bhagavad-Gītā* answer this with scriptural clarity and boundless compassion:

> **CORE ŚĀSTRIC ANSWER (BG 2.20 × ŚB 12.4.1–39)**
>
> Śrīmad Bhāgavatam strictly distinguishes bodily/cosmic dissolution (Nitya, Manvantara-Sandhyā, Naimittika, Prākṛtika) from spiritual annihilation: the Ātmā is eternal (BG 2.20). Purified devotees and sages ascend or serve across epochs; unliberated jīvas never vanish—their subtle body (sūkṣma-śarīra: manas, buddhi, ahaṅkāra) and karmic seeds (vāsanās) rest latent inside Prakṛti / Nārāyaṇa (Avyakta) until re-embodying by guṇa-karma.

1. **Zero Soul Annihilation (BG 2.20):** The *Ātmā* is never born, drowned, or incinerated in any Pralaya. What dissolves is only the compound material scaffolding (**bhūta-sūkṣma** and **sthūla** vehicles built from 24-Tattva **Prakṛti**).
2. **Destination of Distilled / Purified Souls:** Across Manvantara transitions (ŚB 8.13–14), spiritually ripened Devas, Manus, and Saptarṣis ascend to Maharloka or Janaloka (ŚB 3.11.29), while selfless surrendered souls step into direct cosmic stewardship in succeeding epochs (**Bali Mahārāja** rising from Sutala to 8th Sāvarṇi Indra; **Vyāsa, Aśvatthāmā, Kṛpa, Paraśurāma** as the next Saptarṣis, ŚB 8.13.12–16). At **Ātyantika Mukti** (ŚB 12.4.23–34), fully awakened devotees exit the cycle of rebirth (**saṁsāra**, BG 8.16) permanently into **Vaikuṇṭha / Goloka** (BG 15.6).
3. **Destination of Unliberated Jīvas:** Conditioned souls who have not yet exhausted material desires are never obliterated. Their subtle bodies (**sūkṣma-śarīra**: manas, buddhi, ahaṅkāra) and karmic impressions (**vāsanās**) rest folded harmoniously inside **Garbhodakaśāyī Nārāyaṇa** (during **Naimittika** Night, ŚB 12.4.1–4) or cosmic **Prakṛti / Avyakta** (BG 8.18–19; ŚB 12.4.5–22) — like dormant plant seeds resting beneath winter earth — until returning in precisely the epoch and **guṇa–karma** vehicle matching their unfinished evolution.
4. **Grace Across Trimūrti (G–O–D):** Thus **Brahmā (G)** spawns forms at dawn, **Viṣṇu (O)** preserves Dharma-seeds (**sarva-bījāni**) aboard **Matsya** and shelters folded **jīvas** inside **Nārāyaṇa**, and **Śiva / Maheśa (D)** dissolves exhausted frames (**Ekādaśa-Rudras** and **Saṅkarṣaṇa–Saṁvartaka** fire) with paternal mercy so stagnancy never fossilizes into eternal prison.

Complete 5-Tier Pralaya, Distillation & Mukti Ledger

PRALAYA / MUKTI	COSMIC MECHANISM	PURIFIED / ASCENDING	UNLIBERATED JĪVA CONSERVED
Nitya Pralaya (Continuous Daily Transition) Every breath / lifetime · ŚB 12.4.35–38	Continuous birth, cellular renewal, and bodily departure of all beings (ŚB 12.4.35–38).	Devotional awareness detaches consciousness from transient body-identification (BG 2.13–20).	Transmigration into next gross frame guided by antima-smaraṇa & subtle karmic impressions.
Manvantara–Sandhyā Deluge (Between #1–#14) 1,728,000 human years (0.4 Mahāyuga × 15 junctions) · ŚB 8.24.7–38 · 8.13–8.14	Sandhyā waters rise; only Saptarṣi radiance lights the dark sea (ṛṣīṇām eva varcasā) as Satyavrata ties the ark via Vāsuki to Matsya's horn and hears Brahma Sanātanam (ŚB 8.24.34–58).	Mature Devas, Manus & Ṛṣis ascend upward to Maharloka/ higher planes; exemplary surrendered devotees (Bali Mahārāja, Vyāsa, Aśvatthāmā, Kṛpa, Paraśurāma) enter 8th Sāvarṇi stewardship (ŚB 8.13.12–16).	Physical earthly forms dissolve in the inundation; unliberated jīvas remain conserved with their subtle body and vāsanā seeds in cosmic Prakṛti / Garbhodaka to resume birth when the next Manu re-populates Bhūrloka.

PRALAYA / MUKTI	COSMIC MECHANISM	PURIFIED / ASCENDING	UNLIBERATED JĪVA CONSERVED
Naimittika Pralaya (End of Brahmā's Day · 1 Kalpa) Every 4,320,000,000 human years (after 14 Manvantaras) · ŚB 3.11.29–37 · 12.4.1–4	Saṅkarṣaṇa's mouth-fire (Saṁvartaka) & Rudra-Śiva's dissolution wind consume Bhūḥ, Bhuvaḥ & Svaḥ (ŚB 3.11.29–37; 12.4.1–4); the lower three worlds merge into the causal Ekārṇava ocean as Brahmā sleeps.	Great sages (Bhṛgu, Mārkaṇḍeya, etc.) migrate from scorched Maharloka upward to Janaloka, Tapoloka, and Satyaloka (ŚB 3.11.29).	Unliberated jīvas lie folded dormant inside Garbhodakaśāyī Nārāyaṇa alongside Brahmā's subtle faculties during the 4.32B-year Night (BG 8.18–19).
Prākṛtika Pralaya (End of Brahmā's 100 Years) 311,040,000,000,000 human years (Dvi-Parārdha) · ŚB 12.4.5–22 · 11.24.22–27	100-yr drought (12.4.7), Saṁvartaka solar rays & Saṅkarṣaṇa mouth-fire (12.4.8–10), 100-yr gale & deluge (12.4.11–13), and pratiloma dissolution: Earth (Gandha) ⟶ Water ⟶ Fire ⟶ Air ⟶ Ether ⟶ Ahaṅkāra ⟶ Mahat ⟶ Guṇas ⟶ Avyakta (12.4.14–22 · 11.24.22–27).	Pure Satyaloka residents & jñānīs attain Krama-Mukti (gradual liberation into Parabrahman along with Brahmā).	All subtle physical machinery folds into Avyakta; unliberated jīvas rest inside Mahā-Viṣṇu (Kāraṇodakaśāyī) carrying latent karmic impressions like dormant seeds awaiting a fresh Brahmā.
Ātyantika Pralaya (Ultimate Mokṣa / Premabhakti) Timeless (Transcending Kālacakra) · ŚB 12.4.23–34 · 12.3.51–52	Just as clouds form and dissolve inside one untouched sky (yathā jaladharā vyomni, ŚB 12.4.26), viveka severs māyā-ahaṅkāra (12.4.34) to abide in non-dual Acyuta-Ātman Vāsudeva (12.3.51 · BG 15.6).	Permanent awakening into Turīya / Vaikuṇṭha / Goloka — zero forced return to birth, disease, or pralaya (yad gatvā na nivartante).	Open invitation in Kali-Yuga: even one turn of 9th-limb Ātma-Nivedana & Harināma-Saṅkīrtana begins dissolving karmic bondage (ŚB 12.3.51–52 · 7.5.23).

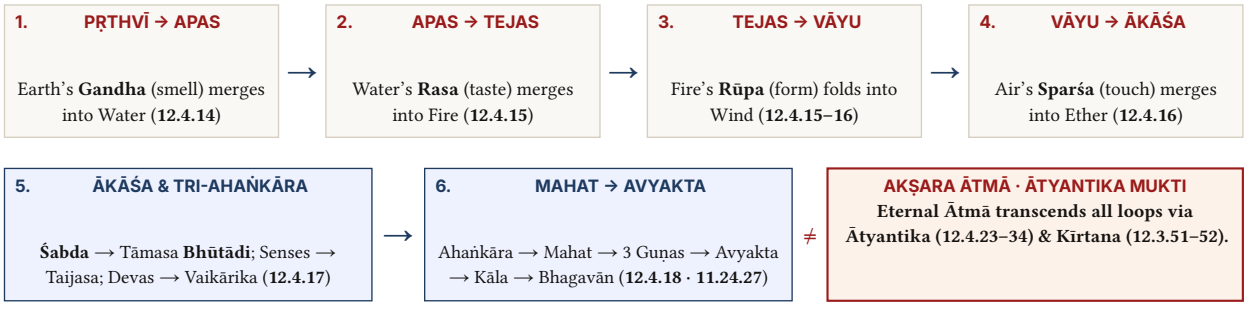
ŚRĪMAD BHĀGAVATAM 12.3.51 · SPECIAL GRACE INSIDE KALI YUGA

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः । कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ / kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

Śukadeva Gosvāmī assures Parīkṣit: though Kali is an ocean of turbulence, it bears one superlative grace — sincere remembrance and Saṅkīrtana of Śrī Kṛṣṇa cuts through millions of births of karmic bondage right here in our 5128th Kali year.

PRĀKṚTIKA REVERSE-INVOLUTION · ŚB 12.4.14–22 × 11.24.22–27 · Elements Re-Absorb While Ātmā Stands Untouched



"Everything created dissolves inversely (pratiloma-saṁhāra) into its subtle substratum; eternal Ātmā never enters extinction (BG 2.20 · ŚB 12.4.21–38 · 11.24.22–27)."

NON-DUAL CLOUD-IN-SKY CLOSURE (ŚB 12.4.8–34) & MĀRKAṆḌEYA'S VAṬA-PATRA VISION (12.9–10)

Though **ŚB 12.4.7–13** depicts 100-year drought, scorching **Saṁvartaka** sun, **Saṅkarṣaṇa's** mouth-fire, and 100-year **ekodaka** floods, verses **12.4.25–26, 34** immediately seal the non-dual truth: *"Just as clouds form and dissolve in one untouched sky, so multiplicity rises and subsides in Brahman (yathā jaladharā vyomni); severing ego with viveka (viveka-hetinā) to abide as Acyuta-Ātman IS Ātyantika Pralaya."* Thus Ṛṣi **Mārkaṇḍeya** drifted into **Naimittika** waters and beheld dark-blue Infant Kṛṣṇa on a banyan leaf (**ŚB 12.9.20–25**) holding all 14 Lokas intact within Himself, then received **Śiva & Umā's** blessing (**12.10.3–6**).

Cosmic Filtration, Purification & Four Pralayas: Who Passes & Where Others Go

Exact Śrīmad Bhāgavatam synthesis on Rudra-Śiva transformation, Matsya's ark, conserved jīvas in Avyakta & Bali's 9th-limb Mukti.

FUNDAMENTAL ŚĀSTRIC LAW (BG 2.20 × ŚB 12.4.38): THE ĀTMĀ IS NEVER DESTROYED IN ANY PRALAYA

Śrīmad Bhāgavatam strictly distinguishes bodily/cosmic dissolution (Nitya, Manvantara-Sandhyā, Naimittika, Prākṛtika) from spiritual annihilation: the Ātmā is eternal (BG 2.20). Purified devotees and sages ascend or serve across epochs; unliberated jīvas never vanish—their subtle body (sūkṣma-śarīra: manas, buddhi, ahaṅkāra) and karmic seeds (vāsanās) rest latent inside Prakṛti / Nārāyaṇa (Avyakta) until re-embodying by guṇa-karma.

PRALAYA & TIMESCALE	COSMIC MECHANISM (ŚIVA / VIṢṆU)	DISTILLED / ASCENDING PATH	UNLIBERATED JĪVA CONSERVED
Nitya Pralaya (Continuous Daily Transition) Every breath / lifetime · ŚB 12.4.35–38	Continuous birth, cellular renewal, and bodily departure of all beings (ŚB 12.4.35–38).	Devotional awareness detaches consciousness from transient body-identification (BG 2.13–20).	Transmigration into next gross frame guided by antima-smaraṇa & subtle karmic impressions.
Manvantara–Sandhyā Deluge (Between No. 1–No. 14) 1,728,000 human years (0.4 Mahāyuga × 15 junctions) · ŚB 8.24.7–38 · 8.13–8.14	Sandhyā waters rise; only Saptarṣi radiance lights the dark sea (ṛṣīṇām eva varcasā) as Satyavrata ties the ark via Vāsuki to Matsya's horn and hears Brahma Sanātanam (ŚB 8.24.34–58).	Mature Devas, Manus & Ṛṣis ascend upward to Maharloka/higher planes; exemplary surrendered devotees (Bali Mahārāja, Vyāsa, Aśvatthāmā, Kṛpa, Paraśurāma) enter 8th Sāvarṇi stewardship (ŚB 8.13.12–16).	Physical earthly forms dissolve in the inundation; unliberated jīvas remain conserved with their subtle body and vāsanā seeds in cosmic Prakṛti / Garbhodaka to resume birth when the next Manu re-populates Bhūrloka.
Naimittika Pralaya (End of Brahmā's Day · 1 Kalpa) Every 4,320,000,000 human years (after 14 Manvantaras) · ŚB 3.11.29–37 · 12.4.1–4	Saṅkarṣaṇa's mouth-fire (Saṁvartaka) & Rudra-Śiva's dissolution wind consume Bhūḥ, Bhuvaḥ & Svaḥ (ŚB 3.11.29–37; 12.4.1–4); the lower three worlds merge into the causal Ekārṇava ocean as Brahmā sleeps.	Great sages (Bhṛgu, Mārkaṇḍeya, etc.) migrate from scorched Maharloka upward to Janaloka, Tapoloka, and Satyaloka (ŚB 3.11.29).	Unliberated jīvas lie folded dormant inside Garbhodakaśāyī Nārāyaṇa alongside Brahmā's subtle faculties during the 4.32B-year Night (BG 8.18–19).
Prākṛtika Pralaya (End of Brahmā's 100 Years) 311,040,000,000,000 human years (Dvi-Parārdha) · ŚB 12.4.5–22 · 11.24.22–27	100-yr drought (12.4.7), Saṁvartaka solar rays & Saṅkarṣaṇa mouth-fire (12.4.8–10), 100-yr gale & deluge (12.4.11–13), and pratiloma dissolution: Earth (Gandha) → Water → Fire → Air → Ether → Ahaṅkāra → Mahat → Guṇas → Avyakta (12.4.14–22 · 11.24.22–27).	Pure Satyaloka residents & jñānīs attain Krama-Mukti (gradual liberation into Parabrahman along with Brahmā).	All subtle physical machinery folds into Avyakta; unliberated jīvas rest inside Mahā-Viṣṇu (Kāraṇodakaśāyī) carrying latent karmic impressions like dormant seeds awaiting a fresh Brahmā.
Ātyantika Pralaya (Ultimate Mokṣa / Premabhakti) Timeless (Transcending Kālacakra) · ŚB 12.4.23–34 · 12.3.51–52	Just as clouds form and dissolve inside one untouched sky (yathā jaladharā vyomni, ŚB 12.4.26), viveka severs māyā-ahaṅkāra (12.4.34) to abide in non-dual Acyuta-Ātman Vāsudeva (12.3.51 · BG 15.6).	Permanent awakening into Turīya / Vaikuṇṭha / Goloka — zero forced return to birth, disease, or pralaya (yad gatvā na nivartante).	Open invitation in Kali-Yuga: even one turn of 9th-limb Ātma-Nivedana & Harināma-Saṅkīrtana begins dissolving karmic bondage (ŚB 12.3.51–52 · 7.5.23).

VISUAL SYNTHESIS · HOW THE JĪVA PASSES, ASCENDS OR RETURNS ACROSS EPOCHAL THRESHOLDS

Embodied Jīva in No. 7 Vaivasvata (28th Mahāyuga · Kali Year 5128)
Eternal *Ātmā* + Subtle Body (*Manas · Buddhi · Ahaṅkāra · Vāsanās*) + Gross 5-Element Frame

↙ PATH A · DISTILLED, DEVOTED & LIBERATED

DISTILLED STEWARDSHIP & ĀTYANTIKA MUKTI

1) Devotees & sages ascend to *Svarga / Maharloka / Janaloka* (ŚB 3.11.29).
2) Surrendered exemplars (**Bali Mahārāja, Vyāsa, Kṛpa, Aśvatthāmā**) shepherd No. 8 Sāvarṇi (ŚB 8.13.12–16).
3) **Ātyantika Mukti** (*BG 15.6 · ŚB 12.4.23–34*): Direct entry to Goloka / Vaikuṇṭha.

↘ PATH B · UNLIBERATED KARMA CONSERVED

ZERO DESTRUCTION — SAFE DORMANCY & REBIRTH

1) Gross elements dissolve into *Ekārṇava* waters or *Saṁvartaka* fire (never Ātman loss).
2) Unfulfilled *vāsanās* & subtle body rest securely folded inside *Avyakta / Nārāyaṇa.*
3) Re-embody in next epoch strictly matching *karma–guṇa.*

G–O–D HARMONIOUS FILTERING ACROSS TRANSITIONS

- **Brahmā (G)** weaves fresh cosmic vehicles at every Kalpa dawn.
- **Viṣṇu (O)** steers Matsya Ark (ŚB 8.24) keeping Vedas & Manu safe, and shelters latent *jīvas* within Garbhodaka.
- **Śiva / Rudra (D)** swallows *Hālāhala* (ŚB 8.7) so poison cannot stall creation, and dissolves exhausted shells via *Ekādaśa-Rudras* & **Saṅkarṣaṇa** fire (ŚB 3.11.29 · 5.25.3 · 12.4.4).

9TH NAVADHĀ BHAKTI · ĀTMA-NIVEDANA (ŚB 7.5.23 · 8.22)

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।
कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥

ŚB 12.3.51 × BG 4.24: Following Bali's 9th Bhakti, one surrenders **both** offering and recipient-share unto **Vāsudeva Śrī Kṛṣṇa**, dissolving subtle ego completely.

Seven-Stage Descent, 14 Lokas & 26 Tattvas

From Goloka–Vaikuṇṭha down through Mahā-Viṣṇu's breathing universes, 14 Planetary Planes, 7 Dvīpas, and earthly instruments back to Kṛṣṇa.

Before time-stamped Manvantaras commence, how does infinite **Turīya-Suvarṇa** project an inhabited cosmos across 14 vertical planes without shrinking (Praśna Up. 6.4; ŚB 1.3.1, 2.5.38–42, 3.26)? Lord Kapila (who manifested in 1st Svāyambhuva) teaches Devahūti the complete **Sāṅkhya** taxonomy — distinguishing guṇa-tainted religiosity (**tāmasa** hypocrisy, **rājasa** ambition, **sāttvika** duty-exchange, **ŚB 3.29.8–10**) from stainless **nirguṇa bhakti** flowing uninterruptedly toward **Sarva-Guhāśaya** Hari like Gaṅgā to the ocean (**ŚB 3.29.11–12**).

The 7-Stage Pūrṇa Descent & Kṛṣṇārpaṇa Return

STAGE	COSMIC PRINCIPLE	MECHANISM & PRIMARY WITNESS
01	**Goloka Pūrṇa (Śrī Rādhā–Kṛṣṇa · Svayaṁ Bhagavān)**	Svayaṁ Bhagavān Śrī Kṛṣṇa and His eternal Antaraṅga Śakti Śrī Rādhikā abide as the indivisible source beyond all material modes. (ŚB 1.3.28 · 10.30.28 · Skanda POST.2.11 · Brahma-Saṁhitā 5.37)
02	**Catuḥ-Ślokī & Āśraya (Vāsudeva Prior to Cosmic Projection)**	Prior to manifestation, during cosmic display, and after dissolution, Vāsudeva alone abides as Parabrahman Paramātmā (Āśraya). (ŚB 2.9.32–35 · 2.10.7)
03	**Kāraṇodakaśāyī Viṣṇu (First Puruṣa · Mahā-Viṣṇu)**	Resting in Yoganidrā upon Causal Waters, First Puruṣa glances via Kāla while countless Brahmāṇḍas float like lattice sun-dust inside each hair-pore (romavivara, ŚB 10.14.11). (ŚB 1.3.1 · 3.11.41 · 6.16.37 · 10.14.11 · 10.87.41)
04	**Garbhodakaśāyī Viṣṇu + Brahmā's Navel Lotus (14 Lokas)**	Entering every Brahmāṇḍa, the Second Puruṣa sprouts the navel lotus from which Brahmā manifests the 14 planetary planes (7 Ūrdhva + 7 Adhaḥ). (ŚB 1.3.2 · 2.5.38–42 · 3.8)
05	**Kṣīrodakaśāyī Viṣṇu (Third Puruṣa · Antaryāmī Paramātmā)**	Reclining upon the Ocean of Milk and dwelling within every embodied heart as Indweller; source of Manvantara and Yuga Avatāras. (ŚB 1.3.3–5 · 8.5 · BG 18.61)
06	**24 Prakṛti Tattvas ⟶ Bhū-maṇḍala (Sapta-Dvīpa · Bhāratavarṣa)**	Through Brahmā (Rajas), Viṣṇu (Sattva), and Śiva (Tamas), the 24 Prakṛti tattvas form Jambūdvīpa, Bhāratavarṣa, and embodied human vessels for Mukunda-sevā. (ŚB 1.2.23 · 3.26.11 · 5.16.5 · 5.19.21)
07	**Ātma-Nivedana Return (9th Navadhā Bhakti unto Vāsudeva)**	Finite Prakṛti never binds the awakened Ātmā; through Kapila's nirguṇa bhakti and Rājā Bali's 9th Ātma-Nivedana, both offering and share return unto Śrī Kṛṣṇa. (ŚB 3.29.11–12 · 7.5.23 · 8.20–23 · BG 4.24)

All 14 Lokas (7 Ūrdhva Above + 7 Adhaḥ Below)

7 ŪRDHVA-LOKAS (ŚB 2.5.38–42)

UPPER COSMIC STRATA (BHŪḤ → SATYALOKA)
1. Satyaloka (Brahmaloka — pinnacle of Truth & Hiranyagarbha)
2. Tapoloka (Abode of blazing tapas — Sanaka Kumāras)
3. Janaloka (Abode of spotless creation & Marīci-rishis)
4. Maharloka (Bhrigu & luminaries enduring through Manvantaras)
5. Svarloka (Indraloka & Jyotiścakra heavens)
6. Bhuvarloka (Atmospheric Antarikṣa — Aditya, Vāyu, Gandharvas)
7. Bhūrloka (Bhūmaṇḍala — Sapta-Dvīpa · Jambūdvīpa · Ujjayinī Prime Meridian)

7 ADHAḤ-LOKAS (ŚB 5.24)

SUBTERRANEAN PLANETARY PLANES (ATALA → PĀTĀLA)
8. Atala (Lower realm of Bala's sensory enchantments)
9. Vitala (Hāṭaka gold & Bhava-Bhavānī presided realm)
10. Sutala (Dharmic kingdom of Bali Mahārāja guarded by Vāmana before 8th Sāvarṇi)
11. Talātala (Maya Dānava's architecture sheltered by Tripurāri Śiva)
12. Mahātala (Multi-hooded Nāga princes of Kadrū's lineage)
13. Rasātala (Paṇis & subterranean Daityas/Dānavas)
14. Pātāla (Nāgaloka ruled by Vāsuki resting above Ananta Śeṣa)

IMPORTANT CORRECTION ABOUT SUTALA & MAHARLOKA

1. **Maharloka (4th Upper)** sits right above the Bhū–Bhuvaḥ–Svar triad: during Kalpa-end fire (**Naimittika Pralaya**), sages vacate Maharloka upward to **Janaloka** (ŚB 3.11.29).
2. **Sutala (10th Lower)** is NOT a "hell" (**Naraka**); it is an opulent planetary domain personally guarded by Bhagavān Vāmana for saintly Emperor **Bali Mahārāja**, holding him ready until he assumes Indra's post in the upcoming **8th Sāvarṇi Manvantara** — eternal reward of his **9th Navadhā Bhakti (Ātma-Nivedana)**.

Sapta-Dvīpa Realms & 26 Sāṅkhya Tattvas (ŚB 3.26 · 5.16)

Within Bhū-maṇḍala (Bhūrloka) lie seven concentric island-ring realms (**Sapta-Dvīpa**, ŚB 5.16.5) traced by Rājarṣi **Priyavrata's** luminous chariot (**ŚB 5.1.30–31**), revolving beneath **Dhruva-loka's** tail-pivot inside the stellar **Śiśumāra-Cakra** of Vāsudeva (**ŚB 5.23.4–8**):

7 CONCENTRIC DVĪPAS (ŚB 5.16)

BHŪ-MAṆḌALA CONCENTRIC REALMS
1. Jambūdvīpa (Center around Meru ⟶ Ilāvṛta & 9 Varṣas incl. Bhāratavarṣa)
2. Plakṣadvīpa (Surrounded by Ikṣu / Sugarcane Ocean)
3. Śālmalidvīpa (Surrounded by Surā Ocean)
4. Kuśadvīpa (Surrounded by Ghṛta / Clarified Butter Ocean)
5. Krauñcadvīpa (Surrounded by Dadhi / Yogurt Ocean)
6. Śākadvīpa (Surrounded by Kṣīra / Milk Ocean — Śvetadvīpa abode)
7. Puṣkaradvīpa (Surrounded by Śuddhodaka / Sweet Water Ocean ⟶ Lokāloka border)

26 SĀṄKHYA TATTVAS MATRIX (ŚB 3.26.11)

GROUP	ENUMERATED PRINCIPLES (1–26)
1–4 · Root & Mind	Prakṛti (Avyakta) · Mahat-Tattva · Ahaṅkāra · Manas
5–9 · 5 Jñānendriyas	Śrotra (Ear) · Tvak (Skin) · Cakṣu (Eye) · Rasanā (Tongue) · Ghrāṇa (Nose)
10–14 · 5 Karmendriyas	Vāk (Speech) · Pāṇi (Hands) · Pāda (Feet) · Pāyu (Excretory) · Upastha (Generative)
15–19 · 5 Tanmātras	Śabda (Sound) · Sparśa (Touch) · Rūpa (Form) · Rasa (Taste) · Gandha (Smell)
20–24 · 5 Mahābhūtas	Ākāśa (Space) · Vāyu (Air) · Tejas (Fire) · Āpas (Water) · Pṛthivī (Earth)
25 · Puruṣa (Śiva)	Witness Consciousness (**Cetana Kṣetrajña**)
26 · Turīya (Kṛṣṇa)	Paramātmā Vāsudeva sustaining both

THREE PURUṢA-AVATĀRAS · ŚB 1.3.1–5 · BG 18.61 · One Kṛṣṇa Sustaining Every Fractal Scale

1ST · KĀRAṆODAKAŚĀYĪ
Mahā-Viṣṇu (Cosmic Multiverse)
Exhales countless *Brahmāṇḍas* from skin-pores across Causal Ocean; casts creative *īkṣaṇa* glance (**ŚB 3.5.26 · 10.14.11**).

⟶

2ND · GARBHODAKAŚĀYĪ
Single Brahmāṇḍa Steward
Enters each cosmic egg (50 crore **yojanas**), sprouts Brahmā's navel Lotus anchoring 14 Lokas (**ŚB 1.3.2**).

⟶

3RD · KṢĪRODAKAŚĀYĪ
Antaryāmī Paramātmā
Reigns at **Śvetadvīpa**; dwells inside every heart and atom (**ŚB 1.3.3 · BG 18.61**).

Kāraṇodaka ⟶ Garbhodaka ⟶ Kṣīrodaka mirrors Macrocosm ⟶ Single Brahmāṇḍa ⟶ Every Subatomic Paramāṇu & Embodied Heart.

WHY CELESTIAL DEVAS YEARN FOR MĀNAVA BIRTH IN BHĀRATAVARṢA (ŚB 5.19.21)
अहो अमीषां किमकारि शोभनं प्रसन्न एषां स्विदुत स्वयं हरिः । यैर्जन्म लब्धं नृषु भारताजिरे मुकुन्दसेवौपयिकं स्पृहा हि नः ॥
aho amīṣāṁ kim akāri śobhanaṁ prasanna eṣāṁ svid uta svayaṁ hariḥ / yair janma labdhaṁ nṛṣu bhāratājire mukunda-sevaupayikaṁ spṛhā hi naḥ
Heavenly *Svarga* is a *bhoga-bhūmi* where past merit drains down (**BG 9.21**). Only earth-born **Mānavas** on **Bhāratavarṣa** stand at the active *karma-kṣetra* where reflective **√man** intellect plus 9th-limb **Ātma-Nivedana** unlocks irreversible return to Śrī Kṛṣṇa in one lifetime!

PRAKṚTI–PURUṢA BOUNDARY & TATTVA HARMONIZATION (ŚB 3.26 · 7.7.25 · 11.22.25)
Earthly matter and man-made tools act inside inert **Prakṛti** (**Pṛthivī** and Tattvas 1–24), performing outer **Vaikharī** symbol work without self-luminous sentience (**ŚB 3.26.11–18 · 11.21.36**). Just as waking, dreaming, and sleep pass across **Buddhi** while **Adhyakṣa-Puruṣa** stands untouched (**ŚB 7.7.25**), the **25th Witness** shines through **26th Paramātmā** (**Śrī Kṛṣṇa**), uniting sage counts of 25, 26, or 28 Tattvas (**ŚB 11.22.25**).

BHŪMI-DEVĪ, ŚVETA-VĀRĀHA & ANANTA-ŚEṢA · EARTH AS INSTRUMENT OF SERVICE (ŚB 5.18.34–39 · 5.25)
Sanātana non-duality never scorns Earth (**Pṛthivī**): Lord **Śveta-Vārāha** lifted **Bhūmi-Devī** on His tusks to inaugurate this **Kalpa** (**ŚB 3.13**), upheld effortlessly upon **Ananta-Śeṣa** (**5.25.2**), while in **Uttarakuru Bhūmi-Devī** herself hymns **Ādi-Varāha** as the unattached Witness moving **Prakṛti** like a magnet beside iron (**ŚB 5.18.34–39**, esp. 5.18.38). Every atom and bodily vessel (**BG 18.61**) becomes an instrument of pure **Sevā** when **ahaṅkāra** surrenders ownership via **Ātma-Nivedana**.

Catur-Vyūha, Ananta-Śeṣa & 26 Sāṅkhya Tattvas (ŚB 12.11.21–22 · 5.25)

Within the cosmic architecture bridging inner psychology (**Ch. 2–3, ŚB 12.11.22**) and outer planetary order stand the **Catur-Vyūha** quadruple plenary expansions of **Paramātmā** (**ŚB 12.11.21–23 · 4.24.34–36**), proving that internal cognition (**Citta, Ahaṅkāra, Buddhi, Manas** across **Viśva–Taijasa–Prājña–Turīya**) and macro-cosmic gravitation share one non-dual controller:

- **Vāsudeva** ⟶ unconditioned consciousness (**Citta**), tranquil witness beyond turbulence;

- **Saṅkarṣaṇa (Śrī Balarāma)** ⟶ egoic cohesion (**Ahaṅkāra**), binding worlds together;
- **Pradyumna** ⟶ discriminating wisdom (**Buddhi**), structuring living discernment across **Prakṛti**;
- **Aniruddha** ⟶ coordinating mind (**Manas**), directing perception toward preservation.

Descending vertically 30,000 yojanas (c. 240,000 miles) beneath **Pātāla**, **Saṅkarṣaṇa** presides personally as **Bhagavān Ananta** (**ŚB 5.25.1–13 · 12.11.13**): (1) **Bhūdhāraṇa** — effortlessly balancing the entire Earth-circle upon one of His 1,000 hoods like a tiny white mustard seed (**siddhārtha**, **ŚB 5.25.2**); (2) **Saṁhāra** — knitting His brows at dissolution time so eleven three-eyed **Saṅkarṣaṇa-Rudras** arise bearing tridents (**ŚB 5.25.3**); (3) **Halāyudha majesty** — clad in dark blue garments with a single golden earring and plough (**hala**, **ŚB 5.25.7**), adored in Brahmā's court by **Nārada & Tumburu** (**who even with a thousand tongues could count His infinite glories?**, **ŚB 5.25.8–13**); and (4) **Mūla-Prakṛti Āsana** — eternal **Ananta** seat supporting the Lord (**ŚB 12.11.13**).

Bhūloka, Sapta-Dvīpa Doubling Rings & Jambūdvīpa–Meru Geography (ŚB 5.16–20 · 5.26)

On the horizontal plane of **Bhū-maṇḍala** (**ŚB 5.16–20**), planetary space is arranged as a lotus-mandala of **Sapta-Dvīpa & Sapta-Samudra** concentric doubling rings — each island and encircling ocean twice the breadth of its predecessor (1, 2, 4, 8, 16, 32, 64 × 100,000 yojanas): (1) **Jambūdvīpa** × **Lavaṇoda** (salt), (2) **Plakṣadvīpa** × **Ikṣurasoda** (sugarcane), (3) **Śālmalīdvīpa** × **Suroda**, (4) **Kuśadvīpa** × **Ghṛtoda** (clarified butter), (5) **Krauñcadvīpa** × **Kṣīroda** (milk), (6) **Śākadvīpa** × **Dadhi-maṇḍoda** (churned curd), and (7) **Puṣkaradvīpa** × **Śuddhoda** (pure sweet water). At the exact navel of **Jambūdvīpa** (100,000 yojanas wide) stands golden **Mount Meru** (Karṇikā, **ŚB 5.16.7**): 100,000 yojanas total vertical stature (16,000 anchored below + 84,000 rising above Earth), widening upward like a lotus seed-pericarp from 16,000 yojanas at its base to 32,000 yojanas across its summit — whence celestial **Viṣṇupadī Gaṅgā** splits into four cardinal streams (**ŚB 5.17.5**): **Sītā** (East), **Alakanandā** (South into **Bhāratavarṣa**), **Cakṣu** (West), and **Bhadrā** (North).

ZONE / AXIS	NAVA-VARṢAS & BOUNDARY RANGES (ŚB 5.16)	SPIRITUAL SIGNIFICANCE
Center & Flanks	**Ilāvṛta-varṣa** around Meru · **Ketumāla** (W of **Mālyavān**) · **Bhadrāśva** (E of **Gandhamādana**)	Lord Śiva & Bhavānī worship **Saṅkarṣaṇa** in **Ilāvṛta** (**ŚB 5.17.16**) · **Bhadraśravā** worships **Hayaśīrṣa** in **Bhadrāśva** (**5.18.1**)
Northern Three	**Ramyaka**, **Hiraṇmaya**, **Uttara-Kuru** divided Northward by **Nīla**, **Śveta** & **Śṛṅgavān** ranges	Long-lived tranquil bhoga domains reflecting unagitated sattva
Southern Three	**Harivarṣa**, **Kimpuruṣa**, **Bhāratavarṣa** divided Southward by **Niṣadha**, **Hemakūṭa** & **Himālaya**	**Prahlāda** adores **Nṛsiṁha** in **Harivarṣa** (**5.18.7–8**); **Hanumān** adores **Śrī Rāma** (**5.19.1–2**); **Nārada** adores **Nara-Nārāyaṇa** in **Bhāratavarṣa** (**5.19.9–11 · 5.19.21**)
Subterranean Layers	**Bila-Svarga** (7 jewel-lit realms **Atala** ⟶ **Pātāla**, headed by **Sutala**) vs. **28 Narakas** (**ŚB 5.24 · 5.26**)	**Sutala** surpasses **Svarga** via Lord **Vāmana** guarding Bali; **28 Narakas** act as corrective rehab above **Ananta Śeṣa**

7-Stage Pūrṇa Descent, 14 Lokas & 26 Sāṅkhya Tattvas

Infinite Paramātmā projects finite cosmos across 14 planetary planes without ever diminishing Pūrṇa.

7-STAGE PŪRṆA DESCENT & KṚṢṆĀRPAṆA RETURN

STAGE 01 · ŚB 1.3.28 · 10.30.28 · SKANDA POST.2.11 · BRAHMA-SAṀHITĀ 5.37
Goloka Pūrṇa (Śrī Rādhā–Kṛṣṇa · Svayaṁ Bhagavān)
एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् । अनयाराधितो नूनं भगवान् हरिरीश्वरः ॥
Svayaṁ Bhagavān Śrī Kṛṣṇa and His eternal Antaraṅga Śakti Śrī Rādhikā abide as the indivisible source beyond all material modes.

↓

STAGE 02 · ŚB 2.9.32–35 · 2.10.7
Catuḥ-Ślokī & Āśraya (Vāsudeva Prior to Cosmic Projection)
अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् ।
Prior to manifestation, during cosmic display, and after dissolution, Vāsudeva alone abides as Parabrahman Paramātmā (Āśraya).

↓

STAGE 03 · ŚB 1.3.1 · 3.11.41 · 6.16.37 · 10.14.11 · 10.87.41
Kāraṇodakaśāyī Viṣṇu (First Puruṣa · Mahā-Viṣṇu)
जगृहे पौरुषं रूपं भगवान्महदादिभिः · रोमविवरस्य च ते महित्वम्
Resting in Yoganidrā upon Causal Waters, First Puruṣa glances via Kāla while countless Brahmāṇḍas float like lattice sun-dust inside each hair-pore (romavivara, ŚB 10.14.11).

↓

STAGE 04 · ŚB 1.3.2 · 2.5.38–42 · 3.8
Garbhodakaśāyī Viṣṇu + Brahmā's Navel Lotus (14 Lokas)
यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः । नाभिह्रदाम्बुजादासीद्ब्रह्मा विश्वसृजां पतिः ॥
Entering every Brahmāṇḍa, the Second Puruṣa sprouts the navel lotus from which Brahmā manifests the 14 planetary planes (7 Ūrdhva + 7 Adhaḥ).

↓

STAGE 05 · ŚB 1.3.3–5 · 8.5 · BG 18.61
Kṣīrodakaśāyī Viṣṇu (Third Puruṣa · Antaryāmī Paramātmā)
यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः ।
Reclining upon the Ocean of Milk and dwelling within every embodied heart as Indweller; source of Manvantara and Yuga Avatāras.

↓

STAGE 06 · ŚB 1.2.23 · 3.26.11 · 5.16.5 · 5.19.21
24 Prakṛti Tattvas → Bhū-maṇḍala (Sapta-Dvīpa · Bhāratavarṣa)
अहो अमीषां किमकारि शोभनं … यैर्जन्म लब्धं नृषु भारताजिरे ॥
Through Brahmā (Rajas), Viṣṇu (Sattva), and Śiva (Tamas), the 24 Prakṛti tattvas form Jambūdvīpa, Bhāratavarṣa, and embodied human vessels for Mukunda-sevā.

↓

STAGE 07 · ŚB 3.29.11–12 · 7.5.23 · 8.20–23 · BG 4.24
Ātma-Nivedana Return (9th Navadhā Bhakti unto Vāsudeva)
सर्वं श्रीकृष्णार्पणमस्तु · आत्मनिवेदनम्
Finite Prakṛti never binds the awakened Ātmā; through Kapila's nirguṇa bhakti and Rājā Bali's 9th Ātma-Nivedana, both offering and share return unto Śrī Kṛṣṇa.

CATURDAŚA BHUVANA · ALL 14 COSMIC PLANES (ŚB 2.5.38–42)

UPPER SEVEN · SAPTA ŪRDHVA LOKAS

1. Satyaloka (Brahmaloka — pinnacle of Truth & Hiranyagarbha)
2. Tapoloka (Abode of blazing tapas — Sanaka Kumāras)
3. Janaloka (Abode of spotless creation & Marīci-rishis)
4. **Maharloka (Bhrigu & luminaries enduring through Manvantaras)**
5. Svarloka (Indraloka & Jyotiścakra heavens)
6. Bhuvarloka (Atmospheric Antarikṣa — Aditya, Vāyu, Gandharvas)
7. **Bhūrloka (Bhūmaṇḍala — Sapta-Dvīpa · Jambūdvīpa · Ujjayinī Prime Meridian)**

LOWER SEVEN · SAPTA ADHAḤ LOKAS

8. Atala (Lower realm of Bala's sensory enchantments)
9. Vitala (Hāṭaka gold & Bhava-Bhavānī presided realm)
10. **Sutala (Dharmic kingdom of Bali Mahārāja guarded by Vāmana before 8th Sāvarṇi)**
11. Talātala (Maya Dānava's architecture sheltered by Tripurāri Śiva)
12. Mahātala (Multi-hooded Nāga princes of Kadrū's lineage)
13. Rasātala (Paṇis & subterranean Daityas/Dānavas)
14. Pātāla (Nāgaloka ruled by Vāsuki resting above Ananta Śeṣa)

SAPTA-DVĪPA & 26 SĀṄKHYA TATTVAS (ŚB 3.26.11 · 5.16.5)

7 CONCENTRIC REALMS OF BHŪ-MAṆḌALA

1. Jambūdvīpa (Center around Meru → Ilāvṛta & 9 Varṣas incl. Bhāratavarṣa)
2. Plakṣadvīpa (Surrounded by Ikṣu / Sugarcane Ocean)
3. Śālmalidvīpa (Surrounded by Surā Ocean)
4. Kuśadvīpa (Surrounded by Ghṛta / Clarified Butter Ocean)
5. Krauñcadvīpa (Surrounded by Dadhi / Yogurt Ocean)
6. Śākadvīpa (Surrounded by Kṣīra / Milk Ocean — Śvetadvīpa abode)
7. Puṣkaradvīpa (Surrounded by Śuddhodaka / Sweet Water Ocean → Lokāloka border)

24 PRAKṚTI (ŚAKTI) + 25TH PURUṢA (ŚIVA) + 26TH TURĪYA

Prakṛti (Avyakta) · Mahat-Tattva · Ahaṅkāra · Manas · Śrotra (Ear) · Tvak (Skin) · Cakṣu (Eye) · Rasanā (Tongue) · Ghrāṇa (Nose) · Vāk (Speech) · Pāṇi (Hands) · Pāda (Feet) · Pāyu (Excretory) · Upastha (Generative) · Śabda (Sound) · Sparśa (Touch) · Rūpa (Form) · Rasa (Taste) · Gandha (Smell) · Ākāśa (Space) · Vāyu (Air) · Tejas (Fire) · Āpas (Water) · Pṛthivī (Earth)

25th Tattva: Puruṣa / Jīva / Śiva-Cit Witness (unchanging Spiritual consciousness within Dualist gaze)
26th Tattva: Paramātmā / Vāsudeva Śrī Kṛṣṇa (Turīya Gold sustaining both Prakṛti & Puruṣa)

BHŪMI-DEVĪ & SACRED INSTRUMENTALITY (ŚB 5.18.34–39 · BG 18.61)

Pṛthivī (borne by Śveta-Vārāha) & earthly *yantras* never enclose Paramātmā, yet offered via 9th-limb *Ātma-Nivedana* (BG 4.24) shine as living *Sevā*.

The 14-Manvantara & 98-Saptarṣi Atlas

Archival directory of all 14 Manus, Indras, Deva-Gaṇas, 98 Saptarṣi seats & Viṣṇu Avatāras across Śveta-Vārāha Kalpa.

Every entry below is curated directly from the Śveta-Vārāha Manvantara registry and audited against *Śrīmad Bhāgavatam* Skandha 8 (Chapters 1, 5–13), rendered with unified scholarly diacritics across all ninety-eight Saptarṣi seats.

No. 1 · Svāyambhuva Manu — *Son of Brahmā (Kāya-Sṛṣṭi with Empress Śatarūpā)* PAST

Indra: Yajña (Viṣṇu Himself assumed Indra's post) · **Viṣṇu Avatāra:** Yajña — Son of Ruci & Ākūti (also Śveta-Vārāha & Kapila in this epoch)
Deva-Gaṇas: Tuṣitas, Yamas · **Notable Sons:** Priyavrata, Uttānapāda, Daughters: Ākūti, Devahūti, Prasūti
7 Saptarṣis: Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Vasiṣṭha
Key Līlās & Cosmic Landmarks: Kāya-Sṛṣṭi division when Brahmā's Mānasaputras (Sanaka, etc.) chose asceticism: right male half Svāyambhuva Manu & left female half Śatarūpā (ŚB 3.12.52–54) • Śveta-Vārāha lifting Bhūmi from Garbhodaka ocean waters (ŚB 3.13) • Daughters Ākūti (× Ruci ⟶ Yajña), Devahūti (× Kardama ⟶ Kapila Sāṅkhya, ŚB 3.25–33), & Prasūti (× Dakṣa) populating sage and royal lines • Priyavrata charting Bhū-maṇḍala (ŚB 5.1) while Uttānapāda's lineage unfolds Dhruva's penance (4.8–12) and Pṛthu's Earth-stewardship (4.18) • Yajña-mūrti protecting Svāyambhuva Manu and governing heaven with the Yamas (ŚB 8.1.18)
Purāṇic Concordance: Foundational Manvantara of Day 1, Year 51 of Brahmā; human descendants take the name Mānava from Manu. Hosts the foundational Bhagavata chronicles of Dhruva (ŚB 4.8–12), Pṛthu (ŚB 4.15–23), and Pracetās (ŚB 4.24–31).
Primary Witness: Śrīmad Bhāgavatam 8.1.17–18; 3.12–33; 4.1; 4.8–31

No. 2 · Svārociṣa Manu — *Son of Agni* PAST

Indra: Rocana · **Viṣṇu Avatāra:** Vibhu (Son of Vedaśirā & Tuṣita)
Deva-Gaṇas: Tuṣitas, Paravatas · **Notable Sons:** Dyumat, Suṣeṇa, Rociṣmat
7 Saptarṣis: Ūrja, Stambha, Prāṇa, Dattoli, Ṛṣabha, Niścara, Ārvarīvat
Key Līlās & Cosmic Landmarks: Brahmacarya and tapasyā exemplar Vibhu instructing eighty-eight thousand sages (ŚB 8.1.21–22)
Purāṇic Concordance: Minor Saptarṣi name variants occur across Viṣṇu and Mārkaṇḍeya Purāṇas; Viṣṇu Purāṇa lists Indra variant Vipaścit.
Primary Witness: Śrīmad Bhāgavatam 8.1.19–22; Viṣṇu Purāṇa 3.1

No. 3 · Uttama Manu — *Son of King Priyavrata* PAST

Indra: Satyajit · **Viṣṇu Avatāra:** Satyasena (Son of Dharma & Sūnṛtā)
Deva-Gaṇas: Satyas, Vedaśrutas, Bhadras · **Notable Sons:** Pavana, Sṛñjaya, Yajñahotra
7 Saptarṣis: Pramadā, Kaukundihi, Kurundi, Dalaya, Śaṅkha, Pravāhita, Mita
Key Līlās & Cosmic Landmarks: Satyasena with the Satyavratas subduing Yakṣas and Rākṣasas (ŚB 8.1.25–26)
Purāṇic Concordance: Saptarṣis are seven sons of Vasiṣṭha; Suśānti appears as Indra variant in Viṣṇu Purāṇa.
Primary Witness: Śrīmad Bhāgavatam 8.1.23–26; Viṣṇu Purāṇa 3.1

No. 4 · Tāmasa Manu — *Brother of Uttama (son of Priyavrata)* PAST

Indra: Triśikha · **Viṣṇu Avatāra:** Hari — Son of Harimedhās & Hariṇī (rescuer of Gajendra)
Deva-Gaṇas: Satyakas, Haris, Vīras, Sudhāmās · **Notable Sons:** Pṛthu, Khyāti, Nara, Ketu
7 Saptarṣis: Jyotirdhāmā, Pṛthu, Kavya, Caitra, Agni, Vanaka, Pīvara
Key Līlās & Cosmic Landmarks: Gajendra-Mokṣa: Bhagavān Hari descending on Garuḍa to liberate Gajendra with Sudarśana (ŚB 8.2–8.4)
Purāṇic Concordance: Variant Purāṇic lists name Indra as Śibi (Viṣṇu Purāṇa 3.1).
Primary Witness: Śrīmad Bhāgavatam 8.1.27–30; 8.2–8.4; Viṣṇu Purāṇa 3.1

No. 5 · Raivata Manu — *Brother of Tāmasa (son of Priyavrata)* PAST

Indra: Vibhu · **Viṣṇu Avatāra:** Vaikuṇṭha (Son of Śubhra & Vikuṇṭhā)
Deva-Gaṇas: Bhūtarayas, Vaikuṇṭhas, Sumedhasas, Amitabhas · **Notable Sons:** Arjuna, Bali, Vindhya
7 Saptarṣis: Hiraṇyaromā, Vedaśirā, Ūrdhvabāhu, Vedabāhu, Sudhāmā, Parjanya, Mahāmuni
Key Līlās & Cosmic Landmarks: Lord Vaikuṇṭha manifesting a Vaikuṇṭha abode in answer to Ramā-devī's prayer (ŚB 8.5.4–5)
Primary Witness: Śrīmad Bhāgavatam 8.5.2–6; Viṣṇu Purāṇa 3.1

No. 6 · Cākṣuṣa Manu — *Son of Cakṣu* — PAST

Indra: Mantradruma · **Viṣṇu Avatāra:** Ajita — Son of Vairāja & Sambhūti (with Kūrma, Dhanvantari & Mohinī at Samudra Manthana)
Deva-Gaṇas: Āpyas, Prasutas, Bhavyas, Pṛthugas, Lekhas · **Notable Sons:** Puru, Puruṣa, Sudyumna
7 Saptarṣis: Haviṣmat, Vīraka, Sumedhas, Madhu, Atināmā, Sahiṣṇu, Uttama
Key Līlās & Cosmic Landmarks: Samudra Manthana (Churning of the Cosmic Milk Ocean) using Mount Mandara and Vāsuki (ŚB 8.5.9–8.8) • Kūrma Avatāra supporting Mount Mandara; Bhagavān Ajita infusing strength into Devas and Asuras • Bhagavān Śiva drinking deadly Hālāhala (Kālakūṭa) poison, becoming Nīlakaṇṭha to protect all beings (ŚB 8.7) • Emergence of Kāmadhenu, Uccaiḥśravas, Airāvata, Kaustubha, Pārijāta, Śrī Lakṣmī, and Dhanvantari with Amṛta; Mohinī-mūrti distributing nectar (ŚB 8.8–8.12) • Closing-sandhyā deluge into No. 7: Matsya Avatāra saving King Satyavrata (future Vaivasvata Manu) and the Saptarṣis (ŚB 8.24.10–58)
Purāṇic Concordance: ŚB 8.5.8 names Haviṣmān & Vīraka; Viṣṇu Purāṇa 3.1 enumerates Sumedhas, Virajas, Madhu, Atināman, Uttama & Sahiṣṇu (and Indra Manojava). Note kalpa-bheda: Viṣṇu Purāṇa 1.9 & Padma Purāṇa narrate variant Indra/kalpa contexts for Durvāsā's curse.
Primary Witness: Śrīmad Bhāgavatam 8.5.7–10; 8.6–8.12; 8.24.10–58; Viṣṇu Purāṇa 3.1

No. 7 · Vaivasvata Manu — *Śrāddhadeva / Satyavrata (son of Vivasvān / Sūrya & Saṁjñā, ŚB 6.6.40 · 9.1.11)* — CURRENT

Indra: Purandara · **Viṣṇu Avatāra:** Vāmana — Son of Kaśyapa & Aditi (epoch also includes Daśāvatāra & Kṛṣṇa līlā)
Deva-Gaṇas: Ādityas (12), Vasus (8), Rudras (11), Aśvinī-kumāras (2), Viśvedevas, Marudgaṇas, Ṛbhus · **Notable Sons:** Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga-junior, Diṣṭa, Karūṣa, Pṛṣadhra, Vasumān
7 Saptarṣis: Kaśyapa, Atri, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni, Bharadvāja
Key Līlās & Cosmic Landmarks: Resumption of humanity (Mānava) after the Cākṣuṣa–Vaivasvata deluge (ŚB 8.24) • Vāmana Avatāra (born after Aditi's 12-day Phālguna Payovrata, ŚB 8.16.25) measuring all worlds at Bali's Bhṛgukaccha Narmadā yajña (ŚB 8.18.21; Queen Vindhyāvalī's golden kalaśa 8.20.17; Sutala Gadā-Dvārapāla 8.23.10 & 8th-Manvantara Indrahood 8.13.12) • Paraśurāma, Śrī Rāmacandra (24th Mahāyuga Tretā in Purāṇic tradition), and Śrī Kṛṣṇa speaking Bhagavad-Gītā at 28th Dvāpara–Kali cusp (3102 BCE traditional epoch) • Present 28th Kali Yuga (5,127 elapsed / 426,873 remaining years) culminating in Kalki before 43 remaining Mahāyugas of Vaivasvata
Purāṇic Concordance: Current Manvantara (120,533,127 elapsed / 186,186,873 remaining years as of 2026 CE); currently 28th Mahāyuga, Kali Yuga (year 5128; 5127 elapsed). Includes the 33 Trayastriṁśa Devas (8 Vasus + 11 Rudras + 12 Ādityas + 2 Aśvins, ŚB 6.6.10–40); Indra-padavī tied to 100 Aśvamedhas (Śatakratu, ŚB 4.19).
Primary Witness: Śrīmad Bhāgavatam 8.13.1–7; 8.15–24; 12.2

No. 8 · Sāvarṇi Manu — *Half-brother to Vaivasvata (No. 7): son of Sūrya (Vivasvān) & Chāyā (ŚB 6.6.41 · 8.13.11)* — FUTURE

Indra: Bali Mahārāja (son of Virocana) · **Viṣṇu Avatāra:** Sārvabhauma (Son of Devaguhya & Sarasvatī)
Deva-Gaṇas: Sutapas, Virajas, Amṛtaprabhas · **Notable Sons:** Nirmoka, Virajaska
7 Saptarṣis: Gālava, Dīptimān, Paraśurāma, Aśvatthāmā, Kṛpa, Ṛṣyaśṛṅga, Vyāsa
Key Līlās & Cosmic Landmarks: Fulfillment of Vāmana's boon: Bali Mahārāja assumes the post of Indra after transferring three-world sovereignty to Purandara (ŚB 8.13.12, 8.22.31)
Purāṇic Concordance: Four living Cirañjīvīs (Paraśurāma, Aśvatthāmā, Krpa, and Vyāsa) restore Vedic dharma among Saptarṣis; Bali Mahārāja ascends as Indra.
Primary Witness: Śrīmad Bhāgavatam 8.13.10–17

No. 9 · Dakṣa-Sāvarṇi Manu — *Son of Varuṇa* — FUTURE

Indra: Adbhuta · **Viṣṇu Avatāra:** Ṛṣabha (Son of Āyuṣmān & Ambudharā)
Deva-Gaṇas: Paras, Marīcigarbhas, Sudharmas · **Notable Sons:** Bhūtaketu, Dīptaketu
7 Saptarṣis: Savana, Dyutimān, Bhavya, Vasu, Medhātithi, Jyotiṣmat, Satya
Key Līlās & Cosmic Landmarks: Lord Ṛṣabha empowering Adbhuta's heavenly sovereignty (ŚB 8.13.19–20)
Purāṇic Concordance: Variant Purāṇic recensions record Savana / Cyavana / Tṛtīya among Saptarṣis.
Primary Witness: Śrīmad Bhāgavatam 8.13.18–20; Viṣṇu Purāṇa 3.2

No. 10 · Brahmā-Sāvarṇi Manu — *Son of Upaśloka* — FUTURE

Indra: Śambhu · **Viṣṇu Avatāra:** Viṣvaksena (Son of Viśvasraṣṭā & Viśuci)
Deva-Gaṇas: Suvāsanas, Viruddhās · **Notable Sons:** Bhūriṣeṇa
7 Saptarṣis: Haviṣmat, Sukṛti, Satya, Jaya, Mūrti, Nābhāga, Satyaketu
Key Līlās & Cosmic Landmarks: Lord Viṣvaksena cultivating friendship with Indra Śambhu (ŚB 8.13.21–22)
Purāṇic Concordance: ŚB 8.13.22 names Haviṣmān, Sukṛti, Satya, Jaya & Mūrti; Viṣṇu Purāṇa 3.2 adds Nābhāga, Āpomūrti, Satyaketu & Indra variant Śānti.
Primary Witness: Śrīmad Bhāgavatam 8.13.20–23; Viṣṇu Purāṇa 3.2

No. 11 · Dharma-Sāvarṇi Manu — *Sāvarṇi lineage (Ātmavān)* — FUTURE

Indra: Vaidhṛta · **Viṣṇu Avatāra:** Dharmasetu (Son of Aryaka & Vaidhṛta)
Deva-Gaṇas: Vihaṅgamas, Kāmagamas, Nirvāṇarucis · **Notable Sons:** Satyadharma
7 Saptarṣis: Aruṇa, Niḥśvara, Agnitejas, Vapuṣmān, Viṣṇu, Haviṣmat, Anagha
Key Līlās & Cosmic Landmarks: Lord Dharmasetu stabilizing righteousness across all planetary realms (ŚB 8.13.25–26)
Purāṇic Concordance: ŚB 8.13.25 names Aruṇa; Viṣṇu Purāṇa 3.2 records Āruṇi, Indra variant Vṛṣa, and Nirmāṇaratis.
Primary Witness: Śrīmad Bhāgavatam 8.13.24–26; Viṣṇu Purāṇa 3.2

No. 12 · Rudra-Sāvarṇi Manu — *Sāvarṇi lineage* — FUTURE

Indra: Ṛtadhāmā · **Viṣṇu Avatāra:** Svadhāmā (Son of Satyasahās & Sūnṛtā)
Deva-Gaṇas: Hāritas, Lohitas, Sumanasas, Sukarmās · **Notable Sons:** Devavān, Upadeva, Devaśreṣṭha
7 Saptarṣis: Tapomūrti, Tapasvī, Agnīdhraka, Tapodhṛti, Jyotiṣmat, Tapodhana, Sutapas
Key Līlās & Cosmic Landmarks: Tapas-centered Rudra-Sāvarṇi (12th) epoch maturation under Svadhāmā / Sudhāmā (ŚB 8.13.28–29)
Primary Witness: Śrīmad Bhāgavatam 8.13.27–29; Viṣṇu Purāṇa 3.2

No. 13 · Deva-Sāvarṇi Manu — *Son of Ruci* **FUTURE**

Indra: Divaspati · **Viṣṇu Avatāra:** Yogeśvara (Son of Devahotra & Bṛhatī)
Deva-Gaṇas: Sukarmās, Sutrāmās, Sudharmas · **Notable Sons:** Citrasena, Vicitra
7 Saptarṣis: Nirmoka, Tattvadarśa, Dhṛtimat, Avyaya, Nirutsuka, Aruṇa, Sutapas
Key Līlās & Cosmic Landmarks: Lord Yogeśvara empowering Divaspati's cosmic governance (ŚB 8.13.31–32)
Purāṇic Concordance: ŚB 8.13.30–31 names Manu Deva-Sāvarṇi & ṛṣis Nirmoka and Tattvadarśa; Viṣṇu & Mārkaṇḍeya Purāṇas use patronymic Raucya.
Primary Witness: Śrīmad Bhāgavatam 8.13.30–32; Viṣṇu Purāṇa 3.2

No. 14 · Indra-Sāvarṇi Manu — *Son of Bhūti* **FUTURE**

Indra: Śuci · **Viṣṇu Avatāra:** Bṛhadbhānu (Son of Satrāyaṇa & Vitāna)
Deva-Gaṇas: Pavitras, Cākṣuṣas, Kanishthas, Bhrajiras, Vacavridhas · **Notable Sons:** Uru, Gambhīra, Budha
7 Saptarṣis: Agni, Bāhu, Śuci, Śuddha, Māgadha, Yukta, Ajita
Key Līlās & Cosmic Landmarks: Final Manvantara of the Kalpa under Bṛhadbhānu (ŚB 8.13.33–36 — echoing Viṣṇu Sahasranāma Śloka 36, Nos. 332–335: Vāsudevo Bṛhadbhānur Ādidevaḥ Purandaraḥ, uniting No. 7's Indra Purandara & No. 14's Avatāra Bṛhadbhānu in one Light before Naimittika Pralaya)
Purāṇic Concordance: ŚB 8.13.34 names Agni, Bāhu, Śuci, Śuddha, and Māgadha; Viṣṇu & Mārkaṇḍeya Purāṇas record Agnibāhu, Yukta, Śukra, Gṛdhra & Ajita (and name Manu Bhautya), closing into 15th Sandhyā and Naimittika Pralaya.
Primary Witness: Śrīmad Bhāgavatam 8.13.33–36; Viṣṇu Purāṇa 3.2

33 TRAYASTRIṀŚA DEVAS · ŚATAKRATU OFFICE & 4 CIRAÑJĪVĪS DIRECTLY IN ŚRĪMAD BHĀGAVATAM (ŚB 6.6 · 8.13)

Taken together, these fourteen directory records show Vedic deep time operating as a disciplined constitutional wheel: 14 Manus × 7 Saptarṣis = **98 sage chairs** rotating alongside 14 Indras and 15 **Sandhyā** deluges (14 × 71 + 15 × 0.4 = 1,000 Mahāyugas), all governed inside **ONE Śveta-Vārāha Day** of Brahmā. Three direct **Śrīmad Bhāgavatam** witnesses clarify every role:
(1) 33 Trayastriṁśa Devas Enumerated by Name (ŚB 6.6.10–40): Skandha 6 Chapter 6 lists all thirty-three explicitly — 8 Vasus (6.6.10–11: Droṇa through Vibhāvasu) + 11 Rudras (6.6.17–18: Raivata through Mahān) + 12 Ādityas (6.6.39: Vivasvān through Urukrama-Vāmana) + 2 Aśvins (6.6.40: Nāsatyau) = 33.
(2) Śatakratu Qualification: Indra is a rotated cosmic **padavī** (office, associated with 100 Aśvamedhas in **ŚB 4.19**) crowned in the 8th epoch by selfless surrender (**ŚB 8.13.12**: **teṣāṁ virocana-suto balir indro bhaviṣyati**).
(3) Four Living Cirañjīvīs (8 Sūrya-Sāvarṇi, ŚB 8.13.15–16): Paraśurāma (Rāma), **Aśvatthāmā** (Droṇaputra), **Kṛpācārya** (Kṛpa), and **Bādarāyaṇa Vyāsa** join **Gālava, Dīptimān,** and **Ṛṣyaśṛṅga** as the 8th **Saptarṣi** cabinet.

Beyond Birth Pride: Universal Access in Śrīmad Bhāgavatam (ŚB 1.4.25 · 7.9.10 · 7.11.35)

When reading how humanity descends from **No. 7 Vaivasvata Manu**, both Vedic students and 2026 Gen-Z Sanātanīs ask a decisive ethical question: **Does Śāstra endorse birth arrogance or exclude women and sincere seekers from supreme knowledge? Śrīmad Bhāgavatam** answers directly:

VYĀSA'S UNIVERSAL COMPASSION (ŚB 1.4.25) × CHARACTER OVER BIRTH (ŚB 7.11.35 · 7.9.10)

1 · Why Vyāsa Composed Accessible Itihāsa–Purāṇa (ŚB 1.4.25): स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा। कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह। इति भारतमाख्यानं कृपया मुनिना कृतम्॥ — seeing that women, working citizens (**śūdras**), and uninitiated descendants (**dvijabandhus**) lacked formal **trayī** access, Vyāsa lovingly opened highest liberating wisdom to every household.
2 · Nārada's Character Criterion (ŚB 7.11.35): यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम्। यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत्॥ — wherever the natural virtues (**guṇa–karma**) defining an order shine in someone's life, recognize that calling directly by character, never arrogance of birth.
3 · Prahlāda's Sovereign Measure (ŚB 7.9.10): विप्राद् द्विषड्गुणयुतादरविन्दनाभपादारविन्दविमुखाच्छ्वपचं वरिष्ठम्। मन्ये तदर्पितमनोवचनेहितार्थप्राणं पुनाति स कुलं न तु भूरिमानः॥ — an outcaste whose mind, speech, action, wealth, and life belong to **Aravindanābha Hari** stands nobler than a learned twelve-virtue ritualist bloated with pride (**bhūri-māna**).

Veda Vyāsa, 18 Purāṇas & 24 Avatāras

Separating authentic Śruti–Purāṇa–Prasthāna-Trayī from ungrounded claims, with line-by-line Gita Press Codes 26 & 27 counts.

Whenever modern discourse turns chaotic around Hindu scripture, apply one diagnostic rule: trace every ontological and cosmological doctrine back to **No. 17 Kṛṣṇa-Dvaipāyana Veda Vyāsa** (ŚB 1.3.21), who codified the **4 Vedas** (**Paila, Vaiśampāyana, Jaimini, Sumantu**), **18 Mahāpurāṇas** (400,000 ślokas via **Romaharṣaṇa / Sūta**), **Mahābhārata + Bhagavad-Gītā**, and **Brahma-Sūtras** at Dvāpara–Kali's threshold (ŚB 1.4, 12.6).

Complete 18 Mahāpurāṇas = 400,000 Ślokas (ŚB 12.13.4–9)

PURĀṆA (01–09)	ŚLOKAS	PURĀṆA (10–18)	ŚLOKAS
Brāhma Purāṇa	10,000	Brahmavaivarta Purāṇa	18,000
Padma Purāṇa	55,000	Liṅga Purāṇa	11,000
Viṣṇu Purāṇa	23,000	Varāha Purāṇa	24,000
Śiva Purāṇa	24,000	Skanda Purāṇa	81,100
Śrīmad Bhāgavata Mahāpurāṇa	18,000	Vāmana Purāṇa	10,000
Nārada Purāṇa	25,000	Kūrma Purāṇa	17,000
Mārkaṇḍeya Purāṇa	9,000	Matsya Purāṇa	14,000
Agni Purāṇa	15,400	Garuḍa Purāṇa	19,000
Bhaviṣya Purāṇa	14,500	Brahmāṇḍa Purāṇa	12,000
VERIFIED CANONICAL SUM (ŚB 12.13.9)		**ALL 18 MAHĀPURĀṆAS**	**400,000**

Twelve Skandhas — Gita Press Codes 26 & 27

Across its 12 Core Skandhas, Gita Press Gorakhpur holds **335 core chapters** (14,099 numbered śloka-blocks), plus **10 Padma-Purāṇa Māhātmya chapters** (703 blocks) = **345 chapters / 14,802 GP blocks** (traditional 18,000 **grantha-māna** 32-syllable metre units):

SKANDHA	CH	GP BLOCKS	COSMIC & MANVANTARA THEME
Skandha 1	19	809	Sūta-Śaunaka dialogue, 22 Avatāras (1.3), Vyāsa's inspiration by Nārada, Parīkṣit
Skandha 2	10	391	Virāṭ-Rūpa meditation, Līlā-avatāras incl. Hayagrīva & Haṁsa (2.7), Catuḥ-ślokī (2.9), Daśa-Lakṣaṇa (2.10)
Skandha 3	33	1,411	Vidura-Maitreya, Padma-kalpa, Kāla-tattva, Varāha & Kapila Sāṅkhya
Skandha 4	31	1,445	Svāyambhuva Manu lineage, Dakṣa-Śiva, Dhruva, Pṛthu Mahārāja
Skandha 5	26	668	Priyavrata, Ṛṣabhadeva, Bharata, Jambūdvīpa, Bhū-maṇḍala & Jyotiścakra
Skandha 6	19	851	Ajāmila's deliverance by Holy Name, Nārāyaṇa-kavaca, Vṛtrāsura
Skandha 7	15	750	Nārada-Yudhiṣṭhira, Narasiṁha & Prahlāda, Sanātana Varṇāśrama-dharma
Skandha 8	24	931	All 14 Manvantaras (8.1 & 8.13), Gajendra, Samudra Manthana in 6th Cākṣuṣa (8.5-8.12), Vāmana, Matsya
Skandha 9	24	964	Vaivasvata Manu's descendants, Ambarīṣa, Śrī Rāma (Sūrya), Yadu/Kuru (Candra)
Skandha 10	90	3,946	Supreme Refuge (Āśraya): Vṛndāvana, Rāsa-līlā, Brahmā-stuti (10.14.19), Mathurā & Dvārakā
Skandha 11	31	1,367	Navayogīśvara Saṁvāda, Haṁsa-Gītā Turīya (11.13.28), Guṇa-Turīya (11.25.20), Advaita Bhakti
Skandha 12	13	566	Yuga-dharma of Kali, Four Pralayas, Mārkaṇḍeya, 400k-śloka Purāṇa index (12.13.4-9)
CORE TOTAL	**335**	**14,099**	+ 10 Māhātmya Ch. (703) = 14,802 GP Blocks (18,000 Grantha)

4 Vedas, 18 Purāṇas, 12 Skandhas & 24 Avatāras

400,000 Purāṇic ślokas audited line-by-line against Gita Press Codes 26 & 27 (14,099 Core + 703 Māhātmya = 14,802 GP Blocks · 18,000 Grantha-Māna).

GURU-PARAMPARĀ TRANSMISSION AT KALI THRESHOLD (NO. 17 VEDA VYĀSA)

1. Catuḥ-Ślokī
Nārāyaṇa → Brahmā (ŚB 2.9.32–35)

→

2. Nārada & Vyāsa
Divides 1 Veda into 4 & Bhāgavatam

→

3. Four Veda Disciples
Paila (Ṛg), Vaiśampāyana (Yajus), Jaimini, Sumantu

→

4. Purāṇa & Trayī
Romaharṣaṇa (Purāṇa) · Prasthāna-Trayī

18 MAHĀPURĀṆAS = 400,000 ŚLOKAS (ŚB 12.13.4–9)

01.	Brāhma Purāṇa (Brāhma)	10,000
02.	Padma Purāṇa (Vaiṣṇava)	55,000
03.	Viṣṇu Purāṇa (Vaiṣṇava)	23,000
04.	Śiva Purāṇa (Śaiva)	24,000
05.	**Śrīmad Bhāgavata** (Advaita-Bhakti)	18,000
06.	Nārada Purāṇa (Vaiṣṇava)	25,000
07.	Mārkaṇḍeya Purāṇa (Śākta / Brahmā)	9,000
08.	Agni Purāṇa (Śaiva / Encylopedic)	15,400
09.	Bhaviṣya Purāṇa (Brāhma / Saura)	14,500
10.	Brahmavaivarta Purāṇa (Rādhā-Kṛṣṇa / Brāhma)	18,000
11.	Liṅga Purāṇa (Śaiva)	11,000
12.	Varāha Purāṇa (Vaiṣṇava)	24,000
13.	Skanda Purāṇa (Śaiva)	81,100
14.	Vāmana Purāṇa (Vaiṣṇava / Śaiva)	10,000
15.	Kūrma Purāṇa (Śaiva / Vaiṣṇava)	17,000
16.	Matsya Purāṇa (Vaiṣṇava / Śaiva)	14,000
17.	Garuḍa Purāṇa (Vaiṣṇava)	19,000
18.	Brahmāṇḍa Purāṇa (Brāhma / Śākta)	12,000

TOTAL VERIFIED CANON (ŚB 12.13.9) — 400,000

ŚRĪMAD BHĀGAVATAM · 12 SKANDHAS (14,099 CORE BLOCKS)

Sk. 01: Adhikāra	Sūta-Śaunaka dialogue, 22 Avatāras (1.3), Vyāsa's inspiration by Nārada, Parīkṣit	19 ch · 809
Sk. 02: Sādhana & Sarga	Virāṭ-Rūpa meditation, Līlā-avatāras incl. Hayagrīva & Haṁsa (2.7), Catuḥ-ślokī (2.9), Daśa-Lakṣaṇa (2.10)	10 ch · 391
Sk. 03: Sarga	Vidura-Maitreya, Padma-kalpa, Kāla-tattva, Varāha & Kapila Sāṅkhya	33 ch · 1,411
Sk. 04: Visarga	Svāyambhuva Manu lineage, Dakṣa-Śiva, Dhruva, Pṛthu Mahārāja	31 ch · 1,445
Sk. 05: Sthāna	Priyavrata, Ṛṣabhadeva, Bharata, Jambūdvīpa, Bhū-maṇḍala & Jyotiścakra	26 ch · 668
Sk. 06: Poṣaṇa	Ajāmila's deliverance by Holy Name, Nārāyaṇa-kavaca, Vṛtrāsura	19 ch · 851
Sk. 07: Ūti	Nārada-Yudhiṣṭhira, Narasiṁha & Prahlāda, Sanātana Varṇāśrama-dharma	15 ch · 750
Sk. 08: Manvantara	All 14 Manvantaras (8.1 & 8.13), Gajendra, Samudra Manthana in 6th Cākṣuṣa (8.5-8.12), Vāmana, Matsya	24 ch · 931
Sk. 09: Īśānukathā	Vaivasvata Manu's descendants, Ambarīṣa, Śrī Rāma (Sūrya), Yadu/Kuru (Candra)	24 ch · 964
Sk. 10: Āśraya	Supreme Refuge (Āśraya): Vṛndāvana, Rāsa-līlā, Brahmā-stuti (10.14.19), Mathurā & Dvārakā	90 ch · 3,946
Sk. 11: Mukti	Navayogiśvara Saṁvāda, Haṁsa-Gītā Turīya (11.13.28), Guṇa-Turīya (11.25.20), Advaita Bhakti	31 ch · 1,367
Sk. 12: Nirodha & Purāṇa-Saṅgraha	Yuga-dharma of Kali, Four Pralayas, Mārkaṇḍeya, 400k-śloka Purāṇa index (12.13.4-9)	13 ch · 566

335 CHAPTERS · CORE + 703 MĀHĀTMYA — 14,802 GP · 18k Grantha

24 AVATĀRA CONCORDANCE (ORDER 1–24 · REF ŚB 1.3.6–25 [N] & ŚB 2.7 · VYĀSA 17 · KṚṢṆA SVAYAM BHAGAVĀN)

1. [1] Four Kumāras (Catuḥsana)
सनक-सनन्दन-सनातन-सनत्कुमाराः
ŚB 1.3.6 · 2.7.5: Taught fearless Brahmavidyā & Advaita-ātma-tattva at the dawn of Sṛṣṭi.

2. [2] Varāha
श्रीमद्वराहः
ŚB 1.3.7 · 2.7.1: Lifted submerged Bhūmi from Garbhodaka depths on His tusks.

3. [3] Devarṣi Nārada
देवर्षिः नारदः
ŚB 1.3.8 · 1.5.11: Compiled Sātvata Tantra teaching Naiṣkarmya-karma & inspired Vyāsa to compose Bhāgavatam.

4. [4] Nara-Nārāyaṇa
नर-नारायणौ
ŚB 1.3.9 · 2.7.6: Twin ṛṣis born of Dharma & Mūrti in Badarikāśrama embodying unconquerable śama & tapas.

5. [5] Kapila
कपिलः सिद्धेशः
ŚB 1.3.10 · 2.7.3: Son of Kardama & Devahūti; revealed classical Advaita-Sāṅkhya tattvas (Canto 3).

6. [6] Dattātreya
दत्तात्रेयः
ŚB 1.3.11 · 2.7.4: Son of Atri & Anasūyā; imparted Ānvīkṣikī (Self-inquiry) & 24-guru wisdom.

7. [7] Yajña (Suyajña)
सुयज्ञः (यज्ञः)
ŚB 1.3.12 · 2.7.2: Son of Ruci & Ākūti; served as Indra protecting the 1st Svāyambhuva Manvantara.

8. [8] Ṛṣabhadeva
ऋषभदेवः
ŚB 1.3.13 · 2.7.10: Son of Nābhi & Merudevī (Sudevī); exemplified eqanimous Avadhūta realization.

9. [9] Pṛthu Mahārāja
पृथुः चक्रवर्ती
ŚB 1.3.14 · 2.7.9: Levelled the earth & milked medicinal herbs and grains for cosmic sustenance.

10. [2.7] Hayagrīva (Hayaśīrṣā)
हयग्रीवः (हयशीर्षा)
ŚB 2.7.11: Golden horse-headed Yajñapuruṣa manifesting at Brahmā's satra, breathing out the Vedas.

11. [2.7] Haṁsa
हंसः (परमहंसः)
ŚB 2.7.19 · 11.13.28: Taught Nārada (ŚB 2.7.19) and Kumāras via Brahmā how Turīya unties the guṇas (Haṁsa-Gītā 11.13).

12. [10] Matsya
मत्स्यः
ŚB 1.3.15 · 2.7.12: At the Cākṣuṣa pralaya deluge, towed King Satyavrata (7th Manu Vaivasvata) & preserved the Vedas.

13. [11] Kūrma
कूर्मः (कमठः)
ŚB 1.3.16 · 2.7.13: Bore Mount Mandara on His shell-back during Samudra Manthana (Milk Ocean churning).

14. [12] Dhanvantari
धन्वन्तरिः
ŚB 1.3.17 · 2.7.21: Emerged from Samudra Manthana carrying Amṛta and founding Āyurveda.

15. [13] Mohinī
मोहिनी-मूर्तिः
ŚB 1.3.17 · 8.9: Delivered Amṛta exclusively to Devas after Samudra Manthana.

16. [14] Narasiṁha
नृसिंहः
ŚB 1.3.18 · 2.7.14: Appeared from the pillar to protect Prahlāda & vanquish Hiraṇyakaśipu.

17. [15] Vāmana
वामनः (उरुक्रमः)
ŚB 1.3.19 · 2.7.17: Measured all worlds in three strides, crowning Bali Mahārāja's surrender.

18. [16] Paraśurāma
परशुरामः
ŚB 1.3.20 · 2.7.22: Cleared earth of tyrannical rulers 21 times to restore dharmic balance.

19. [17] Veda Vyāsa (No. 17 in 1.3.21)
वेदव्यासः (कृष्णद्वैपायनः)
ŚB 1.3.21 · 1.4.19 · 2.7.36: Divided one Veda into four, authored Mahābhārata/Gītā, Brahma-Sūtra, and all 18 Purāṇas (400k ślokas).

20. [18] Śrī Rāma
श्रीरामचन्द्रः
ŚB 1.3.22 · 2.7.23: Ikṣvāku sovereign uniting dharma, bridge-building, and destruction of Rāvaṇa.

21. [19] Balarāma
श्रीबलरामः
ŚB 1.3.23 · 2.7.26: Assisted Kṛṣṇa in lifting Earth's demonic burden at Dvāpara-Kali twilight.

22. [20] Śrī Kṛṣṇa (Svayaṁ Bhagavān)
श्रीकृष्णः (तुरीयः / पूर्णः)
ŚB 1.3.23 & 1.3.28: Source & Gold of all Avatāras ('kṛṣṇas tu bhagavān svayam', not a mere aṁśa).

23. [21] Buddha
बुद्धः
ŚB 1.3.24 · 2.7.37: Born in Kīkaṭa at the dawn of Kali to disarm ritualized violence through compassion.

24. [22] Kalki
कल्किः
ŚB 1.3.25 · 2.7.38: Appears at Kali-Yuga's end in Śambhala to inaugurate the next Satya Yuga.

Concordance of the 24 Līlā-Avatāras (ŚB 1.3 & 2.7)

NO.	AVATĀRA	CIT.	COSMIC MISSION
1	**Four Kumāras (Catuḥsana)**	ŚB 1.3.6 · 2.7.5	Taught fearless Brahmavidyā & Advaita-ātma-tattva at the dawn of Sṛṣṭi.
2	**Varāha**	ŚB 1.3.7 · 2.7.1	Lifted submerged Bhūmi from Garbhodaka depths on His tusks.
3	**Devarṣi Nārada**	ŚB 1.3.8 · 1.5.11	Compiled Sātvata Tantra teaching Naiṣkarmya-karma & inspired Vyāsa to compose Bhāgavatam.
4	**Nara-Nārāyaṇa**	ŚB 1.3.9 · 2.7.6	Twin ṛṣis born of Dharma & Mūrti in Badarikāśrama embodying unconquerable śama & tapas.
5	**Kapila**	ŚB 1.3.10 · 2.7.3	Son of Kardama & Devahūti; revealed classical Advaita-Sāṅkhya tattvas (Canto 3).
6	**Dattātreya**	ŚB 1.3.11 · 2.7.4	Son of Atri & Anasūyā; imparted Ānvīkṣikī (Self-inquiry) & 24-guru wisdom.
7	**Yajña (Suyajña)**	ŚB 1.3.12 · 2.7.2	Son of Ruci & Ākūti; served as Indra protecting the 1st Svāyambhuva Manvantara.
8	**Ṛṣabhadeva**	ŚB 1.3.13 · 2.7.10	Son of Nābhi & Merudevī (Sudevī); exemplified eqanimous Avadhūta realization.
9	**Pṛthu Mahārāja**	ŚB 1.3.14 · 2.7.9	Levelled the earth & milked medicinal herbs and grains for cosmic sustenance.
10	**Hayagrīva (Hayaśīrṣā)**	ŚB 2.7.11	Golden horse-headed Yajñapuruṣa manifesting at Brahmā's satra, breathing out the Vedas.
11	**Haṁsa**	ŚB 2.7.19 · 11.13.28	Taught Nārada (ŚB 2.7.19) and Kumāras via Brahmā how Turīya unties the guṇas (Haṁsa-Gītā 11.13).
12	**Matsya**	ŚB 1.3.15 · 2.7.12	At the Cākṣuṣa pralaya deluge, towed King Satyavrata (7th Manu Vaivasvata) & preserved the Vedas.
13	**Kūrma**	ŚB 1.3.16 · 2.7.13	Bore Mount Mandara on His shell-back during Samudra Manthana (Milk Ocean churning).
14	**Dhanvantari**	ŚB 1.3.17 · 2.7.21	Emerged from Samudra Manthana carrying Amṛta and founding Āyurveda.
15	**Mohinī**	ŚB 1.3.17 · 8.9	Delivered Amṛta exclusively to Devas after Samudra Manthana.
16	**Narasiṁha**	ŚB 1.3.18 · 2.7.14	Appeared from the pillar to protect Prahlāda & vanquish Hiraṇyakaśipu.
17	**Vāmana**	ŚB 1.3.19 · 2.7.17	Measured all worlds in three strides, crowning Bali Mahārāja's surrender.
18	**Paraśurāma**	ŚB 1.3.20 · 2.7.22	Cleared earth of tyrannical rulers 21 times to restore dharmic balance.
19	**Veda Vyāsa (No. 17 in 1.3.21)**	ŚB 1.3.21 · 1.4.19 · 2.7.36	Divided one Veda into four, authored Mahābhārata/Gītā, Brahma-Sūtra, and all 18 Purāṇas (400k ślokas).
20	**Śrī Rāma**	ŚB 1.3.22 · 2.7.23	Ikṣvāku sovereign uniting dharma, bridge-building, and destruction of Rāvaṇa.
21	**Balarāma**	ŚB 1.3.23 · 2.7.26	Assisted Kṛṣṇa in lifting Earth's demonic burden at Dvāpara-Kali twilight.
22	**Śrī Kṛṣṇa (Svayaṁ Bhagavān)**	ŚB 1.3.23 & 1.3.28	Source & Gold of all Avatāras ('kṛṣṇas tu bhagavān svayam', not a mere aṁśa).
23	**Buddha**	ŚB 1.3.24 · 2.7.37	Born in Kīkaṭa at the dawn of Kali to disarm ritualized violence through compassion.
24	**Kalki**	ŚB 1.3.25 · 2.7.38	Appears at Kali-Yuga's end in Śambhala to inaugurate the next Satya Yuga.

WHY CANTO 1.3 COUNTS 22, CANTO 2.7 ADDS HAYAGRĪVA & HAṀSA = 24, YET AVATĀRAS REMAIN INNUMERABLE (ŚB 1.3.26–28)

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्। इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे॥ (**ŚB 1.3.28**)

Like thousands of living streams flowing ceaselessly from an inexhaustible mountain lake (**yathāvidāsinaḥ kulyāḥ**, **ŚB 1.3.26**), Hari's manifestations surpass arithmetic listing. Canto 1.3 enumerates 22 focal descents (**No. 17 Veda Vyāsa**, **No. 20 Śrī Kṛṣṇa**); Canto 2.7 highlights **Hayagrīva** (2.7.11) and **Haṁsa** (2.7.19, total 24); and 1.3.28 seals all **Avatāras** inside **Avatārī**: **Vāsudeva Śrī Kṛṣṇa** — while Skandha 12.8–11 unites **Mārkaṇḍeya's Vaṭa-patra** vision (12.9), **Śiva–Umā's** blessing (12.10), and **Mahāpuruṣa's** cosmic emblems (12.11.10–22): **Kaustubha** (**Jīva-caitanya Ātma-jyotiḥ**) & **Śrīvatsa** (12.11.10), **Vanamālā** (three-guṇa Māyā, 12.11.11), **Mūla-Prakṛti Ananta-Āsana** & **Sattva Padma** (12.11.13), **Sudarśana** (**Tejas**, 12.11.14), **Śārṅga** (**Kāla**, 12.11.15), and **Catur-Vyūha** (12.11.21–22).

Avadhūta's 24 Gurus & Pṛthu's Earth-Dharma

How Śrīmad Bhāgavatam treats the visible elements, living creatures, and King Pṛthu's Bhūmi-dohana directly as schools of wisdom.

Even before formal ascetic vows, **Śrīmad Bhāgavatam** (Skandha 11.7–9) shows the wandering Avadhūta instructing King Yadu that the entire manifested cosmos serves an attentive mind as preceptor:

ŚRĪMAD BHĀGAVATAM 11.7.33–35 · TWENTY-FOUR PRECEPTORS IN NATURE

पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः । कपोतोऽजगरः सिन्धुः पतंगो मधुकृद् गजः ॥ ३३
मधुहा हरिणो मीनः पिंगला कुररोऽर्भकः । कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ॥ ३४
एते मे गुरवो राजंश्चतुर्विंशतिराश्रिताः । शिक्षा वृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥ ३५

pṛthivī vāyur ākāśam āpo 'gniś candramā raviḥ / kapoto 'jagaraḥ sindhuḥ pataṅgo madhukṛd gajaḥ — madhuhā hariṇo mīnaḥ piṅgalā kuraro 'rbhakaḥ / kumārī śarakṛt sarpa ūrṇanābhiḥ supeśakṛt — ete me guravo rājaṁś catur-viṁśatir āśritāḥ

From earth, wind, sky, water, fire, moon, and sun through eighteen living parables culminating in the spider and wasp, the Avadhūta learned inner steadiness (ātmanaḥ śikṣā) simply by observing Prakṛti honestly under Paramātmā.

Canonical Register of All Twenty-Four Gurus (ŚB 11.7.33–35 · 11.8–9)

GROUP	CANONICAL GURUS (ŚB 11.7.33–34)	DIRECT LESSON DRAWN FOR THE SELF
1–7 · Luminaries & Elements	Pṛthivī (Earth), Vāyu (Air), Ākāśa (Sky), Āpaḥ (Water), Agni (Fire), Candramā (Moon), Ravi (Sun)	Patience amidst trespasses (Earth); unattached passage (Air); unstained pervasiveness (Sky); crystal purity (Water); radiant incorruptibility (Fire); changeless Self despite outer phases (Moon); drawing and returning gifts gently without hoarding (Sun).
8–16 · Wild Creatures	Kapota (Pigeon), Ajagara (Python), Sindhu (Ocean), Pataṅga (Moth), Madhukṛt (Bee), Gaja (Elephant), Madhuhā, Hariṇa (Deer), Mīna (Fish)	Pigeon warns against blind family attachment; Python models contentment without frantic scrambling; Ocean teaches unshaken depth; Bee gathers essence from every branch of **Śāstra**; Moth, Elephant, Deer & Fish caution against captivity to form, touch, sound & taste.
17–24 · Human & Subtle Forms	Piṅgalā (Courtesan), Kurara (Osprey), Arbhaka (Child), Kumārī (Maiden), Śarakṛt (Arrowsmith), Sarpa (Serpent), Ūrṇanābhi (Spider), Supeśakṛt (Wasp)	**Piṅgalā** turns despair into contentment; **Osprey** drops meat to regain peace; **Maiden** stills clattering bangles into focused quietude; **Arrowsmith** shows single-pointed **dhyāna**; **Spider** emits & withdraws threads out of Self like **Hari** (**ŚB 11.9**).

Pṛthu Mahārāja's Constitutional Earth-Stewardship Charter (ŚB 4.18)

Alongside Avadhūta's inward contemplation stands royal Earth-Dharma in Skandha 4. When famine parched the world because negligent rulers hoarded produce without sacrifice, Emperor **Pṛthu** (**Avatāra No. 9**) addressed **Bhūmi-Devī** as the Sacred Cow (ŚB 4.18.1–12). Appointing **Svāyambhuva Manu** as calf (**4.18.12**), every class drew rightful nourishment: grains, medicinal herbs, righteous shelter, and harmony across Earth. Afterward, Pṛthu leveled chaotic terrain and established balanced villages, towns, pastures, and agricultural fields (**4.18.27–32**).

BHŪMI-DOHANA CHARTER · ŚB 4.18.1–12, 27–32 × ĪŚOPANIṢAD 1 · Prosperity Sustained Only Through Dharma-Trusteeship

1 · RIGHT CALF (DHARMA)
Placing **Svāyambhuva Manu** as calf (**4.18.12**) awakens maternal yield — love, not violence, unlocks plenty.

2 · CLEAN VESSEL (PAṬRA)
Each community brought its proper vessel (4.18.13–25): nourishment flows when desires fit rightful capacity.

3 · CIVIC BALANCE (4.18.27–32)
Settlements, groves, and farmland arranged cleanly so mountain, soil, citizen, and **yajña** flourish together.

Just as Mahālakṣmī chose Nārāyaṇa alone (ŚB 8.8), Bhūmi-Devī yields abundance only when humanity milks Earth in gratitude without possessive greed.

BHAGAVAD-GĪTĀ 18.61–62 × ŚB 11.7.35 · INNER COMPASS ACROSS ACTIVE LIFE

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati / bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā

Whether observing creation's twenty-four Gurus like the Avadhūta (ŚB 11.7.35) or stewarding Earth's bounty like Pṛthu (4.18), taking full refuge in Paramātmā within the heart brings supreme peace (parāṁ śāntim, BG 18.62).

Why Trials Come & How to Work Without Anxiety (ŚB 1.8.25 · 11.20.6–9)

A direct question haunts sincere youth today: **"If Paramātmā loves His devotees, why do sudden crises still arrive — and how can anyone pursue serious daily work without burnout or outcome-anxiety?" Śrīmad Bhāgavatam** answers through Queen Kuntī and Śrī Kṛṣṇa Himself:

KUNTĪ'S PARADOX ON HARDSHIP (ŚB 1.8.25) × KṚṢṆA'S THREE YOGAS FOR DAILY LIFE (ŚB 11.20.6–9)

1 · Why Adversity Awakens Clear Sight (ŚB 1.8.25): विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो । भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥ — Queen **Kuntī** actually prays for trials whenever worldly ease breeds intoxicated pride, because crisis strips false props and grants unmediated **darśana** breaking rebirth.

2 · Action Without Anxiety (ŚB 11.20.6–9): योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया । ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥ — Kṛṣṇa leaves nobody out: serene contemplatives walk **Jñāna**; active householders and builders purify engaged effort (**Karma-Yoga**, 11.20.7 · BG 2.47–48) until steady faith matures directly into joyful **Bhakti-Yoga** (11.20.8–9).

Kapila's Nirguṇa-Bhakti, Ajāmila & Uddhava-Gītā

How Skandhas 3, 6 & 11 purify devotion beyond subtle pride — flowing uninterruptedly like Gaṅgā to the ocean.

Having mapped creation across **Sāṅkhya** (24 + 25th + 26th), **Bhagavān Kapila** answers mother **Devahūti** in Skandha 3 with the sharpest psychological test in scripture (ŚB 3.29.8–12): how to discern whether devotion is still colored by material **guṇas** (**tāmasa, rājasa, sāttvika**) or has matured into pure **nirguṇa bhakti** beyond all selfish motives.

ŚRĪMAD BHĀGAVATAM 3.29.11–12 · GAṄGĀ-FLOWING NIRGUṆA BHAKTI

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये । मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥ ११
लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥ १२

mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye / mano-gatir avicchinnā yathā gaṅgāmbhaso 'mbudhau — lakṣaṇaṁ bhakti-yogasya nirguṇasya hy udāhṛtam / ahaituky avyavahitā yā bhaktiḥ puruṣottame

Upon merely hearing My glories, the uninterrupted current of consciousness toward Me dwelling inside every heart — spontaneous, unmotivated (ahaitukī), and unobstructed like the Gaṅgā rushing eternally to the ocean — is declared the hallmark of stainless Nirguṇa-Bhakti.

Fourfold Discrimination of Bhakti (ŚB 3.29.8–13)

MODE & VERSE	INNER MOTIVE / DIAGNOSTIC SIGN	COSMIC VERDICT IN ŚRĪMAD BHĀGAVATAM
1. Tāmasa Bhakti (ŚB 3.29.8)	Performed with hidden violence, hypocrisy (**dambha**), or malice/envy toward others.	Sees difference and hostility; mistakes ritual posture for spiritual life.
2. Rājasa Bhakti (ŚB 3.29.9)	Aimed at sense objects, fame (**yaśas**), worldly power, or dominance (**aiśvarya**).	Treats the Supreme Source as a vendor of temporary prizes.
3. Sāttvika Bhakti (ŚB 3.29.10)	Performed to burn karma (**karma-nirhāra**) or satisfy a sense of separate pious obligation.	Pure and disciplined, yet still retains subtle distinction of duty-performer.
4. Nirguṇa Bhakti (ŚB 3.29.11–13)	Unmotivated (**ahaitukī**) and uninterrupted (**avyavahitā**) love flowing purely at hearing Hari's glories.	Dissolves separate **ahaṅkāra** directly; even declines heavenly liberation apart from **Sevā** (3.29.13).

WHY DEVAHŪTI'S QUESTION PREPARES US FOR BOTH AJĀMILA & RĀJĀ BALI

Notice Kapila's precision: even pious sāttvika ritual can harbor a secret expectation (*"Now I deserve release"*). True **Nirguṇa-Bhakti** turns love itself into its own reward — preparing both Ajāmila's effortless **Harināma** redemption and Bali's complete 9th-limb self-offering.

Ajāmila's Shield, Yamarāja's Verdict & Uddhava-Gītā's Crown (ŚB 6.2–3 · 11.14)

ŚRĪMAD BHĀGAVATAM 6.2.14 · 6.3.22 · THE SAVING POWER OF VAIKUṆṬHA'S HOLY NAME

साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा । वैकुण्ठनामग्रहणामशेषाघहरं विदुः ॥ १४

sāṅketyaṁ pārihāsyaṁ vā stobhaṁ helanam eva vā / vaikuṇṭha-nāma-grahaṇam aśeṣāghaharaṁ viduḥ

Rescuing dying Ajāmila, the Viṣṇudūtas proclaim that invoking Hari's Name — even playfully, in casual gesture, song, or helplessness — burns all accumulated karmic impurity (6.2.14). Yamarāja Himself confirms in 6.3.22 that Bhakti-yoga anchored in chanting His Name is the supreme Dharma of mortals.

ŚRĪMAD BHĀGAVATAM 11.14.20–24 · UDDHAVA-GĪTĀ'S VERDICT: DEVOTION CROWNS ALL PATHS

न साधयति मां योगो न सांख्यं धर्म उद्धव । न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥ २०
भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् । भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥ २१

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava / na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā — bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām

Before departing this world, Śrī Kṛṣṇa confides to Uddhava: neither mystic Yoga, analytical Sāṅkhya, scriptural study, austerity, nor renunciation captures Him so directly as intense loving Bhakti (11.14.20–21), which melts the heart into joyful tears and purifies the entire world beyond every birth barrier (11.14.22–24).

YAMARĀJA'S VERDICT TO YAMADŪTAS & THE MARKS OF AWAKENED DEVOTION (ŚB 6.3.22 · 11.14.23–24)

एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥ (**ŚB 6.3.22**)
Both **Yamarāja** in Skandha 6 and **Śrī Kṛṣṇa** in Skandha 11 demolish sectarian elitism: sincere **Harināma** and melted devotion (vāg gadgadā dravate yasya cittam… bhuvanaṁ punāti, 11.14.24) sanctify every household and open the gate directly toward **Skandha 10's Āśraya** and **Rājā Bali's** ninth surrender.

True Bhakti vs. Ritual Showmanship: Three Tiers & Kali Grace (ŚB 11.2.45–47 · 12.3.52)

Modern youth rightly turn away when piety shrinks into noisy ritual pride (**prākṛta bhakti**) devoid of empathy. In Skandha 11, the sage **Havi** draws a razor-sharp three-tier mirror (ŚB 11.2.45–47), sealed by **Śukadeva's** Kali-Yuga equalizer (12.3.52):

UTTAMA–MADHYAMA–KANIṢṬHA BHĀGAVATA MIRROR (ŚB 11.2.45–47) × KALI HARINĀMA (12.3.52)

- **11.2.47 (Prākṛta / Kaniṣṭha):** Worships the sacred image in a shrine with faith, yet lacks kindness toward devotees and fellow beings.
- **11.2.46 (Madhyama):** Cherishes **Īśvara** in love, befriends devotees, extends active compassion (**kṛpā**) to innocent seekers, and steps peacefully back from hostility.
- **11.2.45 (Uttama Bhāgavata):** सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः । भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ — beholds the living **Paramātmā** inside every creature and every creature inside **Bhagavān**.
- **12.3.52 (Kali Yuga Equality):** कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः । द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥ — meditation of Satya, grand sacrifices of Tretā, and ornate liturgy of Dvāpara open directly in Kali through sincere **Hari-kīrtana**.

Skandha 10 Āśraya: Garbha-Stuti & Śrī Rādhā–Kṛṣṇa

How all ten traits of Śrīmad Bhāgavatam converge in Skandha 10 upon Vāsudeva Śrī Kṛṣṇa and His eternal Ātma-Śakti Śrī Rādhikā.

In Chapter 0, **ŚB 2.10.1** unveiled the ten pillars of a **Mahāpurāṇa** culminating in 10 Āśraya (**Supreme Shelter**). Seven verses later, **Śukadeva Gosvāmī** defines that Refuge explicitly: **"That from Whom cosmic appearance (ābhāsa) and final resolution (nirodha) proceed is called Āśraya — Paraṁ Brahma Paramātmā"** (ŚB 2.10.7). Right across twelve cantos, nine preparatory Skandhas clear the stage so **Skandha 10** can reveal that Living Refuge face-to-face.

ŚRĪMAD BHĀGAVATAM 1.1.1–2 · PARAMAHAṀSA SAṀHITĀ OPENING INVOCATION & REJECTION OF KAITAVA

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ / tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

Vyāsa opens all 18,000 verses by meditating upon that Supreme Truth from Whom creation, sustenance, and dissolution flow; immediately in 1.1.2 ('dharmaḥ projjhita-kaitavo 'tra paramo'), he expels every deceitful, reward-seeking motive so the Lord is imprisoned in the sincere heart at once.

ŚRĪMAD BHĀGAVATAM 10.2.26 · DEVAS' GARBHA-STUTI: BRAHMĀ & ŚIVA BOW TOGETHER BEFORE ŚRĪ KṚṢṆA

सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य योनिं निहितं च सत्ये । सत्यस्य सत्यमृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥

satya-vrataṁ satya-paraṁ tri-satyaṁ satyasya yoniṁ nihitaṁ ca satye / satyasya satyam ṛta-satya-netraṁ satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

Arriving together at Mathurā's prison-house (10.2.25), Brahmā, Bhagavān Śiva, Nārada, and the Devas take undivided shelter in Śrī Kṛṣṇa as Vowed Truth, Truth's Source, Threefold Time's Witness (tri-satyam), and Essence of every cosmic element.

ANSWERING PARĪKṢIT'S QUESTION ON RĀSA-LĪLĀ & NARA-LĪLĀ (ŚB 10.33.27–32)

When **Rājā Parīkṣit** candidly asks how the Upholder of Dharma could enact Vṛndāvana's **Rāsa** (10.33.28–29), **Śukadeva Gosvāmī** draws the exact non-imitation boundary (10.33.30–31): धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् । तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥ नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः । विनश्यत्याचरन् मौढ्याद्यथारुद्रोऽब्धिजं विषम् ॥ Just as fire consumes everything without defilement, **Īśvara's** trans-empirical **līlā** carries no stain — yet mortal egos must **never imitate it**, any more than a mortal may drink **Hālāhala** beside Rudra-Śiva (10.33.31); follow **Īśvara's** ethical word (10.33.32) while adoring His boundless grace.

Śrī Rādhā–Kṛṣṇa Antaraṅga Unity & Śukadeva's Final Summit (ŚB 10.30 · 12.13)

THE SPIRITUAL HEART OF ŚRĪMAD BHĀGAVATAM · SKANDHAS 10 & 12 · Rādhā–Kṛṣṇa Ārādhana & Śiva–Viṣṇu Harmony

1 · ŚRĪ RĀDHĀ–KṚṢṆA ANTARAṄGA UNITY (ŚB 10.30.28 · SKANDA POST.2.11 · BS 5.37)

अनयाराधितो नूनं भगवान् हरिरीश्वरः । यन्नो विहाय गोविन्दः प्रीतो यामनयद् रहः ॥ (**10.30.28**)

Beholding single footprints in Vṛndāvana's forest, the Gopīs honor **Śrī Rādhikā's** matchless **ārādhana**: as **Ādi-Antaraṅga Śakti** (**ātmārāmasya kṛṣṇasya dhruvam ātmāsti rādhikā**, POST.2.11), She abides eternally indivisible with **Śrī Kṛṣṇa**, while outward creation unfolds through **Saṅkarṣaṇa** (**ŚB 12.11.21**).

2 · VAIṢṆAVA–ŚAIVA–VEDĀNTA SEAL (ŚB 12.13.15–18)

निम्नगानां यथा गंगा देवानामच्युतो यथा । वैष्णवानां यथा शम्भुः पुराणानामिदं तथा ॥ (**12.13.16**)

Paramahaṁsa Saṁhitā completes all eighteen thousand **grantha**-units in complete non-sectarian peace: glorifying **Śambhu** (Maheśa) as foremost **Vaiṣṇava** beside **Gaṅgā** and **Acyuta**, freeing the reader for total 9th-limb surrender.

"Every Vedic stream flows into Vāsudeva Śrī Kṛṣṇa; among rivers Gaṅgā, among deities Acyuta, among Vaiṣṇavas Śambhu, and among all Purāṇas stands Śrīmad Bhāgavatam" (ŚB 12.13.15–16).

BHAGAVAD-GĪTĀ 7.7 × ŚB 12.13.15 · ESSENCE OF ALL VEDĀNTA STRUNG UPON ONE GOLDEN THREAD

सर्ववेदान्तसारं हि श्रीभागवतमिष्यते । तद्रसामृततृप्तस्य नान्यत्र स्याद्रतिः क्वचित् ॥ १५
मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७

sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate / tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit (ŚB 12.13.15) — mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya / mayi sarvam idam protaṁ sūtre maṇi-gaṇā iva (BG 7.7)

Śrīmad Bhāgavatam is declared the distilled essence of all Vedānta (12.13.15): from Kāraṇodaka oceans and 14 Lokas down to Vṛndāvana and Naimiṣāraṇya, all realities hang upon Vāsudeva Śrī Kṛṣṇa — leading cleanly into Rājā Bali's final 9th-limb self-surrender (Ch. 14).

ŚRĪMAD BHĀGAVATAM 10.87.14 · 12.13.18 · ŚRUTI-GĪTĀ & PARAMAHAṀSA FINAL SYNTHESIS

श्रीमद्भागवतं पुराणममलं यद्वैष्णवानां प्रियं यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ।
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः ॥ १८

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam / yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate — tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtam

In Śruti-Gītā (10.87.14: 'jaya jaya jahy ajām...'), the Personified Vedas themselves sing that Nirguṇa Advaita and Saguṇa Prema-Bhakti are not rival schools: ŚB 12.13.18 crowns Paramahaṁsa Saṁhitā by uniting Jñāna, Vairāgya, and Bhakti cleanly in Rājā Bali's self-offering.

Navamī Bhakti: Rājā Bali's Total Surrender

Moving beyond the subtle 'I' of limbs 1–8: when both the offering (arpaṇam) and the share (bhāga) belong wholly to Vāsudeva Śrī Kṛṣṇa.

When a seeker or scholar traverses four-billion-year Manvantara scales, even devout practice can quietly crystallize a subtle personal **ahaṅkāra**: *"Look what I mastered; look at my own achievement."* Prahlāda Mahārāja's timeless **Navadhā Bhakti** ladder (**Śrīmad Bhāgavatam** 7.5.23) ascends through **eight** foundational limbs — hearing (**śravaṇam**), chanting (**kīrtanam**), remembering (**smaraṇam**), serving the feet (**pāda-sevanam**), worship (**arcanam**), prostration (**vandanam**), servitude (**dāsyam**), and friendship (**sakhyam**) — toward one crowning ninth zenith where that separate offerer vanishes completely: **Ātma-Nivedana** (9th Bhakti).

ŚRĪMAD BHĀGAVATAM 7.5.23 · PRAHLĀDA'S NINE LIMBS → THE 9TH PEAK OF ĀTMA-NIVEDANA

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam / arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam

The first eight limbs (Śravaṇa through Sakhya) can subtly harbor a separate 'I who practices and enjoys the reward'. The ninth limb — Ātma-Nivedana perfected by Prahlāda's grandson Bali Mahārāja before Vāmana Bhagavān — surrenders BOTH the offering (arpaṇam) and the offered portion/offerer (bhāga) completely unto Parabrahman Paramātmā Vāsudeva Śrī Kṛṣṇa.

VĀMANA–BALI CHRONICLE & PRAHLĀDA'S BOONLESS PRINCIPLE (ŚB 7.10.4 · 8.16.25 · 8.18.21 · 8.20.17 · 8.23.10)

After conquering the three worlds via **Viśvajit** yajña, **Bali Mahārāja** (Prahlāda's grandson) lived his grandfather's fearless vow — **"One who serves hoping for boons is a merchant (**vaṇik**), never a servant" (ŚB 7.10.4**) — while hosting an **Aśvamedha** on the north bank of the **Narmadā** at **Bhṛgukaccha** (**ŚB 8.18.21**, Bharuch, Gujarat). Born after mother **Aditi** observed the twelve-day **Phālguna Śukla Payovrata** (**ŚB 8.16.25**), diminutive **Vāmana** asked for three paces of earth. Despite preceptor **Śukrācārya's** warning and curse (**ŚB 8.20.14–15**), Bali stayed true while Queen **Vindhyāvalī** brought the golden **kamaṇḍalu** vessel of **saṅkalpa** water (**ŚB 8.20.17**). Expanding as **Trivikrama**, Step 1 spanned **Bhūloka** and Step 2 reached **Satyaloka** (Brahmā washing His raised foot as celestial **Gaṅgā**). Bound by **Varuṇa-pāśa** for Step 3, Bali bowed and offered **sva-śiraḥ** (his own head). Honoring spotless 9th-limb **Ātma-Nivedana**, Bhagavān granted three boons: (1) **8th Sūrya-Sāvarṇi Indra-padavī** (**ŚB 8.13.12**), (2) **Sutala** surpassing **Svarga** (**ŚB 8.22.33**), and (3) Himself standing perpetually at **Sutala's** gate armed with **Gadā** as **Dvārapāla** (**nityaṁ draṣṭāsi māṁ tatra gadā-pāṇim avasthitam**, **ŚB 8.23.10**).

ŚRĪMAD BHĀGAVATAM 11.14.20–21 × BG 4.24 · UDDHAVA-GĪTĀ & NON-DUAL SURRENDER CROWN

न साधयति मां योगो न सांख्यं धर्म उद्धव । न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥
भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम् ॥

na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava / na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā — bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām

Kṛṣṇa Himself declares in Uddhava-Gītā (ŚB 11.14.20–21) that neither dry Yoga, Sāṅkhya, austerities nor renunciation wins Him as effortlessly as intense Bhakti — while BG 4.24 ('brahmārpaṇaṁ brahma haviḥ'), 9.27 ('mad-arpaṇam'), Īśopaniṣad 1 ('tena tyaktena bhuñjīthāḥ'), and Yamarāja's Nāma-dharma (ŚB 6.2.14 · 6.3.22) reveal both offering and shared joy as Vāsudeva alone.

Prahlāda Mahārāja's Kaumāra Dharma & 100-Year Life Audit (ŚB 7.6–7 · Śaṇḍa–Amarka Gurukula)

As Rājā Bali crowns **Ātma-Nivedana**, his grandfather **Prahlāda Mahārāja** teaches its urgency at **Śaṇḍa–Amarka's gurukula**: **kaumāra ācaret prājño dharmān bhāgavatān iha** (**ŚB 7.6.1**) — begin **Bhāgavata-dharma** from age five because a nominal 100-year span erodes fast:

LIFE SEGMENT	YEARS CONSUMED	ŚRĪMAD BHĀGAVATAM 7.6.6–13 DIAGNOSIS
Night & Sleep	c. 50 years	Half of earthly life spent unconscious in sleep and nocturnal darkness (**ŚB 7.6.6**)
Childhood & Youth	c. 20 years	10 yrs in innocent play + 10 yrs in bewildered adolescent infatuation (**ŚB 7.6.7**)
Old Age Decline	c. 20 years	Last fifth worn down by bodily infirmity, sorrow, and failing faculties (**ŚB 7.6.8**)
Remaining Span	c. 10 years	Splintered by restless domestic anxiety and insatiable cravings unless anchored in **Kṛṣṇa**

To redeem those waking years, Prahlāda imparts **Four Pillars** — (1) fragility of human birth (**7.6.3–4**), (2) **Adhyakṣa Puruṣa** witnessing **Jāgrat–Svapna–Suṣupti** (**7.7.25**), (3) **Avaira** seeing Vāsudeva in all (**7.6.24–25 · 7.7.51–53**), and (4) **Niṣkāma** poise (**7.6.19–24**) — lived via **Six Disciplines (*ŚB 7.7.30–33*)**: **Guru-śuśrūṣā**, **Śravaṇa-Kīrtana**, **Satsaṅga**, **Pādasevana**, **Sarva-bhūta-bhāva**, and **Śaḍ-varga-jaya** (mastering the six inner senses).

The Nine Limbs of Devotion (First 8 Limbs Converging into Rājā Bali's 9th Peak)

NO.	DEVOTIONAL LIMB	CANONICAL EXEMPLAR	ŚĀSTRA
01	Śravaṇam (Hearing)	Parīkṣit Mahārāja	ŚB 1.19–12
02	Kīrtanam (Chanting)	Śukadeva Gosvāmī	ŚB 2.1
03	Smaraṇam (Remembering)	Prahlāda Mahārāja	ŚB 7.5
04	Pāda-Sevanam (Serving Feet)	Śrī Lakṣmī Devī	ŚB 8.8
05	Arcanam (Worship)	Pṛthu Mahārāja	ŚB 4.15–20
06	Vandanam (Prostration)	Akrūra	ŚB 10.38–40
07	Dāsyam (Servitude)	Hanumān	ŚB 5.19 / 9.10
08	Sakhyam (Friendship)	Arjuna	BG 4.3 · 11.41
09	**Ātma-Nivedanam (Total Self-Offering)**	**Rājā Bali (Vairocana)**	ŚB 7.5.23 · 8.20–23

1. **Universal Sisterhood & Brotherhood Under Vaivasvata:** Every human walking Bhū-maṇḍala today (2026 CE · Kali 5128) shares one ancestor: **Mānava / Manuṣya** under **No. 7 Vaivasvata Manu**, sheltered across the deluge by **Matsya** (BG 4.1, ŚB 8.24).
2. **Harmonic Grace Across Trimūrti (G–O–D):** Brahmā (Generator), Viṣṇu (Organizer), and Maheśa (Distillator who swallowed Hālāhala) never contend; they act as one **Suvarṇa** — **Vāsudeva Śrī Kṛṣṇa** (ŚB 1.2.23, 1.3.28).
3. **Impersonal Instrumentality Without Location Pride:** Whether anchored astronomically at ancient Ujjayinī's prime meridian, carved in stone, or printed cleanly onto archival paper, finite instruments (**24th Prakṛti Tattva**) never hold proprietorship: **both the offering and the offered fruit belong wholly to Kṛṣṇa**.

Concise Sanātana Cosmological Lexicon & IAST Key

Pronunciation Cue (IAST): Ā/Ī/Ū elongate vowels (*father, machine, rule*); Ṛ vibrates gently like *ri* in *rishi*; Ś and Ṣ sound like crisp palatal/retroflex *sh*; Ṇ and Ṭ place the tongue-tip cleanly at the palate ridge; Ṁ / Ḥ mark nasalization and soft aspirate echo.

TERM	PRECISE ŚĀSTRIC MEANING
Ātma-Nivedana (9th Bhakti)	Ninth limb of Navadhā Bhakti perfected by Rājā Bali (ŚB 7.5.23, 8.22): total surrender where offering, offerer, and share belong wholly to Kṛṣṇa.
Avatārī (Svayaṁ Bhagavān)	Original non-dual Source (Śrī Kṛṣṇa, ŚB 1.3.28) from Whom every finite **Avatāra** and **Guṇa-Mūrti** (G–O–D) manifests like waves from an ocean.
Avyakta / Pradhāna	Unmanifest cosmic potential into which gross Prakṛti and unliberated subtle seeds fold calmly during Night of Brahmā and Prākṛtika Pralaya.
Daśa-Lakṣaṇa (ŚB 2.10.1)	Tenfold canonical structure of Śrīmad Bhāgavatam ascending from Sarga through Manvantara to No. 10 Āśraya (Śrī Kṛṣṇa).
Kalpa-Bheda	Variation of Līlā details across successive Days of Brahmā — showing each epoch unfolds fresh Bhagavad-līlā (**ŚB 8.13.12**).
Bṛhadbhānu & Purandara	Chanted beside #332 **Vāsudeva** in **Viṣṇu Sahasranāma** (Śloka 36: #333 **Bṛhadbhānuḥ**, 14th Avatāra, & #335 **Purandaraḥ**, living 7th Indra): all 14 epochs radiate from one **Vāsudeva** (**ŚB 8.13.4, 33–36**).
Manvantara & Sandhyā	71-Mahāyuga reign (306.72M yrs) bridged by 1.728M-yr Sandhyās (7th **Vaivasvata** of Saṁjñā vs. 8th **Sāvarṇi** of Chāyā, **ŚB 6.6.40–41**; **Vāsuki** ark-rope to **Matsya** in 8.24).
Puruṣa-Traya (3 Viṣṇus)	Kāraṇodakaśāyī (∞ Brahmāṇḍas in hair-pores **romavivara**, **ŚB 10.14.11**) → Garbhodakaśāyī (14 Lokas) → Kṣīrodakaśāyī (**Antaryāmī** inside every atom & heart, **ŚB 1.3.1–5**).
Turīya-Suvarṇa	The indivisible Fourth-Substrate (Gold) permeating Waking (Viṣṇu), Dreaming (Brahmā), and Deep-Sleep (Śiva) without becoming "No. 4".

CATUḤ-ŚLOKĪ · GITA PRESS 26–27 (ŚB 2.9.32–35 GP · 2.9.33–36 BBT) · Four Seed-Verses Generating 18,000 Ślokas

अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम्। पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम्॥

aham evāsam evāgre nānyad yat sad-asat param / paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham (ŚB 2.9.32)

VERSE 1 · ŚB 2.9.32
Before creation, during display, and after Pralaya: **Vāsudeva alone abides**.

VERSE 2 · ŚB 2.9.33
What appears apart without inner substance is **Ātmano Māyā**.

VERSE 3 · ŚB 2.9.34
Like great elements inside forms yet unbounded: **immanent & transcendent**.

VERSE 4 · ŚB 2.9.35
Through **Anvaya & Vyatireka**, verify That constant (**Turīya**).

Garbhodaka–Brahmā Seed Seal (ŚB 2.9.30–31): Bhagavān Hari imparted these four foundational verses to Brahmā so creation never forgets its non-dual Source.

ŚRĪMAD BHĀGAVATAM 12.13.23 · CLOSING BENEDICTION ACROSS ALL 18,000 VERSES

नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम्। प्रणामो दुःखशमनस्तं नमामि हरिं परम्॥

nāma-saṅkīrtanaṁ yasya sarva-pāpa-praṇāśanam / praṇāmo duḥkha-śamanas taṁ namāmi hariṁ param

Unto that Supreme Hari — Whose Saṅkīrtana dissolves all karmic impurities and prostration unto Whom quiets all sorrow — we offer our completed inquiry in non-dual surrender.

PRASTHĀNA-TRAYĪ × PURĀṆA NON-DUAL CONVERGENCE (VEDA VYĀSA'S SINGLE VERDICT)

1 · Upaniṣads (Śruti): Māṇḍūkya 7, **Praśna 6**, **Chāndogya 6.1**, and **Īśa 1** prove one unfragmented **Pūrṇa** underlying all names (**vācārambhaṇa**). **2 · Brahma-Sūtra (Nyāya): janmādy asya yataḥ** (1.1.2) anchors Śrīmad Bhāgavatam's opening meditation (1.1.1) directly in the Source from Whom creation, sustenance, and dissolution flow. **3 · Bhagavad-Gītā & Bhāgavata (Smṛti-Purāṇa): BG 15.15** (vedaiś ca sarvair aham eva vedyaḥ) and **ŚB 1.2.11** unite Vedic exegesis cleanly in **Vāsudeva Śrī Kṛṣṇa**.

Canonical Chronology & Ujjayinī Siddhāntic Ephemeris

Primary Śruti–Purāṇa chronological witnesses paired with Chitrā-Pakṣa sidereal Pañcāṅga coordinates at Ujjayinī.

- **Non-Dual Identity (**Śruti–Bhāgavata Seal · Chāndogya 6.1.4 · Māṇḍūkya 7**):** Confirms one indivisible substance across **Trimūrti** (Turīya ≠ 3 + 1), uniting **G–O–D** (**ŚB 1.2.23**) and **Triśakti** (**Śvetāśvatara 6.8**) cleanly inside **Suvarṇa** (**Vāsudeva Śrī Kṛṣṇa**).
- **Deep-Time & Textual Arithmetic (**ŚB 3.11 · 12.13.4–9 · Gita Press Codes 26 & 27**):** Verifies 994 + 6 = 1,000 Mahāyugas (4,320,000,000 solar years per Kalpa), 4 : 3 : 2 : 1 Yuga conservation, 311,040,000,000,000 Mahā-Kalpa years, 400,000 ślokas across 18 Mahāpurāṇas, and 14,099 + 703 = 14,802 Gita Press śloka-blocks.
- **Sūrya-Siddhānta & Dṛk-Siddhānta Meridian Parity (**Jyotiḥ-Śāstra · ŚB 5.20–23**):** Anchors the 71-Mahāyuga epochal clock to observable lunar and solar longitudes at India's ancient prime meridian (Ujjayinī), harmonizing **Purāṇa** deep time with exact Chitrā-Pakṣa **Tithi–Vāra–Nakṣatra–Yoga–Karaṇa**.

Golden Ephemeris Snapshot — Ujjayinī Meridian

PARAMETER	VERIFIED VALUE (13 NOVEMBER 2026 · 12:00 IST / 06:30 UTC)
Manvantara & Mahāyuga	No. 7 Vaivasvata · 28th Mahāyuga · Kali Yuga (1st quarter)
Samvat & Kali Year	Vikrama 2,083 · Śaka 1,948 · Kali Year 5,128
Saṁvatsara (60-yr)	Parābhava (40/60) · Dakṣiṇāyana · Śarad
Lunar Month & Tithi	Kārttika · Śukla Caturthī (4)
Nakṣatra / Yoga / Karaṇa	Mūla (Pāda 4) · Dhṛti · Viṣṭi
Siddhāntic Prime Meridian	Ujjayinī (Bhūmadhya-Rekhā Prime Meridian), India (23.1765° N, 75.7885° E, 492 m)
Sunrise & Sidereal Longitudes	06:39:01 IST · Sun 206.6572° · Moon 250.7281° (Lahiri Chitrā-Pakṣa)
Canonical Meridian Seal	Chitrā-Pakṣa Sidereal · 13 Nov 2026 12:00 IST (06:30 UTC)

PAÑCĀṄGA CALIBRATION & CONSERVATION · UJJAYINĪ · Five-Limb Geometry & Canonical Checksums

1 · TITHI (LUNAR PHASE)
$(\lambda_M - \lambda_S) \bmod 360°$ divided by 12° ⟶ Tithi (4/30).

2 · VĀRA (SUNRISE)
Sunrise-to-sunrise civil day measured at Ujjayinī (75.7885° E).

3 · NAKṢATRA (27)
Chitrā-Pakṣa Moon arc / 13°20′; Pāda / 3°20′ (Mūla P4).

4 · YOGA ($\lambda_S + \lambda_M$)
Luni-solar combined arc / 13°20′ yielding 27 yogas (Dhṛti).

5 · KARAṆA (1/2 TITHI)
Half-tithi 6° lunar elongation step (Viṣṭi).

KALPA CONSERVATION
994 + 6 = 1,000 Mahāyugas
4,320,000,000 solar yrs

18 MAHĀPURĀṆAS
Sum = 400,000 Ślokas
ŚB = 18,000 grantha

GITA PRESS CANON
14,099 + 703 = 14,802
335 Core + 10 Māhātmya ch.

NON-DUAL TURĪYA SEAL
Turīya ≠ 3 + 1 (Chānd. 6.1 · Māṇḍ. 7)
G–O–D = 1 Suvarṇa

Triśakti Mānas-Pūjā & Svādhyāya Guide

Bringing Śrīmad Bhāgavatam cosmology, Samatvaṁ equanimity, and Rājā Bali's ninth limb into daily inner discipline (BG 2.48).

SĀDHANĀ PILLAR	DAILY INTEGRATED OBSERVANCE (MĀNAS-PŪJĀ × BG 2.48)
Sarasvatī · Viveka	Test claims against primary **Śrīmad Bhāgavatam** verses; let speech flow cleanly from inner **prāṇa** through clear discrimination (**ŚB 11.12.17**).
Lakṣmī · Yajña	Honor **Pṛthu's Bhūmi-dohana** (**ŚB 4.18**) and **Īśopaniṣad 1** (**tena tyaktena bhuñjīthāḥ**): care for Earth as trust under **Nārāyaṇa**.
Pārvatī–Śiva · Śuddhi	Meet endings and friction without anger; learn forbearance and detachment from **Avadhūta's 24 Gurus** (**ŚB 11.7.33–35**).
Samatvaṁ Yoga (BG 2.48)	Keep unshakeable equanimity in gain and loss alike — performing duty without anxious fruit-grasping (**BG 2.50**).
Trikāla Vision (ŚB 3.11)	Anchor momentary strain inside 4.32B-year Brahmā Days and our unbroken 7th **Vaivasvata** lineage aboard **Matsya**'s ark.
9th Ātma-Nivedana	Live **Rājā Bali's** ninth limb daily (**ŚB 7.5.23 · 8.20–23 · BG 4.24**): offer both act (**arpaṇam**) and fruit (**bhāga**) unto Śrī Rādhā–Kṛṣṇa.

RECOMMENDED THREE-PASS MĀNAVA STUDY SEQUENCE (SVĀDHYĀYA & KṚṢṆĀRPAṆA)

1. **First Pass (Visual Orientation):** Examine Plates 01–06 sequentially to internalize G–O–D **Suvarṇa**, **Triśakti** (**Sarasvatī · Lakṣmī · Pārvatī**), No. 1 vs. No. 7 Manu, Four Pralayas, 14 Lokas, and 24 Avatāras.
2. **Second Pass (Primary Verse Audit):** Verify every doctrinal point directly against Gita Press chapters (**ŚB 1.2.23 · 3.11 · 3.29 · 4.18 · 6.2–6 · 7.5–10 · 8.13–24 · 10.2–30 · 11.7–24 · 12.3–13**).
3. **Third Pass (Mānas-Pūjā & 9th Navadhā Bhakti — Rājā Bali):** Relinquish proprietary pride over knowledge or fruits — returning both study (**arpaṇam**) and spiritual joy (**bhāga**) unto Śrī Rādhā–Kṛṣṇa (**BG 4.24 · 9.27**).

TWELVE SKANDHAS · THREE MOVEMENTS · From Creation to Rājā Bali's Surrender

MOVEMENT I · G–O–D & ŚAKTI	→	MOVEMENT II · MANU, PRALAYA & LOKAS	→	MOVEMENT III · BHAKTI & BALI'S SEAL
i–iv · Ch. 0–3 (**Triśakti**) + **Plate 01**		Ch. 4–10 + **Plates 02–06**		Ch. 11–14 · App. A–B · Back Seal

BHAGAVAD-GĪTĀ 18.78 · FINAL COVENANT OF ŚRĪ (LAKṢMĪ), VICTORY & DHARMA

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः । तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ / tatra śrīr vijayo bhūtir dhruvā nītir matir mama

Wherever the Master of Yoga, Śrī Kṛṣṇa, stands united with the steadfast bow-bearer Pārtha (human agency acting without ego), there dwell indestructible Abundance (Śrī Lakṣmī), Victory, Flourishing, and Steadfast Morality.

GITA PRESS CRITICAL TEXTUAL WITNESS · PADMA & SKANDA MĀHĀTMYA, ŚUDDHI-PATRA & PĀRĀYAṆA

Every canonical citation aligns with Gita Press Gorakhpur Codes 26 & 27 (**Śrīmad Bhāgavatam**: 7,256 verses in Skandhas 1–8 + 6,843 in Skandhas 9–12 = 14,099 core ślokas, framed by **Padma Māhātmya** 504 vv. [PRE.1–6] and **Skanda Māhātmya** 199 vv. [POST.1–4], enshrining Yamunā's testimony आत्मारामस्य कृष्णस्य ध्रुवमात्मास्ति राधिका at POST.2.11–13 · 3.5), harmonized across 57 traditional **Pārāyaṇa** observances and 2,256 **Śuddhi-patra** critical text verifications (srimad-bhagavatam.vidhyamitra.com).

TRIŚAKTI MĀNAS-PŪJĀ · NAVAMĪ NAVADHĀ BHAKTI SEAL

One Eternal Gold Across Fourteen Epochs

1 · TURĪYA × TRIŚAKTI
Brahmā–Sarasvatī, Viṣṇu–Lakṣmī & Śiva–Pārvatī act inside ONE Śrī Kṛṣṇa (*ŚB 1.2.23, Śvet. 6.8*).

2 · MĀNAVA LINEAGE
Every human stems from **No. 7 Vaivasvata Manu** post-Matsya ark, unbroken since No. 1 (**BG 4.1, ŚB 8.24**).

3 · 9TH ĀTMA-NIVEDANA
Following **Rājā Bali**, surrender both offering (*arpaṇam*) and share (*bhāga*) wholly to Vāsudeva.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

Bhagavad-Gītā 4.24 · "The act of offering, the oblation (bhāga), the fire, the offerer, and the attainment are all Parabrahman."

नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम् ।
प्रणामो दुःखशमनस्तं नमामि हरिं परम् ॥

Śrīmad Bhāgavatam 12.13.23 · Closing Benediction of All Eighteen Thousand Verses

ॐ पूर्णमदः पूर्णमिदं सर्वं श्रीकृष्णार्पणमस्तु

Offered in Niṣkāma Samatvaṁ Yoga *(**BG 2.48**) through* Mānas-Pūjā *unto **Mātā Sarasvatī, Mātā Lakṣmī & Mātā Pārvatī**, and in Rājā Bali Mahārāja's 9th Navadhā Bhakti (**ŚB 7.5.23 · 8.20–23**) unto **Śrī Rādhā–Kṛṣṇa** · Parabrahman Paramātmā — free of authorial ego, offered through every chapter directly out of **Śrīmad Bhāgavatam** on **Vaiṣṇava Prabodhinī (Devuṭhanī) Ekādaśī · 21 November 2026** (*Cāturmāsa Pūrṇāhuti*).*