

## Question

See references below. Both **Saṁyamānī** and **Pitrloka** are used as names of the abode of Yamaraja. Their locations are diverse, at least 3 in number: on top of Mount Sumeru and along the Southern rim of Mānasottara Mountain (both of which are considered part of the heavenly realm, correct?); and in the hellish region of the universe, just above the Garbhodaka Ocean ~ but below Rasatala (a place which is referred to by both names: **Saṁyamānī** and **Pitrloka**).

While we understand that the devas can have multiple abodes, and simultaneously exist in multiple expansions of themselves, and while Yamaraja's functions in each of the 3 places appears to be distinct, are there additional understandings we should have of these 3 abodes? How would you describe the function of **Saṁyamānī**, with respect to its presence along the Southern rim of Mānasottara Mountain? Is the place for punishment of the sinful souls ONLY found in the regions below Patala? From the Cosmology picture, what is the height of the entire hellish region? Is Pitrloka considered part of the hellish region, or is it merely located in the same geographical sector of the universal form as the hellish planets? Is Sesa Naga just below Pitrloka ~ if not, then where? From SB 5.26.37 (below), are we to understand that the abode of Yamaraja includes all the thousands of hellish planets?

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### SB 6.3.3

Śrī Śukadeva Gosvāmī replied: My dear King, when the order carriers of Yamarāja were baffled and defeated by the order carriers of Viṣṇu, they approached their master, the controller of **Saṁyamānī-purī** and master of sinful persons, to tell him of this incident.

SB 5.16.29 (on top of Mt Sumeru, within Jambudvīpa)

Brahmā's township is known as Manovatī, and those of his assistants such as Indra and Agni are known as Amaravatī, Tejovatī, **Saṁyamānī**, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, Mahodayā and Yaśovatī. Brahma-purī is situated in the middle, and the other eight purīs surround it in all directions.

### SB 5, Chapter 21 Summary

On Mānasottara Mountain are the abodes of four demigods. East of Sumeru Mountain is Devadhānī, where King Indra lives, and south of Sumeru is **Saṁyamānī**, the abode of Yamarāja, the superintendent of death. Similarly, west of Sumeru is Nimlocanī, the abode of Varuṇa, the demigod who controls the water, and north of Sumeru is Vibhāvārī, where the demigod of the moon lives. Sunrise, noon, sunset and midnight occur in all these places because of the movements of the sun. Diametrically opposite the place where the sunrise takes place and the sun is seen by human eyes, the sun will be setting and passing away from human vision. Similarly, the people residing diametrically opposite the point where it is midday will be experiencing midnight. The sun rises and sets with all the other planets, headed by the moon and other luminaries.

SB 5.21.7

On Mānasottara Mountain, due east of Mount Sumeru, is a place known as Devadhānī, possessed by King Indra. Similarly, in the south is a place known as **Samyamānī**, possessed by Yamarāja (etc)

SB 5.26.6 purport

Yamarāja is not a fictitious or mythological character; he has **his own abode, Pitṛloka, of which he is king**. Agnostics may not believe in hell, but Śukadeva Gosvāmī affirms the existence of the Naraka planets, which lie between the Garbhodaka Ocean and Pātāla-loka.

SB 10.89.42

While the wise brāhmaṇa continued to heap insults upon him, Arjuna employed a mystic incantation to go at once to **Samyamānī**, the city of heaven where Lord Yamarāja resides.

SB 5.26.1 purport

"Śrīla Viśvanātha Cakravartī Ṭhākura explains that the different hellish planets within this universe are held **slightly above the Garbhodaka Ocean** and remain situated there."

SB 5.26.37

"My dear King Parīkṣit, in the province of Yamarāja there are hundreds and thousands of hellish planets. The impious people I have mentioned—and also those I have not mentioned—must all enter these various planets according to the degree of their impiety."

Commentary by Śrī Bhagavatprasādācārya

Concluding the topic, Śuka says that the description he has made of the various hells is just an indication—actually, there are hundreds and thousands of other types of hells where the evil doers (those mentioned and those not mentioned earlier) fall by rotation. Rotation means another batch of evil doers come to the same hell after one batch or an individual has left it. These individuals also move from hell to hell, after finishing the earlier one. It is similar to the enjoyment in heaven by those who observe dharma. With residual dharma and adharmā they are born on the earth again. The course of nivr̥tti dharma has been stated to you in the second skanda [Canto of Śrīmad Bhāgavatam] itself. This is the position of the Andakosa from inside. According to different viewpoints, it consists of ten lokas, fourteen lokas or three lokas inside the brahmāṇḍa. The earth and the nether worlds is one, the Antarikṣa **{BBT: the space between Bhūrlōka and Bhuvarlōka, where the sun is situated SB 5.20.43}** being the second, and heaven with the upper worlds, the third.