9. O Foremost among beings I the eight countries Kim-puruṣa and others by nature abound in happiness and felicity and have natural perfection.

10. There is no fear of old age or death, (adherence or non-observance of) moral obligations relating to yoga periods, or lower or middle class of beings in (the country) of Hima.

11. Rṣabha was born to Nābhi through Meru. Bharata was born to Rṣabha. After having entrusted the kingdom to his son, Rṣabha resorted to Śālagrāma and attained Hari.

12. The country was called Bhārata after the name Bharata. Sumati was born to Bharata. Bharata resorted to Śālagrāma (to worship) Hari after entrusting his kingdom (to his son).

13. He became a yogin (on practising yoga). I shall describe his life later at the time of narration of yoga. From Sumati, Tejas (was born). Indradyumna was born from him.

14-15. Parameśṭhi was born from him and Pratīhāra was born then. Pratihartā (was born) from Pratīhāra and then Bhuva, Udgītha and Prastāra from Pratihartā. Vibhu was the son of Prastāra. Then (was born) Prthu and Nakta. Gaya was the son of Nakta.

16. Nara was the son of Gaya. Then Virāṭ was his son. Mahāvīrya was the son (ofVirāṭ). Dhīmān was born to him.

17. Mahānta was his son. Manasya was his (Mahānta’s) son. (Then) Tvaṣṭā (was born to him). Virajā (was born) to Tvaṣṭā. Raja was his son.

18. Satyajit (was born) to Raja. O Sage! one hundred sons were born to him. They were the lights of the universe. The (country of) Bhārata was well-developed by them. The creation of the Svāyambhuva (Manu) was remembered (so far) relating to Kṛta and Tretā (yugas).

CHAPTER ONE HUNDRED AND EIGHT

Cosmographical account

Fire-god said:

1. The seven continents are Jambū, Plakṣa, Śālmali, Kuṣa, Krauñca, Śaka and Puṣkara.
2. These continents are surrounded by seven oceans namely, Lavana (salt), Ikṣu (sugarcane juice), Surā (nectar), Sarpiṣ (clarified butter), Dadhi (curd), Dugdha (milk) and Jala (water) of even proportions.

3. The Jambūdvīpa (continent of Jambū) is situated at the centre of continents. The Meru mountain which is the kind of sixteen mountains towers majestically extending to eighty-four (yojanas).

4. The mountain rises to thirtytwo thousand (yojanas) above (the earth) and spreads to sixteen thousand (yojanas) under the earth. Its peaks are in the shape of a pericarp of a lotus.

5. Himavān, Hemakūṭa and Niśadha are in the southern part. Nīla, Śveta and Śrīgī are the varṣaparvatas (boundary mountains) in the northern part.

6. Two of the above (mountains) extend to two lakhs (yojanas) at their middle, while the others are ten thousand (yojanas) less. Their altitude is two thousand yojanas and they have an equal breadth at the base.

7. O Twice-born one! Bhārata is the first mountain. Kimpuruṣa is known as the next one. Harivarṣa is the next one to the south of Meru.

8. Ramyaka, Hiranyaka and Uttara Kuru are in the north just as the Bhārata (in the south).

9. O Excellent sage! Each one of them is nine thousand (yojanas) in their extent. Ilāvṛta is at the middle. Meru rises up from the centre with its golden peak.

10. O Fortunate one! Ilāvṛta spreads to nine thousand (yojanas) all around Meru. There are four mountains here.

11. They are beams of support for the Meru, each one extending to one lakh (yojanas). (Among these) the Mandara (mountain) is in the east and the Gandhamādana is in the south.

12-13. The Vipula (mountain) is in the west and the Supārśva (mountain) is in the north. The Kadamba, Jambū, Pippala and Vaṭa are the trees in these extending to eleven hundred (yojanas) (serving as) their banners. Jambūdvīpa gets its appellation on account of the Jambū fruit of the size of an elephant.

14. The waters of the river Jambū deposit the golden ores.
The Supārśva (mountain lies) on the east of Meru and the Ketumāla (mountain) on the west.

15. The forest of Caitraratha (lies) on the east, Gandhamadana on the south, Vaibhrāja on the west and Nandana on the north. (I shall describe) the lakes herein.

16. (They are) Aruṇoda, Mahābhadra, Śītoda, Mānasa, Sitāmbha, Cakra and Muṇja. The mountains known as Keśaracala are in the east.

17-18. The mountains (called) Trikūṭa (group) lie on the south. The Śikhivāsa (group) (lie) on the west. The Śāṅkhakūṭa (group) lie on the north. The abode of lord Brahmā is on the Meru (mountain) extending to fourteen thousand yojanas above. (The abodes) of Indra and other guardian deities are around the abode of Brahmā.

19. The river Sītā, after falling from the feet of (lord) Viṣṇu, washes the lunar region and falls from heavens on the east (on the Bhadrāśva mountain). It falls from Bhadrāśva on the hills below successively and reaches the ocean.

20-21. Similarly, (the river) Alakanandā flows in Bhārata through the south and reaches the ocean after dividing itself into seven branches.

(The river) Cakṣu reaches the ocean on the west. So also (the river) Bhadrā (passes through) the Uttara Kuru (country) and reaches the northern ocean. (The mountains) Mālyavat and Gandhamadana extend up to the Nīla and Niṣadha mountains (in the north and south respectively).

22-27. The Meru (mountain) lies in between them in the shape of a lotus. (The countries) Bhārata, Ketumāla, Bhadrāśva, and Kurus situated outside these boundary mountains are the petals of this lotus of the world. The two boundary mountains Jaṭhara and Devakūṭa extend up to the Nīla and Niṣadha mountains on the north and south. The Gandhamadana and Kailāsa

---

1. They are Śitāmbha, Kumuda, Kurari, Mālyavān and Vaikaṅka. See Vi.P. II.ii.26.
2. They are Trikūṭa, Śisira, Pataṅga, Rucaka and Niṣāda. See Vi. P. II.ii.27.
3. They are Śikhivāsa, Vaiḍūrya, Kapila, Gandhamadana and Járudhi. See Vi.P. II.ii.28.
4. They are Śāṅkhakūṭa, Rṣabha, Harṣa, Nāga and Kālaṅjara. See ib. 29.
(mountains) spreading in the east and west to eighty *yojanas* lie in the ocean. The two boundary mountains Nișadha and Pāriyātra are situated on the west as in the east. (Similarly), the boundary mountains Jaṭhara and others (are situated) around Meru in four directions.

28. O Excellent sage! Abodes of (goddess) Lakṣmī, (lords) Viṣṇu, Agni and Sūrya and other gods are situated in the caves in the mountains Kesara and others.

29-30. They are the abodes of gods on the earth. Sinners do not go there. Lord Viṣṇu resides in Bhadrāśva as Hayagrīva, in Ketumāla as Varāha, in Bhārata in the form of Kūrma (tortoise) and in Kurus in the form of Matsya (fish). Lord Hari is worshipped everywhere in his universal form.

31. In the eight countries Kimpuruṣa and others, there is no (misery such as) hunger, fear, grief and others. The twenty-four thousand inhabitants live without diseases.

32. There is no imaginary division of time such as the *Krta* (*yuga*) etc., the division of worlds, waters and clouds. There are seven principal mountains in each one of these countries.

33. Hundreds of rivers rise from them giving rise to sacred waters. I shall describe the sacred spots situated in Bhārata.

---

**CHAPTER ONE HUNDRED AND NINE**

*The greatness of sacred spots*

*Fire-god said:*

1-4. I shall describe the greatness of all sacred spots which confer enjoyment and emancipation. One, whose hands, feet and mind are well-disciplined and one who possesses learning, austerity and penance, reaps the fruits of pilgrimage. One who has restrained from accepting alms, one who eats less, one who has conquered his senses, one who is devoid of sins, such a person on pilgrimage would get the fruits of all sacrificial rites. One would be born as poor, if he has not fasted three nights, had not gone on pilgrimage and had not given gold and cows as gift. Whatever fruit is got by doing sacrificial rites will be gained by going on pilgrimage.
5. O Brahmin! Puṣkara is the excellent sacred spot. One should dwell there at least for three nights. There are thousand crores of sacred places in Puṣkara.

6. Lord Brahmā resides here along with celestials. The sages who desire for everything and the celestials have had perfection here after bathing and worshipping the ancestors and celestials.

7. They attain the fruits of performing Aśvamedha rite and reach Brahmaloka. One who gifts food in (the month of) Kārttika, gets free from sins and reaches Brahmaloka.

8. It is difficult to go to Puṣkara and the austerity at Puṣkara is still more difficult. It is difficult to give gift at Puṣkara and it is still more difficult to stay at Puṣkara.

9. One elevates hundreds of manes by staying therein, by repetition (of divine names) and by doing ancestral rites. The path to Jambū also lies therein, as also the sacred spot of Taṇḍu-liṅkāśrama.

10-11. The Kaṇvāśrama, Koṭitīrtha, (river) Narmadā, Arbuda, Carmanvati, Sindhu, Somanātha, Prabhāsa, confluence of (river) Sarasvatī at the ocean, the ocean, Piṇḍāraka, Dvārakā and Gomati yield all fruits.

12-13. The Bhūmitīrtha, Brahmatuṅga and the (land of) five rivers, the king of mountains, Devikā, the destroyer of sins, the meritorious Vinaśana, Nagodbheda, the destroyer of sins the Kumārakoṭi are spoken as bestowers of all benefits.

14. Whoever always says, “I will go to Kurukṣetra and live, therein”, becomes free of sin and goes to heaven.

15. The gods Viṣṇu and others dwell there. (One who) lives therein reaches lord Viṣṇu. One who bathes in the river Sarasvatī and Sannihata reaches the region of Brahmā.

16. Even the dust particles at Kurukṣetra confer excellent position. The Dharmatīrtha, Suvarṇa and Haridvāra are excellent places.

17. The sacred places Kanakhala and Bhadrakarṇāhrada are meritorious. The confluence of the rivers Ganges and Sarasvatī and the Brahmaparka destroy sins.

18. The Bhriguṭuṅga, Kubjāmra and the place of origin of Ganges destroy sins. Vārāṇasī is an excellent sacred spot. Avimukta is unsurpassed.
19. The sacred Kapālamocana and Prayāga, the excellent sacred spot, the confluence of Gomati and Gaṅgā and (the river) Gaṅgā throughout do not confer hell.

20. The sacred Rājagrha is meritorious. Śālagrāma removes sins. Vaṭesa, the sacred Vāmana and the confluence of Kālikā are excellent places.

21. Lauhitya, (river) Karatoya, Śoṇa, Rśabha (hills) are excellent places. Śīrparvata, Kolbagiri, Sahyādri and Malayagiri (are sacred).

22. The rivers Godāvari, Tuṅgabhadra, Kāverī, Tāpī, Payoṇī and Revā are the bestowers (of fruits). The Daṇḍaka forest is excellent.

23. Kālañjara, Muñjavaṭa, Sūrpāraka, (river) Mandākinī, Citrakūṭa and Śrāgaverapura are excellent spots.

24. Avantī is an excellent place. Ayodhya destroys one’s sins. Naimiṣa is an excellent place which yields enjoyment and liberation.

CHAPTER ONE HUNDRED AND TEN

The greatness of Gaṅgā

Fire-god said:

1. I shall describe the greatness of (river) Gaṅgā. She should be worshipped. She yields enjoyment and liberation. The countries through which she flows are holy and excellent.

2. The (river) Ganges is the succour for the beings who resort to it always. The (river) Ganges duly worshipped, succours the two lines of ancestors.

3. The drinking of the waters of Ganges (confers the merits of performance of) thousands of Cāndrāyaṇa. One who worships the Ganges for a month gets the fruits of all sacrificial rites.

4. The goddess (Ganges) destroys all sins and confers (access to) heavens. One continues to stay in heavens as long as (his) bones remain in the (waters of the) Ganges.

5. Blind people and others attain equal status with the
celestials by worshipping her. The carrying of the earth dug up from the beds of Ganges destroys one’s sins just as the Sun.

6. (The river) purifies hundreds and thousands of holy men who look at it, touch it, drink (its waters) and repeat (the word) Ganges.

CHAPTER ONE HUNDRED AND ELEVEN

The Greatness of Prayâga

Fire-god said:

1. I shall describe the greatness of Prayâga, the excellent place, which confers enjoyment and emancipation. O Excellent sages! the gods Brahmâ, Viśnu and others stay at Prayâga.

2. So also the rivers, oceans, siddhas (accomplished persons), gandharvas (semi-divine beings) (stay there). There are three fire-pits and the Ganges (flows) in the middle.

3. (The river Yamuna), the daughter of Sun, renowned in the three worlds flows there with force having all sacred spots before her.

4. (The land) in between (the rivers) Ganges and Yamunâ is known to be the thigh of (goddess) earth. The sages knew that Prayâga is the generative organ situated in the thigh.

5. Prayâga and Pratiśṭhâna are the woollen blanket and the mule. The holy place of Bhogavati is the platform for the god of creation (Brahmâ).

6-7. The scriptures and sacrificial rites are endowed with forms at Prayâga. By singing in praise of this sacred place, or by the repetition of (lord’s) names or by touching the earth here (one) gets free from all sins. Charity, ancestral rites and recitation (of names of the god) done at Prayâga, the place of confluence (of the two rivers), has undecaying merits.

8. O Twice-born! One who has resolved to die at Prayâga at the end (of his term of life) should not change his mind on the authority of scriptures or on the words of the people.

9-12. Ten thousand and six crores of sacred places are present only here. Hence Prayâga is the foremost (place). The
Bhogavatī, sacred spot of Vāsuki (serpent chief) and the flight of swans are present here. One reaps the fruits of making a charity of a crores of cows by bathing at Prayāga three days in the month of māgha (February-March). The learned have declared thus. It is easy to have access to Ganges all along its course, but very difficult at the (following) three places—Gaṅgādvāra (Haridvāra), Prayāga and the confluence of Ganges with the ocean. One goes to heaven by giving alms here and one will become a monarch here itself.

13-14. One who dies at the root of the banyan tree and the confluence goes to the abode of lord Viṣṇu. The sacred sands on which Urvaśī (a nymph) had sported, the Sandhyāvata, the Koṭitīrtha, the Aśvamedha, the pure Mānasa, and Vāsaraka are all excellent places.

CHAPTER ONE HUNDRED AND TWELVE

The greatness of Vārāṇasi

Fire-god said:

1. (Lord) Maheśvara (Śiva) said to Gaurī (consort of Śiva) that Vārāṇasi is the sacred place. It confers enjoyment and emancipation on those who reside there and recite (the name of god) Hari (Viṣṇu).

Rudra (Śiva) said:

2. "The sacred place, O Gaurī, has never been forsaken (by me) and hence it is called Avimukta\(^1\). The repetition (of god’s names), the performance of penance and giving alms at Avimukta indeed (yields) undiminishing benefits.

3-5. After rubbing away dust from the feet with a stone, one should stay at Kāśi (Vārāṇasi). He should never forsake it. The eight holy spots—Hariścandra, Āmrātakeśvara, Japyeśvara, Śrīparvata, Mahālaya, Bhrigu, Cānḍeśvara and Kedāra, remain concealed at Avimuktaka (Vārāṇasi). Avimuktaka is the most sacred place among all sacred places.

6. It extends to two yojanas in the east and half a yojana in

---

\(^1\) Avimukta is one of the names of Vārāṇasi.
the opposite direction. The (two) rivers Varaṇā and Asī (flow) and Vārāṇasī lies between the two.

7. Bathing, muttering (of divine names), oblations (to gods), (one's) death, worship of gods, ancestral rites, almsgiving and stay and whatsoever done here is capable of conferring enjoyment and emancipation.

CHAPTER ONE HUNDRED AND THIRTEEN

The greatness of Narmadā

Fire-god said:

1. I shall describe the greatness of Narmadā which yields great pleasure. The water of the Ganges purifies the bather at once. The water of the river Narmadā (purifies) at the mere sight of it.

2-3. It extends (in length) to one hundred yojana and two yojanas in breadth. There are sixty thousand holy places and sixty crores on the hills on either side at Amarakaṇṭaka. (The place of) confluence with Kāverī is meritorious. Listen to me. I shall describe about Śrīparvata.

4-5. (Goddess) Gaurī in the guise of (goddess) Śrī (Lakṣmī) did penance here. Lord Hari told her, who was doing penance, that she would attain salvation, and that hill will be known after her name as Śrīparvata. Hundred yojanas all along (the hill) would become greatly meritorious. Charity, penance, chants and ceremony done here all yield undiminishing merits.

6. Death at this place (conveys one) to the world of Śiva. This excellent sacred place yields everything. Lord Śiva sports here with his consort. (The demon) Hiraṇyakaśipu performed penance here and became mighty. The sages attained perfection here.
CHAPTER ONE HUNDRED AND EIGHTEEN

*The country of Bhārata*

*Fire-god said:*

1. That country which (lies) to the north of ocean and south of Himādri (Himālaya) is known as the Bhāratavarṣa extending to nine thousand (*yojanas*).

2-4. This is a land of religious rites. It gives accomplishment of action in getting redemption. Mahendra, Malaya, Sahya, Śuktimat, Hemaparvata, Vindhya and Pāriyātra are the seven principal mountains here. Indradvīpa, Kaseru, Tāmra-varṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva, Varuṇa and Bhārata are the nine territories here surrounded by the ocean.
5-8. The continent extends to one thousand *yojanas* from north to south. There are nine divisions of the Bharata lying around the central part. The *kirātas* (hunting tribes) (are) in the east. The *yavanas* (the foreigners) (are) in the west. The brahmins and others devoted to the *Vedas* and *smytis* (code books) (are) in the central part. The rivers rise from the Pāriyātra (mountains). Narmadā and other (rivers) flow from the Vindhya. (The rivers) Tāpī, Payoṣṇikā, Godāvari, Bhīmarathī and Kṛṣṇaveṇī and others flow from the Sahya (mountains). (The rivers) Kṛtamālā and others flow from the Malaya (mountains). (The rivers) Trisāmā and others originate from the Mahendra (mountain). (The rivers) Kumāra and others rise from Śuktimat (mountain). (The river) Candrabhāgā rises from the Himālaya (mountains). The countries Kuru and Pāñcāla and the Madhyadeśa are situated in the western part.

CHAPTER ONE HUNDRED AND NINETEEN

*Description of different continents*

Fire-god said:

1. The Jambūdvīpa extends to a lakh of *yojanas*. It is surrounded by the Kṣīroda (ocean) measuring one lakh *yojanas*.

2. The Plakṣadvīpa is surrounded by the Kṣāra ocean. The seven sons of Medhātithi are the rulers of Plakṣadvīpa.

3. They are Sāntabhaya, Śiśira, Sukhodaya, Ānanda, Śiva, Kṣema and Dhrūva after whom the countries are named.

4. Gomedha, Candra, Nārada, Dundubhī, Somaka, Sumanā and Vaibhrāja are the boundary mountains. The inhabitants are good.

5. There are seven principal rivers here. The inhabitants from Plakṣa to Sāka live for five thousand years and they adhere to righteous way of life adhering to the institutions of caste and stages of life.

6-7. Āryakas, Kurus, Viviṃśas and Bhāvins are respectively the brahmins and others (*kṣatriyas*, *vaśyas* and *śūdras*) here. They worship (lord) Soma (moon). Its extent is two lakhs *yojanas*
and it is surrounded by the ocean of *iksuras* of equal measure. The Šâlmla (*dvipa*) is twice that. The seven sons of Vauṣmat were the rulers of Šâlmla.

8-12. Śveta, Harita, Jīmūta, Lohita, Vaidyuta, Mānasa and Suprabha are their names and the countries were known by their names. This twice bigger continent is surrounded by the Suroda (ocean) of equal measure. The seven (boundary mountains) are Kumuda, Anala, Balâhaka, Droṇa, Kaṇka, Mahiṣa and Kakudmat. The brahmins and other (three castes) are Kapila, Aruṇa, Pīta and Kṛṣṇa (respectively). They worship (the lord) in the form of Vāyu (wind god). This is surrounded by Suroda, Udbhida, Dhenumat, Dvairatha, Lambana, Dhairyā, Kapila and Prabhākara, (the sons) of Jyotismat were the rulers of Kuśa (*dvipa*). Dadhimukhya and others are the brahmins and others. They worship (the lord) in the form of Brahmā.

13. Vidruma, Hemaśaila, Dyutimat, Puṣpavat, Kuśeṣaya, Hariśaila and Mandara are the boundary mountains.

14-16. This is surrounded by the Ghṛtoda ocean as well as the Krauṇcadvīpa. The sons of Dyutimat were the rulers of Krauṇca and the countries (ruled by them) were named after them. They are seven—Kuśala, Manonuga, Uṣṇa, Pradhāna, Andhakāraka, Muni and Dundubhi. (The names of) the seven mountains here are Krauṇca, Vāmana, Andhakāraka, Devāvṛt, Puṇḍarīka and Dundubhi. Each one of them is twice as big as the other.

17-19. The mountains in the respective continents are also twice as the corresponding one in the others. The brahmins and others (three castes) are Puṣkara, Puṣkala, Dhanya and Tiṣya and (they) worship Hari. The Krauṇcadvīpa is surrounded by Dadhimaṇḍodaka (ocean) and the Śākadvīpa. The sons of Havya and the rulers of Śākadvīpa were Jalada, Kumāra, Sukumāra, Maṇivaka, Kuśottara, Modākī and Druma. The countries were known by their names.

20-21. Udaya, Jaladhara, Raivata, Śyāma, Kodraka, Āmbikeya and the beautiful Keśarī are the seven (boundary) mountains. The brahmins and others are Maga, Magadha, Mānasa and Mandaga. They worship (the lord) in the form of the Sun. The Śāka *dvipa* is surrounded by the Kṣīrābdhi.

1. These are Daminaḥ, Śuṣmīnāḥ, Snehāḥ and Mandehāḥ.
22-24. It is also surrounded by Puṣkara (dvīpa). (The ruler of Puṣkara), Savana had two sons—Mahāvīta and Dhātaki. They ruled over two countries known by their name. There is one boundary mountain called Mānasa at the centre in the shape of a bracelet. It extends to one thousand yojanas and is of equal height. (The people here) live for ten thousand years. (Lord) Brahmā is worshipped here by celestials. This continent is surrounded by the Svādūdaka ocean of equal measure.

25-26. The waters of the ocean neither decrease nor increase. O Sage! At the moon-rise or moon-set and at the white and dark fortnights, an increase or decrease of waters by five hundred and ten angulas (equal to one finger-breadth) is seen in the oceans.

27-28. The Svādūdaka is of many good qualities. The land is golden and is devoid of living beings. The peak (called) Lokā-loka extends to a lakh of yojanas. It is engulfed in darkness in the form of the pan of the egg-shaped (universe). This land found with this pan of the egg-shaped (universe) extends to fifty crores.

CHAPTER ONE HUNDRED AND TWENTY

The extent of the universe

The Fire-god said:

1. The extent of the earth is believed to be seventy-thousand (yojanas). Its height is ten thousand. The nether worlds (extend) to one thousand each.

2-3. The seven nether worlds are Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala and Pātāla. The demons dwell in those pleasant lands which are respectively coloured black, yellow, red, white, stony and golden.

4. Lord Viṣṇu in the tāmasa (darkness) form as Śeṣa (the serpent) lies under the nether worlds. He, the Ananta (infinite) on account of his infinite (good) qualities, (lies there) supporting the earth with his head.

5. There are many hells under the earth. A vaisnava (devo-
tee of lord Viṣṇu) should not fall therein. The extent up to which the earth is illuminated by the sun is known as the sky.

6. O Vasiṣṭha! The region of the sun is at (a distance of) one lakh (yojanas) from the earth, the region of the Moon at one lakh (yojanas) from the Sun, and the region of the stars at one lakh (yojanas) from the moon.

7-8. (Planet) Mercury is at two lakhs (yojanas) from the region of the stars. (Planet) Venus (is) at two lakhs from Mercury. (Planet) Mars (is) at two lakhs from Venus. (Planet) Jupiter (is) at two lakhs from Mars. (Planet) Saturn (is) at two lakhs from Jupiter. (The region of) the seven sages (ursa Major) (is) at one lakh from Saturn, the polestar (is) at one lakh from the sages (Ursa Major) and is at the apex of the three worlds.

9. The Maharloka (lies) at a crore (yojanas) from the pole-star, where those who have seen a full cycle of time reside. The Jana (loka), wherein dwell (the sages) Sanaka and others, (lies) at two crores (of yojanas) from that.

10-11. The Tapo (loka) (is) at eight crores from Jana (loka) where Vairājas (a class of celestial beings) are the presiding deities. The Satyaloka is at ninetysix crores from the Tapo (loka). It is known as the Brahmaloka where dwell celestials who do not die. The region fit for one to move on foot is the Bhuilo (the earth). The region of Bhuvarloka is said to be between (the earth and) the Sun.

12. The Svargaloka lies between the Sun and the pole-star in the fourteen lakhs (yojanas of space). These regions cover as an exterior shell of the universe.

13. They are again covered by ten-fold layers of elements water, fire, wind and ether.

14. O Great sage! Each one of the ten latter regions lie enfolded in one another and thus form an exterior cover of the primary thing.

15. O sage! One does not have any knowledge about the limit of that infinite. That nature has been the source of everything else.

16. This kind of innumerable eggs had come into being there. The pumān (brahman) exists in a potent state in the universal nature just as the fire in the wood and oil in the sesamum.
17-19. This pumān lies embedded in the nature as a conscious onlooker and knower. O Wiseman! The nature and the brahman are held together by the force of Viṣṇu, the form of the essential virtues of all beings. That is the cause for their separate existence as well as union. O Great sage! That is the cause for the agitation at the time of creation (of beings). It is similar to the wind sustaining hundreds of water particles after its contact with water.

20. The celestial beings and others are born through the concerted action of the nature and the effect of the force of Viṣṇu acted upon by the force of the former.

21-29. Viṣṇu is identical with brahman itself from whom this entire universe (has come into being). The chariots of the Sun are nine (occupying) thousand yojanas. O Excellent sages! The axis is double that (measure). The axle of its wheel is one and half crores and seven lakhs (yojanas). The wheel is fixed there. It has three naves, five spokes, six circumferences, two movements consisting in the cycle of period. O Great intellectual! The second axis of the Sun’s chariot is twentytwo thousand seven hundred and fifty (yojanas). The measurement of the two axles is equal to its yoke. The shorter axis and its yoke rest on the polestar. O Best disciplined! The seven metres gāyatri and others are its horses. Sun’s rise and setting are his being perceived and not being perceived. O Vasiṣṭha! The regions from the earth to those where the polestar remains get lost at the time of deluge. The region where the polestar is stationed to the north of Ursa major is the excellent shining third place of (lord) Viṣṇu in heaven. This is the excellent place of ascetics who have become free from impurities.

30. The river Gaṅgā which purifies one by mere remembrance flows from there. It is to be known that the porpoise shape of the planets in the sky is that of lord Viṣṇu.

31-32. The polestar is situated at its tail. It revolves (on its non axis) and causes the planets to go round. That chariot

---
1. Forenoon, midday and afternoon.
2. Parivatsara etc.
3. The seasons.
4. Northern and southern.
5. gāyātri, brhati, uṣṇik, jagati, triṣṭup, anuṣṭup and pankti.
of the Sun is ridden by different celestials, Ṛdityas (sons of Aditi), sages, gandharvas (semi-divine beings), apsaras (semi-divine beings), grāmaṇi (semi-divine beings), serpents and demons. Lord sun is the cause of snow, heat and rain.

33-36. He is the manifestation of lord Viṣṇu of the form of Ṛgveda and other (vedas) and is the cause of good and evil. The chariot of moon has three wheels drawn by ten horses yoked to its left and right and of the colour of jasmine. Thirtysix thousand three hundred and thirty-three celestials drink (the phases of) the moon. The manes (drink) one phase. One (phase) (is lost) being associated with the rays of the new moon. The chariot of the son of the Moon Mercury is composed of the fiery and windy material. Mercury moves on drawn by its eight horses.

37-41. The chariot of Venus (has got) eight horses, as also the chariots of Mars, Jupiter and Saturn (drawn) by horses. The chariot of Rāhu (ascending node of the Moon) (has) eight horses. The chariot of Ketu (descending node of the Moon) (has) eight horses. O Brahmin! From this body of (lord) Viṣṇu this lotus-shaped earth with the mountains etc. has originated. (Lord) Hari (Viṣṇu) is the galaxy, worlds, rivers, mountains, oceans and forest. Whatever exists or ceases to exist is (lord) Viṣṇu, known through true knowledge about (lord), Viṣṇu. There is nothing beyond the purview of knowledge. Knowledge is the supreme place, the (lord) Viṣṇu. One has to do that act by which that true and infinite knowledge, namely, (lord) Viṣṇu, may be attained. Whoever reads (the section on) cosmogony would attain happiness.