147. Hence that Purodāsa is Tryambaka. Therefore, he (the lord Rudra) is also declared as Tryambaka. 

Thus the Yuga is mentioned by learned men as one that consists of five years.

148. The Sarhvatsara that has been mentioned by Brāhmaṇas as one having five selves became a unit of six selves\(^1\) with the names of Madhu (spring) and other seasons.

149-151. The five Ārtavas are the sons of the Ritus. Thus the creation is recounted briefly.

Thus the unattached Kāla with many measures and units removes the lives of living beings and runs like the rapidly speeding current of water.

The progeny of these, cannot be enumerated authoritatively, because they are innumerable. The group of sons and grandsons is endless.

Glorifying this family of great lords of subjects of holy rites and meritorious fame, one shall achieve great Siddhi (spiritual attachment).

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**CHAPTER FOURTEEN**

*The race of Priyavrata*

*Description of Continents and their Sub-Divisions*

*Sūta said :*

1. In all the Manvantaras of the past and the future, all the subjects are born with similar identification in regard to names and forms.\(^8\)

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1. The year, said to be of five souls (vide V.113), is again divided into six divisions according to season (rūṣ).

2. This is the main thesis of the Purāṇa. This chapter deals with Puranic cosmography. It associates the names of continents (dīpās) with the descendants of Svāyambhuva Manu. For similar description vide A.P.107, KP.I.40 Bh. P.V 16.1-26, Mt.P.112, 121, 122.
2. The Devas who are of eight types are the overlords in that Manvantara. The sages and the Manus—all of them serve the same purpose.

3. The creation of the great sages was already recounted. Now understand the race of Svāyambhuva Manu, that is being recounted in detail and in due order.

4-5. Svāyambhuva Manu had ten grandsons who were similar to him. The entire earth consisting of seven continents was colonised by them along with its towns, oceans and mines in every sub-continent in the first Tretā yuga of the Svāyambhuva Manvantara.

6. This (Earth) was colonised by those sons of Priyavrata, the grandson of Svāyambhuva (Manu) who were endowed with progeny, strength and penance.

7. Kāmyā that extremely fortunate daughter of Kardama the Prajāpati, bore unto Priyavrata heroic sons endowed with their own progeny.¹

8-9. She gave birth to two daughters, viz.: Samrāṭ and Kukśi. Both of them were splendid. She gave birth to ten sons also. The brothers of those two daughters were ten in number, valorous and similar to the Prajāpatis. They were Āgnidhra, Agnibāhu, Medhas, Medhātithi, Vasu (later mentioned as Vapusmān), Jyotismān, Dyutimān, Havya, Savana and Sattra.

¹ The race of Priyavrata:

<table>
<thead>
<tr>
<th>Names of Priyavrata's Sons</th>
<th>Names of the Dvīpa assigned as kingdom</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Āgnidhra</td>
<td>Jambū</td>
</tr>
<tr>
<td>2. Agnibāhu</td>
<td>—</td>
</tr>
<tr>
<td>3. Medhas</td>
<td>—</td>
</tr>
<tr>
<td>4. Medhātithi</td>
<td>Plakṣa</td>
</tr>
<tr>
<td>5. Vasu (Vapusmān)</td>
<td>Śālmala</td>
</tr>
<tr>
<td>6. Jyotismān</td>
<td>Kuśa</td>
</tr>
<tr>
<td>7. Dyutimān</td>
<td>Krauñca</td>
</tr>
<tr>
<td>8. Havya</td>
<td>Śāka</td>
</tr>
<tr>
<td>9. Savana</td>
<td>Puskara</td>
</tr>
<tr>
<td>10. Sattra</td>
<td>—</td>
</tr>
</tbody>
</table>
10. Priyavrata crowned seven of them in seven-continents as kings with due religious rites. Understand them as well as those continents.

11. He made the excessively powerful Āgnīdhra, the lord of Jambūdvīpa. Medhātithi was made by him the lord of Plakṣadvīpa.

12. He crowned Vapuṣmān (Earlier mentioned as Vasu) as king in the Śālmala dvīpa. The lord made Jyotisman, the king in Kuśa dvīpa.

13. He coronated Dyutiman as the king in Kraunca dvīpa; Priyavrata made Havya the lord of Śāka dvīpa.

14-17. The lord made Savana the overlord of Puṣkara. In Puṣkara dvīpa, Savana had two sons, viz.: Mahāvīta and Dhātaki. These two sons were the most excellent ones that parents could desire. In accordance with the name of that noble soul, his sub-continent is remembered as Mahāvīta varśa. In accordance with the name of Dhātaki, his sub-continent is called Dhātakikhanḍa.

Havya (the lord of Śākadvīpa) begot seven sons, rulers of Śākadvīpa. They were, viz.: Jalada, Kumāra, Sukumāra, Maṇīvaka, Kusumottara, Modāka and the seventh one Mahādruma.

18-21.1 The first sub-continent of Jalada is called Jalada. The second sub-continent of Kumāra is glorified as Kaumāra.

The third one Sukumāra is remembered as the sub-continent of Sukumāra. The fourth one is called Maṇīvaka, the sub-continent of Maṇīva.

The fifth sub-continent Kusumottara is that of Kusumottara. Modāka the sixth sub-continent is glorified as that of Modāka.

The seventh sub-continent is Mahādruma in accordance with the name of Mahādruma.

All those seven sub-continents there are called after their names.

22-23. There were seven sons born of Dyutimān, the

1. Vv.18-22. The seven sub-divisions of Śākadvīpa are named after the seven sons of Havya.
lord of Krauñcadvīpa\(^1\) viz. : Kuśala, Manonuga, Uṣṇa, Pāvana, Andhakāraka, Muni and Dundubhi. These were the sons of Dyutimān. They have after their own names, the splendid sub-continents situated in the Krauñcadvīpa.

24-26. The land of Kuśala named Kauśala was very famous. Manonuga is remembered as the land of Manonuga. Uṣṇa is remembered as the land of Uṣṇa and Pāvana that of Pāvana. That land of Andhakāra is glorified as Andhakāra. Maunideśa was the land of Muni and Dundubhi is remembered as the land of Dundubhi.

These seven lands in the Krauñcadvīpa were radiant ones.

27-30. Jyotismān too in the Kuśadvīpa had seven very powerful sons\(^2\) viz. : Udbhijja, Venumāṇ, Vairatha, Lavaṇa, Dṛiti, the sixth one Prabhākara and the seventh one remembered as Kapila.

The first sub-continent is called Udbhijja; the second sub-continent was Venumāṇḍala; the third sub-continent was Vairathākāra; the fourth sub-continent is remembered as Lavaṇa; the fifth sub-continent was Dṛitiṃat; the sixth sub-continent was Prabhākara; the seventh sub-continent named Kapila was glorified as that of Kapila. Their lands in the Kuśadvīpa have the same names as they.

31. The Lords of Śālmala were (as if) embellished with subjects endowed with the disciplined conduct of life pertaining to the various Āśramas (stages of life).

They were the seven sons of Vapusmān.\(^3\)

32. They were :—Śveta, Harita, Jimūta Rohita, Vaidyuta, Mānasa and Suprabha, the seventh one.

33-34. Śveta was the land of Śveta; Suñara was that of Harita; Jimūta was the land of Jimūta and Rohita that of Rohita. Vaidyuta was the land of Vaidyuta and Mānasa that

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1. VV.22-26 enumerate seven sub-divisions of Krauñcadvīpa which are named after the seven sons of Dyutimān.

2. VV.27-30. The seven sub-divisions of Kuśadvīpa are named after the seven sons of Jyotismān, king of Kuśadvīpa.

3. The seven sons of Vapusmān mentioned in the next verse have given their names to the Varṣas or sub-continents they headed.
of Mānasa. Suprabha was the land of Suprabha. All these seven were the protectors of the lands.

35. I shall recount Plāksadvīpa after the Jambūdvīpa. The seven sons of Medhātithi were the kings ruling over Plāksadvīpa.

36-37. These were the sons of Medhātithi who are mentioned (as follows): The eldest was named Śāntabhaya; the second is remembered as Śiśira; Sukhodaya was the third; the fourth is called Nanda; Śiva was the fifth among them; Kṣemaka is called sixth, and Dhruva should be known as the seventh.

38-43. Those seven Varṣas (sub-continents) are known after the names of those seven (sons). Therefore the following (are well known), viz.: Śāntabhaya, Śiśira, Sukhodaya, Ananda, Śiva, Kṣemaka and Dhruva. Those Varṣas were all equal (to one another). They were colonized in the different parts formerly in the Svāyambhuva Manvantara by those sons of Medhātithi who were kings and rulers of Plāksadvīpa. The subjects in the Plāksadvīpa were made to closely adhere to the disciplined conduct of life of the various castes and stages of life.

It is the Dharma (piety, virtue) that is the criterion for the classification of the Varṇas and Āśramas in the five continents beginning with Plāksadvīpa and ending with Śākadvīpa (i.e. Plakṣa, Śālmalā, Kuśa, Krauṇca and Śāka). Happiness, span of life, beauty, strength and Dharma (Virtue) are remembered to be common to all perpetually, in these five Dvipas. Plāksadvīpa has been described. Understand the Jambūdvīpa.

44. Priyavrata installed Āgnīdhra, the extremely powerful son of Kāmyā and his eldest successor as the king and overlord of Jambūdvīpa.

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1. VV.36-40 enumerate seven sons of king Medhātithi, who became kings of seven Varṣas—sub-continents—which were named after their founder-kings.

2. VV.41-43 describe the common features of the five continents from Plakṣa to Śākadvīpa.
45-47. Nine sons were born to him.\(^1\) They were on a par with the Prajāpatis.

The eldest was well known as Nābhi. Kimpuruṣa was his younger brother. Harivarṣa was the third and the fourth was Ilāvṛta. Ramya was the fifth son, Hiraṇvān is mentioned as his sixth son. Kuru was the seventh among them. Bhadrāśva is remembered as the eighth and the ninth was Ketumāla.

Understand their realms.

48-52 The father gave Nābhi the southern Varṣa named Hima; he gave Kimpuruṣa that Varṣa, called Hemakūṭa. He gave Harivarṣa that sub-continent which is remembered as Naiṣadha. He gave Ilāvṛta the sub-continent that was in the middle of Sumeru. The father gave Ramya, the sub-continent that is remembered as Nila. The sub-continent Śveta that was situated to the north of it was given by the father to Hiraṇvān. He gave to Kuru the sub-continent that was to the north of Śṛṅgavān. Similarly, he allotted to Bhadrāśva the sub-continent Mālyavat. He assigned the sub-continent Gandhamādana to Ketumāla. Thus these nine sub-continents have been narrated by me, part by part.

53. Āgnidhra crowned those sons in due order in those sub-continents. Thereafter, that pious-souled one became engagd in penance.

54. Thus the entire earth consisting of the seven continents was colonized by the seven sons of Priyavrata, who were the grandsons of Svāyambhuva Manu.

55. Thus, when annihilation takes place, these seven settlements (continents) are created again and again by the kings in all the seven sub-continents.

56-58. This is the nature of colonization of the continents and the Kalpas.

With regard to the eight sub-continents beginning with that of Kimpuruṣa (the following things should be noted). Their attainment is natural. Without effort they are generally happy. There is no annihilation or calamity in them. There is

\(^1\) VV.45-52 enumerate the sub-continents in Jambūdvipa. For the identification of mountains vide Ch. 1 Footnotes on pp. 11, 12.
no fear from old age and death. There is neither Dharma (Virtue) nor Adharma (evil) among them. There is no classification of people as the excellent, the middling and the base. In all those eight Kṣetras (i.e. Varṣas, sub-continents) there is no Yuga-vasthā (the state of Yugas).

59-61. I shall recount the procreation by Nābhi in the sub-continent called Hima. Understand it. Nābhi begot a highly lustrous son, of Meru-Devī. He was Rṣabha, the most excellent of all kings. He was the eldest of all Kṣatriyas. Heroic Bharata was born of Rṣabha. He was the eldest of hundred sons. Rṣabha crowned his son and engaged himself in Mahā-pravrtyā (the great migration of renunciation i.e. journey or pilgrimage till death). He allotted the southern sub-continent named Hima to Bharata.

62-63. Hence learned men know this sub-continent as Bhāratavarṣa after his name. Bharata’s son was a virtuous scholar named Sumati. Bharata crowned him in that realm. After transferring the royal glory to his son the king entered the forest.

64. His son Tejasa was a lord of the subjects and conqueror of enemies. The great scholar, Indradyumna is remembered as Tejasa’s son.

65-66. Parameśthin, his son, was born after his death and his son was Pratihāra and the family came to be known after his name. In his family a son well known as Pratihartṛ was born. To that intelligent Pratihartṛ, son Unnetr was born. Bhūman is remembered as his son.

67. His son was Udgītha. Prastāvi was his son. Vibhu was the son Prastāvi and Prthu was his son.

68. Prthu’s son was Nakta. Gaya was Nakta’s son. Nara was born as the son of Gaya and Virāṭ was the son of Nara.

69. Mahāvīrya was the son of Virāṭ. His son was Dhīman. Mahān was the son of Dhīman and Bhauvana was the son of Mahān.

1. He is regarded as the first Tirthaṅkara by Jains. He is mentioned in the Bh.P. V.Cha. 4, 5 and in VP. II.1-28.

2. Jaina tradition supports this theory regarding the name of Bhāratavarṣa.
70. Tvaśṭr was the son of Bhauvana. His son was Vira-jas. Rajas was the son of Nirajas and Śatajit was the son of Rajas.

71. He had hundred sons. All of them were kings. The important one among them was Viśvajyotis. It is through them, that these subjects flourished.

72. This Bhārata sub continent was marked by them as one with seven islands. Formerly, this Bhārata land was enjoyed by those born of their family.

73-75. Each set of Yugas consists of Kṛta, Tretā etc. (The Manvantara consists of) such seventy-one sets of Yugas. People belonging to their family had been kings throughout the past Yugas in the Svāyambhuva Manvantara. They were hundreds and thousands.

Thus is the creation (race) of Svāyambhuva by which this universe is filled with sages, deities, Pitṛs, Gandharvas, Rākṣasas, Yakṣas, Bhūtas, Piśācas, human beings, animals and birds. This is said to be their creation. It undergoes change along with the Yugas.

CHAPTER FIFTEEN

The length and extent of the Earth : Description of Jambudvīpa.

Sūta said :

1-3. On hearing about the settlement of the subjects thus, Śāṃśapāyani asked Sūta about the length and extent of the Earth* as it had been determined—"How many continents are there ? How many oceans ? How many mountains are proclaimed ? How many are the Varsas (sub-continents) ? What are the

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* Vā. P.34.1b reads : Prthivyādha-vistarau. It is better than Bd. P.'s Prthivyodadhisvistarau. Hence Vā. P. reading accepted.
rivers declared therein? Mention all these things to us in detail and factually such as the magnitude of the great elements, the Lokāloka mountain, the transits, the extent and the movements of the moon as well as the sun.

Sūta said:

4-6. O! I shall recount to you the length and extent of the earth, the number of the oceans and the number and extent of the islands. There are thousands of different islands that are included in the seven continents. They cannot be recounted in due order, because this world is studded and constantly (surrounded by them). I shall recount the seven continents along with the moon, the sun and the planets.

7-8a. Men mention their magnitudes by means of guess alone. One cannot arrive by means of guess alone, at those beings (or things) which cannot be even pondered upon. That which is beyond nature is called Acintya (that which cannot be even pondered upon).

8b-10. I shall recount the Jambūdvipa as exists actually, consisting of nine Varṣas. Understand it through its extent and girth in terms of Yojanas. It is more than a hundred thousand Yojanas all round. It is full of different rural countries and different kinds of splendid cities. It is filled with Siddhas and Cāraṇas and is embellished with mountains.

11. (It is full of mountains) endowed with all kinds of minerals originating from clusters of rocks. It is full of rivers flowing from mountains.

12. Jambūdvipa is immense and glorious with huge zones all round. It is encircled by nine worlds that evolve a number of living beings.

13. It is surrounded on all sides by the briny sea the extent of which is equal to that of Jambūdvipa itself.

14. * The following are the six Varṣaparvatas\(^1\) (Mountains

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* After verse 14 there read verse No.28 which tells: the six mountains are Nīla, Niṣadha, Śveta, Hemakītā, Himavān and Śrīgavān.

1. The Varṣa-parvatas are the mountains (mountain-chains) which divide one Varṣa (sub-continent) from another. Thus they may be regarded as boundary mountains. The names and other characteristics are described in the following verses. Their geographical location is given in supra Ch.1 Footnotes on pp. 11, 12.
dividing the sub-continents. They have good ridges. On either side they merge into the Eastern and Western oceans.

15. Himavān is practically covered with snow. Hemakūṭa is full of Heman (gold). The great mountain Niṣadha is equally pleasant in all the seasons.

16. Meru is remembered as the most beautiful. It has four colours (like four castes—Varṇas). It is golden. On its top its extent is thirtytwo thousand Yojanas.

17. It is circular in shape. It is symmetrical and very lofty. It is endowed with the qualities of Prajāpati. It has different colours at its sides.

18. It is originated from the umbilical cord of Brahmā born of the unmanifest one. In the east it is white in colour. Hence, it is on a par with the Brāhmaṇas.

19. Its northern side has a natural red colour. Hence, the Kṣatriya-hood of Meru on account of various reasons and purposes. (?)

20-21. In the southern side it is yellow. So its Vaiṣyatva (state of being a Vaiśya) is evident. In the West it is like the Bṛṅgapatra (A kind of leaf black in colour) all round. Hence it has the state of Śūdra. Thus the colours are recounted (as well as the castes). Its nature through colour and magnitude has been explained.

22. The Nila mountain is full of sapphires (has that colour). The Śveta is white and full of gold. Śrīgavān has the colour of the peacock’s tail and it is full of gold.

23. All these lordly mountains are frequented by the Siddhas and Cāraṇas. Their internal diameter is said to be nine thousand Yojanas.

24. The sub-continent of Ilāvṛta is in the middle of Mahāmeru. Its extent all around is thus nine thousand Yojanas.

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1. There is a consensus among Purāṇas like KP., Mt.P., Mk.P., Vā.P., and Bd.P. about the shape and size of Meru. M. Ali points out that ancient Persians, Greeks, Chinese, Jews, and Arabs repeat the traditional nodality of Meru. After discussing the problem, he comes to the conclusion that Mt. Meru is identical with the Pāmrīs, in central Asia.

His diagrammatic representation of the Jambudvipa and its cross-section (Fig.4) on p.65 of Geog. of the Purāṇas is interesting.
25. In its middle is the Mahâmeru like a smokeless fire. The southern side of Meru is like the middle of the altar. Its upper half is its upper surface.

26. The Varṣa-Parvatas which belong to the six Varṣas are two thousand Yojanas in extent and in height.

27-31a. Their length is said to be in accordance with the extent of Jambūdvīpa. The two mountains, (Nila and Niśadha) are hundred thousand Yojanas long. The other four mountains are shorter than these. The mountains Śveta and Hemakūṭa are each ninety thousand Yojanas long. The mountains Himavān and Śrīgavān are each eighty thousand Yojanas long. There are Janapadas (territories or counties) in between them. The Varṣas are seven in number. They are encircled by mountains that are difficult to cross on account of steep precipices. They are criss-crossed with different kinds of rivers. It was impossible to travel from one Varṣa to another (lit. they were mutually unapproachable).

31b. Animals of different kinds live in them. This Haimavata sub-continent is well known by the name Bhūrata.

32-34. Hemakūṭa is beyond this. It is remembered by the name Kimpuruṣa. Niśadha sub-continent is beyond Hemakūṭa and it is called Harivarṣa. Ilāvṛta is beyond Harivarṣa (and in the middle) of Meru. Nila is beyond Ilāvṛta and it wellknown by the name Ramyaka. Śveta is beyond Ramyaka and it is wellknown as Hiraṇmaya. The sub-continent Śrīgavat is beyond Hiraṇmaya and it is remembered as Kuru.

35. The two sub-continents in the south and the north should be known as situated in the form of a bow. Four others are stationed lengthwise and the middle one is Ilāvṛta.¹

36. Vedyardha which is on the hitherside of Niśadha,

¹. This Purāṇa supports the Sapta-dvipa (seven-continent) theory about the earth. The distribution of the continents may be represented as under.
is known as the southern Vedyardha and that which beyond the Nilavān is the northern Vedyardha.\(^1\)

37. In the southern side of Vedyardha, there are three Varṣas and on the northern side of Vedyardha also there are three Varṣas. Meru should be known as existing in between them and Ilāvṛta is in the middle of Meru.

38. To the south of the Nila and to the north of Niṣadha, there is a great mountain stretching to the north named Mālyavān.\(^2\)

39. It stretches a thousand Yojanas from Nila to Niṣadha. It is glorified as one, thirty-four thousand Yojanas in extension.

40. The mountain Gandhamadana should be known as situated to its west. In length and extent it is reputed to be like Mālyavān.

41. Meru, the golden mountain, is in the middle of two circles. That golden mountain has four colours. It is symmetrical and very lofty.

<table>
<thead>
<tr>
<th>North:</th>
<th>(Uttara) Kuru Varṣa</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Śrīgavān Mt.</td>
</tr>
<tr>
<td></td>
<td>Hiraṃmaya Varṣa</td>
</tr>
<tr>
<td></td>
<td>Śveta Mt.</td>
</tr>
<tr>
<td></td>
<td>Ramyaka Varṣa</td>
</tr>
<tr>
<td></td>
<td>Nila Mt.</td>
</tr>
<tr>
<td></td>
<td>Ilāvṛta Varṣa</td>
</tr>
<tr>
<td></td>
<td>Meru Mt.</td>
</tr>
<tr>
<td></td>
<td>Ilāvṛta Varṣa</td>
</tr>
<tr>
<td></td>
<td>Niṣadha Mt.</td>
</tr>
<tr>
<td></td>
<td>Hari Varṣa</td>
</tr>
<tr>
<td></td>
<td>Hemakūṭa Mt.</td>
</tr>
<tr>
<td></td>
<td>Kimpuruṣa Varṣa</td>
</tr>
<tr>
<td></td>
<td>Himavān (Himalaya) Mt.</td>
</tr>
<tr>
<td></td>
<td>Bhārata or Haimavata Varṣa</td>
</tr>
</tbody>
</table>

Does the bowlike formation of these Varṣas suggest the spherical shape of the earth?


2. Purāṇas give different locations of Gandhamadana and Mālyavān. So do modern scholars, as the names of extra-Indian mountains were adopted by the Indo-Aryans as they penetrated deep in the Indian Peninsula. Thus Mālyavān due to its association with Gandhamadana and Meru should be identified with the Sarikol range, as Gandhamadana was the northern ridge of the great Hindukush arch with its northern extension, the Khwaja Mahammad. The southern ridge of Hindukush is Niṣadha which merged into Northern Karakorum and Kunlun (M. Ali.—*Geog. of Purāṇas*, pp. 58-59).
42. The brilliant Sumeru shines, established like a king. It has the colour and brilliance of the midday sun. It is refulgent like the smokeless fire.

43. It is eightyfour thousand Yojanas high. It has entered (down the ground level) sixteen thousand Yojanas. Its width is also sixteen thousand Yojanas.

44. Since it is stationed like a platter its width on the top is thirtytwo thousand Yojanas. Its girth all round is three times its width.

45-47. When the mass is circular the reckoning is triangular (?) (According to the triangular reckoning) its girth all round is fortyeight thousand Yojanas. Now the magnitude is recounted in the triangular reckoning. According to the quadrangular reckoning (?) the girth all round is laid down as sixtyfour thousand Yojanas. That mountain is highly divine and equipped with divine medicinal herbs.

48-49. The entire mountain is surrounded by worlds splendid and golden. All the groups of the Devas, the Gandharvas the serpents, and the Rākṣasas are seen on that king of mountains, as well as the splendid groups of Apsaras. That mountain Meru is encircled by worlds causing welfare of living beings.

50-53. Four lands (Realms) are established on the four sides. They are Bhadrāśvas (with east), Bhāratas (south), Ketumālas in the west and the Kurus in the North which are the resorts of meritorious persons.

At the side of the Gandhamādana, there is this another great Gaṅḍikā (hill?). It is charming and fascinating in all the seasons. It is auspicious and pleasant. East to West it extends to thirtytwo thousand Yojanas. The (gross) length is

1. This appears to be the four-continent (Catur-dvīpā) theory about the earth where the distribution of Varṣas is as follows:

<table>
<thead>
<tr>
<th>North</th>
<th>(Uttara)—Kuru</th>
</tr>
</thead>
<tbody>
<tr>
<td>West, Ketumāla (Mt. Meru)</td>
<td>Bhadrāśva. East</td>
</tr>
<tr>
<td></td>
<td>Bhārata</td>
</tr>
<tr>
<td>South</td>
<td></td>
</tr>
</tbody>
</table>
thirtyfour thousand Yojanas. The people Ketumālas of auspicious holy rites are established there.

54. All the men there are black and very strong. They have great inherent vitality. The women have the colour and lustre of the petals of lilies. All of them are pleasing to behold.

55. There is a great divine jack-tree there. It has all the six tastes. It is Īśvara (masterly and powerful). It is the son of Brahmā. It is as swift as mind and wanders wherever it pleases.

56. They drink the juice of its fruits and live for ten thousand years. At the side of the Mālyavān, in the east there is a wonderful Gaṇḍikā Hill?

57. It has the same length and extent as the western Gaṇḍikā. Bhadrāśvas¹ should be known (as the people) there. They are always delighted in their minds.

58. There is a forest of Bhadrāśālas (excellent silk cotton trees). The great tree is the Black Mango tree. The men there are white-complexioned, highly enthusiastic and endowed with strength.

59. The women have the colour and lustre of the water-lilies. They are beautiful and pleasing to behold. They have the lunar brilliance and hue. Their faces resemble the moon.

60. Their limbs are cool of touch like the moon. They have the odour of lilies. Their span of life is ten thousand years and is free from ailments.

61-63. By drinking the juice of the black mango all of them have perpetual youth.

To the south of the Śveta and to the north of the Nila, there is the Varṣa (sub-continent) Ramaṇaka.² Human beings are born there. They are free from impurities. They give importance to amorous dalliance. They are devoid of old age and bad odour. They are white-complexioned and richly endowed with nobility of birth. All of them are pleasing to

¹. This seems to be modern China.
². Identified with ancient Sogdiana as the description tallies with the land, plant-life and people of those times, M.Ali—Ibid. pp. 83-84.
There also is a great Nyagrodha tree (holy fig tree) red (in colour).

64-66. They maintain themselves by drinking the juice of its fruits. Those highly fortunate ones live for eleven thousand five hundred years. They are excellent men and are always full of delight.

To the south of the Śṛṅgavān and to the north of the Sveta there is the Varṣa named Hairanvata.¹ There is a river here, the Hairanvatī. Men of great strength and good brilliance are born there.

67-69. They are heroic Yakṣas of great inherent vitality. They are rich and pleasing to behold. They have great vigour and they live for eleven thousand five hundred years.

In that Varṣa, there is a great Lakuca (bread fruit) tree of six tastes. By drinking the juice of its fruits, they live without ailments.

The Śṛṅgavān has three great and lofty peaks.

70. One of them (peaks) is full of Maṇis (jewels). One is golden and (the third) one all sorts of Ratnas (precious stones); it is embellished with houses.

71. To the north of Śṛṅgavān and to the south of the sea are the Kurus.² That Varṣa (sub-continent) is sacred and frequented by the Siddhas.

72. The trees there have Madhu (honey, wine) for its fruit. They put forth perpetual flowers, fruits and sprouts. They yield garments and ornaments by way of fruits.

73. Some of the trees are very delightfully charming and they bestow all desires. They exude excellent honey full of sweet smell, colour and taste.

¹ Hairanvata Varṣa is closely associated with the river Hairanvatī (mod. Zarafshan) both forms of the name of the river mean 'The scatterer of gold'. In that case it must be presumed to be adjacent to Sogdiana—M. Ali. ibid. pp. 84,85.

² Kuru or Uttaraku: This region as described here and in other Purāṇas includes the basin of rivers—The Irtysah, the Ob, the Tobol, in other words 'Western Siberian Regions' M. Ali—Op. Cit. pp. 84,85.

As M. Ali points out the main tree which is supposed to feed the population indicates the peculiar climate prevailing there.
74. Other trees are kṣīrins (Milky ones) by name. They are very delightful and they always exude milk comparable to nectar having six tastes.

75. The entire ground is full of jewels with fine golden particles for sand. It richly accords happiness in all seasons. It is devoid of mud and dust. It is splendid.

76. Splendid human beings displaced and dropping down from the world of the Devas are born there. They are white-complexioned and richly endowed with nobility of birth. All have steady perpetual youth.

77-80. Women on a par with the celestial damsels give birth to twins. They drink the milk of the Kṣīrin trees comparable to nectar. The twins are born in a trice and they grow together. Their conduct of life, habits, forms and features and lovable qualities are all equal. They love one another and have the same activities and practices as the Cakravāka birds (Ruddy geese). They are always free from ailments and devoid of sorrows. They resort to perpetual pleasure. They are of great vigour and vitality. They live for fourteen thousand five hundred years. They never carnally approach another men’s wives.

CHAPTER SIXTEEN

The Description of Bhārata

Sūta said:

1. “The (mode of) creation of the sub-continents in the auspicious Bhārata had been viewed thus alone, by those who were conversant with the greatest principles. What shall I describe once again unto you?”

The sage said:

2-3. “We wish to know (more about) this sub-continent Bhārata¹ where these fourteen Manus, Svāyambhuva and others were born in the course of the creation of the subjects.

¹ This topic is discussed in details in other Purāṇas also e.g. AP.118, VP.II.3, Ṛya.P. 45.68-137.
O excellent one, recount that to us.” On hearing these words of theirs

Romaharsana said:

4. “I shall recount to you all the subjects here in the Bharata Varṣa.

This is a mysterious sub-continent in the middle (of the universe) where the fruits (of Karmas) are enjoyed whether auspicious or inauspicious.

5. The sub-continent that is to the north of the ocean as well as to the south of the Himavān, is called the sub-continent of Bharata where the subjects are Bharatī (pertaining to Bharata).

6. Manu is called Bharata because of his (efficiency in the) maintenance and nourishment of the subjects. That sub-continent is thus remembered as Bharata in view of the expression defined thus.¹

7. It is from here that heaven and salvation are attained and people go to the middle (?) and ultimate end.² Nowhere else on the Earth has the holy rite been enjoined on the human beings.

8. Understand that there are nine different divisions or zones of Bhārata Varṣa.³ It should be known that they are separated by oceans and it is impossible to traverse from one to the other.

¹ This is a new definition of Bharata attributing the credit to Manu who is called Bharata, as he maintained the subjects. This supersedes the old tradition which attributed this name to Bharata the son of Nābhi. Cf. Mt.P.114.5-6.

² This is claimed as the special feature of India. Due to this special importance, Bharata is called Karmabhūmi, cf. Bm.P.27.2, Mk.P.55.21-22, Mt.P.114.6-7 also Siddhānta Siromani III.4.

³ Cf. MK.P. 57.5, Mt.P.113.7-9. This is a new definition which includes what is known as ‘greater Bharata’ today. It indicates the period when Hindu culture was assimilated by countries in the south and south-east Asia.

V.S. Agrawala identifies some of the divisions of Bharata as follows:

Indra-dvipa=Indradyumna or Andamans
Nāgadvipa=Nicobars (Nakkavara in Cola inscriptions)
Tāmraparṇi=Ceylon
Varuṣa-dvipa=Borneo
Kaseruman=Malaya-dvipa.
9-11. The nine divisions are—1) Indradvīpa, 2) Kaśe-
rūmān, 3) Tāmravarna, 4) Gabhastimān, 5) Nāgadvīpa, 6) Saumya, 7) Gandharva, 8) Varuṇa and this 9) is the island surrounded by the sea. This sub-continent (of Bhārata) extends north-south, from the source of the river Gaṅgā to Cape Comor-
in, a thousand Yojanas (1 Yojana = 12 Km). The extent obliquely (i.e. the breadth) on the northern part is nine thousand Yojanas.

12. All round in the bordering regions the sub-continent is colonized by Mlecchas (barbarous tribes). The Kirātas live in the Eastern border lands and the Yavanas in the Western border lands.

13. The Brāhmaṇas, the Kṣatriyas and the Vaiśyas live in the central areas and the Śūdras (are scattered) in different parts. They are well settled maintaining themselves by means of performance of sacrifices, wielding of weapons and carrying on trading activities.

14-16. The mutual inter-dealings among those different castes continue (indefinitely), based on virtue, wealth and love, in regard to their holy rites. The conception of the different stages of life as well as of the Pañcamas (outcastes?) is duly maintained here among these people who have the tendency and endeavour to attain heaven and Mokṣa (Liberation).

The ninth division which is an island is said to extend obliquely. He who conquers it completely is called Samrāṭ (Emperor).

It is suggested that Gabhastimān and Saumya may be identified with Java and Sumatra (Mi.P.—a study, pp.191-193). For the different opinions of scholars on the above identifications vide M. Ali: Geog. of Purāṇas, pp. 126-127. M. Ali contradicts the claim of Agrawala, Majumdar and others regarding the inclusion of countries in south East Asia in Bhāratavarṣa (Ibid. pp. 128-130). M. Ali identifies them as follows:

Tāmravarna=Indian peninsula south of the Kāveri.
Kaserumet=The coastal plain between the deltas of Godāvari and Mahānadi.
Gabhastimān=The hilly belt between the Narmadā and Godāvari.
Saumya=The coastal belt west of the Indus.
Gandharva=The trans-Indus region.
Varuṇa=The Western coast of India.

But these are mere speculations of scholars.
17. Indeed this world is Samrāṭ. The firmament is remembered as Vīrāṭ. That (other) world is remembered as Svarāṭ. I shall mention in detail once again (later on).

18-19. There are seven mountains of excellent knots and ridges well-known as Kulaparvatas.¹ They are Mahendra, Malaya, Sahya, Śuktimāṇ, the Rkṣa mountain, the Vindhya and the Pāriyātra. These seven are Kulaparvatas. There are thousands of other mountains near these mountains.

20-23. They are not well known (i.e. well explored). They possess good and essential things. They are vast (in expanse). Their ridges and peaks are of various shapes and sizes. They are² Mandara, the excellent mountain, Vaihāra,

1. Out of the seven mountain ranges mentioned here the Mahendra, Malaya, Sahya ranges are well-known. The Vindhya of the Purāṇas included the Satpurā range south of the Narmadā, the Mahādeo Hills, the Hazaribagh Range and the Rājamahal Hills. Śuktimāṇ, according to De (p. 196) is the portion of the Vindhya-range joining Pāriyātra and Rkṣa mountains including the hills of Gondwana and Chhota Nagpur. But M. Ali, in the topographical Map of Bhārata, shows it as a ring of ranges encircling the Mahānādi basin, very nearly coinciding the present Mahākosala (Purānic Dakśiṇa Kosala) region.

The Pāriyātra mountain is the ring of ranges north of the Narmadā, nearly encircling the catchment areas of the Chambal and the Betwā and thus corresponds with the Aravallis and (modern) Western Vindhya.

The Rkṣa mountain represents the modern Vindhya from the source of the Sonar to the eastern ranges marking the catchment area of the river Son. (M. Ali. Op. Cit., pp. 112-113.)

2. Some of these mountains are identified as follows:

Mandara—A portion of the Himalayas to the east of Sumeru in Garhwal. The hill in the Banka sub-division of Bihar is, however, popularly believed as Mandara (De, pp. 124-125).

Vaihāra

Dardura = The Nilgiri hills (De, p. 53)
Kolāhala = The Brahma-yoni hill in Gayā (De, p. 101)
Maināka = The Sewalik range from the Gangā to the Bias (De, p. 121)
Vaidyuta = The Gurla range, south of lake Manasasarovar; the Śarayū is said to rise in this mountain (De, p. 16)

Vātandhama (?)
Krṣapagiri = The Karakorum mountain, Mus-tagh (De, p. 104)
Godhana = Garatha Hills in Bāpa’s Harsa-carita VI (De, p. 70)
Puspagiri = The part of the Malaya range, the source of the Kṛtamālā or Vaiga (De, p. 164).

Ujjayanta = Mt. Girnar (De, p. 211)
Dardura, Kolâhala, along with Surasa, Mainâka, Vaidyuta, Vâtandhama, Nâgagiri, the mountain Pândura (Pale-white in colour), Tungaprastha, Krṣṇagiri, the mountain Godhana, the Puṣpagiri, Ujjayanta, the mountain Raivataka, Śrîparvata, Citrakûṭa and the mountain Kûṭâśaila. There are many mountains other than these. They are smaller than these, less well known and lesser number of living beings dependent on them.

24. The regions interspersed with these mountains are partially inhabited by Āryas and partially by the Mlecchas (tribal-barbarous-people). The following rivers (beginning with) the Gaṅgâ, the Sindhu and the Sarasvatî are utilised by them for drinking purposes.

25-27a. The foregoing three and the following rivers originate from the foot of the Himalayas,¹ viz.: the Satadru, the Candrabhâgâ, the Yamunâ, the Sarayû, the Irâvatî, the Vitastâ, the Vipâśâ, the Devikâ, the Kuhû, the Gomâtî, the Dhûtapâpâ, the Budbudâ, the Drśadvatî, the Kauśikî, the Tridivâ, the Niṣṭhîvî, the Gaṇḍakî and the Caksurlohitâ.

27b.29a. The following rivers are remembered as dependent on (i.e. originating from) the Pâriyâtra mountain :² The

Raivataka= Mt. Girnar near Junagarh in Gujarat.
Śrîparvata= The famous hill in Eastern ghat in Kurnool Dist. Andhra Pradesh.
Citrakûṭa= Kâmptânâth giri in Bundelkhand, Madhya Pradesh (De, p.50)

¹ The ranges of mountains described in note 1 p. 152 above are watersheds which bound wholly or partly the catchment areas of important rivers in India. Here is a list of rivers rising from the Himalayas. The modern names of the rivers are given in brackets:

The Satadru (Sutlej), the Candrabhâgâ (Chenab), the Irâvatî (Ravi), the Vitastâ (Jhelum), the Vipâśâ (Beas), the Devika (Deega a tributary of the Ravi), the Kuhû (Kabul), The Dhûtapapâ (Śâsadâ, with its head streams), the Budbudâ (misprint for Bâhudâ-Rapît), the Drśadvatî (Chitang, a tributary of the Ghaggar), the Kauśikî (Kosi) with its three headwaters.

The Tridiva (?), the Niṣṭhîvî (?)

² The modern names of the rivers are bracketed:

The Vedasmŗti (Banâs), Vedavatî (Berach), Vîtraghni (Banganga Utangan). These were the big, perennial rivers of ancient Matsya-desha (now a part of M. P.) The Varşâsâ is W. Banas which flows west of Aravallis
Vedasmṛti, the Vedavati, river Vṛtraghni, the Varṇāśā, the Nandanā, the Sadānirā, the Mahānadi, the Pāśā, the Carmanvati, the Nūpā, the Vidiśā, the Vetravati, the Kśiprā and the Ananti (Avanti?).

29b-32a. These rivers originate from the Rksavān. They are sacred and their waters are crystal-like. They are:

The Śoṇa, the Mahānanda, the Narmadā, the Surasā, the Kriyā, the Mandākini, the Daśārṇā, the Citrakūṭa, the Tamasā, the Pippalā, the Śyenā, the Karamodā, the Piśāčikā, the Citropalā, the Viśālā, the Vaṇjulā, the Vāstuvāhini, the (Sa) Nerujā, the Śuktimatī, Maṅkutī, the Tridivā and the Kratu.

32b-33. The following auspicious rivers of holy waters have originated from the foot-hills of the Vindhya ranges.

1. The Purānic mountain ranges are so much mixed up in our times that some rivers are attributed to either of them:

<table>
<thead>
<tr>
<th>River</th>
<th>Origin</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Śoṇa</td>
<td></td>
<td>These do not rise in the Puranic</td>
</tr>
<tr>
<td>The Mahānada</td>
<td>(mahānadi)</td>
<td>Rksa Parvata</td>
</tr>
<tr>
<td>The Narmadā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Surasā (?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Kriyā (?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Mandākini</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Daśārṇā</td>
<td>(Dhasan)</td>
<td></td>
</tr>
<tr>
<td>The Citrakūṭa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Tamasā (Tons)</td>
<td></td>
<td>These are rivers from Bundelkhand (M.P.)</td>
</tr>
<tr>
<td>The Pippalā</td>
<td></td>
<td>Seems to be one river called</td>
</tr>
<tr>
<td>The Śyenā</td>
<td></td>
<td>Pippalīṣṭam as in Mt.P., (mod. name: Paisuni)</td>
</tr>
<tr>
<td>The Karamodā</td>
<td>(Karam-nāśā)</td>
<td></td>
</tr>
<tr>
<td>The Piśāčikā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Citropalā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Viśālā</td>
<td>(Bewas near Sagar in M.P.)</td>
<td></td>
</tr>
<tr>
<td>The Vaṇjulā</td>
<td>(As in Vā.P. it should be Jambūlā)</td>
<td>mod. Jammi.</td>
</tr>
<tr>
<td>The Vāstuvāhini</td>
<td>(Baghain, a tributary of the Yamunā)</td>
<td></td>
</tr>
<tr>
<td>The (Sa)Nerujā</td>
<td>(rather Sumerujā as in Vā.P. (Sonar-Bearma)</td>
<td></td>
</tr>
</tbody>
</table>

2. As noted above Puranic writers include even Satpurā hills in the Vindhya ranges. The modern names of the rivers are given in Brackets:

<table>
<thead>
<tr>
<th>River</th>
<th>Origin</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Tāpi (The Taptī and Tāpi also)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Payojjti (Pain-ganga—De, p. 150)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
viz.: The Tāpi, the Payoṣṇī, the Nirvindhya, the Sṛpā; the river Niṣadhā, the Veṇī, the Vaitaraṇī, the Kśiprā, the Vālā, the Kumudvatī, the Toyā, the Mahāgauri, the Durgā, and the Annaśīlā. [Probably durgā (difficult to cross) and anna—rather anta—śīlā (rocky within) are adjectives of Mahāgauri.]

34-35. The Godāvari, the Bhimarathi, the Kṛṣṇa, the Vañjulā, the Tunghabhadrā, the Suprayogā, the Bāhyā and the Kāverī are the rivers originating from the foot-hills of the Sahya range. They flow to the south.

36. The following rivers have originated from the mountain Malaya. All of them are auspicious and they have cool waters. They are: the Kṛtamālā, the Tāmrarpanī, the Puṣpajāti and the Utpalāvati.

37. The following rivers remembered as daughters of the mount Mahendra: The Trisamā, R̥ṣikulyā, The Vañjulā, the Tridivā, the (A)balā, the Lāṅgūlinī and the Vāṃsadharā.

The Nirvindhya (Newuj) R. mentioned in Meghadūta
The Sṛpā or Śiprā
The Niṣadhā (Sind, on this Narwar, the capital of Niṣadhwas was located)
The Veṇī (Wainganga)
The Vaitaraṇī (Baitarani)
The Kśiprā (Probably. the same as śiprā)
The Vālā (?)
The Kumudvatī (Suvarṇa-rekhā)
The Toyā (Brāhmaṇī)
The Mahāgauri (Damodar)

The following: Durgā (difficult to cross) and anna (anta-) Śīlā (full of rocks) are probably the adjectives of the Mahāgauri.—M. Ali—Op. Cit. pp. 120-121.

1. Most of these rivers continue the same old names though some of them are modified e.g. The Bhimarathi (Bhīmā), Kṛṣṇa (Kṛṣṇā), the Vañjulā (Maḥjirā), the Suprayogā (Vedavati. Its original name signifies easiness to bathe), the Bāhyā (Varadā, The AP. correctly reads it as Varadā).

2. Modern names of these rivers are bracketed: the Kṛtamālā (Vaigai), the Tāmrarpanī, the Puṣpajāti (or Puṣpajā=Pambiar), the Utpalavati (Periyar).—M. Ali—Op. Cit. pp. 122-23.

3. The modern names of these rivers are given in brackets:
The Trisamā (Ghoda-hada, Bhagava, Patama—these three headwaters of the R̥ṣikulyā have this collective name)
R̥ṣikulyā (repeated under rivers from Śuktimān), the Vañjulā (?), the Tridivā (collective name for Vegavati, Nāgavati and Suvarṇamukhi—the three headwaters of the Lāṅgūlinī).

38. The following rivers are remembered as originating from Śuktimān:1 The Ṛṣikulyā, the Kumāri, the Mandagā, the Mandagāmini, the Kṛpā and the Palāśini.

39. All these rivers are identical with the Sarasvatī and the Gaṅgā. They flow into the sea. All of them are remembered as the mothers of the universe and dispellers of the sins of the worlds.

40-42. They have hundreds and thousands of ancillary tributaries. The following territories and realms have been founded on (the banks of) these rivers:2 the Kurus, the Pāṇcālas, the Šālvas, the Mādreyas. the Jāṅgalas, the Šūrasenas, the Bhadrakāras, the Bodhas, the Paṭaccaras, the Matsyas, the Kuśalyas, the Sauśalyas, the Kuntalas, the Kāsīs, the Kosalas, the Godhas, the Bhadras, the Kaliṅgas, the Magadhās and the Utkalas. These are the realms in the middle of the country3 and most of them have been recounted.

1. The modern names are given in brackets:

   The Ṛṣikulyā (the same as mentioned above).


2. The author of this Purāṇa includes the following parts of India in “Madhyadesa”. These are originally names of tribes applied to the land where they settled:

   Kurus: Between the Ghaggar in the West and the Gaṅgā on the east and with forest belt on the north and the south.

   Paṇcālas:—coterminus with modern Rohilkhand with the central portion of the Gaṅgā-Yamuna doab added to it.

   Šālvas: Near Kurukṣetra to the west of the Matsyadeśa. De thinks it comprised of some portion of former Jodhpur, Jaipur and Alwar states (De, p. 175).

   Mādreyā or Madra: The region between the Rāvi and the Chinab in the Punjab (De, p. 116).


   Bhadrakāras and Bodhas (along with Šālvas) occupied the border land of the Middle country (Madhya-desha of Purāṇas).


The Matsyas:—consisted of the territory of the former Alwar state and some adjoining areas from former Jaipur and Bharatpur (De, p. 128).
43. The land towards the northern extremity of the Sahya mountain where the river Godāvari flows, is the most fascinating realm on the whole of the earth.

44-45. A city named Govardhana¹ was built there by Rāma. Heavenly trees and divine medicinal herbs liked by Rāma were planted there by sage Bharadvāja to please Rāma. Hence the region of that excellent city became charming.

46-51a. The following ones are the realms in the northern parts.² The Bāhlikas, the Vātadhānas, the Ābhiras, the

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¹ Now a village in Nasik District of Maharashtra. Formerly it was an important centre of learning and Brāhmaṇas coming from that area are known as Govardhana Brāhmaṇas. It is mentioned several times in the famous Nasik Inscription of uṣasadāta (100 B.C.)—E.I.VIII p. 78. (Epigraphia Indica).

² Generally realms or countries are named after the names of the tribes or peoples settled there. The identifications of the realms on northern part are based on M. Ali’s discussion in his Geog. of the Purāṇas, pp. 137-146. D. C. Sircar’s GAMI is also referred to and only the page no. is mentioned.

The Bāhlikas or Vāhlikas = People of Balistan-region covered by the Bolon, Nari and Gokh rivers. It coincides with former British Baluchistan. But Balkh (N. Afghanistan) according to D. C. Sircar, p. 32.

The Vātadhānas = probably Waziristan. But Panjab-Rajasthan region.—Sircar p. 32.

The Ābhiras = South of Sauvira but east of the Indus-Western Part of Hyderabad, District Sind.

The Kālatojakas = Residents of Kalat region in Baluchistan.

The Aparantas = This is the North-Western region called Aparita in Vā.P.

The Subhas (?) = This is in eastern India.

The Pāṭalas = Rohilkhand (?)

The Carma-manḍalas or Carma-khaṇḍa at the mouth of the river Hab and the Churma island.

The Gandharas = Kandahar—lower Kabul valley.

The Yavanas = Ionians, Greeks.

The Sindhu-Sauvira-Maṇḍalas = Sindhu and Sauvira are different regions. Sauvira coincides with Rohri-Khairpur region of Sind and the remaining portion is Sind.

The Tuṣāras = Tokharians in north Afghanistan, but people on the Tochi according to M. Ali p. 142.

The Pallavas or Pahlavas = Region adjoining the Hingol Valley on the Parikan river.

The Śaka = Scythians.

The Kulinda = The Same as Pulinda in Mt. P. Kunets of Kulu. But formerly they extended to Saharanpur and Ambala—Sircar p. 33.
Kālatoyakas, the Aparântas (? Westerners), the Suhmas, the Pāñcālas, the Carmamaṇḍalas, the Gandhāras, the Yavanas, the Sindhusauvīramaṇḍalas, the Cinas, the Tuṣāras, the Pallavas, the Girigahvaras (dwellers of mountain caves), the Śakas, the Bhadras, the Kulindas, the Pāradas, the Vindhyacūlikas, the Abiṣāhas, the Ulūtas, the Kekayas, the Daśamālikas the Brāhmaṇas, the Kṣatriyas, the Vaiśyas and the families of the Śūdras, the Kāmbojas, the Daradas, the Barbaras, the An̄galauhitkas, the Atris, along with the Bharadvajas, the Prasthalas, the Daśerakas, the Lamakas, the Tālaśalas, the Bhūṣikas and the Ijikas. Now understand the realms of the eastern parts.¹

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The Kekayas—People of the country between the Beas and the Sutlej (De, p. 97).

The Kāmbojas—People from Kafirstan who colonised the Kunar basin.

The Daradas—The same ancient tribe living in the valley of the Kisen-ganga in Kashmir.

The Barbaras—People migrated from Barbary or North Africa.

The Prasthalas—The district between Ferozepur, Patiala and Sirsa (De, 159).

The Daśerakas—Malwa ? But Marwai region of Rajasthan—Sircar, p. 35.

The Lamakas—Probably the same as Lampāka or Lamghan of today—associated with upper Kabul

1. The ancient tribes and their locations from Eastern India are identified as follows:

The Aṅgas—The country about Bhagalpur including Monghyr (De, 7).

The Colabhādras—The Coromandel Coast (?)

The Kirātās—Tipara and Morung west of Sikkim. They lived from Nepal to extreme east. (De, p. 100).

The Tomaras—The Garo hills of south west Assam (De, p. 203).

The Tanganas—Country from the Rāmgaṅgā river to the upper Sarayū (De, p. 204).

The Hūṇadarvas—Country round Manasa-Sarovar ? (De, p. 78).

The Mudgarakas—Monghyr and country around (?) (De, p. 132).

The Antargiris=Rajmahal hills in Santal Pargana Bengal (De, p. 8). But Sircar locates Antargiri and Bahirgiri towards the north of Assam (p. 35).

The Maladas=A part of the district of Shahabad—The site of Vīșvā-mitra's Ārama near Buxar (De, p. 100) Mald District of Bengal and Rajashahi and West Dinajpur of Bengal (M. Ali p. 151).
51b-55a. The Aṅgas, the Vaṅgas, the Colabhadras, the Kirāta tribes, the Tomaras, the Haṁsabhaṅgas, the Kāśmīras, the Taṅgaṇas, the Jhillikas, the Āhukas, the Huṇādarvas, the Andhravākas, the Mudgarakas, the Antargiris, the Bahirgiris, the Plavaṅgus, the Maladas, the Malavartikas, the Samantaras, the Prāvṛṣeyas, the Bhārgavas, the Gopapārthivas (cowherd kings), the Prāgjyotiṣas, the Puṇḍras, the Videhas, the Tāmraliptakas, the Mallas, the Magadhagonardas. These are remembered as the realms in the East.

55b-59. Then, there are the other realms of the dwellers of the southern territories.¹ They are the Pāṇḍyas, the Keralas,

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¹ The Prāgjyotiṣas=Kāmarūpa District in Assam.
The Puṇḍras=Between Aṅga and Vaṅga and on the north side of the Gaṅgā (De, p. 155) (M. Ali, p. 151).
The Videhas=Tirhut country between the Kosi and the Gaṅḍak to the north of the Gaṅgā (De, p. 35).
The Tāmraliptakas=Tamluk in Midnapur District including Kontai (De, p. 203), (M. Ali, p. 152).
The Mallas=Country round the Parasnath hills (parts of Hazaribagh and Manbhum Districts), but at Buddha's time they were at Pāvā and Kusinagar (De, p. 123).
The Magadh-Gonardas=Magadh is South Bihar. De identifies Gonarda with Gonda in Oudh (p. 71), but no such combined name is found in De and Sircar.
The Bhargava-Aṅgaya was the Yamuna-Meghna Doab (M.Ali, Op. Cit. p. 152), but he does not mention merely Bhārgava as in this text.
1. The following identifications are based on De.
The Colas=The Coromandal Coast to the South of the Pennar including Tanjore (p. 51).
The Mūṣikas=Travancore on the Malabar coast (p.134). But Sircar suggests that they were probably people living on the Muri river (p. 36).
The Māhiṣikas=Southern Mysore (p. 120). also Sircar p. 39.
Setukas—People of Setubandha, Rāmeśvara.—Sircar p. 38.
The Kaliṅgas=South Orissa (Puri and Ganjam Districts)—Sircar p. 39.
The Āḥtras=South-eastern portion of Gujarat about the mouth of the Narmadā (Sircar p.1.).
The Vaidarbhas=Vidarbh, a part of Maharashtra.
The Daṇḍakas=Daṇḍakāranya (Maharashtra) (p.52).
The Maulika=If ‘Mūlaka’, a part of Maharashtra near Aśmaka (p. 133). Mod. Aurangabad District (—Sircar p. 39).
The Aśmakas=Aurangabad district and Bodhan country round about in Nizamabad District—(Sircar p. 40).
the Colas, the Kulyas, the Setukas, the Mūšikas, the forest dwelling Kṣapaṇas, the Mahārāṣtras, the Mahiṣikas, the entire realm of the Kaliṅgas, the Ābhīras, the Aiśikas, the Āṭavyas (Forest-dwellers), the Sāravas, the Pulindas, the Vindhyamālīyas, the Vaidarbhas, the Daṇḍakas, the Paurikas, the Maulikas, the Aśmakas, the Bhogavardhanas (those who increase sensual pleasures), the Koṅkaṇas, the Kantalas, the Āndhras, the Kulindas, the Aṅgāras and the Māriṣas. These are the lands of the south; understand the western regions.

60-63a. (Now) know the realms in the western regions. They are the Sūryārakas, the Kalivanas, the Durgālas, the Kuntalas, the Pauleyas, the Kirātas, the Rūpakas, the Tāpakas, Karīṭis, the whole of Karamdharas, the Nāsikas, the others who are in the valleys of the Narmadā, the (Saha) Kacchas, the (Sa)māheyas, the Sārasvatas, the Kacchipas, the Surāṣṭras, the Ānartas and the Arbudas. The above realms are the western ones. Now listen to those who reside on the Vindhyas:

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The Bhogavardhanas = (Mod. Bhokardan Taluqa of Aurangabad District (Sircar, p. 40).
The Ka(Ku)ntalas = Southern Maharashtra and Northern Canara District—now a part of Karnataka.
The Kulindas = Garhvala (p.106). But it is surprising that it is mentioned as a state in the South.

1. Some of these can be identified as follows:
The Kirātas = Possibly a reference to Kirāta settlement in the West.
The Nāsikas = Nasik, now in Maharashtra.
The Kacchas = Cutch, now in Gujarat State.
The Ānarta = Gujarat and a part of Malwa (De, p. 8).
The Arbuda = Country around mt. Abu (De, p. 16).

2. The following can be identified as per De and M. Ali.
The Karīṣas = The country around Rewa (De, p. 95).
The Mekalas = Country round Amarkaṇṭaka, the source of the Narmadā (De, p. 130).
The Utkalas = Orissa.
The Dāśārṇa = Modern Eastern Malwā—(Sircar, p. 43).
The Bhujas = Country around Bhilwara in the Chambal basin (M.Ali p. 159). Sircar identifies them with the people of Vaidarbha who founded a Kingdom in Goa (p. 43).
The Kiṣkindhakas = Kikanavara in other Purāṇas. Sircar identifies this Kiṣkandhā with mod. Kalyanpur, South of Udaipur Division (p. 43).
63b-66. The Maladas, the Karūṣas, the Mekalas, the Utkalas, the Daśārṇgas, among the excellent ones the Bhojas, the Kiśkindhakas, the Tosalas, the Kośalas, the Traipuras, the Vaidiśa, the Tuhunḍas, the Śaṭpuras, the Naiṣadhas, the Anūpas, the Tuṇḍikeras, the Vitihotras and the Avantis. All these realms are founded on the ridges of the Vindhya.

Hereafter, I shall recount the realms founded on the mountains (Hill-tribes).

67-68a. They are the Nihīras, the Haṁsamārgas, the Kupathas, the Taṅgaṇas, the Śakas, the Apapravaranas, the Ṣrṇas, the Darvas, the Hūhukas, the Trigartas, the Maṇḍalas, the Kirātas and the Tāmaras.

68b-69. Sages have said that there are four Yugas, in the Bhārata sub-continent, viz. Kṛta, Treta, Dvāpara and Tiṣya (Kali). I shall mention their detailed divisions wholly later on.

Continued

The Tosalas—It is the Southern part of Kosala or Gondwan District round Tosali (Mod. Dhati) in Puri District (De, p. 43).

The Kosalas—Sircar identifies with Dakṣiṇa (Southern) Kosala—Mod. Raipur, Sitapur, Santalpur Districts.

The Vaidiśa—Eastern Malwa with Vidiśa or Bhilasa as the capital.

The Tripura—The region round Tewar—This covers upper Narmadā valley (present Jabalpur and parts of Mandla and Narasimhapur Districts.)

The Naiṣadhas—Marwar with Narwar as the Capital (De, p.141).

The Anūpas—South Malwa. Country on the Narmadā about Nimar (De, p. 8).

The Vitihotras—The country is founded in the South by the Narmadā and North East, West by the Vindhya. The centre was Satwas 30 miles North West of Harda.

The Avantis—Country around Ujjain.

The Tuṇḍikeras—M. Ali locates it within the Narmada basin around the town Sainkheda (p.161).

The Nihāras—Location uncertain, D. C. Sircar GAMI, p. 45.

The Haṁsa-mārgas—People of Hunza in North West Kashmir. This tribe had a location there—D. C. Sircar Ibid. p. 38 and 43.

The Kupathas—Hill tribes in the North West of India.

1. The Mountain-system described in this with Mt. Meru as the centre is substantiated by the geographer M. Ali. in Geog. of the Purāṇas, pp.47-59. For the modern names of the Puranic mountains vide Supra Ch. 1. p.11 FN.1.
CHAPTER SEVENTEEN

Vārṣas of Jambūdvipa, Kimpuruṣa, Hari and Ilāvṛta*

_The sages said:_

1. Recount to us the sub-continents of Kimpuruṣa and Harivarṣa as actually they are really. The sub-continent of Bhārata has already been recounted by you.

_Sūta said:_

2. Listen attentively, O Brāhmaṇas, to what you are desirous of hearing. There is a very large grove of Plakṣa trees in the sub-continent Kimpuruṣa. It can be compared with the (heavenly) Nandana park.

3. It is remembered that the span of life in Kimpuruṣa is for ten thousand years. The men have golden complexion and the women are comparable to celestial damsels.

4. All people there, are free from ailments and sorrows. They are perpetually joyous in their minds. They have the lustre of hot glowing gold.

5. In the holy sub-continent of Kimpuruṣa, there is an auspicious tree oozing out (exuding) honey. All the Kimpuruṣas drink its excellent juice.

6. They say that the sub-continent Harivarṣa is beyond Kimpuruṣa. The people there are born resembling gold in the colour of their complexion.

7. All the people in the sub-continent of Harivarṣa are those who have been dropped down from the Devaloka (Region of the Devas). All of them have the characteristics and racial features of the Devas. They drink the auspicious sugarcane juice.

8. In the sub-continent Harivarṣa, all the people live for eleven thousand years without any ailment. All of them are joyous in their minds.

9-10. Old age does not affect them nor do they die prematurely.
The middle land which had already been described by me, is known by the name Ilāvṛta. The sun does not blaze very hot there. The men do not become aged. In Ilāvṛta, the moon and the sun as well as the stars are not very bright.

11. Men are born there with the lustre of the lotus. They have the colour of their complexion resembling that of the lotus. They have eyes like lotus and fragrance like that of the lotus petals.

12. Their diet consists of the fruit and juice of the rose-apple. They do not have sweat trickling down from their bodies. They are sweet-smelling. They are intelligent. They enjoy all sensual pleasures, and the fruits of their meritorious actions.

13-14a. They are fallen down from the world of the Devas. They have golden garments. The excellent men who live in the sub-continent Ilāvṛta have a span of life extending to thirteen thousand years.

14b-15. It (Ilāvṛta) extends to nine thousand (Yojanas) in every direction from the Meru.

Its overall area is thirtysix thousand Yojanas square. It is situated like a platter.

16-17. The Gandhamādana mountain is nine thousand Yojanas away from the Meru on the western side. It extends to thirtyfour thousand Yojanas from north to south. It extends as far as the Nila and Niṣadha mountains. Its height above the ground level is fortythousand Yojanas.

18. It goes down a thousand Yojanas deep into the earth. Its girth also is the same. The mountain Mālyavān is to its (i.e. Meru's) east and its dimensions have been already recounted (as the same).

19. The Nila mountain is in the south and the Niṣadha is in the north. The Mahāmeru is well established in their midst with its dimensions.

20. In the case of all these mountains, the girth is the same as the extent to which they go deep down into the earth. It is remembered that their total length is a hundred thousand Yojanas.
21*. (? ) Their outward appearance is circular (spherical) like the earthenm sphere (within the enveloping) ocean. The lengths dwindle down and they are then remembered (more or less) equal to a square.

22. There is a river composed of the juice of the rose apple. It flows through the middle of the oblong-shaped Ilāvṛta dividing it (into two). It has the colour of the fresh collyrium.

23. On the southern side of the Meru and to the north of the Niṣadha, there is an ancient eternal Rose-apple tree named Sūdarśana.

24. It is perpetually laden with blossoms and fruits. It is resorted to by Siddhas and Cāraṇas. The whole continent is called Jambūdvipa after the name of that tree.

25. The height of that noble-souled lordly tree is one thousand and one hundred Yojanas. Everywhere it touches the firmament on all sides.

26. The thickness (diameter) of its fruit is calculated by the sages with visions of principles (of reality) as eight hundred and sixty one Aratnis (I Aratni = 18-20 Cms.)

27. As they fall on the ground, these fruits make a loud sound. The juice of the fruits of that Jambū (Rose apple) tree flows as a river.

28. This river circumambulates the Meru and penetrates into the ground deep down at the root of the Jambū tree. The delighted (inhabitants) of Ilāvṛta always drink the juice of the Jambū.

29. When the juice of the Jambū is drunk neither old age nor hunger, neither weariness nor death nor languor oppresses them.

30. A type of gold named Jāmbūnāda is produced there. It is a glowing ornament of the gods. It has the resemblance of Indra so far in lustre.

31. The auspicious juice of the fruits of the respective representative trees of all the sub-continents is hailed by all.

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* Vā. P. 46.21b and 22a is found combined here as Bd. P. I. 2.18.21. This being the translation of Bd. P., the text of the Bd. P. (though slightly confusing) is followed.
When it (the juice) becomes scattered over it (the alluvial remains of it) become shining gold, an ornament fit for gods.

32. It is due to the grace of god that their (= of the inhabitants) urine and faeces scattered over all directions as well as bodies of the dead are swallowed up by (absorbed in) the earth.

33. It is declared that the Rākṣasas, Piśācas and the Yakṣas—are all the residents of the Himavat. It should be known that the Gandharvas live on the Hemakūṭa along with the groups of the Apsaras.

34. Śeṣa, Vāsuki, Takṣaka—(yes) all the serpents (live) on the Niṣadha. The thirtythree (groups of) Devas (gods) authorised to partake of the shares in the Yajña, sport about on the Mahāmeru.

35. The Siddhas and the Brahmanical sages devoid of impurities live on the Nīla full of Vaiḍurya (Lapis Lazuli). It is mentioned that the mountain Śveta belongs to the Daityas and the Dānavas.

36-37. The excellent mountain Śṛṅga-vān is the place where the Pitṛs frequently move about. Living beings—both the mobile and the immobile—are settled in these nine sub-continents with their different divisions duly situated.

Their prosperous growth, both divine and human, is seen in diverse ways. It cannot be adequately enumerated. It should be believed by those who wish to be* (?)

CHAPTER EIGHTEEN

The Description of the Jambūdvipa

The Bindu Lake—source of the Gaṅgā : Its four streams

Sūta said :

1. In the midst of the Himalayan ridges, there is a

* Va.P.46.38b—amubhūṣata—(believed) by one desirous to comprehend.
mountain named Kailāsa. The glorious and prosperous Kubera lives there along with the Rākṣasas.

2-3. The king, the overlord of Alakā, rejoices (there) with the celestial damsels attending on him. The sacred splendid and chill water originating from the foot of the Kailāsa mountain has formed a lake named Mada² (Manda, in Vā. P. 47.2). It abounds in white lilies and it resembles a sea. The auspicious river Mandākinī³ (the Gaṅgā) rises from that divine (lake).

4-5. On its banks there is the great divine park called Nandanavana. To the North-east of the Kailāsa, in front of that divine mountain of all medicinal herbs, the mountain full of jewels and minerals, the powerful mountain of wonderful mysteries, there is a mountain named Candraprabha. It is perfectly white and it resembles splendid jewels.

6. At its foot there is a great divine lake named Svaccchoda. From that divine lake rises a river named Svaccchodā.

7-8a. There is a great splendid divine park on its banks called Caitraratha. On that mountain lives Maṇibhadra along with his followers. He is the ruthless lord of the armies of Yakṣas. He is surrounded by the Guhyakas.

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1. The description of mount Kailāsa, though a poetic one, shows that the Purāṇa writer was conversant with the topographical features of the Mānasa-sarovara basin.—vide M. Ali. op.cit., pp. 55-58.

2. For understanding the Purānic presentation of the ancient river-system, the following points are to be noted:

   (1) According to Purāṇas, a river normally originates from a lake either over-ground or under-ground and is associated with a mountain.

   (2) They believed that rivers can penetrate through subterranean channels, mountain-ranges and can flow in more than one current, if intervened by ridges.

   (3) A river with all its tributaries is sometimes treated as one river.

3. Unless mentioned otherwise all the references are to M. Ali’s Geog. of Purāṇas.

   Probably this is the river Umā and the Zhong Chhu which flows through Gauri Kuṇḍa on the eastern flank of Kailāsa into the Rākṣasa Tāl (the twin-lake of Mānasa Sarovara)—M. Ali, p. 65.

   4. This is probably the Surange La, the north-east range of Kailāsa from which water flows into Lake Kongys Tso or Lake Gounche—M. Ali. p.65.
8b-9a. The holy rivers the Mandākini and the Svacechodaṅka enter the great ocean through the middle of the sphere of the earth.

9b-10. To the south-east of the Kailāsa, in front of the mountain abounding in medicinal herbs and auspicious animals, the divine mountain of diversified and wonderful components, the mountain full of red arsenic. there is the great mountain Sūryaprabha (having the lustre like that of the sun). It is red in colour and it has golden peaks.1

11. At its foot there is a great divine lake named Lohita. The great holy river named Lauhitya rises from that (lake).

12-13a. On its bank is the great park named Devāraṇya which is devoid of sorrow. On that mountain lives Manidhara, the Yakṣa of good self-control. He is surrounded by the Guhyakas who are gentle and highly virtuous.

13b-14. To the southern side of the Kailāsa is the mountain abounding in medicinal herbs and cruel, wild animals. In front of the three peaked Añjana that originated from the body of Vṛtra, there is that very great mountain Vaidyutā2 possessing all sorts of minerals.

15. At its foot is the holy lake Mānasa, frequented by the Siddhas. From it rises the holy river Sarayū that is well known in all the worlds.

16-17. On its banks is the well-reputed divine forest named Vaibhṛaja. There lives the son of Praheṭi, who is a Rākṣasa of self-control, a follower of Kubera, and of unlimited exploits (but) who is Brahmāpeta (far removed from the Vedas). He is surrounded by hundreds of Yātudhānas (demons) who are very terrible and who can traverse the skies.

18. To the west of the Kailāsa is the mountain abounding in medicinal herbs and auspicious animals, Aruṇa3 (Pink

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1. This red-coloured mountain is Kanglung Kangri (a south-east range of Kailāsa) and the river Lauhitya is the Brahmaputra. From a small lake at the foot of the mountain, the Brahmaputra enters Tamchok Khambah, the headwater of the Brahmaputra. — M. Ali.—p.66.

2. This is the peak Gurla Māṇḍhātā, since Lake Mānasa Sarovara lies below its northern face and the river Karnāli (Map Chhu of Tibetans)— a major tributary of the Sarayū rises here—M. Ali.—p. 66.

3. This is the Ladakh or Leh range—(Ibid).
in colour) the splendid and excellent mountain full of gold and minerals.

19. This glorious mountain is a favourite resort of Bhava. It resembles clouds (in colour). It is covered with splendid clusters of cliffs of gold.

20. The mountain Muñjavān is highly divine. It appears to scrape the heaven by means of its hundreds of golden peaks. It is very difficult to climb or pass through as it is enveloped by snow.

21-22. There stands Girīśa (King of mountains), called Dhūmra-locana¹ (of smoke-coloured eyes). The Lake named Śailoda² is at its foot.

It enters the briny sea in between the (rivers) Caksus and Sištā.

23-24. On its banks is the well known divine forest ‘Surabhi’.

To the left and to the north of the Kailāsa is the auspicious mountain abounding in medicinal herbs and animals. In front of the excellent mountain named Gaura, full of Haritāla (yellow orpiment) there is the mountain Hiraṃmaya.³ This mountain is divine, very great and full of precious gems and jewels.

25-26a. At its foot is the highly divine, splendid and charming lake named Bindusara.⁴ It has golden sandy bed.

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¹ This is Nanga Parbat. (For details vide M. Ali.—Op. cit. p. 66-67.
² The lake Śailoda seems to be the Wular lake which once covered the whole of Kashmir valley. The river Śiloda is the Jhelum which still flows through it and runs towards the west between the Indus and the Sutlej (the Caksu and Siţā in the Purāṇa)—M. Ali. p. 67.
³ Gaura, Hiraṃmaya and Soma (mentioned later in v.27 and in Vṛ. P.) are the Tibetan ranges north of Kailāsa and are called now Tanglha, Aling Kangri and Nyenchhangla—M. Ali. (p.68).
⁴ Bindusara can be explained in two ways:
(1) a collection of drops of water: The basin between Mt. Aling Kangri and Kailāsa Tanglha is dotted with innumerable small and large lakes.
(2) a lake of frozen particles of snow. In the past, the basin Aling-Kangri and Kailāsa—Tanglha was an extensive snow-field. The Purāṇa writer must have known it through hearsay etc. According to De (p.38) it is on the Rudra Himalaya, two miles south of Gangotri.
For the sake of getting the Gaṅgā, king Bhagīratha, the saintly
king spent many years near it.

26b. He thought—“My ancestors will go to heaven on
being bathed in the waters of the Gaṅgā.” After determining
thus, he performed penance with the concentration of his
mind in Śiva.

27. The divine river Tripathagā (the Gaṅgā) (lit. the
river with three courses) was at the outset established there
as the deity. That river originating from the foot-hills of Soma
flows in seven channels.

28. Golden sacrificial posts studded with jewels have
been scattered there. Śakra performed a sacrifice there along
with all the Devas and attained Siddhi(spiritual enlightenment).

29. The luminous Milky way that is seen at night in the
firmament near clusters of stars is the divine goddess, the
Tripathagā (the Gaṅgā).

30. Sanctifying the heaven and the firmament, the
celestial river fell on the head of Bhava (god Śiva) and got
blocked up by means of his Yogic Māyā.

31. The lake Bindusaras was formed by those few drops
of water that fell from the infuriated Gaṅgā. Therefore it is
remembered as Bindusaras.

32. Being impeded smilingly by Bhava (Śiva), the
river goddess mentally thought of hurling down Śaṅkara.

33-34. "I shall pierce (the earth)", she thought (to
herself), "and enter the netherworlds taking Śaṅkara too along
with my current". He understood what she was desirous of

1. Are the three ways of Gaṅgā its three stages?
(1) Milky way in the sky, (2) Snowy or glacial Gaṅgā. (3) Fluvial
Gaṅgā.

These are the three stages of the formation of that river which are symbo-
lised in the legend of the descent of Gaṅgā (Gaṅgāvataraṇa). The heavenly
Ganges (Ākāśa Gaṅgā) is a poetic name for the galaxy in the north. But the
blocking up of the Gaṅgā in the tresses of Śiva (mentioned in V.30 and 35)
is the Snowy or glacial stage and the melting of the snow-fields and glaciers is
the release of the Gaṅgā. The legendary part played by king Bhagīratha in
bringing the Gaṅgā to the scorched plains of northern Bhārata is still shrouded
in mystery.
doing and having realized her cruel intention, he intended to conceal (absorb) the river within his limbs.

35-38. He blocked the river on his head as it fell on the ground with great force and velocity.

In the meantime he saw the king (i.e. Bhāgīratha) in front of him, weary with protruding network of veins and with all his sense-organs overtaken by hunger. Then he remembered the boon granted to him. He thought—“I have been propitiated by this king earlier for the sake of the river (Gaṅgā)”. Then he recollected the words of Brahmā that he had heard—“Hold the celestial river”; thereupon he controlled his anger. On being propitiated by means of severe penance, he set river free for the sake of Bhāgīratha. He released the river that had been blocked by his own prowess.

39-41. On being released, the river began to flow in seven channels.¹ Three of them flowed towards the east and three to the west. The river Gaṅgā flows through seven channels. The Nalinī, Hrādini and Pāvanī are those which flow towards the east. The Sītā, the Caksus and the Sindhu flow towards the west. The seventh among them followed Bhāgīratha towards the south.

42. Hence that river is Bhāgīrathī. It joined the salt sea. All these seven (channels, rivers) sanctify the sub-continent named Hima.

43-45. Originating from the lake Bindusaras, those seven splendid rivers flow over different climes almost all of them being the lands of the Mlecchas (Barbarous tribes) and reach the place where Vāsava (Indra) showers, namely the lands of Śilīndhras, Kuntalas, Cīnas, Barbaras, Yavanas. Andhakas, Puṣkaras, Kulindas and Aṅcoladvicaras* (?). After dividing

¹ M. Ali. (p. 69) identifies Nalinī, Hrādini and Pāvanī—the east-flowing rivers—with the Yangtse, Mekong and Salween, the rivers flowing to the west, viz. the Sītā, the Caksus and the Sindhu with the Yarkand, the Shyok and the Indus, while the southern river Bhāgīrathī is the Gaṅgā. De however identifies Sītā with the Jazartes (p. 181) and the Caksus with the Oxus or Amudaria (p. 43).

the land of Simhavan in three parts, the river Sita flowed into the western ocean.

46-47a. The river Cakṣus flows over the following climes viz. Cinamarus, the Tālas, the Camasamūlikas, the Bhadras, the Tuṣāras, the Lāmyākas, the Bāhlavas, the Pāraṭas and the Khaṣas. Then it falls into the sea.

47b-49a. The Sindhu flows over the following territories, viz. the Daradas, along with the Kaśmīras, the Gandhāras, the Raurasas, the Kuhas, the Śivaśailas, the Indrapadas, the Vasati, (?) the Visarjamas* (?), the Saindhavas, the Randhrakarakas, the Samathas, the Ābhīras, the Rohakas, the Sunāmukhas and the Úrdhvmamarus.

49b-52. The Gaṅgā sanctifies the following praiseworthy countries (climes) viz. the lands of the Gandharvas, Kinnarases, Yakṣas, Rākṣasas, Vidyādharaśa and the Nāgas, the residents of Kalāpa-grāma, the Pāradas, the Tadgaṇas (their cousin tribes), the Khaṣas, the Kiratases, the Pulindas, the Kurus, the Bharatas, the Pāncālas, the Kāśis, the Matsyas, the Magadhas, the Aṅgas, the Suhmottaras, the Vaṅgas and the Tamraliptas. Thereafter, obstructed by the Vindhya (?) it falls into the briny sea.

53-55. Then the sacred Hrādini flows towards the east flooding the banks on either side, the territories of the Naiśadhas, the Trigartakas, the Dhīvaras(fishermen), the Rṣīkas, the Nilamukhas (bluefaced) the Kekaras, the Auśtrakaṇaras, the Kiratases, the Kāloḍaras, the Vivarnas (outcastes), the Kumāras and the Svarṣabhūmikas** (the golden grounds) that had been covered up to the extent as far as the sea shore on the east.

56-57. Then, the river Pāvanī too flows towards the east flooding the Supathas, the Indradyumna lake, the Kharapathas and the Vetaśaṅkupathas. Through the middle of Jānaki*** it flows over the Kuthapraṇaṇas. It enters the ocean of Indravīpa, the briny sea.

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* Vā. P.48.45 reads: *padattīṁca visarjayan /

** Vā. P.48.52: Svarṇabhūṣitān, ‘who are beautified with gold ornaments.

58-61a. Then the river Nalini flows rapidly towards the east sanctifying the countries of the Tomaras, the Harinsamârgas and the Haihayas; piercing through the mountains in various places it flows over various eastern territories. After reaching the Karnaprâvaranâs, it flows over the Švamukhas because they are contiguous. After flowing over desert regions abounding in sand dunes, it flows over the Vidyâdhara lands. It enters the briny sea after flowing through the mountainous territories.

61b-62. These rivers have hundreds and thousands of tributaries. All of them flow there where Vâsava showers. There is a well-known fragrant (Surabhi) forest on the banks of the Vasvaukasâ (?)

63. The scholarly Kauberaka (son of Kubera) of great self-control stays on Hirançyaśrigâ (Golden Peak). He practises the performance of Yajñas. He is very great and valorous and his strength and splendour cannot be measured.

64. He is surrounded by those scholarly Brahma-Râkṣasas who stay there. It is declared that these four followers of Kubera are on a par with one another.

65. The prosperity of the residents of the mountain should also be known in the same manner. In regard to virtue, love and wealth each is double than the former (?)

66-67a. On the top of the Hemakûta there is a lake named Varcovân.¹ Two rivers viz. the Manasvinî and the Jyotismatî rise from it and they flow on either side falling into the eastern and the western seas.

67b-68a. There is a lake named Viṣṇupada² on the excellent mountain Nişadha.

Two rivers rise from it. They are the Gandharvi and the Nâkulî.

68b-69a. There is a great deep lake at the side of the Meru called Candra-Prabha.

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¹ Noted as Lake Šayanâ or Nâga in other Purânas is the Lake ‘Nâk Tso’ which with Pangong Tso forms an extensive water-sheet—M.Ali.p.71.

² Modern Lake Chakmaktîn, the source of the Wâkhan river which flows west in the land of Gandharvas. It is in the Wâkhan region that Meru and Nişadha come closest to each other. —M. Ali. (p. 71).
The sacred river Jambū rises from it. It is remembered that Jāmbūnada (gold) is obtained from it. (The gold obtained from it is called Jāmbūnada).

69b-70a. The lake Payoda\(^1\) is on the mountain Nila. It is very clear and it abounds in lotuses. Two rivers rise from it, viz. the Puṇḍarīkā and the Payodā.

70b-71a. The sacred Sarayū flows from the mountain Śveta.

It is indeed from the Mānasa lake that the two rivers Jyotsnā and Mrgakāmā have originated.

71b-73. In the Kurus is the lake well known as Rudrakānta.\(^2\) It abounds in lotuses, fishes and (aquatic) birds—It is created by Bhava. There are twelve other deep lakes here. They are well known by the name Jaya. They abound in lotuses, fishes and (aquatic) birds and they are like seas.

From them two rivers, the Śāntā and the Mādhvī have originated.

74. In the sub-continents Kimpuruṣa etc., the lord does not shower rains. Excellent rivers flow here with waters that pierce through the ground.

75. The following three mountains of great knotty ridges extend towards the east. They are immersed under the briny sea. They are the Rṣabha, the Dundubhi and the great mountain Dhūmra.

76. The mountains of great lofty cliffs—the Candra, the Kāka and the Drona extend towards the north. In the northern end they are immersed under the salt sea.

77. The mountains Somaka, Varāha and the Nārada extend towards the west where they have entered the briny sea.

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1. M.Ali. (p.71) identifies it with the Kara Kul of northern Pamirs. It is a twin-lake mentioned as Payoda and Puṇḍarīkā (like lakes Mānasasaro-vara and Rākṣasa Tāl in the Kailāsa region).

2. These are lakes in Siberia. It shows that the Puranic authors had some idea that there were big lakes in that region. I doubt Ali’s identification of the Balkash and the Baikal with the Jaya lake.
78. These great mountains—the Cakra, the Balāhaka and the Maināka, extend towards the southern sea.

79-81. In between the Cakra and the Maināka in the south-east quarter, there is the fire named Samvartaka. It drinks the water. This sub-marine fire is known by the name Aurva. It has the face of a mare. These twelve mountains had entered the briny sea formerly because of the fear of getting their wings chopped. They were terrified by Mahendra. This is seen in the white (i.e. circular moon on the full Moon night) moon in the shape of a black rabbit (or deer and a rabbit).

82-84. The different divisions of Bhārata have been recounted. They are nine. What has been narrated here is seen elsewhere too. The sub-continents vie with one another in regard to good qualities, health, span of life, piety, love and wealth. The living beings are endowed with merits. In the different sub continents different classes of people live in the different parts. Thus this earth sustains the cosmos stationed in the universe (i.e. the whole of this universe).

CHAPTER NINETEEN

The Description of Plakṣa and other Continents

Sūta said:

1. I shall succinctly recount (information about) the continent of Plakṣa\(^1\) in the manner it really is. Listen to this, O excellent Brāhmaṇa even as I speak about it factually.

2. Its width is twice the width of Jambūdvipa. Its round girth (perimeter) is twice its width.

1. This *dūpa* is next to Jambūdvipa. Its name Plakṣa (a fig tree) indicates a land of warm temperate climate. M.Ali, 'without hesitations', identifies this with the basin of the Mediterranean (*Geog. of Purāṇas*, p. 41). The name Plakṣa still persists as Placia, a town in Myria.
3. The salty sea is encompassed by that continent. There the Janapadas (the countries or rural regions) are all sacred. People do not die for a long time.

4. Whence is the fear of famine there? (i.e. there is no fear of famine there). Whence is the fear of old age and sickness? There too, there are seven holy mountains bedecked in jewels.

5-6. They are the receptacle of precious gems. There are rivers also. I shall mention their names. In those five continents, viz.: Plakṣadvipa and others, there are seven long and straight Varṣaparvatas (mountains belonging to the sub-continents) stationed in every quarter. I shall mention the seven extremely powerful (sub) continents in the Plakṣadvipa.

7. Here the first mountain is Gomedaka. It is like the clouds. It is on account of its name that the sub-continent is also named Gomeda.

8. The second mountain is the Candra, which is endowed with all types of medicinal herbs. It is from here that medicinal herbs were collected by the brothers (Aśvins) for the sake of Amṛta (Nectar).

9. The third mountain is high and unscalable. It is named Nārada. It was on this mountain that Nārada and Parvata were born formerly.

10-11a. (Text partially defective) The fourth mountain there is named Dundubhi. It was on this mountain that the Asura Dundubhi, who had the boon of having death as he pleased, was formerly overpowered by the Devas. This demon had a great desire for swinging in a rope-swing on a Śālmali (silk cotton) tree and this brought about his death.

11b-12a. The fifth mountain is named Somaka, where nectar was formerly collected by the Devas. It was also brought by Garutman (Garuḍa) for the sake of his mother.

12b-13a. The sixth leading mountain is called by the name Sumanas. It was on this mountain that Hiranyakṣa was killed by the divine Boar.

13b-14. The seventh mountain there is Vaibhṛaja. It is luminous. It is very lofty. It is crystalline. Since it shines with its rays, it is remembered as Vaibhraja.
I shall mention their sub-continents in due order and by their names.

15. The first sub-continent is Gomeda. It is remembered by the name Śāntabhaya (having all fears subdued). The sub-continent of (the mountain) Candra is named Śīśira. That of the Nārada is Sukhodaya.

16. Ānanda is the sub-continent of the Dundubhi. Śiva is remembered as the sub-continent of the Somaka. Kṣemaka is the sub-continent of the leading mountain (Sumanas) and Dhruva that of the Vaibhrāja.

17. In all these (sub-continents) the Devas, the Gandharvas and the Siddhas play and sport about along with the Cāraṇas. They are being seen along with them.

18. There are seven rivers in every one of the sub-continents. They flow into the seas. I shall mention these seven Gaṅgās by name, O ascetics.

19. The following are the seven excellent rivers, viz. the Anutapta, the Sukhī, the Vipāśā, the Tridivā, the Kramu, the Amṛtā and the Sukṛtā.

20. Those rivers grow towards those places where Vāsava (i.e. Indra) showers (rains). They have plenty of water and (swift) currents. Thousands of other rivers flow into them.

21-22. The delighted people of these territories always drink (the waters of) these rivers. Those people, viz. the splendid Śāntabhayas, the joyous auspicious Śaiśiras, the Śivas, the Ānandas, the Sukhas and the Kṣemakas along with the Dhruvas. The subjects who have settled in them are endowed with the disciplined conduct and behaviour of the Varṇas (castes) and Āśramas (stages in life).

23. All the subjects were strong and free from ailments. They are devoid of sickness. Among them none deteriorates and no one goes high up in arrogance (or there is no evolutionary and involutionary eras).¹

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¹ The terms Utsarpini and Avasarpini are the Jain terms to indicate timecycles. Utsarpini is the ascending cycle and Avasarpini is the descending cycle. They are divided into six stages each viz. good-good, good, good-bad, bad-good, bad, bad-bad (MW p. 105). The use of Jaina terms like those of the Buddhists in a Brahmanical work is not impossible. The next verse explains this by assuming the existence of a perpetual Tretā yuga.
24. There is no peculiar state of affairs as pertaining to the Yugas, conditioned by the four Yugas. A period like Tretā yuga is perpetually present there.

25. These are the things to be understood in the five continents, Plakṣadvīpa etc. The assignment of period is in conformity with the conditions of the region.

26-27. It should be known that the people in these continents beginning with Plakṣadvīpa and ending with Śākadvīpa, are handsome, well-dressed, strong and free from sickness. They possess adequately happiness, long span of life, strength, handsome features, health and virtuousness. Men live up to five thousand years.

28-30. The continent of Plakṣadvīpa is prosperous and vast. All round, it abounds in wealth and food-grains. It abounds in divine medicinal herbs and fruits. It possesses all types of medicinal plants and herbs. Thousands of rural and wild animals of all varieties surround the regions. O excellent Brāhmaṇas, in its middle there is a great tree named Plakṣa. It has been reckoned on a par with the Jambū tree (in the continent Jambūdvīpa). The continent is named after that tree. In a place in the middle of the inhabited country, it is worshipped by all the people.

31-32. That continent of Plakṣadvīpa is surrounded by a sea of sugarcane juice.¹ This sea is equal to Plakṣadvīpa in length and extent.

Thus the position of Plakṣadvīpa has been recounted to you all succinctly and in the proper order. Now understand the continent Śālmala.

33-34. Thereafter, I shall (now) recount the third excellent continent Śālmala.²

The ocean of sugarcane juice is encompassed by the continent Śālmala that is twice as much as Plakṣadvīpa in extent.

It should be known that there too are seven mountains that are the sources of precious stones.

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¹. The Ikṣu is the river Oxus. The river is taken as a sea (De, p.179). Can it be regarded as a boundary surrounding Plakṣadvīpa?

². Puranic description of Śālmala dvipa leads, M. Ali to identify it with tropical Africa bordering on the Indian ocean, including Madagasgar.
35. In those seven sub continents even the rivers are sources of precious gems.

The first mountain is named Kumuda. It resembles the sun in brilliance.

36-37a. It stands with lofty peaks full of all minerals and rugged with clusters of cliffs.

The second mountain here is well known by the name Uttama. It encircles the firmament with its peaks full of Hari-tūla (yellow orpiment).

37b-38a. The third mountain there is well reputed as Balāhaka. It encircles the firmament with its peaks full of natural collyrium.

38b-39a. The fourth mountain is Droṇa and it is here that the great medicinal herbs Viṣalyakarani and Mṛtasanaṅjivini (are found).

39b-40a. Kaṅka is the fifth mountain there. It rises up magnificently.

It is perpetually endowed with flowers and fruits. It is surrounded by tree and creepers.

40b-41a. The sixth mountain there is Mahiṣa. It is like a cloud. On it the water-originating fire named Mahiṣa lives.

41b-42. The seventh mountain there is called by the name Kakudmān. It is there that Vāsava saves duly from the subjects many precious gems and keeps them to himself and approaches Prajāpati with them.

43. Thus, these are the seven mountains in the Śāl-mala continent. They are bedecked in jewels. I shall mention their splendid sub-continents. They are only seven (in number).

44-48. The sub-continental of the mountain Kumuda is remembered as Śveta; that of Uttama is Lohita; that of Balāhaka is Jimūta; Hārīta is remembered as (the sub-continental) of Droṇa. The sub-continental of Kaṅka is named Vaidyuta and that of Mahiṣa is Mānasa. The sub-continental of the Kakudmān is Suprada by name. These are the seven sub-continents and (the connected) mountains. Understand the rivers in them.
They are the Jyoti, Śānti, Tuṣṭā, Candrā, Śukrā, Vimocanī and Nivṛtti the seventh among them. They are remembered as the rivers in the different sub-continents. There are hundreds and thousands of other rivers flowing near them. No man is capable of counting their number.

Thus the situation of the continent Śālmala has been recounted to you.

49. In its middle there is a great Śālmali (silk cotton) tree reckoned on a par with the Plakṣa tree. It has large branches. The continent is named after the tree.

50. The Śālmala continent is surrounded on all sides by the sea of liquor that is equal to Śālmala in extent.

51. Listen to the subjects in the northern continents, O sages conversant with piety. Understand them even as I recount properly in the manner I have heard.

52-53. I shall recount the fourth continent Kuṣadvīpa1 succinctly. The sea of liquor is surrounded on all sides by Kuṣadvīpa that is twice as much as Śālmala in extent. Understand the seven mountains there as they are being described.

54. It should be known that the mountain Vidruma is the first mountain in the Kuṣadvīpa; the second one is the mountain Hema.

55. The name of the third mountain is Dyutimān. It is a mountain resembling clouds. The fourth mountain is named Puṣpavān and the fifth one is Kuśeśaya.

56. The sixth one is Harigiri by name and the seventh is remembered as Mandara. The word (Manda means ‘waters’ and the mountain is called Mandara because it pierces or splits water.

57. Their internal diameter is twice as much as the cross-section (Pravibhāga).

The first sub-continent is Udbhida and the second one is Veṇumāṇḍala.

1. After detailing the main features of Kuṣa dvipa M. Ali concludes that it is identifiable with the tropical grass-lands viz. Iran, Irac and the fringing lands of hot desert, op. cit. (pp. 40-41).
58. The third sub-continent is Rathākāra and the fourth one is remembered as Lavaṇa. The fifth one is Dhṛtimad Varṣa and the sixth Varṣa is Prabhākara.

59. The seventh one is named Kapila. In all those (sub-continents) the Devas and the Gandharvas are the sanctifiers of the Varṣas and the subjects* are the lords of the universe (?)

60. They play and sport about everywhere in great delight. There are neither robbers nor Mleccha (barbarous) tribes in them.

61-62. The people are mostly white-complexioned and they pass away in the due order (i.e. the younger ones only after the older ones).

There too the rivers are seven. They are—Dhūtapādā, Śivā, Pavitrā, Santati, Vidyut, Dambhā and Mahī. There are hundreds and thousands of rivers other than these. They are not well known.

63-64. All those flow to that place where Vāsava showers: Externally the Kuśadvīpa is incircled by the sea of ghee (clarified butter). It should be known that the sea of ghee is equal to Kuśadvīpa in extent.

Thus the situation and position of Kuśadvīpa has been recounted to you all.

65. Hereafter, I shall recount the extent of Krauñca dvīpa.¹ It is remembered to be twice as much as Kuśadvīpa in extent.

66-69. The sea with ghee as its liquid content is in contact with Krauñcadvīpa.

In that continent, the excellent mountain Krauñca is the first mountain. Beyond the Krauñca is the Vāmana and beyond Vāmana is the Andhakāra. Beyond Andhakāra is the mountain named Divīvṛt. The excellent mountain Dvivida is

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* Vā.P.49.54a. reads prabhāsu (they are like the lords of the universe) in brilliance. A better reading.

¹. M. Ali examines the description of this Dvīpa from different sources and concludes that 'the Krauñca dvīpa of the Purāṇas is represented by the basin of the Black Sea. (op. cit. pp. 45-46)
beyond Divāvṛt. The great mountain Puṇḍarīka is beyond Divivida. The Dundubhīsvana is mentioned as the mountain beyond Puṇḍarīka.

These are the seven mountains of the continent Krauṇca-dvīpa. They are full of precious gems.

70. They are covered with different kinds of trees and creepers endowed with plenty of flowers and fruits. They are twice as much as each other in extent. They increase the delight of residents.

71-74. I shall recount the sub-continents thereof by name. Understand them.

The land (i.e. Varṣa) pertaining (adjacent) to Krauṇca is Kuśala; that of Vāmana is Manonuga; Uṣṇa is mentioned as the third Varṣa and it is beyond Manonuga. Pivara is beyond Uṣṇa and Andhakāra is beyond Pivara. Munideśa (land of the sages) is remembered by the learned men as the land beyond Andhakāra. Dundubhīsvana is mentioned as the land beyond Munideśa. The land is populated by Siddhas and Cāraṇas. The people are remembered as mostly white complexioned. There too the rivers are remembered as seven in number in every sub-continent. They are splendid.

75. The seven rivers Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā, Khyāti and Puṇḍarikā are remembered as Gaṅgā.

76. There are thousands of other rivers flowing near them and approaching them (i.e. flowing into them like tributaries). They are large with plenty of water.

77. The glorious Krauṇca Dwīpa is surrounded on all sides by the sea with curds and whey as its liquid content. This sea is equal to the Krauṇca Dwīpa in extent.

78-79. The Plaksadvīpa and other continents have been succinctly recounted. It is impossible to describe in due order the natural features of all these continents in detail even in the course of hundreds of years according to divine reckoning. It is difficult to describe in detail the creation and annihilation of the subjects therein.
80. I shall recount Śākadvipa\(^1\) definitely as it exists. Listen even as I recount factually and realistically.

81. Its extent is twice as much as that of Kruñca Dvīpa. It stands encircling the sea with curds and whey as its liquid content.

82. There the territories of the general public are very sacred. The people die after a long life. Whence is there famine among them? (i.e. they do not experience famine). Whence is the fear from old age and sickness?

83. There too there are only seven splendid mountains bedecked in jewels. The seven rivers are sources of origin of precious gems. Listen to their names from me.

84. The first mountain Meru is said to possess (i.e. to be inhabited by) the Devas, the sages and the Gandharvas. The mountain named Udaya is golden and it extends towards the east.

85-86. The clouds take their origin there or go there for the sake of rain. To the west of it is the extremely great high mountain Jaladhara from which Vāsava perpetually receives a large supply of water. Therefore, it pours showers among the subjects during the rainy season.

87. To the north of it is the Raivataka, where the constellation Revatī is perpetually established in the firmament as ordained by Lord Brahmā.

88. To the west of it is the extremely great mountain named Śyāma. Due to it, it is said, that the subjects here attained darkness of complexion formerly.

89. To the west of it, it is remembered, is the great silvery mountain Aṣṭagiri. To the west thereof is the "impossible mountain" (Durgāsaila), the great mountain belonging to Ambikā (Ambikeya) (but Āmbikeya in Vā.p. 49.83)

90. To the west of Āmbikeya is the beautiful mountain Kesarin equipped with all medicinal herbs. It is from this that Vāyu, the Prajāpati, became possessed of Kesara*?

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\(^1\) Strangely enough, two scholars come to different conclusions about the location of Śākadvipa. M. Ali identifies it with the Monsoon lands of Asia where teak abounds viz. Malaya, Siam, Indo-China and southern China, while De identifies it with Tartary including Turkestan in central Asia (pp. 172-173).

*Vā.P.49.74 reads: sa caiva Kesārityukto yato Vāyuḥ prāvyapati. 'That moun-
91. The first Varṣa (sub-continent) is (away) from the mountain Udaya. That great Varṣa is remembered as ‘Jalada’. The second (Varṣa) of Jaladhara is remembered as Sukumāra.

92. The (Varṣa) of Raivata is Kaumāra; that of Śyāma is Maṇīvaka. The splendid sub-continent of the Asta mountain should be known as Kusumottara.

93-95. The sub-continent of the mountain Āmbikeyā is Modaka and that of Kesara is Mahādruma. The dimensions of the continent such as narrowness, length etc. is to be reckoned in accordance with the Krauṇca Dvīpa. The great tree, the emblem of that continent is Śāka by name and it has great height. It has great following (?) It deserves worship*. The territories of the rural folk are holy. They are endowed with the system of Cāturvārya (having the four castes). The rivers too are extremely sacred (like) Gaṅgā. They are of seven varieties (i.e. they are seven in number).

96. They are:—Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣu, Veṇukā** (?) and the seventh one Gabhasti.

97. There are other rivers too, thousands of them with sacred waters and cool currents. They are splendid rivers flowing in the places where Vāsava showers.

98. Neither their names nor their magnitude can be adequately understood or fully enumerated. Those excellent rivers are very holy.

99. The delighted folks of the clime, O Śaṁśapāyana, drink the (waters of those) rivers. This continent is vast and is situated in the form of a wheel.

100. It is covered with the waters of the rivers and mountains that resemble clouds, that are wonderful and variegated by means of all sorts of minerals and that are embellished with jewels and corals.

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* Vā. P. 49.77b reads: Tasya pujāṃ prayunjate for Bd. P.'s tasya pūjyā mahānugāh.

** Though the list of the seven rivers of this continent is somewhat different in Vā. P. 49.91-94., the reading Dhenukā from that list may be accepted here to avoid repetition of Veṇukā in the list of seven rivers in this text.
101. It is endowed with different kinds of cities and flourishing rural territories. The trees therein are laden with flowers and fruits all round (the year) and the continent abounds in wealth and food grains.

102. It is surrounded on all sides by the sea with milk for its liquid content. The sea is equal to Śākadvīpa in its extent.

103. Therein, the rural regions, the mountains, and the rivers are splendid and sacred. The lands (sub-continents) are fully inhabited by persons following the discipline of the four castes and the stages of life. They (the sub-continents), are seven in number.

104. In those sub-continents there is no clash of castes or mixed castes. Since Dharma is practised unswervingly, the subjects enjoy exclusive happiness.

105. There is no greediness amongst them nor the eagerness for deception as a result of rivalry and jealously. There is no adversity among them. Everything is extremely natural and timely.

106. In them there is no acquisition (imposition) of taxes. There is neither punishment nor persons worthy of being punished. They are conversant with virtue and piety. They protect one another by means of their adherence to their own respective duties.

107. Only this much can be described in regard to that continent. Only this much need be heard in regard to the residents of Śākadvīpa.

108-111. I shall describe Puṣkara¹ the seventh continent. Understand it. The ocean with milk as its liquid content is externally surrounded on all sides by the continent Puṣkara¹ which is twice as much as the Śākadvīpa in extent. There is only one glorious mountain with huge rocky cliffs. It possesses peaks, clusters of cliffs of various (sizes and shapes), full of precious jewels. It is extremely lofty and it has variegated

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¹ Puṣkara is identified by M. Ali with Japan, Manchuria and the South-eastern Siberia op. cit. (pp. 42-44), while De identifies it with a portion of central Asia from the north of the Oxus including Western Tartary. Puṣkara is a Sanskritisation of Bhushkara or Bokhara, op. cit. (p. 163).
ridges. This great mountain has diversified ridges in the eastern half of the continent. It is very extensive—of twenty-five thousand (Yojanas)—with a number of ridges. It rises up from the ground level upto thirty-four thousand (Yojanas).

112. The mountain range Mānasottara covers half of the continent. It is situated near the sea-shore just like the rising moon.

113. It rises upto a height of fifty thousand Yojanas. Its circular extent all round is also the same (number of Yojanas.)

114. The same mountain is known as Mānasa in the western half of the continent. There is only one great mountain of inherent strength situated in two parts.

115. The continent is surrounded on all sides by the sea with sweet water as its liquid content. This sea is as extensive on all sides as the continent of Puṣkaradvīpa.

116-117. It is remembered that there are two splendid and sacred countries on that continent. They are opposite to the two ranges of the mountain Mānasa. The sub-continent Mahāvīta is outside the Mānasa mountain range. It is said that Dhātakīkhaṇḍa is on its inner side.

118. The men there live for ten thousand years. They are free from sickness. They have plenty of pleasurable experiences. They have attained mental powers (to a great extent).

119. The span of life and the handsome features of all the people in both the Varṣas are declared to be the same. There is no distinction among them as superior or inferior. They are equal in features and conduct.

120. There is neither a robber nor an oppressor. There is no jealousy nor the fear of malicious envy. There is neither seizure nor the meting out of punishment. There is neither covetousness nor (secret) acceptance (of gifts).

121. There is no (such distinction as) truth and falsehood or virtue and evil (i.e. all are truthful and virtuous). There is no agricultural activity or breeding of cattle or trade routes.

122. The three Vedas, the (fourteen) Vidyās, the system of civil and criminal administration, the desire to serve and arts and crafts—all these are not present in either of the two sub-continents of Puṣkara.
123. There is neither rain nor (the flow of) rivers. There is neither chillness nor hot atmosphere. There are no water fountains breaking through (the ground) here. There are no mountain cascades or springs.

124. The season there is just the same as in the northern Kurus. The people are well pleased and contented in all the seasons. They are devoid of the onslaught of old age.

125. Thus the entire mode of activity and life in the Dhātakīkhaṇḍa and Mahāvīta in the continent of Puṣkara has been recounted in the due order.

126. The continent Puṣkara is surrounded by the sea with sweet water for its liquid content. This sea is equal to Puṣkara in extent and circumference.

127. Thus, the seven continents are surrounded by the seven seas. The sea that is immediately after a continent is equal to that continent.

128. Thus, the mutual increase in size, of the continents and the seas should be understood. The sea is called Samudra on account of the Samudreka¹ (the state of being plentiful) of the waters.

129. The sub-continent is called Varṣa² because the four types of subjects enter (Viṃṣanti) or live (Nivāsanti) in it and also because it accords pleasure unto the subjects.

130. The root √ṛṣ means “to sport about” and the root √vrṣ means “to strengthen.” Since the sub-continent enables the people to sport about and to strengthen their power for sexual dalliance, it is called Varṣa.

131. The sea is always filled (is in flow-tide) in the bright half along with the increase in the size of the moon. When the moon wanes and decreases in size in the dark half, the sea also subsides.

132. It is natural that the sea gets filled when it fills itself. When it becomes reduced it gets reduced (withdrawn) in itself.

¹. A popular etymology of Samudra 'a sea'.

². Varṣa 'a sub-continent' is traced to —vīṣ—'to enter', ni—vas, 'to live', —ṛṣ—'to sport' and —vrṣ—'to strengthen'.
133. Just as the water in the boiler appears to increase due to its contact with fire, so also the water in the great ocean becomes increased by itself naturally.

134. During the bright and dark fortnights when the moon rises and sets, the waters in the sea increase and decrease in a quantity that is neither more nor less than usual.

135. The increase and decrease in the quantity of water of the sea in accordance with the increase and decrease in the size of the moon is five hundred and ten Angulas.

136. During the Parvan days the increase and decrease of the waters of the ocean can be seen. The continents surrounded everywhere by water are remembered as Dvīpas because of Dvīpkatva (i.e. the state of having water on either side).

137. The sea is called *udadhi*¹ because it is the ultimate rest (*Ayana*) of water (*Udaka*).¹ Mountains without knotty ridges are remembered as *Giris* and those with them are *Parvatas*.

138. The mountain Gomeda in the Plaksadvīpa is therefore called Parvata. The Śālmali (Silk-cotton tree) is worshipped by persons of great holy rites in the continent Śālmaldvīpa.²

139. In the Kuśadvīpa, the stump of Kuśa grass is (worshipped) and it is called after its name. In the Krauñcadvīpa there is the mountain Krauñca in the middle of the clime.

140. The main tree in the Śāka Dvīpa is Śāka and it is called after its name. In the Puškaradvīpa, the Nyagrodha (holy fig tree) is bowed to by the inhabitants therein.

141. The great lord Brahmā, the overlord of the three worlds is worshipped there. Brahmā, the Prajāpati, lives in that (sub-continent) along with the Śādhyas.

142. There, the thirtythree Devas perform the worship along with the great sages. That lord, the most excellent of all the Devas is worshipped there by the Devas.

243-144. Different kinds of jewels and precious gems originate (are quarried) in Jambūdvīpa.

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1. Etymology of *udadhi* ‘a sea’.

2. VV 138-140 explain why particular continents are named Śālmala, Krauñca, etc.
In all these continents, the size of the subjects is respectively twice those of the earlier ones on account of the span of life and state of health, their adherence to celibacy, truthfulness and control of the sense-organs.

145. The self-born lord protects the subjects both the sluggish as well as scholarly in the two sub-continents that had been mentioned in the Puṣkaradvipa.

146. Raising up his rod of chastisement, lord Brahmā, the overlord of the three worlds, protects the subjects. That lord is the Minister of Viṣṇu. He is the father and grandfather.

147. The subjects always take in the meal that approaches them (automatically) by itself. The meal has great nutritive value and it consists of all the six tests.

148. The great sea with sweet water as its liquid content envelops the halves of Puṣkara. The sea encircles it all round.

149. Beyond it, appears the existence of a great world. It is golden. The entire ground is like a single rocky slab. It is twice as large as the sea.

150. Beyond that world is a mountain that is circular at the terminals. It is partially visible and partially invisible. It is called Lokāloka.

151. On this side of that Mountain is all brightness and beyond it is all darkness. Its height is remembered as ten thousand Yojanas.

152. Its extent is also that much. It can go over the earth as he pleases. The Āloka (brightness) is in the midst of worldly activities and the absence of brightness (i.e. darkness) is beyond the mundane.

153. All the worlds are included in the half that is bright and the dark regions are external ones. The (region having the absence of brilliance outside extends all round to the extent of the worlds within.

154. It is circumscribed all round. It is encircled by water. (That portion) beyond the brilliant region stands encircling the cosmic egg.

155-156. These worlds and the earth consisting of the seven continents are within the cosmic egg. The worlds are Bhūrloka, Bhuvarloka, Svarloka, Mahas, Jana, Tapas and Satya.
lokas. This much constitutes the group of worlds. This much alone need be known about the ultimate end of the worlds and the great expanse beyond.

157. In the beginning of the bright half of the lunar month the moon appears as though it rests on a pot (i.e. is crescent-shaped) in the western quarter. The body of the cosmic egg too is like that.

158. It should be known that there are thousands and crores of cosmic eggs like this, above, below and sideways. The cause of origin thereof is the unchanging Ātman.

159. Each of these is encircled by seven Dharānas* (? Varānas—coverings) evolved of the Prakṛti. In groups of ten or more (?), they sustain one another.

160. All of them are encircled mutually and are evolved mutually. All round this Anḍa (Cosmic egg) is situated the Ghanodadhi—sea of solidified waters.

161-163. It stands, on being held all round by Vanoda (? Mistake for Ghanada), solidified water.

The circular zone of the solidified water stands on being held by Tejas (fiery matter) all round, sideways and above. This fiery matter is like a ball of iron. It has a circular shape.

It stands on being held all round by solidified air. Similarly, it is the ether that holds and sustains the solidified air.

164. The Bhūtādi (the cosmic Ego) holds the ether and Mahān (the great principle) sustains (supported) by the Infinite principle, the Anyakta (the unmanifest one).

165-168. It is endless and unmanifest. It is subtle in ten ways (?). It is boundless. It is non-selfpossessed. It has neither a beginning nor an end. When compared with the supreme Being, it is non-permanent. It is Aghora (not terrible). It has no support. It is free from ailment. It is many thousand Yojanas away. It is non-concealed. It is darkness itself. It has no brilliance. It is unlimited. It has no space (or support). It is unknown even unto the Devas. It is devoid of all activities. It is well known as the extremity of darkness. It is non-brilliant

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* Va.P.49.152b reads Kāraṇaiḥ 'By causes'.

1. This is the Puranic concept of protective 'sheaths' round the universe (Brahmāṇḍa). The influence of Sāṅkhya categories is obvious.
at the extremity of the ether. It is within the limit. It is the
great abode of the lord.

169-170. The Śrutī says that that divine abode is inacces-
sible to the Devas. The regions well-known to the learned ones
are called ‘Loka’ s. They are situated within the jurisdiction
of the great lord of the Devas. The regions which are beneath
the Moon and the sun, are called the worlds of the universe,
by the wise.

171. The nether-worlds beneath the Rasātala are seven
in number and those above them are also seven in number. O
Brāhmaṇas, there are seven Skandhas (layers) of the wind
along with the Brahmasadana (abode of Brahmā).

172. Its movement is five-fold from the Pātāla (Nether-
world) to the heaven. This is the extent of the universe. This
is the ocean of worldly existence.

173. The Living beings, originating from many species
go about (here and there). They are beginningless and endless.
The Prakṛti stationed in (resting on) the Brahman is the
cause of the universe. It is mysterious and variegated.

174. The creation of the lord is extensive. It is not
comprehended even by the Siddhas, of great fortune and nobili-
ity who can understand things beyond the pale of sense-organs.

175-176. O excellent Brāhmaṇa, there is neither decline
or decay nor transformation, nor end of the earth, water, fire,
wind, ether, darkness, mind and the infinite body. This is
endless everywhere. So it is cited in wisdom.

177-179. Previously his name has been mentioned by
me while recounting the names (of deities). It is he who has
been wholly glorified by the name of Padmanābha. He is
omnipresent. He is worshipped in all abodes, viz. on the earth,
the nether-worlds, the firmament, the wind and the fire. Un-
doubtedly He is worshipped in all the seas and in the heaven.
This self-same Lord of great splendour is worshipped in
darkness as well, it should be known.

180. Lord Janārdana is a great Yogin. His limbs are
divided in many ways. This lord of the worlds is worshipped in
all the worlds in diverse ways.

181. Thus the worlds born of each other are sustained
mutually. These Vikāras (products or effects) of the Avikāra
(that which does not undergo change or distortion) are sustained by the relationship of the supporter and the supported.

182. The earth etc. are the Vikāras (effects). They are restricted by each other. They are superior to each other and they have penetrated mutually.

183. Since they have been created mutually, they have attained stability. In the beginning they were without Viśesas. They are called Viśesas because they qualify others.

184. The three (Elements) beginning with the earth and ending with Vahni (fire) * are limited ones. In view of the essence of the increase of qualities, they have Pariccheda (exact determinateness, concrete state) in particular.

185. The accurate decision or judgement about the remaining principles is not perceived, owing to their subtleness (Saukṣmya). That earth is remembered as Vyāloka (something that has a special brilliance?) beyond all these other elements.

186-187. All the Bhūtas (elements) are circumscribed on all sides (and hence accommodated) in the space (or firmament) just as in a big vessel smaller vessels are accommodated and due to their mutual support become smaller (to each other). Similarly, the different elements are considered ensconced in the lustre of the firmament.

188. The whole of these four elements are bigger and superior to one another. As long as these elements exist the period of creation lasts to that extent.

189. It is as though like an interturning of threads that the different elements are considered enmeshed into one another. There can be no generation of an effect if Bhūtas (elements) are excluded.

190. Hence, the differences which are of the nature of effects are declared to be limited. The differences such as Mahat and others are of the nature of cause.

191. Thus, O Brāhmaṇas, the real situation comprising of the seven continents, oceans etc. has been recounted by me topic by topic as it exists— (realistically).

* The reading in the printed text is udāyanta which is meaningless. It should be vahnyanta in view of the mention of three elements.
192. The partial transformation of the Pradhāna with the cosmic form has been mentioned in detail. The zones have been enumerated.

193. This entire universe is presided over by the glorious Lord. Thus the seven groups of elements have mutually penetrated.

194. Only this much of the situation (of the universe) can be recounted by me. Only this much has to be heard (i.e. listened to and understood) in regard to the situation of the earth and things connected with it.

195. These seven Prakṛtis sustain one another. I am not able to enumerate them with reference to their extents and dimensions.

196. The Prakṛtis are innumerable, above, below and at the sides. The situation of the constellations is in firmament in different zones and regions.

197. The situation of the earth is thereafter in the form of circle or globe.

Henceforth, O clever ones, I shall recount the situation of the earth.

CHAPTER TWENTY

The Description of the Netherworlds*

Sūta said:

1-2a. Understand the details of the earth, the wind, the ether, the water and the fire which is the fifth one—that are being recounted later on, that had been recounted earlier along with the proofs thereof.

*The Cosmic Egg consists of fourteen worlds arranged vertically as follows:
These elements are proclaimed as constituted of infinite ingredients and they are all-pervading.

2b-4a The earth is the mother of all living beings. It sustains all animals and living beings. It is full of many kinds of rural regions and territories. It consists of many towns and places of shelter. It possesses many rivers, streams and mountains. It is crowded with many species of living beings.

The earth, the divine goddess, is sung about as infinite and extremely extensive.

Continued

I. The Upper Regions:

Satya Loka
| Tapo-loka
| Jana Loka
| Mahar Loka
| Svar Loka
| Bhuvan Loka

II. The Middle Region:

The Earth

III. The Lower Regions or Nether-worlds:

| Atala
| Vitala
| Sutala
| Talâtala
| Rasâtala
| Mahâ-tala
| Patâla

All these are supported by Lord Šeṣa, the Serpent-King.

These lower regions are not dark or devoid of sunlight. They are full of light and have the affluence and comforts of the world of gods. Cf. Bh. P.V.24, VP.V.2. Vā. P. 50.1-54.

Baladeva Upādhyāya makes out a plausible case for identifying the Nether-worlds with the continent of America. (vide: Purāṇa-Vimarta, pp. 43-49).
4b. The waters also should be understood as infinite—the waters contained in the rivers, streams, oceans and small receptacles such as ponds and puddles, those situated on the mountains and in the firmament and those within the bowels of the earth.

5. Similarly, the element of fire pervades all the worlds. It is cited as infinite, all-pervasive and originating from everything.

6. Similarly, the Ether is remembered as unscrapable, beautiful, and accommodating all or various objects, endless and infinite.

7. The Vāyu (wind) originated from the Ether. The waters are stationed within and above the earth. The earth is established on the water.

8. The Ether or the sky is that which has nothing else greater than it. Then the earth and then the water. This is the opinion that there is no state of being endless in regard to the Bhautika (objects evolved of the elements) *

9-10a. Understand that the earth becomes developed due to the interaction (of the elements). The sequence—the earth, the water and the Ether is well known. In the seventh (Netherworld) Rasātala this is the situation (?)

10b-11a. The nether-world called Rasātala has the land portion extending to ten thousand Yojanas. It has been reckoned by noble-souled persons that each of the netherlands is more extensive than the former.

11b-13a. The first one is Atala by name. Thereafter is Sutala. The next one, one should know, is Tālātala. Atala (?) or Vitala) is very extensive. Beneath that is the world named Tala (should be Mahātala?) and beyond that is Rasātala. Beneath all these, it is remembered, is the seventh world, the Pātāla.

13b-15a. The first portion of the ground is glorified as one with black soil.

The second world has pale white coloured ground. The third one has blue soil. The fourth one has yellow soil and the fifth one has a gravel-covered soil.

* The text is a bit obscure. Vā.P.50.9 (corresponding verse) reads: evam anto hyanantasya bhautikasya na vidyate. 'In this way, there is no end to the objects evolved from bhūtas—as they are infinite.'
The sixth world should be known as (consisting of) rocky grounds and the seventh one is remembered as one with golden ground.

15b-20a. The well-known palace of the lord of the Asuras—Namuci, the enemy of Indra is in the first nether-world. The following abodes too are in the first nether world, viz. the abode of Mahānāda, the city of Śaṅkukarna, the palace of Kabandha, Niṣkulāda’s town fully inhabited by delighted (jolly) people, the abode of the demon Bhima, the abode of Śūladanta, the city of Lohitākṣas and Kaliṅgas, the town of Śvāpaḍa, the city of Dhanañjaya and of the noble-souled Nāgendra (Lord of serpents), the city of Kāliya the serpent and that of Kauśika. Thus it should be known that there are thousands of cities (and abodes) of the serpents, Dānavas and Rākṣasas in the first Nether-world with black soil.

20b-25a. In the second nether-world Sutala, O Brāhmaṇas, are the abodes of the following, viz. the city of the first lord of the Daityas and Rākṣasas i.e. of Mahājambha, the palace of Hayagrīva, Kṛṣṇa and Nikumbha, the city of the Daitya named Śaṅkha and that of Gomukha, the abode of the demons Nila, Megha and Kathan, the abode of Kukupāda and that of Mahoṣṇiṣa, the city of Kambala the serpent and that of Aśvatara and the city of Takṣaka the noble-souled son of Kadru. Thus there are, O Brāhmaṇa, thousands of cities belonging to the serpents, Dānavas and the Rākṣasas in the second nether-world of pale white coloured soil.

25b-31. In the third nether-world is the well known city of the noble-souled Prahlāda, Anuhrāda and Agnimukha, the city of (the Daitya) named Tāraka, the city of Triśīras, the city of Śīṣumāra the city of Tripura, the demon Purañjana’s city full of commotion, due to the gay, well-nourished people, the palace of Cyavana the Rākṣasa, the city of Kumbhila and Khara the leading Rākṣasas, the city of the ruthless Virādha with fire-emitting mouth, the city of Hemaka the serpent as well as that of Pāṇḍuraka, the city of Maṇināga, the palace of Kapila, the palace of Nandaka the lord of the serpents, and that of Viśālākṣa. Thus there are thousands of cities of the
serpents, Dānavas and Rākṣasas, O Brāhmaṇas in the third netherworld with blue soil.

32-34. In the fourth netherworld is the city of Kālanemi the lion among Daityas, that of the noble-souled Gajakarna, the city of Kuñjara, the vast and extensive city of Sumāli the leading Rākṣasa, the abode of Muṇja, Lokanātha and Vṛka-vaktra and the city of Vainateya, that extends to many Yojanas and that is crowded with many birds. All these are in the fourth netherworld.

35-38. In the fifth netherworld that is covered with sand and full of gravel is the intelligent Virocana, the lion among Daityas, the abodes of Vaidyuta, Agni-Jihva and that of Hiranyākṣa, the city of the intelligent Vidyujjihva, the lord of Rākṣasa, the city of Sahamegha, that of Mālin, the leading Rākṣasa, the city of the serpent Kirmīra and those of Svastika and Jaya. Thus there are thousands of cities of the serpents, Dānavas and the Rākṣasas in the fifth netherworld full of gravel. This should be known (as the situation) for ever.

39-42a. In the sixth netherworld is the excellent city of Kesari, the lord of the Daityas, the cities of Suparvan, Puloman and Mahiṣa, and the city of the noble-souled Suresa, the leading Rākṣasa. It is there that Śataśirṣa the son of Suramā lives joyfully. The king of serpents named Vāsuki, the affluent and glorious friend of Mahendra (stays there). Thus there are thousands of cities of the serpents, Dānavas and the Rākṣasas in the famous sixth netherworld, Rasātala with rocky ground.

42b-46a. It should be known that the city of Bali is in the seventh and the last netherworld Pātāla. It is beyond every world. It is gay and full of men and women. It is full of Asuras, serpents and the happy and joyous enemies of the Devas. There itself is the great city of Mucukunda, the Daitya. It is teeming with innumerable great cities of Daityas full of bustle and commotion, thousands of the brilliant cities of the serpents, the great rising (flourishing) cities of the Daityas and the Dānavas and the many flourishing abodes of the Rākṣasas.

46b-47. O leading Brāhmaṇas, at the extreme end of Pātāla that extends to many Yojanas resides Śeṣa the noble-souled (king of serpents). His eyes are like the red lotus. He is devoid
of death and old age. His body is as white as the inner part of well-washed Śaṅkha (conchshell). He wears blue clothes. He is very powerful.

48-49. His physical body is huge. He is lustrous and mighty. He wears garlands of variegated colours. He has a thousand faces (hoods) with mouths shining and brilliant and resembling the golden-peaked (mountain) in purity (lustre). He has single Kuṇḍala (Ear-ring). He appears splendid with his thousand faces. He is refulgent, due to a series of tongues emitting sparks of waving flames of fire.

50-54. With his two thousand eyes that have the reddish splendour of the rising sun and with his body that is white and glossy, he appears like the mountain Kailāsa surrounded by clusters of flames. He has the white complexion like the Moon as well as the Kunda flowers. Hence the cluster of his eyes shines like the cluster of midday suns on the peak of the white Mountain (Śveta Parvata).

He has a huge terrible body. With it (resting) in his reclining pose on his couch, he appears like a thousand-peaked mountain of vast dimensions (resting) over the earth.

This (enormously) huge lord of serpents, himself of great splendour, is being attended upon by extremely wise and noble-souled great serpents of huge physique. He is the king of all serpents. He is Ananta, Śeṣa, of excessive brilliance.

55. That is the commandment (or act) of Viṣṇu. That is the final established boundary (of the Nether-world). Thus the seven netherworlds that could be discussed have been recounted.

56-58. They are always inhabited by the Devas, the Asuras, the great serpents and the Rākṣasas. Beyond this is total absence of light. It cannot be traversed by the Siddhas and the Sādhus (good people). It is unknown even to the Devas. With a desire to expatiate on the general position, O excellent Brāhmaṇas, the greatness of the earth, water, fire, wind and the ether is undoubtedly narrated thus. Hereafter, I shall recount the movement of the sun and the Moon.