CHAPTER FORTYFIVE

Bhuvana Kośa: Description of Seven Dvipas: Mountain ranges

Sūta said:

1. This extensive cosmic egg consisting of fourteen parts has been described to you so far. Henceforth, I shall describe to you in detail the complete account of this earth.

2. There are seven continents of which Jambūdvipa is the most important. (The other continents are: Plakṣa, Śālmali, Kuśa, Krauṇca, Śāka and Puṣkara.\(^1\)

3. These seven great continents are encircled by seven oceans. The latter the continent, the greater it is in extent than the previous one, the latter ocean is said to be greater than the former.

4. The seven oceans are: Kśāroda (ocean of salt water), Ikṣurasoda (ocean of sugar-cane juice), Suroda (ocean of wine), Ghṛtoda (ocean of ghee), Dadhyoda (ocean of curd) Kṣira-salīla (ocean milk), svādūda (ocean of sweet water).

5. The earth alongwith the oceans and seven continents extends to fifty crores of Yojanas all round.

6. Jambūdvipa is situated in the middle of continents. In its centre is the well-known mountain Mahāmeru that has the golden lustre.\(^2\)

7. Its height is eighty-four thousand Yojanas. It has gone sixteen thousand Yojanas down below. On the top it extends to thirtytwo thousand Yojanas.

8. Its extent at its root (i.e. base) is sixteen thousand Yojanas all round. This mountain resembles the pericarp of the lotus of the Earth.

---

1. For their geographical location vide supra Ch. 40 Note 1.

2. Jambūdvipa is much bigger than the present India which may be identified with Puranic Bhārata-Varṣa. As M. Ali, in the Geography of the Purāṇas, shows Mt. Meru is the Pamirs and the Puranic description Meru 'the pericarp of the earth' etc. fits in well with the modern Pamirs.
9. To its south are the mountains Himavân, Hemakûta and Niṣadha. The Varṣa (boundary) mountains to the north are Nila, Śveta and Śṛṅgin.¹

10. The two middle ranges of mountains are a hundred thousand Yojanas in extent. The others are each ten thousand Yojanas less in order. Their height is two thousand Yojanas and the length is as much.

11. Bhārata is the first Varṣa (sub-continent); then is the Kimpuruṣa Varṣa, the other one is Harivarṣa. O Brāhmaṇas, All these are to the South of Meru.²

12-13. Beyond Meru Ramyaka is the northern sub-continent. Behind it is the Hiraṇmayya Varṣa. Beyond it is the northern Kurus. These are in their order like the Bhārata Varṣa. O excellent Brāhmaṇas, each of these is nine thousand Yojanas in extent. In their middle is Ilāvṛta Varṣa and the Meru rises above in its middle.

14. On four sides of Mt. Meru, there is Ilāvṛta which is nine thousand Yojanas in extent (on all sides of Meru). There are four mountains in Ilāvṛta, O highly fortunate ones.

15. They are as if constructed as the support of Mt. Meru and they are ten thousand Yojanas in height. The mountain to the east is Mandara and that to the south is Gandhamādana.

¹ M. Ali identifies the Puranic mountains as follows: Himavân (the Himalayas), Hemakûta (Kailasa Trans-Himalayan range), Niṣadha (Hindu Kush-Kunlun chain), Nila (Zaraššan-Trans-Alai-Tien Shan chain), Śveta (Nur Tau-Turkistan-Atbashi Chain), Śṛṅgin or Śṛṅgavân (Kara Tau-Kirghiz-Ketman chain). For details vide that great geographer’s Geog. of the Purâṇas Ch. III (the mountain system of the Purâṇas), pp. 47-59 and the diagrams therein.

² For the locations of these regions (varṣas) round Mt. Meru and other details vide M. Ali Ibid Chs. V-VIII. “Purâṇa-writers are not geographers in the modern sense of the term. They recorded the old traditional information of the world known to their forefathers.” As remarked by M. Ali: “It is creditable that within a few paragraphs (the Purânic) authors have compressed much relevant information about practically unknown and very difficult lands without losing precision or proportion.”—(Ibid., p. 87). This remark is applicable to the description of all the Varṣas of Jambū-dvīpa despite the immense changes that have taken place during the last 2000 years.
16. The mountain Vipula is on the western side and Supārśva is on the northern mountain. On each of the mountains stands a Kadamba, a Jambū, a Pippala and a Vaṭa (banyan) tree respectively.

17. O great sages, the Jambū tree is the cause of the name of the continent, Jambūdvipa. The fruits of the Jambū tree are of the size of a huge elephant.

18. They fall on the top of the mountain all round and they are shattered and strewn about. With the juice thereof the well-known Jambū river flows on the mountain.

19. The river flows and it is drunk by the residents of the place whereby they have no perspiration, no bad odour, no old age nor any disability of sense-organs.

20-21. Those pure-minded people do not get distressed. When the juice mixes up with the soil on its banks and gets completely dried up by wind it turns into gold called Jambūnanda of which Siddhas make their ornaments. The sub-continent called Bhadrāśva is to the east of Meru and Ketumāla is to its west.

22-24a. These two are sub-continents, O excellent sages, in between them is the sub-continent Ilāvṛta. The forest to the east is Caitraratha, the forest to the south is Gandhamādana. The western forest should be known as Vaibhṛaja, the northern forest is the forest of Savitṛ. The four lakes always worthy of being enjoyed by Devas are—Arunoda, Mahābhadrā, Asitoda and Mānasā.

24b-26. The following mountains are the residences of Siddhas. They are constructed by Devas viz. Śiṭānta, Kumudvān, Kururī, Mālyavān, Vaikaṅka, Maṇiśaila, the excellent mountains Vṛksavān, Mahānīla, Rucaka, Śaśibindu, Mandara, Veṇumān, Megha, Niṣadha and Deva.

27-30. To the east of the lake Arunoda is the Kesara mountain. So also are Trikūṭa, Saśiras. Pataṅga, Rucaka

1. These lakes are around Mt. Meru as follows: Arunoda in the east, Mahābhadrā in the north, Asitoda (rather 'Śitoda' as in the Vāyu P.) in the west and Mānasā in the south.

2. The Purāṇa-writer gives a poetic description of the mountain ranges that branch off from Mt. Meru (the Pāmirs) in four directions. Meru-
Niśadha, Vasudhāra, Kaliṅga, Triśikha, Samūla, Vasuvedi, Kururu Sānumān, Tāmrāta, Viśāla, Kumuda, Venuparvata, Ekaśrīṅga, Mahāśaila, Gajaśaila, Piṅjaka, Paṁcaśaila, Kailāsa and Himavān, the most excellent among the mountains. These are the prominent and excellent mountains frequented by Devas.

31-35. To the south of the lake Mahābhadra is the Kesara mountain. So, also are the mountains Śikhivāsas, Vaidūrya, Kapila, Gandhamādana, Járudhi, Surāmbu, the excellent mountain Sarvagandha, Supārśva, Supakṣa, Kaṅka, Kapila, Viraja, Bhadrajāla, Susaka, Mahābala, Aṇjana, Madhumān, Citraśrīṅga, Mahālaya, Kumuda, Mukuṭa, Pāṇḍura, Kṛṣṇa, Pārijāta, Mahāśaila, Kapilācala, Suṣeṇa, Puṇḍarikā and Mahāmegha—All these are the kings of mountains resorted to by Siddhas and Gandharvas.

36-39. To the west of the lake Asitoda is the Kesara mountain. So also are Śaṅkhakūṭa, Vr̥shabha, Haraṇa, Nāga, Kālāṅjana, Śukraśaila, Nilakamala, Pārijāta, Mahāśaila Kanakhala, Puṣpaka, Sumegha, Vārāha, Virajas, Mayūra, Kapila and Mahākapila. These are resorted to by Devas, Gandharvas, Siddhas and Yakṣas. To the north of the lake Mānasa lies mount Keśara.

40. In between these important mountains, there are inner water reservoirs, lakes and forests.

41. Sages, Siddhas and ascetics sanctified by meditation on Brahma inhabit there. They are delighted, free from all distresses and sorrows and have their Rajas attribute subdued.

is regarded as the pericarp of the lotus in the form of the earth and the mountain-ranges as the filaments. M. Ali locates most of them and shows that the information of the Puranic-writer is fairly accurate and not imaginary (Vide—The Geog. of the Purāṇas Chs. v-viii).
CHAPTER FORTYSIX

The abodes of Guardians of the world

Sūta said:

1. On the mountain Meru, there is the well-known great city of Brahmā, the lord of Devas. It is fourteen thousand Yojanas in extent.

2. There resides lord Brahmā, the soul of the Universe, the creator of the universe. He is being worshipped by leading Yogins, prominent sages as well as by Indra, Viṣṇu and Śaṅkara.

3. Holy lord Sanatkumāra perpetually adores Prajāpati, Iśāna (the Lord), the chief of Devas, the soul of the universe.

4. With his soul absorbed in Yoga he drinks the excellent nectar. He stays there while being worshipped by Siddhas, sages, Gandharvas and gods.

5. The splendid and brilliant abode of Śambhu of immeasurable splendour, the overlord of Devas, is situated there in front of the abode of god Brahmā.

6. It is endowed with divine splendour. It is very splendid and it has four doors. It is full of great sages. It is resorted to by the knowers of Brahman.

7. God Mahādeva, the ruler of the universe and the lord of Pramathas (goblins, ghosts and other attendants of Śiva) with the sun, moon and fire as his eyes, sports there with the goddess Umā while accompanied by Pramathas.

8. The knowers of the Vedas, the quiescent truthful sages observing celibacy adore Mahādeva by means of their penance.

9. Accompanied by Pārvati, lord Mahādeva, the Supreme Lord, directly accepts with his head the worship of those sages of devoted and purified Ātman.

10. There, on the excellent mountain itself but to its east is situated the greatest city of Indra called Amarāvatī. It is endowed with all splendour and beauty.
11. The heavenly ladies, Siddhas, Gandharvas, and Cāraṇas and gods in thousands, worship the deity of a thousand-eyed Indra there.

12. That is the highest abode of those who are virtuous, the knowers of the Vedas and devoted to the performance of sacrifices and Homas. It is inaccessible even to Devas.

13. To the south of it is the city of the Fire-god of boundless splendour. It is named Tejovati and it is full of divine miracles.

14. There stays lord Agni the fire-god shining with his brilliance. It is the abode of the performers of Japas and Homas. It is difficult of access to the sons of Danu.

15. The great city of Yama is on the southern mountain. It is named Samyamanī. It is divine and endowed with all types of splendour.

16. There Devas and others adore lord Vaivasvata (i.e. Yama). It is the abode of those who adhere to truth, and of those who perform meritorious deeds in the world.

17. To the west of that is the city of the noble-souled Nirṛti. It is named Rakṣovatī and it is encircled by Rākṣasas.

18. There the Rākṣasas worship lord Nairṛta. Those who are devoted to piety but whose activities are urged by Tamas go to that city.

19. On the western mountain is the great city of Varuṇa known by the name of Śuddhavatī. It is meritorious and it is endowed with all desirable objects and affluence.

20. There stays king Varuṇa. The king is served by Siddhas, bevies of celestial damsels and the lords of immortal beings. Those who make gifts of water go there.

21. To the north of that city is the great and sacred city of Vāyu known by the name Gandhavatī. There stays the Wind-god.

22. The great lord is served by the celestial ladies and Gandharvas. Brāhmaṇas devoted to Prāṇāyāmas (restraint over breath) attain that eternal abode.

23. To the east of that city is the great city of Soma. It is the splendid city known by the name Kāntimati wherein shines the Moon-god.
24. That abode which is abounding in various objects of pleasure is the proper place for those who are devoted to virtuous activities and who worshipfully take up their respective religious duties.

25. To the east of that city is the great city of Śaṅkara. It is a meritorious city known as Yaśovatī. It is difficult of access to all.

26. The auspicious abode of Iśāna, the overlord of the Gaṇas, which is very large and presided over by Rudra is there. He stays there surrounded by the Gaṇas.

27. It was there that the residence of the devotees of Parameśṭhin who are desirous of enjoyment of pleasures has been assigned by the trident-bearing lord of Devas.

28. Flowing out from Viṣṇu's feet and flooding the sphere of the Moon, Gaṅgā falls all round the city of god Brahmā.

29. O Brāhmaṇas, after falling there it became divided into four branches in accordance with the four quarters. The branches are called: Sitā, Alakanandā, Sucakṣu and Bhadrā.¹

30. Sitā flows through the aerial path from mountain to mountain along the east of Meru. Flowing through the eastern sub-continent across Bhadrāśva, it falls into the sea.

31. O excellent Brāhmaṇas! Similarly, Alakanandā, entering the Bhārata Varṣa from the south of Meru splits itself into seven branches and falls into the ocean.

32. The Sucakṣu crosses the western mountains, enters the western Varṣa called Ketumāla and flows into the ocean.

33. O great sages, the Bhadrā traverses through the chain of northern mountains and the northern Kurus and falls into the northern ocean.

34. The mountain Mālyavān and Gandhamādanā extend upto Nila and Niṣadhā. In the middle of the two chains of mountains Mt. Meru stands like the pericarp of a lotus.

¹. De identifies Sitā with the jaxartes (sir-Daria), Sucakṣu with the Oxus, and Bhadrā with the Yarkand or Zarafshan. M. Ali differs but the description of the rivers and the regions watered by them tallies more with M. Ali's description in Op. Cit. Ch. IV (and also Chs. V-VIII).
35. The sub-continents Bhārata, Ketumāla, Bhadrāśva and the Kurus are the petals of the lotus of the universe outside the Border-mountains.

36. Jaṭhara and Devakūṭa¹ are the two boundary mountains extending from the south to the north as far as Nila and Niṣadha mountains.

37. Gandhamādana and Kailāsa extend from east to west. They go deep within the ocean to the extent of eighty Yojanas.

38. Niṣadha and Pāriyātra are the two border-mountains situated as before to the west of Meru.

39. Triśṛṅga and Jārudhi² are the Varṣa mountains in the north. They run east and west between the two oceans.

40. O Brāhmanas! O great sages! The eight border-mountains have been described by me. Jaṭhara and other mountains are stationed all round the Meru.

CHAPTER FORTYSEVEN

Ketumāla and other sub-continents

Sūta said:

1. In the sub-continent Ketumāla,³ men are (black like) crows and have Jackfruit for their diet. Women have the lustre of the petals of the lotus. They live for ten thousand years.

¹ M. Ali identifies Devakūṭa with modern Altin Tagh-Nan-Shan-Taing-Ling and Jaṭhara with Kuruk-Tagh (Op. Cit. p. 100). Devakūṭa thus fulfils all conditions; along with Jaṭhara (Kuruk-Tagh), it joins the Nila (Tien-Shan) and the Niṣadha (Kunlun).

² M. Ali identifies the Jārudhi range of mountains with Kirghiz-Zailai Ala-Tau, Ketmen chain. Its twin, the Kara Tau, Talar, Kungei, Ketmen chain which extends westwards is the Triśṛṅga or Śṛṅgivān mountain of the Purāṇas (Op. Cit. p. 83).

The chapter shows the acquaintance of the author of KP. with the main mountain systems and river-systems in Asia.

³ Ketumāla signified the whole of ancient Bactria i.e. mod. Afghan Turkistan, the lower Hari Rud Valley, the basin of Murghal Kashka
2. In the sub-continent Bhadrāśva, men are white in complexion and women resemble the rays of the moon. They live for ten thousand years and cooked food constitutes their diet.

3-4a. In the sub-continent Ramyaka, men and women have complexion lustrous like silver. They live for eleven thousand five hundred years.

They live on Nyagrodha fruits as their food. They adhere to Sattvagūpa.

4b-5. In the Hiraṇmaya, sub-continent, the people have complexion of golden lustre. They live on Śrīphalas (coconuts). Both men and women live for twelve thousand and five hundred years like those residing in Devaloka.

6. People in the Kuruvarṣa, live for fourteen thousand and five hundred years. Their bodies are dark in colour and they regularly take in milk as their diet.

7. In the continent Candradvīpa, people are born of legal cohabitation. They are perpetually happy. They always worship Śiva, the great lord.

8. O Brāhmaṇas, men in the Kimpuruṣa continent resemble gold in complex. With Plakṣa (fruits) for their food, they live for ten thousand years.

---

system and the basins of the Surkhan, Kafiringan, Vakhsh and Vakṣu rivers (For details vide M. Ali—Op. Cit., pp. 88-98). It is significant that many of the Puranic names of Principalities or sub-regions were used in mediaeval times as well.

2. Ramyaka or Ramaṇaka Varṣa is the same as ancient Sogdiana (M. Ali—Op. Cit., p. 83).
4. Kuru-Varṣa or Uṣṭara Kuru was the region between Śrīgavān and the Northern Arctic Ocean or in other words the Western Siberian Region (M. Ali—Op. Cit., p. 85). With respect to the Puranic description of these northern regions, M. Ali remarks: “In fact this is a major contribution of the Purāṇas to the knowledge of these lands which were either unknown or imperfectly known till the 16th cent. A.D.” (Op. Cit., p. 85).
5. Nepal (De., p. 100).
9. Endowed with reverential devotion and with their mind concentrated on meditation, they always worship the four-armed lord with four heads.

10. In the continent Harivarṣa,¹ the people resemble Mahārajata (i.e. gold). Imbibing sugarcane juice, they live for ten thousand years.

11. There, the people always worship with devotion god Viṣṇu, Lord Nārāyaṇa, the eternal source of the origin of the universe.

12. There, in the grove of Pārijāta trees is a splendid palace of Lord Vāsudeva. It is white, brilliant like the moon and it resembles pure crystal.

13. With its four entrances with four arched door-ways and its ten surrounding ramparts, it is incomparable, impassable and invincible.

14. It is provided with a crystal hall adorned all round with thousands of golden columns. It stands comparison with the residential palace of the king of gods.

15. It is fitted with golden stairs and is beautified with various kinds of jewels. It is furnished with a celestial throne and it is endowed with all brilliance and beauty.

16-17. Its beauty is enhanced by the lakes of sweet water and by rivers. The place abounds in Yogins devoted to Nārāyaṇa, pure persons devoted to the study of the Vedas, persons meditating on Hari, the Puruṣa, and persons eulogising and making obeisance to Mādhava by means of Mantras.

18. There, on all occasions, the kings eulogise the greatness of Viṣṇu of unmeasured splendour, the overlord of Devas.

19. Charming young ladies always interested in bedecking themselves sing and dance there.

20. In the sub-continent Ilāvṛta,² the people have the colour of the lotus. They drink the juice of Jambū fruits

---

¹ Harivarṣa included the western portion of Tibet (De., p. 74).
² Ilāvṛta is the region round Meru and bounded by Mālyavān on the east and Gandha-mādana on the west. The Puranic statements about the locations of these mountains are conflicting. After closely scrutinising
which they consume regularly. They have the steady (fixed) longevity of thirteen thousand years.

21. In the Bhārata\(^1\) sub-continent, the women and men are of various complexions. They are engaged in the worship of many gods, and they perform different kinds of holy rites and professions.

22. O sages of holy vows, their maximum expectation of life is a hundred years. This sub-continent is reported as extending to nine thousand Yojanas.

23-25. O Brāhmaṇas, this is the land of holy rites of those men who are eligible. There are seven important mountain ranges viz. Mahendra, Malaya, Sahya, Śaktimān,\(^2\) Rkṣaparvata, Vindhyā and Pāriyātra. There are eight other continents viz. Indradvīpa, Kaserukmān, Tāmraparṇa, Gabhastimān, Nāgadvīpa Saumya, Gandharva, Varuṇa. This continent (Bhārata Varṣa) situated in the sea is the ninth one.

26. This continent extends from the south to the north for a thousand Yojanas. To the east of it there are Kirātas and to the west are Yavanas.

27. The people who live herein are the Brāhmaṇas, Kṣatriyas and Vaiśyas who maintain themselves with Yajñas, fighting and trading activities. The Śūdras stay amongst them (serving them).

28-31. Many holy rivers originating from various mountains flow here. They are: Those originating from the ridges or

---

the Puranic evidence, M. Ali concludes that Gandhamādana is the northern ridge of the Hindukush arch with its northern extension, the Khwaja Mohammad range while Mālyavān is the Sarikot range to the east of Pāmir. (Op. Cit., pp. 58-59)

1. This is obviously pre-Partition India. The description of variety in complexions of men, their modes of worship, etc. is found applicable even today.

2. Śu (Sa)ktimān is the portion of the Vindhyā range joining Pāriyātra and Rkṣa mountains, including the hills of Gondwana and Chhota Nagpur (De., p. 1961). M. Ali, in the topographical map of Bhārata, shows it as a ring of ranges encircling the Mahānadi basin, very nearly coinciding the present Mahākośala (the Puranic Dakṣiṇa-Kosala) region.
foot-hills of the Himalaya\(^1\) mountains are: the Śatadru, Candra-

32-33. The sacred rivers flowing from the mountain Rkṣavān\(^3\) are: Narmadā, Surasā, Šoṇa, Daśārnā, Mahānadi, Mandākini, Citrakūṭā, Tāmasi, Piśācikā, Citrotpalā Viśālā, Maṇjulā and Vāluvāhini. They dispel all sins of men.

34-35. The following rivers originate from the Vindhyā mountains:\(^4\) Tāpi, Payoṣṇī, Nirvindhyā, Mahānadi, Śighrodā, Vinnā (v.l. Venyā), Vaitaraṇī, Balākā, Kumudvati, Mahāgaurī, Durgā and Antaḥśilā. They dispel sins of men instantaneously.

---

1. The modern names of the rivers are given in brackets: Śatadru (Sutlej), Candrabhāgā (Chenab), Irāvatī (Ravi), Vitastā (Jhelum), Vipāśā (Beas), Devikā (Deeg—a tributary of the Ravi-right bank), Kuhū (Kabul), Dhūta-pāpā (Śāradā with its head-streams), Bāhudā (Rapti). Drṣadvatī (Chitang, a tributary of the Ghaggar) Kauśikī (Kosi with its three head-waters, Dugh Kośi, Sun Kośi and Tamba Kośi), Lohini or Lohitā (Brahma-Putrā).


2. Modern names are bracketed: Vedasmṛti (Banās), Vedavatī (Bera), Vrataghni (Banganga-utangan), these were big, perennial rivers in ancient Mātra country (now a part of Madhya Pradesh), Tridivā (Kāli Sind), Varṇāsā (W. Banās which flows west of Aravallis), Candanā (Sābarmati), Carmanvatī (Chambal), Surā (Gambhira, also mentioned as Rūpā in the Mt. P.), Vidiśā (Bes, on its bank is Beśnagar), Vetravatī (Betwa).


3. The following rivers are in the Bundelkhānd Region: Darśanā (Dhāsan), Citrakūṭā, Tāmasi or (Oṣā (Ton) Citrotpalā (Citopali)—probably due to coloured stones or gravel in its bed.

The other rivers are: Viśālā (Betwa—near Sāgar ?), Vaiṣṇālā (Jamni—a tributary of the Betwa). The ranges of Rkṣa and Vidhyā mountains are so much mixed up that some rivers (e.g. the Narmadā) are attributed to either of them.

4. Modern names are bracketed: Payoṣṇī (Pain-Gaṅgā—De 150), Nirvindhyā (Newuj—between Ujjain and Vetravatī), Vinnā or Venyā (Wain-Gaṅgā), Vaitaraṇī (Bairaranī), Kumudvati (Suvarnarekha).
36-38. O excellent Brāhmaṇas, the rivers of the southern land (Deccan) originating from the ridges of the Sahya mountain are: Godāvari, Bhīmarathi, Krṣṇā, Veṇā, Vaṣyatā, Tuṅgabhadrā, Suprayogā and Kāverī. The rivers originating from the Malaya mountain are R̄tumālā,1 Tāmraparṇī, Puṇya-vatī and Utpalāvatī. All of them contain cool water. The rivers R̄ṣikulyā and Trisāmā flow down from the Gandhamādana.2

39. The rivers originating from Śaktimān (Śuktimān) mountain3 are Kṣiprā, Palāśinī, R̄ṣikā and Varāśadhārini. They dispel all sins of men.

40. O leading Brāhmaṇas, the branches and tributaries of these rivers are in hundreds. For ablation, charitable gifts and other rites (on their banks), these rivers are meritorious and destructive of all sins.

41-44. The people of the middle country etc. are the Kuruś and Pāṇcālas. The people of the eastern territories are the residents of Kāmarūpa. So also of the Pundras, the Kaliṅgas, the Magadhas the people of the southern Deccan region, the people of the western territories, the Saurāstra, the Śudras, the Hūnas (indigent ones), the Arbudas, the Mālakas, the Malapās, the residents of Pāriyātra, the Sauvīras, the Saindhavas, the Hūnas, the Mālyas (v.l. Śālvas), the residents of Bālya, the Mādras, the Rāmas, the Āndhras and the Pāra-sikas.4 These people always stay near these rivers and drink their waters.

45. Wise men have said that there are four Yugas in the Bhārata sub-continent and not anywhere else. They are Kṛta, Tretā, Dvāpara and Kali.

1. R̄tumālā or Kṛtumālā (Vaigai which rises in Kottai-Malai Peak of Cardamom Hills ?)
2. M. Ali attributes the sources of the river to the Mahendra Parvata and not to Gandha-mādana. But one wonders why other rivers of (Op. Cit., p. 124) the Mahendra Parvata are not given when Vāyu and Mt.P. mention them.
4. The list of peoples and their provinces in Bhārata is illustrative and not exhaustive. Cf. Mt.P. 113,34 ff.
46. O great sages, in the eight sub-continents such as Kimpuruṣa and others there is neither sorrow nor dispiritedness, neither the fear of hunger nor any sort of exertion.

47. The subjects are happy and comfortable. They are devoid of agony; they are free from all sorts of misery. All of them enjoy steady and perpetual youth and sport themselves in various ways.

CHAPTER FORTYEIGHT

The description of Jambūdvipa

Sūta said:

1. The crystalline mansion of Parameṣṭhin the lord of Devas, is on the beautiful great peak of the mountain Hemakūṭa.

2. There, Devas and Siddhas alongwith the sages, always perform the worship of the Trident-bearing overlord of Devas, the ruler of living beings.

3. Mahādeva, the Pināka-bearing lord, Maheśvara, Giriśa, accompanied by the goddess, shines there forever, surrounded by his goblins.

4. Mount Kailāsa with its beautiful and separate peaks stands there. It is the residence of a crore of Yakṣas and of the intelligent Kubera.

5-7. There too stands the great abode of lord Śiva, the overlord of Devas. The holy river Mandākini, beautiful with its translucent waters is embellished with many and various kinds of lotuses. Waters of the highly sacred and beautiful

---

1. This chapter gives a mythological description of the abodes of gods etc. in Jambūdvipa. M. Ali in The G.og. of the Purāṇas has located some of these mountains. It appears that Jambūdvipa covered practically the major part of Eurasia (and probably some part of N. Africa also).
river are always drunk by Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Kinnaras. They are holy and very beautiful. There are many other rivers, hundreds of them, bedecked with golden lotuses.

8. On the banks of those rivers are the abodes of Lord Paramēṣṭhin as well as of Nārāyaṇa. They are resorted to by Devas and sages.

9-10a. On its peak (?) is the splendid and auspicious grove of Pārijāta trees. The large abode of Indra adorned with jewels is also there. It contains crystal columns, and is bedecked in golden domes and ornamental gateways.

10b-12a. The holy abode of lord Viṣṇu, the Ātman of the Universe, the lord of Devas, is situated thus. It is beautiful and bedecked with all kinds of jewels. The glorious Nārāyaṇa, the lord of the Universe, the excellent lord of everyone, the eternal deity, abides there.

12b-13a. Similarly, on the mountain peak called Vasudhāra, there stands the holy abode of Vasus, the most excellent of all abodes. It is bedecked in jewels and is unthwartable by the enemies of gods.

13b-14a. The seven sacred hermitages of the noble-souled seven sages are on the excellent mountain Ratnadhāra. The hermitages are sacred and are joined to the residences of the Siddhas.

14b-15a. The highly auspicious and pure abode of god Brahmā, born of the Unmanifest, is also there. It is built of gold and is embellished with diamonds, sapphire and other precious gems, and it has four doorways.

15b-16a. O Brāhmaṇas, Devas and sages, Siddhas and other Brahmanical ascetics worship the unborn Pitāmaha, the great lord of Devas, there.

16b-17a. The four-faced deity is always worshipped along with the goddess Sāvitri by everyone. He is the greatest goal of all quiescent ones. For the welfare of the world he stays there.

17b-18. On one of its summits, which is decorated with great lotuses, there is a great sacred lake which is very fragrant with nectar-like pure water. Near that is the holy hermitage of Jaigīsavya which is frequented by leading Yogins.
19. It is here that the venerable sage stays always surrounded by all his distinguished disciples who are noble-souled, devoid of faults and sins, and knowers of Brahman.

20-21. His disciples are Śaṅkha, Manohara, Kauśika, Kṛṣṇa, Sumanas and Vedavāda. Thanks to his grace, they are engaged in all yogic activities and are quiescent. With their bodies dusted with Bhasma (ashes), those preceptors, engrossed in the Brähmavidyā (Learning of the Brahman), worship him (Jagīṣavya).

22. In order to bless the recluses of tranquil minds, Maheśvara remains near them there along with the goddess.

23. On that excellent mountain, there are many hermitages of sages whose minds are absorbed in Yoga. There are many lakes and rivers too.

24. In those hermitages blissfully live Brähmanaṇas engaged in Yoga, the performers of Japa, of fully controlled sense-organs and of minds attached to and absorbed in the Brahman, and devoted to spiritual knowledge.

25. With their Ātman (individual soul) fixed on the Cosmic soul, they meditate on the lord Iśāna stationed on the peak of the mountain but pervading the universe.

26. There is Sumegha, the abode of Indra, resembling a thousand suns in brilliance. There abides Lord Indra, the overlord of gods, along with his consort Śacī.

27. The abode of Durgā is on the mountain Gajaśaila. It has jewelled portals. Goddess Durgā, the great Iśvari herself stays there.

28. Waited upon and served everywhere by different Ṣaktis (divine powers), she drinks the Yogic nectar pertaining to Lord Śiva, after obtaining it directly from him.

29. O Brähmanaṇas, on the summit of the mountain Sunīla, shining brilliantly, thanks to the various kinds of minerals, are the cities of Rākṣasas as well as hundreds of lakes.

30. O Brähmanaṇas, similarly, on the mountain Mahācāla that has a hundred (beautified) peaks, there are hundreds of cities with crystal columns. They are inhabited by Yakṣas of boundless prowess.
31. On the summit of the mountain Śvetodara is the city of the noble-souled Suparṇa (Garuḍa). It has ramparts and arched gateways and is embellished with jewelled portals.

32. The glorious Garuḍa stays there like another Viṣṇu incarnate. He meditates upon the Supreme, immutable refulgence, within his Ātman.

33. O leading sages, there is another holy abode of Goddess Śri on the peak called Śrīṣṭiga. It is of gold, richly endowed with jewels and fitted with portals studded with jewels.

34-35. The greatest Śakti of Viṣṇu, Lakṣmī of infinite prosperity, very charming and eager to fascinate the whole universe, occupies that abode. She is revered by the Gandharvas, Siddhas and Cāraṇas. The goddess should be contemplated upon as the source of origin of the universe and refulgent with the rays of her own divine power.

36. At that very place is the great abode of Viṣṇu, the lord of Devas. There are four lakes there, containing beautiful lotuses of variegated colours.

37. On the mountain Sahasraśikhara (having a thousand peaks), there are eight cities of the Vidyādharas, which are fitted with jewelled staircases and are embellished with lakes.

38. The rivers hereof contain pure (crystal clear) water and are the receptacles of very wonderful blue lotuses. There is a divine grove of Karnikāra flowers where Saṅkara himself (v.l. with Ambā) stays.

39. The auspicious city of Mahālakṣmī is on the mountain Pārijāta (v.l. Pāri-pātra). It is endowed with beautiful palaces and is decorated with bells and chowries.

40. It is beautified by the troupes of celestial damsels dancing here and there, and is filled with the sound of tabors (Mṛdaṅgas) and Paṇavas and resonant with the notes of flutes and lutes everywhere.

41. It is crowded with Gandharvas and Kinnaras and encircled by extremely brilliant Siddhas. It is teeming with great palatial buildings.

42. It is resorted to by the lords of Ganas and is extremely attractive to look at for the virtuous. It is there that the goddess, engaged in Yoga abides forever.
43-44a. Only the sages who have accomplished Siddhis and are expounders of Brahman (or Veda) can visualize there the three-eyed great goddess Mahālakṣmi, the wielder of an excellent trident and surrounded by all divine powers and identical with them.

44b-45a. The excellent city of Sarasvatī is on the northern side of Supārsṇa. O excellent ones, the lakes thereof are frequented by the Siddhas. They are worthy of being enjoyed by Devas.

45b-46a. On the summit of the mount Pāṇḍura which abounds in wonderful trees, there are hundreds of cities of Gandharvas teeming with celestial women.

46b-47a. In them, proud and inebriated men and women, full of charms, eager after enjoyment of pleasure, joyfully sport forever.

47b-49a. On the summit of the mount Aṅjana is the excellent city of celestial ladies. Rambhā and other Apsaras stay there eager in their sexual dalliance. Citrasena and other suppliants come there (as Suitors) forever. O excellent ones that city is rich in all kinds of precious stones.

49b-51a. O excellent ones! On the Kaumuda (mountain top) there are many cities of Rudras whose rajo-guna (or passion) is subsided and whose minds are attached to Īśvara (Śiva). Those Rudras of great Yogic power and (capable of) moving in the inner circle of god Śiva and occupying the position of god Śiva’s lustre abide in that city.

51b-52a. On the summit of mountain Piṅjara, there are three cities of the lords of gaṇas (Śiva’s attendants). In the city called Kapila of Nandiśvara, that highly intelligent Gaṇa-chief Nandiśvara stays.

52b-53a. On the summit of Jārudhi is the shining holy abode of Bhāskara (the Sun-god) of unmeasured splendour, the intelligent lord of Devas.

53b-54a. To the northern side of the same is the excellent abode of the moon-god. It is there that the lord of cool rays and beautiful soul stays.

54b-56a. O great sages, on the mount Harīsa there is a divine abode. It extends to a thousand Yojanas. It is fitted with golden portals studded with jewels. Lord Brahmā,
the soul of the Universe, praised by groups of Siddhas and accompanied by Vāsudeva (v.1. Vāmadeva) and others stays there in the company of his consort Sāvítri.

56b-57a. To the southern side of the same is the excellent city of the Siddhas where leading sages headed by Sanandana and others dwell quietly.

57b. The three cities of Dānavas are on the summit of the mountain Pañca-Śaila.

58-59a. Not far from it is the abode of the intelligent preceptor of Daityas (viz. Śukra). The holy hermitage of Kardama is on the peak of the mountain Sugandha, the beauty of which is heightened by rivers. The holy sage stays there.

59b-60a. To the eastern side of the same, a little to the south stays Sanatkumāra, the holy sage, the greatest among the knowers of Brahman.

60b-61. O leading sages, on all these mountains and others there are lakes, rivers of translucent waters and the shrines of deities. There are sacred Siddhaliṅgas installed by the sages.

62. It is impossible to enumerate those shrines. Thus the description of Jambūdvipa is given in brief. It is impossible for me to recount it in detail even in hundreds of years.

CHAPTER FORTYNINE

The description of Plakṣa and other continents

Sūta said:

1. The island-continent called Plakṣa,¹ twice in extent to that of Jambūdvipa, stands surrounding the milky ocean (rather—the briny sea).*

---

¹. The older view dismissing the Purānic Dvīpas (continents) as fanciful fables is itself dismissed by later researchers. They try to identify these continents on the basis of the climatic and vegetational data. Thus the Plakṣa tree is regarded as the main feature of the land called Plakṣa dvīpa

*Kṣāroda : a misprint for Kṣeroda
2. O leading Brāhmaṇas, there are seven Kulaparvatas (ranges of border Mountains) in the Plakṣa Dvīpa. They have thousands of Siddhas* inhabiting them and are well-divided.

3-5. Gomeda is the first among them (i.e. Kulaparvatas). The second is called Candra. The others are Nārada, Dundubhi, Maṇimāṇ and Meghanisvana. Vaibhrāja is the seventh among them. It is the most beloved of Brahmā. The unborn god Brahmā, the Ātman of the Universe, the perceiver of the Universe, (the omniscient) deity, the cosmic witness of all, is worshipped by Devas, sages, Gandharvas and Siddhas. The countries therein are holy. There are no ailments or mental agonies.

6-8. There are no persons committing sins in any way. The rivers in those sub-continents are seven and they fall into the sea. In them the Brahmanical sages always worship Pitāmaha (God Brahmā). The well-known names of these rivers are Anutaptā, Śikhā, Vipāpā, Tridivā, Kṛtā, Amṛtā and Sukṛtā. There are many well-known small rivers and many lakes as well.

9-10. In these continents, there is no revolution of the cycle of the different Yugas. Men are long-lived. They are classified as Āryakas, Kururas, Videhas, Bhāvins, etc., and are said to be the four castes viz. the Brāhmaṇas, Kṣatriyas,

and it indicates the land of warm temperate climate of the mediterranean basin (M. Ali—Geog. of the Purāṇas, pp. 39-42). F. Wilford shows how the name Plakṣa still persists in Placia, a town in Mysia. The inhabitants speak a peculiar dialect spoken by Pelagai of Cristone—spoken by the Pelagai who lived on the shores of Hellespont at the time of Herodotus (Asiatic Researches VIII. 267-346). The close similarity in the names Plakṣa, Pelagai is significant. V. V. Iyer, in ‘The Seven Dvipas of the Purāṇas’ locates Plakṣa dvipa in Greece and adjoining lands i.e. the climatically Mediterranean belt.

The above approach of identifying these dvipas or ‘human regions’ by their climate and vegetation is saner than speculating their identity on the basis of the mountains or rivers as the names of these can be distorted to suit one’s theory.

*The reading should be: śṛṣṭiṣṭāḥ as in V. 14 below. It means: “The mountains are broad and straight.”
Vaiśyas and Śūdras in this continent. Lord Iṣa is worshipped by the people of all castes residing there.

11. O leading sages, they have the Empire of Soma (v.l. intimate union with) and similarity of form of Soma. All of them are engaged in pious duties. All of them are delighted in their minds.

12-13. They live without any ailment for five thousand years. The island continent Śālmalī is twice the Plakṣadvipa in extent and is encircled by the sea of sugarcane juice. There are seven Varṣas (sub-continents) and seven dividing ranges of mountains there also.

14-16. O observers of good vows, the mountains are long and straight with excellent knots (and ridges). The rivers are also seven in number. The names of the mountains are Kumuda, Annada, Balāhaka, Drona, Kaṁsa, Mahiśa and Kakudmān. The rivers that dispel the sins of the people are—Yoni, Toyā, Vītiṣṇā, Candrā, Śukālā, Vimocani and Nivṛtti. O excellent Brāhmaṇas, there is no avarice or anger among the people.

17. There is no fixation of the period for the different Yogas. People live without ailment. The people of all castes worship the eternal Vāyu there.

18-19a. It is but proper that they achieve this (v.l. they realize Śāyujja type of salvation with him (i.e. Vāyu). They realise the Śāriputya and Sālokata forms of salvation (with Vāyu). Brāhmaṇas are mentioned to be tawny coloured. The kings are pink in complexion. O Brāhmaṇas, in this continent the Vaiśyas are yellow-coloured and the Śūdras are black.

19b-22. Kuśa-dvīpa which is twice the extent of Śālamali-dvīpa stands encircling Suroda (the ocean of wine). The seven mountains (thereof) are: Vidruma, Homa, (v.l. Hema) Dyutimān, Puṣpavān, Kuṣeṣaya, Hari and Mandara. The seven great rivers are Dhūtapāpā, Śivā, Pavitrā, Sammitā, Vidyut, Prabhā and Rāmā. O Brahmaṇas, there are hundreds of other auspicious rivers with crystal-like water.

---

1. 'The land of silk-cotton tree'. The name indicates warm equatorial region. M. Ali identifies it with the tropical part of Africa bordering the Indian ocean on the west including Madagascar.
23-24a. Devas and others worship Īśāna. Brāhmaṇas there are called Dravīṇas; Kṣatriyas are known as Śuśmins, Vaiśyas, Stobhas (v.l. Snehas) and Śūdras, Mandehas.

24b-26a. Men are endowed with perfect knowledge and possess friendliness and other attributes. They keep their word or perform religious activities as prescribed in the Śastraas. They are engaged in the welfare of all living beings. By performance of various sacrifices, they worship the highest god Brahmad. They attain Sāyujya (absorption in the deity), Sārūpya (similarity with the form of the deity) and Sālokya (residence in the region of the deity) types of Muktis with god Brahmad.

26b-27a. Krauñca-dvīpa1 which is twice the extent of Kuśadvīpa in area stands encircling the ocean of clarified butter, O Brāhmaṇas.


29. The following are the main rivers viz. Gaurī, Kumudvati, Sandhyā, Rātri, Manojavā, Kobhi and Puṇḍarikākṣā.

30. O excellent Brāhmaṇas, the four castes are Puśkala, Puśkara, Dhanya and Tiṣya respectively (in the places of) Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras.

31. They worship Mahādeva by the performance of sacrifices, charitable gifts, self-control, etc., holy vows, fasts, Homas, and Tarpaṇa rites of the Pitrīs.

32. Thanks to the grace of Rudra, they attain Rudra-Sāyujya, the rarest Sārūpya (with Rudra), Salokatā (co-residence with Rudra in his region) and Sāmīpya (nearness).

33. Śaka-dvīpa2 is twice the extent of Krauñca-


2. Its description in Purāṇas shows it to be a Monsoon land with teak-wood forest and heavy rainfall. M. Ali identifies it with the region now known as Malay, Thailand, Indo-China and Southern China — The ocean of Milk mentioned in V. 40, is probably the turbulent and foamy South China Sea.
dvīpa in area and it is situated encompassing the ocean of curds.

34. The mountains thereof are, Udaya, Raivata, Śyāma, Kāṣṭhagiri (v.l. śyāmaka, Astagiri), Āmbikeya, Ramya and Kesarin.

35. The main rivers are—Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣukā, Dhenukā and Gabhasti.

36. Men who drink waters of these rivers live there free from ailments, sorrow, passion and hatred.

37. The Brāhmaṇas, Kṣatriyas, Vaiṣyas and Śūdras are respectively called Mṛga, Magadha, Mānasa and Mandagas.

38. By performing holy rites and observances of various sorts, they perpetually worship Divākara (the sun-god) the lord of Devas, the sole witness of all worlds.

39. O Brāhmaṇas, thanks to the favour of the Sun, they attain Sāyujya (identity) with the sun, Sāmīpya (nearness), Sarūpatā (similarity in appearance) and Salokatā (residence in the solar region).

40. Encircling the Śaṅka Dvīpa is the ocean of milk, and in its middle is Śveta dvīpa. The people thereof are devoted to Nārāyaṇa.

41. The territories thereof are meritorious and full of miracles. Men born there are white in complexion. They are devoted to Viṣṇu.

42. There is neither mental agony nor physical illness; there is no fear of old age or death. People are devoid of anger and covetousness, delusion and mutual rivalry.

43. They are forever magnificently provided and thriving. They are devoid of dispiritedness and awe; they are perpetually delighted and they enjoy pleasures forever. They are equal to (or look like) Nārāyaṇa and are devotedly attached to Nārāyaṇa.

44. Some of them, Yogins of fully controlled sense-organs are always devoted to meditation. Some perform Japas. Some perform penance; while others are endowed with perfect spiritual wisdom.
45. Others are purified by meditating upon Brahman and by observing Nirbija ("seedless") yoga. They meditate on the great Brahman, the eternal Vāsudeva.

46. Others are Ekāntins (followers of Ekānti-dharma) without support (solely depending on him). They are great devotees of the lord. They see the great Brahma called Viṣṇu beyond Tamas (of ignorance).

47. All of them have the four-armed form; They are the wielders of Śaṅkha, Cakra and Gadā (mace); all of them wear good yellow robes; their chests are marked by the line of golden hair called Śrīvatsa.

48. Others are devoted to Maheśvara. Their foreheads, are marked by Tripunḍras (three lines of ashes on the forehead), refulgence emanating through practice of excellent Yoga. They have great Guruḍas as their vehicles.

49. All are endowed with Śakti; they have perpetual bliss and they are pure. Persons who closely move with Viṣṇu stay there.

50. The city of Nārāyaṇa named Nārāyaṇapura is also there. It is impassable to others; it cannot be assailed or transgressed; it is heightened in beauty by means of palaces.

51. It is fitted with golden ramparts and crystal paṇḍāls and halls, the lustre of which is diffused in a thousand ways; it is splendid and unthwartable.

52-54. It has mansions and palaces full of great apartments. It has thousands of golden archways shining with different jewels. It contains splendid sheets and covers; it is embellished with wonderful articles; its beauty is enhanced by delightful parks of various shapes and flowing rivulets; there are lakes all round; many banners of variegated colours beautify it.

55. Everywhere it has streets; the steps and staircases are bedecked in jewels; it has hundreds and thousands of rivers; it is reverberating with divine songs and music.

56. It abounds in swans, ducks and ruddy geese; it has four main gateways; it is incomparable and inaccessible to the enemies of Devas.

57-61. Its beauty is enhanced by bevies of divine damsels who dance and who know the technique of different kinds of music difficult of access even to Devas; who are richly
endowed with different modes and ways of dalliance; who are very tender and passionate; whose faces resemble the moon; whose anklets jingle and tinkle; who smile slightly; whose lips are like the red cherry (Bimba) fruits; whose eyes resemble the beautiful eyes of tender fawns; who possess all types of riches; who are graced with slender waists; whose gait resembles the movements of the royal swans; whose dress and features are fine; whose voice is sweet; who are efficient in conversations and pleasing talks; who are richly adorned with divine ornaments and who are stooping down with the weight of their breasts; whose eyes roll about due to the intake of wine; whose limbs are of variegated colours and who are fond of different pleasures and sexual dalliance.

62. The city is beautified with parks and gardens with full blown flowers and hundreds of living beings. Innumerable Devas also beautify it. It has numerous attributes.

63. The city of the Lord and the consort of Śrī, of unmeasured splendour is very sacred and glorious. In its middle is a highly-splendid spot of lofty ramparts and arched ornamental gateways.

64-65. It is the divine abode of Viṣṇu, the bestower of Siddhis on the Yogins. In it, the sole lord having the lustre of lotus petals, lord Hari from whom the entire Universe is born lies down on Śeṣa his serpent-couch. He is being meditated over by the leading Yogins, the chief of whom is Sanandana.

66-68. He drinks in the nectar of the bliss of his own Atman. He is the deity beyond darkness; he is the yellow-robed large-eyed deity of great Māyā and mighty arms. His pair of feet is stroked forever by the daughter of the milk-ocean; that goddess, the beloved of Hari, worthy of being worshipped by the Universe, stays at his feet for ever with her mind resting on him imbibing the nectar of Nārāyaṇa. Evil men of impious activities do not go there; nor those who dwell in the abodes of other Devas.

69. It is the abode named Vaikuṇṭha. It is revered even by Devas. My intellect is not competent to describe the entire region.

70. Only this much can be said: it is indeed the city of
Nārāyaṇa. He alone is the great Brahman; He is the eternal Vāsudeva.

71-72. The glorious Nārāyaṇa, including the Universe with his Māyā, lies down there; this Universe is born of Nārāyaṇa; it is stabilised in him alone. At the end of the Kalpa period, the world resorts to him. He is the ultimate goal.

CHAPTER FIFTY

The description of Puṣkaradvipa

Sūta said:

1. The milk ocean extending to twice the size of Śākadvīpa encircles it. The continent Puṣkaradvīpa1 rests in it.

2. O leading Brāhmaṇas, there is only one mountain viz. Mānasottara. It rises up to fifty thousand Yojanas in height.

3. Its girth is also that much. It is globular all round. The mountain Mānasottara is stationed exactly in the middle of the continent (v.l. samyñīta—Half of the continent is called Mānasottara).

4. The same blessed tract of land is divided into two. In that continent, two holy and splendid territories are situated.

5. They are on either side of the mountain Mānasa. They are as Mahāvīta Varṣa and Dhātakī khaḍa.

6. The island continent Puṣkara is encircled by the ocean of sweet water. There is a great tree in that island (continent). It is the Nyagrodha (Holy Banyan) tree worshipped by the immortal.

---

1. The description of Puṣkaradvipa in the KP. and other Purāṇas indicates that it is the tract of land including Japan, Manchuria and the South-eastern Siberia (M. Ali—The Geog. of the Purāṇas, pp. 43-44).
7. O tiger of a sage, (i.e. leading sage), Brahmā, the Atman of the universe, the creator of the universe stays on it. At that very spot are the abodes of Śiva and Nārāyaṇa.

8-9. Mahādeva, Hara, resides in one half of this continent. The unchanging Hari resides in the other half. They are worshipped by Brahmā and others as well as by Kumāra and other Yogins. Īśvara who is Kṛṣṇa (black) and Piṅgala (brown) is worshipped by Gandharvas, Kinnaras and Yakṣas. The subjects are healthy and normal and the Brāhmaṇas are hundred times more brilliant. (v.l. lustrous like god Brahmā.)

10. They are devoid of ailments and sorrow; they are free from passion and hatred; neither truth nor falsehood finds a place there; there is neither excellent, nor base nor middling there.

11-12. They do not follow the rules and rites of the different castes and stages of life; there is no river, no mountain. The ocean of sweet water encircles the great Puṣkara continent all round. O excellent Brāhmaṇas, its situation in the world is beyond (everything and every world).

13. The ground, comparable to a single golden rock, and twice its size, extends everywhere. Beyond that, is the mountain, the line of demarcation of the sphere of the sun.

14. It is partly illuminated and partly dark. It is called the Lokāloka mountain. Its height is ten thousand Yojanas.

15-16. The extent of the great mountain Lokāloka is also that much. Enveloping that mountain beyond (on its other side) is eternal darkness which in its turn is encircled by the shell of the Cosmic Egg. Thus the seven great worlds and the Pātālas have been recounted.

17-18a. The detailed description of the entire Cosmic Egg has been succinctly narrated by me. It should be known that there are thousands of crores of Cosmic Eggs like this. The Pradhāna is present everywhere since it is the primary cause and is of unchanging nature.

1. The remaining portion of this chapter tries to synthesize the Sāṅkhya theory with the Puranic theory of creation.
18b-19a. There are fourteen worlds in all these Cosmic Eggs. There are four-faced deities, Rudras, Nārayaṇas and others in their respective places.

19b-20a. Each Cosmic Egg has seven out-sheaths enveloping it, each sheath being ten times in extent than the former. It is only the spiritually wise who can go there.

20b-21a. Transcending this all exists the source (Prakṛti) of the universe which is great (mahat), infinite, unmanifest, without beginning and without end.

21b-22a. It is infinite and endless as it is beyond calculation. It should be known as this unmanifest, eternal, Supreme Brahman.

22b-23a. It is said to be infinite everywhere in all places. Its excellent majesty and greatness has been formerly glorified by me.

23b-24. It is present everywhere and it has been in all places on the earth, in the nether worlds, in the firmament, in the wind, in the fire, in the oceans and in the heaven. There is no doubt about it.

25. This highly resplendent deity himself is even in the principle called tamas (v.l. in both tamas and Sattva guṇas). This Supreme Person dividing himself in various bodies sports in them.

26. Lord Maheśvara is beyond that unmanifest from which this Cosmic Egg has been produced. God Brahmā has sprung from the Cosmic world. This Universe is created by him.