the lustre like that of the disc of the moon—all these were there. Till now no other lord was equal to me.

44-45. The great lord mounted the bull after taking me on, along with all the members of my family, kinsmen and relatives. He set off with the goddess. On seeing the goddess and the lord along with me, the sages, Devas, Siddhas and brahmins requested for the lord’s order.

46-49. At the behest of the lord, the husband of the daughter of the mountain, Nandi granted those who deserved the splendid behest of the lord. On receiving the order from the leading sage they became great devotees of Śiva. Hence one should worship the lord.

If a person utters the name of the lord without obeisance he will incur great sin on a par with that of ten brahmin-slayers. Hence by all means, one shall utter words of obeisance. At the outset one shall make obeisance and at the end utter the name Śiva.280

CHAPTER FORTYFIVE

Description of Nether Worlds

The sages said:

1. O Sūta, everything pertaining to Lord Śiva has been clearly stated. It behoves you to narrate the form of the lord as the soul of all.

Sūta said:

2-3. Bhūḥ, Bhuvah, Svah, Mahāḥ, Jana, Tapas, Satya, Pātāla, the croses of hellish seas, stars, planets, the sun, the moon, the polar star, the seven sages (Great Bear) and those going about in aerial chariots—all these abide by his grace.

4. All these are created by him. O excellent brahmins,

280. It refers to the five-syllabled mantra of Śiva—“namāḥ śivāya.”
they have him as their soul. Śiva is always stationed in the form of sāmaṣṭi (the collective whole). He is the soul of all.

5. Those who are confounded, those who are deluded by his Māyā do not know the great lord Maheśvara the noble soul, the Ātman of all.

6. Indeed the three worlds constitute his body. Hence after bowing to him I shall recount the splendid detail of the worlds.

7. Formerly, I had mentioned to you about the shape and features of the Cosmic Egg. I shall now describe the features of the worlds in the cosmic Egg.

8. The Earth, the firmament, Svaḥ, Mahaḥ, Jana, Tapas and Satya—these seven are the splendid worlds originating from the Cosmic Egg.

9. O brahmins, beneath these are the seven worlds beginning with Mahātala. Beneath them are the hells one by one.

10. Mahātala has the golden ground surface, which is rendered splendid by jewels, mansions and shrines dedicated to lord Śiva.

11. It is occupied by Ananta, Mucukunda and king Bali who is the resident of Pātāla and Svarga.

12. O brahmins, Rasātala is rocky, Talātala is full of gravels, Sutala is yellow and Vītala has the lustre of coral.

13-15. Atala is white. Tala is black. O men of good holy rites, the extent of all the Talas below is as much as that of the earth, viz., 1000 yojanas each. The sky above each Tala extends to ten thousand yojanas. The magnitude of all the seven along with the clouds is seven thousand lakhs of yojanas. The root (i.e. the space below the last world Pātāla) is thirty thousand yojanas.

16. O excellent sages, the splendid Rasātala is frequented by Suvarṇa, Vāsuki and by others as well.

17. What is famous as Talātala is endowed with all splendours and is frequented by Virocanā, Hiraṇyākṣa, Naraka and others.

18. Sutala is occupied by Vaināyaka and others, by Pūrvadevas (demons) with Kālanemi at the head and by others too.

19. Vītala is occupied by Dānavas and others beginning
with Tārakāgni, serpents Mahāntaka and others and by the Asura Prahlāda.

20. Atala is occupied by Kambalāśva, by the heroic Mahākumbha and the intelligent Hayagrīva.

21. Tala (i.e. Mahātala) is rendered splendid and occupied by Śaṅkukarna and other heroes beginning with Namuci.

22-23. In all these nether worlds the great lord is present along with Umā, Skanda, Nandin and all the chieftains of Gaṇas. O excellent ones, above all these seven Talas are the earth and other worlds. The earth too is of seven divisions about which I shall tell you now.

CHAPTER FORTYSIX

Dvīpas and their lords

Sūta said:

1. The Earth consists of seven continents.281 It is full of rivers and mountains. It is surrounded by seven oceans282 all round and embellished by them.

2. The seven continents beginning with the inner one are Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara.

3. Lord Śiva is present in all the seven continents, accompanied by Umā (his consort), surrounded by the Gaṇas, and assuming different guises.

4-5. The seven oceans in order are those having, (1) briny water, (2) sugarcane juice, (3) wine, (4) ghee, (5) curds, (6) milk and (7) sweet water. In all these oceans the glorious lord Śiva assumes the form of water and sports with the waves along with the Gaṇas.

281. seven continents: p. 71, note 89. The verse 2 of this ch. mentions their names. On the identification of these dvīpas on the basis of climatic and vegetation data available in the Purāṇas, see S. M. Ali. op. cit. Gh. II.

282. samudraḥ saptabhiḥ—by seven seas. According to S. M. Ali, "samudra does not necessarily mean ‘a watery sea’. The Purānic sea can be a large expanse of sand as well as water. The sea of sand and that of water as barriers to human settlement and movement are synonymous when considering the geography of the inhabited world."
6. Lord Viṣṇu always sleeps in yogic slumber in the milky ocean as though he were the nectar from that, with his intellect concentrated on the knowledge of Śiva.

7. When the lord wakes up, the entire universe wakes up; when he is asleep it is also asleep; the mobile and immobile beings are identical with him.

8. With the favour of Paraṁēśthin lord of Devas, everything was created, held, protected and annihilated by him alone.

9. O excellent sages, those who are well known as suṣeṇas worship Aniruddha the leading Puruṣa holding conch, discus and iron club.

10-14. O sages, most excellent among the knowers of Ātman! those who meditate on Aniruddha Puruṣa are all similar to Viṣṇu and become endowed with all riches. Sanandana, Sanaka, Sanātana, Vālakhilyas, Siddhas, Mitra and Varuṇa these all worship Viṣṇu who is the origin of the universe. In all the seven continents there are lofty mountains, some rising to great heights, some extending as far as the oceans, others having many peaks and caves. There were many kings in these continents who were overlords and who ruled with efficiency according to the demands of the period. They were powerful, thanks to the lord (Śiva), the father of the enemy of Krounca\textsuperscript{283} (i.e. Kārttikeya).

15-18. I shall mention the kings in all the manvantaras past and future, beginning with those in the Svāyambhuva manvantara. The grandsons of Svāyambhuva Manu were all very strong, with similar status, honour and identical purposes. They were the heroic sons of Priyavrata\textsuperscript{284} and they are reputed to be ten,\textsuperscript{285} viz., Āgniḍhra, Aṅgībāhu, Medhā, Medhātithi, Vasu, Jyotiśmān, Dyutimān, Havya, Savana and Putra. Priyavrata crowned seven of them as kings over the seven continents.

\textsuperscript{283} Krauñcārīḥ: the enemy of Krauñca, i.e. Kārttikeya, so called because he split the Himālaya range Krauñca, situated in the eastern part of the chain on the north of Assam.

\textsuperscript{284} Priyavrata, son of Svāyambhuva Manu and Śatarūpā.

\textsuperscript{285} Though the number is the same, their names differ in the Purāṇas.
19-24. He made Āgnīdhra the lord of Jambūdvīpa and Medhātithi the king of Plakṣadvīpa. He crowned Vapuṣmān the king of Śālmali, Jyotīśmān the king of Kuśadvīpa, Dyutimān the king of Krauṇadvīpa, Havya the lord of Śākadvīpa. Of sages of good holy rites, he made Savana the overlord of Puṣkara. Savana had two sons Mahāvīra and Dhātakī. They were most excellent that men could have. The kingdom of Mahāvīra is known as Mahāvīra Varṣa after the name of that noble soul. The kingdom of Dhātakī is called Dhātakīkhaṇḍa. Havya the lord of Śākadvīpa procreated seven sons.

25. They were Jalada, Kumāra, Sukumāra, Maṇīcaka, Kusumottara, Modāki and Mahādruma.

26-29. The Varṣa continent of Talaḍa is called (1) Talaḍa; the Varṣa of Kumāra is called (2) Kaumāra; that of Sukumāra is glorified as (3) Sukumāra; the Varṣa of Maṇīcaka is called (4) Maṇīcaka; the Varṣa of Kusumottara is (5) Kusumottara, the Varṣa of Modāki is glorified as (6) Modaka; after the name of Mahādruma, the next Varṣa is (7) Mahādruma; all the seven Varṣas are thus named after their rulers.

30-34. Dyutimān, the lord of Krauṇadvīpa had seven sons named Kuśala, Manuga, Uṣṇa, Pivara, Andhakāraka, Muni and Dundubhi who had splendid sub-continents named after them, in the Krauṇadvīpa. The sub-continent of Kuśala is Kuśala; that of Manuga is Manonuga; that of Uṣṇa is Uṣṇa; that of Pivara is Pivara; the land of Andhakāra is Andhakāraka; the land of Muni is called Muni and that of Dundubhi is Dundubhi. These seven shining countries are in Krauṇadvīpa.

In the Kuśadvīpa, Jyotīśmān had seven powerful sons.

35. They were Udbhida, Veṇumān, Dvairatha, Lavaṇa, Dhṛti, Prabhākara and Kapila.

36-37. The first Varṣa is Udbhida; the second is Veṇumāṇḍala; the third is Dvairatha; the fourth is Lavaṇa; the fifth is Dhṛtimat; the sixth is Prabhākara, and the seventh is Kāpila.

38-41. The seven sons of Vapuṣmān were the rulers of

286. Dhātakī Khaṇḍa. Prof. Ali identifies this with the Gobi desert on the west of Khingan range in the Japanese Highlands. See The Geography of the Purāṇas, p. 287.
various countries of Śālmalī Dvīpa. They were Śveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa and Suprabha; The land of Śveta is Śveta; that of Harita, Hārīta; that of Jīmūta is Jīmūta; that of Rohita is Rohita; that of Vaidyuta is Vaidyuta; that of Mānasa is Mānasa and that of Suprabha is Suprabha; thus there are seven countries marked after the names of their rulers. I shall mention the divisions in the Plaksadvīpa that is beyond Jambūdvīpa.

42-45. Medhātithi had seven sons; they were the kings of Plakṣa Dvīpa which consists of seven Varṣas. The eldest among the sons was Śāntabhaya. After him were Śisūra; Sukhodaya, Ānanda; Śiva, Kṣemaka and Dhruva. The continent was divided into seven Varṣas and named after these sons. Formerly in the Svāyambhūva manvantara these Varṣas were colonised by them. Subjects endowed with the discipline of four castes and four stages of life were colonised in the Varṣas by those sons of Medhātithi, the residents of Plaksadvīpa.

46-47. In the five continents beginning with Plaksadvīpa and ending with Śākadvīpa, the Dharma, was promulgated in accordance with the division of four castes and four stages of life. O excellent brahmans, in these five Dvīpas, happiness, span of life, handsome features, strength and Dharma were their individual characteristics respectively.

48-49. The characteristic common to all the five continents was that the subjects there were all perpetually engaged in the worship of Rudra and devoted to Maheśvara. The kings born in the Puṣkaradvīpa enjoy the nectar of their devout feelings towards Prajāpati and Rudra.

CHAPTER FORTYSEVEN

Bhārata sub-continent

Sūta Said:

1. King Priyavrata crowned his eldest son Āgneydhra who was the eldest inheritor and who was a loveable son of great strength, as the king of Jambūdvīpa.287

287. For detail, Ibid. p. 64 ff.
2. O leading brahmans, he was an ascetic and a great devotee of Śiva. He was a young man engaged in the worship of Śiva. He was prosperous and intelligent and he possessed many cows.

3. He had nine sons at par with Prajāpatis. All of them were followers of Maheśvara and devoted to Mahādeva.

4. His eldest son was known as Nābhi. Kimpuruṣa was his (Nābhi’s) younger brother. The third son was Harivarṣa. The fourth son was Ilāvṛta.

5. Ramya was the fifth; the sixth was Hiraṇmān. Kuru was the seventh. Bhadrāśva was the eighth.

6. The ninth was Ketumāla. Understand their lands now. The subcontinent of Nābhi inherited from his father is called Hema which lies in the south.

7. He gave Kimpuruṣa the subcontinent Hemakūta. He gave the subcontinent called Naiṣadhā to Hari.

8. To Ilāvṛta he gave the midlands encircling the mountain Meru. He gave Ramya the subcontinent around Nilācalā.

9. The subcontinent Śveta to the north of it was given to Hiraṇmān. He gave Kuru the subcontinent Śṛṅga Varṣa which is to the north of it.

10. He gave the subcontinent round about Mālyavān to Bhadrāśva. He gave Gandhamādana to Ketumāla.

11-12. These are the nine great subcontinents in brief. After crowning his sons as the kings in those subcontinents, Āgniḍhra the virtuous became engaged in penance. After purifying himself by penance he became engaged in the study of the Vedas.

13-15. After being engaged in the study of the Vedas he became engaged in meditation on Śiva. There is natural perfection in all the eight excellent subcontinents beginning with Kimpuruṣa. Without any strain the subjects are always happy. The opposite of joy is not seen in them. They have no fear from death or old age. They have neither Dharma nor Adharma. There is no distinction such as the excellent, the middling and the base. In all these eight subcontinents there are no subdivisions of yugas.

288. According to Liṅga, Āgniḍhra was the eldest son of Priyavrata. But according to a Vāyu version he was the son of Priyavrata’s daughter.
16. Those who die in a holy centre of Rudra whether mobile or immobile whether devotees or casual visitors are reborn there.

17. For their benefit eight holy centres were created by Rudra. In all those places Mahādeva was always present.

18. By seeing Mahādeva in their hearts the residents of the eight holy centres were always happy. He alone was the greatest goal unto them all.

19-20. I shall now recount the country of Nābhi marked by ‘hima’ (snow; i.e. Bhāratavarṣa as mentioned below). The intelligent Nābhi begot a son of Merudevi, Rṣabha by name who was a great king adored by all kṣatriyas. A heroic son Bharata was born to Rṣabha. He was the eldest among his hundred sons.

21-25. Rṣabha who was fond of his son Bharata crowned him as king. By adopting the path of knowledge and detachment he conquered the serpents of his sense-organs; by all means he stabilised Īśvara, the supreme Ātman, within his own heart; he was immersed in devout feelings; he observed fasts; he wore bark garments and matted hair. He retired into darkness (i.e. solitary place). Devoid of all desires and his doubts all cleared, (in the end) he attained the great region of Śiva. He gave the subcontinent to the south of the mountain Himavat to Bharata. Hence learned men call that subcontinent as Bhārata Varṣa\(^{289}\) after his name. Bharata’s son was the virtuous Sumati. Bharata entrusted the kingdom to his care. After transferring the royal glory to his son the king entered the forest for penance.

\(^{289}\) Bhārata. Liṅga ascribes the origin of the name to King Bharata, the eldest of the hundred sons of Rṣabha and grandson of Nābhi. Cf. Vāyu 33. 51-52; Marka 53. 39-40. For detail see Bhāga 11.2. 15-17 and Sk I. 11. 37. 55-57. But according to Matsya 114.5-6, Bharata is the name of Manu himself who creates and supports the people here. For further detail, see Avasthi: Studies in Skandaḥpurāṇa, pp. 17-23. Formerly Bhārata was known as Hima-varṣa or Haimavata Varṣa.
CHAPTER FORTYEIGHT

The Mountain Meru

Sūta said:

1. In the middle of this Jambu Dvipa is the great mountain Meru. It is the most excellent among the mountains, having many peaks full of jewels.

2. It is reputed to be eightyfour thousand yojanas in height. It has entered sixteen thousand yojanas beneath the ground and it extends to sixteen thousand yojanas.

3. Since it is stationed like a shallow plate the extent on the top is thirty-two thousand yojanas. Three times its width is its girth at the ridges.

4. It is rendered golden due to the auspicious contact with the body of Maheśa. It resembles the flower of the Dhattūra plant (thorn apple). It is the abode of all Devas.

5. It is the sporting ground for Devas. It is full of miracles. The total width and extent of this mountain is a hundred thousand yojanas.

6-7. O leading brahmans, beneath the earth its extent is sixteen thousand yojanas. The remaining part of that mountain is above the earth. The extent at the root is thus sixteen thousand yojanas and the extent above, they say, is twice the extent at the root.

8. In the east it has the lustre of the ruby; in the south it resembles gold; in the west it shines like the blue stone and in the north it has the coral lustre.

9. In the eastern side of this mountain is Amarāvati (the city of Indra). It is full of mansions of different kinds. It is thronged by different groups of Devas. It is surrounded by clusters of jewels.

10-14. It has many ornamental gateways of different shapes bedecked in gold and jewels. The arches at the gateways are rendered wonderful with gold, with jewels set in. Thousands of women throng the roadways. They are clever in conversation and elocution. They are bedecked in all ornaments. They stoop down due to the weight of their heavy breasts and their eyes

290. P. 98, note 127.
roll to and fro due to intoxication. The Apsaras (water nymphs) move about all round. There are wonderful lakes, tanks, and rivers, all clustered with full blown lotuses. They have golden lines of steps. Even the sands on their banks are golden. Blue and fragrant golden lotuses abound in them. Thus the whole city shines splendidly. With that city the mountain is considered auspicious.

15. In the south-eastern side of the mountain is Tejasvinī the city of the fire god. It is divine and similar to Amarāvatī. It is endowed with all means of pleasures.

16. O sages, most excellent among those who have self-control, in the southern side of the mountain is the city of Yama Vaivasvata. It is full of many divine abodes built in gold and very splendid.

17-18. In the south-west is the splendid dark-coloured city Śuddhavatī. Similarly in the north-west is the splendid city Gandhavatī. The city in the north is Mahodayā and that in the north-east is Yaśovatī. Thus cities in all the quarters always shine.

19. There are the abodes of Brahmā, Viṣṇu and Maheśa as well as of others on it. Thus the mountain endowed with all means of pleasures and containing many lakes, is the most excellent among the mountains.

20. It is full of Siddhas, Yakṣas, Gandharvas, sages and the four kinds of living beings.

21-22. O leading brahmans, on the mountain towards the left, stands a palace of seven storeys that is as clear as pure crystal. It is as extensive as though it has a thousand landing grounds. There stays lord Śiva of great arms, whose eyes are the sun, moon and fire. He is seated in a gemset throne along with the goddess and the six-faced deity Kārttikeya.

23-27. The palace of Viṣṇu is also there. It extends to half of that of lord Śiva and he (Viṣṇu) stays there. In the south is the divine palace of the lotus-born deity Brahmā. It is full of rubies. There is the city of Indra which is very large. There is the beautiful city of Yama. There are the cities of

291. Since no city in the west is mentioned, Kṛṣṇavarna and Śuddhavatī in the first half of V-17 may also mean two cities, i.e. Kṛṣṇavarna in the south-east and Śuddhavatī in the west.
Soma, Varuṇa, Nirṛti, Pāvaka (fire-god), Vāyu (wind) and Rudra. In their different respective palaces there are the abodes of all people. In the north-east in the holy centre of the lord, perpetual worship is maintained. The holy Nandi stays there along with his disciples and the leading Siddhas. Sanat is comfortably lodged there along with the Siddhas. The lord of Devas is there along with Sanaka, Sananda and others.

28. Some part of it, is the ground for the practice of yoga. In some places are the grounds for enjoyment of pleasures. There is a splendid palace with seven storeys resembling the rising sun.

29-35. It is the splendid palace of Nandi and the chieftain of the Gaṇas is seated there in the midst of six-faced deity, Gaṇeṣa, thousands of Gaṇas, Suyaśā of beautiful eyes, the mothers and Madana. The river Jambū flows round the base of this mountain.

To its right there is a splendid Jambū (Rose Apple) tree. It is very tall with extensive growth all round. It yields fruits at all times. The Ilāvṛta sub-continent is splendid and extensive all round the Meru. Some subsist there on the fruits of Jambū and some on nectar. Some have the lustre of gold and others are of various colours. They enjoy all kinds of pleasures. O brahmins, this is the splendid mid-land of the Dwipa, which extends all round the foot of the Meru. There are nine sub-continents in Jambūdvipa. I shall recount all of them with their rivers, streams, and mountain ranges. Understand their extent in yojanas.

292. Jambū: According to Marka. (55. 28-30) this river springs from the juice of the fruits which the Jambu tree produces on the Gandhamādana. The river passes around Meru and then enters Jambūmūla.

292a. Jambūdvipa represents the geographical conception of the territory ruled over by the Aryan people. The territory was divided into nine units (varṣas), of which Bhārata was one. St. Epiphanius (the end of the fourth century A.D.) has recorded that India was formerly divided into nine kingdoms (vide S.B. Chaudhuri, JIH. Vol. XXVII part III, 1949, pp. 241).
CHAPTER FORTYNINE

Ilāvrta sub-continent

Sūta said:

1. The first Dvīpa, it is said, extends to a thousand yojanas. The other Dvīpas successively extend to twice the previous one.

2-3. The earth along with all the oceans is stated as extending to fifty crores of yojanas. It consists of seven Dvīpas. It is splendid and is surrounded by the Lokāloka mountain. The mountain Nila is to the north of the Meru. The Śveta is to the north of this and the Śrīgī is still further north of Śveta. O brahmins, these three are the mountains of the sub-continents in the north.

4. The Jaṭhara and the Devakūta are the mountains in the eastern quarter. The Niṣadha is to the south of the Meru. Still south of it is the mountain Hemakūta. The Himavat is to its south.

5. To the west of the Meru there are two mountains: Mālyavān and Gandhamādana. These two extend towards the north.

293. Lokāloka—a belt of mountains bounding the outer-most of the seven seas and dividing the visible world from the regions of darkness.

294-295. On the eastern side of Meru there are two mountains, namely the Jaṭhara and the Devakūta which run north to south and stretch up to the Nila (Tien Shan) and Niṣadha mountains (Vēsa 35.8). Jaṭhara is identified with Kuruk-Tagh and Devakūta with Altın Tagh—Nan Shan Tsing-Ling of Sinkiang and Northern China. The Geography of the Purāṇas, pp. 99-100.

296. Niṣadha: Śp. places it to the south of the Meru, along with the Himavat and Hemakūta. It represents Hindukush Kunlun chain.


298. Mālyavān: This mountain bounds Ilāvrta Varṣa on the east.

299. Gandhamādana: It is placed to the south of Meru.
6. All these leading mountains are frequented by the Siddhas and Cāraṇas. The inter-space between two mountains is nine thousand yojanas in each case.

7-10. This sub-continent south of the Himavat is known as Bhārata. Hemakūṭa is beyond that. The sub-continent within it is Kimpuruṣa. Niśadha is beyond Hemakūṭa. Its sub-continent is called Harivarṣa. Beyond Harivarṣa and Meru is the splendid Ilāvṛta. Beyond Ilāvṛta is Nila and the sub-continent Ramyaka. Beyond Ramyaka is Śveta and the sub-continent known as Hiraṇmaya. The mountain beyond Hiraṇmaya is known as Śrīgī and sub-continent beyond it is Kuru. The two Varṣas one in the south and one in the north (i.e. Himavarga and Ramyaka) are stationed like an arch.

11. The other four are horizontal in shape. Ilāvṛta is in the middle; to the west and east of the Meru there are two sub-continents and they are smaller (than the four mentioned before).

12. The area above Niśadha is known as the northern Vedyardha (half of the whole Dvīpa which is conceived as a sacrificial altar). Thus there are three Varṣas in the southern half and three Varṣas in the northern half.

13. Ilāvṛta with the Meru in the middle is in the midst of the two halves.

14-15. The great mountain Mālyavān extends towards the north. Its width above is two thousand yojanas. Its length is stated to be thirty-four thousand yojanas. The mountain Gandhamādana is to the west of it.

16-17. Its length and width is similar to that of Mālyavān. These six Varṣa mountains of good ridges extend to the east and are bounded on both sides by the Eastern and Western seas.

18. Himavat is full of snow. The Hemakūṭa contains gold. The Niśadha is also golden resembling the morning sun.

19. The golden Meru which extends upwards has four colours. Its girth is symmetrical and cylindrical. It rises high.

20. The mountain Nila is full of Lapis Lazuli stones. The Śveta is white in colour and full of gold. The three-peaked mountain Śrīgī has the colour of the feathers of the peacock and contains gold.
21-25a. Thus the mountains have been succinctly recounted. Again listen to the description of the leading hills or peaks.

Mandara and Devakūta are the mountains in the eastern quarter. Kailāsa and golden Gandhamādana extend from the east towards south and end within the ocean. The excellent mountains Nīsadha and Pāriyātra are stationed in the west, like those in the east. Triśṛṅga and Jārudhi are the excellent mountains in the north. They are embedded within the ocean and they also extend towards the East. Learned men call these mountains “Maryādāparvatas” (mountains of the boundary).

25b-27. O excellent brahmins there are foot ranges to the lofty golden mountain Meru, extending to the four quarters. Supported by these, the earth consisting of the seven Dvīpas, does not move. Their length is mentioned to be ten thousand yojanas. In the east it is Mandara; in the south it is Gandhamādana, in the west it is Vipula and in the north it is Supārśva.

28-34. Four lofty trees grow on these as though they are the flagstaffs of the Dvīpas. The great tree on the peak of the mountain Mandara is the Kadamba, the king of flagstaffs. It has long hanging branches. It acts as a caityapādapa (holy big tree in a sacred temple).

On the peak of the mountain in south (i.e. Gandhamādana) there is a Jambū tree (Rose Apple) with holy fruits and flowers hanging in garlands. The Jambū tree is known in all the worlds as the flagstaff in the southern region.

On the peak of the lofty mountain Vipula, in the west, a great Aśvattha tree (holy fig tree) grows like a great Caityapādapa (a sacred tree in a holy temple). On the peak of the mountain Supārśva in the north grows the big Nyagrodha (Indian fig tree), with a huge trunk extending to many yojanas in circumference.

I shall now mention the four sporting grounds of Devas on the leading mountains. They are devoid of human beings and have trees and plants that bloom in all the seasons.

35-57. There are groves in the four directions. Understand them by their names. The forest grove in the east is Caitraratha; in the south it is Gandhamādana; it is Vaibhrāja in the west; in the north it is the garden of Śaivist (sun).

(The holy shrine) in the east is Mitreśvara. Thereafter
(i.e. in the south) it is Ṣaṣṭhesvarā. In the west it is Varyeśvara and in the north it is Āmrakeśvara.

Similarly, O leading sages, there are four great lakes also.

38-40. The sages sport about there on the mountains and in the gardens.

The lake in the east is Arupoda;300 that in the south is Mānasa; in the west Sitoda and in the north Mahābhadrā.

In the south there is the holy centre of Śākha, in the west it is of Viśākha; in the north of Naigameya and in the east of Kumāra. I shall mention briefly the leading peaks beginning from the eastern lake Arupoda only by their names. It is not possible to describe them in detail.

41-45a. These are the great mountains, viz.—Śitānta, Kuraṇḍa, Kurara, Vikara, Maṇiśaila, Vṛksavān, Mahānīla, Rucaka, Savindu, Dardura, Veṇumān, Samegha, Niṣadha and Devaparvata. These and other mountains are the abodes of Siddhas in the east of Mandara. There are divine shrines of Rudra, Viṣṇu and Nārāyaṇa on all these hills, their caves and forests.

45b-49. I shall now mention the great hills to the south of the lake Mānasa in brief. Śaila, Viśiras, Śikhara, Ekaśrūga, Mahāśūla, Gajasaila, Piśācaka, Pañcaśaila, Kailāsa, and Himavat. These are all lofty excellent hills frequented by Devas. On all these different mountains and forests divine shrines of Rudra have been installed by Devas. The mountains in the southern direction are thus mentioned to you. I shall now tell you about the hills in the west.

50-52. To the west of the lake Sitoda there stand Surapa, Mahābala, Kumuda, Madhumān, Aṇjana, Mukuṭa. Kṛṣṇa, Paṇḍura, Sahasrasikhara, the leading hills Pārijāta and Śrīśrīga. These are the prominent excellent mountains frequented by Devas in the western quarter and they contain shrines of Rudra.

53. The extremely powerful mountains to the north of the lake Mahābhadrā are being stated now succinctly.

300. Arupoda. It lies to the east of Meru.
54-56. They are:—Saṅkhakūta, Mahāsaila, Vṛṣabha, Harṣaparvata, Nāga, Kapila, Indraśaila, Śānumāṇ, Nila, Kaṇṭakaśṛṅga, Śataśṛṅga, Puṣpakośa, Praśaila, Virajas, Varāhaparvata, Mayūra and Jārudhi.\textsuperscript{501} All these are stationed in the north.

57. There are thousands of divine palaces of the trident-bearing lord on those divine hills.

58. In the interstices of these leading hills there are many internal water reservoirs, lakes and parks.

59. Thanks to the favour of Paramēśthin, Devas, sages, Siddhas purified by their devotional thoughts of Śiva reside here along with their families in their respective abodes.

60-69. The different deities reside in the various forests as follows:—

The residence of Lakṣmi is in the Bilva grove; Kaśyapa and others stay in the Kakubha grove; the residence of Indra, Upendra and of the snake gods is in the Tālavana (forest of palm trees); the residence of Kardama and his tribe is in the Udumbara grove; the residence of the Vidyādhara and Siddhas is in the holy and splendid mango-grove; the abode of the Nāgas and Siddhas is in the forest of Nimba (Margosa), that of the sun and Rudra is in the Kīṁśuka; the preceptor of Devas is stationed in the holy forest of Bījapūra; the abode of the noble lords beginning with Viṣṇu is in the forest of lilies; the serpents stay on the Nyagrodha within the clusters of Sthalapadma (land lotuses). It is here that Śeṣa the lord of the nether worlds stays. He alone is the god of Death unto all. The ploughshare-armed lord is only a form of Viṣṇu himself, the preceptor of the universe; he is the leaning couch of Viṣṇu; he is the bangle of the lord (Śiva). Dānavas including their preceptor Śukra stay in the forest of jack trees. The serpents are stationed in the Viśākhaka forest along with the Kinnaras; there are innumerable trees of all kinds in this beautiful forest. Nandīśvara is also stationed there and is being eulogised by the leading Gaṇas. Goddess Sarasvatī stays in the middle of the region full of Santānaka (wish-yielding) trees.

\textsuperscript{501} Jārudhi: This range is identified with the Kirghiz-Zailai Al-Tau, Ketmen chain. GP. p. 82.
Thus are the residents of these forests recounted in brief. It is not possible to describe them in detail.

CHAPTER FIFTY

The abodes of Devas

Sūta said:

1a. Indra stays in the auspicious forest of Pārijāta\textsuperscript{302} (wish-yielding tree) on the peak called Śitānta.\textsuperscript{303}

1b-2a. To the east of it is the extensive peak of Kumuda\textsuperscript{304} mountain. O excellent brahmins, on it are the eight cities of Dānavas.

2b-3a. In the holy Suvarnakoṭara, O excellent brahmins, they say, are the sixty-eight cities of the noble-souled Rākṣasas called Nilakas.

3b-4a. There are fifteen cities on the leading mountain Mahānīla which are the abodes of the horse-faced Kinnaras.

4b. O men of good holy rites, there are three cities of the Vidyāḍharas on Venusaudha, the great mountain.

5. The glorious Garuḍa stays in Vaikuṇṭha. The prosperous Nilalohita stays in Karāṇja.\textsuperscript{305} The Vasus live in Vasudhāra.

\textsuperscript{302} Pārijāta-vana—forest of coral trees (Erythrina Indica) which lose their leaves in June and are then covered with large crimson flowers.

\textsuperscript{303} Śitānta: It means ‘end of cold’, i.e. ‘a range which marks the dividing line between the cold and hot regions. If the river Kizil-Su represents the head waters of the Purānic river Sitā, Śitānta is obviously the Kashghar range, i.e. the last longitudinal range of the Pāmir region facing the Tarim basin, on the east. It is a range which, to a traveller coming from the east across the hot and sandy Tarim Basin, stands athwart the route towards the west and promises a cool climate beyond. It is an effective climatic barrier which separates a hot and dry desert on the east from the cold plateau on the west. Coming from the west it literally marks the ‘end of cold’ and is therefore rightly qualified for its name, Śitānta’. GP. pp. 100-101.

\textsuperscript{304} Kumuda: Peak Barzengi (16,456 feet) beyond the Pakshif Pass.

\textsuperscript{305} Most of the mountains mentioned in this chapter are not identifiable.
6. There are seven holy spots on the mountain Ratnadāra, belonging to the noble seven sages. They contain the abodes of the Siddhās as well.

7. The great abode of Prajāpati is on the mountain ekaśṛṅga. Durgā and others stay on the Gajaśaila and the Vasus on the Sumedha.

8. The Ādityas, Rudras and Aśvins have their abodes in eighty divine cities on the mountain Hemakakṣa.

9. There are five hundred crores of abodes of the Rākṣasas on the Sunila mountain which has five peaks with five crores of cities in each.

10. The hundred cities of the Yakṣas of unmeasured prowess are on the Śataśṛṅga; the cities of Kādraveyas are on the mountain Tāmrābha; the city of Guha is on the Viśākha hill.

11. O excellent sages, the abode of Suparna is on the Śvetodara; the abode of Kubera is on the Piśācaka and that of Viṣṇu is on the Harikūṭa.

12-14a. The residence of the Kinnaras is on the Kumuda; that of Cāraṇas is on the Aṇjana; Kṛṣṇa has the abode in the mansions of the Gandharvas; there are seven cities of Vidyādharas on the Paṇḍura and they contain all the means of pleasures, O Brahmins. There are seven thousand cities of the Daityas of terrible activities, the enemies of Indra, on the mountain Sahasraśikhara.

14b-16. The residence of the Pannagas (serpents) O Leading sages, is on the Mukuṭa, full of flowers. The residences of Vaivasvata, Soma, Vāyu and the overlord of serpents are in four abodes on the Takṣaka mountain. The abodes of Brahmā, Indra, Viṣṇu, Rudra, Guha, Kubera, Soma and other noble persons are on the Boundary mountains.

17-19. The residence of lord Śiva along with Umā is in the cave of mountain Śrikaṇṭha. Śrikaṇṭha is the overlord of all the chiefs of Devas. Undoubtedly the Cosmic Egg functions by the grace of Śrikaṇṭha. Ananta, Iśa and others are severally the protectors of the Cosmic Egg. They are called Vidyeśvaras as well as Cakravartins (Emperors).

306. Sarvāvāsaḥ—i.e. Śiva, sarvam viśvan śvāso yasya saḥ. ST.
20-21. Now, I shall briefly describe all the abodes presided over by Śrīkanṭha on the border mountains. The universe consisting of the mobile and immobile beings is presided over by Śrīkanṭha. How can I recount all in detail up to Kālāgni—Śiva?

CHAPTER FIFTYONE

Various Continents

Sūta said:

1-7. The beautiful forest Bhūtavana, the residence of the different groups of Bhūtas (goblins), is on the highly splendid mountain Devakūṭa. This mountain has great peaks. It is splendid and devoid of impurities. It is made up by gold, Lapis Lazuli, rubies, emeralds, lustrous Gomeda (onyx) and other precious stones. It ranges in a number of branches on all sides. It is adorned with all kinds of trees such as Campaka, Aśoka, Punnāga, Bakula, Asana and Pārijāta. It contains many flocks of birds and herds of elephants. It is variegated in colour with hundreds of minerals. It abounds in wonderful specimens of flowers. Its ridges are covered with bunches of flowers hanging down. Various kinds of animals live therein. It contains many springs and fountains with pure and sweet water. It is adorned with many waterfalls and cascades strewn with flowers. It is beautified by running streams with rafts of flowers floating on them. This Bhūtavana has pleasing colours. It contains many trees with great roots and stems. The thick shade of these trees spreads to ten yojanas all-round.

8. The bright and well-lit abode of lord Mahādeva, the noble-souled Śaṅkara, is there. It is beautified by means of great jewels.

9-10. It has ornamental gateways made of crystal and shaped in different wonderful forms. It has golden rampart walls. It is well adorned with festoons of jewels. There are

307. Bhūtavana: Bhūta is a name of Śiva; Bhūta-vana—Śiva's forest.
many splendid gem-set thrones covered with five cloths placed here and there on the ground and occupied by Lord Śiva now and then.

11-16. In that mansion of Śiva there are many apartments decorated with garlands of never-fading flowers of different colours. There are many raised platforms (Maṇḍapas) of different shapes and sizes with crystal columns. The leading goblins (Bhūtas) adored by Brahmā, Indra and Upendra stay there. There are many Pramathas with their faces resembling those of boars, elephants, lions, bears, tigers, camels, vultures, owls, deer, humped bulls and goats. They are stout and huge like great mountain peaks. They are terrible with having huge arms. Some have green hairs on their heads. They are of different shapes and sizes. They are seated in all possible postures and positions. There are splendid Ganaśas such as Nandiśvara, with bright beaming faces and spotless character. They possess supernatural qualities and they resemble Brahmā, Indra and Viśṇu. The place is never devoid of crowds of immortal beings, (i.e. Devas) who worship the lord of Bhūtas (i.e. Śiva) there, always.

17-19. Śaṅkara, Mahādeva, the lord of Pramathhas is worshipped by the Siddhas, Devas, Gandharvas, Brahmā, and others such as Upendra. They use these musical instruments (drums, etc.) in the course of their worship—Jharjharas (cymbals) conches, Paṭahas, Bheris, Dinḍimas, Gomukhas. During their worship they sing in low, middle and high pitches; they also jump, dance and shout in joy. Śaṅkara when being worshipped thus appears as though he has divided into two the beautiful peak (Kailāsa) having the lustre of the conch.

20. Kailāsa308 is the abode of Kubera, the king of Yakṣas as well as other noble beings.

21. There too, Śiva the lord of Devas has a great abode. He stays there always accompanied by Umā and the chiefs of Ganaśas.

22-25. The holy river Mandākinī with plenty of water and abounding in lotuses flows over the splendid peak Kubera Śikhara; the steps leading to its waters are built of gold and set

308. Kailāsa: p. 100 note 133
with gems. There are golden lotuses with fragrance, very soft to the touch. There are great lilies with sweet smells and leaves resembling blue lapis lazuli. The river is beautifully adorned with big lotuses and lilies. It is frequently visited by womenfolk of the Yakṣas and Gandharvas. The waters of the holy and splendid river Mandākini are used by Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Kinnaras for bathing and drinking purposes.

26. On its northern bank is the splendid abode of Lord Śiva, finished with lapis lazuli and other gems. He, the unchanging lord, stays there.

27. O brahmins, on the eastern and southern banks of the river Kanakanandā there is a forest with thousands of Brāhmans, animals and birds.

28-31. There also the lord sports in a mansion similar to the one on the mountain (Kailāsa) along with Umā and chief Gaṇās. On the western bank of the Nandā, a little towards the South there is the city Rudrapuri. It is full of many mansions. In these also Lord Śiva assuming hundreds of forms sports about along with Umā and the Gaṇas. It is called Śivālaya (abode of Śiva). Thus there are hundreds and thousands of shrines of Śiva in every Dvipa, O excellent sages, on the mountains, in the forests, on the banks of rivers, lakes and on the junctions of waters.

309. Mandākini: identical with Svargaṅgā. For detail, see Gaṅgāvatāra-varṇana (Vāyu, ch. 47; Matsya ch. 124). According to this description “cold and fresh water from the springs of the Kailāsa mountain flows into a lake from which issues river Mandākini around which stands the picturesque Nandana forest of vast dimensions.” S.M. Ali holds that the river Mandākini probably refers to the river Umā and the Zhong Chhoo, which flow through Gauri Kūnda (lying on the eastern flank of Mount Kailāsa) in the Rākṣasa Tal (the twin lake of Mānasarovar)

310. dvija here means ‘ascetic brāhmaṇas’.

311. Nandā: Nandā, Alakanandā and Bhāgirathī are three famous branches of Gaṅgā in the upper course in the Pauri-Garhwal region. According to Pargiter (Mark. p. 383), the rivers andā and Apara-nandā are often mentioned as situated in the north between the Ganges and Kauśikī or Kosi and near the river Bīhudā and mount Hemakūta.
CHAPTER FIFTY TWO

Geography of the World

Sūta said:

1-2. O best of Brahmins, on every sub-continent there are many holy rivers always full of water and originating from great lakes. They flow in all four directions: east, south, north and west.

3. The storehouse of water in the sky which is called Soma (moon) is the support of all living beings. To Devas, it is the receptacle of nectar.

4-8. From this has originated the river of auspicious waters and it flows in the firmament. With nectarine waters it functions through the seventh path of the wind. This river follows the path of the luminaries. It is frequented by groups of luminaries, and by thousands and crores of stars of the sky. Just like the moon it also goes round and round every day.

Mahāmeru, the tender sporting ground of Śrīkaṇṭha is eighty four thousand yojanas high. Lord Śiva is seated there together with Umā and the chiefs of his Gaṇas and also sports about there for a long time. This auspicious river of holy waters circumambulates the mountain Meru.

9. With its waters agitated by the wind and by its own velocity, the river flows down on all the four inner peaks of the Meru.

312. The Purāṇas describe the three stages in the evolution of Gaṅgā: (i) It is a starry river (i.e. śāśā-Gaṅgā the Milky Way) in the form of snow. (ii) As the snow falls on the high plateau of the Pamir (Meru) (v. 7) and also on the high ridges and ranges which surround and radiate from the Pamir region, it is still ‘snowy Gaṅgā‘ (=hima-Gaṅgā). (iii) As snow melts, it divides into the four main rivers (v. 9) of Asia which radiate in different directions. The Gaṅgā at this stage becomes a stream, or rather streams of water. After passing through thousands of mountains, valleys, forests and caves, it falls into the southern sea (v. 10).

313. Mark the archaic form ‘kṛḍaṭe’ in the ātmanepada for ‘kṛḍaṭi’ in the parasmaipada.
10. After going beyond all the mountains partially it enters the great sea at the behest of lord Śiva.

11. There are hundreds and thousands of rivers branching out from this, which flow through all the sub-continents and continents as well as the mountains therein.

12a. Since the Gaṅgā has gone to the earth from the firmament, there are innumerable small rivers.

12b-13a. In the Ketumāla subcontinent men are dark-coloured. They subsist on jack fruits. Their women have the lustre of blue lotuses. Their life span is ten thousand years.

13b-15a. In the Bhadrāśva sub-continent women are white-coloured, resembling the rays of the moon. They have their staple diet of black mangoes. They are devoid of anguish and agony and fond of sexual pleasures. Mentally meditating on Śiva they live up to ten thousand years. Like the Hiraṇmayas they have freely dedicated their minds to Iśvara.

15b-18. In the sub-continent Ramaṇaka, the living beings subsist on the fruits of the Nyagrodha (the holy fig tree). They live up to eleven thousand five hundred years. They are all white-complexioned and engrossed in the meditation on Śiva. The highly blessed Hairaṇmayas are those dwelling in the forest of Hiraṇmaya. They live up to twelve thousand five hundred years mainly subsisting on the Aśvattha (holy fig tree) fruits. They have also dedicated their minds freely to the lord like the Hiraṇmayas.

19. The Kurus in Kuruvāra are those who have fallen down there from the heavenly world. All of them are born by copulation. They are fond of milk and live on milk diet.

20. They love one another and have qualities similar to those of the Cakravāka birds. They are devoid of ailments and sorrow and perpetually seek happiness.

21. They live up to fourteen thousand five hundred years. They have great virility, but do not associate with other women.

314. kālāḥ—krṣṇavarnaḥ ST. of dark complexion.
315. Hiraṇmayāḥ—residents of Hiraṇmaya Varṣa.
22. All the residents of the Kuruvarṣa like the heaven-dwellers die simultaneously. They are delighted and flourishing. They take in all kinds of cooked rice and nectar.

23. They shine always like the moon; they have perpetual youth; they are dark in colour in their bodies and always wear ornaments.

24. Among all the sub-continents in the Jambūdvipa the sub-continent of Kuruvarṣa is extremely splendid. There is a magnificent palace of the moon-crested lord Śiva. It has the lustre of the moon.

25. In the sub-continent Bhāratavarṣa men are auspicious and their longevity depends on their Karmans. They are said to live for a hundred years. They are of different colours and their bodies are small.

26. They are engaged in the worship of different Devas; they experience the fruits of different kinds of Karmans; they are richly endowed with knowledge and with different materials. They are weak and have very little pleasures.

27-28. Some of them have gone to Indradvipa and some to Kaseruka. Others have gone to Tāmradvipa and some to the country Gabhastimat. Some have gone to Nāgadvipa, some to Saumyadvipa, and others to the Dwipa of Gandharvas as well as of Varuṇa. Some of them are Mlecchas and Pulindas born of different castes.

29. In the Eastern parts of the Dwipa are the Kirātas; in the western extremities the Yavanas; in the middle the Brahmins Kṣatriyas and Vaiṣyas. The Śūdras are everywhere.

317. The glorification of Bhārata is one of the common topics in the Purāṇas.

318. Bhārata is one of the nine khaṇḍas of Jambūdvipa; the other eight being Indradvipa, Kāserumān, Tāmravarṇa, Gabhastimān, Nāga, Saumya, Gandharva, and Varuṇa.

319. The Purāṇas are conscious of the foreign tribes that surrounded Bhārata (cf. Matsya, 50. 75-76; Mark. 57,8.). The Kirātas mentioned along the eastern limits are probably the uncivilized tribes of the forests and mountains with the Burmese type of features. The Yavanas in the west are Greeks originally and afterwards the Mohammedans.
30-31. They are established there maintaining themselves by worship, warfare and business dealings (respectively). Mutual dealings in connection with the activities of the different castes are related only to virtue, wealth and love. They are interested in their own duties. The conception and pride in performing the duties of the various stages of life are maintained properly.

32. It is only here that human beings endeavour for heavenly pleasures and salvation. O leading sages, only here they pursue the duties specified for each yuga, not elsewhere.

33. In the sub-continent Kimpuruṣa men live up to ten thousand years. Men are golden-complexioned and women resemble the celestial damsels.

34. They are devoid of ailments and sorrow. They are all purified by meditations on Śiva. They have Sattva qualities and the lustre of gold. They live on Plakṣa fruits along with their wives.

35-37a. Men in the sub-continent Harivarṣa have complexion resembling gold. They are persons fallen from the world of Devas. They have divine forms and features in every respect. They worship lord Śiva. They imbibe the auspicious sugarcane-juice. Hence old age does not afflict them and they do not decay. They live up to ten thousand years.

37b-38. In the sub-continent Ilāvṛta that was mentioned by me as situated in the middle of the Dvīpa, the sun does not dlaze and men do not become old. There is no light in Ilāvṛta, neither the sun nor the moon nor the stars.

39. The people there have the lustre of lotuses. Their faces resemble the lotus. Their eyes are like the petals of the lotus. They have the fragrance of the petals of the lotus. They are purified by their meditation on Śiva.

40. The juice of the Jambū fruits constitutes their diet. They are sweet-scented. They have no duties to perform. They have come there from the world of Devas and have neither death nor old age.

320. Since Bhārata alone is Karma-Bhūmi (land for performing action), the yuga-dharmas (duties pertaining to yugas) prevail only here. Cf. Vīpa cited in ST.

321. agnisandāḥ, N.S. reads anisandāḥ (=dharmaśrūnyāḥ ST).
41. In the divine sub-continent Ilāvṛta, the excellent men live their full span of life which is thirteen thousand years.

42. By drinking the juice of the Jambū fruits they are not afflicted by old age. They have neither hunger nor fatigue. They do not die a premature death.

43. The gold found there is called Jāmbūnada. It is the divine metal. It shines and resembles a glow-worm.

44. Thus the persons occupying the nine sub-continents have been recounted by me. Their colour, span of life, diet and other things have been succinctly mentioned and not in detail.

45-46. It should be known that the Gandharvas, and celestial nymphs reside in Hemakūta. Śeṣa, Vāsuki, Takṣaka and all others live in Niṣadhā. The very strong Brāhmaṇas called Yājñikas live on sacrifices. They number thirty three thousands and they live happily on the mountain Nila, full of lapis lazuli, the Siddhas and Brahmarśis devoid of impurities.

47-51. The mountain Śveta is the homeland of the Daityas and Dānavas. The mountain Śrīgavān (Śrīgī) is the abode of Pīṭṛs. The Himavat is the abode of Yakṣas, goblins and lord Śiva. The lord is seen in all the mountains and forests. He is accompanied by Viṣṇu, Brahmā, Umā, Nandīn and Gaṇas. In particular, lord Niḷalohita is seen on the mountains Nila, Śveta, and Triśrīgā perpetually together with the Siddhas, Devas and Pīṭṛs.

The Nila is of the colour of lapis lazuli. The Śveta is white. The Hiraṇmaya has the colour of the feather of the peacock. The Triśrīgā is golden in colour. All these lofty mountains are in the Jambūdvīpa.

322. Nila-Śveta-Triśrīgā: i.e. on the mountains of Jambū, viz., Nila, Śveta and Triśrīgā.
CHAPTER FIFTYTHREE

Geography of the World

Sūta said:—

1. There are seven important mountains in each of the seven Dvipas beginning with Plakṣa. They extend straight in all directions and form the boundaries of the great continents.

2-4. I shall mention the seven great mountains in the Plakṣadvipa. The first mountain is Gomedaka; the second is Cāndra; the third is Nārada; the fourth is Dundubhi; the fifth is Somaka; the sixth Sūmanas, the same is called Vaibhava; the seventh is Vaibhrāja. These are the seven important mountains in the Plakṣa Dvīpa.

5-9. There are only seven important mountains in the Śālamalidvīpa. I shall mention them in order. They are Kumuda, Uttama, Balāhaka Droṇa, Kaṅka, Mahiṣa and Kakudmān.

In the Kuṣadvīpa there are seven sub-continents and seven Kulaparvatas. I shall mention them by name, in brief. The first mountain is Vidruma, the second is Hemaparvata the third is Dyutimān, the fourth is Puṣpita, the fifth is Kuṣḍḍaya, the sixth Harigarī, the seventh is the glorious mountain Mandara. It is the abode of the great lord. The word Manda denotes the waters. Since the mountain holds the waters, it is called Mandara.

10. The bull-embleded lord of the universe Śiva, the deity without impurities, stays there in person in an excellent golden palace accompanied by Umā and Nandin.

11-13a Formerly the lord was propitiated in the great holy centre, Avimukta, by the mountain Mandara. He then obtained a great boon. Mahādeva was requested by him for his stay there along with Umā. The lord left Avimukta and stayed on the Mandara along with his Gaṇas, Nandin and Umā. Therefore, he does not leave this mountain.

13b-16. The Kula Parvatas in the Krauḍca Dvīpa are seven. They are Krauḍca, Vāmanaka, Andhakāraka Divāṛt, Vivinda, Puṇḍarīka, and Dundubhisvāna. These seven mountains in the Krauḍca Dvīpa are full of gems.
17-19a. There are seven mountains in the Śākadvipa. They are Udaya, Raivata, Śyāmaka Rājata, Āmbikeya, Ramya containing all medicinal herbs and Kesarī. It is from this Kesarī that wind is generated.

19b-24. In the Puṣkara Dvīpa there is only one glorious mountain named Mahāśaila. It has wonderful peaks full of jewels. The rocky ridges are lofty. In the eastern half of the Dvīpa it rises very high with ridges of variegated colours. Above the ground level it is fifty thousand yojanas high. The great mountain goes deep below the ground level thirty four thousand yojanas. This mountain stretches over half of the Dvīpa with the Mānasā range to the north of it. Situated near the sea shore it appears like the newly rising moon.

Above the ground level it rises fifty thousand yojanas high. Its total width and girth is also that much. The same is called Mānasā in the western portion of the Dvīpa. The same mountain of great ridges appears split into two due to its position.

25-26. There are two meritorious and splendid Janapadas on either side of the Mānasā mountain, and shining like silver. The sub-continent Mahāvīta\textsuperscript{323} is on the exterior of the Mānasā. The Janapada in the interior is called Dhātakīkhaṇḍa.\textsuperscript{324}

27-28. The Puṣkara Dvīpa is surrounded by the ocean of sweet water. All round this ocean extends to as much area as the Puṣkara Dvīpa. In girth and extent it is equal to Puṣkara.

In the same manner all the seven Dvīpas are surrounded by oceans severally and there are seven oceans in all.

29. The seventh ocean is beyond all Dvīpas. Thus the comparative sizes of dvīpas and oceans are stated.

30. The great ocean of sweet waters is stationed enveloping the Puṣkara.

31. Beyond that is the situation of the world. The earth is golden and twice in extent. The entire thing is comparable to a single rock.

32. Beyond it is the globular mountain of delimitation.

\textsuperscript{323-324.} Mahāvīta and Dhātakīkhaṇḍa. These are the two provinces of Puṣkara-dvīpa (identified with Japan, Manchuria and SE Siberia). The mountain Mānasā runs in a circle like a full moon and divides the two provinces. The exterior province is Mahāvīta and the interior is Dhātaki.
It is partially dim and partially bright. It is called Lokāloka.

33. O brahmins, this earth abides, as long as this visible-cum-invisible mountain exists. Its height is stated to be ten thousand yojanas.

34. The extent of the great mountain Lokāloka is also that much. The rays of the sun pass over its inner and nether half.

35. In its other half there is perpetual darkness. Hence it is called Lokāloka. Thus, the world Bhūr is explained succinctly.

36-39. The Bhuvarloka is upto the sun. O excellent sages, the Svarloka is upto Dhruva (pole star). There are seven wheels of the wind, viz., Ávaha, Pravaha, Anuvaha, Samvaha, Vivaha, Parāvaha and Parivaha, O brahmins, these are the seven wheels of the wind.

O brahmins, the clouds, sun, moon, stars, planets, seven sages (Great Bear) are one above the other. The distance from the surface of the earth up to pole star is fifteen hundred thousand yojanas.

40-43. The solar sphere is one hundred thousand yojanas above the surface of the earth. Above it the chariot of the sun is sixteen thousand yojanas. The Meru is eighty-four thousand yojanas above the surface of the earth. The Maharloka extends to a crore of yojanas above Dhruva. O brahmins, the Janaloka extends to two crores of yojanas beyond Maharloka. Tapo-loka extends to four crores of yojanas beyond Janaloka. Beyond that the Brahmaloka extends to six crores of yojanas. O brahmins, the holy worlds in this Cosmic Egg are thus seven.

44. Beneath the seven nether worlds are the crores of hells. They are twentyeight in number beginning with Ghora and ending with Māyā.

45-46a. The sinners are cooked in them in accordance with their past activities. They say that in each of them there are five hells beginning with Raurava and ending with Avici.

46b-47. The Cosmic Egg has been mentioned by me at the outset. So also the sheaths of the Cosmic Egg. Incidentally the creation of Brahmā too was mentioned in great detail. It should

325. All the Purāṇas mention seven divisions of the strato-sphere.