is like divine nectar. Those beautiful trees produce raiments and ornaments by their fruits.—70.

Some of those beautiful trees are the givers of all the fruits of one's desires, and the others are called Keirina, always beautiful to look at, produce milk (juice) with the six tastes and sweet as paśčāmṛita (the five best products of cow's milk), productive of nectarlike milk.—71.

The whole land of that place is full of gems and is inlaid with fine gold dust. There, the wind is most pleasant and salubrious and noiseless.—72.

The people falling down from Devaloka are born there. They are of pure and noble descent, having permanent youth.—73.

There, the daughter and the son are born as twins, and husband and wife like the manifestations of Gandharva and Apsaras. There, they drink nectarlike milk of trees overflowing with them.—74.

The twins are born in a day. They grow together and are possessed of like beauty and character. They die together.—75.

They are attached to each other with the fondness of the ruddy geese. They are healthy, without bereavement, and happy.—76.

These great souls live for 11,000 years, and are ever devoted to their own wives.—77.

Sūta said:—O Ṛṣiśas! The nature of these continents of the Bhārata-varṣa has been brought to your notice. O greatly pious ones! what more do you wish to hear now?—78.

The Ṛṣiśas, being thus asked by the enlightened son of Sūta again questioned him, being desirous of hearing something more in answer.—79. Here ends the one hundred and thirteenth chapter dealing with Jambudvīpa and its mountains and varṣas.

CHAPTER CXIV.

The sages said:—We wish to hear from you an account of this Bhārata-varṣa, which was peopled by Svāyambhuva and the rest of the fourteen Manus. O Blessed one! do tell us about their creation.—1-2.

On hearing these words of the seers, Sūta of the Purāṇas and son of Lāmaharṣana after a deep consideration, began to answer the queries of the seers of thoughtful mind.—3-4.

Sūta said:—I shall tell you about the people of Bhārata-varṣa. Manu
came to be known as Bhārata by his creation and protection of the people (of Bhārata).—5.

According to Nirukta, that place is Bhāratavarsa where human beings can obtain heaven, emancipation and a middle course of the two.—6.

There is no field of action for mankind without Bhāratavarsa. Bhāratavarsa has nine divisions; Viz.—Indradvīpa, Kaśera, Tāmrarpārī, Gābhasātināna, Nāgadvīpa, Saumya, Gandharva, Vārna; and the ninth is this place, surrounded on all sides by the ocean. The whole of the dvīpa is a thousand yōjanas in extent, from north to south. It is gradually broader from Kumārī (Cape Comorin) to the mouth of the Ganges, whence it has risen to a height of ten thousand yōjanas in an oblique direction.—7-10.

The Mlechhas live on its outskirts. The Kirātas and the Yavanas inhabit the east and the west of it.—11.

Note.—Kirāta=A degraded mountain tribe.

Yavanna=Foreigner, especially the Greeks.

The Brāhmaṇas, the Kṣatriyas, the Vaiśyas, and the Sudras inhabit in its centre and carry on (i.e., inside this boundary) their occupations of rituals (sacrifice, &c.) trade, commerce, &c.—12.

They all pursue their respective duties by adhering to the varṇa- dharma, Artha and Kāma.—13.

Here exist the ṛtvaḥs in their due order in which the five fold desires of men are fulfilled (viz., viśāma dharma as well as the four ordinary desires, consisting of dhorma, artha, kāma and mokṣa). Here, men engage in activities for the sake of obtaining Heaven and emancipation.—14.

The Mānava dvīpa is also called Tiryag-yāma (i.e., obliquely situate). One who conquers it entirely, is called Samrāta.—15.

This loka is known as the conqueror of Antariṣṭa which in its turn is known as Svnratā. I shall explain this at full length.—16.

There are seven principal mountains in this continent, viz., Mahendras, Malaya, Sahya, Śaktimān, Rīkaśavān, Vindhyas and Pāryaṭā; and there are thousands of smaller ones adjacent to each of these.—17-18.

Some of these are known to have fine peaks and tablelands, covered with many kinds of trees, &c. The smaller ones are less productive, and are distinguished from the bigger ones by contrast.—19.

The Mlechhas and the Aryan reside there mingling with each other without distinction, and they drink the waters of many rivers, such as
the Ganges, the Sindhu, the Sarasvatī, the Sutlej, the Chandrabhāga, the Yamunā, the Sarayu, the Airāvatī, the Vītāsa, the Devikā, the Kuhu, the Gomati, the Dhautapāpa, the Vāhudā, the Driśadvatī, the Kausītī, the Trītyā, the Niśchalā, the Gandakī, the Ikṣu, the Laubhītā (all these having their source in the snow-clad mountains of the Himālayas).

The Vedasmrītī, the Vetravatī, the Vritraghūtī, the Sindhu, the Parśāṭī, the Narmadā, the Kāverī, the Pārā, the Dhavatī, the Rupā, the Vidoṣā, the Veṇumati, the Sīrā, the Avantī, the Kuntī (all these rivers having their source in the Pāriyātra mountain).

The Mandakini, the Daśāṅgī, the Chitrakūṭa, the Tamasā, the Pippali, the Śyantī, the Chitrotpalā, the Vimalā, the Chaṅchalā, the Dhutavāhinī, the Śaktimantī, the Śuntī, the Lajjā, the Mukutā, the Hradikā (these having their source in the Bīgavān mountain).

The Tāptī, the Payasatī, the Nirvindhyā, the Kahiprā, the Rīṣabhā, the Vena, the Vaitaraṇī, the Viśvamāla, the Kumudvatī, the Toyā, the Mahāgaurī, the Durgamā, the Śīlā (these rivers of cool water having their source in the Vindhyā mountains).

The Godāvari, the Bhimarathī, the Kriṣṇavēntī, the Banjulā, the Tungabhadrā, the Suprayogā, the Vāhyā, the Kaverī (these rivers in the south having their source in the Sāhyā mountains).

The Kṛitamalā, the Tāmrarpañī, the Puṣpajā, the Utpalavatī (these rivers of the cool water having their source in the Malayāschala mountain).

The Tribhāga, the Itiṣikulā, the Ikṣudā, the Trivedā, the Chalatāmrarpañī, the Mull, the Sarvā, the Vimala (these having come from the Mahendra mountain), the Kāsaṅkā, the Sukumārī, the Madangā, the Mandavāhinī, the Kripā, the Pānsīti (these having come from Śaktimantī).—20-32.

All the rivers named above are sacred, and fall into the sea, and their waters are pure and sacred; and every one drinks from them. They are the mothers of the universe and purge the sin of the world.—33.

From these rivers thousands of rivers are branched off, and into them thousands of tributaries fall.

On their banks are situated the following (janapadae) places: Pāśchāla, Kuru, Śālva, Jāṅgala, Surasena, Bhadrakāśa, Vāhya, Paṭṭachara, Matsya, Kirītā, Kulya, Kuntala, Kāśi, Kōśala, Avanti, Kalinga, Muṣa and Andhaka. Thus I have described almost all the countries of Madhyadeśa.

Note.—Madhyadeśa the central region, the country lying between the Himālaya and the Vindhyā. The Gangetic doab. Surasena—Name of country about Mathura.
CHAPTER CXIV.


Now the following are between the Sahya mountain and the Godâvarî, most charming lands in the whole world, where there are (the mountains) Gobardhana, Mandara and Gandhamâdana as well as the celestial trees and herbs, for Râma's benefit.—37-38.

These were brought down by Bharadvâja Muni, for Râma's good, and by him was created a pleasant country decorated with flowers.—39.

Bahlîka, Vâtadhâna, Abhira, Kâlatayoaka, Purandhra Sudra, Pallava, Æta Khaipîka, Gandhâra, Yavanas, Sindhu, Sauvira, Madraka, Śaka, Drubya, Pulinda, Pârada, Hârmurtika, Râmaṭha, Kaikscâra, Kaiseya, Daśanîmaka, Praathala, Daseiska, Lampaka, Talagâna, Sainika, Jângala, and other places peopled by the Bharadvâja Brâhmaṇas, Ksatriyas, Vaisyâs, and Sûdras:—These places (janapadas) are on the north. Now hear of those on the east.—40-43.

Note.—Bahlîka = Balkha. Sindhu = The country of the Upper Indus. Śaka = The countries on the N.-W. Frontier. Kaiseya = Bordering on the Sindhu Delta.

भाँतीर भीमेश्वरो भीमेश्वरो तापित। परिचयचरे भाऊ।
भाँतीर देशमाचें बिंदुदादी व्यवस्था।

Abhira:—South of Sri Kohkana and on the Western bank of the Tâpti is the land of the Abhiras on the Vindhyâ hills.

Aṅga, Vaṅga, Madguraka, Antaragiri, Vahirgiri, Plavaṅga, Mātâṅga, Yamaka, Mallavarâmaka, Suhma, Uttar Pravijaya, Marga, Vâgeya, Mâlava, Prâjgyotisa, Puçdra, Videha, Tâmraliptaka, Šâlva, Magadha and Gonardla.—44-45.

Note.—Aṅga = Near Bhagalpur. Vanga = Also called Samatala; Eastern Bengal. Vidhâ = Country lying to the N. = E. of Magadha. Magadha = Bihar.

Those lying to the south (or in the Daksinâpatha) are:—Pândya, Kerala, Chola, Kûlya, Setuka, Sutika, Kupatha, Vâjivâsika, Navarâstra, Mâhiśîka, Kaliṅga, Kârṣaṇa, Aigśka, Átvaya, Śavara, Pulinda, Vinibya, Puṣika, Vidarbha, Dandaka, Kultya, Sirâla, Rupasa, Tâpasa, Taitirika, Kârâkara, Vâsika and the countries on the banks of the Narmâda.


The following countries lie on the west:—Bhârukachha, Samâheya, Sâravata, Kâchika, Saurâstra, Anarta and Arbuda.—46-51.

Note.—Saurâstra or Anarta = Kâshîwara. Arbuda = Abu.
The following countries are on the western extremity of the Vindhyâchala:—Mâlava, Karuṣa, Mekala, Utkala, Aundra, Mâsa, Daśârma, Bhoja, Kîṣkindhaka, Toḍala, Kosala, Traipura, Vaidiśa, Tumara, Tumvara Padgama, Naisadha, Arupa, Saundikera, Vitihotra, Avanti.—52-55.


The following countries are situated on the mountains:—Nirâhâra, Sarvaga, Kupathâ, Apatha, Kuthuprâvaraṇa, Uṛṇa, Darva, Samudgaka, Trigarta, Manḍala, Kirâta and Amara.—56.

There are four ages of the world, viz.—Satya, Treta, Dwâpara and Kaliyuga. I am now going to give you an account of each.—57.

Note.—The duration of each age respectively is 1,728,000; 1,386,000, 864,000 and 432,000 years of men, the four together comprising 4,320,000 years which is equal to a Mahâyuga. The regularly descending length of the Yugas represents a corresponding physical and moral deterioration in the people living in each age, the present age being Kaliyuga—the Iron Age.

The Lord said:—King! Hearing this, the sages, desirous of hearing the narration, began to enquire from Sûta, the son of Lâmaharṣana.—58.

The seers said:—Sûta! You have told us about Bhâratavarṣa, now be pleased to tell us something about Kimpuruṣa Varṣa and Hari Varṣa; besides this, be good enough to tell us about the Jambûdvipas, &c., as well as about their trees that grow there.—59-60.

Thus exhorted by the Brâhmanas, Sûta began to relate to them what was in accordance with the Purâṇas and approved by the Rishi.—61.

Sûta said:—Riśis! As you desire to hear these things, listen to me attentively. The Kimpuruṣa of Jambûdvipa is as great in magnitude as the Nandana-Vana.—62.

Note.—Nandana-Vana=The garden of Indra.

Kimpuruṣa:—The people of Kimpuruṣa-Khanda have a complexion like that of heated gold, and they live up to 10,000 years.—63.

A stream of honey flows from a Plakṣa tree, in that sacred Khanda, which the Kinnaras residing there drink.—64.

On account of which they remain so healthy, without any grief and happy, and cheerful in their minds. The people have a yellow complexion like shining gold, and the womenfolk are known as Apsarâs.—65.

Hari Varṣa:—Beyond Kimpuruṣa is Harivarṣa, the inhabitants of which are silvery white in complexion. They are the fallen people of Devaloka. They all drink the juice of the sugarcane.—66-67.
CHAPTER CXXI.

Sûta said:—To the north of that hermitage, on the back of the Himālaya, in the centre, stands the Mount Kailās the residence of Śiva which is full of Kalpa trees and the peaks of which are studded with gems. Kuvera also resides there with his Guhyakas.—1-2.

*Note.—Guhyaka=A class of demigods who are the attendants of Kuvera and the guardians of his untold treasures.*

Kuvera the Lord of Alakāpurî enjoys the company of the nymphs there. Here is a lake shining like the Devas and is covered with the aroma of Mandāra flowers, and watered by the cold and sweet springs of Kailāsa. From this source runs the sacred Mandākint. On it stands the picturesque Nandana forest of vast dimensions. To the N. E. of Kailāsa is the Chandraprabhâ Mountain shining like gems and full of metal ores and thickets of sweet smelling flowers.—3-6.

The famous Achhoda lake is situated near it from which flows the sacred river Achchhoda on whose banks is the Chaitraratha forest. Maṇi-bhadra resides on that mountain with his attendants.—7-8.

Maṇibhadra is the formidable general of the army of the Yakṣas and is always followed by his retinue of Guhyakas. The sacred Mandākint as well as the Achchhoda flowing through the earthly plains enters the sea. Towards the S. E. of the Kailāsa is the Sarvausadhi (full of every kind of herbs) Mount of red arsenic (manahsilâ) facing the Chandraprabhâ Mountain. The Mountain Hemasringa (near it) shines red like the sun, below which there is a large lake of red water out of which comes a big river called the Lauhitya on the banks of which is the great heavenly forest known as Viṣoka. Maṇidhara Yakṣa resides there.—9-13.

*Note.—Lauhitya=The Ibrahmputra.*

He remains with his well-behaved and pious attendants. To the N. W. of Kailāsa is the Mount Kakudmânu where the herbs are plentiful (so called) because of the birth of the great bull of Rudra there. In front of this Trikakuda Mount is the mount of Aśjana of three peaks.—14-15.

There is the Mount Vaidyuta, full of all kinds of ores, below which is the most lovely Mānasaravara lake which is resorted to by the siddhas. The sacred Sarayâ runs from that lake and purifies the people. On its bank is the Vaibhrâja forest.—16-17.

In that forest resides the most valiant demon (Rakṣas), Brahmadhâta, the attendant of Kuvera and the son of Prehita.—18.
The Aruna Mountain to the West of Kailása is the most important one. It is full of efficacious herbs and gold and shines red.—19.

Mount Śrīmān, of golden colour, is the favourite of Śiva and is covered with lines of gold quartz.—20.

Next comes the great inaccessible Śringavān (full of peaks) Mount. Hundreds of its lofty golden peaks touch the sky. It is the abode of Dhūmrālochana lord of the mountain and below it is the lake Śailoda.—21-22.

Out of which flows the sacred river Śailodakā which is also known as Chākṣust and flowing between these two mountains falls into the Western Sea.—23.

To the North of Kailása is the blessed Mount Sarvausādha near which is a majestic snow clad mountain full of yellow orpiment (Haritāla).—24.

There is a mountain with golden peaks teeming with herbs below which is the lake of golden (coloured) sand and known as beautiful Vindu lake. Here King Bhagiratha remained for a long time for the advent of the Ganges.—25-26.

He said :—"May my ancestors attain heaven, their bones being drenched with the Ganges water." The Ganges which goes three ways made her first appearance on that very spot.—27.

The Ganges coming out of Somapāda divided Herself into seven streams. There are sacrificial posts (yūpas) of precious stones and vimānas (heavenly cars) of gold.—28.

Indra attained bliss by performing sacrifices on that spot along with the Devas. Here is the milky way of heaven, the centre of the starry nebula. The Ganges appears to shed splendid lustre there at night. She has descended on the earth, having purified the Heaven and sky (Antarikṣa).—29-30.

She first descended on the head of the mighty Lord Śiva, Who curbed Her force by His glory. Her waters falling on the Earth, owing to Śiva's anger, formed the Bindu lake. When she was thus suddenly stopped by Śiva, she became angry as she understood his unkind motive and made an attempt to force Herself into the lower regions, having engulfed Śiva in her tumultuous current.—31-33.

Realising this proud attitude of the Ganges, the Lord thought of absorbing Her within Himself.—34.

But, at the same moment, He perceived King Bhagiratha standing in front of Him. He appeared lean, his veins becoming visible, troubled and hungry.—35.
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The Lord then remembered that the king had first pleased Him by his austerities to get the sacred river—Ganges—which boon He had already granted to him. He therefore suppressed His wrath.—36.

Moreover, as He was absorbing the sacred stream, He heard the entreaties of Brahma. He, therefore, freed the current from His hold.—37.

Being pleased with the devotion of Bhagiratha, the Lord, for his sake, let the river loose into seven branches, three of which went to the East, three to the West (and one near Himself), thus the three-wayed Ganges became flowed in seven streams.—38-39.

Nalint, Hladini and Pavant flow in the East, Sitta, Sindhu and Chakshu in the West, and the seventh followed the King Bhagiratha to the South. Hence the name Bhagirathi which falls into the Dakshina Samudra (southern waters) washing the Himavanta. Seven holy rivers trace their origin from the Bindu Sarovara.—40-42.

Those seven rivers having pierced through the Himalayas fall into the Dakshina Samudra (southern waters) after flowing through the Mlecchha countries of the mountains, viz., Kukur, Randhra, Barbara, Yavana, Khasa Pulika, Kulattha and Angalokya.—43-44.

Note.—Kukur = Darbatha.
Khasa or Kasa = A mountainous country in the North of India.

The Chakshu stream of the Ganges before entering the sea waters the following countries:—Vira (China?), Maru, Kalika, Sulika, (Chulaka?), Tushara, Barbara, Pahlava, Parda, and Saka, while Darada, Urja, Guja, Gandhara, Auras, Kubu, Savapura, Indramaru, Vasati, Samtija, Sindha, Urvasa, Barva, Kulatha, Bittaramaka, Sunamukha, and Urdhamaru form the basin of the Sindhu stream. The abodes of the Gandharvas, Kiannasar, Yakshas, the Rakshasas, Vidyarhas, Sarthus, the countries of Kimpurna Nara, Kirtana, and Pulindas, Kuru, (Bharaba), Panichalas, Kaudikas, Matsya, Magadha, Anga, Brahmostara, Banga (Bengal) and Tamralipta, these Aryan janapadas are watered by the sacred Ganges, which striking against the Vindya Hills falls in the Southern Waters.—45-51.

The Hladini Ganges runs eastward into the sea after passing through the following countries:—the countries of Upaka, Nisadha, Dhiwara, Rishi, Nilamukha, Kekara, Ekasarpa, Kirata, Kalanjara, Vikarna, Kusika and Svargabhaumaka.—52-54.

The Nalint stream, too, runs to the east to the sea through the following countries:—Kupatha, Indradyumna Sarovara, Kharpatha, Ketra Saukopatha, Ujjanaka, Maru, Kutha, Pravara.—55-57.

The swift running Pavani Ganges passes eastward through Tomara, Hansamarga, Samudhaka, various mountains and other eastern countries;
and then through Karna, Pravāraṇa, Aśvamukha, Sumeru Mountain, the land of the Vyādharās; whence the mighty stream has entered the Śaimimandala Kośtha a big lake.—58-59.

Thousands of tributaries and rivulets spring from the main streams. The God of rain—Indra—draws out His store of rainwater from there.—60.

The Surabhi forest stands on the banks of the river Vansankasārā. There resides Hiranyaśringa the most powerful and learned follower of Kuvera who has been forbidden to take any part in the sacrifices. Surrounded by the learned (progeny of Attri) and the Brāhmaṇaraksasas, the four attendants of Kuvera reside there. The residents of the hills and the mountains attain double powers (by practice, as compared to other folka.—61-64.

At the back of the Hemakūta is the lake of the snakes (sarpa) out of which flow the two rivers, Sarasiniṭi and Jyotiṣmati falling to the eastern and western seas respectively.—65.

A little further on is the lake Viṣṇupada on the Niṣadhā Mount. Both these lakes (Nāya and Viṣṇupada) are the favourite resorts of the Gandharvas.—66.

The lake Chandraprabha and the sacred Jambū river,—the bed of Jamvanada gold, have their source in the Sumeru Mount. The two blue water lakes, the Payāda and the sacred Pundarika, are the mothers of two sister lakes one of which is called the Uttarā Mānasa from which the rivers Mrigya and Mrigakānta trace their origin. In the Kuru country there are twelve lakes under the name of Vaijaya that are full of lotus beds and fish, &c. They are all like the ocean (in extent (?)). The rivers Śānti and Mādhavi spring from them. There is rainfall in the eight lakes Kimpuruṣa, &c. They are full of water and (aquatic) vegetables.—67-72.

The Mounts Valāhaka, Rishabha, Chakra, Maināka pervading in all directions merge into the sea.—73.

The Mounts Chandrakānta, Droṇa and Sumahāṇ are spreading in the North till they have merged into the Great Northern ocean.—74.

The Mounts Chakra, Vadhiraka and Nārada spread in the West till they have also merged into the Great Western Ocean.—75.

The Mounts Jīmūta, Drāvaṇa, Mainśka and Chandra are spreading towards the South till they have submerged in the Dakshiṇa Samudra.—76.

Between the Mounts Chakra and Maināka in the southern portion of the heaven is the Samvartaka Agni (volcanic mountain) which drinks the water of the seas. The Agni (volcanic) mountains Aurva, Baravā mukha too are submerged into the Lavaṇa Samudra. These four mountains merged into the ocean (for safety) when Indra began to destroy their wings
CHAPTER CXXII.

(by His thunderbolt) and they are still visible on particular days in the bright and dark fortnights.—77-79.

The divisions of the Bhārathavarsa are thus described. Those named within the limits of Bhārathavarsa are visible there and the rest are described elsewhere.—80.

The more northern (one of those mountains) the region, the better it is. The people residing there are healthy, pious, longlived and possessed of the sterling qualities (Dharma, Artha, Kāma. &c.). Various classes of people live in those khaṇḍas. The universe thus holding the various regions on her is known as Prithvi or Jagat (Earth).—81-82.

Here ends the one hundred and twenty-first chapter describing the Jambudvīpa.

CHAPTER CXXII.

Sūta Said.—Now hear from me, O, holy twice born! the description of Šakadvīpa. Its width is twice that of the Jambudvīpa, while its perimeter is thrice its breadth. The Kṣaṇa Samudra is surrounded by this Dvīpa. It has many sacred janapadas and the people live for a long number of years. The people are full of power and forbearance. How can there be any famine then. There are seven white mountains full of precious stones. Other three Dvipas have each seven mountains. These Kṛtākara mounts are broad, extend in all directions and have most lofty peaks. All the mountains maintain a sort of uniform length in each direction. Šakadvīpa has Kṣaṇa Samudra and Kliśa Samudra on its either sides respectively. Now I shall tell you something about the seven mountains of Šakadvīpa.—1-7.

The first of them is the Mount Meru inhabited by the Devas and the Gandharvas. It stretches out long in the East and has a mine of gold and is called the Udaya Mountain there. Clouds gather there to give rain and then disappear. Parallel to it stands the Mount Jalaclhāra which is described like the moon and is full of various kinds of herb and the God of rain draws out his store of rain from it in plenty.—8-10.

Further to it is the inaccessible Nāradā Mountain where were in ancient times the two hills of Nārada and Parvata.—11.

Beyond it is the Mount Śyāma the inhabitants of which were dark in complexion.—12.

(Not far from it) is the Dundubhi Mountain similar to Śyāma Mountain and here the Devas first placed a Dundubhi (drum), whose sound brought about death.—13.