And its double was the Ocean of Cane Juice, round in external shape and Śālmalīdvipa was the double of the great Ocean (35).

Its double was the Ocean of Wine and its twice in extent was the Kuśa continent. The Ocean of Clarified Butter is known to be the double of the Kuśa continent (37).

O demon, the Kraunca continent is the double of the Ocean of Clarified Butter. The Ocean known as the Ocean of Curd is the double of it (38).

The Śaka continent is the double of the Ocean of Curd and the great Milk Ocean the double of the Śaka continent. Herem reclines Hari on Ś-sa as his couch. O king of demons, beginning with Jambudvipa and ending with the milk ocean all these double of each other, are known to be forty crores and ninety-five lacs of yojanas in extent (39, 40).

After it is Puṣaśaadvipa and Śvadūda comes after it, with a space of four crores and fifty-two lacs of yojanas in extent between them (41).
This is the measure of Puṣkaraṇḍvipa and the same is of the ocean. One lac yojanas is completely covered on all sides by the shell of the egg of Brahma.

Thus these continents are seven and they have their own peculiarities and conduct. I shall describe them to you. Listen to them, O demon.

O brave warrior men who are residing in the Plakṣa and other continents from time immemorial have no Yuga system of any kind prevailing among them to the end of Śakadvipa.

They enjoy like the gods, and it is said that their peculiarities are divine. O mighty one, their dissolution comes at the end of the creation, we are told.

Those who reside in Puṣkaraṇḍvipa which is fearful to look at have resorted to the demoniac way of living. They perish at the end of the creation.

Śuketu said: Why has the Puṣkaraṇḍvipa been described by you as fearful to look at, void of any sense of purity, terrible and destroying the merits of actions? (47)

The sages said: O demon, in that continent there are dreadful hells, such as the Raurava. Therefore Puṣkaraṇḍvipa is said to be fearful and of dreadful aspect.

Śuketu said: How many are the fearful hells, O great ascetics, and of what measure by the approaches to them and what are their true nature? (49)

The sages said: O great demon, listen the measures and peculiarities of the hells, Raurava and others, which are twenty one in number.

Of them the first is the hell known as Raurava, which is two thousand yojanas, spread over with burning charcoal. (51)

The Second, its double, is a region of molten copper heated from below by fire and known as Mahāraurava. (52)

The next one, the double of the previous one, is known as the Tamisra hell and the
Thus ends the Eleventh Chapter in the Vamana Purana—11

Sukesi said: What action leads to these hells and in what manner? Please tell me this, O venerable Brähmanas. Great is my curiosity about it.

The sages said: O Sukesi, listen from us the actions by the performance of which one goes to the hells to undergo the suffering caused by such actions.
Those who always censure the Vedas, gods and Brahmans, and the sinners who do not respect the teachings of the Purāṇas and Itihāsas, those who find fault with their preceptors, those who hinder the performance of sacrifices, those who prevent donors from making gifts—all fall in these hells.

Those who bring about estrangement of friends, of husbands and their wives, of brothers, of masters and servants, and fathers and sons, the sacrificer and his instructor out of wicked motives alone, those vile creatures, promising to give their daughters in marriage to one subsequently get them married with others—all these are split into two with a saw by the servants of Yama.

Those who cause suffering to others, who steal sandal wood, the fragrant Usira and chowrie go to the Kārambha-Sikata hell.

The fool, who, invited to dine on the occasion of Darva and Patrika Śrāddha, dines elsewhere is split into two by sharp-beaked large birds.

On him who afflicts the hearts of the good by using piercing words perch birds striking him with their beaks.

He who with a vitiated mind calumniate the good has his tongue drawn out by crows of thunderbolt like beaks and claws.

Those haughty creatures who treat their mother, father, and preceptor with contempt are immersed in the condemned hell of pus, excrement and urine having their faces turned downwards.

The vile creatures who dine without offering food to the gods, guests, and spirits, servants, visitors, children, their parents, fire and the divine mothers—they feed upon the foul fluid of blood and pus and become needle-mouthed bulky in size and are ever afflicted with hunger.

O chief of demons, they who serve different kinds of dishes to different people seated in the same row go to the hell called Viddbhojana.
Men who, starting in a group on a journey, enjoy food without sharing it with one who is desirous of it go to the Ślesmabhujana hell.

O demon, those who alter being polluted touch the cow, the Brāhmaṇa and fire have their hands thrown into dreadfully hot pitchers.

The fire in their eyes is blown out by the servants of Yama who have seen voluntarily Sūrya, Candra and the Tarakas in an impure condition.

Those men who have touched the wife of a friend, his mother, elder brother, father, sister, daughter or a female relative, teachers, elders with their foot, have their ankles bound with iron chains heated in fire and are hurled into the frightful Raurava hell, with their legs burning as far as the knees.

Those men who have consumed rice boiled in milk, rice cooked with sesamum, and meat, without offering them to the deity, have thrust into their mouth awfully hot iron balls.

Those mean fellows who listen to the words of disparagement spoken about the preceptor, gods, the Brāhmaṇas and the Vedas by wicked critics have red hot iron nails driven again and again into their ears by the servants of Yama.

They who devastate by pulling down Prapās providing drinking water to travellers, temples, trees in a garden, dwelling of the Brāhmaṇas, assembly halls and monasteries, and destroy wells, tanks and ponds have their skin stripped off their bodies with very sharp knives by the dreadful servants of Yama, they waiting pitifully.

Men who urinate facing a cow, Brāhmaṇa, and fire have their entrails cut asunder through their anus by crows.

The man who while engaged in maintaining himself forsake his sons, servants, wife, brothers and relatives, in an utterly destitute
condition, during days of famine and agitation, are thrown into the śvabhōja hell (26)

Men who leave them who have taken shelter with them and who keep others in confinement in jails, fall in the Yantrapāda hell and are flagged by the servants of king Yama. (27)

Those wicked fellows who in the absence of any work molest Brahmans and others are crushed in a stone and muller and are dried up by fire (28)

Sinners who repudiate deposits are chained in fetters, emaciated by hunger, and with parched palate and lips are thrown into the śvāsakāśaṇa hell (29)

Those sinners are made to embrace red-hot clubs with sharp pikes on it in the Salmaši hell, who indulge in sexual intercourse on holy days and who are attached to other men’s wives (30)

The fallen Brahmaṇa who while studying with his teacher makes him sit below him and occupies a seat higher than his—the student and the teacher, each has to carry a piece of stone on his head (31)

Those who make water, cast phlegm and void excrement in water are hurled down into the śvāsūṭra hell, emitting bad smell and full of pus (32)

Those fools who mutually partake of the offerings made here in hospitality on the occasion of śārddhas are made to devour each other’s flesh. (33)

He who forsakes the Vedas, sacrificial fire, preceptor, wife, and parents, is hurled down from the peaks of mountains by the servants of Yama. (34)

Those who remarry widows and those that defile unmarried girls, and the ancestors of the offsprings of such unions are made to eat worms and ants. (35)

He who accepts Dakṣīṇa from Cāṇḍalas or Śudras the priest and the person employing the priest to perform a sacrifice,—every one of them is born as a big insect inside stone slabs (36)

Back-biter and fools who accept bribes, O demon, are thrown into the śvāsūṭaḥkṣaṇa hell (37)

A stealer of gold, murderer of a Brahmaṇa, a drunkard, one who violates his teacher’s
bed, one who takes away cows and wrongfully occupies the land of another man and the murderer of cows, women and children—these men, and Brähmanas who sell cows and Soma and teach the Vedas for remuneration, cheats, unholy persons, people who have abandoned the Nitya and Naimithika actions, and false witnesses, remain in the Mahāraurava hell

(38, 39, 40)

They remain in the Tamisraka hell for ten thousand years, for an equal duration in the Andhatamisra hell and in the Aspatravana, for an equally long period in the Ghatiyanta, and afterwards in the Taptakumbha. Those who commit this sin have their fall.

(41, 43)

Raurava and other dreadful hells, which I have described to you have all been indicated in the same order in the cases of the ungrateful and the calumniator. (43)

As Viṣṇu is the most exalted of gods, the Himalayas of the mountains, the Sūdrās of weapons, Garuḍa of birds, Ananta of the large serpents, the earth of the elements, the Gangā of the rivers, the lotus of the water-born objects, the devotee of Śiva among the chief Āsuras, Kuruṇjāṅgala is the best of the sacred places, Prthūḍaka of the places of pilgrimage (44, 45)

As Uttaramanasa is the best of the lakes, Nandana of the holy forests, Brahmaṇa’s mansion of the divisions of the universe, truth of religious injunctions and actions (46)

As Aśvamedha is the best of the sacrifices, the son of the dear ones, Agastya of the
ascetics, the Vedas of the Agamas  

As the Matsya-Purāṇa is the best of the Purāṇas, Svayambhuvasambhita of the Samhitās, Manusmriti of the Sūtras, Amāvasyā of the lunar days, Charity of the Viṣnus; (48)

As Surya is the best of the shining ones, Candra of the Nakṣatras, the Ocean of the reservoirs of water, as you are of the chief demons, the Nagapāda of the bonds, the bandha of the stimitas, rice of the cereals, the Brāhmaṇa of men, the cow of the quadrupeds, the lion of the beasts of prey, the jasmine of the flowers, Kañcat of the cities, Rambhā of women, the householder of the members of the four Asramas, (49, 50)

As Kuṣasthali is the best of the fortified towns, the Madhyadeśa of countries, the mango of the fruits, the Aśoka of the buds, the Haritaki of the herbs; (51)

O prince of demons, as the bulbous root is the best of the roots, indigestion of the diseases, milk of the white objects, cotton cloth of the cloths, Arithmetic of the arts, magico is the best of sciences, Kakamāci of the vegetables, salt of the flavours, the palm of the lofty trees, the Pampā of the lotus ponds, Ṛṣārṣa among the wild animals, the Banian of trees, Śiva of the learned; (52, 53, 54)

As the daughter of Humayat is the best of the chaste women, Kapila is the best of the cows, the blue coloured among bulls, so among all the unbearable, impassable and dreadful hells Vaitaram is the worst O
chief of demons, so is the ungrateful of the sinners. (55)

Similarly, O king of demons, the ungrateful is the worst of sinners and ingratitude the worst of sins. There is absolution from sin for a murderer of a Brāhmaṇa or a cow, but not of this depraved character. And there

is no absolution even in a crore of years for an ungrateful fellow who spoils the good deeds of a friend. (56)

Thus ends the Twelfth Chapter in the Vāmana-Purāṇa—12.

13

Sukaṣi said: You have described the tremendous configuration of Puṣkaradvipa. O great sages, state the configuration of JambudvIPA.

The sages said: Listen the configuration of JambudvIPA being described as consisting of nine divisions, widely extensive and able to bestow heaven and liberation as reward.

In the middle there is the Ilavṛta Varṣa, the wonderful Bhadrāśva in the east, and in the East-north is Hīranya, O chief of demons. In the East-south is the Kinnara Varṣa. Bhārata is said to lie in the South and Harīs in the South-west. KetCode is in the West and Rāmaka lies in North-west. Kuruvarṣa is in the North, surrounded by Cempaka trees. In the North-east is situated Kimpuruṣa Varṣa. O Śūlakatāṅkata, these are the nine holy and pleasant continents. Ilavṛta etc., are eight if we leave out Bhāratavarṣa. Among them there is no
division of ages and no apprehension of old age and death. Their final emancipation is easy, inborn, abundantly happy and realised without any effort. There is no calamity among them neither is there the distinction of the best, worst and the medium. They are all separated from each other by seas and mutually inaccessible. (3-8)

Indrādipa, Kaserumānī, Tāmavārpa, Gahastimānī, Nāgadvipa and Kaṭābha, Simhala as well as Vāruṇa. This continent which is surrounded by the sea and situated North-South is called Kumāra and is the ninth among them. On the Eastern frontier there are the Kirātas and in the Western are the Yavanas. The Andhras are in the South, O hero, and Turukkas in the North Brāhmaṇas, Kṣatriyas, Vaśyas, Śūdras and the mixed castes, have been sanctified by sacrifices, battles, commerce and such other actions. Their intercourses were determined by these actions, as were attainment of heaven and liberation and similar were Virtue and Vice Mahendra, Malaya, Sāhja, Śaktimān, Rksa, Vindhya, Pāryātra are the seven principal mountains. And there are hundred thousand intervening mountains, extensive high, huge and pleasant, are the Kolābala, Varbhrāja, Mandara, Durdara, Vātamadhama, Vāidyuta, Mainka, Sarasa, Tungaprabha, Nāgagiri, Govardhanāscala, Ujjāyana Puspagiri, Arbuda, Rāivata, Ilgamukha, Gomanta, Citrakūta, Kṛtaśāra, Śucirvata, Konkasa and hundreds of others. Mixed with them are the Janapadas, which are Mleccha and Arya according to division. I will now tell you the important rivers that irrigate
them. Listen to them correctly.

(9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19)


(20-22)

Vedasrī, Vedasā, Vṛtraghni, Sindhu, Parṇā, Nandini, Pāvani, Mahī, Pārā, Carmavatī, Lūpi, Vīśā, Venumati, Śīpā, and Avantī are well-known as dependent on the Pāriyātras.

(23-24)

Śrī, Mahānada, Narmadā, Surasā, Kṛṣṇa, Madhavī, Daśā, Cikāti, Apanihā, Cīrtopala, Tamasā, Karamodā, Pīśī, and others—Pippalaśrou, Vīśā, Vanjulāvati, Satsantarā, Śrīkammi, Mahi-

ßihā, Kṛtikā, and Vasu and other swiftly flowing rivers rise at the foot of the Rāsa.

(25, 26, 27)

Śivā, Pāyosnin, Nirvindhyā, Tāti, Niṣadhāvati, Venā, Vaitarani, Sīmbhū, Krunudvati, Toyā, Mahāgauri, Durgandhī, Vasālā are the auspicious rivers of holy water that take their rise in the Vindhyā Mountains.

(29, 29)

Godavari, Bhimārathī, Krsnā, Venā, Sarasvati, Tungabhadrā, Suprayogā, Vāhī, Kāveri, Dugdṛhadā, Nalini, Revā, Varisonā, Kalasvanā—these great rivers rise at the foot of the Sābya mountains.

(30, 31)

Kṛtikā, Tārāpurnī, Vanjulā, Utpalavatī, Śini and Sudāmā have their sources in the Śuktimat mountains. All these rivers are holy and destroy sin. They are the mothers of the world and are all wives of the ocean.

(32, 33)
There are others, thousands of smaller perennial rivers, O demon, and others flowing in the rainy seasons, easily irrigating the fortunate countries which are situated in the midst of water.

Matsya, Kuśāṭṭa, Kun, Kūḍala, Pançāla, Kāśi, Kosala, Vṛka, Śābara, Kauvira, Sahbhūjanga, Śaka, Samaśaka, are the Janapadas of the Madhyadeśa.

Vahlika Vatadhina, Abbira, Kālatojaka, Apruranta, Sudra, Pahlava, Khetaaka, Gandhāra, Yavana, Sindhu, Sauvira, Madrasa, Satadrava, Labthava, Pāraśvata, Muṣaka, Māthara, Udakadhāra, Kukkeya, Dabasa, Kṣatriya, Vaiṣya and Śudra families in place of the Vaisyas, Kamboja, Darada, Barhara, Angalamukha, Cins, Tuṣara, others living outside inhabited territories Atreyas, Bharadvajas, Prasthala, Daśeraka, Lampaka, Tavaka, Rāma, Śūlka, Tangana, Aurasa, Almadrā, and the Kārata Tribes, the Tamasa, Kramamāsa, Supīrāja, Pundraka, Kulūtā, Kulūka, Uṇa, Tūnpāda, Kuṅkuka, Māndavvyas, and Maḷaviyas are the dwellers of the Uttarāpatha.

Aṅga, Vanga, Mūḍgarava, Antargiri, Bahingara, Pravaṇa, Vaṅgeya, Māṇsāda, Baladantaka, Brahmatrā, Prīvīyasa, Bhargava, Keśabarbara, Prāgyotisa, Śūdra, Videha, Tāmraliptaka, Maḷa, Magadha and Gonanda are the Janapadas of the East.

O demon, Pundra, Kerala, Cauḍa, Kula, Jituṣa, Mṛukūda, Kumārāda, Mahāśaka, Mahārāṣtra, Māhiṣaka, Kāṅga, Abbira, Nāgika, Arāṇya, Śabara, Balindhā, Vindhaya, Manuleya, Vaidarbha, Dandaka, Panrika and Śuṣika, Aṣmaka, Bhoga-
The sages said: Non violence, truth, non-stealing, charity, forbearance, self-restraint, tranquility, non miserliness, purity, and austerity, O great demon, constitute the ten limbed Dharma to be followed by all castes. The duties appertaining to different stations...

Tundikera, Vithctra, Avanti are, O Śukesin, the Janapadas situated at the foot of the Vindhya mountains.

I shall now tell you the Janapadas of the mountainous region, Nirāhāra, Hamsamārga, Kupatha, Taṅgara, Khasa, Kuthapravaranā, Urṣa, Punya, Hūṅka, Trigarta, Kirāṭa, Tomara, and people of the Himalayas.

I have described in detail the territories in the Kumāradvipa, O chief of the demons. Now listen to the local customs of these countries being narrated by me accurately.

Here ends the Thirteenth chapter in the Vāmana-Purāṇa—13.