Chapter 32

The description of the determination of Pranava i.e. the sacred syllable ‘Om’

After this, I shall talk of the real nature of Pranava, i.e. the sacred syllable ‘Om’ as the veritable Brahman. It is the Vedic symbol consisting of three letters known as such right from the beginning.

In accordance with the letters, the presiding deities are ordained. These are Rk, Yajur, Sāman (Vedas), Vāyu (the Wind-god), Agni (the Fire-god) and Jala (water).

After this, I shall talk of the real nature of Pranava, i.e. the sacred syllable ‘Omkara’ as the veritable Brahman. It is the Vedic symbol consisting of three letters known as such right from the beginning.

Among these letters (omkāra) is omnipresent, all-permeating, the knower of all Yogas. It is lettered at the beginning, middle and the end for the bliss of the people.

The seven sages, Indra, Devas, along with the Pitṛs or manes— all emanated out of the syllable, have really come out of Mahēśvara, the God of gods.

The Yugas are Krta, Treta, Dvapara and Kali. They move in cycles like a wheel.

The gods then became annoyed, being subject to the control of Kāla. They could not
become competent to adjust to his magnitude and control.

Then at the beginning of the Manvantara, terrified by Kāla, the sages, the gods and Indra of auster penance, restrained their speech and controlled their minds for a thousand years and ultimately took the refuge in great lord Śiva.

This Kāla is the lord of Devas, has four faces and four forms. “O Mahādeva! O Mahesvara! Who can comprehend him? He is too deep.”

Then having seen that Kāla of four faces, Mahādeva said to Devas— “You need not be afraid. What are your desires (that may be granted as such)?

I shall accomplish all that. Your endeavour will not go in vain.” Thus the lord spoke again, being himself the unconquerable Kāla.

This white face of his, seen with four tongues, is the face of Kāla named Krta Yuga, i.e. the Golden Age. That god, the best among the gods, Brahmā and Vaivasvata is this face or the principal figure.

And this one, having gleam of a red colour with three licking tongues, the third one of yours remembered as such by me as the Tretā Yuga, O Brahmānas!

Here, tendency for the performance of sacrifices gets on from Mahesvara. Therefore, here the three tongues are the three fires. After worshipping the fires, O Brahmānas, the tongue of Kāla begins to function.

This terrific reddish-tawny coloured face with two tongues is the Dvāpara Yuga. I will remain two-footed in this age.

This one that is the fourth one having gleam of a dark black colour with red eyes, single-tongued, dark and huge, licking like a serpent again and again, is the terrible Kali age. It is terrifying to all the worlds. It is the fourth terrible face of Kāla.

In that Yuga, neither bliss nor emancipation comes into being. The subjects are consumed by Kāla in that Yuga.

Brahmā shall be fit for adoration in the Krta (golden) age; in the Tretā, it is sacrifice; Viṣṇu

I. Three fires are— Gārhapatya, Āhavaniya and Daksīna.
in Dvāpara; and I am adorable in all the four ages.

व्रह्क्ष विण्युत्तक्षक्ष कालस्वीच कलास्वचः।
सर्वोऽवै हि कालेषु चुरुन्तिश्चितिः॥१२॥

Brahma, Viṣṇu and Yajña are the three parts of Kāla itself. But in all the Kālas, the four-formed Maheśvara is the very Kāla itself.

अहं जनो जनाधिता वः कालः कालप्रवर्तकः।
युगकर्ता तथा चैव परं परपराघणः॥१३॥

I am the progenitor of Kāla, the creator of Kāla and likewise the maker of Yuga or aeon, the excellent one, amenable to others or to the utmost.

tस्मात्कलित्युप्वम प्राथ्य लोकानां हितकारणात।
अमशाय च देवानामधोपयेक्योरपि॥१४॥
तदा भव्यपुष्यपी भविष्यामि सुरीतमा।
तस्मात्र्यं न कार्यं च कालं प्राथ्य महोदयस॥१५॥

Therefore, having attained to the Kali age or Iron age, out of desire for the beneficence of the people, as also for the sake of intrepidity of the gods in the worlds and for offering protection to the people, I shall be born and be worshipped, O best among the gods! Therefore, you need not be afraid of the advent of Kali.

एवमुत्तासतं: सर्वं देवता ऋषिनिः: सह।
प्रणायं शिरसा देभं युनशुचियतिमि॥१६॥

This way having been addressed, all the gods along with the sages bowed to the Lord of the universe with bent heads and spoke to him again.

dेवस्वयं वृषः:

महातेजा महाकायो महावीयों महास्वतिः।
भीषणं: सर्वपूर्वतो लघुं कालस्वतुपूर्खः॥१७॥

The gods and sages enquired—How is this Kāla, having four faces, highly radiant, of stupendous figure, highly valiant, is terrific to all the living beings?

महादेव उवाच
एष कालशुर्पुतिः सत्यक्षुर्पुरुषः॥
लोकसर्ववषाणां तत्क्रमात: सर्ववशः॥१८॥

Mahādeva spoke—“This Kāla has four faces, four jaws and four forms. For the sake of security of the universe, he goes beyond, on all sides.

नासाय्यं विषयं चास्य सर्वसिन्नसचाराचे।
कालं: सृजति भूतानि पुनः संहारति ऋषियाः॥१९॥

For him, nothing remains as unfit for accomplishment in this (world) of mobile and immobile beings. Kāla creates the living beings and dissolves them again in due order.

सबे कालेयं वनमासं: न कालं: कस्यविद्वानः।
तस्मात्रू सर्वमृतानि कालं: कल्पयति सधा॥३०॥

All are subject to the control of Kāla and Kāla is not amenable to any one. On that account, Kāla alone circumambiates perennially.

विक्रमस्य पदान्त्यं पूर्वोऽकान्तेकसातः।
तानि वनमत्रापीरं परिच्छतं ग्राम्माताः॥३१॥

He takes seventy-one steps, as mentioned before, which constitute a Manvantara with as many cycles of the sets of four Yugas.

एवं पदं प्रतक्रमं पदान्त्यमेकसातः।
यदा कालं: प्रकटमेति तदा मन्त्रकस्य॥३२॥

Over-stepping one, when Kāla completes a set of seventy-one steps, the Manvantara terminates.”

एवमुक्तः तु भगवानवृषावर्षितलदानवान।
नमस्तक्ष्म तैः: सर्वस्तलवत्वमृत्यूः॥३३॥

This way having spoken to the manes, demons, the gods and the sages, the lord became invisible there, after being bowed to by them.

एवं स कालं भगवानवृषावर्षितलदानवान।
पुनं: पुनं: संहरते सृजते च पुनं: पुनं॥३४॥
Thus the adorable one, repeatedly creates and annihilates the gods, sages, manes and the demons in course of Time (Kāla) again and again.

That is why in every Manvantara, the great Lord is adored by the gods, sages, manes and demons due to fear of that Kāla.

That is why in every Manvantara, the great Lord is adored by the gods, sages, manes and demons due to fear of that Kāla.

O Brahmānas! Therefore, by all efforts in the Kali age, austere penance should be performed. The fruit of the merit of a person resorting to the great Lord is very fabulous. Hence abandoning the heaven and descending to the earth at the advent of the terrible Kali, Devas and the sages desire to perform penance. They are engrossed in holy rites. And having attained to Kali, the Lord too takes incarnation time and again.

In the age of Vaivasvata Manvantara, thousands of the gods, the kings and the sages have passed away in due course of time.

Devāpi, the Paurava king, Manu and his lineage born of Ikṣvāku are endowed with mighty Yogic strength. They wait upon the passage of time (Kāla).

When the Kali Yuga terminates and Tretā Yuga arrives, in that future Tretā Yuga along with the seven sages, the gotras (lineal lineages) of Kṣatriyas will be established. They are narrated.

At the end of Dvāpara, the Kṣatriyas became firmly established along with the sages. When the Kṛta, Tretā and Dvāpara pass away, the Kali Yuga arrives, wherein sinful men pass their time.

Seven Manvantaras are well-recorded in the Śrutis and Smṛtis. The serial order of the termination of Yugas is the same in all these.

1. This verse has no relationship in flow with the following verses.
2. All the sacred writings of the Hindus are divided into two classes namely Śruti or what is heard or revealed and Smṛti or what is remembered. The Vedas constitute the Śruti for they are regarded by them as revealed and the sacred Laws etc. now pass under the name of Smṛti.
Within the mutual elaboration of the aeons, there ensued the birth of Brāhmaṇas and Kṣatriyas. Just as per dissolution or as per abiding norm of these extended from them, there ensued the Prakṛti or the principal element.

When the Kṣatriyas were destroyed by Rāma, the son of Jamadagni (Parasurāma), all widows were converted into unchaste women (Kulaṭās) by the Kṣatriya rulers of the earth. I shall now dilate upon those who have gone to the heavens. You may understand that.

They call Aīḍa or Aila as the founder of the Ikṣvāku lineage. The kings having legacy of congenital heredity along with other Kṣatriyas on the earth and the kings of Ikṣvāku there took birth in the lineage of Aīḍa race. And verily, a century got completed as such, of the lineages having been consecrated as such.

Since then of the Bhoja family, an expansion became redoubled known as such. The Bhoja as Kṣatra swollen to a triad of hundred and four times that got off as per ordainment.

Among them happened to be the kings that passed away, you may know them while I narrate along. There were a hundred Prativindhyas and a hundred among the Haihayas.


Then a century among the Paulas and a hundred among the Kāśi, Kuśa and others. Then the others, a thousand as such that passed away were Śaśābindus. They performed the horse-sacrifices by gifts of Niyuta (a million, a hundred thousand ten thousand crores or 100 Ayutas).

This way, the sage kings passed away in hundreds and thousands in the period of transition (Manvantara), the auspicious one, of Manu, the son of Vaivasvata.

Due to repetition and various in numbers, it is not feasible to talk much. Therefore, this way, quite briefly, these have been narrated and not in details. It is possible to talk of all the saintly kings who passed away in line with those Yugas.

These ones as propogators of the lineage of Yayāti happened to be well-declared as endowed with radiance who sustain the worlds.
They achieved five boons difficult of obtainment of the Brahmaloka which are longevity, sons, wealth, fame, and prosperity. Those who hear and retain in memory the account of the group of five of the wise ones, as narrated the secular motives, they all attain to the region of Brahmā.

Of that one also, the twilight is of a centum twain and the segment of twilight likewise is of centum twain. The third prefatory note, the third one of Dvāpara, is declaimed as such.

The persons knowing the enumeration call Kali or the Iron Age as one thousand years. Of that one also, the twilight is of a centum norm and the segment of twilight being of the same centum norm likewise.

The concluding section (Sarīhārapāḍā) was counted as the fourth one in the Kali Age. Along with twilight and its segments, the Four Ages assumed norm.

This twelve-thousand normed, four-aeoned period is recognised as such. This way by the hemstitches of verses, the pentad of thousands stands enunciated as such individually.

Just as Veda is of four Pedas, the aeon likewise is of four Padas. Just as the aeon of four quarters has been created by Brahmā himself, this Purāṇa of four Padas wasdeclared as such by Brahmā earlier.
Chapter 33

The description of the lineage of Svāyambhuva

Sūta spoke— In all the Manvantaras, on the arrival of these having passed away, here, those having dignity of similar norm, take birth by name and form.

The various gods and kings that happened to be in that Manvantara, the Sages and the Manus all being of equal sense of dignity.

The creation of great sages having been narrated, you now hear the narration of the lineage of Svāyambhuva in details, in line of this earlier serial order.

Svāyambhuva Manu had ten grandsons equal to himself, by whom this whole earth became equipped as such with seven continents. Endowed with oceans and various sub-continents was colonised by them formerly in the Svāyambhuva Manvantara in the first Treta age. They were the sons of Priyavrata and grandsons of Svāyambhuva. They were endowed with progeny, Yogic power and penance and the ability to create subjects. This earth was colonised by them.

Priyavrata’s sons were—

Kanyā, that externally fortunate daughter of Kardama, the Prajāpati, bore to valorous Priyavrata sons endowed with progeny.

She gave birth to two daughters— Samrāj and Kuksi as well as to hundred son. Among them, ten brothers were valiant and equal to Prajāpati. They were— Agnīdhra, Vāpuśmān, Medhā, Medhātithi, Jivhu, Jyotiṣmān, Dyutimān, Havya, Savana and Sarva.

Priyavrata having (had) consecrated these seven kings in seven continents (dvīpas) with lawful ceremonies. (Now you) know these continents.

He made the Lord of Jambudvīpa, Agnīdhra of great prowess; of Plakṣadvīpa even was made by him the overlord, Medhātithi. In Śalmaši, he consecrated to the throne as king Vāpuśmān. He made Jyotiṣmān as the king of Kuśadvīpa.
That lord established Savana as the ruler of Puškaradvipa. In Puškara, Savana had two sons— Mahāvīta and Dhātaki. These two sons became best among persons endowed with sons.

Mahāvīta was remembered as a Varṣa in the name of that great-souled one and by the name of Dhātaki also Dhātaki-khaṇḍa became well-known.

King Havya gave birth to the sons, the rulers of Śākadvipa. They were by name— Jalada, Kumāra, Sukumāra, Maṇḍicaka, Vasumoda, Sumodāka and seventh one as Mahādruma.

Jalada is the first Varṣa of Jalada, became known and Kaumāra, the second one known of Kumāra.

Of Sukumāra, the third one as Sukumāra known as such; of Maṇḍicaka, the fourth one here was known as Maṇḍicaka.

Of Vasumodaka, the fifth one known as Vasumodaka and of Modaka, the sixth one Modakavarsa became known as such.

Of Mahādruma, the seventh one became known as Mahādruma. Of these by names, only seven Varṣas flourished as such.

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After their names, the countries that assumed names of Krauṇadvipa, Uṣṇa came to be known of Uṣṇa as a country; of Pivara also (known) as Pivara.

The country of Andhakāraka also came to be known as Andhakāra. Of Muni, the country known as Muni and Dundubhi of Dundubhi.

These seven countries within Krauṇadvipa were very much glorious.

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These seven countries within Krauṇadvipa were very much glorious.

These seven sons of mighty power, were born to Jyotiśmati in Kuśa Dvīpa. These were—Udbhida, Venumat, Svairatha, Lavana and Dhṛti, the sixth son was Prabhākara and the seventh was Kapila.

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The first Varṣa was Udbhida and the second one known as Veṇumāndala. The third after
Svairathkāra, the fourth after Lavana, the fifth after Dhrtimān, the sixth after Prabhākara, and seventh Varṣa of Kapila is well-known as Kapila.

The king of Śālmālī, the seven sons of Vāpūṣmat were—Śveta, Harita, Jīmuta, Rohita, Vaidyuta, Mānasa and Suprabha, as the seventh one.

After Jambudvīpa, in the seven dvāpas, I shall talk about the seven sons of Medhatithi, happened to be the overlords of Plaksadvīpa.

You may know about the Jambudvīpa, surrounded by seven countries. Priyavrata crowned the eldest son of Kanyā, Agnidhra, highly strong, as the overlord of Jambudvīpa.

He had nine sons equal in radiance and strength to Prajāpati. The eldest was named as Nabhi and his younger brother as Kimpurusā.
Harivarṣa was the third; Ilāvṛta was the fourth; Ramya was the fifth; Harinnmān was the sixth; Kuru was the seventh of them and Bhadraśva happened to be as the eighth. The ninth one as Ketumāla; you may know their countries.

The sire bestowed Nabhi, the southern varṣa (subcontinent) known as Hima. He gave to Kimpurusa, the varṣa known as Hemakuta; to Harivarṣa the varṣa remembered as Naisadha; to Ilāvṛta the central part of Sumeru, to Ramya Nila-varṣa; Śventa which to the north of it, was given by the father to Harinnmā. That which was next to or to the north of Śrṅgavān that he offered to Kuru. And the varṣa Mālyavān, he bequeathed for Bhadraśva. He assigned the sub-continent Gandhamadana to Ketumāla. Thus (he apportioned) these big sub-continent (among his sons).

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Agniḍhara, in all these, crowned those sons as such. And as per ordainment, the great-souled one stood austere in penance.

This way, all those were incorporated into the seven continents, by those sons of Priyavrata and grandsons of Svāyambhuva.

These were the eight auspicious varṣas as Kiripuruṣa and others. There perfection was natural, very joyful and without comforts.

There was no reversal in those nor any decrepitude and fear of death. There were no (distinction) of Dharma (righteousness) and Adharma (unrighteousness). There were neither height born nor low born nor middling. In all those areas, there are no Yuga cycles (with their classification, duties etc).

I shall now describe the lineage of Nabhi in the Himavarsa. Nabhi, however, gave birth to a son in Merudevi, of great radiance; (named) Rṣabha, the greatest among kings, the ancestor of all Kṣatriyas.

From Rṣabha was born Bharata, the valiant one, the eldest one of a hundred of sons. That Bharata having consecrated to the throne, the son resorted to renunciation.

He bequeathed the Dakṣiṇavarṣa (the southern country) named Hima, unto Bharata. Hence scholars know it by the name Bhārata Varṣa.

The intelligent son of Bharata, named Sumati, the pious one or dutiful one, happened
to be and his (own) kingdom Bharata bequeathed for him. Having Royal Sovereignty transferred to the son, that king entered the forest.

His son Taijasa, too, the Lord of the progenies or subjects, the vanquisher of foes, the wise one named Indradyumna, became known this way.

His son was Parameśthin. After his death, Sobhana born in family of Pratihāra and in his lineage. From that lineage, a son named Pratihartā, this way well-known, took birth even of that wise one.

Unnetā was the son of Pratihartā and Bhuva came to be known on that of this. Udgītha was his son and Pratāvī also his son as such.

Of Pratāvī, the son was Vibhu and Prthu as son of that one became known. Of Prthu, too, the son Nakta and of Nakta also came to be known as Gaya.

Of Gaya, the son was Nara and of Nara, the son was Virat. Of Virat, the son Mahāvīra and of that one (i.e. Mahāvīra) the son became Dhīmān.

Mahān was the son of Dhīmān and Mahān’s son was Bhauvana. Tvāstā was the son of Bhauvana and Arija was his son.

Out of them, Viśvajyoti was the chief. By them, these subjects flourished and this Bharata Varṣa consisting of seven regions flourished.

Along with those Yugas, the kings of their lineages passed away in the Svayambhuva Manvantara earlier in hundreds and thousands.

This is the creation of Svayambhuva (Manu) by which this universe has been filled along with sages, gods, Pitṛs, Gandharvas, Rākṣasas, Yakṣas, Bhūtas, Piśācas, human beings, animals and birds. Their creation in the world gets the rotation along with the Yugas.

* * *
Chapter 34

The description of Jambūdvīpa

The sages spoke—This way having heard of the establishment of progenies, that wise and excellent sage questioned Śūta regarding the length and breadth of the Earth.

How many continents along with oceans and mountains are there? O lord! How many are the Varṣas (sub-continents)? In them which are the rivers known as such?

Śūta spoke—Hereafter, I shall relate the length and breadth of the earth, the enumeration of the oceans and continents in detail.

I shall tell you how many are the Varṣas and the streams in them. The magnitude of the elements, the Lokāloka mountain range, the circumference, the size and the course of movements of the sun and moon.

There are thousands of countries and islands in the seven continents. They are not capable of being narrated in details with sufficient evidence, even within the span of a hundred years.

I shall narrate the collection of seven continents, along with the moon, sun and the planets, whose extent, the men, dilate upon with logical sequence and guess-work.

One shall not make conjectures about inconceivable objects and worlds. That which is beyond Prakṛti is called eternal.

I shall narrate (the extent) of Jambūdvīpa having nine Varṣas. You may learn about its extent and zones in Yojanas.

It extends to a hundred thousand Yojanas. It is (endowed with) variety of auspicious rural localities and splendid towns.

It is embellished with the colonies of Siddhas, Cāraṇas, Gandharvas and mountains having the stocks of minerals and variegated rocks. It has many rivers rising from mountains.

Chapter-34

Jambudvipa is vast, endowed with glory and surrounded or engirt all around by nine Khandas inhabited by living beings. It is engirt all over by the lavaṇa ocean or salt ocean.

All round the outstretch of Jambudvipa, extending to its entire length, are six Varsa-parvatas having excellent ridges, stretched to the east. They extend to both sides plunging into the eastern and western oceans.

Nāga-vāraṇa is full of Lapis lazuli, white-peaked, full of gold. Śrṅgavān is golden-hued, but variegated in colour like peacock feathers.

These great mountains are resorted to by Siddhas and Cāraṇas. Their internal expanse is said to be as nine thousand (Yojanas).
of that altar. The seven mountains of the seven
countries are two thousand Yojanas long and as
much high.

The seven mountains of the seven
countries are two thousand Yojanas long and as
much high.

Their length is said to be similar to that of
Jambudvīpa. The two middling mountains, Nīla
and Nisadha are a hundred thousand Yojanas in
length. The other four mountains—Śveta,
Hemakūṭa, Himavān and Śrīgavān are shorter
than these. Out of these mountains, Śveta and
Hemakūṭa are each ninety thousand Yojanas in
length. And mountains Himavān and Śrīgavān
are each eighty thousand in length. In their
midst, there are Janapadas. The Varsas
are seven in number.

They are surrounded by mountains that are
difficult to cross on account of steep precipices.
They are criss-crossed by various rivers. These
Varsas were mutually unapproachable. Animals
of different types live in them.

This Haimavata-varṣa is well-known as
Bhārata and beyond that one is Hemakūṭa
known as Kimpurusa (varṣa).

In the centre of those stationed Meru, and
Ilāvṛta is in the middle of Meru. To the south
of Nila and to the north of Nisadha, there is a
longer mountain of huge stone slabs, named
Mālyavān. It ranges a thousand Yojanas from
Nila to Nisadha. It is sanctified as one thirty-
four thousand Yojanas in extent.

In the west of that, the mountain
Gandhamādana should be known as situated. In
length and breadth, it is supposed to be like Mālyavān.

In the midst of two globes, there is the four-coloured, golden, four-cornered, lofty, excellent mountain Meru. From the unmanifest, the elements of water etc. are born.

From the indistinct one, the lotus of the Earth (Prthivi padma) is evolved. Its pericarp is the four-cornered Meru that is five times great.

O excellent Brāhmaṇas, from that then took birth all the deities. The noble Puruṣottama was born with his Atman purified by many merits earned in aeons. Then the great Yogin Mahādeva, was born, the eldest one in the universe, who pervades the entire universe and who is infinite and formless.

There is no natural form born of flesh, marrow and bones. Owing to Yoga or mental concentration and supremacy, he is one as pervading souls of all.

From him as the cause, was born the eternal lotus of the worlds. As the natural sequence of time, it occurred at the advent of the Kalpa.

In that Padma was born God of gods, the four-faced one, Brahmā, the chief of Prajāpati, the lord of the universe.

The lotus that was raged by Viṣṇu grew from his umbilics. The earth was originated in the form of a lotus along with the forests and the trees.

The four very distinguished great continents are situated on the petals. The mighty Meru is stationed on the pericarp.

On its sides of various colours, the eastern is known as white; the southern is yellow; the western is back; and the northern is red. With variegated colour shining brightly, Meru is installed like a king. It is as refulgent like the sun of mid-day or like the smokeless fire. It is known eighty-four thousand Yojanas in height.
It is sixteen thousand Yojanas in depth below the surface of the earth and its extension also is the same. It is established like an arrow towards the east. Its diameter at the summit is thirty-two thousand Yojans.

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The sages knew only those things which are at the near of this king of mountains. But only Brahmā knows the entire range.

The various quarters set up on that mountain have thousands of great Devas who are efficient to give all the desired fruits. They have occupied the great regions there. Here is a pleasant assembly-hall of Brahmā, resorted to by several Brahananical sages. It is known as Manovati in all the regions.

The group of sages and Devas stay near four-faced Brahmā. The mass of lustre (of Brahmā) is glorified there. I shall describe it to you.

The glorious lord of riches, the thousand-eyed Indra, stays there, revered by Devas and the celestial sages endowed with great Yogic prowess.

Here alone is the region of lord Indra, the great sovereign, the great monarch, the refulgent as the sun. It is bowed to by all Siddhas.

Here is the region of Indra endowed with the highest prosperity of the world. It is brightened by the excellent immortal Devas and is ever resorted to by them.
In the middle point between the east and the south and in the second inner ridge is the famous splendid assembly-hall which is refulgent like fire. It is very beautiful and lustrous, inlaid with metals of diverse colours. The ground is paved with various gems. It has many columns made of gold rising high. There are many gems-studded platforms, secret and hidden excellent apartments on either side. This famous spacious aerial chariot is refulgent and fire-like.

That great assembly-hall of the Fire-god is known as Tejovatī. The Fire-god Vibhāvasu, the excellent among Devas and the face of all celestial deities, endowed with thousands of leaping flames, is praised by Devas and sages, who perform Ḥomas (oblations) too.

The Fire-god is the intermediary and a distinguished deity of Brāhmaṇas. Though he is indivisible, his splendour is shared by all. He is the lord of splendour assuming various forms. His diversity both as the cause and effect is perceptible through concentrated mind.

That Fire-god is respectfully bowed to by great Siddhas, adorable sages, knowers of the world and worldly affairs and those who assimilate his prowess and exploits.

In the third inner bank is a great assembly-hall of Vaivastvata (god of death) which is known as Susamyama.

The great assembly-hall of the intelligent lord Nairṛtya of broad-eyes is in the fourth inner ridge. This hall is named Kṛṣṇāṅgana.

That great assembly-hall of Varuṇa, lord of waters and son of the Vaivasvata (Sun), in the fifth inner ridge. This hall is named Śubhāvatī.

Likewise there is a great assembly-hall of Varuṇa, lord of waters and son of the Vaivasvata (Sun), in the fifth inner ridge. This hall is named Śubhāvatī.

There is the great assembly-hall of Vāyu in the northern quarter beyond that, in the sixth inner ridge. It excels all in good qualities and is called Gandhavatī.

There is the assembly-hall of the Moon, lord of the stars in the seventh inner ridge, having raised platforms and altars of brilliant lapis lazuli. Its name is Mahodayā.

Similarly in the eighth inner ridge there is a great assembly-hall of Iśāna. It is named Yaśovatī having lustre of the heated-gold.

These great auspicious assembly-halls, situated in the eight quarters, belong to the eight chief Devas, Indra and others.
The sages, Devas, Gandharvas, Apsaras and great serpents, are residing there, who come for worship.

This is what is known through many synonyms of heaven, viz. Nākapṛṣṭha, Diva and Svarga, by those who know the Vedas and their ancillaries.

Those attain this Devaloka who perform various observances, different sacrifices, restraints or different kinds of auspicious rites. Hence it is also known as Svarga.
Chapter 35

The description of Jambūdīvīpa

Sūta said— The root of the pericarp is seventy thousand Yojanas beneath. This has been described earlier.
There are two mountains—Jāthara and Devakūta to the east of Meru, which run north to south and stretch up to the Nila and Niśadha mountains.

Kailāsa and Himavat are situated to the south and north respectively. They enter the sea, extending to the east and the west.

Now I shall tell you about the diameter of Meru, the golden-mountain, O excellent Brāhmaṇas.

Meru has four great ranges in all the four directions. The earth with her seven continents is held by them and does not move.

Their extent is said to be ten thousand Yojanas. They shine with many gems and jewels of Devas, Yakṣas and Gandharvas who resides there. Many rivulets flow from their rocky declivity and their beautiful caves.

The variegated lands of varied colours and features shine with the clusters of flowers blooming around the slopes and ridges, abounding in red arsenic mines and yellow orpiment.

The caves with gems and gold, shine all round with diverse colours. The place is rich in vermillion, gold and minerals.

Set in variegated shapes and sizes of gold, they are decorated in corals. There are beautiful and delightful abodes of Siddhas with hundreds of storeys. They are dazzling all around with majestic palatial aerial chariots.

Mandara is situated to the east, Gandhamādana to the south, Vipula to the west and Supārśva is situated to the north.

There are platforms of diamonds and Lapis lazuli on thousands of their peaks, with trees of thousands of branches. They are well-established with firm roots.

They have thickly grown smooth dark leaves, with large fruits and flowers. They cover the ground with shade. They are very lofty.

There have grown the four great trees which are the land-marks of the continent. They are dwelled to by Siddhas, Yakṣas and Gandharvas.

There is great tree Keturāṭ (the king of banners) with hanging branches on the peak of mountain Mandara. There is a Kandara tree also.
It is splendid with excessive fragrant, full-blown flowers as big as a pitcher and with filaments spread out. They bloom in all seasons.

The fragrance fills up the quarters to more than a thousand Yojanas around, wafted by the gentle wind.

O Brāhmaṇas, the continent Bhadrāśva is well-known as Varaketu. Here Viṣṇu is directly adored by groups of Siddhas.

Earlier, the most excellent God Hari (Indra), riding a white horse and accompanied by a group of Rudras, traversed the entire continent. Therefore, the continent is called Bhadrāśva, O leaders of Brāhmaṇas.

On the top of the southern mountain, there is a Jambu (Rose Apple) tree. It is resorted to by Devas. It ever blooms, bears fruits and shines with garlands of flowers.

Its roots and branches are extensive and of nice colours. The tree is always bedecked with new flowers, fruits and branches.

The huge, sweet and soft fruits, falling on the peak of the mountain are nectar-like in taste.

On the top of this excellent mountain, the river Jambū with currents of honey, flows from the table-land.

Here is formed the gold known as Jāmbūnada, with the lustre of burning fire. It is the matchless ornament of Devas which is the destroyer of sins.

Devānāmarbha yakhraśaksaprāga:

Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Pannagas (serpents) drink the honey, the juice coming out from the Jambū tree like the sweet nectar.

That eternal Jambū tree is well-known in the world and is the landmark in the southern continent. The continent is called Jambudvīpa after its name.

On the peak of the great western mountain Vipula, a great-souled one, Aśvattha tree grows. It has hanging garlands and golden platforms studded with gems. Its trunk and branches are very lofty and it is the abode of many living beings. It abounds in good qualities.
It is rich with auspicious and sweet fruits of the size of big pots, growing in all seasons. The tree is resorted to by Devas and Gandharvas. That tree is the landmark of the people of Ketumālā.

O great Brāhmaṇas, how the continent came to be known as Ketumālā. Hear, I shall tell you the etymology of the name.

The Daityas on being forced in the tumult of the battle, were defeated after the churning of the milk ocean.

When the trees shook, a garland wreathed by the thousand-eyed lord Indra was put round the trunk of that Asvattha tree (as a form of worship).

Similarly that garland is crowned with its great fragrance. It never decreases and bestows all desires. That fortunate garland is worshipped by Siddhas and Cāraṇas.

It shines with branches crowned by bunches of garlands of pleasing fragrance hang loose. It is the abode of Siddhas and Cāraṇas.

Seven mind-born sons of Brahmā, the blessed younger brother of Sanatkumāra, stay there. They are known as Kurus.

They were there endowed with sacred knowledge and characterised by piety and good qualities as well as meritorious fame. They attained great region, the eternal and imperishable one.

Symbolised with the names, those seven great souls, the continent known as the Northern
Kurus which is famous here and in the heaven for ever.

इति श्रीमहापुराणे वायुप्राके जम्भूवीरवर्णने नाम
पञ्चत्रिशोऽध्यायः ॥ ३५॥

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Chapter 36

The observation on the sports, pleasure groves, pleasure gardens of the Gods such as Caitraratha

Sūta spoke— I shall talk of as per serial order of those four Lords of mountains. They are very charming at all times and seasons.

Sārikāpārmaṁkūśaṁ chakorāṇaṁ madoṅkāṭe: | Sūrākṣaṁ bhūtāraṇaṁ viṁśatikānte: ||

This place abounds all round by Sarikās (the bird Turdus Salica), peacocks, intoxicated Cakoras, parrots, kingly bees and leopards.

There was the melodious sounds of the Jīvaṇījivakas (Cakora) birds, the sounds of Hemakas (a kind of golden birds), the cooing notes of inebriated cuckoos and the bleating sounds of goats. There was the interesting sounds of the golden swans, sparrows and other pleasing chirping sounds. Thus this place was beautified all round.

The forest regions appear to be singing with the pleasing sounds of the much lazy and inebriated bees and also Kinnaras in some places.

| Puṇḍravīṣṭi vibhūṣitānāṁ maddhamālakāmśrī- |
| tiveśeṣeṇaṁ chaśvabhūteṣvābhīṣitā: ||

Wherein trees, shaken by the gentle wind, spray forth rain or shower of flowers. They are locatable, englamoured by lovely sprouts.

| Svadhārāmābhīṣṭaṁ tāpaṁ: viṁśeṣvāṣṭya: |
| maddhāvānāmābhīṣṭaṁ tāpaṁ: viṁśeṣvāṣṭya: ||

They are equipped with bunches and clusters of flowers and copper-coloured tender sprouts swinging gently due to the mild wind.

| Nānā alcançāravipītaṁ kaṅkhaṁ: viṁśeṣvāṣṭya: |
| shālāṅguḥ: kṛṣṇavatīśvāṣṭya: viṁśeṣvāṣṭya: ||

O excellent Brāhmaṇas, it was equipped with variegated hued minerals of innumerable norm, the stone slabs in hundreds and Śallās (the bark or rind trees) and rinds of fruits scattered splendidly.

| Devas, Daṇnavas, Gandharvas, Yaksas, Rākṣasas and Pannagas (i.e. Nāgas), by the bevies of nymphs of the Siddhas or by the bevies of nymphs and groups of Siddhas, waited upon as such.

| Sīmānāmēghadeśeṣvāṣṭyaṁ saṁvittāṁ tattvate: ||

By Devas, Dānavas, Gandharvas, Yaksas, Rākṣasas and Pannagas (i.e. Nāgas), by the bevies of nymphs of the Siddhas or by the bevies of nymphs and groups of Siddhas, waited upon as such.

| Mahāraṇī čhāṭiḥ devaśāṃ śiṣṭaṁ yadu: ||

Attractive for the mind, there are the four pleasure groves of the Devas, spread along in the four quarters. You may learn their names.

| Pūrvā ācāraḥ nāma dākṣitāṁ kānathāvaṁ: ||

On the eastern side one is the forest by name Caitraratha, on the southern (mountain) is the Nandanavana. The western one may be known as Vaibhrāja and the northern is the grove or forest of Savitā.
In these forests, interspersed as per serial order, there are attractive enclosures, rendered vociferous by birds.

There are fordable spots (tirthas) or the places of pilgrimage and great sanctifying gardens, also the residences of great Nāgas which are resorted to by noble souls.

Having waters pellucid and succulent, beneficent and bliss endowed, rinsed by the virtues among the Siddhas, Devas and Asuras.

There are four great lakes enhanced by water lilies of huge petals and lotuses fascinating to the mind, with huge leaves, charming, fragrant and full-blown. These are umbrella-like in appearance and size. I shall proclaim them by names.

The mountains to the east of Aruṇoda are defined as such, you may listen in details, in their factual position.

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1. The lake Aruṇoda lies on the north-eastern corner of Meru, near the source of Sītā river.
O best among the Brāhmaṇas, I shall proclaim those excellent great mountains in due order, which abides on the western side of lake Sitoda.

सुव्वक्ष: शिखिन्दुल्का कालो वैदुर्यपर्वतः।
कविक: पिक्कहो रूढः सुरस्रक्ष महाचलः।
कुलुदो पथुमाश्रव अर्नो मुख्तस्थाः।
कुणाण्ड पाण्डश्रव सहस्रशिवधार्ष है।
पारिचकारब्रह्मन-विखिन्दुल्कालोत्तमः।
इत्येते पर्वतवरा दिप्रभो दश्मे स्मृता:।

I shall now illustrate those—Suvakṣa, Śikhiśaila, Kāla, Vaidūrya, Kapila, Piṅgala, Rudra and Surasa, the great mountains Kumuda and Madhumān, Aṅjana and Mukuṭa, Kṛṣṇa and Paṇḍara and Sahasra-śikhara, Pārijāta, the Lord of mountains and Triśṛṅga the best among the mountains. These are enumerated as the leading mountains in the western region.

महामहामय दसरं उत्तरेणापि श्रीमतः।
येन द्वा पर्वतः: प्रोक्तस्स्थ-विखिन्दुल्का धात्राक्रमः।

In the north of the lake Mahābhadra, the illustrious one, the mountains that have been enumerated by me, I shall talk of them in due order.

शाङ्ककूटो महाशैलो ध्रुवो हंसपर्वतः।
नाग्न्य कपिलश्रव इंधशैल्स्व सानुमानः।
नीति: कनकशैल्स्व सात्तशैल्स्व पर्वतः।
पुष्करो मेघशैल्स्व विराङ्कशैलोत्तमः।
जातीश्चर्कु प्रेमाङ्कु के इये जगरा: स्मृता:।

Śāṅkukūṣa, Mahāśaila or the great mountain, Vṛṣabha and Harīsa Parvata, Nāga and Kapila Indraśaila, the peaked one or Sānumān, Nila, Kanakaśrīga, Śaṭulistīga, the mountains Puspakam and Meghaśaila and Virājā, the best among the mountains, Járudhi, the lord of mountains, this way these are known as the northern mountains.

एतेऽशैलपुष्पात्मानापनतेपु: धात्राक्रमः।
स्थाल्योऽहात्माप्रेमाङ्को सरसिं च निवैधः।
Chapter 37

The description of the establishment of the Universe

Sūta uvac

श्रीतान्त्यांन्त्रार्थस्य कुमुदस्यानांतर्गते तु।
श्रेण्यो विहंसपथत्रस्या नानासद्विनिवेष्टितः॥

Sūta spoke—The valleys between Śtānta, lord of mountain and Kumuṇja ranges are flocked-by birds and infested with innumerable fauna or beasts.

तिरोजुनश्लेष्टायमा विस्तीर्णोऽशुश्रोऽजः॥
सुरसाभलानार्थनीयं तस्मि सरोवरम्॥

They are stretched along three hundred Yojanas and escalated to the extent of hundred Yojanas. There is an excellent lake with luscious and pure water.

श्रेण्यायामप्रमाणोऽस्तु पुण्डरीकैः सुगधिधि।
सहस्रशतपत्रेहि महापद्धरलंकृतं॥

The lake decorated by thousands of hundreds with white lotuses of pleasing fragrance and great red lotuses of hundreds and thousands of petals.

प्रत्योगैर्दश्वृष्टि महाभोगेत्रुशास्त्रेदः॥
देवदानवगधयेरुपस्पृढं जलं शुभम्॥

This is occupied by unapproachable serpents of huge bodies. There is water auspicious as such rinsed by Devas, Dānavas and Gandharvas.

पुण्यं तत्चौशर्णं नाम प्रकाशं दिवि चेह च।
प्रसन्नजलसंपूर्णं शरणं सुविद्धिनामम॥

॥अय समस्तिश्चत्वाय॥
The sacred lake named Śrīsaras is famous in the heaven, on sky and herein. It is filled with limpid water. It is worthy abode of shelter for all the embodied beings.

Therein, however, is one Mahāpadma in the centre of Padmavāna having the movement of crores of petals, which has the lustre of the midday sun.

It is always sprouted forth and full blown. It never spoils. It is highly globular and circular. It has many lovely filaments. It is noisy with inebriated bees.

In that Padma, the goddess Lākṣmī herself always abides. Undoubtedly, the lotus is the perceptible abode of Lākṣmī in an embodied form.

In the eastern shore of that lake, inhabited by the Siddhas, there is a Bilvavana (a grove of mermelos fruits) which is full of flowers and fruits.

In the eastern shore of that lake, inhabited by the Siddhas, there is a Bilvavana (a grove of mermelos fruits) which is full of flowers and fruits.

In that grove or forest, the goddess Lākṣmī herself abides perennially in corporeal form. She is offered obeisance to by the groups of Siddhas.

In the space between the mountain Vīkaṅka and Maniśaila, there is an extensive Campaka forest, one hundred Yojanas wide and two hundred Yojanas in length. It is resorted to by Siddhas and Carānas, surrounded by rich and glorious crops of flowers. It shines forth refulgent, as it were, as bestower of (materials) perennially.

That forest appears to be yellow with trees, with huge trunks and extensive branches blooming with flowers and tops spread about half a Kroṣa upwards.
The circumference of flowers is two Hastas (cubits) and length is three Hastas. Their pale yellow filaments contain pollen powder resembling red arsenic. They are always in bloom and sweet smelling. The forest shines with these flowers. It is resonant with the humming of inebriated bees.

That forest is inhabited by Demons, Gods, Gandharvas, Yaksas, Rakṣasas, Kinnaras, Apsarasas and Mahanagas.

Therein is the hermitage of adorable Kaśyapa Prajāpati, crowded by the groups of Siddhas and Sādhyas and adorned by variety of Vedic mutterings or musical notes within the space of Mahānila and Kumunja, these are two mountains as such.

May be for the bliss as such on the shore inhabited by the Siddhas, of the Mahānadi (or great rivers) having fifty Yojanas length and thirty Yojanas breadth, the lovely Tālavana (i.e. palmyra palm grove), is that one having crest high to the extent of half a Krosa.

Similarly to the north of the mountain Nisadha, the mountain of gods, there is a big rocky piece of land, having length of a thousand Yojanas and a width of a hundred Yojanas. This is a land solely of a single slabbed (pavement), void of trees and creepers, inundated by water all around to the depth of one foot or quarter.

This way have been illustrated the valleys of intermediary norm of many shapes, to the east of Meru, O Lords of Brāhmaṇas, as per previous illustration.
Chapter 38

The description of the forest Udumbara

Sūta spoke—After this, I shall dilate upon the valleys between two mountains of the southern quarter inhabited by the Siddhas. You may listen about those as per serial order.

The glittering forest shines with ripe fruits as big as great pitchers. They are ripe, coral-coloured, charming and full of honey.

And likewise having waters englamoured by sweet-smelling, blooming, red and blue lilies with honey bees resting within.

The lake is highly sacred one resorted to by gods and demons, inhabited by huge serpents and adorned with a network of blue-coloured lotuses.

There is a flourishing city with beautiful ramparts and high archways, crowded or
thronged by men and women, abounding in the affluence arcades.

The houses have turrets with fixed sloping roofs, decorated diversely and separately with jewels. The grounds are studded with gemslabs of various colours. There are bed-coverings smooth and variegated.

The town of Vidyādharas therein gleams forth being auspicious and being made to get illumined by the best ones with highly lofty rows of palatial buildings.

The well-known Lord of Vidyādharas Pulomā is there, wearing a variegated or marvellous costume, wearing a garland and having radiance like that of the great Indra.

He was the overlord of thousands of resplendent Vidyādharas having brilliance compared to that of the Sun and having variegated appearances refulgent as such.

Midway between the great mountains Viśākha and Pataṅga, there is a huge mango grove called Tāmravāraṇa on the eastern shore of the lake. It is pierced by the shafts of the five-arrowed one, i.e., Cupid. The trees have splendid boughs. They shine in various colours, bearing fruits in all seasons. The grove is flourishing and prosperous.

The fruits hold the resemblance of gold, highly delicious, scentful, having sizes of the big pitchers and thin-branched ones spreading all round.

Gandharvas, Kinnaras, Yakṣas, Nāgas and Vidyādharas drink the highly sweet ambrosial juice of the Mango fruits.

Between the space of lordly mountain Samūla and Vasudhāra, there is a Bilvasthall, fifty Yojanas long and thirty Yojanas wide. It is a level land sweet-smelling and flourishing. It is englamoured by birds and rich in redolent of similar norm. O Brāhmaṇas! It is having trees with fruits hanging very low.

The ground or clay underneath is humid and damp. It is covered by tasty fruits of Bilva, having resemblance of big (sized corals) in colour, being shattered down.

In that natural region live—Yakṣas, Gandharvas, Kinnaras, Siddhas and Nāgas in
great number, perennially partaking the Bilva (mermelos) fruits only.

**Vayu-Purana**


great number, perennially partaking the Bilva (mermelos) fruits only.

**Vayu-Purana**

Between the space of mountains Pañcakūṭa and Kailāsā, there is an impassable land, having thirty-six Yojanas length and width of hundred Yojanas. It is irrepressible by the small beings, is swan-white from all sides, difficult of being ferried across, difficult of approach for all the beings and horripilating one.

Between the space of mountains Pañcakūṭa and Kailāsā, there is an impassable land, having thirty-six Yojanas length and width of hundred Yojanas. It is irrepressible by the small beings, is swan-white from all sides, difficult of being ferried across, difficult of approach for all the beings and horripilating one.

In between Vasudhāra and Ratnadhāra, there is a beautiful forest of Kimsuka (Butea frondosa) thirty Yojanas wide and lengthy to the extent of a hundred Yojanas. It is having blooming trees, covered all over with beauty or glory of flowers and shines forth illumined as it were, all round.

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In the western quarter, likewise, which ones are the stretches of intermediary chasms between the two mountains, you may listen to them in reality, O best among the Brāhmaṇas or Scholars!

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Between the space of mountains Pañcakūṭa and Kailāsā, there is an impassable land, having thirty-six Yojanas length and width of hundred Yojanas. It is irrepressible by the small beings, is swan-white from all sides, difficult of being ferried across, difficult of approach for all the beings and horripilating one.

In the midst of that stones land, globular to the extent of thirty Yojanas, there is a horrible place of the Fire-god where thousands of flames are thrown out.

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In the midst of that stones land, globular to the extent of thirty Yojanas, there is a horrible place of the Fire-god where thousands of flames are thrown out.

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In the midst of that stones land, globular to the extent of thirty Yojanas, there is a horrible place of the Fire-god where thousands of flames are thrown out.
Therein fuel-less fire-god, invariably flame wreathed one is always burning without any fuel. He blazes there perpetually.

अधिकेकृतेऽधिष्ठानेवधष्ठज्ञो विश्रीवते।
स तद्र ज्ञरते निर्व लोकस्वत्वकोशिन:॥१४॥

For the sake of a presiding deity, which one that assumes the part of Fire, that same burns constantly the Fire dissolver of the Universe.

अन्तरे श्रीलवयोंदेवा वाणपि तयोः सुखः।
भातिः कुशलवति तत्र हार्यामहाराजयोजना॥१॥

In the midst of the two virtuous mountains, there is an auspicious pond of Devas (Deva-vāpi). There is a tract (of land) to the length of ten Yojanas, known as Mātulūṅga.

महुष्णास्यस्ताननुः सुसैः कनकाप्रेयः।
पर्याते परिवर्तोऽसर्वो शोभिता सा महाशिली॥४॥

That great land stands englamoured with sweet and ripe fruits of golden lustre and delicious juice as honey.

तत्रास्वरं महापुण्यं सिद्धसंघनेनीतिंपः।
बुद्धस्ते: प्रमुदितं सर्वकामघुर्युःपुल्लम्॥४॥

There is the highly sacred hermitage of Brhaspati, inhabited by the groups of Siddhas. It is very pleasant endowed with all the merits and cherished ends.

त्वष्च श्रीलवयोऽ: कुमुदाण्वयोऽपि।
अन्तरे केसाराणिनावलामूजोजना॥५॥

Likewise between the two mountains, Kumudā and Anjana, Kesāradroni is situated in many Yojanas in many lengths.

द्विविषाण्वास्तानस्सत्स्थाध्यात्मतविश्वैः।
चन्द्रशुष्यमाविकोछिन्त्रव्यप्तनानादिते॥४॥

मघुश्चर्मिज: गुहास्त्याग्निमोहिः।
शबन्धं तदनं भारत कुमुः: सर्बसाक्षालैः॥४॥

That forest is shining forth with flowers taking growth in all seasons. These flowers are by the width of two cubits and by those triple cubited length’s diameter, lunar-beamed-coloured, pericarps resounded by inebriate bees, They are charming and fragrant with honey, ghee and dust or pollen-powder.

तत्र विश्रोऽ: सुरपुरसेधापावतन्त महत्।
प्रकाशं शिषु लोकक्षु सर्वलोकस्मक्तम्॥४॥

There is the great resplendent temple of Viṣṇu, the master of the Gods. It is well-known in three worlds and offered obeisance to by all the people.

अन्तरे श्रीलवयोऽ: कृष्णपाण्डुर्योरपि।
द्विश्रोषायनस्यखीण्यं नवत्यायात्मोजनम्॥४॥

श्लाभापेक्षिले देशं वृक्षविस्तवत्वतिम्।
सुलक्ष्यप्रान्ताय च निमोऽत्ववित्वतिम्॥५॥

Between the two great mountains Kṛṣṇa and Pāṇḍu, there is a single tract of smooth rocky land, thirty Yojanas wider and of ninety lengthy Yojanas. It is single-slabbed region reft of trees and creepers, having pedestal treading, cosy, reft of uneven and high land spots.

मध्ये तु सरसस्तरं रथया तु स्थलपित्यः।
सहस्रवृक्षाकोश्रृंगस्त्राम्भृतकृतं॥५॥

In the midst of that lake, there is an attractive grove of land-lotuses. It is decorated with full-blown lotuses of thousand petals of the size of huge umbrellas.

पुष्परीच्छाद्यापौः: मरचिरेश्यालिमिः।
श्रीतप्रेष्य विकविवृप्तलैन्नेनपकः॥५॥१॥

That land is covered with beautiful and large white lotuses, fragrant hundred-petalled lilies having blue sprouts or petals.

मददक्षरमहृदरेष्मरस्मयोऽदोऽकैः।
पुष्पदुभद्धक्षणावास किनाराणाय निन्हवः॥५॥३॥

It is endowed with the profusely inebriate honey makers, the bees, the hovering ones. Kinnaras with sweet voices and having throats sobbing softly, sing the glory of the flowers.

उपगीतप्रवश्चाह्राण्य विश्वारणा खलितिम्।
व्यक्तग्नर्विशरिता सिद्धारणस्वेतिम॥५॥४॥
That large grove of land-lotuses is resorted to by Yakṣas and Gandharvas and adored by Siddhas and Cāraṇas.

There the glorious moon-lustred lord Viṣṇu is offered sacrificial performances by Yakṣas, Gandharvas and Vidyādharas. He is a thousand faced one, azure-attired one, the killer of the enemies of gods i.e. demons. He wears blue clothes. His face resembles the full moon. He wears the garland of lotuses. He is blessed and ever victorious.

That abode is known in all the world as the home of Ananta (Ananta-Sadas). It is decorated with garlands of lotuses and other flowers.

Kinnaras, serpents, saints, live in that land. They are intoxicated by the juice of Paruṣakas. The Cāraṇas thereof are highly respected.

In the centre of Kapinjala and Naga mountains, there is a beautiful region, two hundred Yojanas long and hundred Yojanas wide.

The land, that one fascinating for the mind, is adorned by many groves, endowed with

It is all round equipped with huge trees dripping forth honey, through fruits similar to the body of an elephant, highly delicious and permeating with odour.
variety of fruits and flowers. It is resorted to by Kinnaras and Uragas (serpents).

There are attractive groves of grapes, as also the Areca-nut palm groves, the glades of date palms and the forests of blue Asoka trees. The groves or parterres of delicious pomegranate palms as also of walnut trees, linseed and Tilakas and plantain trees are there. There are small plots of tasty Badarl fruits. They are auspicious regions, brightened by rivers full of tasty and cool water.

Likewise between the chasm of Puspakaśaila and Mahamegha is the land of sixty Yojanas wide and hundred (Yojanas) in length.

That is a level land like the palm of the hand, hard and white as also dense reft of trees, bushes or shrubs, wattles as well.

Void of variety of beings perennially in it having no resorts. It is a forest region, terrible and horripilating.

There are great lakes and likewise the huge trees, vast groves in entirety, lovely ones all around as such.
Chapter 39

The description of the mountains such as Śītānta

Sūta spoke—Here after, I shall dilate upon on whichever huge rock or rock accumulations (Śiloccayas), whichever excellent domiciles of the gods stand established.
And there, whichever is the lofty mountain 
Śtānta (by name), having many outstretches 
and which is the storehouse of mines of gems.

There are the bunches of flowers in it. It is 
the place of beings of good qualities. It is 
decorated with sum of gold pieces, variegated 
with gems of great values.

The slopes rendered resonant by the bees, as 
also by upper surfaces, having variegations of 
golden-hued corals, crowded by flowers, 
resounded by inebriate bees.

It is decorated with variegated creepers, 
strings adored by variegated minerals in 
hundreds, as also adorned by peaks, pied-hued, 
by gems rich in flowers.

Equipped with many cascades, having 
waters limpid and sweet. It is embellished with 
many hedges abounding in flowers.

By means of the excessive fragrance and 
charming flowers blazing like the mid-day sun, 
the excellent mountain is refugent or illumined 
as it were from all sides.

The entire hundred of Yojanas to that one, 
the wind wafts the scent along of the flowers of 
Pārijāta, blown out of the grove of Mahendra.

The tanks therein are adorned with blue 
lotuses resembling lapis lazuli with golden-hued 
having filaments grown along; endowed with

1. A kind of celestial flower, a favourite of Śacī, the 
queen of Indra.
the waters scented all over, resounded by the inebriate bees. There are oblong tanks, decorated by large-leaved red-lotuses, fascinating, owing to hundreds of sprouts blown up and florescent.

विरेजुर्जृतामुख्य: सौवर्णमणिमूर्तितः।
परिस्मृदेश्यं नित्यं भीमूृृृः सहस्रशः॥ १६॥

The clusters of fish, thousands in number, always shine within the water, having eyes rolling along and decorated with golden gems.

कृष्णश्रेणिकंरत्रस्यादेशमुत्तपितः।
च्छुर्वत्माणे: सतल्यामातिचित्रं समपतः॥ १७॥

It shines forth variegatedly all around by the waters spreading along, refurnished by golden gems as also by tortoises having many abodes.

नामवर्णशुकुलना भूतानामनास्तनुरः॥
सुवर्णपुष्पणेनमेनमग्निवेद्धिजातिमित:॥ १८॥
वन्तस्ताः: सदेन्मातीर्क्षदक्षिणः समपतः।
शृष्टि: तथान्यमं सहस्रकस्मः स्थित:॥ २०॥

That beautiful forest of the intelligent thousand-eyed Indra is adorned with birds of different colour having gem like beaks and by golden flowers of various types. They are always inebriate while swooping down over perennially, chirping sweet attractive sounds.

पतमस्मारस्माद्रविविद्वानां च क्रृतिः।
नित्याणान्तिविवनं तस्माकृकोडानवनं महत:॥ २०॥

By the hummings of the inebriate bees and warblings of the birds perennially is enjubilated that grove. On that account, it became a great sporting spot.

सुवर्णपुष्पा नगर्मिग्निमुक्तापुरस्तः।
मणिपुष्पकावः पतिन्द्रेशः समपतः॥ २१॥
शातासपुष्पे चित्रधारीनमतल्लरुः।
नामवर्णप्रकाशः सत्वार्जेः: समाभक्षम॥ २२॥

The forest is full of apes having pied-hued limbs and having shags of variety of gems and by multi-coloured specified animals of different types. The mountains have glorious golden sides, headed by pearls and gems, converging down on all sides. Their peaks too are set in gems.

पुक्तनि पुष्पवर्ष च तत्र वालना दुः:॥
पारिजातकपपुणां पद्मास्तकपितः॥ २३॥

Therein the trees and young creepers shower forth rain of flowers of the Pārījātaka when gently shaken by the mild wind.

श्यामासननिवृहः: सौण्डलमूर्तितः॥
विहारायणपस्त्रेष तिल्याः: शक्रवणे शुभः॥
न व श्रीः न चाप्पणो रविस्त्रसमः सदा॥ २४॥

O Brāhmaṇas, when gems, couches and seats are laid all round the playing grounds, the auspicious grove of Indra looks very splendid. There the sun is neither hot nor cold. He is of equable nature. The climate is always temperate.

नित्यमुमादननो मधुमाधवसंध्वः॥
वाति चाप्पनलस्त्र नाप्पुष्पापियवासः॥
नित्यं सहस्रपुष्पार्जीय श्रेष्ठलमिवाशः॥ २५॥

The breeze blowing in the months of spring is rendered fragrant by various flowers and produces excessive elation. It removes fatigue caused by exertion and gives pleasure by its mere contact.

तस्मिन्निएन्नेन शुष्णे देवदानवप्रगः॥
वक्षराक्षसपुष्पात्त गर्भवाङ्गामितार्जः॥ २६॥
विहारायण योग्य योग्यः ऐरायो रुदा युता:॥
तथाप्रसारणार्जेय नित्यं त्वजयारणः॥ २७॥

In that refulgent Indravana (forest of Indra) Devas, Dānavas, Pannagas (i.e. Nāgas), Yakṣas, Rāksasas, Guhyakas, Gandharvas of illimitable radiance, Vidyādhars, Siddhas and Kinnaras are endowed with joy and likewise the groups of nymphs too are always engaged in sports.

तस्य पर्वतरजस्य पूर्वो पार्वो महोदिताः।
कुमुदः (द) शैलराजानं नैकनिधर्मक्ष्यः॥ २८॥
On the eastern side of that royal mountain, lordly and highly elevated mountain of Kumuṇja with many streams and caves is located.

On the peaks variegated with minerals, there are eight big cities of high-souled Dānavas.

On the mountain Vajraka with many charming peaks and caves, the vast-normed abodes of Rākṣasas, thronged by men and women is situated.

These demons named Nīlakas can assume forms as they please. They are endowed with great prowess and might of great norm. They live there for ever.

On the great Mahāntila mountain, there are fifteen famous cities of the horse-faced Kinnaras.

Devasena as strong as Indra is a powerful ruler. There the fifteen Kinnara overlords are very haughty.

Golden-flanked one, that mountain lord is adorned by towns which is crowded with people of different races.

Highly horrible serpents live there under the control of Garuḍas. They are hundreds in number, terrible, fiery, inaccessible and of venomous sight.

On the great mountain Sunāgā, there are thousands of abodes of Daityas, consisting of mansions and palaces and having tall ramparts and arched portals.

On the huge mountain Veṇumanta, a triad of Vidyādhara towns are there. They are thirty Yojanas in breadth and fifty Yojanas in length.

Ulūka, Romāśa and Mahānēтра—these are the rulers of the Vidyādhara there, having prowess equal to that of Śakra (i.e. Indra).

The mountain peak which is of variegated colours due to jewels and minerals, of mountain Vaikāṅka with caves and rivulets within, there lives Sugrīva, the fierce and powerful, the unthwartable enemy of serpents and the son of Garuḍa with the great speed of the wind.
Mahādeva, Śankara, the overlord of Yogins and Bhūtas.

All the peaks on Karanja all round are occupied by Bhūtas and the unassailable Pramathas with diverse costumes and features.

On the excellent mountain Ratnadhatu, there are the seven sacred hermitages of the sages along with the abodes of Siddhas.

On the excellent mountain Hemaśringa, there is the abode of the great Prajāpati, the four-faced one. It is offered obeisance to by all the beings.

On the mountain Gajasaila, the adorable lord Rudras, thronged by groups of many Bhūtas (vampires or beings), rejoice forever. They are being offered obeisance to by all the beings.

On the great mountain Sumedha, rich in variety of minerals, the Lord of mountains, the very peer to a cloud, en glamoured by groves, bunds and hedges of varied norms, there are the abodes of Ādityas, Vasus and Rudras of abundant splendour. The fascinating mansions of the Aśvin gods too are there.

The abodes of Devas there are established by Siddhas on the excellent mountain. Yakṣas, Gandharvas and Kinnaras are engaged in worship there for ever.

The eight illustrious abodes of the noble-souled and powerful Vasus are situated on the mountain Vasudhāra. This is being said.

On the excellent mountain Anala, the abodes of Rāksasas and on Pañcakūṭa, the abodes of Dānavaś are there. They are hefty ones, the enemies of gods and of formidable prowess.

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On the Satasṛṅga mountain are the hundred towns of Yaksas of illimitable radiance. The excellent capital of Taksaka, son of Kadru, is on the mountain Tāmrābha.

On Viśākha, the great mountain, en glamoured by many parapets and crevices, is the great shrine of Guha, fond of having abode in a cave.
On the great Śvetodara mountain, there is the city of high-souled Sunābha, son of Garuḍa. It is embellished with huge buildings.

On the excellent mountain Piśacaka, there is the great abode of Kubera, frequented by Yakṣas and Gandharvas. That mansion is embellished with great palaces.

On the Harikūṭa, the god Hari is offered obeisance to by all the beings. On account of the influence of the lord, that mountain shines forth with great refulgence.

On Kumuda, the abodes of Kinnaras are there. The mighty serpents live on the Aṇjana mountain. And on the Kṛṣṇa mountain, the cities of Gandharvas are there, decorated with huge buildings.

On Pāṇḍura of lovely peaks, having huge or lofty ramparts and arched-portals, the city of Vidyādhara is situated. It is bedecked by vast mansions.

On the mountain Sahasrasikhara, there are thousand cities of Daityas of ferocious deeds, wearing gold necklaces.

On Mukuta, there are the abodes of serpents and the groups of sages, always living happily on the Puspaka mountain.
Chapter 40

The description of the abode of Garuḍa on Devakūṭa

Know that all round to the extent of a hundred Yojanas, decorated by huge buildings, is the birth-field of the intelligent Suparṇa i.e. Garuḍa, the son of Vinata. It is embellished with a great mansion on the extensive peak of the excellent boundary-mountain Devakūṭa.

It is resorted to by many clusters of huge birds of Garuḍa’s lineage. They are highly prowessed ones, endowed with complete virility, the enemies and suppressors of serpents.
There is the first mansion of Pakśirāja Garuḍa (the noble king of birds) who has the velocity of mighty squall and residence in Śālmalidvīpa.

There are seven cities of Gandharvas on the seven southern peaks of its charming hill, where men and women live. They are forty Yojanas in length and thirty Yojanas in breadth. There are golden ramparts and archways rising up. They are built by Devas and endowed with a series of great mansions. They resemble clouds at dusk. The peaks are of variegated shapes and colours. They are prosperous.

The Gandharvas named Agneyas, being then of great might and valour, the followers of Kubera, the refugent ones, therein have excellent abodes.

On the northern peaks of the lofty mountain Bhuvana, there is a city, teeming with venomous serpents. It is full of mansions and palaces and is beautified with gardens and parks. It is having arched-portaled huge ramparts. The interior of the parks is rendered pleasant by the sound of hundreds of musical instruments.

On the right or southern peak of that very one, there is the jolly big city of Autkaca Rāksasas. They have physiques well-nourished and can assume any form at will. The city is twenty Yojanas in width and sixty two Yojanas in length, having golden-arched ramparts.
On the central peak of Devakūṭa mountain, there is the famous resplendent abode of the noble-souled, three-eyed god Mahādeva, known in all the worlds as Bhūtavata. It is the resort of various groups of Bhūtas. It is built of auspicious stones having gems and gold inlaid, rich in hundred thousands of branches of trees. The leaves are very smooth and splendid. There is a perpetual dense shade. The trees have their roots deep into the earth bearing vast trunks. The place is a circular zone extending to ten Yojanas.

The city is occupied by Bhūtas fierce, valorous and with terrible faces. Also crowded by those having faces of boars, tuskers, lions, bears, tigers, camel-cubs, having huge faces like those of vultures, owls, rams, goats and camels. They are hideous and stout with long hairs, both on the heads and bodies. They have various complexions and features. They congregate into groups and worship the lord of Bhūtas (Śiva) by playing drums, conches, tabors, kettle drums smaller drums and cow-faced bugles.
Chapter 41
The description of Kailāsa

Sūta uvāca

विविक्तचाशिक्षरं पत्तिं श्रव्यस्वर्चसम्।
केलासं देवभक्तानामालं सुकुटात्मनाम्॥ १॥

Sūta spoke—Having isolated beautiful peaks, endowed with sprouts or wings, radiant like a conch, Kailāsa is the abode of the devotees of lord (i.e. Śiva) who are of sacred souls.

तस्य कूटते रम्ये मध्यमे कुन्दसनिभे।
योजनानां श्रतायामें पद्माश्च तथा॥ २॥

On the fascinating upper region of the peak, the central part, bearing semblance of a Kunda...
flower, having a length of a hundred Yojanas and breadth of fifty Yojanas, adorned by many variegated gold and gems and decorated by rows of huge buildings, having wide ranges, is the invincible city of noble-souled Kubera, the Dhanadhyakṣa (the overlord of riches), indomitable and endowed with affluence as also endowed with joy.

तस्य यथे सभा रथ्या नानाकरकमण्डलम्।
विपुला नाम विद्यायता विपुलस्त्मंत्योरणम्॥ ५॥

In the centre of that is an assembly-hall, attractive one, decked by variety of gold, the one named Vipulā well-known as such, having arched portals of huge poles.

तत्र तदुष्यं नाम नानास्तविभूषितम्।
महाविमानं रूढं सर्वकामुपीयं।। ६॥

Therein is an aerial chariot Puṣpaka by name, adorned by many ornaments. The huge aerial chariot (Mahāvimāna) is lovely and endowed with the merits, yielding all the cherished ends.

मनोवंक कामगम्य हेमजालविभूषितम्।
वाहनं यक्षराजस्य कुमेरस्य महत्तमः।। ७॥

Having the velocity of mind, it can reach any desired goal. It is decked by a network of gold and is the vehicle of Yakṣarāja Kubera, the great-souled one.

तत्रैकपिन्दों देनो यहांदेशस्वः स्वयम्।
वसति यस स यक्षेणात्: सर्वभूतमस्तः।। ८॥

There, the lord Kubera, the companion of Mahādeva, lives. He is the lord of the Yakṣas, offered obeisance to by all the beings.

तत्रायःस्तोऽभिरूप्यांश्च: सिद्धवचैः।
वसति यस महावाससि कुबेरो देवस्तमः।। ९॥

With the bevies of nymphs, Yakṣas, Gandharvas, Siddhas and Cāraṇas lives there with the great-souled Kubera, the foremost among gods.

तत्र पञ्चमहायं तथा मकरमः॥
कुमुदः श्रवणीलङ्क नन्दनो निधिस्तमः।। १०॥

Therein, the lord of wealth has eight treasures—Padma, Mahāpadma, Makara, Kacchapa, Kumuda, Śaṅkha, Nīla and Nandana. These eight impenetrable divine great Treasures of Dhaneśa (i.e. Kubera), the great-souled one, hoarding jewels are kept in the assembly-hall.

ततो निरन्तरमाधीनः देवानामप्रस्तोग्नः।
तेषां कैलास अवासो चत्र यक्षेष्वरः: प्रमुः।। १२॥

That very way, this mount Kailāsa is the abode of Indra, Agni, Yama, Devas and Apsarasas wherein Yaksēśvara i.e. Kubera is the overlord.

कृत्वा पूर्वमुपस्थानं यक्षेष्वरस्य महत्तमः।
पश्चात्तद्गच्छिते यथा विविहाता: परिवालिका:।। १३॥

The attendants of Devas first pay their respects to the king of Yakṣas and then proceed to their respective lords.

तत्र मन्दाकिनी नाम सुरवया विपुलोद्दकः।
सुवर्णमणिसोपाता नानापुष्पकोष्ठोक्तकः।। १४॥

Therein is the great and charming water-reservoir ‘Mandākinī’ by name. It has plenty of water and its embankment has steps plated with gold and studded with gems.

जामृदवेशः: पवयाःश्चृगुपाणित्व:।
नीलवृद्धियवेशः: गःस्योपसतत्वस्यभवते॥ १५॥
तथा कुमुदद्वेशः महाप्रदर्शनकृतः।
यक्षगणंस्तसीपिस्तिमिश्च शोभिता॥ १६॥
देवदानवगवध्यक्षरक्षस्तस्यः।
उपस्यंजला रथ्या वापी मन्दाकिनी शुभाः।। १७॥

There are lotuses of gold, endowed with the qualities of scent and touch, also endowed with blue turquois-hued leaves and by huge lilies, endowed with scent, adorned by the bits of Kumudas (i.e. white water lilies said to open at Moon rise) and the Mahāpadmas (huge lotuses), rendered englamoured by the ladies of Yakṣas and Gandharvas and by the celestial dames,
having waters rinsed by the Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and Pannagas (serpents).

And likewise, there are excellent rivers—Alakananda and Nanda. These rivers are endowed with various merits and waited upon by gods and sages.

On the eastern peak of this lordly mountain, there are ten well-renowned cities of Gandharvas, endowed with prosperity. They are having length of a thousand Yojanas and width of thirty Yojanas. They are decked by many arrays of palatial buildings.

Subāhu, Harikeśa, Citrasena, Jara and others—these are ten Gandharva kings having physical valour of inflamed fire.

Subāhu, Harikeśa, Citrasena, Jara and others—these are ten Gandharva kings having physical valour of inflamed fire.

On the western peak of that very one, bearing gleam of the Kunda and Moon, is the abode of each of the Yakṣas, eight Yojanas in length and forty in breadth. The place is also resorted to by Siddhas, Devas and Rṣis. It abounds in various minerals and has long rows of lofty mansions.

The abodes of great Yakṣas, thirty (in number), very rich as such, you may listen from me endowed with joy and affluence all around.

Thirty prosperous kings of Yakṣas—Mahāmāli, Sunetra, Manivara and the like, rules over there.

This way have been counted (lit. spoken of) as Yakṣas, having radiance like that of Vāyu and Agni, whose overlord is the illustrious Kubera.

On the southern or right flank of the best among the mountains Himavān i.e. Himālaya, there are groves, springs, precipices and grottos, on the ridges.

Upto an ocean from an ocean, on the eastern and western mount, there is a hundred of towns of Kinnaras having been established at various spots.

In the interiors of the Śailrāja having groups of many peaks, men and women rejoice. The place is thronged by robust-physiqued human beings.

Headed by Druma, Sugrīvasainya, Bhagadatta and others, there is the centum of kings of those refulgent ones endowed with prowess.
It was here that the marriage of Rudra Mahādeva with the great goddess Umā took place and this noble lady Devī performed austere penance here.

किरात्रस्तिषणा चैव तत्र स्त्रेण कृदितम।

यत्र चैव कृतं तात्याः जयमुद्रिपाललेकनमः॥ ३ ॥

It was here that Rudra assuming the form of a Kirāta sported as a hunter and it was here that these two made a survey of the Jambūdvīpa.

यत्र ता: संपुद्द्व युता नानाभूतगणेऽपि:॥

विव्यमपलोपेताः स्त्रस्याः कृदित्वमूः॥ ३ ॥

And herein are the sport-grounds of Rudra equipped with variety of flowers and fruits of various shapes and sizes. These, with the different groups of living beings, are delightful.

हस्ता गिरिरोयासा: कृषोद्वेष नानोरमः।

सूदयोः यत्र किरयः रमने सम सुलोचनः॥ ३ ॥

And herein beautiful eyed-ones, comely dames, the Kinnaras, revel along or dally along being slim-waisted ones, fascinating for the minds and abiding in the grottos of mountains.

विश्वास्तोतस्या वस्त्राः अन्यायापारस्य गणः।

गयवास्तोतसालिन्ये यत्र तत्र युदा युतः॥ ३ ॥

Similarly it is here that the long-eyed Yaksas as also the other bevies of nymphs and Gandharvas, endowed with (beautiful or handsome) limbs, move about with pleasure.

तांजीपावनम् नाम सम्बलोकेभु विव्यमः।

अर्थानारिनं सूद्यं गृहवावन्य शंकरः॥ ३ ॥

Even Umāvana (garden of Umā), well-known in all the worlds, is also there. Here only, Śaṅkara assumed half-woman and half-man form.

तथा शरणं नाम यत्र जातं: षड्यनं।

यत्र चैव कृतोतसाह: कृदित्वालबन्न प्रतिः॥ ३ ॥

And herein is the forest of Reeds (Śaravana) and herein took birth the six-faced Śaḍānana (Kārttikeya). And herein, having courage ventured, he started to the Krauṇca forest.

ध्यातपताकिन्ने चैव कितिप्राजातामलामलिनमः।

यत्र सिंहरथ युतं कार्तिकेयस्य धीमतः॥ ३ ॥

चित्रपुष्पाकुक्सस्य कृदित्ब स प्रेबस्ते॥

देवारिकतदन: स्कन्दो यत्र शक्ति विकृष्टः॥ ३ ॥

Here itself is the chariot of Kārthikeya Skanda with lions yoked, having rows of the networks of bells and having buntings and flags (decorated). It was here on the peak of the mountain Krauṇca, where there are groves of variegated-hued flowers and that Skanda, the destroyer of enemies of Devas discharged his Sakti (spear).

यत्राभिमित्त्युहः: स्त्रोपेनेः: सूरोतमः॥

सेनपते च दैवारिक्ष्ठापनक्षत्वायस्॥ ४ ॥

It was here that Guha, having brilliance of twelve suns, the enemy of Daityas, was crowned as the army-in-chief by the excellent gods accompanied by Indra and Viṣṇu.

भृतस्तुपश्वकौणाः एतत्तन्यानि च हिजः॥

तत्र तत्र कुमारस्य स्त्यान्यायतानि च॥ ४ ॥

O Brāhmaṇa! Promiscuous with groups of living beings, therein there are the places and shrines of Kumāra.

तथा पाण्डुविशला नाम हात्रीढा कृदित्वातिनः।

नानाभूतगणाकौणः युद्यं हिजवत्: सूरोतमः॥ ४ ॥

Likewise, Pāṇḍuśilā by name, a sport venue of the enemy of Krauṇca i.e. Kārttikeya, thronged by many groups of beings, is there on the auspicious peak of Himavān i.e. Himalaya.

तस्य तंते तदे यथा सिंहप्रस्तुतत्तपः।

कलयाभगमिलेवं नामाः क्रवारात ननितमः॥ ४ ॥

On the attractive eastern peak of that very one is the well-known residence of Siddhas named Kalāpagrāma.

पुक्कस्य बस्मिद्वस्य भंतरय स्नय।

विश्वास्तोतस्य विष्णुस्तथेभोत्वालस्य च॥ ४ ॥

मन्नेष्व मोहत्तपारूपः पार्वतितानः।

हिमवास्तोत्सराणां च सहस्राणि गंगानि च॥ ४ ॥

Similarly it is here that the long-eyed Yaksas as also the other bevies of nymphs and Gandharvas, endowed with (beautiful or handsome) limbs, move about with pleasure.
There are hundreds and thousands of hermitages of the sages Mrkanda, Vasistha, Bharata, Nala, Viśvāmitra, Uddālaka and others of severe penance and purified souls, on the mountain Himavat.

O Brāhmaṇas! Listen to the description having been given by me of Nisadha in entirety specifically, in factual norm, the western mountain lord, the nice mountain, the source of many thousands of streams, inhabited by many beings, full of many gems, equipped with many groups of Mlecchas, moved along by Yaksas and Gandharvas, decked by holy spots and shrines and an abode of many groups of Siddhas.

At the intermediary peak of that one, decorated by innumerable minerals on the upper surface of the Nisadha’s peak, having stone slabs beautiful and bland, there is a demoniacal town of the demons called Ularighis. The city is the glorious one, full of venomous snakes, difficult to thwart by the enemies, extended to the distance of thirty Yojanas, endowed with a row of gardens, being highly extensive, grey as such, enclosed by the palaces having golden turrets and pinnacles and golden archways. There are hundreds of lofty buildings with sloping roofs in the main streets and thoroughfares. The mansions and palaces are incomparable. They are embellished with pieces of molten gold. It is very extensive and always joyous.

And likewise on the rear side or western peak over the Siloccayas (i.e. huge rocks) of Pārijāta (or spiced mountain), there are flourishing towns of Devas, Dānavas and Nāgas.

On the very great ridge of that very mountain,
there is the rock named Somaśilā where the moon (Soma) descends on every Parvan days.

उपासतेः श्रीमान्तः तारायणिमिनित्तमः
ऋषिकिर्रिर्गयानः सक्षात्तेव तमोनुजाम्॥४.८॥

The Sages, Kinnaras and Gandharvas wait upon or propitiate here, the illustrious lord of stars, the unabominable one, the dispeller of gloom i.e. Moon, the god in corporeal form.

तत्रैव चौते कूटे ब्रह्माश्रीमिति स्वतः
स्यां तत्र सुरेशाय ब्राह्मणः प्रविष्टिः दिवी॥५.९॥

On the northern peak, there is the spot known as Brahmāpārśva, the abode of Brahmā or lord of Devas. It is well-known in the heaven.

इवयाकुजन्मकारीसंततिः सिद्धः स्ववंपुरम्
उपासते महामासं यक्षगंधर्वदलवः॥६.०॥

Therein, by sacrifices, adoration and obeisances, the Siddhas, Yakṣas, Gandharvas and Dānavas worship the self-born lord (Brahmā).

तत्रैव चौते रम्ये क्रिष्णेऽदि वर्षायते
ऋषिसिद्धां वृद्धितेः नानामूत्तुगणालयेः॥६.१॥

And likewise is the shrine or abode of Fire-god well-known in all the worlds. Therein the Fire-god in corporeal form, is waited upon by Siddhas and Caranas.

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promiscuous owing to swans and cranes and hovered over by inebriate bees.

नानासत्त्वगानकीर्ति विद्वेदेन्द्रशोभितम्।
चालिसर्यसूचिकं विज्ञायोजनमण्डलम्॥७१॥
सिद्धरूपस्यजलं जनार्दनविवर्जितम्।
तत्रात्तनंदलं नाम महापुष्यजलं सर॥७२॥

There is a highly sacred water lake named Ānandajala, free from defects of water, having water rinsed by Siddhas, having an enclosure of thirty Yojanas, having blockade of lovely fordable spots, birds and clustered by many beings.

तत्र नागपतिष्ठण्डण्डो नाम तुरासदः॥
श्रात्शिशोऽपा भगवानो विद्वेदेन्द्रशोभितः॥
इत्येवमहो विजीयानि विचित्रि देवविवाहः॥७३॥

Therein, Nāgapatī i.e. the serpent Lord or Nāga-lord, the terrible Canda by name, difficult of approach, hundred-hooded one, the greatly fortunate one, having the mark of the scar of the quoit of Viṣṇu, resides. There eight marvellous mountains deserve to be understood as the Devaparvatas.

पुरायायतीः पूण्ये पुष्पोद्धक सरोवरः॥
सुन्तकपर्वतनंकस्थान रज्जताभिहः॥७४॥
नानाराजस्थायैसैै नैकैश जनार्दनतः॥
हरितालस्तेनकस्थान हृद्युपलाकान्नः॥७५॥
सुदैमः शिलाजालेऽस्तरस्तःप्रणायेः॥
नानाध्विक्ष्रेष्ठ नैकैश पितामहपर्वतः॥७६॥
पूर्णा वसुमती सर्वा गिरिपितकविर्तः॥
नदी-दक्षिणालाक्षेत्रेन कैशस्तःपर्वतः॥७७॥

The entire earth (wherein) is full of sacred towns and shrines, also (equipped with) sacred water lakes, (full of) many gold and silver mountains and gems inlaid mountains refulgent as such, the yellow-orpiment mountain, vermilion and gold (mountains), (luxuriant in) the networks of pure red arsenic, refulgent and variegated by many minerals, many mountains of jewels, the mountains of vast expanse being rich in streams, crevices or caverns, huge rocks having many shaped peaks.

(तेतु श्रीलस्यहृद्युपलाकान्न) नानावर्मणेव निवसः॥
देववर्मणवर्मणवर्मणोऽपा च महालये॥७८॥
इत्येवमन्तले विद्वेदेन्द्रसाहसः॥
किरीतरस्यवर्मणवर्मणीः सिद्धार्चणः॥७९॥
ग्यायेवर्मणवर्मणीः सेविताः नैकैमपर्वतः॥
पुष्पकुञ्जः समाकीर्ति केसराकुञ्जः नमाः॥८०॥

These thousands of mountains are equipped with the huge abodes of Dāityas, Dānavas, Sages, Kīnāras, Nāgas, Gandharvas of lovely features, Siddhas and Cāraṇas. They are resorted to by Gandharvas and divine damsels. They have vast ranges being inhabited by meritorious persons. They appear like filaments of lotuses.

गिरिजालं भुतं तन्मेवो सिद्धोक्तमिति स्मृतमः॥
चिन्तने नानापरावेतु प्रचारं सुकुलपत्तमाः॥८१॥

The network or a range of mountains of Meru is known as the world of Siddhas, being variegated, endowed with many resorts or shelter abodes, a frequenting spot of merited-souled ones.

नातुमकस्यसुधाय सुधाय प्रतिमा मध्यमः स्मृतः॥
स हि स्वर्ण इति भक्तः अवस्तेष प्रकृतिः॥८२॥

The images of Siddhas of no fierce activities, stand in the middle. That place also is known as heaven. Its order is thus stated.

चतुर्म्महापवीतचेता सेवपुरवी स्मृतिः॥
नानावर्मण्यानौहि नानावर्मण्यानौहि नानावर्मण्यानौहि नानावर्मण्यानौहि
प्रजाविकारैकिककित्वेत्रिष्णुः सह॥८३॥

This earth is declared as having four Dvipas. It is inhabited by people of all castes, statues, complexions and powers. They partake of different kinds of food and beverages. They wear different sorts of dress and ornaments. They have different emotional reactions.
The four big Dvipas inhabited by many castes are known as—Bhadra, Bharata, Ketumāla (to the western side) and the northern Kuru. They are the abodes of meritorious people.

O Brāhmaṇas! This earth, in the shape of a lotus and divided into four continents and many sub-continents in entirety, has been nomenclatured by me.

This earth of vast expanses having interspersed continents, forests, groves and mountains, is called Padmā i.e. (lotus-shaped).

The Loka or world having abode of Brahmā, having men, demons and gods, stands well-known as Triloka and that is well-inhabited by beings.

That which is radiated or heated by the sun and the moon is known as the world (earth). It is endowed with smell, colours or orders of society, equipped with sound, touch and qualities or guṇas (Sattva, Rajas and Tamas).

This lotus-shaped universe is known as Lotus in the Vedas. This is the accepted order in the Purāṇas as well.
Chapter 42

The description of the celestial Ganga

सूत उवाच

सरोवरं यो: पुण्योदा देवन्धो विनिर्गता:।

पशुपतियो नयन: ता: भृगुवं यथारथम्॥ १॥

Sūta spoke—From the excellent lakes sprung out the celestial streams of sacred or pellucid waters and also the rivers of effluent floods. Those you may hear about as per serial order.

आदायः सर्वभूतानां देवानामपूर्व:॥ २॥

What is called the moon (Soma) of the ocean of the firmament is the very mainstay of all the beings and a quarry of nectar for the gods.

तत्साराध्वर्ता पुण्योदा नली धारकागामि:।

सप्तमेनानिलम्ब्या प्रवत्ता विमलोदका॥ ३॥

From that emanated the divine river of sacred waters. That stream of limpid water flows through the sky through the seventh path of the wind.

सा ज्योतिषी निवर्तनी ज्योतिर्गनिषयिता:।

ताराकोटिसहाराणां नभस्तृ समावता॥ ४॥

It turns back on reaching the mass of brilliance. It is resorted to by luminary bodies. It extends to the full length of sky, intermixed by thousands of crores of constellations or planets.

महेन्द्रुण महेन्द्रण नाक्षारात्यायिना।

क्रीडिता जलवरतले या सा विक्षोभिततोदका॥ ५॥

While the lordly elephant of Mahendra i.e. Great Indra moves about in the sky, he sportively agitates the water within it.

नैवेद्याण्विष्णु: प्रसा प्रमाणख्षिप्तस्तलम्।

सिद्ध्रुपस्वर्णजाला महापुण्यजाला शिवा॥ ६॥

Even the Siddhas on their aerial chariots when pass through the sky, they have a sip in the sacred and holy water of this river.
Just as the sun revolves everyday, so this river urged by the wind, flows through various places.

Spread all round eighty-four Yojanas, it constantly circumambulates the Meru with great velocity.

Being pierced through by the speedy squall, the water currents of the river fall upon the four northern peaks of Meru.

From the corners of the peaks of Meru and reverted along from the peaked ones, the waters, divided into four, flow thus.

After flowing through the supportless firmament for sixty thousand Yojanas, the greatly fortunate one falls down from that Meru, in four quarters.

This great stream, the sacred one, grand looking one, flowing through the four great stages or steps of Meru, falls again on the eastern Mandara mountain.

This celestial river then enters the excellent lake Arunoda in a circumambulating norm or a clockwise direction, inundating the beautiful Caitraratha (forest) with crystal line waters in great number, tranquillising the force of dunes and also flooding the mountain Lord Mandara with its eastern branch which is having lovely caverns, having many springs and grottos and variegated-hued slopes, gold inlaid, being the abode of all the Siddhas and of Gods.

Converged back from Arunoda, the gently-flowing river, falls on the mountain Śītānta, having beautiful springs or fountains. This mountain is the abode of groups of Siddhas.

The excellent and highly pellucid river is called Śtā. Being enblocked within the groves and bushes, it is further divided into many branches.

From the peek of Śītānta, it falls on the great mountain Mukuṇja. Dropped down again from that greatly affluent one, it falls on the mountain Sumanjasa.

That excellent Āpagā (Aika stream), honouring the mountain Mālyāvan from there, comes to Vaikānika and from Vaikānika, it passes to Maniparvata and from Maniparvata to the great mountain Rśabha of many caves.

This celestial river then enters the excellent lake Arunoda in a circumambulating norm or a clockwise direction, inundating the beautiful Caitraratha (forest) with crystal line waters in great number, tranquillising the force of dunes and also flooding the mountain Lord Mandara with its eastern branch which is having lovely caverns, having many springs and grottos and variegated-hued slopes, gold inlaid, being the abode of all the Siddhas and of Gods.

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Piercing asunder this way thousands of mountains, the mighty stream drops down then on the great mountain Jathara, inhabited by Siddhas.

From there the river again falls on the great mountain Devakūṭa, having end in the ocean. Within the hollows of that one, the river reaches the plains in due order.

That one, this way (wading through) thousands of (valleys), hundreds of mountain lords, variegated groves and many lakes, the river, providing waters as such, the greatly affluent one, affording visibility in the vast out-stretches, and joined by (many) thousands of rivulets, flows over the great eastern continent Bhadrāśva and falls into the eastern ocean.

And even flows over to the southern mountain Lord Gandhamādana (by name), having many water-falls and splashes waves and ripples in various ways.

It then irrigates the Nandana forest, the pleasant resort of Devas. This blessed river then circumambulates the forests of Gandhamādana.

It is well-known by name Alakanandā in all the worlds. It enters the northern lake Mānasā which is as clear as the minds of the gods.
That great stream tearing asunder thousands of rocks or mountains, thus, flows with great velocity irrigating hundreds of land surfaces. Then it flows through thousands of forests and hundreds of grottos or caves and proceeds towards the southern ocean.

This fascinating one is one Yojana in breadth; concealed within the bowels of the peaks of mountain. It is held on head by the God of gods, Śaṅkara, the great-souled one.

It is sanctifying, O leading Brāhmaṇas. It is obviator (lit. purifier) of heinous crimes or atrocious sins. Owing to the touch of the body of Lord Śaṅkara, Mahādeva, the great river has its waters rendered doubly sanctimonious in all the worlds.

From all round that mountain Himavat, through its many openings, thousands of rivers spring forth. They are known by other names. The river Gaṅgā is resorted to by Siddhas and its waters are drunk by Rudras, Śādhyas, Anīlas and Ādityas. Blessed are the lands through which this great and reputed river flows.
Assuming the act of circumambulation, bedecked by many groves, it enters the western lake Sitoda of limpid waters.

From Sitoda it goes to the mountain Supakṣa. Again this river of sacred waters, used upon by gods and sages, falls from the peak of Supakṣa.

Going over to the peak of Supakṣa and from there having waters admirably truncated, it drops down into the beautiful Śikhi mountain.

Thereafter the river flows from mountain Śikhi to Kaṅka; from Kaṅka to Vaidūrya Parvata; from Vaidūrya to mount Kapila and from there to Gandhamādana.

From that excellent mountain, that one reaches the excellent mountain Piṅjara; from Piṅjara it flows to Sarasa and from there it flows to Kumudācalā mountain.

It flows to the mountains Madhumanta, Jana, Mukūṭa. And from the peak of the mountain Mukūṭa, it proceeds to the mighty mountain Kṛṣṇa.

Slipping down from the surface of the peak of Meru, having waters splashed across by breeze and being cast in the sky, it takes a curved shape.
The great river flows through the supportless auspicious firmament for a distance of sixty thousand Yojanas, throwing cascades of water like a garland being scattered.

This way slipping down from the surfaces of peaks, inhabited by many gods and sages, with its waters scattered by flowery rafts, the greatly affluent one, irrigates and circumambulates the great forest of Sun-god which is the wild region being the high land terrain, abounding in innumerable gems.

Thereafter, the beneficent river falls into the highly sacred lake, inhabited by the greatly fortunate ones, (named) Mahābhadrā having waters white as such (in herself).

The beneficent white river is then called Bhadrasoma. It flows rapidly and its shores are far apart. The great and holy river Mahābhadrā flows thereafter.

Moving speedily with many tributaries flowing into it and dashing against many bunds, the river falls on the ridges of Śaṅkhakūṭa mountain.

Slipping down from the surface of the peak of Śaṅkhakūṭa, it proceeds to Vṛṣaparvata. From the Vṛṣaparvata, it flows then to Vatsagiri and then to the Nāgaśaila.

From Nāgaśaila, it reaches the excellent Nila mountain and the Varsaparvata. From Nila, the low-moving one i.e. stream flows to Kapiṅjala, and then to Indranila.

Thereafter, it flows to Mahānila and Hemaśrīga. From there, she proceeds to Śveta and from Śveta to Sunaga.

From Puṣkara to the great mountain Dvijrāja, highly forceful one and from there, it flows to Varāha Parvata and the mountain Mayūra, the huge rocky mountain.

Moving speedily with many tributaries flowing into it and dashing against many bunds, the river falls on the ridges of Śaṅkhakūṭa mountain.

Slipping down from the surface of the peak of Śaṅkhakūṭa, it proceeds to Vṛṣaparvata. From the Vṛṣaparvata, it flows then to Vatsagiri and then to the Nāgaśaila.
Falling down from the peak of Triśṛṅga, inhabited by the greatly fortunate ones, this river of pure water falls of the ridges of Meru, and urged by the wind flows to the excellent mountain Viruddha. There inundating as such, the greatly affluent one proceeds to the western ocean.

On the formidable slope of Meru, inhabited by living beings, on the northern mountain Supārśva whose sides are the sources of gold, the river falls into the bowels of caves, into various divisions and descends to the plains with wonderful flowery rafts. Irrigating the Northern Kuru region, the delightful auspicious river runs through the middle of the continent and flows into the northern ocean.

This way, the four great streams having limpid waters, falling down from the peaks of huge mountains, circumambiate the four quarters.

Thus the earth of vast expanse have been almost illustrated to you by me. It is surrounded on all sides by Meru and other mountains.

The earth is endowed with four great continents, four forests meant for sports or pleasure, four huge trees as the four landmarks and four excellent rivers.
The description of Gaṇḍikā

Sūta said—In the vicinity of Gandhamādana, there is a vivacious boulder above (named) Gaṇḍikā, thirty-two thousands Yojanas wide, and thirty-four thousand Yojanas long, east and west. The residents of this area perform auspicious rites and are well-known as Ketumālas.

They are all dark-complexioned, highly spirited and highly strong physically. The women have the lustrous complexion of lotus-petals, all of them being good looking ones.

Therein is a divine huge tree Panasa (Jackfruit) having the palatability (lit. recumbence) of six Rasas (chyle). It is veritable Īśvara himself, the son of Brahmā, the one having speed of...
mind and capable of moving about according to its pleasure. Having drunk the juice of its fruits, (the men) there live for ten thousand years.

The residents of the area are called Bhadrāśvas. They are perennially exultant or ecstatic in minds. Therein is a splendid forest of huge trees called Kālāmra (black mangoes).

Therein the men are white-complexioned, highly-spirited ones and of immense physical strength. The women are charming and comely in appearance, with the hue and lustre of lilies. They have the complexion and lustre of moon and their faces are similar to the full lunar orb. Their limbs are cool like moon and they have the fragrance of lotuses.

For ten thousand years, their age is stipulated as diseaseless. Imbibing the juice of the black mangoes, they enjoy perpetual youth.

The sages spoke— The extent, the colour and the age of the people of all the four continents have been explained precisely and succinctly, but not in detail.
Many Raṣṭrās (kingdoms) of varied norms are established between the mountains in the lands whether plain or rugged and uneven. Their names are as follows.

Many Raṣṭrās (kingdoms) of varied norms are established between the mountains in the lands whether plain or rugged and uneven. Their names are as follows.

Sumangalas, Śuddhas, Candrakāntas, Sunandan, Vrajakas, Nila, Saurīvas, Vijayastallas, Mahāsthallas, Sukāmas, Mahākesas, Surādhabhājas, Vātārānas, Sopasaṅgas, Parivāyas, Parācakas, Sāṁhavaktras, Mahānetras, Sāvīkālas, Stanapas, Kumudas, Śākamunda, Uralāñkreṇas, Bhaumakas, Sodakas, Vatsakas, Aikas, Vārāhas, Hārāvāmakas, Śaṅkhāhyas, Bhaṁvāindrās, Uttaras, Haimabhaumakas, Kṛṣṇabhūma, Subhāumās, Mahābhūma, and Mahābhūma, have been illustrated. These and other Janapadas are well-known ones.

These rivers of the great stream Gaṅgā, have been illustrated as the leading branches. Besides there are other small rivulets that stand enumerated as hundred and thousand fold.

Thus the sacred rivers in the eastern continent have been illustrated to you. By the very illustration of these, one may become sanctified, “this is my opinion”.

And likewise the other rivers are—Harisavasati, Mahācakrā, Cakrā, Vatkrā, Kānct, the excellent stream Suraśa, Śākhāvatī, Indranadi, Meghā, Mangāravāhī, Kāverī, Haritoyā, Sāmāvatī, Śatāradā, Vānālā, Vasumati, Pampā, the auspicious Pampāvatī, Suvarnā, Pāñcavārṇā, the sacred Vasupatī, Manīvpātī, Suvaṛpatī, Brahmbhāgā, Śilāśīni, Kṛṣṇatoyā, Punyodā, the auspicious Nāgapatī, Śāvīlā, Manītapā, Kṣaṛāda, Arupāvatī, Viṣṇupatī, Mahāpunyā, Mahānadi, Hiranyavāhīni, Nīlā, Sankamālā, Surāvatī, Vāmodā, Patākā, Viṭāli and Mahānadi Gaṅgā.

These rivers of the great stream Gaṅgā, have been illustrated as the leading branches. Besides there are other small rivulets that stand enumerated as hundred and thousand fold.

These rivers of the great stream Gaṅgā, have been illustrated as the leading branches. Besides there are other small rivulets that stand enumerated as hundred and thousand fold.
The country flourished as such, being vast, consisting of many Janapadas, having highlands overgrown with many trees and forests, surrounded by many mountains, thronged by groups of men and women, perennially florescent or exultant and auspicious one, equipped with many corn-groves, protected by many Lord of men i.e. kings, endowed with many musical concerts (Kirtana) and having many quarries of gems or oceans.

In that country, well-known as such, men are said to be lustrous in complexion like gold, conches and sprouts. They have stupendous figures and highly strong physique like bulls.

Therein, the subjects (Prajās), highly fortunate ones, accompanied by gods, take to mutual conversations or concourses, sight seeing and adhering to seats of similar norm as of Devas.

Often ten thousand years, their age stands stipulated. Among those great souls, there is no distinction between spiritual good and evil. Non-violence and true-talking prevails among them by instinct.

Everyday by devotion, they employ perennially the sacrificial performance, worships and obeisances unto Lord Śaṅkara and Gaurī, the excellent Vaiṣṇavī (goddess).

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Chapter 44
The description of Ketumāla

Sūta spoke—The natural features of Bhadrāśvas have been well-declaimed as per factual representation. Now you listen to the dilation in details of the Ketumāla.

To the west of the mountain lord Niṣadha, the western one, the great-souled one, in all the quarters, there are stretches of Janapadas and the hereditary mountains, seven (in number) and the streams in particular. It behoves you to hear in detail of their descriptions.

There are other hills of vast expanse; hundred-fold, thousand-fold and crore-fold, they deserve to be recognised as the offshoots of the seven ranges of Kulaparvatas.

In and near them, there are lands and Janapadas thronged by people of many castes and creeds and which are protected by many kings.
They are well-known on the earth, famous by their names and valour. They are endowed with heroic spirit of their exploits sung by the people of Janapadas they occupy.

The are known by their own respective and synonym names. Their countries are established within the interior of hills, over-level grounds and uneven lands.


These blessed people drink (waters) of the great stream Suvaṇprā inhabited by Nāgas (lit. serpents).

They also drink the waters of the rivers—Kanibālā, Tāmā, Śyāmā, Sumedhā, Vakula, Vikīrṇa, Śikhimālā, Darbhāvatī, Bhadrāṇadi, Śukanadi, the great stream Palāśa, Bhimā, Prabhaṅjana, Kāṅkī, Punyā, Kuśāvatī, Daksā, Śākavatī, the great stream Punyodā, Candrāvatī, Sumūla, Rśabhā, Samudramālā, Campāvatī, Ekākṣa, Puṣkāla, Vāhā, Suvarṇā, Nandīnī, Kālinī, Bhāratī, Sītā, Pātikā, Brāhma, Viśāla, Pīvārī, Kuṇbhakārī, Rūṣa, Mahīṣī, Mānuṣī and Daṇḍā. These are the excellent rivers frequented by Devas, Siddhas and Sages. Their waters are holy, auspicious and obviator of sins.
The land is flourishing with many Janapadas. It is adorned by great streams, abounding in the heaps of many gems, perennially jubilant and auspicious one.

The whole continent is thronged by the abodes of men, rich in wealth, crops and other articles all around. This is the abode of pious persons. It is a Mahādvipa (the great continent), the western one, resorted to by great-souled-ones. Thus the natural characteristics of Ketumāla have been illustrated before you all.
Chapter 45

The description of Bhāratavarṣa

Śaṁśapāyana Upaniṣad

पूर्वाकारो सर्वाध्यात्मी ्हैं देशो नस्तव्य प्रयोगों
उत्तराणों च वर्षों दक्षिणानां च सर्वशः
आच्छादनो विषयं ये च प्रवर्तवासिनः

Śaṁśapāyana spoke— O My Lord! By you have been thoroughly illustrated the two continents in the east and the west. Now tell us about the people dwelling in the northern and southern continents as well as those on the mountains.

यूग उपाणि

dक्षिणेन तु श्रेष्ठस्य नीलस्यैैैंशरणे तु
वर्ष रमणके नाम जायने तत्र मानवः

Sūta spoke— To the south of Śveta and to the north of Nila mountain, there is a sub-continent named Ramanaka. The human beings take birth therein.

सर्व्वत्तुकामदा: सत्त्व जरायुक्तविन्दिता:।
शुचिलाभिजनसंपन्ना: सर्व्व च प्रियदर्शिनः॥३॥

The beings fulfill all desires in all seasons. They are free from decrepitude and foul smell. Endowed with resplendent nobility, all of them are good looking people.

तत्त्वापि सुमहादिवयो न्योधो रोहिणो महानु:।
तस्य पीवचा फलसं पिवनो वर्तनयुत:।॥४॥

And there is a mighty, divine Nyagrodha (the Indian fig) tree called Rohina. The people subsist on the juice of its fruit.

दशा वर्षसहस्राणि शतानि दश पद्रा च।
जीवनं ते महाभागा: सदा हुष्ट्य नरोदमा:॥५॥

Those greatly fortunate people are always delightful and happy. They live for eleven thousand five hundred years.

उत्तराणु तू श्रेष्ठस्य भूर्मसाध्वस्य दक्षिणे।
वर्ष हिरणयं नाम यत्र हिरणयें नदी।॥६॥

To the north of Śveta and to the south of the mountain Śrīgasāhva, there is a Varṣa (sub-continent) Hirānvata by name wherein flows the stream Hairānvati.

प्रस्थाला: सुतेजस्का जायने तत्र मानवः।
सर्व्वत्तुकामदा: सत्त्व धनिन: प्रियदर्शिनः॥७॥

Highly tenacious and nicely radiant men are born there who are Sattvic in quality. They are bestower of desires in all seasons. They are rich and comely in appearance.

एकादश सहस्राणि वर्षों तेनमित्तरुरासः।
आवृत्ताणें जीवनं शतानि दश पद्रा च।॥८॥

For twelve thousand five hundred years, these people of illimitable might live.

तस्मिन्नरे महाबुध्धो लक्षण: पद्राश्रयः।
तस्य पीवचा फलसं तत्र जीवनं मानवः॥९॥

In that country, there is a huge tree Lakuca (Bread-fruit tree) having the recumbence of six rasas (chyles). Men live on the juice of its fruits.
Three peaks of the Srngavan are lofty and great ones. One of them is full of gems or made of gems and the second one is of gold. The third one is full of all precious stones. They are embellished with mansions.

On the southern shore of the northern sea is the holy country of the Kurus. That Varṣa, the sacred one, is inhabited by Siddhas.

There trees are sweet-fruited ones, perennially laden with flowers and fruits. They put forth clothes and ornaments along with fruits.

The trees are all desires-fulfilling ones, fruited ones and are fascinating to the mind. They exude forth excellent honey endowed with scent, colour and fluid.

There are other charming trees called Kṣirin. They exude forth milk perennially, like nectar having six types of tastes.

The ground in entirety is full of gems or stones, having sand of gold, very fine one. All around pleasing to touch, it is auspicious, free from impurities and thorns.

Dropped down from the celestial world, the men take birth therein as auspicious ones. They are endowed with resplendent desiring having youth of stable norm.

The mind-fascinating ladies give birth to twins who imbibe the nectarine juice of the Kṣirin (milk-yielding) tree.

They are mutually affectionate like the couples of Cakravāka birds. They enjoy life free from disease, sorrow and suffering.

To the north of the mountain Lord Jārudhi, are the northern Kurus. The land therein is glorified in all the quarters. Now listen to its detailed description.
and cascades. They are endowed with many groves and forests, and adorned by variegated minerals. They constitute many kinds of metals; and adorned with all kinds of mineral ores. They are equipped with flowers, bulbous roots and fruits and inhabited by Siddhas and Cāraṇas.

That continent stands occupied with these two of lofty norm, the huge ones, hereditary mountains, with many hundreds of peaks.

The great river named Bhadrasoma flows in between these two mountains, named Candrakānta and Sūryakānta.

Thousand other streams of limpid and sweet water, having sufficient waters for bath, drinking and dipping of the Kurus, are also there.

And likewise there are thousands of great rivers flowing with milk, honey, butter and the intoxicant beverage Maireya.

There are hundreds of pools, full of curds. There is a huge mountain rich in tasty food, nectarine and ripe fruits of different kinds.

There are bulbous roots and fruits rich in flavour, taste and colour. Their fragrance extends to a distance of five Yojanas, highly redolent all around.
There are thousands of creeper bowers highly comfort affording all around, and also there are hundreds of the ground-floored enclosures or houses, having gleam of pure conch shells.

There are thousands of huge trees, fine ones all around. Many-shaped costumes of fine textures and highly comfort affording, are also there.

There are various musical instruments like *Mrdayāṅga* (tabor), *Venu*, *Vīṇā* (flute), *Panaṅā* (small drum or a kind of ajumbal) of many kinds and dimensions. There get fructified thousands of Kalpa trees (wish-granting trees).

Everywhere are gardens likewise and everywhere are towns all over of that norm. The whole land is thronged by joyous men and women. The breeze blows wafting the fragrance of different flowers.

That country is always comfort affording and is remover of fatigue. Therein, the gods descend down from the celestial domain and take birth in the form of human beings. Thus this excellent land is heaven itself, may be even better than that.

The people living on the eastern ridge of the Candrakānta mountain are dark in colour, while those on Śuryakānta are dark as well as fair. They are excellent and prosperous.

In that region, the men are excellent ones having prowess of the spirit of Devas. They always enjoy themselves as much as they please and are brilliance-endowed ones.

They are adorned by bracelets, armbands, upper arm ornaments (Aṅgadas), garlands or necklaces and ear peduncles. They wear garlands of variegated colours and coronets. Their upper garments are of various colours.

Neither they procreate nor do they decline in numbers. A couple takes birth from a tree competent as such and of an extraordinary norm.

Neither they procreate nor do they decline in numbers. A couple takes birth from a tree competent as such and of an extraordinary norm.

Devoid of egoism all are such as having common place belongings. Neither there prevails righteousness nor ensues unrighteousness.
Neither there is disease nor old age; neither mental confusion nor feeling of exhaustion. At the matured up tenure, they sink down like the water bubbles.

This way, they are highly easy going, devoid of all the discomforts and the impassioned ones. They do not observe the restrictions of Dharma. For Dharma grows from misery.

Close to the Uttarakurus, in the south or on the right flank, there is the well-known country called Candradvipa that deserves to be recognised as the ocean affluent in the row of surges decked with many sounds; having waded through the abode of gods to a distance of five thousand Yojanas, stationed on the lunar orb.

It extends to one thousand Yojanas. There is all around a globular region endowed with many fruits and flowers and imbued with acme of prosperity and that very way elevated and broad or spread along to a hundred Yojanas.

From that very mountain, highly pellucid, having water limpid like, flows down the excellent stream Candravarta. It is bright like the moon’s rays.

There is the excellent abode of moon, the lord of planets. Perennially descends down there, the moon, the leader of constellations.

And therein by name Candramā, is a mountain very well-known as such. The great country Candradvipa is famous both in this world as well as in heaven.

All the subjects here shine like the moon, having faces like the full moon. They are untarnished ones and consider the moon their deity.

The people there, are highly religious, of truthful vows, gentle and highly radiant ones. They are virtuous-conducted ones and their span of life extends to a thousand years.
And to the west of this western continent, is the land well-known as Bhadrakara, four thousand Yojanas from the ocean. It is circular in shape having diameter of ten thousand Yojanas. It looks splendid with variety of flowers.

Rich in fabulous wealth and grains, protected by many kings, it is perennially exultant and exuberant, adorned by huge rocky hillocks.

There is the Bhadrasana or Simhasana or lion-seat of Vayu there, decorated by many gems. Therein, Vayu in corporeal form is adorned perennially during festivals.

The people living there have radiance of burnished gold and they are bedecked in gold. They have variegated costumes and wreaths.

They are endowed with virility. They are highly fortunate having age of five hundred years. They are truthful-vowed ones and endowed with glee. They consider Vayu their deity.

Suta spoke—And this way the creation of the Varṣas in the age of Bhārata has been observed by the ones conversant with the realities. What more may I narrate before you?
And likewise, the outstretch of Janapadas, you deserve to hear of as such. Here I shall narrate the progenies in this Bharatavarṣa.

This verily, is the midland landscape having the eruption of auspicious and inauspicious fruits, to the north of the ocean and to the south of Himavat or Himalaya.

Since the varṣa is Bhārata by name, the populace therein is known as Bhāratis. Since Manu ruled over the people, he is called Bharata and owing to the exposition of the etymological derivation, that varṣa is known as Bhārata.

It is essentially from here that one goes to heaven or attains salvation. The middle course—heaven as well as the end, the final emancipation is attained from here. Rituals for human beings are not ordained anywhere else on earth.

Of this Bhārata-varṣa, there are stated to be nine divisions separated by oceans. They are mutually unrecognisable.

Of this Bhārata-varṣa, there are stated to be nine divisions separated by oceans. They are mutually unrecognisable.

There are mutual dealings among these based on virtue, wealth and love. The different castes are engaged in their own functions.

As per tradition of the Āṣramās or five stages of life, fifth being that of Saṅkalpa (i.e. the firm determination to take to a task), people perform their duties. They possess the human tendency to endeavour to attain heaven and salvation.
countries extending sideways, is declared an emperor (Samrāt).

He who conquers this loka is the Samrāt, the conqueror of the intermediary space is called Virāt, while the conqueror of the other loka is known as Svarat. I shall talk of those in details.

Seven then in this varṣa are known as Kulaparvatas having well-knit combinations. They are- Mahendra, Malaya, Sahya, Šuktimān, Rkṣaparvata, Vindhya and Pāriyātra.

And other thousands of mountains exist quite adjacent to these, of nice provenance, endowed with all the merits, huge ones and of variegated peaks.

The chief among them are- Mandara, the excellent one among the mountains, Vaihāra, Dardura, Kolāhala, Surasa, Maināka, Vaidyuta1, Pātandhama, Paṇḍura, the mountain Gantuprastha, Kṛṣṇagiri, Godhana, Puṣpagiri, Ujjayanta, Raivataka, Śrīparvata, Kāru and Kūṭaśaila mountain.

There are other smaller mountains with sparse population. The Janapadas adjoining them are those of Āryas and Mlecchas.

The rivers rising from the foot of Himavat, of which those people drink the water are- Gaṅgā, Sindhu, Sarasvatī, Śatadru, Candrabhāgā, Yamunā, Sarayu, Īravatī, Vitāstā, Vipāśā, Devikā (Daika), Kuḥū, Gomati, Dhutapāpā, Bāhūdā, Drśadvatī, Kausikī, Trātyā, Niśtrā, Gaṇḍakī, Ikṣu and Lohitā.

The rivers originating from Pāriyātra are- Vedasmṛti, Vedavatarī, Vṛtraghnī, Sindhu, Varṇāśa, Candana, Satrā, Mahatī, Parā, Carmanvatī, Vidiśā, Vetravatī, Śīrpa and Avantī.

The rivers issuing from Rkṣapāda mountain and having crystal-clear waters are- the great river Śoṇa, Narmadā, Sumahādramā, Mandākini, Daśārṇā, Citrakūṭa, Tamasā, Pippalā, Śrōṇī, Karatoyā, Piṣācikā, Nilotpalā, Vipāśā, Jambulā, Vāluvāhinī, Siterājā, Śuktimati, Makruṇā and Tridivā in serial order.
The rivers of the southern land rising from the slopes of Sahya mountains are the Godavari, Bhimarathi, Krsnavali, Vanjula, Tuhgabhadra, Suprayoga and Kaveri. The rivers issuing from the Malaya mountains are- Krtamala, Tamravarti, Puspajati and Utpalavati. All of them are cool-watered ones and auspicious as such.

The rivers Trisamā, Ruktulya, Ikṣulā, Tridivā, Lāṅgūlinī and Varṇādharā; they are known as the daughters of Mahendra mountains.

The rivers Rśikā, Sukumārī, Mandagā, Mandavāhini, Kūpā and Palāśini are known as having source from Śuktimān (mountain).

All are the sacred ones like Sarasvatī. All are like Gaṅgā going towards the ocean. All are the mothers of the Universe and are remembered as the obviators of the sins of the Universe.
The colonies of Kṣatriyas are—Vāhlikas, Vātadhānas, Ābhīrās, Kālatoyakas, Aparītas, Śūdras, Pahlavas, Carmakhaṇḍikas, Gāṇḍhāras, Yavanas, Sindhus, Sauvīrās, Bhadrakas, Śakas, Hradas, Kulindas, Paritas, Hārapūrīkas, Ramaṇas, Raddhakaṭakas, Kekayas and Daśamānikas. And the clans or tribes of Vaiśyās and Śūdras are—Kāmbojas, Daradas, Barbaras, Priyalaukikas, Pīnas, Tuṣāras, Pahlavas, Bāhyatodarās, Āṭreyas, Bāharvājīs, Prasṭhalas, Kaserukas, Lāṃpākas, Stanapās, Pīḍikas along with Juhuṇās.

Andhravākas, Sujarakas, Antargiris, Bahirgiras, Pravaṅgas, Vāngeyas, Māladas, Mālavartins, Brahmottaras, Pravijayas, Bhārgavas, Geyamarthakas, Prāgijyotīsas, Munḍas, Videhas, Tāmraliptakas, Mālas, Megadhas and Govindas are the Janapadas in the East.

Now the other inhabitants of the southern region are—Pāṇḍyas, Keralas, Cauḷyas, Kulyas, Setukas, Mūṣikas, Kumanas, Vanavāsikas, Mahārāṣṭras, Māhiṣikas, Kalingas, Ābhīras, Caiṣikas, Ātavyas, Varas, Pulindas, Vindhyamūlikas, Vaidarbhas, Daṇḍakas, Paunikas, Maunikas, Asmakas, Bhogavardhanas, Nairīvikas, Kuntalas, Andhras, Udhydhas and Nalakālikas.

Now listen from me the names of other people in the southern regions—Surpakaras, Kolivanas, Durgas, Kalltakas, Pulēyas, Suralas, Rupasas, Tapasas, Surasitas, all the Parakṣaras, Nāśikyas and others. Those inhabit in the valley of Narmadā are—Bhāṇukacchas, Samas, Heyas, Sahasas, Śāṣvatas, Kacchīyas, Surāṣtras, Ānartas, Arbudas and Sariparītas. Now listen to the residents of the Vindhyā mountains.

Andhravākas, Sujarakas, Antargiris, Bahirgiras, Pravaṅgas, Vāngeyas, Māladas, Mālavartins, Brahmottaras, Pravijayas, Bhārgavas, Geyamarthakas, Prāgijyotīsas, Munḍas, Videhas, Tāmraliptakas, Mālas, Megadhas and Govindas are the Janapadas in the East.
Malavas, Karusas, Rokalas, Utkalas, Uttamarnas, Dasarnas, Bhojas, Kiskindhakas, Tosalas, Kosalas, Traipuras, Vaidikas, Tumuras, Tumburas, Satsuras, Nisadhas, Anupas, Tunđikeras, Vitihotras, Avantis. All these are the Janapadas on the back of Vindhya.

Now I shall talk of countries that are situated on mountains. These are—Nigarharas, Harinsamargas, Kṣupanas, Taṅgaṇas, Khasas, Kuśaprabaranas, Huṇas, Darvas, Hūdakas, Trigartas, Malavas, Kiratas and Tamasas.

In Bhāratavarṣa, the learned know of four Yugas—Krta or golden age, Treta, Dvapara and Kali (the iron age). I shall explain their natural characteristics subsequently.
Chapter 46

The description of Varṣas such as Kimpuruṣa

Sūta spoke—Having heard this, the delighted sages, desirous of hearing further, inquired of Lomaharṣaṇa.

ऋषयः ऋषुः

यत्र किंपुरुषाय वर्ष हरिवर्ष त्वेव च।
आच्छादने यथा तत्त्वं कीर्तितं भारतं त्वयाः॥ ॥

The Sages said—Bhāratavarṣa has been described by you. Now describe the Kimpuruṣa and likewise Hari Varṣas.

पृष्टस्तिर्ग्रहणे यथा विस्मृत्येव प्रसूनं विशेषतः।
उच्चव पुनिनिर्दीष्टं पुराणं विविहितं यथा॥ ॥

Requested this way by the Brāhmaṇas, Lomaharṣaṇa replied suitably this question as follows according to the Purāṇa.

सुन्त उचाच

शृण्वृषाय यत्र वो विप्रयात्चित्तं पुर्व युता॥
पल्कश्रुतिः किंपुरुषे सुलभात्रजनोपयम्॥ ॥

Sūta said—O Brāhmaṇas! Whatever is your desire for hearing, that you may listen to. In the Kimpuruṣa country, there is a huge grove of Plakṣa trees comparable to the Nandana forest.

दशं वर्षस्त्राणिः स्थिति: किंपुरुषे स्मृता॥
सुलङ्करणत् नतर तिर्यत्रवायसरसोपयम्॥ ॥

For ten thousand years, the stay in Kimpuruṣa is taken for granted. The men therein are gold-complexioned and the women are compeer to the nymphs.

अनामया हाशोकाशा सर्वं ते शुद्धमानसाः॥
जायने मानवस्त्रल मिस्त्रसंक्षर्वक्रमाः॥ ॥

All of them are diseaseless and unaggrieved. They are pure in mind and possess radiance of the burnished gold.

वर्षं किंपुरुषे पुष्ये पल्क्षो मधुवः शुभ:॥
तस्य किंपुरुषा: सर्वं विविधत रससत्तमम्॥ ॥

In the holy Varṣa Kimpuruṣa, there is a Plakṣa (fig) tree exuding honey. All the inhabitants of Kimpuruṣa Varṣa drink its excellent juice.
Adjoining Kirpurusa, there is Harivarsa. The men there get birth as radiant as gold or thorn apple or safflower.

All the people there are descended from Devaloka and all have divine forms. In Harivarsa, all people drink the splendid juice of sugarcane.

They are fallen from Devaloka. All of them are non-senile and deathless. These excellent men live for thirteen thousand years.

In the Ilavṛta Varśa, they live up to the full extent of their ages. In every direction of Meru, the sub-continent is twenty six thousand Yojanas in length and nine thousand Yojanas in breadth. It is square-dimensioned all round and covering up the appearance of a saucer.

In the central Varśa Ilavṛta which I have mentioned before, the sun does not blaze fiercely and men do not get aged.

The sun and the moon along with planets are gleamless in Ilavṛta. Men there are lotus-radianced, lotus-coloured and lotus-shaped eyed ones. Their eyes are as wide as the lotus leaf.

The extent of that one has already been illustrated. It is to the south of Nila and to the north of Nisadha.

To the east is the mountain Malyavan. The extent of that one has already been illustrated. It is to the south of Nila and to the north of Nisadha.

To the north and south, it extends upto Nila and Nisadha mountains. Its height is forty thousand Yojanas. Its depth is a thousand Yojanas downwards.

Towards the north and south, it extends upto Nila and Niśadha mountains. Its height is forty thousand Yojanas. Its depth is a thousand Yojanas downwards.

To the east is the mountain Malyavan. The extent of that one has already been illustrated. It is to the south of Nila and to the north of Nisadha.

They feed on the juice of Jambū fruit. They neither grow aged nor decay. They are high-minded, having enjoyments enjoyed, and enjoyers of the fruit of their virtuous deeds.
Its extent is hundred thousand Yojanas since the ocean is circular and since it sanctifies the zone of the earth.

आयामः विशाल्यस्ति चतुर्स्ति: समन्तः।
अनुवाच अलसिणी पिन्धाते विभागः॥ २२॥

Measurements are reduced in rectangular areas when they are undemarcated. Coming to the middle they split.

प्रभवाल्यस्तन्वः जम्बुरस्वती नदी।
मेरोस्तु दक्षिणे पार्श्व निविध्योतेश्तु॥ २३॥

The Jambūrasavatī river is of the hue of liquified collyrium and flows from the southern part of Meru to the north of Nisadha.

युद्धाङ्गो नाम महाजन्तुवर्षः समन्तः।
निलपुष्पस्कलोपेत् सिन्धुचारणवसितः॥ २४॥

By name Sudarśana, there is a huge rose apple tree (Jambuvrkuṣa) of an ancient norm, perennially full of flowers and fruits, inhabited or waited upon by Siddhas and Cāraṇas.

तस्य नामम् समाक्षातो जम्बुदीपे पनस्पति:।
योजनानां सहस्रं तु शतं चान्यमहादर्पः॥
उत्सेदो वृक्षराजस्य दिवं सुपूर्णं सर्वशः॥ २५॥
अर्धनारिनां शतयोगस्येक्षण्योगस्यिन तु॥
फलप्रामाणं संख्यायमृपिष्टपत्तदर्शिनं॥ २६॥

By its name were well-known the flora of that continent. It is the biggest tree in Jambudvīpa. Its height is hundred thousand Yojanas. This lordly tree extends up to heaven. The length of the fruit is eight hundred and sixty one Aratnis।. This has been counted by the sages having visual perception of the factual figures.

पत्तापाणि ततांयुक्ती तिर्थविन्दुपलं स्वयमः।
तस्या जम्बः: फलसो नदीभूत प्रसर्पित॥ २७॥

Falling down on the ground, those fruits create a mighty noise. The juice of the Jambū fruits assumes the form of a stream.

1. Cubits of the middle length from the elbow to the tip of the middle finger.

मेंस प्रदक्षिणकृत्य जम्बुवर्षः विश्वायः।
ते पिवनि सदा हस्त जम्बुस्वलावतः॥ २८॥

The river circumambulates Meru and then enters the root of Jambū tree. The people all surrounded by the fruits and juice of Rose apple fruits, drink its juice.

जम्बुस्वलं पीवता न जरो प्राणुवति ते।
न क्रोधं न च रोगं तु न च मृत्यं तथाविविषय॥ २९॥

Having drunk the juice of the fruit of Rose apple tree, they never attain to decrepitude; neither wrath nor disease nor death they attain to.

तत्र जाम्बूनादे नाम कनकं देवधूमणाम।
इङ्गोकस्तन्वः जगते भासस्य तु तताः॥ ३०॥

Therein is found the Jambūnada named gold which is the ornament of the gods. It appears as radiant as the glow-worm.

स्वर्णं वर्धवासमां शुभ: फलसस्तु सः।
स्फलं भवति तच्छुकं कनकं देवधूमणम॥ ३१॥

The splendid juice of the fruits of all Varsa-trees strengthens the people. It is the gold that is used for ornaments of Devas.

तेषों यूर्तं पुरिष्ठं च दिक्षू सर्वसु भागमः।
ईश्वरानुग्रहान्तिमूलतं ग्रस्ते तु तानाः॥ ३२॥

Their urine and secretion in all the directions (spreads as such) by parts, and by the grace of the god, the ground engulfs all those dead (therein).

रक्षः: विधाचा यथ्यथ संसं हेमवतः स्मृतः।
हेमकुटे तु पञ्चवर्ण विनोष्या साप्तरोगणः॥ ३३॥

Rākṣasas, Piścas and Yakṣas all are known as hailing from Himavat. And on Hemakūta, the Gandharvas deserve to be recognised espoused by nymphs or Apsarasas.

सर्वं नागास्तु निष्ठे श्रेयवासुकङ्क्याष्टकः।
महापरो चालविष्णुर्मभन्ते चित्तः: मुरा॥
नीले तु वैकृत्यये सिन्धुवर्षः विद्योऽस्माला॥ ३४॥
All the Nāgas like Śeṣa, Vāsuki and Takṣaka live on Niṣadha. The thirty-three
groups of Suras (i.e. Devas) suited to the
sacrificial performances roam about the great
Meru and on Nila, full of lapis lazuli, Siddhas,
Brāhmaṇas and Sages live free from defilement.

दैवियानां दानवानां च श्रेष्ठपर्वत उच्चते।
श्रुतापर्वत: श्रेष्ठ: पितृपुरा प्रतिसंचरः॥ ३५॥

The Śveta mountain is the abode of Daityas
and Dānavas. The mountain Śrīgavān is the
place which the manes frequent.

नवस्येतु वर्षेषु यथाभागस्थितेषु वै।
भूतानुप्रविष्क्रन्न गतिप्रविष्क्रन्न ध्रुवाणि च॥ ३६॥

In this way, both mobile and immobile
beings have settled in the nine continents in
their respective places.

तेषां विवृत्तियुक्ता दृष्ट्वे देवमंत्रय।
न शक्यं परिसंख्यां श्रद्धेयानुगृहयता॥ ३७॥

The growth of gods and human beings is too
enormous to be enumerated. It is fit to be
cognisable as trustworthy by devotees desire to
gain experience.

इति श्रीमहापुराणे वायुप्रेते पुरुषविन्यासो नाम
पद्यवारिष्टोऽध्यायः॥ ४५॥

* * *
Chapter 47

The descent of the Gaṅgā

Himavat (i.e. Himalaya) is the mountain named Kailāsa (Rudra Himālaya). On that lives the prosperous Kubera along with the Rākṣasas. The overlord of Alakā rejoices in the company of nymphs.

From the slope of Kailāsa is sprung up the sacred, cold, auspicious water into a lake named Manda. It is full of lilies and is a peer to the autumnal clouds.

From that lake emanates the celestial stream Mandākini, the auspicious one and the divine one. The great celestial forest Nandana is there on its bank.

To the east-north of Kailāsa, there is a mountain having celestial or lovely medicinal herbs and fauna (i.e. flora and fauna) and celestial minerals near the golden mountain Suvarṇa.

That mountain is named Candraprabha being pure and comparable to jewels. At the foot of that one is a divine lake named Acchoda.

From that lake rises the divine river Acchoda. On the shore of that one, a great forest Caitraratha stands well-known.

On that mountain lives Manibhadra, a Yākṣa, army-in-chief along with his attendants. He is surrounded by the cruel Guhyakas.
The sacred river Mandakini and the stream Acchoda flow into the great ocean through this zone of the earth.

To the southern-eastern direction of Kailasa, there is the great mountain Lohita. It is radiant like the sun and has peaks of gold. It is adjacent to the heavenly mountain Pīśāṅga that abounds in red arsenic. It is abundant with auspicious animals and medicinal herbs. At the foot of Lohita mountain, there is a great divine lake called Lohita.

From that issues out the sacred river Lauhitya (modern Brahmaputra). On the shore of that one is the vast forest of gods named Viśoka.

On that excellent mountain there lives the Yakṣa (named) Manivaravasi surrounded by pleasing and nicely religious or dutiful Guhyakas.

That mountain is beloved of Bhava i.e. Śiva, illustrious one, being a peer to cloud, covered by networks of stone slabs, bright and made of gold.

On this mountain lives Lord Dhumra-Lohita, the king of mountains. From the foot of the mountain Vaidyuta, there is a sacred lake Mānasā inhabiting or waited upon by Siddhas.

From that lake gets out the sacred Sarayu, the one sanctifying the Universe. On the shore of that one is the forest, the divine one, well-known by name as Vaibhāraja.

The Kubera’s attendant and son of Praheṭr, the self-controlled demon Brahmapāta (by name) resides there. He is a demon of inexorable might. He is surrounded by hundreds of Yātudhānas, the atrocious ones, being the rovers in the intermediary space.

To the west of Kailasa, there is the excellent mountain Arūṇa. It is full of prominent beasts, medicinal herbs, gold and other minerals.

That mountain is beloved of Bhava i.e. Śiva, illustrious one, being a peer to cloud, covered by networks of stone slabs, bright and made of gold.
There the sacrificial posts are made of gems and oblong quadrangular sacrificial pits are golden. It was after performing a sacrifice there that Śakra (Indra) along with other attending gods attained to Śiva.

The innumerable stars of the milky way in the clear sky, which look very close to each other and shine brightly at night are nothing but the goddess Gaṅgā (Tripathagā).

When the river irated as such, some drops of her water fell on the earth and created a lake of drops that came to be known as Bindusaras.

It is said that when the flow of goddess Gaṅgā was enblocked by Śiva smiling as such, she thought in her mind the idea of sweeping away god Śiva.

The idea was—“I will cut my way to Pātāla and carry off Śankara along with my current.” Having understood the atrocious motive of that one, Lord Śiva intended to keep her in obscurity in his body. Realizing the cruel intention of the river, he confined her on his head, as she fell fown with force on the earth.

1. A river flowing through three paths, viz. the heaven, the earth and the nether-world.
During this very time, he saw before him King Bhagiratha, having arteries palpitating, lean-framed and having senses dazed by hunger.

The Lord thought to himself—“By him I was gratified earlier for the sake of this river.” Becoming aware of the boon granted to him earlier, he controlled his anger.

Having listened to the words of Brahmā regarding the retention of the vow, the Lord released the stream held up by him by his prowess, for the sake of Bhagiratha by whose austere penance he felt gratified.

As the river was being released, the current got subdivided into seven streams, three facing the eastern quarter and three facing the western one.

The entire current of the stream Gāṅgā was divided into seven streams. Nalini, Hṛadini and Pāvanī flowed to the east.

And Śīta, Caksu and Sindhu resorted to the west. The seventh current led by Bhagiratha flowed to the south.

On that account it is known as Bhagirathī. That river proceeded to the salt ocean. These all seven currents offer devotion to the Varṣa named Hima.

These seven streams sprung out of Bindusaras, sanctify several countries normally of Mlecchas origin or breed.

They approach a place where Indra showers the rain. They are as follows—Śirindhras, Kuntalas, Činas, Barbaras, Yavasas, Druhas, Rūṣānas, Kuṇindas and Anāgalokāvaras. The river Śīta divides the desert of Sindhu into two and flows into the western ocean.

The river Caksu flows through these countries—Cinamarus, Taṅgaṇas, Sarvamūlikas, Sāndhras, Tuṣāras, Taṃpikas, Pahlavas, Daradas and Śakas. It then proceeds towards the ocean.
The Gāṅgā sanctifies the auspicious Aryan countries— Daradas, Kāśmiras, Gāndhāras, Varapras, Haradas, Śivapauras, Indrāhasas, Vadātis, Visarjayas, Saindhavas, Randhrakarakas, Bhramaras, Ābhīras, Rohakas, Śunāmukhas, Īrdvamanus, the places inhabited by Siddhas and Cāraṇas, Gandharvas, Kinnaras, Yākṣas, Rākṣasas, Vidyādharas and Uragas (Serpents), also the Kaḷāpa-grāmakas, Pāradas, Sīganas, Khasas, Kīrātas, Pulindas, Kurus, Bharatas, Paṅcālas, Kāśis, Māṇyas, Māgadhās, Āṅgas, Brahmottaras, Vangas and Tāmraliptas.

Obstructed by Vindhya mountain, it enters into the southern ocean. The sacred river Āhradini flows to the east.

It inundates the habitations of the Niśādas, Dhīvaras, Rṣikas, Nilamukhas, Keralas, Ustrakarṇas, Kīrātas, Kālodoras, Vīvarṇas, Kumāras and Svarṇabhūṣitas. Then it vanishes within the circle of the ocean towards the east. The branch Pāvanī also flows towards the eastern direction.

It inundates Apathas, Indrādyumna lake, Kharāpathas, Indrāśankupathas, the middle of the garden Makara and Kuthaprāvaraṇa. Near Indradvipa, it enters the salt ocean.

The branch Nalini flows towards the eastern direction with speed, inundating the Tomaras, Harīsamārgas along with Hūhukas.

Having gone over through the desert mountains, it reaches Vidyādhāras. It flows into the great ocean at the Nemimanaṇḍala Koṣṭha.

It inundates Apathas, Indrādyumna lake, Kharāpathas, Indrāśankupathas, the middle of the garden Makara and Kuthaprāvaraṇa. Near Indradvipa, it enters the salt ocean.
And this way is to be recognised the development of the denizens of the mountains. Through mutual cooperation, their prosperity arising by virtue of spiritual good, lust and material gains becomes doubled.

Behind the peak of Hemakūta, there is a lake of that name named Sāyana. The streams Manasvini and Jyotismati issue out of this lake.

They flow into the eastern and western oceans respectively. There is a lake named Viśṇupada on the excellent mountain Niśadha.

There is the sacred river of Jāmbū juice and Jāmbūnāda, the auspicious one, the source of gold. Payoda lake on the Nila mountain is highly brilliant or shining like a lotus.

Punḍarikā and Payoda—these two streams emerge out of this lake. From Śveta, issues out the sacred lake Uttramānasā.

The two rivers Jyotsnā and Mrgakāntā rise from this lake. The sacred lake Madhumat is brimful with lotuses, fish and aquatic birds.

Promiscuous with Kalpavṛkṣas and pleasant and sweet like Madhu or honey, Rudrakānta this way famous one, constructed as such by Śiva.

There are twelve well-known lakes thronged by lotuses, fishes and aquatic birds. They are named as Jayā being peers to the ocean.

From these lakes, Śānti and Mādhvī, these two streams emanate. In Kimpurūṣa and the like, the god does not shower rains.

Excellent streams flow here with waters from the subterranean regions. These blessed rivers flow through the mountains Rṣabha, Dundubhi, Dhūmra and Mahāgiri.

They flow to the east and fall into the salt ocean. Others flow to the north over the mountains Candrakanaka, Praṇa, Mahān and Agni having extremities sunk low into the great ocean.

The mountains Somaka, Varāha, Nārada and Mahīdhara extend to the western horizon. They verily, enter the salt ocean.

वैयु-पुराण
The great mountains Vakra, Balāhaka and Maināka extend to the southern ocean. In the centre of Candra and Maināka, to the south, there is the great fire named Saṁvartaka, the consumer of the waters of the ocean. It is known as Aurva and Vaḍavāmukha.

The twelve mountains took their ingress into the salt ocean because they were frightened by the awe of Mahendra (i.e. Indra), who would have clipped off their wings. What is seen reflected in the form of a black hare on the white orb of the moon is the replica of Bhāratavarṣa divided into nine regions. It is seen in the moon that rises here and not elsewhere.

These countries become more and more flourishing taken into consideration those by virtue of merits, by diseaselessness, by the longevity of life, by virtue of spiritual good, lust and material gains.

These countries are endowed as such by people of different kinds and castes and other beings endowed with good merits. This way did prop up the entire Universe in stability.
Chapter 48

The description of subordinate islands within the jurisdiction of Jambūdvīpa

Sūta spoke—To the south of the Bhāratavarsa, you may understand an ocean, ten thousand Yojanas in extent.

There is a country in it extending up to three thousand Yojanas and one-third of it in breadth. It abounds in fruits and flowers.

The hereditary mountain (Kula-parvata) thereof is Vidyutvān. It has innumerable peaks that decorate the land.

There are thousands of streams there, with limpid and delicious water. The lakes there also contain pure water.

Within the crevices of that mountain, there are many prosperous jolly men and women of various shapes and features. In the many spacious, long and wide cavities are established hundreds and thousands of cities built into the mountain. The towns established or
incorporated as such, are well-connected having got the provision of gates and mutually intersticed.

The subjects thereof have long beards and moustache and having complexion like the colour of clouds. The subjects have the maximum age duration of eighty years.

They have the tendencies of the norms of apes, subsisting upon fruits and bulbous roots. Like cattle, they follow promiscuous, unconcealed sexual habits. They are devoid of physical and mental purity. They have no fixed conventions.

That continent is full of such worthless men of puerile breeds of the human kinds. Similarly other countries and islets shall be known in due order.

The group of islands known as Peacock islands are extending to twenty, thirty, fifty, sixty, eighty and hundred Yojanas. There are a few, extending even to a thousand Yojanas. Those combinations of peacock-shaped islands, a group of islands of Barhinadvīpa and smaller islands, in thousands, extended as well as elongated, are infested by many beasts.

Besides Jambūdāvīpa, there are six other islands having many resorts. Here stand illustrated the islands having many oceans or quarries of gems on the earth.

You may know about the Angadvīpa thronged by many congregations or corporations or guilds. Thronged by many Mleccha tribes (gaṇas), that island is highly extensive.
towards the ocean and a provenance abode of gold.

And likewise the Malayadvipa is also well-surrounded (by ocean). It is a luxuriant source of gems, stones and gold. It is very prosperous.

It is also a quarry of sandalwood, also a quarry of oceans, thronged by many Mlecchas, and decorated by streams and mountains.

There is the Malaya mountain endowed with glory, the quarry of silver. This great mountain is also popular as Mahāmalaya.

The second mountain Mandara by name, well-proclaimed on the earth, endowed with many flowers and fruits, fascinating one, inhabited by gods, sages and kings, the abode of Agastya is there, bowed down by gods and demons.

There is another mountain Kānicanapāda which is a second Malaya. There are many hermitages there, resorted to by pious persons and full of flowers and plants of all kinds. It even outvies the heaven. There takes incarnation the heaven, perennially on every festival day.

There is a great city Laṅkā on the beautiful ridge and peak of the mountain Trikūṭa bedecked with many minerals. That mountain is having height of many Yojanas and having grotto abodes and variegated peaks. On the fascinating surface of the peak of that one, there are arched portals on a rampart of gold or golden-arched portals. There is an array of golden mansions and palaces variegated with turrets and gables of different colours. It is a hundred Yojanas long and thirty Yojanas broad. It is flourishing and the people there are happy and gay.

It is the abode of noble Rākṣasas who may assume various forms as per their wish. Know that great city to be the habitation of the enemies of Devas, proud of their strength. Free from all harassments, this city is inaccessible to human beings.

On the eastern bank of that island, having the lord of rivers and streams i.e. the ocean, there is a huge shrine of Śaṅkara also known as Gokarna.

Likewise, a solitary kingdom should be known established on the Śaṅkhadvipa of a hundred Yojana extension. It is an abode of many Mleccha tribes.
Therein is the mountain Śaṅkagiri by name, having gleam like the sprout of a (white) washed conch-shell. It is sacred and a quarry of many gems. It is inhabited by the merit doing ones.

śaṅkagiri mahaśāyana śrastaśravatena nadi
yat śaṅkagiri naṁ nāmaraj: kūtālaya: 33

The holy river Śaṅkhanāgā issues out from this mountain, and wherein Śaṅkhamukha named Nāgarāja has an abode established.

तथेऽ कुमुदद्विपेन्ननामपुरोषोष्मितम्
नानामामासमाकीर्ण नानामकारकः जिल्लम् 34

Likewise, Kumudadvāpa is englamoured by variety of flowers. It is full of many villages, a quarry of variety of gems and auspicious one.

कुमुदा नाम महाभागा दुधिभित्तिनिहिंगी।
महादेवस्य भगिनी प्रभासितापरसिद्धे 35

There Kumudā named highly-fortunate one, an annihilator of the corrupt-minded ones, blessed sister of Mahādeva, is worshipped by the people.

तथा वराहाद्विपे च नानामाण्डलगुणाकुले।
नानाजातिसमाकीर्ण नानाबिःख्रिणपननादे 36

वराहाद्विपे नाम तत्र रथ्यः ज्ञातोः
अनेकक्ष्यरूपान्तिश्रोमिते 37

Likewise in the Varāhadvāpa, thronged by many congregation or guilds of Mlecchas, inhabited by many castes and having many towns and flourishing spots, there is a beautiful mountain named Varāha, englamoured by many springs, caverns, clefts and grottos, endowed with wealth and crops, luxuriant one, crowded by religious-minded people, as also endowed with many other mountains and forests and equipped with many fruits and flowers.

tasmātsvarṣapānīya puṇḍarikāntarīpiṇī।
बाराही नाम वरद्र चम्कत् स्म महानदीः 39

From that originates the great stream of tasty water, the bestower of boons, named Varāhi, having sacred spots on its banks. This river is bestower of bliss.

वाराहस्मृत्तेः तत्र विशाले प्रभासित्वेः।
अन्यदेवतस्मृत्वे नमस्कृतवत्ते वा प्रजा: 40

Wherein the subjects offer obeisance, having faith in no other god than Viṣṇu, the powerful one, having the form of a Boar incarnated.

एवं श्रद्धोरत्वा अनुदीप्तः: सप्तस्त:।
भारतत्त्र्यदेशो वै दक्षिणे बहुविस्तर: 41

This way, the six southern islands or islets, (established) all over, of the Bhārata country have been illustrated.

एवं कल्पिताः वर्ष बहुविस्तरमहिच्छये।
समुद्रसंपर्कस्व खण्डेण खण्डिकृत स्वरूपम्: 42

This way this one varṣa of many islands is here talked of, alienated by the water of the oceans, a fragment fragmented known as such.

एवं चतुर्माल्लाल्पि: सातनांत्रेष्मण्डलः।
सातनाल्पि: समाख्यातो जम्भूद्विष्य विस्तरः: 43

Thus have been described the four huge islands, decorated by intermediate islets, the one having ancillary islands is proclaimed the extension of Jambudvīpa.

इति श्रीमहाबुधमार्गाय स्वयमेवते भवनलिंयायो
नामाभवलारिवेश्यायः: 48

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Chapter 49
The description of Plakṣadvīpa

Sūta spoke—O best of the Brāhmaṇas, I shall dilate upon the Plakṣadvīpa precisely as it is.
You may listen to it as per factual representation which I proclaim as such.

जम्बुद्वीपस्य विसारिल्गुणस्य स्विन्
विसारिल्गुणस्य परिणामः समन्तः
तेनातीतः समुद्रस्य त्रिपदेन लषोधकः

From the extent of Jambudvipa, the extent of Plakṣadvipa is double and its perimeter is thrice its breadth. The Lavanodaka (ocean of salt) is covered by this island.

तत् पुण्य जनपदाधिराचव नियते प्रजा
कुलेन्द्रा दिवोऽधिराचव नामानि वक्ष्यते

This island consists of righteous Janapadas and the subjects there have a great longevity. There is neither famine situation nor fear of old age and diseases.

तत्ततः पर्वतः शुष्कः सत्रेव मणिपूर्णः
रत्नाकरस्य नामस्य नामानि वक्ष्यते

Therein are seven mountains rich in ornaments and also seven rivers, which are rich sources of precious stones. Their names, I proclaim here.

पक्षदीपितः लेघु सल सवसु सालसु
ऋषियायतः परिदिर्घः निविष्यः पर्वतः सदा

In these seven islands, Plakṣa and others, there are seven straight and long mountains lodged in all directions.

पक्षदीपितः लेघु सल सवसु सालसु
ऋषियायतः परिदिर्घः निविष्यः पर्वतः सदा

In Plakṣadvipa, I shall first talk of the seven huge mountains. Gomedaka here is the first one, resembling a cloud. The Varṣa (the continent) is also named Gomedaka after the name of this mountain.

द्वितियः पर्वतः लेघु सल सवसु सालसु
अष्टश्‌यामपुरस्याः बोधियुगस्य स्वित्यः

The second mountain is Candra endowed with all the medicinal herbs. Āsvinik Kumāras planted the medicinal herbs here for the sake of nectar.

तृतीयो नारदो नाम दुर्गशेलो महोऽच्छः
तन्त्राचले समुद्रस्य पूर्वः नारदपर्वतः

The third mountain is named Nārada. It is a fort-shaped mountain having lofty height and on that account, it is an impassable mountain. It was on this mountain that the sages Nārada and Parvata were born earlier.

चतुर्थस्तत्र वै श्रीलो दुर्गपिरमाह्नम् नामतः
श्रयुः चुरा तीमिदुः भुगस्ताहितः सुहः

The fourth mountain therein is by name Dundubhi. On this mountain, earlier a Dundubhi (drum) was beaten by the Gods, the sound of which killed living beings. The Śālma tree by its drum Rajjudāra full of ropes brings about an end of the demons.

पञ्चमः सोमको नाम दैविकः पुरा
समुद्रः संहत्ते चैव मातुर्मः गस्त्या

The fifth one is Somaka by name where the nectar was stored earlier by the gods. It was stolen by Garuḍa for the sake of his mother.

पञ्चमः सुमान सा एवंस्य उच्चः
हिरण्यको वराहेण तस्मिन्नते निविष्यः

The sixth one is named Sumanas which is called Rṣabha. Hiranyākṣa was killed by Varāhā on this mountain.

वनाजः सपतमस्त्र श्रस्यिणुः सफळिको महान
वस्मात्तिर्गातेऽर्धिर्गात्स्यावस्त्रम् स्पृतः

Vaiḥṛāja is the seventh mountain which is radiant one glittering like crystal. Since it shines forth by the beams, (etymologically) it became known as Vaibhirāja.

द्वीतियः वर्षयति वश्यामि नामातस्तु तथा रोपां
गोमेछ प्रथम वर्ष नामा शान्तयं सप्तमस्त्रम्

I shall talk of the names of the varṣas or countries of these mountains as per serial order.
Gomeda is the first varṣa which is a peaceful country.

The varṣa of Candra is named Śīkharā; that of Nārada is Sukhodaya; Ānanda of Dundubhi; that of Somaka is Sārūpā; and that of Vaibhṛaja is Dhruvā.

In these countries, Devas, Gandharvas, Siddhas along with Cāraṇas reside, and are seen sporting there.

The streams flowing towards the ocean, in this varṣa, are seven, one for each country. I shall talk of the names of these seven rivers known as the seven Gangās.

Anuṭaptā, Sutaṭpā, Niśpāpā, Muditā, Kṛatu, Amrṭā and Sukṛṭā— these seven are the excellent streams.

These streams along with thousands of their tributaries flow towards the ocean. These are always flooded with abundant water because of the grace of rain-god Indra.

The people live there for five thousand years. They are handsome, well-dressed, strong and free from diseases or diseaseless.

The blissful age, the virility, the appearance, physical fitness and virtue are exquisite in the islands beginning with Plakṣa and ending with Śākadvipa.
Encompassed all around by thousands of domestic and wild animals, the details of Plakṣadvipa are covered by the details of Jambudvipa. O excellent Brāhmaṇas! Just as Jambudvipa derives its name from Jambu tree, Plakṣadvipa also derives its name from Plakṣa tree thereof.

That Sthānu (i.e. epithet of Śiva) is worshipped in the centre of this Janapada. The continent is also surrounded by the ocean of sugarcane-juice. Thus the situation of Plakṣadvipa with its extensiveness has been explained. In serial order and in details, now you know about the Salmaladvipa.

Then the third of the excellent islands is the Salmaladvipa. By the Salmaladvipa, the ocean of sugarcane juice is encircled. It is double in extent as compared to the Plakṣadvipa. Therein also, are the seven mountains and rivers fit to be known as the sources of gems. In its seven varṣas, there are sources of gems and precious stones.

The first mountain is the solar-normed Kumuda, endowed with peaks full of all types of minerals emanated out of the network of stones.

The second mountain is well-known by the name Unnata. It envelops the heaven by its peaks, full of Haritāla (yellow orpiment).

The third mountain in it is known as Balāhaka. It stands enveloping the sky, with peaks made of beautiful Añjana (collyriums).

The fourth mountain is Drona where are the medicinal herbs Viṣalyākarant (splinters) and Mṛtasaṅjīvīnt (that which re-suscitates the dead) of great potency or efficacy.

Kaṅka is however, the fifth one, a mountain of great height, endowed with divine fruits and flowers covered all over by trees and creepers.

The sixth mountain is the Mahiṣa there, bearing the semblance of clouds, wherein a fire, born of water and known as Mahiṣa, exists.

The seventh mountain therein is spoken of as Kakudman. Indra himself showers rains of gems voluntarily there. This is the procedure to be performed in Prājāpatya rite in honour of Prajāpati.

The continent is also surrounded by the details of Jambudvipa. O excellent Brāhmaṇas! Just as Jambudvipa derives its name from Jambu tree, Plakṣadvipa also derives its name from Plakṣa tree thereof.
This way the seven mountains decorated by gems are in Śalmaladvīpa. I shall now illustrate the seven auspicious varṣas (continents) associated with them. The first one is Śveta associated with mount Kumuda and the second is Lohita associated with mount Unnata.

The continent associated with Balahaka, Jitūta and Droṇa is known as Harita, that of Kaṅka is named Vaidyuta and that of Mahiṣa is the Mānasā.

Of Kakuda, the varṣa is named Suprabha.

These are the seven varṣas and their seven mountains. Now you may know about their streams.

These are- Pāni, Toyā, Vīṭṣṇā, Candrā, Śukrā, Vimoçaṇī and the seventh Nivṛtti. They are the seven rivers of their respective countries.

Moving closer to these, the other ones, are hundreds and thousands, incapable of being enumerated. They are to be believed by those who wish to know them.

This way the enclosure or area of Śalma has been illustrated to you. Like the great Plakṣā (the fig) tree in Plakṣadvīpa, there is a huge Śalmaṇī (the silk-cotton) tree in the middle of the continent which is named after it. It is encircled by the ocean of wine equal to Śalmaladvīpa in extent.

In the northern islands, the people are religious-minded. You may know them. As per hearing or Vedic legacies and as per logical sequence the way I speak, you may understand.

The continent associated with Balahaka, Jitūta and Droṇa is known as Harita, that of Kaṅka is named Vaidyuta and that of Mahiṣa is the Mānasā.

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Moving closer to these, the other ones, are hundreds and thousands, incapable of being enumerated. They are to be believed by those who wish to know them.

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In the northern islands, the people are religious-minded. You may know them. As per hearing or Vedic legacies and as per logical sequence the way I speak, you may understand.

The continent associated with Balahaka, Jitūta and Droṇa is known as Harita, that of Kaṅka is named Vaidyuta and that of Mahiṣa is the Mānasā.

Of Kakuda, the varṣa is named Suprabha.

These are the seven varṣas and their seven mountains. Now you may know about their streams.

These are- Pāni, Toyā, Vīṭṣṇā, Candrā, Śukrā, Vimoçaṇī and the seventh Nivṛtti. They are the seven rivers of their respective countries.

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In the northern islands, the people are religious-minded. You may know them. As per hearing or Vedic legacies and as per logical sequence the way I speak, you may understand.
the first *varṣa* (continent) and the second one is *Veṇumāṇḍala*.

The third one is the *Svairathakara* and fourth one is known as *Lavaṇa*. Fifth one is *Dhṛtimad* and the sixth one is *Prabhākara*. The seventh one is *Kapila*. These seven are the *Varṣa* Parvatas or mountains.

In these radiant countries *Devas*, *Gandharvas* and the Lords of the Universe are seen residing and sporting about.

Neither there are robbers nor even the *Mleccha* tribed ones. The entire people folk is fair-complexioned and die as per traditional custom.

Here also are the seven rivers which are auspicious and which dispel sins. The chief among them are *Pavitra*, *Santati*, *Dyutigarbha* and *Mahl*.

Hundreds and thousand of others are known as their branches. All those flow on as *Vāsava* (Indra) showers in plenty.

*Kuṣadvīpa* is surrounded by *Ghṛtoda* (ocean of ghee) from outside. In extent or width, it is equal to *Kuṣadvīpa*.
the *Varṣas* by name. Those you may understand.

Kraunca mountain, the main land-tract is
Kuśāladesa and that of Vāmana is
Manonuga. Beyond Manonuga is Uṣṇa which is
called as the third country.

Beyond Uṣṇa is Prāvaraka and beyond
Prāvaraka is Andhakāra. Beyond Andhakāra is
Munidesa as such.

Beyond the Munidesa is Dundubhisvana that
is well-known as occupied by Siddhas and
Cānas. There mostly fair-complexioned
people reside.

There even streams are seven in number for
each Varṣa. They are—Gaurī, Kumudvatī,
Sandhyā, Rātri, Manojavā, Khyāti and
Puṇḍarikā. These auspicious seven appear as
Gaṅgā divided into seven rivers.

There also are seven radiant mountains
which as well as the rivers are the sources of
gems and precious stones. You may listen to
their names.

Inhabited by Devas, Gandharvas and Sages
(Rṣis), the first mountain is known as Udaya
which extends to the east and is golden
complexioned like Meru.
Therein the clouds for the sake of rain obtain generation and move along. To the west of that is a huge one, the great mountain, Jaladhāra.

Wherefrom Vāsava (Indra) obtains the excellent water. Then in rainy season, a Varṣa gets provenance among the people.

To the west of that is Raivataka where perennially established the mountain created by Brahmā and a star in the sky named Revatī.

To the west of that one is the great mountain named Śyāma. From that the progenies attained to azureness in the east or the primeval ones.

Of Astachala, there is an auspicious Varṣa known as Kusumottara. Likewise Modāka is of Āmbikeya and Mahādruma Varṣa among Kesaras.

Devas, Gandharvas and Siddhas along with the Caranas are seen residing and sporting about.

There are the sacred habitats (Janapadas) endowed with the four orders of society. In these are the streams seven (in number) in every Varṣa, proceeding towards the oceans. You may know these by name all of them; named as Gāṅgā divided into seven streams.

The second one of Jaladhāra is known as Sukumāra. Kaumāra is of Raivataka and Maṇicaka of Śyāma.

The extent of the Dvīpa (island) longevity as well as brevity; well-known through the Śākadvīpa. In the centre of that one, a huge tree named Śaka. The worship of that tree is assumed.

Devas, Gandharvas and Siddhas along with the Caranas are seen residing and sporting about.

The first river is known by the names Sukmārī, Gaṅgā, Śivajalā and Anutapā. The
second one is known as Kumārī, Śiddhā and Satī. The third one is proclaimed as Nandā and Pārvatī.

Śivetikā may be the fourth one again well-known as Tridiva. And the fifth one may be known as Ikṣu and likewise, the one known as Kratu.

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Dhenukā and Mrtā likewise stands illustrated as the sixth one. These seven great Gaṅgās of auspicious waters sanctify the entire populace abiding in the Śākadvipa every year.

There are others many streams thousands in number flowing all over with profusion of waters, where from Indra showers rain profusely.

It is impossible to enumerate their names and magnitudes. Those excellents river are very holy. The joyous people drink from them.

Sāṁsāpāyana as vast one the island standing in Cakra. The mountain is covered all over by waters of streams resemblance of clouds.

Śākadvipa is all around surrounded by an ocean Kṣiroda of a similar norm, all over endowed with wealth and crops, equipped with flowers and fruits and trees, and also by luxuriant and flourishing Janapadas and towns of varied norms, adorned by corals and gems dappled-hued, owing to all kinds of minerals.

In that one intervened by mountains, the Janapadas are sacred and auspicious, thronged by orders of society and adhering to the law of stage of life. The regions (comprising of these) are seven as well-known.

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By the Puṣkaradvipa is engirt Kṣīrodaka (ocean of milk) from outside, being redoubled than the extent of the Śākadvipa from all sides.

There is only one glorious mountain Mahāśīla in the Puṣkara, which is endowed with variegated begrimed rocks and peaks of lofty norm.

In the first half of that Dvīpa, the great Citrasanu stands, having thousands of Parimandaśa (spheres) and being extended to a distance of twenty five thousand (Yojanas).

Its heights extends to thirty-four thousand (Yojanas). The great mountain Mānasa encircles half of this island and stands closer to the alluvial shore like a new moon risen as such. It is extended to a thousand of Yojanas and over fifty Yojanas in height.

The Mahāvita Varsa is situated exterior to the Mānasa (mountain). And whatever is there within the interior of that one, is called as Dhātaksi1.

The men live there upto ten thousand years abounding in health and bliss. They have attained mental accomplishments (Siddhis).

Neither there is any cheat nor any jealousy prevails therein. Neither there is any bondage, nor any fear and nor any punishment becomes culpable. Neither there is any greed nor any escheatment or encroachment upon the rights of others.

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The forms and features and the span of life are similar in the two Varsas. There is no distinction of high and low among them. All of them are equal in appearance and conduct of life. Neither there is any cheat nor any jealousy prevails therein. Neither there is any bondages, nor any fear and nor any punishment becomes culpable. Neither there is any greed nor any escheatment or encroachment upon the rights of others.

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1. A segment of Puṣkaradvipa in whose south the mountain Sumana exists. Its name was given on the analogy of Dhātaksi, the son of Savana.
unrighteous deeds. Neither any talk about the orders of society nor any trade, no animal husbandry and no business enterprise.

There are neither any rivers nor any rains are there. Even bitter cold and oppressive heat are not there. Germination of plants, water, mountains, rivulets— all these are also not there.

The people therein are happy, endowed with exquisite bliss, having no old age, and void of exertion or fatigue, the same as in northern Kurus.

This is the condition in Dhātakī and also in Mahāvīta countries. Thus, in a descending order, the entire situation of Puṣkara stands illustrated.

Puṣkara is surrounded by an ocean of sweet water. As per extent or breadth and globular norm, the ocean is equal to Puṣkaradvīpa.

This way the seven islands are encircled by the seven oceans. The ocean immediately adjacent to a continent encircles it.
The rise and fall of water is of fixed quantity, neither more nor less during bright and dark fortnights at the rise and setting of the moon. The increase and decrease in the ocean is subsequent to the waxing and waning of the moon.

It is found that the increase and decrease of water level in the ocean is up to five hundred and ten angulas. This ebbing of the oceans has been seen on Parvan days i.e. eclipses.

The term dvipa is so called on account of waters being on either side. They are surrounded on all sides. Since it is a store-house of waters, the word Udadhi for ocean stands derived.

The jointless and peakless mountains are Giris and those with knots are Parvatas. In the Plaksadvipa, Komeda, having knots is called a Parvata.

In the Šālamaladvipa, the great Šālmali (silk-cotton tree) is worshipped. In the Kuśadvipa, a stump of Kuśa grass is worshipped. Hence the continent is called by its name.

In the Krauñcadvipa, the Krauñca mountain stands in its centre. In Šākadvipa, is the tree Śaka. By the name of this tree, the island is called that very way.

The Nyagrodha (the Pippala tree) is worshipped by the people in the Puṣkaradvipa. The great lord in Puṣkara is Brahmā, the lord of the three worlds.

From Jambūdvipa emanates many types of gems and precious stones. In all these islands, subjects observe truth, celibacy and self-restraint. Owing to the authentication of freedom from ailments and old age, their health and span of life is increased twofold.

In the above mentioned two sub-continents of this Puṣkaradvipa, god Brahmā himself protects the subjects who are as if adorned with good people.
The food is presented to them voluntarily without any effort on their part. The people always enjoys that highly nutritious food of six chyles or fluids.

On all sides of Puṣkara, the great ocean of delicious water encircles it.

Beyond that is visible the mighty establishment of a world, the golden double-fold land as if it is a single slab. It is twice in extent.

And on the other side of that one, there is a mountain. At the end of the boundary range, there is a circular horizon, both illumined and dark and that is named as Lokāloka. It is both lighted on the hither-part and dark on the rest.

Its height is ten thousand Yojanas.

Its width is as much as its height. It can rise above the earth according to its will. The word loka in āloka is understood in the sense of illumination and indicates the world. And Nirāloka is the dark, external side.

The illuminated part extends to the world or area where people live. Beyond that, it is surrounded by water. The unillumined one, i.e., Nirāloka stands covering the Cosmic Egg.

Within the Cosmic Egg are these people and the earth consisting of seven oceans, Bhūloka, Bhuvanalo, Svarloka and Mahaloka, Jana, Tapas and Satya. This much is the gathering of lokas and this much deserves to be understood. Beyond that, there is the end of the world.

The cosmos is shaped like the new moon on the western horizon when the sun is in the Kumbha (Aquarius Zodiac).

There are thousands of crores Cosmic Eggs like this, aslant, overhead and downwards on all sides. They are caused and pervaded by the seven effects of Prakṛti.

By the increase of ten mutually, they bear each other. They are caused and pervaded by one another.

All round this Egg, the dense or deep ocean stands incorporated, by water of which one, it is hold as such.

From the out precincts of the water, often fathomable norm, is the cinatious raised auxiliary circle fire being borne on all sides, which stands by the deep-rooted radiance.
The fire of the semblance of an iron ball and all around of a shape of circular norm, is supported and held all round by solid wind. The solid wind or cloudy breeze supports the sky as well.

Bhūtādi (Cosmic Egg) holds and supports the Ether. Mahat (Cosmic Intellect) supports the Cosmic Ego and is itself pervaded and supported by the infinite Unmanifest Prakṛti.

The infinite Unmanifest is subtle and tenfold. It is infinite, immobile and has the soul unaccomplished. It has neither beginning nor end.

It is beyond everything. It is terrible. It has no support. It is free from ailments. It is many thousand Yojanas in distance. It is covered with darkness.

It is gloom itself. It is devoid of lumination. It has no limits and does not occupy space. Even Devas cannot comprehend it and it is void of all worldly actions.

There is a great, well-known and refulgent shrine of Śiva, at the furthest limit of the firmament and at the end of darkness and the Ether. It is well-known for its splendour.

This divine spot is inaccessible to the gods even, such is said by them. It is well-established in the premises of the great lord of Devas.

There are seven worlds beneath and seven above the Earth. Likewise there are seven aerial routes or hemispheres having the abodes of Brahmā, O Brāhmaṇas.

From Pātāla to heaven, there is a fivefold movement. This much is the extent of the Universe. This is the ocean in the form of Samsāra (worldly existence), the crawling one.

This Universe having no beginning and end, keep on moving as such having the regeneration of many breeds. Marvelous is that tendency of the world, unstable as such.

The physio-logical creation of this is very extensive. It cannot be comprehended even by the fortunate Siddhas who know things even beyond the scope of sense-organs.
Tamas, the endless, omnipresent Lord Īśvara, O best among the Brāhmaṇas.

The demolition or even the extension and even the finale does not exist. This infinite, however, everywhere, in all the spots is read out as such or enrolled as such. While enumerating the names of the Lord, I have mentioned this before.

The Lord who is called by the name of Śiva has been illustrated before you in entirety. He pervades everything and is adored in all places.

He is worshipped on the earth, within the nether lands, in the sky, wind, fire, in all the oceans and in the heaven as well. There is no doubt about it.

He deserves to be recognised as the Lord of great splendour through penance. This Mahāyogi, Mahēśvara has divided himself in various forms. He, the Lord of the worlds, is adored in various ways in all the worlds.

Just as in a big vessel, smaller vessels are placed and mutually supported by it though separate from each other, likewise the distinctness of the elements is internal within the illuminated Ākāśa (Ether).

All these four elements are mutually exuberant as such. And till such time these tangible elements exist upto that time, the creation can function.
The creation of creatures is regarded as being within Bhūtas. The creation of effects cannot take place without the elements.

The Bhūtas being of the nature of effects are restricted. The entities such as Mahat etc. are of the nature of causes.

This way, the arrangement and divisions of the earth with seven dvipas (islands) and seven samudras (i.e. oceans) has been proclaimed before all of you.

The Unmanifest Nature which has been described to you by its extent and zones, is only a partial modification.

Its cosmic form is the abode of the Lord to whom belongs the whole Universe. In this way, the elements have interpenetrated each other.

This much of established arrangement stands possible for me to narrate. This much only is to be listened to in point of incorporation, O King!

Seven Prakṛtis (natural elements) support each other like the seven constituent elements of state. Among them by a meagre enumeration, delineation deserves to be made. The Prakṛtis or essential elements that exist at the top, in the middle and on the lower sides are not capable of being illustrated.
Chapter 50

The description of the unlevelled ones
or uneven lands and the like

Sūta spoke— The lower extent as well as the upper sphere, being illustrated as such, you may understand. Prthvī (earth), Vāyu (air), Ākāśa (sky), Āpa (the waters) and the fifth element Jyoti (fire) have been proclaimed as infinite primary elements which are all-pervading.

The earth is the birth source (lit. mother) of all the beings and is a bearer of all beings. The earth is spread over with many Janapadas and innumerable dominions and towns.
It has many rivers, rivulets and rocky lands. It is crowded with all classes of people. This indefinite normed goddess (Earth) is being eulogised by all having many stretches.

It is said to be infinite, all-pervasive and born of everything.

Likewise, the open space or firmament is well-known as having no support, fascinating one, the accommodater of various things and infinite. The wind is born of the Ether.

Waters lie within the earth and over waters, the earth is stationed. The firmament is above, the earth is below and again waters are underneath.

In this way, the furthest limit of the unending ones, the physical-formed ones, does not exist. Know that this has been decisively mentioned by the gods earlier.

First the earth, then the water and the aerial space thereafter, this way the sequence deserves to be realised. The same order exists up to the seventh world or nether region.

The nether world extends to ten thousands Yojanas at each rung. This extent is well-pronounced by the sages one after the other of many extents.

Therefore come Nabhashastala (the atmospheric stratum), Mahātala, Śrītala and Pātāla, the seventh one, which is so well-known.

The land surface of the first one is black; of the second, pale white; of the third, red like blood; of the fourth, yellow; of the fifth, sandy, gravel-soiled; of the sixth, rocky; and of the seventh, golden-plaited.

In the first tala (nether-world), there stands the well-known abodes of the demons, Namuci, the enemy of Indra and the abode of Mahanadi.

The town of Śāṅkuśa, the abode of Kabandha, town of Niṣkuladā, inhabited by
highly jubilant men, are also in the first nether-world.

राक्षसस्य च भीमस्य शूलदन्तस्य चाकलवयम्।
लोहिताक्षकालिकानां नागाः श्रापदस्य तु॥ १७॥

रीत्यजयस्य च पुरुष महाभरदस्य महालम्प।
कालिवस्य च नागस्य नारायणस्य च॥ १८॥

The below mentioned abodes too are in the first nether-world, viz. the residence of Bhima, the mansion of demon Śūladanta, the city of Lohitākṣas and Kālingas, the town of Śvāpada, the town of Dhanañjaya, the city of Māhendra, the great-souled one, the serpent Kāliya and that of Kalasa.

एवं पुरसहारणि नागदानावरक्षसृष्टम्।
तले तेषां प्रथमे कृत्तिपामे न संत्याम॥ १९॥

This way, thousands of towns of Nāgas, Dānavas and Rākṣasas, in first Tala with black-soil are to be recognised. There is no doubt in it.

हि तदाधिपि तले विष्र न येनाश्व युक्काम॥
महाजाम्बस्य च तथा नारायणस्य प्रथमस्य तु॥ २०॥

हषोभिवस्य च क्रृष्णस्य निकुम्भस्य च मन्दित्रम्।
शब्दकाश्येवस्य च पुरुष नारायणस्य गोमुखस्य च॥ २१॥

राक्षसस्य च नीलस्य मेघस्य ऋद्वनस्य च।
पुरुष च कुकुमपादस्य महोषीयस्य चाललयम्॥ २२॥

काबलस्य च नागस्य पुरास्तस्य च।
कहुपुरुषस्य च पुरुष तत्कालस्य महालम्प॥ २३॥

In the second Tala also, O Brāhmaṇas! There are the abodes of the following– the city of the first lord of Demons and Rākṣasas (namely) of Mahājanabhā; the palaces of Hayagrīva, Kṛṣṇa and Nikumbha; the cities of the demon named Śāṅkha and that of Gomukha, demon Nila, Megha, Krathana and town of Kukupaḍā; the abode of Mahoṣṇiṣa, the town of Kāmbala serpent, that of Aśvatara and the city of Kadru’s noble-souled son Takṣaka.

एवं पुरसहारणि नागदानावरक्षसृष्टम्।
द्वितीयेक्ष्मितस्य विष्रा प्रणुभोमे न संत्याम॥ २४॥

This way, there are thousands of cities of Nāgas, Dānavas and Rākṣasas in this second Tala of pale-white coloured soil, O Brāhmaṇas! There is no doubt in it.

तृतीयेते तले खऽयतः प्रास्वायस्य महालम्प॥
अनुप्रायस्य च पुरुष देयनाथस्य महालम्प॥ २५॥

In the third Tala, there are well-known cities of Prahlāda, the great-souled one and Anuḥlāda, the Daitya overlord, the great-souled one.

तार्कायस्य च पुरुष विषरस्तते ।
शिष्यायसारस्य च पुरुष हंसप्रधनणकुलम्॥ २६॥

वदनस्य च विजेय राक्षसस्य च मन्दित्रम्।
राक्षसेनस्य च पुरुष कुम्भस्य खरस्य च॥ २७॥

विरायस्य च गृहस्य पुर्नुकामुखस्य च।
हेमकायस्य च नागस्य तथा पाण्डुकायस्य च॥ २८॥

मणिमानस्य च पुरुष कलिलस्य च मन्दित्रम्।
नदुस्य चोरायमेविन्दस्य च मन्दित्रम॥ २९॥

The other abodes are– the city of demon named Tāraka; the city of Triśirā; the city of Śīśumāra full of commotion, due to the gay, well-nourished citizens; the palace of Cyavana demon; the abode of demons Kumbhila and Khara; the city of Virāḍha, the cruel one having fire-emitting mouth; the town of the Serpent Hemaka and likewise of Pāṇḍuraka and Maṇimantra; the palace of Kapila as also of Nanda, the Lord of Serpents and the abode of Viṣāla.

एवं पुरसहारणि नागदानावरक्षसृष्टम्।
भिक्षुपिन्निस्मितस्य विष्रा दीपिको मे न संत्याम॥ ३०॥

This way, there are thousands of cities of Nāgas, Dānavas and Rākṣasas in this third Tala with yellow soil, O Brāhmaṇas! There is no doubt in it.

चतुर्थेते द्राक्षयस्य गालपमेवमहालम्प॥
गाजवर्षक्ष्य च पुरुष नारायणस्य च॥ ३१॥

राक्षसेनस्य च पुरुष सुमालेर्वहविस्तरम्।
पुरुष लोकस्य वृक्षकारस्य चाललयम॥ ३२॥
In the fourth nether-world is the city of Kañcānemi, the lion among Dāityas, that of the high-souled Gañjakarna, the town of Kuñjara, the vast and extensive town of the demon Lords Sūmāli and Muñjā, Lokānātha, Vṛkavaktra and the city of Vainateya having (extent) of many thousands of Yojanas and enclustered by many birds. All these are in the fourth nether-world.

In the fifth nether-world that is covered with sand and full of gravel spreading to many Yojanas, there is the town of Dāitya chief Vīrocanā, the lion among the Dāityas, an intelligent one.

Also are the abodes of Vaidurya, Agnijīva and that of Hiranyākṣa; the town of Vidyujjīva, a demon of great intellect; the town of Mahāmegha and of lordly demon Śālinī; the city of the noble-souled Utkrosa, the leading demon.

This way, there are thousands of towns of Nāgas, Dānavas and Rākṣasas in the fifth (Tala) full of gravel. This should be known for ever.

In the sixth Tala, there is the excellent city of Kesāri, the lord of Dāityas, the cities of Suparvā, Puloma and Mahiṣa, and the city of the noble-souled Utkroṣa, the leading demon.

This way, there are thousands of towns of Nāgas, Dānavas and Rākṣasas in the famous sixth Tala with rocky ground.

In the seventh and last Tala, i.e. the Pātāla, the town of Bali is there which is beyond every world. It is gay and thronged by men and women.

It is full of demons, serpents and teeming with the violent enemies of the Devas. There itself is the mighty city of Mucukunda, the Dāitya.

It is thronged by many great towns of the Dītippurās (Dāityas), turbulent as such and endowed with thousands of rich and prosperous cities of the serpents. It is crowded with great flourishing cities of Dāityas and Dānavas and the many rich abodes of Rākṣasas.

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1. Bali was a powerful and pious king. The king grew so very powerful by his virtues that even Indra, the king of celestials had to give his sovereignty to him. Therefore to kill him, Viṣṇu incarnated himself as a dwarfish Brāhmaṇa. Viṣṇu placed his third foot on his head and sent him down to the nether region, where even now Bali is reigning.
O Lordly Brāhmaṇas! At the end of the Patala, vastly stretched to many Yojanas, there abides the excessively brilliant Śeṣa, king of all serpents. His eyes resemble a red lotus. He is noble-souled, free from death and old age.

He is having body like the white hollow of a washed conch-shell. He wears blue garments. He is lofty-armed one, broad-crested one (lit. hooded one), endowed with refulgence, a wearer of variegated garlands of various colours, powerful one. He has a thousand hoods as bright and sparkling as the gold-peaked mountain. He shines with ear-rings.

That god with an array of tongues having shines of fire, having flames tremulous, looks like Kailāsa surrounded by wreaths of blazing flames.

With a splendid halo round him and two thousand sparkling eyes as lustrous as the rising sun, he shines gloriously.

He has the colour of the moon and the Kunda flower. His string of beads shines like a cluster of midday suns on the top of Śveta mountain.

He looks brilliant and terrible with his matted locks of hair. While lying down, he appears like a mountain with a thousand peaks sprawling over the earth.

Thus the seven legally established Rasātalas or hells have been illustrated. They are always inhabited by Devas, Asuras, great Serpents and Rākṣasas.

Thus the importance of the earth, fire, water, wind and ether is described by the sages, O excellent Brāhmaṇas! There is no doubt about it.

After this, I shall dilate upon the movement of the Sun and the Moon. These are stationed in
The ether along with their discs and shine with their lustre as long as they move.

Sapta
dhara
ti
discs and shine with their lustre as long as they move.

\[ Vayu-Purana \]

The expansion of the earth is half of the extent of seven oceans and continents. The sun and the moon illuminate the earth on its globular outer surface to the extent of the measurement of its outer circumference. The sky is reckoned as equal to the magnitude of this outer circumference.

After this, I shall talk of the extent of the sun and the moon. The word Mahi is derived from Mah (to celebrate) and denotes the celebrated Bharata Varsha.

The extent of Bharata Varsha is equal to the extent of the vastly extensive disc of the sun. Now you may understand the number of Yojanas it covers.

The extent of the sun is nine thousand Yojanas. The extent of solar disc is thrice its circumference. The circular orbit or lunar disc is twice the solar disc in diameter as well as girth.
You may understand the breadth of the earth in isolation in Yojanas. In four quarters, that extent is calculated as three crores one hundred and seventy-nine thousand. This extent of the earth is calculated including seven continents and oceans. The circumference of the end of the earth is thrice this in extent. On being calculated thus the spherical zone of the extremity of the earth has the overall area of eleven crores one hundred and thirty-seven thousand Yojanas.

Thus the measurement upto the extremity of the earth has been specified.

In the heaven, the revolution of establishment of the earth is of the same extent as the circumference of the establishment of stars.

By the rotation extent, the sky is deemed as equal to the earth. The extent of seven worlds is calculated as this much.

The worlds are located above one another spreading like an umbrella with their outer spheres. There all the beings stay as such. Thus the cauldron of the Cosmic Egg has been explained.

That Cosmic Egg constitutes the earth with its seven continents and seven worlds, viz. Bhūr, Bhuvah, Svah, Mahar, Jana, Tapah and Satya, the seventh one.

These seven lokas created in the shapes of umbrellas are being supported separately by their own subtle outer coverings.

By those ten-fractioned coverings, they are created with specific attributes and they support the seven worlds. All round this Cosmic Egg there is a solid ocean which is supporting the entire sphere of the earth.

Beyond the solid sea is the solid fire by which the sphere of the world is supported. Beyond and outside the solid fire is the sphere of solid breeze that covers the earth on all sides round and above. Beyond the solid breeze is the open-spaced sky which is surrounded by Bhūtas. Bhūtas and the like are covered by the Mahat (the Great principle) which again is covered by the infinite Unmanifest Prakṛti of indestructible form.
I shall talk of in due order about the towns of the Lokapalas. The movements of the stars is also being dilated upon as per their measurement.

In the eastern quarter of Meru and likewise on the top of Mānasarovara is Māhendrī, the very essence of the abode of riches, the sacred one, polished by gold.

Again to the south of Meru and above Mānasā lives Yama, son of Vaivasvata, in the Samyamana town.

Again to the west of Meru and above Mānasā is the town named Sukhā, which is the charming city of Varuṇa, the wise one.

And in the northern quarter of Meru, over the head of Mānasarovara, is the city of Vibhāvari of Soma, comparable to the city of Mahendra.

Over and above the Lokapalas all around in the southern solstice, the movement that is of the sun gone over to the quarters, that you may understand.
When the sun sets in the city of Yama, it is midnight in Amaravati. Then the sun is in midday in Vibhā, the city of Soma. In the Amaravati of Mahendra, when the sun gets aloft, it is midnight in Sāriyamana and the sun sets in the city of Varūṇa.

That same sun gets into action quickly and circumambiates like a firebrand, revolving along the planets and stars or constellations in the sky.

This way, the sun moves in the four continents ending with the southern corner. It rises and sets alternately time and again.

The sun warms up the two abodes each of gods in the forenoon and in the afternoon. With its rays alone it heats one of them during midday.

Risen along, the sun blazes with its rays of increasing heat till midday. Thereafter, it sets with its rays of decreasing heat.

The eastern and western direction is determined by its rise and set. Till such time it shines in the front, its heat is felt behind and on the sides also.

Wherein the sun is observable while taking its rise, it is called the sunrise by the people thereof; while where it attains to its doom, therein it is declared the sunset in regard to the people there.

In the north of all is Meru and in the south is Lokāloka. Due to the far distance of the sun from the earth and being covered up by the horizon of the earth, its rays are shrunk back. On that account, it becomes invisible at night.

The appearance of grahas (planets or comets), stars and the sun as well as their rising and setting deserves to be recognised or calculated by the extent of their elevation.

Fire and water are white-shadowed ones and the earth is dark-shadowed one. Owing to the great distance of sun, it appears to be without rays at the time of rising. Since it is without rays, it has the red lustre and the absence of heat is due to its redness.

1. Name of a mythical mountain that encircles the earth and is situated beyond the sea of fresh water which surrounds last of the seven continents. Beyond Lokāloka, there is complete darkness and to this side of it, is light; it thus divides the visible world from the region of darkness i.e. the visible and invisible world.
And wherever the sun is visible as stationed on the line of horizon, it is seen a thousand Yojanas above.

프라바 हि सौरी पलदन अस्ति गच्छति भास्करे।
अन्निमाविशाल रात्रि तस्माददृश्यनिष्ठाते॥ १२॥

On sun getting into the setting horizon, the solar gleam partially enters fires. On that account, fire shines more brilliantly at night, even from afar.

उदितस्तु पुनः सूर्यं हस्तपर्यन्त्यविशालः।
संयुक्तो वदन्ना सूर्यस्ततः स तपते दिवम्॥ १३॥

When the sun rises again, the brilliance of fire enters the sun. This together with the brilliance left in the sun at the time of sunset, makes it all the more brilliant. So the sun blazes during the day.

प्रकाश्यं च तथोऽणं च सूर्योऽन्ति च तेजसः।
परस्या नवप्रकाशायायेतो दिवाविशालः॥ १४॥

Fit to be illumined and not likewise, the sun and the fire radiant as such, owing to mutual coalescence, nourish people in days and nights.

उत्तरे वैभ भुवयः तथा राज्ञिः दक्षिणः।
उनिष्ठति तथा सूर्यं रात्रिविशालः ततः॥ ॥
तस्मात्तः भवन्त्याप्रो दिवारात्रिहृदयनात्॥ १५॥

In the northern and southern halves of the earth, when the sun rises, night enters waters. Then the waters become copper-hued during day owing to the entry of night.

अस्ति यति पुनः सूर्यं दिनं वै प्रविशात्यः।
तस्मात्तः भवन्त्याप्रो नतमदहः प्रवेशसनात्॥ १६॥

On sun getting into the setting horizon, the day enters the waters. Therefore during night, water appears white and bright as a result of the entry of day.

एतस्म अव्यस्तोऽगेन ष्ठ भूम्भरं दक्षिणात्तरे।
उद्यास्तमेकावज्ज्य अहोरात्रं विश्वत्यः॥ १७॥

By this order of unification, in the southern and northern halves of the earth, day and night enter waters at the time of sunset and sunrise.

दिनं सूर्यप्रकाशाय च तपस्यं रात्रिविशालः।
तस्मात्तः भवन्त्याप्रो सूर्यविश्वत्यः सपृष्टम्॥ १८॥

The day is named after the shining of the sun or solar gleam and night is called that being dark-endowed one. On that account, the night is provisioned due to this and the day is so called as having the incorporation of sun ensued.

एवं पशुकर्मण्यन्त तद् सपृष्ट भास्करः।
श्रोणीख्यकं तु मेदिंद्रा महूर्तेन्नव गच्छति॥ १९॥

When the sun passes by the middle of Puṣkara¹ (sky), it traverses one-thirtieth of the diameter of the earth in a Muhūrta (forty-eight minutes).

योजनायामुहूर्तस्य इति संयं निवेष्ठत।
पूर्णं शतसहस्राणामेकलिङ्गस्तु सा स्पृष्टा॥ २०॥

पश्चादयुत्तु तवायांनानि सहांद्रप्रविशालि तृ।
पौर्णितकी गतिभोन्य सूर्यव्य तु विशीती॥ २१॥

In regard to the advancement in Yojanas, you may know that the distance traversed is three million one hundred and fifty thousand in full. This is the distance traversed by the sun in one Muhūrta.

एतेषं गतियोगेन यदा काष्ठं तु दक्षिणाय।
पर्यंगच्छेददस्तृदिवो च चापमतेन स्वाह॥ २२॥

सपृष्टे दक्षिणाय तु काष्ठाय तत्तिथ्वोत्त।
नव कोट्स्य शपंखाया योजः परिष्करणः॥ २३॥

तथा शतसहस्राणि चतुरारिष्ठवच्च च।
अहोरात्रपत्तक्षेत्रगतिः विश्वाय विशीती॥ २४॥

With this movement of the sun, it reaches the southern-most limit in the month of Māgha and moves about there. That you may know as such. The circumambiating orbit of the sun

¹. The clouds causing death and famine; or a night of new moon falling on Monday, Tuesday or Saturday or an inauspicious Yoga; an illumined combination of a lunation, with an unlucky day of a lunar mansion or the regent of Puṣkaradvipa.
during a day and a night is nine crores and forty-five hundred thousand Yojanas.

And revolved back from the south, that sun when stays in Viśuva\(^1\), it rises up at the northern end of the ocean of milk.

You may understand the distance in Yojanas, of the zone traversed during the transit in the equinox. It is three crores and eighty-one hundred thousand Yojanas. When the sun, while moving in the north, is in the constellation Śrāvaṇa (lunar mansion containing 3 stars), it traverses the northern region of the sixth continent called Śākadvipa.

You may learn that.

The external and internal distances between the two quarters and meridians are seventy lakh and one hundred and seventy-five Yojanas. During the northern transit of the sun, it goes called Ajavithī. When the sun rises in the constellations Mūla, Pūrvásādha and Uttarāsādha, it is called Ajavitī\(^4\). And when the sun rises during the rise of the three stars after Abhijit, it is called Nāgavithī.

The distance between two Kāśthas\(^5\) (quarters), I shall talk of that in Yojanas. This distance is thirty lakh one hundred and three thousand three hundred and thirtythree Yojanas.

The northern orbit is called Nagavithī being the northern Viṭhi\(^3\) and the southern orbit is

1. The first point of Aries and Libra into which the sun enters at the vernal or autumnal equinox, the equinoctial point.
2. Moon’s path through the asterism Svāti or Aśvini, Bharana and Kṛttikā.
3. Viṭhis are the courses of the sun in the sky.
4. Ajavithī is one of the three divisions of the Southern path in the sky in which the sun, the moon and the planets move comprehending the constellations, Mūla, Pūrvāsādha and Uttarāsādha.
5. Course of waters or quarters and pieces of wood placed to mark the limit of race or the path of the wind and cloud in the atmosphere or a measure of time = 1/30 kāla or sixteenth part of the disc of the Moon.
round the internal zones and during the southern transit, the sun goes round the external zones. This is the precise order. In the north, there are one hundred and eighty zones. In the south also the sun traverses to that very extent. Now you know the distance of the zone in Yojanas.

The magnitude of this zone is twenty-one thousand two hundred and twenty-one Yojanas. And that verily, is the measurement of Manḍala or zone in Yojanas.

The diameter of the zone is laid obliquely. Everyday the sun circumambiates within those orbits in due order.

Like the circulation of the wheel of a potter, the sun also moves quickly during its southern transit.

Like the centre of the wheel of a potter revolves tardily, that very way in the course of the northern transit, the sun moves slowly.

The sun passes through thirteen and a half stars. On that account, it covers less extent of the earth in longer time.

In the later part of the northern transit, a day has the duration of eighteen Muhūrtas. Then also the sun proceeds very slowly.

The sun passes through thirteen and a half stars during half the time. During night, it passes through as many stars in the course of eighteen Muhūrtas.

They declare that day and night together constitute thirty Muhūrtas. The Pole Star revolves between the two quarters along the circles.

Like the nave of the wheel of a potter remains or revolves there, similarly the Pole Star whirls there only without changing its place. That very way deserves to be understood.

1. The Pole Star or the distance of a planet from the beginning of the sidereal zodiac, polar longitude.
Therefore the rotation of the sun in a circle between the two quarters is slow during day and fast during night.

Within the northern solstice of the Moon, the movement is remembered as tardy. And likewise again during night the movement of the sun becomes hasty.

And within the southern solstice, the movement of the sun during day becomes hasty and during night tardy one as calculated thoroughly.

This way by a proper movement, dividing the days and the nights, the sun traverses the path by its even and uneven movements.

In the four quarters over the Lokāloka mountain (i.e. half light and half dark) on which are stationed the guardians of the worlds, Agastya (the star Canopus) traverses with great velocity. He divides days and nights by diverse movements.

To the south of Nägavithi and north of Lokāloka and outside the path of Vaiśvānara¹, he is the protector of the worlds.

1. A particular division of the Moon’s path comprising both Bhadrapadā and Revatī.
Three crores of demons who are well-known as Mandehas (also name of the Sudras in Kusadvipa) ingratiate before the rising thousand-rayed sun every day. The wicked-souled ones harass and desire to devour the blazing sun.

Thereafter a terrific battle ensued between them and the sun. Then Brahmā, Devas and Brāhmaṇas of excellent norms, who were performing Sandhya sprinkled the holy water sanctified by Omkāra and Gayatrī. By that, the Daityas were burnt by the water that had became adamantine.

All around the sacrificial place where Brāhmaṇas are offering oblations, the thousand-rayed Bhāskara (Sun), shines forth with its light.

Then again the highly refulgent sun having prowess and brilliance of high norm, rises up a hundred thousand Yojanas.

Then moves along the adorable one, surrounded by Brāhmaṇas and by the Bālakhilyas, the sages accomplished in motives along with Marici.
During the position of the sun in the equinox, day and the night, each consists of fifteen Muhurtas.

During the transit of the sun to the north and south, the duration of day increases and decreases accordingly. The day engulfs the night and night engulfs the day.

In the middle of autumn and spring, Visuva (equinox) is realised as appearing. The Moon adheres to its seven Kalas during the night and the day.

Then of fifteen days, one Paksa (fortnight) is termed as such. And of two fortnights may be a month and an interval of two months constitute a Rtu (season). Of three seasons, one Ayana (solstice) may be called and a Varsa or year comprises of two solstices (Ayanas).

The unit of time created by fifteen Nimesas is Kastha. Thirty Kasthas make a Kalas. It consists of one hundred and sixty Matrias.

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One hundred and eighty-three days constitute the time of one transit of the sun over the world.

सौसौष्ठव तु विश्रयं नक्षत्रं सात्वन तथा।
नायानेतानि चत्वारि यें: पुराणं विभायते॥ १८ ३॥

The four types of calculation viz. Saura (solar), Saumya (lunar), Naksatra (stellar) and Savana (sacrificial) should be clearly understood.

श्रेत्स्योत्तरतिच्छ श्रृंगवान्गम पर्यतः॥
त्रिीणि तत्स्तु श्रृंगवान्ग स्मास्ती भवतलम्॥ १८ ०॥

Situated to the north of Sveta is the mountain named Śrīgavān. The three peaks of that one are sky scraping ones.

ताँत्विन्य श्रृंगवान्ग सर्वत्रतिच्छ विद्वुः॥
एकार्गिच्च विस्तारो विधम्भापि कौरिति॥ १८ १॥

By those very ones, the mountain stands reputed as Śrīgavān i.e. possessed of peaks. The single path leading to it, its expansion or length (vistāra) as well as the width (vīskambha) have been already mentioned.

तस्य वै पूर्वत्: श्रृंग ध्येयं तद्धिरणयम्॥
दक्षिणा राज्यत चैव श्रृंग स्तु स्फोटिक्यम्॥ १८ २॥

To the east of that one is the peak made of gold and the southern peak, verily, is the silvery one, having lustre of a marble.

सतरत्नयथे चैवं श्रृंगमुद्नमुतमात्रम्॥
एवं कुटेश्वरिचि: शैल: भृगवानिति विद्वुः॥ १८ ३॥

And a northern peak fully overladen by gems, is the most excellent one. This way by three peaks, the mountain is (named) Śrīgavān.

वदधिवृक्तं श्रृंग: तत्क्रमे: प्रतिपदाते।
शास्मतन्योध्यये मध्यमा गतिपालितम्॥
अहस्तुल्यया रात्रि करोति तिमिरापह॥ १८ ४॥

Within the interval of autumn and spring, the sun proceeds with medium velocity, neither fast nor slow. It reaches that peak of the mountain which is near the equinoctical line. The day shorn of dusk, renders night of equal dimensions.

हरितिश्च त्वा दिव्यास्ते नित्याता महारथे।
अनुलिप्ता इवैतस्भवितां पदार्थार्गमतिच्छिं॥ १८ ५॥

All around, the divine steeds stand yoked to the huge chariot and appear as if smeared by the red-lotus gleamed rays.

मेघाने तु तुलाने च भाषकोदयत: स्मृता:।
मुहूर्ती दश पञ्चव अहो रात्रिच्छ तावति॥ १८ ६॥

At the end of Meṣa and Tula zodiacal transit of the sun, days and nights contain fifteen Muhūrtas beginning with sunrise.

कृतिकानां यदा सुर्यं: प्रक्षयस्य भवेत॥
विश्वाखानां तथा त्रयोध्यये निशाक्त॥ १८ ७॥

When the sun have existence in the first quarter of the Kṛttikā constellation, the moon is considered as existent in the fourth quarter of Viśākhā constellation.

विश्वाखानां यदा सूर्याशतेऽवश तृतीयकम्॥
तदा चन्द्र विजनयाकात्तिकविशिष्टस विस्तितम॥ १८ ८॥

In Viśākha, when the sun exists in the third quarter, then the moon may be deemed as having existed on the top of Kṛttikā.

विश्वामतं तदा विधादेवमहामहार्घय:॥
हृष्ठेण विश्वं विशाखालं सोपेन त्वक्षयेत॥ १८ ९॥

Then the equinoctial point may be recognised, this way do the great sages declaim. Equinox shall be known through the position of the sun and the time through that of the moon.

सपा रात्रिसहीव यदा तद्धित्यवद्वद्वद्वद्वद्वद्वद्॥
तदा दानानि देवानि पित्रायो विवुक्तिपिः॥
ब्राह्मणोर्थी विश्वेषण। मुहुर्तेतु देवताम॥ २ ० ॥

When night and day are of equal extent, then it is equinox or equinoctial point. During equinox transit, oblations to the manes and charities to the Brahmans should be made. Brahmans are the mouths of Devas.
The night of short duration and intercalary month occur in view of the differences due to Kalās, Kāśṭhas and Muhūrtas. The full moon is of two types: Rākā and Anumati. The new moon too is of two types—Sinīvāli and Kuhū.

Tapa and Tapasya, Madhu and Mādhava, Śukra and Śuci, are the summer solstice; Nabha, Nabhasyo, Iṣu, Sahorja, Saha and Sahasya are the northern or winter solstice.

The full moon is of two types: Raka and Anumati.

The new moon too is of two types—Sinivalli and Kuhu.

1. Sinivalli—Moon on the first day on which it is visible, Rgveda II.32.6. Guṅgū— a synonym of Kuhū, the day of conjunction when the moon rises invisible. It would be seen if these phases of moon were identifiable with Indra or Varuṇa or with both. (H.H. Wilson on Rgveda II.32.8, p.78).

This way having understood, a man should not feel scepticism regarding rites dealing with manes and gods. Hence equinox is remembered as all-pervasive by the people.

The Loka (world) should be known to exist as far as light extends and the end of the world is also known as Loka. The Lokapālas or quarter guardians stay there in between the Lokāloka mountain.

Those great-souled ones stay till the final dissolution of the world. They are Vairāja of good brilliant splendour, Kardama of good and merciful disposition, Parjanya of golden hair and Ketumān of static determination.

The path which is to the north of Agastya, south of Ajavithi and on the exterior of the Vaisvanara path is called Pitṛyāna. Stationed on the route of Pitṛyāna are the sages blessed with progeny who perform Agnihotras and who perpetuate the lineage of the worlds.

Being desirous of the welfare of all the worlds, they bless the activities of living beings.
and start the activities of Ṛtviks. Theirs is the southern path.

 chạm tâm te punārthām sthāpantyaḥ yugena yugə.
संतत्या तस्मा सौभाग्यदेशः: श्रृंगेन च || २।१२।

In every Yuga, they re-establish Dharma that has gone astray by their progeny, by penance, by legacies or traditions and learning.

जावामास्तु पूर्वः च पृथ्विमानः पृथ्वी च।
पृथ्विमाध्येऽज्ञाने पृथ्विभेदेष्ठािः।
एवावर्त्तमानस्ते तिष्ठत्यामृतसंपलवत्। || २।१३।

The earlier ones on their death are reborn in the houses of the later ones. This series of births and deaths makes them live upto the hour of final dissolution of the universe.

अय्यार्यसिद्धस्वार्थः युगोगोऽऽुमेधिनाम्।
सबितुर्देश्यां योमि श्वातः ह्याच्छन्ततार्कम्।
क्रियावतः प्रसंख्येन ये सम्प्रभानानि भेजिरे। || २।१४।

There are eighty thousand householder-sages resorting to the path south of the sun. They stay there as long as the moon and the stars exist. Those fit for reckoning among the active ones, they went down to the cemeteries.

लोकसंस्यवहरे भूतारामाक्षणः च।
इच्छारूपंक्त्या च मैथुनोपयागेन च। || २।१५।
तथा कायक्षेत्रेन सेवानितिसयश्च।
एवेतेति: कारणः सिद्धा: ह्यामानानि हि भेजिरे॥
प्रज्ञविणाते मुनयो ह्यापरिविवहः जजिरे। || २।१६।

By the worldly behaviour initiated by the start of the goneby task, by the disposition of crest and apathy and also by the assumption of physical union and likewise by the activity of the body, by the adjustment of the object in hand, by these very instruments, the Siddhas attained to the cemeteries. Having impulse for the progeny, the sages took birth in the Dvāpara.

नागवीयुते वच्च सत्तपीत्रत्वं दक्षिणाम्।
उन्न: सवितु: पत्ता देवतानन्दु स श्रृंगः। || २।१७।

To the north of Nagavīthi and south of the Saptarśis (Great Bear) is Devayān (the vehicle of the gods), the northern path of the sun.

यत्र ते वासिनः: सिद्धा विपला इच्छाचारिणः।
संतत्या ते ज्ञानाते तस्मान्मृतज्ञस्वते तैः। || २।१८।

Therein resides Siddhas who are celibates of accomplished chaste conduct. They are unsullied and have conquered death.

अय्यार्यसिद्धस्वार्थः तेषामपूर्ववृत्तिस्थायम्।
उदयत्वमययानमयः: श्रृंगेन ह्यापूर्वसंपलवत्। || २।१९।

Even these Urdhvaretas sages (those living in chastity) are eighty thousand in number. They have resorted to the northern path of the sun and stay there till the final dissolution.

(ते प्रसंहुः लोकस्य मैथुनस्य तु वर्जिनाति।
इच्छारूपंक्त्या च पृथ्वीमाध्येऽज्ञानवर्जिनाति।
पुष्करव्रताः कामसंस्येवाघ्यदेवदेवनानान्तसंवर्जिनाति। || २।२०।

Those ones out of contextual assimilation of Loka i.e. the light and owing to the evasion of coition, by the observations of desire and enmity as also owing to the evasion of the undertakings of the past, (there ensued) the nourishment by concomitance of Kāma, owing to observation of Sabda i.e. the sound, sense and the like.

इवेतेति: कारणः: शुद्धेतेऽप्यत्वं हि भेजिरे॥
आपूर्वसंस्यवहरे भूतारामाक्षणः।
विष्कर्तर्वते। || २।२१।

This way by their pure reasons, they have attained immortality. Deathlessness is predicated of those who survive till final dissolution.

त्र्योविन्यस्तितिकालोपममूर्णमत्त्वमार्गाधिपिनः।
ब्रह्मचार्याम्यायेऽवायुपपपुराणपरमः।
आपूर्वसंस्यवर्जिनाते तु क्षीतये ह्यामानिनिसः। || २।२२।

This is the period of life till the three worlds last, for sages who do not return to the path of Samsāra. By the murder of a Brāhmaṇa and the horse-sacrifice, the one having taken to the perpetration of sin or acceptance of merit
(becomes tangible as such). Those taking to the extreme sense of celibacy become extinct, at the end of the annihilation of all living beings.

To the north and above the world of sages, where Dhruva is said to present, is the divine shining region of Viṣṇu. No one is affected by sorrow or pain after reaching that region. It is the greatest region of Viṣṇu where Dharma, Dhruva and other meditators of the world stay.

इति श्रीमहापुराणे वायुप्रज्ञे ज्योतिष्पदारो नाम
पद्माजोभ्यायः ॥ ६० ॥

***
The Sages enquired—“How do these luminaries revolve along or rotate as such in the sky in a circular motion? Why they do not collide with one another? And who makes them rotate along? Or do they revolve of their own accord?”

एतदेदितुमित्यामस्तो निगद सतम।
भूततंशोहन्ते चतःच्यौरूमित्या प्रवत्तते॥४॥

This we want to understand, O excellent one! Narrate it to us. This is such as one perplexing the human beings. We have a desire to hear about this.

सूर्य हृदा
भूततंशोहन्ते हेरतद्वक्तो मे निबोधत।
प्रथम्याणि दृष्यं चतःस्मोहयते प्रजा॥५॥

Sūta spoke—You may understand me as talking of this wonderful thing which though very clear and visible, deludes people.

योहोसृ पछुमु श्रृधुशुपारे व्यवस्थितः।
उत्तानपदुपोसो मेदिवृत्तो श्रोतो विदितः॥६॥

It is Dhruva, son of Uttanapāda, who is established or stationed at the tail-end of what appears like the Gangetic porpoise with tails towards the four quarters in the sky. He has become the pivotal peg in the sky.

स हि प्रभुन्यातः चन्द्रदिशः यहः सह।
प्रभुन्यातुनयुग्तिः नक्षत्राणि च चक्रवतः॥७॥

It revolves itself and along makes to revolve the moon and the sun along with the planets. To this one rotating along, follow in, the stars like a wheel or circle.

इवावस्य पनसा चासी सप्ति भगवः: स्वयम।
सूर्यचन्द्रसतो तारा नक्षत्राणि ग्रहः: सह॥८॥

It revolves itself and along makes to revolve the moon and the sun along with the planets. To this one rotating along, follow in, the stars like a wheel or circle.
With the epicentre of the Pole Star (Dhruva), the sun, the moon, the fixed and moving stars and the planets are bound to Dhruva in the form of groups of winds. It is because of Dhruva that their communion, dislocations, seasonal movements, rising and setting, likewise the portentous phenomena, the solstices, southern and northern i.e. summer and winter transits, the equinoxes and colours begin to function.

The rain, the heat, the snow, the night, the twilight, diurnal glow, and the good and evil of the progenies all emanate from Dhruva (Polar star).

The sun having covered all those occupied by Dhruva, sustain itself as such. Hence his rays are illuminated. The sun is the deadly fire.

The water sipped by the sun gets transferred to the Moon from the fire of the sun. By the Nādis (tubular veins), full of wind, the activity of sustaining the worlds begins.

That which percolates down from the moon, the sun receives at its tips. The clouds by the impact of breeze release waters on the ground.
In the bodies of all the beings, water is present. When the bodies of the mobile and immobile beings burn, the water becomes vapour and rises on all sides.

By that the clouds arise and they are receptacles of water. The brilliance of the solar light takes up the water from the living beings by the rays as such.

From the ocean by the impact of breeze, the rays take the water. The revolving sun imparts water to the clouds by means of his white rays in the proper seasons.

The waters drips from the clouds while stationed in the sky and having been inflamed by breeze. For the benefit of all beings, the clouds scatter showers when they are blown by the winds in all directions.

Then clouds shower forth rain for six months for the prosperity of all the beings. They produce the rumbling sound of thunder arising from the wind and brilliant lightning born of fire.

The root \( \text{\textit{mih}} \) means ‘to exude’ or ‘to sprinkle’. Since the clouds exude water, they are called \textit{Megha}. And from which the waters do not fall down, they are called \textit{Abhra}.

Thus the generation of clouds is in three ways. Their source of origin are three. The types of clouds are—\textit{Agneyas}, \textit{Brahmajas} and \textit{Paksajas}. Thus the three types of clouds have been narrated. I shall mention their mode of origin.

The \textit{Agneyas} are called as those that are born from waters of ocean. Therefore, their promulgation (remains practicable). Cold, cloudy and breezy— these qualities are inherent in them.

They assumes the movements of bisons or buffaloes, boars and inebriate tuskers in their rut. They sport and roam about very near the earth.

These clouds are entitled as \textit{Jilmutas} having life-force generated from these. They have no streaks of lightning and hang down due to water content in them.

These silent clouds are of huge stature. They follow the trail of \textit{Avaha} submissively. They rain forth only to the extent of a \textit{Krośa} or even upto the half of a \textit{Krośa}.

1. Name of one of the seven winds or bands of air that which is aspirated to the Bhuvarloka or atmospheric region between the Bhuvarloka and Svarloka.
They rain forth on the tops and slopes of the mountains and revel along. They pierce the wombs of the flocks of the white cranes. They make them conceive.

These clouds are named Puṣkaras. They are stupendous ones having effluences of waters. On that account they came to be called as Puṣkaravartakas (revolving Puṣkaras).

They are myriad-formed ones and highly horrible ones. They are the generators of the rain at the end of the aeon and organisers of the fire of Sarṇavartaka.

The third type of clouds mentioned before shower at the end of the Yugas. They stand enunciated having myriad forms, replenishing the surface of the ground. They resort to the wind called Pravāha and conclude a Kalpa (i.e. aeon).

Of the Cosmic Egg-shell of PrāKRta, all the clouds are reputed to have been born of. Brahmā, the four faced one, the self-born one, was also born of the same Cosmic Egg.
Elephants, mountains, clouds along with the serpents, belong to one and the same family, though they are severally manifested, since water is known as the sole source of their origin.

Parjanya and the quarter tuskers take birth in the winter season. Born of chilliness, they rain forth the showers of frost for the over-growth of all the corns or crops.

The best wind Parivaha is their support. It is that lordly wind which sustains the Gaṅgā that wades through the sky. It is sacred, divine nectar-like river, flooded over with water, stationed in the heaven and flowing with three branches.

The quarter elephants spray all round drops of water from the Gaṅgā by means of their huge trunks. That release of showers in the form of sprays, is known as hoarfrost (Nīhāra).

In the south of Meru, the mountain that exists is known as Hemakūṭā. There is a city called Pundra to the south of this mountain and to the north of Himalaya.

The rain that sprung out of this frost, falls on this mountain. The wind Avaha blowing from Himavat brings drops of mist and sprinkles them over the great mountain, irrigating or saturating as such the huge mountain. The remnant of the shower crosses Himālaya and comes here thereafter in order to make the western region flourish.

The two types of clouds that make the regions flourish have been enunciated as such. The sun, verily, is deemed as the creator or generator of the rains.
has knotty joints, six-fold rim and one felly. It destroys the darkness on the road.

This is known as such having length and width of ten thousand Yojanas. Owing to the extent of the poles or shafts of the carriage or side beam (its radius) is twice as the central part.

That chariot has been created by Brahmā under exigency of a specific motive. It is unhinged golden one, beautiful one and yoked with steeds of excellent gaits.

That chariot has been created by Brahmā under exigency of a specific motive. It is unhinged golden one, beautiful one and yoked with steeds of excellent gaits.

It is the Vedic metres which assumed the forms of horses. It is stationed in the orb of Sukra or Venus. That verily is similar to the pre-requisites of the chariot of Varuna. By that one refulgent one crawls along the Sun in the sky.

These, verily therefore, are the individual components (lit. limbs) of the chariot of the Sun composed by the compartments of the Sarivatsara, distributed as per sequence.

The day is the navel of the Sun. A single-wheeled chariot is known that one. The spokes are the five seasons of that one and the rim of that is the sixth season.
This way under the exigency of a purpose, the Juxta-position of that chariot stands requisitioned. Likewise by the proportionate conjunction, the solar chariot stands well accomplished.

By that one, the Sun (taraṇi), revolves speedily in the sky connected with the tip of the yoked poles of the cart. There are two bridles like rays of the chariot (of the Sun).

The bridle normed beams revolve along the polar star, being of the two yokes of specific wheel. They may be the orbits of the revolving chariot moving in the sky.

They are the two tips of the cart poles of that yoked one to the right of the chariot, gathered by the polar star, verily, like the white ropes of the two wheeled one.

These two bridle like rays follow in trail of the revolving polar star. The two tips of the yoke poles those ones, the whirlwind ripples or rotations of the chariot.

Just as a rope tugged on to a nail, revolves along all over the directions, the two bridle normed rays grow truncated in the form of a circle in the Uttarāyana.

They rose along in the Dakṣināyana (southern solstice) and make the orbits move.
Chapter 52

The observations on the deities waiting upon the chariot of the Sun

Sūta uvāca

स र्योऽविषिष्टो देवंगतेन्याद्रिपिपितं
गन्धर्वसमपोविष्टश्च भृमणसमपर्वशः॥ १॥

Sūta spoke—That chariot is occupied by gods, Ādityas and Rṣis likewise, Gandharvas, Apsarās (nymphs), Grāmaṇis (or Yakṣas), Sarvas (nāgas), and Rākṣasas.

एते वसन्ति वै सूर्यं हि त्रिम पासि क्रमेण तु।
घातार्यभिः पुलस्याय पुलद्भिः प्रजापति:॥ २॥

Urgo vāsuṣaṣṭiṣṭvaṃ sankīrṇaṃsthvaṃ taṇḍuḥ।
These abide, verily, over the Sun every two months or for a period of two months each. They are Dhātā (Brahmā), Aryamā, (sages) Pulastya, Pulaha and Prąjapati, the Serpents (Nāgas) Vāsuki, Sanikīrṇāra, Vāsuki, Sanikīrṇāra (a serpent demon) and those two, Tumburu and Nārada, the two Gandharvas, the best among the musicians, the Apsarasas, Kratusthali, Puṇįjikasthali, Grāmāṇīś or Yakṣas Rathakrčchra, and likewise, Urja. Rākṣasas and Yātudhānas, Heti and Praheti— these reside in the Sun during the months of Madhu and Mādhava (i.e. Caitra and Vaisakha). (These are the months in the season Vasant (the Spring).

During the months of the spring or vernal season and the two of the summer season, the following reside in the Sun— Mitra and Varuṇa, the sage Atri and Vāsiṣṭha, Takṣaka and Rāmṛtha (Apsarasas), Menakā and Sahajanyā; (Gandharvas) Hāhā and Hahū; Grāmāṇīś (Yakṣas) Rathasvāna and Rathacitra; and Yātudhānas (Demons) Pauruṣeya and Dhava (Vadha in Bd. P.). These abide along the Sun in the two months of Śuci and Śukra (the months of Jyeṣṭha and Āśāḍha).

During the months of the autumn, the refulgent sages and gods or sage-normed deities abide in Sun during the months of Iṣa and Urja (i.e. Āśvina and Kārttika) Parjanya and Pūṣān; (sages) Bharadvāja and Gautama; Gandharvas Viśvāvasu and Surabhi; two Apsarasas of auspicious characteristics Viśvāci and Gṛhṭacī; the famous Serpents Airāvata, and Dhananjaya; the leaders of armies and Grāmāṇīś Senajit and Susena; and the two Yātudhānas Āpa and Vāta.

Then on the sun again, however, abide the other deities. They are— Indra and Vivasvān, Āṅgiras and Bhṛgu, two Nāgas— Elāparṇa, Śaṅkhapāla; (Gandharvas) Viśvāvasu and Ugrasena, Prātāḥ and Arunāḥ; Apsarasas—Prātmocā and Nīmlocā; the Yātudhāna Vyāghra; and the Nāga Śveta. These all reside in the Nabhas and Nabhasya (i.e. Śrāvaṇa and Bhāḍrapada).

These abide, verily, over the Sun every two months or for a period of two months each. They are Dhātā (Brahmā), Aryamā, (sages) Pulastya, Pulaha and Prąjapati, the Serpents (Nāgas) Vāsuki, Sanikīrṇāra, Vāsuki, Sanikīrṇāra (a serpent demon) and those two, Tumburu and Nārada, the two Gandharvas, the best among the musicians, the Apsarasas, Kratusthali, Puṇįjikasthali, Grāmāṇīś or Yakṣas Rathakrčchra, and likewise, Urja. Rākṣasas and Yātudhānas, Heti and Praheti— these reside in the Sun during the months of Madhu and Mādhava (i.e. Caitra and Vaisakha). (These are the months in the season Vasant (the Spring).

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During the two winter months (the season of snow and frost and cold), the two months of Saha and Sahasya (i.e. Margasīrṣa and Pauṣa), the following subsist upon the Sun—Arīṣa and Bhaga the two; and Kaśyapa and Rtu the two; Senāṇīs and Grāmaṇīs; Tārkṣya and Arīṣṭanemi; the two fierce Yātudhānas, Vidyut and Sphurja; and the Nāgas Mahāpadma and Karkoṭaka; the two Gandharvas Citrasena and Urmāyū; and Urvasī and Vipracitti; likewise the two noble Apsarasas, Tārkṣya and Arīṣṭanemi, Senāṇī and Grāmaṇī the two; Vidyut Sphurja and the two terrific ones are exemplified as Yātudhānas.

During the two months of late winter, the following reside in the Sun for two months—(gods) Tvasta, Viṣṇu; (the sages) Jamadagni and Viśvāmitra; the two Serpents Kambala and Asvatara, the sons of Kadra; the two Gandharvas Dhṛtarāṣṭra and Śūryavarcas; the two Apsarasas Tilottama and beautiful Rambha; the world famous Gramāṇīs; Rājī and Satyājī; and the Rākṣasas Brahmopeta and Yajñopeta. These twelve groups of seven are the presiding deities of them with their place of residence. These make the Sun inflated by their radiance. Their radiance is excellent.

By the distinguished hymns of prayer, the sages adore the Sun. Gandharvas and Apsarasas attend upon him with dance and music.

Grāmaṇīs, Yakṣas and Bhūtas, organise a terrific gathering. The snakes carry the sun and the Yātudhānas follow him. Worshipping the Sun from the time of rising, the sages Bālakhīyas lead him to the mountain of Sunset.

The way that sun shines forth for them, well-accomplished by radiance and in accordance with the powers, penance, Yogic power, truthfulness, righteousness and strength of these deities, in the same way, these abide herein for two months each over the Sun.

The twelve groups of seven are the presiding deities of them with their place of residence. These make the Sun inflated by their radiance. Their radiance is excellent.

1. A species of Nāgas born from Tārkṣya (Kaśyapa) and Kadru having many hoods.
2. Śūryavarcas—A Yakṣarāja who in a rebirth was born from the womb of Kāmakaṭaka as the son of Ghaṭotkaca, son of Bhīma.
3. A clan of divine personages of a size of a thumb and produced from the creator's body and said to precede the Sun's chariot (their number being 64 thousand).
Of the men of sinister souls, they scare away the sin, mongers they do prowl fully.

Stationed in a divine aerial car (vimāna), moving at will with a velocity of the wind, they revolve along with the Sun, with the following of day long rotation.

Raining forth and getting heated and making the progenies jubilated, they protect the beings here till the time of the end of Manvantara.

This position of the deities (who identify themselves with it) exists in all the Manvantaras of the past and of future, by which ones they exist now as such.

This way, the Saptakas (i.e. the seven groups of deities) abide over the Sun, in the four direction during the fourteen Manvantaras.

In summer, winter and rains releasing heat, snow and rain during day and night with time moves along in line with seasons. He (thus) propitiates Devas, Pitrs and human beings.

The Sun pleases the gods by the means of nectar and by means of the ray (Susumṇa), the Sun develops the Moon in the bright half (of the moon) day by day and it is complete (full of the full moon days). Devas imbibe its nectar during the dark half.

After being sucked thus, the moon has only two digits left at the end of the dark fortnight and percolating down by rays, the manes consume the nectar by Svadhā, the manes, the gods and the Saumyas drink that very way the oblation of kind of the deceased.

By the sun, the rays or kine, consolidated as such and by waters well-distilled by rain and by well-grown medicinal herbs, the mortals satiate their hunger by food and slake (the thirst) by waters.
The Sun moves ahead by the horses in the form of rays consumes waters by the rays. At the hour of their release, he discharges them. Thus the Sun sustains the mobile and immobile beings perpetually.

The Sun by the green horses is carried along, consumes (lit. drinks) waters by the rays thousand fold. While being carried by green horses, he (Sun) showers it again. This way, the Sun moves ahead quickly in his celestial globe by means of his single-wheeled chariot dragged by those unimpaired good steeds.

During the diurnal and nocturnal glow, he traverses over the world of seven continents and oceans by means of his single-wheeled chariot dragged by the seven horses.

The voluntary metres that have assumed the form of horses are yoked to the chariot near the wheel. They are endowed with want on willed-form. They are yoked but once. They have the unlimited speed of the mind. They are undecaying, green and tawny, accompanied with the expounders of the Vedas, revolve eighty hundred zones within a year.
Gathered on to that chariot, white serpent acts as the rain in that chariot. The steeds drive along being of one colour. They carry the conch-coloured Moon.

Vayu-Purana

The steeds of the Moon are: Vayu, Trimanas, Rṣa, Rājvala, Haya, Vāma, Turanya, Haṁsa, Vyomin and Mrga—this way all these by these names, are the ten horses of the Moon. These carry along the god Moon at the culmination of the day.

Surrounded by Gods and Pitṛs, the gentle Soma (Moon) goes ahead. At the inception of the bright fortnight of Moon (Soma), when the Sun stays in the foreground, the interior of the city of the Moon is filled duly everyday.

The Sun develops the Moon drunk by Devas in the declining fortnight. The Moon is drunk for fifteen days and the Sun replenishes one part everyday. Nourished by Suṣumna, the white digits flourish.

The Sun develops the Moon drunk by Devas in the declining fortnight. The Moon is drunk for fifteen days and the Sun replenishes one part everyday. Nourished by Suṣumna, the white digits flourish.

Developing gradually in the bright half day by day, the Moon attains completion on the full moon day.

Beginning with the second day in the dark half and ending with the fourteenth day, the gods drink the water-formed one, the Madhu (honey or wine), the nectar of the Moon, pleasant one and ambrosial as such.

By the radiance of the Sun, the nectar is collected and prepared in the course of a fortnight. For one night, all the gods, manes and great sages attend the Soma (i.e. Moon) at the inception of the dark fortnight facing the Sun, and waves along the end of the western horizon and the digits being consumed in due order.

This way on the lapse of the days, the gods, excellent among the divinities, drink the Moon.
for half a month until the new-moon day and go away. On the new-moon day, Pitrs resort to the Moon.

When the fifteenth part of the digit is left over in the afternoon, that part is used by the groups of manes.

The digits of that one which survived as such or residual as such is consumed by Pitrs during the period of two Kalas. From the lunar rays, the nectar of Svadhā emerges out on the new-moon night. They drink the nectar and remain content for a month. They attain immortality.

Saumyas, Barhisads, Agnisvattas and Kavyas—all these all are Pitrs (manes) as such. Saumyas should be known as seasons, Barhisads are remembered as months and Agnisvattas are Artavas (fertility period). All these are the creations of Pitrs, O Brahmanas.

When the digit is being drunk by manes on the fifteenth night (Amavasya), the last digit is left and it is refilled. The increase and decrease of the Moon are on the sixteenth day i.e. at the beginning of each next half.

The chariot of the son of Soma (Mercury or Budha) is full of water and fire, a brilliant one, yoked with eight tawny horses that can move as fast as the wind.

The chariot of Bhargava (Venus), the illustrious one, is brilliant, similar to the Sun yoked with excellent steeds born of the earth and having various colours. They are tawny, brown, blue, yellow, ruddy-hued, black-hued, green chequered-hued and short-statured. All the ten are highly fortunate. They are unleaned ones and have the speed of the wind.

1. A sort of wooden fence or fender, with which a chariot is provided as a defence against collision.
The chariot of Mars is glorious and golden. It is yoked with eight red, unimpeded horses. They are born of fire and they can move all over. The Kumāra (Mars) traverses the signs of zodiac in straight, curved and circular lines.

Then the scholarly one, the preceptor of gods, Brhaspati (Jupiter) of the family of Aṅgiras, moves ahead in his golden chariot yoked with eight divine red steeds having velocity of wind. In a constellation this planet stays for a year; then he traverses quickly.

And likewise Saturn even rides in a chariot, made of black iron, (yoked) with horses white (in colour) and sprung out of the firmament, moving along quietly or gradually.

Of Svarbhānu (Rāhu) that very way, the horses are dark-coloured, eight (in number), speedy like the mind, yoked on to the chariot consisting of gloom, drive along accordingly.

Leaving Āditya\(^1\) (the Sun), Rāhu goes over to the Moon (Soma) during lunar Parvan (the Full-Moon day). From Soma (i.e. Moon), (Rāhu) attains to Āditya once again during New-Moon day.

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1. A son of Aditi, god, divinity in general. Name of twelve divinities (Suns) taken collectively, then twelve Suns are supposed to shine only at the destruction of the Universe or Name of Viṣṇu in the 5\(^{th}\) Dwarf incarnation.
Just as the circular machine (Cakram) or oil-crushers whirl and make the wheel to revolve, that very way revolve along the astronomical elements fixed to Dhruva harnessed by wind all around.

Like a fire-brand circle, they move along propelled by the circulations of breeze. Because the wind bears the luminary bodies, it is called Pravaha.

This way, ligatured by Dhruva or Polar Star, the constellation of stars traverses the firmament. The huge porpoise-like appearance in the sky made up of the stars is Dhruva. If it is seen in the night, the sin committed during the day is quelled.

Having seen that at night, they (people) becomes emancipated. As many are the stars in the sky, for those many years they live along and even more.

This permanent Gangetic porpoise deserves to be known as per divisibility. Uttānapāda (the Pole Star, Dhruva) deserves to be known as the northern (upper) jaw-bone.

The Yajña or sacrifice is to be known as the lower jaw and Dharma is recumbent on the crest. In heart, Nārāyaṇa deserves to be tackled and the two Āsvins (the divine physicians) stay in its forelegs.
Chapter 53

The definition of the Lightning Fires

The Sages spoke—Sir, you have mentioned the famous abodes of Devas. How possibly may be the abodes of gods be there and how possibly the astronomical elements? You may dilate upon.

You may dilate upon precisely all this, the determinant element of the stars. Having heard the words of those ones, Sūta with full concentration said.

In this aspect, what has been dilated upon by the wise-ones having intellect endowed with knowledge, that same shall I dilate upon before you—the origin of the Moon, the Sun and how the Sun and the Moon are the abodes of gods.

After this, I shall talk of the origin of three fires—the Divya (celestial), the Bhautika (elemental) and the Parthiva (terrestrial).

When the great night came on Brahmā, born of the Unmanifest, the universe became undefined and enveloped by nocturnal darkness.

Only four elements survived there. That which blazed at first is called terrestrial fire. The fire that blazes in the Sun is known as Śuci (celestial).

I shall now mention the characteristics of the fire named Vaidyuta (atmospheric) fire. Three fires—Vaidyuta, Jātāra (gastric) and Saura (solar) are the fires dormant within waters. On that account, consuming water, the Sun shines forth in the sky with his rays.
Into the Sun rising along, the heat of the fire permeates again. With a quarter of the heat, the terrestrial fire blazes forth.

The light and heat of the solar and fiery norms develop by day and night, owing to this mutual commingling.

In the northern half of the earth or the southern hemisphere, when the Sun rises, the night enters the water. On that account, water assumes crimson-hue during the day, because of the entry of the night.

Then the Sun taking to setting, the day enters the water. So during the night, the water sparkles due to the entry of the day.

By this combination of serial order, in the southern and northern hemisphere, at the time of sunrise and sunset, the day and the night enter the waters.

And that which blazes in the Sun consuming the waters by the rays is the celestial fire commingled with the terrestrial one.

Thousand-rayed one, that celestial fire is globular shaped like a jar. With its thousand rays, it acquires the water of the rivers, oceans, desert lands, both mobile, i.e. flowing and static. The Sun of golden hue has a thousand rays that showers forth rain, cold and heat.

Apart from these, there are three hundred rays that generate chilliness or cold. These are called—Drśyās, Medhyās, Vāhyās and Hrādins.

By name all rays are called Candrās. All these rays are yellow-coloured. The rays that produce hot energy are—Śuklās, Kakubhs, Gāvs and Viśvabhrīts. All of those are white and three hundred as such. With these the Sun sustains human beings, manes and Devas alike.

He gratifies human beings through medicinal herbs; the manes by means of Svadhā; and Devas by means of nectar.

During the spring as well as in the summer season, he blazes with the three hundred rays.
During rains and autumn, he generates rain by four (hundred rays).

During early and late winter, he generates mist and fog by means of three (hundred rays).

This way, a thousand rays of the solar orb is an accomplisher of the objectives of the men or the Universe. They differ according to the season by generating water, cold and heat.

Skanda is the army-in-chief of the Devas and is said to be the origin of Angaraka (Mars). Those who have perfect knowledge know that Narayana is the origin of Lord Budha.

Lord Rudra, the son of Vaivasvat, in corporeal form of Dharma in the world, being the Lord by himself, is the origin of the great planet Saturn, the slowest of all the planets. He is the most excellent among Brähmanas.

The two great radiant planets are Brhasati (Jupiter) and Śukra (Venus), the preceptors of Devas and Asuras respectively. They are the sons of Prajāpati. Daitya and Mahendra, the two were established in the supremacy of these two.

The entire Universe, all the three worlds including Gods, Demons and human beings, have their roots in the Sun. There is no doubt in it.

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The entire Universe, all the three worlds including Gods, Demons and human beings, have their roots in the Sun. There is no doubt in it.
O Brāhmaṇas, the existence and non-existence of the worlds emanated out of Sun to begin with. The Universe is required to be known as a planet and the Sun is the most excellent and refulgent auspicious planet.

Where attain to extinction and get regenerated time and again, all the moments, Muhūrtas, days, nights, fortnight, months, seasons, years, sets of five years and Yugas.

Then without the Sun the counting of time does not become tenable and without time, neither Nigama, nor Dikṣa, nor the serial order of days becomes tenable.

And even the non-division of the seasons and from where, the (generation) of flowers, bulbous roots and fruits could be there; wherefrom the accomplishment of the corn. How can there be medicinal herbs of good quality?

The paucity of attitudes and of the gods in the heaven and here, without the radiation of the Universe the Sun is a veritable enemy like smuggler or thief.

O excellent Brāhmaṇas, that same is the Kāla, the Agni, twelve-souled Prajāpati. He warms up the triad of worlds including mobile and immobile beings.

That same is a quarry of the splendour. He is the entire world and benefactor of all the world. Resorting to the uppermost path of Vāyu, he heats up all around by means of his splendour on flank, overhead and in the nethers.

The thousand of rays of the sun that has been exemplified by me earlier. Of these, the excellent ones are the seven rays. They are the causes of the planets.

Suśumn: Harikeśa and likewise Viśvakarma and another one being Viśvaśravā and other than that is Sarīyadvasu; Arvāgvasu then another one by me here has been illustrated.

“Suśumn” the ray of the Sun making to wax the Moon having movement circuitous and upwards that one becomes known as “Suśumnah”.

The ray Harikeśa is declared as the provenance source of the stars. It spreads forward. In the south Viśvakarma ray develops Budha (i.e. Mercury).

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The sixth one the solar ray Arvāgvasu is the source of provenance of Brhaspati (Jupiter). The ray Svarāt develops Sanaścara (Saturn).

This way by the influence of Sun, the planets, comets and stellars, grow along well-known as such and also the entire Universe, the mobile one. The Nakṣatra-hood (i.e. the term Nakṣatra) is called due to (fact that) they do not decline.

This way the root, verily, becomes incumbent by the rays. The Sun attained to the state of a planet affords their fields of circulations.

Tārakas (constellation) are so called because of they have crossed (the ocean) by the virtuous conduct and at the end of the happy planning owing to refuge of the planets. These are Tārakas because they enable others to cross and owing to whiteness or brightness.

The sun is famous by name of Āditya because this removes darkness of night of celestial as well as the terrestrial. It is the mighty one, the (quarry) of dusks and lights.

The root su impels for the purpose of flashing across of the root, this, verily, becomes intelligible. Owing to impulsion of lights and waters, that one becomes known as Savita.

In light of the Sun and the Moon having orb lovely, radiant as gone into the sky, being endowed with refulgent gleam, bright one, globular and being a peer to an ewer, the auspicious one, the lunar orb, there endowed with dense water stands remembered as that of the Moon. Endowed with dense brilliance, brighter orb of the Sun as such the gods obtain ingress into and all these spots having recumbence on Rkṣas (lunar mansions or signs of the zodiacs) the sun and the planets in all the Manvantaras.

These very are the abodes of gods. Their names assume form, that very way sun is the habitat normed spot of the solar gleam pleasant one. And that very way, the Moon (has the spot of lunar beams).

Sukra (i.e. Venus) being refulgent owing to sixteen rays has a station suited to the planet
Venus or related to the planet Venus of the astronomical cabin, Brahaspati is powerful (Brhad) and Mars is ruddy-hued and the glow moving station likewise occupies the (planet) Saturn.

Owing to the conjunction of the rays of Aditya or Sun the luminaries stand enunciated and to the extent of nine thousand Yojanas, the diameter, the circumference and owing to the extent of Yojanas or assimilation and measurement.

Brahaspati (Jupiter) is three-fourths of the planet Venus in size. Kuja (Mars) and Saura are three-fourths of Jupiter. Budha (Mercury) is three-fourths of each of them in width and girth.

Those which ones here are in corporeal form, the stars and sidereal or planets to be sure, equal in stature of the Mercury in point of breadth and circumference.

Similar in extent of the two having assumed the form of Svarbhānu (i.e. Rāhu), creeps in at the bottom. Having extricated the terrestrial shadow, it stands created as having shape of a circle.

The mighty station of Svarbhānu stands allocated out of darkness. During full moon days he comes out of the Sun and goes to the Moon. From the Moon he (Svarbhānu) approaches the Sun and again the Moon during eclipses. He escalates through the light of the heaven and on that account is termed as “Svarbhānu”.

The sixteenth digit of the Moon, is created as Bhārgava (Sukra, the planet Venus) owing to diameter, circumference and owing to the extent of Yojanas or assimilation and measurement.
There are crores of constellations and as many Rkṣas or zodiacal signs. The way (orbit) of the stars is well arranged through the regulations of the vihīs (the particular division of planetary spheres comprising of 3 asterisms).

In the order of his transit, the movement of the Sun is either above or below. When the Moon is in the northern sphere during Parvans, Svarbhānu occupy their own abodes.

And all the planets get ingress into the planets. All these abodes of the asterisms stands ordained for those having souls of merited norms.

In the beginning of the Kalpa, the abodes are created by the self-born one. These spots stand as such till the dissolution of all living beings.

In all the Manvantaras, there are the shrikes of gods. These deities identify themselves with these abodes and resort there; again and again.

The abodes of those who have gone have vanished. The abodes of the future Devas and Asuras will be created along with them. The present groups of Devas stay in those abodes.

In this Manvantara, the planets are recognised as of aerial cars. The Sun is born of Aditi in the Vaivasvata Manvantara and it is named Vivasvat.

The highly radiant Deva Bṛhaspati, son of Aṅgiras, is the preceptor of the gods. Buddha is charming and is known as the son of Tviṣi.

Agni took birth alternatively as the youthful one, the king of Lohita (Mars). The daughters of Dakṣa resort to the stars and constellations.

Svarbhānu (Rāhu) the son of Sirhikā, the demon was a tormentor of beings. Thus the deities identifying themselves with the Moon, the Sun, planets and stars have been recounted.

And these station have been declared as such with staying ones the gods. The abode of the thousand-rayed Sun is full of fire and bright one.

The abode of the thousand-rayed Moon is full of water and sparkling white. The abode of the five-rayed handsome planet Buddha is of dark-coloured.
Of Sukra (Venus) the spot watery one, the abode endowed with sixteen rays. The abode of the nine-rayed Mars is full of water and red in colour.

The abode of the twelve-rayed Bṛhaspati (Jupiter) is great one and green in colour. It is full of water. The abode of the eight-rayed Budha is the watery one and dark in colour.

The abode of Svarbhanu is Tāmasa (engloomed one), a receptacle of torment for living beings. The all constellations are to be recognised as watery ones and single-rayed ones.

They are the abodes of men of reverent fame. They are highly bright in colour. They are in the form of solid water and created in the beginning of the Kalpa in accordance with the Vedas.

Owing to height, the Sun is seen quickly by the manifested rays. The Sun stationed in the Nāgāvṛthī, the path of southern transit, is covered by the streak of the Earth during bright full moon nights and dark half of every month, and does not become visible as per time proper and gets along quickly.

Hence, the Moon stationed in northern path during the 15th day of the dark half of every month, the maker of the night i.e. moon, is visible in the southern planetary route and is not visible under regular norm.

By the conjunction of the movement of the planets, the Sun and the Moon both rise and set at the same time during the equinox.

In the northern pathways, they rise and set at different times. During the new moon and full moon days they both follow the circle of stars or planets.

When the Sun is stationed in the winter solstice (Dakṣināyana), then it revolves below all those planets.

Having created a broad orbit, the Moon moves above that one i.e. Sun. The entire constellation of stars moves above the Moon.

Above the sidereal stands Budha or Mercury and above Budha stands Jupiter (Bṛhaspati); Saturn is above Jupiter; and above that the Ursa Major (the circle of seven stars). Dhruva (Polar Star) is above the Seven Sages.

The intermediate space between the stars and the planets are above two hundred thousand Yojanas as per serial order.
The planets, the Sun and the Moon, in the sky by the celestial light perennially get conjoined in the stars and rotate along in due order.

The Sun, stars and the planets may be either below or above or in the middle. During conjunction and disjunction, they take care of the subjects.

I have described thus, to you the position of the luminaries on the earth and also the position of the continents, oceans, mountains, subcontinents and streams. These self-same planets formerly originated from the stars.

Son of Aditi, Vivasvan, the Sun (Sūrya), verily, in the Cākṣuṣa Manvantara was born under the constellation Viśākhās, the first among all the planets.

Son of Dharma, Moon-god Viśvāvasu likewise, the cool-rayed one sprang up during Kṛttikās, the maker of the night.

Following on the Sun, Śukra (Venus), the son of Bhṛgu, is sixteen-rayed one, which is the best among constellations and planets. He was born under the constellation Pusya (Pūṣya).

The planet, the son of Aṅgiras, the twelve-beamed one, Brhaspati (Jupiter), the preceptor of the Universe, born during all the Phalgunas (the full-moon days of the month of Phalguna).

The nine-beamed one, the Lohitanga (the planet Mars), the planet son of Prajapati sprang up during Pūrvaśādha and Uttarāśādha collectively. This is the traditional belief.

The seven-rayed one, the son of the Sun, the Saturn was born under the constellation of Revati and also the planets (Rahu and Ketu), the crushers of Moon and the Sun, are born under the constellation of Revati.

These stars and planets Bhārgava (Śukra) and others are deserve to be understood, because they attain to futility of merits during suppressio... of sidereal during birth and then because of that fault, they touch (each other) in divisions of planets.

Of these planets or constellations in entirety, the parent source is called Āditya. Among the steller planets, Śukra is the first. Among the comets, (Ketu) is the first one.
The Pole Star is the pike or nail of the planets divided within the four quarters. Among the stars, Śravīṣṭhā is the most excellent and Uttarāyaṇa is the best among the Ayanas.

Of the five varṣas, the first one is called Saṁvatsara, of seasons Śiśira (late winter) is the first and of months Māgha is the first.

Of the fortnights, the bright fortnight and of the tithis the first day of the lunar fortnight are excellent. Likewise, in the division of days and nights, the day stands declared as excellent.

Of the Muhūrtas, the first one is the excellent. It has Rudra for its deity. Among the units of time, Nimesa (the time taken in the winking of the eyes) is the excellent. So is the opinion of those experts in Time.

Beginning with Śravīṣṭhā and ending with Śravana, there shall be Yuga of five year’s span. By the specific rotation of the Sun, it revolves like a wheel.

On that account, the Sun is remembered as Kāla (Time). Know him as “Īśvara”, the activiser of the four types of living beings and their destroyer as well.

This way, therefore, stands the fundamental positioning of the planets, as a decisive feature of the affairs of the world. It is created by the Lord for a regular working of the Universe or people.