

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

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

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

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

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

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

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

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

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

The Ṛṣis, being thus asked by the enlightened son of Sūta again questioned him, being desirous of hearing something more in answer.—79.

*Here ends the one hundred and thirteenth chapter dealing with Jambudvīpa and its mountains and varṣas.*

#### CHAPTER CXIV.

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

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

Sūta said :—I shall tell you about the people of Bhārata-varṣa. Manu

came to be known as Bhārata by his creation and protection of the people (of Bhārata).—5.

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

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

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

*Note.*—Kirāta=A degraded mountain tribe.

Yavana=Foreigner, especially the Greeks.

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

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

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

The Mānavadvīpa is also called Tiryag-yāma (*i.e.*, obliquely situate). One who conquers it entirely, is called Samrāṭa.—15.

This lōka is known as the conqueror of Antariṣa which in its turn is known as Svarāṭ; I shall explain this at full length.—16.

There are seven principal mountains in this continent, *viz.*, Mahendra, Malaya, Sahya, Śaktimān, Rikṣavān, Vindhya and Pāriyātra; and there are thousands of smaller ones adjacent to each of these.—17-18.

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

The Mlechhas and the Aryan reside there mingling with each other without distinction, and they drink the waters of many rivers, such as

the Ganges, the Sindhu, the Sarasvati, the Sutlej, the Chandrabhāgā, the Yamunā, the Sarayu, the Airāvati, the Vitateś, the Devikā, the Kuhu, the Gomati, the Dhautapāpā, the Vāhudā, the Driṣṇadvati, the Kauśiki, the Tritiyā, the Niśchalā, the Gandaki, the Ikṣu, the Lauhitā (all these having their source in the snow-clad mountains of the *Himālayas*).

The Vedasmiti, the Vetravati, the Vritraghni, the Sindhu, the Parṇāśā, the Narmadā, the Kāvēri, the Māhi, the Parā, the Dhanvati, the Rupa, the Viduṣā, the Veṇumatī, the Sīprā, the Avanti, the Kuntī (all these rivers having their source in the *Pāriyātra* mountain).

The Mandākinī, the Daśārṇā, the Chitrakūṭṣā, the Tamasā, the Pippali, the Śyeni, the Chitrotpalā, the Vimalā, the Chañchalā, the Dhutavāhini, the Śaktimanti, the Śuni, the Lajjā, the Mukutā, the Hradikā (these having their source in the *Riṣyavan* mountain).

The Tāpi, the Payoṣṇi, the Nirvindhya, the Kehiprā, the Riṣabhā, the Veṇā, the Vaitaraṇi, the Viśvamālā, the Kumudvati, the Toyā, the Mahāgauri, the Durgamā, the Śilā (these rivers of cool water having their source in the *Vindhya* mountains).

The Godāvāri, the Bhīmarathi, the Kriṣṇaveṇi, the Banjulā, the Tungabhadrā, the Suprayōgā, the Vāhyā, the Kaveri (these rivers in the south having their source in the *Sahya* mountains).

The Kṛitamālā, the Tāmraparṇi, the Puṣpajā, the Utpalāvati (these rivers of the cool water having their source in the *Malayśchala* mountain).

The Tribhāgā, the Riṣikulyā, the Ikṣudā, the Tridivā, the Chālātāmraparṇi, the Mūli, the Śarvā, the Vimalā (these having come from the *Mahendra* mountain), the Kāsikā, the Sukumāri, the Madangā, the Mandavāhini, the Kripā, the Pāsīni (these having come from *Śaktimanta*).—20-32.

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

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

On their banks are situated the following (janapadas) places: Pāñchāla, Kuru, Śālva, Jāngala, Śurasena, Bhadrakāsa, Vāhya, Paṭṭachara, Matsya, Kirāta, Kulya, Kuntala, Kāśi, Kośala, Avanti, Kalinga, Muka and Andhaka. Thus I have described almost all the countries of Madhyadeśa.

Note.—Madhyadeśa the central region, the country lying between the Himālaya and the Vindhya. The Gangetic doab. Śurasena=Name of country about Mathura.

**Mateya**—Another name for **Virāta**—the country lying to the west of **Dholpur**. **Kuntala**—S. W. portion of **Hyderabad**, **Deccan**. **Avanta** Country to the N. of **Narmada**. **Kalinga**—Northern **Sircars**. **Andhaka**—**Telangana**.

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

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

**Bāhlika**, **Vāṭadhāna**, **Ābhira**, **Kālatoyaka**, **Purandhra** **Śudra**, **Pallava**, **Ātta Khaṇḍika**, **Gāndhāra**, **Yavanas**, **Sindhu**, **Sauvira**, **Madraka**, **Śaka**, **Druhya**, **Pulinda**, **Pārada**, **Hārmurtika**, **Rāmātha**, **Kaṇṭakāra**, **Kaikeya**, **Daśanāmaka**, **Prasthala**, **Daseraka**, **Lampaka**, **Talagāna**, **Sainika**, **Jāngala**, and other places peopled by the **Bhāradvāja Brāhmaṇas**, **Kṣatriyas**, **Vaidyas**, and **Śūdras** :—These places (janapadas) are on the north. Now hear of those on the east.—40-43.

*Note.*—**Bāhlika**=**Balkha**. **Sindhu**=The country of the Upper **Indus**. **Śaka**=The countries on the N.-W. Frontier. **Kaikeya**=Bordering on the **Sindhu** **Desa**.

आमीर श्रीकाकवाद्योमाने सापीतः पश्चिमेतटे ।

आमीर देशो देवेसि विज्यदीके व्यवस्थितः ॥

**Ābhira** :—South of **Śrī Kōṅkana** and on the Western bank of the **Tāptī** is the land of the **Ābhira**s on the **Vindhya** hills.

**Āṅga**, **Vaṅga**, **Madguraka**, **Antaragiri**, **Vahirgiri**, **Plavaṅga**, **Mātaṅga**, **Yamaka**, **Mallavarṇaka**, **Suhma**, **Uttara Pravijaya**, **Mārga**, **Vāgeya**, **Mālava**, **Prāgjyotiṣa**, **Puḍra**, **Videha**, **Tāmraliptaka**, **Śālva**, **Magadha** and **Gonardla**.—44-45.

*Note.*—**Āṅga**=Near **Bhagalpur**. **Vaṅga**=Also called **Samatala**; Eastern **Bengal**. **Vidha**=Country lying to the N.=E. of **Magadha**. **Magadha**=**Bihar**.

Those lying to the south (or in the **Dakṣiṇāpātha**) are :—**Pāndya**, **Kerala**, **Chola**, **Kulya**, **Setuka**, **Sutika**, **Kupatha**, **Vājivasika**, **Navarāstra**, **Māhiṣika**, **Kāliṅga**, **Karuṣa**, **Aiṣṭka**, **Ātavya**, **Śavara**, **Pulinda**, **Vindhya**, **Puṣika**, **Vidarbha**, **Dandaka**, **Kulya**, **Sirāla**, **Rupasa**, **Tāpasa**, **Taitirika**, **Kāraakara**, **Vāsika** and the countries on the banks of the **Narmadā**.

*Note.*—**Kerala**=Modern **Malabar**. The strip of land between Western **Ghaṭs** and the sea north of the **Kāveri**. **Chola**=**Tanjore**. **Pāndya**=**Tianavelly**. **Vidarbha**=**Berar**. A district in the **Deccan** between the **Narmadā** and the **Godāvari**.

The following countries lie on the west :—**Bhārūkachha**, **Samāheya**, **Sārasvata**, **Kāchika**, **Saurāstra**, **Ānarta** and **Arbuda**.—46-51.

*Note.*—**Saurāstra** or **Anarta**=**Kathiawar**. **Arbuda**=**Abu**.

The following countries are on the western extremity of the Vindhya-chala :—Málava, Karuṣa, Mekala, Utkala, Auṇḍra, Māsa, Daśárṇa, Bhoja, Kiṣkindhaka, Tośala, Kosala, Traipura, Vaidiśa, Tumura, Tumvara Padgama, Naiśadha, Arupa, Śaundikera, Vitihotra, Avanti.—52-55.

*Note.*—Málava=Malwa. Utkala=Orissa. Kiṣkindhá=A city in the Deccan. Daśárṇa=The country through which the Daśan flows. Kośala=The country along the banks of the Sarayu. Tripura=Tejur. Avanti=Country to the north of the Narmadā.

The following countries are situated on the mountains :—Niráhāra, Sarvaga, Kupathá, Apatha, Kuthuprāvaraṇa, Urṇa, Darva, Samudgaka, Trigarta, Maṇḍala, Kirāta and Amara.—56.

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

*Note.*—The duration of each age respectively is 1,728,000; 1,296,000, 864,000 and 432,000 years of men, the four together comprising 4,320,000 years which is equal to a Mahāyuga. The regularly descending length of the Yugas represents a corresponding physical and moral deterioration in the people living in each age, the present age being Kaliyuga—the Iron Age.

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

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

Thus exhorted by the Brāhmanas, Sāta began to relate to them what was in accordance with the Purāṇas and approved by the Ṛiṣis.—61.

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

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

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

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

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

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

## CHAPTER CXXI.

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

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

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

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

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

*Note*.—Lauhitya=The Brahmaputra.

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

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

In that forest resides the most valiant demon (Rakṣas), Brahma-dhātā, the attendant of Kuvera and the son of Prehita.—18.

The Aruna Mountain to the West of Kailāsa is the most important one. It is full of efficacious herbs and gold and shines red.—19.

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

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

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

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

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

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

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

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

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

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

But, at the same moment, He perceived King Bhagiratha standing in front of Him. He appeared lean, his veins becoming visible, troubled and hungry.—35.

The Lord then remembered that the king had first pleased Him by his austerities to get the sacred river—Ganges—which boon He had already granted to him. He therefore suppressed His wrath.—36.

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

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

Nalini, Hladini and Pāvani flow in the East, Sitā, Sindhu and Chakṣu in the West, and the seventh followed the King Bhagiratha to the South. Hence the name Bhāgrathi which falls into the Dakṣiṇa Samudra (southern waters) washing the Himavara. Seven holy rivers trace their origin from the Bindu Sarovara.—40-42.

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

*Note.*—Kukur=Darśāha.

*Khasa or Khasā*=A mountainous country in the North of India.

The Chakṣu stream of the Ganges before entering the sea waters the following countries:—Vira (China?), Maru, Kālīka, Śulika, (Chulaka?), Tuṣāra, Barbara, Pahlava, Pārada, and Śaka, while Darada, Urja, Guḍa, Gāndhāra, Aūrassa, Kuhū, Śivapaura, Indramaru, Vasati, Samtaijā, Sindha, Urvaśa, Barva, Kulatha, Bhūnaramaka, Śunāmukha, and Urdhamaru form the basin of the Sindhu stream. The abodes of the Gandharvas, Kiṅnaras, Yakṣas, the Rākṣasas, Vidyādharas, Sarpa, the countries of Kimpurṇa Naras, Kirātas, and Pulindas, Kuru, (Bhāraba), Pāñchālas, Kauśikas, Matsya, Māgadha, Anga, Brahmottara, Banga (Bengal) and Tāmralipta, these Aryan janapadas are watered by the sacred Ganges, which striking against the Vindya Hills falls in the Southern Waters.—45-51.

The Hladini Ganges runs eastward into the sea after passing through the following countries:—the countries of Upaka, Niṣadha, Dhivara, Riṣika, Nilamukha, Kekara, Ekakarpa, Kirāta, Kālanjara, Vikarna, Kuśika and Svargabbaumaka.—52-54.

The Nalini stream, too, runs to the east to the sea through the following countries:—Kupatha, Indradyumna Sarovara, Kharpatha, Ketra Saukupatha, Ujjānaka, Maru, Kutha, Pravāraṇa.—55-57.

The swift running Pāvani Ganges passes eastward through Tomara, Hansamārga, Samūhaka, various mountains and other eastern countries;



and then through Karna, Pravāraṇa, Advamukha, Sumeru Mountain, the land of the Vydyādharās; whence the mighty stream has entered the Saimimaṇḍala Koṣṭha a big lake.—58-59.

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

The Surabhi forest stands on the banks of the river Vansankasārā. There resides Hiranyasringa the most powerful and learned follower of Kuvera who has been forbidden to take any part in the sacrifices. Surrounded by the learned (progeny of Attri) and the Brāhmarakṣasas, the four attendants of Kuvera reside there. The residents of the hills and the mountains attain double powers (by practice, as compared to other folks.—6-164.

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER CXXII.

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

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

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

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

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