

they were unable to create beings. These beginning with Mahat and ending with specific characters, having all come together, being united with one another, resorting to one another, coming together, having the same target, and having complete union due to the direction of Puruṣa and being favoured by Pradhāna, produce the egg. O very wise ones, that egg always grew like a water-bubble from the elements. It, remaining in the water, grew, having risen from Prakṛti, and an excellent place of Viṣṇu in the form of Brahmā. In it the lord Viṣṇu, the master of the universe, and of an unmanifest form, remained after having taken the form of Brahmā. Of it, of the essence of Mahat, those generated by sweat were the egg, the mountains were the outer skin, and the oceans were the fluid in the womb. Oceans with mountains and islands, the group of the worlds with the luminaries, all (this) along with gods, demons and human beings—was (present) in that egg.

31-34. By the desire of Śrī Viṣṇu that golden egg turned into the lotus which rose from the navel of Viṣṇu having neither beginning nor end. The highest Viṣṇu having the Rajas quality, and taking the form of Brahmā, himself proceeds to create the world; and protects what is created as long as the duration of the kalpa (i.e. the day of Brahmā) lasts; he would annihilate it in the form of Narasiṃha or Rudra. The great soul of the form of Brahmā creates, (then) desires to protect the entire world by taking the form of Rāma etc. Then he became (i.e. becomes) Rudra to swallow it.

### CHAPTER THREE

#### *Various Mountains and Regions of the Earth*

*The sages aid:*

1-2. O best one, tell us fully the names of the rivers, mountains of the countries, and of those who have resorted to (i.e. are living on) the earth, O you who know the measures, the full measure of the earth, and about the forests also.

*Sūta said:*

3-10. O very wise one, the gross elements in the universe are five in all; and the wise say that they are equal. (They are:) earth, water, and air, fire and ether. All of them are attended with attributes. Earth is the chief of them. The sages knowing the essential nature (of things) have said that the attributes of earth are sound, touch, colour, taste and smell. O brāhmaṇas, four attributes are (found) in water. It does not have smell. Fire (or light) has three attributes: sound, touch and colour. Air has (two attributes, viz.) sound and touch. Ether has (the attribute of) sound only. O brāhmaṇas, in the five elements these five attributes (are found), and (depending) on them the creatures in all the worlds exist. There is homogeneity when they do not overcome one another; but when they, becoming uneven, enter one another, then the beings spring up (into life) with bodies. This is not otherwise. They are destroyed in order. They come into existence in order (i.e. they are destroyed in the same order as they come into existence). All of them are immeasurable. Their form is the lord (himself).

11-17. Wherever the creatures consisting of the five elements are seen running about, men speak about their measures with (the help of their) reason. One should not, however, (seek to) understand matters that are inconceivable by reason. O best sages, (now) I shall describe to you the island of (i.e. called) Sudarśana. O illustrious ones, this island is circular—has the form of a wheel. It is covered with river waters, and with mountains resembling oceans, also with cities of various sizes and delightful countries; it is full of trees endowed with flowers and fruits; is having grains and (other) wealth. It is surrounded on all sides by the salt ocean. As a man would see his own face in a mirror, in the same way the circular Sudarśana island can be seen (in the ocean). Two of its parts (appear) like a pippala tree and two like a large hare. On all its sides it is surrounded by all (kinds of) herbs. Other than this (portion) all else should be known to be water. I shall describe the rest in brief.

*The sages said:*

18-20a. O intelligent one, you have briefly and duly given

an exposition of it. You know the essential nature of all things. (Now) O Sūta, tell us (about it) in detail. (First) tell us about dimension of the space which looks like a hare. Then you will describe (the land resembling) the pippala (tree).

Thus asked by them Sūta said (these) words :

*Sūta said :*

20b-24. O very wise ones, these six jewelled mountains stretching (from) east (to west) have gone into the eastern and western oceans. (They are:) Himavat, Hemakūṭa, the best mountain Niṣadha; so also Nīla abounding in lapis lazuli, Śveta resembling the moon; and the mountain named Śṛṅgavat covered with all (kinds of) metals. O brāhmaṇas, these mountains are resorted to by siddhas and cāraṇas. The distance between them measures thousands of yojanas. There are many kingdoms. O best ones, they are called Varṣa. Beings of various species live in them at all places.

25-31a. This is (called) Bhāratavarṣa. Beyond it is Haimavat. The land beyond Hemakūṭa is called Harivarṣa. To the south of Nīla, and to the north of Niṣadha, there is a mountain called Mālyavat stretching from the east. Beyond Mālyavat there is the mountain Gandhamādana. Between the two (i.e. Mālyavat and Gandhamādana) there is the golden mountain Meru globular in shape. It is bright like the (young) morning sun, and like fire without smoke. It is eightyfour thousand yojanas high. O best brāhmaṇas, its depth (also) is eightyfour thousand yojanas. It stands covering the worlds lying above, below and in the horizontal direction. By its side these four islands are situated, O brāhmaṇas: Bhadrāśva, Ketumāla and Jambudvīpa, O best ones; so also Uttarakuru which is resorted to by men who have practised virtuous deeds.

31b-41a. The bird Sumukha, the son of Supārśva, on seeing the big birds of golden colour (on Meru) thought: 'I shall abandon this mountain Meru since the birds there have no difference among them like good, middling and bad ones.' The Sun, the best among the luminaries, constantly goes round it. So also the Moon with the constellations, and Vāyu go round it. O very wise ones, the mountain is endowed with divine flowers, it

is covered with all auspicious golden houses. On that mountain hosts of gods, gandharvas, deities and demons always sport, accompanied by the bebies of celestial nymphs. Brahmā, Śiva and Śakra, the lord of gods gather there, and perform various sacrifices with munificent gifts. (The gandharva) Tumbura, Nārada, (and the two gandharva brothers) Hāhā and Hūhū, having gone there, praise with various hymns the best (of the gods). Well-being to you; the seven high-souled sages and Kaśyapa, the lord of created beings always go there on a parvan-day (i.e. the full-moon day or the new-moon day). On the summit of that mountain only Uśanas or Kavi (i.e. Śukra) is honoured by the demons. It has jewels with gold; so also other jewelled mountains are (parts) of Meru. The lord Kubera gets the fourth part of it. Of that wealth he gives the sixteenth part to human beings.

41b-45a. Adjacent to this mountain is the Karṇikāra grove, which is divine, which is full of flowers of all seasons, which is charming and is elevated with a mass of rocks. There the revered lord Śiva himself, the cause of beings, surrounded by divine beings and accompanied by Umā, and wearing a garland of Karṇikāra flowers reaching his feet, and shining with his three eyes resembling three risen suns, sports. Truthful siddhas, practising severe penance and of good vows (alone can) see him. The great god cannot be seen by those of a wicked conduct.

45b-48. From the peak of the mountain, O best brāhmaṇas, flows, like a stream of milk, the pious, auspicious Ganges, also called Bhāgīrathī, of a universal form, immeasurable, flowing out with a fearful noise, resorted to by the most pious beings, (and falls) with a great speed into the charming lake of Candramas. She has produced that auspicious lake resembling an ocean. The bearer of Pināka (i.e. Śiva) held on his head for a hundred thousand years that Ganges which was incapable of being borne even by the mountains.

49-54. O best brāhmaṇas, Ketumāla is on the western side of Meru; (and) O brāhmaṇas, the country called Jambukhaṇḍa is there only. O best ones, there the span of human life is ten thousand years. The men are of golden complexion and the women resemble celestial nymphs. Human beings there are healthy, free from sorrow and always of cheerful minds. Men born there are of the brightness of heated gold. Kubera, the lord

of guhyakas, surrounded by groups of the celestial nymphs, rejoices with the demons on the peaks of Gandhamādana. By the side of Gandhamādana (there live) other (people) with their sin destroyed. They have a long span of life of eleven thousand years. O brāhmaṇas, the men there are dark in complexion, lustrous and very strong. All the women have the complexion of lotus and are very beautiful.

55-67a. Śveta has blue lotuses; beyond Śveta is the excellent country called Hairaṇyaka. (Beyond that) is Airāvata having several countries, O brāhmaṇas. O glorious ones, there are two countries, of the form of a bow on the south and the north. Ilāvṛtta is in the middle. (Thus) there are five divisions. Of these the succeeding country excels (preceding ones) in attributes like span of life, health, righteousness, desirable objects and material things. (In spite of differences) O best ones, beings in all these countries live together (amicably). O glorious ones, this earth is covered with mountains. The great Hemakūṭa is (also) the mountain called Kailāsa. There god Vaiśravaṇa (i.e. Kubera) rejoices with guhyakas. To the north of Kailāsa and near the Maināka mountain there is the very great, divine mountain called Maṇimaya having golden peaks. By its side there is a large, divine, bright, charming lake called Viṣṇusaras, with golden sands (on its banks), where Bhagīratha, having seen Gaṅgā, (also called) Bhāgīrathī, lived for many years. There are sacrificial pillars decked with gems, and lands full of gold. The very glorious thousand-eyed (god, i.e. Indra) performed sacrifices there, and attained perfection. The eternal creator, of a bright lustre, and the lord of beings, is worshipped there by (beings in) all the worlds. There (reside) Nara, Nārayaṇa, Brahmā, Manu and Sthāṇu (i.e. Śiva) as the fifth. The celestial (Gaṅgā) taking three paths, first appeared there after moving from Brahmā's heaven, and flowed in seven streams : Vaṭodakā, Sarasvatī, Pārvatī, Jambūnadi, Sītā, Gaṅgā and Sindhu as the seventh. She is inconceivable, has a divine appellation, and is endowed with prowess.

67b-71a. There, at the end of the yuga (i.e. at the time of creation), a thousand sacrifices are performed (by gods and sages). Sarasvatī (in her course) appears at places and disappears at (other) places. These seven (streams of) Gaṅgā are well-known

in the three worlds. Demons live on Himavat and guhyakas on Hemakūṭa. Serpents and snakes reside in Niṣadha; and Gokarṇa is a penance-grove. The mountain Śveta is said to be (the abode) of gods and demons. Gandharvas always live on Niṣadha, and the brāhmaṇic sages on Nīla. O glorious ones, Śṛṅgavān is (said to be) a place where gods move.

71b-75. O illustrious ones, these are the seven countries according to the division (of the world). Mobile and immobile creatures have encamped here. Prosperity of various kinds—both providential and human—of these (creatures) is seen (there). It cannot be enumerated. The graceful ones are to be believed. O brāhmaṇas, (I have told you) about the divine form of the hare about which you had asked me. I have also told you about the two countries lying adjacent to the country (having the form like that) of a hare in the south and in the north. They are (the hare's) ears. They are Karṇadvīpa and Kāśyapadvīpa. O Brāhmaṇas, the beautiful Malaya mountain has rocks of (as in) Karṇadvīpa. This other country looks like the hare's form.

## CHAPTER FOUR

### *Uttarakuru, Bhadrāśva, Mālyavat*

*The sages said:*

1. O Sūta, O you very intelligent one, tell us in full (about the countries) to the north, west and east of Meru, so also about the Mālyavat mountain.

*Sūta said:*

2. O brāhmaṇas, on the south of Nīla, and the northern side of Meru there is the auspicious land called Uttarakuru, where siddhas have resided.

3. The trees there have sweet fruits and always have flowers and fruits. The flowers are very fragrant and the fruits are tasty.

4-5. O best brāhmaṇas, some trees there give all the fruits as desired by (one who approaches them). O best brāhmaṇas, there are other trees called kṣīrin (i.e. yielding milk). All they always ooze milk that resembles nectar. They also yield clothes and in their fruits are ornaments.

6. The entire land is full of gems and has fine golden sands, O you ascetics, and there are trees bearing no fruit (but) pleasant to touch in all seasons.

7. Men that are born there have dropped from the world of gods. They are born in pure, noble families, and are very handsome.

8-11. There twins (of opposite sexes) are born and women resemble the celestial nymphs (in beauty). They (i.e. the men and women) drink the nectar-like milk of those milk-yielding trees. The twins that are born there grow equally during the (proper) period. Both have similar beauty, virtues and dresses also. They are fit for one another like the cakravāka birds, O brāhmaṇas. Those people are healthy and always of a cheerful mind. O glorious one, they live for ten thousand and ten hundred years, and do not desert each other.

12. Birds called Bhāruḍa, having sharp beaks and great strength, carry them away when dead and throw them into valleys.

13. O brāhmaṇas, I have described to you in brief (the country called) Uttarakuru. I shall now duly describe to you the eastern side of Meru.

14. O ascetics, in the country called Bhadrāśva which is the chief (country), there is a grove (called) Bhadrāśāla, where there are huge trees called kālāmra.

15-18. O glorious ones, the kālāmra trees always bear flowers and fruits and are auspicious. They are a yojana tall and are resorted to by siddhas and cāraṇas. The men there are white (in complexion), bright and very strong. The women have the complexion of lotuses, are beautiful and pleasant to look at. They have complexion like that of the moon, have four (principal) colours and their faces are like the full moon. Their bodies are cool like the moon and they are skilled in dancing and singing. O best brāhmaṇas, the span of life there is ten thousand years. They who drink the juice of kālāmra, always remain young.

19-21a. On the south of Nīla, on the north of Niṣadha there is a huge, ancient, Jambu tree. It is auspicious, and grants all desired objects. It is resorted to by siddhas and cāraṇas. The ancient country Jambudvīpa is so called after its name. (The height of the jambu tree) is a thousand and a hundred yojanas, O best brāhmaṇas.

21b-26. Similarly on the eastern peak of Mālyavat there are small mountains. O brāhmaṇas, Mālyavat measures fifty thousand yojanas. Men born there resemble gold (in their complexion). All of them have fallen from Brahmā's heaven and all expound the Vedas. They practise divine penance and live in perpetual celibacy. They enter the sun for protecting the beings. Sixty thousand and sixty hundred of them surround the sun, and go before Aruṇa. Being heated with the sun's heat for sixty thousand years they (ultimately) enter the moon's orb.

## CHAPTER FIVE

### *Ramaṇaka, Hiraṇmaya, Airāvata*

*The sages said:*

1. O best one, tell us duly the names of countries and mountains, so also (about) those that live on those mountains.

*Sūta said:*

2-4. On the south of Śveta and on the north of Niṣadha there is the country named Ramaṇaka. The men there are born in pure noble families, and all of them are handsome; and all the men that are born there are without enemies. O glorious ones, they being always cheerful, live for eleven thousand and five hundred years.

5-6a. On the south of Nīla and on the north of Niṣadha there is a country called Hiraṇmaya, where there is the river Hiraṇvatī, where, O very wise ones, lives this best bird, the king of birds (i.e. Garuḍa).



6b-8a. The brāhmaṇas there follow (i.e. perform) sacrifices, and the archers are handsome. O brāhmaṇas, the men there are very strong and always have cheerful hearts. O you great ascetics, they live for a span of twelve thousand and five hundred years.

8b-11a. O best brāhmaṇas, the mountain has only three sacred summits. One of them is full of jewels; (another) one, golden and wonderful; (still another) one is full of all gems and looks beautiful with mansions. There the respectable self-luminous lady Śaṅḍinī always lives. O best brāhmaṇas, beyond the Śṛṅgavat mountain, and on its north and near the ocean is the country called Airāvata.

11b-14a. The sun has no scope there; men do not decay. (Only) the moon with the stars covers it like a light. The men there are born with the splendour of lotuses, with the complexion of lotuses and with eyes resembling lotus-petals, and with the fragrance of lotuses. They are unfallen, of agreeable fragrance (possessed by their bodies); they do not eat food and have their senses controlled. O brāhmaṇas, all of them have fallen from the world of gods, and are without any blemish.

14b-15a. O best brāhmaṇas, those most religious men live a span of life of thirteen thousand years.

15b-19. So also to the north of the milky ocean lives the lord, Vaikuṅṭha, Viṣṇu, in a golden car. The car has eight wheels, has (celestial) beings on it and has the speed of mind. It has a colour like fire, is very effulgent, and is decorated with gold. O best brāhmaṇas, he is the lord of all creatures. He is the withdrawal and the expansion, so also he fashions and gets fashioned (i.e. he is the cause of the destruction and creation of) the earth, water, ether, air and fire. He is the sacrifice for all creatures and fire is his mouth.

## CHAPTER SIX

*Bhāratavarṣa : Its Rivers and Regions*

*The sages said:*

1. Tell us about the auspicious Bhārata country which endows merit, (since) you are intelligent in our opinion.

*Sūta said:*

2-6. I shall now describe to you the excellent country Bhārata of the god dear to his friends, of Manu the son of Vivasvān, of Pṛthu, of the wise Vainya; also of the high-souled Ikṣvāku, of Yayāti, Ambariṣa, Māndhātṛ and Nahuṣa; also of Mucakunda, Kuberośinara, Ṛṣabha; also of Aila, and king Nṛga; of Kuśika, of the royal sage Gādhi the magnanimous one, also of Soma, and of the royal sage Dilipa; also, O glorious ones, of other powerful kṣatriyas and is dear to all beings.

7-8a. Now I shall describe the country as I learnt about it, O brāhmaṇas. These seven are principal mountains; Mahendra, Malaya, Sahya, Śuktimān, and also Ṛkṣavān; so also Vindhya and Pāriyātra.

8b-9a. O brāhmaṇas, there are thousands of (other) mountains near them. They are not (so well)-known, (but) possess excellences and have many variegated peaks.

9b-27a. Other smaller mountains are known (to exist) and they are inhabited by low tribes. Aryans and Mlecchas and many men of mixed (blood) drink (the water of) the pure rivers Gaṅgā, Sindhu, Sarasvatī; also (of) Godāvarī, Narmadā having profuse water, (of) the great river Śatadru, Candrabhāgā, (of) the great river Yamunā, (of) Dṛṣadvatī, Vitastā, and Vipāpā of pure sands; also (of) the river Vetravatī, Kṛṣṇaveṇī, (of) Irāvati, Vitastā, Payoṣṇī and Devikā; also (of) Vedasmṛti, Vedasirā, Tridivā, Sindhulākṣmi, Kariṣiṇī, Citravahā, and (of) the river Trisenā, also Gomati, Dhūtapāpā, and (of) the great river Candanā, Kauśikī, the charming Tridivā, Nācitā, Rohitāraṇī, Rahasyā, Śatakumbhā, and Śarayū also, O best of brāhmaṇas; similarly (of) Carmaṇvatī, Vetravatī, Hastisomā, Diś; Śarāvati, Payoṣṇī, Bhīmā; also Bhīmarathī, Kāverī, Culukā, and Abitāpī, and also Śatamalā; and Nivārā, Mahitā, also (of)

the river Suprayogā, Pavitrā, Kṛṣṇalā, Sindhu, Vājinī and Puramālinī, Pūrvābhirāmā, Vīrā and Bhīmā, also Mālāvati, Palāśinī, Pāpaharā, Mahendrā, Paṭalāvati, Kariṣiṇī, Masiknī, and (of) the great river Kuśacīrī, Marutā, Pravarā, Menā, Hemā; also Ghṛtavati, Anāvati, Anuṣṇā, and Savyā, O best brāhmaṇas; and Sadāvirā, Adhṛṣyā, and (of) the great river Kuśacīrā, Rathacitrā, Jyotirathā, Viśvāmitrā and Kapiñjalā, Candrāvahaphalī, and (of) the river Kucīrā, Vainadī, Piṅgalā, and (of) the great river Tuṅgavegā, Vidiśā, Kṛṣṇaveṇā, and Tāmrā and Kapilā also; Dhenu, Sakāmā, Vedasvā, Havivrāvā, and Mahāpathā; also (of) Śīprā, Picchalā, and the river Bhāradvājī, Kaurṇikī, the river Śoṇā, Bāhudā and Candramā; Durgā, Antaḥśilā, and Brahmamedhyā and Dṛṣadvati, Parokṣā and Rohī; also Jambūnadi; Sunāsā, Tamasā, Dāsī, Sāmānyā, Varaṇā, Asī, Nilā, and Dhṛtikarī, and the great river Paṇṇāsā, Mānavī, Vṛṣabhā, Bhāsā, Brahmamedhya, Dṛṣadvati.

27b-30. These and others are the many great rivers, O best brāhmaṇas. (Aryans and Mlecchas drink the water of) the always pure Kṛṣṇā, Mandagā, Mandavāhinī, Brāhmaṇī, Mahāgaurī, and Durgā also, O best ones; (and of) Citrotpalā, Citrarathā, Atulā and Rohiṇī; Mandākinī, Vaitaraṇī, and the great river Kokā, Śuktimatī, Anaṅgā, also Vṛṣasāhvayā; Lohityā, Karatoyā, also Vṛṣakātvayā; Kumārī and Ṛṣitulyā, and Mārīṣā and Sarasvatī; Mandākinī, Supuṇyā, and Sarvā, Gaṅgā, O best ones.

31-33a. All these are the mothers of the (whole) world. Like these there are hundreds and thousands of renowned rivers. O brāhmaṇas, I have thus described (to you) the rivers as I remembered them.

33b-65. Hereafter listen to the description of the countries when I am giving it. Among them are Kurupāñcāla, Śalva, Mādreya, Jāṅgala, Śūrasena, Pulinda, Baudha, and Māla also; Matsya, Kuśīla, Saugandhya, Kutsapa, Kāśi-kośala; Cedi, Matsya, Karuṣa, Bhoja, Sindhu and Pulindaka, and Uttama, Daśārṇa, Mekala with Utkala, Pañcāla, Kośala, Nikapṛṣṭha, Yugandhara, Bodha, Madra, Kaliṅga, Kāśā, Parakāśa, Jaṭhara and Kukura, also Daśārṇa, O extremely good ones; Kuntī, Avanti, also Aparakuntī, Gomanta, Mallaka, Puṇḍra, Vidarbha and Nṛpavāhika; the (South) and North Aśmaka, and the

smaller Goparāṣṭra, Adhirājya, Kuśaṭṭa, Mallarāṣṭra and Kerala ; Mālava, Upavāsya, Cakra, Vakra, Ālaya and Śaka; Videha, Magadha, Sadma, Malaja and also Vijaya; Aṅga, Vaṅga, Kaliṅga and in the same way Yakṛllomāna; Malla, Sudeṣṇā, Prahlāda, Mahiṣa and also Śāsaka; Bālhika, Vāṭadhāna, Ābhira, Kālatoyaka, Aparānta, Parānta and Paṅkala and Carmacaṇḍika, Aṭaviśekhara, and Merubhūta, O best ones; Upāvṛta, Anupāvṛta, Suraṣṭra and also Kekaya; Kuṭṭa, Aparānta, Māheya, Kakṣa, Samudra, Niṣkuṭa; O brāhmaṇas, Andha and the many hilly tribes, also the tribes residing in the mountains, Aṅga, Malada, Magadha, Mālava, Arghaṭa, Sattvatara, Prāvṛṣeya, and Bhārgava, O best brāhmaṇas; Puṇḍra, Bhārga, Kirāta and Sudeṣṇa and Bhāsura; Śaka, Niṣāda, Niṣadha, also Anārta and Naiṛta; Pūrṇala, Pūtimatsya, Kuntala and also Kuśaka ; Tarigraha, Śūrasena, Ijika, Kalpa and Kāraṇa ; Tilabhāga, Masāra, Madhumatta, Kakundaka, Kāsmīra, Sindhu, Sauvīra, Gāndhāra, and Darśaka ; Abhisāra, Kudruta, Saurila and Bālhika, Darvī and Mālava, Darva, Vātaja and Amarathoraga; also, O brāhmaṇas, Balarāṭṭa, Sudāman, Sumallika, Bandha, Karīṣa and also Kulinda and Gandhika, Vanayu, Daśa, Pārśvaroman, Kuśabindu; Kāccha, Gopālakaccha, Jāṅgala, Kuruvarṇaka; Kirāta, Barbara, Siddha, Vaideha, Tāmraliptika, Auḍra, Mleccha with Sairindra, Pārvaṭīya (mountaineers), O best ones. O best sages, and other countries are on the south : Draviḍa, Kerala, Prācyā, Mūṣika and Bālamūṣika; Karṇāṭaka, Māhiṣaka, Vikandha and Mūṣika also; Jhallika, Kuntala, also Sauhṛda, Anala and Kānana; also Kaukkuṭaka, Bola, Kokaṇa, Maṇivālaka; Samaṅga, Kanaka and Kuṅkura, Aṅgāra and Māriṣa; Dhvajinyutsavasamketa, Trivarga and Mālyaseni; Vyūḍhaka, Koraka, Proṣṭa, Saṅgavegadhara also; also Vindhya, Rulika, Pulinda with Balvala; Mālava, Malara also, and also Aparavartaka; Kulinda, Kālada, also Candaka and Kurāṭa; Muśala, Tanavāla, Satīrtha, Pūtiṣṛṅjaya; Anidāya, Śivāṭa, and also Tapana and Sūtapā; and Ṛṣika and Vidarbha, Taṅgana and Aparataṅgaka; O best sages, the others at the north are Mlecchas; the Yavanas with Kāmbojas are terrible Mleccha tribes; Śakṛghṛhas, Kulatyas Hūṅas with Pārasikas, also Ramaṅas and others (like) Daśamālikas are other tribes. There are kṣatriya colonies and also the

families of vaiśyas and śūdras. (There are the tribes called) Śūra, Ābhīra, Darada, Kāśmīra with Paśu; also Khāṇḍika, Tuṣāra, Padmaga, Girigahvara, Ādreya with Bharadvāja, also Stanapoṣaka; Droṣaka, Kaliṅga, and Kirāta tribes, (those) killing with javelins and Karabhañjaka. These and others are the countries which are on the eastern and northern sides; O brāhmaṇas, I described them by way of an illustration; so (I explained) the great fruit, according to their virtue and power, the three goals (of human life).

## CHAPTER SEVEN

### *Span of Life in the Four Yugas*

*The sages said:*

1-2. Tell us, in detail, of the measure (i.e. span) of life, strength, the auspicious and inauspicious, the future, past and present (of the residents) of Bhāratavarṣa, Himavat, and also Harivarṣa.

*Sūta said:*

3-8. There are four yugas in Bhāratavarṣa. The first yuga was Kṛta; then there was Tretāyuga, O brāhmaṇas. After that Dvāpara sets in; then comes Kali. The span of life, O best sages, was known to be four thousand years, in Kṛtayuga. O ascetics, similarly they know that the span of life in Tretāyuga is three thousand years. The span of life at present in Dvāpara is two thousand years; for that much period men live on the earth. However, in Tiṣya (i.e. Kali)-yuga, men die while in womb, and also they die as soon as they are born.

9-11. In Kṛtayuga, O brāhmaṇas, very strong, very powerful men, having the attribute of wisdom were born and begotten in hundreds and thousands. O brāhmaṇas, strong and handsome brāhmaṇas were born and begotten in Kṛtayuga. Ascetics with penance as their treasure were born and begotten endowed with great perseverance, high souls, pious and truthful

in speech. The kṣatriyas also are born handsome, able-bodied, of great valour, skilled in archery and brave in battles, and esteemed by the brave. In Tretāyuga, all the kṣatriyas were emperors.

12-15. In Dvāparayuga, however, all the castes were always born with great energy, power and desire to kill one another. Men born in Kaliyuga will possess little lustre, are said to be wrathful, greedy, untruthful. Human beings in Kaliyuga will have jealousy, pride, and also anger, deceit and malice, O brāhmaṇas; in the middle yuga, Dvāpara, a small portion remains. In qualities, Himavat is superior (to Bhārata-varṣa) and Harivarṣa is superior to that.

## CHAPTER EIGHT

### *Śākadvīpa: Mountains, Rivers and Countries*

*The sages said:*

1-3a. O best one, you have duly described (to us) Jambukhaṇḍa. Tell us correctly the extent of its dimensions. You who see the whole, tell us properly about the extent of the ocean, as well as about Śākadvīpa and the sacred Kuśadvīpa: also tell us properly about Śālmala and about Krauñca-dvīpa.

*Sūta said:*

3b-6. O brāhmaṇas, there are many islands which have covered the earth. I shall describe the seven islands: Listen, O best brāhmaṇas. The measure of the mountain Jambu is full eighteen thousand and six hundred yojanas. The extent of the salt sea is said to be double this. It is crowded with many countries, and is beautified with gems and corals. It is also adorned with mountains variegated with many minerals. Crowded with siddhas and cāraṇas, the ocean is circular in form.

7-10. O best ones, I shall now duly describe Śākadvīpa. O pious ones, today listen properly when I am describing it. O

best brāhmaṇas, it is twice the size of Jambudvīpa. O glorious ones, best sages, the milky ocean too which surrounds it is like that with its divisions. The communities there are righteous, and the men there never die. Then whence can there be dearth? The men there are endowed with the lustre of forgiveness. O best sages, I have duly told you this brief description of Śākadvīpa. O glorious ones, what else should I tell you?

*The sages said:*

11. O you righteous one, you have duly given us a brief description of Śākadvīpa. O very intelligent one, now describe it correctly and in detail.

*Sūta said :*

12-13a. Like that here also, O brāhmaṇas, there are seven mountains. They are jewelled mountains. Also there are oceans, rivers. I shall (now) tell their names; O righteous ones, you are asking about a very useful thing.

13b-18. The first mountain having gods, sages and gandharvas (as its residents) is called Meru. O glorious ones, (the other) mountain stretching towards the east is Malaya. From it clouds proceed in all directions and there they are generated. O sages, beyond it the large mountain is Jaladhāra. From it Indra always takes excellent water. O best brāhmaṇas, from that rain is produced in the rainy season. (Then there is) the high mountain Raivataka, where (i.e. over which) the constellation Revatī is eternally fixed in the firmament. The grandsire himself has made this arrangement. O best brāhmaṇas, on the north is the great mountain called Śyāma. It has the brightness of new clouds; it is high; is rich and has a bright body; due to it the people there are dark (yet) cheerful.

*The sages said:*

19. O Sūta, a great doubt has come to us (i. e. arisen in our mind): How have they entirely become dark?

*Sūta said:*

20-39. O very wise, best sages, in all the islands (men of) dark and fair complexion may be found; but since dark comp-

lexion (among people) prevailed, it is called Śyāma (i. e. dark) mountain. O best sages, next to this there is a large mountain Durgaśaila. Then there is the mountain Keśarin, from which breezes (fragrant) with saffron blow. The measure of (each of) them is twice (that of the one mentioned before). O best brāhmaṇas, the wise have said that there are seven countries in them (i.e. in the island). That of the great Meru is Mahākāśa; that of the giver of water (i.e. Malaya) is Kumudottara; O very wise ones, the country of Jaladhāra is known as Sukumāra; (the country) of Raivatāka is (called) Kaumāra; and of Śyāma is (called) Maṇikāñcana. O best brāhmaṇas, in the centre of the island there is a great tree called Śāka having height and breadth which can be measured with that in the Jambudvīpa. Beings always go to it. The countries in it are holy, and Śiva is worshipped there. Siddhas, cāraṇas and deities go there. All the subjects there are pious; and the four castes, free from jealousy are engaged in their own duties. A thief is never seen there. The people there, O very wise ones, have a long life and, being free from old age and death, grow like rivers during the rainy season. The rivers there have holy water and the Ganges flows there in many streams. O brāhmaṇas, they are Sukumārī, Kumārī, Sītā, and Śitodakā, also Mahānadī, similarly the river Maṇijalā, and the river called Ikṣuwardhanikā, O best sages. From there proceed rivers having holy water and very beautiful, in hundreds of thousands, from where Indra showers. It is not possible (for me) to remember and recount their names. (All) these excellent rivers are holy. Then there are four holy countries well-known in the world: Mṛga, Maśaka Mānasa and Mallaka. Mṛga is mostly populated with brāhmaṇas who are engaged in their duties. In Maśaka live kṣatriyas who are pious and grant the desires (of supplicants). O glorious ones, in Mānasa live vaiśyas acting according to the rules of their caste. With all their desires satisfied, they are brave and settled in the ways of virtue and material gains. In Mallaka live śūdras, and (these) men behave righteously. O best brāhmaṇas, there is no king, no punishment, nor those who inflict punishment. Those men, knowing what is right, protect one another. This much only can be said about that island.



## CHAPTER NINE

*Śālmalika, Krauñca, Kuśa and Puṣkara Dvīpas and  
Their Mountains*

*Sūta said:*

1. O illustrious ones, now listen to the account of the northern islands from me who am telling it.

2. There is an ocean having the water of clarified butter; another has the water of curds; then there is an ocean having the water of wine; and one more is an ocean of milk.

3. O best brāhmaṇas, these islands have double the size of one another (as they proceed northwards). O highly intelligent ones, there are also mountains surrounded by oceans.

4-6. In the middle island there is a large mountain (made of) minerals. In the western island there is the mountain Kṛṣṇa, that is the friend (i.e. favourite) of Nārāyaṇa, O brāhmaṇas. There Viṣṇu himself guards divine gems; and there, being pleased, he bestows happiness on creatures. In the centre of the country in the Śaradvīpa there is a clump of Kuśa (grass); O brāhmaṇas, the Śālmali (tree) is worshipped in the Śālmalika island.

7-9a. O best brāhmaṇas, on the Krauñca island is the Mahākrauñca mountain, which is a mine of heaps of gems. It is always adored by all the four castes. O brāhmaṇas, then there is the Gomanta mountain full of all minerals, where the glorious, lotus-eyed (Viṣṇu) always lives. The lord Nārāyaṇa, (also called) Hari is always in the company of those who have secured salvation.

9b-11. O best brāhmaṇas, in Kuśadvīpa is the mountain Sunāma (literally, of a good name) which is full of corals and is inaccessible. Another mountain, the golden mountain, is Dyutimān, O best of brāhmaṇas. The third is Kumuda mountain. The fourth mountain is called Puṣpavān, the fifth one is Kuśeśaya. The sixth is Harigiri. These six are the chief mountains.

12-14a. The distance between each of them becomes double (as we proceed from one to another). The first country is Audbhida; the second in Reṇumaṇḍala; the third one is Suratha, and the fourth one is known as Lambana. The fifth country is

Dhṛtimat, and the sixth country is Prabhākara. The seventh country is Kapila. These seven are in a straight line.

14b-16. O brāhmaṇas, in these gods and gandharvas and (other) creatures are cheerful and sport and enjoy. No man dies in these (divisions). O brāhmaṇas, there are no thieves there, nor the Mleccha tribes. O best ones, the people there are almost white and delicate. O best brāhmaṇas, O very wise ones, I shall describe as I have heard about the remaining islands.

17-20a. O illustrious ones, in Krauñcadvīpa, there is a large mountain called Krauñca. Next to Krauñca is the (mountain) Vāmanaka; next to Vāmana (or Vāmanaka) is Andhakāraka; next to Andhakāra (or Andhakāraka) is the best mountain Maināka, O brāhmaṇas. Next to Maināka, O brāhmaṇas, is the best mountain Govinda. Beyond Govinda is the great mountain Puṇḍarīka. Next to Puṇḍarīka is said to be the (mountain called) Dundubhisvana. Towards the east the distance between any two of the mountains becomes double.

20b-24a. I shall tell you about the countries there. Listen to me who am describing them. The country of Krauñca (i.e. in which Krauñca is situated) is Kuśala; that of Vāmana is Manonuga; O ascetics, the country beyond Manonuga is Uṣṇa. Beyond Uṣṇa is Prāvaraka. Andhakāraka is next to Prāvara. Munideśa is said to be next to Adhakāraka country. Dundubhisvana is said to be next to Munideśa. It is crowded with siddhas and cāraṇas. The men there have almost a white complexion. These regions are said to be resorted to by gods and gandharvas.

24b-32a. In (the island of) Puṣkara there is a mountain called Puṣkara which is rich in gems and jewels. The lord of beings himself moves there. All gods and great sages always wait upon him. O best brāhmaṇas, they worship him with agreeable words. Various gems proceed uninterruptedly from Jambudvīpa. O best sages, due to celibacy, truthfulness and restraint of the brāhmaṇas the span of life and the quality of health of the people in those islands go on doubling (as one goes) on (towards the north). O best ones, I have described to you the countries in which only one religion exists. The lord, the creator himself, having raised the rod of punishment always protects these islands. O brāhmaṇas, he is the king, he is the final beatitude, he is the father and the grandfather. O best

brāhmaṇas, he protects the creatures along with the brāhmaṇas and the wise. O glorious ones, the beings here daily eat the food that is ready and that itself approaches them.

32b-41. Beyond that a region called Samā (Or, beyond that a great mountain, the habitation of people) is seen. It is symmetrical and is round on all sides. O best brāhmaṇas, the four quarter-elephants, dear to the world and with their cheeks and mouths in rut, live there. O best sages, O brāhmaṇas, (they are:) Vāmana, Airāvata, Añjana and Supratīka. I do not venture to count their measure. The proportion—breadthwise, lengthwise and heightwise—is ever incalculable. There winds blow irregularly from all directions. O best sages, the elephants take them. They draw them with the very lustrous trunks resembling lotuses. Then they always again quickly let them out in a hundred ways. O best brāhmaṇas, the winds (thus) let out by the breathing elephants come (down), and the creatures live (by them). I have described to you the world along with its creation as desired (by you). O best brāhmaṇas having heard this measure of the earth, which gives merit and is agreeable, a rich person gets emancipated, has his objects accomplished, and is liked by the good. His span of life, strength, glory and lustre increase. The (fore-)fathers and grandfathers of him, who, having taken a vow, listens to this when narrated on a parvan-day, are pleased.

## CHAPTER TEN

### *Dialogue between Nārada and Yudhiṣṭhira*

*The sages said:*

1-2. Having heard the measure and the position of the earth, so also (having heard) about the rivers from you, we have just drunk nectar. We have heard that there are holy places on the earth. Describe them to us and also how they are fruitful. O very wise one, we desire to hear about them in detail from you.