

## CHAPTER THIRTYSEVEN

*Bhuvanakośa*<sup>1</sup>*Evolution of the Universe: Description  
of Dvīpas or Continents*

*Nārada said:*

1-2. O Arjuna, I shall describe to you the greatness of Barbarī Tīrtha, how the princess Śataśṛṅgā well-known as Kumārikā became *Barbarikā* (i.e. a she-goat). It is after her name that this *Khaṇḍa* (Section) is called *Kaumārikā-Khaṇḍa*. It yields the four-fold aim of life.

3. It was by her that the different kinds of villages were constructed on the earth. It was by her that this Bhārata Khaṇḍa was rendered well-ordered and established.

*Dhanañjaya (Arjuna) said:*

4-5. O sage, this extremely miraculous story must be heard by me. Narrate to me the story of Kumārī in detail. How was this universe evolved through *Karman* (actions) and *Jāti* (birth and parentage)? How was the sub-continent of Bhārata (well-ordered)? This has always been my desire to hear.

*Nārada narrated*<sup>2</sup>:

6. In this Unmanifest (principle) devoid of light, both *Pradhāna* and *Puruṣa*, that are unborn came into contact as one unit. This much only we have heard.

7. Then merely on being looked at by *Prakṛti* and urged by its own nature and time that are its forms, the principle of *Mahat* came into being.

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1. *Bhuvanakośa* or 'the description of the universe' is an important topic in Purāṇas. Its importance lies not so much in the traditional Sāṅkhya idea of the evolution of the universe or in the mythological description of the seven higher worlds and seven nether worlds, but in the light it sheds on the geographical information about the earth and its continents etc. There is similarity in the description of *Bhuvanakośa* recorded in different Purāṇas as in VāP 45.109-137, KP I.47, MtP 114.34ff and others.

2. Purāṇas in general accept the Sāṅkhya theory of evolution of the universe.

8. When the principle called *Mahat* was being evolved, the principle called *Aham* (Cosmic Ego) was born. It is said by the sages as being of three-fold nature, viz. *Sāttvika*, *Rājasa* and *Tāmasa*.

9. Learned men know that five subtle elements known as *Tanmātras* were evolved out of the Cosmic Ego of the *Tāmasa* type. Five different gross elements (*Bhūtas*) were born of *Tanmātras*.

10. Know that the (five) organs of actions and (five) sense-organs are born of *Sāttvika Ahankāra*. They know that the eleventh *Manas* (mind) is *Rājasa*.

11. Thus they know that the twenty-four principles were born formerly. O descendant of Bharata, they were seen by Sadāśiva, the *Puruṣa* (Primeval Person)

12. They had the form of a bubble wherefrom was born the splendid *Aṇḍa* (Egg). This *Brahmāṇḍa* (Cosmic Egg), it is said, extended to a hundred crores (of *Yojanas* in dimension).

13-14. *Brahmā* is said to be its soul. He divided this into three (parts). *Devas* were stationed (in the portion) above, human beings in the middle and *Nāgas* and *Daityas* in the nether worlds. It was (divided and) arranged into three divisions. Thereafter, each of them was further divided into seven by him.

15. Each of these, viz. the nether worlds, the continents (of the earth) and the heavenly worlds, consists of seven (parts). I shall describe the seven continents.<sup>1</sup> Listen to their arrangement.

16. It is proclaimed that the *Jambū Dvīpa* extends to a hundred thousand *Yojanas*. It has the shape of the solar disc. It is surrounded by the briny ocean extending to as much (i.e. a hundred thousand *Yojanas*).

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1. Originally the earth was regarded as consisting of four continents (*caturdvīpi*). Later on it came to be regarded as consisting of seven continents (*Saptadvīpi*). Our text enumerates these continents in vv 16-22a. These *Dvīpas* were believed to be concentric, circular and each surrounded by an ocean of different contents such as water, milk, wine, sugarcane juice etc. It is interesting to note that ancient Greeks, Chinese, Arabs believed in seven divisions of the world on the basis of climate, habitat etc. Each of our Purāṇic continents (except *Krauñca*) has a special representative tree indicating the climatic conditions of that continent.

17. The Śāka Dvīpa is twice as much as Jambū Dvīpa (in extent). It is surrounded by the Milky Ocean extending as much (as the dimension of Śāka Dvīpa).

18. Then there is the Puṣkara Dvīpa twice (as much as Śāka Dvīpa). It is surrounded by the ocean of liquor extending to that much (i.e. Puṣkara Dvīpa). It causes confusion and delusion to Daityas.

19. Thereafter, it is said that there is the Kuśa Dvīpa which is twice (as much as Puṣkara Dvīpa). It is surrounded on all sides by the Ocean of Curds extending to that much (*space*).

20-22a. Thereafter is the Dvīpa called Krauñca which is twice (as much as the Kuśa Dvīpa). It is surrounded by the Ocean of Ghee. Then there is the Śālmali Dvīpa which is twice (as much as Krauñca Dvīpa). It is surrounded by the Ocean of Sugarcane Juice extending to as much (as the Śālmali Dvīpa). Then there is the Gomeda (Plakṣa elsewhere) Dvīpa which is twice (as much as Śālmali Dvīpa). It is surrounded on all sides by the beautiful Ocean of Pure Tasty Water.

22b-24. Thus the seven continents and the oceans together extend to twenty-five million three hundred and fifty thousand (*Yojanas*), O son of Pṛthā. In the two fortnights, viz. the dark and the bright, the ebb and the flow of the tide is observed to be five hundred and ten *Āṅgulas*.

Beyond these is the golden ground, O great scion of the family of Kurus. It extends to ten crores (of *Yojanas*).

25-27. It is the place where Devas sport about. Beyond that is the mountain Lokāloka which is circular in shape and which extends to ten thousand *Yojanas*. Beyond this is the terrible darkness difficult to be seen and devoid of living beings.

From the seven oceans up to this, the distance is proclaimed as thirtyfive crore one million nine hundred and forty thousand (*Yojanas*), O Phālguna.

28-31. The *Kaṭāha* (i.e. the semi-spheroidal shell) of the Cosmic Egg extends to a crore of *Yojanas*. The Cosmic Egg is united to this *Kaṭāha* at the middle of Meru. The distance from this spot in all the ten directions should be known as fifty crores (of *Yojanas*). There is a mountain named Meru<sup>1</sup> in the middle of

1. This mountain is now identified with the Pamirs (*vide* AGP, pp. 47-52).

Jambū Dvīpa. Its total extent from top to bottom should be known as one hundred thousand *Yojanas*. Its extent underneath (the earth) is sixteen thousand *Yojanas* and the height (above the ground) is eighty-four thousand *Yojanas*. Its extent on the top is thirtytwo thousand *Yojanas*. Its top is like a shallow tray. It has three peaks.

32-33. Brahmā's residence is on the middle peak: that of the Three-eyed Lord is on the north-east (peak) and that of Vāsudeva (i.e. Viṣṇu) on the south-west (peak). The peak of Brahmā is golden; that of Śaṅkara is of gems and jewels and that of Keśava is of silver. On the four sides of Meru there are supporting pillar-like mountains.

34. Mandara mountain is in the east; Gandhamādana is in the south; Vipula is in the west and Supārśva in the north.

35. *Kadam̄ba* (*Nauclea Cadamba*) should be known (as the chief tree) on Mandara; *Jambū* (wood apple tree) on Gandhamādana, *Aśvattha* (*figus religiosa*) on Vipula and *Vaṭa* (banyan tree) on Supārśva.

36. These chief mountains have the width of one thousand and one hundred (*Yojanas*) each. On the tops of these, there are four parks.

37. The park on the east is Caitraratha by name; that in the south Gandhamādana; that in the west should be known as Vaibhrāja and the park in the north is Citraratha.

38-40. Know from me the four lakes in the four quarters. In the east is the lake named Aruṇoda; Mānasa is the lake in the south; in the west is the lake named Śītodaka and in the north Mahāhrada.

These pillar-like supporting mountains are twenty-five thousand *Yojanas* in height. The mass of each of them (i.e. width) is said to be a thousand *Yojanas*.

There are many *Kesara* mountains also (i.e. mane-like mountain ranges).

41. To the south of Meru there are three *Maryāda* mountains (forming the boundary line). They are the three mountains,<sup>1</sup> namely Niṣadha, Hemakūṭa and Himavān.

1. These are identified as follows:

*Niṣadha* represents Hindukush Kunlun chain;

42-43. They are a hundred thousand *Yojanas* in length and two thousand *Yojanas* in width. There are three mountains to the north of Meru,<sup>1</sup> viz. Nīla, Śveta and Śṛṅgavān. Mālyavān is to the east of Meru and the mountain named Gandha to the west.<sup>2</sup> Thus the mountains all round (Meru) in the Jambū Dvīpa have been recounted.

44. The fruits of the Jambū tree growing on Gandhamādana mountain have the size of great elephants. The continent is known as Jambū Dvīpa after the name of the tree.

45. There was a Manu named Svāyambhuva (son of the Self-born Lord). He was the first Prajāpati ('Patriarch'). There was a woman named Śatarūpā. Prajāpati married her. He had two sons named Priyavrata and Uttānapāda.

46. Dhruva, the son of Uttānapāda, was extremely righteous. He propitiated Viṣṇu with great devotion and obtained an everlasting abode.

47-48. Ten sons were born to Priyavrata, the saintly king. Three of them took to renunciation and resorted to the Supreme Being. The remaining seven sons were installed (as rulers) by him in the seven continents. The eldest who was well-known as Āgnīdhra became the overlord of Jambū Dvīpa.

49. He had nine sons, O son of Pṛthā. They are known as the lords of the nine Varṣas<sup>3</sup> (sub-continents). Those Varṣas continue to be known after their names even today.

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*Hemakūṭa* is the Ladakh-Kailash-Trans-Himalayan chain; and *Himavān* represents the great Himalayan range (AGP p. 53).

1. They are located thus:

*Nīla* represents Zarafshan-Trans-Alai-Tianshan chain; *Śveta* is the Nura-Tau-Turkistan-Atbashi chain; *Śṛṅgavān* represents Kara-Tau-Kirghiz-Ketman chain of mountains (AGP p. 53).

2. Although our text posits Mount Mālyavān to the east of Meru (Pamirs) and Gandha, i.e. Gandhamādana to the west of Meru, BhP, MtP differ regarding their location. Taking into account all evidence, Mālyavān represents the Sarikol range while Gandhamādana represents the northern ridge of the great Hindukush arch known as Khwaja Mohammad Range.

3. The nine sub-continents or *Varṣas* are delineated in vv 50-56. The early original concept of four-continented (*Caturdvīptī*) earth is now replaced by the *Saptadvīptī* concept.

50-51. Each of them is known as extending to nine thousand *Yojanas*. There are sub-continent in all the four directions of Meru. Between the two mountains Gandha and Mālyavān the sub-continent is called Ilāvṛta of golden ground. The sub-continent between Mālyavān and the ocean is called Bhadrāsva.

52-55. The sub-continent between Gandhavān and the ocean is known as Ketumāla. The sub-continent between Śṛṅgavān and the ocean is known as Kurukhaṇḍa. The sub-continent between Śṛṅgavān and Śveta mountains is called Hiraṇmaya.

They say that the sub-continent between Sunila and Śveta mountains is Ramyaka. The sub-continent Harikhaṇḍa is between Niṣadha and Hemakūṭa (mountains). The sub-continent between Himavān and Hemakūṭa is known as Kimpuruṣa Khaṇḍa. The sub-continent between Himālaya and the ocean is known as Nābhikhaṇḍa.

56. The sub-continent Nābhi and Kuru have the shapes of bows and Himavān and Śṛṅgavān are glorified (i.e. described as being) in the place of the bow-string.

57. Rṣabha was Nābhi's son. Bharata was born of Rṣabha. This sub-continent is glorified as Bhārata also after his name.<sup>1</sup>

58. It is here that one acquires (the four objectives of) Virtue, Wealth, Love and Liberation.<sup>2</sup> All the other sub-continent are places of experiencing pain, enjoyment of pleasures, O scion of the family of Kuru.

59. In the continent Śākadvīpa,<sup>3</sup> there is the tree Śāka (teak) extending to a thousand *Yojanas*. It is after its name that the continent is known as Śākadvīpa.

60. The overlord of that too is Priyavrata himself under the name Medhātithi.

1. This is confirmed in BhP XI.2.15.17, VāP 33.51-52, MkP 53.39-40 and in Jaina tradition. But MtP 114.5-6 derives 'Bhārata' from √bhṛ and identifies him with Manu—a Gupta-period attempt at Brahminization.

2. This importance of Bhāratavarṣa is endorsed in BhP V.17.11, BdP I.2.16-7, VāP I.45-77, MtP 114.6-7, MkP 55.21-22. It is also called *Karma-bhūmi*.

3. VV 59-63 describe Śākadvīpa.

Each *dvīpa* has its special characteristic tree (indicating the climatic region), founder-king, castes with special names, presiding god and sub-continent.

61. It has seven sub-continent named after his seven sons, viz. Purojava, Manojava, Vepamāna, Dhūmrānika, Citrarepha, Bahurūpa and Viśvacāra.

62. In the continent of Śākadvīpa the persons named Rtavrata, Satyavrata and Anuvrata mutter the names of the Lord of the nature of Vāyu (i.e. Wind-god).

63. The *Japa* is as follows: "May that immanent Lord protect us, the Lord who enters the living beings and divides them with his own bright rays, who controls (all the inner organs) and in whose control lies the entire universe."

64. In the continent Kuśadvīpa<sup>1</sup> there is that stump of Kuśa grass a thousand *Yojanas* (in height). Since the continent is distinguished with Kuśa as its symbol, it is called Kuśadvīpa.

65. The Lord of that continent is Hiranyaromā, son of Priyavrata. There are seven sub-continent named after his sons, viz. Vasu, Vasudāna, Dṛḍha, Kavi, Nābhigupta, Satyavrata and Vāmadeva. The four castes are called *Kuliśa*, *Kovida*, *Abhiyukta* and *Kulaka*. They eulogize the Fire-god.

66. "O Fire-god (the knower of all created things), you are the carrier of oblations directly to the Supreme Brahman (or you form a part of the body of the transcendental Barhman). Worship the Supreme Person by sacrifice (sacrificial oblations) offered to gods who are the limbs of the body of the Cosmic Person."

67. In the continent of Krauñca there is a mountain named Krauñca.<sup>2</sup> It extends to ten thousand *Yojanas*. It was this mountain that was pierced by Guha. The symbol of the continent Krauñca is that mountain.

68. The overlord there is the son of Priyavrata named Ghṛtapuṣṭi. There are seven sub-continent named after his sons, viz. Āma, Madhuruha, Meghapṛṣṭha, Svadhāma, R̥tāśva, Lohitārṇava and Vanaspati.

69. The castes are called *Guru*, *R̥ṣabha*, *Draviṇa* and *Devaka*.

70. They eulogize the Lord in the form of water.

1. Kuśadvīpa is described in vv 64-66.

2. VV 67-71 describe the Krauñcadvīpa. But no special tree to indicate climatic zone is mentioned here. The mountain Krauñca is its special feature.

71. The *Japa* is: “Waters are endowed with the powers and vigour of the Supreme God. They purify the three worlds, viz. the earth, the firmament (*Bhūvarloka*) and the heaven (*Svarloka*). They are (naturally) the destroyers of all sins and afflictions. They touch the world of their own accord (for its purification).”

72. The fragrance of the tree named Śālmali (‘silk-cotton’) spreads to a thousand *Yojanas*. The continent marked by it is called Śālmalidvīpa.<sup>1</sup>

73. The overlord is Yajñabāhu, the son of Priyavrata. There are seven sub-continent named after his sons, viz. Surocana, Saumanasya, Ramaṇaka, Devabarhi, Pāribhadra, Āpyāyana and Abhijñāna.

74-75. The castes are called *Śrutadhara*, *Virya*, *Vasundhara* and *Iṣandhara*. They worship Lord Soma (the Moon-god). The *Japa* is as follows: “May Soma be our shining Lord—Soma who during the bright fortnights and dark fortnights divides his own digits between Pitṛs and Devas and also to all the subjects below.”

76. There is a Plakṣa tree named Gomeda. It is very beautiful. Under its shade the (people of the) continent have attained increase in fat on account of their greed (for the fruits thereof). This continent is called Gomedadvīpa.<sup>2</sup>

77. Idhmajihva, the son of Priyavrata is the ruler. There are seven sub-continent named after his sons, viz. Śiva, Suramya, Subhadra, Śānti, Aśapta, Amṛta and Abhaya.

78. The four castes named *Hamsa*, *Paṭaṅga*, *Ūrdhvāñcana* and *Satyāṅga* worship the Lord Sun-god.

79. “We meditate on the Sun whose form is that of Viṣṇu, who is the soul of the problem that arose there(?) as well as of the immortal Brahman and of Mṛtyu.”

80. The continent (called Puṣkara) appears to be dazzling on account of one million gold leaves extending to a thousand *Yojanas*. That is the symbol of the continent called Puṣkara.<sup>3</sup>

1. Śālmali (Silk-cotton)-dvīpa is described in vv 72-75.

2. Gomedadvīpa described in vv 76-79 is also called Plakṣa in other Purāṇas as that tree, i.e. Plakṣa, is its representative.

3. Puṣkaradvīpa described in vv 80-87 appears to be a land of casteless sages.



81-83. The overlord of that continent is the son of Priyavrata named Vītahotra. His sons are Ramaṇaka and Dhātaka. There are two sub-continent called by their own names. In between them, there is a circular mountain named Mānasācala in which Lord Sun revolves.

84. There are no (different) castes. All of them are equal and they meditate on Brahman.

85. The *japa* is: “Whatever *Liṅga* constituted of rites (? karmamayam) people worship with a sense of difference (between God and the devotee) is the *Brahma-Liṅga* which is one and non-dual. Obeisance to that Lord.”

86-87. They entertain neither anger nor malice by acquisition of merit or sin. Ten thousand and twice that is proclaimed as the life span respectively (in the two continents). Accompanied by their beloved ones, they perform *Japa* and they sport about like the immortal ones.

Henceforth I shall describe to you the position of the higher world.

## CHAPTER THIRTYEIGHT

### *The Position of the Higher World*

*Nārada said:*

1-6. O descendant of Kuru, the Sun’s disc is a hundred thousand *Yojanas* from the earth.<sup>1</sup> The (height) of the chariot of the Sun is nine thousand *Yojanas*.

1. This chapter describes the crude Purāṇic astronomy. The description of the sun (vv 1-22) contains some modern ideas, e.g. that the sun never sets (v 8), the transits (*ayanas*) of the sun and equinoxes (vv 10-16). The rest is poetry or traditional concepts. Similar ideas are found in other Purāṇas also (e.g. MtP 124-128).

The smooth rhythmic motion of the sun is attributed to the seven musical Vedic metres as horses. A beautiful concept.

The shaft of the chariot is proclaimed as twice that (i.e. 18,000 *Yojanas*). The axle (of the chariot) of the Sun is fifteen million seven hundred thousand *Yojanas* long.

It has one wheel (i.e. year) fixed to it. It is described to have three navels (i.e. three parts of four months each), six tyres (viz. six seasons) and five spokes<sup>1</sup>(?)

There is a second large axle twenty-four thousand and five thousand five hundred (*Yojanas*) long (? 29,500), O son of Pāṇḍu.

The magnitude of the axle of the chariot is (equal to) the magnitude of the two half-yokes(?) The shorter axle and that half-yoke is fixed on the Polar Star.

The second axle on the left is placed on the Mānasottara mountain.<sup>2</sup>

The horses are the seven *chandas* (Vedic metres). Listen to their names from me:

7. Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Pañkti; thus the metres, the horses of the Sun, have been re-counted.

8. Since the Sun is always present, there is actually no rising or setting of the Sun. The appearance and disappearance of the Sun are called by the names 'rising' and 'setting'.

9. Standing in the city of Śakra and others, he touches the three cities. Therefore stationed on the side of the triangle it is diffused everywhere as the cities are stationed in the form of a triangle(?)

10. In the beginning of the northern transit, the Sun goes to the zodiac of *Makara* (Capricorn). Thereafter he goes to *Kumbha* (Aquarius) and *Mina* (Pisces) zodiacs as well as others too.

11. When he has passed over three of these zodiacs, he has the equinoctial transit. Then the Sun makes the day and the night equal to each other (in duration).

12. Then the night becomes shorter and the day longer. Then at the end of *Mithuna* (Gemini) he reaches his climax.

13-16. After reaching the zodiac *Karkaṭaka* (Cancer) he begins the transit to the South.

1. BhP 21.13 reads *dvādaśāram* 'Twelve spokes' (viz. months).

2. Cf. BhP 21.13.

Just as the external ring of the potter's wheel whirls quickly, so also in the course of the Southern transit the Sun moves quickly. On account of the excessive velocity, he moves with the support of the path of the wind. Hence, he passes over a great deal of ground in a short period.

Just as the middle part of the potter's wheel moves slowly so also, during the Northern transit the Sun moves slowly. Hence he covers a smaller ground in the course of a greater period.

17. During dusk and dawn, the (demons) Mandehas desire to swallow the Sun.<sup>1</sup> O Phālguna, this is a curse of Prajāpati (Brahmā) to the demons.

18. (On account of the curse) they have never ending successive bodies and death (thereof) everyday. Therefore, the battle between them and the Sun is extremely terrible.

19. As the Brāhmaṇas perform the *Sandhyā* prayer always, those sinners are burnt by the waters sanctified by *Gāyatrī* which they pour down.

20-22. Those who do not perform the *Sandhyā* rites are ungrateful. They fall into the *Raurava* hell.

Every month a separate Sun goes ahead with the horses, the sages, Gandharvas, Rākṣasas, the celestial damsels, the Grāmaṇīs (leaders) and Serpents.

The following are said to be the twelve Ādityas: Dhātā, Aryamā, Mitra, Varuṇa, Vivasvān, Indra, Pūṣan, Savitṛ,<sup>2</sup> Amśa, Bhaga, Tvaṣṭṛ and Viṣṇu. They are the Suns in the months beginning from Caitra.

23-27. Beyond the abode of the Sun<sup>3</sup> is the disc of the Moon. It is stationed a hundred thousand *Yojanas* (from the Sun). It is said that his chariot has three wheels. There are ten horses having the lustre of jasmine flowers. They have been yoked both on the left and the right side. A hundred thousand *Yojanas* from the Moon high above shines the entire stellar zone. It is proclaimed that the constellations (stars) are fourteen

1. VV 17-22 explain the necessity of performing the *Sandhyā* ('twilight prayer').

2. Parjanya in KP L.42.2.

3. VV 23-32 record the crude astronomical ideas before the age of Telescopes. The omission of the description of Mars shows the reliance of the editor on a defective MS.

*Arbudas* (1 *Arbuda* =  $10^8$ ), eighty *Jaladhis* (1 *Jaladhi* =  $10^{18}$ ) and twenty crores.

Budha (Mercury) is two hundred thousand *Yojanas* above the stellar zone.

The chariot of the son of the Moon (i.e. Budha) is evolved from *Vāyu* and *Agni*. It is fitted with eight reddish brown horses having the velocity of wind.

28. Uśanas (Venus) is said to be stationed two hundred thousand *Yojanas* beyond Mercury. The chariot of Śukra is fitted with eight horses originating from the earth.

29. It is proclaimed that two hundred thousand *Yojanas* above Mars (Bhauma) is stationed the preceptor of gods (Bṛhaspati or Jupiter). To his golden chariot are yoked eight yellowish white horses.<sup>1</sup>

30. Śauri (Saturn) is stationed two hundred thousand *Yojanas* above Bṛhaspati. To his chariot are yoked eight brindled and spotted horses.

31. The horses of Svarbhānu (Rāhu) are eight in number. They resemble bees and are grey-coloured. They are yoked only once and they draw the chariot. They are always stationed beneath the Sun.

32. It is said that the zone of the Seven Sages (the Great Bear) is a hundred thousand *Yojanas* above Saturn. Dhruva (the Pole Star) is stationed a hundred thousand *Yojanas* above the Great Bear.

33. Dhruva is the pivot<sup>2</sup> (central point) round which the entire group of the luminaries moves. Dhruva is fixed at the tail of a collection of stars in the formation of Gangetic porpoise.

34a. They say that this *Śiśumāra* (i.e. collection of stars in the form of the Gangetic porpoise) is the immutable form of Vāsudeva, the Ātman.

34b. O Phālguna, all this is tied to Dhruva by aerial cords.

35. It is said that the extent of the disc of the Sun is nine

1. The description of Mars appears to be omitted here.

2. The vast space contains stars which are arranged like a Gangetic porpoise. This is called *Śiśumārācakra*. The control pivot is Dhruva around which the stars move.

thousand *Yojanas*. It is proclaimed that the extent of the disc of the Moon is twice that of the disc of the Sun.

36. Svarbhānu (Rāhu) is equal to them and moves beneath. He assumes the form of a circle and lifts (casts) up a pure shadow of the earth (?).

37-39. Venus has a mass that is one-sixteenth of that of the Moon. It should be known that Bṛhaspati (Jupiter) is one-fourth less than Venus. Mars, Saturn and Mercury are one-fourth less than Jupiter.

There are stars with various widths such as five hundred *Yojanas*, four hundred, three hundred, two hundred, hundred, one *Yojana* and even half a *Yojana* but not smaller than that. The Bhūmiloka, i.e. Bhūrloka can be traversed on foot.

40-42. The space between the earth and the Sun is proclaimed as *Bhuvārloka*.<sup>1</sup> The space between Dhruva and the Sun is fourteen *Niyutas* (*Niyuta* = ten thousand crores) of *Yojanas*. This is called *Svarloka* by those who ponder on the configuration and structure of the universe. The space above Dhruva, a crore of *Yojanas* away, is glorified as *Mahārloka*. Two crore *Yojanas* away from it, is the *Janaloka* where the four Sanas (i.e. Sanaka, Sanandana, Sanātana and Sanatkumāra) live.

Four crore *Yojanas* beyond it is what is called *Tapas Loka*.

43-45a. It is in the *Tapas Loka* that Devas named *Vairājas* live. They are free from the fear of being burnt.

Six times that distance away from *Tapas Loka*, shines *Satya Loka* where *Apunarmarakas* ('those who do not die again') live. It is called the world of Brahmā.

A matchless, auspicious and splendid abode shines eighteen crore eighty five lakh (*Yojanas*) above that.

45b-46. The three worlds named *Bhūh*, *Bhuvah* and *Svah* are *Kṛtaka* ('created ones'). The three worlds *Jana*, *Tapas* and *Satya* are *Akṛtakas* (uncreated). It is said that *Mahārloka* is in between the *Kṛtaka* and the *Akṛtaka* worlds.

47-48. It becomes void at the close of the *Kalpa*. It is not destroyed completely. These seven worlds that have been

1. VV 40-48 give the locations etc. of the worlds (*lokas*) above the earth (cf. BdP 3.4.2.8-46).

mentioned are attained by merits. They know that these worlds can be attained through performance of sacrifices, charitable gifts, *Japas*, *Homas*, pilgrimages to holy spots and multitudes of holy rites mentioned in the Vedas and other (scriptural texts).

49. From the top of the Cosmic Egg, a holy current of water flowed down and flooded all the worlds. Gaṅgā came to mount Meru.

50-52. Then it flowed over the whole of the earth and entered the nether worlds.

The goddess stationed on the top of the Egg always stays at the entrance. She is surrounded by crores and crores of goddesses and Piṅgala (Śiva). That splendid goddess stationed there protects the Egg always. She who has great strength and valour, kills multitudes of vicious people.

(Now) Listen to the seven *Skandhas*<sup>1</sup> (Layers) of the winds and how they are stationed:

53-54. The first Vāyu called *Pravaha* has, after enveloping the earth, been stationed in the zone of clouds. It is very powerful and it carries (with it) the clouds. The clouds which are made of smoke and heat are filled with the waters of ocean. They become blue-coloured and they shower plenty of rain, O descendant of Bharata.

55. The second one is *Āvaha* by name. It is fixed to the disc of the Sun. The Solar disc tied with Dhruva by means of that (wind) is able to whirl.

56. The third one named *Udvaha* is fixed to the body of the Moon. Tied with Dhruva by means of that wind, the disc of the Moon whirls.

57. The fourth one, *Samvaha* by name is stationed in the stellar zone. United with Dhruva by means of gaseous cords, the stellar zone whirls.

58. The fifth wind named *Vivaha* is fixed with the Planets. United with Dhruva by means of this wind, the group of Planets (is able) to whirl.

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1. The seven *Skandhas* or layers of winds described in vv 53-61 are the bonds or gravitational forces which make the heavenly bodies move round Dhruva.

59. The sixth wind named *Parivaha* is stationed in the zone of the Seven Sages (the Great Bear). The Seven Sages wander in the firmament after being bound with Dhruva by means of this wind.

60-61. The seventh wind named *Parāvaha* is united with Dhruva. The *Dhrauvya Cakra* (i.e. the circle known after Dhruva) was established by this. O descendant of Bharata, others too have been established by this (wind).

It is by resorting to this wind that the ten thousand sons of Dakṣa, the Prajāpati, went to the end of the quarters quickly.

62. Thus these forty-nine (seven times seven) sons of Diti (known as Maruts) continuously blow on, going everywhere and carrying (i.e. bearing) everything.

63-64. Above Dhruva is the place devoid of the Sun, stars and constellations. They are always sustained and established by their own splendour, by their own power.

Thus the worlds above (the earth) have been recounted to you. Listen to the nether worlds from me.

## CHAPTER THIRTYNINE

### *The Greatness of Barkareśvara*<sup>1</sup>

*Nārada said:*

1-5. All the Pātāla worlds together come to a height of seventy thousand (*Yojanas*).<sup>2</sup> They are *Atala*, *Vitala*, *Nitala*, *Rasātala*, *Talātala*, *Sutala* and the seventh one *Pātāla*.

The soils there, O descendant of Kuru, are (respectively) black, white, red, yellow, (brown like) sugar, (grey like) rock and golden. These are rendered splendid by excellent mansions.

1. *Barkara* is a hyper-Sanskritization of *bakrā* ('a he-goat'). It was introduced probably after the Muslim invasions of Saurāṣṭra (C.E. 739 and after) and assimilated in Sanskrit due to commercial and other contacts with Muslims in ancient ports like Nagarā.

The *Liṅga* called *Barkareśvara* is a natural boulder of rock.

2. VV 1-9 describe the nether world as a happy place like Svarga.

There are thousands of Dānavas, Daityas and Serpents there. Many things, more beautiful than those in the heavenly world, have been seen by me. The Serpents there have many jewels of various kinds which cause delight (to persons).

It is full of young maidens of Daityas and Dānavas. They are endowed with great beauty. Who will not find Pātāla highly pleasant even if he be a liberated soul?

6. There is neither heat nor cold there. There is neither rain nor the experience of any misery. There every kind of edible and foodstuff is found. Every time is the time of enjoyment of pleasures there.

7. In the seventh nether world, i.e. Pātāla, there is the *Liṅga Śrī Hāṭakeśvara*. It had been installed by Brahmā, O son of Pṛthā. It is a thousand *Yojanas* in height.

8. The mansion (or the shrine) of Hāṭaka *Liṅga* is ten thousand *Yojanas* in height. It is divinely studded with all gems and jewels. It is embellished with many wonderful features.

9. There the different groups of excellent and leading Serpents worship that *Liṅga*. Beneath it there is much water and beneath that there are the hells.<sup>1</sup>

10. All sinners are cast into them. Listen to them, O highly intelligent one. They are fifty-five crores in number. There are twenty-one crores of kings (to look after them).

11-14a. They (i.e. the hells) are as follows:

Raurava, Śūkara, Rodha, Tāla, Viśasana, Mahājvāla, Taptakumbha, Lavaṇa, Vimohaka, Rudhirāndha, Vaitaraṇi, Kṛmiśa, Kṛmibhojana, Asipatravana, Kṛṣṇa, Lālābhakṣya the terrible, Pūyavaha, Pāpa, Vahnijvāla, Adhaḥśiras, Sandaṁśa, Kṛṣṇasūtra, Tamas, Avīci, Śvabhōjana, Visūci and another Avīci.

14b-17. A false witness falls into Raurava; a person who restrains cows and Brāhmaṇas falls into Rodha. A liquor-addict is cast into Śūkara; a person who kills human beings on false pretexts falls into Tāla; a defiler of preceptor's bed falls into Taptakumbha; a slayer of a devotee falls into Taptaloha.

1. VV 10-25 describe the hells for specific categories of sinners—a sort of deterrent to raise public morals.



One who insults preceptors and elders is thrown into Mahā-jvāla. A slayer (i.e. one who censures, opposes, corrupts etc.) of scriptural texts goes to Lavaṇa; a person who transgresses the limits of decency falls into Vimohaka.

One who hates Devas falls into Kṛmibhakṣya; he who practises vicious worship falls into Kṛmiśa. He who takes food without first offering it to Pitṛs and Devas goes to Lālābhakṣya.

18-20. One who harasses animals on false pretexts falls into Viśasana; one who illegally makes weapons falls into Adhomukha. One who sides with and supports evil men and things and one who takes food in isolation, falls into Pūyavāhaka.

One who keeps cats, cocks and hens, dogs and birds, one who sets fire to the houses of the deaf and the blind people as well as grasses and grains and other things in the fields and one who sustains himself by means of stagecraft and stellar calculations (astrology)—all these men go to Vaitaraṇī.

He who is intoxicated and arrogant on account of wealth and youth, he who destroys wealth, falls into the hell Kṛṣṇa.

21. One who cuts off trees without any purpose falls into Asipatravana. All those who maintain themselves by means of jugglery and cheating fall into Vahnijvāla.

22-24. Those who go after other men's wives, those who swallow other men's food fall into Sandaṁśa. Those who sleep by day, those who are guilty of omissions and commissions in observance of holy rites, and those who are proud of their (handsome) bodies—all these fall into Śvabhojana. Those who do not accept or honour Śiva and Hari go to the hell Avicin.

On account of these and other sins as well as by resorting to many things not justified in the scriptural texts, thousands of people fall into extremely terrible hells.

25. Hence, if any intelligent man wishes liberation from these, both the Lords Hari and Hara should be worshipped by him according to the Vedic path.

26. Beneath the hells is stationed the fire named Kālāgni. Beneath that is Ananta (Śeṣa).

27. The entire universe is only like a *Sarṣapa* (a mustard seed) on the top of Ananta's head. Thus, in view of the fact that his power is unfathomable he is glorified as *Ananta*.

28. The elephants of (i.e. supporting) the quarters are: Padma, Kumuda, Añjana and Vāmana. Beneath that is *Aṇḍakaṭāha* ('shell of the Cosmic Egg'). There is Ekāvira(?) there too.

29-30. It is said that there is water there extending to four hundred and ninety thousand (*Yojanas*). Beneath it there are crores of Narakas (hells). Then there is the great fire extending to two crores (of *Yojanas*). Beneath that, it is said there is darkness extending to forty thousand (*Yojanas*).

31. (All these together extend to) forty-four crore eight million nine hundred and eighty thousand (*Yojanas*).

32. Beneath that is the *Aṇḍakaṭāha* ('shell of the Cosmic Egg'). It is another one extending to a crore (of *Yojanas*).

The goddess Kapālīsā keeps a staff (of chastisement) in her hand.

33-34. She is the protectress there. She is surrounded by crores and crores of goddesses. At the end of the *Kalpa*, the burning fire produced by the breath of Saṅkarṣaṇa (i.e. Serpent Śeṣa) urges the Kālāgni and the universe is burned. It is in this manner that the nether worlds have been built, O descendant of Bharata.

35-39. Listen to the protectors in the semispheroidal lid in the middle layer. Vasudhāmā is stationed in the East and Śaṅkhapāla in the South. Takṣakeśa is stationed in the West and Ketumān in the North.

(The goddesses are) Harasiddhi, Suparṇākṣī, Bhāskarā and Yoganandini. The (supreme) goddess accompanied by crores and crores of goddesses protects this.

Forever do I bow down to Brahmā, Viṣṇu and Maheśvara by whom this extremely mysterious Cosmic Egg has been established.

Viṣṇu's world and Rudra's world are glorified as exterior to this. Only Brahmā is competent to describe it and not people like us. It is here that the liberated people performing holy rites of Hari and Hara always go.

40. This Cosmic Egg is surrounded on all sides by the *Kaṭāha* (shell) in the same manner as the fruit of the wood-apple tree is surrounded by rind.

41. It is surrounded by (a layer of) water having ten times its volume.<sup>1</sup> That (layer of water) is surrounded by (the layer of) fire. The (layer of) fire is surrounded by Vāyu. (The layer of) Vāyu is surrounded by Ether and Ether by the Cosmic Ego.

42-44. *Ahaṅkāra* (Cosmic Ego) is enveloped by (the principle called) *Mahat* and *Mahat* is surrounded by *Prakṛti* (Primordial Matter). Each of these six layers is ten times (bigger than) the previous one. The seventh layer of *Prakṛti* is said to be infinite-fold (than the previous one), O Son of Pṛthā.

There are thousands and thousands, ten thousands, nay, hundreds of crores and crores of Cosmic Eggs like this. All of them are of this type as recounted herein.

45-46a. I bow down to that Sadāśiva whose great magnificence is such, O son of Pṛthā. He who does not resort to and worship Śiva, the redeemer from great delusion, is really dull-witted, of sinful soul. Who is more insensible and irrational than he?

46b. Henceforth I shall narrate the measurements of Time. Understand it.<sup>2</sup>

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1. Cf. VāP 4.87, KP I.4.46. Purāṇas believe that the 'Egg of the Universe' is externally enveloped by sheaths of *Bhūtas* (elements) and the principles up to *Prakṛti*.

2. VV 46b-64 give the measures of time:

Cf. Brahmāṇḍa I.2.29. 5-21.

15 <i>Nimeṣas</i>	= 1 <i>Kāṣṭhā</i>
30 <i>Kāṣṭhās</i>	= 1 <i>Kalā</i>
30 <i>Kalās</i>	= 1 <i>Muhūrta</i>
30 <i>Muhūrtas</i>	= Day and night (24 hours)
<i>(Ahorātra—</i> a complete day <i>)</i>	
15 <i>Ahorātras</i>	= 1 <i>Pakṣa</i> (Fortnight)
2 <i>Pakṣas</i>	= 1 Month
2 Months	= 1 <i>Rtu</i> (season)
3 <i>Rtus</i>	= 1 <i>Ayana</i> (Transit of the Sun)
2 <i>Ayanas</i>	= 1 <i>Vatsara</i> (Year).

The day has five *Kalās* of three *Muhūrtas* each viz. *Prātaḥ* (morning), *Saṅgava* (Forenoon), *Madhyāhna* (Mid-day), *Aparāhṇa* (Afternoon) and *Sāyāhṇa* (Evening). The years (*Vatsaras*) are five, viz. *Samvatsara*, *Parivatsara*, *Idvatsara*, *Anuvatsara*, *Yuga*. This is the early concept of a *yuga*.

VV 54-64 give the comparison of human and super-human reckoning of Time.

47-50. Fifteen *Nimeṣas* makes one *Kāṣṭhā*. Thirty *Kāṣṭhās* make one *Kalā*. Thirty *Kalās* make one *Muhūrta*. Thirty *Muhūrtas* make one night and day.

In one day (12 hours) there are five *periods* each of three *Muhūrtas*. Listen to them. They are: *Prātaḥ* (morning), *Saṅgava* (forenoon), *Madhyāhna* (midday), *Aparāhṇa* (afternoon), *Sāyāhna* (evening) the fifth. Thus all together there are fifteen *Muhūrtas*. Fifteen *Ahorātras* (days of 24 hours) make what is called a *Pakṣa* (fortnight).

Two *Pakṣas* make one month. Two solar months make one *Rtu* (seasons). Three *Rtus* make one *Ayana* (transit of the Sun). Two *Ayanas* make what is called *Varṣa* (year).

51-53. They say that *Māsas* (months) are of four different types<sup>1</sup> and *Vatsaras* (years) of five different types. The first one is *Samvatsara*. The second one is *Parivatsara*; the third one is *Idvatsara* and the fourth one *Anuvatsara*. The fifth one is *Yuga* by name. This is the decision in reckoning.

One human month is one day and one night for *Pitṛs*. The dark half is said to be the day and the bright half the night (of *Pitṛs*).

54. The human year is said to be one day of *Devas*. The Northern transit is the day and the Southern transit is the night (of *Devas*).

1 Human month = One day of *Pitṛs*

1 Human year = One day of *Devas* (the Northern transit, the day and the Southern transit, the night)

1 year of *Devas* = 1 day of *Saptarsis*

*Post-Vedic Yuga duration*

*Human years*

<i>Kṛta</i>	1728,000	)
<i>Tretā</i>	1296,000	) 1 Yuga of Devas
<i>Dvāpara</i>	864,000	) ( <i>Divyayuga</i> )
<i>Kali</i>	432,000	)

71 *Divyayugas* = 1 *Manvantara* (Manu's life span)

14 *Manvantaras* = 1 day of *Brahmā*

*Brahmā's* life is *his* hundred years.

There is a consensus in *Purāṇas* and *Smṛtis* about this reckoning (*vide* I. Bhp III.11.310, KP T. 5.6-19, MtP 142.4, V&P 50.168-178).

1. The four different types of *Māsas* (months) are: (1) *Saura* (Solar); (2) *Saumya* (Lunar); (3) *Nākṣatra* (Stellar); (4) *Sāvana* (Sacrificial).

55-59. The year of the Devas is considered to be a day of the Seven Sages (*Ursa Major*). A year of the Seven Sages is said to be one day of Dhruva.

One million seven hundred and twenty-eight thousand human years make the *Kṛta Yuga*. One million two hundred and ninety-six thousand years make the *Tretā Yuga*. Eight hundred and sixty-four thousand years make the *Dvāpara Yuga*. *Kali Yuga* is spoken of as consisting of four hundred and thirty-two thousand years. These four *Yugas* together constitute one *Yuga* of Devas.

Seventy-one such *Yugas* and a little more constitute the life span of one Manu. The life spans of fourteen Manus constitute one day of Brahmā.

60-63. The same period is equivalent to a thousand *Yugas*. Listen, it is called *Kalpa*.

The thirty days in a month of Brahmā are named as follows: Bhavodbhava, Tapobhavya, Ṛtu, Vahni, Varāhaka, Sāvitra, Āsika, Gāndhāra, Kuśika, Ṛṣabha, Khaḍga, Gāndhāriya, Madhyama, Vairāja, Niśāda, Meghavāhana, Pañcama, Citraka, Jñāna, Ākūti, Mīna, Daṁśa, Bṛmhaka, Śveta, Lohita, Rakta, Pītavāsas, Śiva, Prabhu and Sarvarūpa. The span of his life is a hundred years.

64. It is divided into two halves, the earlier half and the later half. This is spoken of as *Brahmamāna* ('Reckoning according to Brahmā'). I am not competent to describe the reckoning according to Viṣṇu and Śaṅkara.

65-66. Where am I who am endowed with deficient intellect, O son of Pṛthā? Where are the two others Hari and Tryambaka? (i.e. there is a lot of difference between I and the two great gods.)

Reckoning (of Time) in Pātāla is done by the units of measurement of Devas. This has been indicated to you. Listen intelligently to the *Prākṛta* ('that of Prakṛti') again.

Thus is the arrangement of Brahmā.

*Śṛinārada said:*

67. There was one named Ṛṣabha<sup>1</sup> whose name, O son of

1. Ṛṣabha is the first *Tirthankara* of Jainas. But as contrasted with BhP (V.4, 5, 6), the author of this *Khaṇḍa* regards him a heretic.

Pṛthā, will be associated with many heretic concepts and views in *Kali Yuga*. They will be contributory to the delusion of all the worlds.

68. Bharata was his son. Śataśṛṅga was his (i.e. Bharata's) son. Eight sons and a daughter were born to him.

69-70. They were Indradvīpa, Kaseru, Tāmradvīpa, Gabhastimān, Nāga, Saumya, Gandharva and Varuṇa. The girl's name was Kumārikā. The face of the daughter, O son of Pṛthā, was of the shape of a goat.<sup>1</sup> Listen to the cause thereof which is full of great mystery.

71-72. Very near the river Mahī and the Ocean, in the vicinity of Stambhatīrtha, in a place that shone with rows of trees and was scattered over with abundance (growth) of hedges and creepers, in a place very difficult to traverse, once a she-goat happened to come. It had strayed there from (its) flock.

73. Wandering here and there amongst the network of hedges, it got entangled and could not come out. The splendid goat became excessively afflicted with hunger and thirst.

74-75. Having got stuck up amongst the hedges and bushes it died therein. After some time that portion of its body beneath the head broke loose and fell into Mahīsāgara Saṅgama on a Saturday which happened to be a New-Moon day as well. It fell into that sacred spot which possessed the powers of all other holy spots and which was conducive to liberation from all sins.

76. The entire head remained as before. Since it had got entangled in the network of bushes and hedges, it did not fall into the waters.

77-78. As the remaining part of the body (the headless trunk) of the goat had fallen in the Mahī-Sāgara Saṅgama, O noble scion of the family of Kuru, that goat was reborn as the daughter of Śataśṛṅga, the king of Sindhala, thanks to the power of that holy spot. Her face become exactly like that of a goat.

79-81. In the remaining part of her body, the splendid girl shone like a celestial damsel with auspicious features. That king

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1. Neither Jaina tradition nor other Brāhmanical Purāṇas are aware of a goat-headed descendant of Bharata. It is however true that shepherds from Kaccha, Saurashtra, and Gujarat migrate to this area annually and such traying and death of a goat as describe here is not unusual.

had no issue before this. The daughter was born as one comparable to a hundred sons. She increased the joy and delight of her kinsmen. But on seeing her face of the shape of a goat, all the officers of the king became surprised very much. The king and the members of the inner apartments became excessively sad and dejected.

82. On seeing such a form, all the ministers and administrative officers too were sorry and miserable. All the amazed citizens expressed their surprise saying, "Oh! what is this?"

83. Then she attained the age of youth and could be compared to the daughters of Devas themselves. On seeing her own face in the mirror, the previous birth was recollected by her.

84-88. The recollection was due to the power of the Tirtha. She accordingly informed her parents, "You need not be dejected and sad on my account, O dear father. O mother, certainly you must not be grief-stricken. This is the fruit of the deeds of the previous birth." Then that princess recounted to them the details of her previous life. She submitted to her parents her desire to go to that place where the body of her previous life had fallen.

"I shall, O dear father, go to Mahīsāgara-Saṅgama. O king, see to this that I reach that place." Then it was promised by Śataśṛṅga, her father. By means of boats full of jewels, the king made arrangements for her transport.

89. She reached Stambha Tirtha along with the boats and riches. She gave as religious gifts much of the wealth. She gifted away everything.

90. She searched among the network of hedges and creepers. Her head was seen there with the bare skin and bones alone remaining. She brought it with great efforts.

91-92. She burned it near the *Saṅgama* (the meeting place of the river and the ocean). The bones were cast into the confluence (*Saṅgama*). Thereupon, by the power of the holy spot, her face became as lustrous as the moon. Neither the girls of Devas, nor the maidens of Nāgas (Serpents), nor human beings had such a splendid face as she had.

93. All the Suras, Asuras and human beings were fascinated by her beauty. They wooed and entreated her in various ways, but she did not desire any bridegroom.

94-95. A strenuous penance very difficult to perform was joyously begun by her. When a year was complete, Maheśvara, the Lord of Devas, appeared before her and said, "I am the bestower of boons." Thereupon the virgin adored him and spoke these words:

96. "If you are gratified, O Lord of Devas, if a boon is to be granted to me, O Śaṅkara, may your presence be permanent here."

97-100. "Let it be so." When this (boon) was uttered by Śarva, the virgin was delighted. Śiva named Barkareśa was installed by her then, O most excellent one among the Kurus, at the place where the head of the goat had been burned.

On hearing this extremely wonderful story from me a leading serpent named Svastika came from Talātala to see that virgin.

Earth was dug up by his head as he was proceeding ahead. At a place there sprang up to the north-east of Barkareśa, the well named Svastika. It was filled up by the (waters of) Gaṅgā, O son of Pṛthā. It yields the benefit of all the holy spots.

101-105. On seeing the *Liṅga* installed, Śiva was delighted and granted the boons. "Those persons whose dead bodies are cast into the ocean, will have everlasting benefit. After staying in heaven for a long time, when they come back (to the earth), they will become valorous kings fully endowed with everything.

If a man devoutly worships Barkareśa, after taking his bath in the waters of the ocean and Mahī, he will attain whatever he desires.

If an extremely faithful man takes his bath at the well (called Svastika) on the fourteenth day in the dark half of the month of Kārttika, offers water libations to his ancestors and worships Barkareśa, he is liberated from all sins."

106. After obtaining all these boons she went back to Simhala and reported what happened to her, to Śataśṛṅga, her father.

107. On hearing it, the king and all the people were surprised, O Phālguna. They praised the holy river Mahī and came there with great reverence.

108. They took their bath, offered charitable gifts of various kinds and were extremely delighted by the greatness of the holy spot. Then they went back to Simhala.



109. As his daughter Kumārī did not wish a bridegroom, wealth or anything else, the king gave her something with pleasure. Listen to what he gave.

110. He divided this Bhārata sub-continent into nine regions. Eight of them he gave to his (eight) sons and the ninth one to Kumārī.<sup>1</sup>

111. I shall describe the different regions rendered splendid by the mountains. Listen from me to the mountains and the sub-continent named after the sons.

112. Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣaparvata, Vindhya and Pāriyātra—these seven are the chief mountains.<sup>2</sup>

113. Indradvīpa<sup>3</sup> is said to be beyond Mahendra. The sub-continent of Kumārikā is said to be located on the lower slopes of Pāriyātra.

114. Each of these regions extends to a thousand (*Yojanas*). Listen to the succinct description of the origin of the rivers, O Phālguna.

115. The rivers beginning with Vedasmṛti<sup>4</sup> are considered to have originated from Pāriyātra. The rivers beginning with Narmadā and Sarasā have come out of Vindhya.

116. Śatadru, Candrabhāgā and others have originated from Ṛkṣaparavata.<sup>5</sup> Rivers beginning with Ṛṣikulyā and Kumārī<sup>6</sup> are born of Śuktimān.

1. VV 110-119 give an idea of the ancient map of India.

2. Out of these Śuktimān is close to Mahendra, the source of Ṛṣikulyā or Ṛṣikā of KP. But De regards it as a portion of Vindhya joining Pāriyātra and Ṛkṣa mountains (p. 196). Ṛkṣaparvata represents the modern Vindhya from the source of Sonar up to the catchment area of the river Son (AGP 112). The Vindhya of the Purāṇas includes Satpura range (south of Narmadā) and Mahadeo Hills and Hazaribagh Range (AGP 112). Pāriyātra or Pāripātra corresponds to Aravallis and Western Vindhya. The rest are known by the same names today.

3. To the south of Mahendra according to this Purāṇa and Abul Fazi (Ain-i-Akbari III.31). Majumdar, Sircar identify it with Burma but that is not applicable here.

4. Banas 'by others' means probably Vedavati, Vṛ-(Vra)taghni and others as given in this (identical) verse in VāP, BḍP KP. and MkP.

5. This shows that the author of Kaumārikākhaṇḍa is not aware that Candrabhāgā (Chenab) and Śatadru (Sutlej) rise in the Himalayas and not in Ṛkṣa-parvata.

6. Recorded as Sukumārī in VāP, MtP and BḍP. It is now called Suktel. It joins Mahānadī at Sonpur (Orissa).

117. The rivers Tāpī, Payoṣṇī, Nirvindhyā, Kāverī, river Mahī, Kṛṣṇā, Veṇī and Bhīmarathī are said to have originated from Sahya<sup>1</sup> mountain.

118. Kṛtamālā,<sup>2</sup> Tāmraparṇī and other rivers originated from Malaya mountain. The rivers beginning with Trisāmā and Ṛṣyakulyā<sup>3</sup> are said as originated from Mahendra.

119. After dividing the kingdom thus among his sons and the daughter Kumārī, the king Śataśṛṅga went to the mountain in the north (i.e. Gandhamādana or Badarikāśrama) and performed penance.

120-123. After performing a severe penance there on the excellent mountain Śataśṛṅga, that excellent king Śataśṛṅga went to the world of Brahmā. It was here, O son of Kuntī, that you were born of Pāṇḍu along with your brothers.

The magnificent virgin Kumārī of exalted fortune stayed at Stambhatīrtha. With the wealth coming from her sub-continent, she performed the rites of giving in charity and austere penance.

After some time, nine sons of great vigour, strength and zeal were born to each of those eight brothers. They gathered together, approached Kumārī and spoke (thus):

124. "O splendid lady, you are our family goddess. Be pleased with us. Divide these eight sub-continent into seventy-two regions yourself and give them to us so that there will be no difference (discord) amongst us."

125. On being asked thus, she who was conversant with all righteous acts and pious duties and who was on a par with Brahmā in wisdom and knowledge, divided the nine continents into seventy-two regions.

126. I shall truthfully tell you, O Phālguna, their names, the villages, towns, shores and banks and their number.<sup>4</sup>

1. Out of these only Kāverī, Kṛṣṇā, Veṇī and Bhīmarathī rise in the Sahya Mountain. Payoṣṇī and Nirvindhyā (Newuj) rise in Vindhya as noted by VāP, MtP etc. The author of KK appears to be ill-informed.

2. Now called Vaigai. Kṛtamālā's other name Katamālā shows the Kottai Malai peak as its source.

3. The closeness of Mahendra and Śuktimān mountains misleads the Purāna-writers to assign Ṛṣikulyā to both the mountains.

4. VV 127-164 give the seventytwo sub-divisions of India at the time of

127. There were four crores of villages in the realm of Nivṛda Maṇḍala.<sup>1</sup> Bālāka<sup>2</sup> is said to be a country with two and half crores of villages.

128. They know that there are twelve million five hundred thousand villages in Purasāhaṇaka.<sup>3</sup> It is said that there are four hundred thousand villages in Andhala.<sup>4</sup>

129. It is said that there are one hundred thousand villages in Nepāla. Three million six hundred thousand villages have been declared as included in Kānyakubja.<sup>5</sup>

130. It is said that there are seven million two hundred thousand villages in Gājaṇaka<sup>6</sup> (Gazni). There are one million eight hundred thousand villages in Gauḍa<sup>7</sup> Deśa.

131. Nine hundred thousand villages are well-known in Kāmarūpa.<sup>8</sup> There are nine hundred thousand villages in

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KK though the credit of division among all the brothers is given to Princess Kumārī. Probably a later interpolation.

1. Nivṛda or Nirvṛta—Noth-West of Vaṅga (E. Bengal) [De 142; Sircar, *Studies in the Geography of Ancient and Medieval India* (SGMI 259)]. Nirvṛta as the name of a District is found in Junagarh Rock-Inscription of Rudradaman I. Awasthi's suggestion to locate this District in the valley of the river Nirvṛti (mentioned in SkP I Aruṇācala Māhātmya 18.21) is worth considering. Maṇḍala means a district.

2. Bālāka—According to Jāyasī's *Padamāvata* 26.4 the country was famous for horses like Tukhāra (Upper Oxus Valley). Awasthi's identification of Bālāka and Baluchistan is a bit far-fetched. Its identification with Balkha is out of the question as it is separately mentioned in this chapter.

3. Purasāhaṇaka—Probably Sāhaṇapura near Najibābād in Bijnor District, U.P. If the V. 1. *Khurasāhaṇaka* is accepted, it is evidently Khurāsāna (Awasthi pp. 30-31).

4. Andhra?

5. Kānyakubja=Kanauj (U.P.)

6. Gājaṇaka is identified with Gazni. Jāyasī in *Padamāvata* 35.3, 42.10 mentions it as Gājanā. V.S. Agrawal holds that *Gājanā* is the correct form for Gazni.

7. Gauḍa is generally taken as West Bengal. But here its association with Gājaṇaka (Gazni) shows that it is probably Gauḍa mentioned in Rāhan inscription, as being ruled by Rāṇā Hammira (IA XVIII, p. 14).

Mediaeval Hindi poets mention a principality called Gauḍa in N.W. India along with Kāmboja (*Rājavilāsa* I.122).

We may accept Awasthi's suggestion of identifying the Gauḍa in our text with the Gauḍa (Ghor) in Afghanistan near Gazni.

8. Kāmarūpa: "A country extended from Kāleśvara to Śvetagiri and

Dāhala<sup>1</sup> named after the Vedas (Cedis?).

132. Nine hundred thousand villages are well-known in Kāntipūra.<sup>2</sup> Similarly nine hundred thousand villages are well-known in Mācipūra.<sup>3</sup>

133. In the Oḍḍiyāṇa country<sup>4</sup> nine hundred thousand (villages) have been declared. Similarly nine hundred thousand (villages) have been declared in Jālandhara<sup>5</sup> land.

134. Nine hundred thousand (villages) have been mentioned in Lohapūra<sup>6</sup> land. Seven hundred thousand villages have been declared in Pāmbīpura.<sup>7</sup>

135. Seven hundred thousand villages are said to exist in Raṭarāja.<sup>8</sup> There are five hundred thousand villages in Hariāla(?)<sup>9</sup>

136. Three hundred and fifty thousand (villages) have been mentioned in the realm of Draḍa.<sup>10</sup> Similarly three hundred and fifty thousand have been mentioned in Vambhaṇavāhaka.<sup>11</sup>

137. There are twenty-one thousand villages in Nilapūraka.<sup>12</sup>

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from Tripurā to Nilaparvata” (*Śakti-Saṅgama Tantra* III.7 10). Modern Guvahati region in Assam.

1. Dāhala—Dabhāla of inscriptions, modern Baghelkhanda.

2. Kāntipūra—Probably the same as Kānti in Mbh, *Bhīṣma* 9.40, the region round Kantit in Mirzapur District, U.P.

3. Mācipūra (Mā-Ti-Pu-Lo of Yuan chwang)—Madawar of Mundore, eight miles north of Bijnor (De 128).

4. Oḍḍiyāṇa—The Swat Valley (Aw. 35).

5. Jālandhara—Modern Jullunder, a District town in Panjab. The name is derived from its demon-founder. In ancient times it was also known as Trigarta and is a *Mahāpiṭha*.

6. Lohapūra—Lahore (now in Pakistan) (SGAMI 260).

7. Pāmbīpura—Unidentified.

8. Raṭarāja—Raṭtarājya (Maharashtra).

9. Hariāla—Hariyana (SGAMI 260).

10. Draḍa—The land of Daradas near Kashmir (Awasthi, p. 37).

11. Vambhaṇa Vāhaka—Vambhaṇa is a Pkt form of Brāhmaṇa. The place is the same as Brāhmaṇavāha in *Kāvyaśāstra*. It is the country of Brāhmaṇas—*Brāhmaṇakanāmā janapadaḥ* in Patañjali's *Mahābhāṣya* and Brachmanoi of the Greeks, in the middle Sindh. Identified with Brāhmaṇābād in Sindh.

12. Nilapūraka—Identification doubtful.

(1) Land where the Nilā joins the Sindhu—probably the valley of Kishenganga.

(2) Nellore in Tamilnad.

Similarly, O son of Pṛthā, in the land of Amala<sup>1</sup> there are a hundred thousand villages.

138. In the land named Narendu,<sup>2</sup> there are one hundred and twenty-five thousand (villages). One hundred and twenty-five thousand (villages) have been mentioned in the Atilāngala<sup>3</sup> land also.

139. In Mālava there are one hundred eighteen thousand one hundred and eighty (118,180) (villages). Similarly in the land of Sayāmbhara,<sup>4</sup> one hundred twenty-five thousand (villages) have been mentioned.

140. In Mevāḍa<sup>5</sup> one hundred twenty-five thousand (villages) have been mentioned. Vāguri<sup>6</sup> is said as having eighty thousand (villages).

141. Gurjarātra<sup>7</sup> is said to have seventy thousand villages. Pāṇḍu's<sup>8</sup> realm too has seventy thousand (villages).

142. In the land called Jahāhuti<sup>9</sup> (Jejahuti or Jejābhukti) there are forty-two thousand (villages). Kāsmīra Maṇḍala is said to have sixty-eight thousand (villages).

143. They know that there are thirty-six thousand villages in Koṅkana. Laghukoṅkana (Northern Koṅkana?) has one thousand four hundred forty villages.

1. Amala—Awasthi places it on the Western Ghats (p. 38).

2. Narendu—Unidentified. Sircar's identification with Varendu (SGAMI 260) is unacceptable as we have a separate deśa called Varenduka in v 160.

3. Atilāngala—Awasthi identifies it with Northern Circars (p. 39). Sircar prefers to read 'Jāngala' for 'Lāngala' but 'Jāngala' is separately mentioned in v 138.

4. Sayāmbhara is a Pkt formation of Śākāmbhara and it corresponds to the country around Sāmbhār in Rajasthan.

5. Mevāḍa is a Pkt formation of Skt Medapāṭa.

6. Vāguri—known in historical times as Bāgari, a small State near Mewar. It roughly corresponds to Dungarpur region of Rajasthan.

7. As Lāṭa is separately mentioned, Gurjarātra here corresponds to Northern Gujarat and Southern Marwar.

8. Pāṇḍudeśa according to *Śakti Sangama Tantra* 26, is to the west of Delhi, to the south of Kamboja, adjoining areas of Western Punjab. Ptolemy places the country Pandouoi (Pāṇḍava) about Bidaspes (Vitastā)—Jhelum—and includes Sāngala (Sialkot). *Yoga Vāsiṣṭha* (III.104.2) equates this Uttara Pāṇḍava with Mathura.

9. Jahāhuti is Jejākabhukti, and represents the Khajuraho area of Bundelkhand.

144-145. Twenty thousand villages have been declared in Sindhu. Kacchamaṇḍala<sup>1</sup> has two thousand eight hundred twenty (villages) (2800+20). It is said that in Saurāṣṭra, there are fifty-five thousand villages.

146. Lāḍa<sup>2</sup> land is said to have twenty-one thousand (villages). Atisindhu, it is said, has ten thousand villages. Similarly, O son of Pṛthā, Aśvamukha<sup>3</sup> has ten thousand (villages).

147-148. Ekapāda<sup>4</sup> is known as having ten thousand (villages). Similarly the land Sūryamukha<sup>5</sup> is said as having ten thousand (villages). Similarly the land Ekabāhu<sup>6</sup> is said to have ten thousand (villages).

149-150. The land Sañjāyu<sup>7</sup> has ten thousand (villages). Similarly the land named Śiva<sup>8</sup> is known as having ten thousand (villages). Kālahayañjaya<sup>9</sup> is well-known as having ten thousand (villages). Liṅgodbhava<sup>10</sup> Deśa has ten thousand (villages).

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1. At the time of Yuan Chwang, Sindhu Deśa was divided into four parts, of which Kaccha (modern Cutch) was one. The upper Sindha was called Atisindhu (as in v 146 below).

2. Lāḍa is a Pkt formation of Skt Lāṭa and consisted of the Nausari-Bharoch region of Gujarat (SGAMI 260).

3. Aśvamukha corresponds to Pratapgarh and Rae Bareli districts of U.P. (Smith and Mirashi—*Corpus Inscriptionum Indicarum* IV.385).

4. Ekapāda, the Ocyposes of Megasthenes. *Bṛhatsamhitā* places these swift-footed people in the East. But Mbh, *Sabhā* 30.69 associates these people with Banavāsi (Northern Canara, Karnatak) and Kerala. Hence, the region must be to the south of Vindhya.

5. According to Sircar, Sūryamukha or Śūrpanakha is a scribal error for Sūrpāraka or Sopara in Thane District of Maharashtra.

6. Ekabāhu—Unidentified.

7. Sañjāyu—Sañjayanti in Mbh, *Sabhā* 70 is modern Sanjān in Thane District of Maharashtra.

8. Śiva deśa—Śivas are a tribal people in RV. Their country Siboi corresponds to modern District of Jhang in Pakistan.

9. Kālahayañjaya—Kālahaya (ja) is probably modern Kahala or Kahal, some 28 miles from Gorakhpur on the Gorakhpur-Azamgarh road (Awasthi 46).

10. SkP, *Nāgarakhaṇḍa* states that Śiva appeared in the Liṅga form at Ānarta. Hence, probably Ānarta (Awasthi 46).

Bhadra<sup>1</sup> and Devabhadra are known to have twenty thousand (villages) each.

151. Ciṭa and Virāṭaka<sup>2</sup> are known to have thirty-six thousand (villages) (each). Yamakoṭi<sup>3</sup> is declared as having thirty-six thousand (villages).

152-153. Rāmaka<sup>4</sup> land is said to have eighteen crores (of villages). The three lands of Tomara,<sup>5</sup> Karṇāṭa and Yugala (Piṅgala)<sup>6</sup> have one hundred twenty-five thousand villages each. The land Strirājya<sup>7</sup> is known as having five hundred thousand villages.

154. The realm of Pulastya<sup>8</sup> is said to have one million (villages). The lands of Kāmboja<sup>9</sup> and Kosala have each a million (villages).

155. Bālhika<sup>10</sup> is known as having four hundred thousand villages. Laṅkā<sup>11</sup> Deśa is known as having thirty-six thousand villages.

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1. Bhadra and Devabhadra can be identified if *Bha* is regarded as a scribal error for *Ma* as both are quite similar in Devanagari script. Their identity is dubious.

2. Out of the pair, Ciṭa is difficult to locate. Virāṭaka or Virāṭa, the capital of Matsyadeśa, modern Jaipur-Alwar-Bharatpur region of Rajasthan.

3. Yamakoṭi is identified by Dr. Motichandra with Aimāks of Central Afghanistan. Awasthi doubts this (p. 47).

4. Rāmaka—Mbh locates it in South India (*Sabhā* 31.68) but our text gives no clue to its location.

5. Tomaradeśa is the land governed by Tomaras, i.e. the Delhi region. This indicates the time of this list (presumably a later interpolation).

6. Yugala (Puṅgala) is Pūgala—part of Jaisalmer ruled by Bhaṭṭis. 'Puṅgala' is mentioned in folklore of Hariyana.

7. Strirājya—mentioned in different Purāṇas. It appears to be dominated by women—Probably the valley of Nepal. Nepalese (Newars) believe that their country belongs to Kumārī—a living form of Durgā—a girl of the priest community with certain auspicious sign, who has not reached the age of menstruation. The King receives the mandate to rule from her. The Kumārī is replaced by another before she approaches her first menstruation (G.S. Singh's *The Newars*).

8. Pulastya Deśa—Unidentified.

9. Kāmboja is variously identified with a region near Kandhar (Awasthi), Pamir region, North of Dardistan (V.S. Agrawal), Rajauri in the Poonch and Jammu region (H.C. Ray Chaudhary), Kafiristan (AGP 143)

10. Bālhika—Modern Balkha region.

11. Laṅkādeśa—different from Ceylon or Siṃhala dvīpa. R.B. Hiralal,

156. Kuru Deśa<sup>1</sup> is known as having sixty-four thousand (villages). Jaya, the land of Kirātas,<sup>2</sup> is said to have one hundred fifty thousand (villages).

157. They say that there are five hundred thousand villages in Vidarbha. It is proclaimed that Vardhamāna has<sup>3</sup> fourteen thousand (villages).

158. It is said that the island of Siṃhala<sup>4</sup> has ten thousand (villages). The land Pāṇḍudeśaka<sup>5</sup> has thirty-six thousand villages.

159. Bhayānaka<sup>6</sup> is said to have a hundred thousand villages. The land Magadha<sup>7</sup> is said to have sixty-six thousand (villages).

160. The land Pāṅgudeśaka<sup>8</sup> has sixty thousand villages. It is said that Varenduka<sup>9</sup> has thirty thousand villages.

161. Mūlasthāna<sup>10</sup> is declared as having twenty-five thousand villages. Yavana<sup>11</sup> is known as having forty thousand villages.

H.D. Sankalia locate it in Central India or Western India or upper part of the Deccan. It is still a moot point.

1. Kuru is a well-known country in Mbh and Purāṇas with its capital at Hastināpura. Its three constituents were Kuru-Jāṅgala, Kuru and Kuru-kṣetra.

2. Kirāta deśa, Tippārā, included Sylhet and some part of Assam (De 100).

3. Vardhamāna—Modern Burdwan but variously located as between Allahabad and Vārāṇasī, north of Vindhya, near Dacca, Malwa, Kathiawad (De 25).

4. Siṃhala—As per our text, Siṃhala is different from Laṅkā which is mentioned as a different region in v 155. This Purāṇa regards Siṃhala (Ceylon) as an integral part of Kumārikhaṇḍa (India) and geographically it is correct. That Śataśṛṅga, father of Kumārī, the King of Ceylon sends Kumārī to Stambha-Tirtha (Cambay) to stay permanently shows amicable Indo-Ceylonese relations in those days.

5. Pāṇḍudeśaka or Pāṇḍya corresponds to Madurai and Tinnevely districts of Tamil Nadu. Madura is called Southern Mathura.

6. Bhayānaka—Prakrit formation of Skt Bhadānaka. It was probably a part of Matsyadeśa (IHQ 26.3 p. 226).

7. The ancient Magadha comprised modern Patna, Gaya, and Shahabad districts of Bihar.

8. Pāṅgudeśa—unidentified.

9. Varendu is Varendra—The Malda-Rajshahi-Bogra region. Narendu and Varendu are repetitions (in v 138).

10. Mūlasthāna—Multan. Formerly famous for the Sun-temple.

11. Yavana Deśa—Probably the Arab Kingdom in Sindha as Rājasekhara



162. Pakṣabāhu<sup>1</sup> is mentioned as having four thousand villages. These are the seventy-two<sup>2</sup> lands (regions or territories). The numbers of villages have already been recounted.

163. Thus in Bharatakhaṇḍa, ninety-six crore seven million two hundred thousand *Pattanas* (towns) have been proclaimed.

164. O descendant of Bharata, there are thirty-six thousand seashores. Thus she divided the nine sub-continent and gave them to her nephews.

165-166. (Partially defective text) The sister thought thus, 'Usually brothers become furious against sisters (if they take away anything from the family assets).'

After thinking thus, the splendid lady gave her own share also even when they were not willing to take that. After doing it and having got their consent, she came to Starṁbhatīrtha.

167-170a. At that time, in all those lands, the most excellent of all the means for the accomplishment of the fourfold aim of life was said to be Kumāriśvara shrine.<sup>3</sup> There, this Kumārikā knew the secret shrine (*Guptakṣetra*). She stayed in the Gupta-kṣetra worshipping Kumāreśa and performed great holy rites. She regularly bathed in the six deep pools at the Saṅgama.

After lapse of some time, when the mansion erected by Skanda got ruined and dilapidated, she made a new golden mansion there.

170b-173. Then the Great Lord was delighted. He was much gratified by her devotion. He rose up from Kumāraliṅga,

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mentions it in the western part along with the country of Brāhmaṇavāha (Brahmanabad in Sindha). See v 136 above.

1. Pakṣabāhu—unidentified.

2. Actually the list contains 75 countries, not 72 as stated in the text. The traditional number of villages assigned to some of these countries have epigraphic support (Sircar: SGAMI ch. V)

3. This is an important temple in the temple complex around Chowk at Cambay. The deity said to be installed by Kumāra Skanda is a marble Liṅga with its Brahmaśūtra clearly visible. The modern temple is five feet below the present land surface. When Kumārikā went to stay there, it was in dilapidated condition and she reconstructed it (vv 163-173). This shows the antiquity of the shrine. The figure of a Darpaṇakanyā thereon and a portion of door lamb outside testify to its antiquity. The present temple seems to be a second reconstruction in the 17th century as noted by R.N. Mehta (ENP 172).

appeared before her and said to her: “O gentle lady, I have been gratified by your devotion and wisdom. This mansion which had fallen in ruins, has been renovated. Hence I have become delighted. O Kumārikā, I will become well-known after your name. The maker as well as the re-builder (of a shrine) are said as having equal benefits. Therefore, people will call me Kumāreśa and Kumārīśa.

174. The boons granted at Barkareśa to you have been granted permanently. O lady of excellent complexion, your time has come near.

175. A woman without a husband can have neither heaven nor liberation as in the case of Vṛddhakanyā on the splendid banks of Sarasvatī.

176. Hence, O gentle lady of excellent complexion, choose as your husband a person who has achieved Siddhi in this holy spot and who is known as Mahākāla.”

177. Then at the instance of Rudra, she chose him as her husband. Accompanied by Mahākāla, she went to Rudraloka.

178-179. There the delighted Pārvatī, embraced her and said: “Since, O splendid lady, the entire earth was drawn by you as if in a picture, you will be known by the name Citralekhā. Hence be my friend.” Thereupon, she became her splendid friend Citralekhā.<sup>1</sup>

180. It was by her that Aniruddha was suggested as the excellent husband to Uṣā. She was the most excellent among Yoginīs. She was the beloved wife of Mahākāla.

181. She had formerly performed a penance when, on completion of every hundred years, she just drank a drop of rain water. Hence in the firmament she is called Apsarā.

182. That Kumārī of this type, O Phālguna, installed this *Liṅga* named Barkareśvara.<sup>2</sup> It gives happiness and welfare.

183. Hence, O descendant of Bharata, the cremation (of

1. VV 176-181—This new information is grafted on Citrarekhā of BhP X.62.14-23. But in BhP Citralekhā was Kumbhāṇḍa's daughter.

2. This *Liṅga* is a natural boulder. *Barkara* is obviously a hyper-Sanskritization of ‘Bakrā’ (a he-goat).

dead bodies) here as well as the casting of the bones (into the ocean) are said to be superior to those at Prayāga, as the words of Maheśa have indicated.

## CHAPTER FORTY

### *The Birth of Mahākāla: The Arrangement of Four Yugas*

*Arjuna asked:*

1-2. Who is this Mahākāla<sup>1</sup>? How did he attain *Siddhi*, O excellent sage, in this holy spot? I have been surprised very much. Narrate all this to me. I ask you in all sincerity and faith.

*Nārada said:*

3. After bowing down to Mahākāla, the immutable Sthāṇu, the bestower of boons, O scion of the family of Pāṇḍu, I shall narrate his story in accordance with my capacity.

4. Formerly in the city of Vārāṇasī, there was an excellent devotee of great fame named Māmṭi. He was the most excellent one among those who muttered the holy names; he regularly performed the *Japa* of Rudra and was highly fortunate.

5. Being sonless, he used to perform the *Japa* of *Rudra Mantras*. When a hundred years elapsed, Śāṅkara became pleased with him and said:

6. “O Māmṭi, your son will be intelligent. He will have my power and valour. He will be the redeemer of your entire family.”

7-9. On hearing these words of Rudra, Māmṭi became highly delighted. After a lapse of some time Caṭikā, the wife of the noble-souled Māmṭi, became pregnant. She appeared as though penance itself had taken a physical form. Four years

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1. Mbh, *Sabhā* 10.34 merely mentions Mahākāla, an attendant of Śiva, as being a member of the assembly of Kubera. SkP supplies his history here.

passed and yet the foetus did not come out after leaving the belly of the mother. Thereupon Māṃṭi, addressed it in conciliatory words:

10-13. "O dear one, even an ordinary son gives perpetual pleasure to his parents. You are born of me and of a pure mother. Why do you inflict excessive pain on me? Why is it that you have no desire for residence among human beings? The living beings of various other species bewail thus, 'When will we be born as human beings? It is the state where there is uninterrupted continuity of (all the *Puruṣārthas*, viz.) virtue, wealth, love and liberation. In that state the different holy rites pertaining to Pitṛs and Devas are performed and worship yields great fruits.' The state of being born as human beings is matchless and worthy of being desired even by Heaven-dwellers. Why have you disregarded it? How is it that disregarding it you stay in the belly itself?"

*The Foetus replied:*

14. O dear father, I know that all these things are very rare; but I am all the while extremely afraid of the *Kālamārga* ('the path of time', i.e. death).

15. Two paths have been mentioned in the Vedas, viz. *Kāla* and *Arcis* (flame, light). They go to salvation through (the Path of) *Arcis* and to (the world) of action through the path of *Kāla*.

16. One who goes by the path of *Kāla*, whether he reaches *Svarga* or remains in *Naraka*, does not get happiness, like a deer hit and injured by a hunter.

17. For the same reason, a learned man should, with concentration, exert himself so as to ward off the misery on account of *Kāla* who is of a very majestic and terrible form.

18. Therefore, O dear father, if my mind had not been deluded and confounded through various kinds of defects, I would have had the rare human birth immediately.

19-20. Thereupon, his extremely frightened father, O son of Pṛthā, sought refuge in Maheśvara, the Lord, saying "Save me, save me, O Maheśvara. O Lord, excepting you, who is the other person who can bestow on me what I desire? A son has been given by you. You do make (him) take birth."

21-22. Maheśvara who was delighted by his great devotion, said to his *Vibhūtis* ('super-human powers'), viz. *Dharma* (Virtue), *Jñāna* (Knowledge), *Vairāgya* (Detachment), *Aiśvarya* (Exalted might) and their opposites, *Adharma* (Evil), *Ajñāna* (Ignorance), *Avairāgya* (Absence of detachment) and *Anaiśvarya* (Absence of exalted might): "Let the son of Māmṭi be enlightened quickly."

Then those lustrous *Vibhūtis* spoke to the foetus:

23-24. "O highly intelligent son of Māmṭi, no fear need be entertained by you in your heart. Four of us beginning with *Dharma* will not forsake your heart."

Then the other four beginning with *Adharma* said, "We will not be like that. Your mind (will not be influenced by us). From us you have no fear."

25. On this assurance by the *Vibhūtis*, the infant came out immediately. He trembled and cried excessively.

26-27. Then the *Vibhūtis* said, "O Māmṭi, even now this son of yours is afraid of the path of Kāla. He trembles and cries. Hence he will be well-known as *Kālabhīti*." After granting this boon, they went near Mahādeva.

28-31. That boy grew up like the moon in the bright half of a month. He was duly consecrated by means of consecratory rites.

The intelligent boy became observer of the holy vow (Path) of Paśupati.

He began to mutter the five *Mantras*, viz. *tat-puruṣāya vidmahe etc.*<sup>1</sup> He remained pure. He was devoted to pilgrimage. O descendant of Bharata, he took his holy dip in Rudrakṣetras (i.e. holy spots presided over by Rudra) muttering (all) these *Mantras*.

On hearing the excellence of the secret (*Gupta* v. 1. *Śubha*—auspicious) shrine Kālabhīti went there. He took bath in the

1. The complete *Mantra* is:

*tat-puruṣāya vidmahe mahādevāya dhīmahi|*  
*tan no rudraḥ pracodayāt||*

It is in Taittiriya Āraṇyaka, Mahānārāyaṇiya Up. 17.4. The five *Mantras* of this Up. 17.1-5 form the basic *Pāśupata Sūtras* on which Kauṇḍinya wrote a lucid *Bhāṣya*. Bloomfield gives 3-1a, 2a, 3a, 4.15a, 17.4a as the 5 *Mantras*.

waters of Mahī, repeated the *Mantras* crores of times and returned.

Not far away (from it), he saw a Bilva tree. On seeing it, he repeated the *Mantras* a hundred thousand times underneath it.

32. As the Brāhmaṇa performed the *Japa* of the *Mantras*, all the sense organs disappeared. Within a moment he attained the form of the great Bliss (i.e. was absorbed therein).

33. There cannot be anything in heaven etc. comparable with his bliss. Just as the sacred water of Gaṅgā can be compared only with itself, so also (his bliss can be compared only with itself as nothing else is comparable with it).<sup>1</sup>

34. He was merged therein for a short while. Again he regained his previous state (of consciousness). Thereupon, O son of Pṛthā, Kālabhīti was surprised. He said:

35. "I did not have such a great bliss in Vārāṇasī, or Naimiṣa, or Prabhāsa or Kedāra or even in Amaraṅgaṭaka.

36. Neither in Śrī-Parvata nor at any other place was there anything (blissful) like what is going on today. My sense-organs are devoid of aberrations. They are as clear and pure as the waters of Gaṅgā.

37. I have great love for all living beings. All the three worlds shine clearly (i.e. appear distinctly). My mind understands the one great *Dharma*.

38-40. Oh, (what a great) influence of this place! It is clearly stated (as follows): 'If the place (of stay) is devoid of defects, if it is pure and free from all types of troubles the *Dharma* and *Artha* of the person staying there shall increase in a thousand ways.'

Hence, on account of this influence, I know this in my mind that this region is superior to the other holy spots, among which Kāśī is the chief one. Hence I shall stay here itself and perform excellent penance.

41. 'This is definitely the holy spot.' He who always says this and runs about in great thirst (covetousness) will never attain *Siddhi*. He shall die with great pain and strain."

42. After thinking thus, he stationed himself underneath the Bilva tree. Standing on the tip of the big toe (for his support), he performed the *Japa* of the *Mantras* of Rudra.

1. An example of *Ananvaya alaṅkāra*.

43-44. He began to observe this rule and drank only a drop of water like fire (?) in the course of a hundred years. When a hundred years passed thus in his performing the *Japa*, O descendant of Bharata, a certain man came there holding a pot filled with water.

He bowed down to Kālabhīti and spoke thus to him with great delight:

45. "O highly intelligent one, your holy observance and vows are complete today. Accept this water. It behoves you to make my exertion fruitful."

*Kālabhīti enquired:*

46. Who are you by caste please? Tell me what is exactly your occupation and conduct? After knowing your caste and occupation and conduct, I shall accept it and not otherwise.<sup>1</sup>

*The man said:*

47-48. I do not know my parents.<sup>2</sup> I do not know whether they are absolutely lost for me or not. I see this that I have always been thus, the same man. I have nothing to do with conducts and religious activities. Hence I will (can) not say this nor do I do according to this.

*Kālabhīti said:*

49-51. If this is so, I will not take water at all from you. Listen in this context to the words recorded in the Vedas and expressed by my preceptor:

"If the family background of anyone is not known, if it is without the purity of the seed (heredity), a good man taking food or drink from him, goes to ruin at that very instant.

If a person does not know Rudra, if he is not a devotee of Rudra, one who takes food or drink from him shall be a sinner. There is no doubt about it.

1. The whole episode shows how caste-system had become hardened at the time of SkP.

2. Such *double entendre* about Śiva is used in *Kedārakhaṇḍa* 22.50-33, *KK*, *Supra* 25.57-67.

52. He who takes food without knowing Śiva, is called *Brahmahā* ('slayer of a Brāhmaṇa'). A murderer of a Brāhmaṇa wipes off (all the merits) of the person who takes his food. Hence one shall not take his food.

53. Just as the water of Gaṅgā kept in a pot (becomes) impure and defiled by even a drop of wine falling into it, so a person (though knowing Śiva becomes defiled) if he takes food from a person who does not know Śiva.

54. He who is of a low caste is not a devotee of Śiva. Hence good qualities must be accepted. The two persons must be observed (well) i.e. cautiously avoided in regard to the acceptance of anything from them."

*The man said:*

55. My laughter is provoked by this statement of yours. Oh, you are silly and foolish! You are a liar. You are stupid and devoid of the power of recollection.

56. Śiva resides in all beings always. A statement may be true or false. But it does not mean that Śiva is censured thereby.

57. If a person makes any difference between the Supreme Ātman and Hara, he is a person with a vision of difference. Mṛtyu (Death) causes great fear unto him.

58. Or what is the impurity in water? Tell me. This pot is made of clay. It has been baked in (purifying) fire too.

59. It is filled with water. In which of these is there impurity? Why?

60-61. If due to my touch impurity is inferred, then I am stationed on this earth. Tell me, where do you stand? Why do you walk over the earth? Why don't you walk in the firmament? If (everything) is pondered over in this manner, your utterance will be like that of a silly person.

*Kālabhīti said:*<sup>1</sup>

62. If it is said that Śiva exists in all living beings (equally), why do atheists not eat clay along with their food?

63. For the sake of the purity of the universe, an arrange-

1. Much of what follows is obscure.



ment has been established by him. It is sustained through the fruit (of the acts done). It is not otherwise. Listen to it(?)

64. The creator created this universe consisting of forms and it is tied with a variety of names, like a cow with a rope (to the peg).

65. The variety of names consists of four kinds. *Dhvani* (sound), *Varṇas* (letters), *Pada* (word) and *Vākya* (sentence)—these are the four.

66. *Dhvani* is of the nature of *Nāda* (sound). *Varṇas* (letters of the alphabet) are those beginning with the letter *A*. *Pada* is what is called *Śabda* (word); a *Vākya* (sentence) is an aggregate of words, for example *Śivam bhajet* ('One should worship Śiva').

67. It is the opinion of the Vedas that a *Vākya* will be of three kinds. One is *Prabhusammata* ('an authoritarian utterance like that of a lord and master') and the other (is) *Śuhrtsammata* ('friendly utterance').

68-75. (The last one) is *Kāntāsammata* ('loving utterance like that of a wife'). Thus they know that sentence is of three types.

Just as the lord and master commands (the servant saying "Do this" so also) do *Śruti* and *Smṛti*. They call these two *Prabhusammata*.

(Statements in) *Itihāsa*, *Purāṇa* etc. are called *Suhrtsammata*. Like a friend these (texts) enlighten and advise him (i.e. the layman) truthfully.

*Kāvya* (poetry and drama) is called *Kāntāsammata*.

*Prabhuvākya* (words and utterances of the *Śrutis*) and *Smṛta* (what is laid down in the *Smṛti* texts) are pure externally and internally. The utterance of a friend also which is pure, should be followed with a desire for obtaining heavenly pleasures.

All these should be followed by persons born on the earth, so says the Veda.

If this is spoken by you in accordance with the utterances of the (school of) atheism, do *Śrutis*, scriptures and *Purāṇas* become useless on account of this? Formerly Brāhmaṇas beginning with the Seven Sages, Kṣatriyas and all those who had been silly before, became clever and perfect when they followed the Vedas—so is the statement in the Vedānta: those who adhere to

*Sattva* go up; those who are of *Rājasa* nature stay in the middle and those of *Tāmasa* nature go down.<sup>1</sup>

By taking in *Sāttvika* food and by means of *Sāttvika* activities and conduct one shall go to heaven.

76. Not that we enviously grumble that Śiva is not present in the living beings. Definitely he abides in all the livings beings. Listen to the analogy in this connection.

77-79. There are many kinds of ornaments made of gold. Some of them are pure in form and some are base and low. There is gold in everyone of (those ornaments). Similarly, Sadāśiva (is present in everyone). The base one on being purified becomes pure but not identical. Similarly this body on being purified becomes clean and clearly goes to heaven. Hence in every respect, nothing should be taken by an intelligent person from a base one.

80-82a. Even if one purifies this body, it cannot be taken up (accepted) in every respect. One that is acceptable in every (other) respect is not so in the matter of evacuation (of the bowels) as well as that of taking in food. This stone shall be pure in few days. It becomes clear(?) Hence by all means it is clear that I shall not take the water. Whether right or not the great *Śruti* is our authority.

82b-86. When this was said, that man laughingly scratched the ground with his right thumb. Thereby he made a great and excellent pit. There he poured that water whereby the pit was filled. There was some surplus water. He drew a line with his foot (toe). He filled up a lake with the surplus water. Even after seeing this great miracle, the Brāhmaṇa did not wonder at it, since miracles of many kinds are possible in the case of those who perform special worship etc. of the *Bhūtas* (spirits) etc. Hence merely on account of a miracle, one shall not abandon the eternal path of *Śruti*.

*The man said:*

87-88. O Brāhmaṇa, you are a great fool. But you speak learned words. Was not this verse uttered by those who know the

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1. Cf. BG. XIV.18.

ancient tradition, heard by you? “The well belongs to one. The pot belongs to another. The rope is also of another man, O descendant of Bharata. Some people offer the drink and some others do drink. All of them have equal shares.” Therefore, why do you not drink the water (offered) by me, though you are one conversant with *Dharma*?

*Nārada said:*

89-90. Thereupon, the verse about equal shares was pondered over by him in various ways. Unable to come to a decision, he thought again (and decided).

If (in a sea) many boats and ships are launched and much money defrayed, there may be equal sharing. Thus again and again if someone does the same thing, he may have share in the benefits.

91-95. Remaining pure and meditating on Śiva, Kālabhīti came to this decision: “In regard to the builder of the palace and digger of the well, there is no question of accepting water. Hence the benefit is similar in the case of one who drinks.”

After deciding thus he said to that man: “It is true; but in the case of filling the pit with the water from the pot, after having seen it directly, tell me, how can a person like me drink it? Whether it is right or not, I will not at all drink.”

On seeing his firm decision like this, O scion of the family of Kurus, that person laughed and vanished within an instant.

Kālabhīti was exceedingly surprised. ‘What is (the meaning of) this incident?’ He thought over this again and again.

96. While he was pondering thus, a great and excellent *Liṅga* sprang up from the ground beneath the Bilva tree. It illuminated all the quarters.

97-99. At the time of the manifestation of that great *Liṅga*, O descendant of Bharata, groups of celestial damsels danced in the firmament. Gandharvas sang in sweet tones, agreeably and charmingly. Indra released a shower of Pārijāta flowers. Devas and sages eulogized with different kinds of hymns and shouted, “Be victorious”.

When that great festive celebration was going on, O descendant of Kuru, Kālabhīti who was highly joyous, bowed down and uttered this prayer:

*Prayer (by Kālabhīti)*<sup>1</sup>

100. "I resort to Mahākāla, the Dark-throated Lord, the destroyer of sins, the dispeller of the dirt of worldly existence, full of *Kalā* (the Śakti of consciousness evolving all thirty-six principles), the destroyer of the *Kālamārga* ('Path of Kāla'), the Lord in the form of the annihilator of worldly existence.

101. I bow down to your (first) face, O Īśāna. The *Śruti* eulogizes you. You are the Lord of Bhūtas. You are the great-grandfather. Obeisance to you, the great Lord.

102. I resort to that Lord whom the Veda eulogizes. I take refuge in that second one (face) named, *Tatpuruṣa*. We know you, O Śrīrudra. Grant that unto us, O Lord of Devas, obeisance and salute to you.

103. I resort to the third face *Aghora*, served and worshipped by the *Atharva Veda*. Your forms are non-terrible as well as terrible. I always bow down to you as well as to the extremely terrible *Bhūtas* (goblins).

104. I resort to the fourth face<sup>2</sup> always. Obeisance to you, *Sadyobhijāta*. In every birth of mine in different places, O Bhava, O Śiva, you be my source of origin, you without beginning, you without birth.

105. Obeisance to you, to Vāmadeva, the eldest Rudra, to Kāla, to one who changes and modifies *Kalā*, to you who cause *Bala* (strength) as well as who suppress *Bala* (i.e. the demon of that name), to the slayer of living beings, to the developer of mind.

106. We worship you, the three-eyed one, who increases prosperity and welfare, through meritorious (sacrificial) scents. Just like the ripe *Urvāruka* (cucumber fruit) which is easily separated (from the stalk), save me from the terrible bondage, O Tryambaka, save us from the path of Death.<sup>3</sup>

107. You are pleased with those sages devoid of passionate attachment, who repeat your six-syllabled excellent *Mantra* (viz.

1. The eulogy echoes Rudrādhyāya from *Taitt. Saṁhitā* IV.v.

2. It should be *Vāmadeva* as per serial order in *Śruti*. Our text gives *Īśāna*, *Tatpuruṣa*, *Aghora*, *Sadyojāta* and *Vāmadeva* as the order of the *Mantras* designating the heads of Rudra.

3. Cf. RV VII. 59.12, Vāj. Saṁhitā 3.60, Tait. Saṁhitā I.8.6.2.

*Om namaḥ śivāya*), O Īśa. We shall also repeat that *Mantra*, viz. *Namaḥ śivāya* with the *Om̐kāra* prefixed to it ('Om̐ obeisance to Śiva')."

108. On being eulogized thus, O descendant of Bharata, Mahādeva emanated from the *Liṅga*. Illuminating the three worlds by his brilliance, he appeared before the Brāhmaṇa and said to him:

109. "O Brāhmaṇa, O dear son, since I have been very well worshipped by you, here in this great Tirtha, I am extremely delighted with you. Kāla is not at all the lord.

110. It was I who came to you in the form of a man. On seeing your adherence to *Dharma*, I am gratified that the path of virtue is being maintained by people like you.

111. With the holy waters of all the *Tirthas*, the pit as well as the lake was filled by me. This highly meritorious water has been brought for your sake by me.

112. The hymn that you sang in my eulogy has the esoteric teaching of seven(?) *Mantras*. If this is recited or repeated, one shall get the benefit of the seven *Mantras*.

113. Choose from me the boon wished and thought of by you in your mind. I have been extremely delighted with you. There is nothing which cannot be given to you."

*Kālabhṭti* said:

114. I am blessed. I am contented since, O Śaṅkara, you are pleased. All the *Dharmas* become fruitful if you are satisfied. Otherwise, they are considered as involving exertion.

115. If you are satisfied, may you be pleased to be for ever present here in this *Liṅga*. Whatever is done at the shrine of this *Liṅga*—may it be of everlasting benefit.

116. May the merit of men on visiting this *Liṅga* be the same, O Lord, as is obtained through ten thousand repetitions of the *Pañca mantras* (five *mantras* mentioned above).

117. Since I have been liberated from the path of Kāla, O Maheśvara, let this *Liṅga* be well-known as *Mahākāla*.<sup>1</sup>

1. The temple of Mahākāla stands on the bank of the Lake Mādālā and the building is like Kumāreśvara and Star̐bheśvara temples.

118. If a man takes his holy bath in this well and offers water libations to *Pitṛs*, let him get the benefit of all the *Tirthas*. Let the Manes attain everlasting state.

119. On hearing his words thus, Śaṅkara was delighted and said: “I always reside where there is a Self-born *Liṅga*.”

120. There are different types of *Liṅgas*, viz Self-born *Liṅga* (that one found in *Narmadā* and called) *Bāṇa*; *Liṅga* made of gems and jewels, made of minerals. The former ones are ten times more efficacious than the latter ones.

121. In the sky there is the *Tāraka Liṅga* (*Liṅga* made of constellations); in *Pātāla* there is *Hāṭakeśvara* and on the earth there is that Self-born *Liṅga*—all these three are on a par with one another.

122-124. If anything is specially requested for, it will be wholly realised. In this holy spot (offering of) flowers, fruits, *Naivedya* (food offerings), eulogy, charitable gifts and everything else shall be of everlasting benefit.

On the fourteenth day in the dark half of the month of *Māgha*, while there is *Śiva Yoga*, i.e. *Vyatipāta*, O dear son, if a devotee takes his holy bath in the well to the east of the *Liṅga* and offers water libations to *Pitṛs*, he will attain the benefit of all the *Tirthas*. The *Pitṛs* will have everlasting state.

125-126. He shall worship *Mahākāla* in every *Yāma* (i.e. watch of 3 hours) on that night. He who throws (holy flowers) on all the *Liṅgas*, shall attain the merit of keeping a holy vigil.

If a devotee conquers the sense-organs and always worships me in the *Liṅga* here, worldly enjoyment and liberation are not far from him, O excellent *Brāhmaṇa*.

127. He who takes his holy bath in the lake and worships this *Liṅga* on the eighth and fourteenth days in *Māgha*, on Mondays and on *Parvan* days, shall go to (i.e. attain) *Śiva*.

128-131. Charitable gifts, repetition of *Rudra Mantras* and penance—everything will be everlasting (in benefit). You will be second to *Nandin* as my doorkeeper with the name *Mahākāla*, O dear one, because you have conquered the path of *Kāla*.

The saintly king *Karandhama*<sup>1</sup> will come here ere long. You will preach *Dharma* unto him and then come to my world.”

1. *Karandhama*—A king of *Ikṣvāku* race. Son of *Khaninetra* and father of *Avikṣit*. His original name was *Suvarcas*. But once when surrounded

After saying thus, Lord Rudra became merged in the middle of the *Liṅga*. Mahākāla rejoiced and performed a great penance there.

Thus ends (the section) of the appearance of Mahākāla.<sup>1</sup>

*Nārada said:*

132-133. Then, after a lapse of some time, O son of Pṛthā, king Karandhama who was desirous of understanding excellences in pious activities, heard about the great qualities of the Tirtha and Mahākāla's story. Therefore, he came there, took his holy bath in the waters of Mahī and the ocean and worshipped the *Liṅgas*.

134. After reaching Mahākāla, he experienced great pleasure. The Lord of the people did not reach the point of satiety while looking at the excellent great *Liṅga*.

135. On seeing Mahākāla, he considered his life fruitful as in the case of a poor and wretched person after obtaining a pot full of valuable treasure.

136-139a. By visiting the shrine of Mahākāla one shall attain the merit of ten thousand *Japas* of the five *Mantras*. With great reverence and adoration, he worshipped, bowed down to and eulogized the excellent *Liṅga* and then approached Mahākāla.

Recollecting the words of Rudra, Mahākāla smilingly welcomed the king and offered due reverence and *Argha* (materials of worship).

After the (due preliminary) enquiries about the welfare etc. and at the end of the dialogue, the king addressed Mahākāla and spoke these words as he remained there with a calm expression on his face.

*Karandhama said:*

139b-143. O Holy Lord, this doubt perpetually haunts my mind. The water libation called *Tarpaṇa* is performed by men.

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alone by armies of hostile kings, he created an army by the clapping of his hands and defeated the enemy. Thenceforth, he became famous as *Karandhama* (Mbh, *Āśvamedhika* 4.2-19).

1. Some editions conclude the 40th chapter here.

The water (offered) goes into the water, but how do the ancestors become delighted and contented thereby? In this manner, the offering of rice balls etc. and the worship—everything is observed only here. How can we presume (think) that it is enjoyed by Pitṛs and others? Is it not that nothing reaches them(?) In dreams beggars are seen attacking a man. Direct visual experiences of Devas are always had. But how do they accept them? My mind is confused in this regard.

*Mahākāla replied:*<sup>1</sup>

144. The form of existence of those Pitṛs and the heaven-dwellers is of this nature. They can be talked to from afar; they can be worshipped also from afar and they can as well be eulogized from a distance.

145-147. They know the past, the present and the future. They assume the form of subtle elements. Their physical body consists of nine principles, viz. the five *Tanmātras* (subtle elements of sound etc.), the mind, the intellect, the ego and the *Jaḍa* (i.e. Prakṛti); *Puruṣa* is considered to be the tenth one. Therefore, they are satisfied with the subtle essence of smell, taste and sound. They take the essence of touch. They are contented on seeing a pure and clean thing. O king, there is nothing false in this.

148-149. Just as grass unto animals and food-grains unto human beings, so also the subtle essence of foodstuff forms the diet of the species of deities.

The powers of all living beings in regard to knowledge cannot be even thought of. Hence they take up the essences of the principles. The rest is seen here itself.

*Karandhama asked:*

150. *Śrāddha* is offered to Pitṛs. They are under the control of their own *Karmans*, whether they are stationed in heaven or in hell. How is it enjoyed by them?

151-152. (If you say) that they are stationed in heaven or

1. VV 144-171 give a brilliant explanatory defence of the rites called *Tarpaṇa* and *Śrāddha* in the dialogue between Karandhama and Mahākāla.



in hell and are controlled by the *Karmans*, how are they competent to grant these boons? How is it that they are capable thereof?

May the grandfathers (ancestors) delighted with men grant longevity, progeny, wealth, learning, heaven, salvation, pleasures and kingdom.

*Mahākāla answered:*

153. It is true, O excellent king, that Pitṛs have to abide by their *Karmans*, but Devas, Asuras, Yakṣas and others are unembodied.

154. The embodied Pitṛs of the four castes are remembered as (i.e. said by scriptures to be) of seven kinds.<sup>1</sup> They are competent to grant everything desired and they do grant it.

155. Thirty-one groups of those Pitṛs are very powerful, O king. *Śrāddha* performed shall propitiate those great Pitṛs.

156. Those propitiated ones propitiate his ancestors at the place where they are stationed. In this manner *Śrāddha* shall be taken unto one's own people. They grant the boons.

*The king said:*

157. How is it that (oblation) is not given unto Suras and others, O Brāhmaṇas, just as in the case of the *Bhūtas* (spirits) etc. it is given by indicating their names?

158. Why should there be elaborate offerings such as "This is to the Pitṛs, this is to the Brāhmaṇas and this is to the fire"? This involves strain of the mind, body etc.

*Mahākāla replied:*

159-161. Specific respectful statement should be offered always in the case of everyone. Without this relevant mark of distinction, they never accept it. A dog standing at our very door may accept whatever is offered to it. But, O king, does a very important person accept things like a dog? In this manner, Devas

1. Cf. RV VI.22.2. Probably the author follows Manu (III.195-197) and gives the following list of Pitṛs: (1) Somasads (of sādhyas), (2) Agniṣvāttas (of Devas), (3) Barhiṣads (of Gandharvas and demigods), (4) Somapās (of Brāhmaṇas), (5) Havirbhuj (of Kṣatriyas), (6) Ājyapas (of Vaiśyas) and (7) Sukālins (of Śūdras). SkP VI.216.9-10 adds (8) Raśmipas and (9) Upahūtas.

never accept (the offerings) like the *Bhūtas*. They are very well fond of the pure ones but they do not accept the *Havis* offerings from one who does not have faith.

162. Those beings bereft of impurities do not accept anything offered without *Mantras*. Even *Śruti* says this, O king, in the matter of the *Mantras*.

163. *Mantras* are the deities. Whatever a learned man does with (uttering) the *Mantras*, does it with (i.e. through) the deities. (Whatever) he gives with *Mantras* gives it with deities. Whatever he accepts with *Mantras*, he accepts along with the deities. Hence one should not take up or accept what is (given) without *Mantras*.

164. Hence everything should always be given along with *Mantras* from the Purānas or the Vedas. Otherwise they will not accept it. It may go to the *Bhūtas* (ghosts).

*The king asked:*

165. How is it that charitable gift is offered along with these things, viz. *Darbhas*, gingelly seeds, raw rice grains and water? I wish to know the reason thereof.

*Mahākāla replied:*

166-168. Formerly plenty of land gifts were made (to Pitṛs). But Daityas forcibly entered and seized them. Thereupon, Devas and Pitṛs spoke to the Lotus-born (Lord): “O Lord, even as we stand watching, everything is taken away by Daityas. Accord protection against them, lest we should perish.”

169-170. Then, after pondering over this, Brahmā made the means of protection. In the case of Pitṛs, it (the gift) is accompanied by gingelly seeds; in the case of Devas it is accompanied by raw rice grains. Water and *Darbhas* are used in all the cases. (If it is done) like this, Asuras do not seize it. If they are given without these, the fruit thereof is appropriated by Daityas.

171. Pitṛs and Devas will heave a deep sigh (of grief) and go. The donor does not get any benefit (of the gift). Hence in all the *Yugas* the rite of charitable gift is performed in this manner.

*Karandhama said:*

172. I wish to hear the arrangement of the four *Yugas* correctly.<sup>1</sup> I have been always entertaining this desire.

*Mahākāla narrated:*

173. Know that the first *Yuga* is *Kṛta*; thereafter *Tretā Yuga* is remembered. Then *Dvāpara* and *Kali*. Thus in brief they are four.

174. The *Yuga-ṛtta* (i.e. the main characteristics of the *Yugas*) are as follows: *Kṛta Yuga* is *Sāttvika* (i.e. people will be of *Sāttvika* nature). *Tretā* is *Rājasika*. *Dvāpara* is a mix of *Rājasa* and *Tāmasa* (i.e. people therein will have both types of nature), while *Kali Yuga* should be known as *Tāmasika*.

175. In *Kṛtayuga*, *Dhyāna* (Meditation) is the supreme thing; in the *Tretā* it is said to be *Yajña*. Good, truthful conduct in *Dvāpara* is supreme, while *Dāna* ('charitable gift') alone is so in *Kaliyuga*.

176. In *Kṛta* Age, creation is mental and the conduct has pleasure as the aim. The subjects are brilliant and lustrous. They are contented and always delighted and keen in the enjoyment of pleasures.

177. In *Kṛta* Age there was no such difference as low or high (status) among the subjects. They were all auspicious without any distinction. They have equal span of life, happiness and beauty.

178. They have no loss of happiness or affection. Nor have they any dispute or hatred or physical exhaustion. Devoted to compassion as they were, they lived on the mountains or in the sea (islands).

179-180. At that time there was no caste distinction or the discipline of the different stages in life. There was no question

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1. The topic of *Yugas*, though not logically connected with *Śrāddha* is included here. *Yugas*—A description of their characteristics, the gradual deterioration of physical, mental capacities, and moral conducts of the people from *Kṛta* to *Kali* form an important topic in many *Purāṇas* e.g. *VāP* 32, 58, 59, *MtP* 142-145, *BdP* 27-34. *Purāṇic* description of the evolution of the present food-growing economy from the old food-gathering economy with equality of all men in the *Kṛta* age is interesting.

of mixed castes. They always meditate solely upon Śiva, the great god, and not on others. In the fourth quarter of that Age joyous conduct disappeared. Thereafter there appeared trees, horses and abodes(?)

181-182. (Those trees) yielded garments, ornaments and fruits. On the same trees was produced the excellent honey made by bees in every leafy cup. It had sweet smell, fine colour and exquisite taste. At the end of *Kṛta Yuga*, those subjects maintained themselves with that (honey).

183-185. The subjects grew up well-nourished and delighted. They were devoid of ailments. After a lapse of some time their sense of taste increased in intensity. In view of the nature of the *Yuga*, meditation on Śiva became further reduced (in frequency and depth). They seized (to extort more products from) those trees forcibly. On account of this misdemeanour on their part, actuated by the defect of greediness, those Kalpa trees were destroyed in some places along with the product of honey.

186. Even when that *Sandhi* (junction between the *Kṛta* and *Tretā Yugas*) was almost over with only a short period yet remaining, rivalry and disputes arose. On account of chillness and hot sunshine as well as due to mental miseries, they became extremely dejected.

187. For the sake of protective covering (shades) they made houses and abodes here and there. Thereafter, in *Tretāyuga*, *Siddhis* once again manifested to them.

188. On account of rain, fourteen types of rural and sylvan medicinal herbs and (other vegetables) grew up. Since there was (plenty of) water on the earth (the products of agriculture) ripened in unploughed land without the seeds being sown.

189. Trees, creepers and hedges grew up along with the seasonal fruits and flowers. By means of them as well as with the grains, fruits and flowers, they (people) maintained themselves.

190-191. Thereafter, lust and greediness were once again engendered in them in every respect. Taking possession of the rivers, fields and mountains and making their use with great vigour and power, they forcibly (appropriated the products of) the trees, creepers and medicinal herbs. Thereby the fourteen types of medicinal herbs and other vegetation were ruined contrary (to their expectation).

192. After bowing (?bending) down, those medicinal herbs entered the earth. The subjects were afflicted. For the sake of the welfare of all living beings, Pṛthu, the son of Vena, milked the cow (in the form of the earth).

193-198. Ever since then, medicinal herbs and other vegetables are cultivated by means of ploughshares. The subjects sustained themselves by means of agricultural occupations and were protected by Kṣatriyas. The organization of castes and stages of life and the institution of *Yajña* characterize *Tretā Yuga*. The senseless subjects abandoned salvation in the form of meditation on Sadāśiva and resorted to flowery speech. Through attachment they attained heaven.

Thereafter, in *Dvāpara Yuga*, different men begin to have different views and opinions mentally, verbally and physically. Agricultural and other pursuits are carried on with great difficulty. They have greediness and lack of fortitude. They abandon Śiva. There is a mixture of *Dharmas* (religious rites). In *Dvāpara Yuga* the discipline of castes and stages in life begins to be destroyed. The Vedas are divided into four by Vyāsas. One Veda is divided into four sections for the sake of Brāhmaṇas. Itihāsas and Purāṇas differ (or become many?) due to the importance of the people (*lokagauravāt?*)

199-202. The eighteen Purāṇas are *Brāhma*, *Pādma*, *Vaiṣṇava* (i.e. *Viṣṇu*), *Śaiva*, *Bhāgavata*, *Nāradya*, *Mārkaṇḍeya* the seventh, *Āgneya* which is mentioned as the eighth, *Bhaviṣya* which is declared as the ninth, *Brahmavaiivarta* which is remembered as the tenth, the *Laiṅga* which is the eleventh, *Vārāha* which is the twelfth, *Skānda* which is the thirteenth; *Vāmana* the fourteenth, *Kaurma* which is remembered as the fifteenth, *Mātsya* which is mentioned as the sixteenth, *Gāruḍa* the next one and *Brahmāṇḍa* after this.<sup>1</sup>

203-208. Listen to the Vyāsas in this *Vārāhakaḷpa*.<sup>2</sup> They

1. Vāyu Purāṇa is not included in this list.

2. The belief that in every *Dvāpara*, a Vyāsa is born to arrange the floating Vedic hymns in to four *Samhitās* is found in other Purāṇas such as VP III.3, BhP 1. 4.24-25, KP I.52, VāP 23.107-213 where the 28 incarnations of Śiva are co-ordinated with the Vyāsas. The names of the Vyāsas are also different in different Purāṇic lists. For example, in BdP we find Svayambhū (Brahmā), Prajāpati, Uśanas, Bṛhaspati, Sanadvāja, Antarikṣa, Dharmā, and Rjīṣa—which are not included in the SkP list. KP I.52 gives Rṣabha,

are: Ṛtu, Satyabhārgava, Aṅgiras, Savitṛ, Mṛtyu, and the intelligent Śatakratu. The further ones are Vasiṣṭha, Sārasvata, Tridhāman, Vedavit, sage Trivṛta, Śatatejas who is, remembered as Viṣṇu Nārāyaṇa himself, Karaka the intelligent, Āruṇi, Lord Ṛtañjaya, Kṛtañjaya, Bharadvāja, Gautama, Kavisattama, sage Vājaśravas, sage Yuṣmāyaṇa, Tṛṇabindu, Ṛkṣa, Śakti, Parāśara, Jātukarṇya, sage Dvaipāyana who is Viṣṇu himself. All these, the chief of whom is Aśvatthāman, have been indicated as the future ones. The *Dharmaśāstras* (composed) for the sake of the world are different in *Dvāpara*.

209-210. The following are the Law-givers of *Dharmaśāstras*<sup>1</sup>: Manu, Atri, Viṣṇu, Hārīta, Yājñavalkya, Uśanas, Aṅgiras, Yama, Āpastamba, Saṁvarta, Kātyāyana, Bṛhaspati, Parāśara, Vyāsa, Śaṅkha, Likhita, Dakṣa, Gautama, Śātātapa and Vasiṣṭha.

211. After the twilight of *Dvāpara*, when *Kaliyuga* begins to function Śaiva yoga becomes extinct and Yoganandanas<sup>2</sup> were born.

212-216. In the first, *Śvetakali*, the propagator of the Śaiva cult was Rudra himself. Thereafter, the following: Sutāra, Tāraṇa, Suhotra, Kaṅkaṇa, the great sage named Loka, Jaigīśavya, Lord Dadhivāhana, Sage Ṛṣabha, Dharma, Ugra, Atri, Sabālaka, Gautama, Vedaśirṇa, Gokarṇa, Śikhaṇḍibhṛt, Guhāvāsī, Jaṭāmālī, Aṭṭahāsa the terrible, Lāṅgalī, Saṁyamī, Śūli,

Sutejas, Sucakṣu, Nārāyaṇa and Vālmīki, who do not find a place in the SkP and BdP lists. The latter gives a list of 32 Vyāsas, though avowedly it is of 28 Vyāsas.

1. The author has given an old list, as *Devala Smṛti* is not included herein. This does not mean that *Devala Smṛti* did not exist at the time of the author of SkP or the author did not know it. As the notes show, SkP quotes a number of verses from that *Smṛti* which Aparārka positively states to be quotations from *Devala*.

2. This list of *Yoganandanas* or Teachers of Śaivism, though called “future”, precede the SkP. Most of these are mythological persons except Lakuliśa who was born at Kāyāvarohaṇa or Kāyarohaṇa near Debhoi in Gujarat. He is the founder of the *Pāsupata* sect. His *Pāsupata-sūtras* commented upon by Kauṇḍīnya have been published at Trivendrum. A comparison of this list with that in VāP I.23 shows that the lists, with the exception of Bhṛgu, Vāli and Dārūka of VāP are identical.

Diṇḍī, Juṇḍīśvara himself, Sahiṣṇu, Somaśarmā, Lakuliśa of Kāyāvarohaṇa. O king, these and others are the future masters of Yoga (Yogeśvaras) in order. In *Kali Yuga* these will summarize the Śiva cult and expound it, O king.

217. Thus is mentioned the summary of the Śāstra (system of philosophy) in *Kali* age. Listen to the functioning of the *Kali* age which causes delight as well as anxiety.

218. In *Kali* age<sup>1</sup> men with their sense-organs overwhelmed by *Tamas*, begin to acquire deceit and jealousy and they will be envious of the ascetics and kill them.

219. In *Kali* age attachment (to worldly objects) is tormentingly overpowering. There is perpetual fear of hunger and drought. The adversity in all the countries is very terrible.

220. *Śruti* is not (considered) an authority, because people resort to unrighteous activities. They are impious, of improper behaviour, excessively hot-tempered and deficient in refulgence and splendour.

221-222. Greedy persons utter lies, are evil and have predominantly female progeny. On account of evil worships, wrong studies, misconducts, blasphemous scriptures and defective *Karmanas* of the Brāhmaṇas, subjects begin to dwindle. Kṣatriyas and Vaiśyas become extinct. Śūdras and Brāhmaṇas, increase (in number).

223. Śūdras sit along with Brāhmaṇas and take their food. They lie on the same bed as they (i.e. Śūdras). Śūdras conduct themselves like Brāhmaṇas and Brāhmaṇas behave like Śūdras.

224. Thieves pursue the activities of kings and kings behave like thieves. Chaste wives become rare and *Abhisārikās* (i.e. women going to their paramours in rendezvous) increase in number.

225. Then the earth (land) yields less fruit and other products. In some places it yields excessive fruits. Kings do not

1. Almost all Purāṇas and Mbh depict a disconcerting picture of the *Kali* Age, e.g. Mbh, *Vana* Chs. 188, 190; *Śānti* 69.80-97; BhP XII.1, 2; VP VI.1; VāP I.58,30-70. There are many verses common in these descriptions of different Purāṇas. R.C. Hazra states that such was the actual condition of the Hindu Society after Aśoka and before 200 C.E. (*Puranic Records on Hindu Rites and Customs*). But the description is applicable even today and as such is prophetic.

protect (the subjects). They plunder them because they are fearless on account of their sinful nature.

226. Persons not born as Kṣatriyas become rulers. Brāhmaṇas subsist on Śūdras. All the Śūdras become persons who argue, dispute and expound. They are congratulated (v.l. bowed to) by Brāhmaṇas.

227-230. On seeing Brāhmaṇas seated, persons of very deficient intellect do not begin to move (to give respect).

With great humility Brāhmaṇas keep their hand over their mouths and whisper (various) words into the ears of even a base Śūdra. Even when Brāhmaṇas are present Śūdras occupy high seats, even while they are looking on. Although a king knows this, he does not punish them. See the power of the (changed) Times.

Brāhmaṇas of meagre learning but endowed with power and fortune, embellish Śūdras with splendid white flowers and other decorations. Brāhmaṇas accept base monetary gifts from heretics.

231-232. Thereby the vilest Brāhmaṇas fall into the Raurava hell which cannot be crossed. Brāhmaṇas begin to sell the fruits of their penances and *Yajñas*. There will be crores of such *yatis* (ascetics) in *Kali* age. People (at that time) will have less of male progeny and abundance of female children.

233. They censure Vedic statements and the subjects dealt with in the Vedas. The sacred texts composed by Śūdras themselves (will) become authorities.

234. There will be predominance of the beasts of prey and dwindling in the number of cows. There will be no purity in the holy rites of anyone, such as charitable gifts etc.

235. There will be destruction of good persons. Kings will not be adequate defenders. People will sell foodstuffs in the country. Vedic texts will be sold on the highways where four roads meet.

236-237. Young women will sell their hair in *Kali* age. Women will be the chief and important persons in households. They will be hard and rough as well as ill-clad in dirty garments.

They will be arrogant and greedy, swallowing much food like the evil spirits called *Kṛtyās*. The general public will be



merchants and interested in business deals. Vāsava (Indra) will shower rain indiscriminately.

238-240. People will be beggars of many things. They will be surrounded by persons of evil activity, conduct and habit as well as heretics in false and deceptive guises. They will be interdependent. People will be undaunted in committing sinful acts. They will rob others of their gems and jewels and outrage the modesty of other men's wives. Towards the end of the *Yuga*, men aged less than sixteen will beget children and girls aged twelve will bear children.

241-244. There will be thieves robbing other thieves. There will be other robbers taking away everything from these robbers. When pursuit of knowledge and holy rites cease to be in vogue, when the world becomes devoid of devout activities, worms, mice and serpents will harass and torment human beings.

O King, at that time there will be an increase in the number of those other heretics whose attitude is antagonistic to the system of castes and the discipline of the four stages in life.

In *Kali* age, since people will be over-fond of sinful deeds, miseries on account of children, wives etc., ruin and decay of the body and sickness will occur as a result of the *Tamas* quality.

Though *Kali* age is thus a storehouse of defects, yet listen to its great good qualities.

245-248. Persons belonging to the three *Yugas*, the blessed ones who perform holy rites say thus<sup>1</sup>: "At that time (in *Kali* age) human beings attain *Siddhi* in the course of a very short time. Those human beings who perform holy rites mentioned in *Śrutis*, *Smṛtis* and *Purāṇas* with faith and devotion in *Kali* age attain *Siddhi* in a short while.

Holy rites (fructify) in a period of a year in *Tretā*, those performed in *Dvāpara* require the course of a month. These benefits are attained in a day in *Kali* age, if an intelligent devotee performs the holy rites strenuously.

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1. Good points of *Kaliyuga*, prompt results of good actions are described in vv 245-248.

O King, in the age of *Kali*, persons performing the holy rites of Hari and Hara and attaining *Siddhis* are as many as those attaining *Siddhis* in the course of all the other three *Yugas*.

You do understand from me what is going to happen in the twenty-eighth *Kali Yuga*.

249-250. When three thousand two hundred ninety years elapse (pass) in *Kali Yuga*<sup>1</sup> there will be born an overlord of heroes named Śūdraka on this earth. He will be the remover of the burden of the earth. He will propitiate (the *Linga*) in the place discussed (by us) and will attain *Siddhi*.

251. Thereafter in the year three thousand three hundred ten of the *Kali* era, the kingdom of the Nandas will come into being<sup>2</sup> and Cāṇakya will kill them.

252-254. He will attain liberation from all the sins in the Śuklatīrtha. In the year three thousand twenty only(?) the kingdom of Vikramāditya will come into being.<sup>3</sup> Thanks to the grace of Durgās, he will attain *Siddhis*. He will redeem poor people.

Thereafter in the year three thousand one hundred there will be (a ruler) named Śaka who will remove the excessive poverty (of the people).<sup>4</sup>

255-256. In the year three thousand six hundred, Lord Budha (Buddha?) himself a part of Viṣṇu and protector of virtue

1. In C.E. 1986, Kali Era is 5087. Hence this Śūdraka must have lived in C.E. 188-189 in the reign of Rudrasimha I of Kṣatrapa dynasty. In *The Age of Imperial Unity* (BVB Vol. II, p. 264) he, i.e. Śūdraka is regarded as a legendary figure and not a historical person.

2. Inscriptional and other evidence shows 3101 B.C. as the beginning of *Kali* Age. The Author is ill-informed on this point. *Kali* Age 3310=C.E. 209. But Nanda dynasty was founded in 364 B.C. (*vide* chronology in *The Age of Imperial Unity*, pp. 31-35). If we accept that Megasthenes, the Greek Ambassador, was at the Court of Pāṭaliputra of Candragupta I of the Gupta dynasty and not Candragupta Maurya, the date of Nanda must be shifted back by centuries.

3. *Kali* Age began in 3101 B.C. 3020 years after *Kali* means C.E. 81 as the beginning of *Vikrama Samvat*!

4. This means the Śaka Era began in 1 B.C. (beginning of *Kali* Age 3101-3100 *Kali*). If the Purāṇa means Śālivāhana Śaka it began in C.E. 78.

will be born in Magadha<sup>1</sup> as the son of Hemasadana and Añjanī. The activities of that noble-souled person will be many.

257-260. He will slay crores of fierce persons, the chief of whom will be Jyotirbindu. He will enjoy the seven continents for sixty-four years. He will leave behind him his reputation among his devotees and will go to heaven. Since he will be superior to all other incarnations on account of his good qualities, they will speak of him as Budha the dispeller of all sins.

In the year four thousand four hundred (of *Kali* Era) there will be a great king named Pramiti in the line of the Moon.<sup>2</sup> He will be a strong leader of many armies.

261. He will slay crores of Mlecchas and all heretics. He will then revive the pure and excellent *Vedic Dharma* without any admixture.

262-266. That king will pass away in the middle of Gaṅgā and Yamunā.

After some time the subjects will be extremely afflicted. They will resort to terrible holy rites with knavish tendency. They will be unbridled. They will be extremely greedy. They will join in groups and attack one another. They will be excited and afflicted with great strain.

When the holy rites laid down in *Śrutis* and *Smṛtis* become extinct, they will be killed by one another. They will be unruly and transgressors of the norms of propriety. They will be devoid of mercy, affection and bashfulness. They will be short in stature. Even at the age of twenty-five, they will forsake their houses and wives. Grief-stricken and agitated in their sense organs, they will be moving crying aloud “Alas! Alas”! Struck and harassed by (repeated) absence of rain, they will become miserable and will abandon their cultivation and other activities.

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1. This Budha is not Buddha, the founder of Buddhism. The Purāṇa author puts Budha's birth in C.E. 499 (3600 after *Kali*, i.e. 3600-3101 B.C. = 499) which is unhistorical. The names of his parents too are not the same as those of Gautama Buddha, the great promulgator of *Ahimsā*, and a recluse is credited with slaying crores of people.

2. The date of Pramati comes to C.E. 1299 (4400 after the *Kali*—3101 B.C., the beginning of *Kali* age). History does not know such a king. Some scholars try to identify him with Candragupta II of Gupta dynasty, but the dates conflict.

267. Leaving off their own country-parts they will resort to the borderlands, river-banks, seashores and mountains.

268. They will be in wretched and dejected states. They will sustain themselves by means of raw flesh, roots and fruits. They will be clad in bark garments or hides of deer. They will be devoid of possessions and devoid of holy rites.

269. Śālva, the Mleccha will destroy all abodes of pious activities. He will be the perpetrator of terrible deeds without caring for the superior, middling and inferior statuses.

270-272. In order to kill him, Viṣṇu, the Lord of the universe, himself, O excellent king, will be born as the son of Viṣṇuyaśas<sup>1</sup> in (the village of) Śāmbhala. Surrounded by excellent Brāhmaṇas, he will slay Śālva after slaying crores, billions and one hundred millions of sinners.

He will protect that *Dharma* which keeping the Veda in front closely follows it.

273. After carrying out many noble tasks Parameśvara (the Supreme Lord) will make a boat in the form of *Dharma* on behalf of good people. He will then go to the other world.

274-276. Then, O King, *Kṛta Yuga* will begin to function once again. The first *Kṛta Yuga* is superior to the others.

The twenty-eighth *Kali* will begin to function from the other(?) Then in the *Kṛta Yuga* the solar race and the lunar race will function from the Maru king and Devāpi. Brāhmaṇas will originate from Śrutadeva.

Thus, O king, is the arrangement of the four *Yugas*. In all the four *Yugas* those are blessed who worship Hara and Acyuta.

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1. This incarnation of Viṣṇu is mentioned in VāP, MtP and BdP. Some scholars identify him with King Viṣṇuvaradhana (Yaśovarman) of Mand-sore and some with Candragupta II. But the dates of the Incarnation of Viṣṇu and of these kings do not tally.

## CHAPTER ONE HUNDRED SEVENTYTWO

## Glory of Bharateśvara

*Īśvara said:*

1-3. Thereafter, O great goddess, a devotee should go to the shrine of Bharateśvara Liṅga which is situated not far from it (i.e. Daśaratheśvara) on the northern corner.

There was a great king named Bharata on the earth. He was the son of Agnīdhra. This Bhāratavarṣa is named after him.

O my beloved Pārvatī, after installing Maheśvara in this Kṣetra he performed a terrible penance for a period of a thousand years according to the divine reckoning.

4. The most excellent among men worshipped Śaṅkara with a desire for (getting) a son. The Lord who was pleased became eager to grant sons.

5. He granted him eight sons and a renowned daughter. The king became contented and blessed after attaining his desire.

6. He divided Bhārata into nine parts and gave a part to each of them. The continents were named after them.

7-8. They are Indra Dvīpa, Kaseru, Tāmravarṇa, Gabhastimān, Nāga Dvīpa, Saumya, Gāndharva and Aruṇa. O my beloved, this is the ninth one named by the Kumārī. The earlier eight Dvīpas were flooded by the ocean.

9. Along with the villages, regions etc., they remained within the ocean. Now only one among them named Kumārī, remains steady.

10. It extends to a thousand Yojanas to the south of Bindusaras\* and north of the ocean.

11. The length is glorified as extending to nine thousand Yojanas. This, O goddess, indicates the expansion of that noble-souled Bharata.

12. He performed fifty-six Aśvamedhas on the bank of Gaṅgā and thirty near Yamunā. Thus he became honoured by the people of the world.

13. With the favour of the Lord, he rejoices in heaven like Devas.

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\* Bindusaras : A sacred pool situated on Rudra Himalayas. (De 387)

14. He who worships the Bharata Liṅga installed by him, will certainly attain the benefits of all Yajñas and Dānas.

15. One who visits the shrine on the Kārttikī Full-Moon day in conjunction with the constellation Kṛttikā will never see even in his dream the extremely terrible Naraka.