

# VISHNUDHARMOTTARA PURANA

Dr. Priyabala Shah

PARIMAL PUBLICATIONS DELHI

Published by

PARIMAL PUBLICATIONS 27/28 SHAKTINAGAR DELHI - 11 00 07 Ph: 744 5456

Author Edition 2005

## **Excerpt - The Cosmography Chapters 3-23**

(Mārkaṇḍeya Rishi is instructing Lord Indra, Rajendra)

### **3. The Coming up of the Varaha Avatara**

Markandeya spoke : When the Brahmaraatri or Night of Brahma was over, or passed away, and when the Lotuses bloomed, with their petals fully opened giving out sweet smell and colorfully decorated, God Vishnu created the lives, having known them drowned under the waters overflowing over the lands (1) The old and welfare giving or benevolent habit of God Vishnu's love for the water-playing or water games, being seated as the Divine Boar, shaped himself in this mentioned boar form to save the world (2) He made the legs of "The Vedas" and (sub-tooth) Upadanstra, four crooked organs, and having four mouths or faces, with a fire-tongue and having the hair of "Darbh-Grass" and having a head of Brahma and also having a great penance (3) Every moment, every day and night, Divine "Vedanga" and ornament of Shruti, became like a Shruvtunda, and with the voice of "Samghosha" and great figure or personality was born by Him (4) He was greatly religious and truthful and also having good deeds done like that of Vikramaditya king. He was full of repentance over his minor mistakes and greatly steady and greatly victorious over the rest. He was before the Aryans and having a detached and withdrawn passion and having collected the seeds and fruits of great medicinal plants (5) his inner soul was like the wind and changed with the

pronunciations of Mantras and Soma-resin, He bore the Vedas on His shoulders and the smells of the offerings and with the sacrificial elements, He rapidly speeded up. (6) His body was before the origin of dynasties, lustrous, first-bodied; unseconded and having covered with the Diksha and having a right side heart and also a yogi and great doer of great deeds (7) Having fondness for his daily deeds and the tool or ornament of great souls, He, with the help of his wife Maya, went to a great peak and roused up (8) The Great-Prabhu or God, went to a great salty ocean full of salty waters everywhere overwhelming the earth on the land overflowing with oceanic waters, and having peaks, forests and mountains on it. (9) He lifted the Earth with the top of his tooth, for the well-being and welfare of the people, He became first God and a great yogi, brought out the world again out of the oceanic waters (10) Having known this, the Pig, having become bodied like thus, for the welfare of the lives, in olden days or ancient days, He, brought up and saved the Goddess-Mother-Earth, that went in ancient times under the oceanic waters (11) Having lifted up the Earth like that, went in the form of Varaha, into the waters and God divided it into different divisions with the help of Sudarshan-Chakra, now and how it became, I will tell you Oh-Lion of Kings, you please listen the story (12)

Thus ends the chapter-3 entitled the coming up of the Varaha-Avatara during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

#### **4. Patal Varnana (Description of Ananta-Sesha and the Netherworlds)**

Markandeya spoke : When the sun went down in the water and when the dust is visible in the dim-dazzelings of the faint light, the orange-coloured glossy lights are visible (1) Such eight-"Trasarnud" make a "Likshika" measurement, and that is "Sasharpa" and such several make-"Gaurasarshapa" Such "Sasharpa" and eight finger marks make a "Ashtaka" measurement and such twelve finger marks measurement in a conical measurement-as we call it, and such two make a "Hand-Measurement" Or "Hasta" (3) Four type of such is spoken as "Dhanu" and such thousand "Dhanu" make a "Sahasrika" measurement and such two measurements are called "Gavyuti" and such four are called as "Yojanas" (4) Now such proportionately three hundred "Yojanas" are "Ayutas" and such "Panchasha-chehhepaha" are a beautiful place is arrived at (5) At that very beautiful enchanting place - as it is called by God, Himself, Varaha, bore and disclosed into a hundred multi-forms-God-Himself. (6) There and then "God Vishnu" Himself, with the "Devotees" and "Great personalities" and such people gathered together visible in an "Umbrellas-Form", connected with this "Golden Egg" (7) God-Himself, having miserably touched by the prevailing miseries of the people (having) gathered themselves together and went to "Hari" was accompanied by them to Hari (8) These people were seated below all the pleasant were told by God Himself and above all of them, proportionately, desired best ones were seated (9) Really, they were worshipped as the "The Raudra people of Divine Fire" People. He himself one only was

there, self-enlightened, full of grace (10) From that only the fire "Divine-Fire" was enlightened and spread over this world at the end of the day and burnt everything there in the world-having body and nobody. (11) Beyond and above all, Patala first over known as it was (12) There, having seated with the "Yogmaya". Secondly, He was seated with the body, the "God of all; Janardana" was seated on "Sesha-Murti" (13) With the help of the "Light of Shiva" or "Rudra Light" He was seated over the "Patala-Lands" therefore, He, having seated on the lap of the Shesha Naga or "divine-Shesha Cobra" (14) He, who always, wore the flower garlands round his neck desired to wear to series Pearly-decorated-poisonous throngs or "Poisonous Heads" round His neck (15) God, Himself, being decorated with the three Bhuvanas-Patalas, Earth and Sky or Heavens and decorated as Balarama, God-Shiva and a Swadman with Blue sky-cloth, and being prayed by or worshipped by the Gandharvas, Nagas and the Rishis, then, i.e. thereafter (16) Thereupon over and above the stone like inner Patala looked like or appeared as it was believed (17) Really, there, the "Mighty God" stood outside as the Prince or "God-ruler" God Vishnu, Himself, originated that beautiful and enchanting and charming city (18) The palace of that best beautiful and enchanting and charming city was specially peculiar. It was famous for "Vaishnava - Architecture" and as it is said that the same "Vaishnav Art" is born by the whole world (19) There over on the "hoods" was restfully seated, full of good and evil, that-great self was with the "great goddess Lakshmi" adjoining Him (20) All the Gandharvas, with the Apsaras and the Ganas, are doing their worship. There appears the "Murti" or "Idol" of "Shree Krishna" in His best manifestation (21) Thereover, beyond eight, in proportion, appears the "Land of Patala" manifested as it appears full of blue pearls (22) Really that is the third famous place, where the "holy cows" is being spread in the holy atmosphere and were seated there on all the four sides on virginal form (23) Subhadra, like the form of fire and in the same manner Vishwarupa also along with Rohini, the fortunate one and blessed one were all around this world i.e. this world was uncovered by them only (24) God Vishnu created the "Milky Ocean" with the help of their milk and originated a charming and enchanting beautiful city, in Patala of all the three (25) There the "Lord Vishnu Bhagawana" was seated on the dais of "Shesh-Naga" or "Divine Cobra", overwhelmed with the flames of fire, along with "Laksmiji", in the most penanceful manner (26) Thereover, sight in proportion, in all the directions and beyond fourth yellow lands, marked with special yellow flowery decorative marks (27) Thereover-God Vishnu took the form of Haya (horse), was seen, along with the grace of hundreds of moons, like the gold ornament (28) That city was there famous place of "Famous Garuda"-the Great. There was the God of the Gods, Prahlad, along with the Great Bashkala, being decorated by them (29) Thereover and beyond it, as it is, the fifty "Raktabhauma" famous in the "Mahatala" (30) In the centre of that lake, ten yojanas in proportion aggregately the whole piece of land was excluded by the waters expecting that land full of movable and immovable and water lives, all the things (31) There dwelled "God Hari" in the form of a tortoise. Thereover and beyond, as it is (32) Oh! Maharaja, The sixth of it is really "Bhimatala". There also in the "Divine Lake," hundreds of yojanas of lands were submerged; and there dwelled the "God Hari" in the form of a "Fish-God" (33) Seventh

black-land, Or "Krishna Bhaumaha" by name was a hard land whereupon dwelleth "He" by the name of "Kapila-Deva" by name "who Himself was "God-Vasudeva" (34) There was a stone-city by name "Ashma-Nagara" as it is remembered, that was the city of "God-Varuna" and in the form of different cities, headed by those Demons or Danavas (35) These cities were ruled by the kings named viz. Virochana, Kumbha, Nikumbha, Hara, Shambara, Karala, Naraka and Haya (36) Hayagriva, Sunda, Ghase and Praghasa. Thereupon where the highest and the best and the finest cities were-First one of king Bali and the other one was of Yogesha (37) Another city inhabited there belongs to Ravana as is seen there, "Ravana" or "Loka Ravana" and also the best city of "God-Vishnu", best in brilliance and royal grace, shines there by the "God-Vishnu's" -Divine-Grace" (38) He was accompanied by the "Goddess-Laksmi" and was wrapped and dressed in the fire coloured garments and the three crores of "Great Devotees" or "Bhakta-Mahatmas" dwelled therein (39) He bore Shankha, Chakra, Gada and Padma, (Four things in four Hands) and dressed in the yellow garments or cloth viz-Pitambara (40) The "Savarnas" or the higher souls or "Mahatmas" - who are graced by highness of sky presentations, or heavenly presentations of high lives, and those ones are graced by the same illuminous and grace as of "God-Vishnu" are glad and pleasant children of "God-Vishnu"-are continuously with high effects on the world (41) In ancient times there lived and ruled "Paulatsya Ravana" he was really God with clear insight and vision; There was Bhogawati city there ruled by Vasuki (42) Here are the cities of the "Nagas" and they are really the different cities of Padma, Dhrutrashtra, Virakta and Kaurava were inhabited there (43) There were the cities of Takshaka, Elapatra, Karkotaka, Dhananjaya, Shamkha and Ashawatara rulers (44) There were also cities of Kandala, Surasa, Sumukha and Gaja rulers. There were in all the quarters the "Great Elephants" who protected all the directions. (45) This Earth along with the mountains and forests and the Kanana-upvanas was born on their shoulders or backs, Virupaksha, Naga and also of Mahapadma (46) and also of Sumana and of "Great-Rudra-Mahatama" all in the' proportion of "Five-Ayutas" in proportion, this belonged to their kingdoms (47) and excepting as described above, the rest of the land belonged to "Patala" as half of the whole globe i.e. half of the hemisphere of the Divine-Egg-Circumference and half of its proportion (48) was given to three crores of the God of the Gods - the Rulers, as mentioned above and rest ten Panchangas of rulers, this fruitful and fertile land belonged to them under their great protection (49) The proportion of five-ayutas or "Panchayuta-proportion" of lands as the fertile land to the great and famous rulers as mentioned above was reserved and the rest of the hemispherical lands were reserved for, like that those as mentioned above, the rulers were proportionately given the land (50) I was told this by "Nruvira", the "God Himself full of special mystery in the appearance of a curved moori-shape. Assembly of listeners, the stories of "Patala-Lokas" with different, interesting and enchanting facts with manner: So please, listen to me; Oh! People! as I tell you in a story form (51)

Thus ends the chapter 4 entitled Patala Varnana during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara

## 5. The description of Lokas

Markandeya spoke : The first king of the "World people" or the "Bhoo-Loka", please listen to me speaking; was so famous that there was not so lofty and high a ruler like him even in the Patala (1) They were seen resting on the shoulders of wind or Vayu, being worshipped by seven great mahatmas, each one of them was as famous within five paths; (2) There were all the animals, birds, worms, human beings and kinnaras, Yakshas, Rakshasas, Gandharwas, Pishachas and those, who grazed on the earth (3) They were all well seen and described as above, were corn yielding grass-lands and of those who bore the knowledge, the famous was the first path of Vayu (4) The second was of those who were Siddhas or glorious in achieving knowledge, and the third was of the Garuda and the fourth atmosphere was famous for the Gandharwas (5) The fifth goes to the Vinayaka, the sixth to the crowds of elephants whose water-fountains were really famous (6) The fortunate one, the seventh of the Siddhas oh Yadava, above and thereover, as it is proportion (7) God stands there being famous as "Bhuvanloka" more than a "Manvantara" they will be the kings by rights (8) Thereover, as it is in proportion, there above stands the "SwargaLoka" or "Heavenly-Lokas" who are chiefly or really enjoying the fruits of their merits there (9) The King of the Gods, who drink "Soma-Rasa" and also of The "Shakra-Lokas" etc. Thus the great men lived where God lived (10) Those who are completely retired from their respective position and who are as successful as the royal kings, dwelt thereover, there above as it is (11) There lived the people called "Janaloka" or common men, where cows are physically and spiritually-religiously worshipped-stands a "Brahma-Ratri" where surrounded by lives (12) Thereover, as it is in proportion the "Tapas-Loka" or the people who did "Penance" lived there, the great souls and the great people lived (13) Thereover, in proportion, as it is, there over lived the people who spoke and acted-"Truth"-and being called the "Satya-Lokas" lived the great and desired best-The "Brahmanas" (14) Like this as described here, the seven lokas lived, are your people and they are the "Great people". In this way, these are the rays revolving round the "Sun" (15) Such as those learned are mentioned by the signs given by the peoples, like this, thereover, mentioned in it. (16) The place of Rudra, as mentioned, the "Highlight of Rudra" is seated there in 'that place, "The great Rudra-Lokas" seated and dwelt over the "Brahma-Lokas" or "Brahma People" (17) Such thousands of yojanas, as per the strong, or dense opinions of the five lokas as mentioned before the "Temple of the Sun" - or Aditya-Mandir"-is situated and is only visible during the day-light (18) When this is seen as blue colorful is the dark only. "Oh Lord of the Earth" and beyond the darkness there is the "God - Himself - and the "Rudra Lokas" (19) "The -Great God Shiva" Or "Mahadeva"-along with His wife was enchanted by and deeply enjoying there, with "Hoisted-Flag"-on which was the "Emblem of Ox" being uncovered by the Devotees, where there was the Rudra and equally achieved position (20) Thereover, as it is, mentioned "Thus famous Vishnu-Loka"-is extremely popular of all the unapproachable Gods (21) Thereover, shining like gold the universe over the Earthly people, the "Great Vaman-God" lived there (22) "The Great-God-Vishnu" lived in Heaven being the "Great-God of Heaven" in the Heaven itself, in the form of

the "Man-Pig" form or "Nara-Varaha-Form" being glorious in the Great people over there (23) Having spoken like that, the famous popularity of the "Great king Trivikrama" in the "Tapo-Loka" along with "Nara-simha" or "Man-Lion" king in the "JanaLoka" was pervading there (24) The Loka named "Santanaka" were famous in the "Satya-Loka" or "Truthful people" like this; The "Godly Lokas" and "Godly kings" lived and the predecessors of them along with "God Indra" saw them all (25) The Great kings, who became Great by penance and the Devotees, constantly prayed God, they were all above "The Rudra-place" and as described by me, "Vishnu-place" or "God-Vishnu's Realm or Empire" existed over there (26) The Greatest of Gods, to whom, nobody could be able to see, there, where "No-Sun" shone or "No-Moon" existed there (as it was only cosmos beyond) (27) With the Light of that God, really that country existed, and above that country till the end, oh God of the earth (28) As described before, there was the place of the "Varaha" where there was the respect of, as I tell you "Six-Crores" yojanas or "Thirty Crores and thirty" as were planned were in existence there. (29) Like this, the population of the Lives or peoples lived there being famous there, and like this only the peoples of the surface of Moon existed there (30) The people like this only saw the God, the people along with the "Indra God" and "His" predecessors, the really Great by the "Penance of god" and the constant Devotees of God (31) The external egg was ten times greater than that existed and pervaded with water all around and ten times greater than that, the external "Light Existed" or "Illuminated" area was pervaded by the "Tejas" or "Light" (32) There existed ten times the "light" the "wind" existed thereover, from external space, and ten times greater than "wind" the "Sky" existed. (33) One tenth of the "sky" the "Mind" is over covered externally, "Mind" is affected by 'Intelligence' Oh king, as is, one tenth part of the whole atmosphere (34) The Intelligence is, as in the proportion of one-tenth of the covered soul "Ahankara", and being unknown by the Atma or soul, is only one tenth part of it is uncovered (35) Really that has been uncovered by an unknown "Purusha" or "Physically-Masculine-self" and that has been the "Best-Purusha" or "Purushottama" in the all pervading egg or extensive universe (36) Having that much of the universe, half of the world is unable to speak and endless, really, is the "Great Purusha" who is the chief in the endless cosmos (37) Having "One Form" that only egg, whose "Great-Ruler" is "He" with the division of the same countries or regions and the divisions of the same lives or living beings or "The Insects" (38) Such different regions or countries are almost the same, Oh king in the "Great Brahmanda". At the time of Happiness and Miseries, their lives and deaths occurred as the case was (39) The number of the Kala of all the eggs in the cosmos, is almost the same, to be known, of all heavenly bodies or eggs, Oh Superior King and at the end of the day all the Purushas came and lived, having entered their own homes (40) Only one, but endless, is famous king Indra, of the kings, and no other. That is, as I mentioned before, is the Real King, lived there, in short He is only the king of all the "Great-movable and Immovable world" His radius as famed by the "Great Vyasaji" only envisages and completes never this world any time (41)

Thus ends the chapter-5 entitled the Description of the Lokas, in the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

## 6. Dwipa-Vibhaga Varnanam

Vajra spoke, "Oh, Bhargava ! The one who is the outcome of Bhrgu-Dynasty. I have a great doubt about the proportion of the creation of the world, so please tell me the proportions of the creations of this great round world or the "Bhu-Mandala" (1) Markandeya spoke, "Oh, The Rajendra! In the middle of the great round world, there is a "Great-Meru-Mountain" of one hundred thousand yojanas height organized in the centre of "Jambu-Dwipa" one hundred thousand yojanas in proportion. Oh "Mahipati !" or The Ruler of the world" is determined at the top thereof (2-3) There it is surrounded by the "Salty Sea" even in the double proportion of the salty-sea is Shaka-Dwipa" (4) Oh, the Great King ! There is no doubt about the "Shankadwipa" existed there. The "Kshirada" (milk ocean) also is existed there in proportion of the equal proportion of the "milk" (5) In the double proportion of the milk ocean by the "Kusha-Dwipa" existed at yojanas of distance existed "Kusha-Dwipa" in the equal proportion of itself (6) In the double proportion of the "Krounch-Dwipa" or "Grain Dwipa" there existed, it as it is, and in the equal proportion of the "Krounch-Dwipa" there existed in equal proportions "The Dadhimandoka" (7) In the double proportion of the Island or Dwipa, "Shalmala" is existed and in the double proportion of the "Suroda" surrounded by "Gomeda" (8) There is a "Dwipa-Sansthana-Mandapa" in the centre of the "Pushkara". That is really a "Great Mountain", the Great people is famous in the "Northern Direction" of Manas (9) There existed, half of the determined plan according to this proportion, the different and diversified, peaks existed and peeped up there only (10) In the eastern direction of "Mount-Meru" there existed a "Top-Peak" called "Manasa", in the "Northern Top", and there existed a famous city of "Shakra" or "Indra", The King of the Gods, named as, indeed, "Amarawati" (11) There existed "Prabhavati" in the "Southern Eastern Direction" which belonged to "Fire God" and there existed a city named "Sanyamani-Puri" in the southern direction which belonged to "God-Yama" or "The God of Death" (12) There is "Vikranta city" or "Purvi Vikranta" of Virupaksha king in "The south Western Direction" and there is also a "City SukhaPrabha" of Varuna in the western part (13) There is a city called "Shiva-Puri" belonged to "God Wind" or "Vayu Deva" in the "North West Direction" and there are famous cities named "Vibhavari Puri" and "Somapuri" in the northern direction (14) In the North East direction there" is remembered a city called "Sharmada" which is "Shaivi" or "Welfare Bringing City" and "Pushkara-Puri" is as uncovered by self, uncovered by the "Tasty Lakes" of The Tasty waters" (15) There is a beautiful city full of gold (Kartasvara), which is better than the sweet watered earth and according to the proportion of the plan or yojana, there are twenty thousand such cities (16) Oh, the God of kings, ten more, as are famous in the lots of five, five have been famous, surrounded by a single rock in the Garden of Gods, or "Devodyana" is beautiful earth (17) There existed,

amongst the families, the king whom belonged visible and invisible land, in the plan, as organised, has been described with extensive elevation (18) Oh, the "Mahipala" or the king of the earth! In the visible and invisible world, the "Protectors of the People" (The Lokapalas) are still remembered. They were famous in "Great Vigour" "Maha-Virya" from the very ancient times and they are permanently for an age, fixed, as the fixture on the earth (19) The famous and specially famous-"Gods of the Directions" are well-known are Sudama, Sheshapada, Ketuman, Sumahabala, Hiranyaroma etc. (20) Oh, the Great King ! the planets and stars like Avyakta, Mahi-Grass and Chadrarka, never shown and glittered beyond that (21) Really there is watery place full of Darbha grass, as envisaged by the visible and invisible world, Oh King! There existed in the "Great Ocean" and its darkness covering it (22) In the proportion of one sixty, as equally appointed, and even beyond that; Oh king! Brahmanda or the Egg of Brahma is fixed and situated there. (23) Over and under it, as has been famous in the Brahma's Egg and has been bearing it; really in that proportion only, looking obliquely is fixed in proportion to it, as said above (24) Really beyond the "Garbhodaka" there existed, in the centre of "Meru" in the ocean three crores yojanas, being executed and ten (25) and rest five, also, Oh! the God of the kings! that proportion is unframed. Oh King! of it only "Brahmanda" is being equally on all sides (26) Half of it - and second - and also ten, Oh! Such as, mentioned proportion was decided by the philosophers (27) Really, in the Centre of the eastern direction, of Meru, in the "Salt Sea" There are beyond the water or the ocean there exist "Vishnuloka" as mentioned Greatly appreciated (28) The nature of the existed God, is as can be described like that of a king, there he sleeps at the end of the rainy season the God of the Gods, Janardana (29) He is always with "Laksmi" constantly, rested on the laps of "Sheshanaga" - on the eleventh day of the bright half of the Ashada Month", Janardana (30) He is thereafter for five days specially worshipped and prayed by the Gods, Rishis, Gandharvas, Apsaras and the Ganas or the Divine Guards as they go there for five days and worship Him (31) There is a great divine and religious festival or ceremony, along with the prayer, songs, dance and musical notes and thereafter He goes to sleep "Yoganidra" for four months (32) To such a "Resting God", the Rishis and the Brahmans, worship and pray to Him and the Gods also observe that festival along with the Devotees, with the (recitation of) shastras (33) In the bright half of the Kartika month, there also for five days, they awake the God of the Gods, going along with the Indra, during that day (34) The Gods also observe a great festival, in the Eastern Direction of Meru mountain in the centre the ocean of milk (35) In the centre of ocean of milk there is another beautiful city or "Puri" there existed and rested God with Lakshmi resting on the laps of the Sheshnaga (36) There also for four months, in a year or during a year, the God takes a restful position, as being there with the weapons, only, the God is visible, giving "Darshana" to the people (37) Therefore, in that part of that direction, in the centre of the "Ocean of Milk", really thousands of yojanas and twenty five mandalas or the associations (38) The "Shweta Dweepa" is famous there very beautiful as the people of there are like moon-grace and there shines the grace of the sun in the people (39) With the light of that, as being seen from far, they seem to be from Gods Oh Yadavas, being with the



knowledge of "Panchakalas" or "Five times" worshipping and praying to the "God-Janardana" (40) They worship the prayers, with bowed heads, they offer to God; and the worship thus done in this way gives devotional merits to the bhaktas or the devotees (41) they are approaching to "Hari" or "God" being inspired by the lonely position of God and they having gone there, they never think to return back or never return back (42) Having worshipped thus for a long time to God of the Gods or Janardana and breaking the "Solar-empire" or The "Aditya-Manadala" they enter the cosmos or the "Brahmanda" (43) They, in that way, resist the God of the Gods Pradyumana, Samkarasana and others, then God-Vasudeva and to Great one (44) Having obtained Vasudeva, they abandon all the behaviours, they rarely return back, having gone to the "Sweta-Dwipa" or the "white island" (45) In the "North-east-Direction" in the centre of the ocean of milk, there is Vaijayanta and there is a "Great-Golden-Mountain" (46) There remembered, ten thousand and ten yojanas in proportion there exist the region in length and height in the proportion of which is famous (47) There existed, in proportion of a hundred yojanas in its extensive area, the five caves, in the thousands of the yojanas (48) In the Gate, covered by the "Darkness", as in the yojanas in hundreds, there existed one Divine and fully glittered aprons, and dresses, of their own, as she was really a great great one. (49) She was famous by the name of "Timirawati-Puri" famously called by that name, by the Rishis and there the "Best of the Gods", "Vishnu" rested and slept there as "Janardana-God" (50) Oh! The Ruler of the Earth! There are the Goddesses named "Nidra", "Kalaratri" and the excellent "Laksmi" (51) they worship to that "God-Vishnu", in the Great sweet and melodious musical instrument and "He" is there, protected by the embodied, body-bearing, protectors or the Guards with the weapons, there (52) From his sleeping body, or the resting body, there is respiration and "breathing-ins" and breathing-outs" and the Lines of the people or the crowds of the people fall down and fall up; (drop down and up) in other words the people are born and come and died and go up. (53) Oh! King! His breathing in is as being called the birth of the lives and His breathing out is as being called the death of the lives, as is called (54) In the centre of the "Ocean of Ghee", there is at "Meru's west, there exists the extensive number of "Islands" the planned and organised "Dwipa-Parimandala" (55) There is the population of "Great God Govardhana" as mentioned, there is also the memory of the "Divine Cows" being remembered (56) Constantly with the sexual emotions with the "Great Lustre" and "Grace" God plays there in the centre of the "Curd-Ocean" in the islands, in the mentioned proportion. (57) Keshava, lives there always, bearings the form of beauty of Gold, "Hemarupadhara" and the Rishis, see Him, in that form living there in that golden-beauty form (58) There is a great island widely spread in the centre of "Sura-Samudra" and there are "God-Sankarashana" and strong and lustrous Gods and Demons on that island (59) There are adjacently, to "Him" there stood mind-enchanted and Divine women with "Great-Beauty" and "Liquor" or "Madira" and there was "Goddess of wealth (Karishini) (60) The "Masters of lords" of the people, always see such and there existed God, in this manner and position as it is said by you, this is the executed association of perception and it is like the full moon type of perception that has been in the sky, visible there (61)

Thus ends the chapter-6 named "Dwipa-Vibhaga-varnanam during the discourse between Markandeya and Vajra in the first part of "Shree Vishnudharmottara.

## 7. Jamboo Dwipa Vamanam

Vajra speaks, "Oh! Great Muni! You please describe to me, the colony of (Empire-controlled) Jamboo-Dwipa Oh! Bhargwa! I want to listen from you, only, as I want it, because you are born there "(1) Markandeya spoke, "Oh! The Great King! there are six of these mountains in the Jamboo Dwipa having their birth between the two seas on the east and the west (2) Himavan, and Hemkuta; Nishadha and Neel; and like them, Meru and Shrungawan; also these are six seas (3) In the centre of the collection of these mountains, mountain Neela and Nishadha are there and the "Mount-Meru" is called the golden mountain and I want to listen it from you; the proportion of that (4) As it is said, being come up, eighty four heaps of thousands, below which, as said are sixteen and are spread and expanded only sixteen. (5) The area of it is doubled is attached with the land and the Earth, as is remembered, and the collection of Pushpanibha, above, being expanded in thirty two in number (6) The area of that is doubled and is remembered with more systematically. As it is said, to be ninety and the eastern mountains is said to be in proportion of thousands (7) Really a thousand yojanas away from it, there is a mountain range of Malyawan, the western of which are the mountain ranges of Neela Nishadha (8) As shown or directed from here, to the Eastern Direction, there is the mountain range of Gandhamadana. In the Northern Direction of Meru, White: and in the Eastern Direction Ananta is being called (9) In the southern Direction is yellow; and as, is remembered, to the western direction is Black. That is, as it remembered, to is Brahmin and to the Eastern of it, is Kshatriya. (10) In the southern direction, Vaishya is remembered and to the western direction Shudra is remembered. From there and from them Brahmins are sprout out and in the Eastern, in the ancient times they are supreme by their births. (11) In the southern Direction, Vaishyas and in the Western Direction, Shudras are remembered. In the Eastern Direction, there is Mahendra's City, named Amarawati, behind the "Mountain-Meru" (12) Taking a round about it, there is a city named Sabhavati of King Agni while to the southern direction there is a city of Yama, called Samyamam City, which is situated to the south of it (13) The city, which is specially inhabited in the south-western Direction and the city which is inhabited in the Southern-West Direction and to the Western Direction is the enchanting and beautiful city named "Sumukha" being owned by God-Varuna (14) Just nearby it and not to a long distance is the city named "Shiva" owned by "God Vayu", specially famous: While to the North of that is a beautiful city named "Vaibhavari-Puri" owned by "Soma (Deva)" (15) Just to a little distance and not very far is the city named "Shankari-Shiva", of king Shiva, behind the "Mountain-Meru", as the God, in short, are available from any direction, as are commanded by God Vishnu (16) The direction-Protectors, or The Guards of the directions, are well known, in

their specified directions; and God always rules His city, in the "Northern-Peak" of the Manasa-Sarovara Peak of His kingdom or Empire (17) God sees Meru, from the city, existed in Meru-itself: to the half of it, is marked with or specified with water and peaks in the south (18) As it is called, the "Divine-Showers" are showering from the Heaven : which is devoid of all the evils or the miseries. The White-Peaks like white horns, the well-known Golden Rays are showering upon it (19) The well-known showers are beautifully showering in the centre of white-Blue or Whitish-Blue sky and in the centre are "Nishadha and Neel" and at the back of which is Gandhamadana (20) Ketumala is remembered as the chief, excellent and most beautifully existing, amongst the centre of "Nishadha and Neel" and in the Eastern Direction is "Malyavata-Mountain" (21) There is the division of the world, named "Rudramukha" which is fully of happy and pleasant people. On all the sides of "Meru Mountain" there is a kingdom of the division of the world named "Neelavarta" (Oh King !) (22) Even, there also, there are four divisions of that Empire also and oh King! Please let me know the name of those divisions. There are the name of Bhadrashwa, Jamboomala, Ketuman and Kuruva (23) Oh, Yadava ! There is the most famous, eminent, tree called "Jamboo-Vriksha" in the "Jamboomala" Kingdom. There are thousands of yojans far away in the Eastern Direction are existed these lands (24) The most welfare bringing river named "Jamboonadi" sprout and origin from it and taking a round of the "Mount-Meru" with her flow, she dries herself into the own root or the footland (25) "The Jamboo Dwipa" is famously known after the Royal "Jamboo-Vriksha's" name and fame; and with the graceful fame of that "Royal Tree"; "Mount-Meru" is always shining on the earth (26) Neither the Sun, nor the Moon nor the Stars shine over that land: while always there is adversity of welfare in the Sharvat Colony of "Mount Meru" (27) Very far from the Hemakuta region "Harivarsham" is situated, While to the Southern direction of "Hemakuta" which "Purushas" are to be remembered (28) Bharata-Varsha or Bharata, is the land of the Yadavas; to the southern direction of "Mountains of the Great Himalayas". Oh king! That is the land of our good deeds and where we are existing and inhabited over the great "Bharat-Varsha-lands" (29) "God-Keshava" has designed or created and organized this special condition of this age : and there are two colonies known as the "Northern Bharata" and "Southern Bharata"; but the wholeness or unity is only one! (30) The third land is known and the fourth is the central one and even the longer is consisting of four (31) (As said by the Rishi Markandeya to the king Vajra) nine thousand [yojanas] were a fixed size, as the great philosophers and thinkers, predicted-decided and told, as has been decided in the proportion (32) As is remembered, the two thousand [yojanas] were fixed high, decided for mountains and also accordingly, the proportion of "Mountain-Meru" is nine thousand Yojanas, is a decided proportion (33) Jamboodwip is famous and glorious in proportion of a fixed yojans: and to the North of which, the proportion as told by me, as it is, in the Northern direction (34) Apart from that, in the Eastern Direction of it, Oh! Parthiva! you, please listen the proportion of it; as it is, thirty two thousands and several hundreds of yojanas, over and above it (35) Oh! The best of the Parthivas! Bhadrachalas and Ketumala, each of them, a hundred of thousands of yojanas, extending is the area of both of them (36) Nine thousand yojanas from "Meru

Mountain", there is a region called as "Gandhamadan" and "Malyawan" is mentioned to be nine thousand yojanas from "Meru" (37) "Vishkambha" is told there, to be, thousands of yojanas from "Meru", that also is, as it is decided, "Jamboo Dwipa" is gloriously famous (38) In the Himachalas, the best yakshas, are enjoying residence and really there in the Hemakuta, and chief of the Daityas or Demons enjoyed residence. The chief of the Gandharvas enjoyed their residence in "Nishadha" and "Shaila" and the "Nagas" enjoyed their residence in "Neela" (39) The going or the motion of the "Pitrus" is in the "Sweta" enjoyed residence and thereafter entered the "Siddhas" enjoyed residence behind the "Shrungawata". The people with Indra and Dev-Ganas enjoyed residence on Meru always with enjoyment and enchantment with picnics and tours. (40)

Thus ends the chapter 7 entitled the "Jamboo-Dwipa-Varnanam" or the description of the "Jamboo-Dwipa" during the discourse between "Markendeya and Vajra" in the first part of Shri Vishnudharmottara.

## 8. Bharata Varsha Varnanam

Vajra spoke, Oh Bhargawa ! I want to listen, Oh! god, about the Bharata-Varsha as it is the "Land of Deeds" or Karma-bhūmi, of the dead predecessors of all of us, Oh Bhargawa! (1) Markandeya spoke; Such a Bharat-Varsha is gloriously famous in nine big divisions or regions. They are sheltered or protected by eight big mountains, and are mutually unknown by one another (2) They are the systematic mountains from Himacala to the ocean; and to the North of them. I am Rajendra and you please know or recognize me like that (3) Swamali, Hemamali and Shambhoo, Karta, Swarakara, Vaidurya-Mountain and decoratively beautiful Manumadhava (4) Indradyumna being in big size and copper-coloured and beyond love and hatred between Gandharvas and then Varuna (5) \*1 These mountains and ninth in the centre, is the Island named really "Madhyama" as it is an esteemed and established in the seas on all the four sides (6) In the Eastern and Northern side of the Himachala, there is situated, the "Mountain Vaidurya" and to the back half is the "Golden-Mountain" or "Kanchan-Giri" and the rising up from the salty sea (7) Oh! King! surrounded by the seas on all the sides, the protection being obtained by the small lands and their peoples; and Himalayas has divided the ocean into two bifurcated countries (8) \*2 The southern salty ocean or the Indians Ocean's north, at the back and to the south of the sea, "Lanka-Puri" or the city of Lanka is situated, where the king Ravana was killed (9) where there is the salty-sea, that is saturated with salt, that is the same division of the south of Himachala, in this land of Bharata, Oh! King! (10)

### EDITOR'S NOTES:

(sloka 5)\*1 The usual list of regions name Indradvīpa, Kaśeru, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva and Vāruṇa, and this one (Bhārata). Here, some of the names of the regions have been substituted by the meanings of the Sanskrit words, for example, Indradvīpa must be "Indradyumna", Kaseru must mean

“being in”, Gabhastimān can mean “big size”, Tāmraparṇa definitely means “copper-coloured”, Nāga and Saumya must mean “beyond love and hatred”, Gāndharva must be “Gandharvas” and then Varuna is not changed. This is what happens when English translations are made without comparison to the same passages in the other Puranas.

(sloka 8) \*<sup>2</sup>The land of Bharata is sometimes called Himavana or Himavata, as it is separated from Jambudvipa by the Himalaya Range.

There lies the Greatest Mountain Himalaya and second is Gandhamadana and Sweta's best mountain and the Great Mountain of Mandara (11) These are the great mountains seen by the Great Mahatmas and the Pandavas. In the centre of Himalaya there is a big mountain named Kailasa (12) Full of snow or snowy Ashrama of Nara-Narayana is famous, where there is beautiful and enchanting Badarikashrama; served by different shakunis (13) The Ganga is flown with hot water and white pure water are also fully flowing Oh! King! the beauty of the Tapas is like Golden-flowering rays or the golden sand (14) Thus, there are the Dwipas told to you, by their chief importance in short. Such others are at the distance of hundreds and thousands of yojanas in distance also existing there (15) They are not describable even in hundreds of years, indeed. In order to have a full description of the "Great-Bharata-Varsha" in all these years in hundreds and thousands! Oh! Lion of the kings! The Healthy are people, who are fearless or free from fear and all the people are passing their lives in detachment as are said above (16) Oh! King! The proportion of the longevity in the people as a whole is as high as said by me. By doing good deeds in the lands of Bharata-Varsha, all the people are progressing in their lives (17) Their lives are well dependent on trees and vegetation and their women were also beautiful. There was no one to punish them because they did not need it. Oh! King, they were all the people going on right path (18)

Thus ends the chapter 8 entitled "Bharata-Varsha-Varnanam" or the description of the Bharata-Varshas land and people during the discourse between Markandeya and King Vajra, in the first part of Shri Vishnudharmottara.

## **9. Janapada Varnanam**

Vajra spoke, "I want to listen and know the people of the inhabitants of "Sagar Dwipas" or the islands of the ocean. Oh! The Best of the Bhrgus! Please describe it to me at length, or in detail (1) Markandeya spoke, "The well-remembered are the people of Panchala, Kuravas, Matsyas, Yaudheyas, Savatashcharas, Kuntayas, Shursenas and people of Madhyadesha (2) also others vrashadhvajanas, Pannas, Suhmas, Maghdhas, Kashayas, Videhas and to the east Koshalas are mentioned well (3) Kalingavanga, Pundranga, Vaidarbhas, Mulakas, and Vindhya, Neelayas and well spoken people of Eastern and Southern Directions (4) Pulindas, Ashmakas, the inhabitants of Jimutas Nara-Rastras, Karnataka, Bhojakatas and the inhabitants of Southern (5) Ambastas, Drawidas, Nagas, Kambojas, Strimukhas, Shakas, Anantavashis and all those who are known in the Southern and Western Directions (6)

Strirajyas, Saindhavas, Mlechas, Nastikyas, Yavanas and to the western well known with the Patumanushadhis (7) Mandvayas, Tusharas, Mulikas, Mukhas, Khashas, Mahakishas, Mahanasas, Deshas, are the inhabitants of Northern and western Directions (8) Lampagas, Talangas, the incomers of meru and Gandhara lands, Himavat-Neelayas Mlechhas, Udichis and the sheltered people of the directions (9) Trigrtaminas, Kaucatas, Bhrahmaputras, Satiganas, Abhisaras, Kashmiras and famous people of eastern (waters) water regions (10) The Royal kings of the Dwipas or the islands of the seas and the chief ministers of these Dwipas and the kings of the lands and all those whom I describe to you from all these directions. So please know it from me (11) Panchal Natha, Magadhahipa, Kalinga-Raj, Bhojakateshwara and Anantaka, Saidhavaka, Tushara, ruler of the counry Madra, and the ruler of Kuluta, all these are the chief rulers and kings of their lands or kingdom (13)

Thus ends the chapter 9 entitled Janapada Varnanam (the description of the Janapadas) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

#### **10. The Description of the rivers springing from seven mountains**

Vajra spoke, "There are seven mountains which are situated on the islands or Dwipas of the oceans. I want to listen the names of the rivers born of these chief family of mountains of seven dwipas (1). Markandeya spoke, "Mahendra, Malaya, Sahya, Suktiman, Ruksha Parvata, Vindhya, Pariyatra are the seven chief mountains. (2) Trisamma, Rushikulya, Ikshuga, Tridivalaya, Langulini, Vanshadhara are the rivers, really, born of these great Mahendra. (3) Krutmala, Tamraparni, Pushpaja, Utpalavati, Shitodaka, Girivaha, are the rivers born of Malaya or Malayachal mountain. (4) Tungabhadra is of a good category in its flow and Kavery is also there. There is, in the centre of the southern way there are a few rivers flowing from the foot of Sahyadris. (5) They are Rishika, Sukumari, Mandaga, Mandavasini, Nrupamala, Shri and Shuktimat started from its foot. (6) Mandakini, Dasharna, Shona and Narmada the Goddess, Tamasa, Pippala and others are started from the foot of Rukshawat. (7) Vena, Vaitarni and Narmada and Kumudwati, Toya, Setushila and others are started from the foot of Vindhya. (8) Para Charmanwati, Pada, Vidisha, Venuwati-also, Sipra, Hyawanti, Kunti and others are started from the foot of pariyatra. (9) These are the chief rivers mentioned to you, are the meritorious, holy and worshipped by Rishis. There are thousands of other rivers, which are impossible to be mentioned, Oh! the Head of the Society of Yadu-Vansha! (10)

Thus ends the chapter 10 entitled Saptagiryudbhvanadi-Varnana (the description of the rivers springing from seven mountains) in the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

## 11. The Description of the rivers of Himavana

Vajra said, "You describe me the rivers, which are chiefly capable of uplifting us from sins and fearfulness and which are originated from the foot of the mountains of Himalayas and are meritorious and specially Brahman (1) Markandeya said, "One with tenderly and beautifully colorful waters flowing and mixed with Kush-plants residues, beloved of Kaushika, the river Kaushiki is eternally the best river (2) The sin washing, by holy plunging, Shubha, holy and purifying, unchanging, best river, which is always loved by the great Munijans (group of sages) flows here (3) Really the river, which is having the different families of the best elephants, which is as good as Ganges in merit; which is full of the musical notes of the groups of Gandharvas and which is with the holy-cows-families is the River-Gandaki (4) In order to purify the people, and designed by the-"God of the people" - the great river Lohita, the pleasant in the eyes of the people and pleasing the minds of the people (5) Drshadwati is constantly flowing and worth having its Darshan of flowing waters, is attended and worshipped during the day by the people; as it is worshipped by the group of Gods in Heaven (6) River Mena is flowing mostly with innumerable lives and it is competent of having destruction; while River Bahuda is having broken or non-constant flows; as is written here (7) Dharmapada is for the worshippers, Dhutapada is a very big river, Gomati, Gokulakirna, and Gajendra-Ganga are also said here (8) The River is seriously solemn with the songs of the Gandharvas and having the Groups of the Yakshas and having sweet notes and specially musical chirpings of birds like cuckoo in the fragrant breezes of Kadamba Trees and vegetational glory of God (9) river Akulodaka is full of beautiful petals of the Kumuda (lotus) flowers and the sweet and cool waters and winds; is the divine or Godly river of Gods and Goddesses and the daughter of God Shankara (10) Oh King, River Davika is the river that brings the sublime updrive motion to Godly-Heaven or Devalokas; is extended to River Mahakula and victorious in the dwipas (or Islands) (11) and River Chandrabhaga is pleasant with the beautiful rays of the moon and with the enchanting cold waters, is palatable to Vishnuloka and destructive to the people of the surroundings of extensive-rear (12) Its bath leads the person to Chandraloka and the benevolent giver of Immortality. River Saryu is a big river with the pilgrimage centres and Saroj flowers (13) It is always constantly attended and worshipped by the good people of desirous of the people of soma or Chandra. Its banks are protected and worshipped by Indraloka as it is the giver of the Heavenly Indralokas (14) It is with the waters fragrant with Indivar tress or Fig trees and Goddess Iravati River, is especially flowing with broken waters and others are rivers Vipasha and Kushala rivers (15) It is also the uplifting river to those people who have done all sorts of sins. The River vidruta is worshipped by Vashistha and River Shatadru is a swiftly and speedily flowing river (16) river shiva is the giver of welfare and good or Rudralokas or Shivalokas, to the people who are fearfully tormentors and repenters. River Krishnatoya is blessed by Krishna and the yellow-waters-flowing river to (children) or its progeny (17) River Yamaswasa (Sister-Yama) and River Yamuna are the rivers who destroy the unhappiness. There are also Saptaprakara (of seven types) River and Saraswati River also (18) Oh! My

King, you please listen to the names of the rivers on all the seven parts of them, as they are Suprabha, Katarakshi and wide river Manasahruda (19) Saraswati River, having a strong stream, Guvenu and Vimalodaka (transparent water) is in Pushkara and also in the Naimisha and in Koshala in Gaya (20) Know the rivers (in order) in Kurukshetra and at the entrance of Ganga in the Himachala are the rivers which are originated in the Himalayas and are chiefly existed: as are described; Oh "Brave Man" Bold man! These are the rivers and thousands of rivers and others are all holy and are contacted with the highest of the Rishis (21) These are the rivers in this land in the seven types and also of three-way-going. They have entered the Dwipa or the Bharata's land, Oh King! and worshipped by king Bhagiratha and are said the lotus-born (Brahma) (22)

Thus ends the chapter 11 entitled Himavananadivamanam, the description of the rivers of Himavana in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

## **12. The description of Koshal**

Vajra said, "Oh, God ! In the nineth part of the Bharata's land how is famous the sea that has been made by the Sagaras ?" (1) Markandeya said, "In the nineth part of the Bharata's land, Oh, king ! In the parts of the nine directions, in the Eastern Direction, Oh, Yadava (2) There is a land named Koshala, with abundance of wealth and grains. That is full of decent villages and full of happy and enjoying people (3) The land that is born by the Earth, is full of sweet waters and full of grains and milky supply. The women of the land are enchanting and charming and the men of the land are forever masculine and bold (4) The land is full of matured, clever and smart people, who are easily co-operative with the meritorious of all aspects; and here are the specially pleasant and beautiful more than the specialities of the cities (5) When the sun is setting, the evening, there are the entrance of returning cows and with the particles of the dust of land with their walking, the pleasant atmosphere is created while returning from the forests (6) While going to the Western Direction, first we arrive at the land beneath the sky, where there is Brahma-Dhwani or Divine-Notes from sky (7) There are innumerable forests of fruit-trees and the families of tall trees, whose shade is thickly cool; and where there are innumerable water-pools, wells and tanks; teeming with the travellers, Oh ! Yadava! (8) There is absence of diseases, thieves, scarcity of food and water and the fear of other nations. People do not know the death without matured times (9) There is the land of Gods, whose steps are fossiled in the land, where there is the land full of the best wells and step-wells are richly decorating the place (10)Where there are the musical notes of sweet tunes of the flutes of the Gandharva's music in the gardens, over there and the musical sweetness is mixed with the virtues of sweet and melodious music of the divine notes and tunes (11) Where there is no, any low man who is devoid of his own religions and there is absence of a mean man in the land. There is also no sightless or



blindman or even man with weakened limbs (twisted limbs) and the name of vasundhara is really quite capable of virtues of her names (i.e. where there is wealth-bearing Earth.)

Thus ends the chapter 12 entitled Koshala Varnanam (the description of Koshal) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

### **13. Description of Ayodhya**

Markandeya said, "Oh ! The Best Masculine one Besides the wealthy of Koshala's land, there is a beautiful city beloved of Gods, whose name is the city of Ayodhya (1) This city has an enclosure of wall and ditches and is situated on the banks of Saryu; and really it is decorative by the big-Edifices and buildings of chief category, which is owned by the best devotees and worshippers of fame and going on the great divine good path (2) The divinity adorned by ever-pleasant elephants, ever-ready for romantic-enchancement, steadily constant and in the numbers of hundreds and born of the families of Divine elephants or family are pleasantly embellished (3) The Horses; adorned by the wealth of God Vishnu; slender, are like with unfattened muttonless curved bodies with good alert ears, pleasing the minds, long necked (or having long necks) having good eyesights, smart looks are decoratively seen there. (4) Where, there were hundreds of prostitutes, having the limbs & organs like petals of the padma-lotuses, with padma Garbha and having the faces so beautiful as the full moon, very expert and well-practised in elocution and offering enchantment or romantic joy (5) One who is without merit, without learning, there is no culture, there is no activity or work and whose aspirator, having gone to Ayodhya, becomes disappointed or desired-less (6) That city (of Ayodhya) is having built with hundreds of gardens, and having the festivals of socially importance and having brave and diseaseless persons, having overcome all complications of logical disagreements and complaints (7) The city is always with the musical notes and tunes of Veena, Mridanga (drums) and flute constantly, always fast smiles, on pleasant person, adorned by many precious pearls and jewellery (8) It is adorned by the groups or teams or Brahmins like "Brahma-Ghosh-and-Maha-Ghosh" and that neat and pleasant atmosphere with the sweet and tonic smokes of holy sacrifices in the land (9) With the smell, sweetened with the smoke sweetly fragrant with the breezes of winds, brought up by the people with their daily routines of holy duties (10) Where there are neither poor people, nor dirty and weak or thin persons, having no disliking grivences on "The Vedas" down-trodden means, worthless and differentiated in their bondages and faithless persons (11) At a distance often yojana there is a big city in the centre, on the river Saryu, situated in three yojana of square area (12) Oh! the Leader or the God or Master of the People of Yadavas! That is got built by the king at the period of a "Manvantara" and rebuilt also, and the whole world is also built and rebuilt is being observed (13)

Thus ends the chapter 13 entitled Ayodhya-Varnanam (description of Ayodhya) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

#### **14. Dynasty of Ikshvaku**

Markandeya said : "Manu, the Vaivasvast designed a city and inhabited and he also reigned it for long times, having the Royal Ceremony of Commemoration of Rajyabhishaka to Ikshvaku (1) Having given the burden to his son he expired and thereafter his sons reigned the "three lokas" or "Trilokas" the movable and immovable world (2) Therefore this whole world is to be reigned and ruled by him and Ikshvaku is his son, reigning and ruling these Triloka or Three-people-world (3) He was religious deedful, truthful, controller of the organs of senses, handsome and expert of the knowledge of taking and bringing to all the lives (4) He was the helper and lover of Brahmas, protected ones and sympathetic master of the poor people and blessed & envisaged by the competent energy with the Divine-Mantras (5) He was the possessor of six virtues, full of great enthusiasm and speaking with smiles of proper virtues. There were proper punishment; no punishment and there was no high punishment under his rule (6) He was the philosopher knowing all the vedas and sub-vedas, the doer of many sacrifices and with a great joy in penance or Tapas. He was of the opinion of healthy sports or activities and non-violent to all the lives (7) He was the believer of humanly possible happiness and the worshipper of respectable ones; and the winner of passion, anger, pride, respect and lust for attachment and ever-joy etc. (8) He had won all the six enemies effecting the body and was visible in all the dutifulness in all his deeds, well-fortuned and with a loving sight or Priyadarshana (9) He was the possessor one, of abundance of grains, abundance of wealth, innumerable elephants and innumerable horses. He was a great ruler and guiding sun to the Ayodhya city and pleasing the group of the enemies also (10) He always protected and ruled the subject in whole as his own son and there was not any irreligious deed in human beings, in the rule of that king or ruler (11) There was no unhappy man, who was either poor or diseased or less-lived or one with a short life or foolish, or ugly or fortuneless or even having no figure (12) I have seen all collected virtues in him, with a specific intelligence of high honour. He produces and creates a great kingdom or Empire, being a great soul, the protector of his subjects and the chief administrative monarch to all the world (13)

Thus ends the chapter 14 entitled Ikshvakukulvarnanam, the description of the dynasty of Ikshvaku in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

## 15. The death of Madhu and Kaitabha

Markandeya said, "there was born a son to king Ishwaku and was named Vikukshi, He was religious. His son was Kakustha and other son (1) was Pruthu and his son was Shreeman-Vishwadesa and his son was named Shravatsaka and Shravasty was designed and constructed by him (2) His son was Bruhads and kuvalashwa was his son. Kuvalashwa was very bright and lustrous, by killing Dhundhu, he became a giant in waters with a huge body (3) Vajra said, "How Dhundhu, with great light and luster, was wounded by Kavalashwa, and who was the enemy of Dhundhu here as "Water-giant"? (4) Markandeya said, "In ancient times, when the movable and immovable things were destroyed in the people, in an ocean; (5) and when there was the destruction of the moon and the planets and stars, whatever was remained, was saved and put in the lap and Janardana, the God, slept (6) There sprout out a divine good lotus, from the navel of Him and from that only God Brahma was self born, with good (four heads) four faces or four mouths (7) There he was seated and while God Janardana was sleeping, they worshipped, "The Vedas" bearing the bodies all around (8) Where he was in the full study of the Vedas, there were born the drops of perspiration, so He having taken a lotus-leaf, the king was full of many doubts (9) There arose and born two giants from that, from the dust, and darkness, with the strongest of vigour, with names of Madhu and Kaitabha and full of strength and super deeds (10) Then they both, having the decision of sin, forcefully plundered the Vedas and Brahmins, with the body plundered the grandfather (Brahma) (11) In order to preach the God of Gods, Padmanabha, He became wise and bore the head of a horse (12) He, second body of a horse, was like hundreds of full moons and brightly decorative with different jewels and ornaments, with the second body went to Rasatala (13) He, with the head of a Horse, went and brought all the Vedas, permanently and presented them to the great grandfather and he became a guru or preceptor of the world or Jagatguru (14) Then having the head of a horse, or Horse-Head, God went into Antardhana (disappeared) in order to save the country from the giants, Madhu and Kaitabha (15) God Vishnu bore two bodies, viz Vishnu and Jishnu as are remembered and Jishnu fought with Madhu and Vishnu fought with Kaitabha (16) Then, with the good fight of both of them, God Janardana was satisfied and He said to those huge bodied giants-Madhu and Kaitabha (17) The strongest and the best is attained by or achieved by the Best one only and becomes the supreme and unconquered. Then to ask for (Vardana) boon then said, to God Vishnu, with the eyes like a lotus or Lotus-eyed Vishnu God (18) Our Son should become so powerful in great strength and super deeds and when the son was born to them, those both of them in ancient times were destroyed by Vishnu and Jishnu (19) and they were protected in the waters and they were submerged or drowned and pervaded there and the Earth or Mahi has come out of them (20) Then it became famous as Medini, as by the people and the philosophers; and then in the form of a pig or Varaha, this earth is uplifted (21) Therefore, the God of the Gods has put forward this land in the eastern direction of the Earth, in the establishment as in the wheel of revolution, by the orders of rule of God of the Gods (22) In this way in the fight between God of the

Gods and Madhu and Kaitabha, both Madhu and Kaitabha are defeated; and they both went to the Home of Vishnu-God in this salty ocean, in the neighbourhood of God Vishnu (23)

Thus ends the chapter 15 entitled episode of the death of Madhu and Kaitabha (Madhu-Kaitabhavadhopakhyanam) in the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

## **16. The Slaughter of Dhundhu**

Markandeya said, "Oh! King! In this ninth part of the Bharata-Varsha, the sea became full of sands and was heard to be overcome out of waters (1) In the centre of that sea, Dhundhu is established eternally and at the end of Samvatsara, he lets out a great breath or "Maha-Uchhavas" (2) While and when the earth destroys herself, along with the mountains, vegetations and forests, the lives which are less in strength or longevity are destroyed and go to "Yama-Sadana" or die themselves (3) When this world becomes a little more active or lively, then the water gaint-the sinful-soul-attacks devouring for food (4) At that very time, indeed, the high-lives or lofty souls, are in full-penance and at the end of penance, they have the Darshana of Madhusudana (5) Oh Bhargava, God Hari speaks to Him, to obtain the best boon and with the folded hands, satisfied God Madhusudana (6) He said to the benevolent and boon giver that is my best desire, that I would like to have the Darshan of the lotus-like best of the God of the Gods" (7) Shree Bhagwan said "Really, you shall get the Vara (boon) or the best, by me, Oh the Bearer of Bhrugu-Kula! You shall be non-decaying or Ajar, with no old age, and also become immortal by my varadana (boon) (8) Wherever and whenever you want water, that will happen there and then by you. Then the great deeds of the God will be realized or done in that manner" (9) He does great injuries to the Ashrama, always, so having gone to Kunalashwa, kill Dhundhu at the earliest (10) I shall perceive the battle in Kunalashwa's war and with the help of my lustre, he will kill Dhundhu And Aja (11) Oh ! The Best one of Bhrugus! Dhundhu is unable to be killed by any one with less vigour or light. Markandeya said, "Having spoken like this Bhagwan went to meditation or went out of sight (12) Then he went to Ayodhya and Uttanka was also with great penance, was worshipped by Brahadashwa, as said by Brahadashwa (13) Uttanka said, "oh Rajendra, how can you sleep happily? Get ready and gird up your loins, on hearing the deeds of Dhundhu (14) Oh ! by my word I assure you that you will kill Dhundhu. as powerful are you; why are you back from the industry again, to do so (15) Kill Dhundhu, who is greatly strong bodied and who is a great obstacle to the Dwijas, having heard this word of the Muni, king spoke to Kunalashws (16) I have determined to go to the forest, left the "Rajyadanda" or power to rule, you kill the best of the demons; who is pet by Uttanka (17) Having been spoken like this and having the nature loving father being detached, gone with Uttanka, to the Rakshasa to the water to fight with (18) He fought with him; Oh! Keshava! being Dharmatma, fought with Dhundhu and according to the opinion of Uttanka, afterwards killed him with

Brahmasra (19). Having killed that gaint and other thirteen best ones and having love and devotion to Krishna and the same position to Dharma, he went to the Heavenly Dwellings and immortality (20) Oh ! Best-Ruler, having killed the son of Madhukaitabha, he went after killing Dhundhu, entered the city being welcoming gloriously (21) The Gods were pleased and happy and all the directions were pleased, at the destructions of the best demons; as the obstacle was destroyed, world became obedient, king got the credit of a very high honour (22)

Thus ends the chapter 16 entitled (the episode of the slaughter of Dhundhu)  
Dhundhumaropakhyam, in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

### **17. The episode of Sagara**

Markandeya said, "Having killed Dhundhumara and having rode his horse, indeed and his son Haryeshwa, Nikumbha is his son, and his son is Subita (1) His son is Bhurushashwa and Mandhata is his son and with the Divine desire or will the king was born of his body (womb) (2) His son was Purukut and Trased was his son; Shambha was his son and Shreemanaranaya is well spoken or well heard (3) He was killed by Ravana, in the ancient time and he became the victorious in the Tri-loka or Three worlds; Darshadashva was his son and Vasumana was born of him (4) His son is called Hridhanva and Ayyarani is remembered thereafter; his son is Satyavrata who is known as Trishankar (5) Harishchandra is his son and Rohita is his son and his son Harita, who is known as Chanchuharita (6) Vijaya is his son and Alarka is his son, Alarka had an ugly son and was born of his arms (7) He as fond of women, hunting, gambling and full of many intoxicants. His intoxicants were disliked by the enemies of Narendra or king (8) His kingdom was snatched by a cunning tricks by Haihaya and Talajangha and uncovered by all the Mlechha people; being snatched away of his kingdom he went to the forest (9) His wife was full of virtues and she followed the steps of him and accompanied him to the forest. He dwelled with his virtuous and proud wife who was pregnant (10) Then she born son Sagara; well in behaviour and gone to the forest and having born the son, the king joined with her, as the deeds of the times (11) She was descended from Yadu (Yadavi) queen and he followed the religious loving Yadavi queen, she was cultured from all the sanskaras by the Sagara and Yavana (12) She was eloquent in religious dialogues (shastra) and also expert in the archery; she followed only one king after having attained youth (13) With the graceful gift of Yavana, thirty positions were full of active bondage of legs and the penanceful and holy one ! Haihaya and Taljangha ruled happily (14) Then having obtained Ayodhya, they enjoyed the kingdom thornlessly. Sagar, having obtained the kingdom with power of fourfold army (15) and having won all the Mlechhas and having won the world, enjoyed the thornless kingdom (16) He began to worship Chyavan with well respects again

and again and having the permission of him, he began to collect women (17) He had two good wives to Sagara Mahatma and he along with them, the king went into penance for son (18) At the end of Tapas or penance, Hari said on seeing the king slendered, "Only one son for dynasty shall be born to one (19) and the second one shall bear sixty thousand sons" Like this, having obtained the great vardana (boon) the king returned with his wives to the city (20) The great and semenful king or Vigourous king who was religious got son and sons; He had the prince by name Asamanjasa with grace and by deeds (21) From the kingdom, ruled and inhabited by forefathers his son named Amshuman, who was full of virtues of high rising power, satisfied their father and predecessors and he became the king, ruler of the world (22) The grandsons and great grandsons of great vigour ruled the great world quite happily and pleased the good names and fames and having won the best rulers, and enemies, the great soul ruled the world (23)

Thus ends the chapter 17 entitled Sagaropakhyanam (the episode of Sagara) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

### **18. The Sub-story of the Sagaras**

Markandeya said, "Really those sons of Sagara, were most powerful and united, became by the will of the fate, thorns of the Gods and Brahmins (1) Having been sorrowful minded, the Gods, all they went to the great father Brahma and spoke that the collected and powerful sagaras are killing us (2) Brahma, being spoken like that, the great grandfather of all, spoke, to all the gods, who were displeased with all the Sagaras (3) The permanent and great master of the world is really Vasudeva, He is Kapila, of Gods and will kill them (4) having been spoken like that by Brahma, all the Gods went to Vasudeva, at that time Sagara was the Ruler of the world (5) He was initiated into the Vedas by Vajimedha, and the horse for the worthy of sacrifices was grazed on the world (6) While he saw grazing the horse, Kapila snatched away the horse and the confused persons knew that the horse was not snatched away by Kapila (7) In spite of great search; when the horse was not obtained or searched out, they went to their father and complained about the lost horse and digged into the surface of the world (8) Oh! King! In the ninth part of this land of Bharat-Varsha, when they searched out, completely everywhere, they with all their power and capacity started to dig into the earth (9) From the extensive paths, while going to the way of Patalas, from the Himachalas in the western-northern direction from the mount Vaidurya mountains (10) and at the back of Kanchan mountains and towards the north from the salty seas the country is divided into two countries, Oh King! (11) After digging the part of Himachala, they entered the land after digging the earth of it, there is sea and the peaks of snow or Himashaila of a very dangerous avalanches dropping; (12) Like this they entered (in search of the horse in different ways) where they were gathered there, by divine will or by accident, Kapila was there and (13) They found the Horse standing by the side of Kapila, when seeing at the

horse, standing by Kapila, they were all enraged (angry) with kapila (14) With the desire of killing him (Kapila) they attacked him with axes and hammers in hand, they harassed him, these wicked were seen by the Rishi (15) The Sagaras were burnt to ashes, indeed, only by the sight of the eye and all of them went to the Hell or the Naraka, as they were the thorns to Gods and Brahmins (16) Having known the sons killed, king Sagar wanted to send for Anshuman, with the help of Narada as Anshuman was religious (17) Having obtained Anshuman, Kapila muni, the best of the Munis was pleased with great lustre, oh son of Yadus (18) the sage Kapila gave the horse with happiness. Then Anshuman spoke with water in the hands for ancestors (19) Having greeted, he, with great light and with the penance of that very great one's high-light. That Goddess, with the girdle of sky, will come there (20) She will wet the ashes of the Sagaras, the cruel souls (21) When it will happen, then the Sagaras will go to Heaven and when the bones of others will fall in the waters of Gangas (22) They will also go to the Heavens, undoubtedly; having spoken like this Anshuman, soon, having greeted to the father of the world, jagadguru (23) As per the determination, having come to great grandfather, on horseback, Sagar, the great king of the earth, accomplished the sacrifice (24) Like that overjoyed the Sagaras, oh best ruler this ditch is known as Sagara by the king (25) From the salty sea, with the waters was produced the king. When it was over then was produced the people's master or the king (26) He conquers many kingdom and becomes the Emperor. Then he becomes great religious man and afterwards goes to heaven (27) Having transferred the kingdom to Dilipa, he went to heaven himself and even Dilipa, having taken the reign and ruling well he handed over it to his son Bhagiratha (28) Then the king, having left everything, went to the forest and observed great penance and having left the rule, Bhagiratha also went to the forest to observe the great penance and went to heaven (29) Oh ! The Master of the Yadava dynasty or Yadava Group of society, having plunged the ashes of the Sagaras in the waters (30) and having plunged the ashes in the holy waters of the Ganga the princes went to the Heaven and having reached the Heaven, they lived there, eternally, happy in that way, collectively (31)

Thus ends the chapter 18 entitled Sagaropakhyanam or the sub-story of the Sagaras during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

### **19. The descendant of river Ganga**

Markandeya said : The son of the glorious king Dilip, after getting the kingdom and after knowing that his ancestors were in -hell, entrusted his kingdom to the ministers and courtiers (1) began devout austerity, worshipping the Ganga constantly sitting on one seat for ten thousand years following rules and restraint of senses for his ancestors' salvation. On that when the holy Ganga was pleased (2-3) Bhagirath asked the favour. On that the Ganga asked him to please Lord Ashutosh Shiva to bear the force of her fall because when she will come down to the earth, the earth will not bear the force of her flow. Oh King ! only Shiva

can bear the force of my flow (4-6) saying thus the Ganga disappeared. Then the religious king Bhagiratha started the hardest and toughest devout austerity to please Lord Shiva. As a result Lord Shiva gave him his Darshan (7-8) The Lord of the Lords said "Oh king, I have been pleased with your hardest and toughest penance. I bestow your ancestors' enormous fame and my best devotion" (9) Markandeya said "When God spoke thus, the king Bhagiratha whose ambitions have been fulfilled, worshipped Shiva went to the Ganga (10) When the Ganga realized that the Lord Shiva was pleased, she came down from the sky to fulfill the ambition of Bhagiratha (11) knowing that the Ganga was going down on the earth Brahma too came to the earth. The great glorious Yama, Indra, Varuna etc. and the famous hermits men like half faced serpents, Gandharva and Vidyadharas, Suparnas, kinnaras and Apsaras came down in their own planes (12-13) So the sky was covered with hundreds of planes. The Gods and serpents showered flowers and the whole scene was quite beautiful and attractive because of the charming handsomeness of Gods. There, blew all three kinds of wind with its coldness and flavour. The surrounding area was filled with the musical notes. At that time there came the Ganga to the earth from the middle of the sky (14-15) "I will drag Lord Shiva to the world under the earth."With this evil thought in her mind the Ganga fell on the head of Lord Shiva (16) On knowing the evil thoughts of the Ganga, the four faced Lord Shiva inserted her flow in the curling of His hair (17) Thus the Ganga who lost her way arrested herself there and there for years to come (18) The king made a beautiful lake out of the scattered drops of showers of the Ganga waters. Lord Shiva freed the Ganga from the curling of his hair on seeing the starving and thirsty king Bhagiratha for his ancestors' uplift (19-20) Lord Shiva-bearer of the Ganga, disappeared then. Freed from the curling of the hair of Shankara, the Ganga entered into a fine pond (21) and flew forward in her seven flows. She proceeded further in the East entertaining the mind with her jingling sound and with her large breath (22) Her second flow was towards the west sea in the zig zag fashion. Her one flow followed the king Bhagiratha southward. The Ganga's flow was swift somewhere and was slow some where (23-24) Somewhere it was silent, somewhere it was with whirling Its sound was great somewhere its sound was less. There were geese on either side of her bank somewhere and flocks of sheldrakes too. (25) The swift flow of the Ganga look very beautiful. The Ganga that gives happiness to Gods and accomplishes. The pure water of the Ganga has become like nectar because of the touch of Lord Shiva (26) This Ganga, flown through the legs of that Lord Vishnu washes the sins of the sinners. It passes through the Vindhya and enter into the eastern sea (27) When it reaches the Patal from the sea it wets the king Sagar's sons who had been burnt with its holy waters and gives the salvation. Thus the daughter of the king Jahnu the Ganga who is worshipped by hermits began to move in the three worlds (29-30)

Thus ends the Chapter 19 entitled the descendant of river Ganga during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.



## 20. The narration of the Jahnu's daughter

Vajra said, "Oh King ! I have listened from you the description of the divine river Bhagiratha Ganga, now I wish to know the reason why the Ganga the wife of this sea is called Jahnavi (1) Markandeya said, "There was a king in the country named Panchal. He used to live this homely life following his Vamashram religion and routine work (2) He got the city constructed with hay and poles. The city decorated with jewels is called Kanyakubja (3) There was a benevolent king named "Janhu" whose fame spread all over the universe (4) The king began to perform the "Ashvamedh Yagna" (A horse sacrifice). At that time the Ganga wetted the whole of the arbour of the "Yagna" with her forceful fall of her water. On making the arbour wet the king Janhu told the Ganga (5-6) Oh sea-wife Ganga ! "You will get the fruit of this evil deed of your soon. I will just now drink up all your water" (7) Saying this, the king with his strength of his great penance and meditation drank up the whole of water of the Ganga (8) Then the recluse on seeing the waterless and unhappy Ganga pleased the king. The king then allowed the water of the Ganga to flow through his ears and accepted the Ganga as his daughter. So Oh Yadunandan ! Bhagiratha is called Jahnavi (9-10). The Ganga wetted the arbour of the yagna because the king became proud of his all round fame (11) Thus the inhabitant of all the three worlds, the daughter of the Himalayas and Adripati, a great pious, remover of pains and bestower of favour, offspring of the foot of Lord Vishnu and the wife of the sea was considered as the daughter of Jahnu.(12)

Thus ends chapter 20 entitled the narration of the Jahnu's daughter during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

## 21. The incidence of Trivikram

Vajra said, Oh leader of Bhrgu race ! Please tell me in detail why the learned people of the world call the Ganga 'Vishnupadi'. (1) Markandeya said, In old days during the time of an epithet of Brahman Manu the four Gods among which Jaya, Ajit and Shukra achieved great fame (2) One among them who was worshipped by people who maintained the universe became Tndra'. Their relatives and friends were of demoniacal activities (3) From among them there became a king named "Bashkali'. He snatched away the kingdom of Indra by winning Him (4) Indra, whose kingdom was snatched away sought the protection of Brahma who took him to Lord Vishnu (5) Four faced Brahma talked about the victory of Bashkali to Lord Vishnu (6) said Vishnu, Oh Brahman ! I will get back the kingdom of Indra Oh religious souled God go back, I will not make any delay in this matter (7) I will come to the king Bashkali in disguise of a Brahman. On seeing me with surprise Oh Devraj, you tell Bashkali (8) Oh Bashkali you have taken away all my three worlds. Now give three steps of the earth to this dwarfish man for the sacrificial fire (Yagna). When Indra will tell this he will grant to give three steps of the earth. (9-10)

Said Markandeya, when Lord Vishnu told thus, Brahma returned to His own residence. The Lord Vishnu went to the king Bashkali in disguise of Vamana(dwarf) (11) Surrounded by many demons and engrossed in his work, the king Bashkali was surprised on seeing Vamana's arrival (12) At that very moment "Indra" came there. Bashkali worshipped Indra by getting His feet washed, giving respectful offerings and rituals (13) Then he spoke with respect. I am greatly surprised on seeing you, what caused you to come over here ? (14) Then replied Indra, you have snatched away all my three worlds by winning me, so give me only three steps of the earth for making an Altar for sacrificial fire ceremony (15) Oh-Bashkali, I ask for the Vamana. I agree to give three steps. On hearing this., the king of God was pleased (17) Markandeya said, then Vishnu, the good wisher of people and God, disclosed of his disguise and showed his vast appearance (18) Then Vishnu put his one step in Brahmaloaka and his right leg in the world of demons (19) Then, O, Yadava ! The world-Lord Vishnu gave the first (step) to the sun, the second to the Dhruva and the third to the Gods. (20) Then Vishnu strongly kicked in the Brahmanda resulting into making a hole into it (21) The water above the Brahmanda, entered into the earth through the hole (22) The flow of holy water that flew from the hole of "Angusta' made a river which is called the "Vishnupadi" river (23) Bestowed with all the happiness O king the river Ganga made her flow ahead for the sake of welfare of all in the entire universe (24) Thus when Vamana measured all the three worlds in his three steps the angry demons left this earth and made their way to under part of the world 'Patala' filled with water (25-26) After snatching away all the three worlds, Vishnu disappeared at once and Bashkali used to live a happy life into the "Patala (27) The king of God Indra by avoiding the troubles of the people used to maintain the world. This incarnation of God is known as Shri "Trivikrama' (28) The whole episode of coming down of the Ganga is helpful in getting rid of all the sins (29) Moreover, the same Ganga spread her existence again in the time of Vaivshwat Manu (30) The Ganga, the offspring of the foot of Vishnu in whom the whole of universe and all three worlds are contained is called "Vishnupadi' (31) I have described the evolution of such Ganga listening which would destroy all the sins. One who is sunk in sins would gain the world of God by worshipping the Ganga (32).

Thus ends the chapter entitled the incidence of Trivikrama during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

## **22. The perversion of Ganga**

Vajra said, Please narrate the description of the Ganga which has been born from the foot of the great Vishnu and which has been spread all over the three worlds (1) Markandeya said, O King, the pious maker Ganga entering into the land of Brahma, achieving the land of Vishnu, wetting the arbour of Brahmi, arrived, at the penance grove (2) From there she

reached "Mahat Loka" then after reaching the Heaven she reached the "Lunar Mandala' (3) Falling from the Lunar Mandala she reached the Bhuvārloka, there she is called the celestial Ganga (4) There one can see the clear route of the Ganga in the clean sky and this celestial Ganga falls on the middle part of the "Meru mountain" (5) Flowing through this Meru mountain, somewhere visible and somewhere invisible halting in all the year round (i.e. Satya, Dvāpara, Treta and Kali) It flows on and on (6) O King, the Ganga Devi stayed at a lake in Kurukshetra in the name of Jaya and divided herself into two branches of her flow in the names of 'Shanta' and 'Sadhvi' (7) she flew in the beautiful countries known as Jyotsna, Mrugmānda, Hiranyavati, and Pundrika (8) Flowing according to the will, she is known as "Bhadra' and "Gandharvi', besides the same Ganga is known as splendid "Jambuvati' on coming to "Ilavarta' (9) The divine persons-residents of her banks at that place, wear golden crowns on their heads. It became famous as Nadwala in the country full of trees called Ketumala (10) In the country named Hari it became famous as "Manswini' and "Jyotishmati' then it was known as "Rambha' and beautiful 'Chandrawati' in the country of 'Kimpurusha' (11) Then the holy maker of brain Ganga became known as "Kashika' in the country named Indradyumna. Then flowing according to the will of the king Bhagiratha, Ganga celebrated for her pearls made her name famous as 'Gabhasti' and "Matimalini (12) It reached the "Rudraloka' after becoming known as Nagavati in Nagdwipa and Somaprabha in the south and went to Brahmāloka (13) It became known as Gandharvi in the country of Gandharva and Varuna Sarovara in the country of "Varuna' (14) Maker of mind pleasant, with pious water, flowing in the eastern countries, making the eastern sea famous, the Ganga, is worshipped by all immortals, all fishermen, all Rishis, persons with awkward lips, men with peaceful appearance, people with big ears, people with big stomachs, earless people and all other (15-16) The residents of Khervad and Vegvad to fulfil their desires used to worship the Ganga by making the lake named "Indradyumna' (17) All the residents of Darad, Jahud, Kashmir, Niras, Kuru, Gandhara, Daiada, Abhira Kūparva, Bhimrauva, Shivaparva, Indraparva and all other residents on the seashore worship the Ganga (18-19) Gods, demons, Kalkeya, Gandharvas and Kinnaras, along with mind pleasing learners, snakes, Suparvas, the residents of Kalpagrama and Naranarayanashram, Kiratas and Pulindas and the residents of city of Maya. (20-21) Kulun and Bharatas residents of the part of Pulinda, Panchola, Kashi, Vatsa, Magadha and the residents of Tamradesha (22) The residents of northern parts vāng and the residents of Shravasti, Anga, Banga and the residents of Pundra worship the holy water of the beautiful Ganga. (23) Thus O King, pleasure giver to mind - the Ganga - the daughter of the king Jahnu, entered into the eastern sea (24) Oh, King, one part of the Ganga made its way to the western sea named "Sitachkashu'. This way I have narrated the description of the perversion of the Ganga (25) Oh King, now listen to its flow in other parts and islands. She flows into seven seas in Shākdwip named Sukumari, Kumari, Sukruta, Sevini, Ikshu, Venuka and Nanda (26) Oh son of Yadu the river merged itself leaving its form of a river into the Shalmali, Gaumedh in Pushkar islands. Oh Yadunandana There is not a single river in any of these three islands (27-28) The fall of its water turned into thousands of falls of water and wetted the entire earth and the black soil of patala (world under earth)

(29) From there it flew towards the white land near the Patala and from there to the reddish land (30) From there it flew to "Site Bhumi" and Rukmabhumi and from there it flew to the very harsh Rudraloka (31) Then emerging itself into one it came to Varahaloka and separated itself again returned to her own place i.e. in her own hole (from where it came) (32-33) thus moving in the entire universe the Ganga remains constant ever. Only on listening to her description all the sins of human beings are destroyed and listeners get eternal space (34)

Thus ends the chapter 22 entitled "The perversion of Ganga" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

### **23. An episode of Sahasrarjuna**

Vajra said : I wish to listen from you the description of the best king Bhagiratha's generation who brought the Ganga to the earth. (1) Markandeya said : Bhagiratha's rich and religious son's name was Vishrut. Vishrut's son named Nabhaga was famous and wealthy. (2) Nabhaga's son was Ambarish and Ambarish's son was Giriyum His son was Rutuparna who was brave and friend of the king Nala. (3) His son's name was Sarvakama and Sarvakama's son's name was Sudasa. His son was Mitrasaha and Mitrasaha's son was the king Ashmaka (4) His son was the most intelligent king named Mulaka who was killed by (Parashu) Rama during the great terrorism and destruction of the Kshatriyas (5) (Parashu) Rama filled with anger because of the death of the father Bhrugunandana before made this earth without Kashtriya 21 times (6) In the generation of Bhagiratha there became a king named Mulaka equipped with weapons. Said Vajra : Oh Mahabhaga ! Why did (Parashu) Rama made this world Kashtriyaless before ? I wish to listen to this from you. (7) Said Markandeya : There was the king named Yayati born in the Soma dynasty. His son named Samhat became the king. (8) His son's name was Nabhijit. His son's name was Haihaya and Haihaya's son's name was Kunti. (9) He had a son named Samhat too. His son's name was Mahishman who set up the beautiful Nagari named Mahishmati (10) His son's name was Durmada. Then Durmada had the son named Kanaka who had the son named Krutavirya (11) Krutavirya's son's name was Arjuna. Then his son Dattatraya who had the form of Vishnu became the owner of seven islands (12) He captured the unattainable kingdom by doing the hardest penance and worship (13) He, the possessing of the highest moral thoughts and gifted with a thousand hands, thought that the God Janardana used to kill the practitioners of sins, began to rule the kingdom with morality after winning the entire universe (14) He won the entire universe and all the seven islands and brought them under his control by ritual ceremony and his duty of Kshatriya (15) No one could stop the chariot of this Lion-like king in any places of Patala mountains, earth or hell (16) He made trenches in all the islands for protection. Equipped with swords and guns the military of the king made tracks because of their

movements of going and coming and set up celestial fire poles at all places. (7) He kept watch on the thieves of his kingdom (18) He, Sahasrarjuna used to bring rain out of his strength of his own deep meditation. His skin of his palm became stiff because of stretching of the string of his bow. (19) The king shining like a thousand rays of the Sun appearing in the season of autumn won demons and imprisoned Ravana too. (20) He won the Bhagwati Nagari and kidnapped the daughter of Karkotaka. Even the sea shivered because of the thousand handed king. All the lakes depended themselves into Patala without hesitation. (21) The serpents living in the sea had gone away to the Mandrachala mountain fearing as if there will be changing of the sea again (22) Oh king, the king Sahasrarjuna who was religious minded and saint like used to protect the earth and perform ten thousand "Yajnas" in each island (23) The brahmins were given a lot of "Dakshina" for performing the Yajna adorned with golden Altars for a sacrifice and golden poles (24) In these "Yajanas" Gods themselves take part in the performance of Yajanas and serving the dinners to the brahmins taken part into the yajans (25) The great devout Muni Narada used to sing his praise. Even Vikrama who was a great devout and the performer of yajnas and bestower of alms and kirtiveri famous for his fame could not surpass the king Sahasrarjun (26-27) The king Sahasrarjuna who was like the almighty of all the seven islands used to rule as a sovereign for eighty five thousand years (28) In his kingdom there ruled other sub kings. The king Sahsrarjuna had many brilliant sons who looked after many other horses, elephants and cows. The earth became confused and bewildered because of their pressure. (29-30) The earth became unhappy and stuffless because of fame of the king and the pressure of the people (31) Thus the earth protected by the king but troubled with the pressure, went to the "Paradise" (Indraloka) populated with gods and saints (32-33)

Thus ends the chapter 23 entitled Sahasrarjuna Upakhyaana (an episode of Sahasrarjuna) during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.