

Devi Bhagavata Purana

Chapter 11 - On the description of the continents and of Bhāratavarṣa

1. Nārāyaṇa said :-- In this Bhāratavarṣa (India) I am present, as the First of all, in the shape of the Man, at present existing before you.

Let you praise Me incessantly thus:--

2-28. Nārada said :-- Thou art the Bhagavān. Obeisance to Thee. Thou art completely free from attachment and envy and Thou art the incarnate of Dharma, Jñāna and Vairāgyam (Dispassion). No trace of Ahamkara (egoism) is in Thee. Obeisance to Thee. Thou hast nothing of wealth; Thou art the foremost of the family of Ṛṣis; Thou art Nara Nārāyaṇa. Thou art the Parama Hamsa (the highest class of ascetics and renouncers of the world). Thou art the Highest Guru; Thou art happy with Thyself and the Leader of all; I bow down to Thee. Thou art the Lord of all, yet not mixed in the work of creation, etc. Though Thou residest in every embodied being, yet no hunger and thirst can press Thee; though Thou art the Witness, yet Thy sight is not at all disturbed by the proximity. Thou art not at all connected and no desires can come to Thee; Thou art the Witness. So I bow down to Thee. This path of Yoga had come out of Thee and it is established in Thee.

The Bhagavān Hiraṇyagarbha has given instructions on the cleverness in Yoga, thus :-- That leaving aside the egoism of this body, the seat of all evils, the people at last will take resort to the path of Bhakti and set their minds on Thee, Who art beyond the pale of the three Guṇas. If, like the ignorant persons very much attached to this world as well as the next, the wise pass their time in the thoughts of their sons, wives, and riches and ultimately become very much pained on the destruction of this ugly body, persons, versed in Jñāna and Vijñāna be afraid in the end of their separation from the body, then their study of the Śāstras and all their labours become labours merely, without any effect. When such a thing occurs to the learned, then O Thou, the Subduer of the knowledge of senses! Thou Thyself givest us instructions that we may easily think of Thee. Then this terrible clinging to this ugly body that Thy Māyā brings about and which it is very difficult to discard by other means, will leave us quickly. Nārada, the seer of all, well qualified with the knowledge of all the Tattvas, the foremost of the Munis, thus worships it and praises Nārāyaṇa Who is unaffected by any of the Ūpādhis and who corresponds to Nitya and Leelā (both Permanent and the Pastime-making). O Devarṣi! I now describe to you the rivers and mountains in Bhāratvarṣa. Hear attentively. Malaya, Mangalaprastha, Maināka, Citrakūta, Ṛṣabha, Kūtaka, Kolla, Sahya, Devagiri, Ṛṣyamūka, Śrīśaila, Vyankaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Rikṣa, Pāriyātra, Droṇa, Citrakūta, Gobardhana, Raivataka, Kakubha, Nīla, Gaurmukha, Indrakīla, Kāmagiri and many other

mountains, that cannot be numbered. Great merits accrue on seeing these mountains. Hundreds and thousands of rivers issue from these mountains. Drinking their waters, bathing in them and visiting them and singing their praises completely destroy the sins of mind, word and body.

The names of the rivers are :-- Tāmraparṇī, Candravaśā, Kritamālā, Vaṭodakā, Vaihāyasī, Kāverī, Veṇā, Payasvini, Tuṅgabhadrā, Kṛṣṇavenā, Śarkarā, Vartakā, Godāvarī, Bhīmarathī, Nirbindhyā, Payoṣṇikā, Tāpī, Revā, Surasā, Narmadā, Sarasvatī, Carmaṇvatī, and the Indus, Andha, and Sone, Ṛṣikulyā, Trisāmā, Vedasmṛiti, Mahānadī, Kauśikī, Yamunā, Mandākinī, Drisadvatī, Gomatī, Sarayū, Oghavatī, Saptavatī, Susamā, Śatadru, Candrabhāgā, Marudbridhā, Vitastā, Asiknī and Viśvā and many other rivers. Those persons that take their births in this Varṣa enjoy the (Divya) Divine, human, and the lower enjoyments, as the effects of their Karmas, in accordance with their Sāttvik, Rājasik, and Tāmasik qualities. All the inhabitants of this Varṣa take their Sannyāsa, Vānaprasthas, etc., in accordance with the rules of their Varṇas (castes) respectively and enjoy beatitudes as dictated (in their Śāstras). The Vedavādīs (the propounders of the Vedas), the Ṛṣis, and the Devas declare that this Varṣa is superior to all the other Varṣas as the Grace of God is easily obtained here. They say: Oh! What an amount of good works, the inhabitants of Bhārata Varṣa did in their previous lives, that by their influence, the Bhagavān Hari has become pleased with them without their having any Sādhanās (good Yogic practices). Therefore we also desire to have our births there, for there if we be born amidst the persons there, we would be able serve Hari, Mukunda in every way. What will severe austerities, gifts, sacrifices, and practising vows avail us? Even if we go to Heaven, what benefit we will derive there? Then we would never be able to bring our mind to the lotus-feet of the Bhagavān Nārāyaṇa. Our tastes for sense enjoyments would increase and we would be wholly deprived of Bhagavān. Far better it is to be born in this Bhārata Varṣa as short-lived persons, than to acquire other places where one can live up to the period of Kalpa and then be reborn. For the intelligent people of Bhārata, getting this mortal coil can within a short period devote themselves to the Bhagavān Hari and be free from rebirth. That place is never to be visited and served, even if that be Svarga Loka where the nectar-like ocean of the sayings of Vaikuṅṭha are not heard; where there are no assemblages of saints who take refuge of the Lotus feet of Bhagavān; where the great sacrifices and festivities of the Bhagavān Viṣṇu are not celebrated. Those persons, that do not try for Mokṣa, when they get human births and when they possess Jñāna, Kriyā (methods of doing sacrifices and other works for the help of Jñāna) and Dravya (materials for those sacrifices), are certainly like beasts and get themselves repeatedly entangled into bondages. The people of Bhārata Varṣa offer oblations to Indra and other deities, invoking their names separately, with proper rules (Vidhis), mantras, and puroḍāsas (a sacrificial oblation made of ground rice and offered in Kapālas or vessels); but the All sufficient Bhagavān Hari, the Giver of blessings accepts those very gladly.

True that He grants unto the people what they ask from Him; but He hardly gives anybody the Paramārtha, the Highest Goal. The reason being that the people ask again

and again after receiving what they had asked. So He gives of Himself His own lotus-feet to those who, having abandoned all their desires, worship Him and Him only with the idea of love.

(1) Thus :- We are living very happily in the Heavens as the fruit of the Iṣṭāpūrta that we performed fully; yet we want that we may also be born in Bhārata Varṣa with our memory all renewed with the thought of the Bhagavān Hari. The Bhagavān residing in this Bhāratvarṣa, awards the highest welfare to its inhabitants.

29-32. Nārāyaṇa said :- O Devarṣi! Thus the Devas of the Heavens, the Siddhas, the Highest Ṛṣis, sing the excellent merits of this Bhāratavarṣa.

There are the eight Upadvīpas of this Jambudvīpa :- When the sons of the King Sagara were searching for the footprints of the stolen horse (for Aśvamedha sacrifice), they found these Upadvīpas; so it is definitely stated.

The names of out and made these are :- Svarṇaprastha, Candrasūkra, Āvartana, Ramāṇaka, Mandaropākhyā, Hariṇa, Pāñcajanya, and Ceylon. The length and breadth of Jambudvīpa have been described; now the other six Dvīpas, Plakṣa and others will be described. Hear.

Here ends the Eleventh Chapter of the Eighth Book on the description of the continents and of Bhāratavarṣa in the Mahāpurāṇam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

<https://www.wisdomlib.org/hinduism/book/devi-bhagavata-purana/d/doc57299.html>

Chapter 5 - On the description of the receptacle of beings and on the mountains and on the origin of rivers

[Page 750] 1-31. Śrī Nārāyaṇa said :- O Child Nārada! Now hear in detail about the divisions of the earth into the Dvīpas and the Varṣas as marked out by the Devas. In brief, I describe about them; no one can speak about this in details. First, the Jambu Dvīpa is one lākh Yoyanas in its dimensions. This Jambu Dvīpa is round like a lotus. There are nine Varṣas in it and excepting the Bhadrāśva and Ketumāla, each is nine thousand Yoyanas in its dimensions (i.e., in its diameter or circumference?) and there are eight very lofty mountains, in those Varṣas, forming their boundaries. Of the Varṣas, the two Varṣas that are situated in the North and South, are of the size of a bow (segmental); and the four others are elongated in their size. The centre of all these Varṣas is named Īlāvrita Varṣa and its size is rectangular. In the centre of this Īlāvṛa is situated the golden Sumeru Mountain, the King of all the mountains, one lakh Yoyanas high. It forms the pericarp of the lotus earth. The top of this mountain is thirty Yoyanas wide. O Child! The sixteen thousand Yoyanas of this mountain is under the ground and the eighty four

Yoyanas are visible outside. In the north of this Īlāvarṣa are the three mountains the Nīlagiri, the Śvetagiri and the Śringavau, forming the boundaries respectively of the three Varṣas named Ramyaka, Hiraṇmaya and Kuru respectively. These run along from the east and gradually extend at their base and towards the salt ocean (Lavana Samudra).

[Page 751] These three mountains, that form the boundaries, are each two thousand Yoyanas wide. The length of each from the east towards north is less by one-tenth (1/10) of the above dimensions. Many rivers take their source and flow from them. On the south of Īlāvarṣa three beautiful mountain ranges, named Niṣadha, Hemakūta, and Himālayās, are situated, extending from the east. They are each one Ayuta Yoyanas high. These three mountains form the boundaries again of Kimpuruṣa and Bhārata Varṣa.

To the west of Īlāvrita is situated the mountain called Mālyavān and to the east are situated the mountains Gandhamādan, Nīla, and Niṣadha, the centres of the highest sublime grandeur and beauty. The length and breadth of these the boundary (limiting) mountains are each two thousand Yoyanas. Then the mountains Mandara, Supārśvak, and Kumuda and others are situated in the Ketumāla and Bhadrāśva Varṣas; but these all are reckoned as the Pāda Parvatas (mountains at the foot) of the Sumeru mountain. The height and breadth of each of these is one Ayuta Yoyanas. These form the pillars, as it were, of Meru on the four sides. On these mountains, the mangoe, the jack, plantain, and the fig trees and various others are situated, four hundred (400) Yoyanas wide and eleven hundred (1,100) Yoyanas high; they seem to extend to the Heavens and form, as it were, the flagstuffs on the top. The roots, bases of these trees as well as their branches are wonderfully equally thick and extend to enormous distances. On those mountain tops are situated again, the four very capacious lakes. Of these, one lake is all milk; the other lake is all honey; the third lake is all sugarcane juice and the fourth lake is all sweet water. There are, then, again the four very lovely gardens named Nandana, Caitrarath, Vaibhrājaka, and Sarvatobhadra, very lovely, enchanting and pleasing to the delicate female sex and where the Devas enjoy the wealth and prosperity and their other Yogic powers. Here the Devas live always with numerous hordes of women and have their free amorous, dealings with them, to their heart's contents and they hear the sweet songs sung by the Gandharbas and Kinnaras, the Upa Devatās about their own glorious deeds. On the top of the Mandara mountain, there are the Heavenly mangoe trees eleven hundred Yoyanas high; the sweet delicious nectarlike mangoe fruits, very soft and each of the size as the summit of a mountain, fall to the ground; and out of their juices of a colour of the rising sun, a great river named Aruṇodā takes her origin. Here the Devas always worship the great Devī Bhagavatī named Aruṇā, the Destructrix of all sins, the Grantrix of all desires, and the Bestower of all fearlessness with various offerings and with the lovely water of this Aruṇodā river, with great devotion. O Child! In ancient days, the King of the Daityas worshipped always this Mahā

[Page 752] Māyā Aruṇā Devī (and obtained immense wealth and prosperity). He who worships Her becomes cured of all diseases, gets his health and other happiness by Her grace. Therefore She is named Ādyā, Māyā, Atulā, Anantā, Puṣṭī, Īśvaramālinī, the Destroyer of the wicked and the Giver of lustre and beauty and thus remembered on this

capacious earth. The river Jāmbūnada has come out, as a result of Her worship, containing divine gold.

Here ends the Fifth Chapter of the Eighth Book on the description of the receptacle of beings and on the mountains and on the origin of rivers in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

Chapter 7 - On the Ganges and the Varṣas

[Page 754] 1-37. Nārāyaṇa said :-- Jaṭhara and Devakūta are the two mountains situated on the east of Sumeru; their dimensions towards the north are eighteen thousand Yoyanas wide and two thousand Yoyanas high. On the west of Meru, are situated the two famous lofty mountains Pavamāna and Pāriyātra; their length and height are well known. On the south of Meru are situated the two lofty mountains Kailāsa and Karavira. On the north, again, of the Sumeru mountain, are situated the mountains Śringagiri and Makaragiri. Thus the golden Sumeru mountain, shines like the Sun, surrounded by these eight mountains. In the centre of the Sumeru, there is a Divine city built of the Creator Brahmā, ten thousand Yoyanas in dimensions. The learned sages that know everything from the highest to the lowest, describe that as square in dimensions and all made of gold. On the top of the Sumeru, are situated the world known eight golden cities, subservient to the Brahmaṇḍa, for the eight Lokapālas. The Lords of the four directions, east, west, north and south and of the four corners, north-east, north-west, south-west, south-east, occupy these. The dimensions of each of these eight cities are two thousand Yoyanas and a half. In fact, there are nine cities there including the Brahmaṇḍa. Now hear the names of these nine cities in due order. The First is Manovatī, the second is Amarāvatī, the third is Tejovatī, next come in order Samyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, and Mahodayā, the ninth is Yaśovatī. The Lords of the Purīs are Brahmā, Indra, Fire and the other Dikpālas in due order. When Viṣṇu Bhagavān assumed the Tri Vikrama Form in His Dwarf Incarnation and went at the sacrifice, to get back the Kingdom of the Heavens from the demon Vali, there was created one hole or cavity over this Brahmāṇḍa Kaṭāha (skull) by the nails of the toes of that foot that went up towards his left; and through that cavity, the famous river Bhagavatī Gaṅgā flowed on the top of those heavenly Kingdoms, the clear waters of which are ever ready to destroy the sins of the whole people. For this reason, She is known in the three Lokas as the Viṣṇupadī manifested. This took place long long ago, many thousand Yugas ago, a period difficult to determine. The Ganges fell first on the top of the Indra's Heavens, near the place called Viṣṇudhāma, known in the three worlds. Here the pure-souled Dhruva, the son of Uttānapāda, observed within his heart the lotus-feet [Page 755] of Śrī Viṣṇu Bhagavān and exists still there taking refuge on that immovable position. There the high-souled Seven Ṛṣis, knowing the highest purifying influence of the Ganges, circumambulate the river, wishing for the welfare of all the Lokas. This is the great place where one gets success, and final liberation, the success-giving place of the ascetics and where the Munis with clots of hairs on their heads daily take their dip in the Ganges with the greatest pleasure and admiration. The Ganges flows thence from the Dhruva

Maṇḍala, the abode of Viṣṇu, in Koṭis and Koṭis of Divine Channels, interspersed with many Vimānas or carriages, deluges the Candra Maṇḍala (the Moon Sphere), comes gradually to the Brahmā Loka. Here She is divided into the four channels, Sītā, Alakanandā, Bhadrā, and Caturbhadrā and irrigating many countries, mountains, and forests ultimately falls in the oceans. The Sītā, the famous Dhārā, purifying all, while falling down from the Brahmāloka, passes round the mountains that form as it were the filaments of the flower-like Sumeru mountain, and falls on the top of the Gandhamādana range. Thence She, worshipped by the Devas, irrigates the Bhadrāśvavarṣa and falls eastward into the salt ocean. The second Dhārā (stream), named Cakṣu, getting out of the Malyavān range, gradually gains strength and assumes great force and flows by Ketumālavarṣa to the western ocean. The third Dhārā (stream), the very pure Alakananda, getting out of the Brahmā Loka, passes through the Girikūta mountain and other forests, falls to Hemakūta; next She flows through the Bhārata Varṣa and meets with the southern ocean. No words can describe the glory and the purifying effect of this river; suffice it to say that those who march out to bathe in this river get at each of their steps, the fruits of doing the great sacrifices, Rājasūya and Aśvamedha, etc. The fourth Dhārā of the Trailokyapavanī Ganga Devi, named Bhadrā, falling from the mountain Śringavān, become swift and capacious, flows by the Northern Kuru country and satisfying the people there flows down into the ocean. Many other rivers, getting out from the mountains, Meru, Mandara and others, flow through the various Varṣas or continents, but of all the Varṣas, continents, this Bhārata Varṣa is called the Karma Kṣetra (or the field of actions). The other eight Varṣas, though on earth, give the pleasures of the Heavens. The reason for this is that when the period of the persons' enjoyments in the Heavens cease, they come and take their birth in the one or other of these eight Varṣas. The people here live for ten thousand years; their body is hard like thunderbolt and all are endowed with powers of Ayuta elephants. No one is satisfied with a little of the pleasures of sexes; so all men live happily with their wives, etc. It is not that the males alone are so happy; the females also are [\[Page 756\]](#) full of youth throughout their lives and become pregnant, when they are less than one year old. In short, the inhabitants of the Varṣas enjoy for ever as the persons of Tretā Yuga do.

Hear ends the Seventh Chapter of the Eighth Book on the story of the Ganges and the continents in Srī Mad Devī Bhāgavatam, the Mahā Purānam, of 18,000 verses, by Maharṣi Veda Vyāsa.

Chapter 9 - On the narration of the division of the continents

[\[Page 758\]](#) 1-2. Nārāyaṇa said :- In Harivarṣa, the Bhagavān Hari is shining splendid as a Yogi in the form of Narasimha. The Mahā Bhāgavat (most devoted) Prahlāda, who knows the attributes of God worships and chants hymns with his whole hearted devotion, seeing that beautiful form, gladdening to all the people.

[\[Page 759\]](#) 3-11. Prahlāda spoke :- I bow down to Thee, the Bhagavān Nriṣiṅha Deva. Thou art the Light of all Lights. Thy big teeth are like thunderbolts. Let Thee manifest in

Thy most terrible form. Let Thee destroy the desires of the people to do Karma and let Thou devour the great Ignorance (Ajñāna) the Moha (delusion) of the people. Thou art the receptacle of the Sattva, Raja and Tamo Guṇas. Let myself be always free from any fear by Thy Grace. “Om Khraum!” Let this whole world rest completely in peace and happiness. Let the cheats quit their guiles and be pure and simple. Let all the people quit completely their animosities towards each other and think of their welfare. Let all the people be free from making injuries to others and be peaceful; and let them have their control over their passions. Let our mind be completely free from desires and rest entirely and devotedly to Thy lotus-feet. Let us not be attached to sons, wives, wealth, house or to any other worldly objects. If there be any attachment, let it be to the objects dear to the Bhagavān. He who barely sustains his body and soul and controls himself completely, success is very near to him; not so to the persons that are attached to the senses. The dirt of the mind, that is not washed away by bathing in the Ganges or by taking recourse to the Tīrthas, etc., is removed by the company of the devotees to the God and by their influence, hearing, thinking, and meditating on the attributes of the Bhagavān. So who is there that does not serve the Bhagavān! He who has got Niskāma Bhakti (devotion without regard to any fruits thereof) to the Bhagavān, to him come always the Devatā, Dharma and Jñāna and other higher qualities. But he who indulges in various mental phantasms, without any Bhakti to the Bhagavān, he follows the worldly happiness that is certainly to be hated and never he gets Vairāgyan and other higher qualities. As water is life to the fish, so the Bhagavān Hari is the self of all embodied beings and so He is to be specially prayed for. So if a high-souled person be attached to household happiness, without thinking of God, then his greatness dwindles into a trifling insignificance like the ordinary pleasures of man and woman when they are full of youth. So leave, at once, the home that is the source of Birth and Death and leave Trṣṇā (thirst, desire), clinging to life, low-spiritedness, name, and fame, egoism, shame, fear, poverty and loss of one’s honour and worship the Lotus-Feet of the Bhagavān Nriṣiṅha Deva and be entirely fearless. Thus Prahlāda, the Lord of the Daityas, daily worships devotedly the Bhagavān Nriṣiṅha, resplendent in his lotus heart, the death blow, the lion to all the elephant sins. In the Ketumāla Varṣa, the Bhagavān Nārāyaṇa is reigning in the form of the Kāma Deva, the God of Love. The people there always worship Him. The daughter of Ocean, the Indirā Devī, who confers honour and glory to the Mahatmas, [Page 760] is the presiding Deity of the Varṣa.

She always worships the Kama Deva with the following verses :--

12-18. The Lakṣmī Devī spoke :-- “Om, Hrām, Hrīm, Hrūm, Om namo Bhagavate Hṛṣikeṣāya! Thou art the Bhagavān of the nature of Om. Thou are the Director, the Lord of the senses: Thy Ātman is the Highest and the Receptacle of all the good things. All the Karma Vṛttis, all the Jñāna Vṛttis, and effort and resolution and other faculties of the mind, act in their respective channels by Thy looking and by their being constantly practised in Thee. And the elements over which they get their masteries are subservient to Thy Laws. The mind and the other eleven Indriyas, and touch, taste and other five senses are but Thy parts. All the rites and ceremonies observed in the Vedas are found in

Thee. Thou art the infinite store of all the foodings of the Jīvas. From Thee flows the Paramānanda, the Highest Bliss. Thou art All, Thou art the Substance, Purity incarnate; Thou art the Energy, the Strength manifest in all. Thou art the Finish of all the happiness and Thou art the Only One Substance, that can be desired by the people. So obeisance to Thee! This Thy Lordship is not dependent on any other body. The women that know Thee, the Lord of all and worship other bodies for their husbands, those husbands can never save them, their lives, their wealth, progeny or other dear things as those are controlled by Kāla (Time) and Karma. So they cannot be termed husbands at all; Thou art the Real Husband; and no other. For Thou art naturally fearless and Thou protectest in every way the persons that become afraid. Thou art the Lord of all wealth; so no other is superior to Thee. How can then, they be independent whose happiness depends on others! The lady that desires to worship Thy lotus feet only and becomes subservient to no others, she attains all the desires. Again the lady who, desiring other desires than to get Thee, does not worship Thy lotus-feet, Thou fulfillest the desires of her too. But, O Bhagavān! When the period of enjoyment of these things ceases and when the objects of these enjoyments are destroyed, then she repents much due to the loss of those things. Brahmā, Mahādeva, the Suras and the Asuras practise hard Tapasyās to get me, impelled by their desires to attain the objects of sense enjoyments; but he only really gets me who worships and takes refuge of Thy lotus feet only, for my heart is entirely attached to Thee. So, O Achyuta! Kindly shew Thy Grace and put, on my head, Thy lotus palm, praised by the universal people that Thou placest on Thy Bhaktas. O Bhagavān! That Thou takest me in Thy Bosom is a sign of Thy Grace. No one can fathom the deeds of Thee, the Only Controller of all. Thus the Prajāpati and the Lords of that Varṣa, worship the Bhagavān, [Page 761] the Friend of all, with a view to attain their respective desires and Siddhis. In Ramyak Varṣa, the Matsya form of the Bhagavān is set up and consecrated. The Suras and the Asuras worship Him.

The highly intelligent Manu always chant hymns to that Excellent Form thus :--
 “Obeisance to Him who is the Life of all, the Essence and Strength of all, to that Great Fish Form, the Body Incarnate of Sattva Guṇa, who is of the nature of Om and Bliss.”

19-23. Thou art the Lord of all the Lokapālas and of the form of the Vedas. Thou art within and without all this universe, moving and non-moving; still all the beings are unable to see Thy form. As the people bring under their control the wooden dolls, so Thou controllest the universe by the rules and prohibitions under the names of the Brāhmaṇas, etc. Thou art the God. The Lokapālas, being overcome by the fever of jealousy and pride, become quite unable, either individually or collectively, to quit their jealousies and to protect the tripeds, quadrupeds, reptiles and snakes; so Thou art the God. Thou hadst upheld this earth along with me and with the medicinal plants and creepers; and Thou shewedest the highest luminous light in the great ocean, at the time of Pralaya, tossed with surging waves and didst roam there. Thou art the Self of all the beings in the universe. So we bow down to Thee. Thus the Manu, the best of the mortal beings, used to praise the Bhagavān, who took His incarnation in the shape of the Fish, the Remover of all doubts. Manu, the foremost of the Bhāgavatas (the devotees) is

reigning there in the service of the Fish Incarnation of the Bhagavān, with intense meditation and expurging all sins and with great devotion.

Here ends the Ninth Chapter of the Eighth Book on the narration of the division of the continents in the Mahā Purāṇam Śrī Mad Devī Bhāgavatam of 18,000 verses by Mahārṣi Veda Vyāsa.

Chapter 10 - On the description of Bhuvanakoṣa

[Page 761] 1-7. Nārāyaṇa said :-- In Hiraṇmaya Varṣa, the Bhagavān is remaining in the form of Kurma, the Tortoise, as the Lord of Yoga. He is thus praised and worshipped by Aryamā, the Ruler of the Pitris.

Aryamā said :-- Om namo Bhagavate Akūpārāya; (King of tortoises, sustaining the world) Obeisance to Thee, [Page 762] the Lord of all prosperities, in the form of Tortoise (Kurma); Thou art built of Sattva Guṇa Incarnate; no one can make out where Thou dost dwell; Thou art not encompassed by Time; (Thou art in the Present, Past and Future); so obeisance to Thee. Thou dost pervade all things; we bow down to Thee. All are established in Thee; so obeisance to Thee. By Thy extraordinary Māyā (power) Thou hast made manifest this universe that is seen. This is Thy Form. It is by no means distinct from Thee. This Thy Form is seen in so many forms. So the true reality being not known like the mirage, these cannot be counted really speaking, what is Thy form, no one can definitely say. The beings generated by heat and moisture (said of insects and worms), those that are born of eggs, from wombs and the plants and other moving, non-moving beings, the Devas, Ṛṣis, Pitris, Bhūtas, and these senses; the sky, the heavens, earth, mountains, rivers, oceans, islands, planets, and stars all these art Thou and Thou alone. Thy name, form, and appearance, are as varied; and their numbers cannot be counted. Still, Kapila and others have determined their numbers, by the knowledge of which Thou canst become visible to the Eye of Knowledge. Thy form and nature are determined by these Sāṅkhyas ascertained by Kapila. So we bow down to Thee. Thus Aryamā, and the other rulers of the Varṣa all united sing, praise, and worship the Bhagavān Kurma Deva, the Controller of all and the Generator of all. All Hail to Thee! The Bhagavān Yajña Puruṣa is manifest in Uttara Kuru Maṇḍala in the form of Ādi Varāha. The Earth Herself worships Him always. The Goddess Earth praises Hari, the Yajña Varāha, the Destroyer of the Daityas and worships duly that Deva, with Her heart lotus, naturally devoted, rendered more devoted by Her attachment to the Lord.

8-13. The Goddess Earth spoke :-- “Om Namo Bhagavate Mantratattva Liṅgāya Yajña Kratave” I bow down to the Bhagavān, the Great Boar; Thou art Om; Thy real form and nature can be known by only the Mantra and Tattva. Thou art Yajña and Kratu (sacrifice) incarnate; therefore all the great sacrifices are Thy limbs. Thou art the Three Yugas (there being no Yajña in the Satya Yuga); Thou art that which is left as Pure, after doing Karma (so as to be fit for performing Yajñas). So obeisance to Thee. The sages, versed in Jñāna and Vijñāna say that Thou art hidden in the body and in the senses as fire is

hidden in the wood. So they, ardent to see Thee, seek for Thee with a discriminative and dispassionate mind, judging Karmas and their fruits; and then Thy Nature is revealed, I bow down to Thee, Thy Form can be ascertained by the cause and effect of the Karmas and other Guṇas of Māyā, sense objects, senses, actions, Devas, body, time, Ahamkāra and others. I bow [\[Page 763\]](#) down to Thee, Those can see thus Thy form, whose mind is firmly established in Thee, by their discrimination and Yama, Niyama, etc., and who have abandoned all sorts of fickleness and changeability of their tempers. So obeisance to Thee. As iron goes attracted towards the magnet, so Māyā dances before Thee with Her Guṇas and Her works in the way of the creation, preservation and destruction of this universe; but Thou art totally indifferent to it. For the sake of the Jīvas (embodied souls), desire comes to Thee, though Thou art not quite willing! Thou art the Witness of the Jīvas and their Adṛṣṭa (the Fate). I bow down to Thee. The Yajña Varāha, the Cause of this universe, has lifted me up from the Rasātala and placing me on His big tusks, has come out from the Pralaya, the great ocean, after overpowering in battle His enemy, the powerful Daitya, like an elephant, I bow down to that Controller of all, to Thee. In the Kimpuruṣa Varṣa, the Bhagavān Ādi Puruṣa (the Prime Man), the Self-manifest, and the Lord of all, is residing in the form of Rāma, the son of Daśaratha and the Joy of the heart of Sītā Devī.

14-18. Śrī Hanumāna thus spoke:-- “Om namo Bhagavate Uttama Slokaya” I bow down to the Bhagavān, who art sung by the excellent verses, purifying all. I bow down to Thee, the incarnate of modesty, good temper, vow and good signs; Thy mind is always under control; Thou dost imitate, as Thy nature is good, the actions of all persons; obeisance to Thee. Thou art the Supreme Place to award praise. Obeisance to Thee. Thou art Brahmaṇya Deva (in the creation of the universe), the high souled Person Mahāpuruṣa. Thou gettest the First Share, above all the persons! Thou art the One Tattva and That Alone, as established in the Vedānta. The holy realisation is the only guide to it. This Tattva dominates over all the Guṇas. It can never be an object. Only by pure intellect, It can be realised. There is no name, no form of It. It is always beyond the pale of Ahamkāra. I take refuge to this Tattva, the most Peaceful, with my body and mind. Thy incarnation in human shape in this world is not simply for killing Rāvaṇa but for giving instructions to the mortals. The contact with woman and the suffering thereof are very difficult to avoid; to give this lesson also He took this incarnation, He Who is merged in enjoying the Supreme Bliss of His Own Nature and He Who is the Lord of all, how can He suffer miseries in the bereavement of Sītā. He is the best friend and the very Ātman of those who have conquered their minds and senses. Especially He is the receptacle of all the qualities and is in enjoyment of other divine extraordinary powers. So He is not attached to the worldly objects. How can the delusion due to His wife come and darken Him? and why will He send Lakṣmaṇa [\[Page 764\]](#) in exile? He is the Mahat Tattva and the Parama Puruṣa; so good birth, beauty, intelligence, oratory or good form, nothing can please Him. Bhakti (devotion) can only attract Him. If that be not the case, then why will He, the elder of Lakṣmaṇa, the Bhagavān, the son of Daśaratha make friendship with us, the wanderers of the forest and who are by nature, not the receptacles of any beauty, etc. So everyone, be he a Sura or Asura, man, or not man, should worship

the Hari manifest in Rāma, in the human body with all his heart. He is so good that if anybody worships Him even to a very small extent, He always considers it to be much; what more can be said than this that He took all the inhabitants of Kośala to Heaven!

19-20. Nārāyaṇa said :-- Thus Hanumān, the best of monkeys, sings the praises and worships duly in Kimpuruṣa Varṣa, the lotus-eyed Rāma, truthful, and determined in his vows. He who hears this wonderful description of Rāma, is freed of all his sins and goes with his body pure to the abode of Rāma.

Here ends the Tenth Chapter of the Eighth Book on the description of Bhuvanakoṣa in the Mahāpurāṇam Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.

Chapter 12 - On the narration of Plakṣa, Śālmala and Kuśa Dvīpas

[\[Page 767\]](#) 1-37. Nārāyaṇa said :-- The Jambudvīpa has been described, how it is and what is its width. It is surrounded on all sides by the salt ocean. As Meru is surrounded by Jambudvīpa, so the salt ocean is surrounded by Plakṣadvīpa, twice its size. As the ditch is surrounded by gardens, so the salt ocean is surrounded by gardens. As the Jambu tree exists in Jambudvīpa, so the Plakṣa tree exists in the Plakṣa Dvīpa and of the same size. The name Plakṣa Dvīpa is derived from the name of this Plakṣa tree. This tree is of a golden colour. Fire exists at its bottom with form incarnate. This is, named Saptajihva. The Ruler of this island is Idhmajihva, the son of Priyavrata. He divided his island into the seven Varṣas and distributed them, to each of his seven sons and he himself took refuge of the path of Yoga, so much liked by the Knowers of Self and he got the Bhagavān Vāsudeva.

The names of those seven Dvīpas are :-- Śiva, Yavas, Subhadra, Sānti, Kṣema, Amrita, and Abhaya. Seven rivers and seven mountains exist respectively in the seven islands.

The rivers are :-- Aruṇā, Nrimnā, Aṅgirasī, Sāvitrī, Suprabhātikā, Ṛtambharā, and Satyambharā. The names of the mountains are Maṇikūta, Vajrakūta, Indrasena, Jyotiṣmāna, Suparṇa, Hiraṇyasthīva, and Meghamāla. The seeing and drinking the waters of these rivers take away all sins and all darkness due to ignorance. The four castes live here, Hamsa, Patanga, Ūrdhāyana, and Satyāṅga, corresponding to the four castes Brāhmaṇa, etc. The inhabitants of this Plakṣa Dvīpa live for one thousand years and all are of variegated wonderful appearances. They follow the customs [\[Page 768\]](#) and usages dictated by the Vedas and worship the God Sun for the attainment of Heaven.

The mantra by which the worship is done is this :-- We take refuge unto that Sun, Who is the Body Manifest of the Ancient Person Viṣṇu and Who is the Ordainer of Satya (Truth), Ritā (Straight forwardness), Brahmā, Amrita (Immortality) and Mṛityu (Death); O Nārada! All the persons here live long, of vigorous senses, energetic, powerful, intelligent, enthusiasts, and valorous; everyone gets extraordinary powers of themselves. Next to this Plakṣa Dvīpa is the Ikṣu Ocean. This Ikṣu Sāgara surrounds the Plakṣa

Dvīpa. Next comes Śālmala Dvīpa. It is twice as large as Plakṣa. This Dvīpa is surrounded by Surāsāgara (the ocean of wine). There is a tree named Śālmalī in this island, which is as large as the Plakṣa tree. The high-souled Garuḍa resides on that tree, Yajñavāhu is the Ruler of this place. He was born of Priyavrata; he divided his Varṣa into the seven parts and distributed each of them to his seven sons respectively.

Now hear the names of these Varṣas :-- Surocana, Saumanasya, Ramaṇa, Deva Varṣa, Pāribhadra, Āpyāyana, and Vijñāta. Seven mountains and seven rivers exist there respectively.

The names of the mountains are :-- Sarasa, Śataśriṅga, Vāma Deva, Kandaka, Kumuda, Puṣpavarṣa, and Sahasra-Śruti. Now hear the names of the rivers. Anumati, Sinībālī, Sarasvatī, Kūhu, Rajanī, Nandā, and Rākā; these are the seven rivers.

The people are divided into the four castes :-- Śrutadhara, Vīryadhara, Vasundhara, Iṣundhara. These correspond to the Brāhmaṇas, etc. They worship the Bhagavān Moon, the Controller of all and the Creator of all the Vedas. They offer food duly in the black and white fortnight to their Pitris.

The mantra for their worship is :-- “Let Soma, the King of all, be pleased.” O Nārada! Next to Surāsāgara is Kuśadvīpa, surrounded by Ghritasāgara (the ocean of clarified butter). Its dimensions are twice as large. Here are blades of Kuśa grass, of a very resplendent colour. The name of the Dvīpa is from this Kuśastamba. This bundle of Kuśa, illumines all the quarters with their gentle rays. The Ruler of the Dvīpa is Hiraṇyaretā, the son of Priyavrata. He divided the Dvīpa into seven parts and distributed each of them to each of his seven sons respectively.

The names of the seven sons are :-- Vasu, Vasudāna, Dhriḍharuci, Nābhigupta, Stutyavrata, Vivikta, and Bhāmadevaka. There are seven mountains forming the seven boundaries and so are the seven rivers. Hear the names of these.

The names of the mountains are :-- Cakra, Catuśśriṅga, Kapila, Chitre Devānīka, Kūta, Ūrdharomā and Draviṇa.

The names of the rivers are :-- Rasakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghritācyut, and Mantramalikā. The inhabitants of the Kuśadvīpa drink the waters of these [\[Page 769\]](#) rivers. There are the four castes here Kuśala, Kovida, Abhiyukta, and Kulaka corresponding to the Brāhmaṇas, etc. They are all powerful like Indra and the other chief Devas; and all of them are omniscient. They worship the Fire God and perform various good works in honour of Him.

Their mantra is this :-- O Fire! Thou carriest the oblations direct to Para Brahmā. In the sacrifices of the Devas, Thou worshippest that Personal God and offerest to Him whatever are given in oblations, mentioning the respective limbs of His Body. Thus the inhabitants of that Dvīpa worship the Fire God.

Here ends the Twelfth Chapter of the Eighth Book on the narration of Plakṣa, Śālmala, and Kuśa Dvīpas in the Mahāpurānam, Śrī Mad Devī Bhāgavatam, of 18,000 verses, by Mahārṣi Veda Vyāsa.