

Mrgendra Agama - Vidya Pada

4th Patalah: patisvarūpa nirūpaṇam, On the Absolute Lordship of Lord Siva

स इत्थं विग्रहोऽनेन करणेनाहतौजसा॥

करोति सर्वदा कृत्यं यदा यदुपपद्यते॥१

sa itthaṃ vighraho'nena karaṇenāhataujasā□□
karoti sarvadā kṛtyaṃ yadā yadupapadyate□

For Lord Siva whose form is constituted in this way with the five mantras, Sakti who is with invincible power which could never be obstructed, serves as the instrumental force(karanatva). Being with such instrumental force, He always performs the fivefold action. He performs the five functions in such a way as to befit the time and place.

तत्रादौ केवलाणूनां योग्यानां कुरुतेष्टकम्।

वामादि शक्तिभिर्युक्तं सप्तकोटि परिच्छदम्॥२

tatrādau kevalāṇūnāṃ योग्यानां kuruteṣṭakam□
vāmādi śaktibhiryuktaṃ saptakoṭi paricchadam□

First, He installs Eight Souls known as the Vidyasvaras in the isvara tattva. These Vidyasvaras are free from the bonds of karma and maya and are fit enough to be stationed in the plane of Lord Siva. He makes them to be associated with Vama, Jyestha and other Saktis and appoints seventy million mantra-souls(called Mantras) as their retinue.

तेषां अनन्तस्सूक्ष्मश्च तथा चैव शिवोत्तमः।

एकनेत्रैकरुद्रौ च त्रिमूर्तिश्चामितद्युतिः॥३

श्रीकण्ठश्च शिखण्डी च राजराजेश्वरेश्वराः।

ईषदप्राप्त योगित्वात् नियोज्याः परमेष्ठिनः॥४

teṣāṃ anantassūkṣmaśca tathā caiva śivottamaḥ□
ekanetraikarudrau ca trimūrtiścāmitadyutiḥ□
śrīkaṇṭhaśca śikhaṇḍī ca rājarājeśvareśvarāḥ□
īṣadaprāpta yogitvāt niyojyāḥ parameṣṭhinaḥ□

The eight Vidyasvaras are – Ananta, Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha and Sikhandi. These Vidyasvaras are the Lords wielding their authority over the Rajarajesvaras such as Satarudras and others, Rajesvaras such as Indra and others and Isvaras such as Mandali and others. These Vidyasvaras are associated with only one bondage known as “adhikara mala’(a lingering taint of anava mala) and so they are slightly inferior to the state of Paramesvara. According to the gradation of the mature state of ‘adhikara mala', these eight Vidyasvaras are installed in a graded state in the isvara tattva.

सर्वज्ञत्वादि योगेऽपि नियोज्यत्वं मलांशतः।

परस्परं विशिष्यन्ते मन्त्राश्चैवं अधस्थिताः॥५

ते च मन्त्रेश्वरव्यक्त शिवशक्ति प्रचोदिताः।

कुर्वन्त्यनुग्रहं पुंसां यदा येषां स युज्यते॥६

sarvajñatvādi yoge'pi niyojyatvaṃ malāṃśataḥ□
parasparaṃ viśiṣyante mantrāścaivaṃ adhassthitāḥ□
te ca mantreśvaravyakta śivaśakti pracoditāḥ□
kurvantyanugrahaṃ puṃsāṃ yadā yeṣāṃ sa yujyate□

Even though they are endowed with the power of all-knowng(sarvjantva) and such other significant powers, each one of them is having a different state of maturation of adhikara mala. From Anantesvara to Sikhandi, each one is superior to the succeeding one, in the installed order. Even the Mantras who are in the region below the plane of Vidyasvaras are with graded maturation and perfection.

These Mantras, being commissioned and directed by Sivasakti who distinctly manifests Herself within the Mantresvaras, bestow grace upon the souls(sadhakas performing the mantra japa) existing in the realm of impure maya, according to their fitness and perfection.

प्रयोक्तृ देहसापेक्षं तदर्थं अखिलेऽध्वनि।

कृत्वाधिकारं स्थित्यन्ते शिवं विशति सेश्वरम्॥७

विनाधिकरणे नान्यत् प्रधान विकृतेरधः।

कृत्वाधिकार ईशेष्टं अपैति स्वाध्वसंहृतौ॥८

prayokṭṛ dehasāpekṣaṃ tadardhaṃ akhile'dhvani□
kṛtvādhikāraṃ sthityante śivaṃ viśati seśvaram□
vinādhikaraṇe nānyat pradhāna vikṛteradhaḥ□
kṛtvādhikāra īśeṣṭaṃ apaiti svādhvasamhṛtau□

Among the seventy millions of Mantras(Mantra Murtis), the Mantras belonging to the later half (numbering to thirty-five millions), depending on and occupying the body of the Gurus, wield their authority of bestowing grace upon the befitting souls existing in the entire range of impure

maya. Having fulfilled their designated function(as guided by Sivasakti), they enter into the state of with Mantresvaras, at the time of the dissolution of the worlds of impure maya. Those Mantras who belong to the first half(numbering to thirty-five millions), without depending on or seeking any support or location such as the Guru's body and others, wield their authority of bestowing grace upon the befitting souls existing in the plane of impure maya which is just below the plane of pure maya. They bestow grace as willed and guided by Lord Siva. Having fulfilled their function assigned to them according to the will of the Lord, they attain the supreme state of Siva, at the dissolution of their own plane of existence.

ततोऽनन्ताद्यभिव्यक्तः पतीना ग्रन्थितत्वतः।

कलाद्यारब्ध देहाना करोद्यष्टादशं शतम्॥९

तानप्याविश्य भगवान् सांजनान् भुवनाधिपान्।

येभ्यस्सर्व इदं येषां शक्तिः कर्मनिबन्धना॥१०

tato'nantādyabhivyaktaḥ patīnā granthitatvataḥ□
kalādyārabdha dehānā karodyaṣṭādaśaṃ śataṃ□
tānapyāviśya bhagavān sāṃjanān bhuvanādhipān□
yebhyassarvaṃ idaṃ yeṣāṃ śaktiḥ karmanibandhanā□

Then, manifesting Himself within Anantesvara and others, Lord Siva appoints 118 Rudras such as Mandali and others whose bodies are designed with kala and other tattvas which evolve from the seedy knot of impure maya. These Rudras are known as "Maya-garbhadikarins'. Being actively manifesting Himself within the body of Mandali and other Rudras, Lord Siva creates many worlds comprising the moveables and immoveables. There are refined souls such as Brahma and others associated with the impurity of mala characterized by the attitude of wielding authority over the worlds of impure maya. They are endowed with Sakti which observes the nature of the karmic bond of the souls. The Supreme Lord, being present within Mandali and others , commissions Brahma and others into their respect functions. He illumines and strengthens their power of knowing and doing so as to enable them perform their deeds assigned to them.

प्रणेत् पशुशास्त्राणा पशूस्तदनुवर्तकान्।

स्वसाध्य कारकोपेतान् कालधामावधिस्थितान्॥११

स्थितौ सकारकानेतान् समाक्रम्य स्वतेजसा।

युनक्ति स्वार्थसिद्ध्यर्थं भूतैरनभिलक्षितः॥१२

praṇetṛṇ paśuśāstrāṇā paśūstadanuvartakān□
svasādhyā kārakopetān kāladhāmāvadhīsthitān□
sthītau sakārakānetān samākramya svatejasā□
yunakti svārthasiddhyartham bhūtairanabhilakṣitaḥ□

Further, He bestows grace upon those thinkers (such as Kapila, Arhat, Kanada and such others) who are the authors of scriptures which are ineffective in removing the obscured state of the souls and upon those who follow the tenets set forth in those scriptures. He makes them endowed with the means and fruits thereof, pertaining to their own pursuits and enables them live in the worlds up to Kāgni bhuvana existing in the lowest plane. He brings all of those who are associated with tattvas and bhuvanas to His own plane of existence through Iccha Sakti. Being not perceived by all the existents, He unites the fruits of their austere deeds with them for the attainment of all the desired powers.

भोगसाधनमाक्षिप्य कृत्वा कारण संश्रयम्।

तच्च सात्मकमाक्रम्य विश्रमायावतिष्ठते॥13

भविनां भवकिन्नानां सर्वभूतहितो यतः।

स्वापावसानं आसाद्य पुनः प्राग्वत्प्रवर्तते॥14

bhogasāadhanamākṣipya kṛtvā kāraṇa saṁśrayam□
tacca sātmacamākramya viśramāyāvatiṣṭhate□
bhavināṁ bhavakinnānāṁ sarvabhūtahito yataḥ□
svāpāvasānaṁ āsādyā punaḥ prāgvatpravartate□

In order to give rest to the souls which are enmeshed in the repeated cycle of birth and death and which have suffered greatly by such transmigration, Lord Siva, who grants the blissful state to all the beings, absorbs back all those things which have evolved into body, instruments, worlds and enjoyments into their own respective causal sources. He keeps the souls within the range of maya according to their matured state. At the point of such absorption, He exists pervading the absorbed state of both maya and the souls. At the termination of the period scheduled for the dissolved state (characteristically known as svapa kala, time of sleep), He proceeds to create the worlds again, as done before.

स्वापेऽप्यास्ते बोधयन् बोधयोग्यान्

रोध्यान् रुन्धन् पाचयन् कर्मिकर्म।

मायाशक्तीर्व्यक्तियोग्याः प्रकुर्वन्

पश्यन् सर्वं यद्यथा वस्तुजातम्॥15

svāpe'pyāste bodhayan bodhayogyān
rodhyān rundhan pācayan karmikarma□
māyāśaktīrvyaktiyogyāḥ prakurvan
paśyan sarvaṁ yadyathā vastujātam□

As has been done during the wakeful state(period of maintenance), even during the state of sleep (svapa kala), Lord Siva illumines the consciousness of the souls according to the gradation of their matured state of anava-mala; He obscures the consciousness of those fit for such obscuration, through His Rodha Sakti(Tirodhana Sakti); effects maturation to the karmas pertaining to the souls bound with the karmic bond; enables the potencies of the maya to be in readiness for the next evolutional process. He exists in His own unique and blissful state, indiscriminately looking at the existents, both the cit(conscious beings) and acit(worlds and worldly objects)

5 pañcakṛtya prakaraṇam

5 The Principles and the Process of Fivefold Function

रुद्रमन्त्र पतीशान पदभाजो भवन्ति ते।

स्थितौ याननुगृह्णाति गुरुमास्थाय चिद्धतः॥३

rudramantra patīśāna padabhājo bhavanti te
sthitau yānanugṛhṇāti gurumāsthāya cidvataḥ

Those perfect souls upon whom the Lord bestows grace presenting Himself in the body of the Guru reach the worlds of Rudra(who control the five groups, each group consisting of eight worlds), Mantras, Mantresvaras, isvara tattva, sadasiva tattva and so forth according to their state and nature of 'saktipata' (descent of the grace-bestowing Sakti).

Mataṅga Pārameśvaram Vidyā Pādaḥ

5th Patalah: **śaktivicāra** prakaraṇam, Reflections on the Nature of Sakti

अथा कारणकार्यत्वे शक्तयो या व्यवस्थिताः।

ताश्चैवान्नाधिकारिण्यः प्रतीताः सर्वगोचराः॥१

athā kāraṇakāryatve Śaktayo yā vyavasthitāḥ |
tāścaivāṇādhikāriṇyaḥ pratītāḥ sarvagocarāḥ ||1

The Saktis who constitute the form of Siva and who are assisting in various functions of Siva are present in the sadasiva tattva and isvara tattva. These Saktis who are pervasive and in whose

cognition is the entire range of manifested objects are recognized to be the Authoritative Powers controlling and directing the activities of Vidyasvaras and Rudras.

संलब्धोन्मीलनाः सत्यस्तत्त्वेऽस्मिन्नीश्वराह्वये।

दर्शयन्ति स्वमात्मानं अधिकारे नियोजिताः॥२

saṁlabdhonmīlanāḥ satyastattve'sminnīśvarāhvaye ||
darśayanti svamātmānaṁ adhikāre niyojitāḥ ||

Their power of knowing all and doing all is very active and has been unfolded to the full extent and having been empowered to lead and to impart knowledge, they are existing in this plane known as isvara-tattva, exhibiting their own essential nature.

तत्त्वं यद्वस्तरूपं स्यात्स्वधर्म प्रकटात्मकम्।

तत्त्वं वस्तुपदं व्यक्तं स्फुटमाग्रायदर्शनात्॥ ३

यदच्युतं स्वकादृत्तात्ततः शाक्तवशं जगत्।

ततमन्येन वा यत्स्यात् तत्तत्त्वं तत्त्वसन्ततौ॥४

tattvaṁ yadvasturūpaṁ syātsvadharmā prakṛtātmakam |
tattvaṁ vastupadaṁ vyaktaṁ sphuṭamāgrāyadarśanāt ||
yadacyutaṁ svakādṛtātataḥ śāktavasam jagat |
tatamanyena vā yatsyāt tattattvaṁ tattvasantatau ||

Tattva is of the nature of an existence and also of the nature of revealing its own attributes. The existence of Saktis in this isvara tattva need not be considered to be a different tattva, since these Saktis are there assisting in the cosmic functions being carried out by the Vidyasvaras and others who are in this tattva. This has been clearly explained in the Agamas. That which does not sustain any modification even when it is involved in various activities and which is firm in its own innate state , is known as Sakti. All the creations are within its control. That which is under the control and direction of a different existent is known as tattva, this definition is applicable to the entire range of tattvas.

तस्मिन्नेवेश्वरे तत्त्वे संस्थिताः परमेश्वराः।

शिवेच्छानुमताः सर्वे जगतः प्रभविष्णवः॥ ५

शिवशक्तिगुणामोद कृत्स्नोन्मीलित शक्तयः।

रमन्ते विविधैर्भोगैर्भुवनेषु महत्सु च॥ ६

विद्याविद्येश्वरीभिस्ते सुशोभाभिरनिन्दिताः।

इत्थं गुणयुताः सर्वे बोद्धारः पारमेश्वराः॥ 7

tasminneveśvare tattve saṁsthitāḥ parameśvarāḥ |
śivecchānumatāḥ sarve jagataḥ prabhaviṣṇavaḥ ||
śivaśaktiguṇāmōḍa kṛtsnonmīlita saktayaḥ ||
ramante vividhairbhogairbhuvanesu mahatsu ca ||
vidyāvidyeśvarībhiste suśobhābhiraninditāḥ ||
ittham guṇayutāḥ sarve boddhāraḥ pārameśvarāḥ ||

In that isvara-tattva are the supreme Isvaras. All of them are capable of controlling the events related to impure maya. They are functioning in accordance with the will of Lord Siva. They are the pre-eminent Lords h mighty powers. Their powers have been fully unfolded by the propagating luminous rays of Sivasakti, which rays reflect the essential nature of that Sakti. Being in different and extensive worlds, they are enjoying different kinds of enjoyments. They are associated with Vidyas and Vidyeshvaris who are with exceeding brilliance and who are praiseworthy. They are to be recognized as the Lords associated with such supreme qualities.

तेषामथाग्रणीः शूरः समर्थः परमेश्वरः।

ज्येष्ठोऽधिकरी विश्वात्मा वृत्तो रुद्रैः सहस्रधा॥8

यतः सोऽर्हति कर्तृत्वे नियोगोऽस्य ततः शिवात्।

परिपाट्यागतः प्राप्तः स च तस्मै समर्पिते॥ 9

निर्वाति कृतकृत्यत्वात् अनन्तोऽनन्तवीर्यवान्।

ततस्तस्मिन्समारूढे पञ्चमन्त्र तनुः शिवः॥10

ददात्याज्ञां सुसूक्ष्मस्य विद्येशस्य महात्मनः।

teṣāmathāgranīḥ śūraḥ samarthaḥ parameśvaraḥ ||
jyeṣṭho'dhikarī viśvātmā vrto rudraiḥ sahasradhā ||
yataḥ so'rhati kart;ve niyogo'sya tataḥ śivāt |
paripāṭyāgataḥ prāptaḥ sa ca tasmai samarpite
nirvāti kṛtakṛtyatvāt ananto'nantavīryavān ||
tatastasminsamārūḍhe pañcamantra tanuḥ śivaḥ ||
dadātyājñāṁ susūksmasya vidyeśasya mahātmanah |

There are eight Vidyeshvaras and Anantesvara is the leading and foremost Lord among them; He is powerful and the most competent; supreme Isvara; the most pre-eminent; He is the one who wields the power of lordship over the worlds of impure maya; holder of everything within his pervasion. He is surrounded and worshipped by thousands of Rudras. Since he was fit enough to be appointed as the wielder of authority over the impure maya, He was placed in that high

position by Siva. This position was attained by him in a successive order. When his desire for wielding such power known as 'adhikara mala' ceases to exist, enabling him to aspire for the final liberation, He surrenders his position at the feet of Siva. Thereupon, Lord Siva frees him from that position; since Anantesvara is with endless powers of ability and since he has accomplished well the duties vested in him, Siva who is with a form constituted of five mantras, elevates him to the highest position of final liberation and consequently He grants His order to Sukshma who is the Great Soul and who is the immediate successor in the group of Vidyasvaras to assume the position of Anantesvara.

स च प्राप्तवरः श्रीमान्भर्तुराज्ञानुवर्तकः॥ 11

ततन्त्रः पदमानन्तमधिष्ठाय महायशाः।

निवर्तयत्यधश्चक्रं यत्तन्मायात्मकं जगत्॥ 12

एवं शिवोत्तमस्यापि सूक्ष्मस्योपरमे शिवः।

प्रददातीशसंघस्य कारणत्वमनिन्दितम्॥ 13

sa ca prāptavaraḥ śrīmānbharturājñānuvartakaḥ ||
tattantrah padamānantamadhisthāya mahāyaśāḥ ||
nivartayatyaḥścakram yattanmāyātmakam jagat ||
evam śivottamasyāpi sūkṣmasyoparame śivaḥ ||
pradadātīśasaṅghasya kāraṇatvamaninditam ||

Sukshma, who is with praiseworthy capability and who has attained great powers as granted by Siva begins to carry out the functions related to the impure maya according to the orders issued by the Supreme Lord. Being totally under His control, he assumes the position of Anantesvara. Sukshma who is with an exalted state and who has attained the glorious state of Anantesvara involves himself in the cosmic activities related to the impure maya which is below his dominion. In the same way, the Supreme Lord grants the position of Sukshma to Sivottama who is next in the order of Vidyasvaras and empowers him to carry out the functions entrusted to Sukshma. Thus, it is to be known that in the host of great Gods, the ultimate Lordship which is beyond reproach is only with Siva.

पदात्पदं विचरतो बैकैकस्य महात्मनः।

यावत्सा परमा काष्ठा तावच्चक्रस्य कारणम्॥ 14

अव्युच्छेदाय रुद्राणां कृत्वा शक्तिबलान्वितम्।

नियुनक्ति पदे तस्मिन्यवीयांसं शिखण्डिनम्॥ 15

एवं तेऽनुगताः सर्वे तदिच्छानुविधायिनः।

अनन्तेशस्य नाथस्य यतस्तेभ्यो महत्तमः॥ 16

तदायत्ता विचेष्टन्ते सुखिनः सर्व एव ते।

padātpadaṁ vicarato hyaikaikasya mahātmanah ||
yāvatsā paramā kāṣṭhā tāvaccakrasya kāraṇam ||
avyucchedāya rudrāṇāṁ kṛtvā śaktibalānvitam ||
niyunakti pade tasminyavīyāṁsaṁ śikhaṇḍinam ||
evaṁ te'nugatāḥ sarve tadicchānunuvidhāyinaḥ |
ananteśasya nāthasya yatastebhyo mahattamaḥ ||
tadāyattā viceṣṭante sukhinaḥ sarva eva te |

In this way, the Supreme Lord elevates each Vidyeshvara in the order of succession to the immediate higher position held by the previous Vidyeshvara. He performs this elevation up to the last level and commissions the competent Vidyeshvaras and Mantreshvaras to look after the activities concerned with the wheel of impure maya. In order to sustain the uninterrupted order of Vidyeshvaras, He empowers a suitable Rudra identified in the host of Rudras to assume the position of Sikhāṇḍī who is the last in the order of eight Vidyeshvaras. In this way, the seven Vidyeshvaras, from Sukshma to Sikhāṇḍī, are doing their relevant activities, each one observing the directions issued by the next superior lord. Among the eight Vidyeshvaras, Anantesvara is the most powerful and supreme Lord. Being dependent on him, all other Vidyeshvaras are functioning. All the eight Vidyeshvaras are delightfully doing their works, since these works are not given to them based on the karmic fruits.

न केवलं महेशाना विद्याश्चामितविक्रमाः॥ 17

तिस्रः कोट्योऽर्धकोटिश्च नियोगेनाधिरोपिताः।

विद्यातत्त्वविधौ वाच्यास्तासामेव विभूतयः॥18

na kevalaṁ maheśānā vidyāścāmitavikramāḥ ||
tisraḥ koṭyo'rdhakoṭiśca niyogenādhiropitāḥ ||
vidyātattvavidhau vācyaścāsāmeva vibhūtayah |||

Not only these Vidyeshvaras, even the Vidyas who are endowed with immeasurable powers and who are 35 millions in number are commissioned to assume particular positions relevant to them and they are functioning in this way, each one being directed by the next superior Vidya. These details and the worlds and enjoyments pertaining to them would be explained while dealing with the nature of vidya tattva.

यत्स्वरूपमनन्तस्य पतिशक्तिबलान्वितम्।

तेन सर्वं विजानाति करोति च महाबलः॥ 19

पत्युः शक्तिः परा सूक्ष्मा जगदुन्मीलने क्षमा।

तया प्रभुः प्रबुद्धात्मा स्वतन्त्रः स सदाशिवः॥ 20

प्रबुद्ध्यते महातेजा ज्ञानशक्तिकृतास्पदः।

द्विधा भेदं समापन्ना स्थानभेदेन सा पुनः॥21

yatsvarūpamanantasya patiśaktibalānvitam ||
tena sarva vijānāti karoti ca mahābalaḥ ||
patyuh śaktiḥ parā sūkṣmā jagadunmīlane kṣamā ||
tayā prabhuḥ prabuddhātmā svatantraḥ sa sadāśivaḥ |||
prabuddhyate mahātejā jñānaśaktikṛtāspadaḥ |
dvidhā bhedaḥ samāpannā sthānabhedena sā punaḥ |||

The innate Sakti of Anantesvara is associated with the vigor of Sivasakti. Through that innate Sakti, Anantesvara who is with great strength knows all and does all. The Sakti of Lord Siva is very subtle and it is capable of imparting the power of knowing and that of doing and capable of bringing out the worlds from the causal source. By that Sakti, Sadasiva shines forth as well-awakened and well-informed and as the Lord with absolute independence. Anantesvara who is with exceeding brilliance gets awakened through his innate Sakti as energized by Sivasakti and becomes associated with jnana-sakti and kriya-sakti. Sivasakti becomes twofold due to the different locations known as sadasiva tattva and isvara tattva.

स्थानभेदेन कर्तृत्वं यत्तस्या उदितं सदा।

तत्सामर्थ्यादिनन्तस्य तत्तेजः पारमेश्वरम्॥22

भेदैः षोडशभिर्भिन्नं क्रियाज्ञानात्मकं शिवम्।

अतिरस्कृतसामर्थ्यं जगत्पस्मिन्सतासिते॥23

व्यापारकृत्स्नं संपूर्णं नामभेदेन सर्पितम्।

sthānabhedena kartṛtvaṁ yattasyā uditam sadā |
tatsāmarthyādanantasya tattejaḥ pārameśvaram |||
bhedaḥ ṣoḍaśabhirbhinnam kriyājñānātmakam Śivam ||
atiraskṛtasāmarthyam jagatpasmīnsatāsīte ||
vyāpārakṛtsna sampūrṇam nāmahhedena sarpitam |

There exists a host of Saktis concerned with actions(kriya) and these Satis are getting manifested always from Sivasakti in view of different location. Through the capacity of such kriya-saktis, the brilliance of Vidyasvaras(Ananta and others) which is of the nature of jnana and kriya becomes a fitting tool to accomplish the cosmic deeds entrusted to them. Due to the difference in the activities concerned with the universe, the kriya-saki becomes manifold, getting proliferated into several thousands. The number of such Saktis associated with Anantesvara is greater than the number of such Saktis associated with Sukshma. And with other Vidyasvaras, the number becomes less and less. Out of these innumerable Saktis, the most important and

the most powerful Saktis are sixteen in number and they are associated with Anantesvara. These Saktis are endowed with excelling powers which could not be constricted by any force. These Saktis are holding the entire range of activities concerned with pure-impure maya (sudda-asuddha prapancha) and with impure maya(prakruti maya). Being called by different names, these Saktis pervade the entire range of worlds.

क्षोभिका जननी चैव रोधयित्री च कीर्तिता॥ 24

गोत्री नेत्री च योकी च त्राणा वामा नियामिका।

रौद्री च प्लाविका श्रद्धा भाविका द्वादशी मता॥ 25

ज्वाला प्रह्लादिनी चैव स्तम्भिनी विकिरापरा।

दश षट् च पराः सूक्ष्माः शक्तयोऽनन्ततेजसः॥ 26

आभ्योऽन्याश्चाप्यसंख्येयास्ताश्च तत्त्वाध्वनि स्थिताः।

वक्तव्या या यथातत्त्वं तत्त्वधर्मेण संगताः॥ 27

संक्षेपोक्त्या न विस्तारात्स्फुटार्थप्रतिपादिकाः।

ksobhikā jananī caiva rodhayitrī ca kīrtitā ||
goptrī netrī ca yoktrī ca trāṇā vāmā niyāmikā ||
raudrī ca plāvikā śraddhā bhāvikā dvādaśī matā ||
jvālā prahlādinī caiva stambhinī vikirāparā |
daśa ṣaṭ ca parāḥ sūkṣmāḥ śaktayo'nantatejasaḥ ||
ābhyo'nyāścāpyasamkhyeyāstāśca tattvādhvani sthitāḥ |
vaktavyā yā yathātattvaṁ tattvadharmaṇa sagatāḥ ||
saṁkṣepoktyā na vistārātsphuṭārthapratipādikāḥ ||

Kshobhika, Janani, Rodhayitri, Goptri, Netri, Yoktri, Trana, Vama(also known as Niyamika), Raudri, Plavika, Sraddha, Bhavika, Jvala, Prahladini, Sthambhini and Vikira - these are the sixteen Saktis of Anantesvara. They manifest as his luminous mass of rays. Apart from these sixteen Saktis, there are innumerable Saktis and they are in various tattvas which constitute the path of tatva-adhva. The nature and function of those Saktis would be explained while dealing with the concerned tattvas. Here, the nature and function of sixteen Saktis of Anantesvara who are enabling him accomplish the cosmic deeds is told briefly; not extensively.

तत्र तावदनन्तस्य क्रीडतः पत्युरिच्छया॥ 28

स्वभावस्य च्युतिः क्रीडा स च क्षोभ इति स्मृतः।

क्षोभेनातिजवात्कर्तुः शरीरमभवत्पुरा॥ 29

येनावतीर्य संभोगात्तत्त्वादीश्वरसंज्ञकात्।

व्यापारस्थितयेऽणूनां कृतवान्भुवनं महत्॥30

tatra tāvadanantasya krīdataḥ patyuricchayā ||
svabhāvasya cyutiḥ krīdā sa ca kṣobha iti smṛtaḥ |
kṣobhenātijavātkartuḥ śarīramabhavatpurā |||
yenāvatīrya sambhogāttattvādīśvarasamjñakāt |
vyāpārasthitaye'ṇūnām kṛtavānbhuvanam mahat ||

The nature of these sixteen Saktis is now told. As willed by Siva, the five cosmic functions related to impure maya are being performed by Anantesvara. Assuming a nature which is different from one's own essential nature for the benefit of others is called a play(krida). This is also called 'kshobha'(shaking and sliding down to a different place). The Sakti which comes down to isvara tattva leaving behind its place of bhoga tattva or sadasiva tattva is known as 'Kshobhika'. Through this Kshobhika, Ananta assumes a fitting body. Being embodied and being in isvara tattva, Anantesvara involves himself in the activities concerned with the souls of sakala-group and those of pralayakala-group and create different worlds from maya for the sake of such souls. The Sakti which enables Anantesvara to give a creative shake to the field of maya is known as 'Kshobhika'.

स्वशक्तिव्यूह सामर्थ्यान् मायातत्त्वं सुरेश्वरः।

अचालयत्क्रियायुक्तः शक्त्या क्षोभिकया तदा॥ 31

सुस्थितस्याथ जगतः सितासित विभूतिषु।

पशूनां सहसा क्षोभं प्रकरोत्यव्ययात्मिका॥32

क्षुब्धो विरज्यते स्थानान्न चान्यत् समुपैति हि।

विभ्रान्त चित्तो विरतस्तथापि न विमुञ्चते॥ 33

परं न लभमानः सन्क्षोभिकाकुलितेन्द्रियः।

एवं हि क्षोभिको देवः क्षोभ्याश्च पशवः स्मृताः॥34

svaśaktivyūha sāmartyān māyātattvam sureśvaraḥ |
acālayatkriyāyuktaḥ śaktyā kṣobhikayā tadā |||
susthiatasyātha jagataḥ sitāsita vibhūtiṣu |
paśūnāṁ sahasā kṣobhaṁ prakarotyavyayātmikā ||
kṣubdho virajyate sthānāṁna cānyat samupaiti hi ||
vibhrānta citto viratastathāpi na vimuñcate ||
paraṁ na labhamānaḥ sankṣobhikākulitendriyaḥ ||
evaḥ hi kṣobhiko devaḥ kṣobhyāśca paśavaḥ smṛtāḥ

Through the host of his own Sakits and being enabled by Kshobhika, Anantesvara gives a shake to the field of maya and creates the worlds, bodies and indriyas after a rest has been given to maya and the souls in the name of dissolution(pralaya). Through Kshobhika, Anantesvara performs the deeds concerned with pralayakevala-souls and governs them

according to their nature and state superior to the sakala-souls. By the shaking(kshobha) given to the field of maya, he provides fitting bodies and instruments to the sakala-souls according to their karmic fruits, being assisted by Kshobhika-sakti. They are disabled to to leave the state of embodiment and get enmeshed in the mire of transmigration. This is done through Kshobhika. Through the same Sakti, the sakala-souls get affected by delusion and ignorance. Being associated with bewildering indriyas, they are subjected to repeated birth and death. Without attaining the exalted state of liberation , these sakala-souls get embodied again and again. All such deeds are performed by Anantesvara through Kshobhika. Because of his association with Kshobhika, Anantesvara becomes known as'Kshobhaka' and the souls become known as 'Kshobhyah'.

न्याभूतस्याणुसंघस्य मायोदरगतस्य हि।

करोत्युच्छूनतां भावं भोगाभिमुखतां तु या॥ 35

जनन्या जनितश्चायं पशुर्भोगेषु रज्यते।

जनिता लक्ष्यतेऽणूनां पतिर्जन्मनि जन्मनि॥36

nyagbhūtasyāṇusamghasya māyodaragatasya hi |
karotyucchūnatām bhāvam bhogābhimukhatām tu yā ||
jananyā janitaścāyam pasurbhogeṣu rajyate |
janitā lakṣyate'ḍūnām patirjanmani janmani |||

The Sakti by which the pralayakevala-souls who are existing in the upper realm of impure maya and who are with the bondage of karma and anava-mala become associated with relevant body and instruments and made to be in the corresponding worlds is known as Janani. The souls for whom bodies are provided by Janani are enabled to experience the bhogas meted out to them in these w birth repeatedly, Anantesvara is considered to be 'Janaka'(Father) and Janani is considered to be the mother. The souls are generally called 'Janita'(the born , created or embodied).

भावोऽन्यो यः स्वभावात्तु शुभो वा यदि वाशुभः।

जनयित्वा तु जन्यस्य पशोः स परमेश्वरः॥ 37

यच्छक्त्यविकलान्भोगान् यया सा जननी मता।

bhāvo'nyo yaḥ svabhāvāttu śubho vā yadi vāśubhaḥ ||
janayitvā tu janyasya paśoḥ sa parameśvaraḥ ||
yacchaktyavikalānbhogān yayā sā jananī matā |

The Sakti through which Anantesvara creates various dispositions related to buddhi-tattva, both good and bad and different from the innate nature of the soul and enables the souls gain

enough maturity and grants plenitude of various enjoyments to them is known as Janani. She is comparable to a mother.

रोधयित्री तु या पत्युरावृत्य जगतातुरम्॥ 38

रुणद्धि स्थितयेऽत्यर्थं नेच्छन्तं च पशुं बलात्।

कर्तव्येष्वथ कार्येषु प्रस्थितस्य क्रियावतः॥ 39

प्रवृत्तौ धारयेच्चित्तं येन तं प्रति पुद्गलः।

प्रवर्तते न सामर्थ्यादुत्साहे च विमूढधीः॥40

रोधयित्री तु सा शक्तिर्यतो रोधयिता प्रभुः।

rodhayitrī tu yā patyurāvṛtya jagatāturam ||
ruṇaddhi sthitaye'tyarthā necchantam ca paśum balāt |
kartavyeṣvatha kāryeṣu prasthitasya kriyāvataḥ ||
pravṛttau dhārayeccittam yena tam prati pudgalaḥ ||
pravartate na sāmartyādutsāhe ca vimūdhadhīḥ ||
rodhayitrī tu sā śaktiryato rodhayitā prabhuḥ ||

Rodhayitri, the Sakti of Anantesvara, is keeping within her hold the world which is severely affected by vices such as delusion, lust, anger and such others and controls it up to the scheduled time of pralaya. All the souls are constantly doing various deeds which are in continuance like the waves of river-water. Even when some souls are not intent on doing certain deeds due to a sense of detachment(vairagya), Rodhayitri makes them involved in doing those karmas, since such deeds are necessarily to be done by them to resolve their karmic bondage(This Sakti arrests the sense of detachment and enables the souls to be involved in the deeds). When some other souls evince deep involvement in doing certain deeds, this Sakti arrests the mind of such souls and prevent them to do those deeds. This is because, this Sakti has to control the souls according to the working of niyati-tattva and has to enable them to resolve the karmic bondage. Because of such obstructed state of the mind, the ignorant souls desist from doing the karmas even though they have the mind to do them. The Sakti which arrests the sense of detachment and obstructs the mind is known as Rodhayitri. Because of his association with Rodhayitri, Anantesvara is known as 'Rodhayita'.

धर्माधर्मविपाकेषु भोक्तुरभ्युद्यतस्य हि॥41

असमञ्जसहानार्थं रक्षणाय च सर्पिता।

गोत्री गोपयितुं शक्ता जगदेतच्चराचरम्॥ 42

स्वं स्वं धत्तेऽणुसंघेभ्यः स्वोचितं फलमादरात्।

नान्येन शक्तये भोक्तुं गोठ्या संवर्तुलीकृतम्॥43

dharmādharmavipākeṣu bhokturabhyudyatasya hi ||
asamañjasahānārtham rakṣaṇāya ca sarpitā |
goptrī gopayitum śaktā jagadetaccarācaram ||
svaṁ svaṁ dhatte'ṇusamghebhyaḥ svocitam phalamādarāt ||
nānyena śaktaye bhoktum goptryā saṁvartulīkyam |||

Karmas are in the form of dharma and adharma. When the karmas become mature enough to yield their fruits, the enjoyable sources would become mingled with each other. At the time when the souls proceed to experience the bhogas, the anomaly of mingling of the karmic fruits is sure to occur and because of such anomaly, the souls would be enjoying the fruits of the karmas done by other souls. In order to prevent such occurrence and in order to protect the world according to the rule of karmic law, the Sakti which has the capacity to safeguard the karmic fruits and which proceeds in multi-faceted way to regulate the flow of karmic effects is called 'Goptri'. This Sakti metes out to each soul its own relevant karmic fruits. Without this Sakti, the soul cannot experience the fruit of its own karmas. All karmic heaps of the souls are well covered , guarded to be in secret and categorized by Goptri.

पशुश्च सुखदुःखाभ्यां अन्यायेन कथंचन।

न शक्यते वशीकर्तुं यतोऽमूर्ते ह्यचेतने॥४४

गोप्त्रगोत्री वशादिष्टस्तत्तदुत्सृज्य तत्फलम्।

न जह्यात्तद्विरागोऽपि यतो गोत्रा तु रक्ष्यते॥४५

paśuśca sukhaduḥkhābhyāṁ anyāyena kathamcana |
na śakyate vaśīkartuṁ yato'mūrte hyacetane ||
goptrgoptrī vaśādiṣṭastattadutsrjya tatphalam |
na jahyāttadvirāgo'pi yato goptryā tu rakṣyate ||

Between the auspicious and inauspicious karmic effects, the soul has no right to choose and accept the fruit without any order as desired by it. The karmic fruit is formless and inert and so it is expecting the intrusion of some intelligent being which has the capacity to regulate the fruits, in the same way as the harvested grain stalks expect the involvement of the farmer to get distributed. The fruits are under the control of Goptri. Since the relevant karmic fruit is meted out by Goptri to the concerned soul, it becomes impossible for the soul to throw away its karmic effect even though it is with a deep sense of detachment. Being associated with Goptri, Anantesvara becomes known as 'Goptru'.

एकस्मात्क्षीण विभवात्स्थानादन्यत्पशुं बलात्।

स्थानं नयति या पत्युः शक्तिर्नेत्रीति सा स्मृता॥४६

नेता नेयस्य वा पुंसः प्रध्वस्ताशेष कर्मणः॥

जन्मन्यपश्चिमे स्पृष्टो यदा शक्त्या च भावितः॥47

निर्धूतकलुषं शान्तं तदा स परमेश्वरः।

नेत्र्या नयत्संदेहाद्यत्तत्पदमनामयम्॥48

ekasmātkṣiṇa vibhavātssthānādanyatpaśum balāt ||
sthānaṁ nayati yā patyuh śaktirnetrīti sā smrtā ||
netā neyasya vā pusaḥ pradhvastāśeṣa karmaṇaḥ |
janmanyapaścime sprsto yadā śaktyā ca bhāvitaḥ ||
nirdhūtakaluṣaṁ śāntaṁ tadā sa parameśvaraḥ |
netryā nayatsamdehādyattatpadamanāmayam ||

The Sakti of Anantesvara which leads the soul by its force towards a karmic fruit which is mature enough to yields its effect, after the existing karmic effect has been exhausted by experience is known as Netri. The soul which is led in this way could have exhausted all of its karmic effects or some of the karmic effects would be remaining to be experienced by it hereafter. When the soul becomes fit enough by the gracious touch of Netri to receive the exalted benefits , the existing birth becomes the last one. At that time, Anantesvara impels that soul from which all the impurities have been removed and which is in pure and tranquil state towards the abode of final liberation as guided by Netri. There is no doubt about such activity of Anantesvara.

योकी योजयितुं शक्ता नानायोन्यन्तरेष्वणुम्।

परे च नेत्रोपोड्युदं युङ्क्ते भर्तृवशानुगा॥49

yoktrī yojayitum Śaktā nānāyonyantareṣvaṇum |
pare ca netryopodvyūdham yuṅkte bhartrvaśānugā ||

The soul which is led by Netri is enabled by another Sakti of Anantesvara to take different births according to the nature of its karmic effects. That Sakti is known as Yoktri(the one which joins the soul with the state of embodiment). The Sakti which has the capacity to unite the competent soul with siva-tattva which is considered to be the supreme place is called Yoktri. That Sakti functions according to the notion of Anantesvara.

दुःखारिवशसंप्राप्तं तप्तमत्यन्तवित्त्वलम्।

पुंदुःखान्तरमाविश्य त्राणा वै पारमेश्वरी॥50

तयोर्वियोजने शक्ता विमुक्तोऽणुस्ततो भयात्।

स्वस्थस्त्वत्र भवेद्यस्मात्तस्मात् त्राता प्रभुः स्मृतः॥51

duḥkhārivaśaṣaṇprāptaṁ taptamatyantavihvalam |
puḍuḥkhāntaramāviśya trāṇā vai pārameśvarī ||
tayorviyojane śaktā vimukto'nustato bhayāt |
svasthastvatra bhavedyasmāttasmāt trātā prabhuḥ smṛtaḥ ||

The soul which is entangled in the wheel of repeating birth and death is under the hold of enemy known as misery. The soul is being burnt by the agony of continued transmigration. The Sakti which appears in between the soul and misery and protects the soul from being tormented by distress is known as Trana. It has the capacity to free the soul from the misery and thereby relieves the soul from the fear of future births. The soul freed in this way gets itself firmly established in its own essential nature and attains oneness with Siva. Anantesvara who is associated with Trana becomes known as Trata.

वामाधः स्रोत उद्दिष्टा यस्मिंस्ते परमाणवः।

प्लवन्तेऽविरलेनैव वासिताः स्वेन कर्मणा॥52

संरुद्ध शक्तयो मूढा वामयात्मवशीकृताः।

vāmādhaḥ srota uddiṣṭā yasmimste paramāṇavaḥ |
plavante'viralenaiva vāsitaḥ svena karmaṇā ||
samruddha saktayo mūdhā vāmayātmavaśīkṛtāḥ |

The Sakti known as Vama is called Adhas Srota(the downward stream), since that Sakti is holding control over the impure maya which gives rise to the evolution of tattvas from kala to prithivi. Innumerable souls which are in the field of maya are enmeshed in transmigration being bound by their karmic bond. Their essential powers being constricted and shrouded by anava mala, they are in the world as the ignorant beings. The Sakti by which such souls are taken possession of and controlled is known as Vama.(Vama is holding control over the maya as well as the bound souls)

नियामिताश्च बलवत् स्वोचितास्वणुवृत्तिषु॥53

अपश्यन्तः परां काष्ठां न विरक्ता बुभुक्षवः।

प्रकृत्याधोमुखं संयक् चैतन्यं नियमात्मिका॥ 54

नियमे स्थापयेद्यस्मात्तस्मान्नामद्वयं मुने।

अस्याः शक्तेर्मयाख्यातं वामा चेति नियामिका॥55

niyāmitāśca balavat svocitāsvaṇuvṛttiṣu ||
apaśyantaḥ parāṁ kāṣṭhāṁ na viraktā bubhuḥṣavaḥ |
prakṛtyādhomukhaḥ samyak caitanyaṁ niyamātmikā ||
niyame sthāpayedyasmāttasmānnāmadvayam mune |

asyāḥ śaktermayākhyātam vāmā ceti niyāmikā ||

To conceive the things which are bereft of consciousness as the conscious existents, to conceive the things which instill pain as the pleasurable - these and such other actions are considered as the modifications of the mind(chitta). These are very powerful and are compatible to the bound state of the souls. Such modifications of chitta are caused by Vama. By the actions of Vama, the souls are not able to realize the exact nature of the Supreme Lord; they are rendered to be desirous of worldly enjoyments. They never attain the sense of detachment(vairagya) (Such actions of Vama are, indeed, helpful to the souls, since meant to exhaust the karmic fruits by such enjoyments). The prakriti(lower part of maya) is also the downward force; it is without consciousness. But, Vama which is the regulating Sakti is of the nature of consciousness. This Sakti installs the souls in a regulated path meant for liberation and her actions are meant for the attainment of liberation, not for the bondage. Because of such nature of her works, Vama is also called 'Niyamika'.

रूपपाशनिचयं भोक्तुर्येयं द्रावयितुं क्षमा।

रौद्रं भयानकं विद्धि मायावट सुगह्वरम्॥56

तस्मादुद्धरणे रौद्री रुद्रस्येयं वशानुगा।

rukpāśanicayam bhokturyeyāḥ drāvayitūḥ kṣamā ||
raudram bhayānakam viddhi māyāvaṭa sugahvaram ||
tasmāduddharaṇe raudrī rudrasyeyam vaśānugā ||

Ruk' means disease; the disease of bondage. It occurs because of the host of bonds. The Sakti which keeps away the host of bonds from the souls is known as Raudri. The maya is dreadful; it is comparable to a deep and dried well shrouded in thick darkness. The Sakti which has the capacity to lift up the souls from the deep and dried well of maya is called Raudri. Anantesvara, being associated with Raudri becomes known as Rudra. Raudri functions according to the will of Anantesvara.

या प्लावयति संतप्तं भोगामृत सुशीकरैः॥57

संमायं दुःखसंतानं भोगिनं भोगतत्परम्।

प्लाविकेयं समुद्दिष्टा तन्त्रेऽस्मिन्पारमेश्वरे॥58

yā plāvayati saṁtaptam bhogāmṛta suśīkaraiḥ ||
saṁmāyaṁ duḥkhasaṁtānaṁ bhoginaṁ bhogatatparam |
plāvikeyaṁ samuddiṣṭā tantre'sminpārameśvare ||

By nature, the souls are deeply involved in enjoying the bhogas and they are always under the spell of worldly enjoyments. They become heavily affected by miseries and distress which come

to them as uninterrupted stretch of waves. The Sakti which wipes away the stretch of miseries from the souls and which sprinkles the drops of nectar in the form of auspicious enjoyments over the souls and enables them to be blissful is called 'Plavika' in this Paramesvara Agama.

कुत्सितेष्वपि भोगेषु श्रद्धायात्मवशीकृतः।

स्वाचारमवमत्याशु तद्रतौ संप्रवर्तते॥59

येयं श्रद्धा समाख्याता शक्तिर्धातुः क्रियात्मिका।

kutsiteshvapi bhogeṣu śraddhāyātmavaśīkṛtaḥ ||
svācāramavamatyāśu tadratau sampravartate ||
yeyam śraddhā samākhyātā śaktirdhātuḥ kriyātmikā ||

The Sakti which renders the souls to be under the spell of even the most despicable enjoyments, which makes the souls to disregard the good and austere conducts and to desist from doing such good actions, and which drives them to be engaged in futile and sacrificial activities which are against the Agamic rules is known as 'Sraddha'. This Sakti belongs to the kriya-phase of Anantesvara.

धर्माधर्मद्वयावस्थं तयोरभ्यधिकैषिणम्॥60

भाविका भावयत्येव पुद्गलं स्वेन तेजसा।

येनाभावेऽपि भावत्वं तदुशात्प्रतिपद्यते॥ 61

dharmādharmadvayāvasthaṁ tayorabhyadhikaiṣiṇam ||
bhāvikā bhāvayatyeva pudgalaṁ svena tejasā |
yenābhāve'pi bhāvatvaṁ tadvaśātpṛatipadyate |||

The means(sadhanas) are of two kinds- dharma and adharma. The means expounded by those who were not endowed with authentic knowledge of the revealed Scriptures to attain liberation, which itself is not true one in the view of the Agamas, belong to adharma category. Some souls prefer to adopt these means being driven by the fate. The Sakti which functions on behalf of such souls in the same way of adharma to redeem them is known as 'Bhavika'. Even though there is no such liberation as conceived by the imperfect persons, Bhavika creates an impression as to the truthfulness of such false liberation. This Sakti functions according to the notion of Anantesvara.

चितेरुन्मील्य सामर्थ्यं असद्भोगेष्वभिप्लवतम्।

तान्प्रज्वाल्य रुषानिष्टान् सद्भोगेष्वणुमञ्जयेत्॥62

अथवाप्यतिदीप्तात्मा ज्वालायात्म वशीकृतः।

जुगुप्सते जगत्सर्वं अनित्यं अशुभावहम्॥63

citerunmīlya sāmārthyam asadbhogeṣvabhiplutam |
tānprajvālya ruṣāniṣṭhān sadbhogeṣvaṇumañjayet ||
athavāpyatidīptātmā jvālayātma vaśīkṛtaḥ ||
jugupsate jagatsarvaṁ anityaṁ aśubhāvaham ||

The Sakti which unfolds the soul's consciousness which is of the nature of knowledge and action, which kindles the fire of knowledge in the heart of the souls which are desirous of ephemeral worldly pleasures which instills a sense of aversion towards such pleasures in the mind of those souls and which makes them to be desirous of auspicious and eternal benefits is known as 'Uvala'. Even when some souls, being with fully unfolded consciousness, are experiencing auspicious bhogas, this Sakti brings those souls under its control and makes them abhor the ephemeral pleasures. And in due course of time, this Sakti makes them to desist from enjoying even the auspicious pleasures and directs them to fix their aim on the exalted state of liberation.

ततः स भगवान् ईशः तं युनक्त्यात्मशासने।

तदाह्लादित सर्वाङ्गः प्रह्लादिन्या गुरुं प्रति॥ 64

शुश्रूषणैकचित्तः स्याद् भावितात्मा गतस्पृहः।

स्निग्धोऽतिरिक्तो हृष्टात्मा सहिष्णुः कृतनिश्चयः॥ 65

शतेनाप्यपकाराणां नित्यं चापकृतोऽपि हि।

परैर्विश्लेष्यमाणोऽपि प्रयोगैर्विविधै शम्॥66

न विरज्येत सामर्थ्यात् सदाह्लादात्मचेतनः।

शक्तिः प्रह्लादिनी पत्युः सदा प्रीतिविवर्धिनी॥67

tataḥ sa bhagavān īśaḥ tam yunaktyātmāśāsane |
tadāhlādita sarvāṅgaḥ prahlādinyā guruṁ prati ||
śuśrūṣaṇaikacittaḥ syād bhāvitātmā gatasprhaḥ ||
snigdho'tirikto hrst'ātmā sahiṣṇuḥ kṣtaniscayaḥ ||
satenāpyapakārāṇāṁ nityam cāpakṛto'pi hi |
parairviśleṣyamāṇo'pi prayogairvividhairbhrśam ||
na virajyeta sāmārthyāt sadāhlādātmacetanaḥ |
Śaktiḥ prahlādinī patyuh sadā prītivivardhini ||

The soul in which the seeds of desire for enjoyment remain fried and burnt by Jvala evolves into a supreme being. Anantesvara casts his eyes on this supreme being and sets him in the most

fruitful path expounded in the Agamas. All parts of his body being filled up with bliss, he firmly establishes himself in that right path. At that time, he becomes under the possession of Sakti known as 'Hladini' which directs him towards a competent Guru. He gets interested in doing services to the Guru with diligence and care. He is in constant meditation on Siva; he is bereft of desire for worldly enjoyment; he becomes soft and kind; raises himself to higher state and becomes incomparable; he is ever in blissful state; known for his forbearance and steadfast mindedness. Even when troubled by hundreds of misdeeds and malevolent actions done by others, he is capable of exhibiting his patience towards the wrongdoers; he is able to accept the troubles and to endure them. Even when he is importuned and misguided by others to deviate from the path he has chosen, he remains firm in his conviction without showing any sign of anger or aversion towards them. The Sakti by which such perfect disciple becomes the repository of all good qualities and becomes blissful is called 'Hladini'. This Sakti of Anantesvara is always increasing the delighted state of the sadhaka.

स्तम्भिन्या स्तम्भितः कर्तुः शक्त्या संगृह्य सादरम्।

यत्र यत्र स्थितोऽसम्यगुद्देगवशगोऽपि सन्॥68

न चलत्यतिसंसक्तः स्तम्भिन्या स्तम्भितस्तु सः।

stambhinyā stambhitaḥ kartuḥ śaktyā samgrhya sādaram |
yatra yatra sthito'samyagudvegavaśago'pi san ||
na calatyatisaṁsaktaḥ stambhinyā stambhitastu saḥ ||

The Sakti by which the foremost sadhaka is rendered to be steadfast in his path and to be like a fixed pillar is known as 'Stambhini'. Even when he is troubled by unexpected occurrence of obstacles or afflicted with dispositions such as likes and dislikes, he remains unperturbed and is capable of observing all the austere activities which are to be undertaken after diksha. If he is unable to perform those essential and austere deeds due to unfavorable circumstances, he would be subjected to unpleasant effects because of such violation committed by him. Even under unfavorable circumstances, he remains firmly motivated towards the attainment of sivatva and never falls down from the initiated state. Such firmness comparable to a pillar is established in him by Stambhini.

विकिरा नाम या प्रोक्ता तया स परमेश्वरः॥69

भूतभावात्म तत्त्वाख्यं जगत्स्थावरजङ्गमम्।

संक्षुब्धं ग्रन्थिविवरात् क्षोभितस्य जगन्निधेः॥70

पूर्वं क्षोभिकया क्षोभ्य पश्चात्प्रविकिरत्यसौ।

विकिरिण्या यथोपात्तं स्वागावयवगोचरे॥ 71

vikirā nāma yā proktā tayā sa parameśvaraḥ ||
bhūtabhāvātma tattvākhyam jagatsthāvarajangamam |
saṁkṣubdhaṁ granthivivarāt kṣobhitasya jagannidheḥ ||
pūrvam kṣobhikayā kṣobhya paścātpavikiratyasau |
vikirinyā yathopāttam svāngāvayavagocare ||

Through the Sakti whose name is Vikira, Anantesvara scatters profusely the means for the enjoyments for the sake of the souls. The impure maya which gives rise to various bodies, instruments, dharma and other bhavas, kala and other tattvas and which is the causal source of the world consisting of moving and non-moving existents was given a creative shake earlier by the Sakti known as Kshobhika. Even after that , the maya was given a more powerful shake by Janani and many objects were created in multiple streams. Anantesvara scatters these objects for the sake of souls in various ways through Vikira. Moreover, the worlds have been created based on karmas and on the fitness of experiencing the karmic effects. In such worlds, Anantesvara scatters all kinds of objects meant for the enjoyments and for the means of enjoyments through Vikira for the sake of the souls in bondage.

व्यक्तीकरोति जगतः शरीराणि सहस्रधा।

अनादि यद्बलं पुंसां शरीरावधि निश्चयात्॥ 72

विकिरत्यात्म मर्यादान्यायेन समतां नयेत्।

नातिरिक्तं न च न्यूनं युगपद्वेद्यमेव तत्॥ 73

vyaktīkaroti jagataḥ śarīrāṇi sahasradhā |
anādi yadbalaṁ puṁsām śarīrāvadhi niscayāt ||
vikiratyātma maryādānyāyena samatām nayet |
nātiriktaṁ na ca nyūnaṁ yugapadvedyameva tat ||

Thousands of bodies fit for various kinds of souls and compatible to different worlds are being created by Anantesvara through Vikira. The spiritual vigor which is of the nature of eternal knowledge and action is limited to the nature of each body and made to pervade the entire body from the crest to the feet, uniformly without any increase or decrease, by Vikira. Such vigor is scattered by Vikira(This Sakti scatters the bodies and the spiritual vigor of consciousness). This scattering of caitanya takes place simultaneously for all the bodies.

शक्तयः कारणस्यैवं दिङ्मात्रेण प्रदर्शिताः।

परमार्थेन नान्तोऽस्ति जगत्स्यस्मिन्प्रविस्तरे॥74

Śaktayaḥ kāraṇasyaivam diṅmātreṇa pradarsitāḥ ||
paramārthena nānto'sti jagatysminpravistare ||

The Saktis of Anantesvara have been shown to you within a short time possible. Actually, there is no limit for the number of Saktis belonging to Anantesvara. The functions of all of these Saktis are related to this extensive world.

अभ्युद्गताः कर्तुरमोघवीर्याः प्रविस्तृता याश्च जगत्प्रपञ्चैः।

प्रकाशितं याभिरुदार वृत्तं स्वकं स्वकं कारणकार्यभावात्॥ 75

उन्मीलिताः पाशविशेषशोभाः कृताश्च सर्वे पशवः समृद्धया।

भोगेषु पक्त्या पुनरागतानां विभाजितं कर्मफलं यथावत्॥ 76

प्रभोः स्थिताः स्वात्मवशा महत्यस्ताः शक्तयोऽशेष जगत्प्रदीपाः।

पतिप्रसङ्गेन हि सूचितास्ते विद्यामिदानीं शृणु विप्रमुख्य॥ 77

abhyudgatāḥ karturamoghavīryāḥ pravistṛtā yāśca jagatprapañcaiḥ ||
prakāśitam yābhirudāra vṛttaṁ svakaṁ svakaṁ kāraṇakāryabhāvāt || 75
unmīlitāḥ pāśaviśeṣaśobhāḥ kṛtāśca sarve paśavaḥ samṛddhayā
bhogeṣu paktyā punarāgatānāṁ vibhājitaḥ karmaphalam yathāvat || 76
prabhoḥ sthitāḥ svātmavaśā mahatyastāḥ śaktayo'śeṣa jagatpradīpāḥ |
patiprasangena hi sūcitāste vidyāmidānīḥ śṛṇu vipramukhya || 77

The Saktis of Lord Siva have emerged from the transcendental and formless Siva. They are with unfailing powers and their functions related to Vidyas and Vidyasvaras have been told while dealing with the nature of Pati. About the Saktis of Anantesvara who are with wonderful working system and whose functions get variegated according to the nature and function of Vidyasvaras has been extensively told here. All those needed for the maturation of karmas, for the evolution of maya and for the maturation of anava mala have been created so as to be with specific and charming features. These Saktis provide new bodies to the souls according to the mature state of karmas, after the present body ceases to exist and direct certain souls towards the experience of worldly enjoyments and direct some other souls towards the attainment of liberation. These Saktis are functioning according to the will of Anantesvara and all objects and worlds of impure maya are under their pervasion. They are considered to be the illuminating sources of the multitudes of worlds. All such details have been succinctly told while speaking on the nature of Pati. O, the noteworthy sage !, now listen to the nature of Saktis categorized into 'para' and 'apara'.

॥ शक्तिविचार प्रकरणं समाप्तम्॥

॥ पञ्चमः पटलः॥

|| Saktivicāra prakaranam samaptam ||

|| pañcamah paṭalaḥ ||

Here ends the chapter on "Reflections on the Nature of Sakti"

Guru Parampara of Prabhu Sri Ramchandra, Raurava Agama - Vidya Padah

TR'TI'YAH PAT'LAH, Tantra'vata'ra, The Transmission of Scriptures

श्रुत्वा महेश्वरं तत्त्वं अजं ईशानं अव्ययम् ।

प्रभवं सर्वतत्त्वानां स्थितिसंहारकारणम् ॥ 1

अथ सद्भावमीप्सन्तो मुनयो भृगुनन्दनम् ।

रुरुं प्रणम्य विधिवदूचस्ते वचनं पुनः ॥2

Sivatattva is an ever existing principle. It is never created afresh. It is in identical existence with Is'vara. It is the causal source for the origin, sustenance and dissolution of all other tattvas. Having heard the exact nature of such siva tattva, the sages, being desirous of attaining oneness with the Eternal Existence(Siva), bowed down before Ruru, the son of Bhr'gu and spoke these words:

केनावतारितं ह्येतत्तन्त्रं तन्त्रविदां वर।

गुरवः कथितास्तन्त्रे तत्संख्या च कति स्मृता ॥3

मन्त्राणां कियती संख्या मण्डलानां तथैव च।

तत्त्वानां भुवनानां च यथावद्वत्तुमर्हसि ॥4

O, the most celebrated Sage among the knowers of the Agamas!, how was this Agama brought down to us through continued transmission? In this Agama, many Gurus have been mentioned. What is the total number of such Gurus? How many mantras and how many mandalas have been enumerated? How many tattvas and worlds are there? Kindly instruct on these details as they really are.

परमेशमुखोद्गीर्णं उत्तम परमं मतम् ।

गुरुवंशं रुरुर्धीमान् प्रवक्तुमुपचक्रमे ॥5

parames'amukhodki'rn.am uttamam paramam matam/
guruvams 'am rururdhi'ma'n pravaktum upcakrame //5

Thereupon, Ruru, the most learned and enlightened sage, commenced his instruction on the supreme lineage of Gurus which is considered to be the foremost among many lineages and which has manifested right from the face of Siva.

शिवानलविनिष्क्रान्तं अधूमज्योतिरूपिणम् ।

जगतः कारणं देवं अनन्तेशं परं गुरुम् ॥6

s'iva 'nala vini"kra'ntam adhu'majyoti ru'pin.am/
jagatah ka'ran.am devam anantes'am param gurum /6

The most supreme Guru, Anantesa, who is the creator-lord of the worlds of impure ma'ya', who manifested from the fire of Siva and who presents himself in the form of resplendent fire bereft of smoke exists in Isvara tattva.

तेनोक्तं परमेशानश्रीकण्ठाय महात्मने।

सुरासुराणां गुरुणा देव्यै सर्वमुदाहृतम्॥7

देवी च प्राह नन्दीशस्कन्दयोर्गुह्यमुत्तमम् ।

नन्दीशा ब्रह्मणावाप्तं शक्रेण च महात्मना ॥8

tenoktam parames'a 'na s'ri'kan.t'ha'ya maha'tmane /
sura'sura'n.a'm gurun.a' devyai sarvam uda'hr'tam //
devi' ca pra'ha nandi's 'askandayor guhyam uttamam/
nandi's'a'd brahmana'va'ptam s'akren.a ca maha'tmana'll8

This Agama which is the embodiment of supreme knowledge was transmitted by Anantesa, the supreme Guru, to Srikantha, the Guru of virtuous and non-virtuous beings (suras and asuras). Subsequently, this Agama was transmitted by Srikantha to Uma (a form of Sivas akti). Then, Umadevi revealed the secret and supreme science embodied in this Agama to Nandisa and Skanda. Afterwards, Brahma and Indra received instructions on this Agama from Nandisa.

तस्मादवाप्तमूर्वेण ऋचिहेन ततः पुनः ।

तस्मादवाप्तं रामेण रामाच्चाहमधीतवान् ॥9

इति वंशः क्रमः प्रोक्तः संक्षेपेण मया द्विजाः ।

शतानि पञ्चशिष्याणां शक्रस्यापि महात्मनः ॥10

tasma'dva'ptamu'rvena r' cihena tatah punah/
tasma'dava'ptam ra'men.a ra'ma'cca'ham adhi'tava'ni
iti vams'ah kramah proktah samks"epena maya' dvija'h/
s'ata'ni pan" cas'is" ya'na'm s'akrasya'pi maha'tmanah /

And from Indra, the sage U'ru received instructions on this Agama. From U'ru, R'ciha received. From R'ciha, **Rama received**. I(sage Ruru) received this Agama from Rama. O, the twice-born Sages!, the lineage of gurus has been told by me very succinctly For Indra, the great Deity, there were five hundred disciples.

इतरे शास्त्रवक्तारं तन्त्रेऽस्मिन्पारमेश्वरे।

दशैते गुरवः प्रोक्तास्तन्त्रे दान्ता महौजसः॥11

अन्येपि वीरभद्राद्या ब्रह्मान्ता गुरवः स्मृताः।

संहितापारगाः प्रोक्ता अष्टादश महौजसः ॥12

itare s'a'stra vakta 'ram tantre asmin pa'rames'vare /
das 'aite guravah prokta's tantre danta' mahaujasah //
anyepi vi'rabhadra'dya' brahma'nta'h guravah smr'ta 'h/
samhita'pa'ragah proka' as't'a'das'a mahaujasah //

In this Agama related to the Supreme Lord Siva, all others are considered to be the teachers and exponents of the Agamas. These teachers are ten in number. They I known for the power of self-restraint and they are endowed with great vigor and splendor. Others, from Virabhadra down to Brahma, are also considered as Gurus. Apart from these, there are eighteen teachers (gurus) who are highly proficient in the Agamas and who are with great effulgence and vigor.

मन्त्रतन्त्रविदाः सर्वे वास्तवज्ञा विशारदाः ।

पाशविच्छेत्तये नृणां नित्यमाहितबुद्धयः ॥13

ये च ते गुरवः प्रोक्तास्तन्त्रे स्वायंभुवे पुरा ।

एतेषामपि शिष्याणां सहस्रं परिसंख्यया ॥14

All of them are the knowers of mantras and tantras; knowers of the exact nature of the Ultimate and Primal Reality. They are perfectly skilled in the performance of cosmic functions. They are with undisturbed and firm resolute in cutting as under the bonds of the embodied souls. These gurus have already been mentioned in the Svayambhuva Agama. Even for these gurus, there were thousands of disciples.

तन्त्रसंख्या सहस्राणां शतमुक्तं समासतः।

ब्रह्मणा मण्डलेशानविधियज्ञप्रसिद्धये ॥15

भार्गवेणाप्यथैशान तन्त्रानुज्ञातकर्मणा।

प्रोक्तं पुरा द्वादशभिः सहसमन्त्रलक्षणम् ॥16

tantrasam khya' sahasra'n.a'm s'atamuktam sama'satah/
brahman.a' man.d'ales'a 'na vidhiyajn "a prasiddhaye //
bha'rgaven.a'pyathais'a'na tantra'nujn"a'ta karman.a'/
proktam pura'dva'das'abhih sahasrair mantralaks" an.am //

This Agama, reduced to one hundred thousand verses, was briefly revealed to these disciples. In order to bestow the complete knowledge related to the mandalas, the presiding deities of such mandalas, yajnas and the specific rules for the performance of such yajnas and mandala worship and the knowledge related to specific rituals authoritatively set forth in the Saiva Tantra, this Agama was transmitted earlier by Brahma to Bhargava. The characteristics of mantras have been revealed to him through 12,000 verses.

Mrgendra Agama - Vidya Pada

13th Patalah: adhva prakaraṇam, Description of the Worlds Existing in Different Planes of 'Bhuvana Adhva'

अथोक्त्यर्थं प्रसिद्ध्यर्थं भुवनादि विनिर्ममे।

साधारणाभ्यो योनिभ्यः कलादिभ्यो महेश्वरः॥1

athokthārtha prasiddhyartham bhuvanādi vinirmame□

sādhāraṇābhyo yonibhyaḥ kalādibhyo maheśvaraḥ□

In order to provide the necessary enjoyments, bodies and instruments for the bound souls so that they could be disentangled from the bonds of maya, karma and mala, Lord Anantesvara creates many worlds at various levels from the kala tattva and prakruti tattva known as the common causal sources.

तानि कालानलादीनि कलाप्रान्तानि मण्डलम्।

संसारमिति तत्त्वज्ञा भोगस्थानं प्रचक्षते॥

मायायामपि पठ्यन्ते गहनेशादयोऽधिपाः।

तत्त्वशुद्धिश्च दीक्षायां सर्वं तत्कृतिमस्तके॥

नित्यत्व व्यापकत्वादि श्रवणादवसीयते।

दृष्टं पुरादि यद्भोग्यं मूर्तं प्रलयधर्मिच॥

tāni kālānalādīni kalāprāntāni maṇḍalam□

samsāramiti tattvajñā bhogasthānaṃ pracakṣate□

māyāyāmapi paṭhyante gahaneśādayo'dhipāḥ□

tattvaśuddhiśca dīkṣāyāṃ sarvaṃ tatkr̥timastake□

nityatva vyāpakatvādi śravaṇādavasīyate□

dr̥ṣṭaṃ purādi yadbhogyaṃ mūrta pralayadharmica□

here are many worlds, from the Kalagnirudra bhuvana up to those which are in the uppermost level of kala tattva. The knowers of the tattvas declare that these worlds which are the sources and proper places of various enjoyments constitute what is known as “samsara’(transmigratory path). It is said that Mandalesas, Gahanesas and other Lords are functioning even in the maya tattva as the Lords of the worlds existing in that tattva. And even in the process of initiation(diksha), purification of maya tattva in view of the bhuvans existing there has been instructed. But it does not mean that the worlds are existing in the maya tattva. Actually, the worlds are existing in the uppermost level of kala tattva only. In view of the close proximity of the maya tattva, it has been figuratively mentioned that there are worlds in the maya tattva. Maya tattva is eternal

and pervasive. But the worlds which are the sources of enjoyments are with features of forms and it is known that they get dissolved into the causal source, Maya. So the formed and destructible worlds cannot exist in a formless and eternal Maya. Therefore, there is nothing wrong to say that the worlds are up to the upper level of kala tattva.

”शुद्धाध्वन्यपि मायायाः परस्याः पतयः कृतौ।

ये तस्यामपि पठ्यन्ते तेऽपि तत्कृतिमस्तके॥

śuddhādhvanyapi māyāyāḥ parasyāḥ patayaḥ kṛtau□

ye tasyāmapī paṭhyante te'pi tatkr̥timastake□

Even in the pure adhva, there are Lords of the worlds which are evolved from the pure Maya. These worlds are to be known as existing in the upper level of each tattva of the pure adhva. They are not actually existing in the pure Maya.

रजो विलोक्यते तिर्यक् जालाविष्टार्क रोचिषाम्।

तदष्टाष्ट गुणस्थाने तृतीये स्यात्कचाग्रकम्॥

लिक्षा युका यवोप्येवं अङ्गुलं तत्रिसंगुणैः॥

तैरेव गुणितः पाणिः धनुस्तद्वेद लक्षितम्॥

दण्डो द्वे धनुषी ज्ञेयः क्रोशस्तद्विसहरकः।

द्विक्रोशमाहुर्गव्यूतिं द्विगव्यूतिं च योजनम्॥

rajo vilokyate tiryak jālāviṣṭārka rociṣām□

tadaṣṭāṣṭa guṇasthāne tṛtīye syātkacāgrakam□

likṣā yukā yavopyevaṃ aṅgulaṃ tatrisaṃguṇaiḥ□□

taireva guṇitaḥ pāṇiḥ dhanustadveda lakṣitam□

daṇḍo dve dhanuṣī jñeyaḥ krośastadvisaharakaḥ□

dvikrośamāhurgavyūtiṃ dvigavyūtiṃ ca yojanam□

The minute particles seen floating in the rays of the sun which enter through an oblique window are generally known as 'paramanus'. Eight paramanus make one 'trasarenu'. Eight trasarenu make one 'kacagra'. Eight kacagra make one 'liksha'. Eight liksha make one 'yuka'. Eight yukas make one 'yava'. Eight yavas make one angula. Twenty-four angulas make one hasta. Four hastas make one bow(dhanu). Two dhanus make one danda. Two thousand dandas make one 'krosa'. Two krosas make one 'gavyuti'. Two gavyutis make one yojana'. (The extent of brahmanda is calculated in terms of yojana).

कपालं अर्बुदं स्थौल्यात् ब्रह्मणोण्डस्य योजनैः।

तस्यान्तः काञ्चनं धाम कालाग्नेस्तावदेव हि॥

यत्रान्तकाल तीक्ष्णांशु कोटितेजास्तथाविधैः।

रुद्रैरास्ते वृता देवः कालाग्निरिति विश्रुतः॥

kapālaṃ arbudaṃ sthauḷyāt brahmaṇoṇḍasya yojanaiḥ
tasyāntaḥ kāñcanaṃ dhāma kālāgnestāvadeva hi
yatrāntakāla tīkṣṇāṃśu koṭitejāstathāvidhaiḥ
rudrairāste vṛtā devaḥ kālāgniriti viśrutaḥ

The thickness of the shell(wall) of the brahmanda measures 1000 yojanas. Within this brahmanda, at its bottom level, there is a mansion designed with gold. The height of that mansion is, likewise, 1000 yojanas. Kalagnirudra whose effulgence equals the brilliance of ten million suns arising simultaneously at the time of final dissolution exists in that mansion, being surrounded by ten Rudras, each Rudra surrounded by ten million Rudras.

सर्वाध्ववर्ति भूतानां यस्मिन्नद्भुत तेजसि।

भयमुत्पद्यते शक्त्या संहा चोदिते प्रभोः॥

तस्य स्वभावतो ज्वालाः प्रवृत्ता दशकोटयः।

योजनानां तदर्धेन धूमस्सान्द्रस्सुदारुणः॥

sarvādhvavarti bhūtānāṃ yasminnadvṛtta tejasi□
bhayamutpadyate śaktyā saṃhā codite prabhoḥ□
tasya svabhāvato jvālāḥ pravṛttā daśakoṭayaḥ□
yojanānāṃ tadardhena dhūmassāndrassudāruṇaḥ□

The heart of all the beings living in all the worlds of bhuvana adhva get terrified when Kalagnirudra intensifies his unbearable effulgence at the time of dissolution, being instructed and directed by the annihilating Sakti of Lord Siva. By nature, the flames of Kalagnirudra rise to the height of 100 million yojanas. The dense and dreadful smoke of the flames rises to the height of 50 million yojanas.

ततः पुटास्त्रयस्त्रिंशद् दशलक्षोन कोटिकाः।

तदन्तराणि द्वात्रिंशल्लक्षकाणि दुरात्मनाम्॥

स्थानानि यातनाहेतोः निर्मितान्यध्ववेधसा।

तानि ते नामभिर्वक्ष्ये द्विजमुख्य निबोधमे॥

tataḥ puṭāstrayastrimśad daśalakṣona koṭikāḥ□
tadantarāṇi dvātrimśallakṣakāṇi durātmanām□
sthānāni yātanāhetoh nirmitānyadhvavedhasā□
tāni te nāmabhirvakṣye dvijamukhya nibodhame□□

Above the world of Kalagnirudra, there are 33 layers , each layer covering a height of nine millions of yojanas. There is an interspace between each layer, measuring a height of one hundred thousand yojanas and so the total number of interspace between all the layers is 32, covering a total height of 32 laks(one lak is equal to one hundred thousand). The hellish worlds created by Anantesvara for the sinners to undergo the torments inflicted by Yama, lie there distributed over these layers. O, the eminent twice-born Sage!, I will tell you the names of these hellish worlds, to enable you acquainted with the knowledge of bhuvana adhva.

रौरवध्वान्त शीतोष्ण सन्तापाज महाम्बुजाः।
कालसूत्राष्टमा ह्येते नरका इति विश्रुताः॥
सूच्यास्य कालखट्वाख्य क्षुरधाराम्बरीषकाः।
तप्ताङ्गार महादाह सन्तापाश्चेति हे मुने॥
भवन्त्यष्टौ सुभीभत्सा महाशब्द पदानुगाः।
लाक्षाप्रलेप माम्साद निरुच्छसनसोच्छसाः ॥
युग्माद्रि शाल्मली लोह प्रदीप्त क्षुत्पिपासकाः।
कृमीणां निचयश्चेति राजानः परिकीर्तिताः॥
लोहस्तम्भोऽथ विण्मूत्रस्तथा वैतरिणी नदी।
तामिस्रश्चान्धतामिस्रः कुम्भीभागस्सरौरवः॥
महापदानुगोऽवीची राजराजेश्वराः स्मृताः।

rauravadvhānta śītoṣṇa santāpāja mahāmbujāḥ
kālasūtrāṣṭamā hyete narakā iti viśrutāḥ
sūcyāsyā kālakhadgākhyā kṣuradhārāmbarīṣakāḥ
taptāṅgāra mahādāha santāpāśceti he mune
bhavantyaṣṭau subhībhotsā mahāśabda padānugāḥ
lākṣāpralepa māmsāda nirucchsanasocchsāḥ
yugmādrī śālmalī loha pradīpta kṣutpipāsakāḥ
kṛmīṇāṃ nicayaśceti rājānaḥ parikīrtitāḥ
lohastambho'tha viṇmūtrastathā vaitariṇī nadī
tāmisrasścāndhatāmisraḥ kumbhībhāgassarauravaḥ
mahāpadānugo'vīcī rājarājeśvarāḥ smṛtāḥ

Raurava, Dhvanta, Sita, Ushna, Santapa, Ambuja and Mahambuja – these eight hells are known well as belonging to the category called Naraka. Sucimukha, Kalakhadga, Kshuradhara, Ambarishaka, Taptangara, Mahadaha, Santapa and Bhibhatsa – these

eight hells belong to the category known as Mahanaraka. O, the great Sage!, Lakshapralepa, Mamsada, Nirucchvasanasocchvasa, Yugmadri, Salmali, Lohapradipta, Kshutpipasa, Krumiinicaya – these eight hells are belonging to the category known as Rajanaraka. Lohastambha, Vinmutra, Vaitaraninadi , Tamisra, Andhatamisra, Kumbhibhaga, Mahaurava and Avici – these eight hells belong to the category known as Rajarajesvara naraka.

एषां पुटानां नरकैस्सार्धं योजनसंख्यया॥

भवन्ति कोटयस्त्रिंशत् द्वे च लक्षे द्विजोत्तम।

ततस्त्रिंशत्सहस्राणि त्यक्त्वा भूर्नवलक्षकी॥

भवत्ययोमय्यर्धेन पूर्वेणार्धेन काञ्चनी।

योप्यधस्तात्पुटस्तस्य मृदधै चार्धमायसम्॥

eṣāṃ puṭānāṃ narakaiṣṣārdhaṃ yojanasamkhyayā□

bhavanti koṭayastrimśat dve ca lakṣe dvijottama□

tatastrimśatsahasrāṇi tyaktvā bhūrnavalakṣakī□

bhavatyayomayyārdhena pūrveṇārdhena kāñcanī□

yopyadhastātpuṭastasya mṛdadhaiṃ cārdhamāyasam□

O, the foremost twice-born Sage!, the total height of these 33 layers along with the hells is 33 crores and 2 lakhs. Above this level, there is a mid-space whose height measures 30 thousand yojanas. Above this mid-space is a layer with a height of 9 lakhs of yojanas. The lower half of this layer is of the nature of iron and its upper half is of the nature of gold. Half of the lower half is of the nature of earth and the remaining half is of the nature of iron.

तत्र द्वात्रिंशतोऽमीषां निरयाणां पतिस्स्थितः।

कूशमाण्ड इति विख्यातः प्रलयार्कानलद्युतिः॥२३

करालवदनः कुद्धो वृत्तकोटरलोचनः।

टङ्कपाणिस्तथाभूतैः भूतैर्भूयोभिरावृतः॥

tatra dvātriṃśato'mīśāṃ nirayāṇāṃ patissthitaḥ
kūśmāṇḍa iti vikhyātaḥ pralayārkanāladutyutiḥ
karālavadanaḥ kruddho vṛttakoṭāralocanaḥ
ṭaṅkapāṇistathābhūtaiḥ bhūtairbhūyobhirāvṛtaḥ

There exists Kushmanda , the Lord of all these 32 narakas mentioned here. He is with the resplendence of the sun and the fire which appear at the time of final dissolution. He appears with a dreadful face expressing his fierce nature through his rounded and protruding eyes. His hand is holding the hatchet. He is surrounded by the Bhutas who are of the same nature as of Kushmanda.

अयोरुक्मपुटादूर्ध्वं अष्टमीयं वसुन्धरा।

साहस्राष्ट्रं परा मध्या व्यर्कलक्षत्रिकोटिकी॥

वसत्यो नवसाहस्राः परा दश सहस्रकी।

तदासां सप्तकं सद्भिः ख्यातं पातालसप्तकम्॥

ayorukmapuṭādūrdhvaṃ aṣṭamīyaṃ vasundharā
sāhasrāṣṣaṭ parā madhyā vyarkalakṣatrikoṭikī
vasatyō navasāhasrāḥ parā daśa sahasrakī
tadāsāṃ saptakaṃ sadbhiḥ khyātaṃ pātālasaptakam

Above the layer whose half is iron and another half is gold, there is this world(bhu-loka), the eighth one. Six worlds are below the bhu-loka, each one measuring a height of 9000 yojanas. In between these six worlds and the bhu-loka, there is the seventh world. The height of mid-space between each of the six worlds is 1000 yojanas. The height of the seventh world is 10,000 yojanas. The layer above the seventh world is with a height of 2 crores and 88 lakhs of yojanas. These seven worlds are specifically called 'Patala saptaka' by the learned people.

तन्नामतोऽधिपतिः उच्यमानं निबोध मे।
आभासं परतालाख्यं नितलं च गभस्तिमत्॥
महातलं रसांकजं पातालं सप्तकं मुने।
सप्तस्वेतेषु दैत्येन्द्र भुजकक्षणदाचराः॥
सप्त सप्त समाख्याता स्थानप्यथ निबोध मे।
दैत्यः शङ्कुश्रुतिः पूर्वे प्रह्लादशिशुपालकः॥
कर्कन्दुका हिरण्याक्षो बृहद्गर्भो बलिस्तथा।
काद्रवेयाः कुटिलको वासुकिः कम्बळस्तथा॥
कार्कोटकोऽथ कालाङ्गः दुर्दर्शस्तक्षकस्तथा।
विकटो लोहिताक्षश्च यमाख्यो विकटाननः॥
कराळो भीमनिहादः पिङ्गळश्चेति राक्षसाः।
तेषामुपरि निश्शेष पाताळाधिपतीश्वरः॥

tannāmato'dhipatitaḥucyamānaṃ nibodhame□
ābhāsaṃ paratālākhyam nitalaṃ ca gabhastimat□
mahātalaṃ rasāṃkañca pātālaṃ saptakaṃ mune□
saptasveteṣu daityendra bhujakakṣaṇadācarāḥ□
sapta sapta samākhyātā sthānapyatha nibodha me□
daityaḥ śaṅkuśratiḥ pūrve prahlādaśśīsupālakaḥ□
karkandukā hiraṇyākṣo bṛhadgarbho balistathā□
kādraveyāḥ kuṭilako vāsukiḥ kambaḷastathā□
kārkōṭako'tha kālāṅgaḥ durdarśastakṣakastathā□
vikaṭo lohitaḥkṣaśca yamākhyo vikaṭānanaḥ□
karāḷo bhīmanihādaḥ piṅgaḷaśceti rākṣasāḥ□
teṣāmupari niśśeṣa pātālādhipatīśvaraḥ□

O, Sage!, for your understanding, the names of these seven worlds and of their governing Lords are now told. Abhasa, Paratala, Nitala, Gabhastimat, Mahatala, Rasamka and Patala. In each world, there are Asurendras, Nagesvaras and Rakshasas. Asuras are in the lower section; Nagas are in the middle section and Rakshasas are in the upper section(of each world). The names of seven Asuras are: Sankusruti, Prahlada, Sisupala, Karkanduka, Hiranyaksha, Bruhadgarbha and Bali. The names of seven Nagesvaras are: Kutilaka, Vasuki, Kambala, Karkotaka, Kalanga, Durdarsa and Takshaka. The names of seven Rakshasas are: Vikata, Lohitaksha, Yama, Vikatanana, Karala, Bhimanihrada and Pingala. Above these Patalas , there exists the Lord of all these seven worlds.

साहस्रे काञ्चने धाम मण्डले हाटकस्थितः।

यं स्तुवन्ति प्रियप्राप्त्यै यता यति विभूषणैः॥

दैत्ययक्ष सुराहीश ललना ललितैः पदैः।

ततः कोटिशतं पृथ्वी नानाजन समाश्रया॥

sāhasre kāñcane dhāma maṇḍale hāṭakassthitaḥ□

yam stuvanti priyaprāptyai yatā yati vibhūṣaṇaiḥ□

daityayakṣa surāhīśa lalanā lalitaiḥ padaiḥ□

tataḥ koṭīśataṁ pṛthvī nānājana samāśrayā□

Hatakesvara, the Lord of all the seven patala-worlds exists in a splendid mansion and region which appear with the luster of gold. He is being extolled by the ladies belonging to various Ganas such as the Daityas, Yakshas, Suras and Nagas. They are praising him with musical songs composed with soft sounding words being rendered in three phases -fast, middle and slow - in order to attain all those which are endearing to hem. Above the world of Hatakesvara is the Pruthvi-loka(the Earth) raising up to the height of 100 crores of yojanas. It is resorted to by the people of various denominations.

दीपशैलसरिद्वारि निधिमण्डल मण्डिता।

जम्बूशाक कुशक्रौञ्च शाल्म गोमद पुष्कराः॥

लक्षादि द्विगुणा द्वीपाः क्षाराद्यब्धिभिरावृताः।

ततो हिरण्मयी भूमिः लोकालोकश्च पर्वतः॥

तमः परस्ताद्गर्भोदः कटाहश्चेति भूतलम्।

dvīpaśailasaridvāri nidhimaṇḍala maṇḍitā
jambūśāka kuśakrauñca śālma gomada puṣkarāḥ
lakṣādi dviguṇā dvīpāḥ kṣārādyabdhibhirāvṛtāḥ
tato hiraṇmayī bhūmiḥ lokālokaśca parvataḥ
tamaḥ parastādgārbhodaḥ kaṭāhaśceti bhūtaḥ

This Pruthvi-loka is beautified and enriched by the islands, mountains, rivers and oceans. Jambu, Saka, usa, Kraunca, Salmali, Gomeda and Pushkara –these are the seven islands. Jambudvipa is with an extent of one lakh of yojanas. The extent of Sakadvipa is twice that of the Jambu. In the same way, the extent of each succeeding island is twice the extent of the previous one. These dvipas are surrounded by salty ocean and other oceans. Beyond the seventh ocean is the land which is of the nature and luster of gold. Beyond that land is the mountain known as 'lokaloka'. Beyond the 'lokaloka' mountain, only dense darkness prevails. Beyond the dark region is the ocean called “garbhoda” extending up to the wall of the brahmāṇḍa.

चित्रशैलसरिद्वीप काननोदध्यलङ्कताम्॥

पृथ्वी भगवतीं शक स्रोतुमिच्छामि विस्तरात्।

त्वयि वक्तारि देवेश सर्वप्रत्यक्ष दर्शिनि॥

निष्ठाज्जप्ति रसाकृष्टं श्रुतौ धावति मे मनः।

वर्तयिष्ये द्विजश्रेष्ठ प्रस्तुतोक्ति शरीरवत्॥

द्वीपान्नदीर्वनान्तांश्च शृणुष्वैकाग्र मानसः।

citraśailasariḍvīpa kānanodadhyalaṅkatām
pṛthvī bhagavatīm śaka srotumicchāmi vistarāt

tvayi vaktāri deveśa sarvapatryakṣa darśini□
niṣṭhājñapti rasākṛṣṭaṃ śrutau dhāvati me manaḥ□
vartayiṣye dvijaśreṣṭha prastutokti śarīravat□
dvīpānnadīrvanāntāmśca śṛṇuṣvaikāgra mānasaḥ□

Sage Bharadvaja: “O, Indra, the Lord of the devas, you are the one who could explain well the principles set forth in the Agamas and you are the one who has seen well all the perceptible things. Being forcibly pulled by the taste of hearing and understanding the complete details, my mind runs fast towards you. I desire to hear the greatness of this Pruthvi which is in the likeness of Sakti and which is embellished with various mountains, rivers, islands, forests and oceans.

Indra: “O, the foremost twice-born sage!, a perfect description of a structure appears as a well-formed image. I will explain the islands, rivers and the forests of this great land. Listen to these details with one-pointed attentive mind.

जम्बूद्वीपं क्षितेर्नाभिः तद्वृत्तं लक्ष योजनम्॥

क्षाराब्धिना परिवृत्तं परिवृत्तेन तावता।

तस्यमध्ये स्थितश्शैलो राजराजो हिरण्मयः॥

तिरस्कृतांशुमज्योतिः मेरुस्सुरनिषेवितः।

स षोडश सहस्राणि क्षितौ विष्टो महीतलात्॥

तदूनमुन्नतो लक्षं मूले षोडश विस्तृतः।

त्रिषु पादान्तरेष्वस्य चतुर्वृद्धेषु पर्वसु॥

नेमयः कटकाकारा निर्गता दीप्तिमत्तराः।

एका दशसहस्रान्या मनुसाहस्रकी परा॥

jambūdvīpaṃ kṣīternābhiḥ tadvṛttaṃ lakṣa yojanam□
kṣārābhdhinā parivṛtaṃ parivṛttena tāvatā□
tasyamadhye sthitaśśailo rājarājo hiraṇmayāḥ□

tiraskṛtāmśumajyotiḥ merussuraniṣevitaḥ □
sa ṣoḍaśa sahasrāṇi kṣītau viṣṭo mahītalāt □
tadūnamunnato lakṣaṃ mūle ṣoḍaśa viśṛtaḥ □
triṣu pādāntareṣvasya caturvṛddheṣu parvasu □
nemayaḥ kaṭakākārā nirgatā dīptimattarāḥ □
ekā daśasahasrānyā manusāhasrakī parā □

The Jambudvīpa appears as the navel of the earth-sphere(bhu mandala). It is with an extent of one hundred thousand yojanas. It is surrounded by the salty ocean whose extent is the same as that of the Jambudvīpa. At the center of the Jambudvīpa , there is Mount Meru which is the Supreme King of all the mountains and which is of the nature gold. It is with an effulgence which excels the brilliance of the sun. It is honored and frequently resorted to by the Devas. It is with a height of 100 yojanas. Up to the height of 16,000 yojanas at its bottom level, it has gone into the earth. The remaining part having a height of 84,000 yojanas is raising above the earth. Its extent at the bottom measures 16, 000 yojanas and at the top it measures 32,000 yojanas. It is with three sections one above the other, each measuring a height of 25,000 yojanas. At the top of each section, there is a projection around the mountain looking like a girdle or bracelet, appearing with exceeding resplendence. The height of each projection measures 9 yojanas. The extent of each projection gets increased by 4000 yojanas. The extent of the girdle which is at the top of the bottom section is 10,000 yojanas. The extent of the middle girdle at the top of the second section is 14,000 yojanas. The extent of the top girdle of the upper section is 18,000 yojanas.

नेमिर्या मस्तकोपान्ते लोकपाल समाश्रया।

चक्रवाटेति तामाहुः सर्वरत्नप्रभावतीम्॥

सिद्धगन्धर्व मरुतां तदधः पर्वसु स्थितिः।

तस्यामष्टसु शृङ्गेषु पुर्योष्टौ समवस्थिताः॥

nemiryā mastakopānte lokapāla samāśrayā □
cakravāṭeti tāmāhuḥ sarvaratnaprabhāvatīm □
siddhagandharva marutāṃ tadadhaḥ parvasu sthitiḥ □

tasyāmaṣṭasu śrṅgeṣu puryoṣṭau samavasthitāḥ□

The girdle at the top of the upper section serves as the dwelling place of the eight Lokapalas(Directional Deities). The knowers of the Scriptures call it 'Cakravata' and is shimmering with the resplendent rays of all the gems. At the girdles which are below the cakravata, there is the residence of the Siddhas, Gandharvas and Maruts. On the eight summits of the Cakravata, there are eight cities.

प्राच्यादिष्विन्द्रमुख्यानां नामतस्तान्निबोधमे।

नानारत्न प्रभाजाल मण्डल

सिद्ध साध्य मरुज्जुष्टा रुक्मभूरमरावती।

रक्तपीतमणिप्राय हेमप्राकार गोपुरा॥

वह्नस्तेजोवती वह्नि तुल्यभूत निषेविता।

prācyādiṣvīndramukhyānāṃ nāmatastānnibodhame□

nānāratna prabhājāla maṇḍala

siddha sādhyā marujjuṣṭā rukmabhūramarāvātī□

raktapīṭamaṇiprāya hemaprākāra gopurā□

vahnastejovātī vahni tulyabhūta niṣevitā□

These cities belonging to Indra and other Lokapalas are in the eight directions starting from the east. For your understanding, I tell you the names and descriptions of these cities. The city called Amaravati belonging to Indra is in the east. It is beautified with the clusters and shimmering arrays of the rays of various precious gems. It is frequently resorted to by various groups such as the Siddhas, Sadhyas and Maruts and it is with a stretch of golden land. The city called Tejovati belonging to Agni is in the south-east. It is abounding in gems which are in red color and whitish-yellow color. It is provided with enclosures and gopuras constructed with gold. It is frequented by the Devas who are in the likeness of Agnideva.

मृत्योस्संयमिनी तुङ्ग लोहप्राकार मण्डला॥

कालपाश पितृव्याधि प्रेतमारी निषेविता।

कृष्णा दैत्यपतेर्मृत्योः धामवदैत्य सेविता॥

नीलरत्न प्रभाजाल वितान वर भूषणा।

शुद्धवत्यम्बुनाथस्य स्फटिकोपल निर्मिता॥

पाण्डराभ्रोमपमैर्यादस्सेविता भाति धामभिः।

mṛtyossamyaminī tuṅga lohaprākāra maṇḍalā□

kālapāśa pitṛvyādhi pretamārī niṣevitā□

kr̥ṣṇā daityapatermṛtyoḥ dhāmavadaitya sevitā□

nīlaratna prabhājāla vitāna vara bhūṣaṇā□

śuddhavatyambunāthasya sphaṭīkopala nirmitā□

pāṇḍarābhromapamairyādassevītā bhāti dhāmabhiḥ□

The city known as Samyamini belonging to Yama is in the south. It is provided with highly raised ramparts and surrounding enclosures constructed with iron. It is served by various troops of Yama such as Kalapasa, Pitru, Vyadhi, Preta, Mari and others. The city called Krishnavati belonging to Nirruti, the Lord of the Daityas, is resorted to by the Daityas. Its mansion appears like the mansion of Yama. It is richly decorated with wonderful canopies associated with the cluster of resplendent rays emitted by sapphire. The city known as Suddhavati belonging to Varuna, the Lord of water, is in the west. It is constructed with crystal stones(sphatika). It shines forth with bright buildings whose color is comparable to the white clouds. It is resorted to by various aquatic beings such as tortoise, fishes, sharks and others.

वायोर्गन्धवति तुङ्गश्वेतपीत ध्वजाकुला॥

बलवद्भूत संजुष्टा सर्वरत्न विनिर्मिता।

महोदया चन्द्रमसश्चेता मुक्तादि निर्मिता॥

द्विजसङ्घस्तुता भाति गृहैर्हिमगिरिप्रभैः।

ज्वलल्ललाट दृग्दग्ध स्मरमृत्यु यशोभूतः॥

पुरी यशोवती सर्व रत्नजा रुद्रसेविता।

इति सर्वतु सुखदाश्चक्रवाटार्ध विस्तृताः॥

vāyorgandhavati tuṅgaśvetapīṭa dhvajākulā
balavadbhūta saṃjuṣṭā sarvaratna vinirmītā
mahodayā candramasaśśvetā muktādi nirmītā
dvijasaṅghastutā bhāti gr̥hairhimagiriprabhaiḥ
jvalallalāṭa dṛgdagdha smaramṛtyu yaśobhṛtaḥ
purī yaśovatī sarva ratnajā rudrasevitā
iti sarvatu sukhadāścakravāṭārdha vistr̥tāḥ

The city known as Gandhavati belonging to Vayu is in the north-west. It is richly decorated with clusters of highly raised flags designed to be in white and yellowish-white color. It is constructed with all kinds of gems. It is served by the Bhuta-troops known for their strength and vigor. The city called Mahodaya belonging to Kubera is in the north. It is constructed with white stones such as the moon-stone, pearls and others. It is resplendent with mansions whose brightness is comparable to the effulgence of the Himalayan mountains. It is extolled by the hosts of brahmins and sages. The city called Yasovati is in the north-east. It belongs to Isana who attained prominence and glory by incinerating Manmatha and Yama with sparks emitted by his fiery eye in his fore-head. It is constructed with all kinds of precious gems and it is served by the Rudras. These cities are capable of yielding the sources of pleasures which could be gained in all the seasons. These are with the extent measuring the half extent of the Cakravata.

पुर्योष्टावनिलोद्भूत पारिजात रजोरुणाः।

वेधसा निर्मिता लोकपालचक्रनुवर्तिनाम्॥ ५६

भूतये स्वर्ग इत्येता गीयन्ते कविभिः क्षितौ।

puryoṣṭāvanilodbhūta pārijāta rajoruṇāḥ
vedhasā nirmītā lokapālacakranuvartinām 56
bhūtaye svarga ityetā gīyante kavibhiḥ kṣitau

These eight cities which appear reddened by the pollen of parijata-flowers diffused over by the wind have been created by Brahma. “These are indeed heavens designed for the sake of Lokapalas and for the sake of those who carry out their orders and who follow their directions to attain rich resources.” – in this way these cities are praised by the poets in this earth.

चतुर्दश सहस्राणि योजनानां स्वयम्भुवः॥

मध्ये मनोवती नाम पुरी लोकेश वन्दिता।

या चकारारुणानुच्चैः वियन्मार्गान् महाश्रिया॥

सावित्र्या स्पर्धमानेव स्वर्ग कामातिवर्तिनी।

तस्यामुपासते देवा मुनयश्च महौजसः॥

महायोगीश्वरं सिद्ध्यै यमाद्यैर्भूतवेधसम्।

caturdaśa sahasrāṇi yojanānāṃ svayambhuvaḥ
madhye manovatī nāma purī lokeśa vanditā
yā cakārāruṇānuccaiḥ viyanmārgān mahāśriyā
sāvitryā spardhamāneva svarga kāmātivartinī
tasyāmupāsate devā munayaśca mahaujasaḥ
mahāyogīśvaraṃ siddhyai yamādyairbhūtavedhasam

At the top of the Mt Meru and in its middle, there is a city called Manovati, having an extent and height of 14,000 yojanas. This is the city of Brahma and it is honored by the Lokapalas. The effulgent clusters of the brilliant rays emitted by the precious gems of this city redden the routes of space. Increasing the desire of attaining the heavenly pleasure, it appears as if vying with Savitri(the spouse of Brahma) in attaining intimacy with Brahma. The Devas and the sages who are endowed with great splendor and glory, are doing penance there, observing yamas and niyamas, meditating on Brahma, the Lord of yogins. They are involved in penance to attain the supreme goals as desired by them.

तदीशभागे तस्याद्रेः शृङ्ग आदित्यसन्निभम्॥

यत्तज्ज्योतिष्कमित्याहुः सदा पशुपतेः प्रियम्।

तस्य सानुषु हैमेषु रत्नचित्रेषु संस्थिताः॥

स्कन्द नन्दि महाकाल गणेशादि गणावराः।

शासितुर्देवदेवस्य स्थानं त्रिपुरविद्धिषः॥

रुद्रायुत गणैर्जुष्टं ब्रह्माद्यैश्च सुरोत्तमैः।

tadīśabhāge tasyādreḥ śṛṅga ādityasannibham□
yattajjyotiṣkamityāhuḥ sadā paśupateḥ priyam□
tasya sānuṣu haimeṣu ratnacitreṣu saṁsthitāḥ□
skanda nandi mahākāla gaṇeśādi gaṇāvarāḥ□
śāsiturdevadevasya sthānaṁ tripuravidviṣaḥ□
rudrāyuta gaṇairjuṣṭaṁ brahmādyaiśca surottamaiḥ□

Upon this mountain, in the north-east of Manovati, there is a summit with resplendence of the sun. The yogis call it 'Jyotishka'. It is always endearing to Siva, the Lord of the beings. Skanda, Nandi, Mahakala and others who belong to the retinue group of Siva are present there on the evenly stretched ground at the top of that summit, embedded with gold and various gems. The abode of Siva who is the controlling and directing Lord of Brahma and others and who conquered the three forts is frequently resorted to by 10,000 hosts of Rudras, Brahma and other Gods who are the foremost among the Devas.

इति मेरुर्धोऽस्यान्ये दिक्षु ये भूधरस्थिताः॥

तच्छिष्टानि नवद्वीप वर्षाण्यस्मिन् निबोधमे।

निषधो हेमकूटश्च हिमवांश्चाचलोत्तमः॥

मेरोदक्षिणतो नील श्वेत शृङ्गीति वामतः।

सहस्रद्वय विष्कम्भा दशोत्सेधा नवान्तराः॥

प्रागायतास्सुपर्वाणः सागराहित कोटयः।

तदर्धनात्त विष्कम्भौ माल्यवद्गन्धमादनौ॥

याम्योत्तरौ प्राक् प्रतीच्यौ मेरुतस्तावदन्तरौ।

iti meruradho'syānye dikṣu ye bhūdharassthitaḥ
tacchiṣṭāni navadvīpa varṣāṇyasmin nibodhame
niṣadho hemakūṭaśca himavāṃścācalottamaḥ
merodakṣiṇato nīla śveta śṛṅgīti vāmataḥ
sahasradvaya viṣkambhā daśotsedhā navāntarāḥ
prāgāyatāssuparvāṇaḥ sāgarāhita koṭayaḥ
tadardhanāṭṭa viṣkambhau māl্যavadgandhamādanau
yāmyottarau prāk pratīcyau merutastāvadantarau

This is the description of Mt Meru. There are four other mountains below the Meru in all the four directions, known as the 'vishkambha' mountains. Presently leaving out the description of these mountains, I now describe the nine islands and nine 'varshas' lying around the Meru, for your understanding. In the south of Meru, there are three great mountains which are the foremost among the mountains. They are: Nishadha, Hemakuta and Himavan. In the north side of the meru, there are three great mountains – Nila, Sveta and Srunga. These mountains are with a width of 2000 yojanas and a height of 10,000 yojanas. The mid-space between these mountains measures 9000 yojanas. Lengthwise, they are extending towards east and west up to the salty ocean, holding within them prospering lands known as 'varshas'. There are two great mountains, one in the east of the Meru and the other in its west. They are with a width of 1000 yojanas and a height of 2000 yojanas. The mountain in the east is known as "Malyavan" and the mountain in the west is known as "gandhamadana". Lengthwise, they are extending towards north and south. Covering the stretch of land which is not occupied by the Nishadha and others and the varshas, these mountains in the east and the west are extending lengthwise up to 34,000 yojanas.

पश्चान् माल्यवतः प्राच्यां गन्धमादन शैलतः॥

इळावृतं नीलगिरेर्याम्यतो निषधादुदक्।

भद्राश्वं माल्यवत्प्राच्यां वर्षं भद्र जनाकुलम्॥

सुकेतनं केतुमालं प्रतीच्यां गन्धमादनात्।

निषधाद् हरिवर्षं यत् याम्यतो हेमकूटतः॥

नाम्ना किंपुरुषं ख्यातं भारतं हिमवगिरेः।

रम्यकाख्यं उदग् नीलात् हिरण्यं श्वेत पर्वतात्॥

यदुत्तरं शृङ्गवतः कुरुवर्षं तदुच्यते।

paścān mālyavataḥ prācyāṃ gandhamādana śailataḥ
ilāvṛtaṃ nīlagireryāmyato niṣadhādudak
bhadraśvaṃ mālyavatprācyāṃ varṣa bhadra janākulam
suketanaṃ ketumālaṃ pratīcyāṃ gamdhamādanāt
niṣadhād harivarṣa yat yāmyato hemakūṭataḥ
nāmnā kiṃpuruṣaṃ khyātaṃ bhārataṃ himavagireḥ
ramyakākhyāṃ udag nīlāt hiraṇyaṃ śveta parvatāt
yaduttaraṃ śṛṅgavataḥ kuruvarṣaṃ taducyate

The vast stretch of land known as Ilavruta varsha is lying in the west of Malyavan, in the east of Gandhamadana, in the south of Nila and in the north of Nishadha around the Meru. The land known as Bhadrasha varsha is lying in the east of Malyavan and in the west of the salty ocean and it is inhabited by virtuous people. The land known as Ketumala varsha is lying in the west of Gandhamadana and in the east of the salty ocean. It is provided with dwelling houses. The land known as Hari varsha is lying between Nishadha and Hemakuta. The land known as Kimpurusha varsha is lying between Hemakuta and Himacala. The land known as Bharata varsha is lying between Himacala and the southern ocean. The land known as Ramyaka varsha is lying between Nila and Sveta mountains. The land known as Hiranya varsha is lying between Sveta and Srungavan mountains. The land known as Kuru Varsha is lying between Srungavan and the northern ocean.

विष्कम्भ शैलाश्चत्वारोः मेरोस्स्थैर्याय वेधसा॥

लक्षार्धोन्नतयः क्लृप्ताः तेषां पूर्वेण मन्दरः।

श्वेतो हारिद्र चूर्णाभो याम्यतो गन्धमदनः॥

प्रतीच्यां विपुलो नीलः सुपार्श्वस्सौम्यतोऽरुणः।

सहस्र योजनोच्छ्रायास्तेषु कल्पद्रुमास्थिताः॥

viṣkambha śailāścatvāroḥ merossthairyāya vedhasā□

lakṣārdhonnatayaḥ klṛptāḥ teṣāṃ pūrveṇa mandaraḥ□

śveto hāridra cūrṇābho yāmyato gandhamadanaḥ□

pratīcyāṃ vipulo nīlaḥ supārśvassaumyato'ruṇaḥ□

sahasra yojanocchrāyāsteṣu kalpadrumāsthitāḥ□

In order to effect stability to the Mt Meru and to protect it from any convulsive movement or shaking, four supportive mountains(vishkambhas) have been created by Brahma, in all the four directions. Each vishkambha-mountain is with a height of 50,000 yojanas. The supportive mountain in the east is called 'Mandara' and its color is white. The supportive mountain in the south is called Gandhamadana and it is in the color of turmeric powder. The supportive mountain in the west is known as "Vipula' and its color is blue. The supportive mountain in the north is known as "Suparsva' and its color is red. In all these supportive mountains there are four heavenly trees known as "kalpa vrukshas', one in each mountain. The height of each kalpa-tree is 1000 yojanas.

कदम्ब जम्बावश्वत्थ न्यग्रोधौ चोत्तरान्तिकाः।

जम्बूफल रसोद्भूता मेरुं पर्येत्य निम्नगा॥

विवेश मूलमेवास्य कनकीकृत्य तां महीम्।

तां पीत्वा पक्षिसर्पाखु मृगशाखामृगादयः॥

बभूवुः काञ्चना ये च सत्वास्तस्यां कृतप्लवाः।

द्वीपकेतुरभूजम्बूः कल्पशाखिषु सत्स्वपि॥

प्रभावातिशयाख्यातं जम्बोद्वीपमिदं ततः।

kadamba jambvāvaśvattha nyagrodhau cottarāntikāḥ□

jambūphala rasodbhūtā meruṃ paryetya nimnagā□
viveśa mūlamevāśya kanakīkṛtya tāṃ mahīm□
tāṃ pītvā pakṣisarpākhu mṛgaśākhāmṛgādayaḥ□
babhūvuḥ kāñcanā ye ca satvāstasyāṃ kṛtaplavāḥ□
dvīpaketurabhūjambūḥ kalpaśākhīṣu satsvapi□
prabhāvātīśayākhyātaṃ jambodvīpamidaṃ tataḥ□

Kadamba, Jambu, Asvattha and Nygrotha – these are kalpa-trees growing in the east, south, west and north respectively. A river originating from the juice of the fruits of Jambu-tree flows continuously in clockwise direction around the Meru and having transformed the land-stretch to be of the nature of gold, enters into the ground at the bottom of the Meru. Having drunk the juicy water of that river, the birds, snakes, rats, deers, monkeys and other animals become gold colored. Likewise, all those who take a swim or bath in that river become golden hued. Because of such greatness of the Jambu-tree, the jambudvīpa has attained the status of being the Flag-island(Dvīpaketu) among the Dvīpas. Even though there are other kalpa-trees such as kadamba and others in this island, this island has attained the significant name “Jambudvīpa” because of the greatness and astonishing features of the jambu-tree.

प्राच्यां विष्कम्भ शैलस्य मूले चैत्ररथं वनम्॥

सरोऽरुणोदकं नाम तत्र हेमाज मण्डितम्।

याम्याद्रि मूले गन्धर्व सुरसिद्धाप्सरोवृतं॥

नन्दनं मानसं तत्र सरो मानस तस्करम्।

वैभ्राजं वैपुले मूले सितोदशच हृदोत्तमः॥

देवैर्निषेव्यते च्छत्रः कमलैरंशुमत्प्रभैः।

सौपाशर्वे धृतिमन्नाम काननं भद्रको हृदः॥

सौगन्धिकाम्बुजच्छिन्नः सेव्यते पितृभिस्सदा।

prācyāṃ viṣkambha śailasya mūle caitrarathaṃ vanam□
saro'ruṇodakaṃ nāma tatra hemāja maṇḍitam□

yāmyādri mūle gandharva surasiddhāpsarovṛtaṃ □
nandanaṃ mānasaṃ tatra saro mānasa taskaram □
vaibhrājaṃ vaipule mūle sitodaśca hradottamaḥ □
devairniṣevyate cchannaḥ kamalairamśumatprabhaiḥ □
saupārśve dhṛtimannāma kānanaṃ bhadraḥ hradah □
saugandhikāmbujacchinnaḥ sevyate pitṛbhissadā □

At the bottom of the supportive mountain(vishkambha) in the east, there is a pleasure-garden called Caitra Ratha'. A pond known as 'Arunodaka' beautified with golden lotus-flowers is there. At the bottom of the supportive mountain in the south, there is a pleasure-garden called 'Nandana'. A pond known as 'Manasa' is there stealing the mind of the visitors. It is frequently resorted to by the Gandharvas, Siddhas and Apsaras-ladies. At the bottom of the supportive mountain called Vipula in the west, there is a pleasure-garden known as Vaibhrajā'. A pond , 'Sitoda' by name, is there. It is the foremost among such ponds. Being densely covered by lotus-flowers which are with the brightness of the sunlight, it is resorted to by the celestial beings and gods. At the bottom of the supportive mountain Suparsva in the north, there is a pleasure-garden called 'Dhritimat'. A pond known as “bhadraḥ” is there. It is densely covered with the flowers of blue-lotus and red-lotus and it is resorted to by the Pitrus(Ancestral Deities).

त्रयोदश सहस्रायुः जम्बूफल रसाशनः॥

मेर्वालोकोपलब्धार्थो जनस्सुत्विगिलावृते।

वर्षायुतायुर्नीलाब्जद्युतिः पनससारभुक्॥

केतुमाले जनो दिव्य देहबन्धस्सुखी बली।

चन्द्रबिम्बद्युतिर्नीलाजाशनो भद्रवाजिनी॥

दशवर्ष सहस्रायुः दुःखशोकभयोद्भितः।

trayodaśa sahasrāyuh jambūphala rasāśanaḥ □
mervālokalabdhārtho janassutvigilāvṛte □
varṣāyutāyurnīlābjadyutiḥ panasasārabhuk □
ketumāle jano divya dehabandhassukhī balī □

candrabimbadyutirñlājāśano bhadravājinī□
daśavarṣa sahasrāyuh duḥkhaśokabhayojhitaḥ□

Those who are in the Ilavruta varsha are having a longevity of 13,000 years. Drinking the juice of jambu-fruits for their food, seeing the objects illumined by the resplendent rays of the Meru and having a charming lustrous complexion, they are living there. Those who are living in the Ketumala varsha have a longevity of 10,000 years. Having the complexion comparable to the color of blue-lotus and drinking the juice of jack-fruits, endowed with divine body and blessed with everlasting happiness and bodily strength they are living there. Those who are in the Bhadrāsva varsha live for 10,000 years. Having the complexion comparable to the moon-light and eating the flowers of blue-lotus for their food, they are living there untouched by miseries, distress and fear.

त्रिंशदब्द सहस्रायुः कामवृक्षफलाशनः॥

युगमप्रसूतिः कुरुषु श्यामपुष्पद्युतिर्जनः।

भुतवेदसहस्रौ द्वावेकदिक् सन्धिलक्षितौ॥

सोमवाय्वाशयौ सिद्ध मुनिचारण सेवितौ।

चन्द्रभद्राकरौ द्वीपौ चन्द्ररक्ताब्ज रुजनौ॥

एलावृतं तयोरायुः फलमूलं च भोजनम्।

अन्तर्भावः कुरुष्वब्धौ सान्निध्यात् कीर्तितौ ततः॥

triṃśadabda sahasrāyuh kāmavṛkṣaphalāśanaḥ□
yugmaprasūtiḥ kuruṣu śyāmapuṣpadutyutirjanaḥ□
bhutavedasahasrau dvāvekadik sandhilakṣitau□
somavāyväśayau siddha municāraṇa sevītau□
candrabhadrākarau dvīpau candraraktābja rugjanau□
elāvṛtaṃ taylorāyuh phalamūlaṃ ca bhojanam□
antarbhāvaḥ kuruṣvabdhau sānnidhyāt kīrtitau tataḥ□

Those who are in the Kuru varsha have a longevity of 30,000 years. Eating the fruits of

trees chosen according to their desire and having the complexion comaparable to the color of the flower blossoming in the creeper known as “syama’(means, white color), they are living there. Always they give birth to twins comprising a female and a male. In the proximity of Kuru varsha and situated in a conjunction of directions (dik sandhi) in the salty ocean, there are two islands covering an extent of 45,000 yojanas. Candradvipa is in the north and Bhadrakara is in the north-east. They are frequently resorted to by the Siddhas, Munis and Caranas. The people of Candradvipa are in moon-light color and the people of Bhadrakara are having the complexion comparable to red lotus. They have the longevity of 13,000 years. They are eating various fruits and roots. Since these two islands are situated in the interior of the ocean and the Kuru and since they are in the vicinity of the Kuru, they have been described here

अध्यर्धानि सहस्राणि द्वादशायुः हिरण्मति।

जनस्येन्दुत्विषो नित्यमश्रुतोलैकुचं फलम्॥

नीलनीरज रम्यस्य रम्यके द्वादश स्थितिः।

जनस्याब्ध सहस्राणि न्यक्रोध फलमश्रुतः॥

राजतद्युतिरिक्ष्वादस्तावदायुर्हरौ जनः।

रौक्मः किंपुरुषे प्लक्ष भोजनोब्दायुतस्थितिः॥

इति किंपुरुषादीनि वर्षाणयुक्तानि यानि ते।

न तेष्ववस्थाभेदोस्ति विवर्तिषु कृतादिषु॥

adhyardhāni sahasrāṇi dvādaśāyuh hiraṇmati□

janasyendutviṣo nityamaśnatolaikucaṃ phalam□

nīlanīraja ramyasya ramyake dvādaśa sthitiḥ□

janasyābdha sahasrāṇi nyakrodha phalamaśnataḥ□

rājatadyutirikṣvādestāvadāyurharau janah□

rauikmaḥ kiṃpuruṣe plakṣa bhojanobdāyutasthitiḥ□

iti kiṃpuruṣādīni varṣāṇayuktāni yāni te□

na teṣvavasthābhedosti vivartiṣu kṛtādiṣu□

Those who are in the Hiranya varsha have a longevity of 12,500 years. They are with moon-light complexion and are usually eating the lemon fruits, for their food. Those who are in the Ramyaka varsha are living for 12,000 years. They have the complexion comparable to the blue-lotus and they are eating the fruits of nyagrodha tree, for their food. Those who live in the Hari varsha have a longevity of 12,000 years. They have silvery white complexion and they are eating the sugarcane for their food. In this way, the life-system of the people of nine varshas - Kimpurusha and others – has been explained. The people living in these varshas are not affected by the changes and deviations occurring in the life-system during the four yugas, kruta and others.

युगानुरूप प्रजायुः तेजोबलधनप्रजः।

कृष्टाकृष्टाशनो दुःखत्रया” भारते जनः॥

गुण एको यदुद्युक्तो नेष्टं किं किं न साधयेत्।

सर्वासं फलभूमीनां कर्मभूः कारणं यतः॥

yugānurūpa prajñāyuh tejobaladhanaprajah□

krṣṭākṣṭāśano duḥkhatrayā” bhārate janah□

guṇa eko yadudyukto neṣṭam kiṃ kiṃ na sādhayet□

sarvāsāṃ phalabhūmīnāṃ karmabhūḥ kāraṇam yatah□

Those who are living in the Bharata varsha are subjected to changes and deviations occurring in the matters related to knowledge, longevity, complexion, strength, wealth and descendants according to the nature of the cyclic yugas. For the food, they are eating those which are obtained by ploughing and by the works other than ploughing. They are affected by three kinds of miseries – adhyatmika, adhibhautika and adhidaivika. But, there is one specific quality for this Bharta varsha. Whatever be the deeds of the people, the fruits of their deeds are never experienced here; they are experienced in other worlds. Because, all other worlds are considered to be the regions related to the fruits only(phala bhumi). Bharata varsha is the land of deeds only (karma bhumi).

नवाब्धिस्रोतसि द्वीपा नवचात्रार्धकस्थले।

इन्द्रद्वीप प्रभृतयो नामतस्तात्रिबोध मे॥

इन्द्रद्वीपः कशेरुश्च ताम्रवर्णो गभस्तिमान्।

नागद्वीपश्चान्द्रमसो गान्धर्वो वारुणस्तथा॥

कुमारिकाख्यो नवमो नानापर्वत निम्नगाः।

नानाजाति जनाकीर्णा भारताख्ये प्रकीर्तिताः॥

आग्नीध्रो नाम नृपतिः जम्बूनाथो मनोः कुले।

तज्जात नृपसंज्ञाभिः कथ्यन्ते भारतादयः॥

navābhisrotasi dvīpā navacātrārdhakasthale□

indradvīpa prabhṛtayo nāmatastānnibodha me□

indradvīpaḥ kaśeruśca tāmravarṇo gabhastimān□

nāgadvīpaścāndramaso gāndharvo vāruṇastathā□

kumārikākhyo navamo nānāparvata nimnagāḥ□

nānājāti janākīrṇā bhāratākhye prakīrtitāḥ□

āgnīdhro nāma nṛpatiḥ jambūnātho manoḥ kule□

tajjāta nṛpasamjñābhiḥ kathyante bhāratādayaḥ□

In the Bharata varsha, the great ocean is naturally separated into nine divisions and half portion appears as land and the remaining half appears as water. In this way, nine islands have been formed in the Bharata varsha. For your understanding, I am giving you the names of these nine islands. Indradvipa, Kaseru, Tamravarni, Gabhastiman, Nagadvipa, Candramasa, Gandharva, Varuna and Kumarika. In this Bharata varsha there are various mountains and various rivers; it is inhabited by the people of various castes. Hailing from the lineage of Manu, there was a king by name Agnidhra and was ruling over the Jambudvipa. Nine sons were born to him. He entrusted the rulership of these nine varshas with his nine sons. Consequently, these varshas were called after the names of his sons. The varsha given to his son Bharata came to be known as Bharata Varsha.

क्षारक्षीर दधिमेह रसमद्यामृतोदकैः।

लक्षादि द्विगुणा द्वीपा जम्बूद्वीपादयो वृताः॥

शाके शाक द्रुमस्तुङ्गः शाकसंज्ञा निबन्धनः।

कुशोऽभूत् काञ्चनः कौशे स्वयंभुवि यियक्षति॥

क्रौञ्चे क्रौञ्चो हतो दैत्यः क्रौञ्चाद्रौ हेमकन्दरे।

स्कन्देन युध्वा सुचिरं चित्रमायी सुमायिना॥

स शैलस्तस्य दैत्यस्य ख्यातश्चिद्रेण कर्मणा।

केतुतामगमतस्य नाम्ना क्रौञ्चं तदुच्यते॥

kṣārakṣīra dadhisneha rasamadyāmṛtodakaiḥ□

lakṣādi dviguṇā dvīpā jambūdvīpādayo vṛtāḥ□

śāke śāka drumastuṅgaḥ śākasaṃjñā nibandhanaḥ□

kuśo'bhūt kāñcanaḥ kauśe svayaṃbhuvi yiyakṣati□

krauñce krauñco hato daityaḥ krauñcādrau hemakandare□

skandena yudhvā suciraṃ citramāyī sumāyinā□

sa śailastasya daityasya khyātaścidreṇa karmaṇā□

ketutāmagamattasya nāmnā krauñcam taducyate□

Ocean of salt, ocean of milk, ocean of curd, ocean of clarified butter, ocean of sugarcane-juice, ocean of wine and the ocean of pure water – these are the seven oceans encircling the nine islands starting from the Jambu. The extent of the Jambudvipa is one hundred thousand yojanas. The extent of Sakadvipa is twice the extent of the Jambu. Likewise, the extent of each succeeding dvipa is twice the extent of the preceding dvipa. The extent of each ocean gets doubled, in the same way. In the Sakadvipa, there is a tree known as Saka, towering to a great height. Because of such significant tree, this island is called Sakadvipa. When Brahma commenced a sacrifice(yajna) in the next island, there appeared a special kind of kusa-grass having the golden color. Because of such special kind of kusa-grass, the island came to be known as Kusadvipa. In the Krauncadvipa, there was a mountain known as Kraunca. Kraunca, who was the king of asuras and who was terrorizing and tormenting the Devas through his deceitful means of war was killed instantly by Skanda, the wielder of Maya, in the golden cave of the Kraunca mountain. The Kraunca mountain belonging to that

asura king was pierced with the lance of Skanda and this incidence became widely known. Since that incidence, the Kraunca became a symbol of that island. So that island came to be known as Krauncadvipa.

”शाल्मले शाल्मलिवृक्षो हैमस्साहस्रिकोऽर्कभाः।

प्रियोऽमराणां तत्केतुस्स तदाख्यानिबन्धनम्॥

गोमेदे गोपतिर्नाम राजाभूगोसवोद्यतः।

याज्योऽभूद्वह्निकल्पानां औतथ्यानां मनोः कुले॥

स तेषु हरियज्ञाय प्रवृत्तेषु भृगून् गुरून्।

वक्रे तं गौतमः कोपात् अशपत्सोगमत्क्षयम्॥

यज्ञवाटोस्य ता गावो दग्धाः कोपाग्निना मुनेः।

तन्मेदसा मही च्छन्ना गोमेदस्स ततोऽभवत्॥

śālmale śālmalivṛkṣo haimassāhasriko'rkabhāḥ
priyo'marāṇām tatketussa tadākhyānibandhanam
gomede gopatirnāma rājābhūgosavodyataḥ
yājyo'bhūdvaṇnikalpānām autathyānām manoḥ kule
sa teṣu hariyajñāya pravṛtteṣu bhr̥gūn gurūn
vakre taṁ gautamaḥ kopāt aśapatsogamatkṣayam
yajñavāṭosya tā gāvo dagdhāḥ kopāgninā muneḥ
tanmedasā mahī cchannā gomedassa tato'bhavat

In the island known as Salmali, there is 'salmali' tree, with its branches in gold color , with a height of 1000 yojanas and with the resplendence of the sun. This is very pleasing to the celestial beings and gods and has become the hallmark of the island. So this island is known after the name of Salmali. In the island called Gomeda, there was a king by name Gopati. When he arranged for the performance of a special sacrifice known as “gosava”, his Guru called Gautama who hailed from the lineage of Utathya born as the descendant of Manu went to the place of Indra to invite him to accept the 'havis'. Meanwhile, Gopati invited Guru Bhṛugu to be present in the sacrifice and started the proceedings of the yajna. On his return, Gautama saw the presence of Bhṛugu, got

angered and cursed the king. All the cows assembled in the vicinity of the sacrificial ground got incinerated by the flames of anger hurled out by Guatama. The entire area of the land got covered by the fatty substances(medas) of the cows(go). Hence the island came to be known as 'Gomeda'.

नदी पुष्करिणी नाम हेमपुष्कर मण्डिता।

तथा स पुष्करद्वीपः ख्यापितस्सुरसेवितः॥

यथा किंपुरुषाद्येषु कृतावस्थस्सदा जनः।

शाकद्वीपादिषु तथा क्षीरादि कृतभोजनः॥

हिमेन्दु हिमनीलाज सस्यकस्फटिकद्युतिः।

दशवर्ष सहस्रायुः नष्टदुःखैककण्टकः॥

nadī puṣkariṇī nāma hemapuṣkara maṇḍitā □
tayā sa puṣkaradvīpaḥ khyāpitassurasevitaḥ □
yathā kiṃpuruṣādyeṣu kṛtāvasthassadā janaḥ □
śākadvīpādiṣu tathā kṣīrādi kṛtabhojanaḥ □
himendu himanīlāja sasyakasphaṭikadyutiḥ □
daśavarṣa sahasrāyuh naṣṭaduḥkhaikakaṇṭakaḥ □

In the island known as Pushakarini, a river is flowing, beautified with golden lotus-flowers. That river is called Puskarini. Because of the importance of this river, this island came to be known as Pushakrini and it is resorted to by the celestial beings. Just as the people living in the eight varshas – Kimpurusha and others – situated in the Jambudvipa do not get affected by the changes and deviations which occur according to the change of the yugas, even so the people living in the Saka and other islands do not get affected by those changes and deviations tuned to the changes of the yugas. They are taking milk and such other drinks and vegetables available in each island, for their food. Starting from the Saka and ending with Puskarini, the complexion of the people living there is repectively: frost, moonlight, snow, blue-lotus, grain and crystal. They live for 10,000 years, being completely free from miseries and distress.

सप्तमादुदधेरर्वाक् द्वे कोटी सत्रिकं दलम्।
पञ्चाशच्च सहस्राणि कर्णाद्धेमाद्रि गर्भतः॥
ततो हिरण्मयी भूमिः नानारत्न द्रुमाचला।
क्रिडार्थं वेधसा सृष्टा देवानां दशकोटिकी॥
लोकालोको बहिस्तस्या लोकालोक नियामकः।
योजनायुत विष्कम्भस्तुङ्गश्रुङ्ग परिच्छदः॥
यस्य श्रुङ्गेषु तीक्ष्णांशोः भासश्चन्द्रातपोपमाः।
न तापयन्ति वैकृष्ट्याद् धामान्याशाभृतां मुने॥

saptamādudadherarvāk dve koṭī satrikaṃ dalam□
pañcāśacca sahasrāṇi karṇāddhemādri garbhataḥ□
tato hiraṇmayī bhūmiḥ nānāratna drumācalā□
kriḍārthaṃ vedhasā sṛṣṭā devānāṃ daśakoṭikī□
lokāloko bahistasyā lokāloka niyāmakah□
yojanāyuta viṣkambhastuṅgaśruṅga paricchadaḥ□
yasya śruṅgeṣu tīkṣṇāṃśoḥ bhāsaścandrātapopamāḥ□
na tāpayanti vaikṛṣṭyād dhāmānyāśābhṛtām mune□

From the center of the Meru up to the boundary of the seventh ocean, the distance is two crores, 53 lakhs and 50 thousand yojanas. Beyond the seventh ocean of pure water, there is a great stretch of land infused with the luster of gold. It is abounding in gems, trees and mountains. This golden stretch of land has been created by Brahma for the sports and pastime of the Devas. Its extent is 10 crores of yojanas. At the exterior of this land is the mountain called 'Lokaloka' whose width is 10,000 yojanas. The front side of this mountain facing the golden land remains illumined(loka) and its backside remains darkened(aloka). Hence the name 'Lokaloka'. It is densely covered with highly raised summits. The rays of the sun which are falling on these summits become as cool as the rays of the moon. O,Sage!, counteracted by the lofty height of the summits, the rays of the sun do not scorch the play-houses provided there for the Lokapalas.

तमः परस्तान्निबिडं लक्षण्येकोनविंशतिः।

चत्वारिंशत्सहस्राणि पञ्चत्रिंशच्च कोटयः॥

सप्तविंशति लक्षाणि कोटिश्चैका समुद्रराट्।

हैमं कटाहकं कोटिर्गर्भादिति समन्ततः॥

tamaḥ parastānnibiḍaṁ lakṣāṇyekonaviṁśatiḥ□

catvāriṁśatsahasrāṇi pañcatriṁśacca koṭayaḥ□

saptaviṁśati lakṣāṇi koṭiścaikā samudrarāṭ□

haimaṁ kaṭāhakaṁ koṭirgarbhāditi samantataḥ□

Beyond the Lokaloka mountain, a vast region is with dense darkness, extending up to 35 crores 19 lakhs and 40 thousand yojanas. Beyond this dark region, there is a great ocean called Garbhoda, the king of oceans, whose extent is one crore and 27 lakhs of yojanas. This ocean extends in all sides up to the shell of the Brahmanda which is with golden color and whose thickness is one crore of yojanas.

तिथिलक्षो भुवर्लोको ध्रुवप्रान्तो महीतलात्।

तदूनकोटिस्स्वर्लोकः स्वर्गिवर्य समाश्रयः॥

महो द्विकोटिर्यत्रास्ते मरीच्यादि मुनिव्रजः।

जनोऽष्टकोट्यवच्छिन्नः पितृजगु जनाश्रयः॥

तपोर्ककोटिर्यत्राऽऽस्ते महायोगी सनन्दनः।

ऋभुस्सनत्कुमारश्च सनकश्च महातपाः॥

ततस्सत्यधियस्थानं सत्यलोकस्स्वयम्भुवः।

कामातिशय संपन्नः कोटयो नव सप्त च॥

सावित्री मूर्तिमत्यास्ते यत्र वेदाश्च सानुगाः।

ततश्चतस्रष्वद्वेति मधुनिपुर विद्विषोः॥

स्थाने ज्योतिष्मती चित्रे कोटिरण्डकटाहकः।

शतकोटि प्रविस्तीर्ण इति ब्रह्माण्ड गोळकः॥

भूयसा तुल्य एवायं सर्वस्मोतस्सु मानतः।

tithilakṣo bhuvarloko dhruvapraṇto mahītalāt□
tadūnakotiṣṣvarlokaḥ svargivarya samāśrayaḥ□
maho dvikotiṛyatrāste marīcyādi munivrajaḥ□
jano'ṣṭakotyavacchinnaḥ pitrjagu janāśrayaḥ□
taporkakotiṛyatrā"ste mahāyogī sanandanaḥ□
ṛbhussanatkuṁmāśca sanakaśca mahātapāḥ□
tatassatyadhiyasthānaṁ satyalokassvayambhuvah□
kāmatīśaya saṁpannaḥ koṭayo nava sapta ca□
sāvitṛī mūrtimatyāste yatra vedāśca sānugāḥ□
tataścatasraṣvaṭveti madhutripura vidviṣoḥ□
sthāne jyotiṣmatī citre koṭiraṇḍakataḥakaḥ□
śatakoṭi pravistīrṇa iti brahmāṇḍa goḷakaḥ□
bhūyasā tulya evāyaṁ sarvassrotassu mānataḥ□

Above the Bhu-loka is the Bhuvarloka raising up to Dhruva-mandala. From the Bhuloka to Dhruva mandala, the height of the Bhuvarloka is 15 lakhs of yojanas. Svarloka, the dwelling place of the prominent denizens of the heaven is above the Bhuvarloka. Its height is 85 lakhs of yojanas. Maharloka, the abode of Marici and such other eminent sages is above the Svarloka, raising to the height of 2 crores of yojanas. Above this is the Janoloka where the Pitrus and the sages such as Jahnu and others are living. Its height is 8 crores of yojanas. Tapoloka is above the Janoloka. The great yogi Sanandana and Rubhu, Sanatkumara and Sanaka who are the great ascetics are living there. Its height is 12 crores of yojanas. Above this is the Satyaloka, the abode of Brahma whose cognitive mind is centered only on 'satya' and who has attained lordship over the 'kalpa' because of such cognition. It is abounding in all kinds of wealth and awe-inspiring objects and enjoyments. Its height is 16 crores of yojanas. Savitri , the Vedas and the Upa-vedas are there, assuming their relevant forms. Above the Satyaloka, there is the abode of Vishnu who subdued Madhu. Its height is 4 crores of yojanas. The abode of Rudra, the conquerer of Tripurasuras, is above the world of

Vishnu. Its height is 6 crores of yojanas. Both these worlds are highly resplendent and are replete with variegated creations. Above the world of Rudra is the shell of the Brahmanda, whose thickness measures one crore of yojanas. Thus, it is to be known that the Brahmanda is with the extent of 100 crores of yojanas. The extent measures almost equally in all directions - below, above, east, south, west and north.

तस्य प्राची दिशं शक्रः पात्यग्निः पूर्वदक्षिणाम्॥

दक्षिणां भूतसंहर्ता राक्षसो दक्षिणापराम्।

पश्चिमां वरुणो देवो नभस्वान् पश्चिमोत्तराम्॥

उदीची सोमयक्षेशावीशः प्रागुत्तरां दिशम्।

ऊर्ध्वं ब्रह्मा हरिरधः सर्वार्थावहितास्सदा॥

tasya prācī diśaṃ śakraḥ pātyagniḥ pūrvadakṣiṇām□
dakṣiṇām bhūtaśaṃhartā rākṣaso dakṣiṇāparām□
paścimāṃ varuṇo devo nabhasvān paścimottarām□
udīcī somayakṣeśāvīśaḥ prāguttarām diśam□
ūrdhvaṃ brahmā hariradhaḥ sarvārthāvahitāssadā□

In its east side, Indra is protecting this Brhmanda. Agni is protecting in its south-east. Yama, the annihilator, is protecting it in the south. Nirruti is protecting in its south-west. Varuna is protecting in its west side is protecting it, in its north-west. Kubera is protecting it, in its north. Isana is protecting it, in its north-east. Brahma is protecting it, at its bottom side. Vishnu is protecting it, in its upper side. These Lokapalas, Indra to Vishnu are carefully protecting this Brahmanda in all possible ways, being always with attention, cautiousness and diligence.

एषामपि नियन्तारो रुद्र दश दश स्थिताः।

भूतिमन्तोप्यमी येषां नोत्क्रामन्ति भयात्पदम्॥

नानारूपैर्महावीर्यैः तरुणार्कसमप्रभैः।

वृता नानायुधधरैः नामभिस्तात्रिबोधमे॥

eṣāmapī niyantāro rudra daśa daśa sthitāḥ □
bhūtimantopyamī yeṣāṃ notkrāmanti bhayātpadam □
nānārūpaimahāvīryaiḥ taruṇārkasamaprabhaiḥ □
vṛtā nānāyudhadharaiḥ nāmabhistānnibodhame □

As the controlling Masters of these ten Lokapalas, there are ten Rudras in all the ten directions. Even though the Lokapalas mentioned above are endowed with guarding power, affluence of enjoyments and wealth, they never move out of their respective places due to the fear of these ten Rudras. Each of these ten Rudras are surrounded by attendants who appear in various forms holding various weapons in their hands, who are with great prowess and valor, and who are as resplendent as the rising sun. For your understanding, I am giving the names of these Rudras installed in the ten directions.

बुध्रवज्रशरीराज कपालीश प्रमर्दनाः।

विभूतिरव्ययश्शास्ता पिनाकी त्रिदशाधिपः॥

भस्मक्षयान्तक हर ज्वलनाग्नि हुताशनाः।

पिङ्गलः खादको बभ्रुः दहनश्चाग्नि दिग्गताः॥

budhnavajraśarīrāja kapālīśa pramardanāḥ □
vibhūtiravyayaśśāstā pinākī tridaśādhīpaḥ □
bhasmakṣayāntaka hara jvalanāgni hutāśanāḥ □
piṅgalaḥ khādako babhruḥ dahanaścāgni diggatāḥ □

Budhna, Vajrasariri, Aja, Kapalisa, Pramardana, Vibhuti, Avyaya, Sasta, Pinaki and Tridasadhīpa – these are the ten Rudras in the east direction. Bhasmantaka, Kshayantaka, Hara, Jvalana, Agni, Hutāsana, Pingala, Khadaka, Babhru and Dahana – these are the ten Rudras in the south-east direction.

विधातृ धातृ कर्तारो याम्यमृत्यु वियोजकाः।

धर्माधर्मेश संयोक्तृ हराश्च यमनायकाः॥

निर्ऋतिरिणो हन्ता क्रूराक्षो धूम्रलोहितौ।

ऊर्ध्वलिङ्ग विरूपाक्ष दंष्ट्रिभीमाः पलादपाः॥

vidhātṛ dhātṛ kartāro yāmyamṛtyu viyojakāḥ□

dharmādharmēśa saṃyoktṛ harāśca yamanāyakāḥ□

nirṛtiriṇo hantā krūrākṣo dhūmrālohitau□

ūrdhvaliṅga virūpākṣa daṃṣṭribhīmāḥ palādapāḥ□

Vidhata, Dhata, Kartara, Yamyam, Mrutyu, Viyojaka, Dharmesa, Adharmesa, Samyokta, Hara – these are the ten Rudras in the south. Nirruti, Marana, Hanta, Kruraksha, Dhumraksha, Lohitaksha, Urdhvalinga, Virupaksha, Damshtri and Bhima – these are the ten Rudras in the south-west.

बलातिबल पाशाङ्क श्वेतभद्र जलान्तकाः।

महाबल महाबाहु सुनादाब्दरवाः कपाः॥

लघुशीघ्र मरुद्देग सूक्ष्म तीक्ष्ण क्षयान्तकाः।

कपर्यब्देश पञ्चान्त पञ्चचूडश्च वायुपाः॥

balātibala pāśāṅka śvetabhadra jalāntakāḥ□

mahābala mahābāhu sunādābdaravāḥ kapāḥ□

laghuśīghra marudvega sūkṣma tīkṣṇa kṣayāntakāḥ□

kaparyabdeśa pañcānta pañcacūḍaśca vāyupāḥ□

Bala, Atibala, Pasahasta, Sveta, Bhadra, Jalantaka, Mahabala, Mahabahu, Sunada, Meghanada – these are the ten Rudras who are the protectors in the west. Laghu, Sighra, Marudvega, Sukshma, Tikshana, Kshayantaka, Kapardi, Meghavahana, Pancantaka, Pancasikha – these are the ten Rudras who are the protectors in the north-West.

निधीश रूपवद्धन्य सौम्यलक्ष्मी जटाधराः।

प्रकामश्रीरत्नधर प्रसादाश्चेन्दु यक्षपाः॥

विद्येश सर्वविज्ञानि वेदविज्येष्ठवेदगाः।

विद्या विधातृ भूतेश बलिप्रिय सुखाधिपाः॥

nidhīśa rūpavaddhanya saumyalakṣmī jaṭādharaḥ□

prakāmaśrīratnadhara prasādāścendu yakṣapāḥ□

vidyeśa sarvavijñāni vedavijyeṣṭhavedagāḥ□

vidyā vidhātṛ bhūteśa balipriya sukhādhīpāḥ□

Nidhisa, Rupavan, Dhanya, Saumya, Lakshmidhara, Jatadhara, Prakama, Sridhara, Ratnadhara, Prasada – these are the ten Rudras who are the protectors in the north. Vidyesa, Sarvavit, Jnanai, Vedavit, Jyeshtha, Vedaparaga, Vidya, Vidhata, Bhutesa and Balipriya – these are the ten Rudras who are the protectors in the north-east.

शम्भुर्विभुर्गुणाध्यक्षः त्र्यक्षश्च त्रिदशेश्वरः।

विचक्षण नभोलिप्सु संविवाहश्च मूर्धनि॥

क्रोधनोऽनिलभुग्भोगी ग्रसनोदुम्बरेश्वरः।

विषो विषधरोऽनन्तो वज्रो दंष्टी च विष्णुपाः॥

śambhurvibhurguṇādhyaṣaḥ tryakṣaśca tridaśeśvaraḥ□

vicakṣaṇa nabholipsu saṁvivāhaśca mūrdhani□

krodhano'nilabhugbhogī grasanodumbareśvaraḥ□

viṣo viṣadharo'nanto vajro daṁṣṭī ca viṣṇupāḥ□

Sambhu, Vibhu, Gunadhyaksha, Tryaksha, Tridasesvara, Vicakshana, Nabhas, Lipsu, Samvaha and Vivaha – these are the ten Rudras who are protecting at the bottom of the Brahmanda. Krodhana, Marutasana, Bhogi, Grasana, Udumbara, Isa, Vrusha,

Vrushadhra, Ananata and Vajradamshtri – these are the ten Rudras who are the protectors in the upperside of the Brahmanda. (The worlds in these ten directions are called after the names of these Rudras.)

ततोम्भः प्रमुखा भोग भूमयस्तासु संस्थिताः।

पञ्चाष्टकानि योक्तॄणां क्षेत्रावाप्त फलश्रियः॥

भारभूत्याषाढ डिण्डि लाकुल्यमर पुष्कराः।

प्रभास नैमिशौ चेति गुह्याष्टकं इदं जले॥

tatombhaḥ pramukhā bhoga bhūmayastāsu saṁsthitāḥ□

pañcāṣṭakāni yoktrṇām kṣetrāvāpta phalaśriyaḥ□

bhārabhūtyāṣāḍha ḍiṇḍi lākulyamara puṣkarāḥ□

prabhāsa naimiśau ceti guhyāṣṭakaṁ idaṁ jale□

Above this plane, There are various planes of existence in the Jalatattva and the other tattvas, one above the other, in the due order. They are the places meant for the enjoyments of the souls reaching there according to their karmic fruits. There are many Rudras who are installed there to provide the fruits and the resources of enjoyments applicable to the worlds existing there. Five groups of Rudras, each group consisting of eight Rudras, are in the five tattvas, starting from the jala-tattva. Bharabhuti, Ashadha, Dindi, Lakuli, Amaresa, Pushkara, Prabhasa and Naimisa – these are the eight worlds belong to the group known as 'Guhyashtaka'. (These are also the names of the Rudras under whose control these worlds are) This group of eight worlds is in the jala-tattva.

श्रीशैलजल्पकेदार भैरवाम्रातकेश्वराः।

हरिश्चन्द्र महाकाल मध्यास्सातिपदारुचौ॥

महेन्द्र भीम विमल कुरुक्षेत्र गयाखलाः।

सनापदोत्तरास्साट्टहासस्सनखलः खगे॥

स्थाणुस्स्वर्णाक्ष गोकर्ण भद्रकर्ण महालयाः।

वस्त्रापदा विमुक्ताह रुद्रकोट्यः खमण्डले॥

śrīśailajalpakedāra bhairavāmrātakesvarāḥ□
hariścandra mahākāla madhyāssātipadārucau□
mahendra bhīma vimala kurukṣetra gayākhalāḥ□
sanāpadottarāssāṭṭahāsassanakhalaḥ khage□
sthāṇussvarṇākṣa gokarṇa bhadrakarṇa mahālayāḥ□
vastrāpadā vimuktāha rudrakotyāḥ khamaṇḍale□

Srisaila, Jalpesa, Kedara, Bhairava, Amratakesvara, Hariscandra, Mahakala and Madhyamesa – these eight worlds belong to the group known as “Ati-guhyashtaka’.

This group is in the agni-tattva. Mahendra, Bhima, Vimala, Kurukshetra, Gaya, Naakhala, Attahasa and Nakhala – these eight worlds of vayu-tattva belong to the arashtaka’. Sthanu, Svarnaksha, Gokarna, Bhadrakarna, Mahalaya, Vastrapada, Avimukta and Rudrakoti – these eight worlds are existing in the akasa-tattva .

पवित्राष्टकमित्याहुः गर्वमात्रेन्द्रियोदरे।

स्थाण्वष्टकं द्विजश्रेष्ठ नामतः कथयामि ते॥

माकोट मण्डलेशान द्विरण्डच्छगलण्डकाः।

स्थलस्थूलेश्वरौ शङ्खकर्ण कालांजनावपि॥

सुक्षमामर पुराण्यष्टौ बुद्धौ पैशाचमादितः।

राक्षसं यक्षगान्धर्व माहेन्द्रं च महर्धिमत्॥

सौम्यं प्राजेश्वरं ब्राह्मं दीप्तं परमया श्रिया।

pavitṛāṣṭakamityāhuḥ garvamātrendriyodare□
sthāṇvaṣṭakaṃ dvijaśreṣṭha nāmataḥ kathayāmi te□
mākoṭa maṇḍaleśāna dviraṇḍacchagalaṇḍakāḥ□
sthalasthūleśvarau śaṅkhakarṇa kālāṃjanāvapi□
sukṣmāmara purāṇyaṣṭau buddhau paisācamāditāḥ□

rākṣasaṃ yakṣagāndharvaṃ māhendraṃ ca mahardhimat□
saumyaṃ prājeśvaraṃ brāhmaṃ dīptaṃ paramayā śriyā□

The eight worlds in the akasa-tattva belong to the group called “Pavitrashataka”. O, the foremost twice-born Sage!, the group called 'Sthanvashtaka' exists in the ahankara-tattva which includes within itself sixteen tattva-bhuvanas – five subtle elements, five organs of action, five organs give you the names of the eight worlds of Sthanvashtaka: Makota, Mandalesana, Dviranda, Chagalanda, Sthala, Sthulesvara, Sankhukarna and Kalanjana. The group called 'Sukshma bhuvanashtaka' exists in the buddhi-tattva. The eight worlds of this group are: Paisaca, Rakshasa, Yaksha, Gandharva, Mahendra, Saumya, Prajesvara and Braahma. This group of worlds is associated with affluence of wealth, resplendence and the things in these worlds are with supreme excellence.

गौणे योगीश धामानि त्वकृतं कृतभैरवम्॥

ब्राह्म वैष्णव कौमारं औमं श्रीकण्ठमन्तिमम्।

वीरभद्रस्य रुचिमद्धामयोगिवरस्तुतम्॥

स्वपदाधोऽधिकारस्थ सर्वरुद्राधिकश्रियः।

gauṇe yogīśa dhāmāni tvakṛtaṃ kṛtabhairavam□
brāhma vaiṣṇava kaumāraṃ aumaṃ śrīkaṇṭhamantimam□
vīrabhadrasya rucimaddhāmayogivarastutam□
svapadādho'dhikāraṣṭha sarvarudrādhikaśriyaḥ□

The group called “Yogashtaka” is in the guna-tattva. The eight worlds of this group are: Akruta, Kruta, Bhairava, Brahma, Vaishnava, Kaumara, Auma and Srikantha. There is an effulgent world in between the guna-tattva and the prakruti-tattva. It is the world of Virabhadra who is being extolled by the supreme yogisvaras, who is holding authority over the hundred Rudras who are installed in the ten directions (detailed earlier) and who are in the planes lower than the plane of Virabhadra. The celebrated lordship has been bestowed upon him directly by Lord Siva. So his lordship is superior to that of other Rudras.

वामदेव भवानन्त भीमोमापत्यजेश्वराः॥

सर्वेशानेश्वरावेकवीरैक शिवसंज्ञिताः।

उग्रः प्रचण्डदृक् चेशः गुणानां मूर्ध्नि संस्थिताः॥

तपसा गुरुणोपास्य क्रोधादीन् गुरुतां गताः।

स्वाधिकारविधौ तीक्ष्णा रुद्रास्सर्वार्थदृक्क्रियाः॥

vāmadeva bhavānanta bhīmomāpatyajeśvarāḥ□

sarveśāneśvarāvekavīraika śivasamjñitāḥ□

ugraḥ pracaṇḍadr̥k ceśaḥ guṇānāṃ mūrdhni samsthitāḥ□

tapasā guruṇopāsya krodhādīn gurutāṃ gatāḥ□

svādhikāraavidhau tīkṣṇā rudrāssarvārthadr̥kkriyāḥ□

Vamadeva, Bhava, Ananta, Bhima, Umapati, Ajesvara, Sarvesana, Isvara, Ekavira, Ekasiva, Ugra, Pracandadruk, and Isa – these Rudras are existing in the plane above the guna-tattva. Having done penance meditating on Krodha and other superior Rudras, they have attained such a lordship over the worlds existing there, attained the power to curse or to bestow grace. They are endowed with sharpness of cognition, omniscience and omnipotence with regard to the cosmic function allotted to them.

तेभ्यो दशगुणश्रीकान् प्रधानाधिपतीन् शृणु।

क्रोधेश चण्ड संवर्त ज्योतिः पिङ्गलशूरगाः॥

पञ्चान्तकैकवीरौ च शिखेद इति ते स्मृताः।

सर्वेन्द्रियस्सर्वतनुः सर्वान्तःकरणाश्रयः॥

पुरुषे नियतौ यन्ता काले कलनशक्तिमान्।

भुवनेश महादेव वामदेव भवोद्भवाः॥

एकपिङ्गोक्षणेशानाङ्गुष्ठमात्राश्च भास्वराः॥

परमेशोपमा राग विद्यागर्भे कलापदे॥

महापुर चतुष्पष्टि मण्डले मण्डलाधिपाः।

tebhyo daśaguṇaśrīkān pradhānādhipatīn śruṇu□
krodheśa caṇḍa saṃvarta jyotiḥ piṅgalaśūragāḥ□
pañcāntakaikavīrau ca śikheda iti te smṛtāḥ□
sarvendriyassarvatanuḥ sarvāntaḥkaraṇāśrayaḥ□
puruṣe niyatau yantā kāle kalanaśaktimān□
bhuvaneśa mahādeva vāmadeva bhavodbhavāḥ□
ekapiṅgeḥṣaṇeśānāṅguṣṭhamātrāśca bhāsvārāḥ□□
parameśopamā rāga vidyāgarbhe kalāpade□
mahāpura catuṣpaṣṭi maṇḍale maṇḍalādhipāḥ□

There are eight lords presiding over the worlds existing in the pradhana-tattva. They are endowed with superior authority and abundant resources ten times greater than those of Virabhadra and others mentioned before. They are: Krodhesa, Candasaṃvarta, Jyoti, Piṅgala, Suraka, Pañcantaka, Ekavira andikheda. In the world of puruṣa-tattva, there is Rudra as its controlling Lord, endowed with organs, internal instruments and a fitting body as related to those of all the beings. Niyantu is the presiding Lord of the world existing in the niyati-tattva. Kalanaśaktiman is the presiding Lord of the world existing in the kaala-tattva. In the kala-tattva which include within itself raga-tattva and vidya-tattva, there are the Lords of the worlds, who are with great effulgence and who are comparable to Paramesvara. They are: Bhuvanesa, Mahadeva, Vamadeva, Bhavodbhava, Ekapiṅga, Ekeḥṣana, Isana and Angushtamatra. They are the presiding Lords of the 64 worlds of the eight domains(mandalas), each domain consisting of eight worlds.

अनन्तस्त्रिकलो गोप्ता क्षेमीशो ब्रह्मणः पतिः॥

ध्रुवतेजोऽधिपौ रुद्रौ गहनेशश्च विश्वराट्।

मायाधिकारिणो रुद्रा मण्डलाधिपतीश्वराः॥

संसारचक्रकारूढ भूतग्राम विवर्तकाः।

एतावत्येव घोरेयं सर्वभूतभवाऽवनिः॥

सीदन्त्यज्ञानिनो यस्यां पङ्के गाव इवाबलाः।

anantastrikalo goptā kṣemīśo brahmaṇaḥ patiḥ □
dhruvatejo'dhipau rudrau gahaneśaśca viśvarāt □
māyādhikāriṇo rudrā maṇḍalādhīpatīśvarāḥ □
saṃsāracakrakārūḍha bhūtagrāma vivartakāḥ □
etāvatyeva ghoreyaṃ sarvabhūtabhavā'vaniḥ □
sīdantyajñānino yasyāṃ paṅke gāva ivābalāḥ □

Ananta, Trikala, Gupta, Kshemisa, Brahmanaspati, Dhruva, Tejodhipa, Rudra and Gahanesa –these are the eight Kings of the worlds contained in the maya-tattva and they are the controlling authorities of the Rudras known as the Mandalesvaras (Lords of the eight domains, mentioned before). Having mounted on the vehicle of 'samsara' (the cyclic phenomenon of transmigration), they are rolling the wheel of transmigration on and on and perfectly regulate all those which have come into existence in the worlds. Only this wheel of 'samsara' is to be known as the most dreadful. This is the range of multifarious worlds in which the souls are taking birth and experience distress and difficulties. Being ignorant, they get enmeshed in the worldly life and remain emaciated like the cows caught in the mire.

भृगुणी ब्रह्मवेताळी स्थाणुमत्यम्बिका परा॥

रूपिणी नन्दिनी ज्वालास्सप्तस्सप्तार्बुदेश्वराः।

विद्याराज्यस्तु कथिता विद्यायां रुद्रसंस्तुताः॥

तासामुपरि दीप्तश्रीर्देवो विद्याधिपस्स्थितः।

मन्त्रेशेशचिदाविष्ट रुद्रव्यूहाष्टकानुगः॥

उच्छुष्माश्चाबराश्चण्डा महवीर्याः पददुहः।

रुद्रा गणास्सदिक्पालाः शास्त्राणि पतयस्स्थिताः॥

ते चानन्तप्रभृतयो गदिता एव नामतः।

स्वरूपतश्च ते विप्र पूर्व प्रश्नानुषङ्गतः॥

bhṛguṇī brahmavetālī sthāṇumatyambikā parā□
rūpiṇī nandinī jvālāssaptassaptārbudeśvarāḥ□
vidyārājyastu kathitā vidyāyām rudrasaṁstutāḥ□
tāsāmupari dīptaśrīrdevo vidyādhipassthitaḥ□
mantreśeśacidāviṣṭa rudravvyūhāṣṭakānugaḥ□
ucchuṣmāścābarāścāṇḍā mahavīryāḥ padadruhaḥ□
rudrā gaṇāssadikpālāḥ śāstrāṇi patayassthitaḥ□
te cānantaprabhṛtayo gaditā eva nāmataḥ□
svarūpataśca te vipra pūrva praśnānuṣaṅgataḥ□

Bhruguni, Brahmavetali, Sthanumurti, Ambika, Rupini, Nandini and Jwala – these seven Vidyasvaris are in the suddha-vidya-tattva, being eulogized by the Mandalesvaras who have been installed in the plane below this tattva. These seven Vidyasvaris are the governing and directing Saktis of the Mantra-murtis who are 70 million in number. Above these seven Saktis, there are eight Vidyadhipas in the isvara-tattva who are commissioned to be there and controlled by Isvara(Siva) and who are with exceeding effulgence and powers. They are surrounded by eight groups(vyuhās) of Rudras, each group consisting of eight Rudras whose power of knowledge and action has been activated and energized directly by Siva. These Rudras are Uchchushma, Abara, Canda, Mahavirya and others. In the same tattva, there are Ganas be are Vinayaka, Skanda, Devi, Candesvara, Vrushabha, Dikpalakas and others who have been frequently mentioned in the Agamas(such as Nisvasakarika and others). These Vidyasvaras are Ananta, Sukshma and others whose form and function have already been explained while responding to your query.

सदाशिवे पवित्राग सकलादि परिच्छदः।

देवस्सदाशिवो बिन्दौ निवृत्यादि कलेश्वराः॥

नादेध्वनि पतिशक्तौ सर्वशक्तिमतां वरः॥

योनिर्विश्वस्य वागीशाः पतयः परतश्शिवः॥

sadāśive pavitrāga sakalādi paricchadaḥ □
devassadāśivo bindau nivṛtyādi kaleśvarāḥ □
nādedhvani patiśśaktau sarvaśaktimatām varaḥ □
yonirviśvasya vāgīśāḥ patayaḥ parataśśivaḥ □

In the sadasiva-tattva, there is Lord Sadasiva presiding over the world called sadasiva-bhuvana. He is surrounded by the retinue of eight Rudras such as Jvalini and others whose appearance is characterized as the form-and-formless(sakala nishkala), Deities of brahma-mantras and those of anga-mantras. In the plane of bindu-tattva, there are four lords presiding over the four kalas- nivrutti, pratishtha, vidya and santi. In the plane of nada-tattva, there is Nadesvara known as Sushumnesa. In the sakti-tattva, there is Paramesvara who is the foremost among the Lords who are associated with all Powers. In the same tattva, there is the Sakti known as Kundalini who is responsible for the evolution of all the worlds and other Lords known as Vagisvaras are also there. Above the plane of sakti-tattva, there is Parasiva transcending the range of all the Tattvas.

सदाशिव शिवान्ताध्व कल्पिताणुवपुस्स्थितिः॥

सर्वातिशयविश्रामस्तदूर्ध्व पतयः कथम्॥

sadāśiva śivāntādhva kalpitāṇuvapussthiṭh □
sarvātiśayaviśrāmastadūrdhvaṃ patayaḥ katham □

Just now it has been told that in the range of tattvas from sadasiva to siva-tattva, there are various Lords such as the Kaladhipas, Nadesvra and others, each one endowed with a characteristic divine form. But, previously it was mentioned that the range beyond sadasiva-tattva is of formless nature, transcending the existence of worlds and enjoyments. So how could it be said here that there are Lords such as Kaladhipas in the tattvas above the plane of sadasiva-tattva, presiding over the corresponding worlds ?

ईशानतीत्य शान्तान्तं तत्त्वं सदाशिवं स्मृतम्।

भुवनान्यपि नादादि कला नान्यः पतिरशिवात्॥

किन्तु यः पतिभेदोऽस्मिन् स शास्त्रे शक्तिभेदवत्।

कृत्यभेदोपचारेण तद्भेदस्थानभेदजः॥

Īśānatītya śāntāntaṃ tattvaṃ sadāśivaṃ smṛtam□

bhuvanānyapi nādādi kalā nānyaḥ patiśśivāt□

kintu yaḥ patibhedo'smin sa śāstre śaktibhedavat□

kṛtyabhedopacāreṇa tadbhedasthānabhedajaḥ□

Reply: It is to be known that the sadasiva-tattva which transcends the isvara-tattva in which eight Vidyesvaras - Ananta, Sukshma and others-exist and which rises above up to siva-tattva is of formless nature. The worlds in this formless range are nada, bindu and other kalas only. Here there is no Lord apart from Lord Siva. But, the mention of the existence of various Lords in these formless tattvas is based on different functions and different locations. Such existence of various Lords has been mentioned in the figurative sense; secondary sense. Such functions and locations are assumed by the formless Lord Siva only.

करोत्युन्मीलनं याभिश्शक्तिभिर्नरतेजसः।

ता निवृत्त्यादि संज्ञानां भुवनानां अधीश्वराः॥

निवर्तयति भूतानि यया साऽस्य निवर्तका।

निवृत्तिरिति तत्स्थानं तत्रंशोऽपि निवृत्तिमान्॥

निवृत्तस्य गतिर्भूयो यया प्रच्यावलक्षणा।

निषिध्यते प्रतिष्ठा सा स्थानं तद्वांश्च तत्पतिः॥

त्यक्त्वात्मगम्यविषयं यया ज्ञानं ददात्यणोः।

सा विद्या स्थानमप्यस्या विद्येशश्च तदीश्वरः॥

सर्वदुःखप्रशमनं ययाऽस्य कुरुते हरः।

सा शान्तिस्तत्पदं चेति तत्कुर्वन् सोऽपि शक्तिमान्॥

karotyunmīlanam yābhiśśaktibhirnaratejaṣaḥ □
tā nivṛtyādi saṃjñānām bhuvanānām adhīśvarāḥ □
nivartayati bhūtāni yayā sā'sya nivartakā □
nivṛttiriti tatsthānam tatramśo'pi nivṛttimān □
nivṛttasya gatiṛbhūyo yayā pracyāvalakṣaṇā □
niṣidhyate pratiṣṭhā sā sthānam tadvāmśca tatpatiḥ □
tyaktvātmagamyaviṣayam yayā jñānam dadātyaṇoḥ □
sā vidyā sthānamapyasyā vidyeśaśca tadīśvaraḥ □
sarvaduḥkhapraśamanam yayā'sya kurute haraḥ □
sā śāntistatpadaṃ ceti tatkurvan so'pi śaktimān □

The Saktis by which Lord Siva unfolds the power of all-knowing and the power of all-doing for Sadasiva and other Lords are known by the specific names Nivrutti and others. The Lords of the worlds in these tattvas are associated with these Saktis and hence are known by the same names. The Sakti by which Lord Siva enables the competent souls to be abstracted from the worlds and the worldly beings(which are of fourteen kinds) and make them to be oriented towards the final liberation is called Nivrutti. Its world is known by the same name and the Lord of this world is also called Nivruttiiman. The Sakti by which Lord Siva obstructs firmly the chances of getting back to the worldly life and transmigration for the competent souls who have turned towards liberation and stabilizes their conviction is called Pratishtha. Its location goes by the same name and the Lord of this location is also called Pratishthadhipati. The Sakti by which Lord Siva graciously gives the direct intuitional knowledge related to all the categories to such competent souls, making them to transcend the knowledge based on perception, inference and others, is called Vidya. The world of this Vidyasakti is known by the same name and the Lord of this world is also called Vidyadhipa. The Sakti by which Lord Siva alleviates all sorts of miseries and impediments for the sake of such competent souls is called Santi. The world of Santisakti goes by the same name and the Lord of this world is also called Santiman.

ऊर्ध्वाधो विषयालोको महान् यश्च महत्तरः।

महत्तमश्च क्रियते चितो याभिर्विमुच्यतः॥

ता इन्द्रिकाद्यास्तत्स्थानं तद्वानीशस्तिमृष्षपि।

सर्वज्ञत्वादियोगेऽपि नियोज्यत्वं मलांशतः॥
प्रमार्ति तद्यया साऽस्य मोचिका तत्पदं च तत्।
मोचकस्तत्क्रियाकृच्च ययेशानं करोति तम्॥
सोर्ध्वगा तत्पदं चेति तदीशश्चोर्ध्वगा पतिः।
येऽपि तत्पदमापन्नः शैवसाधन योगतः॥
ते तत्स्थित्यन्तमानन्दं प्राप्य यान्ति परं पदम्।
न च सृष्ट्यादि कुर्वन्ति स्वार्थनिष्ठा हि ते यतः॥
इति सादाशिवं तत्त्वं व्याख्यातं लेशतस्तव।

ūrdhvādho viṣayāloko mahān yaśca mahattaraḥ□
mahattamaśca kriyate cito yābhirvimucyataḥ□
tā indhikādyāstatsthānaṃ tadvānīśastisṛṣvapi□
sarvajñatvādiyoge'pi niyojyatvaṃ malāṃśataḥ□
pramārṭi tadyayā sā'sya mocikā tatpadaṃ ca tat□
mocakastatkriyākṛcca yayeśānaṃ karoti tam□
sordhvagā tatpadaṃ ceti tadīśaścordhvagā patiḥ□
ye'pi tatpadaṃāpannaḥ śaivasādhana yogataḥ□
te tatsthityantamānandaṃ prāpya yānti paraṃ padam□
na ca sṛṣṭyādi kurvanti svārthanīṣṭhā hi te yataḥ□
īti sādāśivaṃ tattvaṃ vyākhyātaṃ leśatastava□

The Saktis by which Lord Siva gives great brightness, greater brightness and still more greater brightness to the competent souls enabling them to view the wholeness of all the created worlds and the worldly objects and liberates them from all traces of the primal bond are known as Indhika, Dipika and Rocika. Their worlds also are known by the same names. The Lords are called Indhikavan, Dipikavan and Rocikavan respectively. The Vidyasvaras and other Lords are in the state of being directed and controlled by the Supreme Lord because of the prevalence of the shade of “anava mala” in them. The Sakti by which Lord Siva grants the final liberation known as “sayujya” to

such Vidyasvaras and others is called Mocika. The world where Mocika exists is also called Mocika and its presiding Lord also is called Mocikavan. The sakti by which Lord Siva installs such Vidyasvaras at the state of absolute Lordship is called Urdhvaga. The world where this Sakti exists is also known as Urdhvaga and its presiding Lord also is called Urdhvagadhipati. Those who have reached the worlds of pure path(suddha adhva) through the fitting initiation(diksha) based on knowledge and yoga , experience various enjoyments which yield supreme bliss. Upon the complete removal of the residue of anava mala, they attain the supreme state known as “sayujya’. Since they are wholly engrossed in the supreme bliss which is their own essential nature, they do not perform the cosmic functions such as creation and others. Thus, the nature of sadasiva-tattva has been briefly explained to you.

शक्तावप्येवमित्येष सकलः कृत्य योगतः॥

कृत्यं तदादिविषयं निष्कलोऽन्यत्र सर्वदा।

भूमिप्राधानिक ग्रन्थि विद्याबिन्दु कलादिषु॥

गुणकारा दशाद्यास्स्युः नादकोटेरधो मुने।

ऊर्ध्वं कलाया विद्याधरश्रूयन्ते गहनाधिपाः॥

तदन्तरालमेतावद् इति धीजाऽत्र लक्षणा।

द्वयोरप्यध्वनोरेवं क्रमप्रसव योगिनोः॥

विलयः प्रातिलोम्येन शक्ति तत्त्वद्वयावधिः।

śaktāvapyevamityeṣa sakalaḥ kṛtya yogataḥ□

kṛtyaṃ tadādiviṣayaṃ niṣkalo'nyatra sarvadā□

bhūmiprādhānika granthi vidyābindu kalādiṣu□

guṇakārā daśādyāssyuh nādakoṭeradho mune□

ūrdhvaṃ kalāyā vidyādharaśrūyante gahanādhīpāḥ□

tadantarālametāvad iti dhījā'tra lakṣaṇā□

dvayorapyadhvanorevaṃ kramaprasava yoginoḥ□

vilayaḥ prātilomyena śakti tattvadvayāvadhiḥ□

Even Sivasakti assumes various states corresponding to the states assumed by Siva. Lord Sadasiva, being associated with 38 kalas such as Tara, Sutara and others, exists

in His own plane, performing the fivefold cosmic function - creation and others. Even this fivefold cosmic function is performed by Him simply by His will. Otherwise, He is always in formless state(nishkala) when He is not involved in the performance of fivefold cosmic function. Pruthvi, Prakruti, Maya, Suddhavidya, nine Kalas of bindu and nada – all these are declared to be the locations characterized by the state of bondage. Some say that Indhika and Dipika which are below the plane of Rocika, the four kalas of the bindu, suddhavidya, maya, prakruti and pruthvi – all these ten locations are characterized by the state of bondage. Some others declare that the ten locations - nine kalas of the bindu and the nada and suddhavidya – denote the state of bondage. It should be known well that all the locations which are below the plane of the nada-kalas are the places fitting the bound state, since they are the impediments which obstruct the souls which are advancing to reach the ultimate transcendental plane of Lord Siva. The locations of Gahanesa and other Rudras are in the plane which is above the plane of kala-tattva and below the plane of maya-tattva. The extent of the space between the kala-tattva and the maya-tattva should be known in an implied way, exercising one's own power of knowledge, since it has been declared that the maya is infinitely extensive. For both the impure path and the pure path, the worlds of which have been created in the order explained before, dissolution occurs in an order contrary to the order of creation. For the impure path, such dissolution occurs up to the maya-tattva and for the pure path, the dissolution occurs up to the sakti-tattva.

व्यस्तस्याथ समस्तस्य विलयस्य कथं कियान्॥

तत्त्वमार्गस्य भगवन् ब्रूहि सर्वार्थं दयसि।

vyastasyātha samastasya vilayasya katham kiyān□

tattvamārgasya bhagavan brūhi sarvārtha dayasi□

Bharadvaja: O, Bhagavan!, you are the one who has known well all the principles set forth in the Scriptures. How and at what time the dissolution of the worlds of the impure path which were created in the order of 'vyasta' (creation performed by various Lords such as Anantesvara and others, in successive order involving time) and the dissolution of the worlds of the pure path which were created in the order performed by a single Lord simultaneously without involving the time) take place? Kindly explain this.

महास्वापे समस्तस्य व्यस्तस्याऽवान्तरो लयः॥

सर्गोऽप्येवं स्थितेः कालः कथ्यमानोऽवधार्यताम्।

चतुर्युग सहस्रान्तं अहहेमाण्डजन्मनः॥

निशा तावत्यहोरात्र मानेनाब्द परार्धके।

विलयो व्युत्क्रमेणैष प्रकृत्यादि निवार्यते॥

तदा रुद्रशतं वीर श्रीकण्ठौ च प्रधानपाः।

शक्त्याक्रम्य जगत्सूक्ष्म सूक्ष्मदेहाश्च चिद्धतः॥

प्रकृतिस्थाशयान् कालं तत्स्वापान्तमुपासते।

शिवेष्टमन्त्रभृन्नृन् मण्डलाधिपतीरिताः॥

काले जगत्समुत्पाद्य स्वाधिकारं प्रकुर्वते।

mahāsvāpe samastasya vyastasyā'vāntaro layaḥ□

sargo'pyevaṃ sthiteḥ kālaḥ kathyamāno'vadhāryatām□

caturyuga sahasrāntaṃ ahahemāṇḍajanmanaḥ□

niśā tāvatyahorātra mānenābda parārdhake□

vilayo vyutkrameṇaiṣa prakṛtyādi nivāryate□

tadā rudraśataṃ vīra śrīkaṇṭhau ca pradhānapāḥ□

śaktyākramya jagatsūkṣmaṃ sūkṣmadehāśca cidvataḥ□

prakṛtisthāśayān kālaṃ tatsvāpāntamupāsate□

śiveṣṭamantrabhṛnnunna maṇḍalādhīpatīritāḥ□

kāle jagatsamutpādyā svādhikāraṃ prakurvate□

The dissolution of the worlds created in the order of 'samasta' takes place at the time of final and complete dissolution(maha pralaya) and the dissolution of the worlds created in the order of 'vyasta' takes place at the time of intermediate dissolution(avantata pralaya). Even the creation takes place at two levels. Since the time of existence precedes the time of dissolution, the duration of existence is explained first. Listen to this exposition. The duration of four yugas(caturyuga) – kruta, treta, dvapara and kali – makes one unit of time. A cycle of one thousand "caturyugas" is considered as the daytime of Brahma and the same duration is the night of Brahma. In this way, 2000

caturyugas make one day of Brahma. Three hundred and sixty 'brahma-days' make one 'brahma-year'. At the lapse of one parardha of such 'brahma-years', the secondary dissolution(avantara pralaya) takes place for the worlds of the impure path(asuddha adhva), in the reverse order of creation. At that time, the one hundred Rudras, Virabhadra, Srikantha, Krodhesa, Canda, Samvarta and other Lords who are maintaining the worlds of the impure path would continue to exist, keeping under their possession the worlds which are now in the subtle form being absorbed into their respective causes and the souls which are associated with their own karmic impulses and with subtle body constituted of the tattvas from pruthvi to kala and which are in the prakruti. They would be existing till the completion of the primary dissolution. Subsequently, at the beginning of the next intermediate creation, Anantesvara, being commissioned and directed by Lord Siva, would prompt and direct Srikantha and other Rudras to create the worlds of the impure path in the same order as adopted before. These Rudras, having created the worlds from their respective sources, would be wielding their authority over these worlds.

कर्म धर्मादिकं तच्च गुणत्वेन मतौ स्थितम्॥

गुणिनो न गुणोऽपैति प्रकृतावुच्यते कथम्।

karma dharmādikam tacca guṇatvena matau sthitam □

guṇino na guṇo'paiti prakṛtāvucyate katham □

Bharadvaja: Just now it was said that the karmic impulses are absorbed into prakruti-tattva at the time of intermediate dissolution. The karmic impulses are considered to be the qualities belonging to the buddhi-tattva. It is evident that a quality will never be separated from an object which is associated with that quality(The quality and the container of that quality will never be separated). If so, how could the karmic impulses which are the qualities of buddhi-tattva be in the prakruti-tattva?

सत्यं बुद्धिगुणः कर्म नापैति गुणिनो गुणः॥

देहाक्षफल भूमीनां तात्स्थ्यात्तत्रोपचर्यते।

आधारे कारणे कार्ये समीपे चोपकारके॥

धर्माद्यनुकृतौ चेति लक्षणां सूरयो जगुः।

satyaṃ buddhiguṇaḥ karma nāpaiti guṇino guṇaḥ□
dehākṣaphala bhūmīnāṃ tātsthyāttatropacaryate□
ādhāre kāraṇe kārye samīpe copakārake□
dharmādyanukṛtau ceti lakṣaṇāṃ sūrayo jaguḥ□

Reply: What you have said is true. A quality(guna) never leaves out of the object(guni) by which that quality is possessed. Since all other creations such as the bodies, organs, instruments, objects of enjoyments and the worlds are said to be in the prakruti-tattva during the absorbed state, the karmic impulses are also said to be there, in a secondary sense. Well enlightened saints maintain the view that the secondary sense is applied in the cases of the bearing object(adhara), source, effect, close vicinity, helping, qualities and such others, according to the circumstances. Here, in this case, 'adhara' should be considered. Buddhi-tattva is the "adhara" of the karmic impulses. So, when it is said that the karmic impulses are in the prakruti-tattva, it means that they are actually in the buddhi-tattva which itself is absorbed into the prakruti-tattva

एवं गुणादि सर्गाणां परार्धे गुणकारणम्॥

कला लेढि कलां माया स्वाधिकार पराङ्मुखी।

तन्निरवृत्तौ निवर्तन्ते देवास्तदधिकारिणः॥

स्वर्गस्थित्यादिको यस्मात् अधिकारस्तदाश्रयः।

evaṃ guṇādi sargāṇāṃ parārdhe guṇakāraṇam□
kalā leḍhi kalāṃ māyā svādhikāra parāṇmukhī□
tannivṛttau nivartante devāstadadhikāriṇaḥ□
svargasthityādiko yasmāt adhikārastadāśrayaḥ□

In this way, the dissolution occurs to all the creations such as the guna-tattva and others, at the end of the duration of one parardha. These creations are absorbed into prakruti-tattva. Prakruti is absorbed into the kala-tattva and kala is absorbed into the maya-tattva which exists in its own plane, being turned away from its own power of getting evolved into the worlds. Since Maya exists at that time without involving itself

into the evolutionary process, all the cosmic Lords whose authority and controlling power is concerned with Maya exist in their locations being free from all the concerned cosmic deeds, up to the time of final dissolution.

एवं मन्त्रेशमुख्येषु विशत्स्वभिमतं पदम्॥

विद्यामत्ति सदातत्त्वं तद्विन्दुबैन्दवं ध्वनिः।

नादमत्ति पराशक्तिः शक्तिमीष्टे स्वयं हरः॥

भविनां विश्रमायैवं मायायाश्च परशिवः।

आकलय्य स्वदृक्छक्त्या स्वापं सृष्ट्यै प्रवर्तते॥

एवं तत्त्वानि भावाश्च भुवनानि वपूंषि च।

शुद्धाशुद्धाध्वनोर्विप्र व्याख्यातानि समासतः॥

evaṃ mantreśamukhyeṣu viśatsvabhimaṭaṃ padam□

vidyāmatti sadātattvaṃ tadvindubaindavaṃ dhvaniḥ□

nādamatti parāśaktiḥ śaktimīṣṭe svayaṃ haraḥ□

bhavināṃ viśramāyaivaṃ māyāyāśca paraśśivaḥ□

ākalayya svadr̥kcchaktyā svāpaṃ sṛṣṭyai pravartate□

evaṃ tattvāni bhāvāśca bhuvanāni vapūṃṣi ca□

śuddhāśuddhādhvanorvipra vyākhyātāni samāsataḥ□

In the same way, when Anantesvara and other Vidyasvaras, Mantra Mahesvaras and Mantresas remain in their locations, being relieved of their authority over the cosmic functions assigned to them, suddhavidya is absorbed into sadasiva-tattva. Sadasiva-tattva is absorbed into the bindu-tattva which, in its turn, is absorbed into the nada-tattva. Sivasakti absorbes the nada-tattva into Her own self and Hara, the Supreme Lord, absorbes this Sakthi into His own self. In order to give rest to the bound souls which are fatigued by the repeated cycles of birth and death and in order to enable the Maya regain its energy which has been lost by the previous evolutionay process, Lord Siva performs the primal and final dissolution through His Jnana-sakti and again involves Himself in the fivefold cosmic function, as done before. O, the twice-born sage!, it has been briefly told to you how all the tattvas, bhavas(dispositions), worlds, bodies

and other things which are in the pure path and the impure path would be absorbed into their relevant causal sources at the time of final dissolution.

विद्या पञ्चाणुदेहश्च बिन्दु दोऽथ कारणम्।

पञ्चस्कन्धः परोमार्गः क्व भावाः प्रत्ययास्थिताः॥

vidyā pañcāṇudehaśca bindu do'tha kāraṇam□

pañcaskandhaḥ paromārgaḥ kva bhāvāḥ pratyayāsthitāḥ□

Bharadvaja: It was now told that the bhavas(dispositions related to the buddhi-tattva) are in the pure path, being absorbed into their cause. How could the 'bhavas' and 'pratyayas'(modifications of the mind) which are related to the buddhi-tatva could be in the pure path which is in the form of fivefold aggregation(panca skandha) formed of suddhavidya, sadasiva, bindu, nada and Sakti?

नादस्सूक्ष्मः कला काल रागयुग्मे सपूरुषे।

स्थूलः पञ्चकलो नादः पञ्च तत्त्वाश्रयो मुने॥

प्रधानादि चतुर्ग्रन्थि निधिबिन्दुश्चतुष्कलः।

गर्वे मनोमुखा देवाः बुद्धौ भावादयस्थिताः॥

पञ्चमन्त्रतनुर्देवः स्थितस्तन्मात्र पञ्चके।

सूक्ष्म भूतेषु मन्त्रेशाः मन्त्रास्थूलेषु संस्थिताः॥

nādassūkṣmaḥ kalā kāla rāgayugme sapūruṣe□

sthūlaḥ pañcakalo nādaḥ pañca tattvāśrayo mune□

pradhānādi caturgranthi nidhibinduścatuṣkalaḥ□

garve manomukhā devāḥ buddhau bhāvādayassthitāḥ□

pañcamantratanurdevaḥ sthitastanmātra pañcake□

sūkṣma bhūteṣu mantreśāḥ mantrāssthūleṣu saṁsthitāḥ□

Reply: Even though it has been told that the pure path is in the form of fivefold aggregation, there is no inconsistency in holding the view that the 'bhavas' and the 'pratyayas' are in it, since the bindu-tattva is contained there. It is the para-nada which is very subtle and unmanifest that turns into five categories – kala, kaala, raga, vidya and purusha – and assumes the name 'panca kala' and attains the state of manifest-nada(sthula nada). Bindu, becoming the base for the four knots of bonds – avyakta, guna, buddhi and ahankara – assumes the specific name 'catushkala'. So it is to be noted that the mind and organs are in the ahankara-tattva(now absorbed into bindu) and the 'bhavas' and 'pratyayas' are in the buddhi-tattva absorbed into the bindu. Lord Sadasiva whose body is composed of five mantras is existing in his own plane, pervading the five subtle elements (tanmatras). Mantresas are there, pervading all those tattvas which constitute the subtle body. Mantras are there, pervading the five gross elements. In this way, it should be known that during the absorbed state the pure path is consisting of all those related to the impure path.

इति यदणु निरोधिध्वान्त बीजाद्यदृष्टं

पशुमतसृतदृग्भिः पाशजालं सुभूरि।

तदुपशम निमित्तं वक्ष्यमाण क्रियातो

रुचदविहतशक्तिश्शांभवी मन्त्रसंपत्॥

iti yadaṇu nirodhidhvānta bījādyadr̥ṣṭaṃ
paśumatasaṛtadṛgbhiḥ pāśajālaṃ subhūri
tadupaśama nimittaṃ vakṣyamāṇa kriyāto
rucadavihataśaktiśśāmbhavī mantrasaṃpat

What is the fruitful and effective means to remove the web of the bondage constituted of anava, karma and maya whose exact nature has not been realized by those whose knowledge is limited to the common treatises dealing with the insignificant worldly matters concerned with the bondage? Such effective means is the application of 'siva-mantras' which are highly radiant and which are associated with unassailable powers and which enable the souls transcend all the obstructions. The full competency to recite and to employ these siva-mantras is gained through 'siva-diksha' which is going to be explained in the sequel. The wealth of mantras related to Lord Sambhu(Siva) is conducive to the attainment of the much exalted abode of liberation, being capable of

removing the triple bonds.

॥ श्रीमन्मृगेन्द्रे विद्यापादस्समाप्तः ॥

□ śrīmanmrgendre vidyāpādassamāptaḥ □

Here ends the eleventh chapter The Knowledge-section of the Mrugendra gets completed.

Matsya Purana, Chapter 113 and 114

CHAPTER 113 स्वस्थो भव महाराज भुक्ष्व राज्यमकण्टकम्।

The description of Jambūdvīpa and its mountains and varsas

ऋषय ऊचुः

कति द्वीपाः समुद्रा वा पर्वता वा कति प्रभो।

कियन्ति चैव वर्षाणि तेष नद्यश्च काः स्मृताः॥१॥

महाभूमिप्रमाणं च लोकालोकस्तथैव च

पर्याप्ति परिमाणं च गतिश्चन्द्रार्कयोस्तथा॥२॥

एतद्द्वीहि नः सर्वं विस्तरेण यथार्थवित्।

त्वदुक्तमेतत्सकलं श्रोतुमिच्छामहे वयम्॥३॥

The Rsis asked- “O Lord, what is the number of islands in this world? What is the number of mountains and oceans? What is the number of varsas (regions on earth?) What is the number of prominent rivers? What is the vastness of this earth? What is the type of Lokaloka mountain? What is the nature of the sun and the moon besides their size? You kindly speak out the same to us exhaustively because you are quite

knowledgeable. We intend to be enlightened on the subject from your mouth

सूत उवाच

द्वीपभेदसहस्राणि सप्त चान्तर्गतानि च।

न शक्यन्ते क्रमेणैव वक्तुं वै सकलं जगत्॥४॥

सप्तैव तु प्रवक्ष्यामि चन्द्रादित्यग्रहैः सह।

तेषां मनुष्यतर्केण प्रमाणानि प्रचक्षते॥५॥

Suta said- "O Rsis, there are thousands of types of the islands but they come under the purview of the main seven islands. It is not possible to describe the entire universe in detail. Therefore, I am going to speak out the seven islands with the relative planets. At the same time, I am going to speak out about their size as per the human imagination

अचिन्त्याः खलु ये भावास्तांस्तु तर्केण साधयेत्।

प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम्॥६॥

Because that what is unthinkable, one should not try to estimate the same by intelligence, jhana and estimation. The one which is beyond the Prakrti it denotes the symptom of unthinkable.

सप्त वर्षाणि वक्ष्यामि जम्बूद्वीपं यथाविधम्।

विस्तरं मण्डलं यच्च योजनैस्तन्निबोधत॥७॥

Now I am starting the description of the seven varsas. First of all Jambudvīpa is the biggest of all in size. I am going to speak about it, which should be listened by you

योजनानां सहस्राणि शतं द्वीपस्य विस्तरः।

नानाजनपदाकीर्णं पुरेच विविधैः शुभैः॥ ८॥

Jambudvīpa is spread in a lakh of yojanas and has a large number of beautiful countries and cities.

सिद्धचारणसङ्कीर्णं पर्वतरूपशोभितम्।

सर्वधातुपिनद्धस्तैः शिलाजालसमुद्गतः॥ ९॥

The siddhas and caranas reside here. It has many metals enshrined in its land and a large number of mountains with (different types of) rocks are lodged therein

पर्वतप्रभवाभिश्च नदीभिस्तु समन्ततः।

प्रागायता महापाः घडिमे वर्षपर्वताः॥ १०॥

The rivers issuing from these mountains are spread on all the sides. There are six vast and gigantic munitions known as varas. The Himavan mountain which spreads from east to west extends up to the seashore. Its peaks always remain covered with snow

अवगाहं झुभयतः समुद्री पूर्वपश्चिमी।

हिमप्रायश्च हिमवान् हेमकूटश्च हेमवान्॥ ११॥

चातुर्वर्ण्यस्तु सौवर्ण्यं मेस्योल्बमयः स्मृतः।

चतुर्विंशत्सहस्राणि विस्तीर्णं च चतुर्दिशम्॥ १२॥

Thereafter there is the Hemakuta mountain which is covered with gold. Thereafter there is a vast Nisadha mountain, which looks beautiful from all the sides. There is a mountain peak on one side. On the side of it is lodged the Meru mountain, the back of which is of four colours and is considered to be like a womb. It is spread upto twenty four thousand yojanas on all the four sides.

वृत्ताकृतिप्रमाणश्च चतुरस्रः समाहितः।

नानावर्णैः समः पार्श्वे प्रजापतिगुणान्वितः॥ १३॥

The top of it is circular in shape and the lower part is quadrangular. The rear part of it has plains of different colours. As a result of which it looks like possessing the qualities of Prajapat

नाभीवधनसम्भूतो ब्रह्मणोऽव्यक्तजन्मनः।

पर्वतःश्वेतवर्णस्तु ब्राह्मण्यं तस्य तेन वै॥१४॥

It has emerged out of the navel of Brahma. Its eastern part is of white colour, which reflects its association with Brahm

पीतच दक्षिणेनासौ तेन वैश्यत्वमिष्यते।

भृङ्गिपत्रनिभचैव पश्चिमेन समन्वितः।

तेनास्य शूद्रता सिद्धा मेरो मार्थकर्मतः॥१५॥

Its southern part is of yellow colour which reflects the quality of Vais'yatva possessed by it. Its western region is black like the wing of the black wasp, which represents the quality of its being Sudra. From the point of view of artha and kama, it is comparable with the Meru mountain

पार्श्वमुत्तरतस्तस्य रक्तवर्ण स्वभावतः।

तेनास्य क्षत्रभावः स्यादिति वर्णाः प्रकीर्तिताः॥१६॥

Its northern quadrant is naturally of red colour, therefore it has the properties of Ksatriyas. Thus the four colours and castes have been enumerate

नीलच वैदूर्यमयःश्वेतः पीतो हिरण्यमयः।

मयूरबर्हवर्णश्च शातकौम्भः स शृङ्गवान्॥ १७॥

The mountain Nila is studded with lapis- lazuli. The mountain Sveta is yellow and full of gold. The mountain Srngavan is made of gold (Satakaumbha) and has the colour of the tail of a peacoc

एते पर्वतराजानः सिद्धचारणसेविताः।

तेषामन्तरविष्कम्भो नवसाहस्रमुच्यते॥१८॥

These mountains are the kings among their kind, and are the abode of Siddhas and Caranas. Their inner diameter is 9,000 yojanas

मध्ये विलावृतं नाम महामेरोः समन्ततः।

चतुर्विंशत्सहस्राणि विस्तीर्णो योजनैः समः॥१९॥

The varsa Ilavrata stands in the middle and encircles the Maha Meru on all sides. Its expanse is 24,000 yojanas.

मध्ये तस्य महामेरुर्विधूम इव पावकः।

वेद्यर्द्ध दक्षिण मेरोरुत्तरार्द्धं तथोत्तरम्॥२०॥

In the centre of this (Ilavrata) stands the Great Meru, shining in its majestic glory, like the fire blaze, devoid of smoke. Its southern portion is called the Daksina Meru and the northern the Uttara Meru.

वर्षाणि यानि सप्तात्र तेषां वै वर्षपर्वताः।

देहे सहने विस्तीर्णा योजनैर्दक्षिणोत्तरम्॥२१॥

Each of these seven varsas (zones) has a boundary mountain of its own, which from north to south extends to 2,000 yojanas, and the southern ones are 2,000 yojanas in circumference.

जम्बूद्वीपस्य विस्तारस्तेषामायाम उच्यते।

नीलच निषधाचैव तेषां हीनाश्च ये परे॥२२॥

The sum of breadths of these varsas and mountain ranges is breadth of the Jambudvīpa, as mentioned above. Of these Nila, Nisadha are the longest and those that come after them diminish in length.

श्वेतश्च हेमकूटश्च हिमवाच्छंगवांश्च यः।

जम्बूद्वीपप्रमाणेन ऋषभः परिकीर्त्यते॥२३॥

So are Sveta, Hema Kuta, Himavan and Srngavan. Rsabha (Meru) is said to have the same extent as Jambudvīp

तस्माद् द्वादशभागेन हेमकूटोऽपि हीयते।

हिमवाविंशभागेन तस्मादेव प्रहीयते।

अष्टाशीतिसहस्राणि हेमकूटो महागिरिः॥२४॥

Hema-kuta is shorter (than Meru) by 12,000 yojanas, and Himavan is shorter (than Meru) by 20,000 yojanas. The great Hema-kuta is 88,000 yoja

अशीतिर्हिमवाञ्छैल आयतः पूर्वपश्चिमे।

द्वीपस्य मण्डलीभावाद्यासवृद्धी प्रकीर्तिते॥२५॥

The mount Himavan is 80,000 yojanas, from east to west. The dvipa (Jambudvipa) being spherical, this difference in extent of the mountains has sprung

वर्षाणां पर्वतानां च यथाभेदं तथोत्तरम्।

तेषां मध्ये जनपदास्तानि वर्षाणि सप्त वै॥२६॥

As there is a distribution of the mountains, so there is a distribution of the Varsas (along with them) one after another. Many peopled districts are in them. These varsas are seven in num

प्रपातविषमस्तैस्तु पर्वतैरावृतानि तु।

सप्त तानि नदीभेदैरगम्यानि परस्परम्॥२७॥

They (the varsas) are surrounded by precipitous and insurmountable mountains. All the seven are mutually inaccessible by different rivers

वसन्ति तेषु सत्त्वानि नानाजातीनि सर्वशः।

इमं हैमवत वर्षं भारतं नाम विश्रुतम्॥२८॥

In those regions, various species of animals are found everywhere. This varṣa of the Himavat is known as Bharat

हेमकूटं परं तस्मात्रामा किम्पुरुवं स्मृतम्।

हेमकूटाच्च निषधं हरिवधं तदुच्यते॥२९॥

Beyond that, up to Hema-kuta, is the land (varsa) of the Kimpurusas¹ and from the borders of Hema-kuta up to Niṣṣadha is the Harivarsha.

हरिवर्षात्परं चापि मेरोऽस्तु तदिलावृतम्।

इलावृतात्परं नीलं रम्यकं नाम विश्रुतम्॥३०॥

The other limit of Harivarsa is Meru, and further on is Ilavrata, beyond which extends Ramyaka to the Nila mountain

रम्यकादपरं श्वेतं विश्रुतं तद्धिरण्यकम्।

हिरण्यकात्परं चैव शृङ्गशाकंकुरं स्मृतम्॥३१॥

Next to Ramyaka stands the Sveta mountain in whose region is Hiranyaka (varsa) and next to it, is Srngasaka, which is also known as Kuru.

धनुः संस्थे तु विज्ञेये देवर्षे दक्षिणोत्तरे।

दीर्घाणि तस्य चत्वारि मध्यमं तदिलावृतम्॥३२॥

On the north and south there are two bow- shaped continents, extending over 400 yojanas and Ilavrata stands in the middle of them

पूर्वतो निषधस्येदं वेद्यर्द्धं दक्षिणं स्मृतम्।

परन्त्विलावृतं पश्चाद्वेद्यर्द्धं तु तदुत्तरम्॥३३॥

In the east of Nisadha mountain, half of it is Daksina Veda and the western side of Ilavrta is called Uttaraved

तयोर्मध्ये तु विज्ञेयो मेरुर्ग्रतः त्विलावृतम्।

दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु॥३४॥

Between them is Meru in Ilavrta, to the south of Nila mountain and to the north of Nisadh

उदगायतो महाशैलो माल्यवान्नाम पर्वतः।

द्वात्रिंशता सहस्रेण प्रतीच्या सागरानुगः॥ ३५॥

he Mount Malyavan, stretching north to south, which is 32,000 yojanas in length enters the sea on the west

माल्यवान् सैव सहस्रैक आनीलनिषधायतः।

द्वात्रिंशत्तेवमप्युक्तः पर्वतो गथमादनः॥३६॥

Malyavan is a thousand yojanas from Nila to Nisadha and Gandhamadana is 32 yojanas.

परिमण्डलयोर्मध्ये मेरुः कनकपर्वतः।

चातुर्वर्ण्यसमो वर्णश्चतुरस्रः समुच्छ्रितः॥३७॥

Within their circumferences is the square and lofty golden Sumeru mountain, which is of fourfold colour, like the four castes.

नानावर्णः स पार्थेषु पूर्वान्ते श्वेत उच्यते।

पीतं तु दक्षिणं तस्य भंगिपत्रनिभं परम्।

उत्तरं तस्य रक्तं वै इति वर्णसमन्वितः॥३८॥

There are different colours on its sides; on the east it is white, on the south, it is yellow, on the west, it is like the wing of the black-bees, on the north, it is red. These are the different colours.

मेरुस्तु शशुभे दिव्यो राजवत्स तु वेष्टितः।

आदित्यतरुणाभासो विघ्नम इव पावकः॥३९॥

The Mount Meru shines out like the rising sun or the blaze of fire without smoke, in the heart of those Mountains, like a divine king

योजनानां सहस्राणि चतुराशीतिसूच्छ्रितः।

प्रविष्टः षोडशाधस्तादष्टाविंशतिविस्तृतः॥४०॥

That Sumeru is 84,000 yojanas high, 16,000 yojanas deep underground and 28,000 yojanas broad.

विस्तराद्विगुणचास्य परीणाहः समन्ततः॥

स पर्वतो महादिव्यो दिव्यौधषिसमन्वितः॥४१॥

Its circumference is double its breadth. It is a great divine mountain, abounding in celestial medicines

भुवनरावृतः सर्वैर्जातिरूपपरिष्कृतैः।

तत्र देवगणाश्चैव गथर्वासुरराक्षसाः।

शैलराजे प्रमोदन्ते सर्वतोऽप्सरसां गणैः॥४२॥

It is surrounded on all sides by lands of golden effulgence. On this king of mountains, the Devas, the Gandharvas and the Raksasas enjoy and carry on their pastimes in the company of Apsaras

स तु मेरुः परिवृतो भुवनैर्भूतभावनैः।

यस्येमे चतुरो देशा नानापार्श्वेषु संस्थिताः॥४३॥

भद्राश्वं भारतं चैव केतुमालं च पश्चिमे।

उत्तराचैव कुरुवः कृतपुण्यप्रतिश्रयाः॥४४॥

That Sumeru is adorned by the Bhuta and Bhavana worlds, and has four realms on its sides, viz.- Bhadrasva (in the east), Bharata (in the south) and Ketumala in the west and the sacred Kuru on the north.

विष्कम्भपर्वतास्तद्वन्मन्दरो गन्धमादनः।

विपुलश्च सुपार्श्वश्च सर्वरत्नविभूषिताः॥४५॥

The subjacent hill are- Mandara, Gandhamadana, Vipula and Suparsva, all full of precious stones.

अरुणोदं मानसं च सितोदं भद्रसंज्ञितम्।

तेषामुपरि चत्वारि सरांसि च वनानि च॥४६॥

And on these mountains there are four lakes and forests known as Arunoda, Manasa, Sitoda and Bhadra.

तथा भद्रकदम्बस्तु पर्वते गन्धमादने।

जम्बूवृक्षस्तथाश्वत्यो विपुलोऽथ वटः परम्॥४७॥

And there are big trees of turmeric, rose- apple, Asvattha on the Gandhamadana and banyan on the Vipula.

गन्धमादनपार्श्वे तु पश्चिमेऽमरगण्डिकः।

शा द्वात्रिंशतिसहस्राणि योजनैः सर्वतः समः॥४८॥

Amaragandaka is west of Gandhamadana which is 32,000 yojanas, equally on all sides

तत्र ते शुभकर्माणः केतुमालाः परिश्रुताः।

तत्र कालानलाः सर्वे महासत्त्वा महाबलाः॥४९॥

There reside the well-known Ketumalas, the doers of blessed deeds- there everybody is like the destructive Fire of high spirit and great strength

स्त्रियश्चोत्पलवर्णाभाः सुन्दर्यः प्रियदर्शनाः।

तत्र दिव्यो महावृक्षः पनस पत्रभासुरः॥५०॥

The ladies of that place are beautiful like the lotus and lovely. On that mountain there is a divine jackfruit tree, looking effulgent through its leaves

तस्य पीत्वा फलरसं सञ्जीवन्ति समायुतम्।

तस्य माल्यवतः पार्श्वे पूर्वे पूर्वा तु गण्डिका।

द्वात्रिंशच्च सहस्राणि तत्रापि शतमुच्यते॥५१॥

The people of that region live up to 10,000 years by drinking the juice of those fruits. To the east of Malyavan flows the river Gandaki which is 32,000 yojanas in length

ऋषय ऊचुः भद्राश्वस्तत्र विज्ञेयो नित्यं मुदितमानसः।

भद्रमालवनं तत्र कालाग्रश्च महादुमः॥५२॥

The inhabitants of Bhadrasva (khanda) always remain happy and the Bhadramala forest lies in the same clime, where there is a huge and black mango tree

तत्र ते पुरुषाः श्वेता महासत्त्वा महाबलाः।

स्त्रियः कुमुदवर्णाभाः सुन्दर्यः प्रियदर्शनाः॥५३॥

The people of that place are white in complexions and very sturdy and strong. The womenfolk are the most beautiful, like white lily and very agreeable to look at

चन्द्रप्रभाश्चन्द्रवर्णाः पूर्णचन्द्रनिभाननाः।

चन्द्रशीतलगात्राश्च स्त्रियो ह्युत्पलगन्धिकाः॥५४॥

They possess the radiance and colour of the moon, their faces are like the full moon, and their body cool, as the moon, smells like lotus

दशवर्षसहस्राणि आयुस्तेषामनामयम्।

कालाम्रस्य रसं पीत्वा ते सर्वे स्थिरयौवनाः॥५५॥

They live upto 10,000 years in good health. By drinking the kala mango juice, they always remain in full bloom of youth

सत उवाच

इत्युक्तवानृषीन् ब्रह्मा वर्षाणि च निसर्गतः।

पूर्वं ममानुग्रहकद्भूयः किं वर्णयामि वः॥५६॥

Suta said- O Rsis! Brahma has thus described the nature of the continents to the Rsis, and the same Brahma who had previously favoured me (with describing the same). Now, what am I to narrate to you next.

एतच्छ्रुत्वा वचस्ते तु ऋषयः संशितव्रताः।

जातकौतूहलाः सर्वे प्रत्यूचुस्ते मुदान्विताः॥५७॥

All the self-restrained seers, hearing these words of Suta, became curious, and said with great joy.

पूर्वापरौ समाख्यातौ यौ देशौ तौ त्वया मुने।

उत्तराणां च वर्षाणां पर्वतानां च सर्वशः॥५८॥

आख्याहि नो यथातथ्यं ये च पर्वतवासिनः।

एवमुक्तस्तु ऋषिभिस्तेभ्यस्त्वाख्यातवान्युनः॥ ५९॥

“O Sage! Be pleased to say all about the two countries, eastern and western, which have been already mentioned by you and of the northern varsas and mountains, besides which, we are also desirous of hearing the account of the men living on those mountains.” On being thus urged by the seers, Suta again resumed the string of his narration

सूत उवाच

शृणुध्वं यानि वर्षाणि पूर्वोक्तानि च वै मया।

दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु॥६०॥

Suta said- Listen to (the account of) the varsas which have been already referred to by me to the south of the Nila and to the north of Nisadha.

वर्ष रमणकं नाम जायन्ते यत्र वै प्रजाः।

रतिप्रधाना विमला जायन्ते यत्र मानवाः।

शुक्लाभिजनसम्पन्नाः सर्वे ते प्रियदर्शनाः॥६१॥

That is Ramanaka (varsa) and the inhabitants of that place are very handsome and given to amicable delights, and of pure birth

तत्रापि च महावृक्षो न्यग्रोधो रोहिणो महान्।

तस्यापि ते फलरसं पिबन्तो वर्तयन्ति हि॥६२॥

There, too, is a huge banyan tree and the people of that place, live by drinking the juice of the fruits of it.

दशवर्षसहस्राणि दशवर्षशतानि च।

जीवन्ति ते महाभागाः सदा हृष्टा नरोत्तमाः॥६३॥

These best of men of great parts live happy for ten thousands of years and ten thousands of centuries.

उत्तरेण तु श्वेतस्य पार्श्वे शृङ्गस्य दक्षिणे।

वर्ष हिरण्वतं नाम यत्र हैरण्वती नदी॥६४॥

To the north of Sveta mountain and to the south of Srriga (Snigin) is the Hiranyavat continent (varsa) where flows the river Hiranvatl.

महाबला महासत्त्वा नित्यं मुदितमानसाः।

शुकाभिजनसम्पन्नाः सर्वे च प्रियदर्शनाः॥६५॥

the people of Hiranyavat are very strong and of high spirit. They are of pure and noble birth and are a good-looking and happy lot.

एकादश सहस्राणि वर्षाणां ते नरोत्तमाः।

आयुष्यमाणं जीवन्ति शतानि दश पंच च॥६६॥

These first class men live up to the age of 11 thousand and 1,500 years.

तस्मिन्वर्षे महावृक्षो लकुथः पत्रसंश्रयः।

तस्य पीत्वा फलरसं तत्र जीवन्ति मानवाः॥६७॥

In that continent, there is a great bread-fruit tree of nice foliage, by drinking the juice of the fruits of which men live on.

शृङ्गसाह्वस्य शृंगाणि त्रीणि तानि महान्ति वै।

एक मणियुतं तत्र एकं तु कनकान्वितम्।

सर्वरत्नमयं चैकं भुवनैरुपशोभितम्॥६८॥

The Mount Smga (Srrigin) has three lofty peaks. One of them is full of precious stones, the other one is studded with gold and the third one, full of all gems, is adorned with the worlds.

उत्तरे चास्य शृङ्गस्य समुद्रान्ते च दक्षिणे।

कुरवस्तत्र तद्वर्षं पुण्यं सिद्धनिषेवितम्॥६९॥

the country situated to the north of this Smga, to the south of the sea, is the renowned Kura varsa where the saints (siddhas) have fixed their abode.

तत्र वृक्षा मधुफला दिव्यामृतमयाऽऽपगाः।

वस्त्राणि ते प्रसूयन्ते फलैचाभरणानि च॥७०॥

It also has trees producing sweet fruits, and the water of the rivers is like divine nectar. Those beautiful trees produce raiments and ornaments by their fruits.

सर्वकामप्रदातारः केचिद्वृक्षा मनोरमाः।

अपरे क्षीरिणो नाम वृक्षास्तत्र मनोरमाः।

ये रक्षन्ति सदा क्षीरं षट्पञ्चामृतोपमम्॥७१॥

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

सर्वा मणिमयी भूमिः सूक्ष्मा कांचनवालुका।

सर्वत्र सुखसंस्पर्शा निःशब्दाः पवनाः शुभाः॥७२॥

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

देवलोकच्युतास्तत्र जायन्ते मानवाः शुभाः।

शुक्लाभिजनसम्पन्नाः सर्वे ते स्थिरयौवनाः॥७३॥

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

मिथुनानि प्रजायन्ते स्त्रियश्चाप्सरसोपमाः।

तेषां ते क्षीरिणां क्षीरं पिबन्ति हामृतोपमम्॥७४॥

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

एकाहाज्जायते युगं समं चैव विवदधत।

समं रूपं च शीलं च समं चैव प्रियन्ति वै॥७५॥

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

एकैकमनुरक्तश्च चक्रवाकमिव ध्रुवम्।

अनामया ह्यशोकाश्च नित्यं मुदितमानसाः॥७६॥

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

दशवर्षसहस्राणि दशवर्षशतानि च।

जीवन्ति च महासत्त्वा न चान्या स्त्री प्रवर्तते॥७७॥

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

सूत उवाच

एवमेव निसर्गो वै वर्षाणां भारते युगे।

दृष्टः परमधर्मज्ञाः किं भूयः कथयामि वः॥७८॥

Suta said- O Rsis! The nature of these continents of the Bharata-varsa has been brought to your notice. O greatly pious ones! What more to you wish to hear now?

आख्यातास्त्वेवमृषयः सूतपुत्रेण धीमता।

उत्तरश्रवणे भूयः पप्रच्छुः सूतनन्दनम्॥७९॥

The Rsis, being thus asked by the enlightened son of Suta again questioned him, being desirous of hearing something more in answer

इति श्रीमात्स्ये महापुराणे द्वीपादिवर्णनं नाम त्रयोदशाधिकशततमोऽध्यायः॥ ११३॥

CHAPTER 114

ऋषय ऊचुः

यदिदं भारतं वर्षं यस्मिन्स्वायम्भुवादयः।

चतुर्दशैव मनवः प्रजासर्ग ससज्जिरे॥१॥

एतद्वेदितुमिच्छामः सकाशात्तव सुव्रता।

उत्तरश्रवणं भूयः प्रब्रूहि वदतांवर॥२॥

The Rsis asked- “O Suvrata, Bharatavarsa, where Svayambhuva and other Manus have appeared, who created the people, we would like to know about them from your mouth. At the same time, O Suta- the best of orators, after this, you also speak out about Bharatavarsa and other varsas.

एतच्छ्रुत्वा ऋषीणां तु प्राब्रवील्लोमहर्षणिः।

पौराणिकस्तदा सूत ऋषीणां भावितात्मनाम्॥३॥

बुद्ध्या विचार्य बहुधा विमृश्य च पुनः पुनः।

तेभ्यस्तु कथयामास उत्तरश्रवणं तदा॥४॥

Listening to the auspicious words of the Rsis, Suta- the son of Lomaharsana, repeatedly thinking with his wisdom, he started speaking about the varsas of the north

सूत उवाच

अथाहं वर्षयिष्यामि वर्षेऽस्मिन् भारते प्रजाः।

भरणात्प्रजनाच्चैव मनुर्भरत उच्यते॥५॥

Suta said- “O Rsis, presently I am going to speak about the people who are born in Bharatavarsa. Because of the feeding of these people, Manu has been designated as Bharata

निरुक्तवचनैश्चैव वर्षं तद्धारतं स्मृतम्।

यतः स्वर्गच मोक्षश्च मध्यमचापि हि स्मृतः॥६॥

On the basis of the unspoken words, this Bharatavarsa has been given the name accordingly. A person living in Bharatavarsa, achieves the heaven, moksha and the position between the two

न खल्वन्यत्र मानां भूमौ कर्मविधिः स्मृतः।

भारतस्यास्य वर्षस्य नव भेदान्निबोधत॥७॥

Except in the land of Bharatavarsa, the prescription of the performing of karmas has not been commanded anywhere. There are nine parts of Bharatavarsa.

इन्द्रद्वीपः कशेस्य ताम्रपर्णी गभस्तिमान्।

नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुणः॥८॥

They are known by the names of Indradvīpa, Kaseruman, Tamraparna, Gabhastiman, Nagadvīpa, Saumyadvīpa, Gandharvadvīpa and Varunadvīpa. These are the eight dvīpas and ninth is the Bharatavarsa, which is surrounded by the ocean. This continent is spread from south to north by a thousand yojanas.

अयं तु नवमस्तेषां द्वीपः सागरसंवृतः।

योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरः॥९॥

Its expansion starts from the place of origin of the Ganga to the Cape Kumari. It has been spread above upto ten thousand yojanas in a slanting way.

आयतस्तु कुमारीतो गङ्गायाः प्रवहावधिः।

तिर्यग्ध्वं तु विस्तीर्णः सहस्राणि दशैव तु॥१०॥

Its expansion starts from the place of origin of the Ganga to the Cape Kumari. It has been spread above upto ten thousand yojanas in a slanting way.

द्वीपो ह्युपनिविष्टोऽयं म्लेच्छरन्तेषु सर्वशः।

यवनाच किराताश्च तस्यान्ते पूर्वपश्चिमे॥११॥

ब्राह्मणः क्षत्रिया वैश्या मध्ये शूद्राच भागशः।

इज्यायुतवणिज्यादि वर्तयन्तो व्यवस्थिताः॥१२॥

In the central region of this varsa, there live the Brahmanas, Ksatriyas, Vaisyas and the Sudras, and they live in their respective occupations.

तेषां स व्यवहारोऽयं वर्त्तनं तु परस्परम्।

धर्मार्थकामसंयुक्तो वर्णानां तु स्वकर्मसु॥१३॥

The mutual dealings of these castes are based on the dharma, artha and kama. They remain engaged in their respective professions.

सङ्कल्पपंचमानां तु आश्रमाणां यथाविधि।

इह स्वर्गापवर्गार्थं प्रवृत्तिरिह मानुषे॥१४॥

together with the kalpas, all the five varnas, (Brahmacarya, house-hold, vanaprastha, yogis Sanyasls are followed appropriately. The activities of the people are meant for achieving the heaven or moksa.

यस्त्वयं मानवो द्वीपस्तिर्यग्यामः प्रकीर्तितः।

य एनं जयते कृत्स्नं स सम्राडिति कीर्तितः॥१५॥

This dvipa which has been spread in a triangular manner, when conquered by someone, he is called the emperor.

अयं लोकस्तु वै सम्राडन्तरिक्षजितां स्मृतः।

स्वराडसौ स्मृतो लोकः पुनर्वक्ष्यामि विस्तरात्॥१६॥

This loka is known as the conqueror of Antariksa, which in its turn is known as Svarada. I shall explain this at full length.

सप्त चास्मिन्महावर्षे विश्रुताः कुलपर्वताः।

महेन्द्रो मलयः सह्यः शक्तिमानृक्षवानपि॥ १७॥

विथ्यश्च पारियात्रश्च इत्येते कुलपर्वताः।

तेषां सहस्रशश्चान्ये पर्वतास्तु समीपतः॥१८॥

There are seven principal mountains in this continent, viz., Mahendra, Malaya, Sahya, Saktiman, Rksavan, Vindhya and Pariyatra; and there are thousands of smaller ones adjacent to each of these.

अभिज्ञातास्ततश्चान्ये विपुलाचित्रसानवः।

अन्ये तेभ्यः परिज्ञाता ह्रस्वा ह्रस्वोपजीविनः॥ १९॥

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

तैर्विमिश्रा जानपदा आर्या म्लेच्छाश्च सर्वतः।

पिबन्ति बहुला नद्यो गङ्गा सिन्धुः सरस्वती॥२०॥

शतदुश्चन्द्रभागा च यमुना सरयूस्तथा।

ऐरावती वितस्ता च विशाला देविका कुहूः॥२१॥

गोमती धौतपापा च बाहुदा च दृषद्वती।

कौशिकी तु तृतीया च निश्चला गण्डकी तथा।

इक्षुलोहितमित्येता हिमवत्यार्थनिःसताः॥२२॥

The Mlecchas and the Aryan reside there mingling with each other without distinction and they drink the waters of many rivers, such as the Ganga, the Sindhu, the Sarasvatī, the Sutlej, the Candrabhaga, the Yamuna, the Sarayu, the Airavatī, the Vitatsa, the

Devika, the Kuhu, the Gomati, the Dhautapapa, the Vahuda, the Drisadvati, the Kausiki, the Trtlya, the Nis'cala, the Gandaki, the Iksu, the Lauhita (all these having their source in the snow-clad mountains of the Himalayas).

वेदस्मृतिर्वेत्रवती वृत्रघ्नी सिंधुरेव च।

पर्णाशा नर्मदा चैव कावेरी महती तथा॥२३॥

पारा च धन्वतीरूपा विदुषा वेणुमत्यपि।

शिप्रा हवन्ती कुन्ती च पारियात्राश्रिताः स्मृताः॥२४॥

The Vedasmrti, the Vetravati, the Vrtraghni, the Sindhu, the Parnasa, the Narmada, the Kaveri, the Mahi, the Para, the Dhanvati, the Rupa, the Vidusa, the Venumatl, the Sipra, the Avantl, the Kuntl (all these rivers having their source in the Pariyatra mountain).

मन्दाकिनी दशार्णा च चित्रकूटा तथैव च।

तमसा पिप्पली श्येनी तथा चित्रोत्पलापि च॥२५॥

विमला चंचला चैव तथा च धूतवाहिनी।

शुक्तियन्ती शुनी लज्जा मुकुटा ह्रदिकापि च।

ऋष्यवन्त प्रसूतास्ता नद्योऽमलजलाः शुभाः॥२६॥

The Mandakinl, the Dasarna, the Citrakuta, the Tamasa, the Pippall, the Syenl, the Citrotapala, the Vimala, the Cancala, the Dhutavahinl, the Saktimantl, the Sunl, the Lajja, the Mukuta, the Hradika (these having their source in the Rsyavan mountain)

तापी पयोष्णी निर्विथ्या क्षिप्रा च ऋषभा नदी।

वेणा वैतरणी चैव विश्वमाला कुमुद्वती॥२७॥

तोया चैव महागौरी दुर्गमा तु शिला तथा।

विथ्यपादप्रसूतास्ताः सर्वाः शीतजलाः शुभाः॥२८॥

The Tapi, the Payosnl, the Nirvindhya, the Ksipra, the Rsabha, the Vena, the Vaitaranl, the Visvamala, the Kumudvatl, the Toy a, the Mahagauri, the Durgama, the Sila (these rivers of cool water having their source in the Vindhya mountains)

गोदावरी भीमरथी कृष्णवेणी च वंजुला।

तुंगभद्रा सुप्रयोगा वाह्या कावेरी चैव तु।

दक्षिणापथनद्यस्ताः सापादाद्विनिःसृताः॥२९॥

The Godavari, the Bhimarathi, the Krsnaveni, the Vanjula, the Tuhgabhadra, the Suprayoga, the Vahya, the Kaveri (these rivers in the south having their source in the Sahya mountains)

कृतमाला ताम्रपर्णी पुष्पजा ह्युत्पलावती।

मलयप्रसूता नद्यस्ताः सर्वाः शीतजलाः शुभाः॥३०॥

The Krtamala, the Tamraparni, the Puspaja, the Utpalavati (these rivers of the cool water having their source in the Malayacala mountain).

त्रिभागा ऋषिकुल्या च इक्षुदा त्रिदिवाचला। .

ताम्रपर्णी तथा मूली शरवा विमला तथा।

महेन्द्रतनयाः सर्वाः प्रख्याताः शुभगामिनीः॥३१॥

काशिका सुकुमारी च मन्दगा मन्दवाहिनी।

कृपा च पाशिनी चैव शक्तिमन्तात्मजास्तु ताः॥३२॥

The Tribhaga, the Rsikulya, the Iksuda, the Tridiva, the Calatamraparni, the Mull, the Sarava, the Vimala (these having come from the Mahendra mountain), the Kasika, the Sukumari, the Mandaga, the Mandavahini, the Krpa, the Pasini (these having come from Saktimanta).

सर्वाः पुण्यजलाः पुण्याः सर्वगश्च समुद्रगाः।

विश्वस्य मातरः सर्वाः सर्वपापहराः शुभाः॥३३॥

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

तासां नापनद्यश्च शततोऽथ सहस्रशः।

तास्विमे कुरुपांचालाः शाल्वाक्षेव सजाङ्गलाः॥ ३४॥

शूरसेना भद्रकारा वाह्याः सहपटच्चराः।

मत्स्याः किराताः कुल्याच कुन्तलाः काशिकोशलाः॥

आवन्ताच कलिङ्गाच मूकश्चैवाथैकः सह।

मध्यदेशा जनपदाः प्रायशः परिकीर्तिताः॥३६॥

From these rivers thousands of rivers are branched off, and into them thousands of tributaries fall. On their banks are situated the following (janapadas) places : Pancala, Kuru, Salva, Jahgala, Surasena¹, Bhadrakara, Vahya, Pattacara, Matsya², Kirata, Kulya, Kuntala³, KasT, Kosala, Avanti, Kalinga⁴, Muka and Andhaka⁵. Thus I have described almost all the countries of Madhyadesa.

सास्यानन्तरे चैते तत्र गोदावरी नदी।

पृथिव्यामपि कृत्स्नायां स प्रदेशो मनोरमः॥३७॥

यत्र गोवर्द्धनो नाम मन्दरो गन्धमादनः।

रामप्रियार्थं स्वर्गीया वृक्षा दिव्यास्तधौषधीः॥३८॥

Now the following are between the Sahya mountain and the Godavari, most charming lands in the whole world, where there are (the mountains) Govardhana, Mandara and Gandhamadana as well as the celestial trees and herbs, for Rama's benefit.

भरद्वाजेन मुनिना प्रियार्थमवतारिताः।

ततः पुष्पवरो देशस्तेन जज्ञे मनोरमः॥३९॥

These were brought down by Bharadvaja Muni, for Rama's good, and by him was created a pleasant country decorated with flowers.

बाहीका वाट्यानाच आभीराः कालतोयकाः।

पुराचैव शूद्रच पल्लवाश्चात्तखण्डिकाः॥४०॥

गांधारा यवनाश्चैव सिन्धुसौवीरमद्रकाः।

शका दुह्याः पुलिन्दाश्च पारदाहारमूर्तिकाः॥४१॥

रामठाः कण्टकाराश्च कैकेया दश नामकाः।

क्षत्रियोपनिवेश्याश्च वैश्याः शूद्रकुलानि च॥४२॥

अत्रयोऽथ भरद्वाजाः प्रस्थलाः सदसेरकाः।

लम्पकास्तलगानाश्च सैनिकाः सह जाङ्गलैः।

एते देशा उदीच्यास्तु प्राच्यान्देशानिबोधतः॥४३॥

Bahlka⁷, Vatadhana, Abhlra⁸, Kalatoyaka, Purandhara Sudra, Pallava, Atta Khandika, Gandhara, Yavanas, Sindhu⁹, Sauvlra, Madraka, Saka¹⁰, Druhya, Pulinda, Parada, Harmurtika, Ramatha, Kandakara, Kaikeya, Dasanamaka, Prasthala, Daseraka, Lampaka, Talagana, Sainika, Jahgala, and other places peopled by Bharadvaja Brahmanas, Ksatriyas, Vaisyas and Sudras- These places (janapadas) are on the north. Now hear of those on the east.

अङ्गा वङ्गा मद्गरका अन्तर्गिरिबहिगिरी।

सह्योत्तराः प्रविजया मार्गवागेयमालवाः॥४४॥

प्राग्योतिषाश्च पुण्ड्रश्च विदेहास्ताम्रलिप्तकाः।

शाल्वमागधगोन ः प्राच्या जनपदाः स्मृताः॥४५॥

Anga¹², Variga¹³, Madguraka, Antaragiri, Bahirgiri, Suhya, Uttara Pravijaya, Marga, Vageya, Malava, Pragjyotisa, Pundra, Videha¹⁴, Tamraliptaka, Salva, Magadha¹⁵ and Gonardda are the ancient janapadas on the east.

तेषां परे जनपदा दक्षिणापथवासिनः।

पाण्ड्याच केरलाश्चैव चोलाः कुल्यास्तथैव च॥४६॥

सेतुकाः सूतिकाचैव कुपथा वाजिवासिकाः।

नवराष्ट्रा माहिषिकाः कलिङ्गथैव सर्वशः॥४७॥

कारुषाच सहषीका आटव्याः शबरास्तथा।

पुलिन्दा विध्यपुषिका वैदर्भा दण्डकैः सह॥४८॥

कुलीयाच सिरालाच रूपसास्तापसैः सह।

तथा तैत्तिरिकाश्चैव सर्वे कारस्करास्तथा॥४९॥

Those lying to the south (or in the Dak\$inapatha) are- Pandya¹, Kerala², Cola³, Kulya, Setuka, Sutika, Kupatha, Vajivasika, Navarastra, Mahisika, Kalinga, Karusa, Aislka,

Atavya, Savara, Pulinda, Vindhya, Pusika, Vidarbha⁴, Dandaka, Kullya, Sirala, Rupasa, Tapasa, Taitirika, Karaskara, Vasika and the countries on the banks of the Narmada.

वासिक्याश्चैव ये चान्ये ये चैवान्तरनर्मदाः।

भारुकच्छाः समाहेयाः सह सारस्वतैस्तथा॥५०॥

काच्छीकाश्चैव सौराष्ट्रा आन” अर्बुदैः सह।

इत्येते अपरान्तास्तु शृणु ये विध्यवासिनः॥५१॥

The following countries lie on the west- Bharukaccha, Samaheya, Sarasvata, Kacchika, Saurastra⁵, Anartta and Arbuda⁶.

मालवाश्च करुषाश्च मेकलाश्चोत्कलैः सह।

औण्ड्रा माषा दशार्णाश्च भोजाः किष्किन्चकैः सह॥५२॥

स्तोशलाः कोसलाश्चैव त्रैपुरा वैदिशास्तथा।

तुमुरास्तुम्बराव पद्मना नैषधैः सह॥५३॥

अरूपाः शौण्डिकेराश्च वीतिहोत्रा अवन्तयः।

एते जनपदाः ख्याता विध्यपृष्ठनिवासिनः॥५४॥

The following countries are on the western extremity of the Vindhya- Malava⁷, Karusa, Mekala, Utkala⁸, Aundra, Masa, Dasarna⁹, Bhoja, Kiskindhaka¹⁰, Tosala, Kosala¹¹, Traipura¹², Vaidisa, Tumura, Tumvara Padgama, Naisadha, Arupa, Saundikera, Vtithotra and Avanti¹³.

अतो देशान्प्रवक्ष्यामि पर्वताप्रयिणच ये।

निराहाराः सर्वगाच कुपथा अपथास्तथा॥५५॥

कुथप्रावरणाश्चैव ऊर्णादर्वः समुद्रकाः।

त्रिगर्ता मंडलाश्चैव किराताश्चामरैः सह॥५६॥

The following countries are situated on the mountains- Nirahara, Sarvaga, Kupatha, Apatha, Kuthapravarana, Urna, Darva, Samudgaka, Trigarta, Mandala, Kirata and Amara.

चत्वारि भारते वर्षे युगानि मुनयोऽब्रुवन्।

कृतं त्रेता द्वापरं च कल्शचेति चतुर्युगम्।

तेषां निसर्गं वक्ष्यामि उपरिष्टाच्च कृत्स्नशः॥५७॥

There are four ages of the world viz.- Satya, Treta, Dvapara and Kaliyuga. I am now going to give you an account of each¹⁴.

मत्स्य उवाच

एतच्छ्रुत्वा तु ऋषय उत्तरं पुनरेव ते।

शुश्रूषवस्तमूचुस्ते प्रकामं लोमहर्षणिम्॥५८॥

The Lord said- O King! Hearing this, the sages, desirous of hearing the narration, began to enquire from Suta, the son of Lomaharsana.

ऋषय ऊचुः

यच्च किम्पुरुष वर्ष हरिवर्ष तथैव च।

आचश्व नो यथातत्त्व कीर्तितं भारत त्वया॥५९॥

जम्बूखंडस्य विस्तार तथान्येषां विदांवर।

द्वीपानां वासिनां तेषां वृक्षाणां प्रब्रवीहि नः॥६०॥

The seers said- O Suta! You have told us about Bharatavarṣa, now be pleased to tell us something about Kimpurusa varṣa and Hari varṣa; besides this, be good enough to tell us about the Jambudvīpa, etc., as well as about their people and the trees that grow there.

पृष्टस्त्वेवं तदा विप्रैर्यथाप्रश्न विशेषतः।

उवाच ऋषिभिर्दष्टं पुराणाभिमतं तथा॥६१॥

Thus exhorted by the Brahmanas, Suta began to relate to them what was in accordance with the Puranas and approved by the Rsis.

सूत उवाच

शुश्रूषवस्तु यद्विप्राः शुश्रूषध्वमतन्द्रिताः।

जम्बूवर्षः किम्पुरुषः सुमहानन्दनोपमः॥६२॥

Suta said- O Rsis! As you desire to hear these things, listen to me attentively. The Kimpuruṣa of Jambudvīpa is as great in magnitude as the Nandana-vana.

दश वर्षसहस्राणि स्थितिः किम्पुरुष स्मृता।

जायन्ते मानवास्तत्र सुतप्तकनकप्रभाः॥६३॥

The people of Kimpurusa-khanda have a complexion like that of heated gold, and they live up to 10,000 years.

वर्षे किंपुरुषे पुण्ये प्लक्षो मधुवहः स्मृतः।

तस्य किंपुरुषाः सर्वे पिबन्तो रसमुत्तमम्॥६४॥

A stream of honey flows from a Plaksa tree, in that sacred Khanda, which the Kinnaras residing there drink.

अनामया ह्याशोकाच नित्यं मुदितमानसाः।

सुवर्णवर्णाक्ष नराः स्त्रियश्चाप्सरसः स्मृताः॥६५॥

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

ततः परं किंपुरुषाद्धरिवर्ष प्रचक्षते।

महारजतसङ्काशा जायन्ते यत्र मानवाः॥६६॥

देवलोकच्युताः सर्वे बहुरूपाश्च सर्वशः।

हरिवर्षे नरः सर्वे पिबन्तीक्षुरसं शुभम्॥६७॥

Beyond Kimpurusa is Harivarsa, inhabitants of which are silvery white complexion. They are the fallen people Devaloka. They all drink the juice of sugarcane.

न जरा बाधते तत्र तेन जीवति ते चिरम्।

एकादश सहस्राणि तेषामायुः प्रकीर्तितम्॥६८॥

They do not get old and consequently they live for a very long time. Their average age

is 11,000 years.

मध्यमं तन्मया प्रोक्तं नाम्ना वर्षमिलावृतम्।

न तत्र सूर्यस्तपति न च जानन्ति मानवाः॥६९॥

Ilavrita Khanda is the middle, where there is no strong sunshine and of which men have little knowledge.

चन्द्रसूर्यो सनक्षत्रावप्रकाशाविला वृते।

पद्मप्रभाः पद्मवर्णाः पद्मपत्रनिभेक्षणाः॥७०॥

पद्मगधाश्च जायते तत्र सर्वे च मानवाः।

जम्बूफलरसाहारा अनिष्पन्दाः सुगच्छि नः॥७१॥

देवलोकच्युताः सर्वे महारजतवाससः।

त्रयोदश सहस्राणि वर्षाणां ते नरोत्तमाः॥७२॥

The sun, the moon, as well as the stars are seldom seen in Ilavrita. The people of that place are handsome like the lotus and their eyes are like the same, and their body, too, emits a scent like that of the lotus. They seldom get excited and drink the juice of the rose-apple, (jambuphala). They, too, are the fallen people of Svarga and wear silvery white garments, and live upto 13,000 years.

आयुष्प्रमाणं जीवन्ति ये तु वर्ष इलावृते।

मेरोस्तु दक्षिणे पायें निषधस्योत्तरेण वा॥७३॥

सुदर्शनो नाम महाज्जम्बूवृक्षः सनातनः।

नित्यपुष्पफलोपेतः सिद्ध चारणसेवितः॥७४॥

To the south of Meru and north of Nisadha stands the roseapple tree (jambuvrksa), which is called Sudarsana. It is a huge tree, and always abounds in flowers and fruits, and is frequented by the Siddhas and Caranas.

तस्य नाम्ना समाख्यातो जम्बूद्वीपो वनस्पतेः।

योजनानां सहस्रं च शतधा च महान्पुनः॥७५॥

Jambudvīpa is so called after this huge tree. It rises to a height of thousands of yojanas.

उत्सेधो वृक्षराजस्य दिवमावृत्य तिष्ठति।

तस्य जम्बूफलरसो नदी भूत्वा प्रसर्पति॥७६॥

The tree is so high and big that it seems to cover all the heavens, and the juice of its fruits flows in the form of a river.

मेरुं प्रदक्षिणं कृत्वा जम्बूमूलगता पुनः।

तं पिबन्ति सदा हृष्टा जम्बूरसमिलावृते॥७७॥

It flows round Sumeru, and then waters the root of the tree, and people of Ilavṛta drink it with great pleasure.

जम्बूफलरसं पीत्वा न जरा बाधतेऽपि तान्।

न क्षुधा न कुमो वापि न दुःखं च तथाविधम्॥७८॥

By drinking it, they neither get infirm, nor do they ever feel hungry, tired or miserable.

तत्र जाम्बूनदं नाम कनकं देवभूषणम्।

इंद्रगोपकसंकाशं जायते भासुरं च यत्॥७९॥

सर्वेषां वर्षवृक्षाणां शुभः फलरसस्तु सः।

स्कन्नं तु काचनं शुभ्रं जायते देवभूषणम्॥८०॥

There is to be found a kind of gold, called the Jambunada, which is the ornament of the Devas. It is red like the Indragopa (insect). The fruits of this tree produce the best juice of all the fruits of trees of other varṣas. This tree exudes a gummy sap, like gold, which is also the ornament of the Devas.

तेषां मूत्रं पुरीषं वा दिक्ष्वष्टासु च सर्वशः।

ईश्वरानुग्रहाद्भूमिमुतश्च ग्रसते तु तान्॥ ८१॥

By the grace of God, the soil of that place swallows the excreta of the people and the dead.

रक्षःपिशाचा यक्षश्च सर्वे हैमवतास्तु ते।

हेमकूटे तु विज्ञेया गचर्वाः साप्सरोगणाः॥८२॥

The Raksasas, and the Pis'acas live (in the dales) of Himavata. The Gandharvas and the Apsaras are the inhabitants of Hemakuta.

सर्वे नागा निषेवन्ते शेषवासुकितक्षकाः।

महामेरौ त्रयस्त्रिंशत् क्रीडन्ते यज्ञियाः शुभाः॥८३॥

नीलवैदूर्ययुक्तेऽस्मिन् सिद्धा ब्रह्मर्षयोऽवसन्।

दैत्यानां दानवानां च श्वेतः पर्वत उच्यते॥८४॥

Sesa, Vasuki, Taksakas and the Nagas, all haunt the Nisadha mountain, and the 33 blessed Yajñiyas (Devas) sport on Mahameru. On the Nila mountain, where sapphires abound, live the Siddhas, Maharsis and Danavas. The Sveta range is said to be the resort of Daityas.

शृङ्गवान् पर्वतश्रेष्ठः पितॄणां प्रतिसंचरः।

इत्येतानि मयोक्तानि नववर्षाणि भारते॥८५॥

भूतैरपि निविष्टानि गतिमन्ति ध्रुवाणि च।

तेषां वृद्धिर्बहुविधा दृश्यते देवमानुजैः।

अशक्या परिसंख्यातुं श्रद्धेया च बुभूषता॥८६॥

Srngavan, the best of the mountains, is the haunt of the Pitrs. These are the nine continents in the world. The changeable (plains) and the fixed (mountains) are inhabited by various creatures. Men and Devas see numerous increase in them. They cannot be counted, but should be taken on trust, by one who wishes his own good.

इति श्रीमात्स्ये महापुराणे भुवनकोधे चतुर्दशाधिकशततमोऽध्यायः॥ ११४॥