THE ANCIENT HISTORY OF BHARATA VARSHA

FROM
THE CREATION TO THE END OF
THE 1ST MAHABHARATA WAR

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**End of the History of Bharata Varsha**

**with regard to Aryavarta**

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GOD WILL BLESS THOSE THAT LEARN THE ANCIENT HISTORY OF BHARATA VARSHA.
SCRUTINIZED.

Bow to Lord Simnaea who is the sole Lord of the whole Universe, its Creator, Protector and in whom it enters at the end and being aloft on the farthest summit of the seven hilled Seshachalam and being in His Supremo Heaven which is farthest of all the worlds is always at hand to protect any one when prayed.

INTRODUCTION.

When I was a boy studying English at home I used to hear my teachers read to me from small histories that India has not got a history of its own, especially of ancient times. This is rather a vague remark, but I also believed in it and pondered over at the knowledge of our ancients. In my later years, when I was put to School in the Noble College at Masulipatam, I heard the same censures to our ancients. But instead of joining in them, I was grieved very much why such great people did not write their own history. This problem engaged me even after I was sent to Madras and put in the High School of Patchayappa's College by the Court of Wards, but while in the College I had some information regarding the history of our ancients, which elevated my mind and made me more inquisitive. After sometime my Tutor and Guardian Mr. Potts took me on a tour through Rajputana. On our return he gave me a history of Rajasthan by Colonel Tod. I was overjoyed to find in it the history of the Soorya Vamsa (Solar Race) from the earliest times. In addition to this, my private teacher and good friend Mr. A. V. Gopalacharir was telling me some very highly interesting facts concerning the dynasties of Southern India which rejoiced me very much. All these circumstances led my mind to be very speculative.
Even though I was very much pleased with the discovery of the ancient history of the Aryans in Tod’s Rajputana I could not vote for the censure by the author upon the puranic history or agree with his inferences from the facts contained in them. Then I began to search for the sources from which Col. Tod got his information. I took Sri Bhagavatam which I purchased in my tours, wherein I was told in my boyhood that the 9th Skandham contains a history of Sooryavamsha. My joy knew no bounds when in the course of studying the whole Bhagavatam I found not only the pedigree and history of Sooryavamsha but also of Soma-vamsha (Lunar Race) and also detailed histories of Swayambhava Manvantara the 1st Manvantara of the Creation, of the fourteen Manvantaras, of divisions of Earth into seven Dweepas or continents and Oceans and of many other important Dynasties. I continued the study of the same Puranam till I returned from Madras to Nuzvid in 1833. Then I thought why not compile a history of Aryans from this source. But I decided to consult other Puranas also. For this purpose I got most of the Puranas at Benares, when I went there on my tour with family in 1896. Then I drew pedigrees from all of them and I was overjoyed to find that they concurred in every thing differing only in the names mentioned, some being additional names to already existing ones. Then I began to search for a proper person to compose this great history in Sanskrit for the first time. I thought that if we have this great history first in Sanskrit, the noble language of Aryans, we may have it translated into English and other languages afterwards. It was not until two years after that I found the person and time to begin this great work. I, at last, selected the good pandit Sriman
Kidambi Gopala Krishnamacharyula garn and requested him to undertake this great work, to which he kindly consented and set to work at it with his heart and soul and composed the work naming it Sri Shobhanadrisha Vaibhavam in which the learned pandit described the history of our ancients elaborately in sweet verso having the Puranas for his source. I wrote this history in English for the use of those who want to read the history of our ancients in an abridged form describing most important facts from that history and also adding new information. I happen to find what was not in that great work. Therefore I commend this work to the public as containing all the important facts of the history of our ancients in compendium forms.

Authorities are stated in this work for every fact as far as possible. Any suggestion or criticism will be accepted with thanks and I will be ready to explain them.

In this work Antarbedi Bankat Lal Chowdhariji, my good and trusted clerk, helped me greatly in fair copying the original Manuscript and patiently correcting the proofs.
PREFACE.

INDIA WAS THE CRADLE OF MANKIND.

There were two prominent theories hitherto put forth as to the location of the place where the men were first created and lived. The first and the older one is the theory that the plateau in Central Asia near the source of the Oxus was the original cradle of man. The reasons put forth for this theory is that in Rig Veda the wars of Trutsus in Punjab and the Rivers of Punjab were described. Therefore the upholders of the theory suppose that the Aryans were first living in Central Asia and have migrated thence to India and have first settled in Punjab. My objections to the theory are as follows - If Rig Veda describes only the Kshatriya tribe of Trutsus and only those Rivers of Punjab we can uphold the above theory. But Rig Veda not only mentions the Kshatriya tribe of Trutsus of whom Divodasa and Suddra were Leaders but almost all the Sovereigns we come across in Puranic History from Swayambhuya Manu the first Emperor created by Brahma down to Shatanika the son of Janamajaya who ruled in the second century of the present Kali Yuga. As to the Rivers Rig Veda not only mentions the Rivers of Punjab but all the Rivers in Bharata Varsha (India) from Sindhu or Indus, Saraswati in Punjab and Ganga, Yamuna and Sarasu of Arjavan to Kavery of Southern India (Kavery is called in Rig Veda as Marudrudha). Therefore this theory cannot stand for the reasons described above. The second theory was put forth later on by Mr B. G. Tilak in his book called 'Arctic Home in Vedas' in which he quotes many Hymns of Rig Veda which he says describe the climatical conditions of Arctic regions and hence he asserts the cradle of
man was the Arctic regions. My objection to this theory is as follows:-The meanings he gives to some of the Hymns are against the Text of the Hymns and the approved commentary of Shyana. Some Hymns, of course describe conditions of the Arctic Region. But we must not jump from this to the conclusion that the Arctic region was the cradle of man, because those that so describe are very few and a very large number of the Hymns describe India, her Sovereigns and Rishis and Rivers. As our ancestors lived even in the Arctic regions at later times i.e., about the beginning of the 7th Manvantaram as shown in this work, and they were going to the summit of Sumeru which is situated on the North Pole and the description of Arctic regions in the Rig Veda which was chanted by them being taught by Brahma cannot ascribe that their original home was the Arctic regions. Therefore the theory of Mr. B. G. Tilak will not stand. Now I put forth the theory that Bharata Varsha or India is the place where the first man was created and lived and the mankind flourished and I try to establish it as follows. My first reason is that Rig Veda as well as other Vedas describe mostly, India and her Sovereigns. Secondly according to the Geologists India was the oldest formed country of the Earth. Further Manu's Code which was the oldest Code being composed by Swayambhuya Manu the first Emperor of the Earth describes India and not any other part of the world. It is stated in Sri Ayodhya Mahatmyam a part of Rudrâyamala, that Swayambhuya Manu built that City and made it his first and the only Capital. It is also stated in Bhagavatam Skandham 3, that Swayambhuya Manu
residing in Brahmavarta the part of India between the Saraswati and Drushadwati met Kardama and gave his daughter, Devabhoiti, for his wife. From all the above reasons, I firmly believe that India was the place on the Earth where men were first created lived and originally flourished and it was from India they migrated to the other parts of the Earth.

THE PERIODS OF HISTORY.

The Historians of India have hitherto stated the following periods of ancient history:— 1. Vedic Period. 2. Brahmana Period, 3 Upanishad Period, 4. Smruti Period, 5. Puranic Period, 6 Epic Period of Ramayanam 7. Itihasa Period of Bharatam, They assign the time for each of these Periods according to their suppositions. Some even say that Sri Mahabharatam was older than Sri Ramayanam without stating any proper reason and having no regard to the tenor of the Texts. Now about these so called periods, they are no periods at all properly speaking for these reasons.

1. Vedic Period was no period because as I said before, the Vedas do not state the History of a particular period even though they were created by God at the time of creation of Brahma and given to him as stated in Purusha Sooktam of Vedas themselves, puranas and Surya Siddhantam, Chapter 12, they do not state any particular period of History but make reference to the sovereigns from Swayambhuvya Mann the first Emperor created by Brahma to Shatanika the son of Janamo jaya who reigned about the beginning of the second century of the Present Kali Yugam. Therefore, we
cannot say that Vedas relate to any particular period of History.

2. It is said in Vedas and Upanishads that Brahmans and Upaishads were created along with the Vedas therefore we cannot assign a particular period to them. Of course, later from their creation by Brahma Rishis obtained them either from Brahma along with Vedas by inspiration or learned them by Yoga, and those Brahmanas or Upanishads were celebrated by their names or authorship as also the Hymns of Vedas. But even this period cannot be fixed with reason. Therefore no separate period of Brahmanas or Upanishads can be assigned and even if we do so by supposition of their publicity by the Sages it is useless for History.

3. As for Smrutis the period of time which the Western scholars give them is incorrect. The Manu Smruti is the oldest Smruti as it was composed by Swayambhuva Mann, the first Manu and the first Emperor of the Earth created by Brahma about the beginning of the Kalpa. This fact is evident from the first few chapters of the Smruti. The other seventeen Smroties were composed later on at different times. It is useless if we fix time of their origin as it throws no light on the History of our ancients.

4. The Puranic Period was next assigned by the Western scholars which is also not correct. In fact all the Puranas were created by God in a mass along with the Vedas. But each of them have their separate date of publication. Even this forms a part of History of Litera-
true but does not help in the knowledge of actual History or our ancients. Vide Sri Matya Puranam Chapter 53, Stanzas 3 & 4.

5 and 6. So with Sri Ramayananam and Sri Mahabharatam. Sri Ramayananam is much older than Sri Mahabharatam being composed by Valmiki in 1012th year of the reign of Sri Rama while Sri Mahabharatam was composed by Vyasa in the 3rd year of the reign of Yudhishthira. So, 3rd year of Kali. Yugam both are mentioned in the work itself. The Geologists, assign their own periods to the Ancient History, such as Stone Period, Wooden Period, Bronze Period, Steel Period etc. They state that people on the Earth were originally rude and uncivilised and they first used stone implements and then gradually used the utensils of the above mentioned materials such as stone, wood, bronze, steel etc, as they developed in civilization. To this conclusion they say that they have come from the implements of those materials they came across in different layers buried under the Earth. This theory cannot stand in the face of Vedas themselves which state that our ancients from the very first Manu used Steel Arrows, Bows, Swords and drove on Chariots yoked by a pair of teams of Horses. Some people of the forest might have used the above implements. But even the forest men were civilised, of whom we come across in the History of Sri Rama in the Treta Yuga described in Sri Ramayananam. Such as Guha and in the history of Pandavas of Dwapura Yuga passed described in Sri Mahabharatam such as Chitravorn. Moreover the descendants of those
Kings who migrated from India to other parts of the Earth gradually degenerated and forgetting the high civilization of their forefathers became uncivilised and nomadic, and their followers were using the above said utensils. The under-ground caves we come across in the Nellore District and such other places were those used by forest people which practice is in vogue among the natives of forests even now. Hence the deposit of the above utensils in the Earth finding which by excavations the Geologists came to wrong conclusions as stated above which cannot support the theory of Geological periods. Therefore setting aside all the above periods both of the Western Historians and the Geologists as they were the coinages of later minds, I will state here the periods of History of our ancients as divided by the Puranas. They are as follows:—The History of our ancients was divided into Six Manvantaras and twenty seven Mahayugams of the seventh Manvantaram which is the present one.

AUTHENTICITY OF PURANAS.

Before describing briefly the past six Manvantaras, and the present one, the seventh Manvantaram, I will state here the authenticity of Puranas which are very important for our ancient history. The Puranas are not believed to contain reliable history by the present day Historian. They are considered to relate unreliable fables. But they are equally reliable as the Vedas and relate authenticated and reliable history as they were created by God with the Vedas and formed part of them. I quote here below the authorities from Vedas for my assertion.
1. Brhadaranyaka Upanishad.
3. Adharva Veda Kanda 14., Anuvaka 1, Prashna 9, Mandala 12.
   Gopada Brahmana of Sama Veda.
   Chhandogypapanishad Chapter 7, Khanda 1, Stanzas 2 & 4.
   do 2, Stanza 1.

All these authorities state that Brahmahas, Upanishads, Puranas and Itibhasas were created by God along with Vedas. As for the mention of the Incarnations of God Narayana by the Vedas the following are the authorities. Sri Varaha incarnation Shatapada Brahmana 11-5-2-9-14-1-2-11.

   Taittareeya Sambita and Do Brahmana.
   Sri Ntrsimha Incarnation, Nrusimha Tapaneeya Upanishad.
   Sri Vamana Incarnation. Rig-Veda, Mandala 1 Suktam 22.
   Shatapada Brahmana; 1-2-5-to 7.
   Sri Parashurama Incarnation. Shatapada Brahmana 14-1-11.
   Sri Rama Incarnation. Rig-Veda, Mandala 10. Suktam 93, Ruk 14.
   Sri Rama Tapaneeya Upanishad.
   Sri Krishna Incarnation. Sri Krishna Upanishad and Gopala Poorya Tapaneeya and Uttara Tapaneeya Upanishads.
I have already said that almost all the Sovereigns we come across in Puranas are mentioned in Vedas. Therefore Puranas are as reliable as the Vedas as they were created with the Vedas along with the Brahmanas and Upanishads. One may say that the Puranas bear the authorship of Sages and so were not created with the Vedas. My reply is, not only the Puranas but the Upanishads, the Brahmanas and even the Vedic Hymns bear the authorship of Sages. The fact is Brahma received the Vedas, Brahmanas, Upanishads, Puranas and Itibhassas from God and taught them to the Sages. Therefore the fact that Puranas bear the authorship of the Sages cannot lessen them from the Vedas in reliability. One may say that Puranas disagree with each other. My reply is this: With regard to religion in Puranas they differ in the same way as Vedas with the object of praising the Deva they describe at a particular place and with the main object of creating in the minds of the readers the importance and reverence in that Deva. Moreover these Puranas were divided into three sects, Satvika, Rajasa and Tamasa (i.e., those that were related with calm mind by Brahma, those that were related with proud mind by him and those related with angry mood). Sri Bhagavadgita relates the above divisions of Puranas and says that only the Satvika Puranas must be followed by those who want to attain the Supreme Presence. In Padma Puranam, Uttara Khandam, the same thing is stated. It is also stated that the Rajasa Puranas praise Brahma most, Tamasa Puranas the Shiva, and Satvika Puranas Narayana, and He is the only supreme worshipped by those who want to attain
the Supreme Heaven, His eternal Presence. - But the Vedas, Brahmanas, Upanishads, Puranas, Itihasas, Smritis and Surya Siddhanta all, in one voice, assert when the question of Supreme God came that Sri Narayana is the Supreme God and must be worshipped to obtain the Supreme Heaven. They also say that He is the only One Who is the Omnipresent and All-pervading.

As for the history, the Puranas differ very rarely. Some portion of the history of a Sovereign which is not stated in one Purana is related in another one. But they differ in relating the same history and in giving the list of Sovereigns. The reason is this:—In these eighteen Puranas each Puranam relates the history of a Kalpa or day of Brahma particularly. The present Kalpa or day of Brahma is called the Varaha Kalpa and is the first day of his fifty-first year. Sri Vishnu Puranam relates the history of Varaha Kalpa. Sri Bhagavatam though said to relate the history of Saraswata Kalpa almost agrees with Sri Vishnu Puranam and relates elaborately that which is briefly stated therein. Therefore these two Puranas must be followed for the history of our ancients and those histories in other Puranas which do not disagree with these but contain new facts must be taken. Therefore the Vedas Brahmanas, Upanishads, Puranas and Itihasas were created by God and equally reliable as such. All the others but Vedas describe elaborately what is said in them briefly. The Brahmanas elaborate the ritual stated in Vedas. Puranas and Itihasas elaborate the histories briefly stated in Vedas. Of all the Puranas on
the Brahma Kaivarta Puranam describes the history of the first Kulpam. All the other Puranas state the creation of Bhoots and Elements and Brahma by God and pass on to the history of the Varaha Kulpam. The Upanishads elaborate the divine portions of the Vedas.

The art of writing in ancient times is believed by the modern scholars to have come to practice from the time when Mahabharatam was composed but in Sukraneeti, the art of writing is described in Chapter I stanza 313 and Chapter II, Stanzas 173 to 309, from 312 to 369 and from 370 to 384. This Sukraneeti was composed by Sukracharya, who was born at about the beginning of the 2nd Manvantaram, but the Puranas were not originally written, but were orally related as they are considered as sacred as Vedas. It is doubtful even Mahabharatam was written as that portion which relates to its writing is only seen in some copies. Sukraneeti relates at length the system of Government in ancient times.

A regular paper correspondence is described in it at length. Dram as are mentioned in Sri Ramayanam, Ayodhya Kandam, Sargas 69 and 83. Then those Dramas might have been written and played. We have only one Drama of those times at present, namely Sri Hanuman Natakam written by Sri Hanoomon. There is an Inscription of Sri Rama, bestowing to the Brahmins the town called Dharmaranyam, which is situated on the southern bank of the Ganges between Magadha and Kowshambi.

Authority:– Skanda Puranam, Dharmaranya Khandam of Brahma Khandum, Chapter 34.
Having established the authenticity of Puranas I will state the great periods of history stated by them which are only the real ones and should be followed.

MANVANTARAS.

To make myself clear I will explain what is a Manvantara. A Manvantara means the period in which a Manu and his descendants rule. I will now state the length of the period. One earthly year is a day and night of Dehas (the Uttarayana the first six months from about the middle of Pushya i.e., January to about the middle of Ashadha i.e., July is the day of Devas when the Sun shines from the north of Equator and the Dakshinayana the other half of the year is the night of Devas when the Sun shines from the Southern side). I will quote an incident from Vedas which I think will be a novel thing to the majority of the public. It is generally believed that the Aryan belief was the stability of the Earth and the movement of the Sun round. But in Rig-Veda the stability of the Sun is mentioned.

Authority:—Rig-Veda, Mandalam 1, Suktam 164, Ruk 2.

Therefore when we come across in Puranas that the Sun travels in Chariot yoked by seven horses we must understand that the seven coloured rays of the Sun were compared to seven horses and his globe to the chariot in which way the Shayana commentator of Rig-Veda explains. In Suya Siddhantam too, where it is said that the Sun travels round the Earth we must understand that it was stated for men to understand and calculate the movements easily and the real meaning is that the Sun
spreads his effulgence in the way Shayana explains. Therefore the real theory of the Aryans is the stability of the Sun.

Now I go back to the period of time. Four thousand Deva years from the Kruta Yuga, four hundred the Sandhi (previous to the Yuga) and so long a time the Sandhyamsha (after the Yuga). Three thousand Deva years form the Treta Yuga, three hundred years the Sandhi before the Yuga and such a period the Sandhyamsha after the Yuga. Two thousand Deva years form the Dwapara Yuga and two hundred the Sandhi before it and so long a period the Sandhyamsha after it. One thousand Deva years form the Kali-Yuga, one hundred years the Sandhi before the Yuga and so long a time the Sandhyamsha after it. These four Yugas with Sandhis and Sandhyamshas that is twelve thousand Deva years form one Mahayugam. Seventy-one Mahayugams form a Manvantaram. Fourteen Manvantarams form a Kalpa or day of Brahma. So long a time is his night. Six Manvantarams have passed in the present Kalpa which is called the Yarasha Kalpa which is the first day of his fifty first year. (This fact we will find is Surya Siddhantam Chapter 1, Stanzas 20, 21, Sri Vishnu Puranam Amsha 1, Chapter 2. Stanzas 26, 27, 28, and Sri Bhagavatam, Skandam 3, Chapter, 11; Stanzas 30 to 36). The Seventh Manvantaram is proceeding and twenty seven Mahayugams have passed and the twenty eighth is continuing in which Kruta, Treta and Dwapara Yugas have passed with Sandhis and Sandhyamshas and Kali Sandhi is proceeding At the end of each Manvantaram a Deluge
occurs in which all the Trilokya, i.e., all the three worlds with Dhruva perish and the worlds above remain (Surya Sidhantam Chapter 1, Stanzas 18). At the end of the Kalpa all the worlds perish (Sri Bhagavatam, Skandam 3, Chapter 11, Stanzas 22-31 and Sri Venkatachala Mahatmyam of Varaha Puranam, 1st Part, Chapter II).

The lineal measurements used by the Aryans were as follows—Vayu Puranam, Uttra Khandam, Chapter 39, from Stanzas 93 to 193 numerical measurements, and from Stanzas 115 to 126 measurements of distance.

Vayu Puranam, Sri Ramayanam, Brahmanda Puranam Uttra Khandam, Yuddha Kandam, Upasamhara Chapter 37 Sarga 28 Patham, Chapter 2 Shlokaam 93.

One hundred hundred thousand=

one hundred lakhs or Crore

ten thousand= hundred thousand crores=

Ayutham hundred thousand= lakh Crororo

Niyutham hundred thousand= shanku

Arbudam or Koti Maha Shanku

ten crores= hundred thousand thousand shanku=

Arbudam hundred thousand crores=

Ayutham hundred thousand tens=

10 Lakhs or Priyutham
hundred crores = Brundam = Padmam
Arbudam Hundred thousand Lakhi crores =
Brundams =
thousand crores = Maha Brundam = Madhyam
Kharvam hundred thousand Maha brundams =
ten thousand crores =
Nikharvam. hundred thousand Padmas =
hundred thousand crores = Maha Padmam
Shanku.

thousand into thousand Shankh hundred thousand Shankh
into ten crores = Padmam
Kharram hundred thousand Maha Padmam

thousand into ten thousand crores =
Samudram. hundred thousand Kharrams =
thousand into ten thousand crores =
Madhyam. Maha Kharram.
thousand into 20thoun- Samudram.
sand crores =
Antam.
crore into crore into hundred thousand samudrams
thousand = Parardham Jagham
Two Parardhams = Parandhams = Mahasandhams =
hundred Parardhams = Mahasandhams =
Paridratham. hundred thousand Parardhams =
thousand Parardhams = Patipadmakam.

Measurements of distance by the ancients.

Primal measurement was =
Paramanam.
8. Paramanams = 1 Trasarenus i.e., Padmarenu.
8. Trasarenus = 1 Ratharenu.
18

8 Ratharenus=1 Balagri
8 Balagras=1 Viksha
8 Vikshas=1 Vooka
8 Vookas=1 Yvva.
8 Yvvas=1 Inch
12 Inches=1 Vitastha
21 Inches=1 Aratham
24 Inches=1 Hastha (hand)
30 Arathanas=1 Kashku
96. Inches=1 Dhanussa

Which is equal to Danda, Yoga and Nali.

30 Dhanusa-sus=1 Nala

2000. Do =1 Gavyooti which is equal to 2 Koss

8000. Do =1 Yojanam
1000 Yojanams=1 Deva-koss

Authority—Vayu Puranam, Uttra Khandam, Chapter 39, from Stanza 117 to 127 and Brahmanda Puranam, Upasamhara Padam, Chapter 2, stanza 117 to 127

END OF THE PREFACE

MAHA SRUSHTI

(Or the creation beginning with Bhootas or Elements and ending with Brahma).

The first great period or the first Manvantaram called the Swayambhuva Manvantaram

Kind God being even in His Supreme Heaven which is everlasting and always served in every way by His celestial attendants, like Vi. uwaeka. na, Garuda, Ananta and others and enjoy in, pleasure with His
essential Queens, Sri Devi, Bhoo Devi and Nocla Devi, and perceiving the whole Universe that dwindled into lumber at the end of the great Deluge after Brahma's lifetime and lying in Him unable to act and knowing Him and thus obtain Moksham or His Supreme Presence was not pleased, like a father who has some prodigal sons.

Therefore he wished to give bodies to the souls according to Karma lying in Prakruti which is in Him and thus give them chance to obtain His Presence by knowing Him. Accordingly he began to create. For this purpose He stood with innumerable heads, hands and feet occupying the whole space below the supreme Heaven and standing even there for some distance.

Authority:-Rig Veda, Mandalam X, Sooktam 90, Ruk 1 and, Sri Bhagavatam, Skandham 3, Chapter 7, Stanza 22

Then He incarnated as Virat Who is the same as Vasudeva the first Vyubam described in Scorya Siddhantam Chapter 12 Stanza 13.

Authority:-Rig Veda, Mandalam X, Sooktam 90, Ruk 1, and Sri Bhagavatam Skandham 3, Chapter 7, Stanza 22.

Then God Vishraroopa (He who stood with many heads, hands and feet) brought out the Prakruti in Him and gave it to Vasudeva to create. Then Virat or Vasudeva first creating a Lokam or world called Vaikunta inside the Prakruti and staying there began to create. He created an element called Mahat from Prakruti from that He created another element called Ahankara which was divided into Vaikarika, Tejasa and Tamasa.
From Vaikarika He created Devas guarding the Indrias or the senses and manas or mind. From Tejas He created the ten Indrias (five sensitive senses i.e. Seeing, Smelling, Touch, Taste, Hearing) and five senses which i.e. Talking, hands, legs, anus and the genital organ. From Tamasa Akasha, from Akasha Vayu, from Vayu Tejas or light were created. These Akasha Vayu and Tejas are the primal elements of those that are seen now. So far was the creation of Vasudeva or Virat.

Authority Sri Bhagavatam, Skandham 3, Chapter 5, Stanza 29 to 33 and Soorya Siddhantam, Chapter 12 Stanza 13.

Then He encircled one over the other i.e. Vayu over Tejas and so on.

Authority: Sri Vishnu Puranam Amshal Chapter 2.

This is first Vyuba or Incarnation of God who resides there (Vaikuntham) with His two queens Sri Devi and BhooDevi and all the celestials like Vishwakarma, Garuda and Ananta etc, until the end of Brahma's lifetime. His world or Vaikuntha Lokam was described at length in Padma Puranam Uttra Khandam Chapter 229, Stanza from 43 to 80.

The Second Vyuba or Incarnation called SANKARSHANA.

Then that Vasudeva incarnated as Sankarshana as white as his Panchajanya (Shankhara) and creating a Lokam called Vishnu Lokam in the element of Teja and residing there with Sri Devi and His celestials described above first created water which occupied the whole space inside the element of Tejas.
Authority - Padma Purāṇam Uitaia Khandam
Chapter: 22 stanzas from 80 to 110 and Soorya Sid-

A part of the text is not visible in the image.
His attendants like Vishwaksena Garuda and Ananta created by Him.

Authority:—Sri Brahma Vaivarta Puranam Prakrut Khandam Chapter 2, Stanzas, 57 to 60. Skanda Puranam Kasi Khandam, Poorva Khandam, Chapter 23 Stanzas 22 and Chapter 6, Stanzas, Krushna Janma Khandam, Chapter 4, Stanzas 77.

This was the Lokam where Sanaka and Sanandana went as described in Sri Bhagavatam, Skandham 3, Chapter 15.

Then Aniruddha created Shiva with five heads from his left side.

Authority:—Brahma Vaivarta Puranam, Brahma Khandam, Chapter 3, Stanzas 18.

He then created Durga. Authority:—Brahma Vaivarta Puranam, Brahna Khandam, Chapter 3, Stanzas 70 to 87. Then he ordered Shiva to marry her but Shiva requested Him to allow him to remain unmarried as he wants to lead a secluded life. Then God Aniruddha consented and ordered Durga to remain in Go Lokam until the Varaha Kalpa when she would born to Daksha and marry Shiva.

Authority:—Brahma Vaivarta Puranam, Brahna Khandam, Chapter 6 Stanzas 55 to 58.

Then He created Brahma with four heads from His navel and Savitri as white as conch from his tongue.

Authority:—Brahma Vaivarta Puranam, Brahna Khandam Chapter 3 Stanzas 30 to 32 and Chapter 4 Stanzas 1 to 3.

Sri Bhagavatam Skandham 2, Chapter 8, Stanzas 14.
Then God Aniruddha gave Nandi one of the bulls created by him to Shiva and sent him to Kailasa Lokam which He created 27 eroros of Yojanams below Go Lokam.

Authority:- Brahma Vaivarta Puranam, Brahma Khandam Chapter 5, Stanza 46.

Then Aniruddha gave to Brahma one of the swans created by him for his vehicle and Savitri as his wife. Then Brahma went to Satya Lokam and began to create.

Authority:- Brahma Vaivarta Puranam, Brahma Khandam, Chapter 6 Stanza 2 and Chapter 5 Stanza 48.

Then Aniruddha went to Golokam which was created at first by Him 27 eroros of Yojanams above Kailasa Lokam and stayed there in the form of Sri Krishna in blue hno with two hands and holding a flute in a hand. Then He created Radha and Lakshmi and accepted them as His Queens and Sarasvati in another form, also became his Queen. Then He further created Gopas (Shepherds) Gopoes (Shepherdesses) to be attendants on Him and on His Queens.

Authority:- Brahma Vaivarta Puranam, Brahma Khandam Chapter 5 Stanzas 18 to 43 Krushna Janma Khandam Chapter 5 Stanzas 114 and 115 Chapter 6 Stanza 184, Skanda Puranam as stated above.

The Royal palace here contains sixteen courts and doors built of gems.
Golokam is above all the Lokams and is oval and in the shape of a long popper and has towns containing gemmed buildings. It is one crore of Yojanams wide and one hundred crores Yojanams long. It is encircled all over first by a Mountain called Shanashranga then by a river called Vrnda and garden called Brundavana then by Rasamundala i.e. the play ground for Sri Krishna, His Queens and Gopases.

Authority:-Brahma Vaivarta Puranam Prakruti Khandam, Chapter 51, Stanza 15 and Krishna Janma; Hi an Gam, Chapter 4, Stanza 79.

Vaikuntham is 8 crores of Yojanams above Satya Lokam which is 1 crore of Yojanams below Sweta Dweepam. Katlasam is 16 crores of Yojanams above Vaikuntham.

Authority:-Skanda Puranam, Kasi Khandam, Purva Khandam, Chapter 23, Stanzas 20 to 22.
Stanzas 20 to 22 and Brahma Vaivarta Puranam
Krushna janma Khandam, Chapter 4, Stanza 52 to 54.

**SWETA DWEEPAM.**

He at last created Sweta Dwepam on the north of Jalodadhi or mass of water mentioned above.

Authority:-Brahma Vaivarta Puranam, Brahma Khandam, Chapter 28, Stanza 69.

Sri Krishna janma Khandam Chapter 4, Stanza 73.

He stays there with His queens Sri Devi, Sarasvati, Ganga and Tulasi and His celestial attendants.

Authority:-Brahma Vaivarta Puranam, Brahma Khandam, Chapter 28, Stanza 69, Sri Krishna Janma Khandam, Chapter 4, Stanza 73, and Prakruti Khandam, Chapter 12, Stanza 1.

Of these Tulasi is the incarnation of Sri Devi and came to this Lokam in the second Kalpam which will be explained hereafter.

Those Lokas i. e. Kailasaam, Vaikuntham and Sweta Dwepam revolve round each other thus: Kailasaam revolves round Golokam, Vaikuntham revolves round Kailasaam and Sweta Dwepam with all the worlds below it revolves round the Vaikuntham. These four Lokas i. e. Golokam, Kailasa Lokam, Vaikuntha Lokam, and Sweta Dwepam do not perish or be affected by the Deluge at the end of the Kalpam or Brahma’s day but stay unaffected until the end of Brahma. Sri Aniruddha having created thus ordered Brahma to do further creation and going to his Lokam in the midst of Brahmandas off stays there giving light to all of them while they all revolve round Him.
In this chapter it is said that Brahma meaning our Brahmandam revolves round a Zodiac. This is not our Zodiac as thirteen signs were mentioned whereas our Zodiac contains only twelve: Makara and Nakra were mentioned in the former whereas only Makara was mentioned in our Zodiac. Makara in the former which represents a sea monster (sea Elephant) as in Makaralaya and Nakra a crocodile. Crocodiles do not live in the sea or ocean. Then the Zodiac mentioned there is the one formed by the Brahmmandas in the same way as the 27 stars from our Zodiac. These Brahmmandas are some of those innumerable ones which revolve round Apiruddha.

End of the Mahashrupshti.

TULASI.

In the beginning of the Kali Yugam of the first Mahayugam of the first Kalpam there was a quarrel between Sarasvati and Ganga the Queens of Narayana residing in the Sweta Dwepam. Then Sri Devi, tried to appease them. But they got enraged and cursed not only each other to go out of the Lokam but also Sri Devi. Accordingly in the same Kali Yugam Ganga descended to Swargam and flowed there as a celestial River: Sarasvati was born to Brahma from his mouth. Then Brahma loving her wished to have cohabitation when his sons the Prajapatis abhorred the idea and hindered him. Brahma became a Mruga or buck and Sarasvati a Rohi or doe to have cohabitation in the guise. While they were cohabiting Shiva induced by Prajapatis cut off the head
of Brahma and the hinder part of Rohi. Then they left those bodies and were married in their natural form. Afterwards Sarasvati flowed as a river from Satyalokam to Swagam and in Earth as well in the 4th Manvantaram. Sri Devi was born in the same Kali Yuga to a king called Dharmadhwaja and was named as Tulasi. She was married by Shankhachooda an Asura who was Sridama attendant of Sri Krishna in Golokam and born so by the curse of Radha in Golokam when he prevented her going to Sree Krishna while He was enjoing pleasure with a Gopi called Viraja, and has an Amsha or power of Vishnu. As he won Devas he was killed by Shiva by the help of God Narayana. Tulasi entered fire and born again in the beginning of the Kali Yuga of the second Mahayuga of the same Kalpa to an Asura called Kalanem. Shankhachooda was born again in Lavana Samudra or the Salt Ocean under the name Jalandhara after the churning of the Milky Ocean, which took place in the Kruta Yuga of the Second Mahayuga, of the first Kalpa. They were again married. As Jalandhara won the Devas, Shiva again killed him with the help of Narayana. Then Tulasi again entered fire and going to Sweta Dweepam became there the Queen of Narayana.

Author: Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 6 and 13, 15 to 20 and Padma Puranam, Uttara khandam from Chapter 96, to Chapter 104.

She incarnates as Tulasi tree in the milky ocean in any of Kruta Yuga of every Kalpa when the Milky ocean is churned.

Authority: Padma Puranam, Uttara khandam, Chapter 233.
Visrushti or the various creation by Brahma.

Authority:-Brahma Vaivarta Puranam, Braham Khandam, Chapter 7.

Aniruddha having done the above creation and staying in the midst of all the Brahmmandas again entered each Brahmmandam and reclined on His Sesha on the massive water below the Sweta Dweepam. Then He was of Vishvaioopa having many heads hands and feet. Then Brahma again came out of the Lotus which was issued out of His naval.

Authority:-Brahma Vaivarta Puranam, Prakrtiti Khandam, Chapter 3, Stanza 48 and Sri Bhagavatam, Skandham 3, Chapter 8, Stanzas 14, 15, 24, 25.

Brahma having been enjoined by God Aniruddha to create, began the creation in various ways in the vacuum formed by God in the Andajalam below the Sweta Dweepam. He first created his Lokam called Satya Lokam under the Jalodadhi mentioned in Sweta Dweepam one crore of yojanams below Sweta Dweepam;

Authority:-Brahma Vaivarta Puranam, Sri Krishna Janma Khandam, Chapter 4 Stanzas 53 and 54.

Then he created a Shiva Lokam above His Lokam between the Jalodadhi or Andajalam and His Lokam for the residence of Shiva who was Shiva of Kailasa Lokam incarnated to Brahma from the middle of his brows

Authority:-Vayu Puranam, Uttara Khandam, Chapter 39, Stanza 230 and Brahma Vaivarta Puranam, Prakrtiti Khandam, Chapter 3 Stanza 49, Sri Bhagavatam, Skandham 3, Chapter 12, Stanzas 6 to 14.
Vishnu Lokam II.

Authority.-Sri Bhagavatam, Skandham 6, Chapter 29, Stanza 1.
Chapter 39, Stanza 230 and Brahma-vanavarta-Purāṇam, Prakruti Khandam, Chapter 3 Stanza 49, Sri Bhagavatam, Skandham 3, Chapter 12, Stanzas 6 to 14.
Vishnu Lokam II.

—-Then Brahma created another Vishnu Lokam in the same meridian with his Satya Lokam. God incarnated as Vishnu and resides in this Lokam with his queen Sri Devi and His attendants Vishwaksena, Garuda, Ananta and others. The Royal Palace here is of sixteen courts.

Authority:— Brahma Puranam, Chapter 65.

This Lokam and Shiva Lokam revolve round Satya Lokam. Six crores of Yojanams under Satya Lokam He created Tapo Lokam where the Devas called Virajas reside. Four crores of Yojanams under it He created Jana Lokam where the Sages Sanaka, Sanandana, Saastana and Sanatkumara and the Manus reside. Two crores of Yojanams under it He created Mahar Lokam where Prjapatis that live until the end of the Kalpam reside. All the above Lokas remain until the end of the Kalpam or Brahma's day.

Authority:—Vishnu Puranam, Amsba 2, Chapter 7.

Then He created Dhruva's Lokam one crore of yojanams below Mahar Lokam above all the Tri lokya or the three worlds Swargam, Bhuva and Bhoo where Dhruva created by Brahma stays.

Authority:—Brahma Vaivarta Puranam, Chapter 7.

This Dhruva lived throughout the 1st. Manvantaram. Then Brahma created the four Lokams Amaravati of Indra, Agni's, Dharma's and Kasyapa's Lokas and arranged them to revolve round Dhruva.

Authority:—Sri Bhagavatam, Skandham 6, Chapter 29, Stanza 1.
Then He created the Lokas of eight Dikpala's or the Dvas ruling the eight sides of the Trikotya. They are Devadhama of Indra in the east, Samayamun of Yama in the south, Nambochana of Varuna in the west and Alaka of Kubera in the north.

Authority — Bhagavatam, Skandhama 5, Chapter 21, Stanza 6

Then He created the Sun etc.

The Sun is 1 lakh of yojanams above the Earth.

The Moon do do
Small Stars
with Abhujj 3 lakhs do do the Moon
Budha 2 ,, do ,, the Stars
Sukra do ,, Budha
Angaraka do ,, Shukra
Bhraspati do ,, Angaraka
Sani do ,, Bhraspati

Then the 27 stars with Abhuj form the zodiac are situated

Seven Sages 11 lakhs of yojanams do do Dhruta 15 ,, do ,, the Sages.

Authority—Sri Vishnu Puranam. Amaha 2, Chapter 7.
Sri Bhagavatama, Skandhama 5, Chapter 22.
He created the Lokas of Rahu and Ketu 10000 yojanams below the Sun.

Authority—Sri Bhagavatam, Skandhama 5, Chapter 21, Stanza 1.

Distances from the Sun to the Planets.

Astronomy of today by Dalmage, page 47.
Mercury about 36,000,000 miles or 45,00,000 Y. 1,125 D.Y
Venus ,, 67,200,000 ,, or 81,00,000 ,, 2,100 ,, 
Earth about 93,900,000 miles or 1,16,12,500 Y. 2,903 D Y
Mars , , 141,500,000 , , or 1,76,87,500 , , 4,421\frac{7}{8} , ,
Jupiter , , 483,300,000 , , or 6,04,12,500 , , 15,103\frac{1}{2} , ,
Saturn , , 886,000,000 , , or 11,07,50,000 , , 27,687\frac{1}{2} , ,
Uranus , , 1781,900,000 , , or 22,27,37,500 , , 55,684\frac{3}{8} , ,
Neptune , , 2791,600,000 , , or 34,89,50,000 , , 87,237\frac{1}{2} , ,

Diameters of the Sun and Planets.

Astronomy of to-day by Dalmage Page 31.

Soorya (Sun) 866,540 Miles 1,08,317\frac{1}{2} Y. About 27 D. Y.
Shani (Saturn) 73.125 , , 9,140\frac{3}{8} Y. About 24\frac{1}{8} D. Y.
Bruhaspati (Jupiter) 87,380 , , 10,922\frac{1}{2} Y. About 24\frac{1}{2} D. Y.
Angaraka (Mars) 4,332 , , 541\frac{1}{2} Y. About \frac{3}{8} D. Y.
Shukra (Venus) 7,826 , , 971\frac{7}{8} Y. About \frac{1}{4} D. Y.
Budha (Mercury) 2,765 , , 345\frac{5}{8} Y. About \frac{7}{16} D. Y.
Bhooti (Earth) 7,918 , , 989\frac{3}{4} Y. About \frac{1}{4} D. Y.
Abhijit (Uranus) 34,900 , , 4,362\frac{1}{2} Y. About 1 D. Y.
Vishwajit (Neptune) 33,900 , , 4,112\frac{1}{2} Y. About 1 D. Y.

Circumferences.—

Soorya 340,425 Y. About 87\frac{1}{2} D. Y.
Shani 28,724 , , 7\frac{1}{4} D. Y.
Bruhaspati 34,327 , , 8\frac{1}{2} D. Y.
Distances from the Earth or Sun to the Stars —
Astronomy of today by Dalmage page 280

<table>
<thead>
<tr>
<th>Star</th>
<th>Distance from Earth (Miles)</th>
<th>Distance from Earth (Yojanams)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpha Centauri</td>
<td>25,000,000,000,000,000</td>
<td>3125,00,00,00,00,000</td>
</tr>
<tr>
<td>Sirius</td>
<td>50,000,000,000,000,000</td>
<td>6,250,00,00,00,00,000</td>
</tr>
<tr>
<td>Vega</td>
<td>175,000,000,000,000,000</td>
<td>21875,00,00,00,00,000</td>
</tr>
<tr>
<td>Arcturus</td>
<td>585,000,000,000,000,000</td>
<td>731,5,00,00,00,00,000</td>
</tr>
</tbody>
</table>
| The Seven Sages | 25,000,000 of Devar Yojanams | The distance from the Earth to Arcturus or Swati which is near to The Seven Sages, but there are differences in celestial distances even in Puranas such as the distance from the Moon to the Small Stars is only one Laksh in Vishnu Purana, but in Bhagavatam it is

The distance from the Earth to the Ursa Major or The Seven Sages is 25,000,000 of Devar Yojanams according to Puranas which is even converted into Human Yojanams and which multiplied by 500 which is the size of the Humans of those times in excess of the Humans of the present time comes to 5 Shankos which falls short of the distance from the Earth to Arcturus or Swati which is near to The Seven Sages, but
three lakhs. The distance from the Saturn to The Seven Sages is two lakhs and from the Sages to Dhruva it is one lakh in Vishnu Puranam. In Bhagavatam the distance from the Saturn to The Seven Sages is eleven lakhs and from the Sages to Dhruva is thirteen lakhs. Therefore in some Puranas and in some parts of them which are not yet published or which may get out of my sight the distance from Saturn to the Sages may be longer. Therefore we may accept the distance from the Earth to the Stars given in the book called Astronomy, of to-day by Peck.

Sirius is about two thousand times of our Sun in circumference. It has a companion of 10th Magnitude which revolves round it in a period of 51 earthly years and is equal in distance from it as Sirius is from our Sun.

Procyon has a companion which revolves round it in about forty earthly years.

Page 303 of Astronomy of to-day

Circumferences of the Stars—

Soorya or sun 8 40,425 Yoj
Shorni or Sirius 3,40 425 X 2,000 = 68,03 50,000 Yoj
Vega or Gandharvati 68,05,60,000 X 3½ = 38,29,75 000"
Swati or Arcturus 238,29,75,000 X 3½ = 794,32,60,000"
Shorni’s companion revolves round it in 50 years
Procyon or Tejorati " " 40 years.

Therefore Procyon is 1/10th lesser than Shorni in circumference.
Therefore the circumference is 6,80,65,000
Persu or Alaka is also about 2½ inches from Sirius or Shorni.
Therefore it is in same distance to Shukri as Vega is to Swati i.e. 73125 00 00 00,000

Therefore it is 73125 00 00 00 000 Yogams from Shukri. Its 3 big Stars are about half the size of Procyon or Tegyovati. The Seven Stars of The Great Bear or The Saptar Nashis are about the size of the Swati or Arcturus.

The Four Stars which are the Lokas of India, Agni, Dharma and Kashyapa which revolve round Dhruna are bigger than the Stars or Lokas of The Saptar Nashis.

Dhruna Lokam or the North Polar Star is the largest of all the bodies in the Triokyam which comprise all the worlds below it.

Mahar Lokam is larger than all the Triokyam.

Jana Lokam is larger than the Mahar Lokam and so on. Every Lokam above is larger than the Lokam below.

Agastya or Canopus is a little over the horizon than Centaurus.

Therefore it is about 26 billions from the Earth, its circumference is the same as Procyon or Tegyovati.

The two big Stars castor and Pollux of Jemm or Miththunam are the Lokas of Aswani Devas. The other two on the other side are the Lokas of Star Goddess Poonayivasu.

The Shimshumaram of the Aryans is called by the modern Astronomers as Drago. But the Aryans combine the Ursa Minor and Ursa Major or The Saptar Nashis with the Drago of the modern Astronomers In Lthagavatam, Shrudham 5, Chapter 23, it is said that Shimshumaram has its head downwards and con od
which are the Lokas of Vishvadevas. The distance from the Earth to the Sun is one lakh of Yojanams. Rahu and Ketu are ten thousand Deva Yojanams below the Sun. Therefore Rahu and Ketu (or the Hydra) are ninety thousand yojanams above the Earth.

In Sri Bhagavatam, Chapter 22, it is mentioned that the Stars stated to be three lakhs of yojanams above the Moon are twenty-eight with Abhijit. It seems that these are the twenty-seven Stars forming the zodiac and Abhijit. But the names of the Stars are not stated therein.

These measurements in the Brahmindam are by the measurements of Devas which are four thousand times of the Human measurements.

Authority.—Yavan Paranam, Uttama Khandam, Chapter 39, Stanavas 127 to 130.

In Chapter 23 the names of the Stars are given and their position is stated next to The Seven Sages. Therefore the twenty-seven stars stated above are smaller stars different from twenty-seven stars which form the zodiac and they are situated immediately down the Dhata and Vidhata. Twenty-seven stars stated to be above the Moon are most probably the Lokas of Goddesses of the twenty-seven stars forming the zodiac and those Goddesses who both staying on the spheres forming twenty-seven stars or lokas which form the zodiac below Dhata and Vidhata and above all the Planets and also stay at the same time in other forms on those small spheres forming the twenty-seven stars above the Moon in order to be near Chandra or Doity of Moon their husband.
Chandra stays in a Lokam called Vihavari which is situated in the Aldebaran, the principal star of the Rohini constellation.

In Sri Bhagavatam Budha is stated above Shukra. The distances of the Seven Sages and Dhruva stated here are from Sri Bhagavatim. The distances stated in Sri Vishnu Puranam are one lakh of yojanams for each. The order of the Planets is rejected as it is against Sri Vishnu Puranam which is followed here. The distances from Sri Bhagavatam is adopted as the distances in Sri Vishnu Puranam is stated lesser than those in Sri Bhagavatam for the sake of brevity. The distances of smaller stars above the moon is from Sri Bhagavatam.

Abhijit is with the twenty seven stars stated to be above the Moon. But in the commentary of Veeara-raghavacharya it is said that in Vedas it is said that Abhijit is above to the constellation of Uttarashadha. Therefore this Abhijit forms the southern part of Makaram and is situated south of the Shravanam in the 28 constellations of stars above the Planets. In the smaller group of 28 constellations situated above the Moon hence nearer to the Earth it is situated in the same place. In chapter 23 the farther stars are also stated at last.

Tejovati of Agni in the south-east, Krushmangana of Niruti in the south-west, Gandhavati of Vayu in the north-west and Yashovati of Ishanya in the north-east.

Authority.—Vayu Puranam, Poorva Khandam, Chapter 34, Stanzas 81, 87, 89, 91.

Skanda Puranam, Kapi Khandam, Poorva Khandam, Chapter 10 to 14 inclusive.

The Devas governing these Lokas were all created by Brahma.
In Rg Veda, Mandalam X, Suktam 90 it is the creation by God stated as only through Brahma as stated in Soorya Siddhantam, Chapter 12, Stanzas 22 and 24.

Then he created the Lokam called Showri (Sruin) South-east of the Brahmandam under Tejovati. This Lokam is the place where the incarnation of the God guarding the Manvantaras reside.

SHOWRI.

In both the places above mentioned Showri Lokam is not mentioned but only Sri Vaikuntham and Narayana Lokam are mentioned; but we can plainly see that it was Showri Lokam on these grounds.

In Ayodhya Mahatmyam the Vaikuntham mentioned is not the Paramapadam as Brahma or any other Devas cannot go there. It is not Sri Vaikuntham of Sri Vasudeva in the Piakruti as it also cannot be reached by Brahma and other Devas. For the same reason it is neither Sri Vishnu Lokam of Sri Sankarshana or the Lokam of Sri Aumuddha. It is not the Sri Vaikuntham inside the Brahmandam as it contains seven courts whereas only four gates are mentioned on the four sides of a court for the Vaikuntham in Ayodhya Mahatmyam and that Brahma went there with Swayambhava Mana. It is not the Sri Vishnu Lokam in the Brahmandam as that Vishnu Lokam contains sixteen courts. Moreover it is not changed by the Deluges at the end of the Manvantaras as Showri’s Lokam does change. For the same reason, it is not the Sweta Dweepam. Moreover the capital in Shweta Dweepam is Airavati whereas the capital
of the Sri Vaikuntham mentioned in Ayodhya Mahatmyam is Ayodhya. Therefore Sri Vaikuntham mentioned in Ayodhya Mahatmyam is Showri Lokam which is inside the Trilokkyam hence changed in the Deluges at the end of the Manvantaras.

Yagnya was the incarnation of God guarding the first Vanvartaram and he acted as Indra also and resided in Swargam and the Earth.

At the same time there was another incarnation of God called Vaikuntha residing in the Showri Lokam as mentioned in the Ayodhya Mahatmyam. In the same way as the incarnation of God under the name Sri Narayana resides in Showri Lokam while the incarnations of God under the names Sri Vishnu and Sri Upendra are the incarnations guarding the Vaivaswata Manvantaram and reside in Swargam.

In Padma Puranam the name of the Lokam where Shiva took Sri Rama was not mentioned as Showri but as Narayana Lokam. But it is clear that it is Showri Lokam by the fact that Shiva and Sri Rama flew in the Pushpaka Vimanam to that Lokam from the Loka-loka mount which is at the southern end of the Earth and Showri Lokam is at south-eastern side of the Brahmandam.

As it is not mentioned that the incarnations of God guarding the Manvantaras other than the above stayed in Swargam or on the Earth we may suppose that they resided in Showri Lokam as we have precedent in two Manvantaras mentioned above. This Showri Lokam was immersed in the Deluge at the end of each Manvantaram and rebuilt by the incarnation of God at the
beginning of the next Manvantaram. We came to this conclusion by the fact that the names of this lokam and the names of the incarnations of God residing there are mentioned differently in Ayodhya Mahatmyam and Padma Puranam where only this Lakam is mentioned.

Authority.—Ayodhya Mahatmyam in the Rudrayamala, Chapter 1 and Padma Puranam, Patala Khandam, Chapter 105.

Then he created the Lokas of Rahu and Ketu ten thousand Yajanams below the Sun which were occupied by those Daityas about the beginning of the Kruta Yugam of the second Mahayugam.

Authority:—Bhagavatam, Skandham 5, Chapter 24, Stanza 1.

Trishaaku or the South Palar Star came to existence in the seventh Manvantaram or Vaiyasiata Manvantaram.

The Lokas of eight Dikpalas are now called by Western Scholars by these names. Yashavati as Pogasia, Tejavati as Canis Minor, Gandhavati as Vega, Alaka as Perseus, The vehicle of Ishana is bull and Pegasus is in bull’s form.

He arranged seven rivers Ganga, Sarasvati, Sarayu, Sindhu, Pareoshni, Asikni and Varndrudha or Cauvery to flow in Swargam and Bhuvar Lakam.

Authority:—Rig Veda, Mandalam X, Saoktam 61, Hymns 8 & 9, Saoktam 75, Hymn 5.

He created Narakas or Hell on the Andajalam or water of the Brahmandam which ultimately gone down and remained in the Brahmandam below the Earth.
Authority:—Sri Vishnu Puranam, Amska 2, Chapter 6, Stanza 1 and Sri Bhagavatam, Skandham 5, Chapter 26, Stanza 4.

Last of all he created the Earth.

Authority:—Brahma Vaivarta Puranam, Brahma Khandam, Chapter 7, Stanzas 1 to 8.

All the above worlds form the whole Brahmamandam. The Brahmmandamas are innumerable and they revolve round Aniruddha floating in the Mahajalam (the element of water). Aniruddha with all of them revolves round Vishnu Lokam o' Sankarshana Who revolves round the Vaikuntham of Vasudera Who is inside the Prakruti. All worlds in Prakruti with Prakruti itself form the whole Universe which revolves round the Supreme Heaven which is thrice the Universe.

Authority:—Rig Veda, Mandalam X, Sooktam 90 and, Soolya Siddhantam, Chapter 12, Stanza 20.

The boundary between the two is Viraja River.

Authority:—Padma Puranam, Uttara Khandam, Chapter 228, Stanza 7.

Brahma prognerated the Goddesses of 4 Vedas from Savitri.

Authority:—Brahma Vaivarta Puranam, Brahma Khandam, Chapter 8, Stanza 3.

Madhu and Kaitabha Asuras.

These two Asuras called Madhu and Kaitabha, were born from the ears of God Who was lying with many heads, hands and feet on His Sesha bed on the Anda-
Jalam that ultimately remained below the Sin, Then they ran after Brahma who sought protection of God Who pressed them by his hands and killed them. The Earth was covered by their brain wherefoe it is called Medini.

Authority - Harivamsham, Harivamsa Parvam
Chapter 51

There is a difference of killing of these Asuras in Upanishads and Brahma Upanishad. Therefore the history of Asuras Medhin and Kaitabha took place at the beginning of every Kalpa.

Creation in the Brahma Kalpa which was the first Kalpa of day of Brahma

As stated in the description of Svetu Dweepam Brahma in his first Kalpa or day called Brahma Kalpa created the Sun, Sanadana, Sanat, Sanatkumara, Bhuvan and the Prajapatis and Swayam Bhuvan Manu and his Queen Shatarupa in the Saptavarams of the Dwapara of the second Mahayugam. Then Saraswati was born from his mouth in the beginning of 1st Kali Yugam. Then Brahma fell in love with her and wanted to marry her when his sons the Prajapatis abhoved the sinful idea Brahma to have cohabitation in guise attuned the form of Mruga or Busk and Saraswati Pohn or Doo. When they were cohabiting the Prajapatis induced Shiva to kill the sinner. Then Shiva pleaded his inability when the Prajapatis placed a portion of their prowess in him when he was called Mahadeva. Then Shiva took his bow called Yaggara and cut off the head of Mruga which became the star called Mrugashira and at the same time Shiva cut off the hinder portion of Rohin-
which became the star called Rohini. Thenceforth Shiva is called Mrugasayadh. Then Brahma and Sarasvati attained their natural form and were married. The serum of Brahma fell on the Earth which was cooked by Agni and Vayu (fire and air) formed a ball which became the globe of the Sun. The remainder was again cooked which became Bhrgu who was taken by Varuna, the remainder being cooked became the Adityas. The embers became Angurs. The remainders being cooked again became the sphere of Bruhaspati.

On the Sun's world formed thus the seven Adityas who were created in the third time acted as Suns each a month in the first Kalpam as stated, in Sri Vishnu Puranam, Amsha 2, Chapter 10. In the 1st Kalpam of Brahma there were only seven Adityas (sons of Aditi) who acted as Suns by turns in the Lokam of the Sun just like the twelve Adityas in this Kalpam as stated in Sri Vishnu Puranam, Amsha, 2 Chapter 10. Those Adityas were 1. Mitra, 2. Varuna, 3. Bhuta, 4. Aryama, 5. Amsha, 6. Bhaga and 7. Vivasvan. The eighth one Martanda was the Lokam they shine in. In the beginning of the Shrushti of the 1st Kalpam I have said that the Lokam formed by the cooking of the serum of Brahma was the Lokam of Soorya in the 1st Kalpam. It was so until the end of the 1st Manvantaram or until the end of the 6th Manvantaram. As we know from the history of the present Varaha Kalpam that Adityas were born in the beginning of the 7th Manvantaram we conclude that the Adityas of the 1st Kalpam were also born in the beginning of the 7th Manvantaram of the 1st Kalpam. Therefore Martanda was the Lokam of the Sun in the
7th Manvantaram of the 1st Kalpam. It is also said in Taittireya Aranyaka that the eighth one Kashyapa always stays on Meru. This Lokam of Kashyapa is the same which is one of the quadrangular stars of Ursa Minor as described hitherto in the description of Shimshumaram. As it revolves round Dhruva's Lokam close to it always stays over Meru.

Authority - Rug Veda, Mandalam 10, Sooktam 72, Raks 8 and 9.

The seven Adityas are called in Taittireya Aranyaka as 1 Aroga, 2 Bhrajara, 3 Pathara, 4 Patanga, 5. Swarnara, 6. Jyotishmon and 7. Vibhasa.

Authority: - Taittireya Aranyaka I. 7.

These are only other names of those mentioned in Rugveda.

Bhrugu was Prajapati born again. Angirasas are some of the Devas. As Varuna was already created by Brahma as stated before Bhrugu was adopted by him as a son. The last creation was sphere of Brahaspatsi Planet. All the above described was creation and history of the first Kalpam called Brahma Kalpam.

By his arrangement he (Brahma) acts as the Sun and shines Satya Lokam to a great extent and Marichi shines the other portion receiving effulgence from him. By the same arrangement Angira acts as the Sun of Tapo Lokam. Bhrugu acts as the Sun of Jana Lokam. Pulastya acts as the Sun of Mahar Lokam Pulaha staying in Dhruva's Lokam acts as the Sun of the Lokas round that Lokam. Kratu stays in the Lokam of the Sun and strengthens the effulgence of the Sun. Daksha stays in the Lokam of Chundra and strengthens its effulgence.
Authority:—Vayu Puranam, Uttara Khandam, Chapter 39.

**Matsya Incarnation.**

At the end of that Kalpa or day of Brahma his night came when there was Deluge. Seven earthly days before the Deluge God incarnated as Matsya and showed himself or appeared to a King called Satyavrata who was making penance. Then he told him that on the seventh day there would be Deluge flooding all the worlds when a boat would come to him and he must take the seeds of every living creature and enter it with the Seven Sages. So saying He disappeared. On the seventh day great clouds began to down pour to the effect that the rivers flooded and the oceans were gradually encroaching on the land.

Then the enormous Matsya appeared again bringing a huge boat tied to His hewn with Sesha. Then Satyavrata entered it with the Seven Sages taking the seeds of every living creature. By the seeds it is meant the Sookshma Shareras, i. e. the eleven Indrias or the senses (6 sensitive senses together with Manas and 5 active senses) and the souls. Then the whole Earth was merged by the Oceans and still the waters increased and at last all the worlds below Satya Lokam were submerged. With all that God Matsya safely stowed the boat with all the occupants until the end of the Deluge up to the end of that great night of Brahma. Then He related a Matsya Puranam (not the present one) to the King and the Sages. In that great night an Asura called Hayagriya bearing the form of a sea-horse
robbed the Vedas off from the sleeping Brahma and went into the depths of those great waters. Then God Matsya killed him with His horn and taking the Vedas returned them to Brahma when he awoke at the dawn of his next day.

Authority:—Sri Bhagavatam, Skandham 8, Chapter 24.

The history of this Matsya Incarnation related in Sri Bhagavatam is of the Incarnation that took place at the end of the last Kalpa i.e. Padma Kalpa of which the first part of the figure hereina shows represents. From this it is evident that God Matsya saved Vedas, Sages and the King in the same way at the end of every Kalpa in the night of Brahma of which is the above history. There was a little change in the last Kalpa.

It is said in Sri Bhagavatam, Skandham 3, Chapter 11, Stanas 32 to 36, that the last Kalpa is called Padma Kalpa because Padma or Lotus again issued from the navel of God. Therefore in the last Kalpa called Padma Kalpa Satya Lokam too was submerged and Brahma found asylum and slept in the Lotus issued out from the navel of God which the first part of the picture represents. The second part represents the history of other Kalpas. Matsya returned to Brahma, the Seven Sages, the King and seeds (the sookshma dehas) safely at the end of the great night and disappeared. The Sages attained salvation and the King Satyavrata was born again in the seventh Manvantaram called the Vaivasvata Manvantaram of the present Kalpa called Sri Varaha Kalpa as Vaivasvata Manu. When the
next day of Brahma dawned the waters subsided to a great extent and Brahma placing the worlds in their former places created Sanaka, Sanandana, Sanatana, Sanatkumara, Shiva, the Prajapatis and Swayambhuva. Last of all he again created Sarasvati and married her; but the Earth was still submerged in the remaining waters of the Deluge. Then Manu requested him to show him a place to rule on. Then Brahma prayed God who attaining the Varaha Incarnation raised the Earth from the waters and placing it on Seshā's heads remained under it. Thus Kalpas or days of Brahma passed and his years consisting of 360 days or our Kalpas too passed. By this Kalpam which is called Varaha Kalpam 50 years passed to him. The last day of his fiftieth year is called the Padma Kalpam.

Authority:—Sri Bhagavatam, Skandham 3, Chapter 11, Stanzas 32 to 36 and Sri Vishnu Puranam, Amsha 1, Chapter 3, Stanzas 25 to 28.

End of Chapter I.

Chapter II.

VARAHA KALPAM.

The present Kalpam is called Varaha Kalpam, which is the first day of the 51st year of Brahma.

At the beginning of every Kalpam excepting the first God in the Incarnation of Varaha raised the Earth from waters of the Deluge.

Authority:—Sri Vishnu Puranam, Amsha 1, Chapter 4, Stanza 8.
When this day or Kalpa (Varaha Kalpa) dawned Brahma took the Vodas from God Matsya and as the waters of Deluge went down to a great extent and in vacuum thus formed Brahma placed all the Worlds and Planets above the Earth as stated in the history of the first Kalpam In this Kalpam as well as the other Kalpas excepting the first there was a little change in the creation of the sphere of the Sun In the first Kalpa it was created from the serum of Brahma as stated in the history of the first Kalpam In other Kalpas it was created from the eyes of the Brahma as stated in Surya Siddhantam, Chapter 12, and Rig Ved a, Maudalam X, Suklam 90

Then Brahma created at the beginning of the Krita Yugam of the first Mahayugam Sanaka, Sanandana, Sanatann and Sanatkumara. He ordered them to procreate but they wanted to lead an ascetic life Then Brahma was angry when from the middle of his brows Shiva or Rudra (N B he was first created by God Aniruddha and stays in Kulastha Loka as long as Brahma Live) who was Tamasa Derna or the Deity having the quality of anger the most incarnated As he cried loud when he was born he was called Rudra by Brahma and after-
wards by his devotion to God was called Shiva. Then being enjoined by Brahma he created some cruel people who became the scourge of the world when Brahma prevented him from making that creation and enjoined him to make penance. Then Brahma created the Prajapatis called Marcechi, Atri, Bhrugu, Angirasa, Pulastya, Pulaha, Kratu, Vasishtha, Kardama, Ruchi, Daksha, Dharma, Adharma and last of all Narada who also became an ascetic. These were all created at the end of the Sandhyamsha of the Kruta Yugam. About the same time he created the Deities of Ocean. Then at the beginning of the Kali Yugam he created Adharma, Kama and Lobha and last of all Sarasvati incarnated from the mouth of Brahma. Then Brahma wanted to marry her. But his sons the Prajapatis objected him saying it is sinful. With all that he was particular to espouse her and a fifth head issued to him to see her and he was cohabiting with her.

Then Shiva cut off his fifth head which entangled to his hand and Brahmahatya (the deity of sin of killing Brahma) ran at him. Then Shiva roamed with it a long time and when the Earth was stationed went to Badari in the Himalayas where God Narayana relieved him of the sin and the skull of Brahma fell from his hand, wherefore the place is called Brahma Kapalam.

Authority:—Badari Mahatmyam in Vishnu Khandam of Skanda Puranam.

This was the history of this Kalpam as the place called Brahma Kapalam exists even now in Badari. Then Brahma created four Vedas, Puranas and Itihasas
from his mouths. By this it means that he uttered them.

Authority — Sri Bhagavatam, Skandham 3 Chapter 12, for all the above history and for the creation of Ruchi and Vayu Puranam, Poorna Khandam, Chapter 9, Stanza 92

Brahma created Soorya from his eyes, Chandra from his mind and Planets from elements as follows: From Tojas or fire Angaraka (hence the name), Budha from Bhoomi or Earth, Bruhaspati from Akasha or Sky, Shukra from Jala or water and Shani from Vayu or air which Brahma created inside his Brahmandam. Then he created the twenty seven Constellations of Stars. All these are the Spheres or Lokas.

Vide, Soorya Siddhautam, Chapter 12, Stanzas 22 to 25

Chapter 1, Stanza 35.

About the Devas governing the above Lokas.

Bruhaspati was born along with Utadhya to Angiras one of the Prajapatis.

Authority — Sri Bhagavatam, Skandham 4, Chapter 1, Stanza 35.

Shukra was born to Kavi a son of Bhrigu.

Authority — Vayu Puranam, Uttara Khandam, Chapter 4, Stanza 74

These two acted as the Planet Deities in the 1st Manvantaram.
Soorya's or Sun's Lokam.

In Sii Bhagavatam, Skandham 5, Chapter 24, is said that the Sun's Lokam is 10000 Yojanams diameter. Its circumference would be $10000 \times \frac{\pi}{2} = 3142$ Deva Yojanams. This converted into Human Yojanams of Kruta Yuga man comes to $31428\frac{1}{2} \times 4000 = 12571400$ Kruta Yuga man was 500 poles high as stated in the history of Priyavrata. One pole = 96 inches. Kali Yuga man is $2 \times 36 = 72$ inches. Kali Yuga man is 96-72 = inches, one-third shorter than Kruta Yuga man. Therefore the above yojanas converted into Kali Yuga man measurement comes to $125714000 \times 600 + 125$ or 62 78671250000.

Sun's Lokam's diameter is 10000 Deva Yojanams. This converted into Human Yojanams of Kruta Yuga would be $10000 \times 4000 = 40000000$ Yojanams. This converted into the measurement of Kali Yuga man would be $40000000 \times 625 = 250000000000$ Yojanams. Its circumference is 30000 Deva Yojanams. This converted into Human Yojanams of Kruta Yuga would be $30000 \times 4000 = 120000000$ Yojanams. This converted into measurement of Kali Yuga man would be $120000000 \times 627500000000000$ Yojanams. Its area is 58000 Deva Yojanams. This converted into Human Yojanams of Kruta Yuga would be $58000 \times 4000 = 232000000$ Yojanams. This converted into the measurement of Kali Yuga man would be $232000000 \times 625 = 1450000000000$ Yojanams.

Authority:—Mahabharatam, Bheeshma Parva, Chapter 12, from Stanza 41.

This measurement was when the Sun's Lokam was created at the beginning of the Kalpam. Then by.
Delugos at the end of each Manvantaram it was reduced, so that by the time the Siva Saddantham was related which was when 130 years were remaining to the end of Kruta Yugam of the 28th Mahayuga it was stated in Chapter 4, Stanza 1, that the diameter is stated as 6500 Yojanams. Then its circumference would be \(6500 \times \frac{22}{7} = 20428\frac{1}{2}\) which converted into Human measurement would be \(20428\frac{1}{2} \times 4000 = 81714000\) Yojanams of Kruta Yugam man which converted into the measurement of the Kali Yug humans would be \(81714000 \times 625 = 5171250000\) Yojanams.

In this Loham the 12 Yamas shone as Sooryas in 12 months, each a month in the first Manvantaram. In the second Manvantaram the 12 Tusbrjas, in the third the 12 Satyas, in the fourth the 12 Harivas, in the fifth the 12 Vaikunthas and in the sixth the 12 Sahyas shone as Sooryas. In the seventh the present Manvantaram the 12 Adityas shine each a month.

**SUN’S SPOTS**

The spots in the Sun’s Loham that are seen at times have been thus explained by some Astronomers. They say that the Sun is of black body and has a luminous coat. That coat getting old got torn at places and the black body inside is seen. I cannot accept that theory. I think that the black spots seen in the Sun’s Loham are some Asteroids that revolve close to the Sun. This theory was also upheld by some Astronomers.

The twelve Yamas acted as the Suns on the sphere of the Sun created by Brahma from his eyes while the Prajapati Kratu stayed there always helping the effulgence of those Suns.
Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 10.

Vayu Puranam, Uttara Khandam, Chapter 5, Stanzas 5 to 19 and 56 to 60.

Chapter 6, Stanzas 1 to 47.

The Chandra in that Manvantaram was created by Brahma and acted as Moon on the sphere of the Moon created by Brahma from his mind. He also stays on the spheres of the Moons of the Bruhaspati which were also created by Brahma and give shine to the Planet Bruhaspati. The Prajapati Daksha stays on these spheres as well as the sphere of the Moon near the Earth and helps the effulgence of Chandra.

Chandra or Moon’s Lokam.

In the same place in Sri Bhagavatam it is said that Chandra’s diameter is 12000 Deva Yojanams. Then its circumference would be $12000 \times 3.14 = 37714$. This converted into Human Yojanams of Kruta Yugam would be $37714 \times 4000 = 150856000$ Yojanams. This converted into the measurement of Kali Yugam would be $150856000 \times 625 = 94285000000$ Yojanams.

Moon’s Lokam’s diameter is 11000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $11000 \times 4000 = 44000000$ Yojanams. This converted into the measurement of Kali Yugam would be $44000000 \times 625 = 27500000000$ Yojanams. Its circumference is $33000$ Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $33000 \times$
4000 132960000 Yojanas This converted into the measurement of Kali Yugam would be $132000000 \times 625 = 82500000000$ Yojanas Its actual is 5000 Deva Yojanas This converted into Human Yojanas of Kali Yugam would be $5000 \times 4000 = 2000000000$ Yojanas This converted into the measurement of Kali Yugam would be $2000000000 \times 625 - 117500000000$ Yojanas.

Authority — Mahabharatam Bheshjuna Parvam, Chapter 12, from Stanza 41.

In Soorya Siddhantam in the same stanza it is said that Chandra’s diameter is 480 Yojanas. Therefore its circumference would be 1200 Deva Yojanas. This converted into Human measurement of Krita Yugam would be 6034000 Yojanas. This converted into the Kali measurement of Kali Yugam would be $6034000 \times 62 = 3771270000$ Yojanas.

The Moon’s Lokam being half water and being affected by the heat of the Sun and attraction of the Earth it was reduced much more than the Sun’s Lokam.

Distance from the Earth to the Moon is 24000 miles or 3000 Yojanas.

Authority — Astronomy of today by Dalmago, page 18.

The Moon’s Lokam consists half water and half land. The water part only is always faced to the Earth in the rotation of the Lokam round the Earth and on the land part the Pithu Devas live which always cannot be seen by the humans on the Earth.

Authority — Soorya Siddhantam Chapter 12, Stanza 74 and
The same must be understood about the Lokas of Chandra encircling Brihaspati Lokam where Chandra shines in different forms and Pitra Devas worshipped by Devas live. The principal Lokam where Chandra stays is Vibhavari which is situated in the constellation of Rohini.

He did not perish in the end of that Manvantaram or at the end of other Manvantaras after He was saved by Maitya Incarnation in the Deluges at the end of the Manvantaras.

The principal Lokam of Chandra was Vibhavari the Aldebeian of the Westerns in the Rohini constellation.

Authority—Sri Bhagavatam, Shandham 5, Chapter 21, Stanza 6

Shani and Angaiaka in the first Manvantaram were created by Brahma and acted as the deities of those planets on the spheres created by Brahma as stated above.

Budha in the first Manvantaram was created by Brahma and acted as the Deity of that Planet in the sphere created by Brahma as stated above.

Rahu and Kota were made Planets by Brahma in second Mahdyugam.

Abhijit (Uranus) and Vishwajit (Neptune) in the first Manvantaram were created by Brahma. All these planet deities excepting Brihaspati, Shukra, Shani and Angaiaka perished in the Deluge at the end of the Man-
The above four were saved by Mātṣya incarnation of God. The Prajapatis excepting Dakṣa went to the worlds above Dhrūva which were not affected by the Deluge at the end of that Manvantaram.

In the second Manvantaram Yamas were born again under the name Tushitas and acted as Sūns as in the first Manvantaram. Chandra was born to Ātri one hundred years after the beginning of the Second Manvantaram and acts as in the first Manvantaram. He abducted Tārā (Bruhaspati's wife) in the beginning of Kali Yugam of the 1st Mahayugam.

Authority.— vi Bhagavatam Sandham 4, Chapter 1, Stanza 19

Buddha was born to him and Tārā in the beginning of the Kali Yugam of the first Mahayugam and acted as stated above.

Bruhaspati and Shukra who did not perish in the Deluge at the end of the first Manvantaram even though all the Triokṣāre all the worlds down Dhrūva were submerged the worlds were not decomposed but only the creatures perished.

At the beginning of the second Manvantaram when the Deluge subsided Brahmā placed all the worlds in their places on which the Devas stated above lived and performed their duties.

The same occurred in every Manvantaram and the Prajapatis acted on those spheres as stated in the first Manvantaram.
From the 3rd Manvantaram to the 7th Manvantaram.

In this Manvantaram, the Tusbitas were born under the names as stated in the history of the Yamas. Chandra, Budha, Bruhaspati, Shukra, Shani, and Angaraka did not perish in the Deluges at the end of the Manvantarams but were saved by Matsya incarnation of God and acted in their spheres in every Manvantaram. For the rest the same thing occurred as in the 2nd Manvantaram.

In the seventh Manvantaram Yamas were born to Aditi as Adityas and acted as Suns on the sphere of the Sun. All others excepting Chandra, Budha, Bruhaspati and Shukra perished in the Deluge at the end of the sixth Manvantaram and were born as stated at the outset.

Shani was born to Vivasvon one of the 12 Adityas and the Chhaya or shadow of his wife Sougnya which she left with him giving it life when she was going to her father, Vishvakarma’s house.

Authority:—Sri Bhagavatam, Skandham 6, Chapter 6, Stanza 40.

Angaraka was born to Urukrama or Vishnu one of the Adityas and Shoo Dovi.

Authority:—Brahma Vaivarta Puranam, Brahma Khandam, Chapter 17, Stanzas 23-33.

Rahu was born to Viprachitti about the beginning of the 7th Manvantaram and was turned into Rahu and Ketu in the Kruta Yngam of the 4th Mahayugam and acted as Planets thenceforth.

Rahu and Ketu and Eclipses of Sun and Moon.

In the same chapter in Sri Bhagavatam it is
stated that Rahu revolves in his Lokam 10,000 Yojanams below the Sun's Lokam and the diameter of his Lokam is 13000 Deva Yojanams. Then its circumference would be $13000 \times 3\pi = 10857$ Yojanams. This converted into Human Yojanams of Kruta Yugam would be $10857 \times 4000 = 163428000$. This converted into Yojanams of Kali Yuga man would be $163428000 \times 625 = 103142500000$.

In Mahabharatam it is stated that Rahu's Lokam's diameter is 12000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $12000 \times 4000 = 48000000$ Yojanams. This converted into the measurement of Kali Yugam would be $48000000 \times 625 = 300000000000$ Yojanams. Its circumference is 36000 Dova Yojanams. This converted into Human Yojanams of Kruta Yugam would be $36000 \times 4000 = 144000000$ Yojanams. This converted into the measurement of Kali Yugam would be $144000000 \times 625 = 900000000000$ Yojanams. Its area is 60000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $60000 \times 4000 = 240000000$ Yojanams. This converted into the measurement of Kali Yugam would be $240000000 \times 625 = 1500000000000$. Its area is 2400000000000 Yojanams.
ECLIPSES.

In Sri Bhagavatam in the same chapter it is stated that Rahu who is revolving ten thousand Yojanams below the Sun approaches the Sun (Soorya) or Moon (Chandra) at the time of the eclipse, when Soorya or Chandra prays God Who sends His Sudarshana Chakram at the approach of which, Rahu flees back to his own Lokam. This is the eclipse described by Puranas.

The modern Astronomers say that the Moon who was revolving round the Earth above her descends to its shadow at the time of the eclipse when the Moon's Eclipse is caused. When the Moon descends between the
Sun and the Earth the Sun's Eclipse is caused. The same theory is upheld in Soorya Siddhantam. But neither of them explain why should the Moon descend. That cause is explained in Sri Bhagavatam. Rahu is the cause. He attracts the Moon to the eclipse position and tries to approach Sun or Moon to tease them when God sends Sudarshana Chakram and Rahu flees away.

The same theory must be understood about Ketu. His Lokam is also of the same size as Rahu's Lokam is.

Authority.—Mahabharatam, Bheshma Parvam, Chapter 12, from Stanza 41.

Rahu or Ketu covers the Sun in the Sun's Eclipse together with the Moon to such a portion as eclipse was arranged by God and tries to approach them. They do the same thing coinciding with the shadow of the Earth in the Moon's Eclipse.

As Rahu's Lokam is not mentioned in Soorya Siddhantam we cannot determine its present measurements.

**Nebula and birth of Stars.**

Modern Astronomers assert that the Nebula we see from our telescopes is the congregation of atoms and by the revolution of them round each other and by their attraction Stars are formed and they appear to us as new Stars. This theory I do not approve; because if the stars are formed by the self attraction then there is no need of God and creation by Him as the atoms or matter is everlasting. The creation of the bodies of Stars by Brahma is at the beginning of the Kalpam and the
creation of the people on them at the beginning of each Manvantaram. The Nebula in my opinion are the Solar systems and Sun farther off in the Trilokya and we see them even from strong telescopes like atoms owing to the greatness of the distance. The new stars that appear to us are not the newly formed ones but they are only farther off stars in the Trilokya which received life or lumination, at the beginning of the Manvantaram. Owing to the greatness of their distance from us it took so many years for the light to travel from them to the Earth and so we see them now for the first time. This theory was also upheld by some Western Astronomers.

Double Stars, Demon Stars and the death of the Stars.

Modern Astronomers put forth the theory about the Double Stars thus. Some old Sun or Star in the Trilokya have devoured all their Planets that is all their planets ultimately falling into their flames and having been burnt and itself finally had its effulgence extinguished which they call the death of the Star and such a Star they call as Demon Star. This Demon Star travels in the firmament and comes in contact with a living or luminous Sun or Star and its planetary system. It destroys all the Planets and revolves closely round the solitary Sun. In the end they collide with each other and both of them perish. This theory they assert because they see some Stars appear and disappear instantaneously. This, they assert, is due to a dead or black Star revolving closely round a luminous Star. This theory I object for the same reason I stated above. The destruction of life of Stars and Planets and the life on them is
The 2nd to 7th Manvantaram.

As the names of Indias were mentioned in these Manvantarams we must conclude that there were also the other seven Devas in those Manvantaras. But neither the origin of Indras or of other Devas was stated.

The 7th Manvantaram.

In this Manvantaram Indra and Varuna were among the twelve Adityas.

Authority.—Sri Bhagavatam, Skandham 4, Chapter 1, Stanzas 36 and 37.

Vayu and Agni were created by Brahma at the 1st Manvantaram and continue up till now being saved by Matsya in the end of the Manvantaras.

Authority.—Sri Vishnu Puranam, Amsha 1, Chapter 6, Stanzas from 11 to 16.

Niruti was likewise created by Brahma.

Authority.—Sri Bhagavatam, Skandham 3, Chapter 12, Stanza 26.

Yama was born to Vivasvan one of the Adityas and Sougaya about the beginning of the Manvantaram.

Authority.—Sri Bhagavatam, Skandham 9, Chapter 6, Stanza 9.

Then Brahma created Swayambhuva Manu and his would be wife Shataroopa from his hands at the beginning of the Kruta Yugam of the second Mahayugam.

(Sri Bhagavatam, Skandham 3, Chapter 12, Stanzas 52 to 54 Rug Veda, Mandalam X, Sooktam 90 Ruk 12.)
Then Swayambhava Manu requested Brahma to show him a place to rule on as the Earth was merged by the waters of the Deluge. Then Brahma prayed God who attaining a form of a tiny hoar issued out of Brahma's nose. This Varaha gradually grow to enormous size higher than all mountains put together and spreading his blue luster throughout the Universe entered the waters of the Deluge remaining under the Sun and the Planets. He raised the Earth out of these waters and held it up above them placing His feet on the heads of Sesha and while Brahma and the Prajapatis were praying He remained under it for further purpose holding it up.

At the same time He went on to the Earth and having brought Sri Venkatakachala Monot from Paramapadam by Garuda and placing it in Southern Bharata staved on it on the bank of Swami Pushkarini in the White Boat form.

Authority:—Sri Venkatakachala Mahatmyam in Sri Varaha Puranam, Part 1, Chapter 2.

While Sri Varaha raised and bringing the Earth above the waters of the Deluge an Asura called Hiranya-ksha of the previous Kalpam i.e. Padma Kalpam attacked Him. Then Sri Varaha killed him by tearing him asunder by His tusk. He is not the Younger brother of Hiranyakashipu because he was killed by Sri Varaha by knocking him on the head by His hand as will be stated at the end of the 2nd Manvantaram.
The Varaha Incarnation was of black color, the natural color of the boar.

Authority:—Sri Vishnu Puranam, Amsha 1, Chapter 4, Stanza 26; Sri Bhagavatam, Skandham 3, Chapter 13, Stanza 35 and Sri Venkatalakshala Mahatmyam of Varaha Puranam, 1st Part, Chapter 2.

The measurements of the Earth given in Puranas as follows:

1. Jamboo Dweepam is 1. Lakh of Deva Yojanams.
2. Havana Ocean .. .. .. Do
3. Plaksha Dweepam .. 2 Lakh of Deva Yojanams
4. Ikshu Ocean .. .. .. Do
5. Shalmalai Dweepam .. 4. Do
6. Sura Ocean .. .. .. Do
7. 'Kasha Dweepam .. 8. Do
8. Sarpi Ocean .. .. .. Do
10. Dadhi Ocean .. .. .. Do
11. Shaka Dweepam .. 32. Do
12. Ksheera Ocean .. .. .. Do
13. Pushkara Dweepam .. 64. Do

"7 Swadu or Jilo Dadhi Ocean which is same with Andajalam" or $6400000 \times 4000 \times 625 = 160000000000000$ Kali Yuga Human Yojanams.

These were measurements of the Earth inhabited by Humans.
Authority:—Sri Bhagavatam, Skandham 5, Chapters 16 and 20.

The Swarna Bhoomi is double the size of the Human Earth and after it Lokaloka Mount is situated.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 4, 'Stanzas' 93 and 94.

The Human Earth was so in first Manvantaram. Therefore it was then in cone shape. After that it was reduced by the Deluges at the end of each Manvantaram and at last by the beginning of the present Manvantaram which is the seventh it became round and at the time of Soorya Siddhantam which was related when 130 years were remaining in the Kruta Yugam of the 28th Mahayugam that is the Kruta Yugam that passed the Jamboo Dweepam occupied half the Earth extending to its Equator and other Dweepas or Continents were reduced to small strips of land with narrow masses of water the old remnants of old oceans or Udadhies intervening between them extended from south of the Lavana Ocean to the South pole.

The order of Dweepas or Continents and Udadhies or Oceans mentioned in Siddhantas is as follows:

Jamboo Dweepam extended as far as the Equator. Then the Lavana Udadhi extended for 130 Yojanams north to south.

The order of Dweepas and Udadhies after the Lavana Udadhi is as follows:

Shaka Dweepam Dadhi Udadhi.
Shalmali Dweepam Ghrnta Udadhi.
Kusha Dweepam Ikshu Udadhi.
Kreuncho Dveepam Sarpi Udadhi
Gomehadha or
Pnshha Dveepam Ksheera Udadhi
Pushkara Dveepam Jalodadhhi

Authority—Siddhanta Siromani, Chapter 1, Stanza 1 to 5 and
Brahma Siddhantam, Chapter 1, Stanza 48

In Soorya Siddhantam, Chapter 1, Stanza 59 the
Diameter of the Earth is given as 1600 Yojanams. Then
its circumference would be \(1600 \times 3.14 \approx 5028.3\) Deva Yoja-
nam. This converted into Human Yojanams of Kruta
Yugam comes to \(5028.3 \times 4000 = 20114000\). This converted
into the measurement of Kali Yugam would be \(20114000 \times
625 = 12371250000\)

This was the measurement of the Human Earth.
The measurement of Swarna Bheomi at this time cannot
be known as it was not stated here. Therefore we are
only concerned with the Human Earth.

In Ksheeradha there is another Shweta Dveep-
am where God reclines on Shesha while Sri Devi and
Bhoo Devi shampoo His feet and His celestial attendants
like Vishwakarma and Garuda attend on Him.

His Shesha bed is 2 lakhs of Yojanams long.

Authority—Sri Venkatatchala Mahatmyam in
Brahmanda Puranam Chapter 1

Mrn stands as the axis of the Earth.

Authority—Soorya Siddhantam, Chapter 12, Stanza 34
The northern head is called Meru and the southern Lokaloka.

Authority—Sri Vishnu Puranam, Amsha 2, Chapter 4, Stanzas 44, 95.

Of the seven Dweepas described in Puranas stated hitherto the topmost is the Jamboo Dweepam which was divided into nine Varshas or countries. The southernmost Varsha is Bharata Varsha which is bounded on the north by the Himalaya Mountain and on the south and on the east and west to some extent by the Lavana Ocean.

Authority—Sri Vishnu Puranam, Amsha 2, Chapter 3, Stanza 1 and Manusmiuti, Chapter 2, Stanzas 17 to 22.

All the Dweepas are situated round the Earth and are on both the Hemispheres. Jamboo Dweepam was divided into nine Varshas. The southernmost is Bharata Varsha which is bounded on the north by the Himalaya Mountain, on the south by Lavana Ocean. The next above it or north of it was Kimpurusha Varsha which was bounded on the north by Hemacoota Mount. Above it was Hru Vrisha which was bounded on the north by Nishadha Mount. Above it was Ramyaka Varsha which was bounded on the north by Neela Mount. Above it was Hiranya Varsha which was bounded on the north by Shvetas Mount. Above it was Kuru Varsha which was bounded on the north by Shrugavon Mount. All these Varshas and Mountains were situated round the Earth. Above Shrugavon Mount there were three Varshas, Ilavrutam, Bhadraswam and Ketumalama. Ilavrutam was situated in the middle of the Earth surrounding Mora Mount which
is situated on the top of the Earth and passes through its center forming its axis. On the east of Ilavruta was Bhadrashwam and on the west Ketumalama.

Authority:—Sri Vishnu Puranam, Ansha 2, Chapter 2.

Bhadrasawam was bounded on the west by Gandhamadana Mount which forming its southern boundary extended on the eastern confluence of the two Hemispheres of the Earth southwards to Neela and Nishadha Mountains. Likewise Malyavan separating Ketumala and Ilavruta on the west of Ilavruta and forming the southern boundary of Ketumala extended southwards to Neela and Nishadha Mountains on the western confluence of the two Hemispheres of the Earth.

Authority:—Sri Bhagavatam, Svaudham 5, Chapter 16, Stanza 10.

The Varsahs of other Dwepas are shown in the Plans attached. There is no other description in the Puranas than that shown in the plan.

The mountains called Paryatra, Nishadha II and Panasa extend southwards from Meru to Neela and Nishadha I on the western confluence of the two Hemispheres of the Earth. In the same way Devacoota and Jathara Mount extend on the east, Vipula on the west, Gandhamadana II and Kalasa on the south, Mandara on the east, Suparshwa or Kumada, Trishulunga and Jarudhi on Makara on the north, form the Vishkambha Mountains of the Meru. Vishkambha means support. Vishkambha Mountains are those that are supporters of Meru. Shee-
stanta, Chakiamunja, Kutari, Malyaon II and Vaikanka on the cast, Tricoota, Shishira, Patanga, Rachika and Nishadha III on the south, Shuklyasa, Vaidurya, Kaptha, Gandhamadana III and Yarudhi on the west, Shankhacoota, Rushabha, Hamsa, Naga and Kalinjara on the north, are the Kesara Mountains round the Meru. Moru with Vishkambha Mountains was compared to a lotus. Vishkambha Mountains forming the petals and Meru forming the cork. Then the Kesara hills form the Kesaras or the hairlike cords which surround the cork of a lotus. Then the measurements of the Meru are given. Its base in the Earth is 16000 Yojanas. It is 84000 Yojanas high from the bottom of the base to the head and 16000 Yojanas wide in the base. The head is 32000 Yojanas wide. In Soorya Sudhantam Meru is said to be the axis of the Earth as stated above. Then what is meant by Meru is 16000 Yojanas in the Earth. It is meant the northern head which is only mentioned in Puranas as Meru.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2 and
Sri Bhagavatam, Skandham 5, Chapter 16.

The islands south of Jamboo Dweepam in the Lavana Ocean were as follows:—Swarnaprastha, Chandrashtukla, Avartana, Lanka, Simbala, Ramanaka, Mandararima and Panchajanya.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 19, Stanza 30.
is situated on the top of the Earth and passes through its center forming its axis. On the east of Davrutam was Bhadrashwam and on the west Ketumalam.

Authority — Sri Vishnu Puranam, Amsha 2, Chapter 2

Bhadraswam was bounded on the west by Gandhamadana Mount which forming its southern boundary extended on the eastern confluence of the two Hemispheres of the Earth southwards to Neela and Nishadha Mountains. Likewise Malayaon separating Ketumala and Davruts on the west of Davruts and forming the southern boundary of Ketumala extended southwards to Neela and Nishadha Mountains on the western confluence of the two Hemispheres of the Earth.

Authority — Sri Bhagavatam, Shodham 5, Chapter 16, Stanza 10.

The Varchas of other Dwespas are shown in the Plans attached. There is no other description in the Puranas than that shown in the plan.

The mountains called Paniyatna, Nishadha II and Panaasa extend southwards from Meru to Neela and Nishadha I on the western confluence of the two Hemispheres of the Earth. In the same way Devacoota and Jathara Mount extend on the east, Vipula on the west, Gandhamadana II and Karasa on the south, Mandana on the east, Suparshwa or Kumada, Trishunaga and Jarudha or Mahana on the north, form the Vishkambha Mountains of the Meru. Vishkambha means support. Vishkambha Mountains are those that are supporters of Meru. Shee,
tanta, Chakravatika, Kumari, Malyavat II and Vaikanka on the east, Tricoota, Shishira, Patanga, Rachika and Nishadha III on the south, Shikhiyasa, Vaidyasa, Kapila, Gaudhamadana III and Yarudhi on the west, Shankhacoota, Rashabha, Hamra, Naga and Kalinjari on the north, are the Kesara Mountains round the Meru. Meru with Vishkambha Mountains was compared to a lotus. Vishkambha Mountains forming the petals and Meru forming the cork. Then the Kesara hills form the Kesaras or the hairlike cords which surround the cork of a lotus. Then the measurements of the Meru are given. Its base in the Earth is 16000 Yojanas. It is 84000 Yojanas high from the bottom of the base to the head and 16000 Yojanas wide in the base. The head is 32000 Yojanas wide. In Soorya Suddhantam Meru is said to be the axis of the Earth as stated above. Thou what is meant by Meru is 16000 Yojanas in the Earth. It is meant the northern head which is only mentionad in Puranas as Meru.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2 and
Sri Bhagavatam, Skandham 5, Chapter 16.

The islands south of Jamboo Dweepam in the Lavana Ocean were as follows:—Swarnaprastha, Chandrasahukla, Avartana, Lanka, Simhala, Ramanaka, Mandaraharina and Panchajanya.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 19, Stanza 30.
These islands are stated to have been formed by the digging of the Earth by the sons of Sagara. But Lanka existed before Sagara as Ravana who reigned in Lanka ruled from fifteen Treta of the Vaivasvata Manvantaram whereas Sagara reigned in 19th Dwaparam. Therefore all the seven islands excepting Lanka were formed by the digging of the Earth by the sons of Sagara. The Earth which is described in the Puranas was the Earth as existed in the first Manvantaram. The Earth was again described in Soorya Siddhantam and in the commentary work on it called Siddhanta Siromani. Soorya Siddhantam was related by 500 yr or Sun god to Varasura when 130 years remained in the Ayuta Yugam of the 28th Mahayugam.

Authority—Soorya Siddhantam, Chapter 1, Stanzar 2

By this time great changes occurred. By the time when Soorya Siddhantam was related Jamboo Dweepam extended up to the Equator occupying half of the Earth. Then the Lavina Udadh extended up to the south of the Tropic of Cancer a distance of 130 Yojanas. Then the following Dweepas or Continents were mentioned in Siddhanta shirromani which is the commentary of Soorya Siddhantam. They were as follows—


It is also said that the Seas, the remnants of the old Ocean of the Puranas, intervened between these Dweepas. Therefore these Dweepas and 5 as must have been small strips of land and water which were the reminiscences of the Puranic ones which remained at the time when Soorya Siddhantam was related.
The Udadhies or Oceans that intervened between the three Dweepas were—1) Iavana, 2) Madya or Suia, 3) Ikhu, 4) Gnuta, 5) Dacba and 6) Kshaera.

Authority—Siddhantam bhiroumani, Goladbyayam, Chapter 3 from Stanza 21 and Braham Siddhantam, Chapter 1, Stanza 48.

By the statement in Soorya Siddhantam that Bhadraswa and Ketumala Varshas extend from Malwaon and Gandhamadana Mountains on the north to the south of the Equator, it is evident by the time of Soorya Siddhantam that these two islands were formed at the confluence of the two Hemispheres which extend from the Malwaon and Gandhamadana Mountains on the north to the south of the Equator and at that time the old varshas of those names on each side of Iavana Varsha stated in Puranas were forgotten and the newly formed ones were only celebrated by the names Soorya Siddhantam describes Morn as the axis of the Earth. Jamboo Dweepam is described in Soorya Siddhantam to some extent. But all the varshas thereof are not described as situated one above the other from the south to the north and extending round the Earth throughout both the Hemispheres as stated in Puranas. But Bharat, Kimpuwsha and Hari Varshas are stated in the Eastern Hemisphere and Remyaka and Hunanmaya Varshas are stated in the Western Hemisphere. By this time three great islands were formed.

The eastern one is called in Sooya Siddhantam as Bhadraswa and the western one Ketumala. Bhadrashwa
mentioned in Soorya Siddhantam were submerged by the ocean, hence they were not mentioned in Sri Ramayanam.

Further Karna Varsha of the Puranas was mentioned in Sri Ramayanam and the Dweepas or Continents mentioned both in Puranas and Siddhanta Siromani were split up by the encroachment of the Uddadhies or Oceans and many islands large and small were formed as well as some seas. At first the Earth had no Ocean nor Sea on the north. By the time of Sri Ramayanam the four lakes, round, Meru mentioned in Puranas viz: Arunoda, Mahabhahdra, Asitoda and Manasa were mixed together and formed into an Ocean which was called in Sri Ramayanam as the Northern Ocean. Further two hot currents started from both the sides of the Northern Ocean or the Arctic Ocean of the present day Geography and flowed on both the sides of the Hemispheres into the Southern Ocean i.e. the Ksheera Mahodadhi or the Antarctic Ocean of the present day Geography.

These currents are called in Sri Ramayanam as Jalodachi. This is not the Jalodadhi or Maharnava of the Puranas as Pushkara Dweepam was mentioned in Sri Ramayanam after Jalodadhi under the name of Sundarshana Dweepam and Puranas mention Jaladadhi or Maharnava after Pushkara Dweepam which is the mass of vapour between the Earth inhabited by men containing the seven Dweepas and Oceans and Swarna Bhoomi which is uninhabitable by Earthly Beings as it is smooth like glass on which no Earthly Being can
was bounded on the north by Gandhamadana which extends from Neela to Nishadha Mountains and Ketumala by Malyavon which extends likewise. The third great island was formed on the Equator in the middle of the Western Hemisphere which Soorya Siddhantam calls as Kuru Varsha the actual Kuru Varsha of the Puranas was missed by Soorya Siddhantam as Hau and Umanmaya Varshas are only mentioned.

By this time a new mountain extended from Nishadha to Neela Mountain on the eastern confluence of the two Hemispheres which Soorya Siddhantam named as Malyavon by the name of the Malyavon Mount of the Purana which formed the boundary of Bhadrashwa and Ilavruta Varshas. This new Malyavon formed the northern boundary of new Bhadrashwa Varsham. In the same way another new mountain extended on the western confluence from Nishadha and Neela mountains which Soorya Siddhantam named Gandhamadana by the name of Gandhamadana of Purana which formed the boundary of Ketumala and Ilavruta Varshas. This new Gandhamadana formed the boundary of new Ketumala Varsha.

The Ketumala, Ilavruta and Bhadrashwa Varshas of the Puranas were not stated in this Siddhantam. Afterwards Earth was described in Sri Ramayanaam, Kishkindha Kuralim. By this time i.e. at about the time when one thousand years were remaining in the Treta Yugam of the 28th Mahayugam which was the time of the incarnation of Sri Rama many more changes occurred on the Earth which are as follows. By this time the islands of Bhadrashwa, Ketumala and Kura
mentioned in Soorya Siddhantam were submerged by the ocean hence they were not mentioned in Sri Ramayanam.

Further Kara Varcha of the Puranas was mentioned in Sri Ramayanam and the Dweepas or Continents mentioned both in Puranas and Siddhanta Siromani were split up by the encroachment of the Edahces or Oceans and many islands large and small were formed as well as some seas. At first the Earth had no Ocean nor Sea on the north. By the time of Sri Ramayanam the four lakes round Morn mentioned in Puranas viz. Arunoda, Mahabhdra Asitola and Maora were mixed together and formed into an Ocean which was called in Sri Ramayanam as the Northern Ocean. Further two hot currents started from both the sides of the Northern Ocean or the Arctic Ocean of the present day Geography and flowed on both the sides of the Hemispheres into the Southern Ocean i.e. the Ksheera Mahodadhi or the Antarctic Ocean of the present day Geography.

These currents are called in Sri Ramayanam as Jalodadi. This is not the Jalodadhi of Maharnava of the Puranas as Pushkara Dweepam was mentioned in Sri Ramayanam after Jalodadhi under the name of Sudarsana Dweepam and Puranas mention Jalodadhi or Maharnava after Pushkara Dweepam which is the mass of vapour between the Earth inhabited by men containing the seven Dweepas and Oceans and Swaina Bhoomi which is uninhabitable by Earthly Beings as it is smooth like glass on which no Earthly Being can
stand and where Devas make pleasure trips and which is twice as large as the Human Earth.

In Sri Ramayana only the Eastern Hemisphere was described. The Western Hemisphere was then used by the Devas for their pleasure trips thus unreachable to the Earthly Beings which fact is mentioned in Sri Ramayana, Kishkindha Kandam. By the time of Sri Mahabharatam Kuru Varsham too became unreachable to Humans whereas Vaavaras in the time of Sri Rama went there in quest of Seeta. The fact that Kuru Varsham became unreachable to Humans by the time of the Pandavas is evident by the mention in Sri Mahabharatam, Sabha Parvam, that Arjuna was prevented from going there by a servant of Devas. Mention of other portions of the Earth in Sri Mahabharatam is as follows:—Description of Bhārata Varsham was fully described and the description of north of it as far as Kuru Varsham is very vague. Of the eight islands of Jamboo Dweepam mentioned in Sri Bhagavatam the oldest was Lanka. The earliest mention of it was in the history of Mali, Samali and Malyavon. The father and uncles of Kanyakari, Ravana's mother who flourished in the Kruta Yugam of the 15th Mahayugam of the present Vaivasvata Manvantaram making Lanka their capital they invaded Svargam but were defeated by Indra with the help of God Sri Vishnu by whom Mali one of them was killed and the rest fled to Patalam. Then Kubera had his capital there and Ravana defeating Kubera occupied Lanka about the end of the Treta Yugam of the same 15th Mahayugam and ruled until one thousand years.
remained in the Treta Yugam of the 28th Mahayugam when he was killed by Sri Rama. Then his brother Vibheeshana was crowned there by Sri Rama and ruled until the end of Dwaparam. Of the rest the important one was Simhala. The earliest mention of it was in the history of Shubhavrata in whose conquests it was included. Shubhavrata ruled in the 26th Dwaparam but it was not mentioned in Sri Ramayanam. By that time it was drowned in the sea. As Shubhavrata ruled in 26th Dwaparam and Sagara in 19th Dwaparam all the seven islands including Simhala and excepting Lanka were formed by the digging of the Earth by the sons of Sagara. In my map of the Earth styled “Earth according to Soorya Siddhantam, Sri Ramayanam and Sri Mahabharatam” two land marks my readers may notice. The further one extending south near to the equator denotes the land before Sagara.

The second land mark denotes the land after the Emperor Sagara and contains islands and seas which were formed perhaps by the digging of the Earth by the sons of Sagara. All this map is copied from the Imperial Reference Atlas.

We dont hear of Simhala after Shubhavrata until 2000 years passed in Kali Yugam when it was mentioned in the history of Buddha where it was by mistake called Lanka. Lanka was on the Equator as stated in the Soorya Siddhantam whereas Simhala is further north. Lanka wis submerged by the Sea in Kali Yugam.
It is doubtful whether Vibheeshana lived after Dwaparam as in the history of Kali Yugam described in Bhavishyat Puranam his son Karbura is said to be ruling though Lanka was submerged by the Ocean in Kali Yugam as Karbura was a Rakshasa he lived under water. As Udayasimha was an incarnation of God he went there. The last mention of Vibheeshana is to Sabha Parvam of Mahabharatam where he sent pre-noots to Yudhishthira in the Rajaseeya sacrifice through Sahadeva youngest of Pandavas who come to Kachchha or seashore to his conquest of Southern Bharata by the order of Yudhishthira and sent emissaries.

Authority—Mahabharatam, Sabha Parvam, Chapter 31, Stanzas 74 to 78

Measurement of Jamboo Dweepam to the first Manvantaram excepting the northern three Varshas namely Ilavrutam, Bhadrasvam and Ketumalam all the other Varshas were 9000 Yojanas north to south Ilavrutam was 34000 Yojanas north to south and 9000 Yojanas wide. Bhadrasvam and Ketumalam Varshas were each 32000 Yojanas north to south of the mountains that form boundaries of the Varshas Nishadha and Neela are each one lakh of Yojanas long and the rest are 90000 Yojanas each long.

Authority—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanzas 10 and 11

South of Himadri and north of the Lavana Ocean is the Bharata Varsha 9000 Yojanas north to south. It was divided into nine Khandas or countries namely,
1. Indra Dweepa.
2. Kasheruman.
3. Tamravarna.
5. Nagadweepa.
6. 'oumya.
7. Gandharva.
8. Varunna.

Each of which were one thousand Yojanams north to south.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 3, Stanzas 1, 2, 6, 7, 8 and the Commentary, called Vaishnava Koota Chandrika by Ratnagarbha Bhattacharya.

On the four sides of Meru there are four gardens of Devas namely Chaitraradham on the east, Gandhamaadanam on the south, Vaibhrajam on the west and Nandanam on the north. On the head of Meru there is the town of Brahma 14009 Yojanams wide; on the eight sides of it eight towns of eight Dikpalas are situated. These gardens and towns are the pleasure residences of the Devas. From Trivikrama Incarnation of God i.e. from the Treta Yugam of the 7th Mahayugam of the Vaivasvata Mauvantaram Ganga flowing from the fort of Trivikrama watering the world of Chandra and Swargam fell from the sky on the summits of Meru in the aforesaid city of Brahma. Thence flowing in four directions the eastern branch called Seeta flowing from mountain to mountain on the summits and falling thence into the Bhadrashwa Varsha and watering the Varsha extend the North sea.

The southern branch called Alakananda watering the Ilavruta Varsham enters the North Sea and during
the time of Bhagiradha she descended into Bharata Varsham and flowing in seven rivers entered the Lavana Ocean. Shakshu flowing across the western mountains and watering the Ketumala Varsha enters the North Sea. The northern branch called Bhadra flowing over the northern mountains and watering the Kuru Varsham entered the North Sea.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanzas 23 and 25 to 36.

On the four sides of the Meru there were four lakes viz:—Arunoda on the east, Mahabhadra on the south, Asitoda on the west and Manasa on the north. These lakes surround Ketumala, Ilavruta and Bhadrashwa Varshas.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanza 24.

On the Kesara Mountains of Meru pleasant towns and gardens of Lakshmi, Vishnu, Agni, Soorya and other Davas are situated.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanza 46.

The River Arunoda flowed from the Mount Mandara and watering the eastern portion of Ilavrutam entered Mahabhadra Lake. The River Jamboonada flowed from the Gandhamadana mount being the collection of the juice of Jamboo fruits which fell from a huge tree on the mount and watering the middle portion of Ilavruta entered the same lake. The Jamboo Dweepam takes its name from the Jamboonada and gold was produced from the fruits of the Jamboo tree on the source of the river.
From the summits of the Mount Vipula five rivers flow and water the western portion of Ilavrutam and enter the same lake. Likewise ten rivers flow from Suparshwa Mount from the hollows of a Banyan tree called Shatavalsha which bestow milk, curd, honey, ghee, jaggery, rice, clothes, beds, seats, and jewels to those who pray for them.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 16, Stanzas 16 to 24.

All these rivers, gardens and towns that are situated in Ilavruta, Bhadrashwa and Ketumala Varshas can only be seen and enjoyed by Devas and those souls who by their virtue attain the bodies of Devas after their earthly life.

In Sri Vishnu Puranam it is said that Bharata, Kimpurusha and Hari Varshas are situated south of Meru and Ramyaka Hiranmaya and Kuru Varshas are situated to the north of Meru. By this some suppose that those Varshas that are said to be situated south of Meru are in Eastern Hemisphere and those that are said to be in the north of Meru were on the Western Hemisphere. If so Kuru Varsha which must be on the north of all the Varshas and south of Ilavruta Varsha fails to be so. This ambiguity is set at right in Sri Bhagavatam. It is said there that the Varshas Ramyaka, Hiranmaya and Kuru are situated north to each other as far as Ilavruta which surround the Meru. It is also said that Hari, Kimpurusha and Bharata Varshas are south to each and south to Ilavrutam. Therefore the situation of the Varshas is clearly explained in Sri Bhagavatam.
The sons of Sagar dug the Jamboo Dweepam at about the beginning of the Shuddha Dwaparam of the nineteenth Mahayugam of the Vaivarsana Manvantaram. As it is said that they dug only Jamboo Dweepam we must understand that all other Dweepas between Jamboo Dweepam and Ksheera Ocean excepting a strip of land on the shore of that ocean which was then called Shalmali Dweepam were submerged by the Ocean. At that time by the digging by the sons of Sagar two islands on each at the two confluences of the two Hemispheres were formed which were called Bhadrashwa and Katumala and another in the centre of the Western Hemisphere round the equator which was called Kuru Vaisha. By the same cause the four lakes on the four sides of Mera which surround Haiwarta, Bhadrashwa and Katumala described in Puranas were mixed together and formed into the Northern Ocean. Further two currents started from the Northern Ocean above stated and entered the Ksheerabadi in the south. The three new Varshas Bhadrashwa, Katumala and Kuru formed by the digging by the sons of Sagar existed until the Krita Yugam, hence they were mentioned by the Soorya Siddhantam which was related when 130 years were remaining in the Krita Yugam of the 28th Mahayugam.

They were gradually reduced by the above-said currents. At last at about the end of Sandhyamasha of the Treta Yugam of the 28th Mahayugam they were completely submerged by the Ocean, hence they were not mentioned in Sri Ramayyanam which was composed.
when about 1000 years passed in the reign of 11000 years of Sri Rama Who incarnated when 1000 years were remaining in the end of Sadvhyamsha of the Treta Yugam of the 28th Mahayugam, only the abovesaid two currents were mentioned under the name of Jalodadhi.

Some suppose that the Earth described in Puranas was flat and eight Diggajas, Koorma Incarnation and Shesha bear it. This is not so for these reasons. If the Earth of the Puranas was flat there is no place for the seven Patalas under it which Puranas describe as Bila-swargas or underground worlds. The very fact that Puranas describe Patalas as Bila-swargas show that the Earth described by the Puranas was eggshaped but not flat, inside which the seven Patalas are situated under each other. It is said in Sri Ramayananam, Bala Kandam, that the sons of Sagara dug a side of the Earth to some extent in quest of the lost horse of the Sacrifice of their father and found one Diggaja. They bowed him and thence dug another side of the Earth and found another Diggaja. Thus they dug other two sides of the Earth and found the other two Diggajas. At last they dug up to Patala and found Kapila Incarnation of God and the lost horse.

If all the eight Diggajas, Koorma Incarnation of God and Shesha support the Earth under the ultimate bottom of the Earth. The sons of Sagara would not have found the Diggajas at different layers. If the theory that all the Diggajas bear the Earth under the ultimate bottom is true the sons of Sagara ought to have found them only after they dug through the Earth whereas it
was not so. Therefore the deduction from the description in Sri Ramayana is as follows. The eight Dikkopanas in other forms from those that serve their lords the eight Dikkopanas bear the Earth starting each in a Patala or underworld. The eighth one supports the Earth staying in Patalam the downmost underworld in addition to his comrade as it is the oldest Shesha standing from the bottom of the Swarnabhoomi up to Patalam the lowermost of the seven underworlds support the Earth. The Koorma Incarnation of God standing under the Swarnabhoomi support the whole Earth from the beginning of the 4th Mahayugam of the 7th Manvantaram when the churning of Milky Ocean took place.

Authority—Padma Puranam, Uttara Khandam, Chapter 233, Stanzas 13 to 15.

Some as such that the Puranas describe Jamboo DwEEPam as having three Varshas viz—Bharata, Kimpurusha and Hari in the Eastern Hemisphere and the other Varshas viz—Hiranmaya, Ramvaka and Kuru on the Western Hemisphere from north to south placing Ketumala and Bhadrashwa Varshas each at the confluence of the two Hemispheres and Ilavrutam round Meru. If so, Bhadrashwa and Ketumala Varshas cannot be on both the sides of Ilavruta Varsha as described by Sri Bhagavatam and Sri Vishnu Puranam.

Further the Bhadra River which in Sri Vishnu Puranam is said to have flowed from the head of Meru and watering the Kuru Varsha enters the Manasa Lake or the Northera Ocean cannot be so as in the above theory Kuru Varsha comes to downmost of the other two Varshas in the Western Hemisphere. Therefore the above
theory cannot stand. Therefore the Earth described by two Puranas is according to sketch shown. It satisfies all the descriptions of Mountains and Rivers in the Puranas.

The above theory is described in Soorya Siddhantam and Siddhanta Siromani a commentary of the above. Therefore the above description shows the formation of the Varshas at the time when Soorya Siddhantam was related which is about the end of Kruta Yugam of the present 23th Mahayugam as stated heretofore.

In Sri Vishnu Puranam Amsha'2, Chapter 2, it is said that the Ganga falling from Swargam first fell in the City of Brahma on the summit of Meru was split into four rivers. One of them called Seeta flowing eastwards from the summit of Meru and watering Bhadrashwa Varsham enters the Ocean, the Chakshu flowing westwards and watering Ketumala Varsham also enters the ocean. The other called Bhadra flowing northwards and watering Kuru Varsham enters the Ocean. The fourth called Alakananda flowing southwards and passing from the summits of the mountains at last falls on the Himalaya Mountain and flowing into Bharata Varsham in seven branches enters the Ocean. Excepting the Alakananda the Ocean into which the other three rivers enter was the Northern Ocean. The Ocean in which Alakananda enters in seven branches was the Southern Ocean. As the descent of Ganga to the Earth from Swargam was during the reign of Bhagecradha the great grandson of Sagara, the four Lakes Arunoda, Asitoda, Mahabhadra and Manasa were mixed and formed into the Northern Ocean during the reign of Sagara by the digging of the Earth by
Then there is no discrepancy in Sri Vishnu Puranam which says that the above three rivers enter the Northern Ocean. The rivers mentioned in Sri Bhagavatam exist from the Creation. The three Varshas Harvatam, Bhadashwam and Ketumalam with mountains and rivers therein are invisible to the people of Kali Yugam.

The Kuru Varsham had its treasure hidden from the eyes of the people of Kali Yugam. Devas only enjoy its treasures.

In Teeti Yugam Vanaras saw this Varsham with all its extraordinary treasures. In Kishkindha Kandam of Sri Ramaynam Sugreeva describes this Varsha to the Vanaras as having rivers and gardens which bestow sweet fruits exceedingly palatable foods, beautiful clothes of great value and beautiful girls but prohibits them to try to enjoy them as they are only intended to the use of Devas and virtuous souls that go to Swargam which fact was mentioned to Arjuna by the servant of Devas.

Vide above Authority of Sri Mahabharatam.

In the end of Dwaparayam Arjuna was prevented by a servant of Devas from going there in his expedition of conquest of the north. Therefore by that time Kuru Varsham was shut out to the humans. In Kali Yugam its aforesaid treasures were hidden to the humans even though they go there.

In the conquests of Arjuna, one of the Pandavas, Swetagami was mentioned after Himalaya. Beyond it a country peopled by Kimpurushas whose king was the son of Draup was mentioned. Beyond it Hemakoota was mentioned and beyond it a country called Uataka peo-
plied by Gulyakas was mentioned. Whole of this country from Sutagiri to Hemakeota was then called Hari Varsham.

Beyond Hari Varsham Kuru Varsham was mentioned. Among the Varshas north of Bharata only these two Varshas were in vogue at that time. Then Gandharwas were ruling round Manasa Lako.

Authority:—Sri Mahabharatam, Sabha Parvam, Chapter 28, Stanzas 1 to 6.

By the time of Sri Rama some new islands were formed and a few seas which can be seen on the Plan attached. When Soorya Siddhantam was related both the eastern and western halves of Jamboo Dweepam i.e., North America and the Eastern Hemisphere above the Equator were completely connected. Both at the time of the relation of Soorya Siddhantam and at the time of Sri Rama the portions of Africa and South America south of the Equator were under the Ocean as they were not mentioned in either Soorya Siddhantam or Sri Ramayanam.

The portions of Africa and South America south of the Equator were not mentioned in Sri Ramayanam and in Sri Mahabharatam, (Vide Sri Ramayanam, Kishkindha Kandam, and the conquests of the Pandavas in Sabha Parvam of Sri Mahabharatam.) Pandavas might have left those portions as they were not populated in those times but there is no reason for their nonmention by Sugreera in Sri Ramayanam where even the horrid and unpopulated deserts too were mentioned. Therefore
plied by Gulyakas was mentioned. Whole of this country from Swetagiri to Hemabhota was then called Hari Varsham.

Beyond Hari Varsham Kuta Varsham was mentioned. Among the Varshas north of Bharata only these two Varshas were in vogue at that time. Then Gandhar was were ruling round Manasa Lake.

Authority.—Sri Mahabharatam, Sabha Parvam, Chapter 28, Stanzas 1 to 6.

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in the times of Sri Ramayanam those portions of Africa and South America were under the Ocean. They might have been formed either in the beginning of Shuddha Dwaparam or Kali Yugam.

I have hitherto stated that by the time of relation of Soorya Siddhantam i.e. when 130 years were remaining in the Kruta Yugam that passed, the Earth became round and that islands Ketumala and Bhadrashwa Varsahas were formed at the confluence of the two Hemispheres in which the towns called Romaka and Yamakoti were situated on the Equator and Lanka and Siddhapuri; in Kuru Varsham were situated on the Equator in the south of Jamboo DwEEPam in the Eastern and Western Hemispheres respectively. But as I have stated previously it is said in Sri Bhagavatam, Skandham 6, that the islands 1. Lanka, 2. Ramanaka, 3. Chandrasuhkla, 4. Mandarahrina, 5 Simhala, 6. Avartana, 7. Swarnapiasta and 8. Panchajanya were formed by the digging of the Jamboo DwEEPam by the sons of Sagar which was in the DwEEPam of the 19th Mahayugam. I have also shown previously with reasons that Lanka existed in the 15th Mahayugam.

Further in Brahma Siddhantam the four cities Romaka, Yamakoti, Lanka and Siddhapuri were mentined and it is also said that Manu stays on the summit of Mesu.

In Sri Bhagavatam, Skandham 9, it is said that Vaivasvata Manu stayed near the northern summit of Meru during the first portion of his reign as shown in his history. Therefore the Earth became round and it had
the description as stated in Surya Siddhantam and Siddhanta Siromani from the beginning of the Vayuavata Manvantaram

Authority — Brahma Siddhantam, Chapter 1, Stanzas 23, 49 and 50

Therefore the forming round of the Earth and all its description in Surya Siddhantam was as it existed at the beginning of this Vayuavata Manvantaram and the Earth became round and the changes on it stated in Surya Siddhantam were the consequences of Deluges at the end of each Manvantaram previous to Vayuavata Manvantaram. By the digging of the Jambho Dweepam by the sons of Sugra new islands stated in Sri Bhagavatam and Sri Ramayananam were formed and the hot currents stated in Sri Ramayananam started from the North Sea and gradually destroyed the above said Ketumala and Bhadradhwa Varshas by the time of Sri Rama when 1000 years remained in the Sandhyavamsham of the Kleta Yugam of 28th Mahayagam. Thus they separated the great continent of Jambho Dweepam into eastern and western portions. These currents were called in Sri Ramayananam as Jalejadhi. Under these currents the Badahanala is situated as described by Sugreeva in Sri Ramayananam.

By the time of Sri Rama the islands mentioned in Sri Bhagavatam excepting Lanka were submerged. The measurement of the Earth as given in Surya Siddhantam was its measurement at the beginning of Vayuavata Manvantaram.
The sons of Sagara dug the Earth about the beginning of the Sudhha Dwaparam of the 19th Maha-yugam. They first dug around Jamboo Dweepam. They dug in the other six Dweepas when they came again from Sagara. By that effect some islands were formed round Jamboo Dweepam on and above the Equator of which Yava Dweepam and Shushra Dweepam and some others remained up to the time of Sri Rama. Pluksha and Krouncha Dweepas were split up into several islands which are mentioned in Sri Ramayanam between the Equator and Lohita Sagaram. The remnant of Ikslu Ocean of the Siddhantas was celebrated at the time of Sri Rama as Lohita Sagaram. By digging of other Dweepas by the sons of Sagara though several seas and islands were formed at that time Kusha Dweepam was entirely submerged by the sea and Shalmali and Shaka Dweepas were connected completely covering the Damlu Ocean which was in the middle and formed into one piece of continent called Shalmali Dweepam. Thus all the small strips of land and water mentioned in Soorya Siddhantam namely, Shalmali and Shaka and the Ocean Damlu were mixed and became one piece of land called Shalmali by the time of Sri Rama. Madya or Suta encroached into Plaksha and Krouncha Dweepas Ikslu and Ghruta Oceans mixed together and submerged the Kusha Dweepam.

In Sri Ramayanam only that portion of these Dweepas situated in the Eastern Hemisphere is described. The portion of those Dweepas situated in the Western Hemisphere were not described as they were then used by Devas for their pleasure residences which fact is men-
tioned in Sri Ramayanam. The Ksheera Ocean and Pushkara DwEEPam even though reduced very much by the rotation of the Earth and the deluges remained to some or extent But the eastern portion of the Pushkara DwEEPam was celebrated in the time of Sri Rama as Sudarthana.

Swarna Bhoomi is not mentioned neither in Soorya Fiddhantam nor in Sri Ramayanam. Therefore we cannot know its changes. We know only from Puranas that it is smooth like glass and no Earthly Being can stand on it as it is devoid of gravity and Devas only use it for their pleasure trips. By both the above reasons no Earthly Being can reach it. It is round from the Creation and has no Lokas inside like the Human Earth.

It is double in size of the Human Earth.

Authority:—Sri Vishnu Puranam, Amsba 2, Chapter 4, Stanzas 94 and 95.

The North Pole makes a circle round Dhruva in a period of 25368 years as also the Temporary Star discovered by Tycho Brahe in the year 1572.

Vide Page 292-93, Astronomy of today.

All the creation of the Lokas described in the history of the 1st Kalpam must be understood here.

Summary of the description of the Earth.

Arjuna conquered Northern Asia up to Siberia (Eastern Kuun Varsham) only. He was prevented from proceeding further by a Devadoota. He and his brothers conquered only Asma. They did not go to the other
parts of the Eastern Jamboo Dweepam i.e. Europe and Africa neither they went to the Western Jamboo Dweepam. This time was when about 30 years were remaining in Dwaparam Arjuna was prevented from proceeding to Siberia by Devadoota who said that there was no wealth there for him to win even if he enter that country. Therefore we must presume that Siberia and the Earth north of it was covered with ice by that time. It was done by Devas to hide the valuable wealth in those parts from the men of that time and Kali Yugam. Those parts were covered with ice from the beginning of Sandhyamsham of the Dwapara Vanaras roamed over the Eastern Hemisphere of Earth in quest of Seeta in Treta Yuga Sandhyamsha when about one thousand (1000) years were remaining in the Yugam. Then all Siberia and Russia in Europe both forming the eastern part of Kuru Varsham and even the part of Earth north of it i.e., Meru and tho Varshas round it were not covered with ice but were described by Sugreeva as countries containing beautiful gardens, rivers and lakes. Meru was described as a golden Mount. But the Vanaras were prevented by Sugreeva from going to western portion (or Western Hemisphere) of the Earth saying that that part was used by Devas for their pleasure trips and he knew only the eastern one. Therefore by that time all the eastern part (or Eastern Hemisphere) of the Earth or Jamboo Dweepam was only opened to the Humans. The western part was used by Devas. The other Dw epas or continents were split up into islands. Siddhantas describe both the Hemispheres. But they describe the Jamboo Dweepam fully. Their description of the Earth was at the beginning of the
Vaiyasyava Manvantaram the 7th Manvantaram. They say that Jambu Dweepam then occupied half the Earth and other Dweepas were situated south of it. Therefore they were reduced to small strips of land by that time. Puranas describe all the seven Dweepas fully. Therefore they describe the Earth as it was at the beginning of the Kalpam or 1st Manvantaram. In Kali Yugam all those parts of the Earth which were described in the previous Yugas as pleasure residences of Devas were covered with ice probably from the beginning of the Sandhyam-sham of Dwaparam. We must presume that this was the order of occurrences of things in all the previous Yugas.

In Soorya Siddhantam, Chapter 1, Stanzas 34, 35 and 36, it is said that Meru is situated passing through the Earth as its axis and issuing out at both the ends (two poles). On the northern end of Meru Devas stay and on the southern end the Asuras stay and as the barrier between them the Lavana Ocean is situated.

In Brahma Siddhantam, Chapter 1, Stanzas 47 and 48, the same thing is stated. But in both the Siddhantas the four towns viz.—Rumaka, Yamakoti, Siddhapuri and Lanka are stated as situated in the four islands on the Equator.

Authority:—Soorya Siddhantam, Chapter 12, Stanzas 37 to 40, and
Brahma Siddhantam, Chapter 1, Stanzas 49 and 50.

The same thing is stated in some Siddhantams. Authority:—Soma Siddhantam, Goladhyayam, Stanzas 28 to 31.
From this it is outwardly appearing that the Siddhantas do not state any land on the Earth except the four islands on the Equator containing the four cities above mentioned. But Siddhanta Siromani an explanatory work of Surya Siddhanta states that Jamboo Dweepam extended up to Equator from the north. Then Lavana Udadhi or Ocean is situated and then the Dweepas Gomedhika or Plaksha of the Puranas, Krounchha, Kusha, Shalmali, Shaka, Pushkara and Sarpi, Ikshu, Ghruta, Dadhi and Ksheera Udadhies intervening between the Dweepas. But what is not stated in Siddhantas cannot be accepted though it is stated in its explanatory work Siddhanta Siromani. But in Brahma Siddhantam it is stated that Lavana Udadhi is 150 Yojanas north to south.

Authority:—Brahma Siddhantam, Chapter 1, Stanzas 47 and 48.

Therefore it is implied that the remaining portion of the Earth was occupied by the Dweepas or Continents and Udadhies or Oceans as stated in Siddhanta Siromani. But in Siddhanta Siromani the order is stated from Shaka. But it must be understood that the order was stated in back way i.e. from bottom to top from Ksheera Ocean. In Puranas Shalmali Dweepam comes next to Plaksha Dweepam. But we must understand that the order in Puranas was the order in the 1st Manvantaram. The order stated here was the order the Dweepas were celebrated in the beginning of the Vaiyasvata Manvantaram after the Deluges at the end of each of the previous Manvantarams. It was by that reason
Sri Ramayanam too Shalmali Dweepam was stated immediately before Ksheera Abdhi.

By the time of Sri Ramayanam all the above Dweepas excepting the Shalmali and Pushkara were split into islands by the Oceans and the Oceans too were mixed up excepting the Ksheera Ocean. These islands and Oceans were described in Sri Ramayanam, Kishkindha Kandam.

I have gone through the following Astronomical Works of the Aryans.

1. Soorya Siddhantam
2. Soma do
3. Brahma do
4. Pitamaha do
5. Vasishtha do
6. Brahatsamhita of Varahavihira
7. Jyotirvidhabharana of Kalidasa
8. Rajamariaéda of Bhoja Raja
9. Jataka Sarvasvam a work in which several small astronomical works have been compiled.

Of these numbers 6 to 9 solely deal with rituals and jatahas or the destinies of people. They contain no description of Planets. The first five contain the description of Planets. Of them Pitamaha Siddhantam contains no description of the measurements of the Lokas of the Planets. Of the other four Soorya Siddhantam contains the measurements of the Lokas of Soorya and Chandra. Of Bhoomi it describes not only its measurements but its Dweepas or Continents and Udadhies or Oceans and some Cities.
Of the other three Soma Siddhantam describes the measurements of the Lokam of Chandra and Bhoomi. The other two describe measurements of Bhoomi only. But it is wonderful they all agree with one another. Soorya Siddhantam was composed when 130 years were remaining at the end of the Krita Yugam of the 28th Mahayugam of the Varasvanta Manvantaram. Soma Siddhantam was composed when 28 years passed in the Sandhyamsham of Dwaparam of the same Mahayugam. The description of the Earth in this work ought to be different from Soorya Siddhantam as we see from the description of it in Sri Ramayanam which was composed when one thousand years were remaining in the Sandhyamsham of Treta Yugam of the 28th Mahayugam that the Earth was changed considerably from the time of Soorya Siddhantam. Brahma Siddhantam was related by Brahma to Narada. Then one would expect that the description in it would be at about the beginning of the Kalpam. If so it must agree with the description of the Earth in Puranas but not with Soorya Siddhantam. But on the contrary it agrees with Soorya Siddhantam. Yasishtba Siddhantam also agrees with it.

About the dwelling of Pitru Devas in Chandra Lokam Brahma Siddhantam agrees with Soorya and Soma Siddhantams.

Authority:—Soma Siddhantam, Chapter 1, Stanzas 35 and 50, Chapter 2, Stanzas 1 and 19, Brahma Siddhantam, Chapter 1, Stanzas 19 and 20, and 22, 23, 34, 47, 48, 49 to 85.
All these works agree as to the mention of the four cities Romaka, Yamakoti, Lanka and Siddhapuri. Therefore I conclude thus from all the above.

In Brahma Siddhantam, Chapter 1, Stanza 23, it is said that Manu stays on the northern summit of Meru. In Sri Bhagavatam in the beginning of 9th Skandham it is said that Vaivasvata Manu during first part of his reign lived in Ilavruta Varsham near Sumeru. Therefore Brahma related this Siddhantam to Narada about the beginning of Vaivasvata Manvantaram and the description of the Earth therein was as it was at the beginning of that Manvantaram. By that time the Earth became round and had all the Continents, Oceans and Cities mentioned in Siddhantas after the Deluge at the end of the previous Manvantaram.

Soorya Siddhantam though related when 130 years remained at the end of Kruta Yuga Sandhyamsha and Soma Siddhantam was related when 28 years passed in the Sandhyamsham of Dwaparam of 28th Mahayugam of the Vaivasvata Manvantaram, they followed Brahma Siddhantam. So also Vasishtha Siddhantam followed Brahma Siddhantam. Therefore they all describe the Earth as it remained at the beginning of the Vaivasvata Manvantaram.

As the towns Romaka, Yamakoti, Siddhapuri and Lanka were mentioned in Brahma Siddhantam it is presumed that the great islands Bhadrashwa, Ketumala and Kuru and Lanka were formed by the beginning of
the Vaivasvata Manvantaram. Therefore all the continents, the Oceans and the above islands were formed at the beginning of the Vaivasvata Manvantaram. As it is said in the same Siddhantam that Lavana Ocean extends to the middle of the Earth and in Siddhanta Shiromani it is said that Jambho Dweepam extends to the middle of the Earth it is presumed that those Dweepas and Oceans were small strips of land and water, the remnants of those mentioned in Puranas. All these changes at the beginning of the Vaivasvata Manvantaram were the effects of the Deluges at the end of each Manvantaram that passed before the Vaivasvata Manvantaram.

Authority:—Brahma Siddhantam, Chapter 1, Stanzas 48, 49 and 50.

In Sri Matsya Puranam in the history of Sri Nrusimha killing Hiraanyakasipu the description of the Earth is given akin to the description given in Sri Ramayanam. Therefore the Earth came to that form at the end of the 2nd Manvantaram. But it came to the form described in Siddhanta Shiromani at the beginning of the Vaivasvata Manvantaram. Therefore at the beginning of every Manvantaram after the 1st the Earth came to the form described in Siddhanta Shiromani and it changes to the form described in Sri Ramayanam by the beginning of 28th Mahayugam.

Authority:—Sri Matsya Puranam. Chapters 162 and 163.

Indra's, Agni's, Dharma's and Kashyapa's Lokas revolve on their axis in one earthly year which forms their day and night. Their Suns are and Pulaha.
They revolve round Dhruva once in 360 earthly years which forms their year, when Dhruva’s Lokam revolves once on its axis. It revolves round MaharLokam once in one Mahayugam when Mahar Lokam revolves once on its axis. Jana Lokam and Tapo Lokam do the same in the same time. Mahar Lokam, Jana Lokam, Tapo Lokam, Shiva Lokam and Vishnu Lokam revolve round Satya Lokam of Brahma in one Manvantaram. When they make 14 revolutions they all perish at the end of Kalpam or day of Brahma. Brahma’s Lokam revolves on its axis once in two Kalpa’s time. In its day it receives light of the Sun from Shweta Dweepam. It revolves round Shweta Dweepam in 360 days.

Shweta Dweepam, Sri Vaikuntha Lokam and Kailasa Lokam revolve round each other and round Go Lokam once in a Kalpam or life of Brahma when they all perish.

**Swayambhuva Manu and Prajapatis.**

Then Swayambhuya Manu going to the Earth wanted to have a capital to rule. Then he went to Satya Lokam and requested Brahma about the same. He took him to Vaikuntha Lokam built by Vaikuntha an incarnation of God in the first Manvantaram on the Sphere or Lokam of Shwiri where all the Incarnations of God guarding all the Manvantaras stay in those Manvantaras.

N. B.—As the Incarnation of God called Yagnya in the first Manvantaram stayed in Swargam as Indra so he had another Incarnation called Vaikuntha on the Lokam of Shwiri in the same way as the Incarnation
called Narayana stays there while the Incarnation of Upendra in this Manvantaram stays in Swargam.

Authority:—Padma Puranam, Patala Khandam, Chapter 195.

Then God Vaikuntha being requested by Brahma and Manu called Vishvakarma created by him and ordered him to build a capital to the Manu on the Earth like Ayodhya his capital in that sphere. Then Manu took Vishvakarma to the Earth and had his capital built in Aryavarta of Bharata Varsha and named it also Ayodhya.

Authority—Ayodhya Mahatmyam of Rudrayamala, Chapter 1.

Then Shataroopa made penance for ten thousand years when she was married by the Manu.

Authority:—Harivamsham, Han Vamsha Parvam, Chapter 2, Stanza 3

Probably a decade after two sons called Priyavrata and Uttanapada, and three daughters called Akooti, Devahooti, and Prasooti were born to them. Probably twelve years after Akooti was married by Ruchi, Prasooti by Daksha and Devahooti by Kardama. Probably a decade after God incarnated to Ruchi by the name of Yagnya and Lakshmi as Dakshina. Manu adopted Yagnya as a son and Dakshina remained with her parents. Then they were married. Yagnya acted as Indra in the first Manvantaram and also as the incarnation of the God of Manvantaram.

Authority:—Sri Bhagavatam, Skandham 4, Chapter 1, Stanzas 3 to 6.
FIRST MANVANTARAM.

Bindusarassu
or
Manasarassu
Ayodhya

SANSHWNTI

VARACHTA

Ayodya

Sarayu R.

Venkatadri
Neelachalam

AVANTI

MADRAS

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I have said in the history of Swayambhuva Manu that Ayodhya was his capital. But in Sri Bhagavatam Shankh 3, Chapter 21, Stanza 25, it is said that he lived in the district called Brahmanavartam and in Chapter 22, Stanzas 27 and 32, it is said that he built a city called Barhishmati on the Saraswati and lived there. But in Stanza 36, it is said that he lived there until the end of his Manvantaram by hearing the doings of God. From this we conclude that he first built Ayodhya and ruling from there the whole Earth for 25½ Mahayugas and then installing his eldest son Priyavrata on his throne as the Emperor of the whole Earth himself retired with his daughters to Brahmanavartam for sacred residence and building a city called Barhishmati lived there until the end of his Manvantaram. But in Chapter 21, Stanza 25, it is said that he was ruling the whole Earth staying in Brahmanavartam. Even though his son Priyavrata was then actually ruling as the Manu was living it is considered as he was ruling as overlord. His daughters were born about the end of his reign.

Twelve Devas called Yamas born to them. These were the same as Adityas of the present Manvantaram and acted as Suns each a month on the sphere of the Sun in the same way as Adityas act in this Manvantaram.

Authority.—Sri Vishnu Puranam, Amsa 2, Chapter 10.

Their history was as follows.—They were born first in Brahma and were then called Jayas. Then Brahma ordered them to procreate when they refused.
Brahma cursed them to be born in seven Manvantaras. They accordingly were born as Yamas in the first, as Tushitas in the second, as Satyas in the third, as Harayas in the fourth, as Vaykuantas in the fifth, as Sadhyas in the sixth and as Adityas in the seventh Manvantaras.

Authority—Vayu Puranam, Uttara Khandam, Chapter 5, Stanzas. 5, 16: and 64 and 65, and Chapter 6, Stanzas. 1 to 47.

Kardama had by Devahooti a son named Kapila also an incarnation of God and daughters when 25 Mahayugas and twenty thousand years have passed in the Manvantaras.

Vide—Sri Bhagavatam, Skandham 3; Chapters 21, Stanzas. 6: 23 and 24.

But Atri was issueless in the 1st Manvantaram and so adopted Uttanapada as his son.

Vide—Sri Harivamsham, Purvam 1, Chapter 2; Stanzas. 7.

Narada did not marry.

Daksha had 18 daughters of whom he gave in marriage to Dharma of whom Mogli had two sons called Narayana and Nara the Sage Incarnations of God who were born when about ten thousand years passed in the Sandhi of the 1st Krita Yuga and stayed in Badari forest. The youngest daughter Sati was married by Shiwa and she burnt herself in the sacrifice of her father at the end of the Manvantaram as her father abused her husband. Soon after Daksha also died.

Manu’s Code was written by Swayambahuna Manu.

Authority—Manu’s Code, Chapter 1.
Even though Mann had two sons Priyavrata and Uttanapada the progeny of his older son Priyavrata only ruled throughout the first Manvantaram. The progeny of his younger son Uttanapada ruled throughout the second Manvantaram.

Authority:—Sri Vishnu Purana; Amshas 2, Chapter 1, Stanzas 41 to 44; and the Commentaries.

Uttanapada was making pome on the Sumer Mount throughout the first Manvantaram. He was saved by Matsya Incarnation of God during the Doluga at the end of the first Manvantaram as will be shown elsewhere. As I have said before, the capital of Swayambhur Manu was Ayodhya. His son Priyavrata and his descendant ruled at Ayodhya. Priyavrata married a girl called Kanya a daughter of Kardama and had by her the following sons viz:—

1. Agnibhuma, 2. Agnibhuj, 3. Vāpipishman,
4. Dyaimens, 5. Medha, 6. Medhatiditya,
1. Swarojisha, 2. Uttama, 3. Tamasa, and 4. Raivati who were reborn at the beginning of the Manvantarams 2-3, 4-5 and became the establishers of them. He gave his daughter: Oorjaswati in marriage to Shukra.

Authority:—Sri Vishnu Purana; Amsha 2, Chapter 1, Stanzas 5 to 9 and Amsha 3, Chapter 1, Stanzas 24 and 25 ...

Sri Bhagavatam, Skandha 5, Chapter 1, Stanzas 1 to 34.
Of those ten sons those three sons No 2, 5 and 9 became ascetics and devotees of God. Priyavrata divided the Earth into seven Dweepas or Continents separated by seven Oceans which are formed by his driving on a chariot round the Earth seven times during a day.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 1, Stanzas 24 to 28, 29 and 30

Priyavrata divided the Earth into seven Dweepas or Continents separated by the seven Oceans. He made his seven sons as the Sovereigns of the seven Dweepas respectively who in their turn divided their Continents among their sons. It is said that Priyavrata reigned 11 Arkuda years.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 1, Stanza 29.


The Seven Oceans were:—1. Lavana, 2. Ikshu, 3. Sura, 4. Sarpi, 5. Dadhi, 6. Ksheora, and Mnharnava which encircles the Earth in the form of vapour.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanzas 5 and 6,

Sri Bhagavatam, Skandham 5, Chapter 1, Stanzas 31 to 33.

This time comes to 25 ½ Mahayngams taking one Arkuda as one course. His father reigned so long a time. Therefore these two reigned up to the end of the
$2^1 \times 2 = 51$ Mahayugams. One Manvantaram is 71 Mahayugams. The remaining time was 71 – 51 = 20 Mahayugams.

Rushabhadeva, great grandson of Priyavrata, ruled 63 lakhs of years. Puranas do not state the length of the reign of this Sovereign, but I take this time from Jain authority, as stated in Wilkinson's Hindu Mythology, Page 505. This time comes to one Mahayugam and 19,80,000 years.

It is also stated there that he was born at Ayodhya. Therefore the son of Priyavrata called Agneedhuta the Sovereign of Jamboo Dweepa and his son Nabhi, the father of Rushabhadeva, reigned two Mahayugams each. Agneedhuta, the Lord of Jamboo Dweepa had by an Apsarasa called Poorvachitti, nine sons called (1) Nabhi, (2) Kimpurusha, (3) Harnarsha, (4) Ilavrta, (5) Rmryaka, (6) Hirananya, (7) Kur, (8) Bhadiasha and (9) Ketumale.

Authority — Sri Bhagavatam, Skandham 5, Chapter 2, Stanza 3 and 19.

He divided the Jamboo Dweepa into nine Varshas or countries and naming them after the names of his sons made them the Sovereigns of those countries.

Authority — Sri Bhagavatam, Skandham 5, Chapter 2, Stanza 21.

Of these countries Haviuta is situated surrounding the Meru and is in the centre of the Earth, hence the name.

Nabhi's Varsha called Hima or Ajanabha was afterwards called the Bharatavarsha when his grandson Bharata became the lord of that Varsha.
Thus we see that by the end of the reign of Nabh 55 Mahayugams have passed in that Manvantaram. He had a son called Rushabhadeva by his queen Merudevi.

Therefore he lived 8100000 of years. He was crowned when he was 2000000 of years old. He ruled 6300000 of years. He made penance for 100000 of years.

Therefore he lived 8100000 of years.
Treta Sandhi is 108000. Therefore the time he ruled in Shuddha Treta Yugam is 232000—108000—144000.

Therefore Rushabhadeva ruled 114000 years in Suddha Treta Yugam or Treta Proper of the 57th Mahayugam. It is also said in the book above mentioned and in the praise of 24 preceptors of the Jains that Rushabhadeva was 500 Dhanus (bow) or poles high the size of people of that age.

Authority:—Praise of 24 Jainacharyas, Stanza 1.

Jains consider him as their first Acharya or Guru and he is mentioned in Sri Bhagavatam, Skandham 2, Chapter 7, Stanza 10, as one of the 23 incarnations of Narayana.

He had one hundred sons by his queen Jayanti.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 28 and
Sri Bhagavatam, Skandham 5. Chapter 4, Stanza 8.


Authority:—Sri Bhagavatam, Skandham 5, Chapter 4, Stanzas from 9 to 13 and commentary of Veeraragbhavacharya.
Treta Sandhyamsha is 108000

Dwapara Sandhi

136000

1116000

344000 is the time Bharata ruled in Shuddha Dwaparam of 59th Mahayugam.

Thus these great Emperors namely (1) Swayambhuva Manu (2) Priyavrata (3) Agneedhra (4) Nabhi (5) Rushabhadeva and (6) Bharata who reigned exceptionally long time ruled up to 344000 years in Suddha Dwapara Yugam of the 59th Mahayugam.

He married Panchajani daughter of Vishwaroop (other than the father of Vrutra) and progminated from her sons called Sumati, Rashtrabhrut, Sudarshana, Avarana and Dhoomraketu.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 7, Stanza 1 to 3.

Then Bharata crowning his eldest son Sumati as Emperor of Bharata Varsha and giving the movable property to his other sons went to the forest near the hermitage of Pulastya and went to heaven having made penance.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 7, Stanza 8, and
All these Sovereigns ruled in Ayodhya. Then the succession of Sovereigns given in Puranas is as follows—


Sri Vishnu Puranam, Amsha 2 Chapter 1, from Stanza 36


Sri Bhagvatum, Skandham 5, Chapter 15

The duration of reign of these Sovereigns is not given. Therefore we must follow the data given for the duration of reign of Sovereigns in different yugas which is as follows —

**DATA:**—

In Shuddha Kruta Yugam the duration of reign of Sovereigns was one lakh of years.

Authority:—Sri Ananda Ramayananam, Rajya Kandam, Uttara Kandam, Sarga 29, Stanza 6 and Bhavishyat Puranam, Pratisarga Parvam, Chapter 25, Stanza 57.

In Kruta Yuga Sandhi one fourth of the above time.

In Kruta Yuga Sandhyamsha one fourth of the Sandhi.

Authority:—Sri Matsya Puranam, Chapter 142, Stanza 77.

In Shuddha Treta Yugam the duration of reign of Chakravartis was 85000 years.

Authority:—Sri Matsya Puranam, Chapter 142, Stanza 65 and 72.

Sri Bhagavatam, Skandham 9, Chapter 23, Stanza 24 and 26.

In Shuddha Treta Yugam the duration of the reign of Ordinary Sovereigns was 60000 years.
We come to this thus.—In Treta Yuga Sandhyamsha the duration of reign of Ordinary Sovereigns is stated as 5,000 years.

Authority:—Skanda Puramam, Nagara Khandaw, Chapter 93, Stanza 63.

Therefore in Treta Yuga Sandhi $5,000 \times 4 = 20,000$ years.

Therefore in Suddha Treta Yugam the duration of the reign of Ordinary Sovereigns was $20,000 \times 4 = 80,000$ years.

Authority:—Sri Matsya Puranam, Chapter 142, Stanza 77.

In Suddha Dwapara Yugam 30,000 years.

Authority:—Sri Ramayanam, Bala Kanda, Sarga Stanza 26 and Sarga 42, Stanza 8.

For its Sandhi same as above.

In Dwapara Sandhyamsha we come to know that the duration of reign of Sovereigns was 160 years as Sri Krishna stayed on the Earth for 125 years.

Authority:—Sri Bhagavatam, Skandham 11, Chapter 6, Stanza 25.

Life in Dwapara Sandhyamsha was 600 years.

Authority:—Jataka Sarwaswam, Dashanirnaya Part, Page 4.

Youth in those times was $\frac{1}{4}$ of 600 = 150 years at which age they were crowned.

Therefore they reigned $600 - 150 = 450$ years.
Shantanu who reigned in Dwapara Sandhyamsha of 58th Mahayugam lived 308 years. He was crowned at the age of 150 and reigned 308—150—158 years.

Authority:—Sri Mahabharatam, 'Adi Parvam, Chapter 97 Stanza 24,

" 98 " 10 and 11,
" '99 " 38, 39 and 42,
" 100 " 20, 33, 34 and 45 and
" 101 " 1 and 3.

Yudhishthira lived 128 years.

Authority:—Sri Bhagavatam, Skandham 10, Chapter 71, Stanzas 23 to 28.

The duration of reign of Sovereigns in Kali Yuga Sandhi and Shuddha Kali was 90 (120-30) as we know that the Pancshat ruled 60 sixty years at the beginning of the present Kali Sandhi and Shalivahanas also ruled 60 years after 3,179 years passed in Kali Sandhi.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 49, Stanza 17 and

Jataka Sarvasvam as shown above.

Bhavishyat Puranam, Pratisarga Parwa, Khandam 4, Chapter 1, Stanzas 24 and 25.

The duration of reign of Sovereigns in Kali Sandhyamsha was 15 fifteen years (60/4 is equal to 15).

Dasaradha ruled 60,000 years in Treta Sandhyamsha as he was Chakravarti and his father Aja was not a Chakravarti therefore he ruled 5,000 years.

Authority:—Skanda Puranam, Nagara Khandam, Chapter 95, Stanza 63.
Thus giving the data we proceed to the history. According to this Data Sumati the oldest son of Bharata was crowned when 244000 years passed in Shuddha Dwaparam of 60th Mahayugam. According to the Data he ruled 30000 years after which is the duration of reign of Sovereigns in Shuddha Dwaparam.

Then Indradyumna is stated as his successor. This was done so by the Puranas for brevity’s sake. I conclude thus for this reason. This Indradyumna was the same Sovereign who is stated in Sri Bhagavatam, Skanuham 8, to have been transformed into a Gajendra or Lord of Elephants by the curse of Agastya and having been relieved from it by God attained His Eternal Presence. In his history described there, he is mentioned as Sovereign of Dravida. In Sri Ghatikachala Mahatmyam in which the history of Indradyumna is elaborately described Madhura in Deccan is mentioned as his capital. As I stated before, the capital of the descendants of Priyavrata to Bharata was Ayodhya. So also his son Sumati reigned in Ayodhya. If Indradyumna was the son of Sumati there was no reason for him to leave his ancestral capital and repair to south and reign at Madhura. Further it is not stated that he repaired from Ayodhya to Madhura. Therefore Indradyumna was not the son of Sumati but a descendant of him. The descendants of Sumati and forefathers of Indradyumna must have been ousted from their ancestral capital Ayodhya by their enemies in the beginning of Kali Sandhi of 59th Mahayugam and repaired to Deccan and having made
Madhura, their capital, ruled there. These enemies of the dynasty of Menu were probably the Sovereigns of Solar Race, descendants of Indradyumna I, the establisher of Sri Purushottama Jagannadha, who is stated in Sri Purushottama Mahatmyam as belonging to Solar Race 5th in descent from Brahma and reigning at Avanti in the first Manvantaram.


Indradyumna II was installed at Madhura in the beginning of the Sandhi of Kruta Yugam of the 60th Mahayugam.

Therefore there was an interval of the following period between Sumati and Indradyumna II.

Shuddha Dwaparam 720000 — (244000 + 30000 or 274000)

This is the time remaining in Shuddha Dwaparam by the end of the reign of Sumati.

Dwapara Sandhyamsha
Kali Sandhi 36000
Shuddha Kali 360000
Kali Sandhyamsha 36000

72000

During the period the following Sovereigns ruled

Shuddha Dwaparam 30000 446000 (14 or 15 sove.
30000

30000 reigns ruled

146000

120000

26000
Indradyumna the second began to reign at Madhura in Drávida—or 'Deccan' at the beginning of the Sandhi of the Kruta Yugam of the 60th Mahayugam. He reigned very virtuously protecting his subjects in every way by all his means. One day he went a hunting.
Then antelopes in the forest requested him not to kill them as he is a staunch devotee of God. Then he was ashamed to hunt and returned to his capital.

Being disgusted with the life of a Kshatriya he wanted to become a Brahmin. He reigned 25,000 years which is the duration of reign of Sovereigns in Kruta Yuga. Sanohi and installing his son Devadyumna went to forest with his Queen and made penance wishing to be born a Brahmin and attain Heaven. As he was wholly bent to be born a Brahmin and to attain Heaven he did not care to regain Ayodhya his ancestral capital from the Usurper, though he was powerful. He first made penance in Handawram and then near Jagannadhain. While he was making penance there he pronounced Hara instead of Hari by mistake. Then the servants of Shiva took him to Shiva Loka which revolves round the Satya Loka or Brahma. Then he wondered how he came to Shiva Loka when he was making penance wishing to be born a Brahmin and attain Heaven (Paramapadam), when Shiva appeared to him and offered him to bestow his wants.

Further he said that he is the same with Narayana and Brahma and one who worships him worships Narayana also. But Indradyumna denied and said that Sri Narayana is the Supreme and the Lord of the Supreme Heaven and is in Shiva, Brahma and everywhere being Omnipresent, and told him that his sole intent was to be born a Brahmin and obtain the Eternal Presence of God Narayana in Heaven. Then Shiva advised him to go to the sacred place on the Earth called Sri Ghatikachalam and worship God Sri Nrusimha, who stays on the summit.
of that Mount and then he will obtain the Brahma's birth wished for by the favour of God Sri Nrusimha. Then Indradyumna returned to the Earth. His subsequent history forms the subject of the third and fourth great periods or third and fourth Manvantarams.

Authority: — Sri Ghatikachala Mahatmyam, Chapter 1.

GAYA

After Indradyumna his successors the four Sovereigns namely, (1) Devadyumna, (2) Parameshthi, (3) Pratiha and (4) Pratiharta reigned in Kruta Yuga Sandhi each 25,000 years. Then 19,000 years remained in the Sandhi which is 400 x 360 = 1,44,000 — 1,25,000 (5 x 25000) = 19000 years

Then Pratiharta's son Bhumman ruled 19000 years in Kruta Yuga Sandhi. He ruled 25000 — 19000 = 6000 years in Shuddha Kruta Yuga Sandhi. Shuddha Kruta Yuga is 1412000 (40000 x 360) years during that time 14 Sovereigns ruled each one lakh years.

Gaya stands as 6th Sovereign from Bhumman. Therefore his predecessors Udgenkha, Prastota, Vibhui, Prudhusheena and Naht ruled 100000 of years each. Gaya was stated a Chakravarti therefore having been crowned by his father at Madhura in Dravida when about 500000 of years passed in Shuddha Ku'na Yuga won Ayodhya his ancestral capital from the usurpers the Sovereigns of Solar Race who are the descendants of Indradyumna I and conquering the whole Earth ruled as Chakravarti having Ayodhya his Capital. He ruled one lakh of years. By the end of his reign about 600000 of years elapsed in Shuddha Kruta Yuga. Then his descendants named in Puranas are as follows.

The remaining time in Kruta Yuga Sandhyamsha is 14,400,000 - 6,000,000 = 8,400,000.

During that time 84000

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Treta Sandhi 108,000

20,000 | 108,000 (5 or 6 Sovereigns ruled. |
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<td>6000</td>
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Shuddha Treta 108,000

8000 | 108,000 (13 or 14 Sovereigns ruled. |
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<td>24000</td>
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Treta Sandhyumsha 108000—40000—65000

5000)68000 (13 or 14
65000 Sovereigns ruled.
3000 ruled.

Dwapara Sandhi 72000

7500)72000 (9 or 10 Sovereigns ruled.
67500
4500

Shuddha Dwaparam 720000

= 24 Sovereigns ruled.
30000

Dwapara Sandhyamsha 72000

160)72000 (450 Sovereigns ruled
640
800
800

Kali Yuga Sandhi 36000

= 600 Sovereigns ruled.
60

Shuddha Kali 360000

= 4000 Sovereigns ruled.
90

Kali Sandhyamsha 36000

= 2400 Sovereigns ruled.
15
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<th>Period</th>
<th>Duration</th>
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<td>Kruta Yuga Sandhyamsha</td>
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<tr>
<td>Treta Sandhi</td>
<td>6</td>
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<tr>
<td>Shuddha Treta</td>
<td>14</td>
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<td>Treta Sandhyamsha</td>
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<td>Shuddha Dwaparam</td>
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<td>450</td>
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<td>Kali Yuga Sandhi</td>
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<tr>
<td>Shuddha Kali</td>
<td>4000</td>
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<tr>
<td>Kali Sandhyamsha</td>
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</table>

7528 Sovereigns ruled after Vishwakjyoti up to the end of 60th Mahayugam.

Kruta Yuga Sandhi 144000

25000)144000(5 or 6
125000

19000

Shuddha Kruta Yugam 1440000

1000000)1440000(14 or 15
1400000

40000
Kruta Yuga Sandhyamsha 114000 - 49000 = 104000

\[ \begin{align*}
6000 & \times 17 = 102000 \\
6000 & \times 18 = 108000 \\
44000 & \\
42000 & \\
2000 & 
\end{align*} \]

Tieta Yuga Sandhi 108000

\[ \begin{align*}
20000 & \times 5 = 100000 \\
20000 & \times 6 = 120000 \\
100000 & \\
6000 & 
\end{align*} \]

Shuddha Tieta 108000

\[ \begin{align*}
80000 & \times 13 = 1040000 \\
80000 & \times 14 = 1120000 \\
280000 & \\
240000 & \\
40000 & 
\end{align*} \]

Treta Yuga Sandhyamsha 108000 - 40000 = 68000

\[ \begin{align*}
5000 & \times 13 = 65000 \\
5000 & \times 14 = 70000 \\
18000 & \\
16000 & \\
3000 & 
\end{align*} \]
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<th>Value</th>
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<td>Shuddha</td>
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<td>Shuddha</td>
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<td>90</td>
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<td>3600</td>
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Kali Yuga Sandhyamsha 36000

\[
\begin{align*}
15) & 36000(2100(2 \\
& \text{30} \\
& \text{60} \\
& \text{60}
\end{align*}
\]

One Manvantaram = 71 Mahayugams = 71 - 60 = 11
71 - 60 Mahayugams = 11 Mahayugams.

\[
\begin{align*}
7557 & \text{Sovereigns ruled after 60th Mahayugam.} \\
83127 + 7528 & = 90655 \text{Sovereigns ruled after Vishwakjyoti to the end of the Manvantaram.}
\end{align*}
\]

Authority:—Sri Bhagavatam, Skandham 5, Chapter 15 and
Sri Vishnu Puranam, Amsha 2, Chapter 1.

1. Sumati—Vrudhasena.
   7065 Sovereigns ruled between 1 and 2.

2. Devatajit or Indradyumna (In Sri Vishnu Puranam)=Asun.

3. Devadyumna=Dhenumati.

4. Parameshthi=Suvarchala.
5. Pratiha-Suvarchala.

6. Pratiharta-Stuti.


8. Udgeedha-Davrakulya.


10. Vibhu-Rati.


15. Samrat-Utkala.

17. Bindumana=Saragha.

18. Madhu=Sumana.


22. Twashta=Virochana.

23. Viraja=Vishoochi.

24. Raja (Sri Vishnu Puranam)

25. Shatajitu and ninety-nine sons and a daughter.

26. Vi. hawakjyoti and ninety-nine sons.

(Sri Vishnu Puranam)

All these perished in the Deluge at the end of the Manvantaram mentioned in Sookyur-Siddhantam, Chapter 1, Stanza 18.
CHAPTER III

Sola Race in the First Manvantaram

Indradyumna I the establisher of the shrine of Sri Jagannadha is mentioned as belonging to Sola Race and as the fifth in descent from Brahma and ruled in Kruta Yugam.

Vide. Skanda Puranam, Vishnu Khandam, Purushottama Mahatmyam, Chapter 7, Stanza 6

That he reigned Malawa Desha making Avanti his capital is stated in 14th Stanza of the same chapter. That he and his dynasty reigned in Swavambhava Manvantaram is stated in Chapter 23, Stanzas 57 and 75. Therefore besides the dynasty of Pravrata there was a Sola Dynasty of Indradyumna I that ruled in the first Manvantaram. Indradyumna went to Satya Lokam to bring Brahma to establish Sri Jagannadha and by the time he brought Brahma to the Earth and established Sri Jagannadha it was the beginning of the 2nd Manvantaram called the Swarochishi Manvantaram.

Authority — Sri Purushottama Mahatmyam, Chapter 23, Stanza 43 to 50 and 75 to 80 and Chapter 24, Stanza 1

But his dynasty ruled throughout the first Manvantaram.

Authority — Sri Purushottama Mahatmyam, Chapter 23, Stanza 40, 41, 42

It was already shown that Swavambhava Manu adopted Yagnya as his son and his sons the twelve Yamas
acted as suns each a month on the sphere of the Sun in the first Manvantaram

Authority — Varu Puranam Uttana Khandam, Chapter 3, Stanzas 5 to 16 and 56 to 60

Therefore Indra’yumna I was the son of one of those Yamas. Then he would be the 5th from Brahma as stated above.

It is thus — 1 Brahma, 2 Swayambhuvu Manu, 3 Yagyu 4 Yama 5 Indra’yumna Then he would be both of the Solar Race and a descendant of the Manu and 5th from Brahma as also stated in Shanda Puranaram, Last Khandam, Purva Khandam Chapter 39 Stanzas 26 and 31 and Chapter 43, Stanzas 110

Then the time of the reign of Indra’yumna I would be this — Swayambhuvu Manu progenerated when 10 thousand years have passed in the Sandhi of the Kruya Yugam of the second Mahayanam Twelve years after wards Ruchih married Ahooti Manu’s daughter

Then a decade after God Narayana and Sri Devi incarnated as Yagyu and Daksana to them They were married twelve years after 12+10+12=34 years A decade after Yamas were born to them 34+10=44 years Twelve years after, they were married 41+12=53 years A decade after Indra’yumna I was born to one of Yamas 56+10=66 years Fourteen years after, he was crowned by the Manu as the Soverign of Avanti 66+14=80 years Therefore Indra’yumna I began to rule when ten thousand and eighty years have passed in the Sandhi of Kruya Yugam of the second Mahayanam.
The duration of reign of Sovereigns in Kruta Yuga Sandhi was 25,000 years, but Indradyumna I, probably ruled only about half of that time under Swayambhuva Manu as he went to Satya Lokam in the early years of his reign. His descendants are not named.

God's incarnation as the Buddha at the end of the first Manvantaram and Divodasa the last named Sovereign of the Solar Race in that Manvantaram.

There was a great draught at the end of the first Manvantaram. As it is said in this history the Divodasa was a Sovereign of Solar Race and a descendant of Swayambhuva Manu and as the draught is said to be a severe one we conclude that the draught was at the end of the first Manvantaram which is called Swayambhuva Manvantaram. Then Brahma roamed on the Earth to find a pious King to use him as an instrument to avoid the famine. But he found all the kings on the Earth sinful. It is also another reason to conclude that this time was at the end of the Manvantaram. At last he found a pious King called Ripunjaya of the Solar Race and of the descent of the Swayambhuva Manu making penance.

Authority:— Skanda Putanam. Kashi Khandam, Chapter 39, Stanzas 34 to 39.

Brahma asked him to come and rule the whole Earth having his capital at Kashi and wipe off the great draught by his pious doeds. Then Ripunjaya requested a boon that he should have no rival. Brahma consented and took him to Kashi.
He crowned him in Kashi under the name Divodasa and gave a girl called Anangamohini daughter of a serpent lord and asked Shiva to go out of Kashi with all other Devas residing there for some time. Shiva did accordingly but very reluctantly and went to Vandalur. Divodasa ruled with utmost justice and thus avoided the famine by his pious acts. But he did not care for the Devas and did not allow Shiva and other Devas to return to Kashi for which Shiva was much grieved. Then he sent Vinayaka to swerve the citizens of Kashi from righteousness, but he was unable to do so and stayed away in the city. Then some goddesses called Yoginees were sent and they also were unable to fulfil their errand. Then Shiva requested Sri Narayana to go to the city and swerve the people from righteousness and make...
Then Divodasa was devoid of power and installing his son called Samāranjaya in Rajagrha was taken to Siva Lokam.

He ruled eighty thousand years.

Therefore he ruled at the end of Shuddha Trotagain of the last Mahayugam or first Manvantaram, was of the descent of Swayambhūva Manu.

He was of Solar Dynasty.

Authority for the above History:—Skanda Puranam, Kashi Khandam, Poorva Khandam, from Chapter 39 to Chapter 58.
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Authority: —Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 53, Stanzras 72, 81 and 112.

Thus Gol Narayana incarnating as Sugata or Buddha and Lakshmi as female mendicant and Garuda as their disciple went to Kashi and began to work. By their teachings they turned the whole people of the city into Adharma or sinful acts. There was debauchery prevalent and the whole city together with the haram were turned into sinful acts in eighteen days by Buddha.
Then Divodasa was devoid of power and installing his son called Samaranya in Rajagriha was taken to Shiva Loham

Then Divodasa was devoid of power and installing his son called Samaranya in Rajagriha was taken to Shiva Loham.

He ruled eighty thousand years.

Therefore he ruled at the end of Shuddha Treta Yugas of the last Mahayuga of first Manvantaram. He was of the descent of Suvrambhuna Mann.

He was of Solar Dynasty.

Authority for the above History — Skanda Puranam, Kashi Khandam, Poorva Khandam, from Chapter 39 to Chapter 58.
Divodasa ruled 80,000 years at the end of Shuddha Treta Yugam of the last Mahayugam of the first Manvantaram eighteen days before God incarnated first as Buddha. This was the incarnation of God as Buddha in the first Manvantaram. This Divodasa was the last but one named Sovereign and his son Samrananjaya was the last named Sovereign of the successors of Indradyumna I and ruled about the end of the dynasty. He was Chakravarti and ruled the whole Earth.

Then Divodasa's successor reigned until the end of the first Manvantaram and perished in the Deluge at the end of it as mentioned in Sorya Siddhantam, Chapter 1. God Srinivasa established Himself on Sriventricchalam about the beginning of this Manvantaram.

The descendants of the Indradyumna I usurped Ayodhya from the descendants of Priyavrata in the beginning of the Kali Yugam of 60th Mahayugam. But Gaya of the Priyavrata Dynasty regained Ayodhya from them when 6 lakhs of years passed in Shuddha Kruta Yugam of the 61st Mahayugam when they returned to Avanti.

Incarnation of Srinivasa.

Swayambhunva Manu performed a Deerghasatra sacrifice with Sages Brugu, Narada and some others on Mandara Mount. Then a discussion arose among the Sages as to who among the three principal Devas Brahma, Vishnu and Rudra is the Supreme and who should be worshipped to obtain Moksham. (Salvation) Then they sent Bhrugu to go to them and test them as to their
superiority. Bhrugn first went to Kailasa Mount but he was prevented entrance at the gate of the palace of Rudra by the sentinel Nandi saying that Rudra was enjoying pleasure with his Queen Sati. There he stayed many days but was not received. Then he cursed Rudra that he should be worshipped in an unholy form of Lingam (Progenerating organ) and his worshippers should be novedic, hence unholy. Thence he went to Brahma's Lokam where he saw Brahma surrounded by Dutas, Vedas in female forms and Sages. The Sage bowed him and stood still for a long time. Even then he was not received by Brahma who was overpowered with pride. Then he cursed Brahma that he should not obtain worship anywhere in the world. Thence he went to a Palace of Vishnu situated on the Northern shore of Ksheerabhdhi (Milky Ocean). He was respected by the sentinels and entered the Palace. There he saw Sri Vishnu lying on Sosha with Lakshmi shampooing His feet. The Bhrugn was angry and kicked Him on His chest. Then Sri Vishnu rose in haste and praised the Sage that he was sanctified by the touch of the foot of a holy Sage like him and that the foot of the Sage was hurt by the touch of His hard chest. So saying he began to shampoo his feet and during that act He quaintly pierced the eye in one of his feet.

Then He with Sri Devi worshipped the Sage. The Sage prayed to God Vishnu that He is the only Supreme and be tower of Moksham or Supreme Heaven. Then Bhrugn returned to Mandara and informed the Sages that as the result of his test God Sri Narayana is the only Supreme and must be worshipped to obtain the
Supreme Heaven. Sri Devi was angry that Bhrigu kicked on the chest of Narayana which is the place of Her dwelling and went out of the Palace. Then Narayana went out in quest of Her. He roamed all over the Earth and found Sri Devi in the form of an idol worshipped by the Sage Agastya in Kollapuram a town twenty-two Yojanas north of Sri Venkatachalam. He stayed there worshipping Her for ten years. Then by a word from sky by an unseen source He was advised to go near Sri Venkatachalam. He went there accordingly and digging a Lake called Padmasaras (situated in Tiruchanoor) made penance on its bank for twelve years to obtain Sri Devi back. Then a bud of bright lotus appeared on the water of the Lake. Then God established Sooryanarayana (Sun with God in him) on the bank when the rays of that Sun fell on the lotus it blossomed and then in 13th year, Kartika month, Sbukla fortnight, Panchami day, Friday, Sri Devi came out of the lotus and coming to God threw a garland of red lotuses on His neck and embraced Him. Then God Narayana rode with Her on Garuda and flying to Sri Venkatachala Mount stayed there on the bank of Swamipushkarani Lake together with Sri Devi, Bhoodevi and Neeladevi under the name of Srinivasa.

Swayambhuva Manu performed the Deerghasatra about the end of his reign Therefore the establishment of Sri Srinivasa on the Sri Venkatachalam was at about the end of the reign of Swayambhuva Manu or when 22 years passed in the reign of Priyavrata.

Authority:—Padma Puranam, Uttara Khandam, Chapter 255.
Sri Venkatachala Mahatmyam of Padma Puranam, Chapter 34, Stanza 12 and 55.

End of the First Manvantaram.

or

The First Great Period.
The Second Great Period
or
The Second Manvantaram
called the Swarochisha Manvantaram.
_Uttanapada_.

At the beginning of the 2nd Manvantaram
called the Swarochisha Manvantaram after the Deluge,
at the end of the 1st Manvantaram which lasted as
long a time as Kruta Yngam, was over. Uttanapada being
protected by Matsya Incarnation of God during the De-
luge descended from Mount Meru where he was making
penance throughout the whole of the first Manvantaram
and came to Bharata Varsha. He built the city of Madhu-
ra on the Yamuna and began to rule there.

Authority:—Sri Bhagavatam, Skandham 4, Chapter
8, Stanza 62.

His dynasty ruled until the end of the 2nd
Manvantaram.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter
1, Stanzas 42 to 44 with commentaries
and Amsha 1, Chapter 21, Stanzas 26, 27.
and
Bhavishyat Puranam, Pratisarga Par-
vam, Chapter 25, Stanza 82.

The authority for his capital being Madhura on
the Yamuna is as follows.

Vide:—Sri Vishnu Puranam Amsha 1, Chapter 12,
Stanza 2 and
Sri Bhagavatam, Skandham 4, Chapter 8,
Stanza 62.
He reigned 25,000 years at the beginning of the Kruta Yuga Sandhi and installing his son Dhruva went to forest and having made penance obtained Heaven. About the beginning of the 2nd Manvantaram Atri made penance for one hundred years and obtained sons namely, Datta the Incarnation of Narayana, Chandra of Brahma and Durnasa of Shiva.

Vide:—Sri Bhagavatam, Skandham 4, Chapter 1; Stanzas 15 and 33.

Bruhaspati was born to Angira and Shukra to Bhrugna about the beginning of the Manvantaram. Angaraka, and Shani were born among the Devas of this Manvantaram and Tushitas acted as Sooryas each at month about the same time with whom they perished in Deluge at the end of the Manvantaram. The same thing occurred in each Manvantaram until the 7th. Chandra performed Rajasooya Sacrifice in the Treta Yugam of the 1st Mahayugam and obtained his place by the boon of Brahma. In the beginning of the Kali Yugam of the 1st Mahayugam he abducted Tara, wife of Bruhaspiti when Budha was born to him by her. Then he returned her to Bruhaspiti by the order of Brahma. Bruhaspiti, Shukra, Budha and Chandra did not perish in the Deluge at the end of the Manvantaram but continued in their places until the end of the Kalpam being protected by Matsya incarnation of God in the Deluges at the end of each Manvantaram.

Dhruva.

Dhruva went from his father at the age of 5 years to make penance.

Vide:—Sri Vishnu Puranam, Amsha 1, Chapter 11; Stanza 33.
of God to a Lokam which the Western scholars call as North Polar Star situated at the head of to Swargam and Trilokya (Swargam, Bhavar, Lokum and Bhoo Lokam) and staying there conducts the whole Trilokya where Indra with his Lokam called Amaravati, Dharma, Agni and Kashyapa with their respective Lokas revolve round him.

Authority:—Sri Bhagavatam, Skandam 4, Chapter 12, Stanzas 23 to 37.

and

Sri Vishnu Puranam, Amsha 1, Chapter 12, Stanzas 91 to 95.

Eis son Vatsara ruled 25,000 years. By this time 25,000+26,000+25,000=76,000 years have passed in the Sandhi of the Kruta Yāgam of the 1st Mahayugam.

We cannot fix the time of all the other Sovereigns in the dynasty as only a few important Sovereigns were stated. The Sovereigns mentioned in the dynasty are as follows:—(1) Uttanapada (3) Dhruva, (3) Vatsara, (4) Pushparasa, (5) Vyushti, (6) Sarvateja, (7) Chakshu, (8) Ulmaka, (9) Anga, (10) Vena, (11) Prudha, (12) Vijitashwa, (13) Anvirdhana, (14) Pracheenabarhi, (15) Ten PrachotasaS, (16) Daksha, (17) Hiranyakasipu.

Authority:—Sri Bhagavatam, Skandham 4, Chapter 13 to 24 and 30 to 31.

These are all the Sovereigns named in the dynasty who ruled to the end of the Manvaataram. It was stated that Hiranyakashipu was killed by Sri Narasimha at the end of this second Manvaataram called Swaro-chisha Manvaataram.
He made penance for six months when God appearing to him gave him a place at the head of Trilokya until the end of the Kalpa, after his earthly career.

Vide—Sri Bhagavatam, Skandham 4, Chapter 9, Stanza 30.

He was crowned in his youth probably at the age of 25.

Vide:—Sri Bhagavatam, Skandham 4, Chapter 9, Stanzas 65, 66.

The Yakshas he killed were of the second Manvantaram and the Dhanesha who pacified him was not Kubera but the Lord of the Yakshas of 2nd Manvantaram. Dhruva reigned 26,000 years, a thousand years in excess of the duration of the reigns of the Sovereigns of Kruta Yuga Sandhi in which he ruled as he was a devotee of God.

Vide:—Sri Bhagavatam, Skandham 4, Chapter 12, Stanzas 13, Chapter 9, Stanza 22.

Vide:—Veeraraghaveeya Commentary in both places.

He ruled the whole Earth as Chakravarti.

He ruled in Madhura on the Yamuna.

Authority:—Sri Bhagavatam, Skandham IV Chapter 8, Stanza 62.

and

Sri Vishnu Puranam, Amsha 1, Chapter 12, Stanzas 1 and 2 and of Commentary Vaishnava Koota Chandrika.

He crowned his son Vatsara. Thon Dhrunva with his mother went on the Vimanam brought by the servant,
of God to a Lokam which the Western scholars call as North Polar Star situated at the head of to Swargam and Trilokya (Swargam, Bhuvan, Lokam and Bhoo Lokam) and staying there conducts the whole Trilokya where Indra with his Lokam called Amaravati, Dharma, Agni and Kashyapa with their respective Lokas revolve round him.

Authority:—Sri Bhagavatam, Skandham 4, Chapter 12, Stanzas 23 to 37.

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Authority:—Sri Bhagavatam, Skandham 4, Chapter 13 to 24 and 30 to 31.

These are all the Sovereigns named in the dynasty who ruled to the end of the Manvantaram. It was stated that Hiranyakashipu was killed by Sri Narasimha at the end of this second Manvantaram called Swaro-chisha Manvantaram.
It is also stated in Sri Vishnu Puranam that this dynasty ruled until the end of the Swaroochisha Manvantaram.

Vide—History of Uttanapada

Therefore this dynasty of Uttanapada ending with Hiranyakashipu ruled from the beginning to the end of the Swaroochisha Manvantaram.

After Dhruva relinquished the Empire and went to forest to attain the celestial place bestowed by God his ministers wanted to crown his eldest son Utkalā but he did not wish to rule being bent on devotion of God wholly. Then the ministers crowned Vatsara the second son.

Authority—Sri Bhagavatam, Skandham 5, Chapter 13, Stanzas 1 to 11.

In a Manvantaram\(^1\), 9,660×71-6,50,180 Sovereigns ought to have ruled. Only 17 Sovereigns are stated. But like those Sovereigns of the first Dynasty some Sovereigns in this dynasty also ruled very long. Hiranyakashipu ruled 23 Mahayugams as shown in his history. The remaining time in the Manvantaram was 71-23-48 Mahayugams. During this time Sarvateja who was a powerful Sovereign in the dynasty after Dhruva and ruled in 16th Mahayugam as he comes about the third part in the list given (48/3=16). As he was a powerful Sovereign he ruled for one lakh of years in the beginning of Shuddha Kruta Yugam of 16th Mahayugam. His son Chakshu was
PRUDHU 33rd MAHAYUGAM.

Prudhu, one of the great Emperors of the dynasty, was as great an Emperor as Drdura. He stands 16/11=1\frac{5}{11} in the list. Therefore 48/1\times11/16=33 Mahayugams. Therefore he ruled in 33rd Mahayugam. As it is said that he ruled a very long time so he ruled the whole of the 33rd Mahayugam from the beginning to the end. His father Vena was most sinful. Therefore he ruled for about ten years only at the end of the Sandhyamsha of the Kaliyugam of the 32nd Mahayugam. As his father Anga was very virtuous he ruled (30,000) thirty thousand years at the end of the Shuddha Dwaparam of the 32nd Mahayugam, the whole of Dwapara Sandhyamsha, Kali Sandhi, Shuddha Kali and Sandhyamsha afterwards up to ten years at the end.

Anga disgusted with the vicious deeds of his son Vena went to forest and making penance attained Heaven. Then the Ministers crowned Vena.

Authority:—Sri Bhagavatam, Skandham 4, Chapter. 13 Stanzas 47 to 49 and Chapter 14 stanzas 1 and 2.

Vena ruled very unjustly. Therefore the Sages urged by the people killed him with their curses. Then they churned his right hands when Prudhu was born there with his wife who was the incarnation of God and his wife the incarnation of Sri Devi.
Vide. Sri Vishnu Puranam, Amsha 1, Chapters 14 and 15, Stanza 2.

Sri Bhagavatam, Skandham 4, Chapter, 30 Stanza 4.

Pracheenaabarhi went to forest and thence to Heaven by the advice of Narada shortly after his sons went to penance by his (Pracheenaabarhi's instruction to obtain sons.

Vide. Sri Bhagavatam, Skandham 4, Chapter 29, Stanzas 89 to 82.

Therefore Pracheenabarhi ruled from the beginning of 46th Mahayugam until ten thousand years at the end of the Sandhyamsha of the Kaliyugam of that Mahayugam; so it is said that he ruled exceptionally long.

The Ten Prachetasas 10,000 years, Period of Anarchy.

The Ten Prachetasas did not rule the period of ten thousand years. But they made penance, for 10,000 years when the Earth was in a state of anarchy.

Authority:—Sri Vishnu Puranam Amsha 1, Chapter 15, Stanza 1 and 2.

When they rose from penance, God appeared to them and advised them to marry a girl called Marishad whom Chandra would give them. Chandra accordingly came to them after God disappeared and gave the girl Marisha daughter of Sage Kandu and Apsarasa Premlocha and made them desist from burning forests of which he is the guard. Soon after Daksha was born to them—
they crowned him and after performing the Brahma-
sutra Sacrifice went to Heaven

Vida Sri Vishnupuram Amsha 1, Chapter 15,  
Stanzas 5 to 74 and

Sri Bhagavatam, Stadham 1, Chapter 30 Stanzas 1 
46 to 48

Therefore they did not rule

PRACHETASA DAKSHA 47th MAHAYUGAM.

Daksha who died by insulting Siva at the end of the first Manvantaram was born again to the ten Prachetasas and Marisha at the beginning of the 47th Mahayugam Therefore he was called Prachetasa Daksha. Fifteen years after he was crowned and ruled with justice for 483923 years in Suddha Dwaparam of the 47th Mahayugam when his son, Hiranyakashipu took up the reins of Government. It was thus Hiranyakashipu ruled 23 Mahayugams and 740,072 years at the end of Swarochisha Manvantaram as shown in his history. Therefore Hiranyakashipu ruled from 740,072 years in 47th Mahayugam to the end of that Manvantaram. One Manvantaram is 71 Mahayugams Mahayugams 71-23 Mahayugams 48 Mahayugams from the beginning of that Manvantaram and 740,072 years in 47th Mahayugam Therefore Daksha ruled from the beginning of the 47th Mahayugam up to the time when 740,073 years remained in that Mahayugam. This time comes to this in Yugas.
Hiranyakashipu ruled.

\[
\begin{align*}
100000000 & \quad 800000 \\
20072 & = 100100072
\end{align*}
\]

This time comes to this in yugas.

\[
4320000(10x100072)(23 \text{ Mahayugams and } 740072 \text{ years).}
\]

\[
\begin{align*}
8640000 \\
13700072 \\
12960000 \\
\hline
740072
\end{align*}
\]

Authority:—Sri Matsya Puranam, Chapter 47, Stanza 50.

Hiranyakashipu ruled 23 Mahayugams and 740072 years to the end of the 2nd Manvantaram.

One Manvantaram is 71 Mahayugams.

\[71 - 23 = 48 \text{ Mahayugams.}\]

Therefore Hiranyakashipu ruled from the time when 740072 years remained in the 47th Mahayugam to the end of the 2nd Manvantaram.

740072 years comes to this in 47th Mahayugam.

Kali Yugam with two Sandhees is \(36000 \times 2 + 360000 - 72000 + 360000 = 432000\) years.

\[
\begin{align*}
740072 \\
432000 & \text{ Kali Yugam with two Sandhees.}
\end{align*}
\]

\[
\begin{align*}
305072 \\
72000 & \text{ Dwapara Sandhyamsam.}
\end{align*}
\]

236072 Therefore Hiranyakashipu ruled from the
time when 236072 years remained in Shuddha Dwaparam.

Therefore Daksha ruled from the beginning of the 47th Mahayugam up to the following time. Shuddha Dwaparam is 720000 years.

\[ 720000 - 236072 = 483928 \] years in Shuddha Dwaparam.

Then Hiranyakashipu took the reins of Government. Daksha’s sons Harishchandra and Shabala-hwas attained Moksham (Salvation) and went to Heaven by the teachings of Narada in the Sandhi of the Kruta Yugam of the 47th Mahayugam. Then he had sixty daughters by Asikni.

Vide. Sri Vishnu Puranam, Amsha 1, Chapter 15, Stanzas 90 and 103 to 106 and Sri Bhagavatam, Skandham 6, Chapter 6, Stanza 1.

Of these daughters ten were married by Dharma, 22 daughters the Deities of the Constellations of 27 Stars were married by Chandra or the Moon. Two were married by Bhuta, two by Angirasa, two by Krushashrwa and 17 by Kashyapa.

Authority: —Sri Vishnu Puranam, above Chapter, Stanzas 4 and 5, and Sri Bhagavatam, above Chapter, Stanza 2.
Even though all these were named at one place they were not born in one Mahayugam, not even in the same Manvantaram. The time of their birth was as follows:—All the wives of Kashyapa excepting Aditi, Arishta, Muni, Krodhavasha and Kashtha were born in the Sandhi of the Krutayugam of the 47th Mahayugam of this Swarochisha Manvantaram.

The wives of Dharma were born in the beginning of sixth Manvantaram as their sons were born in that Manvantaram.

Vide. Vayu Puranam, Uttara Khandam, Chapter 6, Stanzas 1 to 47, particularly Stanza 41.

The daughters of Daksha married by Bhoota, Angirasa, Krushasha were all born in the beginning of Vaivasvata Manvantaram as their sons Rudras and others were reckoned among the Devas of that Manvantaram. Those daughters of Daksha named Aditi, Arishta, Muni, Krodhavasha and Kashtha were also born at the same time as their sons the Adityas, Gandharwas and Siddhas are the Devas of Vaivasvata Manvantaram.

Vide. Vayu Puranam, Uttara Khandam, Chapter 6, Stanzas 1 to 44 and Sri Vishnu Puranam, Amsha 1, Chapter 16, Stanzas 122 to 136 and Sri Bhagavatam, Skandham 6, Chapter 6, Stanzas 17, 18 and 25 to 29.

End of the Second Chapter.
Sri Garuda and Aruna were born to Vinata and Kashyapa in the beginning of the Shuddha Kruta Yugam of the 47th Mahayugam. Aruna was born 500 years before his brother Garuda.

Vide Sri Mahabharatam, Adi Parvam, Chapter 16, Stanza 22.

A day or two before the birth of Aruna Kadra progenenerated one hundred serpent lords of whom Shesha was the eldest 500 years after she laid the eggs.

Vide Sri Mahabharatam, Adi Parwam, Chapter 16 Stanzas 12 to 17.

Shesha made penance to Brahma and when he appeared Shesha said that his brothers are wicked ones being quarrelsome among themselves and he wanted that his mind may always be firm in Virtue. Brahma gladly gave him the boon and requested him to bear the Earth for which Shesha consented.

Vide Sri Mahabharatam, Adi Parvam, Chapter 36.

Garuda defeated Indra of the Swarochisha Manvantaram and brought the nectar from Swargam and gave it to his serpent brothers and relieved his mother from the servitude to Kadru. Then he carried back the Nectar to Swargam by the order of Brahma.

It is said in Sri Mahabharatam that after the churning of the ocean Vinata and Kadra betted on the celestial horse Uchchaishthaya that was born in the
churning and Vinata became the slave of Kadru. But this churning of the ocean was not the one described in Sri Vishnu Puranam and Sri Bhagavatam. There the Ocean that was churned was the Milk Ocean, here the Ocean that was churned was the Lezana Udathy or Salt Ocean, and in those Puranas Sri Narayana came to the battle between the Devas and Asuras riding on Gunda and ultimately defeated the Asuras. Here Nara and Narayan the sage Incarnations of Sri Narayana to Dharma and Vooti in the first Manvantaram came to the battle and ultimately defeated the Asuras. Further in Sri Bhagavatam it is said that God Sri Narayana brought Aundhra Mount placing it on Gunda and threw it in the Milk Ocean when Devas and Asuras were unable to lift it. Here it is said that on the order of God Shesha brought it. Therefore this Churning that is described in Sri Mahabharatam is a different one from that that is described in Vishnu Puranam and Sri Bhagavatam. The churning that is described in Sri Bhagavatam and Sri Vishnu Puranam was one that took place in the Kruta Yugam of the 4th Mahayugam of the Varvasvata Manvantaram and this one that is described in Sri Mahabharatam was one that took place about the beginning of the Kruta Yugam of the 46th Mahayugam of the 2nd Manvantaram.

Authority — Sri Mahabharatam, Adi Parvam, Chapters 17 to 21.
Sri Bhagavatam, Skandham 8, Chapter 6 Stanza 22 and Stanzas 35 to 39 and Chapter 10.
Then there was another Koorma Avasram.

At that time Garuda was taken by God Narayana as His bearet. Both he and Shesha were the incarnations of those two celestial attendants of God in the Supreme Heaven and they are engaged in doing their usual service to God wherever He stays.

Arama had two sons called Sampati and Jataya who were contemporaries of Dasaradha of whom Jatayu was his friend.

Therefore they were born when 60000 years remained in the Sandhyamasha of the Treta Yugam of the 26th Mahayangam of Vairavata Manvantaram.

Authority:—Sri Ramayanaam, Aranya Kandam, Sarga 50, Stanza 19 and Sarga 14, Stanza 3.

But in Kishkindha Kandam Sarga 68 Sampati says to the Vanaras that he and Jatayu betted and flew to the Sun after Vrutra was killed. Vrutra was killed at the beginning of the Shuddha Treta Yugam of the first Mahayugam. The reconciliation of this two antoganist statements is thus:—

This statement of Sampati does not denote the exact time. It means only after Vrutra was killed. 26th Mahayangam too is after Vrutra was killed. Therefore the statement of Jatayu only must be adopted as correct.

But in the same Sarga Stanza 13 Sampati also says that he knew the Wars of Devas and Asuras, Trivikrama incarnation and the churning of the Ocean. But it is said in the commentary called Ramayana Tatwa Deepika of Maheshateertha that he knew only by his know-
the sayings of the Sages. Therefore Sampati and Jatayu were contemporaries of Dasaardha and were born to Aruna and his wife Shyeni at the end of the Sandhyamsh of Treta Yuga of the 28th Mahayugam when sixty thousand years were remaining which was the birth time of Dasaardha.

Jatayu was killed when Sri Rama was 38 years old.

Authority—Sri Ramayana, Aranya Kandam, Sarga 47, Stanza 10.

The sons of Garuda were as stated below—

Herebelow is shown the genealogy of Aruna & Garuda.

Authority—Sri Padma Puranam, Shruti Khandam, Chapter 6, Stanza 67.

Kashyapa=Vinata.

| Aruna=Shyeni, Garuda=Bhasi, kiounchi, D Soudamini |
| Shuki, Dhrutarashti, |
| Bhadra, |
| Trisna, Sumanthi, Balaprushiha, Trishankhunetra, |
| Surupa, Surna. |

(Sri Padma Puranam, Shruti Khandam, Kishkindha Kanda, Chapter 6)
Garuda—Souparni

Sampati II.

Authority—Markandeya Purana, Chapter 2 Stanza 1

Authority.—Vayu Purana, Utara Khanda, Chapter 8, Stanza from 317 to 321.

Sri Bhagavatam, Skandham 6, Chapter 6, 17, Stanza 22

Rudra and Sukeeriu were two wives of Garuda and it is said in Sri Padma Purana, Utara Khanda, Chapter 232 that Souparni the wife of Garuda came out of the Milky Ocean when it was churned for nectar and in Sri Vayu Purana the above were narrated as the wives of Garuda. However, these statements are reconciled. The reconciliation is thus Rudra and Sukeeriu were the wives of Garuda in the Heaven Souparni was his wife in the Vyaha Lokas such as the Vaikuntha Lokam of Vyuha Vasudeva and other such Lokas described in the 1st Chapter of this book. The wives of Garuda mentioned in the Vayu Purana were born in the 47th Mahayugam of the 2nd Manvantaram and were married by Garuda in the same Mahayugam.

As Aruna is the charioteer of the Sun in all the Manvantarams he and his wife Shyoni were also born in the 47th Mahayugam of the Second Manvantaram. They & Garuda and his wives who were mentioned in Vayu Purana were all saved by Matsya incarnations of God in the Deluges at the end of every Manvantara. Garuda
has sons who were mentioned in Sri Vayu Puranam in the 47th Mahayugam of the 2nd Manvantaram. Those sons and their dynasties perished in the Deluge at the end of that Manvantaram.

They were born again in the beginning of the 3rd Manvantaram to the same wives of Garuda and their dynasties continued until the end of that Manvantaram and perished in the Deluge at the end of the Manvantaram.

Thus they were being born and perished in every Manvantaram. Then in the beginning of the Kruta Yugam of the 4th Mahayugam of the present Manvantaram which is called the Vaivaswata Manvantaram. Souparni who was Garuda’s wife in the Vyuha Lokas incarnated in the Milky Ocean when churned by the Devas and Asuras and was married by Garuda.

Authority:—Sri Padma Puranam, Uttara Khandam, Chapter 232, Stanza 25.

Their progeny is not mentioned there. But in Markandeya Puranam, Chapter 2, Stanza 1, it is said that Garuda has a son called Sampati. Therefore Sampati was the son of Garuda and Souparni and was born in the Kruta Yugam of the 4th Mahayugam.

In the Vaivasvata Manvantaram Sampati II was born to him and Souparni and their descendants were celebrated as Garudas in the Devas of the Manvantaram.

Aruna had from his wife Shyeni two sons named Sampati and Jataya when 63,000 years were remaining in the Sandhyaambha of the Treta Yugam of the 28th Mahayugam.
Authority:—Sri Ramayanam, Aranya Kandam, Sarga 47.

In some copies of Sri Padma Puranam printed in the Nagari Characters the word Sura is wrongly printed instead of Souparni and in the book printed with Telugu characters compiling some selections of Sri Padma Puranam, Uttara Khandam, the correct word Souparni is printed.

Authority:—Book printed in Vasuratnakara Press at Madras in 1894, Chapter 36, Stanzas 36 and 37.

In Sri Ramayanam, Aranya Kandam, Sarga 14, the descent of Aruna and Garuda is thus stated:—

Kasfyapa=Tamra

\[
\begin{array}{cccccc}
1 & 2 & 3 & 4 & 5 \\
\text{Krounchi Bhasi Shyeni Dhrutarasshtri Shuki} \\
\text{Owls} & \text{Red crows} & \text{Hawks and Kites} & \text{Nata} & \text{Vinata} \\
\text{Aruna-Shyeni Garuda} & \text{Swans, Whistling Swans, Chakravahns (Coots \\ & spotted Partridges) \\
\text{Sampati Jatay}
\end{array}
\]
But in Sri Vishnu Puranam, Sri Bhagavatam, Padma Puranam and Sri Mahabharatam Aruna and Garuda are stated as the sons of Kasyapa and Vinata.

Authority:—Sri Vishnu Puranam, Amsha 1, Chapter 21, Stanza 17.

Sri Bhagavatam, Skandham 6, Chapter 6, Stanza 22.

Padma Puranam, Srushti Khandam, Chapter 7, Stanza 63.

Sri Mahabharatam, Adi Parvam, Chapter 16, Stanzas from 6 to 25 and Chapter 23, Stanza 5.

Therefore the descent of Garuda given in Sri Ramayanam, Aranya Kaudam, Sarga 14, cannot be adopted as it is against the one given in Sri Vishnu Puranam. But it may be said that in the above Puranam and in other authorities given above it is said so for brevity’s sake. What is said there briefly is elaborately stated in Sri Ramayanam. My reply is that in Sri Ramayanam no husbands are stated to Shuki, Nata or Vinata. Moreover in the progeny of Aditi Vasus, Rudras and Asvinces are stated which is against all the Puranams and Sri Mahabharatam. In them Vasus are stated as the sons of Vasu and Dharma. Rudras are the sons of Bhoota and Suroops, Asvinces are the sons of Vivaswan and Soungya when she obtained the form of a mare. Therefore the whole Sarga 14 of Aranya Kandam in Sri Ramayanam was an interpolation by some one who was ignorant of Puranic History though it is not said so by the Com-
mentators as such the descent given there of Garuda cannot be accepted.

End of the Third Chapter.

Fourth Chapter.

HIRANYAKASHIPU AND HIRANYAKSHA.

Kashyapa was performing Ashwamedha Sacrifice on the bank of Pushkara Lake with his pregnant wife Diti who was carrying for ten thousand years. Then Hiranyakashipu issued out of her womb and instantly glowing to youth sat on the golden seat intended for Hota (principal conductor of the sacrifice) and chanted Vedas. Then he was named by the Sages as Hiranyakashipu.

Vide.—Vayu Puranam, Uttara Khandam, Chapter 6, Stanzas 53 to 60.

Afterwards when he made penance to Brahma, Brahma appeared and touching his worm-eaten body turned his body into gold and on that account also he was called by that name.

Vide.—Sri Bhagavatam, Skandham 7, Chapter 3, Stanza 23.

In Sri Matsya Puranam, Chapter 47, Stanzas 55 and 56, it is said that Hiranyakashipu ruled one Arbuda years and eighty thousand plus twenty thousand and seventy two years. Out of the three versions of the meaning of Arbuda one crore, ten crores and hundred crores, if the first version is taken the time will come to 1,01,00,072 years; this time would be in Yugas.
1,01,00,072/43,20,000 = 2 two Mahayugams and 14 60,072 years but Ravan who was the Hiranyakashipu reborn in Vaivaswata Manvantaram ruled thirteen Mahayugams.

Vide—Vayu Puianam, Uttara Khandam, Chapter 9, Stanza 45.

Hiranyakashipu must have ruled much longer. Therefore we must here take one Arbada to mean ten orores of years. Then Hiranyakashipu’s reign, would be 10,01,00,072. This time would thus be in Mahayugams.

\[
\begin{align*}
43,20,000 & \times 10,01,00,072 \times (23 \\
86,40,000 \\
1,37,60,072 \\
1,29,60,000 \\
7,40,072
\end{align*}
\]

Therefore Hiranyakashipu winning Indra ruled the three worlds for 23 Mahayugams and 7,40,072 years. He was killed at the end of Swarooshisha Manvantaram by Sri Narasimha.

One Manvantaram is 71—23 = 48 Mahayugams. Therefore he began to reign from 4,84,000 years in Shuddha Dwaparam of the 47th Mahayugam as shown in the history of Daksha to the end of the Manvantaram when he became the scourge of the three worlds and hated his eldest son Prahlada devotee of God a lad of five years he was killed by God in Sri Narasimha incarnation.
Vide—Bharishyat Puranam, Pratisarga Parvam, Khandam 4 Chapter 25, Stanza 82 and 83

His capital was on the Mount Ahobila in the middle of the Sheshnebala Range.

In Sri Vishnu Puranam also the time of the incarnation of Sri Nrusimba was same as before though it is said in the history of Prahlada that Hiranyakashipu was killed by Sri Nrusimba sometime after Prahlada was saved by God when he was thrown into sea and mountains placed over him. This incarnation stays on Ahobila Mount which fact is stated in that Mahatmyam. It is said thus in Linga Puranam—Sri Nrusimba having killed Hiranyakashipu was not appeased of the anger even though prayed to be appeased by Brahma and other Devas. Then Brahma went to Shiva who was on the Mandara Mount taking pleasure with Uma. Then they bowed and prayed him saying that they were afraid of the anger of Sri Nrusimha who was not appeased even after killing Hiranyakashipu and prayed him to save them. Then Shiva promised to save them by conquering Sri Nrusimha. Then he sent Veerabhadra to appease Sri Nrusimha. He went to Sri Nrusimha and praying Him told Him "You incarnated to the safety of worlds therefore appease your anger and do safety to the world as you did in the previous incarnations like Matsya &c." But Sri Nrusimha did not appease and asked him to return. Then Shiva wore the form of Sharabha with one thousand hands and a head with plates thereon and the crescent of the Moon, wings and four legs having sharp
claws and with long tail and sharp fangs in the mouth. He flew high to the sky and stooping caught Sri Nrusimha and took him high to the sky. Then Sri Nrusimha prayed Shiva and entered in him.

Authority:—Linga Puranam, Poorvabhagam, Chapters 96 and 97.

This history seems to me not believable as Sri-mannarayana was not stated in any other place as defeated by others either Deva or Asura. But Sharabha Upanishad supports the above. But Sri Nrusimha Tapanesaya Upanishads thwart the above. Further all the Vedas, Smruties, Puranas, Siddhantas, Sri Ramayanam and Sri Bhagavatam state that Sri Narayana is the Supreme, the Creator, Protector of the Universe and in Him it enters after the end of Brahma. Further in no other place except the above defeat of Sri Narayana was stated. We cannot set aside Upanishad as stating false history.

This difficulty was set at right by Sri Tirumangalyalwar. He says in Tirumozhi that when Shiva attaining the form of Sharabha went to Sri Nrusimha He (Nrusimha) killed him also. The statements of Alwars are as reliable as those in Puranas and Vedas as Alwars were the incarnations of the Servants of God in the Heaven. Koora-ththalwar makes the same statement in his Athi-manusha Stotram. Then we follow Sri Bhagavatam, Skandham 7, Brahma requested Sri Devi to appease Sri Nrusimha. She told that she is unable to do so as she never before saw Her Lord in such an anger. Then Brahma requested Prahlada to appease. He went to Sri Nrusimha and pray-
od Him. God Sri Nrusimha appeased Himself and took Prahlada into his lap. This coincides with the intention of Sri Nrusimha Who wanted to show His kindnese to His devotee Prahlada by being appeased by him only when even Sri Devi was unable to do so Sri Narayana was never thwarted in His intentions. Therefore this latter portion of the history of Sri Nrusimha was taken away from the upanishad by some modern devotees of Shiva.

There is an old painting in the temple of Sri Nrusimha which is situated inside the large temple of Sri Ranganadha in Srirangam. This temple of Sri Nrusimha is situated opposite to the Southern Gopuram. The painting represents Gandabherunda incarnation with nine heads, the principal being the lion’s head. He has many hands and tearing the Sharabha who was painted with a trunk, two tusks, wings and eight legs. Sri Nrusimha placed him on the dead body of Hiranyakashipu who was placed on his thighs. Therefore Sri Nrusimha attained the form of Gandabherunda which kills Sharabhas in nature and killed Sharabha. The adjoining sketch is the reprint of the old painting.

The natural Sharabha is described in Mahabharatam, Shanti Parvam, as having one head and eight legs with eyes which can see upwards. In Vachaspati it is said to have four of the eight legs which can be turned upwards. (Shanti Parvam, Chapter 17).

Further in the second of the two Chants of Gandabherunda the incarnation is described as having white color, black neck, many hands, two heads
with sharp beaks, three eyes and curved wings and eating many crokes of Sharabhas. This description coincides with a picture styled to be of Rockbird which I have seen in an issue of ‘The Madras Mail’ many years ago.

In Acharya Soottimuktavali pages 465 to 467 several quotations were given from Puranas where Sri Nrusimha is stated to have killed Shiva in Sharabha form. Those Puranas are,—

1. Padma Puranam (Uttara Khandam),
2. Vamana Puranam,
3. Agni Puranam (Chapter 40),
4. Garuda Puranam (Chapter 98) and
5. Kuorma Puranam

But in all these Puranas it is not said that Sri Nrusimha wore Gandabherunda form, but we must understand that He wore Gandabherunda’s form as Sri Narayana always follows nature. Gandabherunda naturally kills Sharabha. Then the Gandabherunda incarnation in the two chants stated above and the picture in Sri Nrusimhaswami Temple in Srirangam were the incarnations in different Kalpas. We will consider which of them belong to the present Kalpa.

In Langa Puranam it is said that Shiva wore the Sharabha’s form with one thousand hands. Then Sri Nrusimha wore the Gandabherunda’s form with one thousand hands and two heads and killed the Sharabha and crokes of such incarnations or forms of Shiva which is stated in the second Gandabherunda Nrusimha chant. Langa Puranam states the history of Agneya Kalpa, therefore that incarnation of Gandabherunda belongs to that Kalpa.
have been about twenty times larger than elephants of those times. Because there were winged lions and the shara-bhas were created by God with four of their eight legs which they can turn upwards and kill those lions. Those shara-bhas must have been twenty times larger than those lions. In the second chant of Gandabherunda it is said be was eating crores of shara-bhas. Therefore that incarnation must have been one crore times larger than shara-bha. But that incarnation was of Agneya Kalpam as stated hitherto. From the picture representing the Gandabherunda incarnation of the present Kalpam it is evident that that incarnation was ten times larger than shara-bha. Ordinary Gandabherunda was ten times larger than shara-bha and we can conclude from the old sculptures that Vyali was as large as a lion. Therefore the history in this Kalpa was as follows:—Sri Nrusimha, wearing the Gandabherunda form incarnation killed Shara-bha incarnation of Shiva who wore the form of Shara-bha having eight legs, a trunk, two tusks, fangs and a tail when he came to win Him. Then Brahma requested Sri Devi to appease Sri Nrusimha but She said that She cannot do so for the reason hitherto stated. Then Brahma requested Prahlada to do so. He neared Sri Nrusimha and prayed Him. Then Sri Nrusimha appeased himself and took Prahlada into his lap and caressed him by touching on his head by His haud.

Then Brahma installed Prahlada as Lord of all the Asuras. But Prahlada went to Patala and ruled the Asuras all of whom live there.

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Viprachitti and other Danavas were the Commanders of Hiranyakasipu of whom Viprachitti the husband
In Kootma Puranam Shiva’s incarnation as Sharabha was with five heads with long noses, eight legs, two wings and one thousand hands holding weapons. Then Sri Nrusimha attained the form of Gandabherunda with ten hands and killed the Sharabha as stated in the first chant. This incarnation belongs to Lakshmi Kalpam as Kootma Puranam states the history of that Kalpam.

The incarnation of Gandabherunda represented by the picture in Sri Narasimhaswami Temple in Srirangam belongs to the present Kalpam. Then Shiva wore the Sharabha’s form with eight legs, two wings and a trunk and two tusks and a tail. Sri Nrusimha wore the Gandabherunda form with many hands holding various weapons, nine heads namely two of Gandabherunda bird, one each of boar’s, horse’s, tiger’s, bear’s, monkey’s, Garuda’s and in the center of all these lion’s head surrounded with flames. He tore the Sharabha placing him on the dead body of Hiranya Kshipra.

When the Sharabha was caught by Sri Gandabherunda Shiva drew back his power from the Sharabha’s body. This incarnation might have been described in any other place in some Puranam which did not yet come to light.

Padma Puranam states the history of Padma Kalpa. In it Sri Gandabherunda is described as having one thousand hands.

In Sri Ramayanan, Kishkindha Kandam, Sarga 12, Stanza 15 it is said that there are at the mouth of Sindhu River winged lions which carry elephants to their dens in the Hemagiri Mount. Therefore those lions or the lions at the time of Sri Rama or Treta Yugam must
have been about twenty times larger than elephants of those times. Because there were winged lions and the sharabhas were created by God with four of their eight legs which they can turn upwards and kill those lions. Those sharabhas must have been twenty times larger than those lions. In the second chant of Gandabherunda it is said he was eating crores of sharabhas. Therefore that incarnation must have been one crore times larger than sharabha. But that incarnation was of Agneya Kalpam as stated hitherto. From the picture representing the Gandabherunda incarnation of the present Kalpam it is evident that that incarnation was ten times larger than sharabha. Ordinary Gandabherunda was ten times larger than sharabha and we can conclude from the old sculptures that Vyali was as large as a lion. Then the history in this Kalpa was as follows:—Sri Nrusimha wearing the Gandabherunda form incarnation killed Sharabha incarnation of Shiva who wore the form of Sharabha having eight legs, a trunk, two tusks, fangs and a tail when he came to win Him. Then Brahma requested Sri Devi to appease Sri Nrusimha but She said that She cannot do so for the reason hitherto stated. Then Brahma requested Prahlada to do so. He prayed Sri Nrusimha and prayed Him. Then Sri Nrusimha appeased himself and took Prahlada into his lap and caressed him by touching on his head by His hand.

Then Brahma installed Prahlada as Lord of all the Asuras. But Prahlada went to Patala and ruled the Asuras all of whom live there.

Vipracbitti and other Danavas were the Commanders of Hiranyakashipu of whom Vipracbitti the husband
of his sister Simhooa and their son Rahu and the Danavas Shambara and Skatamaya were his Ministers. These Danavas did not die with him.

Authority.—Sri Vishnu Puranam, Amsa 1, Chapter 15, Stadza 134

but lived until the seventh Manvantaram. We conclude thus as we hear of them in the wars of Bali in the 7th Manvantaram.

HIRANYAKSHA

Hiranyaksha the younger brother of Hiranyakashipu was born probably a year after his elder brother. He was killed by God in Sri Varaha incarnation one hundred Deva years before his brother was killed.

Vide —Sri Bhagavatam, Skandham 7, Chapter 3, Stanza 19

Here it is said that Hiranyakasipu made penance for one hundred Deva years soon after his younger brother was killed. As soon as he returned from penance Narada presented to him his wife Kayadhu and his son Loshlada whom she was carrying when he went to penance. Kayadhu was carried away by Indra in the absence of Hiranyakasipu and given to Narada on his way to Swargam on his chastisement.

Vide —Sri Bhagavatam, Skandham 6, Chapter 18, Stanza 13

Authority.—Sri Bhagavatam, Skandham 7, Chapter 7, Stanza 12.
When Hiranyakashipu was killed by Sri Narasimha his son Prahlada was five years old. Therefore Hiranyaksha was killed by Sri Varaha in Patala one hundred Deva years before his elder brother was killed by Sri Narasimha. One hundred Deva years are $100 \times 360 = 36,000$ thirty-six thousand earthly years. Sri Varaha having lifted the Earth from waters of the Deluge at the beginning of the Kalpa stayed under it holding it up over the Andajala until about the end of the Swarochisha Manvantaranam. 36000 years before the end of the Manvantaram He killed Hiranyaksha who came there and challenged him.

After killing Hiranyaksha when 36000 years were remaining to the end of the second Manvantaram Sri Varaha placed the Earth on the heads of Shesha and went to the northern summit of Mera Mount and was staying there in the white form when Narada saw Him. Then Bhoo Devi came to Him and sat in His lap when He related to Her all the Mahatmya of Venkatachala stated in the second part of Sri Varaha Puranam and then went with Bhoo Devi to Sri Venkatachalam and stayed on the bank of Swami Pushkarini. He stayed there in the beginning of first Manvantaram as stated hitherto and disappeared before the Deluge at the end of that Manvantaram and reestablished Himself there at about the end of second Manvantaram as stated above.

Authority:—Sri Venkatachala Mahatmyam, Part II, from Chapter 1 to 28, Stanza 86.
Swarochisha Manu, the Lord of the Manvantaram, was born at the beginning of this Manvantaram to Agni. The popular notion that he was born to Swarochn the son of Varoo himu and Gandharwa called Kali which is described in Manu Charitra of Alvani Peddanna was from Markandeya Paramam. But Sri Bhagavatam states that Swarochna Manu was born to Agni.

Vide.—Sri Bhagavatam, Skandham 8, Chapter 1, Stanza 19

Therefore the statement of Markandeya Puranam must be taken as belonging to the history of another Kalpa. The statement of Sri Bhagavatam must be taken as belonging to the history of this Kalpa. In Sri Vishnu Puranam Amsha 3, Chapter 1, Stanzas 24 and 25 it is said that Swarochna Uttama, Tamasa and Ruvata Manus were born in the dynasty of Priyavrata. It is also stated in Sri Bhagavatam, Skandham 5, Chapter 1, Stanza 28, that Uttama, Tamasa and Ruvata were born to Priyavrata by another wife other than Kanya the first daughter of Kardama and mother of Agniulma and others. Therefore these four Manus, Swarochna, Uttama, Tamasa and Ruvata were born to Priyavrata about the beginning of 26th Mahayugam of the 1st Manvantaram and were making penance on Meru until their respective Manvantarams II, III, IV and V came and were saved by Masya in Deluges at the end of the Manvantarams previous to theirs. Swarochna Manu who was making penance on the Meru throughout the 1st Manvantaram was born to Agni at
the beginning of the second Manvantaram which was called after his name. He ruled 25,000 years from the beginning of the Sandha of the first Kruta Yugam. As he was the Lord of the Manvantaram he held sway over the whole Earth. His contemporary Uttanapada was not a Chakra, wherefore he ruled under him. Mann’s sons ruled 25,000 years after him under the sway of Dhruva son of Uttanapada and who was Chakravarti holding sway over the whole Earth. No information afterwards of the dynasty of this Manu is available. All the descendants of the Manu and Dhruva perished in the Deluge at the end of the Manvantaram excepting Danavas, Nagas, Prahlada, Deities of the celebrated 27 Constellations of Stars and Daksha who were saved in a boat by Matsya.

End of the Fourth Chapter
The end of the Second Great Period.

or

The end of the Second Manvantaram.

THE THIRD GREAT PERIOD.

or

THE THIRD MANVANTARAM CALLED UTTAMA MANVANTARAM.

First Chapter.
The History of Indradyumna II.

When we left Indradyumna II in the first Manvantaram we left him when returning to Ghatikachalam
on the Earth from Shiva Lokam to worship Sri Nrusimha by the advice of Shiva. We learned at the end of the history of Hiranvakashipu that God incarnated as Nrusimha and killed Hiranvakashipu at the end of the second Manvantaram. Therefore during the short time Indradyumna spent in Shiva Lokam half of the first Manvantaram and whole of the second Manvantaram passed and the third Manvantaram has set in just like the whole of first Manvantaram passed during the short time Indradyumna I stayed in Satya Lokam with Brahma. While Indrayumna II was going to Ghatikachalarn, Indra met him on the way and told him that a Daitya called Kumbhodara chief of Kalakeyas overran the precincts of Ghatikachalarn with his host of Asuras and expelling the king called Suradha was annihilating the people, wherefore they fled away from the outskirts. Then they approached Sri Nrusimha and prayed Him when He told that in the coming Treta Yuga Indrayumna would come and kill those Asuras. So saying Indra requested him to kill those Asuras. Then Indrayumna II promised to fight the Asuras and then Indra gave him a chariot with horses and his Vajrayudha and other Devas gave him different weapons. Then Sri Vishnu gave Chakra to him. Thus equipped Indrayumna went to Ghatikachalarn and invited the Asuras to fight. Then a fierce battle ensued when he won all the strong forces of powerful Asuras. At length he fought and defeated Kumbhodara subduing the Shoola given by Shiva to the Asura which he threw at him, by Sudarsana Chakra of God given to him by God. Then the Daitya fled to Patalam. Then Indra installed Indrayumna to govern
in that town near Ghatikachalam. Thus installed Indradyumna ruled long and justly. As it is said that Indradyumna came to Ghatikachalam in Treta Yugam therefore Indradyumna came to Ghatikachalam about the beginning of Treta Yuga Sandhi of the 1st Mahayugas of the 3rd Manvantaram and conquering the Daityyas ruled there with his queen 20,000 years probably the whole Earth as Chakravarti. Thus ruling he once ascended Ghatikachalam with Vashishtha and prayed God Sri Nrusimha to give him Brahman’s birth. Then God Sri Nrusimha was pleased and granted his request.

Accordingly, Indradyumna was born a Brahman in the Treta Yugam of the 1st Mahayugas of the 4th Manvantaram called the Tamasa Manvantaram. Indra and the Devas mentioned in this history were of 3rd Manvantaram.

Vide.—Sri Ghatikachala Mahatmyam, Chapters 1 to 21.

We have no further information of 3rd Manvantaram either of Manu or his dynasty. This 3rd Manu was called Uttama Manu and his sons ruled in the Sandhi of Kruta Yugam of the 1st Muhayugas. His dynasty perished in the Deluge at the end of the Manvantaram.

End of the First Chapter.

End of the third Period

or

The Third Manvantaram.
FOURTH GREAT PERIOD
or
THE FOURTH MANVANTARAM
CALLED THE TAMASA MANVANTARAM.
First Chapter.

History of Indradyumna II
or
MAHASHANTA.

Now we must follow Sri Hastigiri Mahatmyam of Sri Varadaraja in Kanchi from 10th Chapter. By the favour of Sri Nrusimha Indradyumna was born a Brahman in Kanchi and was named Mahashanta in the beginning of Treta 'Yuga Sandhi' of the 1st Mahayugam of the 4th Manvantaram called Tamasa Manvantaram.

Authority,—Hastigiri Mahatmyam; Chapter 10, Stanzas 37 and 35 and Chapter 13, Stanza 27.

He was always worshipping God. After a time he left his family and repairing to, Trikoota—Mount made penance meditating upon God to obtain Heaven. Then Indra was afraid that he was, making penance aiming at his position and sent Apsarasas to swerve him from his penance by their machinations. They went and played their tricks before the Sage. But he prayed to God to give him firmness to meditate Him. Then by God's favor the Sage did not yield to their tricks when the Apsarasas returned to Indra.

Authority:—Hastigiri Mahatmyam, Chapter 13, from Stanza 29 to the end of the Chapter and Chapter 14 Stanzas 1 to 31.
Then we follow Sri-Bhagavatam, Skandham 8, Chapter 4, Stanzas from 7 to 10. Soon after the Apsarasas departed, the Sage Agastya came there by chance when Mahashanta was being deeply engaged in meditation; did not observe the Sage and so did not bow to him. Then Agastya cursed Mahashanta to be born an Elephant and went on his way. Then we again follow Sri Bastigiri Mahatmyam. Then Indra came to Mahashanta and assuming the form of an Elephant cohabited with the Apsarasas who were in the form of she-elephants. Then Mahashanta by the effect of the curse wished to become an Elephant himself and enjoy pleasure like wise. Accordingly, he was born an Elephant in Salagrama Forest.

Authority.—Bastigiri Mahatmyam, Chapter 14, Stanzas 32 to 42.

Roaming in that forest once, he accidentally bathed in the sacred lake called Chakittheertha and, by that virtue he was redeemed of the sin of wish for worldly pleasures and was meditating God by the virtue of worshipping Him in the previous birth. Then he roamed all over the Earth worshipping God in sacred places where He was established. He met the Sage Mrukanda who was making penance on the bank of the Godavary and stayed with him for some days after being praised by Him.

Authority.—Bastigiri Mahatmyam, Chapter 14, from Stanza 43 to the end.

Then by the advice of the Sage he went to Kanchi with his herd of Elephants. He bowed to Shesha and the Sage Pulastya who were worshipping God there. Then he
was worshipping God Varadaraja on the Hasti Shaila mount bringing flowers and fruits and lotus root from forests and lakes. His attendant elephants were assisting him in bringing them. Thus he worshipped God the whole of Treta Yugam. He did not get flowers any where as there was a drought of one thousand years in the end of Treta.

Authority.—Hastgin Mahatmyam, Chapter 15, Stanza 1 to 58.

Then he was much grieved and prayed God when he smelt the lotuses through the wind blown from Triccoota in the midst of the Milky Ocean. He tracked the lotuses by the smell with his herd and reached the Triccoota. He ascended the Mount and saw a beautiful lake one hundred Yojanams long and ten yojanams wide full of lotuses of which some were of golden colour. Then he was glad and plucked up some golden lotuses when a mighty crocodile caught his leg with his furious fangs. Then the Elephant tried to drag the crocodile to the bank and the crocodile to drag him into the water. Thus they fought for one thousand years.

Authority—Sri Bhagavatam, Skandham 8, Chapter 2, from Stanza 29 and Hastgin Mahatmyam, Chapter 15, Stanzas 58 to 75.

But as the battle was in water the nativity of the reptile as well as according to the curse to the two creatures the crocodile's strength increased and the Elephant's strength decreased gradually. Then the Elephant being unable to check the enemy prayed to God Varadaraja.
Then Sri Varadaraja riding on Garuda arrived thereon that instant when Gajendra threw the lotus which he held in his trunk on the foot of Sri Varndaraja saying bow to Narayana and then Sri Varadaraja bringing the Elephant and Crocodile out of the lake cut open the mouth of the Crocodile with his Chakra and relieved the Elephant Lord. Then the Crocodile left that body and was transformed as a Gandharva called Hoohoo who was cursed by the Sage Devala and attained the birth of crocodile and has been relieved of the curse by the touch of Chakrn of God. He bowed and prayed to God and returned to Swargam. Then God with smiling and kind looks touched the Elephant Lord who bowed. By the touch of God the Elephant Lord was relieved from the curse attained the form of a celestial and ascending to Heaven engaged himself in doing the eternal service of God in His Eternal Presence in the Heaven together with other celestials.

Authority:—Sri Hastigiri Mahatmyam, Chapter 15, Stanzas 88 to the end, and Sri Bhagavatam, Skandham 8, Chapters 3 and 4.

Gajendra or Elephant lord worshipped God Varadaraja from the beginning of Shudha Treta to the end of Treta Sandhyamsha.
Therefore Indradyumna was born as Mahashtanta about the beginning of Sandhi of Treta of the 1st Mahayugam. He made penance throughout the whole of the Sandhi at the end of which he was cursed by Agastya and was deceived by Indra. He was born a Gajendra or Lord of Elephants in Salagrama forest about the beginning of the Shuddha Treta Yugam and came to Kanchi within a few years and worshipped God Sri Varadaraja until the end of the Sandhyaamsha of the Treta Yugam. In the end of the Sandhyaamsha when two thousand years were remaining there was a drought for one thousand years. Then he went to Tricoota Mount in the Milky Ocean and fought with the Crocodile for one thousand years. At the end of the Sandhyaamsha of the Treta Yugam he was relieved of the curse by God and attained Heaven and His Eternal Presence. Thus the History of Indradyumna II ended with three Manvantarams.

When Indradyumna was taken to Shiva Lokam it is not stated in his history whether he was taken with the earthly body or his soul was taken in a celestial body. As he was making penance to leave his earthly body and reborn a brahman most probably his soul might have been taken in a celestial body. Afterwards his wife ascended the funeral pile with body of her husband. When Indradyumna returned to the Earth he returned with celestial body. Even in that body he retained his prowess of his former birth as we see in case of Mandhata killed by Lavana was going to Swargam in a celestial
body and fought with Ravana and was not defeated by him even though Ravana defeated all the Devas.

TAMASA MANU.

Tamasa Manu was born again in the beginning of the 4th Manvantaram. He ruled 25,000 years at the beginning of the Sandhi of the Kruta Yugam of the 1st Mahayugam. His sons ruled 25,000 years after him. We have no information about his dynasty. The descendants of the dynasty perished in the Deluge at the end of the Manvantaram.

End of the First Chapter.
End of the Fourth Manvantaram

or

The Fourth Great Period.

THE FIFTH MANVANTARAM,
called Raivata Manvantaram,
or

THE FIFTH GREAT PERIOD.

We have no history of this period.

THE SIXTH MANVANTARAM,
called Chakshuska Manvantaram,
or

THE SIXTH GREAT PERIOD.
First Chapter.

LAKSHMI NARAYANA AND NARA.

Narayana and Nara were born again in the beginning of the Chakshusha Manvantaram to Dharma and Sadhya about the beginning of the Sandhi of the Kruta Yugam of the first Mahayugam.

Vide:—Vayu Puranam, Uttara Khandam, Chapter 5, Stanza 16, Chapter 6 Stanzas 1 to 41, and Sri Vishnu Puranam, Amsha 1, Chapter 15, Stanza 105.

SRI NARAYANA AND LAKSHMI.

God again incarnated as the Sage Narayana with Nara and other ten Devas called Sadhyas to Dharma and his wife Sadhya in the beginning of the Sandhi of the Kruta Yugam of the 1st Mahayugam of the 6th Manvantaram: He went with Nara to Mount Gandhamadana and made penance to teach the world the ways of virtue. Then Indra fearing lest he was aiming at his position sent Apsarasas to swerve Him from penance. They came there with Madana (Cupid) and Vasanta (Deity of the spring) and played all their tricks of machinations in vain. Then Narayana told them that He cannot be led astray from penance by their machinations and asked them to inform Indra that He is not making penance aiming at his position. He is the incarnation of God and making penance to teach the world the ways of virtue without any selfish desire. He also said that He has the whole Universe in Him. Then the Apsarasas with Madana and Vasanta prayed Him to pardon
and requested Him that the Universe in Him might be shown to them. Then \textit{Narayana} showed the whole Universe in Him when they were surprised. Then He created a damsel from His Ooru or thigh and naming her \\textit{Oorvasi} gave her to them as their companion. They bowed \textit{Narayana} and \textit{Nara} and went to \textit{Swaragam} taking \textit{Oorvasi} with them. \textit{Indra} being informed by them what had passed was a tomb bed and prayed God.

\textbf{SRI DHIVA LAKSHMI DEVI.}

About the time Narayana incarnated to Dharma and \textit{Sadhva} Sir Devi again incarnated to Bhrugu and \textit{Ku\breve{y}an}. Hearing from Apsarasas that \textit{Narayana} showed in Him Vishwaroopam (Universe) to them She resolved to marry none but Him. She went to the mouth of the Reva (Narmada) and made penance for one thousand years standing motionless. Then \textit{Indra} and other Devas went to Her one after another in disguised forms of Vishnu and offered themselves as Vishnu and requested Her to marry them. Then She asked them to show Her the Vishwaroopam shown to the Apsarasas. They were unable to do so and returning to their abodes and then going to \textit{Narayana} told Him what had passed. Then \textit{Narayana} went to \textit{Sir Devi} and asked Her to name Her wants. Then She requested that the Vishwaroopam shown on the \textit{Ganugamadana} Mount to the Apsarasas may be shown to Her saying that other Devas came to Her in His form and requested to marry them but they returned when She asked them to show Vishwaroopam. Then \textit{Narayana} showed Vishwaroopam to Her. Then She prayed Him to marry Her. When \textit{Narayana} consented.
Then Brahma with Indra and other Devas and Rishis came there to India knowing the intention of Narayana requested Bhrug t bestow his daughter Sri Devi in marriage to Narayana when he gladly consented. Then Brahma with the Sapta Rishis (the seven Sages or lords of the stars forming the great Bear), kindled the fire and performed the matrimonial sacrifice Dharma as the father of Narayana performed the marriage when Bhrug presented his daughter Sri Devi to Narayana. He took Her hand before the matrimonial sacrifice. Then a great festival was held by Brahma when Vishwakarma built a town for the people (Brahmans and others) who came to witness the marriage Devas furnished those beautiful houses of the town with everything needful. Then Sri Devi took the permission of Her husband and had beautiful houses built for thirty thousand Brahmans and settled them there with plenty. Thus the celebrated marriage of the distinguished eternal couple Sri Devi and Narayana was performed on a mount near the mouth of the Rama or the Narmada which thenceforth is called Narayanagiri. Then Narayana by the request of Shiva let the Ganga flow from His feet in the Rama where Brahma, Shiva, Indra and other Devas and Sages bathed and worshipping Sri Devi and Narayana returned to their respective Lokas. The Brahmans settled there and lived with prosperity worshipping Narayana who established Himself as Bhagawan with one form Narayana in the form of the Sage with Sri Devi and Narayan went to Badali and stayed there where He stays till now. Thus the celebrated marriage of the distinguished couple Sri Devi and Nar-
yana was performed on the Narayana Mount one thousand years after the beginning of the Sandhi of the Kruta Yugam of the 1st Mahayugam.

Authority:—Skanda Puranam, Rova Khandam, Avanti Khandam, Chapters 192 to 194.

CHAKSHUSA MANU.

Chakshusha Manu who was first born to Sarvatej as Chakshu in tho 2nd Manvantaram was born again to Vishwakarma at the beginning of the Sandhi of Kruta Yugam of the 1st Mahayugam of the 6th Manvantaram called Chakshusa Manvantaram. He ruled the whole Earth for 25,000 years from the beginning of the Sandhi of Kruta Yugam of the 1st Mahayugam and his sons ruled for 25,000 years after him. We have no information of his dynasty. The Sovereigns of his dynasty perished in the Deluge at the end of the Manvantaram.

End of the first Chapter.

Second Chapter.

Second Matsya Incarnation.

The second Matsya incarnation was mentioned in Sri Bhagavatam, Skandham 1, Chapter 2, Stanza 15 and in Sri Matsya Puranam, Chapters 1 and 2. Matsya incarnation was mentioned in both the places and it is said that God incarnated as Matsya at the end of the Chakshusa Manvantaram and saved Vaivusvata Manu in a boat. This was in the Deluge that took place at the end of every Manvantaram when the three Lokas excepting Dhrusva's were submerged as stated in Soorya Siddhan-dam, Chapter 1. Again Matsya incarnation was described in Padma Puranam, Uttara Khandam, Chapter 230. In
this it is said that among the several sons of Diti there was a Daitya called Somaka who went to Brahma Lokam and stole the Vedas from him by deceit. This was the incarnation at the end of Swarochisha Manvantaram as the sons of Diti were born at the end of that Manvantaram. Therefore there was Matsya incarnation during the Deluge at the end of every Manvantaram when He saved a Sovereign who would be the next Manu and the seven Sages in a boat. In the end of the second Manvantaram He killed Somaka who attained the form of Makara and stealing the Vedas from Brahma went to the depths of the waters of the Deluge and returned them to him. Then He saved, Viprachitti Shambura and some other Danavas and some Sages like Markandeya in a boat.

Here it is said that Somaka, Hayagriva, Jambla and Maya were born to Diti along with Hiranyakashipu and Hiranyaksha. Of these Hayagriva was another one of that name from the one who was killed by Matsya incarnation at the end of the Kalnam as described before. So also Maya was a different one from the father-in-law of Ravana who was a Danaa. The above named Daityas were born in 47th Mahayugam of the 2nd Manvantaram.

Of these Hiranyakashipu and Hiranyaksha were killed by God in Narasimha and Varaha Incarnations respectively at the end of the 2nd Manvantaram as hitherto been stated. Somaka was killed by God in Matsya incarnation in the Deluge at the end of that Manvantaram. He alone was born again to Diti about the end of the 3rd Manvantaram and in the Deluge at
that Manvantaram he again stole Vedas from Brahma and was again killed by Matsya Incarnation. Thus he was born to Diti about the end of every Manvantaram and stealing Vedas from Brahma was killed by Matsya incarnation in the Deluge at the end of each Manvantaram. In some copies of Padma Puranam printed in Nagari characters the word Makara was wrongly printed instead of Somaka in Stanza 11. The correct word Somaka was printed in the book printed in Telugu characters in the Vasuratnakara Press at Madras.

Authority:—Chapter 36, Stanza 12 of the above book.

Then the would-be Manu and the Seven Sages died after the Deluge. The would-be Manu was born as the Manu of the next Manvantaram and the Seven Sages attained Salvation as there would be fresh Sages who would be the Seven Sages of the Manvantaram.

End of the Second Chapter,
End of the Sixth Great Period
or
the Sixth Manvantaram called the Chakshusha Manvantaram.
The Seventh Great Period

or

The Seventh Manvantaram, called the Vaiśvasvatha Manvantaram which is proceeding.

FIRST CHAPTER.

We have an elaborate history of this Manvantaram as it is proceeding.

At the beginning of this 7th Manvantaram called the Vaiśvasvatha Manvantaram the twelve Adityas were born to Aditi and Kashyap.

Vide.—Sri Vishnu Purāṇam, Amśa 1, Chapter 15, Stanzas 126 to 129, and Vayu Purāṇam, Uttāna Khaṇḍam, Chapter 5, Stanzas 1 to 16 and Chapter 6 Stanza 44.

As we have an elaborate history of this period we will mention the history of Kṣatriya Sovereigns, of course, very briefly by sub-periods that is by Mahayugams and Yugas. But before that we will mention the history of Asura or Dāitya and Rakṣasā Sovereigns as it is shorter and their reigns are irregular and exceptionally long.

History of Prahalada.

Prahalada having been crowned by Brahma at the end of the 2nd Manvantaram having his mind always full of devotion on the Lotus-feet of God, and avoiding wish for any other thing was ruling the Asuras and the Kingdom in Patala from the beginning of the 3rd Manvantaram. Once a Brahman came to him. Prahalada, being bent on meditation of God, did not respect that
Brahman as he was overcome by Maya of Devas. Then that Brahman being angry at the disrespect shown to him cursed him, “Wherefore you Lord of Asuras have slighted me therefore your devotion to God may be lessened.” Thus having been cursed by the Brahman while Prahalada was residing in Patala with lessened devotion to God, there came to him a Sage of Brugna family called Chyavana and being asked by him about his safety and the reason of his coming he thus told the reason of his coming “Oh King! I went to bathe in the River Narmada full of Chakravakas, Swans, Sarasas and other birds and adorned with flowers like lotuses and lillies and then getting into the sacred waters called Srinakula (a particular place of the river) came to Patala Loka having been caught by a serpent and I have seen you here.” Prahalada knowing him to have come from Earth thus asked with respect to that Sage Chyavana. “Oh Sage! as the whole Earth was seen by you, please tell me which is the most sacred place.” Then the Brahman told Prahalada “Oh! Dear to God, there is on the Earth the best of the sacred places called Naimisha.” Hearing the words of Chyavana Prahalada went with all his Danavas to that sacred place Naimisha and bathed and worshipped his Pitras and Devas. Then the Lord of Asuras, together with his followers, hunted in that forest when going to the bank of the river Saraswati, he saw a big Sal tree on that bank. Seeing some arrows on that tree the Lord of Asuras also saw hard by the Lords of the World the two incarnations of God Nara and Narayana in the form of Sages making penance. By their side seeing the bows called Sharnga (of Narayana) and Ajagava (of Nara)
and likewise two quivers full of arrows he took them to be deceitful sages. Then the Lord of Asuras thus asked them “Who are you with this form? Why do you do contrary things like this making penance and having implements of war contrary to Dharma?” Then the Sage Nara told the Lord of Asuras “Oh Lord of Asuras; Why do you enquire? If one does anything with power we hear that it will be all well”. Then Prahlada replied thus. “When I am to protect Dharma where is power to you to transgress hero the right order of Dharma”. Thus being ejaculated by the Lord of Daityas, the Sage called Nara thus replied to him. “There is none equal to us in power and you cannot win us”. Then between the best of Sages (Nara) and the best of Daityas (Prahlada), who both furiously got enraged, a duel of archery took place. After fighting with arrows for a whileo Prahlada throw Brahmasstra (the arrow enchanted with Brahma-mantra) at Nara who reverted it by throwing Srimannarayanastra. Then those two arrows striking each other have fallen down. Prahlada seeing his Astra proved useless leaving his chariot took a mace and stood on the ground. Then the supreme Narayana, seeing Prahlada with mace took Nara behind Him and fought with Prahlada. The Lord of Asuras seeing Narayana came to battle and being enraged hit Him on the head when the mace thrown by the Lord of Asuras broke like a stick hit on a rock. The mace having been broken Prahlada getting into his chariot again fought with arrows with Narayana Who got angry and hit Prahlada with arrows as with flames of fire and then a fearful duel ensued. The battle between Prahlada and Narayana lasted until dusk when the Lord of Daityas (Prahlada) was hit in the heart through the
breath by Narayana and swooned. Coming to senses he rose and began to fight when Narayana told him thus "Oh Lord of Daityas! Now perform the evening oblations, and we shall fight tomorrow morning". Thus being told by Hari Prah'ada went to his camp. The next morning they both fought a great battle again. Thus a wonderful battle ensued between Prahlada and Narayana for one thousand Deva' Years and Prahlada being unable to win Narayana was ashamed and reached Patala and seeing Peetavasana (One wearing yellow cloth) an incarnation of God in Patala thus said "Why was I not able to win the Sage called Narayana?" Then Peetavasana replied thus — 'Oh Lord of Danavas! He is unconquerable in the battle." Thus being told, the Overlord of Asuras fearing the break of his Sapadha or vow to win Narayana lay down to die. Then God Peetavasana thus told him, "You will not be able to win Him by fighting but by devotion I am He Who obtained that form for the protection of the World". Thus being told by God Peetavasana Prahlada placing his uncle's son Andhaka at the head of his empire, proceeded to Himavanta Mount on which is Naimisha forest to serve Narayana. Reaching the Badari forest where Narayana was he bowed the Supreme Narayana attended by Nara. Then He asked to Lord of Daityas thus: "Oh Lord of Daityas! Without winning me why do you bow?" Then Prahlada thus prayed "Oh Lord of Lakshmi! You are the Supreme Being and the origin of the Universe (means Creator) and I cannot serve You the All powerful." Thus prayed, Narayana told Prahlada the best of the wise thus. I am won by you by your devotion though
not by arrows. I will bestow whatever you wish for. In the world those who are conquered give penalties. I will bestow on you your wish for penalty". Then Prahlada wished of the Supreme Narayana to pardon him of sin committed bodily, mentally and orally while fighting with Him. Narayana saying "Yes" told him again to ask for a second wish. Then the Lord of Asuras (Prahlada) thus requested Narayana. My tongue may always be engaged in expounding your qualities, my hands in serving Your Lotus-like feet, my ears in hearing Your acts, my eyes in seeing Your Personage, my feet in going to Your sacred places and my mind. Oh. Lord of those who adhere to You may be engaged in meditating You. Narayana saying it would be likewise and asked Prahlada to request another wish. Then, he thus represented. "Oh Narayana! By Your favour everything was obtained by me fully. The fame, that I am the best of devotees on Your feet may be lasting to me" Then Narayana thus told "Oh boy! It will be likewise according to your wish by my favour and you will be devoid of old age and death and rule the Kingdom giving pleasure to Asuras". Then Prahlada asked Him how he can rule again the Empire which was left by him. Then Narayana told him thus "Oh best of the race of Asuras! Live in your capital giving good advice to Asuras". Thus enjoined by Narayana, Prahlada bowing to Him with pleasure took leave of Him went to his capital in Patala. There Andhaka, and other Danavas and Daityas seeing Prahlada come to Patala requested him to resume his own empire. Thus being requested Prahlada not wishing to rule the empire found it a hindrance to devotion to God was
engaged in meditating on the 'Lotus-like feet' of God and spent his time in thinking of His qualities.

Authority:—Koorma Puranam, Chapter 14, Stanzas 83 to 91 and

Sri Vamana Puranam, Chapters 7 and 8.

It has already been stated at the end of 2nd Manvantaram that Prahlada was installed as Lord of Asuras at the end of the 2nd Manvantaram. Therefore he began to rule the Asuras and Patal from the beginning of the 3rd Manvantaram. In the history of Raja the Sovereign of Lunar Race in the Shuddha Treta Yugam of the 1st Mahayugam who reigned two thousand years from the beginning of the Shuddha Treta Yugam of the 1st Mahayugam of the Vaivasvata Manvantaram that the Asuras told him that Prahlada was their Sovereign. Therefore Prahlada ruled from the beginning of the 3rd Manvantaram to the Shuddha Treta Yugam of the 1st Mahayugam of the 7th Manvantaram. As the Asuras told Raja the above statement at the end of his reign Prahlada must have ruled 12000 years in Shuddha Treta Yugam but we see in the history of Prahlada stated above that he fought in Badari forest with Narayana one thousand Deva years he must have ruled in Shuddha Treta Yugam 1000 Deva years which comes to 1000 x 360 = 360,000 earthly years.

Prahlada was crowned at the beginning of the 3rd Manvantaram. As the Asuras whom Raja defeated in the 7th Manvantaram said that Prahlada was their overlord and as Prahlada fought with Narayana and Nara in the Badari forest, 1000 Deva years and he was crowned "Andhra" 1800 yds be returned to Patala after obtaining
boon from Sri Narayana he ruled up to $1000 \times 360 = 36000$ in Shuddha Treta Yugam of the 1st Mahayugam in the 7th Manvantaram as we know that Raja ruled 12000 years from the beginning of the Shuddha Treta Yugam of the 1st Mahayugam. The Asuras he defeated were probably sent by Andhaka. Idranyaksha once prayed Shiva to bestow son to him. Then Shiva gave a son called Andhaka saying that he was born when his eyes covered with the smoke of sacrifice were once shut by Uma and consequently darkness issued upwards he was born in that darkness.

Authority:—Sri Vamana Puranam, Chapter 63, Stanzas 5 to 9.

**ANDHAKA.**

Then Andhaka was crowned at the end of the above period in Shuddha Treta Yugam of the 1st Mahayugam. He won, Devas, in the beginning of Kali Yugam of the 1st Mahayugam: At the end of that Kali Yugam he tried to abduct Parvati even though he was prevented by Ptahlada saying that she is his mother and was defeated by Shiva with the aid of Sri Narayana thus. There took place a great battle between him and Shiva in Avanti in the forest of Mahukala when Shiva being troubled by Andhaka threw Pashupata-tram. Then from the blood issuing out of the wound struck by that nirow many Andhakas were born of fearful forms, when Shiva hit them with weapons, and from their blood many other Andhakas were born. Thus seeing Andhaka playing a great trick Shiva was angry and created goddesses called Natruganas of whom Maheshwari was the chief by whom
all those Andhakas were killed. When those Matranganas were satisfied by drinking the blood of Andhakas another set of Andhakas were born with lances in hands from the blood of Andhaka. Being troubled by them Shiva, Lord of the bulls prayed Narayana for protection Who took pity on him. Then to protect Rudra God created a goddess called Shushkarevali who drank all the blood of those Andhakas and then Shiva destroyed the congregation of these Andhakas and was glad. Then Shiva hit the principal Andhaka with his Trisula or three pointed lance when Andhaka prayed Shiva and Parvati. Then Shiva being pleased gave him a place near him and made him one of his followers and named him Bhrungseeriti. Andhaka had a son called Kanaka who was killed by Indra.

Authority:—Padma Puranam, Shrushti Khandam, Chapter 46, Stanza 9 to 10.

Andhaka lifted by Shiva with Shoola for 1000 Deva years.

Authority:—Vamana Puranam, Chapter 10 and Chapter 70, Koorma Puranam, Chapter 14, Stanzas 131 to 149 and 178 to 194, Padma Puranam, Shrushti Khandam, Chapter 46 and Matsya Puranam, Chapter 179 (this is the principal authority).


About this time there was a drought for twelve years. Then the Sage Goutama worshipped Varuna for
six months near the Mount called Brahma in Southern Bharata and by Varna's boon his hermitage was surrounded by trees having delectious fruits and a fountain of water. Then he was making penance when his wife Ahalya went to bring water from the fountain when some other Brahman women quarrelled with her. Then their husbands prayed Ganesha to send away Goutama from that place. Ganesha reluctantly consented. At that time some Sages came to Goutama and were entertained. They stayed until the drought was over and wanted to go, but Goutama would not give them leave. Then they contrived to play a trick. They also had recourse to Ganesha who became a lean cow and was grazing in the fields of Gautama. Then Gautama hit the cow with a straw when the cow fell down dead. Then the Sages telling Gautama that as he did the sin of killing a cow they cannot stay with him and went away. Gautama was grieved and by the advice of those Sages went to all the sacred places and worshipped the God in those places. During his tour Shiva appeared to him and revealed to him the trick played by the Sages and said he had no sin. Then by the request of Gautama and Dvas and the order of Brahma and Shiva Ganga flowed from a branch of Udumbira tree on the Brahma Mount. Shiva ordered her to stay until the end of Kali Yugam of the 28th Mahayugam of the Vaivasvata Manvantaram.

That river became celebrated under the name of Gautami after the name of Gautama. This river is also called Godavari. Then Gautama was angry at the Sages for the trick they played with him and cursed them that they should become the promulgators of unvedic.
hence sinful religions. The Sages hoaring the curse went to Devadaruvana and sought protection of Shiva and Narayana who were there. Then, consulting with Sri Narayana Shiva went out placing Parvati under the protection of Sri Narayana. He roamed all over the Earth for twelve years and promulgamated the vedic and sinful religions such as Kapila, Pashupata, &c to help the cursed Sages. During that time, Andhaka came to Devadaruvana and tried to abduct Parvati but he was defeated by Sri Narayana and I0. After twelve years' tour Shiva returned to Devadaruvana and hoaring the victory of Sri Narayana from Bhairava a servant of Shiva praised Sri Narayana. Then Sri Narayana went abroad and incarnating as Buddha promulgamated Buddhism also to help the cursed Sages. Then Andhaka returned to Narmavanam and tried again to abduct Parvati when he was defeated by Shiva and entered his service as stated above. This incarnation of God as Buddha was the second one and took place at the end of the Kali Yugam of the 1st Mahayugam as the above incident in the history of Andhaka was at that time.

Authority:—Shiva Puranam, Gnyana Sambila, Chapters 52 to 54 and Sri Koorma Puranam, Chapter 14, Stanzas from 97 to the end.

End of the First Chapter.

Second Chapter.

History of Virochana.

After Andhaka was made a follower of Shiva at the end of the Sandhyamsha of Kali Yugam of the 1st
Mahayugam Virochana the eldest son of Prahlada was crowned at the beginning of the Sandi of Kruta Yugam of the 2nd Mahayugam and winning Devas he ruled his kingdom justly. Being ordered by Sri Hari Sanatkumara wishing to instruct Virochana the righteousness once came to his town in Patala. On seeing that great Sage Virochana bowed to him with pleasure. The son of Prahlada (Virochana) obtaining the best knowledge from that great Sage Sanatkumara and having his heart filled with devotion on the Omnipresent God and enthroning his son Bali in the Kingdom of Asuras and engaging himself in Yoga was serving God Sri Hari. Long time after the Devas and tho Sages were serving God Who was lying on the Milky Ocean and were engaged in perceiving His feet when Sri Hari was in Yoganidra. They placed Virochana, who was serving God with them with devotion, as sentinel they went out. As he was born to Prahlada and by the teaching of Sanatkumara Virochana having devotion on God was serving Him. Then by the power of that time and his destiny his heart was overcome with Tamas or tendency to commit sin when he stole the crown of Sri Hari and entered Patala unperceived by the Devas and Sages. Devas returned and perceiving God without crown suspected Virochana and thus counselled among themselves. This Asura Virochana was serving God Sri Atheyuta with us and he is enemy to Sri Achyuta and us by race and was serving with deceit. The crown of Vishnu was stolen by him without doubt. He is not here as before; he alone is guilty. Thus they all resolving called Garuda the Lord of birds and sent him to bring the crown: By the order of the Sages he
went in an instant to Swargam Earth and-Patalam, saw that Asura Virochana and the crown in the defiles of Patala. Then Garuda killing him with his beak was returning with the jewelled crown when he saw Sri Krishna the incarnation of God in Yadu Race singing on his flute in Brundavanam and placed the crown on his head when that crown was fitted to the size of His head. Afterwards God Krishna placed that crown on the head of God on the Yadava Hill whom he worshipped.

Virochana was crowned at the beginning of the 2nd Mahayugam. He attempted to win the Devas about the end of the Sandhyamsha of that Treta Yugam of that Mahayugam but was turned from that idea by the teachings of Sanatkumara and crowning his son Bali became a devotee of God; hence he ruled up to the end of the Treta Yugam of the 2nd Mahayugam but he lived up to the end of the Dwapara Yugam of the 25th Mahayugam.

Authority:—Yadavagiri Mahatmyam of Narada Puranam, Chapter 6, Stanzas 99 to end.

HISTORY OF BALI.

Bali the son of Virochana was installed in Patala by his father as Sovereign of Asuras in the beginning of Sandhi of Dwaparam of the 2nd Mahayugam. He conquered Indra in the beginning of the Kali Yugam of the same Mahayugam and ruled the three worlds. His Capital on the Earth was called Mahabalipuram. He ruled
the three worlds for ten thousand Deva Years up to two hundred Deva Years in Shuddha Dwaparam of the 3rd Mahayugam.

Vide.—Sri Venkatachala Mahatmyam of Varaha Puranam, Part II, Chapter 9.

<table>
<thead>
<tr>
<th>Period</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kali Sandhi</td>
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</tr>
<tr>
<td>Shuddha Kali</td>
<td>1000</td>
</tr>
<tr>
<td>Sandhyamsha</td>
<td>100</td>
</tr>
<tr>
<td>3rd Mahayugam</td>
<td></td>
</tr>
<tr>
<td>Kruta Sandhi</td>
<td>400</td>
</tr>
<tr>
<td>Shuddha Kruta</td>
<td>4000</td>
</tr>
<tr>
<td>Sandhyamsha</td>
<td>400</td>
</tr>
<tr>
<td>Treta Sandhi</td>
<td>300</td>
</tr>
<tr>
<td>Shuddha Treta</td>
<td>3000</td>
</tr>
<tr>
<td>Sandhyamsha</td>
<td>300</td>
</tr>
<tr>
<td>Dwapara Sandhi</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>9800</td>
</tr>
<tr>
<td>Shuddha Dwapara</td>
<td>200</td>
</tr>
<tr>
<td></td>
<td>10000</td>
</tr>
</tbody>
</table>

10000 ten thousand Deva years.

Then Indra and Devas went to Padma Saras near Venkatachalam and prayed Sri Lakshmi Devi when She appeared in the midst of the Saras and gave the boon that they will obtain their lost Swargam. Then She went with Narayana to Vaikuntam.

Then by the order of God lying in Milky Ocean Indra made truce with Bali. Then Devas and Asuras churned the Milky Ocean to obtain nectar making Mandara Mount the churning staff and Vasuki the churning rope.
Devas and Asuras were unable to bring the Mount to the Ocean. Then God placed it on Garuda and bringing it to the Ocean threw it into it but the Mount sank in the Ocean. Then the Devas prayed God. Then God incarnated as Koorma (tortoise) one lakh yojanams wide and held up the mount on his back and pressed it in position with one hand standing above in the sky.

Authority:—Sri Bhagavatam, Skantham 8, Chapter 7, Stanzas 8 to 12.

Thus the churning was done for two thousand years.

Vide—Sri Ramayanam, Bala-Kandam, Sargam 45.

When the churning was done for one thousand years Vasuki out of fatigue vomited fearful venom by which Devas and Asuras were troubled and prayed God Narayana Who came there and ordered Shiva to swallow it saying that as he was the eldest of Devas he should enjoy the fruit that came out first. Shiva accordingly drank it and held it in his throat by the power of his chanting the Ramathraka Mantram. Even then he swooned for a long time and recovered by the favor of God Narayana. The time he swooned is called Maha Shivaratri. Then the churning was continued for one thousand years. When Iravatam, Kalpa Vruksham, Parijatam, Uchchaishravam, the Apsarasas, Konsthabha gem and Chandra, who except the last two were the riches of Indra lost by the curse of Doorvasa, came out of the Ocean. Of these Konsthabha was taken by Sri Narayana. Indra took back his riches. Chandra went to his Lokam and obtained his
place among Devas. Then Souparnmi came out and was married by Garuda. Then Suro or Varuni came out which was refused by Asuras and accepted by Devas; hence they were called Suras and Asuras were celebrated by that name. Then Alakshami (Goddess of poverty) came out and was not accepted by both the parties. Then God ordered her to dwell with those that are virtuous. Then Tulasi plant came out. The Sages foretold the whole of Ekadasi and prayed. Then early on the morning of Dwadasi of Kartika month the goddess Lakshmi came put from Ocean standing on a lotus.

Then the Sages having seated God and Sri Devi on a golden seat worshipped them with Tulasi, that was born by the churning of the Ocean.

Then the Sages prayed Her and She ascended to the bosom of God Narayana Her Lord. Then Dhanvantri came out of the Ocean holding the vessel full of nectar. Then the Asuras snatched the vessel when God wishing to help the helpless Devas attained the form of a girl, called Mohini and enamouring the Asuras with sweet words took the vessel from Asuras and distributed the nectar among Devas.

When Rahu so of Viprachiuti Chief of Panovas wore the guise of Devas and sat in their row he was pointed out to Mohini by Chandr and Soorya and Mohini attaining His natural form of Narayana cut off the head of Rahu with Chakram. The head became Rakta and the body became Ketu.

Authority:—Sri Bhagavatam. Agni Puranom, Skanda Puranom, and Sri Mahobhharam.
Of these Sri Bhagavatam, Agni Puranam, and Mahabharatam state about Rahu only. Skanda Puranam mentions about both. In Sri Bhagavatam, Sri Mahabharatam and Agni Puranam it is stated that Rahu’s head only lived and lower body died when Sri Vishnu cut off the head of Rahu by His Chakram when he sat with Devas in their guise at the time of the distribution of nectar.

Authority:—Sri Bhagavatam, Skandham 8, Chapter 9, Stanzas from 24 to 26 and Agni Puranam, Chapter 3, Stanzas 14 to 16.

It is said here that Rahu guised himself as Chandra.

Mahabharatam, Adi Parvam, Chapter 19, Stanzas 4 to 8.

Skanda Puranam, Avanti Khandam, Avanti Kshetra Mahatmyam, Chapter 44, Stanzas 18 to 20.

Padma Puranam, Brahma Khandam, Chapter 10, Stanzas 19 to 21.

It is also said here that the whole body of Rahu lived and Rahu and Ketu were formed from it when Sri Vishnu beheaded him. In Agni Puranam Rahu and Ketu are counted as Planets.

Authority:—Agni Puranam, Chapter 164, Stanza 2.

Therefore the statement in Skanda Puranam and Padma Puranam must be adopted as belonging to the history of the Kalpa. The histories in other Puranas and in Mahabharatam must be taken as histories of other Kalpas.
The churning of the Milky Ocean is described in Chapters 15 to 19 of the Adi Parvam of Sri Mahabharatam i.e., after this Chapter the history of Garuda which took place in the 2nd Manvantaram was described.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 20.

Therefore there was the churning of the Ocean in every Manvantaram that passed as well as in the present. In the past Manvantarams too Rahu was killed and his body became the Planet Rahu. We conclude thus as the killing of Rahu was mentioned in Mahabharatam, Adi Parvam, Chapters 18 and 19 after which it is said that Garuda carried away the Nectar that was deposited in Swargam after the battle of Devas and Asuras. Garuda was born in the 2nd Manvantaram. Therefore Rahu was born in every Manvantaram. But there was no Bali in the previous Manvantarams. It is said in chapter 19, Stanza 10 of Mahabharatam that Sri Narayana and Nara came to the battle of Suras and Asuras in the end and taking part killed many of Asuras. At last Sri Narayana threw Sudarshana Chakram at the Asuras when they fled to Patalam. Bali was not mentioned here. This Sri Narayana and Nara were the incarnations of God by those names to Murti and Dharma in the first Manvantaram when they resided in Badari Forest. They did not cease those incarnations at the end of the Manvantaram but continued in those incarnations up to the end of the 5th Manvantaram. As they were the incarnations of God they did not perish in the Deluges at the end of each Manvantaram. At the end of 5th Manvantaram they ceased those incarnations by their own will to be
reincarnated by the same names to Dharma and Sadhya- in the 6th Manvantaram.

In this place of Mahabharatam the churning was not of the Milky Ocean but of the Salt Ocean. At that time that particular place was turned into milk when the Devas threw in it some Oshadhees or Drugs. The churning described in Sri Bhagavatam, Skandham 8, Chapters 7 to 9 was of the Milky Ocean which took place in the 4th Mahayugam of the Vaiyavarta Manvantaram. Moreover it is said in Mahabharatam that when Devas were unable to bring the Mandara Mount Shesha brought it to the Ocean by the order of God whereas in Sri Bhagavatam it is said that Sri Narayana brought it placing it on Garuda. Therefore the churning described in Sri Mahabharatam was in the 45th Mahayugam of the 2nd Manvantaram

It is said in Sri Mahabharatam that after the churning of the ocean Vinata and Kadru betted on the celestial horse Uchchaishrava that was born in the churning and Vinata became the slave of Kadru.

The churning that is described in Sri Bhagavatam and Sri Vishou Puranam was one that took place in the Kruta Yugam of the 4th Mahayugam of the Vivasvata Manvantaram and this one that is described in Sri Mahabharatam was one that took place about the beginning of the Kruta Yugam of the 4th Mahayugam of the 2nd Manvantaram.

Then a great battle took place for the possession of nectar that remained in which almost all the Asura Chiefs were killed. At last Indra empowered by the grace of God killed Bali. Then the Asuras took Bali to Patala
where he was brought to life by Shukra with his Sanjivinividya. The nectar was produced when the years noted below passed. 200 Deva years passed in Shuddha Dwaparam of the 3rd Mahayugam when the churning of the Milky Ocean began. They come to $200 \times 360 = 72000$ Earthly years. The churning was done for 2000 Earthly years. Therefore the churning was finished and the nectar produced when $72000 - 3000 = 74000$ Earthly years passed in Shuddha Dwaparam. Then the battle between Devas and Asuras took place to the following period. Then $720000 - 74000 = 646000$ were remaining in Shuddha Dwaparam.

<table>
<thead>
<tr>
<th>Shuddha Dwaparam</th>
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</thead>
<tbody>
<tr>
<td>Dwapara Sandhyamsa</td>
<td>72000</td>
</tr>
<tr>
<td>Kali Sandhi</td>
<td>36000</td>
</tr>
<tr>
<td>Shuddha Kali</td>
<td>360000</td>
</tr>
<tr>
<td>Kali Sandhyamsa</td>
<td>56000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1150000 Earthly years</th>
</tr>
</thead>
<tbody>
<tr>
<td>360)1150000(3194 Deva years for which period the battle took place.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1080</th>
</tr>
</thead>
<tbody>
<tr>
<td>700</td>
</tr>
<tr>
<td>360</td>
</tr>
<tr>
<td>3400</td>
</tr>
<tr>
<td>1440</td>
</tr>
<tr>
<td>160</td>
</tr>
<tr>
<td>160</td>
</tr>
</tbody>
</table>
Then at the beginning of the Kruta Yuga Sandhi of the 4th Mahayugam Indra empowered by the grace of God, killed Bali. The remains of Bali was taken to Patala by Asuras and Shukra revived him to life by his Saujvini Vidya or Hymns to bring a dead one to life. Then Bali waited in Patala until Kali Yugam ensued. At the beginning of the Sandhi of Kali of that Mahayugam Bali again invaded Swargam and conquering Indra ruled the three worlds until the beginning of the Shuddha Treta Yugam of the 7th Mahayugam. In this great war after the churning Jambavan and the Vanara Chiefs called Mainda, Dvivida etc. took part on the side of the Devas. In the beginning of the Shuddha Treta Yugam of the 7th Mahayugam God incarnated as Vamana to Aditi and Kashyapa.

Then going in the form of Vamana (dwarf bachelor) to Bali who was performing Vishwajit Yagam (sacrifice performed by the conqueror of the worlds) requested him to grant Him three feet of land. No sooner Bali poured the water into his palm granting the land requested. Vamana grew to an enormous form and measured the whole of the upper half of the Brahmmandam with His one foot and the lower half with the other foot. Then he demanded the space for his third foot. When Bali was unable to show the space Garuda came and bound him with Varunapasha. Then Prahlada came and prayed God Vamana or Trivikrama because He has measured the three worlds with His feet to save Bali when Trivikrama was pleased and relieving Bali sent him to Sutala one of the Patalas and enjoined him to rule there until the end of the Manvantaram. He gave
Indra sovereignty of the three worlds (Swarga Lokam, Bho Lokam and Patalam).

Vide:—Sri Matsya Puranam, Chapter 47, Stanza 240, and
Sri Bhagavatam, Skandham 8, Chapters 17 to 23.

BANA

Then his son Bana made penance and obtained from Shiva three flying towns and conquered Devas in the Kali Yugam of the 7th Mahayugam. He ruled the three worlds until the end of the Kali Yugam. In the beginning of the Kruta Yugam of the 8th Mahayugam he was vanquished by Shiva who burned his towns by the request of Devas. Then Bana settled on the Earth in Shonapura where he ruled a small kingdom until the beginning of the Kali Yugam of the 28th Mahayugam when he fought with Sri Krishna and was again vanquished by Him. Even then he was not killed by Sri Krishna, but his one thousand hands were cut off. His daughter Usha was married by Anruddha grandson of Sri Krishna.

Authority:—Sri Bhagavatam, Skandham 10, Chapter 63 and
Koorma Puranam, Chapter 16, Stanzas 1 and 2.

End of the Third Chapter.

Fourth Chapter.

TARAKA.

Taraka was born to a son of Diti called Vajranga in the beginning of Kali Yugam of the 9th Mahayugam.
Soon after he won Indra he ruled the three worlds throughout that Kali Yugam including Sandhi and Sandhyamsha. Parvati was born to Himavon in the beginning of this Vayavasvata Manvantaram and was married by Shiva. Kartikeya was born to them in the beginning of the Kruta Yugam of the 10th Mahayugam soon after he killed Taraka.

Authority:---Sri Matsya Puranam, Chapters 146 to 154 and from Chapter's 155 to 160.

TRIPURASURAS.

Taraka's sons 1. Tarakaksha, 2. Kamalaksha and 3. Vidyunmali, the Tripurasuras made penance and obtaining the three flying towns one golden, second silvery, third of iron from Brahma vanquished Indra in first part of the Kali Yugam of the 10th Mahayugam and ruled the three worlds throughout that Kali Yugam. Then Devas requested Shiva to kill them. Then Bho Devi Goddess of Earth became the chariot, four Vedas became four horses, Brahma became the charioteer, Mount Meru became the bow, Sri Vishnu became arrow. Thus equipped Shiva got into the chariot when the chariot sank in the Earth when Vishnu became a bull and lifted the chariot. Then Shiva started with Brahma as charioteer and all the Suras or Devas to kill the Asuras. Then a great battle took place between Tripurasuras and Devas and as Tripurasuras were very virtuous Shiva was unable to vanquish them. Then God created the person called Mayamola and sent him to Tripurasuras. He went to them in the form of Buddha having clean shaved head and preached them Buddhism or Atheism when all the
Asuras became Atheists. Then Shiva was able to kill the Asuras but they used to throw the dead Asuras into a well containing Amrutam (which one of the Tripurasuras obtained by the boon of Brahma) when the dead Asuras revived and came back to the battle. Then God became a bull and going to the town of Tripurasuras where the well was situated drank all the Amrutam in the well. Then when the three towns came together which was the time of their destruction as stated by Brahma when giving the boon Shiva threw the Astra or arrow empowered by Sri Narayana which went to the towns and burned them with all the Asuras. In the beginning of Kritta Yugam of 11th Mahayugam the three towns came close to each other when Shiva threw at them the arrow empowered by Sri Vishnu and instantly that arrow went to the towns and burned the three towns when the Tripurasuras and the remaining of their attendants were burned. (Vide Mahabharatam, Karna Parvam, Chapters 33 and 34 and Sri Matsya Puranam, Chapters 129 to 140). Thus by the end of the 10th Mahayugam the ascendancy of Daityas came to an end as stated in Brahmanda Puranam, Chapter 73, Stanza 10 and Sri Matsya Puranam, Chapter 47, Stanza 217.

**RAVANA.**

Then we will take the Rakshasas of whom Ravana was only the important Sovereign. He was a descendant on his mother's side from Raksha the son of Khasha, daughter of Daksha and wife of Kashyapa.

The descendants of Raksha and father and uncles of Kaikasi mother of Ravana called Mali, Somali and
Malyavon became powerful and residing in Lanka and invaded Swargam in Kruta Yugam of the 15th Mahayugam but were defeated by Indra with the aid of God Narayana. Mali was killed by Sri Narayana and the rest fled to Patala Lokam an under-ground Lokam. Ravana, Kumbhakarna and Vibheeshana and Shoorpanakha (daughter) were born to Kaikasi, daughter of Sumali and Vishravasa son of Pulastya Prajapati. Another son called Kubera was born to Vishravasa and Devavarni. Kubera was given Lanka to reside which was vacated by Sumali and Malyavon as stated above. Ravana was born with ten heads and twenty hands. It is said in Vayu Puranam, Uttara Khandam, Chapter 3, Stanza 45 that Ravana ruled for thirteen Mahayugams. He was killed by Sri Rama at the end of the Sandhyamsha of the Treta Yugam of the 28th Mahayugam when one thousand years were remaining as Sri Rama incarnated when 1039 one thousand thirty-nine years were remaining in the Sandhyamsha of the Treta Yugam of the 28th Mahayugam.

Vide:—Sri Ramayananam, Uttara Kandam, Sarga 74, Stanzas 9 to 27.

Therefore he was born in Treta Sandhyamsha of the 15th Mahayugam when one thousand years were remaining. He made penance for ten thousand years and then obtaining boons from Brahma and Shiva to the effect that he must not be conquered by any others except men and monkeys.

Kumbhakarna grew to age he used to carry away the women of men and Devas. Then Brahma being informed of his atrocities by Dvas he had him brought to him
and cursed him that he should sleep always. Then being requested by Ravana that he will awake one day after six months when he would be unconquerable he was bestowed accordingly. When Vishveshana was asked by Brahma to name his wish he requested that his mind might always be adhered to Dharma or virtue which Brahma bestowed. Then Ravana returned to the forest of his birth with his brothers. Then by the instigation of his mother’s father he ejected his step brother Kubera from Lanka a beautiful island on the Equator south of Bharata Varsha and settled there with his brothers, ministers and retinue when he was crowned as the lord of Asuras. At the same time Maya of Danavas gave his daughter Mandodari in marriage to him. Soon after he invaded Kubera’s Loka and winning him brought his Pushpaka Vimanam. He won Kubera at the beginning of the Sandhi of the Kali of the 16th Mahayugam. Then descending to the Earth he lifted Kailasara and was crying with his twenty hands pressed under it by Shiva for one thousand years. Then he was called Ravana. He was relieved by Shiva on his prayer and overran the Earth in the same Kali Sandhi and killed Anaranja a descendant of Mandhata the Emperor of the Ikshwaku Dynasty in his capital Ayodhya and defeated other kings such as Suradha, Gadhi, Dushyanta and Maratha and Pururava. This Gadhi was not the father of Vishwamitra who was a contemporay of Trishanku the descendant of Anaranja and ruled at about the end of the Treta Yuga Sandhi of the 17th Mahayugam. Marutha was not the great Emperor of that name who belonged to Dishta Dynasty and ruled long before Ravana’s birth. Dushyanta was not
also the celebrated one of the name who was the father of Bharata as he was contemporary of Rohita son of Harischandra who ruled long after Anaranya and so was his successor. So also Pururavas was not the celebrated one as that celebrated Sovereign was the first of Lunar Dynasty and ruled about the end of Kruta Yuga Sandhyamsha of the 1st Mahayugam. After conquering the Earth Ravana invaded Yama's world and won Yama at about the end of the Sandhi of that Kali. He spent the whole of the Shuddha Kali in Patala in conquering Serpent Kings and the Daityas called Nivata Kavachas and Kalakeyas in their capital called Asmanagaram and in winning the sons of Varuna. Then he went to Sutala and met Bali in his capital which is also called Asmanagara and made peace with him. Then he went to the western Ocean when he was defeated by God reclining on Sesha when he attempted to carry away Sri Devi. At about the beginning of the Sandhyamsha of that Kali he returned to Lanka. He started the next day to invade Swargam with Madhu husband of his step sister Kumbhinasi. He spent the whole of the Sandhyamsha of Kali Yugam in fighting with Indra. At last at the end of the Sandhyamsha Indra was captured by his son Meghanada and returned with Indra to Lanka. Thenceforth Meghanada was called Indrajit. Ravana left Indra by the order of Brahma. On his way in Soma Loka he met Mandhata the Emperor of Solar Race who was killed by Lavuna, son of Ravana's sister Kumbhinasi and Madhu and was going to Swargam. He fought with him and could not conquer him. They were desisted from the battle by Pulastya. Then he invaded the Lokas of the Sun and the Moon who submitted to
ters who came there. Thence he went to Sweta Dweepa to the Milky Ocean where he was defeated by women.

Authority:—Sri Ramayanaam, Uttara Kandam, Sargas 11 ta’ 34.

All these defeats to him occurred in Shuddha Treta Yugam of the 19th Mahayugam. Thsa he lived in peace, and great prosperity in Lanka until the end of the Sandhyamsha of the Treta Yugam of the 25th Mahayugam. When one thousand years were remaining he committed the most sinful and base act of kidnaping Seeta the mother of the Universe and consort of Sri Rama the father of the Universe and was killed by Him. In page 77 of this book it is said that Lanka was submerged in Kali Yugam. In Sri Ramayanaam, Yuddha Kaada, Sarga 3, Stanza 21 it is said that even ships and boats cannot go to it. But it is said in Skanda Puranaam, Nagara Khandam that Kusha son of Rama sent his Dootas or Emissaries to Vibheeshana who was then in Lanka.

Authority:—Skanda Puranaam, Nagara Khaadam, Chapter 104.

It is said in Sri Mahabharatam, Sabha Parvam, Chapter 31, Stanzas 73 and 74 that Sahadeva in his conquest of Southern countries for his brother Yudhishthira sent Emissaries to Vibheeshana. Then the deduction from the above statements is that Ravana made the Island of Lanka not reachable to ships. As soon as he was killed by Sri Rama, Vibheeshana was crowned by Sri Rama. After the death of Ravana Vibheeshana cleared the sea and made Lanka reachable to ships.
him Then Ravana kept quiet for three Mahayugams and again invaded the Earth in Shuddha Treta Yugam of the 19th Mahayugam. This time he met with defeats. He first went to fight with Kartaveeryarjuna the then Emperor of the Earth and ruling in Mahishmati on the Narmada. The Emperor defeated him in a hot fought duel and imprisoned him. He was released by the Emperor on the entreaties of Pulastya. Thence Ravana went to fight with Vali King of Vanaras but there also he was defeated by Vali thus When he (Ravana) went to Kishkindha the capital of Vanara he was informed by Sugreeva (Vali’s brother) and the ministers that Vali went to bathe in the four oceans on four sides of the Earth and will return in a moment and asked him to wait but Ravana driving on his Pushpaka Vimanam went in quest of Vali and found him making Sandhya prayers on the shore of Southern Ocean. Ravana got down from the Pushpakam and stealthily proceeded to catch Vali and passed his hands under the arms of Vali. Then Vali pressed Ravana’s hands under his arms and flew to the sky. He carried him not caring though Ravana was tearing him by his nails. The followers of Ravana stayed behind being unable to follow Vali. Vali thus carried him to the four oceans and made Sandhya. At last he brought him to Kishkindha and dropped him there. Then turning towards Ravana asked him whence he has come. Then Ravana being fatigued by the pressure of Vali told him that he came there to fight with him but wants to befriend him. Vali agreed and kindling fire made friendship with him. He stayed there for a month and was taken to Lanka by his minis-
tors who came there. Thence he went to Sweta Dweepa in the Milky Ocean where he was defeated by women.

Authority:—Sri Ramayananam, Uttara Kandam, Sargas 11 to 34.

All these defeats to him occurred in Shuddha Treta Yugam of the 19th Mahayngam. Then he lived in peace and great prosperity in Lanka until the end of the Sandhyamsha of the Treta Yugam of the 28th Mahayngam. When one thousand years were remaining he committed the most sinful and base act of kidnapping Seeta the mother of the Universe and consort of Sri Rama the father of the Universe and was killed by Him. In page 77 of this book it is said that Lanka was submerged in Kali Yugam. In Sri Ramayananam, Yuddha Kanda, Sarga 3, Stanza 21 it is said that even ships and boats cannot go to it. But it is said in Skanda Puranam, Nagara Khandam that Kusha son of Rama sent his Dootas or Emissaries to Vibheeshana who was then in Lanka.

Authority:—Skanda Puranam, Nagara Khandam, Chapter 104.

It is said in Sri Mahabharatam, Sabha Parvam, Chapter 31, Stanzas 73 and 74 that Sahadeva in his conquest of Southern countries for his brother Yudhishthira sent Emissaries to Vibheeshana. Then the deduction from the above statements is that Ravana made the Island of Lanka not reachable to ships. As soon as he was killed by Sri Rama, Vibheeshana was crowned by Sri Rama. After the death of Ravana Vibheeshana cleared the sea and made Lanka reachable to ships.
Therefore Lanka was perceivable and reachable until the end of Dwapara Sandhyamsha of 28th Mahayugam and submerged in Kali Yuga.

**NARAKASURA.**

Naraka lived longest of all the Asuras that had passed. He was born to Bhoo Devi the Goddess of Earth and Sri Varaha when he lifted her from the waters of the Deluge at the beginning of this Kalpa and was killed by Sri Krushna at about 90 years prior to Great Mahabharata War. He ruled the territory of Kamarupa which included Assam and further India but his capital was Pragjyotisha in an island in the Western Sea.

It is so stated in Sri Ramayanam, Kishkindha Kandam but in Sri Mahabharatam it is stated, that Pragjyotisha the capital of Bhagadatta son of Naraka was in the northern Bharata Varsha. Therefore Bhagadatta might have removed his capital to Kamarupa which is the country in the north comprising Assam and further India after he came of age named it by the name of the old capital. Bhagadatta was a lad of about ten years when his father was killed and when he was crowned by Sri Krushna by the request of Bhoo Devi. He was killed by Arjuna in the Great Mahabharata War.

Vide:— Sri Mahabharatam, Sabha Parvam,
Chapter 25, Stanza 9 and
Chapter 26, Stanzas 7 and 8.

This is the brief history of Asuras.
GAJANANA

About the beginning of the Sandhi of Kruta Yagam of the 10th Mahayugam, Shiva and Parvati created Vinayaka thus. Once while Parvati was bathing she made a doll of a boy with the flour rubbed to her body and giving it life placed him as sentinel at the gate to prevent the entrance of anybody. Shiva who was out came to the gate and wanted to enter the palace but was prevented by the boy called Vinayaka. Then Shiva grew angry and beheaded him. Then Parvati came there and cried that her boy was beheaded. At the same time an Asura with an elephant’s head called Gajasura came there to fight with Shiva. Shiva killed the Asura and attached the elephant’s head of the Asura to Vinayaka and brought him to life. Thereafter, forward Vinayaka was with the elephant’s head.

Authority:—Skanda Puranam, Dharmaranya Khandam, Chapter 12, and Brahma Vaivarta Puranam, Ganapati Khandam, Chapter 6.

Then this Gajanana was killing the Sages by beating with trees plucked with his trunk. Then the Sages killed him with their curses. Then Shiva came there and prayed Sri Rama. Then God incarnating as Sri Rama and coming there brought Gajanana to life. Then Sri Rama ordered Gajanana to utter the chant of Sri Rama to relieve him of the sin of killing the Sages which Gajanana did and was relieved of the sin.

Authority:—Sri Ananda Ramayanam Rajya Khandam, Poorva Khandam, Chapter 1.

Sri Parasurama after killing Kartaveeryarjuna went to Shiva his Guru in archery who was on the Kailasa
Mount. Then Gajanana who was at the gate prevented him from entering the palace. Then Parashurama was angry and broke one of his tusks with his parasu or battle axe. Then from Gajanana has only one tusk.

Therefore this incident was at the end of the Treta Yuga of the 19th Mahayuga.

Authority—Brahmanda Puranam, Upoddhatapada, Chapters 41 and 42

End of the Fourth Chapter.

Fifth Chapter.

KSHATRIYAS.

Now I will state briefly the history of the Kshatriya Sovereigns of this great period or Manvantaram. We have seen at the beginning of this Manvantaram that the twelve Adityas were then born to Aditi.


Vide:—Sri Vishnu Puranam, Amsha 1, Chapter 15, Stanzas 130 and 131:

Of those Sri Vishnu was the incarnation of God. Indra who was born to Aditi and became the Lord of three worlds was again born to her among the Adityas. These Adityas perform the functions of the Sun each a month on the sphere of the Sun.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 10.
Vishwaroopa was born to Twashta and Rochana, sister of some Daitya whose history is as follows:—

Once as Indra insulted Bruhaspati his preceptor, so he went away from him. Then Indra made Vishwaroopa his preceptor but he was clandestinely giving Yagnabhaga or offerings of the sacrifice to Asuras also as he was born to a sister of Daityas who are also Asuras. Therefore Indra was angry and beheaded the three heads of Vishwaroopa. Then his father Twashta got enraged and produced a son called Vrutra to kill Indra. Vrutra invaded Swargam and defeated Indra. Then Indra by the advice of Sri Narayana went to the Sage Dadhichi and requested him to leave off his body which he did and Indra had made Vajrayudha by his bones through Vishwakarma. Then he fought with Vrutra a great battle and killed him at the beginning of the Shuddha Treta Yugam of the 1st Mahayugam.

Authority:—Sri Bhagavatam, Skandham 6, Chapter 10, Stanza 16 and Chapters 9 to 12 Rug Vedam, and Mandalam 2, Sooktam 11, Reks 18 and 19.

Sri Vamanavataram Incarnation of Vishnu
Who is first named in the list of Adityas.

Bali besieged Devadhani also called Vaswokasara the Capital of Indra on the Eastern side of Brahmandam which is a different city from Amaravati the Capital or world of Indra which revolves round Dhruva and defeated Indra in the beginning of Kali Yugam of the 2nd Mahayugam.
Then after 10000 Diva years Indra went to Padma Saras and prayed Sri Lakshmi when She appeared to him and gave him a boon that he will obtain his lost Swargam. Then he went to the Milky Ocean and prayed God when He ordered that the Milk Ocean might be churned. Then Indra made peace with Bali and Devas and Asuras churned the Milky Ocean for 2000 years as stated before and the nectar was produced. Then for the possession of the nectar a battle took place between the Devas and Asuras for 1150000 Earthly years at the end of the battle in the beginning of the Sandh of the Krita Yuga of the 4th Mahayuga. Indra empowered by the grace of God killed Bali. Then friends of Bali called Namuchchi, Bala and Paka attacked Indra. He first killed Bala and Paka. Then he was unable to kill Namuchchi when he was told by words of unknown source from the sky to kill him with a weapon neither dry nor wet. Then Indra took foam in which God attaining the form of Nrusimha killed Namuchhi when the foam was thrown at him by Indra. Then Bali was taken to Patala and brought to life by Shukra with his Sanjivini Vidya.

Authority — Sri Bhagavatam, Skandham 5, Chapter 21, Stanza 6 an

,, 23, ,, 1 and

Skandham 8, Chapter 15, Stanzas 23 to 33

Authority — Sri Bhagavatam, Skandham 8, Chapter 7 to 11 and Chapter 16, Stanza 73.
Then Bali won Indra in the beginning of the Kali Yuga of the 4th Mahayuga and ruled the three worlds until the beginning of the Treta Yuga of the 7th Mahayuga as stated hitherto. In the beginning of the 7th Mahayuga Indra and Kashyapa prayed God to restore the three worlds to Indra. Then God incarnated to Aditi and Kashyapa as Vamana (Dwarf). He instantly grew to youth and having the Upanayana ceremony performed by his father went to Bali as a bachelor.

He went to Bali and requested to grant him 3 feet of Earth. Then Bali wanted to bestow when Shukracharya prevented saying that Narayana came to vanquish him. With all that Bali ordered his wife Sandhyavali to bring the vessel of water and was pouring water of bestowing the Earth in the hands of Vamana when Shukracharya put his eye in the hole of the vessel then Vamana took Darbha grass and pierced it through the hole when Shukracharya’s eye was blinded; thenceforth he had one eye blinded. Then Vamana grew to the form of Trivikrama and occupied with one foot all the upper worlds of Brahmandam and with another foot occupied all the patalas. Then the wall of the Brahmandam was split and waters flowed from the waters surrounding the Brahmandam which became Ganga. At the same time Brahma washed the foot of Narayana with water which form the Dharmadeva took. Then Trivikrama asked Bali to show place for his 3rd foot which Bali was unable to do. Then by order of Trivikrama Garuda took Bali with Varu-
napashas. Then Asuras saying that it is unjust to ask when he had small feet and measure with huge feet they came to fight. Then all the followers of God vanquished them. Then Prahlada arrived and preventing Asuras from fighting prayed God Trivikrama to save Bali. Then Trivikrama said that he would not kill Bali as he promised to Prahlada that he would not kill any of his descendants. So saying He sent Bali to Sutala one of the seven underground worlds to live there in plenty until the end of the Manvantaram and gave back the three worlds to Indra.

Authority:— Sri Bhagavatam, Skandham 8, Chapter 8, and 15 to 23, Matsya Puraoam, Chapter 47, Stawra 240 and Rug Vedam, Mandalam 1, Sooktam 22 Ruks 16 to 19.

Vivasvan who was one of the 12 Adityas was born at the beginning of the Manvantaram. He had his sons Vivasvata Manu and Yama and a daughter Yamuna by his wife Soungya daughter of Vishwakarma probably two decades after the beginning of the Manvantaram. The incidents of his wife going to Kuru country being unable to bear his heat leaving with her husband her shadow giving it life and the birth of Shani, Savarni Manu and daughter Tapatiti her shadow or chhaya and Vishwakarma diminishing the heat of Vivasvan and his going to Kuru in the form of horse and cohabiting with his wife Soungya who was there in the form of a mare and the birth of Ashwani Tejas and Revantu to the mare all
those took place during the Sandhi of the Krita Yugam of the 1st Mahayugam.

Authority:—Markandeya Puranam, Chapters 72 and 73 and Sri Bhagavatam, Skandham 8, Chapter 13, Stanza 8 to 10.

VAIVASVATA MANU.

Vaivasvata Manu was crowned as Emperor of all the Earth by Brahma at the beginning of the Shuddha Krita Yugam of the 1st Mahayugam.

In the latter part of the Shuddha Krita Yugam, he performed Mithravarunoshti (a sacrifice for sons) but daughter named Ila was born as his wife Shradhha desired so to Hota of the sacrifice. Then by the request of the Mann his preceptor Vasishtha prayed God and turned the girl to a boy and named him Sudyumna.

Vide:—Sri Bhagavatam, Skandam 9, Chapter 1.

In Sri Ramayanam, Uttara Kandam, Sarga 87, Stanza 3, he is stated as the son of Kardama. His name is stated as Ila; and in Sri Bhagavatam, Skandham 9, Chapter 1, he is stated as the son of Mann and his female form is stated as Ila and his male form as Sudyumna. Therefore he was born to Mann and was adopted by Kardama.

Ila or Sudyumna the eldest son of Vaivasvata Manu ruled Ilaavarta Varsham having the town called Bahl as his capital.

Authority:—Sri Ramayanam, Uttara Kandam, Sarga 87, Stanza 3.

His father is stated as Kardama. His eldest son was Sheshabindu.
Authority — Sri Ramavanam, Uttara Kanda, Sarga 89, Stanza 17

After he was retransformed into man he built Pratishthanapuram or Prayaga in Bharata Varsham giving Bahli to Sreshthibhudda.

Authority — Sri Ramavanam Uttara Kanda, Sarga 90, Stanza 21 and 22

In Sri Bhagavatam, Skandham 9, Chapter 1, Stanza 25, it is stated that Sudyumna went a hunting in the forest at the foot of Morn.

In Sri Ramayanam, Uttara Kandam, Sarga 87, Stanza 3, it is stated that his capital was named Bahli.

Therefore we deduce from the above statements that Manu ruled in the earlier part of his reign near Meru that is in Ilavruta Varsham with Bahli as Capital. When his son Sudyumna came of age he crowned him in that town in his place as the Sovereign of the whole Earth. Soon after Sudyumna was married and had several sons of whom Shashibhudda was the eldest.

Authority — Sri Ramavanam, Uttara Kanda, Sarga 89, Stanza 17

Then he went a hunting to the forest at the foot of Meru. As soon as he entered the forest he and his norso and retinue were turned into females by a previous curse of Shiva that all the creatures that enter the forest should become females as some Sages came to him without giving notice when he was enjoying pleasure with Parwati. Then Buddha son of Chandra who was making penance there saw her and married her. Then Manu came
there with Vasiṣṭha and requested Śiva and Pārvatī that his son might be turned into man' again. They said that he would be man for a month and female for another month. Then Mauna took him to his Capital. He stayed there with his father a month when he became man and another month when he became woman he stayed with Buddha. When he stayed with Buddha he got a son to him called Puroorava.

Authority:—Sri Ramayana, Uttara Kandam, Sargas 67 to 90 and
Sri Bhagavatam, Skandham 9, Chapter 1, Stanza 35.

Then Manu had Aswamedha sacrifice performed by Sudyumna when Śiva was pleased and gave permanent manhood to Sudyumna. Then Manu made Shashi bindu the eldest son of Sudyumna King of Ilavruta country with Bahli as Capital and came southwards to Bharata Varsha with Sudyumna and rebuilding Ayodhya a city 12 yojanams long and 3 Yojanams wide which fell in ruins since the close of the 1st Manvantara and making it his capital ruled the whole Earth. Sudyumna built Pratishthana in Prayaga a sacred place at the confluence of the Ganga and Yamuna and ruled the Kasi Kingdom with Pratishthana as Capital.

Authority:—Sri Ramayana, Uttara Kandam Sarga 90, Stanzas 21 and 22 and Sarga 59, Stanza 19.

Then Sudyumna had again three sons called Utkāla, Gaya and Vimala.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 1, Stanza 4.
Manu ruled the whole Earth from the beginning to the end of the Shuddha Kruta Yugam of the 1st Mahayugam.

Sagara was crowned at the age of 12, but he lost his father before his birth. Therefore we cannot take him for an example. Sri Rama was about to be crowned at the age of 25 and was crowned at the age of 40 years. He had children at the age of 1000 years. He stayed on Earth for 11000 years. Then it would appear that he had children at about one-tenth of his life. But he stayed 11000 years at his free will. The duration of reign or life of Sovereigns at that time is. Treta San-dhamsha was 5000 years as we see in the history of Ajapala. Therefore we may fairly adopt the Sovereigns of that time have children at about one-fourth time of their reign or lifetime. The duration of reign or lifetime in Shuddha Kruta Yugam was 100000 on lakh years. Therefore Sudyumna was crowned in Bahli as Emperor of the Earth by the Manu at the of 25000 years. He was married about the age of 20000 years and had children ten years before his Coronation. He crowned his eldest son Shashibindu in Bahli as a King of Ilavonta Varsha when Shashibindu was 25000 years old and went with his father the Manu to Bharata Varsha. About 10 years before the incidents of Sudyumna going on a hunting to the forest at the foot of Meru and his becoming a female and his marriage with Buddha and birth of Puroorava to them took place. Then Manu came with Sudyumna and Puroorava to Bharata Varsha and rebuilding Ayodhya made it his capital. Then he performed Putra Kameshti
and had 11 Children of whom Ikshwaku was the oldest. Ikshwaku was crowned by the Manu in Ayodhya as the Chakravarti of the Earth when Ikshwaku was 25000 years old at the beginning of the Sandhyamsha of the Kruta Yuga. Therefore Manu performed Maitrevaruneshti and had the son Sudyumna when 25000+25000+25000=75000 years before the end of Shuddha Kruta Yuga. He ruled the whole of Shuddha Kruta Yuga less 50000 years in Bahli and until the end of the Shuddha Kruta Yuga in Ayodhya. He came to Bharata Varsha and built Ayodhya when 50000 years were remaining in Shuddha Kruta Yuga. After Manu had eleven children of whom Ikshwaku was the eldest Sudyumna performed Ashwamedha and got permanent manhood from Shiva. Then he was married again and had three sons called Vimala, Gaya and Utkala. After Ikshwaku was crowned Sudyumna built Pratishthanapura and ruled there under Ikshwaku.

The under mentioned were the sons excepting Ikshwaku the eldest.


Sudyumna was made the lord of the town called Pratishthana (Prayaga) with the Kingdom of Kasi. All the other brothers of Ikshwaku excepting Prushadra and Kavi ruled different countries under him. Prushadra killed a cow by mistake and was sent by his father to forest where he roamed meditating God and was burnt by a forest fire. Kavi became an ascetic. Of the sons of Manu only three are celebrated in history for their importance and the importance of their dynasties as well.
Those were Ikswaku, Dishta, and Nabhaga. We will take Dishta first. It is said that the Sovereigns of the dynasty of Dishta all ruled exceptionally long.

(Vide Sri Ramayana, Bala Kandam, Sarga 47, Stanza 18).

The brief history of the dynasty is as follows:

Dishta ruled from the beginning of the Saodhyamsha of Kruta Yugam to the end of the first Mahayugam under Ikswaku Pururava, Ayu, Nabusha, Sutyavrata Isod Vikukshi and in Second Mahayugam under Kakustha until the end of the Kruta Yuga Sandhyamsha and then independently until the end of the Mahayugam. His sons the brothers of Nabhaga who ruled the whole of the third Mahayugam excepting the Kaliyugam under Ambareesha (1) and Bhanaodana, Nabhaga’s son Nabhaga did not rule.

Bhanaodana his son Vitsadra and his son Pramshu ruled the whole of the Kaliyugam with Sandhi and Sandhyamsha independently. Then the son of Pramshu called Pramati ruled whole of the 4th Mahayugam.

It is said in Markaodaya Puraoam, Poorva Khandam, Chapter 118 (120) Stanzas 7 to 9 that Pragati or Pramati performed many sacrifices and Indra being fed by the Haris in those sacrifices became powerful and killed 99 powerful Asuras and Bala and Jambha and it is said in Sri Bhagawatam, Skandham 8, Chapter II, Stanzas 6 to 28 that Indra killed Bala and Jambha in the battle of Daras and Asuras that took place immediately after the churning of the Milky Ocean. As it was
stated here to fore that the churning of the Milky Ocean was in the Kruta Yugam of the 4th Mahayugam. Therefore Pramati ruled throughout the 4th Mahayugam.

His son Khasitra I ruled whole of the 5th Mahayugam Kshupa ruled the whole of the 6th Mahayugam Anindita ruled whole of the 7th Mahayugam Vivishah the whole of the 8th Mahayugam and Khasitra II ruled the whole of the 9th Mahayugam.

All the above except Disha Vatsadra, Pram-he were Chakravarthis.

Vide—Markandeya Puranam, Chapter 119 to 124.

Then Varaththa who was the greatest of the Chakravarthis in the dynasty and to have roamed the three worlds and ruled seventy thousand and fifteen years.

Vide—Markandeya Puranam, Chapter 135, Stanza 4.

His father Avikshitha did not rule. Therefore Kandam ruled the whole of the 10th Mahayugam. Then Varaththa ruled seventy thousand and fifteen years at the beginning of Shuddha Treta Yugam of the 11th Mahayugam. He was the last Chakravira of the dynasty. His son Nirmshyantra ruled Shuddha Treta Yugam and Treta Sandhyamsha of the 11th Mahayugam. His son Dama ruled the whole of Dwapara and Kaliyugams.

Vide—Vayu Puranam, Uttara Khandam, Chapter 9, Stanza 23 to 31.

His son Rajyavardhana who was loved by his people so much that they prevented him from retiring from Government and made him rule longer.
he ruled the whole of the Sandhi of Kruta Yugam of the twelfth Mahayugam. Then his successors, 1. Sudhrut; 2. Nara, 3. Kevala, 4 Bandhumam, 5 Vegavon and 6. Bandhu ruled the whole of Shudhda Kruta Yugam, and the Sandhyamsha after it. Then Trunabindu ruled the whole of Treta Yugam with Sandhi and the Sandhyamsha of that Mahayugam and the whole of Dwapara and Kali Yugams likewise. He was called Ikshwaku III in Sri Ramayana, Bala Kandam. It was by his boon his successors ruled each very long.

Vido:—Sri Ramayanam, Bala Kandam Sarga 47, Stanza 18 and
Sri Vishnu Puranam Amsa 4, Chapter 1, Stanza 61.

Ikshwaku III alias Trunabindu was the overlord of Asamati who defeated Bhajocradha and other enemies. This Ikshwaku protected the kingdom of Asamati defeating his enemies.

Authority:—Rug Voda, Mandalam 10, Sooktam 60, Hymns 2, 3 and 4.

This Ikshwaku was neither Ikshwaku I the great nor Ikshwaku II because Ikshwaku I ruled the whole of the Sandhyamsha of the Kruta Yugam of the 1st Mahayugam. Bhajocradha and Asamate contemporaries of this Ikshwaku lived at later time than Ikshwaku I and Ikshwaku II. Then this Ikshwaku who was an ally and friend of Asamati was Ikshwaku III alias Trunabindu. He might have been Ikshwaku II. Further in Ramayana, Bala Kandam, Sarga 47 Stanza 11 it is said that Ikshwagu progenated from an Apsara called Alambusa a son called Vishala.
In Sri Bhagavatam, Skandham 9, Chapter 2, Stanzas 30 to 33 it is stated that Vishala was born to Trunabindu and Alambahra.

In Sri Vishnu Puranam, Amsha 4, Chapter 1, Stanza 20 the same is said.

In Sri Ramayanaam, Bala Kandam, Sarga 47, Stanza 18 it is said that by the boon of Ikshwaku all the Kings of Vishala lived exceptionally long.

In Sri Vishnu Puranam, Amsha 4, Chapter 1, Stanza 20 it is said that by the boon of Trunabindu Vishala Kings lived exceptionally long.

Therefore this Ikshwaku stated in this Sarga of Sri Ramayanaam Trunabindu Stated in Sri Bhagavatam and Sri Vishnu Puranam are the same. Therefore the other name of Trunabindu we might take as Ikshwaku III.

We must adopt that his predecessors also ruled very long by precedent. He gave his daughter Ilabila in marriage to Pulastya by whom Vishrava was born. To Vishrava and Devavarni a daughter of Bharadwaja Kubera was born and to Kaikasi daughter of Sumali a descendant of Raksha Ravana, Kumbhakarna, Vibheeshana and Shoornanakah a daughter were born.

Authority:—Sri Ramayana Uttarakanda Sargas 2, 3 and 9.

Trunabindu’s son Vishala ruled 13th and 14th Mahayugams. He built the Vishala Town by which the Kingdom was celebrated thence forth.

Authority:—Sri Bhagavatam Skandham 9, Chapter 2, Stanza 33.
His son Hemachandra ruled 15th and his son Suchendra 16th Mahayugam
His son Dhoomtashva ruled 17th and 18th Mahayugam
His son Sanjuni or Sunjaya ruled 9th and 20th Mahayugam
His son Sahadeva ruled 21st and 22nd Mahayugam
His son Kruha kwa ruled 23rd and 24th Mahayugam
His son Somudatta ruled 25th Mahayugam
His son Kakustha ruled 26th Mahayugam
His son Jamamejaya ruled 27th Mahayugam
His son Suman 28th Mahayugam up to 1027 (039-12) years were remaining in the end of the Sunahvansha of the Treta Yugam

Authority—The above Chapters and Sargas in Sri Bhagavatam Sri Vithnu Puranam and Sri Ramayana Balakunda.

He met Sri Ram when he was going to Matha for Swajamvaram of Sita when Sri Ram was twelve years of age. Sri Ramavarna Bala Kanda Sargas 47 and 48. We have no mention of him or any of his successors afterwards. Neither he nor his successors came to the coronation of Sri Rama. We do not hear of Vishala Kings in Sri Mahabharata War. Therefore we conclude that this Sunauni ended his career soon after Sri Ram went to exile and had no successors. The Kingdom of Vishala was without a King throughout the reign of Sri Rama of eleven thousand years. Sri Ram at the time of returning to Heaven at
the end of his incarnation established the sons of Lakshmana in that country which was then called Karupadha. Henceforth the Kings of Vishala were called Lakshmanas by the name of the head of the family. They were called in the Buddhistic literature the Lichavis a corrupt from of the word by which the Kings of Vishala are known to the historians of to-day.

End of the fifth Chapter

Sixth Chapter.

Nabhaga's Dynasty.

Then we will take Nabhaga Dynasty in which the great Emperor Ambarisha I was born. Nabhaga ruled 25000 years at the beginning of the Sandhyamsha of the Kruta Yugam of first Mahayugam under Ikshwaku. Then his son Nabhaga II ruled 25000 years after him in the same Sandhyamsha under Ikshwaku. I. Then his successors three of them ruled each 25000 \( \times \) 3 = 75000. All the above five ruled 125000 years.

Ikshwaku I or the Great ruled from the beginning of Kruta Yuga Sandhyamsha 144000—25000=119000 years. Puroorava ruled 25000 years after him to the end of the Sandhyamsha. All the above five Sovereigns of the Nabhaga Dynasty ruled 25000 \( \times \) 5 = 125000 years. Four of them ruled under Ikshwaku the great. The fifth ruled 125000-119000=6000 under Puroorava and 25000-6000=19000 years under Ikshwaku the great. The sixth one ruled 25000-6000=19000 years under Puroorava 25000-19000=6000 years under Ayu form the beginning of the Sandhi of the Treta Yugam.
From the history of Ambarishha the Great or the first we know that he ruled from the beginning of the Kruta Yugam to the beginning of the Kali Yugam. He cannot either have reigned in the first Mahayugam or in the Second Mahayugam because in the first Mahayugam Ikshwaku I and Puroorava were Chakravartis of Kruta Yuga Sandhyamsha and ruled the whole of the Sandhyamsha and Manu ruled the whole of Shuddha Kruta Yugam. In 2od Mahayugam Kakustha was the Chakravarti and ruled throughout the whole of Kruta Yugam with Sandhi and Sandhyamsha. Therefore Ambarishha the Great must have reigned from the beginning of the Sandhi of Kruta Yugam of the 3rd Mahayugam. Therefore between Nabhaga II, son of Nabhaga I and Amabalesha the Great two Mahayugam less Kruta Yuga Sandhi and Shuddha Kruta Yugam have passed. In Second Mahayugam 7415 Sovereigns ruled. In the first Mahayugam deducting Kruta Yuga Sandhyamsha and Shuddha Kruta Yugam and adding two under Ikshwaku I and two under Puroorava in Sandhyamsha.

<table>
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<tr>
<td>Shuddha Treti</td>
<td>14</td>
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<td>Treta Yuga Sandhyamsha</td>
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<td>Dwapara Sandhi</td>
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<td>2400</td>
</tr>
<tr>
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<td>7518</td>
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Were sovereigns ruled to the end of the 1st Mahayugam. Therefore 7465 + 7515 + 4 = 14987 sovereigns ruled between Nabhaga II and Ambareesha I or the Great.

The last of them Nabhaga III the father of Ambareesha, ruled 15 fifteen years at the end of Kali Sandhyamesha of the Second Mahayugam.

Ambareesha the Great

Ambareesha I or the Great ruled from the beginning of the 3rd Mahayugam to the end of the Sandhyamesha of the Dwapara yugam. He made penance for ten thousand years in Kali Yugam. When God appeared to him and took him to Heaven.

Vide:—Skandha Puranam, Arbuda Khandam, of Prabhasa Khandam Chapter 13.

He ruled the whole world as Chakravarti.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 4, Stanza 18.

His capital was Madhura on the Yamuna.

Vide:—Padma Puranam, Patala Khandam, Chapter 8, Stanza 8.

He wife’s name was Kantimati (Chapter 95, Stanza 142).

He had three sons called Viroopa, Ketuman, Shambhu. They ruled in Kali Sandbi for 60 years. In Viroopa’s successors the last was Radheestara whose son became a brahmin in the beginning of Krita Yugam of the 4th Mahayugam.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 6, Stanza 1-3.

End of Sixth Chapter,
Seventh Chapter.
Ikshwaku Dynasty and Lunar Race

Then we will take Ikshwaku Dynasty and Lunar Race to gether by Mahayugams.

In first Mahayugam.

As it is said before that Manu ruled the whole of the Shuddha Kruta Yugam of the 1st Mahayugam. Then Ikshwaku ruled the whole of the Sandhyamsha less 25000 years. Sudyumna, elder brother of Ikshwaku ruled under him throughout his reign.

After Sudyumna came to Bharata Varsha with the Manu he had three sons namely Utkala, Gaya and Vimala. He gave Utkala District to Utkala, Gaya District to Gaya and the western district of these two to Vimala. Utkala had three sons called Dhanashtra, Ambarisha, Danda. He gave Pratishthanalapuram with Kasi District to Pmoorava. His eldest son Shashibindu ruled Ilavuita Varshan. He became the ancestor of the Persians.

Authority—Sri Harmanvsham, Parvam 1, Chapter 10, Stanza 23 and Sri Vishnu Puranam, Amsha 4 Chapter 1, Stanza 14. Sri Bhagavatam, Skandham 9, Chapter, Stanza 42. Sri Ramayanam, Uttara Kandam, Sarga 56, Stanza 25 and Sarga 59, Stanza 19.

Persia (Parasaka) was mentioned only in the conquest of Shubhavarta.

Vide—Sri Shobhamanchala Mahatmyam, Chapter 2 Page 5.
beautiful country having trees which always bear delicious fruits. Therefore this Varsham was covered with ice from the beginning of the Sandhyamshain of Dwapara Yugam to the end of Kali Yugam and unmasked in other yugas in every Mahayugam from the 26th Mahayugam. As Sugreeva described that country in Trota Yugam it was then unmasked but in the enjoyment of Devas and inaccessible to Humans but as the Vanaras were of the Amshas of Dvas and went there for the purposes of Sri Rama and Devas they were able to go.

Sudyumna's eldest son was Sheshihindu.

Authority:—Sri Ramayanam Uttara Khandam Sarga 69, Stanza 16.

Sheshabindu ruled Ilavruta Varsham having the town called Balih as Capital and Sudyumpa built Prathisthana and ruled there.

Sarga 90, Stanza 21 to 23.

Sudyumna ruled the king dosu of Kasi with Prathisthana as Capital.

Authority:—Sri Ramayanam, Uttara Khandam, Sarga 56, Stanza 25 and Sarga 59, Stanza 19.

When Sudyumna was in Ilavruta Varsham he had the son called Shashibindu. When he came to Bharata Varsham with the Manu he had three more sons called Utkala Gaya and Vimala.

Authority:—Brahmanda Puranam, Upoddhata Pada Chapter 66, Stanza 21.

(in this place it is said that Prathisthanapuram was the same as Prayaga.)
He ruled at Pratishthanapuram (Prayaga) as his contemporary. Vide:—Sri Bhagavatam, Skandham 9, Chapter 1, Stanza 42.

His territory included the Kingdom of Kasi. Therefore he ruled from Kasi to Prayaga. This Kingdom with Pratishthanapuram as Capital was ruled by his successors such as Puroorava, Ayu, Nahusha, Yayati and Puru. Nahusha ruled Swargam for one lakh of Earthly years.

Authority:—Sri Ramayamam, Uttara Kandam, Sarga 56, Stanza 25 and Sarga 59, Stanza 19.

He was the first of Lunar race. Ikshwaku’s son Kukshi ruled 25,000 years at the end of the Sandhya ma under Pururava son of Sudyumna who ruled at Pratishthanapuram as Chakrayarti for 25,000 years at the end of the Sandhya ma.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 14, Stanza 42 to 49.

Ikshwaku had one hundred sons when about 6000 years were remaining in his reign who excepting the eldest called Kukshi went to all parts of the World and established Kingdoms. Of these Menes or Manava (descendant of Manu) established Egypt.

Barbara established Haribary. These are of note amongst those who established Kingdoms outside Bharata. Of those who established Kingdoms in Bharata the celebrated were Nimi, Dandaka and Chola. The last of these established Chola King in Southern Bharata. Nimi the 12th established a Kingdom which was afterward called Mithila with a capital called Vaijayanti, soon
after wishing to perform a Sacrifice Called Deerghasatra to please his father he requested Visishtha with the permission of his father to be the conductor of his sacrifice. But Vasishtha said that he was already requested by Indra to conduct his sacrifice and asked him to wait until he returns completing the sacrifice of Indra. So saying he went to Swargam to perform the sacrifice of Indra. Nimi did not await his return but performed the sacrifice for 5,000 years having Gautama and other Sages as conductors. Vasishtha returning and finding that Nimi began the sacrifice without him cursed that he must lose life. Accordingly Nimi died and the Sages performed the sacrifice placing Nimi's body in medicated oil. When the Devas came to the place to receive their offerings the Sages requested that Nimi should be brought to life. Devas consenting brought Nimi to life but he did not want to live as life has an end some time. Then Devas arranged that he should roam without the Sthoola Shareeram or Carnal body but with Sookshma Dohā (comprising Soul and the elovan Indrias or senses in the nimesha and unmesha or the twinkling of the people). Then the Sages wishing to establish his dynasty churned his body when a son was born there. As he was born by churning he was called Mithi and as he was unnaturally born he was called Janaka and as he was born from lifeless body he was called Vaideha. Nimi ruled 5,000 years about the end of the reign of his father and his reign ended when about 10000 ten thousand years were remaining in the end of the reign of his father. Mithi became his successor and built a new Capital naming it Mithila by which name
the Kingdom also was called. His descendants were all called Vaidehas and Jankas.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 13, Stanzas 1 to 13 and
Sri Ramayanam, Uttar Kandam, Sargas 55 and 57.

There was no Sovereign of note in this Dynasty until Seeradhwraja father of Seeta and a contemporary of Dasaradha. To put down chronology to the Dynasty of Jankas the following difficulties occur. We cannot fix the time of those Sovereigns except those of Seeradhwraja father of Seeta and his son Kushadhwaia or Lskshmidhu contemporary of Sri Rama and of Bahulashwa contemporary of Sri Krishna. Of these Bahulashwa was friend of Sri Krishna and Balarama.

Authority:—Sri Bhagavatam, Skandham 10, Chapter 75, Stanza 24.

He did not come to the 1st Great Mahabharata War.

He is called in Sri Mahabharatam as Susharma.

Authority:—Sri Mahabhara, Udyoga Parvam, Chapter 4, Stanza 20 and
'Sri Bhagavatam, Skandham 10, Chapter 66, Stanza 17.

Dandaka was the youngest son of Ikswhaku I. He established a Kingdom south of the Vindhayas between Vindhya and Shaivala named it as Dandaka with Madhumanta as Capital. He appointed Shukracharya as his preceptor. Once hunting near the hermitage of Sukracharya he went to the hermitage when Sukracharya was out but his daughter named Araja was in. Seeing
her, the sovereign fell in love and cohabited with her by force (committed rape) even though he was prevented by her. Then the Sovereign returned to his capital. Soon after Sukracharya returned to his hermitage and knowing the arrogance of Dandaka by his Yoga cursed that he would pevish at the moment and his Kingdom would become a desert and be restored to good country only when Sri Rama comes there. Accordingly Dandaka died without issue. His kingdom became a vast desert called Dandakaranya. Dandaka ruled only about ten-thousand years in the reign of his father, Ikshwaku I, when ten thousand years were remaining.

Vide:—Sri Ramayanam, Uttara Kanda, 2nd Sarga 2).

Authoritp:—Sri Ramayanam, Uttara Khandam, Sargas'79 to 81.

History of Shakuni and Indradynasuna III Sita
Vamanaipuramam Chapters 64, 65 While Shakuni one of the sons of Ikshwaku was residing with his father in Ayodhya a sage called Rutadhwaja approached Ikshwaku with a request that his son Jabali was tied on a banyan tree by a monkey who was Vishvakarman transformed as such by his (Rutadhwaja's) own curse and none but Shakuni (son of Ikshwaku) can release the boy and requested to send the Prince with him to release the boy. The Emperor Ikshwaku I sent the Prince with the Sage. The Prince went with the Sage to the banyan tree on which the Sage boy was tied. The Prince ascended the tree but was unable to cut asunder, the ties with which the Sage boy was tied to his hair. Then he cut asunder the branch to which the boy Jabali was tied.
and descended with him with the branch on a ladder made of his arrows. Thus relieving the boy they three came to the Yamuna. At the same time the Emperor Ikshwaku and his brother Nahihag and Sages came to the same river to bathe on the Pushakara day. Thoo they say Chitrangada daughter of Vishwakarma who was cursed by her father and was separated from her lover Suradha son of Sudava. They asked her the reason of her being there. She told them the above incident and that she was roaming in quest of Suradha. Thoo they saw a girl called Vedatati daughter of Parjanya and asked her the same. She said that a huge monkey (Vishvakarma) ran at her when she climbed a banyan tree when he pulled the tree with her and threw it into the sea. Then at that moment the Siddhas said that Brahma ordained that she would become the Queen of Indradyumna.
had the Sage boy relieved of the branch by the monkey. Then Vishvakarma was relieved of the curse by the Sage Rutadhyaja. Then Suradha married Chitrangada; Shakuni married Nandayunant daughter of a Yaksha and Indradyumna married Vedavati.

Authority:—Sri Yamana Puranam, Chapter 63 from Stanza 39 to the end and the whole of Chapters 64 and 65.

The time of this history is thus. As Shakuni remained with his father Ikshwaku I as Prince and was unmarried this history of his must have taken place in the about end of the reign of Ikshwaku I i. e. when about two thousand years remained in the Sandhyamsha of the Kruta Yugam of the first Mahayugam. Indradyumna III was a contemporary of Ikshwaku. His country was Shakala principle country of Shaka Dweepa and his capital was Shakaln. We know not any of their further history. Shakuni ruled in the north of Bharata Varsha probably in China.

Authority:—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 4.

Dasashwag, the tenth son of Ikshwaku built the town called Mahishmati and ruled there. Some of his descendants were as follows:—

Dasashwa.

Madirashwa.

Dyutiman.
Sudurjaya.

Duryodhana—Narmada the goddess of the river

Sudarsana (daughter)—Agni. Came to the king in the form of a brahmin and married her. The use of forward

Sudarshana (a son) He always lived in that city learnt all the Vedas even even after the dynasty of his kingdom.

There was another king called Oghavda who was the grand father of Nriya. He had a son called Ogharadha and a daughter called Oghavati. He gave his daughter in marriage to Sudarsana. Sudarsana lived with his wife at Kurakshetra merely doing the virtuous acts of feeding brahmins and wishing to win death. The deity of death was following him at his heels to kill him whenever he swerved from Dharmo or virtue. Sudarsana, when going out to fetch firewood he ordered his wife to fulfill the wants of Atidha, a brahmin who might come to his house and wish any want. Then the Deity of Dharmo came in the form of a brahmin when Oghavati was in the bound to his feet and asked him to name his want. Then he requested her to give herself up to him and refused to accept every other thing she offered instead. Then bearing her lords order she consented and went inside with him. At the instant, Sudarsana came and called her, but she did not reply thinking that she swerved from the virtue of pativrata (duty to a husband) even by the touch of the brahmin. Then the brahmin came out and told him that he was Atidhi came to his house in his absence, requested his queen to give herself up as a worship to Atidhi and she was thus
worshiping him. He asked him to agree to it and do whatever he liked to do. Then Mrutyu was awaiting behind Sudarsana with a cudgel in hit to him to death, if he swerved from his vow. But Sudarsana calmly said that he was pleased with his wife for what she had done in pleasing an Atidhi and said that he might enjoy her. He said that he told this sincerely for which the deities of the five elements (Earth, air, water, Sky, and fire) and Kala (deity of Time) bore evidence. If he said falsehood they would burn him. Then a great sound from the sky uttered what was told by Sudarsana was quite true. Then the brahmin became a glowing figure of the Deity of Dharma and told the king that he came to test his virtue and was pleased for his adherence to truth. He told that he won Mrutyu or Death the deity of which alway followed him to strike him to death, the instant he swerved from Dharma. He said that his wife had not swerved from the virtue of pativrata and that she may accept her, and she would become the river Oghavati with half of her body and purify the Earth. The other half would follow them. He would go with her and, carnal bodies to the celestial worlds attainment to which he acquired by the penance he made and, would never replier to the Earth. Soon after Dharma told this, Indra came there taking a chariot yoked with one thousand white horses and took him to the celestial localas.

Authority:—Sri Maha Bharata Anugrabdheeka Praya Chapter 2.

The decent of Oghavati is thus given in Sri Bhogavatam Skandham 9 Chapter 2.
In Sri Mahabharatam it is said Oghavan I was the grand father of Nruga. Therefore Oghavan II had a son called Nruga III.

In Sri Vishnu Puranam, Amsha 4, Chapter 11, Stanza 9, (Vido the book printed in Telugu typo) it is said Mahishmati was built by Mahishman a descendant of Sahasrajit eldest son of Yadu. The inconsistancy of this statement can be reconciled with Mahabharata thus:

Oghavan II Oghavati-Sudarsana.

Nruga III.

When Sudarsana went to the celestial worlds without having any son the city of Mahishmati fell in ruins and Mahishman rebuilt it.

Nruga II: Ikshwaku had a son named Nruga II. He was bestowing cows to brahmins daily. Once he gave a cow to a brahmin, which got loose and returned to the herd of cows of the king. The king again gave it to another brahmin. The two brahmins quarrelled and came to the king. Then he tried to console them, but they cursed him to become a Krukalasa (bloodsucker). He became a Krukalasa and was releaved of the curse by Sree Krishna who lifted him from a well.

Authority:—Sri Bhagavatam Skandham 10, Chapter 64 and
Sri Ramayananam, Uttarakanda, Sargas 53 and 51.
From the beginning of the Treta Yuga Sandhi to the beginning of the Kali Yuga no Sovereigns of Ikshwaku descent are mentioned. For the history of this period we will have to look into the Lunar Dynasty. As the reign of Puroorava ended with the end of the Sandyamsha of Kruta Yugam, his son Ayu began to rule in the beginning of the Sandhi of the Treta Yugam. He ruled as Chakravarti for 20,000 years which is the duration of reign of Sovereigns of that time. Even though Nahusha was stated as his son it cannot be so for this reason. Indra killed Vrutta at the beginning of the Shuddha Treta Yugam.

Vide.—Sri Bhagavatam, Skandham 6, Chapter 10, Stanza 16

Then Indra oppressed by Brahmacarya hid himself in a lake.

Vide.—Sri Mahabharatam, Udyoga Parvam, Chapter 13, Stanza 10 to 12.

Then Devas took Nahusha to govern Swargam. Therefore Nahusha's reign ended by the beginning of the Shuddha Treta Yugam. Therefore between Ayu and Nahusha four Sovereigns ruled 20,000 years each (20,000×5=1,00,000). Then Nahusha ruled 8,000 years. (Treta Sandhi 1,08,000—1,00,000=8,000 years) when he was taken to govern the Swargam. He never returned as a man but as a serpent by the curse of the Sage Agastya.

Vide.—Sri Bhagavatam, Skandham 6, Chapter 13, stanza 10 to 16.

Sri Mahabharatam, Vana Parvam, Chapter 181 and chapter stated above.
Therefore Nabusha ruled only 8,000 eight thousand years as Chakravarti at the end of the Treta Sandhi and was taken to govern Swargam and did not return.

Nabusha ruled Swargam for 100,000 one lakh of years.

Authority:—Sri Ramayanaam, Uttara Kandam, Sarga 56, stanza 26.

Then he wanted that Shachidevi should become his wife and come to his bed. Then Shachidevi knowing the place where her husband Indra hid himself sent Agni as emissary to him and by his advice sent word to Nabusha to come to her bore by the Sapta Rushees as Indra used to do. Accordingly he was coming to her borne by the Sapta Rushees when he kicked Agastya one of them saying sarpa sarpa. (go, go). Then Agastya cursed him to become sarpa (serpent). He became an Ajagara boa constrictor and was released from the curse by Yudhi shthira in Sandhyamsha of the 28th Dwaparam.

Authority:—Sri Mahabharatam, Vana Parvam, Chapter 181 and Udyoga Parvam, Chapters 10 to 16.

Therefore his reign on the Earth ended with Treta Sandhi.

End of the Seventh Chapter.

The Eighth Chapter,

SHUDDA TRETA.

In Shuddha Treta his brother Raji ruled as Chakravarti for 12,000 years (20,000—8,000) residing in Hatakapuram in Sourashatra. After him his son Satyavrata I ruled 85,000 years at Chakravarti.
Authority:—Sri Sobhanachala Mahatmyam, Chapter 2.

Yayati son of Nahusha is stated as Chakravarty in Sri Bhagavatam.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 18, Stanza 46.

It is said that Yayati was Chakravarti in Sri Vishnu Puranam, Amsh 4, Chapter 10, Stanza 32 as it is said that he crowned Puru as Chakravarti of the whole Earth. Therefore Yayati ruled the whole Earth as Chakravarti after Satyavrata I, before that he ruled under Raji and Satyavrata I.

By the history of Yayati in Sri Bhagavatam, Sri Mahabharatam and Sri Vishnu Puranam it is evident that he was addicted very much to pleasure. In Sri Vishnu Puranam, Amsha 4, Chapter 10, Stanzas 7 and 8 it is said that he wished very much the connection with the Apsarasa called Vishvaachi which strengthen the above statement. According to Sri Sobhanadrishta Mahatmyam his contemporaries Raji and Satyavrata I were Chakravartis. Therefore he conquered the Earth and became Chakravarti at the beginning of his reign probably for a decade. Then Raji became Chakravarti when Yayati did not attempt to regain his lost power being addicted to pleasure. Yayati ruled 50000 years from the beginning of the Shuddha Treta Yugam. Raji ruled for 12000 years. Then his oldest son Satyavrata I ruled as Chakravarti for 55000 years. Therefore Yayati ruled 12001 years under Raji. Then 60000—12000—65000 years under Satyavrata I. At the end of his reign he was cursed by Shukra to become old and he transferred that old age to his son Puru for 1000 years.
YAYATI EMER OF AND FIVE PRI

DEVALAYAN

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Therefore Yayati ruled eighty thousand years from the beginning of Suddha Treta under Raiji and Satyavrata. We will return to Yayati. Yayati gave his old age fallen by the curse of Shukra to Puru for one thousand years.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 10, Stanza 14.

Yayati ruled 12,000 years under Raiji, then under Satyavrata, 80,000—12,000=68,000 years. Then his son Puru ruled under Satyavrata I 85,000—68,000=17,000 years. He ruled 85,000—17,000=68,000 years independently holding sway over Yadu, Turvasa, Anu and Druhya and the son of Satyavrata I and the Sovereign of Ayodhya as Chakravarti.

Then we have no mention of the Dynasty of Satyavrata I until Satyavrata II who ruled about the end of the Sandhi of Dwaparam of the 26th Mahayugam.
Puru's son, Yayati ruled in Pratishthanapuram and Yadu ruled in Southern India in a town called Krouncharanyam.

Authority: — Sri Ramaynram, Uttara Kandam, Sarga 59, Stanzas 19 and 20.

This Krouncharanyam was situated 3 three Kosses or six miles south of Janasthana or Paunchavati near Nasik.

Authority: — Sri Ramaynram, Aranya' Kandam, Sarga 69, Stanza 5.

His descendants by his eldest son, Sahastrajit ruled there until Mahishmati who built a new capital called Mahishmati on the Narmada and settled there; thenceforth his Dynasty ruled there. His second son, Kroshtu ruled the Andhra country which was bounded by Vindhya Mountains on the north, Sri Venkatashelam on the South, including Vidarbha (Buldr) on the west and extended to the Bay on the East. His capital was near Srikakulam on the Kistna.

Vide: — Srikakula Mahatmyam, Chapter 103, pages 53 and 54.

Ann ruled in the country afterwards called Anga. Now we will return to Ikshvaku Dynasty. Kukshi's son is mentioned as Vikukshi in Puranas. But Vikukshi must have ruled in Kali Yugam as he was deformed and powerless ruler and his eating the liarc intended by his father for sacrifice must bring him to Kali Yugam.

Vide: — Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanzas 15 to 18 and
Therefore Vikuksh was not the son of Kuksh as stated in Sri Ramayanam or Ikshwak I stated in Puranas but their descendant. Kuksh ruled in the end of Kruta Yuga Sandhyamsa and Vikukshi ruled in the beginning of Kali Sandhi. The unimportant Sovereigns were left out in Puranas and Sri Ramayanam.

But there was an Ikshwaku II stated in Padma Puranam where his history was stated to some extent. In the history mentioned above Ikshwaku II stated as a son of the Manu. Then he would be Ikshwak I. But in the same history, Chapter 42, it is said that he married Sudama a daughter of a Sovereign of Kasi called Vedaraju (Chapter 42, Stanzas 4 and 5) There was no king of Kasi in the reign of Ikshwaku I. Then Kasi was under the realm of Sudyumna oldest son of the Manu who ruled at or Pratiashthapuram (Prayaga). Therefore this Ikshwaku mentioned in this history was not Ikshwak I but Ikshwaku II in whose reign there were Sovereigns of Kasi. As for the mention in the history mentioned above that this Ikshwaku was Manu’s son we must understand that it means that he was a descendant of the Manu.

Vide — Padma Puranam, Bhoomi Khandam, from Chapter 42 to 52.

He might have been the Ikshwaku mentioned in Rigveda as stated hitherto. For this Ikshwaku I was the father of Vikukshi and ruled 150 years at the end of Sandhyamsa of Dwapara Yuga of the 1st Maha-
yugam. Vikukshi's son Kakustha being a powerful Emperor, ruled from the beginning of the Kruta Yugam of the 2nd Mahayugam. Therefore Vikukshi ruled from the beginning to the end of the Kali Yugam as Chakravarti, even though he was infirm and less powerful Monarch. He held sway over the Sovereigns of the time who were less powerful than him.

Vide—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 19.

SECOND MAHYUGAM.

Vikukshi's son Kakustha was a great Chakravarti. He ruled the whole of the Kruta Yugam with Sandhi and Sandhyamsha and likewise Treta Yugam of the 2nd Mahayugam, just as his father ruled the whole Kali Yugam of the 1st Mahayugam. As he was the greatest Emperor of the time, he was taken by Indra to conquer the Asuras headed by Adi and Baka in Treta Yugam (Sri Harivamsaham, 1st Parvam, Chapter 10, Stanzas 19 and 20 and Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanzas 22 to 32) who invaded Swargam, whom he conquered riding on Indra who attained the form of a bull. He is stated with his history in all the Puranas and Sri Harivamsaham except Sri Ramayananam, where he was called Bana. His son Anena ruled 30,000 years from the beginning of the Sandhi of Dwapar Yugam. He was stated with this, náve in all the Puranas and Sri Harivamsaham except in Padma Puranam where he is called Suyodhana and in Sri Ramayananam, where he is called Anaranya.

Vide—Sri Ramayananam, Pala Kandam, Sarga 70, Stanza 21.
This Anaranya was not the same one of that name
who is stated in Sri Ramayananam, Uttara Kandam, as
killed by Ravana, because it is stated in Sri Vishnu
Puranam, that Anaranya II who was the successor of
Mandhata was killed by Ravana.

Vide—Sri Vishnu Puranam, Ashta 4, Chapter 3,
Stanza 13 and
Sri Ramayananam, Uttara Kanda, Sarga 19,
Stanzas 6 to 30.

Therefore Anaranya who was stated in Sri Rama-
yananam, Bala Kandam, was Anaranya I same as Anana
of the Puranas who ruled 20000 years from the beginning
of Treta Sandhi of the 2nd Mahayugam. This also is
evident from Prudhu his son who bears the same name in
Puranas. This Prudhu ruled 20,000 years in the Treta
Sandhi after Anana. After him Trishanku was stated in
Sri Ramayananam. This Trishanku cannot be the one of
the name who was turned into a Chandal by the curse
of the sons of Varishtha and made the Lord of Southern
Swargam by Vishwamitra for this reason. In Sri Rama-
yananam where the history of him is described, it is stated
that Ambalesha III whom we can recognise as Harish-
chandra from his history described in Sri Ramayanam
came to Pushkara where Vishwamitra was making
penance soon after Trishanku was sent to Swargam.
This Harishchandra was the son of Trishanku of the
Puranas who was made Lord of Southern Swargam by
Vishwamitra. Therefore the Trishanku I mentioned in
Sri Ramayananam, Bala Kandam, Sarga 70, was a prede-
cessor of the Trishanku the father of Harishchandra and
ruled 20,000 years in Treta Sandhi. Trishanku I was Vishitarashwa of the Puranas. After them Sri Ramayana states the list very shortly mentioning only the very important Sovereigns Mandhata who was most powerful Chakravarti of the Dynasty ruled from the beginning of the Treta Yugam to the end of the Dwapara Yugam of the 15th Mahayugam. Between Prudhu and Mandhata many Sovereigns of unimportance were lost out even in Puranas.

KUVALAYASHWA.

Of those mentioned between Prudhu and Mandhata Kuvalayashwa and Shakrshi were important of whom Shakrshi built a town called Shabasti. As Kuvalayashwa killed a great Rak thea called Dundhu he was afterwards called Dundhumarta. His father was Brudashwa. Kuvalayashwa stands about 1/3rd in the list of 13 Sovereigns mentioned between Prudhu and Mandhata. Therefore he ruled about the beginning of the Shuddha Krta Yugam of the 5th Mahayugam one lakh of years. Kuvalayashwa had 21 thousand sons who were killed by Dundhu excepting three of whom Drudhashwa succeeded.

Authority — Sri VishnuParanam, Amsha 4, Chapter 2 Stanzas 34 to 43
End of Chapter 3

MANDHATA 15th MAHAYUGAM

TRIAYUGAM AND DWAPARAYUGAM

Mandhata was a great Chakravarti. He ruled from the beginning of the Sandhi of Treta Yugam to the end.
of the Sandhyamsha of that Treta Yugam at first and again to the end of Dwapara Yugam of the 15th Mahayugam. At the end of the Sandhyamsha of the Treta Yugam he was defeated by his enemies and coming to Sri Shobhanachala Mount near the northern bank of the River Krishna in Andhra country made penance praying God Sri Shobhanadreesha and Lakshmi to bestow him his lost position. At the end of the penance Rajyalakshmi appeared to him in the midst of the Varaha Lake at the foot of the Mount in the beginning of the Dwaparam and granted him his want. Then he went to Ayodhya and defeated his enemies and reoccupying his Capital Ayodhya reconquered the whole Earth and ruled until the end of the Sandhyamsha of the Dwaparam.

Vide:—Sri Matsya Puranam, Chapter 47, Stanza 245,
Dharmanda Puranam, Upoddhata Pada 3, Chapter 72, Stanzas 89 and 90 and
Sri Shobhanachala Mahatmyam, Chapter 5
and that he ruled the whole Earth.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 65.

In the beginning of the Kali Yugam he invaded Swargam when Indra said that he must not invade Swargam without conquering the whole Earth. Then Mandhata said that he has conquered. Then Indra said that he has not conquered Lavana. Then Mandhata returned to the Earth and went to fight Lavana, the son of Madhu who was the brother-in-law of Ravana. Mandhata was killed by Lavana with his formidable Shoola obtained by the boon of Shiva. Thus the great career of Mandhata ended in the beginning of Kali Yugam.
Vide—Sri Ramayanam, Uttara Kandam, Sarga 67. Mandhata married Bindumati daughter of Shashibindu, a descendant of Kroshtu, the second son of Yada, who built a temple to Andhranayaka in Sulakulam on the River Krushna.

Authority.—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 66 and Srlakula Mahatmyam, Chapter 95. Pages 15 to 20

This Shashibindu was also a Chakravarti.

Vide—Sri Vishnu Puranam, Amsha 4, Chapter 13, Stanza 3.

Therefore he ruled 20,000 years at the end of the Sandhyamsha of the Kruta Yugam and conquered by Mandhata at the beginning of the Sandhi of the Treta Yugam marriage his daughter to him and made peace with him and then he ruled 5000 years in the Treta Sandhi under Mandhata.

Mandhata's Sons

Mandhata had three sons, (1) Purukutsa, the eldest, (2) Ambareo,ha II and (3) Muchukundu. The Muchukundu went to Swarga and conquered the Rakshasas the invaders. Then asked to name his wish by India, he wished for long sleep. Then Indra gave him the boon and said that whoever awakes him would die. He slept in a cave of a mount near Madhura until the end of the Dwapara Sandhyamsha of the 28th Mahayngam when he was first awakened by Kalayavana, and killing him saw Sri Krishna who brought him there by seeing before him and Muchukundu attained Heaven by his favor after making penance for sometime.
Ambareesha II was adopted by his grandfather Yuvanashwa the father of Mandhata.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 7, Stanza 1.

He ruled near Sri Bhootapuri or Sri Perambundur. He had a son called Yuvanashwa who also ruled there. His son was Harita who made penance for 430 years when God Kesava appeared to him and turned him into a Brahmin on his request. Then Harita established Sri Kesava there and had the temple built for Him by Bhootas the servants of Shiva who in virtue of the act were relieved from the curse of Shiva to go out of his service when they laughed seeing his cloth shaken by wind while he was dancing.

Authority:—Bhootapuri Mahatmyam.

A town called Bhootapuri 3 yojanas long was also built. Ambareesha II ruled 20,000 years in Treta Yuga Sandhi of the 15th Mahayugam after

\[ \frac{80000}{4} \times 2 = 40000 \text{ years.} \]

His son Yuvanashwa ruled 20,000 years after him in that Sandhi. His son Harita ruled 10,000 years and making penance for 430 years obtained Brahminhood and established Sri Kesava and built Bhootapuri round the shrine in that Treta Sandhi after

\[ 40000 + 20000 + 20000 + 10000 + 430 = 90430 \text{ years.} \]

Treta Sandhi is 108000

\[ 90430 \]

\[ 17570 \text{ years remained.} \]
Vide:—Sri Bhootapuri Mahatmyam, Chapters 1 to 4 and
Sri Vishnu Puranam, Asma 4, Chapter 3, Stanza 5 or 3.

It was this Harita who composed Harita Smruti which he taught to Ambareosha. This Ambareosha was Ambareosha III alias Harishchandra.

Authority.—Haieesta Smruti.

Purukutsa, Kaliyugam

Purukutsa was installed at the beginning of the Sandhi of the Kali Yugam of the 15th Mahayugam. He was also a great Chakravarti though not as great as his illustrious father. He was taken by the Uragas to Pathala to win their enemies some Gandharvas whom he defeated and obtained Narmada for his wife from the Uragas. He was imprisoned by his enemies at the end of his reign. For such an illustrious Emperor to have been imprisoned by his enemies that time must have been at the end of Kali Sandhyamsha. Therefore Purukutsa ruled the whole of the Kali Yugam from the beginning of the Sandhi to the end of Sandhyamsha. At the end of the Kali Sandhyamsha he was imprisoned by his enemies when his wife requested the Sapta Rishis or the Seven Sages who came to her to bestow her a son so that he may govern the Earth which has fallen into anarchy by the imprisonment of her lord. Then they performed Indravaruna Sacrifice and prayed Indra to bestow her a son. Indra did accordingly. This son was called Trasidasyu which was another name of his grand father Maudhila. He killed an Asura called Vrtra his father's enemy another than Vrtra I who was killed by Indra by the help of Indra.
Vide—Rig Vedam, Mandalam 4, Sooktami 42
Hymn 8 and 9
India defeated his foe who was an Asura called Sharat and released him and defeating an Asura called Vrutra protected Trasadasyu.

Authority:—Rig Vedam, Mandalam 1, Sooktami 63,
Hymn 7, Mandalam 6, Sooktami 20,
Hymn 10, Mandalam 7, Sooktami 19,
Hymn 3, Mandalam 1, Sooktami 174,
Hymn 2.

N. B.—In this Hymn Purukutsa is stated as having lifelasting youthhood. Indra killed his enemy an Asura called Vrutra who was another one than Vrutra I the great who was killed by Indra at the beginning of the Treta Yugam of the first Mahayugam.

End of Chapter 9.

Chapter 10

16th MAHAYUGAM:

Trasadasyu was installed at Ayodhya in the beginning of the Sandhi of the Kruta Yugam of the 16th Mahayugam, killed an Asura called Vrutra his first enemy by the aid of Indra and released him who made penance and attained Heaven.

Trasadasyu ruled 25,000 years from the beginning of the Sandhi of Kruta Yugam. After Trasadasyu, Sambhuthi and Vishnvardhana are stated in Purans before Anaranya. But Truksha was stated as the son of Trasadasyu and Kurnshbravana as another name of Truksha in Vedas. Therefore Truksha was a son of Trasadasyu and ruled 25,000 years after his father in Kruta Yuga Sandhi.
Authority:—Rug Vedam, Mandalam 8, Sooktam 23, Ruk 7.

Indra defeated the enemies of this Truksha. He was also called Kurushravana.

Vide:—Mandalam 10, Sooktam 32, Ruk 9, Sooktam 33, Ruk 4 and 5.

We have seen from the history of Ravana that Anaranya was killed in the beginning of Kali of 16th Mahayugam. Therefore between Anaranya and Truksha many unimportant Sovereigns are left out. Anaranya's grandfather Sambhooti ruled 150 years about the end of the Sandhyamsha of Dwaparam of the 16th Mahayugam. His son Vishnuvardhana the father of Anaranya ruled 150 years after him until the end of the Sandhyamsha of Dwaparam.

**ANARANYA II.**

Anaranya II ruled 60 years from the beginning of the Sandhi of the Kali Yugam of the 16 Mahayugam. He was killed by Ravana in his old age at the end of his reign.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 3, Stanza 13 or 17.

**Trishanku II and Vishvamitra.**

Next we take Trishanku II as there are no important Kings between him and Anaranya. This Trishanku II was the one whose history was described in Sri Ramayanam, Bala Kandam, Sargas 57 to 60 and in all the Puranas. It was he who was made by Vishvamitra the lord of Southern Swargam. It is he that now shines as South Polar Star. Vishvamitra as Sovereign was his contemporary.
Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 3, Stanzas 22 to 24 and Sri Ramayananam, Balakandam, Sargas 56 and 57.

It is stated in the above stanza that Trishanku soon after becoming chandala tied flesh to the trees for the sons of Vishwamitra to live on in the drought of twelve years that prevailed then. Vishwamitra killed his sons in his penance at Pushkara lake when they refused to give up their lives in the sacrifice of Harishchandra alias Ambareesha for saving Shunashepa according to his order.

Authority:—Sri Ramayananam, Balakandam, Sarga 62.

Therefore they remained in the first part of his penance when Trishanku was turned to chandala and made by Vishwamitra the lord of Southern Swargam. As Trishanku met Vishwamitra in the first part of his penance they were contemporaries as Sovereigns. It is stated in all the Puranas that Harishchandra was the son of Trishanku. In Sri Ramayananam this fact is implied by stating that Ambareesha III or Harishchandra met Vishwamitra soon after Trishanku was made lord of the Southern Swargam. See the above authority of Sri Ramayananam. Therefore by all the authorities it is established that Trishanku II the father of Harishchandra was the celebrated one and not Trishanku I who was mentioned in Sri Ramayananam, Balakandam, Sarga 70. Therefore Trishanku I was other than the celebrated one and his ancestor. It is stated in Markandeya Puranam that Harishchandra ruled in the beginning of the Shuddha Treta Yugam.
Therefore Trishanku II ruled 20,000 years in the end of the Sandhi of Treta Yugas of the 18th Mahayuga. Vishwamitra ruled at the same time as his contemporary and then went to penance. Trishanku II carried away a daughter of a citizen of the capital when she was being married to another. Therefore he was banished by his father Travararna as he obstructed a marriage ceremonial and roamed with chandalas. Then his father went to forest disgusted with the sinful acts of his son and made penance and went to Saargam. Visishtha ruled the empire while Trayaruna was making penance. By the vice of the Prince there was drought for 13 years in the Empire. Then Viswamitra placed his wife and children in care of this prince and went to penance. The prince was giving them food with the flesh of the wild beasts. Because Visishtha did not prevent his father from banishing him, he bore enmity towards Visishtha. He found fault with Visishtha thus. The marriage is finished only after the Saptapadi ceremony and he carried away the girl before that ceremony knowing that dharmas Visishtha did not prevent his father from banishing him. Therefore when once he could not get any shot he killed Visishtha's cow and fed Vishwamitra's family with her flesh. Then Visishtha thus cursed him. Wherefore you have thrice done the sin, first by stealing the girl in her marriage to the dissatisfaction of your father then killing your preceptor's cow and using the flesh which was not purified by mantras, therefore you will be called Trishanku (trifold sinner). Thereafter he
who was called Satyavrata before was called Trishanku. When his father Trayaruna went to Swargam after making penance he was installed in Ayodhya. His wife was Satyaradha daughter of a king of Kekaya by whom the illustrious and virtuous son called Harishchandra was born.

Vide:—Sri Hari Vamsaham, Parvam 1, Chapter 12, from Stanza 13 to the end,
End of Chapter 10,
Chapter 11.

HARISHCHANDRA OR AMBAREESHA III.
18th Shuddha Treta Yugam.

Harishchandra is called 'Ambareesha III in Sri Ramayananam. This fact we can conclude from his history described therein which coincides with the history of Harishchandra described in Sri Bhagavatam, Skandham 9.

Vide:—Sri Ramayananam, Bala Kandam, Sargas 61 and 62 and
Sri Bhagavatam, Skandham 9, Chapter 7, Stanzas from 7 to the end.

In Markandeya Puranam where the latter portion of his history that is Vishwamitra taking his Empire by deceit and the Emperor's firmness of his adhering to his promise is described it is stated that he was enthroned in the beginning of the Shuddha Treta Yugam.

Vide:—Markandeya Puranam, Chapter 7, Stanza 1.

He prayed Varuna for a son who bestowed him on condition that he should offer him in sacrifice to him.
Then a son called Rohitashwa was born to him. When Varuna came to him and asked him to fulfill his promise he put excuses from time to time and evaded for 6 years when he had a tumour in stomach by the wrath of the Deva. Then his son Rohitashwa roamed in forest and sacred places for 6 years by the advice of Indra to release his father's ailment. Then the Emperor brought Shunashhepa for the sacrifice who was also saved by uttering mantras taught by Vishwamitra whom Shunashhepa met while Vishvamitra was making penance at the pushkara lake. Then Devas were pleased and released his father of the ailment without sacrificing Shunashhepa.

Vide—Sri Bhagavatam, Skandham 9, Chapter 7, from Stanza 7 to the end.

He performed Rajasooya sacrifice about the beginning of his reign.

Vide—Sri Mahabharatam, Sabha Parvam, Chapter 12

Then we have his history described in Markandeya Puranam from Chapter 7 to 8 which was the latter portion of his history. Vishwamitra undertook to avenge the Emperor from truth in his quarrel with Varishtha for which he took the Empire from him by a deceit and sent him to forest to secure the large amount of money promised to him before. The Emperor roamed in forest with his wife Shubhaya and his son Rohitashwa for 12 years.

Vide—Markandeya Puranam, Chapter 9, Stanza 2, and Chapter 8, Stanza 130 or 132.

In the end he sold out his wife and son to a Brahmin and himself to Chandala, whose form the Deity
of Dharma attained. He was in his service for 12 months (Chapter 8, Stanza 129 or 127) at Varanasi (Kasi). In the end he endured the most difficult suffering in life of losing his only son and even then he showed his firmness to his duty of pressing to have the duty of the cremation ground to be paid to his master for the corpse. When thus pressing his wife and enduring that grief quietly he prayed God when all the Devas with Brahma and Indra came to him when Dharmadeva told him that he had done this to show to the world his firmness in virtue. Then Indra brought his son to life. Then Vishwamitra came to him and told him that he was satisfied. Then Indra asked him to come to Swargam. But the Emperor told him that he cannot go without the people of his capital who were meaning for him. Then Indra allowed him to do so. Then Harishchandra went to his capital with his wife and son and pleased his subjects. He then crowned his son Rohitashwa even though he was a boy of 24 years and went to Swargam with all his subjects in the city.

Vide—Markandeya Puranam, Chapter 8, Stanzas 267 to 273.

SETTLEMENT OF HIS TIME.

Mandhata ruled until the end of Dwaparam of the 15th Mahayugam. Sagara ruled at the beginning of the Suddha Dwaparam of 19th Mahayugam. There were about 4 Mahayugams between them. During this time 22 Sovereigns were mentioned. Of course many unimportant ones have been left out. As Harishchandra stands 14th i.e., nearly in the middle in the list, therefore Hari-
Shchandra ruled at the beginning of the Shuddha Treta Yugam of the 18th Mahayugam \((15+2) = 17\) passed. As he was Chakravarti he ruled 85,000 years at the beginning of the Shuddha Treta Yugam of the 18th Mahayugam. The first part of his history (i.e.) the incidents that have passed between him and Varuna and his son's career in his childhood of roodeevents took place when his son was 12 years of age, probably within 24 years before the end of his reign. Then in latter portion of his history within 12 years at the end of his reign, his trial by Vishwamitra took place. In the beginning of his reign he performed Rajasouya Sacrifice.

Vide:—Sri Mahabharatam, Sabha Parvam, Chapter 12,
where also it is said that he woo the whole Earth.

Rohitashwa was born to him 24 years before the end of his reign.

Dushyanta II and Rohitashwa.

Now we will take Dushyanta II of the Lunar Dynasty. It was already shown in the history of Ravana that this Dushyanta II was different from Dushyanta I who submitted to Ravana and was his predecessor. This Dushyanta II was contemporary with Rohitashwa. My reasons are as follows. Dushyanta II married Shakuntala who was born to Menaka and Vishwamitra at the end of his pance at Pushikara for 1,000 years.

Vide:—Sri Ramayanam, Bala Kandam, Sargas 63 to 78 and Sarga 63, Stanza 5.

He remained with Menaka for ten years when Shakuntala was born to her. She was married by Dush-
yanta II in her twelfth year. Harishchandra went to Pushkara when Vishvamitra was making penance when about 12 years remained in his reign. Dushyanta married another wife when he was with his adoptive father Marutha of the Dynasty of Turvasu a son of Yayati. He left a son by her called Karuddhama to that dynasty and returned to his natural family in Pratishthanapuram.

Vide:—Sri Narivamsham, Parvam 1, Chapter 32, Stanzas 120 to 122.

After he came to Pratishthanapuram he married Shakuntala.

Harishchandra went to Pushkara Lake about 12 years before the end of his reign as stated in his history. Then Vishvamitra performed penance for 1000 years.

Authority:—Sri Ramayananam, Balakandam, Sarga 62, Stanza 23.

Then Brahma appeared to him and gave him a boon that he became a Rushi. But Vishvamitra was not satisfied and began to make penance again. Then it is said that long after an Apsarasa called Menaka came to him. She stayed with him for ten years.

Authority:—Sri Ramayananam, Balakandam, Sarga 63, Stanzas 1 to 11.

At the end of that time Shakuntala was born to Menaka.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 72.

12 years after Dushyanta II married her.

He spent his youthhood with his adoptive father and returned to Pratishthanapuram the capital of his natural father leaving his son with his adoptive father. The
duration of life of Sovereigns of that time i. e. Shuddha Treta Yugam was 60000. Of this time he spent two periods i.e. Balya (boyhood) and Yonvana (youthhood) with his adoptive father and begetting a son in the beginning of third period i.e. at the beginning of Koumara (the age of begetting sons) he left him with his adoptive father and returned to Pratishthana the capital of his natural father. Therefore he returned to Pratisthapanpuram at the age of 60000/2=40000 years. 12 years afterwards he married Shakuntala. After Harishebandra went away from Pushkara Lake. Vishvamitra was made a Rishi by Brahma 1000 years afterwards. Then it is said that long after Menaka came to Vishvamitra. This time might have been 40000 years. Ten years afterwards Shakuntala was born to her. Twelve years after she was married by Dushyanta II.

By the time when Vishvamitra was made a Rishi by Brahma 1000 less 12 passed in the reign of Bobita. Therefore Bobitashwa and Dushyanta II were contemporaries. Dushyanta conquered the whole Earth and became Chakravartih while he was with his adoptive father. Bobitashwa also submitted to him and ruled under him. Dushyanta II ruled 55000 years as Chakravarti and Bobitashwa ruled 60000 years after Harishebandra.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 68, Stanzas 1 to 5.

Harita-shwa and Bharata.

Bobitashwa’s son Haritashwa was not a Chakravarti. Bharata son of Dushyanta was a Chakravarti. Therefore, he ruled 60,000 years after his father. He
ruled under Bharata 29,000 years and independently afterwards. Shakuntala carried Bharata for 3 years and then beget him in the hermitage of the Sage Kanwa.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 74, Stanzas 1 and 2.

Bharata grow in the hermitage for 6 years. He used to catch the lions, tigers, boars, bisons, and elephants that come to the hermitage and tie them. Then the disciples of Kanwa named him as Sarva Damana (conqueror of all). Then Kanwa sent Shakuntala and her son to the capital of Dushyanta. Then the Sovereign did not accept them even though Shakuntala reminded him that he married her in the hermitage by Gandharva rite and promised to have her brought to him and anoint the son that might be born to her as a Yuvaraja. Then Anchasavani (a word from Heaven) from an unknown source enjoined the Sovereign to accept the boy as he was his progenitor, when he accepted Shakuntala and her son as his queen and son. Then the Sovereign named his son as Bharata and made him Yuvaraja. This Bharata won the whole Earth after his father attained Swargam and became a Chakravarti.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 74.

He appointed the Sage Deergha Tapa, as preceptor and performed 250 Horse Sacrifices. He gave away in charity many thousands of cows to Brahmins. He defeated some kings and Devas who wanted to hinder his sacrifices. Then he defeated Kiratas, Yavanas, Hoo-
Andhras, Vangas, Shakas, Khashas and Mlecchhas, and some Asuras, who defeated Devas and carried their wives to Patala. He married three daughters of the King Vidarbha. They each begot a son, but when their lord told them that their sons were unfit for his position they killed them all. Then Bharata performed the sacrifice to please the Devas called Maruts who gave him Bharadwaja son of Mamata, wife of Utadhyya and Brahmapati his brother. He ruled 21,000 years.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 29, and the commentary of Veernraghavacharya.

VIDARBHA, JYAMAGHA AND SHIBI.

Vidartha was the son of Jyamagha by his queen Shaibya. Jyamagha was a descendant of Shashibindu. The Andhra country was named as Vidarbindesha after Vidarbha became its king. Vidarbha built the town called Kudina in the eastern part of the Andhradesha now in the Guntur District, and removed the seat of his capital there from Siikakulam. As he was the father-in-law of Bharata, he was a contemporary of Dushyanta and ruled for 80,000 years under him (as his Vassal).

JYAMAGHA.

His father Jyamagha was a descendant of Shashibindu. He married Shaibya a daughter of the Emperor Shibi. Once he brought a girl after having defeated her father who was his enemy. He intended to keep her as
his concubine because he feared that his queen would not allow him a second queen. Shaibya asked her lord who she was and where she was brought from. Jyamagha told her that she would be their daughter-in-law, and he would marry her to the son who would be born to Shaibya. Soon after Shaibya conceived and bore a son called Vidarbha. Vidarbha married Snusha the princess brought by his father. As he was a contemporary of Dushyanta, his father Jyamagha was a contemporary of Harishchandra and ruled for 80,000 years under him, as he was not a Chakravarti.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 23.

SHIBI.

Shibi the father-in-law of Jyamagha was a contemporary of Trishaoka'II and ruled 20,000 years at the end of the Sandhi of Tieta Yagam. As he was a Chakravarti he ruled the whole Earth. He was a descendant of Ann one of the sons of Yayati.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 23.

He conquered all the kings on the Earth and became a Chakravarthi, ruled the whole Earth. He performed many sacrifices in which he gave much wealth to Brahmins and posted golden pillars.

Authority.—Sri Mahabharatam, Drona Parvam, Chapter 58.

Once he performed a sacrifice on the bank of the Yamuna. Then Indra and Agni came to him wishing to
test him in adherence to virtue. Agni attuned the form of a dove and India attuning the form of a hawk, came pursuing the dove. The dove came into the lap of the Emperor and requested him to protect him from the hawk. The hawk came and requested him to give him the dove. The emperor did not leave the dove as he sought his protection and offered to give many other beasts for the hawk. But the hawk refused and at last demanded the flesh of Emperor himself in return. The emperor cut his flesh and began to weigh it with the dove. But the dove became heavier and heavier until the emperor cut all his flesh. Then Indra and Agni appeared to him in their true forms and said that they came to test his firmness to Dharma, and went away praising him after restoring him to his former health.

Authority—Sri Mahabharatam, Vanu Parvam, Chapter 131 and Anushasaneeka Parvam, Chapter 32.

Three of his four sons named Souseora, Kokaya, and Madraka established three kingdoms in their names. Souseora, Kokaya, and Madraka and the fourth one called Vrushadarbha was unimportant.

Vide—Sri Vishnu Puranam, Amsha 4, Chapter 18.

The Sovereigns called Anga, Vanga, Kalinga, Sumba, Pundra and Andhura sons of Bali a descendant of Titikshu younger brother of Shibi established Kingdoms in their names at about the beginning of the Dwaparam of Sandhyam la the 19th Mahayugam.

Authority—Sri Bhagavatam, Shundham 9, Chapter 23, stanza 5.
Of these Andhira won the eastern portion of Vidarbha. Thenceforth until the end of the Dwaparam of the 28th Mahayugam the two countries were existing separately.

About the end of 28th Dwaparam Rukmi son of Bheema the king of Vidarbha and also father of Rukmini wife of Sri Krushna, won the Andhra country and amalgamated it into Vidarbha. Thenceforth Andhra ceased to be a separate country.

Of the other sons of Bali the Dynasty of Anga is only important. Of this Dynasty only two Sovereigns were important. One was Romapada the friend of Dasaradha II of Ayodhya. The last was Karna who was killed with his sons in the first great Mahabharata War at the end of the Dwaparam that passed. A descendant of Kalinga was also killed in that war and a descendant of Pandra called Vasudeva, was killed by Sri Krushna sometime before the War.

Bharadwaja and Champa.

Bharadwaja was born to Mamata, wife of Utadhya and Bruhaspati. Devas called Maruths brought that Bharadwaja to Bharata and gave him to him as a son when he was worshipping them by sacrifice, wishing for a son, as the sons born to him previously were killed by their mothers as mentioned before. Champa and Bharadwaja were not Chakravattios. Therefore they ruled independently 80,000 years each after Bharata.

End of 11th Chapter.

12th Chapter.
BAHUKA, SAGARA, KARTAVEERYARJUNA
AND SRI PARASHURAMA.

19th Mahayugam.

Then we will take the history of Bahuka and his son Sagar, the Chakravarti; even though there were many Sovereigns between Champa and Bahuka, some of whom are mentioned in Puranas and some insignificant Sovereigns left out. Both these kinds of Sovereigns were not important as they have no histories described in the ancient works of the Aryans which came to light until now. Therefore we will consider about Bahuka. For this we must go to the history of Parashurama and Kartaveeryarjuna who was the incarnation of Sudarsana chakra of God and incarnated on the Earth by the order of God for some purpose.

Authority:—Brahmamand Puranam, Upoddhata Padam, Chapter 37, Stanza 25.

Parashurama killed Kartaveeryarjuna between Treta and Dwapara Yugas of the 19th Mahayugam.

Vide:—Sri Mahabharatam, Adi Parvam, Chapter 2, Stanza 3,
Sri Matsya Puranam, Chapter 47, Stanza 244, and
Sri Brahmanda Puranam, Upoddhata Padam, Chapter 73, Stanzas 90, 91.

It is said in Brahmanda and Matsya Puranas in the portions mentioned above that Sri Parashurama incarnated in the Treta Yuga of the 19th Mahayugam, and in Sri Mahabharatam it is said that he killed
It is said in the Bhagavatam that Kartaveeryarjuna, who was a descendant of Yudhishthira's oldest son Sahasrajit ruled 85,000 years as a Chakravarti.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 23, Stanza 25.

Sri Parashurama was Sri Narayana incarnated to Jamadagni and Renuka in the family of Shrutayu (son of Puroorava. Jamadagni was the son of Satyaavati (sister of Vishwamitra) and the Sage Ruchika.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 15, Stanzas 1 to 14.

According to Sri Matsya Puranam, Chapter 142, Stanza 65 and 72 Chakravartis were born in Shudha Tratya Yugam. Therefore Kartaveeryarjuna ruled 85,000 years as Chakravarti. In the end of Shudha Tratya Yugam he ruled 80,000 years until the end of the Shuddha Tratya Yugam when he defeated Ravana. He obtained 1,000 lands from the boon of Dattatrya and ruled with justice. In the end of his reign i.e. in Tratya Sandhyamsha he ruled 5030 years. Then he burnt villages, towns and forests wishing to please Agni. In that act he burnt the hermitage of the Sage Apava who cursed him saying that Parashurama would kill him, cutting his one thousand hands.

Vide:—Sri Mahabharatam, Shanthi Parvam, Chapter 49, Stanzas 36 to 45.

He carried away the cow of Jamadagni by the prowess of which the Sage entertained him with his army and one hundred sons when he went to him when he was in a hunting excursion on the bank of Narmada. Then
Sri Parashurama returned from forest bearing firewood and heard what had passed and becoming angry went to Kailasa Mount by the advice of Brahma and obtaining Astras from Shiva went to Mahishmati the Capital of the Emperor on the Narmada and killed all his armies of seventeen Akshobhinies and his allies that were sent to fight with him.

Authority—Brahmanda Puranam, Upodohata Padam,' Chapter 26, Stanzas 7 to 8 and Chapter 39, Stanzas 7 to 18, Chapter 30, Stanzas 15 to 31

Then the Emperor fought with Sri Parashurama when Sri Parashurama first cut off his one thousand hands and then his head with His Parashu (battle axe) then Sri Parashurama took His father's cow to His hermitage

Chapter 40 and
Sri Bhagavatam, Skandham 9, Chapter 15

"Thus Kartikeyarjun, was killed by Sri Parashurama after 50 10 years have passed in the Sandhyavamsa of the Treta Yugam of the 19th Mahayugam Then Sri Parashurama made Jathayatra (visiting the sacred places) for one year by the order of his father to redeem from the sin of killing a crowned Sovereign.

Vide—The above place in Sri Bhagavatam

Then he again went to Kailasa Mount to see Shiva Then he fought with Vinayaka who prevented his entrance to the presence of Shiva and broke one of his tusks Then Parvati and Shiva came out and Parvati was grieved to see her son bleeding Then Shiva prayed Sir
Krishna who came thoro with Radha and relieved the pain of Vinayaka and consoled Parvati.

Authority:—Sri Brahmanda Puranam, Upoddhata Padam, Chapters 41 and 42.

During that time the Emperor's sons came to the hermitage and killed Jamadagni. Sri Parashurama on returning heard that his father was murdered by the sons of the Emperor from his mother and went again to Mahishmati and killed them all with their allies and burnt the city.

Vide:—Sri Bhagavatam, Skandham 9, Chapters 15.

Sri Brahmanda Puranam, Upoddhata Padam, Chapters 45 and 46.

Among the one hundred sons of the Emperor Jayadhwaya was the 5th whose son, Talajangha fled with his one hundred sons of whom Veetihotra was the oldest. While thus fleeing Talajangha was hit by Sri Parashurama with an arrow on the back and fell swooned Veetihotra placing him on his chariot fled to the Himalayas. They lived there until Parashurama killed all the Kshatriyas and refrained from doing so and was engaged in penance. Then Talajangha came to his grand father's capital with his sons and began to rule.

Authority:—Brahmanda Puranam, Upoddhata Padam, Chapter 47, from Stanza 66 to 73.

Then he came to Ayodhya and besieged the city remembering an old feud. Then the Sovereign of Ayodhya named Bahuka came out and fought and was defeated owing to his old age. Then he went taking his wives of whom one was pregnant to the hermitage of Ourva.
Vide—Brahmanda Puranam, Upoddhata Padam, Chapter 47, Stanzas 74 to 79

This time can be calculated as follows: Kartaveeryarjuna was killed when 5007 years have passed in the Sandhyamsha of the Treta Yugam. Soon after his sons killed Jamadagni and in a short time they were killed by Sri Parashurama and their capital was burnt. Talajangha fled with his sons to the Himalayas and lived there until the end of the Sandhi of Dwaparam which time comes to this Treta Sandhyamsha 1,08,000-5,000 (reign of Kartaveeryarjuna)-103,000+Dwapara Sandhi 72,000-1,75,000 years. As they were born in Shuddha Treta, they can live 80,000 years. Both Talajangha and his sons' time will come to $80,000 \times 2 = 160,000$ years. They lived longer by eating some drugs on the Himalayas. He came to his capital and defeated Bahuka by besieging Ayodhya in the end of the Sandhi of Dwaparam. Then Bahuka went to the hermitage of Ourva with his two wives one of whom was carrying. Soon after he breathed his last when Ourva prevented his wives from ascending the funeral pile with their husband. This Bahuka ruled 7,500 years at the end of the Sandhi of Dwaparam.

Authority—Brahmanda Puranam, Upoddhata Padam, Chapter 47 from Stanzas 74 to 83

SAGARA

Shortly after Sagara was born with arsenio given to his mother by her co-wife to destroy her fold but preserved by the favour of the Sage Qurva, hence the name Sagara attained the age of about 8000 ($80000/4$).
years was crowned in Ayodhya in his boyhood, and ruled with justice.

Vide:—Brahmmanda Puranam, Upoddhata Padam, Chapter 48, Stanzas 27, 28.

He was induced by his preceptor Vasishtha to conquer his father's enemies by telling what had passed. Then worshipping his family God Sri Ranganadha set out with a large army on a big chariot receiving the blessings of his preceptor. He first went to Mahishmati and defeating the Haihayas (such as Veeribotra and others), burnt the town. Then he conquered Kambhojas and then Yavanas, Shaks and Pahalavas who assisted the Haihayas. Then they prayed Vasishtha to save them when the Emperor Sagara had their heads shaved and ordered them to roam as Meechekhas. Then Sagara went to Vidarbha. The then Sovereign of that country a descendant of Vidarbha who was the descent of the Shashibindu who was then ruling the Andhra country made peace with Sagara giving his daughter Kesini in marriage to him. Therefore he ruled 7,000 years in Dwapara Sandhi and 500 years in Shuddha Dwapaiam under Sagara. Sagara conquered the whole Earth and returned to Ayodhya in triumph and ruled the whole Earth as Chakravarti.

Vide:—Brahmmanda Puranam, Upoddhata Padam, Chapters 48, 49.

Then he married another wife called Sumati daughter of Arishtanemi or Kashyapa and sister of Garuda. He had a son called Asamanja, by Kesini and 60 sons
by Sumati Aramanja was banished by his father as he was doing atrocities by throwing the sons of the people of the capital in the Sarasvati. Then the Emperor performed a horse sacrifice with Amsamanja and his sixty sons. Then Indra stole the horse and hid it in Potola near the Sage Kapila. Theo Sagara first sent his son to fetch the horse when they went and digging around Jambu Dweepa went to Patala where they found the horse near the Sage. But they were burnt by the Sage by opening his eyes when they went to hit him thinking that he stola it. Theo the Emperor sent Amsamanja who went there and brought the horse by the advice of Garuda.

Vide.—Sri Ramayanam, Bala Kandam, Sargas 58 to 41.

Sagara ruled 30,000 years from the beginning of the Shuddha Dwaparam and went to Heaven. Theo Amsamanja was crowned by the subjects.

Vide.—Sri Ramayanam, Bala Kandam, Sarga 48, Stanza 26.

This Sovereign ruled 30,000 years and went to Swargam making penance for 32,000 years.

Vide.—Sri Ramayanam, Balakandam, Sarga 42, Stanza 4.

**DILEEPA.**

Then Amsamanja's son Dileepa I ruled 30,000 years and demised by disease.

Vide.—Sri Romayanam, Balakandam, Sarga 42, Stanzas 8 and 9.
Then his son Bhageeradha ascended the throne. He placed the Government on his ministers and made penance at Gokarna wishing for a son and to bring Ganga to the Earth to wet the ashes of his great grand fathers by which way alone they can, as was told by Garuda, attain Swargam for which his forefathers from Sagara tried. After he made penance for one thousand years Brahma appeared to him when Bhageeradha prayed him to grant him a son and send the Ganga from Swargam to the Earth to wet the ashes of his forefathers. Brahma granted him his wishes and advised him to pray Shiva to beat the fall of the Ganga. Then Bhageeradha made penance to Shiva listing for one son. Then Shiva appeared to him and consented to beat the fall of the Ganga as requested. Then the Gang fell from Swargam when the Sages and Devas bathed in the falling Ganga. When she fell on Shiva's head she was unable to get out of the labyrinth of the plants of his hair. Then Bhageeradha again prayed Shiva who left her out of his plates near Bindusara Lake or Manasa Lake. She flowed in seven rivers. Three of them namely Hladmi, Pavani, Nahni, flowed to the east, three others namely Suchakshu, Seeta, Sudhu flowed towards the west and the seventh Ganga followed Bhageeradha who drove ahead on a chariot. On the way she was swallowed by the Sage Janhu whose sacrifice she flooded. Then Janhu left her out from his ears by the prayers of Bhageeradha and Devas who gave Ganga as his daughter naming her as Janhavi. Then she was taken to Patala by Bhageeradha and flooded on the heaps of the ashes of the sons of Sagara.
Brahma came there and told Bhageeradha that his forefathers attained Swargam. Then the sovereign gave Tarpanams or ablutions by the water of Ganga to his forefathers.

'Authority:—Sri Ramayananam, Bala Kandam, from Saigas 42 to 44

Then Bhageeradha's son is mentioned as Kakustha.

Authority -- Sri Ramayananam, Bala Kandam, Saiga 70, Stanza 35.

As Shruta,

Authority — Sri Bhagavatam, Skandham 9, Chapter 9, Stanza 17 and
In Sri Vishnu Puranam, Amsa 4, Chapter 4, Stanza 18 or 36

Subotra is mentioned as his son. The Kakustha in Sri Ramayananam is not the celebrated one but his successor otherwise called Shruta who also may be styled as Kakustha II. Bhageeradha ruled 30,000 years as Chakravarti. Then Shruta or Kakustha II ruled 30,000 years.

In Sri Ramayananam, Sarga 70, Stanza 35 the son of Kakustha II is mentioned as Raghu. He was not the celebrated one who was an Emperor and his successor. He is called Nabhawara in Sri Bhagavatam and Nabhaga in Sri Vishnu Puranam. Therefore this Raghu who was called Nabhawara in Bhagavatam may be called as Raghu I. This Raghu I ruled 30,000 years. His son was Ambareesha IV who ruled 30,000 years after him.

Authority.—Sri Vishnu Puranam, Amsa 4, Chapter 4,
RUTUPARNA AND NALA

So shall try to know the time of these two Sovereigns, Rutuparna and Nala who were contemporaries and friends. The Emperor Sagara ruled 30,000 years from the beginning of the Shuddha Dwaparam of the 19th Mahayugam. Kalmashapada ruled 7500 years at the end of the Sandhi of the Dwaparam of the 26th Mahayugam. Therefore between Sagara and Kalmashapada, 26 - 19 = 7 Mahayugams passed and 13 Sovereigns are mentioned. Rutuparna stands as the 10th in the list of Sovereigns mentioned. Therefore Rutuparna ruled 18/10 - 1 and 8/10 in 20th Mahayugam and 3/10 x 43,20,000 (Mahayugam) 1296000 years - 1,44,000 Kruta Yuga Sandhi - 11 52000 passed in Shuddha Kruta Yugam of the 21st Mahayugam when Rutuparna was crowned. Then he ruled (1,00,000) one lakh of years. He was not a Chakravarti and contemporary of Nala who was Chakravarti.

Vide — Sri Mahabharatam, Vana Parvam, Chapter 53, Stanza 2

His history is stated up to Chapter 79.

But Rutuparna was not his vassal king but a friend and relative.

Vide — Sri Mahabharatam Vana Parvam Chapter 77, Stanza 15

Sri Bhagavatam, Skandham 9, Chapter 9, Stanza 18
Sri Vishnu Puranam, Chapter 4, Stanza 3 and
Sri Harivamsham, Prathuma Parvam, Chapter 15, Stanza 19 or 20

Nala is stated to have belonged to the Lunar Dynasty by Sri Harsha in Naishadha Charitra.

Authority - Naishadha Charitra, Sarga 5, Stanzas 117 and 124, Sarga 9, Stanzas 12 and 15

But he is stated as belonging to Solar Race in all the Puranas where his dynasty is mentioned.

Vide - Sri Matsya Puranam, Chapter 12, Stanza 35
Sri PaIma Puranam, Srushti Khandam, Chapter 8, Stanzas 161, 162
Sri Harivamsham, Parvam 1, Chapter 15, Stanza 95 and
Sri Brahma Puranam, Chapter 6, Stanzas 93 and 94 and

Sri Vishnu Puranam and Sri Bhagavatam do not mention him at all. In Sri Mahabharatam where his history is described at large his lineage is not mentioned (Vide above authority).

Therefore we cannot adopt the statement of Sri Harsha rejecting those of Puranas, therefore Nala belonged to the Solar Dynasty, of course, to another branch of it from that of Kullshu. His dynasty ruled at Nishadha which is now called Nirvar Nala was one thousand years old when he married Damayanti the only daughter of Bheema a descendant of Vidarbha when he was in his youth.

Vide - Kalidasa's Nalodaya, Uchchhwasa I, Stanza 11
That he had no other wife than Damayanti is evident from his history in Sri Mahabharatam Nalodaya and Skanda Puraram, Nagara Khandam, Chapter 54 Stanza 4 and 30.

He had a son called Indrasena and a daughter of the same name. He ruled 1,00,000 one lakh years.

KALMASHAPADA, 26th DWAPARA SANDHI.

We shall next take Kalmashapada. He killed a Rakshasa when he was on a hunt. His brother wore his cook's form and cooking human flesh without the knowledge of the Sovereign gave to his preceptor Vasishththa to eat when he came to the Sovereign. Then Vasishththa was enraged and cursed the Sovereign to become a Rakshasa. Then the Sovereign wanted to secure his preceptor as he cursed him without fault, when he was prevented by his queen Madayanti. Then he left the enchanted water taken for cursing on his feet when they became black. Hence he whose former name was Mitrasana was called Kalmashapada. Then Kalmashapada became a Rakshasa and was roaming in the forest when he met Shakti a son of Vasishththa and father of Parashara whom he killed and ate, induced by Vishwamitra when he was cursed by his wife to die if he cohabit with his Queen. After 12 years he was relieved of the curse and came to his capital and began to rule again.

Vide:—Sri Vishnu Puranam, Amsba 4, Chapter 4, Stanza 37 or 67.

Then Parashara son of Shakti having heard the fate of his father began a sacrifice to kill all the Rakshasas. Then his grand father Vasishththa came to him and
prevented him from performing the sacrifice and ordered him to divide Vedas and Puranas which he did

Vide — Sri Vishnu Puranam, Amsha I, Chapter 1.

Parashara divided Vedas and Puranas in the beginning of the Shuddha Dwaparam of the 26th Mahayugam

Vide — Sri Vishnu Puranam, Amsha 3, Chapter 3, Stanza 18

Therefore Kalmashapada ruled 7500 years in the end of Dwapara Sindh of the 26th Mahayugam. His father Sudasa was Indra's friend

Vide — Sri Ramavamsham, Parvam 1, Chapter 15, Stanza 20

Therefore he is the same as mentioned in Rig Veda. He ruled 7500 years before Kalmashapada Kalmashapada's eldest son, called Shankhana, was killed by him when he was in curse

Vide — Sri Ramavamsham, Ayodhya Kandam, Sarga 110, Stanza 29

When Kalmashapada returned to his capital, after relieved from the curse, he wanted to cohabit with his Queen but was prevented by her who told her lord of the curse of the wife of Shakti. Then by the order of her lord the Queen obtained pregnancy from Vasishtha. But for seven years no child was born. Then she beat her belly with a stone when a son was born, who was called Ashmaka (born by the strike of stone)

Authority — Sri Vishnu Puranam, Amsha 4, Chapter 4, Stanza 37 to 39 or 67 to 72.
ASMKA

Asmaka, the son of Kalmasharman ruled 32,000 years from the beginning of Shuddha Dwaparam at 26th Mahayugam. Then Sri Parashurama being induced by Paravasam grand son of Vishwamitra again killed all the Kshatrias when Asmaka was also killed. Then his son Moolaka was protected by females; hence he was called Namkacha. Then he was brought up by Shudras. Hence he was called Sarwakarma.

Vide—Sri Mahabharatam, Shanti Parvam, Chapter 49.

Moolaka

This Moolaka was crowned after Sri Parashurama was pacified by Kashyapa and returned to penance. Moolaka ruled 30,000 years probably after half a century after his father. He was also called Sarwakarma. His contemporaries were: Ruksha III a descendant of Vidooradha and ancestor of Shantann and Pandavas.

Gopati a descendant of Vrushadarshana, son of Shibi the Emperor already mentioned, and Pratavdana's son Vatsa II of the dynasty of the Kasi kings. Bruhadradha son of Divradha other than the Sovereign of Magadha was also his contemporary. The above Sovereigns ruled 30,000 years each.

They all were protected from Parashurama by hiding them.

Vide—Sri Mahabharatam, Shanti Parvam, Chapter 49.

Vatsa I was an ancestor of Vatsa II and also called Shatumpi because he won all his enemies namely
Bhadreshaya and his sons who were ancestors of Kartaveeryarjuna. He was also called Rutadhvaja for his truthfulness and Kavanaayashna for his possession of a horse called Kavalaya.

Authority—Sri Vishnu Puranam, Amsha 4, Chapter 8, Stanzas 11 to 15.

He ruled 70,000 years. His son by his Queen Madaleena was Abhaka who gave his eyes to a brahman. This Abhaka ruled 66000 years after him and had everlasting youth.

Vide:—Markandeya Puranam, from Chapter 18 to Chapter 39.
See Ramayananam, Ayodhya Kandam, Sarga 14, Stanza 5.
See Vishnu Puranam, Amsha 4, Chapter 18, Stanza 17.

Dhanwantary was his ancestor who was first born in the churning of the Milky Ocean was again born in the dynasty of Kashi Kings to Deerghatama. His time cannot be ascertained.

Vide:—Sri Vishnu Puranam, Amsh 4, Chapter 28, Stanza 10.

Moolaka's son was Dasaradha 1 who ruled 30,000 years after him. His son Ilabila or Ulicepea II ruled 30,000 years after him.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 38 or 75.
Satyavrata II, a descendant of Satyavrata I, did not follow his father's footsteps and ruled for 30,000 years until thirty thousand years were remaining to the end of Shuddha Dwaparam of 26th Mahayngam. He ruled in Sourashtra with Natakapura as his capital, which was the capital of his ancestors from Raji. He crowned his only son Subhavrata at the age of 12 and making penance went to Heaven. In the same year Subhavrata conquered the whole Earth and ruled as Chakravarti. Soon after his conquests, he came to Shobhanachala Mount in Andha country north of the Krishna River near Bezwada by the advice of Sanatkumara. He made penance on the bank of Varaha Pushkarani at the foot of the Hill; when Sri Narasimha appeared to him when the King prayed that He may stay on the Mount and be worshipped by him. God Narasimha did likewise and Subhavrata built a temple to the God and worshipped Him staying with his only Queen Shubhangi near the Hill in a capital called Shooracenapuri built by him.

Authority:—Sri Shobhanachala Mahatmyam, Chapters 2 and 3 and Chapter 9.

He ruled 30,000 years up to the end of the Shuddha Dwaparam. After him his son Satyavrata III ruled 150 years in the beginning of that Dwapara Santhyangam. We have no information of the Dynasty afterwards. More of these Sovereigns in the second part.

After Dileepa II Viswasaha is mentioned. It is said that in his misrule there was a great famine for 100 years to suppress which Vasishtha performed a sacri-
flee, when Khatwanga the Emperor was born from the fire. Therefore Vishwasaha ruled 15 years when 85 years were remaining to the end of the Sandhyamsa at the end of the Kali Yugam of 26th Mahayugam. There was one hundred years' famine including the 15 years of misrule of Vishwasaha who died at the end of 15 years. There was anarchy and torture to the people for 85 years. Then Vasishtha performed sacrifice when the Emperor Khatwanga was born from the fire.

Vide:—Bhavishyat Puranam, Pratisarga Parvam, Chapter 1, Stanzas 46 and 47.

KHATWANGA.

Therefore Khatwanga was born at the beginning of the Sandhi of the Kruta Yugam of the 27th Mahayugam. He ruled as Chakravarti for 100000 years. He helped Indra by winning his enemies. His son Deerghhabahu ruled 25,000 years after him and he was not a Chakravarti.

Vide:—Bhavishyat Puranam, Pratisarga Parvam, Chapter 1, Stanzas 48 to 50.

Between Deerghhabahu and Sadarshana Krutayuga Sandhi less 100000+25000=125000 years ShuddhaKruta Yuga, Kruta Yuga Sandhyamsha, Treta Yuga Sandhi, Shuddha Treta Yuga and Treta Yuga Sandhyamsha less 5000 years passed, Kruta Yuga Sandhi is 144,000-125,000=19,000. The duration of reign of the Sovereigns then was 25,000 years. Therefore 1 Sovereign ruled in that time. Shuddha Kruta Yuga is 1440,000 years. The duration was 100,000 years, during that time 1440,000/100,000=14+1=15 Sovereigns ruled Kruta Yuga Sandhi.
Yamsha is 144,000 years. The duration then was 6,000 years. Therefore in that time 144,000 / 6,000 = 24 Sovereigns ruled.

Treta Sandhi is 108,000 years, the duration then was 20,000 years, therefore 108,000 / 20,000 = 5 + 1 - 6 Sovereigns ruled. Shuddha Treta Yuga is 108,000 years. The duration was 80,000 years and therefore in that time 108,000 / 80,000 = 13 + 1 - 14 Sovereigns ruled. Treta Sandhyamsha is 108,000 years. The duration then was 5,000 years. Therefore in that time 108,000 / 5,000 = 21 + 1 - 22 Sovereigns ruled.

Therefore in Kruta Yuga Sandhi 1 Sovereign ruled.

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<th>In Shuddha Kruta Yuga</th>
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<tr>
<td>Kruta Yuga Sandhyamsha</td>
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<tr>
<td>In Treta Sandhi</td>
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<td>In Shuddha Treta</td>
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<td>In Treta Sandhyamsha</td>
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80 Sovereigns ruled between Decrghabahu and Sudarshana

Sudarshana was mentioned afterwards. But it is said in Bhavishvat Puranam Pratisarga Parvam, Chapter 1, that there was a Deluge in his time and he ruled 5,000 years before the Deluge. Therefore he at first ruled 5,000 years at the end of the Sandhyamsha at the end of the Treta Yuga of 27th Mahayugam. Then great winds blew and great fires burned the Earth for 5 years and in another 5 years the Bharata Varsha was submerged by the oceans.
Then Sudarshana by the advice of Kalika Devi went to the Himalayas, which were not submerged, with some Sovereigns some brahmanas like Vasishtha and Vaishyas and Soodras and stayed there until the Deluge was over. At the beginning of the Dwapara Yuga Sandhi of 27th Mahayugam he returned to Ayodhya when the waters subsided and the Earth became habitable 10 years after.

*Vide:*—The above Puranam in the same portion Chapter 1, Stanzas 51 to 61 and Chapter 2, Stanzas 1 to 3.

He ruled for ten thousand years in all. This Sudarshana was mentioned only in Sri Ramayana, Bala Kandam, Saiga 70, and Bhavisbyat Puranam, abovesaid portion. 'After Sudarshana, Dileopa III is mentioned. But Dileepa's son was Raghu III whose son was Aja, grandfather of Rama.

*Vide:*—Sri Hari Vamsham, Parvam 1, Chapter 15, Stanzas 24 to 26 and Sri Bhavisbyat Puranam in the portions above mentioned Chapter 2, Stanzas 3 to 7.

Between Sudarshana and Dileepa the following number of Sovereigns ruled.

Twenty Seventh Mahayugam, Dwapara Sandhi is 72,000 years. In this time Sudarshana ruled 5,000 years; the remaining time is 72,000-5,000=67,000. In this time the duration was 7500. Therefore 67,000/7500=17+1=18 Sovereigns. Shuddha Dwaparam is 720,000 years.
The duration in that time was 30,000 years and therefore in that time $7,20,000/30,000=24$ Sovereigns ruled. Dwapara Sandhyamsha is 72,000 years. In that time the duration was 160 years. Therefore $72,000/160=450$ Sovereigns ruled. Kali Yuga Sandhi is 36,000 years. In that time the duration was 60 years. Therefore $36,000/60=600$ Sovereigns ruled. Shuddha Kali Yugam is 3,60,000 years. In that time the duration was 90 years and therefore $3,60,000/90=4000$ Sovereigns ruled. Kali Sandhyamsha is 36,000 years, the duration in that time was 15 years. Therefore in that time $36,000/15=2400$ Sovereigns ruled. Therefore in the 27th Mahayugam,

in Dwapars Sandhi 18 Sovereigns ruled.
in Shuddha Dwaparam 24 do
in Dwapara Sandhyamsha 450 do
in Kali Yuga Sandhi 600 do
in Shuddha Kali Yugam 4000 do
in Kali Yangam 2400 do

7492 Sovereigns ruled.

In the 28th Mahayugam,
In Kruta Yuga Sandhi \(1,44,000/25 \times 0=5+1=6\)
In Shuddha Kruta Yugam \(14,40,000/1,00,000=14+1=15\)
In Kruta Yuga Sandhyamsha \(14,40,000/6,000=24\)
In Treta Yuga Sandhi \(1,08,000/20,000=5+1=6\)

Shuddha Treta Yugam is 10 80,000 In this time. Dileopa ruled 60,000 years and Raghu III the Great ruled 43,000 years. The remaining time was 10,80,000 
\((80,000+43,000=1,23,000)\) i.e. 10,80,000 \(1,23,000=9.57,000\)
During this time 9,57,000/60,000=11+1=12 Sovereigns
ruled. In 28th Mahayugam \(6+15+24+6+12-63\) Sovereigns ruled. In the 27th Mahayugam, 7492 Sovereigns ruled. Therefore \(7492+63=7555\) Sovereigns ruled, between Sudarshana and Dileepa III.

**DILEEPA III, 28TH MAHAYUGAM.**

By the critical study of Uttara Kandam of Sri Ramayananam especially Sarga 74 Sri Rama ruled 1,000 years at the end of the Sandhyamsha at the end of the Treta Yugam of the 28th Mahayugam and ten thousand years in the Sandhi of Dwaparam. Such being the case his father Dasaradha must have ruled before him in the Treta Sandhyamsha. He ruled 60,000 years.

Vide.—Sri Ramayanam, Bala Kandam, Sarga 20, Stanza 10

Dasaradha's father Aja ruled 5,000 years before him. This time \((\text{i.e.}) 60,000+5,000+1,000\) years will leave 1,08,000—66,000—42,000 from the beginning of the Sandhyamsha. Aja's father Raghu III was a Chakravarti. Therefore he ruled 85,030 years. He ruled 85,000—42,000=43,000 at the end of Shuddha Treta Yugam and 42,000 from the beginning of the Sandhyamsha. Raghu's father Dileepa III ruled 80,000 years as he was not a Chakravarti before Raghu III. Between Sudarshana and Dileepa III 7555 Sovereigns ruled as stated before.

Of those Sovereigns who have been left out in Puranas Sri Ramayananam states the following: Agara-vrana I, Sheoghraga I, Maru I, Prashushhruka I, Ambareesha Y, Nahusha, Yayati and Nabagha IV. Dileepa
III and Raghu III were not stated in Sri Ramayana, Bala Kandam; Sarga 70. Dileepa III was mentioned in Sri Hari Vamsam and Bhavishyat Puranam and Padma Puranam: He had Raghu III by his wife Sudakshina. His history which Kalidasa describes such as his obtaining a son called Raghu by serving the cow called Nandina of his preceptor Yasishta was from Padma Puranam, Uttara Khandam, Chapters 202 and 203. In his history in hermitage after his reign where the description of Heaven and other Vyuha Lokes, history of ten incarnations and superiority of Sri Narayana, are stated in 223 to 255 Chapters of Uttara Khanda of the same Puranam. This Dileepa ruled 80,000 years when 43,000 years were remaining in the Shuddha Treta Yugam. His father was stated as Daliduha in Sri Hari Vamsam, In Hari Vamsam another Anaranya and Raghu are stated between Moolaka and Dileepa III. The lineage between Anaranya III and Dileepa III is stated as Anaranya III, Nighoa who had two sons, Anamitra and Raghu II. Anamitra's son was Daliduha the father of Dileepa III. All these Sovereigns ruled 80,000 years each in Shuddha Treta Yugam.

Authority:—Sri Hari Vamsam, Purvan 1, Chapter 15, from Stanza 23 to 24.

RAGHU III THE GREAT.

Raghu III was the Emperor. He was mentioned in all the Puranas and Sri Harivamsham. His history described in Raghu Vamsam was probably from the following sources. His birth was from Padma Puranam, Uttara Khanda, Chapter 203. His Vishwajit sacrifice and the
incident of Kubora filling his treasury, in fear of him when he started to conquer him to bring money to give to Kontha as stated in Sargam 5 of Raghuvamsham is from Sri Ayodhya Mahatmyam of Rudrayamala Chapter 11. From the above Chapter it is evident that Raghu III conquered the whole Earth and ruled as Chakravarti. But the Sovereigns that Kalidasa mentioned both in the conquest of the Emperor and in the marriage of his son Aja in 4 and 6 Sargas of Raghuvamsham were not the contemporaries of Raghu for this reason. In the Sarga Pushpapuri or Patalipuri was mentioned as capital of Magadha.

Vide:—Sarga 6, Stanzas 21 and 24.

The capital of Magadha from the beginning up to the end of Dwaparam i.e. the time of Pandavas was Girivraja where Bhima is said to have gone there and killed Jarasandha. Girivraja was built by Vasu one of the sons of Kusa of Lunar Raco.

Vide:—Sri Mahabharatam, Sabha Parvam, Chapter 21, Stanzas 1 to 3.
Sri Ramayanam, Bala Kandam, Sarga 32, Stanza 7.
Vayu Puranam, Uttara Khandam, Chapter 37, Stanza 291.

Pushpapuri was built by Udayana of Shishunaga Dynasty in Kali Yugam.

Vide:—Chapter 37, Stanza 313 of Vayu Puranam, Uttara Khandam.

Therefore the Sovereigns and countries mentioned by Kalidasa in the Sargas 4 and 6 were not contemporaries
with Raghu III the Great, but were the contemporaries of Kalidasa and his beloved Emperor Vikramaditya the Great. Raghu the Great ruled 43,000 years at the end of the Shuddha Treta Yugam and 43,000 years in Treta Bandhrvamsa, 85,000 in all. He crowned Aja and led the life of an ascetic until his death near the capital by his son’s request.

Vide—Raghuvamsaham Sarga 6 Stanzas 14 to 25

Aja was the only son of Raghu III which fact is stated in all the Puranas and in Sri Raghuvamsaham. He married Indumati the sister of a king of Vidarbha in a Swayamvaram which fact Kalidasa described in Raghuvamsaham and is corroborated in Sri Dwarka Tirumala Mahatmyam as stated below. On the way to Vidarbha he relieved a Gaudhari from an elephant form in which he attained from the curse of a Sage by hitting him with an iron on his face and obtained Sammohanastra from him. When he was returning to his father’s capital Ayodhya from Kundinav capital of Vidarbha he was surrounded by all the Princes who came to the Swayamvaram near the place where the temple at Dwarka Tirumala in Krishna District now stands. Then he prayed God Sri Venkatachalahpatt by the advice of Vasishtha and by His divine blessing defeated all his foes. Then he established God Sreenivas who appeared to him on that hill of Dwarka Tirumala and building temples worshipped Him. Thence he went to Ayodhya.

Vide—Sri Dwarka Tirumala Mahatmyam, Chapters 2, 3 and 4.
Soon after he was crowned by his father.
About 5000 years after he was crowned by
his father Dasaradha was born to him. So far we may
follow Raghuvamsha of Kalidasa.

Vide—Sargas 5, 6, 7 and 8 up to Stanza 30

But afterwards according to Raghuvamsha
Sarga 8, Stanza 37 he lost his dear queen and himself
died by falling into the water at the confluence of the
Googa and Sarayu.

Vide.—Raghuvamsaham, Sarga 8, Stanza 95

This statement we cannot accept as I was unable
to find any source for it and as it is said in Nagara
Khandam, Skanda Puranam that Aja lived an ascetic
life and ruled 5000 years. The history is as follows.

Vide—Skanda Puranam, Nagara Khandam, Chap-
ter 95

Aja protecting his people as his sons thought that
the chief duty of a sovereign is to protect the subjects,
therefore taking rents from them and thus troubling them
he thought that is is not becoming a Sovereign. Reots
are wanted to maintain an army to protect the Empire.
Therefore he resolved to make penance and by pure
divine power to protect the realm. Then he went to the
sacred place of Tnavakeshvarana by the advice of Vasishta
and made penance praying Parvati. Soon after Parvati
appeared to him and asked him to name his wish. Then
the Sovereign bowed and requested "By your favour my
astras must punish all those that swerve from justice
such as those that think of connection with others' wives
and other sins and protect the good. And by your favour
I may obtain those Mantras or chants by which all
diseases of my subjects may be got rid of". She praised him saying that none else wished such an unselfish wish and granted him all he wanted. Then he returned to the capital and gave all his elephants, horses, chariots to Brahmans and was guarding all the Deities of the diseases who attained the form of goats with no other dress on him than that of a shepherd. Hence he got the name Ajapala. Then in his realm none dared to do sin. Whoever does he received the fitting punishment at the very moment from the Astras. Therefore all his subjects were just.

Then we follow Prabhasa Khandam, Chapter 58 of the same Puranam.

While he was ruling thus, Ravana was informed that Ajapala alone did not send his subsidy which all the others on the Earth have sent. Then Ravana was angry and sent his ambassador Dhoomraksha to Ayodhya demanding that unless Ajapala sends his subsidy his head would be cut off. The ambassador went to the Sovereign whom he found guarding his goats with a cloth of gold on him and vanquishing his enemies by writing their names on the ground. He delivered his embassy. Then the Sovereign told him that all the wealth he had were those goats and he would send one of them. So saying he sent the Deity of Malaria who went in an instant to Ravana and overtook him. Then Ravana fell on the ground shivering and sent word to the Sovereign to take back the subsidy and govern unmolested. Then Ajapala called back the Deity when Ravana was saved. Again we follow from the previous chapter while Ajapala was thus ruling justly 6000 years passed. Then
Yama was grieved because no soul came to his jurisdiction from the realm of Ajapala. Then he went to Brahma and informed his grief, when Brahma looked at Shiva who was sitting by. Then Shiva promised them to take Ajapala away from the Earth. He went to the Earth to Ajapala and told him that he was pleased by his charitable reign and actions and it was time that he must leave the Earth and he had him to accompany him. Then Ajapala said that he would crown his son Dasha-radha and come. Then Shiva said that his son would become king himself and he need not crown him and asked to follow him with his wife. Then the Sovereign consented and establishing Parvati there merged in the pool he dug and was taken with his wife with their carnal bodies by Shiva to Patala. Therefore Ajapala ruled 5,000 years. From this history it is evident that his Queen Indumati did not die before him.

15th Chapter.

DASARADHA II.

(A BOY KING AND A CROWNED CHAKRAVARTI).

Then his son Dasaradha II was crowned at Ayodhya by the ministers. From the tenor of the end of Chapter 05 of the Nagara Khandam and Sri Ramayanam, Ayodhya Kandam, Saraga 63, Stanza 14, he was crowned in his boyhood. Therefore he was born at about the end of his father's reign of 5,000 years, and was crowned when he attained about 1000 years and was unmarried.

Vide:—The above authority of Sri Ramayanam.
About 500 years before his marriage on a dark night of the rainy season he was in ambush on the bank of the Sarayu wishing to shoot any beast that came to drink in the river. At midnight in pitch dark the boy of a Vaishya Sago came to the river to take water for his blind parents. When he was filling the Kamandalam, Dasaradha shot him with an arrow taking him to be an olophant when the boy fell crying "Who has killed me a peaceful Sago boy?" The Sovereign was frightened and going to the place found him lying in his death agony. The boy told his story and expired when the Sovereign plucked off the arrow at his request. The King took the water to the blind parents of the deceased Sago boy and informed them his gross fault. Then he led the crying couple to the river and made them feel the corpse. They cried and cursed Dasaradha that he would die with a grief of the separation with his son and ascending funeral pil to with their son, went to Swargam with him. Dasaradha returned home.

Authority:—Sri Ramayananam, Ayodhya Kandam, Sarga 63 and 64.

About 500 years after he conquered the whole Earth. On his return he wooed Kousalya daughter of Bhanumon King of Southern Kosala, a Kingdom south of the Sarayu and went to his capital at the age of about 1000 years! This Kingdom of Southern Kosala was established by one of the sons of Ikshwaku. The son of Bhanumon who was also called Bhanumon was ruling when Sri Rama went to Aranyavasa.

Vide:—Sri Ramayananam, Ayodhya Kandam, Sarga 52, Stanza 46.
While Sri Rama was in the forest, this Bhanumon might have died without issue and his dynasty might have come to an end as we do not hear him in the coronation of Sri Rama or afterwards. After Dasaradha returned to the capital the marriage was settled. Then Narada went to Ravana and told him that God would incarnate to Dasaradha and Kousalya and kill him. Then Ravana took vow to prevent the union of Dasaradha and Kousalya. Then he went to Southern Kosala defeated the King and closing Kousalya in a box and throwing it in the Ocean ordered Samudra Rajah (the Lord of the Ocean) to protect the box in him until his further orders. Samudra Rajah gave it to the care of a whale who was roaming in the Ocean with it. Then Ravana went to Ayodhya and destroyed the boat in which Dasaradha was taking a pleasure trip in the Sarayu with some of his attendants and his minister Sumantra. All in the boat were drowned except the Emperor and Sumantra his Minister. The boat sank in the river, the Minister and the Emperor were carried away by the current of the river first to the Ganga and thence to the Ocean on a plank of the shattered boat where they swam the whole night. They did not perish by praying God. By day break they reached an island. The box in which Kousalya was enclosed was carried in Ocean by the whale, which roaming in the Ocean with the box, found an opponent coming to fight him and placing the box on the same island went to fight with him. During that moment Dasaradha landed there and opening the box found his dear Kousalya who was alive in the box by the favour of Sri Devi whom she prayed. Then they narrated each other their trou-
bles. Then Brahma and other Devas came there and performed the marriage. They were thus married on the 5th of Shuddha (bright half) Phalguna. Then the Devas told the couple not to be afraid and closed them in the box. Then the whale returned and taking the box was roaming in the Ocean. Ravana was informed of the marriage by Brahma, came to the Ocean and taking the box opened it. He found to his surprise Dasaradha in it with Kon-alya and Sumantra. When he demanded the reason Samudra Rajah pleaded his ignorance. When he wanted to kill them he was prevented by Brahma saying thus "You have placed Konalya alone in the box now three are there. If you kill them crores of them will be generated. Moreover Sri Rama will come now and kill you. Then Ravana sent the box containing the couple to Ayodhya by the order of Brahma.

When the Royal couple went to their palace a number of great festivities was observed by enthusiastic citizens.

Vide:—Ananda Ramayanam, Chapter 1.

Then he married Sumitra a daughter of a king of Magadha probably a descendant of Vasu the son of Kusha of Lunar Race. Afterwards he married 350 wives.

Vide:—Sri Ramayanam, Ayodhya Kandam, Sarga 49, Stanza 34.

Lastly he married Kaiköyi daughter of Ashwapatí, King of Kekaya Kingdom which formed a most part of the Panjab and a Sovereign of the Lunar Race promising to the king that he would give the throne to the son of Kaiköyi. Shortly after being requested by Indra to defeat his foe Shambhara alias Timidhwaja, he went to his town called Vaijayanti in Dandaka and killed the Rakshasz
after a hard and prolonged war. He had a daughter called Shanta from one of his 350 wives, whom Romapada his friend and King of Anga and a descendent of Anu son of Yayati, adopted and married her to Sage Rushyashrunga. So far from Sri Ramayananm, Ayodhya Kandam. Thence we follow from Skanda Puranam, Nagara Khandam, Chapter 96.

Thero he ruled the Empire with justice and peace. He heard from his astrologers that Saturn would pass across the constellation of Rohini, wherefore a fearful famine would occur for twelve years. Then Dasaradha riding on a Vimanam (airship) given by Indra, flew to the sky and ascending over the regions of the Sun and the Moon and Planets reached the regions of the Stars and stood in the way of the Saturn with a stringed bow and arrows. Thero he saw the Saturn passing under him and said "Leave the way of Rohini, otherwise I will kill you with my Astras". Then Saturn was astonished and asked him who he was and how he came there where no man could come. Then knowing all from Dasaradha and, the reason, of his coming, ho told that he was pleased by his unparalleled valour and consented not to go across the constellation Rohini and did accordingly.

Chapter 97.

Then Indra came to him and telling him that he was pleased by his chivalrous deed asked him to name his with. Then the Sovereign wanted his friendship. Indra consented and bade him to come to him to Navadhani vati in Swargam and sit by him in the assembly. Then they both returned to their capitals. Thenceforth
Dasaradha was going to Devadhan and sitting by Indra, used to enjoy the nautches and songs of Gandharvas and Apsaras and hearing the stories from the Sages, used to return. Then Indra used to have his throne washed and Dasaradha did not know it for long until Narada once came to him and revealed the fact. Then Dasaradha, not believing it once saw it himself by hiding himself somewhere after his stay with Shakra. Then he asked Indra for what sin of him, he was thus insulted. Then Indra told him that he had not sinned in any way, but the reason was because he had no sons.

Chapter 98.

Then Dasaradha was grieved and returning to his capital placed the Government of the Empire on his ministers and went to the sacred place of Hatakeswara and made penance near the temple of Parvati established by his father. When he made penance for 100 years, God Narayana was pleased and came to him riding on Garuda and asked him what he wanted. Then Dasaradha told him that he wanted sons. Then God promised to incarnate as his son and bidding him to return and govern justly as before disappeared. Then the Emperor returned to the capital well pleased. Thence we follow Sri Venkatachala Mahatmyam of Sri Varaha Puranam, Part 1. Then advised by his preceptor Vashishtha, Dasaradha went with him to Sri Venkatachalam and seeing Brahma and other Sages who were making penance to perceive Sri Srinivasa bowed them and himself made penance with his preceptor for the same purpose. Then he made penance praying God for some years. A golden temple set with gems appeared in the midst of a volume of lustre by the
side of the Swami Pushkarni. Then Brahma with Devas, the Sages and the Emperor prayed to God and entered the temple. In it they perceived God Srinivasa with Sri Devi and Bhudevi when they all bowed and prayed. Then God asked them what they wanted. Indra as the head of the Devas represented that Ravana defeated him and was teasing him and the three worlds and requested to kill him. Brahma asked by God requested that He may stay there for ever perceivable to all the people and relieving them from then difficulties. When He asked Agastya he represented the same. God granting the requests of them asked Shiva what he wanted. He said that he wants to stay near him always, when God ordered him to stay down the hill. Then He asked Dasaradha what he wanted when he requested that sons like Him might be born to him. Then God ordered him to return to his capital and perform the Putrakameshti, when He would incarnate to him in four forms. Then they were all pleased and Brahma performed a festival of ten days to God which thenceforth was called Brahmotsavam. After the festival they all returned to their respective places bowing God. Thenceforth God Srinivasa stays on the Mount appearing to all who come to worship Him and bestows their wants. Dasaradha returned to the capital and performing Ashwamedha first, then performed Putrakameshti having Rushyashringa as the conductor. Then a servant of Brahma issued out of the sacrificial fire and gave him a Payasam or Milk food and bade him to give to his wives when he will have sons by them. Then the Emperor was glad and bowing to the Devas, who then disappeared.
returned to the capital and gave the Payasam to his three principal wives Kousalya, Sumitri and Kaikeyi who became pregnant. This was in the Chaitra month. A year after, sons were born to them. In the midday of the 9th day of the bright half of the Chaitra God incarnated as Sri Rama to Kousalya; early the next day at the same time Bharata was born to Kaikeyi and in the next day Lakshmana and Shatrughna were born to Sumitra.

Vide:—Sri Ramayanam, Balakamndam, Sarga 18.

Bharata was the incarnation of Panchajanya, the couch of God. Lakshmana of Shesha and Shatrughna was the incarnation of God’s Sudarshana or the formidable Chakra of God.

Vide:—Padma Puranam, Uttarakandam, Chapter 242, Stanzas from 90 to 96.

Dasaradha ruled 60 thousand years and went to Ayargam when Sri Rama was 25 years.

Vide:—Sri Ramayanam, Bala Kandam, Sarga 20, Stanza 10.

Aranyakandam, Sarga 47, Stanza 10.

His contemporaries besides those, mentioned were Sumati of Visala and Seeradhwaja. Janaka of Mithila and Pratardhana of Kasi a descendant of Pratardhana I father of Vatsa contemporary of Moolaka and Ashwapatii of Kekaya. This Seeradhwaja ruled 80 thousand years.

Vide:—SrI Venkatachala Mahatmyam of Sri Bhavishyat Puranam, Chapter 1, Stanza 6.
Therefore he was 20 thousand years older than Dasaradha. Jatayu was also his contemporary who lived 60 thousand years.

Vide:—Sri Ramayananam, Aranya Kandam, Sarga 50, Stanza 19.

**SRI RAMA.**

Bow to that Srinivasa who at the request of Brahma Devas and Dasaradha incarnated to Dasaradha as Sri Rama and killed Ravana, the Great Asura who conquered and teased all the worlds, and saved all the worlds.

The history of Sri Rama is stated, everywhere in the Aryan Literature, in the Puranas, in Sri Bhanata, in Sri Harivamsham, in Sri Ramayananam and everywhere. But each of them state the history of the incarnation in different Kalpas. Sri Ramayananam of Valmiki is important as it describes the history of this Kalpa.

When Sri Rama finished his first horse sacrifice 1000 years were completed in his reign. When his sons Kusha and Lava were 12 years of age. Seeta was sent to the hermitage of Valmiki in the end of Treta Sandhyamsha. In the same year Kusha and Lava were born to Her. Sri Rama was 39 years old when he was crowned.

Those that differ must be understood as relating to the histories of other Kalpas than the present one and when they agree with it they can be taken as belonging to this Kalpa. Therefore Sri Rama incarnated when $1000 - 12 + 59 = 1039 - 12 = 1027$ years were remaining in the Sandhyamsha of the Treta Yugam of the 25th Mahayugam.
His history forms a big volume but I will mention it here very briefly. When he was 12 years old he followed Vishwamitra with Lakshmana and protected the sacrifice of the Sage killing Tataka in the way and her son Subahu and other Rakshasas and casting away Mareecha his brother in the ocean when they came to destroy the sacrifice.

Authority:—Sri Ramayananam, Bala Kandam, Sarga 20, Stanza 2.

Then Vishwamitra gave many astras to Sree Rama. Then being led by the Sage he went to Mithila the capital of Soeradhwaja Janaka meeting Sumati King of Vishala in his capital Vishala on the way and redisinced Ahalya of her curse near Mithila. Then Sri Rama broke the bow of Shiva which was given to him to be stringed which act none could do. Then Janaka inviting Dasaradha married his adoptive daughter Seetha incarnation of Lakshmi to Sri Rama, Oormila his own daughter to Lakshmana and Mandavi and Shrutakeertti daughters of his brother Kushadhwaja king of Sankasya in Kambhoja country to Bharata and Shatrughna. This celebrated marriage was performed on the full moon day of the Phalguna month. Then Dasaradha returned to his capital with his sons and daughters-in-law. On the way Sri Rama vanquished Sri Paiashuama who came and gave his own bow to be stringed, when Sri Rama drew his Vishnu's power from him in the act of taking the bow.
Then Sri Parashurama prayed him and returned to Mahendra Mount. Sri Rama entered the capital with all the relations and was living happily as a Prince under his father. Then we follow from Ananda Ramayananam, Sara Kandam. Shortly after the kings who were thwarted in their efforts to string the bow of Shiva given to them by Janaka formerly were jealous and surrounded Ayodhya when Sri Rama and his brothers defeated them. Thence we follow Vaitula Samhitaa. Then Timidhwaja’s or Shambhara’s son called Vishwambara came and besieged Ayodhya to revenge his father’s death caused by Dasaradha. Then Rama’s brothers defeated his army. Then Sri Rama killed him in a hard fight when Brahma was pleased and gave him astras.

Then we follow from Sri Ramayananam, Ayodhya Kandam. Then Bharta was taken with Shatrugbna by his maternal uncle Yudhajit to Rajagruha the capital of his father Ashwapati King of Kekaya.

Thus Sri Rama lived for 12 years with wife and brothers protecting the Empire and pleasing the parents, and the people. Then in his 25th year Dasaradha wanted to crown Sri Rama.

Aranya Kandam, Sarga 47, Stanza 10.

Then Kaikeyi pressed the Emperor to banish Sri Rama to the Dandaka forest for 14 years and crown Bharata instead according to the boons given to her by him when she carried him astray when he fell a swoon in the battle with Shambara or Timidhwaja and brought him to senses. Dasaradha was grieving to part with his dear son Sri Rama when Sri Rama came to him and
offered himself to go to banishment for 14 years in order to make his father truthful. The Emperor consented very unwillingly and Sri Rama went to the forest with Seetha and Lakshmana who would never leave him. He first went to Guha Chief of boatman caste on the northern bank of the Ganga and leaving his Chariot with Sunantra crossed the river on a boat brought by Guha and went to the hermitage of Bharadwaja at the confluence of Yamuna and Ganga in Prayagakshetra and by his advice went to the Mount Chitrakoota crossing Yamuna. When he was on the Chitrakoota, Dasaradha breathed his last and went to Swargam, being unable to bear the separation with Sri Rama, in the midnight of the 6th day of the separation.

Ayodhya Kandam, Sarga 63, Stanza 4 and Sarga 64 Stanza 79.

Then Vasishtha had Bharata brought from Rajagruha capital of Kekaya and requested him to be crowned and to govern. But he did not consent and cremating his father, went to Chitrakoota and requested Sri Rama to return to the capital and be crowned, to which Sri Rama did not agree and gave his wooden sandals at the request of Bharata to be placed on the throne instead. Then Bharata obeyed his brother and returning with Shatrughna stayed in Nandigrama a village near the capital and placing the sandals of his brother on the throne governed the Empire by the order of his brother. Sri Rama after the return of Bharata entered Daudakanavanam and roamed in the forest with his wife and brother Lakshmana for 14 years visiting many Sages and killing many Rakshasas their foes. In the end he went to Jana—
Stanam, a place on the Godavary near Nasik by the advice of Agastya. When he was living there, Shoorpanakha, sister of Ravana, came to his hermitage and went to devour Seeta when Sri Rama refused to marry her. Then Lakshmana cut off her nose and ears. Then she fled to her another brother Khara who was living in Janastanam and induced him to go to fight with Sri Rama. Khara came with a large army of 14 thousand. Sri Rama seeing them ordered Lakshmana to take Seeta to a den and stood for the fight. When they came he fought with them single handed and killed them all in a muhurta and a half (i.e., about 3 hours). Then Devas showered flowers on him. Then Sri Rama knowing that Ravana would come and carry away Seeta, He placed Her in the protection of Agni who took Her to Patala and was protecting ordering his wife Swaha to attend on Her. Then Sri Rama placed in the hermitage Vedavati in the form of Maya Seeta. Then Shoorpanakha fled to Lanka and informing Ravana what had passed induced him to kidnap Seeta. This he did making Mareecha an extraordinary golden deer set with gems and thus making Seeta to send Sri Rama to catch him and Lakshmana hearing the cry of Mareecha who cried dying “O Lakshmana protect” with an intent to seduce him. Lakshmana was also sent by Her in search of Sri Rama. Ravana killed Jatayu who came to relieve Seeta and broke his chariot killing the horses carried her to Lanka. Then Ravana placed her in Asoka garden, where she was for ten months, refusing Ravana’s threats and overtures and always thinking of Her husband. Sri Rama killed
Marecha and not finding Seetha was grieved very much and roamed in the forest with Lakshmana in search of Her. Near by He found Jatayu on death agony and sent him to Heaven by cremating him Himself. Then He went to Rushyamooka, killing many Rakshasas in the way of whom Kalaidha was the important. Near Pampa a pool of the Tungathadha River near Rushyamooka Shalani His devotee worshipped Him and ascended to Heaven. Then by His advice He met Sugreecva on the Rushyamooka loining thereto together with Lakshmana by Hanumon who was sent to Him by Sugreecva. He made friendship with Sugreecva and killing his elder brother old too Vati made Sugreecva Lord of Monkeys. Then after the rainy season was over Sugreecva sent many Vanaras in search of Seetha throughout the Earth. When Hanumon by the advice of Sampati brother of Jatayu leaped to Lanka over the sea and reached it after leaping 100 yojanams. He searched for Seetha throughout the island which was situated on the Equator and was 100 yojanams long and 30 broad.

Authority—Sri Ramayananam, Uttara Kandam, Saiga 5, Stanza 24.

He at last found Her in Asoha garden at about the end of the night and delievering to Her the erand of Sri Rama saying that He is safe and would soon relieve Her, killing Ravana. He gave Her the ring of Her husband and uprooting all the trees in the garden killed all the Rakshasas sent by Ravana to catch Him of whom Akshaya the yongest son of Ravana was important. At last he was caught by Indrput the eldest son of Ravana by throwing Brahmasstra at him and was taken to Ravana, who had his tail burnt. With that fire on his
tail Hanumon burnt the city and seeing Seetha again leaped back to his companions on the Indian shore. Then they all went to Kishkindha when Hanumon informed Sri Rama that he saw Seetha safe in Lanka. Then Sri Rama started with large forces of monkeys and reached the sea in few days visiting Sri Venkatachalam on the way and praying Srinivasa. Then Vibheeshana, youngest brother of Ravana advised him to give back Seetha to Sri Rama when he reproached him and sent him away. Then Vibheeshana came to Sri Rama and sought His protection. Then Sri Rama took him under His protection and had him crowned as king of all Rakshasas instead of Ravana. Then he had Setu built over the sea to Lanka by the Vanaras and crossing by it to Lanka killed Ravana with his brother Kumbhakarna and all his sons and his brothers sons and ministers in seven days by day and night incessant war. Then at last Ravana was killed in the end of Amavasya or New Moon day of Phalguna month. He installed Vibheeshana, younger brother of Ravana who sought His protection as Lord of Lanka and taking Seetha returned to Ayodhya with Vibheeshana and with all the monkeys showing to Seetha those places where the warriors were killed in the war. He brought to life all the Vanaras killed in the war by the boon of Indra and flying on the Pushpaka, the Vunanam which Ravana won from Kubera and which was now presented by Vibheeshana with his brother Lakshmana. Seetha, Vanaras and Vibheeshana reached Nandigrama. Bharata met him in Nandigrama and led him home. Then Sri Rama entered the capital with all His relations, the next
day at nightfall the sixth day of the first half of the Chaitra of the 15th year since he left it. The next day the seventh day of the month he was crowned when he was 39 years old. Then he was with Vanaras and Vibheeshana and Sages for 2 months while Agastya was telling stories to him. Then he sent the Vanaras giving them presents to their homes. He gave Sri Ranganatha to Vibheeshana and sent him back to Lanka. He bowed to his father-in-law Seeradhwaja Janaka and sent him to Mithila. Then he sent Yudhajit Prince of Kekaya saying that his father the King would be anxious about him. Then he embraced his father's friend Pratardhana King of Kasi and sent him. Afterwards he sent other kings with presents.

Authority:—Sri Ramayanam, Uttara Kandam, Sarga 38.

By this it is evident that Seeradhwaja of Mithila, Ashwapati of Kekaya, Pratardhana of Kasi were alive until the coronation of Sri Rama. They might have breathed their last and reached Heaven soon after as we do not hear of them in Sri Rama's first horse sacrifice. But we hear of Yuddhajit and Kushadhwaja otherwise called Lakshminidhi brother of Seetha. Sri Rama sent Seetha to Valmiki's hermitage when she was carrying about the end of Sandhyamsha of Treta Yugam. (i.e 11th day of the second half of Vaishakha). She delivered two sons Kusha and Lava on 4th day of the 1st half of Shravana of the 1st year of Dwapara Sandhi.

Authority:—Sri Ramayanam, Uttarakandam, Sarga 66, Stanza 13.
In the same month Shatrughna went to Madhur forest being sent by Sri Rama and killed Lavana. He stayed 12 years and built the town of Madhura and establishing a kingdom he returned to Ayodhya and bowed to his brother. He stayed with Sri Rama 7 days and returned to Madhura. Shortly after, on the 5th of Chaitra Month of 13th year of Dwapara Sandhi, Sri Rama began his first horse sacrifice in Naumisha forest. On the same day in the 14th year of Dwapara Sandhi it was finished.

Sarga 92, Stanza 2

Sri Rama performed one hundred horse sacrifices in all during His reign of 11 thousand years. He performed the first horse sacrifice in Naumisha forest when 1000 years passed in His reign.

Authority—Sri Ramayananam, Uttar Kandam, Sarga 99, Stanza 9

Then Lakshmana and Pushkala with a large army and with Sugreeva and Hanumon and the army of Vanaras followed protecting the horse. Then many Sovereigns captured the horse with whom Lakshmana and Pushkala and the Vanaras fought and released the horse. At last the horse went to the hermitage of Valmiki when Lava captured it. Then a battle ensued between him and the army which followed the horse. Lava defeated all the army together with Vanaras including Sugreeva, Hanumon and Pushkala. Then Lakshmana fought with Lava and made him swoon by wounding with arrows and was carrying him to Sri Rama on his chariot. Then Kusha who went to forest to fetch fruits before the horse came to the hermitage came to his
mother and learning the fate of Lava went to the battle field and attacked Lakshmana. He again defeated all the army and released Lava who revived from the swoon. Then both fought furiously and made Lakshmana, Pushkala and other Sovereigns swoon. Then they returned to the hermitage capturing Sugreeva, Hanumon and Jambhavon. Then by the advice of Valmiki they took the milk of Seetha and sprinkled on Lakshmana, Pushkala and on the army when they rose revived. Then by the advice of Valmiki they restored the horse to Lakshmana when he returned to Sri Rama. Then Valmiki went to the Sacrifice with Kusha and Lava when Kusha and Lava sang Sri Ramayana before Sri Rama. At the end Sri Rama knew that Kusha and Lava are His sons and had Seetha brought to Him. Then He wanted Her to prove Her chastity by making a vow. Then She requested Her mother the Earth to open and take Her in if She is true to Her Lord. Then the Earth opened and a golden throne came out borne by serpents when the Goddess of Earth came out and placing Seetha on the throne took Her into the Earth. Then Sri Rama was sorry and wanted to kill the Earth. Then the Sages and Brahma consoled Sri Rama saying that the destiny is so and He would meet His Queen when He returns to Sri Valanatham. Then Sri Rama finished the sacrifice having a golden image of Seetha by His side and returned to the capital with his sons.
By this time 1,000 years have passed in his reign.

Authority:—Sri Ramayana, Uttara Kandam, Sargas 98 and 99, Stanza 9.

Then Sandhyamsha of Tiota Ygam also passed. Afterwards He ruled 10,000 years that is in Sandhi of Dwapara. About the time Kusha and Lava were born, Taksha and Pushkala were born to Bharata, Angada and Chandraketu to Lakshmana, Subahu and Shoorasena or Shatrughati to Shatrughna.

Authority:—Uttarakanda, Sarga 100, Stanza 16, Sarga 102 Stanza 2 and Sarga' 103 Stanza 11.

Sri Vishnu Puranam, Ainsha 4, Chapter 4, Stanza 47.

Sri Rama married girls of various kings to His sons and to the sons of His brothers.

Sri Rama married Kusha to Champika and Lava to Sumanati daughters of Bhoorikeoti King of Utkala.

Vide:—Ananda Ramayana, Vivaha Kanda, Sargas 1 and 3, Stanza 50.

He married 1. Chandrika.
2. Chandravadana.
3. Chanchala.
4. Chapala.
5. Achala daughters of a Gandharva, and
   1. Kanjanana.
   2. Kanjanatra.
   5. Kalka
7. Malati daughters of Nagas or serpent Kings.
To his second son Lava and the sons of his others thus.

1. Lava married Kanjanana.
2. Angada—Kanjakshi and Chandrika.
3. Chandraketu—Kanjanghri and Chandrasya.
4. Pushkala—Kalavati and Chanchala.
5. Taksha—Kalika and Chapala.
7. Shatrughati—Malati.

Authority:—Ananda Ramayanam, Vivaha Kanda, Sarga 6.

Afterwards Shatrughati married another wife called Madanasundati daughter of Kambukantha King of Kanchi in Swayamvara.

Authority:—Sarga 5.

Sri Rama won the whole Earth and ruled as Chakravarti.

Vide:—Sri Ananda Ramayanam, Rajya Kanda, Poorva Khandam.

Then about the end of his reign He sent Bharata on the representation of Yuddhajit King of Kekaya to conquer the Gandharvaaas on both the banks of Sindhu who were causing troubles to the people. Bharata went there and conquered them. He divided the country on both the banks of the Sindhu into two portions and naming the eastern portion as Gandharva country and the western as Gandhara country and built capitals to them called Takshasila and Pushkalavati respectively and established
Dovas’ bodies. Then Sri Narayana ordered Brahma who came there with all the Devas and was praying Him, to send all the citizens to the Santanika Loka which forms part of Karana Vaikuntha of Sri Vasudeva form of God which is situated immediately below Prakruti which was obeyed. Then God returned to Heaven. Thus God incarnating as Sri Rama ruled 1,000 years in the Sandhyamsha of Treta Yugam and 10,000 years in the Sandhi of Dwaparam. He performed his first horse sacrifice at the end of Sandhyamsha of the Treta Yugam and 99 horse sacrifices in the Sandhi of the Dwaparam. His contemporaries were his brother-in-law Kushadhwaja or Lakshminidhi son of Sce eradhwaja of Mithila country, Yuddhajit uncle of Bharata and son of Ashwapati of Kekaya country. There were some other petty kings, stated in Padma Puranam, Patala Khandam, from Chapters 9 to 65, in his first horse sacrifices, who ruled in Utkala country and those stated in Anandaramayana, Vivaha Kanda, Sargas stated above.

Anjaneya stays until the end of the present Brahma and then becomes Brahma.

Authority:—Sri Venkatatchala Mahatmyam of Bhavishyat Puranam, Chapter 9, Stanza 200.

All the Vanaras were born long before the incarnation of-Sri Rama. Of them Jambavon was born to Brahma about the beginning of the Manvantaram. Shortly after Mainda and Dvivida were born to Ashvinis. These three assisted Devas in the War between Indra and Bali. Anjaneya was born to Vayu and Anjani about the beginning of the Shuddha Treta Yugam of 19th Mahayugam.
Vide:—Sri Venkatachala Mahatmyam, in Brahmanda, Purana, Chapter 4, Stanzas 51 to the end and Chapter 5, from Stanzas 1 to 44.

In the beginning of the Kruta Yugam of the 19th Mahayugam Vali and Sugreeva the brother Lords of all the Vanaras were born to Ruksha a Vanara created by Brahma who became a female by the curse of Parvati to Indra and Surya respectively.

Sri Rama was 96 inches high thus:

It is said He was 4 Kishkus high. 1 Kishku = 24 inches. Therefore He was 96 inches high.

Authority:—Sri Ramayanaam, Sundara Kandam, Sarga 35, Stanza 18.

Kumbhakarna was 600 Dhanus or bows long and 100 bows wide. 1 Dhanus = 96 inches.

Authority:—Sri Ramayanaam, Yuddha Kandam, Sarga 65, Stanza 42.

Sri Rama sat on the throne and performed the State affairs throughout the forenoon and enjoyed with His Queen in the Harem throughout the afternoon.

Authority:—Sri Ramayanaam, Uttara Kandam, Sarga 42, Stanza 27.

End of Chapter 16,

Chapter 17.

SRI KUSHA.

After Sri Rama returned to Heaven all the brothers and cousins combined and made Kusha the Emperor. He ruled the whole Earth as Chakravarti.

Vide.—Sri Raghunavamsham, Sarga 16, Stanza 1.
While he was ruling in Kushavati about a century passed. Then the Deity of Ayodhya came to him at a night and requested him that because she was made devoid of people by Sri Rama by taking them to Santanika Loka when he returned to Heaven, she fell into complete ruins. Then she prayed Him to come to her city and settle there and rule her like his forefathers. Then the Emperor consented and when day broke informing his ministers went to Ayodhya with his harem and ministers giving the Kushavati to Brahmans.

Vide:—Sri Ayodhya Mahatmyam, Chapter 5, Stanzas 1 to 15.

He rebuilt the city of Ayodhya and transferred his Government thereto. Once he was taking pleasure with his harem in a boat on the river when his amulet fell in the river which Kumudwati sister of a serpent king called Kumuda who resided in the river took it wishing to marry the Emperor. The Emperor not finding the ornament which was given to his father by Agastya and by his father to him was enraged and aimed an Agneyastra at the river. Then the Goddess of the river being afraid appeared to him and told him how his valuable ornament was stolen. Then Kusha began to aim Garudastra at the Naga when the Naga or the Serpent King Kumuda came and bowing presented the ornament. Then Shiva also came there to save his devotee Kumuda when Kusha bowed him and asked the reason of his coming. Then Shiva pleaded for Kumuda and requested Kusha to marry his sister Kumudwati. Kusha accepted and marrying Kumudwati entered the palace with her when Shiva went away.
Vide:—Sri Raghuvamsham, Sarga 16 and
Sri Ayodhya Mahatmyam, Chapter 5, from
Stanza 14 to Stanza 33 for all the above.

Then Kusha had 8 sons, the eldest of whom was
Atidhi and a daughter called Kanakamalini by Kumudwati
and some daughters by Champika and Lava and other
Princes had 8 sons and a daughter each who were all
born while Sri Rama was on the Earth.

Vide:—Sri Raghuvamsham, Sarga 17, Stanza 1
and
Sri Ananda Ramayana, Vivaha Kandam,
Sarga 4, from Stanzas 14 to 15.

Ho married his daughter Kanakamalini to Yadu-
shekhara a Prince of the Yadava Dynasty and gave the
town of Madhura to him.

Vide:—Sri Yadavagiri Mahatmyam of Nalada Pur-
ana, Chapter 6 pages 31 to 34.

Then we follow from Skanda Purana. While he was
ruling the whole Earth residing at Ayodhya some Rak-
shasas came from Lanka and establishing some lingas in
Hatakeshwara were worshipping. But at the same time
they began to devour people in the neighbourhood and
the pilgrims as well. The Brahmans living there went to
Ayodhya and informed Kusha of the atrocities of the
Rakshasas. Then Kusha sent an ambassador to Vibhees-
shana ordering him to punish the Rakshasas. Then
Vibheeshana cursed the Rakshasas that they should have
no food and ordered them to cover the lingas with earth
and not to go there. When they pleaded mercy he said "I
am not the master to excuse you. Kusha the Emperor
alone must excuse". Then they went to Ayodhya with the
ambassador who presented the presents sent by Vibhees-
shana and pleaded for the Rakshasas. Then Kusaha ordered them to cover those lingas first and when they did so he provided them with some food. Then he sent some presents to Vibheeshana and those that were sent by him were given to the brahmans, who came to him (Kusaha) from Hatakeshwara going there with them and his Kusaha brother Lava established two lingas in his name and in the name of his brother and returned to Ayodhya.

Vide:—Skanda Puranam, Nagara Khandam, Chapter 104 and 105.

At the end of his reign he was invited by Indra to vanquish some Rakshasas who invaded Swargam. He met them single-handed and defeated the Rukshasas but was treacherously murdered by them when his soul went to Heaven together with those of his wives.

Vide:—Sri Raghuvamsham, Sarga 17, Stanzas 5 and 6.

As Kusaha was Chakravarti and ruled in Dwapara sandhi, he must have ruled 30 thousand years like Sagara but lived 10 thousand years under his father Sri Rama. Therefore Kusaha ruled 20,000 years.

ATIDHI

After hearing the demise of Kusaha the ministers crowned his eldest son Atidhi as the Sovereign according to the order of Kusaha when he was leaving them. After Kusaha we have no history about his successors except their names. Atidhi married a daughter of king of Nishadha and had a son called Nishadha of blue color like the sky.

Vide:—Raghuvamsham, Sarga 18, Stanza 1.

Nishadha's son was Nala II. His son was Nabha. From Sri Raghuvamsham, Sarga 18; Stanzas
1 to 4, we know Atidhi and Nishadha were Chakravartis. Afterwards we have only names, until Bruhadabal, who lost his life in the first Mahabharata war in the end of the Sandhyamsha of Dwapara. We will see how many Sovereigns ruled between Kusula and Bruhadabal. Sri Rama ruled 10,000 years from the beginning of the Sandhi of Dwaparam. Then Kusha ruled 20,000 years. Then Atidhi ruled 30,000 years. Then Nishadha ruled 30,000 years. Atidhi and Nishadha ruled 30,000 years each as they were Chakravartis even though they were born in the Sandhi of the Dwaparam. Then the time to the end of the reign of Nishadha would come up to this. The Sandhi of the Dwaparam is 72,000 years in which Sri Rama reigned 10,000 years and Kusha reigned 20,000 years = 30,000 years. The remaining time in the Sandhi was 72,000 – 30,000 = 42000 years. Atidhi ruled 30,000, 42000 – 30000 = 12000 years were remaining in Dwapara Sandhi. His son Nishadha ruled 30,000 years after as he was also a chakravarti. He ruled 12,000 years in Dwapara Sandhi and 30000 – 12000 = 18000 in Shuddha Dwaparam. The remaining time in Shuddha Dwaparam was thus, Shuddha Dwaparam = 72000 – 18000 = 702000 years. The duration of reign in Shuddha Dwaparam was 30,000 years. Therefore 7,02,000/30,000 = 23 Sovereigns ruled. The 24th one ruled 12,000 years that remained in Shuddha Dwaparam. He ruled in Sandhyamsha 30,000 – 12,000 = 18,000 years. The Sandhyamsha is 72,000 years. The remaining time was 72,000 – 18000 = 54,000 years. The duration of reign in Dwapara Sandhyamsha was 150 years. Therefore 54,000/150 = 36 Sovereigns ruled from Nishadha to the end of
tbo Sandhyamsha of Dwaparam. Of those Kalidasa mentioned in his Raghuvamsha up to Agnivarna who was too voluptuous and was always engaged with his Queens. One of his Queens was conceived. But he died of Rajayaksha (Pulmonary consumption) before his Queen gave birth to a child. Therefore the ministers anointed the pregnant Queen on the throne.

Afterwards the Queen gave birth to a son who was named Sbeeghira and was crowned when he came to age.

Authority:—Raghuvamsba, Sarga 19.

The last one Bruhadbala who ruled 50 years and was killed by Abhimanyu in the first Mahabharata war which lasted 18 days and ended with the end of the Sandhyamsha of the Dwaparam. But in the Puranas 29 Sovereigns only are related. This was the history of the Sovereigns of the Kusha's Dynasty of the Oriental Period.

JANAKA DYNASTY.

I have already stated the history of Janaka Dynasty of Mithhila the last of which was Bahulashwa the contemporary of Sri Krushna. Now I will state the history of the second branch of the Janaka Dynasty (i. e.) the Dynasty of Kushadhwaja younger brother of Sceradhwaja father-in-law of Sri Ram. In Sri Ramayananam, Bala Kandam, it is stated that Sudhanva a king of Lunar Dynasty ruling at Sankashya besieged Mithhila because Sceradhwaja would not marry Seetha to him when Janaka killed him and made his brother Kushadhwaja King of Sankashya.
Vide.—Sri Ramayananam, Bala Kandam, Sarga 71.

It is said in Sri Venkatachala Mahatmyam of Sri Varaha Puranam, Part 1, Chapter 3 that Sankashya was the capital of Kambhoja and its king of Lunar Race named Shankhana, came to Venkatachalam and praying God Sri Srinivasa for 6 months obtained his lost kingdom. Therefore Sankashya was the capital of Kambhoja which is situated in the north of India according to Sri Ramayananam, Kishkindha Kandam, which may be identified with Tibet. Kushadhwaja was made its king by killing Sudhanva of Lunar Dynasty. Kushadhwaja I was contemporary with Dasaradha II. We know nothing of his successors until Kushadhwaja III who it is said in Sri Hastigiri Mahatmyam was ruling in Ayodhya and came from there to Hastigiri and ruled. Therefore some successor of Kushadhwaja of Kambhoja occupied Ayodhya defeating a successor of Kusha in the beginning of the Sandhyaamsa of Dwaparam and his dynasty ruled there until Kushadhwaja III about the middle of the Sandhyaamsa. Then he came to Kanchi and ruled there and his successors ruled there until the end of the Dwapara Sandhyaamsa.

In Puranas it is said that Maru II went away from Ayodhya and resided in Kalapagrama. Therefore he might be the descendant of Nishadha who was ousted from Ayodhya by the descendant of Kushadhwaja I at about the beginning of the Sandhyaamsa of Dwaparam. It is said at the end of Ramayananam, Uttara Kandam that a king called Rushabba rebuilt Ayodhya. Therefore he might have been the descendant of Manu II who came to Ayodhya after Kushadhwaja III left it and settled in Kanchi in Southern Bharata.
Kingdom of Kambhoja

Kambhoja Kingdom was in the north of Bharata, beyond the Himalayas.

Authority — Sri Ramayana, Kishkindha Kanda Sarga 43, Stanza 12

Its capital was Sankasya.

Vide — The History of Janaka

The first King we hear of in the history was Sudhanwa of Lavana Race. He was killed by Serradhwaja Janaka of Mithila when he besieged Mithila demanding that Seta should be married to him without stringing Shiva’s bow. Then Kushadhwaja, I younger brother of Serradhwaja was made King of Kambhoja.

Vide — The History of Janaka Dynasty

Then his descendants ruled there until the beginning of the Sndhyamsa of Dwapara. Then his descendants came down to Bharat Varsha and besieging Ayodhya, defeated its king, a descendant of Kusha and occupied Ayodhya.

Vide — The above history

Then a King of Adhyaja Dynasty probably a descendant of Sudhanwa, occupied Kambhoja and ruled in Sankasya, its capital. His descendant Shrutha’s son called Shankhana, was deposed by his vasal kings who occupied the throne. Then he came to Southern Bharata later on to Rama’s Setu, and lasting there went to Sri Venkatachala Mount where he made penance for six months on the bank of Swami Pushilamani. Sri Sunnasa appeared to him and restored his lost kingdom. He then returned to Sankasya.

In the meantime, his vassal kings fought with each other...
for the throne when many perished. The remaining ones quietly gave the throne to Shankhana and placing him on it annointed him.

**Authority**—Sri Venkatachala Mahatmyam of Sri Varaha Puranam, Part I, Chapter 3, and

Sri Varaha Puranam, Chapter 18

Then we follow Sri Venkatachala Mahatmyam in Shanda Purana, Suvarnamukham Mahatmyam, Chapter 9. He ruled for a long time, (30,000 years) and crowning his son named Vajra on the throne of Kambhoja, came to Sri Venkatachala Mount. He made penance for one thousand years together with the Sage Agastya, at the same place. Sri Sumrata appealed to him when he requested Him to take him to Heaven where he might have the God's eternal presence. Sri Sumvasa said that he would go to Heaven after remaining in Swargam for long. As is stated in his history in Sri Varaha Purana that he bathed in Rupa’s Setu, we conclude that Shankhana ruled in Dwapara Sandhyamsha in the middle of the Sandhyamsha. A king of Kambhoja descendant of Shankhana called Sudalashma came to the first great Mahabharata war and was killed by Arjuna.

**Vide**—Sri Mahabharata, Drona Paiva, Chapter 92

The history of Tibet by the present historians do not go back more than the fifth century B.C. The founder of the Dynasty of the present ruler came to power in 200 B.C.

**Vide**—Historians History of the World, Volume 24, Pages 509 to 687
One of the sons of Ikshwaku established a kingdom south of the Ganga on both sides of the river called Venwa and called it Dakshina Kosala. His descendant called Bhanumon married his daughter Kousalya to Dasharadha as already stated. His son was living when Sri Rama went to exile.

Authority—Sri Ramayana, Ayodhya Kandam, Sarga 52, Stanza 46.

He died useless soon after as we do not hear of him in the Coronation of Sri Rama or in His Ashwamedha. Sri Rama made his elder son Kusha its king when he was returning to Heaven. But a century after Kusha gave the capital Kushawati of the Country built by Sri Rama for him to Brahmans and rebuilding Ayodhya resided there as stated in the history of Kusha. But we hear of a king of Dakshina Kosala in the conquest of the Pandavas in Sahha Parvam of Mahabharata. Therefore the eldest son of Shatrughna giving his portion of Madhura country to Yadushekhara by the order of Kusha came to Dakshina Kosala and established his capital on the bank of the Venwa. His descendant was defeated by Pandavas in their conquests. This is the history of the country up to the ancient period.

PRAK KOSULA.

The other son of Shatrughna gave his portion of Madhura a country called Vidisha to Yadushekhara by the order of Kusha and coming to east coast established
a country near Utkala and named it Prak Kosala whose descendant was defeated by the Pandavas in their conquests stated in Sabha Parvam. This is the history of Prak Kosala of the ancient period.

DESCENDANTS OF BHARATA.

The descendants of Bharata were ruling their countries viz:—Gandhara and Gandharva in the end of Dwapara Sandhyamsha or the end of ancient period. The descendant of Pushkala was Subala father of Gandhari Queen of Dhrutaramsitra. His son Shakuni was killed in the Mahabharata War.

The descendants of Taksha came to the War following Jayadratha king of Sindhu whose vassals they became at that time. Probably Jayadratha was also a descendant of Taksha.

Then the descendants of Lakshmana ruling their country of Karupadha under Bruhadbala king of Ayodhya came to the war with him.

We do not hear of the descendants of Lava the second son of SreeRama and king of Shravasti in the time of the Pandavas. Probably they were then under Bruhadbala king of Pradhana Kosala and they came to the war with him. Therefore at the time of the Pandavas i.e. about the end of Dwapara Sandhyamsha Pradhana Kosala Kingdom of Bruhadbala included Karupadha which was the old Vishala and Uttar Kosala or the Kingdom of Shravasti.

18th Chapter.
LUNAR DYNASTY

We have stated the important Sovereigns of the other branches of this dynasty. Now we will consider about the direct dynasty of the Pandavas. In this dynasty too we have already stated histories up to Bharadwaja and Ruksha III. Between these two Sovereigns we have two important Sovereigns of the dynasty. Hasti and Kuru were not son and father but the former was the ancestor of the other. These were not emperors but Hasti built the celebrated Hastinapur which thenceforth became the capital of the dynasty. Kuru's name was borne by the dynasty. There is no clue to find their tune. After them we have Ruksha III from whom the Pandavas descended. We have already stated his tune. The other Rukshas were not important. After Ruksha III the important Sovereign was Uparicharavasu who was friend of Indra from whom he obtained a Vimanam and used to go to him in Swargam. His marriage with Gnika a daughter of Shuktumati river and Kolahala mount from whom Matsya and other sons and a daughter Matsyagandhi by an Apsara born so by a curse was stated in Sia Mahabharatam, Adi Parvam, Chapter 63. The mountain god loved the river goddess and the mountain fell in the river flying with wings. Then the Emperor lifted the mount by kicking as the river flooded the lands. Then Gnika was born whom the Emperor married. Matsya and Satyavati or Matsyagandhi were born to a fish which form an Apsara attained by curse in the Yamuna River as she devoured the sperm of Vasu fallen from a kite which he was carrying it to the queen of Vasu on his request and let it fall in the river.
when another kite fought with him Mataya and Satyavati were human in upper body and fish in lower body. This Matsya established Matsya kingdom and his descendant Virata was killed in the Mahabharata war. His daughter Uttara was married by Abhimanyu son of Arjuna by whom Pancekshat was born.

The other sons of the Emperor were born by the boon of Indra who were Brihadiadha 2 Pratyagraha, 3 Kushambha, 4 Mahavala, 5 Yadu who established Magadha and other Kingdoms.

Authority — Mahabharatam, Adi Parvam, Chapter 63, Stanza 31

While he was ruling as Chakravarti Sages and Devas quarrelled about the offering of a flour cow (Pashta Pashu) which the Sages mentioned as lawful and Devas wanted living cow. They asked him to settle when he unjustly sided the Devas. Then cursed by the Sages he fell into Patalam whence God Simhvasa pited him up by his prayer.

Vide — Sri Vambatruhula Mahatmyum of Sri Vamana Puranam, Chapter 32

We conclude that this Uparichravyasa ruled prior to Dasaradha II because Indra told Dasaradha II that like Vasu he may be his friend.

Vide — Skanda Puranam, Nagtra Khandam, Chapter 97, Stanza 6

Therefore he might have ruled 85,000 years in Shuddha Tretha Yugaum before Dikepa III Brihadiadha is stated as his son and Jairasudha son of Brihadiadha.
This cannot be, as Jarasandha was killed about the end of Dwapara Sandhyamsha. Therefore Bruhadhradha, father of Jarasandha was Bruhadhradha II a descendant of Bruhadradha I the son of the Vasu. Jarasandha became a powerful monarch. He was a staunch enemy of Sri Krishna and besieged Madhura 18 times with many Akshohims of troops but was repulsed with great losses. In one of these wars Gonanda King of Kashmir who fought for, him was killed by Balarama Jarasandha was ultimately killed by Bheema who went to his Capital Guwciya with Sri Krishna and Arjuna a few days before Rajasooya Sacrifice of Yudhishthira. Then Sri Krishna crowned Sahadeva his son on the throne of his father Jarasandha. Therefore Jarasandha was killed about 14 years before the end of Dwapara Sandhyamsha. He might have ruled 150 years. His son Sahadeva ruled only 14 years and was killed in the great war called 1st Mahabharata War. Vasu's daughter Matsayagandhi or Satyavati was wooed by Parasara and Vyasa was born to her. From this we conclude that the birth of Vyasa was in the Shuddha Tieta of this 28th Mahayugam shortly after Vasu went to Heaven as she was then in her youth. As Vyasa was Sage he is living even now and divided Vedas in the beginning of Shuddha Dwaparam and Puranas in the beginning of Kali Yugam.

Vide—Sri Mahabharatam, Adi Parvam, Chapter I, Stanza 61.

He made Bharatam after 21 years in Kali Yugam.

Vide:—Sri Mahabharatam, Adi Parvam, Chapter I, Stanzas 102 and 103, Chapter 62, Stanzas 42 and 52.
According to the book of Puranam, Matsyagandhi was youthful for ever and was married by Shantanu long after.

**SHANTANU.**

Shantanu was the grand father of Dhrtarashtra who ruled until the end of Suhdyamsha of Dwayaparua. He lived 305 years. He was crowned when he was 120 years old therefore he ruled $305 - 120 = 185$ years before his son Vichitraveerya. He first married Ganga by whom he had Bheeshma. Then he married Satyavati and had by her Chitrangada and Vichitraveerya at about the end of his reign. Chitrangada was crowned at the age of 100. 3 years after he was killed by Gandharwas unmarried. Then Bheeshma crowned Vichitraveerya. He was crowned at the age of 162. 56 years after he was married. 7 years after he died at the age of 159. He ruled $189 - 102 = 87$ years. Then he died childless by disease when by the request of Satyavati Vyasa progenated two sons from the two wives of the Sovereign. Dhrtarashtra was born from Ambika the elder and Panda from Ambalika the other. As Dhrtarashtra was born blind Pandu ruled very short time winning the whole Earth. He died in his youth by the curse of a sage when his sons the five Pandavas were mere children. Shantanu was crowned at the age of 120 years. As his sons Chitrangada and Vichitraveerya were born 12 years after his death they were crowned at the age of 160 and 192 respectively. For the same reason Pandu was crowned at the age of 100 years.

**DHRUTARASHTRA AND PANDU.**

Dhrutarashtra and Pandu were born to Ambika and Ambalika, Queens of Vichitraveerya, by Vyasa twelve
years after the demise of their Lord. As Dhrutarashtra, the elder was born blind, Pandu was crowned at the age of 100.30 years after he married Kunti and Madri. Yudhishthira, his oldest son, was born ten years after, to Kunti. Then Bheema and Arjuna were born to Kunti each a year after another. Nakula and Sahadeva were born to Madri on the same day a year after Arjuna's birth. Pandu one day went a hunting and shot a doe. The buck which form a Sage took and was enjoying with his doe, and cursed the king that he would die if he would cohabit with his wives. He therefore permitted his wife Kunti to call Devas and pregenerate sons, by them, which power she acquired by the chant taught to her by Deorvasa, and by which she invited the Sun-God and pregenerated Karna, even while she was unmarried. With the same chant, she invited Yama, Yuyu and Indra and pregenerated Yudhishthira, Bheema and Arjuna each a year. Then she taught the chant to Madri by which she invited Asvani Devas and Nakula and Sahadeva were born to her by them when Pandu was 140+3 = 143 years.

-Pandu died 10 years after the birth of his eldest son, at the age of 130+10+10 = 150. Then Dhrutarashtra obtained the throne at the age of 151. He married Gandhari daughter of Subala, King of Gandhara. He had one hundred sons of whom Duryodhana was the eldest. They were all equal in age to Bheema. Dhrutarashtra was 142 years old when his sons were born. Yudhishthira was 128-36 = 92 years old at the time of the war. Bheema and Duryodhana were then 91 years old. When Duryodhana was killed Dhrutarashtra was then 142+91 = 233 years old. He died 18 years afterwards.
when he was at the age of $233 + 18 = 251$ years, i.e., in the 18th year of Kali Yuga

Vide—Sri Mahabharata, Ashramavasa Parvam,
Chapter 1, Stanza 1, Chapter 15, Stanzas 1 to 3, Chapter 18, Stanza 12 and Chapter 20, Stanza 32

Dhrutarashtra crowned Yudhishtir as Yuvaraja when he was 24 years old. He was in that position for 6 years and then Dhrutarashtra sent the Pandavas to Varunavata by the advice of Duryodhana. Then Duryodhana practically took the Government when he was 23 years old. Therefore Dhrutarashtra ruled the following time.

Dhrutarashtra was crowned at the age of 151. Duryodhana was born when Dhrutarashtra was 142. 23 years after he took the Government when Dhrutarashtra was $142 + 23 = 165$ years. Therefore Dhrutarashtra ruled for $165 - 151 = 14$ years

Drupada and Dronacharya studied under one master.

When they came of age Drupada was crowned as king of Panchala by his father Prushata. Dronacharya married Krupi, sister of Krupacharya. He was poor and came to Panchala and sought the help of Drupada his friend but the King refused him any sort of help. Then Dronacharya went to Hastnapura and was appointed as the teacher of the sons of Dhrutarashtra and Pandu. When they completed their education under him and became competent archers he requested them to capture Drupada alive and bring him to him. The sons of Dhrutarashtra first went on the expedition but returned defeated.
Then Pandavas went on the errand and defeated the armies of Drupada. At last Arjuna captured Drupada alive in a duel of archery and brought him to his guru Dronacharya. Then Drupada gave to Dronacharya half of Panchala and was released. By this agreement Dronacharya became king of northern Panchala north of Ganga with Ahichhatranagara as capital and Drupada had Southern Panchala otherwise called Mahandi south of Ganga as far as the river Charmanvat on the west with Kumpilya as capital. Then Drupada made sacrifice wishing for a son who would kill Dronacharya and a daughter who would be the wife of Arjuna. Then he had a son called Drushtadyumna and a daughter Drupadi or Krishna. He had other sons Dushata, Shikhandi, and others. Drupada was won by Arjuna in Swayamvara by cutting Matsya Yantra a revolving fish tied aloft to a post and shot seeing its reflection in water on the ground and was married by Arjuna and other Pandavas by the order of Kunti. Drushtadyumna killed Dronacharya in the great Mahabharata War.

Authority—Sri Mahabharatam, Adi Parva, Chapters 130 to 131 and 138

DHRUTARASHTRA

Dhrutarashtra was crowed at the age of 171 years after the death of Pandu and ruled to the end of the Sandhya insha of Dwaparvan though his son Duryodhana took up the reins of Government when he grew to youth he ruled only as a Prince Yudhishthira became king at the end of the War when Dhrutarashtra was 92 + 141 = 233 years old. Therefore he ruled 233 — 151 = 82 after Inkewara Yudhishthira. Pandu's eldest son ruled 28 years building separate capital called Indraprasta near modern Delhi.
Thus:—92 the age of Yudhishthhira at the time of the war,
13 the time of his exile,

79 Therefore he ruled 79 years before his exile.

He was crowned as Yuvaraja when he was 24 years old 5 years he was in that position when he was 29 (years old). \( +1 +3 +9 +1 = 43 \) years of age when he was married and resided with Drupada.

When his Upa-nayanam was performed he was 10 years old
He finished his education in
He was crowned as Yuvaraj

He was in that position for

He was in Varanavata or Kasi in lacquered palace
He was in the hermitage of Shalhotra
He was in Ekachakrapuram
He was in Kapilya with Drupada for

after his marriage with Droupadi

He was 42 years old when he was married.
Then he again ruled 5 years in Hastinapuram as Yuvaraj

Then Indraprasta was built in
Arjuna's theelthayatra (pilgrimage)
Birth of Upa-Pandavas

Then he ruled in Indraprastha

age of Yudhishthhira at the time.
Therefore $13 + 15 = 28$ years in Indraprastha.

Then his brothers won the whole Earth and he ruled as Chakravarti. Then he was won by Duryodhana in gambling and had to go in exile with his brothers and their common wife Droupadi for 13 years.

Vide:—Sri Mahabharatam, Sabha Parvam, Chapter 76, Stanzas 10 and 11.

At the end of the period furious war took place between the Pandawas and Duryodhana, called the first Mahabharata War at the end of the Sandhyamsha for 18 days in which almost all the Sovereigns on the Earth took part and lost their lives.

Only the five Pandawas, Ashwaththama and Krupa of the Combatants outlived. We, can decide that this first Mahabharata War took place at the end of the Sandhyamsha of Dwaparam by the following reasons. In Sri Vishnu Puranam, Amsha 4, Chapter 24, Stanzas 35 and 36 and Sri Bhagavatam, Skandham 12, Chapter 24, Stanzas 30 and 33, it is said that so long Sri Krishna remained on the Earth Kali did not show his power and Yudhishthhira with brothers and Droupadi went to Swargam immediately after he heard that Sri Krishna returned to Heaven. Therefore Kali Yugam must have entered when Sri Krishna was on the Earth and Yudhishthira was ruling. Moreover the Sovereigns of Magadha and Kosala related in Puranas as ruling at the beginning of Kali Yugam were the sons of those that have lost their lives in the Great War.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 4, Stanza 47, Chapter 22, Stanza 1, Chapter 19, Stanza 19,
Sri Bhagavatam, Skandham 9, Chapter 12, Stanza 8 and 9 and Chapter 22, Stanza 6.
Therefore the first Mahabharata War took place at the end of Sandhyamsa of Dwaparam.

19th Chapter.

YADAVA DYNASTY OF ANDHRA.

I have already said that Koshtu the second son of Yadu ruled in Andhra near Srikakulam and hence his dynasty may be called the Andhra Yadavas. I have stated the history of Vidarbha his descendant. Vidarbha had three sons. The eldest was Kusha.

Authority.—Sri Bhagavatam, Skandham 9, Chapter 24, Stanza 8.

Kaishika.

Sri Vishnu Puranam, Amsha 4, Chapter 12, Stanza 15.

Kradha was the second and Romapada was the third. Romapada's descendant was Chedi. He founded the Chedi Kingdom and Chaidya family. His descendant Sisupala was killed by Sri Krishna at the end of the Rajasooya of Yudhishthirhita about 14 years before the end of the Dwapara Sandhyamsa. From Kaishika or Kusha the eldest the Vidarbha Kings descended. From Kradha one named Satvata descended from whom all the Yadavas of Madhura descended.

His descendant Shoorna I married Kanakamalini daughter of Kusha son of Sri Rama.

In Sri Bhagavatam, Skandham 10, Chapter 1, Stanza 27 it is said that the Yudupati or Lord of Yadavas called Shoorasena resided in Madhura.
Shoorasena was Shoora I mentioned in the Dynasty affixed which follows the Dynasty in Sri Bhagavatam, Skandham 9. Therefore he was the Sovereign whom Kusha son of Sri Rama had brought from the south and gave his daughter Kanakamahni as stated in the history of Kusha. But I have stated there that Satvata was his son-in-law. In Yadavachala Mahatmyam the name is given as Yadusheshkhara and in Sri Mahabha Yaşvatam, Skandham 10 that Shoorasena was Yadupati. Therefore we must decide that Yadusheshkhara was this Shoorai. Therefore he was contemporary with Kusha.

Then he might have been given the Madhura Kingdom by Kusha. Then Subahu and Shatrughati sons of Shatrughna who gave that kingdom to him, might have repaired to the south of the Ganga and might have founded the Kingdom of Southern Kosala near Kushavati at the foot of the Vundhyas and Prakkosala near the Utkala country and their descendants were ruling there even in the end of Dwaparam as we hear of those Kingdoms in the Victories of Pandavas.

SRI KRUSHNA.

Sri Krishna incarnated in the Dynasty which branched out from Satvata. He stayed on the Earth for 125 years.

Vide:—Sri Bhagavatam, Skandham 11, - Chapter 6, Stanza 25.

He stayed 36 years in Kali Yugam. Therefore He incarnated when 125-36=89 years were remaining in Dwapara Sandhyamsha.
He incarnated to Vasudeva and his wife Devaki a cousin of Kamsa at midnight of Krushnashtami of Sraavana month or the eighth day of the dark half of the month as they prayed Him for His incarnation to them in their former birth. He was immediately taken, from the prison of Vasudeva in Madhura where He incarnated, by His father to Nanda, a shepherd chief who came from Gokulam to pay tribute to Kamsa and was sleeping on the opposite bank of Yamuna with his wife and was placed in the bed of Yashoda (Nanda's wife). Vasudeva returned taking with him the female child Yogamaya who was just then born to Yashoda. The next morning Nanda and Yashoda were overjoyed to find a most wonderful male child in the bed and returned with Him to Gokulam after paying the tribute to Kamsa. Sri Krushna stayed in Gokulam about six years roaming with cows and cow-herds and playing with Gopa-Girls. Then He killed all the Asuras sent by Kamsa to kill Him by deceit. He was then taken by Nanda to Brundavana in His seventh year. Kamsa sent there against Him many Asuras whom He killed. He drove off the cruel serpent Kaliya from the water of the Yamuna defeating him by dancing on his hood. Then He lifted the Mount called Govardhana and held it on His finger as protection to Gopas and cows against the disastrous shower of hail stones and thunder bolts sent by Indra continuously for seven days in his wrath as He prevented his annual worship by the Gopas. In the end Indra being thwarted in his efforts to destroy the Gopas came to Sri Krushna and pleaded pardon.
and giving the gem to Satrajit explained what had passed. Then Satrajit presented his daughter Satya to Him when Sri Krishna married her and Jamhavati. He had Jarasandha killed by Bheema a few days before the Pandavas won the Earth before Rajasooya. He killed Narakasura and his ally Murasura about 77 years before Rajasooya of Yudhishtira. We decide thus as Bhagadatta son of Naraka was 77 years old at the time of Rajasooya. Then he crowned Bhagadatta son of Naraka then a baby on his father’s throne when 16,000 Princesses who were imprisoned by Naraka wooed Sri Krishna who consenting to marry them and sent them to Dwarka. Hence he went to Swargam on Garuda with his wife Satya and gave the ear ring of Aditi to her which Naraka brought winning Indra. Then winning Indra He brought Parnjata tree from Naundana garden of Swargam to Dwarka and planted it in the palace garden of Satya. A year after the marriage of Rukmini He killed Salva a king who came to fight Him in a Vimana called Sowbhagya given by Shiva and produced many mayas. Sri Krishna broke the mayas (invisible ways of fighting) and breaking the Vimana with his mace killed Salva. He killed Shishupala at the beginning of Rajasooya sacrifice of Yudhishthira at Indraprasta when he abused Him. This Shishupala was Ravana reborn. With him ends the three births of Jaya the celestial son of God in Sri Vaikuntha in Brahmanda which he obtained by the curse of Sanaka to be born on the earth immanuel to God when he prevented him from entering the Divine presence. His former births being Hiranyakashipu and Ravana.
cursed at the same time by the same Sage for the same reason and obtained the births of Hiranyaksha, Kumbhakarna and Dantavaktra of Karusha family. He gave riches to Kuchela soon after he married eight wives. He killed Vasudeva, King of Pundra country and his ally, King of Kasi, Dantravaktra of Karusha family and Vidooradha who all challenged Him during fourteen years the Pandavas were in exile. During the same time Balarama killed Dvivida and Maita, the Vanara Chief of Kishkindha who were doing harm to the country by destroying towns by throwing hills on them etc. During the time of 14 years Samba, son of Jambavati and Sri Krishna married a daughter of Duryodhana when Balarama dragged Hastinapuram into Ganga and stopped dragging it completely into the river when Duryodhana presented Samba whom he imprisoned together with his daughter. We come to this conclusion as we hear that Vasudeva (Pundra King), Dantravaktra, Maita and Dvivida in the conquests of Pandavas before the Rajasooya and as they did not come to the first Mahabharata war. On the first day of the great Mahabharata War Sri Krishna expounded Sri Bhagavatgeeta to Arjuna in the midst of the two armies Rukmi was refused by both the sides in the Great War as he was proud and slighted Arjuna, Drona and Bheeshma and thus outlived the War.

End
of the

ANCIENT HISTORY OF
BHARATA VARSHA


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End
of the
ANCIENT HISTORY OF
BHARATA VARSHA.
APPENDIX.

I have said in the text that there are two chants of Gandabherunda incarnation and the first one killed the Sharabha incarnation of Shiva described in Linga-Purana which history belongs to Agneya Kalpa and the second chant describes the killing of Sharabha incarnation described in Koorma Purana and belongs to Lakshmi Kalpa and the history of the present Kalpa is represented by the picture on the wall of the Shrine of Sri Narasimha in Sri Rangam which has nine heads of a tiger, a horse, a boar, a salva hawk, a monkey and two of supposed heads of Gandabherunda with Sri Narasimha's head in the centre, but I did not know other chants or prayers then. After seeing all of them now I conclude thus:—There are nine chants and prayers for these supposed Gandabherunda incarnations. The prayers describe the nature of the incarnation more clearly than the chants. Of these only the first i.e. that of Gandabherunda represent the incarnation properly and the killing of Sharabha incarnation of Shiva. The others describe only the incarnations of boar, tiger, lion, bear, Hanumon, Garuda, horse and have no reference to killing of Sharabha incarnation of Shiva. The 9th incarnation of Salva refers to killing of Sharabha. But no hands are described. In Agni, Padma, Garuda, Yamana and Koorma Puranas where the killing of Sharabha incarnation is stated as quoted in Acharyasookti Muktavali from page 104 it is said that Narasimha killed the Sharabha incarnation. In nature sharabha kills the lion and Gandabherunda kills the sharabha. There is no other instance in Puranas or Sri Ramayana of Sri Narayana acting against nature. He always followed nature and did His purpose. Therefore by saying that Sri Nrusimha killed Sharabha incarnation of Shiva
in the above Puranas it is meant that Sri Nrusinha attained the form of Gandabhciunda and killed the Sharabha incarnation when he came to attack Him.

Therefore in the picture in Sri Ranganam all the heads of the incarnation described in the prayers were wrongly combined. There was no such incarnation. In all the Kulpas including the present one Sri Nrusinha attained the form of Gandabhciunda as described in the first prayer and killed the Sharabha incarnation of Shiva when he came to attack Him. It was thus. He had two heads with a strong long pointed beak to each of the heads, three eyes, curved wings and ate clones of Sharabha incarnations of Shiva.

Then the Sharabha incarnation had 4 legs, plate hairs, wings, pointed nose, long fangs and claws and three eyes.

Authority—Lingga Puranam, Chapters 96 and 97, page 265.

As Lingga Puranam represents the history of Agneya Kulpam the above incarnations of Sharabha and Gandabhciunda and then history is of that Kulpam. In other Kulpas including the present one the Sharabha's incarnation of Shiva was as described in Koorma Puranam as having five heads with long trunks, tusks, 8 legs, 1000 hands and long claws and two wings. Then Sri Nrusinha attained the Gandabhciunda form as described in first prayer which is described above and taking the Sharabha by his trunks with his hands tore him. In Sri Vishnu Puranam a conversation is stated between Yama and his Doota (servant). The same conversation is stated in Nrusinha Puranam in the history of Muktandeya. Therefore Sri Nrusinha Puranam follows Sri Vishnu Puranam and states the history of this Kulpam as such.
In it it is stated that Sri Nrusimha cut off the hands, heads and legs of the Shaiabha with His nails. Therefore Nrusimha in this Kalpam attained the form of Gandabherunda as described in the first prayer and cut off the limbs of Shaiabha and killed him.

The same thing was more vividly described in Koorma Puranam where it is said that Shiva wearing the form of Shaiabha having many hands, 5 heads and five trunks and two tusks, eight legs and two wings attacked Sri Nrusimha when he attained the form of Gandabherunda as described above caught him by trunks and tore him placing him on his thighs as he did Hiranyakashipu. Salva incarnation cannot belong to this Kalpa as no hands are stated in that prayer.

The accompanying picture of Gandabherunda incarnation represents the incarnations and the histories of two Kalpas. The Shaiabha in his claws and in his beaks and that one that is drawn downwards represents the history of Agneya Kalpa described in Langa Puranam and the Shaiabha in his lap represents the second type i.e. the history of other Kalpas including the present one.

In the fourth Manvantara in Gajendra or Elephant Lord went with his herd from Bharata Varsha to Ksheerabdhi Ocean and to Tilokota Mount which was in its centre. How could he go when there were 1. Lavana, 2. Ikshu, 3. Sura, 4. Supi, 5. Dadhi oceans intervening?

In Sri Hast Mahatmyam it is said that at the end of that Treta Yugam there was a drought for 1000 years and the Earth became dried up and barren and all the plant life like trees, creepers, shrubs, having dried up and as the lakes and rivers dried up Gajendra found no lotus. It is said that Gajendra at last smelling the wind that was blowing
from the cast carrying the smell of lotuses in the Sudar-
sana Lake situated on the mount Trikoota he went to
that mount. No mention of the oceans was made.

Authority:—Hastigiri Mahatmyam, Chapter 15;
Stanzas 55 to 67

In Sri Bhagavata it is said that Trikoota Mount was
surrounded by Ksheerabdh.

Authority:—Sri Bhagavata, Skandham 8, Chapter 2;
Stanza 1.

If there were then other 5 oceans and if they were
dried up the ocean called Ksheerabdh too would have
been dried up. Therefore the other 5 oceans 1. Lavana, 2.
Ikshu, 3. Sura, 4. Sarp, and 5. Dadhi oceans were not in exis-
tence in the 4th Manvantaram. Those oceans which were
in the 1st Manvantaram were filled up with earth in the
Deluge at the end of the Manvantaram. In the 4th Man-
vantaram there was only one ocean called Ksheerabdh and
Gajendra swam in that ocean with his herd to the Trikoota
Mount. Therefore in the 4th Manvantaram there was only
one Udadhi called Ksheerabdh. Srimannarayana began to
lay on that ocean on His Shesha bed after the churning
of that ocean i.e. from the Kruta Yugam of the 4th Mah-
yugam of the Vaivasvata Manvantaram.

Authority:—Sri Padma Puanam, Uttara Kanda,
Chapter 233 Stanzas 8 to 10.

But in Sri Bhagavata it is said that the Gajendra
living on the Trikoota Mount came to the lake Sudarsana
on the mount without mentioning the previous history as
described in Hastigiri Mahatmyam. It is said so for
brivity's sake.

Authority:—Sri Bhagavata, Chapter 2, Stanza 21.
PART II.

The outlines of the Ancient History of SOUTHERN BHARATA VARSHA.

1. Bow to Srinivasa who staying on Seshachala, in Srikakulam, Simhachalam, Kanchi, Srikoormam, Totadri, Anantashayana and Srirangam always protects the people of the Southern Bharatam.

Southern Bharata Varsha is that portion of Bharata Varsha south of the Vindhyas Mountains.

Authority:—Manusmruti, Chapter 2, Stanzas 21 and 22.

We have seen in the 1st part how Dandaka the youngest son of Ikshwaku I established Kingdom south of the Vindhyas and how he perished without issue and his kingdom became a great desert and forest called Dandakaranya.

CHOLA COUNTRY.

Sometime afterwards five countries were established at different times. The 1st of them was Chola. Shortly after the destruction of Dundaka another son of Ikshwaku I called Chola came to south of the Vindhyas and established a kingdom in his name round the place where the temple of Sri Rangam is now situated. It roughly corresponds with the present districts of Tanjore and Trichinopoly.

Authority:—Sri Ranga Mahatmyam of Brahmansa Puranam, Chapter 8.

Chola King called Dharmavarma is stated to be a descendant of the Solar Race. Therefore the above supposition.
runjoru entertained the armies of Pandavas and Kauravas when they came there for conquests at different times. This king was the last of that dynasty in the ancient period as he was the contemporary of Pandavas. His dynasty continued to rule in Kali Yuga.

Authority:—Ancient India by S Krishnaswamy Iyengar.

**LUNAR CHOLAS.**

Besides this dynasty of Cholas of Solar Race there was another Chola dynasty of Lunar Race. Among the sons of Akreda, a descendant of Tuivasa, one of the sons of Yayati there was a king called Chola who is stated to have established a kingdom in his name.

Authority—Sri Hari Vamsa, Harivamsa Paivam, or Paivam I Chapter 32, Stanza 1.

In the history of Travancore and Sri Mahabharatam it is stated that Parashurama reclaimed from the ocean the country called Shoompraka and crowned a king called Kerala a brother of Chola as the Sovereign of that country. This was about the beginning of the Shuddha Dwaparam of the 26th Mahayugam.

Vide—Part I

Therefore about the same time this Chola established a kingdom in his name around Kunchi. We have no information of the history of his descendants of the ancient period excepting a few references to the Sovereigns of that dynasty in connection with the history of the kings of Pandya dynasty in the Halaya 'Mahatmyam' of whom Kantarachedi was important. He was a contemporary of Kulabhooshana Pandya, hence he ruled in the beginning of Dwapara Saiduhi of 26th Mahayugam.
This Dharmavarma was contemporary of Sri Rama. He came to the Horse Sacrifice of Dasaradha worshipped God Sri Ranganadha and returning to his country prayed God Sri Ranganadha that He should establish Himself in his capital. God appeared and gave the boon. In the coronation of Sri Rama He presented Vibheeshana the idol of Sri Ranganadha. When Vibheeshana was taking the idol to Lanka He showed a wish to Vibheeshana to be established between the two branches of Canvery to fulfil the boon given to Dharmavarma Vibheeshana placed Him there and went away to Lanka saying that he would be coming there occasionally to worship Him.

The next morning Dharmavarma came to the place and being overjoyed bowed to Sri-Ranganadha and building a temple established Him in it and was worshipping after holding festival to Ranganadha in the presence of Vibheeshana.

His capital was Urayoor a village 3 miles from Sri-Rangam. He held a Swayamvaram of his daughter when Sri Ranganadha came there in the form of a Prince and winning all the Sovereigns who came to the Swayamvaram married his daughter. Sri Ranganadha stands in Urayoor in the form of an Idol even now.

One of his ancestors named Kavora whom the Goddess of the River Cauvery was born as a daughter. Dharmavarmi's descendant called Musugunda assisted Indra in the War with Asuras. His descendant called Pa-
runjoru entertained the armies of Pandavas and Kauravas when they came there for conquests at different times. This King was the last of that dynasty in the ancient period as he was the contemporary of Pandavas. His dynasty continued to rule in Kali Yugam.

Authority: — Ancient India by S. Krishnaswamy Iyengar.

LUNAR CHOLAS.

Beside this dynasty of Coolas of Solar Race there was another Chola dynasty of Lunar Race. Among the sons of Akreadv a descendant of Turvasa, one of the sons of Yayati there was a King called Chola who is stated to have established a kingdom in his name.

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ANDHRA DYNASTY.

Andhra Kingdom was the northernmost of Southern Bharata. Its boundaries were as follows:—On the east Simhachalam, Sri Koormam, Antarvedi, Srikakulam, Mangaladri, Simhagiri on the seashore. On the south Sri Venkatachalam. On the west Ahobalam, On the north Dharmapuri and Bhadrachalam on the Godavari and the Vindhya Mountains.

Authority:—Srikakula Mahatmyam, Pages 53 and 54.

As it is said in Srikakula Mahatmyam that Sashibindu was born among the Andhras therefore the whole dynasty of him beginning with Kroshthu, 2nd son of Yadu ruled in Andhra country.

Authority:—Srikakula Mahatmyam, Page 15.

The history of Sashibindu and other important Sovereigns of the dynasty, was stated in Part I. The history of those that were not mentioned there will be stated here. The descendant of Sashibindu named Vidarhha ruled 30000 years in the Shuddha Dwapanam of the 18th Mahayugam. Thenceforth the Andhra country is called Vidarhha country. His history and that of his father Jyanagha was stated in Part I. A descendant of Vidarhha called Sudarshana was conquered by Karta-
veeryarjuna the then Chakravarti and was carried a prisoner to Mahishmati and was unprisoned there. Then he prayed God Andhranayaka of Srikakulam when He ordered the Emperor in his dream to release Sudarsana. Then the Chakravarti released him and giving him presents came with him to Srikakulam and worshipping Andhranayaka returned after 'reinstating' Sudarsana in Andhra.
Authority:—Srikakula Mahatmyam, Pages 42 to 47.

As Kartaveeryarjuna ruled 80000 years at the end of Shuddha Treta of 19th Mahayugam, therefore Sudarshana ruled 80000 years as his contemporary in the 1st part of his reign. The last of the dynasty of these Andhras in the ancient period was Rukmi who conquered the other portion of Andhra country from the descendants of Andhra a son of Bali and amalgamated it into Vidarbha. He came to 1st Mahabharata War with a large army and offered assistance. But he was rejected by both the contending parties as he was too proud and said that he was greater than Sri Krishna and Bheeshma and returned to his capital. Therefore he did not die in the War and outlined the ancient period.

Authority:—Sri Mahabharatam, Udyoga Parvam, Chapter 158.

Shubhavrata and Satyavrata III.

Shubhavrata was crowned by his father Satyavrata II at the age of 12 in Hatakapuri capital of Sourashtra as was shown in the 1st Part. It is said in Sri Shobhanadreesha Mahatmyam that he was crowned at the age when he was under 12 and then went on the conquest of the Earth. We have evidence in Sri Ramayanam, Bala Kaudam, that the phrase Oonashodasha meant 12 years Therefore we adopt the same meaning here. Therefore Shubhavrata was crowned by his father Satyavrata II at the age of 12 in his capital Hatakapuri in the kingdom of Sourashtra after which Satyavrata II made penance and attained Heaven. Shubhavrata was crowned when 30000 years were remaining to the end of Shuddha Dwaparam of the 26th Mahayugam.

We arrive at this decision thus: Among the countries that are mentioned in Sri Shobhanachala Mahatmyam as having been conquered by Shubhaviata the following countries are stated viz.—Vidarbha, Pandya, Kerala, Vanga, Kalinaga, Kuru, Malava, Paraseeka, Kukura, Simhala, Vanahataka, Kosala, Chedi and Kambhoja.

Authority:—Sri Shobhanachala Mahatmyam, Pages 5 and 6.

Of these countries Kerala was established by Parashurama in the beginning of Shuddha Dwaparam of 26th Mahayugam.

Vide:—Part I of this history, Page 281.

At the same time his brother Pandya established a Kingdom in his name.

Vide:—Harivamsham, Harivamsha Parvam, Chapter 32.

Vidarbha was established by a king of that name in the Shuddha Dwaparam of the 18th Mahayugam and Anga and Kalinaga countries were established by the kings of those names in the beginning of the Sandhyamsha of the Dwaparam of the 18th Mahayugam.

Vide:—Part I of this history, Page 266.

The other countries Chedi, Kuru and Kambhoja might have been established before 26th Dwaparam. Therefore Shubhaviata was crowned at the age of twelve when 30000 years were remaining to the end of the Shuddha Dwaparam of the 26th Mahayugam which time fully covers the establishment of the Kingdoms named above. Then he started on the conquest of the Earth. It
is said in the Mahatmyam named above that he conquered the countries mentioned above and the whole Earth and married Shubhangi the daughter of a king of Videha in Swayamvara by the time he completed his 16th year. Then he performed a horse's sacrifice at the end of which the celebrated ascetic Sage Sanatkumara called on him. The Emperor together with his Empress worshipped the Sage. Then the Sage advised him to worship God Vishnu only without letting his mind swerve from Him. Then the Emperor said that he wanted to worship Sri Narasimha incarnation of God Sri Narayana. The Sage giving a chant in praise of Sri Narasimha advised him to enobt the chant in a lonely place.

So saying Sanatkumara went away. Then Shubbhavrata placed the reigns of government in the hand of his Prime Minister and coming to Varaha Pushkarini at the foot of Sri Shobhanaahalal near the northern bank of Krishna near Bezwada (Vijayavada) in the midst of Andhra country began to make penance. First he made penance subsisting on fruits then on leaves and water. At last he made penance subsisting only by inhaling air and standing on a toe with uplifted hands. All the Devas seeing that rigorous penance were astonished and reported it to Indra. He sent the Apsara called Menaka to swerve Shubbhavrata from penance fearing that his aim was at his place. The Apsarasa went there and was unable to swerve the Sovereign from penance and returned and told the matter to Indra. Then Indra with all the Devas went to Shweta Dweepam and prayed the Incarnation of God there and represented that unless Shubbhavrata is given what he wanted he would burn.
the world with his rigorous penance. God consented with a smile and Indra returned. Then God incarnated as Narasimha and riding on Garuda with Sri Devi went to the place where Shubhavrata was making penance. Then Shubhavrata after making penance for one thousand years saw God Sri Narasimha as white as the moon with a jewelled crown, a white wavering long mane and holding Sudarshana Chakra and Panchajanya Shankha with upper two hands holding Kammodaki Mace with an other hand wearing Nandaka sword on the waist and holding up the remaining hand in token of protection riding on Garuda with Sri Devi in His lap and showering kind looks on him. Then Shubhavrata prayed Sri Narasimha and requested that He must stay on the hill Shobhana Chalam in the same form and be worshipped by him. Sri Narasimha consented and stayed on the hill with Sri Devi. Then Shubhavrata built temples to Him and was worshipping Him with daily worships and festivals. He did not return to Sourashtra but building a capital called Shoorasenapuram near Sri Shobhana Chalam and living there with his Empress ruled the whole Earth as Chakravarti for 30000 years until the end of Shuddha Dwaparam of the 26th Mahayugam as the duration of the reign of Sovereigns in Shuddha Dwaparam was 30000 years. He had a son called Satyavrata III who ruled after his father attained the Supreme Heaven. The name of this Satyavrata is not mentioned in the Mahatmyam. But he must have ruled after Shubhavrata as the place situated near Shobhana Chalam on which the town of Nuzyid is now situated is called Satyavrata Kshetram. This Satyavrata III must have ruled 160 years at the beginning of Sandhyamsham of the Dwaparam the duration of the reign of Sovereigns of that time.
We have no information of the dynasty afterwards.

The Third Andhra Dynasty.

Besides these two Andhra dynasties there was another Andhra dynasty. A Sovereign called Andhra was born to Bali a descendant of Anu a son of Yayati and winning the eastern portion of Vidarbha about the beginning of the Sandhyamsha of the Dwaparam of the 18th Mahayugam established a kingdom in his name. Thenceforth that portion of Vidarbha was called Andhra. We have no information of his successors, but they ruled until the end of the Sandhyamsha of the Dwaparam of the 28th Mahayugam when Rukini conquered that country from a descendant of Andhra and amalgamated it into Vidarbha.

End of the History of the Andhras.

Dynasty of Jankas of Kanchi.

Sri Hastigiri Mahatmyam, Chapter 17, from Stanza 7.

It is said in part I of this history of Ancient Bharata Varsha Page 325 that Kushadhwaja III a descendant of Kushadhwaja I brother of Seeradhwaja father of Seeta came to Southern Bharata Varsha about the middle of the Sandhyamsha of the Dwapara Yugam of the 28th Mahayugam and began to rule in Kanchi. But in this Chapter it is said that he is of the Dynasty of Ikshwakun I. By this it may appear that he is a descendant of Sri Rama or Kusha. It cannot be so as there were no Kushadhwajas known in the Dynasty of Sri Rama. Further all the
conquered the whole Earth and ruled it with justice with Ayodhya as his capital. He performed a sacrifice to obtain a son. Then Vyasa advised him to go to Kanchi and worshipping Sri Varadaraja pray Him to bestow a son when he would have a good son. The Sovereign bowed the Sage and went to Hastigiri obtaining the Ashtakshari chant from the Sage Bruhaspati and going to God Sri Varadaraja on the Hastigiri worshipped Him with that chant and flowers, sandal paste and by offering food to Him and feeding the poor with that food and himself fasting. By the favor of that God the Sovereign obtained a good son. He named him as Sarvavishwajit. When he came of age Kushadhwaja crowned him in his place and obtained Heaven by praying Sri Varadaraja.

Sarvavishwajit

Then Sarvavishwajit conquered the whole Earth. He cut the forest which occupied the ruined town of Kanchi and rebuilt the city and the temples in it. He resided in the city. He bestowed many towns and villages to Sri Varadaraja. In his reign there were timely rains and Earth yielded plenty and the people enjoyed prosperity and the gardens bore plenty of fruit and flowers. He performed many sacrifices and pleased Indra wherefore he rained plenteously by which the Earth yielded plenty. He had a son called Satyasandha,

His son was Muchukunda,
His son was Sarvagnya,
His son was Santapana,
His son was Sahasramshu,
His son was Mareechi,
His son was Satyajit,
His son was Sujana.
Then his descendants ruled until the end of the Dwapara Sandhyamsa.

Stanza 43 of the same Chapter.

The duration of the reigns of these Sovereigns is not stated. Therefore we must calculate the periods of their reigns from the Data given in the 1st Part. This Kushadhwaaja III ruled in the middle of the Dwapara Sandhyamsa of the 28th Mahayugam. According to the Data given in the 1st Part the duration of the reign of the Sovereigns in Dwapara Sandhyamsa was 160 years. Therefore these Sovereigns.

1. Kushadhwaaja
2. Sarvavishwajit
3. Satyasandha
4. Muchukunda
5. Sarvagnya
6. Santapana
7. Sahasraṁshha
8. Mareechi
9. Satyajit
10. Sujana

Therefore 2) 72000

36000 years remained by the time he came to the throne. In this time the above 10 Sovereigns ruled 1600 years 36000 — 1600 = 34400 years remained.

In this time 160) 344000(215 Sovereigns successors of Sujana ruled.

\[
\begin{array}{c}
240 \\
160 \\
600 \\
600 \\
\end{array}
\]
It is said in this chapter of Sri Hastigiri Mahatmyam that these successors of Sujana ruled up to the end of Dwapara Sandhyamsha.

Authority:—Stanza 43.

Bruhadbala a descendant of Kusha son of Sri Rama was ruling in Ayodhya in the end of the Dwapara Sandhyamsha. Therefore Kushadhwaja III cannot be a descendant of Sri Rama or Kusha.

When Kushadhwaja I and Kushadhwaja II brother and son of Seeradhwaja were ruling in Sankasya and Mithhila respectively Dasaradha II and Sri Rama were ruling in Ayodhya in succession. Therefore Kushadhwaja who settled in Kanchi cannot be either of the above two Kushadhwajas as it is said that this Kushadhwaja was ruling in Ayodhya before he came to Kanchi. Therefore he was Kushadhwaja III descendant of Kushadhwaja I King of Sankasya. One of his ancestors conquered Ayodhya from a successor of Kusa in the beginning of the Sandhyamsha of Dwaparam and occupied the city.

As it is shown in the history of the Cholas the Kingdom of Pandya was founded by Pandya son of Akreeda in the beginning of the Shuddha Dwaparam of the 26th Mahayugam with Mathura as capital.

We have no information of the Sovereigns of the dynasty until Kulashkekhara Pandya whose history and that of his successors were elaborately described in the Halasya Mahatmyam in Chapter 6 from Stanza 35. It will be mentioned here briefly.

Kulashkekhara ruled 6000 six thousand years. The time of his reign can be known thus Chapter 7, Stanza 23.
Kulashekhara ruled 6000 years

His son Malayadhwaja 10000 Chapter 8, Stanza 15.

His son-in-law Sundara 64000 Chapter 16, Stanza 74.

In all these 3 Sovereigns 80000

The duration of the reigns of the succeeding sovereigns is not given. But it is said that when Anantaguna the 7th from Sundara was ruling Sri Rama passed near his capital Madhura with his army of Vanaras (monkeys) to invade Lanka. Sri Rama ruled 1000—12=988 years in the latter part of the Sandhyamsha of Treta Yugam of 28th Mahayugam and 10000 and 12 years in the Sandhi of Dwaparam. He was crowned at the age of 30 after conquering Lanka and killing Ravana. Therefore Anantaguna must have ruled 4000 years at the end of Sandhyamsha of the Treta Yugam of the 28th Mahayugam as the duration of the reign of Sovereigns in Treta Sandhyamsha was 6000 years. The Treta Sandhyamsha is 108000 years in which time the 1st three Sovereigns ruled 80000 years. The remaining time was 108000—80000=28000 years. In this time the 7 sovereigns ruled 4000 years each. Anantaguna died at the end of the Sandhyamsha of the Treta Yugam of the 28th Mahayugam. Therefore Kulashekhara Pandya ruled 6000 years at the beginning of the Sandhyamsha of the Treta Yugam of the 28th Mahayugam. His son called Malayadhwaja ruled 10000 years after him. At the end of his reign he performed a sacrifice to obtain a son; but a daughter was born to him who was an incarnation of Parvati. The Sovereign named her Tatataka. When she grew to youth he crowned her on his throne and died.
Tatataka conquered a great portion of Southern Bharata. Shiva under the name of Sundara Pandya met her during her conquests and helped her. He returned to Madhura with her and married her. Thenceforth Sundara ruled the realm. He ruled 64000 years. As the two previous Sovereigns were the devotees of Shiva and Sundara was Shiva himself, they ruled in excess of the duration of the reign of the Sovereigns of the time. In all they ruled 80000 years.

Then 7 Sovereigns namely Ugra, Veera, Abhishaka, Vikrama, Rajashekhara, Kuloththunga and Anantaguna succeeded and ruled 4000 years each. At the end of the reign of Anantaguna Sri Rama passed by his capital with a huge army of Vanaras (monkeys) to punish Ravana when he stayed a while under the shelter of the Bull Hill near Madhura. Chapter 35, Anantaguna ended his reign at the end of the Sandhyamsha of the Treta Yuga. In Dwapara Sandhi nine kings beginning with Kulabhoooshana and ending with Varaguna ruled.

Dwapara Sandhi is 272000 years.

The duration of the reign of Sovereigns then was 7500 years.

\[
\begin{array}{c}
7500 \\
67500 \\
4500
\end{array}
\]

4500 years remained which time Rajaraja son of Varaguna ruled. He ruled in Shuddha Dwaparam 7500—4500=3000 years. Chapter 50.

Shuddha Dwaparam is 72000 in which Rajaraja ruled 3000 years the remaining time is 72000—3000=
71700C. In Shuddha Dwaparam the duration of reign of Sovereigns was 30000 years. Therefore in Shuddha Dwaparam twenty-three Sovereigns ruled beginning with Suguna and ending with Atulavicornama. The remaining time is 27000 years.

During this time the successors of Atulavicornama named Atulakeerti and Keertibhooshana ruled. It is stated that with the last named the dynasty ended wherefore the above decision is arrived at. Chapter 55.

In Dwapara Sandhyamsha 30 kings were named beginning with Vamshashreekhara and ending with Madhuveshwara. Chapter 69.

Dwapara Sandhyamsha is 72000 years.

The duration of the reign of the Sovereigns then was 150 years.

Therefore the duration of the reign of the 30 kings named above was \(30 \times 150 = 4500\) years and the remaining time was \(72000 - 4500 = 67500\) years.

During this time 67500

\[
\begin{array}{c}
150)67500(450 \text{ Sovereigns ruled.} \\
600 \\
750 \\
750
\end{array}
\]
The last of these Sovereigns was a Sovereign called Pravéera who sided the Pandavas in the 1st Great Mahabharata War and was killed by Ashwadáhama.

Authority:—Sri Mahabharatam, Karna Parvam, Chapter 21, Stanza 1.

Hence he was the last of the dynasty in the Ancient Period.

Kerala or Chera.

Kerala one of the sons of Akreeda was crowned by Parashurama as king of Chera in the beginning of the Shuddha Dwaparam of the 25th Manâyugam. Thenceforth Chera was called Kerala. This Kerala was called Bhanuvicrama in the history of Travanoore. Bhanuvicrama might be the title of Kerala. He was crowned in, Srivardhanapharam or Padmanabhapuram. Parashurama gave him all the land of Chera between Kanyakumari (Cape Comorin) and Gokarnam. Then Parashurama crowned a king called Cola brother of Kerala at Gokarnam as king of Kolathnad (South Canam). Long after Parashurama crowned Adityavílorama, nephew of Bhanuvicrama at another city also called Srivardhanapuram. Parashurama further crowned Udayavírama of the family probably son of king Cola named above as the king of North Kerala.

By the advice of Parashurama and Narada Udayavírama performed Hiranyagarbha Godanam. He had made a life-sized golden cow and a silver bull and gave them to the Brahmans. For this ceremony all the Sovereigns between Gokarnam and Cape Comorin were invited and assembled. The 1st seat was assigned to Kulashelhara, Perumal King of Travanoore a son of Bhanuvicrama.
The next was allotted to Udayavaima of Koluthunad. This was the history of Kerala in the Shuddha Dwaparam of the 26th Mahayugam.

History of Travancore, Chapter 1, Pages 24 to 26.

In the history of Travancore it is erroneously stated as the history of Tetaka Yugam.

In the last Dwupara Sandhyamsa Arjuna brother of Yudhishthira came from Indraprastha to Kerala on Teertha Yatra (pilgrimage) about 20 years before the 1st great Mahabharata War and married Chitrangada a daughter of the king of Manalooru a city and had a son called Bahlruvahana by her. This king of Manalooru was a King of Kerala. In this history of Travancore it is erroneously stated that he was a Pandya King. This is the history of Kerala of the ancient period.

1. Yayati=Devarani
2. Turvasu
3. Vanhi
4. Gobhanu
5. Traisunu
6. Karandhama
7. Maruththa
8. Dushyanta (adopted son)
9. Karuthama
10. Akreeda

26th Shuddha Dwaparam.

11. Pandya Kerala - Kola Chola

Authority:—Hari Vamsbam, Parvam 1, Chapter 32, from Stanza 113 to 123.
12. Kulashekhara (6000 years in the Sandhyamsa of the Treta Yuga of the 28th Mahayugam after 55000 years)

Authority:—Hulasya Muntanya, from Chapter 7.

13. Malayadhwaja 10000 years Chapter 8.
14. Tatataka = Somasundara 64000 years Chapter 9.
16. Veera Chapter 23.
17. Abhusika Chapters 24 and 27.
21. Anantaguna Chapters 34 and 35.

End of Treta Sandhyamsa.

Beginning of Dwapara Sandhi.

1. Kulabhushana Chapters 33 and 40.
2. Rajendra Chapter 41.
3. Rajesha Chapter 43.
4. Rajgambhheera
5. Pandyavamsa Pradeopa Chapter 43.
6. Parukshita Vijita
7. Pandyavamsa Patuka
8. Sandresha Patushkhara Chapter 45.
10. Rajaraja do

End of Dwapara Sandhi.

Beginning of Shuddha Dwaparam.

1. Suguna Chapters 51 and 52.
2. Chitrarathri Chapter 55.
3. Chitrabhoshan
4. Kulachoodamani
5. Rajachoodamani
6. Chintadhwaqa
7. Chitravarma
8. Chitrasena
9. Chitravikrama
10. Rajamartanda
11. Raja Choodamani ‘II
12. Raja Shardoola
13. Dwijaraṇa Kuloththamā
14. Ayodhana Praveena
15. Rajakunjara
16. Vararajabhayankara
17. Ugrasena
18. Mahasena
19. Shatrunjaya
20. Bheemaradha
21. Bheema Parakrama
22. Piatapamartanda
23. Vikrama Kambuka
24. Atula Vikrama
25. Atula Keerti
26. Keertibhooshana

End of Shuddha Dwaparam.

Beginning of Dwapara Sandhyamsa.

1. Vamsa shekhara
2. Vamsa Choodamani
3. Piatapa Soorya
4. Vamsadhwaja
5. Ripumaidana
6. Cholavamshantaka
7. Cheravamshantaka
8. Pandya Vamshesha
9. Vamsha Shiromani
10. Pandyeshwara
11. Kuladhwaaja
12. Vamsha Vihoooshana
13. Somachoodamani
14. Bhoopachoodamani
15. Pandya Kalesha
17. Jagannadha " 63.
18. Veerabahu
19. Vikramabahu
20. Parakramabahu
21. Surabhi
22. Kunkuma
23. Karpoora
24. Karunya
25. Purushottama
26. Shatrushasana (Won and ruled Chola and Chera countries)
27. Kubja or Sundara Pandya II Chapters 65 & 71.
28. Madhureshwara
29. Praveera (Ruled at the end of the Dwapara Sandhyamsha and was killed in the Great 1st Mahabharata war by Ashwa-thdhama).

Authority:—Mahabharatam, Karna Parvam, Chapter 21.
The bird called Chakora in Sanskrit is stated in Apte’s Dictionary as a green partridge which are tamed in Northern India and go by that name in those parts. But a Chakora as described in Sanskrit literature is a night-bird. Therefore it cannot be the green partridge which belongs to a partridge kind and not a night-bird. Chakora in reality is a bird midway between an owl and a hawk and roams on the sky mostly in moonlight nights crying occasionally harsh and shrill cries like harsh and shrill whistles. The cock cries harshly and the hen cries shrill cries. They frequently dwell in the pagodas of the temples of the Southern India. I have heard them crying at nights in those places. I have heard them crying while roaming by pairs and crying at nights on the pagodas round the Mahamagham tank in Kumbhakonam. But I never saw a bird until a night in the summer of the year 1931. Once I was lying on the open balcony of my palace in Nuzvid on a moonlight night when I heard the shrill voice of a Chakora nearing my palace and I was looking at the sky to see the bird. But the bird did not appear until it came pursuing a middle sized bat close to the tower of my palace. Then the bat flew into the Verandah of the palace and escaped its pursuer. The Chakora teetering to enter the Verandah perched on the electric conductor. Then I was able to see the bird. It was double the size of a sparrow hawk and in its movements like wagging its tail and perching very agilely like a hawk. It wagged its tail and got down when it got out of my sight. We call it in Telugu Jeeluga. It has stripes on its chest and is like a hawk in color. This is the Chakora, I decide.
so by its habit of roaming in moonlight nights and as it was described in Sanskrit literature as feeding on moonrays. But as it pursued a bat it feeds on bats. There is another species of this bird which is a little smaller and of a reddish hue which is called Mooluga.

CHAKRAVAKA BIRDS

There are two kinds of Chakravakas. One is water-bird which is described in Sri Ramayananam and other works like Sri Venkatachala Mahatmyam. This is blue water-fowl and live in herds and their cry resemble the rolling of an ungeased cart wheel, hence its name. The other kind is described in the morning prayers to Venkatachalapati. It is said there that it cries along with cocks. This is a spotted partridge, it cries in the mornings like 'Chakra,' hence it is named a Chakravaka.
(A) Ajameedha
  Ruksha I
  Samvarna
  Kuru

  Sudhanu
  Subotra
  Chyavana
  Krutaka

  Janhu
  Saradha Ch 20
  Viduradha
  Sarvabhouma (S)

Janamejaya Shrutasena Ugrasena Bheemasena Uparicharavasu = Girika (Sri Mahabharatam, Adi Parvam)

Bruhadradha Pratyagra Kushamba Mavella Matsya
  Kushagra
  Rushabha
  Pushpavon
  Satyadhruthi
  Sudhanva

  Jarasandha
  Sahadeva
  Somapi
  Shrutashwa
  Jantu

  founded in his name
  Killed in Mahabharata War
  Abhinnanyu = Uttara
  (Killed in Mahabharata War)
  Parikshith

Jarasandha was contemporary with Pandavas and Sri Krushna. Therefore he cannot be a son of Bruhadrada who was a brother of Matsya whose descendant Virata was also a contemporary with Pandavas. Therefore Jarasandha must have been a son of Bruhadradha II a descendant of Bruhadradha.
<table>
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<th>Sheet No.</th>
<th>(A) Ajameedha</th>
<th>Ruksha I</th>
<th>Samvarna</th>
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<td>Sudhanu</td>
<td>Janhu</td>
<td>Parikshit</td>
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<tr>
<td>Suhotra</td>
<td>Saradha Ch 20</td>
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<tr>
<td>Chyavana</td>
<td>Viduradha</td>
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</tr>
<tr>
<td>Krutaka</td>
<td>Sarvabhouma (S)</td>
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</tr>
<tr>
<td>Janamejaya Shrutasena Ugrasena Bheemasesa Uparicharavasu = Girika (Sri Mahabharatam, Adi Parvam)</td>
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</tr>
</tbody>
</table>

Bruhadradha Pratyagra Kushamba Mavella Matsya

Kushagra / Jarasandha

Rushabha / Sahadeva

Pushpavon / Somapi

Satyadhruti / Shrutashwa

Sudhanva / Uttara (Killed in Mahabharata War)

Jarasandha was contemporary with Pandavas and Sri Krishna. Therefore he cannot be a son of Bruhadradha who was a brother of Matsya, whose descendant Virata was also a contemporary with Pandavas. Therefore Jarasandha must have been a son of Bruhadradha II, a descendant of Bruhadradha I.
Vishnu Purana, Anusha 4, Chapter 7.

As he was then making penance he lived very long after his and his descendants' reign.

Janbavi (Daughter of Bonn of Ikshvaku Dynasty).

Jawadagni—Eentika (Daughter of Ishvamitra Satyavati = Bucheeka = Kaushiki River).
In Sri Ramayanam it is said that Brahmadatta was born to a Gandharva girl called Chooli and married the daughters of Kushanabha. Brahmadatta's capital was Kampilya.

Sri Harishchandra ruled 85000 years from the beginning of Shuddha Treta Yugas of 18th Mahayugas. Trishanku ruled 20000 years at the end of the Sandhi of the Treta Yugas of the 18th Mahayugas.

Authority.—Sri Ramayanam, Bala Kandam, Sargas 32 to 34

Kalpa:—

<table>
<thead>
<tr>
<th>Suna Vausham</th>
<th>Kushanabha</th>
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<tbody>
<tr>
<td>Truna</td>
<td>Brahmadatta 100 Daughters Gadhi</td>
</tr>
<tr>
<td></td>
<td>Trishanku</td>
</tr>
<tr>
<td></td>
<td>Vishwamitra Rucheeka = Satyavati</td>
</tr>
<tr>
<td>Sri Harishchandra</td>
<td></td>
</tr>
<tr>
<td>Rolutashwa</td>
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</tbody>
</table>

By the above we understand that Brahmadatta was contemporary with Gadhi father of Vishwamitra and Truna father of Trishanku as they ruled in Sandhi of Treta Yugas of 18th Mahayugas about the same time.

In the 1st Genealogy we see another Brahmadatta but he was much later than the first as he was the son of the daughter of Shukia. It is also said that the ancestor of Brahmadatta called Samara ruled in Kampilya. Both these are later than Brahmadatta I as they were the descendants of Ajameedha a descendant of Bharata son of Dushyanta by Shakuntala daughter of Vishwamitra. Drupada's capital was Kampilya.

Authority.—Sri Mahabharatam, Adi Parvam, Chapter 138, Stanza 73.

We cannot set aside the history in Sri Ramayanam as belonging to another Kalpa though it is against Sri Vishnu Puranam as Sri Ramayanam was composed when about 1000 years passed in the reign of
Sri Rama which incarnation was of this Kalpam and Vishwanitwa himself told his descent to Sri Rama. Therefore the history in Sri Ramayananam was of this Kalpam. The history in Sri Vishnu Puranam was of Saraswata Kalpam as it follows Sri Bhagavatam. But the statement in Sri Ramayananam that Kusha was Brahma's son cannot be adopted for the reason that he married a daughter of Vidarboha which is stated in the same place & as Vidarboha was born in the 18th Mahayugam. Therefore we adopt the descent in Sri Vishnu Puranam as far as Kusha understanding that in Sri Ramayananam Kusha is stated as a son of Brahma for brevity's sake; from Kusha we adopt the descent stated in Sri Ramayananam thus:

Kusha = Vaudaibhi

(Kusha = Vaudaibhi)

Vasubhinda = daughters (Ruled in Kanyakubja)

Authority:---- Sri Mahabharatam, Aranya Parvam, Chapter 115, Stanza 20.

Vishwanitwa Satyavati = Rucheeka

Jamadagni = Renuka

Sri Parasaharana Sri Vishnu Puranam.

In Sri Ramayananam, Bala Kandam, Sarga 34, Stanza 2 it is again said that Kusha was the son of Brahma. But there we must understand as stated so for brevity's sake.
In Kishkindha Kandam of Sri Ramayananam neither Panchala nor its capital Kumphlya is stated. Therefore Brahmadatta I ruled in Kampilya as contemporary of Trisuntra father of Trishanku. His descendants extinguished before Sri Rama Samara ruled far later than Sri Rama.

In the Geneology shown above Sri Bhagavatam and Sri Vishnu Puranam coincide with each other with the change of some names. In them Vishwamitra is said to have descended from Kushumbha. In Sri Ramayanam he is said to have descended from Kushanabha which cannot be set aside as stating the history of other Kalpam as the incarnation of Sri Rama described in Sri Ramayananam took place in this Kalpam and Vishwamitra himself was stating his descent to Sri Rama. Therefore the descent stated in Sri Vishnu Puranam was of Svamswata Kalpam as it coincides with that stated in Sri Bhagavatam which describes the history of Svamswata Kalpam but the statement in Sri Ramayananam that Kusha was the son of Brahma was stated for brevity’s sake. Therefore the descent of Vishwamitra and Parashurama of this Kalpur was as follows:

Puroorava = Oorvasi

Ayu Amavasu Vishwawasu Shrutayu Shatayu Ayutayu
Bheema
Kanchana
Sukotra
Kushanabha
Adhoottraya
Yasu
Brahmadatta
Built and called Mabhaya
Koushanabha
and was ruled in Girivaya
day called Mabhaya
there.

He might have changed that name into Kanubja,
when Brahmadata turned his daughters were redeamed from the ailment
of the Deity.

Maha.
Authority, Maha.
Bhaktatm, Parvam, I Chaprer 115, Stanza 20.
Vishwamitra was contemporary with Trishanku who ruled 20000 twenty thousand years in the end of the Treta Yuga Sandhi. Vishwamitra ruled about 15000 years in that time. His father Gadhi ruled in Kanyakubja as contemporary with Triaruna. Gadhi’s father Kushanabha was contemporary with Triaruna’s father. As Brahmadatta I was ruling in Kampilya when he married the daughters of Kushanabha father of Gadhi he was contemporary with Kushanabha and ruled 20000 years.

\[
\begin{align*}
\text{Trishanku} & : 20000 & \text{60000 years before the end} \\
\text{Triaruna} & : 20000 & \text{of Sandhi of Treta Yugam of the} \\
\text{His father} & : 20000 & \text{18th Mahayugam.}
\end{align*}
\]

In Sri Vishnu Puranam Samara a descendant of Bharata is stated as ‘King of Kampilya. Therefore he ruled long after Brahmadatta I whose successors perished probably at the end of the 18th Mahayugam. Kampilya was stated as the capital of Panchala in Sri Mahabharatam under its king Drupada.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 138, Stanza 73.

The name of the kingdom of Panchala came to existence with the five Kings.

In Brahma Vaivarta Puranam Brahma Khandam Chapter 16 Stanzas 11 to 13 it is said that Bhaskara or Sun-God taught the Ayurveda or the Science to cure diseases to his disciples who promulgated the science by composing works on it. Among them Dhanvantari and Divodasa who were kings of Kasi were enumerated. As Divodasa was the descendant of this Dhanvantari I the Dhanvantari enumerated was Dhanvantari II who was
Dhanvantari is reincarnated in the churning of the Milky Ocean in the beginning of the Kruta Yuga of the 4th Mahayugam.

Nakula and Sahadeva who were enumerated in the same place in Brabhu Kuvarta Puranam were not the Pandavas but some others of those names who lived prior to them. But in Sri Vishnu Puranam, it is said that Dhanvantari of this Dynasty was given a boon in his previous birth that he would be born in this Dynasty of Kings of Kasi and promulgated Science Medicine. Therefore Dhanvantari was first born in the Churning of the Milky Ocean in the Kruta Yuga of the 4th Mahayugam was reborn in this dynasty of the king of Kasi.

The statement in Sri Vishnu Puranam must be taken as the history of the Kalpa.

Authority:—Sri Vishnu Puranam, Amsa 4, Chapter 8, Stanzas 2 to 4.

A CORRECTION.

Because in Sri Sobhanadreesa Mahatmyam Pandya and Kerala countries are included in the conquests of Shubhavrata and as those countries were established in Shuddha Dwaparam of 26th Mahayugam. I have said that Shubhavrata ruled in the beginning of Shuddha Dwaparam of 26th Mahayugam. In Sri Sobhanadreesa Mahatmyam it is said that Sri Devi thinking of Sri Sobhanadrisha did not observe the approach of Sri Narayana in Sri Vaikuntha. Then Sesha went to Varaha Lake and worshipping Sri Sobhanadrisha bathed in the lake by his order and requested him to name the
Jake after him and it is stated that the lake was named Ananta Saras in Treta yugam and Sri Devi incarnered in Dwaparam in Varaha Lake at the foot of Sri Shebhanadri Hill and gave boon to Mandhata which took place in the beginning of Dwaparam of 15th Mahayugam. Sri Shebhanadreesha incarnated by the prayers of Shubhavatra. Therefore Sri Shobhanadreesha incarnated before 15th Mahayugam and Sri Shubhavatra ruled about that time. As it is said in Sri Shobhanadreesha Mahatmyam that Shubhavatra was the son of Satyavrata and Satyavrata was son of Raja the tune of these Sovereigns was thus.

\[
\begin{align*}
\text{Raja} & \quad 20000 - 8000 = 12000 \text{ years.} \\
\text{Satyavrata} & \quad 85000 \quad " \\
\text{Shubhavatra} & \quad 85000 \quad " \\
\text{Satyavrata II} & \quad 80000 \quad " \\
\end{align*}
\]

In the tune of Shubhavatra there were Pandya, Kerala, Vanga, Kalinga, Kukuru. Kuru, Varaha, Malava, Vidarbha, Chedi, Kambhapa and Kosala countries which might have been established by the sons of Ikshwaku I and they excepting kosala ware ruined before 26th Mahayugam and reestablished in 26th Mahayugam.

Paraseeka which was included in the conquests of Shubhavatra was established in the beginning of Shuddha Treta of 1st Mahayugam. Sunhala Dweepe (Island) too was in existence from the 1st Mahayugam. Shashubindu was crowned in Babli in Havruta Varsham at the end of Shuddha Kruta Yugam of the 1st Mahayugam. His descendants ruled thereo until the end of that Kruta Yuga Sandhyamsha.

Then the Devas wishing to occupy that Varsham covered that Varsham with ice when the descendants of
Shashihindu left that Vaisham and travelling southwards gradually came to the south and settling in various places as stated in Vedic Homo of Aryans by Tilak at last established Parasieeka in the beginning of Treta Sandhi. The cover of ice was removed by Devas from the beginning of Treta Yugam but they kept it for their earthly pleasure roamings and for the enjoyment of those virtuous people that go to Swargam after demise.

That country together with Kuruvarsham was again covered with ice in the beginning of Sandhyamsha of Dwaparam and from that time it was being covered with ice at the beginning of the Sandhyamsha of Dwaparam of every Mahayugam being kept uncovered with ice before that time and retained for the enjoyment of Devas and those souls that go to Swargam.

Contemporaneous Sovereign.

Raji ruled 8000 years in the end of Treta Sandhi of the 1st Mahayugam in Sourashtra under his elder brother Nahusha. Then he ruled 20000—8000 = 12000 years the whole Earth as Chakravarti.

Authority:—Sri Shobhanadraeesha Mahatmyam, Chapter 2.

He ruled in Sourashtra with Hatakapuri as Capital.

Yayati Nahusha’s son ruled 80000 years from the beginning of Shuddha Treta Yugam including 1000 years at the end when he enjoyed the luxuries with his Queens giving the old age he attained untimely by the curse of Shukra his father-in-law.

Authority:—Sri Vishnu Puranam, Amsha 4, Chapter 10, Stanzas 5 and 14.
Raji's son Satyavrata I ruled 80000 years as Chakravarti in the capital of his father.

Authority:—The same as mentioned above in Sri Shobhanadrisha Mahatmyam.

Yayati ruled 12000 years under Raji. He ruled 60000—12000 = 68000 years under Satyavrata I

Satyavrata I ruled 85000 — 68000 = 17000 years holding sway over Puru the sovereign son of Yayati.

Shubhavrata won the whole Earth in his 12th year and ruled as Chakravarti. He ruled 85000 years having Shoorasenapuram near Sri Shobhanadri in Andhra country. He ruled 85000—17000 = 68000 years holding sway over Puru and his brothers. He ruled 85000—68000 = 17000 years holding sway over Prachinvon Puru's son and Sahasrajit and Kroshtu sons of Yadu and the sons of Anu, Druhya and Turvasu and the Sovereign of Kosala.

Authority:—Sri Shobhanadreesha Mahatmyam, Chapter 2.

Kroshtu established his kingdom in eastern portion of the Andhra country near the seashore by the favour of Shubhavrata and by his permission. Shubhavrata's son Satyavrata II ruled 80000 years in his father's capital in the Andhra country. He was not a Chakravarti. The dynasty ended with him. Kroshtu ruled 80000—17000 = 63000 as contemporary of Satyavrata II. These two ruled independently. Satyavrata II ruled 60000—63000 = 17000 years after Kroshtu as contemporary of Kroshtu's son. Then Satyavrata II ending his life without issue his dynasty came to an end. The descendants of Kroshtu began to rule the Andhra country independently.
Even though it is stated in Mahabharata that Yayati was a Chakravarti, it cannot be adopted as the history of this Kalpa as it is not stated in Sri Vishnu Puranam. He gave the kingdoms to his sons Puru and others as subjects to Satyavrata I and Shubhavrata.

The landmarks of Ketumala, Bhadraswva, and Kuru Vaishvas and the Island of Lanka marked in the map of the Earth of Rama's time can be seen in the map of the depths of the Ocean in the Library Reference Atlas.
Sri Vishnu Puranam, Amsa 4, Chapter 20, Stanza 11.

Yudhishthira = Droupadi

Prativindhyya = Devaka

Bheemasena = Droupadi

Shrutascma = Kali

Sarwaga Bhagavatam, Skandham 4, Chapter 23, Stanza 30.

(In copy printed in Telugu characters)

Arjuna = Droupadi

Shrutakeertti (Daughter of Chitranga, King of manalooru)

Babhruvahana = Iravon

Abhimanya = Uttara

Pareekshitu

Nakula = Droupadi

Satanika = Niramitra

Sahadeva = Droupadi

Shrutakarma = Subotra
Dwimeedha (Vide Sheet No. 14)

Yaveenura
Dhruutimoni
Satyadhinta
Drudhanci
Suparshwai
Sumati
Sumatimoni
Kruti
Ugrayuda
Kshemya
Suveera
Nrupunjaya
Bruhadradha

Authority:—Sri Vishnu Puranam, Amsha 4, Chapter 19, Stanzas 13 to 15.
In Brahma Siddhantam, Chapter 1, Stanzas 22 & 23 it is said that the Earth is in the form of a wood-apple and Meru Mount which is golden and has many gems passes through its centre and emerges on both its ends and on its upper end stay Manu, Indra, Devas and Rushees.

BRAHMA SIDDHANTAM.

In Stanzas 47 and 48 it is said that in the centre of the Earth the Equator is situated and under it is the Lavana Ocean like a waist girdle dividing Devas and Asuras and it is 130 Yojanams wide north and south.

Stanza 49. In its centre at equal distances four towns were built by Devas with golden door gardens.

Stanza 50. They are Yamakoti, Lanka, Romaka and Siddhapuri. Above them revolves the zodiacal wheel and the Planets.

Stanzas 51 and 52. Standing on Pushkara Tree which is in the centre of the Pushkara Dweepam placed the Planets above Siddhapuri in the time of Creation in the beginning of the Kalpa.

Stanza 85. The Diameter of the Earth is 1600 Yojanams.

VRUDDHA VASISHTHA SIDDHANTAM.

Stanza 39. The area of the Earth is 1094400 Yojanams and the Diameter is 1600 Yojanams. The circumference is 5059 Yojanams.

Stanza 40. Piercing through the Earth the Mount Meru issued out on both the sides north and south. On the northern summit Devas stay and on the southern summit Daityas live.
In Stanzas 11 and 47 it is said that on south of the Equator of the Earth is the Lavana Ocean and after it are Dugdha (Ksheera) Dādh, Ghruta, Ikshu, Madya and Swadu Oceans are situated gradually towards the north up to the Equator and the measurements diminish gradually.

In 43 and 44 Stanzas it is said on the north of the Lavana Ocean four towns having golden walls and garlands set with gems, were built on the Equator at equal distances.

In 45 and 46 Stanzas it is said that on the east of the Earth i.e. on Eastern Hemisphere Lanka (which is one of the above towns) was built on the Equator at 1265 Yojanas from the western end of the Hemisphere at the same distance from Lanka the town called Yamakoti (which is also one of the above four towns) was built on the eastern end of the Hemisphere at the same distance. On the east from it (i.e. on the centre of the Western Hemisphere) the town called Siddhabpuri (which is also one of the four towns) was built on the Equator at the same distance where Siddhas who have no troubles live.

In Stanza 47 it is said that on the East from it at the same distance the town called Romaka was built (which is also one of the above four towns) and Lanka is at the same distance from Romaka.

In Stanza 48 it is said that the northern end of Meru the abode of Devas is at the same distance north of these towns and the southern end of Meru the abode of Asuras is at the same distance to the south of these towns.
In Stanza 49 south of this southern end of Meru are Naraka and Badabunala the hot current is in the Swadu Ocean.

Stanza 62 North of Lavana Ocean and occupying up to the centre of the Earth i.e. up to the Equator is the Jambu Dweepam thence to the south are Shaka and other Dweepams.

Stanza 63 They are Shaka, Shalmali, Kusha, Krouncha, Gomedaka and Pashkara Dweepams which are gradually situated southwards and between each of the Dweepams the above said Oceans (stated in 41st stanza) are situated.

The description of the Varshas of Jamboo Dweepam and the mountains forming their boundaries.

Stanza 64 On the north of Lanka is the Mount Himavon and north of it is the Mount Hemacoota and on the north of it is the Mount Nishadha.

Stanza 65 On the north of Yamakotus is the Mount Malyavon and on the north of Romaka is the Mount Gandhamadana.

Stanza 66 North of Siddhapuri is the Mount Shrugavon and north of it is the Mount Shukla and to north of it is the Mount Neela.

Stanza 67 Between the town Lanka and Mount Himavon is Bharata Varsha and between the Mounts Himavon and Hemacoota is the Kumara Varsha.

Stanzas 68 Between Hemacoota and Nishadha Mountains the Hari Varsha is situated and between the Mount Malyavon and the town Yamakotus is Bhadraswa Varsha.
Stanza 69. Between the Mount Gandhamadana and the town Romaka is Ketumala Varsha and between the town Siddapuri and Shrugavon Mount is Kuru Varsha.

Stanza 70. Between the Mounts Shrugavon and Shukla is Hiranmaya Varsha and between Shukla and Neela Mounts is Ramyaka Varsha.

Stanza 71. Between the mountains Malyavon, Neela, Nishadha and Gandhamadana Ilavruta Varsha is situated.

Stanza 72. This Varsha has golden ground and Devas and Gandharvas live there. In the centre of which is Sumeru (Sovereign of the mountains) like a pericarp (Karnika) of a lotus.

Stanza 73. That Mount celebrated by the name of Sumeru is golden all over and adorned with gems and is the abode of Siddhas and Devas.

Stanza 74. Its (Sumeru's) Vishkhamba Mountains on its four sides are Sugandha (Gandhamadana II) Mandara, Vipula and Suparshwa.

Stanza 75. On these four trees called Jambu, Kadamba, Vata and Pippala respectively are grown. From the juice of the fruits fallen from the Jambu tree the River Jambu flows.

Stanza 76. From the sediment of that river gold is produced and Devas and Siddhas drink that sweet juice leaving off even the nectar.

Stanza 77. On the four sides of Sumeru are the gardens called Nandana, Chitraradha, Dhruti and Vaibhaja.
Stanza 78  On the four sides of Sumeru there are four lakes called Manasa, Arunoda, Mahabrada and Shubhavari.

Stanza 79 & 80  On the three peaks of that Mount Sumeru which is golden all over and set with gems are towns of Sri Vishnu, Brahma and Shiva and below them are the towns of eight Dikpalas (Devas guarding the eight cardinal corners) Indra, Agni, Yama, Nairuti, Varuna, Yau, Eashana and Chandia on the Kesara Mountains.

Stanza 81. The river formed by the water from the feet of Sri Vishnu flowed (when He incarnated as Triv社会保险 and His toe bore a hole in the wall of the Brahmandam and the water surrounding the Brahmandam flowed in and at the same time when Brahma washed the feet of Sri Trivicult from the water in his Kamandala) and falling on the summit of the Meru on which the town of Brahma is situated and splitting into four rivers fell on the Vishkambha Mountains.

Stanza 82 One of them flowed into Bhadrashwa Varsha under the name of Seeta, and another flowed into Ketumala Varsha under the name of Chakshu, the third flowed into Bharata Varsha under the name of Alakananda and the fourth called Bhadra flowed into Kuru Varsha.

Stanza 83. The Bharata Varsha was divided into nine Khandams viz:—1. Aindra, 2. Kasera, 3. Tamravarna, 4. Gabhastimat, 5. Kumarika, 6. Naga, 7. Soumanasa, 8 Varuna, 9. Gandharva and in Kumarika there are four castes. Therefore this was the Bharata Khandam of Sri Vishnu Puranam.

Stanza 92. Inside the Earth there are seven beautiful Patala worlds where Nagas, Asnras and Siddhas dwell.
Stanza 93. No Sun's rays shine there but those Lokas are lighted by the effulgence issued from the gems on the beads of Nagas (serpents) and by the light issued from the juice of the medical plants.

III Siddhanta Srumani

Goladhyaya from Stanzas 17 to 36 where the Earth is described in the above Siddhantam closely follows Vruddha Vasishtha Siddhantam.

The order of Dweepams was 1. Jambu, 2. Plaksha, 3. Shalmali, 4. Kusha, 5. Kronncha. 6. Shaka and 7. Pushkara (By saying that Pushkara was the 7th the order of the 7 Dweepams on the Puranic Earth or the Euth from the beginning of this Sri Varaha Kalpam and in the 1st Manvantaram was as stated above.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanza 5.

Stanza 6. These seven Dweepas were surrounded by the seven Oceans respectively as follows:—


Stanza 7. Jamboo Dweepam is in the centre of all the other Dweepams and the golden Mount Meru is in its centre.

Stanza 8. Its northern summit is 84 thousand Yojanams above the surface of the ground and is 16 thousand Yojanams below the ground and it is 32 Yojanams wide on the summit and 16 thousand Yojanams wide at the base and is like a pericarp of a lotus to the Earth.

Stanza 11. Of these the two centre ones were one lakh yojanas long and the rest were ten thousand yojanas less i.e. 90 thousand yojanas and they all were two thousand yojanas high and also two thousand yojanas wide.

Stanza 12. Bharata, Kimpurusha and Hari Varshams were Varshams to the south of Meru in order from the south.

Stanza 13. Ramyaka, Hiranmaya and the northern Kuru Varsham were the Varshams north of Meru.

Stanza 14. These Varshams were 9000 yojanas (north to south). Ilavruta Varsham was in the centre and in its centre the golden Meru rose high.

Stanza 15. The Ilavruta Varsham was 9000 yojanas wide on the four sides of Meru and four mountains form the Vishkambha Mounts of Meru on its four sides.

Commentary. Ilavruta Varsham was 84 thousand square yojanas with Meru. Bhadiashwa and Ketumala Varshams were \(4 \times 8 = 32\) 32000 square yojanas each.

Stanza 16. On the east Mandara, on the south Gandhamadana, on the west Vipula and on the north Suparshwa each 10000 yojanas high are the Vishkambha mountains on the four sides of Meru.

Stanza 17. On them Kadainba, Jambu, Pippala and Vata trees each 1100 yojanas high sprouted.

Stanza 18. By this Jambu tree the Jambu Dwepam got its name and fruits of the size of a large elephant fall from that tree.

Stanza 19. On that mount and from the juice issued from them a river called Jambn flows which is drunk by the people residing on its bank.
Stanza 20. Hence they have no sweat, no bad smell, no old age, no loss of vitality of their Indryas (bodies).

Stanza 21. From the sediments of the river gold is formed forming the ready source of ornaments.

Stanza 22. On the east of Meru the Bhadrashwa Varsham and on the west Ketumala Varsham were situated and in their midst Ilavruta Varsham is situated.

Stanza 23. On the east of Meru the garden called Chaitraradha, on the south the garden Gandhamadana, on the west the garden Vaubhraja and on the north the garden Nandana of Devas are situated.

Stanza 24. On the east of Meru the Lake called Aruhoda, on the west Asitoda, on the south Malmbhadra and on the north Manasa are situated and these Lakes are enjoyed by Devas.

Stanza 27. Malyavon and Gandhamadana II Mountains (which form boundaries of Ketumala and Bhadrashwa Varshams and Ilavruta Varsham) stretch as far as Neela and Nishadha Mountains. In their centre Meru Mount stands in the form of a Pericarp.

Stanza 29. Jathara and Devacoota two of the important mountains stretch north and south as far as Neela and Nishadha Mountains.

Authority:—Chapter 2.

Chapter 3.

Stanza 27. Oh Maitreyal! This Jambu Dweepam consisting of nine Varshas as was stated by me briefly is one lakh yojanams long (round the Earth).

Stanza 28. Jambu Dweepam is surrounded by Lavana Ocean which was also one lakh yojanams long.

Chapter 4.
Stanza 1. As Lavana Ocean surrounds Jambu Dwepam Plaksha Dwepam surrounded Lavana Ocean.

Stanza 2. Jambu Dwepam was one hundred thousand yojanams long (round the Earth), Plaksha Dwepam was double its length.

Stanza 20. Plaksha Dwepam was surrounded by Ikshurasa Ocean which was of the same length.

Stanza 24. The Ikshurasa Ocean was surrounded by Shalnali Dwepam which was double its length.

Stanza 31. The Shalnali Dwepam was surrounded by Suroda Ocean which was of the same length.

Stanza 35. The Suroda Ocean was surrounded by Kusha Dwepam which was double the length of Shalnali Dwepam.

Stanza 45. The Kusha Dwepam was surrounded by Ghruta Ocean which was of the same length and Ghruta Ocean was surrounded by Krouncha Dwepam.

Stanza 46. Krouncha Dwepam was double the length of Kusha Dwepam.

Stanza 57. Krouncha Dwepam was surrounded by Dadhimandotha Ocean which was of the same length as the Krouncha Dwepam.

Stanza 58. Dadhimandotha Ocean was surrounded by Shaka Dwepam which was double the length of Krouncha Dwepam.

Stanzas 72 and 73. Shaka Dwepam was surrounded by Ksheera Ocean which was of the same length of Shaka Dwepam and Ksheera Ocean was surrounded by Pushkara Dwepam which was double the length of Ksheera Ocean.

Stanza 87. Pushkara Dwepam was surrounded by Swadu Ocean which was of the same length as Pushkara Dwepam.
Stanza 38. Thus the seven Dweepams were surrounded by seven Oceans, the Oceans were equal in length to the Dweepams and the Dweepams were double in length to one another.

Amsha 2, Chapter 2.

Stanza 31. Ganga flowing from the foot of Sri Vishnu when He incarnated as Trivikrama and flooding the Moon's Lokam will fall from the sky in the city of Brahma (on the summit of Meru).

Stanza 32. Thence she will divide herself into four branches called Seeta, Chakshu, Bhodra and Alakananda.

Stanza 33. Seeta falling from the sky and flowing towards east and falling on the summits of the mountains on that side of Meru and watering the Bhadrashwa Varsha will enter the (Lavana) Ocean.

Stanza 34. Likewise the Alakananda flowing southwards flows into Bharata Varsham and enters the (Lavana) Ocean in seven branches falling on the summits of the mountains on the southern side.

Stanza 35. The Chakshu flows west of Meru and watering the Ketumala Varsham enters the (Lavana) Ocean.

Stanza 36. The Bhadra; falling on the summits of the mountains north of Meru and watering the northern Kurn Varsham enters the northern ocean.

Stanza 37. In Sri Bhagavatam, Skandham 5, Chapter 2, Stanza 32.


The measurements of these Dweepams were each double, the former and were placed outside the other surrounding it.

Chapter 16.

Stanza 9. Ilavruta Varsham was bounded on the east by Gandhamadana and on the west by Malyavon Mountains which stretch as far as Neela and Nishadha Mountains and were 2000 yojanas long and form boundaries of Kettumala and Bhadrashwa Varshams. The rest of the description of the Earth is the same as in Sri Vishnu Puranam.

DEDUCTION.

All the Siddhanbas describe the Earth thus:—

Jambu Dweepam occupied half the Earth i. e. up to the Equator. After it Lavana Ocean stretched 130 yojanas southwards and after it the other Dweepams were situated being surrounded by the Oceans.

The order of their situation was thus:

1. Jambu Dweepam, Lavana Ocean,
2. Shaka Dweepam, Dugdha (or Ksheera) Ocean
3. Shalmali Dweepam, Dadhi Ocean,
4. Kusha Dweepam, Ghruta Ocean,
5. Krouncha Dweepam, Ikshu Ocean,
6. Gomedhika Dweepam, Madya Ocean and
7. Pushkara Dweepam, Swadu Ocean

Authority:—Brahma Siddhantam, Chapter 1, Stanzas 47 and 48 and
Vruddha Vasishtha Siddhantam, Chapter 8, Stanzas 41, 42, 62 and 63.
According to Siddhantars the Varshams of Jambu Dweepam were situated thus —

1. Hanu Varsham,
2. Kinnara Varsham and
3. Bharata Varsham,

north to south on the Eastern Hemisphere.

likewise—

1. Rainyaka Varsham,
2. Hiranmaya Varsham,
3. Kuru Varsham

on the Western Hemisphere in the same order.

On the eastern confluence of the two Hemispheres Bhadrashwa Varsham and on the western confluence Ke-
tumala Varsham stretched from the Malyaon and Gand-
hamadana Mountains respectively up to the Equator.

Between these four Varshams viz, Hanu Varsham and Rainyaka Varsham Bhadrashwa and Keturuma Va-

shams in the midst of Malyaon, Neela, Nishadha and Gandhamadana Mountains Ilavruta Varsham was situ-
ted round Sunemru Mountain
1 Jambu Dweepam, Lavana Ocean,
2 Plusha Dweepam Iksu Ocean,
3 Shaimuli Dweepam, Suru Ocean,
4 Kusha Dweepam, Saipi or Ghiuta Ocean
5 Kruncha Dweepam, Duddhurnda Ocean,
6 Shaka Dweepam, Dugdha (Ksheera) Ocean,
7 Pushkara Dweepam, (Swadu) Jala Ocean

By the description of the Dweepams in the 3rd Chapter it is evident that each of the Dweepams was double the size of the former as we proceed southwards. Therefore the Earth described by the Puranams was cone-shaped, whereas the Earth described by the Siddhantams was round.

Moreover, there is difference in the order of the Oceans and Dweepams between them.

In Puranams the Dugdha or Ksheera Ocean was the last but one. In Siddhantams it is the second one. In Puranams Plusha Dweepam was the second one. In Siddhantams Gomediha Dweepam is mentioned instead and it is placed as the last but one. Therefore the Earth described in Puranams differs from the Earth described by the Siddhantams, but in the description of the Varshams of Jambu Dweepam both Sri Vishnu Puranam and Sri Bhagavatam describe thus —

Bharata Varsham, Kunpurusha Varsham and Hari Varsham are stated to be towards the south of Meru and Ramyaka Varsham. Hiranmaya Varsham and the Kuru Varsham are stated to be towards north of Meru.

If the Puranams took the north of Sumeru to be the Western Hemisphere as the Siddhantams took it then it would mean that they agree with the Siddhantams
and the Earth described by them would also be round, then it would be against the mention of the order of the Dweepams and Oceans at the outset of 2nd Chapter and the description of Dweepams and Oceans in the 3rd Chapter of Sri Vishnu Puranam. Therefore the Earth described by Puranams was cono shaped in which form it was at the beginning of the Kalpam and in 1st Manvantaram. Therefore they do not agree with Siddhantams.

We know from Soorya Siddhantam and Brahman Siddhantam that Meru passes through the centre of the Earth forming its axis. Therefore by stating north of Meru in Puranams it is meant towards the northern side of the Earth. In the same way south of Meru is meant towards the southern side of the Earth i.e. northern and southern sides of Jambu Dweepam.

For that reason only the Kuru Varsham is stated in Sri Vishnu Puranam as the northern Varsham. Some may say why we must not understand the Siddhantas in the same light. This cannot be as they say that Jambu Dweepam occupied half of the Earth. Moreover unless three Varshams occupy the Eastern Hemisphere and the three Western Hemisphere there is no space for the Bhadrashwa and Ketumala Varshams to form at the confluences of the two Hemispheres and stretch as far as Equator.

Therefore the Earth described by Puranams was cone shaped and Dweepams, their Varshams and the oceans on that Earth were situated round the Earth. Therefore the Earth described by the Puranams was its form at the beginning of the Kalpam and in the 1st Manvantaram.

At the end of the Kalpams both by its revolution and the deluges at the end of each Manvantaram
and at the end of the Kalpam the Earth becomes a small mass and resumes its full form of cone by the touch of Sri Varaha when He raises it from the waters of the Deluge at the beginning of the Kalpam.

As it is said in Brahmana Siddhantam that Manu resides on the northern summit of Meru and as it is said in Sri Bhagavatam, Skandham 9, Chapter 1, that Vaivasvata Manu lived near Sunam (or the northern summit of Meru) in the early part of his reign we must understand that all the description of the Earth in it is as it formed in the beginning of the Vaivasvata Manvantaram. But in Brahmana Siddhantam Brahma says that he placed the planets and the zodiacal wheel above Siddhapuri at the time of creation in the beginning of the Kalpam. Then we must understand the word Kalpam to mean Manvantaram. There is that meaning to that word in Vachaspatya. Therefore the Earth became round at the beginning of the Vaivasvata Manvantaram and all its description in Siddhantam refers to that Earth. Both in the Puranic Earth and Siddhantic Earth Nalvarta Varshams is in the centre of the Earth i.e., on its top round the northern summit of Meru. In Sri Bhagavatam it is said that Gandhamadana and Maljavon Mountains form its boundaries on East and West separating it from Bhadra shwa and Ketumela Varshams and extend as far as Neela and Nishadha Mountains. Therefore they form the boundaries of those Varshams and extend southwards to Neela and Nishadha Mountains. That was the description of Puranic Earth.

In Siddhantams the four lakes Arunoda, Maha bhadria, Asitoda and Manasa of Puranams are mentioned.
as Arunada, Mabahrada, Shubhravari and Manasa respectively. The Hadatanala is mentioned in Siddhantams as existing in Swadu Ocean. Therefore it existed in Swadu Ocean which is situated south of Pushkara Dweepam. The hot current flowed from the Northern Ocean to the Southern Ocean when the sons of Sagara dug the Earth in the 19th Mahayugam.

In Sri Vishnu Puranam it is said that Ganga falling from the sky first fell in the city of Biahma on the summit of Sumeru and splitted into four rivers. One of them called Seeta falling on the summits of the mountains on the eastern side of Sumeru and watering the Bhadiashwa Varsham entered the (Lavana) Ocean. The second river called Chakshu falling on the summits of the mountains of the western side of Sumeru and watering the Ketumala Varsham enters the (Lavana) Ocean. The third one called Bhadha falling on the summits of the mountains on the northern side of Sumeru and watering the northern Kuru Varsham enters the northern Ocean and the fourth called Alakananda falling on the summits of the mountains on the southern side of Sumeru and splitting into seven branches enters the Lavana Ocean after watering Bharata Varsham. As Bhadishwa and Ketumala Varshams were near Sumeru even in the Earth formed at the beginning of the Vanavasvata Manvantaram there is probability of Seeta and Chakshu falling from the summits of Sumeru and watering those Varshams. But Kuru Varsham and Bharata Varsham were farthest Varshams to the south of Sumeru in the Siddhantie Earth. As the purpose of Ganga in descending to the Earth was to drench the ashes of the sons of Sagara which were in the Bharata
Vaiśāhun, the branch of Ganga called Alakananda descended to Bhurata Vaiśāhun. The Siddhantiac Kuru Vaiśāhun was the southernmost Vaiśāhun of Jambu Dweepam in the Western Hemisphere. Therefore, it is not probable that Bhudia River watered that Vaiśāhun leaving two Vaiśāhuns in the middle.

Moreover, it is said in Sūrya Vaiśāhun Puranam that the river watering the northern Kuru Vaiśāhun entered the Northern Ocean. This occurrence was after the sons of Sagara dug the Earth in 19th Mahayugam and when Bhageeradba brought Ganga to the Earth afterwards. Then the Kuru Vaiśāhun described by the Siddhantains which was on the Equator vanished by the digging of the Earth by the sons of Sagara and the Kuru Vaiśāhun watered by the Bhudia River was the Purano Kuru Vaiśāhun on the northern side of the Earth which came to vogue after the Siddhantiac Kuru Vaiśāhun vanished.

By the statement in the Purana that Seeta and Chulshu watered Bhadrashwa and Ketumala Vaiśāhuns, it must be understood that those Vaiśāhuns existed in 19th Mahayugam after the sons of Sagara dug the Earth. They were gradually consumed by the hot currents which started by the digging of the Earth by the sons of Sagara and vanished by the time of Sūrya Rama. Therefore, the description of the Earth mentioned heretofore is correct.

The four lilies called Manasa, Arunoda, Shubhrawana and Mahahrada which were round Sumam were not formed into one Northern Ocean by digging of the Earth by the sons of Sagara who did not go there but they dug the southern portion of Bhurata Vaiśāhun which formed into Northern Ocean and the river Bhudia.
fell into that Ocean after watering the Puranic Kuru Varsham.

In the beginning of this (Varasvata) Maavato-
taram Bharata Varsham was divided into the following
Khandas.

1. Amdham
2. Kasheu
3. Tamaparman
4. Gabhastimatt
5. Kumanika
6. Naga
7. Soumya
8. Varuna
9. Gandharta

Among these there were four castes in Kumara-
rika. Therefore this occupied the place of Aryavarta of
Manu’s Code.

Authority:—Stanzas 83 and 84

On the 3 peaks of Suuenu there are the towns
of Braham, Sri Vishnu and Shiva.

Authority:—Vinduha Vasishtha Siddhantam, Chap-
ter 8, Stanoza 79.

Stanza 80. Below those peaks the towns of
6. Vayu, 7. Chandra and 8. Eashana are situated on the
eight corners i.e. on the Kesara Mountains.

1. Indra’s on the east,
2. Agni’s on south-east,
3. Yama’s on the south,
4. Niruti’s on south-west,
5. Varuna’s on the west,
6. Vayu’s on north-west,
7. Chandra’s on the north,
8. Eashana’s on north-east.
What is said in *Sri Vishnu Puranam*, Amsa 2, Chapter 2, Stanzas 31 to 36 is repeated in *Viuddha Vashistha Siddhantam*, Chapter 8, Stanzas 81 and 82. Therefore this Siddhantam also describes the Earth to the end of Dwaparam of the 19th Mahayugam. Therefore the Kuru Varsham stated in *Viuddha Vasiṣṭha Siddhantam* is also the northern one which was stated in *Sri Vishnu Puranam*.

The four lakes Manasa, 2. Aśunoda, 3. Asitoda, 4. Mahabhadda of Vishnu Puranam were mentioned in *Viuddha Vasiṣṭha Siddhantam* but Asitoda was named as Shubhiavan and Mahabhadda as Mahabhadra by which names they were celebrated in the Siddhantic Earth.

**Authority:**—Chapter 8, Stanza 78

As the four lakes around Sumeru are described in *Viuddha Vasiṣṭha Siddhantam* those lakes existed even after the sons of Singh dug the Earth.

In *Brahma Siddhantam* it is said that Manu lives on the northern summit of Meru. Therefore it was related in the first part of the reign of Vyūnaśvata Manu as it is said in *Sri Bhagavatam*, Skandham 9, Chapter 1 that Manu lived near Meru.

In *Viuddha Vasiṣṭha Siddhantam* the descent of Ganga to the Earth is described. Therefore it was related about the beginning of the reign of Bhageeradha.

In *Brahma Siddhantam*, Chapter 1, Stanzas 49 and 50 it is said that in the centre of the Lavana Ocean the four towns Lunka, Yamakoti, Romaka and Siddhapuruni are situated. In *Viuddha Vasiṣṭha Siddhantam*, Chapter 8, Stanzas 43 and 44 it is said that on the north of Lavana Ocean those four towns mentioned were situated. Therefore there was a change in the situation of the Lavana.
Ocean from the tune of the relation of Brahna Siddhantam to the tune of the relation of the Vruddha Vasishta Siddhantam

At the tune of the relation of Brahna Siddhantam the four towns were built in the middle of Lavana Ocean as stated in the Siddhantam Chapter 1 Stanzas 48 and 49. Therefore the Lavana Ocean was on both sides of the Equator. Afterwards, i.e., by the time when Mali, and Sumali and Malyavon began to dwell in Lanka they were connected with the continent called Jambu Dweepam as stated in Sri Ramayanan, Uttara Kandam, Sarga 6 Stanzas 20 to 30 and Vruddha Vasishta Siddhantam Chapter 8, Stanzas 43 and 44.

As Vruddha Vasishta Siddhantam was related in the beginning of the reign of Bhaagendrha and by that time Siddhantio Kuru Varsbam vanished by the digging of the Jambu Dweepam by the sons of Sagara. The mention of Kuru Varsbam and Siddhapun by that Siddhantam was about the past one. The other three towns Simhala and the islands mentioned in Sri Bhagavatam were separated by the digging of Jambu Dweepam by the sons of Sagara. But Jambu Dweepam occupied the Earth up to the Equator at the time of Vruddha Vasishta Siddhantam as that fact was stated in that Siddhantam.

Of the eleven sons of Vaivasyata Manu

1. Ishwala, 2. Ushta 3. Nabhaga and 4. Sharyati ruled in Bharata Varsbam the remaining seven India dyumma and others ruled in 6 Dweepams and other Varsbams of Jambu Dweepam Sashibhanda the eldest son of Sudyumna the eldest son of Manu ruled in Ilavrita Vaishun
Of the 100 sons of Ikshwaku excepting those that ruled in Bharata Varsham the remaining ones ruled in other Varshams.

As there was a great mountain to the north of each of the Varshams there must have been rivers in each of the Varshams of the Siddhantic Jamhu Dweepam before Ganga descended to the Earth. But they were not mentioned in Siddhantas as they have no historic importance. The fact that there were rivers in the Varshams was mentioned in Sri Vishnu Puranam.

A mistake was made in the order of the Dweepams and Oceans in the previous map of the Siddhantic Earth attached to the Text which is now corrected and herein attached.

When the sons of Sagara dug the Dweepams excepting the Jamhu Dweepam they were split into islands and the oceans were mixed forming into seas between those islands. The Ksheera Ocean which was situated as the second one before the sons of Sagara gradually flowed southwards by the ways dug by the sons of Sagara in the Dweepams and remained as the last but one on the north of Jalodadhi and Pushkara Dweepam which was surrounded by Jalodadhi. Sriman Narayana who was sitting on His Sesha bed in the Ksheera Ocean when it was situated as the second one as described in Padma Puranam, Uttara Khandam, Chapter 229 also came to the same Ksheera Ocean when it flowed southwards and was lying on His Sesha bed attended by Sri Devi and Bhoo Devi at His feet and His celestial servants. The churning of the Milky Ocean was in the Kruta Yugam of 4th Mahayugam. Therefore it was done when it was situated as the second one.
The Shweta Dweepum was formed in the Ksheera Ocean when it flowed southwards. The land which remained to the north of Ksheera Ocean after it flowed southwards was called Shalmali Dweepum. This was the situation of the Earth when it was described by Sugroova to the Yuvanas in the presence of Sri Rama which was described in Sri Ramayanam, Kushkundha Kundam.

From the beginning of Shuddha Dwarpura Yugam of 19th Mahayngam

<table>
<thead>
<tr>
<th>King</th>
<th>Reign (years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sugara</td>
<td>30000</td>
</tr>
<tr>
<td>Aushumon</td>
<td>32000</td>
</tr>
<tr>
<td>Dileopa</td>
<td>30000</td>
</tr>
<tr>
<td>Bhageeradha</td>
<td>1000</td>
</tr>
</tbody>
</table>

93000 passed at the beginning of the reign of Bhageeradha.

In the previous Map besides the mistake in the order of the Dweepum and Oceans an istal e was made by placing the Vushams in the present day map of the Earth all those mistakes are corrected in this map. As Sunhalaam was named in conquests of Shubhavrata it was existing in Tritta Yugam of the 1st Mahayngam but it was not then an Island but was in the mainland of Bharata, Vusham. Then there was Lanka at the end of the mainland. So the four towns Lanka, Romaka, Yunaloti and Shuddhupum were then under the enjoyment of Devas. Shubhavrata did not conquer them as they were being enjoyed by the Devas.
The islands
1. Swarnaprastha
2. Chandishukla
3. Avaritama
4. Lanka
5. Sunhala
6. Ramanaka
7. Mandalarharina
8. Panchajanya

really belong to this map. They formed the islands in the Lavana Ocean south of Jambu Dwespan when the sons of Sagara dug it as stated in Sri Bhagavatam, Skandham 5, Chapter 19, but were wrongly entered in the map of Jambu Dwespan of the Puranio Earth as also the four rivers of Ganga namely:—Seeta, Chakshu, Alakananda and Bhadra.

As the Paraseeka and Kambhoja countries were conquered by Shubhavrata therefore those countries were in the 1st Mahayugam of the Manvantaram. Kambhoja in Kinnara Varsham and Paraseeka in the western part of the same Varsham.

Shuddha Treta Yugam of the 1st Mahayugam:

Rapt = 20000 − 8000 = 12000 years.
Satyavrata 85000 "
Shubhavrata 85000 "

Shuddha Treta Yugam 3000 × 360 = 1080000 years
85000 + 12000 = 97000 ; "

passed off at the beginning of the reign of Shubhavrata.

In Sri Vishnu Puranam and Sri Bhagavatam Kanchana Bhoomi is described south of the Human Earth. 'But all the Siddhantas do not mention it.'
As Siddhantas describe the Earth from the beginning of the Vaivaswata Manvantaram therefore by the revolution of the Human Earth and the force of the Deluges at the end of each Manvantaram the Kanchana Bhoomi was cut off from the Human Earth by the beginning of the Vaivaswata Manvantaram and falling southwards was attracted by Shown and is revolving round it.

In Vruddha Vasishtha Siddhantam, Chapter 8, Stanza 39 the circumference of the Earth is given as 5054 Yojanams. If we add the distances given between the towns Lanka, Yamakoti, Siddhapuri, Romaka which were on the Equator, the circumference would be \(1265 \times 4 = 5060\) Yojanams.

Authority:—Stanzas 45 to 46, 47 of the same Chapter of the same Siddhantam.

In Stanza 85 of the 1st Chapter of Brahma Siddhantam the diameter of the Earth is given as 1600 Yojanams. In Vruddha Vasishtha Siddhantam, Chapter 9, Stanza 39 and in Soorya Siddhantam, Chapter 1 Stanza 59 the same measurement of the Diameters is given. It is not necessary to convert it into Deva Yojanams. If we multiply it by \(3\frac{1}{2}\) the number would be 7028\(\frac{1}{2}\). But we follow the measurement given in Siddhantams. It is not necessary to convert it into Human Yojanams of Kruta Yugam and that number into yojanams of Kali Yugam as we had done in the text. If we do like that the number would come to 12650000000. The measurement of the Diameter at present is 3109 Yojanams as hitherto stated. Then the difference would be more than \(5360 \times \frac{4000}{4000} = 20240000 \times 625 = 12650000000\) yojanams — 3109 Yojanams = 1264995891. The measurement of the circumference namely 5060 yojanams given in Siddhantam...
was the measurement at the beginning of the Vaivasvata Manvantaram. If the circumference of the Earth is so much in 28 Mahayuguns the earth would come to nothing in the future 71-28=43 Mahayuguns at the end of the Manvantaram which is not a fact. Therefore the measurement given in Siddhantams was not Deva yojanams but Human Yojanams and that may be the measurement of the humans of Krita Yugam. That if converted into the measurement of humans of Kali Yugam would be 6060x625=3162500 Yojanams.

**CONCLUSION**

As it is said in Brahma Siddhantam that Manu resided on Sumeru and as it is said in Sru Bhagavataam; Srandhan 9, Chapter 1, that Vaivasvata Manu dwelt near Sumeru in the beginning of his reign and in Vriddha Vasishththa Siddhantam the descent of Ganga to the Earth is mentioned therefore all the Siddhantams describe the Earth from the beginning of the Vaivasvata Manvantaram to Gangavataranam (the descent of the Ganga to the Earth) which was in the beginning of the reign of Bhagawarada.

From the description of the Earth in the Puranams it is evident that they describe it as it was in the beginning of the Kalpam and in the 1st Manvantaram. The four lakes around Sumeru did not form into the North Ocean by the digging of the Earth by the sons of Sagara as it was wrongly said previously and shown in the plan of the three Puranic Varshas, viz;—Bhadrashwa, Ketumala and Ilavrutsa.

They were not touched by them but were in fact. The north Ocean was formed when the sons of Sagara dug the northern portion of Kuru Varsham.
was the measurement at the beginning of the Vaivasvata Manvantaram. If the circumference of the Earth is so much in 28 Mahayuguns the Earth would come to nothing in the future. 71 - 28 = 13 Mahayuguns at the end of the Manvantaram which is not a fact. Therefore the measurement given in Siddhantams was not Deva Yojanams but Human Yojanams and that may be the measurement of the humans of Krita Yugam. That if converted into the measurement of humans of Kali Yugam would be 5060 x 625 = 3162500 Yojanams.

**CONCLUSION**

As it is said in Brahman Siddhantam that Manu resided on Sumeru and as it is said in Sri Bhagavatam, Skandham 9, Chapter 1, that Vaivasvata Manu dwelt near Sumeru in the beginning of his reign and in Vaiśeṣika Vaiśishtha Siddhantam the descent of Ganga to the Earth is mentioned therefore all the Siddhantams describe the Earth from the beginning of the Vaivasvata Manvantaram to Ganga uttaranam (the descent of the Ganga to the Earth) which was in the beginning of the reign of Bhṛgadeva.
Sri Varaha Incarnation of God bore the Earth from the beginning of the 1st Manvantaram to the end of the 2nd Manvantaram as stated hitherto.

When 100 Deva years or 36000 (100 \times 360) human years were remaining to the end of the Manvantaram Sri Varaha killed Hiranyaksha who came there and challenged Him and placing the Earth on the heads of Sesha returned to Seshachalais as stated in Sri Venkatatatachala Mahatmyam of Varaha Puranam Part II.

From that time Sesha alone was bearing the Earth until Vaivasvata Manvantaram. In the Kruta Yugam of the 4th Mahayugam when the churning of the Milky Ocean was finished Sri Koorma Incarnation of God consented by the request of Devas to bear the Earth supporting Sesha with it.

Authority:—Padma Puranam, Uttara Khandam, Chapter 233, Stanzas 12 and 13.

Therefore from that time Sri Koorma Incarnation was supporting the Earth and Sesha. As we hear in the history of the sons of Sagara that Diggajas were supporting the Earth standing in seven Patalas and as
There is another Mansar Lake near the Himalayas on its northern side which is different from the bigger one of that name near Sametru. The eight islands of Jambu Dweepam stated in Sri Bhagavatam really belong to this map but they were wrongly entered in the map of Jambu Dweepam of the Puranic Period.

I conclude thus as it is said in Sri Bhagavatam Shandhini 6 Chapter 16 that they were formed by the digging of the Earth by the sons of Sagara. But as Sunhala was mentioned in the conquests of Shubhavritra and Lanka was built before Mili Samhali and Maly won the 1st dwellers therein and father and uncles of Kalari, another mother of Ravana they were existing before Sagara but were connected with the main continent of Jambu Dweepam.

Authority—Sri Ramanram, Uttar Arudum, Sarga 5 Stanzas 23 to 25.

They were separated by the digging of the Earth by the sons of Sagara. On that account they were enumerated in Sri Bhagavatam with the other islands formed when the sons of Sagara dug the Jamba Dweepa. Therefore those 8 islands belong to the Siddhantio Earth. Likewise the four rivers Setu Cakasha, Alakananda and Bhadra belong to this map but wrongly entered in the Puranic Jambu Dweepam.

Gangavataram was mentioned in Sri Vishnu Puranam as it was important.

Sesha incarnated in the 47th Mahayugam of the 2nd Manvantara. Then he made penance to Brahma and obtained from him a virtuous mind and the power to bear the Earth as it hitherto
Sri Varaha Incarnation of God bore the Earth beginning of the 1st Manvantaram to the end of the 2nd Manvantaram as stated hitherto.

When 100 Deva years or 36000 (100 x 360) human years were remaining to the end of the Manvantaram Sri Varaha killed Hiranyaksha who came there and challenged Him and placing the Earth on the heads of Sesa returned to Seshachalair as stated in Sri Venkatatadala Mahatmyam of Varaha Puranam Part II.

From that time Sesa alone was bearing the Earth until Vaivasvata Manvantaram. In the Kruta Yugam of the 4th Mahayugam when the churning of the Milky Ocean was finished Sri Koorina Incarnation of God consented by the request of Devas to bear the Earth supporting Sesa with it.

Authority:—Padma Puranam, Uttara Khandam, Chapter 233, Stanzas 12 and 13.

Therefore from that time Sri Koorina Incarnation was supporting the Earth and Sesa. As we hear in the history of the sons of Sagara that Diggajas were supporting the Earth standing in seven Patalas and as the sons of Sagara lived in Vaivasvata Manvantaram, and when Devas prayed Sri Koorina they requested Him to bear the Earth supporting Sesa and Diggajas; therefore the Diggajas were supporting the Earth standing in the seven Patalas each in a Patala and two in the middle one. Therefore the Diggajas and Sri Koorina are supporting the Earth as follows. The Diggajas probably from the beginning of the Vaivasvata Manvantaram and Sri Koorina from the Kruta Yugam of the 4th Mahayugam are supporting the Earth.
There is another Manasa Lake near the Himalayas on its northern side which is different from the bigger one of that name near Sumeru. The eight islands of Jambu Dweepam stated in Sri Bhagavatam really belong to this map, but they were wrongly entered in the map of Jambu Dweepam of the Puranic Period.

I conclude thus as it is said in Sri Bhagavatam, Shandhah 5, Chapter 16, that they were formed by the digging of the Earth by the sons of Sagara. But as Sunhala was mentioned in the conquests of Shubhavrat and Lakhawas built before Mith, Sunali and Vidyavon the 1st dwellers therein and father and uncles of Kekasi mother of Ravana they were existing before Sagara but were connected with the main continent of Jambu Dweepam.

Authority.—Sri Ramayana, Uttar Kaudinya, Sarga 5 Stanzas 23 to 25.

They were separated by the digging of the Earth by the sons of Sagara. On that account they were enumerated in Sri Bhagavatam with the other islands formed when the sons of Sagara dug the Jambu Dweepam. Therefore those 8 islands belong to the Siddhantio Earth. Likewise the four rivers Seta, Cinksha, Alakananda and Bhadra belong to this map but wrongly entered in the Puranic Jambu Dweepam.

Gangavatranam was mentioned in Sri Vishnu Puranam as it was important.

Sesha was incarnated in the 47th Mahayugam of the 2nd Manvantaram. Then he made penance to Brahma and obtained from him a virtuous mind and the power to bear the Earth as stated hitherto.
Sn Va raha Incarnation of God bore the Earth from the beginning of the 1st Manvantaram to the end of the 2nd Manvantaram as stated hitherto.

When 100 Deva years or 36000 (100 × 360) human years were remaining to the end of the Manvantaram Sn Varaha killed Hiranyaksha who came there and challenged Him and placing the Earth on the heads of Seshya returned to Seshachalam as stated in Sri Yonka tachala Mahatmyam of Varaha Puranam Part II.

From that time Sesa alone was bearing the Earth until Vaivasvata Manvantaram In the Krishna Yugam of the 4th Mahayugam when the churning of the Milky Ocean was finished Sn Koorma Incarnation of God consented by the request of Devas to bear the Earth supporting Sesa.

Authority - Padma Puranam, Uttara Khandam, Chapter 234, Stanzas 12 and 13.

Therefore from that time Sn Koorma Incarnation was supporting the Earth and Sesa. As we hear in the history of the sons of Sarga that Diggajas were supporting the Earth standing in seven Patalas and as the sons of Sarga lived in Vaivasvata Manvantaram, and when Devas prayed Sn Koorma they requested Him to bear the Earth supporting Sesa and Diggajas, therefore the Diggajas were supporting the Earth standing in the seven Patalas each in a Patala and two in the middle one. Therefore the Diggajas and Sn Koorma are supporting the Earth as follows. The Diggajas probably from the beginning of the Vaivasvata Manvantaram and Sn Koorma from the Krita Yugam of the 4th Mahayugam are supporting the Earth.
There is another Manasa Lake near the Himalayas on its northern side which is different from the bigger one of that name near Sumeru. The eight islands of Jambu Dweepam stated in Sri Bhagavatam really belong to this map, but they were wrongly entered in the map of Jambu Dweepam of the Paramo Period.

I conclude thus as it is said in Sri Bhagavatam, Skandham 5, Chapter 16, that they were formed by the digging of the Earth by the sons of Sagara. But as Simhala was mentioned in the conquests of Shubhavati and
But in *Sri Bhagavatam* it is not mentioned which existed in *Siddhantic* Luth also. But in *Sri Bhagavatam* it is not stated where those rivers fell. They must have fallen into the four lakes which were mentioned in *Sri Vishnu Purana* to be on the four sides of *Samudra* as they were the only great reservoirs in that *Vrisham* As it is said in *Sri Bhagavatam* that those rivers water the *Ilavinta* *Vrusham* the four lakes must have been on the four sides of the *Ilavinta Vrusham* both in the *Purana* and *Siddhantic Luths*.

They were mixed up and formed into Northern Ocean when the sons of *Sigur* dug the Truth between them in the *Shuddha Dwaparam* of the 19th Mahayugam. But *Ilavinta Vrusham* was covered with Ice in the 1st Mahayugam when the descendants of the *Sashibindu* went southwads and founded the *Pruveela*. Then how could the sons of *Sigur* go there in 19th Mahayugam? But the *Dev* covered that *Vrusham* with Ice from the beginning of the *Sundha Vrusham* of *Dwarpur* in an even Mahayugam. Powerful men used to go there before that time as *Vana* rus have gone. As the sons of Sigur were powerful they went the earth and dug the Truth by which those four lakes were mixed and formed in Northern Ocean.

In *Sanat Kumar* *Sanhit* it is said that *Brahma* after creating creatures went to *Ksheerabddhi* and saw God reclining on *Sesha* in the *Ksheerabddhi* attended by *Sri Devi* and *Sudarmshana* and other weapons having human forms and was taught by Him the one thousand names of *Sri Devi*.

II In *Padma Purana* *Uttar Khandam*, Chapter 229 from Stanzas 153 to the end of the Chapter it is
The gravity power of God who placed it in her also holds it up and the wind surrounding it revolves it. Authority:—Saora Siddhantam, Chapter 12, Stanza 32 and Brahma Vaivarta Puranam, Sri Krishna Juna Khandam, Chapter 21, Stanzas 116 and 117

Sri Varaha and Sri Varaha established themselves on Sri Venkatatchalam at about the beginning of the 1st Manvantaran. Even though the Earth was being submerged at the end of each Manvantara their shrines remained on Sri Venkatatchalam without being destroyed as they are celestial. Those shrines remained with those Incarnations throughout the previous six Manvantaras. In the present Kali Yugam those celestial shrines disappeared and the shrines were built by the King Toundam.

This history is from the Venkatatchala Mahatmyam of Varaha and Padma Puranams which belong to this Kalpam. The other versions of the history from other Puranams belong to other Kalpams.

In Sri Bhagavatom, Skandham 5, Chapter 16, Stanzas 17 to 24 it is said that the river Arunoda flows from the Mount Maudana and waters Ilavivata Varsham, the river Jambu flows from the Mount Gandhamadana and waters the same Varsham and five rivers flow from the Mount Vipula and water the same Varsham and ten rivers flow from Mount Suparshwa and water the same Varsham.

In Sri Vishnu Puranam and in Siddhantams only the Jambu river is mentioned. It was done so as it is the important river the other unimportant rivers mentioned
in Sri Bhagavatam we not mentioned which existed in Siddhantic Earth also. But in Sri Bhagavatam it is not stated where those rivers fall. They must have fallen into the four lakes which were mentioned in Sri Vishnu Purana to be on the four sides of Sumeru as they were the only great reservoirs in that Vasham. As it is said in Sri Bhagavatam that those rivers water the Navrata Vasham the four lakes must have been on the four sides of the Navrata Vasham both in the Parama and Siddhantic Earths.

They were mixed up and formed into Northern Ocean when the sons of Sigara dug the Earth between them in the Shuddha Dwarpuram of the 19th Mahayugam. But Navrata Vasham was covered with ice in the 1st Mahayugam when the descendent of Sashibhundu went south and founded the Purusha. Then how could the sons of Sigara go there in 19th Mahayugam? But the Deva covered that Visham with Ice from the beginning of the Sushya Visham of Dwarpuram in every Mahayugam. Powerful men used to go there before that time as Yana have gone. As the sons of Sigara were powerful they went the crowd dug the Earth by which those four lakes were mixed and formed in Northern Ocean.

In Samarthmrna Sunhini it is said that Brahma after creating creatures went to Ksheerabhdhu and saw God reeling on Sesha in the Ksheerabhdhu attended by Sri Devi and Sushshaa and other weapons having human forms and was taught by Him the one thousand names of Sri Devi.

II In Padma Purana Lata Lakhundam, Chapter 229 from Stanzas 153 to the end of the Chapter it is
said that God was sitting on Sesha embraced by Sri Devi and attended by His celestials

III In the same Puranam, in the same khandam, Chapter 233 Stanzas 9 and 10 it is said that God Sri Vishnu went to Kesheerabdhi after the churning and the sages worshipped Him together with Sri Devi when He was staying there with Sri Devi to protect the Devis.

Delection

As the incident stated in Saunthukarnna Samhit were soon after the erection so God was reclining on His Sesha in the Kesheerabdhi of the Puranic Earth.

II and III As the incidents in the two chapters of Padma Puranam mentioned above were soon after the churning of the Kesheerabdhi He was sitting on His Sesha bed embraced by Sri Devi and attended by His celestial servants.

IV The fact that God is reclining on His Sesha after it flowed to the southern part of the Earth was mentioned in Stanz 158 first part.

In Chapter 9 of Sri Venkatachala Mahatmanum of Sri Varaha Puranam put II it is said that Sri Devi went to Padma Saha and stayed there for 10,000 Dyaus together with Vishnu when the Sage Devavrata caused India to lose his sovereignty. Then She returned to Sri Vaikunthanah riding on Garuda together with Sri Vishnu. Therefore after the churning of the Kesheerabdhi Sri Devi and God Sri Narwarana came to Kesheerabdhi and were sitting on Sesha in the Kesheerabdhi. After the Kesheerabdhi flowed to the southern part of the
Earth after the sons of Saguna. He was reclining on Seshu as stated before. Therefore what stated hitherto before is correct.

But in Sri Vishnu Puranam and Sri Bhagavatam it is said that after Indra was deprived of his sovereignty by Bahu as the result of Doorvasa’s curse Biahna, Shiva and Devas went to Ksheerabdhur and prayed God who was there and appeared to them and by his will made truce with Bahu and churned the Ksheerabha Ocean.

Authority.—Sri Vishnu Puranam, Anisha 1, Chapter 9, specially Stanza 37

and

Sri Bhagavatatanam, Shandham 8, Chapters 5 and 6.

As the curse of Doorvasa was in Vaivasa Manvantaram therefore God was in Ksheerabha Ocean of the Sudhbuha Earth before the churning of that Ocean probably from the beginning of the Manvantaram. After the curse of Doorvasa God with Sri Devi went to Padma Sana and stayed there for 10000 years. Then Devas came there and prayed Sri Devi who gave them the boon that they would regain their lost sovereignty and then she with God rode on Gauuda and went to Ksheerabha Ocean and God was sitting there with Her on His lap on She-ha bed.

In Sri Mahabharatam, Bheeshma Parvam, from Chapter 5 to Chapter 8 Jambu Dweepam was described. The description almost resembles the description in the Siddhantas, but it differs from it in these respects. Here it is said that the form of the Earth resembles a halo and is surrounded by the Lavana Ocean all over.
enjoyment in Swargam and enjoy for 11000 years. In 
Sri Ramayana and in Sabha Purana it is said that the 
Vishram was reserved for the enjoyment of Devas and 
those virtuous people that ascend to Swargam the 
demise. From these three statements it must be unde 
stood that the Kuru Vishram was reserved for the enjoy 
ment of Devas and the virtuous people that go to 
Swargam after demise and reborn in that Vishram and 
when the rivers and trees yield in 
forms of cloths foods flowers and drusuls &c. for 
11000 years. It is also said in Bheshma Purana that 
huge and powerful birds called Bheetmali carry the 
bodies of those people after their demise and place them 
in the deities of the mountains. Those birds are Called 
bheta and birds

Bhadrashwa and Ketumali Vishrams

In Stanza 16, 17 and 18 of the same chapter it 
is said that in Bhadrashwa Vishram the men are white in 
color and powerful and have prowess and women are 
honorable having the color of a white lily and those of the 
Moon have cool bodies like that of Moon and well 
versed in dance and song. They live for 10000 years. As 
Ketumali Vishram is also on the other side of Ilawta 
Vishram from Bhadrashwa Vishram on the western 
side and is adjoining it like Bhadrashwa Vishram on the 
estern side its people must have the same conditions 
as those of Bhadrashwa Vishram. The Purana Bhadr 
shwa and Ketumali Vishram are in existence in the Sid 
drantie Tirth and Malayvan and Gandhamadana Moun 
tains, form their boundaries between them and Ilawuta
Varsham. As two new Varshams with those names were formed stretching up to Equator in the beginning of the Vaivasvata Manvantaram and mountains called Malyavon and Gandhamadana formed their northern boundaries stretching from Neela and Nishadha Mountains the Siddhantams combined the Puranic Bhadrashwa and Ketumala Varshams with Ilavruta Varshain and called the newly formed Varshams by those names as these were larger and easily visible. When these newly formed two Varshams vanished by the digging of the Earth by the Sagaras (sons of Sagara) the Puranic Varshams came to vogue as we see in Bheeshma Parvam of Sri Mahabharatam.

In Sri Ramayacar, Kishkindha Kandam the Earth towards west was described as far as Pariyatra Mount which then stretched south up to the Ocean and which corresponds with the present Ural Mount. Then a small mount near it called Vajra was stated. Then the mountains called Chakravon, Varaha and Meghavon were stated to be in the Ocean. Then 50 mountains are stated after which the Astagiri Mount is stated then the Meru is stated. Therefore there was not then any continent south of North Africa as it is not stated there. Then the northern Africa was under Egypt which is stated as Allechchha country the Shahara was a Sagara in the centre of which was the Varaha Mount on which was the town of Pragjyotisha the capital of Narakasura. As Udayagiri, Astagiri, Sumeru and Kaheera Ocean which corresponds with the Antarctic Ocean were described there by Sugreeva, no portion of Eastern Hemisphere was left undescribed by Sugreeva. Therefore there was
no continent south of Northern Africa which was bounded on the south by Shabara as a Sagua (sea).

Authority —Sri Ramaayana, Kishkindha Kandam Sarga 43, Stanza 12

Even though the Western Hemisphere was not described in Sri Ramaayana we suppose that South America was not then formed as we know that South Africa was not then formed. In Sri Mahabharatam in Sabha Purvam it is said that Nakula conquered the Mlechchhas, Barbaras, Paplavaas, Kiratas and Shakas which were then living in the Ocean i.e. in the islands, in his expedition to the western side of the Earth. The country of Mlechchhas was Egypt of Barbaras Babaria and Paplavaas were in the middle of the two in the northern Africa and Kiratas and Shakas were in Southern Africa.

Authority —Sri Mahabharatam, Sabha Purvam, Chapter 32, Stanzas 16 and 17

As it is stated there that these were in the middle of Sagar and as Sagna means that portion of the Sea that formed when the sons of Sagar dug the Earth, then the North Africa had a Sagna on the north which corresponds with the present Mediterranean another sea to its south which corresponds with present Shabara which was then a Sagar. Therefore by the time of Pandavas the continent of Africa south of Shabara was formed after Sri Rama and was separated as stated above. Then the South America was also formed about the same time and was called as Amavata Varsham Paraseela, Turkey and Arabia were under Paraseeka both in Sri Rama’s and Pandava’s time which was then called as Yavana.
In the conquests of Arjuna it is stated in Sabha Parvam that he conquered Prativindha, a King of Shakala Dweepam and the kings of seven Dweepams which were within Shakala Dweepam. In Sri Ramayana, Kushkundu Kandam, Yava Dweepam is stated as having seven kingdoms. As this Shakala Dweepam is stated as having seven kingdoms therefore this Shakala Dweepam was Yava Dweepam of Sri Ramayana. Those portions of Earth described in Sri Ramayana are denoted in the map by the letter R and those described in Sabha Parvam of Mahabharatam by the letters P, C= Pandav's conquest. Those stated in Bheeshma Parvam are denoted by M B= Mahabharatam, Bheeshma Parvam.

In Vana Parvam from Chapter 143 to 156 it is stated that Pandavas went to Gaudhamadana Mount. As the Purana Gaudhamadana Mount was beyond Kuru Varsham into which no humans can go in Dwarpam as stated in the conquest of Arjuna in the Sabha Parvam of Mahabharatam another Gaudhamadana was formed probably by the time of Sri Rama. Even though Sugreeva did not mention it it might be then in existence as the Shaloda River, which rises in it was mentioned. The Sweta Mount to which Arjuna went in his conquests mentioned in Sabha Parvam was the same with Hemacoota Mount of Siddantaams. Those portions in Mahabharatam, Vana Parvam are denoted in the Map by the letters M, V.

In Sri Vishnu Puranam, Amsha 2, Chapter 6, from Stanza 82 to 84 it is said that 1. Sudhama 2 Shankhapala (both sons of Kaidama) Hiranyakaruna and Ketumon stay as guardians on the four sides of Localoca.
In Sri Bhagavatam, Shandham 5, Chapter 20 from Stanzas 38 to 41 it is said that the four elephants called 1 Rushabhha 2 Pushlavaksha 3 Yamana and 4 Aparajita stay on the four corners of that Mount and Sri Vishnu stays there with His weapons and the celestial attendants. This description was about the Parama...
15 Sumera is golden and is the highest of all the mountains and is of four colors
16 It is created from the navel of God
17 On the east it is white and is of the quality of a Brahmana on the south it is yellow and is of the quality of a Vaushya
18 On the west it is jet black like a beetle and is very strong being of the quality of a Shudra
19 On the north it is red and is of the quality of Kshatriya.
24 All the above mountains which form the boundaries of the Vaushas excepting the middle two are of the length of the Jambu Dweepam. The middle two are each one lakh yojanams.
25 Those two are Neela and Nishadha the other ones, namely Sweta, Himakoota, Hunavon and Shrugavon are less
26 They are ninety thousand yojanams two are eighty thousand the other two i.e. Sweta and Himakoota are 90000 yojanams and Hunavon and Shrugavon 80000
In Sri Vishnu Puranam it is said that the two central ones are one lakh yojanams long each and the rest are 10000 less
Authority—Sri Vishou Puranam, Amsba 2, Chapter 2 Stanza 11
Therefore we take the statement of Sri Vishou Puranam as the history of this Kalpa.
Therefore Neela and Nishadha were in the centre of the Jambu Dweepam and they were one lakh yojanams long round the Earth which was the length of the Jambu Dweepam according to Sri Bhagavatam and Sri Vishnu Puranam stated hitherto.
In Sri Bhagavatan, Skandham 5, Chapter 20 from Stanzas 38 to 41 it is said that the four elephants called 1 Rushabh 2 Pushkaraksha 3 Vaman and 4 Aparajita stay on the four corners of that Mount and Sri Vishnu stays there with His weapons and the celestial attendants. This description was about the Parama Earth as hithertofoye stated.

3 When the Swarnabhoomi was cut off from the Manavaabhoon by the revolution of the latter Sesha disentangled his tail from Swarnabhoomi. As we have stated before the Earth became round at the beginning of the 2nd Manusvataram and attained the position described in the Siddhantarous and Sesha was bearing Her from the end of that Second Manusvataram.

As the Swarnabhoomi was cut off at the end of the 1st Manusvataram therefore Sesha was bearing the Siddhanic Earth always. Therefore there was no need for him to pull up his tail when Swarnabhoomi was cut off. As the detachment of the Swarnabhoomi was according to His will which is the law of Nature Sri Varaha must have let it off and was bearing the Manavaabhooni from the beginning of the 2nd Manusvataram to its end.

In Vaya Parinam, Poorva Khandam, Chapter 37, Stanza 14 it is said that Humaavan is ice white Heuma kooti and Nishadha are of golden color. Of which former produces gold.

20 Necla Mount produces Vaiduryas and is of that color.

Shweta is of golden color and Shrunvangavan produces gold and is of the color of the tail of a peacock.
15 Sumeru is golden and is the highest of all the Mountains and is of four colors.
16 It is created from the navel of God
17. On the east it is white and is of the quality of a Brähman on the south it is yellow and is of the quality of a Vaishya.
18 On the west it is jet black like a beetle and is very strong being of the quality of a Shudra.
19 On the north it is red and is of the quality of Kshatriya.
20. All the above mountains which form the boundaries of the Vaishyas excepting the middle two are of the length of the Jambu Dweepam. The middle two are each one lakh yojanams.
21. Those two are Neela and Nishadha the other ones, namely Shveta, Hemakoota, Hunuvon and Shruungavon are less.
22. They are ninety thousand yojanams two are eighty thousand the other two i.e. Shveta and Hemakoota are 90000 yojanams and Hunuvon and Shruungavon 80000.
23. In Sri Vishnu Puranam it is said that the two central ones are one lakh yojanams long each and the rest are 100000 less.

Authority.—Sri Vishnu Puranam, Amsha 2, Chapter 2, Stanza 11.

Therefore we take the statement of Sri Vishnu Puranam as the history of this Kalpaun.
Therefore Neela and Nishadha were in the centre of the Jambu Dweepam and they were one lakh yojanams long round the Earth which was the length of the Jambu Dweepam according to Sri Bhagawatun and Sri Vishnu Puranam stated hitherto.
31 The two Varshams Bhadrashwa and Ketumala are on the south and north of Ilavruta Varsham like a bow respectively and Ilavruta Varsham is equal on four sides.

32 By south it is meant downwards of Nishadha. By north it is meant after Neela Mount and there are three Varshams on the north and three on the south (meaning other Varshams).

33 In the centre is Ilavruta Varsham on the centre of which is Sunenu South of Neela and North of Nishadha.

34 The great Mount called Malyavon one thousand (1000) Yojanams high and 34000 Yojanams long stretch north from Neela to Nishadha.

35 On west is Gandhamadana which is of the same dimensions.

As all the Eastern Hemisphere was considered by the Puranups and Siddhantams as south of Sunenu and Nishadha and the Western Hemisphere as North of Meru and Neela Mount this above description establishes the map of Siddhantic Truth attached hereto. By saying that Malyavon and Gandhamadana stretch north it is meant that they stretch north of Nishadha.

In the commentary of Sri Vishnu Puranam for Stanza 15 and 16 of Chapter 2, Amsha 2, it is said that Ilavruta Varsham is 34,000 Yojanams wide, Bhadrashwa and Ketumala Varshams each 32,000 Yojanams wide East to West.

**Deduction.**

From Vayu Puranam in the place stated above we know that Malyavon and Gandhamadana Mountains
This statement of the Puranams strengthens the statement hitherto stated that when it is stated in the Puranams that Hari, Kimpurusha and Bharata Varshams are to the south of Meru and Hiuanya, Ramyaka and Kuru Varshams are to the north of Meru it is meant that the northern Varshams are in the northern part and southern Varshams are in the southern part of the Jambu Dweepam. Because unless all the six Varshams are on both sides of the Earth Nishadha and Neela mountains would not be in the middle of the Jambu Dweepam. If those three Varshams stated to be in the north of Meru be in the Western Hemisphere and those stated to be in the south of Meru be in the Eastern Hemisphere Neela and Nishadha mountains would not be in centre of Jambu Dweepam but would be on the north of it which is not the case. Therefore all the Varshams were around the Puranico Earth as stated hitherto. Moreover in Stanza 23 of the same chapter in Vayu Puranam the same is stated that half of Jambu Dweepam is understood to be north of Meru and half is understood to be south of Meru.

Therefore all the six Varshams of Jambu Dweepam were around the Earth in the Puranico Earth.

The former map of Ramakala Earth is also necessary to show how the Siddhantico and Ramakala Earth changed to the present form of Earth.

In Vayu Puranam the position of Puranico Ilavruta, Bhadrashwam and Ketumala Varshams is clearly described.

In Poorna Khandam, Chapter 37 from Stanza 22 Ilavruta Varsham is 9000 yojanams on all sides of Sumeru.
31 The two Vaishams Bhadrashwa and Ketumala are on the south and north of Ilavruta Varsham like a bow respectively and Ilavruta Varsham is equal on four sides.

32 By south it is meant downwards of Nishadha. By north it is meant after Neela Mount and there are three Varshams on the north and three on the south (meaning other Varshaus).

33 In their centre is Ilavruta Varsham on the centre of which is Sumeru South of Neela and North of Nishadha.

34 The great Mount called Malyavon one thousand (1000) Yojanams high and 34000 Yojanams long stretch north from Neela to Nishadha.

35 On west is Gandhamadana which is of the same dimensions.

As all the Eastern Hemisphere was considered by the Puranams and Siddhantas as south of Sumeru and Nishadha and the Western Hemisphere as North of Meru and Neela Mount this above description establishes the map of Siddhantic Earth attached hereto. By saying that Malyavon and Gandhamadana stretch north it is meant that they stretch north of Nishadha.

In the commentary of Sri Vishnu Puranam for Stanzas 15 and 16 of Chapter 2, Amsba 2, it is said that Ilavruta Varsham is 34000 Yojanams wide, Bhadrashwa and Ketumala Varshams each 32000 Yojanams wide East to West.

**Deduction.**

From Vayu Puranam in the place stated above we know that Malyavon and Gandhamadana Mountains...
no each 34000 Yoj long. As they surround the Bhadrishwar and Ketumala Vashishtas respectively they are each 34000 Yojanams around them. As it is said in the Commentary of Sri Vishnu Purana that they are each 33000 Yojanams long east to west they must be of that length around the segment. Then they would be $34000-3\times 1000 = 2000$ Yojanams it then base which forms the segment of the base of Hravantra Vashisht on the East and West. By saying in the Commentary that Hravantra Vashisht is 34000 Yojanams wide most probably the measurement of the circumference of its base is meant. Then if Hravantra Vashisht is 2000 Yojanams wide it that part of its circumference on east and west where Bhadrishwar and Ketumala Vashishts from its boundaries. Then it must be $84000-2(2000\times 3) = 84000 - 10000 = 30000$ Yojanams around its North and South and that portion east and west as far as Malyuva and Gandhamadana Mountains on which sides it is bounded by Neela and Nishadha Mountains. Therefore Neela and Nishadha Mountains would be $\frac{30000}{2} = 15000$ Yojanams long each.

The run water in Purana Jambu Dweepams flowed from the mountains Gandhamadana II and Kumbhastha through the confluence of the two Hebramsherees and by the slopes at the junction of the mountains Gandhamadana III Shrunagwan, Sweta Neela, Nishadha, Hemkoota and Himalaya to Lavana Ocean and the Vashishts of other Dweepams in the Purana Earth were situated around the Earth east to west and the mountains forming their boundaries stretched north to south. Therefore the rivers in those Vashishts flowed into the oceans. But
in Pashitura Dweepam the two Varshams are situated north and south which are divided by Manasottara Mount which passes around the Dweepam in its middle. The rivers in the southern Varsham flow into the Swadn Ocean and those in the Northern Varsham flow into the Ksheera Ocean. Taking Swarn Bhoomi together with Manava Bhoomi Pashitura Dweepam forms the middle of the Earth and the Manasottara Mount forms the Equa-
toi of the Earth. Therefore Purusus stated that the Sun's path was on the Manasottara Mount. In the Siddhantic Earth as the Swarna Bhoomi was severed the Equa-
toi forms in the centre of the Manava Bhoomi. Therefore the Siddhantus left of Manasottara Mount even though it existed in the Siddhantic Earth as it became unimportant is the path of the Sun passed on the newly formed Equator as described by the Siddhantus. As all the seven Dweepams and Oceans existed in the Siddhan-
tic Earth also even though in diminished dimensions the same conditions existed as in the Purusus Earth with regard to the flow of water. In Ramakala Earth Udhyagiri was described in Pashitra Dweepam by which Manasottara Mount is intruded. The Astagram is described in Sri Ramakala Earth to be on the northwest side of the Earth where the Sun sets in Utrayayana. This occurrence is only on Ramakala Earth after the sons of Sugra dug the Earth and the three towns namely Romuka Siddhapuri and Yamkot are vanished. Even on the Ramakala Earth the Sun's path passed crossway from Udhyagiri and Lanka to Astagram.

I obtained a new chhat of Grudabhiunda Incarnation from those hitherto stated which describes the
Gandabherunda Incarnation with nine faces as painted in the shrine of Sri Narasunha in Sri Rangam Temple. Therefore the figure painted in that temple is correct and it was the incarnation in the present Kalpam. But Sri Gandabheruda did not kill Sharabha placing him on the body of Hiranyakasipu as shown in that picture; but separately Sharabha incarnation was with five heads and trunks as stated in Sri Koorma Puranam.

In Brahmanda Puranam, Anushanga Pada, Chapter 16, from Stanza 10 to 13 it is said that Sun or Moon or Stars do not shine in Ilavruta Varsham, that men after enjoying in Swagam are born there and live on the juice of the fruits of the Jambu Tree. In Stanzas 14 and 15 it is said that that Varsham is 9000 Yojanas on all the sides from Sumeru and thus has an area of 36000 Yojanas (4 x 9), and is like a Sharava (vessel) and is equal on all the sides. Therefore this is the correct calculation and form of the Ilavruta Varsham. What it said in the commentary of Sri Vishnu Puranam that Ilavruta Varsham is 34000 Yojanas round is incorrect. In Chapter 15, Stanzas 38 and 39 it is said that Malyavon is 1000 Yoj from Neela and Nishadha Mounts and 34000 Yoj long. In Stanza 40 it is said that on the west of it is Gandhamadana Mount which is of the same dimensions. Stanzas 52 to 54 it is said that Ketumala Varsham is 32000 Yoj east to west. The men in it are very strong and black and women are beautiful and have the color of black lily. That Varsham is 34000 Yoj long.

Stanzas 55 and 56. The people in it live in the juice of fruit of Panasa (Jack) tree.
In Stanza 37. It is said that the Bhadrashwa Varsha has the same dimensions. But the people are of the color as stated previously. Therefore there was no need of rains in these three Varshams viz—Ilaviuta, Bhadrashwa and Ketumalam. Therefore the above description of Ilaviuta and Puranic Bhadrashwa and Ketumala Varshams in Brahmanda Puranam is correct as to their dimensions, physical state and people in present Vaivasvata Manvantarain after first Mahayugam.

God will bless those that learn this Ancient History of Bharata Varsha.

FINIS
ADJUNCT

Sri Vishnu Puranam describes the Kesara Mountains around Sumeru briefly. Sri Bhagavatam also mentions only those 20 mountains with different names.

Vide:—Sri Bhagavatam, Skandham 5, Chapter 16, Stanza 26.

Vayu Puranam not only mentions many more Kesara Mountains but describes the Dvas Asuras and Rushis on them and vividly describes the valleys between them.

It is thus:—Vayu Puranam, Poórya Khandam, Chapter 36, from Stanza 18.

The Kesara Mountains on the east of Sumeru.

The Kesara Mountains on the south of Sumeru.
10. Vishadhara or Vasudhara 11. Ratnadharas

The Kesara Mountains on the west of Sumeru.
1. Suváksha 2. Shishishaila
3. Kala which is of Vaidooryas 4. Kumnda
5 Pingala 6. Rudra 7. Sursasa
The Kesara Mountains on the north of Sumeru.

4. Naga  5. Kapila or Kapinjala

Chapter 37 The description of the valleys between those mountains—The valleys.

(1) Between Sheetanta and Kumanja, the valley is three yojanas long and one hundred yojana wide; contains various birds and beasts and has a lake as long as the valley i.e. 3 yojanas long which has clear sweet water and sweet scented lotuses of one thousand and one hundred petals; in which great serpents live and Devas and Danavas play. This lake is called Shree Saras in which one bright lotus, of one crore petals shine always in bloom, in centre of which on the cork, surrounded by the Kesaras is Sri Devi seated. On the eastern bank of that lake is a garden of Bilwa Trees 300 yojanas long and 100 yojanas wide; the trees in which half kosa or one mile high bear sweet fruits of golden, green and white color, and Siddhas roam in that garden enjoying those fruits and praying Sri Devi.

2. Between Vikanka and Manishaila, there is a garden of Champakas 200 yojanas long and 100 yojanas wide; the trees in which are half kosa, or one mile high and bear white flowers 2 hastas or hands long and 3 wide and Apsarasas roam and in which there is the hermitage of Kashyapa.

3. Between Kumanja and Mahaneela a river
called Sukla flows on the banks of which a beautiful garden of Palms the trees in which are one mile high and which is 50 yojanams long and 30 yojanams wide in which Siddhas roam. In the garden Anavata the elephant of India stays.

4 Between the mountains Venumon and Sumedha the valley measuring 1000 yojanams long 100 yojanams wide is devoid of trees or creepers and has only grass meadows where there is no creature.

5 Between Nishadha and Devashula the valley measuring one thousand yojanams long and 100 yojanams wide is of single rock devoid of trees or creepers and always covered with water one foot deep.

Chapter 38 The valleys on the south

1 Between Shishira and Patanga there is the garden of Udumbara trees in which beautiful creepers twist and on which beautiful birds sing. The great trees there bear fruits of the size of large pots full of sweet juice where Siddhas, Kinnaras, Yakshas and Gandharvas and Uragas, Vidyadhara, enjoy. There are rivers flowing clear water and lakes full of sweet water. In the centre there is the hermitage of Kaidama surrounded by a beautiful garden 100 yojanams in circumference.

2 Between Patanga and Tamravarna there is a lake 2 yojanams long and 100 yojanams wide which has lotuses having one thousand petals and one hundred petals and blue and red lilies. In the centre of that lake there is country 100 yojanams long 30 yojanams wide, in which there is a wealthy town called Vidyadharpur.
which has a high wall in which Puloma the chief of Vidyaadharaas lives.

3 Between Vishaksha Patanga and Taulavarna there is a lake on eastern bank of which there is a mango garden the trees in which bear sweet fruits of golden color and of the sizes of big pot and Gandharvas, Kinna-\-ras, Yakshas Nagas Vidyaadharaas enjoy those fruits.

4 Between Sumooola and Vasudhara there is a Bilwa gai*den 50 yojanams long 30 yojanams wide which bear sweet fruits which yakshas, Gandharvas, Kinnaras, Siddhas and Nagas enjoy.

5 Between Vasudhara and Ratnadharaa there is a Kunabuka garden 100 yojanams long and 30 yojanams\-wide bearing sweet scented flowers always in which there is a good lake and where Siddhas Charanas and Apsarasas roam. There there is a temple of Sooja where the Sun-god comes every month to whom Siddhas bow.

6. Between Panchakoota and Kailasa the valley is white and 100 yojanams long and 36 yojanams wide where nobody or creature can enter.

From Stanza 36.

The valleys on the west of Sumeul.

(1) Between Suvaksha and Shukhishaila the valley is of a single rock, 100 yojanams wide which is always burnt and where no creature can go in the centre of which there is the residence of Agni 30 yojanams wide surrounded by the flames and where Agni stays always.
(2) Between the mountains called Deva, and Vapi there is a garden of Matulunga trees 10 yojanams long bearing sweet fruits of golden color where there is the hermitage of Brhaspati.

(3) Between Kunuda and Anjana the valley is many yojanams long which has a lake having white lotuses each two hands long and three hands wide and there is a garden around it in which trees are ever bloom with flowers. In it there is a temple of Sri Vishnu.

(4) Between Krushna and Pandura the valley is of a single rock 90 yojanams long and 30 yojanams wide which has no trees or creepers but even and easy to walk.

In its middle there is a lake having 'lotuses of one thousand petals and as wide as wide as an an umbrella in which yakshas and sidhus enjay and Kinnaras sing sweetly. That lake called sthala Padmimini was constructed by yakshas and gandharvas where Siddhas and Charanas roam. In the centre of that lake there is a large Banyon tree 5 yojanams wide where Sri Sesha stays and by his side there is a temple of Sri Vishnu Whom Siddhas and Charanas worship with lotuses That place is called Ananta sada.

(5) Between Sahasrashikhara and Pandura the valley is 50 yojanams long and 30 yojanams wide which has a garden having very high trees which bear fruits as big as an elephant in which there is the hermitage of Sankia.

(6) Between Shankhakoota and Vrushabha the valley is of many yojanams having a Bilva garden which
hear sweet fruits which Kinnaras, Uragas and Charanas enjoy.

(7) Between Kapijala and Naga the valley is 100 yojanas long and 2 hundred yojanas wide which has many gardens of Atama, Tilaka Plantain, Apal, Grape, Naga, Date, Neela, Ashoka, Pomegranate Akshotaka trees and creepers.

(8) Between Pushpaka and Mahamegha the valley is 100 yojanas long 60 yojanas wide is even hard and white devoid of trees, creepers and grass unreachable to any creature. Besides these there are many valleys even eight, ten, twelve, twenty and thirty yojanas wide with good gardens and many lakes some untouched by the rays of the Sun hence always cool and unpenetrable some have lakes burnt by the flames of Agni.

Chapter 39.

1. In the mountain Shectanta there is Parijata garden of Indra which Flowers always and has many Creepers and lakes which have lotuses of Vaidoorya and blue golden color where the Sun shines evenly and where Indra stays and all other Devas roam.

2. To the east of that mount on the mount called Kumnaja there are the towns of Danavas.

3. On Vajra the Rakshasas called Neelakas and probably Nruti lives here as he is one of them.

4 On Mahanceula there 15 towns of Kinaaras with horse faces there of chiefs are—Devasena, Mahahahu
Bala Indra and others; besides these the cruel Uragas also live. All the above towns were built in caves.

5. On Sunaga there are the towns of Daityas.

6. On Venumon there are three towns of Vidyadharas 50 yojanams long and 30 yojanams wide where the three Vidyadha Chieftains called Ulooka Romasha and Mahanetra live.

7. On Vaikanka a son of Garuda called Sreeva lives with his relative birds powerful Garudas.

8. On Karanja or Kailasa Shiva lives with his followers.


10. On Hemashrunga or Kanakashrunga Brahma lives.

11. On Vasudhara' eight Vasus live in eight temples.

12. On Gaja shaila the eleven Rudras live.


14. On Homa Kaksha or Kapinjala lords of Gandharvas and Siddhas live.


17. On Shatashrunga there are 100 towns of Yakshas.

18. On Tamrabha Takshaka lives.


20. On Shwetodata a son of Garuda Called Sunabha lives.
22. On Hriukoota or Indrashila Sri Natistays.
27. On Sahasrashikhara Daityas live.

All the Kusara Mountains named in Chapter 36 are only a few of those Kesara Mountains around Sumeru which are sixty thousand in all stated in Sri Ramayana, Kishkindha Kandun, Sarga 42.

Therefore all the above description was in Sri Ramakula Earth. Brahma; Sri Vishnu and Shiva stay on the three peaks of Sumeru.
SHRI

Kashyapa = Krodha
Hari = Shweta

The Jeneology of Vanaras.
Brabhinanda Puranas Upoddhata Pada,
Chapter 7 from stanza 178

Pulaha = Hari

Hansa Ramaobadra Shatamukha Darineekha Harita
( ) (2) (3) (4) (5)

Harivarama

Bheeshana Pradhita Madhita Harina Langal
(7) (8) (9) (10) (11)

Shubbalakshana

Pulaba = Shweta

Oodwadrushti Kuitabha Suvrata Vinata Budha Parnjata
(1) (2) (3) (4) (5) (6)

Sujata Haridasas Gunakara Kshemamoorti,
(7) (8) (9) (10)

All these were chiefs of Vanaras, their sons and
grand sons multiplied who were unconquerable by Devas,
Dinavas, Men, Yuhshas, Peshahas, Rakshasas or Bhu
jangas (serpents) They cannot be put to death either by
fire, vepons, venames and so on They can travel over
the Earth, sky, Patala in water ni in wind They num
bered ten thousand kotees 10 x 100Arhudas, 1000 padmas,
100 Mahapadmas 10 Arbada kotees 100 x 100 thousands,
20000 thousands, 20000 Nil harvas, 10 Arbada kotees,
60 kotees, one lakh Arhudas, 100 kotees 10 Padmas 9
Mahapadmas All were powerell valarious, who can
change thir forms at will, and wore valuable Jewells
and performed sacrifices. They performed all the sacrifices in which they gave much money to brahmans. They adorned themselves with crowns, earrings and armlets. They were well versed in Vedas and Vedangas and Dharmashastras. They can throw all Astras and suppress them. They have beautiful forms and lived long without old age. They lived on the four sides of Sumeru, Hema-koota, Himalaya, Neela, Shweta, Nishada, and Gandhamadhan Mountains and some Islands where Vishvakarma built them palaces with beautiful adorments and necessaries. All these were created by Brahma to help Sree Rama.

Oordwadrushti

Vyaghra 5 others sons 5 daughters

Sharbha others

Shuka = Vyghri

Ruksha = Varaja = daughter

Soorya cohabited (of Viraja prazapati)

with her (Indra cohabited with her)

Sagreeva

Vali Ruksha was pleased by having these sons who were very powerful.

Vali was crowned as sovereign of all the vanaras

Vali = Tara (daughter of Sushena)

Angada = daughter of Mainda

Dhruva

Sagreeva = Ruma (daughter of Panasa)

3 sons
Kesari = Anjana = (daughter of Kesari) & Rakshasa Vayu (Embraced by her) 

Hanuman

(lived a bachelor)

Matinon Shrutimon Katunon Matinon Dhirutimon

All were married

Kanshadindus wife = Agni

Nala

From stanza 231

In Sri Ramayananam in Brahmmandapmanam and in every other puranams and Mahabharatam it is said that Hanuman remained as a bacheloor for ever, In Andaramayanam where Mahaadwaja is said to be his son it is said that he was born to a fish when it Swallowed the spit of Hanuman when he spitted in the Sea when the smoke from burning Lanka entered his throte when he was returning after burning Lanka. This fish was an Apsara born so by the curse of a Sage.

In Parasarasambhita alone it is said that Hanuman had five wives the eldest of whom was suvarchala but we must set it aside as belonging to another Kalpa than the present Sri Varabakalpa as it is against Sri Ramayananam. It is hitherto said at the end of the history of Sri Rama in this book page 318 that Hanuman or Anjaneya is staying on the Earth to become Brahma when the present Brahma attains Salvation. In one year of Brahma 360 kalpas pass and his life consists of 100 years. In that time $360 \times 100 = 36000$ Kalpas pass in each kalpa an Anjaneya borns. The question arises which of these Ayaneyas becomes Brahma. Whether all of them become Brahma or only the Anjaneya of this Kalpa? The reply is all the Ayaneyas become Brahmas. We must know that Brahmmandas are immeasurable 36000 Anjaneyas become Brahmas of so many Brahmmandas. The Brahmas of those Brahmmandas become Brahmas of some other Brahmmandas in nearest circle to Anirudha.

All the rest Anjaneyas accepting the present one are waiting in Vihunta Lokaam in Prakruti.
A CORRECTION

It was previously, written, by me that Sweta Dweepam I is situated on North of Andajalam thinking that Audajalam and Jalodadhi or Swadu Ocean were the same. But by deep afterthought and study I found them different ones, Jalodadhi or Swadu ocean was one that surrounded Pushkara Dweepam and Andajalam is the volume of water which surround the inside of the Brahma mandau encircling the Sityalokam. The Lokam above the sheet of water to the North of it which I called previously Sweta Dweepam I may now be called Sri Vaikuntalokam II as stated in Brahmavaivarta puranam as situated 50 crores yoganas below Sri Golokam. In this Sri Vaikuntalokam II stayed Sri Narayana with Sri Devi Saraswati and Ganga where quarrel issued between Saraswati and Ganga resulting in the incarnation of Tulasi by the Ainsa of Sri Devi, and the descent of Ganga to Swargam and Saraswati as stated in Brahmavaivarta puranam Prakhuntakhandham as wife of Brahma Sri Devi decended only by Aimsa Sree Narayana now stays there with Sri Devi. This was the Lokam where Sanaka, Sanandana, Sanatana and Sabatkumar went to worship Sri Narayana and cursed Jaya and Vijaya to become Asuras in three births when they hindered them to enter the Devine presence as stated in 3rd skandham of Sri Bhagavatam. The Devine palace here contains seven courts and walls and garden called Vaibhara.

Sri Vaikunta Lokam I is the one that is situated 26 Crores Yoganas below Golokam described in Brahmavaivartapuranam Piakrustikhhandham and Skanda puranams Kasikhandam purvakhandham where Sri Narayana stays with Sri Devi and Saraswati as stated in Brahemahandam of Brahmavaivarta puranam.
It is stated in Padmapuranaam Uttarakhandum Chapter 229 stanza 120 that Sweta Dweepam is situated on the northern shore of Jalodhadhi or Swadu ocean. North of Swadu ocean is Pushkara Dweepam. As Sweta Dweepam is stated as Dweepam it cannot be a country of Pushkara Dweepam. Therefore Sweta Dweepam is the Southern half of Pushkara Dweepam divided by Mansa Mount.

It is called as Dhataki in other puranas. It existed on both puranic Sridanta and Ramacala earth.

It’s capital is called Airavati. That Dweepam or continent is as white as Moon shine and has cities built of gems where people live with no fear. It has beautiful gardens having Paujata and Sandlewood trees and Santana creeper and beautiful lakes full of lotuses and lilies. In the center of that Dweepam is the capital called Airawati having many storied buildings built of gems where celestial males and females live. In the center of that city is the divine palace built with many gems of various colors and adorned with trees of gems and surrounded by many other upper storied buildings built of gems and shining like rising Sun. In their center there is a beautiful palace built of gold and set with gems and sprinkled with sandal paste mixed with agaru, Karpoora and Kunkuma and emitting sweet smell. It is adorned with canopies of flowers and surrounded by celestial damsels singing Samaveda. In the center of that palace is the throne shining like a Sun in the center of which is a white lotus of eight petals. In the center of that lotus on the panaap sits Sree Narayana having golden hue adorned with pearl garlands and holding Shanka, Chakra,
Gada, Padma (lotas) and Shekthi with his four hands and adorned with various garlands armlets anclelets earrings and finger rings and having feet like golden lotuses and permanent age of 16 years and wearing Numum and Sri choornam on his fine fore head and wearing a white cloth and wearing earrings set with peals Thus adorned and having a beautiful form sits Sri Narayana On His right thy sits Sri Devi having a beautiful form fit for Her husband and with an age of begging youth adorned with ornaments of pure gold and having a hew of kumalchas the filaments of a lotus, and wearing silk cloths and having four hands and having Mandara flowers on Her hand and adorned with ornaments of gems and peals and having a mark with musk on Her forehead and holding a vessel a pomegranet fruit, a looking glass and a golden lotus with Her hands Her maids called Escavasya, Mahadevi, Gyanadevi, Kamalalaya, Savitri, Swvaga, Padma called shektis attend on Her and others called Siadha, Medha, Dhruti, Pragnya, Dhrana Shanti Sruu, Smruti, Dhruti II Medha II Viudhi, Budhi, Manishim are her maids

Ananta (Sesha) Garuda, Wishwalsena and other celestials attend on Sri Narayana and Sri Devi always, the Devas called Sadhyas and Maruts and others the in carnations of those celestials in the supreme Heaven attend on them living in beautiliful upstared buildings set with gems

Sanaka, Sananda Sanatana, Sanathkumara, Jata Vodhu, Panohashikha Naia and Narayana always worship them always being in their presence only those that pray Sri Narayana go there and worship Him In this Sweta Dweepam or Dhataki the rivers flow from the Manasottara
In Sree Venkatachala Mahatmyam of Padma puranam chapter 3 or 10 stanza 32 it is said that when Brahman and other Devas went to Ksheera ocean to pray Sri Narayana to kill a Dietya called Aurnaka who was teasing them, an attendant of Lakshmi came to them and told them that Sri Narayana can be seen by them only on Sri Venkatachulam and asked them to go Southwards from that place Sri Venkatachulam is in Bharatavarsam which is in Jamboodweepam which is the Northernmost continent of the Eastern Hemisphere of the Earth Ksheera ocean is to the South of Jamboodweepam and Bharatvarsham according to Puranas and Sidhantas. Sri Ramayana and Sri Mahabharatan How can the two contradicting statements be reconciled? The reconciliation is thus:

According to Puranas and Sidhantas the western Hemisphere of the Earth is considered to be on the North of Sumeru and the Eastern Hemisphere is considered as South of Sumeru. As God Sri Narayana is reclining on His Seshu in the Western part of Ksheera ocean situated in the Western Hemisphere the reconciliation is arrived at.

In puranic Jamboodweepam the rain water that fell on the Northern slopes of Mountains Gandhamadhana II and Kulasa and the mountains Jaraudha and Trishrunga flowed into the four lakes. That water which fell on the Southern slopes of those mountains flowed through the Confluence of mountains Gandhamadhana III Malvavan and through the stretch of the above two mountains and through the confluence of the two Hemispheres to Mount Nishadha and through the lower slopes of the mountains of the Nishadha, Hen-
auka and Himalayas at the confluence of the two Hemispheres to the Bharatavarsha and thence to the Lavana Ocean. In Sidhantic and Ramakala Earth the rain water that fell on the northern slopes of these mountains fell into the four lakes after passing through Ilavruta varsham.

That water that fell on the Southern slopes mixing with the rain water that fell on the mountains Jathara and Davakoota, Nishadha I and Pariyatras fell through the Confluence of those mountains with Malyavan and Gandhamadhana III into the Uttarasagara. The water that fell on the mountains Gandhamadhana III and Malyavan after passing through Bhadrashwa and Katumala varshas flowed into the same uttarasagara at the confluence of the two Hemispheres.

The rain water before the Emperor Sagara that fell on the Northern sides of the mountains in Ilavruta varsham used to flow into the four lakes. That water which fell on the Southern sides of those mountains used to flow by the lower slopes at the junction of these mountains and through the lower slopes of the junction of the mountains Nishadha, Neela, Hemakoota, Shukla, Himavoo and Shrugavon at the confluence of the two Hemispheres into the Lavana Ocean. The water in ether Dweepas flowed into the Ocean next to them.

Therefore Sri Narayana is reclining on His Sesha in the Western part Ksheera Ocean. It is said in Sri Venkatachela Mahatmyam of Brahmandapuranam chapter I that Sri Narayana is reclining on His Sesha n Sweeta Dweepam. Therefore this Sweeta Dweepam which is Sweeta Dweepam II is also in the Western part
of Kshem Ocean in which Sri Narayana is reclining on Seshan attended by Sri Devi and Bhooodevi at His feet and His celestial attendants in a palace of Gold and set with gems in a garden of Kalpavrusha trees

Mukanddeva Bhandawaja Pindruka, Shuka Yagnavalkya Ambrusna and others having four hands holding shanla a and chakra and Prabhudeva Sanandana, and other yogis stay in His presence and pray. In Kurma puranam chapter 46 fourth stanza 40 the same Swet Dwempam is described. It is said there that it has many continents and the people there are white and worship Sri Narayana and the celestial. The capital there is called Narayana Nagan, surrounded by golden wall and contains Jewelled upstair buildings which has four gates. As it is said in Sri Venkateschela Mahatmyam of Brahamanda Puranam that Sri Narayana who is reclining on Seshan is two lacks yoganams long. Therefore that Dwempam must be 20 times longer: $20 \times 2 = 40$ lacks Yoganes. That half of Ksheerabddhi is fifty lacks. The other half is of the same measurements. All Ksheerabddhi $50 \times 2 = 1$ crore yoganams round the earth. This was the Sweeta Dweepam Stated in Su Ramaghanam Uttarakshthram where it is said that Ravana went and was defeated by the woman. He might have gone to the East in end and was defeated. In this vast continent of 40 lacks Yoganes there must be rivers and lakes even though they are not stated.

Hitherto I have written that Sri Ram was the incarnation of Sri Narayana. Sri Lakshmanam of Seshan, Sri Bhuvi of Sudarshana Shri Shatrughna of Pancha praya, but that is according to Padmapuram In Su Vamukandh when Sri Narayana told Brahman
and other Devas that he would incarnate in four forms Sri Rama, Sri Bharata, Shri Lakshmana and Sri Shatrughna and kill Ravana. In the same kanda in description of the incarnation it is said that Sri Rama was half the Amsa of Sri Narayana, Sri Bharata a fourth Sri Lakshmana and Shatrughna each one eighth Amsa of Sri Narayana In Yudha Kanda when Sri Lakshmana fell a swoon pearced by the Shakti of Ravana which he threw when he first came to fight. Shri Lakshmana meditated invardly of his Amsa of Shri Vishnu and maintained himself. At last when he was assending to Heaven it is said in uttarakhandam that Indra came to him and addressed as “Oh Vishnu Come” In Sri Vishnu Puranam. and Sri Bhagavatam also it is said that God Sri Narayana devided Himself in four parts and in carnated as Sri Rama Sri Bharata, Shri Lakshmana and Sri Shatrughna. Authority Sri Vishnu puranam Amsa 4 chapter 4 stanza 40. Sri Bhagavatam Skandam 9 Chapter 10, Stanza 2 commentry of Shri Veeraraghavachari.

In Sri Venkatachela Mahatmyam of Sri Varaha puranam Part I Sri Venkatachelapati told to Dasaradha that He would incarnate him in four forms. Therefore in this Kalpaam Shri Rama Shri Bharata Sri Lakshmana and Sri Shatrughna were all incarnations of Sri Narayana Sri Rama one half Sri Bharata a fourth and Shri Lakshmana and Sri Shatrughna one eight each. What is said in Padmapuranam is about the incarnation in Padmakalpaam.

An inscription of Sri Rama given to the brahmans of Moherupura in Dharmaranyakshetra west of
Magadha is mentioned in Dharmaranyakabahda of Skanda Puranam

Lanka and Simbala Islands

As Lanka was one of the four Astronomical cities mentioned in the Sidhantas and Simbala was mentioned in conquests of Shubhavrata who ruled in the siddha Tretayugam of the first Mahayugam

(Raji 65—23=62000 Satyavinta 85000 Shubhavrata 85000) both these countries were in existence from the beginning of Vaivaswata Manwantaram but were connected with the Jambho continent Lanka was not mentioned in the Conquests of Subhavinta as it then belonged to Pandya Lanka was separated when Sumab the father of Ravana's Mother occupied it It remained so far ever until now since then Simbala was separated when sons of Sagaraing dug Jambho continent in Sudha Dwaparam of 19th Mahayugam Pankshit mentioned in chapter 9 of bhand 4 Pratisargapana of Bhavishyat puranam ruled it in the end of Sandhyamsham of Tretayugam of 20th Mahayugam He paid tribute to Ravana His daughter was married by Soorya

It is said in Sri Vishnu Puranam Amshay Chapter 4 Stanza 51 that the mountains forming the boundaries of the Varsha of the five Dweepas namely Plaksha; Shalmali Kusha, Kiounchh and Shaka are double of each other like the Dweepas, Therefore the Varsha, must have been North to South as in Jambu dweepam, in the Purimo Earth. As it is also said in the same place that there is only one principle river in each
Varsham, so that river that is in northain Varsham, must have flowed throughout the Varsham and entered into the Ocean, north to it. The rivers in the other varshas must have flown through the declinations of the mountains at one of the two confluences of the two Hemispheres and all the rivers of Varshas coming together must have flown into the ocean South of the Dweepam as shown in the maps attached in the book.

Correction of time stated in page 174.

As the sage Agastyaoursed Mahashanta who was meditating God that time must have been the end of Kiyatayngam of the last Mahayugam of Tamas Manvantaram.

God Srinivasa will bless those that learn the Ancient History of Bharata Varsha with long life prospereth and children who would have long

FINIS.
ERRATAM.

In the second page of eleven pages at the end of the book under the heading correction

It is said that Sweta Dweepam is the southern part of Pushkara Dweepam otherwise called Dhataki Khandun. If so it would be under the Kheera ocean which is the place of the fourth vyuham. Sweta Dweepam is the third vyuham as stated in Padma Puranam. Therefore Sweta Dweepam is not the southern part of Pushkara Dweepam. But it is a world in itself and is situated above the vaperous belt of water called Toyabddhi in Padma Puranam. The ocean surrounding the Pushkara Dweepam outside it is called Swadoodaka ocean as stated in Sri Vishnu Puranam Amsa 2 chapter 4 stanza 89. Therefore what is said in page 25 of the book must be adopted as to the situation of the Locum as stated above. The discription of the Locum in page 2 stated above and that it was the locum where Sanaka and Sanadana went to worship God and cursed Jaya and Vijaya when they hindered them stated in page 1 below the heading correction can also be adopted. Then the description of the locum stated in Sri Bhagavatam skandham 3 chapter 15 must be applied to this Locum. In Sri Vishnu Puranam Amsa 2 chapter 4 stanza 82 it is stated that in the Pushkara Dweepam there is no other hill or mountain except Manoshothara Mount and there is no river. But in the same chapter it is stated that people live there for ten thousand years. The question arises, that "How can the people live there?" Of the many commentaries of Sri Vishnu Puranam none explains this doubt. We find the expliation in Brahmanda Puranam Anushangapada, chapter 19—stanza 123 which states that there is no rain no river nor cold and hot seasons there. But there are water springs springing out of the ground and mountain streams. The same stanza is repeated in Vayu Puranam Poorvakhandam chapter 49 stanza 118—
The upholders of the theory of evolution assert that the higher order creatures evolve from lower order of life. My opinion is that the theory of evolution must not be believed and it is spurious as turns on ungodly atheism. Moreover the theory asserts that the lower order of creatures evolved or developed into the higher order by action of nature i.e. reptiles into birds, birds into beasts and beasts into men but; throughout the history of the vast time that passed from creation no instance was found for it. Never was seen any bird developing into a beast nor a beast into a human being. Never a Gorilla which is nearest to men in likeness was seen bringing forth human beings. Therefore the theory of evolution was coined purely out of human heads of later times and must not be believed.

GOD WILL BLESS THOSE THAT LEARN THE ANCIENT HISTORY OF BHRARATA VARSHA.
APENDIX.

Before Kumbhakarna was sent to battle-field, Ravana had his friends Mairavana and Aitavana brother Rakshasa kings of a town called Lanka in Patala (probably Atala the uppermost of the seven Patalas) brought and requested them to help him to win Sri Rama. They promised and went home. The four Manisters of Vibhishana went to Lanka in disguise and learning the list of consultation of Ravana with Mairavana and returning informed their master Vibhishana consulted with Sugreeva Jambavau and Hanuman when Hanuman built a fort with his tail and playeing Sri Rama and Lakshmana inside sat at the gate guarding them. Other Vanaras and Vibhishana were patrolling round the fort. Mairavaua sent his ministers but they were unable to bring Sri Rama and Lakshmana. Then Mairavana came in disguise of Vibhishana and entering the fort and threw an enchanted powder on Sri Rama and Lakshmana, took them to Patala Lauka and placed them in the temple of Durga intending to sacrifice them the next day to the diety. Sugreeva and others not finding Sreo Rama and Lakshmana bemoaned them. Then Hanuman went to Patala by seeing the foot-prints of those two Rakshasa kings. He saw Makaradvaja at the gate. He hindered Hanuman and asked him who he was and why he came there.

Hanuman replied that he is the servant of Sri Rama and Sri Rama and Lakshmana were brought at night to that Lanka by the two Rakshasa kings and he came there in quest of them and asked him to tell him as to their whereabouts if he know. Then Makaradvaja said that his father called Hanuman was in the army of Sri Rama and
asked him whether he is safe. Then Hanuman said that there is no wife to Hanuman. Then Makaradw'aja told him that when Hanuman burned Lanka and quenched the fire on his tail in the Ocean, then his throat was filled with the smoke of the burning Lanka when he spat it in the sea which she Makar swallowed and bearing pregnancy progenated him.

Then Hanuman said that he is the Hanuman when Makaradhewaja bowed and told him that the Rakshasa kings placed Sri Rama and Lakshmana in the temple of the Goddess Kamakshi intending to sacrifice them to her the next morning and advised him to go to the temple and take them back. Then Hanuman attained the form of an atom and entered the temple and closed the doors. Then the Rakshasa kings came there to worship the goddess. Then Hanuman spoke to them as the words of goddess to worship her from outside by throwing food and presents and Sri Rama and Lakshmana should be sent inside adorning them with flowers bows and arrows, and told that whoever sees her would become blind. Hearing those words Mairavana and Airavana, did likewise. Hanuman seeing Sri Rama and Lakshmana with bows and arrows bowed to them and embraced them. Then he opened the gate when Sri Rama and Lakshmana came out with Hanuman and killed all the army of Rakshasas in a short time. At last they killed Mairavana and Airavana but they lived again, when they killed them again. Thus they were killed many times and lived. Then Hanuman went to the town and asked the concubine of Airavana as to the way to kill Mairavana and Airavana. Then she
told him that she would tell if Sri Rama would marry her. Then Hanuman told her that Sri Rama would marry her if her cot would stand the weight of Sri Rama. Then she told him that some bees were released by those kings of the RakshaSas when they were pricked to the thrones by children when they were pleased and told them that they would protect them from death. Those bees were bringing Nectar and bring them to life when they were killed. Then she told Hanuman that those bees were in the bel room of those RakshaSaS kings at that time. Then Hanuman went there and killed them all when one of them sought his protection. Then Hanuman told him that he would protect him if he bores holes in the cot of harlot of Airavana and make it weak. The bee did accordingly and was let out alive. Then Sri Rama killed Mairavana and Airavana appointed Makaradwaja as lord of that Lanka. Then Sri Rama and Lakshmana were prepared to return to the camp. Then Sri Rama requested by Hanuman to go to the house of Naga girl, the concubine of Airavana. Sri Rama taking her hand sat on the cot and broke it. Then prayed by her told her that she would born as a daughter of a brahmin and performing penence for long time and would born again again in Dwapura Yuga and would marry him. Then she entered fire and was born to a brahmin on the seashore and was named as Kanyakumari. Then Sri Rama rode on Hanuman and Makaradwaja carried Lakshmana and they both carried them to their camp before Lanka when Sugreeva Vindhishana and other vanaras were pleased. Therefore Makaradwaja was a son of Hanuman but not to a wife.
Authority:—Sri Ananda Ramayanam. Sara kanda eleventh sarga from stanzas 73 to 130—

The Seven Patalas.

The Patalas or Under-ground worlds are seven. Namely, 1 Atala 2 Vitala 3 Sutala 4 Talatala 5 Mahatala 6 Rasatala 7 Patala, which are called Bilaswargas, which means they are enjoyable as Swarga even though they are inside the earth which have towns having houses full of plenty and built with gems, where Nagas or serpents and Asuras dwell who have everlasting youth and devoid of disease and live to the end of Kalpa.

1. In Atala an Asura called Bala son of Maya lives who know 69 mayas, who produces beautiful girls from his mouth.

2. In Vitala Shiva Lives under the name Hata Keswara with his queen Parvati, and attendants and where there is a river called Hatak which produces gold.

3. In Sutala Bali son of Virochina lives in a town called Ashurapura where he was sent by Sri Vamana and lives in an enjoyment more than Indra and worshiping God Sri Narayana, who presents Himself there always.

4. In Talatala Maya chief of Devas lives who is protected by Shiva and who is the architect of Asuras.

5. In Mahatala serpent kings who have many hands and are sons Kadru lives of whom Takshaka, Kaliya, are principal. They live enjoying plenty.

6. In Rasatala the Daitya called Nivatakavachas and Kaliyas who are generally called Punnayas, live in a town called Hiranyapura who were defeated by Lord Sri Narayana.
PATALAS FROM SECOND MANWANTARAM.
In Patala, King of Nagas such as Vasuki and others live in great prosperity who have five, seven, ten, hundred, and thousand heads the Gems or which give light to the whole lokam.

Authority — Sri Bhagavatam skandam 5, chapter 24 from stanzas 7 to the end of the chapter.

In the center of that Locam Shesha or Aranta who has an Amsba or prowess of God stands with one thousand heads bearing the earth with one head only and who is the overlord of all the Sarpants and on whom many Serpent Kings attend He bears the earth on one of his heads by the order of God. He is adorned by earrings and other ornaments and wears as a blue cloth and bears a plough always as a weapon.

Authority — Sri Vishnu Puranam Amsba II Chapter 5 Stanzas 8

This description is of the Patalas in the Earth which was formed at the beginning of the second Manvantaram whence forth it became round.

These seven Patalas are shown in the map of the seven Patalas of the round Earth and the dwellers of those seven Patalas mentioned above are living in them since the beginning of the second Manvantaram.

The Seven Patalas were formed in area and breadth in the Puranic Earth that is the Earth which existed throughout the first Manvantaram according to the Seven Dweepas of that Earth the map of which is also shown herein.

God bless all those that learn the ancient History of Bharata-varsham with long live children and happiness.
The following were omitted by the printers

First Chapter in page 136

Third Chapter 193 before history of Bali

Nineth Chapter 250

Fourteenth Chapter 291 before Raghu the great

Sixteenth Chapter 304

Gazendra moksham page 174 in the pages 12 of Contents

Correction instead of Correction after the four pages under the heading The Genealogy of Vanaras

Contents Page 1 L instead S.

Line 24

Page 2 } e instead a

Line 20 } in instead on

Page 2 & 3 } in instead on

Page 11 and Showing Page 38

Page 12 } 164 instead 161

Line 22 } Page 245

Line 26 Yayati, his queens and four princes

Line 26 Sri Parasurama } 2 illustrations } Page 271