THE ANCIENT HISTORY OF BHARATA VARSHA

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

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# CONTENTS

<table>
<thead>
<tr>
<th>Introduction</th>
<th>1 to 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface.</td>
<td></td>
</tr>
<tr>
<td>India was the cradle of mankind</td>
<td>4 to 6</td>
</tr>
<tr>
<td>The periods of history</td>
<td>6 to 9</td>
</tr>
<tr>
<td>Authenticity of Purānas</td>
<td>9 to 14</td>
</tr>
<tr>
<td>Manyvantaras and division of time</td>
<td>14 to 16</td>
</tr>
<tr>
<td>Measurements of units and distances</td>
<td>16 to 18</td>
</tr>
</tbody>
</table>

## TEXT

<table>
<thead>
<tr>
<th>Mahasrushti</th>
<th>18 to 20</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sankarshana</td>
<td>20 &amp; 21</td>
</tr>
</tbody>
</table>

Third Vyuham, Sri vaikuntham in Brahmandam, creation of Śiva, Durga and Brahma: 21 & 22

Creation of Golokam Lakshmi, Radha Saraswati, Gopas and Gopees: 23

Description of Golokam, Lakshmi, Radha and distances of Sweta Dweepam, Vaikuntham, Kailasam, and Golokam from each other: 24

Sweta Dweepam: 25 & 26

Anirudha and Brahmanda - Tulasi: 26 & 27

Second Vishvaroopam and Visrushti: 28

Vishnu Sokam II: 29

Distance between four lokas of four principal Dikpalas and Planets, Stars, Seven Sages, Dhruva, Rahu and Ketu: 30

Diameters of Planets: 31

Circumferences of Planets and distances of Stars: 32
Circumferences of Stars
Shimshmara, Sapta Rishis, Ursa Minor, Dhata, Vidhata, Rahu, Ketu, Trishanku, Centaurus, and Vishwe Devas

Distance from Earth to Sun, from Sun to Rahu and Ketu 28 Stars, the Zodiac, situation of Dhata, Vidhata 28 Alpa Nakshatras or smaller Stars near the Moon

Distance of Planets in Sri Bhagavatam and Sri Vishnu Puranam Abhijit, and the Lokas of four Dikpalas Vayu, Eshana, Agni and Niruti

Showri
Lokas of Rahu, Ketu, Trishanku and Identification of Tejovati, Yashovati, Gandhavati and Alaka, the seven celestial rivers and Narakas

The revolution of the Lokas and the Universe and the birth of the Goddesses of 4 Vedas from Brahma and Savitri

Madhu and Kaitabha Asuras and Creation in Brahma Kalpam

Shiva Killing Brahma and Saraswati in Rohi and Rohum form and Adityas of the Brahma Kalpam

The other names of these seven Adityas, Kashyapa’s movements, The seven great Suns of the seven Lokas
Chapter II.

Matsya Incarnation 45 & 46

Varaha Kalpam 47
Creation by Brahma 48
Cutting of the Brahma's 5th head by Shiva 49
Creation of Lokas of the Sun, Moon and other Planets by Brahma and the birth of the Devas governing those Lokas 50
Soorya's or Sun's Lokam 51
Sun's spots 52
Chandra's or Moon's Lokam 53 & 54
Creation of Shani, Angarakka and Budha and Abhijit and Vishwajit and then Rahu and Ketu 55
The Creation of the Devas in the 2nd Manvantaram 56
From the 3rd Manvantaram to the 7th Manvantaram 57
The Lokas of Rahu and Ketu and the Sun and the Moon 58
Eclipses 59
Nebula and birth of the Stars 60
Double Stars, Demon Stars and the death of the Stars 61
The Stars 62
The dwelling of Pitru Devas in the Lokas of the Chandras and about eight Dikpalas 63
In the 2nd to 7th Manvantaram and in the 7th Manvantaram 64
The Varaha Incarnation of the present Kalpam 65
The Earth at the beginning of the Kalpam 66
The Earth as described by the Siddhantus 67
Sweta Dweepam II or Ksheerabddhi 68
The description of Jamboo Dweepam 69
Mount Meru and its surrounding Mountains 70
The Islands south of Jamboo Dweepam 71
Then formation and changes in the Earth 72 to 77
The measurements of Havruta, Bhadrashwa and Ketumala Varshasim and Bharata Vaisham 78
Nine parts of Khandas of Bharata Varsha,
The four gardens on the four sides of Meru and the towns of Brahma and eight Dikpalas on the Meru, The branches of Ganga 79
The four great lakes on the four sides of Meru, The Devas on Kesura Mounts of Meru, The rivers flowing from the Mountains on the four sides of Meru 80
The explanation of the situation of the Varshas 81
The changes of the Earth by the diggings by the sons of Svarna 82
How Sesha and Diggapasa support the Earth 83
The description of the Earth by Siddhanta Shirodari, Its description when it was changed 85
The description of Kuru Varshun in Sri Ramaynam 86
Description of the Earth in Rama’s and Pandava’s times 87
Some more description of the Varshas and islands and four Astronomical towns 88
The Earth became round in the beginning of the Varavasvata Manvantaram and its description in Siddhantas referred to that time and the changes that occurred on it since then to Rama’s time 89 & 90
Swarna Bhoomi and the revolution of the North Pole round Dhruva 91
Summary of the description of the Earth 91 to 98
Revolution of the Lokas 98 & 99
Swayambhuvata Manu and Prajapatis 99 to 101
History of Yumas and Kardama and Daksha Prajapatis 101 & 102
Prajaratva and Uttanapada and the sons of Prajaratva 103
Division of the Earth by Prajaratva into seven Dweepas and Oceans 104
Ayodhya was the capital of Prajaratva and the sons of Agnecdhira 105
Chapter III

The Solar Race in the first Manvantaram 127 to 129
Incarnation of Buddha in the end of 1st
Manvantaram 129 to 132
Incarnation of Sunivasa 132 to 135

End of the 1st Manvantaram

The 1st Great Period. 135
Second Great Period

Second Manvantaram called
Swarochisha Manvantaram.

Chapter I

Uttanapada 136
‘Dhruva 137 to 140

Chapter II

Prudhu 3rd Mahayugam 141
Vijitashwa and Prachinaabarhi 142 & 143
Prachetas, Daksha and 47th Mahayugam 144 to 147

Chapter III

Sri Garuda, Aruna and Sesha 148 to 156
Chapter IV
Hiranya Kashipu and Hranyaksha Sir
Nrusimha, Shvabha and Gandabherunda
incarnations 156 to 164
Hranyaksha 164
Swarochisha Manu 166

End of the 2nd Manvantaram or
2nd Great Period
The 3rd Great Period or
The 3rd Manvantaram Called
Uttama Manvantaram

Chapter I
The History of Indradyumna II
End of the 3rd Great Period or
The 3rd Manvantaram
The 4th Great Period or
The 4th Manvantaram Called
The Tamasa Manvantaram

Chapter I
History of Indradyumna II or Mahashanta 170 to 175
Tamasa Manu 175
End of the 4th Manvantaram or
The 4th Great Period
The 5th Manvantaram Called
Raivata Manvantaram

End

The 6th Manvantaram

Called

Chakshusa Manvantaram

or

The 6th Great Period

Chapter I

Lakshmi Narayana Nara

Sri Narayana and Lakshmi

Sri Devi or Lakshmi Devi

Chakshusa Manu

End of Chapter I

Chapter II

Second Matsya Incarnation

End of the 6th Great Period

or

The 6th Manvantaram

Called

Chakshusa Manvantaram

The 7th Great Period

or

The 7th Manvantaram

Called

The Vaivasvata Manvantaram

Chapter I

History of Prahlada

Andhaka

2nd Buddha Incarnation and the origin of the Godavari

Chapter II

History of Virochana
Chapter III

History of Bali and the churning of the Milky Ocean

Bana, 193 to 202

Chapter IV

Taraka, 202

Tripurasuras 203

Ravana 204 to 210

Narakasura 210

Gajanana 211

Chapter V

Kshatriyas 212

Sri Yamana Incarnation 213 to 216

Vaivasvona 216

Vaivasvata Mauna 217 to 222

The brief history of Dishta Dynasty 222 to 227

Chapter VI

Nabhaga’s Dynasty 227 to 229

Chapter VII

Ikshwaku Dynasty and Lunar Race 230 to 243

Chapter VIII

Shuddha Treta 243 to 248

Second Mahayugam 248 to 250

Chapter IX

Mandhata 15th Mahayugam 250 to 252

Tretha and Dwapara Yugas 253

Mandhata’s sons 252

Ambareesha II 253

Purukutsa, Kali Yugam 254

Chapter X

16th Mahayugam 255

Anaranya II, Trisbanku II and Vishwamitra 256 to 259
Chapter XI
Harishchandra or Ambareeshha III

18th Shuddha Treta Yugam 259 to 261
Settlement of his time 261
Dushyanta II and Rohitashwa 262 & 263
Haritashwa and Bharata 264 & 265
Vidartha, Jyanagha and Shibi 266 to 268
Bharadvaja and Champa 269

Chapter XII
Bahuka, Sagara, Kartaveeryarjuna and

Sri Parashurama 19th Mahayugam 276 to 274
Sagara, Dileepa 274 to 276
Bhageeradha 277 & 278

Chapter XIII
Rutuparna and Nala 279 & 280
Kalmashapada, 26th Dwapara Sandhi 281 & 282
Asmaka, Moolaka 283 & 284
Satyavrata II, Shubhavatiata and

Satyavrata III 285
Khatwanga 286
Sudarshana 287 to 289
Dileepa III, 28th Mahayugam 290

Chapter XIV
Baghu III The Great 291 & 292
Aja or Ajapala, The ascetic Sovereign 293 to 296

Chapter XV
Dasaradha II A Boy King and a crowned
Chakravarti 296 to 303

Chapter XVI
Sri Rama 304 to 319
Chapter XVII

Sri Kusha 319 to 322
Atidhi 322 to 324
Janaka Dynasty 324 & 325
Kingdom of Kambhoja 326 & 327
Dakshina Kosala or Southern Kosala and Prak Kosala 328
Descendants of Bharata 329

Chapter XVIII

Lunar Dynasty 330 to 332
Shantanu, Dhrutarashtra and Pandu 333 to 336
Dhrutarashtra 336 to 338

Chapter XIX

Yadava Dynasty of Andhra 339
Sri Krishna 340 to 345

End of the History of Bharata Varsha
with regard to Aryavarta

Appendix 347 to 350

Part II

The outlines of the Ancient History
of Southern Bharata Varsha.

Chola Country 1 & 2
Lunar Cholas 3
Andhra Dynasty 4
Shubhavrata and Satyavrata III 5 to 8
Third Andhra Dynasty, Dynasty of Janakas of Kanchi 9
Sarvavishwajit and his successors 10 to 12
Pandyas 12 to 15
Kerala or Chera 16
Geneology of Pandyas 17 to 20
Chakora Birds 21
Chakravaka Birds 22
Genealogical trees 1 to 20
Critical study in connection with the Dynasty of Trishanku II, Harishchandra, Rohitashwa and Vishvamitra 21
Critical study of the Dynasty of Vishvamitra and Dhanvantari 22 to 26
A correction 26 to 28
Contemporaneous Sovereigns 28 to 30
Sons of Pandavas 31
Dynasty of Dwimeedha 32

ILLUSTRATIONS

Brahmandam 1
Vishwaroopam at the beginning of Mahasrushti 18
The Universe
The Vaikuntam
The Adisrushti in Brahmandam 20
Vaikuntam in Brahmandam 22
Go Lokam No. 1 or the principal Lokam on the top 24
Do No. 2 The whole Lokam
SWETA DWEEPAM 25
Sri Aniruddha with Brahmandams 27
Vishwaroopam 2 28
Comparative sizes of the Planets with the Sun and that of the Sun with the Showri 32
DHRUVA and Shimshumaram 31†
The Matsya Incarnation in the beginning of the Kalpam

Eclipses

The Varaha Incarnation lifting the Earth from the waters of the Deluge

God reclining on His Shesha in the Puranic Ksheerabduction and teaching Lashmi Sahasraanamas to Brahma Puranic Earth, Seven Dweepas Patalas in Puranic Earth

Bharata Varsha from the beginning of the 7th Manvantaram to Rama's time

Do in Pandava's time

and Bharata Varsha in Swarupam-bhuva Manvantaram

Incarnation of Sreevasamoorthi

Bharata Varsha in the 2nd Manvantaram

Sri Nrusimha Incarnation

Sri Varaha Killing Hiranyaksha

Second Matsya Incarnation

Churning of the Milky Ocean

Sri Vamana and Trivikrama Incarnations

History of Sri Rama

Abhishekaam and Coronation of Sri Rama

History of Sri Krishna

Earth from the beginning of the Var-vsavata Manvantaram to the time of Pandavas
Incarnation of Sri Shobhanadreesha

Earth described by
  Sidhantas
  Gandabherunda { } Incarnation
  Sumeru; its Kesara { } mounts and Valleys
  Sweta Dweepam { } Page 44 of Adjunct I
  Ramakala Ksheerabdhi

Patalas in the Sidhantic
  Earth which were same { } in Ramakala and Pandava
  kala Earth and the per-
sent one

Before Adjunct I
Page 4 of Adjunct II
Page 7 of Correction
Page 4 of Appendix
Kunchana Bhoomi. The circumference of the Earth

Conclusion

Deduction II

Bhadraishwa and Ketumala Vaishrams

Description of the Earth in Sri Ramayana

Description of the countries of Northern Africa in Sri Ramayana and the formation of Southern Africa after Sri Rama

The description of the Western Hemisphere. Pariyekha in Sri Ramayana and Pandava's tune

Shakala Dweepam described in Subha Parva was Yava Dweepam stated in Sri Ramayana

Abreivations

Gandharvadasana Mount stated in Yava Parva

Abreivations

Lokaloka Mount

Do

Swarnabhoomi

The description of Jamboo Dweepam in Yavya Puranam

The statement in Yavya Puranam strengthens the statement hitherto made that the Vaishrams in the Puriyo Jamboo Dweepam were situated round the Earth

The description of Puranic Ilavritta, Bhadraishwa and Ketumala Vaishrams in Yavya Puranam

Deduction III

The Gandabhochanda Incarnation with nine heads

Do

The description of Jamboo Dweepam in Brahminda Puranam

God will bless those that learn the Ancient History of Bharati Vaishnava
Description of Kesara mountains around Sumeru and valleys between them 1 to 8.
Geneology of Vanaras 1 to 4.
A Correction 1 to 11.
Description of Swetadweepam 2 to 8.
Erratum 1.
Criticism on the Evolution Theory 1.
Appendix 1 to 5.

GOD WILL BLESS THOSE THAT LEARN THE ANCIENT HISTORY OF

BHARATA VARSHA.
SCRUTINIZED.

Bow to Lord Shiva 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 Supreme 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 it 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 Waids, 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. Gopalacharman 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 Aryan in God's Rajasthan I could not vote for the censures 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. God got his information. I took Sri Bhagavatam which I purchased in my tour, wherein I was told in my boyhood that the 9th Skandham contains a history of Sooryavamsa. My joy knew no bounds when in the course of studying the whole Bhagavatam I found not only the pedigree and history of Sooryavamsa but also of Somavamsa (Lunar Race) and also detailed histories of Swayambhuva 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 1893. Then I thought why not compile a History of Aryans from this source. But I decided to consult other Puranams 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 coincided in every thing differing only in the names mentioned, some being additional names to already existing one. 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 Krishnamacharyulu garu 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 verse 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 was the theory that the plateau in Central Asia near the source of the Oxus was the original cradle of man. The reason 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 Sudraka were Leaders but almost all the Sovereigns we come across in Puranic History from Swayambhuva Mann the first Emperor created by Brahma down to Shatanika the son of Janamejaya 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, Sarasvati in Punjab and Ganga, Yamuna and Sarayu of Aryavarta 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 climatic 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 Shâyana. 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 Sumera 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 Swayambhuva 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 Rudrayamala, that Swayambhuva Manu built that City and made it his first and the only Capital. It is also stated in Bhagavatīm Skandham, 3, that Swayambhuva Manu
residing in Brahmavarta the part of India between the Saraswati and Drushadwati met Kardama and gave his daughter, Devahooti, 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 Swayambluva Maha the first Emperor created by Brahma to Shatanika the son of Janamejaya 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 Brahmanas and Upanishads 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 Swayambhuya Manu, 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 Smrutis 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 Ramayanam and Sri Mahabharatam Sri Ramayanam 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 Yudhisthira i.e., 3rd year of Kali, Yugam both are mentioned in the works themselves. 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 a team 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 Tretayugam passed described in Sri Ramayanam. Such as Guha and in the history of Pandavas of Dwapara Yuga passed described in Sri Mahabharatam such as Chalukya (Chala). Moreover the descendants of those
Kings who migrated from India to other parts of the Earth gradually degenerated and forgetting the high civilisation 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.
Chhandogyopanishad Chapter 7, Khand 1, Stanzas 2 & 4.
do 2, Stanza 1.

All these authorities state that Brähmanas, Upanishads, Puranas and Itihasas 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 Samhita and
Do Brahmana.

Sri Nrusimha Incarnation, Nrusimha Tapāneeyā Upanishad.

Sri Vaman Incarnation. Rig-Veda, Mandala 1 Sukta 22.

Shatapada Brahmana; 1-2-5-to 7.

Sri Parashurama Incarnation. Shatapada Brahmana 14-1-11.

Sri Rama Incarnation. Rig-Veda, Mandala 10 Sukta 93, Ruk 14.

Sri Rama Tapaneeya Upanishad.

Sri Kṛṣṇa Incarnation. Sri Kṛṣṇa Upanishad and Gopala Poorya Tapaneeya and Uttara Tapaneeya Upanishads.
I have already said that almost all the Sovereigns we come across in Purānas 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 Itihāsas 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, Raja- 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). Śrī Bhagavadgītā 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 Raja 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, Brahmans, 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 Allpervading.

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 Sarasvata 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 Brahmans elaborate the ritual stated in Vedas. Puranas and Itihasas elaborate the histories briefly stated in Vedas. Of all the Puranas onl
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 Sukraneeiti, 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 Sukraneeiti 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. Sukraneeiti relates at length the system of Government in ancient times.

A regular paper correspondence is described in it at length. Dramas are mentioned in Sri Ramayananam, 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 Brahmans 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 Devas (the Bharata the first six months from about the middle of Purusha 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 Shayan commentator of Rig-Veda explains. In Surya 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 Shayanā 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 Yaraha 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 Yogams 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, Stanza 18). At the end of the Kalpa all the worlds perish (Sri Bhagvatam, Skandam 3, Chapter 11, Stanzas 22-31 and Sri Venkatachala Mahatmyam of Varaha Puranam, 1st Part, Chapter 11).

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

Vayu Puranam, Sri Ramayanam, Brahmaanda Puranam, Uttar Khandam, Yuddha Kandam, Upasamhara
Chapter 37, Sarga 28, Patham, Chapter 2, Shloka 93.

One hundred hundred thousand=
One
ten hundred thousand= hundred lahks
per thousand or Crore
ten thousand= hundred thousand crores=
Ayutham hundred thousand lakh Crores
Niyutham hundred thousand or Shanku
Arbudam or Koti Maha Shanku
ten crores=
Arbudam hundred thousand thousand Shanku=
thousand crores=
hundred crores = Brundam = Padmam
Arbudam = Hundred thousand Lakhi crores = Brundams =
thousand crores = Maha Brundam = Madhyam
Kharvam = hundred thousand
Maha brundam =
ten thousand crores = Padmam
Nikharvam.
hundred thousand crores = Maha Padmam
Shanku.

hundred thousand Padmas =
thousand into thousand crores = Padmam
into ten crores = Kharvam
Samudram.
thousand into ten thousand crores =
Madhyam.
thousand into 20thousand crores =
Samudram.
Antam.
crore into crore into hundred thousand samudrams
thousand = Parardham = Jagham
Two Parardhams = Param = hundred thousand Jaghams =
hundred Parardhams = Mahougham.
Paridrudham.

thousand Parardhams = Paripadmakam.

Measurements of distance by the ancients.
Primal measurement was = Paramanam.
8. Paramanams = 1 Trasarenu ie., Padmarenu.
8. Trasarenus = 1 Ratharenu.
Ratharenus = 1 Balagr
Balagra = 1 Vikha
Viksha = 1 Yooha
Yoohas = 1 Yava
Yavas = 1 Inch
12 Inches = 1 Vitastha
21 Inches = 1 Arathru
24 Inches = 1 Hastha (hand)
2 Arathru = 1 Kishku
96 Inches = 1 Dhanussa

Which is equal to Danda, Yuga and Nali
30 Dhanussas = 1 Nali

2000 Do = 1 Gavyooti which is equal to 2 Koss

8000 Do = 1 Yojanas
1000 Yojanas = 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

MABA SRUSHTI

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

The first great period or the first Mayantaram called the Swayumdhviti Mayantaram

Kind God being even in His Supreme Heaven which is everlasting and always served in every way by His celestial attendants, like Vasuvakshena, Garuda, Ananta and others and enjoy in pleasure with His
estial Queens, Sri Devi, Bhoo Devi and Naela Devi, perceiving the whole Universe that dwindled into Jumber 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 Vasudevaa the first Vyuham described in Sorarya 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 Vishvaroopaa (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 Vaikuntha inside the Prakruti and staying there began to create. He created an element called Mahat from Prakruti from Mahat 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 act 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 Vivat-

Authority Sri Bhagavatam, Skandham 3, Chapter 5, Stanzas 29 to 38 and Soorya Sidhantam, Chapter 12 Stanza 13.

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

Authority:- Sri Vishnu Puranam Amshah Chapter 2.

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

The Second Vyuham or Incarnation called SANKARSHANA.

Then that Vasudova 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 Uttara Khandam

Chapter 123 stanzas from 80 to 119 and Soorya Sid-

114. There was a sūkham in Brahmāndam called Vaikuntam, which is 16 crores of Yojanams below the Kailasa Lokam. He resided there with His queens and all
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 Stanza 23 and Chapter 6, Stanzal, Krushna Janma Khandam, Chapter 4, Stanza 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 Stanza 18.

He then created Durga. Autho:-Brahma Vaivarta Puranam, Brahma 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, Brahma Khandam, Chapter 6 St. 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, Brahma Khandam Chapter 3 Stanzas 30 to 32 and Chapter 4 Stanzas 1 to 3.

Sri Bhagavatam Skandham 2, Chapter 8, Stanza 14.
Soorya Siddhautam Chapter 12 Stanza 20.

Then God Aniruddha gave Nandi one of the bulls created by him to Shiva and sent him to Kailasa Lokam which he created 27 crores of Yojanams below Go Lokam.

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

Skanda Puranam Kasi khandam Chapter 23 Stanza 22.

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 crores of Yojanams above Kailasa Lokam and stayed there in the form of Sri Krushna in blue hue 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) Gopees (Shepherdesses) to be attendants on Him and on His Queens.

Authority:- Brahma Vaivarta Puranam, Brahma Khandam Chapter 5 Stanzas 18 to 43 Krushna Jauna 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,
Authority:- Brahma Vaivarta Puranam Sri Krishna Janma Khandam, Chapter 5,

Golokam is above all the Lokams and is oval and in the shape of a long pepper 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 Sharasbranga, then by a river called Vina, and garden called Brundavana then by Rasamundala i.e the play ground for Sri Krishna, His Queens and Goposes.

Authority:- Brahma Vaivarta Puranam Prakruti Khandam, Chapter 54 Stanzas 16, 18, 19, 20

Sri Devi and Radha are of the hue of white champaka flower.

Authority:- Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 35, Stanzas 6 to 10. As he created one Lokam down the other as mentioned above, he pressed down the water which filled the Brahmandam and formed vacuum for the above Lokams.

50-(27 plus 16)=7 crores of Yojanams.
Sweta Dweepam is 50 crores of Yojanams below Golakam.

Authority:- Brahma Vaivarta Puranam, Prakruti Khandam, Chapter 54, Stanzas 15 and Krishna Janma Khandam, Chapter 4 Stanza 79.

Vaikuntham is 8 crores of yojanams above Satya Lokam which is 1 crore of yojanams below Sweta Dweepam. Karlasam is 10 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 Dweepam 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. Kailasam, Vaikuntham and
Sweta Dweepam revolve round each other thus: Kailasam
revolves round Golokam, Vaikuntham revolves round
Kailasam and Sweta Dweepam with all the worlds below
it revolves round the Vaikuntham. These four Lokas i. e.
Golokam, Kailasa Lokam, Vaikuntha Lokam, and Sweta
Dweepam 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.
Authority.—Soorya Siddhantam, Chapter 12, Stanzas 14 to 19 and Bhavishyat Puranam, Pratisarga Parvam, Chapter 25, from Stanza 26 to the end of the chapter.

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 Brahmandas in the same way as the 27 stars from our Zodiac. These Brahmandams are some of those innumerable ones which revolve round Apiruddha.

End of the Mahashtashti.

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 Dweepam. 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 Murga 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 Swargam and in Earth as well in the 4th Manvantaram. Sri Devi was born in the same Kali Yugam to a king called Dharmadhwaaja and was named as Tulasi. She was married by Shankhachooda an Asura who was Sridama attendant of Sri Kurshna in Golokam and born so by the curse of Radha in Golokam when he prevented her going to Sree Krishna while He was enjoiing pleasure with a Gopi called Viraja, and has an Amsa 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 Yugam of the second Mahayugam of the same Kalpam to an Asura called Kulanema. Shankhachooda was born again in Lavanya Samudra or the Salt Ocean under the name Jalandhara after the churning of the Milky Ocean which took place in the Kruta Yugam of the Second Mahayugam, of the first Kalpam. 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 off Kruta Yugam of every Kalpam when the Milky ocean is churned.

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

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

Aniruddha having done the above creation and staying in the midst of all the Brahmandas again entered each Brahmamand and reclined on His Sesha on the massive water below the Sweta Dweepam. Then He was of Vishvacoopa 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, Prakruti 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, Prakruti 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 Brahmana-vamśa-Turīyaṁ, Praśruti Khandam, Chapter 3 Stanza 49, Śrī 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 Vishwakseana, 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 Janah Lokam where the Sages Sanaka, Sanandana, Sanatana 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 Trilokya or the three worlds Swargam, Bhuva and Bhuo 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 Kahsyapa's Lokas and arranged them to revolve round Dhruva.

Authority:—Sri Bhagavata, Skandham 6, Chapter 23, Stanza 1.
Then He created the Lokas of eight Dikpālas or the Devas ruling the eight sides of the Trikāya. They are Devadham of Indra in the east, Samyānīrum of Yama in the south, Nimboccham of Varuna in the west and Alaka of Kubera in the north.

Authority—Bhagavatam, Skandham 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 Abhijit 3 lakhs do do the Moon
Budha 2 do do the Stars
Sukra do do Budha
Angaraka do do Shukra
Bhraspati do do Angaraka
San ru do do Bhraspati

Then the 27 stars with Abhijit forming the zodiac are situated

Seven Sages 11 lakhs of yojanams do do
Dhruva 15 do do the Sages.

Authority—Sri Vishnu Puranam, Amsha 2, Chapter 7
Sri Bhagavatam, Skandham 5, Chapter 22.

He created the Lokas of Rahu and Ketu 10000 yojanams below the Sun.

Authority—Sri Bhagavatam, Skandham 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 92,900,000 miles or 1,16,12,500 Y. 2,903 D Y
Mars ,, 141,500,000 ,, or 1,76,87,502 ,, 4,421 7/3 ,,
Jupiter ,, 483,300,000 ,, or 6,04,12,500 ,, 15,103 1/3 ,,
Saturn ,, 886,000,000 ,, or 11,07,50,000 ,, 27,687 1/3 ,,
Uranus ,, 1781,900,000 ,, or 22,27,37,500 ,, 55,684 8/3 ,,
Neptune ,, 2791,600,000 ,, or 34,69,50,000 ,, 87,237 1/3 ,,

Diameters of the Sun and Planets.

Astronomy of to-day by Dalmage Page 31.

Soorya (Sun) 66,540 Miles 1,08,317 1/2 Y.
About 27 D. Y.

Shani (Saturn) 73.125 ,, 9,140 5/3 ,, About 2 1/3 D. Y.

Brhaspati (Jupiter) 87,380 ,, 10,922 1/3 ,, About 2 1/3 D. Y.

Angaraka (Mars) 4,332 ,, 541 1/3 ,, About 1 1/2 D. Y.

Shukra (Venus) 7,826 ,, 971 3/4 ,, About 1 1/4 D. Y.

Budha (Mercury) 2,765 ,, 345 5/3 ,, About 7 1/16 D. Y.

Bhoomi (Earth) 7,918 ,, 969 3/4 ,, About 1 1/6 D. Y.

Abhijit (Uranus) 34,900 ,, 4,362 1/4 ,, About 1 D. Y.

Vishwajit (Neptune) 32,900 ,, 4,112 1/2 ,, About 1 D. Y.

Circumferences.—

Soorya 340,425 Y. About 67 1/4 D. Y.
Shani 28,726 ,, 7 5/6 ,, 
Brhaspati 34,327 ,, 8 1/2 ,, 

Distances from the Earth or Sun to the Stars —

Astronomy of today by Dalmage page 280

Alpha Centauri to the Sun or Earth is about 4½ light years
25,000,000,000,000 Miles
3125,00,00,00,000 Yoj.

Sirius to the Sun or Earth is about 8½ light years
50,000,000,000,000 Miles
6,250,00,00,00,000 Yoj.

Vega to Sun or Earth is about 32 light years
175,000,000,000,000 Miles
21,875,00,00,00,000 Yoj.

Arcturus (Swata) to the Sun or the Earth is about 100 light years
585,000,000,000,000 Miles
781,50,00,00,00,000 Yoj.

The distance from the Earth to the Ursa Major or The Seven Sages is 25,000,000 of Dava 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 Shankooks which falls short of 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 oneLakh in Vishnu Puranam but in Bhagavatam it is
SHOWRI.
SIRIUS
2000 TIMES LARGER THAN SUN IN CIRCUMFERENCE

SUN
CIRCUMFERENCE 3,40,425. YOJANAMS
three lakhs. The distance from the Saturn to The Seven Sages is two lakhs and from the Sages to Dhruta it is one lakh in Vishnu Purana. In Bhagavatam the distance from the Saturn to The Seven Sages is eleven lakhs and from the Sages to Dhruta 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 50 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—

Surya or Sun: 3,40,425 Yoj.
Shorri or Sirius: 3,40,425 \times 2,000 - 68,08,50,000 Yoj.
Vega or Gandharati: 68,08,50,000 \times 3\frac{1}{2} = "35,29,75,000 "
Swati or Arcturus: 238,29,75,000 \times 3\frac{1}{2} = 794,32,50,000 "
Shorri's companion revolves round it in 50 years.
Procyon or Tisophati: 40 years.

Therefore Procyon is 1/10th lesser than Shorri in circumference.

Therefore the circumference is 6,80,65,000.

Parsa or Alaka is also about 2\frac{1}{2} inches from Sirius or Shorri.
Therefore it is in same distance to Shouri as Vega is to Swati i.e. \(73125\ 00\ 00\ 000,000\).

Therefore it is \(73125\ 00\ 00\ 00\ 000\) Yogannams from Shouri. Its 3 big Stars are about half the size of Procyon or Tejovati. The Seven Stars of The Great Bear or The Saptarushis are about the size of the Swati or Arcturus.

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

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

Mahar Lokam is larger than all the Trilokya.

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

Agastyar 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 Tejovati.

The two big Stars castor and Pollux of Gemini or Mithunam are the Lokas of Aswini Devas. The other two on the other side are the Lokas of Star Goddess Poonarasu.

The Shimshumaram of the Aryans is called by the modern Astronomers as Drigo. But the Aryans combine the Ursa Minor and Ursa Major or The Santa Ramhe with the Drigo of the modern Astronomers in Sri Bhagavatam, Skandham 5, Chapter 23, it is said that Shimshumaram has its head downwards and rooted...
which are the Lokas of Vishvadevas. The distance from the Earth to the Sun is one lakh of Yojanas. Rahu and Ketu are ten thousand Deva Yojanas below the Sun. Therefore Rahu and Ketu (or the Hydra) are ninety thousand yojanas above the Earth.

In Sri Bhagavatam, Chapter 22, it is mentioned that the Stars stated to be three lakhs of yojanas 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 Brahmandam are by the measurements of Devas which are four thousand times of the Human measurements.

Authority.—Yayu Puranam, Uttama Khanda, Chapter 39, Stanzas 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 Deity of Moon, their husband.
Chandra stays in a Lokam called Vibhavari 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 Bhagavatam. 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 Veeraraghavacharya 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, Krushuangana of Niruti in the south-west, Gandhavati of Vayu in the north-west and Yashovati of Ishanya in the north-east.

Authority.—Vaynu Puranam, Poorva Khandam, Chapter 34, Stanzas 81, 87, 89, 91.
Skanda Puranam, Kasi Khandam, Poorva Khandam, Chapter 10 to 14 inclusive.

The Devas governing these Lokas were all created by Brahma.
In the Rig Veda, Mandalam X, Suktam 90 it is stated that 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 (Shrung) South-east of the Brahmandam under Tejovati. This Lokam is the place where the incarnations 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 Paramapadham as Brahma or any other Devas cannot go there. It is not Sri Vaikuntham of Sri Vasudeva in the Prakruti 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 Aniruddha. 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 Swayambhuva Maha. It is not the Sri Vishnu Lokam in the Brahmandam as that Vishnu Lokam contain 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 Trilokyam; hence changed in the Deluges at the end of the Manvantaras.

Yagnya was the incarnation of God guarding the first Vāṇvantaram and be 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 Brahma mandam.

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 immeiged in the Deluge at the end of each Manvantaram and rebuilt by the incarnation of God at the
beginning of the next Manvantaram. We come 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 Lokam 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 Yojanas 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.

Trishanku or the South Polar Star came to existence in the seventh Manvantaram or Vaiyavatata Manvantaram.

The Lokas of eight Dikpalas are now called by Western Scholars by these names. Yashovati as Pegasus, Tejovati 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, Parooshni, Asikni and Sarudrudha or Cauvery to flow in Swargam and Bhuvan Lokam.

Authority:—Rig Veda, Mandalam X, Sooktam 64, Hymna 8 & 9, Sooktam 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, Amsa 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 Brahmmandam. The Brahmmandams are innumerable and they revolve round Aniruddha floating in the Mahajalam (the element of water). Aniruddha with all of them revolves round Vishnu Lokam or Sankarshana Who revolves round the Vaikuntham of Vasudeva 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, Soorya Siddhantam, Chapter 12, Stanza 20.

The boundary between the two is Vira Ra River.

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

Brahma progenerated 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 Sun. 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 wherefore it is called Medini.

Authority — Harivamsham, Harivamsha Parvam; Chapter 51

There is a difference of killing of these Asuras in Matya and Brahma Vaivarta Puranas, therefore the history of Asuras Madhu and Kaitabha took place at the beginning of every Kalpam.

Creation in the Brahma Kalpam which was the first Kalpam of day of Brahma.

As stated in the description of Sacta Dweepam Brahma in his first Kalpam or day called Brahma Kalpam created the Sunāla, Sanandara Suvarna, Sanatkumara Shiva and the Trijāpatis and Swayam bhāva Mana and his Queen Shataroopa in the Sandhyavamsa of the Dwarpal of the second Yajñavalkya. Then Sarasvati was born from his mouth in the beginning of 1st Kali Yuga. Then Brahma fell in love with her and wanted to marry her when his sons the Trijāpatis abhored the sinful idea. Brahma to have cohabitation in guise assumed the form of Mṛgāra or buck and Sarasvati Polm or deer. When they were cohabiting the Trijāpatis induced Shiva to kill the sinner. Then Shiva pleaded his inability when the Trijāpatis placed a portion of their prowess in him when he was called Mahadeva. Then Shiva took his bow called Anagāra and cut off the head of Mṛgāra which became the star called Mṛgashīra and at the same time Shiva cut off the hinder portion of Rohi—
which became the star called Rohini. Thenceforth Shiva is called Mrugavyadha. Then Brahma and Sarasvatī 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 Bhūru who was taken by Varuna, the remainder being cooked became the Adityas. The embers became Angiras. The remainder, being cooked again, became the sphere of Brhaspati.

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, Asma 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, Asma, 2 Chapter 10. Those Adityas were 1. Mitra, 2. Varuna, 3. Dhata, 4. Aryama, 5. Asma, 6. Bhaga and 7. Vivasvan. The eighth one Martanda was the Lokam they shine in. In the beginning of the Shrutshti 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 Shishumaram. 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.


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 Brhaspati 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 Augira 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 Chandra and strengthens its effulgence.
Authority:—Vayu Puranam, Uttara Khandam, Chapter 39.

Matsya Incarnation.

At the end of that Kalpam 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 horn with Sesha. Then Satyavrata entered it with the Seven Sages taking the seeds of every living creature. By the seeds it is meant the Sooksha 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 Hayagriva 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 Kalpam of which the first part of the figure herein shown represents. From this it is evident that God Matsya saved Vedas, Sages and the King in the same way at the end of every Kalpam in the night of Brahma of which is the above history. There was a little change in the last Kalpam.

It is said in Sri Bhagavatam, Skandham 3, Chapter 11, Stanzas 32 to 36, that the last Kalpam is called Padma Kalpam because Padma or Lotus again issued from the navel of God. Therefore in the last Kalpam called Padma Kalpam 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 Kalpam called Sri Varaha Kalpam 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 Prajапatis and Swayambhuva
Manu and his wife Shataroopa. Last of all he again
created Sarasvati and married her; but the Earth was
still submerged in the remaining waters of the Deluge.
Then Mann 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 plac-
ing it on Seshu's heads remained under it. Thus Kal-
pas 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 Kalpamr,
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.
Why should this Kalpam be called the Kalpam? It is because the Varaha Incarnation in the Kalpam was of dark blue color the natural color of bulls.

Authority — Sri Vishnu Purana Amsha 1, Chapter 4, Stanzas 26 and Sri Bhagavatam, Skandham 3, Chapter 13, Stanza 35.

When this day or Kalpa (Varaha Kalpa) dawned Brahma took the Vedas 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 Veda, Mandalam A, Suklam 90.

Then Brahma created at the beginning of the Kruta Yugam or the first Mahavruga Budha, Sanandana, Sanatana 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 Amrutha and stays in Kulast Loka as long as Brahma live) who was Tamasa Deva 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 Praja-patis 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 Itihasad
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, Poorva Khandam, Chapter 9, Stanza 92

Brahma created Soorya from his eyes, Chandra from his mind and Planets from elements as follows: From Tajas 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 Brahmanda. Then he created the twenty seven Constellations of Stars. All these are the Spheres or Lokas.

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

Chapter 1, Stanza 18

About the Devas governing the above Lokas.

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

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

Shukra was born to Kavi a son of Bhrugu.

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 Sri Bhagavatam, Skandham 5, Chapter 24, is said that the Sun's Lokam is 10000 Yojanams diameter. Its circumference would be $10000 \times 3\frac{1}{2} = 3142$ 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 $96 - 72 = 24$ inches, one-third shorter than Kruta Yuga man. Therefore the above yojanas converted into Kali Yuga man measurement comes to $125714000 \times 600 + 125 = 6278571250000$.

Sun's Lokam's diameter is 10,000 Deva Yojanams. This converted into Human Yojanams of Kruta Yuga would be $10000 \times 4000 = 400000000$ Yojanams. This converted into the measurement of Kali Yuga would be $400000000 \times 625 = 250000000000$ Yojanams. Its circumference is 30,000 Deva Yojanams. This converted into Human Yojanams of Kruta Yuga would be 3000 Yojanams. This converted into measurement of Kali Yuga would be $1200000000 \times 6275000000000$ Yojanams. Its area is 58000 Deva Yojana. This converted into Human Yojanams of Kruta Yuga would be $58000 \times 4000 = 232000000$ Yojanams. This converted into the measurement of Kali Yuga would be $232000000 \times 625 = 1450000000000$ Yojanams.

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

This measurement was when the Sun's Lokam created, at the beginning of the Kalpam. Then by.
Deluge at the end of each Manvantaram it was reduced, so that by the time the Soorva Siddhantam was related which was when 120 years were remaining to the end of Kruta Yugam of the 28th Mahayugam it was stated in Chapter 4, Stanza 1, that the diameter is stated as 6700 Yojanams. Then its circumference would be $6700 \times 3\frac{1}{2} = 20428\frac{1}{2}$ which converted into Human measurement would be $20428\frac{1}{2} \times 4000 = 81714000$ Yojanams. Of Kruta Yuga man which converted into the measurement of the Kali Yuga, humans would be $81714000 \times 625 = 5171250000$ Yojanams. In this Loham the 12 Yamas chone as Sooryas in 12 months, each a month in the first Manvantaram. In the second Manvantaram the 12 Tusharas, in the third the 12 Satyas, in the fourth the 12 Harvas, in the fifth the 12 Vaikunthas and in the sixth the 12 Sahyas chone as Sooryas. In the seventh the present Manvantaram the 12 Adityas shine each a month.

**SUN'S SPOTS**

The spots in the Sun's Lokam 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 Lokam 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, Amsba 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 $12000 \times 3.7 = 37714$. 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 $150856000 \times 625 = 94265000000$ 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 122000000 Yojanas. This converted into the measurement of Kali Yugam would be 1320000000×625 = 625000000000 Yojanas. Its area is 5000 Deva Yojanas. This converted into Human Yojanas of Kali Yugam would be 50000×1000 236 00000 Yojanas. This converted into the measurement of Kali Yugam would be 236000000×625 = 117500000000 Yojanas.

Authority — Mahabharatam, Bhasahma Puram, Chapter 12, from Stanza 41.

In Surya Siddhantam in the same stanza it is said that Chandra’s diameter is 480 Yojanas. Therefore its circumference would be 1508 Deva Yojanas. This converted into Human measurement of Kruta Yugam would be 6034000 Yojanas. This converted into the Kali measurement of Kali Yugam would be 6034000×62 = 377138000 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 Dalmage 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 Pitru Devas live which always cannot be seen by the humans on the Earth.

Authority — Surya Siddhantam Chapter 12, Stanza 74 and
The same must be understood about the Lokas of Chandra encircling Brihaspati Loka where Chandra shines in different forms and Pitra Devas worshipped by Devas live. The principal Loka where Chandra stays is Vibhavar 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 Mitrā Incarnation in the Deluges at the end of the Manvantaras.

The principal Loka of Chandra was Vibhavar the Aldebeian of the Westerns in the Rohini constellation.

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

Shani and Angaika 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 Ketu 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 Angaika perished in the Deluge at the end of the Man-
vantaram. The above four were saved by Mātsya incarnation of God. The Prajapatis excepting Daksha went to the worlds above Dhruva which were not affected by the Deluge at the end of that Manvantaram.

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

Authority.— vii Bhagavatam Skandham 4, Chapter 1, Stanza 19.

Budha was born to him and Tara 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 Trilokyanē all the worlds down Dhruva were submerged the worlds were not decomposed but only the creatures perished.

At the beginning of the second Manvantaram when the Deluge subsided Brahma 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 Tushitas were born under the names as stated in the history of the Yamas. Chandra, Budha, Brhaspati, 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 ost 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, Brhaspati 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 Songnya 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 Bhoo Devi.

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 Yugam 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 13,000 Deva Yojanams. Then its circumference would be $13000 \times 3.14 = 40857$ Yojanams. This converted into Human Yojanams of Kruta Yugam would be $40857 \times 4000 = 163428000$. 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 12,000 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 36,000 Deva 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 60,000 Deva Yojanams. This converted into Human Yojanams of Kruta Yugam would be $60000 \times 4000 = 240000000$ Yojanams. This converted into the measurement of Kali
Authority:—Sri Mahabharatam, Bheeshma Parvam, Chapter 12, from Stanza 41.

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 Sūrya Siddhantam. But neither of them explain why should the Moon descend. That cause is explained in Śrī Bhāgavatam. Rāhu 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 Rāhu flees away.

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

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

Rāhu 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 Rāhu’s Lokam is not mentioned in Sūrya 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 Nebulae 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 illumination, 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 Suns or Stars 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 Indras 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 and Vayu Puranam, Poorna Khandam, Chapter 5, 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 Sougnya about the beginning of the Manvantaram.

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

Then Brahma created Swayambhuta Mann 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.)
Sri Varaha Incarnation of present Kalpam.

Then Swayambhuva Mauu 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 boar issued out of Brahma's nose. This Varaha gradually grew 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 Venkatashala Mount 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 Venkatashala 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 Hiranyaksha 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 Venkatachala Sahatmyam 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.
1. Havana Ocean
2. Plaksha Dweepam
2. Ikshu Ocean
3. Shalmali Dweepam
3. Sura Ocean
4. Kasha Dweepam
4. Sarpi Ocean
5. Konocha Dweepam
5. Dadhi Ocean
6. Shaka Dweepam
6. Kaheera Ocean
7. Pushkara Dweepam
7. Swadu or Jilo (adhi ocean which is same with Andajnam)

or 6400000×4000×625 = 16000000000000 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 Maha-yugam 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 Udadhees intervening between them extended from south of the Lavana Ocean to the South pole.

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

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

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

Shaka Dweepam
Shalmali Dweepam
Kusha Dweepam
Dadhi Udadhi.
Ghrata Udadhi.
Ikshu Udadhi.
Krouncha Dveepam       Sarpi Udadhi
Gomedhina or
Pluhsa Dveepam         Ksheera Udadhi
Pushkara Dveepam        Jalodadh

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 $1600 \times 3\frac{1}{7} = 5028\frac{1}{3}$ Deva Yojanams. This converted into Human Yojanams of Krita
Yugam comes to $5028\frac{1}{3} \times 4000 = 20114000$. This converted
into the measurement of Kali Yugam would be $20114000 \times 625 = 12571250000$

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

In Ksheerabddhi there is another Shweta Dveepam 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 Venkatachala Muhatmavam in
Brahmanda Puranam Chapter 1

Mena 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 94, 95.

Of the seven Dveepas 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 Manusmiiti, Chapter 2, Stanzas 17 to 22.

All the Dweepas are situated round the Earth i.e. are on both the Hemispheres. Jamboo Dweepam was divided into nine Varshas. The southernmost is Bhurta 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 Hanu Varsha 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 Hiranyakya Varsha which was bounded on the north by Shvetap Mount. Above it was Kuru Varsha which was bounded on the north by Shrungavon Mount. All these Varshas and Mountains were situated round the Earth. Above Shrungavon Mount there were three Varshas, Ilavutam Bhadrashwam and Ketumalam. Ilavutam was situated in the middle of the Earth surrounding Meru Mount which
is situated on the top of the Earth and passes through its center forming its axis. On the east of Navratna was Bhadrashwam and on the west Ketumalaam.

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

Bhadrashwam 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 Malyatlon 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, Skandham 5, Chapter 16, Stanz 10.

The Varshas of other Dwεepas 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 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, Suparshna or Kumada, Trishlanga and Jarudhi or Makara on the north, form the Vishkambha Mountains of the Meru. Vishkambha means support. Vishkambha Mountains are those that are supporters of Meru. Shee-
tanta, Chahamanja, Kumari, Malayavon II and Vaikanka on the east, Tricoota, Shishira, Patanga, Rachika and Nishadha III on the south, Shkhuvasa, Vaidurya, Kampa, Gandhamadana III and Yarudhi on the west, Shankhacoota, Rushabhha, Hansa, Naga and Kalindara 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 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 Jambo Dweepam in the Lavana Ocean were as follows:—Swarnaprastha, Chandra-shukla, Avartana, Lanka, Simbala, Ramanaka, Mandara-harina 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 Pavrutam was Bhadrashwam and on the west Ketumalamp.

Authority -- Sri Vishnu Puranam, Amsha 2, Chapter 2

Bhadrashwam 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 Malayanon separating Ketumala and Ilaviuta on the west of Ilavinta 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, Shandham 5, Chapter 16, Stanza 10.

The Varsas of other Dweepas are shown in the plans attached. There is no other description in the Puranas than that shown in the plan.

The mountains called Paniyat, 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 Davancotta and Jathara Mount extend on the east, Vipula on the west, Gandhamadana II and Kailasa on the south, Mandulu on the east, Suparshva or Kumada, Trishinunga and Jarudha or Maham on the north, form the Vishkambha Mountains of the Meru. Vishkambha means support. Vishkambha Mountains are those that are supporters of Meru. Shee-
tanta, Chakramunja, Kumari, Malayapoon II and Vaikanka on the east, Tricoota, Shishira, Patanga, Ruchika and Nishadha III on the south, Shikhivasa, Vaidurya, Kapila, Gandhamadana III and Yarudhi on the west, Shankhacoota, Rushattha, Hamsa, Naga and Kalinjara 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 Kesatas 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, Chandra-shukla, Avartana, Lanka, Simhala, Ramanaka, Mandara-harina 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 Vivasvata 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. This 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 Soorya or Sungod to Manvasura when 130 years remained in the Kruta Yugam of the 28th Mahayugam.

Authority—Soorya Siddhantam, Chapter 1, Stanza 2

By this time great changes occurred. By the time when Soorya Siddhantam was related Jamboo Dwarpam extended up to the Equator occupying half of the Earth. Then the Lavana Udadlu extended up to the south of the Equator to a distance of 130 Yojana. Then the following Dwarpas or Continents were mentioned in Siddhanta Siromani which is the commentary of Soorya Siddhantam. They were as follows—

1. Shaka, 2. Shalmali, 3. Kshira, 4. Kuuncha, 5. Gomadhuba or Maksha of the Puranas, 6. Pushkasa. It is also said that the Seas, the remnants of the old Ocean, of the Puranas, intervened between these Dwarpas. Therefore these Dwarpas 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 Udadhics or Oceans that intervened between the e Dweepas were — 1 Lavan a, 2 Madya or Suta, 3 Ihlu, 4. Giru, 5. Daha and 6 Ksheera.

Authority — Suddhanta Saura Nami, Goladhyayam, Chapter 1 from Stanza 21 and Brihmi Siddhantam, Chapter 1, Stanza 48

By the statement in Soorya Siddhantam that Bhadra Shwam and Ketumala Varshas extend from Malayaon and Gandhamadana Moutns on the north to the south of the Equator it is evident by the time of Soorya Siddhantam that these two is lands were formed at the confluence of the two Hemispheres which extend from the Malayaon and Gandhamadana Moutns on the north to the south of the Equator and at that time the old varshas of those names on each side of Ihurvata Varsha stated in Puranas were forgotten and the newly formed ones were only celebrated by those names. Soorya Siddhantam describesMain as the axis of the Earth Jamboo Dweepam is described in Soorya Siddhantam to some extent. But all the varshas therein 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, Kimpuruha and Hari Var shas are stated in the Eastern Hemisphere and Ramyaka and Nirnaya Varshas are stated in the Western Hemisphere. By this time three great islands were formed.

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

Further Kurn 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 Udachies 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, Mahabhadra, 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 Kshetra Mahodadhi or the Antarctic Ocean of the present day Geography.

These currents are called in Sri Ramayanam as Jalodadhi. This is not the Jalodadhi or Maharnava of the Puranas as Pushkara Dweepam was mentioned in Sri Ramayanam after Jalodadhi under the name of Sudarshana 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 Hasti and Uthmanaya 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 Puranas 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 Puranas 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 Raith was described in Sri Ramayananam, Kishkindha Kuchum By this time i.e. at about the time when one thousand years were remaining in the Treta Yugas of this 28th Mahayugam which was the time of the incarnation of Sri Rama many more changes occurred on the Raith which are as follows. By this time the islands of Bhadrashwa, Ketumala and Kuru...
mentioned in Sooda Siddhantam were submerged by the ocean hence they were not mentioned in Sri Ramayanam.

Further Kura Varsha of the Puranas was mentioned in Sri Ramayanam and the Dweepas or Continents mentioned both in Puranas and Siddhanta Sriman were split up by the enrichment of the Edashes 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 bikes round Meru mentioned in Puranas viz.-Arunoda, Mahabhiraha Asitola and Maanasa 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 Ksheea Mahodadhi or the Antarctic Ocean of the present day Geography.

These currents are called in Sri Ramayanam as Jalodadi. This is not the Jalodadhi or Mahanapa of the Puranas as Pushkara Dweepam was mentioned in Sri Ramayanam after Jalodadhi under the name of Sudarshana Dweepam and Puranas mention Jalodadhi or Mahanapa 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...
In Sri Ramayana, only the Eastern Hemisphere was described. The Western Hemisphere was then used by the Devas for pleasure trips thus unreachable to the Earthly Beings which fact is mentioned in Sri Ramayana. In the time of Sri Mahabharatam Kuru Varsham too became unreachable to Humans whereas Vanaras in the time of Sri Rama went there in quest of Sita. The fact that Kuru Varsham became unreachable to Humans by the time of the Pandavas is evident by the mention in Sri Mahabharatam, Shabha 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 Bharata 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, Sumali and Malyavon. The father and uncles of Kalkasi, 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 Trreta 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 Simhalaam 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 Simhalaam is further north. Lanka wis submerged by the Sea in Kali Yugam.
It is doubtful whether Vibheeshana lived after Dwaparamas 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 Udayasmhru was an incarnation of God he went there. The last mention of Vibheeshana is in Sabha Parvam of Mahabharatam where he sent presents to Yudhishthira in the Rajasooya sacrifice through Sahadeva youngest of Pandavas who came to Kachchha or seashore in 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 Dwesapam in the first Manvantaram excepting the northern three Varshas namely Ilavrutam, Bhadrashvam and Ketumalamb all the other varhias were 9000 Yojanams north to south Ilavrutam was 34000 Yojanams north to south and 9000 Yojanams wide. Bhadrashvam and Ketumalamb Varshas were each 32000 Yojanams north to south of the mountains that form boundaries of the Varsha. Nishadha and Neela are each one lakh of Yojanams long and the rest are 90000 Yojanams each long

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

South of Himadri and north of the Larana Ocean in the Bharata Varsha 9000 Yojanams north to south. It was divided into nine Khandas or countries namely
1. Indra Dveepa.
2. Kasseruman.
3. Tamravarna.
5. Nagadweepa.
6. 'Oumya.
7. Gandharva.
8. Varuna.

Each of which were one thousand Yojanams north to south.

Authority:—Sri Vishnu Puranam, Amsha 2, Chapter 5, 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, Gandhamadanam on the south, Vaibhrajam on the west and Nandanam on the north. On the head of Meru there is the town of Brahma 14000 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 Mavantaram 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 Varsha enters the North Sea and, during
the time of Bhagiradha she descended into Bharata Varsham and flowing in seven rivers entered the Lavana Ocean. Chakshu 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, Mahabhtradra 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 pleasure towns and gardens of Lakshmi, Vishnu, Agni, Soorya and other Devas 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 Mahabhtradra 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, jaggory, 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.
Authority—Sri Bhagavatam, Skandham 5, Chapter 16, Stanzas 8 and 9.

The sons of Sagara dug the Jambu Dwéepam at about the beginning of the Shuddha Dwéaparam of the nineteenth Maháyúgam of the Vaiśvarétha Manvantaram. As it is said that they dug only Jambu Dwéepam we must understand that all other Dwéépas between Jambu Dwéepam and Ksheéra Ocean excepting a strip of land on the shore of that ocean which was then called Shalmali Dwéepam were submerged by the Ocean. At that time by the digging by the sons of Sagara two islands on each at the two confluences of the two Hemispheres were formed which were called Bhadrashrú and Ketumala and another in the centre of the Western Hemisphere round the equator which was called Kuru Vaiśha. By the same cause the four lakes on the four sides of Meṣha which surround Nairátra, Bhadrasrú and Ketumala described in Púranas were mixed together and formed into the Northern Ocean. Further two currents started from the Northern Ocean above stated and entered the Ksheerabháth in the south. The three new Varshas Bhadrashrú, Ketumala and Kuru formed by the digging by the sons of Sagara existed until the Kruta Yúgam, hence they were mentioned by the Sórya Súdhántam which was related when 130 years were remaining in the Kruta Yúgam of the 28th Maháyúgam.

They were gradually reduced by the above-said currents. At last at about the end of Sandhyamúsha of the Treta Yúgam of the 28th Maháyúgam they were completely submerged by the Ocean, hence they were not mentioned in Súr Rámayánam 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 Sandhyamsha of the Treta Yugam of the 28th Mahayugam, only the above-said 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 Bilaswargas or underground worlds. The very fact that Puranas describe Patalas as Bilaswargas 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 Ramaayana is as follows. The eight Daggatas in other forms from those that serve their lords the eight Dikpalaas bear the Earth staving each in a Patala or underworld The eighth one supports the Earth staving in Patalaam the downmost underworld in addition to his comrade as it is the widest Shesha standing from the bottom of the Swarnabhoomi up to Patalaam the lowermost of the seven underworlds support the Earth. The Koorma incarnation of God sitting under the Swarnabhoomi support the whole Earth from the beginning of the 4th Mahayugam of the 7th Manvantaam when the churning of Milky Ocean took place.

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

Some as art that the Puranas describe Jambu Dwepam as having three Varshas viz—Bharata, Kimpurusha and Hari in the Eastern Hemisphere and the other Varshas viz—Hiranmaya, Ramavala 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 Ilavrut Varha 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 Northern 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 Siddhan-
tam 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 Yogam of the
present 28th Mahayugam as stated heretofore.

In Sri Vishnu Puranaam Amaha'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 in-
to four rivers. One of them called Seeta flowing east-
wards from the summit of Meru and watering Bhadrashwa
Varsham enters the Ocean, the Chakshu flowing west-
wards 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 Him-
alaya Mountain and flowing into Bharata Varsham in
seven branches enters the Ocean. Excepting the Alaka-
nanda the Ocean into which the other three rivers enter
was the Northern Ocean. The Ocean 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, Mahabhadrada and
Manasa were mixed and formed into the Northern Ocean
during the reign of Sagara by the digging of the Earth by
his sons. 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 Harutam, Bhadrashwam 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 Treti Yugam Vanaras saw this Varsham with all its extraordinary treasures. In Kishkindha Kandam of Sri Ramayanam 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 Dwaparyam 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 above said treasures were hidden to the humans even though they go there.

In the conquests of Arjuna, one of the Pandavas, Swetagauri was mentioned after Himalaya. Beyond it a country peopled by Kimpurushas whose king was the son of Druma 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 Swetagiri to Hemakoota was then called Hari Varsham.

Beyond Hari Varsham Kur Varsham was mentioned. Among the Var-has north of Bharata only these two Varhas were in vogue at that time. Then Gaudhar-was were ruling round Manasa Lake.

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 Sugreeva 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 Huti Varsham.

Beyond Huti Varsham Kuvisa Varsham was mentioned. Among the Varshas north of Bharata only these two Varshas were in vogue at that time. Then Gandhara was Were ruling round Mannava Lake.

Authority.—Sri Mahabharatam, Sabha Parvan, 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 Ramayanan.

The portions of Africa and South America south of the Equator were not mentioned in Sri Ramayanan and in Sri Mahabharatam. (Vide Sri Ramayanan, Kishkindha Kandam, and the conquests of the Pandavas in Sabha Parvan 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 Sugrova in Sri Ramayanan where even the horrid and unpopulated deserts too were mentioned. Therefore
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 Bhadrapashwa Varshas 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. Lauka, 2. Ramanaka, 3. Chandrashukla, 4. Mandaraharina, 5 Simhala, 6. Avartana, 7. Swarnapiasta and 8. Panchajanya were formed by the digging of the Jamboo Dweepam by the sons of Sagara which was in the Dwaparam 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 Soorya Siddhantam and Siddharta Siromani from the beginning of the Varvasvata Manvantaram

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

Therefore the forming round of the Earth and all its description in Soorya Siddhantam was as it existed at the beginning of this Varvasvata Manvantaram and the Earth became round and the changes on it stated in Soorva Siddhantam were the consequences of Delugos at the end of each Manvantaram previous to Varvasvata Manvantaram. By the digging of the Jamboo Dweepam by the sons of Sugara new islands stated in Sri Bhagavatam and Sri Ramayanam were formed and the hot currents stated in Sri Ramayanam started from the North Sea and gradually destroyed the above said Ketumala and Bhadriashwa Varshas by the time of Sri Rama when 1000 years remained in the Sandhavamsam of the 11ta Yugam of 28th Mahayagam. Thus they separated the great continent of Jamboo Dweepam into eastern and western portions. These currents were called in Sri Ramayanam as Jalejadhri. Under these currents the Badabanala is situated as described by Sugreeva in Sri Ramavananam.

By the time of Sri Rama the islands mentioned in Sri Bhagavatam excepting Lanka were submerged. The measurement of the Earth as given in Soorva Siddhanama was its measurement at the beginning of Varvasvata Manvantaram.
The sons of Sagara dug the Earth about the beginning of the Shuddha Dwaparam of the 19th Mahayugam. 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 Shishira 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 Ikshu Ocean of the Siddhantast 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 Dadhi 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 Dadhi were mixed and became one piece of land called Shalmali by the time of Sri Rama. Madya or Suta encroached into Pluksha and Krouncha Dweepas Ikshu and Ghrita 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 Ramayananam. 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 Sutaishana.

Swarna Bhoomi is not mentioned neither in Soorya Siddhantam nor in Sri Ramayananam. 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 Dhrava 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 Kuta Varsham) only. He was prevented from proceeding further by a Devadoota. He and his brothers conquered only Asia. 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 the 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 Dweepas 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
Vaiyavaya Manvantaram the 7th Manvantaram. They say that Jamboo Dweepam then occupied half the Earth and other Dwéepas were situated south of it. Therefore they were reduced to small strips of land by that time. Puranas describe all the seven Dwéepas 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 Siddhantás the four towns viz:—Romaka, 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 Siddhantam states that Jambu Dwēpam extended up to Equator from the north. Then Lavana Udadhī or Ocean is situated and then the Dwēpas Gomēdhika or Plaksha of the Puranas, Krounchā, Kusha, Shalmali, Shaka, Pushkara and Sarpi, Ikshu, Ghruta, Dadhi and Ksheera Udadhīs intervening between the Dwēpas. 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 Udadhī is 130 Yo-janams 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 Dwēpas or Continents and Udadhīs 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 Dwēpami comes next to Plaksha Dwēpam. But we must understand that the order in Puranas was the order in the 1st Manvantaram. The order stated here was the order the Dwēpas were celebrated in the beginning of the Vaivasvata Manvantaram after the Deluges at the end of each of the previous Manvantarams. It was by that reason in
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. BruhatsamhitA of Varahavihira
7. Jyotirvidhabharana of Kalidasa
8. Rajamarianda 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 jatakas 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 Chandia 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 Varasiuta Manvantaram. Soma Siddhantam was composed when 28 years passed in the Sandhyaamsham 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 Sandhyaamsham of Preta 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. Vasishtha 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, Stanza 35 and 50, Chapter 2, Stanza 1, and Brahma Siddhantam, Chapter 1, Stanzas 19 and 20, and 22, 23, 34, 47, 48, 49 to 85.
Vasishttha Siddhantam, Page 10,
Stanzas 52, 53, 54.

All these works agree as to the mention of the four
cities Romaka, Yamakoti, Lanka and Siddhupuri. 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 begin-
ning 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 Vasishttha 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, Siddhupuri 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 Hiranyakasipu the description of the Earth is given akin to the description given in Sri Ramayananam. 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 Ramayananam by the beginning of 28th Mahayugam.

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

Indra’s, Agni’s, Dharmas and Kashyapa’s Lokas revolve on their axis in one earthly year which forms their day and night. Their Suns are Bura 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 Swayambhuva 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 Shourie 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 Shourie 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 Shatariopapa made penance for ten thousand years when she was married by the Manu.

Authority:—Harivamsham, Harivamsha 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, Stanza 3 to 6.
I have said in the history of Swayambhuvam Manu that Ayodhya was his capital. But in Sri Bhagavatam Stanza 3, Chapter 21, Stanza 25, it is said that he lived in the district called Brahmaparvata and in Chapter 22, Stanza 27, 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 Brahmaparvata 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 Brahmaparvata. 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, Amsha 2, Chapter 10.

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

Authority: Vayu Purana, Utara Khandam, Chapter 5, Stanzas 5 to 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.

Vida.—Sri Bhagavatam, Skandham 3, Chapters 21, Stanzas 6, 23 and 24.

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

Vida.—Sri Narayana, Parvan 1, Chapter 2, Stanza 77.

Narada did not marry.

Daksha had 18 daughters, ten of whom he gave in marriage to Dharma, of whom Marat, had two sons, called Naryana and Nara the Sage, Incarnations of God who were born when about ten thousand years passed in the Sandhi of the first Krita Yugam and stayed in Badari forest. The youngest daughter Sati was married by Shiva 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 Swayamvruva Manu.

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

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

Uttanapada was making penance on the Sumeru Mount throughout the first Manvantaram. He was saved by Matsya Incarnation of God during the Deluge at the end of the first Manvantaram as will be shown hereafter. As I have said before, the capital of Swayambhun Manu was Ayodhya. His son Priyavrata and his descendants ruled at Ayodhya. Priyavrata married a girl called Kanya, a daughter of Kardama and had by her the following sons Viz:—


1. Swarochisha, 2. Uttama, 3. Tamesa and 4. Raivatis, who were re-born at the beginning of the Manvantaram 2, 3, 45 and 6 and became the establishers of them. He gave his daughter Corgaswati in marriage to Shukra.

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

Sri Bhagavatam, Skandham 57, Chapter 1, Stanzas 1 to 34.
Of these ten sons 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 Arhuda years.

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


The Seven Oceans were:—1. Lavana, 2. Ikshu, 3. Suru, 4. Sarpi, 5. Dadhi, 6. Ksheora, and Maharnava 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 Mahayungams taking one Arhuda as one crore. His father reigned so long a time. Therefore these two reigned up to the end of the
2, \times 2 = 51 Mahayugams. One Manvantaram is 71 Mahayugams. The remaining time was 71 - 51 = 20 Mahayugams.

Rushabhdeva, 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 19,50,000 years.

It is also stated there that he was born at Ayodhya. Therefore the son of Priyavrata called Agneelhita the Sovereign of Jamboo Dweepa and his son Nabhi, the father of Rushabhdeva, reigned two Mahayugams each. Agneelhita the Lord of Jamboo Dweepa had by an Apsarasa called Poorvachitti nine sons called (1) Nabhi, (2) Kimchunshha, (3) Harivaisha, (4) Ilavruta, (5) Ramyaka, (6) Hiranmya, (7) Kuru, (8) Bhadrashwa and (9) Keturama.

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

He divided the Jamboo Dweepam 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 Ilavruta 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.
Authority—Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 32 and 33 and
Sri Bhagavatam, Sandhjam 5, Chapter 7, Stanza 3

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.

Authority—Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 28

Then Rushabhadeva was crowned at the beginning of the 56th Mahayugam. He ruled one Mahayugum and 19,80,000 years. That is he ruled the whole of the 53rd Mahayugam and 19,80,000 years in 57th Mahayugam. That time comes to this in the 57th Mahayugam.

He lived 840,000 of Years. He was crowned when he was 200,000 of years old. He ruled 6300000 of years. He made penance for 100000 of years.

Authority—Wilkinson's Hindu Mythology, Page 505

Therefore he lived 840000 of years.

He ruled 6300000 of years. One Mahayugam is 4320000 years. Therefore the remainder 63000 0 – 1980000 years is the time he ruled in 57th Mahayugam. That time comes to this in Yugas.

Shuddha Kruta Yugam is 4000×360=1440000.
Two Sandhis come to 900×360=288000.
Kruta Yugam with two Sandhis comes to 1728000.
1980000 – 1728000=252000.
Treta Sandhi is 108000. Therefore the time he ruled in Shuddha Treta Yugam is 232000—108000—114000.

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 5 to 13 and commentary of Veeraraghavacharya.
Treta Sandhyamsha is 108000

Dwapara Sandhi

1360000

1116000

244000 is the time Bharata ruled in Shuddha Dwaparam of 59th Mahayugam.

Thus these great Emperors namely (1) Swayam-bhuvana Manu (2) Priyavrata (3) Agneedhra (4) Nabhi (5) Rushabhadeva and (6) Bharata who reigned exceptionally long time ruled up to 244000 years in Suddha Dwapara Yugam of the 59th Mahayugam.

He married Panchajani daughter of Vishwaroopa (other than the father of Vrutra) and progimated from her sons called Sumati, Rashtrabhrut, Sudarshana, Avarana and Dhoomraketa.

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 Puslastya and went to heaven having made penance.

Authority:—Sri Bhagavatam, Skandham 5, Chapter 7, Stanza 8, and

Sri Vishnu Puranam, Amsha 2, Chapter 1, Stanza 33

Stanza 36
1 Sumati, 2 Indradyumna, 3 Paramo latha, 4 Prateeha, 5 Pratiharta, 6 Bhuvana, 7 Udgeetha, 8 Prastava, 9 Vibhu, 10 Prudhu, 11 Nakta, 12 Gaya, 13 Nara, 14 Virat, 15 Mahiveerya, 16 Dneeman 17 Mahanta, 18 Manasya, 19 Twashta, 20 Viraja, 21 Raja, 22 Shatakshit, 23 Vishwajjyoti and 99 sons

Stanza 36
1 Sumati—Vindhasena, 2 Devajjat—Asura, 3 Devendyumna=Dhenumati, 4 Parameshthi=Suvarchala, 5 Prateeha=Suvarchala, 6 Pratiharta=Stuti, 2 others 7 Bhooman=Rushiluya, Ajn 8 Udgeetha=Devakulya, 9 Prastava=Niyuta, 10 Vibhu—Rati, 11 Prudhushena—Akoiti, 12 Nakta—Rani, 13 Gaya—Gayanti, 14 Chitraradha=Oorna, Sugati and Avardhana, 15 Samrat—Utkala, 16 Mareechi—Binduman, 17 BINDUMAN=SUAGHA, 18 Madhu=Sumana.
10 Veeraata=Bhaja,
20. Maudhu=Satya,
Pramaudhu,

21 Bhumaana-Dooshana,
22. Twashta=Veerashena,
23 Viraji=Vishoochi,
24. Shatajit and 99 sons
and a daughter.

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 Aandha Ramayananam, Rajyaa Kan-
dam, 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 Matisya Puranam, Chapter 142,
Stanza 77.

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

Authority:—Sri Matisya Puranam, Chapter 142,
Stanzas 65 and 72.

Sri Bhagavatam, Skandham 9, Chapter

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 Puranam, Nagara Khandam, Chapter 95, Stanza 63.

Therefore in Treta Yuga Sandhi $5,000 \times 4 = 20000$ years.

Therefore in Saddha Treta Yugam the duration of the reign of Ordinary Sovereigns was $20,000 \times 4 = 80000$ years.

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

In Shuddha Dwapara Yugam 30,000 years.

Authority:—Sri Ramayanam, Bala Kanda, Sarga 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 26

Life in Dwapara Sandhyamsha was 600 years.

Authority:—Jataka Sarwaswam, Dahanirnaya 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 56th 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 Pankshita ruled 60 sixty years at the beginning of the present Kali Sandhi and Shalivahana also ruled 60 years after 3,179 years passed in Kali Sandhi.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 49, Stanza 17 and
Jataka Sarvaśvam 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 6,000 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 240000 years passed in Shuddha Dwaparam of 59th 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, Skandham 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 Manu 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
6th in descent from Brahma and reigning at Avanti in
the first Mahavantaram.

Vide. Skandha Puranam, Vishnu Khandam, Sri
Purushottama Jagannadha Mahatmyam, Chapter 7,
Stanza's 6 and 14.

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.

Dwarpāra Sandhyāmsha 72000
Kali Sandhi 36000
Shuddha Kali 360000
Kali Sandhyāmsha 36000

During the period the following Sovereigns
ruled

Shuddha Dwaparam 30000, 446000 (14
30000 or 15 sove-
30000 reigns ruled

26000

146000
120000

26000
<table>
<thead>
<tr>
<th>Dhapara Sandhyamsha</th>
<th>16072000 (450 Sovereigus)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>640</td>
</tr>
<tr>
<td></td>
<td>800</td>
</tr>
<tr>
<td></td>
<td>800</td>
</tr>
<tr>
<td>Kali Sandhi</td>
<td>60 36000 (600) do</td>
</tr>
<tr>
<td></td>
<td>360</td>
</tr>
<tr>
<td>Shuddha Kali</td>
<td>90'36000 (4000) do</td>
</tr>
<tr>
<td>Kali Sandhyamsha</td>
<td>15'36000 (2400) do</td>
</tr>
<tr>
<td></td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>60</td>
</tr>
<tr>
<td>Shuddha Dwaparam</td>
<td>15 Sovereigus</td>
</tr>
<tr>
<td>Dwapara Sandhyamsa</td>
<td>450</td>
</tr>
<tr>
<td>Kali Sandhi</td>
<td>600</td>
</tr>
<tr>
<td>Shuddha Kali</td>
<td>4000</td>
</tr>
<tr>
<td>Kali Sandhyamsa</td>
<td>2400</td>
</tr>
<tr>
<td></td>
<td>7465 Sovereigus ruled in</td>
</tr>
<tr>
<td></td>
<td>that time</td>
</tr>
</tbody>
</table>

**INDRADYUMNAṬI.**

Indradyumna the second began to reign at Madhura in Drāvida—or Deccān—at the beginning of the Sandhi of the Kruta Yugas 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 Krita Yuga. Sandhi 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 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 Haridwaram and then near Jagannadham. 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 of Brahma. Then he wondered how he came to Shiva Loka, when he was making penance wishing to be born a Brahmin and obtain Heaven (Paramapadham), 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 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 Narasimha who stays on the summit.
of that Mount and then he will obtain the Brahmun’s birth wished for by the favour of God Sri Nrusinha. 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 409 × 360 = 1,44,000 – 1,25,000 (5 × 25000) = 19,000 years.

Then Pratiharta’s son Bhuman ruled 19,000 years in Kruta Yuga Sandhi. He ruled 25,000 – 19,000 = 6000 years in Shuddha Kruta Yugam. Shuddha Kruta Yugam is 144,000 years (4000 × 360) years. During that time 14 Sovereigns ruled each one lakh years.

Gaya stands as 6th Sovereign from Bhuman. Therefore his predecessors Udgaitha Prastotra, Vibhru, Prudhuśheṇa and Nakti ruled 10,000 each. Gaya was stated a Chakravarti therefore having been crowned by his father at Madhura in Dravida when about 50,000 of years passed in Shuddha Kruta Yugam 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 60,000 of years elapsed in Shuddha Kruta Yugam. Then his descendants named in Puranas are as follows.—

The remaining time in Kruta Yuga Sandhyamsha is 144000 - 60000 = 84000.

During that time 84000

\[
\begin{align*}
600000 & - 60000 = 540000 \\
84000 & + 140000 = 224000 \\
24000 & - 24000 = 0
\end{align*}
\]

Treta Sandhi 105000

\[
\begin{align*}
20000 & + 105000 = 125000 \\
10000 & - 10000 = 0
\end{align*}
\]

Shuddha Treta 1080000

\[
\begin{align*}
800000 & + 1080000 = 1880000 \\
80000 & - 80000 = 0 \\
280000 & - 240000 = 40000
\end{align*}
\]
<table>
<thead>
<tr>
<th>Yuga</th>
<th>Duration</th>
<th>Rulership</th>
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<tbody>
<tr>
<td>Treta Sandhyumsha</td>
<td>108000–40000–65000</td>
<td>5000–68000 (13 or 14) Soverains ruled for 65000 years, 3000 ruled</td>
</tr>
<tr>
<td>Dwapara Sandhi</td>
<td>72000</td>
<td>7500–72000 (9 or 10 Soverains ruled for 67500 years)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4500</td>
</tr>
<tr>
<td>Shuddha Dwaparam</td>
<td>720000</td>
<td>30000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= 24 Soverains ruled</td>
</tr>
<tr>
<td>Dwapara Sandhyamsha</td>
<td>72000</td>
<td>160–72000 (450 Soverains ruled for 640 years)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>800</td>
</tr>
<tr>
<td></td>
<td></td>
<td>800</td>
</tr>
<tr>
<td>Kali Yuga Sandhi</td>
<td>36000</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= 600 Soverains ruled</td>
</tr>
<tr>
<td>Shuddha Kali</td>
<td>360000</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= 4000 Soverains ruled</td>
</tr>
<tr>
<td>Kali Sandhyamsha</td>
<td>36000</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>= 2400 Soverains ruled</td>
</tr>
<tr>
<td>Kruta Yuga Sandhyamsha</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>------------------------</td>
<td>----</td>
<td></td>
</tr>
<tr>
<td>Treta Sandhi</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Shuddha Treta</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Treta Sandhyamsha</td>
<td>14</td>
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</tr>
<tr>
<td>Dwapara Sandhi</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Shuddha Dwaparam</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Dwapara Sandhyamsha</td>
<td>450</td>
<td></td>
</tr>
<tr>
<td>Kali Yuga Sandhi</td>
<td>600</td>
<td></td>
</tr>
<tr>
<td>Shuddha Kali</td>
<td>4000</td>
<td></td>
</tr>
<tr>
<td>Kali Sandhyamsha</td>
<td>2400</td>
<td></td>
</tr>
</tbody>
</table>

7528 Sove-reigns ruled after Vishwakryoti up to the end of 60th Mahayugam.

Kruta Yuga Sandhi 144000

\[
\begin{array}{c}
25000 \times 144000 = 5 \text{ or } 6 \\
125000 \\
190000
\end{array}
\]

Shuddha Kruta Yugam 144000

\[
\begin{array}{c}
100000 \times 1440000 = 14 \text{ or } 15 \\
1400000 \\
40000
\end{array}
\]

121
Kruta Yuga Sandhyamsha 14000 - 40000 = 104000

\[
\begin{array}{c}
6000 \\
104000 (17 \text{ or } 18) \\
6000 \\
44000 \\
42000 \\
2000
\end{array}
\]

Tieta Yuga Sandhi 108000

\[
\begin{array}{c}
20000 \\
108000 (5 \text{ or } 6) \\
100000 \\
8000
\end{array}
\]

Shuddha Tieta 1080000

\[
\begin{array}{c}
80000 \\
1080000 (13 \text{ or } 14) \\
80900 \\
250000 \\
240000 \\
40000
\end{array}
\]

Treta Yuga Sandhyamsha 108000 - 40000 = 68000

\[
\begin{array}{c}
5000 \\
68000 (13 \text{ or } 14) \\
5000 \\
18000 \\
16000 \\
3000
\end{array}
\]
<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
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<tr>
<td>Dwapara Sandhi</td>
<td>72000</td>
</tr>
<tr>
<td></td>
<td>7500(9 or 10)</td>
</tr>
<tr>
<td></td>
<td>67500</td>
</tr>
<tr>
<td></td>
<td>4500</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Shuddha Dwaparam</td>
<td>720000</td>
</tr>
<tr>
<td></td>
<td>30000(24)</td>
</tr>
<tr>
<td></td>
<td>60000</td>
</tr>
<tr>
<td></td>
<td>120000</td>
</tr>
<tr>
<td></td>
<td>120000</td>
</tr>
<tr>
<td></td>
<td>2400</td>
</tr>
<tr>
<td>Dwapara Sandhyamsha</td>
<td>72000</td>
</tr>
<tr>
<td></td>
<td>160(450)</td>
</tr>
<tr>
<td></td>
<td>640</td>
</tr>
<tr>
<td></td>
<td>800</td>
</tr>
<tr>
<td></td>
<td>7557</td>
</tr>
<tr>
<td>Kali Yuga Sandhi</td>
<td>36000</td>
</tr>
<tr>
<td></td>
<td>60(600)</td>
</tr>
<tr>
<td></td>
<td>360</td>
</tr>
<tr>
<td>Shuddha Kali Yugam</td>
<td>360000</td>
</tr>
<tr>
<td></td>
<td>90(4000)</td>
</tr>
<tr>
<td></td>
<td>3600</td>
</tr>
</tbody>
</table>
Kali Yuga Sandhyamsha 36000

\[ \frac{15 \times 36000}{\frac{2100}{30}} \]

\[ \frac{60}{60} \]

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

\[ 7557 \]

71-60 = 11

\[ 63127 \]
Sovereigns ruled after 60th Mahayugam.

\[ 83127 + 7528 \]

7528

\[ 90655 \]
Sovereigns ruled after Vishwakryoti to the end of the Manvantaram.

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)=Asuni.

3. Devadyumna=Dhenumati.

4. Parameshthi=Suvarchala.
5. Pratiba=Suvarchala.

6. Pratibharta=Stuti.


8. Udgeedha=Devakulya.


10. Vibhu=Rati.

11. Pradhushana=Akoti.


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 Soorya-Siddhantam,
Chapter 1, Stanza 18.
CHAPTER III

Sola Race in the First Manvantaram

Indradyumna I the establisher of the shrine of Sri Jagannadhā 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 Prayarata 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 Jagannadhā and by the time he brought Brahma to the Earth and established Sri Jagannadhā it was the beginning of the 2nd Manvantaram called the Swarochishtha 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 surn each a month on the sphere of the Sun in the first Manvantaram

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

Therefore Indradyumna 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 Swayambhava Manu, 3 Yagnya 4 Yama 5 Indradyumna Then he would be both of the Solar Race and a descendant of the Manu and 5th from Brahma as also stated in Skanda Puranam, Kasi Khandam, Poona Khandam Chapter 39, Stanzas 26 and 31 and Chapter 43, Stanza 110

Then the time of the reign of Indradyumna I would be thus — Swayambhava Manu progenerated when 16 thousand years have passed in the Sandhi of the Kruta Yugam of the second Mahayugam Twelve years after wards Ruchi married Abhuti Manu’s daughter

Then a decade after God Narayana and Sri Devi incarnated as Yagnya and Dakshina 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 Indradyumna I was born to one of Yamas $56+10=66$ years Fourteen years after, he was crowned by the Manu as the Sovereign of Avanti $66+14=80$ years Therefore Indradyumna I began to rule when ten thousand and eighty years have passed in the Sandhi of Kruta Yugam of the second Mahayugam
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 Puranam. 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 deeds. 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 Mandara. 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 fulfill their errand. Then Shiva requested Sri Narayana to go to the city and swerve the people from righteousness and make a
Authority:—Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 58, Stanzas 36 and 37.

Then Dvudasa was devoid of power and installing his son called Samaranjaya in Rajagraha was taken to Shiva Lokam.

Authority:—Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 58, Stanzas 210 to 227.

He ruled eighty thousand years.

Authority:—Skandha Puranam, Kashi Khandham, Poorva Khandam, Chapter 48, Stanza 34.

Therefore he ruled at the end of Shubhadha Trotanagam of the last Mahayugam of first Manusutaram, he was of the descent of Swayambhuvya Manu.

Authority:—Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 39, Stanzas 26 and 34.

He was of Solar Dynasty.

Authority:—Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 43, Stanzas 110 and 111.

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, Stanzas 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.
131

Authority - Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 58, Stanzas 36 and 37.

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

Authority - Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 58, Stanzas 210 to 227

He ruled eighty thousand years.

Authority - Skandha Puranam, Kashi Khandham, Poorva Khandam, Chapter 43, Stanza 34.

Therefore he ruled at the end of Shudha Treta Yuga of the last Mahayuga o first Manvantaram. He was of the descent of Svayambhuva Manu.

Authority - Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 59, Stanzas 26 and 34.

He was of Solar Dynasty.

Authority - Skanda Puranam, Kashi Khandam, Poorva Khandam, Chapter 43, Stanzas 110 and 111.

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 Yuga 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 Samuranjaya 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 Soorya Siddhantam, Chapter 1. God Srinivasa established Himself on Sri Venkatachalam 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.

Swayambhava Manu performed a Deergahasatra 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. Bhrugus 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 for many days but was not received. Then he cursed Rudra that he should be worshipped in an unholy form of Lingam (Progenenerating organ) and his worshippers should be unvedic, hence unholy. Thence he went to Brahma's Lokam where he saw Brahma surrounded by Devas, 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 Ksheerabhd (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. Then Bhrugus 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 quietly 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 Supremo and bestower of Moksham or Supreme Heaven. Then Bhrugus returned to Vandana 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 Bhrgu 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 the 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 Tumchanoor) 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, Shukla 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 Swamipashkarani Lake together with Sri Devi, Bhoodvari 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 Venkateshvara Mahatmyam of Padma Puranam, Chapter 34, Stanzas 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 Yugam, was over. Uttanapada being protected by Matsya Incarnation of God during the Deluge 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 Madhura 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, Amsba 2, Chapter 1, Stanzas 43 to 44 with commentaries and Amsba 1, Chapter 21, Stanzas 26, 27.

and

Bhavishyat Puranam, Pratisarga Parvam, Chapter 25, Stanza 82.

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

Vide:—Sri Vishnu Puranam Amsba 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 Attri made penance for one hundred years and obtained sons namely, Datta the Incarnation of Narayana, Chandra of Brahma and Durvasa of Shiva.

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

Bruhaspati was born to Angira and Shukra to Bhrugub about the beginning of the Manvantaram. Angaraka, and Shani were born among the Devas of this Manvantaram and Tushitas acted as Sooryas each a 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 Bruhaspti when Budha was born to him by her. Then he returned her to Bruhaspati by the order of Brahma. Bruhaspati, 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, Bhuvar, Lokam and Bho 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 Yugam 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, (2) Dhruva, (3) Vatsara, (4) Pushparana, (5) Vyushti, (6) Sarvateja, (7) Chakshu, (8) Ulmuka, (9) Anga, (10) Vena, (11) Prudhu, (12) Vijitashwa, (13) Havirdhana, (14) Pracheenabarhi, (15) Ten Prachetasas, (16) Daksha, (17) Hiranyakashipu.

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.
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 Kuberā but the Lord of the Yakshas of 2nd Manvantaram. Dhrūva 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. Then Dhrūva with his mother went on the Vimanam brought by the servants.
of God to a Lokam which the Western scholars call as North Polar Star situated at the head of to Swargam and Trilokya (Swargam, Bhuvar, 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.

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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.
Vide.—Bhavishyat Puranam, Pratirarga Parvam.
Chapter 25, Stanza 82

It is also stated in Sri Vishnu Puranam that this dynasty ruled until the end of the Swarochisha Manyantaram.

Vide—History of Uttanapada

Therefore this dynasty of Uttanapada ending with Hiranyakashipu ruled from the beginning to the end of the Swarochisha Manyantaram.

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 Utkala but he did not wish to rule being bent on devotion of God wholly. Then the ministers crowned Vatsala the second son.

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

In a Manvantaram9, 680x71-6, 60,180 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 28 Mahayugams as shown in his history. The remaining time in the Manvantaram was 71-93-48 Mahayugams. During this time Survatepa, 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 Kruita Yugam of 16th Mahayugam. His son Chakshu was
a Chakravarti. Therefore he also ruled for one lakh of years after him.

End of the First Chapter.

Second Chapter.

PRUDHU 33rd MAHAYUGAM.

Prudhu one of the great Emperors of the dynasty, was as great an Emperor as Dhrura. He stands 16/11=1½ in the list. Therefore 48/1×11/16=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 cursors. 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.

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

Vide. Sri Bhagavatam, Skandham 4, Chapter 29, Stanzas 80 to 82.

Therefore Prachinabarhi 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 Marisha whom Chandra would give them. Chandra accordingly came to them after God disappeared and gave the girl Marisha daughter of Sage Kandu and Apsarasas Pienlocha 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 Brahmsutra Sacrifice went to Heaven

Vide SRI Vishnupurum Amsha 1, Chapter 15, Stanzas 5 to 74 and

SRI Bhagavatam, Skandham 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 483928 years in Saddha Dwaparam of the 47th Mahayugam when his son, Hiranyakashipu took up the reins of Government It was thus Hiranyakashipu ruled 23 Mahayugams and 7 40,072 years at the end of Swaroopchasa Manvantaram as shown in his History Therefore Hiranyakashipu ruled from 7,400,072 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 7 40,072 years in 47th Mahayugam Therefore Daksha ruled from the beginning of the 47th Mahayugam up to the time when 7,40,073 years remained in that Mahayugam This time comes to this in Yugas.
Hiranyakashipu ruled.

\[
\begin{align*}
100000000 \\
80000 \\
20072 \\
\hline
= 100100072
\end{align*}
\]

This time comes to this in yugas.

\[
\begin{align*}
4320000 \\
100100072 \\
36400000 \\
\hline
13700072 \\
12960000 \\
\hline
740072
\end{align*}
\]

Authority:—Sri Matsya Puranam, Chapter 47, Stanza 56.

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

One Manvantaram is 71 Mahayugams.

\[71 - 23 = 48\] 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 Sandhecs is \[36000 \times 2 + 360000 = 72000 + 360000 = 432000\] years.

\[
\begin{align*}
740072 \\
432000 \\
\hline
308072 \\
72000 \\
\hline
236072
\end{align*}
\]

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 Haranashwas and Shabalashwas 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, 27 daughters the Deities of the Constellations of 27 Stars were married by Chanda or the Moon. Two were married by Bhuta, two by Angirasa, two by Kusushashwa 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, Krushäsha 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, Amsba 1, Chapter 15, Stanzas 122 to 186 and
Sri Bhagavatam, Skandham 6, Chapter 6, Stanzas 17, 18 and 25 to 29.

End of the Second Chapter.
Third Chapter.

SRI GARUDA, ARUNA AND SHESHA.

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 28.

A day or two before the birth of Aruna Kadru progenerated one hundred serpent lords of whom Shesha was the oldest 500 years after she laid the eggs.

Vide, Sri Mahabharatam, Adi Parvam, 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 Sesa consented.

Sri Mahabharatam, Adi Parvam, Chapter 36.

Garuda defeated Indra of the Swarojyasha 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 Brama.

It is said in Sri Mahabharatam that after the churning of the ocean Vinata and Kadru betted on the celestial horse Uchchaishthaya that was born in the
churning and Vipasa 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 Milky Ocean, here the ocean that was churned was the Levana Uddhur or Salt Ocean and in those Puranas Sri Narayana came to the battle between the Devas and Asuras riding on Garuda and ultimately defeated the Asuras. Here Nar and Narayana the Sage Incarnations of Sri Narayana to Dharma and Voorti 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 the Milky 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 Mahabhurutam was 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 Varasyvata Mauvantaram and this one that is described in Sri Mahabhurutam was one that took place about the beginning of the Kruta Yugam of the 46th Mahayugam of the 2nd Manvantaram.

Authority—Sri Mahabhurutam, 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 Koorna Aastaram.

At that time Garuda was taken by God Narayana as His beare. 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.

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

Therefore they were born when 60000 years remained in the Sandhyamsha of the Treta Yugam of the 28th Mahayugam of Vaivasvata Manvantaram.

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

But in Kishkindha Kandam Sarga 53 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 antogonist statements is thus:

This statement of Sampati does not denote the exact time. It means only after Vrutra was killed. 28th Mahayugam 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 Deipa of Maheshateertha that he knew only by his know-
huge i.e., the sayings of the Sages. Therefore Sampati and Jatayu were contemporaries of Dasaradha and were born to Aruna and his wife Shyeni at the end of the Sandhyamsha of Treta Yuga of the 28th Mahayugam when sixty thousand years were remaining which was the birth time of Dasaradha.

Jatayu was killed when Sri Rama was 38 years old.

Authority — Sri Ramayananam, Atanya Kaudam, Sarga 47, Stanza 10.

The sons of Garuda were as stated below —

Herewith is shown the genealogy of Aruna & Garuda.

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

Kashyapa = Vinata.

<table>
<thead>
<tr>
<th>Aruna = Shyeni, Garuda = Bhasi, Krounchi, D Soudamini</th>
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<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>Shukla, Dhruterashti</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>Bhadra</td>
</tr>
<tr>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Trisna, Sunkhla, Balaprushta, Trishankhunetra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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<td></td>
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<tr>
<td>5</td>
</tr>
</tbody>
</table>

Sampati — Jatayu,

Bhadra, Shreeghagra, Suparshwa, Karnikara, Shrigration (Sri Padma Puranam, (Ramayanam, Shruti Khandam, Kishkindha Kanda, Chapter 6), Sarga 59, Stanza 8)
Garuda=Soupurni

Sampati II.

Authority.—Markandeya Puranam, Chapter 2 Stanza 1

Authority.—Vayu Puranam, Uttar Khadlam, Chapter 8, Stanzas from 317 to 321.

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

Ridra and Sukeru were two wives of Garuda and it is said in Sri Padma Puranam, Uttar Khadlam, Chapter 232 that Soupurni the wife of Garuda came out of the Milky Ocean when it was churned for nectar and in Sri Vayu Puranam the above were named as the wives of Garuda. How can these statements be reconciled? The reconciliation is thus: Ridra and Sukeru were the wives of Garuda in the Heaven. Soupurni was his wife in the Vyuba Lokas such as the Vaikuntha Lokam of Vyuba Vasudeva and other such Lokas described in the 1st Chapter of this book. The wives of Garuda mentioned in the Vayu Puranam 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 Shyeni were also born in the 47th Mahayugam of the Second Manvantaram. They & Garuda and his wives who were mentioned in Vayu Puranam were all saved by Matsya incarnations of God in the Deluges at the end of every Manvantaram. Garuda,
his 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 Vyoha 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 Vaivaswata 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 Jatayu when 63,000 years were remaining in the Sandhyamaha of the Treta Yugam of the 28th Mahayugam.
Authority:—Sri Ramayananam, Aranya Kandam, Sarga 47.

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

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

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

Kashyapa=Tamra

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<thead>
<tr>
<th>Krounchi Bhasi Shyeni Dhrutarashtri Shuki</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
</tr>
<tr>
<td>Owls</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aruna=Shyeni Garuda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Swans, Whistling Swans, Chakra-talas (Coots &amp; spotted Partridges)</td>
</tr>
</tbody>
</table>

Sampati Jatay
But in Sri Vishnu Puranam, Sri Bhagavatam, Padma Puranam and Sri Mahabharatam Aruna and Garuda are stated as the sons of Kashyapa 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 65.
Sri Mahabharatam, Adi Purvam, Chapter 16, Stanzas from 6 to 25 and Chapter 23, Stanza 5.

Therefore the descent of Garuda given in Sri Ramayananam, 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 Ramayananam. My reply is that in Sri Ramayananam 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 Suroopa, Asvinces are the sons of Vivaswan and Sounyga when she obtained the form of a mare. Therefore the whole Sarga 14 of Aranya Kandam in Sri Ramayananam 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 Nata (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 80.

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, Shandham 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 1,01,00,074 years; this time won't be in Yugas.
1,01,00,072/43,20,000 = 2 two Mahayugams and 14 60,072 years but Ravana who was the Hiranyakashipu reborn in Vairaswata Manvantaram ruled thirteen Mahayugams.

Vide—Yaya Puranam, Uttara Khandam, Chapter 9, Stanza 45.

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

\[
\begin{align*}
43,20,000 &\times 10,01,00,072 \times 23 \\
86,40,000 &
\end{align*}
\]

\[
\begin{align*}
1,37,00,072 \\
1,29,60,000 \\
7,40,072
\end{align*}
\]

Therefore Hiranyakashipu winning Indra ruled the three worlds for 23 Mahayugams and 7,40,072 years. He was killed at the end of Svarochisha 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.
Vito—Bharisbyat Puranam, Pratisarga Parvam, Khundam 4 Chapter 23, Stanza 82 and 83

His capital was on the Mount Abhila in the middle of the Sheshachala Range.

In Sri Vishnu Puranam also the time of the Incarnation of Sri Nrusimha was same as before though it is said in the history of Prahlada that Hiranyakashipu was killed by Sri Nrusimha sometime after Prahlada was saved by God when he was thrown into sea and mountains placed over him. This incarnation stays on Abhila Mount which fact is stated in that Mahatmyam. It is said thus in Linga Puranam Sri Nrusimha 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 etc.” 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 Upanishat supports the above. But Sri Nrusimha Tapaneya Upanishads thwart the above. Further all the Vedas, Smrities, 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 Tirumangayalwar. 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 Athimanusha 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-
ed Him. God Sri Nrusimha appeased Himself and took Prahladā into his lap. This coincides with the intention of Sri Nrusimha Who wanted to show His kindner's 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 upamishad 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 Ranganadhā 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 Mahabhāratam, Shanti Parvam, as having one head and eight legs with eyes which can see upwards. In Vachuspati 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 crores of Sharabhas. This description coincides with a picture styled to be of Rohbird which I have seen in an issue of ‘The Madras Mail’ many years ago.

In Acharya Sooktimuktivali 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. Yamana 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 Kalpam.

In Longa 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 crores of such incarnations or forms of Shiva which is stated in the second Gandabherunda Nrusimha chant. Longa Puranam states the history of Agnaya Kalpam, therefore that incarnation of Gandabherunda belongs to that Kalpam.
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. Therefore 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 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 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.

"Viprachitti and other Danavas were the Commanders of Hiranyakashipu 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 Narasimha attained the form of Gandabherunda with ten hands and killed the Sharabha as stated in the first churning. This incarnation belongs to Laksmani 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 Narasimha 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 Hiranyakashipu.

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 Ramayanam, 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 Yuga 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 Kalpa as stated hitherto. From the picture representing the Gandabherunda incarnation of the present Kalpa 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 Vayali was as large as a lion. There are 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 heard 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.

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

Authority.—Sri Vishnu Puranam, Amscha 1, Chapter 15, Stadza 139

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 older 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 Hiranyakashipu 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 Prahlada whom she was carrying when he went to penance. Kayadhu was carried away by Indra in the absence of Hiranyakashipu and given to Narada on his way to Swargam on his chastisement.

Vide—Sri Bhagavatam, Skandham 6, Chapter 16, Stanza 12

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 Manvantaram. 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 Meru 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 26, Stanza 36.
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 Swarochi the son of Varoo hiini and Gandharwa called Kali which is described in Manu Chhuttra of Ahrnani Padddanna was from Markandaera Puranam. But Sri Bhagavatam states that Swarochisha Manu was born to Agni.

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

Therefore the statement of Markandaera 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 Swarochisha Uttama, Tamasa and Ruvata Manus were born in the dynasty of Priyavrata. It is also hinted in Sri Bhagavam, Skanadham 5, Chapter 1, Stanza 28, that Uttama, Tamasa and Ruvata were born to Priyavrata by another wife other than Kanyak the first daughter of Kardam and mother of Agnideva and others. Therefore these four Manus Swarochisha, 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 Manya in Deluges at the end of the Manvantarams previous to theirs. Swarochisha Manu who was making penance on the Meru throughout the 1st Manvantaram was born to Agni at
the beginning of the second Mañvantaram which was called after his name. He ruled 25,000 years from the beginning of the sandhi of the first Kruta Yugam. As he was the Lord of the Mañvantaram he held sway over the whole Earth. His contemporary Uttanapada was not a Chakravarti 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 Mañvantaram 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 Mañvantaram.

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 Mañvantaram 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 Hiranyakashipu that God incarnated as Nrusimha and killed Hiranyakashipu 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 Indradyumna II was going to Ghatikachalam Indra met him on the way and told him that a Daitya called Kumbhdara chief of Kalakoyas overran the precincts of Ghatikachalam with his host of Asuras and expelling the king called Suradhba 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 Yugam Indradyumna would come and kill those Asuras. So saying Indra requested him to kill those Asuras. Then Indradyumna 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 Indradyumna went to Ghatikachalam 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 Kumbhdara subduing the Shoola given by Shiva to the Auras which he threw at him, by Sudarshan Chakra of God given to him by God. Then the Daitya fled to Patalam. Then Indra installed Indradyumna 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 Mahayugam of the 3rd Manvantaram and conquering the Daityas 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 Brahma’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 Mahayugam 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 8 and 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 Mahayugam. 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 Nastigiri 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,—Nastigiri 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 penances 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:—Nastigiri Mahatmyam, Chapter 13, from Stanza 29 to the end of the Chapetr and Chapter 14 Stanzas 1 to 31.
Then we follow *Sri Bhagavatam*, Skandham 8, Chapter 4, Stanza 9 from 7 to 10. Soon after the Apsarasas departed, the Sage Agastya came there by chance when Mahashanta, 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 Hastigiri 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: *Hastigiri Mahatmyam*, Chapter 14, Stanza 32 to 42.

Roaming in that forest once he accidentally bathed in the sacred lake called Chakrathirtha 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 Mrukandu who was making penance on the bank of the Godavary and stayed with him for some days after being praised by Him.

Authority: *Hastigiri 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 Palastya, who were worshipping God there. Then he
was worshipping God Varadaraja on the Hasti Shaila mount bringing flowers and fruits and lotuses 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 anywhere as there was a drought of one thousand years in the end of Treta.

Authority.—Hastigiri Mahatmyam, Chapter 15, Stanzas 1 to 58.

Then he was much grieved and prayed God when he smelt the lotuses through the wind blown from Tricoota in the midst of the Milky Ocean. He tracked the lotuses by the smell with his herd and reached the Tricoota. 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 Hastigiri 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 feet of Sri Varadaraja 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 Hoochho who was cursed by the Sage Devala and attained the birth of crocodile and has been relieved of the curse by the touch of Chakra 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, Stanza 68 to the end, and
Sri Bhagavatam, Skandham 8, Chapters 3 and 4.

Gajendra or Elephant lord worshipped God Varadaraja from the beginning of Shudrha Treta to the end of Treta Sandhyamsa.
Vide—Sri Hastigiri Mahatmyam, Chapter 10, Stanza 37 and 38 (Page 85), Chapter 15, Stanza 55

Therefore Indradyumna was born as Mahashanta 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 Yuga and came to Kanchi within a few years and worshipped God Sri Varadaraja until the end of the Sandhyamsha of the Treta Yuga. In the end of the Sandhyamsha when two thousand yeats 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 Sandhyamsha of the Treta Yuga he was relieved of this curse by God and attained Heaven and His Eternal Presence. Thus the History of Indradyumna II ended with three Manvantaras.

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 Chakshusha 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 6, Stanza 16, Chapter 6 Stanzas 1 to 41, and

Su Vishnu Puranam, Amsa 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 Narayana showed the whole Universe in Him when they were surprised. Then He created a damsel from His Oora or thigh and naming her Oorvasi gave her to them as their companion. They bowed Narayana and Nara and went to Swargam taking Oorvasi with them. Indra being informed by them what had passed was a tomb bed and prayed God

SRI DIVI OR LAKSHMI DEVI.

About the time Narayana incarnated to Dharma and Sudhiwa Sri Devi again incarnated to Bhrigu and Kusum. Hearing from Apsarasas that 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 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 Narayana told Him what had passed. Then Narayana went to Sri Devi and asked Her to name Her wants. Then She requested that the Vishwaroopam shown on the Gangachadana 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 Narayana showed Vishwaroopam to Her. Then She prayed Him to marry Her. When Narayana consented.
Then Brahma with Indra and other Devas and Rushis came there. India knowing the intention of Narayana requested Bhrugu to bestow his daughter Sri Devi in marriage to Narayana when he gladly consented. Then Brahma with the Sapta Rushis (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 Bhrugu 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 Revan or the Narmada which thenceforth is called Narayanagiri. Then Narayana by the request of Shiva let the Ganga flow from His feet in the Revan where Brahma, Siva, 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 Bripathi with one form Narayana in the form of the Sage with Sri Devi and Nara went to Badari and stayed there where He stays till now. Thus the celebrated marriage of the distinguished couple Sri Devi and Naray-
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, Reva Khandam, Avanti Khandam, Chapters 192 to 194.

CHAKSHUSA MANU.

Chakshusa Manu who was first born to Sarvate as Chakshu in the 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 8, 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 Vaivasvata Manu in a boat. This was in the Deluge that took place at the end of every Manvantaram when the three Lokas excepting Bhruta's were submerged as stated in Surya Siddhantam, 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 from 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, Viprachitta Shambura and some other Danavas and some Sages like Markandeya in a boat.

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

Of these Hiranyakasipu and Hiranyakasipu were killed by God in Narasimha and Varaha Incarnations respectively at the end of the 2nd Manvantaram as already 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 5th 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 Telugga characters in the Vasanatnakara 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 Vaiyavastha 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 Vaiyavastha Manvantaram the twelve Adityas were born to Aditi and Kashyapa.

Vide.—Sri Vishnu Puranam, Amsha 1, Chapter 15, Stanzas 126 to 129, and Vayu Puranam, Uttara Khandam, Chapter 5, Stanzas 7 to 16 and Chapter 6 Stanza 44.

As we have an elaborate history of this period we will mention the history of Kshatriya Sovereigns, of course, very briefly by sub-periods that is by Mahayugams and Yugams. But before that we will mention the history of Asura or Daitya and Rakshasa 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 Prabhadara was residing in Patala with lessened devotion to God, there came to him a Sage of Bhruga 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.” Prabhadara 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 Prabhadara “Oh! Dear to God, there is on the Earth the best of the sacred places called Naimisha.” Hearing the words of Chyavana Prabhadara 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 Shringa (of Narayana) and Ajaga (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 here 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 while Prahlada threw Brahmastra (the arrow enchanted with Brahma-mantra) at Nara who reverted it by throwing Sriman Narayanastra. 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 come 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 Hāri Prahāda 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 Daityas! He is unconquerable in the battle" Thus being told, the Overlord of Asuras fearing the break of his Sapadhā 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 Badarī 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 Lakshmī! You are the Supreme Being and the origin of the Universe (means Creator) & I cannot worship 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 Asura." Thus enjoined by Narayana, Prahlada bowing to Him with pleasure took leave of Him went to his capital in Patala. Then 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:—Koorna 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 Patala from the beginning of the 3rd Manvantaram. In the history of Raji a 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 Manvanta Ram 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 Raji 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 Nityana one thousand Deva years he must have ruled in Shuddha Treta Yugam 1000 Deva years which comes to 1000×360=360,000 earthly years.

Prahlada was crowned at the beginning of the 3rd Manvantaram. As the Asuras whom Raji defeated in the 7th Manvantaram said that Prahlada was their overlord and as Prahlada fought with Narayana and Asra in the Badari Forest for 1000 Deva years and he was crowned Andhara and son he returned to Pandula 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 Raaji ruled 12000 years from the beginning of the Shuddha Treta Yugam of the 1st Mahayugam. The Asuras he defeated were probably sent by Andhaka. Hiranyaksha once prayed Shiva to bestow a 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 Yamana Puranam, Chapter 63, Stanzas 5 to 9.

**ANDHĀKA.**

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 Mahakala when Shiva being tired by Andhaka threw Pashupata-stambam. Then from the blood issuing out of the wound struck by that arrow 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 Matruganas of whom Maheshwari was the chief by whom
all those Andhakas were killed. When those Matrugas 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 Shushkarevati who drank all the blood of those Andhakas and then Shiva destroyed the congregation of those 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 Bhrungeeriti. 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.


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 Varuna's boon his hermitage was surrounded by trees having delicious 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 Gautama from that place. Ganesha reluctantly consented. At that time some Sages came to Gautama and were entertained. They stayed until the drought was over and wanted to go, but Gautama 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 told 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 D was and the order of Brahma and Shiva Ganga flowed from a branch of Udumbura 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 hearing the curse went to Devadaranyana 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 promulgated the Vedic and sinful religions such as Kaplica, Pashupata &c to help the cursed Sages. During that time, Andhaka came to Devadaranyana and tried to abduct Parvati but he was defeated by Sri Narayana and fled. After twelve years' tour Shiva returned to Devadaranyana and, hearing the victory of Sri Narayana from Bhairava a servant of Shiva praised Sri Narayana. Then Sri Narayana went abroad and incarnating as Buddha promulgated Buddhism also to help the cursed Sages. Then Andhaka returned to Darvanam 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 Sambita, 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 the Sages were serving God Who was lying on the Milky Ocean and were engaged in perceiving His feet when Sri Hari was in Yoganiidra. They placed Virochana, who was serving God with them with devotion, as sentinal 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 Atchhyuta 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 Svarga. Earth and Patala, 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 Sandhyaamsha 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
From 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.

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| **10,000** 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 Koorna (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, Skanuham 8, Chapter 7, Stanzas 8 to 12.

Thus the churning was done for two thousand years.

Vide—Sri Ramayyam, Bala Kandam, Sargam 45.

When the churning was done for one thousand years Vasuki out of fatigue vomitted 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 hold it in his throat by the power of his chanting the Ramatharaka 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, Kooustubha gem and Chandra, who except the last two were the riches of Indra lost by the curse of Doourasa, came out of the Ocean. Of these Kooustubha was taken by Sri Narayana. Indra took back his riches. Chandra went to his Lokam and obtained his
place among Devas. Then Soupamini came out and was married by Garuda. Then Sura 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 Alakshmi (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 fasted the whole of Ekadasi and prayed. Then early on the morning of Dwadasi of Kartika month the goddess Lakshmi came out 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 Dhanvantari 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, son of Viprachitti Chief of Panavas wore the guise of Devas and sat in their row he was pointed out to Mohini by Chandra and Soorya and Mohini attaining His natural form of Narayana cut off the head of Rahu with Chakram. The head became Rahu and the body became Ketu.

Authority:—Sri Bhagavatam, Agni Puranam, Skanda Puranam, and Sri Mahabharatam.
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, Stanzas 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 Marti 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 Osbadhees 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 Vaiyavasvata Manvantaram. Moreover it is said in Mahabharatam that when Devas were unable to bring the Mandara Mount Seshna 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 43th 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 Uchchashbrava that was born in the churning and Vinata became the slave of Kadru.

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 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 Sanjiviniyudya. 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>
<th>646000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwapara Sandhyamsha</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 Sandhyamsha</td>
<td>56000</td>
</tr>
</tbody>
</table>

\[1150000\text{ Earthly years.}\]

\[360)1150000(3194\text{ Deva years for which period the battle took place.}\]

\[700\]

\[360\]

\[3400\]

\[8240\]

\[1600\]

\[1440\]

\[160\]
Then at the beginning of the Krita 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 Saujivini 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 Brakhmandam 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 Manyvantaram. He gave
Indra sovereignty of the three worlds (Swarga Lokam, Bhoo 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 Krushna and was again vanquished by Him. Even then he was not killed by Sri Krushna, but his one thousand hands were cut off. His daughter Usha was married by Aniruddha grandson of Sri Krushna.

**Authority:**—Sri Bhagavatam, Skandham 10, Chapter 63 and

Koorma Puranam, Chapter 16, Stanzas 1 and 2.

End of the Third Chapter.

Fourth Chapter.

**TARAKA.**

Tarak 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 Vaivasvata 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 158 to 160.

TRIPURASURAS.

Taraka’s sons 1. Tarakaksha, 2. Kamalaksha and 3. Vidyanukha, 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 Bhoo 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 Mayamohla 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 ball 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 Kruta 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 ascendency 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 Khasa daughter of Daksha and wife of Kashyapa.

The descendants of Raksha and father and uncles of Kaikasi mother of Ravana called Mali, Sumali 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. Mahi was killed by Sri Narayana and the rest fled to Patala Lokam an under-ground Lokam. Ravana, Kumbhakarna and Vibhooeshana and Shoorpanakha (daughter) were born to Kaakaasi, 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 5, 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 Ramayanam, 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 Devas 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 Viroheesana 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 revenue 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 Kailasam 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 Anaranya a descendant of Mandhata the Emperor of the Ikshwaku Dynasty in his capital Ayodhya and defeated other kings such as Suradha, Gadhi, Dushyanta and Marutha and Pururava. This Gadhi was not the father of Vishwamitra who was a contemporay of Trishanku the descendant of Anaranya 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 Vrishtra 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 Pururava 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 Daityus 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 Asmanagaram 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 Yugas 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 to Soma Loka he met Mandhata the Emperor of Solar Race who was killed by Lavana, 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 in the Milky Ocean where he was defeated by women.

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

All these defeats to him occurred in Shuddha Treta Yugam of the 19th Mahayugam. Then he lived in peace and great prosperity in Lanka until the end of the Sandhyamsha of the Treta Yugam of the 26th Mahayugam. 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 Ramayanam, 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.
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 Karta veoryairyuna, 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 Vahi, King of Vanaras but there also he was defeated by Vahi thus. When he (Ravana) went to Kishkindha, the capital of Vahi he was informed by Sugreeva (Vahi's brother) and the ministers that Vahi 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 Vahi and found him making Sandhya prayers on the shore of Southern Ocean. Ravana got down from the Pushpakam and stealthily proceeded to catch Vahi and passed his hands under the arms of Vahi. Then Vahi 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 Vahi. Vahi 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 Vahi told him that he came there to fight with him but wants to befriend him. Vahi agreed and kindling fire made friendship with him. He stayed there for a month and was taken to Lanka by his minis-
ters who came there. Thence he went to Sweta Dweepa in the Milky Ocean where he was defeated by women.

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

All these defeats to him occurred in Shuddha Treta Yugam of the 19th Mahayugam. Then he lived in peace and great prosperity in Lanka until the end of the Sandhyamsha of the Treta Yugam of the 28th Mahayugam. When one thousand years were remaining he committed the most sinful and base act of kidnapping Sreeta 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 Ramayanam, 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 Doottas or Emissaries to Vibheeshana who was then in Lanka.

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It is said in Sri Mahabharatam, Sabha Parvam, Chapter 31, Stanzas 73 and 74 that Sahadera 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 Dvânapara Sandhyamsha of 28th Mahâyugam and submerged in Kali Yugam.

**NARAKASURA.**

Narakasura lived longest of all the Asuras that had passed. He was born to Bhû 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 Krishna at about 90 years prior to Great Mahabhârata War. He ruled the territory of Kamaroopa 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 Kamaroopa 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 Krishna by the request of Bhû Devi. He was killed by Arjuna in the Great Mahabhârata 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 Yugam 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 sentinal 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. Thenceforward Vinayaka was with the elephant’s head.

Authority:—Skanda Purananam, Dharmaranya Khanda, Chapter 12, and Brahma Vaivarta Purananam, Ganapati Khanda, Chapter 8.

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 Parasurama was angry and broke one of his tusks with his parasu or battle axe. Thencefrom Gajanana has only one task.

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

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, Amsba 1, Chapter 15, Stanzas 130 and 131:

Of these 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. Amsba 2, Chapter 10.
Vishwaroop was born to Twashta and Rochana, sister of some Daitya whose history is as follows:—

Once as Indra insulted Brhaspati his preceptor, so he went away from him. Then Indra made Vishwaroop his preceptor but he was clandestinely giving Yagnabhaga or offerings of the sacrifice to Asuras also and as he was born to a sister of Daityas who are also Asuras. Therefore Indra was angry and beheaded the three heads of Vishwaroop. 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, Scoktam 11, Ruks 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.
Authority—Sri Ramayananam Sundara Kanda,
Sarga 3, Stanza 6 and 12
Sri Bhagavatam, Skandham 5, Chap-
ter 21, Stanza 6 an
,, 23, ,, 1 and
Skandham 8, Chapter 15, Stanzas
23 to 33

Then after 10000 Deva 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 pro-
duced 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 begining of
the Sandhi of the Kruti Yugam o the 4th Mahayugam
Indra empowered by the grace of God killed Bali Then
friends of Bali called Namuchi, Bala and Paka attacked
Indra He first killed Bala and Paka then he was
unable to kill Namuchi when he was told by words of
unseen 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 Namuchs 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 8, Chap-
ter 7 to 11 and Chapter 16, Stanza 78.
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 (Uwarf). 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 Sandayavali 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 tied 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 Puranam, Chapter 47, Sranva 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 Varavsvata 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 Tapati to 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 Paras and Revanta to the mare all
those took place during the Sandhi of the Kruta Yugam of the 1st Mahayugam.

Authority:—Markandeya Puranam, Chapters 72 and 73 and
Sri Bhagavatam, Skandham 8, Chapter 18, Stanzas 8 to 10. —

VAIVASVATA MANU.

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

In the latter part of the Shuddha Kruta Yugam, he performed Mithravarunoshti (a sacrifice for sons) but daughter named Ila was born as his wife Shraddha desired so to Hota of the sacrifice. Then by the request of the Manu 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 Ramayananam, 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 Manu and his female form is stated as Ila and his male form as Sudyumna. Therefore he was born to Manu and was adopted by Kardama.

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

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

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

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

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

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

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 Shashibindu was the eldest.

Authority — Sri Ramayanam, Uttara Kandam, 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 horse 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 Vasishtha and requested Shiva and Parwati 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 Manu 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 Ramayananam, Uttara Kandam, Sargas 87 to 90 and

, Sri Bhagavatam, Skandham 9, Chapter 1, Stanza 35.

Then Manu had Aswamedha sacrifice performed by Sudyumna when Shiva was pleased and gave permanent manhood to Sudyumna. Then Manu made Shashi bindu the eldest son of Sudyumna King of Harruta country with Bakli 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 Manvantaram 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 Ramayananam, Uttara Kandam Sarga 90, Stanzas 21 and 22 and Sarga 59, Stanza 19.

Then Sudyumna had again three sons called Utkala, 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 Maha-yugam.

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 ie. Treta Samkhya 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 Nera 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 Ikhwaku was 25,000 years old at the beginning of the Sandhyamsha of the Kruta Yuga. Therefore Manu performed Maitreyaamruteshti and had the son Sudyumna when 25,000+25,000+25,000=75,000 years before the end of Shuddha Kruta Yuga. He ruled the whole of Shuddha Kruta Yuga less 50,000 years in Bahli and until the end of the Shuddha Kruta Yuga in Ayodhya. He came to Bharata Varsha and built Ayodhya when 50,000 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 Prushadhra and Kavi ruled different countries under him. Prushadhra 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 Ramayanaam, Bala Kandam, Sarga 47, Stanza 18).

The brief history of the dynasty is as follows:—

Dishta ruled from the beginning of the Santhya-msha of Kruta Yugam to the end of the first Mahayugam under Ikshwaku Pururava, Aya, Nahusha, Sutyavrata I and Vikuksthi and in second Mahayugam under Kakustha until the end of the Kruta Yuga Santhya-msha 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 Ambaresha (1) and Bhanandana, Nabhaga's son Nabhaga did not rule.

Bhanandana his son Vitsadra and his son Pramshu ruled the whole of the Kaliyugam with Sandhi and Santhya-msha independently. Then the son of Pramshu called Pramati ruled whole of the 4th Mahayugam.

It is said in Markandeya Puranam, Poorva Khaṇḍa, Chapter 118 (120) Stanzas 7 to 9 that Pragati or Pramati performed many sacrifices and Indra being fed by the fruits of those sacrifices became powerful and killed 99 powerful Asuras and Bala and Jambha and it is said in Sri Bhagavatam, Skandham S, Chapter 11, Stanzas 6 to 28 that Indra killed Bala and Jambha in the battle of Dvaras and Asuras that took place immedia-tely after the churning of the Milky Ocean. As it was
stated herefore that the charming of the Milky Ocean was in the Kruta Yugam of the 4th Mahayugam. Therefore Pramata ruled throughout the 4th Mahayugam.

His son Khaṇittra I ruled whole of the 5th Mahayugam. Kshupa ruled the whole of the 6th Mahayugam. Anundita ruled whole of the 7th Mahayugam Vivasvata the whole of the 8th Mahayugam and Khaṇittra II ruled the whole of the 9th Mahayugam.

All the above except Dīśaṇa Vatsadra, Prumha were Chakravarthiśś

Vide — Markandeya Puranam, Chapter 119 to 124

Then Maruththa who was the greatest of the Chakravartin 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 Aukshita did not rule. Therefore Karnaḍa ruled the whole of the 10th Mahayugam Then Maruththa ruled seventy thousand and fifteen years at the beginning of Shuddha Treta Yugam of the 11th Mahayugam. He was the last Chakravarti of the dynasty. His son Navyaśana ruled Shuddha Treta Yugam and Treta Sankhyamsha of the 11th Mahayugam. His son Damśa ruled the whole of Dwarpura and Kaliyugams.

Vide — Vayu Puranam Uttara Khandam, Chapter 9 Stanzas 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 the longer Therefore
he ruled the whole of the Sandhi of Kruta Yugam of the twelfth Mahayugam. Then his successors, 1. Sudhrat; 2. Nara, 3. Kevala, 4. Bandhumam, 5. Vegavon and 6. Bandhu ruled the whole of Shuddha 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 Ikshwaka III in Sri Ramayana, Bala Kandam. It was by his boon his successors ruled each very long

Vide:—Sri Ramayananam, 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 Veda, Mandalam 10, Sooktam 60, Hymns 2, 3 and 4.

This Ikshwaku was neither Ikshwaku I the great or Ikshwaku II because Ikshwaku I ruled the whole of the Sandhyamsha of the Kruta Yugam of the 1st Mahayugam. Bhajocradha and Asamati 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 Ramayananam, Bala Kandam, Sarga 47 Stanza 11 it is said that Ikshwagu progeny from an Apsarasa called Alambasa a son called Vishala.
In Sri Bhagavatam, Skandham 9, Chapter 2, Stanza 30 to 33 it is stated that Vishala was born to Trunabindu and Alambaśa.

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

In Sri Ramayanam, 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 Ramayanam 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 Bharadvīja Kubera was born and to Kaikasi daughter of Sūmali a descendant of Raksha Ravana, Kumbhakarna, Vibheeshaṇa and Shoorpanakha a daughter were born.

Authority:—Sri Ramayana Uttarākanda 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, Chapte 2, Stanza 33.
His son Hemachandra ruled 15th and his son Suchendra 16th Mahayugam
His son Dhoomtashva ruled 17th and 18th Mahayugam
His son Sanjumi or Srunjaya ruled 9th and 20th Mahayugam
His son Sahadeva ruled 21st and 22nd Mahayugam
His son Knu ha hwa ruled 23rd and 24th Mahayugam
His son Somadatta ruled 25th Mahayugam
His son Kaka-tha ruled 26th Mahayugam
His son Janamajaya ruled 27th Mahayugam
His son Sumati 28th Mahayugam up to 1027 (039-12) years were remaining in the end of the San¬
thyumaha of the Treta Yugam

Authority—The above Chapters and Sarga in Sri
Bhagavatam Sri Vithou Puranum and Sri Rama
Bilabanda

He met Sri Rama when he was going to Mitudha
for Swajamvaram or Sita when Sri Rama was twelve
years of age Sri Ramayana 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 Mahabhharata War.
Therefore we conclude that this Sumati ended his
career soon after Sri Rama 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 Rama at the time of returning to Heaven al
the end of his incarnation established the sons of Lakshmmana 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 Ambarishha 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 25000×3=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. Puroravara ruled 25000 years after him to the end of the Sandhyamsha. All the above five Sovereigns of the Nabhaga Dynasty ruled 25000×5=125000 years. Four of them ruled under Ikshwaku the great. The fifth ruled 125000—119000=6000 under Puroravara and 25000—6000=19000 years under Ikshwaku the great. The sixth one ruled 25000—6000=19000 years under Puroravara 25000—19000=6000 years under Ayu form the beginning of the Sandhi of the Treta Yugam.
From the history of Ambarisha the Great 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 Sandhyaamsha and Manu ruled the whole of Shuddha Kruta Yugam. In 2nd Mahayugam Kakustha was the Chakravarti and ruled throughout the whole of Kruta Yugam with Sandhi and Sandhyamsha. Therefore Ambarisha the Great must have ruled from the beginning of the Sandhi of Kruta Yugam of the 3rd Mahayugam. Therefore between Nabhaga II son of Nabhaga I and Amabaecsha the Great two Mahayugam less Kruta Yuga Sandhi and Shuddha Kruta Yugam have passed. In Second Mahayugam 7465 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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7618
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 fifteen years at the end of Kali Sandhyamsa 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 Sandhyamsa 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 Puranaam, Arbuda Khandam, of Prabhasa Khandam Chapter 18.

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.

His wife's name was Kantimati (Chapter 95, Stanza 142).

He had three sons called Viroopa, Ketuman, Shambhu. They ruled in Kali Sandhi for 60 years. In Viroopa's successors the last was Radheesara whose son became a brahmin in the beginning of Krita Yugam of the 4th Mahayugam.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 8, Stanza 1—3.

End of Sixth Chapter,

Seventh Chapter.
Ilkalwu Dynasty and Lunar Race

Then we will take Ilkalwu 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 Yngam of the 1st Mahayugam. Then Ilkalwu ruled the whole of the Sandhyamsha less 25000 years. Sudyumna, elder brother of Ilkalwu 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 Dhanusha, Ambarsa, Danda. He gave Pratishthanapuram with Kasi District to Primoara. His eldest son Shashibindu ruled Ilvastra Varsha. He became the ancestor of the Persians.

Authority—Sri Harivansham, Parva 1, Chapter 10, Stanza 23 and Sri Vishnu Puranam, Amsha 4 Chapter 1, Stanza 14.
Sri Bhagavatam, Skandham 9, Chapter, Stanza 42.
Sri Ramayananam, Uttara Kandam, Sarga 56, Stanza 25 and Sarga 59, Stanza 19.

Persia (Parasika) was mentioned only in the conquest of Shubhavrata.

Vide—Sri Shobhanachala Mahatmyam, Chapter 2.
beautiful country having trees which always bear delicious fruits. Therefore this Varsham was covered with ice from the beginning of the Sandhyamsham 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 Treta Yugam it was then unmasked but in the enjoyment of Devas and inaccessible to Humans but as the Vanaras were of the Amahas of Devas and went there for the purposes of Sri Rama and Devas they were able to go.

Sudyumna's eldest son was Sheshabindu.

Authority:—Sri Ramayanam Uttara Khandam Sarga 89, Stanza 16.

Sheshabindu ruled Ilavruta Varsham having the town called Bahli as Capital and Sudyumna built Pratishthana and ruled there.

Sarga 90, Stanza 21 to 29.

Sudyumna ruled the king dosu of Kasi with Pratishthana 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 Mānu 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, Skandam 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 Purorava, Ayu, Nahusha, Yayati and Puru. Nahusha ruled Swargam for one lakh of Earthly years.

Authority:—Sri Ramayanam, Uttara Kandam, Sarga 59, Stanza 25, and Sarga 59, Stanza 19.

He was the first of Lunar race. Ikshwaku's son Kuksh ruled 25,000 years at the end of the Sandhyamsa under Pururava son of Sudyumna who ruled at Pratishthanapuram as Chakravarti for 25,000 years at the end of the Sandhyamsa.

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 Mene or Manava (descendant of Manu) established Egypt.

Barbara established barbarity. These are of note amongst those who established Kingdoms outside Bharata. Of those who established Kingdoms in Bharata the celebrated were Nimi, Dandakaka 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 Incra. 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 Gantama 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. Deva 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 Sthóola Shareeram or Carnal body but with Sookshma Delia (comprising Soul and the eleven Indrias or senses in the nimosha and unnesha 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 Janakas.

Authority:—Sri Bhagavatam, Skandham 9, Chapter
13, Stanzas 1 to 13 and
Sri Ramayananam, Uttara Kandam, Sargas
55 and 57.

There was no Sovereign of note in this Dynasty
until Seeradhwrja 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 SeeradhwaJa
father of Seeta and his son KushadhwaJa or LakshmidhaJa
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 Mahabharatam, Udyoga Parvam,
Chapter 4, Stanza 20 and
Sri Bhagavatam, Skandham 10, Chapter
56, Stanza 17.

Dandaka was the youngest son of Ikshwaku I.
He established a Kingdom south of the Vindhyas between
Vindhya and Shailvila 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 Aroja 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, (Sarga 2).
Authoritp.—Sri Ramayanam, Uttara Khandam, Sargas 79 to 81.

History of Shakuni and Indradyumna III Sava Varanapuranam 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 Vishvakarma 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 Ikshwauku 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 Nabhaga and Sages came to the same river to bathe on the Pushakarta day. Then they saw Chitrangada daughter of Vishwakarma who was cursed by her father and was separated from her lover Suradha son of Sudeva. They asked her the reason of her being there. She told them the above incident and that she was roaming in quest of Suradha. Then they saw a girl called Vedavati daughter of Parjanya and asked her the same. She said that a huge monkey (Vishwakarma) 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 Vishwakarma was relieved of the curse by the Sage Rutadhryaja. Then Suradha married Chitrangada; Shakuni married Nandayanti daughter of a Yaksha and Indradyumna married Vedavati.

Authority.—Sri Vamana 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 Ill was a contemporary of Ikshwaku. His country was Shakala principle country of Shaka Dweepa and his capital was Shakala. We know not any of their further history. Shakuni ruled in the north of Bharata Varsha probably in China.

Authority.—Sri Vishnu Puranam, Amsa 4; Chapter 2, Stanza 4.

Dasashwas, the tenth son of Ikshwaku built the town called Mahishmati and ruled there. Then his descendants were as follows:

Dasashwa.

Madimashwa.

Dyutiman.
Sudurjaya.

Duryodhana=Narmada the goddess of the river
Narmada married him.

Sudarsana (daughter)=Agni. Came to the king
in the form of a Brahmin and
married her. Thenceforward Sudarsana (n. son) He
he always lived in that city learnt all the Vedas even
even after the dynasty extinguished.

There was another king called Oghavata who was the
grandfather of Nraga. He had an son called Ogharadhya
and a daughter called Oghavati. He gave his daughter
in marriage to Sudarsana. Sudarsana lived with his wife
at Kurukshetra merely doing the virtuous acts of feeding
brahmans and wishing to win death. The deity of death was
following him at his heels to kill him whenever he swerved
from Dharma or virtue. Sudarsana, when going out to
torch firewood he ordered his wife to fulfill the wants of
Atidhi, a Brahmin who might come to his house and wish
any want. Then the Deity of Dharma came in the form
of a Brahmin when Oghavati was in she bowed 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 lord's 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 always 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, he 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 repent 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 locas.

Authority: Sri Maha Bharata Anusasaneeka Parva Chapter 2.

The decent of Oghavati is thus given in Sri Bhagavatam 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, (Vides the book printed in Telugu type), it is said Mahishmati was built by Mahishman a descendant of Sahasrajit eldest son of Yadn. The inconsistency of this statement can be reconciled with Mahabharata thus:—

Oghavan II Oghavati—Sudarsana.

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 Krukulasa (bloodsucker). He became a Krukulasa and was relieved of the curse by Sree Krishna who lifted him from a well.

Authority:—Sri Bhagavatam Skandham 10, Chapter 64 and

Sri Ramayanam, Uttarakanda, Sargas 53 and 54.
From the beginning of the Treta Yuga Sandhi to
the beginning of the Kali Yugam no Sovereigns or
Ikshvaku 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 Sandhyam-
sha 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
Vrutra at the beginning of the Shuddha Treta Yugam.

Vide.—Sri Bhagavatam, Skandham 6, Chapter 10,
Stanza 16

Then Indra oppressed by Brahmabhatya hid him-
self in a lake.

Vide:—Sri Mahabharatam, Udyoga Parvam, Chap-
ter 13, Stanzas 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=100,000). Then Nahusha ruled 8000 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 Nahusha 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. Nahusha ruled Swargam for 100,000 one lakh of years.

Authority:—Sri Ramayananam, Uttara Kandam, Sarga 56, stanza 28.

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 Nahusha to come to her borne 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 Yudhishthira in Sandhyamsha of the 28th Dwaparam.

Authority:—Sri Mahabharatam, Vana Parvam, Chapter 161 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 65,000 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 6, it is said that he wished very much the connection with the Apsarasa called Vishwachi which strengthen the above statement. According to Sri Sobhanadrisha 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 80000 years from the beginning of the Shuddha Treta Yugam. Raji ruled for 12000 years. Then his oldest son Satyavrata I ruled as Chakravarti for 85000 years. Therefore Yayati ruled 12000 years under Raji. Then 80000-12000=68000 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.
authority.—Sri Bhagavatam, Skandham 9, Chapters 18 and 19, Stanza 18.

Then it is said in Sri Vishnu Puranam and Sri Bhagavatam, Chapter 19, Stanza 23, that he crowned his son Puru as Chakravarti. This means that he crowned Puru wishing him to become Chakravarti. Puru ruled under Satyavrata I for 85000—68000—17000 years as he was then Chakravarti. Then Puru ruled 85000—17000—68000 years as Chakravarti after Satyavrata I fulfilling the wish of his father. Thus the statements of Sri Ramayanam, Uttara Kandam, Sri Bhagavatam and Sri Vishnu Puranam are reconciled with Sri Shobhanadresha Mahatmyam.

Therefore Yayati ruled eighty thousand years from the beginning of Shuddha Treta under Raji and Satyavrata. We will return to Yayati. Yayati gave his old age befallen 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 Raji, then under Satyavrata, 80,000—12,000=68,000 years. Then his son Puru ruled under Satyavrata I 85,000—65,000—17,000 years. He ruled 85000—17000—68000 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.
Paru, son of Yayati, ruled in Pratishthanapuram and Yadu ruled in Southern India in a town called Krouncharanyam.

Authority:—Sri Ramayananam, Uttara Kandam, Sarga 59, Stanzas 19 and 20.

This Krouncharanyam was situated 3 three Kosses or six miles south of Janasthaana or Pauchavati near Nasik.

Authority:—Sri Ramayananam, Aranya Kandam, Sarga 69, Stanza 5.

His descendants by his eldest son Sahasrajut ruled there until Mahishman who built a new capital called Mahishmati on the Karmada and settled there; thenceforth his Dynasty ruled there. His second son Krosula ruled the Andhra country which was bounded by Vindhyā Mountains on the north, Sri Venkatachela on the South, including Vidarbha (Bedar) 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.

Anu ruled in the country afterwards called An. Now we will return to Ikshwaku 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 hare intended by his father for sacrifice must bring him to Kali Yugam.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanzas 15 to 16 and
Sri Hari Vanisham, Lavaavamsha Parva or the 1st Parva, Chapter II, Stanza 13.

Therefore Vikukshi was not the son of Kukshi as stated in Sri Ramayanam or Ikshwaku I stated in Puranas but their descendant. Kukshi 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 I is stated as a son of the Manu. Then he would be Ikshwaku I. But in the same history, Chapter 42, it is said that he married Sudena a daughter of a Sovereign of Kasi called Vedaraja (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 Pratishthapapuram (Prayaga). Therefore this Ikshwaku mentioned in this history was not Ikshwaku 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 Sandhyamsha 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 MAHAYUGAM.

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 Hariyamsham, 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 Harivamsam except Sri Ramayanam, where he was called Bana. His son Anena ruled 30,000 years from the beginning of the Sandhi of Dwapara Yugam. He was stated with this, name in all the Puranas and Sri Harivamsham except in Padma Puranam where he is called Suyodhana and in Sri Ramayanam, where he is called Anaranya.

Vide:- Sri Ramayanam, 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, Amsa 4, Chapter 3, Stanza 13 and Sri Ramayananam, Uttara Kanda, Sarga 19, Stanzas 6 to 30.

Therefore Anaranya who was stated in Sri Rama-yanam, Bala Kandam, was Anaranya I same as Anena 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 Anena. After him Trishanku was stated in Sri Ramayanam. This Trishanku cannot be the one of the name who was turned into a Chandala by the curse of the sons of Vasishtha and made the Lord of Southern Swargam by Vishwamitra for this reason In Sri Rama-yanam where this history of him is described, it is stated that Ambareesha III whom we can recognise as Harishchandra 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 Ramayanam, Bala Kandam, Sarga 70, was a predecessor 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 Ramayanam 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 left out even in Puranas.

KUVALAYASHWA.

Of those mentioned between Prudhu and Mandhata Kuvalayashwa and Shubasta were important of whom Shubasta built a town called Shabasti. As Kuvalayashwa killed a great Raka hansa called Dundhu he was afterwards called Dundhumura. His father was Bidhatashwa. 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 Krita Yugam of the 5th Mahayugam one lakh of years. Kuvalayashwa had 21 thousand sons who were killed by Dundhu excepting three of whom Drudhahaswa succeeded.

Authority—Sri VishnuParanam, Amsa 4, Chapter 2 Stanzas 34 to 43.

End of Chapter 3

MANDHATA 15th MAHYUGAM

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 Trota Yugam at first and again to the end of Dwapara Yugam of the 15th Mahayugam. At the end of the Sandhyamsha of the Trota Yugam he was defeated by his enemies and coming to Sri Shobhanachala Mount near the northern bank of the River Krushna 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,
Brahmanda Puranam, Upodhata 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, Amsa 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 Ramayana, Uttara Kandam, Sarga 67.

Mandhata married Bindumati daughter of Shashibindu a descendant of Kroshtu, the second son of Yadu, who built a temple to Andhranayaka in Shibakulam on the River Krushna.

Authority.—Sri Vishnu Puranam, Amsha 4, Chapter 2, Stanza 66 and
Sribakula 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 Sandhyaamsa of the Kruta Yugam and conquered by Mandhata at the beginning of the Sandhi of the Treta Yugam married 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) Purakutsa, the eldest, (2) Ambaresha II and (3) Muchukundu. Thus Muchukundu went to Swargam 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 awakens him, he would die. He slept in a cave of a mount near Madhura until the end of the Dwapara Sandhyaamsa of the 25th Mahayugam when he was first awakened by Kalayavarna, and killing him saw Sri Ktushna who brought him there by seeing before him and Muchukundu attained Heaven by his favor after making penance for sometime.
AMBAREESHA II.

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 Perambudur. He had a son called Yuvanashwa who also ruled there. His son was Harita who made penance for 450 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 yojanams long was also built. Ambareesha II ruled 20,000 years in Treta Yuga Sandhi of the 15th Mahayugam after 80000

\[ 80000 \times 2 = 40000 \text{ years} \]

\[ 4 \text{ (childhood and youth)} \]

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 years.

Treta Sandhi is 105000

\[ 90450 \]

\[ 17570 \text{ years remained.} \]
Yide.—Sri Bhootapirai Mahatmyam, Chapters 1 to 4 and
Sri Vishnu Puranam, Amsha 4, Chapter 3, Stanza 5 or 3.

It was this Harita who composed Harita Smruti which he taught to Ambareesha. This Ambareesha was Ambareesha III alias Harishchandra.

Authority.—Hareeta 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 Mandhata. He killed an Asura called Vrutra his father’s enemy another than Vrutra I who was killed by Indra by the help of Indra.
Vide.—Rig Vedam, Mandalam 4, Sooktam 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, Sooktam 63,
Hymn 7, Mandalam 6, Sooktam 20,
Hymn 10, Mandalam 7, Sooktam 19,
Hymn 3, Mandalam 1, Sooktam 174,
Hymn 2.

N. B.—In this Hymn Purukutsa is stated as having lifelong 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 Vishnuvardhana are stated in Purana before Anaranya. But Truksha was stated as the son of Trasadasyu and Kursshavan 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, Ruks 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 Ramayananam, 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 9, 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 Shunashksam according to his order.

Authority:—Sri Ramayananam, Balakanda, 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, Bala Randal, 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 Yuga 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 Trayaruma 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 Swargam Visishtha ruled the empire while Trayaruma was making penance. By the vice of the Prince there was a drought for 12 years in the Empire. Then Vishwamitra 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 Vasishtha did not prevent his father from banishing him, he bore enmity towards Vasishtha. He found fault with Vasishtha thus: The marriage is finished only after the Saptapadi ceremony and he carried away the girl before that ceremony knowing that dharma Vasishtha did not prevent his father from banishing him. Therefore when once he could not get any shot he killed Vasishtha's cow and fed Vishwamitra's family with her flesh. Then Vasishtha 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 mastras, therefore you will be called Trishanku (trifol sinuer). Thenceforth 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 Vamsham, 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 Ramayanam. 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 Ramayanam, 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 fulfil 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 Shunashshepa for the sacrifice who was also saved by uttering mantras taught by Vishwamitra whom Shunashshepa met while Vishwamitra was making penance at the Pushkara lake. Then Devas were pleased and released his father of the ailment without sacrificing Shunashshepa.

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 Mahabaratam, 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 avert the Emperor from truth in his quarrel with Vasishtha 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 Shubhya and his son Rohitashwa for 12 years.

Vide—Markandeya Puranam, Chapter 9, Stanza 2, and Chapter 8, Stanza 1.0 or 132.

In the end he sold out his wife and son to a Brahman 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 moaning 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 Sukhha 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 Haris-
Shobanda 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 redeeming him 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 Rajasooya Sacrifice.

Vide:—Sri Mahabharatam, Sabha Parvam, Chapter 12,

where also it is said that he won 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 penance at Pushkara for 1,000 years.

Vide:—Sri Ramayananam, Bala Kandam, Sargas 62 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 Pratishtanapuram.

Vide:—Sri Narivamsham, Parvam 1, Chapter 32, Stanzas 120 to 122.

After he came to Pratishtanapuram 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 Pratishtanapuram 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 80000. Of this time he spent two periods i.e. Balya (boyhood) and Youvana (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 Pratishthanka the capital of his natural father. Therefore he returned to Pratishthana-puram at the age of 80000/2 = 40000 years. 12 years afterwards he married Shakuntala. After Harishchandra went away from Pushkara Lake. Vishvamitra was made a Rushi 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 Rushi by Brahma 1000 less 12 passed in the reign of Rohitashwa. Therefore Rohitashwa and Dushyanta II were contemporaries. Dushyanta conquered the whole Earth and became Chakravarthi while he was with his adoptive father. Rohitashwa also submitted to him and ruled under him. Dushyanta II ruled 85000 years as Chakravarthi and Rohitashwa ruled 80000 years after Harishchandra.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 68, Stanzas 1 to 5.

Rohitashwa and Bharata.

Rohitashwa's son Haritashwa was not a Chakravarti. Bharata son of Dushyanta was a Chakravarti. Therefore, he ruled 80,000 years after his father.
ruled under Bharata 29,000 years and independently afterwards. Shakuntala carried Bharata for 3 years and then begot him in the hermitage of the Sage Kanwa.

Authority:—Sri Mahabharatam, Adi Parvam, Chapter 74, Stanzas 1 and 2.

Bharata grew in the hermitage for 6 years. He used to catch the lions, tigers, bears, bisons, and elephants that came to the hermitage and tie them. Then the disciples of Kanwa named him as Sarva Damana (conquerer 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 Aakasavani (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 Kuratas, Yavanas, Hoo-
nas, Andhras, Vangas, Shahas, Khashas and Mleechhas, and some Asuras, who defeated Devas and carried their wives to Patala. He married three daughters of the King Vidarbhya. 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 sacrifices to please the Devas called Maruts who gave him Bharadwaja son of Mamata, wife o. Utadhya and Bruhaspati his brother. He ruled 27,000 years.

Authority:—Sri Bhagavatam, Skandham 9, Chapter 29,
and the commentary of Veeraraghavacharya.

VIDARBHA, JYAMAGHA AND SHIBI.

Vidarbhya was the son of Jyamagha by his queen Shaibya. Jyamagha was a descendant of Shashibindu. The Andhra country was named as Vidarbhadesha after Vidarbhya became its king. Vidarbhya built the town called Kundina in the eastern part of the Andhradesha now in the Guntur District, and removed the seat of his capital there from Srikakulam. 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. Shabiyu 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 Shabiyu. Soon after Shabiyu conceived and begot a son called Vidarbha. Vidarbha married Sausa the princes brought by his father. As he was a contemporary of Dushyanta, his father Jyamagha was a contemporary of Parishchandra 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 Trishanku II and ruled 20,000 years at the end of the Sandhi of Treta 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 postol golden pillars.

Authority.—Sri Mahabharatam, Drona Parvam, Chapter 58.

Once he performed a sacrifice on the bank of the Yamana. Then Indra and Agni came to him wishing to
test him in adherence to virtue. Agni attained the form of a dove and Indra attaining 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, Vana Parvam, Chapter 131 and Anushasaneeka Parvam, Chapter 32

Three of his four sons named Suveera, Kakaya and Madraka established three kingdoms in their names Suveera, Kakaya and Madraka and the fourth one called Vrushadarbha was unimportant.

Vide—Sri Vishnu Puranam, Amsha 4, Chapter 18

The Sovereigns called Anga, Vanga, Kalunga, Sumha, Pundra and Andha 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 in of the 19th Mahayugam.

Authority—Sri Bhagavatam, Skandham 9, Chapter 23, stanza 5
Of these Andhra won the eastern portion of Vidarbha. Thenceforth until the end of the Dwaparam of the 28th Mahayngam 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 Pundra called Vasudeva, was killed by Sri Krushna sometime before the War.

BHARADWAJA AND CHAMPA.

Bharadwaja was born to Mamata wife of Utadhya and Brhaspati, 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 Chakravarties. Therefore they ruled independently 80,000 years each after Bharata.

End of 11th Chapter.

12th Chapter.
Then we will take the history of Bahuka and his son Sagara 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 Aryan 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:—Brahmanda Puranam, Upodhatha Padam, Chapter 37, Stanza 29.

Parashurama killed Kartaveeryarjuna between Treta and Dwapara Yugams of the 19th Mahayugam.

Vide:—Sri Mahabharatam, Adi Parvam, Chapter 2, Stanza 3,
Sri Matsya Puranam, Chapter 47, Stanza 244, and
Sri Brahmanda Puranam, Upodhatha 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 Yugam 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 Yudh's eldest son Sahasrajit ruled 85,000 years as a Chakravarti.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 23, Stanza 25.

Sri Parashurama was Sri Narayana incarnated as Jamadagni and Renuka in the family of Shrutayu a son of Pururavas. Jamadagni was the son of Satyavati (sister of Vishwamitra) and the Sage Ruchika.

Vide:—Sri Bhagavatam, Skandham 9, Chapter 16, Stanza 1 to 14.

According to Sri Matsya Puranam, Chapter 142, Stanza 65 and 72 Chakravartis were born in Shudhtha Treta Yugam. Therefore Kartaveeryarjuna ruled 85,000 years as Chakravarti. In the end of Shudhtha Treta Yugam he ruled 80,000 years until the end of the Shudhtha Treta Yugam when he defeated Ravana. He obtained 1,000 hands from the boon of Dattatreya and ruled with justice. In the end of his reign i.e. in Treta Sandhyamsha he ruled 5000 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, Stanza 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 Parasharama retraced from forest hearing 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, Upodhatha Padam, Chapter 26, Stanzas 7 to 8 and Chapter 30, 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 Parasha (battle axe). Then Sri Parashurama took His father’s cow to His hermitage

Chapter 40 and

Sri Bhagavatam, Skandham 9, Chapter 15

"Thus Kartaveeryarjuna, was killed by Sri Parashurama after 5000 years have passed in the Sandhyamsha of the Treta Yugam of the 19th Mahayugam. Then Sri Parashurama made 1rthayatra (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 Sri
Krishna who came there with Radha and relieved the pain of Vinayaka and consoled Parvati.

Authority:—Sri Brahmanda Puranam, Upodhata 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, Upodhata Padam, Chapters 45 and 46.

Among the one hundred sons of the Emperor Jayadhwaia 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 restrained 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, Upodhata 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 Ovrva.
Vide—Brahmanda Puranam, Upoddhata Padam, Chapter 47, Stanza 74 to 79

This time can be calculated as follows: KarnaVeeryarjuna 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 Parasurama and their capital was burned. 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 KarnaVeeryarjuna)-103000+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 x 2-160,000. 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 a child. Soon after he breathed his last when Ourva prevented his wives from ascending the funeral pile with their husband. Thus Bahuka ruled 7,500 years at the end of the Sandhi of Dwaparam.

Authority—Brahmanda Puranam, Upoddhata Pādam, Chapter 47 from Stanza 74 to 83

SAGARA

Shortly after Sagara was born with arsenic given to his mother by her co-wife to destroy her fold but preserved by the favour of the Sage Ourva, hence the name Sagara attained the age of about 8000 (30000/4).
years was crowned in Ayodhya, his boyhood, and ruled with justice.

Vide:—Brahmanda Puranam, Upodhata Padam, Chapter 48, Stanza 2.

He was induced by his preceptor Yasishtha 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 Vecthilothra and others), burnt the town. Then he conquered Kambhojas and then Yawannas, Shakas and Pahalavas who assisted the Haihayas. Then they prayed Yasishtha to save them when the Emperor Sagaras had their heads shaved and ordered them to roam as Mechchhas. Then Sagaras 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 Sagaras giving his daughter Keshini in marriage to him. Therefore he ruled 7,000 years in Dwapara Sadhri and 500 years in Shuddh Dwaparapam under Sagaras. Sagaras conquered the whole Earth and returned to Ayodhya in triumph and ruled the whole Earth as Chakrawarti.

Vide:—Brahmanda Puranam, Upodhata Padam, Chapters 48, 49.

Then he married another wife called Sumati daughter of Arishtanami or Kashyapa and sister of Garuda. He had a son called Asamanja, by Keshini 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 Saraya. Then the Emperor performed a horse sacrifice with Amshuman son of Aramanja and his sixty sons. Then Indra stole the horse and hid it in Patala near the Sage Kapila. Then Sagara first sent his sons to fetch the horse when they went and digging around Jambu Dwipa 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 stole it. Then the Emperor sent Amshuman who went there and brought the horse by the advice of Garuda.

Vide.—Sri Ramayananam, Bala Kandam, Sargas 59 to 41.

Sagara ruled 30,000 years from the beginning of the Shuddha Dwaparam and went to Heaven. Then Amshuman was crowned by the subjects.

Vide.—Sri Ramayananam, Bala Kandam, Sarga 48, Stanza 26.

This Sovereign ruled 30,000 years and went to Swargam making penance for 32,000 years.

Vide.—Sri Ramayananam, Balakandam, Sarga 42, Stanza 4.

DILEEPA.

Then Amshuman's son Dileepa I ruled 30,000 years and demised by disease.

Vide.—Sri Ramayananam, Balakandam, Sarga 42, Stanzas 8 and 9.
BHAGEERADHA

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 fasting for one year. 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 Hladini, Pavani, Nahini, flowed to the east, three others namely Suchakshu, Sesta, Sundhu 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 Janaka whose sacrifice she flooded. Then Janaka 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, when
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 Sarga 42 to 44

Then Bhageeradha's son is mentioned as Kukusta.

**Authority**—Sri Ramayananam, Bala Kandam, Sarga 70, Stanza 35.

**As Shruta.**

**Authority**—Sri Bhagavatam, Skandham 9, Chapter 9, Stanza 17 and

In Sri Vishnu Puranam, Amsha 4, Chapter 4, Stanza 18 or 36

Subotra is mentioned as his son. The Kukusta in Sri Ramayananam is not the celebrated one but his successor otherwise called Shruta who also may be styled as Kukusta II. Bhageeradha ruled 30,000 years as Chakra-varti. Then Shruta or Kukusta II ruled 30,000 years.

In Sri Ramayananam, Sarga 70, Stanza 35 the son of Kukusta 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, Amsha 4, Chapter 4,
Chapter 13

RUTUPARNA AND NALA

We 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 13/10-1 and 3/10 i.e. 20th Mahayugam and 3/10 x 43,20,000 (Mahayugam) 12,96,000 years—1,44,000 Kruta Yuga Sandhi—11,52,000 passed in Shuddha Kruta Yuga 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

Sri Mahabharatam Vana Parvam Chapter 77, Stanza 15

Vide—Sri Bhagavatam, Skandham 9, Chapter 9, Stanza 18
Sri Vishnu Puranam, Amha 4 Chapter 4, Stanza 3 and
Sri Harivamsham Pratham Parvaum, 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 147 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 Paaima Puranam, Srushti Khandam, Chapter 8 Stanzas 161, 162
Sri Harivamsham Parvaum 1, Chapter 15, Stanza 35 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 Kulshi His dynasty ruled at Naishadha which is now called Nirvel 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 - Kalidasas Nalodaya, Cchelhwasa 1, Stanza 11
That he had no other wife than Damayanti is evident from his history in Sri Mahabharatam Nalodaya and Skanda Puranam, Nagara Khandam, Chapter 54, Stanzas 4 and 30.

He had a son called Indrasena and a daughter of the same name. He ruled 100,000 one lakh years.

**KALMAȘAPADA, 26th DWAPARA SANDHIT.**

We shall next take Kalmașapada. 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 Vasishtha to eat when he came to the Sovereign. Then Vasishtha was enraged and cursed the Sovereign to become a Rakshasa. Then the Sovereign wanted to curse 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 Mitrasaha was called Kalmașapada. Then Kalmașapada became a Rakshasa and was roaming in the forest when he met Shakti a son of Vasishtha and father of Parashara whom he killed and ate, induced by Vishwamitra when he was cursed by his wife to die if he exhibit 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, Amsha 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 Vasishtha 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 1, 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 Sindihi of the 26th Mahayugam. His father Sudasa was Indra’s friend.

Vide—Sri Ramayamsham, 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 Ramaranam, 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 49 or 67 to 72.
Asmaka, the son of Kalmashwini ruled 32,000 years from the beginning of Shuddha Dwaparam of 26th Mahayugam. Then Sri Parashurama being induced by Paravasa grandson of Vishwamitra again killed all the Kshatrias when Asmaka was also killed. Then his son Moolaka was protected by females; hence he was called Narmaranaka. Then he was brought up by Shudras. Hence he was called Sarwakarma.

Vid:—Sri Mahabharatam, Shanti Parvam, Chapter 49.

MOOLAKA.

This Moolaka was crowned after Sri Parashurama was pacified by Kaushyapa 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 Shantanu and Pandavas.

Gopati a descendant of Vrushtadarbha, son of Sibi the Emperor already mentioned, and Pratardana's son Vatsa II of the dynasty of the Kasi kings. Bruhadradha son of Divadha 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.

Vid:—Sri Mahabharatam, Shanti Parvam, Chapter 49

Vatsa I was an ancestor of Vatsa II and also called Shatrughna because he won all his enemies namely
Bhadrasheyna and his sons who were ancestors of Kartaeevyarjuna. He was also called Rutadhanaja for his truthfulness and Kuralayashna for his possession of a horse called Kuralaja.

Authority—Sri Vishnu Puranam, Amsha 4, Chapter 8, Stanzas 11 to 15.

He ruled 90,000 years. His son by his Queen Madaleea was Aksa who gave his eyes to a brahman. Thus Aksa ruled 66,000 years after him and had everlasting youth.

Vide:—Markandeya Puranam, from Chapter 18 to Chapter 39,
Sree Ramayanan, Ayodhya Kandam, Sarga 14, Stanza 5.
Sree 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 Deerghalama. His time cannot be ascertained.

Vide:—Sri Vishnu Puranam, Amsh 4, Chapter 28, Stanza 10.

Moolaka’s son was Dasaradha I who ruled 30,000 years after him. His son Illabila or Dileepa II ruled 80,000 years after him.

Vide:—Sri Vishnu Puranam, Amsha 4, Chapter 4, Stanza 38 or 75.
Satyavrata II, a descendant of Satyavrata I, son of Raji ruled 30,000 years when thirty thousand years were remaining to the end of Shuddha Dwaparam of 26th Mahayugam. He ruled in Sourashtra with Natakapura as his capital which was the capital of his ancestors from Raji. He crowned his only son Shubhavrata at the age of 12 and making penance went to Heaven. In the same year Shubhavrata conquered the whole Earth and ruled as Chakravarti. Soon after his conquests he came to Shobhanachala Mount in Andhra 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 Shubhavrata built a temple to the God and worshipped Him staying with his only Queen Shubhangi near the Hill in a capital called Shooravapur 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 Sanckhyamsha. 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 Vasishttha performed a sacri-
fice, when Khatwanga the Emperor was born from the fire. Therefore Vishwasaha ruled 15 years when 85 years were remaining to the end of the Sandhyamsha 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 100,000 years. He helped Indra by winning his enemies. His son Deerghabahu ruled 25,000 years after him and he was not a Chakravarti.

Vide:—Bhavishyat Puranam, Pratisarga Parvam, Chapter 1, Stanzas 48 to 50.

Between Deerghabahu and Sudarshana Krutayuga Sandhi less 100,000+25,000=125,000 years Shuddha Kruta Yuga, Kruta Yuga Sandhiha, 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 Sovereign then was 25,000 years. Therefore 1 Sovereign ruled in that time. Shuddha Kruta Yuga is 1410,000 years. The duration was 100,000 years, during that time 1410,000/100,000=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 1080,000/80,000 = 13 + 1/14 Sovereigns ruled. Treta Sandhyamsha is 108,000 years. The duration then was 5000 years. Therefore in that time 108,000/5,000 = 21 + 1/22 Sovereigns ruled.

Therefore in Kruta Yuga Sandhi 1 Sovereign ruled.

<table>
<thead>
<tr>
<th>In Shuddha Kruta Yuga</th>
<th>15</th>
<th>do</th>
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<tbody>
<tr>
<td>Kruta Yuga Sandhyamsha</td>
<td>24</td>
<td>do</td>
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<tr>
<td>In Treta Sandhi</td>
<td>6</td>
<td>do</td>
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<tr>
<td>In Shuddha Treta</td>
<td>14</td>
<td>do</td>
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<tr>
<td>In Treta Sandhyamsha</td>
<td>20</td>
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80 Sovereigns ruled between Decrghabahu and Sudarshana.

**SUDARSHANA**

Sudarshana was mentioned afterwards. But it is said in Bhavishyat Puranam Pratisarga Parvam, Chapter 1, that there was a Deuuga in his time and he ruled 5000 years before the Deuuga. Therefore he at first ruled 5000 years at the end of the Sandhyamsha at the end of the Treta Yugam of 27th Mahayugam. Then great winds blew and great fires burnt the Earth for 5 years; and in another 5 years the Bharata Yarsha was submerged by the ocean.  


Then Sudarshana by the advice of Kalika Devi went to the Himalayas, which were not submerged, with some Sovereigns some brahmans 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 Ramayanam, Bala Kandam, Saiga 70, and Bhavishyat Puranam, above said portion. After Sudarshana, Dileepa III is mentioned. But Dileepa’s son was Raghu III whose son was Aja, grandfather of Rama.

Vide:—Sri Hart Yamsham, Parvam 1, Chapter 15, Stanzas 24 to 26 and
Sri Bhavishyat 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 Dwapara 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 Yuga Sandhyamsha 2400 do

7492 Sovereigns ruled.

In the 28th Mahayugam,
In Kruta Yuga Sandhi 1,44,000/25 000=5+1=6
In Shuddha Kruta Yugam 14,40,000/1,00,000 =14+1=15
In Kruta Yugam Sandhyamsha 1,44,000/6,000=24
In Treta Yuga Sandhi 1,08,000/20,000 5+1=6

Shuddha Treta Yugam is 10 80,000. In this time, Dileepa ruled 80,000 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 Sove-
reigns ruled. In the 27th Mahayugam, 7492 Sove-
reigns ruled. Therefore 7492+63=7555 Sover-
eigns ruled, between Sudarshana and Dileepa III.

**DILEEPA III, 28th MAHAYUGA**

By the critical study of Uttara Kandam of Sri
Ramayanam 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 (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 Chak-
rvarti. 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 Sandhyam-
sha. Raghu's father Dileepa III ruled 80,000 years
as he was not a Chakravarti before Raghu III.
Between Sudarshana and Dileepa III 7555 Sover-
eigns ruled as stated before.

Of these Sovereigns who have been left out in
Puranas Sri Ramayanam states the following: Agar-
varna I, Sheeghraga I, Maru I, Prashushabruka I,
Ambareesha V, Nabusha, Yayau and Nabhaga IV. Dileepa
III and Raghu III were not stated in Sri Ramayana, Bala Kandam; Sarga 70. Dileepa III was mentioned in Sri Hari Vamsham and Bhavishtyat Puranam and Padma Puranam. He had Raghu III by his wife, Su-lakshini. His history which Kalidasa describes such as his obtaining a son called Raghu by serving the cow called Nandini of his preceptor, Yasishtha 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 Vyuba Locas, history of ten incarnations and superiority of Sri Narayana, are stated in 233 to 255 Chapters of Uttara Khandam of the same Puranam. This Dileepa ruled 80,000 years when 48,000 years were remaining in the Shuddha Treta Yugam. His father was stated as Daliduha in Sri Hari Vamsham. In Hari Vamsham another Anaranya and Raghu are stated between Moolaka and Dileepa III. The lineage between Anaranya III and Dileepa III is stated as Anaranya III, Nighna 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 Vamsham, Parva 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 Vamsham was probably from the following sources. His birth was from Padma Puranam, Uttara Khanda, Chapter 203. His Vishwanat sacrifice and the
incident of Kubera filling his treasury, in fear of him when he started to conquer him to bring money to give to Kouthsa 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 Pushpapurī 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 Girivrajā where Bhima is said to have gone there and killed Jarasandha. Girivrajā was built by Vasu one of the sons of Kusa of Lunar Race.

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.

Pushpapurī was built by Udayana of Shaishunaga 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 contemporarily...
with Raghu III the Great, but were the contemporaries of Kaliyogra and his brother Emperor Vikramaditya the Great. Raghu the Great ruled 43,000 years at the end of the Shuddha Treta Yugas and 43,000 years in Treta sandhyamsha, 86,000 in all. He crowned Aja and led the life of an ascetic until his death near the capital by his son's request.

Vide—Raghuvamsham 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 Raghuvamsham. He married Indumati the sister of a king of Vidarbha in a Swayamvaram which fact Kalidas described in Raghuvamsham and is corroborated in Sri Dwarka Tirumala Mahatmyam as stated below. On the way to Vidarbha he relieved a Gaudharvini from an elephant form 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 Kundin capital of Vidarbha, he was surrounded by all the Princes who came to the Swayamvaram near the place where the temple at Dwaraka Tirumala in Krishna District now stands. Then he prayed God Sri Venkatachalapati by the advice of Vashistha and by His divine blessing defeated all his foes. Then he established God Sreenivasa who appeared to him on that hill of Dwaraka Tirumala and building temples worshipped him. Hence 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 Kalidas.

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
Ganga and Sarayu

Vide — Raghuvamsham, 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 5,000 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. Rents
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 Nrsakeshvara by the advice of Vasishtha
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
astra must punish all those that swerve from justice
such as those that think of connection with others’ wives
and other usual 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 Ayo-
dhya 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 5000 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 bade him to accompany him. Then Ajapala said that he would crown his son Dasa- 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 Sover reign 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 93 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 Sage 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 elephant when the boy fell crying "Who has killed me a peaceful Sage 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 Sage 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 pile 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 Kou-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 Koualya 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:—Anamba 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 39.

Lastly he married Kaikeyi daughter of Ashwapati 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 Kaikeyi. 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 descendant of Aun son of Yayati, adopted and married her to Sage Rushyashrunga. So far from Sri Ramayanan, Ayodhya Kandam. Thence we follow from Skanda Puranam, Nagara Kandam, Chapter 96.

Then he ruled the Empire with justice and peace. He heard from his astrologers that Saturn would pass across the constellation of Robini, therefore 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. Then he saw the Saturn passing under him and said "Leave the way of Robini, 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, he told that he was pleased by his unparalolled valour, and consented not to go across the constellation Robini 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 wish. 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 Devadhani and sitting by Indra, used to enjoy the nautches and songs of Gandharvas and Apsarasas 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 Vashishta, 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 Pushkrahum. Then Brahma with Devas, the Sages and the Emperor prayed God and entered the temple. In it they perceived God Srinivasa with Sri Devi and Bhoo Devi when they all bowed and prayed. Then God asked them what they wanted. Indra, as the head of the Devas represented that Ravan defeated him and was tensing 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 their 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 Dasaradh 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 Brahumotsvam. 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. Dasaradh 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 Deva, who then disappeared.
returned to the capital and gave the Payasam to his three principal wives Kousalya, Sumitra 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, Balakanndam, Sarga 18.

Bharata was the incarnation of Panchajanya, the conch 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 Swargam 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 Ashvapati 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 Ramayanam, Aranya Kandam, Sarga 50, Stanza 19.

**SRI RAMA.**

Bow to that Sunivas 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 Bharata, in Sri Harivamsham, in Sri Ramayanam and everywhere. But each of them state the history of the incarnation in different Kalpas. Sri Ramayanam 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 Sandhyamsa. 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 1,000-12+59=1,039-12=1027 years were remaining in the Sandhyamsa of the Treta Yugam of the 28th Mahayugam.
Vide:—Sri Ramayanam, Uttara Kandam, Sarga 74, and Bhavishyat Puranam, Pratisarga Parvam, Chapter 25, Stanza 94.

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 Ramayanam, 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 Seradhwaja Janaka meeting Sumati King of Vishala in his capital Vishala on the way and redeemed 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 Shrutakeerti 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 Pashupurana 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 Ramayanam, 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 Samhita. Then Timidhwaja’s or Shambara’s son called Vishnubara 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 Ramayanam, Ayodhya Kandam. Then Bharta was taken with Shatrughna by his maternal uncle Yudhajit to Rajagruha, the capital of his father Ashwapati King of Kekaya.

Thus Sri Rama lived for 14 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 in his stead. Then Bharata obeyed his brother and returning with Shatrughna stayed in Nandagrama 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 Dandakavanam 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 Seetha 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 Seetha 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 Seetha. This he did making Mareecha an extraordinary golden deer set with gems and thus making Seetha 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 Seetha 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
Marccha 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 Kalardiha was the important. Near Pampa a pool of the Tungabhada River near Rushyamooka Shatru His devotee worshipped Him and ascended to Heaven. Then by her advice He met Sugreeva on the Rushyamooka loine thereto together with Lakshmana by Hanumon who was sent to Him by Sugreeva. He made friendship with Sugreeva and killing his elder brother and foe Vali, made Sugreeva Lord of Monkeys. Then after the rainy season was over Sugreeva 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 yojanas. He searched for Seetha throughout the island which was situated on the Equator and was 100 yojanas long and 30 broad.

Authority—Sri Ramayanam, Uttara Kandam, Sarga 5, Stanza 24

He at last found Her in Asoka garden at about the end of the night and delivering 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 Akbaya the youngest son of Ravana was important. At last he was caught by Indrapit the eldest son of Ravana by throwing Brahmastha 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 Venatatchalam 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 Vananaml 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 Ramayananam, 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 Sandhyaawsha 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 Ramayananam, Uttarakandam, Sarga
66, Stanza 13.
In the same month Shatrughna went to Madhu 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 Sandhu Sri Rama began his first horse sacrifice in Namisha forest. On the same day in the 14th year of Dwapara Sandhu 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 Namisha forest when 1000 years passed in His reign.

Authority—Sri Ramayananam, Uttara Kandam, Sarga 99, Stanza 9

Then Lakshmana and Pushkara with a large army and with Sugreeva and Hanumun and the army of Vanaras followed protecting the horse. Then many Sovereigns captured the horse with whom Lakshmana and Pushkara 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, Hanumun and Pushkara. 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 Lakshman. He again defeated all the army and released Lava who revived from the swoon. Then both fought furiously and made Lakshman, Pushkala and other Sovereigns swoon. Then they returned to the hermitage capturing Sugreeva, Hanumun and Jambavon. Then by the advice of Valmiki they took the milk of Seetha and sprinkled on Lakshman, Pushkala, and on the army when they rose revived. Then by the advice of Valmiki they restored the horse to Lakshman 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 Valabhantham. 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 Sandhyayamsha of Treta Yugam 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 Shatrughnti to Shatrughna.

Authority:—Uttarakanda, Sarga 100, Stanza 16, Sarga 102 Stanza 2 and Sarga' 108 Stanza 11.
Sri Vishnu Puranam, Amsa 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 Sumati daughters of Bhoorikeerti 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. Kanjanetra.
5. Kalika
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 Chauchala
5. Taksha—Kalika and Chapala.
6. Subahu—Kamala and Achala:
7. Shatrughati—Malati.

Authority:—Ananda Ramayanam, Vivaha Kanda, Sarga 6.

Afterwards Shatrughati married another wife called Madanasundari 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 Gandharvas 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
Devas' 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 Scedadhwaja 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 sacrifice, 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 Venkatachala 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 Ashvininis. 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
    Puranaun, 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 Ramayanam, Sundara Kandam,
    Sarga 35, Stanza 18.

Kumbhakarna was 600 Dhanus or bows long and
    100 bows wide. 1 Dhanus=96 inches.

Authority:—Sri Ramayanam, Yuddha Kandam,
    Sarga 65, Stanza 43.

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 Ramayanam, Uttara Kandam,
    Sarga 42, Stanza 27.

End of Chapter 16,

Chapter 17.

SRI KUSHA.

After Sri Rama returned to Heaven all the bro-
thers and cousins combined and made Kusha the
Emperor. He ruled the whole Earth as Chakravarti.

Vide.—Sri Raghuvamsham, 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.
Then Kusha had 8 sons, the eldest of whom was Atidhi and a daughter called Kanakamalini by Knuludwati 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 Ramayananam, Vivaha Kandam, Sarga 4, from Stanza 14 to 15.

He married his daughter Kanakamalini to Yadushekhara a Prince of the Yadava Dynasty and gave the town of Madhura to him.

Vide:—Sri Yadavagiri Mahatmyam of Narada Puranam, Chapter 6 pages 31 to 34.

Then we follow from Skanda Puranam. While he was ruling the whole Earth residing at Ayodhya some Rakshasas 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 Brahmanas living there went to Ayodhya and informed Kusha of the atrocities of the Rakshasas. Then Kusha sent an ambassador to Vibheeshana 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 Vibheesh-
shana and pleaded for the Rakshasas. Then Kusa 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 (Kusha) from Hatakeshwara going there with them and his Kusha 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 singlehanded and defeated the Rakshasas but was treacherously murdered by them when his soul went to Heaven together with those of his wives.

Vide:—Sri Raghuvarmanam, Sarga 17, Stanzas 5 and 6.

As Kusha 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 Kusha ruled 20000 years.

**ATIDHI**

After hearing the demise of Kusha the ministers crowned his oldest son Atidhi as the Sovereign according to the order of Kusha when he was leaving them. After Kusha 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:—Raghuvarnam, Sarga 16, Stanza 1.

Nishadha's son was Nala II. His son was Nabha. From Sri Raghuvarnam, Sarga 18, Stanzas
1 to 4, we know Atidhi and Nishadha were Chakravarties. Afterwards we have only names, until Bruhadbala who lost his life in the first Mahabharata war in the end of the Sandhyamsha of Dwaparam. We will see how many Sovereigns ruled between Kusha and Bruhadbala. 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 Chakravarties 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 = 42,000 years. Atidhi ruled 30,000, 42,000 - 30,000 = 12,000 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 30,000 - 12,000 = 18,000 in Shuddha Dwaparam. The remaining time in Shuddha Dwaparam was thus, Shuddha Dwaparam 72,000 - 18,000 = 70,000 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 - 18,000 = 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
the Sandhyamsa of Dwaparam. Of those Kalidasa mentioned in his Raghuvamsa 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 Sheeghra and was crowned when he came to age.

Authority:—Raghuvamsa, Sarga 19.

The last one Brhadbala who ruled 50 years and was killed by Abhimanya in the first Mahabharata war which lasted 18 days and ended with the end of the Sandhyamsa 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 Seeradhwaja father-in-law of Sri Rama. In Sri Ramayananam, Bala Kandam, it is stated that Sudhanva a king of Lunar Dynasty ruling at Sankashya besieged Mithhila because Seeradhwaja would not marry Seetha to him when Janaka killed him and made his brother Kushadhwaja King of Sankashya.
Vide—Sri Ramayanam, 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 Ramayanam, 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 Sandhiyamsa of Dwaparam and his dynasty ruled there until Kushadhwaja III about the middle of the Sandhiyamsa. Then he came to Kanchi and ruled there and his successors ruled there until the end of the Dwapara Sandhiyamsa.

In Puranas it is said that Manu 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 Sandhiyamsa of Dwaparam. It is said at the end of Ramayanam, Uttara Kandam that a king called Rushabhha 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, Kushkundha Kanda 
Sarga 43, Stanza 12

Its capital was Sankasya

Vide — The History of Janaka

The first King we hear of in the history was Sudhanwra of Lunar Race. He was killed by Seerdhuwra Janaka of Mithila when he besieged Mithila demanding that Seeta should be married to him without stringing Shiva's bow. Then Kushadwaja I younger brother of Seerdhuwra was made King of Kambhoja.

Vide — The history of Janaka Dynasty

Then his descendants ruled there until the beginning of the Sushayansha 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 Huvra Dynasty probably a descendant of Sudhanwra, occupied Kambhoja and ruled in Sankasya its capital. His descendant Shruthi's son called Shukantha was deposed by his vasal kings who occupied the throne. Then he came to Southern Bharata later on to Ram's Setu, and bathing there went to Sri Venkatachula Mount where he made penance for six months on the bank of Swami Pushlaram Sri Suvanavan appeared to him and restored his lost kingdom. He then returned to Sankasya. In the meantime, his vasal 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 anointed him.

Authority — Sri Venkatachala Mahatmyam of Sri Varaha Purana, Part I, Chapter 3, and Sri Varaha Purana, Chapter 18

Then we follow Sri Venkatachala Mahatmyam in Shanda Purana, Suvainamukham 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 Simuvasa appeared to him when he requested Him to take him to Heaven where he might have the God's eternal presence. Sri Simuvasa 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 Rama's Setu, we conclude that Sankhana ruled in Dwapara Sandhyamsha in the middle of the Sandhyamsha. A king of Kambhoja descendant of Shankhana called Sudalshana came to the first great Mahabharata war and was killed by Arjuna.

Vide — Sri Mahabharata, Drona Parva, 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
Dakshnia Kosala

or

Southern Kosala.

One of the sons of Ikshwaku established a kingdom south of the Ganges 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 Sabha 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 Parvan. This is the history of Prak Kosala of the ancient period.

DESCENDANTS OF BHRARATA

The descendants of Bharata were ruling their countries viz:—Gandhara and Gandharvav in the end of Dwapara Sandhyamsha or the end of ancient period. The descendant of Pushkala was Subala father of Gandhari Queen of Dhirutarashtra. 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 Lawa 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 Uttara 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 Bharadwa and Rukshra 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 Hsturapur which thenceforth became the capital of the dynasty. Kurus name was borne by the dynasty. There is no clue to find their time. After them we have Rukshra III from whom the Pandavas descended. We have already stated his time. The other Rukshras were not important. After Rukshra III the important Sovereign was Upnichuravasav who was friend of Indra from whom he obtained a Vimanam and used to go to him in Swargam. His marriage with Guhika a daughter of Shuktumati river and Kolahala mount from whom Matsya and other sons and a daughter Matsyagandhi by an Apsaras born so by a curse was stated in Sui Mahabharatam, Adi Purva, Chapter 63. The mountain god loved the river goddess and the mountain fell in the river flying with wings. Then the Emperor hited the mount by kicking as the river flooded the lands. Then Guhika was born whom the Emperor married. Matsya and Satyavati or Matsyagandhi were born to a fish which form an Apsaras 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 Matsya and Satvarati 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 Paridevata was born.

The other sons of the Emperor were born by the boon of Indra who were Bhuvaradha 2 Praatyagagra, 3 Kushambha, 4 Mahavira, 5 Yadu who established Magadh and other Kingdoms.

Authority — Mahabharatam, Adi Parvam, Chapter 62, Stanz 31

While he was ruling as Chakravarti Sages and Devas quarrelled about the offering of a flour cow (Pishta 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 Simhavasa pitied him up by his prayer.

Vide — Sri Vishnucharla Mahatmyam of Sri Vaimana Puranam, Chapter 32

We conclude that this Upurvishnavasu ruled prior to Dasaradha II because Indra told Dasaradha II that like Vasu he may be his friend.

Vide — Skanda Puranam, Nagara Khandam, Chapter 97, Stanz 6

Therefore he might have ruled 85,000 years in Shuddha Treta Yuga before Dikopa III Bhuvaradha is stated as his son and Janardhana son of Bhuvaradha.
This cannot be, as Jarasandha was killed about the end of Dwapara Sandhyamsha. Therefore Bruhadradha, father of Jarasandha was Bruhadradha 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 Akshohinis of troops but was repulsed with great losses. In one of these wars Gomana King of Kashiwar who fought for him was killed by Balaama. Jarasandha was ultimately killed by Bhima who went to his Capital Gruvira 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 Matsyagandhi 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 Treta 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 1, Stanza 61.

He made Bharatam after 21 years in Kali Yugam.

Vide:—Sri Mahabharatam, Adi Parvam, Chapter 1, Stanzas 102 and 103, Chapter 62, Stanzas 42 and 52.
According to the boon of Parasara, Matsyagandhi was youthful for ever and was married by Shantanu long after.

SHANTANU.

Shantanu was the grand father of Dhrutarashtra who ruled until the end of Sundhyamsha of Dwaparam. 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 102. 65 years after he was married, 7 years after he died at the age of 189. He ruled $189 - 102 = 87$ years. Then he died childless by disease when by the request of Satyavati Vyasa progenerated two sons from the two wives of the Sovereign. Dhrutarashtra was born from Ambika the elder and Panda from Ambalika the other. As Dhrutarashtra was born blind Panda 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 100 and 102 respectively. For the same reason Panda was crowned at the age of 100 years.

DHRUTARASHTRA AND PANDU.

Dhruarashtra and Panda 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 eldest 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 progenerate sons, by them, which power she acquired by the chant taught to her by Doorvasa, and by which she invited the Sun-God and progenerated Karna, even while she was unmarried. With the same chant, she invited Yama, Vayu and Indra and progenerated 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 Yudhishthira as Yuvaraja when he was 24 years old. He was in that position for 5 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 tune.

Dhrutarashtra was crowned at the age of 151. Duryodhana was born when Dhrutarashtra was 143. 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 Hastinapura 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 defea
ted. 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 Malandri south of Ganga as far as the river Charnamati on the west with Kampilya 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 Dushktaketu, 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 Parvam, Chapters 130 to 131 and 138

DHRUTARASHTRA

Dhrutarashtra was crowned at the age of 171 years after the death of Pandu and ruled to the end of the Sandhya masha of Dwaparayam though his son Durvyodhana took up the reins of government when he grew to youth he ruled only as a Prince. Yudhishthir became king at the end of the War when Dhrutarashtra was 92—141-233 years old. Therefore he ruled 233—151=82 after Likewise Yudhishthir. Pandu's eldest son ruled 28 years building separate capital called Indraprasta near modern Delhi.
Thus:-92 the age of Yudhishthhura at the time of the war, 13 the tune of his exile,

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 12 „ „

He was crowned as Yuvaraj 2 „ „, after

He was in that position for 24 „ „

5 „ „

He was in Varanavata or Kasi in lacquered palace 29 „ „

He was in the hermitage of Shalhotra 1 „ „

He was in Ekachakrapuram 3 „ „

He was in Kapilya with Drupada for 9 „ „

after his marriage with Drupadi 1 „ „

He was 42 years old when he was married.

Then he again ruled 5 years in Hastinapuran as Yuvaraj = 48 years and 3 „ „, then made

Then Indraprasta was built in Arjuna's theerthhayatra(pilgrimage) 12 „ „, it his 64 years

Birth of Upa-Pandavas 1 „ „, capital 15 „ „

Then he ruled in Indraprastha

age of Yudhishthhura at the time.

79 years is the
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 Yudhishtihhira 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 Yudhishtihira 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 46.

Therefore the first Mahabharata War took place at the end of Sandhyamsha of Dwaparam.

19th Chapter.

YADAVA DYNASTY OF ANDHRA.

I have already said that Kroshtu the second son of Yodu 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, Anusha 4, Chapter 12, Stanza 15.

Kradha was the second and Romapada was the third. Romapada’s descendant was Chodi. He founded the Chedi Kingdom and Chaidya family. His descendant Sisupala was killed by Sri Krishna at the end of the Rajasooya of Yudhishtirhira about 14 years before the end of the Dwapara Sandhyamsha. 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 Shorna I married Kanakamalini daughter of Kusha son of Sri Rama.

In Sri Bhagavatam, Skandham 10, Chapter 1, Stanza 27 it is said that the Yadupati or Lord of Yadavas called Shoorasena resided in Madhura. That
Shoorasena was Shooral I mentioned in the Dynasty of Skandham 9. Therefore he was the Sovereign whom Kusha son of Sri Rama had brought from the south and gave his daughter Kanakamalini 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 Yadushekhara and in Sri Mahabhagavatam, Skandham 10 that Shoorasena was Yadupati. Therefore we must decide that Yadushekhara was this Shooral I. 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 Vindhyas 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 Krushna 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.
Authority:—Sri Mahabharata, Mousala Parva
Chapter 1, Stanza 1.

He incarnated to Vasudeva and his wife Devaki a cousin of Kamsa at midnight of Krusnashtami of Srawana 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 cowherds 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 Jambuvati. 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 Yudhishthira. 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. Thence he went to Swargam on Garuda with his wife Satya and gave the en ring of Aditi to her which Naraka bought winning Indra. Then winning Indra He brought Parijata tree from Nandana 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 Viman called Sowbhanga given by Shiva and produced many mayas. Sri Krishna broke the mayas (invisible ways of fighting) and breaking the Vimanam it with his mace killed Salva. He killed Shishupal on the beginning of Rajasooya sacrifice of Yudhishthira at Indraprasta when he abused Him. This Shishu pala was Ravana reborn. With him ends the three births of Jaya the celestial son of God in Sri Vrukuntha in Brahmanda which he obtained by the curse of Sanaka to be born on the earth inimical to God when he prevented him from entering the Divine presence. His former births being Hiranyakashipu and Ravana Vijaya was
cursed at the same time by the same Sage for the same reason and obtained the births of Hiranyaksha, Kumbhakarna and Dantavakra of Kuru 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 Dantrakvaka of Kuru family and Videoradha who all challenged Him during fourteen years the Pandavas were in exile. During the same time Balarama killed Dvivida and Manda the Vanara Chiefs of Kushmandha 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 (Pundia King), Dantrakvaka, Manda and Dvivida in the conquests of Pandavas before the Rajasooya and as they did not come to the first Mahabharta war. On the first day of the great Mahabharta 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 sighted Arjuuna, Drona and Bheeshma and thus outlived the War.

End of the

ANCIENT HISTORY OF

BHARATA VARSHA
cursed at the same time by the same Sage for the same reason and obtained the baths of Hiranyaksha, Kumbhakarna and Dantavakra 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, Dantravakra of Karusha family and Vidooradha who all challenged Him during fourteen years the Pandavas were in exile. During the same time Balarama killed Dvividya and Munda the Vanara Chiefs 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), Dantravakra, Munda and Dvividya in the conquests of Pandavas before the Rajasuya 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.
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-Puranam which history belongs to Agneya Kalpa and the second chant describes the killing of Sharabha incarnation described in Koorma Puranam 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, Vaanana and Koorma Puranas where the killing of Sharabha incarnation is stated as quoted in Acharyasookti Muktaivali 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 SriNarayana 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 Nrsimhā attained the form of Gandabherunda and killed the Sharabha incarnation when he came to attack Him.

Therefore in the picture in Sri Rangan all the heads of the incarnation described in the prayers were wrongly combined. There was no such incarnation. In all the Kalpas including the present one Sri Nrsimhā attained the form of Gandabherunda 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 cranes of Sharabha incarnations of Shiva.

Then the Sharabha incarnation had 4 legs, plate hurs, wings, pointed nose, long fangs and claws and three eyes.

Authority — Linga Puranam, Chapters 96 and 97, page 265

As Linga Puranam represents the history of Agneya Kalpa, the above incarnations of Sharabha and Gandabherunda and their history is of that Kalpa. In other Kalpas 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 Narasimhā attained the Gandabherunda 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 Nrsimha Puranam in the history of Mukandeya. Therefore Sri Nrsimhā Puranam follows Sri Vishnu Puranam and states the history of this Kalpa as such.
In it it is stated that Sri Nrusimha cut off the hands, heads and legs of the Sharabha with His nails. Therefore Nrusimha in this Kalpa attained the form of Gandabherunda as described in the first prayer and cut off the limbs of Sharabha and killed him.

The same thing was more vividly described in Koorma Puranam where it is said that Shiva wearing the form of Sharabha 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. Shiva incovation 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 Sharabha in his claws and in his beaks and that one that is drawn downwards represents the history of Agneya Kalpa described in Langa Puranum and the Sharabha 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 Ksheerabdh Ocean and to Tuloota Mount which was in its centre How could he go when there were, 1. Lavana, 2. Ilshu, 3 Sura, 4 Supti, 5 Dadhi oceans intervening?

In Sri Hasti Mahatmyam it is said that at the end of that Treta Yuga 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 lotuses. It is said that Gajendra at last smelling the wind that was blowing
from the east carrying the smell of lotuses, in the Sudarsana 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 Bhagavatam it is said that Trikoota Mount was surrounded by Ksheerabdhī.

**Authority:**—Sri Bhagavatam, Skandham 8, Chapter 2; Stanza 1.

If there were then other 5 oceans and if they were dried up the ocean called Ksheerabdhī 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 existence 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 Manvantaram there was only one ocean called Ksheerabdhī and Gajendra swam in that ocean with his herd to the Trikoota Mount. Therefore in the 4th Manvantaram there was only one Udadhi called Ksheerabdhī. Srimannarayana began to lay on that ocean on His Shesha bed after the churning of that ocean i.e. from the Kruta Yuga of the 4th Maha-yugam of the Vaivasvata Manvantaram.

**Authority:**—Sri Padma Puranam, Uttara Kanda, Chapter 233 Stanzas 8 to 10.

But in Sri Bhagavatam 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 brevity’s sake.

**Authority:**—Sri Bhagavatam, 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 Bharatan.

Southern Bharata Varsha is that portion of Bharata Varsha south of the Vindhya 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 Vindhya 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 Dandaka another son of Ikshwaku I called Chola came to south of the Vindhya 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 Brahmanda 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. Krishnaswami Iyengar.

**LUNAR CHOLAS.**

Beside this dynasty of Cholas of Solar Race there was another Chola dynasty of Lunar Race. Among the sons of Akreedi 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.

Authority—Sri Hariharam, Harivamsha 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 Shoomparala 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 Kanchi. 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 Halasya ’Mihatmyam’ of whom Kantarachedi was important. He was a contemporary of Kulabhooshana Pandya, hence he ruled in the beginning of Dwapara Sadhi of 25th Mahayugam.
Authority:—Sri Ranga Mahatmyam of Brahmanda Puranam, Chapter 7, Line 6 from bottom, Chapter 8, Page 273, Line 9.

This Dharmavarma was contemporary of Sri Rama. He came to the Horse Sacrifice of Dasaradha worshipped God Sri Ranganadhya and returning to his country prayed God Sri Ranganadhya 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 Ranganadhya. When Vibheeshana was taking the idol to Lanka He showed a wish to Vibheeshana to be established between the two branches of Caunery 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-Ranganadhya and building a temple established Him in it and was worshipping after holding festival to Ranganadhya in the presence of Vibheeshana.

His capital was Urayoor a village 3 miles from Sri Rangan. He held a Swayamvaram of his daughter when Sri Ranganadhya came there in the form of a Prince and winning all the Sovereign who came to the Swayamvaram married his daughter. Sri Ranganadhya stands in Urayoor in the form of an Idol even now.

One of his ancestors named Kavera whom the Goddess of the River Caunery was born as a daughter. Dharmavarma's descendant called Musugundha assisted Indra in the War with Asuras. His descendant called Pe-
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 Akreeda 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.

Authority:—Sri Hari Vamsa, Harivamsa Parvam, or Parvam I Chapter 32, Stanza 1:

In the history of Travancore and Sri Mahabharata it is stated that Parashurama reclaimed from the ocean the country called Shoorparaka 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.

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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, Sunhagiri on the seashore. On the south Sri Venkatachalam. On the west Ahobalam, On the north Dharmapuri and Bhadrachalam on the Godavari and the Vindhyā 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 Vidarbha ruled 30,000 years in the Shuddha Dwaparaṃ of the 18th Mahayugam. Thenceforth the Andhra country is called Vidarbha country. His history and that of his father Jyamagha was stated in Part I. A descendant of Vidarbha called Sudarshana was conquered by Kartaveeryarjuna the then Chakravarti and was carried a prisoner to Mahishmati and was imprisoned 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 Krushna 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 Soroushtra 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 16 and then went on the conquest of the Earth. We have evidence in Sri Ramayanam, Bala Kandam, that the phrase Onashodasha 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 Sobhanachala Mahatmyam as having been conquered by Shubhaviata, the following countries are stated viz.—Vidarbha, Pandya, Kerala, Vanga, Kalinga, Kuru, Malava, Paraseeka, Kukura, Simhala, Varahataka, Kosala, Chedi and Kambhoja.

Authority: - Sri Sobhanachala 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 Kalinga countries were established by the kings of those names in the beginning of the Sandhyaamsha 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 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 enchant the chant in a lonely place.

So saying Sanatkumara went away. Then Shubhavrata placed the reigns of government in the hand of his Prime Minister and coming to Varaha Pushkarini at the foot of Sri Shobhanachalam near the northern bank of Krishna near Bezwada (Vijayawada) 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 Shubhavrata 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 Shubhavrata 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 Chakram and Panchajanya Shankha with upper two hands holding Kaumodaki 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 Shobhanachalam 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 Shobanachalam 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 Shobhanachalam on which the town of Nuzvid is now situated is called Satyavrata Kshetram. This Satyavrata III must have ruled 160 years at the beginning of Sandhyamshham 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 Rukmi 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 Ikshwaku 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 therefore 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 Sandhyamsha.

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 Sandhyamsha of the 28th Mahayugam. According to the data given in the 1st Part the duration of the reign of the Sovereigns in Dwapara Sandhyamsha was 160 years. Therefore these Sovereigns.

1. Kushadhwaaja
2. Sarvavishwajit
3. Satyasandha
4. Muchukunda
5. Sarvagnya
6. Santapana
7. Sahasramsha
8. Mareechi
9. Satyajit
10. Sujana

Therefore 272000

36000 years remained by the time he came to the throne. In this time the above 10 Sovereigns ruled 160 years 36000—160 = 34400 years remained.

In this time 160)34400(215 Sovereigns successors of Sujana ruled.

\[
\begin{align*}
240 & \\
160 & \\
800 & \\
800 & \\
\end{align*}
\]
It is said in this chapter of Sri Hustigiri 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 Seoradhwaja 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.

Pandyas.

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 Kulashekharar 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.

Kulashekharar ruled 6000 six thousand years. The time of his reign can be known thus Chapter 7, Stanza 22.
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 sove-
reigns 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 Maha-
yugam as the duration of the reign of Sovereigns in
Treta Sandhyamsha was 5000 years. The Treta Sandh-
yamsha 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 sove-
reigns 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, Abhisheka, Vikrama, Rajashekharra, 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 Sandhyaamsa of the Treta Yugam. In Dwapara Sandhi nine kings beginning with Kulabhooshana and ending with Varaguna ruled.

Dwapara Sandhi is 272000 years.

The duration of the reign of Sovereigns then was 7500 years.

\[
\begin{align*}
7500 & \div 2000 (9) \\
67500 & \\
\hline
4500 & \\
\end{align*}
\]

4500 years remained which time Rajaraja son of Varaguna ruled. He ruled in Shuddha Dwaparam 7500—4500 = 3000 years. Chapter 50.

Shuddha Dwaparam is 720000 in which Rajaraja ruled 3000 years the remaining time is 720000—3000 =
71700 C. In Shuddha Dwaparam, the duration of reign of Sovereigns was 30000 years. Therefore in Shuddha Dwaparam, 30000 + 717000 = 747000 years. Of these twenty-three Sovereigns ruled beginning with Suguna and ending with Atulavirrama. The remaining time is 27000 years.

During this time the successors of Atulavirrama 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 Vaisnashashbekhara and ending with Madhuroshwara. 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
The last of these Sovereigns was a Sovereign called Praveera who sided the Pandavas in the 1st Great Mahabharata War and was killed by Ashwadhabhama. 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 Dwaparayan of the 26th Mahayugam. Thenceforth Chera was called Kerala. This Kerala was called Bhanuvicrama in the history of Travancore. Bhanuvicrama might be the title of Kerala. He was crowned in Srivardhanapuram 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 Canara). Long after Parashurama crowned Adityavicrama nephew of Bhanuvicrama at another city also called Srivardhanapuram. Parashurama further crowned Udayavrama of the family probably son of king Cola named above as the king of North Kerala.

By the advice of Parashurama and Narada Udayavarman performed Hiranyakarbhga 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 Kulashekhera Perumal King of Travancore a son of Bhanuvicrama.
The next was allotted to Udayavāma 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 Teeta Yugam.

In the last Dwapara Sandhyamsha Arjuna brother of Yudhishthir came from Indraprastha to Kerala on Teertha Yatra (pilgrimage) about 20 years before the 1st great Mahabharata War and married Chitragada a daughter of the King of Manaloorn a city and had a son called Babhuvahana by her. This king of Manaloorn 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=Devayani
2. Turvasu
3. Vanbi
4. Gobhanu
5. Traisunu
6. Kanandhana
7. Maruththa
8. Dushyanta (adopted son)
9. Karuthama
10. Akreeda
11. Pandya Kerala · Kola Chola

Authority:—Hari Vansham, Parvam 1, Chapter 32, from Stanza 113 to 123.
12. Kulashokhara (6000 years in the Sandhyamsha of the Treta Yuga of the 28th Mahayugam after 55000 years)

Authority:—Hulasya Muniya, from Chapter 7.

13. Malayadhwaja 10000 years Chapter 8.
14. Tatutaka = Somsundara 64000 years Chapter 9.
16. Veera Chapter 23.
17. Abhishaka Chapters 24 and 27.
21. Anantaguna Chapters 34 and 35.

End of Treta Sandhyamsha.

Beginning of Dwapara Sandhi.

1. Kulabhushana Chapters 33 and 40.
2. Rajendra Chapter 41.
3. Rajesha Chapter 43.
4. Rajagambheera
5. Paudyavamsha Pradeopa Chapter 43.
6. Puruhoota Vijita
7. Paudyavamsha Pataka
8. Sundaresha Pakshekharana Chapter 45.
10. Pauraja do

End of Dwapara Sandhi.

Beginning of Shuddha Dwapara.

1. Saguna Chapters 51 and 52.
2. Chitrarajana Chapter 55.
3. Chitrabhushana
4. Kulashoodramani
5. Rajashoodramani
6. Chitradhwaja
7. Chitravarman
8. Chitrasena
9. Chitravikrama
10. Rajamartanda
11. Raja Choodamani II
12. Raja Shardoola
13. Dwajaraja Kuloththama
14. Ayodhana Praveena
15. Rajakunjara
16. Vararajabhayankara
17. Ugrasena
18. Mahasena
19. Shatrunjaya
20. Bheemaradha
21. Bheema Parakrama
22. Pratapamartanda
23. Vikrama Kambuka
24. Atula Vikrama
25. Atula Keerti
26. Keertibhooshana

End of Shuddha Dwaparam.

Beginning of Dwapara Sandhyamsa.

1. Vamsha shekhara
2. Vamsha Choodramani
3. Pratapa Soorya
4. Vaushadhwaja
5. Ripumadana
6. Cholavamshantaka
7. Cheravamshantaka
8. Pandya Vamshesha
9. Vamsha Shiromani
10. Pandyeshwara
11. Kuladhwa.ja
12. Vamsha Vibhooshana
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 66 & 71.
28. Madhureshwara
29. Praveera (Ruled at the end of the Dwapara Sandhyamsha and was killed in the Great 1st Mahabharata war by Ashwathdhama).

Authority:—Mahabharatam, Karna Parvam, Chapter 21.
CHAKORA BIRDS.

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 Mahishnagham 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 facing 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 Jeejula. 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 bolt 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 Ramananam and other works like Sri Venkatachala Mahatmyam. This is blue water fowl and live in herds and their cry resemble the rolling of an ungreased cart wheel, hence its name. The other kind is described in the morning prayers to Venkatachulapati. It is said there that it cries along with cocks. This is a spotted partridge, it cries in the mornings like “Chakia,” hence it is named a Chakravaka.
(A) Ajameedha
   Ruksha I
   Samvarna
   Kuru

   Sudhanu
   Suhotra
   Chyavana
   Krutaka

   Janhu
   Saradha Ch 20
   Viduradha
   Sarvabhouna (S)

Janamejaya Shrutasena Ugrasena Bheemasesa
Uparicharavasu = Girika (Sri Mahabharatam, Adi Parvam)

Bruhadradha Pratyagra Kushamba Mavella Matsya
Kushagra : Jarasandha
   Rushabha : Sahadeva
   Pushpavon : Somapi
   Satyadhruti : Shrutashwa
   Sudhanva
   Jantu

   Parikshit

   Janhu
   Saradha Ch 20
   Viduradha
   Sarvabhouna (S)

Jatasandha was contemporary with Pandavas and
Sri Krushna. Therefore he cannot be a son of Bruhad-
radha who was a brother of Matsya whose descendant
Virata was also a contemporary with Pandavas. Therefore
Jatasandha must have been a son of Bruhadradha II a
descendant of Bruhadradha I.
Jarasandha was contemporary with Pandavas and Sri Krushna. 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.
Vishnu Puranam, Amsa 4, Chapter 7.

Puroarava = Oorvasi

Ayu Amavasu Vishwavasu Shrutayu Shatayu Ayutayu
(Dheemon)

Bheema

Kanchana

Subotra

Junhu (By whose name Ganga became Janhavi)

Sumantu

Ajaka

Balakashva

Kusha

Kushamba Kushanabha Adhoortaraya Vasu
(Amoortaraya)

Gadhi

Vishwanitra Satyavati D = Rucheeka
(Became Kaushiki River).

Jamadagni = Renuka

Daughter of Renu of Ikshwaku Dynasty.

Parashurama
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 Yugam of 18th Mahayugam. Trishanku ruled 20000 years at the end of the Sandhi of the Treta Yugam of the 18th Mahayugam.

Authority.—Sri Ramayanam, Bala Kandam, Sargas 32 to 34

Soorya Vaamsham

Trunua

| Brahmadatta = 100 Daughters, Gadhi

Trishanku

Vishwamitra Rucheeka = Satyavati

Sri Harishchandra

Rolitashwa

By the above we understand that Brahmadatta was contemporary with Gadhi father of Vishwamitra and Trunua father of Trishanku as they ruled in Sandhi of Treta Yugam of 18th Mahayugam 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 Shukra. 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 Ajaminehbra a descendant of Bharata son of Dushiwanta 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 Kalpam 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 Kalpaṇa and Vishwamitra himself told his descent to Sri Rama. Therefore the history in Sri Ramayanam was of this Kalpaṇa. The history in Sri Vishnu Puranam was of Saraswata Kalpaṇa as it follows Sri Bhagavatam. But the statement in Sri Ramayanam that Kusha was Brahma’s son cannot be adopted for the reason that he married a daughter of Vidarbhaka which is stated in the same place as Vidarbhaka was born in the 18th Mahayugam. Therefore we adopt the descent in Sri Vishnu Puranam as far as Kusha understanding that in Sri Ramayanam Kusha is stated as a son of Brahma for brevity’s sake; from Kusha we adopt the descent stated in Sri Ramayanam thus:

Kusha = Vaidarbha

(Kushamba Kushanabha Aditiomtaraya Vasu
(Built Kausalya and ruled there)
(Built Mahisamandara and ruled there)
(Built Girivraja and ruled there)
(Built Gadgadha Kingdom)

Brahmadasa 100 Gadhi
(datta I daughters (Ruled in
Authority: Sri Mahabharatam, Aranya
Parva, Chapter 115, Stanza 20.

Vishwamitra = Satyavati = Rucheeka
Jamadagni = Renuka
Sri Parashurama
Sri Vishnu Puranam.

In Sri Ramayanam, Bala Kanda, Sarga 34, Stanza 2 it is again said that Kusha was the son of Brahma. But there to we must understand as stated so for brevity’s sake.
In Kishkindha Kandam of Sri Ramayanam neither Panchala nor its capital Kumpilya is stated. Therefore Brahmadatta I ruled in Kumpilya as contemporary of Trauma father of Tishanku. 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 Kushumbi. In Sri Ramayanam he is said to have descended from Kushanabhya which cannot be set aside as stating the history of other Kalpam as the incarnation of Sri Rama described in Sri Ramayanam 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 Suraswata Kalpam as it coincides with that stated in Sri Bhagavatam which describes the history of Suraswata Kalpam but the statement in Sri Ramayanam that Kusha was the son of Brahma was stated for brevity's sake. Therefore the descent of Vishwamitra and Parashuraman of this Kalpam was as follows —

Purumayu = Oorvasi

Ayu Amavasu Vishwa'rusu Shrutayu Shatayu Ayutayu
| Bheema
| Kanchana
| Subhota
Kushamba Kushanabha Adhoottraya Vasu
Built and He built the town Built and Built
ruled in called Maho daya ruled in Girivijaya
Koushambi and was ru-
there. He might ranya ruled
have changed that Magadha
town country
name into Kanyakubja when
his daughters were turned
Kubjas by Vayu (Derty)
and redeemed from the air
of air)
when they were mar-
ried by Kampil-
ya and we decide thus
as his
son Gadhi is stated in
Maha-
bharatam as King of
Kanyakubja.
Authority: —Maha-
Parvam, Chapter 115, Stanza 20.

Brahmadatta = 100 Daughters Gadhi
(son of Chooli
and Somada) Vishwamitra Satyavati D = Rucheeka
Jamadagni = Renuka
Vasumatu & others Parashurama
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 Brahmadaatta I was ruling in Kampilya when he married the daughters of Kushanabha father of Gadhi he was contemporary with Kushanabha and ruled 20000 years.

Trishanku 20000 \{ 60000 years before the end of Sandhi of Treta Yugam of the 18th Mahayugam.

In Sri Vishnu Puranam Samara a descendant of Bharata is stated as 'King of Kampilya. Therefore he ruled long after Brahmadaatta 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 Khanda 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 I reincarnated in the churning of the Milky Ocean in the beginning of the Kruta Yugam of the 4th Mahayugam.

Nakula and Sahadeva who were enumerated in the same place in Brahma 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 Yugam 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 Kalpaam.

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 conquest 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 Sobhanadreesha Mahatmyam it is said that Sri Devi thinking of Sri Sobhanadrisha did not observe the approach of Sri Narayana in Sri Vaikuthaunam. Then Sesha went to Varaha Lake and worshiping Sri Sobhanadreesha bathed in the lake by his order and requested him to name the
lake after him and it is stated that the lake was named Ananta Saras in Treta yugam and Sri Devi incarnated in Dwaparam in Varaha Lake at the foot of Sri Shobhanadri Hill and gave boon to Mandhata which took place in the beginning of Dwaparam of 15th Mahayugam. Sri Shobhanadreesha incarnated by the prayers of Shubhavrata. Therefore Sri Shobhanadreesha incarnated before 15th Mahayugam and Sri Shubhavrata ruled about that time. As it is said in Sri Shobhanadreesha Mahatmyam that Shubhavrata was the son of Satyavrata and Satyavrata was son of Rani the time of these Sovereigns was thus.

Rani 20000-8000=12000 years.
Satyavrata 85000 "
Shubhavrata 85000 "
Satyavrata II 80000 "

In the time of Shubhavrata there were Pandya, Kerala, Vanga, Kalinga, Kukuru. Kuru, Varahata, Malaya, Vidarbha, Chedi, Kambhoja and Kosala countries which might have been established by the sons of Ikshwaku I and they ececting kosala were ruined before 26th Mahayugam and reestablished in 26th Mahayugam.

Paraseeka which was included in the conquests of Shubhavrata was established in the beginning of Shuddha Treta of 1st Mahayugam Suthala Dwepa (Island) too was in existence from the 1st Mahayugam. Shashibindu was crowned in Bahl in Ilavruta Varsham at the end of Shuddha Kruta Yugam of the 1st Mahayugam. His descendants ruled there 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
Shashibindu left that Varsham and travelling southwards gradually came to the south and settling in various places as stated in Vedic Home of Aryans by Tilak at last established Paraseeka 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 Sandhyaamsa of Dwaparam and from that time it was being covered with ice at the beginning of the Sandhyaamsa 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 20,000 - 8000 = 12,000 years the whole Earth as Chakravarti.

Authority:—Sri Shobhanadraesha Mahatmyam, Chapter 2.

He ruled in Sourashtra with Hatakapuri as Capital.

Yayati Nahusha’s son ruled 80,000 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 85000 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 Shobhanaadri 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 Prachinvo 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. Shubhavarta'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 80000—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, Bhadrashwa, and Kuru Vaishas and the Island of Lanka marked in the map of the Earth of Runa’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

= Youdheyi

Pratipindhya = Devaka

Bheemasena = Droupadi

= Hidimba

Shrutasona = Kali

| Ghatotkacha

Sarwaga Bhagavatam, Skandham 4, Chapter 23, Stanza 30.

(In copy printed in Telugu characters)

Arjuna = Droupadi

= Uloopi

Shrutakeerti = Chitranga (Daughter of

= Chitranga, King of

| manalooru)

Babhruvahana = Travon

= Subhadra (Sister of Sri Krishna)

| Abhimanya = Uttara

| Preekshitu

Nakula = Droupadi

= Karenumati

Satanika = Niramitra

Sahadeva = Droupadi

= Vijaya

| Shrutakarma = Subotra
Dwimeedha (Vide Sheet No. 14)
Yaveenara
Dhritimoni
Satyadhruvi
Drudhanemi
Suparshwa
Sumati
Sunnatimoni
Kruti
Ugrayuda
Ksheynyava
Suveera
Nrupunjaya
Bruhadradha

Authority:—Sri Vishnu Puranam, Amsha 4, Chapter 19, Stanzas 13 to 15.
ADJUNCT.

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 Yojanas 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 Yanakoti, 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 Kalpam.

Stanza 85. The Diameter of the Earth is 1600 Yojanas.

VRUDDHA VASISHTHA SIDDHANTAM.

Stanza 39. The area of the Earth is 1094400 Yojanas and the Diameter is 1600 Yojanas. The circumference is 5059 Yojanas.

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 41 and 42 it is said that on south of the Equator of the Earth is the Lavana Ocean and after it are Dugdha (Ksheera) Dādhi, Ghruta, Iksha, 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 gardens 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 Siddhapuri (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 Narakas and Badabunanala i.e. 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 Jambu 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 Yamakoti 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 Kunvra Varsha

Stanzas 68 Between Hemacoota and Nishadha Mountains the Hari Varsha is situated and between the Mount Malyavon and the town Yamakoti is Bhadrashwa 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) Vishakhamba 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 Shubhravari.

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) India, Agni, Yama, Nairuti, Varuna, Vayu, 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 Trivierama) and His toe bore a hole in the wall of the Brahmmandam and the water surrounding the Brahmmandam flowed in and at the same time when Brahma washed the feet of Sri Trivierama 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 Varsham under the name of Seeta, and another flowed into Ketunala Varsham under the name of Chakshu, the third flowed into Bharata Varsham under the name of Alakamanda and the fourth called Bhadra flowed into Kuru Varsham.


Stanza 92. Inside the Earth there are seven beautiful Patala worlds where Nagas, Asuras 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 heads of Nagas (serpents) and by the light issued from the juice of the medical plants.

III Siddhanta Suomani

Goladhyaya from Stanzas 17 to 36 where the Earth is described in the above Siddhantam closely follows Vruddha Vasishthha Siddhantam.

The order of Dweepams was 1. Jambu, 2. Plaksha, 3. Shalmali, 4. Kusha, 5. Krouncha, 6. Shaka and 7. Pushkara (By saying that Pushkara was the 7th the order of the 7 Dweepams on the Puranic Earth or the Earth from the beginning of this Sri Varaha Kalpa and in the 1st Manvantara 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 yojanams long and the rest were ten thousand yojanams less i.e. 90 thousand Yojanams and they all were two thousand yojanams high and also two thousand yojanams 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 yojanams (north to south). Ilavruta Varsha was in the centre and in its centre the golden Meru rose high.

Stanza 15. The Ilavruta Varsha was 9000 yojanams wide on the four sides of Meru and four mountains form the Vishkambha Mounts of Meru on its four sides.

Commentary. Ilavruta Varsha was 34 thousand square yojanams with Meru. Bhadrashwa and Ketumala Varshams were \(4 \times 8 = 32\) 32000 square yojanams each.

Stanza 16. On the east Mandara, on the south Gandhamadana, on the west Vipula and on the north Suparshwa each 10000 yojanams high are the Vishkambha mountains on the four sides of Meru.

Stanza 17. On them Kadamba, Jambu, Pippala and Vata trees each 1400 yojanams high sprouted.

Stanza 18. By this Jambu tree the Jambu Dwempa 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 Jambu 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 Indriyas (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 Vaibhraja and on the north the garden Nandana of Devas are situated.

Stanza 24. On the east of Meru the Lake called Arunoda, on the west Asitoda, on the south Mahabhadra and on the north Manasa are situated and these Lakes are enjoyed by Devas.

Stanza 37. Malavon 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 39. 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 Maitreya! 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 Dweepam Plaksha Dweepam surrounded Lavana Ocean.

Stanza 2. Jambu Dweepam was one hundred thousand yojanas long (round the Earth), Plaksha Dweepam was double its length.

Stanza 20. Plaksha Dweepam was surrounded by Ikshurasa Ocean which was of the same length.

Stanza 24. The Ikshurasa Ocean was surrounded by Shalmali Dweepam which was double its length.

Stanza 31. The Shalmali Dweepam was surrounded by Suroda Ocean which was of the same length.

Stanza 35. The Suroda Ocean was surrounded by Kusha Dweepam which was double the length of Shalmali Dweepam.

Stanza 45. The Kusha Dweepam was surrounded by Ghruta Ocean which was of the same length and Ghruta Ocean was surrounded by Krouncha Dweepam.

Stanza 46. Krouncha Dweepam was double the length of Kusha Dweepam.

Stanza 57. Krouncha Dweepam was surrounded by Dadhimandotha Ocean which was of the same length as the Krouncha Dweepam.

Stanza 58. Dadhimandotha Ocean was surrounded by Shaka Dweepam which was double the length of Krouncha Dweepam.

Stanzas 72 and 73. Shaka Dweepam was surrounded by Ksheera Ocean which was of the same length of Shaka Dweepam and Ksheera Ocean was surrounded by Pushkara Dweepam which was double the length of Ksheera Ocean.

Stanza 87. Pushkara Dweepam was surrounded by Swadu Ocean which was of the same length as Pushkara Dweepam.
Stanza 31. 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, Bhadra 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 Bhradrapsha 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 Kuru 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. IIavruta 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 yojanams long and form boundaries of Ketumala and Bhadrashwa Varsham. The rest of the description of the Earth is the same as in Srī Vishnu Puranam.

DEDUCTION.

All the Siddhantas describe the Earth thus:—

Jambu Dweepam occupied half the Earth i.e. up to the Equator. After it Lavana Ocean stretched 150 yojanams 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. Shalinali 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 3, Stanzas 41, 42, 62 and 63.
According to Siddhantans the Varshams of Jambu Dweepam were situated thus —

1. Han Varsham,
2. Kinnara Varsham and
3. Bharata Varsham,

north to south on the Eastern Hemisphere.

Likewise —
1. Ramyaka 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 Ketumala Varsham stretched from the Malyavon and Gandhamadana Mountains respectively up to the Equator.

Between these four Varshams viz., Han Varsham and Ramyaka Varsham Bhadrashwa and Ketumala Varshams in the midst of Malyavon, Neela, Nishadha and Gandhamadana Mountains Ilavruta Varsham was situated round Suineru Mountain

Puranam
1 Jambu Dweepam, Larvna Ocean,
2 Plasha Dweepam, Ilshu Ocean,
3 Shaimai Dweepam, Swn Ocean,
4 Kusha Dweepam, Sarpri or Ghruta Ocean
5 Krouncha Dweepam, Dshundra Ocean,
6 Shaka Dweepam, Dugdha (Asheera) Ocean,
7 Pushkara Dweepam, (Swadu) Jhaa 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 Puranas 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 Puranas the Dugdha or Asheera Ocean was the last but one. In Siddhantams it is the second one. In Puranas Plasha Dweepam was the second one. In Siddhantams Gomendika Dweepam is mentioned instead and it is placed as the last but one. Therefore the Earth described in Puranas 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, Kimpurusha Varsham and Hari Varsham are stated to be towards the south of Meru and Ramya Varsham. Hranmaya Varsham and the Kuru Varsham are stated to be towards north of Meru.

If the Puranas 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 cone 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 Brahma 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 Siddhantams 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 Brahma 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 Sumeru (on 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 Brahma Siddhantam Brhma 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 Ilavruta Varsham 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 Malayavon Mountains form its boundaries on East and West separating it from Bhadreshva and Ketumala 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, Mahabhaddha, Asitoda and Mana-ca of Puranams are mentioned
as Arunoda, Mahabhrada, Shubhravani and Manasa respectively. The Badalavana is mentioned in Siddhantims 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 Mahayuga.

In Sri Vishnu Puranam it is said that Ganga falling from the sky first fell in the city of Brijwasa on the summit of Sumeru and splitted into four rivers. One of them called Sesta falling on the summits of the mountains on the eastern side of Sumeru and watering the Bladishwara 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 Bhadra 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 Bhadishwara and Ketumala Varshams were near Sumeru even in the Earth formed at the beginning of the Varisvata Manvantaram there is probability of Sesta and Chakshu falling from the summits of Sumeru and water those Varshams. But Kuru Varsham and Bharata Varsham were farthest Varshams to the south of Sumeru in the Siddhantin 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
Vashum, the branch of Ganga called Alakananda descended to Bharata Vashum. The Siddhantic Kuru Vashum was the southernmost Vashum of Jambu Dwespan in the Western Hemisphere. Therefore it is not probable that Bhudia River watered that Vashum leaving two Vashums in the middle.

Moreover it is said in Sri Vishnu Puranum that the river watered the northern Kuru Vashum entered the Northern Ocean. This occurrence was after the sons of Sagar dug the Earth in 19th Mahayugam and when Bhageeradha brought Graha to the Earth afterwards. Then the Kuru Vashum described by the Siddhantins which was on the Equatorial vanished by the digging of the Earth by the sons of Sagar. And the Kuru Vashum watered by the Bhudia River was the Puranic Kuru Vashum on the northern side of the Earth which came to vogue after the Siddhantic Kuru Vashum vanished.

By the statement in the Purana that Sceta and Chalshu watered Bhadrashwa and Ketumala Vashums it must be understood that those Vashums existed in 19th Mahayugam after the sons of Sagar dug the Earth. They were gradually consumed by the hot currents which started by the digging of the Earth by the sons of Sagar and vanished by the tune of Sri Kuru. Therefore the description of the Earth mentioned heretofore is correct.

The four Isles called Manasa, Arunoda, Shubhavram and Mahahira which were round Sumei were not formed into one Northern Ocean by digging of the Earth by the sons of Sagar who did not go there but they dug the southern portion of Iluvata Vashum which formed into Northern Ocean and the river Bhudia
fell into that Ocean after watering the Puranic Kuru Varsha.

In the beginning of this (Varvaswata) Manvantaram Bharata Varsha was divided into the following Khandas.

1. Aundham  2. Kashhu
3. Tamraparnam  4. Gabhastunat
7. Soumya  8. Varuna
9. Gandharva

Among these there were four castes in Kumarika. Therefore this occupied the place of Aryavarta of Manu’s Code.

Authority:—Stanzas 83 and 84

On the 3 peaks of Susaun there are the towns of Brahma, Sri Vishnu and Shiva.

Authority:—Viuddha Vasishtha Siddhantam, Chapter 8, Stanza 79.

Stanza 80. Below those peaks the towns of

1. Indra, 2 Agni, 3 Yama, 4 Niruti, 5 Varuna
6. Vayu, 7. Chandra and 8. Eshanaha 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. Eshanaha on north-east.
What is said in Sri Vishnu Puranam, Amsa 2, Chapter 2, Stanzas 31 to 36 is repeated in Vruddha 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 Vaishram stated in Vruddha Vashistha Siddhantam is also the northern one which was stated in Sri Vishnu Puranam.

The four lakes Manasa, 2 Arunoda, 3 Asitoda, 4 Mahabhadra of Vishnu Puranam were mentioned in Vruddha Vashistha Siddhantam but Asitoda was named as Shubbhiavan and Mahabhadra as Mahabhada by which names they were celebrated in the Siddhantic Earth.

Authority:—Chapter 8, Stanza 78

As the four lakes around Sumeru are described in Vruddha Vashistha Siddhantam those lakes existed even after the sons of Swaya 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 Vivasvata Manu as it is said in Sri Bhagavatam, Skandham 9, Chapter 1 that Manu lived near Meru.

In Vruddha Vashistha 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, Roimaka and Siddhapuri are situated. In Vruddha Vashistha 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.
Oceana from the tune of the relation of Brahma Siddhantam to the tune of the relation of the Vriddha Vasishtha Siddhantum

At the tune of the relation of Brahma 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. Afterward, 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 Ramayana, Uttara Kanda, Sarga 5 Stanzas 20 to 30 and Vriddha Vasishtha Siddhantum Chapter 8, Stanzas 43 and 44.

As Vriddha Vasishtha Siddhantum was related in the beginning of the reign of Bhageeradha and by that time Siddhantic Kuru Varsham vanished by the digging of the Jambu Dweepam by the sons of Sagara. The mention of Kuru Varsham and Siddhyapum 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 Vriddha Vasishtha Siddhantum as that fact was stated in that Siddhantum.

Of the eleven sons of Vaivasvata Manu

1 Ilshwala, 2 Diisha, 3 Nabhaga and 4 Sharyati ruled in Bharata Varsham the remaining seven Indradyumna and others ruled in 6 Dweepams and other Varshams of Jambu Dweepam Sashubindu the eldest son of Sudhyumna the eldest son of Manu ruled in Ilvrita Varsham
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 Jambu 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 Jambu 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 239 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 Yu-gam of 4th Mahayugam. Therefore it was done when it was situated as the second one.
Authority—Siddhanta Siromani, 'Goldhyayam, Stanza 22

The Shweta Dweepam 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 Shalmah Dweepam. This was the situation of the Earth when it was described by Sugroova to the Vanaras in the presence of Sri Rama which was described in Sri Ramayanaam, Kishkindha Kandam.

From the beginning of Shuddha Dwapura Yugam of 19th Mahayugam

Sugara ruled 30000 years
Anushumon ,, 32000 ,, 
Dileepa ,, 30000 ,, 
Bhageeradhi ,, 1000

93000 passed at the beginning of the reign of Bhageeradhi

In the previous Map besides the mistake in the order of the Dwepumas and Oceans an mistake was made by placing the Vanahams in the present day map of the Earth all those mistakes are corrected in this map. As Simhalaam was named in conquests of Shubhavarta it was existing in Treta Yugam of the 1st Mahayugam but it was not then an Island but was in the mainland of Bharata Varsham. Then there was Lanka at the end of the mainland. So the four towns Lanka, Romaka, Yumalotu and Shidhaptum were then under the enjoyment of Devas Shubhavarta did not conquer them as they were being enjoyed by the Devas.
The islands
1. Swarnaprastha
2. Chandia-shukla
3. Avatana
4. Lanka
5. Sunhala
6. Ramanaka
7. Mandara-harina
8. Panchajanya

really belong to this map. They formed the islands in the Lavana Ocean south of Jambu Dweparpan 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 Dweparpan of the Puranic 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:
Rap = 20000 - 8000 = 12000 years.
Satyavrata 85000 ,, 
Shubhavrata 85000 ,, 

Shuddha Treta Yugam 3000 x 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 as '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 $1255 \times 4 = 5060$ Yojanams.

Authority:—Stanzas 45 to 46, 47 of the same Chapter of the same Siddhantam.

In Stanza 83 of the 1st Chapter of Brahma Siddhantam the diameter of the Earth is given as 1600 Yojanams. In Vruddha Vasishtha Siddhantam, Chapter 8, 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 $3\frac{3}{7}$ the number would be 1028$\frac{2}{7}$. But we follow the measurement given in Siddhantams. It is not necessary to convert it into Human Yojanams of Krita Yugaam and that number into yojanams of Kali Yngam 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 $5760 \times 4000 = 20240000 \times 625 = 12650000000$ yojanams – 3109 Yojanams = 1264996891. 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 Mahayugas the earth would come to nothing in the future. 71 - 28 = 43 Mahayugas 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 Brähma Siddhantam that Manu resided on Sumeru and as it is said in Sri Bhagavatam; Sabdham 9, Chapter 1, that Vaivasvata Manu dwelt near Sumeru in the beginning of his reign and in Vṛuddha Vasishtha 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 Gangavatarama (the descent of the Ganga to the Earth) which was in the beginning of the reign of Bhageeratha.

From the description of the Earth in the Purāṇams it is evident that they describe it as it was in the beginning of the Kalpa 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 Ilavruta.

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 Varsha.
was the measurement at the beginning of the Vivasvata 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 Deiva Yojanams but Human Yojanams and that may be the measurement of the humans of Krita Yuga. That if converted into the measurement of humans of Kali Yuga would be 5060 × 625 = 3162500 Yojanams.

**CONCLUSION**

As it is said in Brham Siddhantam that Manu resided on Sumena and as it is said in Sri Bhagavatam, Skandham 9, Chapter 1, that Vivasvata Manu dwelt near Sumena in the beginning of his reign and in Vriddha Varishtha Siddhantam the descent of Ganga to the Earth is mentioned therefore all the Siddhantams describe the Earth from the beginning of the Vivasvata Manvantaram to Gangesvarnam (the descent of the Ganga to the Earth) which was in the beginning of the reign of Bhrgue-nah.
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 (100×360) 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 Seshachalair as stated in Sri Venkatachala 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 Manasa Lake near the Hunsrakhs 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 Shandhram 5 Chapter 16 that they were formed by the digging of the Earth by the sons of Saguna. But as Suhala was mentioned in the conquests of Shabharatva and Lanka was built before Vrih Suvarah and Mahavra the 1st dwellers therein and father and uncle of Kila as mother of Ravan they were existing before Saguna but were connected with the main continent of Jambu Dweepam.

Authority —Sri Ravanavam, Uttara Kandam, Sarga 5 Stanzas 23 to 25.

They were separated by the digging of the Earth by the sons of Saguna. On that account they were enumerated in Sri Bhagavatam with the other islands formed when the sons of Saguna dug the Jambu Dweepam. Therefore those 8 islands belong to the Siddhantica Earth. Likewise the four rivers Seta Criksha, 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 Mahayuga of the 2nd Yavana ram. Then he made penance to Bhrahma and obtained from him a virtuous mind and the power to bear the Earth as stated elsewhere.
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 (100×360) 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 Seshachalai as stated in Sri Venkatachala 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 the sons of Sagara lived in Vaivasvata Manvantaram, and when Devas prayed Sri Koorma they requested Him to bear the Earth supporting Sesha 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 Koorma are supporting the Earth as follows. The Diggajas probably from the beginning of the Vaivasvata Manvantaram and Sri Koorma 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, Skandham 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 Subhrawata and Lanka was built before Malt, Sumali and Milyavan the first dwellers therein and father and uncles of Kelasti, mother of Ravana they were existing before Sagara but were connected with the main continent of Jambu Dweepam.

Authority.—Sri Ramanarayanan, Uttara Kandam, 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 Siddhantaic Earth. Likewise the four rivers Seta, Caukshu, 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 Manvantaram. Then he made penance to Brahma and obtained from him a virtuous mind and the power to bear the Earth as stated hitherto.
SriVaRaha 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 yeons or 36000 (100×360) human yeons 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 Seshachalam as stated in Sri Venkatachala Mahatmyam of Varaha Purana Part II.

From that time Sesa alone was bearing the Earth until Vivasvata Manvantaram. In the Krita 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 Sesa with it.

Authority—Padma Purana, Uttara Khandam, Chapter 231, Stanzas 12 and 13.

Therefore from that time Sri Koorma 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 Vivasvata Manvantaram, and when Devas prayed Sri 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 Sri Koorma are supporting the Earth as follows. The Diggajas probably from the beginning of the Vivasvata Manvantaram and Sri Koorma from the Krita Yugam of the 4th Mahayugam are supporting the Earth.
There is another Manasa Lake near the Hunsalayas 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 Bhagavataam 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 Bhagavataam, Skandham 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 Shubhuvrata and
in Śrī Bhṛgavrīd story not mentioned which existed in Śiddhānta Lutch also. But in Śrī Bhṛgavrīd it is not stated where those rivers fall. They must have fallen into the four lakes which were mentioned in Śrī Vishnu Purāṇa to be on the four sides of Sumeru as they were the only great reservoirs in that Vrshānu. As it is said in Śrī Bhṛgavrīd that those rivers water the Ṣvetā Vrshānu the four lakes must have been on the four sides of the Ṣvetā Vrshānu both in the Purāṇe and Śiddhānta Lutch.

They were mixed up and formed into Northern Ocean when the sons of Śīrug dug the Euth between them in the Śuddha Dwārapāṇam of the 19th Mahāyuga. But Ṣvetā Vrshānu was covered with ice in the 1st Mahāyuga when the descendants of the Sashabandhu went southwards and founded the Purī. Then how could the sons of Śīrug go there in 19th Mahāyuga? But the Devs covered that Vrshānu with Ice from the beginning of the SUNDhya Vrshānu of Dwārapāṇa in every Mahāyuga. Powerful men used to go there before that time as Varanas have gone. As the sons of Śīrug were powerful they went the e and dug the Euth by which those four lakes were mixed up and formed in Northern Ocean.

In Satālīuva Sundaṁtītītīt it is said that Brahman, after creating creatures went to Kaśeṣaṇābhānu and saw God reclining on Seshan in the Kaśeṣaṇābhānu attended by Śri Devi and Sudarshana and other weapons having human forms and was taught by Him the one thousand names of Śri Devi.

II In Padma Purāṇa Uttar Khandam, Chapter 229 from Straṇas 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 Janma Khandam, Chapter 21, Stanzas 116 and 117

Sri Varaha and Susuwana established themselves on Sri Venkateshala at about the beginning of the 1st Manvantara. Even though the Earth was being submerged at the end of each Manvantara then shrines remained on Sri Venkateshala without being destroyed as they are celestial. Those shrines remained with those Incarnations throughout the previous six Manvantaras. In the present Kali Yuga those celestial shrines disappeared and the shrines were built by the King Tanda-mon.

This history is from the Venkatachala 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 Bhagavatam, Skandham 5, Chapter 16, Stanzas 17 to 24 it is said that the river Arunodha flows from the Mount Mandana and waters Ilaviruta 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 Suparshva 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 24. They were the only great reservoirs in that Yusham. As it is said in Sri Bhagavatam that those rivers water the Navritta Yusham the four lakes must have been on the four sides of the Navritta Yusham both in the Puranic and Siddhantic Earths.

They were mixed up and formed into Northern Ocean when the sons of Sigrun dug the Earth between them in the Shuddha Dwarpam of the 19th Mahayugam. But Navritta Yusham was covered with ice in the 1st Mahayugam when the descendants of the Sush nibinda went southward and founded the Purusel 9. Then how could the sons of Sigrun go there in 19th Mahayugam? But the Devas covered that Yusham with Ice from the beginning of the Sundry yusham of Dwarpam in every Mahayugam. Powerful men used to go there before that time as Varna 2ns have gone. As the sons of Sigrun were powerful they went the earth and dug the Earth by which those four lakes were mixed up and formed in Northern Ocean.

In Sanathkumara Sambhu it is said that Brahma after creating creatures went to Ksheerabdhini and saw God reclining on Sesha in the Ksheerabdhini attended by Sri Devi and Sudarshana and other weapons having human forms and was taught by Him the one thousand names of Sri Devi.

II In Padma Puranam Uttar Khandam, 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 Khaṇḍam, Chapter 233 Stanzas 9 and 10 it is said that God Sri Vishnu went to Ksheerabadhi after the churning and the Sages worshipped Him together with Sri Devi when He was staying there with Sri Devi to protect the Devas.

**Conclusion**

As the incident stated in Samthunam or Samhita was soon after the creation so God was reclining on His Sesha in the Ksheerabadhi of the Puranic Earth.

II and III As the incidents in the two chapters of Padma Puranam mentioned above was soon after the churning of the Ksheerabadhi 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 Venkatachali Mahatmyam of Sri Varaha Puranam put II it is said that Sri Devi went to Padma Sanve and stayed there for 10,000 Yajnas together with Vishnu when the Sage Durvasa caused Indra to lose his sovereignty. Then she returned to Sri Vaiṣṇavam riding on Garuda together with Sri Vishnu. Therefore after the churning of the Ksheerabadhi Sri Devi and God Sri Narasimha came to Ksheerabadhi and were sitting on Sesha in the Ksheerabadhi. After the Ksheerabadhi flowed to the southern part of the
Earth after the sons of Saguna. He was reclining on Seshn as stated before. Therefore what stated hithertofore is correct.

But in Sri Vishnu Puranam and Sri Bhagavatam it is said that after Indra was deprived of his sovereignty by Bahl as the result of Doorvasa's curse Bahl, Shiva and Devas went to Kesherabdh and prayed God who was there and appeared to them, and by his will made truce with Bahl and churned the Kesheera Ocean.

Authority.—Sri Vishnu Puranam, Anisha 1, Chapter 9, specially Stanza 37 and
Sri Bhagavatatnam, Shandham 8, Chapters 5 and 6.

As the curse of Doorvasa was in Vairasta Manvantara, therefore God remained in Kesheera Ocean of the Siddhantie 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 Saras 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 Garuda and went to Kesheera Ocean and God was sitting there with Her on His lap on Sheha 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 hare and is surrounded by the Lavana Ocean all over.
enjoyment in Swargam and enjoy for 11000 years. In
Sat Ramayana and in Sabha Puran it is said that
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 under-
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
enjoy the wealths there that the rivers and trees yield in
the forms of clothes, foods, flowers and gems and
for 11000 years. It is also said in Bheshja Puran that
huge and powerful birds called Bhurin in every the
bodies of those people after their demise and place them
in the ditches of the mountains. Those birds are Gauri,
bhurin and vris.

Bhadrashwa and Ketumali Vishams

In Stanza 16, 17 and 18 of the same chapter it
is said that in Bhadrashwa Vishram there is white in
color and powerful and have prowess and women are
beautiful having the color of a white lily and those of the
Moon and have cool bodies like that of Moon and well
versed in music and song. They live for 10000 years. As
Ketumali Vishram is also on the other side of Ilvri
Vishram from Bhadrashwa Vishram i.e. on the western
side and is adjoining it like Bhadrashwa Vishram on the
eastern side its people must have the same conditions
as those of Bhadrashwa Vishram. The Purane Bhadr
sha and Ketumali Vishrams are in existence in the Sid-
dhraanti Tarth and Malyavan and Gandhamadana Mou-
tains form their boundaries between them and Ilvriya.
Varsham. As two new Varshams with those names were formed stretching up to Equator in the beginning of the Vaivaswata Manvantaram and mountains called Mayavon and Gandhamadana formed their northern boundaries stretching from Neela and Nishadha Mountains the Siddhantans combined the Puranic Bhadrashwa and Ketumala Varshams with Ilavruta Varsham 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 Ramayaram, Kishkindha Kandam the Earth towards west was described as far as Pariyastra 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 60 mountains are stated after which the Astagiri Mount is stated then the Moru 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 Melchohha country the Shahara was a Sagara in the centre of which was the Varaha Mount on which was the town of Pragjayotisha the capital of Narakasura. As Udayagiri, Astagiri, Sumenu and Ksheera 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 Shahara or Sa,ara (sea)

Authority — Sri Ramayana, Kishkindha Kandam, Sarga 43, Stanza 12

Even though the Western Hemisphere was not described in Sri Ramayana 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, Paplavas, 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, Barbary and Paplavas 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 Sagara and as Sagua means that portion of the Sea that formed when the sons of Sagara dug the Earth, then the North Africa had a Sagua on the north which corresponds with the present Mediterranean another sea to its south which corresponds with present Shahara which was then a Sagara. Therefore by the time of Pandavas the continent of Africa south of Shahara 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 Amanvata 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 Prativindhyasa King of Shakala Dweepam and the Kings of seven Dweepams which were within Shakala Dweepam. In Sri Ramayanam, Kishkindha 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 Ramayanam. Those portions of Earth described in Sri Ramayanam are denoted in the map by the letters B and those described in Sabha Parvam of Mahabharatam by the letters P. C = Pandav is 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 Gandhamadana Mount. As the Puranic Gandhamadana Mount was beyond Kuru Varsha in which no humans can go in Dwaparayug as stated in the conquest of Arjuna in the Sabha Parvam of Mahabharatam another Gandhamadana was formed probably by the time of Sri Rama. Even though Sugreeva did not mention it it might be then in existence as the Shailodha 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 Hema-coota Mount of Siddantins. Those portions described in Mahabharatam; Vana Parvam are denoted in the map by the letters M. V.

In Sri Vishnu Puranam, Amsbra 2, Chapter 8, from Stanza 82 to 84 it is said that 1. Sudrunga 2. Shankhapala (both sons of Kaidama) Huanyaroma and Ketumon stay as guardians on the four sides of Lokaloka.
In Sri Bhagavatam, Sandhya 5, Chapter 20 from Stanzas 38 to 41 it is said that the four elephants called 1 Rushabha 2 Pushkaraskha 3 Vamana 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. 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 Brahman; 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 a Kshatriya.

24. All the above mountains which form the boundaries of the Vaishras excepting the middle two are of the length of the Jambu Dweepa. The middle two are each one lakh yojanas.

25. Those two are Neel and Nishadha, the other ones, namely Shveta, Hemakoota, Hunavon and Shrugavon are less.

26. They are ninety thousand yojanas two are eighty thousand the other two i.e., Sweta and Hemakoota are 90000 yojanas and Hunavon and Shrugavon 80000.

In Sri Vishnu Puranam it is said that the two central ones are one lakh yojanas long each and the rest are 10000 less.

Authority — Sri Vishnu Puranam, Amsba 2, Chapter 2, Stanz 11

Therefore we take the statement of Sri Vishnu Puranam as the history of this Kalpana.

Therefore Neel and Nishadha were in the centre of the Jambu Dweepa and they were one lakh yojanas long round the Earth which was the length of the Jambu Dweepa according to Sri Bhagavatam and Sri Vishnu Puranam stated hitherto.
In Sri Bhagavatam, Shandham 5, Chapter 20 from Stanzas 38 to 41 it is said that the four elephants called 1 Rushabh 2 Pushkaraksha 3. Vamana 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 hithertofofore stated.

3 When the Swarnabhoomi was cut off from the Manavabhoomi 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 Manvantaram and attained the position described in the Siddhantams and Sesha was bearing Her from the end of that Second Manvantaram.

As the Swarnabhoomi was cut off at the end of the 1st Manvantaram therefore Sesha was bearing the Siddhantic 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 Manavabhoomi from the beginning of the 2nd Manvantaram to its end.

In Vayu Puranam, Poorva Khandam, Chapter 37, Stanza 14 it is said that Himavon is ice white Himavrott and Nishadha are of golden color of which former produces gold.

29. Neela Mount produces Vaidooryas and is of that color.

Shweta is of golden color and Shringavon 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 Brahman. 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.

24 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.

25 Those two are Neela and Nishadha the other ones, namely Shveta, Hemakoota, Himavon and Shiungavon are less.

26 They are ninety thousand yojanams two are eighty thousand the other two i.e. Sweta and Hemakoota are 90000 yojanams and Himavon and Shiungavon 80000.

In Sii Vishnu Puranam it is said that the two central ones are one lakh yojanams long each and the rest are 10000 less.

Authority.—Sii Vishnu Puranam, Amsaha 2, Chapter 2, Stanza 11.

Therefore we take the statement of Sii Vishnu 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 Sii Bhagavatan and Sii Vishnu Puranam stated hitherto.
31 The two Vaiśhāmaṃ Bhadrashwa and Ketumala are on the south and north of Ilavrut : Vaiśhāma like a bow respectively and Ilavrut Vaiśhāma is equal on four sides

32 By south it is meant downwards of Nishadhā. By north it is meant after Neela Mount and there are three Vaiśhāmas on the north and three on the south (meaning other Vaiśhāmas)

33 In the centre is Ilavrut Vaiśhāma on the centre of which is Sumeru South of Neela and North of Nishadhā.

34 The great Mount called Malyavon one thousand (1000) Yojanams high and 34000 Yojanams long stretch north from Neela to Nishadhā.

35 On west is Gandhamadana which is of the same dimensions.

As all the Eastern Hemisphere was considered by the Puranāyas and Siddhantavas as south of Sumeru and Nishadhā 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 Nishadhā.

In the commentary of Śrī Vishnu Puranam for Stanzas 15 and 16 of Chapter 3, Amsha 2, it is said that Ilavrut Vaiśhāma is 34000 Yojanams wide, Bhadrashwa and Ketumala Vaiśhāmas each 32000 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 Hiranya, Ranyaka 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 Puranic Earth as stated hitherto. Moreover in Stanza 23 of the same chapter in Vayu Purana 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 Puranic Earth.

The former map of Ramakala Earth is also necessary to show how the Siddhantic and Ramakala Earth changed to the present form of Earth.

In Vayu Puranam the position of Puranic Ilavruta, Bhadrashwa and Ketumala Varshams is clearly described.

In Pooiva Khondam, Chapter 37 from Stanza 22 Ilavruta Varsham is 9000 yojanaams on all sides of Sumeru.
31 The two Varshams Bhadrashwa and Ketumala are on the south and north of Ilavrutta Varsham like a bow respectively and Ilavrutta 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 their centre is Ilavrutta 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 Siddhantams 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, Amsha 2, it is said that Ilavrutta 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 31000 Yoj long As they surround the Bhrudishwar and Ketumala Vrshams respectively they are each 34000 Yojanas around them. As it is said in the Commentary of Sri Vishnu Purana that they are each 33000 Yojanas long east to west they must be of that length around their segment. Then they would be 31000−33000 = 2000 Yojanas at their base which forms the segment of the base of Ilavat Vrsham on the East and West. By saying in the Commentary that Ilavat Vrsham is 31000 Yojanas wide most probably the measurement of the circumference of its base is meant. Then if Ilavat Vrsham is 2000 Yojanas wide at that part of its circumference on east and west where Bhrudishwar and Ketumala Vrshams form its boundaries then it must be 31000−(2000×3) = 31000−6000 = 25000 Yojanas around its North and South and that portion east and west as far as Malayon and Gandhamadana Mountains on which sides it is bounded by Neel and Nishadha Mountains. Therefore Neel and Nishadha Mountains would be \[ \frac{30000}{2} = 15000 \text{ Yojanas long each} \]

The rain water in Puranic Jambu Dweepam flowed from the mountains Gandhamadana II and Kaurista through the confluence of the two Hemispheres and by the slopes at the junction of the mountains Gandhamadana III Shringvon, Sweta Neel, Nishadha, Heva Koota and Himalaya to Lavana Ocean and the Vrshams of other Dweepams in the Puranic Earth were situated around the Earth east to west and the mountains forming their boundaries stretched north to south. Therefore the rivers in those Vrshams floved into the oceans. But
in Pashlura Dweepum the two Varsheens are situated north and south which are divided by Manasottara Mount which passes around the Dweepum in its middle. The rivers in the southern Varsheen flow into the Suidur Ocean and those in the Northern Varsheen flow into the Ksheerat Ocean. Taking Swarna Bhoomi together with Manvar Bhoomi Pashlura Dweepum forms the middle of the Earth and the Manasottara Mount forms the Equator of the Earth. Therefore Puranas stated that the Sun's path was on the Manasottara Mount. In the Siddhantic Earth as the Swarna Bhoomi was severed the Equator forms in the centre of the Manvar Bhoomi. Therefore the Siddhantvarus left off Manasottara Mount even though it existed in the Siddhantic Earth as it became unimportant as the path of the Sun passed on the newly formed Equator as described by the Siddhantvarus. As all the seven Dwheepums and Oceans existed in the Siddhantic Earth also even though in diminished dimensions the same conditions existed as in the Puranic Earth with regard to flow of water. In Rukshala Earth Udyaagiri was described in Pashlura Dweepum by which Manasottara Mount is intimated. The Astigiri is described in Sii Rukshala Earth to be on the northwest side of the Earth where the Sun sets in Utrayana. This occurrence is only on Rukshala Earth after the sons of Surya dug the Earth and the three towns namely Romukha Siddhapore and Yamkotish vanished. Even on the Rukshala Earth the Sun's path passed crossway from Udyaagiri and Lanka to Astigiri.

I obtained a new chant of Gandabherunda Incarnation from those hitherto stated which describes the
Gandabherunda Incarnation with nine faces as painted in the shrine of Sri Narsasunha in Sri Rangam Temple. Therefore the figure painted in that temple is correct and it was the incarnation in the present Kalpa. 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 Purana.

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 afeer enjoying in Swargam 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 Yojanams on all the sides from Sumeru and thus has an area of 36000 Yojanams (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 Yojanams round is incorrect. In Chapter 15, Stanzas 38 and 39 it is said that Malyavon is 1000 Yoj from Neela and Nisbadha 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 57. It is said that the Bhadraashwa Varsham has the same dimensions but the people are of the color as stated previously. Therefore there was no need of runs in these three Varshams viz—Ilavruta, Bhadraashwam and Ketumalam. Therefore the above description of Ilavruta and Puranic Bhadraashwa and Ketumala Varshams in Brahmanda Puranam is correct as to their dimensions, physical state and people in present Vaivasvata Manvantaram after first Mahayugam.

God will bless those that learn this Ancient History of Bharata Varsham.

FINIS
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 Devas Asuras and Rushis on them and vividly describes the valleys between them.

It is thus:—Vayu Puranam, Poórva Khandam, Chapter 36, from Stanza 18.

The Kesara Mountains on the east of Sumeru.


The Kesara Mountains on the south of Sumeru.

10. Vishadbara or Vasudhara 11. Ratnadhar

The Kesara Mountains on the west of Sumeru.

1. Suvaksha 2. Shukshshalha
3. Kala which is of Vaidooryas 4. Kumuda
5 Pingala 6. Rudra 7. Surasana
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 yojanams long and one hundred yojanams wide contains various birds and beasts and has a lake as long as the valley i.e. 3 yojanams 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 Panavas 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 Bilva Trees 300 yojanams long and 100 yojanams wide the trees in which half kossa 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 yojanams long and 100 yojanams wide the trees in which are half kossa 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 Kuununja 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 yojanas long and 30 yojanas wide in which Siddhas roam. In the garden Anavata the elephant of Indra stays.

4 Between the mountains Venumon and Sundha the valley measuring 1000 yojanas long and 100 yojanas wide is devoid of trees or creepers and has only grass meadows where there is no creature.

5 Between Nishadhya and Devashvila the valley measuring one thousand yojanas long and 100 yojanas 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 Uragis, Vidyadharaas enjoy. There are rivers flowing clear water and lakes full of sweet water. In the centre there is the hermitage of Kaidam, surrounded by a beautiful garden 100 yojanas in circumference.

2 Between Patanga and Tamravana there is a lake 2 yojanas long and 100 yojanas 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 yojanas long 30 yojanas wide, in which there is a wealthy town called Vidyadharavura.
which has a high wall in which Puloma the chief of Vidyadharas lives.

3 Between Vishvaksha Patanga and Tamavarna 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, Kinnaras, Yakshas, Nagas Vidyadharas enjoy those fruits.

4 Between Sumeela and Vasudhara there is a Bilva garden 50 yojanams long 30 yojanams wide which bear sweet fruits which yakshas, Gandharvas, Kinnaras, Siddhas and Nagas enjoy.

5 Between Vasudhara and Ratnadharana there is a Kunshuka 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 Surya 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 35 yojanams wide where nobody or creature can enter

From Stanza 36.

The valleys on the west of Sumeela

(1) Between Suvaksha and Shikhishaila 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 Bruhaspati.

(3) Between Kumuda 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 sidhas enjays and Kinnaras sing sweetly. That lake called ethala Padmami 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 Sahasiasikhara 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 Sankra.

(6) Between Shankbakoota and Vrushabha the valley is of many yojanams having a Bilva garden which
bear sweet fruits which Kinnaras, Uragas and Charanas enjoy.

(7) Between Kapinjala and Naga the valley is 100 yojanams long and 2 hundred yojanams wide which has many gardens of Atasi, Tilaka Plantain, Apal, Grape, Naga, Date, Neela, Ashoka, Pomegranate Alshotaka trees and creepers.

(8) Between Pushpaka and Mahamegha the valley is 100 yojanams long 60 yojanams 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 yojanams wide which good gardens and many lakes some untouched by the rays of the Sun hence always cool and unpeneatable so one 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 Kumnuja 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 Mahancela there 15 towns of Kinaras with horse Faces there chiefs are:—Devasana, Mahabahu
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 Chiefs called Ulooka Romasha and Mahanetra live.

7. On Vaikanka a son of Garuda called Sugreeva 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.


17. On Shatabhrunga there are 100 towns of Yakshas.

18. On Tamrabha Takshaka lives.


20. On Shwetodana a son of Garuda Called Su-
21. On Pishachaka Kubera lives
22. On Hirkoota or Indrashala Sri Haristays.
24. On Anjana Uragas live
27. On Sahasrashikha Daityas live.

All the Kaisara Mountains named in Chapter 36 are only a few of those Kaisara Mountains around Sumeru which are sixty thousand in all stated in Sri Ramayananam, Kishkindha Kandun, Sarga 42.

Therefore all the above discription was in Sri Runakula Earth. Brahma; Sri Vishnu and Shiva stay on the three peaks of Sumeru.
SHRI

Kasyapa = Krodha

Hari = Shweta

The Jeneology of Vanaras.

Brahmanda Purana Upoddhata Pada,

Chapter 7 from stanza 178

Pulaha = Hari

Hansa Ranaobadra Shatamukha Darimeelaha Harita

Hariyarama

Bheeshana Pradhita Madhita Harina Langal

Shubhalakshana

Pulaba = Shweta

Oodwadroshti Kuntabha Suvrata Vinata Budha Panjata

Sujata Haridasa Gunakara Kshemamoorti,

All these were chiefs of Vanaras, their sons and
grand sons multiplied who were unconquerable by Devas,
Dinavas, Men, Yikshas, Peshchases, Rakshasas or Bhu
jangas (serpants) They cannot be put to death either by
fire, vepons, venaines and so on. They can travel over
the Earth, sky, Patala in water or in wind. They num-
bered ten thousand kotees 10 × 100 Arbadas, 1000 padmas,
100 Mahapadmas 10 Arbada koties 100 × 100 thousands,
20000 thousands, 20000 Nil harvas, 10 Arbada koties,
60 koties, one lakha Arbudas, 100 koties 10 Padmas 9
Mahapadmas. All were powerfull valarious, who can
change their 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 Dharmasastras. 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 Gandhabadana Mountains and some Islands where Vishvakarma built them palaces with beautiful adornments and necessaries. All these were created by Brahma to help Sree Rama.

Oordwadrushti

Vyaghra 5 others sons 5 daughters
Sharbha others

Shuka = Vyaghri

Ruksha = Varaja = daughter
Soorya cohabited with her Vali

(Indra cohabited with her)

Sagreeva

Vali 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 (Embraces d he) Hanuman
(lived a bachelor)

Mati non Shrutimun Ket imon Matimun Dhitumun
All were married
Kanha bindus wife = Agni

From stanza 231

In Sri Ramayanam in Brahmaudapmanam and in every other puranas and Mahabharatam it is said that Hanuman remained as a bachelor for ever, In Andaramayanam where Maharadwaja 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 Parasuramathita alone it is said that Hemaman had five wives the eldest of whom was suvarchala but we must set it aside as belonging to another Kalpa than the present Sri Varahakalpa as it is against Sri Ramayanam. 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 sor only the Anjaneya of this Kalpa. The reply is all the Ayaneyas become Brahmans We must know that Brahmandas are immeasurable 36000 Anjaneyas become Brahmans of so many Brahmandas. The Brahmans of those Brahmandas become Brahmans of some other Brahmandas in nearest circle to Anirudha.

All the rest Anjaneyas accepting the present one are waiting in vishnuta Locam in Prakruti.
A CORRECTION

It was preciously written, by me that Sweta Dweepam I is situated on North of Andajalam thinking that Andajalam and Jaicadhi or Swadu Ocean were the same. But by deep afterthought and study I found them different ones. Jaicadhi or Swadu ocean was one that surrounded Pushkara Dweepam and Andajalam is the volume of water which surrounded the inside of the Brahma-ndau encircling the Sutyalokam. The Lokam above the sheet of water to the North of it which I called previously Sweta Dweepam I may now be called Sri Vaikut- talokam II as stated in Brahmavaivarta puranam as situated 50 crores yoganams below Sri Golokam. In this Sri Vaikutatalokam II stayed Sri Narayana with Sri Devi Saraswati and Ganga where quirell issued between Saraswati and Ganga resulting in the incarnation of Tulasi by the Amsa of Sri Devi, and the decent of Ganga to Swargam and Saraswati as stated in Brahmavaivarta puranam Praluckafhandam as wife of Brahma Sri Devi decended only by Amsa Sree Narayana now stays there with Sri Devi. This was the Lokam where Sanaka, Sanandana, Sanatana and Sasatkmara 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 is stated in 3rd skandam of Sri Bhagavatham. The Devine place here contains seven courts and walls and garden called Vaibharaa.

Sri Vaikutatalokam I is the one that is situated 26 Crores Yoganams below Golokam described in Brahmavaivarta puranam Piakrusthakhhandam and Skanda puranams Kasikhandam purvakhandam where Sri Narayana stays with Sri Devi and Saraswati as stated in Brahmakhandam of Brahmavaivarta puranam.
It is stated in Padmapurana Uttarakhandun Chapter 229 stanza 120 that Sweta Dwéepam is situated on the northern shore of Jalodbhudi or Swadu ocean. North of Swadu ocean is Pushkara Dwéepam. As Sweta Dwéepam is stated as Dwéepam it cannot be a country of Pushkara Dwéepam. Therefore, Sweta Dwéepam is the Southern half of Pushkara Dwéepam divided by Manasa Mount.

It is called as Dhatala in other puranas. It existed on both puranic Siddhant and Ramakala earth.

Its capital is called Airavati. That Dwéepam or continent is as white as Moon shine and has cities built of jewels where people live with out fear. It has beautiful gardens having Paniyata and Sandlewood trees and Santanaka creepers and beautiful lakes full of lotuses and lilies. In the center of that Dwéepam is the capital called Airavati, having many storied buildings built of jewels where celestial males and females live. In the center of that city is the devine palace built with many gems of various colours and adorned with trees of jewels and surrounded by many other upper storied buildings built of jewels and shining like rising Sun. In their center there is a beautiful palace built of gold and set with jewels and sprinkled with sandle 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 that center of which is a white lotus of eight petals. In the center of that lotus on the perispom sits Sree Narayana having golden beng adorned with peral garlands and holding Shanka, Chakra,
Gada, Padma (lotus) and Shekti with his four hands and adorned with various garlands armlets anclelets earrrings and finger rings and having feet like golden lotuses and permanent age of 16 years and wearing Namam and Sri chouornam on his fine fore head and wearing a white cloth and wearing earrings set with petals 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 armaments of pure gold and having a hew of kinjalchas the filaments of a lotus, and wearing silk cloths and having four hands and having Mandara flowers on Her hair and adorned with armaments of jems and petals and having a mark with musk on her forehead and holding a vessal a pomegranet fruit, a looking glass and a golden lotus with Her hands Her maids called Escavasya, Mahadevi, Gyanadevi, Kanalalaya, Savitri, Survaga, Padma called shekts attend on Her and others called Siadha, Medha, Dhruti, Pragaya, Dharana Shanti Sruvi, Smruti, Dhruti II Medha II Vrudhi, Budhi, Manishini 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 incarnations of the celestials in the supreme Heaven attend on them living in beautiful upstared buildings set with jems

Sanaka, Sananda Sanatana, Sanathumara, Jata Vodhu, Panchashikha 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 Dhatuki the rivers flow from the Manasottara
In Sree Venkatachala Mahatmyam of Padma puranam chapter 30 or 10 stanza 32 it is said that when Brahma and other Devas went to Ksheera ocean to pray Sri Narayana to kill a Ditiya called Aurna 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 Venkatachalam and asked them to go Southwards from that place Sri Venkatachalam is in Bharatavarsham which is in Jambooladweepam which is the Northernmost continent of the Eastern Hemisphere of the Earth. Ksheera ocean is to the South of Jambooladweepam and Bharatavarsham 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 Seshan in the Western part of Ksheera ocean situated in the Western Hemisphere the reconciliation is arrived at

In puranic Jambooladweepam the rain water that fell on the Northern slopes of Mountains Gandhamadha II and Kulasa and the mountains Jeraudni and Trishrunga flowed into the four lakes. That water which fell on the Southern slopes of those mountains flowed through the Confluence of mountains Gandhamadha III Malvavan and through the stretch of the above two mountains and through the confluence of the two Hemispheres to Mount Nishadh and through the lower slopes of the mountains of the Nishadha, Heima-
Koota 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 Devakoota, Nishadha I and Pariyatra fell through the Confluence of those mountains with Malyavan and Gandhamadhana III into the Uttarasaragara. The water that fell on the mountains Gandhamadhana III and Malyavan after passing through Bhadrashwa and Ketumala varshas flowed into the same uttarasaragara 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, Hima- von and Shrugavon at the confluence of the two Hemispheres into the Lavana Ocean. The water in other 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 Brahmandapuram 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 Kaheera Ocean in which Sri Narayana is reclining on Seshna attended by Sri Devi and Bhooodevi at His feet and His celestial attendants in a palace of Gold and set with jewels in a garden of Karpuravsha trees.

Mukandava Taranjava Pundarika, Shuka Yagnavalkya Ambuworth and others having four hands holding shanula and chakra and Prahlada Saumandana, and other yogis stay in His presence and pray. In Kurma purnam in chapter 46 four stanzas 40 the same Sweta Dweepam is described. It is said there that it has many continents and the people there are white and worship Sri Narayana and the celestials. The capital there is called Narayana Nagan, surrounded by golden wall and contains Jewelled upstrum building, which has four gates. As it is said in Sri Venkatschela Mahatmyam of Brahamanda Puranam that Sri Narayana who is reclining on Seshna is two lacks yoganams long. Therefore that Dweepam must be 20 times longer: $20 \times 2 = 40$ lacks Yogamans. That half of Ksheerabdh of fifty lacks. The other half is of the same measurements. All Ksheeraabdh $50 \times 2 = 1$ crore yogamans round the earth. This was the Sweta Dweepam Stated in Sri Ramayanam Uttarakhadham where it is said that Ravina 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 Yogamans 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 Lakshmana of Seshna Sri Bhuta of Sudurana Shri Shatrapuinh of Puuchanu, but this according to Padmapurana in Sri Ramayanum Bulkand when Sri Narayan told Brahma
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 eight Amsa of Sri Narayana. In Yudha Kanda when Sri Lakshmana fell a swoon pierced by the Shakti of Ravana which he threw when he first came to sight. Shri Lakshmana meditated inwardly of his Amsa of Shri Vishnu and maintained himself. At last when he was assending to Heaven it is a said in uttarakhandam that Indra came to him and addressed as “Oh Vishnu Come” In Sri Vishnu Puranam. and Sri Bhagavata also it is said that God Sri Narayana devided Himself in four parts and in incarnated as Sri Rama Sri Bharata, Shri Lakshmana and Sri Shatrughna. Authority Sri Vishnu puranam Amsa 4 chapter 4 stanza 40. Sri Bhagavata Skandam 9 Chapter 10, Stanza. 2 commentary of Shri Veeraraghavachari.

In Sri Venkatchela Mahatmyam of Sri Varaha puranam Part I Sri Venkatachelapati told to Dasaradha that He would incarnate him in four forms. Therefore in this Kalpam 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 Padmakalpam.

An inscription of Sri Rama, given to the brahmanas of Moherupura in Dharmaranyakshetra, west of
Magadha is mentioned in Dharmaranyakabahda of Skanda Puranam

Lanka and Simhala Islands

As Lanka was one of the four Astronomical cities mentioned in the Sidhantss and Simhala was mentioned in conquests of Shubhavrata who ruled in the suddha Triatnyugam of the first Mahayugam

(Reñ 65–23 = 62000 Satyaviata 85000 Shubhavrata 85000) both these countries were in existence from the beginning of Vaivaswata Manwantaram but were connected with the Jamboo continent Lanka was not mentioned in the Conquests of Subhavrata as it then belonged to Pandya Lanka was seperated when Sumah the father of Ravana's Mother occupied it It remained so far ever until now since then. Simhala was seperated when sons of Saguraing dug Jamboo continent in Sudha Dwaparam of 19th Mahayugam Paurkshit mentioned in chapter 9 of Bhanda 4 Pratisargaparva of Bhavishyat puranam ruled it in the end of Sandhyamsaham of Trateyugam of 20th Mahayugam He paid tribute to Ravana His daughter was married by Soorya

It is said in Sri Vishnu Puranam Amsha 2 Chapter 4 Stanza 51 that the mountains forming the boundaries of the Varshas of the five Dweepas namely Plaksha Shalmah Kusha, Krounchah and Shaka are double of each other like the Dweepas, Therefore the Varshas, must have been North to South as in Jambu dweepam, in the Puranic 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 northern 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 Hemisphears and all the rivers of Varshas going together must have flown into the ocean South of the Dweepam as show in the maps attached in the book.

Correction of time stated in page 174

As the sage Agastya cursed Mahashanta who was meditating God that time must have been the end of Kriutayugam of the last Mahayugam of Tamasa Manvantaram

God Srinivasa will bless those that learn the Ancient History of Bharata Varsha with long life prosperity 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 Khandam. 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 vaproous belt of water called Toyabdhi 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 description of the Locum in page 2 stated above and that it was the locam where Sunaka 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 locam 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 Manosothara 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 explanation 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 Pooryakhandam chapter 49 stanza 118 —
CRITICISM ON THE EVOLUTION THEORY.

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 BHARATA VARSHA.
APENDIX.

Before Kumbhakarna was sent to battle-field, Ravana had his friends Mairavana and Airavana 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 Zist of of consultation of Ravana with Mairavana and returning informed their master Vibhishana consulted with Sugreeva Jambavant and Hanuman when Hanuman built a fort with his tail and playecing Sri Rama and Lakshmana inside sat at the gate guarding them. Other Vanaras and Vibhishana were patroliing round the fort. Mairavana sent his ministers but they were unable to bring Sri Rama and Lakshmana. Then Mairavana came in disguise of Vibhishana and enter- ing the fort and threw an enchanted powder on Sri Rama and Lakshmana, took them to Patala Lanka and placed them in the temple of Durga intanding to sacrifice them the next day to the deity. Sugreeva and others not finding Sri Rama and Lakshmana beinoned them. Then Hanuman went to Patala by seeing the foot-prints of those two Rakshasa kings. He saw Makaradwaja 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 where abouts if he knew. Then Makaradwaja 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 Makaradwaja 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 spitted it in the sea which a she Makari 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 Lakshmans 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 relished by those kings of the Rakshasas when they were pricked to the throne 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 belly room of those Rakshasa 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 harlet of Airavana and make it weak. The bee did accordingly and was let out alive. Then Sri Rama killed Mairavana and Airavana annointed Makaradwaja as lord of that Lanka. Then Sri Rama and Lakshmana were prepared to return to the camp. Then Sri Rama requested by Hanuman went to the house of Naga girl, the conubine 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 penance 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 Sugraeva Vibhishana 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 serpent kings and Asuras dwell who have ever lasting youth and devoid of disease and live to the end of Kalpam.

1. In Atala an Asura called Bala son of Maya lives who know 59 mayas, who produces beautiful girls from his mouth.

2. In Vitala Shiva Lives under the name Hata Keswara with his queen Parvati, and attendents and where there is a river called Hatak which produces gold.

3. In Sutala Bali son of Virochana lives in a town called Ashurapura where he was sent by Sri Varana 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 Hranyapura who were defeated by Lord Sri Narayana.
PATALAS FROM SECOND MANWANTARAM.
7 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 of which give light to the whole lokam

Authority — Sri Bhagavatam shandam 5, chapter 24 from stanzas 7 to the end of the chapter

In the center of that Locam Sphshesha or Aranta who has an Amsba or process of God stands with one thousand heads bearing the earth with one head only and who is the overload of all the Serpents 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 we as a blue cloth and bears a plough always as a weapon Authority Chapter 25

In Sri Vishnu Puram it is said all these lokas are lighted by rays of the Sun and the Moon but those rays do not produce heat or cold

Authority — Sri Vishnu Puranam Amsba II Chapter 5 Stanz 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 in the Earth which existed throughout the first Manvantaram according to the Seven Dweepas of that Earth the map of which is also shown here

God bless all those that learn the ancient History of Bharatavarsha with long live children and happiness
ERRATAM

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 Geneology of Vanaras

Contents Page 1 L instead S.

Line 24

Page 2 } e instead a

Line 20 } e instead a

Page 2 & 3 } m instead on

Line 16 } m instead on

Page 11 and Showing Page 38

Page 12 } 164 instead 161

Line 22 } 164 instead 161

Line 26 Yayati, his queens and four princes

Page 245

Line 26 Sri Parasurama } Page 271

2 illustrations