

Canto Five - Chapter Sixteen

*A Description of
Jambūdvīpa*

॥ 5.16.1 ॥

rājovāca

uktas tvayā bhū-maṇḍalāyāma-viśeṣo yāvad ādityas tapati yatra
cāsau jyotiṣāṁ gaṇaiś candramā vā saha dṛśyate.

King Parīkṣit said: You have described (**uktas tvayā**) the specific dimensions of Bhū-maṇḍala (**bhū-maṇḍalāyāma-viśeṣah**), which extends as far as the sun shines (**yāvad ādityah tapati**) and within which (**yatra**) the moon along with the other luminaries (**jyotiṣāṁ gaṇaih candramā saha**) are seen (**dṛśyate**).

|| 5.16.2 ||

tatrāpi priyavrata-ratha-caraṇa-parikhātaiḥ saptabhiḥ sapta
sindhava upakṛptā yata etasyāḥ sapta-dvīpa-viśeṣa-vikalpas
tvayā bhagavan khalu sūcita etad evākhilam ahaṁ mānato
lakṣaṇataś ca sarvaṁ vi-jijñāsāmi.

In Bhū-maṇḍala (**tatrāpi**), seven oceans (**sapta sindhavah**) were created (**upakṛptā**) by the seven ditches made by the wheel of Priyavrata's chariot (**priyavrata-ratha-caraṇa-parikhātaiḥ saptabhiḥ**) from which (**yatah**) seven islands of Bhū-maṇḍala (**etasyāḥ sapta-dvīpa**), each with distinctive construction appeared (**viśeṣa-vikalpah**), and were described by you (**tvayā sūcita**). O great devotee (**bhagavan**)! I desire to know (**vi-jijñāsāmi**) all about the oceans and islands (**sarvaṁ etad akhilam**), with their measurements and qualities (**mānatah lakṣaṇatah ca**).

॥ 5.16.3 ॥

**bhagavato guṇamaye sthūla-rūpa āveśitaṁ mano hy aguṇe 'pi
sūkṣmatama ātma-jyotiṣi pare brahmaṇi bhagavati
vāsudevākhye kṣamam āveśitum tad u haitad guro 'rhasy
anuvarṇayitum iti.**

O guru (**guroh**)! The mind (**manah**) fixed on the Lord's gross form (**bhagavato sthūla-rūpa āveśitaṁ**) made of matter (**guṇamaye**) can absorb itself (**āveśitum**) in the supreme Brahman (**pare brahmaṇi**), Bhagavān, Vāsudeva (**bhagavati vāsudeva ākhye**), light of the soul (**sūkṣmatama ātma-jyotiṣi**), who is beyond matter (**aguṇe api**). Therefore, you should explain the structure of the universe (**etad anuvarṇayitum arhasy**).

॥ 5.16.4 ॥

ṛṣir uvāca

na vai mahārāja bhagavato māyā-guṇa-vibhūteḥ kāṣṭhām manasā
vacasā vādhigantum alam vibudhāyusāpi puruṣas tasmāt
prādhānyenaiva bhū-golaka-viśeṣam nāma-rūpa-māna-lakṣaṇato
vyākhyāsyāmaḥ.

Śukadeva said: O King (**mahārāja**)! It is not possible (**na vai alam**) even for a person with the lifespan of a devatā (**puruṣah vibudhāyusāpi**) to understand (**adhigantum**) by words or mind (**manasā vacasā vā**) the end of the transformations of māyā's guṇas (**māyā-guṇa-vibhūteḥ kāṣṭhām**), belonging to the Lord (**bhagavato**). Therefore (**tasmāt**) by giving a general description (**prādhānyena eva**) I will explain (**vyākhyāsyāmaḥ**) the particulars of Bhū-loka (**bhū-golaka-viśeṣam**), giving characteristics of name, shape and dimension (**nāma-rūpa-māna-lakṣaṇataḥ**).

॥ 5.16.5 ॥

yo vāyam dvīpaḥ kuvalaya-kamala-kośābhyantara-kośo niyuta-
yojana-viśālaḥ samavartulo yathā puṣkara-patram.

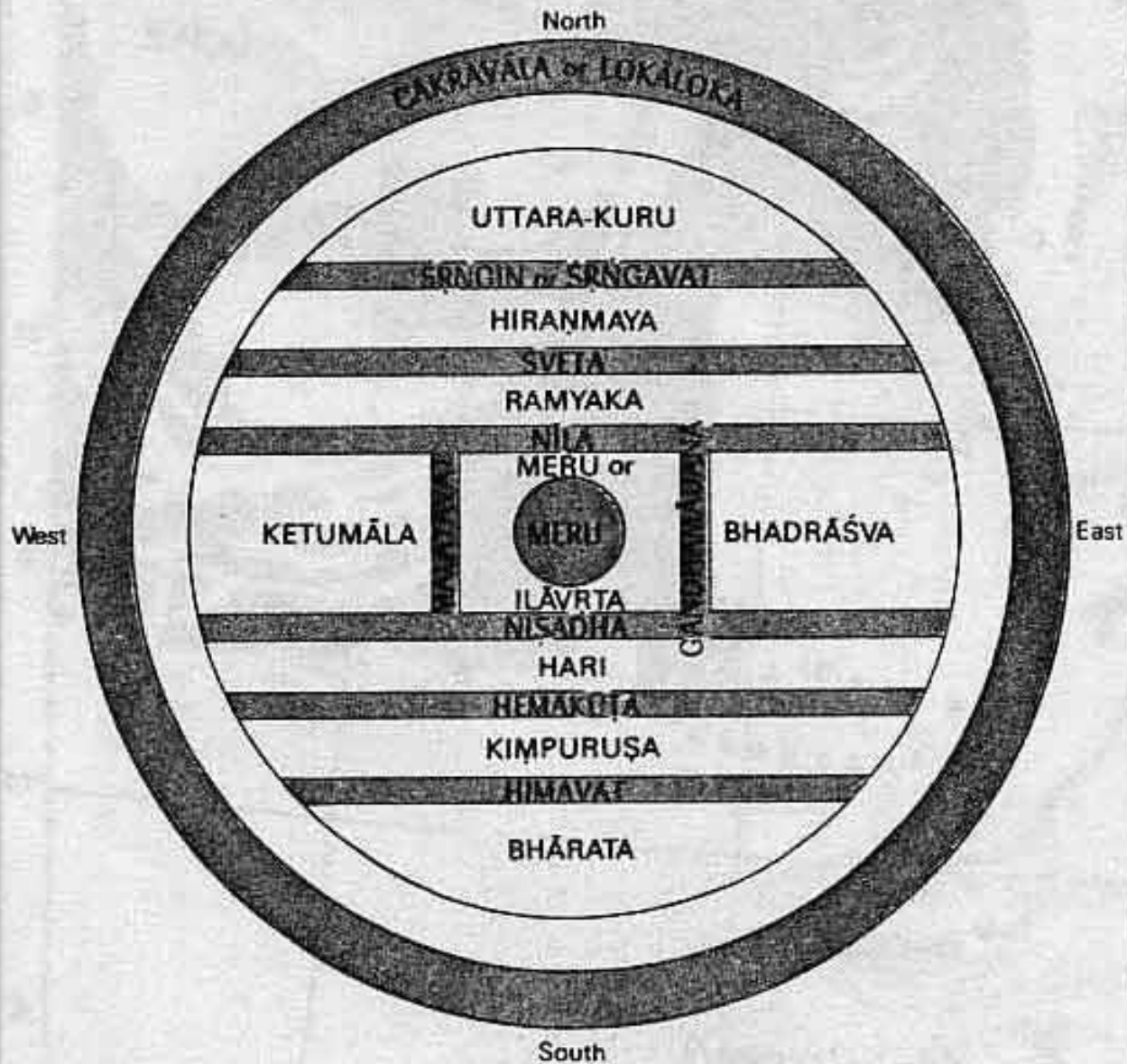
The central portion within the seven islands (**ayam dvīpaḥ kośah**) which are situated as circular coverings in the lotus (**kamala-kośa-abhyantara**) of Bhū-maṇḍala (**kuvalaya**), which is for certain this visible Jambūdvīpa (**yo vai**), is 100,000 yojanas (niyuta) wide (**niyuta-yojana-viśālaḥ**) and is circular like a lotus leaf (**samavartulo yathā puṣkara-patram**).

|| 5.16.6 ||

**yasmin nava varṣāṇi nava-yojana-sahasrāyāmāny aṣṭabhir
maryādā-giribhiḥ suvibhaktāni bhavanti.**

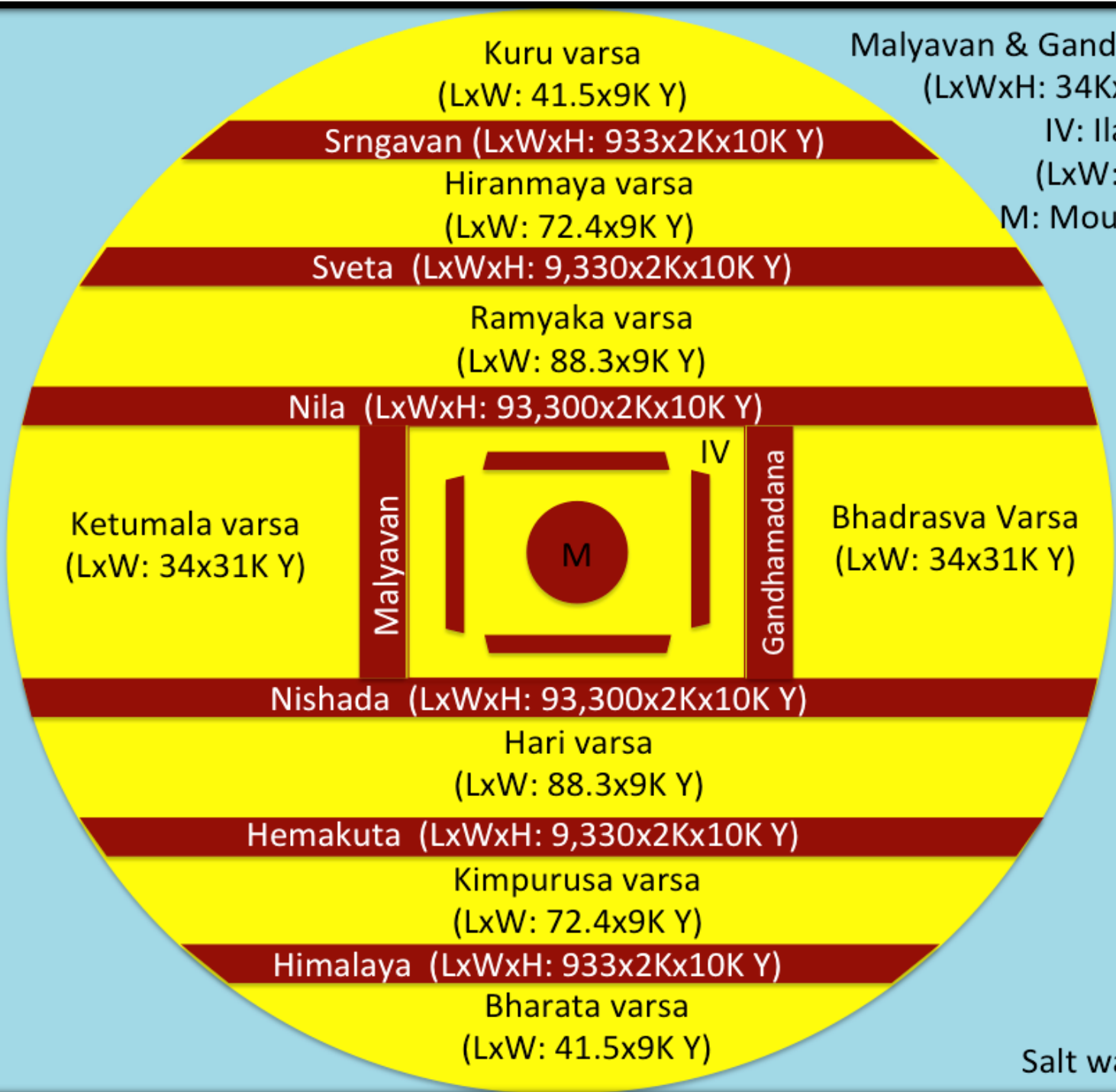
In Jambūdvīpa (**yasmin**) there are nine divisions of land (**nava varṣāṇi bhavanti**), each extending to a width of 9,000 yojanas (**nava-yojana-sahasra āyāmāny**), completely separated (**suvibhaktāni**) by eight mountain ranges (**aṣṭabhir maryādā-giribhiḥ**).

THE PURĀNIC CONCEPTION OF "JAMBU-DVĪPA" (THE WORLD)



LEGEND Continents Mountains* Ocean Rim of the World

*Mountains descend in elevation with distance from Meru



Malyavan & Gandhamadana
(LxWxH: 34Kx2Kx10K Y)

IV: Ilavrta varsa
(LxW: 34x34K Y)
M: Mount Sumeru
H: 0.1M Y

Salt water ocean

॥ 5.16.7 ॥

eṣām madhye ilāvṛtaṁ nāmābhyantara-varṣaṁ yasya nābhyām avasthitaḥ sarvataḥ sauvarṇaḥ kula-giri-rājo merur dvīpāyāma-samunnāhaḥ karṇikā-bhūtaḥ kuvalaya-kamalasya mūrdhani dvā-trimśat sahasra-yojana-vitatomūle ṣoḍaśa-sahasraṁ tāvat āntar-bhūmyām praviṣṭaḥ.

In the center of these (eṣām madhye) is Ilāvṛta (ilāvṛtaṁ nāma-abhyantara varṣam), in the center of which (yasya nābhyām) is Meru (meruh), the king of mountains (kula-giri-rājah), made of gold (sauvarṇaḥ), whose height is the length of Jambūdvīpa (dvīpa āyāma-samunnāhaḥ), and which acts as the pericarp (karṇikā-bhūtaḥ) of the lotus of Bhu-Mandala (kuvalaya-kamalasya). At its top (mūrdhani) it measures 32,000 yojanas (dvā-trimśat sahasra-yojana-vitataḥ) and at the base 16,000 yojanas (mūle ṣoḍaśa-sahasraṁ). It extends 16,000 yojanas within the earth (tāvat āntar-bhūmyām praviṣṭaḥ).

32,000 Y

Sumeru middle of
Ilavrita Varsa
Height: 0.1MY

84,000 Y

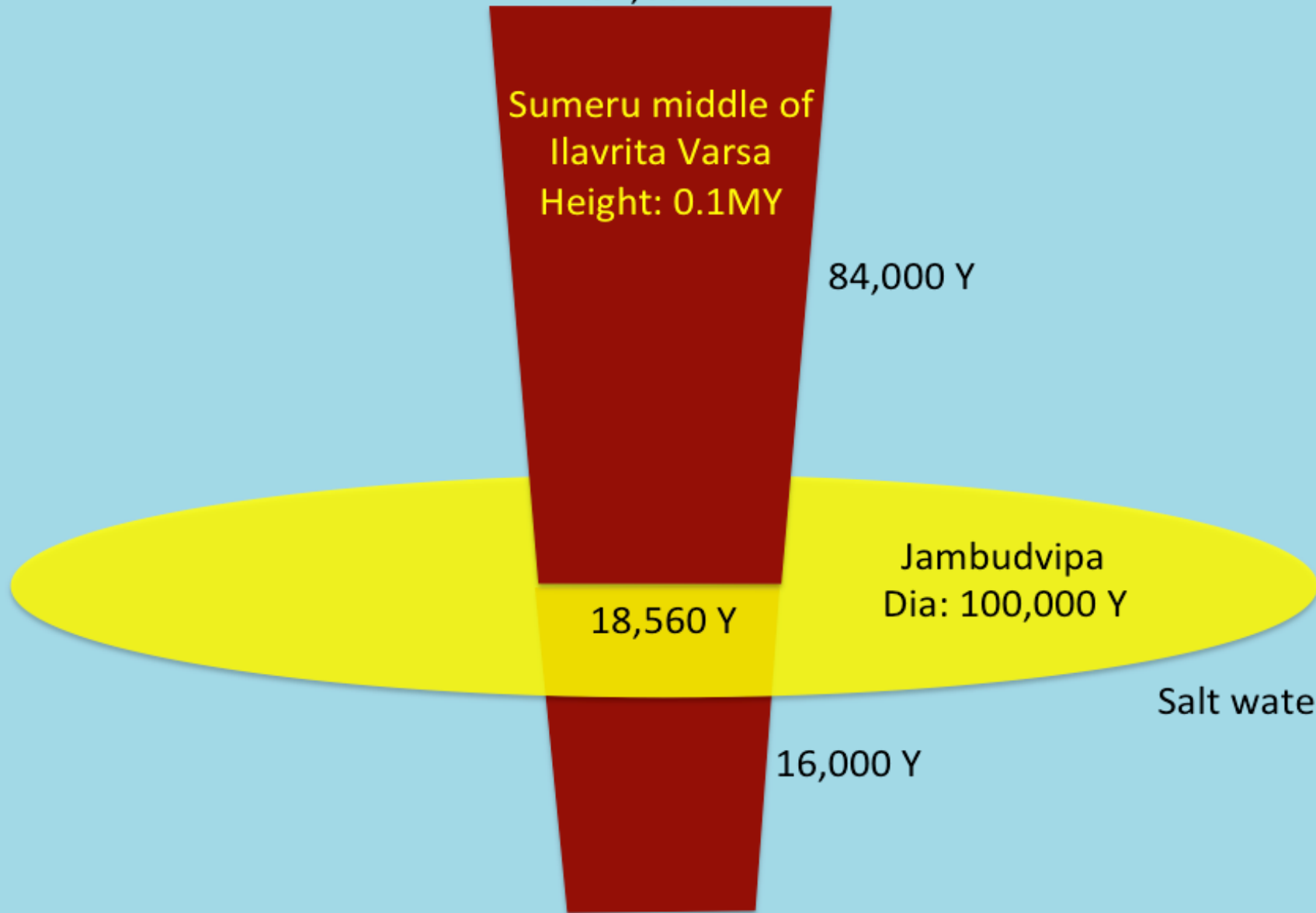
18,560 Y

Jambudvipa
Dia: 100,000 Y

Salt water ocean

16,000 Y

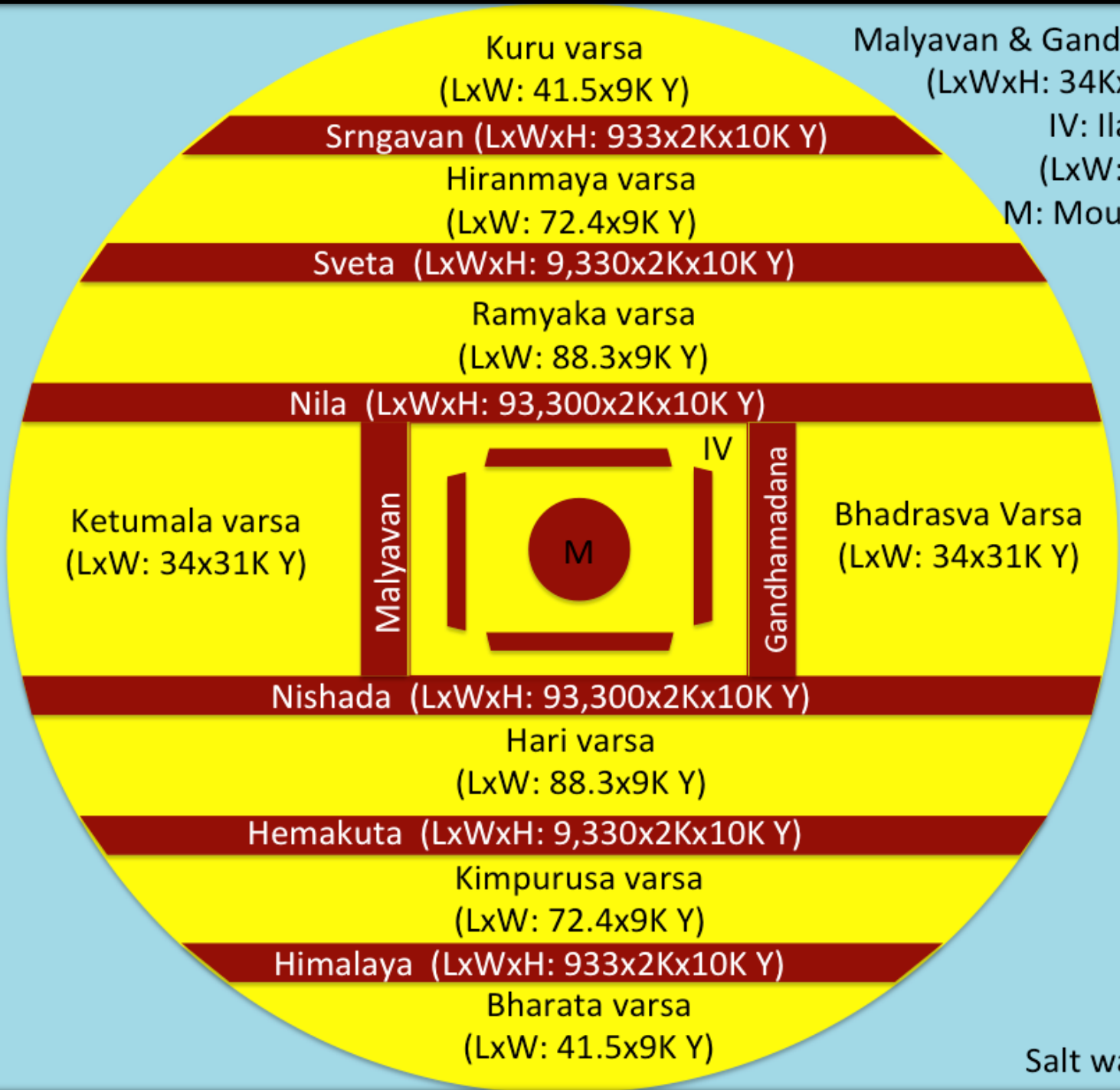
16,000 Y



|| 5.16.8 ||

uttarottareṇelāvṛtam nīlaḥ śvetah śṛṅgavān iti trayo ramyaka-hiraṇmaya-
kurūṇām varṣāṇām maryādā-girayaḥ prāg-āyatā ubhayataḥ
kṣārodāvadhayo dvi-sahasra-prthava ekaikaśaḥ pūrvasmāt pūrvasmād
uttara uttaro daśāṁśadhikāṁśena dairghya eva hrasanti.

Just north of Ilāvṛta-varṣa—and going further northward (**uttara uttareṇa ilāvṛtam**), one after another—are three mountains named Nīla, Śveta and Śṛṅgavān (**nīlaḥ śvetah śṛṅgavān iti trayah**). These mark the borders of the three varṣas named Ramyaka, Hiraṇmaya and Kuru and separate them from one another (**ramyaka-hiraṇmaya-kurūṇām varṣāṇām maryādā-girayaḥ**). The width of these mountains is 2,000 yojanas (**dvi-sahasra-prthavaḥ**). Lengthwise, they extend east and west to the ocean of salt water (**ubhayataḥ kṣāroda avadhayo**). The length of each mountain (**ekaikaśaḥ dairghya**) decreases (**hrasanti**) by a little more than 10% (**uttara uttaro daśa aṁśa adhikāṁśena**) compared to the previous mountain (**pūrvasmāt pūrvasmād**).



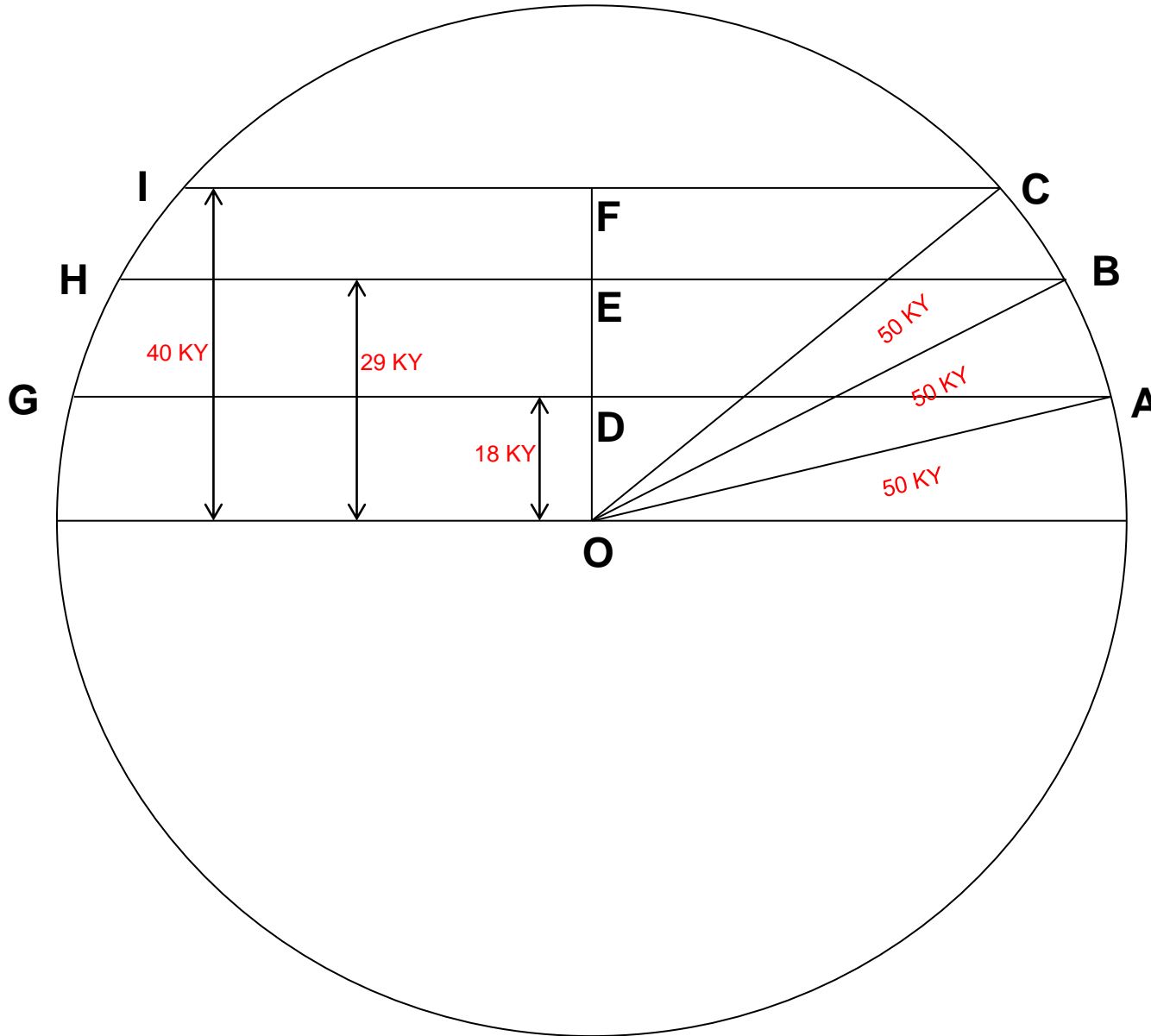
Malyavan & Gandhamadana
(LxWxH: 34Kx2Kx10K Y)

IV: Ilavrta varsha
(LxW: 34x34K Y)
M: Mount Sumeru
H: 0.1M Y

Bhadrasva Varsha
(LxW: 34x31K Y)

Salt water ocean

Calculation of the lengths of Nila, Sveta and Srngavan mountains



$$AD = \text{SQRT}(AO^2 - OD^2)$$

$$AG = 2AD = 93.30 \text{ KY}$$

Length of Nila Mountain =
93.30 KY

$$BE = \text{SQRT}(BO^2 - OE^2)$$

$$BH = 2BE = 81.46 \text{ KY}$$

Length of Sveta Mountain =
81.46 KY

$$CF = \text{SQRT}(CO^2 - OF^2)$$

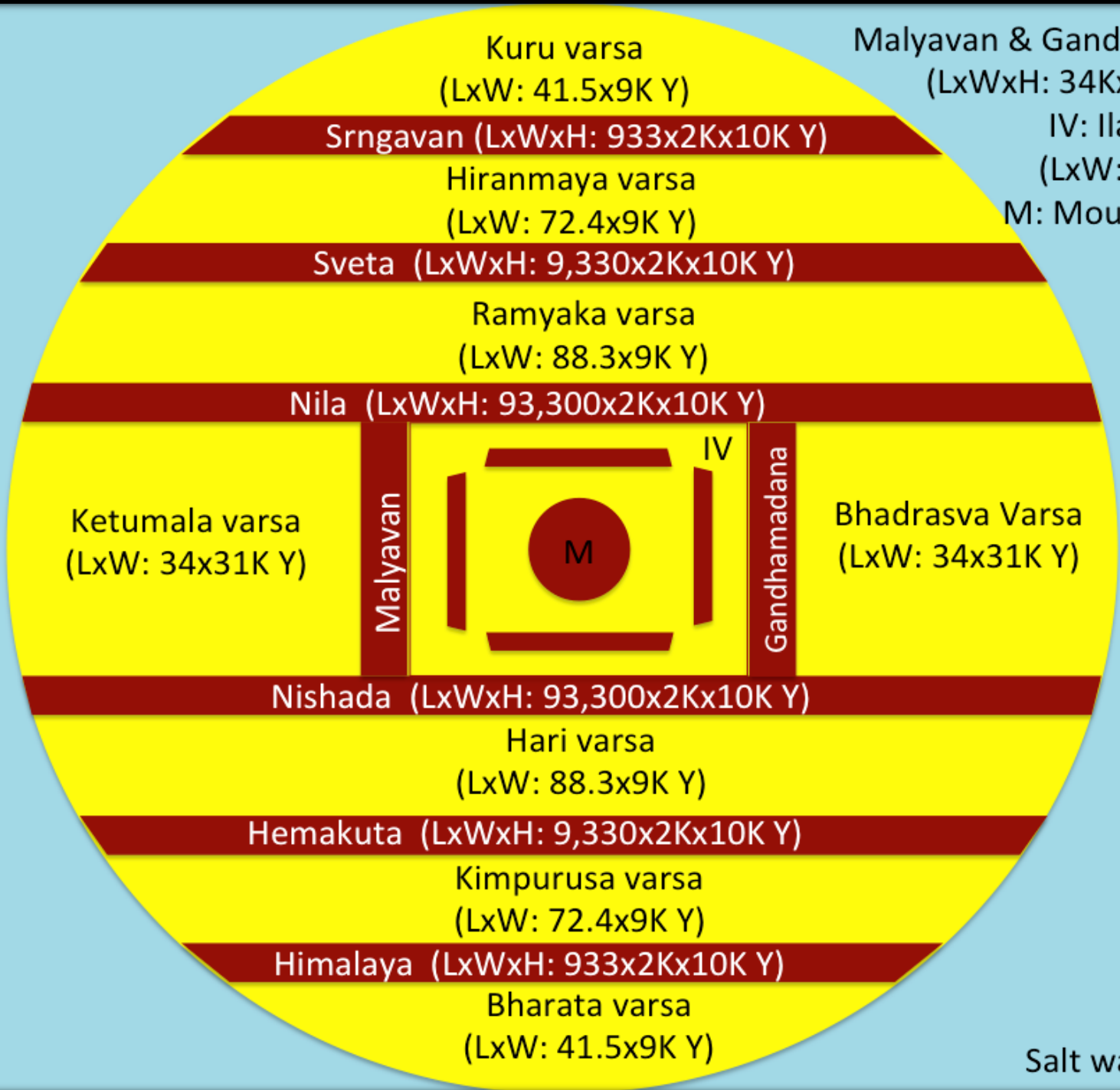
$$CI = 2CF = 60 \text{ KY}$$

Length of Srngavan
Mountain = 60 KY

|| 5.16.9 ||

evam dakṣiṇenelāvṛtam niṣadho hemakūṭo himālaya iti prāg-
āyatā yathā nīlādayo 'yuta-yojanotsedhā hari-varṣa-kimpuruṣa-
bhāratānām yathā-saṅkhyam.

Similarly, south of Ilāvṛta-varṣa (**evam dakṣiṇena ilāvṛtam**) and extending from east to west (**prāg-āyatā**) are three great mountains named Niṣadha, Hemakūṭa and Himālaya (**niṣadho hemakūṭo himālaya iti**). Each of them is 10,000 yojanas high (**ayuta-yojanā-utsedhā**), similar to Nīla and the rest (**yathā nīlā ādayah**). They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa (**hari-varṣa-kimpuruṣa-bhāratānām yathā-saṅkhyam**).



Salt water ocean

|| 5.16.10 ||

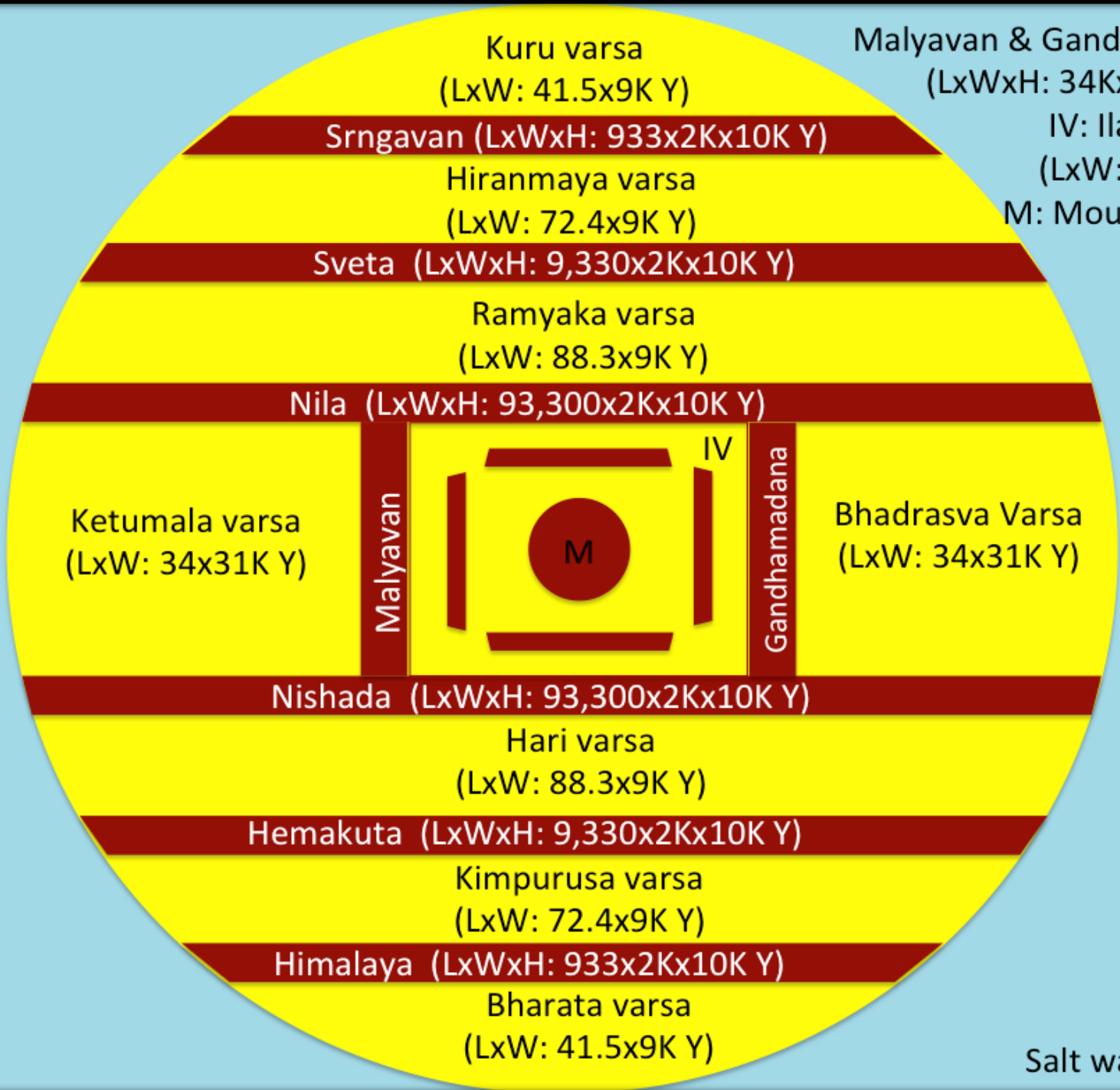
tathaivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv
ānīla-niṣadhāyatau dvi-sahasraṁ paprathatuḥ ketumāla-
bhadrāśvayoḥ sīmānaṁ vidadhāte.

In the same way (**tathā eva**), west and east of Ilāvṛta-varṣa (**apareṇa pūrveṇa**) are two great mountains named Mālyavān and Gandhamādana respectively (**mālyavad-gandhamādanāv**). These two mountains, which are 2,000 yojanas high (**dvi-sahasraṁ**), extend as far as Nīla Mountain in the north and Niṣadha in the south (**ānīla-niṣadhāyatau paprathatuḥ**). They produce the borders of the varṣas known as Ketumāla and Bhadrāśva (**ketumāla-bhadrāśvayoḥ sīmānaṁ vidadhāte**).

|| 5.16.11 ||

**mandaro merumandaraḥ supārśvaḥ kumuda ity ayuta-yojana-
vistāronnāhā meroś catur-diśam avaṣṭambha-giraya upakṛptāḥ.**

On the four sides of the great mountain known as Sumeru (**meroh catur-diśam**) are four mountains-Mandara, Merumandara, Supārśva and Kumuda (**mandaro merumandaraḥ supārśvaḥ kumuda**)—which are supporting mountains (**avaṣṭambha-girayah**). The length and height of these mountains are calculated to be 10,000 yojanas (**ayuta-yojana-vistāra unnāhā**).



Kuru varsha
(LxW: 41.5x9K Y)

Srngavan (LxWxH: 933x2Kx10K Y)

Hiranmaya varsha
(LxW: 72.4x9K Y)

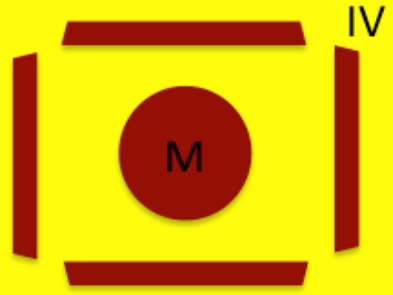
Sveta (LxWxH: 9,330x2Kx10K Y)

Ramyaka varsha
(LxW: 88.3x9K Y)

Nila (LxWxH: 93,300x2Kx10K Y)

Ketumala varsha
(LxW: 34x31K Y)

Malyavan



Gandhamadana

Bhadrasva Varsha
(LxW: 34x31K Y)

Nishada (LxWxH: 93,300x2Kx10K Y)

Hari varsha
(LxW: 88.3x9K Y)

Hemakuta (LxWxH: 9,330x2Kx10K Y)

Kimpurusa varsha
(LxW: 72.4x9K Y)

Himalaya (LxWxH: 933x2Kx10K Y)

Bharata varsha
(LxW: 41.5x9K Y)

Malyavan & Gandhamadana
(LxWxH: 34Kx2Kx10K Y)

IV: Ilavrta varsha
(LxW: 34x34K Y)
M: Mount Sumeru
H: 0.1M Y

Salt water ocean

|| 5.16.12 ||

caturṣv eteṣu cūta-jambū-kadamba-nyagrodhās catvāraḥ
pādapa-pravarāḥ parvata-ketava ivādhi-sahasra-yojanonnāhās
tāvad viṭapa-vitatayaḥ śata-yojana-pariṇāhāḥ.

Standing like flagstaffs (**parvata-ketava iva**) on the summits of these four mountains starting with Mandara (**caturṣu eteṣu**) are a mango tree, a rose apple (jambū) tree, a kadamba tree and a banyan tree (**cūta-jambū-kadamba-nyagrodhā**). Those trees (**catvāraḥ pādapa-pravarāḥ**) are calculated to have a width of 100 yojanas (**śata-yojana-pariṇāhāḥ**) and a height of 1,100 yojanas (**adhi-sahasra-yojana-unnāhāḥ**). Their branches also spread out for a length of 1,100 yojanas (**tāvad viṭapa-vitatayaḥ**).

|| 5.16.13-14 ||

hradās catvārah payo-madhv-ikṣurasa-mṛṣṭa-jalā yad-
upasparśina upadeva-gaṇā yogaiśvaryāṇi svābhāvikāni
bharatarṣabha dhārayanti; devodyānāni ca bhavanti catvāri
nandanam caitraratham vaibhrājakaṁ sarvatobhadram iti.

O Mahārāja Parīkṣit, best of the Bharata dynasty (**bharata rṣabha**)! On these four mountains are four huge lakes (**hradāh catvārah**), filled with milk, honey, sugarcane juice, and pure water respectively (**payo-madhv-ikṣurasa-mṛṣṭa-jalā**). The celestial beings such as the Siddhas, Cāraṇas and Gandharvas (**upadeva-gaṇā**) who use those waters (**yad-upasparśina**) naturally possess perfections of mystic yoga (**svābhāvikāni yogaiśvaryāṇi dhārayanti**). There are also four celestial gardens (**deva-udyānāni catvāri bhavanti**) named Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra (**nandanam caitraratham vaibhrājakaṁ sarvatobhadram iti**).

॥ 5.16.15 ॥

**yeṣv amara-parivṛḍhāḥ saha sura-lalanā-lalāma-yūtha-pataya
upadeva-gaṇair upagīyamāna-mahimānaḥ kila viharanti.**

Groups of best of the devatās (**amara-parivṛḍhāḥ yūtha-patayah**), along with their wives (**saha sura-lalanā-lalāma**), enjoy within those gardens (**yeṣu viharanti**), while their glories are sung (**upagīyamāna-mahimānaḥ**) by upadevatās (**upadeva-gaṇaih**).

|| 5.16.16 ||

mandarotsaṅga ekādaśa-śata-yojanottuṅga-devacūta-śiraso giri-
śikhara-sthūlāni phalāny amṛta-kalpāni patanti.

On the lower slopes of Mandara Mountain (**mandara utsaṅga**) is a mango tree named Devacūta (**devacūta**), 1,100 yojanas high (**ekādaśa-śata-yojana uttuṅga**). Mangoes as big as mountain peaks (**giri-śikhara-sthūlāni phalāny**) and as sweet as nectar (**amṛta-kalpāni**) fall from the top of this tree (**śirasah patanti**).

॥ 5.16.17 ॥

teṣāṃ viśīryamāṇānām ati-madhura-surabhi-sugandhi-
bahulāruṇa-rasodenāruṇodā nāma nadī mandara-giri-śikharān
nipatantī pūrveṇelāvṛtam upaplāvayati.

The river named Arunodā (**aruṇodā nāma nadī**), filled with reddish liquid (**bahula aruṇa-rasa-udenā**), fragrant and very sweet, mixed with other scents (**ati-madhura-surabhi-sugandhi**), arising from broken, ripe mangoes (**teṣāṃ viśīryamāṇānām**), falls from the peak of Mandara Mountain (**mandara-giri-śikharān nipatantī**) and flows into Ilāvṛta on the eastern side (**pūrveṇa ilāvṛtam upaplāvayati**).

॥ 5.16.18 ॥

**yad-upajoṣaṇād bhavānyā anucarīṇām puṇya-jana-vadhūnām
avayava-sparśa-sugandha-vāto daśa-yojanaṁ samantād
anuvāsayati.**

From drinking the water of the River Aruṇodā (**yad-upajoṣaṇād**), the bodies of maidservants of Śiva's wife (**bhavānyā anucarīṇām**), who are the wives of Yakṣas (**puṇya-jana-vadhūnām**), become fragrant, and the wind, fragrant from touching their bodies (**avayava-sparśa-sugandha-vātaḥ**), perfumes the entire atmosphere for ten yojanas around (**daśa-yojanaṁ samantād anuvāsayati**).

|| 5.16.19 ||

evam jambū-phalānām atyucca-nipāta-viśīrṇānām anasthi-
prāyāṇām ibha-kāya-nibhānām rasena jambū nāma nadī meru-
mandara-śikharād ayuta-yojanād avani-tale nipatantī
dakṣiṇenātmānam yāvad ilāvṛtam upasyandayati.

A river named Jambū-nadī (**jambū nāma nadī**), formed from the juice of the jambū fruit (**evam jambū-phalānām rasena**), which are as big as elephants (**ibha-kāya-nibhānām**) and have small seeds (**anasthi-prāyāṇām**), and which break into pieces because of falling from a great height (**atyucca-nipāta-viśīrṇānām**), falls a distance of 10,000 yojanas (**ayuta-yojanād avani-tale nipatantī**) from the summit of Merumandara Mountain (**meru-mandara-śikharād**), and then flows (**upasyandayati**) to the south (**dakṣiṇena**), increasing its size to cover the length of Ilāvṛta (**ātmānam yāvad ilāvṛtam**).

|| 5.16.20-21 ||

tāvad ubhayor api rodhasor yā mṛttikā tad-rasenānuvidhyamānā
vāyv-arka-samyoga-vipākena sadāmara-lokābharaṇam jāmbū-
nadam nāma suvarṇam bhavati; yad u ha vāva vibudhādayaḥ
saha yuvatibhir mukuṭa-kāṭaka-kāṭi-sūtrādy-ābharaṇa-rūpeṇa
khalu dhārayanti.

The mud on both banks of the River Jambū-nadī (**ubhayor api rodhasor yā mṛttikā**), being moistened by the flowing juice (**tad-rasena anuvidhyamānā**), by a reaction with the air and the sunshine (**vāyu-arka-samyoga-vipākena**), produces huge quantities of gold called jambū-nada (**jāmbū-nadam nāma suvarṇam bhavati**), which the devatās use for ornaments (**sadā amara-loka ābharaṇam**). All the devatās and their youthful wives (**yad u ha vāva vibudhādayaḥ saha yuvatibhir**) wear this gold (**khalu dhārayanti**) in the form of golden crowns, bangles and belts (**mukuṭa-kāṭaka-kāṭi-sūtrādy-ābharaṇa-rūpeṇa**).

॥ 5.16.22 ॥

yas tu mahā-kadambaḥ supārśva-nirūḍho yās tasya koṭarebhyo
viniḥsṛtāḥ pañcāyāma-pariṇāhāḥ pañca madhu-dhārāḥ supārśva-
śikharāt patantyo 'pareṇātmānam ilāvṛtam anumodayanti.

Five rivers of honey (**pañca madhu-dhārāḥ**), each about five
vyāmas wide (**pañcāyāma-pariṇāhāḥ**), which flow (**viniḥsṛtāḥ**)
from the hollows of the tree called Mahākadamba (**yas tu mahā-
kadambaḥ koṭarebhyah**) growing on Supārśva Mountain
(**supārśva-nirūḍhah**) fall from the top of Supārśva Mountain
(**supārśva-śikharāt patantyah**) in the western direction (**apareṇā**)
and gives pleasure to itself and the whole of Ilāvṛta-varṣa
(**ātmānam ilāvṛtam anumodayanti**).

|| 5.16.23 ||

**yā hy upayuñjānānām mukha-nirvāsito vāyuh samantāc chata-
yojanam anuvāsayati.**

The air carrying the scent from the mouths of those who drink that honey (**yā hy upayuñjānānām mukha-nirvāsito vāyuh**) perfumes the land for a hundred yojanas around (**samantāt śata-yojanam anuvāsayati**).

|| 5.16.24 ||

evam kumuda-nirūḍho yaḥ śatavalśo nāma vaṭas tasya
skandhebhyo nīcīnāḥ payo-dadhi-madhu-ghṛta-guḍānnādy-
ambara-śayyāsanābharaṇādayaḥ sarva eva kāma-dughā nadāḥ
kumudāgrāt patantas tam uttareṇelāvṛtam upayojayanti.

Similarly (**evam**), on Kumuda Mountain (**kumuda-nirūḍho**) there is a great banyan tree, which is called Śatavalśa (**śatavalśo nāma vaṭah**). Flowing down from its branches (**tasya skandhebhyo nīcīnāḥ**) are many rivers fulfilling all desires (**sarva kāma-dughā nadāḥ**) such as milk, yogurt, honey, ghee (**payo-dadhi-madhu-ghṛta**), molasses, food, clothing, bedding, seats and ornaments (**guḍa-annādy-ambara-śayyā-āsana-ābharaṇa ādayaḥ**). These rivers, flowing down from the top of the mountain (**kumudāgrāt patantah**) to the northern side of Ilāvṛta-varṣa (**uttareṇa ilāvṛtam**), give happiness to Ilāvṛta (**tam upayojayanti**).

|| 5.16.25 ||

yān upajuṣāṇānām na kadācid api prajānām valī-palita-klama-
sveda-daurgandhya-jarāmaya-mṛtyu-śītoṣṇa-
vaivarnyopasargādayas tāpa-viśeṣā bhavanti yāvaj jīvaṁ
sukhaṁ niratiśayam eva.

The residents of the material world who enjoy the products of these flowing rivers (**yān upajuṣāṇānām prajānām**) have no suffering (**na kadācid api tāpa-viśeṣā bhavanti**) such as wrinkles, grey hair, fatigue (**valī-palita-klama**), foul smelling perspiration (**sveda-daurgandhya**), old age, disease, untimely death (**jara-āmaya-mṛtyu**), cold, heat, loss of luster (**śīta-uṣṇa-vaivarnya**), or troubles (**upasarga ādayah**). They all live their whole life with unlimited happiness (**yāvaj jīvaṁ sukhaṁ niratiśayam eva**).

॥ 5.16.26 ॥

kuraṅga-kurara-kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-
rucaka-ṇiṣadha-ṣinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-
ṛṣabha-nāga-kālañjara-nāradādayo vimśati-girayo meroḥ
karṇikāyā iva kesara-bhūtā mūla-deśe parita upakṣptāḥ.

There are twenty other mountains (**vimśati-girayah**) beautifully arranged around the foot of Mount Meru (**meroḥ mūla-deśe parita upakṣptāḥ**) like the filaments around the whorl of a lotus flower (**karṇikāyā iva kesara-bhūtā**). Their names are Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Sinīvāsa, Kapila, Śaṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada (**kuraṅga-kurara-kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-ṇiṣadha-ṣinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁsa-ṛṣabha-nāga-kālañjara-nāradādayah**).

|| 5.16.27 ||

jāṭhara-devakūṭau meruṃ pūrvenāṣṭādaśa-yojana-sahasram udagāyatau dvi-sahasram pṛthu-tuṅgau bhavataḥ; evam apareṇa pavana-pāriyātrau dakṣiṇena kailāsa-karavīrau prāg-āyatāv evam uttaratas triśṛṅga-makarāv aṣṭabhir etaiḥ parisṛto 'gnir iva paritaś cakāsti kāñcana-giriḥ.

On the eastern side of Sumeru Mountain (**jāṭhara-devakūṭau meruṃ pūrveṇa**) are two mountains named Jāṭhara and Devakūṭa (**jāṭhara-devakūṭau**), which extend to the north and south for 18,000 yojanas (**aṣṭādaśa-yojana-sahasram udagāyatau**). Similarly, on the western side of Sumeru (**evam apareṇa**) are two mountains named Pavana and Pāriyātra (**pavana-pāriyātrau**), which also extend north and south for the same distance (**implied**). On the southern side of Sumeru are two mountains named Kailāsa and Karavīra (**dakṣiṇena kailāsa-karavīrau**), which extend east and west for 18,000 yojanas (**prāg-āyatāu**), and on the northern side of Sumeru (**evam uttarataḥ**), extending for the same distance east and west, are two mountains named Triśṛṅga and Makara (**triśṛṅga-makarāu**). The width and height of all these mountains is 2,000 yojanas (**dvi-sahasram pṛthu-tuṅgau bhavataḥ**). Sumeru, a mountain of solid gold (**kāñcana-giriḥ**), surrounded by these eight mountains (**aṣṭabhir etaiḥ parisṛto**), shines like fire (**agnih iva paritah cakāsti**).

॥ 5.16.28 ॥

meror mūrdhani bhagavata ātma-yoner madhyata upakṣptām
purīm ayuta-yojana-sāhasrīm sama-caturasrām śātakaumbhīm
vadanti.

In the middle of the summit of Meru (**meroh mūrdhani madhyata upakṣptām**) is the township of Lord Brahmā (**bhagavata ātma-yoneh purīm**). Each of its four sides is calculated to extend for many thousands of yojanas (**ayuta-yojana-sāhasrīm sama-caturasrām**). It is made entirely of gold, and therefore learned scholars and sages call it Śātakaumbhī (**śātakaumbhīm vadanti**).

॥ 5.16.29 ॥

**tām anuparito loka-pālānām aṣṭānām yathā-diśam yathā-rūpaṁ
turiya-mānena puro 'ṣṭāv upakṣptāḥ.**

Surrounding Brahmaṁpurī in all directions (**tām anuparito**) are the residences of the eight principal governors of the directions (**loka-pālānām aṣṭānām purah**), beginning with King Indra (**implied**). These abodes are similar to Brahmaṁpurī (**yathā-diśam yathā-rūpaṁ**) but are one fourth the size (**turiya-mānena upakṣptāḥ**).