

Then follows the story of the Rāja Māndhātri who married the earth in the shape of a woman, who, after years of happiness refused to die with him. »Then Māndhātri was enraged and drew his sword to kill the earth, and she fled towards Himāchala and the rāja followed her, and she reached Māna-sarovara. Then on the banks of this lake the rāja cut off her head, but the earth could not perish and vanishing in the waters went down to Pātāla, where she worshipped the gods who were seated on Kāilāsa.»

To the rāja's question: »which is the road to the holy lake?» Dattātreyā gave the principal stations and the duties of the pilgrim, amongst which, after his descending to Māna-sarovara, was the following: »let him bath there and give water to the manes of his ancestors and worship Mahādeva in the name of the rāja-hansa. Then let him make the parikrama (circum-ambulation) of the holy lake Māna and look on Kāilāsa and bathe in all the rivers around.»

The rāja's next question concerns the return journey, and then follows, under the heading: *Māna-sarovara*: »On the south of the Māna lake is the mountain Çambhu, from which issues the river Shesti(?), which flows to the north into Māna, near which are mines of silver and lead: near this the sands are red and the waters white. To the north is the Nāla mountain, whence issues the river Kapila, which flows into Māna-sarovara, while to the south is a cave and a gold mine. From the Nāla mountain, a river called Pushpabhadra, flows to the east into Māna-sarovara and also the Devabhadra. Here, Rāmachandra propitiated Mahādeva, and from this went to Svarga, leaving his horses and elephants, which still remain there. Near this flows the Chandrabhāgā from the head of Çiva on Kāilāsa. From the mountain Gāurī flows the Sārda into the Māna lake. From Kāilāsa flows the Mandākinī or Bhadrā to the south into the lake. West of this river are five lakes, Kāli-hrad, Kan-hrad, Padma-hrad, Kāli-hrad and Hari-hrad. To the left of Kāilāsa is the Kalāpa peak, where are many caves and mines of gold and silver; from it flows the river Çonanda, of which the water is the colour of gold; this flows into the Māna lake. Near Kalāpa is mount Meru; this mountain is blue and from it falls the Sarasvatī, and Suvarṇa-dhārā, which also flow into Māna-sarovara. Beyond these is the Mahendra mountain, from which flows the river Mahendrī into Māna-sarovara; from it also flows the river Baruṇī with yellow waters into the lake and the Swati.»¹

¹ To this Atkinson adds some explanations in notes. The mountain Çambhu is Gur-la. The Nāla mountain north of the lake he regards as a peak of the Kailās range, from which two streams flow into the lake near Sarniah-Uniah. The Mandākinī or Bhadrā said to flow from the Kāilāsa to the south into the lake, Atkinson suggests to be the Som-chu (Samo-tsangpo) of the Pundits, coming from the Kailas range and going to the lake, which obviously is a mistake, as the Som-chu flows to the west and not to the south and as it does not rise from the Kailas. The Mandākinī may be the Gyuma-chu or any other river coming from the north, from the mountains just east of the Kailas. This enumeration only talks of rivers falling into the lake. But in the above quoted passage it is said that from the Māna-sarovara flow the Sarayu and the Çatadru. The Sardjou or Gagra on Tieffenthaler's map flows out of Rakas-tal, but his Satludj, or Çatadru, flows out of Manasarovar.