

SRIMAD BHAGAVATAM

CHAPTER 1, VOLUME 4

THE DESCRIPTION OF THE LINEAGE OF THE DAUGHTERS OF MANU

PREFACE

This Volume 4 which contains 31 chapters is the subject matter of “Visarga” through the pastimes of the Supreme Being. The “Visarga” is the description of the progenies through Lord Brahma and others from Him in the matter of creation.

In Chapter 1 the lineage of the daughters of Swayambhu Manu has been described individually. While describing them, the manifestation of Shri Maha Vishnu and his pastimes as the Yajna Deva have also been included.

The discourse between Maitreya Maharshi and Vidura started in the beginning of the Volume 3 continues here as well.

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Stanza 1

*maitreya uvāca
manos tu śatarūpāyām
tisraḥ kanyās ca jajñire
ākūtir devahūtiś ca*

prasūtir iti viśrutāḥ

(maitreya uvāca) Maitreya Maharshi said to Vidura :

**(tisraḥ kanyāḥ) Three daughters (viśrutāḥ) famously known (iti)
as (ākūtiḥ) ākūti, (devahūtiḥ) devahūti and (prasūtiḥ ca)
prasūti (jajñire) were born (manoḥ tu) to Swayambhu Manu
(śatarūpāyām) through his wife śatarūpa.**

Stanza 2

*ākūtim rucaye prādād
api bhrātrmatīm nrpaḥ
putrikā-dharmam āśritya
śatarūpānumoditaḥ*

**(śatarūpānumoditaḥ) With the consent of his wife śatarūpa,
(nrpaḥ) King Swayambhu Manu (prādād) gave in marriage
(ākūtim) his daughter ākūti (rucaye) to Prajapati Ruci (āśritya)
by invoking (putrikā-dharmam) the practice of putrikā-dharma,
(bhrātrmatīm api) in spite of śatarūpa having her own brothers.**

Note: The practice of putrikā-dharma is a system in which the father and mother give in marriage their daughter with the condition that the son born out that wedlock should be handed over to the parents of the daughter as their own son. This is normally practiced when such parents do not have their own son. But in this case though Swayambhu Manu had sons, he opted for this putrikā-dharma with the intention of having more sons.

Stanza 3

*prajāpatiḥ sa bhagavān
rucis tasyām ajījanat
mithunaṁ brahma-varcasvī
parameṇa samādhinā*

(*prajāpatiḥ*) Prajapati (*saḥ ruciḥ*) Ruci, (*brahma-varcasvī*) who was highly spiritual (*bhagavān*) and who had attained the supreme knowledge of self realization, (*ajījanat*) begot (*tasyām*) in her (*mithunām*) one son and one daughter (*parameṇa*) by adhering to the highest order (*samādhinā*) of worship towards the Supreme Being.

Stanza 4

*yas tayoh puruṣaḥ sākṣād
viṣṇur yajña-svarūpa-dhrk
yā strī sā dakṣiṇā bhūter
amśa-bhūtānapāyinī*

(*tayoh*) Among them, (*puruṣaḥ yaḥ*) the boy child (*sāksāt viṣṇuḥ*) was none other than Maha Vishnu Himself (*yajña-svarūpa-dhrk*) assuming the form of “Yajna”. (*yā*) The child (*strī*) who was born as a girl, (*sā*) was (*anapāyinī*) the inseparable (*amśa-bhūtā*) form (*bhūteḥ*) of Mahalakshmi (*dakṣiṇā*) manifested as “Dakshina”.

Stanza 5

*āninye sva-grhaṁ putryāḥ
putraṁ vitata-rociṣam
svāyambhuvo mudā yukto
rucir jagrāha dakṣiṇām*

(*svāyambhuvaḥ*) Swayambhu Manu (*āninye*) brought (*mudā yuktaḥ*) very happily (*vitata-rociṣam*) the brightness radiating (*putryāḥ putraṁ*) grandson (Yajna) (*sva-grhaṁ*) to his home. (*ruciḥ*) Prajapati Ruci (*jagrāha*) retained as his daughter (*dakṣiṇām*) only Dakshina.

Stanza 6

*tām kāmāyānām bhagavān
uvāha yajuṣām patih
tuṣṭāyām toṣam āpanno
'janayad dvādaśātmajān*

(patih) The Lord (yajuṣām) of the Yajnas, (bhagavān) Yajna Deva, (uvāha) married (tām) Dakshina, (kāmāyānām) who loved Him.

(tuṣṭāyām) In His happy wife (toṣam āpannaḥ) He was pleased to (ajanayat) beget (dvādaśa) twelve (ātmajān) sons.

Note: Though Yajna Deva and Dakshina were technically brother and sister, as they were the manifestations of Lakshminarayana, they are husband and wife even while taking their respective manifestations on the earth. Therefore, one must understand that they getting married among themselves is not against the principle of righteousness. This fact must be borne in mind while looking at their marriage.

Going further, through the following stanza the names of all the twelve sons of theirs are being described.

Stanza 7

*toṣaḥ pratoṣaḥ santoṣo
bhadraḥ śāntir iḍaspatih
idhmaḥ kavir vibhuḥ svahnaḥ
sudevo rocano dvi-ṣaṭ*

toṣaḥ, pratoṣaḥ, santoṣaḥ, bhadraḥ, śāntiḥ, iḍaspatih, idhmaḥ, kavir, vibhuḥ, svahnaḥ, sudevḥ, and rocanḥ (dvi-ṣaṭ) in this manner the pair of six.

Stanza 8

*tuṣītā nāma te devā
āsan svāyambhuvāntare
marīci-miśrā ṛṣayo
yajñah sura-gaṇeśvaraḥ*

(svāyambhuvāntare) During the period of Swayambhu Manu (te) they were (āsan) known (devā) as the demigods (tuṣītāḥ nāma) in the name of tuṣītāḥ. (ṛṣayah) The seven great saints (marīci-miśrāḥ) were Marichi etc. (yajñah) Yajna Deva, who was the manifestation of Vishnu, (sura-gaṇeśvaraḥ) was the Lord Indra.

Stanza 9

*priyavratottānapādau
manu-putrau mahaujasau
tat-putra-pautra-naptṛṅṅām
anuvṛttam tad-antaram*

(mahaujasau) The most powerful (priyavratottānapādau) Priyamvada and Uttanapada (manu-putrau) were the sons of Swayambhu Manu and were the controllers of the earth. (tad-antaram) This Manvantara (of Swayambhu Manu) (anuvṛttam) progressed continuously (tat-putra-pautra-naptṛṅṅām) because of the dynastic growth of their children, their grandchildren and their great grand children.

Note: There shall be a specific Manu, demigods, the progenies of the Manu, Lord Indra, the group of Rishis, and the manifestation of the potency of Maha Vishnu in each Manvantara. The explanation in the above stanza about this group of six is specific to the Swayambhu Manvantara. Thus the group of six in that Manvantara are: Swayambhu Manu, the demigods, Priyamvada and Uttanapada etc. as

the progenies of Manu, the Rishis consisting of Marichi etc., Yajna Deva, and who was also Indra and the potency of Maha Vishnu.

Stanza 10

*devahūtim adāt tāta
kardamāyātmajām manuḥ
tat-sambandhi śruta-prāyam
bhavatā gadato mama*

(*tāta*) **Hey my son Vidura!** (*manuḥ*) **Swayambhu Manu** (*adāt*) **gave in marriage** (*kardamāt*) **to Kardama** (*ātmajām*) **his daughter** (*devahūtim*) **Devahuti.** (*mama gadataḥ*) **I had already described**
(*tat-sambandhi*) **about them in detail earlier** (*bhavatā*) **which you**
(*śruta-prāyam*) **had listened fully** (*refer to Chapter 22 Volume 3*).

Stanza 11

*dakṣāya brahma-putrāya
prasūtim bhagavān manuḥ
prāyacchad yat-kṛtaḥ sargas
tri-lokyām vitato mahān*

(*bhagavān*) **That great powerful** (*manuḥ*) **Swayambhu Manu**
(*prāyacchat*) **gave in marriage** (*prasūtim*) **his daughter Prasuti**
(*brahma-putrāya*) **to Lord Brahma's son** (*dakṣāya*) **namely Daksha Prajapati.** (*sargaḥ*) **The progenies created** (*yat-kṛtaḥ*) **through that marriage** (*mahān*) **increased in great numbers**
(*vitataḥ*) **and spread out** (*tri-lokyām*) **in all the three worlds.**

Stanza 12

yāḥ kardama-sutāḥ proktā

*nava brahmarṣi-patnayaḥ
tāsāṃ prasūti-prasavaṃ
procyamānaṃ nibodha me*

(kardama-sutāḥ) Kardama's daughters (nava) were nine in number, (yāḥ) who are (proktāḥ) known (brahmarṣi-patnayaḥ) as the wives of the Brahma Rishis. (nibodha) Please listen and understand (tāsāṃ) about their (prasūti-prasavaṃ) sons, grandsons and subsequent descendants (me) from me (procyamānaṃ) about which I am going to describe in detail.

Stanza 13

*patnī marīces tu kalā
suṣuve kardamātmajā
kaśyapaṃ pūrṇimānaṃ ca
yayor āpūritaṃ jagat*

(kalā tu) Kala, (kardamātmajā) the daughter of Kardama (patnī) and the wife (marīceḥ) of Marichi, gave birth (kaśyapaṃ) to Kasyapa (Kasyapa Maharshi) (pūrṇimānaṃ ca) and a girl child known Purnima. (yayoḥ) Their descendants (āpūritaṃ) spread out everywhere (jagat) in this world.

Stanza 14

*pūrṇimāsūta virajaṃ
viśvagaṃ ca parantapa
devakulyāṃ hareḥ pāda-
śaucād yābhūt sarid divaḥ*

(parantapa) Hey the destroyer of enemies (Vidura)! (pūrṇimā) Purnima (asūta) gave birth to (virajaṃ) Viraja, (viśvagaṃ) Viswaga, (devakulyāṃ) and Devakulya. (yā) It is this Devakulya (abhūt) who became (divaḥ sarit) the divine waters of the Ganges

(pāda-śaucāt) because she washed the feet (hareḥ) of Maha Vishnu.

Stanza 15

*atreḥ patny anasūyā trīṅ
jajñe suyaśasaḥ sutān
dattaṁ durvāsasaṁ somam
ātmeśa-brahma-sambhavān*

(anasūyā) Anusuya Devi, (patnī) the wife (atreḥ) of Atri Maharshi, (jajñe) gave birth to (trīṅ sutān) three sons, (suyaśasaḥ) very famous (ātmeśa-brahma-sambhavān) and the potencies of Vishnu, Siva and Brahma, (dattaṁ durvāsasaṁ somam) known as Dattatraya, Durvasa and Soma (the moon).

Stanza 16

*vidura uvāca
atrer gr̥he sura-śreṣṭhāḥ
sthity-utpatty-anta-hetavaḥ
kiñcic cikīrṣavo jātā
etat ākhyāhi me guro*

(vidura uvāca) Vidura said to Maitreya Maharshi:

(guro) Hey the great teacher ! (cikīrṣavaḥ) In order to achieve (kiñcit) what purpose (sura-śreṣṭhāḥ) those great divine personalities, (sthity-utpatty-anta-hetavaḥ) responsible for the protection, creation and annihilation, (jātāḥ) took birth (gr̥he) in the home (atreḥ) of Atri Maharshi? (ākhyāhi) Please explain (etat me) to me about it.

Stanza 17

*maitreya uvāca
brahmaṇā noditaḥ sṛṣṭāv
atrir brahma-vidāṁ varaḥ
saha patnyā yayāv ṛkṣam
kulādrim tapasi sthitaḥ*

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(atriḥ) Atri Maharshi, (varaḥ) the greatest knowledgeable person (brahma-vidāṁ) about the Supreme Brahman, (noditaḥ) with the encouragement (brahmaṇā) of Lord Brahma (sṛṣṭav) for executing the creation work, (yayav) traveled (kulādrim) to the great mountain (ṛkṣam) known as the ṛkṣam (sthitaḥ) with total discipline (patnyā saha) together with his wife (tapasi) for the purpose of undertaking intense penance.

Stanza 18

*tasmin prasūna-stabaka-
palāsāsoka-kānane
vārbhiḥ sravadbhir udghuṣṭe
nirvindhyaṅyāḥ samantataḥ*

Stanza 19

*prāṅyāmena saṁyamyā
mano varṣa-śataṁ munīḥ
atiṣṭhad eka-pādena
nirdvandvo 'nila-bhojanaḥ*

**(tasmin) In that mountain of ṛkṣam ,
(prasūna-stabaka-palāsāsoka-kānane) within the thick forest in which
there were plenty of Ashoka and Palāśa trees with full of
flowers on their branches,**

*(samantataḥ) where there were continuous (udghuṣṭe) sound of
(sravadbhiḥ) the forceful and roaring flow (vārbhiḥ) of the waters
(nirvindhyāyāḥ) of the river Nirvindhya,
(muniḥ) Atri Maharshi (atiṣṭhad) remained in penance
(anila-bhojanaḥ) inhaling only air as his food,
(saṁyamya) and containing (manaḥ) his mind (prāṇāyāmena)
through Pranayama (breathing exercises)
(varṣa-śataṁ) for more than one year
(eka-pādena) standing on one leg alone (nirdvandvaḥ) without
having any dual thinking.*

Stanza 20

*śaraṇaṁ taṁ prapadye 'haṁ
ya eva jagad-īśvaraḥ
prajāṁ ātma-samāṁ mahyaṁ
prayacchatv iti cintayan*

*(cintayan) He observed his continuous penance with a single
thought in his mind (iti) in this manner:
“ (ahaṁ) I am (śaraṇaṁ prapadye) taking shelter (taṁ) unto You.
(jagad-īśvaraḥ) The Controller of the universe (yaḥ eva) that You
are, (prayacchatu) be kind enough to give (mahyaṁ) me
(prajāṁ) a son (ātma-samāṁ) equalling You in all respects.”*

Stanza 21

*tapyamānaṁ tri-bhuvanaṁ
prāṇāyāmaidhasāgninā
nirgatena muner mūrdhnaḥ
samīkṣya prabhavas trayāḥ*

Stanza 22

apsaro-muni-gandharva-

*siddha-vidyādharaṛagaiḥ
vitāyamāna-yaśasas
tad-āśrama-padaṁ yayuḥ*

(tri-bhuvanam) All the three worlds (tapyamānam) were burning in heat (agninā) from the fire (nirgatena) originated (mūrdhnaḥ) from the centre of the head (muneḥ) of Atri Maharshi (prāṇāyāmaidhasā) because of the fuel of Pranayama in which he was engaged. (samīkṣya) Upon seeing this, (trayah prabhavaḥ) all the three powerful Gods (Brahma, Vishnu and Shiva) (apsaro-muni-gandharva-siddha-vidyādharaṛagaiḥ) accompanied by the Apsaras, Rishis, Gandharvas, Siddhas, Vidyadharas, Nagas etc. (vitāyamāna-yaśasaḥ) who continuously showered their praises on them, (yayuḥ) went (tad-āśrama-padaṁ) towards the hermitage area of Atri Maharshi.

Stanza 23

*tat-prādurbhāva-saṁyoga-
vidyotita-manā muniḥ
uttiṣṭhann eka-pādena
dadarśa vibudharṣabhān*

(muniḥ) Atri Maharshi (tat-prādurbhāva-saṁyoga-vidyotita-manāḥ) became very happy with his fortune to get the presence of all of them together (dadarśa) and he saw (vibudharṣabhān) all those demigods (uttiṣṭhan) while continuing to stand still (eka-pādena) on his one leg.

Stanza 24

*praṇamya daṇḍavad bhūmāv
upataste 'rhaṇāñjaliḥ
vṛṣa-haṁsa-suparṇa-sthān
svaiḥ svaiś cihnaiś ca cihnītān*

(upatasthe) Atri Maharshi offered as his obeisances (arhaṇāñjaliḥ) to those three deities with hand full of flowers and other offering materials (vṛṣa-haṁsa-suparṇa-sthān) Who were on the bull, the swan and the Garuda respectively, (cihnītān ca) and Who were attired (svaiḥ svaiś cihnaiḥ) with their respective divine weapons, (praṇamya) by prostrating before them (daṇḍavat) just like a fallen stick (bhūmāu) on the floor.

Stanza 25

*krpāvalokena hasad-
vadanenopalambhitān
tad-rociṣā pratihate
nimīlya munir akṣiṇī*

Stanza 26

*cetas tat-pravaṇam yuñjann
astāvīt saṁhatāñjaliḥ
ślakṣṇayā sūktayā vācā
sarva-loka-garīyasaḥ*

(muniḥ) Atri Maharshi (nimīlya) had to close (akṣiṇī) his eyes (pratihate) which could not bear (tad-rociṣā) the brightness of those three deities (sarva-loka-garīyasaḥ) Who are the supreme teachers for all the worlds, (krpāvalokena) Who were looking very merciful, (hasad-vadanena) having beautiful smile, (upalambhitān) and very pleasant faces. (tat-pravaṇam) He focussed (cetaḥ) his mind (yuñjann) totally on them (saṁhatāñjaliḥ) and folding his palms as a mark of his respects to them (astāvīt) showered praises on them (vācā) with his words (ślakṣṇayā) so sincere (sūktayā) and lot of indepth meanings.

Stanza 27

atrir uvāca

*viśvodbhava-sthiti-layeṣu vibhajyamānair
māyā-guṇair anuyugaṁ viḡḡhīta-dehāḥ
te brahma-viṣṇu-giriśāḥ praṇato 'smy ahaṁ vas
tebhyaḥ ka eva bhavatām ma ihopahūtaḥ*

(atrir uvāca) Atri Maharshi said:

*(te brahma-viṣṇu-giriśāḥ) Yes, Are You not certainly that Brahma,
Vishnu and Maheswara (viḡḡhīta-dehāḥ) Who have assumed
three divided forms (māyā-guṇaiḥ) through the powers of the
Maya Shakti (vibhajyamānaiḥ) for the specific individual
(viśvodbhava-sthiti-layeṣu) functions of creation, sustenance and
assimilation of the universe (anuyugaṁ) in each of the Yugas?
(ahaṁ) I (praṇataḥ asmi) am prostrating (vaḥ) unto You all.
(bhavatām) Who could be the One (tebhyaḥ) among all the three
of You (kaḥ eva) Whom (me) I have (upahūtaḥ) sought the
presence (iha) here through my prayers?*

Stanza 28

*eko mayeha bhagavān vividha-pradhānaiś
cittī-kṛtaḥ prajananāya kathaṁ nu yūyam
atrāgatās tanu-bhṛtām manaso 'pi dūrād
brūta prasīdata mahān iha vismayo me*

*(mayā) I have (cittī-kṛtaḥ) meditated (iha) here
(vividha-pradhānaiḥ) through various kinds of worships (ekaḥ)
only upon one single (bhagavān) Supreme Being (single
personality of God) (prajananāya) for the purpose of procreation
of children. (kathaṁ nu) How come that (yūyam) all the three of
You, (dūrāḥ) Who are at a distance which cannot be reached*

(manasaḥ api) even by the mental perception (tanu-bhṛtām) of the living beings, (āgatāḥ) got assembled (atra) at this place? (brūta) Please explain to me. (prasīdata) Please bestow your kindness for such enlightenment. (me) I am (mahān) really (vismayah) wonderstruck (iha) about this situation.

Stanza 29

*maitreya uvāca
iti tasya vacaḥ śrutvā
trayas te vibudharṣabhāḥ
pratyāhuḥ ślakṣṇayā vācā
prahasya tam ṛṣim prabho*

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(prabho) Hey the capable Vidura! (śrutvā) Upon listening (tasya vacaḥ) to these words of that Atri Maharshi (iti) in this manner, (te trayas) all those three (vibudharṣabhāḥ) great divine personalities (prahasya) smilingly (pratyāhuḥ) replied (tam ṛṣim) to that saint (ślakṣṇayā) through their very soft (vācā) words.

Stanza 30

*devā ūcuḥ
yathā kṛtas te saṅkalpo
bhāvyam tenaiva nānyathā
sat-saṅkalpasya te brahman
yad vai dhyāyati te vayam*

(devā ūcuḥ) The three divine personalities replied:

(brahman) Hey the knowledgeable one! (yathā) Whatever manner (saṅkalpaḥ) you had desired (kṛtaḥ) through the

expression of your mind (bhāvyam) has to happen (tena eva) exactly in the same manner. (sat-saṅkalpasya) The truthful desires (te) of yours (na) cannot fructify (anyathā) in any other manner other than what you had intended. (te vayam) We three of us (yat vai) are the same and the only thing (dhyāyati) which you have been meditating upon.

Note: “We are the three internal divisions of the same single principle of the Supreme Being which you had been meditating upon. Therefore, when you had meditated upon that total single whole, we three appeared together.” This is the meaning of the reply given by the three divine personalities to Atri Maharshi.

Stanza 31

*athāsmad-aṁśa-bhūtās te
ātmajā loka-viśrutāḥ
bhavitāro 'ṅga bhadraṁ te
visrapsyanti ca te yaśaḥ*

(atha) Therefore, now (te) you (bhavitārah) will beget (loka-viśrutāḥ) the world famous (ātmajāḥ) sons (asmad-aṁśa-bhūtāḥ) who shall be our own potencies. (te) They shall (visrapsyanti) spread (yaśaḥ ca) your own reputation all around. (aṅga) Hey the dear saint! (bhadraṁ) Let good things happen (te) to you.

Stanza 32

*evam kāma-varam dattvā
pratijagmuḥ sureśvarāḥ
sabhājitās tayoh samyag
dampatyor miṣatos tataḥ*

(evaṃ) In this manner, (dattvā) after bestowing (kāma-varaṃ) the desired wishes, (sureśvarāḥ) those divine personalities, (abhājitāḥ) who were worshipped (samyak) appropriately, (pratijagmuḥ) returned (tataḥ) from that place (tayohḥ dampatyohḥ) as the couple (Atri Maharshi and his wife Anusuya Devi) (miṣatoḥ) were looking at them.

Stanza 33

*somo 'bhūd brahmaṇo 'mśena
datto viṣṇos tu yogavit
durvāsāḥ śaṅkarasyāṃśo
nibodhāṅgirasahḥ prajāḥ*

(aṃśena) With the potency (brahmaṇahḥ) of Brahma, (somaḥ) the Moon (abhūt) came into being. (viṣṇoḥ tu) Because of the potency of Vishnu, (dattaḥ) Dattatraya came into being (yogavit) as the Yogajna. (aṃśahḥ) With the potency (śaṅkarasya) of Siva, (durvāsāḥ) Durvasa came into being. (nibodha) Please now listen (prajāḥ) about the progenies (aṅgirasahḥ) of Angiras.

Stanza 34

*śraddhā tv aṅgirasahḥ patnī
catasro 'sūta kanyakāḥ
sinīvālī kuhū rākā
caturthy anumatis tathā*

(śraddhā tu) Sradha, (patnī) the wife of (aṅgirasahḥ) Angiras, (asūta) gave birth to (catasrahḥ) four (kanyakāḥ) daughters: (sinīvālī) Sinivali, (kuhūḥ) Kuhu, (rākā) Raka (tathā caturthī) and in this manner the fourth one (anumatis) Anumatih.

Stanza 35

*tat-putrāv aparāv āstām
khyātau svārociṣe 'ntare
utathyo bhagavān sākṣād
brahmiṣṭhaś ca bṛhaspatiḥ*

**(aparau āstām) These apart, they had two other children
(tat-putrāv) as their sons. (khyātau) They were so famous
(svārociṣe) in Swarochish (antare) Manvantara
(bhagavān utathyaḥ) and were Bhagwan Utathya (sākṣāt) and the
very great (brahmiṣṭhaḥ) knowledgeable (bṛhaspatiḥca)
Brihaspati.**

Stanza 36

*pulastyo 'janayat patnyām
agastyam ca havirbhuvī
so 'nya-janmani dahrāgnir
viśravās ca mahā-tapāḥ*

**(pulastyah) Pulastya (ajanayat) begot (agastyam ca) Agastya
(patnyām) through his wife (havirbhuvī) Havirbhuvī. (sah) That
Agastya (dahrāgnih) became Dahragni (anya-janmani) in the net
birth. (viśravāḥ ca) The greatest saint Visravas (mahā-tapāḥ)
known for his austerity and penance was also the son of
Pulastya.**

Stanza 37

*tasya yakṣa-patir devaḥ
kuberas tv idavidā-sutaḥ
rāvaṇaḥ kumbhakarṇaś ca
tathānyasyām vibhīṣaṇaḥ*

**(tasya) To that Visravas, (idavidā-sutaḥ) through his wife
Idavida, was born a son (kuberaḥ) famously known as Kubera,**

**(devaḥ tu) the divine (yakṣa-patiḥ) king of the Yakshas. (tathā)
In that manner, (anyasyām) through another wife, Kesini,
(rāvaṇaḥ) was born to him Ravana, (kumbhakarṇaḥ)
Kumbhakarna (vibhīṣaṇaḥ ca) and Vibhishana.**

Stanza 38

*pulahasya gatir bhāryā
trīn asūta satī sutān
karmaśreṣṭham varīyāmsam
sahiṣṇum ca mahā-mate*

**(mahā-mate) Hey the most intelligent one! (gatiḥ) Gati, (satī) the
most pious (bhāryā) wife of Pulaha, (asūta) gave birth (trīn
sutān) to three sons namely (karmaśreṣṭham) Karma Sreshta,
(varīyāmsam) Variyan (sahiṣṇum ca) and Sahishnu.**

Stanza 39

*krator api kriyā bhāryā
bālakhilyān asūyata
ṛṣīn ṣaṣṭi-sahasrāṇi
jvalato brahma-tejasā*

**(kriyā api) Kriya, (kratoh bhāryā) The wife of Kratu, (brahma-tejasā)
through her effulgence of the powers of Brahman, (asūyata)
gave birth to (ṣaṣṭi-sahasrāṇi) sixty thousand (jvalataḥ) bright
(ṛṣīn) saints (bālakhilyān) known as Balakhilyas.**

Stanza 40

*ūrjāyām jajñire putrā
vasiṣṭhasya parantapa*

*citraketu-pradhānās te
sapta brahmarṣayo 'malāḥ*

(parantapa) Hey the destroyer of enemies! (vasiṣṭhasya) Vasishta (jajñire) begot (ūrjāyām) through Urja Devi (also known as Arundhati) (putrāḥ) sons (citraketu-pradhānāḥ) like Chitraketu etc. (te amalāḥ) Those were the most pious (sapta) seven great saints (brahmarṣayaḥ) known as Brahma Rishis.

Stanza 41

*citraketuḥ surociś ca
virajā mitra eva ca
ulbaṇo vasubhr̥dyāno
dyumān śakty-ādayo 'pare*

Those seven Brahma Rishis are (citraketuḥ) Chitraketu, (surociś) Surochis, (virajas) Virajas, (mitra) Mitra, (ulbaṇaḥ) Ulbana, (vasubhr̥dyāna) Vasubrdyana, (dyumān) and Duman. (śakty-ādayaḥ apare) Other saints like Shakti etc. were born through another wife.

Stanza 42

*cittis tv atharvaṇaḥ patnī
lebhe putram dhr̥ta-vratam
dadhyañcam aśvaśirasam
bhr̥gor vaṁśam nibodha me*

(atha) Thereafter, (cittiḥ tu) Chitti (patnī) the wife (atharvaṇaḥ) of Atharva, (putram lebhe) gave birth to a son (dadhyañcam) named Dadhyang (dhr̥ta-vratam) who was very disciplined by carrying out all his vows and (aśvaśirasam) who had a head like that of a horse. (nibodha) Now please understand (me) from me

(vaṁśam) the progenies (bhr̥goḥ) of Brigu.

Stanza 43

*bhr̥guḥ khyātyām mahā-bhāgaḥ
patnyām putrān ajījanat
dhātāram ca vidhātāram
śriyam ca bhagavat-parām*

*(mahā-bhāgaḥ) The very fortunate (bhr̥guḥ) Brigu saint
(ajījanat) begot (putrān) children (patnyām) through his wife
(khyātyām) Khyati, (dhātāram ca) Dhata (vidhātāram) and
Vidhata (two sons) (śriyam ca) and Lakshmi (the daughter)
(bhagavat-parām) who was very much devoted to Lord Vishnu.*

Stanza 44

*āyatim niyatim caiva
sute merus tayor adāt
tābhyām tayor abhavatām
mr̥kaṇḍaḥ prāṇa eva ca*

*(meruḥ) The sage Meru (adāt) gave in marriage (tayoh) to
Dhata and Vidhata (sute) his two daughters (āyatim) named
Ayati
(niyatim ca eva) and Niyati respectively. (tābhyām) From them
(tayoh) they (abhavatām) had two sons (mr̥kaṇḍaḥ) namely
Mrikanta (prāṇaḥ eva ca) and Prana.*

Stanza 45

*mārkaṇḍeyo mr̥kaṇḍasya
prāṇād vedaśirā munih
kaviś ca bhārgavo yasya
bhagavān uśanā sutah*

(mṛkaṇḍasya) Mṛikanta (mārkaṇḍeyaḥ) begot a son named Markandeya. (prāṇāt) Prana begot (muniḥ) the sage (vedaśirāḥ) Veda Siras. (bhagavān) The great knowledgeable saint

(uśanāḥ) Shukracharya - also known as Usana - (yasya) is (sutah) the son of Veda Siras. (kaviḥ ca) Shukracharya is also known as Kavi (bhārgavaḥ) and thus a descendant of Bhrigu.

Stanza 46

*ta ete munayaḥ kṣattar
lokān sargair abhāvayan
eṣa kardama-dauhitra-
santānaḥ kathitas tava
śṛṅvataḥ śraddadhānasya
sadyaḥ pāpa-haraḥ paraḥ*

(kṣattāḥ) Hey Vidura ! (te munayaḥ) All these saints (ete) explained above (abhāvayan) filled and sustained (lokān) the worlds (sargaiḥ) through their creation. (kathitaḥ) I have explained (tava eṣaḥ) to you till now (kardama-dauhitra-santānaḥ) about the descendants of Kardama Prajapati. (śṛṅvataḥ) Anyone listening to (paraḥ) these important descriptions (śraddadhānasya) attentively (pāpa-haraḥ) help him to remove all his sins (sadyaḥ) instantly.

Stanza 47

*prasūtiṁ mānavīm dakṣa
upayeme hy ajātmajaḥ
tasyām sasarja duhitṛḥ
ṣoḍaśāmala-locanāḥ*

**(dakṣaḥ) Daksha Prajapati, (ajātmajaḥ) the son of Lord Brahma,
 (upayame hi) married (prasūtim) Prasuti, (mānavīm) the
 daughter of Manu. (sasarja) He had (tasyām) in her (ṣoḍaśa)
 sixteen
 (amala-locanāḥ) very beautiful lotus eyed (duhitṛḥ) daughters.**

Stanza 48

*trayodaśādād dharmāya
tathāikām agnaye vibhuḥ
pitṛbhya ekām yuktebhyo
bhavāyaikām bhava-cchide*

**(vibhuḥ) The most powerful Daksha (adāt) gave (trayodaśa)
 thirteen of his daughters (dharmāya) to Dharma Deva,
 (tathā ekām) in the same manner one daughter (agnaye) to Agni
 Deva, (ekām) one daughter (yuktebhyaḥ) to all (pitṛbhyaḥ) the
 Pitru Devas (ekām) and one daughter (bhavāya) to Lord Shiva,
 (bhava-cchide) Who disconnects the bondings with the world.**

Stanza 49

*śraddhā maitrī dayā śāntis
tuṣṭiḥ puṣṭiḥ kriyonnatiḥ
buddhir medhā titikṣā hrīr
mūrtir dharmasya patnayaḥ*

**The wives of Dharma Deva are : Shradha, Maitri, Daya, Shanti,
Tushti, Pushti, Kriya, Unnati, Buddhi, Medha, Titiksha, Hri and
Murti.**

Stanza 50

*śraddhāsūta śubham maitrī
prasādam abhayaṁ dayā*

*śāntiḥ sukhaṁ mudam tuṣṭiḥ
smayaṁ puṣṭir asūyata*

**(śraddhā) Shraddha (asūta) gave birth to (śubhaṁ) Shubham,
(maitrī) Maitri (prasādam) to Prasada, (dayā) and Daya
(abhayaṁ) to Abhaya. (śāntiḥ) Shanti (asūyata) gave birth
(sukhaṁ) to Sukham, (tuṣṭiḥ) Tushti (mudam) to Modham,
(puṣṭiḥ) and Pushti (smayaṁ) to Smayam.**

Stanza 51

*yogaṁ kriyonnatir darpam
arthaṁ buddhir asūyata
medhā smṛtiṁ titikṣā tu
kṣemaṁ hrīḥ praśrayaṁ sutam*

Stanza 52

*mūrtiḥ sarva-guṇotpattir
nara-nārāyaṇāv ṛṣī*

**(kriyā) The wife with the name Kriya (asūyata) gave birth
(yogaṁ) to Yoga, (unnatiḥ) Unnati (darpam) to Dharpa, (buddhiḥ)
Budhi (arthaṁ) to Artha, (medhā) Medha (smṛtiṁ) to
Smriti,
(titikṣā tu) Titiksha (kṣemaṁ) to Kshema (hrīḥ) and Hri
(praśrayaṁ) to Prasraya (sutam) as son. (mūrtiḥ) The wife
known as Murti , (sarva-guṇotpattiḥ) with all the qualities, gave
birth (ṛṣīm) to two great saints (nara-nārāyaṇau) known as Nara
and Narayana.**

Note : The wives starting with Shraddha have to be considered as the respective demigods relating to the respective qualities referred by their names. Since the two sons known as Nara and Narayana born to Dharma Deva through his wife Murti as the potencies of the

Supreme Almighty. Therefore, through the following seven stanzas their origin and history are being mentioned.

Stanza 53

*yayor janmany ado viśvam
abhyanandat sunirvṛtam
manāmsi kakubho vātāḥ
praseduḥ sarito 'drayaḥ*

(yayoḥ) Because of (janmani) the manifestation of Nara and Narayana, (adaḥ viśvam) this world (sunirvṛtam) became extremely happy (abhyanandat) and the people praised them. (manāmsi) Everyone's mind became very pure (kakubhaḥ) and so the directions, (vātāḥ) the wind, (saritaḥ) the rivers (adrayaḥ) and the mountains etc.

Stanza 54

*divy avādyanta tūryāṇi
petuḥ kusuma-vrṣṭayaḥ
munayas tuṣṭuvus tuṣṭā
jagur gandharva-kinnarāḥ*

(tūryāṇi) The drum beats (avādyanta) resounded (divy) in the entire sky. (kusuma-vrṣṭayaḥ) The showering of flowers (petuḥ) could be seen all around. (munayaḥ) The saints and sages (tuṣṭāḥ) became very happy (tuṣṭuvuḥ) and they showered praises. (gandharva-kinnarāḥ) The Gandharvas and the Kinnaras (jaguḥ) rendered beautiful songs.

Stanza 55

*nṛtyanti sma striyo devya
āsīt parama-maṅgalam*

*devā brahmādayaḥ sarve
upatasthur abhiṣṭavaiḥ*

(devyaḥ striyaḥ) The divine damsels (nr̥tyanti sma) went about dancing. (parama-maṅgalam) Prosperity and happiness (āsīt) could be seen everywhere. (sarve devāḥ) All the divine personalities (brahmādayaḥ) starting with Lord Brahma (upatasthur) sang devotional services (abhiṣṭavaiḥ) through their songs of praises.

Stanza 56

*devā ūcuḥ
yo māyayā viracitaṁ nijayātmanīdam
khe rūpa-bhedam iva tat-praticakṣaṇāya
etena dharmasādane ṛṣi-mūrtinādya
prāduścakāra puruṣāya namaḥ parasmai*

(devā ūcuḥ) The divine personalities said: (namaḥ) We prostrate before (yaḥ) that (parasmai) very first (puruṣāya) Supreme Being, (ātmani) within Whom (idam) this entire universe (viracitaṁ) is lying expanded (nijayā) due to His own (māyayā) powers of Maya Shakti, (iva) just like (rūpa-bhedam) the world of the Gandharvas (khe) in the sky. (adya) Today (tat-praticakṣaṇāya) the very Supreme Conscious Being, as the effulgence of His own, (prāduścakāra) has manifested (dharmasādane) in the home of Dharma Deva (ṛṣi-mūrtinā) in the form of the saint (Nara and Narayana) (etena) in this manner.

Stanza 57

*so 'yaṁ sthiti-vyatikaropaśamāya sṛṣṭān
sattvena naḥ sura-gaṇān anumeya-tattvaḥ
dr̥śyād adabhra-karuṇena vilokanena
yac chrī-niketam amalāṁ kṣipatāravindam*

(anumeya-tattvaḥ) You are the One Who can be perceived and understood only through the principles enshrined in the Vedic Sastras. (saḥ ayam) You, being such a form, (sthiti-vyatikaropaśamāya) in order to prevent all happenings coming in the way of the protection to the worldly order, (sṛṣṭān) created (naḥ) all of us (sura-gaṇān) in these divine forms (sattvena) through the qualities of Sattva. (dṛśyāt) Please bestow Your glance at us (vilokanena) through Your precious and pious eyesight (adabhra-karuṇena) with the overflowing mercy of Yours. (tat) Those are such eyes of Yours (amalaṁ) which are so pure and charming (kṣipatā) even challenging the beauty (yat) of that (aravindam) lotus flower (śrī-niketam) in which Goddess Lakshmi resides.

Stanza 58

*evam sura-gaṇais tāta
bhagavantāv abhiṣṭutau
labdhāvalokair yayatur
arcitau gandhamādanam*

Maitreya Maharshi continued to tell Vidura - (tāta) Hey my son ! (arcitau) After being worshipped (abhiṣṭutau) and praised (evam) in this manner (sura-gaṇaiḥ) by those divine personalities (labdhāvalokaiḥ) for whom it was fortunate to have the glance of those two great saints, (bhagavantāu) both of them (Nara and Narayana), (yayatuḥ) departed to (gandhamādanam) the Gandhamadana mountains.

Stanza 59

*tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvah*

kr̥ṣṇau yadu-kurūdvahau

(tau imau vai) Both of them, (aṁśau) who are the potencies (bhagavataḥ) of Bhagavan (hareḥ) Maha Vishnu Himself, (āgatau) had come (iha ca) into this world once again (bhāra-vyayāya) for the purpose of reducing the burden (bhuvah) of the earth (kr̥ṣṇau) in the form of two Krishnas (yadu-kurūdvahau) - one the front runner in the Yadu dynasty and the other the front runner in the Kuru dynasty (meaning thereby Krishna and Arjuna).

Stanza 60

*svāhābhimāninaś cāgner
ātmajāṁs trīn ajījanat
pāvakaṁ pavamānaṁ ca
śuciṁ ca huta-bhojanam*

(agneḥ) As far as the wife of Agni, (svāhā ca) Svaha Devi was concerned, (ajījanat) she gave birth to (trīn) three (ātmajān) sons (abhimāninaḥ) recognised as the prime deities of Fire God (Agni) (pāvakaṁ) namely Pavaka, (pavamānaṁ ca) Pavamana (śuciṁ ca) and Suchi, (huta-bhojanam) all of whom consume the offerings made into the fire sacrifice.

Stanza 61

*tebhyo 'gnayah samabhavan
catvāriṁśac ca pañca ca
ta evaikonapañcāśat
sākaṁ pitṛ-pitāmahaiḥ*

(tebhyaḥ) From those three progenies of the Fire God (Agni Devata), (samabhavan) further came about (catvāriṁśat) forty (pañca ca) plus five (agnayah) Fire Gods.

(te eva) All of them (pitṛ-pitāmahaiḥ sākam) together with three fathers and the grandfather (ekonapañcāśat) became forty nine in number.

Note : Through the following stanza it is being explained that all these forty nine Agni Devatas (the Fire Gods) cannot be classified as the worldly ones, as they are the forms of Fire Gods through whom the offerings as prescribed in the Vedas as made by the saints and sages who are well versed in Vedic knowledge.

Stanza 62

*vaitānike karmaṇi yan-
nāmabhir brahma-vādibhiḥ
āgneyya iṣṭayo yajñe
nirūpyante 'gnayas tu te*

(te agnayaḥ tu) The aforesaid Fire Gods are (āgneyya) the Deities of Fire (nirūpyante) which have been determined (iṣṭayaḥ) as the sacrificial fires (yannāmabhiḥ) into which the offerings are made with the specific and prescribed methods, (vaitānike yajñe karmaṇi) suiting the Vedic prescriptions and the deeds of Yajnas, into each and all of them (brahma-vādibhiḥ) by the well qualified saints and sages who are well versed with the Vedic knowledge.

Stanza 63

*agniṣvāttā barhiṣadaḥ
saumyāḥ pitara ājyapāḥ
sāgnayo 'nagnayas teṣāṃ
patnī dākṣāyaṇī svadhā*

(pitaraḥ) There are many Pitru Devas like (agniṣvāttāḥ) Agnishvattas, (barhiṣadaḥ) Barhishats, (saumyāḥ) Somas,

**(ājyapāḥ) Aajyapas, (sāgnayaḥ) those whose means is by fire,
(anagnayaḥ) those whose means is without fire, etc.
(teṣāṃ patnī) Their wife is (svadhā) Swadha, (dākṣāyaṇī) the
daughter of Daksha.**

Stanza 64

*tebhyo dadhāra kanye dve
vayunām dhāriṇīm svadhā
ubhe te brahma-vādinīyau
jñāna-vijñāna-pārage*

**(svadhā) That Swadha Devi (dadhāra) begot (dve kanye) two
daughters (tebhyaḥ) from the Pitru Devas namely (vayunām)
Vayuna (dhāriṇīm) and Dharini. (te ubhe) These two daughters
(brahma-vādinīyau) were highly trained in the knowledge of
Vedas. (jñāna-vijñāna-pārage) Both of them had reached the other
end of both knowledge and matters beyond knowledge.**

Stanza 65

*bhavyasya patnī tu satī
bhavaṃ devam anuvratā
ātmanaḥ sadṛśaṃ putraṃ
na lebhe guṇa-śīlataḥ*

**(satī tu) As far as Sati Devi, (patnī) the wife (bhavyasya) of Lord
Shiva, was concerned, (anuvratā) who totally followed
(devam bhavaṃ) Lord Shiva with devotion and respect, (na
lebhe) did not beget any (putraṃ) son (sadṛśaṃ) suiting (ātmanaḥ)
her own ideals (guṇa-śīlataḥ) as to the qualities and
the qualifications.**

Stanza 66

*pitary apratirūpe sve
bhavāyānāgase ruṣā
apraudhaivātmanātmānam
ajahād yoga-saṁyutā*

***(sva pitari) When her father Daksha (apratirūpe) turned against
(bhavāya) Lord Shiva (ruṣā) with his anger, (anāgase) despite
not having committed any mistake by Lord Shiva, (ajahād) Sati
gave up (ātmānam) her body (ātmanā) all by herself
(yoga-saṁyutā) through the powers of her Yoga (apraudhā eva)
even before attaining the age of maturity.***

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This concludes Chapter 1 of Volume 4 of Srimad Bhagavatam.

Hari Om