

SRIMAD BHAGAVATAM

CHAPTER 2, VOLUME 4

THE REASONS LEADING TO THE ANGER BETWEEN LORD SHIVA AND DAKSHA

PREFACE

The first chapter 1 of Volume 4 ends with the statement that When her father Daksha Prajapati turned against Lord Shiva with his anger, despite not having committed any mistake by Lord Shiva, Sati gave up her body all by herself through the powers of her Yoga even before attaining the age of maturity. Vidura puts questions before Maitreya Maharshi to know the reasons for the enmity between Lord Shiva and Daksha Prajapati. Through this chapter we are taken by Maitreya Maharshi as to the incidences leading to this situation.

From Chapter 2 to Chapter 7 the explanations about this great Yajna are being described. Hence, till the end of Chapter 7 the context and explanations have to be taken together for proper understanding.

One important thing that is to be noted in this very first chapter itself is that despite being provoked to the maximum extent by Daksha, Lord Shiva never reacts to his abuses. Lord Shiva, himself being the worshipper of Lord Vishnu, is equanimous in showing reaction to whatever happening around and leaves the place without saying anything. It is the other people assembled over there who take sides and shower curses. As is said earlier one can understand the total concept of these discourses by reading all the chapters from 2 to 7 together.

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Stanza 1

vidura uvāca
bhave śīlavatām śreṣṭhe
dakṣo duhitṛ-vatsalaḥ
vidveṣam akarot kasmād
anādrīyātmajāṁ satīm

(vidura uvāca) Vidura said to Maitreya Maharshi:

(kasmāt) What are the reasons for (dakṣaḥ) Daksha Prajapati, (duhitṛ-vatsalaḥ) despite being very affectionate to his daughter, (anādrīya) for not taking cognisance (ātmajāṁ) of his own daughter (satīm) Sati Devi, (akarot) and to nourish (vidveṣam) enmity (bhave) with Lord Shiva (śreṣṭhe) Who is the greatest (śīlavatām) among all the great men of good qualities?

Stanza 2

kaḥ taṁ carācara-gurum
nirvairam śānta-vigraham
ātmārāmaṁ katham dveṣṭi
jagato daivataṁ mahat

(kaḥ katham) Who can and how come anyone (dveṣṭi) get into enmity (taṁ) with Lord Shiva (carācara-gurum) Who is the great teacher for all the worlds, (nirvairam) Who never nourishes any anger towards anyone, (śānta-vigraham) Who is ever peaceful, (ātmārāmaṁ) Who always rests enjoying himself within His own self (mahat) and Who is very highly (daivataṁ) respected (jagataḥ) in the world?

Stanza 3

*etad ākhyāhi me brahman
jāmātuḥ śvaśurasya ca
vidveṣas tu yataḥ prāṇāṁs
tatyaje dustyajān safī*

**(brahman) Hey the one who has realized the brahman!
(katham jātaḥ) How come (vidveṣaḥ tu) such an enmity occurred
(śvaśurasya ca) between the father in law (jāmātuḥ) and the son
in law? (yataḥ) Due to which reasons (safī) Sati Devi (tatyaje)
had to throw away (dustyajān) the most impossible thing to
discard, (prāṇān) that is her own life! (ākhyāhi) Please explain
(etat me) to me about it.**

Stanza 4

*maitreya uvāca
purā viśva-srjām satre
sametāḥ paramarṣayaḥ
tathāmara-gaṇāḥ sarve
sānugā munayo 'gnayaḥ*

(maitreya uvāca) Maitreya Maharshi said to Vidura:

**(purā) Once (sametāḥ) there was an assembly of (paramarṣayaḥ)
great saints, (tathā) and in the same manner (amara-gaṇāḥ) all
the groups of demigods, (munayaḥ) sages, (agnayaḥ) all the Fire
Gods, (sarve) all of them (sānugāḥ) along with their respective
followers (satre) on the occasion of the great Yajna conducted
(viśva-srjām) by the all creators of the universe.**

Stanza 5

*tatra praviṣṭam ṛṣayo
drṣṭvārkaṁ iva rociṣā*

*bhrājamānaṃ vitimiraṃ
kurvantaṃ taṃ mahat sadah*

Stanza 6

*udatiṣṭhan sadasyās te
sva-dhiṣṇyebhyaḥ sahāgnayah
ṛte viriñcām śarvaṃ ca
tad-bhāsākṣipta-cetasah*

(drṣṭvā) Upon seeing Daksha Prajapati, (rociṣāḥ) who was radiating (bhrājamānaṃ) brightness (arkam iva) as equal to that of the sun, (praviṣṭam) and by whose entry into (tatra) that place (mahat) of the great (tat sadah) assembly of the Yajna (vitimiraṃ kurvantaṃ) shined up with light , (śarvaṃ ca ṛte) leaving aside Lord Shiva (viriñcām) and Lord Brahma, (te ṛṣayah) all the saints and sages (sadasyāḥ) seated over there (ākṣipta-cetasah) became very much attracted (tad-bhāsā) with Daksha's effulgent powers and all of them (sahāgnayah) together with the Fire Gods (udatiṣṭhan) got up (sva-dhiṣṇyebhyaḥ) from their respective seats.

Stanza 7

*sadasas-patibhir dakṣo
bhagavān sādhu sat-kṛtaḥ
ajam loka-gurum natvā
niṣasāda tad-ājñayā*

(bhagavān) The highly honoured (dakṣah) Daksha Prajapati, (sādhu) who was shown due (sat-kṛtaḥ) respect (sadasas-patibhiḥ) by all the leaders assembled there, (natvā) after paying his obeisance (ajam) to Brahma Deva, (loka-gurum) the father of all

the worlds, (niṣasāda) took his seat (tad-ājñayā) upon being instructed by Lord Brahma.

Stanza 8

*prāṇ-niṣaṅgaṃ mṛḍaṃ dr̥ṣṭvā
nāmṛ̥ṣyat tad-anādr̥taḥ
uvāca vāmaṃ cakṣurbhyaṃ
abhiv̥kṣya dahann iva*

(dr̥ṣṭvā) Upon seeing (mṛḍaṃ) Lord Shiva, (prāṇ-niṣaṅgaṃ) who was already seated on his own place, (na amṛ̥ṣyat) Daksha could not tolerate (tad-anādr̥taḥ) the situation because he was not shown due respect by Lord Shiva. (cakṣurbhyaṃ) Looking at him with his burning eyes (dahan iva) as if he was going to turn Lord Shiva to ashes (abhiv̥kṣya) and at the same time looking at him (vāmaṃ) smilingly (uvāca) said to the audience as follows.

Stanza 9

*śrūyatām brahmar̥ṣayo me
saha-devāḥ sahāgnayah
sādhūnām bruvato vṛttam
nājñānān na ca matsarāt*

(brahmar̥ṣayah) Hey all the saints and sages (saha-devāḥ) along with the demigods (sahāgnayah) and the Fire Gods! (bruvataḥ me) My words conveying (vṛttam) the prescribed forms of showing respect (sādhūnām) to good people (śrūyatām) may please be heard. (na) I am not saying these (ajñānāt) because of ignorance (na) or because of (matsarāt ca) any envy/competition.

Stanza 10

*ayaṁ tu loka-pālānām
yaśo-ghno nirapatrapaḥ
sadbhir ācaritaḥ panthā
yena stabdhena dūṣitaḥ*

(ayaṁ tu) As far as Lord Shiva is concerned, (yaśo-ghnaḥ) He is the one who had spoiled the fair name (loka-pālānām) of the demigods who protect the worlds. (nirapatrapaḥ) He is shameless. (stabdhena) He is so proud of Himself with the result He does not know what he is supposed to do in a given situation. (yena) Because of Him (panthāḥ) the prescribed norms (ācaritaḥ) supposed to be observed (sadbhiḥ) by good people (dūṣitaḥ) have been totally spoiled.

Stanza 11

*eṣa me śiṣyatām prāpto
yan me duhitur agrahīt
pāṇim viprāgni-mukhataḥ
sāvitrīyā iva sādhuvat*

(eṣa me) He, in fact, (prāptaḥ) is virtually (śiṣyatām) in the position of my pupil. (yat) That is because, (sādhuvat) as if He was a good person, (agrahīt) He had accepted (viprāgni-mukhataḥ) in the presence of the Brahmins and the Fire (pāṇim) the hands (me duhituḥ) of my daughter, who is so pure (sāvitrīyāḥ iva) like the hymn of Gayatri.

Stanza 12

*grhītvā mrga-sāvāksyāḥ
pāṇim markata-locanaḥ
pratyutthānābhivādārhe
vācāpy akṛta nocitam*

(markāṭa-locanaḥ) This person (Lord Shiva) with his eyes like that of the monkey (pāṇim gṛhītvā) had married my daughter (mrga-śāvāksyāḥ pāṇim) who has the eyes like that of the deer cub, (na akṛta) did not observe the courtesy (vācā api) of even wishing me with his words (ucitam) of greetings in the prescribed manner, (pratyutthānābhivādārhe) though I am entitled to be shown respect by Him by His coming to me and touching my feet (as I entered this place).

Note : Daksha Prajapati was expressing his words of displeasure and regret for having given in marriage his daughter to Lord Shiva who, according to him was not qualified for the same. His words are being told through the following four and half stanzas.

Stanza 13

*lupta-kriyāyāśucaye
mānīne bhinna-setave
anicchann apy adām bālām
śūdrāyevośatīm giram*

(adām) I had given (bālām) my young daughter to Lord Shiva (anicchann api) with lot of inhibitions in my mind and with dissatisfaction (śūdrāya iva) just like the one conveying to the most ignorant person (uśatīm giram) about the words of wisdom of the Vedas. (lupta-kriyāyā) He is the one Who has discarded the principles of the prescribed norms, (aśucaye) is very unclean, (mānīne) has false pride, and (bhinna-setave) has crossed all limits of decency.

Stanza 15

*pretāvāseṣu ghoreṣu
pretair bhūta-gaṇair vṛtaḥ*

*aṭaty unmattavan nagno
vyupta-keśo hasan rudan*

(aṭati) He (Lord Shiva) wanders around (unmattavat) like a mad person, (rudan) shouting (hasan) and laughing, (vyupta-keśaḥ) with scattered hair (nagnaḥ) and without wearing any clothes, (ghoreṣu) in the horror generating (pretāvāseṣu) cremation grounds (vṛtaḥ) in the company (bhūta-gaṇaiḥ) of demons (pretaiḥ) and ghosts

Stanza 15

*citā-bhasma-kṛta-snānaḥ
preta-sraṅ-nrasthi-bhūṣaṇaḥ
śivāpadeśo hy aśivo
matto matta-jana-priyaḥ
patiḥ pramatha-bhūthānām
tamo-mātrātmakātmanām*

(citā-bhasma-kṛta-snānaḥ) He always smears himself with the ashes of the cremation ground all over his body. (preta-srak) He wears the garland of the skulls of the dead bodies.

(nrasthi-bhūṣaṇaḥ) He wears the dead bones of men as his ornaments. (śivāpadeśaḥ) His name “Shiva” (auspicious) is very deceptive. (hi) He, in fact (aśivaḥ) is “Ashiva” (the inauspicious). (mattaḥ) He Himself is very proud (matta-jana-priyaḥ) and He is liked by those people who feel proud about themselves. (patiḥ) He is simply the leader (pramatha-bhūthānām) of the destructive demons and ghosts (tamo-mātrātmakātmanām) who are the symbols of total ignorance.

Stanza 16

*tasmā unmāda-nāthāya
naṣṭa-śaucāya durhr̥de*

*dattā bata mayā sādhvī
codite parameṣṭhinā*

*(bata) Oh what a pity! (codite) Because of the persuasion
(parameṣṭhinā) of Lord brahma, (mayā) I had to (dattā) give
(sādhvī) my beloved daughter (tasmai) to such a person,
(unmāda-nāthāya) Who is the leader of the demons and ghosts,
(naṣṭa-śaucāya) Who is unclean, (durhr̥de) and Who is cruel.*

Note : Whatever be the context, the condemnation of the God through the words always becomes a praiseworthy pronouncement. When the words of Daksha Prajapati are taken in the true sense then it becomes a praise of Lord Shiva. This is shown below:

lupta-kriyāyā == (luptaḥ kriyāḥ yasmin) == The one who has nothing in particular to do by means of actions and deeds. The one who is above mundane actions and deeds.

aśucaye == (nāsthi śuciḥ yasmāt) == The most purest person.

mānine bhinna-setave == by adding just “a” it becomes amānine abhinna-setave == The one without any pride; The one who never breaks the righteous actions.

aśivaḥ == (nāsthi śivaḥ yasmāt) == The one who is most pious.

mattaḥ matta-jana-priyaḥ == by adding just “a” it becomes == The one without any pride and respected by those who also do not have any pride.

patiḥ pramatha-bhūthānām == The one who even sustains and protects even the most ignorant.

naṣṭa-śaucāya == The one who purifies even those who are impure.

durhr̥de == The one who shows mercy towards those who are very cruel.

Stanza 17

maitreya uvāca
vinindyaivam sa giriśam
apratīpam avasthitam
dakṣo 'thāpa upasprśya
kruddhaḥ śaptum pracakrame

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(saḥ dakṣaḥ) That Daksha Prajapati, (vinindya) after showering such abusive words (evam) in this manner (giriśam) on Lord Shiva, (avasthitam) Who was sitting quiet (apratīpam) without saying anything in response, (atha kruddhaḥ) got into more anger (apah upasprśya) and after washing his hands and mouth with water, (pracakrame) started (śaptum) cursing Him.

Stanza 18

ayam tu deva-yajana
indropendradibhir bhavaḥ
saha bhāgam na labhatām
devair deva-gaṇādhamah

(ayam bhavaḥ tu) That Lord Shiva, (deva-gaṇādhamah*) Who was considered as the lowest among the group of demigods (by Daksha) , (na labhatām) did not get (bhāgam) His part of the oblations (deva-yajana) in the sacrificial ritual meant for the group of demigods (devaiḥ saha) as all the other demigods (indropendradibhiḥ) like Indra, Upendra etc got from it.

Note : *deva-gaṇāḥ adhamāḥ yasmātsaḥ == This word has to be taken in this manner. The actual meaning would be that all the demigods are under Lord Shiva and He is all superior to them.

Stanza 19

*niṣidhyamānaḥ sa sadasya-mukhyair
dakṣo giritrāya visrjya śāpam
tasmād viniṣkrāmya vivṛddha-manyur
jagāma kauravya nijam nīketanam*

(kauravya) Hey Vidura ! (niṣidhyamānaḥ) In spite of being stopped (sadasya-mukhyair) by important persons in the assembly there, (saḥ dakṣaḥ) that Daksha (visrjya) shot out (śāpam) his cursing words (giritrāya) towards Lord Shiva, (viniṣkrāmya) went out (tasmāt) of that place (vivṛddha-manyur) enraged with anger, (jagāma) and proceeded to (nijam) his own (nīketanam) residence.

Stanza 20

*vijñāya śāpam giriśānugāgraṇīr
nandīśvaro roṣa-kaṣāya-dūṣitaḥ
dakṣāya śāpam visasarja dāruṇam
ye cānvamodaṁs tad-avācyatām dvijāḥ*

(nandīśvaraḥ) Nandi Deva, (giriśānugāgraṇīr) who is the frontrunner among the followers of Lord Shiva, (vijñāya) having come to know (śāpam) about the curse of Daksha (roṣa-kaṣāya-dūṣitaḥ) became very angry with reddened eyes. (visasarja) He shot out (dāruṇam) very powerful (śāpam) curse (dakṣāya) on Daksha (ca) and also (ye dvijāḥ) on some other Brahmins (anvamodaṁs) who were enjoying (tad-avācyatām) the damaging statements made in the assembly against Lord Shiva.

Note : The curse on Daksha is being explained through the following three and half stanzas.

Stanza 21

*ya etan martyam uddiśya
bhagavaty apratidruhi
druhyaty ajñah pṛthag-dr̥ṣṭis
tattvato vimukho bhavet*

**(ajñah) Let that ignorant person,
(yah) who (etat martyam) is being seen in the form of the body
of Daksha,
(uddiśya) who thinks that his impermanent body is great,
(druhyati) and who nourishes enmity within his mind
(pṛthag-dr̥ṣṭih) because of his duality of perception
(bhagavati) towards that Supreme God (Lord Shiva) Who is
potent with all the knowledge and prosperities,
(apratidruhi) when He had not done any harm to Daksha,
(bhavet) be (vimukhaḥ) devoid of (tattvataḥ) the knowledge of
the principle of ultimate truth.**

Note : It is being explained below about what is meant by calling Daksha an ignorant person.

Stanza 22

*gṛheṣu kūṭa-dharmeṣu
sakto grāmya-sukhecchayā
karma-tantraṁ vitanute
veda-vāda-vipanna-dhīḥ*

**(veda-vāda-vipanna-dhīḥ) By understanding contradictorily the
principles enshrined in the Vedas, Daksha has lost his
analytical thinking power, (kūṭa-dharmeṣu) is indulging in
pretentious righteousness (gṛheṣu) and is attracted towards the
family life (grāmya-sukhecchayā) with the intention of enjoying
the material pleasures. (saktaḥ) Because of his deep**

involvement in these activities, (karma-tantram vitanute) he is multiplying his fruitive deeds and attachment towards them.

Stanza 23

*buddhyā parābhidhyāyinyā
vismṛtātma-gatiḥ paśuḥ
strī-kāmaḥ so 'stv atitarām
dakṣo basta-mukho 'cirāt*

(saḥ dakṣaḥ) Let that Daksha, (buddhyā) because of his ignorant perception (parābhidhyāyinyā) of considering his body and senses as the reality, (vismṛtātma-gatiḥ) forget the actual knowledge of self realization and truth (astu) and become (paśuḥ) one equal to that of an animal (atitarām) and be overwhelmingly (strī-kāmaḥ) a womaniser. (astu) Let him also become, (acirāt) without any further delay, (basta-mukho) a person bearing the face of a goat.

Note : Nandi Deva gave three curses to Daksha to make him forget the self knowledge whereby he shall be possessing animal like qualities, become attached to women, and he possesses a face of the goat. Through the following stanza Nandi Deva reiterates that Daksha in fact deserves this punishment. Thereafter he also curses the Brahmins who are the followers of Daksha.

Stanza 24

*vidyā-buddhir avidyāyām
karmamayyām asau jaḍaḥ
saṁsarantv iha ye cāmum
anu śarvāvamāninam*

(asau) Daksha (jaḍaḥ) is a dead fool who is indulging

(karmamayyām) in materialistic forms of deeds (avidyāyām) which is nothing but total ignorance. (vidyā-buddhiḥ) Not only that he is in fact thinking what he is indulging in is the real knowledge.

(śarvāvamāninam) He has shown disrespect to Lord Shiva and let (ye) those (ca) who (amum anu) follow Daksha (saṁsarantu) also face the the consequences arising out of the births and deaths (iha) in this world.

Stanza 25

*giraḥ śrutāyāḥ puṣpiṇyā
madhu-gandhena bhūriṇā
mathnā conmathitātmānaḥ
sammuhyantū hara-dviṣaḥ*

(puṣpiṇyā) Let those who appreciate about the greatness of fruitive actions by listening to the flowery talks (śrutāyāḥ giraḥ) justifying through the Vedic principles (bhūriṇā) because of its intensely (mathnā) enchanting (madhu-gandhena) smell of honey of such talks/influences resulting in having contradictory thinking mentality (hara-dviṣaḥ) leading to enmity with Lord Shiva (sammuhyantū ca) attain only attachment to the worldly matters.

Stanza 26

*sarva-bhakṣā dvijā vṛtṭyai
dhr̥ta-vidyā-tapo-vratāḥ
vitta-dehendriyārāmā
yācakā vicarantv iha*

(dvijāḥ) Let those Brahmins (who are the followers of Daksha) (sarva-bhakṣāḥ) eat everything of whatever they get.

(dhr̥ta-vidyā-tapo-vratāḥ) Let them use whatever they have learnt by way of education, penance and vows (vr̥tṭyaiḥ) only for eking out their living. (vitta-dehendriyārāmāḥ) Let them get more and more attracted towards acquisition of wealth and satisfaction of their body and senses. (yācakāḥ) Let them become beggars (vicarantu) and wander (iha) in this world.

Note : Nandi Deva gave four curses to those Brahmins who appreciated the actions of Daksha (in abusing and showing disrespect to Lord Shiva). (1) Getting trapped in the cycle of births and deaths in the world. (2) Getting involved deeply in fruitive actions and deeds justifying them through the contradictory meanings of Vedic words. (3) Getting too much enticed for eating more and more food, using their learning for filling up the belly, extreme desire for more and more wealth and pleasures. (4) To be beggars.

Stanza 27

**tasyaivam vadataḥ śāpaṁ
śrutvā dvija-kulāya vai
bhṛguḥ pratyasr̥jat chāpaṁ
brahma-daṇḍam duratyayam**

(tasya dataḥ vai) As Nandi Deva (śāpaṁ) was cursing (evam) in this manner (dvija-kulāya) the Brahmins as a class, (bhṛguḥ) Bhrigu Maharshi (śrutvā) happened to hear these. (pratyasr̥jat) He used the counter move (brahma-daṇḍam) with his Brahmadaṇḍa (the powers of learning of a Brahmin) (śāpaṁ) in the form of his curse (duratyayam) which was insurmountable.

Stanza 28

*bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pākhaṇḍīnas te bhavantu
sac-chāstra-paripanthinaḥ*

(ye) Those who (bhava-vrata-dharā ca) follow the methods of worship of Lord Shiva (ye tān) and those who (anuvratāḥ) follow such persons, (te ca) all of them (bhavantu) turn into (pākhaṇḍīnaḥ) non righteous persons (sac-chāstra-paripanthinaḥ) just opposite to the right principles enunciated by Vedic scriptures.

Stanza 29

*naṣṭa-śaucā mūḍha-dhiyo
jaṭā-bhasmāsthi-dhāriṇaḥ
viśantu śiva-dīkṣāyām
yatra daivam surāsavam*

Let all of them, (naṣṭa-śaucāḥ) who are unclean, (mūḍha-dhiyāḥ) brainless, (jaṭā-bhasmāsthi-dhāriṇaḥ) and who apply ashes, wear bones and mat their hair, (viśantu) go and join (śiva-dīkṣāyām) such prescriptions of worship of Lord Shiva (yatra) in which (surāsavam) they use alcohol and drinks (daivam) as divine worship.

Stanza 30

*brahma ca brāhmaṇāmś caiva
yad yūyam parinindatha
setum vidhāraṇam pumsām
ataḥ pākaṇḍam āśritāḥ*

(ataḥ) You have already (āśritāḥ) accepted (pākaṇḍam) atheism nourishing within you the anger against the principles of Brahman (yat) because (yūyam) you have

(*parinindatha*) totally condemned (*brahma ca*) the Vedas (*brāhmaṇān ca eva*) and the Brahmins, who are the advocates of the Vedic principles. These Vidic principles (*pumsām*) are the ones which ensure righteous conduct among the people (*vidhāraṇam*) and which are responsible for the sustenance of the social order.

Note : Through the following two stanzas the relevance and the importance of the Vedas are being stressed.

Stanza 31

*eṣa eva hi lokānām
śivaḥ panthāḥ sanātanaḥ
yam pūrve cānusantasthur
yat-pramāṇam janārdanaḥ*

(*eṣa eva hi*) Only the path shown by the Vedas (*sanātanaḥ*) are the ever permanent (*śivaḥ panthāḥ*) and good guiding principles (*lokānām*) for the people of the world. (*pūrve*) Even the people living earlier (*anusantasthuḥ*) were following (*yam*) these principles. (*janārdanaḥ*) The Supreme Being (*pramāṇam*) is the basic source (*yat*) for these principles of the Vedas.

Stanza 32

*tad brahma paramam śuddham
satām vartma sanātanam
vigarhya yāta pākaṇḍam
daivam vo yatra bhūta-rāt*

(*vigarhya*) By rejecting (*vartma*) the principles (*tad brahma*) of the Vedas, (*paramam śuddham*) which are the purest, (*sanātanam*) and which are ever permanent for the wellbeing

(satām) of the people, (vaḥ) you (yāta) shall attain (pākaṇḍam) the path of worship contrary to the principles of the Vedas (daivam) and shall pay your obeisances to the Lord of the ghosts (yatra) who are (bhūta-rāṭ) the embodiments of ignorance (Tamas characteristics).

Stanza 33

*maitreya uvāca
tasyaivam dadataḥ śāpaṁ
bhṛgoḥ sa bhagavān bhavaḥ
niścakrāma tataḥ kiñcid
vimanā iva sānugaḥ*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(tasya bhṛgoḥ) As Bhrigu Maharshi (dadataḥ) was announcing (evaṁ śāpaṁ) the curse in this manner, (bhagavān) the very knowledgeable (sa bhavaḥ) Lord Shiva, (vimanāḥ iva) appearing to be disturbed (kiñcit) a little, (niścakrāma) went away (tataḥ) from the assembly (sānugaḥ) along with His followers.

Stanza 34

*te 'pi viśva-srjaḥ satraṁ
sahasra-parivatsarān
saṁvidhāya maheṣvāsa
yatrejya ṛṣabho hariḥ*

Stanza 35

*āplutyāvabhṛtham yatra
gaṅgā yamunayānvitā
virajenātmanā sarve
svaṁ svaṁ dhāma yayus tataḥ*

(maheṣyāsa) Hey the greatest archer Vidura ! (te api) As far as all the (viśva-srjaḥ) Prajapatis were concerned, (sahasra-parivatsarān) they continued for thousand years the fire sacrifice - Yajna - (yatra) into which (ṛṣabhaḥ) the greatest (hariḥ) Lord Maha Vishnu (ijya) was supposed to have been worshipped, (samvidhāya) and concluded (satraṁ) the same (yatra) in the place where (gaṅgā) the river Ganges (anvītā) joins with (yamunayā) the river Yamuna (tatra) (Prayag). (avabhr̥thaṁ aplutyā) All of them took the concluding ceremonial baths there (virajena) and became pure (ātmanā) in respect of their bodies and senses. (sarve) Thereafter all of them (yayuḥ) left (tataḥ) from there (svaṁ svaṁ) for their own respective (dhāma) places.

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*This concludes the second chapter of Volume 3 of Srimad
Bhagavatam*

Hari Om