

# SRIMAD BHAGAVATAM

## CHAPTER 5, VOLUME 4

### THE DESTRUCTION OF THE YAJNA OF DAKSHA THROUGH THE DEEDS OF VIRABHADRA ORIGINATED FROM LORD SHIVA'S SINGLE HAIR

#### PREFACE

*We have seen through the previous Chapter 3 the circumstances leading to the discarding of her body by Sati Devi in the Yajna hall of her father, Daksha Prajapati.*

*Upon hearing the news about the incidence of Sati discarding her body in the Yajna hall of Daksha, for which Daksha alone was responsible, Lord Shiva gets angry and creates Virabhadra. Virabhadra annihilates Daksha and also his Yajna. These are the matters discussed in this Chapter 5.*

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#### *Stanza 1*

*maitreya uvāca  
bhavo bhavānyā nidhanam prajāpater  
asat-kṛtāyā avagamya nāradāt  
sva-pārṣada-sainyam ca tad-adhvararbhuhir  
vidrāvitaṁ krodham apāram ādadhe*

*( maitreya uvāca ) Maitreya Maharshi said to Vidura:*

*( bhavaḥ ) Shri Rudra ( Lord Shiva ) ( avagamyā ) came to know ( nāradāt ) from Saint Narada ( nidhanam ) about the death ( bhavānyāḥ ) of Sati Devi ( asat-kṛtāyāḥ ) owing to the disrespect shown to her ( prajāpateḥ ) by Daksha ( sva-pārśada-sainyam ca ) and also about His followers ( vidrāvitaṁ ) having been driven out ( tad-adhvararbhuhīḥ ) from the hall of Yajna of Daksha by Ribhu devas. ( ādadhe ) Lord Shiva got into ( krodham ) such an anger ( apāram ) which was beyond all limits.*

### **Stanza 2**

*kruddhaḥ sudaṣṭauṣṭha-putaḥ sa dhūr-jaṭiḥ  
jaṭām tadid-vahni-saṭogra-rociṣam  
utkr̥tya rudraḥ sahasotthito hasan  
gambhīra-nādo visasarja tām bhuvī*

*( saḥ dhūr-jaṭiḥ ) Shri Rudra, ( kruddhaḥ ) Who became so angry thus, ( sudaṣṭauṣṭha-putaḥ ) pressed his lips ( utkr̥tya ) and pulled ( jaṭām ) one hair from his head ( tadid-vahni-saṭogra-rociṣam ) which was reflecting fear generating brightness as if it was both lightning and fire, ( utthitaḥ ) got up ( rudraḥ ) fiercely ( sahasā ) with swiftness ( gambhīra-nādaḥ ) and roaring high ( hasan ) and laughing aloud with echoing sound ( visasarja ) threw ( tām bhuvī ) that hair on to the floor.*

### **Stanza 3**

*tato 'tikāyas tanuvā spr̥ṣan divam  
sahasra-bāhur ghana-ruk tri-sūrya-dr̥k  
karāla-dam̐ṣṭro jvalad-agni-mūrdhajaḥ  
kapāla-mālī vividhodyatāyudhaḥ*

*( tataḥ ) From that single hair ( atikāyaḥ ) manifested a person with too big a body, ( spr̥ṣan ) who was touching ( divam ) the*

**sky ( tanuvā ) with the size of his body, ( sahasra-bāhuḥ ) having thousand hands, ( ghana-ruk ) with the colour of the thick clouds, ( tri-sūrya-dr̥k ) having three eyes equal to the size of three suns, ( karāla-damṣṭraḥ ) having very dreadful teeth, ( jvalad-agni-mūrdhajaḥ ) his copper coloured hair over his head looking like burning fire, ( kapāla-mālī ) wearing the skulls upon him, ( vividhodyatāyudhaḥ ) and with various types of weapons held by him very elevated.**

**Note :** From the hair pulled out by the angry Lord Shiva manifested His own another form known as the Lord Virabhadra. This is the meaning of the above stanza.

#### **Stanza 4**

*taṁ kiṁ karomīti gr̥ṇantam āha  
baddhāñjaliṁ bhagavān bhūta-nāthaḥ  
dakṣaṁ sa-yajñaṁ jahi mad-bhaṭānām  
tvam agrāṇī rudra bhaṭāṁśako me*

**( taṁ ) To that Virabhadra ( baddhāñjaliṁ ) who was standing in front of Him with folded hands ( gr̥ṇantam ) and asking ( iti ) in this manner ( kiṁ karomi ) “what am I supposed to do?”, ( bhūta-nāthaḥ ) Sri Parameswara, ( bhagavān ) the repository of all the knowledge and prosperities, ( āha ) explained to him. ( rudra bhaṭā ) “Hey the greatest warrior! ( agrāṇī tvam ) You shall lead ( mad-bhaṭānām ) my soldiers ( jahi ) and annihilate ( dakṣaṁ ) Daksha ( sa-yajñaṁ ) along with his Yajna. ( me ) You are ( āṁśakaḥ ) My own potency.”**

#### **Stanza 5**

*ājñapta evaṁ kupitena manyunā  
sa deva-devaṁ paricakrame vibhum  
mene tadātmānam asaṅga-raṁhasā*

*mahīyasām tāta sahaḥ sahiṣṇum*

**( saḥ ) Virabhadra, ( ājñapta ) having got instructed ( evaṁ ) thus ( manyunā ) by Lord Shiva ( kupitena ) who was raging in anger, ( paricakrame ) circumambulated ( deva-devaṁ ) the all powerful ( vibhum ) Lord Shiva. ( tāta ) Hey my dear Vidura! ( tadā ) At that time Virabhadra ( mene ) considered ( ātmānam ) himself ( sahiṣṇum ) capable of making small ( sahaḥ ) even ( mahīyasām ) the gigantic powers of others ( asaṅga-ramhasā ) before his own unparalleled powers of strength.**

### **Stanza 6**

*anvīyamānaḥ sa tu rudra-pārṣadair  
bhṛṣam nadadbhir vyanadat subhairavam  
udyamya śūlam jagad-antakāntakam  
samprādravad ghoṣaṇa-bhūṣaṇāṅghriḥ*

**( saḥ tu ) That Virabhadra, ( anvīyamānaḥ ) who was followed ( rudra-pārṣadaiḥ ) by the soldiers of Lord Shiva ( nadadbhiḥ ) roaring ( bhṛṣam ) high, ( vyanadat ) sounded challengingly ( subhairavam ) creating fear. ( saḥ ) He ( prādravad ) surged forward ( ghoṣaṇa-bhūṣaṇāṅghriḥ ) by trampling his feet while the anklets he was wearing made sounds, ( udyamya ) holding high ( śūlam ) his trident ( jagad-antakāntakam ) which was the death knell for the God of death itself.**

### **Stanza 7**

*athartvijo yajamānaḥ sadasyāḥ  
kakubhy udīcyām prasamīksya reṇum  
tamaḥ kim etat kuta etad rajo 'bhūd  
iti dvijā dvija-patnyas ca dadhyuḥ*

*( atha ) Now, ( rtvijah ) the priests in the assembly hall of Yajna, ( yajamānah ) the chief conductor of the Yajna (Daksha), ( sadasyāḥ ) the members attending the Yajna, ( dvijāḥ ) the Brahmīns, ( dvija-patnyah ca ) and their respective wives ( prasamīkṣya ) looking at the rising ( reṇum ) sand dunes ( udīcyām ) in the north ( kakubhiḥ ) direction ( dadhyuh ) thought ( iti ) like this.*

*( etat tamaḥ kim ) “What is this darkness? ( rajah ) How ( etat rajah ) these dust particles ( abhūt ) came about?”*

### **Stanza 8**

*vātā na vānti na hi santi dasyavaḥ  
prācīna-barhir jīvati hogra-daṇḍaḥ  
gāvo na kālyanta idaṁ kuto rajo  
loko ’dhunā kiṁ pralayāya kalpate*

*( vātāḥ na vānti ) There is absolutely no storm blowing.  
( dasyavaḥ na santi hi ) No dacoits are roaming around.  
( ugra-daṇḍaḥ ) The strict ruler ( prācīna-barhiḥ ) Prachinabarhis ( jīvati ha ) is very much alive. ( gāvaḥ ) The cattles ( na kālyante ) are not being driven. ( kutaḥ ) How ( idaṁ rajah ) this dust storm is coming up still? ( lokaah adhunā ) Is it the time for the world ( kalpate ) to get into ( pralayāya ) dissolution?*

**Note :** During this period the strict ruler Prachinabarhis was the emperor and he was ruthless in controlling the dacoits. It means that when he was the ruler there was no possibility of the dacoits even thinking of coming anywhere near.

### **Stanza 9**

*prasūti-miśrāḥ striya udvigna-cittā*

*ūcur vipāko vrjinasyaiṣa tasya  
yat paśyantīnām duhitṛṇām prajāśaḥ  
sutām satīm avadadhyāv anāgām*

**( striyaḥ ) The womenfolks ( prasūti-miśrāḥ ) starting with Prasuti and many others ( udvigna-cittāḥ ) became very much agitated in their minds ( ūcurḥ ) and they started telling among themselves: “( prajāśaḥ ) Daksha Prajapati ( avadadhyau ) insulted ( anāgām sutām ) his own innocent daughter ( satīm ) Sati Devi even ( duhitṛṇām ) while his other daughters**

**( paśyantīnām ) were mere onlookers. ( yat ) It is ( tasya vrjinasya ) this misdeed ( vipākaḥ ) which has resulted into ( eṣaḥ ) this kind of development.**

**Note :** Is it only his daughter he had insulted? He had also insulted Lord Shiva. Therefore, it is very difficult for Daksha Prajapati to be in good times. These are being explained through the following two stanzas.

### **Stanza 10**

*yas tv anta-kāle vyupta-jatā-kalāpaḥ  
sva-śūla-sūcy-arpita-dig-gajendraḥ  
vitatya nr̥tyaty uditāstra-dor-dhvajān  
uccāṭṭa-hāsa-stanayitnu-bhinna-dik*

### **Stanza 11**

*amarṣayitvā tam asahya-tejasam  
manyu-plutam durviṣaham bhru-kutyā  
karāla-damṣṭrābhir udasta-bhāgaṇam  
syāt svasti kiṁ kopayato vidhātuḥ*

**( yaḥ ) When such a person ( Lord Shiva ) ( tam ) Who:**

**( anta-kāle ) at the time of dissolution ( vyupta-jaṭā-kalāpaḥ ) turns Himself such as to spread his cluster of matted hairs over his head all around,**

**( sva-sūla-sūcy-arpita-dig-gajendraḥ ) when (at that time) He pierces and holds at the tip of His trident the rulers of all the directions,**

**when (at that time) ( vitatya ) He swirls around far and wide ( uditāstra-dor-dhvajān ) His flag staffs containing various weapons with His hands raised very high,**

**when (at that time) ( uccāṭṭa-hāsa-stanayitnu-bhinna-dik ) all the directions get split into pieces because of the resounding thunderous echoes of the boisterous laughter with which ( nr̥tyati ) He dances,**

**( amarṣayitvā ) is made to lose His patience;**

**( kim ) How can even ( vidhātuḥ ) Lord Brahma ( syāt ) can have ( svasti ) a comfortable time ( kopayataḥ ) when such a person is aroused with anger,**

**( asahya-tejasam̐ ) when He turns into a Being Who becomes so much fiery with brightness,**

**( bhru-kutyā ) turns His eyebrows into archs ( manyu-plutam̐ ) because of immense anger,**

**( durviṣaham̐ karāla-damṣṭrābhiḥ ) and with His fear generating teeth ( udasta-bhāgaṇam̐ ) smashes all the stars and planets ?**

**Stanza 12**

*bahv evam udvigna-dr̥śocyamāne  
janena dakṣasya muhur mahātmanah  
utpetur utpātata māḥ sahasraśo  
bhayāvahā divi bhūmau ca paryak*

**( ucyamāne ) While the statements like these were made ( bahu ) in different ( evam ) manner and tones, ( janena ) the people ( udvigna-dr̥śā ) who looked anxious with their eyes wide open, ( dakṣasya ) even for Daksha Prajapati ( mahātmanah ) who was otherwise firm and steadfast, ( utpetuh ) there appeared ( muhur ) again and again ( divi ) in the sky, ( bhūmau ca ) on the earth and ( paryak ) in all four directions ( utpātata māḥ ) very many signs of bad indications ( sahasraśah ) in thousands and thousands ( bhayāvahāḥ ) generating extreme fear.**

### Stanza 13

*tāvat sa rudrānucarairmakhe mahān  
nānāyudhair vāmanakair udāyudhaiḥ  
piṅgaiḥ piśaṅgair makarodarānanaiḥ  
paryādravadbhir vidurānvarudhyata*

**( vidura ) Hey Vidura ! ( tāvat ) By that time ( mahān ) that great ( saḥ makhah ) Yajna ( anvarudhyata ) was prevented from being conducted further ( rudrānucaraiḥ ) by the army of Lord Shiva, ( vāmanakaiḥ ) who were having short statured bodies, ( piṅgaiḥ ) copper coloured, ( piśaṅgaiḥ ) also yellow coloured, ( makarodarānanaiḥ ) having bellies and faces like that of crocodiles, ( nānāyudhaiḥ ) holding various types of weapons, ( udāyudhaiḥ ) raising their hands with their weapons, ( paryādravadbhiḥ ) and running fast and jumping all around.**

### Stanza 14

*kecid babhañjuh prāg-vaṁśam*



*patnī-śālām tathāpare  
sada āgnīdhra-śālām ca  
tad-vihāraṁ mahānasam*

**( kecit ) Some of them ( babhañjuḥ ) pulled down and smashed ( prāg-vaṁśam ) the pillars constructed on top of the hall of Yajna. ( tathā ) In the same way, ( apare ) some others vandalized and broke down ( patnī-śālām ) the facilities and places provided to the wives of the conductor of the Yajna, that is Daksha, ( sadaḥ ) and the entire stage for conducting the sacrifice, ( āgnīdhra-śālām ) and the places provided to the priests who conduct the fire sacrifice, ( tad-vihāraṁ ) and the house of the owner (Daksha) ( mahānasam ca ) and the entire kitchen.**

### **Stanza 15**

*rurujur yajña-pātrāṇi  
tathaike 'gnīn anāśayan  
kuṇḍeṣy amūtrayan kecid  
bibhidur vedi-mekhalāḥ*

**( eke ) Some of them ( rurujuḥ ) crushed and broke ( yajña-pātrāṇi ) the pots used in the sacrifice. ( tathā ) Similarly some ( anāśayan ) extinguished ( agnīn ) the fires. ( kecit ) Some others ( amūtrayan ) passed urine ( kuṇḍeṣu ) in the places of fire sacrifice. ( bibhiduḥ ) Some tore down ( vedi-mekhalāḥ ) the boundary lines made of grasses marked for specific places of fire sacrifices.**

### **Stanza 16**

*abādhanta munīn anye  
eke patnīr atarjayan  
apare jagrḥur devān*

*pratyāsannān palāyitān*

**( anye ) Some of them ( abādhanta ) blocked the way of ( munīn ) the sages. ( eke ) Some ( atarjayan ) frightened ( patnīḥ ) the wives of the sages. ( apare ) Some others ( jagṛhuḥ ) caught hold of those ( pratyāsannān ) standing near to them ( devān ) and also other demigods ( palāyitān ) who stood aside out of fear.**

**Stanza 17**

*bhṛguṁ babandha maṇimān  
vīrabhadraḥ prajāpatim  
caṇḍeśaḥ pūṣaṇam devam  
bhagam nandīśvaro 'grahīt*

**( maṇimān ) Maniman ( babandha ) fastened ( bhṛguṁ ) Bhrigu saint ( vīrabhadraḥ ) and so Virabhadra did ( prajāpatim ) to Daksha. ( caṇḍeśaḥ ) Chandeeswara ( agrahīt ) caught hold of ( pūṣaṇam ) Pusha ( nandīśvaraḥ ) and so did Nandikeshwara ( bhagam devam ) to the demigod known as Bhaga.**

**Stanza 18**

*sarva evartvijo drṣṭvā  
sadasyāḥ sa-divaukasah  
tair ardyamānāḥ subhṛśam  
grāvabhir naikadhā 'dravan*

**( rtvijaḥ ) The priests, ( sadasyāḥ ) the members assembled there ( sa-divaukasah ) including the demigods ( sarve eva ) and all others, ( drṣṭvā ) who were looking at these developments, ( ardyamānāḥ ) were driven out by throwing ( grāvabhiḥ ) stones at them ( subhṛśam ) very powerfully ( taiḥ ) by the army of**

**Lord Shiva ( *adravan* ) and thus all of them dispersed ( *naikadhā* ) into different directions.**

**Stanza 19**

*juhvataḥ sruva-hastasya  
śmaśrūṇi bhagavān bhavaḥ  
bhrgor luluñce sadasi  
yo 'hasac chmaśru darśayan*

**( *bhagavān* ) The all powerful ( *bhavaḥ* ) Virabhadra ( *luluñce* ) plucked out ( *śmaśrūṇi* ) the hairs from the beard ( *bhrgoḥ* ) of Bhrigu ( *sruva-hastasya* ) who was holding the ladle (a long-handled utensil with a cup-shaped bowl for dipping or conveying liquids into the Yajna fire) ( *juhvataḥ* ) and performing the oblations. ( *yaḥ* ) It was this Bhrigu ( *ahasat* ) who was ill treating disrespectfully Lord Shiva ( *sadasi* ) in the assembly ( *darśayan* ) by showing his ( *śmaśru* ) beard and mustache.**

**Stanza 20**

*bhagasya netre bhagavān  
pātīṭasya ruṣā bhuvi  
ujjahāra sada-stho 'kṣṇā  
yaḥ śapantam asūsucat*

**( *bhagavān* ) Sri Virabhadra ( *ujjahāra* ) pulled out ( *ruṣā* ) angrily ( *netre* ) both the eyes ( *bhagasya* ) of Bhaga ( *pātīṭasya* ) who was pushed ( *bhuvi* ) to the ground. ( *sada-sthaḥ yaḥ* ) It was because Bhaga who was seated in the assembly of men in the hall of Yajna was encouraging ( *śapantam* ) Daksha, who was cursing Lord Shiva, ( *asūsucat* ) by showing signs ( *akṣṇā* ) through his eyes.**

### Stanza 21

*pūṣṇo hy apātayad dantān  
kāliṅgasya yathā balah  
śapyamāne garimaṇi  
yo 'hasad darśayan dataḥ*

*( apātayat ) He smashed ( dantān ca ) also the teeth ( pūṣṇah ) of Pusha ( yathā ) just like ( balah ) Balarama did ( kāliṅgasya ) to the King of Kalinga. ( garimaṇi ) It was for the reason that when the great teacher Lord Shiva ( śapyamāne ) was being shown disrespect, ( yah ) this Pusha ( darśayan ) was showing ( dataḥ ) his teeth ( ahasat ) smiling mockingly.*

### Stanza 22

*ākramyorasi dakṣasya  
śīta-dhāreṇa hetinā  
chindann api tad uddhartum  
nāśaknot tryambakas tadā*

*( api ) Despite ( ākranya ) trampling and standing ( urasi ) on the chest ( dakṣasya ) of Daksha ( chindan ) and cutting his head ( śīta-dhāreṇa ) with the sharpest ( hetinā ) weapon, ( tryambakah ) Virabhadra ( na aśaknot ) could not succeed ( uddhartum ) in separating ( tat ) it out ( tadā ) at that time.*

### Stanza 23

*śastrair astrānvitair evam  
anirbhinna-tvacam haraḥ  
vismayaṁ param āpanno  
dadhyau paśupatiś ciram*

*( evam ) Upon seeing Daksha in this condition of*

**( anirbhinna-tvacam ) holding his head with his skin having not been able to separate it out ( astrānvitaiḥ śastraiḥ ) with his powerful weapons powered with the relevant hymns, ( haraḥ ) the great annihilator ( paśupatiḥ ) Virabhadra ( param āpannaḥ ) got thoroughly ( vismayam ) wonderstruck ( dadhyau ) and thought about it ( ciram ) for a long time.**

### **Stanza 24**

*dr̥ṣṭvā saṁjñapanam yogam  
paśūnām sa patir makhe  
yajamāna-paśoḥ kasya  
kāya kāyāppenāharachiraḥ*

**( saḥ paśūnām patih ) Virabhadra ( dr̥ṣṭvā ) remembered ( saṁjñapanam yogam ) about the practice of offering sacrifice of animals by cutting their heads ( makhe ) in the Yajnas ( tenā ) and executed that practice ( yajamāna-paśoḥ ) on the chief of those animals (Daksha) ( aharat ) and thereby separated ( śiraḥ ) the head ( kāya ) of Daksha Prajapati ( kāyāt ) from his body.**

### **Stanza 25**

*sādhu-vādas tadā teṣām  
karma tat tasya śamsatām  
bhūta-preta-piśācānām  
anyeṣām tad-viparyayah*

**( tadā ) At that time ( śamsatām ) there were acclamations ( tasya ) of his ( tat karma ) deed of beheading Daksha ( sādhu-vādaḥ ) and appreciation thereof ( teṣām bhūta-preta-piśācānām ) by all the followers of Lord Shiva ( tad-viparyayah ) and at the same time the reverse of that ( anyeṣām ) by the others (followers of Daksha).**

## **Stanza 26**

*juhāvaitac chiras tasmin  
dakṣiṇāgnāv amarṣitaḥ  
tad-deva-yajanaṁ dagdhvā  
prātiṣṭhad guhyakālayam*

**( amarṣitaḥ ) Due to extreme anger Virabhadra ( juhāva ) offered  
( etat śiraḥ ) that head of Daksha into the Yajna fire ( tasmin )  
there ( dakṣiṇāgnau ) on the southern side. ( dagdhvā ) After  
burning to ashes ( tad-deva-yajanaṁ ) the entire arena of the  
Yajna ( prātiṣṭhat ) all of them returned ( guhyakālayam ) to  
Kailasa.**

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**This concludes the fifth chapter of Volume 4 of Srimad  
Bhagavatam**

**Hari Om**