

SRIMAD BHAGAVATAM

CHAPTER 6, VOLUME 4

LORD BRAHMA GOING TO KAILASA ALONG WITH OTHER DEMIGODS AND HIS EXPLANATIONS BEFORE LORD SHIVA

PREFACE

This chapter has to be taken together with the previous chapters 2 to 5. The deliberations in this chapter are relating to the mission Lord Brahma, in the company of all the demigods, undertakes to meet Lord Shiva in person and reason it out with Him for the sake of the completion of the Yajna which got halted in the middle. There are profound explanations by Lord Brahma to Lord Shiva as to the reasons why Daksha should be saved and his Yajna completed in the prescribed manner. These are in fact coming up in the concluding portions of this chapter through Stanzas 42 to 53.

Stanzas 1 to 8 contain the reactions of Lord Brahma to the demigods telling them there cannot be any Yajna without Lord Shiva in it. That being so, dishonouring Lord Shiva was unpardonable.

Stanzas 9 to 22 convey detailed descriptions about Kailasa, the abode of Lord Shiva. Stanzas 23 to 33 are the detailed descriptions about Alkapuri and Saugandhika forest in Kailasa. Stanzas 34 to 38 describe as to how Lord Shiva was seen by Lord Brahma and other demigods sitting in the company of Saint Narada and other great personalities and advising them the principles of the ultimate truth. Stanzas 39 to 41 are their mutual greetings and showing respects to each other. Stanzas 42 to 53 are the ones describing the appeal Lord Brahma makes to Lord Shiva.

The next Chapter 7 is the concluding one regarding the episode of Daksha Yajna and, therefore, chapters 2 to 7 have to be read together for complete overview.

---o0o---

Stanza 1

*maitreya uvāca
atha deva-gaṇāḥ sarve
rudrāṅkaiḥ parājitāḥ
śūla-paṭṭīśa-niṣṭrīmśa-
gadā-parigha-mudgaraiḥ*

Stanza 2

*sañchinna-bhinna-sarvāṅgāḥ
sartvik-sabhyā bhayākulāḥ
svayambhuve namaskṛtya
kārtsnyenaitan nyavedayan*

**(*atha*) Thereafter, (*sarve deva-gaṇāḥ*) all those demigods,
(*parājitāḥ*) who were defeated (*rudrāṅkaiḥ*) by the army of
Lord Shiva, (*sañchinna-bhinna-sarvāṅgāḥ*) and who were injured
with open cuts on all parts of their bodies**

**(*śūla-paṭṭīśa-niṣṭrīmśa-gadā-parigha-mudgaraiḥ*) with the weapons
like trident, spear, sword, club, iron pounder (pestle) and
hammer like weapons, (*sartvik-sabhyāḥ*) in the company of
the priests and other members who were there attending the
Yajna of Daksha, (*bhayākulāḥ*) became so much fraught with
fear (*namaskṛtya*) and they prostrated before (*svayambhuve*)**

**Lord Brahma (*nyavedayan*) and explained (*etat*) all the
incidences as they happened (*kārtsnyena*) without leaving a
single part of it.**

Stanza 3

*upalabhya puraivaitad
bhagavān abja-sambhavaḥ
nārāyaṇaś ca viśvātmā
na kasyādhvaram īyatuh*

(bhagavān) The all knowledgeable (abja-sambhavaḥ) Lord Brahma (viśvātmā) and also the One Who resides in all the beings (nārāyaṇaḥ ca) Shri Mahavishnu, (upalabhya) having known (etat purā eva) all these beforehand, (na īyatuh) preferred not go (adhvaram) to the Yajna conducted (kasya) by Daksha.

Stanza 4

*tad ākarṇya vibhuḥ prāha
tejīyasi kṛtāgasi
kṣemāya tatra sā bhūyān
na prāyeṇa bubhūṣatām*

(ākarṇya) On listening (tat) to these developments (vibhuḥ) Lord Brahma (prāha) said:

(kṛta) The very action of conducting a fire sacrifice (Yajna) (bubhūṣatām) and aspiring to get fame (sā) equal to that of a superior personality out of such sacrifice (āgasi) by offending (tejīyasi) a great knowledgeable being such as Lord Shiva (tatra)(na bhūyāt) itself cannot ensure to (kṣemāya) bring about routine well being (prāyeṇa) even in general sense.

Note : By offending a personality like that of Lord Shiva and conducting a Yajna to get fame by itself is condemnable. That

being so what to talk of such a Yajna benefiting even to ensure routine well being. This is the meaning of the above stanza.

Stanza 5

*athāpi yūyaṁ kṛta-kilbiṣā bhavaṁ
ye barhiṣo bhāga-bhājam parāduḥ
prasādayadhvaṁ pariśuddha-cetasā
kṣipra-prasādam pragṛhītānghri-padmam*

(ye) All of those who (parāduḥ) have kept aside (bhavaṁ) Lord Shiva, (bhāga-bhājam) Who is entitled for the share of offerings (barhiṣaḥ) of the Yajnas, (yūyaṁ) such of you (kṛta-kilbiṣāḥ) have definitely committed a big offence. (athāpi) Even though you have done this offence, (pragṛhītānghri-padmam) you must seek His mercy by touching His pious feet (pariśuddha-cetasā) as Lord Shiva is the One Who has very pure heart (kṣipra-prasādam) and Who is very benevolent because His heart melts very quickly due to kindness.

Stanza 6

*āśāsānā jīvitam adhvarasya
lokaḥ sa-pālaḥ kupite na yasmin
tam āśu devaṁ priyayā vihīnaṁ
kṣamāpayadhvaṁ hr̥di viddhaṁ duruktaiḥ*

(yasmin) He, (kupite) when angered, (lokaḥ na) annihilates all the worlds (sa-pālaḥ) along with all the controllers of such worlds, (tam) is now (vihīnaṁ) separated (priyayā) from His wife, (hr̥di) and His heart (viddhaṁ) has been very much wounded (duruktaiḥ) by abusive words. (āśāsānāḥ) If it is your desire (jīvitam) to sustain

(adhvarasya) the fruits of the Yajna all of you (āśu) must go immediately to (devam) Lord Shiva, (kṣamāpayadhvam) accept your mistakes and seek His pardon.

Note : The demigods tell Lord Brahma that they are really afraid of going and seeing Lord Shiva. They are asking Him to suggest any other solution other than meeting Him personally. Lord Brahma replies through the following stanza.

Stanza 7

*nāhaṁ na yajño na ca yūyam anye
ye deha-bhājo munayaś ca tattvam
viduḥ pramāṇaṁ bala-vīryayor vā
yasyātma-tantrasya ka upāyaṁ vidhitset*

(ahaṁ na) I do not know (tattvam) either the truth (pramāṇaṁ vā) or the limits (bala-vīryayoḥ) of the great powers (yasyā) of Lord Shiva, (ātma-tantrasya) Who is completely independent.

(yajñah na) Even Lord Indra, the Yajna Deva, himself does not know about them. (yūyam ca na) It is also impossible for you to know about them. (munayah) All those saints (deha-bhājah) and those who are living beings, (anye ye ca) and all others also (naviduḥ) do not know about them.

(kaḥ) This being so, who else (vidhitset) can suggest (upāyaṁ) any other solution?

Stanza 8

*sa ittham ādiśya surān ajas tu taiḥ
samanvitaḥ pitṛbhiḥ sa-prajeśaiḥ
yayau sva-dhiṣṇyān nilayaṁ pura-dviṣaḥ
kailāsam adri-pravaraṁ priyaṁ prabhoḥ*

(ādiśya) After instructing (surān) the demigods (ittham) in this manner, (saḥ ajaḥ) that Lord Brahma (taiḥ) in their company (sa-prajeśaiḥ) together with Prajapatis (pitrbhiḥ) and Pitru Devas, (samanvitaḥ) together (sva-dhiṣṇyāt) left from His place (yayau) and proceeded (adri-pravaram) to the great mountain (kailāsam) known as Kailasa, (priyam) which is the most endearing (nilayam) residence (prabhoh) of Lord Shiva, (pura-dviṣaḥ) the destroyer of Tripura (the three worlds).

Note : Through the following fourteen stanzas the Kailasa, the abode of Lord Shiva, is being described. Therefore from Stanza 9 to Stanza 22 the contents have to be read together.

Stanza 9

*janmauṣadhi-tapo-mantra-
yoga-siddhair naretaraiḥ
juṣṭam kinnara-gandharvair
apsarobhir vṛtam sadā*

(sadā) At all times (vṛtam) surrounded (juṣṭam) and worshipped (naretaraiḥ) by the demigods, (janmauṣadhi-tapo-mantra-yoga-siddhaiḥ) who all have achieved greatness by birth, and also through the knowledge of medicines, penance, hymns and yogic experiences, (kinnara-gandharvaiḥ) and Kinnaras, Gandharvas (apsarobhiḥ) and the damsels;

Stanza 10

*nānā-maṇimayaiḥ śṛṅgair
nānā-dhātu-vicitritaiḥ
nānā-druma-latā-gulmair*

nānā-mṛga-gaṇāvṛtaiḥ

Stanza 11

*nānāmala-prasravaṇair
nānā-kandara-sānubhiḥ
ramaṇaṁ viharantīnām
ramaṇaiḥ siddha-yoṣitām*

*(nānā-maṇimayaiḥ) Filled with lot of precious stones,
(nānā-dhātu-vicitritaiḥ) reflecting varied colours because of the
deposit of different kinds of minerals,
(nānā-druma-latā-gulmaiḥ) containing various varieties of trees,
and different kinds of cluster of bushes,
(nānā-mṛga-gaṇāvṛtaiḥ) surrounded by different groups and
kinds of animals,
(nānāmala-prasravaṇaiḥ) having countless sources of pure water
springs,
(śṛṅgaiḥ) having plentiful high peaks
(nānā-kandara-sānubhiḥ) abound with large number of caves
and valleys (ramaṇaṁ) creating a conducive sensual
atmosphere (siddha-yoṣitām) for the demigod woman lovers
(viharantīnām) indulging in love (ramaṇaiḥ) with their
husband demigods;*

Stanza 12

*mayūra-kekābhirutaṁ
madāndhāli-vimūrechitam
plāvitai rakta-kaṇṭhānām
kūjitaś ca patattriṇām*

Stanza 13

āhvayantam ivoddhastair

*dvijān kāma-dughair drumaiḥ
vrajantam iva mātāṅgair
gṛṇantam iva nirjharaiḥ*

*(mayūra-kekābhirutaṁ) With the cries of the peacocks sounding
in the atmosphere,
(madāndhāli-vimūrcchitam) resounding with the songs of the
blindly intoxicated bees,
(plāvitaḥ) resonate with the long and extended callings
(rakta-kaṇṭhānām) of the cuckoos,
(kūjitaḥ ca) coupled with the short and long whistling
(patattriṇām) of different varieties of birds,
(drumaiḥ) dense with tall trees (uddhastaiḥ) with their raised
branches (kāma-dughaiḥ) bearing the fruits of choice
(āhvayantam iva) as if they are inviting (dvijān) the birds unto
themselves,
(mātāṅgair) and when the wandering elephants move,
(vrajantam iva) giving an impression that the trees are also
moving with them,
(nirjharaiḥ) and the various waterfalls (gṛṇantam iva) making
noises as if they are conveying certain things;*

Stanza 14

*mandāraiḥ pārijātaiś ca
saralaiś copaśobhitam
tamālaiḥ śāla-tālaiś ca
kovidārāsanārjunaiḥ*

Stanza 15

*cūtaiḥ kadambair nīpaiś ca
nāga-punnāga-campakaiḥ
pāṭalāśoka-bakulaiḥ
kundaiḥ kurabakair api*

*(mandāraiḥ) With the trees of Mandara, (pārijātaiḥ)
Parijatha, (saralaiḥ ca) and the trees of Sarala, (upāśobhitam)
coupled with (tamālaiḥ) the beautiful green trees,
(śāla-tālaiḥ ca) surrounded with the trees known as śālas and
tālas, (kovidārāsanārjunaiḥ) kovidāras, āsanas (vijaya-sāras)
and arjuna trees (kāñcanāarakas) and many others,
(cūtaiḥ) apart from mango trees, (kadambaiḥ) kadambas,
(nīpaiḥ ca) nīpas (dhūli-kadambas), (nāga-punnāga-campakaiḥ)
naga, punnaga, champaka etc.,
(pāṭalāśoka-bakulaiḥ) and also pāṭalas, aśokas and bakulas;
(kundaiḥ kurabakair api) kundas; and kurabakas;*

Stanza 16

*svarṇārṇa-śata-patraiś ca
vara-reṇuka-jātibhiḥ
kubjakair mallikābhiś ca
mādhavībhiś ca maṇḍitam*

Stanza 17

*panasodumbarāśvattha-
plakṣa-nyagrodha-hiṅgubhiḥ
bhūrjair ośadhibhiḥ pūgai
rājapūgaiś ca jambubhiḥ*

Stanza 18

*kharjūrāmrātakāmrādyaiḥ
priyāla-madhukeṅgudaiḥ
druma-jātibhir anyaiś ca
rājitaṁ veṇu-kīcakaiḥ*

(svarṇārṇa-śata-patraiḥ ca) With golden coloured lotus flowers,

*(vara-reṇuka-jātibhiḥ) with varas, reṇukas and mālatīs,
(maṇḍitam) and further decorated (kubjakaiḥ mallikābhiḥ ca)
with kubjika , mallikās (mādhavībhiḥ ca) and mādhavīs,
(panasodumbarāśvattha-plakṣa-nyagrodha-ḥiṅgubhiḥ) and other trees
such as kata, jackfruit, julara, banyan trees, plakṣas,
nyagrodha and trees producing asafetida,*

*(bhūrjaiḥ oṣadhibhiḥ pūgaiḥ rājapūgaiḥ jambubhiḥ ca) also the trees
such as the trees of betel nuts and bhūrja-patra, as well as
rājapūga, blackberries and similar other trees,*

*(kharjūrāmṛatakāmṛadyaiḥ priyāla-madhukeṅgudaiḥ) also mango
trees, priyāla, madhuka and iṅguda,*

*(veṇu-kīcakaiḥ) besides such other other trees, like thin
bamboos, kīcaka (anyaiḥ ca) and varieties of other bamboo
trees, (druma-jātibhir rājitaṁ) all such trees decorating
beautifully Kailāsa mountain.*

Stanza 19

*kumudotpala-kahlāra-
śatapatra-vanarddhibhiḥ
nalinīṣu kalaṁ kūjat-
khaga-vṛndopaśobhitam*

*(kumudotpala-kahlāra-śatapatra-vanarddhibhiḥ) With the flowering
plants in plenty like kumuda, utpala, kahlara, (nalinīṣu) and
lotuses in the water bodies,*

*(kūjat-khaga-vṛndopaśobhitam) resounding by the birds with
their voices (kalaṁ) reverberating everywhere very
beautifully,*

Stanza 20

*mrgaiḥ sākhāmrgaiḥ kroḍair
mrgendrain ṛkṣa-śalyakaiḥ*

*gavayaiḥ śarabhair vyāghrai
rurubhir mahiṣādibhiḥ*

Stanza 21

*karṇāntraikapadāśvāsyair
nirjuṣṭam vṛka-nābhibhiḥ
kadalī-khaṇḍa-saṁruddha-
nalinī-pulina-śriyam*

(mrgaiḥ) With deer, (śākhāmrgaiḥ) monkeys, (kroḍaiḥ) boars, (mrgendraiḥ) lions, (ṛkṣa-śalyakaiḥ) ṛkṣas and śalyakas (bears and porcupines); (gavayaiḥ) and forest cows; (śarabhaiḥ) eight feet deers; (vyāghraiḥ) tigers; (rurubhiḥ) spotted deers; (mahiṣādibhiḥ) buffalo, etc., and

(karṇāntraikapadāśvāsyaiḥ) With karṇāntra, the ekapada, the aśvāsyā etc., (vṛka-nābhibhiḥ) and again the vṛka and nābhi, or kastūrī deer (nirjuṣṭam) in plenty;

(kadalī-khaṇḍa-saṁruddha-nalinī-pulina-śriyam) With the groups of small lakes filled with lotus flowers which were hidden by the cluster of banana plantains and beautiful sand banks;

Stanza 22

*paryastam nandayā satyāḥ
snāna-puṇyatarodayā
vilokya bhūteśa-giriṁ
vibudhā vismayam yayuḥ*

(vilokya) Upon seeing (bhūteśa-giriṁ) such great mountain of Lord Shiva (containing all the above) (paryastam) surrounded (nandayā) by the river Nanda which was flowing

**very pure water (snāna-puṇyatarodayā) because of having taken
bath in that river (satyāḥ) by Sati Devi, (vibudhā) all the
demigods
(vismayam yayuḥ) became wonderstruck.**

Stanza 23

*dadrśus tatra te ramyām
alakām nāma vai purīm
vanam saugandhikam cāpi
yatra tan-nāma paṅkajam*

**(tatra te) At that place the demigods saw (ramyām) beautiful
(purīm vai) abode as well (alakām nāma) with the name
“Alaka”. (yatra) In the same direction (dadrśuḥ) they saw (ca
api) also (saugandhikam) the Saugandhika (vanam) forest (paṅkajam) in which there were lotus flowers (tan-nāma) with
the same name.**

Note : Through the following four stanzas the descriptions about Alakapuri are being conveyed.

Stanza 24

*nandā cālakanandā ca
saritau vāhyataḥ puraḥ
tīrthapāda-padāmbhoja-
rajasātīva pāvane*

**(saritau) The two rivers (nandā ca) “Nanda” (alakanandā ca)
and “Alaknanda”, (atīva) which have been very well (pāvane)
purified (tīrthapāda-padāmbhoja-rajasā) with the dust particles of
the lotus feet of Shri Mahavishnu, (vāhyataḥ) were flowing
(puraḥ) on both sides of Alkapuri.**

Stanza 25

*yayoḥ sura-striyaḥ kṣattar
avaruhya sva-dhiṣṇyataḥ
krīḍanti puṁsaḥ siñcantyo
vigāhya rati-karṣitāḥ*

*(kṣattaḥ) Hey Vidura ! (sura-striyaḥ) The divine damsels
(rati-karṣitāḥ) who were enjoying with their husbands and
became tired (avaruhya) descended (sva-dhiṣṇyataḥ) from their
respective places (vigāhya) and took dips (yayoḥ) in the
waters of these rivers (krīḍanti) and bathed joyfully
(siñcantyaḥ) by continuously pushing water (puṁsaḥ) on
their loving husbands with their palms.*

Stanza 26

*yayos tat-snāna-vibhraṣṭa-
nava-kuṅkuma-piñjaram
vitṛṣo 'pi pibanty abhaḥ
pāyayanto gajā gajāḥ*

*(tat-snāna-vibhraṣṭa-nava-kuṅkuma-piñjaram) At the time when these
divine damsels took their bath thus in the waters of these
rivers, because of the kunkuma powder fallen out from their
bodies, the water became yellowish. (gajāḥ) The male
elephants, (vitṛṣaḥ api) despite not being thirsty, (gajāḥ) made
their female counterparts (pāyayantaḥ) drink this water
compulsorily with their trunks (pibanty) whereafter they
also drank (yayoḥ abhaḥ) the same.*

Stanza 27

*tāra-hema-mahāratna-
vimāna-śata-saṅkulām*

*juṣṭām puṇyajana-strībhir
yathā kham satadīd-ghanam*

(tāra-hema-mahāratna-vimāna-śata-saṅkulām) The entire place was abounding in with large number of airplanes made of silver, gold and embedded with precious stones. (juṣṭām) They were all occupied (puṇyajana-strībhir) by the beautiful womenfolks of Yakshas and Rakshas. That Alakapuri was looking so beautiful (kham yathā) just like the sky (satadīd-ghanam) with the streaks of lightnings in the midst of clouds. (They saw that Alkapuri situated so beautifully in these surroundings).

Stanza 28

*hitvā yakṣeśvara-purīm
vanam saugandhikam ca tat
drumaiḥ kāma-dughair hr̥dyam
citra-mālya-phala-cchadaiḥ*

Stanza 29

*rakta-kaṅṭha-khagānīka-
svara-maṅḍita-ṣatpadam
kalahansa-kula-preṣṭham
kharadaṅḍa-jalāśayam*

Stanza 30

*vana-kuñjara-saṅghr̥ṣṭa-
haricandana-vāyunā
adhi puṇyajana-strīṅām
muhur unmathayan manah*

Stanza 31

vaidūrya-kṛta-sopānā

*vāpya utpala-mālinīḥ
prāptaṁ kimpuruṣair dr̥ṣṭvā
ta ārād dadr̥śur vaṭam*

*(hitvā yakṣeśvara-purīm hitvā) After crossing over Alkapuri
(dr̥ṣṭvā) and after seeing (vanam ca api) the forest
(saugandhikam) known as the Saugandhika (tat) which was so
beautifully encompassed with -*

*(hr̥dyam) abundant cluster of heart rending (drumaiḥ) trees
(kāma-dughaiḥ) which were bearing whatever the desired
fruits (citra-mālya-phala-cchadaiḥ) and which were endowed
with different kinds of flowers and fruits,*

*(kharadaṇḍa-jalāśayam) plenty of water bodies with lotus
flowers in them (kalahaṁsa-kula-preṣṭham) very much liked by
the majestic swan birds
(rakta-kaṅṭha-khagānīka-svara-maṇḍita-ṣaṭpadam) and filled with the
resonance of the humming bees and also with that of the
cuckoos and various other groups of birds,*

*(prāptaṁ) the group (kimpuruṣaiḥ) of Kinnaras
(puṇyajana-strīṇām manaḥ) along with their fortunate feminine
counterparts whose sensuous feelings (unmathayat) aroused
in their hearts (muhuḥ adhi) to the highest levels repeatedly
(vana-kuñjara-saṅghr̥ṣṭa-haricandana-vāyunā) because of the
fragrance brought to them through the air from the
sandalwood trees which were rubbed and split up by the wild
elephants,*

*(vāpya) the lakes (utpala-mālinīḥ) filled with lotus flowers
(vaidūrya-kṛta-sopānāḥ) and the steps made of precious stones
to enter into them,*

(te) they (dadr̥śuḥ) happened to see (ārāt) at a distance

(vaṭam) a banyan tree.

Stanza 32

*sa yojana-śatotsedhaḥ
pādonga-viṭapāyataḥ
paryak-kṛtācala-cchāyo
nirnīḍas tāpa-varjitaḥ*

(saḥ) That banyan tree (yojana-śatotsedhaḥ) was one hundred yojanas tall (eight hundred miles), (pādonga-viṭapāyataḥ) its branches spreading out to the extent of sixty percent of its height (six hundred miles circumference), (paryak-kṛtācala-cchāyaḥ) standing so silently and quietly spreading out in all the directions, (nirnīḍaah) having no birds' nests in them, (tāpa-varjitaḥ) and devoid of any heat at all.

Stanza 33

*tasmin mahā-yogamaye
mumukṣu-śaraṇe surāḥ
dadṛśuḥ śivam āsīnam
tyaktāmarṣam ivāntakam*

(surāḥ) The demigods (dadṛśuḥ) saw (śivam) Sri Parameswara (Lord Shiva) (āsīnam) sitting (tasmin) under that banyan tree (antakam iva) as if He was the God of death (tyaktāmarṣam) who had discarded all His anger. (mahā-yogamaye) He was seated in His most suitable form of Yoga (mumukṣu-śaraṇe) and in the position of granting liberation to those who seek the same.

Note : Through the following five stanzas (34 to 38) detailed description about Lord Shiva's posture is being made. These stanzas have to be read together.

Stanza 34

*sanandanādyair mahā-siddhaiḥ
śāntaiḥ saṁśānta-vigraham
upāsyamānaṁ sakhyā ca
bhartrā guhyaka-rakṣasām*

(They saw Lord Shiva) (saṁśānta-vigraham) the very most peaceful personality (upāsyamānaṁ) Who was worshipped by (sakhyā) His friend Kubera, (bhartrā ca) who is the master (guhyaka-rakṣasām) of Guhyakas and Rakshas, (mahā-siddhaiḥ) and also by the greatest achievers (śāntaiḥ) and the most peaceful (sanandanādyaiḥ) Sanaka saints;

Stanza 35

*vidyā-tapo-yoga-patham
āsthitaṁ tam adhīśvaram
carantaṁ viśva-suhrdaṁ
vātsalyāl loka-maṅgalam*

(They saw Lord Shiva) (tam adhīśvaram) the Supreme Controller of all the worlds, (āsthitaṁ) who was (carantaṁ) performing penance (loka-maṅgalam) for the welfare of the worlds (vidyā-tapo-yoga-patham) with the prescribed methods of yogic principles, total concentration of mind, complete equilibrium, (viśva-suhrdaṁ) and Who is the wellwisher of all the worlds (vātsalyāt) because of his compassion towards them;

Stanza 36

*liṅgaṃ ca tāpasābhīṣṭaṃ
bhasma-daṇḍa-jaṭājinam
aṅgena sandhyābhra-rucā
candra-lekhāṃ ca bibhratam*

(They saw Lord Shiva) (sandhyābhra-rucā aṅgena) Who was radiating from His body the brightness equivalent to that of the horizon of the setting sun, (liṅgaṃ ca) and with the symbolisms of (bhasma-daṇḍa-jaṭājinam) smeared ashes, staff, matted hair, deer skin etc., (candra-lekhāṃ ca) and the crest of the half moon, (bibhratam) adorning Him (tāpasābhīṣṭaṃ) all of which are so endearing to those who meditate.

Stanza 37

*upaviṣṭaṃ darbhamayyāṃ
vṛsyāṃ brahma sanātanam
nāradāya pravocantaṃ
pṛcchate śṛṇvatāṃ satām*

(They saw Lord Shiva) (upaviṣṭaṃ) Who was seated (vṛsyāṃ) on a mattress (darbhamayyāṃ) made of kusha grass, (pravocantaṃ) was advising, in response to (pṛcchate) the queries raised (nāradāya) by Saint Narada, (sanātanam brahma) the principles of knowledge of self and about the ever permanent Absolute Truth, (satām) while there were other pious personalities (śṛṇvatāṃ) who were listening to those advices.

Stanza 38

*kṛtvorau dakṣiṇe savyāṃ
pāda-padmaṃ ca jānuni*

*bāhuṃ prakoṣṭhe 'kṣa-mālām
āsīnaṃ tarka-mudrayā*

**(āsīnaṃ) They saw Lord Shiva (kṛtvā) sitting with
(pāda-padmaṃ) His lotus like (savyaṃ) left foot (dakṣiṇe) on
His right (oorau) lap, (bāhuṃ ca) with His left hand (savye
jānuni) resting on His left knee, (kṛtvā) holding (akṣa-mālām)
the garland of rudraksha beads (prakoṣṭhe) on His end
portion of right hand, (tarka-mudrayā) and holding his fingers
in the mode of argument.**

Note : The reference to the holding of fingers in the mode of argument is holding the thumb and the little finger together and showing the other three fingers in an expanded form.

Stanza 39

*taṃ brahma-nirvāṇa-samādhim āśritaṃ
vyupāśritaṃ giriśaṃ yoga-kakṣām
sa-loka-pālā munayo manūnām
ādyāṃ manuṃ prāñjalayaḥ praṇemuh*

**(munayaḥ) All the saints and sages (sa-loka-pālāḥ) along the
demigods (praṇemuh) prostrated (prāñjalayaḥ) with folded
hands (taṃ giriśaṃ) that Lord of Kailasa, (vyupāśritaṃ) Who
was sitting in the perfect (yoga-kakṣām) yoga posture, (āśritaṃ)
was in (brahma-nirvāṇa-samādhim) equanimity with the
Supreme Bliss, (ādyāṃ) and was the foremost (manuṃ) saint
(manūnām) among all the great saints.**

Stanza 40

*sa tūpalabhyāgatam ātma-yoniṃ
surāsureśair abhivanditāṅghriḥ
utthāya cakre śirasābhivandanam*

arhattamaḥ kasya yathaiva viṣṇuḥ

(upalabhya) Having come to know that Lord Brahma Himself, (ātma-yoniṁ) Who is the source of His own origin, (āgatam) had come there, (saḥ tu) Lord Shiva (abhivanditāṅghriḥ) who was then being worshipped on His pious feet (surāsuresaiḥ) by the leaders of the Devas as well as the demons, (utthāya) got up (cakre) and paid (abhivandanam) His respectful obeisances (śirasā) by bowing down His head (yathā eva) in the same manner as (arhattamaḥ) the highly worshipped (viṣṇuḥ) Vamana had shown (kasya) to Kasyapa Prajapati.

Stanza 41

*tathāpare siddha-gaṇā maharṣibhir
ye vai samantād anu nīlaloḥitam
namaskṛtaḥ prāha śaśāṅka-śekharam
kṛta-praṇāmaṁ prahasann ivātmabhūḥ*

(tathā) In the same manner, (maharṣibhiḥ) all the saints and sages (pare) together with other (siddha-gaṇāḥ) great personalities, (ye vai) whomsoever they were (samantāt) assembled there, (nīlaloḥitam anu) following the path of Lord Shiva, showed their respectful obeisances to Lord Brahma. (ātmabhūḥ) Lord Brahma, (namaskṛtaḥ) who was shown respects (śaśāṅka-śekharam) thus looked at Lord Shiva (kṛta-praṇāmaṁ) who was also shown respect by all, (prahasann iva) and with a slight smile (prāha) said as follows.

Stanza 42

*brahmovāca
jāne tvāṁ īśaṁ viśvasya
jagato yoni-bījayoḥ
śakteḥ śivasya ca param*

yat tad brahma niranantaram

(brahmovāca) Lord Brahma said to Lord Shiva :

(jāne) I recognize (tvām) You (īśam) as the Controller and the Administrator (viśvasya) of the universe (param) as You are the very source (jagataḥ) of the universe (yoni-bījayoḥ) through the womb and the seed (śakteḥ) of both Shakti (śivasya ca) and Shiva (the Prakriti and the Purusha) . (yat tat) However, I also (tvām iti jāne) know that (niranantaram) You are that ever permanent single principle which cannot be dissected any further, (brahma) and the same principle which is not subject to transformations or changes.

Note : Lord Brahma says through the above stanza to Lord Shiva that though Lord Shiva had paid obeisances to Him, He is very much aware of Lord Shiva's potent powers in the matter of creation, sustenance and dissolution of the universe, while remaining as such as a single undivided principle inseparable and unchangeable.

However, through the following stanza, Lord Brahma continues with His explanations that though these principles go contrary (manifestation into many in the form of the universe and at the same time remaining as the very source and singly ever permanent), how these two concepts go together.

Stanza 43

*tvam eva bhagavann etac
chiva-śaktyoḥ svarūpayoḥ
viśvaṁ srjasi pāsy atsi
krīḍann ūrṇa-paṭo yathā*

(bhagavan) Hey Lord ! (krīḍan) Working (svarūpayoḥ) as a single indivisible entity (śiva-śaktyoḥ) in the form of Shiva and Shakti (tvam eva) You Yourself (sṛjasi) create (etat viśvaṃ) this universe, (pāsi) sustain it (atsi) and dissolve it, (yathā) just like (ūrṇa-pataḥ) a spider knits, protects and withdraws unto it its own net.

Stanza 44

**tvam eva dharmārtha-dughābhipattaye
dakṣeṇa sūtreṇa sasarjithādhvaram
tvayaiva loke 'vasitās ca setavo
yān brāhmaṇāḥ śraddadhate dhṛta-vratāḥ**

(tvam eva) You have yourself (sasarjitha) created (adhvaram) the methods of the deeds of Yajnas (dharmārtha-dughābhipattaye) as the enunciation of the righteousness (of the established truth) and also the resultant material benefits of conducting such Yajnas in order to protect the Vedic principles, (dakṣeṇa) in the conduct of which Daksha (sūtreṇa) was only an instrument.

(yān) Those (dhṛta-vratāḥ) methods and principles of righteous actions of meritorious devotion and austerity (brāhmaṇāḥ) of those Brahmins (śraddadhate) who carry them out with utmost care and attention (setavaḥ) have all been (avasitāḥ ca) prescribed (tvayā eva) by You alone (loke) in this world.

Note : Through the following stanza it is being explained that not only the prescribed methods of Yajnas have been conceived by Lord Shiva, He is the One Who bestows the fruitive results to the performers of Yajnas.

Stanza 45

tvam karmaṇām maṅgala maṅgalānām

*kartuḥ sma loke tanuṣe svaḥ paraṁ vā
amaṅgalānām ca tamisram ulbaṇam
viparyayaḥ kena tad eva kasyacit*

(maṅgala) Hey the most auspicious personality! (tvam) You are (sma) the provider/bestower (svaḥ) of heaven (paraṁ vā) or deliverance (kartuḥ) to those persons (loke) in this world (maṅgalānām) who do good (karmaṇām) deeds (tanuṣe) through your compassion. (ca) You alone also provide/bestow (ulbaṇam) the fearful (tamisram) hell (amaṅgalānām) to those who carry out inauspicious deeds. (kena) Then how come that (kasyacit) for one person (viparyayaḥ) there can be a contradictory result (tad eva) within this?

Note : The explanation in the above stanza is that Daksha did the deeds of Yajna as an auspicious step. Then how come he is entitled to get the result opposite of it. Through the following stanza Lord Brahma explains that the anger of Lord Shiva cannot be the reason for the same.

Stanza 46

*na vai satām tvac-caraṇārpitātmanām
bhūteṣu sarveṣu abhipaśyatām tava
bhūtāni cātmany aprthag-didrḥṣatām
prāyeṇa roṣo 'bhibhaved yathā paśum*

(satām vai) Even those good persons (tava abhipaśyatām) who see You as the intrinsic entity (sarveṣu) in all (bhūteṣu) the moving and non moving beings, and who desire (bhūtāni ca) that all the beings (ātmani aprthag-didrḥṣatām) look upon them without any discrimination, (tvac-caraṇārpitātmanām) and who have surrendered unto the pious lotus feet of Shri Bhagavan, (prāyeṇa na abhibhaved) are not generally affected (roṣaḥ) by

the anger which afflicts (paśum yathā) only the persons with the maturity of the animals.

Note : Lord Brahma is saying through the above stanza that when the anger does not affect even the devotees of the Bhagavan how come the same can affect Lord Shiva?

Stanza 47

***prthag-dhiyaḥ karma-dr̥śo durāśayāḥ
parodayenārpita-hṛd-rujo 'niśam
parān duruktair vitudanty aruntudās
tān māvadhīd daiva-vadhān bhavad-vidhaḥ***

(prthag-dhiyaḥ) Those persons who have differential thinking, (karma-dr̥śaḥ) who look upon ways and means of doing only fruitive actions and deeds, (durāśayāḥ) whose hearts are mean and filled with bad thoughts, (parodayena) who envy about the flourishing of others (arpita-hṛd-rujaḥ) through their hearts, (duruktaiḥ) who use abusive languages (vitudanti) hurting (aruntudāḥ) deeply the sentiments (parān aniśam) of others at all times, (daiva-vadhān) are already equal to that of dead persons as per the divine order. (mā) There is no need (bhavad-vidhaḥ) for a good personality like you (vadhīt) to kill (tān) such persons.

Note : Through the following two stanzas Lord Brahma says that Lord Shiva should not limit His action by killing them but go a step further and bless them as well.

Stanza 48

***yasmin yadā puṣkara-nābha-māyayā
durantayā spr̥ṣṭa-dhiyaḥ prthag-dr̥śaḥ
kurvanti tatra hy anukampayā kṛpām***

na sādhave daiva-balāt kṛte kramam

(spr̥ṣṭa-dhiyaḥ) Those persons whose thinking has been corrupted due to the effect of (durantayā) the great (puṣkara-nābha-māyayā) influence of the Maya Shakti of the Bhagavan, (yasmin) and whenever (yadā) and whichever time (pṛthag-dṛśaḥ) they turn into persons with differential perceptions, (tadā tatra) at that time, (kṛte) due to the fault done by them (daiva-balāt) because of the divine order, (kurvanti) are shown (kṛpāṁ hi) only kindness (anukampayā) because of compassion (sādhave) by knowledgeable persons (like Lord Shiva); (kramam na) and they do not punish them with their valour.

Stanza 49

*bhavāṁs tu puṁsaḥ paramasya māyayā
durantayāspr̥ṣṭa-matiḥ samasta-dr̥k
tayā hatātmasv anukarma-cetaḥsv
anugrahaṁ kartum ihārhasi prabho*

(bhavān tu) As far as You are concerned (āspr̥ṣṭa-matiḥ) You are not at all affected in your thinking (durantayā) by the immense (paramasya) powers of (māyayā) the Maya Shakti (puṁsaḥ) of the Supreme Being (samasta-dr̥k) and You have seen and experienced everything. (prabho) Hey the all powerful! (iha arhasi) I appeal to You here (anugrahaṁ kartum) that You must bless (hatātmasū) those who are corrupted in their thinking (tayā) because of they being affected by the illusions (Maya Shakti) (anukarma-cetaḥsu) and those who are only inclined to carry out and follow fruitive activities.

Note : Lord Brahma, after saying these matters in a general way, comes to the point as to what exactly needs to be done under these circumstances.

Stanza 50

*kurv adhvarasyoddharaṇam hatasya bhoh
tvayāsamāptasya mano prajāpateḥ
na yatra bhāgam tava bhāgino daduḥ
kuyājino yena makho ninīyate*

**(bhoh manaḥ) Hey the great saintly personality! (kuru)
Please (uddharaṇam) resurrect (asamāptasya) the non
completed**

**(adhvarasya) Yajna (prajāpateḥ) of Daksha (hatasya) who has
been killed (tvayā) by You. (yena) It is through You alone
(makhaḥ) that this Yajna (ninīyate) can be completed. (tava)
You must (bhāginaḥ) take Your rightful share of the offerings
of the Yajna (bhāgam na daduḥ) which was not offered to You
earlier (kuyājinaḥ) by the corrupt minded priests (yatra) in
that Yajna.**

Stanza 51

*jīvatād yajamāno 'yaṁ
prapadyetākṣiṇī bhagaḥ
bhrgoḥ śmaśrūṇi rohantu
pūṣṇo dantāś ca pūrvavat*

**(ayaṁ) Let that (yajamānaḥ) Daksha carry out and complete
the Yajna (jīvatāt) by coming alive once again. (bhagaḥ) Let
Bagha (prapadyeta) get back (akṣiṇī) both his eyes. (śmaśrūṇi)
Let the hairs of the beard (bhrgoḥ) of Bhrigu (dantāḥ ca)
and the teeth (pūṣṇaḥ) of Pusha (rohantu) sprout again
(pūrvavat) as they were earlier.**

Stanza 52

*devānām bhagna-gātrāṇām
ṛtvijām cāyudhāśmabhiḥ
bhavatānugṛhītānām
āśu manyo 'stv anāturam*

(manyo) Hey Rudra ! (ṛtvijām ca) Let all those priests and other (devānām) demigods (bhagna-gātrāṇām) who have been hurt and injured (āyudhāśmabhiḥ) by stones and other weapons (astu) recover to (anāturam) good health (āśu) immediately (bhavatā) due to Your (anugṛhītānām) blessings.

Stanza 53

*eṣa te rudra bhāgo 'stu
yad-ucchiṣṭo 'dhvarasya vai
yajñas te rudra bhāgena
kalpatām adya yajña-han*

(rudra) Hey Rudra ! (yat) Whatever be (ucchiṣṭaḥ) the remaining portion (adhvarasya) of the Yajna (vai) let (eṣa te) all of them (bhāgaḥ astu) be the offerings to You. (yajña-han) Hey the destroyer of the Yajna! (rudra) Hey Rudra ! (yajñaḥ) Let the Yajna (kalpatām) be conducted (adya) from now on (bhāgena) along with the portion of the offerings meant (te) for You as well.

---000---

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

Hari Om