

SRIMAD BHAGAVATAM

CHAPTER 7, VOLUME 4

THE CONCLUSION OF DAKSHA YAJNA

PREFACE

The Yajna of Daksha gets concluded to the satisfactory logical end with the blessings of Lord Shiva. Lord Vishnu manifests in the Yajna and tells about the right approach in thinking for a real devotee. The most appropriate one is reproduced below by means of stanza 54:

Hey Brahmin ! A person who sees all the three (Brahma, Vishnu and Shiva) forms, who are in fact a single indivisible being as well as the constituents in all the living beings, without any differentiation, that person accomplishes the personification of tranquility for ever.

The assembly of persons including Lord Brahma, Shiva, Indra, Daksha etc. shower praises on Shri Maha Vishnu. These prayers are from their own respective angles and all of them put together along with that of the advice of Shri Maha Vishnu, make up for a study of deep philosophy and spiritual achievements.

As said earlier, this chapter No.7 is the concluding part of the incidence of Daksha Yajna which started from chapter No.2. Therefore, in order to understand the same in totality one should read these chapters together.

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Stanza 1

maitreya uvāca
ity ajenānunītena
bhavana parituṣyatā
abhyadhāyi mahā-bāho
prahasya śrūyatām iti

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(mahā-bāho) Hey the great Vidura ! (anunītena) Persuaded (iti) in this manner (ajena) by Lord Brahma, (bhavana) Lord Shiva (parituṣyatā) became very much composed (prahasya) and smilingly (abhyadhāyi) responded to them (śrūyatām iti) by saying the words “please listen”.

Stanza 2

mahādeva uvāca
nāghaṁ prajāśa bālānām
varṇaye nānucintaye
deva-māyābhibhūtānām
daṇḍas tatra dhṛto mayā

(mahādeva uvāca) Sri Mahadeva (Lord Shiva) said to Lord Brahma :

(prajāśa) Hey Lord Brahma ! (na varṇaye) I do not make a big issue (aghaṁ) of the offences committed (bālānām) by the children (deva-māyābhibhūtānām) who are afflicted by the illusions (Maya Shakti) of the Supreme Being. (na anucintaye) I also do not keep remembering about such offensive actions by them. (mayā) I have only (daṇḍaḥ dhṛtaḥ) executed punishment for committing (tatra) such offences.

Stanza 3

*prajāpater dagdha-śīrṣṇo
bhavaty aja-mukhaṁ śīraḥ
mitrasya cakṣuṣekṣeta
bhāgaṁ svam̐ barhiṣo bhagaḥ*

(*prajāpateḥ*) Let Daksha, (*dagdha-śīrṣṇaḥ*) whose head has been burnt, (*śīraḥ bhavatu*) have a head (*aja-mukhaṁ*) with the face of a goat. (*bhagaḥ*) Let Bhaga (*īkṣeta*) watch (*bhāgaṁ*) his part of the offerings (*svam̐*) meant for him (*barhiṣaḥ*) in the Yajna (*cakṣuṣā*) through the eyes (*mitrasya*) of Mitra.

Stanza 4

*pūṣā tu yajamānasya
dadbhir jakṣatu piṣṭa-bhuk
devāḥ prakṛta-sarvāṅgā
ye ma uccheṣaṇam̐ daduḥ*

(*pūṣā tu*) As far as Pusha is concerned (*jakṣatu*) he can only eat (*dadbhiḥ*) using the teeth (*yajamānasya*) of the chief performer of the Yajna; (*piṣṭa-bhuk*) or else let him make the mixture and drink it. (*ye*) All those (*devāḥ*) demigods (*me*) who (*daduḥ*) had offered to Me (*uccheṣaṇam̐*) the remainders of the Yajna (*prakṛta-sarvāṅgāḥ*) shall become once again healthy with all the parts of their bodies in tact.

Stanza 5

*bāhubhyām aśvinoḥ pūṣṇo
hastābhyām̐ kṛta-bāhavaḥ
bhavantv adhvaryavaś cānye*

basta-śmaśrur bhr̥gur bhavet

**(*adhvaryavaḥ*) The priests (*anye ca*) and others
(*kṛta-bāhavaḥ bhavantu*) shall do their work (*bāhubhyām*) with
the hands (*aśvinoḥ*) of the Asvini Devas (*hastābhyām*) and also
with the hands (*pūṣṇaḥ*) of Pusha. (*bhr̥guḥ*) Let Bhrigu
(*bhavet*) get (*basta-śmaśruḥ*) the beard of the goat.**

Stanza 6

maitreya uvāca
tadā sarvāṇi bhūtāni
śrutvā mīdhuṣṭamoditam
parituṣṭātmabhis tāta
sādhu sādhu ity athābruvan

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

**(*tāta*) Hey my son Vidura ! (*tadā*) At that time, (*śrutvā*) upon
listening to (*mīdhuṣṭamoditam*) the words of blessings of Lord
Shiva, (*sarvāṇi*) all the (*bhūtāni*) living beings
(*parituṣṭātmabhiḥ*) became very happy (*abruvan*) and said
(*iti atha*) continuously the words like (*sādhu sādhu*) “that is
good! that is good!”**

Stanza 7

tato mīdhvāṁsam āmantrya
śunāsīrāḥ saharṣibhiḥ
bhūyas tad deva-yajanaṁ
sa-mīdhvad-vedhaso yayuḥ

(tataḥ) Thereafter, (āmantrya) after praying to (mīdhvāmsam) to Lord Shiva like this : “ let all these be made possible by Yourself”, (śunāsīrāḥ) all the demigods (ṛṣibhiḥ saha) together with the saints and sages, (sa-mīdhvad-vedhasaḥ) accompanied by Lord Shiva and Lord Brahma, (bhūyaḥ) once again (yayuḥ) returned (tat deva-yajanaṁ) to the location where the Yajna was being conducted.

Stanza 8

*vidhāya kārtsnyena ca tad
yat āha bhagavān bhavaḥ
sandadhuh kasya kāyena
savanīya-paśoḥ śiraḥ*

(bhavaḥ) Lord Shiva, (bhagavān) the embodiment of all the prosperities, (vidhāya) executed (kārtsnyena) completely (tat ca) each and everything (yat āha) that has been promised. (sandadhuh) He fixed (savanīya-paśoḥ śiraḥ) the head of a goat sacrificed in the Yajna (kāyena) with the body (kasya) of Daksha Prajapati.

Stanza 9

*sandhīyamāne śirasi
dakṣo rudrābhivīkṣitaḥ
sadyaḥ supta ivottasthau
dadrśe cāgrato mṛdam*

(śirasi) When the head (sandhīyamāne) was conjoined on Daksha, (dakṣaḥ) he (uttasthau) got up (sadyaḥ) immediately (rudrābhivīkṣitaḥ) right in front of the sight of Lord Shiva (iva) as if he was (suptaḥ) in slumber. (dadrśe ca) Daksha also saw (mṛdam) Lord Shiva (agrataḥ) before him.

Stanza 10

*tadā vṛṣadhvaja-dveṣa-
kalilātmā prajāpatiḥ
śivāvalokād abhavac
charad-dhrada ivāmalah*

(vṛṣadhvaja-dveṣa-kalilātmā) Though Daksha was having the mindset of repugnance towards Lord Shiva, (śivāvalokāt) because of receiving the benevolent glance of Lord Shiva, (tadā) at that time (prajāpatiḥ) Daksha (abhavat) became (āmalah) so cleansed up (śarad-dhradaḥ iva) just like the water body in the autumn.

Stanza 11

*bhava-stavāya kṛta-dhīr
nāśaknod anurāgataḥ
autkaṅṭhyād bāṣpa-kalayā
samparetām sutām smaran*

(kṛta-dhīḥ) Though Daksha was forthcoming with his desire (bhava-stavāya) to praise the glory of Lord Shiva, (na aśaknot) he could not do so (bāṣpa-kalayā) because of his flowing tears (anurāgataḥ) due to his affection (autkaṅṭhyāt) and longing towards (samparetām) his departed (sutām) daughter (smaran) about whom he just remembered.

Stanza 12

*kṛcchrāt saṁstabhya ca manah
prema-vihvalitaḥ sudhīḥ
śaśaṁsa nirvyalīkena
bhāveneśaṁ prajāpatiḥ*

(prema-vihvalitaḥ) Though he was under the influence of love and affection, (prajāpatiḥ) Daksha (sudhīḥ) regained his intellect (kṛcchrāt) and with lot of efforts (samstabhya ca) set aside (manaḥ) his mind (śaśaṁsa) and started praising hymns (bhāvena) with devotion (īśam) on Lord Shiva (nirvyalīkena) with all his sincerity.

Stanza 13

dakṣa uvāca

*bhūyān anugraha aho bhavatā kṛto me
daṇḍas tvayā mayi bhṛto yad api pralabdhaḥ
na brahma-bandhuṣu ca vām bhagavann avajñā
tubhyaṁ hareś ca kuta eva dhṛta-vrateṣu
(dakṣa uvāca) Daksha said:*

(aho) It is a great surprise that (pralabdhaḥ yat api) despite having been rudely treated by me, (bhavatā) You have in fact (kṛtaḥ) bestowed (me) upon me (bhūyān) greatest (anugrahaḥ) blessings (daṇḍaḥ) through the punishment (tvayā) You had (bhṛtaḥ) meted out (mayi) to me. (bhagwan) Hey Lord! (tubhyaṁ) You (hareḥ ca) as well as Shri Hari (vām) both (avajñā na) do not have any contemptuous feelings (brahma-bandhuṣu ca) even towards the vile Brahmins. (kuta) Then how come (dhṛta-vrateṣu) You will have on the Brahmins of the highest degree?

Note : Through the following stanza it is being explained by Daksha as to why Lord Shiva shall never have contemptuous feelings towards anyone.

Stanza 14

*vidyā-tapo-vrata-dharān mukhataḥ sma viprān
brahmātma-tattvam avitum prathamam tvam asrāk*

*tad brāhmaṇān parama sarva-vipatsu pāsi
pālah paśūn iva vibho pragṛhīta-daṇḍaḥ*

*(tvam) You were, (prathamam) in the beginning of everything,
(brahmā) none other than Lord Brahma (avitum) and in
order to protect (ātma-tattvam) the knowledge of self
realization in the prescribed orderly manner, (asrāk sma)
certainly created (viprān) the Brahmins (mukhataḥ) from Your
face who, (vidyā-tapo-vrata-dharān) through their learning,
penance and austerity, carry out the functions to protect
what you have prescribed.*

*(parama) Hey the greatest among the greatest! (vibho) Hey
the all capable! (tat) Therefore, (pragṛhīta-daṇḍaḥ) with a stick
in Your hand, You guide and show the right way (brāhmaṇān)
to the Brahmins (pāsi) and protect them as well (sarva-vipatsu)
from all the pitfalls (pālah paśūn iva) just like the cowherd boy
does to his cows.*

Note : The meaning conveyed here is that Lord Shiva uses His stick as punishment to those Brahmins so that they do not travel in the path of heterodoxy (path of deviation from the established principles for achieving the desired results for the common good).

Daksha continues with his statement to Lord Shiva. He says that he is in no way capable of repaying his gratitude to Lord Shiva for showing him the right way of achieving good through His punishment.

Stanza 15

*yo 'sau mayāvidita-tattva-dṛśā sabhāyām
kṣipto durukti-viśikhair agaṇayya tan mām
arvāk patantam arhattama-nindayāpād
dṛṣṭyārdayā sa bhagavān sva-kṛtena tuṣyet*

(kṣiptaḥ) I had shot at you (durukti-viśikhaiḥ) the arrows of my abusive and harsh words showing the highest disrespect (yaḥ asau) to You, the Supreme Being (Lord Shiva) (sabhāyām) in the assembly of Yajna (mayā) because I had (avidita-tattva-dṛśā) not risen myself to the level of understanding the real truth.

(agaṇayya) Ignoring (tat) all these, (ārdrayā) You were so soft and kind enough (dṛṣṭyā) through Your auspicious glance (apāt) to save (mām) me (patantam) from falling down (arvāk) to the lowest level (arhattama-nindayā) on account of my disrespecting those who deserve to be worshipped.

(saḥ bhagavān) Let that Bhagavan (Lord Shiva) (tuṣyet) be pleased with me (sva-kṛtena) through His own mercy upon me. (as Daksha was incapable of paying his gratitude to Lord Shiva through his mere words).

Stanza 16

maitreya uvāca
kṣamāpyaivaṁ sa mīdhvāṁsam
brahmaṇā cānumantritaḥ
karma santānayām āsa
sopādhyāyartvig-ādibhiḥ

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(kṣamāpya) After seeking pardon (mīdhvāṁsam) from Lord Shiva (evaṁ) in this manner (anumantritaḥ) and upon being advised suitably (brahmaṇā ca) also by Lord Brahma, (saḥ) that Daksha (santānayām āsa) continued (karma) the performance of the Yajna (sopādhyāyartvig-ādibhiḥ) along with the chief priest, other priests and fires.

Stanza 17

*vaiṣṇavaṃ yajña-santatyai
tri-kapālaṃ dvijottamāḥ
puroḍāśaṃ niravapan
vīra-saṃsarga-śuddhaye*

(yajña-santatyai) In order to ensure that the the Yajna is conducted without any hurdles (dvijottamāḥ) by the Brahmins, (vīra-saṃsarga-śuddhaye) and also to clean up the sacrificial place which was stirred up violently by the physical action of the soldiers, (niravapan) they arranged (puroḍāśaṃ) the offerings (tri-kapālaṃ) into three separate receptacles (containers) (vaiṣṇavaṃ) for invoking Lord Vishnu through the fire sacrifice.

Stanza 18

*adhvaryuṇāṭṭa-haviṣā
yajamāno viśāmpate
dhiyā viśuddhayā dadhyau
tathā prādurabhūd dhariḥ*

(viśāmpate) Hey Vidura ! (yajamānaḥ) The master of the Yajna (Daksha) (āṭṭa-haviṣā) took in his hand the offerings (adhvaryuṇā) while reciting the hymns of Yajur Veda (dadhyau) and meditated (dhiyā) with his heart (viśuddhayā) so clean. (tathā) At that time itself (hariḥ) Shri Mahavishnu (prādurabhūt) manifested there.

Stanza 19

*tadā sva-prabhayā teṣāṃ
dyotayantyū diśo daśa*

*muṣṇaṁs teja upānītas
tārksyeṇa stotra-vājinā*

*(tadā) At that time, (upānītaḥ) Lord Vishnu landed near the
sacrificial fire (tārksyeṇa) seated on the Garuda's
(stotra-vājinā) wings known as the wings of Sama Veda
(Bṛhat and Rathantara). (sva-prabhayā) Maha Vishnu's self
effulgence (dyotayantyā) brightened up (daśa) all the ten
(diśaḥ) directions (muṣṇan) captivating (tejaḥ) the
effulgence (teṣāṁ) of all others.*

Note : The following two stanzas describe as to how the manifested Shri Hari was looking.

Stanza 20

*śyāmo hiraṇya-raśano 'rka-kirīṭa-juṣṭo
nīlālaka-bhramara-maṇḍita-kunḍalāsyah
śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-
vyagrair hiraṇmaya-bhujair iva karṇikārah*

*(śyāmaḥ) Shri hari was bluish black in colour;
(hiraṇya-raśanaḥ) was wearing attires of golden colour;
(arka-kirīṭa-juṣṭaḥ) was having on His head His crown as
dazzling as the brightness of the sun;
(nīlālaka-bhramara-maṇḍita-kunḍalāsyah) His face looking so
beautifully decorated because of His blackish curly hairs
over His head with that of the colour of the black bees and
over and above the earrings He was wearing;
(hiraṇmaya-bhujaiḥ) was holding in His hands radiating the
brightness of golden colour
(śaṅkhābja-cakra-śara-cāpa-gadāsi-carma-vyagraiḥ) the weapons
such as conch shell, lotus flower, disc, arrow, bow, club,
sword, shield;*

(karnikārah) and He was right there shining (iva) like the tree of Karnikara (botanical name: Pterospermum acerifolium).



*The image of Karnikara tree - source:
https://en.wikipedia.org/wiki/Pterospermum_acerifolium*

Stanza 21

*vakṣasy adhiśrita-vadhūr vana-māly udāra-
hāsāvaloka-kalayā ramayaṁś ca viśvam
pārśva-bhramad-vyajana-cāmara-rāja-haṁsah
śvetātapatra-śaśinopari rajyamānah*

*(vakṣasi) Shri Hari was having on His chest (adhiśrita-vadhūh)
Shri Lakshmi permanently residing there;
(vana-mālī) was wearing the garland of forest flowers;
(ramayan) was enchanting (viśvam) the whole world*

*(udāra-hāsāvaloka-kalayā) with His beautiful smile and
endearing glance;
(pārśva-bhramad-vyajana-cāmara-rāja-hamsaḥ) was having on both
His sides the moving fans of Yak chowrie looking just like the
swan birds;
(upari) and over His head (śvetātapatra-śaśinopari rajyamānaḥ ca)
was also having a pure white umbrella radiating the
brightness of the full moon.*

Stanza 22

*tam upāgatam ālakṣya
sarve sura-gaṇādayaḥ
praṇemuh sahasotthāya
brahmendra-tryakṣa-nāyakāḥ*

*(ālakṣya) Upon seeing (tam) Shri Hari (upāgatam) thus having
reached there, (sarve sura-gaṇādayaḥ) all the groups of
demigods (brahmendra-tryakṣa-nāyakāḥ) along with their leaders
like Lord Brahma, Indra, Lord Shiva etc. and all others
present in that assembly, (utthāya) got up (sahasā)
immediately (praṇemuh) and prostrated to Him.*

Stanza 23

*tat-tejasā hata-rucaḥ
sanna-jihvāḥ sa-sādhvasāḥ
mūrdhnā dhṛtāñjali-putā
upatasthur adhokṣajam*

*(tat-tejasā) The effulgence of Sri Hari (hata-rucaḥ) was so
overwhelming as to diminish those of the others.
(mūrdhnā dhṛtāñjali-putāḥ) All of them, holding their palms
together with raised hands over their heads, (sanna-jihvāḥ)
with wavering words (sa-sādhvasāḥ) and frightened minds,*

(upatasthuḥ) showered praises (adhokṣajam) on Shri Hari.

Stanza 24

*apy arvāg-vṛttayo yasya
mahi tv ātmabhuv-ādayaḥ
yathā-mati grṇanti sma
kṛtānugraha-vigraham*

(ātmabhuv-ādayaḥ tu) All the demigods starting with Lord Brahma, (arvāg-vṛttayaḥ api) though were having the knowledge only to a limited extent (mahi) about the greatness (yasya) of that Bhagavan, (grṇanti sma) praised Him, (kṛtānugraha-vigraham) Who has manifested there with the intention of blessing everyone, (yathā-mati) according to their own limitations of intelligence.

Stanza 25

*dakṣo grhītārhaṇa-sādanottamaṁ
yajñeśvaraṁ viśva-srjāṁ paraṁ gurum
sunanda-nandādy-anugair vṛtaṁ mudā
grṇan prapede prayataḥ kṛtāñjaliḥ*

(dakṣaḥ) Daksha Prajapati, (grhītārhaṇa-sādanottamaṁ) holding in his hands the auspicious vessels containing the materials for offering as worship, (vṛtaṁ) surrounded (sunanda-nandādy-anugaiḥ) by all the followers like Sunanda and Nanda, (mudā) very happily (grṇan) praised (prapede) and surrendered unto (paraṁ gurum) that great teacher (Shri Hari) (viśva-srjāṁ) of all the Prajapatis (yajñeśvaraṁ) and Who is the conferrer of the fruits of the Yajna, (prayataḥ) with total focus of his mind (kṛtāñjaliḥ) and with folded hands.

Stanza 26

dakṣa uvāca
śuddham sva-dhāmy uparatākhila-buddhy-avastham
cin-mātram ekam abhayam pratiśidhya māyām
tiṣṭham tayaiva puruṣatvam upetya tasyām
āste bhavān aparīśuddha ivātma-tantraḥ

(dakṣa uvāca) Daksha Prajapati said:

(pratiśidhya) Warding off (māyām) the illusions (Maya)
(tiṣṭhan) and being positioned (sva-dhāmy) on Your own form,
(bhavān) such as You,
(uparatākhila-buddhy-avastham) are far away from the
comprehension of the intelligence and for ever beyond the
worldly actions,
(śuddham) are surpassed beyond the illusions (Maya),
(ekam) are the One without a second,
(abhayam) are the One unaffected by fear,
(cin-mātram) and are the Supreme Consciousness.
(ātma-tantraḥ) Such a personality that You are, Who is
independent, (tayā eva) through the same illusion (Maya)
(upetya) accepting the transformatory principles of
(puruṣatvam) life form appear as the One (iva) Who is
seemingly (āste) having (tasyām) in the illusion (
aparīśuddhaḥ) the desire and hatred.

Note : Daksha, through the above praise, is saying that Shri Hari is the pure consciousness beyond the illusions of Maya and also the principle of the life form incorporating the illusionary powers. He, in a way, says that the position of Lord Shiva etc. are different than this. They only perpetrate the principles of the life forms. However, Shri Hari Himself disapproves this theory put forward here by Daksha and makes the position clear through His own words in Stanza 50 below when He says “ *aham brahmā ca śarvaś ca jagataḥ kāraṇam param ātmeśvara upadraṣṭā svayan-dṛg aviśeṣaṇaḥ* ”. --

“I, Who is the very source of this universe, pure consciousness, Supreme Controller, the chief witness, self effulgent, and not subject to any transformation, am Brahma and Shiva.”

Stanza 27

**ṛtvija ūcuḥ
tattvaṁ na te vayam anañjana rudra-śāpāt
karmaṇy avagraha-dhiyo bhagavan vidāmaḥ
dharmopalakṣaṇam idaṁ trivṛd adhvarākhyam
jñātam yad-artham adhidaivam ado vyavasthāḥ**

(ṛtvija ūcuḥ) The priests said :

(bhagavan) Hey Bhagavan ! (anañjana) The One who is permanently pure without having any degree of impurity !

(rudra-śāpāt) Because of the curse of Nandi Deva

(Stanza 26, Chapter 2, Volume 4) (vayam) we the priests are involved (karmaṇi) only in the monomania of fruitive activities (avagraha-dhiyaḥ) with pride and greed.

(na vidāmaḥ) Thus we do not know (te tattvaṁ) the reality about Yourself.

(yad-artham) According to (adhidaivam) the prescribed methods of placing the hierarchy of the divine heads (ado vyavasthāḥ) like the rule that “for this purpose this particular demigod”

(adhvarākhyam) the very concept and the name of Yajna, (dharmopalakṣaṇam) which is the mark of righteousness (trivṛt) and which propounds the Vedic principles, (jñātam) is known by us (idaṁ) as Your own form.

Note : The members who were attending the Yajna without having any reverence for God except their material greed for their share of gifts even in the Yajna conducted by Daksha, repent for their thinking and prays for alienation of their minds from such desires.

Stanza 28

sadasyā ūcuḥ
utpatty-adhvany aśaraṇa uru-kleśa-durge 'ntakogra-
vyālānviṣṭe viṣaya-mṛga-trṣy ātma-gehoru-bhāraḥ
dvandva-śvabhre khala-mṛga-bhaye śoka-dāve 'jña-sārthaḥ
pādaukas te śaraṇada kadā yāti kāmopasṛṣṭaḥ

(sadasyā ūcuḥ) **The members present said:**

(śaraṇada) **Hey the One Who gives succour !** *(kadā)* **When can**
(ajña-sārthaḥ) **this multitudes of ignorant people**
(utpatty-adhvani) **who are immersed in the ways of the worldly**
life --

(aśaraṇe) **without any place for them to seek succour,**
(uru-kleśa-durge) **very much suffering in various troubles**
which are difficult to traverse,
(antakogra-vyālānviṣṭe) **always searched through by the**
ferocious killer snake known as the Kaala (the time factor),
(khala-mṛga-bhaye) **always living in the fear from the wild**
animals,
(kāmopasṛṣṭaḥ) **wandering around with the affliction of**
desires,
(ātma-gehoru-bhāraḥ) **carrying the heavy load of body and**
family life,
(śoka-dāve) **which has in it the agony of heat similar to that of**
the very fierce forest fire,
(viṣaya-mṛga-trṣi) **which is engulfed with the mirage of**
material desires,
(dvandva-śvabhre) **which is full of the pits and ponds of**
pleasures and miseries,
(yāti) **reach the abode (te) of Your (pādaukaḥ) lotus feet?**

Note : Lord Shiva praises through the following stanza Shri Maha Vishnu and says that because of the condemnations meted out to Him earlier He resorted to censure. He shall not take cognizance of such condemnations in future.

Stanza 29

rudra uvāca

*tava varada varāṅghrāv āśiṣehākhilārthe
hy api munibhir asaktair ādareṇārhanīye
yadi racita-dhiyaṁ māvidya-loko 'paviddham
japati na gaṇaye tat tvat-parānugraheṇa*

(rudra uvāca) Lord Shiva said :

**(varada) Hey the One Who bestows everything ! (tava) Your
(varāṅghrav) pious lotus feet, (ākhilārthe) which are the
benedictor of all objects of the human pursuit, (ādareṇa) are
such that they are very reverently (arhanīye) worshipped
(munibhiḥ api) by even those great saints (asaktaiḥ) who
otherwise are very much averse (āśiṣehā) to any desires.
(iha) I also here, with great devout and intelligence,
(racita-dhiyaṁ) keep myself attached to such of Your pious
praiseworthy lotus feet. (tat) That being so
(āvidya-lokaḥ japati yadi) when the world of ignorant people
(apaviddham) speak abusively about the virtues (mā hi) even
of Me, (tvat-parānugraheṇa na gaṇaye) I do not take cognizance of
them at all because of Your divine blessings.**

Note : Bhṛigu Maharshi is praising Shri Maha Vishnu expressing that the living beings are, in the normal course, do not have the self realization. So, Lord Vishnu should pardon such actions carried out by them due to their ignorance.

Stanza 30

bhṛgur uvāca

*yan māyayā gahanayāpahṛtātma-bodhā
brahmādayas tanu-bhṛtas tamasi svapantaḥ
nātman-śritam tava vidanty adhunāpi tattvam
so 'yaṁ prasīdatu bhavān praṇatātma-bandhuḥ*

(bhṛgur uvāca) Bhṛigu Maharshi said :

(gahanaya) Because the impenetrable powers (yan māyayā) of Your Maya shakti (apahṛtātma-bodhāḥ) having taken away the realization of their own self, (tanu-bhṛtaḥ) the living beings (brahmādayaḥ) starting from Lord Brahma (svapantaḥ) get into slumber (tamasi) in the darkness of ignorance (na vidanti) and when they do not become aware (tava) of Your (tattvam) real form of existence (śritam) positioned inherently (ātman) within their own self (adhunā api) even at this stage, (saḥ praṇatātma-bandhuḥ) being the consciousness and friend of such devotees, (ayaṁ bhavān) You be kind enough (prasīdatu) to bestow blessings on them!

Note : Bhṛigu Maharshi included Lord Brahma as well while describing the ignorance of the living beings in the previous stanza. This could not be tolerated by Lord Brahma. So, Lord Brahma is praising Shri Maha Vishnu through the following stanza by highlighting his own knowledge and wisdom.

Stanza 31

brahmovāca

*naitat svarūpaṁ bhavato 'sau padārtha-
bheda-grahaiḥ puruṣo yāvad īkṣet
jñānasya cārthasya guṇasya cāśrayo
māyāmayād vyatirikto yatas tvam*

(brahmovāca) Lord Brahma said:

(bhavataḥ) Your (svarūpaṁ) own real form (etat na) is not at all the one (asau puruṣaḥ) this living being (īkṣet) could perceive (padārtha-bheda-grahaiḥ) through its sense organs like it perceives the distinctions in the material substances, (yāvat) be it to the extent of any higher limits. (yataḥ) That is because, (tvam) You are (āśrayaḥ) the very source (jñānasya) of knowledge, (arthasya ca) the material objects (guṇasya ca) and the transformative principles; (vyatiriktaḥ) and You stand apart and independent (māyāmayāt) from this universe of illusions.

Note : Carrying on further, now Lord Indra conveys to the audience as if he is disproving the praises of Lord Brahma when He said that all the perceptions through the sense organs are illusions.

Stanza 32

indra uvāca

*idam apy acyuta viśva-bhāvanaṁ
vapur ānanda-karaṁ mano-drśām
sura-vidviṭ-kṣapaṇair udāyudhair
bhujā-daṇḍair upapannam aṣṭabhiḥ*

(indra uvāca) Lord Indra said :

(acyuta) Hey the conscious form which is not subject to any transformations! (idam) What we see before us here (apuḥ api) even in this form (upapannam) is also Your real form (aṣṭabhiḥ bhujā-daṇḍaiḥ) along with Your eight pious hands (udāyudhaiḥ) holding high various weapons

**(sura-vidviṭ-kṣapaṇaiḥ) responsible for the annihilation of those
nurturing hatredness towards divinity,
(viśva-bhāvanam) and Who is the very source of this universe
(ānanda-karam) and Who is very blissful (mano-drśām) to our
mind and eyes.**

Stanza 33

*patnya ūcuḥ
yajño 'yam tava yajanāya kena srṣṭo
vidhvastah paśupatinādyā dakṣa-kopāt
taṁ nas tvam śava-śayanābha-śānta-medham
yajñātman nalina-rucā drśā punīhi*

(patnya ūcuḥ) The priests' wives said :

**(ayam yajñah) This Yajna (srṣṭah) which has been initiated
(kena) by Lord Brahma (yajanāya) for the purpose of
propitiating (tava) You, (adya) at this time now, (vidhvastah)
has fallen asunder (dakṣa-kopāt) because of the anger towards
Daksha (paśupatinā) by Lord Shiva. (yajñātman) Hey the
personification of Yajna !**

**(śava-śayanābha-śānta-medham) This arena of Yajna, because of
the above, has taken away our cheerfulness and created in us
clear apprehension of a cremation ground, (punīhi) and
therefore, please be kind enough to purify (taṁ) this Yajna
(nah) of ours (drśā) with the glance of your pious eyes
(nalina-rucā) which shine so brightly just like the beautiful
lotus flowers.**

Note : Now, the saints praise Lord Vishnu. It is a fact that those who indulge in activities are bound to the fruitive results of those activities. However, they do not see any such binding on the part of the Bhagavan. They are thus wonder struck and praise Him accordingly.

Stanza 34

r̥ṣaya ūcuḥ
ananvitaṁ te bhagavan vices̥ṭitaṁ
yad ātmanā carasi hi karma nājyase
vibhūtaye yata upasedur īśvarīm
na manyate svayam anuvartatīm bhavān

(r̥ṣaya ūcuḥ) The saints said :

(bhagavan) Hey Bhagavan ! (vices̥ṭitaṁ) The different kinds of activities (te) being undertaken by You (ananvitaṁ) do not match with each other.

(yat) That is because, (ātmanā) You Yourself (carasi) undertake (karma) the work of creation etc. (hi) Yet still, (na ajyase) You do not bind Yourself with these activities. (yataḥ) Even that (īśvarīm) Lakshmi Bhagavati, (upaseduḥ) Who is being worshipped by others (vibhūtaye) for the purpose of material wealth, (anuvartatīm) and Who has come to You (svayam) on Her own volition, (na manyate) is not being reckoned up with any expectations (bhavān) by You.

Note : Now the Sidhas, enjoying the honour and worship being shown in praise Shri Maha Vishnu, do their part of offering obeisances.

Stanza 35

siddhā ūcuḥ
ayam tvat-kathā-mṛṣṭa-pīyūṣa-nadyām
mano-vāraṇaḥ kleśa-dāvāgni-dagdhaḥ
tr̥ṣārto 'vagādho na sasmāra dāvaṁ
na niṣkrāmati brahma-sampannavan naḥ

(siddhā ūcuḥ) The Sidhas said :

(kleśa-dāvāgni-dagdhah) Entrapped and burnt within the forest fire known as the miseries of the worldly life, (naḥ ayam) this mind of ours (mano-vāraṇah) which is like a wild elephant (trṣārtah) afflicted with thirst, (avagāḍhah) goes and enters into (tvat-kathā-mṛṣṭa-pīyūṣa-nadyām) the waters of the pure nectar of the descriptions of your great glories, (na sasmāra) does not recollect at all (dāvaṁ) about the destructive forest fire of worldly miseries. (na niṣkrāmati) It also does not come out of those waters to the shore (brahma-sampannavat) as if it has identified itself as one with the pure consciousness (Brahman).

Stanza 36

*yajamāny uvāca
svāgataṁ te prasīdeśa tubhyaṁ namaḥ
śrīnivāsa śrīyā kāntayā trāhi naḥ
tvām rte 'dhīśa nāṅgair makhaḥ śobhate
śrīṣa-hīnaḥ ka-bandho yathā puruṣaḥ*

(yajamāni uvāca) The wife of Daksha Prajapati said :

(īśa) Hey Bhagavan ! (te svāgataṁ) Heartiest welcome to You ! (prasīda) Please bestow Your blessings ! (tubhyaṁ namaḥ) Respectful obeisances to You. (śrīnivāsa) You are the One Who is the abode for Shri Lakshmi ! (naḥ trāhi) Please protect all of us (kāntayā) in company with your wife (śrīyā) Shri Bhagavati ! (adhīśa) Hey the great master ! (tvām rte) With the exclusion of Yourself (makhaḥ) the Yajna (na śobhate) cannot be embellished, (yathā) just as (puruṣaḥ) a person's (ka-bandhah) body (alone cannot be adorned) (śrīṣa-hīnaḥ) without his head being at its place.

Note : The administrators of the various worlds pretend themselves to be having the capacity of doing so all by themselves. Without knowing their own limitations, they praise Shri Maha Vishnu.

Stanza 38

lokapālā ūcuḥ
dr̥ṣṭaḥ kiṁ no dr̥gbhir asad-grahais tvam
pratyag-draṣṭā dr̥śyate yena dr̥śyam
māyā hy eṣā bhavadīyā hi bhūman
yas tvam ṣaṣṭhaḥ pañcabhir bhāsi bhūtaih

(lokapālā ūcuḥ) The Administrators of the various worlds said:

(tvam) Can You, (pratyag-draṣṭā) Who is seen as a witness (naḥ) through our (dr̥gbhiḥ) senses (asad-grahaiḥ) which perceives the material objects, (dr̥ṣṭaḥ kiṁ) be visible ? (bhūman) Hey the great personality! (yena) Because of Whom (dr̥śyam) these material objects (dr̥śyate) can be seen by the sense organs, (yaḥ tvam hi) and Who alone (bhāsi) is the splendour (ṣaṣṭhaḥ) as the sixth one (the life) (pañcabhiḥ bhūtaih) together with the other five elements, (eṣā māyā hi) are all because of these illusions (Maya Shakti) (bhavadīyā) as far as You are concerned.

Note : Through the following two stanzas, the Yogeswaras are praying to Shri Maha Vishnu saying that just like He blesses those who worship Him who have no discriminative thinking, He should also bless all those persons who worship Him as His pure devotees.

Stanza 38

yogeśvarā ūcuḥ

*preyān na te 'nyo 'sty amutas tvayi prabho
viśvātmanīkṣen na pṛthag ya ātmanaḥ
athāpi bhaktyeśa tayopadhāvatām
ananya-vṛttyānugṛhāṇa vatsala*

(yogeśvarā ūcuḥ) The Yogeswaras said:

(prabho) Hey the all powerful ! (na asti) There is no (anyah) other person (preyān) more dearer (te) to You, (viśvātmani) Who is the inner consciousness in all the beings, (amutaḥ) other than (yaḥ) the person (īkṣet) who looks (tvayi) at You (pṛthag na) as someone not distinct (ātmanaḥ) from him. (īśa) Hey the Controller ! (vatsala) Hey the lover of Your devotees ! (athāpi) Despite that being so, (anugṛhāṇa) please bless also those persons (upadhāvatām) who take shelter unto You (ananya-vṛttyā) with single minded focus (tayā bhaktyā) of devotion towards You.

Stanza 39

*jagad-udbhava-sthiti-layeṣu daivato
bahu-bhidyamāna-guṇayātma-māyayā
racitātma-bheda-mataye sva-saṁsthayā
vinivartita-bhrama-guṇātmane namaḥ*

(namaḥ) We prostrate before Your personality, Who, (jagad-udbhava-sthiti-layeṣu) being the instrument of efficient causative reason for the creation, protection and dissolution of the universe,

(bahu-bhidyamāna-guṇayā) possess various distinct characteristics (daivataḥ) through different life forms (ātma-māyayā) due to Your powers of illusions (Maya Shakti), (racitātma-bheda-mataye) appear in such multitudinal contrasting conditions like Your own form existing in the likes of Brahma etc.,

**(*sva-saṁsthayā*) and when it comes to Your own Real form,
(*vinivartita-bhrama-guṇātmane*) You are totally independent and
devoid of any of these distinctive characteristics.**

Stanza 40

brahmovāca
namas te śrita-sattvāya
dharmādīnām ca sūtaye
nirguṇāya ca yat-kāṣṭhām
nāhaṁ vedāpare 'pi ca

(*brahmovāca*) The Shabda Brahma (the Vedic principles) said :

**(*te namaḥ*) We prostrate before You, (*śrita-sattvāya*) Who is the
embodiment of Sattva characteristics (*sūtaye ca*) and Who
impels the fruitive results (*dharmādīnām*) towards the
achievement of the best human endeavour.**

**(*yat-kāṣṭhām*) Your true and real state of being (*ahaṁ na veda*)
is beyond my comprehension, (*apare api ca*) and also beyond
that of others starting with Lord Brahma etc., (*nirguṇāya*)
and unto You, being the One without any specific
characteristic,**

(*namaḥ*) we pay our obeisances.

Stanza 41

agnir uvāca
yat-tejasāhaṁ susamiddha-tejā
havyaṁ vahe svadhvara ājya-siktam
taṁ yajñiyaṁ pañca-vidhaṁ ca pañcabhiḥ
sviṣṭaṁ yajurbhiḥ praṇato 'smi yajñam

(*agnir uvāca*) The fire God said :

(praṇataḥ asmi) I prostrate before You, (taṁ yajñam) the Yajna Murti, (yajñiyam) Who is the protector of the Yajna, (pañca-vidham) Who is having His abode of five kinds, (sviṣṭam ca) Who is worshipped (pañcabhiḥ) through five kinds of (yajurbhiḥ) hymns of Yajur Veda, (yat-tejasāḥ aham) and because of Whose effulgence (susamiddha-tejā) I am abundantly kindled with brilliant radiance (vahe) and I carry (svadhvare) in the great Yajna (havyam) the offerings (ājya-siktam) sprinkled with ghee.

Note : The five kinds of abodes are Agnihotra, Dasapurnamas, Chaturmas, Pasu, and Soma. The five Yajur Mantras are Asravaya, Astu Sraushat, Yaja, Ye Yajamahe and Gashat.

Through the following stanza the demigods also pray Shri Maha Vishnu and convey that though they are also demigods, in the beginning and as well as the end of the worlds what remains is only the Supreme Being.

Stanza 42

devā ūcuḥ

*purā kalpāpāye sva-kṛtam udarī-kṛtya vikṛtam
tvam evādyas tasmin salila uragendrādhiśayane
pumān śeṣe siddhair hr̥di vimṛśitādhyātma-padaviḥ
sa evādyākṣṇor yaḥ pathi carasi bhr̥tyān avasi naḥ*

(devā ūcuḥ) The demigods said:

(kalpāpāye) At the time of the dissolution, (udarī-kṛtya) You withdraw unto Yourself (vikṛtam) the effect factor of this universe (sva-kṛtam) created by You alone, (purā śeṣe) and remain as such (tasmin salile) within those waters of dissolution (uragendrādhiśayane) on the bed of Adishesha

(ādyaḥ pumān) as a single original entity which was there as the very and the only first, (siddhaiḥ) while those Siddhas of the other worlds -(like that of Mahar, Janar and Tapa worlds which are not under annihilation when these worlds are affected by dissolution)-

(vimṛśitādhyātma-padaviḥ) perceive You as the pure conscious thought form (hṛdi) in their hearts. (saḥ evā) It is the very same conscious form (carasi) travels (ādya ākṣṇor) today (pathi) through the path (naḥ akṣṇoḥ) of our eyesight; (avasi) protects (bhṛtyān) the devotees.

Note : Through the following stanza the Gandharvas are saying that because of the fear factor they sing the glory of everyone giving them the credit as if they are all the supreme controllers. However, the only real controller is You alone. All others are your potencies.

Stanza 43

**gandharvā ūcuḥ
amśāmsās te deva marīcy-ādaya ete
brahmendrādya deva-gaṇā rudra-purogāḥ
krīḍā-bhāṇḍam viśvam idaṁ yasya vibhūman
tasmai nityam nātha namas te karavāma**

(gandharvā ūcuḥ) The Gandharvas said :

(deva) Hey Lord ! (marīcy-ādayaḥ) Marichi etc., (ete) these Prajapatis, (brahmendrādyaḥ) Brahma, Indra etc., (deva-gaṇāḥ) the groups of demigods, (rudra-purogāḥ) all others beginning with Shri Rudra etc., (te amśāmsāḥ) are the various forms of your own potencies only. (vibhūman) Hey the greatest One ! (nātha) Hey the Protector ! (karavāma) We offer (namaḥ) our obeisances (te tasmai) to You (nityam) for

ever and ever (*yasya*) for Whom (*idaṁ viśvam*) this entire universe (*krīḍā-bhāṇḍam*) is only just like an assembly of toys.

Note : Now, through the following stanza, the Vidyadharas are praising the Lord. They say that through the learning of knowledge one can earn wealth. But, to be free from pride and other mental confusions, one must listen only to the glories of the Supreme Almighty.

Stanza 44

***vidyādharaṁ ūcuḥ*
tvan-māyayārtham abhipadya kalevare 'smin
kṛtvā mamāham iti durmatir utpathaiḥ svaiḥ
kṣipto 'py asad-viṣaya-lālasa ātma-mohaṁ
*yuṣmat-kathāmrta-niṣevaka udvyudasyet***

(*vidyādharaṁ ūcuḥ*) The Vidyadharas said :

(*abhipadya*) Despite having received (*artham*) the human body which enables a person to reach the excellence of perfection and achievements, (*tvan-māyayā*) because of the illusionary influences of the powers of Your Maya Shakti, (*aham mama iti kṛtvā*) he gets soaked up with the feeling of pride and the concept of “me” and “I” (*'smin*) in his (*kalevare*) body. (*durmatih*) This way his thoughts get perverted, (*kṣiptaḥ api*) and even if he is thrown down (*svaiḥ*) by his own children and relatives, (*utpathaiḥ*) who have strayed away from the rightful paths, (*asad-viṣaya-lālasaḥ*) he gets zealously fastened to satisfying the contemptible desires of his sense organs. (*yuṣmat-kathāmrta-niṣevakaḥ*) Only those who have enjoyed the drink of the nectar of your glories (*udvyudasyet*) can push away (*ātma-mohaṁ*) the infatuation of fulfilling the satiation of sense organs.

Stanza 45

brāhmaṇā ūcuḥ
tvam̐ kratus tvam̐ havis tvam̐ hutāśaḥ svayam̐
tvam̐ hi mantraḥ samid-darbha-pātrāṇi ca
tvam̐ sadasyartvijo dampatī devatā
agnihotraṁ svadhā soma ājyam̐ paśuḥ

(brāhmaṇā ūcuḥ) The priests said :

(tvam̐ kratuḥ) You are the Yajna, (tvam̐ haviḥ) You are the offerings in the Yajna, (tvam̐ svayam̐) You are the real (hutāśaḥ) Fire God, (tvam̐ hi) You alone are (mantraḥ) the hymns through which You are invoked, (samid-darbha-pātrāṇi) You alone are the pieces of woods for ignition, kusha grass, the vessels etc., (sadasyartvijaḥ) also You are the priests and You are the members of audience in the Yajna, (dampatī) again You are the master couples performing the Yajna, (devatāḥ) You are the demigods on whom the hymns are chanted, (agnihotraṁ) You are the agnihotra, (svadhā) You are the offerings to the forefathers, (somaḥ) You are the juice of the soma plant, (ājyam̐) the ghee, (paśuḥ ca) the animals in the Yajna (tvam̐) are all You alone.

Stanza 46

tvam̐ purā gām̐ rasāyā mahā-sūkaro
daṁṣṭrayā padminīm̐ vāraṇendro yathā
stūyamāno nadan līlayā yogibhir
vyujjhartha trayī-gātra yajña-kratuḥ

(trayī-gātra) Hey the embodiment of the Vedas ! (yajña-kratuḥ) The very sacrificial rite and the desires out of that sacrificial rites are the forms of (tvam̐) You alone, (purā) Who was once

earlier (*nadan*) bellowing (*mahā-sūkaraḥ*) in the form of the great Varaha Murti, (*stūyamānaḥ*) worshipped and praised (*yogibhiḥ*) by the Yogis, (*yathā*) and just like (*vāraṇendraḥ*) the king elephant (*padminīm*) lifts the lotus flower (*vyujjathartha*) brought up (*gām*) the earth (*līlayā*) so easily (*damṣṭrayā*) through Your tusks (*rasāyāḥ*) from the deep waters.

Stanza 47

*sa prasīda tvam asmākam ākāṅkṣatām
darśanaṁ te paribhraṣṭa-sat-karmaṇām
kīrtiyamāne nṛbhir nāmni yajñeśa te
yajña-vighnāḥ kṣayaṁ yānti tasmai namaḥ*

(*saḥ tvam*) Such a personality as You are, (*asmākam prasīda*) be good enough to bless us (*paribhraṣṭa-sat-karmaṇām*) who are the victims of the deprivation of good deeds (of this Yajna) (*ākāṅkṣatām*) and who are eager to have (*te darśanaṁ*) Your appearance before us. (*yajñeśa*) Hey the Lord of the Yajna ! (*kīrtiyamāne te nāmni*) When the praises of Your name are sung (*nṛbhiḥ*) by the people, (*yajña-vighnāḥ*) the hindrances to the Yajna (*kṣayaṁ yānti*) do disappear. (*tasmai namaḥ*) We prostrate before You.

Stanza 48

*maitreya uvāca
iti dakṣaḥ kavir yajñam
bhadra rudrābhimarśitam
kīrtiyamāne hr̥ṣīkeśe
sanninye yajña-bhāvane*

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

(*bhadra*) Hey Vidura ! (*hr̥ṣīkeśe*) As Shri Maha Vishnu,

*(yajña-bhāvane) Who is the protector of the Yajnas, (kīrtiyamāne) was being praised and worshipped (iti) in this manner,
(kaviḥ) the great knowledgeable (dakṣaḥ) Daksha Prajapati (sanninye) made good the continuance of (yajñam) the Yajna
(rudrābhīmarsitam) which was disturbed by Lord Shiva.*

Stanza 49

*bhagavān svena bhāgena
sarvātmā sarva-bhāga-bhuk
dakṣam babhāṣa ābhāṣya
prīyamāṇa ivānagha*

(anagha) Hey the most pious Vidura ! (bhagavān) Though Shri Vishnu Bhagavan, (sarvātmā) Who is the form of all the beings, (sarva-bhāga-bhuk) does enjoy Himself all the parts together which are offered individually to all demigods etc., (iva) pretended Himself as if (prīyamāṇaḥ) He was happy with the offerings (svena) made to Him (bhāgena) as an individual entity and (babhāṣe) started speaking (ābhāṣya) addressing (dakṣam) Daksha.

Stanza 50

*śrī-bhagavān uvāca
ahaṁ brahmā ca śarvaś ca
jagataḥ kāraṇaṁ param
ātmeśvara upadraṣṭā
svayan-drg aviśeṣaṇaḥ*

(śrī-bhagavān uvāca) Shri Bhagavan said :

(param kāraṇaṁ) I am the main cause factor for the creation

(jagataḥ) of this universe, (ātmā) am the inner consciousness in each being, (īśvaraḥ) am the Controller, (svayan-dr̥k) am the self effulgent (upadraṣṭā) and the witness, (aviśeṣaṇaḥ) am not subject to any transformation, (ahaṁ) and that Me (brahmā ca) is also Brahma (śarvaḥ ca) as well as Shiva.

Stanza 51

*ātma-māyām samāviśya
so 'haṁ guṇamayīm dvija
srjan rakṣan haran viśvaṁ
dadhre samjñām kriyocitām*

(dvija) Hey the great Brahmin (Dasha) ! (saḥ ahaṁ) It is that Me, (samāviśya) Who takes possession (ātma-māyām) of My own powers of Maya Shakti (guṇamayīm) which has its own characteristics like Sattva etc., (srjan) and create (viśvaṁ) this universe, (rakṣan) protect it (haran) and dissolve it. (samjñām dadhre) While doing all these actions (as a single entity) I am being identified in different names (kriyocitām) suiting the nature of the actions being conducted accordingly.

Stanza 52

*tasmin brahmaṇy advitīye
kevale paramātmāni
brahma-rudrau ca bhūtāni
bhedenājño 'nupaśyati*

(ajñāḥ) It is only an ignorant person (anupaśyati) who sees in Me (bhedena) the separate existence of (brahma-rudrau) Brahma and Shiva (bhūtāni ca) as well as all the living beings

(tasmin) whereas I am (kevale) the One single absolute entity (exclusive of any other), (paramātmani) am the Supreme Consciousness, (adviṭīye) am the One without a second, (brahmaṇi) and am the form of the Supreme Brahman.

Note : Through the following stanza Shri Bhagavan is saying with appropriate example that the knowledgeable people do not see in Him the separateness/differentiations.

Stanza 53

*yathā pumān na svāṅgeṣu
śiraḥ-pāṇy-ādiṣu kvacit
pārakya-buddhiṁ kurute
evaṁ bhūteṣu mat-parah*

(yathā) The manner in which (pumān) the human being (na kurute) does not see (kvacit) ever (svāṅgeṣu) his own body parts (śiraḥ-pāṇy-ādiṣu) like his head, hands etc. (pārakya-buddhiṁ) belonging to another, (evaṁ) in the same manner (mat-parah) the person who does service to Me keeping in mind that I am the inner consciousness of all the beings, (bhūteṣu) does not see the living beings differently. (as different from him as well as from Me).

Note : Therefore, Shri Bhagavan is explaining through the following stanza that when a person sees the unity in everything he has achieved whatever he needs to have achieved.

Stanza 54

*trayāṅām eka-bhāvānām
yo na paśyati vai bhidām
sarva-bhūtātmanām brahman*

sa śāntim adhigacchati

(brahman) Hey Brahmin ! (yaḥ) A person (na paśyati) who sees (trayāṇām) all the three (Brahma, Vishnu and Shiva) forms, (eka-bhāvānām) who are in fact a single indivisible being (sarva-bhūtātmanām) as well as the constituents in all the living beings, (bhidām vai) without any differentiation, (saḥ) that person (adhigacchati) accomplishes (śāntim) the personification of tranquility for ever.

Stanza 55

*maitreya uvāca
evam bhagavatādiṣṭaḥ
prajāpati-patir harim
arcitvā kratunā svena
devān ubhayato 'yajat*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

(prajāpati-patiḥ) Daksha, the chief of all the Prajapatis, (ādiṣṭaḥ) was instructed (evam) in this manner (bhagavatā) by Vishnu Bhagavan whereafter Daksha (arcitvā) offered those parts of oblations (svena) due to (harim) Shri Hari (kratunā) with three kinds of offerings (ayajat) and further he offered obeisances to (devān) all other demigods (ubhayataḥ) with both the methods like through his body parts as well as with material offerings.

Stanza 56

*rudraṁ ca svena bhāgena
hy upādhāvat samāhitaḥ
karmaṇodavasānena
somapān itarān api*

*udavasya sahartvigbhiḥ
sasnāv avabhr̥tham̐ tataḥ*

(samāhitaḥ) Thereafter, Daksha became a person with equanimity in thinking (svena bhāgena hi) and offered the oblations due to (rudram ca) Lord Shiva (upādhāvat) and worshipped Him. (itarān) He also satisfied all other demigods (somapān api) with the nectar of soma who are the enjoyers of that nectar (udavasānena) with the prescribed method of (karmaṇā) conducting the concluding ceremonies of the Yajna. (tataḥ) Thereafter, (udavasya) on the conclusion of the Yajna, (avabhr̥tham̐) following the prescribed systems and procedures, (rtvigbhiḥ saha) Daksha, along with other priests, (sasnau) took bath.

Stanza 57

*tasmā apy anubhāvena
svenaivāvāpta-rādhase
dharma eva matim̐ dattvā
vibhudāś te divam̐ yayuḥ*

(vibhudāḥ te) All the demigods (divam̐ yayuḥ) left for their heavenly abodes (dattvā) after granting (tasmai) Daksha (matim̐) the required attention and thinking, (anubhāvena eva) who had achieved greatness and glory (svena) due to him (avāpta-rādhase) because of the proper conduct of Yajna by him, (dharme eva) only towards the righteous paths (api) in future times as well.

Stanza 58

*evam̐ dākṣāyaṇī hitvā
satī pūrva-kalevaram
jajñe himavataḥ kṣetre*

menāyām iti śuśrūma

(Maitreya Maharshi continues to tell Vidura) (śuśrūma) We have heard that (satī) Sati Devi (dākṣāyaṇī) the daughter of Daksha (hitvā) had discarded (pūrva-kalevaram) her former body (evam) in this manner (jajñe iti) and took rebirth (menāyām) in Mena Devi, (kṣetre) the wife (himavataḥ) of Himavan.

Stanza 59

*tam eva dayitaṁ bhūya
āvr̥ṅkte patim ambikā
ananya-bhāvaika-gatiṁ
śaktiḥ supteva pūruṣam*

(iva) Just like (śaktiḥ) His own energy, (suptā) which lay dormant during the dissolution, gets embraced with (pūruṣam) the Supreme Being after the dissolution period is over, (ambikā) Dakshayani who got herself burnt up in the Yajna, (āvr̥ṅkte) married again (dayitaṁ patim) her dear husband (Lord Shiva) (tam eva) only (ananya-bhāvaika-gatiṁ) who is the only source of dependence for all his devotees.

Stanza 60

*etat bhagavataḥ śambhoḥ
karma dakṣādhvara-druhaḥ
śrutaṁ bhāgavatāc chiṣyād
uddhavān me br̥haspateḥ*

(etat karma) This deed of (dakṣādhvara-druhaḥ) disruption of the Yajna of Daksha (śambhoḥ) by Sri Parameswara, (bhagavataḥ) Who is the foremost and the most powerful, (me śrutaṁ) was

**told to me by (bhāgavatāt) the greatest devotee of the
Bhagavan,(uddhavāt) Shri Uddhava (śiṣyāt) the disciple
(br̥haspateḥ) of Brihaspati.**

Note : This discourse by Maitreya Maharshi to Vidura is getting concluded with the following stanza by the Maharshi conveying the benefits of reading the incidence of Daksha Yajna.

Stanza 61

*idaṁ pavitraṁ param īśa-ceṣṭitaṁ
yaśasyam āyuṣyam aghaughā-marṣaṇam
yo nityadākārṇya naro 'nukīrtayed
dhunoty aghaṁ kaurava bhakti-bhāvataḥ*

**(kaurava) Hey Vidura ! (yaḥ naraḥ) A person who listens
(nityadā) daily (bhakti-bhāvataḥ) with total devotion
(idaṁ īśa-ceṣṭitaṁ) these pastimes of The Supreme Being,
(yaśasyam) which are praiseworthy, (āyuṣyam) which leads to
the increase in the age of the person, (aghaughā-marṣaṇam)
which demolishes the heaps and heaps of sins done by him,
(param) which is very very (pavitraṁ) pious, (ākarṇya) and
after listening (anukīrtayet) who makes others also listen
thereafter, (dhunoti) is able to wash out (aghaṁ) all his sins.**

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

Hari Om