

CHAPTER 5

Birth of the daughters of Dakṣa and Kumāra Kārttikeya

ऋषय ऊचुः

देवानां दानवानां च गन्धर्वोरगरक्षसाम्।
उत्पत्तिं विस्तरेणैव सूत ब्रूहि यथातथम्॥ १॥

Śaunaka and other sages asked, “O Sūta, how are the gods, Dānavas, Gandharvas, Nāgas and Rākṣasas were born? You kindly enlighten me on the subject exhaustively.

सूत उवाच

सङ्कल्पाद्दर्शनात्स्पर्शात्पूर्वेषां सृष्टिरुच्यते।
दक्षात्प्राचेतसादूर्ध्वं सृष्टिमैथुनसम्भवा॥ २॥

Sūta said, “O Excellent Brāhmaṇas, prior to the creation said, have been made by Dakṣa- the son of Pracetā, was made by mental resolve, sight, and the more touch. But after Dakṣa, the

creation went on with the sexual intercourse between the male and the female.

प्रजाः सृजेति व्यादिष्टः पूर्वं दक्षः स्वयम्भुवा।
यथा ससर्ज चैवादौ तथैव शृणुत द्विजाः॥ ३॥

In earlier times, when Brahmā, commanded Dakṣa for the creation of the living beings, then the initial creation of Dakṣa is being described by me; which should be listened by you.

यदा तु सृजतस्तस्य देवर्षिगणपन्नगान्।
न वृद्धिमगमल्लोकस्तदा मैथुनयोगतः।
दक्षः पुत्रसहस्राणि पाञ्चजन्यामजीजनत्॥ ४॥

When there was no expansion of the creation by mental resolve, sight or with the touch, there was no progress in the creation of the gods, the sages and the nāgas etc. Then Dakṣa produced a thousand sons from the womb of Pāñcajanī who were known by the name of Haryāśvas.

तांस्तु दृष्ट्वा महाभागः सिसृक्षुर्विविधाः प्रजाः।
नारदः प्राह हर्यश्चान्दक्षपुत्रान्समागतान्॥ ५॥

Finding that the Haryāśvas were ready to create several types of the living beings, Nārada said to them.

भुवः प्रमाणं सर्वत्र ज्ञात्वोर्ध्वमघ एव चा
ततः सृष्टिं विशेषेण कुरुध्वमृषिसत्तमाः॥ ६॥

Nārada said, “O Best of the sages, initially, you should roam about on earth and visualise its expansion, besides the parts lodged above and beneath the same. Thereafter you can create the universe in a special form.”

ते तु तद्वचनं श्रुत्वा प्रयाताः सर्वतो दिशम्।
अद्यापि न निवर्तन्ते समुद्रादिव सिन्धवः॥ ७॥

Listening to the words of Nārada, all of them proceeded on to different directions and could not return till date, in the same way as the rivers, after falling in the ocean, never return.

हर्यश्रेषु प्रणष्टेषु पुनर्दक्षः प्रजापतिः।
वैरिण्यामेव पुत्राणां सहस्रमसृजत्प्रभुः॥ ८॥

शबला नाम ते विप्राः समेताः सृष्टिहेतवः।
 नारदोऽनुगतान्ग्राह पुनस्तान्पूर्ववत्स तान्॥ १॥
 भुवः प्रमाणं सर्वत्र ज्ञात्वा भ्रातृनथो पुनः।
 आगत्य चाथ सृष्टिं च करिष्यथ विशेषतः॥ १०॥

Then when the sons known as Haryāśvas, met with destruction, the influential Dakṣa Prajāpati again produced a thousand sons from the womb of Vīriṇī who became popular by the names of Sabalās. When those excellent Brāhmaṇas, collected before Nārada, for the purpose of creation, then Nārada spoke the same words to the new comers, “O Sages, all of you should first of all roam about on earth and examine its vastness and searching for your brothers, you return and engage yourself in the creation of the universe.”

तेऽपि तेनैव मार्गेण जग्मुर्भ्रातृपथा तदा।
 ततः प्रभृति न भ्रातुः कनीयान्मार्गमिच्छति।
 अन्विष्यन्दुःखमाप्नोति तेन तत्परिवर्जयेत्॥ ११॥

Then all of them proceeded on following the path on which their brothers had moved earlier, never to return. Since then the younger brother does not go in search of the elder brother. But in case he does so, he finds himself in a miserable position. Therefore, one should not do so.

ततस्तेषु विनष्टेषु षष्टिं कन्याः प्रजापतिः।
 वैरिण्यां जनयामास दक्षः प्राचेतसस्तथा॥ १२॥

As a result of the destruction of these sons as well, Prajāpati, the son of Pracetā, Dakṣa, produced sixty daughters from the womb of Pañcajanī - the daughter of Vīriṇī.

प्रादात्स दश धर्माय कश्यपाय त्रयोदश।
 सप्तविंशति सोमाय चतस्रोऽरिष्टनेमये॥ १३॥
 द्वे चैव भृगुपुत्राय द्वे कृशाश्राय धीमते।
 द्वे चैवाङ्गिरसे तद्वृत्तासां नामानि विस्तरात्॥ १४॥

Out of those daughters, Dakṣa gave away, ten to Dharma, Thirteen to Kaśyapa, twenty seven to the moon, four to Ariṣṭanemi, two to

Śukra, the son of Bhṛgu, two to the intelligent Kṛśāśva and two of them were given to Aṅgira. Now you listen to the names of the gods and the expansion of their progeny in detail.

शृणुध्वं देवमातृणां प्रजाविस्तरमादितः।
 मरुत्वती वसुर्यामी लम्बा भानुररुन्धती॥ १५॥
 सङ्कल्पा च मुहूर्त्ता च साध्या विश्वा च भामिनी।
 धर्मपत्न्यः समाख्यातास्तासां पुत्रान्निबोधत॥ १६॥

Out of them Mārutvatī, Vasu, Yamī, Lambā, Bhānu, Arundhatī, Saṅkalpa, Muhūrtā, Sādhyā and the beautiful Viśvā, the ten in number, are said to be the wives of Dharma. Now you listen to the sons of those damsels.

विश्वेदेवास्तु विश्वायाः साध्या साध्यानजीजनत्।
 मरुत्वत्यां मरुत्वन्तो वसोस्तु वसवस्तथा॥ १७॥
 भानोस्तु भानवस्तद्वन्मुहूर्त्तायां मुहूर्त्तकाः।
 लम्बायां घोषणामानो नागवीथी तु यामिजा॥ १८॥
 पृथिवीतलसम्भूतमरुन्धत्यामजायत।
 सङ्कल्पायास्तु सङ्कल्पो वसुसृष्टिं निबोधत॥ १९॥

Out of them, Viśvā gave birth to the ten Viśvedevas, Sādhyā gave birth to the twelve Ādityas, Muhūrtā gave birth to Muhūrtā, Lambā to Ghoṣa, Yamī to Yogavīthī, and Saṅkalpā gave birth to Saṅkalpa. Arundhatī, gave birth to all the living beings on earth.

ज्योतिष्मन्तस्तु ये देवा व्यापका सर्वतो दिशम्।
 वसवस्ते समाख्यातास्तेषां सर्गं निबोधत॥ २०॥

Now you listen to the birth of Vasus. These are the most influential gods and are spread in all the directions and are all known by the names of Vasus.

आपो ध्रुवश्च सोमश्च धरश्चैवानिलोऽनलः।
 प्रत्यूषश्च प्रभासश्च वसवोऽष्टौ प्रकीर्त्तितः॥ २१॥

Now you listen to the expansion of their creation. Āpa, Dhruva, Soma, Dharā, Anila, Anala, Pratyūṣa and Prabhāsa, are known as the eight Vasus.

आपस्य पुत्रश्चत्वारः शान्तो वै दण्ड एव च।
शाम्बोऽथ मणिवक्त्रश्च यज्ञरक्षाधिकारिणः॥ २२॥

Out of them, Vasu named Āpa, had four sons known as Śānta, Daṇḍa, Śāmba and Maṇivaktra, all of whom were the protectors of *yajña* (sacrifice).

ध्रुवस्य कालः पुत्रस्तु वर्धाः सोमादजायत।
द्रविणो हव्यवाहश्च धरपुत्रानुभौ स्मृतौ॥ २३॥
कल्याणिन्यां ततः प्राणो रमणः शिशिरोऽपि च।
मनोहरा धरात्युत्रानवापाथ हरेः सुता॥ २४॥

Out of the rest of the Vasus, Kāla, the son of Dhruva had been quite well known. From Soma, Varcca was born. Dhara produced from his wife two sons named Draviṇa and Havyavāha. Then Manohara, the son of Hari, in union with Dharā, gave birth to three sons named Prāṇa, Ramaṇa and Śīśira.

शिवा मनोजवं पुत्रमविज्ञातगतिं तथा।
अवाप चानलात्पुत्रावग्निप्रायगुणौ पुनः॥ २५॥

Śiva on the other hand in union with Anala, produced Manojava and Avijñātagati, the two sons who were illustrious like the fire.

अग्निपुत्रः कुमारस्तु शरस्तम्बे व्यजायत।
तस्य शाखो विशाखश्च नैगमेयश्च पृष्ठजाः॥ २६॥

Kumara, the son of Agni was born in the forest of reeds. His younger brothers were Śākha, Viśākha and Naigameya were well known.

अपत्यं कृत्तिकानां तु कार्तिकेयस्ततः स्मृतः।
प्रत्यूष स ऋषिः पुत्रो विभुर्नाम्नाथ देवलः।
विश्वकर्मा प्रभासस्य पुत्रः शिल्पी प्रजापतिः॥ २७॥

Vasu Pratyūṣa, had two sons named Devala and Vibhu, who in future became the great Ṛṣis. Viśvakarmā was the son of Prabhāsa who became Prajāpati in building architecture.

प्रासादभवनोद्यानप्रतिमाभूषणादिषु।
तडागारामकूपेषु स्मृतः सोऽमरवर्द्धकिः॥ २८॥

He was known as the main architect of the gods for the construction of palaces, buildings, orchards, images, ornaments, tanks and lakes, besides the wells or stepwells. He was known as the chief architect of the gods.

अजैकपादहिर्बुध्न्यो विरूपाक्षोऽथ रैवतः।

हस्त्र बहुरूपश्च त्र्यम्बकश्च सुरेश्वरः॥ २९॥

सावित्रश्च जयन्तश्च पिनाकी चापराजितः।

एते रुद्राः समाख्याता एकादश गणेश्वराः॥ ३०॥

एतेषां मानसानांतु त्रिशूलवर्धारिणाम्।

कोट्यश्चतुराशीतिस्तत्पुत्राश्चाक्षया मताः॥ ३१॥

Ajaikapāda, Ahirbudhnya, Virūpākṣa, Raivata, Hara, Bahurūpa, Sureśvara, Trayambaka, Sāvitra, Jayanta, Pinākī and Aparājita were the eleven Rudras also known as Gaṇeśvaras. They were the mind-born sons of Brahmā, besides being the wielders of the tridents and known as Gaṇeśvaras, produced eighty four crores of sons who were all considered to be imperishable.

दिक्षु सर्वासु ये रक्षां प्रकुर्वन्ति गणेश्वराः।

पुत्रपौत्रसुताश्चैते सुरभीगर्भसम्भवाः॥ ३२॥

These eleven Rudras born of the holy cow Surabhi, had sons and grandsons known as Gaṇeśvaras, protect all the directions.

इति श्रीमात्स्ये महापुराणे आदिसर्गे वसुरुद्रान्वयो नाम

पञ्चमोऽध्यायः॥५॥
