

# Chapter Thirty

## The Activities of the Pracetās

॥ 4.30.1 ॥

vidura uvāca

ye tvayābhihitā brahman  
sutāḥ prācīnabarhiṣaḥ  
te rudra-gītena harim  
siddhim āpuḥ pratoṣya kām

Vidura said: O brāhmaṇa (**brahman**)! What did (**kām siddhim**) the sons of Prācīnabarhi (**prācīnabarhiṣaḥ sutāḥ**), whom you mentioned (**ye tvayā abhihitā**), attain (**āpuḥ**) after satisfying the Lord (**harim pratoṣya**) by chanting the song of Śiva (**rudra-gītena**)?

॥ 4.30.2 ॥

kiṁ bārhaspatyeha paratra vātha  
kaivalya-nātha-priya-pārśva-vartinah  
āsādyā devaṁ giriśaṁ yadṛcchayā  
prāpuḥ paraṁ nūnam atha pracetasah

Disciple of Bṛhaspati (**bārhaspatya**)! O bestower of liberation (**kaivalya-nātha**) What excellent benediction (**kiṁ paraṁ**) did the Pracetās (**pracetasah**), dear associates of Śiva (**devaṁ giriśaṁ priya-pārśva-vartinah**), achieve in this world and the next (**iha vā paratra prāpuḥ**), after meeting him by will of providence (**atha yadṛcchayā āsādyā**)?

॥ 4.30.3 ॥

maitreyaḥ uvāca  
pracetaso 'ntar udadhau  
pitur ādeśa-kāriṇaḥ  
japa-yajñena tapasā  
purañjanam atoṣayan

Maitreya said: Following the instructions of their father (**pitur ādeśa-kāriṇaḥ**) within the ocean (**antar udadhau**), the Pracetas (b) satisfied (**atoṣayan**) the Supreme Lord (**purañjanam**) by chanting Śiva's prayer and by austerity (**japa-yajñena tapasā**).

|| 4.30.4 ||

daśa-varṣa-sahasrānte  
puruṣas tu sanātanah  
teṣām āvirabhūt kṛcchram  
śāntena śamayan rucā

After ten thousand years (**daśa-varṣa-sahasra ante**), the eternal Supreme Lord (**sanātanah puruṣah**) appeared to them (**teṣām āvirabhūt**) and mitigated (**śamayan**) their austerities (**kṛcchram**) by his soothing beauty (**śāntena rucā**).

॥ 4.30.5 ॥

suparṇa-skandham ārūḍho  
meru-śṛṅgam ivāmbudaḥ  
pīta-vāsā maṇi-grīvaḥ  
kurvan vitimirā diśaḥ

Riding on the shoulders of Garuḍa (**suparṇa-skandham ārūḍho**), he appeared like a cloud on the peak of Mount Meru (**meru-śṛṅgam iva ambudaḥ**). Wearing yellow cloth (**pīta-vāsā**), with a jewel around his neck (**maṇi-grīvaḥ**), he illuminated the directions (**kurvan vitimirā diśaḥ**).

|| 4.30.6 ||

kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena  
bhrājat-kapola-vadano vilasat-kirīṭaḥ  
aṣṭāyudhair anucarair munibhiḥ surendrair  
āsevito garuḍa-kinnara-gīta-kīrtiḥ

His cheeks shone (**bhrājat-kapola-vadanah**) because of his bright gold earrings with colorful gems (**kāśiṣṇunā kanaka-varṇa-vibhūṣaṇena**). On his head was a brilliant crown (**vilasat-kirīṭaḥ**). He was served (**āsevitaḥ**) by eight weapons, servants, sages, and devatās (**aṣṭa āyudhair anucarair munibhiḥ surendrair**). Garuḍa and Kinnaras sang his glories (**garuḍa-kinnara-gīta-kīrtiḥ**).

|| 4.30.7 ||

pīnāyatāṣṭa-bhuja-maṇḍala-madhya-lakṣmyā  
spardhac-chriyā parivṛto vana-mālayādyah  
barhiṣmataḥ puruṣa āha sutān prapannān  
parjanya-nāda-rutayā saghrṇāvalokaḥ

Accompanied by Lakṣmī (**lakṣmyā madhya**) who competed (**spardhat**) with the beauty (**śriyā**) of his array of eight long, thick arms (**pīna-āyata-aṣṭa-bhuja-maṇḍala**), the Lord (**ādyah puruṣah**), wearing a garland (**vana-mālayā parivṛtah**), with merciful glance (**sa ghrṇa avalokaḥ**) spoke (**āha**) to the surrendered sons of Prācīnabarhi (**barhiṣmataḥ prapannān sutān**) in a thunderous voice (**parjanya-nāda-rutayā**).



|| 4.30.8 ||

śrī-bhagavān uvāca  
varam vṛṇīdhvam bhadram vo  
yūyam me nṛpa-nandanāḥ  
sauhārdenāpṛthag-dharmās  
tuṣṭo 'haṁ sauhṛdena vaḥ

The Lord said: All fortune to you (**bhadram vaḥ**)! Please choose a benediction (**varam vṛṇīdhvam**), O sons of the King (**nṛpa-nandanāḥ**)! By your mutual friendship (**yūyam sauhārdena**) you have the same qualities (**apṛthag-dharmāḥ**). I am pleased with your friendship (**tuṣṭaḥ ahaṁ vaḥ sauhṛdena**).

|| 4.30.9 ||

yo 'nusmarati sandhyāyām  
yuṣmān anudinaṁ naraḥ  
tasya bhrātr̥ṣv ātma-sāmyam  
tathā bhūteṣu sauhṛdam

One who remembers (**yah naraḥ anusmarati**) you brothers (**yuṣmān**) daily in the evening (**anudinaṁ sandhyāyām**) will have friendship to all beings (**bhūteṣu sauhṛdam**) and close friendship with his brothers (**tasya bhrātr̥ṣu ātma-sāmyam**).

|| 4.30.10 ||

ye tu mām rudra-gītena  
sāyam prātaḥ samāhitāḥ  
stuvanty aham kāma-varān  
dāsyē prajñām ca śobhanām

To those who with attention (**ye samāhitāḥ**) in the morning and evening (**sāyam prātaḥ**) glorify me (**mām stuvanty**) by the song of Śiva (**rudra-gītena**), I will give anything they desire (**dāsyē aham kāma-varān**) and glorious wisdom (**prajñām ca śobhanām**).

|| 4.30.11 ||

yad yūyam pitur ādeśam  
agrahīṣṭa mudānvitāḥ  
atho va uśatī kīrtir  
lokān anu bhaviṣyati

Because you (**yad yūyam**) accepted the order of your father (**pitur ādeśam agrahīṣṭa**) with joy (**mudā anvitāḥ**), you will have (**atho vah anu bhaviṣyati**) attractive fame in the world (**lokān uśatī kīrtih**).

|| 4.30.12 ||

**bhavitā viśrutaḥ putro**  
**'navamo brahmaṇo guṇaiḥ**  
**ya etām ātma-vīryeṇa**  
**tri-lokīm pūrayiṣyati**

You will have a famous son (**bhavitā viśrutaḥ putrah**) not less in qualities than Brahmā (**anavamo brahmaṇo guṇaiḥ**), and he will fill the three worlds (**yah tri-lokīm pūrayiṣyati**) with his offspring (**etām ātma-vīryeṇa**).

॥ 4.30.13 ॥

kaṇḍoḥ pramlocayā labdhā  
kanyā kamala-locanā  
tām cāpaviddhām jagṛhur  
bhūruhā nr̥pa-nandanāḥ

O sons of the King (**nr̥pa-nandanāḥ**)! A lotus-eyed daughter (**kanyā kamala-locanā**) was born to the heavenly woman Pramlocā by the sage Kaṇḍu (**kaṇḍoḥ pramlocayā labdhā**). The trees accepted her (**bhūruhā jagṛhuh**) after Pramlocā gave her up (**tām ca apaviddhām**).

|| 4.30.14 ||

kṣut-kṣāmāyā mukhe rājā  
somaḥ pīyūṣa-varṣiṇīm  
deśinīm rodamānāyā  
nidadhe sa dayānvitaḥ

Soma, king of the trees (**rājā somaḥ**), being compassionate (**dayā anvitaḥ**), placed his forefinger (**deśinīm nidadhe**) which poured with nectar (**pīyūṣa-varṣiṇīm**) into the mouth of the child (**sah mukhe**) who was crying because of hunger (**kṣut-kṣāmāyā rodamānāyā**).

॥ 4.30.15 ॥

prajā-visarga ādiṣṭāḥ  
pitrā mām anuvartatā  
tatra kanyām varārohām  
tām udvahata mā ciram

Ordered by your father (**pitrā ādiṣṭāḥ**), who is obedient to me (**mām anuvartatā**), to produce progeny (**prajā-visarga**), please go to that place (**tatra**) and marry this beautiful young woman (**tām varārohām kanyām udvahata**) without delay (**mā ciram**).



॥ 4.30.16 ॥

apṛthag-dharma-śīlānām  
sarveṣām vaḥ sumadhyamā  
apṛthag-dharma-śīleyām  
bhūyāt patny arpitāśayā

This slender-waisted girl (**sumadhyamā**), fully surrendered (**arpita āśayā**), with qualities and conduct similar to yours (**apṛthag-dharma-śīlā iyam**), should be the wife of all of you (**vaḥ sarveṣām patny bhūyāt**), since your conduct and qualities are of one nature (**apṛthag-dharma-śīlānām**).

॥ 4.30.17 ॥

divya-varṣa-sahasrāṇām  
sahasram ahataujasaḥ  
bhaumān bhokṣyatha bhogān vai  
divyāṁś cānugrahān mama

With power undiminished (**ahata ojaṣaḥ**) for three thousand devatā years (**divya-varṣa-sahasrāṇām**), you will enjoy (**bhokṣyatha**) a thousand (**sahasram**) earthly and heavenly pleasures (**bhaumān ca divyān bhogān**) by my mercy (**mama anugrahāt**).

|| 4.30.18 ||

atha mayy anapāyinyā  
bhaktyā pakva-guṇāśayāḥ  
upayāsyatha mad-dhāma  
nirvidya nirayād atah

O men, whose hearts have all guṇas burned up (**pakva-guṇa-āśayāḥ**) by undiminished bhakti (**mayy anapāyinyā bhaktyā**)! After earthly enjoyment (**atha**), disgusted (**nirvidya**) with all material places which are equivalent to hell (**nirayād atah**), you will attain my abode (**upayāsyatha mad-dhāma**).

|| 4.30.19 ||

gr̥heṣv āviśatām cāpi  
pumsām kuśala-karmaṇām  
mad-vārtā-yāta-yāmānām  
na bandhāya gr̥hā matāḥ

Householders (**gr̥heṣv āviśatām pumsām**) who perform acts of devotion (**kuśala-karmaṇām**) while spending all time in discussing topics about me (**mad-vārtā-yāta-yāmānām**) are not bound by household life (**na bandhāya gr̥hā matāḥ**).

॥ 4.30.20 ॥

navyavad dhṛdaye yaj jñō  
brahmaitad brahma-vādibhiḥ  
na muhyanti na śocanti  
na hr̥ṣyanti yato gatāḥ

Those who have attained my form which is known as Brahman (**brahma etad**) by the followers of Brahman (**brahma-vādibhiḥ**) are not bewildered (**na muhyanti**). They do not lament and do not rejoice (**na śocanti na hr̥ṣyanti**), since I, full of knowledge (**yad jñāh**), have entered their fresh lotus hearts (**navyavad hr̥daye yato gatāḥ**).

|| 4.30.21 ||

maitreya uvāca

evam bruvāṇam puruṣārtha-bhājanam  
janārdanam prāñjalayaḥ pracetasah  
tad-darśana-dhvasta-tamo-rajo-malā  
girāgrṇan gadgadayā suhṛttamam

Maitreya said: With folded hands (**prāñjalayaḥ**), the Pracetas (**pracetasah**), devoid of all tamas and rajas by his presence (**tad-darśana-dhvasta-tamo-rajo-malā**), then offered prayers with choked voices (**gadgadayā girā grṇan**) to the Supreme Lord (**janārdanam**), the greatest friend (**suhṛt tamam**), the vessel holding life's goals (**puruṣārtha-bhājanam**), who had just spoken (**evam bruvāṇam**).

॥ 4.30.22 ॥

pracetasā ūcuḥ  
namo namaḥ kleśa-vināśanāya  
nirūpitodāra-guṇāhvayāya  
mano-vaco-vega-puro-javāya  
sarvākṣa-mārgair agatādhvane namaḥ

The Pracetās said: We offer repeated respects (**namo namaḥ**) to you who destroy suffering (**kleśa-vināśanāya**), whose great qualities and names (**udāra-guṇa-āhvayāya**) are described in the Vedas (**nirūpita**), who is quicker than mind and words (**mano-vaco-vega-puro-javāya**), and who cannot be perceived by the material senses (**sarva akṣa-mārgair agata adhvane**).

|| 4.30.23 ||

śuddhāya śāntāya namaḥ sva-niṣṭhayā  
manasy apārthaṁ vilasad-dvayāya  
namo jagat-sthāna-layodayeṣu  
gr̥hīta-māyā-guṇa-vigrahāya

We offer respects to you, who are pure (**namaḥ śuddhāya**), peaceful (**śāntāya**), fixed in your svarūpa (**sva-niṣṭhayā**), who make the dualities of the world (**vilasad-dvayāya**) useless to the mind (**manasy apārthaṁ**), and who accept material forms such as Brahmā and Indra (**gr̥hīta-māyā-guṇa-vigrahāya**) for creating, maintaining and destroying the world (**jagat-sthāna-laya-udayeṣu**).



|| 4.30.24 ||

**namo viśuddha-sattvāya  
haraye hari-medhase  
vāsudevāya kṛṣṇāya  
prabhava sarva-sātvatām**

We offer respects to you who have a form of purest sattva (**namo viśuddha-sattvāya**), knowledge of whom removes saṁsāra (**hari-medhase**). We offer respects to Hari (**haraye**), Vāsudeva, Kṛṣṇa (**vāsudevāya kṛṣṇāya**), the master of all beings (**prabhava sarva-sātvatām**).

|| 4.30.25 ||

**namaḥ kamala-nābhāya**  
**namaḥ kamala-māline**  
**namaḥ kamala-pādāya**  
**namas te kamalekṣaṇa**

We offer respects to you (**namaḥ**), with lotus navel (**kamala-nābhāya**), lotus garland (**kamala-māline**), lotus feet (**kamala-pādāya**) and lotus eyes (**kamala īkṣaṇa**).

|| 4.30.26 ||

namaḥ kamala-kiñjalka-  
piśaṅgāmala-vāsase  
sarva-bhūta-nivāsāya  
namo 'yuñkṣmahi sākṣiṇe

We offer respects to you (**namaḥ**), wearing bright garments (**amala-vāsase**), yellow like lotus pollen (**kamala-kiñjalka-piśaṅga**), who are the shelter of all beings (**sarva-bhūta-nivāsāya**) and the witness of all things (**sākṣiṇe**). We have thus offered respects (**namaḥ ayuñkṣmahi**).

|| 4.30.27 ||

rūpaṁ bhagavatā tv etad  
aśeṣa-kleśa-saṅkṣayam  
āviṣkṛtaṁ naḥ kliṣṭānām  
kim anyad anukampitam

You have revealed (**āviṣkṛtaṁ**) this form (**etad bhagavatā rūpaṁ**) which destroys unlimited suffering (**aśeṣa-kleśa-saṅkṣayam**) to persons like us who are suffering (**naḥ kliṣṭānām**). What other mercy exists (**kim anyad anukampitam**)?

॥ 4.30.28 ॥

etāvat tvam hi vibhubhir  
bhāvyam dīneṣu vatsalaiḥ  
yad anusmaryate kāle  
sva-buddhyābhadra-randhana

Destroyer of misfortune (**abhadra-randhana**)! Masters who are affectionate to their poor servants (**dīneṣu vatsalaiḥ vibhubhiḥ**) recognize them as their loyal servants (**anusmaryate bhāvyam svabuddhyā**) at the time they perform service (**yad kāle**). You are such a master (**etāvat tvam**).

|| 4.30.29 ||

yenopaśāntir bhūtānām  
kṣullakānām apīhatām  
antarhito 'ntar-hṛdaye  
kasmān no veda nāśiṣaḥ

By your remembering your servants (**yena**), the servants feel happiness (**bhūtānām upaśāntih**). Since you are situated in the hearts (**antar-hṛdaye**) of even (**api**) the most insignificant (**kṣullakānām**) and greedy people (**īhatām**), how can (**kasmāt**) you, purifier of the mind (**antar hitah**), not know their desires (**na veda nah āśiṣaḥ**)?

॥ 4.30.30 ॥

asāv eva varo 'smākam  
īpsito jagataḥ pate  
prasanno bhagavān yeṣām  
apavarga-gurur gatiḥ

O master of the universe (**jagataḥ pate**)! You are more important than liberation (**apavarga-guruh**). You are the goal (**gatiḥ**). Our desired boon (**asmākam īpsito varah**) is that you be pleased with us (**yeṣām prasannah**).

॥ 4.30.31 ॥

varam vṛṇīmahe 'thāpi  
nātha tvat parataḥ parāt  
na hy antas tvad-vibhūtīnām  
so 'nanta iti gīyase

O Lord (**nātha**)! We ask for another boon from you (**tvad varam vṛṇīmahe**) who are the cause of all causes (**parataḥ parāt**). Since there is no end to your splendor (**na hy antah tvad-vibhūtīnām**), you are called Ananta, the unlimited (**athāpi sah ananta iti gīyase**).



॥ 4.30.32 ॥

pārijāte 'ñjasā labdhe  
sāraṅgo 'nyan na sevate  
tvad-aṅghri-mūlam āsādya  
sākṣāt kim kim vṛṇīmahī

When a bee (**sāraṅgah**) has quickly come to the pārijāta tree (**pārijāte añjasā labdhe**), it does not go elsewhere for tasting (**anyat na sevate**). Having directly attaining your lotus feet (**sākṣāt tvad-aṅghri-mūlam āsādya**), what else can we pray for (**kim kim vṛṇīmahī**)?

|| 4.30.33 ||

yāvat te māyayā spr̥ṣṭā  
bhramāma iha karmabhiḥ  
tāvad bhavat-prasaṅgānām  
saṅgaḥ syān no bhava bhava

As long as we wander about in this world (**yāvat bhramāma iha**) because of our actions (**karmabhiḥ**), contaminated by māyā (**te māyayā spr̥ṣṭā**), we want the association of devotees (**tāvad bhavat-prasaṅgānām saṅgaḥ syāt**), life after life (**bhava bhava**).

॥ 4.30.34 ॥

tulayāma lavenāpi  
na svargaṁ nāpunar-bhavam  
bhagavat-saṅgi-saṅgasya  
martyānām kim utāśiṣaḥ

We do not compare (**na tulayāma**) attainment of Svarga or liberation (**svargaṁ apunar-bhavam**) to even a moment's association with a devotee (**lavena api bhagavat-saṅgi-saṅgasya**), what to speak of comparing it (**kim uta**) to the enjoyments of this life (**martyānām āśiṣaḥ**).

|| 4.30.35 ||

yatreḍyante kathā mṛṣṭās  
trṣṇāyāḥ praśamo yataḥ  
nirvairam yatra bhūteṣu  
nodvego yatra kaścana

In that association (**yatra**), pure topics of the Lord (**kathā mṛṣṭā**) are discussed (**īḍyante**), from which (**yataḥ**) all hankerings cease (**trṣṇāyāḥ praśamah**). In that association (**yatra**), there is no hostility to any living being (**nirvairam bhūteṣu**). In that association there is no agitation (**na udvegah yatra kaścana**).

|| 4.30.36 ||

yatra nārāyaṇaḥ sāksād  
bhagavān nyāsinām gatiḥ  
saṁstūyate sat-kathāsu  
mukta-saṅgaiḥ punaḥ punaḥ

In that association (**yatra**), Nārāyaṇa, the Supreme Lord (**bhagavān nārāyaṇaḥ**), the goal of the sannyāsīs (**nyāsinām gatiḥ**), is repeatedly praised (**punaḥ punaḥ saṁstūyate**) by persons without material contamination (**mukta-saṅgaiḥ**) through pure discussions (**sat-kathāsu**).

॥ 4.30.37 ॥

teṣām vicaratām padbhyām  
tīrthānām pāvanecchayā  
bhītasya kiṁ na roceta  
tāvakānām samāgamaḥ

When the devotees (**teṣām**), with a desire to be purified (**pāvana icchayā**), wander to the holy places (**padbhyām tīrthānām vicaratām**), should not (**kiṁ na**) a person suffering fear of this world (**bhītasya**) relish (**roceta**) a meeting with those devotees (**tāvakānām samāgamaḥ**)?

॥ 4.30.38 ॥

vayaṁ tu sākṣād bhagavan bhavasya  
priyasya sakhyuḥ kṣaṇa-saṅgamena  
suduścikitsyasya bhavasya mṛtyor  
bhiṣaktamaṁ tvādya gatiṁ gatāḥ sma

O Lord (**bhagavan**)! By association (**kṣaṇa-saṅgamena**) with your dear friend Śiva (**priyasya sakhyuḥ bhavasya**), we have today attained you (**adya sākṣād tvam gatiṁ gatāḥ sma**), the best remedy for birth and death (**bhavasya mṛtyoh bhiṣak-tamaṁ**), which are difficult to cure (**su duścikitsyasya**).

|| 4.30.39-40 ||

yan naḥ svadhītaṃ guravaḥ prasāditā  
viprāś ca vṛddhāś ca sad-ānuvṛtṭyā  
āryā natāḥ suhr̥do bhrātaraś ca  
sarvāṇi bhūtāny anasūyayaiva

yan naḥ sutaptaṃ tapa etad īśa  
nirandhasām kālam adabhram apsu  
sarvaṃ tad etat puruṣasya bhūmno  
vṛṇīmahe te paritoṣaṇāya

We have studied (**naḥ svadhītaṃ**) and satisfied (**prasāditā**) the teachers, brāhmaṇas (**guravaḥ viprāḥ**) and seniors in knowledge (**vṛddhāś ca**) by our proper conduct (**sad-ānuvṛtṭyā**). We have respected (**natāḥ**) the senior devotees, friends, and our brothers (**āryā suhr̥do bhrātaraś ca**). We have been kind to all beings, without envy (**sarvāṇi bhūtāny anasūyayā**). We have performed severe penance (**yad naḥ sutaptaṃ tapa**)—not taking food for a long time (**nirandhasām adabhram kālam**) while remaining in the water (**apsu**). We select all this (**sarvaṃ tad etat vṛṇīmahe**) for pleasing you (**te paritoṣaṇāya**), the great Lord (**puruṣasya bhūmno**).



|| 4.30.41 ||

manuḥ svayambhūr bhagavān bhavaś ca  
ye 'nye tapo-jñāna-viśuddha-sattvāḥ  
adr̥ṣṭa-pārā api yan-mahimnaḥ  
stuvanty atho tvātma-samaṁ gṛṇīmaḥ

Manu, Brahmā, Śiva (**manuḥ svayambhūr bhagavān bhavaś ca**), and others (**ye anye**) who became purified by austerity and knowledge (**tapo-jñāna-viśuddha-sattvāḥ**), though they are not able to see your glories completely (**yad-mahimnaḥ adr̥ṣṭa-pārā api**), offer prayers to you (**stuvanty**). In the same way, we offer prayers (**atho tva gṛṇīmaḥ**) to the best of our ability (**ātma-samaṁ**).

|| 4.30.42 ||

namaḥ samāya śuddhāya  
puruṣāya parāya ca  
vāsudevāya sattvāya  
tubhyaṁ bhagavate namaḥ

We offer respects to you who are equal to all (**namaḥ samāya**) and the pure (**śuddhāya**), the supreme person (**puruṣāya parāya ca**), Vāsudeva, Bhagavān (**vāsudevāya bhagavate**), with a form of śuddha-sattva (**sattvāya**).

|| 4.30.43 ||

maitreya uvāca

iti pracetobhir abhiṣṭuto hariḥ  
prītas tathety āha śaraṇya-vatsalah  
anicchatām yānam atrpta-cakṣuṣām  
yayau sva-dhāmānapavarga-vīryaḥ

Maitreya said: The Supreme Lord (**hariḥ**), thus praised by the Pracetās (**iti pracetobhir abhiṣṭutah**), was pleased (**prītah**) and said “So be it. (**tathā ity āha**)” Though their eyes could not be satisfied (**atrpta-cakṣuṣām**) and they did not desire his departure (**anicchatām yānam**), the Lord, affectionate to the surrendered (**śaraṇya-vatsalah**), who has vigorous strength (**anapavarga-vīryaḥ**), then departed (**yayau sva-dhāma**).

|| 4.30.44 ||

atha niryāya salilāt  
pracetasa udanvataḥ  
vīkṣyākupyan drumaiś channām  
gām gām roddhum ivocchritaiḥ

Rising (**atha niryāya**) from the waters of the ocean (**udanvataḥ salilāt**), the Pracetās (**pracetasa**), seeing (**vīkṣya**) that the earth (**gām**) was covered with tall trees (**channām ucchritaiḥ drumaiḥ**) which appeared to obstruct heaven (**gām roddhum iva**), became angry (**akupyan**).

॥ 4.30.45 ॥

tato 'gni-mārutau rājann  
amuñcan mukhato ruṣā  
mahīm nirvīrudham kartum  
samvartaka ivātyaye

O King (**rājann**)! In great anger (**ruṣā**), they then released (**tato amuñcat**) fire and air (**agni-mārutau**) from their mouths (**mukhato**) in order to make the earth treeless (**mahīm nirvīrudham kartum**). It was like the fire of devastation at the end of the universe (**samvartaka iva atyaye**).

॥ 4.30.46 ॥

bhasmasāt kriyamāṇāms tān  
drumān vīkṣya pitāmahaḥ  
āgataḥ śamayām āsa  
putrān barhiṣmato nayaiḥ

Seeing (**vīkṣya**) the trees turning to ashes (**tān drumān bhasmasāt kriyamāṇām**), Brahmā came (**pitāmahaḥ āgataḥ**) and pacified (**śamayām āsa**) the sons of the King Prācīnabarhi (**putrān barhiṣmato**) using logic (**nayaiḥ**).

॥ 4.30.47 ॥

tatrāvaśiṣṭā ye vṛkṣā  
bhītā duhitaram tadā  
ujjahrus te pracetobhya  
upadiṣṭāḥ svayambhuvā

The frightened trees (**tadā bhītā vṛkṣā**) which still remained (**tatra avaśiṣṭā**), on advice of Brahmā (**svayambhuvā upadiṣṭāḥ**), offered their daughter (**ujjahrus te duhitaram**) to the Pracetās (**pracetobhya**).

|| 4.30.48 ||

te ca brahmaṇa ādeśān  
māriṣām upayemire  
yasyām mahad-avajñānād  
ajany ajana-yonijaḥ

By the order of Brahmā (**brahmaṇa ādeśāt**), all the Pracetās (**te**) married their daughter named Māriṣā (**māriṣām upayemire**), in whom (**yasyām**) Dakṣa later took birth (**ajany ajana-yonijaḥ**) because of offense to Śiva (**mahad-avajñānād**).



|| 4.30.49 ||

cākṣuṣe tv antare prāpte  
prāk-sarge kāla-vidrute  
yaḥ sasarja prajā iṣṭāḥ  
sa dakṣo daiva-coditaḥ

He who (**yaḥ**), inspired by the Lord (**daiva-coditaḥ**), created the desired progeny (**iṣṭāḥ prajā sasarja**) at the time of Cākṣuṣa Manvantara (**cākṣuṣe tv antare prāpte**) when the previous creation had been destroyed by time (**prāk-sarge kāla-vidrute**), is known as Dakṣa (**sah dakṣah**).

|| 4.30.50-51 ||

yo jāyamānaḥ sarveṣāṃ  
tejas tejasvināṃ rucā  
svayopādatta dākṣyāc ca  
karmaṇāṃ dakṣam abruvan

taṃ prajā-sarga-rakṣāyāṃ  
anādir abhiṣicya ca  
yuyoja yuyuje 'nyāṃś ca  
sa vai sarva-prajāpatīn

Equal to Brahmā (**ajāyamānaḥ**), he spread (**yah upādatta**) his power (**tejas**) by his effulgence (**svayā rucā**) over all powerful persons (**sarveṣāṃ tejasvināṃ**). Because he was expert at performing rituals (**karmaṇāṃ dākṣyāt**) he was called Dakṣa (**dakṣam abruvan**). Brahmā (**anādir**), appointing him (**taṃ abhiṣicya**), engaged him in creating and maintaining the progeny (**prajā-sarga-rakṣāyāṃ yuyoja**). He engaged other Prajāpatis as well (**sa vai yuyuje anyāṃś ca sarva-prajāpatīn**).