

# Canto Six - Chapter Six

## The Progeny of the Daughters of Dakṣa

**Theme-1: Śukadeva Gosvāmī  
tells about the  
dynasty of Dakṣa (1-45)**

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.1 ||

śrī-śuka uvāca  
tataḥ prācetaso 'siknyām  
anunītaḥ svayambhuvā  
ṣaṣṭim sañjanayām āsa  
duhitṛḥ pitṛ-vatsalāḥ

Śukadeva Gosvāmī said: At the request of Lord Brahmā (**svayambhuvā anunītaḥ**), Prajāpati Dakṣa (**prācetasah**), begot (**sañjanayām āsa**) in the womb of his wife Asiknī (**asiknyām**) sixty daughters (**ṣaṣṭim duhitṛḥ**) who were very affectionate toward their father (**pitṛ-vatsalāḥ**).

The Sixth Chapter describes the descendents of Dakṣa's daughters, amongst whom Tvaṣṭā was born to Aditi.

Though Dakṣa became disgusted with household life, on the order of Brahmā he again took up household life.

Thinking that Nārada would not give up his hostility and worrying that again his sons would disappear, he bore daughters only.

Asiknyām means “in his wife.”

# Theme-1: Sukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.2 ||

daśa dharmāya kāyādād  
dvi-ṣaṭ tri-ṇava cendave  
bhūtāṅgiraḥ-kṛśāśvebhyo  
dve dve tārksyāya cāparāḥ

He gave ten daughters in charity to Yamarāja (**daśa dharmāya**), thirteen to Kaśyapa [first twelve and then one more] (**kāya adād dvi-ṣaṭ**), twenty-seven to the moon-god (**tri-ṇava ca indave**), and two each to Aṅgirā, Kṛśāśva and Bhūta (**bhūta-aṅgiraḥ-kṛśāśvebhyo dve dve**). The other four daughters were also given to Kaśyapa (**tārksyāya ca aparāḥ**).

He gave twelve daughters to Kaśyapa.

This number should actually be thirteen.

He gave twenty-seven daughters to the moon god, and two each to Bhūta, Aṅgirā and Kṛśāśva.

The remaining daughters were given to Kaśyapa.

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.3 ||

nāmadheyāny amūṣāṁ tvaṁ  
sāpatyānāṁ ca me śṛṇu  
yāsāṁ prasūti-prasavair  
lokā āpūritās trayah

Now please hear from me (**me śṛṇu**) the names of all these daughters (**amūṣāṁ sāpatyānāṁ nāmadheyāny**) and their descendants (**yāsāṁ prasūti-prasavaih**), who filled all the three worlds (**trayah lokā āpūritāh**).

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.4 ||

**bhānur lambā kakud yāmir**  
**viśvā sādhyā marutvatī**  
**vasur muhūrtā saṅkalpā**  
**dharma-patnyaḥ sutāñ śṛṇu**

Yamarāja' wives (**dharma-patnyaḥ**) were named Bhānu, Lambā, Kakud, Yāmi (**bhānur lambā kakud yāmir**), Viśvā, Sādhyā, Marutvatī (**viśvā sādhyā marutvatī**), Vasu, Muhūrtā and Saṅkalpā (**vasur muhūrtā saṅkalpā**). Now hear the names of their sons (**sutāñ śṛṇu**).



# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.5 ||

**bhānos tu deva-ṛṣabha  
indrasenas tato nṛpa  
vidyota āsīl lambāyās  
tataś ca stanayitnavah**

O King (**nṛpa**)! A son named Deva-ṛṣabha was born from the womb of Bhānu (**bhānoh tu deva-ṛṣabha**), and from him came a son named Indrasena (**indrasenah tatah**). From the womb of Lambā came a son named Vidyota (**vidyota āsīd lambāyās**), who generated all the clouds (**tatah ca stanayitnavah**).

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.6 ||

kakudaḥ saṅkaṭas tasya  
kīkaṭas tanayo yataḥ  
bhuvo durgāṇi yāmeyah  
svargo nandis tato 'bhavat

From the womb of Kakud came the son named Saṅkaṭa (**kakudaḥ saṅkaṭah**), whose son was named Kīkaṭa (**tasya tanayah kīkaṭah**). From Kīkaṭa came the devatās named Durgās (**yataḥ bhuvo durgāṇi**). From Yāmi came the son named Svarga (**yāmeyah svargah**), whose son was named Nandi (**nandih tato abhavat**).

From Kīkaṭā came many Durgās who are devatās representing Durgā.

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.7 ||

viśve-devās tu viśvāyā  
aprajāms tān pracakṣate  
sādhyo-gaṇaś ca sādhyāyā  
arthasiddhis tu tat-sutaḥ

The sons of Viśvā were the Viśvadevas (**viśve-devās tu viśvāyā**), who had no progeny (**tān aprajān pracakṣate**). From the womb of Sādhyā came the Sādhyas (**sādhyo-gaṇaś ca sādhyāyā**), who had a son named Arthasiddhi (**arthasiddhis tu tat-sutaḥ**).

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.8 ||

**marutvāṁś ca jayantaś ca  
marutvatyā babhūvatuḥ  
jayanto vāsudevāṁśa  
upendra iti yaṁ viduḥ**

The two sons who took birth from the womb of Marutvatī (**marutvatyā babhūvatuḥ**) were Marutvān and Jayanta (**marutvāṁś ca jayantaś ca**). Jayanta, who is an expansion of Lord Vāsudeva (**jayanto vāsudeva aṁśa**), is known as Upendra (**upendra iti yaṁ viduḥ**).

Aditi's son was also known as Upendra.

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.9 ||

mauhūrtikā deva-gaṇā  
muhūrtāyāś ca jajñire  
ye vai phalaṁ prayacchanti  
bhūtānāṁ sva-sva-kālam

The devatās named the Mauhūrtikas (**mauhūrtikā deva-gaṇā**) took birth from the womb of Muhūrtā (**muhūrtāyāś ca jajñire**). They deliver the results of actions (**ye vai phalaṁ prayacchanti**) to the living entities (**bhūtānāṁ**) at the proper time (**sva-sva-kālam**).

॥ 6.6.10-11 ॥

saṅkalpāyās tu saṅkalpaḥ  
kāmaḥ saṅkalpajaḥ smṛtaḥ  
vasavo 'ṣṭau vasoḥ putrās  
teṣām nāmāni me śṛṇu

droṇaḥ prāṇo dhruvo 'rko 'gnir  
doṣo vāstur vibhāvasuḥ  
droṇasyābhimateḥ patnyā  
harṣa-śoka-bhayādayaḥ

The son of Saṅkalpā was known as Saṅkalpa (**saṅkalpāyās tu saṅkalpaḥ**), from whom Kāma was born (**kāmaḥ saṅkalpajaḥ smṛtaḥ**). The sons of Vasu were known as the eight Vasus (**vasavo aṣṭau vasoḥ putrāḥ**). Just hear their names from me (**teṣām nāmāni me śṛṇu**): Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vāstu and Vibhāvasu (**droṇaḥ prāṇo dhruvo arko agnih doṣo vāstur vibhāvasuḥ**). From Abhimati, the wife of the Vasu named Droṇa (**droṇasya abhimateḥ patnyā**), were generated the sons named Harṣa, Śoka, Bhaya and others (**harṣa-śoka-bhaya ādayaḥ**).



# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.12 ||

prāṇasyorjasvatī bhāryā  
saha āyuh purojavaḥ  
dhruvasya bhāryā dharaṇir  
asūta vividhāḥ puraḥ

Ūrjasvatī, the wife of Prāṇa (**prāṇasya ūrjasvatī bhāryā**), gave birth to three sons, named Saha, Āyus and Purojava (**asūta saha āyuh purojavaḥ**). From the wife of Dhruva known as Dharaṇi (**dhruvasya bhāryā dharaṇih**) came various cities (**asūta vividhāḥ puraḥ**).

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.13 ||

arkasya vāsanā bhāryā  
putrās tarṣādayaḥ smṛtāḥ  
agner bhāryā vasor dhārā  
putrā draviṇakādayaḥ

From the womb of Vāsanā, the wife of Arka (**arkasya vāsanā bhāryā**), came many sons, headed by Tarṣa (**putrāḥ tarṣādayaḥ smṛtāḥ**). Dhārā, the wife of the Vasu named Agni (**vasor agneh bhāryā dhārā**), gave birth to many sons, headed by Draviṇaka (**putrā draviṇaka ādayaḥ**).

# Theme-1: Sukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.14 ||

**skandaś ca kṛttikā-putro**  
**ye viśākhādayas tataḥ**  
**doṣasya śarvarī-putraḥ**  
**śiśumāro hareḥ kalā**

From Kṛttikā, another wife of Agni, came the son named Skanda or Kārttikeya (**skandah ca kṛttikā-putro**), whose sons were headed by Viśākha (**ye viśākha ādayah tataḥ**). From the womb of Śarvarī, the wife of the Vasu named Doṣa (**doṣasya śarvarī-putraḥ**), came the son named Śiśumāra, who was an expansion of the Supreme Lord (**śiśumārah hareḥ kalā**).

Kṛttikā was another wife of Agni.

# Theme-1: Sukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.15 ||

vāstor āṅgirasī-putro  
viśvakarmākṛtī-patiḥ  
tato manuś cākṣuṣo 'bhūd  
viśve sādhyā manoḥ sutāḥ

From Āṅgirasī, the wife of the Vasu named Vāstu (**vāstor āṅgirasī**), was born the great architect Viśvakarmā (**putro viśvakarmā**). Viśvakarmā became the husband of Ākṛtī (**ākṛtī-patiḥ**), from whom Cākṣuṣa Manu was born (**tataḥ manuh cākṣuṣo abhūd**). The sons of Manu were known as the Viśvadevas and Sādhyas (**viśve sādhyā manoḥ sutāḥ**).

Viśvakarma was the husband of Akṛtiī, who gave birth to Cākṣuṣa Manu.

Though Cākṣuṣa was born in Dhruva's lineage, he was also born in this lineage like Dakṣa and Vaśiṣṭa.

# Theme-1: Sukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.16 ||

**vibhāvasor asūtoṣā**  
**vyuṣṭam rociṣam ātapam**  
**pañcayāmo 'tha bhūtāni**  
**yena jāgrati karmasu**

Uṣā, the wife of Vibhāvasu, gave birth to three sons (**vibhāvasoh asūta uṣā**)—Vyūṣṭa, Rocīṣa and Ātapa (**vyuṣṭam rociṣam ātapam**). From Ātapa came Pañcayāma, the span of day (**pañca yāmah atha**), who awakens all living entities to material activities (**yena bhūtāni jāgrati karmasu**).

From Atapa was born Pañcayāma.

There are five yāmas (three hour periods) in a day which includes dawn and dusk.

That leaves night with three yāmas.



॥ 6.6.17-18 ॥

sarūpāsūta bhūtasya  
bhāryā rudrāmś ca koṭīśaḥ  
raivato 'jo bhavo bhīmo  
vāma ugro vṛṣākapiḥ

ajaikapād ahirbradhno  
bahurūpo mahān iti  
rudrasya pārśadās cānye  
ghorāḥ preta-vināyakāḥ

Sarūpā, the wife of Bhūta, gave birth (**sarūpā bhūtasya bhāryā asūta**) to the ten million Rudras (**rudrāmś ca koṭīśaḥ**), of whom the eleven principle Rudras were Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāt, Ahirbradhna, Bahurūpa and Mahān (**raivato ajo bhavo bhīmo vāma ugro vṛṣākapiḥ ajaikapād ahirbradhno bahurūpo mahān iti**). Their fearful associates (**rudrasya ghorāḥ pārśadāḥ**), Pretas and Vināyakas (**preta-vināyakāḥ**), were born from the other wife of Bhūta (**anye**).

Bhūta had two wives (Dakṣa's daughters).

From Sarūpā came the Rudras headed by the eleven Rudras from Raivata to Mahān.

From the other wife came other associates of Rudra.

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.19 ||

prajāpater aṅgirasah  
svadhā patnī pitṛn atha  
atharvāṅgirasam vedam  
putratve cākarot satī

The Prajāpati Aṅgirā had two wives, named Svadhā and Satī (**prajāpater aṅgirasah svadhā satī patnī**). The wife named Svadhā accepted all the Pitṛs as her sons (**svadhā pitṛn putratve akarot**), and Satī accepted the Atharvāṅgirasa Veda as her son (**satī atharvāṅgirasam vedam**).

Angirasa had two wives names Svadhā and Satī.

Svadhā gave birth to the Pitṛs.

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.20 ||

**kṛśāśvo 'rciṣi bhāryāyām  
dhūmaketum ajījanat  
dhiṣaṇāyām vedaśiro  
devalam vayunam manum**

Kṛśāśva had two wives, named Arcis and Dhiṣaṇā (**kṛśāśvah arciḥ dhiṣaṇā**). In the wife named Arcis he begot Dhūmaketu (**arciṣi bhāryāyām dhūmaketum ajījanat**) and in Dhiṣaṇā he begot four sons, named Vedaśirā, Devala, Vayuna and Manu (**dhiṣaṇāyām vedaśiro devalam vayunam manum**).

tārksyasya vinatā kadrūḥ  
pataṅgī yāminīti ca  
pataṅgy asūta patagān  
yāminī śalabhān atha

suparṇāsūta garuḍam  
sākṣād yajñeśa-vāhanam  
sūrya-sūtam anūrum ca  
kadrūr nāgān anekaśaḥ

Kaśyapa, who is also named Tārksya, had four wives—Vinatā [Suparṇā], Kadrū, Pataṅgī and Yāminī (**tārksyasya vinatā kadrūḥ pataṅgī yāmini iti ca**). Pataṅgī gave birth to many kinds of birds (**pataṅgy asūta patagān**), and Yāminī gave birth to locusts (**yāminī śalabhān atha**). Vinatā [Suparṇā] gave birth to Garuda (**suparṇā āsūta garuḍam**), the carrier of Lord Viṣṇu (**sākṣād yajñeśa-vāhanam**), and to Anūru, or Aruṇa, the chariot driver of the sun-god (**sūrya-sūtam anūrum ca**). Kadrū gave birth to different varieties of serpents (**kadrūr nāgān anekaśaḥ**).

# Theme-1: Sukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.23 ||

**kṛttikādīni nakṣatrāṇ-  
īndoh patnyas tu bhārata  
dakṣa-śāpāt so 'napatyas  
tāsu yakṣma-grahārditaḥ**

O Mahārāja Parīkṣit (**bhārata**)! The twenty-seven constellations such as Kṛttikā (**kṛttika ādīni nakṣatrāṇ**) were all wives of the moon-god (**īndoh patnyah**). However, because Prajāpati Dakṣa had cursed him (**dakṣa-śāpāt tu**) to suffer from a disease causing gradual destruction (**yakṣma-graha arditah**), the moon-god could not beget children in any of his wives (**sah anapatyah**).

Because the moon god shows favor to Rohinī constellation and ignored the others, Dakṣa became angry and cursed him to suffer from consumption, which wastes the body away.

Thus he did not bear children in them.



॥ 6.6.24-26 ॥

**punaḥ prasādyā taṁ somah  
kalā lebhe kṣaye ditāḥ  
śṛṇu nāmāni lokānām  
mātṛṇām śaṅkarāṇi ca**

**atha kaśyapa-patnīnām  
yat-prasūtam idaṁ jagat  
aditir ditir danuḥ kāṣṭhā  
ariṣṭā surasā ilā**

**muniḥ krodhavaśā tāmṛā  
surabhiḥ saramā timiḥ  
timer yādo-gaṇā āsan  
śvāpadāḥ saramā-sutāḥ**

Thereafter the King of the moon pacified Prajāpati Dakṣa (**somah taṁ punaḥ prasādyā**) and thus regained the portions of light he had lost during his disease (**kalā lebhe kṣaye ditāḥ**). Nevertheless he could not beget children. The moon loses his shining power during the dark fortnight, and in the bright fortnight it is manifest again (**implied**). O King Parīkṣit, now please hear from me (**śṛṇu**) the names of Kaśyapa's wives (**kaśyapa-patnīnām nāmāni**), mothers of the worlds (**lokānām mātṛṇām**), from whose wombs the population of the entire universe has come (**yat-prasūtam idaṁ jagat**). They are Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmṛā, Surabhi, Saramā and Timi (**aditir ditir danuḥ kāṣṭhā ariṣṭā surasā ilā muniḥ krodhavaśā tāmṛā surabhiḥ saramā timiḥ**). From the womb of Timi all the aquatics took birth (**timeh yādo-gaṇā āsan**), and from the womb of Saramā the ferocious animals like tigers and lions took birth (**śvāpadāḥ saramā-sutāḥ**).

The moon god regained portions of his light (kalāḥ), but could not bear children.

These portions of light are whittled away (ditāḥ) during the waning phase of the moon.

Another version has kṣayaidhitā: after waning, the phases of the moon increase.

The descendants of Kāsyapa's thirteen wives are now described taking the easier ones first in the manner of the needle and the cauldron. [Note: Sūcī-kaṭāha nyāya. ]

# Theme-1: Sukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.27 ||

surabher mahiṣā gāvo  
ye cānye dviśaphā nr̥pa  
tāmṛāyāḥ śyena-gṛdhrādyā  
muner apsarasām gaṇāḥ

O King (**nr̥pa**)! From the womb of Surabhi the buffalo, cow and other animals with cloven hooves took birth (**surabheh mahiṣā gāvah ye cānye dviśaphā**), from the womb of Tāmṛā the eagles, vultures and other large birds of prey took birth (**tāmṛāyāḥ śyena-gṛdhrādyā**), and from the womb of Muni the Apsarās took birth (**muneh apsarasām gaṇāḥ**).

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.28 ||

dandaśūkādayaḥ sarpā  
rājan krodhavaśātmajāḥ  
ilāyā bhūruhāḥ sarve  
yātudhānāś ca saurasāḥ

The sons born of Krodhavaśā (**krodhavaśā ātmajāḥ**) were the serpents known as dandaśūka, as well as other snakes (**dandaśūkādayaḥ sarpā**). All the various creepers and trees were born from the womb of Ilā (**ilāyā bhūruhāḥ sarve**). The Rākṣasas were born from the womb of Surasā (**yātudhānāś ca saurasāḥ**).

॥ 6.6.29-31 ॥

ariṣṭāyās tu gandharvāḥ  
kāṣṭhāyā dviśaphetarāḥ  
sutā danor eka-ṣaṣṭis  
teṣāṃ prādhānikāñ śṛṇu

dvimūrdhā śambaro 'riṣṭo  
hayagrīvo vibhāvasuḥ  
ayomukhaḥ śaṅkuśirāḥ  
svarbhānuḥ kapilo 'ruṇaḥ

pulomā vṛṣaparvā ca  
ekacakro 'nutāpanaḥ  
dhūmrakeśo virūpākṣo  
vipracittiś ca durjayaḥ

The Gandharvas were born from the womb of Ariṣṭā (**ariṣṭāyās tu gandharvāḥ**), and animals whose hooves are not split, such as the horse, were born from the womb of Kāṣṭhā (**kāṣṭhāyā dviśaphetarāḥ**). O King! From the womb of Danu came sixty-one sons (**sutā danor eka-ṣaṣṭih**), of whom these eighteen were very important (**teṣāṃ prādhānikāñ śṛṇu**): Dvimūrdhā, Śambara, Ariṣṭa, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Svarbhānu, Kapila, Aruṇa, Pulomā, Vṛṣaparvā, Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya (**dvimūrdhā śambaro 'riṣṭo hayagrīvo vibhāvasuḥ ayomukhaḥ śaṅkuśirāḥ svarbhānuḥ kapilo 'ruṇaḥ pulomā vṛṣaparvā ca ekacakro 'nutāpanaḥ dhūmrakeśo virūpākṣo vipracittiś ca durjayaḥ**).

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.32 ||

svārbhānoḥ suprabhām kanyām  
uvāha namuciḥ kila  
vṛṣaparvaṇas tu śarmiṣṭhām  
yayātir nāhuṣo balī

The daughter of Svarbhānu (son of Danu) named Suprabhā (**svārbhānoḥ kanyām suprabhām**) was married by Namuci (**namuciḥ uvāha**). The daughter of Vṛṣaparvā (son of Danu) named Śarmiṣṭhā (**vṛṣaparvaṇas tu śarmiṣṭhām**) was given to the powerful King Yayāti, the son of Nahuṣa (**yayātir nāhuṣo balī**).

|| 6.6.33-36 ||

vaiśvānara-sutā yāś ca  
catasraś cāru-darśanāḥ  
upadānavī hayaśirā  
pulomā kālakā tathā

upadānavīm hiraṇyākṣaḥ  
kratur hayaśirām nṛpa  
pulomām kālakām ca dve  
vaiśvānara-sute tu kaḥ

upayeme 'tha bhagavān  
kaśyapo brahma-coditaḥ  
pulomāḥ kālakeyāś ca  
dānavā yuddha-śālināḥ

tayoḥ ṣaṣṭi-sahasrāṇi  
yajña-ghnāms te pituḥ pitā  
jaghāna svar-gato rājann  
eka indra-priyaṅkaraḥ

Vaiśvānara, the son of Danu, had four beautiful daughters (**vaiśvānara-sutā yāś catasrah cāru-darśanāḥ**), named Upadānavī, Hayaśirā, Pulomā and Kālakā (**upadānavī hayaśirā pulomā kālakā tathā**). Hiraṇyākṣa married Upadānavī (**upadānavīm hiraṇyākṣaḥ**), and Kratu married Hayaśirā (**kratur hayaśirām**). Thereafter, at the request of Lord Brahmā (**atha brahma-coditaḥ**), Prajāpati Kaśyapa married (**kaḥ kaśyapaḥ upayeme**) Pulomā and Kālakā (**pulomām kālakām ca**), the other two daughters of Vaiśvānara (**dve vaiśvānara-sute**). From the wombs of these two wives of Kaśyapa (**tayoḥ**) came sixty thousand sons (**ṣaṣṭi-sahasrāṇi dānavā**), headed by the Nivātakavacas, who are known as the Paulomas and the Kālakeyas (**pulomāḥ kālakeyāś ca**), expert at fighting (**yuddha-śālināḥ**) and stopping sacrifices (**yajña-ghnāms**). Your grandfather Arjuna (**te pituḥ pitā**) when he went to the heavenly planets (**svar-gataḥ**), killed all these Dānavas (**jaghāna**) to please Indra (**indra-priyaṅkaraḥ**).

Vaiśvānara was another son of Danu.

Because he was ordered by Brahmā, Kaśyapa married Vaiśvānara's daughters (who were his granddaughters).

Through them he bore sixty thousand Nivātakavacas.

Arjuna, your grandfather killed them when he went to Svarga.



# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.37 ||

vipracittiḥ simhikāyām  
śataṁ caikam ajījanat  
rāhu-jyeṣṭham ketu-śataṁ  
grahatvaṁ ya upāgatāḥ

In his wife Simhikā (**simhikāyām**), Vipracitti (son of Danu) (**vipracittiḥ**) begot one hundred and one sons (**śataṁ ca ekam ajījanat**), of whom the eldest is Rāhu (**rāhu-jyeṣṭham**) and the others are the one hundred Ketus (**ketu-śataṁ**). All of them attained positions as planets (**grahatvaṁ ya upāgatāḥ**).

॥ 6.6.38-39 ॥

athātaḥ śrūyatām vaṁśo  
yo 'diter anupūrvaśaḥ  
yatra nārāyaṇo devaḥ  
svāmśenāvātarad vibhuḥ

vivasvān aryamā pūṣā  
tvaṣṭātha savitā bhagaḥ  
dhātā vidhātā varuṇo  
mitraḥ śatru urukramah

Now please hear me (**atha ataḥ śrūyatām**) as I describe the descendants of Aditi (**aditeh vaṁśah**) in chronological order (**anupūrvaśaḥ**) among whom Nārāyaṇa appeared as an expansion (**yatra nārāyaṇo devaḥ vibhuḥ svāmśena avātarad**). The names of the sons of Aditi are as follows: Vivasvān, Aryamā, Pūṣā, Tvaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śatru and Urukrama (**vivasvān aryamā pūṣā tvaṣṭā atha savitā bhagaḥ dhātā vidhātā varuṇo mitraḥ śatru urukramah**).

## Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

॥ 6.6.40 ॥

vivasvataḥ śrāddhadevaṁ  
saṁjñāsūyata vai manum  
mithunaṁ ca mahā-bhāgā  
yamaṁ devaṁ yamīm tathā  
saiva bhūtvātha vaḍavā  
nāsatyau suṣuve bhuvi

Samjñā, the wife of Vivasvān, the sun-god, gave birth (**vivasvataḥ samjñā āsūyata**) to the Manu named Śrāddhadeva (**śrāddhadevaṁ manum**), and the same fortunate wife (**mahā-bhāgā**) also gave birth to the twins (**mithunaṁ**) Yamarāja and the River Yamunā (Yamī) (**yamaṁ devaṁ yamīm tathā**). Then Yamī (**sā**), while wandering on the earth in the form of a mare (**bhuvi vaḍavā bhūtvā**), gave birth to the Aśvinī-kumāras (**nāsatyau suṣuve**).

# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.41 ||

chāyā śanaiścaram lebhe  
sāvarṇim ca manum tataḥ  
kanyām ca tapatīm yā vai  
vavre samvaraṇam patim

Chāyā, another wife of the sun-god, begot (**chāyā lebhe**) two sons named Śanaiścara (Saturn) and Sāvarṇi Manu (**śanaiścaram ca sāvarṇim manum**), and one daughter, Tapatī (**kanyām ca tapatīm**), who married Samvaraṇa (**yā vai vavre samvaraṇam patim**).

## Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

॥ 6.6.42 ॥

aryamṇo mātrkā patnī  
tayoś carṣaṇayaḥ sutāḥ  
yatra vai mānuṣī jātir  
brahmaṇā copakalpītā

From the womb of Mātrkā, the wife of Aryamā (**aryamṇo mātrkā patnī**), were born many learned scholars (**carṣaṇayaḥ sutāḥ**). Among them Lord Brahmā created (**yatra brahmaṇā upakalpītā**) the human species, which are endowed with an aptitude for self-examination (**mānuṣī jātih**).

From the two, Aryaman and Mātrkā were born sons who knew what to do and what not to do (carṣaṇayaḥ).

Among some of them who were interested in pursuing spiritual life, Brahmā produced the human race.

Śruti says puruṣatve cāvistarām ātmā: search for ātmā is manifested more in the human form. . (Aitreya-āraṇyaka 2.3.2.4)

## Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.43 ||

pūṣānapatyaḥ piṣṭādo  
bhagna-danto 'bhavat purā  
yo 'sau dakṣāya kupitaṁ  
jahāsa vivṛta-dvijah

Pūṣā had no sons (**pūṣā anapatyaḥ**). Pūṣā (**yah asau**), who had laughed at Lord Śiva (**jahāsa**) who was angry at Dakṣa (**dakṣāya kupitaṁ**) and shown his teeth (**vivṛta-dvijah**), had his teeth broken (**bhagna-dantah**) and had to live by eating only ground flour (**piṣṭādo abhavad**).

Pūsā laughed at Śiva who was anger and showed his teeth  
(vivṛta-dvijah).



# Theme-1: Śukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.44 ||

tvāṣṭur daityātmajā bhāryā  
racanā nāma kanyakā  
sanniveśas tayor jajñe  
viśvarūpaś ca vīryavān

Racanā, the daughter of the Daityas (**racanā nāma daitya ātmajā**), became the wife of Prajāpati Tvaṣṭā (**tvāṣṭur bhāryā**). He begot in her womb (**tayoh jajñe**) two very powerful sons (**vīryavān kanyakā**) named Sanniveśa and Viśvarūpa (**sanniveśah viśvarūpaś ca**).

# Theme-1: Sukadeva Gosvāmī tells about the dynasty of Dakṣa (1-45)

|| 6.6.45 ||

**taṁ vavrire sura-gaṇā  
svasrīyaṁ dviṣatām api  
vimatena parityaktā  
guruṇāṅgirasena yat**

Although Viśvarūpa was the son of the daughter (Racaṇa) of their eternal enemies the Daityas (**dviṣatām svasrīyaṁ api**), the devatās accepted him as their priest (**sura-gaṇā taṁ vavrire**) in accordance with the order of Brahmā (**implied**) when they were abandoned by their spiritual master, Bṛhaspati (**guruṇā āṅgirasena parityaktā**), whom they had disrespected (**vimatena**).

When the devatās had been rejected by their guru whom they disrespected, because there was no other alternative, they accepted Viśvarūpa, the son of a daughter of the Daityas, as their priest.