

OM

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namo Bhagavathe Vaasudhevaayah!**

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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namo Bhagavathe Vaasudhevaayah!**

॥ चतुर्थस्कन्धः ॥

**CHATHURTHTHASKANDDAH (CANTO FOUR)**

॥ द्वितीयोऽध्यायः - २ ॥

**DHVITHEEYOADDHYAAYAH (CHAPTER TWO)**

**DhekshaSivaDhvesham (Anger of Dheksha against Lord Siva and the Curses)**

[In this chapter we can read about the anger of Dheksha against Lord Siva or Rudhra Bhagawaan because he has not been respectfully greeted while he entered into the assembly of Brahma Dheva. (This was the first public appearance of Deksha after being conferred with the status of Prejaapathi. Please see the eleventh stanza of chapter one indicating that Dheksha became the Lord of all Prejaapathees.) Dheksha entered the assembly clad in attractive royal garments and adorned with glittering ornaments. While he entered everyone except Brahma Dheva and Lord Siva stood up

and greeted him respectfully. Dheksha's contention was that Siva being his son-in-law should have treated him as Pithrustthaaneeya or Gurustthaaneeya and should have greeted him respectfully. Therefore, Dheksha cursed Siva not to be eligible for the share of Yaagaas any longer. Hearing the curse Nandheeswara, the associate of Siva, got annoyed and cursed Dheksha and the entire Brahmin community. Then Bhrigu, the Brahmarshi, counter cursed all the associates like the Bhootha Pretha Pisaachaas of Siva. Please continue to read for the details...]

विदुर उवाच

**Vidhura Uvaacha (Vidhura Said):**

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः ।  
विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम् ॥ १ ॥

1

Bhawe seelavathaam sreshtte Dheksho dhuithrivathsalah  
Vidhveshamakarith kasmaadhanaadrithyaathmajaam Satheem?

Dheksha is well-known for his special affinity towards all his daughters and especially Sathi, the youngest daughter, was the most affectionate of all. And Lord Sri Maha Dheva or Lord Siva was gentlest of the gentle Trinity and was the humblest and modest. In that case what was the reason for Dheksha to neglect Sathi and her consort Lord Sri Maha Dheva? And why did Deksha become angry and envious of his youngest son-in-law, Lord Sri Maha Dheva? Why did Deksha pick up enmity with Lord Siva?

कस्तं चराचरगुरुं निर्वैरं शान्तविग्रहम् ।  
आत्मारामं कथं द्वेष्टि जगतो दैवतं महत् ॥ २ ॥

2

Kastham charaacharagurum nirvvairam saanthavigraham  
Aathmaaraamam kattham dhveshti jegatho Dhaiwatham mahath?

Lord Sri Maha Dheva is the Lord of all the gods. He is the ultimate Lord and controller of all the three worlds of the universe. How and why Deksha

became inimical with the Divine Lord of all the three worlds and who was the most auspicious of all the gods? What was the reason for that?

एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च ।  
विद्वेषस्तु यतः प्राणांस्तत्यजे दुस्त्यजान् सती ॥ ३ ॥

3

Ethadhaakhyaahi me Brahman jaamaathuh svasurasyacha  
Vidhveshasthu yethah praanaamsthathyeje dhusthyejan Sathee?

Oh Maithreya Maha Mune, it is most difficult to part away one's life or to commit suicide. Would you kindly explain to me in detail the stories and the causes of such strong and bitter quarrel and severe and unpardonable enmity between the father-in-law, Dheksha, and son-in-law, Lord Siva, which led Goddess Sathi Dhevi to end her life by immolation?

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

पुरा विश्वसृजां सत्रे समेताः परमर्षयः ।  
तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः ॥ ४ ॥

4

Puraa visvasrijaam sathre samethaah paramarshayah  
Thatthaamaragenaassarvve saanugaa munayoagnayah.

Very long time ago Brahma Dheva, the creator of the universe, performed a great sacrificial ceremony. All the Dhevaas including Dhevendhra, all great Rishies, scholars, philosophers, Agnidheva, Vaayudheva and other celestial bodies assembled there to attend the sacrifice.

तत्र प्रविष्टमृषयो दृष्ट्वार्कमिव रोचिषा ।  
भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सदः ॥ ५ ॥

5

Thathra previshtamrishayo dhrishtvaarkkamiva rochishaa  
Bhraajamaanam vithimiram kurvvantham thanmahathsadhah

उदतिष्ठन्सदस्यास्ते स्वधिष्ण्येभ्यः सहाग्रयः ।  
ऋते विरिञ्चं शर्वं च तद्भासाक्षितचेतसः ॥ ६॥

6

Udhathissttan sadhasyaasthe svaddhishnyebhyassahaagnayah  
Rithe Virinjcham Sarvvam cha thadh bhaasaakshipthachethasah.

सदसस्पतिभिर्दक्षो भगवान् साधु सत्कृतः ।  
अजं लोकगुरुं नत्वा निषसाद तदाज्ञया ॥ ७॥

7

SadhasaspathibhirdhDheksho Bhagawaan saaddhu sathkrithah  
Ajam lokagurum nathvaa nishasaadha thadhaajjayaa.

When Deksha, who was well adorned with many ornaments with different types of lustrous and brilliant precious stones diamonds shining golden jewelries and golden costumes, entered into the hall of sacrifice the whole of the huge hall was illuminated by the brilliance and luster of his garments and jewelry. At that time all the Dhevaas, Rishes, Scholars, Philosophers, Vedhic Pundits and all except Brahma Dheva and Lord Siva got up from their seats and greeted him with folded hands with respect and regard. Then Dheksha took his seat as requested by Brahma Dheva after bowing down to him.

प्राङ्निषण्णं मृडं दृष्ट्वा नामृष्यत्तदनादृतः ।  
उवाच वामं चक्षुर्भ्यामभिवीक्ष्य दहन्निव ॥ ८॥

8

Praang nishannam mriddam dhrishtvaa naamrishyaththadhanaadhrithah  
Uvaacha Vaamam chakshurbhyaamabhiveekshya dhehanniva.

Lord Siva was already seated there in the hall. Dheksha was very much offended because Lord Siva did not get up and respectfully greet him while he entered into the hall. Dheksha's eyes were blazing with anger because of the disregard and disrespect shown by Lord Siva to him. He looked at all those who were present in the hall and as if he is going to burn Lord Siva with anger spoke very strongly with anger against Lord Siva:

श्रूयतां ब्रह्मर्षयो मे सह देवाः सहाग्रयः ।  
साधूनां ब्रुवतो वृत्तं नाज्ञानान्न च मत्सरात् ॥ ९॥

9

“Srooyathaam Brahmarshayo me sahadhevaassahaagnayah  
Saaddhoonaam bruvathaam vriththam na jnjaanaanna cha mathsaraath.”

Deksha spoke: “Oh all the heavenly gods sitting along with all the Agnidhevaas! Oh, the chiefs of all the Brahmarshes! Please hear me out and listen to me with full attention. I am not speaking this out of ignorance or envy or rivalry. I am speaking about traditional manners befitting and to be kept up by gentle and well-behaved persons.”

अयं तु लोकपालानां यशोघ्नो निरपत्रपः ।  
सद्भिराचरितः पन्था येन स्तब्धेन दूषितः ॥ १०॥

10

“Ayam thu lokapaalaanaam yesoghno nirapathrepah  
Sadbhiraacharithah pantthaa yena sthabddhena dhooshithah.”

[The Stanzas from ten to sixteen can also be interpreted as glories of Rudhra Bhagawaan as Saraswathi Dhevi is not willing to accuse or insult Rudhra Bhagawaan even if Dheksha wanted to insult and accuse him. The same words have been selected to reflect double meaning.]

“This guy, Siva, is shameless. He does not know how to behave, especially in public forums, where noble personalities are present. He does not even know the very basic common courtesy. He is very

arrogantly proud and haughty. He has spoiled the name and fame of the Prejaapathees who the Lords are controlling and leading all the worlds. He has polluted the traditional path of well behaviors and gentle manners to be up-kept by virtuous and nice people.”

एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत् ।  
पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत् ॥ ११ ॥

11

“Esha me sishyathaam praaptho yenme dhuithuragreheeth  
Paanim vipraagnimukhathassaavithryaa iva saaddhuvath.”

“He has married my youngest daughter, Sathi who is most pious and serene, in the presence of Brahmin Priests and Fire-god as a sage. [A sage is not supposed to have any material ego.] By doing so he has already accepted and became my subordinate. [Maathaa Pithaa Gurur Dhaiwam is the Aaptha Vaakyam meaning that we must consider and respect Mother, Father and Preceptor as God. The father of the spouse is to be considered as own father. That is the logic of Dheksha.] In that sense he has accepted my Sishyathvam or Disciple-hood. [This means Siva must consider himself as Sishya or Disciple of Dheksha.]”

गृहीत्वा मृगशावाक्ष्याः पाणिं मर्कटलोचनः ।  
प्रत्युत्थानाभिवादाहर्हे वाचाप्यकृत नोचितम् ॥ १२ ॥

12

“Griheethvaa mrigasaabaakshyaah paanim markkatalochanah  
Prethyuththaanaabhivaadhaarhe vaachaapyakritha nochitham.”

“His eyes are like those of monkeys. Whereas the eyes of my sweet little daughter are as beautiful as those of a little deer cub. In spite of the severe contrasts, he somehow became the husband of my daughter. Not that he did not stand up and salute or greet me with folded hands, he did not even utter a sweet word of welcome to me. How pathetic and sad is the manners of this guy!”

लुप्तक्रियायाशुचये मानिने भिन्नसेतवे ।

अनिच्छन्नप्यदां बालां शूद्रायेवोशतीं गिरम् ॥ १३॥

13

“Lupthakriyaayaasuchaye maanine bhinnasethave  
Anichcchaannapyadhaam baalaam soodhraayevosatheem giram.”

“I really did not wish or want to give my daughter to him who does not even have the basic civility and manners. He is not polite. He is not decent. He foolishly considers himself as very divine and noble and worthy of respect. I was forced to give my daughter to him just like how a Vedhic Brahmin is sometimes forced to teach Vedhaas to Soodhra. Similarly, he is the most unsuitable and ineligible guy to marry my daughter.”

प्रेतावासेषु घोरेषु प्रेतैर्भूतगणैर्वृतः ।  
अटत्युन्मत्तवन्नग्नो व्युप्तकेशो हसन् रुदन् ॥ १४॥

14

“Prethaavaaseshu ghoshu prethairbhoothagenairvrithah  
Athyunmaththavannagno vyupthakeso hasan rudhan”

“Look at that guy. He is always surrounded by devils and ghosts and moves along with them and stays in the crematoriums. His hair is never combed and always untied and matted. He is naked and like a mad man he will laugh at sometime and at some other times he will cry. And at some times he will be shouting and walking aimlessly.”

चिताभस्मकृतस्नानः प्रेतस्रङ् न्रस्थिभूषणः ।  
शिवापदेशो ह्यशिवो मत्तो मत्तजनप्रियः ।  
पतिः प्रमथभूतानां तमोमात्रात्मकात्मनाम् ॥ १५॥

15

“Chithaabhasmakrithasnaanah prethasrangnrastthibhooshanah  
Sivaapadheso hyasivo maththo maththajenapriyah  
Pathih premathabhoothaanaam thamomaathraathmakaathmanaam.”

“He is always smeared with ashes of crematorium all over his body. He never takes a bath, and it appears that he takes bath in those ashes. What are all his ornaments? He wears garlands of skulls and bones. Though his name is Siva meaning most auspicious he is the most Asiva meaning most inauspicious. He is the embodiment of Thamo Guna meaning the embodiment of the mode of nature of Ignorance. Because of that he is crazy, insane and foolish.”

तस्मा उन्मादनाथाय नष्टशौचाय दुर्हृदे ।  
दत्ता बत मया साध्वी चोदिते परमेष्ठिना ॥ १६॥

16

“Thasmaa unmaadhanaatthaaya nashtasauchaaya dhurhridhe  
Dheththaa betha mayaa saaddhvee chodhithe parameshtinaa.”

“He is the Lord and Leader of all crazy devils and ghosts. He is devoid of cleanliness and always filthy and dirty. His mind and heart is filled with all nasty and foolish and devilish thoughts. I was forced to give my dearest beautiful daughter to him at the request of Brahma Dheva, my father. I am angry and unhappy that it happened to me. I really regret now I gave my daughter in marriage to him.”

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

विनिन्द्यैवं स गिरिशमप्रतीपमवस्थितम् ।  
दक्षोऽथाप उपस्पृश्य क्रुद्धः शसुं प्रचक्रमे ॥ १७॥

17

Vinindhyaivam sa Girisamapretheepamavastthitham  
Dhekshoatthaapa upas prisya krudhddhassapthum prechakreme.

Lord Siva was keeping quiet without uttering a single word. Dheksha became angrier on his non-response, and he washed his hands, mouth and face and prepared to curse Lord Siva with the following words:



अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः ।  
सह भागं न लभतां देवैर्देवगणाधमः ॥ १८॥

18

“Ayam dhevayejana IndhrOpendhraadhibhirbhavah  
Saha bhaagam na lebhathaam dhevairdhdhevagenaaddhamah.”

“This guy (Lord Siva) is the lowest and the meanest and the worst despised of all the Dhevaas. [Actually, Lord Siva or Lord Maha Dheva or Lord Dheva-Dheva means the God of all gods or the Lord and Leader of all the Dhevaas or gods.] Therefore, let him not become eligible for the share of the oblations of the Yaagaas or Sacrifices along with Dhevendhra, meaning the king of all the Dhevaas, and or other Upendhraas, meaning other subordinate Dhevaas like Sooryabhagawaan, Agnibhagawaan, Vaayubhagawaan, Varunabhagawaan, etc. [Until that time the major share of the oblations of Yaagaas were offered to Lord Siva.]”

निषिध्यमानः स सदस्यमुख्यै-  
र्दक्षो गिरित्राय विसृज्य शापम् ।  
तस्माद्विनिष्क्रम्य विवृद्धमन्यु-  
र्जगामकौरव्य निजं निकेतनम् ॥ १९॥

19

Nishidhddhyamaanassa sadhasyamukhyai-  
RdhDheksho Girithraaya visrijya saapam  
Thasmaadhvinishkremya vivridhddhamanyoo-  
RjJegaama, Kauravya, nijam nikethanam.

Oh, the best of Kuru, Ksheththav or Vidhura! Dheksha arrogantly refused and disregarded the requests from all major Dhevaas and cast such horrible spell on Siva or Threkshya and after that with full of anger and wrath he went back to his palace.

विज्ञाय शापं गिरिशानुगाग्रणीः  
नन्दीश्वरो रोषकषायदूषितः ।  
दक्षाय शापं विससर्ज दारुणं

ये चान्वमोदंस्तदवाच्यतां द्विजाः ॥ २० ॥

20

Vijnjaaya saapam Girisaanugaagranee-  
RnNandheeswro roshakashaayadhooshithah  
Dhekshaaya saapam virsasarija dharunam  
Ye chaanvamodhamsthadhavaachyathaam dhvijaah.

Nandheeswara or Nandhidheva or Nandhi who is a primary associate of Lord Siva came to know about the horrible curse delivered by Dheksha to his Master, Lord Siva. Nandhi, naturally, became very angry not only at Dheksha but also at the Brahmins of the assembly who appreciated and enjoyed curse of Dheksha. Nandhi then cursed Dheksha and the Brahmins also to revenge upon their actions or inactions. [Inaction of Brahmins in not stopping Deksha from cursing Siva.]

य एतन्मर्त्यमुद्दिश्य भगवत्यप्रतिद्रुहि ।  
द्रुह्यत्यज्ञः पृथग्दृष्टिस्तत्त्वतो विमुखो भवेत् ॥ २१ ॥

21

“Ya ethanmarththyamudhdhisya Bhagawathyaprethidhruhi  
Dhruhyathyajnjah priththagdhrishtisthaththvatho vimukho bhveth.”

“Let anyone who neglected Lord Siva and accepted Dheksha as the most important personality, being a Prejaapathi, because of envy and ignorance and visualization of duality would never be able to acquire the ultimate transcendental knowledge. [Transcendental knowledge is Self-Realization. Therefore, anyone who is confused of duality can never be able to gain transcendental knowledge.]”

गृहेषु कूटधर्मेषु सक्तो ग्राम्यसुखेच्छया ।  
कर्मतन्त्रं वितनुते वेदवादविपन्नधीः ॥ २२ ॥

22

“Griheshu kootaddharmmeshu saktho graamyasukhechchayaa  
Karmmathanthram vithanuthe vedhavaadhavipannaddheeh.”

“Let them be fixed with pretentious family life and get entrapped in fruitive activities with strong attachments in material life as the time passes by. Let their interest in learning Vedhaas be diminished and let the Vedhic knowledge be gradually destroyed due to their excessive interest and passion in the superficial comforts, pleasures and benefits of material life.”

बुद्ध्या पराभिध्यायिन्या विस्मृतात्मगतिः पशुः ।  
स्त्रीकामः सोऽस्त्वतितरां दक्षो बस्तमुखोऽचिरात् ॥ २३॥

23

“Budhddhya paraabhiddhyaayinyaa vismrithaathmagethih pasuh  
Sthreekaamassoasthvathitharaam Dheksho besthamukhoachiraath.”

“Dheksha has accepted the false notion that the material body is supreme to the soul. He considers the body is all in all. He has very foolishly forgotten, or he does not understand the Paramaathma Thatthvam or the Aathma Thatthvam that the Soul is supreme and all in all. Soul is the Jeeva. If the soul is not there, then the body is only a corpse. Dheksha does not know that and has not accepted that principle. He has forgotten the Vishnu-Paatha or Vishnu-Gethi. [Vishnu-Paatha means the path to reach Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.] He is always going after the worldly and sensual pleasures with material attachments. He has become an animal and goes after conjugal pleasures with the opposite sex. Therefore, within a very short period of time he will have the face of a goat or he will become Ajaanana. [Here Aja means goat.]”

विद्याबुद्धिरविद्यायां कर्ममय्यामसौ जडः ।  
संसरन्त्वह ये चामुमनु शर्वावमानिनम् ॥ २४॥

24

“Vidhyaabudhddhiravidhyaayaam karmmamayyaamasau jedah  
Samsaranthviha ye chaamumanu Sarvvaavamaaninam.”

“Due to materialistic education, he is ignorant of Aathma Thatthvam. Transcendentally he is a fool. Being a materialistic person, he is always involved in fruitive activities for fulfillment of material wants and needs. He

has insulted Lord Siva. And those who have supported Dheksha and those did not take objections against Dheksha's insulting of Lord Siva are also despicable. Thus, Dheksha and these Brahmins are all despicable. Therefore, let them be entrapped in the entanglements of material world with innumerable cycles of births and deaths."

गिरः श्रुतायाः पुष्पिण्या मधुगन्धेन भूरिणा ।  
मथ्ना चोन्मथितात्मानः सम्मुह्यन्तु हरद्विषः ॥ २५ ॥

25

"Girah sruthaayaah pushpinyaa maddhugenddhena bhoorinaa  
Matthnaa chonmatthithaathmaanassammuhyanthu Haradhvishah."

"Let those who are envious of Lord Siva be infatuated and be enticed by the flattering and flowery language of enchanting Vedhic Promises, they will become dull witted and foolish and be entrapped in fruitive activities of this material world."

सर्वभक्षा द्विजा वृत्त्यै धृतविद्या तपोव्रताः ।  
वित्तदेहेन्द्रियारामा याचका विचरन्त्विह ॥ २६ ॥

26

"Sarvvabhakshaa dhvijaa vriththyai ddhrithavidhyaathapovrathaah  
Viththadhehendhriyaaraamaa yaachakaa vicharanthviha."

"Let those Brahmins be involved in education, austerity, penance, priesthood, etc. only for the purpose of maintaining their material body and material life and not out of devotion and dedication with pure intention. Let them wander in this world as beggars for material benefits and maintenance of material body."

तस्यैवं ददतः शापं श्रुत्वा द्विजकुलाय वै ।  
भृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं दुरत्ययम् ॥ २७ ॥

27

Thasyaivam dhedhathassaapam sruthvaa dhvijakulaaya vai

Bhrigu prethasrijachcchaapam Brahmadhendam dhurathyayam.

When such horrible curses were delivered by Nandheeswara against whole Braahmanical hierarchy and community, Bhrigu Brahmarshi [a Brahmarshi is Brahmin who became a Rishi or Sage] took revenge and condemned all the followers [the groups of ghosts and devils] of Lord Siva with very strong Braahmanical curses as follows:

भवव्रतधरा ये च ये च तान् समनुव्रताः  
पाखण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥ २८॥

28

“Bhavavrathaddharaa ye cha ye cha thaan samanuvrathaah  
Paakhandinasthe bhavanthu sachcchaasthraparipantthinah.”

“Those who take vows and penance to satisfy Siva and those who are votaries of Siva and those who follow the principles of Siva would turn out to be atheists and would never be able to gain transcendental knowledge as they would never be able to follow the principles of Vedhaas.”

नष्टशौचा मूढधियो जटाभस्मास्थिधारिणः ।  
विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम् ॥ २९॥

29

“Nashtasauchaa mooddaddhiyo jetaabhasmaastthiddhaarinah  
Visanthu Sivadheekshaayaam yethra Dhaiwam suraasavam.”

“Let the followers and votaries of Siva become fools and lazy. Let them always stay dirty and horrible looking with long and matted hairs and smeared with ashes from cremation ground all over their body. Let them wear garlands of skulls and bones like their master, Siva. When they worship their master, let them be drunk. Let them be fond of flesh and bones and dirty foods. Let them become and remain forever in this universe as despicable creatures.”

ब्रह्म च ब्राह्मणांश्चैव यद्व्यूयं परिनिन्दथ ।  
सेतुं विधारणं पुंसामतः पाखण्डमाश्रिताः ॥ ३०॥

“Brahma cha Braahmanaamschaiva yedhyooyam parinindhattha  
Sethum viddhaaranam pumsaamathah paakhandamaasrithaah.”

“Because you have accused and cursed the Brahmins who strictly follow the Varnnaasrama Ddharmmaas stipulated in Vedhaas and Upanishaths you are blasphemers and follow atheism. As you are all atheists you are sinners and evil natured demons.”

एष एव हि लोकानां शिवः पन्थाः सनातनः ।  
यं पूर्वे चानुसन्तस्थुर्यत्प्रमाणं जनार्दनः ॥ ३१ ॥

“Esha eva hi lokaanaam Sivah pantthaassanaathanah  
Yem poorvve chaanusanthastthurythpremaanam Jenaardhdhanah.”

“When we analyze and think deeply, the regulative principles and doctrines of Vedhaas and the Vedhic paths are the noblest and most auspicious for the welfare and betterment of the universe. These Vedhic Principles and Vedhic Paths have originated and established and advised by Lord Janaardhdhana Swamy or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The Vedhic Principles and Vedhic Paths were adopted and followed and practiced by all our predecessors for time immemorial. Let the followers of Siva be devoid of them.”

तद्ब्रह्म परमं शुद्धं सतां वर्त्म सनातनम् ।  
विगर्ह्य यात पाखण्डं दैवं वो यत्र भूतराट् ॥ ३२ ॥

“Thadh Brahma Paramam sudhddham sathaam varthma sanaathanam  
Vigerhya yaatha paakhandam Dhaiwam vo yethra bhootharaat.”

“Because you are blaspheming the principles of Vedhaas and refusing to adopt the Vedhic Path which are the purest ultimate truth, the followers of Bhoothapathi or the Lord of all Bhootha Genaas be forced to lead the life of

atheist by worshipping your master and lord, Siva who is known as Kaala Bhairava. I curse you all to be descended to the standard of atheism without any doubt.”

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

तस्यैवं वदतः शापं भृगोः स भगवान् भवः ।  
निश्चक्राम ततः किञ्चिद्विमना इव सानुगः ॥ ३३ ॥

33

Thasyaivam vadhathassaapam Bhrigossa Bhagawaan bhavah  
Nischakraama thathah kinjchidhvimanaa iva saanugah.

तेऽपि विश्वसृजः सत्रं सहस्रपरिवत्सरान् ।  
संविधाय महेष्वास यत्रेज्य ऋषभो हरिः ॥ ३४ ॥

34

Theapi visvasrijassathram sahasraparivathsaraan  
Samviddhaaya maheshvaasa yethrejya Rishabho Harih

आप्लुत्यावभृथं यत्र गङ्गा यमुनयान्विता ।  
विरजेनात्मना सर्वे स्वं स्वं धाम ययुस्ततः ॥ ३५ ॥

35

Aapluthyaavabhrittham yethra GangaaYemunayaanvithaa  
Virajenaathmana sarve svam svam ddhaama yeyusthathah.

Listening to the curses and counter curses of Dheksha, Nandheeswara and Bhrigu Lord Siva became very dejected and morose. Then without saying anything Lord Siva along with his associates or Paarshadhaas left the assembly. Whereas Mareechi and other Rishees completed the sacrificial ceremony which took one thousand years for completion at the confluence of the sacred rivers Ganga and Yemuna and worshiped and devotionally offered oblations to Lord Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu

Bhagawaan and took Avabhrita Snaanam or Formal ablutionary bath after completion of the sacrifice and got sanctified and went home. And they all lived comfortably thereafter.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
चतुर्थस्कन्धे दक्षशापो नाम द्वितीयोध्यायः ॥ २॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Chathurththaskanddhe Dhekshasaapo Naama Dhvitheeyoaddhyaayah

Thus, we conclude the Second Chapter named as The Anger of Dheksha and the Curses of Fourth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**