

# Caitanya Reader Book Ten

The Pastimes of

Śrī Kṛṣṇa

A Children's Reader

Adapted from the writings of  
His Divine Grace  
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ISKCON Children's Press

Gurukula English Series 3:1C

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# Dakṣa's Curse

In a former time the leaders of the universal creation performed great sacrifice in which all the great sages, philosophers, demigods and fire-gods assembled with their followers. When Dakṣa, the leader of the Prajāpatis, entered that assembly, his personal bodily luster was as bright as that of the sun. The entire assembly was illuminated and in his presence, everyone else looked insignificant.

Being attracted by his personal bodily luster, all the fire-gods and other demigods present in that assembly gave up their own sitting places and stood in respect of Dakṣa. Only Lord Brahmā and Lord Śiva remained seated. Dakṣa was very respectfully greeted by Lord Brahmā, the president of that assembly. Dakṣa offered Lord Brahmā his obeisances and took his seat in the assembly.

Just before he sat down, however, Dakṣa noticed that Lord Śiva was still seated and was not showing any respect toward him. Dakṣa became offended by this and his eyes glowed

with anger. Suddenly he began to speak very strongly against Lord Śiva.

Dakṣa said, “All sages, brāhmaṇas and fire-gods present here, please hear me with great attention for I am speaking about the manners of gentle persons. I am not speaking out of ignorance or envy. Śiva has spoiled the name and fame of the controllers of the universe and he has polluted the path of gentle manners. Because he is shameless, he does not know how to act. He has already accepted himself as my subordinate by marrying my daughter in the presence of the fire and brāhmaṇas. He has married my daughter and pretended to be just like an honest person.

“He has eyes like a monkey’s, yet he has married my daughter, whose eyes are just like those of a deer cub. Nevertheless, he did not stand up to receive me, nor did he think it fit to welcome me with sweet words. He lives in filthy places like crematoria and his companions are ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears crematorium ashes all over his body. He does not bathe regularly and he ornaments his body

with a garland of skulls and bones. Although his name means auspicious, actually he is the most mad and inauspicious creature. Thus he is very dear to crazy beings who are in the gross mode of ignorance. He is their leader. On the request of Lord Brahmā, I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.”

When Dakṣa saw that Lord Śiva was sitting peacefully, he washed his hands and mouth and cursed him in the following words: “The demigods are eligible to share in the fruits of this sacrifice but Lord Śiva, who is the lowest of the demigods, should not have a share.” Thus Lord Śiva was cursed by Dakṣa. Because of this curse, Lord Śiva never associates with materialistic persons like the demigods, who simply assemble at sacrifices to gain a share of the fruits.

Dakṣa’s anger burned within him and after cursing Lord Śiva, he left the assembly and went to his home. All the demigods requested him to remain in the assembly but he was blinded by his anger. Puffed up by his position as the head of the Prajāpatīs, Dakṣa thought that no one was greater than him.

Even when the demigods requested him to remain, he was forced by his own anger to leave the assembly. In *Bhagavad-gītā* it is advised that one give up anger if he wishes to have any intelligence in spiritual life. Because of Dakṣa's hatred of the saintly Lord Śiva, he was overcome by anger as well as lust and greed.

Nandīśvara was one of the foremost associates of Lord Śiva. When he realised that his Lord had been cursed, he also became affected by anger and prepared to curse Dakṣa and all the brāhmaṇas there who had tolerated the words of Dakṣa. Unfortunately, the neophyte devotees of Lord Viṣṇu and the neophyte devotees of Lord Śiva are always quarrelling amongst themselves. Because some of the brāhmaṇas in the assembly were not very knowledgeable, they thought that the things Dakṣa said were true. Even Nandīśvara became affected by Dakṣa's anger and began to curse. In reaction to Nandīśvara's cursing, others began to counter curse and at last the whole atmosphere became polluted by anger.

Nandīśvara said, "Anyone who has accepted Dakṣa as the most important person and has neglected Lord Śiva because

of envy is a less intelligent person. He will be bereft of transcendental knowledge of the soul. Dakṣa has accepted the body as all in all. Therefore, since he has forgotten the feet of Lord Viṣṇu and is attached to sex life only, he will soon have the head of a goat. Those who are as dull as matter because of material intelligence are simply engaged in fruitive activities. They have insulted Lord Śiva. May they continue in the cycle of birth and death. May those dull persons who are attached to the Vedas and envious of Lord Śiva always remain engaged in fruitive activities. May these brāhmaṇas become devoid of knowledge of what to eat and what not to eat. They will gain money by begging from door to door, simply for the satisfaction of the body.”

When Nandīśvara finished cursing the brāhmaṇas in the assembly, Bhṛḡu said, “One who takes a vow to satisfy Lord Śiva or who follows his principles will become an atheist and never understand spiritual regulations. Those who vow to worship Lord Śiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into the worship of Lord Śiva, they prefer to live on wine, flesh and

other such things. It is understood that you are all atheists because you have blasphemed the Vedas and the brāhmaṇas.”

In this way, the cursing and counter-cursing went back and forth between the followers of Lord Śiva and the followers of Dakṣa. Thus Lord Śiva became very morose. Not saying anything, he left the arena of the sacrifice, followed by his disciples. Lord Śiva did not like all the cursing that was done because he did not see anyone in the assembly as better or worse than anyone else. He was not personally offended by Dakṣa's statements to him, however, he was very sad that both Bhṛḡu and Nandīśvara had acted so angrily without any interest in spiritual advancement.

# The Death of Satī

The tension and animosity which had begun at that sacrifice between Lord Śiva and Dakṣa continued for many thousands of years. Being very puffed up with his title as head of the Prajāpatis, Dakṣa decided to hold another sacrifice and did not even consider inviting Lord Śiva. Dakṣa wanted to be very successful in his sacrifices but he was neglecting the devotees of Lord Viṣṇu. Therefore, he could never succeed.

When Dakṣa began the sacrifice called Bṛhaspati-sava, many brahmarṣis, great sages, demigods and wives of demigods attended from different parts of the universe. All of the women were very nicely decorated with ornaments, fine clothing and cosmetics. In this way, they pleased their husbands and brought auspiciousness to the sacrifice.

The chaste lady Satī, the daughter of Dakṣa and the wife of Lord Śiva, heard the heavenly people flying in the sky as they talked about the great sacrifice being performed by her father. When she saw the beautiful wives of the demigods with their

glittering eyes, fine clothing, ornaments, earrings, necklaces and lockets, she approached her husband in great anxiety.

Satī said, “My dear Lord Śiva, your father-in-law is now holding great sacrifices and all the demigods, having been invited by him, are going there. If you desire, we may also go. I think that all my sisters must have gone to this great sacrificial ceremony with their husbands just to see their relatives. I also desire to decorate myself with the ornaments given to me by my father and go there with you to join in that assembly. My sisters, the sisters of my mother and their husbands and other relatives must be assembled there so if I go I shall be able to see them. I shall see the flapping flags and the performance of the sacrifice by the great sages. For these reasons, my dear husband, I am very much anxious to go.

“I know that everything about this creation is known to you but I am a poor woman and I am not in knowledge of truth and illusion. Therefore, I wish to see my birthplace once more.

“O never-born, O blue-throated one, not only my relatives but also other women, dressed in nice clothes and decorated with ornaments are going there with their husbands and friends. Just see how their flocks of white airplanes have made the entire sky very beautiful. O best of the demigods, how can the body of a daughter remain undisturbed when she hears that some festive event is taking place in her father’s house? You are considering that I have not been invited but there is not harm if one goes to the house of his friend, husband, spiritual master or father without invitation. O immortal Śiva, please be kind towards me and fulfill my desire. You have accepted me as half of your body, therefore, please show kindness towards me and accept my request.”

Hearing the request of his poor wife, Lord Śiva remembered the malicious, heart-piercing speeches delivered by Dakṣa before all the demigods. Smilingly he said to his wife, “My dear beautiful wife, you have said that one may go the house of a friend without being invited. That is true provided the friend does not become angry and find fault with you when you arrive. When one possesses the six qualities of education, austerity, wealth, beauty, youth and heritage and

yet is proud of himself, he loses his good sense and cannot understand the glories of great persons. One should not go to anyone's house, even a relative or friend if that person is disturbed in mind and looks upon you with raised eyebrows and angry eyes.

“If one is hurt by the arrows of an enemy, he is not as pained as when he is but by the unkind words of a relative. Such a pain rends his heart day and night. My dear white-complexioned wife, it is clear that of the many daughters of Dakṣa, you are the pet, yet you will not be honoured at his house because of your being my wife. Rather, you will be sorry that you are connected with me.

“My dear young wife, certainly friends and relatives offer greetings to each other by standing up, welcoming one another and offering obeisances but those who are elevated to the transcendental platform, being intelligent, offer respects to the Supersoul who is sitting within the body, not to the person who thinks he is the body. I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure

consciousness. In that consciousness, the Supreme Personality of Godhead is revealed to me without any covering.

“Therefore, you should not see your father, although he is the giver of your body because he and his followers are envious of me. Because of his envy, O most worshipful one, he has insulted me with cruel words, although I am innocent. If in spite of this instruction you decide to go, neglecting my words, the future will not be good for you. You are most respectable and when you are insulted by your relative, it will immediately be equal to death.”

Lord Śiva saw that Satī was between decisions. She was anxious to go to her father’s house but at the same time, she was afraid of Lord Śiva’s warning. Her mind was unsettled and she moved in and out of the room as a swing moves this way and that. She was very sorry that he had forbidden her to go and see her relatives at her father’s house and tears fell from her eyes. Shaking and very much afflicted, she looked at her uncommon husband, Lord Śiva, as if she were going to blast him with her vision.

Thereafter, Satī left her husband, Lord Śiva, breathing very heavily because of anger and sadness and went to the house of her father. This less intelligent act was due to her being a weak woman.

When they saw Satī leaving alone very rapidly, thousands of Lord Śiva's disciples headed by Maṇimān and Mada, quickly followed her with Śiva's bull, Nandī and the Yakṣas. They arranged a sitting place for her on the back of a bull and gave her the bird which was her pet. They carried a lotus flower, a mirror and other paraphernalia for her enjoyment and covered her by a great canopy. She was followed in a royal parade by a singing party with drums, conchshells and bugles.

At last she reached her father's house where the sacrifice was being held. She entered the arena where everyone was chanting the Vedic hymns. The great sages, brāhmaṇas and demigods were all assembled there and there were many sacrificial animals as well as pots made of clay, stone, gold, glass and skin which were all necessary for the sacrifice.

When Satī, with her followers, reached the arena, she was not greeted well because all of the people were afraid of Dakṣa. No one welcomed her except her mother and sisters who approached her with tears in their eyes and glad faces. Although she was received by her sisters and mother, she did not reply to their words of greeting and although she was offered a seat and gifts, she did not accept anything because her father neither talked to her nor welcomed her by asking of her welfare. She saw that there were no oblations for her husband, Lord Śiva, and that Dakṣa did not plan to receive her either. Thus, she became very angry and looked at her father as if she were going to burn him with her eyes.

The followers of Lord Śiva, the ghosts, were ready to injure or kill Dakṣa but Satī stopped them by her order. She was very angry and sorrowful and in that mood she began to condemn the sacrifices and everyone in it. She especially condemned her father and spoke against him in the presence of all.

Satī said, “Lord Śiva is the most beloved of all living entities. He has no rival. No one is very dear to him and no one is his enemy. No one by yourself could be envious of such a kind

being who is free from all hatred. Twice-born Dakṣa, a man like you can simply find fault in others. Lord Śiva does not find fault with others but if someone has little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.

“My dear father, you are committing the greatest offence by envying Lord Śiva, whose very name, consisting of two syllables, śi and va, purifies one of all sinful activities. Lord Śiva is always pure and no one by yourself envies him. Do you think that Lord Brahmā and others who are greater than you do not know the nature of this person named Lord Śiva? He associates with the demons in the crematorium, his locks of hair are scattered all over his body, he is garlanded with human skulls and smeared with ashes from the crematorium but in spite of all this, great persons like Brahmā honour him by accepting the flowers offered to his lotus feet and placing them on their heads with great respect.

“Because of your offense, I shall no longer keep this unworthy body, which has been given to me by you. You are an offended at the lotus feet of Lord Śiva and unfortunately I

have a body produced from yours. I am very much ashamed of our bodily relationship. I condemn myself because my body is associated with the body of an offender of Lord Śiva. Because of our relationship, when Lord Śiva addresses me as Dākṣayaṇī (the daughter of Dakṣa), I at once become morose and my jolliness and my smile disappear. I feel very sorry that my body, which is just like a bag, has been produced from you. Therefore, I shall give it up.”

While Satī spoke harshly to her father in the arena of sacrifices, she sat down on the ground and faced north. Dressed in saffron garments, she purified herself with water and closed her eyes to absorb herself in the mystic yoga process. First of all she sat in the proper sitting posture and then she carried the life air upwards and placed it between the eyebrows. Then, in order to give up her body, she began to meditate on the fiery air within the body. Satī concentrated all her meditation on the holy lotus feet of her husband, Lord Śiva, who is the supreme spiritual master of all the world and thus she became completely free of all sin. She quit her body in a blazing fire by meditation on the fiery elements.

When Satī gave up her body, there was a great roar all over the universe. It was surprising that Satī, who was a chaste, great soul, would have to quit her body because of the neglect of her father. Dakṣa was unworthy to be a brāhmaṇas and gained great ill fame because of his offenses to his daughter because he did not prevent her death and because he was envious of the Supreme Personality of Godhead.

While people were talking amongst themselves about the wonderful death of Satī, the attendants who came with her readied themselves to kill Dakṣa with their weapons. They came forward forcibly but Bhṛgu Muni saw the danger and offered oblations into the southern side of the sacrificial fire. He then uttered hymns from the Vedas by which the destroyers of the sacrifice could be killed immediately.

As soon as Bhṛgu Muni offered oblations in the fire, there became manifest many thousands of demigods named Ṛbhu. All of them were powerful because they had gained strength from the moon. When the Ṛbhu demigods attacked the ghosts and demons with half-burned fuel from the sacrificial fire, all the attendants of Satī fled in different directions.

# Lord Śiva's Anger

When Lord Śiva heard from Nārada that Satī, his wife, was dead because of Prajāpati Dakṣa's insult to her, and that his soldiers had been driven away by the Ṛbhu demigods, he became very angry. He pressed his lips with his teeth and immediately snatched from his head a strand of hair which blazed like electricity or fire. He stood up at once, laughing like a madman and dashed the hair to the ground.

A fearful black demon, as high as the sky and as bright as three suns combined, was created by him. The demon's teeth were very fearful and the hairs on his head were like burning fire. He had thousands of arms equipped with all kinds of weapons and he was garlanded with the heads of men.

The gigantic demon approached Lord Śiva with folded hands and asked, "What shall I do my Lord?"

Lord Śiva said, "Because you are born from my body, you are the chief of all my associates. Therefore, kill Dakṣa and his soldiers at the sacrifice."

That big black demon, named Vīrabhadra, was the personified anger of the Supreme Personality of Godhead and he was ready to follow the order of Lord Śiva. This, he circumambulated the Lord and started towards the sacrifice. Followed by many soldiers of Lord Śiva, Vīrabhadra carried a great trident, fearful enough to kill death himself. On his legs he wore bangles, which seemed to roar.

At that time, all the persons in the arena began to wonder why the sky was becoming dark. They guessed that it must be dust storm and all of them became anxious. They said, “Why is this dust storm coming? There is no wind blowing and there are no cows passing. The dust is not caused by plunderers because our strong king Barhi would punish them. Is this the time of destruction for this planet?”

Prasūti, the wife of Dakṣa, said, “This danger has been created by Dakṣa because of the death of Satī, who even though innocent, quit her body as her sisters looked on. At the time of destruction, Lord Śiva’s hear is scattered and he pierces the rulers of the different worlds with his trident. He laughs and

dances proudly, scattering their hands like flags, just as the thunder scatters the clouds all over the world.”

The gigantic black man, Virabhadra, then arrived at the sacrifice and bared his fearful teeth. By the movements of his eyebrows, he scattered the stars all over the sky. All the followers of Lord Śiva surrounded the arena of sacrifice. They were short and were equipped with various kinds of weapons. Their bodies appeared to be like those of sharks, blackish and yellowish. Then they began to run around the arena.

Some of the soldiers pulled down the pillars which were supporting the canopy over the sacrifice. Some entered the women's quarters and some began to destroy the sacrifice. Others entered the living quarters and the kitchen. They broke all the pots made for use in the sacrifice and some of them began to put out the sacrificial fire. Some tore down the boundary lines of the sacrifice and some passed urine on the arena.

Some blocked the way of the fleeing sages, some threatened the women and some arrested the demigods who were trying

to leave the arena. Maṇimān arrested Bhṛgu Muni and Vīrabhadra, the black demon, arrested Dakṣa. The other servants of Lord Śiva began to arrest members of Dakṣa's sacrifice.

There was a continuous shower of stones and all the priests and other members assembled at the sacrifice were put into immense misery. For fear of their lives, they ran in different directions. Vīrabhadra shaved off the moustache of Bhṛgu and then caught Bhaga. Bhaga had been moving his eyebrows during the cursing of Lord Śiva by Dakṣa, and out of great anger, Vīrabhadra threw him on the ground and put out his eyes. Vīrabhadra then knocked out the teeth of Dakṣa and Pūṣā because they had shown their teeth during the cursing of Lord Śiva. This was just like the time when Balarāma knocked out the teeth of the King of Kalinga during the gambling match at the wedding of Aniruddha.

The giant person Vīrabhadra then sat on the chest of Dakṣa and tried to separate his head from his body with sharp weapons but he couldn't do it. He then tried to cut off Dakṣa's head with hymns and more weapons but he could not

cut the skin on Dakṣa's body. At last, Vīrabhadra spotted the large wooden device which was going to be used to behead the animals in the sacrifice. He used that device to behead Dakṣa in the presence of everyone.

Vīrabhadra took the head of Dakṣa and cast it into the southern side of the sacrificial fire. All of the followers of Lord Śiva then devastated the sacrifice and set fire to the arena. Thereafter, they left for this master's abode.

# Lord Brahmā Satisfies Lord Śiva

All the priests and other members of the sacrificial assembly and all the demigods who were defeated by the soldiers of Lord Śiva and injured by weapons like tridents and swords, approached Lord Brahmā with great fear. After offering him their obeisances, they began to speak in detail of all the events which had happened but Lord Brahmā and Lord Viṣṇu already knew that such events would occur in the arena of Dakṣa's sacrifice. Because they knew, they had not attended the affair.

After hearing from the demigods, Lord Brahmā said, "You cannot be happy if you blaspheme a great person and offend his lotus feet. You cannot have happiness in that way. You did not include Lord Śiva in your sacrifice and therefore, you have offended his lotus feet. Still, if you go without any hesitation and surrender unto him and fall down at his lotus feet, he will be very pleased."

Lord Śiva is called Āśutoṣa. Āśu means very soon and toṣa means to become satisfied. Lord Śiva becomes satisfied very

quickly when someone surrenders to his lotus feet. Lord Brahmā knew this so he advised the demigods to approach Lord Śiva very humbly.

Lord Brahmā continued, “You should remember that Lord Śiva is especially sorry because he has recently lost his dear wife. You should go immediately and beg his forgiveness.”

Thereafter, Lord Brahmā took all of the demigods and left for the abode of Lord Śiva, known as Kailāsa Hill. This wonderful place is full of different herbs and vegetables and all the people who live there are demigods with great mystic powers.

Kailāsa has many mountains which are filled with all kinds of valuable jewels and minerals and is surrounded by all varieties of valuable trees and plants. The tope of the hill is nicely decorated by various types of deer. There are many waterfalls and in the mountains there are many beautiful caves in which the very beautiful wives of the mystics are found.

On Kailāsa Hill, the sweet vibrations of the peacocks and the humming of the bees can be heard everywhere. Cuckoos are always singing and other birds whisper amongst themselves. There are tall trees with straight branches that appear to call the sweet birds; and when herds of elephants pass through the hills, it appears that Kailāsa Hill moves with them. The whole hill is decorated with various kinds of trees which all produce very fragrant flowers. There are also lotus flowers, various kinds of deer and banana trees which decorate the small hillside lakes.

There is also a small lake named Alakanandā in which Satī used to take her bath and that lake is especially auspicious. After seeing the beauty of Kailāsa Hill, all the demigods were struck with wonder.

They saw many rivers where the residents of heaven bathe and forests full of flowers, fruits and desire trees. There were many birds whose necks were coloured reddish and whose sweet sounds mixed with the humming of the bees. The lakes were all decorated with swans and long-stemmed lotus flowers. The demigods travelled on through the opulence of

Kailāsa until they reached the place where there was a great banyan tree. That banyan tree was 800 miles high and its branches spread over 600 miles around. The tree cast a fine shade which cooled the temperature under the tree yet there was no noise of birds. Usually, in every tree there are bird's nests and the birds join together in the evening and create noise but this banyan tree was devoid of birds and therefore it was calm, quiet and peaceful. It was just suitable for meditation.

The demigods saw Lord Śiva sitting under the tree as grave as eternal time. He appeared to have given up all anger. He was surrounded by saintly persons like Kuvera and the four Kumāras who were already liberated souls. Lord Śiva himself was grave and saintly. He was seated on a deer skin and was practicing all forms of austerity. Because his body was smeared with ashes, he looked like an evening cloud. Seated on his straw mattress, Lord Śiva was speaking to all who were present there, including the great sage, Nārada. He was speaking about the Absolute Truth.

His left leg was placed on his right thigh and his left hand was placed on his left thigh. In his right hand he held rudrākṣa breads and his fingers were in the mode of argument.

Slowly and respectfully the demigods approached Lord Śiva and offered him there humble obeisances. Although Lord Śiva is worshipped by all kinds of exalted persons, as soon as he saw Lord Brahmā, he stood up and offered respects to him by bowing down and touching his lotus feet. All of the other sages offered their obeisances to Lord Brahmā as well. At last, Lord Brahmā began to speak.

He glorified Lord Śiva with fine prayers and then said, “My dear Lord Śiva, you are the holder of a portion of the sacrifice. The bad priests did not deliver your share and therefore you destroyed everything. Now the sacrifice remains unfinished. Please do the needful and take your rightful share. By your mercy, Dakṣa may get his life, Bhaga may get his eyes, Bhṛgu may get back his moustache and Pūṣā may get back his teeth. May the demigods and priests whose limbs were broken by your soldiers recover from their injuries. Please take your portion of the sacrifice and let the sacrifice be completed.”@

Thus Lord Śiva became pacified by the prayers of Lord Brahmā and said, “My dear father, Brahmā, I do not mind the offenses created by the demigods. They are childish and less intelligent. I have punished them only to instruct them. Since the head of Dakṣa has already been burned to ashes, he will have the head of a goat. The demigod known as Bhaga will be able to see his share of the sacrifice through the eyes of Mitra. The demigod Pūṣā will be able to chew through the teeth of his disciples and if alone, he will have to satisfy himself by eating dough made of chickpea flour. The demigods who have agreed to give me my share of the sacrifice will recover from all their injuries. Those who have had their arms cut off will have to work with the arms of Aśvinikumāra; those whose hands were cut off will have to do their work with the hands of Pūṣā. Bhṛgu can have the beard from the goat’s head.”

The demigods were pleased with Lord Śiva’s plan and they immediately left for the sacrificial arena. Everything was arranged just as Lord Śiva had ordered. Bhṛgu invited Lord Śiva to the sacrifice and Lord Śiva was pleased to attend.

Upon his arrival, Dakṣa's body was joined to the head of the animal that was meant to be killed in the sacrifice. When the goat's head was fixed on the body of Dakṣa, Dakṣa immediately awakened from sleep and saw Lord Śiva standing before him. Upon seeing the Lord, Dakṣa's heart, which had been full of envy for Lord Śiva, became completely cleansed, just as the water in a lake is cleansed by autumn rains. Lord Śiva is auspicious because anyone who sees him with devotion and love is immediately cleansed.

King Dakṣa wanted to offer prayers to Lord Śiva but as he remembered the death of his daughter, Satī, his eyes filled with tears and in sadness, his voice choked up. He could not say anything. With great difficulty, he offered wonderful prayers to Lord Śiva and begged Lord Śiva's forgiveness for his faults. Thereafter, Dakṣa began to purify the sacrificial arena and light the fire of sacrifice. As soon as Dakṣa offered ghee into the fire, Lord Viṣṇu appeared in his original form.

Lord Viṣṇu was seated on the shoulder of Garuḍa, who had wings, and his presence illuminated everything. His complexion was blackish, His garment was yellow, like gold,

and His helmet was as dazzling as the sun. His hair was bluish; the colour of black bees and his face was decorated with earrings. His eight hands held a conchshell, wheel, club, lotus flower, arrow, bow, shield and sword and they were all decorated with golden ornaments such as bangles and bracelets. His whole body looked like a blossoming tree, beautifully decorated with various kinds of flowers.

All the demigods immediately offered their respectful obeisances by falling down straight before the Lord. Each in turn offered his most respectful prayers to the Lord. In exchange, Lord Viṣṇu gave good instruction to King Dakṣa and everyone became satisfied by his own share of the sacrifice of Lord Dakṣa.

Chant

Hare Kṛṣṇa  
Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa  
Hare Hare  
Hare Rāma  
Hare Rāma  
Rāma Rāma  
Hare Hare

And your life will become sublime