

his wife Satī also was considered as polluted by Dakṣa. (Vāmana Purāṇa, Chapter 2).

(3) Once the prajāpatis performed a sacrifice. Brahmā, Viṣṇu and Śiva were present there. Dakṣa, who had been invited by the prajāpatis also was present. When Dakṣa entered the hall his son-in-law Śiva did not rise up. This arrogance of Śiva made Dakṣa angry. Dakṣa made up his mind to take vengeance on Śiva, and performed a sacrifice known as Bṛhaspatīsavana. To that sacrifice he did not invite Śiva or Satī.

Hearing that her father was conducting a sacrifice Satī came uninvited. But Dakṣa did not even look at her. Satīdevī whose heart was broken at this treatment made a fire and jumped into it and died. Śiva became furious when he came to know of this. Being overwhelmed with sorrow and anger he beat his matted hair on the ground, from which two monsters, Virabhadra and Bhadrakālī, came out. They ran to Dakṣa's sacrificial hall and destroyed everything they saw, killed everybody, caught hold of Dakṣa and cut off his head. Then they began to create havoc in the whole world. The hermits and sages began to take to flight. Men and animals shivered. Thus the three worlds began to tremble with fear. The gods approached Śiva with supplication to curb his anger. The gracious Śaṅkara was pleased to recall the monsters. After that everybody requested him to bring Dakṣa back to life. But the search made for the head of Dakṣa was futile. At last Brahmā took the head of a goat and joined it to the headless trunk of Dakṣa. Thus he was brought to life again.¹ (Devī Bhāgavata, Skandha 7).

4) *Cursing Candra*. Candra had married twentyseven daughters of Dakṣa. But he showed particular attachment to Rohiṇī. The other twentysix wives could not bear this. They made a complaint to their father Dakṣa. Dakṣa called Candra and advised him to show equal attachment to all his wives and not to show any partiality to anyone. Candra did not gainsay his father-in-law, but he did not make any change in his disposition. After a few days all the daughters except Rohiṇī went to the palace of Dakṣa and told him that they were going to stay with him. This time Dakṣa got angry and called Candra and cursed him to become a sick man (of consumption).

From that day onwards Candra became a patient affected with consumption. All the vegetations in the world began to weaken. It appeared that the world was about to be destroyed. So the gods approached Dakṣa and requested him to show some leniency towards Candra. Dakṣa accordingly called Candra and told him that he would be affected by consumption only for a fortnight and after that he would recover gradually. Candra went to Prabhāsa tīrtha and Sarasvatī tīrtha and dipped in water. He began to recover from that day. It is according to the curse of Dakṣa that Candra (Moon) waxes and wanes. (M.B. Śalya Parva, Chapter 35).

5) *Other information*.

(1) Dakṣa has another name 'Kan'.

"Dakṣa the Prajāpati is a son of ten fathers. He has two names. They are Dakṣa and Kan." (M.B. Śānti Parva, Chapter 208, Stanza 7).

(2) When the emperor Pṛthu milked the earth, Dakṣa

was crowned as the King of the subjects. (See under Pṛthu).

(3) It occurs in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 18, that Dakṣa was a member of the assembly of Brahmā.

(4) Dakṣa was one of those who visited Bhīṣma in his bed of arrows. (M.B. Śānti Parva, Chapter 47).

(5) Mention is made in Mahābhārata, Śānti Parva, Chapter 166 that the devas, the manes, the gandharvas, the celestial maids, the Rākṣasas, animals and birds, fishes and all living creatures were born from the daughters of Dakṣa.

DAKSASĀVARṆĪ. The name of the ninth Manu. During the regime of this Manu, there will be three classes of devas (gods) called the Parṇas, the Marīci-garbhas and the Sudharmans. Each of these gaṇas or classes will consist of twelve devas or gods. Indra, their King will be known as Adbhuta. He will be mighty and powerful. In that Manvantara (age of the Manu) Savana, Dyutimān, Bhavya, Vasu, Medhātīli, Jyotiṣmān and Satya will be the Saptarṣis (the seven hermits) and Dhṛtaketu, Dīptiketū, Pañcahastā, Nirāmaya, Pṛthuvāra and others will be the sons of Manu, Dakṣasāvarṇī. (Viṣṇu Purāṇa, Arṇśa 1, Chapter 2).

DAKṢĀYANĪ. Daughter of Dakṣa. This name is generally used for all the daughters of Dakṣa. Occasionally this name is used for the grand daughters of Dakṣa also.

DAKṢIṆĀ. A daughter, born to Prajāpati Ruci, by his wife Ākūti. The first Manu was Svāyambhuva, the son of Brahmā. He accepted Śatarūpā, his sister who became sinless by penance, as his wife. Śatarūpā gave birth to two sons Priyavrata and Uttānapāda, and two daughters, Prasūti and Ākūti. Of these two daughters, Prasūti was given to Prajāpati Dakṣa and Ākūti to Prajāpati Ruci. Ākūti gave birth to twins, a son named Yajña and a daughter named Dakṣiṇā. To Yajña twelve sons were born by Dakṣiṇā. They were a class of devas (gods) called the Yāmas in the regime of Manu Svāyambhuva (Viṣṇu Purāṇa, Arṇśa 1, Chapter 7). Now Dakṣiṇā is worshipped as a goddess. The same Dakṣiṇā was reborn in the Goloka under the name Suśilā. At that time she was a cowherd woman and friend of Rādhā. She liked to talk with Śrī Kṛṣṇa. One day Rādhā saw her sitting in the lap of Śrī Kṛṣṇa, engaged in sexual sports, in a secluded place. When Suśilā saw that Rādhā had found them out, she became dumbfounded with shame, and sat with bowed head. Śrī Kṛṣṇa slowly placed Suśilā devī down and instantly vanished. The angry Rādhā cursed Suśilā to become ashes if ever she entered the Goloka again. Then Rādhā ran about everywhere in search of Śrī Kṛṣṇa, but he could not be found.

Immediately after the curse, Suśilā got down from the Goloka and began to worship Mahālakṣmī with devotion and meditation and very severe fast and vow. After a long time Mahālakṣmī appeared to her and blessed her, and Suśilā became absorbed in Mahālakṣmī. Since the absorption of Suśilā devī, who was the rebirth of Dakṣiṇādevī, in Mahālakṣmī, the sacrifice of the devas (gods) became fruitless. They were much grieved. They all went to Brahmā to find a solution. As the matter was serious Brahmā meditated upon Viṣṇu, who

1. Though Dakṣa was brought to life again with the head of a goat there is no mention of him again in the Purāṇas. We hear of Dakṣa again as the son of Mārīṣā.