

said that Dakṣa should have the face of the sheep, Bhaga, Mitra's eye, and Bhṛgu the beard of a sheep. Agreeing to this Brahmā went with Śiva to the sacrificial hall of Dakṣa. Now Dakṣa began to praise Śiva. When Viṣṇu's offering was poured to secure the continuation of the sacrifice, Viṣṇu presented himself in person when Dakṣa, Ṛtviks, Sadasyas, Rudra and others present, spoke in his praise. Pleased at this, Hari remarked there was no difference among the Trimurtis. Dakṣa brought the *yajña* to a successful end.⁸

Another account.

Dakṣa son of Varkṣi (Māriṣā-Vi. P.) and Pracetas (Prācetasas-Vi. P.); a Prajāpati. He first created the Devas, Asuras, men and others inhabiting the sky, earth and water. Finding the creation incomplete, he went to the Vindhya for *tapas* by bathing in the Agha-marṣaṇa and propitiating Hari with the hymn of *hamsaguhya*. To him the Lord appeared and urged him to marry Asiknī, daughter of Pañcājana and thus increase the created beings.⁹ Of Asiknī he begot 10,000 sons called Haryaśvas. The latter proceeded to the western direction to the sacred lake Nārāyaṇasaras at the estuary of the Indus. Purified by the bath and instructed by Nārada on the bondage of Samsāra, these took to the path of 'not returning' (*anvartana*). Dakṣa lamented and begot by the same wife a thousand sons, Śabalāśvas. These again followed the path trodden by their elder brothers, advised by Nārada. The enraged Dakṣa cursed that Nārada, the corrupter of youth, was ever to be a wanderer and to have no settled home. The sage submitted to it without retaliating.¹⁰ Consoled by Brahmā, Dakṣa further begot sixty daughters of Asiknī (Vairinī-M. P.). He bestowed ten on Dharma, twelve on Kaśyapa, twenty-seven on Soma, two each for Bhūta, Angiras, and Kṛśāśva, and the remaining five, of whom only four seem to be named (in v. 21) on Tārksyā.¹¹ Elsewhere it is said that thirteen daughters were given in marriage to Kaśyapa.