

SRIMAD BHAGAVATAM

CHAPTER 3, VOLUME 4

THE REQUESTS BY SATI TO LORD SHIVA FOR HIS PERMISSION TO ATTEND THE YAJNA OF HER FATHER AND THE TACTICAL WAY OF REFUSING THE PERMISSION TO HER BY LORD SHIVA

PREFACE

This chapter is the dialogue between Sati Devi and Lord Shiva. Sati Devi, being the daughter of Daksha Prajapati, is so eager to visit her father's home and attend the great Yajna being conducted by him. She is persuading Lord Shiva to accompany her so that they can together go there and witness the great event.

We have seen in the last Chapter 2 as to how Lord Shiva has been insulted by Daksha. Lord Shiva explains to Sati in very many persuasive words that it is not advisable for both them to go there. The philosophical contents of Lord Shiva's explanations to Sati are very far reaching for the real seekers of knowledge.

Stanza 18 is so impressive that it definitely occupies prime space which is as follows:

"The six qualifications namely the education, the powers of penance (austerity), the wealth, the fitness of the body, the youthfulness, the good parentage, become good qualities for sane persons. At the same time, the same qualifications do exactly the opposite for persons with pride and they lose their own balance. When this happens they lose their vision because of their pride and they do not see the worthiness in others who may be much greater in all respects as compared to them."

Lord Shiva also confirms through his words that He is permanently a devotee of Shri Hari towards Whom He shows obeisances from the core of his heart every time and always. It is not the practice of intelligent people to show respects and reverence in a manner the ordinary people show physically. The intelligent people see Shri Vasudeva in each and every life form and they show respect to that inherent consciousness, that is to Shri Vasudeva, from within their hearts automatically and naturally irrespective of who the persons or the life forms are. However, they do not show respect to persons who feel proud of their bodily features and names and fames.

Through this brief chapter very high intellectual contents are being conveyed for our understanding.

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Stanza 1

*maitreya uvāca
sadā vidviṣator evaṁ
kālo vai dhriyamāṇayoḥ
jāmātuḥ śvaśurasyāpi
sumahān aticakrame*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

**(sadā evaṁ) The ever permanent (vidviṣatoḥ) enmity
(jāmātuḥ śvaśurasya api) between the son in law Shri Rudra and
the father in law Daksha Prajapati (dhriyamāṇayoḥ) prevailed
over (sumahān) during a long stretch of period, (kālah vai)
and in the processes a great block of time
(aticakrame) passed away.**

Note : Even though it is unusual not to have Lord Shiva in the midst when a Yajna is conducted, Daksha starts a Yajna keeping aside Lord Shiva. There are two reasons for the same - anger and pride. The reasons for his anger have been mentioned in the previous chapter. The reasons for his pride are being explained in the next stanza.

Stanza 2

*yadābhiṣikto dakṣas tu
brahmaṇā parameṣṭhinā
prajāpatīnām sarveṣām
ādhipatyē smayo 'bhavat*

(dakṣaḥ tu) As far as Daksha was concerned, (abhavat) he became (smayaḥ) too much proud of himself (yadā) when (parameṣṭhinā) the supremely positioned (brahmaṇā) Lord Brahma (abhiṣiktaḥ) appointed him (ādhipatyē) as the chief (sarveṣām) of all (prajāpatīnām) the Prajapatis.

Stanza 3

*iṣṭvā sa vājapeyena
brahmiṣṭhān abhibhūya ca
br̥haspati-savaṁ nāma
samārebhe kratūttamam*

(abhibhūya) Neglecting and keeping aside (brahmiṣṭhān) the most appropriate and knowledgeable personalities like Lord Shiva etc., (saḥ) Daksha (iṣṭvā ca) performed (vājapeyena) Vajapeya Yajna and thereafter (samārebhe) started performing (kratūttamam) the great Yajna (br̥haspati-savaṁ nāma) known as the Brihaspati Sava.

Stanza 4

*tasmin brahmarṣayah sarve
devarṣi-pitr-devatāḥ
āsan kṛta-svastyayanās
tat-patnyaś ca sa-bharṭṛkāḥ*

(tasmin) Present in that Yajna were (sarve) all (brahmarṣayah) the great Brahma rishis, (devarṣi-pitr-devatāḥ) Deva rishis, the divine personalities of Pitris (forefathers), (sa-bharṭṛkāḥ) as husbands (tat-patnyaḥ ca) and respective wives, (āsan) seated there (kṛta-svastyayanāḥ) duly worshipped as per the prescribed auspicious methods.

Stanza 5

*tad upaśrutya nabhasi
khe-carāṇām prajalpatām
satī dākṣāyaṇī devī
pitr-yajña-mahotsavam*

Stanza 6

*vrajanṭīḥ sarvato digbhya
upadeva-vara-striyaḥ
vimāna-yānāḥ sa-preṣṭhā
niṣka-kaṇṭhīḥ suvāsasaḥ*

Stanza 7

*drṣṭvā sva-nilayābhyāse
lolākṣīr mṛṣṭa-kunḍalāḥ
patim bhūta-patim devam
autsukyād abhyabhāṣata*

(tat) At that time, (khe-carāṇām) while the demigods were

(prajalpatām) discussing among themselves (nabhasi) in the sky (about this great Yajna of Daksha),

(upaśrutya) having heard about (yajña-mahotsavam) the great eventful festivities relating to the important Yajna (pituḥ) of her father (Daksha),

(dr̥ṣṭvā) and having seen (vrajanṭī) the journey of (lolākṣī) the beautiful (upadeva-vara-striyaḥ) female demigods, (niṣka-kaṇṭhī) who were wearing gold necklaces on their necks, (suvāsasaḥ) were adorning beautiful clothes, (mṛṣṭa-kunḍalāḥ) and were wearing shining ear ornaments, (vimāna-yānāḥ) travelling back in airplanes (sa-preṣṭhāḥ) along with their loving husbands (sarvataḥ digbhyaḥ) through all directions (sva-nilayābhyāśe) near her house,

(satī devī) Sati Devi, (dākṣāyaṇī) the daughter of the Daksha Prajapati, (autsukyāt) because of her anxiety (about all these events) (abhyabhāṣata) said (patim) to her husband (bhūta-patim) and the lord of all the beings in this world, (devam) Lord Shiva.

Stanza 8

saty uvāca

*prajāpates te śvaśurasya sāmprataṁ
niryāpito yajña-mahotsavaḥ kila
vayaṁ ca tatrābhisarāma vāma te
yady arthitāmī vibudhā vrajanti hi*

(saty uvāca) Sati Devi said to her husband Lord Shiva:

(yajña-mahotsavaḥ) The celebrations of the great Yajna (te) of your (śvaśurasya) father in law (prajāpateḥ) Daksha Prajapati, (niryāpitaḥ kia) it appears, has started. (vāma) Hey Lord !

**(te) If you (yadi) are (arhitā) in agreement (vyaṁ ca) both of us (abhisarāma) are supposed to reach (tatra) there.
(amī vibudhāḥ) All these demigods (vrajanti hi) are going there.**

Note : Sati Devi is expressing her strong desire to go to her father's place through the following six stanzas.

Stanza 9

*tasmin bhaginyo mama bhartr̥bhiḥ svakair
dhruvaṁ gamiṣyanti suhr̥d-didr̥kṣavaḥ
ahaṁ ca tasmin bhavatābhikāmaye
sahopanītaṁ paribarham arhitum*

(mama bhaginyah) All my sisters (svakaiḥ bhartr̥bhiḥ) along with their respective husbands (dhruvaṁ) must have definitely (gamiṣyanti) reached (tasmin) there (suhr̥d-didr̥kṣavaḥ) with the desire to see their near and dear ones. (ahaṁ ca) I also (abhikāmaye) wish to (tasmin) go there (bhavatā saha) along with you (arhitum) and receive (paribarham) the customary decorative ornaments (upanītaṁ) being given by my parents.

Stanza 10

*tatra svas̥r̥ me nanu bhartr̥-sammitā
mātr̥-ṣvas̥r̥ḥ klinna-dhiyaṁ ca mātaram
drakṣye cirotkañṭha-manā maharṣibhir
unnīyamānaṁ ca mṛdādadhvara-dhvajam*

(mṛda) Hey the blissful personality! (cirotkañṭha-manāḥ) Having been very anxious for a very long time, I can also meet (tatra) there (me svas̥r̥ḥ) all my sisters (bhartr̥-sammitāḥ) along with their husbands, (mātr̥-ṣvas̥r̥ḥ) the sisters of my mother, (mātaram ca) also my mother (klinna-dhiyaṁ)

who shall be anxious to see her children, (drakṣye nanu) and these apart also see (unnīyamānam) the raised (adhvara-dhvajam ca) flag with its mast installed (maharṣibhiḥ) by the greatest of the saints in the Yajna hall.

Stanza 11

*tvayy etad āścaryam ajātma-māyayā
vinirmitam bhāti guṇa-trayātmakam
tathāpy aham yoṣid atattva-vic ca te
dīnā didṛkṣe bhava me bhava-kṣitim*

(aja) Hey Lord Who has no birth! (etad āścaryam) This wonderful universe (vinirmitam) created in different forms and shapes (ātma-māyayā) by the powers of Your Maya Shakti (guṇa-trayātmakam) with all its three characteristics (bhāti) is showing up shining always (tvayi) upon You. (bhava) Hey the intrinsic consciousness of the universe ! (tathāpi) Despite being so, (atattva-vit) still not being able to know the real truth (te) about Yourself, (dīnā) being (yoṣit ca) an innocent woman, (aham) I am (didṛkṣe) eager to see (me) my (bhava-kṣitim) native place.

Stanza 12

*paśya prayāntīr abhavānya-yoṣito
'py alaṅkṛtāḥ kānta-sakhā varūthaśaḥ
yāsām vrajadbhiḥ śiti-kaṅṭha maṇḍitam
nabho vimānaiḥ kala-haṁsa-pāṇḍubhiḥ*

(abhava) Hey the one Who has never taken birth! (paśya) Look at (anya-yoṣitaḥ) the other women folks (api) who are also (alaṅkṛtāḥ) well dressed up (prayāntīḥ) and going

(varūthaśaḥ) in groups and groups (kānta-sakhāḥ) along with their husbands. (śiti-kaṇṭha) Hey the one Whose neck is blue! (nabhaḥ) The entire sky (maṇḍitaṁ) is decorated with (vrajadbhiḥ) the flying (vimānaiḥ) airplanes (yāsāṁ) of those people (kala-hamsa-pāṇḍubhiḥ) which are so white and pure like the swan birds.

Stanza 13

*kathaṁ sutāyāḥ pitṛ-geha-kautukaṁ
niśamya dehaḥ sura-varya neṅgate
anāhutā apy abhiyanti sauhṛdaṁ
bhartur guror deha-kṛtaś ca ketanam*

(sura-varya) Hey the highest among all the Gods! (niśamya) After coming to know of (pitṛ-geha-kautukaṁ) the happenings of the events of celebrations in father's home, (dehaḥ) how come the body (sutāyāḥ) of the children (na iṅgate) shall not move? (abhiyanti) It is a practice to go (ketanam) to the homes (sauhṛdaṁ) of the friends, (bhartuḥ) of the husband, (guror) of the teacher, (ketanam) and more so of the home (deha-kṛtaḥ ca) of the father, (anāhutāḥ api) even if there is no specific invitation.

Stanza 14

*tan me prasīdedam amartya vāñchitaṁ
kartuṁ bhavān kāruṇiko batārhati
tvayātmano 'rdhe 'ham adabhra-cakṣuṣā
nirūpitā mānuḡrhāṇa yācitāḥ*

(tat) Therefore, (amartya) Hey Lord ! (prasīda) Please bless me. (arhati) Kindly (kāruṇikaḥ bhavān) be merciful enough (kartuṁ) to fulfil (idam) this (vāñchitaṁ) desire (me) of mine.

(bata) Yes ! (aham) I am (nirūpitā) the embodiment of (ardhe) half of (ātmanah) the body of such a personality (tvayā) of Yours (adabhra-cakṣuṣā) Who has very far reaching knowledge. (ānugṛhāṇa) Please bless (mā) me (yācitaḥ) in the manner as I have put forward my request to You.

Stanza 15

*rṣir uvāca
evam giritraḥ priyayābhibhāṣitaḥ
pratyabhyadhata prahasan suhṛt-priyaḥ
saṁsmārīto marma-bhidaḥ kuvāg-iṣūn
yān āha ko viśva-srjām samakṣataḥ*

(rṣir uvāca) Maitreya Maharshi said to Vidura :

(priyayā) As His dear wife (abhibhāṣitaḥ) submitted before Him (evam) in this manner, (giritraḥ) Lord Shiva (suhṛt-priyaḥ) Who is very affectionate to those who are dear to Him, (saṁsmārītaḥ) remembering in detail (yān) all those (marma-bhidaḥ) hurting words (kuvāg-iṣūn) of arrows (āha) expressed (kaḥ) by Daksha (samakṣataḥ) in the presence of (viśva-srjām) all the creators of the universe, (prahasan) very smilingly (pratyabhyadhata) replied to her.

Stanza 16

*śrī-bhagavān uvāca
tvayoditaṁ śobhanam eva śobhane
anāhutā apy abhiyanti bandhuṣu
te yady anutpādita-doṣa-drṣṭayo
balīyasānātmya-madena manyunā*

(śrī-bhagavān uvāca) Lord Shiva said to his wife Sati:

(śobhane) Hey the most pious woman! (uditam) Whatever have been expressed (tvayāa) by you (śobhanam eva) are in the right perspective. (abhiyanti) It is a fact that one can go to (bandhuṣu) very close people (anāhutāḥ api) despite not having an invitation from them to do so; (te yadi) ONLY IF they are (anuṭpādita-doṣa-drṣṭayaḥ) unaffected by the vision of ill effects (balīyasā) of the great (anātmya-madena) pride about themselves due to their ignorance about what is the real self, (manyunā) and/or due to enmity/jealousy/anger towards the other persons.

Stanza 17

*vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ
satām guṇaiḥ ṣaḍbhir asattametaraiḥ
smṛtau hatāyām bhr̥ta-māna-durdr̥śaḥ
stabdhā na paśyanti hi dhāma bhūyasām*

(ṣaḍbhiḥ) The six (guṇaiḥ) qualifications namely (vidyā-tapo-vitta-vapur-vayaḥ-kulaiḥ) the education, the powers of penance (austerity), the wealth, the fitness of the body, the youthfulness, the good parentage, become good qualities (satām) for sane persons. (asattametaraiḥ) At the same time, the same qualifications do exactly the opposite for persons with pride (hatāyām) and they lose (smṛtau) their own balance. (bhr̥ta-māna-durdr̥śaḥ) When this happens they lose their vision (stabdhāḥ) because of their pride (na paśyanti hi) and they do not see (dhāma) the worthiness (bhūyasām) in others who may be much greater in all respects as compared to them.

Stanza 18

naitādr̥śānām sva-jana-vyapekṣayā

*gr̥hān pratīyād anavasthitātmanām
ye 'bhyāgatān vakra-dhiyābhicakṣate
āropita-bhrūbhir amarṣaṇākṣibhiḥ*

(ye) Those persons (abhicakṣate) who look at the people (abhyāgatān) who have come to them (āropita-bhrūbhiḥ) with raised eyebrows (amarṣaṇākṣibhiḥ) and with their eyes exhibiting their anger at them (vakra-dhiyā) with contempt, (na pratīyād) should not be even looked at (sva-jana-vyapekṣayā) thinking that they are one's own close persons, let alone go (itādṛśānām) to such (anavasthitātmanām) imbalanced persons' (gr̥hān) homes.

Note : Is it not essential for one to ignore such behaviour of close relatives and friends and tolerate them for the sake of relation? This doubt is being cleared through the following stanza.

Stanza 19

*tathāribhir na vyathate śīlīmukhaiḥ
śete 'rditāṅgo hṛdayena dūyatā
svānām yathā vakra-dhiyām duruktibhir
divā-niśam tapyati marma-tāḍitaḥ*

(yathā) The way (hṛdayena) one's heart (tapyati) burns (dūyatā) with anguish (divā-niśam) day and night (duruktibhiḥ) because of the hurting words (vakra-dhiyām) of the deceitful (svānām) relatives/friends (marma-tāḍitaḥ) aimed fiercely at him, (tathā) in the same way (na vyathate) it does not feel any pain at all

(arditāṅgaḥ) even when the person's body is injured (śīlīmukhaiḥ) by the sharp edges of the arrows (aribhiḥ) of his enemy (śete) because in this case the heart rests and hence does not have any such anguish.

Note : “I am the darling daughter of my father. Therefore, it is a misplaced perception that I shall be disrespected if I go there.” Lord Shiva explains to Sati that If this is the feeling of Sati, the same is also incorrect.

Stanza 20

*vyaktaṁ tvam utkr̥ṣṭa-gateḥ prajāpateḥ
priyātmajānām asi subhru sammatā
athāpi mānaṁ na pituḥ prapatsyase
mad-āśrayāt kaḥ paritapyate yataḥ*

(subhru) Hey the beautiful woman! (vyaktaṁ) Definitely (tvam) you (sammatā asi) are considered (utkr̥ṣṭa-gateḥ) as the most endearing (priyā) darling daughter (prajāpateḥ) by Daksha Prajapati (ātmajānām) among all his daughters. (athāpi) Despite that, (mānaṁ na prapatsyase) you are not going to get due respect or welcome (pituḥ) from your father. (yataḥ) That is because (kaḥ) Daksha (paritapyate) is suffering pain (mad-āśrayāt) due to my relationship with you.

Note : “Why You had shown disrespect to my father? Was this not the reason for my father to feel agitated against You?” This impression of Sati is also being cleared by Lord Shiva through the following stanza.

Stanza 21

*pāpacyamānena hṛdāturendriyaḥ
samṛddhibhiḥ pūruṣa-buddhi-sākṣiṇām
akalpa eṣām adhirodhum añjasā
param padaṁ dveṣṭi yathāsurā harim*

(aturendriyaḥ) There are some persons who nurture envious thoughts (pāpacyamānena) with burning (hṛdā) hearts

(*samṛddhibhiḥ*) about the achievements of those
 (*pūruṣa-buddhi-sākṣiṇām*) who are in very elevated position of
 remaining only as a witness to the bodily mind (spiritually
 in a very high position by understanding the principles of the
 Ultimate Truth),
 (*akalpa*) and such persons when they become incapable
 (*adhiroḍhum*) of raising themselves to the stature (*eṣām*) of
 these (*padam*) exalted personalities,
 (*dveṣṭi*) they start showing their anguish (*param*) to such
 exalted personalities, (*yathā*) just like (*asurā*) the demons do
 (*harim*) towards Shri Vishnu.

Note : The intolerance of Daksha towards those who have attained
 the exalted levels of understanding the self is the main reason for
 his anger. Lord Shiva also means to say that He by Himself has not
 done any offence to Daksha.

Now, is it not an offence on the part of Lord Shiva by not getting
 up and showing due respect to Daksha ? This is being explained
 through the following stanza.

Stanza 22

pratyudgama-praśrayaṇābhivādanam
vidhīyate sādhu mithaḥ sumadhyame
prājñaiḥ parasmai puruṣāya cetasā
guhā-śayāyaiva na deha-mānina

(*sumadhyame*) Hey the most beautiful woman! (*prājñaiḥ*)
 Those who are intelligent (spiritually elevated) (*vidhīyate*)
 show
 (*sādhu*) due and appropriate respect (*cetasā eva*) only from
 within their mind (*mithaḥ*) such as the ones which are shown
 mutually (*pratyudgama-praśrayaṇābhivādanam*) like welcoming by
 standing up, showing respect, greetings etc.,

(*parasmai puruṣāya*) only towards Shri Vasudeva Who is the Supreme Being (*guhā-śayāya*) and Who is inherent in all the beings, (*na*) and not (*deha-mānina*) to the persons who take pride in their bodies.

Note : Where is the need to show respect to the body of Daksha? One should see the ever inherent Shri Vasudeva even in Daksha and show due respect. Thus, the respect is shown by the intelligent person through their mind and not as a matter of pretension through bodily conduct. Lord Shiva confirms that this respect has been shown by Him as well.

Through the following stanza, Lord Shiva says that He always constantly through His mind does show respect and reverence to Shri Vasudeva.

Stanza 23

***sattvaṁ viśuddhaṁ vasudeva-śabditam
yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me namaśā vidhīyate***

(*vasudeva-śabditam*) By the word ‘Vasudeva’ it is meant (*viśuddham*) as the very pure (*sattvaṁ*) inner consciousness. (*yat*) That is because, (*tatra*) it is there (in this pure inner consciousness) (*pumān*) that the Supreme Being known as ‘Vāsudeva’ (*īyate*) shines (*apāvṛtaḥ*) without any covering/or any curtain. (*tasmin hi sattve ca*) In this same pure inner consciousness (*me*) I (*vidhīyate*) always do pay (*namaśā*) my respects/obeisances to (*bhagavān*) that Supreme Almighty (*vāsudevaḥ*) known as Shri Vāsudeva (*adhokṣajah*) Who is beyond all the sense organs.

Note : Lord Shiva says that He always pays respects to Shri Vāsudeva Who is inherent in all the beings. That being so how can I show respects to Daksha who is only proud about his body? This is the meaning of the above stanza.

In these circumstances, Lord Shiva vehemently tells Sati that it is not advisable for her to go and see Daksha.

Stanza 24

*tat te nirīksyo na pitāpi deha-kṛd
dakṣo mama dviṭ tad-anuvratāś ca ye
yo viśvasṛg-yajña-gataṁ varoru mām
anāgasam durvacasākarot tiraḥ*

(yah) The person (tiraḥ akarot) who had insulted (mām) me (durvacasā) with his abusive words, (anāgasam) particularly when I did not mean any offence to him (viśvasṛg-yajña-gataṁ) when I went to attend the Yajna being conducted by the creators of the universe (the Prajapatis), (saḥ dakṣaḥ) that Daksha (mama dviṭ) is my enemy. (tad-anuvratāḥ ye) For me, those who follow him (te ca) are also like that. (varoru) Hey, the beautiful woman! (tat) Therefore, (deha-kṛt) even though he is the one who has given this body to you (pitā api) as your father, (na nirīksyah) he is not to be seen (te) by you.

Note : Lord Shiva now highlights to Sati the bad consequences of ignoring his advice.

Stanza 25

*yadi vrajiṣyasy atihāya mad-vaco
bhadraṁ bhavatyā na tato bhaviṣyati
sambhāvitasya sva-janāt parābhavo
yadā sa sadyo maraṇāya kalpate*

**(vrajīsyasi yadi) If you still want to go there (atihāya) ignoring
(mad-vacaḥ) my advice to you, (tataḥ) the ensuing events
(na bhaviṣyati) shall not turn out to be (bhadraṁ) good
(bhavatyā) for you. (yadā) When (sambhāvitasya) a respectable
person (parābhavaḥ) gets insulted (sva-janāt) by his own
people, (sadyaḥ) at that instant time itself (kalpate) it can
become a cause (maraṇāya) of even death (saḥ) for him.**

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***This concludes the third chapter of Volume 3 of Srimad
Bhagavatam***

Hari Om