

SRIMAD BHAGAVATAM

CHAPTER 4, VOLUME 4

THE DISCARDING OF HER OWN BODY BY SATI DEVI

PREFACE

Through Chapter 2 we have seen how Lord Shiva was insulted by Daksha and through Chapter 3 we have the discussions between Lord Shiva and Sati Devi.

Sati Devi goes to her father Daksha's place to attend the eventful celebrations of the great Yajna despite being told by Lord Shiva not to do so. The reasons explained by him have been dealt with in Chapter 3. This chapter 4 deals with the happenings in the great Yajna where Sati Devi goes and meets her father. Stanzas 11 to 23 contain the great explanations put forward by Sati Devi to Daksh in the hall of Yajna have very high philosophical and spiritual contents. She discards her own physical body through the powers of her Yoga. The detailed descriptions about this incidence are being explained in this chapter.

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Stanza 1

*maitreya uvāca
etāvad uktvā virarāma śaṅkaraḥ
patny-aṅga-nāśaṁ hy ubhayatra cintayan
suhṛd-didr̥kṣuḥ pariśaṅkitā bhavān
niṣkrāmatī nirviśatī dvidhāsa sā*

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(śaṅkaraḥ) Lord Shiva (uktvā) said (etāvat) only this much (as explained in Chapter 3 Stanzas 16 to 25) (virarāma) and became silent (cintayan) after thinking about (ubhayatra hi) the happening of the impending (patny-aṅga-nāśam) destruction of the body of his wife either way (even if given permission to or not to go to the place of Yajna).

(sā) As far as Sati Devi was concerned, (niṣkrāmatī) she went outside (suhr̥d-didr̥kṣuḥ) because of her desire to see her relatives, (nirviśatī) and came back inside (pariśaṅkitā) because of her fear (bhavāt) of what Lord Shiva had told her. (āsa) This way she was (dvidhā) in two modes of thinking.

Note : *Sati Devi was desperately wavering in her thinking. Because of her attachment towards her relatives, she was moving out, and at the same time, because of the fear of anger by her husband, she was moving in. This action of her moving out and coming in shows how disturbed she was in this given situation.*

Stanza 2

*suhr̥d-didr̥kṣā-pratighāta-durmanāḥ
snehād rudaty aśru-kalātivihvalā
bhavam̐ bhavāny apratipūruṣam̐ ruṣā
pradhakṣyatīvaikṣata jāta-vepathuḥ*

(bhavāni) Sati Devi (suhr̥d-didr̥kṣā-pratighāta-durmanāḥ) became sad because there was hindrance for her in seeing her relatives. (rudatī) She cried (snehāt) because of her affection and attachment towards her relatives, (aśru-kalā) was shedding tears, (ativihvalā) was overwhelmed with anxiety, (jāta-vepathuḥ) was trembling, (aikṣata) and looked

(apratipūruṣaṁ) at her incomparable (bhavaṁ) husband Lord Shiva (pradhakṣyatī iva) as if she was going to burn him (ruṣā) with her anger.

Stanza 3

*tato viniṣvasya satī vihāya taṁ
śokena roṣeṇa ca dūyatā hṛdā
pitror agāt straiṇa-vimūḍha-dhīr grhān
preṇṇātmano yo 'rdham adāt satām priyaḥ*

(tataḥ satī) Thereafter Sati Devi (viniṣvasya) took a long breath and, (hṛdā) with her heart (dūyatā) paining (śokena) with sorrow (roṣeṇa ca) as well as anger, (vihāya) left (taṁ) that Maheswara (Lord Shiva) (yaḥ) Who, (priyaḥ) because of his kindness (satām) to good people, (adāt) had given (ardham) even half portion (ātmanaḥ) of His own body (preṇṇā) as a symbol of love, (agāt) and went (pitroḥ) to her parents' (grhān) home (straiṇa-vimūḍha-dhīh) without the intelligence to know what and what not to do because of the womanly nature.

Stanza 4

*tām anvagacchan druta-vikramām satīm
ekām tri-netrānucarāḥ sahasraśaḥ
sa-pārṣada-yakṣā maṇiman-madādayaḥ
puro-vṛṣendrās tarasā gata-vyathāḥ*

(tām satīm) That Sati Devi, (druta-vikramām) who was walking very swiftly (ekām) all alone, (anvagacchan) was followed (gata-vyathāḥ) fearlessly (tarasā) and with fastness (sa-pārṣada-yakṣāḥ) by the associates and the Yakshas (maṇiman-madādayaḥ) like Maniman, Madan etc.

(sahasraśaḥ) in thousands (tri-netrānucarāḥ) being the followers of Lord Shiva (puro-vr̥ṣendrah) with Nandi Deva walking ahead of all of them.

Stanza 5

*tām sārikā-kanduka-darpaṇāmbuja-
śvetātapatra-vyajana-srag-ādibhiḥ
gītāyanair dundubhi-śaṅkha-veṇubhir
vr̥ṣendram āropya viṭaṅkitā yayuḥ*

(tām) Sati Devi (āropya) was made to sit (vr̥ṣendram) on a bull (yayuḥ) and all of them started off their journey (viṭaṅkitā) very enthusiastically (sārikā-kanduka-darpaṇāmbuja-śvetātapatra-vyajana-srag-ādibhiḥ) carrying with them as their royal marks the parrot, the ball, the mirror, the lotus flower etc., and other toys, apart from the umbrella, the chowrie, and the garland, (gītāyanaiḥ) and very many musical instruments (dundubhi-śaṅkha-veṇubhiḥ) such as drums, conch shells, flutes etc.

Stanza 6

*ābrahma-ghoṣorjita-yajña-vaiśasaṁ
viprar̥ṣi-juṣṭaṁ vibudhaiś ca sarvaśaḥ
mṛd-dārv-ayah-kāñcana-darbha-carmabhir
nisr̥ṣṭa-bhāṇḍaṁ yajanaṁ samāviśat*

(samāviśat) Sati Devi thus entered (yajanaṁ) into the hall of Yajna (ābrahma-ghoṣorjita-yajña-vaiśasaṁ) which was resounding with the recitation of Vedic hymns, which had animals for the required sacrifice, (sarvaśaḥ viprar̥ṣi-juṣṭaṁ vibudhaiḥ ca) and which was filled with Brahmīns, saints, demigods etc. in all the places (nisr̥ṣṭa-bhāṇḍaṁ) and which had in plenty various kinds of specially made utensils

**(mṛd-dārv-ayaḥ-kāñcana-darbha-carmabhiḥ) made out of clay,
wood, iron, gold, kusa grass, skins.**

Stanza 7

*tām āgatām tatra na kaścanādriyad
vimānitām yajña-kṛto bhayāj janaḥ
ṛte svasṛ vai janantīm ca sādarāḥ
premāśru-kañṭhyaḥ pariśasvajur mudā*

**Sati Devi, (āgatām) who reached (tatra) that place, was
(vimānitām) disregarded by Daksha (na adriyad) and was not
received (kaścana janaḥ) by anyone (bhayāt) out of fear
(yajña-kṛtḥ) of the chief of Yajna, that is Daksha, (ṛte vai)
except by (janantīm ca) her mother (svasṛḥ) and sisters.
(pariśasvajur) Her mother and sisters embraced Sati Devi
(mudā) with utmost happiness (sādarāḥ) and due respect
(premāśru-kañṭhyaḥ) with their throats suppressed due to the
tears of happiness.**

Stanza 8

*saudarya-sampraśna-samartha-vārtayā
mātrā ca mātr-ṣvasṛbhiś ca sādaram
dattām saparyām varam āsanam ca sā
nādatta pitrāpratinanditā satī*

**As she was received so endearingly
(saudarya-sampraśna-samartha-vārtayā) through mutual enquiries
and greetings by her sisters, (sādaram) and was received with
warmth respectfully (mātrā ca) by her mother (mātr-ṣvasṛbhiḥ)
and her aunts, (dattām) and was given (saparyām) due honour
(āsanam ca) and also a seat (varam) suiting her status,
(sā satī) that Sati Devi (na ādatta) did not mind (apratinanditā)
the fact that she was disregarded (pitrā) by her father.**

Stanza 9

*arudra-bhāgam̐ tam avekṣya cādhvaram̐
pitṛā ca deve kṛta-helanam̐ vibhau
anādr̥tā yajña-sadasy adhīśvarī
cukopa lokān iva dhakṣyatī ruṣā*

(avekṣya) By seeing (arudra-bhāgam̐) that there was no oblations for Lord Shiva (tam adhvaram̐) in that Yajna, (kṛta-helanam̐ ca) and the disregard shown (vibhau) to the highly capable (deve) Lord Shiva (pitṛā) by her father, (adhīśvarī) that Sati Devi, the Controller of all the worlds, (anādr̥tā) having thus got insulted (yajña-sadasi) in that assembly of Yajna, (cukopa) expressed her anger (ruṣā) in rage, (dhakṣyatī iva) as if she was about to burn (lokān) all the worlds to ashes.

Stanza 10

*jagarha sāmārṣa-vipannayā girā
śiva-dviṣam̐ dhūma-patha-śrama-smayam
sva-tejasā bhūta-gaṇān samutthitān
nigr̥hya devī jagato 'bhiśṛṇvataḥ*

(sā devī) That Sati Devi, (sva-tejasā) through the powers of her orders, (nigr̥hya) prevented (bhūta-gaṇān) the followers of Lord Shiva (samutthitān) who prepared themselves and got up to kill Daksha. (jagataḥ) As all the worlds (abhiśṛṇvataḥ) were listening, (jagarha) she condemned (amārṣa-vipannayā girā) through her words of distressed anger (śiva-dviṣam̐) the Lord Shiva bairer (Daksha) (dhūma-patha-śrama-smayam) for taking pride in conducting the sacrificial Yajnas leading only to repetitive fruitive deeds.

Note : The following thirteen stanzas the the angry words of Sati Devi.

Stanza 11

devy uvāca
na yasya loke 'sty atisāyanaḥ priyas
tathāpriyo deha-bhṛtām priyātmanaḥ
tasmin samastātmani mukta-vairake
ṛte bhavantaṁ katamaḥ pratīpayet

(devy uvāca) Shri Sati Devi said : (bhavantaṁ ṛte) Who else (katamaḥ) other than you (pratīpayet) shall work against (tasmin) that Bhagavan (Lord Shiva) (yasya) Who (na asti) does not have (atisāyanaḥ) anyone superior to Him (loke) in this world, (priyātmanaḥ) Who resides as their most closest inner consciousness (deha-bhṛtām) within all the living beings (na asti) and thus does not have anyone (priyaḥ) as dear to Him (tathā) and in the same manner (apriyaḥ) anyone being hated by him, (mukta-vairake) Who is devoid of any indifference towards anyone, (samastātmani) and Who is the source of everything?

Stanza 12

doṣān pareṣāṁ hi guṇeṣu sādhave
grhṇanti kecin na bhavādrśo dvija
guṇāṁś ca phalgūn bahulī-kariṣṇavo
mahattamās teṣy avidad bhavān agham

(dvija) Hey the brahmin (Daksha)! (bhavādrśāḥ) People like you, who are envious, (grhṇanti) look for (doṣān) shortcomings (guṇeṣu hi) even in the good qualities (pareṣāṁ) of others. (kecit na) However, some of the great men are not

like that. (They see the good and bad in the manner in which they are).

(sādhaveḥ) The greatest men (guṇān eva) only see good qualities. (mahattamāḥ) The men even greater than them (bahulī-kariṣṇavaḥ) recognize as something big (guṇān ca) even if the good qualities are (phalgūn) very little. (bhavān) You are (avidat) the personification (agham) of fault (teṣv) among these categories of great men.

Note : In the matter of determination of good and bad qualities, we can classify people in four categories. (1) The one who sees only evil even in good qualities just like the envious Daksha, (2) Those great men who see both good and bad in the same such manner as they exist, (3) The great men who see only the good qualities, and (4) The great men who recognize as something big even if the good qualities are very little. Falling in the first category, Daksha because of his envious thinking and pride, looking for only faults, has disregarded the best of the great men.

Through the following stanza it is being said by Sati Devi that this kind of showing disrespect to the great men is the qualification of the evil minded people.

Stanza 13

**nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
sersyaṁ mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejahsu tad eva śobhanam**

(na āścaryam) It is not at all a surprise when (asatsu) the evil minded persons, (kuṇapātma-vādiṣu) who consider their mortal body as their real self, (sarvadā) always (etad) engage themselves (mahad-vinindā) in belittling and disrespecting the great men. (tat eva) It is very (śobhanam) appropriate

**(sersyam) for such envious (nirasta-tejahsu) persons to get
condemned and lose their achievements
(mahāpūruṣa-pāda-pāmsubhiḥ) by the dust particles of the feet of
the great men.**

Note : It is possible that the great men tolerate the disrespect shown to them. They are very peaceful. However, the dust particles coming from their feet shall not tolerate this. They shall destroy all the glories of those who mock at or show disrespect to the great men. This is the essence of the above statement.

Apart from showing disrespect to the great men in general, through the following two stanzas, it is being specifically highlighted about the deed of Daksha's condemnation of Lord Shiva.

Stanza 14

**yad dvy-akṣaram nāma gireritam nr̥ṇām
sakṛt prasaṅgād agham āśu hanti tat
pavitra-kīrtim tam alaṅghya-śāsanam
bhavān aho dveṣṭi śivam śivetaraḥ**

**(girā) Just for the sake of mere utterance of words, (prasaṅgāt) even by coincidence, (yad dvy-akṣaram) when the mere two letter word (nāma) of His pious name (īritam) is pronounced
(sakṛt) even once, (tat) that deed itself (hanti) destroys (āśu) instantly (agham) all the sins (nr̥ṇām) of the human beings.
Oh what a pity! (bhavān) You, (śivetaraḥ) who are so inauspicious, (dveṣṭi) are envious of (tam śivam) such Lord Shiva, Who is the embodiment of the auspiciousness,**

**(pavitra-kīrtim) Whose glories are so pure, (alaṅghya-śāsanam)
and Whose instructions/orders can never be surpassed by
any one.**

Note : Lord Shiva is not only the destroyer of sins, but also bestows devotion and deliverance. This is being described below. _

Stanza 15

*yat-pāda-padmaṁ mahatām mano-'libhir
niṣevitaṁ brahma-rasāsavārthibhiḥ
lokasya yad varṣati cāśiṣo 'rthinā
tasmai bhavān druhyati viśva-bandhave*

**(yat-pāda-padmaṁ) Whose pious lotus feet (niṣevitaṁ) are
worshipped (mahatām) by the great saints
(brahma-rasāsavārthibhiḥ) with the desire of tasting the nectar
of the supreme bliss (mano-'libhiḥ) through the bees of their
minds,
(yat) and Whose such pious lotus feet (varṣati ca) which
shower (āśiṣaḥ) all the prosperities (lokasya) for the people
(arthināḥ) who desire for material wealth,
(tasmai) towards such (viśva-bandhave) a friend of the world
(bhavān druhyati) you have indulged in inflicting harm.**

Stanza 16

*kiṁ vā śivākhyam aśivaṁ na viduḥ tvad anye
brahmādayas tam avakīrya jaṭāḥ śmaśāne
tan-mālya-bhasma-nṛkapāly avasat piśācair
ye mūrdhabhir dadhati tac-caraṇāvasṛṣṭam*

**(kiṁ vā) Do you know (tvad) leaving aside only yourself
(anye na viduḥ) no other person has understood (tam) Him,
(avakīrya) Who unties and spreads**

(jaṭāḥ) his matted hair (śmaśāne) and goes to the cremation grounds (tan-mālya-bhasma-nṛkapālī) where He wears bones, skulls and ashes upon Him, (avasat) and stays (piśācaiḥ) with the demons, (śivākhyam) and Who is known in the name of Shiva, (aśivam) to be inauspicious? (ye) Even (brahmādayaḥ) Lord Brahma and others (tac-caraṇāvasṛṣtam) accept the flowers fallen upon His pious feet (dadhati) and place them (mūrdhabhiḥ) on their heads.

Note : At this point of time Sati Devi, under these circumstances, takes a firm determination to discard her physical body and explains the righteous reasons for the same.

Stanza 17

*karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary asṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīm prabhuś cej
jihvām asūn api tato visrjet sa dharmah*

(īśe) When the Chief Controller (here Maheswara - Lord Shiva), (dharmāvitari) Who is supposed to protect the righteousness, (asyamāne) is overruled (nṛbhiḥ) by people (asṛṇibhiḥ) who slip away from His control, at that time, (akalpaḥ yat) if He is not able to anything to enforce His writ, (pidhāya) He could close (karṇau) both His ears (nirayāt) and go away from there. (prabhuḥ cet) If He is capable enough, (prasahya) He should catch hold (chindyāt) and cut (asatīm) the infectious (jihvām) tongue (ruśatīm) abusing His authority. (tataḥ) Thereafter, (visrjet) He should give up (asūn api) his own life also then and there. (saḥ dharmah) This is called righteousness.

Stanza 18

*atas tavotpannam idam kalevaram
na dhārayisye śiti-kaṇṭha-garhiṇaḥ
jagdhasya mohād dhi viśuddhim andhaso
jugupsitasyoddharaṇam pracakṣate*

(atah) Therefore, (na dhārayisye) I am not going to bear from now on (idam kalevaram) this body (utpannam) which was procreated (tava) from you (śiti-kaṇṭha-garhiṇaḥ) and who has disregarded and abused Sri Nilakanta (Lord Shiva). (hi) That is because, (pracakṣate) it is being said that (viśuddhim) the solution to remove (jagdhasya) the intake of (jugupsitasya) poisonous (andhasaḥ) food (mohāt) by accident (uddharaṇam eva) is only to vomit it out.

Note : Now Sati Devi responds to Daksha in answer to his charge that Lord Shiva does not observe prescribed manners.

Stanza 19

*na veda-vādān anuvartate matiḥ
sva eva loke ramato mahā-muneḥ
yathā gatir deva-manuṣyayoḥ pṛthak
sva eva dharme na param kṣipet sthitaḥ*

(matiḥ) The thinking of (mahā-muneḥ) a great saint, (ramataḥ) who rests and enjoys (sve loke eva) within his own self, (na anuvartate) does not waver around and follow (veda-vādān) the words of the Vedas misrepresenting the righteous principles. (yathā) The way in which (gatiḥ) the paths (deva-manuṣyayoḥ) of the Devas and the humans (pṛthak) are different, {in the same manner the ways of those who rest and enjoy within their own selves and those who follow the words of the Vedas are different.} (sthitaḥ) Those who firmly stand (sva) in their own (dharme eva) righteous deeds,

(na param kṣipet) should not find fault (param) with others who stick to their own ways of righteousness.

Note : The path of deliverance which is the ultimate goal through the methods of self realization, and the paths prescribed through the Vedas as disciplines to be followed as deeds and actions are in two different directions. They are like the manner of going in the sky by the Devas in comparison to the going on the earth by the human beings. However, the one who is in one particular path should not find fault with the other. Sati Devi is explaining that Daksha was more interested in the prescribed paths of deeds and actions and, therefore, he cannot impose these methods on Lord Shiva which is wrong. Through the next stanza this concept is being explained.

Stanza 20

*karma pravṛttam ca nivṛttam apy ṛtam
vede vivicyobhaya-liṅgam āśritam
virodhi tad yaugapadaika-kartari
dvayaṁ tathā brahmaṇi karma narcchati*

(api ṛtam) It is a fact that (vede) the Vedas (āśritam) have explained (karma) the deeds and actions (pravṛttam) in the form of Pravritti (carrying on activities with the object to enjoy material comforts)

(nivṛttam ca) and Nivritti (cease the activities towards being away from the material comforts).

(ubhaya-liṅgam) These two have been identified through the basis of Raga (keeping attached to) and Vairagya (keeping away from attachment).

(vivicya) Again, the Vedas have presented these two depending upon the person who is the seeker (depending

upon what he stands for in a given situation in his life and what is his understanding about the ultimate truth).

(tad dvayam) Therefore, both these paths (yaugapadaika-kartari) cannot be converged into a single personality (virodhi) as it goes contrary to the basic principle.

(tathā) In the same manner, (karma) these two different paths of deeds (na rechati) do not at all qualify (brahmaṇi) on Lord Shiva who is the form of Brahman (the ultimate truth).

Note : Lord Shiva is beyond these two classifications known as Pravritti and Nivritti. Therefore, He is not bound to observe the principles enunciated through any of these two paths.

Now Sati Devi is responding to Daksha about his statements that Lord Shiva that Shiva is naked and smears ashes all over his body etc.

Stanza 21

**mā vaḥ padavyaḥ pitar asmad-āsthītā
yā yajña-śālāsu na dhūma-vartmabhiḥ
tad-anna-trptair asu-bhr̥dbhir īḍītā
avyakta-liṅgā avadhūta-sevitāḥ**

(pitaḥ) Hey father ! (asmad-āsthītāḥ) What we have in our possession (padavyaḥ) as our achievements (vaḥ mā) are not available to you.

(īḍītāḥ na) You cannot invoke and get (yāḥ) these achievements (yajña-śālāsu) by performing Yajnas in the hall (asu-bhr̥dbhiḥ) through the human beings, (tad-anna-trptaiḥ) who happily enjoy the food stuff assembled here

(dhūma-vartmabhiḥ) and who follow the path of Pravritti (the path of fruitive actions and deeds).

(avyakta-liṅgāḥ) Those achievements of ours can be exhibited by us through unmanifested causes (avadhūta-sevitāḥ) and are achieved by those who are fully realized about the ultimate truth.

Note : Through the following two stanzas Sati Devi is ultimately saying that she is not going to retain her body.

Stanza 22

*naitena dehena hare kṛtāgaso
dehodbhavenālam alaṁ kujanmanā
vrīḍā mamābhūt kujana-prasaṅgatas
taj janma dhig yo mahatām avadya-kṛt*

(alaṁ alaṁ na) Is it not plentiful enough (etena dehena) for this body (kujanmanā) to have taken this condemnable birth (dehodbhavana) originating from the body of a person (kṛtāgasaḥ) who has done great offence (hare) towards Sri Parameswara (Lord Shiva)?

(kujana-prasaṅgataḥ) My blood relation with a cruel person like you (abhūt) has brought about (vrīḍā) absolute shame (mama) on me.

(tat janma) This birth which came to me (yaḥ) from such a person who (avadya-kṛt) indulges in displeasure (mahatām) to great personalities (like Lord Shiva) (dhik) is very much deplorable.

Stanza 23

*gotraṁ tvadīyaṁ bhagavān vṛṣadhvajo
dākṣāyaṇīty āha yadā sudurmanāḥ*

*vyapeta-narma-smitam āśu tadā 'haṁ
vyutsrakṣya etat kuṇapaṁ tvad-aṅgajam*

*(yadā) When (vṛṣadhvajah) Shri Mahadeva (Lord Shiva),
(bhagavān) the one Who is all knowledgeable and potent with
all the prosperities, (āha) calls me (iti) as (dākṣāyaṇi)
“Dakshayani” (the daughter of Daksha) (gotraṁ) prefixing
the lineage name (tvadīyaṁ) connected with you, (tadā ahaṁ)
at that very time (vyapeta-narma-smitam) I shall lose all my
happiness and smile (sudurmanāḥ) and become a person
fraught with mental distress. (tat) Therefore, (āśu hi) let me
immediately (vyutsrakṣye) discard (etat kuṇapaṁ) this mortal
body (tvad-aṅgajam) which has originated from your body.*

Stanza 24

*maitreya uvāca
ity adhvare dakṣam anūdya śatru-han
kṣitāv udīcīm niṣasāda śānta-vāk
sprṣṭvā jalam pīta-dukūla-saṁvṛtā
nimīlya drg yoga-patham samāviśat*

(maitreya uvāca) Maitreya Maharshi said to Vidura :

*(śatru-han) Hey Vidura who is the conqueror of enemies!
(iti anūdya) After saying these words (dakṣam) to Daksha
(adhvare) in the hall of the Yajna, Sati Devi (śānta-vāk)
withdrew herself from any further talk, and sat down (kṣitau)
on the floor (niṣasāda) facing (udīcīm) the north
direction. That Sati Devi (pīta-dukūla-saṁvṛtā) who was
wearing saffron colour clothes, (jalam sprṣṭvā) after sipping
water from her hand thus purifying herself, (drg nimīlya)
closed her eyes
(samāviśat) and entered into (yoga-patham) the path of Yoga.*

Note : Through the following stanza that path of Yoga assumed by Sati Devi is being explained.

Stanza 25

*kṛtvā samānāv anilau jitāsanā
sodānam utthāpya ca nābhi-cakrataḥ
śanair hr̥di sthāpya dhiyorasi sthitam
kaṅṭhād bhruvor madhyam aninditānayat*

(aninditā) That most pious woman, (s̄a) Sati Devi, (jitāsanā) after taking full control of herself in her sitting position, (samānau kṛtvā) balanced (anilau) the life of air known as Prana and Apana. (utthāpya) Thereafter, she raised (udānam) the life of air known as Udana (nābhi-cakrataḥ) from the circle in her navel (dhiyā) and with intelligence (śanaiḥ) gradually (sthāpya ca) placed (hr̥di) in her heart. (anayat) Thereafter, she brought that life of air (sthitam) placed in (urasi) her chest region (kaṅṭhāt) through her throat (bhruvoḥ madhyam) to the centre of her eye brows.

Stanza 26

*evaṁ sva-dehaṁ mahatām mahīyasā
muhuh samāropitam aṅkam ādarāt
jihāsati dakṣa-ruṣā manasvinī
dadhāra gātreṣv anilāgni-dhāraṇām*

(manasvinī) That courageous Sati Devi, (dakṣa-ruṣā) due to her anger towards Daksha, (jihāsati) preparing herself to discard (evaṁ) in this manner (sva-dehaṁ) her own body, (aṅkam samāropitam) which used to be placed (muhuh) on so many occasions (ādarāt) very respectfully on His lap by Mahadeva (Lord Shiva), (mahīyasā) the greatest (mahatām) of all the great personalities, (dadhāra) generated

(anilāgni-dhāraṇām) the fire along with air enveloping (gātreṣu) her entire body.

Stanza 27

**tataḥ sva-bhartuś caraṇāmbujāsavaṁ
jagad-guroś cintayātī na cāparam
dadarśa deho hata-kalmaṣaḥ satī
sadyaḥ prajajvāla samādhijāgninā**

(hata-kalmaṣaḥ) The woman, who never had the slightest sin, (satī) Sati Devi, (tataḥ) thereafter, (cintayātī) meditated upon (caraṇāmbujāsavaṁ) the flowers of the pious feet (sva-bhartuḥ) of her husband, (jagad-guroḥ) the universal teacher, Shri Mahadeva, (na dadarśa) and did not see (aparam ca) anything else other than that. (sadyaḥ) Instantly (dehaḥ) her body (prajajvāla) got burnt (samādhijāgninā) due to the fire generated through her meditation.

Stanza 28

**tat paśyatām khe bhuvi cādbhutaṁ mahad
hā hetī vādaḥ sumahān ajāyata
hanta priyā daivatamasya devī
jahāv asūn kena satī prakopitā**

(vādaḥ) The roaring noise (hā hā iti) of ‘Ha Ha’ that (sumahān) arose echoing from those (paśyatām) who witnessed (tat mahat) this great (adbhutaṁ) and wonderful incidence (ajāyata) also happened to be heard (khe) in the sky (bhuvi ca) as well as on the earth. (hanta) “Oh! What a pity! (satī) Sati Devi, (priyā devī) the dear wife (daivatamasya) of Maheswara (Lord Shiva), (jahau) discarded (asūn) her life (prakopitā) angered because (kena) of Daksha Prajapati.”

Stanza 29

*aho anātmyaṁ mahad asya paśyata
prajāpater yasya carācaram praajāḥ
jahāv asūn yad-vimatātmejā satī
manasvinī mānam abhīkṣṇam arhati*

(aho) Ho! What a pity! (paśyata) Just see (mahat) the greatest (anātmyaṁ) misdeed of not having any affection (asya) by this

(prajāpateḥ) Daksha Prajapati, (yasya) for whom, in fact, (carācaram) the entire moving and non moving beings are supposed to be (praajāḥ) his progenies! (ātmajā) His daughter (satī) Sati Devi (yad-vimatā) got disrespect because of him (jahau) and threw away (asūn) her life. (manasvinī) That courageous Sati Devi (arhati) deserves (mānam) great honour (abhīkṣṇam) at all times.

Stanza 30

*so 'yaṁ durmarṣa-hṛdayo brahma-dhruk ca
loke 'pakīrtiṁ mahatīm avāpsyati
yad-aṅgajām svām puruṣa-dvid udyatām
na pratyāsedhan mṛtaye 'parādhataḥ*

(saḥ ayaṁ) This Daksha Prajapati, (durmarṣa-hṛdayaḥ) who has an intolerant heart (brahma-dhruk ca) and who has also inflicted insult to Maheswara (Lord Shiva) (avāpsyati) shall attain (mahatīm) high (apakīrtiṁ) disgrace (loke) among the people. (yat) That is because, (ayaṁ) Daksha who is (puruṣa-dvit) the enemy of Lord Shiva, (na pratyāsedhat) did not take any step to prevent (svām aṅgajām) his own daughter (udyatām) when she decided to plunge (mṛtaye) into death (aparādhataḥ) only because of the reasons of his own fault.

Stanza 31

*vadaty evaṃ jane satyā
dr̥ṣṭvāsu-tyāgam adbhutam
dakṣaṃ tat-pārṣadā hantum
udatiṣṭhann udāyudhāḥ*

(jane) As the people (vadati) were going on talking (evaṃ) in this manner, (dr̥ṣṭvā) upon seeing (adbhutam) this wondrous (asu-tyāgam) sacrifice of her life (satyāḥ) by Sati Devi, (tat-pārṣadā) the attendants of Sati Devi (who had accompanied her earlier) (udāyudhāḥ) took up their weapons (udatiṣṭhan) and stood up (dakṣaṃ hantum) to kill Daksha.

Stanza 32

*teṣāṃ āpatatām vegam
niśāmya bhagavān bhr̥guḥ
yajña-ghna-ghnena yajuṣā
dakṣiṇāgnau juhāva ha*

(niśāmya) Upon seeing (teṣāṃ vegam) the speed with which they (āpatatām) were surging ahead, (bhagavān) the great saint (bhr̥guḥ) Bhrigu, (yajuṣā) invoked the recitations of Yajur hymns (yajña-ghna-ghnena) which have the potency to destroy those who stand as hindrance in the completion of the Yajna, (juhāva ha) and offered oblations (dakṣiṇāgnau) into the fire of the Yajna.

Stanza 33

*adhvaryuṇā hūyamāne
devā utpetur ojasā
ṛbhavo nāma tapasā*

somañ prāptāḥ sahasraśaḥ

*(hūyamāne) When the oblations were offered like this
(adhvaryuṇā) by the Yajur Veda priest Bhrigu saint, (tapasā)
due to the powers of his penance, (devāḥ) the Devas
(ṛbhavaḥ nāma) known as the Ribhus (prāptāḥ) belonging to
(somañ) the moon, (utpetuḥ) came up from the sacrificial fire
(sahasraśaḥ) in thousands (ojasā) with their powers and
strength.*

Stanza 34

*tair alātāyudhaiḥ sarve
pramathāḥ saha-guhyakāḥ
hanyamānā diśo bhejur
uśadbhir brahma-tejasā*

*(sarve pramathāḥ) All the followers of Lord Shiva
(saha-guhyakāḥ) along with Guhyakas (hanyamānāḥ) were
attacked (taiḥ) by those Devas, (brahma-tejasā uśadbhiḥ) who
were radiating effulgence and were holding fire brands as
their weapons, (bhejuḥ) and they fled from there (diśaḥ) to
different directions.*

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***This concludes the fourth chapter of Volume 4 of Srimad
Bhagavatam***

Hari Om