

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ चतुर्थोऽध्यायः - ४ ॥

CHATHURTHTHOADDHYAAYAH (CHAPTER FOUR)

**Dheksha Yaagam - SatheeDhehothsarggam (Dheksha Yaagam – Sathi
Quits Material Body or Immolation of Sathi Dhevi)**

[In this chapter we can read the incidents leading Sathi Dhevi to annihilate her life by immolating herself in the Yaaga Saala of her father, Dheksha Prejaapathi. The chapter opens with the dilemma of Lord Parama Siva that whether he permits or does not permit his beloved consort, Sathi Dhevi, to attend the Brihaspathi-Sava performed by Dheksha the end result would be the disastrous end of her as he could foresee what was going to happen. Sathi Dhevi decided to attend the Yaaga and walked out of her abode of Kailaas alone in a sort of huff and hurry. The Siva Paarshadhaas followed her. She was not welcomed by her father when she entered into the assembly of sacrificial ceremony. Though her mother and sisters

welcomed her affectionately, her father's treatment and reactions really hurt her feelings and emotionally shattered her thoroughly. At the end of this chapter, I have quoted a write-up about the origin of Adhddhyaathma Raamaayana which could provide additional reasons why Sathi Dhevi decided to end her life. And this is extraneous to this chapter. Please continue to read...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

एतावदुक्त्वा विरराम शङ्करः
पत्न्यङ्गनाशं ह्युभयत्र चिन्तयन् ।
सुहृद्दिदृक्षुः परिशङ्किता भवा-
न्निष्क्रामती निर्विशती द्विधाऽऽस सा ॥ १ ॥

1

Ethaavadhukthvaa virraama Sankarah
Pathnyangganaasam hyubhayathra chinthayan
Suhridhdhidhrikshuh parisankithaa Bhawaa-
NNishkraamathee nirvvisathee dhviddhaaaaasa saa.

सुहृद्दिदृक्षाप्रतिघातदुर्मनाः
स्नेहाद्द्रुदत्यश्रुकलातिविह्वला ।
भवं भवान्यप्रतिपूरुषं रुषा
प्रधक्ष्यतीवैक्षत जातवेपथुः ॥ २ ॥

2

Suhridhdhidhrikshaaprethighaathadhurmmaah
Snehaadrudhathyasrukalaaathivihvalaa
Bhavam bhavaanyaprethipoorusham rushaa
Preddhashyatheeivaikshatha jaathvepatthuh.

Lord Siva thought after speaking like this [what was described in the previous chapter] to his consort, Sathi Dhevi, that in either case it would definitely be very difficult. If he permits her to go then the outcome would

be very bad because he knew that she would be insulted and accused by Dheksha as she is the wife of Siva. If he does not permit her to go also it would be very bad as she very much wanted to see her friends and relatives. Therefore, Lord Siva kept silent. Sathi Dhevi was very sorry and felt hurt because her most beloved husband, Lord Siva, has forbidden and denied permission for her to go. She started shivering because of her desperation and helplessness. Her eyes were filled with tears and started rolling down because of the emotional feeling that she is missing the opportunity to see her most affectionate mother and relatives and her friends. She started walking up and down and then going inside and outside of her room. She was shaking and very much afflicted. She looked at her husband, Lord Siva or Threkshya, with blazing fiery eyes as if she was going to blast and burn him down.

ततो विनिःश्वस्य सती विहाय तं
शोकेन रोषेण च दूयता हृदा ।
पित्रोरगात्त्रैणविमूढधीर्गृहान्
प्रेम्णाऽऽत्मनो योऽर्धमदात्सतां प्रियः ॥ ३॥

3

Thatho vinihsvasya Sathee vihaaya tham
Sokena roshena cha dhooyathaa hridhaa
Pithroragaath sthrainavimooddaddheergrihaan
Premanaathmnaaaathmano yoardhddhamadhaath sathaam priyah

Thereafter Sathi was in a dilemma and bewilderment in refusing the orders of her husband that she should be visiting her father to attend the Yaaga and at the same time she hated her husband Lord Siva in not allowing her to go there. She started breathing heavily with the burden of not knowing how to deal under such a difficult situation. Then at the end she decided to disobey her most beloved husband who has actually forsaken and given away half of his body to Sathi Dhevi for her sake. [This is Ardhddha NaarEeswara Sankalpam.] Though Sathi Dhevi was the most ideal model for all chaste wives, she refused the orders of her husband and walked away in a rush to attend the Yaaga being conducted by her father Dheksha.

तामन्वगच्छन्दुतविक्रमां सती-

मेकां त्रिनेत्रानुचराः सहस्रशः ।
सपार्षदयक्षा मणिमन्मदादयः
पुरो वृषेन्द्रास्तरसा गतव्यथाः ॥ ४॥

4

Thaamanvagehcchan dhruthavikramaam Sathee-
MEkaam thrinethraanucharaassahasrasah
SaparshadhaYekshaa ManiManmadhaadhayah
Purovrishendhraastharasaa gethavyethaah.

When Sathi Dhevi who is the Swaamini or Goddess of the associates and disciples of Lord Siva rushed out alone, thousands of her associates led by their leaders of Yekshaas like Nandhi, Manimaan, Madha, etc. also followed her very sadly in their vehicles of Bulls. [The associates were sad because their Master Lord Siva was not accompanying his consort, Sathi Dhevi.]

तां सारिकाकन्दुकदर्पणाम्बुज-
श्वेतातपत्रव्यजनस्रगादिभिः ।
गीतायनैर्दुन्दुभिश्छिन्नेषुभि-
वृषेन्द्रमारोप्य विटङ्किता ययुः ॥ ५॥

5

Thaam saarikaakandhukadherppanaambuja-
Svethaathapathravyejanasregaadhibhih
Geethaayanairdhundhubhisamkhavenubhir-
Vrishendhramaaropya vitankithaa yeyuh.

The Siva Paarshadhaas arranged their goddess Sathi Dhevi to be seated on the divine vehicle of Bull, which was well decorated with white umbrella canopy, different types of flower garlands, whisk-flies, and ornamental fans made of peacock feathers, lotus flowers, bells and balls and other decorative paraphernalia. Also, they had a singing party with drums, conch-shells, bugles, etc. for cheering their goddess Sathi Dhevi. The whole party looked like a very proud and pompous royal parade and proceeded to the Yaaga Saala or Dheksha.

आब्रह्मघोषोर्जितयज्ञवैशसं
विप्रर्षिजुष्टं विबुधैश्च सर्वशः ।
मृद्दार्वयःकाञ्चनदर्भचर्मभि-
निसृष्टभाण्डं यजनं समाविशत् ॥ ६॥

6

AaBrahmaghoshorjjithayejnjavaisasam
Viprarshijushtam vibuddhaischa sarvvasah
Mridhdhaarvvayahkanjchanaadherbhacharmmabhir-
Nisrishtabhaandam yejanam samaavisath.

Sathi Dhevi who was divinely beautiful with long eyes like those of petals of lotus flowers entered into the arena of sacrificial ceremony, which was filled with the energy of sound and the echoes of pronouncements of Vedha Manthraas, in the palace of her father, Dheksha. The Brahmarshees, Dhevarshees, Dhevaas, Rishees, Brahmins and Priests were assembled and seated in appropriate seats. There were large numbers of sacrificial animals, pots made of clay, steel, stone, gold, grass (Dherbha) and leather, etc. required for sacrificial performance. Dhaakshaayani, the daughter of Dheksha, was accompanied by her Paarshadhaas when she entered into such a well equipped sacrificial hall in the palace of Dheksha.

तामागतां तत्र न कश्चनाद्रिय-
द्विमानितां यज्ञकृतो भयाज्जनः ।
ऋते स्वसृर्वै जननीं च सादराः
प्रेमाश्रुकण्ठ्यः परिष्वजुर्मुदा ॥ ७॥

7

Thaamaagethaam thathra na kaschanaadhriya-
DhVimaanithaam yejnjakritho bhayaajjenah
Rithe svasrirvvai jenaneem cha saadharaah
Premaasrukanttyah parishsvajurmmudhaa.

Dheksha did not pay any regards to her. And all those who assembled there being the followers of Dheksha were afraid of him and also did not honor or pay any regards and respect to Sathi Dhevi and her

Paarshadhaas who accompanied her to the Yejnja Saala. But Presoothi, the loving mother, and all the sisters of Sathi Dhevi welcomed her with tearful eyes and glad faces and talked with her very pleasingly after hugging and embracing her very affectionately.

सौदर्यसम्प्रश्नसमर्थवार्तया
मात्रा च मातृष्वसृभिश्च सादरम् ।
दत्तां सपर्यां वरमासनं च सा
नादत्त पित्राऽप्रतिनन्दिता सती ॥ ८॥

8

Saudhaaryasampresnasamarththavaarththayaa
Maathraa cha maathrishvasribhischa saadharam
Dheththaam saparyaam varamaasanam cha saa
Naadhaththa pithraa prethinandhithaa Sathee.

Though her mother, sisters of her mother, their daughters, her sisters, etc. talked and welcomed and received Sathi Dhevi with kind words and high regards and with best hospitalities by offering her with appropriate gifts and presents very courteously she did not accept or respond to any of them as her beloved father, Dheksha, disregarded and neglected her without even asking or inquiring a single word of her welfare.

अरुद्रभागं तमवेक्ष्य चाध्वरं
पित्रा च देवे कृतहेलनं विभौ ।
अनादृता यज्ञसदस्यधीश्वरी
चुकोप लोकानिव धक्ष्यती रुषा ॥ ९॥

9

Arudhrabhaagam thamavekshya chaaddhvaram
Pithraa cha dheve krithahelanam vibhau
Anaadrithaa yejnjasadhasyaddhEeswaree
Chukopa lokaaniva ddhakshyathee rushaa.

Also, Sathi noticed that no share of oblation was kept for Lord Siva or Rudhra Bhagawaan, her beloved consort. This was an unpardonable

disregard and negligence to her beloved Lord and consort, Sri Maha Dheva. Sathi Dhevi is the Goddess of all the queens and princesses of the universe and hence called as RajaRaajeswari. She is the wife of Neelakantha Prebhu or the Lord with bluish necks or Lord Sri Maha Dheva. She was unable to withstand this horrible and evil crime being undertaken in a pious Yaaga like Brihaspathi-Sava. Her anger reached the highest level and with that extreme anger and displeasure she looked at her father as if she was going to burn him down to ashes from the fire of anger coming out of her eyes.

जगर्ह सामर्षविपन्नया गिरा
शिवद्विषं धूमपथश्रमस्मयम् ।
स्वतेजसा भूतगणान् समुत्थितान्
निगृह्य देवी जगतोऽभिशृण्वतः ॥ १० ॥

10

Jegerha saamarshavipinnayaa giraa
Sivadhvisham ddhoomapatthasremasmayam
Svathejasaa bhoothagenaan samuththithaa-
NNigrehya dhevee jegathoabhisrinvathah.

As the Bhootha Genaas or the Paarshadhaas of Lord Siva noticed the blazed-up anger on the face of their master's Consort, Goddess Sathi Dhevi, they were ready to kill or injure Dheksha and his followers in the assembly of the sacrificial ceremony. But Sathi Dhevi stopped them with the orders of her Theja Prebhaava. Then she started condemning and insulting her father who was with egoistic false pride performing the violent and cruel atrocities of fruitive sacrifice with very despicable words so loudly so that all those who assembled there could hear very clearly:

देव्युवाच

[Sree]DhevyUvaacha ([Sree] Goddess Sathi Dhevi Said):

न यस्य लोकेऽस्त्यतिशायनः प्रियः
तथाप्रियो देहभृतां प्रियात्मनः ।
तस्मिन् समस्तात्मनि मुक्तवैरके

“Na yesya lokeathyathisaayanah priya-
SThatthaapriyo dhehabhrithaam priyaathmanah
Thasmin samasthaathmani mukthavairake
Rithe bhavantham kathamah pretheepayeth.”

“Lord Sri Maha Dheva is most intimate to all living beings. He does not hold differentiation between “loved one” and “hated one.” He has no rivals. He has no enemies. He has no friends. He keeps equanimity with everyone alike. Oh Dheksha, you consider yourself as the captain and the leader and the ultimate lord of the universe. That is because of your false ego and false pride corrupted by material ignorance. Oh Lord Dheksha, who else in this world other than you could be envious and inimical to the universal God? Lord Sri Maha Dheva Prebhu is not only the Lord and Controller of me but also the ultimate Lord and Controller of the whole Universe. Don't you know that?”

दोषान् परेषां हि गुणेषु साधवो
गृह्णन्ति केचिन्न भवादृशा द्विज ।
गुणांश्च फल्गून् बहुलीकरिष्णवो
महत्तमास्तेष्वविदद्भुवानघम् ॥ १२ ॥

“Dhoshaan pareshaam hi guneshu saaddhavo
Grihnanthi kechinna bhavaadhrisaa dhvija!
Gunaamscha phalgun behuleekarishnavo
Mahaththamaastheshvavidhadhbhavaanagham.”

“Hey Dhvija or Twice-Born or Brahmin! (Dheksha is a Dhvija or a Brahmin and that is why Sathi addressed him like that.) You and others like you are maligned and corrupted with false ego and find faults with those who are really good and virtuous and pious and not at all inflicted with any evil or sinful negative qualities. You and others like you always try to magnify and portray any dot of malignity in others. Whereas great souls like Lord Siva would never ever try to display or portray any negative quality, even if it is

large, in others. Hey Dhvija! It is well known that you would find fault and accuse great divine souls like Lord Siva.”

नाश्चर्यमेतच्चदसत्सु सर्वदा
महद्विनिन्दा कुणपात्मवादिषु ।
सेष्यं महापूरुषपादपांसुभिः
निरस्ततेजःसु तदेव शोभनम् ॥ १३॥

13

“Naascharyamethadhyadhasathsu sarvvadhaa
Mahadhvinindhaa kanapaathmavaadhishu
Sershyam mahaapoorushapaadhapaamsubhir-
Nirasthathejassu thadheva sobhanam.”

“You consider your perishable material body as a soul. Therefore, there is nothing to wonder when ignorant people like you are envious and despise divine great souls like Lord Siva. That is the reason for people like you to inauspiciously drop down to hell. People like you would be diminished and dropped down from upper world to lower worlds because you do not get, or you do not take up the opportunity to wear the dust from the feet of divine great souls like Lord Siva.”

यद् द्व्यक्षरं नाम गिरेरितं नृणां
सकृत्प्रसङ्गादघमाशु हन्ति तत् ।
पवित्रकीर्तिं तमलङ्घ्यशासनं
भवानहो द्वेष्टि शिवं शिवेतरः ॥ १४॥

14

“Yedh dhvyaksharam naam gireritham nrinaam
Sakrithpresanggaadhaghamaasu hanthi thath
Pavithrakeerththim thamalangghyasaasanam
Bhavaanaho dhveshti Sivam Sivetharah.”

“Anyone who utters the two syllables ‘Si Va’ with devotion and meditation the entire sin of that person would immediately be washed away and will be sanctified. That Lord ‘SiVa’ is the most sanctifying and auspicious pure

God. There is no one beyond Lord Siva in this universe or in any other universes. His orders can never be neglected or superseded by anyone in the universe. Alas! None other than Dheksha can be envious and despise Lord Siva.”

यत्पादपद्मं महतां मनोजलिभिः
निषेवितं ब्रह्मरसासवार्थिभिः ।
लोकस्य यद्वर्षति चाशिषोऽर्थिनः
तस्मै भवान् द्रुह्यति विश्वबन्धवे ॥ १५ ॥

15

“Yeth paadhapadhmam mahathaam manoalibhir-
NNishevitham Brahmaresaasavaarththibhih
Lokasya yedhvarshathi chaasishoarththina-
SThasmai bhavaan dhruhyathi Visvwabenddhave.”

“Those who wish to attain the blissful happiness of “Brahmaanandham” or the happiness of knowing the Brahma Thatthvam with attainment of transcendental knowledge always worship and offer obeisance at the lotus feet of Lord Sri Maha Dheva or Lord Siva or Lord Sambhu or Lord Sri Neelakantta Swamy or Lord Sri Rudhra Bhagawaan. He showers divine blessings on his staunch devotees. You are accusing and envying and despising that, Lord Siva.”

किं वा शिवाख्यमशिवं न विदुस्त्वदन्ये
ब्रह्मादयस्तमवकीर्य जटाः श्मशाने ।
तन्माल्यभस्मनृकपाल्यवसत्पिशाचै-
र्ये मूर्धभिर्दधति तच्चरणावसृष्टम् ॥ १६ ॥

16

“Kim vaa SivaakhyamASivam na vidhusthvdhanye
Brahmaadhayasthamavakeerya jetaah smasaane
Thanmaalyabhasmanrikapaalyavasath pisaachai-
RYe moordhddhabhirdhdheddhathi thachcharanaavasrishtam.”

“All the great Dhevaas and Deities including Lord Brahma Dheva considered a big opportunity and wish to sprinkle the dust touched by the lotus feet of Lord Siva of whom you consider as the one roaming in the crematoriums and pasting or smearing the ashes of burned dead bodies, on his head. You and your supporters are the only people who consider him wandering in the crematoriums along with ghosts and devils with long matted hair locks. Other than you and your supporters who can think of the Most Auspicious ‘Siva’ as the worst Inauspicious ‘Asiva’. No one other than you can think Siva as Asiva.”

कर्णौ पिधाय निरयाद्यदकल्प ईशे
धर्मावितर्यसृणिभिर्नृभिरस्यमाने ।
छिन्द्यात्प्रसह्य रुशतीमसतीं प्रभुश्चे-
ज्जिह्वामसूनपि ततो विसृजेत्स धर्मः ॥ १७॥

17

“Karnnau piddhaaya nirayaadhyadhakalpa Eese
Ddharmaavitharyasrinibhirnribhirasyamaane
Chindhyaath presahyarusatheemasatheem prebhuscheth
Jihvaamasoonapi thatho visrijetha sa ddharmmah.”

“If One happens to hear blasphemy of the Master of the universe, Lord Siva, who maintains righteousness and virtues by eliminating the evils and sins by some irresponsible demonic person then if that One is powerless he should cover both ears by hands and run away from there so that he can avoid hearing those blaspheme and if that One is powerful and strong enough to react then the tongue of the person who blasphemed should be cut off so that he can never utter a word again.”

अतस्तवोत्पन्नमिदं कलेवरं
न धारयिष्ये शितिकण्ठगर्हिणः ।
जग्धस्य मोहाद्धि विशुद्धिमन्धसो
जुगुप्सितस्योद्धरणं प्रचक्षते ॥ १८॥

18

“Athasthavohtpannamidham kalebaram

Na ddhaarayishye Sithikanttagerhinah
Jegdhddhasy mohaadddhi visudhddhimanddhaso
Jugupsithasyodhddharanam prechakshathe.”

“Dheksha, you are the one who finds fault with the faultless Lord Sri Maha Dheva or Lord Sithikantta. You are despising the one who should be loved, respected and worshiped devotionally. Therefore, I shall no longer hold on or I should no longer bear this unworthy body which has been produced or created by you, Dheksha. If someone has consumed poisonous and polluted impure food, then that food should immediately be vomited out to wash off and purify the body. Similarly, I should quit or reject this body in order to purify my soul.”

न वेदवादाननुवर्तते मतिः
स्व एव लोके रमतो महामुनेः ।
यथा गतिर्देवमनुष्ययोः पृथक्
स्व एव धर्मे न परं क्षिपेत्स्थितः ॥ १९॥

19

“Na vedhavaadhaananuvarththathe mathih
Sva eva loke rematho mahaamuneh
Yetthaa gethirdhdhevamanushyayoh pritthak
Sva eva ddharmme na param kshipeth stthithah.”

“The duties and responsibilities differ from species to species. That means the duties and responsibilities of Dhevaas, or gods are not the same as Naraas or men. The Dhevaas travel on the sky whereas the men travel on earth. The one who is enjoying the blissful happiness of Self-Realization with transcendental knowledge would never be concerned or bothered by the norms prescribed in Vedhaas which are meant to be followed by others who are not Self-Realized. The ordinary men who are not Self-Realized should necessarily follow the norms prescribed in Vedhaas.”

कर्मप्रवृत्तं च निवृत्तमप्यृतं
वेदे विविच्योभयलिङ्गमाश्रितम् ।
विरोधि तद्यौगपदैककर्तरि
द्वयं तथा ब्रह्मणि कर्म न चर्हति ॥ २०॥

“Karmmaprevriththam cha nivriththamapyritham
 Vedhe vivichyobhayalinggamaasritham
 Viroddhi thadhyaugapadhaikakararthhari
 Dhvayam thatthaa Brahmani karma narchchathi.”

“Vedhaas have explained directions for two types of activities. They are called as 1) Prevriththi Maargga and 2) Nivriththi Maargga. Of them Prevriththi Maargga is the path, or the direction meant for those who are materially attached and Nivriththi Maargga is the path meant for those who are materially detached. Prevriththi Maargga is the fruitive activities like the Yaaga, etc. undertaken with the intention of attaining some results. Prevriththi Maargga is result-oriented. Nivriththi Maargga is the type of activities like praying, worshipping, etc. purely as an offering to God without seeking any result. Nivriththi Maargga is not result-oriented. Both these activities cannot be performed by a person at the same time. Neither of these Maarggaas is applicable to those who have transcendental knowledge and attained Self-Realization.”

मा वः पदव्यः पितरस्मदास्थिता
 या यज्ञशालासु न धूमवर्त्मभिः ।
 तदन्नतृप्तैरसुभृद्धिरीडिता
 अव्यक्तलिङ्गा अवधूतसेविताः ॥ २१ ॥

“Maa vah padhavyah pitharasmadhaastthithaa
 Yaa yejnjasaalaasu na ddhoomavarthmabhih
 Thadhannathriphairasubhridhbhireedithaa
 Avyekthalinggaa avaddhoothasavithah.”

“Oh, my dear father, you please understand that the eternal position and the status we hold is not being possessed nor can ever possessed by you. You or your pot bellied – hit by the smoke and eating and drinking the remains of the Yaagaas - supporters can ever even imagine at what high position is being held by Lord Siva. Your opulence or pride is just limited within praising words of your pot-bellied supporters who are a bunch of

ignorant fools. Our opulence is without any specific form and can always be exposed at our will and wish. [Dheksha's opulence is limited to the family, wealth, fortune, material status like chief of Prejaapathees, etc.] And the material statuses and opulence are not being entertained or sought or needed by Avadhoothaas or Self-Realized Souls of transcendental knowledge.”

नैतेन देहेन हरे कृतागसो
देहोद्धवेनालमलं कुजन्मना ।
व्रीडा ममाभूत्कुजनप्रसङ्गतः
तज्जन्म धिग्यो महतामवद्यकृत् ॥ २२॥

22

“Naithena dhehena Hare krithaagaso
Dhehodh Bhavenaalamalam kujenmanaa
Vreedaa mamaabhooth kujenapresamgetha-
SThajjenma ddhigyō mahathaamavadhyakrith.”

“You are impure, evil and fully corrupted with false ego and pride due to utter ignorance. I do not want to carry this body which has been produced from your body and by you. I repeat and emphasize that I do not want this body produced by the impure and evil Dheksha. I want to quit or renounce or abandon my filthy body produced by Dheksha. I am now ashamed that I was tendering devotional services to the most divine God, Lord Sithikantta Bhagawaan, with this impure and unsanctified body. When I think of it I come to the conclusion that even my birth itself was very despicable because it was produced by Dheksha who despicably offended the faultless Lord Siva.”

गोत्रं त्वदीयं भगवान् वृषध्वजो
दाक्षायणीत्याह यदा सुदुर्मनाः ।
व्यपेतनर्मस्मितमाशु तद्ध्यहं
व्युत्स्रक्ष्य एतत्कुणपं त्वदङ्गजम् ॥ २३॥

23

“Gothram thvadheeyam Bhagawaan vrishaddhvajo

Dhaakshaayaneethyaaha yedhaa sudhurmmaanaah
Vyepethanarmmasmithamaasu thadhddhyaham
Vyuthsrekshya ethath kunapam thvadhaggajam.”

“Oh my God! When my Mukkanna Swamy or Thrinethra Prebhu or the Three-Eyed Lord Sri Maha Dheva Prebhu Or the VrishaDdhvaja or the one who holds sign of bull on the flag calls me like “Dhaakshaayani” derived from your name of “Dheksha” and associates with your family or depicting the family name all my happiness and jolliness and divinity from the association of Lord Siva will immediately disappear. The smile on my face will immediately fade away. I have to bow down my head out of distress and despair as I am inflicted with evil and impurity due to the association with your name. Therefore, this body which is produced from your material body is like a dead corpse. I am, right now, quitting or abandoning this corrupted and impure material body in front of all of you and can see it yourselves.”

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

इत्यध्वरे दक्षमनूद्य शत्रुहन्
क्षितावुदीचीं निषसाद शान्तवाक् ।
स्पृष्ट्वा जलं पीतदुकूलसंवृता
निमील्य दृग्योगपथं समाविशत् ॥ २४॥

24

Ithyadhdhware Dhekshamanoodhya sathruhan
Kshithaavudheecheem nishasaadha saanthavaak
Sprishtvaa jalam peethdhukoolasamvrithaa
Nimeelya dhrigyogapattham samaavisath.

Oh Ksheththaave, Oh the defeater of all enemies, after speaking like above by Sathi Dhevi to her father, Dheksha, in the assembly hall of the Yaaga she touched on water and then carried and sprinkled it on her body. She wore saffron wet cloth. She got herself fully sanctified. She controlled all her movements and became motionless. She controlled words and

became silent. She sat down on the ground facing in the northern direction. Then Sathi Dhevi was absorbed into the process of Mystic Yoga.

कृत्वा समानावनिलौ जितासना
सोदानमुत्थाप्य च नाभिचक्रतः ।
शनैर्हृदि स्थाप्य धियोरसि स्थितं
कण्ठाद्भ्रुवोर्मध्यमनिन्दितानयत् ॥ २५॥

25

Krithvaa samaanaavAnilau jithaasanaa
Sodhaanamuththaapya cha naabhichakrathah
Sanairhridhi stthaapya ddhiyorasi stthitham
Kanttaadh bhroovormmadhddhyamanindhithaanayath.

First of all Sathi Dhevi sat in the required sitting posture or Aasana. As she has conquered all the Aasanaas it was easy for her to select suitable sitting posture. Then she carried both the “Vaayoos” and “Airs”, the “Praana Vaayu (Life Air)” and the “Apaana Vaayu (Vital Air)”, in equilibrium level near around navel position. Then she gradually brought the Life Air mixed with intelligence which is called as “Udhaana” to the heart and fixed there very effortlessly. Then from there she brought that Udhaana through pulmonary channel to in between the eye-brows or “Bhrookuti”.

एवं स्वदेहं महतां महीयसा
मुहुः समारोपितमङ्कमादरात् ।
जिहासती दक्षरुषा मनस्विनी
दधार गात्रेष्वनिलाग्निधारणाम् ॥ २६॥

26

Evam svadheham mahathaam maheeyasaa
Muhussamaaropithamankamaadharaath
Jihaasathee Dheksharushaa manasvinee
Dheddhaara gaathreshvanilaagniddhaaranaam.

Goddess Sathi Dhevi due to unbearable hatred and anger towards her father, Dheksha, very firmly determined to quit her body which used to be

very affectionately and respectfully and honorably being seated on the lap of Lord Sri Maha Dheva and very lovingly and comfortably patted by him always. [Sathi Dhevi was always sitting on the lap of Lord Sri Maha Dheva.] With firm determination Sathi Dhevi with Mystic Yogic Meditative Power fixed both internal vital Air (Maarutha or Anila) and Fire (Anala) or Vital Energy in the most appropriate and suitable parts of her body. [When you want to quit the body the Air and Fire should be brought in between the eye-brows.]

ततः स्वभर्तुश्चरणाम्बुजासवं
जगद्गुरोश्चिन्तयती न चापरम् ।
ददर्श देहो हतकल्मषः सती
सद्यः प्रजज्वाल समाधिजाग्निना ॥ २७॥

27

Thathah svabharththuscharanaambujaasavam
Jegadh guroschinthayathee na chaaparam
Dhedhersa dheho hathakalmashasSathee-
SSadhyah prejaavaala samaaddhijaagninaa.

Then she meditatively worshipped the lotus feet, of Lord Sri Maha Dheva Sambhu who is the universal preceptor or supreme spiritual master of all the three worlds and hence devotionally called as "Lokathreya Guru" and who is her most beloved and devotional consort, which are always worthy of worshipping. Because her meditation was most perfect and fully concentrated, Sathi Dhevi did not see or visualize anything other than the lotus feet of her consort, Lord Sri Parama Siva. Hey Vidhura, what can we say other than that Goddess Sathi Dhevi with her perfect meditative devotion to Lord Sri Parama Siva immediately immolated her body in the Fire of Yoga Prebhaava produced by the supreme Mystic Power she possessed?

तत्पश्यतां खे भुवि चाद्भुतं महत्
हा हेति वादः सुमहानजायत ।
हन्त प्रिया दैवतमस्य देवी
जहावसून् केन सती प्रकोपिता ॥ २८॥

Thath pasyathaam khe bhuvi chaadhbhutham maha-
 Dhddhaahethi vaadhah sumahaanajaayatha
 “Hantha priyaa Dhaiwathamasya Dhevee
 Jehaavasoon kena Sathee prekopithaa.”

All the living entities who were watching the most sacred and wonderfully divine annihilative immolation of Sathi Dhevi from the earth as well as from the heavenly sky tumultuously shouted aloud “Alas!” “Alas!” “It is very pathetic and horribly sad that Sathi Dhevi enraged with anger by the action of her father, Dheksha, quit her body or killed herself in such a horrible manner. It was utterly sad and agonizingly painful to the whole world.”

अहो अनात्म्यं महदस्य पश्यत
 प्रजापतेर्यस्य चराचरं प्रजाः ।
 जहावसून् यद्विमताऽऽत्मजा सती
 मनस्विनी मानमभीक्ष्णमर्हति ॥ २९॥

“Aho anaathmyam mahadhasya pasyatha
 Prejaapatheryasya charaacharam prejaah
 Jehaavasoon yedhvimathaaaathmajaa Sathee
 Manasvineemaanamabheekshnamarhathi.”

“Oh my God, it is astonishing to see the immeasurable ignorance of Dheksha Prejaapathi who the Lord and total Controller and Ruler of all the living and non-living entities of this entire universe is. See, how sad it is! Alas! Sathi Dhevi is the best of the best and purest of the pure and divinest of divine ladies of the universe. She stands out at the highest level of all the virtuous and chaste and divine ladies of the universe. She is the most honorable and respectable lady of the universe. It is not only that Dheksha did not respectfully and honorably regarded and received her but also insulted and ridiculed and neglected her. She has also been subjected to intolerable pain and distress by insulting her consort, Lord Sri Parama Siva, by her own father, Dheksha. That is the reason why that supreme soul, Sathi Dhevi, has to abandon the body produced by Dheksha. What a pathetic and sad situation that was!”

सोऽयं दुर्मर्षहृदयो ब्रह्मध्रुक च
लोकेऽपकीर्तिं महतीमवाप्स्यति ।
यदङ्गजां स्वां पुरुषद्विडुद्यतां
न प्रत्यषेधन्मृतयेऽपराधतः ॥ ३० ॥

30

“Soayam dhurmmarshahridhayo Brahmaddhruk cha
Lokeapakeerththim mahatheemavaapsyathi
Yedhanggajaam svaam purushaadhvidudhyathaam
Na prethyasheddhan mrithayeaparaaddhathah.”

“There is absolutely no doubt that Dheksha has offended his chastest daughter, Sathi Dhevi, by insulting and despising and being envious to her beloved consort who is the Supreme Lord, Lord Parama Siva, who is praise-worthy being the ultimate controller and dissolver of the universe and the entities therein. Dheksha does not fit to be a Braahmana. Lord Parama Siva is the Self-Realized Soul and hence Brahmajnja. Dheksha hated and envied the Brahmajnja like Lord Parama Siva. Dheksha could have and must have prevented the immolation of his daughter, Sathi Dhevi who was the beloved consort of Lord Parama Siva. As he has not prevented the immolation of Sathi Dhevi, Dheksha would definitely earn the worst of the ill-fame due to this unworthy action which does not befit to a Braahmana. It was most disgraceful on the part of Dheksha. [Dheksha is a Brahmin but because he has not prevented Sathi Dhevi from annihilating her life by immolation, he turns to a un-Brahmin.]”

वदत्येवं जने सत्या दृष्ट्वासुत्यागमद्भुतम् ।
दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः ॥ ३१ ॥

31

Vadhathyevam jene sathyaa dhrishtvaasuthyaagamadhbhutham
Dheksham thath paarshadhaa hanthumudhathishttannudhaayuddhaah.

When all those who watched the voluntary immolation of Sathi Dhevi were talking as above and more the Paarshadhaas or the Associates of Lord

Parama Siva got ready and jumped out with holding different types of weapons in their hands to kill Dheksha.

तेषामापततां वेगं निशाम्य भगवान् भृगुः ।
यज्ञघ्नघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह ॥ ३२॥

32

Theshaamaapathathaam vegam nisaamy Bhagawaan Bhriguh
Yejnjaghnagnena yejushaa dhekshinaagnau juhaava ha.

When the Paarshadhaas forced into the fireplace of the Yaaga Saala to block the performances Bhrigu, the chief priest, foresaw the ensuing danger and offered ablutionary offerings by chanting Maantric Hymns to the southern side of the fire pit of the Yaaga Saala with the intention of killing and eliminating the Siva Paarshadhaas trying to block the Yaaga or Sacrificial Ceremony.

अध्वर्युणा हूयमाने देवा उत्पेतुरोजसा ।
ऋभवो नाम तपसा सोमं प्राप्ताः सहस्रशः ॥ ३३॥

33

Adhddhvaryunaa hooyamaane dhevaa uthpethurojasaa
Ribhavo naama thapasaa somam praapthaassahasrasah.

When Bhrigu Muni offered oblations like that in the Yaagic Fire many hundreds of thousands of Dhevaas or demigods were manifested from Yaaga Pit. All those demigods were with the immense Thapa Prebhaava from Soma Loka or the planet of Moon. Those demigods are called “Ribhudhevaas”. These Ribhudhevaas were manifested from the mystic power of the hymns chanted by Bhrigu.

तैरलातायुधैः सर्वे प्रमथाः सह गुह्यकाः ।
हन्यमाना दिशो भेजुरुशद्भिर्ब्रह्मतेजसा ॥ ३४॥

34

Thairalaathaayuddhaissarvve prematthaassaha Guhyakaah

Hanyamaanaa dhiso bhejurudadbhirBrahmathejasaa.

The Ribhudhevaas with mystic powers drove away all the Siva Paarshadhaas and Guhyakaas or the ghosts and devils, who were trying to kill Dheksha and to block the performance of Yaaga, with burning fire sticks carried from the sacrificial fire pit.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे सतीदेहोत्सर्गो नाम चतुर्थोऽध्यायः ॥ ४॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Chathurththaskanddhe Satheedhehothsarggo Naama
Chathurththoaddhyaayah

Thus, we conclude the Fourth Chapter named as Sathi Quits Material Body or Immolation of Sathi Dhevi of Fourth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!

[I think the following write-up would be relevant at this time to obtain a different perspective on why Sathi Dhevi decided to quit her body as she felt that she was in her sub-conscious unchaste to his beloved consort Lord Sri Maha Dheva. This story was written in the context of explaining the origin of Adhddhyaathma Raamaayanam. But this background about the conversation between Uma (Sri Paarvathi Devi) and Maheswara (Sri Parameswara) would definitely be beneficial to the readers under this situation as well. Please continue to read:

In the previous birth Uma was Sathi or Dhaakshaayani, the daughter of Dheksha Prejaapathi and his wife Presoothi. Sathi was a staunch devotee and votary of Lord Maha Dheva (Parama Siva or god of gods). She has

from the very childhood heard and listened to all great and sacred and divine stories of Lord Siva.

Lord Siva is one of the trinities. The trinities are Brahma Dheva, Maha Vishnu and Rudra or Parama Siva. These are actually the three different forms of Cosmic Lord Sri Maha Vishnu. Of this Brahma Dheva is responsible for creation, Maha Vishnu for sustenance and protection of all creations and Maha Dheva for destruction. This means the ultimate control of the universe is entrusted to Maha Dheva. From the stories told by the great saints and even from her own parents she had developed steadfast devotion and love towards Maha Dheva. She also naturally thought that Maha Dheva is the supreme most of the trios or trinities as he has control and destruction power of anything created by Brahma Dheva and protected and maintained by Maha Vishnu.

She is being the youngest and most affectionate child of her parents her parents wholeheartedly agreed to fulfill her wish to get married to none other than the most powerful of the trios, Lord Maha Dheva. And her parents arranged the wedding ceremony with magnanimous pomp and pride with all festivities and celebrations befitting to Daksha Prajapathi, the son of Brahma Dheva.

Sathi, the newlywed bride, noticed even during the pompous marriage procession the groom, Lord Maha Dheva or Dheva Dheva, none other than the most powerful of the trios was chanting RAMA, RAMA, RAMA... Sathi genuinely thought that her Lord is playing a game with her just to confuse her and joke around with her. And even after reaching at Kailas Lord Siva continued to mutter RAMA, RAMA, RAMA So Sathi Dhevi lost her patience and asked Lord Siva what is it that you are always muttering or chanting Rama Rama Rama. Who is this Rama? Lord Siva very happily responded "Oh Sathi Dhevi I am a votary of Lord Sri Rama. I am a steadfast devotee to him. Only because of His mercy and blessings we are all able to survive. Even our very existence is totally depending on him."

Sathi Dhevi in her mind doubted whether whatever Lord Siva told about Sri Rama is true or not. She told Lord Siva Oh my Lord you are the most powerful of the trinities. How can there be someone superior to you? Lord Siva again tried to convince Sathi Dhevi by telling her Dhevi please do not tell or even think like that. "Sri Rama is the Omnipotent and Omnipresent. Sri Rama is the one who creates, maintains and protects and annihilates all

these universes and the entire species therein. Lord Sri Rama who is the incarnation of Lord Sri Maha Vishnu only has assigned BrahmaDheva and me these forms and responsibilities. (Assumption is that there are multitudes of universes, and our earth is within one of such universes.)

Sathi Dhevi, though the ultimate chaste wife, had developed a natural suspicion on what her Lord was telling her. And her chastity did not permit her to counter question Lord Siva. At the same time Sathi Dhevi wanted to test and see if what her lord was telling was true or not. She got a golden opportunity to test it when they both were returning from a Yajna/Sacrifice, for the benefit of and to appease Lord Sri Rama, conducted by Agasthy at his monastery near Panchavati. Sathi Dhevi was sitting in front of Lord Siva on their Rishabha (Ox) vehicle, Nandikesa, and going back to their Kailas abode.

And of course, Lord Siva was chanting Rama Rama Rama and Sathi Dhevi asked him Oh Lord , where or how can I be able to see this Rama? Lord Siva immediately with no hesitation responded that you can definitely see Sri Rama always and at anywhere. He is Omni-present and Omnipotent. Sathi Dhevi insisted that she wished to see Sri Rama right there and right then. Lord Siva's response was most certainly and asked her to look down so that she could see Sri Rama.

Sathi Dhevi looked down. She could not stop laughing at what she saw. Two youngsters with matted and knotted hair wearing the dresses made of tree barks were running around the trees and looking at the birds and sky and wailing aloud. Sathi Dhevi was sure that they are insane or fully crazy guys.

Sathi Dhevi asked her Lord Siva if Lord Sri Rama is your master, then why they are acting like crazy. Lord Siva told Sathi Dhevi that these are all illusions created by him. Even this entire universe is created by His illusion. I and you are not in a position to understand why he is playing all these games like this. Sathi Dhevi being a chaste wife did not want to question her Lord. But the thought is why the Ultimate Supreme God should wander, wail and roam around like this in search of his wife? And also, how can his wife be missing if he is the supreme God? And why should he cry aloud like this if he is really the Master of her Lord, Maha Dheva? And a multitude of related questions disturbed Sathi Dhevi. But the steadfast faith and devotion Lord Siva has on his Master, Lord Rama

Dheva did not permit her to ask any more questions to Lord Siva. But she decided to test it out herself secretly.

Lord Siva of course could read the mind of Sathi Dhevi. Sathi Dhevi took the form of Sita Dhevi as exactly how she looked while Sri Rama went after the golden deer. She went over to where Sri Rama Dheva and his younger brother Lakshmana were looking to find Sita Dhevi. The disguised Sita Dhevi approached Lakshmana and asked him what both of them are looking around in the wild forest.

If you are looking for me, I am here now. Lakshmana very ridiculously looked at Sathi Dhevi as if to say who she is trying to fool here. And he simply told her that Rama Dheva is there, and she can meet him. She went to Sri Rama in the exact attire and form of Sita Dhevi. As soon as Sri Rama Dheva saw her, he greeted with utmost respect and asked her how she was doing and also how Lord Maha Dheva is doing. And he asked her why she chose to come alone. Then she knew how great and supreme Lord Sri Rama Dheva was? She looked up to Kailas thinking that her Lord will pardon her and help her. But she saw only Sri Rama in Kailas. She looked up to Sathyaloka thinking that Brahma Dheva will help her. But she could see only Rama Dheva there. Sathi Dhevi was nervous and panicky and looked all around her. She could see only Sri Rama everywhere. In the entire universe Sathi Dhevi could see nothing other than Sri Rama Dheva. Now she realized that Sri Rama is the Omnipresent and Omnipotent and Omniscient and why her Lord Sri Maha Dheva is always worshipping Him and why Lord Sri Maha Dheva is a staunch devotee and votary of Sri Rama Dheva.

Also, now Sathi Dhevi was convinced in her mind and heart that she is no longer fit to serve Sri Maha Dheva as his consort as she somehow developed a stigma of questioning or rather wanted to test the faith of her chaste Lord Sri Maha Dheva. And she wanted to come up with a chaste and devotional means to purify her mind and wash away the stigma inflicted on her mind. But she knew that the body which held that impure mind and heart can never be purified and refined. And thus, she resolved that she has no alternative other than to destroy the body which was stigmatized like that. But she also knew well that she cannot do any of those without the permission of her Lord Sri Maha Dheva.

Lord Maha Dheva knew what was going through the mind of Sathi Dhevi and her faith and her most sincere love and affection towards himself. And for her faith, love and affection he was unable to separate her from him. So, he decided to go on severe austerity for long seventy thousand *divya varshas* (*special years = three hundred and sixty thousand times seventy thousand human years*). All these years Sathi Dhevi was preparing flowers and arranging the materials needed by Lord Maha Dheva for his austerity and worship and was lying down at his feet and praying for his mercy and pleading to him to pardon her ignorance. And while Lord Maha Dheva opened his eyes and came out of his austerity a number of air chariots were flying above Kailas the abode of Lord Maha Dheva.

[Now let us briefly flash back to one of the Brahma Sabhas (town hall meetings held by BrahmaDheva at Satyaloka). This was immediately after Daksha being installed as the Prajapathi (word meaning lord of subjects or creatures). Daksha being the Prajapathi, he was dressed and ornamented with diamonds, pearls, and other precious materials so fabulously and so pompously. While he entered the assembly everyone including Brahma Dheva got up and greeted him with respect due to his newly assigned position as Prajapathi and because of his pompously ornamented attire. But Lord Maha Dheva was the only exception, and he did not either get up or greet him or wish him. Lord Maha Vishnu, Brahma Dheva, Lord Maha Dheva all were Prajapathies in the same order and Lord Maha Vishnu was the first Prajapathi.]

[Now Daksha was so unhappy that Lord Maha Dheva did not pay respect to him. Daksha thought that Lord Maha Dheva should have been the first one to greet and pay respect to him because he is the husband of Sathi Dhevai, Daksha's daughter. So, Daksha is in a fatherly status irrespective of the fact that Lord Maha Dheva is one of the trios. Daksha considered him as the lord of Devils and cultureless. He kept that wrath on Lord Maha Dheva and stopped offering duly eligible sacrificial portions and stopped worshipping Lord Maha Dheva. Not only that he also ensured that even none of his associates or relatives ever got in touch with Lord Maha Dheva or for that matter even to his own youngest daughter, Sathi Dhevi, simply because she had been wedded to Lord Maha Dheva. Daksha conducted a great sacrifice and invited all his friends, relatives, saints, gods but intentionally excluded Lord Maha Dheva and including his own youngest daughter, Sathi Dhevi.]

The air chariots flying above Kailas while Lord Maha Dheva came out of his long austerity were carrying gods and saints to Daksha's sacrificial ground as invited guests to attend the yajna/sacrifice. Sathi Dhevi was notified by her maids that all these air chariots are carrying the invitees to attend the sacrifice being conducted by Daksha. Sathi Dhevi wanted to attend the sacrifice. She requested Lord Maha Dheva to take her to her beloved father's sacrificial ground. Though Lord Maha Dheva tried to convince Sathi Dhevi because she should not go for the sacrifice as neither Maha Dheva nor Dakshayani were not only not invited but intentionally excluded from the list of invitees. But still then Sathi Dhevi insisted that she has to go though she was not being invited; it is only the duty of the daughter to attend such a grand function conducted by her parents. Lord Maha Dheva again told her that if she goes, she would definitely be insulted and be ridiculed not only by her parents and siblings but also by the other invitees as well. Ultimately Lord Maha Dheva permitted Sathi Dhevi to go and attend the sacrifice and asked Nandikesa, his associate, to accompany her. Sathi Dhevi was insulted and ridiculed not only by her parents and relatives but also by the sages who were performing the sacrifice. Sathi Dhevi unable to tolerate the insult inflicted not to her but to her husband, Lord Maha Dheva, as he was not being worshiped or offered the due reverence in the sacrifice, she immolated herself in the sacrificial fire. As mentioned above the other reason for Sathi Dhevi to immolate herself in the sacrificial fire was because she knew that her physical body of that birth was not fit to serve Lord Maha Dheva as she had been unchaste to him.]

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!