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GLORIES OF LORD MAHADEVA
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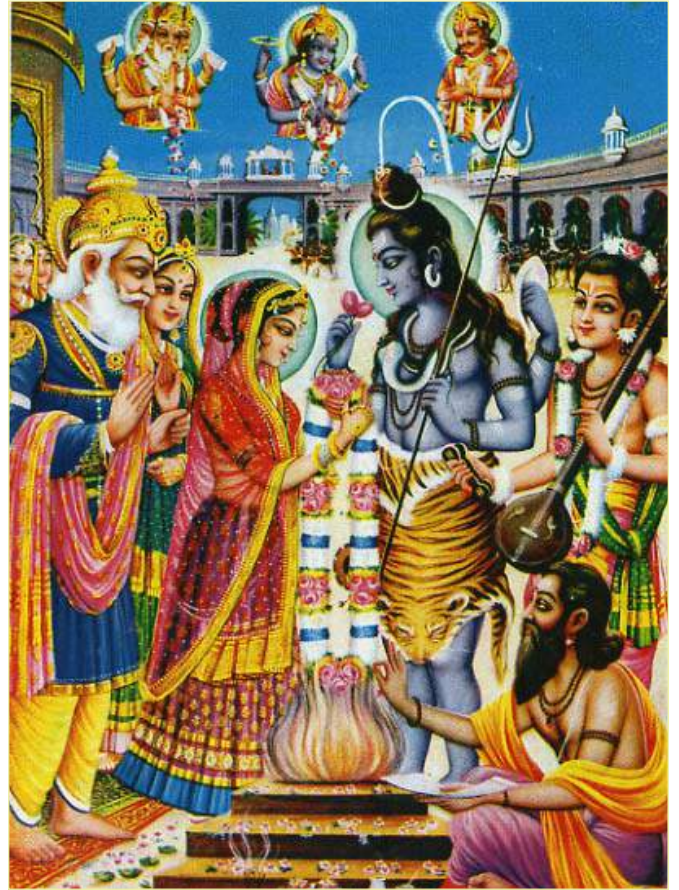
**SATI QUIT'S HER BODY
 IN THE ASSEMBLY OF DAKSA**
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DAKSA CURSES LORD SHIVA*Conversation between Maitreya and Vidura*

Vidura inquired: Daksa was very affectionate towards his daughter. Then why did he become envious of her husband, Lord Shiva, who is the best among the gentle? Why did he neglect his daughter Satī? Lord Shiva, the spiritual master of the entire world, is free from enmity, is a peaceful personality, and is always satisfied in himself. He is the greatest among the demigods. How is it possible that Daksa could be inimical towards such an auspicious personality? My dear Maitreya, to part with one's life is very difficult. Would you kindly explain to me how this son-in-law and father-in-law could quarrel so bitterly that the great goddess Satī gave up her life?

The sage Maitreya said: In a previous millennium, the leaders of the universal creation performed a great sacrifice which was attended by all the great sages, philosophers, demigods and fire-gods and their followers. When Daksa, the leader of the *prajāpatis*, entered that assembly, his personal bodily luster as bright as the effulgence of the sun. The entire assembly hall was illuminated, and everyone there appeared insignificant in his presence. Influenced by his personal bodily luster, all the fire-gods and other participants there - with the exceptions of Lord Brahma and Lord Shiva - gave up their seats and stood in respect. Daksa was appropriately welcomed by the president of the great assembly, Lord Brahma. After paying due respect to Lord Brahma, Daksa was invited to take his seat. Before doing so, Daksa saw the seated Lord Shiva who was not visibly showing him any respect and became offended. Daksa became very angry and his eyes became red. He thus began to speak very strongly against Lord Shiva.

All sages, *brāhmaṇas* and fire-gods present, please hear me with attention, for I speak about the manners of gentle persons. I do not speak out of ignorance or envy. Shiva has spoiled the name and fame of the governors of the universe and has polluted the path of gentle manners. Because he is shameless, he does not know how to act. He has already accepted himself as my subordinate by marrying my daughter in the presence of fire and *brāhmaṇas*. He has married my daughter, who is equal to Gayatri, and has pretended to be just like an honest person. He has eyes like a monkey, yet he married my daughter, who has eyes like a deer cub. Nevertheless he did not stand up to receive



me, nor did he think it is fit to welcome me with sweet words.

I had no desire to give my daughter to this person, who has broken all rules of civility. By not observing the required rules and regulations, he is impure, however, I was obliged to give the hand of my daughter in marriage to him just like a learned scholar teaches the messages of the Vedas to a *śūdra*.

Shiva lives in filthy places like crematoriums, and his companions are the ghosts and demons. Naked like a madman, sometimes laughing and sometimes crying, he smears ashes from the crematorium all over his body. He does not bathe regularly, and he ornaments his body with a garland of skulls and bones. Therefore only in name is he Shiva (auspicious); actually, he is mad and the most inauspicious personality. Thus he is very dear to crazy beings in the gross mode of ignorance. He is their leader. On the request of Lord Brahma I handed over my chaste daughter to him, although he is devoid of all cleanliness and his heart is filled with nasty things.

Thus Daksa, seeing Lord Shiva sitting as if against him, washed his hands and mouth and cursed him in the following words: 'The demigods are eligible to share in the oblations of sacrifice, but



Lord Shiva, who is the lowest of all the demigods, shall not receive a share’.

My dear Vidura, in spite of the requests of all the members of the sacrificial assembly, Daksa, in great anger, cursed Lord Shiva and then left the assembly and went back to his home. Upon understanding that Lord Shiva had been cursed, Nandishvara, one of Lord Shiva's principal associates, became very angry. His eyes became red. He prepared to curse Daksa and all the *brāhmaṇas* who were present there and tolerated Daksa cursing Shiva with harsh words.

Anyone who has accepted Daksa as the most important personality and neglected Lord Shiva because of envy is less intelligent and will be bereft of transcendental knowledge. Pretentiously religious householder life, in which one is attracted to material happiness and thus attracted to the superficial explanation of the Vedas, robs one of all intelligence and attaches to fruitive activities as all in all. Daksa has accepted the body as all in all. Therefore, since he has forgotten the *viṣṇu-pāda*, or *viṣṇu-gati*, and is attached to only sex life, within a short time he will have the face of a goat.

Those who have become as dull as matter by cultivating materialistic education and material intelligence are nesciently involved in fruitive activities. Such men have purposely insulted Lord Shiva. May they continue in the cycle of repeated birth and death. May those who are envious of Lord Shiva, being attracted by the flowery language of the enchanting Vedic promises, and who have thus become dull, always remain attached to fruitive activities. These *brāhmaṇas* take to education, austerity and vows only for the purpose of maintaining the body. They shall be devoid of discrimination between what to eat and what not to eat. They will acquire money, begging from door to door, simply for the satisfaction of the body.

When all the hereditary *brāhmaṇas* were thus cursed by Nandishvara, the sage Bhrigu, as a reaction, condemned the followers of Lord Shiva with a very strong brahminical curse: One who takes a vow to satisfy Lord Shiva or who follows such principles will certainly become an atheist. He will be diverted from transcendental scriptural injunctions. Those who vow to worship Lord Shiva are so foolish that they imitate him by keeping long hair on their heads. When initiated into worship of Lord Shiva, they prefer to live on wine, flesh and other such impure things.

Bhrigu Muni continued: Since you blaspheme the *Vedas* and the *brāhmaṇas*, who are followers

of the Vedic principles, it is understood that you have already taken shelter of the doctrine of atheism. The *Vedas* give the eternal regulative principles for auspicious advancement in human civilization and have been rigidly followed in the past. The strong evidence of this principle is the Supreme Personality of Godhead, who is called Janardana, the well-wisher of all living entities. By blaspheming the principles of the *Vedas*, which are the pure and supreme path of the saintly persons, certainly you followers of Bhutapati, Lord Shiva, will descend to the standard of atheism without any doubt.

The sage Maitreya said: When such cursing and counter-cursing was going on between Lord Shiva's followers and the parties of Daksa and Bhrigu, Lord Shiva became very sad. Not saying anything, he left the arena of the sacrifice, followed by his disciples. O Vidura, all the progenitors of the universal population thus executed a sacrifice for thousands of years, for sacrifice is the best way to worship the Supreme Lord, Hari, the Personality of Godhead. My dear Vidura, carrier of bows and arrows, all the demigods who were performing the sacrifice took their bath at the confluence of the Ganges and the Yamuna after completing the *yajña* performance. Such a bath is called *avabhṛtha-snāna*. After thus becoming purified in heart, they departed for their respective abodes .

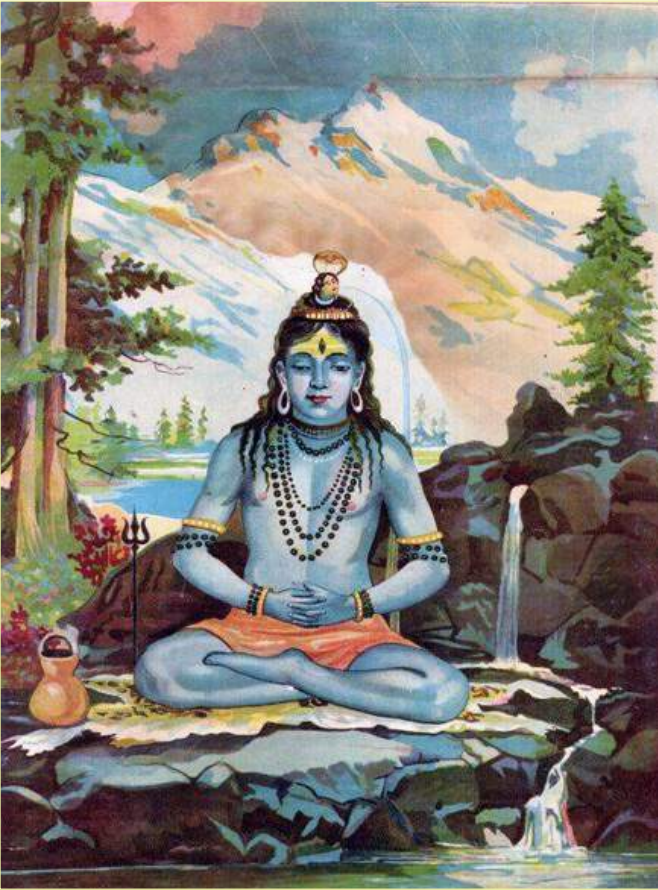
—Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter: 2. Daksa Curses Lord Shiva » Verse: 1-35 ॐ

REAL REASON FOR THE ENMITY BETWEEN LORD SHIVA AND DAKSA

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Daksa was envious of Lord Shiva because of Shiva's high position as a *guṇa-avatāra* (incarnation of a quality) of the Supreme Personality of Godhead and Shiva was directly in contact with the Supersoul and was therefore honored and given a better sitting place than Daksa. There were also many other reasons. Daksa, being materially puffed up, could not tolerate the high position of Lord Shiva. So his anger at Lord Shiva for not standing up in his presence was only the final manifestation of his envy. Lord Shiva is always in meditation and always perceives the Supersoul, as expressed by the words *pūruṣa-buddhi-sākṣiṇām*. The position of one whose intelligence is always absorbed in meditation upon the Supreme Personality of



Godhead is very great and cannot be imitated by anyone, especially an ordinary person. When Daksa entered the arena of *yajña*, Lord Shiva was in meditation and might not have seen Daksa enter, but Daksa took the opportunity to curse him because Daksa had maintained an envious attitude towards Lord Shiva for a long time. Those who are actually self-realized see every individual body as a temple of the Supreme Personality of Godhead because the Supreme Personality of Godhead, in His Paramatma feature, is residing in everyone's hearts.

When one offers respect to another, it is not to the material body but to the presence of the Supreme Lord. Thus one who is always in meditation upon the Supreme Lord is always offering Him obeisances. Since Daksa was not very elevated, he thought that obeisances were offered to the material body. Since Lord Shiva did not respect his material body, Daksa thus became angry. Persons such as Daksa, being unable to rise to the standard of self-realized souls like Lord Shiva, are always envious.

The example given here is very suitable. Asuras, demons or atheists, are always envious of the Supreme Personality of Godhead; they simply want to kill Him. Even in this age we find some so-called scholars who are envious of Krishna

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commenting on *Bhagavad-gītā*. When Krishna says, *man-manā bhava mad-bhaktah* (Bg. 18.65)—"Always think of Me, become My devotee, and surrender unto Me"—the so-called scholars comment that it is not to Krishna that we have to surrender. That is envy. The asuras or atheists, the demons, without reason or cause, are envious of the Supreme Personality of Godhead. Similarly, instead of offering respect to self-realized persons, foolish men who cannot approach the highest standard of self-realization are always envious, although there is no reason.

—*Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » SB 4.3: Talks Between Lord Shiva and Satī » Verse: 21 » Purport by His Divine Grace A .C. Bhaktivedanta Swami Prabhupada* ❁

GLORIES OF LORD MAHADEVA

Conversation between Lord Brahma and Narada

Lord Brahma said: Mahadeva Shiva is famous as the dear friend of Lord Krishna. He is always intoxicated by the taste of service to Sri Krishna's lotus feet. He therefore has no interest in any of the normal goals of life, even up to rulership of the universe and the sense enjoyment such rulership provides. As if ridiculing materialists like me, who are simply addicted to sense enjoyment, he goes around naked, wearing garlands of *dhustūra*, *arka*, and bones. He smears ashes all over his body. With his matted locks scattered around, he moves aimlessly like a madman. Yet he is unable to conceal his glories. With joy, he carries on his head the Ganga, born from the water that washed Krishna's lotus feet. When he dances he destroys the universe. By Krishna's grace, Lord Shiva and his wife are able to award liberation to candidates like me who eagerly want it. Indeed, everyone who lives on Lord Shiva's planet is liberated. By his mercy, so many persons have become liberated souls and even pure devotees of Krishna. To consider Lord Shiva different from Krishna is a serious spiritual deviation. The Personality of Godhead tolerates offenses against Himself but not against Lord Shiva.

When Maya, the master of Tripura, grew intoxicated with pride by Lord Shiva's benediction and placed Lord Shiva in danger, and when Lord Shiva was troubled by other demons, like Vrikasura, the Supreme Lord saved him and encouraged him with nectarean words. And sometimes, to broadcast Lord Shiva's glories, Lord Kṛṣṇa takes the role of his subordinate and worships him with



intimate devotion.

For example, although Krishna was personally present at the churning of nectar from the Milk Ocean, He and the rulers of the universe chose to worship Lord Shiva, the life and soul of Gauri. Lord Shiva collected and drank the terrible poison, which thereafter became his ornament. He was then ceremonially bathed in the presence of everyone assembled and was glorified with floods of praise. The *Purāṇas* sing of Lord Hari's compassion toward Lord Hara. You surely know all this and more, O thoughtful sage. To recall these glories, you need only exercise your memory.

Kuvera once earned the gratitude of Lord Shiva by devotedly worshiping him. From then on, within this universe, Lord Shiva has submitted to Kuvera's authority, on Kuvera's Mount Kailasa. Lord Shiva, the husband of Uma, lives there as the guardian of Kuvera's side of the heavenly sphere. Accompanied by suitable attendants, he shows but a small fraction of his opulence. Just as the Personality of Godhead Krishna, brought under control by the devotion of servants like me, resides on my planet, and in heaven and elsewhere, Lord Shiva lives in Kailasa, displaying suitable pastimes.

Now let me tell you the opinion of the *Vāyu Purāṇa*: The abode of Sri Mahadeva lies outside the seven coverings of the universe. Eternal and full of happiness, that abode is absolutely real. It can be

attained by the best of Lord Shiva's servants. There Lord Shiva, served by the most excellent regalia, reveals himself in his full splendor, surrounded by companions who share opulence and beauty equal to his. As his personal Deity he worships Lord Sankarsana, who is non-different from himself.

— From *Śrī Brhad Bhāgavatāmṛta* of Srīla Sanātana Goswami » Volume 1 » Chapter : 2. *Dīvyā: In Heaven* » Verses: 80 - 98 » Translated by Gopīparamadhama dāsa. Published by Bhaktivedanta Book Trust. ❧

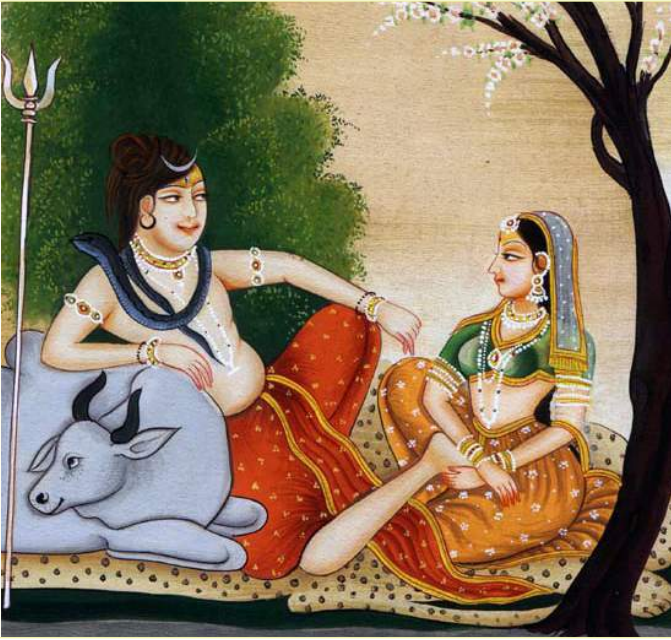
SATI QUILTS HER BODY IN THE ASSEMBLY OF DAKSA

Srīla Vishvanatha Chakravarti Thakura

Considerable time passed as the father-in-law and son-in-law continued their enmity. When Daksa was appointed by Brahma to be the chief of all the *prajāpatis*, who were the progenitors of population, he became proud. Daksa, performing a sacrifice named *vājapeya*, then began the best of sacrifices called *brhaspati-sava*, surpassing the followers of Shiva. At that sacrifice all the *brahmarṣis*, *devarṣis*, *Pitṛs* and *devatās* were present along with their wives. They were worshipped, and then they worshipped along with their wives.

Hearing from the mouth of the gossiping Khecaras in the sky about the great sacrifice being held by her father, and seeing near her house the wives of the upadevas, with darting eyes, fine cloth, attractive earrings and *niṣkas* on their throats, mounted on their airplanes, going there from all directions along with their husbands, she spoke with longing to her husband, lord of the ghosts.

Sati said: A great sacrifice has been undertaken by your father-in-law Daksa. Since the *devatās* are going there, let us also go there, my noble lord! This is my request. My sisters along with their husbands will certainly go to the sacrifice. Desiring to see my friends, I also desire to accept gifts offered by my parents along with you. O Shiva! Filled with longing for a long time, I desire to see my sisters and their husbands, my aunts and my mother, who has great affection for me in her heart, and to see the best among all sacrifices performed by great sages, like a flag among sacrifices. O Shiva! Such attachment would be astonishing to see in you. But the whole universe, composed of the three *guṇas*, is made by the Lord's *māyā*. Moreover I am a woman, and furthermore do not know the truth about you. O Shiva! Being so unfortunate, I desire to see my birth place. O Shiva, without material conditioning! See also other ornamented women, going in groups with their husbands. O



Shiva with a blue throat! The sky is decorated with their flying airplanes, white like swans. Best of the *devatās*! Hearing of a festival in her father's house, how can the body of the daughter not be stirred to see it? Though uninvited, people go to the house of a friend, husband, father-in-law or father. Please grant my desire, O lord! Since you are merciful you should do this. Being full of knowledge, you have accepted my as half of your body. Therefore, being requested, please oblige me.

Maitreya said: Addressed in this way by his wife, Shiva, replied with a smile, by reminding his wife of the heart-piercing arrows of insults which Daksa spoke in the presence of the creators of the universe.

Shiva said: Dear wife! What you have said is correct. Uninvited, friends generally go to their friends' houses. This is ofcourse only if those friends do not see faults because of anger or strong pride, caused by identification with the body. When discrimination is lost by the six qualities of the saintly, such as knowledge, austerity, wealth, body, youth and family—which become faults in the demons—when people become blinded by pride, nourished by those qualities, and become callous, they do not see the glory of great souls.

One should not go to the houses of persons who have disturbed minds, who will look at the guests with crooked mind, raised brows and angry glances, too abrupt while considering them to be relatives. Even though injured in the limbs by arrows fired by enemies, one does not suffer much and can sleep. However, injured by harsh words uttered by relatives of crooked mind, one suffers day and night with distressed heart.

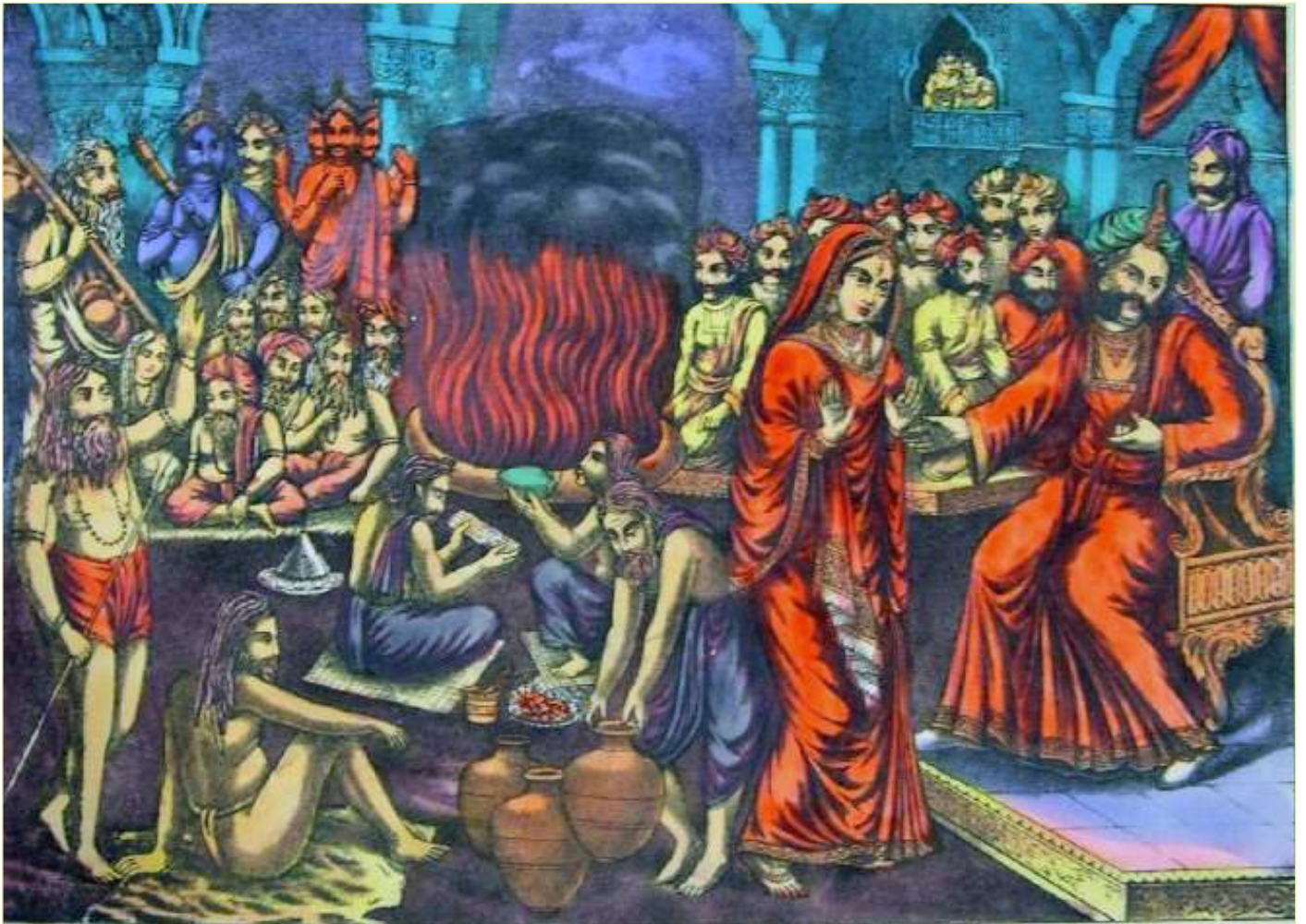
O beautiful-eyed wife! It is clear that you are the favorite of Daksa among all his daughters because of your excellent qualities. That is my opinion. However, your father will not respect you since he is tormented by your relationship with me. His senses are suffering and heart is burning because of the powers of persons like me, who have the Lord as the witness of my intelligence. Daksa is unable to attain such a high position, and thus hates me just as demons hate the Lord.

O thin-waisted wife! Rising from one's seat, acting affectionately and offering mutual respects should actually be done by the wise. This has to be done with the thought that one is offering respects to the Supreme Lord dwelling in the heart of the other person, not to the person's body. The pure *antaḥ-karaṇa* is called Vasudeva, because there the Supreme Lord appears without coverings. In that *antaḥ-karaṇa*, I worshipped the Supreme Lord Vasudeva, beyond the material senses, by offering respects.

Dear wife! Therefore you should not go to see your father Daksa and his followers who are envious of me. Though I was innocent, he scolded me with harsh words when I went to the sacrifice of the creators of the universe. Please mark the point. If you ignore my words and nevertheless go there, it will not be auspicious. When a respectable person is humiliated by a relative, that humiliation will immediately result in death.

Maitreya said: Shiva became silent understanding that Sati would be destroyed whether he prevented her from going or not. Sati became ambivalent: desiring to see her relatives, she went out and remembering Shiva's warning, she came back. Sati was so upset that her body was shaking. She was angry for being blocked in her desire to see her relatives and sad for not being able to meet them. She glared at the un-equalled Shiva as if to burn him up to ashes. Shiva is dear to the saintly persons. As an affectionate husband, it is said that he gave half of his body to his beloved wife. Yet, bewildered by her womanly nature, Sati left his company and went to her father's house with haste.

Rather than allowing Sati to go there unaccompanied, the associates of Shiva spontaneously made a procession. They placed her on the bull Nandi who walked in front of that procession which comprised of thousands of Shiva's followers headed by Manimat and Mada, their assistants and Yaksas. They then placed in her hands a sarika bird, a ball, a mirror, a lotus, white



umbrella, fan, and garland. She was accompanied by the singing of songs and music of flute, conch and drums. In this splendid manner, they proceeded to Daksa's house.

Sati entered the sacrificial arena, made glorious by the chanting of the hymns of the *Vedas* and Vedic sacrifices which was attended by *brahmarṣis* and *devatās*, and filled with vessels made of clay, wood, iron, gold, darbhā grass and hide. Out of fear of Daksa, none of the people received her when she arrived, except her mother and sisters. With love and tears of affection, they embraced her in joy, though she had not been respected by others. Because of not being welcomed by her father, Sati did not accept the seat, gifts and worship offered with respect by her mother and sisters. Nor did she accept her sisters' suitable talk and questions.

Seeing the sacrifice devoid of any offering to Shiva, and understanding that the disrespect for her in the assembly was disrespect to her lord Shiva, she became angry, as if she would burn all the worlds. By her command she stopped the ghosts who were ready to kill Daksa. Then heard by the whole universe, with words choked by anger, she

condemned Daksa, enemy of Shiva, who was proud of his efforts at sacrifice.

Sati said: Who except Daksa would hate Shiva, who is without an enemy, the cause of the universe and the soul of beings. There is none in this world superior to him. He neither hates nor favors anyone. O *brāhmaṇas*, saintly persons see that faults are capable of being transformed into good qualities, and thus only see good qualities, not faults. You however, are the opposite of that. The best persons magnify even the smallest good qualities in others. Yet you see only their faults.

The materialists, taking the gross body to be the soul, are envious of and constantly criticize the devotees. Thus they surprisingly become deprived of their powers by the dust from the feet of those devotees. The glory of that criticism is that it diminishes their position. You are so inauspicious that you hate Shiva, whose order cannot be avoided, whose fame is pure, and whose name consisting of two syllables, chanted even once, even inattentively, immediately destroys all men's sins. You have offended the friend of the universe, whose lotus feet are worshipped by the bee-like minds of the great souls who desire the honey of

Brahman's bliss, and who also fulfills the desires of people desiring material gain. Do Brahma and others know as inauspicious Shiva, who has scattered hair, lives in the crematorium, with ghosts, wears the discarded garlands, ashes and human skulls for decorations? Rather they carry on their heads the water used to wash his feet. When a protector or master of religion, is insulted by uncontrollable people, one should leave that place, blocking one's ears, if he cannot kill the person, or give up his life. Alternatively, he should forcibly cut the tongue of the offenders who speak badly and then give up his life. That is the correct procedure. Therefore I shall not maintain this body produced by you, who have criticized Lord Shiva. It is said that the purification for eating poisonous food by mistake is to vomit it. The great sages whose minds are fixed in the self do not follow the standard rules of the scripture, since they are beyond those rules, just as the path or dharma of the *devatās* is different from that of humans. Therefore, situated in one's own dharma, one should not criticize the dharma of others. That is the rule.

Discerning that both the path of enjoyment and the path of renunciation are valid, since they are prescribed in the *Vedas* for people of different qualifications. Thus one should not try to walk both paths, for it is contradictory. However, those who are fixed on the spiritual platform (Brahman), like Shiva follow neither path. O father, you do not have the opulence that we possess. Great personalities like ourselves cannot be flattered by sacrifices, by the path of karma, by filling the belly with food, or by nourishing the *prāṇas*. These invisible powers are available only to those beyond material enjoyment. My low-born body is completely useless, since it comes from the body of a person who offended Shiva. I am humiliated by being associated with you. Thus my birth as the daughter of an offender of Shiva is condemned. When Shiva mentions my relationship to you by calling me daughter of Daksa (*Dāksāyāni*), I immediately become depressed in spirits and my smile disappears. Therefore, I shall give up this body born from you.

Maitreya said: O Vidura! After speaking to Daksa, Sati sipped water for purification. She then sat down on the ground facing north, dressed in yellow garments. Closing her eyes, she began to perform yoga. Sitting in the proper *āsana*, the pure Sati merged *prāṇa* and *apāna* into one, with the *samāna* air, at the navel chakra and then raised it with the *udāna* from the navel chakra, and fixed it in the heart with the intelligence. Then bringing it through the throat, she slowly led it to the center of



her eyebrow. Desiring to give up that body which the glorious and worshippable Shiva had repeatedly put on his lap with great respect, Sati, with anger directed to Daksa, controlled her mind and began to meditate on fire and air in her limbs. She then meditated with fixed attention on the sweet lotus feet of her husband, the guru for the universe. Thus that body which was identified as the daughter of Daksa burst into flames and was destroyed by the fire of *samādhi*.

— From *Sārārtha-darśinī* commentary on *Śrīmad-Bhāgavatam* by Srīla Vishvamātha Cakravartī Thakura » Translation by His Holiness Bhanu Swami ❀

!! Sri Sri Nitai Gaurchandra Jayati !!

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Dedicated to

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

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