

Śrīmad-Bhāgavatam

Canto Three

With the
Sārārtha-darśinī commentary

by

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Canto Three – Chapter Fourteen

Impregnation of Diti

Pregnancy of Diti in the
Evening

Section-I

Further Inquiries by Vidura
about Nila Varaha
(1-4)

|| 3.14.1 ||

śrī-śuka uvāca

niśamya kauṣāravinopavarnitām
hareh kathām kāraṇa-sūkarātmanah
punah sa papraccha tam udyatāñjalir
na cātitrpto viduro dhṛta-vratah

Śukadeva said: Vidura, strong in his vows (viduro dhṛta-vratah), after hearing (niśamya) the story of the Lord as Varāha (kāraṇa-sūkarātmanah hareh kathām) described by Maitreya (kauṣāravinā upavarnitām), again inquired from Maitreya (punah tam papraccha) with folded hands (udyatāñjalir), not being fully satisfied (na ca atitrpto).

The Fourteenth Chapter describes how Diti approached her husband who was not inclined in the evening.

She then repented.

Evil sons and a pious grandchild were born.

The word **ca** means “certainly.”

|| 3.14.2 ||

vidura uvāca

tenaiva tu muni-śreṣṭha
hariṇā yajña-mūrtinā
ādi-daityo hiranyākṣo
hata ity anuśuśruma

Vidura said: O best of the sages! (muni-śreṣṭha) We have heard that (ity anuśuśruma), Hiranyākṣa, the original demon (ādi-daityo hiranyākṣo), was killed by Varāha (tenaiva tu hata), the form of sacrifice (hariṇā yajña-mūrtinā).

It should be understood that in Svāyambhuva-manvantara Varāha
lifted the earth, and in Cakṣuṣa-manvantara Varāha killed Hiranyākṣa.

|| 3.14.3 ||

ṭasya coddharataḥ kṣauṇīm
sva-damṣṭrāgreṇa līlayā
daitya-rājasya ca brahman
kasmād dhetor abhūn mṛdhaḥ

O brāhmaṇa (brahman)! What was the reason for a battle (kasmād dhetor abhūn mṛdhaḥ) between the king of the demons and Varāha (ṭasya ca daitya-rājasya), who easily lifted (līlayā uddharataḥ) the earth (kṣauṇīm) using his tusks (sva-damṣṭra agreṇa)?

Mṛdhaḥ means a battle.

|| 3.14.4 ||

śraddadhānāya bhaktāya
brūhi taj-janma-vistaram
rṣe na tṛpyati manah
param kautūhalaṁ hi me

O sage (rṣe)! Please speak to this faithful devotee (śraddadhānāya bhaktāya brūhi) the details of the Lord's birth as Varāha (taj-janma-vistaram). My mind (me manah), being very inquisitive (param kautūhalaṁ hi), is not satisfied (na tṛpyati).

Section-II

Maitreya Congratulates Vidura
(5-7)

|| 3.14.5 ||

maitreya uvāca

sādhu vīra tvayā prṣtam
avatāra-kathām hareḥ
yat tvam prcchasi martyānām
mṛtyu-pāśa-viśātanīm

Maitreya said: O warrior (vīra)! You have inquired well (tvayā sādhu prṣtam) about the story of the appearance of the Lord (hareḥ avatāra-kathām). What you ask (yat tvam prcchasi) is the cause of freedom from the rope of death (mṛtyu-pāśa-viśātanīm) for all human beings (martyānām).

Asking with a desire to hear about the pastime of the Lord's fighting is very good, because through that question you are asking about Varāha and Nṛsimha.

In explaining about these avatāras while describing the Lord's fighting, you make others successful through remembering the avatāras.

|| 3.14.6 ||

yayottānapadaḥ putro
muninā gītayārbhakaḥ
mṛtyoḥ kṛtvaiva mūrdhny aṅghrim
āruroha hareḥ padam

By hearing Nārada recite (muninā gītayā) this story of the
Lord when he was young (yayā arbhakaḥ), Dhruva, the son of
Uttānapada (uttānapadaḥ putro), placing his foot upon
death's head (mṛtyoḥ mūrdhny aṅghrim kṛtvā), ascended to
the abode of the Lord (āruroha hareḥ padam).

Proof is given that topics of the Lord deliver the world.

At the approach of Dhruva's death, when death was near, when Sunanda and other servants of Viṣṇu came to put him on the airplane, Dhruva, looking for steps to the vehicle, saw death standing there, and thinking that it was a good opportunity, he put his feet on death's head to mount the airplane, without giving up his body.

He then went to the abode of Viṣṇu.

|| 3.14.7 ||

athātrāpītihāso 'yaṁ
śruto me varṇitaḥ purā
brahmaṇā deva-devena
devānām anupṛcchatām

Long ago (purā) I heard (śruto me) Brahmā, the head of the devatās (brahmaṇā deva-devena), describe this story (varṇitaḥ) when the devatās asked him (devānām anupṛcchatām).

Me means “by me.”



Brahmā described the story when the devatās asked.



Section-III

Description of the events that led to
the Devatas approaching Brahma –

Diti
approaches Kasyapa for union (8-15)

॥ 3.14.8-9 ॥

ditir dākṣāyaṇī kṣattar mārīcam kaśyapaṃ patim
apatya-kāmā cakame sandhyāyām hr̥c-chayārditā

iṣṭvāgni-jihvaṃ payasā puruṣaṃ yajuṣaṃ patim
nimlocaty arka āsīnam agny-agāre samāhitam

O Vidura (kṣattar)! Diti, the daughter of Dakṣa (ditir dākṣāyaṇī), with a desire for a child (apatya-kāmā cakame) and afflicted with lust (hr̥c-śayā arditā), approached her husband Kaśyapa, son of Marīci (mārīcam kaśyapaṃ patim), while he was seated in the sacrificial arena (agny-agāre āsīnam), as the sun was setting in the evening (sandhyāyām arka nimlocaty), while he was in trance (samāhitam), after having worshipped the supreme lord of sacrifice (iṣṭvā puruṣaṃ yajuṣaṃ patim) whose tongue is the fire (agni-jihvaṃ) by offering rice cooked in milk (pāyasa).

To introduce the question of the devatās, first a related topic, the birth of Hiraṇyākṣa and Hiraṇyakaśipu are described.

This story continues until the end of the chapter.

Kaśyapa was the son of Marīci.

Hṛc-chayārdhitā means “afflicted with lust.”

She approached not only in the twilight, but in the sacrificial arena, and while he was in samādhi, as the sun was setting.

He had worshipped the master of sacrifices (yajuṣām), Viṣṇu, who has fire as his tongue.

|| 3.14.10 ||

ḍitir uvāca

eṣa mām tvat-kr̥te vidvan
kāma ātta-śarāsanah
dunoti dīnām vikramya
rambhām iva mataṅgajah

Diti said: O learned sage (vidvan)! This lust (eṣa kāmah) stands directly before me, with arrows ready to shoot (ātta-śarāsanah). It is now attacking me (vikramya), afflicting my wretched self (dīnām dunoti), just as an elephant attacks a banana tree (rambhām iva mataṅgajah). You are responsible (tvat-kr̥te).

Attempts with body and eyes were useless since her husband had his eyes closed.

In using words, even hints though the sound and meaning were not enough to distract Kaśyapa, who was engaged in meditating on the Supreme Lord.

Though it was not the nature of the best among women to pray for relations with a man, Diti, crazed by lust, suppressed her shame and fear, and spoke loudly to break his trance.

This lust (**eṣaḥ kāmah**) can be directly seen.

If I am left alone, what will lust do to me?

In this way she blames her husband for her lust.

It has been done by you (**tvat-kṛte**).

Why do you, the husband, not protect me, when lust is
afflicting me with suffering (dīnam dunoti).

Kaśyapa ↓

Why have you suddenly given up shyness?

I am like a banana tree attacked by an elephant.

If the life airs are destroyed, what is the use of shyness?