## Śrīmad-Bhāgavatam

**Canto Three** 

### With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Ţhākura Canto Three – Chapter Fourteen

Impregnation of Diti

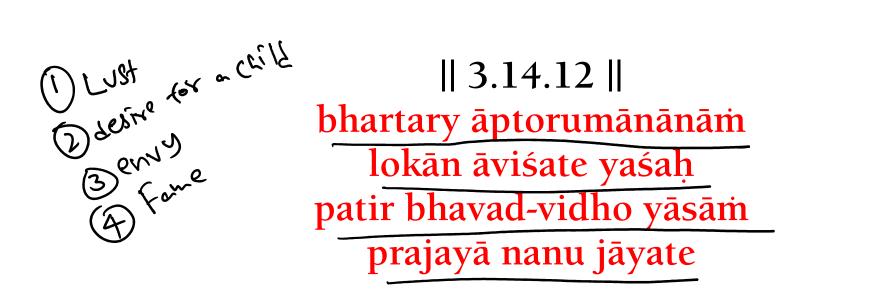
Pregnancy of Diti in the Evening

#### Section-III

Description of the events that led to the Devatas approaching Brahma – Diti approaches Kasyapa for union (8-15) || 3.14.11 || tad bhavān dahyamānāyām sa-patnīnām samṛddhibhiḥ prajāvatīnām bhadram te mayy āyuṅktām anugraham

I am burning (dahyamānāyām) because of the prosperity of my co-wives (sa-patnīnām samrddhibhih) who have children (prajāvatīnām). Auspiciousness to you (bhadram te)! Let mercy be shown to me (tad mayy āyunktām anugraham)! I am not just afflicted with lust for enjoyment, but strongly desire a son.

Let favor be completely shown to me (ayunktam).



The fame (yaśaḥ) of women who are greatly respected by their husbands (bhartary āpta urumānānām), and in whom (yāsām) husbands of your quality (bhavad-vidho patir) are again born as sons (prajayā nanu jāyate), spreads throughout the world (lokān āviśate).

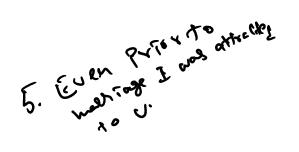
By your mercy I will be famous with a son.

The fame of women who are greatly respected by their husbands, in whom husbands like you are born again in the form of sons, spreads throughout the world.

Śruti says taj jāyā jāyā bhavati yad asyām jāyate punaķ: who is born from the wife is the wife born again. (Aitareya-brāhmaņa 7.13.10)

Another meaning is "A husband like you is born in a woman because of procreation."

How then can I not be without a son?



|| 3.14.13 || purā pitā no bhagavān dakșo duhitṛ-vatsalaḥ kaṁ vṛṇīta varaṁ vatsā ity apṛcchata naḥ pṛthak

Long ago (purā), our father (nah pitā), powerful Dakṣa (bhagavān dakṣah), affectionate to his daughters (duhitṛ-vatsalaḥ), asked each of us individually (apṛcchata naḥ pṛthak) whom we would select as our husbands (kaṁ vṛṇīta varaṁ vatsā ity).

Since even before marriage I was attracted to you, I could not refuse. Our father asked us.



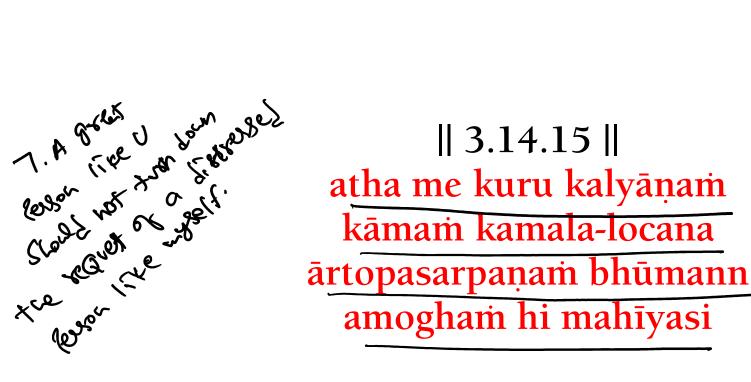
|| 3.14.14 || sa viditvātmajānām no bhāvam santāna-bhāvanaḥ trayodaśādadāt tāsām yās te śīlam anuvratāḥ

Understanding the desires of his daughters (viditvā ātmajānām bhāvam), thinking of the welfare of his offspring (santāna-bhāvanaḥ), among his daughters (tāsām) he gave thirteen daughters to you (sah trayodaśa ādadāt). We are similar in nature to you (nah te śīlam anuvratāḥ). Out of shyness we did not utter your name but by suggestions and through other persons he immediately understood (naha bhāvam viditvā).

Among his daughters (tāsām), he gave thirteen to you.

Why should I alone remain without a son?

Such irregularity is not proper.



O lotus eyed husband (kamala-locana)! Therefore, fulfill my auspicious desire (atha me kuru kalyāṇaṁ kāmaṁ). O great lord (bhūmann)! A great person (mahīyasi) should not neglect (amoghaṁ hi) one who approaches in distress (ārta upasarpaṇaṁ). "How can you say that you are equal in character to me when you are attempting to break my trance in the evening for your own pleasure?"

Because I am distressed, I approach you (**ārtopasarpanām**).

What should I do when I am presently in such distress?

You who are most merciful know the scripture which says "There should be no delay for a person suffering."

## Section-IV

# Kasyapa Responds to Diti (16-29)

|| 3.14.16 || iti tām vīra mārīcah krpanām bahu-bhāsinīm pravṛddhānaṅga-kaśmalām pratyāhānunayan vācā O bold Vidura (vira)! Speaking with conciliatory words (aha anunayan vācā), Kasyapa replied to his suffering wife (mārīcah iti tām krpaņām praty āha) who had spoken excessively (bahu-bhāsinīm), and whose lust continued to increase (pravrddha ananga-kaśmalām).

Addressing Vidura as vira indicates that Vidura was strong in dharma whereas Kaśyapa was not.

Pacifying her, he spoke.

He did not glance at her in anger and scold her.

If he were to show artificial anger, her affliction of lust would have disappeared in fear.

Being disturbed by lust she could not tolerate any conciliatory words.

Her lust simply increased.

|| 3.14.17 || eṣa te 'haṁ vidhāsyāmi priyaṁ bhīru yad icchasi tasyāḥ kāmaṁ na kaḥ kuryāt siddhis traivargikī yataḥ

O <u>fearful</u> woman (<u>bhīru</u>)! I will fulfill your request (<u>eṣa aham</u> vidhāsyāmi) th<u>at you hold dea</u>r (<u>te priyam</u>). Who would not fulfill th<u>e desires of a woman (tasyāh</u> kāmam kaḥ na kuryāt) wh<u>o allows</u> artha, dharma and kāma to be attained (yataḥ siddhis traivargikī)?

Kaśyapa spoke for a long time so that the twilight would pass.

|| 3.14.18 || sarvāśramān upādāya svāśrameņa kalatravān vyasanārņavam atyeti jala-yānair yathārņavam

The person possessing a wife (kalatravān), supporting the other āśramas (sąrvāśramān upādāya), surpasses the dangerous ocean of material life (vyasanārnavam átyeti) by being situated in that household life (svāśrameņa), just as a person crosses the ocean by a boat (jala-yānair yathārņavam).

The householder relives the difficulties of the other āśramas by giving food and other items, and in this way also surpasses all difficulties.

|| 3.14.19 || yām āhur ātmano hy ardham ś<u>reyas-kāmasya mānini</u> y<u>asyām sva-dhuram adhyasya</u> pumāmś carati vijvaraḥ

Dear wife (<u>mānini</u>)! The wife is called half of the husband (<u>yām āhur ātmano hy ardham</u>) who desires auspiciousness (śr<u>eyas-kāmasya</u>). To her the husband (<u>yasyām pumān</u>) imparts all his present and future karmas (<u>sva-dhuram</u> adhyasya), and thus moves about without worry (<u>carati</u> vijvarah). They call the wife (yām) half of the body (ātmanah) of the husband.

Śruti says ardho vā eśa yat patnī: the wife is half of the husband.

To her the husband entrusts all his present and future karmas (svaduram).

|| 3.14.20 || <u>yām āśrityendriyārātīn</u> durjayān itarāśramaiḥ vayam jayema helābhir dasyūn durga-patir yathā

Just as a commander (<u>vathā durga-patir</u>) easily defeats thieves (<u>helābhir dasyūn jayema</u>), we easily conquer of the senses, our enemies (vayam helābhir jayema indriyārātīn), by taking shelter of the wife (<u>yām āśritya</u>), whereas the other āśramas find the senses difficult to conquer (durjayān itara āśramaiḥ). If the thieves occupy the fort, they plunder the citizens.

But how can they conquer the commander of the fort?

The fort is material enjoyment, which destroys fallen brahmacaris and others, but not the householders.

The householders do not create severe karmas since they regulate their enjoyment by rules of scripture.