

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-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 āyuñktām anugraham

I am burning (dahyamānāyām) because of the prosperity of my co-wives (sa-patnīnām samṛddhibhiḥ) who have children (prajāvatīnām). Auspiciousness to you (bhadram te)! Let mercy be shown to me (tad mayy āyuñktām anugraham)!

I am not just afflicted with lust for enjoyment, but strongly
desire a son.

Let favor be completely shown to me (**āyukṭām**).

- ① Lust
- ② desire for a child
- ③ envy
- ④ Fame

|| 3.14.12 ||

bhartary āptorumānānām
lokān āviśate yaśah
patir bhavad-vidho yāsām
prajayā nanu jāyate

The fame (yaśah) 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 punaḥ**: who is born from the wife is the wife born again. (Aitareya-brāhmaṇa 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?

5. Even prior to marriage I was attracted to u.

|| 3.14.13 ||

purā pitā no bhagavān
dakṣo duhitṛ-vatsalah
kaṁ vṛṇīta varam vatsā
ity aprcchata naḥ pṛthak

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

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

6. There is no
irreducibility.

|| 3.14.14 ||

sa viditvātmajānām no
bhāvaṃ santāna-bhāvanaḥ
trayodaśādadāt tāsām
yās te śīlam anuvratāḥ

Understanding the desires of his daughters (viditvā
ātmajānām bhāvaṃ), 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.

7. A great
person like U
should not turn down
the request of a distressed
person like myself.

|| 3.14.15 ||

atha me kuru kalyāṇam
kāmaṁ kamala-locana
ārtopasarpaṇam bhūmann
amogham hi mahīyasi

O lotus eyed husband (kamala-locana)! Therefore, fulfill my auspicious desire (atha me kuru kalyāṇam kāmaṁ). O great lord (bhūmann)! A great person (mahīyasi) should not neglect (amogham hi) one who approaches in distress (ārta upasarpaṇam).

Kasyapa ↓

“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 mārīcaḥ
kr̥paṇām bahu-bhāṣiṇīm
pratyāhānunayan vācā
pravṛddhānaṅga-kaśmalām

अपेक्ष
Context.
↑

O bold Vidura (vīra)! Speaking with conciliatory words (aha
anunayan vācā), Kasyapa replied to his suffering wife
(mārīcaḥ iti tām kr̥paṇām praty āha) who had spoken
excessively (bahu-bhāṣiṇīm), and whose lust continued to
increase (pravṛddha anaṅga-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 'ham vidhāsyāmi
priyam bhīru yad icchasi
tasyāḥ kāmaṁ na kaḥ kuryāt
siddhis traivargikī yataḥ

O fearful woman (bhīru)! I will fulfill your request (eṣa aham vidhāsyāmi) that you hold dear (te priyam). Who would not fulfill the desires of a woman (tasyāḥ kāmaṁ kaḥ na kuryāt) who allows 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
svāśrameṇa kalatravān
vyasanārṇavam atyeti
jala-yānair yathārṇavam

The person possessing a wife (kalatravān), supporting the other āśramas (sarvāśramān upādāya), surpasses the dangerous ocean of material life (vyasanārṇavam atyeti) by being situated in that household life (svāśrameṇa), just as a person crosses the ocean by a boat (jala-yānair yathārṇavam).

The householder relieves 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
śreyas-kāmasya mānini
yasyām sva-dhuram adhyasya
pumānś carati vijvarah

Dear wife (mānini)! The wife is called half of the husband (yām āhur ātmano hy ardham) who desires auspiciousness (śreyas-kāmasya). To her the husband (yasyām pumān) imparts all his present and future karmas—(sva-dhuram adhyasya), and thus moves about without worry (carati 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 ||

yām āśrityendriyārātīn
durjayān itarāśramaiḥ
vayam jayema helābhir
dasyūn durga-patir yathā

Just as a commander (yathā durga-patir) easily defeats thieves (helābhir dasyūn jayema), we easily conquer of the senses, our enemies (vayam helābhir jayema indriyārātīn), by taking shelter of the wife (yām āśritya), 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.