

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-IV

**Kasyapa Responds to Diti
(16-29)**

|| 3.14.21 ||

na vayam prabhavas tam tvam
anukartum grheśvari
apy āyusā vā kartsnyena
ye cānye guṇa-grdhnavaḥ

O queen of the house (grheśvari)! We cannot repay you in gratitude (na vayam anukartum prabhavas tam tvam), even with our whole life (āyusā kartsnyena apy), or even with our next life (vā). Those who have acquired good qualities (ye cānye guṇa-grdhnavaḥ) also cannot repay you (na anukartum prabhavaḥ).

Taking shelter of his wife the householder enjoys happily in the world and does not fall to hell.

But he also does not become detached.

We men can properly respond with gratitude to the women.

Even by one's whole life and even with next life (vā),
repayment cannot be made.

Guests who have good qualities also cannot repay you.

By using the singular for women and the plural for men he
seems to be joking with her.

॥ 3.14.22 ॥

athāpi kāmam etaṁ te
prajātyai karavāṇy alam
yathā mām nātirocanti
muhūrtaṁ pratipālaya

I will fully satisfy your desire for a child (athāpi etaṁ te prajātyai kāmam karavāṇy alam). Please wait for the proper time (muhūrtaṁ pratipālaya) so that others will not criticize me (yathā mām na atirocanti).

Though I cannot act like you, I should adequately fulfil your
desire for producing a child.

DEFIS

“Quickly enter the bedroom, since I am suffering from this
delay through lengthy conversation.”

He replies.

“Wait for the proper time, so that others will not criticize me.”

|| 3.14.23 ||

eṣā ghoratamā velā
ghorāṇām ghora-darśanā
caranti yasyām bhūtāni
bhūteśānucarāṇi ha

This is the most horrible time (eṣā ghoratamā velā) among all horrible things (ghorāṇām), where one can see all types of ghosts (ghora-darśanā). At this time (yasyām) the ghost attendants of Śiva (bhūteśā anucarāṇi bhūtāni) wander about (caranti ha).

He frightens her with the censure about things of which she is unaware, by describing Śiva in seven verses.

This is most horrible time (ghoratamā vela) among all horrible things (ghorānām) in which one can see horrible creatures like bhūtas and pretas (ghora-darśanā).

The horrible creatures are then described as moving about.

॥ 3.14.24 ॥

etasyām sād̥hvi sandhyāyām
bhagavān bhūta-bhāvanah
parīto bhūta-parṣadbhir
vṛṣeṇāṭati bhūtarāt

Dear wife (sād̥hvi)! During the twilight (etasyām sandhyāyām) Lord Śiva (bhagavān), emperor of the ghosts (bhūtarāt), well-wisher of the living beings (bhūta-bhāvanah), travels about on his bull (vṛṣeṇa ṭati), surrounded by his ghost attendants (parīto bhūta-parṣadbhir).

Since she is unaware of the ghosts, he describes them.

|| 3.14.25 ||

śmaśāna-cakrānila-dhūli-dhūmra-
vikīrṇa-vidyota-jaṭā-kalāpaḥ
bhasmāvaguṅṭhāmala-rukma-deho
devas tribhiḥ paśyati devaras te

Śiva has shining matted locks (vidyota-jaṭā-kalāpaḥ) scattered by (vikīrṇa) whirlwinds full of dust and smoke from the crematorium (śmaśāna-cakrānila-dhūli-dhūmra). He has a spotless, golden body covered with ashes (bhasma avaguṅṭha āmala-rukma-dehah). He sees with three eyes (tribhiḥ paśyati). He is your brother-in-law (te devaras).

Śiva has shining locks of matted hair scattered by whirlwinds of dust and smoke from the crematorium.

His body shines like gold but is covered with ashes.

He sees with three eyes—the moon, the sun and fire.

Because of this, he immediately bestows the results of offense.

“But he is without relation to me, unknown.”

No, he is your brother in law.

My brother-in-law should be treated as my brother.

Thus he is my brother, and your brother-in-law.

Should you not be shy in front of him?

|| 3.14.26 ||

na yasya loke sva-janaḥ paro vā
nātyādrto nota kaścīd vigarhyaḥ
vayaṁ vratāir yac-caraṇāpaviddhām
āśāsmāhe 'jām bata bhukta-bhogām

He has no relative nor does he reject anyone (na yasya loke sva-janaḥ paro vā). He does not worship or condemn anyone (na atyādrto na uta kaścīd vigarhyaḥ). ~~Performing vows to fulfill our desires~~ (vratāir), we aspire (āśāsmāhe) for his food remnants (bata bhukta-bhogām), filled with his power (ajām), which are rejected by his feet (yac-caraṇāpaviddhām).

“I have said ^{Dhi}farewell to shyness and fear since I am suffering. Even you should not be afraid. Śiva should forgive you for everything, since you are his relative and respected for greatness.”

He replies with this verse.

He considers no one his relative, since he shows equality to all, being the lord.

He describes his greatness.

We pray for his enjoyed mahāprasāda remnants, filled with his power (**ajām**), which are rejected like an old garland by his feet.

Having desires to fulfill by vows, let us be enjoyers of his remnants.

|| 3.14.27 ||

yasyānavadyācaritaṃ manīṣiṇo
gr̥ṇanty avidyā-paṭalam bibhitsuvaḥ
nirasta-sāmyātiśayo 'pi yat svayaṃ
piśāca-caryāṃ acarad gatiḥ satāṃ

The intelligent (manīṣiṇah), desiring to destroy piles of ignorance (avidyā-paṭalam bibhitsuvaḥ), worship Śiva (gr̥ṇanty yasya), who has spotless character (anavadya ācaritaṃ) and who has no equal (nirasta-sāmyātiśayah). But though he is the goal of the saints (yat svayaṃ satāṃ gatiḥ api), he acts like a ghost (piśāca-caryāṃ acarad).

Unintelligent people will say that he is constantly engaged in sexual relationships with naked women and smears his body with ashes from the crematorium.

However, hear the truth from me.

The intelligent respect his character which is spotless.

They become liberated from the material world by worshiping him.

He is the goal of the elevated souls.

He has no equal since he is one with the lord.

Or he is completely renounced, seeing everything equally
(**nirasta-sāmyātiśayah**).

|| 3.14.28 ||

hasanti yasyācaritam hi durbhagāḥ
svātman-ratasyaāviduṣaḥ samīhitam
yair vastra-mālyābharāṇānulepanaih
śva-bhojanam svātmatayopalālitam

Those who are unfortunate (durbhagāḥ) and do not know the intention of Śiva (samīhitam aviduṣaḥ), laugh at him (hasanti yasya ācaritam), though he is meditating on Kṛṣṇa (svātman-ratasya). They pamper their bodies (yair upalālitam), fit to be eaten by dogs (śva-bhojanam), with cloth, garlands, ornaments and cosmetics (vastra-mālyā ābharāṇa anulepanaih), thinking those bodies to be the self (svātmatayā).

Those who criticize him become bound up in the world.

The unfortunate, those who get no mercy, who are without knowledge of the intention of Śiva who is meditating on Kṛṣṇa (svātman), laugh at him.

Śiva thinks, “All scents, flowers, cloth and ornaments are meant for worship of the Supreme Lord, my master. I should not enjoy what should be offered to him.”

The unfortunate take the body, fit to be eaten by dogs, to be the self, and thus pamper it with cloth, garlands, ornaments and cosmetics.

|| 3.14.29 ||

brahmādayo yat-kṛta-setu-pālā
yat-kāraṇam viśvam idam ca māyā
ājñā-karī yasya piśāca-caryā
aho vibhūmnaś caritam viḍambanam

Even Brahmā and others (**brahmādayo**) observe the rules created by him (**yat-kṛta-setu-pālā**). He is the cause of this universe (**yat-kāraṇam viśvam idam**), and māyā is dependent on him, following his order (**māyā ca ājñā-karī**). His conduct as a ghost is surprising (**yasya piśāca-caryā caritam viḍambanam**). This great lord (**vibhūmnaś**) is only appearing to be like a ghost (**implied**).

We are nothing in comparison to Śiva.

Brahmā and others observe the rules made by him, about associating with women during the twilight (**yat-kṛta-setu-pālā**), about eating, sleeping or passing nature at that time.

He is the cause of the universe and māyā is dependent on him.

His conduct as a ghost is surprising.

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It is an imitation performed by this great lord.

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Section-V

Diti's Repentance (30-36)

|| 3.14.30 ||

maitreya uvāca

saivaṁ saṁvidite bhartrā
manmathonmathitendriyā
jaḡrāha vāso brahmarṣer
vṛṣalīva gata-trapā

Maitreya said: Though hearing this from her husband (sa evaṁ saṁvidite bhartrā), Diti, her senses afflicted with lust (manmatha unmathita indriyā), without shame (gata-trapā), like a prostitute (vṛṣali iva), grabbed the cloth of her husband (jaḡrāha brahmarṣer vāsaḥ).

Even though she was thus informed by her husband, she acted like a prostitute.

Or because only her husband informed her, she acted like a prostitute.

Lust devours discrimination which is shown by self respect.

The proof of this is Brahmā among men and Diti among women.

|| 3.14.31 ||

sa veditvātha bhāryāyās
taṁ nirbandham vikarmani
natvā diṣṭāya rahasi
tayāthopaviveśa hi

Understanding the obstinacy of his wife (viditvā atha bhāryāyās taṁ nirbandham) for this sinful act (vikarmani), bowing to his fate (natvā diṣṭāya), he ~~enjoyed with her in a~~ private place (sah tayā rahasi upaviveśa hi).

Diṣṭāya means “unto fate.” Upaviveśa means “he enjoyed with her.”

॥ 3.14.32 ॥

athopasprśya salilam
prāṇān āyamyā vāg-yataḥ
dhyāyañ jajāpa virajam
brahma jyotiḥ sanātanam

After this (atha), bathing and performing ācamana (upasprśya salilam), controlling his breath and speech (prāṇān āyamyā vāg-yataḥ), and meditating (dhyāyañ), he chanted (jajāpa) the pure (virajam), eternal (sanātanam) gāyatrī mantra (brahma) full of knowledge (jyotiḥ).

After that, bathing and performing ācamana, he chanted om or gāyatrī (brahma).

|| 3.14.33 ||

ditis tu vr̥ditā tena
karmāvadyena bhārata
upasaṅgamyā viprarṣim
adho-mukhy abhyabhāṣata

O Bhārata (bhārata)! Shamed by her faulty action (tena karma avadyena vr̥ditā), Diti (ditih) approached the brāhmaṇa sage (viprarṣim upasaṅgamyā) and spoke with lowered head (adho-mukhy abhyabhāṣata).

Karmāvadyena means “by faulty action.”

|| 3.14.34 ||

ditir uvāca

na me garbham imaṁ brahman
bhūtānām ṛsabho 'vadhīt
rudraḥ patir hi bhūtānām
yasyākaravam aṁhasam

Diti said: May the great lord of living entities (bhūtānām ṛsabhaḥ brahman) Rudra, lord of the ghosts (bhūtānām patih), who I have offended (yasya akaravam aṁhasam), not kill the child in my womb (na me imaṁ garbham avadhīt).

|| 3.14.35 ||

namo rudrāya mahate
devāyogrāya mīdhuse
śivāya nyasta-daṇḍāya
dhr̥ta-daṇḍāya manyave

I offer respects to Rudra, who will make me weep but who is remover of sorrow (namo rudrāya), who is a great lord (mahate devāya), but fierce (ugrāya), who is compassionate (mīdhuse), auspicious (śivāya), and avoids punishing the sinful (nyasta-daṇḍāya), but who is capable of punishing when full of anger (dhr̥ta-daṇḍāya manyave).

She gives proof for her repentance.

He will make me weep, but he will also remove my sorrow
(two meanings of rudra).

Since he is a great lord (mahate devāya) he will forgive my
offense.

But since he is fierce (ugrāya), he will destroy my child.

Yet he is liberal (mīdhuṣe), so he will sprinkle the creeper of
my desire with mercy, since he is auspicious, devoid of giving
punishment.

But still he will punish me (dhr̥ta-dan̄dāya) since he is the
personification of anger (manyave).

|| 3.14.36 ||

sa naḥ prasīdatām bhāmo
bhagavān urv-anugrahaḥ
vyādhasyāpy anukampyānām
strīṇām devaḥ satī-patiḥ

May powerful Śiva (sah bhagavān), my brother-in-law (bhāmah), merciful even to the hunters (vyādhasyāpy urv-anugrahaḥ), the master of women who are objects of compassion (anukampyānām strīṇām devaḥ), the husband of Satī (satī-patiḥ), be pleased with me (naḥ prasīdatām)!

Full of worry, she praised Śiva, showing her humility.

Then she prayed for removal of her fear.

Śiva is the husband of her sister, and full of mercy even to those with no mercy (vyādhasya).

He is the husband of Satī, and thus knows the nature of
women.

Or this also suggests that by the intervention of Satī, Śiva will
not punish me, his sister-in-law.

Or Satī will pardon my offense.