

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-VI

Kasyapa's Predictions and Diti's Request (37-43)

|| 3.14.37 ||

maitreya uvāca
sva-sargasyāśiṣam lokyām
āśāsānām pravepatīm
nivṛtta-sandhyā-niyamo
bhāryām āha prajāpatiḥ

Maitreya said: Kaśyapa (**prajāpatiḥ**), whose evening vows had been interrupted (**nivṛtta-sandhyā-niyamah**), then spoke to his trembling wife (**pravepatīm bhāryām āha**), worthy of compassion by the world (**lokyām**), who was praying for blessing for her offspring (**sva-sargasya āśiṣam āśāsānām**).

Svasargasya means of her own offspring.

Lokyām means “worthy of the world’s mercy.”

|| 3.14.38-39 ||

kaśyapa uvāca

aprāyatyād ātmanas te doṣān mauhūrtikād uta
man-nideśāticāreṇa devānām cātihelanāt

bhaviṣyatas tavābhadrāv abhadre jātharādhamau
lokān sa-pālāms trīṃś caṇḍi muhur ākrandayīṣyataḥ

Kaśyapa said: O unfortunate woman (abhadre)! Because of the impurity of your mind (aprāyatyād ātmanas te), the fault of the time (mauhūrtikād doṣān), disregard for my instructions (mad-nideśa aticāreṇa), and disregard for Śiva (devānām ca atihelanāt), two inauspicious (abhadrāv), low sons (adhamau) will be born to you (tava jāthara bhaviṣyataḥ). O passionate woman (caṇḍi)! They will constantly afflict the three worlds and the devatāḥ in charge (lokān trīn sa-pālāms muhur ākrandayīṣyataḥ).

Because of the impurity of your mind (ātmanah), you will have two sons of cruel mind.

Because of the fault of choosing a terrible time at twilight, you will have two terribly ferocious sons, since the twilight hour lasts for two ghaṭikas.

Because of ignoring my instructions, you will have two sons who do not respect the laws of dharma.

Because of ignoring the forms of Śiva (**devānām**), those sons will be haters of the Supreme Lord.

O unfortunate woman (**abhadre**)! The inauspicious actions of your sons will spread everywhere.

These two low sons will be born from your womb.

Because of their individual and collective faults, they will afflict the worlds.

O passionate woman (caṇḍī)! Because of expressing passion in spite of my words of dharma, you will receive this result.

You are a reservoir of lust and anger.

Kaśyapa also shows his anger towards his wife.

|| 3.14.40-41 ||

prāṇinām hanyamānām dīnām akṛtāgasām
strīṇām niḡrhyamānām kopiteṣu mahātmasu

tadā viśveśvarah kruddho bhagavāl loka-bhāvanah
haniṣyaty avatīryāsau yathādrīn śataparva-dhṛk

When the sinless, powerless living entities (dīnām akṛtāgasām prāṇinām) are killed by these sons (hanyamānām), when women are imprisoned by them (strīṇām niḡrhyamānām), and when the great souls become angry (kopiteṣu mahātmasu), the Supreme Lord of the universe (tadā bhagavān viśveśvarah), promoting the world's welfare (loka-bhāvanah), will appear in this world (avatīrya) and kill them in great anger (asau kruddho haniṣyaty) just as Indra strikes a mountain with his thunderbolt (yathā adrīn śataparva-dhṛk).

How long will they live? Please listen.

The words of the verse 40 should all be put in the locative case.

Śataparva-dhṛk means holder of the thunderbolt, Indra.

|| 3.14.42 ||

ditir uvāca

vadham bhagavatā sākṣāt
sunābhodāra-bāhunā
āśāse putrayor mahyam
mā kruddhād brāhmaṇād prabho

Diti said: O Lord (prabho)! I desire the death of my sons (mahyam putrayor vadham āśāse) by the Lord whose excellent arm holds the cakra (bhagavatā sākṣāt sunābha udāra-bāhunā). I do not desire that they die from the curse of a brāhmaṇa (mā brāhmaṇād kruddhād).

My sons will see the Lord with upraised beautiful arm,
holding the cakra.

They will be fortunate.

Though unavoidably killed by the Lord, they will be
liberated from all sins by being killed by his hand.

I also desire liberation.

As the mother of such sons, though I have not seen the Lord yet, I will see him by my relationship to those sons.

I do not desire death by the anger of a brāhmaṇa.

I was worried that my sons would be killed by the curse of a brāhmaṇa since you said that the great souls would be angry.

Hearing now that they would be killed by the hand of the Lord, I am satisfied in heart.

|| 3.14.43 ||

na brahma-daṇḍa-dagdhasya
na bhūta-bhayadasya ca
nārakāś cānuḡṛhṇanti
yām yām yonim asau gataḥ

The inhabitants of hell (nārakāḥ), and those around him when he takes another birth (ca yām yām yonim asau gataḥ), do not show favor to the person (na anuḡṛhṇanti) who has been punished by the curse of a brāhmaṇa (brahma-daṇḍa-dagdhasya), who have given fear to other living beings (bhūta-bhayadasya ca).

The accusative case can be substituted for the genitive case.

Those in hell and those situated where he takes birth again do not show him favor.

Section-VII

**Glories of Prahlad Maharaj
(44-51)**

|| 3.14.44-45 ||

kaśyapa uvāca

kr̥ta-śokānutāpena sadyaḥ pratyavamarśanāt
bhagavaty uru-mānāc ca bhava mayy api cādarāt

putrasyaiva ca putrāṇām bhavitaikaḥ satām mataḥ
gāsyanti yad-yaśaḥ śuddham bhagavad-yaśasā samam

Kaśyapa said: Because you have lamented for your offense (kr̥ta-śoka anutāpena), because you regret it (sadyaḥ pratyavamarśanāt), because you greatly respect the Lord (bhagavaty uru-mānāt ca), and because you respect Śiva and me (bhava mayy api ca ādarāt), one of the sons of your son (putrasyaiva ca putrāṇām ekaḥ) will be considered among the saintly (bhavitā satām mataḥ). The devotees will glorify his pure fame (gāsyanti yad-yaśaḥ śuddham) which will be equal to that of the Lord (bhagavad-yaśasā samam).

Because of lamentation and then repentance for committing offense, and the other three reasons, among the sons of Hiranyakaśipu, one will be considered saintly.

The saintly persons will glorify his pure fame, similar to or equal that of the Lord.

|| 3.14.46 ||

yogair hemeva durvarṇam
bhāvayīṣyanti sādhaḥ
nirvairādibhir ātmānam
yac-chīlam anuvartitum

Just as inferior gold (durvarṇam hema iva) is purified (bhāvayīṣyanti) by heating (yogair), the devotees (sādhaḥ) will purify themselves (ātmānam bhāvayīṣyanti) by showing lack of animosity (nirvairādibhir) to attain qualities like Prahlāda (yac-chīlam anuvartitum).

Just as inferior gold is purified by heating and other processes,
devotees will purify themselves by processes such as freedom
from animosity to attain (**anuvartitum**) his nature.

|| 3.14.47 ||

yat-prasādād idam viśvam
prasīdati yad-ātmakam
sa sva-dṛg bhagavān yasya
toṣyate 'nanyayā dṛśā

Because of the mercy of the soul of the universe towards
Prahlāda (yat-prasādād yad-ātmakam), the whole universe is
pleased with him (yasya idam viśvam prasīdati). The Lord
(sah bhagavān), who sees only his devotees with affection
(sva-dṛg), is satisfied with the devotee whose intelligence is
directed only to the Lord (toṣyate ananyayā dṛśā).

By the Lord's mercy to Prahlāda, the universe will be pleased with Prahlāda.

How is this?

Since the Lord as the Paramātmā inspires the world, the enemies of his father such as Indra will be pleased with Prahlāda.

The Lord sees his devotees with affection (sva-dṛk)

He is satisfied by the devotee's exclusive concentration on him (ananyayā dṛśā).

The devotee's intelligence does not wander to anything else.

|| 3.14.48 ||

sa vai mahā-bhāgavato mahātmā
mahānubhāvo mahatām mahiṣṭhaḥ
pravṛddha-bhaktyā hy anubhāvitāśaye
niveśya vaikuṅṭham imaṁ vihāsyati

Being a great devotee (sa vai mahā-bhāgavato), with great determination (mahātmā), the best among those on the level of prema (mahatām mahiṣṭhaḥ), he will exert a great influence (mahānubhāvo) and he will enter Vaikuṅṭha (niveśya vaikuṅṭham) with a mind full of realization (anubhāvita āśaye) by intense bhakti (pravṛddha-bhaktyā), and give up this material world (imaṁ vihāsyati).

He will be a great devotee, with great determination or intelligence (**mahātmā**), great among those with symptoms of prema (**mahatām**).

The cause of his being considered great is given.

Entering into a condition of the spiritual world, or actually entering Vaikuṅṭha, with a mind which has achieved realization through intense bhakti (**mahānubhāvah**), he will give up this material world.

|| 3.14.49 ||

alampataḥ śīla-dharo guṇākaro
hr̥ṣṭaḥ pararddhyā vyathito duḥkhiteṣu
abhūta-śatrur jagataḥ śoka-hartā
naidāghikaṁ tāpam ivodurājaḥ

He will be without greed (alampataḥ), of good nature (śīla-dharah), the source of all good qualities (guṇākarah). He will be joyful on seeing others' prosperity (hr̥ṣṭaḥ pararddhyā) and will suffer on seeing their suffering (vyathito duḥkhiteṣu). He will have no enemy (abhūta-śatruh), and will deliver the universe from sorrow (jagataḥ śoka-hartā), just as the moon (udurājaḥ iva) gives relief from summer heat (naidāghikaṁ tāpam).

I have described his devotion, and the great qualities arising from his bhakti.

Now hear of other qualities in his nature favorable for bhakti.

His qualities cannot be fully listed.

He is the source of all qualities (**guṇakarah**).

He will be joyful on seeing the prosperity of others and pained on seeing the suffering of others.

Just as the moon gives relief from the summer sun, he will give relief to the world full of lamentation.

॥ 3.14.50 ॥

antar bahiś cāmalam abja-netraṁ
sva-pūruṣecchānugr̥hīta-rūpam
pautras tava śrī-lalanā-lalāmaṁ
draṣṭā sphurat-kunḍala-maṇḍitānanam

Internally and externally (antar bahiś cā), Prahlāda (tava pautrah) will see (draṣṭā) the pure Lord (sva-amala-pūruṣah) with lotus eyes (abja-netraṁ), who accepts a form according to the desire of his devotee (icchā anugr̥hīta-rūpam), whose face is decorated with dazzling earrings (sphurat-kunḍala-maṇḍita ānanam), and whose beautiful form is possessed by Laksmī (śrī-lalanā-lalāmaṁ).

The grandson Prahlāda will see (**draṣṭā**) internally by meditation and externally with his eyes the beautiful form (**lalāmam**) of the Lord possessed by Lakṣmī, his lover (**lalanā**).

|| 3.14.51 ||

maitreya uvāca

śrutvā bhāgavataṁ pautram

amodata ditir bhr̥śam

putrayoś ca vadham kṛṣṇād

viditvāsīn mahā-manāḥ

Maitreya said: Hearing about her grandson devotee (śrutvā bhāgavataṁ pautram), Diti became greatly pleased (amodata ditir bhr̥śam). She was satisfied (āsīt mahā-manāḥ), knowing (viditvā) that her sons would be killed by the Lord (putrayoś ca vadham kṛṣṇād).

She became joyful.

“My sinful acts will produce such a rare result, the summation of all pious actions.”

She became joyful at her good fortune.

She was pleased (mahā-manāḥ) since her sons would attain a glorious fame and fortunate end.