

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 kārāṇa-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 (kārāṇa-sūkarātmanah hareh kathām) described by Maitreya (kauṣāraviṇā 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 prṣṭam

avatāra-kathām hareḥ

yat tvam prcchasi martyānām

mṛtyu-pāśa-viśātanīm

Maitreya said: O warrior (vīra)! You have inquired well (tvayā sādhu prṣṭam) 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

iṣtvāgni-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 (iṣtvā 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?

|| 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  
trayodaśādādāt 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).



Kaṣṭhā ↓

“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

More  
Context.  
↑

O bold Vidura (vīra)! Speaking with conciliatory words (āha  
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 kāmam 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 kāmam 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.

|| 3.14.21 ||

na vayam prabhavas tam tvam  
anukartum grheśvari  
apy āyusā vā kārtsnyena  
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 kārtsnyena 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 (ghorātamā 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 aṭati), 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-caraṇāpaviddhāṁ  
āśāsmāhe 'jāṁ bata bhukta-bhogāṁ

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-bhogāṁ), filled with his power (ajāṁ), which are rejected by his feet (yac-caraṇāpaviddhāṁ).



“I have said <sup>Dhi</sup>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.

A red horizontal line underlining the text.

# 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-danḍāya) 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.



# 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.

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

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|| 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 ekah) 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 Hiraṇyakaśipu, 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 ivoḍurājaḥ

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 (uḍurājaḥ 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.