

Canto Six - Chapter Eighteen

Diti Vows to Kill King Indra

Theme-1: Further Decedents of the Daughters of Daksa (1- 19)

Theme-1: Further Decedents of the Daughters of Dakṣa (1-19)

|| 6.18.1 ||

śrī-śuka uvāca

pr̥śniḥ tu patnī savituh
sāvitrīm vyāhṛtiṃ trayīm
agnihotraṃ paśuṃ somaṃ
cāturmāsyaṃ mahā-makhān

Śukadeva Gosvāmī said: Pr̥śni, who was the wife of Savitā, the fifth of the twelve sons of Aditi (**pr̥śniḥ tu patnī savituh**), gave birth to three daughters—Sāvitrī, Vyāhṛti and Trayī (**sāvitrīm vyāhṛtiṃ trayīm**)—and the sons named Agnihotra, Paśu, Soma (**agnihotraṃ paśuṃ somaṃ**), Cāturmāsya and the five Mahāyajñas (**cāturmāsyaṃ mahā-makhān**).

The Eighteenth Chapter describes how Diti, whose sons had been killed by Viṣṇu, performed austerities for a son to kill Indra, and how, after Indra cut the child in Diti's womb to pieces, the embryo became the Maruts.

In relating the descendents of Aditi's sons, the fourth son was mentioned as Tvaṣṭā.

In relation to him, the story of Viśvarūpa's murder and the curse of Citraketu were described.

Now the description of Aditi's descendents from the fifth
and other sons is given.

Paśum means animal sacrifice.

Mahāmakhān means five sacrifices.

The verb is in the following verse.

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.2 ॥

siddhir bhagasya bhāryāṅga
mahimānam vibhum prabhum
āśiṣam ca varārohām
kanyām prāsūta suvratām

O King (aṅga), Siddhi, who was the wife of Bhaga, the sixth son of Aditi (siddhir bhagasya bharyā), bore three sons, named Mahimā, Vibhu and Prabhu (prāsūta mahimānam vibhum prabhum), and one extremely beautiful daughter (varārohām suvratām kanyām), whose name was Āśī (āśiṣam).

॥ 6.18.3-4 ॥

dhātuḥ kuhūḥ sinīvālī
rākā cānumatis tathā
sāyam darśam atha prātaḥ
pūrṇamāsam anukramāt

agnīn purīṣyān ādhatta
kriyāyām samanantarah
carṣaṇī varuṇasyāsīd
yasyām jāto bhṛguḥ punaḥ

Dhātā, the seventh son of Aditi (**dhātuḥ**), had four wives, named Kuhū, Sinīvālī, Rākā and Anumati (**kuhūḥ sinīvālī rākā ca anumatih tathā**). These wives begot four sons, named Sāyam, Darśa, Prātaḥ and Pūrṇamāsa respectively (**sāyam darśam atha prātaḥ pūrṇamāsam anukramāt**). The wife of Vidhātā, the eighth son of Aditi, was named Kriyā (**Implied**). In her Vidhātā begot the five fire-gods named the Purīṣyas (**kriyāyām agnīn purīṣyān ādhatta**). The wife of Varuṇa, the ninth son of Aditi, was named Carṣaṇī (**carṣaṇī varuṇasya āsīd**). Bhṛgu, the son of Brahmā, took birth again in her womb (**yasyām jāto bhṛguḥ punaḥ**).

Samanantarah refers to Vidhātā, the eighth son.

In his wife Kriyā he bore the fires called Purīṣyas.

Śruti says pañcaciṭiḥ purīṣyāso 'gnaya: the five fires are called Purīṣya.

Carṣaṇī was the wife of Varuṇa. Previously Bhṛgu was born as the son of Brahmā, but was again born as Varuṇa's son.

[Note: Varuṇa was the ninth son of Aditi. The list is given in SB 6.6.39.]

Bhṛgu and Vālmīkī were the sons of Varuṇa alone whereas Agastya and Vaśiṣṭha were sons of both Varuṇa and Mitra.

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.5 ॥

vālmīkiś ca mahā-yogī
valmīkād abhavat kila
agastyaś ca vasiṣṭhaś ca
mitrā-varuṇayor ṛṣī

Vālmīki took birth from an anthill (**vālmīkiś ca mahā-yogī valmīkād abhavat kila**). Agastya and Vaśiṣṭha (**agastyaś ca vasiṣṭhaś ca**) were the sons of both Varuṇa, the ninth son, and Mitra, the tenth son of Aditi (**mitrā-varuṇayor ṛṣī**).

The normal sons of Mitra will be explained in the next verse.

Sons of common birth from both Mitra and Varuṇa were the sages Agastya and Vaśiṣṭha.

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

|| 6.18.6 ||

retah siṣicatuḥ kumbhe
urvaśyāḥ sannidhau drutam
revatyām mitra utsargam
ariṣṭam pippalam vyadhāt

Because of the presence of Urvaśī (**urvaśyāḥ sannidhau**), Mitra and Varuṇa discharged semen in a pot (**retah siṣicatuḥ kumbhe**) (from which Agastya and Vaśiṣṭha were born.) Mitra begot three sons in the womb of his wife, whose name was Revatī (**revatyām mitra vyadhāt**). Their names were Utsarga, Ariṣṭa and Pippala (**utsargam aristaṁ pippalam**).

Agastya and Vaśiṣṭha were the sons of both Varuṇa and Mitra because they discharged semen in a pot.

The śruti says kumbhe retaḥ siṣicatuḥ samānam: they discharged semen together in a pot.

Drutam means flowed.

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.7 ॥

paulomyām indra ādhatta
trīn putrān iti naḥ śrutam
jayantam ṛṣabham tāta
tr̥tīyam mīdhuṣam prabhuḥ

O King Parīkṣit (**tāta**), Indra, the eleventh son of Aditi, begot (**indra ādhatta**) three sons (**trīn putrān**), named Jayanta, Ṛṣabha and Mīdhuṣa (**jayantam ṛṣabham tr̥tīyam mīdhuṣam**), in the womb of his wife, Paulomī (**paulomyām**). Thus we have heard (**iti naḥ śrutam**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

|| 6.18.8 ||

urukramasya devasya
māyā-vāmana-rūpiṇaḥ
kīrtau patnyām br̥hacchlokas
tasyāsan saubhagādayaḥ

Urukrama, or Vāmana, the twelfth son of Aditi (**urukramasya devasya**), who appeared through the Lord's spiritual potency (**māyā-vāmana-rūpiṇaḥ**), begot one son, named Br̥hatsloka, in the womb of his wife Kīrti (**kīrtau patnyām br̥hat ślokaḥ**). Br̥hatsloka had many sons, headed by Saubhaga (**tasya āsan saubhaga ādayaḥ**).

Māyā here refers to the eternal svarūpa-śakti of the Lord, which is also called māyā.

Madhva gives the following scriptural evidence for this meaning.

Ato māyāmayam viṣṇum pravadanti manīṣiṇaḥ: the wise called Viṣṇu the person made of māyā.

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.9 ॥

tat-karma-guṇa-vīryāṇi
kāśyapasya mahātmanah
paścād vakṣyāmahe 'dityām
yathāivāvatatāra ha

Later I shall describe (paścād vakṣyāmahe) how (yathā eva) Urukrama, Vāmanadeva, the son of the great sage Kaśyapa (kāśyapasya mahātmanah), appeared from Aditi (adityām avatatāra ha), and about His pastimes, qualities and prowess (tat-karma-guṇa-vīryāṇi) .

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

|| 6.18.10 ||

atha kaśyapa-dāyādān
daiteyān kīrtayāmi te
yatra bhāgavataḥ śrīmān
prahrādo balir eva ca

I will now describe (atha kīrtayāmi te) the demon sons of Diti (daiteyān), who were begotten by Kaśyapa (kaśyapa-dāyādān). In this demoniac family the great devotee Prahlāda Mahārāja and Bali Mahārāja also appeared (yatra bhāgavataḥ śrīmān prahrādo balir eva ca).

Here a new subject begins.

Dāyadān means sons.

Daiteyān means the sons of Diti.

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

|| 6.18.11 ||

diter dvāv eva dāyādau
daitya-dānava-vanditau
hiraṇyakaśipur nāma
hiraṇyākṣaś ca kīrtitau

Two sons (**dvāv eva dāyādau**) named Hiraṇyakaśipu and Hiraṇyākṣa (**hiraṇyakaśipur hiraṇyākṣaś ca nāma kīrtitau**), worshiped by the Daityas and Dānavas (**daitya-dānava-vanditau**), took birth from Diti's womb (**diteh**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

|| 6.18.12-13 ||

hiraṇyakaśipor bhāryā
kayādhur nāma dānavī
jambhasya tanayā sā tu
suṣuve caturaḥ sutān

samhrādam prāg anuhrādam
hrādam prahrādam eva ca
tat-svasā simhikā nāma
rāhum vipracito 'grahīt

The wife of Hiraṇyakaśipu (**hiraṇyakaśipor bhāryā**) known as Kayādhur (**kayādhur nāma**), the daughter of Jambha and a descendant of Danu (**jambhasya tanayā dānavī**), gave birth to four consecutive sons (**sā tu suṣuve caturaḥ sutān**), known as Samhlāda, Anuhlāda, Hlāda and Prahlāda (**samhrādam prāg anuhrādam hrādam prahrādam eva ca**), and a sister known as Simhikā (**tat-svasā simhikā nāma**). Simhikā married the demon named Vipracit (**vipracito agrahīt**) and gave birth to Rāhu (**rāhum**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.14 ॥

śiro 'harad yasya hariś
cakreṇa pibato 'mṛtam
samhrādasya kṛtir bhāryā-
sūta pañcajanam tataḥ

When Rāhu drank nectar among the devatās (**pibato amṛtam**), the Supreme Lord (**harih**) severed his head (**cakreṇa yasya śiro aharad**). The wife of Samhlāda was named Kṛti (**samhrādasya kṛtir bhāryā**). By union with Samhlāda, Kṛti gave birth to a son named Pañcajana (**sūta pañcajanam tataḥ**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.15 ॥

hrādasya dhamanir bhāryā-
sūta vātāpim ilvalam
yo 'gastyāya tv atithaye
pece vātāpim ilvalaḥ

The wife of Hlāda, Dhamani (**hrādasya dhamanir bhāryā**), gave birth to two sons, named Vātāpi and Ilvala (**sūta vātāpim ilvalam**). When Agastya became Ilvala's guest (**agastyāya tv atithaye**), Ilvala (**ilvalaḥ**) served him a feast by cooking Vātāpi, who was in the shape of a ram (**pece vātāpim**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

|| 6.18.16 ||

anuhrādasya sūryāyām
bāṣkalo mahiṣas tathā
virocanas tu prāhrādir
devyām tasyābhavad baliḥ

The wife of Anuhlāda named Sūryā (**anuhrādasya sūryāyām**) gave birth to two sons, named Bāṣkala and Mahiṣa (**bāṣkalo mahiṣas tathā**). Prahlāda had one son, Virocana (**virocanas tu prāhrādir**), whose wife gave birth to Bali Mahārāja (**devyām tasyābhavad baliḥ**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.17 ॥

bāṇa-jyeṣṭham putra-śatam
aśanāyām tato 'bhavat
tasyānubhāvam suślokyam
paścād evābhidhāsyate

Thereafter, Bali Mahārāja begot one hundred sons in the womb of Aśanā (**tato abhavat aśanāyām putra-śatam**), of whom Bāṇa was the eldest (**bāṇa-jyeṣṭham**). The activities of Bali Mahārāja, which are very laudable (**tasya anubhāvam suślokyam**), will be described later [in the Eighth Canto] (**paścād eva abhidhāsyate**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.18 ॥

bāṇa ārādhya giriśam
lebhe tad-gaṇa-mukhyatām
yat-pārśve bhagavān āste
hy adyāpi pura-pālakah

Since King Bāṇa was a great worshiper of Lord Śiva (**bāṇa ārādhya giriśam**), he became one of Lord Śiva's most celebrated associates (**lebhe tad-gaṇa-mukhyatām**). Even now (**adya api**), Lord Śiva, standing by his side (**bhagavān yat-pārśve**), protects King Bāṇa's capital (**pura-pālakah āste**).

Theme-1: Further Decedents of the Daughters of Daksa (1-19)

॥ 6.18.19 ॥

marutaś ca diteḥ putrāś
catvāriṁśan navādhikāḥ
ta āsann aprajāḥ sarve
nītā indreṇa sātmatām

The forty-nine Maruts, also born from the womb of Diti (**catvāriṁśad navādhikāḥ marutaś ca diteḥ putrā**), did not have sons (**ta sarve aprajāḥ āsann**). Although they were born of Diti, King Indra gave them a position as devatās (**nītā indreṇa sātmatām**).

Theme-2: King Parīkṣit's
Question and Diti's faithful
service to Kasyapa (20-31)

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

|| 6.18.20 ||

śrī-rājovāca

katham ta āsuram bhavam
apohyautpattikam guro
indrena prāpitāḥ sātmyam
kim tat sādhu kṛtam hi taiḥ

King Parīkṣit said: O guru (guroh)! Why did Indra convert (katham indrena prāpitāḥ) person born with demonic mentality (te āsuram bhavam) autpattikam) into devatās (sa ātmyam)? Did they perform any pious activities (kim tat sādhu kṛtam hi taiḥ)?

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

|| 6.18.21 ||

ime śraddadhate brahmann
ṛṣayo hi mayā saha
parijñānāya bhagavaṁs
tan no vyākhyātum arhasi

My dear brāhmaṇa (**brahmann**)! All the sages present along with me (**ṛṣayo hi mayā saha**) are eager to know about this (**ime parijñānāya śraddadhate**). Therefore (**tad**), O great soul (**bhagavan**), kindly explain to us the reason (**tad nah vyākhyātum arhasi**).

Parīkṣit puts his faith in the sages.

They have faith that you will make known to them the
secret reason.

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

|| 6.18.22 ||

śrī-sūta uvāca

tad viṣṇurātasya sa bādarāyaṇir
vaco niśamyādṛtam ālpam arthavat
sabhājayan san nibhṛtena cetasā
jagāda satrāyaṇa sarva-darśanaḥ

Sūta Gosvāmī said: O sage Śaunaka (sutrāyaṇa)! After hearing (niśamya) Mahārāja Parīkṣit speak respectful, precise words (viṣṇurātasya ādṛtam alpam vacaḥ) holding many meanings (arthavat), omniscient Śukadeva Gosvāmī (bādarāyaṇih sarva-darśanaḥ) praised him (sabhājayan) and, with perfectly concentrated mind (sad nibhṛtena cetasā), replied (jagāda).

Arthavat means "with many meanings." One meaning is obtained from the story.

↓
First meaning

When can mixed D.S become pure?
a) It should be at least jñāna - karmēti avāṛte bhakti

Performing tamasic bhakti to the Lord with the goal of harming others, one becomes purified in heart and along with developing bhakti without tamas, one gains liberation from saṁsāra and gives up the tendency for violence to others.

One should have association of pure devotees.

Diti is the proof of this.

That is the first meaning of the story.

2nd meaning
Those with crooked hearts, who see faults in others,
though they are intelligent, do not see those same faults
in themselves.

Diti is also an example of this, with her words starting in
verse 24. This is the second meaning.

3rd meaning
A learned person can be cheated by the attraction of a
woman.

Kaśyapa is an example of this. That is the third meaning.

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

|| 6.18.23 ||

śrī-śuka uvāca

hata-putrā ditiḥ śakra-
pārṣṇi-grāheṇa viṣṇunā
manyunā śoka-dīptena
jvalantī paryacintayat

Śukadeva Gosvāmī said: Diti (ditiḥ), whose two sons Hiraṇyākṣa and Hiraṇyakaśipu had been killed by Viṣṇu (viṣṇunā hata-putrā) with Indra's help (śakra) pārṣṇi-grāheṇa, burning (jvalantī) with anger intensified by lamentation (śoka-dīptena manyunā), contemplated as follows (paryacintayat).

Śakra-pārṣṇi-grahena means “with Indra helping from the back, or supporting indirectly.”

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

॥ 6.18.24 ॥

kadā nu bhrātr-hantāram
indriyārāmam ulbaṇam
aklinna-hṛdayam pāpam
ghātayitvā śaye sukham

I will rest in peace (śaye sukham) after having killed (kadā nu ghātayitvā) the sinful, cruel, hard-hearted Indra (pāpam ulbaṇam aklinna-hṛdayam), a sense enjoyer (indriyārāmam), and a killer of two brothers (bhrātr-hantāram).

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

|| 6.18.25 ||

kṛmi-vid-bhasma-samjñāsīd
yasyeśābhihitasya ca
bhūta-dhruk tat-kṛte svārtham
kim veda nirayo yataḥ

For maintaining his body (yasya) which has been defined as (worms) (stool) and (ashes) (kṛmi-vid-bhasma-samjñā āsīd), the king (īśa abhihitasya), in committing violence (bhūta-dhruk), does not know (kim veda) his own benefit (svārtham), since he will go to hell as a result (tat-kṛte nirayo yataḥ)

After death the body of he who is called a king, if remaining for two or three days becomes worms.

If eaten by dogs, it becomes stool.

If it is burned by sons, it becomes ashes.

That has been the definition of the body of a king, since this has been seen from examples of previous kings.

Past tense is used.

Does one who commits violence to other beings, for maintaining his body, know his own benefit?

He does not, because he goes to hell.

This implies that Indra is without intelligence.

She also is without intelligence because she wants to kill Indra.

One can see that both she and Indra commit violence,
both are hard-hearted, and both do not know their own
benefit.

In this way a person with real intelligence can determine
the lack of discernment of unintelligent people.

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

|| 6.18.26 ||

āśāsānasya tasyedaṁ
dhruvam unnaddha-cetasah
mada-śoṣaka indrasya
bhūyād yena suto hi me

Because of his evil actions (yena), may I have a son (bhūyād suto hi me) who can destroy the pride (mada-śoṣaka) of uncontrolled Indra (unnaddha-cetasah indrasya), who thinks he is eternal (dhruvam āśāsānasya)!

May I have a son to destroy Indra's pride, because of his
evil actions (yena)!

This is my prayer.

Indra thinks his body is eternal, and has an uncurbed
mind.

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

॥ 6.18.27-28 ॥

iti bhāvena sā bhartur
ācacārāsakṛt priyam
śuśrūṣayānurāgeṇa
praśrayeṇa damena ca

bhaktyā paramayā rājan
manojñair valgu-bhāṣitaiḥ
mano jagrāha bhāva-jñā
sasmitāpāṅga-vīkṣaṇaiḥ

Thinking in this way (iti bhāvena), Diti began constantly acting to satisfy Kaśyapa (sā bhartur priyam asakṛt ācacāra). Knowing his mind (manojñaiḥ), she gained control of his mind (mano jagrāha) with her great devotion (bhaktyā paramayā), self-control (damena), humility (praśrayeṇa), with affectionate service (anurāgeṇa śuśrūṣayā), sweet, charming words (valgu-bhāṣitaiḥ) and glances (sasmita āpāṅga-vīkṣaṇaiḥ).

When a woman satisfies her husband, her desires are fulfilled.

Therefore I will satisfy my husband by service.

This was her thought.

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

॥ 6.18.29 ॥

evam striyā jaḍībhūto
vidvān api manojñayā
bādham ity āha vivaśo
na tac citraṁ hi yoṣiti

Though learned (vidvān api), Kaśyapa was bewildered by his attractive wife (evam manojñayā striyā jaḍībhūto). He helplessly agreed to satisfy her (bādham ity āha vivaśo). That was not an astonishing behavior towards his wife (na tat citraṁ hi yoṣiti).

He said, “Yes, I will satisfy your desire.”



That is not astonishing.



Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

॥ 6.18.30 ॥

vilokyaikānta-bhūtāni
bhūtāny ādau prajāpatiḥ
striyaṁ cakre sva-dehārdham
yayā puṁsāṁ matir hṛtā

In the beginning of creation, Lord Brahmā (bhūtāny ādau prajāpatiḥ), seeing that all the living entities were single (vilokya ekānta-bhūtāni), created woman (striyaṁ cakre) from the better half of man's body (sva-deha ardhām), by whom the men's minds are captivated (yayā puṁsāṁ matir hṛtā).

Ekānta-bhūtāni means the men were without association.

By woman, men's minds became captivated.

They entered the continuous river of saṃsāra.

Theme-2: King Parīkṣit's Question and Diti's faithful service to Kasyapa (20-31)

|| 6.18.31 ||

evaṁ śuśrūṣitas tāta
bhagavān kaśyapaḥ striyā
prahasya parama-prīto
ditim āhābhinandya ca

O dear one (tāta). Powerful Kaśyapa (bhagavān kaśyapaḥ), being extremely pleased (parama-prīto) after being served by his wife (evaṁ śuśrūṣitaḥ), smiled, and, welcoming her (prahasya abhinandya), spoke as follows (ditim āha).

**Theme-3: Kasyapa muni's
reflections on nature of
women (32-43)**

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

॥ 6.18.32 ॥

śrī-kaśyapa uvāca

varam varaya vāmoru
prītas te 'ham anindite
striyā bhartari suprīte
kaḥ kāma iha cāgamah

Kaśyapa Muni said: O beautiful woman (vāmoru), O irreproachable lady (anindite)! I am pleased by your behavior (prītaḥ te aham). Please ask me for any benediction (varam varaya). If a husband is pleased (striyā bhartari suprīte), what desires cannot be fulfilled, either in this world or in the next (kaḥ kāma iha ca āgamah)?

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.33-34 ||

patir eva hi nārīṇām
daivatam paramam smṛtam
mānasaḥ sarva-bhūtānām
vāsudevaḥ śriyaḥ patiḥ

sa eva devatā-liṅgair
nāma-rūpa-vikalpitaiḥ
ijyate bhagavān pumbhiḥ
strībhiś ca pati-rūpa-dhṛk

A husband is the supreme object of worship for a woman (patir eva hi nārīṇām daivatam paramam smṛtam). Vāsudeva, the husband of the goddess of fortune (vāsudevaḥ śriyaḥ patiḥ) and presiding deity of citta within all beings (mānasaḥ sarva-bhūtānām), is worshipped through the various names and forms (ijyate nāma-rūpa-vikalpitaiḥ) representing devatās (devatā-liṅgair) by fruitive workers (pumbhiḥ). Similarly, a husband, the representative of the Lord, is worshipped by a woman (strībhiś ca pati-rūpa-dhṛk).

How can he be the Lord (daivatam)?

The Supreme Lord Vāsudeva, who is the presiding deity of the citta (manasaḥ), is worshipped by karma-yogīs by indications of the devatās, such as names like Indra and forms like his form holding a thunderbolt, variously combined.

Thus the Lord is addressed by various names and forms with words like “indrāya svāhā” and “agnaye svāhā.”

The husband is a jīva.

How can he be the Lord (daivatam)?

The Supreme Lord Vāsudeva, who is the presiding deity of the citta (manasaḥ), is worshipped by karma-yogīs by indications of the devatās, such as names like Indra and forms like his form holding a thunderbolt, variously combined.

Thus the Lord is addressed by various names and forms with words like “indrāya svāhā” and “agnaye svāhā.”

Similarly the Lord in the form of a husband is worshipped by his wife.

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.35 ||

tasmāt pati-vratā nāryah
śreyas-kāmāḥ sumadhyame
yajante 'nanya-bhāvena
patim ātmānam īśvaram

O beautiful wife (sumadhyame)! A wife devoted to her husband (tasmāt pati-vratā nāryah), desiring the highest benefit (śreyas-kāmāḥ), should very devoutly worship her husband (yajante ananya-bhāvena patim) as a representative of Vāsudeva (ātmānam īśvaram).

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.36 ||

so 'haṁ tvayārcito bhadre
īdṛg-bhāvena bhaktitaḥ
taṁ te sampādaye kāmam
asatīnām sudurlabham

O auspicious wife (bhadre)! Because you have worshiped me (so ahaṁ tvayā arcitah) with great devotion (īdṛg-bhāvena bhaktitaḥ), I shall reward you by fulfilling your desires (taṁ te sampādaye kāmam), which are unobtainable for an unchaste wife (asatīnām sudurlabham).

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.37 ||

ditir uvāca

varado yadi me brahman
putram indra-haṇam vṛṇe
amṛtyum mṛta-putrāham
yena me ghātatau sutau

Diti said: O great soul (brahman)! If you are a giver of benedictions (yadi varadah), I ask for an immortal son who can kill Indra (amṛtyum putram indra-haṇam aham vṛṇe), who killed my two sons (yena me mṛta-putra ghātatau sutau).

Indra-haṇam means “killer of Indra.”

But it can also mean a follower of Indra since han can mean “to go.”

Amṛtum means “not to be killed by anyone.”

It also means that he will be a devatā, immortal.

One ~~devatā~~ Māruta would be divided into ~~forty-nine~~ parts. Thus the word putram is in the singular.

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.38 ||

niśamya tad-vaco vipro
vimanāḥ paryatapyata
aho adharmah sumahān
adya me samupasthitaḥ

Upon hearing Diti's request (niśamya tad-vacah), sorrowful Kaśyapa (vimanāḥ viprah) experienced great pain (paryatapyata). "Great sin has come to me today (aho adharmah sumahān adya me samupasthitaḥ)."

Kaśyapa was full of sorrow because granting her wish meant the death of Indra.

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.39 ||

aho arthendriyārāmo
yoṣin-mayyeha māyayā
grhīta-cetāḥ kṛpaṇaḥ
paṭiṣye narake dhruvam

Attached to material enjoyment (aho artha indriya
ārāmo) and captivated by māyā in the form of my wife
(yoṣid-mayyā iha māyayā (grhīta-cetāḥ), being in a
miserable position (kṛpaṇaḥ), I will certainly fall to hell
(paṭiṣye narake dhruvam).

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.40 ||

ko 'tikramo 'nuvartantyāḥ
svabhāvam iha yoṣitaḥ
dhiṁ mām batābudham svārthe
yad aham tv ajitendriyaḥ

What offense is there (kaḥ atikramah) if a woman follows her cruel nature (svabhāvam anuvartantyāḥ iha yoṣitaḥ)? But what misfortune for me (dhig mām bata abudham), ignorant of my own benefit (svārthe), since I have uncontrolled senses (yad aham tv ajitendriyaḥ)!

What offense is there for woman who simply follows her nature of cruelty?

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.41 ||

śarat-padmotsavam vaktram
vacaś ca śravaṇāmṛtam
hrdayam kṣura-dhārābham
strīṇām ko veda ceṣṭitam

Who knows the dealings of women (kaḥ veda strīṇām ceṣṭitam), who have faces like lotuses blooming in autumn (śarat-padma utsavam vaktram), words sweet to the ears (vacaḥ ca śravaṇāmṛtam), and hearts sharp like a razor blade (hrdayam kṣura-dhārābham)?

He explains the nature of women.

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.42 ||

na hi kaścit priyaḥ strīṇām
añjasā svāśiṣātmanām
patiṁ putraṁ bhrātaraṁ vā
ghnanti arthe ghātayanti ca

No one is dear to women (**na hi kaścit priyaḥ strīṇām**).
For their own interests (**svāśiṣā**), by their own will
(**ātmanām**), they will themselves kill or have others kill
(**ghnanti ghātayanti ca**) their husband, son, or brother
(**patiṁ putraṁ bhrātaraṁ vā**).

Theme-3: Kasyapa muni's reflections on nature of women (32-43)

|| 6.18.43 ||

pratiśrutam dadāmi
vacas tan na mṛṣā bhavet
vadham nārhati cendro 'pi
tatredam upakalpate

I made a promise to her (pratiśrutam dadāmi iti), and this promise cannot be violated (vacas tad na mṛṣā bhavet), but also, Indra should not to be killed (vadham na arhati indrah api). In these circumstances, the solution I have is suitable (tatra idam upakalpate).

Tatredam upakalpate means “this is suitable.”

The meaning is this.

I will teach her a Vaiṣṇava austerity.

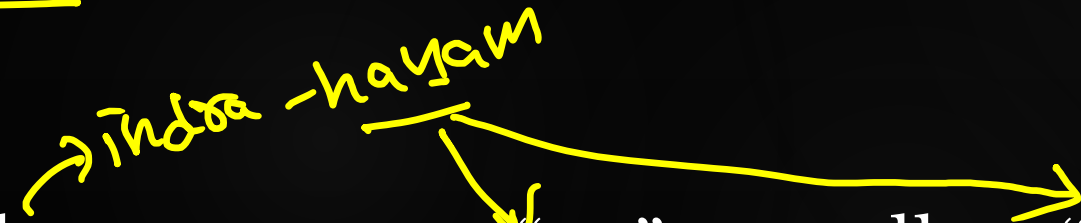
When her heart becomes purified by that austerity, she will no longer have anger at Indra.

Thus she will not want to kill him.

She will not kill Indra because the Vaiṣṇava vow she undertakes will not bestow evil results even if desired.

However, then the words of request in her prayer will be nullified.

Since han can mean "go" as well as "kill," she will have a son who will follow Indra instead of killing him, who will be a devatā, not a demon.



A handwritten diagram in yellow ink is positioned above the text. It consists of the text 'Indra-hayam' written in a cursive style. From the word 'Indra', an arrow points down and to the right towards the word 'go' in the text below. From the word 'hayam', an arrow points down and to the right towards the word 'kill' in the text below. A horizontal line is drawn above the word 'hayam'.

Because of the length of the vow, there will certainly be some irregularity in her performance.

But by that vow, her mind will concentrate while she is
unaware of it.

Though there may be irregularity in a Vaiṣṇava vow, the
result will still be given.

Her efforts will thus be successful.

conditioned soul

- ① situations are controlled by his Kaamā
- ② Response to that situation → controlled by his svabhāva (3 māras)

perfected devotee

- ① situations are controlled by (K)
- ② Response is controlled by → his spontaneous love for (K).

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

- ① ✓
- ② ✓
- ③ ✓
- ④ ✓

- śādhakā
- ① situations are controlled by (K)
 - ② response is controlled by:
 - a) śraddhā
 - b) svabhāva

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

॥ 6.18.44 ॥

iti sañcintya bhagavān
mārīcaḥ kurunandana
uvāca kiñcit kupita
ātmanaṁ ca vigarhayan ✕

O Parīkṣit (kurunandana)! Kaśyapa, thinking in this way (iti sañcintya bhagavān mārīcaḥ) and somewhat angry (kiñcit kupita), while condemning himself (ātmanaṁ ca vigarhayan), spoke to Diti as follows (uvāca).

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

|| 6.18.45 ||

śrī-kaśyapa uvāca
putras te bhavitā bhadre
indra-hādeva-bāndhavaḥ
saṁvatsaram vratam idaṁ
yady añjo dhārayisyasi

Kaśyapa Muni said: My gentle wife (bhadre)! If you execute (yady dhārayisyasi) this vow (vratam idaṁ) properly (añjah) for one year (saṁvatsaram), you will get a son (putras te bhavitā) who will kill Indra (indra-hā) and will be a friend of the demons (deva-bāndhavaḥ).

The meaning desired by Diti was that she would get a son who would kill Indra and be a friend of the demons.

Kaśyapa's meaning however was that she would get a son who would follow Indra and be a friend of the devatās.

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

|| 6.18.46 ||

ditir uvāca

dhārayiṣye vrataṁ brahman

brūhi kāryāṇi yāni me

yāni ceḥa niṣiddhāni

na vrataṁ ghnanti yāny uta

Diti said: O brāhmaṇa (brahman)! I will follow the vow (dhārayiṣye vrataṁ). Please tell me (brūhi me) what should be done (kāryāṇi yāni) and what is forbidden for me (yāni ca iha niṣiddhāni), and what will not break the vow (yāny uta na vrataṁ ghnanti).

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

|| 6.18.47 ||

śrī-kaśyapa uvāca
na hiṁsyād bhūta-jātāni
na śapen nānṛtaṁ vadet
na chindyān nakha-romāṇi
na sprśed yad amaṅgalam

Kaśyapa Muni said: Do harm to anyone (na hiṁsyād bhūta-jātāni). Do not curse anyone (na śapet), and do not speak lies (na anṛtaṁ vadet). Do not cut your nails and hair (na chindyād nakha-romāṇi), and do not touch impure things (na sprśed yad amaṅgalam).

- ① Sat - Sangam → ^{IF} ASSOCIATION
- ② tvayi jāyate matih → Kṛṣṇa
Lābhiṇā
- ③ bhava - aravajo → mukti
↓
Svarūpa
vyaṣṭiḥ.

The first rule forbids her from desiring to kill Indra.

icchā?īdhātam → superset of all
desires

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

|| 6.18.48 ||

nāpsu snāyān na kupyeta
na sambhāṣeta durjanaiḥ
na vasītādhauta-vāsaḥ
srajaṃ ca vidhṛtām kvacit

Do not enter the water while bathing (na apsu snāyād), never become angry (na kupyeta), and do not even speak with sinful people (na sambhāṣeta durjanaiḥ). Never wear clothes that have not been properly washed (na vasīta adhauta-vāsaḥ), and do not put on a garland that has already been worn (srajaṃ ca vidhṛtām kvacit).

Do not bath by entering water.

Do not wear unwashed cloth.

One should not wear a garland already worn by someone else (vidhṛtam).

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

|| 6.18.49 ||

nocchiṣṭam caṇḍikānnaṃ ca
sāmiṣam vṛṣalāhṛtam
bhuñjītodakyayā drṣṭam
piben nāñjalīnā tv apaḥ

Never eat leftover food (na bhuñjīta ucchiṣṭam), never eat food offered to the goddess Kālī (na caṇḍikā annam ca), and do not eat anything contaminated by flesh or fish (sāmiṣam), brought by a śūdra (vṛṣala āhṛtam), or seen by a woman in her menstrual period (udakyayā drṣṭam). Do not drink water by joining your palms (na añjalīnā tv apaḥ pibet).

There are five restrictions in eating.

Caṇḍikānnam means food offered to Durgā.

If food is touched by ants it also caṇḍikānnam, and therefore forbidden.

Caṇḍika means an ant according to the dictionary.

Udakyayā means “by a women in her menstrual period.”

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

॥ 6.18.50 ॥

nocchistāsprṣṭa-salilā
sandhyāyām mukta-mūrdhajā
anarcitāsaṁyata-vāk
nāsaṁvītā bahiś caret

You should not go out on the street (na bahih caret) with food in you mouth or on the hands (ucchiṣṭā). You should not go outside without first having washed your mouth (asprṣṭa-salilā). You should not go outside in the evening, without binding your hair (sandhyāyām mukta-mūrdhajā), without ornaments (anarcitā), without controlled speaking (asaṁyata-vāk), and without being covered (asaṁvītā).

For going out of the house, there are seven forbidden items.

Aspr̥ṣṭa-salilā means without doing ācamana.

Anarcitā means “without ornaments.”

Asamvītā means without covering the whole body.”

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

॥ 6.18.51 ॥

nādhauta-pādāprayatā
nārdra-pādā udak-śirāḥ
śayīta nāparāṅ nānyair
na nagnā na ca sandhyayoḥ

You should not lie down (**na śayīta**) without having first washed your feet (**adhauta-pādā**), without being purified (**aprayatā**), and you should not lie down with wet feet (**na ārdra-pādā**), with your head pointed west (**udak-śirāḥ**), with head pointed north (**nāparāṅ**), naked (**nagnā**), in the company of others (**anyaih**), or during the sunrise or sunset (**sandhyayoḥ**).

There are eight items forbidden for sleeping.

Aprayatā means impure.

Amara-koṣa says pavitraḥ and prayataḥ are synonyms for
“pure.”

The head should not point west (na aparāṇ).

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

|| 6.18.52 ||

dhauta-vāsā śucir nityam
sarva-maṅgala-saṁyutā
pūjayet prātarāśāt prāg
go-viprāñ śriyam acyutam

Wearing washed clothing, being always pure (dhauta-vāsā śucir nityam), adorned with turmeric, sandalwood pulp and other auspicious items (sarva-maṅgala-saṁyutā), before breakfast (prātarāśāt prāg) in the morning one should worship (pūjayet) the cows, the brāhmaṇas, the goddess of fortune and the Supreme Lord (go-viprāñ śriyam acyutam).

Now the positive rules are described.

Prātar āśāt means “in the morning before eating.”

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

॥ 6.18.53 ॥

striyo vīravatīś cārcet
srag-gandha-bali-maṇḍanaiḥ
patim cārcyopatiṣṭheta
dhyāyet koṣṭha-gataṁ ca tam

With flower garlands, sandalwood pulp, ornaments and other paraphernalia (**srag-gandha-bali-maṇḍanaiḥ**), a woman following this vow should worship women whose husbands are living (**striyah vīravatīh ca arcet**). She should worship her husband and offer him prayers (**patim ca arcyā upatiṣṭheta**). She should meditate upon him (**tam dhyāyet**), thinking that he is situated in her womb (**koṣṭha-gataṁ**).

Theme-4: Kaśyapa instruct Diti in Vow (44-54)

॥ 6.18.54 ॥

sāmvatsaram puṁsavanam
vratham etad aviplitam
dhārayiṣyasi cet tubhyam
śakra-hā bhavitā sutaḥ

If you perform (dhārayiṣyasi cet tubhyam) this
ceremony called puṁsavana (etad sāmvatsaram
puṁsavanam vratham) without violations (aviplitam),
you will give birth to a son who is śakra-hā (either the
killer of Indra, or follower of Indra) (śakra-hā bhavitā
sutaḥ).

Pumsavanam means “giving a son.”

Theme-5: Birth of Maruts (55-64)

Theme-5: Birth of Maruts (55-64)

|| 6.18.55 ||

bāḍham ity abhyupetyātha
ditī rājan mahā-manāḥ
kaśyapād garbham ādhatta
vrataṁ cāñjo dadhāra sā

O King (rājan)! Diti (ditī) agreed to undergo this vow (bāḍham ity abhyupetya). With great jubilation (mahā-manāḥ), taking semen from Kaśyapa (kaśyapād garbham ādhatta), she followed the vow properly (vrataṁ ca añjo dadhāra sā).

Theme-5: Birth of Maruts (55-64)

॥ 6.18.56 ॥

mātr-ṣvasur abhiprāyam
indra ājñāya mānada
śuśrūṣaṇenaśrama-sthām
ditim paryacarat kavīḥ

५६ → १५

O respectful King (mānada)! Intelligent Indra (indra kavīḥ), understanding Diti's purpose (mātr-ṣvasur abhiprāyam ājñāya), engaged himself in the service of Diti (ditim śuśrūṣaṇena paryacarat), who was at that time residing in a hermitage (āśrama-sthām).

Theme-5: Birth of Maruts (55-64)

॥ 6.18.57 ॥

nityam vanāt sumanasah
phala-mūla-samit-kuśān
patrānkura-mṛdo 'paś ca
kāle kāla upāharat

Indra daily brought flowers (nityam vanāt upāharat
sumanasah), fruits, roots, wood, kuśa grass (phala-mūla-
samit-kuśān), leaves, sprouts, earth and water (patra-
aṅkura-mṛdo apah ca) at the proper time (kāle kāla).

Theme-5: Birth of Maruts (55-64)

॥ 6.18.58 ॥

evam̐ tasyā vrata-sthāyā
vrata-cchidram̐ harir nr̥pa
prepsuḥ paryacaraj jihmo
mṛga-heva mṛgākṛtiḥ

O King Parīkṣit (nr̥pa)! Just as a hunter becomes like a deer to kill the deer (mṛga-hā iva mṛga ākṛtiḥ), so Indra served Diti with deceit (harih jihmo paryacarad), in order to find a fault in the vow of Diti (tasyā vrata-cchidram̐ prepsuḥ) who was fixed in her vow (vrata-sthāyā).

Indra desired to find some fault in her vow.

This however was his misconception.

Since whatever faults exist are nullified by remembering and glorifying Viṣṇu, her vow should also become faultless, even if there was a fault. It is said:

yasya smṛtyā ca nāmoktyā tapo-yajña-kriyādīṣu
nūnaṁ sampūrṇatām eti sadyo vande tam acyutam

I offer my obeisances unto the infallible Lord, because simply by either remembering him or chanting his name all penances, sacrifices or fruitive activities become perfect. Skanda Purāṇa

mantratas tantrataś chidram deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidram anusaṅkīrtanaṁ tava

There may be discrepancies in pronouncing the mantras
and observing the regulative principles, because of
discrepancies in regard to time, place, person and
paraphernalia. But when your name is chanted,
everything becomes faultless. SB 8.23.16

It will be said later that Indra would not find any fault in
her performance of vows.

Mahāpuruṣa-pūjāyāḥ siddhiḥ kāpy ānuṣaṅgiṇī: liberation is a secondary result of worship of the Lord. (SB 6.18.73)

Jihmaḥ means deception.

The hunter disguises himself as a deer to cheat the deer.

intention disguised ?
form disguised ?

Similarly Indra disguised himself as a devoted servant to cheat Diti.

Theme-5: Birth of Maruts (55-64)

॥ 6.18.59 ॥

nādhyagacchad vrata-cchidram

tat-paro 'tha mahī-pate

cintām tīvrām gatah śakrah

kena me syāt chivam tv iha

O master of the entire world ^{PM} (mahī-pate)! When Indra could find no faults (śakrah nādhyagacchad vrata-cchidram), he became intensely worried (tat-paro atha cintām tīvrām gatah). He thought, "How will there be good fortune for me (kena me syāt śivam tu iha)?"

Theme-5: Birth of Maruts (55-64)

|| 6.18.60 ||

ekadā sā tu sandhyāyām
ucchiṣṭā vrata-karṣitā
asprṣṭa-vāry-adhautāṅghriḥ
susvāpa vidhi-mohitā

Having grown thin because of strictly following the vow (vrata-karṣitā), Diti (sā), forgetting the rules (vidhi-mohitā), once went to sleep (ekadā susvāpa) after eating (ucchiṣṭā), without performing ācamana (asprṣṭa-vāry) and without washing her feet (adhauta aṅghriḥ), during the twilight (sandhyāyām).

Theme-5: Birth of Maruts (55-64)

|| 6.18.61 ||

labdhvā tad-antaram śakro
nidrāpahṛta-cetasah
diteḥ pravista udaram
yogeśo yoga-māyayā

Finding this fault (labdhvā tad-antaram), Indra, who is
the master of yoga (śakraḥ (yogeśah)), entered Diti's womb
(diteḥ udaram praviṣṭah) while she was unconscious
during sleep ((nidrā) (apahṛta-cetasah)) by his power of
yoga (yoga-māyayā).

Theme-5: Birth of Maruts (55-64)

॥ 6.18.62 ॥

cakarta saptadhā garbham
vajreṇa kanaka-prabham
rudantaṁ saptadhaikaikaṁ
mā rodīr iti tān punaḥ

Indra, with the help of his thunderbolt (vajreṇa), cut into seven pieces her embryo (cakarta saptadhā garbham), which glowed like gold (kanaka-prabham), and which began to cry (rudantaṁ). Indra told them, "Do not cry," (mā rodīr iti) and then he cut each of them into seven pieces again (tān punaḥ saptadhā eka ekaṁ).

He said, “Do not cry” to comfort them. But then he cut them into seven more parts each.

Some say that a single jīva can expand his body into forty-nine forms for a short time like a yogī or like someone else enjoying a lot of both piety and sin.

Others say that knowing the future event, forty-nine jīvas entered into one body, and then entered each of the forty-nine parts when cut by Indra.

Others say that forty-eight more jīvas entered each of the other parts the moment that Indra cut up the one fetus, just as separate jīvas enter each branch when a person cuts branches off a creeper or bush and plants them in the ground.

Theme-5: Birth of Maruts (55-64)

|| 6.18.63 ||

tam ūcuḥ pāṭyamānās te
sarve prāñjalayo nr̥pa
kiṁ na indra jighāmsasi
bhrātaro marutas tava

O King (nr̥pa)! The cut pieces (pāṭyamānāḥ te) pleaded to Indra (tam ūcuḥ) with folded hands (prāñjalayah). "O Indra! Why are you are killing your brothers (kiṁ na indra tava bhrātaro jighāmsasi), the Maruts (marutah)?"

Theme-5: Birth of Maruts (55-64)

|| 6.18.64 ||

mā bhaiṣṭa bhrātaro mahyaṁ
yūyam ity āha kauśikaḥ
ananya-bhāvān pārśadān
ātmano marutām gaṇān

Indra spoke to the group of Maruts (kauśikaḥ āha marutām gaṇān), his devoted followers (ātmano ananya-bhāvān pārśadān). “You are my brothers (yūyam bhrātaro mahyaṁ). Do not fear (mā bhaiṣṭa ity).”

**Theme-6: Glorification of the
worship to the
Transcendental Lord (65-78)**

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.65 ||

na mamāra diter garbhaḥ
śrīnivāsānukampayā
bahudhā kuliśa-kṣuṇṇo
drauṇy-astreṇa yathā bhavān

Just as you, Parīkṣit, were burned by the brahmāstra of Aśvatthāmā but did not die (drauṇy-astreṇa yathā bhavān), that one embryo (diter garbhaḥ) which was cut into forty-nine pieces (bahudhā kuliśa-kṣuṇṇo) did not die (na mamāra) by the mercy of the Lord (śrīnivāsa anukampayā).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.66-67 ||

sakṛd iṣṭvādi-puruṣam
puruṣo yāti sām̐yatām
sāmvatsaram kiñcid ūnam
dityā yad dharir arcitaḥ

sajūr indreṇa pañcāśad
devās te maruto 'bhavan
vyapohya mātr-doṣam te
hariṇā soma-pāḥ kṛtāḥ

If one worships the Supreme Lord even once (sakṛd iṣṭvā ādi-puruṣam), he attains the same bodily features as Viṣṇu (puruṣo yāti sām̐yatām). Because Diti worshiped Lord Viṣṇu (dityā yad harir arcitaḥ) for almost one year (sāmvatsaram kiñcid ūnam), the forty-nine Maruts (te marutaḥ) became fifty devatās (pañcāśad devāḥ abhavan) along with Indra (sajūr indreṇa). Viṣṇu removed the fault of their mother (hariṇā vyapohya te mātr-doṣam), and they became drinkers of soma (soma-pāḥ kṛtāḥ).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.68 ||

ditir utthāya dadṛśe
kumārān anala-prabhān
indreṇa sahitān devī
paryatuṣyad aninditā

When she got up from bed (utthāya), Diti (ditih),
purified (aninditā), saw her forty-nine sons (dadṛśe
kumārān), brilliant as fire (anala-prabhān), along with
Indra (indreṇa sahitān). She was pleased (devī
paryatuṣyad).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.69 ||

athendram āha tātāham
ādityānām bhayāvaham
apatyam icchanty acaram
vratham etat suduṣkaram

Thereafter (atha), Diti said to Indra (indram āha): My dear son (tāta), I adhered to this difficult vow (aham etat suduṣkaram vratham acaram) with the desire for a son (apatyam icchanty) to be feared by you twelve Ādityas (ādityānām bhayāvaham).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.70 ||

ekah saṅkalpitaḥ putraḥ
sapta saptābhavan katham
yadi te veditam putra
satyam kathaya mā mṛṣā

I prayed for only one son (ekah saṅkalpitaḥ putraḥ),
who has become forty-nine sons. How has this happened
(sapta saptābhavan katham)? O my son Indra (putra)! If
you know how this has happened (yadi te veditam),
please tell me (satyam kathaya). Do not speak lies (mā
mṛṣā).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.71 ||

indra uvāca

amba te 'ham vyavasitam
upadhāryāgato 'ntikam
labdhāntaro 'cchidaṁ garbham
artha-buddhir na dharma-drk

Indra said: O mother (amba)! Understanding your vow (aham te vyavasitam upadhārya), in my own interests (artha-buddhih), I was situated nearby (antikam), and, finding a fault (labdha antarah), I cut the embryo up (acchidaṁ garbham), not thinking of what was proper conduct (na dharma-drk).

When Diti spoke truthfully, Indra also spoke truthfully.

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.72 ||

kṛtto me saptadhā garbha
āsan sapta kumārakāḥ
te 'pi caikaikaśo vṛkṇāḥ
saptadhā nāpi mamrire

First I cut the child in the womb into seven pieces (kṛtto me saptadhā garbha), which became seven children (āsan sapta kumārakāḥ). Then I cut each of the children into seven pieces again (te api ca ekaikaśo saptadhā vṛkṇāḥ), but they did not die (na api mamrire).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.73 ||

tatas tat paramāścaryam
vīkṣya vyavasitam mayā
mahāpuruṣa-pūjāyāḥ
siddhiḥ kāpy ānuṣaṅgiṇī

Seeing that great wonder (tatas tat paramāścaryam
vīkṣya), I discerned the truth (vyavasitam mayā). Even
liberation (siddhiḥ) is a mere secondary result of worship
of Lord Viṣṇu (kāpy mahāpuruṣa-pūjāyāḥ ānuṣaṅgiṇī).

Vyavastiam means “I determined.”

Two and half verses explain about Viṣṇu worship.

Liberation (siddhiḥ) is a secondary result of the worship.

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.74 ||

ārādhanam bhagavata
īhamānā nirāśiṣaḥ
ye tu necchanty api param
te svārtha-kuśalāḥ smṛtāḥ

Those who, desiring only worship of the Supreme Lord (ye bhagavata ārādhanam īhamānā) and being without material desires (nirāśiṣaḥ), do not even want liberation (na icchanty api param), are considered expert in understanding their highest benefit (te svārtha-kuśalāḥ smṛtāḥ).

Param means liberation.

Those who desire liberation are ignorant of their own interests, desiring grass instead of the great treasure available.

Because of the presence of the six great qualities in the Lord present before them, those who desire worship of the Lord are considered successful.

It is said:

satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajaṭām anicchatām
icchāpidhānaṁ nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give in such a way that the devotee will ask again after finishing his enjoyment. He gives his lotus feet, which include all desirables, to those worshippers who do not desire material benefits. SB 5.19.27

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.75 ||

ārādhyātma-pradaṁ devaṁ
svātmānaṁ jagad-īśvaram
ko vṛṇīta guṇa-sparśaṁ
budhaḥ syān narake 'pi yat

What intelligent person (kaḥ budhaḥ), having worshipped the Lord of the universe (ārādhyā jagad-īśvaram), who is the performer of pastimes (devaṁ), having worshipped the Lord with a beautiful form (su-ātmānaṁ) who gives himself to the devotee (ātma-pradaṁ), would accept material happiness (vṛṇīta guṇa-sparśaṁ), which is available in hell (yat narake api syāt)?

Devam here means “the Lord who is absorbed in pastimes.”

Svātmānam (su ātmānam) means “beautiful form.”

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.76 ||

tad idam mama daurjanyam
bāliśasya mahīyasi
kṣantum arhasi mātas tvam
diṣṭyā garbho mṛtotthitaḥ

O mother (mātaḥ)! O best of all women (mahīyasi)! I am a fool. Kindly excuse me for my sinful deed (tad idam mama bāliśasya daurjanyam kṣantum arhasi). The dead embryo has become alive by good fortune (diṣṭyā garbho mṛta utthitaḥ).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.77 ||

śrī-śuka uvāca

indras tayābhyyanujñātaḥ
śuddha-bhāvena tuṣṭayā
marudbhiḥ saha tām natvā
jagāma tri-divaṁ prabhuḥ

Śukadeva Gosvāmī said: Taking permission of Diti (tayā abhyyanujñātaḥ), who was satisfied by his good behavior (śuddha-bhāvena tuṣṭayā), Indra offered his respects to her (indrah prabhuḥ tām natvā) and left for the heavenly planets (jagāma tri-divaṁ) with his brothers the Maruts (marudbhiḥ saha).

Theme-6: Glorification of the worship to the Transcendental Lord (65-78)

|| 6.18.78 ||

evam te sarvam ākhyātam
yan mām tvam paripṛcchasi
maṅgalaṁ marutām janma
kiṁ bhūyaḥ kathayāmi te

I have replied to the questions (evam te sarvam ākhyātam) you have asked me (yan mām tvam paripṛcchasi), in regard to the auspicious birth of the Maruts (maṅgalaṁ marutām janma). What else should I explain (kiṁ bhūyaḥ kathayāmi te)?