

# Canto Six - Chapter Seven

Indra Offends His Spiritual  
Master, Br̥haspati

**Theme-1: Indra fails to  
respect Br̥haspati (1-10)**

## Theme-1: Indra fails to respect Bṛhaspati (1-10)

|| 6.7.1 ||

śrī-rājovāca

kasya hetoḥ parityaktā  
ācāryeṇātmanaḥ surāḥ  
etad ācakṣva bhagavañ  
chīṣyāṇām akramaṁ gurau

The King said: O great sage (**bhagavañ**)! Why did Bṛhaspati (**kasya hetoḥ ācāryeṇa**) reject the devatās (**ātmanaḥ surāḥ parityaktā**)? Please describe (**ācakṣva**) the offense the devatās committed to their guru (**etad śīṣyāṇām akramaṁ gurau**).

The Seventh Chapter describes how the devatās, abandoned by their guru Bṛhaspati and defeated by the Daityas, accepted Viśvarūpa as their guru on the advice of Brahmā.

Why did Bṛhaspati reject the devatās who were his (ātmanah) disciples?

॥ 6.7.2-8 ॥

śrī-bādarāyaṇir uvāca  
indras tribhuvanaiśvarya-  
madollaṅghita-satpathaḥ  
marudbhir vasubhī rudrair  
ādiyair ṛbhubhir nṛpa

viśvedevaiś ca sādhyaiś ca  
nāsatyābhyām pariśritaḥ  
siddha-cāraṇa-gandharvair  
munibhir brahmavādibhiḥ

vidyādhārāpsarobhiś ca  
kinnaraiḥ patagoragaiḥ  
niṣevyamāṇo maghavān  
stūyamānaś ca bhārata

upagīyamāno lalitam  
āsthānādhyāsanāśritaḥ  
pāṇḍureṇātapatreṇa  
candra-maṇḍala-cāruṇā

yuktaś cānyaiḥ pārameṣṭhyaiś  
cāmara-vyajanaḍibhiḥ  
virājamānaḥ paulamyā  
sahārdhāsanayā bhṛśam

sa yadā paramācāryam  
devānām ātmanaś ca ha  
nābhyanandata samprāptaṁ  
pratyutthānāsanāḍibhiḥ

vācaspatiṁ muni-varam  
surāsura-namaskṛtam  
noccalāsanād indraḥ  
paśyann api sabhāgatam

Śukadeva Gosvāmī said: O King (**bhārata**)! Once, Indra (**indrah**), being extremely proud because of his great wealth in the three worlds (**tribhuvana aiśvarya-mada**), transgressed the law of Vedic conduct (**ullaṅghita-satpathaḥ**). Seated on his throne (**āsthāna adhyāsana āśritaḥ**), he (**maghavān**) was surrounded (**pariśritaḥ**) by the Maruts, Vasus, Rudras (**marudbhir vasubhī rudhair**), Ādityas, Ṛbhus (**ādityair ṛbhubhir**), Viśvadevas, Sādhyas (**viśvedevaiś ca sādhyaiś ca**), Aśvinī-kumāras (**nāsatyābhyām**), while being praised and worshipped (**niṣevyamāṇaḥ stūyamāṇaḥ ca**) by Siddhas, Cāraṇas and Gandharvas (**siddha-cāraṇa-gandharvair**), sages who were knowers of Brahman (**munibhir brahmavādibhiḥ**), Vidyādharas, Apsarās (**vidyādhara apsarobhiḥ ca**), Kinnaras, Patagas [birds] and Uragas [snakes] (**kinnaraiḥ pataga uragaiḥ**) with sweet singing (**upagīyamāno lalitam**). Over Indra's head was a white umbrella (**pāṇḍureṇa ātapatreṇa**) as effulgent as the full moon (**candra-maṇḍala-cāruṇā**). Fanned by yak-tail whisks (**cāmara-vyajanaḍibhiḥ**) and served with all the paraphernalia of a great king (**yuktah ca anyaiḥ pārameṣṭhyaiḥ**), Indra was sitting with his wife, Śacīdevī (**virājamānaḥ paulamyā**), who occupied half the throne (**saha ardhāsanayā**). He did not welcome the great sage Bṛhaspati (**na abhyanandata samprāptaṁ**), the best of the sages (**vācaspatiṁ muni-varam**), the guru of Indra and the devatās (**paramācāryam devānām ātmanaś ca**), though he was respected by the other devatās and by the demons (**surāsura-namaskṛtam**) when he arrived by their rising and offering a seat (**pratyutthāna āsanāḍibhiḥ**). He (**indrah**) did not rise from his seat (**na uccacāla āsanāḍ**) on seeing Bṛhaspati enter the assembly (**paśyann api sabhā āgatam**).

These verses are connected with the next verse.

When Indra did not welcome Bṛhaspati, Bṛhaspati left and went to his house.

Āsthānādhyāsanāśritaḥ means “he was sitting on his throne in the assembly.”

Sitting with Śacī who shared half his seat, he was served by the insignia of royalty (pārameṣṭhyaiḥ).

The ācārya was Bṛhaspati.

“He did not rise” is mentioned twice to make clear his offense.

He did not move at all though seated on his throne.



## Theme-1: Indra fails to respect Bṛhaspati (1-10)

॥ 6.7.9 ॥

tato nirgatyā sahasā  
kavir āṅgirasahḥ prabhuḥ  
āyayau sva-gr̥ham tūṣṇīm  
vidvān śrī-mada-vikriyām

Understanding that Indra's bad conduct had arisen from pride in his wealth (**vidvān śrī-mada-vikriyām**), the great sage Bṛhaspati (**āṅgirasahḥ**), who knew the future (**kavīh**) and could quickly allot punishment (**prabhuḥ**), left the assembly (**tatah nirgatyā**) silently (**tūṣṇīm**) and went home (**āyayau sva-gr̥ham**).

Tataḥ means “from the assembly.”

Kaviḥ means that he knew the future.

Prabhuḥ means that he was capable of giving punishment.

Vidvān means he knew the cause of Indra’s disrespect.

## Theme-1: Indra fails to respect Bṛhaspati (1-10)

॥ 6.7.10 ॥

tarhy eva pratibudhyendro  
guru-helanam ātmanaḥ  
garhayām āsa sadasi  
svayam ātmānam ātmanā

Indra (**indraḥ**), realizing (**tarhy eva pratibudhya**) that he had disrespected his guru (**guru-helanam ātmanaḥ**), condemned himself (**svayam ātmānam ātmanā garhayām āsa**) in the presence of all the members of the assembly (**sadasi**).

Pratibudhya means that, recovering from his intoxication with wealth, he perceived that he had committed offense to guru.

# Theme-2: Indra's lamentation (11-17)

## Theme-2: Indra's lamentation (11-17)

॥ 6.7.11 ॥

aho bata mayāsādhu  
kṛtaṁ vai dabhra-buddhinā  
yan mayaiśvarya-mattena  
guruḥ sadasi kāt-kṛtaḥ

What an improper deed I have committed (**aho bata mayā asādhu kṛtaṁ**) because of my lack of intelligence (**dabhra-buddhinā**). I have insulted my guru (**guruḥ kāt-kṛtaḥ**) when he entered this assembly (**sadasi**) because of my pride in my wealth (**yad mayā aiśvarya-mattena**).

## Theme-2: Indra's lamentation (11-17)

॥ 6.7.12 ॥

ko gṛdhyet paṇḍito lakṣmīm  
tripiṣṭapa-pater api  
yayāham āsuram bhāvam  
nīto 'dya vibudheśvaraḥ

What learned person (**kaḥ paṇḍitaḥ**) would desire (**gṛdhyet**) the wealth of the king of heaven (**tripiṣṭapa-pateḥ lakṣmīm**) by which (**yayā**) I, master of the devatās (**āham vibudheśvaraḥ**), have become a demon (**adya āsuram bhāvam nītaḥ**)?

Knowing that his wealth is the cause of his disrespect to guru, he criticizes it.

Who would desire (gṛdhyet) it?



## Theme-2: Indra's lamentation (11-17)

॥ 6.7.13 ॥

yaḥ pārameṣṭhyam dhiṣaṇam  
adhitiṣṭhan na kañcana  
pratyuttiṣṭhed iti brūyur  
dharmaṁ te na param viduḥ

Those who say (**yaḥ brūyuh**) that the person sitting on the throne of Brahmā (**pārameṣṭhyam dhiṣaṇam adhitiṣṭhan**) should not rise for anyone (**na kañcana pratyuttiṣṭhed**) do not know the highest dharma (**te na viduḥ param dharmaṁ**).

“But do not the knowers of Nīti-śāstra say that the king on the throne should not rise for anyone?”

They are mistaken.

A person sitting on Brahmā's throne should also rise.

## Theme-2: Indra's lamentation (11-17)

॥ 6.7.14 ॥

teṣāṃ kupatha-deṣṭṛṇām  
patatām tamasi hy adhaḥ  
ye śraddadhyur vacas te vai  
majjanty aśma-plavā iva

Those who put faith (**ye śraddadhyuh**) in the words (**vacah**) of fallen souls (**tamasi hy adhaḥ patatām**) who point out the wrong path (**kupatha-deṣṭṛṇām**) sink down (**majjanty**) like persons riding in a boat made of stone (**aśma-plavā iva**).

Just as persons in a stone boat sink with the stone boat,  
so the followers sink with the bad instructors.

He shows anger towards those who gave instructions to  
him in his assembly.

## Theme-2: Indra's lamentation (11-17)

॥ 6.7.15 ॥

athāham amarācāryam  
agādha-dhiṣaṇam dvijam  
prasādayiṣye niśaṭhaḥ  
śīrṣṇā tac-caraṇam sprśan

Therefore I (**atha aham**) shall please (**prasādayiṣye**) the guru of the devatās (**amara ācāryam dvijam**) who possesses deep knowledge (**agādha-dhiṣaṇam**) by touching my head to his feet (**śīrṣṇā tac-caraṇam sprśan**) with sincerity (**niśaṭhaḥ**).

Considering what to do in this dangerous situation, he then speaks.

Niśaṭhaḥ means without duplicity.

## Theme-2: Indra's lamentation (11-17)

॥ 6.7.16 ॥

evam cintayatas tasya  
maghono bhagavān grhāt  
brhaspatir gato 'drṣṭām  
gatim adhyātma-māyayā

While Indra was thinking in this way (**evam cintayatah maghonah**), Brhaspati (**bhagavān brhaspatih**), disregarding this, left his house (**tasya grhāt gatah**) and disappeared (**adrṣṭām gatim**) by his great power (**adhyātma-māyayā**).

Not caring of Indra who was thinking in this way, Br̥haspati became invisible by his great power (adhyātma-māyayā).



## Theme-2: Indra's lamentation (11-17)

॥ 6.7.17 ॥

guroṛ nādhigataḥ samjñāṁ  
parīkṣan bhagavān svarāṭ  
dhyāyan dhiyā surair yuktaḥ  
śarma nālabhatātmanah

Searching for a method of finding him (**guroḥ samjñāṁ parīkṣan**) by using his intelligence (**dhyāyan dhiyā**), Indra (**bhagavān svarāṭ**), surrounded by the devatās (**surair yuktaḥ**), was unsuccessful (**na adhigataḥ**), and could not find peace of mind (**śarma na alabhata ātmanah**).

# Theme-3: Demons attack Demigods (18-20)

## Theme-3: Demons attack Demigods (18-20)

|| 6.7.18 ||

tac chrutvaivāsurāḥ sarva  
āśrityauśanasam matam  
devān pratyudyamaṁ cakrur  
durmadā ātatāyinaḥ

Hearing of Indra's condition (**tat śrutva**), all the demons (**asurāḥ sarve**), following the instructions of their guru Śukrācārya (**āśritya auśanasam matam**), equipped themselves with weapons (**ātatāyinaḥ**) and declared war against the devatās (**durmadā devān pratyudyamaṁ cakruh**).

## Theme-3: Demons attack Demigods (18-20)

|| 6.7.19 ||

tair visṛṣṭeṣubhis tīkṣṇair  
nirbhinnāṅgoru-bāhavaḥ  
brahmāṇaṁ śaraṇaṁ jagmuḥ  
sahendrā nata-kandharāḥ

The devatās' heads, thighs and arms and the other parts of their bodies (**aṅga ūru-bāhavaḥ**) were injured (**nirbhinna**) by the sharp arrows (**tīkṣṇaih iṣubhih**) released by the demons (**taih visṛṣṭa**). The devatās, headed by Indra (**saha indrā**), approached Lord Brahmā (**brahmāṇaṁ śaraṇaṁ jagmuḥ**) with bowed heads (**nata-kandharāḥ**).

## Theme-3: Demons attack Demigods (18-20)

|| 6.7.20 ||

tāms tathābhyarditān vīkṣya  
bhagavān ātmabhūr ajaḥ  
kṛpayā parayā deva  
uvāca parisāntvayan

Seeing the suffering devatās (**tān tathā abhyarditān vīkṣya**), the most powerful Lord Brahmā (**bhagavān ātmabhūr ajaḥ devah**), pacifying them by his great mercy (**kṛpayā parayā parisāntvayan**), spoke to them as follows (**uvāca**).

**Theme-4: Brahma's  
chastisement & instruction  
to DG's (Power of spiritual  
master) (21-25)**

## Theme-4: Brahma's chastisement & instruction to DG's (Power of spiritual master) (21-25)

|| 6.7.21 ||

śrī-brahmovāca

aho bata sura-śreṣṭhā

hy abhadraṁ vaḥ kṛtaṁ mahat

brahmiṣṭhaṁ brāhmaṇaṁ dāntam

aiśvaryān nābhyanandata

Brahma said: O best of the devatās (**aho bata sura-śreṣṭhā**)! You have committed a great wrong (**vaḥ mahat abhadraṁ kṛtaṁ**). You did not welcome (**na abhyanandata**) the brāhmaṇa fixed in Brahman (**brahmiṣṭhaṁ brāhmaṇaṁ**) and having a controlled mind (**dāntam**) because of your wealth and power (**aiśvaryān**).

Theme-4: Brahma's chastisement & instruction to DG's  
(Power of spiritual master) (21-25)

॥ 6.7.22 ॥

tasyāyam anayasyāsīt  
parebhyo vaḥ parābhavaḥ  
prakṣiṇebhyaḥ sva-vairibhyaḥ  
samṛddhānām ca yat surāḥ

O devatās (**surāḥ**)! For this evil deed (**ayam anayasya**), you who are strong (**vaḥ samṛddhānām**) have been defeated (**parābhavaḥ**) by enemies who are weak (**parebhyah prakṣiṇebhyaḥ sva-vairibhyaḥ**).



## Theme-4: Brahma's chastisement & instruction to DG's (Power of spiritual master) (21-25)

॥ 6.7.23 ॥

maghavan dviṣataḥ paśya  
prakṣiṇān gurv-atikramāt  
sampraty upacitān bhūyaḥ  
kāvyam ārādhya bhaktitaḥ  
ādadīran nilayanam  
mamāpi bhṛgu-devatāḥ

O Indra (**maghavan**)! Look (**paśya**)! These enemies who were weak (**prakṣiṇān dviṣataḥ**) because of offense to guru (**gurv-atikramāt**) have now become strong (**sampraty upacitān bhūyaḥ**). Worshiping Śukrācārya with devotion (**kāvyam ārādhya bhaktitaḥ**), being devotees to guru (**bhṛgu-devatāḥ**), they may take away my abode also (**mama api nilayanam ādadīran**).

Disrespect to guru is a cause of disaster and respect to guru is a cause of good fortune.

An example of the demons is given.

They have so much strength that they can take away my abode also, because they have devotion to guru (bhr̥gu-devatāḥ).

## Theme-4: Brahma's chastisement & instruction to DG's (Power of spiritual master) (21-25)

|| 6.7.24 ||

**tripiṣṭapam kim gaṇayanty abhedya-  
mantrā bhr̥gūṇām anuśikṣitārthāḥ  
na vipra-govinda-gav-īśvarāṇām  
bhavanty abhadrāṇi nareśvarāṇām**

Intent on following the instructions of Śukrācārya (**bhr̥gūṇām anuśikṣita arthāḥ**) and having unbreakable counsel (**abhedya-mantrā**), they do not care at all for the devatās (**tripiṣṭapam kim gaṇayanty**). There are no misfortunes (**na abhadrāṇi bhavanty**) for kings (**nareśvarāṇām**) who respect the brāhmaṇas, cows and Govinda (**vipra-govinda-gav-īśvarāṇām**).

Pacification, offering gifts and punishment are obviously not possible.

Causing dissension among them also is not possible.

That is explained in this verse.

They have indivisible counsel (abhedyā-mantrāḥ).

The cause of everything is that they have taken the teachings of Śukrācārya as their only goal (anuśikṣitārthāḥ).

“Then we will die.”

Brahmā comforts them.

Those who are merciful to brāhmaṇas, cows and Govinda have no misfortunes.

## Theme-4: Brahma's chastisement & instruction to DG's (Power of spiritual master) (21-25)

|| 6.7.25 ||

tad viśvarūpaṁ bhajatāśu vipraṁ  
tapasvinaṁ tvāṣṭram athātmavantam  
sabhājito 'rthān sa vidhāsyate vo  
yadi kṣamiṣyadhvam utāsyā karma

Therefore (**tad**) immediately worship Viśvarūpa (**viśvarūpaṁ bhajata āśu**), the son of Tvaṣṭā (**tvāṣṭram**), a prudent brāhmaṇa (**ātmavantam vipraṁ**) of great austerity as your guru (**tapasvinaṁ**). Pleased by your worship (**sah sabhājitaḥ**), he will fulfill your desires (**vaḥ arthān vidhāsyate**), provided that you tolerate (**yadi kṣamiṣyadhvam uta**) his being partial to the demons (**asya karma**).

Therefore this is the immediate solution.

Worship Viśvarūpa as your guru, if you can tolerate his being partial to the demons.

**Theme-5: Conversation  
between DGs & Viśvarūpa  
(26-40)**



# Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.26 ॥

śrī-śuka uvāca

ta evam uditā rājan  
brahmaṇā vigata-jvarāḥ  
ṛṣim tvāṣṭram upavrajya  
pariṣvajyedam abruvan

Śukadeva said: O King (**rājan**)! Thus advised by Lord Brahmā (**evam brahmaṇā uditā**) and relieved of their anxiety (**vigata-jvarāḥ**), all the devatās (**te**) went to the sage Viśvarūpa, the son of Tvaṣṭā (**ṛṣim tvāṣṭram upavrajya**). They embraced him and spoke as follows (**pariṣvajya idam abruvan**).

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.27 ॥

śrī-devā ūcuḥ

vayaṁ te 'tithayaḥ prāptā  
āśramam bhadram astu te  
kāmaḥ sampādyatām tāta  
pitṛṇām samayocitaḥ

The devatās said: O Viśvarūpa (**tāta**)! May there be all good fortune for you (**bhadram astu te**). We, the devatās (**vayaṁ**), have come to your hermitage (**te āśramam prāptā**) as your guests (**atithayaḥ**). Please try to fulfill our desires (**kāmaḥ sampādyatām**) according to the time (**samayocitaḥ**), since we are on the level of your parents (**pitṛṇām**).

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.28 ॥

putrāṇām hi paro dharmah  
pitṛ-śuśrūṣaṇam satām  
api putravatām brahman  
kim uta brahmacāriṇām

O brāhmaṇa (**brahman**)! The highest duty of a son (**putrāṇām hi paro dharmah**), even though he has sons of his own (**putravatām api**), is to serve his parents (**pitṛ-śuśrūṣaṇam**), and what to speak of a son who is a brahmacārī (**kim uta brahmacāriṇām**)?

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.29-30 ॥

ācāryō brahmaṇo mūrṭiḥ  
pitā mūrṭiḥ prajāpateḥ  
bhrātā marutpater mūrtir  
mātā sāksāt kṣites tanuḥ

dayāyā bhaginī mūrtir  
dharmasyātmātithiḥ svayam  
agner abhyāgato mūrṭiḥ  
sarva-bhūtāni cātmanah

The ācārya is the personification of all the Vedas (ācāryō brahmaṇo mūrṭiḥ). Similarly, a father personifies Lord Brahmā (pitā mūrṭiḥ prajāpateḥ); a brother personifies Indra (bhrātā marutpater mūrtir); a mother personifies the planet earth (mātā sāksāt kṣiteh tanuḥ); and a sister personifies mercy (dayāyā bhaginī mūrtir). An unexpected guest personifies religious principles (dharmasya ātmā atithiḥ svayam), an invited guest personifies Agni (agner abhyāgato mūrṭiḥ), and all living entities personify Viṣṇu, the Supreme Lord (sarva-bhūtāni ca ātmanah).

The ācārya, one who teaches the Vedas, personifies the Vedas (brahmaṇaḥ).

The brother personified Indra (marut-pateḥ).

The uninvited guest personified (ātmā) dharma.

Then what to speak of us?

All beings personify the Supreme Lord (ātmanaḥ).

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

|| 6.7.31 ||

tasmāt pitṛṇām ārtānām  
ārtiṃ para-parābhavam  
tapasāpanayams tāta  
sandeśam kartum arhasi

O son (**tāta**)! You should follow our order (**tasmāt sandeśam kartum arhasi**) and take away the distress of your parents (**ārtānām pitṛṇām ārtiṃ tapasā apanayan**) who have been painfully defeated (**para-parābhavam**).

“Enough of praise and instructions on dharma!

Please say what you want.”

# Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.32 ॥

vṛṇīmahe tvopādhyāyaṁ  
brahmiṣṭhaṁ brāhmaṇaṁ gurum  
yathāñjasā vijesyāmaḥ  
sapatnāms tava tejasā

We select you (**tvām vṛṇīmahe**), a brāhmaṇa fixed in Brahman (**brahmiṣṭhaṁ brāhmaṇaṁ**) and a teacher (**upādhyāyaṁ**) as our guru (**gurum**) so that we will be able to easily defeat (**yathā añjasā vijesyāmaḥ**) our enemies (**sapatnān**) by your power (**tava tejasā**).



We choose you (tva) as guru.

They state the reason.

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.33 ॥

na garhayanti hy artheṣu  
yaviṣṭhāṅghry-abhivādanam  
chandobhyo 'nyatra na brahman  
vayo jyaiṣṭhyasya kāraṇam

O brāhmaṇa (**brahman**)! The wise do not criticize (**na garhayanti**) paying respects to a junior in age (**yaviṣṭhā aṅghry-abhivādanam**) for fulfilling one's purposes (**artheṣu**). The cause of seniority is age (**vayah jyaiṣṭhyasya kāraṇam**) except in the case of Vedic knowledge (**chandobhyo anyatra**).

“You want to make you your guru, but how will you worship me, who am younger, being a son of your brother?”

The wise do not criticize worshipping the feet of a younger person.

The cause of being senior and junior is greater age and younger age for activities other than Vedic knowledge.

But in activities relating to the Vedas, that is not so.

The cause of seniority is knowledge of the Vedas.

Therefore because you have greater knowledge of the Vedas, you should be our priest, and be the guru who gives mantra to us.

# Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.34 ॥

śrī-ṛṣir uvāca

abhyarthitaḥ sura-gaṇaiḥ  
paurahitye mahā-tapāḥ  
sa viśvarūpas tān āha  
prasannaḥ ślakṣṇayā girā

Śukadeva said: When all the devatās requested the great Viśvarūpa (**sura-gaṇaiḥ abhyarthitaḥ**) to be their priest (**paurahitye**), Viśvarūpa (**viśvarūpaḥ**), who was advanced in austerities (**mahā-tapāḥ**) and was pleased with them (**sah prasannaḥ**), spoke to them with sweet words (**tān āha ślakṣṇayā girā**).

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.35 ॥

śrī-viśvarūpa uvāca  
vigarhitam dharma-śīlair  
brahmavarca-upavyayam  
katham nu mad-vidho nāthā  
lokeśair abhiyācitam  
pratyākhyāsyati tac-chiṣyaḥ  
sa eva svārtha ucyate

Viśvarūpa said: O masters (**nāthā**)! Those cultivating dharma (**dharma-śīlaiḥ**) will say (**ucyate vigarhitam**) that I will lose by powers as a brāhmaṇa by being a priest (**brahma varca-upavyayam**), but how can a person like me (**katham nu mad-vidhah**), your disciple (**tad-śiṣyaḥ**), refuse (**pratyākhyāsyati**) the request made by the rulers of the planets (**lokeśair abhiyācitam**)! It is in my interest as a disciple (**sa eva svārtha**).

The sages who cultivate dharma criticize being a priest because one loses a great amount of brahma-tejas.

But I must do this.

O masters (nāthāḥ)! I have been requested by you the rulers of the planets.

I am your disciple. A disciple cannot refuse.

It is in the interest of the disciple to accept.

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

|| 6.7.36 ||

akiñcanānām hi dhanam śiloñchanam  
teneha nirvartita-sādhu-satkriyaḥ  
katham vigarhyam nu karomy adhīśvarāḥ  
paurodhasam hr̥ṣyati yena durmatih

The wealth of the detached brāhmaṇa (**akiñcanānām hi dhanam**) is collecting grains from the harvested field or grains left in the market (**śila uñchanam**). By this the detached maintain themselves honestly (**tena iha nirvartita-sādhu-satkriyaḥ**). O rulers (**adhīśvarāḥ**)! How can I take up (**katham nu karomy**) the condemned profession of a priest (**vigarhyam paurodhasam**) which gives joy only to the foolish (**hr̥ṣyati yena durmatih**)?



“One can accomplish dharma by accepting wealth from being a priest.

How can one practice if one has no money?”

The wealth of the detached brāhmaṇa is collecting grains from the harvested field or grains left in the market (śīloñchanam).

Śīla refers to corn left by the owner of a field.

Uñchanam means taking grains which have fallen down in the market place.

A foolish person becomes joyful by being a priest, but not an intelligent person.

Or a sinful person becomes joyful because it is suitable to his mentality.

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.37 ॥

tathāpi na pratibrūyām  
gurubhiḥ prārthitaṃ kiyat  
bhavatām prārthitaṃ sarvaṃ  
prāṇair arthaiś ca sādhave

However (**tathāpi**), I shall not refuse (**na pratibrūyām**) a small request (**prārthitaṃ kiyat**) made by my elders (**gurubhiḥ**). I shall accomplish (**sādhave**) all that you desire (**bhavatām prārthitaṃ sarvaṃ**) by my life and possessions (**prāṇaih arthaih ca**).

I will not refuse such a small request.

But even a large request I shall grant.

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.38 ॥

śrī-bādarāyaṇir uvāca  
tebhya evaṁ pratiśrutya  
viśvarūpo mahā-tapāḥ  
paurahityaṁ vṛtaś cakre  
parameṇa samādhinā

Śukadeva said: After thus hearing them (**tebhya evaṁ pratiśrutya**), austere Viśvarūpa (**viśvarūpo mahā-tapāḥ**), accepting the request (**vṛtaḥ**), performed the priestly activities (**paurahityaṁ cakre**) with great attention (**parameṇa samādhinā**).

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.39 ॥

sura-dviṣām śriyaṁ guptām  
auśanasyāpi vidyayā  
ācchidyādān mahendrāya  
vaiṣṇavyā vidyayā vibhuḥ

By his knowledge of the Nārāyaṇa-kavaca (**vaiṣṇavyā vidyayā**), Viśvarūpa collected the wealth of the demons (**sura-dviṣām śriyaṁ ācchidya**) which had been protected by the knowledge of Śukrācārya (**auśanasyāpi vidyayā guptām**) and gave it to Indra (**mahendrāya adāt**).

## Theme-5: Conversation between DGs & Viśvarūpa (26-40)

॥ 6.7.40 ॥

yayā guptaḥ sahasrākṣo  
jigye 'sura-camūr vibhuḥ  
tām prāha sa mahendrāya  
viśvarūpa udāra-dhīḥ

Generous Viśvarūpa (**viśvarūpa udāra-dhīḥ**) taught Indra (**mahendrāya prāha**) the Nārāyaṇa-kavaca (**tām**) by which (**yayā**), Indra (**sahasrākṣah vibhuḥ**), protected (**guptaḥ**), conquered (**jigye**) the demons' army (**asura-camūh**).