

Canto Six - Chapter Nine

Appearance of the Demon
Vṛtrāsura

**Theme-1: Indra kills
Visvarupa & distributes his
sinful reactions (1-10)**

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|| 6.9.1 ||

śrī-śuka uvāca

tasyāsan viśvarūpasya
śirāṁsi trīṇi bhārata
soma-pītham surā-pītham
annādam iti śuśrūma

Śrī Śukadeva said: O King Parīkṣit (**bhārata**)! I have heard that (**iti śuśrūma**) Viśvarūpa had three heads (**tasya viśvarūpasya trīṇi śirāṁsi āsan**), one for drinking soma-rasa (**soma-pītham**), another for drinking wine (**surā-pītham**) and a third for eating food (**annādam**).

In the ninth chapter Indra kills Viśvarūpa, Tvaṣṭā produces Vṛtrāsura and the Lord, after being praised by the devatās, instructs the devatās how to obtain the thunderbolt.

Soma-pītham means “drinking soma.”

Annadam means “eating food.”

The śruti also describes Viśvarūpa’s position. [Note: It is found in Mahābhārata 12.329.17.]

Viśvarūpo vai tvāṣṭraḥ purohito devānām āsīt: Viśvarūpa, son of Tvaṣṭā was the priest of the devatās.

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

॥ 6.9.2 ॥

sa vai barhiṣi devebhyo
bhāgam̐ pratyakṣam uccakaiḥ
adadad yasya pitaro
devāḥ sapraśrayam̐ nṛpa

O King (**nṛpa**)! Having the devatās as his father (**devāḥ yasya pitaro**), he visibly offered (**sa vai pratyakṣam uccakaiḥ adadad**) the devatās their share (**devebhyo bhāgam̐**) in sacrifice (**barhiṣi**) with respect (**sapraśrayam̐**).

Now partiality to the demons is described in two verses.

Visibly, with humility he offered a portion to the devatās saying “This is for Indra. This is for Agni.”

The reason is that his fathers were devatās. [Note: Kaśyapa and Aditi gave birth to Tvaṣṭā. His son through Racanā, a daughter of the demons, was Viśvarūpa.]

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

॥ 6.9.3 ॥

sa eva hi dadau bhāgam
parokṣam asurān prati
yajamāno 'vahad bhāgam
mātr-sneha-vaśānugaḥ

Offering a share to the demons (**asurān prati dadau bhāgam**) without the knowledge of the devatās (**parokṣam**), he had the demons obtain a share (**sa eva hi avahad yajamāno bhāgam**), out of affection for his mother (**mātr-sneha-vaśānugaḥ**).

Parokṣam means that he offered in a low voice some oblations to the demons so that the devatās did not notice.

Offering that share, he had them attain it (avahat).

His grandmother was a demon.

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

|| 6.9.4 ||

tad deva-helanaṁ tasya
dharmālīkaṁ sureśvaraḥ
ālakṣya tarasā bhītas
tac-chīrṣāṅy acchinad ruṣā

Indra (**sureśvaraḥ**), understanding (**ālakṣya**) that Viśvarūpa was cheating the devatās (**tasya tad deva-helanaṁ**) by offering oblations to the demons (**dharmalīkaṁ**), angrily cut off (**tarasā acchinad ruṣā**) Viśvarūpa's three heads (**tac-śīrṣāṅy**) out of fear (**bhītaḥ**).

Indra was afraid that the demons would gain power by the oblations.

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

|| 6.9.5 ||

soma-pītham tu yat tasya
śira āsīt kapiñjalaḥ
kalaviṅkaḥ surā-pītham
annādam yat sa tittiriḥ

Thereafter, the head meant for drinking soma-rasa (**tasya soma-pītham śirah**) was transformed into a francolin partridge (**kapiñjalaḥ āsīt**). Similarly, the head meant for drinking wine was transformed into a sparrow (**surā-pītham kalaviṅkaḥ**), and the head meant for eating food became a tittiri (common partridge) (**annādam yat sa tittiriḥ**).

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

॥ 6.9.6 ॥

brahma-hatyām añjalīnā
jagrāha yad apīśvaraḥ
saṁvatsarānte tad agham
bhūtānām sa viśuddhaye
bhūmy-ambu-druma-yoṣidbhyaś
caturdhā vyabhajad hariḥ

Since Indra was appointed by the Lord (**yad api īśvaraḥ**), he accepted the burden of these reactions (**jagrāha brahma-hatyām**) with folded hands (**añjalīnā**). He suffered for one year (**sah saṁvatsarānte tad agham**), and then to purify the elements of his body (**bhūtānām viśuddhaye**) he distributed the reactions for this sinful killing (**hariḥ vyabhajad**) among the earth, water, trees and women (**bhūmy-ambu-druma-yoṣidbhyah caturdhā**).

Indra began to repent thinking “An abominable person, I have committed a great sin, having killed him suddenly in anger and fear.

I do not know where I will fall in hell.

I should take the result now.”

He accepted the killing, thinking “Let him burn me by his powers.”

This was because (yat) he was a devotee appointed by the Lord to his post.

Such a person should repent for his misdeeds.

The intensity of the reaction lessened after a year of repentance while he remained with bad reputation.

After that, to purify the earth, water, air and fire elements in his body which had become impure by his sinful action, he divided the sin into four parts.

Since ether cannot become impure, he purified only four elements and thus divided his sin into only four parts.

But because of this, sin in his antaḥkaraṇa remained in subtle form.

That seed fructified in the form of killing a brāhmaṇa again, with the killing of Vṛtrāsura.

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

|| 6.9.7 ||

bhūmis turīyaṃ jagrāha
khāta-pūra-vareṇa vai
īriṇaṃ brahma-hatyāyā
rūpaṃ bhūmau pradṛśyate

In return for King Indra's benediction (**vareṇa**) that ditches in the earth would be filled automatically (**khāta-pūra**), the land accepted one fourth (**bhūmis turīyaṃ jagrāha**) of the sinful reactions for killing a brāhmaṇa (**brahma-hatyāyā**). Because of those sinful reactions (**implied**), there is barren land on the earth (**īriṇaṃ rūpaṃ bhūmau pradṛśyate**).

If the ditches will become filled with water on their own,
I will accept one fourth of the sin.

The earth accepted with this promise.

Thus some of the earth is barren.

It is forbidden to study the Vedas in such places, since sin
resides there.

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

|| 6.9.8 ||

turyam cheda-viroheṇa
vareṇa jagṛhur drumāḥ
teṣām niryāsa-rūpeṇa
brahma-hatyā pradṛśyate

In return for Indra's benediction (**vareṇa**) that their branches and twigs would grow back when trimmed (**cheda-viroheṇa**), the trees accepted (**drumāḥ jagṛhuh**) one fourth (**turyam**) of the reactions for killing a brāhmaṇa (**brahma-hatyā**). These reactions are visible in the flowing of sap from trees (**teṣām niryāsa-rūpeṇa pradṛśyate**).

The trees got the benediction that when the branches are cut, they would grow again.

Because the sin is in the sap, it is forbidden to drink a tree's sap.

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

|| 6.9.9 ||

śaśvat-kāma-vareṇāḥ
turīyaṃ jagṛhuḥ striyaḥ
rajo-rūpeṇa tāsṽ amho
māsi māsi pradṛśyate

In return for Lord Indra's benediction that they would be able to enjoy lusty desires continuously (**śaśvat-kāma-vareṇa**), women accepted (**striyaḥ jagṛhuḥ**) one fourth of the sinful reactions (**turīyaṃ amhaḥ**). As a result of those reactions (**tāsu amho**), women manifest the signs of menstruation every month (**rajo-rūpeṇa māsi māsi pradṛśyate**).

“Continuous desire” means that even after much sexual enjoyment, the woman does not think she has had enough.

She can enjoy even while pregnant, as long as the embryo is not harmed.

In exchange, woman accepted a menstrual period.

During this time she is contaminated and cannot be touched.

Theme-1: Indra kills Visvarupa & distributes his sinful reactions (1-10)

|| 6.9.10 ||

dravya-bhūyo-vareṇāpas
turīyaṁ jagṛhur malam
tāsu budbuda-phenābhyāṁ
dṛṣṭaṁ tad dharati kṣipan

In return for King Indra's benediction that water would increase the volume of other substances with which it was mixed (**dravya-bhūyo-vareṇa**), water accepted (**āpah jagṛhuh**) one fourth of the sinful reactions (**turīyaṁ malam**). This is visible in bubbles and foam in water (**tāsu budbuda-phenābhyāṁ dṛṣṭaṁ**). When one collects water, these should be avoided (**tad harati kṣipan**).

For the benediction of substances becoming more in volume by mixing with water, water accepted one fourth of the sin.

Drava-bhūyaḥ is another version: substances become naturally liquid by mixing with water.

Because of that sin, bubbles and foam are seen in water as contamination.

When drinking water one throws out the bubbles: one takes water without bubbles. If one drinks water with bubbles, one then consumes sin.

**Theme-2: Vṛtrāsura's birth &
DGs attack him (11-20)**

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|| 6.9.11 ||

hata-putras tatas tvaṣṭā
juhāvendrāya śatrave
indra-śatro vivardhasva
mā ciraṁ jahi vidviṣam

After Viśvarūpa was killed (**hata-putrah**), his father, Tvaṣṭā (**tatah tvaṣṭā**), performed sacrifice to kill Indra (**śatrave juhāva indrāya**), saying, "O enemy of Indra (**indra-śatro**), flourish (**vivardhasva**) to kill your enemy (**jahi vidviṣam**) without delay (**mā ciraṁ**)."

Indra became free of the sin after one year, at the beginning of Aśvina month.

Leaving the forest where he performed austerities, he began to observe the ceremonies of that month.

Tvaṣṭā, hearing of the death of his son, out of anger and grief produced a means of killing Indra.

His intention was to kill the enemy Indra.

Thus he prayed for increase of strength of the enemy of Indra.

However, the same words can be taken to mean “increase the strength of Indra, the enemy.”

Thus the meaning is the opposite.

The word Indra comes from the root id which means great power.

According to its group, it should have a high intonation.

However, according to the rule *samāsasya ca*, [Note: Pāṇini 6.1.223] when the word occurs in a compound, the accent should come on the last word.

As a *tat-puruṣa* compound *Indra-śatruḥ* the word *Indra* should have a low intonation.

It then means “enemy of Indra.”

If the word Indra has an accent in this compound it is bahuvrīhi compound, and means “Indra, the enemy.”

This is according to bahuvrīhau prakṛtyā pūrvapadam: the first member of a compound preserves its original accent in a bahuvrīhi compound. [Note: Pāṇini 6.2.1]

Tvāṣṭā pronounced the phrase with the accent on the word Indra, and thus the meaning of the sentence became “May the strength of Indra, the enemy, increase!” Indra became the killer of his enemies.

The śruti says svāhendra-śatraḥ vivardhasva with this meaning. It is said in the teachings:

**mantra hīnaḥ svarato varṇato vā mithyā-prayukto na
tam artham āha
yathendraśakraḥ svarato 'parādhāt sa vāgvajro
yajamānaḥ hinasti**

A mantra devoid of proper intonation and pronunciation with improper use does not fulfill its purpose. Thus by saying “enemy of Indra” improperly, the thunderbolt of the words kills the priest because of his offense.

Theme-2: Vṛtrāsura's birth & DGs attack him (11-20)

|| 6.9.12 ||

athānvāhārya-pacanād
utthito ghora-darśanaḥ
kṛtānta iva lokānām
yugānta-samaye yathā

Thereafter (**atha**), a fearful personality (**ghora-darśanaḥ**) who looked like the destroyer of the entire creation (**lokānām kṛtānta iva**) at the end of the millennium (**yugānta-samaye yathā**) arose (**utthitah**) from his desire to destroy Indra (**anvāhārya-pacanād**).

Though understanding his mistake, making a bahuvrīhi compound by accepting the first word (the normal usage), rather than putting the accent on the last word to make a tat-puruṣa compound in order to kill Indra (āhārya), the demon rose from the fire.

Taking the normal meaning, Indra would become the killer.

Taking the exceptional, intended meaning to kill Indra (anvāhārya), Indra would be killed along with his carrier.

Anvāhārya means the monthly śrāddha offerings, but that meaning does not make sense in this context.

|| 6.9.13-17 ||

viṣvag vivardhamānam tam
iṣu-mātram dine dine
dagdha-śaila-pratikāśam
sandhyābhrānika-varcasam

tapta-tāmra-śikhā-śmaśrum
madhyāhnārkogra-locanam

dedīpyamāne tri-śikhe
śūla āropya rodasī
nṛtyantam unnadantaṁ ca
cālayantaṁ padā mahīm

darī-gambhīra-vaktreṇa
pibatā ca nabhastalam
lihatā jihvayarkṣāṇi
grasatā bhuvana-trayam

mahatā raudra-damṣṭreṇa
jṛmbhamāṇam muhur muhuḥ
vitrastā dudruvur lokā
vīkṣya sarve diśo daśa

Like arrows released in the four directions (**iṣu-mātram viṣvag**), the demon's body grew (**tam vivardhamānam**), day after day (**dine dine**). He appeared like a burnt hill (**dagdha-śaila-pratikāśam**), lustrous as a bright array of clouds in the evening (**sandhyā abhra anīka varcasam**). The hair on the demon's body and his beard and moustache were the color of melted copper (**tapta-tāmra-śikhā-śmaśrum**), and his eyes were piercing like the midday sun (**madhyāhna arka ugra-locanam**). As if holding the three worlds (**āropya rodasī**) on the points of his blazing trident (**dedīpyamāne tri-śikhe śūla**), dancing and shouting with a loud voice (**nṛtyantam unnadantaṁ ca**), he made the entire surface of the earth tremble (**cālayantaṁ padā mahīm**). He seemed to be trying to swallow the whole sky (**pibatā ca nabhastalam**) with his mouth, which was as deep as a cave (**darī-gambhīra-vaktreṇa**). Yawning repeatedly (**jṛmbhamāṇam muhur muhuḥ**), he seemed to be licking up all the stars in the sky with his tongue (**lihatā jihvayā rkṣāṇi**) and eating the entire universe (**grasatā bhuvana-trayam**) with his terrible teeth (**mahatā raudra-damṣṭreṇa**). Seeing this gigantic demon, everyone (**vīkṣya lokā sarve**), in great fear (**vitrastā**), ran in the ten directions (**dudruvur diśo daśa**).

The verses are all connected with the last phrase “seeing that from the people fled in the ten directions.”

He increased in size daily to the extent of arrows shot in all directions.

He seemed to hold the earth and heavens on his trident.

His mouth seemed to drink the sky.

Theme-2: Vṛtrāsura's birth & DGs attack him (11-20)

॥ 6.9.18 ॥

yenāvṛtā ime lokās
tapasā tvāṣṭra-mūrtinā
sa vai vṛtra iti proktaḥ
pāpaḥ parama-dāruṇaḥ

This sinful, extremely cruel (**sah pāpaḥ parama-dāruṇaḥ**) son of Tvaṣṭā (**tvāṣṭra-mūrtinā**) was called Vṛtra “one who covers,” (**vṛtra iti proktaḥ**) because he covered the whole world (**yena āvṛtā ime lokāḥ**) with suffering (**tapasā**).

The worlds were covered by Vṛtrā whose form was related to Tvaṣṭā.

Theme-2: Vṛtrāsura's birth & DGs attack him (11-20)

|| 6.9.19 ||

tam nijaghnur abhidrutya
sagaṇā vibudharṣabhāḥ
svaiḥ svair divyāstra-śastraughaiḥ
so 'grasat tāni kṛtsnaśaḥ

The best of the devatās (**vibudha rṣabhāḥ**), charging the demon (**tam abhidrutya**) with their soldiers (**sagaṇā**), struck him (**nijaghnur**) with their heavenly bows and arrows and other weapons (**svaiḥ svair divya astra-śastra oghaiḥ**), but Vṛtrāsura swallowed (**sah agrasat**) all their weapons (**tāni kṛtsnaśaḥ**).

Theme-2: Vṛtrāsura's birth & DGs attack him (11-20)

॥ 6.9.20 ॥

tatas te vismitāḥ sarve
viṣaṅṅā grasta-tejasah
pratyāñcam ādi-puruṣam
upatasthuh samāhitāḥ

Struck with wonder and disappointment (**tatah te sarve vismitāḥ viṣaṅṅāḥ**), bereft of strength (**grasta-tejasah**), the devatās gathered together (**samāhitāḥ**) and worshipped the original person (**ādi-puruṣam upatasthuh**), antaryāmī (**pratyāñcam**).

Theme-3: Prayers by DGs for Lord's protection (21-45)

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॥ 6.9.21 ॥

śrī-devā ūcuḥ

vāyv-ambarāgny-ap-kṣitayas tri-lokā
brahmādayo ye vayam udvijantaḥ
harāma yasmai balim antako 'sau
bibheti yasmād arañam tato naḥ

The devatās said: Let us take protection of the Lord (**araṇam tato naḥ**) whom death fears (**yasmād antakah bibheti**) and to whom we (**yasmai vayam**), the elements--ether, air, fire, water and earth (**vāyv-ambara-agny-ap-kṣitayah**), the planets composed of elements (**tri-lokā**) and the devatās including Brahmā (**brahmādayah ye**), who are now in fear of death (**udvijantaḥ**), offer presentations (**balim harāma**)!

They take shelter of the Lord, thinking that no one except the Lord can protect them from the danger of Vṛtrāsura.

The elements mentioned represent all twenty-three elements.

Those elements, the planets made of the elements, and the devatās in charge of the planets, starting with Brahmā, and all of us present now, who are afraid of death, offer gifts to the Lord.

Let there be shelter coming from the Lord (tataḥ) whom death fears.

Theme-3: Prayers by DGs for Lord's protection (21-45)

|| 6.9.22 ||

avismitam taṁ paripūrṇa-kāmaṁ
svenaiva lābhena samaṁ praśāntam
vinopasarpaty aparaṁ hi bāliśaḥ
śva-lāṅgulenātītīrti sindhum

The great fool (**bāliśaḥ**) who is trying to cross the ocean of saṁsāra (**atītīrti sindhum**) by holding onto a dog's tail (**śva-lāṅgulena**) approaches anyone (**upasarpaty aparaṁ**) except (**vinā**) the Lord, for whom nothing is astonishing to accomplish (**avismitam**), who is full in his desires (**taṁ paripūrṇa-kāmaṁ**) with (**samaṁ**) a perfect form (**lābhena**), and who is gentle with his devotees (**svenaiva praśāntam**).

The intelligent person should not surrender to anyone else.

A really foolish person approaches someone else for shelter—
devatās, karma-yoga or jñāna-yoga.

The wise person does not do so.

It is just like a person desiring to cross the ocean by holding a
dog's tail.

The dog cannot cross the ocean, what to speak of the man
holding his tail.

The dog, seeing the man holding his tail, will throw him off in the water, and the dog also will drown.

However, it is not astonishing that the person who takes shelter of the Lord crosses the ocean of saṃsāra.

Thus the Lord is described as avismitam, without surprises.

Though it is astonishing that, without the Lord, some try to cross the ocean of saṃsāra, it is not astonishing to cross by taking shelter of the Lord, since that ocean immediately becomes like the water in a calf's footprint.

The Lord is always complete in his desires along with (samam) the attainment of svarūpa of seven types of sweetness. [Note: Perhaps this refers to his beauty, fragrance, sound of his voice, youthfulness, tastiness, liberality (audārya) and mercy, mentioned in Mādhurya-kadambinī.]

He has enjoyment bestowed through his hlādinī-śakti.

The Lord is gentle (praśāntam), tolerant of his devotees though they commit sevāparadha, since he is affectionate to them.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.23 ॥

yasyoru-śṛṅge jagatīm sva-nāvaṃ
manur yathābadhya tatāra durgam
sa eva nas tvāṣṭra-bhayād durantāt
trātāśritān vāricaro 'pi nūnam

Matsya (**vāri carah api**), who bound the boat of the earth (**jagatīm sva-nāvaṃ ābadhya**) on his horn (**yasya uru-śṛṅge**) and crossed the ocean of devastation (**tatāra durgam**), will deliver us (**nah trāta**). We take shelter of him (**sah eva āśritān**) out of endless fear of the son of Tvaṣṭā (**durantāt tvāṣṭra-bhayād**).

Though we are very low, having material desires, and approach the Lord out of fear of the demon, he should protect us, just as he gave protection previously.

This is expressed in two verses.

Just as Matsya saved the earth, he will save us from the demon.

Though he moves about in the water and is situated there, he can protect us who are on the land because he is the Lord.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.24 ॥

purā svayambhūr api saṁyamāmbhasy
udīrṇa-vātormi-ravaiḥ karāle
eko 'ravindāt patitas tatāra
tasmād bhayād yena sa no 'stu pāraḥ

May the Lord (**sah**) who saved Brahmā (**yena purā svayambhūh tatāra**) from danger when he was alone (**ekah**) and almost fell from his lotus seat (**aravindāt patitah**) out of fear of the sound (**ravaiḥ karāle bhayād**) of strong winds and waves (**udīrṇa vāta ūrmi**) in the waters of devastation (**saṁyama ambhasy**) be our deliverance (**nah astu pāraḥ**)!

Brahmā almost fell from the lotus growing from the Lord's navel out of fear of the waters of devastation.

He was saved by the Lord.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.25 ॥

ya eka īśo nija-māyayā naḥ
sasarja yenānusṛjāma viśvam
vayaṁ na yasyāpi puraḥ samīhataḥ
paśyāma liṅgaṁ pṛthag īśa-māninaḥ

That one Lord (**ya eka īśah**) created us by his own energy (**nija-māyayā naḥ sasarja**), and by him alone we create the universe (**yena anusṛjāma viśvam**). We (**vayaṁ**), thinking we are also creators (**pṛthag īśa-māninaḥ**), do not see the form of the Lord (**na paśyāma yasya liṅgaṁ**) who performed pastimes long before we existed (**puraḥ samīhataḥ**).

Though the Lord is present everywhere and also here, he is not visible to our material senses.

But by his mercy may he become visible and protect us!
This is expressed in three verses.

We do not see the form of the Lord who performed pastimes (samīhataḥ puraḥ) in the forms of Rāma or Kṛṣṇa before we existed.

The reason is that we think we are the lords.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.26-27 ॥

yo naḥ sapatnair bhr̥śam ardyamānān
devar̥ṣi-tiryāṅ-nṛṣu nitya eva
kṛtāvātāras tanubhiḥ sva-māyayā
kṛtvātmasāt pāti yuge yuge ca

tam eva devaṁ vayam ātma-daivataṁ
paraṁ pradhānaṁ puruṣaṁ viśvam anyam
vrajāma sarve śaraṇaṁ śaraṇyaṁ
svānāṁ sa no dhāsyati śaṁ mahātmā

Considering us his own self (**ātmasāt kṛtvā**), he protects us (**yah naḥ pāti**) when we are greatly suffering (**bhr̥śam ardyamānān**) from the demons (**sapatnaih**), by becoming avatāras (**kṛta avatārah**) in various forms among men, animals, sages and devatās (**deva-r̥ṣi-tiryāṅ-nṛṣu tanubhiḥ**) by his mercy (**sva-māyayā**) in every yuga (**yuge yuge**). We approach the Lord (**tam eva devaṁ vayam vrajāma**), worthy of worship by all beings (**ātma-daivataṁ**), who is the supreme cause, prakṛti (**paraṁ pradhānaṁ**), the universal form (**puruṣaṁ viśvam**), the spiritual world (**anyam**), the shelter of his devotees (**svānāṁ sarve śaraṇaṁ**), and the most worthy shelter (**śaraṇyaṁ**). He will give good fortune to us (**sah nah dhāsyati śaṁ**).

Becoming avatāras with forms (tanubhiḥ) like Upendra and Paraśurāma, by his mercy or his cit-śakti (māyayā), taking us as his own self, he protects us.

Thus we are not hesitant to request him to protect us now.

The Lord is the universal form through his māyā-śakti.

By his svarūpa-śakti, he is different (anyam) from the universe.

Theme-3: Prayers by DGs for Lord's protection (21-45)

|| 6.9.28 ||

śrī-śuka uvāca

iti teṣāṃ mahārāja

surāṇāṃ upatiṣṭhatām

praticyāṃ diśy abhūd āviḥ

śaṅkha-cakra-gadā-dharaḥ

Śukadeva Gosvāmī said: O King (**mahārāja**)! When all the devatās offered him their prayers (**iti surāṇāṃ upatiṣṭhatām**), Lord, carrying his weapons, the conch, disc and club (**śaṅkha-cakra-gadā-dharaḥ**), appeared before them (**āviḥ abhūd teṣāṃ**) on the bank of the western ocean (**praticyāṃ diśy**).

The devatās, attacked by the demons, could not remain in a good place.

Thus, they sat and offered prayers an isolated place, on the bank of the western ocean (pratīcyām diśi).

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.29-30 ॥

ātma-tulyaiḥ ṣoḍaśabhir
vinā śrīvatsa-kaustubhau
paryupāsitam unnidra-
śarad-amburuhekṣaṇam

dr̥ṣṭvā tam avanau sarva
īkṣaṇāhlāda-viklavāḥ
daṇḍavat patitā rājañ
chanair utthāya tuṣṭuvuḥ

Seeing (**dr̥ṣṭvā**) the Lord with eyes like lotuses blooming in the autumn (**unnidra-śarad-ambu ruha īkṣaṇam**), who was served (**paryupāsitam**) by attendants equal to himself (**ātma-tulyaiḥ ṣoḍaśabhir**) but without the mark of Śrīvatsa and the Kaustubha jewel (**vinā śrīvatsa-kaustubhau**), all the devatās (**sarva**), overwhelmed with happiness on seeing him (**tam īkṣaṇa āhlāda-viklavāḥ**), immediately fell down like rods (**avanau daṇḍavat patitā**), and then slowly rose and offered prayers (**śanair utthāya tuṣṭuvuḥ**).

The Lord was worshipped all around by associates like Sunanda who were like the Lord with various markings such as four arms, but without the Śrivatsa and Kaustubha.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.31 ॥

śrī-devā ūcuḥ

namas te yajña-vīryāya

vayase uta te namaḥ

namas te hy asta-cakrāya

namaḥ supuru-hūtaye

The devatās said: We offer respects to you (**namas te**), who bestow the results of sacrifice (**yajña-vīryāya**), who destroy those results as well (**vayase uta**), who, holding the cakra, kills the demons and protects us (**asta-cakrāya**), and who is invoked by many names (**supuru-hūtaye**).

The devatās, expressing that the Lord should be considered their only object of worship, say that he alone is the cause of giving or obstructing results for persons like themselves worshipping through sacrifices.

The Lord gives the results of sacrifice (yajña-vīryāya) such as Svarga.

We offer respects to he who has the ability (vīrya) to give the results.

Again (uta) we offer respects to the Lord who destroys those results in the form of time (vayase).

We offer respects to you who throw your cakra, killing the demons and protecting us.

We offer respects to the Lord who is nicely invoked with names such as the above.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.32 ॥

yat te gatīnām tīṣṛṇām
īśituḥ paramam padam
nārvācīno visargasya
dhātar veditum arhati

O Lord (**dhātar**)! Persons who have appeared later in the creation (**visargasya arvācīnah**) cannot understand (**na veditum arhati**) the supreme abode of you (**te paramam padam**), the person who dispenses the destinations of devatās, men and animals (**tīṣṛṇām gatīnām īśituḥ**).

“You are praising me to obtain insignificant, temporary Svarga. Why do you not ask for Vaikuṅṭha which is full of eternal bliss?”

Persons like us, recently created in the secondary creation, cannot understand the supreme abode Vaikuṅṭha belonging to you, who award bodies of devatās, men and animals.

A cow will not accept or desire any food other than grass and hay. It will refuse milk.

॥ 6.9.33 ॥

om namas te 'stu bhagavan nārāyaṇa vāsudevādi-puruṣa mahā-puruṣa
mahānubhāva parama-maṅgala parama-kalyāṇa parama-kāruṇika kevala jagad-
ādhāra lokaika-nātha sarveśvara lakṣmī-nātha paramahaṁsa-parivrājakaiḥ
parameṇātma-yoga-samādhinā paribhāvita-parisphuṭa-pāramahaṁsya-
dharmeṇodghāṭita-tamaḥ-kapāṭa-dvāre citte 'pāvṛta ātma-loke svayam upalabdha-
nija-sukhānubhavo bhavān.

O Lord with six complete qualities (**bhagavan**)! O Nārāyaṇa, form of the puruṣāvatāras (**nārāyaṇa**)! O Vāsudeva, source of the puruṣāvatāras (**vāsudeva**)! O Lord of Vaikuṅṭha (**ādi-puruṣa**)! O revealer of splendors to the devotees (**mahā-puruṣa mahānubhāva**)! O Lord who manifests most auspicious spiritual forms (**parama-maṅgala**)! O Lord with devotees beyond time (**parama-kalyāṇa**)! O most merciful Lord who give bliss to the devotees (**parama-kāruṇika**)! Sole support of the universe (**kevala jagad-ādhāra**)! Sole Lord of the planets (**loka eka-nātha**)! Lord of all beings (**sarveśvara**)! Lord of Lakṣmī (**lakṣmī-nātha**)! We offer respects to you (**namas te**), who appear (**svayam upalabdha**) along with your uncovered abode (**apāvṛta ātma-loke**) in the heart (**citte**) whose door of ignorance has been opened (**udghāṭita-tamaḥ-kapāṭa-dvāre**) by clearly manifested and established (**paribhāvita-parisphuṭa**) bhakti-yoga (**pāramahaṁsya-dharmeṇa**) through intense concentration using rules and regulations (**parameṇa ātma-yoga-samādhinā**) practiced by devotees detached from material life (**paramahaṁsa-parivrājakaiḥ**).

The devatās have already said that the Lord is invoked by many names in verses 31.

Now they praise him by addressing him with these many names.

O Lord, complete in six great qualities (bhagavān)!

They then describe his completeness.

O Nārāyaṇa, by your expansions, acting as the antaryāmī of the totality of prakṛti, of each universe and the jīvas, you are Kāraṇārṇavaśāyī, Garbhodaśāyī and Kṣirodaśāyī!

But you are more complete than that as Vāsudeva, the source of the expansions.

But you are more complete than that as the Lord of Vaikuṅṭha, O original person (ādi-puruṣa).

“How is that form understood?”

You have many great splendors suitable for your devotees (mahā-puruṣa-mahānubhāva).

“But what happens to my devotees, abode and my form at the time of devastation?”

Material things may be auspicious, but spiritual things are most auspicious.

You have the most auspicious, spiritual, eternal devotees and abode.

You have devotees who are the most proper since they are not controlled by time (parama-kalyāṇa).

Having external perception and being devoured by time, let us take shelter of mercy of you, who are an ocean of powers and sweetness.

O most merciful Lord!

You are realized as bliss itself by those who see internally rather than externally.

“When will this happen?”

You exist as an experience of bliss in Vaikuṅṭha (ātma-loke), without covering (apāvṛte), in the temple of the heart, whose door of deceptive ignorance has been unlocked by bhakti-yoga, (pāramahansa-dharmaṇa) clearly manifested and completely established (paribhāvita) by intense concentration through yama and niyama (ātma-yoga).

You appear along with Vaikuṅṭha when the heart has such qualities.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.34 ॥

**duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam
anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam
aguṇaḥ sṛjasi pāsi harasi.**

It is difficult to understand (**duravabodha**) that you, though engaged in pastimes in the spiritual world (**vihāra-yogo**), without a material shelter (**aśaraṇo**), without actions in a material body (**aśarīra**), without the assistance of the devatās (**asmat-samavāya anavekṣita**), without material guṇas (**aguṇaḥ**), create, maintain and destroy (**sṛjasi pāsi harasi**) the universe made of guṇas (**saguṇam ātmanā**), without transformation of your svarūpa (**avikriyamāṇena**), though you are also the material elements.

Though you are beyond the guṇas, ātmārāma, enjoying eternally in Vaikuṅṭha, you also play in the material realm by carrying out creation and destruction, by methods difficult for us to understand.

That you engage in playing seems to be (iva) difficult to understand.

It is easy to understand for intelligent devotees, but difficult to understand for others.

Why?

You have no shelter, and have not bodily actions.

But śruti says that the creator has a form with a thousand heads.

You give no regard to assistance from us, the presiding deities of the hand and other sense organs.

Though you are the material cause of the universe (ātmanā) you are without transformation.

If one accepts vivarta-vāda then it is not astonishing that you are without transformation (since the transformations are illusory).

But it is astonishing if one does not accept vivarta-vāda. Gajendra says:

**namo namas te 'khila-kāraṇāya niṣkāraṇāyādbhuta-
kāraṇāya**

My Lord, you are the cause of all causes, but you have no cause. Therefore you are the astonishing cause of everything. I offer my respectful obeisances unto you. **SB 8.3.15**

This means that you are astonishing as the cause because you are without transformation though you are the material cause.

Though you are without guṇas, you create the universe with guṇas.

A potter with guṇas, taking support of a place, using his body, and taking assistance, creates a pot with guṇas by transformation of clay and other materials.

But it is difficult to understand how you, without guṇas, without support, without assistance and without a material body, create the universe.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.35 ॥

atha tatra bhavān kim devadattavad iha guṇa-visarga-patitaḥ
pāratantryeṇa sva-kṛta-kuśalākuśalam phalam upādadāty
āhosvid ātmārāma upaśama-śīlaḥ samañjasa-darśana udāsta iti
ha vāva na vidāmaḥ.

We do not know (**na vidāmaḥ**) whether you accept results (**kim bhavān phalam upādadāty**) of pious or sinful actions (**sva-kṛta-kuśalākuśalam**) like an ordinary Devadatta (**devadattavad**) fallen in the material ocean (**guṇa-visarga-patitaḥ**), or (**āhosvid**) whether you (**kim bhavān**), ātmārāma, tranquil (**ātmārāma upaśama-śīlaḥ**), full in your spiritual powers (**samañjasa-darśana**), remain a neutral witness, not accepting happiness and distress at all (**udāsta iti**).

Since you seem to be obliged to protect the righteous and destroy the wicked, it is hard to understand your protection and destruction.

Just as the jīva in this world building a house, and entering household life filled with friends, enemies and neutrals, enjoys happiness and distress as a result of his pious or sinful reactions, do you (bhavān, out of respect), falling into various incidents (visarga) of mutual destruction between devatās and asuras produced by the guṇas, accept happiness and distress resulting from your pious and sinful acts dependent on karma, since you obtain happiness of wealth and power from destroying the wicked and protecting the righteous in various avatāras like Upendra and Kṛṣṇa, and obtain sorrow through fatigue of fighting?

Or do you, possessing your undeviating cit-śakti (samañjasa-darśanaḥ), remain as the neutral witness, not accepting happiness and distress?

We do not know the truth.

na hi virodha ubhayam bhagavaty aparimita-guṇa-gaṇa īśvare 'navagāhya-
māhātmye 'rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-kutarka-śāstra-
kalilāntaḥkaraṇāśraya-duravagraha-vādinām vivādānavasara uparata-
samasta-māyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa
iva bhavati svarūpa-dvayābhāvāt.

Those two conditions seen in you (**ubhayam**) are not a contradiction (**na hi virodha**). What is impossible for you (**kaḥ nv artho durghaṭa bhavati**), who are Bhagavān, full of six qualities (**bhagavaty**), full of unlimited qualities (**aparimita-guṇa-gaṇa**), the supreme controller (**īśvare**), whose glories cannot be understood by the non-devotee (**anavagāhya-māhātmye**), who are beyond (**anavasare**) the arguments of stubborn philosophers (**duravagraha-vādinām vivāda**) whose hearts are disturbed (**kalila antaḥkaraṇa**) by deliberating on scriptures (**śāstra kutarka**) without touching the truth (**arvācīna**), through speculation (**vikalpa**), conjecture (**vitarka**), judgment (**vicāra**) and false proofs (**pramāṇābhāsa**)? You are beyond all material qualities (**uparata-samasta-māyāmaye**), you are pure spirit (**kevala**), but screen yourself from view by your yoga-māyā (**ātma-māyām antardhāya**). Though you possess only one form (**svarūpa-dvaya abhāvāt**), nothing is impossible for you (**kaḥ nv artho durghaṭa bhavati**).

This verse reconciles the contrary nature in the Lord, according to the devotees' perspective. Virodha means contradiction.

There is no contradiction of your being ātmārāma and experiencing happiness and distress.

It is not proper to speculate about you by comparison with others, since you possess inconceivable powers.

First, two phrases explain the happiness and distress in the Lord.

**jñāna-śakti-balaiśvarya-vīrya-tejāmsy aśeṣataḥ |
bhagavac-chabda-vācyāni vinā heyair guṇādibhiḥ ||**

The word bhagavān means to be endowed with unlimited knowledge, sense power, bodily strength, power of control, influence and beauty without inferior guṇas.

Viṣṇu Purāṇa 6.5.79

It should be understood that you have no material happiness and distress at all, which arises from ignorance, since you are fully endowed with those six qualities.

“Do I have another type of happiness and distress in me?”

You have a host of unlimited qualities such as being controlled by prema and being affectionate to your devotees. (aparimita-guṇa-gaṇe).

When your devotees such as Prahlāda or Vibhīṣaṇa, your eternal associates such as the Pāṇḍavas or Yādavas, the numerous sādhakas and half-devotees like us devatās are put into difficulty by the demons, you become unhappy, indicated by your various attempts to destroy those demons.

When those devotees, delivered from danger, see you, they become happy, like grains suffering from drought being sprinkled with a shower of nectar.

Then you become astonishingly happy.

You have spiritual happiness and distress since you are the essence of affection for devotees and are controlled by prema.

However, that happiness and distress are actually spiritual happiness since they are the topmost transformations of the cit-śakti belonging to prema.

The joy and grief of the gopīs or Sītā arising from meeting and separation are the highest expression of happiness since they have the highest level of prema.

Having a spiritual form, you have spiritual happiness and distress.

This is not a contradiction with your nature as ātmārāma since being ātmārāma and experiencing spiritual happiness and distress are one in you.

“But I am not defined in this way by some philosophers.”

You are the Supreme Lord (īśvare), and thus those who are under your control are not qualified to define you, since your glories be understood by persons devoid of bhakti.

You yourself say bhaktyāham ekayā grāhya: I am only realized by bhakti. (SB 11.14.21)

“They raise many objections to your claim that my six great qualities and prema are spiritual.”

You are invisible to the arguments of those who stubbornly hold various philosophies (duravagraha-vādīnām), which always remain in their hearts, which are confused by scriptures, and without touching the real truth (arvācīna).

Vikalpa takes the form “It may be like this, or like this.”

Vitarka means uncertain conjecture: “Is that correct perhaps?”

Vicāra means certainty “It is like this.”

Pramāṇābhāsa means malicious arguments. “If there is no conclusion, how can argumentation be absent?”

The Lord is devoid of all material objects. Since arguments are a product of māyā-śakti and you are beyond all objects made of māyā, how is it possible to use such arguments?

“How can you say that my grief is spiritual happiness, since everyone has seen with their eyes my actions of helping you churn the ocean, helping Arjuna as his charioteer and messenger, and fleeing in fear from Jarāsandha’ violence to protect the Yādavas?”

Though you are pure spirit (kevale), without material contamination, you place in the middle your inconceivable yoga-māyā.

Thus nothing is impossible for you.

Who then can enter into your experience of happiness?

One cannot use sense perception to understand the Lord's happiness.

It is said *acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet*: one cannot apply material arguments to what is inconceivable.

“Let us dispose of the argument that I have inconceivable powers.

One can say that I have two forms with two sets of qualities.

In the form of Bhagavān I have happiness and distress arising from affection to my devotees, and in the form of Brahman am situated everywhere as ātmārāma.”

You do not have two forms. You have only one form which is Bhagavān.

That form is realized as Brahman with no qualities and as Bhagavān with astonishing qualities.

The jñānis who are at a distance and cannot perceive your astounding qualities call you Brahman.

The devotees who are situated near you and can perceive your astonishing qualities call you Bhagavān.

If one is far away one perceives a small degree of the Lord and if one is close one perceives all his qualities.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.37 ॥

**sama-*viṣama*-matīnām matam anusarasi yathā rajju-
khaṇḍaḥ sarpādi-dhiyām.**

You accept the opinions of those who are peaceful because of contact with things related to Brahman (**sama-*matīnām matam anusarasi***) and are disturbed by contact with things opposed to Brahman (**viṣama-*matīnām matam anusarasi***). However, this opinion is like thinking a rope is a snake (**yathā rajju-*khaṇḍaḥ sarpādi-dhiyām***).

But you do not defeat the opinions of the non-devotees, so that they can accomplish their tradition in saṁsāra.

You accept the opinions of those who are peaceful in accepting Brahman and disturbed by anything opposing Brahman.

Or you accept the opinion of those who say that Bhagavān is the Brahman with material variety (viṣama) though they are actually two aspects of one form (sama).

Just as person thinks a rope is a snake, one sees in Brahman, which is actually ātmārāma, false qualities like happiness and distress by the influence of māyā.

The Lord does not oppose this.

Theme-3: Prayers by DGs for Lord's protection (21-45)

|| 6.9.38 ||

sa eva hi punaḥ sarva-vastuni vastu-svarūpaḥ sarveśvaraḥ
sakala-jagat-kāraṇa-kāraṇa-bhūtaḥ sarva-pratyag-ātmavāt
sarva-guṇābhāsopalakṣita eka eva paryavaśeṣitaḥ.

The Lord is (**sa eva hi**) the true form among all forms (**sarva-vastuni vastu-svarūpaḥ**), the Lord of all beings (**sarveśvaraḥ**), the cause of all causes of all universes (**sakala-jagat-kāraṇa-kāraṇa-bhūtaḥ**), is inferred by the revealing power of the senses and intelligence (**sarva-guṇa ābhāsa upalakṣitaḥ**) due to dwelling within all beings (**sarva-pratyag-ātmavāt**), and alone remains after negating matter and its qualities (**eka eva paryavaśeṣitaḥ**).

Therefore, we will take shelter of the philosophy approved by your devotees, giving up the ideas of these learned persons.

The Lord is the real form mentioned previously in verse 33.

Because of dwelling within all beings, beyond the material senses, you are not visible, but you are definitely known or inferred by the revealing power (ābhāsa) of intelligence and the senses (sarva-guṇa).

Guṇa-prakāśair anumīyate bhavān: you are inferred by the revelation of the senses. (SB 10.2.35)

You are completely devoid of all material elements (paryavaśeṣitaḥ).

Thus the śrutis say neti neti: the Lord is not matter.

The Laghu-bhāgavatāmṛta explains this starting with the following verse.

vinā śarīra-ceṣṭatvaṁ
vinā bhūmyādi-saṁśrayam |
vinā sahāyāṁs te karmā-
vikriyasya sudurgamam ||102||

Without activities of a material body, without the support of material earth, without assistance of others, without undergoing transformation, your actions are hard to understand. Laghu-bhāgavatāmṛta

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.39 ॥

atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd avalīḍhayā sva-manasi
niṣyandamānānavarata-sukhena vismārita-dṛṣṭa-śruta-viṣaya-sukha-leśābhāsāḥ
parama-bhāgavatā ekāntino bhagavati sarva-bhūta-priya-suhṛdi sarvātmani
nitarām nirantaram nirvṛta-manasaḥ katham u ha vā ete madhumathana punaḥ
svārtha-kuśalā hy ātma-priya-suhṛdaḥ sādhas tvac-caraṇāmbujānusevām
visṛjanti na yatra punar ayam saṁsāra-paryāvartaḥ.

The highest devotees (**parama-bhāgavatā**), having forgotten (**vismārita**) even a trace of material happiness (**dṛṣṭa-śruta-viṣaya-sukha-leśā-ābhāsāḥ**) by the continuous bliss of prema (**anavarata-sukhena**) flowing in their minds (**sva-manasi niṣyandamāna**) after having tasted (**sakṛd avalīḍhayā**) one drop of the ocean of sweet nectar of your glories (**tava mahimāmṛta-rasa-samudra-vipruṣā**), have faith in the Lord alone (**bhagavati ekāntino**), who is the best friend of all beings (**sarva-bhūta-priya-suhṛdi**) and who is situated within all beings (**sarvātmani**). How can these devotees (**katham ete**), whose minds are continuously blissful (**nitarām nirantaram nirvṛta-manasaḥ**), who know their own benefit (**svārtha-kuśalā**) and are friends with you (**ātma-priya-suhṛdaḥ**), give up service to your lotus feet (**tvac-caraṇāmbuja anusevām visṛjanti**), which offer no return to this material world (**na yatra punar ayam saṁsāra-paryāvartaḥ**)?

Having criticized those opposed to the Lord, they praise the devotees.

They have forgotten material enjoyment by the bliss of prema arising by tasting just one the nectar of your glories.

Because the devotees are completely devoted to the Lord's service they do not worship anyone else such as devatās (ekāntinaḥ).

However the devatās and sages are even more pleased with them, for if the Lord is served, all beings are served, since he is the friend of all beings and the soul in all beings.

Those who reject service to the Lord, the false yogīs and others, act against their own welfare, whereas the devotees act for their welfare (svārtha-kuśalāḥ).

Theme-3: Prayers by DGs for Lord's protection (21-45)

|| 6.9.40 ||

tri-bhuvanātma-bhavana trivikrama tri-nayana tri-loka-manoharānubhāva
tavaiva vibhūtayo ditija-danujādayaś cāpi teṣām anupakrama-samayo 'yam
iti svātma-māyayā sura-nara-mṛga-miśrita-jalacarākṛtibhir yathāparādham
daṇḍam daṇḍa-dhara dadhartha evam enam api bhagavañ jahi tvāṣṭram uta
yadi manyase.

O Lord who has the three worlds as his house (**tri-bhuvana ātma-bhavana**)!
O Trivikrama (**trivikrama**)! O subduer of the three worlds (**tri-nayana**)! O
Lord who is perceived as most attractive in the three worlds (**tri-loka-
manohara-anubhāva**)! Though the demons are also your vibhūtis (**tava eva
vibhūtayah ditija-danuja ādayaś ca api**), you should consider that now is
not the time for their activities. Just as you dispensed punishment for
offenses (**yathā aparādham daṇḍam daṇḍa-dhara dadhartha**) by taking the
forms of devatās, men, animals, mixed forms, and aquatics (**sura-nara-mṛga-
miśrita-jalacara ākṛtibhir**) by your spiritual energy (**svātma-māyayā**), kill
the son of Tvaṣṭā now (**evam enam jahi tvāṣṭram**), if you think it fit (**yadi
manyase**).

Among your devotees we are very low since we have material desires.

Indicating this, they make their request.

You have the three worlds as your house.

Your devotees, the devatās and humans, living there, serve you.

But this house has been attacked by the demons now.

You subdue the three worlds (tri-nayana) by three strides (trivikrama).

As Vāmana, you accepted the three worlds by three steps and bringing Bali near, you gave the worlds to us.

Kill the demons and let the people of the three worlds see your attractive form (tri-loka-manoharānubhāva).

“You worship me to inflict violence on others.”

Though they are your vibhūti, you should consider that now is not the time for their activities.

Thus we make our request.

O punisher! Just as previously you dispensed punishment, now also the time has come.

Theme-3: Prayers by DGs for Lord's protection (21-45)

|| 6.9.41 ||

asmākaṁ tāvakānāṁ tatatata natānāṁ hare tava caraṇa-nalina-yugala-dhyānānubaddha-hṛdaya-nigaḍānāṁ sva-liṅga-vivaraṇena ātmasāt-kṛtānāṁ anukampānurañjita-viśada-rucira-śiśira-smitāvalokena vigalita-madhura-mukha-rasāmṛta-kalayā cāntas tāpam anaghārhasi śamayitum.

O father of our father (**asmākaṁ tatatata**)! O Supreme Lord (**hare**)! You should relieve the pain in our hearts (**antah tāpam arhasi śamayitum**) by a drop of sweet, juicy nectar flowing from your mouth (**madhura-mukha-rasāmṛta-kalayā**), by your compassionate, smiling glance (**vigalita smita avalokena**) which is soothing, pure and pleasing (**anurañjita-viśada-rucira-śiśira**), and by manifesting your form (**sva-liṅga-vivaraṇena**) to those who identify with you (**ātmasāt-kṛtānāṁ**), whose hearts are bound by chains of meditation to your lotus feet (**tava caraṇa-nalina-yugala-dhyānānubaddha-hṛdaya-nigaḍānāṁ**), who belong to you (**tāvakānāṁ**), and who are surrendered to you (**natānāṁ**).

Having praised the Lord, they pray for soothing sweet words and a glance of mercy.

O grandfather! We have chains in your hearts bound by meditation to your lotus feet.

We cannot withdraw the bees of our minds from your lotus feet.

Relieve our pain by manifesting your form (sva-liṅga-vivaraṇena) and by a drop of nectar in the form of your pleasing words, flowing like sweet juice from your mouth.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.42 ॥

atha bhagavaṁs tavāsmābhir akhila-jagad-utpatti-sthiti-laya-nimittāyamāna-divya-māyā-vinodasya sakala-jīva-nikāyānām antar-hṛdayeṣu bahir api ca brahma-pratyag-ātma-svarūpeṇa pradhāna-rūpeṇa ca yathā-deśa-kāla-dehāvasthāna-viśeṣam tad-upādānopalambhakatayānubhavataḥ sarva-pratyaya-sākṣiṇa ākāśa-sarīrasya sākṣāt para-brahmaṇaḥ paramātmanaḥ kiyān iha vārtha-viśeṣo vijñāpanīyaḥ syād visphulingādibhir iva hiraṇya-retasaḥ.

O Lord (**bhagavan**)! What can we, who are like sparks emanating from a fire (**visphulingādibhir iva hiraṇya-retasaḥ**), inform particularly to you (**kiyān iha vārtha-viśeṣo vijñāpanīyaḥ syād**), who play with your māyā (**divya-māyā-vinodasya**) to create, maintain and destroy the universe (**akhila-jagad-utpatti-sthiti-laya-nimittāyamāna**), who are realized in the heart (**sakala-jīva-nikāyānām antar-hṛdayeṣu anubhavataḥ**) as the antaryāmī and Brahman (**brahma-pratyag-ātma-svarūpeṇa**), and are realized externally as matter (**bahir api ca pradhāna-rūpeṇa**), according to place, time and bodily condition (**atha-deśa-kāla-dehāvasthāna-viśeṣam**), who are realized as the cause of all beings and the cause of their awareness, who are the witness of all intelligence, with a body uncontaminated by matter, like ether, and who are the source of Brahman and the Paramātmā?

What particular object must be made known to you?

You are known in the heart as the antaryāmī (pratyag-ātma), and externally as matter in the form of the senses and other things, according to particular place, time, and bodily conditions, and as the cause of all the beings such as devatās and the cause of their perceptions (upalambhakatayā).

We are like sparks coming from the fire.

Your body is like ether, is uncontaminated by material elements.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.43 ॥

ata eva svayaṁ tad upakalpayaṁsmākaṁ bhagavataḥ parama-
guroḥ tava caraṇa-śata-palāśac-chāyāṁ vividha-vṛjina-saṁsāra-
pariśramopaśamanīm upasṛtānām vayaṁ yat-kāmenopasāditāḥ.

Since you are omniscient (**ata eva**), please fulfill the purpose (**svayaṁ yat-kāmena tad upakalpaya**) for which we have approached the shade of lotus feet of you (**tava caraṇa-śata-palāśac-chāyāṁ upasāditāḥ**), the supreme guru (**parama-guroḥ**). Those feet relieve the fatigue of various afflictions of saṁsāra (**vividha-vṛjina-saṁsāra-pariśrama-upaśamanīm**) for your devotees (**vayaṁ upasṛtānām**).

Since you are omniscient, you naturally know why we have approached your lotus feet.

Please fulfill that desire.

Those feet give relief from fatigue to the devotees who have surrendered to you.

Theme-3: Prayers by DGs for Lord's protection (21-45)

|| 6.9.44 ||

atho īśa jahi tvāṣṭram
grasantam bhuvana-trayam
grastāni yena naḥ kṛṣṇa
tejāmsy astrāyudhāni ca

Therefore (**atha**), O Lord, O Kṛṣṇa (**īśa kṛṣṇa**)! Please annihilate this dangerous demon Vṛtrāsura (**jahi tvāṣṭram**), who has swallowed the three worlds (**grasantam bhuvana-trayam**)! He has destroyed all our weapons and our strength (**grastāni naḥ tejāmsy astrāyudhāni ca**).

“Sometimes the Lord awards bhakti because to the excellent portrayal of pure bhakti in the verses of praise.

If that happens to us, trembling with tears of prema, we will wander about the earth indifferent to the happiness of Svarga.

Our enemies will then enter into Amarāvati.”

Fearing this, the devatās clearly express their desire without hiding anything.

Theme-3: Prayers by DGs for Lord's protection (21-45)

॥ 6.9.45 ॥

hamsāya dahra-nilayāya nirīkṣakāya
kṛṣṇāya mṛṣṭa-yaśase nirupakramāya
sat-saṅgrahāya bhava-pāntha-nijāśramāptāv
ante parīṣṭa-gataye haraye namas te

We offer respects (**namas te**) to the swan-like Lord who extracts the essence (**hamsāya kṛṣṇāya haraye**), whose abode is the lake in the heart (**dahra-nilayāya**), who sees all our desires there (**nirīkṣakāya**), who has fame for delivering us (**mṛṣṭa-yaśase**), who does so without effort (**nirupakramāya**), who accepts devotees only (**sat-saṅgrahāya**), who enables those treading the path of saṁsāra to attain eternal bliss (**bhava-pāntha-nija-āśrama-āptāu**), and who, at end of saṁsāra (**ante**), awards all desired goals (**pari-iṣṭa-gataye**).

We fall at your feet. Quickly kill him!

They pray to the form of Kṛṣṇa, out of confusion, expressing all their desires.

The swan considers what is valuable and what is not, and extracts what is valuable.

You reside in the lake within our hearts, and can see (nirīkṣakāya) the desire present in our hearts.

The worlds sing of your spotless fame of delivering us from great danger (mrṣṭa-yaśāse).

You can accomplish what we request without effort (nirupakramāya).

You accept devotees (sat-saṁgrahāya), even if it takes effort, but you accept nothing else.

namo 'kiñcana-vittāya: obeisances are unto you, who are the property of the materially impoverished. (SB 1.8.27)

You cause the attainment of the shelter for the jīvas, you are the bliss for the jīvas on the path of saṁsāra after they cross ignorance, even though those jīvas are devoid of pure bhakti, like us.

You award desired goals in all ways (pari iṣṭa-gataye), such as ṣayujya, sālōkya, or dāsya-prema.

Theme-4: Lord instructs the Demigods (46-55)

Theme-4: Lord instructs the Demigods (46-55)

|| 6.9.46 ||

śrī-śuka uvāca

athaivam īḍito rājan

sādaram tri-daśair hariḥ

svam upasthānam ākarṇya

prāha tān abhinanditaḥ

Śukadeva said: O King Parīkṣit (**rājan**)! Being worshipped by the devatās (**atha evam tri-daśaih sādaram īḍito**), the Lord (**hariḥ**), joyful (**abhinanditaḥ**) after listening to their prayers (**svam upasthānam ākarṇya**), replied to the devatās (**tān prāha**).

Theme-4: Lord instructs the Demigods (46-55)

|| 6.9.47 ||

śrī-bhagavān uvāca
prīto 'ham vaḥ sura-śreṣṭhā
mad-upasthāna-vidyayā
ātmaśvarya-smṛtiḥ puṁsām
bhaktiś caiva yayā mayi

The Lord said: O best of the devatās (**sura-śreṣṭhā**)! I am pleased (**prītaḥ ahaṁ**) with the knowledge contained in your prayers (**mad-upasthāna-vidyayā**), by which men (**yayā puṁsām**) can remember my glories (**ātmaśvarya-smṛtiḥ**) and develop bhakti to me (**mayi ca bhaktiḥ**).

I am pleased with the knowledge in your prayers to me.

Those who praise me by those prayers will remember my glories.

The prayers glorified the Lord by say that he, without guṇas, creates, maintains and destroys the universe endowed guṇas while not transforming himself.

Theme-4: Lord instructs the Demigods (46-55)

|| 6.9.48 ||

kim durāpaṁ mayi prīte
tathāpi vibudharsabhāḥ
mayy ekānta-matir nānyan
matto vāñchati tattva-vit

O best of devatās (**vibudha rṣabhāḥ**)! Although nothing is difficult for one to obtain (**tathāpi kim durāpaṁ**) when I am pleased with him (**mayi prīte**), a pure devotee (**tattva-vit**), whose mind is exclusively fixed upon me (**mayy ekānta-matih**), does not ask me (**na vāñchati**) for anything except the opportunity to engage in bhakti (**mattah anyat**).

How unfortunate!

You praised me with that knowledge but out of foolishness you did not pray for bhakti.

Theme-4: Lord instructs the Demigods (46-55)

|| 6.9.49 ||

na veda kṛpaṇaḥ śreya
ātmano guṇa-vastu-dr̥k
tasya tān icchato yacched
yadi so 'pi tathā-vidhaḥ

Misers (**kṛpaṇaḥ**), seeing only material objects (**guṇa-vastu-dr̥k**), do not know (**na veda**) the ultimate necessity of the soul (**ātmano śreyaḥ**). Moreover, if one awards what the fool desires (**yadi tasya tān icchato yacched**), the giver must also be considered foolish (**sah api tathā-vidhaḥ**).

Though you are fools, desiring material benefits, and do not know what is good and bad for you, how can I, in knowledge, give those things to you?

The mother does not knowingly give her son poison.

One who sees material objects as the goal of life does not know his own good.

If one who knows the goal of life gives him those things, he is also a fool.

Theme-4: Lord instructs the Demigods (46-55)

॥ 6.9.50 ॥

svayaṁ niḥśreyasaṁ vidvān
na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ
vāñchato 'pi bhiṣaktamaḥ

One who knows the highest good (**svayaṁ niḥśreyasaṁ vidvān**) will never instruct a foolish person (**na vakty ajñāya**) to engage in material enjoyment (**karma hi**), just as an experienced physician (**bhiṣaktamaḥ**) does not give his patient (**na rogiṇo rāti**) food injurious to his health (**apathyaṁ**), even if the patient desires it (**vāñchatah api**).

He does not teach the path of enjoyment, just as the real doctor does not give (rāti) unhealthy food to the patient.

Theme-4: Lord instructs the Demigods (46-55)

॥ 6.9.51 ॥

maghavan yāta bhadraṁ vo
dadhyañcam ṛṣi-sattamam
vidyā-vrata-tapaḥ-sāraṁ
gātraṁ yācata mā ciram

O Indra (**maghavan**)! All good fortune unto you (**bhadraṁ vah**)! I advise you to approach the exalted sage Dadhīci (**yāta dadhyañcam ṛṣi-sattamam**). Without delay (**mā ciram**), go and ask him for his body (**gātraṁ yācata**), which is strong because of knowledge, vows and austerities (**vidyā-vrata-tapaḥ-sāraṁ**).

If you will die because of not having material objects for bodily pleasure, then listen to the method I will teach.

Ask for his body which is firm because of knowledge, vows and austerities.

Theme-4: Lord instructs the Demigods (46-55)

॥ 6.9.52 ॥

sa vā adhigato dadhyaññ
aśvibhyām brahma niṣkalam
yad vā aśvaśiro nāma
tayor amaratām vyadhāt

Dadhīci personally assimilated (**dadhyaññ adhigatah**) the spiritual science (**brahma niṣkalam**) called Aśvaśira (**aśvaśiro nāma**) and then delivered it to the Aśvinī-kumāras (**aśvibhyām vyadhāt**). The Aśvinī-kumāras then became jīvan-muktas, liberated even in this life (**yad vā tayoh amaratām**).

Two verses explain the great knowledge he had.

This story is well known.

Hearing that Dadhīci was proficient in knowledge of pravargya and brahma-vidya, the Āśvinis approached him and spoke.

“O lord! Give us that knowledge!”

Hearing that, he said, “Today I am engaged. Later I will tell you. Now go.”

When they left, Indra came and said to the sage, “Do not teach this knowledge to them, since they are doctors. If you disobey me and teach them, I will cut off your head. There is no doubt about this.”

He then departed.

When he had gone, the Aśvinis came there and spoke to the sage.

Hearing what Indra had said, they spoke again.

“We will cut off your head and replace it with a horse’s head.

Speak that knowledge from the horse’s mouth.

When Indra cuts off that head, we will replace it with your original head.

After giving you a donation we will then leave.”

Hearing this, the sage, without fear of doing wrong, spoke to them pravargya and brahma-vidyā.

That is the meaning.

Dadhyañ had understood pure (niṣkalam) Brahman.

Another version has niṣkṛtam which means “devoid of temporary objects.”

Then he gave that knowledge to the Aśvinis.

The verb is in the next verse.

That knowledge is called aśva-śiras since it was spoken by the head of a horse.

The Aśvinis then achieved the stage of jīvan-muktas.

Śruti also says aśvasya śirṣṇā prayatīm uvāca: he spoke this gift of knowledge through the head of a horse. (Rg Veda 116.12)

Theme-4: Lord instructs the Demigods (46-55)

॥ 6.9.53 ॥

**dadhyaññ ātharvaṇas tvaṣṭre
varmābhedyam mad-ātmakam
viśvarūpāya yat prādāt
tvaṣṭā yat tvam adhās tataḥ**

Dadhyañca's invincible protective covering (**dadhyaññ ātharvaṇah abhedyam varma**) known as the Nārāyaṇa-kavaca (**mad-ātmakam**) was given to Tvaṣṭā (**tvaṣṭre**), who delivered it to his son Viśvarūpa (**tvaṣṭā viśvarūpāya yat prādāt**), from whom you have received it (**yat tvam adhāh tataḥ**).

The armor is made of me.

It is the Nārāyaṇa-kavaca.

He gave it to Tvaṣṭā. Tvaṣṭā gave it to Viśvarūpa, and Viśvarūpa gave it to you, from which you have become strong (adhāḥ).

By this knowledge, request his strong body.

Theme-4: Lord instructs the Demigods (46-55)

॥ 6.9.54 ॥

yus̥mabhyaṃ yācito 'śvibhyaṃ
dharma-jñō 'ṅāni dāsyati
tatas tair āyudha-śreṣṭho
viśvakarma-vinirmitaḥ
yena vṛtra-śiro hartā
mat-teja-upabṛmhitah

When the Aśvinī-kumāras beg for Dadhyañca's body (**aśvibhyaṃ aṅgāni yācito**) on your behalf (**yus̥mabhyaṃ**), knowing dharma (**dharma-jñah**), he will surely give it (**dāsyati**). When Dadhyañca awards you his body (**tatah**), Viśvakarmā will prepare (**viśvakarma-vinirmitaḥ**) a thunderbolt (**āyudha-śreṣṭhah**) from his bones (**taih**). This thunderbolt will certainly kill Vṛtrāsura (**yena vṛtra-śiro hartā**) because it will be invested with my power (**mat-teja-upabṛmhitah**).

“Who would give his own body?” This verse explains.

He will give to the Aśvinis, out of affection since they are his disciples.

Or “Because of giving to the Aśvinis he will also give to you.”

By his bones (taiḥ) the best weapon will be made.

Theme-4: Lord instructs the Demigods (46-55)

॥ 6.9.55 ॥

tasmin vinihate yūyam
tejo-'strāyudha-sampadaḥ
bhūyaḥ prāpsyatha bhadraṁ vo
na himsanti ca mat-parān

When Vṛtrāsura is killed (**tasmin vinihate**), you will regain (**yūyam bhūyaḥ prāpsyatha**) your strength, weapons and wealth (**tejo-astra-āyudha-sampadaḥ**). Thus there will be all good fortune for all of you (**bhadraṁ vah**). He and his followers will not harm you (**na himsanti**), my devotees (**mat-parān**).

“But we cannot fight with Vṛtrāsura who has devoured everything. You should kill him personally.”

Vṛtra and the demons under his control cannot harm you, who are my devotees.

Vṛtra desires to give up his body for me, since he is a most exalted devotee.

Thus he has no hatred of you, though you have hatred of him.