

Canto Six - Chapter Eleven

The Transcendental Qualities
of Vṛtrāsura

**Theme-1: Vṛtrāsura chastises
the demigods (1- 5)**

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|| 6.11.1 ||

śrī-śuka uvāca

ta evaṁ śaṁsato dharmam
vacah patyur acetasaḥ
naivāgrhṇanta sambhrāntāḥ
palāyana-parā nṛpa

Śrī Śukadeva said: O King (**nṛpa**)! When Vṛtrāsura, the commander of the demons, advised his followers in the principles of religion (**evaṁ śaṁsato dharmam**), the frightened and disturbed demons (**te acetasaḥ sambhrāntāḥ**), intent upon fleeing the battlefield (**palāyana-parā**), could not accept his words (**na eva agrhṇanta patyuh vacah**).

In the Eleventh Chapter, the words of Vṛtrāsura during the battle reveal his bravery and to some extent, his prema.

॥ 6.11.2-3 ॥

viśīryamāṇām pṛtanām
āsurīm asurarṣabhaḥ
kālanukūlais tridaśaiḥ
kālyamānām anāthavat

dr̥ṣṭvātapyata saṅkruddha
indra-śatrur amarṣitaḥ
tān nivāryaujasā rājan
nirbhartsyedaṃ uvāca ha

O King (**rājan**)! Seeing (**dr̥ṣṭvā**) his shelter-less (**anāthavat**) soldiers (**āsurīm pṛtanām**) shattered (**atapyata**), and pursued by the devatās (**tridaśaiḥ kālyamānām**) who were favored by time (**kāla anukūlaiḥ**), Vṛtrāsura, enemy of Indra (**indra-śatruḥ**), the best of the demons (**asura rṣabhaḥ**), angry and intolerant (**saṅkruddha amarṣitaḥ**), blocked the devatās (**tān nivārya ojasā**) and spoke to them as follows (**nirbhartsya idam uvāca ha**).

The demon soldiers acted as if without a master (anāthām). Tān refers to the devatās.

Theme-1: Vṛtrāsura chastises the demigods (1- 5)

|| 6.11.4 ||

kiṁ va uccaritāḥ mātur
dhāvadbhiḥ pṛṣṭhato hataiḥ
na hi bhīta-vadhaḥ ślāghyo
na svargyaḥ śūra-māninām

O devatās like mother's stool (**uccaritāḥ mātuh**)! What fame or dharma is there in killing fleeing demons from the back (**kiṁ va dhāvadbhiḥ pṛṣṭhato hataiḥ**)? Killing a person who is afraid (**bhīta-vadhaḥ**) is not glorious (**na hi ślāghyah**) and does not bring Svarga (**na svargyaḥ**) to those who think themselves valorous (**śūra-māninām**).

Uccaritāḥ mātur means “O devatās like mother’s stool!”

There is no glory or dharma in killing demons from the back.

Some versions have the instrumental case uccaritaiḥ.

It then describes the demons.

Killing people who are afraid is not glorious.

There is no dharma or fame for the killer or the killed.

He criticizes both parties.

Theme-1: Vṛtrāsura chastises the demigods (1- 5)

|| 6.11.5 ||

yadi vaḥ pradhane śraddhā
sāraṁ vā kṣullakā hr̥di
agre tiṣṭhata mātraṁ me
na ced grāmya-sukhe spr̥hā

O insignificant devatās (**kṣullakā**)! If you truly have faith in your heroism (**yadi vaḥ pradhane śraddhā**), if you have patience in the cores of your hearts (**sāraṁ vā hr̥di**) and if you do not desire any more sense gratification (since I will kill you) (**na ced grāmya-sukhe spr̥hā**), please stand before me for a moment (**agre tiṣṭhata mātraṁ me**).

Pradhane means in battle.

Sāram means determination.

O insignificant ones (kṣullakāḥ)!

Theme-2: Vrtrāsura fights with Indra (6-12)

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॥ 6.11.6 ॥

evam sura-gaṇān kruddho
bhīṣayan vapuṣā ripūn
vyanadat sumahā-prāṇo
yena lokā vicetasah

Powerful Vṛtrāsura (**sumahā-prāṇah**), angry (**kruddhah**) and terrifying the devatās (**ripūn sura-gaṇān bhīṣayan**) with his body (**vapuṣā**), roared with a resounding voice (**vyanadat**) which made all living entities faint (**yena lokā vicetasah**).

Theme-2: Vṛtrāsura fights with Indra (6-12)

॥ 6.11.7 ॥

tena deva-gaṇāḥ sarve
vṛtra-visphoṭanena vai
nipetur mūrcchitā bhūmau
yathāivāśaninā hatāḥ

And when the devatās (**deva-gaṇāḥ sarve**) heard the sound of Vṛtrāsura striking his thigh with his hand (**tena vṛtra-visphoṭanena**), they fainted (**mūrcchitā**) and fell to the ground (**nipetuh bhūmau**) as if struck by thunderbolts (**yathā aśaninā hatāḥ**).

Theme-2: Vṛtrāsura fights with Indra (6-12)

|| 6.11.8 ||

mamarda padbhyām sura-sainyam āturam
nimīlitākṣam raṇa-raṅga-durmadaḥ
gām kampayann udyata-śūla ojasā
nālam vanam yūtha-patir yathonmadaḥ

As the devatās closed their eyes (**nimīlita akṣam**) in fear (**āturam**), Vṛtrāsura, arrogant on the battlefield (**raṇa-raṅga-durmadaḥ**), taking up his trident (**udyata-śūla**) and making the earth tremble (**gām kampayann**) with his great strength (**ojasā**), trampled the devatās beneath his feet (**mamarda padbhyām sura-sainyam**) on the battlefield, just as an enraged elephant (**yathā unmadaḥ yūtha-patih**) tramples a forest of reeds (**nālam vanam**).

The devatās closed their eyes in fear.

Nālam means forest of reeds.

Yūtha-patiḥ is an elephant.

Theme-2: Vṛtrāsura fights with Indra (6-12)

|| 6.11.9 ||

vilokya taṁ vajra-dharo 'tyamarṣitaḥ
sva-śatrave 'bhidravate mahā-gadām
cikṣepa tām āpatatīm suduḥsahām
jagrāha vāmena kareṇa līlayā

Seeing Vṛtrāsura's disposition (**vilokya taṁ**), Indra (**vajra-dharah**) became indignant (**atyamarṣitaḥ**) and threw a great club (**mahā-gadām**), difficult to counteract (**suduḥsahām**), which flew (**cikṣepa**) towards Vṛtrāsura (**tām sva-śatrave**) as he approached (**āpatatīm**). However, Vṛtrāsura easily caught it with his left hand (**jagrāha vāmena kareṇa līlayā**).

Theme-2: Vṛtrāsura fights with Indra (6-12)

॥ 6.11.10 ॥

sa indra-śatruḥ kupito bhr̥śam̐ tayā
mahendra-vāham̐ gadayoru-vikramah̐
jaghāna kumbha-sthala unnadan mṛdhe
tat karma sarve samapūjayan nṛpa

O King (**nṛpa**)! Powerful Vṛtrāsura (**sah uru-vikramah̐**), the enemy of King Indra (**indra-śatruḥ**), roaring loudly on the battlefield (**unnadan mṛdhe**), angrily struck (**bhr̥śam̐ kupito jaghāna**) the head of Indra's elephant (**kumbha-sthale**) with that club (**tayā gadayā**). For this heroic deed (**tat karma**), the soldiers on both sides glorified him (**sarve samapūjayan**).

Theme-2: Vṛtrāsura fights with Indra (6-12)

॥ 6.11.11 ॥

airāvato vṛtra-gadābhimṛṣṭo
vighūrṇito 'driḥ kuliśāhato yathā
apāsarad bhinna-mukhaḥ sahendro
muñcann asṛk sapta-dhanur bhrśārtah

Struck with the club by Vṛtrāsura (**vṛtra-gadā abhimṛṣṭo**), the elephant Airāvata (**airāvataḥ**), like a mountain struck by a thunderbolt (**adriḥ kuliśa āhato yathā**), felt great pain (**bhrśa ārtah**) and spat blood (**muñcann asṛk**) from his broken mouth (**bhinna-mukhaḥ**). He was pushed back fourteen yards (**sapta-dhanur apāsarad**) along with Indra (**saha indrah**).

Theme-2: Vṛtrāsura fights with Indra (6-12)

|| 6.11.12 ||

na sanna-vāhāya viṣaṅṅa-cetase
prāyuṅkta bhūyaḥ sa gadām mahātmā
indro 'mṛta-syandi-karābhimarśa-
vīta-vyatha-kṣata-vāho 'vatasthe

Seeing that, the great soul Vṛtrāsura (**mahātmā**) refrained from again aiming the club (**na bhūyaḥ gadām prāyuṅkta**) at despondent Indra (**indro viṣaṅṅa-cetase**) with his despondent carrier (**viṣaṅṅa-cetase**). Taking this opportunity, Indra stood there (**indrah avatasthe**), and touched the elephant (**vāhah abhimarśa**) with his nectar-producing hand (**amṛta-syandi-kara**) to relieve the animal of its pain and its injuries (**vīta-vyatha-ksata**).

He did not aim his club at Indra with his despondent carrier.

Indra's hand flowed with nectar.

By its touch the elephant was relieved of his pains.

Theme-3: Vrtrāsura chastises Indra (13-17)

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|| 6.11.13 ||

sa taṁ nr̥pendrāhava-kāmyayā ripuṁ
vajrāyudham bhrātr̥-haṇaṁ vilokya
smaraṁś ca tat-karma nr̥-śaṁsam aṁhaḥ
śokena mohena hasañ jagāda

O King (**nr̥pendra**)! When the great hero Vṛtrāsura (**sah**) saw Indra (**taṁ vilokya**), his enemy (**ripuṁ**), the killer of his brother (**bhrātr̥-haṇaṁ**), standing before him with a thunderbolt in his hand (**vajrāyudham**), Vṛtrāsura, desiring to fight (**āhava-kāmyayā**) and remembering (**smaran**) Indra's cruel sin (**tat-karma nr̥-śaṁsam aṁhaḥ**), laughed, and then spoke (**hasañ jagāda**) in lamentation and bewilderment (**śokena mohena**).

Theme-3: Vṛtrāsura chastises Indra (13-17)

॥ 6.11.14 ॥

śrī-vṛtra uvāca

diṣṭyā bhavān me samavasthito ripur
yo brahma-hā guru-hā bhrātr-hā ca
diṣṭyānṛṇo 'dyāham asattama tvayā
mac-chūla-nirbhinna-dṛṣad-dhṛdācirāt

Vṛtrāsura said: My enemy (**ripuh**), who has killed a brāhmaṇa (**yah brahma-hā**), his guru (**guru-hā**), and my brother (**bhrātr-hā**), is now (**adya**), by good fortune (**diṣṭyā**), standing before me (**me samavasthitah**). O most abominable one (**asattama**)! Today (**adya**), by good fortune (**diṣṭyā**), when I pierce your stone-like heart with my trident (**mad-śūla-nirbhinna-dṛṣad tvayā hṛdā**), I shall soon be freed from my debt to my brother (**acirāt anṛṇah**).

Theme-3: Vṛtrāsura chastises Indra (13-17)

॥ 6.11.15 ॥

yo no 'grajasyātma-vido dvijāter
guroḥ apāpasya ca dīkṣitasya
viśrabhya khadgena śirāṁsy avṛṣcat
paśor ivākaraṇaḥ svarga-kāmaḥ

Just as a sacrificer desiring Svarga (**svarga-kāmaḥ iva**) mercilessly cuts off the head of an animal (**akarūṇaḥ paśoḥ śirāṁsy avṛṣcat**), you, desiring Svarga (**svarga-kāmaḥ**), after gaining his trust (**viśrabhya**), using your sword (**khadgena**), cut off the heads (**śirāṁsy avṛṣcat**) of my elder brother (**naḥ agrajasya**), a knower of ātmā (**ātma-vidah**), a brāhmaṇa (**dvijāteh**), and your guru (**guroḥ**), who was free of sin (**apāpasya**) and appointed by you for sacrifice (**dīkṣitasya**).

Theme-3: Vṛtrāsura chastises Indra (13-17)

|| 6.11.16 ||

śrī-hrī-dayā-kīrtibhir ujjhitam tvām
sva-karmaṇā puruṣādaiś ca garhyam
kṛcchreṇa mac-chūla-vibhinna-deham
asprṣṭa-vahniṃ samadanti gṛdhrāḥ

Vultures alone will eat (**samadanti gṛdhrāḥ**) your body (**tvām deham**), which is devoid of beauty, reserve, mercy and fame (**śrī-hrī-dayā-kīrtibhir ujjhitam**), which will be pierced by my trident (**mat-śūla-vibhinna**), and will be untouched by fire (**asprṣṭa-vahniṃ**), being detested even by flesh-eating Rākṣasas (**puruṣa adaiḥ ca garhyam**).

Theme-3: Vṛtrāsura chastises Indra (13-17)

॥ 6.11.17 ॥

anye 'nu ye tveha nṛ-śaṁsam ajñā
yad udyatāstrāḥ praharanti mahyam
tair bhūta-nāthān sagaṇān niśāta-
triśūla-nirbhinna-galair yajāmi

If other ignorant people (**anye ajñā**) who follow a cruel person like you (**ye tvā nṛ-śaṁsam anu**) attack me (**praharanti mahyam**) with raised weapons (**udyata astrāḥ**), I will offer them (**taih yajāmi**) to Bhairava and his followers (**bhūta-nāthān sagaṇān**), with their necks severed (**nirbhinna galaih**) by my sharp trident (**niśāta-triśūla**).

If others who follow you attack, I will worship Bhairava with their bodies.

I will please the demons and Bhairava, their leader.

Theme-3: Vṛtrāsura instructs Indra (18-23)

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|| 6.11.18 ||

atho hare me kuliśena vīra
hartā pramathyaiva śiro yadīha
tatrānṛṇo bhūta-baliṃ vidhāya
manasvinām pāda-rajahḥ prapatsye

O great hero Indra (**hare vīra**)! If you destroy my army (**atho yadī pramathya**) and cut off my head (**me śirah kuliśena hartā**) in this battle (**iha**), I will be relieved of my debt (**tatra anṛṇo**) and, making an offering of my body to the jackals (**bhūta-baliṃ vidhāya**), I will attain the dust of the lotus feet of the great devotees (**manasvinām pāda-rajahḥ prapatsye**).

Giving up my material body as an offering to the jackals,

I will be free of my debt and will attain the dust of the
lotus feet of devotees like Nārada.

Theme-3: Vṛtrāsura instructs Indra (18-23)

॥ 6.11.19 ॥

sureśa kasmān na hinoṣi vajraṁ
puraḥ sthite vairiṇi mayy amogham
mā saṁśayiṣṭhā na gadeva vajraḥ
syān niṣphalaḥ kṛpaṇārtheva yācñā

O King of the devatās (**sureśa**)! Since I, your enemy, am standing before you (**puraḥ sthite**), why don't you hurl (**kasmān na hinoṣi**) your infallible thunderbolt (**amogham vajraṁ**) at me (**mayy**)? Have no doubt (**mā saṁśayiṣṭhā**). The thunderbolt will not be like the club (**na gadā iva vajraḥ**), which is as useless as requesting money from a miser (**kṛpaṇa artha yācñā iva niṣphalaḥ**).

Just as you desire to live and enjoy the happiness of Svarga, I desire to die and serve the lotus feet of the Lord in Vaikuṅṭha.

Both your desire and my desire should be fulfilled.

Why do you delay in killing me?

That is expressed in this verse.

“When will you become the target of the thunderbolt?”

I am right in front of you now, with no opposition.

“But throwing the thunderbolt at your big body may also be fruitless.”

The thunderbolt is never without result (amogham).

“What will I do if the thunderbolt ends up in your hands like my club, and is used to attack me?”

Do not have doubt.

The thunderbolt will not be without effect.

It will not be like requesting something from a miser.

Theme-3: Vṛtrāsura instructs Indra (18-23)

|| 6.11.20 ||

nanv eṣa vajras tava śakra tejasā
harer dadhīces tapasā ca tejitaḥ
tenaiva śatrum jahi viṣṇu-yantrito
yato harir vijayaḥ śrīr guṇās tataḥ

O Indra (**śakra**)! The thunderbolt you carry for killing me (**eṣa tava vajrah**) has been empowered (**tejitaḥ**) by the prowess of Lord Viṣṇu (**hareh tejasā**) and the strength of Dadhīci's austerities (**dadhīceh tapasā**). Inspired by Viṣṇu (**viṣṇu-yantrito**), kill your enemy with that weapon (**tena eva śatrum jahi**). When Viṣṇu favors a person (**yato harih**), he will have victory, wealth, and good qualities (**vijayaḥ śrīr guṇās tataḥ**).

Vṛtrāsura encourages Indra by speaking about the cause of the weapons infallibility.

The weapon has been sharpened by the power of the Lord and the austerity of Dadhīci.

Inspired by Viṣṇu (viṣṇu-yantritaḥ), kill me.

When Viṣṇu sides with a person, there will be victory, wealth and good qualities.

Theme-3: Vṛtrāsura instructs Indra (18-23)

॥ 6.11.21 ॥

aham samādhāya mano yathāha naḥ
saṅkarṣaṇas tac-caraṇāravinde
tvad-vajra-raṁho-lulita-grāmya-pāśo
gatiṁ muner yāmy apaviddha-lokaḥ

Just as Saṅkarṣaṇa has said (**yathā āha naḥ saṅkarṣaṇah**), fixing my mind at the lotus feet of the Lord (**manah samādhāya tat-caraṇāravinde**), cutting my body, a rope of material attachment (**lulita-grāmya-pāśo**), by the force of your thunderbolt (**tvad-vajra-raṁho**), I will give up enjoyment of the three worlds (**apaviddha-lokaḥ**) and attain the destination of the sages (**yāmy muneh gatiṁ**).

“Vṛtrāsura is cheating me. He will make the thunderbolt useless by displaying his powers and again attack me.”

Do not think that I will do this.

Hear about my determination of mind.

Just as my Lord Saṅkarṣaṇa has said, fixing my mind on his lotus feet, I will attain the destination of the yogīs.

My body, which is a material noose, should be cut by the force of your thunderbolt. I have renounced the wealth of the three worlds (apaviddha-lokaḥ).

Theme-3: Vṛtrāsura instructs Indra (18-23)

|| 6.11.22 ||

puṁsām kilaikānta-dhiyām svakānām
yāḥ sampado divi bhūmau rasāyām
na rāti yad dveṣa udvega ādhir
madaḥ kalir vyasanam samprayāsaḥ

My Lord does not give (**na rāti**) the wealth of heaven, earth or lower planets (**yāḥ sampado divi bhūmau rasāyām**) to his devotees (**svakānām**) who are dedicated only to him (**puṁsām kila ekānta-dhiyām**), because that wealth becomes the cause of hatred, agitation, anxiety (**yad dveṣa udvega ādhir**), pride, quarrel, calamity and endeavor (**madaḥ kalir vyasanam samprayāsaḥ**).

Do not say “Satisfied with your devotion Saṅkarṣaṇa will give you the wealth and enjoyment of Svarga.”

Listen, Indra! You and I are both devotees of the same Lord.

He will give you enjoyment and wealth, but will not give me enjoyment and wealth. Here is the reason.

Hear about the nature of my Lord.

He does not give that wealth to persons who are dedicated completely to him.

Why?

From wealth come hatred and other bad qualities which weakened the joy of bhakti.

Theme-3: Vṛtrāsura instructs Indra (18-23)

|| 6.11.23 ||

traivargikāyāsa-vighātam asmat-
patir vidhatte puruṣasya śakra
tato 'numeyo bhagavat-prasādo
yo durlabho 'kiñcana-gocarō 'nyaiḥ

O Indra (śakra)! Our Lord (asmat-patih) obstructs endeavors for artha, dharma and kāma (puruṣasya traivargika āyāsa-vighātam vidhatte). One should infer that this is the mercy of the Lord (tato anumeyo bhagavat-prasādo), which is rarely attained by others (yah anyaiḥ durlabhah) but attained by those with attachment to only the Lord (akiñcana-gocarō).

Having told you the method of killing me to take me to the side of the Lord, you should consider that you do not have the mercy of the Lord since he will give you wealth and enjoyment.

He obstructs his sincere devotee (puruṣasya) from endeavoring for artha, dharma and kāma.

If the Lord stops those endeavors, one can infer that to be the Lord's mercy.

“But we have not had such an experience.”

It is rare for anyone except those who are solely dedicated to the Lord.

Therefore it is unavailable to you.

Completely devoid of his mercy, you will obtain wealth.

Believing you will attain wealth, quickly throw the thunderbolt at me.

**Theme-4: Vṛtrāsura offers
exemplary prayers to
Supreme Lord (24-27)**

Theme-4: Vṛtrāsura offers exemplary prayers to Supreme Lord (24-27)

|| 6.11.24 ||

aham hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāms te
gṛṇīta vāk karma karotu kāyaḥ

O Lord (**hareh**)! I shall become (**aham bhūyaḥ bhavitāsmi**) the servant of servants whose only shelter is your lotus feet (**tava pāda eka-mūla- dāsānudāsh**). May my mind remember the Lord of my life (**manaḥ smareta asu-pateh**), may my words chant your glories (**vāk gṛṇīta guṇāms te**) and may my body serve you (**kāyaḥ karma karotu**).

Seeing that Indra did not throw the thunderbolt, Vṛtrāsura then thought “Oh! What will I say to this rascal Indra who sees everything materially? I will make a request at the lotus feet of my Lord.”

Then, seeing the Lord appear through his meditation, he spoke this verse.

I will again become the servant of the servants who take shelter only of your lotus feet.

Please say why there is such delay.

I am tormented out of longing.

The Lord says, “Very soon I will bring you to my side. Please ask for a boon.”

May my mind remember you, Lord of my life!

May my words sing your qualities!

May my body massage your feet, fan you and give you betel nut! This is the prayer of my mind, voice and body.

Theme-4: Vṛtrasura offers exemplary prayers to Supreme Lord (24-27)

॥ 6.11.25 ॥

na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe

O my Lord, source of all opportunities (**samañjasa**)! I do not desire to enjoy in Dhruvaloka (**na kāṅkṣe nāka-prṣṭham**), the heavenly planets or the planet where Lord Brahmā resides (**na ca pārameṣṭhyam**), nor do I want to be the supreme ruler of all the earthly planets (**na sārva-bhaumam**) or the lower planetary systems (**na rasādhipatyam**). I do not desire to be master of the powers of mystic yoga (**na yoga-siddhīr**), nor do I want liberation (**apunar-bhavam vā**). Burning in separation from you, these things will not satisfy me (**tvā virahayya**).

“I give you all results including Svarga and liberation.
Please take everything.”

Shaking his head, he emphatically refuses, saying “No!
No! No!”

Nāka-prṣṭham means Svarga.

In separation from you, my life airs are burning.

How will Svarga make me happy?

Meeting you, I will attain the three blessing mentioned in the previous verse.

What is the use of accepting the happiness of Svarga?

Theme-4: Vṛtrāsura offers exemplary prayers to Supreme Lord (24-27)

॥ 6.11.26 ॥

ajāta-pakṣā iva mātaram khagāḥ
stanyam yathā vatsatarāḥ kṣudh-ārtāḥ
priyam priyeva vyuṣitam viṣaṇṇā
mano 'ravindākṣa didṛkṣate tvām

O lotus-eyed Lord (**aravindākṣa**)! As baby birds without developed wings (**ajāta-pakṣā khagāḥ iva**) always look for their mother to feed them (**mātaram**), as small calves, distressed with hunger (**yathā kṣudh-ārtāḥ vatsatarāḥ**), desire to see the cow with milk in her udder (**stanyam**), or as a morose wife (**viṣaṇṇā mano priyā iva**), desires her husband who is away from home (**vyuṣitam priyam**), I long to see you (**tvām didṛkṣate**).

“Though I long for you, attaining you depends on you. I can do nothing in this regard.”

He gives examples.

Fearing owls and afflicted by hunger, baby birds, without having grown their wings, long to see their mother at every moment.

Flapping their useless wings, thinking that the mother has come, they chirp and open their beaks.

“Just as the mother bird comes and protects the babies from owls, and satisfies their hunger by placing small bugs she has brought one by one in their beaks, I will protect you from the three miseries and from enemies like Indra, and satisfy your desire by giving enjoyment of Svarga or Brahmhaloka.”

But I do not desire anything except your sweetness.

Thus, anything unfavorable for that attainment, such as bondage to the gross and subtle bodies of Vṛtra, only leads to the three miseries.

He gives another example.

Young calves (vatsatarāḥ), tied by a rope in a householder's house, suffer because of hunger, with determination only to drink their mother's milk.

They desire their own happiness, the mother's milk, without desiring to serve the mother cow.

Not satisfied with this example, he gives another example.

The wife, morose because of affection and disturbed by separation, longs to see her husband who has gone to a distant land.

Just as the wife, using all her senses, desires to make her husband happy, and also desires to make all her senses happy by her husband's beauty, sweet voice, qualities actions and joking, so I also will serve you (and you will satisfy me).

This was expressed in verse 24 with “May my mind remember the lord of my life, may my words chant your glories and may my body serve you.”

The difference however is that the wife satisfies the husband by dāsya, sakhya and śṛṅgāra rasas (material), whereas I will satisfy you by dāsya-rasa (spiritual) only.

Theme-4: Vṛtrāsura offers exemplary prayers to Supreme Lord (24-27)

॥ 6.11.27 ॥

mamottamaśloka-janeṣu sakhyam
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt

Let me (**mama bhūyāt**), wandering in the wheel of saṁsāra (**saṁsāra-cakre bhramataḥ**) by my karmas (**sva-karmabhiḥ**), be attached to the devotees of the Lord (**uttamaśloka-janeṣu sakhyam**). Let my mind not be attached (**na nātha bhūyāt**) to persons attached to body, children, wife, and house (**ātmā-ātmaja-dāra-geheṣv āsakta-cittasya**) because of the influence of your external energy (**tvad-māyayā**).

At that moment, Vṛtrāsura became humble.

“Oh! How can such a low rascal as me attain such good fortune? Let me remain in this world!”

He prays in this way in this verse.

Let me have friendship with the devotees of the Lord, and let me not have friendship with persons attached to body, children, house and wife.

I have not had association with your devotees, and thus I have experienced insurmountable sorrow.