

Canto Six - Chapter Twelve

Indra Kills Vṛtrāsura

Theme-1: Vrtrāsura fights with Indra (1-6)

Theme-1: Vṛtrāsura fights with Indra (1-6)

|| 6.12.1 ||

śrī-ṛṣir uvāca

evam jihāsur nṛpa deham ājau
mṛtyum varam vijayān manyamānaḥ
śūlam pragṛhyābhyapatat surendram
yathā mahā-puruṣam kaiṭabho 'psu

Śrī Śukadeva said: O King (**nṛpa**)! Desiring to give up his body (**evam deham jihāsuḥ**), considering (**manyamānaḥ**) death in the battle (**ājau mṛtyum**) preferable to victory (**vijayān varam**), Vṛtrāsura took up his trident (**śūlam pragṛhya**) and attacked Lord Indra (**surendram abhyapatat**), just as Kaiṭabha had attacked the Lord when the universe was inundated (**yathā mahā-puruṣam kaiṭabho apsu**).

The Twelfth Chapter describes how Indra, discouraged by Vṛtrāsura's prowess, becomes enlightened by him and after praising him, kills him.

Vṛtrāsura prepared for battle again, thinking, “Bewildered about what to do, he will not kill me. Therefore, showing him my prowess, he will become determined and angry. He will then quickly kill me.”

Apsu refers to the water of devastation.

Theme-1: Vṛtrāsura fights with Indra (1-6)

॥ 6.12.2 ॥

tato yugāntāgni-kaṭhora-jihvam
āvidhya śūlam tarasāsurendrah
kṣiptvā mahendrāya vinadya vīro
hato 'si pāpeti ruṣā jagāda

Then Vṛtrāsura, the king of the demons (**tato vīrah asurendrah**), whirling his trident (**śūlam āvidhya**), which had sharp tongues of flame from the fire of devastation (**yuga-anta-agni-kaṭhora-jihvam**), threw it with great force at Indra (**mahendrāya tarasā kṣiptvā**). He roared (**ruṣā vinadya jagāda**), "O sinful one, you have been killed (**hatah asi pāpa iti**)!"

Theme-1: Vṛtrāsura fights with Indra (1-6)

॥ 6.12.3 ॥

kha āpatat tad vicalad graholkavan
nirīkṣya duṣprekṣyam ajāta-viklavah
vajreṇa vajrī śata-parvaṇācchinad
bhujam ca tasyoraga-rāja-bhogam

Fearlessly (**ajāta-viklavah**), Indra (**vajrī**), seeing the trident (**tad nirīkṣya**), unbearable to behold (**duṣprekṣyam**), rotating in the sky (**kha vicalad**) and approaching him like a comet (**āpatat graha ulkavad**), destroyed it (**ācchinad**) with his thunderbolt made of a hundred bones (**śata-parvaṇa vajreṇa**) and also cut off one of Vṛtrāsura's snake-like arms (**tasya uraga-rāja-bhogam bhujam ca**).

Theme-1: Vṛtrāsura fights with Indra (1-6)

|| 6.12.4 ||

chinnaika-bāhuḥ parighena vṛtraḥ
samrabdha āsādya grhīta-vajram
hanau tatādendram athāmarebham
vajram ca hastān nyapatan maghonaḥ

Although one of his arms was severed from his body (**chinna eka-bāhuḥ**), Vṛtrāsura angrily approached King Indra (**vṛtraḥ samrabdha indram āsādya**) who was holding his thunderbolt (**grhīta-vajram**) and struck him on the edge of his cheek (**hanau tatāda**) with an iron mace (**parighena**). He also struck the elephant that carried Indra (**atha amara ibham**). Thus Indra dropped the thunderbolt from his hand (**vajram ca hastān nyapatad maghonaḥ**).

Theme-1: Vṛtrāsura fights with Indra (1-6)

॥ 6.12.5 ॥

vṛtrasya karmāti-mahāadbhutaṁ tat
surāsurāś cāraṇa-siddha-saṅghāḥ
apūjayams tat puruhūta-saṅkaṭaṁ
nirīkṣya hā heti vicukruśur bhṛśam

The devatās, demons, Cāraṇas and Siddhas (**sura asurāḥ cāraṇa-siddha-saṅghāḥ**), praised (**apūjayan**) Vṛtrāsura's astonishing deed (**vṛtrasya tat ati-mahā-adbhutaṁ karma**), but seeing Indra's danger (**tat puruhūta-saṅkaṭaṁ nirīkṣya**), they greatly lamented, "Alas! Alas! (**hā hā iti bhṛśam vicukruśur**)"

Theme-1: Vṛtrāsura fights with Indra (1-6)

॥ 6.12.6 ॥

indro na vajraṃ jagṛhe vilajjitaś
cyutaṃ sva-hastād ari-sannidhau punaḥ
tam āha vṛtro hara ātta-vajro
jahi sva-śatruṃ na viśāda-kālah

Ashamed (**vilajjitah**), Indra did not retrieve the thunderbolt (**indraḥ vajraṃ na jagṛhe**) which had fallen from his hand (**sva-hastād cyutaṃ**) in the presence of his enemy (**ari-sannidhau**). Vṛtrāsura spoke again (**vṛtrah punaḥ tam āha**), "O Indra (**hara**)! Take up your thunderbolt (**ātta-vajro**) and kill your enemy (**jahi sva-śatruṃ**). This is not the time for lamentation (**na viśāda-kālah**)."

Theme-2: Vṛtrāsura
enlightens the discouraged
Indra (7-17)

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.7 ॥

yuyutsatām kutracid ātatāyinām
jayaḥ sadaikatra na vai parātmanām
vinaikam utpatti-laya-sthitīśvaram
sarvajñam ādyam puruṣam sanātanam

Persons desiring to fight with weapons (**yuyutsatām ātatāyinām**) but who are not dependent on the Lord (**para ātmanām**), who are devoid of the one eternal, omniscient Lord (**vinā ekam sanātanam sarvajñam ādyam puruṣam**) who is controller of creation, maintenance and destruction (**utpatti-laya-sthiti-īśvaram**), do not have continuous victory against enemies (**na sadā jayaḥ**), or even victory against one person (**ekatra**).

For those holding weapons, there is never victory at any time against enemies, or even against one enemy (ekatra).

Though you are always victorious over the demons you are not victorious over me.

This is because people like you are not dependent on the Lord but on someone else (parātmanām).

But the Lord is always victorious.

You cannot always have victory like Arjuna, who was completely dependent on the Lord.

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.8 ॥

lokāḥ sapālā yasyeme
śvasanti vivaśā vaśe
dvijā iva śicā baddhāḥ
sa kāla iha kāraṇam

Time (**kālah**), under whose control (**yasya vaśe**) all planets and their devatās (**ime lokāḥ sapālāḥ**) operate helplessly (**vivaśā śvasanti**), like birds caught in a net (**śicā baddhāḥ dvijā iva**), is the cause of your victory or defeat (**sah iha kāraṇam**).

Time, operating according to good or bad karmas, is the cause of defeat or victory for you, who are dependent on karma.

Time, under whose control all persons move, like birds caught in a net (śicā), is the cause.

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.9 ॥

**ojaḥ saho balaṁ prāṇam
amṛtaṁ mṛtyum eva ca
tam ajñāya jano hetum
ātmānaṁ manyate jaḍam**

Not knowing that time is the cause (**ajñāya tam hetum**) of strength of the senses, mind, body, the life airs (**ojaḥ saho balaṁ prāṇam**), immortality and death (**ojaḥ saho balaṁ prāṇam**), people think (**janah manyate**) that the inert body (**jaḍam ātmānaṁ**) is the cause of their success (**hetum**).

Not knowing that time is the cause of strength of senses, mind and other factors, people think that the body, which is unconscious, is the cause.

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.10 ॥

yathā dārumayī nārī
yathā patramayo mṛgaḥ
evam bhūtāni maghavann
īśa-tantrāṇi viddhi bhoḥ

O Indra (**maghavann**)! Know that (**viddhi**) just as a wooden doll of a woman (**yathā dārumayī nārī**) or an animal made of grass (**yathā patramayo mṛgaḥ**) is under the control of a puppeteer (**implied**), all beings are under the control of the Lord (**evam bhūtāni īśa-tantrāṇi**).

The controller of time is the Supreme Lord, the cause of all causes. Two examples are given.

Īśa-tantrāṇi means “dependent on the Lord.”

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.11 ॥

puruṣaḥ prakṛtir vyaktam
ātmā bhūten driyāśayāḥ
śaknuvanty asya sargādau
na vinā yad-anugrahāt

Without the mercy for the Lord (**vinā yad-anugrahāt**), the puruṣa (Māhāviṣṇu), prakṛti, mahat-tattva (**puruṣaḥ prakṛtir vyaktam**), the false ego, the five material elements, the material senses, the mind, the intelligence and citta (**ātmā bhūta-indriya-āśayāḥ**) cannot create the material manifestation (**na śaknuvanty asya sargādau**).

Māhāviṣṇu, the creator of mahat-tattva, or his expansions, cannot carry out the creation alone, what to speak of prakṛti and the elements.

Vyaktam means mahat-tattva. Ātmā means ahaṅkāra.

Without the Lord's mercy, they cannot create, maintain and destroy the universe.

One should not say “Why does the puruṣa also depend on your mercy?”

Even parabrahman is dependent on his mercy.

**madīyaṁ mahimānañca
parabrahmeti śabditam.
vetsyasyanugṛhītaṁ me
sampraśnairvivṛtaṁ hṛdi**

By my mercy, you will realize my power known as the impersonal Brahman, which will be disclosed in your heart through questions and answers. SB 8.24.38

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.12 ॥

avidvān evam ātmānaṁ
manyate 'nīśam īśvaram
bhūtaiḥ sṛjati bhūtāni
grasate tāni taiḥ svayam

In ignorance of the Lord (**evam ātmānaṁ avidvān**), the jīva (**anīśam**) thinks that he himself is the Lord (**svayam īśvaram manyate**), but the Lord creates and destroys all beings (**tāni bhūtāni sṛjati grasate**) by other jīvas (**taiḥ bhūtaiḥ**).

“Well, the Mīmāṃśakas say that the jīva is the cause of creation by his own actions.”

The jīva thinks he (anīśvaram) is the Lord (ātmānam).

“But it is seen that the Piṭṛs and others are creators, and tigers are destroyers.”

No, the Lord creates and destroys through these living entities.

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.13 ॥

āyuh śrīḥ kīrtir aiśvaryam
āśiṣaḥ puruṣasya yāḥ
bhavanty eva hi tat-kāle
yathānicchor viparyayāḥ

The blessings (**āśiṣaḥ**) of long life, wealth, fame and power (**āyuh śrīḥ kīrtir aiśvaryam**) for man (**puruṣasya**) arise according to a favorable time (**bhavanty eva hi tat-kāle**). Similarly, the opposites arise according to time, for the unwilling person (**yathā anicchoh viparyayāḥ**).

“There is no worry that you will be victorious over me, since you have defeated me. Why do you fight me with force?”

Long life, wealth, fame and power appear according to the time favorable for these things.

Now is the time for your victory. You will be victorious.

The opposites are death, poverty, infamy, and weakness.

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.14 ॥

tasmād akīrti-yaśasor
jayāpajayayor api
samaḥ syāt sukha-duḥkhābhyām
mṛtyu-jīvitayos tathā

Therefore (**tasmād**), one should think equally (**samaḥ syāt**) of infamy and fame (**akīrti-yaśasoh**), victory and defeat (**jaya-apajayayoh**), happiness and distress (**sukha-duḥkhābhyām**), death and life (**mṛtyu-jīvitayoh tathā**).

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.15 ॥

sattvaṁ rajasa tama itī
prakṛter nātmano guṇāḥ
tatra sākṣiṇam ātmānam
yo veda sa na badhyate

One who knows (**yah veda**) that the guṇas of prakṛti (**prakṛteh guṇāḥ**), sattva, rajas and tamas (**sattvaṁ rajasa tama itī**) are not the qualities of the soul (**na ātmanah**) and who knows that the soul is the observer (**yah veda ātmānam sākṣiṇam**) is not bound by saṁsāra (**sah na badhyate**).

Victory and defeat are the products of the guṇas alone.

The soul is beyond the guṇas.

If one can discriminate in this way, then one does not rejoice or lament.

Badhyate means one is not bound by saṁsāra.

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.16 ॥

paśya mām nirjitaṁ śatru
vr̥kṇāyudha-bhujam̐ mṛdhe
ghaṭamānam̐ yathā-śakti
tava prāṇa-jihīṛṣayā

O enemy (śatru)! Look at me (paśya mām), defeated (nirjitaṁ), with weapon and arm cut off in battle (mṛdhe vr̥kṇa āyudha-bhujam̐), still trying to kill you (ghaṭamānam̐ tava prāṇa-jihīṛṣayā) according to my ability (yathā-śakti).

I am a good example for you (since I do not rejoice or lament in my pitiable condition.)

Theme-2: Vṛtrāsura enlightens the discouraged Indra (7-17)

॥ 6.12.17 ॥

prāṇa-glaho 'yaṁ samara
iṣv-akṣo vāhanāsanah
atra na jñāyate 'muṣya
jayo 'muṣya parājayah

Consider this battle a gambling match (**ayaṁ samarah**) in which our lives are the stakes (**prāṇa-glahah**), the arrows are the dice (**iṣu-akṣah**), and the animals acting as carriers are the game board (**vāhana āsanah**). No one can understand (**atra na jñāyate**) who will be defeated and who will be victorious (**amuṣya jayah amuṣya parājayah**).

This battle is a gambling match. It is impossible for gamblers to give up this game, though they may find faults in it.

Life is the stake.

The arrows are the dice.

The carriers like elephants are the game board.

Theme-3: Indra praises Vṛtrāsura (18-22)

Theme-3: Indra praises Vṛtrāsura (18-22)

|| 6.12.18 ||

śrī-śuka uvāca

indro vṛtra-vacaḥ śrutvā
gatālīkam apūjayat
grhīta-vajraḥ prahasann
tam āha gata-vismayaḥ

Śukadeva Gosvāmī said: Hearing (śrutvā) the straightforward words of Vṛtrāsura (gatālīkam vṛtra-vacaḥ), Indra praised him (indrah apūjayat) and again taking up the thunderbolt (grhīta-vajraḥ), without amazement, (gata-vismayaḥ) smiled (prahasann) and spoke to him (tam āha).

“Oh! How can a demon have such devotion, knowledge and detachment?”

First he was surprised, and had no smile.

Then, remembering Prahlāda, Bali and others, he thought, “Bhakti millions of times greater than ours is possible in even the demons.”

Thus his amazement disappeared. He became joyful and then smiled.

Theme-3: Indra praises Vṛtrāsura (18-22)

|| 6.12.19 ||

indra uvāca

aho dānava siddho 'si

yasya te matir īdṛśī

bhaktaḥ sarvātmanātmānam

suhṛdam jagad-īśvaram

O demon (**aho dānava**)! You, possessing such discrimination (**te matir īdṛśī**), have achieved perfection (**siddhah asi**). You serve the Lord of the universe (**jagad-īśvaram bhaktaḥ**), the friend of all beings (**ātmānam suhṛdam**), with complete concentration (**sarvātmanā**).

Bhaktah means “you serve.”

Theme-3: Indra praises Vṛtrāsura (18-22)

|| 6.12.20 ||

**bhavān atārṣin māyām vai
vaiṣṇavīm jana-mohinīm
yad vihāyāsuraṁ bhāvaṁ
mahā-puruṣatām gataḥ**

You have crossed (**bhavān atārṣin**) the illusory energy of Lord Viṣṇu (**vaiṣṇavīm jana-mohinīm māyām**), and because of this (**yad**) you have given up the demoniac mentality (**vihāyāsuraṁ bhāvaṁ**) and have attained the position of an exalted devotee (**mahā-puruṣatām gataḥ**).

Theme-3: Indra praises Vṛtrāsura (18-22)

|| 6.12.21 ||

khalv idaṁ mahad āścaryam
yad rajaḥ-prakṛtes tava
vāsudeve bhagavati
sattvātmani dṛḍhā matiḥ

It is astonishing (**khalv idaṁ mahad āścaryam**) that although you are a demon under the influence of rajas (**yad rajaḥ-prakṛteh**), you have fixed your mind firmly on the Supreme Lord Vāsudeva (**vāsudeve bhagavati tava dṛḍhā matiḥ**), who is the very form of śuddha-sattva (**sattva ātmani**).

Again Indra became astonished. How did you, with the nature of rajas, develop fixed bhakti.

Such bhakti should only arise when rajas is destroyed by the great mercy of devotees like Nārada in persons like Prahlāda.

Sattvātmani means a form of śuddha-sattva.

Theme-3: Indra praises Vṛtrāsura (18-22)

|| 6.12.22 ||

yasya bhaktir bhagavati
harau niḥśreyaseśvare
vikrīḍato 'mṛtāmbhodhau
kiṁ kṣudraiḥ khātakodakaiḥ

A person who has bhakti to the Supreme Lord (**yasya bhaktir bhagavati**), Hari, the Lord of the highest auspiciousness (**harau niḥśreyasa īśvare**), swims in the ocean of nectar (**vikrīḍato amṛta ambhodhau**). For him what use is Svarga, which is like the water in small ditches (**kiṁ kṣudraiḥ khātaka udakaiḥ**)?

It is understandable that you are indifferent to the enjoyment of Svarga.

Khātodakaiḥ means “water in ditches.”

Svarga is similar to that for you.

But for us, without bhakti, it is bliss.

Theme-4: Indra kills Vritrasura (23-35)

Theme-4: Indra kills Vritrasura (23-35)

|| 6.12.23 ||

śrī-śuka uvāca

iti bruvāṇāv anyonyaṁ
dharma-jijñāsayā nṛpa
yuyudhāte mahā-vīryāv
indra-vṛtrau yudhām patī

Śukadeva Gosvāmī said: O King (**nṛpa**)! Vṛtrāsura and Indra (**indra-vṛtrau**), great fighters with great power (**mahā-vīryāv yudhām patī**), speaking with a desire to understand dharma (**iti bruvāṇāu dharma-jijñāsayā**), and then again began fighting (**anyonyaṁ yuyudhāte**).

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.24 ॥

āvidhya parigham vṛtraḥ
kārṣṇāyasam arindamaḥ
indrāya prāhiṇod ghoram
vāma-hastena māriṣa

O respectable one (**māriṣa**)! Vṛtrāsura, who was completely able to subdue his enemy (**vṛtraḥ arindamaḥ**), took his iron club, whirled it around (**kārṣṇāyasam parigham āvidhya**), and then threw it at Indra (**indrāya prāhiṇod**) with his left hand (**vāma-hastena**).

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.25 ॥

sa tu vṛtrasya parigham
karam ca karabhopamam
ciccheda yugapad devo
vajreṇa śata-parvaṇā

With his thunderbolt made of Dadhīci's bones (**śata-parvaṇā vajreṇa**), Indra simultaneously cut to pieces (**devah yugapad ciccheda**) Vṛtrāsura's club (**vṛtrasya parigham**) and his remaining hand (**karam ca**), which resembled an elephant's trunk (**karabha upamam**).

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.26 ॥

dorbhyām utkr̥tta-mūlābhyām
babhau rakta-sravo 'suraḥ
chinna-pakṣo yathā gotraḥ
khād bhraṣṭo vajriṇā hataḥ

Vṛtrāsura (**asuraḥ**), bleeding profusely (**rakta-sravo babhau**), his two arms cut off at their roots (**dorbhyām utkr̥tta-mūlābhyām**), looked like a fallen mountain (**yathā khād bhraṣṭo gotraḥ**) whose wings have been cut to pieces by Indra (**chinna-pakṣo vajriṇā hataḥ**).

॥ 6.12.27-29 ॥

mahā-prāṇo mahā-vīryo
mahā-sarpa iva dvīpam
kṛtvādharaṁ hanuṁ bhūmau
daityo divy uttarāṁ hanuṁ

nabho-gambhīra-vaktreṇa
leliholbaṇa-jihvayā
daṁṣṭrābhiḥ kāla-kalpābhir
grasann iva jagat-trayam

atimātra-mahā-kāya
ākṣipāṁs tarasā girīn
giri-rāṭ pāda-cārīva
padbhyāṁ nirjarayan mahīm
jagrāsa sa samāsādya
vajriṇaṁ saha-vāhanam

Vṛtrāsura (**daityah**), very powerful and courageous (**mahā-prāṇo mahā-vīryo**), placed his lower jaw on the ground (**adharaṁ hanuṁ bhūmau kṛtvā**) and his upper jaw in the sky (**divy uttarāṁ hanuṁ**). With a mouth deep like the sky (**nabho-gambhīra-vaktreṇa**), with a fearsome, snake-like tongue (**leliha ulbaṇa-jihvayā**), with deadly teeth (**daṁṣṭrābhiḥ kāla-kalpābhir**), he seemed to devour the entire universe (**grasann iva jagat-trayam**). Thus assuming a gigantic body (**atimātra-mahā-kāya**), the great demon Vṛtrāsura, shaking the mountains (**ākṣipāṁs tarasā girīn**), crushing the earth with his legs (**padbhyāṁ nirjarayan mahīm**) as if he were the Himalayas walking about (**giri-rāṭ pāda-cārīva**), came before Indra (**sah samāsādya**) and swallowed (**jagrāsa**) him and Airāvata, his carrier (**vajriṇaṁ saha-vāhanam**), just as a big python might swallow an elephant (**mahā-sarpah dvīpam iva**).

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.30 ॥

vṛtra-grastaṁ tam ālokya
saprajāpatayah surāḥ
hā kaṣṭam iti nirviṇṇāś
cukruśuḥ samaharṣayah

When the devatās, along with Brahmā, other prajāpatis and great sages (**sa prajāpatayah surāḥ samaharṣayah**) saw (**ālokya**) that Indra had been swallowed by the demon (**tam vṛtra-grastaṁ**), they became dispirited and cried (**cukruśuḥ iti nirviṇṇāh**) “Ah! What misfortune (**hā kaṣṭam**)!”

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.31 ॥

nigīrṇo 'py asurendreṇa
na mamārodaram gataḥ
mahāpuruṣa-sannaddho
yogamāyā-balena ca

Protected (**sannaddho**) by the Nārāyaṇa-kavaca (**mahāpuruṣa**) and by his own mystic power (**yogamāyā-balena ca**), Indra, although swallowed by Vṛtrāsura (**asurendreṇa nigīrṇo apy**), did not die within the demon's belly (**na mamāra udaram gataḥ**).

Protected by the Nārāyaṇa-kavaca (mahā-puruṣeṇa) and his power gained through aṣṭāṅga-yoga, he did not die.

He remained invisible (māyā) in the form of air by the power of invisibility.

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.32 ॥

bhittvā vajreṇa tat-kukṣim
niṣkrāmya bala-bhid vibhuḥ
uccakarta śiraḥ śator
giri-śṛṅgam ivaujasā

Powerful Indra, killer of Bala (**bala-bhid vibhuḥ**), piercing Vṛtrāsura's abdomen with his thunderbolt (**bhittvā vajreṇa tat-kukṣim**), emerged from his body (**niṣkrāmya**) and with great force (**ojasā**) cut off his head (**uccakarta śiraḥ**), as if cutting the top off a mountain (**giri-śṛṅgam iva**).

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.33 ॥

vajras tu tat-kandharam āśu-vegaḥ
kṛntan samantāt parivartamānaḥ
nyapātayat tāvad ahar-gaṇena
yo jyotiṣām ayane vārtra-hatye

Although the thunderbolt (**vajras tu**) revolved around (**samantāt parivartamānaḥ**) and cut Vṛtrāsura's neck (**tat-kandharam kṛntan**) with great speed (**āśu-vegaḥ**), his head fell off (**nyapātayat**) only after the time it took the sun, moon and other luminaries to complete a northern and southern journey (**tāvad ahar-gaṇena yah jyotiṣām ayane**), at a time suitable for killing him (**vārtra-hatye**).

Although the thunderbolt moved quickly and cut all around his neck--not just in one place, since it was very tough--the head, after being cut off, fell to the ground only after a year, after the planets moved through the northern and southern courses.

Vārtra-hatye means “at a time suitable for slaying Vṛtrāsura.”

Or the suffix ya on hatye may be derived from daṇḍādibhyo yaḥ (Pāṇini 5.1.66). It is added to the words with the meaning “deserving.”

Thus the phrase then means “deserving to kill Vṛtrāsura, or for the purpose of killing him.”

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.34 ॥

tadā ca khe dundubhayo vinedur
gandharva-siddhāḥ samaharṣi-saṅghāḥ
vārtra-ghna-liṅgais tam abhiṣṭuvānā
mantrair mudā kusumair abhyavarṣan

When Vṛtrāsura was killed (**tadā**), the Gandharvas and Siddhas in the heavenly planets (**khe gandharva-siddhāḥ**) beat kettledrums (**dundubhayo vineduh**). They praised Indra with mantras (**samaharṣi-saṅghāḥ tam mantrair abhiṣṭuvānā**) about Indra's victory and the glorious death of Vṛtrāsura (**vārtra-ghna-liṅgaih**) and showered flowers upon him in jubilation (**mudā kusumair abhyavarṣan**).

Theme-4: Indra kills Vritrasura (23-35)

॥ 6.12.35 ॥

vṛtrasya dehān niṣkrāntam
ātma-jyotir arindama
paśyatām sarva-devānām
alokaṁ samapadyata

O King Parīkṣit, subduer of enemies (**arindama**)! As all the devatās watched (**paśyatām sarva-devānām**) his spiritual body become separate from the body of Vṛtrāsura (**vṛtrasya dehān niṣkrāntam**), he achieved the spiritual abode of Saṅkarṣaṇa (**alokaṁ samapadyata**).

When Vṛtrāsura swallowed Indra and his elephant, he thought “There is no one else to kill me. Why do I not give up my body by the power of yoga and quickly go to the side of the Lord?”

He then entered into samādhi.

At that moment Indra tore open the abdomen of Vṛtrāsura who was unconscious, came out, and cut his head off.

This should be understood from the comparison of cutting off a mountain peak.

His manifested spiritual body (ātmā-jyotiḥ) became separated from his gross body and then attained the Vaikuṅṭha of Saṅkarṣaṇa beyond the material world (ālokaṁ).