

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

॥ षष्ठस्कन्धः ॥

SHASHTTASKANDDHAH (CANTO SIX)

॥ द्वादशोऽध्यायः ॥

DHVAADHESOADDHYAAYAH (CHAPTER TWELVE)

**VrithraVaddho [Vrithra Vaddham] (Glorious Death or Killing or Death
of Vrithra [Assassination of Vrithra])**

[In this chapter we can read about the scholarly knowledge and the exalted devotion of Vrithraasura. Vrithra advised and taught Indhra that the glorious death in the battle is superior and nobler than victory. With that knowledge and faith Vrithraasura decided to abandon his body. In the battle, initially Indhra cut off his right hand with Vajra. Then, Vrithra fought

with his left hand and threw away Indra along with his carrier, Airaavatha. At that time, rather than killing them with his mace, Vrithra advised and instructed divine and religious principles of life to Indhra. He then encouraged Indhra to pick up his Vajraayuddha and fight and kill him. Indhra then cut off his left hand also but could not kill him. Vrithra, without both hands, then swallowed Indhra along with Airaavatha. Indhra, being protected by Vishnu Bhagawaan, was not killed inside the belly of Vrithra. Indhra pierced the belly of Vrithra with his Vajra and came out. Then with Vajraayuddha, Indhra cut the head of Vrithra and killed him. Please continue to read for more details...]

ऋषिरुवाच

RishirUvaacha (Maharshi Sri Suka Brahmarshi Said):

एवं जिहासुर्नृप देहमाजौ
मृत्युं वरं विजयान्मन्यमानः ।
शूलं प्रगृह्याभ्यपतत्सुरेन्द्रं
यथा महापुरुषं कैटभोऽप्सु ॥ १॥

1

Evam jihaasur, Nripa, dhehamaajau
Mrithyum varam vijayaanmanyamaanah
Soolam pregrihyaabhyapathath surendhram
Yetthaa mahaapurusham Kaitabhoapsu.

VrithraAsura considered death in the battle as superior and nobler than victory. With that preference he decided to abandon the body and get liberated from material life, meaning he took the decision to die. With that decision he ran by holding the trident in his hand towards Valavairi or Dhevendhra like how the Kaitabha demon ran towards the Supreme Personality of Godhead Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [Maddhu and Kaitabha, the two very primary demons, are the creation of Lord Vishnu. The story goes like this: At the end of the first Kalpa and at the beginning of the Maha Prelaya or Great Deluge representing dusk of Brahma, before Brahma was going to sleep, he was assessing his duties

and responsibilities and accomplishments. Due to the dominance of Rejoguna he felt very proud of his deeds and was very confident that no one else would be competent and capable to perform the duties of creation of the universe and its entities and elements as he was able to. Therefore, he assured himself that he will be the Brahma of the next Kalpa as well. Lord Vishnu wanted to reduce his pride. Therefore, He created two demons, Maddhu and Kaitabha. They both were very huge. All the water of all the oceans was not sufficient to wet their feet. They came running to attack Brahma. Brahma was terrified of the size of them, and he could not think of any creations like them and he was sure that they were not created by him. He did not even have the time to think who created them but ran for his life to Lord Vishnu and sought his protection. Lord Vishnu fought with them for many thousands of Dhivya Varshaas. He could not defeat them. Admitting His failure, Lord Vishnu offered to give them some boon. But they refused and satirically told Him that as He could not stand against them and therefore it was not fair for them to accept any boon from someone who is below them. Instead, they offered to give a boon to Lord Vishnu. Lord Vishnu happily and thankfully accepted the offer and requested for the boon to kill them. Though they granted the boon, they made a request that they wanted to fight individually to Vishnu or rather one with Vishnu and another with Anantha to test their might as Vishnu was challenging both simultaneously. Or Vishnu was fighting against two demons at the same time. Vishnu told, as he has been granted a boon, before fulfilling it He cannot grant another boon. So very cunningly He told them first let them be killed and then in the next birth they will get the opportunity to test their might independently and individually with Him and Anantha. So, in the next birth Maddhu was born as Khara and was killed by Sri Rama, incarnation of Vishnu, and Kaitabha was born as Athikaaya and was killed by Lakshmana, incarnation of Anantha.]

ततो युगान्ताग्निकठोरजिह्व-
माविध्य शूलं तरसासुरेन्द्रः ।
क्षिप्त्वा महेन्द्राय विनद्य वीरो
हतोऽसि पापेति रुषा जगाद ॥ २॥

Thatho yugaanthaagnikattorajihva-
Maaviddhy soolam tharasaaSurendhrah
Kshitpthvaa Mahendhraaya vinadhya veero
Hathoasi paapethi rushaa jegadha.

Then, Vrithraasura, the greatest hero of the demons, hurled his trident which was the sharpest and strongest of any weapons and which was more destructive than the blazing fire at the time of end of the Kalpa or great deluge aiming straight at Mahendhra or Indhra with maximum force and power and with great pride.

ख आपतत्तद्विचलद्ग्रहोल्कव-
न्निरीक्ष्य दुष्प्रेक्ष्यमजातविक्रवः ।
वज्रेण वज्री शतपर्वणाच्छिन-
द्भुजं च तस्योरगराजभोगम् ॥ ३॥

3

Kha aapathaththadhvichaladh grihothkava-
Nnireekshya dhushprekshyamajaathaviklavah
Vajrena Vajree sathaparvvanaachcchinadh-
BHujam cha thasyoragaraajabhogam.

The blazing trident of Vrithraasura was flying in the sky like a meteor and nobody could even look upon it as it was so brilliant to blind the eyes. It was straight going to Indhra. Indhra was unafraid and unshaken. Indhra cut the trident into pieces with his Vajra or thunderbolt with one hundred sharp edges and simultaneously cut off one of the arms of Vrithraasura which was as thick and strong as the body of Vaasuki, the king of serpents. [Vaasuki's size has already been described in the story of the churning of the milky ocean.]

छिन्नैकबाहुः परिघेण वृत्रः
संरब्ध आसाद्य गृहीतवज्रम् ।
हनौ तताडेन्द्रमथामरेभं
वज्रं च हस्तान्न्यपतन्मघोनः ॥ ४॥

Cchinnaikabaahuh parighena Vrithrah
 Samrebddha aasaadhya griheethavajram
 Hanau thathaadEndhramatthaamarebham
 Vajram cha hasthaannyapathanmaghonah.

Although one of his arms was severed from his body, Vrithraasura angrily jumped towards Indhra and struck at his jaw with his iron mace. With that powerful strike the weapon of Vajraayuddha fell on the ground from Indhra's hand and Indhra along with his vehicle Airaavatha also fell on the ground.

वृत्रस्य कर्मातिमहाद्भुतं तत्
 सुरासुराशचारणसिद्धसङ्घाः ।
 अपूजयंस्तत्पुरुहूतसङ्कटं
 निरीक्ष्य हा हेति विचुक्रुशुर्भृशम् ॥ ५॥

Vrithrasya karmmaathimahaadhbhutham thath
 SuraAsuraasChaaranaSidhddhasamghaah
 Apoojayamsthath Puruhoothasankatam
 Nireekshya haa Hethi vichukrursurbhrisam.

That majestic and magnificently amazing action of Vrithraasura was praised by all the Dhevaas, Asuraas, Sidhddhaas, Chaaranaas and other celestial beings. But when they noticed the pathetically deplorable and pitiable condition of the king of heaven, Dhevendhra, cried out Alas! Alas!

इन्द्रो न वज्रं जगृहे विलज्जित-
 श्च्युतं स्वहस्तादरिसन्निधौ पुनः ।
 तमाह वृत्रो हर आतवज्रो
 जहि स्वशत्रुं न विषादकालः ॥ ६॥

Indhro na Vajram jegrihe vilejjitha-
 Schyutham svahasthaadharisanniddhau punah
 Thamaaha Vrithro, "Hara aaththavajro
 Jehi svasathrum na vishaadhakaalah."

Dhevendhra did not or rather could not pick up his signatory weapon of Vajraayuddha as he was ashamed of the defeat by his enemy who was single-handed. Seeing that, Vrithraasura however encouraged Dhevendhra and spoke to him: "Hey Dhevendhra! You pick up the Vajra and kill me. This is not the time to lament. You may not get another opportunity like this to kill your enemy."

युयुत्सतां कुत्रचिदाततायिनां
 जयः सदैकत्र न वै परात्मनाम् ।
 विनैकमुत्पत्तिलयस्थितीश्वरं
 सर्वज्ञमाद्यं पुरुषं सनातनम् ॥ ७॥

"Yuyuthsathaam kuthrachidhaathathaayinaam
 Jeyah sadhaikathra na vai paraathmanaam
 VinaikamuthpaththileyastthithEeswaram
 SarvvajnjamAadhyam Purusham Sanaathanam."

"Hey Dhevendhra! When we think of the two who have taken the weapons in their hands to fight with the enemy, the victory can be only for one. Or only one side or one will be victorious. The victory and failure cannot be pre-determined, or nobody can predict which side is going to win. It depends on many unpredictable factors. The victory or failure will happen to either side and cannot be predicted by either side. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Supreme Personality. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Sarvvajnja or Who knows Everything and Anything or Omni-Scholar. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the cause of Creation, Maintenance and Annihilation of the Universe and all the Elements and Entities of the Universe. The Supreme

Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Antharyaami meaning the One Who is within every element and entity. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Singular One and Primary and Primordial Personality. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Easwara. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan does not have failure at any time. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the only One Who always wins. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the only One Who knows who or which side will be victorious. And the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is now at your side. Therefore, you do not worry about failure. You will be victorious because The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is with you and at your side now.”

लोकाः सपाला यस्येमे श्वसन्ति विवशा वशे ।
द्विजा इव शिचा बद्धाः स काल इह कारणम् ॥ ८॥

8

“Lokaah sapaalaa yesyeme svasanthi vivasaa vase
Dhvijaa iva sichaabedhddhaah sa kaala iha kaaranam.”

“All the living beings of all the Fourteen Planets of the Universe are under the total control of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, including their breathings are under the control of Him. Thus, victories and failures are only because of Him and purely determined by Him. We are all just like the birds caught in the net who cannot move independently.”

ओजः सहो बलं प्राणममृतं मृत्युमेव च ।
तमज्ञाय जनो हेतुमात्मानं मन्यते जडम् ॥ ९॥

9

“Ojah saho belam praanamamritham mrithyumeva cha
Thamajnjaaya jeno hethumaathmaanam manyathe jedam.”

“Not only our sensory prowess, mental power and bodily strength and their activation capacities but also mortality and immortality of the living forces are under the control of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The material body of the living forces are not independent but due to the Illusory Power of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan we are unable to realize and recognize it. All the living forces are confused with the power of illusion.”

यथा दारुमयी नारी यथा यन्त्रमयो मृगः ।
एवं भूतानि मघवन्नीशतन्त्राणि विद्धि भोः ॥ १० ॥

10

“Yetthaa dhaarumayee naaree yetthaa yenthramayo mrigah
Evam bhoothaani maghavanneesathanthraani vidhddhi bhoh.”

“Hey King Indhra! You should know that the wooden doll which looks like a woman and an animal made of grasses and leaves and moves with the help of robots or machines cannot move independently. They would move according to the wishes of the person who handles them. Similarly, all the living entities move according to the wishes of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Primordial Primary Personality who precisely controls even minutest of the minutest movement of an atom.”

पुरुषः प्रकृतिर्व्यक्तमात्मा भूतेन्द्रियाशयाः ।
शक्नुवन्त्यस्य सर्गादौ न विना यदनुग्रहात् ॥ ११ ॥

11

“Purushah prekrithirvyekthamaathmaa bhoothendhriyaasayaah
Saknuvanthyasya sarggaadhau na vinaa yedhanugrehaath.”

“Hey Dhevendhra! Without the blessings and directions of the Three Purusha Forms of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan; namely The Kaaranodhakasaai Vishnu, Gerbhodhakasaayi Vishnu and the Ksheerodhakasaayi Vishnu; the material nature, the material energy, the false ego, the Five material elements, the material

senses, the mind, the intelligence and the consciousness cannot create material manifestations. The Supreme Personality or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the One Who creates, maintains and annihilates the Universe and its entities and elements and controls them properly.”

अविद्वानेवमात्मानं मन्यतेऽनीशमीश्वरम् ।
भूतैः सृजति भूतानि ग्रसते तानि तैः स्वयम् ॥ १२॥

12

“Avidhvaanevamaathmaanam manyatheaneesamEeswaram
Bhoothai srijathi bhoothaani gresathe thaani thaih svayam.”

“Hey Indhra! It is only fools who think that Jeeva or Life or Life-Energy of the Self is the Supreme. Such foolish and ignorant people do not understand that life is totally dependent upon the will and wishes of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Again, those who think that it is according to the results of one’s own past fruitive actions, one’s material body is created by the father and the mother and then the same body is annihilated by another agent just like an animal is devoured by the tiger. It is purely according to the will and wishes of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan the material body of living beings are created and then being devoured by another living being.”

आयुः श्रीः कीर्तिरैश्वर्यमाशिषः पुरुषस्य याः ।
भवन्त्येव हि तत्काले यथानिच्छोर्विपर्ययाः ॥ १३॥

13

“Aayuh sreeh keerththiraisvaryamaasishah purushasya yaah
Bhavanthyeva hi thathkaale yetthaanichchorviparyayaah.”

“Longevity, opulence, fame, wealth, prosperity, strength, vigor, etc. cannot be attained as wished by the living entity. Only when the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan awards them with

mercy the living entities can have and enjoy the benefit of it. If you think a person can attain all these things according to his fruitive activities and hard work, then why is he unable to extend his lifetime by postponing his death according to his or her wish?”

तस्मादकीर्तियशसोर्जयापजययोरपि ।

समः स्यात्सुखदुःखाभ्यां मृत्युजीवितयोस्तथा ॥ १४॥

14

“Thasmaadhakeerththiyesasorjjayaapajeyayorapi
Samah syaath sukhadhuhkhaabhyaam mrithyujeevithayosthatthaa.”

“Everything is as destined or by the blessings of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, the fame and defamation or ill-fame, victory and defeat or failure, sorrows and happiness or comfort, life and death and all other dualities should be faced with very equipoised or balanced mind with the understanding all these dualities are according to the will and wishes of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and all the living entities are totally dependent upon His will and wishes. None of the living entities have any choice or options here. Therefore, a person should always be equipoised and well balanced.”

सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः ।

तत्र साक्षिणमात्मानं यो वेद न स बध्यते ॥ १५॥

15

“Saththvam rejasthama ithi prekrithernnaathmano gunaah
Thathra saakshinamaathmaanam yo Vedha na sa beddhyathe”

“The three material qualities like Sathvam meaning goodness or virtue, Rejas meaning passion and Thamas meaning ignorance are not spiritual, meaning these qualities do not affect the soul, but are material, meaning they are meant only for the material body. That means the three qualities are of and for material nature and material body. The soul is only witness as an outsider and unaffected by them. Only one who is not bound by

these qualities or one who is materially liberated can understand this fact or the truth.”

पश्य मां निर्जितं शक्र वृक्णायुधभुजं मृधे ।
घटमानं यथाशक्ति तव प्राणजिहीर्षया ॥ १६ ॥

16

“Pasya maam nirjitham Sakra Vriknaayuddhabhujam mrididhe
Ghatamaanam yetthaasakthi thava praanajiheershayaa.”

“Hey Sakra or Indhra! You look at me. I have lost my hand and my weapons are cut into pieces by my enemy, you, in the battle. I am not lamenting for that like: “oh my God, I lost my hand and weapons were broken into pieces”. I am vigorously with full enthusiasm trying my best to kill you, my enemy, without a hand and without any weapon. Hey, the heroic son of Adhithi and the leader of all Aadhitheyaas or Dhevaas, you have to show your courage and heroism at this time like me.”

प्राणग्लहोऽयं समर इष्वक्षो वाहनासनः ।
अत्र न ज्ञायतेऽमुष्य जयोऽमुष्य पराजयः ॥ १७ ॥

17

“Praanaglehoayam samara ishvaksho vaahanaasanah
Athra na jnjaayatheamushya jeyoamushya paraajeyah.”

“Hey Indhra! This battle is, and all the battles are, a gambling match, gambling matches, like a chess or dice game in which life is at stake as both sides bet with life. The arrows and weapons are the dice and chess pieces. The vehicles with animals acting as carriers are the game-board. And as in the dice game of gambling nobody can predict the victory and defeat beforehand. See, almost at the verge of defeat just by one wise move of a piece the game could turn upside down and an almost failed side will become victorious or vice versa the almost victorious side could terribly and pathetically lose the game by a single bad move. Therefore, one must always try the best until he reaches final point or until he comes out

victorious or dies on the battlefield. That means try the best until we see the end-result.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इन्द्रो वृत्रवचः श्रुत्वा गतालीकमपूजयत् ।
गृहीतवज्रः प्रहसंस्तमाह गतविस्मयः ॥ १८॥

18

Indhro Vrithravachah sruthvaa gethaaleekamapoojayath
Griheethavajrah prehasamsthamaaha gethavismayah.

When Dhevendhra heard such straightforward, truthful and meaningful and instructive words of principles from Vrithraasura, he respectfully honored Vrithraasura and praised him up to sky. He got rid of his predicament and wonder of fear and took and wore his Vajraayuddha or the trident of thunderbolt. Without bewilderment and predicament, Dhevendhra smiled and spoke to Vrithraasura as follows:

इन्द्र उवाच

Indhra Uvaacha (Indhra or Dhevendhra Said):

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी ।
भक्तः सर्वात्मनाऽऽत्मानं सुहृदं जगदीश्वरम् ॥ १९॥

19

Aho Dhaanava! Sidhddhoasi yesya the mathireedhrisee
Bhakthah sarvvaathmanaathmaanam suhridham Jegadheeswaram.

भवानतार्षीन्मायां वै वैष्णवीं जनमोहिनीम् ।

यद्विहायासुरं भावं महापुरुषतां गतः ॥ २०॥

20

Bhawaanathaarsheenmaayaam vai Vaishnaveem jenamohineem
Yedhvihaayaasuram bhaavam Mahaapurushathaam gethah.

Hey, the best of the Dhaanavaas or Asuraas! You are the most gratified personality. You have unconditionally merged your mind and intelligence and consciousness within the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the most compassionate and merciful to the downtrodden and enslaved entities. You have got rid of Vaishnava Maaya, or the Supreme Illusory Power of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and you are beyond all the Aasuric natures or demonic mentalities. You are liberated from the material world and material natures. You become the most exalted devotee of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. You have now become the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Oh, the best of the Dhaanavaas! You are the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

खल्विदं महदाश्चर्यं यद्रजःप्रकृतेस्तव ।
वासुदेवे भगवति सत्त्वात्मनि दृढा मतिः ॥ २१॥

21

Khalvidham mahadhaascharyam yedhrejah prekrithsthava
Vaasudheve Bhagawathi saththvaathmani dhriddaa mathih.

Hey Vrithraasura! You are an Asura or a demon. All the Asuraas are naturally conducted by Rejo Guna or passion. But you have become an embodiment of Sathva Guna or virtue or goodness. It is amazing. Your mind and intelligence and conscience are fixed in the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the embodiment and personification of Sathva Guna.

यस्य भक्तिर्भगवति हरौ निःश्रेयसेश्वरे ।

विक्रीडतोऽमृताम्भोधौ किं क्षुद्रैः खातकोदकैः ॥ २२॥

22

Yesya bhakthirbhagawathi Harau nihsreyasEsware
Vikreedithoamrithaambhoddhau kim kshudhraiha khaadhakodhakai.

The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the provider of Moksha or Salvation. You are the exalted devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Now, you do not even desire to conquer or attain Heaven. The one who is swimming in the ocean of Amrith or nectar, or ambrosia would never desire nor need to get the stale stinky gutter water? Never.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इति ब्रुवाणावन्योन्यं धर्मजिज्ञासया नृप ।
युयुधाते महावीर्याविन्द्रवृत्रौ युधाम्पती ॥ २३॥

23

Iti bruvaanaavanyonyam ddharmmajijnjaasayaa nripa!
Yuyuddhaathe mahaaveeryaavIndhraVrithrau yuddhaampathi.

Thus, even in the battlefield Indhra and Vrithraasura spoke about Ddharmma of religious principles and devotional services to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. But then as a matter of duty they both started fighting each other very vigorously with equal power and strength with a competitive spirit of obstinacy.

आविध्य परिघं वृत्रः कार्ष्णायसमरिन्दमः ।
इन्द्राय प्राहिणोद्घोरं वामहस्तेन मारिष ॥ २४॥

24

Aaviddhya parigham Vrithrah kaarshnaayasamarindhamah
Indhraaya praahinodhghoram vaamahasthena Maarisha.

Oh, Pareekshith Mahaaraaja! Then Vrithraasura took his weapon of club made of crude hard iron and whirled it around him and then aimed and threw or shot at Indhra with his left hand.

स तु वृत्रस्य परिघं करं च करभोपमम् ।
चिच्छेद युगपद्देवो वज्रेण शतपर्वणा ॥ २५॥

25

Sa thu Vrithrasya prigham karam cha karabhopamam
Chichchedha yugapadhdhevo vajrena sathaparvvanaa.

Dhevendhra cut that club as well the remaining left hand which looked like the trunk of the elephant into pieces with Vajraayuddha which has one hundred edges and hence known as Sathaparvvani.

दोर्भ्यामुत्कृत्तमूलाभ्यां बभौ रक्तस्रवोऽसुरः ।
छिन्नपक्षो यथा गोत्रः खाद्भ्रष्टो वज्रिणा हतः ॥ २६॥

26

Dhorbhyaamuthkriththamoolaabhyaam bebhau rekthasrevoasurah
Cchinnapaksho yetthaa gothrah khaadh bhreshto Vajrinaa hathah.

Vrithraasura looked very beautiful and effulgent with profuse bleeding from the roots of his arms which were cut off by Indhra. Vrithraasura looked like a flying mountain without wings which were cut off by Indhra. [The story is that at the very beginning of the universe all the mountains used to have wings and they used to fly and land at any place they wished and destroy the whole area like a volcano or earthquake. Indhra cut off the wings of all the mountains so that the mountains cannot fly anymore.]

कृत्वाधरां हनुं भूमौ दैत्यो दिव्युत्तरां हनुम् ।

नभोगम्भीरवक्त्रेण लेलिहोल्बणजिह्वया ॥ २७॥

27

Krithvaaddharaam hanum bhoomau Dheithyo dhivyuththaraam hanum
Nabhogembheeravakthrena leliholbenajihvayaa.

दंष्ट्राभिः कालकल्पाभिर्गसन्निव जगत्त्रयम् ।
अतिमात्रमहाकाय आक्षिपंस्तरसा गिरीन् ॥ २८॥

28

Dhemshttrabhih kaalakalpaabhirgresanniva jegathreyam
Athimaathramahaakaaya aakshipamstharasaa gireen.

गिरिराट् पादचारीव पद्भ्यां निर्जरयन् महीम् ।
जग्रास स समासाद्य वज्रिणं सहवाहनम् ॥ २९॥

29

Giriraat paadhachaareeva padhbhyaam nirjjerayan maheem
Jegraasa sa samaasaadhya Vajjrinam sahavaahanam.

Vrithraasura was very powerful and strong and influential. When he opened mouth, his lower jaw was touching the earth and upper jaw was above the sky. His mouth was very deep and looked like an ocean or another sky. His tongue was very long like the serpent Anantha or Vaasuki. With his fearful deathlike teeth, he seemed to be devouring the entire universe. The speed of his body's movement made him move the mountains and hills. With his steps he crushed the earth down to dust. And within no time Vrithraasura gulped Indhra along with his vehicle, Airaavatha elephant. Indhra and Airaavatha were inside his stomach. Vrithraasura stood as if nothing happened. [This is the best of the best poetic imagination. Indhra and Airaavatha are both like huge mountains. They were so insignificant and infinitesimally small for Vrithraasura as he swallowed an ant or a small fly.]

महाप्राणो महावीर्यो महासर्प इव द्विपम् ।
वृत्रग्रस्तं तमालक्ष्य सप्रजापतयः सुराः ।
हा कष्टमिति निर्विण्णाश्चक्रुशुः समहर्षयः ॥ ३० ॥

30

Mahaapraano mahaaveeryo mahaasarppa iva dhvipam
Vrithragrestham thamaalekshya saprejaapathayah Suraah
Haa kashtamithi nirvvinnaaschukrusuh samaharshayah.

Vrithraasura, the embodiment of vitality and vigor and prowess and life energy, with mountainously huge body swallowed Indhra and Airaavatha just like how the boa-constrictor swallows the sheep. When Brahmadheva, all the Prejesaas, all the Rishees, all other Dhevaas and others saw that Indhra, the king of heaven and leader of Dhevaas, along with his vehicle Airaavatha was swallowed by Vrithraasura, they all lamented and cried aloud: Alas! Alas!

निगीर्णोऽप्यसुरेन्द्रेण न ममारोदरं गतः ।
महापुरुषसन्नद्धो योगमायाबलेन च ॥ ३१ ॥

31

Nigeernnoapyasurendhrena na mamaarodharam gethah
Mahaapurushasannadhdho yogamaayabelen cha.

Though Vrithraasura swallowed Indhra who got trapped in his belly, as Indhra was being under the care and protection of Naaraayana Swaamy or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and with his (Indhra's) own Yoga Prebhaava or luster and effulgence and mystic power of Yoga, Indhra did not die within the belly of the Asura. Or in other words Indhra did not become a prey to death though he was inside the belly of Vrithra.

भित्त्वा वज्रेण तत्कुक्षिं निष्क्रम्य बलभिद्विभुः ।
उच्चकर्त शिरः शत्रोर्गिरिशृङ्गमिवौजसा ॥ ३२ ॥

Bhiththvaa vajrena thath kukshim nishkremya belabhidhvibhuh
Uchchakarththa sirah sathrorggirisinggamivaujasaa.

With the blessing and internal prompting of Lord Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, Indhra pierced the belly of Vrithraasura with his Vajraayuddha and came out alive with more energy and vigor and prowess. He then cut the head of the Asura which was like the summit of the peak of a mountain. Thus, Indhra separated the body and head of Vrithraasura.

वज्रस्तु तत्कन्धरमाशुवेगः
कृन्तन् समन्तात्परिवर्तमानः ।
न्यपातयत्तावदहर्गणेन
यो ज्योतिषामयने वार्त्रहत्ये ॥ ३३॥

Vajrasthu thathkanddharamaasuvegah
Krinthan samanthaath parivarththamaanah
Nyepaathayath thaavadhahargganena
Yo jothishaamayane Vaarthrahathey

The Vajraayuddha revolved around the head of Vrithraasura for full Three Hundred and Sixty (360) days or time which the Sun, Moon and other Planetary systems takes to complete both southern and northern solstices and then only it was able to separate the head from the body of Vrithraasura at the astrologically befitting destined time. There is absolutely no wonder in that as the body of Vrithraasura was so huge.

तदा च खे दुन्दुभयो विनेदु-
गन्धर्वसिद्धाः समहर्षिसङ्घाः ।
वार्त्रघ्नलिङ्गैस्तमभिष्टुवाना

मन्त्रैर्मुदा कुसुमैरभ्यवर्षन् ॥ ३४॥

34

Thadhaa cha khe dhundhubhayo vinedhur-
Genddharvvasidhddhaah samaharshisamghaah
Vaarthraghnaalinggaisthamabhishtuvaanaa
Manthrairmudhaa kusumairabhyavarshan.

When Vrithraasura was killed the Dhevaas, Genddharvvaas, Sidhddhaas and Kinnaraas of heavenly planets beat kettledrums and sang glorifying songs of Indhra in jubilation. The Rishees of heaven chanted Manthraas or hymns indicating and proclaiming the valorous act of killing Vrithraasura. Then they all showered flowers from the sky to appreciate, cheer and admire Dhevendhra.

वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिरिन्दम ।
पश्यतां सर्वलोकानामलोकं समपद्यत ॥ ३५॥

35

Vrithrasya dhehaannishkraanthamaathmajyothirarindhama!
Pasyathaam sarvvalokaanaamalokam samapadhyatha.

Hey Pareekshith Mahaaraaja, the subduer of the enemies and the best of the Emperors! The splendorous life spark emitted and came out of the body of Vrithraasura was merged with the Supreme Controller of all the universes who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is beyond all the universes and whose abode is Vaikuntta, as all the movable and non-movable entities of universes were watching.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
षष्ठस्कन्धे वृत्रवधो नाम द्वादशोऽध्यायः ॥ १२॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam

Shashttaskanddhe VrithraVaddho [Vrithra Vaddham] Naama
DhvaadhesoAddhyaayah

Thus, we conclude the Twelfth Chapter Named as Glorious Death or Killing
or Death of Vrithra [Assassination of Vrithra] Of the Sixth Canto of the Most
Divine and the Supreme Most and the Greatest Mythology Known as
Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!