

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ षष्ठस्कन्धः ॥

SHASHTTASKANDDHAH (CANTO SIX)

॥ सप्तमोऽध्यायः - ७ ॥

SAPTHAMOADDHYAAYAH (CHAPTER SEVEN)

**[IndhraNindha – Visvaroopasuraacharyathvam] ([Indhra Offends or
Despises [His Preceptor] And Appointment and Acceptance of
Visvaroopasura as Preceptor of Gods of Heaven])**

[In this chapter we can read the reason why Brihaspathi abandoned the Aachaaryathvam or Priesthood and Preceptorship of Dhevaas. The opulence, power and position of Dhevendhra made him very proud and egoistic. Being the most opulent and powerful in all the three worlds Indhra

thought even his preceptor is below him. Once when he was in royal court with all other Dhevaas, Brihaspathi walked in. Not only Dhevendhra and other Dhevaas did not greet and welcome their Aachaarya but also, they did not pay any respect and even consider that he was in the court and offered a respectable seat or talk to him. Therefore, he abandoned them and disappeared. Later, the Dhevaas realized of their folly and wanted to apologize to him. But they could not locate him. Knowing that Dhevaas are without an Aachaarya, the Asuraas, the enemies of Dhevaas, declared war and defeated them with the power of austerity their Aachaarya named Sukraachaarya or Sukra. Dhevaas then approached Brahmadheva and pleaded to help them and find out a solution. Brahma asked them to approach Visvaroopaa, an Asura being the son of Thvashta, and request him to be their priest. They did so and Visvaroopaa accepted the offer and helped Dhevaas to defeat their enemies, Asuraas, with the power of most renowned Naaraayana Kavacha Manthra. Please continue to read for more details...]

राजोवाच

RaajOvaacha (Pareekshith Mahaaraaja Said):

कस्य हेतोः परित्यक्ता आचार्येणात्मनः सुराः ।
एतदाचक्ष्व भगवञ्छिष्याणामक्रमं गुरौ ॥ १ ॥

1

Kasya hetho parithyekthaa aachaaryenaathmanah surah
Ethadhaachakshva Bhagawanjcchishyaanaamakremam gurau.

Pareekshith Mahaaraaja requested Sri Suka Brahmarshi to explain the reason why Dheva Guru meaning the Preceptor of gods of heaven, Brihaspathi, abandoned his disciples of gods. Oh, Sri Suka Brahmarshi! You are Omniscient. What offense did the gods commit against their Spiritual Master, Brihaspathi, for him to quit the exalted position? Please describe.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इन्द्रस्त्रिभुवनैश्वर्यमदोल्लङ्घितसत्पथः ।
मरुद्धिर्वसुभी रुद्रैरादित्यैरृभुभिर्नृप ॥ २॥

2

Indhrasthribhuvanaisvaryamadhollemghithasath patthah
MarudhbhirVasubhee RudhraitraAdhithyaiRibhubhirnripa!

विश्वेदेवैश्च साध्यैश्च नासत्याभ्यां परिश्रितः ।
सिद्धचारणगन्धर्वैर्मुनिभिर्ब्रह्मवादिभिः ॥ ३॥

3

VisveDhevaischa Saaddhyaischa Naasathyaabhyaam parisrithah
SidhddhaChaaranaGenddharvvairmMunibhirBrahmavaadhibih.

विद्याधराप्सरोभिश्च किन्नरैः पतगोरगैः ।
निषेव्यमाणो मघवान् स्तूयमानश्च भारत ॥ ४॥

4

VidhyaaddharaApsarobhischa Kinnaraih PathagOragaih
Nishevyaamaano Maghavaan Sthooyamaanascha Bhaaratha.

उपगीयमानो ललितमास्थानाध्यासनाश्रितः ।
पाण्डुरेणातपत्रेण चन्द्रमण्डलचारुणा ॥ ५॥

5

Upageeyamaano lelithamaastthaanaaddhyaasanaasrithah
Paandurenaathapathrena chandhramandalachaarunaa

युक्तश्चान्यैः पारमेष्ठ्यैश्चामरव्यजनादिभिः ।
विराजमानः पौलोम्या सहार्धासनया भृशम् ॥ ६॥

6

Yukthaschaanyaih paameshttyaschaamaravyejanaadhibih
Viraajamaanah Paulomyaa sahaardhddhaasanayaa bhrisam.

Hey Mahaaraaja! Being the most powerful and opulent personality of all the three worlds Indhra became extremely egoistic and excessively proud that he is the supreme king and authority of all the three worlds. Due to pride and ego, he transgressed from the Vedhic etiquettes of virtuous path. That was the reason why Geeshpathi or Brihaspathi abandoned the preceptorship of gods. There was no other reason. I will now explain that incident and the story in detail with description. Once upon a time Dhevendhra or Indhra was sitting on his lion throne or royal throne surrounded by all Upadhevaas or his subordinate gods like, Maruth-Dhevaas, Ashtavasoos, Rudhraas, Aadhithyaas, Ribhu, Visvadhevaas, Saaddhyaas, Asvini-Kumaaraas, Sidhddhaas, Chaaranaas, Genddharvvaas, Munees, Scholars of Vedhic Scriptures, Vidhyaaddharaas, Apsaraas, Kinnaraas, Pathagaas or Birds, Uragaas or Snakes and other Sthuthipaattakaas singing and chanting his glories and victories and cheering him up. They were all ready to undertake any of his commands and fulfill his wishes. Over his head it was decorated with white umbrella as effulgent as moon-light. He was being fanned by yak-tail whisks. He was being served with all paraphernalia befitting the supreme king of all three worlds. He had all the signs and indications evident of the most powerful king. And, his consort, Sacheedhevi or Paulomi meaning daughter of Puloma or Indhraani was also seated beside him on Ardhddhaasana or half-throne.

स यदा परमाचार्यं देवानामात्मनश्च ह ।
नाभ्यनन्दत सम्प्राप्तं प्रत्युत्थानासनादिभिः ॥ ७॥

7

Sa yedhaa paramaachaaryam dhevaanaamaathmanascha ha
Naabhyanandhatha sampraaptham prethyuththaanaasanaadhibih.

The most well-known Dheva-Guru or Preceptor of gods, Brihaspathi, arrived in that heavenly royal assembly hall at that time. Indhra did not rise from his seat to pay respect or welcome his spiritual Master or offer a

throne for him to sit or even observe any of the formal etiquettes of welcoming an ordinary guest leave alone a Preceptor.

वाचस्पतिं मुनिवरं सुरासुरनमस्कृतम् ।
नोच्चचालासनादिन्द्रः पश्यन्नपि सभागतम् ॥ ८॥

8

Vaachaspathim Munivaram SuraAsuranamaskritham
NochchachaalaasanaadhIndhrah pasyannapi samaagetham.

Though the Suraas or Dhevaas and Asuraas or Non-Dhevaas (here this word refers to Genddharvvaas, Kinnaraas, Chaaranaas, Sidhddhaas, Saaddhyaas, etc.) have seen their Preceptor, Brihaspathi, face to face, Indhra and others sat on their thrones without even moving a bit or showing any gestures of paying respect and regards.

ततो निर्गत्य सहसा कविराङ्गिरसः प्रभुः ।
आययौ स्वगृहं तूष्णीं विद्वान् श्रीमदविक्रियाम् ॥ ९॥

9

Thatho nirggethya sahasaa KaviraAnggiresah prebhuh
Aayayau svagriham thushneem vidhvaan sreemadhavikriyaam.

Brihaspathi who is the scholarly master of Vedhaas, Upanishathths, Puraanaas, Ithihaasaas and all the branches of philosophies and sciences was very much upset and uncomfortable at the behavior and treatment of Indhra towards him out of the ego and pride from the opulence and fame he has earned. Therefore, Brihaspathi immediately left the Assembly Hall of Indhra's court and went home with discomfort and a heavy heart.

तर्ह्येव प्रतिबुध्येन्द्रो गुरुहेलनमात्मनः ।
गर्हयामास सदसि स्वयमात्मानमात्मना ॥ १०॥

10

Tharhyeva prethibudhddhyEndhro guruhelanamaathmanah
Gerhayaamaasa sadhasi svayamaathmaanamaathmanah.

Indhra then realized his mistake of disrespecting and disregarding his Master. It pricked his conscience within himself that he committed an unpardonable mistake. With that guilty conscience Indhra despised himself in front of the whole assembly of Dhevaas, Asuraas, Genddharvvaas, Kinnaraas, etc. as follows:

अहो बत मयासाधु कृतं वै दभ्रबुद्धिना ।
यन्मयैश्वर्यमत्तेन गुरुः सदसि कात्कृतः ॥ ११ ॥

11

“Aho betha mamaasaaddhu kritham vai dhebhrabudhddhinaa
Yenmayaisvaryamaththena gurum sadhasi kaathkrithah”

“Alas! What a regrettable and contemptible and evil sinful deed have I committed due to ignorance and lack of intelligence out of pride from the material opulence? How ignorant and un-Vedhic was my treatment to my Guru? By not welcoming and showing disrespect and disregard to my spiritual master when he entered the assembly hall, I have insulted him.”

को गृधयेत्पण्डितो लक्ष्मीं त्रिविष्टपपतेरपि ।
ययाहमासुरं भावं नीतोऽद्य विबुधेश्वरः ॥ १२ ॥

12

“Ko griddhyeth panditho Lakshmeem thrivishtapapatherapi
Yeyaahamaasuram bhaavam neethodhya vibuddhesvarah.”

“I was very egoistic and proud that I am the supreme king of all the three worlds. No intelligent scholar aspires for this position of king of heaven. Though I am the king of Suraas or Dhevaas or gods of heaven I have behaved like an Asura or demon. I was proud of my little opulence as the king of heaven and with that false ego and pride I was polluted with ignorance. Thus, my action was worse than that of an Asura.”

ये पारमेष्ठ्यं धिषणमधितिष्ठन्न कञ्चन ।
प्रत्युत्तिष्ठेदिति ब्रूयुर्धर्मं ते न परं विदुः ॥ १३ ॥

“Ye paarameshttyam ddhishanamaddhithishttan na kanjchana
Prethyuththishttethi broo yurddharmmam the na param vidhuh.”

“It is certain that anyone who thinks that the one who sits in the most exalted position like the king of heaven need not pay respect and regards to the elders and scholars and preceptors is ignorant and does not know even the basic religious principles and Ddharmma of etiquettes prescribed in Vedhaas. I am to be despised.”

तेषां कुपथदेष्टृणां पततां तमसि ह्यधः ।
ये श्रद्धयुर्वचस्ते वै मज्जन्त्यश्मप्लवा इव ॥ १४॥

“Theshaam kupatthadheshtreenaam pathathaam thamasi hyaddhah
Ye sredhdhaddhyurvachasthe vai majjanthyasmalevaa iva.”

“One who is ignorant of religious principles and leads others into and through the path of destruction is like the one who is boarding a stone boat with those who follow him. The stone boat cannot float on water and would sink in water with its passengers. Similarly, those who follow the path of irreligious principles would go to hell and those who follow them also would go to hell.”

अथाहममराचार्यमगाधधिषणं द्विजम् ।
प्रसादयिष्ये निशठः शीष्णां तच्चरणं स्पृशन् ॥ १५॥

“AtthaahAmaraachaaryamagaaddhaddhishanam dhvijam
Presaadhayishye nisattah seernnaathachcharanam sprisan.”

“Because I have committed an offense against my Guru who was most scholarly and intelligent and exalted Braahmana, I should meet him and fall flat at his feet and offer my obeisance and pay respectful regards and request to pardon the unpardonable offense committed by me to him.”

एवं चिन्तयतस्तस्य मघोनो भगवान् गृहात् ।
बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ॥ १६॥

16

Evam chinthayithasthasya mghono Bhagawaan grihaath
Brihaspathirggethoadhrishtaam gethimadhdhayaathmamaayayaa.

Dheva Guru Brihaspathi, being the most powerful and efficient spiritual Master, read the mind of Indhra or foresaw the determination of Indhra's repentance and his plan of approaching him to request pardon. With his illusory or magical power, Brihaspathi, disappeared from the scene of assembly without being noticed by anyone.

गुरोर्नाधिगतः संज्ञां परीक्षन् भगवान् स्वराट् ।
ध्यायन् धिया सुरैर्युक्तः शर्म नालभतात्मनः ॥ १७॥

17

Gurornaaddhigethah sanjnjaan pareekshan Bhagawaab svaraat
Ddhyaayan ddhiyaa surairyukthah sarmma naalebhathaathmanah.

Dhevendhra the king of Dhevaas or gods along with other Dhevaas vigorously searched for their Dheva-Guru but could not locate him or his whereabouts. They all got tired and fed up. They all thought of various possibilities for missing their Guru, Brihaspathi, and Dhevendhra was very much upset.

तच्छ्रुत्वैवासुराः सर्व आश्रित्यौशनसं मतम् ।
देवान् प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः ॥ १८॥

18

Thachcchruthvaivaasuraah sarvva aasrithyAusasanam matham
Dhevaan prethyudyamam chakrurdhurmmadhaa aathathaayinah.

When the Asuraas or the demons heard the news that Brihaspathi has abandoned Dhevaas, they with the permission of their Guru or Asura-Guru,

Sukraachaarya, declared war against Dhevaas and started fighting with them.

तैर्विसृष्टेषुभिस्तीक्ष्णैर्निर्भिन्नाङ्गोरुबाहवः ।
ब्रह्माणं शरणं जग्मुः सहेन्द्रा नतकन्धराः ॥ १९॥

19

Thairvvisrishteshubhistheekshnairnnirbhinnaaanggorubaahavah
Brahmaanam saranam jegmuh sahEndhraa nathakanddharaah.

When the Asuraas attacked the Preceptor-less Dhevaas with sharp weapons, the Dhevaas could not stand against Asuraas. With the sharp arrows from the Asuraas, the hands, the legs, the bodies and other parts of the bodies were hurt and wounded severely and started bleeding profusely. As the Dhevaas could not stand the challenges of Asuraas they bowed down their heads and ran away from the battlefield. They approached Brahmadheva, the consort of Vaaneedhevi, with bleeding bodies.

तांस्तथाभ्यर्दितान् वीक्ष्य भगवानात्मभूरजः ।
कृपया परया देव उवाच परिसान्त्वयन् ॥ २०॥

20

Thaamsthatthaabhyardhdhithaan veekshya Bhagawaanaathmabhoorejah
Kripayaa parayaa Dheva Uvaacha parisaanthvayan.

When Brahmadheva saw the badly afflicted and severely hurt and wounded Dhevaas, he became very merciful and compassionate with them and spoke the following consoling and comforting and pacifying words to them:

ब्रह्मोवाच

BrahmOvaacha (Brahmadheva Said):

अहो बत सुरश्रेष्ठा ह्यभद्रं वः कृतं महत् ।
ब्रह्मिष्ठं ब्रह्माणं दान्तमैश्वर्यान्नाभ्यनन्दत ॥ २१॥

Aho betha, surasreshttaa, hyabhadhram vah kritham mahath
Brahmishttam Braahmanam dhaanthamaisvaryaannaabhyanandhatha.

Oh, the Dheva or Aadhithya Leaders! You are all dominant with Sathva Guna or mode of virtues or goodness. How sad and pitiable is this! Alas! Because of the madness out of the excessive opulence of prosperity you have despised and insulted the most exalted Braahmana who had the power to control his senses.

तस्यायमनयस्यासीत्परेभ्यो वः पराभवः ।
प्रक्षीणेभ्यः स्ववैरिभ्यः समृद्धानां च यत्सुराः ॥ २२ ॥

Thasyaayamanayasyaaseeth parebhyo vah paraabhavah
Preksheenebhyah svavairibhyah samridhddhaanaan cha yeth Suraah.

Because of your misbehavior and ill treatment to Brihaspathi you have been defeated by Asuraas. You were more powerful and stronger. You have defeated them many times in the past. They were weaker and dejected and depressed. They made use of the opportunity when they got a chance.

मघवन् द्विषतः पश्य प्रक्षीणान् गुर्वतिक्रमात् ।
सम्प्रत्युपचितान् भूयः काव्यमाराध्य भक्तितः ।
आददीरन् निलयनं ममापि भृगुदेवताः ॥ २३ ॥

Maghavan! Dhvishahah pasya preksheenaan gurvvathikremaath
Samprethyupachithaan bhooyah kaavyamaaraaddhya bhakthithah
Aadhadheeran nilayanam mamaapi Bhrigudhevathaah.

Oh, the King of Heaven! You are the Lord of all Dhevaas. You are weak now because of your disrespect, insult and despise of your Guru or Aachaarya. Asuraas were very disrespectful towards their Aachaarya in the past and that is why they were weaker than you and you could defeat

them. But now they worshiped and paid respect to their Aachaarya, Sukra or Sukraachaarya, and that is why they became stronger than you and could defeat you. Because of the blessings from their Aachaarya they would even be able to conquer me and take over my position also.

त्रिविष्टपं किं गणयन्त्यभेद्य-
मन्त्रा भृगूणामनुशिक्षितार्थाः ।
न विप्रगोविन्दगवीश्वराणां
भवन्त्यभद्राणि नरेश्वराणाम् ॥ २४॥

24

Thravishtapam kim genayanthiabhedhya-
Manthraa Bhrigunaamanusikshithaarthtthaah
Na vipraGovindhaGeveesvaraanaam
Bhavanthyabhadhraani nareswaraanaam.

The Asuraas are now enlightened and encouraged by Sukraachaarya, the son of Bhrigu, with intelligent instructions and advice. Their laziness and ignorance have been removed. They are empowered by undefeatable powerful Manthraas from their Guru. If they can conquer me, do you think that they will have any difficulty in conquering, you are all and the heaven? The Kings or Leaders or anyone who have faith and belief in Braahmana, Govindha or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as Cow as the Supreme God would never face any inauspiciousness and defeat at any time. Hey Dhevaas! All others will have to face miserable defeat.

तद्विश्वरूपं भजताशु विप्रं
तपस्विनं त्वाष्ट्रमथात्मवन्तम् ।
सभाजितोऽर्थान् स विधास्यते वो
यदि क्षमिष्यध्वमुतास्य कर्म ॥ २५॥

25

ThadhVisvaroopam bhajathaasu vipram
Thapasvinam Thvaashtramatthaathmavantham
Sabhaajithoarthtthaan sa viddhaasyathe vo

Yedhi kshemishyaddhvamuthaasya karmma.

Therefore, Brahmadheva instructed Dhevaas to approach, request and accept Visvaroopaa, the son of Thvashta, as their Guru. He was a very pure Braahmana who has undergone severe austerity and penance and acquired immense power and transcendental realization. Brahmadheva also warned that they should disregard the fact that Visvaroopaa may be inclined towards the Asuraas being born in Asura family by parenthood and be able to tolerate. If that be the case Dhevaas would be able to fulfill their desire of defeating their enemies of Asuraas with the support and help of Visvaroopaa.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Braahmarshi Said):

त एवमुदिता राजन् ब्रह्मणा विगतज्वराः ।
ऋषिं त्वाष्ट्रमुपव्रज्य परिष्वज्येदमब्रुवन् ॥ २६॥

26

Tha evamudhithaa, Raajan, Braahmanaa vigethajvaraah
Rishim Thvaashtramupavrajya parishvajyedhamabruvan.

When Brahmadheva advised them like that they were relieved of their anxiety and all the Dhevaas together approached Visvaroopaa. They acted as if they were very cordial and friendly and embraced him and spoke to him as follows:

देवा ऊचुः

Dhevaa Oochuh (All the Dhevaas or gods of heaven Said):

वयं तेऽतिथयः प्राप्ता आश्रमं भद्रमस्तु ते ।
कामः सम्पाद्यतां तात पितृणां समयोचितः ॥ २७॥

27

“Vayam theathitthayah praapthaa aasramam bhadhramasthu the

Kaamah sampaadhyathaam thaatha pithreenaam samayochithah.”

“Hey Beloved Visvaroopaa! May all the prosperity and auspiciousness be always with you. We came to your Aasram as your guests. But we are not just guests but approaching you as beggars or we are now beggars, begging for your mercy and support. We request you to fulfil our desires according to the requirement of time as we are your ancestral parents. [Both Dhevaas and Asuraas are the descendants of Kasyapa. Visvaroopaa is the son of Thvashta, an Asura. That is why Dhevaas are claiming fatherly or grandfatherly status of Visvaroopaa.]”

पुत्राणां हि परो धर्मः पितृशुश्रूषणं सताम् ।
अपि पुत्रवतां ब्रह्मन् किमुत ब्रह्मचारिणाम् ॥ २८॥

28

“Puthraanaam hi paro ddharmmah pithrususrooshanaam sathaam
Api puthravathaam, Brahman, kimutha Brahmacharinaam.”

“Hey, Brahmajnja! You are a scholar who knows what Brahmam is or Parabrahmam is. The duty of an ordinary son is to serve his parents. You are a Brahmachari. What is to speak about the duty of Brahmachari? There is no need to speak about the duty of a Brahmachari son because it is to serve his parents or people in the level or status of parents. [What it means is for one who is in any other Aasrama like Grihasthaasrama has the responsibility of taking care of his wife and children also whereas a Brahmachari has no such responsibilities or obligations.]”

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
भ्राता मरुत्पतेर्मूर्तिर्माता साक्षात्क्षितेस्तनुः ॥ २९॥

29

“Aachaaryo Brahmano Moorththih pithaa Moorththih Prejaapatheh
Bhraathaa Maruthpathermmoorththirmaatha saakshaath
kshithesthanuh”

“Oh, the most exalted Sage! The highest scholarly experts who are most knowledgeable personalities have established and pronounced that the

pious Spiritual Master who teaches all Vedhic knowledge is the embodiment of Vedhaas, and the Father or Parents are embodiment of Brahma, and the Brother is the embodiment of King of Dhevaas, and Mother is the embodiment of Patience or Tolerance.”

दयाया भगिनी मूर्तिर्धर्मस्यात्मातिथिः स्वयम् ।
अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ॥ ३० ॥

30

“Dheyayaa bhaginee MoorththirDdharmmasyAathamaAthitthih svayam
AgnerAbhyaagatho Moorththih sarvvabhoothaani chaathmanah.”

“Sisters personify Mercy and Kindness, and Guests personify Ddharmma, or Religious Principles and Invited Guests personify Agni or Fire-god and All the Entities of the Universe personify the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is Aathma or Paramaathma.”

तस्मात्पितृणामार्तानामार्तिं परपराभवम् ।
तपसापनयंस्तात सन्देशं कर्तुमर्हसि ॥ ३१ ॥

31

“Thasmaath pithreenaamaarththaanaamaarththim paraparaabhavam
Thapasaapanayamsthaatha sandhesam karththumarhasi.”

“Therefore, Oh, beloved son, Visvaroopaa, we are now defeated by our enemies and miserably aggrieved and distressed. You are a Sage with immense power with severe austerities and penance. We, being at the level of your father, it is your duty and responsibility to fulfill our desires by providing the needed advice and instructions to relieve us from our distressful defeat by destroying and eliminating our enemies with the power of your austerity.”

वृणीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम् ।
यथाञ्जसा विजेष्यामः सपत्नान्स्त्व तेजसा ॥ ३२ ॥

32

“Vrineemahe thvopaaddhyaayam Brahmishttam Braahmanam gurum
Yetthaanjjasaa vijeshyaamah sapatnaamsthava thejasaa.”

“Hey, Visvaroop! You are a Guru. You are an Exalted Brahmajnja. You are a Braahmana. You are most qualified and therefore we request you to accept the Aachaarya Padhavi or position of Aachaarya or Preceptorship and Priesthood of Dhevaas. [Or in other words Visvaroop has been appointed as the Aachaarya or Preceptor of gods of heaven.] Therefore, with the power, brilliance and effulgence of your austerity we should be able to defeat our enemies easily and be relieved of this miserable situation. Please accept our Preceptorship and advice, direct and guide us properly for us to fulfill our desire.”

न गर्हयन्ति ह्यर्थेषु यविष्ठाङ्घ्र्यभिवादनम् ।
छन्दोभ्योऽन्यत्र न ब्रह्मन् वयो ज्यैष्ठ्यस्य कारणम् ॥ ३३॥

33

“Na gerhayanthi hyarthttheshu yevishttaangghryabhivaadhanam
Chandhobhyoanyathra na, Brahman, vayo jyaishttasya kaaranam.”

“Vedhaas have proclaimed that for satisfaction of purpose, elders can seek advices from youngsters disregarding the age factor. If one is more knowledgeable in Vedhic Manthraas it is acceptable to offer advices and instructions and directions to elders with lesser knowledge and weaker power and distressed. With the same logic the elders who are powerless or with less power can approach and seek advices, directions, support from youngsters with more austerity power and knowledge. Therefore, Hey Visvaroop, please accept the Aachaarya Padhavi or Preceptorship and Priesthood of Dhevaas without any hesitation. There is no Vedhic structures for that.”

अभ्यर्थितः सुरगणैः पौरोहित्ये महातपाः ।
स विश्वरूपस्तानाह प्रसन्नः क्षण्यया गिरा ॥ ३४॥

34

Abhyarththithah suragenaih paurohithye mahaathapaah
Sa Visvaroopasthaanaaha presannah slekshnayaa giraa.

When Dhevaas pleaded and requested Visvaroopaa, who was endowed with effulgence and power of severe austerity, to accept their Preceptorship, he was very delighted and replied to them very softly and pleasingly as follows:

विश्वरूप उवाच

Visvaroopaa Uvaacha (Rishi or Sage Visvaroopaa Said):

विगर्हितं धर्मशीलैर्ब्रह्मवर्च उपव्ययम् ।
कथं नु मद्विधो नाथा लोकेशैरभियाचितम् ।
प्रत्याख्यास्यति तच्छिष्यः स एव स्वार्थ उच्यते ॥ ३५॥

35

“Vigerhitham ddharmmaseelairbrahmavarchchaupavyeyam
Kattham nu madhviddho naatthaa lokesairabhiyaachitham
Prethyaakhyaasyathi thachcchishyah sa eva svaarthththauchyathe.”

“Oh, the Lords and Leaders of Dhevaas! I am your junior disciple. I am entitled to be instructed, corrected, guided, directed and punished by you for my misdeeds as you have the authority to do that. Although priesthood is a despicable job in this universe by learned men and women, how can I refuse the request from respectable seniors like you. [Priesthood is a despicable job that has been explained earlier with logic and reasons. This is what Vasishtta told Sri Rama when the latter was praising the former.] Not only that the priesthood would deteriorate and destroy the Braahmanical power and affluence. Despite all these, how can an obedient disciple like me refuse the personal request or command from Lords of Dhevaas like you? Therefore, I concede to your request and accept the position of your priesthood. [That means Visvaroopaa agreed to the offer of Dhevaas to accept their priesthood or preceptorship or Aachaarya Padhavi.] The customary and traditional Ddharmma of a disciple is to obediently accept and adhere and execute the instructions and fulfill the desires of his elder Guru or Guroos.”

अकिञ्चनानां हि धनं शिलोञ्छनं
तेनेह निर्वर्तितसाधुसत्क्रियः ।
कथं विगर्ह्य नु करोम्यधीश्वराः
पौरोधसं हृष्यति येन दुर्मतिः ॥ ३६॥

36

“Akinjchanaanaam hi ddhanam silonjcchanam
Thenaha nirvvarththithasaaddhusathkriyah
Kattham vigerhyam nu karomyaddheesvaraah
Pauroddhasam hrishyathi yena dhurmmathih.”

“Oh, the best of Dhevaas, you are all most exalted governors of the planets. As you are aware the true Braahmana who has acquired Braahmanical power with severe austerity and penance would survive by Silonjcchanam, meaning by gleaning or picking up the grains from marketplace or the corn field, as their livelihood and maintain themselves and their families by means of such pious activities. Living like that they will maintain Ddharmmaas without any material possessions as they know material possessions are the root cause of ego and pride. But a Braahmana who desires to acquire material wealth and possessions would accept priesthood and preceptorship and would gain wealth and treasures as their professional fees, which is called Dhekshina. The Braahmanaas those who accept priesthood to maintain a materially wealthy life do not have eyes and mind to see and understand the evil and impious results of the despicable profession of priesthood and preceptorship.”

तथापि न प्रतिब्रूयां गुरुभिः प्रार्थितं कियत् ।
भवतां प्रार्थितं सर्वं प्राणैरर्थैश्च साधये ॥ ३७॥

37

“Thatthaapi na prethibrooyaam gurubhih praarththitham kiyath
Bhawathaam praarththitham sarvvam praanairarththairscha saaddhaye.”

“Despite all these when such most exalted Dheva leaders and lords like you, put forward a request like this to a very junior servant like me, I am not going to avoid you or to refuse it. I concede to your silly and small request and accept your offer to be your Aachaarya or Priest and Preceptor. I will

fulfill your desire whatever it is, and I will try my best even at the cost of my own life. [This statement is very ironic as Visvaroopo will be killed by Indhra.] Thus, Visvaroopo, an Asura, agreed to be the Priest of Suraas or Dhevaas.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

तेभ्य एवं प्रतिश्रुत्य विश्वरूपो महातपाः ।
पौरोहित्यं वृत्तश्चक्रे परमेण समाधिना ॥ ३८॥

38

Thebhya evam prethisruthya Visvaroopo mahaathapaah
Paurohithyam virthaschakre paramena samaaddhinaa.

When the most exalted Visvaroopo promised to Dhevaas that he is willing to accept their offer, they were delighted and agreed to accept or appointed him as their Aachaarya or Priest. Then Visvaroopo surrounded by all the Dhevaas performed priestly activities with full enthusiasm and interest and concentration.

सुरद्विषां श्रियं गुप्तामौशनस्यापि विद्यया ।
आच्छिद्यादान्महेन्द्राय वैष्णव्या विद्यया विभुः ॥ ३९॥

39

Suradhvishaam sriyam gupthaamAusanasyaapi vidhyayaa
AachcchidhyaadhaanMahendhraaya Vaishnyavyaa vidhyayaa vibhuh.

All the prosperities, success, opulence and auspiciousness attained by the Asuraas with the power and effulgence of austerity of Sukra Muni or Sukraacharaya were immediately attracted and grabbed by the most renowned secret and powerful Manthra known as “Naaraayana Kavacha” by Visvaroopo. Naaraayana Kavacha is directly influenced and empowered by Vaishnava Thejas. It is the most powerful Manthra, and nothing can defeat that. Thus, Visvaroopo acquired all the opulence,

success and prosperity of Asuraas and provided them to Mahendhra or Dhevendhra and the Dhevaas.

यया गुप्तः सहस्राक्षो जिग्येऽसुरचमूर्विभुः ।
तां प्राह स महेन्द्राय विश्वरूप उदारधीः ॥ ४० ॥

40

Yeyaa gupthah sahasraaksho jigyeasurachamoorvibhuh
Thaam praaha sa Mahendhraaya Visvarooapa udhaaraddheeh.

Then Visvarooapa who was most liberal and who was very merciful and compassionate with the depressed and distressed, advised and taught the most renowned, powerful and secret Manthra or Hymn to Mahendhra.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां षष्ठस्कन्धे सप्तमोऽध्यायः ॥ ७ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Shashttaskanddhe [Indhra Gurunindha – Visvarooapa
SurAachaaryathvam Naama] SaphthamoAddhyaayah

Thus, we conclude the Seventh Chapter [Named as Indhra's Offends or Despises [His Preceptor] Appointment and Acceptance of Visvarooapa as Preceptor of Gods of Heaven] 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!