

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ षष्ठस्कन्धः ॥

SHASHTTASKANDDHAH (CANTO SIX)

॥ दशमोऽध्यायः - १० ॥

DHESAMOADDHYAAYAH (CHAPTER TEN)

**IndhraVrithraAsuraYudhddhaVarnnanam [VrithraYudhddham]
(Narration of the Battle between Indhra [Dhevaas] and VrithraAsura
[Battle of Vrithra])**

[In this chapter we can read the details of how Indhra was able to obtain Vajra. Lord Sri Vishnu Bhagawaan disappeared after advising Indhra and the Dhevaas to approach Dheddheechi Maharshi to provide his body for the sake of making the strongest weapon called Vajra. Dhevaas then approached Dheddheechi accordingly. Though Dheddheechi initially told

them that no one who loves material life would ever be willing to abandon and donate their body for whatever purpose it may be. That was only for the sake of listening to the religious principles from Indhra. Finally, he offered the body and with the help of Visvakarma Indhra was able to construct Vajra. After obtaining Vajra, the Dhevaas under the leadership of Indhra challenged Asuraas under the leadership of Vrithraasura. At that time, the most disastrous weapons showered by the all the great heroic Asuraas turned out to be useless and ineffective against Vajra. When the Asuraas were exhausted of all their weapons, they still tried to challenge Dhevaas with trees, mountain peaks, stones, rocks, etc. all of which were useless and ineffective. Asuraas were terrified and fearful and started fleeing from the battleground. Seeing that Vrithraasura addressed the valorous and brave Asura heroes and spoke to them of the perishability of material life. That was one of the most religious and philosophical approaches about the view of material life. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इन्द्रमेवं समादिश्य भगवान् विश्वभावनः ।
पश्यतामनिमेषाणां तत्रैवान्तर्दधे हरिः ॥ १ ॥

1

Indhramevam samaadhisya Bhagawaan visvabhaavanah
Pasyathaamnimeshenaam thathraivaanthardhdhedhe Harih.

After instructing Dhevendhra like that the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the cause of Cosmic Manifestation disappeared while the Dhevaas were looking at Him.

तथाभियाचितो देवैरृषिराथर्वणो महान् ।
मोदमान उवाचेदं प्रहसन्निव भारत ॥ २ ॥

2

Thatthaabhiyaachitho Dhevairrishiraattharvvano Mahaan

Modhamaana uvaachedham prehasanniva Bhaaratha.

Oh, the best of the Bhaaratha Dynasty, Pareekshith Mahaaraajan!
Thereafter, when all the Dhevaas together pleaded and requested for the
body of Dheddheechi Maharshi who the most exalted scholar of Attharvva
Vedha was very pleased and laughed aloud and spoke to them as follows:

अपि वृन्दारका यूयं न जानीथ शरीरिणाम् ।
संस्थायां यस्त्वभिद्रोहो दुःसहश्चेतनापहः ॥ ३॥

3

“Api Vrindhaarakaa, yooyam na jaaneettha sareerinaam
Samstthaayaam yesthvabhidroho dhussahaschethanaapahah”

“Hey Dhevaas! Do I have to believe that you guys are unaware of the
pains and miseries and troubles and sufferings of the living entities at the
time of their death? Don’t you know that even they could lose their
conscience and senses at the time when the life is going to be taken
away?”

जिजीविषूणां जीवानामात्मा प्रेष्ठ इहेप्सितः ।
क उत्सहेत तं दातुं भिक्षमाणाय विष्णवे ॥ ४॥

4

“Jijeevishunaam jeevaanaamaathmaa preshtta ihepsithah
Ka uthsehetha tham dhaathum bhikshamaanaaya Vishnave.”

“Any living entity of this material world is very much attached and addicted
to the material body. [They may never wish to get hurt or harm their
physical body, leave alone getting rid of it.] The living entity considers the
material body as the most important and valuable thing in this world.
Therefore, even if the Dhevaas or even the Supreme Soul and Ultimate
God Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan ask to renounce
the body how can anyone willingly agree for that? Do you think anyone will
willingly agree for that?”

देवा ऊचुः

Dhevaa Oochuh (Dhevaas or gods of Heaven Said):

किं नु तद्दुस्त्यजं ब्रह्मन् पुंसां भूतानुकम्पिनाम् ।
भवद्विधानां महतां पुण्यश्लोकेऽकर्मणाम् ॥ ५ ॥

5

Kim nu thadhdhusthyejam, Brahman! Pumsaam
bhoothaanukampithaanaam
Bhavadhviddhaanaam mahathaam punyaslokedyakarmmanaam.

Oh, the most exalted Brahman! What is impossible for those great Rishies like you! You are most compassionate and merciful to other living entities. Such kind-hearted personalities would give up anything including their own life and body to help and protect other living entities of the world. There is nothing which cannot be abandoned or renounced by most exalted and noble and generous Rishies like you. What is there in this world that cannot be abandoned by godly personalities like you?

न नु स्वार्थपरो लोको न वेद परसङ्कटम् ।
यदि वेद न याचेत नेति नाह यदीश्वरः ॥ ६ ॥

6

Nanu svaarthththaparo loko na Vedha parasankatam
Yedhi Vedha na yaachetha nethi naaha yedhEeswarah.

The problems, worries and pains are concerns for ordinary people who are selfish and give utmost importance only for matters affecting self. A generous person who can realize the pain and difficulties of others would never beg or request anything from others. But at the same time, the same generous person will not refuse the request of others if he knows that they have no other alternative as a survival option. That means a person of generous mind would never say “no” to a beggar who requests to abandon the body and relinquish life.

ऋषिरुवाच

RishirUvaacha (Rishi or Dheddheechi Maharshi Said):

धर्म वः श्रोतुकामेन यूयं मे प्रत्युदाहृताः ।
एष वः प्रियमात्मानं त्यजन्तं सन्त्यजाम्यहम् ॥ ७॥

7

Ddharmmam vah srothukaamena yooyam me prethyudhaahrithaah
Esha vah priyamaathmaanam thyejantham santhyejaamyaham.

Hey, Dhevaas! I spoke to you like that, just to listen to the Ddharmmaas or Religious Principles from you. The facts or the truth of my principles are not what I told you. Right now, I will pleasantly and willingly provide you what you wanted from me which would be helpful to get liberated from this material world by renouncing my physical body. [Means Dheddheechi was going to abandon the physical body for the sake of Dhevaas.]

योऽध्रुवेणात्मना नाथा न धर्मं न यशः पुमान् ।
ईहेत भूतदयया स शोच्यः स्थावरैरपि ॥ ८॥

8

Yoaddhruvenaathmanaa naatthaa na ddharmmam na yesah pumaan
Eehetha bhoothadheyayaa sa sochyah stthaavarairapi.

None who is compassionate and kind to other entities of the universe would ever gain any grace or benediction or usefulness in maintaining the perishable body. Even the non-moving entities would pity on him.

एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः ।
यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति ॥ ९॥

9

Ethaavanavyayo ddharmmah punyaslokairupaasithah
Yo bhoothasokaharshaabhyaamaathmaa sochathi hrishyathi.

It is the basic Ddhaarmmic Principle to find unhappiness in the distress and sufferings of others and console and pacify and reduce their pains by sharing it and find happiness and enjoyment in the happiness of others. That is the nature of selflessness. That is benevolence. Noblest personalities are like that. Our pious and virtuous predecessors were following these Ddhaarmmic Principles very strictly.

अहो दैन्यमहो कष्टं पारक्यैः क्षणभङ्गुरैः ।
यन्नोपकुर्यादस्वार्थैर्मर्त्यैः स्वज्ञातिविग्रहैः ॥ १० ॥

10

Aho dhainymaho kasthtam paarakyaih kshenabhangguraih
Yennopakuryaadhasvaarththairmmarththyaah svajnathivigrehaih.

This body is perishable at any moment. This body is not mine, meaning that "I" am the soul and not the body. Therefore, neither this body nor all the material possessions is useful to me. They belong to others. This body can be eaten by jackals and dogs and wealth can easily be taken by others. Therefore, it is pitiable that this useless body is not abandoned for the use of others. The life of such a person is a waste and despicable.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

एवं कृतव्यवसितो दध्यङ्गथर्वणस्तनुम् ।
परे भगवति ब्रह्मण्यात्मानं सन्नयन् जहौ ॥ ११ ॥

11

Evam krithavyevasitho Dheddyangngaatharvvanasthanum
Pare Bhagawathi Brahmanyaathmaanam sannayanjjahau.

After clarifying and explaining like that Dheddheechi Maharshi who the exponent and propagator of Attharva Vedha is determined to renounce his material body and donate it to the benefit and welfare of Dhevaas and sublimely merged himself into Parabrahma or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is filled everywhere in the

universe, with the spiritual power he acquired from severe austerities and penance.

यताक्षासुमनोबुद्धिस्तत्त्वदृग् ध्वस्तबन्धनः ।
आस्थितः परमं योगं न देहं बुबुधे गतम् ॥ १२ ॥

12

Yethaakshaasumanobudhddhithaththvadhrigdhddhvasthabendddhanah
Aastthithah paramam yogam na dheham bubuddhe getham.

Dheddheechi could control his conscience, intelligence, mind, senses and life-force or life-energy effortlessly. Thus, he cut off all his links with the material universe. With long and severe practice of Samaaddhi or Meditative Yoga he attained realization of transcendental principles and with that supreme realization he abandoned his body unknowingly and effortlessly. That means Dheddheechi didn't even know that he was dying, or he was dead or there was no difference for him whether he was dead or alive.

अथेन्द्रो वज्रमुद्यम्य निर्मितं विश्वकर्मणा ।
मुनेः शुक्तिभिरुत्सिक्तो भगवत्तेजसान्वितः ॥ १३ ॥

13

Atthendhro Vajramudhyamya nirmmitham Visvakarmmanaa
Muneh sukthibhiruthsiktho Bhagawaththejasaanvithah

वृतो देवगणैः सर्वैर्गजेन्द्रोपर्यशोभत ।
स्तूयमानो मुनिगणैस्त्रैलोक्यं हर्षयन्निव ॥ १४ ॥

14

Vritho Dhevagenaih sarvvaairggejendhroparyasobhatha
Sthooyamaano munigenaisthailokyam vardhddhayanniva.

वृत्रमभ्यद्रवच्छत्रुमसुरानीकयूथपैः ।
पर्यस्तमोजसा राजन् क्रुद्धो रुद्र इवान्तकम् ॥ १५ ॥

Vrithramabhyadhrevachccheththumasuraaneekayootthapaih
Paryasthamojasaa, Raajan, krudhddho Rudhra ivaanthakam.

After the death of Dheddheechi, Visvakarma, the architect and the smith of Dhevaas, made or constructed Vajra, the hardest and sharpest of weapons without edges and hooks and the signatory weapon of Dhevendhra or Indhra, with the bones of that Maharshi. The Vajra was endowed with Vishnu Thejas or Vaishnava Thejas or effulgence of Vishnu who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. With the endowment of Vaishnava Thejas Vajra became the most powerful and strongest and sharpest weapon with unimaginable energy. Vajra is glittering like Sun-rays. When Indhra held Vajra up in the air with his hand the entire area was brightened up. All the Dhevaas surrounded Indhra. He was being praised and glorified by great Sages and Saints. With Vajra in his hand and being surrounded by his subordinate Dhevaas and being glorified by Saints and Sages, Indhra mounted up on his vehicle, Airaavatha Elephant. [Airaavatha is the white Elephant of Heaven.] Then Airaavatha carrying his master, Indhra, who was holding Vajra in his hand and surrounded by all the Dhevaas and glorified by the Maharishis then ran and proceeded to kill Vrithraasura who was being surrounded and supported by the Asuraas or demons. It was like how Lord Sri Mahaadheva proceeded to kill Kaala or Yema. [That is why Mahaadheva is called Kaalaari or Kaala-Kaala or Kaalakaala.]

ततः सुराणामसुरै रणः परमदारुणः ।
त्रेतामुखे नर्मदायामभवत्प्रथमे युगे ॥ १६॥

Thathah SuraanaamAsurai renah paramadhaarunah
Threthaamukhe Narmmadhaayaamabhavath pretthame Yuge.

Then followed the most terrifying battle among the Dhevaas and Asuraas. I will now tell you the time and place when and where the most famous and at the same time most notorious and fiercely terrible battle took place. The time was at the close or the end of Sathya or Kritha Yuga and beginning or

start of Thretha Yuga of the first Chathury Yuga of Vaivasvatha Manvanthara. And the place was the banks of River Narmmadha.

रुद्रैर्वसुभिरादित्यैरश्विभ्यां पितृवह्निभिः ।
मरुद्भिरृभुभिः साध्यैर्विश्वेदेवैर्मरुत्पतिम् ॥ १७॥

17

Rudhrair Vasubhir Aadhithyair Asvibhyaam Pithri Vahnibhih
Maruthbhi Ribhubhih Saaddhyair Visvadhevaair Maruthpathim.

दृष्ट्वा वज्रधरं शक्रं रोचमानं स्वया श्रिया ।
नामृष्यन्नसुरा राजन् मृधे वृत्रपुरःसराः ॥ १८॥

18

Dhrishtvaa Vajraddharam Sakram rochamaanam svayaa sriyaa
Naamrishyannasuraa, Raajan, mriddhe Vrithrapurahsaraah.

Vrithraasura and all associate demons became very impatient and intolerant of seeing Indhra holding the Vajaayuddha in his hand sitting on top of Airaavatha and shining as bright as mid-day Sun surrounded and followed by Rudhraas, Vasoos, Asvineedhevaas, Saaddhyaas, Ribhoos, Visvadhevaas, Vahnidhevaas, Maruth Dhevaas, Pithroos and Maharishis.

नमुचिः शम्बरोऽनर्वा द्विमूर्धा ऋषभोऽसुरः ।
हयग्रीवः शङ्कुशिरा विप्रचित्तिरयोमुखः ॥ १९॥

19

Namuchih Sambaro Anarvaa Dhvimoordhddhaa Rishabho Ambarah
Hayagreevah Sankusiraa Viprachththir Ayomukhah

पुलोमा वृषपर्वा च प्रहेतिर्हेतिरुत्कलः ।
दैतेया दानवा यक्षा रक्षांसि च सहस्रशः ॥ २०॥

20

Pulomaa Vrishaparvaa cha PrehethirHethirUthkalah
Dheithyaa Dhaanavaa Yekshaa Rekshaamsi cha sahasrasah

सुमालिमालिप्रमुखाः कार्तस्वरपरिच्छदाः ।
प्रतिषिध्येन्द्रसेनाग्रं मृत्योरपि दुरासदम् ॥ २१ ॥

21

SumaaliMaalipremukhaah Kaarththasvaraparichcchadhaah
PrethishiddhyEndhrasenaagram Mrithyorapi dhuraasadham.

अभ्यर्दयन्नसम्भ्रान्ताः सिंहनादेन दुर्मदाः ।
गदाभिः परिवैर्बाणैः प्रासमुद्गरतोमरैः ॥ २२ ॥

22

Abhyardhdhayannasambhraanthaah simhanaadhena dhurmmadhaah
Gedhaabhih parighairbbaanaih praasamudhgarathomaraih.

शूलैः परश्वधैः खड्गैः शतघ्नीभिर्भुशुण्डिभिः ।
सर्वतोऽवाकिरन् शस्त्रैरस्त्रैश्च विबुधर्षभान् ॥ २३ ॥

23

Soolaih parasvaddhaih khadgaih sathaghneebhirbhoosundibhih
Sarvvathoavaakiran sashtraiarasthraischa vibuddharshabhaan.

Innumerous Dheithyaas, Dhaanavaas, Dhenujaas, Asuraas, Raakshasaas, Yekshaas, Saaddhyaas, etc. lead by leaders like Sambara, Dhvimoordhddha, Namuchi, Hayagreeva, Ambara, Arvva, Viprachiththi, Hethi, Prehethi, Rishabha, Sankusiras, Ayomukha, Vrishaparvaa, Ulkala, Puloma, Sumaali, Maali, etc. who were all decorated proudly with all types of ornaments of gold, diamond, gems and pearls forced into Dhevaloka, into which even Kaala will not dare to enter, wearing all types fierce weapons like bows, arrows, swords, daggers, spears, tridents and other weapons. They started attacking Dhevaas and forced them into their home of heaven.

न तेऽदृश्यन्त सञ्छन्नाः शरजालैः समन्ततः ।

पुङ्खानुपुङ्खपतितैज्योतींषीव नभोघनैः ॥ २४॥

24

Na theadhrisyantha samchcchannaah sarajaalaih samanthathah
Pumkhaanupumkhapathithairjjyotheesheeva nabhoghanaih.

The Dhevaas could not be seen, as they were covered by the showers of arrows and other deadly weapons shot in ones, tens, hundreds and thousands by the Asuraas just like how the Sun cannot be seen when covered by dense clouds in the sky.

न ते शस्त्रास्त्रवर्षौघा ह्यासेदुः सुरसैनिकान् ।
छिन्नाः सिद्धपथे देवैर्लघुहस्तैः सहस्रधा ॥ २५॥

25

Na the sashtraasthravarshaughaa hyaasedhuh surasainikaan
Cchinnaah sidhddhapatthe dhevairleghuhasthah sahasraddhaa.

The showers of various weapons and arrows released by the Asuraas to kill the soldiers of Dhevaas did not hit or even reach anywhere near to them because the strong and powerful Dheva soldiers cut them down to hundreds of thousands of pieces in the sky itself.

अथ क्षीणास्त्रशस्त्रौघा गिरिशृङ्गद्रुमोपलैः ।
अभ्यवर्षन् सुरबलं चिच्छिदुस्तांश्च पूर्ववत् ॥ २६॥

26

Attha ksheenaasthrasasthraughaa girisringgadhrumopalaih
Abhyavarshan surabelam chichcchidhusthaamscha poorvvavath.

When the Asuraas were exhausted of all their weapons and arrows they started showering with uprooted trees and mountain peaks and stones at their enemies, Dhevaas. But as the Dhevaas were endowed with divine powers by the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, they nullified all these attacks by breaking them into small pieces.

तानक्षतान् स्वस्तिमतो निशाम्य
शस्त्रास्त्रपूगैरथ वृत्रनाथाः ।
द्रुमैर्दृषद्विर्विधाद्रिशृङ्गै-
रविक्षतांस्तत्रसुरिन्द्रसैनिकान् ॥ २७॥

27

Thaanakshathaam svasthimatho nisaamy
Sasthraasthrapooogairattha Vrithranaatthaah
Dhrumairdhrishadhbbhirvividdhaadhrisinggai-
Ravikshathaamsthathrasurindhrasainikaan.

सर्वे प्रयासा अभवन् विमोघाः
कृताः कृता देवगणेषु दैत्यैः ।
कृष्णानुकूलेषु यथा महत्सु
क्षुद्रैः प्रयुक्ता रशती रूक्षवाचः ॥ २८॥

28

Sarvve preyaasaa abhavan vimoghaah
Krithaah krithaa Dhevageneshu dheithyaih
Krishnaanukooleshu yetthaa mahathsu
Kshudhraiha preyukthaa rusathee rookshavaachah.

Seeing that the Dhevaas were not only not getting injured but also becoming more powerful and stronger and energetic even after being attacked with deadly weapons, trees, stones, mountain peaks, etc., the Asura soldiers commanded by Vrithra were very much worried and upset and were very much afraid and terrible anxiety caught upon them. It was just like how the witchcrafts or curse words out of anger and ego of evil forces or devils do not affect the spiritually advanced Rishees and devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, all the efforts of the Asura forces were futile and simple waste and ineffective.

ते स्वप्रयासं वितथं निरीक्ष्य
हरावभक्ता हतयुद्धदर्पाः ।
पलायनायाजिमुखे विसृज्य

पतिं मनस्ते दधुरात्तसाराः ॥ २९॥

29

The svapreyaasam vithattham nireekshya Haraavabhakthaa
hathayudhddhadherppaah
Palaayanaayaajimukhe visrija pathim manasthe dheddhuraaththasaaraah.

When the Dheithyaas or Asuraas who are non-devotees of Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan realized that all their efforts are useless, they debated and finally concluded of abandoning their leader Vrithraasura and flee from the battlefield.

वृत्रोऽसुरांस्ताननुगान् मनस्वी
प्रधावतः प्रेक्ष्य बभाष एतत् ।
पलायितं प्रेक्ष्य बलं च भग्नं
भयेन तीव्रेण विहस्य वीरः ॥ ३०॥

30

Vrithroauraamsthaananugaan manasvee
Preddhaavathah prekshya bebhaasha ethath
Palaayitham prekshya belam cha bhagnam
Bhayena theevrena vihasya veerah.

When Vrithraasura, who was a truly great-minded hero, noticed the fact that all his followers of powerful and strong and heroic Asuraas were severely injured and fled from the battlefield out of intense fear, he smiled mockingly and spoke the following words.

कालोपपन्नां रुचिरां मनस्विनां
उवाच वाचं पुरुषप्रवीरः ।
हे विप्रचित्ते नमुचे पुलोमन्
मयानर्वञ्छम्बर मे शृणुध्वम् ॥ ३१॥

31

Kaalopapannam ruchiraam manasvinaa-
MUvaacha vaacham purushapreveerah
“He Viprachiththe! Namuche! Puloman!
MayaAnarvvanjchSambarah, me srinuddhvam.”

“The words of Vrithra were most appropriate according to the time and situation and most appreciable by intelligent and thoughtful men. He addressed the best of the leaders of Asuraas by individual names: “My dearest friends, Namuche! Viprachiththe! Puloman! Mayaa! Arvva! Ambara! Sambara! Listen to my words carefully.”

जातस्य मृत्युर्ध्रुव एव सर्वतः
प्रतिक्रिया यस्य न चेह कृता ।
लोको यश्चाथ ततो यदि ह्यमुं
को नाम मृत्युं न वृणीत युक्तम् ॥ ३२ ॥

32

“Jaathasya mrithyurddhruva esha sarvvathah
Prethikriyaa yesya na cheha klepthaa
Loko yesaschaaattha thatho yedhi hyamum
Ko naama mrithyum na vrineetha yuktham.”

“It is most certain that anyone who is born must die. As of today, and as of this moment, nobody has even found out any means to be saved from death. Certainly, there is no remedy for death. But who would abandon or renounce death if that can bring fame in this world and virtues and piety in the other world (after death)?”

द्वौ सम्मताविह मृत्यू दुरापौ
यद्ब्रह्मसन्धारणया जितासुः ।
कलेवरं योगरतो विजह्या-
द्यदग्रणीर्वीरशयेऽनिवृत्तः ॥ ३३ ॥

33

“Dhvau sammathaviha Mrithyu dhuraapau yedh
Brahmasamddhaaranayaa jithaasuh

Kalebaram yogaretho vijahyaath yedhagreneervveerasayeanivriththah.”

“There are only two ways to meet glorious death. With Yogaabhyaasa, meaning by practice of meditation Yoga or mystic Yoga, one can conquer life and then with Brahmasamddhaarana or Brahmaddhyaananishtta, meaning practice of Bhakthi-Yoga Transcendental Yoga, one can liberate from material body and material life and renounce or abandon the body and merge with Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Also, one can attain death at the hands of enemies by bravely and courageously facing them in the battlefield without running away, which is called Veera Mrithyu. These two are the most noble and valorous means of death for any hero.”

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
षष्ठस्कन्धे इन्द्रवृत्रासुरयुद्धवर्णनं नाम दशमोऽध्यायः ॥ १० ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Shashttaskanddhe IndhraVrithraAsuraYudhddhaVarnnanam
[VrithraYudhddham] Naama DhesamoAddhyaayah

Thus, we conclude the Tenth Chapter Named as Narration of the Battle between Indhra [Dhevaas] and VrithraAsura [Battle 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!