

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)

॥ एकादशोऽध्यायः - ११ ॥

EKADHESOADDHYAAYAH (CHAPTER ELEVEN)

**VrithrasyEndhrOpadhesam [Vrithra Bhakthi] (Transcendental Advices
of Vrithra to Indhra [Supreme Transcendental Devotion of Vrithra])**

[In this chapter we can read the prowess, transcendental advancement and scholastic knowledge about Vedhic Religious Principles of Vrithra. Indhra, after obtaining the Vajraayuddha, along with other Dhevaas approached Vrithra and other Asuraas to continue the battle. When Indhra met with Vrithra he hurled his club against Vrithra. But Vrithra caught hold of the club with his left hand and hit Airaavatha, the elephant and the signatory

vehicle of Indhra who was riding on it, on its head. Airaavatha flew in the sky for nine yards and fell on the ground along with Indhra. All the celestial beings and all other Rishees and Maharshees praised Vrithra on his prowess. That was best opportunity for Vrithra to kill Indhra easily. But, instead of taking advantage of the opportunity and killing Indhra and defeating Dhevaas, Vrithra opted to provide transcendental advices of religious principles prescribed in Vedhaas. And started worshipping the Universal Master, Lord Vishnu, with utmost devotion. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

त एवं शंसतो धर्मं वचः पत्युरचेतसः ।
नैवागृह्णन् भयत्रस्ताः पलायनपरा नृप ॥ १ ॥

1

Tha evam samsatho ddharrmmam vachah pathyurachethasah
Naivaagrihnan bhayathreshtaah palaayanaparaa nripa!

The philosophical advices of absolute religious principles did not have any impact on the Asura Leaders who were scared to death and started to flee from the battle-ground to save their lives.

विशीर्यमाणां पृतनामासुरीमसुरर्षभः ।
कालानुकूलैस्त्रिदशैः काल्यमानामनाथवत् ॥ २ ॥

2

Viseeryamaanaam prithanaamaasureemasurarshabhah
Kaalaanukoolaisthridhesaih kaalyamaanaamanaatthavath.

दृष्ट्वातप्यत सङ्क्रुद्ध इन्द्रशत्रुरमर्षितः ।
तान् निवार्यौजसा राजन् निर्भत्स्येदमुवाच ह ॥ ३ ॥

3

Dhrishvaathapyatha samkrudhddha Indhrasathruramarshithah
Thaan nivaaryaujasaa, Raajan, nirbharthsyedhamuvaacha ha.

Hey Mahaaraajan! The Dhevaas took advantage of the opportunity provided to them by favorable time. Meaning, as the time was in favor and at the side of Dhevaas, they challenged Asuraas and declared war against them. When Vrithraasura noticed that the Asura leaders fearful of getting killed by the Dhevaas were running in disorderly way to all the four sides, he got upset and intolerant. It hurt his brave leadership quality that he could not control his troupe and protect them and keep them fearless of enemies. He blocked all the Dhevaas and started accusing and satirically and mockingly to abuse them and spoke as follows:

किं व उच्चरितैर्मातुर्धावद्भिः पृष्ठतो हतैः ।
न हि भीतवधः श्लाघ्यो न स्वर्ग्यः शूरमानिनाम् ॥ ४॥

4

“Kim va uchcharithairmmaathurdhddhaavadhbhiah prishttatho hathaih
Na hi bheethavathah slaaghyo na Svarggyah sooramaaninaam.”

“Hey Dhevaas! What is the use of killing the coward soldiers who are fearful of death and fleeing away from the battle-field? Yes, they also took birth from the womb of their mothers, but they came out as stool. You, Dhevaas are very proud and courageous. Don't you know that it will degrade and diminish your pride, ego and status if you attack cowardly enemies turning backwards and running away from the battle-field to save their lives? Your deeds are not appreciable, not admirable and certainly not befitting for Dhevaas or gods of Svargga or heaven.”

यदि वः प्रधने श्रद्धा सारं वा क्षुल्लका हृदि ।
अग्रे तिष्ठत मात्रं मे न चेद्गाम्यसुखे स्पृहा ॥ ५॥

5

“Yedhi vah preddhane sredhddhaa saaram vaa kshullakaa hridhi
Agre thishttatha maathram me na chedh graamyasukhe sprihaa.”

“Hey, hey, insignificant creatures of heaven! You are devils who do not know the Vedhic principles. You are useless worms. You are helpless and negligible creatures. If you really wish to fight and desire of a war and if you are daring to challenge your enemies with a courageous fight, and if you are not concerned of the outcome and are willing and daring to abandon the result of your fruitive actions, and if you do not wish to satisfy your sensual gratification and if you have true faith in your heroism, then, you, stand in front of me in this battle-field or war-front, face to face, just for a few moments.”

एवं सुरगणान् क्रुद्धो भीषयन् वपुषा रिपून् ।
व्यनदत्सुमहाप्राणो येन लोका विचेतसः ॥ ६॥

6

Evam suragenaan krudhddho bheeshayan vapushaa ripoon
Vyenadhath sumahaapraano yena lokaa vichethasah.

Vrithraasura was very stout and had a strongly built huge body and was the most powerful and bravest hero who was very angry and shouted as above with loud and reverberating sound and terrified the Dhevaas. Not only the Dhevaas but the entire world was panicky and terrified and fainted by the thunderous sound of the loud roar of Vrithraasura.

तेन देवगणाः सर्वे वृत्रविस्फोटनेन वै ।
निपेतुर्मूर्च्छिता भूमौ यथैवाशनिना हताः ॥ ७॥

7

Thena Dhevagenaah sarvve Vrithravispotanenea vai
Nipethurmoorchchithaa bhoomau yetthaivaasaninaa hathaah.

By the sound of the loud roar all the Dhevaas fainted and fell on the ground just like they were struck by lightning and thunder.

ममर्द पद्भ्यां सुरसैन्यमातुरं
निमीलिताक्षं रणरङ्गदुर्मदः ।
गां कम्पयन्नुद्यतशूल ओजसा

नालं वनं यूथपतिर्यथोन्मदः ॥ ८॥

8

Mamardhdha padhbhyaam surasainyamaathuram
Nimeelithaaksham renarenggadhurmmadhah
Gaam kampayannudhyathasoola oajasaa
Naalam vanam yoothpathiriyetthonmadhah.

Thus, when the Dhevaas fell on the ground unconsciously, their eyes were filled with dust from the ground and could not open their eyes. And as the Dhevaas were lying on the ground with locked up eyes, Vrithraasura holding the trident in his hand kicked and crushed them by walking over them creating tremor sort of movements to the ground. It was just like how the bull elephants crush down the forest of cuscus grass. [The elephant not only eats the cuscus grass but also destroys the entire forest by kicking and crushing.]

विलोक्य तं वज्रधरोऽत्यमर्षितः
स्वशत्रवेऽभिद्रवते महागदाम् ।
चिक्षेप तामापततीं सुदुःसहां
जग्राह वामेन करेण लीलया ॥ ९॥

9

Vilokya tham Vajraddharoathyamarshithah
Svasathraveabhidhrevathe mahaagedhaam
Chikshepa thaamaapathatheem sudhussahaam
Jegraah vaamena karena leelayaa.

When Vajri, meaning the one who carries Vajra or who is Indhra, saw Vrithraasura like that, he became very angry and intolerant and came running and threw his club, which was difficult to counteract and resist, to kill Vrithraasura. But Vrithraasura caught that most powerful weapon with his left hand. [Holding something with your left hand shows how easy that task was for Vrithra.]

स इन्द्रशत्रुः कुपितो भृशं तया
महेन्द्रवाहं गदयोरुविक्रमः ।

जघान कुम्भस्थल उन्नदन् मृधे
तत्कर्म सर्वे समपूजयन् नृप ॥ १० ॥

10

Sa Indhrasathruh kupitho bhrisam thayaa
Mahendhravaaham gedhayogravikramah
Jeghaana kumbhastthala unnadhan mrididhe
Thathkarmma sarvve samapoojayannripa.

With that act of Indhra, throwing the club at him, Vrithraasura became very angry and boisterously laughed in a thunderous sound and then hit at the forehead of Airaavatha Elephant, the signatory vehicle of Indhra, with the same powerful and strong club of Indhra. All those watching the fight praised and cheered Vrithraasura.

ऐरावतो वृत्रगदाभिमृष्टो
विघूर्णितोऽद्रिः कुलिशाहतो यथा ।
अपासरद्विन्नमुखः सहेन्द्रो
मुञ्चन्नसृक् सप्तधनुर्भृशार्तः ॥ ११ ॥

11

Airaavatho Vrithragethaabhimrishto
Vighoornnithoadhrih kulisaahatho yetthaa
Apaasaradhbhinnamukhah sahEndhro
Munjchanaasrik saphaddhanurbhrisaarththah.

With that strike of the club from Vrithra, like a thunder struck on the mountain, the forehead of Airaavatha was broken and spitting blood from the broken mouth and with intolerable pain Airaavatha along with Indhra on its back was flown fourteen yards away into the air and fell on the ground like a huge mountain falling with an earthquake.

न सन्नवाहाय विषण्णचेतसे
प्रायुङ्क्त भूयः स गदां महात्मा ।
इन्द्रोऽमृतस्यन्दिकराभिमर्श-

Na sannavaahaaya vishannachethase
Praayungktha bhooyah sa gedhaam mahaathmaa
Indhroamrithasyandhikaraabhimarsa-
Veetthavyetthakshethapaahoavathastthe.

Indhra was fully upset and completely worried when his vehicle of Airaavatha was hurt severely and fell on the ground. It was the best opportunity for Vrithraasura to attack and defeat Indhra, as he was powerless and incapacitated like that. Normally, anyone would make use of that opportunity and kill the enemy in the battlefield under such situation. Vrithraasura not only did not attack his enemy with the club but showed best of religious principles prescribed in Vedhaas and observed by the noblest of personalities. Vrithra's hand was like Amritha or Ambrosia which would provide immortality if he touched with it. He very affectionately and fondly patted the forehead of Airaavatha and comforted and healed all its wounds and bruises. Whereas Indhra did not come down and comfort or cure his vehicle but quietly sat on its back. [Vrithra was doing the duty of Indhra at that time and showing him the path of Ddharma.]

स तं नृपेन्द्राहवकाम्यया रिपुं
वज्रायुधं भ्रातृहणं विलोक्य ।
स्मरंश्च तत्कर्म नृशंसमंहः
शोकेन मोहेन हसन् जगाद ॥ १३॥

Sa tham nripendhraahavakaamyayaa ripum
Vajraayuddham bhraathrihanam vilokya
Smaramscha thathkarmma nrisamsamamah
Sokena mohena hasanjjegaadha.

Hey Mahaaraaja! Indhra was the killer of Vrithra's brother. [Visvaroopaa is the son of Thvashta. Vrithraasura was also created by Thvashta. That is why Vrithra and Visvaroopaa are brothers.] Moreover, Indhra is the enemy now on the battlefield. And he was wearing the sharpest and most

powerful weapon specifically designed to kill Vrithra. Vrithra knows that. Vrithraasura remembered how cruelly and mercilessly and sinfully Indhra killed his brother. Vrithra was mad with lamentation and forgetfulness and laughed sarcastically and spoke to Indhra as follows:

वृत्र उवाच

Vrithra Uvaacha (Vrithraasura Said):

दिष्ट्या भवान् मे समवस्थितो रिपु-
र्यो ब्रह्महा गुरुहा भ्रातृहा च ।
दिष्ट्यानृणोऽद्याहमसत्तम त्वया
मच्छूलनिर्भिन्नदृषद्दृदाचिरात् ॥ १४॥

14

Dhishtyaa bhavaan me samavastthitho ripu-
Ryo Brahmahaa Guruhaa braathrihaa cha
Dhishtyaa nrinoadhyaahamasaththama thvayaa
Machcchoolnirbhinnadhrishadhdhridhaachiraath.

How pathetic and what a sorry situation! Hey Indhra! You are the killer of my brother. You are the killer of your spiritual master. You are the killer of a Braahmana. You are now standing in front of me face to face. I caught hold of you and now within my hands and under my control. You have no escape now. I am fortunate and very happy because of this situation. I will meet the obligation of indebtedness to my brother by piercing your rock like heart with my sharp and strong trident and kill you.

यो नोऽग्रजस्यात्मविदो द्विजाते-
गुरोरपापस्य च दीक्षितस्य ।
विश्रभ्य खड्गेन शिरांस्यवृश्च-
त्पशोरिवाकरुणः स्वर्गकामः ॥ १५॥

15

Yo noagrajasyaathmavidho dhvijaather-
Gurorapaapasya cha dheekshithasya

Visrebhya khadgena siraamsyavrischath
Pasorivaakarunah svarggakaamah.

Visvaroopaa, my brother, was a devotee of Lord Sri Naaraayana who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He is the one who advised and taught you the secret of the most powerful Naaraayana Kavacha Manthra. Not only that you were able to retrieve your power and strength but also attained more power and strength by which you conquered your enemies. He was your noblest Guru or Master. He has conducted innumerable Yajnjaas. He was sinless and pious and virtuous. You cunningly and maliciously made him believe that you, Dhevaas, are pious disciples of him and have great faith in him. He was a person to be worshipped and deserved worship. You cruelly without having even a bit of mercy cut his head off with your sword and killed him like how a sacrificial animal is slaughtered in a Yaaga. And for what purpose was that? That was just for you to fulfill your selfish desire of attainment of heaven.

श्रीहृदयाकीर्तिभिरुज्झितं त्वां
स्वकर्मणा पुरुषादैश्च गर्ह्यम् ।
कृच्छ्रेण मच्छूलविभिन्नदेह-
मस्पृष्टवह्निं समदन्ति गृध्राः ॥ १६॥

16

Hreesreedheyaakeerththibhirujthditham thvaam
Svakrmmanaa purushaadhaischa gerhyam
Krichcchrena machcchoolavibhinnadheha-
Masprishtavahnim samadhenthi griddhraah.

You are bereft of shame and shameless. You abandoned pious qualities like faith, kindness, fame, prosperity, truth and devotion to respectable Guru and engaged in heinous crime and became more despicable than even man-eaters. Your entire body must be torn into pieces with the sharp edge of my trident and die with intolerable pain and sufferings and then pulled in the bare ground. Even fire will be ashamed to touch the body of such a horrible sinner. When the pieces of your body throb in the ground the eagles and vultures should peck the pieces and pull it apart and eat.

[This means Indhra will not get a peaceful life even after death as he is not going to be cremated in accordance with the rituals.]

अन्येऽनु ये त्वेह नृशंसमज्ञा
ये ह्युद्यतास्त्राः प्रहरन्ति मह्यम् ।
तैर्भूतनाथान् सगणान् निशात-
त्रिशूलनिर्भिन्नगलैर्यजामि ॥ १७॥

17

Anyeanu ye thveha nrisamsamajnjaa
Ye hyudhyathaasthraah preharanthi mahyam
Thairbhoothanaatthaan sagemaan nisaatha-
Thrisoolanirbhinnagelairyajami.

You are very cruel and deceitful. If your followers, meaning other Dhevaas, secretly come with weapons and attack me from behind without knowing my prowess and strength then with this sharp and strong trident I will cut off their necks and offer as a sacrificial oblation to Bhairava, the leader of the ghosts and devils, and other leaders of ghosts and devils who wander from cemeteries to cemeteries. That is for sure and certain.

अथो हरे मे कुलिशेन वीर
हर्ता प्रमथ्यैव शिरो यदीह ।
तत्रानृणो भूतबलिं विधाय
मनस्विनां पादरजः प्रपत्स्ये ॥ १८॥

18

Attho Hare me kulisena veera
Harththaa prematthyaiva siro yedheeha
THathraanrino bhoothabelim viddhaaya
Manasvinaam paadharejah prepathsye.

But if you destroy my soldiers and then cut off my head with Vajra and kill me then I will offer my body as a Bhootha Beli or sacrificial offering and satisfy or suffer for all the fruitive activities I have committed in all my lives. Thus, I would become a selfless devotee who wishes to paste the dust

from the lotus feet of Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan like the noblest of heavenly sage Dhevarshi Naaradha and would ultimately become eligible to enter to Vaikuntta.

सुरेश कस्मान्न हिनोषि वज्रं
पुरः स्थिते वैरिणि मय्यमोघम् ।
मा संशयिष्ठा न गदेव वज्रः
स्यान्निष्फलः कृपणार्थेव याच्ञा ॥ १९॥

19

Suresa! Kasmaanna hinoshi vajram
Purah stthithe vairini mayiyamogham?
Maa samsayishtto, na gedheva vajram
Syaannishphalam kripanaarthtttheva yaachnjaa.

Hey, Indhra, the Lord of Heaven! Your enemy is standing in front of you. Why are you confused or folly like this? Why don't you hurl that Vajra or the Thunderbolt, which would never fail or would ever be in vain, at me? [Vajra never fails to mean that it will kill its enemy.] See, it is not like the club meaning that your club can fail at times. That is like a beggar requesting money from a miser. Vajra will always hit the target and destroy and fulfill its purpose.

नन्वेष वज्रस्तव शक्र तेजसा
हरेर्दधीचेस्तपसा च तेजितः ।
तेनैव शत्रुं जहि विष्णुयन्त्रितो
यतो हरिर्विजयः श्रीर्गुणास्ततः ॥ २०॥

20

Nanvesha vajrasthava, Sakra, thejasaa
Harerdhdheddheechesthapasaa cha thejithah
Thenai va sathrum jehi Vishnuyenthrittho
Yetho Harirvijayah Sreergunaasthathah.

Hey, Indhra! That Vajra is blessed and empowered by Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and is endowed with the power of severe austerities of Dheddheechi Maharshi. And Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the controller of it. Therefore, you can easily kill your enemy, me, with your Vajra. Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan can never fail and hence He is called as Ajitha. Success is always on His side that means His side will always win. Success, Prosperity, Auspiciousness, Virtue and all other positive qualities are always at His side.

अहं समाधाय मनो यथाऽऽह
सङ्कर्षणस्तच्चरणारविन्दे ।
त्वद्वज्ररंहोलुलितग्राम्यपाशो
गतिं मुनेर्याम्यपविद्धलोकः ॥ २१ ॥

21

Aham samaaddhaaya mano yetthaaaaha
Sankarshanasthachcharanaaravindhe
Thvadhvajraramholulithagraamyapaaso
Gethim muneryaamyapavidhddhalokah.

Hey, Indhra! As proclaimed by Bhagawaan Sesha or Anantha Bhagawaan I will cut off all my material entrapments and get completely liberated from material life by concentrating mind, heart and conscience at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan after getting killed by the strike of Vajraayuddha. Thus, I would attain the path of devotion which is adopted by the greatest and noblest of Maamunees and Maharshees or Saints and Sages.

पुंसां किलैकान्तधियां स्वकानां
याः सम्पदो दिवि भूमौ रसायाम् ।
न राति यद्वेष उद्वेग आधि-
र्मदः कलिर्व्यसनं सम्प्रयासः ॥ २२ ॥

22

Pumsaam kilaikaanthaddhiyaam svakaanaam
Yaah sampadho dhivi bhoomau resaayaam
Na raathi yedhdhvesha udhdhvega aaddhi-
RmMadhah kalirvyesanam sampreyaasah.

The true devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who seek for his support and mercy would not be provided with prosperity, wealth and or any other material comforts and facilities of this world or of heaven or of other worlds because they are the cause of ego, competition, passion, jealousy and other such negativities.

त्रैवर्गिकायासविघातमस्म-
त्पतिर्विधत्ते पुरुषस्य शक्र ।
ततोऽनुमेयो भगवत्प्रसादो
यो दुर्लभोऽकिञ्चनगोचरोऽन्यैः ॥ २३ ॥

23

Thraivarggikaayaasavighaathamasmath
Pathirviddhaththe purushasya Sakra!
Thathoanumeyo Bhagawath presaadho
Yo dhurillebhoakinjchana gocharoanyaih.

Hey, Indhra! Our Master, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the enemy of Maddhu demon, would be pleased with His true devotees and forbid or prevent them from endeavoring and engaging uselessly in attainment of Religion of Purushaarthtthaas like Ddharmma, Arthttha and Kaama, financial prosperity and economic development and sense gratifications and liberate from material miseries and difficulties. It is proved by the fact that only transcendently realized devotees who have adopted and followed the devotional path can acquire and attain His appreciation and admiration and He would bless them by providing His own abode of Vaikuntta Padham.

अहं हरे तव पादैकमूल-
दासानुदासो भवितास्मि भूयः ।
मनः स्मरेतासुपतेर्गुणांस्ते
गृणीत वाक्कर्म करोतु कायः ॥ २४ ॥

Aham Hare thava paadhaikamoola-
Dhaasaanudhaaso bhavithaasmi bhooyah
Manah smarethaasupathergunaamsthe
Grineetha vaak karma karothu kaayah.

Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan!
You are the Lord and the Leader who destroys all the miseries and
resolves all the issues and protects everyone. I always worship at the
Lotus Feet of You. Please accept me as the servant of the servant of You
who would get the opportunity to offer devotional services at the feet of
Your servants who get the opportunity to offer devotional services at Your
Lotus Feet. Let my mind always think and remember Your Glories. Let my
words always praise and proclaim Your Virtuous Qualities and Glories. Let
my body always prostrate with folded hands at Your Lotus Feet.

न नाकपृष्ठं न च पारमेष्ठ्यं
न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा
समञ्जस त्वा विरहय्य काङ्क्षे ॥ २५॥

Na Naakaprishttam na cha paameshttyam
Na saarvvabhaumam na resaaddhipathyam
Na yogasidhdheerapunarbhavam vaa
Samanjjasa thvaa virahayiya kaangkshe.

Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan!
If I have to give up the opportunity to offer devotional service at the Lotus
Feet of You and to be a servant of servant of You then I do not desire to be
in the highest position of heaven meaning Indhra's position; OR I do not
desire to be in the position of Brahmadheva; OR I do not desire to be the
emperor of all the three worlds of the universe; OR I do not desire to be
supreme authority of Resaathala; OR I do not desire to acquire any
supreme Powers of Mystic Yogaas; OR I do not desire to be liberated from
the miseries of the material world and attain ultimate salvation.

अजातपक्षा इव मातरं खगाः
स्तन्यं यथा वत्सतराः क्षुधार्ताः ।
प्रियं प्रियेव व्युषितं विषण्णा
मनोऽरविन्दाक्ष दिदृक्षते त्वाम् ॥ २६॥

26

Ajaathapakshaa iva maatharam khagaah
Sthanyam yetthaa vathsatharaa kshuddhaarththaah
Priyam priyeva vyushitham vishannaa
ManoAravindhaaksha dhidhrikshathe thvaam.

Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan!
I or we are just like the baby birds who have not yet developed their wings
and waiting for their mother to return and feed them or like the small calves
tied with the rope anxiously waiting for the time of milking when they will be
allowed to drink the milk of their mothers or the morose wife eagerly waiting
for her husband to return and satisfy all her sensual needs I or we are
always looking forward to getting an opportunity to offer devotional services
directly at Your Lotus Feet.

ममोत्तमश्लोकजनेषु सख्यं
संसारचक्रे भ्रमतः स्वकर्मभिः ।
त्वन्माययाऽऽत्माऽऽत्मजदारगेहे-
ष्वासक्तचित्तस्य न नाथ भूयात् ॥ २७॥

27

Mamoththamaslokajeneshu sakhyam
Samsaarachakre bhremathah svakarmmabhih
Thvanmaayayaaaathmaathmajadhaaragehe-
Shvaasakthachiththasya na, naattha, bhooyaath.

Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan!
I worship and pray and offer obeisance to You for Your blessings for me to
get the opportunity to have the association and friendship with Your pious
and virtuous and noble devotees. I should not have any association and

contact with those who are entrapped in the illusive universe of material nature created within the network of Your Illusive Power and be viciously encircling with the impacts of their fruitive activities and are immersed under the control of wife, children, relatives, friends, subjects, etc. and of material nature and material senses. [That means Vrithra wanted to be liberated from the material world.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
षष्ठस्कन्धे वृत्रस्य इन्द्रोपदेशो नामैकादशोऽध्यायः ॥ ११ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Shashttaskanddhe VrithrasyEndhrOpadhesam [Vrithra Bhakthi] Naama
EkaadhesoAddhyaayah

Thus, we conclude the Eleventh Chapter Named as Transcendental
Advices of Vrithra to Indhra [Supreme Transcendental Devotion 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!