

**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)**

॥ त्रयोदशोऽध्यायः - १३ ॥

**THREYODHESOADDHYAAYAH (CHAPTER THIRTEEN)**

**IndhraVijayam [Indhra BrahmahathyaaMukthi] (Victory of Indhra  
[Affliction and Release or Liberation of Brahmahathyaa Paapa of  
Indhra])**

[In this chapter we can read the details of what happened to Indhra after killing Vrithra. All other Dhevaas, Rishees, Genddharvvaas, etc. returned to their abodes, including Brahmadheva and Mahaadheva. Indhra could not return to Amaraavathy, his palace in heaven, as the Brahmahathyaa Paapa, the sinful reaction of killing a Brahmin, was following him.

Brahmahathya Paapa was in very ferocious form. Indhra was fearful of getting infected by Brahmahathya Paapa and therefore he ran to many different places and tried to hide away from the Paapa. The Paapa followed him wherever he went. Ultimately, he was able to hide in the cluster of fibers of lotus in Maanasasarovar Lake. He hid there for one thousand years. During that time Nahusha became the king of heaven due to his severe austerity and penance and mystic power. He was cursed by Agasthya and was born into the species of reptile as a wild python or boa constrictor. As committed by the Rishees, before killing Vrithra, they conducted Asvameddha Yaaga and appeased Vishnu Bhagawaan. Vishnu was pleased with Indhra and drove away the Paapa and purified him of any pollution. Indhra ultimately returned to heaven as the king of Dhevaas. Please continue to read for details and devotional greatness of the story...]

श्रीशुक उवाच

**SreeSuka Uvaacha (Sri Suka Brahmarshi Said):**

वृत्रे हते त्रयो लोका विना शक्रेण भूरिद ।  
सपाला ह्यभवन् सद्यो विज्वरा निर्वृतेन्द्रियाः ॥ १ ॥

1

Vrithre hathe threyo lokaa vinaa Sakrena bhooridha!  
Sapaalaa hyabhavan sadhyo vijvaraa nirvrithendhriyaah.

Hey, Pareekshith Mahaaraaja, who is free from the clutches of material senses! When Sakra or Indhra killing Vrithra, all the presiding deities, all Dhikpaalaas, all Dhevaas and all other living and non-living entities of all the three worlds were immediately very pleased and became completely fearless and returned to their abodes and settled in their homes peacefully, except Dhevendhra or Indhra who killed the Asura.

देवर्षिपितृभूतानि दैत्या देवानुगाः स्वयम् ।  
प्रतिजग्मुः स्वधिष्ण्यानि ब्रह्मेशेन्द्रादयस्ततः ॥ २ ॥

2

Dhevarshipithrubhoothaani dheithyo dhevaanugaah svayam

Prethijegmuh svaddhishnyaani BrahmesEndhraadhayasthathah.

Dhevaas except Indhra, Rishes, Pithroos, Bhoothaas, Mahaadheva or Dheva-Dheva, Brahmadheva and all others returned to their abodes immediately and settled down peacefully and happily. [This means Indhra was not happy and pleased and could not settle down at his palace of Amaraavathy, though he killed his enemy Vrithraasura.]

राजोवाच

**RaajOvaacha (Raaja or Pareekshith Mahaaraaja Said/asked):**

इन्द्रस्यानिर्वृतेर्हेतुं श्रोतुमिच्छामि भो मुने ।  
येनासन् सुखिनो देवा हरेर्दुःखं कुतोऽभवत् ॥ ३॥

3

Indhrasyanirvritherhethum srothumichcchaami, bho Mune,  
Yenaasan sukhino Dhevaa Harerdhuhkham kuthoabhavath.

Hey Maharshe! What is the reason for Indhra not to be happy even after killing his enemy and all others including other Dhevaas were very happy. Oh, the best of the Scholarly Mune! We are anxious to know why Indhra was not happy. Please explain the reason to us.

श्रीशुक उवाच

**SreeSuka Uvaacha (Sri Suka Brahmarshi Said):**

वृत्रविक्रमसंविग्नाः सर्वे देवाः सहर्षिभिः ।  
तद्वधायार्थयन्निन्द्रं नैच्छद्भ्रीतो बृहद्वधात् ॥ ४॥

4

Vrithravikramasamvignaah sarvve dhevaah saharshabhih  
ThadhvaddhaayaarththayannIndhram naichcchadh bheetho  
brihadhvaddhaath.

When the Rishies and other Dhevaas were disturbed and fearful of the unchallengeable power and strength of Vrithraasura, they all went together and requested Indhra to kill him. Indhra was not willing to kill Vrithraasura as he was fearful of getting inflicted by Brahmahathya Paapa of killing a Braahmana.

इन्द्र उवाच

**Indhra Uvaacha (Dhevendhra Said):**

स्त्रीभूजलद्रुमैरेनो विश्वरूपवधोद्धवम् ।  
विभक्तमनुगृह्णद्भिर्वृत्रहत्यां क्व माज्म्यहम् ॥ ५॥

5

Sthreebhoojeladhrumaireno Visvaroopavaddhothbhavam  
VibhakthamanugrehnadhbirVrithrahathyaam kva maarjmyaham.

Indhra thought that the Brahmahathya Paapa afflicted on him for killing Visvaroopaa was fortunately shared by women, earth, water and trees as benedictine favor to him. Now, if he is going to be afflicted by more Brahmahathya Paapa then how can he get rid of and wash out the sins or who can share the sins?

श्रीशुक उवाच

**SreeSuka Uvaacha (Sri Suka Brahmarshi Said):**

ऋषयस्तदुपाकर्ण्य महेन्द्रमिदमब्रुवन् ।  
याजयिष्याम भद्रं ते हयमेधेन मा स्म भैः ॥ ६॥

6

Rishayasthadhupaakarnya Mahendhramidhamabroovan  
“Yaajayishyaama bhadhram the hayameddhena maa sma bhaih.”

When the Rishies heard of Indhra’s opinion they spoke to him: “Oh, Dhevendhra or the King of Heaven! You do not fear and do not worry. We

can find some solutions. We wish you all prosperity and fortune and auspiciousness. Get rid of your fear. We can wash out all the sins by conducting Asvameddha Yaaga or Yaagaas.”

हयमेधेन पुरुषं परमात्मानमीश्वरम् ।  
इष्ट्वा नारायणं देवं मोक्ष्यसेऽपि जगद्वधात् ॥ ७॥

7

“Hayameddhena purusham paramaathmaanamEeswaram  
Ishtvaa Naaraayanam Dhevam mokshyasyeapi jegadhvaddhaath.”

“Hey, Indhra! The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Purusha or the Primary and Primordial Personality. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Antharyaami or the One Who resides within all the entities and elements of the universe and within the universe itself. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Eeswara the protector and leader and the king of everything and everyone. If we offer sacrificial oblations to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by Asvameddha Yaaga then He will destroy the entire Paapaas or sins that can be inflicted by killing and destroying the entire universe itself. That means the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the destroyer of Universal Paapaas or sins. In that case, do you think that the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan will not destroy and remove the Paapa inflicted by killing one single Braahmana? The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan will definitely do that.”

ब्रह्महा पितृहा गोघ्नो मातृहाऽऽचार्यहाघवान् ।  
श्वदः पुल्कसको वापि शुद्धयेरन् यस्य कीर्तनात् ॥ ८॥

8

“Brahmahaa Pithruhaa Gohno MaathruhaaAachaaryahaaghavaan  
Svaadhah pulkasako vaapi sudhddhyeran yesya keeththanaath.”

“Those who have killed Braahmanaas or Brahmins and or Cows and or Guroos or Preceptors and or One’s own father and or One’s own mother

and or those eat dog meat and or even the lowest of the Chandaalaas would be able to destroy and get rid of all the Paapaas by chanting the names of Lord Sri Naaraayana or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Not only that they will be released of their Paapaas or sins but also, they would be able to get liberated from the miseries of the material world.”

तमश्वमेधेन महामखेन  
श्रद्धान्वितोऽस्माभिरनुष्ठितेन ।  
हत्वापि सब्रह्मचराचरं त्वं  
न लिप्यसे किं खलनिग्रहेण ॥ ९॥

9

“ThamAsvameddhena mahaamakhena  
Sredhddhaanvithoasmaabhiranushtithena  
Hathvaapi sabrahma charaacharam thvam  
Na lipyase kim khalanigrehena.”

“There is no Yaaga better and nobler than Asvameddha Yaaga in this universe. We can perform the Yaaga for your sake exactly as prescribed in Vedhaas with no deficiency. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be pleased with those who conduct Asvameddha Yaaga properly. Once if Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is pleased with you then no Paapa or sin would ever touch you and all the sins would be destroyed and washed off. Therefore, Hey Indhra, there is no need for you to worry at all.”

श्रीशुक उवाच

**SreeSuka Uvaacha (Sri Suka Brahmarshi Said):**

एवं सञ्चोदितो विप्रैर्मरुत्वानहनद्रिपुम् ।  
ब्रह्महत्या हते तस्मिन्नाससाद वृषाकपिम् ॥ १०॥

10

Evam sanjchodhitho viprairuthvaanahanadhripum

Brahmahathyaa hathe thasminnaasasaadha vrishaakapim.

Indhra beheaded and killed Vrithra, a Braahmana, with such words of confidence and assurance given by Rishees. But as soon as he killed Vrithra, the Brahmahathya Paapa started running after Indhra to be infected.

तयेन्द्रः स्मासहत्तापं निर्वृतिर्नामुमाविशत् ।  
ह्रीमन्तं वाच्यतां प्राप्तं सुखयन्त्यपि नो गुणाः ॥ ११ ॥

11

ThayEndhrah smaasahath thaapam nirvrithirnaamumaavisath  
Hreemantham vaachyathaam praaptham sukhayanthyapi no gunaah.

Indhra suffered all the troubles and torments due to Brahmahathya Paapa. He never could enjoy any comfort or prosperity or peace of mind after he was being followed by the sin of killing a Brahmin. He became despicable and he was ashamed of his despicable deed. His nobility and the position as the king of heaven and leader of Dhevaas did not help him to convince his cruel deed of killing the Braahmana.

तां ददर्शानुधावन्तीं चाण्डालीमिव रूपिणीम् ।  
जरया वेपमानाङ्गीं यक्ष्मग्रस्तामसृक्पटाम् ॥ १२ ॥

12

Thaam dhedhersaanuddhaavantheem chaandaaleemiva roopineem  
Jerayaa vepamaanaanggeem yeshmagresthaamasrikpataam,

विकीर्य पलितान् केशांस्तिष्ठ तिष्ठेति भाषिणीम् ।  
मीनगन्ध्यसुगन्धेन कुर्वतीं मार्गदूषणम् ॥ १३ ॥

13

Vikeerya palithaan kesaamsthishtta thishttethi bhaashineem  
Meenagenddhyasugenddhena kurvvatheem maarggadhooshanam.

Hey, Mahaaraajan! Dhevendhra saw that personified sinful reaction of Brahmahathya Paapa chasing him everywhere, appearing like a Chandaala woman or a woman of the lowest class or as an outcast woman. The Chandaala woman looked very old with wrinkled skin and gray hair and a trembling body. She was infected with tuberculosis and leprosy and the entire body was covered with cuts, ulcers and bruises and blood and pus were oozing out of them. She was wearing old and torn clothes. Her body had the odor of stale fish, and she polluted the whole street with a stinking smell. She called out to Indhra: Wait! Wait! The personification of Brahmahathya Paapa as described above was chasing Indhra very fast behind him.

नभो गतो दिशः सर्वाः सहस्राक्षो विशाम्पते ।  
प्रागुदीचीं दिशं तूर्णं प्रविष्टो नृप मानसम् ॥ १४॥

14

Nabho getho dhisah sarvvaah sahasraaksho visaampathe!  
Praagudheecheem dhisam thoornnam previshto nripa maanasam.

Indhra feared chasing Brahmahathya Paapa and fled to the sky. Brahmahathya Paapa reached there also. He fled to many other places and tried to hide away but the Paapa followed him wherever he went. Then Indhra who is also known as Sahasraaksha, meaning the one with one thousand eyes, and who is the enemy of Vrithra and hence also known as Vrithraari fled to the Maanasasarovar or Maanasasarovaram or Maanasarovar lake at the North-East corner and dived and immersed in water there.

स आवसत्पुष्करनालतन्तू-  
नलब्धभोगो यदिहाग्निदूतः ।  
वर्षाणि साहस्रमलक्षितोऽन्तः  
स चिन्तयन् ब्रह्मवधाद्विमोक्षम् ॥ १५॥

15

Sa aavasath pushkaranaalathanthu-  
Nalebddhabhaago yedhihaagnidhootah  
Varshaani saahasramalekshithoanthah



## Sa chinthayan Brahmavaddhaadhvimoksham.

Always thinking of the way out or how to get rid of the sinful reaction of killing a Brahmin, Indhra remained hidden within the subtle fibers of the stem of the lotus within the water in Maanasa Lake for one thousand years without being seen by anyone. As Vaisvaanara, the fire who is the messenger or associate or servant of Indhra, could not enter within the fibers of the stem of lotus, Indhra could not get any food for all those years. Therefore, Dhevendhra was starving for one thousand years there.

तावत्त्रिणाकं नहुषः शशास  
विद्यातपोयोगबलानुभावः ।  
स सम्पदैश्वर्यमदान्धबुद्धि-  
नीतस्तिरश्चां गतिमिन्द्रपत्न्या ॥ १६॥

16

Thaavaththrinaakam Nahushah sasaasa  
Vidhyaathapoyogabelaanubhaavah  
Sa sampadhaisvaryamadhaanddhabudhddhi-  
RnneethasthiraschaamgethimIndhrapathnyaa.

For those One Thousand years, Nahusha was ruling as the king of heaven due to his austerity, penance, mediation, sacrifices and mystic power. [Nahusha is the father of Yeyaathi. We can see what happened to him while he was the king in-charge of heaven.] Nahusha was under illusion and blinded and maddened by the opulence and fortune he acquired and asked Indhraayani or Indhraani, wife of Indhra, to be his wife. He wanted to have sensual enjoyment with her and hence proposed to her. But she very cunningly subjected Nahusha to be cursed by the sage, Agasthya. With the curse of the Muni, Nahusha was born into the species of reptile as a wild python or boa-constrictor.

ततो गतो ब्रह्मगिरोपहृत  
ऋतम्भरध्याननिवारिताघः ।  
पापस्तु दिग्देवतया हतौजा-  
स्तं नाभ्यभूदवितं विष्णुपत्न्या ॥ १७॥

Thatho getho Brahmagiropagotha  
Rithambharaddhyaananivaarithaaghah  
Paapasthu dhighevathayaa hathaujaa-  
Stham naabhyabhoothadhavitham Vishnupathnyaah.

Indhra's sins were diminished by worshipping the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by Rudhra who is the leader of Digdhevathaas or the deities of the directions. As Indhra was being protected by Lakshmeedhevi, the goddess of fortune and the wife of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who was residing in the lotus clusters of Maanasarovar, the sins could not afflict him. Ultimately, Indhra was relieved of all the reactions of the sinful deeds committed by him due to his meditative and austere worship of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Then, Brahmadheva called him back and retrieved his position as king of heaven.

तं च ब्रह्मर्षयोऽभ्येत्य हयमेधेन भारत ।  
यथावद्दीक्षयाञ्चक्रुः पुरुषाराधनेन ह ॥ १८॥

Tham cha Brahmarshayoabhyethya hayameddhena Bhaaritha!  
Yetthaavadhdheekshayaanjchakruh Purushaaraaddhanena ha.

Hey, best of the Emperors of Bhaaritham! When Indhra returned to heaven all the Brahmarshees and Dhevarshees received and welcomed ceremoniously with pomp and pride. Then, they performed Asvameddha Yaaga which primarily makes the conductor of the Yaaga, Indhra, to offer prayers, worship and obeisance to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without any interruption. With continuous worship of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, Indhra was free of all the reactions of Brahmahathya Paapa.

अथेज्यमाने पुरुषे सर्वदेवमयात्मनि ।  
अश्वमेधे महेन्द्रेण वितते ब्रह्मवादिभिः ॥ १९॥

Atthejyamaane purusha sarvvadhevamayaathmani  
Asvameddhe Mahendhrena vithathe Brahmavaadhibhih.

स वै त्वाष्ट्रवधो भूयानपि पापचयो नृप ।  
नीतस्तेनैव शून्याय नीहार इव भानुना ॥ २०॥

20

Sa vai Thvaashtavaddho bhooyaanapi paapachayo Nripa!  
Neethasthenaiva soonyaaya neehaara iva bhaanunaa.

The knowledgeable Braahmanaas performed the Yaaga exactly according to Vedhic prescriptions. They instructed and ensured Indhra to properly worship and offer obeisance to the Supreme God or God of gods who is the Primary Primordial Personality, Lord Mukundha, who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, Lord Hari who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan melted away and released Mahendhra or Dhevendhra from all the reactions of his sinful deeds just like how sun melts away the snow.

स वाजिमेधेन यथोदितेन  
वितायमानेन मरीचिमिश्रैः ।  
इष्ट्वाधियज्ञं पुरुषं पुराण-  
मिन्द्रो महानास विधूतपापः ॥ २१॥

21

Sa vaajimeddhena yetthodhithena  
Vithaayamaanena Mareechimisraih  
Ishtvaaddhiyejnjam purusham purana-  
MIndhro mahaasa viddhoothapaapah.

The Asvameddha Yaaga was conducted by the noblest of the Brahmarshees like Mareechi and others (Athri, Angiras, etc.) who are the ultimate scholars. The Yaaga was performed precisely in accordance with the stipulations of Vedhaas. With the Yaaga they worshipped and prayed and offered obeisance to the Supreme Soul Lord Sri Vaasudheva Sri Maha

Vishnu Bhagawaan and He was fully satisfied and well pleased. Because of that all the Paapaas were destroyed and Indhra became divinely pure with no stains at all. Thus, Indhra became very noble, and all others respected and considered him of high esteem.

इदं महाख्यानमशेषपाप्मनां  
प्रक्षालनं तीर्थपदानुकीर्तनम् ।  
भक्त्युच्छ्रयं भक्तजनानुवर्णनं  
महेन्द्रमोक्षं विजयं मरुत्वतः ॥ २२॥

22

Idham mahaakhyaanamaseshapaapmanaam  
Prekshaalanam theerththapadhaanukeerththanam  
Bhakthyuchchreyam bhakthajenaanuvannanam  
Mahendhramoksham vijayam Maruthvathah.

पठेयुराख्यानमिदं सदा बुधाः  
शृण्वन्त्यथो पर्वणि पर्वणीन्द्रियम् ।  
धन्यं यशस्यं निखिलाघमोचनं  
रिपुञ्जयं स्वस्त्ययनं तथायुषम् ॥ २३॥

23

Patteyuraakhyaanmidham sadhaa buddhaah  
Srinvanthyettho parvvani parvvaneendhriyam  
Ddhanyam yesasyam nikhilaaghamochanam  
Ripunjeyam svasthyayanam thatthaaaayusham.

This story narrating the victory of Indhra over Vrithraasura and the release from the reactions of killing Braahmana or Brahmahathya Paapa and his attainment of Moksha or salvation is being read and listened by the scholars and devotees of Vishnu Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Reading or listening to this story would destroy and wash off all the sins because it describes the glories of Vishnu Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. This is the most exalted devotional story. This story would create the desire to offer devotional

services to Vishnu Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan because it describes the greatest and noblest devotional story of the staunch devotee of Vishnu Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Scholars and devotees of Vishnu Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would read and or learn this story regularly because it is very auspicious. The learned scholars would regularly hear and repeat the story on festival days and on full-moon and new-moon days. One who listens or reads or discusses or explains this story would become an expert in the activities of senses, his opulence will increase, his reputation would become wide-spread, he will be relieved of the reactions of all sinful activities, he will be blessed with enough children, he would be very prosperous, he would be able to conquer all enemies and his duration of life or longevity would also increase.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
षष्ठस्कन्धे इन्द्रविजये त्रयोदशोऽध्यायः ॥ १३ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Shashttaskanddhe IndhraVijayo [Indhra BrahmahathyaaMukthi] Naama  
TheyodhesoAddhyaayah

Thus, we conclude the Thirteenth Chapter Named as Victory of Indhra [Affliction and Release or Liberation of Brahmahathyaa Paapa of Indhra] 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!**