

**Canto Six - Chapter Fourteen**

**King Citraketu's Lamentation**

Theme-1: Pariksit's inquiry  
about Vṛtrāsura's exaltedness  
as a devotee (1-7)

# Theme-1: Parikṣit's inquiry about Vṛtrāsura's exaltedness as a devotee (1-7)

|| 6.14.1 ||

śrī-parīkṣid uvāca  
rajas-tamaḥ-svabhāvasya  
brahman vṛtrasya pāpmanaḥ  
nārāyaṇe bhagavati  
katham āsīd dṛḍhā matiḥ

King Parīkṣit said: O brāhmaṇa (**brahman**)! Since he was sinful (**pāpmanaḥ**), with a nature of rajas and tamas (**rajas-tamaḥ-svabhāvasya**), how could Vṛtrāsura (**katham vṛtrasya**) have firm attachment to Nārāyaṇa (**nārāyaṇe bhagavati dṛḍhā matiḥ āsīd**)?

# Theme-1: Parikṣit's inquiry about Vṛtrāsura's exaltedness as a devotee (1-7)

|| 6.14.2 ||

devānām śuddha-sattvānām  
ṛṣiṇām cāmalātmanām  
bhaktir mukunda-carāṇe  
na prāyeṇopajāyate

Bhakti to the Lord's lotus feet (**bhaktir mukunda-carāṇe**) rarely develops (**na prāyeṇa upajāyate**) even in the devatās with minds in sattva-guṇa (**devānām śuddha-sattvānām**) and in pure sages (**ca ṛṣiṇām amalātmanām**).

Śuddha-sattvānām means in those with antaḥkaraṇas having sattva-guṇa.

Jñāna develops on its own after purification of antaḥkaraṇa.

This is not so with bhakti, since without association of devotees bhakti does not appear.

# Theme-1: Pariksit's inquiry about Vṛtrāsura's exaltedness as a devotee (1-7)

|| 6.14.3 ||

rajobhiḥ sama-saṅkhyātāḥ  
pārthivair iha jantavaḥ  
teṣāṁ ye kecanehante  
śreyo vai manujādayaḥ

In this material world (**iha pārthivaiḥ**) there are as many living entities as atoms (**rajobhiḥ sama-saṅkhyātāḥ jantavaḥ**). Among these living entities (**teṣāṁ**), a few are human beings or devatās (**kecana manuja ādayaḥ**), and among them (**teṣāṁ**), a few practice dharma (**kecana śreyo ihante**).

# Theme-1: Parikṣit's inquiry about Vṛtrāsura's exaltedness as a devotee (1-7)

|| 6.14.4 ||

prāyo mumukṣavas teṣāṃ  
kecanaiva dvijottama  
mumukṣūṇāṃ sahasreṣu  
kaścin mucyeta sidhyati

O best of the brāhmaṇas (**dvijottama**)! Out of those follow dharma (**teṣāṃ**), only a few desire liberation (**kecana eva prāyo mumukṣavaḥ**). Among many thousands who desire liberation (**mumukṣūṇāṃ sahasreṣu**), one person becomes a jivamukta (**kaścin mucyeta**) and out of many such persons, only one attains the spiritual world (**sidhyati**).

# Theme-1: Parikṣit's inquiry about Vṛtrāsura's exaltedness as a devotee (1-7)

|| 6.14.5 ||

**muktānām api siddhānām**  
**nārāyaṇa-parāyaṇaḥ**  
**su-durlabhaḥ praśāntātmā**  
**koṭiṣv api mahā-mune**

O great sage (**mahā-mune**)! Greater than those who are jīvanmukta and greater than those who attain liberation (**muktānām api siddhānām**) is the devotee of Lord Nārāyaṇa (**nārāyaṇa-parāyaṇaḥ**). Such a devotee, who is in śānta or other rasas (**praśāntātmā**), is very rare (**su-durlabhaḥ**), even among ten million people (**koṭiṣv api**).



It has been said that among the liberated one may attain perfection.

Many perform sādhana for liberation but do not attain liberation.

But those who become liberated (jivanmukta) do not all become perfect.

Only some do, for it is said:

**jīvanmuktā api punar  
bandhanaḥ yānti karmabhiḥ  
yady acintya-mahā-śaktau  
bhagavaty aparādhinaḥ**

The jīvanmuktas again become bound by karma if they commit offense to the Lord, possessor of inconceivably great energies.

Those who attain perfection and get liberation attain sāyujya, merging in the Brahman.

The devotee of Nārāyaṇa is rarer than those liberated persons.

Compared to the jīvanmuktas and the liberated person the devotee of Nārāyaṇa is rare because of his superiority.

Or one can consider this in another way.

There are two types of jñāna: pure and mixed with bhakti.

By pure jñāna those who desire liberation cannot achieve it. It is like beating empty husks for grain:

śreyaḥ-sṛtiṁ bhaktim udasya te vibho  
kliśyanti ye kevala-bodha-labdhave  
teṣāṁ asau kleśala eva śiṣyate  
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord, devotional service unto you is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble SB 10.14.4

Jñāna mixed with bhakti has two types: with bhakti in which one does not respect the Lord's form, considering his form material, and with bhakti in which one respects the Lord's form, not considering it material.

By the first type of jñāna mixed with bhakti one will not attain liberation, but one will think one is liberated.

Such bhakti destroys ignorance completely but only partly produces knowledge (vidyā), and then disappears. (The practitioner thinks bhakti must be discarded for attaining liberation.)

But without bhakti a person cannot attain complete knowledge of Brahman. Thus he cannot merge into Brahman.

This is stated in the Gītā and also in Bhāgavatam with the following verses:

**ye 'nye 'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-buddhayaḥ  
āruhya kṛcchreṇa param padam tataḥ  
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ**

Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach up to the point of liberation, but because of their impure consciousness, such so-called liberated persons again fall down into material existence.

SB 10.2.32

**avajānanti mām mudhā mānuṣīm tanum āśritā  
param bhāvam ajānanto mama bhūta-maheśvaram**

The fools deride me in this human form, not knowing that I am the great Lord of the Brahman, higher than all else. BG 9.11

**moghāśā mogha-karmāṇo mogha-jñāna-vicetasah  
rākṣasīm āsurīñ caiva prakṛtiṁ mohinīm śritāḥ**

Among those who cannot distinguish this truth, those who are devotees do not gain sālōkya, those who are karmīs do not attain their material fruits, and those who are jñānīs do not attain liberation. They assume the nature of Rākṣasas and asuras. BG 9.12

The meaning of the Gītā verses is as follows.

Fools disrespect me for having a human form.

Seeing all humans with a material body, they think that my body also is made of matter.

In this way they disrespect me.

What is my human body?



It is the best existence (param bhāvam), viśuddha-sattva.

It is the supreme cause (maheśvaram) of all jīvas from Brahmā to the grass.

This human body which I have accepted is the cause of all objects made of prakṛti.

If they are my devotees but think in this way, then all their desires to attain me are useless.

If they are karmīs, then all their karmas become useless, and they do not attain Svarga.

If they are jñānīs, then the jñāna becomes useless and they do not achieve liberation.

Then what do they attain? They are born in the wombs of Rākṣasas.

By the second type of jñāna mixed with bhakti, with belief in the form of the Lord, after the destruction of vidyā (since vidyā is also a cause of bondage), by bhakti devoid of any mixture of jñāna, which does not disappear, a person realized tat-padartha (Brahman) and attains merging in Brahman.

It is said:

**brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati  
samaḥ sarveṣu bhuteṣu mad-bhaktiṁ labhate parām**

Having attained the state of Brahman, being a pure soul, he does not lament in loss of what he had nor does he desire what he does not have, and looks upon all beings as equal. He then manifests prema-bhakti. BG 18.54

**bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā viśate tad anantaram**

Only by bhakti can a person know me as Brahman. Then, knowing me as Brahman by that bhakti, he merges with me. BG 18.55

However, among those who gain perfection, at the beginning of realizing Brahman some person may attain pure bhakti by the mercy of some pure bhakta.

Then, by gaining the sweetness of bhakti, he will find merging tasteless and surrender to the Lord.

Since such bhakti is rarely attained, the word “thousand” is not used, but rather the word “ten million.”

# Theme-1: Pariksit's inquiry about Vṛtrāsura's exaltedness as a devotee (1-7)

|| 6.14.6 ||

vṛtras tu sa katham pāpaḥ  
sarva-lokopatāpanaḥ  
ittham dr̥dha-matiḥ kṛṣṇa  
āsīt saṅgrāma ulbaṇe

How did sinful Vṛtrāsura (**katham vṛtras tu pāpaḥ**), who caused so much suffering to others (**sarva-loka upatāpanaḥ**), become so fixed in Kṛṣṇa (**kṛṣṇa ittham dr̥dha-matiḥ āsīt**) during the raging battle (**saṅgrāma ulbaṇe**)?

How did most rare bhakti beyond the three guṇas, exist in a demon like Vṛtrāsura, blinded by the three guṇas?

## Theme-1: Pariksit's inquiry about Vṛtrāsura's exaltedness as a devotee (1-7)

|| 6.14.7 ||

atra naḥ saṁśayo bhūyāñ  
chrotuṁ kautūhalaṁ prabho  
yaḥ pauraṣeṇa samare  
sahasrākṣam atoṣayat

O master (**prabho**)! This is my doubt (**atra naḥ saṁśayah**). I am curious to hear (**śrotuṁ kautūhalaṁ bhūyāt**) about Vṛtrāsura whose heroism (**yaḥ pauraṣeṇa**) pleased Indra in battle (**samare sahasrākṣam atoṣayat**).

**Theme-2: Citraketu's distress  
due to lack of son (8-13)**



## Theme-2: Citraketu's distress due to lack of son (8-13)

|| 6.14.8 ||

śrī-sūta uvāca

parīkṣito 'tha sampraśnam  
bhagavān bādarāyaṇiḥ  
niśamya śraddadhānasya  
pratinandya vaco 'bravīt

Sūta Gosvāmī said: After hearing Mahārāja Parīkṣit's very intelligent question (**niśamya śraddadhānasya parīkṣito sampraśnam**), Śukadeva Gosvāmī, the most powerful sage (**bhagavān bādarāyaṇiḥ**), thanking him, spoke these words (**pratinandya vaco abravīt**).

## Theme-2: Citraketu's distress due to lack of son (8-13)

|| 6.14.9 ||

śrī-śuka uvāca

śṛṇuṣvāvahito rājann

itihāsam imam yathā

śrutam dvaipāyana-mukhān

nāradād devalād api

Śukadeva Gosvāmī said: O King (**rājann**)! Please listen with attention (**śṛṇuṣva avahito**) what I heard (**itihāsam imam yathā śrutam**) from the mouths of Vyāsadeva, Nārada and Devala (**dvaipāyana-mukhāt nāradād devalād api**).

## Theme-2: Citraketu's distress due to lack of son (8-13)

॥ 6.14.10 ॥

āsīd rājā sārvabhaumaḥ  
śūraseneṣu vai nṛpa  
citraketur iti khyāto  
yasyāsīt kāmadhuh mahī

O King Parīkṣit (**nṛpa**)! In the province of Śūrasena (**śūraseneṣu**) there was a king (**āsīd rājā**) named Citraketu (**citraketuh iti khyātaḥ**), ruling the entire earth (**sārvabhaumaḥ**). During his reign, the earth produced all the necessities for life (**yasya mahī āsīt kāmadhuk**).

## Theme-2: Citraketu's distress due to lack of son (8-13)

|| 6.14.11 ||

**tasya bhāryā-sahasrāṇām**  
**sahasrāṇi daśābhavan**  
**sāntānikaś cāpi nṛpo**  
**na lebhe tāsu santatim**

Citraketu had ten million wives (**tasya sahasrāṇām sahasrāṇi daśā bhāryā abhavan**), but though desiring to produce children (**sāntānikah ca api**), he did not receive a child from any of them (**na lebhe tāsu santatim**).

**He married them in order to have offspring (sāntānikah), not just for enjoyment.**

## Theme-2: Citraketu's distress due to lack of son (8-13)

॥ 6.14.12 ॥

rūpaudārya-vayo-janma-  
vidyaiśvarya-śriyādibhiḥ  
sampannasya guṇaiḥ sarvaiś  
cintā bandhyā-pater abhūt

Citraketu, though endowed (**sampannasya**) with beauty, magnanimity, youth, high family (**rūpa-audārya-vayo-janma**), education, power and wealth (**vidyā-aiśvarya-śriyādibhiḥ guṇaiḥ sarvaiḥ**), being the husband of barren wives (**bandhyā-pateh**), was full of anxiety (**cintā abhūt**).

## Theme-2: Citraketu's distress due to lack of son (8-13)

॥ 6.14.13 ॥

na tasya sampadaḥ sarvā  
mahīṣyo vāma-locanāḥ  
sārvabhaumasya bhūś ceyam  
abhavan prīti-hetavaḥ

His wealth (**tasya sampadaḥ**), his queens with attractive eyes (**sarvā mahīṣyo vāma-locanāḥ**), and his control of all lands (**iyam bhūh ca sārvabhaumasya**) were not sources of happiness for him (**na abhavan prīti-hetavaḥ**).

Theme-3: *Āṅgirāṛṣi's* arrival  
& his questions to Citraketu  
(14-21)

## Theme-3: Aṅgirāṛṣi's arrival & his questions to Citraketu (14-21)

॥ 6.14.14 ॥

tasyaikadā tu bhavanam  
aṅgirā bhagavān ṛṣiḥ  
lokān anucarann etān  
upāgacchad yadṛcchayā

Once upon a time (**ekadā**), the powerful sage named Aṅgirā (**aṅgirā bhagavān ṛṣiḥ**), traveling all over the universe (**lokān anucarann**), came to the palace of King Citraketu (**tasya bhavanam upāgacchad**) uninvited (**yadṛcchayā**).



## Theme-3: Angirāṛṣi's arrival & his questions to Citṛaketu (14-21)

॥ 6.14.15 ॥

taṁ pūjayitvā vidhivat  
pratyutthānārhaṇādibhiḥ  
kṛtātithyam upāsīdat  
sukhāsīnam samāhitah

After properly respecting the sage (**taṁ pūjayitvā vidhivat**) who was treated as a guest (**kṛta atithyam**) and seated comfortably by standing up and offering articles of worship (**praty utthāna arhaṇādibhiḥ**), Citṛaketu sat down with attention (**upāsīdat sukhāsīnam samāhitah**).

## Theme-3: Aṅgirāṛṣi's arrival & his questions to Citṛaketu (14-21)

|| 6.14.16 ||

**maharṣis tam upāsīnaṁ  
praśrayāvanataṁ kṣitau  
pratipūjya mahārāja  
samābhāṣyedaṁ abravīt**

O King Parīkṣit (**mahārāja**)! The great sage (**maharṣih**), after worshipping the King (**tam pratipūjya**) seated on the ground (**kṣitau upāsīnaṁ**) and bowing in humility (**praśraya avanataṁ**), addressed him and spoke as follows (**samābhāṣya idam abravīt**).

## Theme-3: Aṅgirāṣi's arrival & his questions to Citraketu (14-21)

॥ 6.14.17 ॥

aṅgirā uvāca

api te 'nāmayam svasti  
prakṛtīnām tathātmanah  
yathā prakṛtibhir guptaḥ  
pumān rājā ca saptabhiḥ

Aṅgirā said: Do you have health, good fortune and ministers (**api te anāmayam svasti prakṛtīnām**)? Just as man is protected by the seven elements (**yathā pumān saptabhiḥ prakṛtibhir guptaḥ**), the king is protected by seven elements (**tathā rājā**).

Do you have good health, good fortune and ministers?

The happiness of the king depends on the happiness of the ministers and the happiness of the ministers depends on the happiness of the king.

An example is given.

Just as the jīva is protected by the seven elements beginning with mahat-tattva, [Note: Mahat-tattva, ahaṅkāra, and the five tan-mātras.] since he cannot exist for an instance without these elements, a king is protected by seven elements: guru, ministers, friends, treasury, population, fort and strength.

# Theme-3: Aṅgirāṣi's arrival & his questions to Citraketu (14-21)

॥ 6.14.18 ॥

ātmānam prakṛtiṣv addhā  
nidhāya śreya āpnuyāt  
rājñā tathā prakṛtayo  
naradevāhitādhayaḥ

O King (**naradeva**)! When a king directly depends upon his associates and follows their instructions (**ātmānam prakṛtiṣv addhā nidhāya**), he is happy (**śreya āpnuyāt**). Similarly (**tathā**), when his associates (**prakṛtayah**) offer their gifts and activities to the king and follow his orders (**rājñā āhita adhayaḥ**), they are also happy (**śreya āpnuyāt**).

# Theme-3: Aṅgirāṣi's arrival & his questions to Citraketu (14-21)

|| 6.14.19 ||

api dārāḥ prajāamātyā  
bhṛtyāḥ śreṇyo 'tha mantriṇaḥ  
paurā jānapadā bhūpā  
ātmajā vaśa-vartinaḥ

O King! Are your wives, citizens, counselors (**api dārāḥ prajā amātyā**), servants, merchants (**bhṛtyāḥ śreṇyo**), the inhabitants of your palace (**paurāḥ**), ministers (**mantriṇaḥ**), provincial governors, land owners (**jānapadā bhūpāḥ**) and sons (**ātmajā**) under your control (**vaśa-vartinaḥ**)?

## Theme-3: Aṅgirāṛṣi's arrival & his questions to Citraketu (14-21)

॥ 6.14.20 ॥

yasyātmānuvaśāś cet syāt  
sarve tad-vaśagā ime  
lokāḥ sapālā yacchanti  
sarve balim atandritāḥ

If the King's mind is fully controlled (**yasya ātmā anuvaśah cet**), everyone is under his control (**sarve ime tad-vaśagā syāt**). All the worlds and their controllers (**lokāḥ sapālā sarve**) offer tribute to him (**yacchanti balim atandritāḥ**).

## Theme-3: Aṅgirāṣi's arrival & his questions to Citṛaketu (14-21)

॥ 6.14.21 ॥

ātmanah prīyate nātmā  
parataḥ svata eva vā  
lakṣaye 'labdha-kāmaṁ tvāṁ  
cintayā śabalaṁ mukham

O King Citṛaketu! Your mind is not pleased (**ātmanah  
ātmā na prīyate**) due to yourself or others (**parataḥ svata  
eva vā**). I see that your face is pale with worry (**lakṣaye  
cintayā śabalaṁ mukham**), because of not achieving your  
desires (**alabdha-kāmaṁ tvāṁ**).



Theme-4: Citraketu explains  
the cause of his anxiety (22-  
26)

## Theme-4: Citraketu explains the cause of his anxiety (22-26)

॥ 6.14.22 ॥

evam vikalpito rājan  
viduṣā munināpi saḥ  
praśrayāvanato 'bhyāha  
prajā-kāmas tato munim

O King Parīkṣit (**rājan**)! Questioned by the knowledgeable sage in this way (**evam vikalpito viduṣā muninā**), King Citraketu (**saḥ**), desiring a son (**prajā-kāmah**), bent low in great humility (**praśraya avanato**) and spoke to the great sage as follows (**abhyāha tato munim**).

# Theme-4: Citraketu explains the cause of his anxiety (22-26)

|| 6.14.23 ||

**citraketur uvāca**  
**bhagavan kim na viditam**  
**tapo-jñāna-samādhīḥ**  
**yoginām dhvasta-pāpānām**  
**bahir antaḥ śarīṣu**

King Citraketu said: O Lord (**bhagavan**)! What is not known (**kim na viditam**) in all embodied beings externally and internally (**bahir antaḥ śarīṣu**) by yogīs who have destroyed all sins (**yoginām dhvasta-pāpānām**) by austerity, knowledge and samādhi (**tapo-jñāna-samādhīḥ**)?

# Theme-4: Citraketu explains the cause of his anxiety (22-26)

|| 6.14.24 ||

tathāpi pṛcchato brūyām  
brahmann ātmani cintitam  
bhavato viduṣaś cāpi  
coditas tvad-anujñayā

O great brāhmaṇa (**brahmann**)! Inspired by your order (**tvad-anujñayā coditah**), let me explain the worry in my mind (**brūyām ātmani cintitam**) to you (**bhavato**) who know everything (**viduṣah**) but are asking me (**tathāpi pṛcchatah**).

## Theme-4: Citraketu explains the cause of his anxiety (22-26)

|| 6.14.25 ||

loka-pālair api prārthyāḥ  
sāmrajyaiśvarya-sampadaḥ  
na nandayanty aprajaṁ mām  
kṣut-trṭ-kāmam ivāpare

Just as a person aggrieved by hunger and thirst is not pleased by the external gratification of flower garlands or sandalwood pulp (**kṣut-trṭ-kāmam iva apare**), I am not pleased with my empire, opulence or possessions (**na nandayanty sāmrajya aiśvarya sampadaḥ**), which are desirable even for great devatās (**loka-pālair api prārthyāḥ**), because I have no son (**mām aprajaṁ**).

## Theme-4: Citraketu explains the cause of his anxiety (22-26)

|| 6.14.26 ||

tataḥ pāhi mahā-bhāga  
pūrvaiḥ saha gataṁ tamaḥ  
yathā tarema duṣpāraṁ  
prajayā tad vidhehi naḥ

O great sage (**mahā-bhāga**)! Therefore, please save me (**tataḥ pāhi**) and my forefathers (**pūrvaiḥ saha**), who are descending to the darkness of hell (**gataṁ tamaḥ**). Kindly do something so that I may have a son (**prajayā tad vidhehi naḥ**) to deliver us from hellish conditions (**yathā tarema duṣpāraṁ**).

**Theme-5: Birth of Citraketu's  
son & king's joy (27-37)**

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

|| 6.14.27 ||

śrī-śuka uvāca

ity arthitaḥ sa bhagavān  
kṛpālur brahmaṇaḥ sutah  
śrapayitvā caruṁ tvāṣṭram  
tvaṣṭāram ayajad vibhuḥ

Śukadeva Gosvāmī said: In response to the request of Mahārāja Citraketu (**ity arthitaḥ**), the merciful sage (**kṛpāluḥ saḥ bhagavān**), who was born of Lord Brahmā's mind (**brahmaṇaḥ sutah**), performed a Tvaṣṭṛ sacrifice (**tvaṣṭāram ayajad vibhuḥ**) for the devatā Tvāṣṭā (**tvāṣṭram**), after cooking a rice offering (**śrapayitvā caruṁ**).



## Theme-5: Birth of Citraketu's son & king's joy (27-37)

॥ 6.14.28 ॥

jyeṣṭhā śreṣṭhā ca yā rājño  
mahīṣīṇām ca bhārata  
nāmnā kṛtadyutis tasyai  
yajñocchiṣṭam adād dvijaḥ

O best of the Bhāratas (**bhārata**)! Aṅgirā (**dvijaḥ**) gave the remnants of the food offered in the sacrifice (**yajña ucchiṣṭam adād**) to the most charming among Citraketu's millions of queens **śreṣṭhā rājño mahīṣīṇām**), named Kṛtadyuti (**kṛtadyuti nāmnā**), who he had married first ((**jyeṣṭhā**)).

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

॥ 6.14.29 ॥

athāha nr̥patiṃ rājan  
bhavitaikas tavātmajaḥ  
harṣa-śoka-pradas tubhyam  
iti brahma-suto yayau

Thereafter (**atha**), the great sage told the King (**nr̥patiṃ āha**), "O great King (**rājan**), now you will have a son (**bhavitā ekah tava ātmajaḥ**) who will be the cause of both jubilation and lamentation (**tubhyam harṣa-śoka-pradah**)." The sage then left (**brahma-suto yayau**).

The sage thought, “Why should I tell him now how his son will be cause of joy and sorrow? The King will know this at the birth and death of the child. But it is necessary to say unwelcome words now, when in the future the King reproaches me.”

Without telling the truth clearly, he left.

The King thought, “Because my son will have many good qualities he will give joy. Because I will not be able to control him, since he will have more power than me, he will bring grief. Let that be. I will tolerate that grief.”

Thus the King became happy.

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

॥ 6.14.30 ॥

sāpi tat-prāśanād eva  
citraketor adhārayat  
garbham kṛtadyutir devī  
kṛttikāgner ivātmajam

As the Kṛttikās, through Agni, had a child named Skanda (**kṛttikā agner iva ātmajam**), Kṛtadyuti (**kṛtadyutir devī**), through Citraketu (**citraketoh**), became pregnant (**garbham adhārayat**) after eating remnants of food from the sacrifice (**tat-prāśanād eva**).

The Kṛttikās had a son through Agni.

[Note: The Kṛttikās were the mothers of Skanda only because they first gave him breast milk. Agni was the father only because he preserved Śiva's semen for many years. ]

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

॥ 6.14.31 ॥

tasyā anudinam garbhaḥ  
śukla-pakṣa ivodupaḥ  
vavṛdhe śūraseneśa-  
tejasā śanakair nr̥pa

O King (**nr̥pa**)! After receiving semen from Citraketu, the King of Śūrasena (**śūrasena īśa tejasā**), Kṛtadyuti gradually developed in her pregnancy (**tasyā garbhaḥ anudinam śanakair vavṛdhe**), just as the moon develops during the bright fortnight (**śukla-pakṣa uḍupaḥ iva**).

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

|| 6.14.32 ||

atha kāla upāvṛtte  
kumāraḥ samajāyata  
janayan śūrasenānām  
śṛṅvatām paramām mudam

Thereafter, in due course of time (**atha kāla upāvṛtte**), a son was born to the King (**kumāraḥ samajāyata**). Hearing news of this (**śṛṅvatām**), all the inhabitants of the state of Śūrasena (**śūrasenānām**) were extremely pleased (**paramām mudam janayan**).

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

|| 6.14.33 ||

hr̥ṣṭo rājā kumārasya  
snātaḥ śucir alaṅkṛtaḥ  
vācayitvāśiṣo vipraiḥ  
kārayām āsa jātakam

Joyful Citraketu (**hr̥ṣṭo rājā**), after bathing and by decorating himself with ornaments (**snātaḥ śucir alaṅkṛtaḥ**), engaged brāhmaṇas in offering benedictions to the child (**vipraiḥ kumārasya āśiṣah vācayitvā**) and performing the birth ceremony (**jātakam kārayām āsa**).



## Theme-5: Birth of Citraketu's son & king's joy (27-37)

|| 6.14.34 ||

tebhyo hiraṇyam rajatam  
vāsāmsy ābharaṇāni ca  
grāmān hayān gajān prādād  
dhenūnām arbudāni ṣaṭ

The King gave charity (**prādād**) of gold, silver (**hiraṇyam rajatam**), garments, ornaments (**vāsāmsy ābharaṇāni ca**), villages, horses and elephants (**grāmān hayān gajān**), as well as six hundred million cows (**dhenūnām arbudāni ṣaṭ**) to the brāhmaṇas (**tebhyo**)

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

॥ 6.14.35 ॥

vavarṣa kāmān anyeṣām  
parjanya iva dehinām  
dhanyaṁ yaśasyam āyuṣyaṁ  
kumārasya mahā-manāḥ

As a cloud indiscriminately pours water on the earth (**parjanya iva**), the generous King Citraketu (**mahā-manāḥ**), to increase the reputation and longevity of his son (**kumārasya dhanyaṁ yaśasyam āyuṣyaṁ**), distributed most valuable items to other citizens (**vavarṣa kāmān anyeṣām dehinām**).

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

॥ 6.14.36 ॥

kṛcchra-labdhe 'tha rājarseṣ  
tanaye 'nudinam pituḥ  
yathā niḥsvasya kṛcchrāpte  
dhane sneho 'nvavardhata

When a poor man (**yathā niḥsvasya**) obtains money after great difficulty (**kṛcchra āpte**), his affection for the money increases daily (**dhane sneho anvavardhata**). Similarly, when King Citraketu, after great difficulty, received a son (**atha rājarseṣ kṛcchra-labdhe tanaye**), his affection for the son increased day after day (**anudinam sneho anvavardhata**).

## Theme-5: Birth of Citraketu's son & king's joy (27-37)

॥ 6.14.37 ॥

mātus tv atitarām putre  
sneho moha-samudbhavaḥ  
kṛtadyuteḥ sapatnīnām  
prajā-kāma-jvaro 'bhavat

The mother (**mātuh**) developed extreme affection for her son (**putre atitarām sneho samudbhavaḥ**) out of illusion (**moha**). The other wives developed a feverish desire to have sons (**kṛtadyuteḥ sapatnīnām prajā-kāma-jvaro abhavat**).

Theme-6: Sonless queens'  
envy & child's death (38-51)

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.38 ||

**citraketor atiprītir  
yathā dāre prajāvati  
na tathānyeṣu sañjajñe  
bālam lālayato 'nvaham**

As King Citraketu fostered his son very carefully (**yathā citraketoh bālam lālayato anvaham**), his affection for Queen Kṛtadyuti who bore the son increased (**prajāvati dāre atiprītih sañjajñe**), and gradually he lost affection for the other wives (**na tathā anyeṣu**).

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.39 ||

tāḥ paryatapyann ātmānam  
garhayantyo 'bhyasūyayā  
ānapatyena duḥkhena  
rājñas ca anādareṇa ca

The other queens lamented (**tāḥ paryatapyann**) and condemned themselves (**ātmānam garhayantyah**) with hatred (**abhyasūyayā**) because of the distress of being sonless (**ānapatyena duḥkhena**) and because of the King's neglect (**rājñas ca anādareṇa ca**).

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.40 ||

dhig aprajāṃ striyaṃ pāpāṃ  
patyuś cāgrha-sammatām  
suprajābhiḥ sapatnībhir  
dāsīm iva tiraskṛtām

A wife who has no sons (**aprajāṃ striyaṃ**) is considered by her husband to be fit for sending off to the forest (**patyuh ca a-grha-sammatām**) and is criticized like a maidservant (**dāsīm iva tiraskṛtām**) by her co-wives who have children (**suprajābhiḥ sapatnībhir**). Certainly such a woman is condemned as sinful (**dhig pāpām**).



## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.41 ||

dāsīnām ko nu santāpaḥ  
svāminah paricaryayā  
abhīkṣṇam labdha-mānānam  
dāsyā dāsīva durbhagāḥ

Why should maids (**kaḥ nu dāsīnām**) who serve the master (**svāminah paricaryayā**) lament (**santāpaḥ**), since they gain respect of the master (**abhīkṣṇam labdha-mānānam**)? But we are most unfortunate because we are simply maids of the maidservant (**dāsyā dāsī iva durbhagāḥ**).

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.42 ||

evam sandahyamānānām  
sapatnyāḥ putra-sampadā  
rājño 'sammata-vṛttinām  
vidveṣo balavān abhūt

Being neglected by their husband (**rājño asammata-vṛttinām**) and envious of Kṛtadyuti's wealth in possessing a son (**sapatnyāḥ putra-sampadā sandahyamānānām**), Kṛtadyuti's co-wives developed strong hatred (**vidveṣo balavān abhūt**).

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.43 ||

vidveṣa-naṣṭa-matayaḥ  
striyo dāruṇa-cetasah  
garam daduḥ kumārāya  
durmarṣā nr̥patiṁ prati

Losing discretion because of hatred (**vidveṣa-naṣṭa-matayaḥ**) and being intolerant of the King (**durmarṣā nr̥patiṁ prati**), those cruel women (**striyo dāruṇa-cetasah**) gave poison to the young child (**kumārāya garam daduḥ**).

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.44 ||

kṛtadyutir ajānanti  
sapatnīnām agham mahat  
supta eveti sañcintya  
nirīkṣya vyacarad gr̥he

Unaware of the sinful act of her co-wives (**sapatnīnām mahat agham ajānanti**), Queen Kṛtadyuti walked about in the house (**kṛtadyutih vyacarad gr̥he**), looking at her son (**nirīkṣya**), thinking that he was sleeping (**supta iva iti sañcintya**).

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.45 ||

śayānam suciram bālam  
upadhārya manīṣiṇī  
putram ānaya me bhadre  
iti dhātrīm acodayat

Thinking that her child had been sleeping for a long time (**bālam suciram śayānam upadhārya**), the intelligent Queen ordered the nurse (**manīṣiṇī dhātrīm acodayat**), "My dear friend (**bhadre**), please bring my son here (**putram ānaya me iti**)."

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.46 ||

sā śayānam upavrajya  
dr̥ṣṭvā cottāra-locanam  
prāṇendriyātmabhis tyaktam  
hatāsmīty apatad bhuvi

When the maidservant approached the child, who was lying down (**sā śayānam upavrajya**), she saw that the child had his eyes turned upward (**dr̥ṣṭvā ca uttāra-locanam**) and was without life, senses or mental functions (**prāṇa indriya ātmabhih tyaktam**). Seeing this (**dr̥ṣṭvā**), she immediately cried, "Now I am doomed, (**hata asmi ity**)" and fell to the ground (**apatad bhuvi**).

## Theme-6: Sonless queens' envy & child's death (38-51)

॥ 6.14.47 ॥

tasyās tadākarnya bhrśāturam svaram  
ghnantiyāḥ karābhyām ura uccakair api  
praviśya rājñī tvarayātmajāntikam  
dadarśa bālam sahasā mṛtam sutam

In great agitation (**bhrśa āturam**), the maidservant struck her breast with both hands (**ghnantiyāḥ karābhyām urah**) and cried loudly in regretful words (**uccakair api**). Hearing her loud voice (**tadā tasyāḥ svaram ākarnya**), the Queen immediately came to her son (**rājñī tvarayā ātmaja antikam praviśya**) and saw that the young boy had suddenly died (**dadarśa bālam sutam sahasā mṛtam**).

## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.48 ||

**papāta bhūmau parivṛddhayā śucā**  
**mumoha vibhraṣṭa-śiroruhāambarā**

In great lamentation (**parivṛddhayā śucā**), her hair and dress in disarray (**vibhraṣṭa-śiroruha ambarā**), the Queen fell to the ground unconscious (**mumoha papāta bhūmau**).



## Theme-6: Sonless queens' envy & child's death (38-51)

|| 6.14.49 ||

tato nṛpāntaḥpura-vartino janā  
narāś ca nāryaś ca niśamya rodanam  
āgatya tulya-vyasanāḥ suduḥkhitās  
tāś ca vyalīkaṁ ruruduḥ kṛtāgasah

O King Parīkṣit (**nṛpa**)! Hearing the loud crying (**tato niśamya rodanam**), all the inhabitants of the palace (**antaḥpura-vartino janā**) came (**āgatya**), both men and women (**narāś ca nāryaś ca**). Being equally aggrieved, they also began to cry (**tulya-vyasanāḥ suduḥkhitās**). The queens who had administered the poison (**tāś ca kṛtāgasah**) also cried pretentiously (**vyalīkaṁ ruruduḥ**).

# Theme-6: Sonless queens' envy & child's death (38-51)

॥ 6.14.50-51 ॥

śrutvā mṛtaṁ putram alakṣitāntakam  
vinaṣṭa-drṣṭiḥ prapatan skhalan pathi  
snehānubandhaidhitayā śucā bhṛśam  
vimūrcchito 'nuprakṛtir dvijair vṛtaḥ

papāta bālasya sa pāda-mūle  
mṛtasya visrasta-śiroruhāmbaraḥ  
dīrgham śvasan bāṣpa-kaloparodhato  
niruddha-kaṇṭho na śaśāka bhāṣitum

When King Citraketu heard of his son's death (**śrutvā mṛtaṁ putram**) from unknown causes (**alaksita antakaṁ**), he became almost blind (**vinasṭa-drṣṭiḥ**). Because of his great affection for his son, his lamentation grew like a blazing fire (**sneha anubandha edhitayā śucā bhr̥śam**). He kept slipping and falling on the ground (**prapatan skhalan pathi**). Surrounded by his ministers and brāhmaṇas (**anuprakṛtir dvijair vṛtaḥ**), the King approached and fell at the child's feet (**sah mṛtasya bālasya pāda-mūle papāta**), his hair and dress scattered (**visrasta-śiroruha ambaraḥ**). The King, breathing heavily (**dīrgham śvasan**), with tearful eyes (**bāṣpa-kalā uparodhato**) and choked voice (**niruddha-kaṇṭho**), could not speak (**na bhāṣitum śaśāka**).

# Theme-7: The Queen's lamentation (52-58)

## Theme-7: The Queen's lamentation (52-58)

|| 6.14.52 ||

patim nirīkṣyōru-śucārpitaṃ tadā  
mṛtaṃ ca bālaṃ sutam eka-santatim  
janasya rājñī prakṛteś ca hṛd-rujaṃ  
satī dadhānā vilalāpa citradhā

When the Queen saw her husband merged in great lamentation (**rājñī patim uru-śucārpitaṃ nirīkṣya**) and saw the dead child (**mṛtaṃ bālaṃ nirīkṣya**), who was the only son in the family (**sutam eka-santatim**), she lamented in various ways (**vilalāpa citradhā**). This increased the pain in the cores of the hearts (**hṛd-rujaṃ satī dadhānā**) of all the inhabitants of the palace, the ministers and all the brāhmaṇas (**janasya prakṛteh ca**).

## Theme-7: The Queen's lamentation (52-58)

|| 6.14.53 ||

stana-dvayaṃ kuṅkuma-paṅka-maṇḍitaṃ  
niṣiñcatī sāñjana-bāṣpa-bindubhiḥ  
vikīrya keśān vigalat-srajaḥ sutam  
śuśoca citraṃ kurarīva susvaram

The garland of flowers decorating the Queen's head fell off (**vigalat-srajaḥ**), and her hair became scattered (**vikīrya keśān**). Falling tears smeared the collyrium on her eyes (**sa añjana-bāṣpa-bindubhiḥ**) and moistened (**niṣiñcatī**) her breasts (**stana-dvayaṃ**), which were covered with kuṅkuma powder (**kuṅkuma-paṅka-maṇḍitaṃ**). She lamented the loss of her son like a wailing kurarī bird (**śuśoca citraṃ kurarī iva susvaram**).

## Theme-7: The Queen's lamentation (52-58)

॥ 6.14.54 ॥

aho vidhātas tvam atīva bāliśo  
yas tv ātma-sṛṣṭy-apratirūpam īhase  
pare nu jīvaty aparasya yā mṛtir  
viparyayaś cet tvam asi dhruvaḥ paraḥ

O Creator (**aho vidhāta**)! You are certainly inexperienced in creation (**tvam atīva bāliśah**), for during the lifetime of a father you have caused the death of his son (**pare nu jīvaty aparasya yā mṛtir**), thus acting in opposition to your laws of creation (**ātma-sṛṣṭy-apratirūpam īhase**). If you are determined to contradict these laws (**tvam viparyayaś cet**), you are certainly our enemy (**dhruvaḥ paraḥ asi**).

The cause of lamentation is the Lord.

The cause of him doing this is his foolishness.

She gives the Lord some advice for his own benefit, so that he will not do as he has done again.

The Lord is inexperienced, childish, because he has made his own creation improperly (apratirūpam).

“How is it improper?” While the elder lives, the child dies.



There is a problem in the creation if the elders cannot create and the children die.

If you think that now you will do everything in an opposite way during creation, then you are certainly our enemy (parah).

Doing what is wrong for you to do, you also show that you are inimical to us by making us suffer.

## Theme-7: The Queen's lamentation (52-58)

|| 6.14.55 ||

na hi kramaś ced iha mṛtyu-janmanoḥ  
śarīriṇām astu tad ātma-karmabhiḥ  
yaḥ sneha-pāśo nija-sarga-vṛddhaye  
svayaṁ kṛtas te tam imaṁ vivṛścasi

If you say there is no rule that the son should not die while the father lives (**na hi ced kramah iha śarīriṇām mṛtyu-janmanoḥ**), then let birth and death happen by karma (**tad astu ātma-karmabhiḥ**), but still, you have created bonds of affection (**svayaṁ kṛtaḥ sneha-pāśaḥ**) for increasing your creation (**nija-sarga-vṛddhaye**), and then you have cut those bonds and caused undue suffering (**te tam imaṁ vivṛścasi**).

“What is my offense, since I only give birth and death according to a jīva’s karma?”

There is no law that while the son lives, the father dies, or that after the father dies, the son should die, since it depends on karma.”

Then let birth and death happen by karma, but then what action do you perform?

“How can all this be accomplished by insentient karma, without my control?”

True, it is accomplished by you.

But you have created bonds of affection for increasing your creation, and you cut those bonds.

Seeing such misery arising from affection, who will have affection for their children?

And without affection of children, how will they survive?

You are certainly a fool because of this fault in your creation.

Or there is another meaning.

“Affection is the cause of happiness and distress. Without affection let the children be born and let them die. Then there will be no happiness and distress.”

## Theme-7: The Queen's lamentation (52-58)

|| 6.14.56 ||

tvam̐ tāta nārhasi ca mām̐ kṛpaṇām̐ anāthām̐  
tyaktum̐ vicakṣva pitaram̐ tava śoka-taptam̐  
añjas tarema bhavatāpraja-dustaram̐ yad  
dhvāntam̐ na yāhy akarūṇena yamena dūram

My dear son (**tāta**)! You should not give up my company (**tvam̐ mām̐ na tyaktum̐ arhasi**) since I am helpless and miserable (**kṛpaṇām̐ anāthām̐**). Just look at your lamenting father (**tava śoka-taptam̐ pitaram̐ vicakṣva**). By you, we could easily cross over (**bhavatā añjas tarema**) dark, hellish existence (**dhvāntam̐**), which cannot be crossed without a son (**apraja-dustaram̐**). Do not go far off (**na yāhy dūram**) with merciless Yamarāja (**akarūṇena yamena**)!

## Theme-7: The Queen's lamentation (52-58)

॥ 6.14.57 ॥

uttiṣṭha tāta ta ime śiśavo vayasyās  
tvām āhvayanti nṛpa-nandana saṁvihartum  
suptaś ciraṁ hy aśanayā ca bhavān parīto  
bhuñkṣva stanam piba śuco hara naḥ svakānām

My dear son (**tāta nṛpa-nandana**)! Please get up (**uttiṣṭha**). Your playmates (**te ime vayasyāḥ śiśavaḥ**) are calling you to play (**tvām saṁvihartum āhvayanti**). You have slept long enough (**suptaḥ ciraṁ**). Since you must be very hungry (**bhavān aśanayā parītaḥ**), please eat (**bhuñkṣva**). Suck my breast (**stanam piba**) and dissipate our lamentation (**naḥ svakānām śuco hara**).

## Theme-7: The Queen's lamentation (52-58)

॥ 6.14.58 ॥

nāham tanūja dadṛṣe hata-maṅgalā te  
mugdha-smitam mudita-vikṣanam ānanābjam  
kim vā gato 'sy apunar-anvayam anya-lokam  
nīto 'ghṛṇena na śṛṇomi kalā giras te

My dear son (**tanūja**)! I am certainly most unfortunate (**hata-maṅgalā**), for I can no longer see (**na aham dadṛṣe**) your mild smiling (**te mugdha-smitam**), your joyful eyes (**mudita-vikṣanam**) and lotus face (**ānanābjam**). Have you gone to the world from which you cannot return (**kim vā gato asy apunar-anvayam anya-lokam**)? Have you been taken by cruel Yamarāja (**nīto aghṛṇena**)? Because of this, I can no longer hear your pleasing voice (**na śṛṇomi kalā girah te**).



# Theme-8: Nārada & Aṅgirā arrive (59-61)

## Theme-8: Nārada & Aṅgirā arrive (59-61)

|| 6.14.59 ||

śrī-śuka uvāca

vilapantyā mṛtaṁ putram  
iti citra-vilāpanaiḥ  
citraketur bhr̥śaṁ tapto  
mukta-kaṇṭho ruroda ha

Śukadeva Gosvāmī said: Accompanied by his wife, who was thus lamenting for her dead son (**mṛtaṁ putram vilapantyā citra-vilāpanaiḥ**), King Citraketu (**citraketuh**), greatly aggrieved (**bhr̥śaṁ tapto**), began crying loudly (**mukta-kaṇṭho ruroda ha**).

## Theme-8: Nārada & Aṅgirā arrive (59-61)

|| 6.14.60 ||

tayor vilapatoḥ sarve  
dampatyos tad-anuvratāḥ  
ruruduḥ sma narā nāryaḥ  
sarvam āsīd acetanam

While the King and Queen lamented (**tayoh dampatyoh vilapatoḥ**), all their male and female followers (**sarve tad-anuvratāḥ narā nāryaḥ**) joined them in crying (**ruruduḥ sma**). All the citizens of the kingdom became unconscious (**sarvam āsīd acetanam**).

## Theme-8: Nārada & Aṅgirā arrive (59-61)

॥ 6.14.61 ॥

evaṁ kaśmalam āpannam  
naṣṭa-samjñam anāyakam  
jñātvāṅgirā nāma ṛṣir  
ājagāma sanāradaḥ

When the great sage Aṅgirā understood (**aṅgirā nāma ṛṣih jñātvā**) that the kingdom was without a leader (**anāyakam**) because the King was almost dead (**implied**) and that the citizens had lost consciousness (**naṣṭa-samjñam**) because of the calamity (**kaśmalam āpannam**), he went there with Nārada (**ājagāma sa nāradaḥ**).