

Canto Six - Chapter Fifteen

The Saints Nārada and
Aṅgirā Instruct King
Citraketu

Theme-1: Nārada & Aṅgirā
instructs Citraketu (1-8)

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|| 6.15.1 ||

śrī-śuka uvāca

ūcatur mṛtakopānte

patitaṁ mṛtakopamam

śokābhibhūtaṁ rājānaṁ

bodhayantau sad-uktibhiḥ

Śukadeva Gosvāmī said: While King Citraketu, overcome by lamentation (**śoka abhibhūtaṁ rājānaṁ**), lay like a dead body (**patitaṁ mṛtaka upamam**) at the side of the dead body of his son (**mṛtaka upānte**), the two great sages Nārada and Aṅgirā instructed him about spiritual consciousness as follows (**ūcatur bodhayantau sad-uktibhiḥ**).

In the Fifteenth Chapter the two sages deliver the King from suffering and Nārada gives him instructions on a mantra.

Theme-1: Nārada & Aṅgirā instructs Citraketu (1-8)

॥ 6.15.2 ॥

ko 'yaṁ syāt tava rājendra
bhavān yam anuśocati
tvaṁ cāsya katamaḥ sṛṣṭau
puredānīm ataḥ param

O best of kings (**rājendra**)! What relationship does the dead body (**ko ayaṁ**) for which you lament (**bhavān yam anuśocati**) have with you (**tava syāt**), and what relationship do you have with him? Who is who (**tvaṁ ca asya katamaḥ**), in your previous birth, this birth and future birth (**purā idānīm ataḥ param sṛṣṭau**)?

“Who is he in relation to you?”

“He is my son.”

“That is true, But what are you in relation to him?”

“I am the father.”

In previous birth, or now, or in next birth, who is who?

Those who had a relationship with sons in a previous birth, at death were separated from those sons and in this present life they are sons of that person or another person.

In another life they become wives, enemies or friends of that or another person.

Theme-1: Nārada & Aṅgirā instructs Citraketu (1-8)

॥ 6.15.3 ॥

yathā prayānti saṁyānti
sroto-vegena bālukāḥ
saṁyujyante viyujyante
tathā kālena dehinaḥ

As small particles of sand (**yathā bālukāḥ**) come together and are separated (**prayānti saṁyānti**) by the force of the waves (**sroto-vegena**), the jīvas (**tathā dehinaḥ**) come together and are separated (**saṁyujyante viyujyante**) by the force of time (**kālena**).

The meaning is explained.

Just as particles of sand join and separate by the force of waves, jīvas meet and separate by the force of time.

Theme-1: Nārada & Aṅgirā instructs Citraketu (1-8)

|| 6.15.4 ||

yathā dhānāsu vai dhānā
bhavanti na bhavanti ca
evam bhūtāni bhūteṣu
coditānīśa-māyayā

O King! Just as grains (**yathā dhānā**) appear or do not appear (**bhavanti na bhavanti ca**) from seeds (**dhānāsu**), children appear or do not appear from fathers (**evam bhūtāni bhūteṣu**), driven by māyā (**īśa-māyayā coditāni**).

“I may or may not be his father or his son in this birth or another birth. But enough with such questions for now! Please tell me for what fault do I experience suffering caused by separation from my object of affection?”

It is not your offense. The cause is time alone. This is what they explain.

“But for a long time I did not have a son. In my old age a son was born but died. This is great suffering.”

Among fathers some produce sons and some do not.

Though some grains produce and others are produced, they have no relationship as father and son.

Thus there is no lamentation.

Dhānā means roasted grains and a woman.

Thus there is another meaning.

Just as grain does not arise from roasted grains, sons do not arise in persons like you without the karma for having sons.

But O King (iśa)! Driven by māyā, the living entities have sons.

To enlighten you, I, Aṅgirā, became your son through the influence of māyā.

Theme-1: Nārada & Aṅgirā instructs Citraketu (1-8)

|| 6.15.5 ||

vayaṁ ca tvaṁ ca ye ceme
tulya-kālāś carācarāḥ
janma-mṛtyor yathā paścāt
prāṅ naivam adhunāpi bhoh

O King (**bhoh**)! Both you and we (**vayaṁ ca tvaṁ**), as well as everything moving and not moving (**ye ca ime cara acarāḥ**) who are situated here now (**tulya-kālāḥ**), were not together before our births (**na janma prāk**) and will not be together after our deaths (**na yathā mṛtyor paścāt**). We are not even together at the present time (**na evam adhunā api**).

Not only is a dead son lamentable.

Wife, ministers and relatives all presently existing are to be lamented.

We are all situated here now at one time (tulya-kālāḥ).

Before our birth and after our death, we do not exist.

Even now we do not exist.

Things which do not exist in all three phases of time cannot be called substantial.

That is the meaning.

Pious persons do not consider insubstantial, impermanent objects.

Though the objects are real they are regarded as unreal (because they are temporary).

Theme-1: Nārada & Aṅgirā instructs Citraketu (1-8)

॥ 6.15.6 ॥

bhūtair bhūtāni bhūteśaḥ
sṛjaty avati hanti ca
ātma-sṛṣṭair asvatantrair
anapekṣo 'pi bālavat

The Lord (**bhūteśaḥ**), indifferent (**anapekṣaḥ**), like a child playing (**bālavat**), creates, maintains and destroys (**sṛjaty avati hanti ca**) all beings by other beings (**bhūtair bhūtāni**), who are created by him and are dependent on him (**ātma-sṛṣṭaih asvatantraih**).

Observing that your son was born, but by some harsh cause was destroyed, you think that your bearing a son is good and others' destroying him is bad.

The Lord creates living entities through fathers, maintains them through kings and destroys them through snakes.

These beings are create by the Lord and are dependent on the Lord (ātma-sṛṣṭaiḥ).

“But if the Lord is full in his desires, why does he create these beings?”

He creates, but is indifferent, like a boy playing.

Theme-1: Nārada & Aṅgirā instructs Citraketu (1-8)

|| 6.15.7 ||

dehena dehino rājan
dehād deho 'bhijāyate
bījād eva yathā bījaṁ
dehy artha iva śāśvataḥ

Just as from one seed another seed is generated (**yathā bījād bījaṁ**), O King (**rājan**), so by the body of the father (**dehino dehena**) another body, a son, is produced (**dehah abhijāyate**) through the body of the mother (**dehād**). (Why do you lament, since the body is still here?) But the object called the jīva (**dehy artha**) is eternal (**śāśvataḥ**).

“What you said is true. I, a father, created by the Lord, produced a son, who is now dead. Therefore I lament.”

The two sages respond.

By the body of the father, the body of the son is born from the body of a mother, just as a seed is born from another seed.

Since the body of the son which you produced is present before you now, why do you lament?

This is the intention of the statement.

“But I am lamenting because the jīva is not longer present.”

They reply.

The jīva is eternal. It is not produced by you.

Thus you have no relationship at all with it.

Theme-1: Nārada & Aṅgirā instructs Citraketu (1-8)

॥ 6.15.8 ॥

deha-dehi-vibhāgo 'yam
aviveka-kṛtaḥ purā
jāti-vyakti-vibhāgo 'yam
yathā vastuni kalpitaḥ

Just as (**yathā**) divisions of general and specific (**jāti-vyakti-vibhāgaḥ**) are imagined in the absolute (**vastuni kalpitaḥ**), so divisions of body and soul with mutual dependence (**deha-dehi-vibhāgaḥ**) are imagined because of beginningless ignorance (**purā aviveka-kṛtaḥ**).

“Since the soul is the partner with the temporary body, it should also be temporary.”

The distinction of soul and body which seem to be mutually dependent is produced from beginningless ignorance, just as the division of generic (jāti) and specific (vyakti) in the eternal Brahman is imaginary, since it cannot be discerned that they are mutually dependent.

**Theme-2: Citraketu glorifies
Nārada & Aṅgirā & requests
for knowledge (9-16)**

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॥ 6.15.9 ॥

śrī-śuka uvāca

evam āśvāsito rājā

citraketur dvijoktibhiḥ

vimṛjya pāṇinā vaktram

ādhi-mlānam abhāṣata

Śukadeva Gosvāmī said: Thus pacified by the instructions of Nārada and Aṅgirā (**evam dvija uktibhiḥ āśvāsitaḥ**), King Citraketu (**rājā citraketuh**), wiping his shriveled face (**vimṛjya ādhi-mlānam vaktram**) with his hand (**pāṇinā**), the King began to speak (**abhāṣata**).

Theme-2: Citraketu glorifies Nārada & Aṅgirā & requests for knowledge (9-16)

॥ 6.15.10 ॥

śrī-rājovāca

kau yuvām jñāna-sampannau
mahīṣṭhau ca mahīyasām
avadhūtena veṣeṇa
gūḍhāv iha samāgatau

King Citraketu said: You two (**kau yuvām**), endowed with knowledge (**jñāna-sampannau**), greatest amongst the great (**mahīṣṭhau ca mahīyasām**), have arrived here (**iha samāgatau**) in the dress of mendicants (**gūḍhāv avadhūtena veṣeṇa**).

The two sages had dressed as mendicants to hide their identity.

Theme-2: Citraketu glorifies Nārada & Aṅgirā & requests for knowledge (9-16)

|| 6.15.11 ||

caranti hy avanau kāmam
brāhmaṇā bhagavat-priyāḥ
mādrśām grāmya-buddhīnām
bodhāyonmatta-liṅgināḥ

Brāhmaṇas who are Vaiṣṇavas, the most dear servants of the Lord (**brāhmaṇā bhagavat-priyāḥ**), dressed like madmen (**unmatta-liṅgināḥ**), wander the earth at will (**caranti hy avanau kāmam**) to enlighten (**bodhāya**) materialist persons like me (**mādrśām grāmya-buddhīnām**).

॥ 6.15.12-15 ॥

kumāro nārada ṛbhur
aṅgirā devalo 'sitaḥ
apāntaratamā vyāso
mārkaṇḍeyo 'tha gautamaḥ

vasiṣṭho bhagavān rāmaḥ
kapilo bādarāyaṇiḥ
durvāsā yājñavalkyaś ca
jātukarṇas tathāruṇiḥ

romaśaś cyavano datta
āsuriḥ sapatañjaliḥ
ṛṣir veda-śirā dhaumyo
muniḥ pañcaśikhas tathā

hiraṇyanābhaḥ kauśalyaḥ
śrutadeva ṛtadhvajah
ete pare ca siddheśāś
caranti jñāna-hetavaḥ

Perfect persons like the following (**ete pare ca siddheśāś**) wander the surface of the earth to instruct knowledge (**caranti jñāna-hetavaḥ**): Sanat-kumāra, Nārada, Ṛbhu (**kumāro nārada ṛbhur**), Aṅgirā, Devala, Asita (**aṅgirā devalo asitaḥ**), Apāntaratamā, Vyāsadeva (**apāntaratamā vyāso**), Mārkaṇḍeya, Gautama (**mārkaṇḍeyo atha gautamaḥ**), Vasiṣṭha, Bhagavān Paraśurāma (**vasiṣṭho bhagavān rāmaḥ**), Kapila, Śukadeva (**kapilo bādarāyaṇiḥ**), Durvāsā, Yājñavalkya (**durvāsā yājñavalkyaś ca**), Jātukarṇa and Aruṇi (**jātukarṇas tathā aruṇiḥ**), Romaśa, Cyavana, Dattātreya (**romaśaś cyavano datta**), Āsuri, Patañjali (**āsuriḥ sapatañjaliḥ**), the great sage Dhaumya who is like the head of the Vedas (**ṛṣir veda-śirā dhaumyo**), the sage Pañcaśikha (**muniḥ pañcaśikhas tathā**), Hiraṇyanābha, Kauśalya (**hiraṇyanābhaḥ kauśalyaḥ**), Śrutadeva and Ṛtadhvaja (**śrutadeva ṛtadhvajah**).

Theme-2: Citraketu glorifies Nārada & Aṅgirā & requests for
knowledge (9-16)

॥ 6.15.16 ॥

tasmād yuvām grāmya-paśor
mama mūḍha-dhiyaḥ prabhū
andhe tamasi magnasya
jñāna-dīpa udīryatām

Please kindle your flame of knowledge in me (**tasmād yuvām
mama jñāna-dīpa udīryatām**), a fool (**mūḍha-dhiyaḥ**), a farm
animal (**grāmya-paśor**), drowning in the darkness of ignorance
(**andhe tamasi magnasya**).

Theme-3: Nārada & Aṅgirā
enlightens Citraketu (17-28)

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|| 6.15.17 ||

śrī-aṅgirā uvāca

aham te putra-kāmasya
putrado 'smy aṅgirā nṛpa
eṣa brahma-sutaḥ sākṣān
nārado bhagavān ṛṣiḥ

Aṅgirā said: O King (**nṛpa**)! I am the giver of the son to you (**aham te putradah**) who desired a son (**putra-kāmasya**), and this is Nārada (**eṣa nāradah**), a great sage (**bhagavān ṛṣiḥ**), son of Lord Brahmā (**brahma-sutaḥ sākṣān**).

Theme-3: Nārada & Aṅgirā enlightens Citraketu (17-28)

|| 6.15.18-19 ||

itthaṁ tvāṁ putra-śokena
magnaṁ tamasi dustare
atad-arham anusmṛtya
mahāpuruṣa-gocaram

anugrahāya bhavataḥ
prāptāv āvām iha prabho
brahmaṇyo bhagavad-bhakto
nāvāsāditum arhasi

Remembering you (**tvāṁ anusmṛtya**), who are unsuitably drowning (**atad-arham magnaṁ**) in insurmountable ignorance (**tamasi dustare**) because of sorrow for your son (**putra-śokena**), and who can recognize great devotees (**mahāpuruṣa-gocaram**), we have come here to give mercy to you (**bhavataḥ anugrahāya prāptāv āvām iha prabho**). The devotee of the Lord, who serves brāhmaṇas (**brahmaṇyo bhagavad-bhakto**), should not lament (**na avāsāditum arhasi**).

You can see and think of the Lords devotees and great sages (mahā-purṣa-gocaram).

Because he served the brāhmaṇas and Vaiṣṇavas he is called brahmaṇyaḥ bhagavad-bhaktah.

Actually however, he was not a devotee at all.

Theme-3: Nārada & Aṅgirā enlightens Citraketu (17-28)

॥ 6.15.20 ॥

tadaiva te param jñānam
dadāmi gṛham āgataḥ
jñātvānyābhiniveśam te
putram eva dadāmy aham

I would have given you spiritual knowledge (**tadā eva te param jñānam dadāmi**) when I first came to your house (**gṛham āgataḥ**), but I gave you a son (**putram eva dadāmy aham**), knowing that you were absorbed in material objects (**jñātvā anya abhiniveśam te**).

॥ 6.15.21-23 ॥

adhunā putriṇām tāpo
bhavataivānubhūyate
evam dārā gr̥hā rāyo
vividhaiśvarya-sampadaḥ

śabdādayaś ca viṣayāś
calā rājya-vibhūtayah
mahī rājyaṁ balaṁ koṣo
bhr̥tyāmātya-suhr̥j-jaṇāḥ

sarve 'pi śūraseneme
śoka-moha-bhayārtidāḥ
gandharva-nagara-prakhyāḥ
svapna-māyā-manorathāḥ

Now you are experiencing (**adhunā bhavatā eva anubhūyate**) the pains of a parent (**putriṇām tāpah**). O King (**śūrasena**)! Your wife, house, the wealth of a kingdom (**dārā gr̥hā rāyah**), various other opulences (**vividha aiśvarya-sampadaḥ**), the objects of the senses (**śabdādayaś ca viṣayāḥ**), and the powers of ruling (**rājya-vibhūtayah**) are all temporary (**calā**). Land, kingdom, military power, treasury (**mahī rājyaṁ balaṁ koṣah**), servants, ministers, friends and relatives (**bhr̥tyāmātya-suhr̥j-jaṇāḥ**) are all causes of fear, illusion, lamentation and distress (**sarve api ime śoka-moha-bhayārtidāḥ**). They are false, like a Gandharva city (**gandharva-nagara-prakhyāḥ**), like the objects of a dream, a magic show or imagination (**svapna-māyā-manorathāḥ**).

It has been said that wife and other objects, because of being temporary, are not real, and because of appearing and disappearing, are cause of suffering.

Besides these things, other things also, which are causes of lamentation, illusion, fear and pain, are false.

One perceives that dream objects are false when waking from a dream.

Objects which appear through dreams, magic or imagination are false like a Gandharva city.

Theme-3: Nārada & Aṅgirā enlightens Citraketu (17-28)

॥ 6.15.24 ॥

dṛśyamānā vinārthena
na dṛśyante manobhavāḥ
karmabhir dhyāyato nānā-
karmāṇi manaso 'bhavan

Imaginary objects seen in the absence of real objects (**dṛśyamānā vinā arthena**) are not seen when waking from a dream (**na dṛśyante**). They are products of the mind (**mano bhavāḥ**). Actions for attaining objects of a person meditating on those objects (**karmabhir dhyāyato**) because of impressions of karma (**nānā-karmāṇi**) are also made of the mind (**manaso abhavad**).

Imaginary objects are seen without some real object such as a tiger or snake existing, but when the dream is over, they are not seen.

Impermanent objects like wife and false objects, like dreams, all arise from the mind, since they arise from desires in the mind (manobhavāḥ).

Actions also are composed of the mind because one meditates (using his mind) on objects because of his impressions of karma (in order to carry out action).

Because the action is composed of mind, the object attained is also made of the mind.

Theme-3: Nārada & Aṅgirā enlightens Citraketu (17-28)

|| 6.15.25 ||

ayaṁ hi dehino deho
dravya-jñāna-kriyātmakaḥ
dehino vividha-kleśa-
santāpa-kṛd udāhṛtaḥ

The body of the jīva who thinks he is the body (**ayaṁ hi dehino dehaḥ**) is composed of the gross organs, the sense devatās and the senses (**dravya-jñāna-kriyātmakaḥ**). It is said that (**udāhṛtaḥ**) this body gives various types of suffering and pain to the jīva (**dehino vividha-kleśa-santāpa-kṛd**).

It has been explained that attachment to objects is the cause of suffering.

Now identification with the body is described.

The body of the jīva who thinks he is the body is made of gross elements, sense devatās and the senses.

Theme-3: Nārada & Aṅgirā enlightens Citraketu (17-28)

|| 6.15.26 ||

tasmāt svasthena manasā
vimṛśya gatim ātmanaḥ
dvaite dhruvārtha-viśrambhaṁ
tyajopaśamam āviśa

Therefore (**tasmāt**), considering (**vimṛśya**) with steady mind (**svasthena manasā**) the truth about the soul (**ātmanaḥ gatim**), give up faith (**tyaja viśrambhaṁ**) that temporary objects are eternal (**dhruva artha**) in this world of duality (**dvaite**) and take shelter of detachment (**upaśamam āviśa**).

With undisturbed mind consider the truth of the soul.

Give up faith or affection, (viśrvambham) thinking that temporary objects are eternal (dhruva) in the world of duality, holding the conception of this world, me and my objects.

Amara-koṣa says śāśvatas, dhruva, nitya, sadātana and sanātanā mean “eternal.”

Take shelter (āviśa) of a peaceful mind.

Theme-3: Nārada & Aṅgirā enlightens Citraketu (17-28)

|| 6.15.27 ||

śrī-nārada uvāca

etāṁ mantropaniṣadam
praticcha prayato mama
yām dhārayan sapta-rātrād
draṣṭā saṅkarṣaṇaṁ vibhum

Nārada said: Attentively receive (**prayato praticcha**) from me (**mama**) a mantra embodying the Upaniṣads (**etāṁ mantra upaniṣadam**). Meditating on it, after seven nights (**yām dhārayan sapta-rātrād**) you will be able to see Lord Saṅkarṣaṇa (**draṣṭā saṅkarṣaṇaṁ vibhum**).

“What is the eternal object? Please tell me what it is.”

Since Nārada was a great devotee, at the suggestion of Aṅgirā, he then spoke.

“Accept this Upaniṣad in the form of a mantra.”

Theme-3: Nārada & Aṅgirā enlightens Citraketu (17-28)

॥ 6.15.28 ॥

yat-pāda-mūlam upasṛtya narendra pūrve
śarvādayo bhramam imaṁ dvitayaṁ viṣṛjya
sadyas tadīyam atulānadhikaṁ mahitvaṁ
prāpur bhavān api paraṁ na cirād upaiti

My dear King (**narendra**), in former days (**pūrve**) Lord Śiva and other devatās (**śarva ādayah**), taking shelter of the lotus feet of Saṅkarṣaṇa (**yat-pāda-mūlam upasṛtya**), immediately got free (**sadyah viṣṛjya**) from the illusion of duality (**imaṁ dvitayaṁ bhramam**) and achieved (**prāpuh**) unequaled and unsurpassed glory (**atula anadhikaṁ mahitvaṁ**). You will very soon attain that very same position (**bhavān api paraṁ na cirād upaiti**).