

Canto Six - Chapter Sixteen

King Citraketu Meets the Supreme Lord

**Theme-1: Jiva (dead son
alive) speaks to Citraketu (1-
11)**

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.1 ||

śrī-bādarāyaṇir uvāca
atha deva-ṛṣī rājan
samparetaṁ nṛpātmajam
darśayitveti hovāca
jñātīnām anuśocatām

Śukadeva Gosvāmī said: O King (**rājan**)! Nārada (**atha deva-ṛṣī**) brought into the vision (**darśayitvā**) of all the lamenting relatives (**jñātīnām anuśocatām**) the dead son (**samparetaṁ nṛpātmajam**) and then spoke as follows (**iti hovāca**).

In the Sixteenth Chapter, Citraketu is enlightened by the words of his dead son, receives a mantra from Nārada, praises Saṅkarṣaṇa and receives knowledge from Saṅkarṣaṇa.

Jñātīnām has an accusative meaning (Nārada showed the lamenting relatives).

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.2 ||

śrī-nārada uvāca

jīvātman paśya bhadraṁ te
mātaraṁ pitaraṁ ca te
suhṛdo bāndhavās taptāḥ
śucā tvat-kṛtayā bhṛśam

Nārada said: O living entity (**jīvātman**)! All good fortune unto you (**bhadraṁ te**)! Just see your father and mother (**paśya te mātaraṁ ca pitaraṁ**). All your friends and relatives (**suhṛdo bāndhavāḥ**) are overwhelmed with grief (**bhṛśam śucā taptāḥ**) because of your passing away (**tvat-kṛtayā**).

Seeing that it was difficult to stop the lamentation and illusion, Nārada spoke through the son to enlighten them.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.3 ||

kalevaram svam āviśya
śeṣam āyuh suhrd-vṛtaḥ
bhukṣva bhogān pitṛ-prattān
adhitiṣṭha nṛpāsanam

Reenter your body (**kalevaram svam āviśya**) and enjoy the remainder of your life (**śeṣam āyuh bhukṣva**), surrounded by your friends and relatives (**suhrd-vṛtaḥ**). Accept the royal throne (**adhitiṣṭha nṛpāsanam**) and all the enjoyments given by your father (**bhogān pitṛ-prattān**).

Because you did not die at the proper time you have the remainder of your life to live.

Nārada is fooling the King.

Actually he did not have a remainder to live, since this body was illusory.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.4 ||

jīva uvāca

kasmiñ janmany amī mahyañ
pitaro mātaro 'bhavan
karmabhir bhrāmyamāṇasya
deva-tiryañ-nṛ-yoniṣu

The jīva said: Since I have been wandering by karma (**karmabhir bhrāmyamāṇasya**) in wombs of devatās, animals and humans (**deva-tiryañ-nṛ-yoniṣu**), in which birth (**kasmiñ janmany**) were these persons (**amī**) my father and mother (**mahyañ pitaro mātaro abhavan**)?

The sage, entering that body, then spoke as if the child had come to life.

Mahyam should be mama, the possessive case.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

॥ 6.16.5 ॥

bandhu-jñāty-ari-madhyastha-
mitrodāsīna-vidviṣaḥ
sarva eva hi sarveṣāṃ
bhavanti kramaśo mithaḥ

One person becomes (**bhavanti**) a relative through marriage (**bandhu**), a relative of one's father (**jñāty**), an enemy (**ari**), a false friend (**madhyastha**), a well-wisher (**mitra**), and becomes indifferent to (**udāsīna**) or envious of another person (**vidviṣaḥ mithaḥ**) in different successive births (**sarveṣāṃ kramaśo**).

When I die, seeing me as a son, you lament.

But why do you not see me as an enemy, and rejoice when I die, since all these relationships are temporary? That is expressed in this verse.

Bandhu are kinsmen through marriage. Jñāti is a paternal relative.

Enemies are those who attack. Mitra is a person desiring one's good fortune.

Madhyastha is externally friendly and internally inimical.

Udāṣina is a person who is neither friendly nor inimical.

Vidviṣa is a person who cannot tolerate another's superiority.

The enemy in one life becomes the son in another life.

It is a common saying that a son with good qualities who dies is actually an enemy, since he gives greater sorrow.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.6 ||

yathā vastūni paṇyāni
hemādīni tatas tataḥ
paryaṭanti nareṣv evaṁ
jīvo yoniṣu karṭṛṣu

Just as commodities (**yathā vastūni paṇyāni**) and coins (**hema ādīni**) pass among many people (**tataḥ tataḥ**), the jīva wanders (**evaṁ jīvah paryaṭanti**) into various wombs (**nareṣu yoniṣu**) with various fathers and mothers (**karṭṛṣu**).

“If an enemy becomes one’s son, how does affection arise for that person as a dear relative?”

This is explained through an example.

Gold coins in an enemy’s house are the cause of his murder.

By chance those same gold coins come to one’s own house and become the object of affection and are used for enjoyment.

In this way the jīva enters into wombs of men, cows, or donkeys, having various fathers and mothers.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

॥ 6.16.7 ॥

nityasyārthasya sambandho
hy anityo dṛśyate nṛṣu
yāvad yasya hi sambandho
mamatvaṁ tāvad eva hi

It is seen (**dṛśyate**) that the relationships of one object (**nityasya arthasya sambandhah**) with many people (**nṛṣu**) are temporary (**hy anityah**). As long as the relationship lasts (**yāvad yasya hi sambandho**), one has possessiveness of the object (**mamatvaṁ tāvad eva hi**).

For some time I was the son of Citraketu and for that time he showed affection for me.

Afterwards I will be the son of someone else, and that person will show affection for me.

This is illustrated by making a particular case to make a general statement.

One object like a coin goes to another person's hand in one day during trading.

Then it becomes his and no one else's for some time. The relationship is temporary.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.8 ||

evam̐ yoni-gato jīvaḥ
sa nityo nirahaṅkṛtaḥ
yāvad yatropalabhyeta
tāvat svatvam̐ hi tasya tat

The jīva who has entered a body (**evam̐ yoni-gato jīvaḥ**) is actually without specific material identity (**sa nityo nirahaṅkṛtaḥ**). As long as the jīva stays in his body (**yāvad yatra upalabhyeta**) he identifies himself as the son of a particular father (**tāvat svatvam̐ hi tasya tat**).

Actually the soul has no material identity.

As long as he attains a body with a father (yatra), he thinks himself his son (tasya).

Or, though the jīva is without identity, as long as it is in some body (yatra) the jīva (tasya) identifies himself with that body.

How can I have false identity since I do not identify with that body any more? Therefore it is not proper to tell me to reenter the body.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.9 ||

eṣa nityo 'vyayaḥ sūkṣma
eṣa sarvāśrayaḥ svadr̥k
ātmamāyā-guṇair viśvam
ātmānaṁ sṛjate prabhuḥ

The Lord is eternal, without change, beyond perception (**eṣa nityaḥ avyayaḥ sūkṣmaḥ**). He is the shelter of all things and self-manifesting (**eṣa sarva āśrayaḥ svadr̥k**). The Lord creates himself (**prabhuḥ ātmānaṁ sṛjate**) as the universe (**viśvam**) through the guṇas of his material māyā (**ātma māyā-guṇaih**).

Since the jīva is dependent and powerless, there must be an independent controller.

What is he like?

Since the jīva is covered by māyā, and the Lord is thus invisible, though he can also be seen, the Lord is described as tat, Brahman.

Because the speaker Aṅgirā is not covered by māyā, being free from ignorance as a jīvanmukta, he is able to use words to describe this Brahman as a perceivable object.

The Lord is described by three terms which are used in relation to the jīva as well: eternal, unchanging, and subtle.

The jīva has been described by two terms not common to the Lord: dependent and without control--powerless.

Other qualities are next mentioned to show the qualities unique to the Lord such as being the shelter of all things.

The universe is called himself because it arises from his śakti, which is non-different from him.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.10 ||

na hy asyāsti priyaḥ kaścīn
nāpriyaḥ svaḥ paro 'pi vā
ekaḥ sarva-dhiyām draṣṭā
kartṛṇām guṇa-doṣayoḥ

The Lord does not favor (**na hy asya asti priyaḥ**) or disfavor anyone (**na apriyaḥ kaścīd**). He does not think that one person is his relative and another is not (**na hy svaḥ paro 'pi vā**). He is one entity, the witness of all the jīvas with various types of intelligence (**ekaḥ sarva-dhiyām draṣṭā**), who act in terms of friend and enemy in relation to others (**kartṛṇām guṇa-doṣayoḥ**).

The Lord does not have relationships due to ignorance, such as relatives through marriage, relatives on the father's side, enemies, and enemies disguised as friends.

That is explained in this verse.

The Lord does not like or hate anyone.

However, the devotee is very dear to the Lord, considers the devotee to be himself.

He shows anger to those who hate the devotees, and considered them enemies and different from himself. Thus the Gītā says:

samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ |
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham

I am equal to all living beings. I do not hate anyone nor do I favor anyone. To whatever extent a person worships me with devotion, I am attached to him in a similar way.

BG 9.29

tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān |
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

I cast those hateful, cruel, and lowest of humans, constantly doing evil, into repeated birth and death in the wombs of demons. BG 16.19

These are ornaments, not faults, in the Lord, who is affectionate to his devotees.

The jīvas are many and the Lord is one.

The Lord is the witness of all the jīvas with various types of intelligence, who then act as friend or enemy for the benefit or misfortune (gunā-doṣayoḥ) of someone else.

Theme-1: Jiva (dead son alive) speaks to Citraketu (1-11)

|| 6.16.11 ||

nādatta ātmā hi guṇam
na doṣam na kriyā-phalam
udāsīnavad āsīnaḥ
parāvara-dṛg īśvaraḥ

The Lord (īśvaraḥ) does not recognize others as friend or enemy (nādatta ātmā hi guṇam na doṣam), nor is he subject to karmic results (na kriyā-phalam). He is situated as if neutral (udāsīnavad āsīnaḥ), witnessing the good and bad actions of the jīva (para avara-dṛg).

The jīva recognizes persons as friends or enemies by which he then experiences happiness and suffering as a result of his actions.

The Lord is not like that.

The Lord does not see others as friend or enemy and does not accept reactions for his acts.

He is situated as the antaryāmī (udāsīnavat) in all beings, witnessing the good and bad actions of the jīva.

He seems to be (iva) indifferent to the contrary natures of being friendly or inimical, but he is not (since he favors the devotee).

Without surrender to the Lord, caused by mercy of devotees, it is very difficult for persons like Citraketu who are overcome by grief and illusion to cross over saṁsāra.

What more can I say?

This is the meaning of this section.

**Theme-2: Child's funeral
rites & queens' atonement
(12-16)**

Theme-2: Child's funeral rites & queens' atonement (12-16)

|| 6.16.12 ||

śrī-bādarāyaṇir uvāca
ity udīrya gato jīvo
jñātayas tasya te tadā
vismitā mumucuḥ śokaṁ
chittvātma-sneha-śṛṅkhalām

Śukadeva Gosvāmī said: When that jīva had spoken in this way (**ity udīrya jīvah**) and then left (**gatah**), Citraketu and the other relatives (**tadā tasya jñātayah**), astonished by his words (**te vismitā**), cut off the shackles of their affection for him (**chittvā ātma-sneha-śṛṅkhalām**) and gave up their lamentation (**mumucuḥ śokaṁ**).

Theme-2: Child's funeral rites & queens' atonement (12-16)

॥ 6.16.13 ॥

nirhṛtya jñātayo jñāter
dehaṁ kṛtvocitāḥ kriyāḥ
tatyajur dustyajaṁ snehaṁ
śoka-moha-bhayārtidam

After the relatives (**jñātayah**) had removed the body of the son (**nirhṛtya jñāteh dehaṁ**) and performed a proper funeral ceremony (**kṛtvā ucitāḥ kriyāḥ**), they gave up the affection (**tatyajur snehaṁ**) that leads to illusion, lamentation, fear and pain (**śoka-moha-bhaya-ārti-dam**), which is difficult to give up (**dustyajaṁ**).

Theme-2: Child's funeral rites & queens' atonement (12-16)

|| 6.16.14 ||

bāla-ghnyo vrīḍitās tatra
bāla-hatyā-hata-prabhāḥ
bāla-hatyā-vrataṁ cerur
brāhmaṇair yan nirūpitam
yamunāyām mahārāja
smarantyo dvija-bhāṣitam

O King (**mahārāja**)! Queen Kṛtyadyuti's co-wives (**bāla-ghnyah**), ashamed of killing the child (**bāla-hatyā vrīḍitāh**), lost their bodily luster (**hata-prabhāḥ**), and, remembering the words of Aṅgirā (**smarantyo dvija-bhāṣitam**), atoned for the killing of the child (**bāla-hatyā-vrataṁ ceruh**) on the Yamunā River (**yamunāyām**) as directed by brāhmaṇas (**brāhmaṇair yad nirūpitam**).

When everyone understood that the other wives had killed the child, by seeing that they had become pale, the wives became ashamed and frankly admitted that they had killed the child.

They then performed atonement as directed by brāhmaṇas like Aṅgirā.

Theme-2: Child's funeral rites & queens' atonement (12-16)

॥ 6.16.15 ॥

sa ittham pratibuddhātmā
citraketur dvijoktibhiḥ
grhāndha-kūpān niṣkrāntaḥ
saraḥ-pankāḍ iva dvipaḥ

Thus enlightened (**ittham pratibuddhātmā**) by the instructions of the brāhmaṇas Aṅgirā and Nārada (**dvija uktibhiḥ**), King Citraketu (**citraketuh**) emerged from the dark well of family life (**grha andha-kūpān niṣkrāntaḥ**), just as an elephant emerges from the mud (**saraḥ-pankāḍ iva dvipaḥ**).

Theme-2: Child's funeral rites & queens' atonement (12-16)

|| 6.16.16 ||

kālindyām vidhivat snātvā
kṛta-puṇya-jala-kriyaḥ
maunena saṁyata-prāṇo
brahma-putrāv avandata

After bathing in the Yamunā according to the rules (**kālindyām vidhivat snātvā**), and offering oblations of water (**kṛta-puṇya-jala-kriyaḥ**), controlling his senses and mind (**maunena saṁyata-prāṇo**), the King then offered his respects to Aṅgirā and Nārada (**brahma-putrāv avandata**).

Theme-3: Narada's instructions to Citraketu (17- 25)

Theme-3: Narada's instructions to Citraketu (17-25)

|| 6.16.17 ||

atha tasmai prapannāya
bhaktāya prayatātmane
bhagavān nāradaḥ prīto
vidyām etām uvāca ha

Thereafter (**atha**), pleased with Citraketu (**prītaḥ**), who was a self-controlled devotee (**bhaktāya prayatātmane**) and surrendered soul (**prapannāya**), Nārada, the most powerful sage (**bhagavān nāradaḥ**), spoke to him the following instructions (**tasmai uvāca ha etām vidyām**).

॥ 6.16.18-19 ॥

om̐ namas tubhyaṁ bhagavate
vāsudevāya dhīmahi
pradyumnāyāniruddhāya
namaḥ saṅkarṣaṇāya ca

namo vijñāna-mātrāya
paramānanda-mūrtaye
ātmārāmāya śāntāya
nivṛtta-dvaita-dṛṣṭaye

We offer respectful obeisances (**om̐ namas tubhyaṁ**) unto Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa (**vāsudevāya pradyumnāya aniruddhāya saṅkarṣaṇāya ca**), to the Lord who is endowed with cit-śakti (**vijñāna-mātrāya**), who has a form of the highest bliss (**paramānanda-mūrtaye**), who delights in himself (**ātmārāmāya**), who is full of peace (**śāntāya**), and who is not attached to the material world (**nivṛtta-dvaita-dṛṣṭaye**).

We offer respects to you. We mediate on you. We meditate on you to please you.

Nine words (four are in the next verse) are used to distinguish the Supreme Lord from the jīva.

Vijñāna-mātrāya refers to the Lord who is covered with pure cit-śakti, whereas the jīva is covered with ignorance.

According to Medinī, mātrā can mean an ear ornament, wealth, a measure, and a covering.

The Lord has a form of the highest bliss, but the jīva has a form of five material elements.

The Lord enjoys his own bliss, but the jīva enjoys the bliss of material sense objects.

The Lord is not (nivṛtta) attached (dṛṣṭaye) to the material world (dvaita), whereas the jīva is attached to the material world.

Theme-3: Narada's instructions to Citraketu (17-25)

॥ 6.16.20 ॥

ātmānandānubhūtyaiva
nyasta-śakty-ūrmaye namaḥ
hr̥ṣīkeśāya mahate
namas te 'nanta-mūrtaye

We offer respects to you (**namas te**) who are devoid of the waves of māyā (**nyasta-śakty-ūrmaye**) since you enjoy in yourself (**ātma ānanda anubhūtyā eva**), to you who control all the senses (**hr̥ṣīkeśāya**), to you, the greatest being (**mahate**), having an indestructible form (**ananta-mūrtaye**).

You have completely (ni) thrown off (asta) the waves of māyā (śakti) in the form of attachment and hatred.

The jīva however is in the midst of the waves of attraction and hatred.

You are the controller of all the senses (hṛśīkeṣāya) but the jīva is controlled by his senses.

You are great but the jīva is small.

You have forms which are indestructible, but the jīva has destructible bodies.

Theme-3: Narada's instructions to Citraketu (17-25)

॥ 6.16.21 ॥

vacasy uparate 'prāpya
ya eko manasā saha
anāma-rūpaś cin-mātraḥ
so 'vyān naḥ sad-asat-parah

May the Lord who is one entity (**yah ekah**) with no form (**anāma-rūpah**), who is pure consciousness (**cin-mātraḥ**), who is the cause of the material world (**sad-asat-parah**) and unapproachable by words and mind (**aprāpya vacasy uparate manasā saha**) protect us (**naḥ avyāt**)!

In this verse he offers respects to the impersonal feature of the Lord.

Theme-3: Narada's instructions to Citraketu (17-25)

|| 6.16.22 ||

yasminn idam yataś cedam
tiṣṭhaty apyeti jāyate
mṛṇmayeṣv iva mṛj-jātis
tasmai te brahmaṇe namaḥ

We offer respects to Brahman (**tasmai te brahmaṇe namaḥ**) from whom the universe arises (**yataś ca idam jāyate**), in whom it remains (**yasminn idam tiṣṭhaty**) and into whom it dissolves (**apyeti**), just as earth is the cause of clay pots (**mṛd-mayeṣu mṛd-jātih iva**).

He offers respects to the Lord as the cause of the universe.

The universe resides in the Lord, arises from him and dissolves into him, just as earth is the cause of clay pots.

Theme-3: Narada's instructions to Citraketu (17-25)

॥ 6.16.23 ॥

yan na sprśanti na vidur
mano-buddhīndriyāsavaḥ
antar bahiś ca vitataṁ
vyomavat tan nato 'smy aham

I offer respects (**nato asmy aham**) to the Lord who spreads inside and outside (**antar bahih ca vitataṁ**) like the air (**vyomavat**), and whom (**yad**) the mind, intelligence, senses and life airs (**mano-buddhi-indriya-asavaḥ**) cannot touch or know (**na sprśanti na viduh**).

He offers respects to the Lord how is beyond the senses.

He cannot be touched by the action senses or known by the knowledge senses.

“Well, that is because he is far away.”

No, he is within all bodies.

But he is also outside.

Theme-3: Narada's instructions to Citraketu (17-25)

|| 6.16.24 ||

dehendriya-prāṇa-mano-dhiyo 'mī
yad-amśa-viddhāḥ pracaranti karmasu
naivānyadā lauham ivāprataptaṁ
sthāneṣu tad draṣṭrapadeśam eti

Only when endowed with consciousness by the Lord (**yad-amśa-viddhāḥ**) do the body, senses, life airs and intelligence (**deha-indriya-prāṇa-mano-dhiyo amī**) move to their objects (**pracaranti karmasu**), just as unheated iron cannot burn (**aprataptaṁ lauham iva**). Without the influence of the Lord they do not move (**na eva anyadā**). The Lord allows (**tad eti**) the jīva, who can see in waking and dream states, to see him (**draṣṭrapadeśam**)--by endowing him with cit-śakti (**sthāneṣu**).

The cause of the jīva's ignorance of the Lord is explained.

When a portion of the Lord's consciousness enters (yad aṁśa-viddhāḥ), body, senses, life airs and intelligence can move towards their sense objects (karmaṣu), when a person is awake or dreaming, but not in other states (anyadā) such as deep sleep and fainting.

Iron which is not heated does not burn.

There is another meaning.

Just as iron which has become a burning agent by the energy of fire does not burn fire itself, so the body and sense activated to their sense objects by the energy of Brahman do not touch Brahman.

They do not know Brahman.

“If the jīva is a seer why can he not know Brahman?”

The Brahman makes the jīvas accomplish his seeing.

And by giving the jīva a small portion of his consciousness in order to perfect the jīva's seeing power, the jīva achieves the Lord.

Some persons even say that the jīva is insentient like the mind.

There is another meaning.

The Brahman (tat) knows (eti) the jīva but the jīva does not know Brahman.

It has been said in the Haṁsa-guhya prayers:

deho 'savo 'kṣā manavo bhūta-mātrām
ātmānam anyam ca viduḥ param yat
sarvam pumān veda guṇāś ca taj-jño
na veda sarva-jñam anantam iḍe

The body, life airs, senses, internal senses, gross elements and sense objects do not know themselves or other things or the jīva. The jīva knows all of these items and the guṇas which cause them. He also knows Paramātmā, but does not know the omniscient Lord. I worship that Lord with infinite qualities. SB 6.4.25

Theme-3: Narada's instructions to Citraketu (17-25)

॥ 6.16.25 ॥

om namo bhagavate mahā-puruṣāya mahānubhāvāya mahā-
vibhūti-pataye sakala-sātvata-parivṛḍha-nikara-kara-kamala-
kuḍmalopalālita-caraṇāravinda-yugala parama-parameṣṭhin
namas te.

O Lord whose lotus feet (**caraṇāravinda-yugala**) are affectionately massaged (**upalālita**) by the lotus hands (**kara-kamala-kuḍma**) of groups of excellent devotees (**sakala-sātvata-parivṛḍha-nikara**)! O supreme among supreme lords (**om namo bhagavate mahā-puruṣāya**)! We offer respects (**namas te**) to the great person (**mahānubhāvāya**), the great authority (**parama-parameṣṭhin**), the Lord of great powers (**mahā-vibhūti-pataye**).

Having spoken of the Lord giving knowledge, now the mantra speaks of the Lord giving rasa.

O Lord with lotus feet which are massaged with affection by the bud-like lotus hands of groups of excellent devotees!

The hint is “Please establish me also in the service of massaging your feet!”

But you are very low.

How can I engage you in such a high service?

“But you are the supreme among supreme lords. You are able to do what others cannot do (parama-parameṣṭhin)!”

Theme-4: Citraketu chants
mantra given by Narada &
attains Lord's darshan (26-
33)

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

|| 6.16.26 ||

śrī-śuka uvāca

bhaktāyaitāṃ prapannāya
vidyām ādiśya nāradaḥ
yayāv aṅgirasā sākam
dhāma svāyambhuvam prabho

Śukadeva Gosvāmī said: O King (**prabho**)! Nārada (**nāradaḥ**), having instructed the devotee Citraketu (**bhaktāya ādiśya**) who was fully surrendered (**prapannāya**) this knowledge (**etām vidyām**), then left (**yayāu**) with the great sage Aṅgirā (**aṅgirasā sākam**) for Brahmaloaka (**svāyambhuvam dhāma**).

Nārada gave one (etām) great knowledge (the mantra) which contained many important statements.

Aṅgirā was the person who bestowed Citraketu his son.

Thus previously it was said Aṅgirā arrived with Nārada (SB 6.15.61).

Now it is said, “Nārada left with Aṅgirā.”

This indicates the importance of Nārada because he gave Citraketu the mantra.

Śukadeva addresses the King as master (prabho) to indicate that he is very capable of understanding the meaning of these teachings.

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

॥ 6.16.27 ॥

citraketuḥ tu tāṃ vidyāṃ
yathā nārada-bhāṣitāṃ
dhārayām āsa saptāham
ab-bhakṣaḥ susamāhitaḥ

Fasting and drinking only water (**ab-bhakṣaḥ**), Citraketu (**citraketu**) for one week (**saptāham**) continuously chanted with great care and attention (**dhārayām āsa susamāhitaḥ**) the mantra given by Nārada Muni (**tāṃ vidyāṃ yathā nārada-bhāṣitāṃ**).

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

॥ 6.16.28 ॥

tataḥ sa sapta-rātrānte
vidyayā dhāryamāṇayā
vidyādharādhipatyam ca
lebhe 'pratihatam nṛpa

O King Parīkṣit (**nṛpa**)! After only one week (**tataḥ sapta-rātrānte**) of repeatedly practicing the mantra (**vidyayā apratihataṁ dhāryamāṇayā**), Citraketu achieved rulership of the planet of the Vidyādharas (**sah vidyādhara adhipatyam lebhe**).

First the intermediate results are described.

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

॥ 6.16.29 ॥

tataḥ katipayāhobhir
vidyayeddha-mano-gatiḥ
jagāma deva-devasya
śeṣasya caraṇāntikam

Within a few days (**tataḥ katipaya ahobhih**), Citraketu, whose mind was blazing with knowledge (**vidyayā iddha-mano-gatiḥ**), attained (**jagāma**) the shelter at the lotus feet (**caraṇa antikam**) of Anantadeva (**deva-devasya śeṣasya**).

This verse describes the primary result.

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

|| 6.16.30 ||

mr̥ṇāla-gauram śiti-vāsasam sphurat-
kirīṭa-keyūra-kaṭitra-kañkaṇam
prasanna-vaktrāruṇa-locanam vṛtam
dadarśa siddheśvara-maṇḍalaiḥ prabhum

He saw the Lord (**dadarśa prabhum**), white like a water lily (**mr̥ṇāla-gauram**), wearing a blue cloth (**śiti-vāsasam**), a glittering helmet, armlets, belt and bracelets (**sphurat kirīṭa-keyūra-kaṭitra-kañkaṇam**), with smiling face and lotus eyes (**prasanna-vaktra aruṇa-locanam**), surrounded by a group of perfected sages (**vṛtam siddheśvara-maṇḍalaiḥ**).

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

|| 6.16.31 ||

tad-darśana-dhvasta-samasta-kilbiṣaḥ
svasthāmalāntaḥkaraṇo 'bhyayān muniḥ
pravṛddha-bhaktiyā praṇayāśru-locanaḥ
prahr̥ṣṭa-romānamad ādi-puruṣam

His grief from not being able to attain the Lord was destroyed (**dhvasta-samasta-kilbiṣaḥ**) on seeing him (**tad-darśana**). With completely spotless mind (**svastha amala antaḥkaraṇo**), he approached the Lord silently (**abhyayāt muniḥ**). With tears streaming from his eyes (**aśru-locanaḥ**) in great devotion (**pravṛddha-bhaktiyā praṇaya**) and with hairs standing on end (**prahr̥ṣṭa-roma**), he offered respects to the Lord (**anamad ādi-puruṣam**).

Kilbiṣah means Citraketu's grief on not attaining the Lord.

Seeing the Lord, he approached, and offered respects.

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

॥ 6.16.32 ॥

sa uttamaśloka-padābja-viṣṭaram
premāśru-leśair upamehayan muhuḥ
premoparuddhākhila-varṇa-nirgamo
naivāśakat taṁ prasamīdituṁ ciram

With tears of love and affection (**prema aśru-leśaih**), Citraketu (**sah**) repeatedly moistened (**upamehayan muhuḥ**) the resting place of the Supreme Lord's lotus feet (**uttamaśloka-padābja-viṣṭaram**). Because his voice was choked in ecstasy (**prema uparuddha**), for a considerable time (**ciram**) he was unable (**na eva aśakat**) to utter any of the letters of the alphabet (**akhila-varṇa-nirgamo**) to offer the Lord suitable prayers (**taṁ prasamīdituṁ**).

Theme-4: Citraketu chants mantra given by Narada & attains Lord's darshan (26-33)

॥ 6.16.33 ॥

tataḥ samādhāya mano manīṣayā
babhāṣa etat pratilabdha-vāg asau
niyamyā sarvendriya-bāhya-vartanam
jagad-gurum sātвата-śāstra-vigraham

By controlling his mind with his intelligence (**tataḥ samādhāya mano manīṣayā**) and controlling the external path of his senses (**niyamyā sarva indriya-bāhya-vartanam**), he recovered his speech (**pratilabdha-vāg asau**) and offered prayers to the Lord, who has a spiritual form as described in the Vaiṣṇava literature (**babhāṣa sātवता-śāstra-vigraham**) and who is the guru of the universe (**jagad-gurum**).

Citraketu regained his speech by the mercy of the Lord.

The Lord had a form of eternity, knowledge and bliss which is described in the Sātvata scriptures.

This statement negates the idea that the Lord has a form of māyā as described in the jñāna scriptures.

Theme-5: Citraketu's prayers to the Lord (34-48)

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.34 ॥

citraketur uvāca

ajita jitaḥ sama-matibhiḥ

sādhubhir bhavān jitātmabhir bhavatā

vijitās te 'pi ca bhajatām

akāmātmanām ya ātmado 'ti-karuṇaḥ

Citraketu said: O unconquerable Lord (**ajita**)! Although you cannot be conquered by anyone (**ajitaḥ api**), you are conquered (**bhavān jitaḥ**) by devotees who have control of the mind and senses (**sama-matibhiḥ jitātmabhiḥ sādhubhiḥ**). The devotees are conquered by you (**te api bhavatāḥ vijitāḥ**), who are merciful (**ati-karuṇaḥ**) and give yourself (**ātmadah**) to those who worship you without material desires (**yah akāmātmanām bhajatām**).

The Lord and the devotee both drown in an ocean of blissful rasa attained by being controlled by each other through bhakti.

In this way Citraketu praised the Lord.

O unconquered Lord!

You are not conquered by jñānīs and yogīs.

But you are conquered by devotees, and are made dependent on devotees, who are equal in their happiness and suffering (sama-matibhiḥ), and who have controlled the mind, controlled kama, which is the nature of the mind.

Thus they are without material desires in their worship.

This is a cause of conquering you.

These devotees are conquered by you, because you give yourself to those who worship without material desires.

“If you serve me alone, and do not request liberation or anything else from me, serving me day and night, you make me a debtor.”

The Lord gives himself to those persons.

This means that the Lord gives them objects for the eye, ear and nose, such as his beauty, the sound of his voice, and his fragrance.

The cause of conquering them is that you give yourself.

The word *sādhubhiḥ* should not be taken to mean *jñānīs*, since the words *bhajatām akāmātmanām* are used later in the verse.

The *jñānīs* worship the Lord at the stage of *sādhana*, but with desire for liberation.

The word *bhajatām* is in the present tense.

The *jñānīs* are not without desire since they desire to destroy their suffering.

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.35 ॥

tava vibhavaḥ khalu bhagavan

jagad-udaya-sthiti-layādīni

viśva-sṛjas te 'mśāṁśās

tatra mṛṣā spardhanti pṛthag abhimatyā

O Lord (**bhagavan**)! Creation, maintenance and destruction of the universe (**jagad-udaya-sthiti-laya ādīni**) is your greatness (**khalu tava vibhavaḥ**). The creators of the universe (**viśva-sṛjah**), portions of portions of you (**te aṁśa aṁśāh**), compete in vain (**mṛṣā spardhanti**), thinking themselves separate from you (**pṛthag abhimatyā**).

Having explained the mutual control that the Lord and the devotee have over each other, Citraketu now explains the powers of the Lord in three verses.

Vibhavaḥ means greatness.

Creation and destruction are your greatness.

“But we see that Brahmā and others create the universe.”

Those creates are only portions of portions of you.

“But Brahmā and Śiva are devotees. They compete in establishing the lordship of their masters.”

That competition is useless because they identify with a particular body: I am Brahmā, I am Śiva, I am the sun god.

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.36 ॥

paramāṇu-parama-mahatos
tvam ādy-antāntara-vartī traya-vidhuraḥ
ādāv ante 'pi ca sattvānām
yad dhruvaṁ tad evāntarāle 'pi

The subtle cause and the gross effect of this universe belong to you (**paramāṇu-parama-mahatah tvam**). You exist in the beginning, in the middle and in the end (**tvam ādy-anta-antara vartī**), but you are without beginning, middle and end (**traya-vidhuraḥ**), since you are fixed (**yad dhruvaṁ**) amidst the beginning, middle and end (**ādāv ante ca antarāle api**) of all products (**sattvānām**).

You are the creator, the real, permanent form.

You are the first cause, most subtle (paramāṇu) and the final great effect (parama-mahatoḥ).

You exist in the beginning, in the middle and in the end.

But you are devoid of beginning, middle and end because you are eternal.

You are steady as the cause of all effects (sattvānām) in the beginning, end and middle, like gold in relation to gold ornaments.

Therefore you are the cause of all things, the permanent object, whereas everything else is a product, and therefore a temporary object.

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.37 ॥

kṣity-ādibhir eṣa kilāvṛtaḥ
saptabhir daśa-guṇottarair aṇḍa-kośaḥ
yatra pataty aṇu-kalpaḥ
sahāṇḍa-koṭi-koṭibhis tad anantaḥ

The universe (**aṇḍa-kośaḥ**) covered (**āvṛtaḥ**) by seven layers (**kṣity-ādibhir saptabhir**) each ten times thicker than the previous layer (**daśa-guṇa uttarair**), wanders about like an atom (**pataty aṇu-kalpaḥ**) along with billions of other universes (**saha aṇḍa-koṭi-koṭibhih**) inside of you (**yatra**). Therefore you are unlimited (**tad anantaḥ**).

The Lord has been described as existing in all time. Now he is described as existing in all space.

The universe is surrounded by seven layers of earth, water, fire, ether, ahankāra, mahat-tattva and prakṛti, [Note: In this list air is missing.] each ten times thicker than the previous layer.

The universe moves about in you (yatra).

Therefore you are unlimited.

Theme-5: Citraketu's prayers to the Lord (34-48)

|| 6.16.38 ||

viṣaya-trṣo nara-paśavo
ya upāsate vibhūtīr na param tvām
teṣām āśiṣa īśa
tad anu vinaśyanti yathā rāja-kulam

O Lord (**īśa**)! The blessings given (**āśiṣah**) to animal-like men (**nara-paśavo**) thirsty for material pleasure (**viṣaya-trṣo**), who worship devatās (**ya upāsate vibhūtīr**) and not you (**na param tvām**), are destroyed when the devatās are destroyed (**tad anu vinaśyanti**), just as the blessings of a king upon his servants disappear when the king's dynasty disappears (**yathā rāja-kulam**).

After glorifying the Lord the devotee is glorified.

But first the non-devotee is criticized.

Vibhūtīḥ means the devatās.

They worship devatās and not you.

After the destruction of the devatās, their blessings also disappear.

When the family of a king disappears, the blessings given by the family to the servants also disappears.

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.39 ॥

kāma-dhiyas tvayi racitā
na parama rohanti yathā karambha-bījāni
jñānātmany aguṇamaye
guṇa-gaṇato 'sya dvandva-jālāni

O Supreme Lord (**parama**)! Desires for material pleasure (**kāma-dhiyah**), directed to you (**tvayi racitā**), who are composed of spiritual knowledge (**jñānātmany**) and are different from the material guṇas (**aguṇamaye**), do not produce further material bodies (**na rohanti**), just as roasted seeds do not grow (**yathā karambha-bījāni**). The networks of duality causing rebirth (**dvandva-jālāni**) arise from the material guṇas (**guṇa-gaṇato**).

This verse shows the excellence of the devotee by kaimutika-nyāya.

If desires for kingdom or other things are placed in you, then they will not result in getting another birth, just as roasted seeds do not sprout.

This is because those objects take on good qualities.

But if the desires are placed elsewhere (in other objects of worship), they sprout up. They are not like roasted seeds.

You are pure spiritual knowledge (jñānātmani) devoid of material objects (aguṇa-maye).

Just as an object which falls in a well of juice becomes juicy, when those material desires enter you, they become spiritual.

How then can they be a cause of continued saṁsāra?

The nets of duality arising from the guṇas are causes of saṁsāra.

Theme-5: Citraketu's prayers to the Lord (34-48)

|| 6.16.40 ||

jitam ajita tadā bhavatā
yadāha bhāgavataṁ dharmam anavadyam
niṣkiñcanā ye munaya
ātmārāmā yam upāsate 'pavargāya

O unconquered Lord (**ajita**)! When you spoke (**yad āha**) about pure bhakti (**anavadyam bhāgavataṁ dharmam**), the path which (**yam**) the devotees who meditate on you (**niṣkiñcanā ye munayah**) and enjoy in you (**ātmārāmā**) follow (**upāsate**) for attaining prema (**apavargāya**), the devotees were conquered by you (**tadā bhavatā jitam**).

If this is the excellence of bhakti with material desires because of your power, then who much more bhakti without material desires will yield! (This is the kaimutika.)

However, this niṣkāma-bhakti is instigated by you.

Your victory over your devotees who are niṣkāma mentioned in verse 34 is caused by you, who are so merciful, and desire to be controlled by your devotee.

That is your special victory.

That is explained in this verse.

O unconquered Lord! When you spoke about niṣkāma (anavadyam) dharma of the devotees, the devotees became indebted to you.

You were conquered by devotees through that niṣkāma-bhakti, but that bhakti was spoken by you.

That is your good quality. Thus the devotees are indebted to you.

Those who were pure from the beginning (niṣkiñcanāḥ), as well as those sages (munayah) who by association with the pure devotees gave up their previous ideas, and some jīvanmuktas (ātmārāmāḥ) who achieved their position by austerity, follow that dharma.

Or the two words munayah and ātmārāmāḥ can modify niṣkiñcanāḥ.

The pure devotees who continually contemplated you, and derived pleasure from you, follow this dharma.

Apavargāya here means “for that goal to which the four vargas of artha, dharma, kāma and mokṣa are inferior.”

That means prema.

Or apavarga can mean bhakti as in the prose of the Fifth Canto:

yo 'sau bhagavati sarva-bhūtātmany anātmye 'nirukte
'nilayane paramātmani vāsudeve 'nanya-nimitta-bhakti-
yoga-lakṣaṇo nānā-gati-nimittāvidyā-granthi-randhana-
dvāreṇa yadā hi mahā-puruṣa-puruṣa-prasaṅgaḥ.

Liberation (apavarga), whose essential nature is unmotivated bhakti-yoga to the Lord full of qualities, who attracts the minds of all beings, who is not the object of merging, who is not described by material words, who remains beyond destruction of the universe, who is the most excellent ātmā, who is the son of Vasudeva, takes place by destruction of the knot of ignorance which causes various material goals, when there is association with devotees of the Lord. SB 5.19.20

Theme-5: Citraketu's prayers to the Lord (34-48)

|| 6.16.41 ||

viṣama-matir na yatra nṛṇām
tvam aham iti mama taveti ca yad anyatra
viṣama-dhiyā racito yaḥ
sa hy aviśuddhaḥ kṣayiṣṇur adharma-bahulaḥ

In bhakti-yoga (**yatra**) there is no conception of difference (**na nṛṇām viṣama-matir**) such as you and I (**tvam aham iti**), yours and mine (**mama tava iti**). In kāmya-dharma however (**yad anyatra**) the conception of differences is produced (**viṣama-dhiyā racitaḥ**). That dharma is impure (**sa hy aviśuddhaḥ**), perishable (**kṣayisnur**) and full of violence (**adharma-bahulaḥ**).

In bhakti-yoga there are no conceptions of you and I, I and mine.

The next verse speaks of the mentality of difference caused by hatred: this is mine, this is yours, I am this, you are that, this is my enemy.

Other than this bhakti-yoga, in dharma for material goals, conceptions of difference are produced, such as the desire to kill an enemy.

Kāmya-dharma is criticized.

That dharma is impure, since it is made of attraction and hatred, and it is subject to destruction, since its results are temporary.

It is full of adharma, since violence is prominent.

Śrīdhara Svāmī has said ubhayam iha codanāyām lakṣyate artho 'narthas ca: dharma and adharma are seen in the rules for kāmya-dharma.

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.42 ॥

kaḥ kṣemo nija-parayoḥ
kiyān vārthaḥ sva-para-druhā dharmeṇa
sva-drohāt tava kopah
para-sampīdayā ca tathādharmah

What is the benefit (**kaḥ kṣemah**) or goal (**kiyān vā arthaḥ**) of thinking of oneself and others as objects of one's possession (**nija-parayoḥ**)? That dharma causes violence to oneself and others (**sva-para-druhā**), for by inflicting pain on one's own body in the form of austerities (**sva-drohāt**) in order to afflict enemies (**para-sampīdayā**) one develops anger (**tava kopah**) and sin (**tathā adharmah**).

The previous statement is made clear.

What is the benefit of thinking oneself and other objects which are mine, such sons and wife?

There is no benefit.

By that there is violence to oneself and others, because by performing austerities which inflict pain on one's body for committing violence to others, one becomes angry and becomes sinful (adharmah).

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.43 ॥

na vyabhicarati tavekṣā
yayā hy abhihito bhāgavato dharmah
sthira-cara-sattva-kadambesv
aprthag-dhiyo yam upāsate tv āryāḥ

Your judgment (**tava īkṣā**) by which bhakti is defined (**yayā hy abhihito bhāgavato dharmah**) does not waver (**na vyabhicarati**). Cultured people (**āryāḥ**) who see all beings equally (**sthira-cara-sattva-kadambesu aprthag-dhiyah**) practice this dharma (**yam upāsate**).

“People follow kām̐ya-dharma even though it is temporary and full of faults because they see results.

They have doubt to follow niṣkām̐a-dharma, though it is faultless, because they do not see results.”

Your judgment (īkṣā), that the jīva becomes successful by bhakti to you, does not waiver.

In kām̐ya-dharma, the results sometimes are unsteady. But in bhakti under your supervision, the results are not unsteady.

Therefore cultured people perform bhakti.

Let the uncultured people have their doubts.

Such cultured persons have intelligence which does not see happiness and distress in oneself and others as different (apṛthag-dhiyaḥ).

The meter of this verse is also called ārya.

Theme-5: Citraketu's prayers to the Lord (34-48)

|| 6.16.44 ||

na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nr̥ṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo 'pi vimucyate saṁsārāt

O Lord (**bhagavann**)! Nothing is impossible for you (**na hi aghaṭitam idaṁ**). Just from seeing you, all my sins have been destroyed (**tvad-darśanād nr̥ṇām akhila-pāpa-kṣayaḥ**). By hearing one of your names once (**yan-nāma sakṛt śravaṇāt**), even the outcaste is delivered from the material world (**pukkaśo api vimucyate saṁsārāt**).

I have obtained direct results of this pure bhakti.

Nṛnām (men) here means Citraketu.

What to speak of destruction of sins, it gives liberation.

Just one name is sufficient to do this.

What then will happen by many names?

And just one time hearing is sufficient.

What happens when one hears many times?

Just by hearing the name this happens.

What then will happen if one chants the name?

This happens for outcastes. What then will happen for others?

It delivers one from the material world.

Then what to speak of destroying all sins!

And one sees the results during practice (sādhana).

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.45 ॥

atha bhagavan vayam adhunā
tvad-avaloka-parimṛṣṭāśaya-malāḥ
sura-ṛṣiṇā yat kathitaṁ
tāvakena katham anyathā bhavati

O Lord (**bhagavan**)! My heart has now been completely purified by your glance (**adhunā vayam tvad-avaloka-parimṛṣṭa āśaya-malāḥ**). How can (**katham**) what Your devotee Nārada told me (**yat tāvakena sura-ṛṣiṇā kathitaṁ**) not come true (**anyathā bhavati**)?

I have become successful.

That is expressed in this verse.

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.46 ॥

viditam ananta samastam
tava jagad-ātmano janair ihācaritam
vijñāpyam parama-guroḥ
kiyad iva savitur iva khadyotaiḥ

O unlimited Lord (**ananta**)! Everything done (**samastam ācaritam**) by the people in this world (**iha janaiḥ**) is known to you (**tava viditam**), the soul of the universe (**jagad-ātmanah**), the supreme guru (**parama-guroḥ**). How much do we know in comparison to you (**kiyad vijñāpyam**)? Our knowledge, in comparison of yours, is like a firefly's light compared to the sun's (**savitur iva khadyotaiḥ**).

Though I was blind with material enjoyment, inspired by your devotee, I was delivered from the well of saṁsāra and brought to your lotus feet.

What else can I reveal?

Everything is known to you.

What can be revealed by a firefly in front of the sun?

And what can be revealed by me in front of you?

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.47 ॥

namas tubhyaṁ bhagavate
sakala-jagat-sthiti-layodayeśāya
duravasitātma-gataye
kuyogināṁ bhidā paramahaṁsāya

I offer respects to you, the Supreme Lord (**namas tubhyaṁ bhagavate**), the master of creation, maintenance and destruction of all universes (**sakala-jagat-sthiti-laya-udaya īśāya**), the supreme swan (**paramahaṁsāya**), whose position is hard to understand (**duravasita ātma-gataye**) for false yogīs (**kuyogināṁ**) who see with difference (**bhidā**).

Your position is hard to understand by the false yogīs who see with difference (bhidā).

In the form of the great swan you deliver the jīvas.

Theme-5: Citraketu's prayers to the Lord (34-48)

॥ 6.16.48 ॥

**yaṁ vai śvasantam anu viśva-sṛjaḥ śvasanti
yaṁ cekitānam anu cittaya uccakanti
bhū-maṇḍalam sarsapāyati yasya mūrdhni
tasmai namo bhagavate 'stu sahasra-mūrdhne**

May I offer respects to the Supreme Lord with a thousand hoods (**tasmai namo bhagavate astu sahasra-mūrdhne**), after whose actions (**yaṁ vai śvasantam**) the creators of the universe can use their action senses (**anu viśva-sṛjaḥ śvasanti**), after whose perception (**yaṁ cekitānam**), the knowledge senses can gather knowledge (**anu cittaya uccakanti**), and on whose head (**yasya mūrdhni**) Bhū-maṇḍala rests like a mustard seed (**bhū-maṇḍalam sarsapāyati**)!

Śvasantam means actions.

After the Lord's actions, the devatās can use their action senses (śvasanti).

After the Lord sees, the knowledge senses can perceive their sense objects.

**Theme-6: Lord's response to
the prayers of Citraketu
Maharaj (49-65)**

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

|| 6.16.49 ||

śrī-śuka uvāca

saṁstuto bhagavān evam

anantas tam abhāṣata

vidyādhara-patiṁ prītaś

citraketuṁ kurūdvaha

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit (**kurūdvaha**)! The Supreme Lord, Anantadeva (**bhagavān anantah**), pleased with the prayers (**evam saṁstuto prītah**) offered by Citraketu (**citraketuṁ**), the King of the Vidyādharas (**vidyādhara-patiṁ**), replied to him as follows (**tam abhāṣata**).

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

|| 6.16.50 ||

śrī-bhagavān uvāca
yan nāradāṅgirobhyām te
vyāhṛtaṁ me 'nuśāsanam
saṁsiddho 'si tayā rājan
vidyayā darśanāc ca me

The Lord said: By the mantra (**tayā**), by knowledge of my worship (**me anuśāsanam**) explained by Nārada and Aṅgirā (**yad nārada aṅgirobhyām vyāhṛtaṁ**) and by seeing me (**me darśanāt ca**), you have become perfect (**saṁsiddho asi**).

By the knowledge of my worship in the form of hearing and chanting, and by the great mantra taught by Nārada, and by the result of that, seeing me, you have achieved perfection.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

॥ 6.16.51 ॥

aham vai sarva-bhūtāni
bhūtātmā bhūta-bhāvanah
śabda-brahma param brahma
mamobhe śāśvatī tanū

I am all beings (**aham vai sarva-bhūtāni**). I am the soul of all beings (**bhūtātmā**). I am the cause of all beings (**bhūta-bhāvanah**). The scripture and impersonal Brahman (**śabda-brahma param brahma**) are my two eternal forms (**mama ubhe śāśvatī tanū**).

You have understood about bhakti. Your verses of praise are the proof.

I will now teach about jñāna, in order that you become indifferent to questioning.

Please listen. You should consider this.

There are two types of objects, permanent and temporary. There are three eternal objects: Brahman, Paramātmā, and Bhagavān with his associates.

The insentient universe made of matter is the temporary object.

There are two types of unreal objects: experienced and unexperienced.

The experienced unreal objects consist of dreams and magic.

The unexperienced unreal objects consist of imaginary objects like a flower in the sky or a rabbit with horns.

The First Canto of Bhāgavatam says that the permanent object is the best: vedyam vāstavam atra vastu. (SB 1.1.2)

In order to speak about the permanent object, first the impermanent objects are described.

I am all beings.

I am the universes consisting of the jīvas and their enjoyed objects, since I am non-different from my māyā-śakti and my jīva-śakti.

The jīvas are called temporary objects in this case because of their covering of ignorance.

That permanent object is then explained.

I am the second and third puruṣas: the antaryāmī of all the jīvas in a universe, and the antaryāmī of the individual jīva.

And I manifest all these beings (bhūta-bhāvanaḥ): I am the first puruṣa.

And I bestow these jīvas with various bhāvas such as dāsya or sakhya (bhūta-bhāvanah).

I am the Vedas (śabda-brahma), which are my breathing.

I am the impersonal Brahman realized by jñānīs.

These two are my forms.

There may be a fear that the Vedas are not eternal since they are a form of sound related to ether, which is material.

There may a fear that parabrahma is unreal since it is not definable by words.

To remove those doubts it is said: these two are eternally existing.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

॥ 6.16.52 ॥

**loke vitatam ātmānam
lokaṁ cātmani santatam
ubhayaṁ ca mayā vyāptam
mayi caivobhayaṁ kṛtam**

The jīva takes the position of an enjoyer in this world (**loke vitatam ātmānam**) and the world is situated as the object of enjoyment for the jīva (**lokaṁ ca ātmani santatam**). Both are pervaded by me, since I am their cause (**ubhayaṁ ca mayā vyāptam**), and both are produced within me (**mayi ca eva ubhayaṁ kṛtam**).

“If you are everything, then the devotees should meditate on all living entities as the object of worship and they would be the antaryāmī.”

In the material world, the jīva has the status of the enjoyer (vitatam).

The world is situated as the object of enjoyment for the jīva (ātmani).

Both the jīva and the world are pervaded by me, the cause.

Both exist as products in me, the adhiṣṭhāna-kāraṇa (cause by being the support).

The verb of the sentence smaret is in verse 54.

All beings, are products of my śaktis, are temporary and do not arise from my svarūpa.

Therefore they should not be the object of meditation in worship.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

॥ 6.16.53-54 ॥

yathā suṣuptaḥ puruṣo
viśvaṁ paśyati cātmani
ātmānam eka-deśa-sthaṁ
manyate svapna utthitaḥ

evaṁ jāgaraṇādīni
jīva-sthānāni cātmanaḥ
māyā-mātrāṇi vijñāya
tad-draṣṭāraṁ paraṁ smaret

A sleeping person in a dream (**yathā suṣuptaḥ puruṣo**) sees many objects of a dream world within himself (**viśvaṁ paśyati cātmani**), but on waking up (**svapna utthitaḥ**) realizes (**manyate**) his body is in one particular place (**ātmānam eka-deśa-sthaṁ**), and the dream experience was unreal (**implied**). Similarly (**evaṁ**), the states of waking, sleeping and dreaming (**jāgaraṇādīni**), conditions of the jīva (**jīva-sthānāni**), are caused by a covering of material intelligence (**ca ātmanaḥ**) and should be realized to be only māyā (**māyā-mātrāṇi vijñāya**). One should therefore meditate only on the supreme seer of all these states, the Paramātmā (**tad-draṣṭāraṁ paraṁ smaret**).

Rejecting impermanent objects and unreal objects one should worship my form as antaryāmī.

This is explained in two verses.

Within a dream, a person comfortably sleeping sees a dream.

By illusion he sees mountains or forests of the universe within himself.

Awaking from the dream, he considers that he is in one place, on his bed.

In the waking state, he considers the dream mountain and forest different from himself.

Just as the dream objects are considered unreal on waking, so the real objects of this world in waking state should be considered unreal since they are temporary.

Having understood that these conditions of the jīva, the conditions of the intelligence covering the jīva, are only māyā of the Lord (ātmanah), since they are the products of his māyā-śakti, one should meditate on the superior seer of these conditions, the antaryāmī.

The jīva is not indicated here.

The states of waking, dreaming and deep sleep in a dreaming person are all ignorance, since they are created by the jīva in ignorance.

Thus they are actually unreal.

Similarly the states of waking and sleeping and dreaming, created by the Lord's māyā-śakti, are simply māyā and therefore “unreal.”

However, mountains, forests, snakes, tigers, elephants and horses in a dream are created by the jīva through ignorance, and are therefore factually unreal objects.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

॥ 6.16.55 ॥

yena prasuptaḥ puruṣaḥ
svāpaṁ vedātmanas tadā
sukhaṁ ca nirguṇaṁ brahma
tam ātmānam avehi mām

Know the Paramātmā (**tam ātmānam avehi**), by whom the sleeping person (**yena prasuptaḥ puruṣaḥ**) knows his sleeping condition (**veda ātmanah svāpaṁ**) and in deep sleep is able to know the happiness of Brahman without objects or qualities (**tadā sukhaṁ ca nirguṇaṁ brahma**).

“How then do I know the antaryāmī?”

Know the antaryāmī (ātmānam) by whom the jīva, like a sleeping person, knows his sleeping state, and in a deep sleep state knows happiness of the Lord with no object (nirguṇam).

It should be clearly understood that it is the antaryāmī who daily dissolves the guṇas during deep sleep by his mercy and gives the jīva, whose knowledge and bliss are covered by firm bondage of the guṇas, an experience of his nirguṇa happiness.

The jīva cannot independently get free from his bondage and then experience that happiness by his own strength.

Understand that antaryāmī is Brahman, with no qualities.

Also understand Brahman as me, Bhagavān with qualities.

I, one person, exist as Brahman, Paramātmā and Bhagavān.

These are not my first, second and third forms. (I have only one form.)

It is said artho durghaṭa iva bhavati svarūpa-dvayābhāvāt:
nothing is impossible for you because you have only one
form. (SB 6.9.36)

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

॥ 6.16.56 ॥

ubhayaṁ smarataḥ puṁsaḥ
prasvāpa-pratibodhayoḥ
anveti vyatiricyeta
taj jñānaṁ brahma tat param

That which remains during the waking and deep sleep states (**prasvāpa-pratibodhayoḥ anveti**) of the person observing those states (**ubhayaṁ smarataḥ puṁsaḥ**), and which is different from them (**vyatiricyeta**), is the jīva (**tad jñānaṁ**). Superior to the jīva is Brahman (**brahma tat param**).

“How does the person in waking state remember what was observed by the witness during sleep, and thus say ‘I slept happily.’ One person cannot remember what was experienced by another person.”

That which is present during the deep sleep and waking states of the man who investigates those states, and which is different from them, which continues while these states appear and disappear, is the jīva (jñānam).

Just as one remembers during youth what was seen during childhood, even though the conditions are different, one remembers the bliss of deep sleep on waking.

Superior to the jīva is Brahman.

The jīva is not Brahman.

Though the jīva is also the Lord because of being his taṭastha-śakti, the jīva does not belong to the Lord's svarūpa-śakti.

Thus it is different from Brahman.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

॥ 6.16.57 ॥

yad etad vismṛtaṁ puṁso
mad-bhāvaṁ bhinnam ātmanaḥ
tataḥ saṁsāra etasya
dehād deho mṛter mṛtiḥ

A person who forgets (**puṁsah vismṛtaṁ**) that my svarūpa is different from the jīva (**yad mad-bhāvaṁ bhinnam ātmanaḥ**) continues in saṁsāra (**tataḥ saṁsāra etasya**), taking body after body, death after death (**dehād deho mṛter mṛtiḥ**).

To think that the Brahman and jīva are one is an offense and the cause of obstacles.

That is expressed in this verse.

My svarūpa (mad-bhāvam) is different from the jīva (ātmanah).

If the jīva forgets this, and thinks he is identical with me, then because of this, such a person will end up in saṁsāra.

Saṁsāra is described: it is getting one body after another, one death after another.

Thus, one can think of oneness of the jīva and Brahman like the oneness of the sun and its rays, since jīva is the same by being the Lord's taṭastha-śakti.

That is the meaning of tat tvam asi: you are the Brahman.

As well, temporary objects of the universe are also one with the Brahman since they are products of the Lord's material śakti.

Though the material world is one with the Lord, it is different because it does not arise from the svarūpa of the Lord.

This causes it to be destructible.

Since the pure jīva is included among the permanent real objects because that jīva is not destructible, it is also one with the Lord since it the Lord's tataṣṭha-śakti, but it does not arise from the Lord's svarūpa.

The permanent objects Brahman, Paramātmā and Bhagavān however are one because they are one svarūpa.

Because the forms of the associates of Bhagavān arise from the actions of the cit-śakti (the Lord's svarūpa), those associates who are nitya-siddha are also permanent objects which are the Lord's svarūpa.

And some jīvas with desires for dāsya and other relationships, who have perfected themselves by pure bhakti or by mercy of nitya-mukta bhaktas, are included among the eternal associates as dāsas.

They are also considered to be non-different from the svarūpa of the Lord, since they are empowered by the svarūpa-śakti.

Those jīvas who have perfected themselves by mixed bhakti become śānta-bhaktas and are not empowered by the Lord's svarūpa-śakti since they are not included among the dāśas or other associates.

They are also eternal objects, but not part of the Lord's svarūpa.

Thus there is non-difference from the Lord because of the many śaktis of the Lord. Incidentally, the Vaiṣṇava conclusions have been stated.

Theme-6: Lord's response to the prayers of Citraketu Maharaj
(49-65)

|| 6.16.58 ||

labdhveha mānuṣīm yonim
jñāna-vijñāna-sambhavām
ātmānaṁ yo na buddhyeta
na kvacit kṣemam āpnuyāt

Having achieved human birth (**labdhvā iha mānuṣīm yonim**) in which scriptural knowledge and direct perception of the Lord are possible (**jñāna-vijñāna-sambhavām**), a person who does not understand about the jīva and the Supreme Lord (**ātmānaṁ yo na buddhyeta**) does not attain any benefit at all from that birth (**na kvacit kṣemam āpnuyāt**).

One must strive for such knowledge.

Jñānam here refers to knowledge arising from scriptures.

Vijñānam means direct realization of the Lord.

Both jñāna and vijñāna are possible in human birth.

Aṭmānam here means the jīva and the Supreme Lord.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

|| 6.16.59 ||

smṛtvehāyām parikleśam
tataḥ phala-viparyayam
abhayaṁ cāpy anīhāyām
saṅkalpād viramet kavīḥ

Remembering the misery produced from action caused by material desire (**smṛtvā ihāyām parikleśam**), which brings an opposite result (**tataḥ phala-viparyayam**), and remembering a condition without fear from action without material desire (**abhayaṁ cāpy anīhāyām**), the wise man should give up determination to enjoy in this world (**saṅkalpād viramet kavīḥ**).

A person desiring this knowledge, understanding that karma brings results now and in the future, should give up faith in karma.

Īhāyām means “endeavoring with desire for enjoyment.”

Anīhāyām means “acting without material desires.”

Abhayam means “no fear in any circumstance.”

Instead of abhayam some versions have nobhayam.

The meaning is then “remembering action without desire which does not produce material suffering or enjoyment.”

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

|| 6.16.60 ||

sukhāya duḥkha-mokṣāya
kurvāte dāmpatī kriyāḥ
tato 'nivṛttir aprāptir
duḥkhasya ca sukhasya ca

Husband and wife perform actions (**dāmpatī kriyāḥ kurvāte**) to produce happiness and to destroy misery (**sukhāya duḥkha-mokṣāya**). But there is no cessation of suffering (**tato duḥkhasya anivṛttih**) and no attainment of happiness (**sukhasya aprāptih**).

This is further described in three verses.

There is no destruction of suffering and no attainment of happiness.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

|| 6.16.61-62 ||

evam viparyayam buddhvā
nr̥ṇām vijñābhimāninām
ātmanaś ca gatiṁ sūkṣmām
sthāna-traya-vilakṣaṇām

dr̥ṣṭa-śrutābhir mātrābhir
nirmuktaḥ svena tejasā
jñāna-vijñāna-santr̥pto
mad-bhaktah puruṣo bhavet

Understanding the attainment of opposite results (**evam viparyayam buddhvā**) for persons doing karma (**vijñābhimāninām nr̥ṇām**), and understanding the subtle state of spiritual realization (**sūkṣmām gatiṁ**) beyond the states of waking, sleeping and deep sleep (**sthāna-traya-vilakṣaṇām**), freeing oneself from all sense objects seen and heard (**dr̥ṣṭa-śrutābhir mātrābhir nirmuktaḥ**), and being satisfied with scriptural knowledge and realization (**jñāna-vijñāna-santr̥pto**) by one's sādhana (**svena tejasā**), one should become my devotee (**puruṣah mad-bhaktah bhavet**).

Sthāna-traya-vilakṣaṇām means the fourth state of spiritual realization.

Mātrābhiḥ means “from sense objects.”

Sva-tejasā means “by ones sādhana.”

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

॥ 6.16.63 ॥

etāvān eva manujair
yoga-naipuṇya-buddhibhiḥ
svārthaḥ sarvātmanā jñeyo
yat parātmaika-darśanam

Humans (**manujaih**) whose intelligence is fixed in skilful practice of yoga (**yoga-naipuṇya-buddhibhiḥ**) should understand by all efforts (**sarvātmanā jñeyo**) this goal (**svārthaḥ**) consisting only of realization of Paramātmā (**yat parātma eka-darśanam**).

Parātmaika-darśanam means realization of the supreme soul, Paramātmā and nothing else.

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

|| 6.16.64 ||

tvam etac chraddhayā rājann
apramatto vaco mama
jñāna-vijñāna-sampanno
dhārayann āśu sidhyasi

O King (**rājann**)! Accepting my words (**mama vacah dhārayann**) with faith (**śraddhayā**), being attentive (**apramatto**), and being endowed with scriptural knowledge and realization (**jñāna-vijñāna-sampannah**), you will quickly attain perfection (**tvam āśu sidhyasi**).

Theme-6: Lord's response to the prayers of Citraketu Maharaj (49-65)

|| 6.16.65 ||

śrī-śuka uvāca

āśvāsya bhagavān ittham
citraketum jagad-guruḥ
paśyatas tasya viśvātmā
tataś cāntardadhe hariḥ

Śukadeva Gosvāmī said: After thus instructing Citraketu and assuring him of perfection in this way (**ittham citraketum āśvāsya**), the Supreme Lord, who is the supreme guru (**bhagavān jagad-guruḥ**), the soul of the universe (**viśvātmā**), disappeared (**antardadhe**) as Citraketu watched (**tasya paśyatah**).