

# Canto Six - Chapter Seventeen

Mother Pārvatī Curses  
Citraketu

**Theme-1: Citraketu laughs at  
Lord Siva (1-8)**

# Theme-1: Citraketu laughs at Lord Siva (1-8)

|| 6.17.1 ||

śrī-śuka uvāca

yataś cāntarhito 'nantas  
tasyai kṛtvā diśe namaḥ  
vidyādharas citraketuś  
cacāra gagane caraḥ

Śukadeva Gosvāmī said: After offering obeisances (**namaḥ kṛtvā**) to the direction (**tasyai diśe**) from which Ananta had disappeared (**yatah ca antarhito anantah**), Citraketu (**citraketuh**) began traveling (**cacāra**) in outer space (**gagane caraḥ**) as the head of the Vidyādharas (**vidyādharah**).

The Seventeenth Chapter describes how Citraketu, as leader of the Vidyādharas, laughed at Śiva and received a curse from Śiva's wife to become Vṛtrāsura.

Yataḥ means “in the direction.”

## Theme-1: Citraketu laughs at Lord Siva (1-8)

॥ 6.17.2-3 ॥

sa lakṣaṁ varṣa-lakṣāṇām  
avyāhata-balendriyaḥ  
stūyamāno mahā-yogī  
munibhiḥ siddha-cāraṇaiḥ

kulācalendra-droṇīṣu  
nānā-saṅkalpa-siddhiṣu  
reme vidyādhara-strībhir  
gāpayan harim īśvaram

Praised by great sages (**stūyamāno munibhiḥ**) and by the inhabitants of Siddhaloka and Cāraṇaloka (**siddha-cāraṇaiḥ**), Citraketu, the most powerful yogī (**sah mahā-yogī**), with bodily strength and senses free from deterioration (**avyāhata-bala indriyaḥ**), chanting the glories of the Supreme Lord (**gāpayan harim īśvaram**), enjoyed life with the women of Vidyādhara-loka (**reme vidyādhara-strībhir**) for a hundred thousand years (**lakṣaṁ varṣa-lakṣāṇām**) within the valleys of Sumeru Mountain (**kulācalendra-droṇīṣu**), which is the place of perfection for various kinds of mystic power (**nānā-saṅkalpa-siddhiṣu**).

He gave up all vows for various powers which were available there and glorified the Lord.

He was absorbed in hearing about and chanting about the qualities of the Lord.

## Theme-1: Citraketu laughs at Lord Siva (1-8)

॥ 6.17.4-5 ॥

ekadā sa vimānena  
viṣṇu-dattena bhāsvatā  
giriśam dadṛśe gacchan  
parītaṁ siddha-cāraṇaiḥ

āliṅgyāṅkīkṛtām devīm  
bāhunā muni-saṁsadi  
uvāca devyāḥ śṛṇvantiyā  
jahāsoccais tad-antike

One time (**ekadā**) while King Citraketu was traveling in outer space (**sah gacchan**) on a brilliant airplane (**bhāsvatā vimānena**) given to him by Lord Viṣṇu (**viṣṇu-dattena**), he saw Lord Śiva (**giriśam dadṛśe**), surrounded by Siddhas and Cāraṇas (**parītaṁ siddha-cāraṇaiḥ**), embracing Pārvatī (**devīm āliṅgya**) on his lap (**aṅkī kṛtām**) with his arm (**bāhunā**) in an assembly of sages (**muni-saṁsadi**). Citraketu laughed loudly (**jahāsa uccaiḥ**) and spoke (**uvāca tad-antike**), within the hearing of Pārvatī (**devyāḥ śṛṇvantiyā**).

The Lord feeling separation from Citraketu, after giving him wealth along with bhakti, gave him the body of Vṛtrāsura by the curse of Pārvatī and brought him to his side.

Angīkṛtam means “being half his body.”



# Theme-1: Citraketu laughs at Lord Siva (1-8)

|| 6.17.6 ||

**citraketur uvāca**  
**eṣa loka-guruḥ sāksād**  
**dharmam vaktā śarīriṇām**  
**āste mukhyaḥ sabhāyām vai**  
**mithunī-bhūya bhāryayā**

Citraketu said: Lord Śiva, the guru of the world (**eṣa loka-guruḥ sāksād**), the speaker of dharma (**dharmam vaktā**), and chief of all living entities (**śarīriṇām mukhyaḥ**), is embracing his wife, Pārvatī (**bhāryayā mithunī-bhūya āste**), in the midst of an assembly (**sabhāyām**).

## Theme-1: Citraketu laughs at Lord Siva (1-8)

॥ 6.17.7 ॥

jaṭā-dharas tīvra-tapā  
brahmavādi-sabhā-patiḥ  
aṅkīkṛtya striyaṁ cāste  
gata-hrīḥ prākṛto yathā

Lord Śiva, with matted hair (**jaṭā-dharah**), the performer of great austerities (**tīvra-tapā**) and the leader of the assembly of brahmavādīs (**brahmavādi-sabhā-patiḥ**), is seated with his wife (**striyaṁ ca āste**) on his lap (**aṅkīkṛtya**) without shame (**gata-hrīḥ**), like an ordinary mortal (**prākṛto yathā**).

Śiva is not a mortal being since he is the Lord.

However, one should not think that Citraketu was an offender like Dakṣa.

## Theme-1: Citraketu laughs at Lord Siva (1-8)

॥ 6.17.8 ॥

prāyaśaḥ prākṛtāś cāpi  
striyaṁ rahasi bibhrati  
ayaṁ mahā-vrata-dharo  
bibharti sadasi striyaṁ

Ordinary conditioned persons (**prākṛtāh ca api**) generally (**prāyaśaḥ**) embrace their wives in private (**striyaṁ rahasi bibhrati**). This man of great vows (**ayaṁ mahā-vrata-dharah**) is embracing his wife (**striyaṁ bibharti**) in the assembly of great saints (**sadasi**).

Mahā-vrata-dharaḥ means a brahmacārī from birth, a leader of yogīs.

That he was embracing his wife shows his inconceivable power.

# Theme-2: Mother Parvati curses Citraketu (9-15)

## Theme-2: Mother Parvati curses Citraketu (9-15)

|| 6.17.9 ||

śrī-śuka uvāca

bhagavān api tac chrutvā  
prahasyāgādha-dhīr nṛpa  
tūṣṇīm babhūva sadasi  
sabhyāś ca tad-anuvratāḥ

Śukadeva Gosvāmī said: O King (**nṛpa**)! On hearing Citraketu's statement (**tac chrutvā**), powerful Śiva (**bhagavān**), whose knowledge is fathomless (**agādha-dhīh**), simply smiled (**prahasya**) and remained silent (**tūṣṇīm babhūva**). The members of the assembly (**sadasi sabhyāh ca**) followed his example (**tad-anuvratāḥ**).

Why did Siva smile?

“Citraketu wants to establish the truth about my conduct in this world.”

Because he had fathomless knowledge, not understood by anyone, he understood Citraketu’s intention.

Citraketu’s intention was as follows.

“Śiva is the Lord. There is no harm if he performs acts which appear wrong.



Those who are ignorant will criticize him, and for their offense will be destroyed, like Dakṣa.

If today I can establish that he has proper conduct, it will be beneficial for the world.

Viṣṇu benefits the world because he follows proper conduct.

But Śiva is inauspicious because of his apparent misconduct. He should not have infamy.”

Śiva thought, “I will not become angry at his harsh words which are beneficial for the world.”

The assembly, understanding Śiva’s intention, also remained silent and did not become angry.

If his attention had been to criticize Śiva, the assembly would have blocked their ears and left.

It is said:

**bhagavan-nindanam śrutvā duḥsaham tat sabhā-sadaḥ  
karṇau pidhāya nirjagmuḥ śapantaś cedi-paṁ ruṣā**

Upon hearing such intolerable blasphemy of the Lord, several members of the assembly covered their ears and walked out, angrily cursing the King of Cedi. SB 10.74.39

## Theme-2: Mother Parvati curses Citraketu (9-15)

॥ 6.17.10 ॥

ity atad-vīrya-viduṣi  
bruvāṇe bahv-aśobhanam  
ruṣāha devī dhr̥ṣṭāya  
nirjitātmābhimānine

When Citraketu, not knowing the prowess of Lord Śiva (**atad-vīrya-viduṣi**), spoke inauspicious words (**ity bahv-aśobhanam bruvāṇe**), Pārvatī, being angry (**devī ruṣā**), spoke to the proud Citraketu (**dhr̥ṣṭāya āha**), who thought himself in control of his senses (**nirjita ātma abhimānine**).

Citraketu did not know Siva's powers.

“The independent Lord will not be affected by anyone's teachings.”

The words were not auspicious because one should not give teachings to the Lord.

He was considered proud because he spoke fearlessly.

He had false identity, thinking “I have brought Paramātmā, Saṅkarsana, under control.”

One should not think that Pārvatī became angry because she did not know the intentions of Śiva and the assembly.

“I cannot accept these beneficial words because he does not criticize once, three or four times, but many times.”

That is the reason for her anger.

## Theme-2: Mother Parvati curses Citraketu (9-15)

|| 6.17.11 ||

śrī-pārvatya uvāca  
ayam kim adhunā loke  
śāstā daṇḍa-dharaḥ prabhuḥ  
asmad-vidhānām duṣṭānām  
nirlajjānām ca viprakṛt

Pārvatī said: Alas, has he attained (**ayam kim adhunā loke**) the post of a ruler, punisher, master and restrainer (**śāstā daṇḍa-dharaḥ prabhuḥ viprakṛt**) for shameless criminals like us (**asmad-vidhānām nirlajjānām duṣṭānām**)?

He makes himself superior to others.

Viprakṛt means “one who gives benefit by punishing.”



## Theme-2: Mother Parvati curses Citraketu (9-15)

॥ 6.17.12 ॥

na veda dharmam kila padmayonir  
na brahma-putrā bhṛgu-nāradādyāḥ  
na vai kumāraḥ kapilo manuś ca  
ye no niṣedhanty ati-vartinam haram

Lord Brahmā, Bhṛgu, Nārada (**padma yonih brahma-putrā bhṛgu-nārada ādyāḥ**), the four Kumāras, Manu and Kapila (**kumāraḥ kapilo manuh**), who do not prevent (**ye na niṣedhanty**) Śiva's transgression (**haram ati-vartinam**), do not know dharma (**na veda dharmam**).

## Theme-2: Mother Parvati curses Citraketu (9-15)

॥ 6.17.13 ॥

eṣām anudhyeya-padābja-yugmaṁ  
jagad-gurum maṅgala-maṅgalaṁ svayam  
yaḥ kṣatra-bandhuḥ paribhūya sūrīn  
praśāsti dhr̥ṣṭas tad ayam hi daṇḍyah

This arrogant Citraketu, lowest of kṣatriyas (**yaḥ dhr̥ṣṭah kṣatra-bandhuḥ**), surpassing the devatās (**sūrīn paribhūya**) chastises (**praśāsti**) the guru of the universe (**jagad-gurum**), the most auspicious person among all auspicious persons (**maṅgala-maṅgalaṁ**), upon whose lotus feet the devatās meditate (**eṣām anudhyeya-padābja-yugmaṁ**). Citraketu must be punished (**tad ayam hi daṇḍyah**).

“He surpassed the devatāṣ” means that by his constant criticism he considered the devatās in the assembly to be ignorant.

He chastises the guru of the world.

## Theme-2: Mother Parvati curses Citraketu (9-15)

॥ 6.17.14 ॥

nāyam arhati vaikuṅṭha-  
pāda-mūlopasarṇam  
sambhāvita-matiḥ stabdhaḥ  
sādhubhiḥ paryupāsitam

This proud person (**ayam stabdhaḥ**), thinking that he is a great devotee (**sambhāvita-matiḥ**), is not qualified (**na arhati**) to approach the shelter of Lord Viṣṇu's lotus feet (**vaikuṅṭha-pāda-mūla-upasarṇam**), which are worshiped by all saintly persons (**sādhubhiḥ paryupāsitam**).

Sambhāvita-matiḥ means “he considers himself a great devotee.”

## Theme-2: Mother Parvati curses Citraketu (9-15)

॥ 6.17.15 ॥

ataḥ pāpīyasīm yonim  
āsurīm yāhi durmate  
yatheha bhūyo mahatām  
na kartā putra kilbiṣam

O envious fool (**durmate**)! Dear son (**putra**)! Take birth immediately (**ataḥ yāhi**) in a sinful family of demons (**āsurīm pāpīyasīm yonim**) so that (**yathā**) you will not commit such an offense again (**na bhūyah kartā kilbiṣam**) toward exalted persons (**mahatām**) in this world (**iha**).

After cursing him she thought “I have cursed an innocent devotee!”

Thus repentant, she says “O son!” Just as a mother beats a misbehaving son with her own hand and has natural affection for him, I punish you.

That is the meaning.

She acts as a mother should. “Do not do this again.”

When a child misbehaves in someone else's house, she punishes the child and says, "Uncontrollable child! Do not do this again!"

However her curse did not affect Citraketu.

Rather being born as Vṛtrāsura increased his prema, since the devotees at the level of prema do not consider any difference between obtaining a body of a devotee or demon.



# Theme-3: Citraketu speaks to Mother Parvati (16-24)

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|| 6.17.16 ||

śrī-śuka uvāca

evam śaptaś citraketur  
vimānād avaruhya saḥ  
prasādayām āsa satīm  
mūrdhnā namreṇa bhārata

Śukadeva Gosvāmī said: O King Parīkṣit (**bhārata**), when Citraketu was cursed by Pārvatī (**citraketuh evam śaptaḥ**), he descended from his airplane (**saḥ vimānād avaruhya**), and, bowing his head before her (**mūrdhnā namreṇa**), pleased her (**prasādayām āsa satīm**).

## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.17 ॥

citraketur uvāca  
pratigrhṇāmi te śāpam  
ātmano 'ñjalināmbike  
devair martyāya yat proktaṁ  
pūrva-diṣṭaṁ hi tasya tat

Citraketu said: My dear mother (**ambike**)! With folded hands (**añjalinā**) I accept the curse you have uttered (**ātmano pratigrhṇāmi te śāpam**). It is ordained by the devatās (**devair martyāya yat proktaṁ**) as a result of my past deeds (**pūrva-diṣṭaṁ hi tasya tat**).

I accept the curse. There is no harm in accepting this curse, since I have not offended you or Śiva.

And there is no fault in your cursing me though I am innocent. I am simply receiving my karma.

The devotee should feel like this out of humility.

Actually however the devotee who has developed prema has no trace of karma at all, for even from the stage previous to prema all karmas are destroyed.

**bhidyaṭe hr̥daya-granthiś  
chidyante sarva-saṁśayāḥ |  
kṣīyante cāsyā karmāṇi  
dr̥ṣṭa evātmanīśvare ||**

Ignorance is cut and all doubts are destroyed. On seeing the Lord in the mind and with the eyes, all karmas are destroyed. SB 1.2.21

One who is under the control of karma does not control the Lord.

In order to announce the great strength of the devotee's seeing equally curses, blessings, Svarga, liberation and hell; in order to remove the improper life of Citraketu as the leader of the Vidyādharas; in order to increase Citraketu's hunger for prema by the fire of separation; in order to bestow the enjoyment of great sweetness of direct service to his lotus feet in Vaikuṅṭha, Saṅkarṣaṇa inspired Devī to curse him, out of affection as a father.

That is the conclusion. This will be understood from seeing the results.

## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.18 ॥

saṁsāra-cakra etasmiñ  
jantur ajñāna-mohitaḥ  
bhrāmyan sukhaṁ ca duḥkhaṁ ca  
bhunkte sarvatra sarvadā

Deluded by ignorance (**ajñāna-mohitaḥ**), the living entity (**jantuh**) wanders in the wheel of saṁsāra (**etasmiñ saṁsāra-cakra bhrāmyan**), enjoying happiness and distress (**sukhaṁ ca duḥkhaṁ ca bhunkte**) everywhere and at all times (**sarvatra sarvadā**).

This is the nature of the wheel of saṃsāra.

It is not surprising.



## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.19 ॥

naivātmā na paraś cāpi  
kartā syāt sukha-duḥkhayoḥ  
kartāraṁ manyate 'trājña  
ātmānaṁ param eva ca

In this material world, neither the living entity nor others (**na eva ātmā na parah ca api**) are the cause of material happiness and distress (**kartā syāt sukha-duḥkhayoḥ**). But because of ignorance (**ajña**), the living entity thinks (**manyate**) that he and others are the cause (**ātmānaṁ param eva ca kartāraṁ**).

## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.20 ॥

guṇa-pravāha etasmin  
kaḥ śāpaḥ ko nu anugrahaḥ  
kaḥ svargo narakaḥ ko vā  
kiṁ sukhaṁ duḥkham eva vā

In the river of the guṇas (**etasmin guṇa-pravāha**) what is a curse and what is a blessing (**kaḥ śāpaḥ kaḥ nu anugrahaḥ**), what is Svarga and hell (**kaḥ svargo narakaḥ ko vā**), and what is happiness and sorrow (**kiṁ sukhaṁ duḥkham eva vā**)?

It has been said that one should accept happiness and distress.

Everything that falls into a salt mine becomes salty.

Thus, everything that falls into saṃsāra becomes saṃsāra.

One should not make distinctions of happiness and suffering at all.

As long as person who has fallen into a bottomless river does not reach the shore, he cannot attain real happiness.

Thus curses, blessings, are all suffering as long as we are in this world.

## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.21 ॥

ekahaḥ sṛjati bhūtāni  
bhagavān ātma-māyayā  
eṣāṁ bandhaṁ ca mokṣaṁ ca  
sukhaṁ duḥkhaṁ ca niṣkalaḥ

The one Lord (**ekahaḥ bhagavān**), unaffected by māyā (**niṣkalaḥ**), creates the living entities (**sṛjati bhūtāni**), their bondage, liberation (**eṣāṁ bandhaṁ ca mokṣaṁ ca**), happiness and distress (**sukhaṁ duḥkhaṁ ca**) by his māyā (**ātma-māyayā**).

“Who throws a person into the river of guṇas, and who delivers him?” The Lord does this.

By his māyā, by rajas, the Lord creates, by sattva he maintains and by tamas he destroys.

By avidyā he creates bondage and by vidyā he gives liberation.

By sattva he creates happiness and by tamas he creates suffering.

The Lord is devoid of māyā (niṣkalaḥ).

## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.22 ॥

na tasya kaścīd dayitaḥ pratīpo  
na jñāti-bandhur na paro na ca svaḥ  
samasya sarvatra nirañjanasya  
sukhe na rāgaḥ kuta eva roṣaḥ

The Lord, uncontaminated by māyā (**nirañjanasya**), equal in all circumstances (**samasya sarvatra**), has no favored person (**na tasya kaścīd dayitaḥ**) and no enemy (**pratīpaḥ**), no relative by marriage, and no relative by paternal relationship (**na jñāti-bandhuh**), no person he considers as other than himself and no person he considers his own (**na paro na ca svaḥ**). Not being attached to happiness (**sukhe na rāgaḥ**), what is the question of his showing anger (**kuta eva roṣaḥ**)?

“The Lord then favors some jīvas and hates other jīvas because he binds up some, liberates others and gives others happiness.”

That is not so.

He does not have favorites or enemies because he regards all equally at all times, because he is not affected by māyā (nirañjanasya).

He has no attachment to material happiness, what then to speak of hatred for anything opposing material happiness.



It is said:

**indriyasyendriyasyārthe rāga-dveṣau vyavasthitau |  
taylor na vaśam āgacchet tau hy asya paripanthinau**

Attachment and repulsion are firmly fixed in each of the sense objects. One should not come under control of attachment and repulsion. They are the two obstacles.  
BG 3.34

Thus he does not have favorites or enemies caused by attachment or repulsion.

## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.23 ॥

tathāpi tac-chakti-visarga eṣām  
sukhāya duḥkhāya hitāhitāya  
bandhāya mokṣāya ca mṛtyu-janmanoḥ  
śarīriṇām saṃsṛtaye 'vakalpate

The transformations of his māyā-śakti (**tathāpi tac-chakti-visarga**) create (**avakalpate**) the happiness, distress, good fortune and bad fortune (**eṣām sukhāya duḥkhāya hita ahitāya**), bondage, liberation (**bandhāya mokṣāya**) and the repetition of birth and death of the living beings (**śarīriṇām mṛtyu-janmanoḥ saṃsṛtaye**).

“But if the Lord is equal, why does he make one person happy and cause grief to another?”

Even though he is equal in all circumstances, by the transformations of his māyā-śakti, the sequence of beginningless karmas arising from piety and sin creates happiness and distress.

The meaning is this.

Even though the Lord creates happiness and distress since the māyā-śakti belongs to him, and in that sense he shows inequality, he does not create happiness and distress since māyā is not his svarūpa-śakti.

Thus the Lord is actually equal to all.

Similarly, the universe of māyā is a form of the Lord, but because it does not arise from his svarūpa, it is different from him.

Though the sun appears to be unequal because he gives sorrow to the owl and the night lotus by its rays, and gives happiness to the cakravāka bird and the day lotus, no one says the sun is partial.

## Theme-3: Citraketu speaks to Mother Parvati (16-24)

॥ 6.17.24 ॥

atha prasādaye na tvām  
śāpa-mokṣāya bhāmini  
yan manyase hy asādhūktam  
mama tat kṣamyatām sati

O angry one (**bhāmini**)! I do not please you (**atha na tvām prasādaye**) to get free from the curse (**śāpa-mokṣāya**). O chaste lady (**sati**)! Please forgive me (**mama tat kṣamyatām**) for what you consider to be unkind words (**yad manyase hy asādhu uktam**).

Therefore I do not please you just to get free from the curse.

O angry woman! You have become angry without considering properly.

“Then why do you please me?”

What you consider improper words, let them be improper, but please forgive me for that.

During the curse and after the curse, I have no distress or happiness.

Therefore being satisfied, do not withdraw the curse.

# Theme-4: Lord Siva's talks to Parvati (25-38)



## Theme-4: Lord Siva's talks to Parvati (25-38)

|| 6.17.25 ||

śrī-śuka uvāca

iti prasādyā giriśau

citraketur arindama

jagāma sva-vimānena

paśyatoḥ smayatoh tayoh

Śukadeva Gosvāmī said: O subduer of the enemy (**arindama**)! After Citraketu satisfied Lord Śiva and Pārvatī (**citraketuh iti prasādyā giriśau**), he boarded his airplane and left (**jagāma sva-vimānena**) as they looked on in astonishment (**paśyatoḥ smayatoh tayoh**).

## Theme-4: Lord Siva's talks to Parvati (25-38)

|| 6.17.26 ||

tatas tu bhagavān rudro  
rudrāṇīm idam abravīt  
devarṣi-daitya-siddhānām  
pārṣadānām ca śṛṇvatām

Powerful Śiva (**bhagavān rudrah**) then spoke to Pārvatī (**tatah tu rudrāṇīm idam abravīt**), while Nārada, the demons, the inhabitants of Siddhaloka, and his personal associates listened (**devarṣi-daitya-siddhānām pārṣadānām ca śṛṇvatām**).

## Theme-4: Lord Siva's talks to Parvati (25-38)

॥ 6.17.27 ॥

śrī-rudra uvāca

dr̥ṣṭavaty asi suśroṇi

harer adbhuta-karmaṇaḥ

māhātmyam bhr̥tya-bhr̥tyānām

niḥspr̥hāṇām mahātmanām

Lord Śiva said: My dear beautiful Pārvatī (**suśroṇi**)! You have seen (**dr̥ṣṭavaty asi**) the splendor (**māhātmyam**) of prema-bhaktas without material desire (**niḥspr̥hāṇām mahātmanām**), who are servants of the servants (**bhr̥tya-bhr̥tyānām**) of the Lord possessing astonishing activities (**hareh adbhuta-karmaṇaḥ**).

O woman with beautiful hips!

You excel in beauty, but not in bhakti, jñāna and vairāgya.

In this way he jokes suggestively.

The Lord performs astonishing acts.

I have seen this astonishing act of the Lord just now.

He has caused you to be offended and utter a curse.

He has shown the greatness of his devotee whose prema did not decrease at all, by showing the devotee's power to remain indifferent when cursed by Pārvatī.

The word mahātmanām (of great devotees) has significance.

If the curse you uttered in anger cannot give the slightest unhappiness to him then that curse is powerless.

It has become useless!

You should not treat the great devotees having prema-  
bhakti like this, from this day on!

This lesson is hinted.

## Theme-4: Lord Siva's talks to Parvati (25-38)

॥ 6.17.28 ॥

nārāyaṇa-parāḥ sarve  
na kutaścana bibhyati  
svargāpavarga-narakeṣv  
api tulyārtha-darśinaḥ

Devotees solely engaged in the service of Nārāyaṇa (**nārāyaṇa-parāḥ sarve**) never fear any condition of life (**na kutaścana bibhyati**). For them the heavenly planets, liberation and the hellish planets are all the same (**svarga apavarga-narakeṣu api tulyārtha-darśinaḥ**).

“What is the reason that devotees have such greatness?”

They are fixed in Nārāyaṇa. That is the only reason.

Not only Citraketu and others, but all devotees have no fear.

Svarga, liberation and hell are all equal because they are tasteless, since they do not have the happiness of bhakti.



## Theme-4: Lord Siva's talks to Parvati (25-38)

॥ 6.17.29 ॥

dehinām deha-samyogād  
dvandvānīśvara-līlayā  
sukhaṁ duḥkhaṁ mṛtir janma  
śāpo 'nugraha eva ca

The dualities (**dvandvāni**) of happiness and distress, birth and death (**sukhaṁ duḥkhaṁ mṛtir janma**), curses and favors (**śāpo anugraha eva ca**), are the products of this combination of the jīva with the body (**dehinām deha-samyogād**) through māyā (**īśvara-līlayā**).

If one does not surrender to Nārāyaṇa he ends up in this position.

Īśvara-līlayā means “by māyā, who receives her capacity through the playful glance of the Lord.”

## Theme-4: Lord Siva's talks to Parvati (25-38)

॥ 6.17.30 ॥

aviveka-kṛtaḥ puṁso  
hy artha-bheda ivātmani  
guṇa-doṣa-vikalpaś ca  
bhid eva srajivat kṛtaḥ

Just as a person makes the mistake (**aviveka-kṛtaḥ puṁsah**) of identifying with objects in a dream (**artha-bheda iva ātmani**), he makes false identification with happiness and distress in the waking state (**guṇa-doṣa-vikalpah ca**), like mistaking a garland for a rope (**bhid eva srajivat kṛtaḥ**).

One should know that temporary creations of māyā, happiness and distress, are all unreal because they are temporary.

A sleeping person thinks he is eating food or having a son die.

Similarly in the waking state, he thinks he experiences happiness and distress (guṇa-doṣa-vikalpaḥ).

An example is given.

One mistakes a garland for something else—for a rope or a snake.

Vat means “like this.”

The dictionary says that iva and vat have the same meaning: similarly.

Another version has sraji tat.

The meaning is “like seeing differently where there is a real garland.”

Bhit is in the neuter gender. Another version has bhidā in the instrumental case.

## Theme-4: Lord Siva's talks to Parvati (25-38)

|| 6.17.31 ||

**vāsudeve bhagavati**  
**bhaktim udvahatām nṛṇām**  
**jñāna-vairāgya-vīryāṇām**  
**na hi kaścid vyapāśrayaḥ**

Persons having bhakti for Vāsudeva (**vāsudeve bhagavati bhaktim udvahatām nṛṇām**), endowed with jñāna and vairāgya (**jñāna-vairāgya-vīryāṇām**), do not take shelter elsewhere (**na hi kaścid vyapāśrayaḥ**).

Attaining realization of the unreality of objects seen in duality by practice of jñāna is difficult for the jñānī.

The devotees however do not seek jñāna and vairāgya by practice of jñāna because bhakti itself produces jñāna and vairāgya.

The devotees have no other shelter in this world. Nothing attracts them.

By pursuing only bhakti, they do not make distinctions of good or bad material objects. Please understand the nature of devotees.



## Theme-4: Lord Siva's talks to Parvati (25-38)

|| 6.17.32 ||

nāham viriñco na kumāra-nāradau  
na brahma-putrā munayaḥ sureśāḥ  
vidāma yasyehitam aṁśakāṁśakā  
na tat-svarūpaṁ pṛthag-īśa-māninaḥ

Neither I [Lord Śiva], nor Brahmā, nor the Kumāras, nor Nārada (**nāham viriñco na kumāra-nāradau**) or the other great sages who are Brahmā's sons, nor the devatās (**na brahma-putrā munayaḥ sureśāḥ**), who are all portions of portions of the Lord (**aṁśaka aṁśakā**), who consider ourselves independent controllers (**pṛthag-īśa-māninaḥ**), can understand the Lord's form (**vidāma tat-svarūpaṁ**) or activities (**yasya īhitam**).

Hear about our natures.

We do not know the intentions of the Lord or his pastimes (īhitam) since we think our selves independent controllers.

## Theme-4: Lord Siva's talks to Parvati (25-38)

॥ 6.17.33 ॥

na hy asyāsti priyaḥ kaścīn  
nāpriyaḥ svaḥ paro 'pi vā  
ātmatvāt sarva-bhūtānām  
sarva-bhūta-priyo hariḥ

He does not regard anyone with favor or hostility (**na hy asyāsti priyaḥ kaścīd na apriyaḥ**). He has no one as his own relative, and no one is separate from him (**svaḥ paro api vā**). Because he is the soul of all living entities (**ātmatvāt sarva-bhūtānām**), he is affectionate to all beings (**sarva-bhūta-priyo hariḥ**).

Hear about the nature of the Lord.

The Lord is affectionate to all beings.

Still he favors no one nor hates no one.

The cause of difference in treatment is māyā.

Therefore one should know the nature of māyā.

## Theme-4: Lord Siva's talks to Parvati (25-38)

|| 6.17.34-35 ||

tasya cāyaṁ mahā-bhāgaś  
citraketuḥ priyo 'nugaḥ  
sarvatra sama-dṛk śānto  
hy ahaṁ caivācyuta-priyaḥ

tasmān na vismayah kāryah  
puruṣeṣu mahātmasu  
mahāpuruṣa-bhakteṣu  
śānteṣu sama-darśiṣu

This fortunate (**ayaṁ mahā-bhāgaḥ**), obedient Citraketu (**anugaḥ citraketuḥ**), dear to the Lord (**tasya priyaḥ**), sees all living entities equally (**sarvatra sama-dṛk**) and is peaceful (**śāntaḥ**). Similarly, I am also very dear to Lord Nārāyaṇa (**ahaṁ ca eva acyuta-priyaḥ**). Therefore (**tasmād**), no one should be astonished (**na vismayah**) to see the activities of the most exalted devotees of Nārāyaṇa (**puruṣeṣu mahātmasu mahāpuruṣa-bhakteṣu kāryah**), who are peaceful, and equal to everyone (**śānteṣu sama-darśiṣu**).

Hear about the nature of Citraketu and myself.

**samo 'ham 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 them in a similar way. BG 9.29

Though Citraketu is equal to all, the cause of being dear to the Lord is the fact that he is a devotee (anugah).

Because I am a devotee, I am also dear to the Lord.

Therefore because we have internal friendship with each other, the harsh words he uttered only nourished the happiness of our friendship.

You have uselessly become angry.

“I am like this in truth. O Citraketu! You show yourself to be detached through pure bhakti but you enjoy with the women Vidyādharas in private places.

You are deceptive.

I also show myself to be controlled by women, and also act deceptively.

But whereas you show bhakti and hide your material enjoyment, I show a material face and hide my bhakti. Let the assembly witness our inner friendship.”



In this way the two had exchanged words in a joking way.

If you had not interrupted us by your angry words in bad taste, he would not have been cursed. In this way he scolds Pārvatī.

She becomes astonished.

“Oh! You are the Lord, a great devotee from beginningless time. You have such love for the immature, fallen kṣatriya, who now ascends to the path of bhakti! I offer respects to you.”

In answer to her mood of astonishment, he says, “No one should be astonished to see the activities of the most exalted devotees of Nārāyaṇa, who are peaceful, and equal to everyone.”

## Theme-4: Lord Siva's talks to Parvati (25-38)

|| 6.17.36 ||

śrī-śuka uvāca

iti śrutvā bhagavataḥ

śivasyomābhibhāṣitam

babhūva śānta-dhī rājan

devī vigata-vismayā

Śukadeva Gosvāmī said: O King (**rājan**)! After hearing this speech by her husband (**iti śrutvā bhagavataḥ śivasya abhibhāṣitam**), Pārvatī gave up her astonishment at the behavior of King Citraketu (**devī umā vigata-vismayā**) and became peaceful in intelligence (**śānta-dhīh babhūva**).

Śānta-dhīḥ (peaceful intelligence) indicates that, remembering her previous mood, she became ashamed and covered her face with her cloth.

## Theme-4: Lord Siva's talks to Parvati (25-38)

॥ 6.17.37 ॥

iti bhāgavato devyāḥ  
pratiśaptum alantamaḥ  
mūrdhnā sa jagṛhe śāpam  
etāvat sādhu-lakṣaṇam

Though able to curse Pārvatī in return (**devyāḥ pratiśaptum alantamaḥ**), Citraketu accepted the curse on his head (**bhāgavataḥ mūrdhnā sa jagṛhe śāpam**). Such is the good nature of the devotee (**etāvat sādhu-lakṣaṇam**).

Do not think that Citraketu had meager power because he was a new devotee.

That is explained in this verse.

He was able to the curse Devī in response.

Devyāh should be devyai.

## Theme-4: Lord Siva's talks to Parvati (25-38)

॥ 6.17.38 ॥

jajñe tvaṣṭur dakṣiṇāgnau  
dānavīm yonim āśritaḥ  
vṛtra ity abhivikhyāto  
jñāna-vijñāna-samyutaḥ

That same Citraketu accepted birth in a demoniac family (**dānavīm yonim āśritaḥ**), and appeared from the southern fire in the sacrifice performed by Tvaṣṭā (**jajñe tvaṣṭur dakṣiṇāgnau**). Endowed with scriptural knowledge and realization (**jñāna-vijñāna-samyutaḥ**), he was known as Vṛtrāsura (**vṛtra ity abhivikhyāto**).

**Theme-5: Sukadeva Goswami  
offers benedictions (39-41)**



## Theme-5: Sukadeva Goswami offers benedictions (39-41)

॥ 6.17.39 ॥

etat te sarvam ākhyātam  
yan mām tvam paripṛcchasi  
vṛtrasyāsura-jāteś ca  
kāraṇam bhagavan-mateḥ

I have explained everything (**etat te sarvam ākhyātam**) you asked (**yad mām tvam paripṛcchasi**) about concerning the cause of Vṛtrāsura's birth as a demon (**vṛtrasya asura-jāteḥ ca**), though he was actually a devotee (**bhagavad-mateḥ**).

## Theme-5: Sukadeva Goswami offers benedictions (39-41)

|| 6.17.40 ||

itihāsam imaṁ puṇyaṁ  
citraketor mahātmanaḥ  
māhātmyaṁ viṣṇu-bhaktānām  
śrutvā bandhād vimucyate

If one hears this pious history (**śrutvā imaṁ puṇyaṁ itihāsam māhātmyaṁ**) of Citraketu, a great devotee (**citraketor mahātmanaḥ**) from the devotees (**viṣṇu-bhaktānām**), one is freed from the bondage of material existence (**bandhād vimucyate**).

# Theme-5: Sukadeva Goswami offers benedictions (39-41)

॥ 6.17.41 ॥

ya etat prātar utthāya  
śraddhayā vāg-yataḥ paṭhet  
itihāsam harim smṛtvā  
sa yāti paramām gatim

One who, rising from bed early in the morning (**ya prātar utthāya**), and after remembering the Supreme Lord (**harim smṛtvā**), recites with faith (**śraddhayā paṭhet**) this history of Citraketu (**etat itihāsam**), while controlling his words and mind (**vāg-yataḥ**), will attain the spiritual world (**sah yāti paramām gatim**).