

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ षष्ठस्कन्धः ॥

SHASHTTASKANDDHAH (CANTO SIX)

॥ षोडशोऽध्यायः - १६ ॥

SHODASOADDHYAAYAH (CHAPTER SIXTEEN)

Chithrakethoh ParamaathmaDhersanam

**[ChithrakethoOpaakhyaanam] (Meeting of Supreme Soul by
Chithrakethu or Transcendental Realization of Chithrakethu**

[Continuation of the Story of Chithrakethu])

[In this chapter we can read what happened to Chithrakethu after the death of his son. Chithrakethu strictly followed the instructions of Anggiras and Naaradha and worshipped Lord Vishnu with the Manthraas provided by them. When he was ready to choose the path of devotion and spirituality,

Naaradha with the mystic power brought the life of the dead son. He asked the life or the soul of the boy to stay alive to console the mourning parents and the nation. The soul [see this soul is different from the conditioned soul before the death of the boy] of the boy spoke that he had innumerable deaths and births in the past and hence unable to determine as which parent's child he has to come back to life. The conversation between the Jeevaathma of the boy and Chithrakethu was very philosophical and meaningful and logical. Chithrakethu realized the meaning of the words spoken by the soul of the living entity. He understood the perishability of the material body and the eternity of the soul. Chithrakethu started worshipping Lord Vishnu who appeared as Anantha or Aadhi Sesa. Anantha Bhagawaan also gave a long Material, Philosophical, Vedhic and Transcendental Dharma principles and its practical applications in life. The essence of all the advices was to understand that Jeevaathma and Paramaathma are one and the same and there is no difference. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

अथ देवऋषी राजन् सम्परेतं नृपात्मजम् ।
दर्शयित्वेति होवाच ज्ञातीनामनुशोचताम् ॥ १ ॥

1

Attha Dhevarshee, Raajan, samparetham nripaathmajam
Dhersayithvethi, hovaacha jnjaatheenaamanusochathaam.

The great Dhevamaamuni or the great Dhevarshi Naaradha with his mystic power brought the dead son of Chithrakethu and Krithadhyuthi and presented to the vision of the lamenting parents and relatives and all others present there. Then, he very clearly spoke to the soul as follows:

नारद उवाच

Naaradha Uvaacha (Naaradha Brahmarshi Said):

जीवात्मन् पश्य भद्रं ते मातरं पितरं च ते ।
सुहृदो बान्धवास्तप्ताः शुचा त्वत्कृतया भृशम् ॥ २॥

2

“Jeevaathman, pasya bhadhram the maatharam pitharam cha the
Suhridho baanddhavaasthaphthaah suchaa thvthkrithayaa bhrisam.”

“Oh, Jeevaathman, meaning the soul within the living entity or the life or the
soul of the living entity! [Here, Naaradha was addressing the dead son
after bringing him to the vision of all.] Wish you all prosperity and
auspiciousness and all the best! All these people along with your father
and mother, your relatives, your friends and all others who are most
affectionately love and like you are very distressed and deeply aggrieved
and under terrible and pathetic lamentation.”

कलेवरं स्वमाविश्य शेषमायुः सुहृद्वृतः ।
भुङ्क्व भोगान् पितृप्रत्तानधितिष्ठ नृपासनम् ॥ ३॥

3

“Kalebaram svamaavisya seshamaayuh suhridhvritah
Bhungkshva bhogaan pithripreththaanaddhithishtta nripaasanam.”

“You, please enter back into the body and spend the rest of your life along
with your friends and relatives and parents enjoying the inherited wealth
and fortune and all the comforts and pleasures and luxuries of the material
world. And when the time is up enthroning into the royal lion chair, rule the
kingdom with all opulence and pride.”

जीव उवाच

Jeeva Uvaacha (The Life or Soul Said):

कस्मिन् जन्मन्यमी मह्यं पितरो मातरोऽभवन् ।
कर्मभिर्भ्राम्यमाणस्य देवतिर्यङ्नृयोनिषु ॥ ४॥

4

Kasminjjenmanyamee mahyam pitharo maatharoabhavan
Karmmabhirbraamyamaanasya dhevathiryangnriyonishu.

With the mystic power of Dhevarshi Naaradha, the Jeevaathma or the Jeeva or the Soul or life reentered into the dead body, the Jeevaathma spoke: Oh, Mahaamune! Because of the fruitive activities I have assumed innumerable lives in many different Yonees or species such as Dhevaas, Manushyaas, Asuraas, Thiryaks like animals and or reptiles and or birds, etc. Therefore, now it is very difficult to determine for me in which birth or life they were my father and mother.

बन्धुजात्यरिमध्यस्थमित्रोदासीनविद्विषः ।
सर्व एव हि सर्वेषां भवन्ति क्रमशो मिथः ॥ ५॥

5

Benddhujnjaathyarimaddhyastthamithrodhaaseenavidhvishah
Sarvva eva hi sarvveshaam bhavanthi kremaso mitthah.

You are a scholar in philosophical and practical and logical theories and principles of births and deaths of living entities of the material universe. Therefore, there is no need to explain it to you. But to convince the audience let me narrate that the relatives, friends, entities of same tribe or caste, enemies, those who are neither friends nor enemies, mediators, people who like, people who hate and all of them are in some way connected to me at some time or other in one or in another life or lives. As you know the essence of all these, why should I narrate it to you?

यथा वस्तूनि पण्यानि हेमादीनि ततस्ततः ।
पर्यटन्ति नरेष्वेवं जीवो योनिषु कर्तृषु ॥ ६॥

6

Yetthaa vasthuni panyaani hemaadheeni thathasthathah
Paryatanthi nareshvevam jeevo yonishu karththrishu.

Just like the gold and other commodities moved from one hand to another or from one place to another because of the transactions like sales and purchases, the living entity because of its fruitive activities wanders

throughout the entire universe being induced into various bodies in different species of life by one kind of father and mother and to another kind of father and mother.

नित्यस्यार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृषु ।
यावद्यस्य हि सम्बन्धो ममत्वं तावदेव हि ॥ ७॥

7

Nithyasyaarththasya sambeddho hyanithya dhrisyathe nrishu
Yaavadhyesya hi sambenddho mamathvam thavadheva hi.

The substance or the matter which is permanent, or immortal is being impermanent and mortal in human beings. [What this means is that the Soul is life. The soul is permanent and immortal. The body is perishable and mortal. But the species of human beings think that the body is life and the body is permanent. The general concept is that when we die our life or soul is the one which is dead. We do not recognize that only the body is destroyed, and the soul is still there as unaffected.] Hey, Muneeswara! The connection of the soul which is permanent is being viewed as temporary or momentary and the body which is perishable and momentary is being viewed as permanent and everlasting. Therefore, the affinity to a matter is there only if some connectivity and relationship and interest exists. For example: A few living entities are born in human species and others are born as animals. Although both are living entities, their relationships are impermanent. An animal may remain in the custody of a human being for some time and then it may be transferred to another human being. As soon as the animal is transferred the ownership of the former one is lost, and the ownership is created in the latter one. Once the ownership is transferred the affinity also is gone or lost. Same is the case with soul and body.

एवं योनिगतो जीवः स नित्यो निरहङ्कृतः ।
यावद्यत्रोपलभ्येत तावत्स्वत्वं हि तस्य तत् ॥ ८॥

8

Evam yonigetho jeevah sa nithyo nirahamkrithah
Yaavadhyethropalebhyetha thaavathsvathvam hi thasya thath.

The Jeevaathma or the Life-Soul or the Soul which enters the material body, which is perishable, of any species of a living entity is eternal and immortal and permanent and egoless or without any ego, meaning without the feeling of “I-ness”, “You-ness”, “He-ness”, “She-ness”, “That-ness”, “This-ness”, etc. But if the soul is within a body because of the nature of the body it assumes that soul belongs to the body or the body is the soul. Or that means the body gets the feeling that the soul within is dependable on the body and the soul is perishable along with the body and is egoistic along with the body. [Though it looks simple, what we are trying to explain is very hard to understand. My physical body has the feeling that this “I” or the “I-ness” is there for the body. The body thinks that the soul within also has that ego of “I-ness”. Whereas the soul, whether it is inside or outside a body is always independent. The problem we have is that we are bound to think the soul is dependent. We do not know whether the soul is inside or outside or what type of force or energy is it and how it works or how it gives life to the body or activates the body and deactivates it.] If we think that the soul is within the body so long as we will have an egoistic feeling that the soul belongs to “me” or the soul is “mine”.

एष नित्योऽव्ययः सूक्ष्म एष सर्वाश्रयः स्वदृक् ।
आत्ममायागुणैर्विश्वमात्मानं सृजति प्रभुः ॥ ९॥

9

Esha nithyoavyeyah Sookshma esha sarvvaasrayah svadhrik
Aathmamaayaagunairvisvamaathmaanam srijathi Prebhuh.

This Jeevaathma is eternal. It is imperishable. It is indestructible. It is in subtle form without any gross form, and nobody can see or feel or recognize it. Every living entity depends on it. That means there cannot be any living entity of any species without the soul. The soul alone knows the soul and nothing else knows it. Soul is God. God alone knows God. [We are foolishly trying to define God.] It is capable of anything and everything. The soul can activate and deactivate or give birth and keep alive and kill or destroy any living entity. With its own illusory power, it creates everything from itself. [That means there is only one soul. And that is God. And that is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan

is the creator, maintainer and destroyer of the universe and all its entities and elements.]

न ह्यस्यातिप्रियः कश्चिन् नाप्रियः स्वः परोऽपि वा ।
एकः सर्वधियां द्रष्टा कर्तृणां गुणदोषयोः ॥ १०॥

10

Na hyasyaathipriyah kaschinnaapriyah sva paroapi vaa
Ekah sarvvaddhiyaam dhreshtaa karththreenaam gunadhoshayoh.

There is no friend and there is no enemy for Jeevaathma or Jeevaathma is not a friend to anyone and not an enemy to anyone. There is no one dear and no one unfavorable to Jeevaathma or the soul of the living entity. There is no distinction between the one which is owned by self and one which is owned by someone else by the Jeevaathma. The Jeevaathma stands as an outsider or as a witness for all the good and bad activities of the living entity and is not affected by any of the activities.

नादत्त आत्मा हि गुणं न दोषं न क्रियाफलम् ।
उदासीनवदासीनः परावरदृगीश्वरः ॥ ११॥

11

Naadheththa aathmaa hi gunam na dhosham na kriyaaphalam
Udhaaseenavadhaaseenah paraavaradhrigeeswarah.

The Jeevaathma or Jeeva or the Aathma or Soul or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is not affected by either the good or the bad effects or results of the fruitive activities. Though Jeevaathma is the cause and effect of the fruitive actions it does not accept either the happiness or the distress that results from the fruitive actions. Jeevaathma is completely independent. Jeevaathma does not have and does not have to accept any material body. Jeevaathma is neutral. Jeevaathma is Eeswara or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इत्युदीर्य गतो जीवो ज्ञातयस्तस्य ते तदा ।
विस्मिता मुमुचुः शोकं छित्त्वाऽऽत्मस्नेहशृङ्खलाम् ॥ १२॥

12

Ithyudheerya getho jeevo jnjaathyasthasya the thadhaa
Vismithaa mumuchuh sokam cchithvaaathmasnehasringkhalaam.

When the Jeevaathma, “of the dead son of the king”, disappeared after explaining as above about the relationship between material body and the soul, all those who were assembled there and mourning and lamenting about the “causeless” death of the child, were stunned and surprised. They all understood the relationship or connection between the body and soul and affinity of the living entity to the body. They were able to cut off the rope tying the body and soul and affinity towards the body.

निर्हृत्य ज्ञातयो ज्ञातेर्देहं कृत्वोचिताः क्रियाः ।
तत्यजुर्दुस्त्यजं स्नेहं शोकमोहभयार्तिदम् ॥ १३॥

13

Nirhrithya jnjaathyo jnjaatherdhdheham krithvochithaah kriyaah
Thathyejurdhusthyejam sneham sokamohabhayaarththidham.

Thereafter, the relatives discharged their duties by arranging the funeral ceremonies properly and burning the dead body of the child. Then they performed all the last rites also by mourning with sorrow and fear of death created by the power of illusion. But then they were able to get rid of the affinity and love towards the material body after realizing the connectivity and relationship of soul and body with the advice of the Jeevaathma.

बालघ्न्यो व्रीडितास्तत्र बालहत्याहतप्रभाः ।
बालहत्याव्रतं चेरुर्ब्राह्मणैर्यन्निरूपितम् ।
यमुनायां महाराज स्मरन्त्यो द्विजभाषितम् ॥ १४॥

14

Baalaghnyo vreedithaasthathra baalahathyaahathaprebhaah
Baalahathyaavratham cherurBraahmanairyanniroopitham
Yemunaayaam Mahaaraaja! Smaranthyo dhvijabhaashitham.

Oh, the Emperor of the world! The cowives of Krithadhyuthi who had poisoned the child were ashamed of their sinful action and in assembly of the royal court they openly confessed of their vicious crime. They remembered the words of the great saint Anggiras and abandoned their interest in bearing a child. As instructed by the Brahmin priests they all went to the holy river Yemuna and took an ablutionary bath and atoned for their vicious and sinful crime.

स इत्थं प्रतिबुद्धात्मा चित्रकेतुर्द्विजोक्तिभिः ।
गृहान्धकूपान्निष्क्रान्तः सरःपङ्कादिव द्विपः ॥ १५ ॥

15

Sa iththam prethibudhddhaathmaa Chithrkethurdhvijokthibhih
Grihaanddhkoopannishkraanthah sarahpankaadhiva dhvipah.

Chithrakethu was able to understand the principles of life and the relationship of Jeevaathma and material body of the living entities from the words of Anggiras, Naaradha, other scholarly Braahmanaas and Jeevaathma. That helped him to cross the ocean of miseries of material life and of illusory motion he had about the Grihastthaasrama life with strong attachment and ties with wife, children, friends, relatives, house, kingdom and other material obligations and responsibilities just like how an elephant was saved from the lake full of mud.

कालिन्ध्यां विधिवत्स्नात्वा कृतपुण्यजलक्रियः ।
मौनेन संयतप्राणो ब्रह्मपुत्राववन्दत ॥ १६ ॥

16

Kaalindhyaam viddhivath snaathvaa krithapunyajelakriyah
Maunena samyethapraano Brahmaputhraavavandhatha.

Chithrakethu also took formal ablutionary bath in the holy river Kaalindhi to get rid of all the sinful effects of the fruitive activities, according to Vedhic prescriptions. He then practiced Praanaavyaama or Praanaayaama and controlled his senses and mind. He was thus purified and sanctified and prostrated and worshipped both the saints, Anggiras and Naaradha who are sons of Brahmadheva who the Lord and Consort of Vaaneedhevi is or Saraswathi Dhevi, with folded hands.

अथ तस्मै प्रपन्नाय भक्ताय प्रयतात्मने ।
भगवान्नारदः प्रीतो विद्यामेतामुवाच ह ॥ १७॥

17

Attha thasmai prepannaaya bhakthaaya preyathaathmane
BhagawanNaaradhah preetho vidhyaamethaamuvaacha ha.

Naaradha was pleased with Chithrakethu who was able to control his senses and mind and wo was concentratedly meditating upon the lotus feet of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and worshipping both Naaradha and Anggiras with folded hands. Naaradha noticed that Chithrakethu was fully self-controlled and ready to receive transcendental advice. Thus, Naaradha spoke to Chithrakethu and provided him with following devotional instructions of the principles of transcendentalism:

ओं नमस्तुभ्यं भगवते वासुदेवाय धीमहि ।
प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च ॥ १८॥

18

“Om Namasthubhyam Bhagawathe Vaasudhevaaya Ddheemahi
PredhyumnaayAnirudhddhaaya Namah Sankarshanaaya cha.”

“Oh, Vaasudheva Bhagawaan! I worship, pray and offer obeisance unto you, Bhagawaan Vaasudheva. I worship, pray and offer obeisance to Bhagawaan Vaasudheva with my inner mind and inner conscience. I worship, pray and offer obeisance to Bhagawaan Predhyumna. I worship, pray and offer obeisance to Bhagawaan Sankarshana Moorththy. I worship, pray and offer obeisance to Bhagawaan Anirudhddha. I worship,

pray and offer obeisance to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who lustrously incarnated as Predhyumna, Sankarshana and Anirudhddha.”

नमो विज्ञानमात्राय परमानन्दमूर्तये ।
आत्मारामाय शान्ताय निवृत्तद्वैतदृष्टये ॥ १९॥

19

“Namo Vijnjaanamaathraaya Paramaanandhamoorththaye
Aathmaaraamaaya Saanthaaya Nivriththadhvaithadhrishtaye.”

“Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You do not have the ego of ‘yours’ and ‘others’ or ‘mine’ and ‘others’ or the ‘I-ness’ and ‘you-ness’ or this belongs to ‘me’ and that belongs to ‘others’. You are the embodiment of eternal blissful happiness. You are the embodiment of peace and serenity. You are the Soul of the souls. You are the Paramaathma or the Supreme Soul. You are the personification of Vedhaas and thus sum of Knowledge. You are effulgence of Paramaathmaraama meaning the Aathmasaakshaathkaaram or transcendental realization. I worship, pray and offer respectful obeisance unto the lotus feet of that Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.”

आत्मानन्दानुभूत्यैव न्यस्तशक्त्यूर्मये नमः ।
हृषीकेशाय महते नमस्ते विश्वमूर्तये ॥ २०॥

20

“Aathmaanandhaanubhoothyaiva Nyesthasakthyoormmaye Namah
Hrisheekesaaya Mahathe Namasthe Viswamoorththaye.”

“Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are the personification of blissful Form or Your Form provides exalted blissful happiness. You are beyond the power of Illusion, or you are unaffected by Illusory power which controls the material universe. You are Hrisheekesa, meaning the controller of senses, or You are beyond the control of senses. You are the personified Form of the Universe and You

are the Cosmic Form. You are the most exalted and the noblest. You always remain as effulgence of all above Forms. Oh, Bhagawan! I offer my respectful obeisance and devotional prayers to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan Who assumes all above Forms.”

वचस्युपरतेऽप्राप्य य एको मनसा सह ।
अनामरूपश्चिन्मात्रः सोऽव्यान्नः सदसत्परः ॥ २१ ॥

21

“Vachasyuparetheapraapya ya eko manasaa saha
Anaamaroopaschinmaathrah soavyaannah sadhasth parah”

“The words and mind of the conditioned soul cannot express or describe the Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan because the material forms and names are not applicable to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is purely transcendental or spiritual. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan beyond the conception of gross and subtle form. The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is in the Form of impersonal Brahman. The devotees of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan always offer respectful obeisance and devotional prayers to that impersonal, transcendental form of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which can only be partially visualized by mind. Oh, Hare! Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! I offer my respectful obeisance and meditative devotional prayers to You.”

यस्मिन्निदं यतश्चेदं तिष्ठत्यप्येति जायते ।
मृण्मयेष्विव मृज्जातिस्तस्मै ते ब्रह्मणे नमः ॥ २२ ॥

22

“Yesminnidham yethaschedham thishttathyupyethi jaayathe
Mrinmayeshviva mriijaathisthasmai the brahmane Namah.”

“Different types of earthen pots are made of earth though they all may vary in name, size, shape, quantity, quality, etc. but all of them before they were

made was earth and after they are broken also become earth and of course while they were known or called as pots also, they were earth. Exactly like that all the universes and all the living and non-living, moving and non-moving entities and elements therein which are all manifested by and from the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan were the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan before they were created and will be merged into the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan after dissolution. That means there is nothing in the past meaning before or present or future meaning after the dissolution. The Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Brahman or Parabrahmam. And there is nothing other than Parabrahmam at any time. [The simplest way to understand is that we are all nothing, but Parabrahmam as we are born from Parabrahmam and we exist as Parabrahmam and we will dissolve into Parabrahmam.] I worship, pray and offer respectful obeisance to that Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.”

यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः ।
अन्तर्बहिश्च विततं व्योमवत्तन्नतोऽस्म्यहम् ॥ २३ ॥

23

“Yenna sprisanthi na vidhurmmmanobudhddheendhriyaasavah
Antharbbheischa vithatham vyomavaththannathoasmyaham.”

“Mind, intelligence, all the senses and even life cannot touch or even go nearby or know the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is spread out like the sky all over with no boundaries with no beginnings and with no ends. The Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is within us and outside us and beyond us. There is only one thing like that and that is the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. I worship, pray and offer respectful obeisance unto that Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which is Parabrahmam.”

देहेन्द्रियप्राणमनोधियोऽमी
यदंशविद्धाः प्रचरन्ति कर्मसु ।
नैवान्यदा लोहमिवाप्रतप्तं
स्थानेषु तद्दृष्टपदेशमेति ॥ २४॥

24

“Dhehendhriyapraanamanoddhiyoamee
Yedhamsavidhddhaah precharanthi karmmasu
Naivaanyedhaa lohamivaaprathaptham
Stthaaneshu thaddhdhreshtapadhesamethi.”

“The iron has the power to burn when it is made red-hot with the association of fire. Just like that group of senses, life, body, mind and intelligence are all lifeless matters or corpses unless and until the activation power or the energy is induced in by the Illusory Power of the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or in other words the Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is behind the energy and power of the living entity. When the power of Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is removed the body becomes lifeless or dead or corpse. I worship, pray and offer respectful obeisance unto that Cosmic Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which is Parabrahmam.”

ओं नमो भगवते महापुरुषाय महानुभावाय
महाविभूतिपतये सकलसात्वतपरिवृढ-
निकरकरकमलकुङ्गलोपलालितचरणा-
रविन्दयुगल परम परमेष्ठिन् नमस्ते ॥ २५॥

25

Om Namo Bhagawathe Mahaapurushaaya Mahaanubhaavaaya Mahaa-
Vibhoothipathaye Sakalasaathvathaparivriddanikarakarakamala-
Kudmalopalaalithacharanaaravindhayugala parama parameshti-
NNamathe.”

“Oh, Bhagawan! I worship, pray and offer respectful obeisance to you. Oh, Mahaavibhoothipathe meaning the Lord of Prosperity with all six opulence and Auspiciousness! I worship, pray and offer respectful obeisance to you. Oh, Mahaapurusha meaning the Lord and the most exalted Personality! I worship, pray and offer respectful obeisance to you. Oh, Mahaanubhaava meaning the most noble-minded Personality! I worship, pray and offer respectful obeisance to you. Oh, Parameshti means Parabrahmam! I worship, pray and offer respectful obeisance to you. Oh, Parabrahmam! Your lotus feet are always decorated with the folded hands of the most exalted and noble devotees looking like a garland made of un-blossomed lotus flowers. I worship, pray and offer respectful obeisance to you.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

भक्तायैतां प्रपन्नाय विद्यामादिश्य नारदः ।
ययावङ्गिरसा साकं धाम स्वायम्भुवं प्रभो ॥ २६॥

26

Bhakthaayaithaam prepannaya vidhyaamaadhisya Naaradhah
YeyaavAnggirasaa saakam ddhaama Svaayambhuvam Prebho!

After providing advice and instructions of devotional religious principles to Chithrakethu, who was his devotee and who has sought his advices, Naaradha, the most renowned Dhevarshi and the staunchest devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or the Cosmic Form or Parabrahmam, along with Anggiras went to Sathyaloka, the abode of Brahmadheva.

चित्रकेतुस्तु विद्यां तां यथा नारदभाषिताम् ।
धारयामास सप्ताहमब्भक्षः सुसमाहितः ॥ २७॥

27

Chithrakethusthu vidhyaam thaam yetthaa Naaradhabhaashithaam
Ddhaarayaamaasa sapthaahamabbhakshah susamaahithah.

Thereafter, king Chithrakethu with concentrated and meditative balanced mind and heart chanted the Manthraas taught by Naaradha Maharshi for seven days by drinking water alone and without eating any food and observing strict austerity.

ततः स सप्तरात्रान्ते विद्यया धार्यमाणया ।
विद्याधराधिपत्यं स लेभेऽप्रतिहतं नृप ॥ २८॥

28

Thathascha saptaraathraanthe vidhyayaa ddhaaryamaanayaa
Vidhyaaddharaaddhipathyam sa lebheaprethihatham nripah.

At the end of the seven nights after chanting the Manthraas with austerity, Chithrakethu attained the most exalted position as the Lord and Leader of Vidhyaaddharaas or he was enthroned as the Lordship of Vidhyaaddharaas.

ततः कतिपयाहोभिर्विद्ययेद्धमनोगतिः ।
जगाम देवदेवस्य शेषस्य चरणान्तिकम् ॥ २९॥

29

Thathah kathipayaahobhirvidhyayedhddhamanogethih
Jegaama Dhevadhevasya Seshasya charanaanthikam.

With the mystic power attained by chanting the Manthraas with austerity for a long time his mind started flowing in the right path of transcendentalism without having any obstacles of material obligations or miseries. Thus, Chithrakethu was able to reach the most pious and virtuous holy position at the lotus feet of Aadhi Sesha who is Dheva Dhevesa or the God of gods or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

मृणालगौरं शितिवाससं स्फुर-
त्किरीटकेयूरकटित्रकङ्कणम् ।
प्रसन्नवक्त्रारुणलोचनं वृतं
ददर्श सिद्धेश्वरमण्डलैः प्रभुम् ॥ ३०॥

Mrinaalageuram sithivaasasam sphurath-
Kireetakeyoorakatithrakankanam
Presannavakthraarunalochanam vritham
Dhedhersa Sidhddhesvaramandalaih Prebhum.

Chithrakethu was able to see Aadhi Sesa in white color like the fiber of lotus flower. Aadhi Sesa was wearing pure bluish silk garments. He was wearing a brilliantly shining crown. He was decorated beautifully with golden armlets, bangles and girdles with jewels and precious stones embossed on them. His lotus face was most charming and attractive. His beautiful face was decorated with reddish long eyes like lotus petals. He has no match, and nothing can be compared to him. He was the Lord of Lords. Aadhi Sesa was surrounded by Sidhddhaas and Vidhyaaddharaas. Chithrakethu saw Aadhi Sesa who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as described.

तद्दर्शनध्वस्तसमस्तकिल्बिषः
स्वस्थामलान्तःकरणोऽभ्ययान्मुनिः ।
प्रवृद्धभक्त्या प्रणयाश्रुलोचनः
प्रहृष्टरोमाऽऽनमदादिपूरुषम् ॥ ३१ ॥

Thadhdhersanaddvasthasamasthakilbishah
Svachcchaamalaanthahkaranoabhyaayaanmunih
Previdhddhabhakthyaa prenayaasrulochanah
Prehrishtaromaanamadhaadhipoorusham.

Just with the sight of Aadhi Sesa Moorththy, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, alone King Chithrakethu was cleansed of all the material contaminations like sensual desire, interest in sinful fruitive material activities, etc. and completely purified mentally and physically. Because of love, affection, piety and devotion to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan his eyes were filled with tears of blissful happiness and started dropping down. Due to exalted devotion, he was overwhelmed and reflected as horripilation. He became very silent and peaceful and serene. Then with humility and nobility

Chithrakethu prostrated at the lotus feet of Aadhi Sesa Moorththy, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and offered respectful obeisance with folded hands in prostrated position.

स उत्तमश्लोकपदाब्जविष्टरं
प्रेमाश्रुलेशैरुपमेहयन् मुहुः ।
प्रेमोपरुद्धाखिलवर्णनिर्गमो
नैवाशक्तं प्रसमीडितुं चिरम् ॥ ३२ ॥

32

Sa Uththamaslokapadhaabjavishtaram
Premaasrulesairupameyanmuhuh
Premoparudhddhaaakhilavarnnanirggemo
Naivaasakaththam presameedithum chiram.

Because of the overwhelming devotion and blissful happiness Chithrakethu's eyes started overflowing with the tears of divine happiness and it soaked the lotus feet of Aadhi Sesa Moorththy, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Due to excessive happiness and excitement and thrilling experience of having the divine vision of the Master of the universe Aadhi Sesa Moorththy, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, the words did not come out of Chithrakethu and therefore he could not worship or pray the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with Keerththans proclaiming the glories of Aadhi Sesa Moorththy.

ततः समाधाय मनो मनीषया
बभाष एतत्प्रतिलब्धवागसौ ।
नियम्य सर्वेन्द्रियबाह्यवर्तनं
जगद्गुरुं सात्वतशास्त्रविग्रहम् ॥ ३३ ॥

33

Thathah samaaddhaaya mano maneeshayaa
Bebhaasha ethath prethilebddhavaagasau
Niyamya sarvendhriyabaahyavarththanam
Jegadhgurum saathvathasaasthravigreham.

After a while Chithrakethu controlled his mind with the power of his intelligence. Then, he controlled all the senses completely and destroyed all the interests in the external material world so that his mind would not roam around and prompt the senses to get involved in material fruitive activities. [When our mind is filled with spirituality, materialism is external.] Thus, he removed all the obstacles and recovered the power of producing suitable words to worship the Universal Master, Aadhi Sesha Moorththy. [He was unable to speak out because he was overwhelmed with material emotions. Once he destroyed his material interest he was liberated from any emotions.] Then, he started worshiping and praying to the Universal Master and Universal Preceptor, Lord Aadhi Sesha Moorththy who is Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, with songs proclaiming His glories scientifically and devotionally.

चित्रकेतुरुवाच

ChithrakethurUvaacha (Chithrakethu Said or Worshipped):

अजित जितः सममतिभिः साधुभि-
भवान् जितात्मभिर्भवता ।
विजितास्तेऽपि च भजतामकामात्मनां
य आत्मदोऽतिकरुणः ॥ ३४॥

34

Ajitha Jithah Samamathibhih
SaaddhubhirBhawaan Jithaathmabhirbhavathaa
Vijithaastheapi cha bhajathaa-
Makaamaathmaanaam ya aathmadhoathikarunah.

Oh, the Unconquerable Lord, Aadhi Sesha Maha Vishnu Bhagawan! Although You are unconquerable, You are very compassionate and merciful to Your devotees, who have no desire for any material gains, and allow them to conquer you very easily. With the control of mind and senses You would remain in their heart under their control. Thus, You would give Yourself to them and will have full control over them as their mind and heart would be filled with Your presence having no room for them to accommodate any material needs and desires.

तव विभवः खलु भगवन्
जगदुदयस्थितिलयादीनि ।
विश्वसृजस्तेऽशांशास्तत्र
मृषा स्पर्धन्ते पृथगभिमत्या ॥ ३५ ॥

35

Thava Vibhavah khalu Bhagawan!
Jegadhudhayastthithileyaadheeni
Visvasrijasthemasaamsaa-
SThathra mrishaa spardhddhanthe pritthagabhimethyaa.

Oh, Bhagawan, Aadhi Sesa Moorththy Maha Vishnu Bhagawan! You are the Creator, Maintainer or Sustainer and Dissolver or Destroyer of the Universe. You remain as the life energy and power within and outside the universe and its entities and elements. You are the controller of all the entities and elements of the universe and the whole universe itself. Your playful deed with Illusory Power is amazing and unparalleled. Brahma, Siva, Vishnu and all other Dhevaas and Deities are all Your Own partial incarnations or small portions. But with the feeling that they are all distinct and separate they compete and struggle for power and strength among themselves without knowing that they are all Your Own partial incarnations.

परमाणुपरमहतोस्त्व-
माद्यन्तान्तरवर्ती त्रयविधुरः ।
आदावन्तेऽपि च सत्त्वानां
यद्द्रुवं तदेवान्तरालेऽपि ॥ ३६ ॥

36

Paramaanuparamamahatho-
Sthvamaadhyanthaantharavarththee theyaviddhurah
Aadhaavntheapi cha saththvaanaam
Yedh ddhruvam thadhevaantharaaleapi.

The very basic element or cause of the existence of everything including the universe is Paramaanu or atom, defined here as minutest particle. But

oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, You are the basic cause and the basis for the existence of the Paramaanu as well as the Cosmic Manifestation. You are within and outside the Paramaanu and Cosmic Manifestation. You have no beginning and no middle and no end. You are beginning-less, middle-less and end-less. You are perceived to exist in all the three phases and hence You are Eternal or Permanent. Even when the Cosmic manifestation does not exist or even after it is merged within you, You will exist as original potency.

क्षित्यादिभिरेष किलावृतः
सप्तभिर्दशगुणोत्तरैरण्डकोशः ।
यत्र पतत्यणुकल्पः
सहाण्डकोटिकोटिभिस्तदनन्तः ॥ ३७॥

37

Kshithyaadhibhiresha kilaavrithah
Sapthabhirddhesagunoththarairaanndakosah
Yethra pathathyanukalpah
Sahaandakotibhisthadhadhananthah.

Every universe is covered by seven layers of elements. They are earth, water, fire, air, sky, the total energy and false ego. Each of these elements are ten times greater than the previous one. [This means water is ten times that of earth and fire is ten times that of water and so on.] There are innumerable universes besides this universe, and they are all unlimitedly large, but they all move about like atoms within you. That is why you are called Anantha meaning unlimited or boundless or endless.

विषयतृषो नरपशवो
य उपासते विभूतीर्न परं त्वाम् ।
तेषामाशिष ईश तदनु
विनश्यन्ति यथा राजकुलम् ॥ ३८॥

38

Vishayatrisho narapasavo
Ya upaasathe vibhoothirna param thvaam

Theshaamaasisha Eesa
Thadhanu vinasyanthi yetthaa raajakulam.

Hey, Eeswara, meaning the Lord of all the Universes! Due to material desires human beings and other species of the universe engage in fruitive activities and enjoy or suffer the results of the activities daily. What is the benefit of it? Just like the dynasty of a King or an emperor it will be destroyed when an enemy conquer one King or Emperor of that dynasty or family or when the King or Emperor is not in power then his nobility also would be gone. [This means when material desires conquer the living entity or the conditioned soul the material being will fall into hell due to the results of sinful fruitive activities to fulfill the desires. Indirectly, it means all these Dhevaas, and deities get the power of benediction from your sparks and when you decide to stop the sparks they would become powerless.] Oh, Eeswara! You are independent and boundless. You are Supreme Primary Personality. These useless materially corrupted species do not worship or offer respectful obeisance to you, not even once.

कामधियस्त्वयि रचिता
न परम रोहन्ति यथा करम्भबीजानि ।
ज्ञानात्मन्यगुणमये
गुणगणतोऽस्य द्वन्द्वजालानि ॥ ३९॥

39

Kaamaddhiyasthvayi rechithaa
Na parama rohanthi yetthaa karambhabeejaani
Jnjaanaathmanyagunamaye
Gunagenthosya dhvandhvajaalaani

Oh, Bhagawan! You are Nirguna, meaning without any material nature or beyond the material nature. You can be visualized or realized only with transcendental knowledge. Efforts of those who worship or pray You with selfish interest for satisfaction of material desires and opulence would be useless, just like the sterilized or fried seeds do not produce plants, as they will be undergoing innumerable cycles of births and deaths in many different species according to the results of their fruitive activities. [This means

those who pray for satisfaction of material wishes would not attain
Aathmasaakshaathkaaram.]

जितमजित तदा भवता
यदाह भागवतं धर्ममनवद्यम् ।
निष्किञ्चना ये मुनय आत्मारामा
यमुपासतेऽपवर्गाय ॥ ४० ॥

40

Jlthamajitha thadhaa bhavathaa
Yedhaaaaha Bhaagawatham ddharmmamanavadhyam
Nishkinjchanaa ye munaya
Aathmaaraamaa yemupaasatheapavarggaaya.

Oh, Bhagawan! You are unconquerable. But you can be conquered with full control of all the material senses and by fixing the mind at the glories and Bhaagawatha Ddharmma or Religious Principles of You. When the Soul spoke about the Bhaagawatha Ddharmma, it is uncontaminated religious system for achieving the shelter at Your lotus feet. The great sages like Sanathkumaaraas are without any material desires and are liberated from material contaminations and are Aathma Raamaas, meaning self-satisfied or soul-satisfied personalities. They follow the path of Bhaagawatha Ddharmma and attain shelter at Your lotus feet.

विषममतिर्न यत्र नृणां
त्वमहमिति मम तवेति च यदन्यत्र ।
विषमधिया रचितो यः
स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ॥ ४१ ॥

41

Vishamamathirna yethra nrinaam
Thvamahamithi mama thavethi cha yedhanyathra
Vishamaddhiyaa rechitho yah
Sa hyavisudhddhah ksheyishnuraddharmmabehulah.

All the forms of religion work with a lot of contradictions and work under the conceptions of fruitive results and distinctions of 'I and You', 'mine and yours', etc. [What it means is that in all the religion we work and even worship with a notion for such and such work we should get such and such result including that of worship, meaning that if I worship a deity or God, I should receive the expected material reward.] These contradictions and conflicts are irreligious and misguiding and will not help to liberate from miseries of material contaminations. Whereas the Bhaagawatha Ddharmma has no such conscious of contradictions and conflicts and it will help to destroy the dualities and liberate from material contaminations.

कः क्षेमो निजपरयोः
कियानर्थः स्वपरद्रुहा धर्मेण ।
स्वद्रोहात्तव कोपः
परसम्पीडया च तथाधर्मः ॥ ४२॥

42

Kah kshemo nijaparayoh
Kiyaanarththah svaparadhruhaa ddharmmena
Svadhrohaththava kopah
Parasampeedayaa cha thatthaaddharmmah

What is the benefit of a Religious System which will be harmful and destructive to self as well as to others? What is auspicious about following such a system? It causes pain to self, due to self-envy. By causing pain to others, it causes anger within you and practices irreligion. [When I do not get the expected reward from my activities and when I see the prosperity of others, I will be envious and angry, and I will have a natural tendency to practice irreligion. Irreligious practice will lead one to Addharmma.]

न व्यभिचरति तवेक्षा यया
ह्यभिहितो भागवतो धर्मः ।
स्थिरचरसत्त्वकदम्बेष्वपृथग्धियो
यमुपासते त्वार्याः ॥ ४३॥

43

Na vyebhicharathi thavekshaa
Yeyaa hyabhihitho Bhaagawatho ddharmmah
Sththiracharasaththvakadhambes-
Shvapritthagdhddhiyo yemupaasathe thvaaryaah.

Oh, Aadhi Sesa Moorththy Bhagawaan! Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You have advised and instructed the Nishkaama Bhakthi Maargga or the Path of Devotion or Worship without desire for any results with some specific purpose. That purpose would always be satisfied. [True Path of Nishkaama Bhakthi is even without desiring for liberation from the contaminated material world and salvation. That is what Chithrakethu mentions here.] The greatest and noblest of the living entities like Sanathkumaaraas, Naaradha, etc. follow the path of Nishkaama Bhakthi with strict austerity and devotion.

न हि भगवन्नघटितमिदं
त्वद्दर्शनान्नृणामखिलपापक्षयः ।
यन्नाम सकृच्छ्रवणात्पुल्कसकोऽपि
विमुच्यते संसारात् ॥ ४४ ॥

44

Na hi Bhagawannaghatithamidhum
Thvadhdhersanaannrinaamakhilapaapaksheyah
Yennaamasakrichcchrevanaath
Pulkasakoapi vimuchyathe samsaaraath.

Oh, Aadhi Sesa Moorththy Bhagawaan! Do we need to have any reservation or any suspicion that all the sins and evils would be completely burned and destroyed merely at the sight of You? Anyone who gets the opportunity just to see You or to have vision of You would be able to wash out all the sins and cleanse himself. Even a Chandaala or the one who is polluted with accumulation of sins would be able to destroy all the sins just with the opportunity to hear the divine name of You at one time and cleanse of all sins and pollutions and would be able to cross the ocean of miseries of material world.

अथ भगवन् वयमधुना
त्वदवलोकपरिमृष्टाशयमलाः ।

सुरऋषिणा यदुदितं तावकेन
कथमन्यथा भवति ॥ ४५ ॥

45

Attha, Bhagawan, vayamaddhunaa
Thvadhavalokaparimrishtaasayamalaah
SuraRisheena yedhudhitham
Thaavakena katthamanyatthaa bhavathi.

Oh, Aadhi Sesha Moorththy Bhagawaan! Having received the opportunity to have a vision of You our mind and conscience have been cleansed of all pollutions and sins and became pure and serene. See, otherwise how was it possible for us to have the opportunity to hear and listen the divine discourse like that of nectar from Dhevarshi Naaradha? We got the opportunity to listen to Naaradha only because we are cleansed of all the sins and pollutions.

विदितमनन्त समस्तं तव
जगदात्मनो जनैरिहाचरितम् ।
विज्ञाप्यं परमगुरोः कियदिव
सवितुरिव खद्योतैः ॥ ४६ ॥

46

VidhithamAnantha samastham thava jegadhaathmano jenairihaacharitham
Vijnjaapyam Paramaguroh kiyadhiva savithuriva khadhyothaih.

You are the soul of the universe. You are the soul of all the entities and elements of the universe. You know whatever happens and whatever is practiced and done by every entity of the universe. Those who try to explain what is happening in the universe and the activities of the entities of the universe are just like how the fireflies try to spread light and lead the way for sun.

नमस्तुभ्यं भगवते सकलजग-
त्स्थितिलयोदयेशाय ।

दुरवसितात्मगतये
क्योगिनां भिदा परमहंसाय ॥ ४७॥

47

Namasthubhyam Bhagawathe sakalajegathstthithileyodhayesaaya.
Dhuravasithaathmagethaye kuyoginaam bhidha Paramahamsaaya.

Oh, Aadhi Sesha Moorththe! Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawan! You are the creator, maintainer and annihilator of the universe and all its entities and elements. You are the Cosmic Manifestation. But the people those who are entrapped in the Illusory Power within which these material universes are created are naturally bound to see separateness and believe in multiplicity of Deities in charge of these functions. They cannot understand and do not have the power to realize Your real position. They consider that the Cosmic Manifestation is independent of You. They do not understand that You are the perfect and full culmination of all the six opulence. You are Supreme Power. You are Supreme Soul. You are Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. I worship, pray and offer respectful obeisance unto You.

यं वै श्वसन्तमनु विश्वसृजः श्वसन्ति
यं चेकितानमनु चित्तय उच्चकन्ति ।
भूमण्डलं सर्षपायति यस्य मूर्ध्नि
तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्ने ॥ ४८॥

48

Yem vai svasanthamanu visvasrijah svasanthi
Yem chekithaanamanu chiththaya uchchakanthi
Bhoomandalam sarshapaayathi yesya moordhddhni
Thasmai Nammo Bhagawatheasthu sahasramoordhddhne.

Oh, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! Brahmadheva, Vishnu, Siva, Indhra and other directors of this universe are performing their duties strictly according to the instructions and directions provided by You. None of them have any power or discretion to make any

changes or any deviations. Just like a machine they continue to perform their responsibilities continuously. You are the provider of light and guidance for everything. You stay within each of them as their soul and enlighten them and lead them in the path in which you wish them to travel. You are the provider of light and power and energy to Sun and all other stars and planets. You always stay within each of them as the effulgence of light and make them as effulgent and lustrous. You are the provider of effulgence to the senses and activate them. Oh, Bhagawan! Oh, Aadhi Sesa Moorththy Bhagawaan, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan! You are with thousands of heads. You hold all these universes on your heads like small mustard seeds. Oh, Aadhi Sesa Moorththy Bhagawaan with One Thousand heads! I worship, pray, prostrate and offer respectful obeisance with devotion to You.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

संस्तुतो भगवानेवमनन्तस्तमभाषत ।
विद्याधरपतिं प्रीतश्चित्रकेतुं कुरुद्वह ॥ ४९॥

49

Samsthutho BhagawaanevamAnanthasthamabhaashatha
Vidhyaaddharapathim preethasChithrakethum Kurudhvaha!

Oh, the best of the Kuru Dynasty, Pareekshith Mahaaraajan! The Supreme Lord Sri Anantha Bhagawaan or Aadhi Sesa Moorththy was very pleased with the most devotional and glorifying prayers and respectful obeisance of Chithrakethu, the Leader and the King of Vidhyaaddharaas and very pleasingly spoke to him as follows:

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree [Anantha or Aadhi Sesa] Bhagawaan Said):

यन्नारदाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम् ।

संसिद्धोऽसि तथा राजन् विद्यया दर्शनाच्च मे ॥ ५० ॥

50

YenNaaradhaAnggirobhyaam the vyaahridham meanusaasanam
Samsidhddhoasi thayaa, Raajan, vidhyayaa dhersanaachcha me.

Hey, King Chithrakethu! You are noblest of the kings. Having accepted the spiritual instructions and advices of Ddharmmopadhesa from Dhevarshees, Naaradha and Anggiras and being received the opportunity to have the vision of Me – Anantha or Aadhi Sesa – you have attained transcendental knowledge. There is no doubt that you are now attained Aathma Saakshaathkaaram or transcendental realization.

अहं वै सर्वभूतानि भूतात्मा भूतभावनः ।
शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनू ॥ ५१ ॥

51

Aham vai sarvvabhoothaani bhoothaathmaa bhoothabhaavanah
Sabdhabrahma param Brahma mamobhe saasvathee thanoo.

I am all these universes and all the entities and elements therein. I am also the soul of all of them. I am the Super Soul and the Supreme Soul. I am the activation energy and the life force in all of them, meaning without Me everything would be inactive or dead. I am both Sabdhabrahma meaning the universe of sound or whatever can be represented by words like 'Omkaara' and Parabrahma meaning the Absolute Truth. Both Sabdhabrahma and Parabrahma are Eternal being by partial expansions.

लोके विततमात्मानं लोकं चात्मनि सन्ततम् ।
उभयं च मया व्याप्तं मयि चैवोभयं कृतम् ॥ ५२ ॥

52

Loke vithathamaathmaanam lokam chaathmani santhatham
Ubhayam cha mayaa vyaaptham mayi chaivobhayam kritham.

In this world of matter, the conditioned soul accepts the material body as enjoyable resources, and the conditioned soul expands thinking that he is the enjoyer of the material world. [This is tricky and logical. The soul in the body is conditioned and believes that the body is life, and the conditioned soul is the body. The body is the resources of enjoyment and hence the conditioned soul thinks that it is the enjoyer.] Similarly, the material world expands in the living entity as a source of enjoyment. In this way both the conditioned soul and the material world expands. Both are my Energy because of that they both are pervaded by Me. As the Supreme Lord, I am the cause of these effects. And one should be clear that both rest in Me.

यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि ।
आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥ ५३ ॥

53

Yetthaa sushupthah purusho visvam pasyathi chaathmani
Aathmaanamekadhesasttham manyathe svapna utthithah.

एवं जागरणादीनि जीवस्थानानि चात्मनः ।
मायामात्राणि विज्ञाय तद्दृष्टारं परं स्मरेत् ॥ ५४ ॥

54

Evam jaagaranaadheeni jeevastthaanaani chaathmanah
Maayaamaathraani vijnjaaya thadhhdhreshtaaram param smareth.

When a person is in deep sleep, he dreams and sees in himself mountains, oceans and sometimes the whole universe itself although they are all far away from him. But, when he wakes up or when he is awake, he will know that he is in the human form and lying on his bed in some place. Then he will also recognize himself as belonging to a nationality, family and so on. All the conditions, whether in deep sleep or in dream or in wakefulness are all the energies of the same Supreme Lord, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. One should always know the original creator of all these conditions are the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and He is not affected by any of these conditions.

येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा ।
सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥ ५५ ॥

55

Yena presupthah purushah svaapam vedhaathmanasthadhaa
Sukham cha nirggunam brahma thamaathmaanamavehi maam.

Hey, Chithrakethu! Please know me as the Brahman or the Supreme Personality. I am the all-pervading Supreme Soul. And through Me the sleeping living entity can understand the dreaming conditions and his happiness or enjoyment or sufferings of the conditioned soul of the living entity beyond the activities of the material senses. That means I am the cause of activities of the sleeping and or dreaming of all the living entities.

उभयं स्मरतः पुंसः प्रस्वापप्रतिबोधयोः ।
अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत्परम् ॥ ५६ ॥

56

Ubhayam smarathah pumsah presvaapaprethiboddhayoh
Anvethi vyethirichyetha thajijnjaanam Brahma thathparam.

There can an interesting question that if the dreams in the sleep are experienced by the Super Soul or Parabrahmam then how is it possible for the living entity who is different from the living entity can remember what was seen or what happened in the dreams? See, the experience of one person within him cannot be understood by another person unless the other person has some telepathic knowledge or the capacity to read the mind of the person who has seen the dreams. Therefore, the knower of the facts, the living entity who inquire into the incidents manifested in the dreams and wakefulness is different from circumstantial activities. That knowing factor is Brahman or Parabrahmam. In other words, the quality of knowing belongs to the living entity or conditioned soul and to Parabrahmam. Thus, the living entities can also experience the activities of dreams and wakefulness. In both stages the knower is unchanged and is Parabrahmam whose small expansion or extension is the conditioned souls of the living entities.

यदेतद्विस्मृतं पुंसो मद्भावं भिन्नमात्मनः ।
ततः संसार एतस्य देहाद्देहो मृतेर्मृतिः ॥ ५७॥

57

Yedhethadhvismritham pumso madhbhaavam bhinnamaathmanah
Thathah samsaara ethasya dhehaadhdheho mrithermmrithih.

When a living entity, thinking of himself as different from Me, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, forgets of his spiritual identity of Oneness with Me in Eternity. Because of the loss of spiritual identity, he loses his knowledge and bliss, and his conditional life of material world begins. In other words, instead of identifying his interest with Mine or of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan he becomes interested in his material bodily expansions like his wife, children, relatives, friends, enemies, material possessions, etc. In this way, by the influence of his actions, one body comes from another, one birth comes after another birth, one death comes after another death and these cycles will continue.

लब्ध्वेह मानुषीं योनिं ज्ञानविज्ञानसम्भवाम् ।
आत्मानं यो न बुद्ध्येत न क्वचित्क्षेममाप्नुयात् ॥ ५८॥

58

Lebdddhveha maanusheem yonim jnjaanavijnjaanasambhavaam,
Aathmaanam yon a budhddyetha na kvachith kshemamaapnuyaath.

It is extremely fortunate to be born as a human being because in that life one will get the opportunity to gain theoretical and practical knowledge of Vedhaas, Puraanaas, Ithihaasaas and other branches of science and its applications. Life as a human being is the only and the best opportunity for one to attain transcendental realization through Vedhic knowledge. But even after being born as a human, if one does not try to acquire Vedhic knowledge of Ddhaarmmic Principles and attain transcendental realization then how can he be liberated from the miseries of material life and elevated to spiritual advancements?

स्मृत्वेहायां परिक्लेशं ततः फलविपर्ययम् ।

अभयं चाप्यनीहायां सङ्कल्पाद्विरमेत्कविः ॥ ५९॥

59

Smrithvehaayam pariklesam thathah phalaviparyayam
Abhayam chaapyaneehaayam sankalpaadhvirameth kavih

One who realizes the drawbacks and deficiencies of the path of action and its untoward or negative results, meaning that the materially result oriented fruitive activities entrap one into the vicious cycles of births and deaths in the material world as different species, and the benefits of the path of knowledge and devotion and its positive and virtuous results, meaning that path of knowledge and devotion would lead one to attain transcendental realization and get liberated from the miseries of material world and uplifted to attain Aathma Saakshaathkaaram and ultimate merger into the eternity of Parabrahmam which is the absolute truth.

सुखाय दुःखमोक्षाय कुर्वति दम्पती क्रियाः ।
ततोऽनिवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च ॥ ६०॥

60

Sukhaaya dhuhkhamokshaaya kurvvaathe dhempathee kriyaah
Thathoanivritthirapraapthirduhkhasya cha sukhasya cha.

To be released or to get rid of all the sorrows and miseries and distresses and to attain material pleasures and possessions, most of the couples are getting engaged in fruitive activities. But it is noticed that from the fruitive activities results are very lopsided as with more sorrows and distresses and with deteriorated or less blissful happiness and spiritual advancements.

एवं विपर्ययं बुद्ध्वा नृणां विज्ञाभिमानिनाम् ।
आत्मनश्च गतिं सूक्ष्मां स्थानत्रयविलक्षणाम् ॥ ६१॥

61

Evam viparyayam budhddhva nrinaam vijnjaabhimaaninaam
Aathmanascha gethim sookshmaam stthaanathreyavilekshanaam.

दृष्टश्रुताभिर्मात्राभिर्निर्मुक्तः स्वेन तेजसा ।
ज्ञानविज्ञानसन्तुष्टो मद्भक्तः पुरुषो भवेत् ॥ ६२ ॥

62

Dhrishtasruthaabhirmmaathraabhirnirmukthah svena thejasaa
Jnjaanavijnjaanasanthusto madhbhaktah purusho bhaveth.

One should clearly understand that the activities of person who is proud of his material experience bring only results contradictory to those such persons conceive while awake, dreaming and deep sleeping. Also, one should clearly understand that the soul, although very difficult for materialists to perceive, is above all these conditions and with the strength or power of discrimination one should give up the desire for acquiring fruitive results in the present life and in the next. Thus, one can attain self-satisfaction and soul satisfaction. That is the way to attain transcendental knowledge and transcendental realization and to become a pure selfless devotee of Me, the Aadhi Sesa Anantha Bhagawaan who is the Super Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

एतावानेव मनुजैर्योगनैपुण्यबुद्धिभिः ।
स्वार्थः सर्वात्मना ज्ञेयो यत्परात्मैकदर्शनम् ॥ ६३ ॥

63

Ethaavaaneva manujairyoganaipunabudhddhibih
Svaarththah sarvvaathmanaajneyo yethparaathmaikadhersanam.

The essence of what a materialistic person should understand from a noble, divine and exalted scholar with virtuous, pious and non-fruitive activities is that the Jeevaathma and Paramaathma are not different and that both are one and the same.

त्वमेतच्छ्रद्धया राजन्नप्रमत्तो वचो मम ।
ज्ञानविज्ञानसम्पन्नो धारयन्नाशु सिध्यसि ॥ ६४ ॥

64

Thvamechchredhddhayaa raajannapremaththo vacho mama

Jnjaanavijnjaanasampanno ddhaarayannaasu siddhyasi.

Oh, the crest jewel of kings, Chithrakethu! Without any ego or internal pride, you must with care and concentration try to understand my advices and instructions properly. Being unattached to materialistic enjoyment, you should be able to understand the essence of my advices and instructions. Being fully adhered to Me with full faith you should be able to acquire knowledge and practical applications in life. Thus, you should be able to attain highest perfection and merge with and within Me, the Aadhi Sesha Anantha Bhagawaan who is the Super Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

आश्वस्य भगवानित्थं चित्रकेतुं जगद्गुरुः ।
पश्यतस्तस्य विश्वात्मा ततश्चान्तर्दधे हरिः ॥ ६५॥

65

Aasvaasya Bhagawaaniththam Chithrakethum Jegadhguruh
Pasyathasthasya visvaathmaa thathaschaanthardhdhedhe Harih.

Lord Sri Aadhi Sesha Anantha Bhagawaan who is the Super Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the embodiment of universal effulgence and who is the Universal Master and who is the Cosmic Form consoled and comforted Chithrakethu Mahaaraaja with the essence of transcendental advices to liberate and uplift him from the miseries and distresses of the material world. Oh, Pareekshith Mahaaraaja! Thereafter, Lord Sri Hari who is Aadhi Sesha Anantha Bhagawaan who is the Super Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan disappeared there while Chithrakethu was looking at Him.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां षष्ठस्कन्धे चित्रकेतोः परमात्मदर्शनं
नाम षोडशोऽध्यायः ॥ १६॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Shashtaskanddhe Chithrakethoh ParamaathmaDhersanam
[ChithrakethoOpaakhyaanam] Naama ShodasoAddhyaayah

Thus, we conclude the Sixteenth Chapter Named as Meeting of Supreme
Soul by Chithrakethu or Transcendental Realization of Chithrakethu
[Continuation of the Story of Chithrakethu] Of the Sixth Canto of the Most
Divine and the Supreme Most and the Greatest Mythology Known as
Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!