

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

॥ षष्ठस्कन्धः ॥

SHASHTTASKANDDHAH (CANTO SIX)

॥ सप्तदशोऽध्यायः - १७ ॥

SAPTHADHESOADDHYAAYAH (CHAPTER SEVENTEEN)

**ChithrakethuSaapa [ChithrakethoOpaakhyaanam] (Infliction of Curses
to Chithrakethu {by Paarvathy Dhevi} [Continuation of the Story of
Chithrakethu])**

[In this chapter we can read the story of the curse of Paarvatheedhevi to Chithrakethu. After getting liberated from material life and attaining spiritual realization Chithrakethu became an ardent devotee of Vishnu Bhagawaan. With the blessings of Vishnu Bhagawaan, he became the king of

Vidhyaaddharaas. He led the life by wandering through the skyways in the valleys of Mount Sumeru on the air chariot by singing the glorifying songs of Vishnu. Once when he was wandering like that, he noticed Lord Siva sitting in the assembly of all the Dhevarshees and Dhevaas and other celestial beings. But Siva was keeping his consort, Paarvathi, in his laps and caressing her for sensual enjoyment. Chithrakethu insulted them aloud and laughed at them for their follies. Paarvatheedhevi could not tolerate his arrogance and cursed him to be born as a demon. He accepted the curse very pleasingly. Paarvatheedhevi wondered at the attitude of Chithrakethu towards the horrible curse. Lord Siva gave a discourse to his wife narrating the greatness of true devotees of Vishnu Bhagawaan like Chithrakethu. Because of the curse Chithrakethu was born as Vrithra. Please continue to read for the details of the story...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

यतश्चान्तर्हितोऽनन्तस्तस्यै कृत्वा दिशे नमः ।
विद्याधरश्चित्रकेतुश्चचार गगनेचरः ॥ १॥

1

YethaschaantharhithoAnanthasthasya krithvaa dhise Namah
VidhyaaddharasChithrakethuschachaara geganecharah.

After providing all types of prosperities, auspiciousness, blissful happiness, lordship and kingship of Vidhyaaddharaas to Chithrakethu, Anantha Bhagawaan disappeared. Chithrakethu looked in the direction where Anantha Bhagawaan disappeared and prostrated. Thereafter, Chithrakethu, the king of Vidhyaaddharaas, enjoyed totally liberated life with transcendental realization and travelled through the celestial skyways in the valleys of Sumeru Mountain thinking of Aadhi Sesha Anantha Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

स लक्षं वर्षलक्षणामव्याहतबलेन्द्रियः ।

स्तूयमानो महायोगी मुनिभिः सिद्धचारणैः ॥ २॥

2

Sa leksham varshlekshaanaamavyaahathabelendhriyah
Sthooyamaano Mahaayogee Munibhih SidhddhaChaaranaiah.

कुलाचलेन्द्रद्रोणीषु नानासङ्कल्पसिद्धिषु ।
रेमे विद्याधरस्त्रीभिर्गापयन् हरिमीश्वरम् ॥ ३॥

3

Kulaachalendhradhroneeshu naanaasankalpasidhddhishu
Reme vidhyaaddharasthreebhirggaapayan HarimEeswaram.

Thereafter, being a Mahaayogeeswara, Chithrakethu lived for lakhs and lakhs of years with total control of all the senses and with a stable and sturdy mind and with supreme mystic power of transcendental realization. He was being surrounded and glorified and worshiped by the noblest of Munees, Sidhddhaas, Chaaranaas and Vidhyaaddharaas. He conducted concerts, proclaiming glories of Aadhi Sesha Anantha Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, by beautiful celestial Apsaraas and renowned Vidhyaaddhara singers. Thus, he used to enjoy the spiritual life by praying and worshipping and offering respectful obeisance to the Universal Master, Aadhi Sesha Anantha Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

एकदा स विमानेन विष्णुदत्तेन भास्वता ।
गिरिशं ददृशे गच्छन् परीतं सिद्धचारणैः ॥ ४॥

4

Ekadhaa sa vimaanena Vishnudheththetha bhaasvathaa
Girisam dhedhrise gechcchan pareetham SidhddhaChaaranaiah.

Vishnu Bhagawaan had gifted a celestial carrier or an airplane to Chithrakethu and he was always enjoying his divine trips in that celestial vehicle. Once during his divine journey, he saw Lord Sri Maha Dheva being surrounded and being glorified and worshipped by Sidhddhaas and Chaaranaas.

आलिङ्ग्याङ्कीकृतां देवीं बाहुना मुनिसंसदि ।
उवाच देव्याः शृण्वत्या जहासोच्चैस्तदन्तिके ॥ ५॥

5

Aalinggyaankeekrithaam Dheveem baahunaa Munisamsadhi
Uvaacha Dhevyaah srinvathyaa jehaasochchaisthadhanthike.

Lord Maha Dheva was keeping his wife Paarvathi Dhevi, the daughter of Mount Himaalaya, in his laps and gently caressing and embracing with his arm and sensually enjoying in the middle of the assembly of all these Muneesvaraas or the divinest and noblest sages when Chithrakethu was flying in his most effulgent and lustrous air-chariot. When he approached very close to Lord Sri Maha Dheva, Chithrakethu laughed aloud and spoke these words so that Paarvathi Dhevi can hear him clearly:

चित्रकेतुरुवाच

ChithrakethurUvaacha (Chithrakethu Said):

एष लोकगुरुः साक्षाद्धर्मं वक्ता शरीरिणाम् ।
आस्ते मुख्यः सभायां वै मिथुनीभूय भार्यया ॥ ६॥

6

Esha Lokaguruh saakshaadhdharmmam vakthaa sareerinaam
Aasthe mukhyah sabhaayaam vai mitthuneebhooya bhaaryayaa.

Look at this. He is Lord Siva. He is the Spiritual Master of the universe as accepted by the general populace. He is the best of the living entities who has accepted material bodies. He is the chairperson of this assembly. He

enunciates the principles and systems of religion. In this great assembly he is sitting with his wife for satisfaction of sensual interest.

जटाधरस्तीव्रतपा ब्रह्मवादिसभापतिः ।
अङ्कीकृत्य स्त्रियं चास्ते गतहीः प्राकृतो यथा ॥ ७॥

7

Jetaaddharastheevrathapaa Brahmavaadhisabhaapathih
Ankeekrithya sthriyam chaasthe gethahreeh praakritho yetthaa.

He has matted hair. He is the maintainer of Vedhic Path with severe austerity and penance. He is the leader of the assembly. Shamelessly, keeping his beautiful wife in his laps and sensually enjoying her company with no civic manners and etiquettes.

प्रायशः प्राकृताश्चापि स्त्रियं रहसि बिभ्रति ।
अयं महाव्रतधरो बिभर्ति सदसि स्त्रियम् ॥ ८॥

8

Praayasah praakrithaschaapi sthriyam rehasi bibhrathi
Ayam mahaavrathaddharo bibharththi sadhasi sthriyam.

Generally, the ordinary conditioned persons or even the most uncivilized and uncultured fools will not do such antisocial activities in public like this. They may enjoy their wives only in solitary places. Not only that, but he is also a person of celibacy. What can we say other than very sad and pathetic!

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

भगवानपि तच्छ्रुत्वा प्रहस्यागाधधीर्नृप ।
तूष्णीं बभूव सदसि सभ्याश्च तदनुव्रताः ॥ ९॥

Bhagawaanapi thachcchruthvaa prehasyaagaaddhaddheernripa!
Thushneema bebhooa sadhasi sabhyaascha thadhanuvrathaah.

The scholarly Loka Guru Sri Maha Dheva heard the words and very pleasingly smiled and sat there silently. No one in the assembly also spoke anything or reacted to the words of Chithrakethu.

इत्यतद्वीर्यविदुषि ब्रुवाणे बहवशोभनम् ।
रुषाऽऽह देवी धृष्टाय निर्जितात्माभिमानिने ॥ १०॥

Ithyathadhveeryavidhushi bruvaane behvasobhanam
Rushaaaaha Dhevee ddhrishtaaya nirjjithaathmaabhimaanine.

Paarvathi Dhevi thought that Chithrakethu without knowing the prowess, greatness and nobilities of Sri Maha Dheva and Paarvathi Dhevi, herself, criticized them. Her thinking was that Chithrakethu thinks himself as superior to both Siva and Paarvathi, and His sentiments and the ridiculing words were not at all acceptable and pleasing to her. Therefore, she became very angry and spoke the curse words as follows:

पार्वत्युवाच

PaarvathyUvaacha (PaarvatheeDhevi Said):

अयं किमधुना लोके शास्ता दण्डधरः प्रभुः ।
अस्मद्विधानां दुष्टानां निर्लज्जानां च विप्रकृत् ॥ ११॥

“Ayam kimaddhunaa loke saasthaa dhendaddharah prebhuh
Asmadhviddhaanaam dhushtaanaam nirllejjaanaam cha viprakrith.”

“Alas! Wonderfully Good, Good! Is he the one in this world who has been appointed to punish shameless persons like us? Is he the ruler who carries the rod or the stick to impose punishments to evil souls like us? Wonderful! Wonderful!”

न वेद धर्मं किल पद्मयोनि-
र्न ब्रह्मपुत्रा भृगुनारदाद्याः ।
न वै कुमारः कपिलो मनुश्च
ये नो निषेधन्त्यतिवर्तिनं हरम् ॥ १२॥

12

“Na Vedha ddharmmam kila Padhmayoni-
Rnna Brahmaputhraa BhriguNaaradhaadhyah
Na vai Kumaarah Kapilo Manuscha
Ye no nisheddhanthyathivarththinam Haram.”

“May be that Brahmadheva, his sons like Naaradha, Bhrigu and others and Kapila, Sanathkumaaraas and Manu may be ignorant of Vedhic Ddharmmaas and that may be the reason why they have not insulted and despicably humiliated us, who are following the Addhaarmmic Path, so far!”

एषामनुध्येयपदाब्जयुग्मं
जगद्गुरुं मङ्गलमङ्गलं स्वयम् ।
यः क्षत्रबन्धुः परिभूय सूरीन्
प्रशास्ति धृष्टस्तदयं हि दण्ड्यः ॥ १३॥

13

“Eshaamanuddhyeyapadhaabjayugmam
Jegadhgurum manggalamanggalam svayam
Yeh kshethrabenddhuh paribhooya Sooreen
Presaasthi ddhrishtasthadhayam hi dhendyah”

“Who is the noblest of the Dhevaas on whose two lotus feet Brahmadheva and other Vedhic scholars are prostrating and offering devotional services

daily? Who is the Universal Master or Preceptor? Which Dheva is the personification and embodiment of all prosperities and auspiciousness? Which Dheva is the one with three eyes? The worst of the kings, Chithrakethu, has despicably insulted Dheva who is the Lord of all Dhevaas. He is very egoistic, proud and ignorant. There is no doubt that he deserves to be punished appropriately.”

नायमर्हति वैकुण्ठपादमूलोपसर्पणम् ।
सम्भावितमतिः स्तब्धः साधुभिः पर्युपासितम् ॥ १४॥

14

“Naayamarhathi Vaikunttapaadhamoolopasarppanam
Sambhaavithamathih sthabddhah saaddhubhih paryupaasitham”

“He is excessively proud and puffed up and thinks that he is the best and noblest of all. He does not deserve to attain the opportunity to reach the lotus feet of Sri Maaddhava or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan because of his egoistically puffed up and haughty and arrogant attitude.”

अतः पापीयसीं योनिमासुरीं याहि दुर्मते ।
यथेह भूयो महतां न कर्ता पुत्र किल्बिषम् ॥ १५॥

15

“Athah paapeeyaseem yonimaasureem yaahi dhurmmathe!
Yettheha bhooyo mahathaam na karththaa puthra! Kilbisham.”

“Oh, the impudent one, my dear son, you should not despise great and noble souls like Sri Maha Dheva like this. Your insult is an unpardonable offense. You should not insult noble souls like this any longer. Therefore, let me punish you, now. You will be born in the family of Asura or demon, dominant with cruel and evil and sinful activities.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

एवं शप्तश्चित्रकेतुर्विमानादवरुह्य सः ।
प्रसादयामास सतीं मूर्ध्ना नम्रेण भारत ॥ १६॥

16

Evam sapthasChithrakethurvimaanaadhavaruhya sah
Presaadhayaamaasa Satheem moordhddhnaa namrena, Bhaaritha!

Hey, Pareekshith Mahaaraajan! When Paarvathi Dhevi cursed Chithrakethu like that he descended from the airplane and went and humbly prostrated at the lotus feet of her and gloriously worshiped and offered respectful obeisance to her and pleased her.

चित्रकेतुर्वाच

ChithrakethurUvaacha (Chithrakethu Said):

प्रतिगृह्णामि ते शापमात्मनोऽञ्जलिनाम्बिके ।
देवैर्मर्त्याय यत्प्रोक्तं पूर्वदिष्टं हि तस्य तत् ॥ १७॥

17

“Prethigrihnaami the saapamathmanoanjjalinaAmbike!
Dhevairmmarththyaaya yethproktham poorvvadhrishtam hi thasya thath.”

“Oh, Dhevee, Ambike! I wholeheartedly accept your curse with both hands. I am so divinely blessed with your curse. I am very pleased and happy. The deities’ or goddesses’ words would come to a human or a person only because of his past activities. [That means whether curse or boon is the result of past activity or activities.]”

संसारचक्र एतस्मिञ्जन्तुरज्ञानमोहितः ।
भ्राम्यन् सुखं च दुःखं च भुङ्क्ते सर्वत्र सर्वदा ॥ १८॥

18

“Samsaarachakra ethasmin jenthurajnjaanamohithah
Bhraamyam sukham cha dhuhkham cha bhungkthe sarvvathra
sarvvadhaa.”

“Due to lack of knowledge, especially of advanced spiritual knowledge, all the people are groping in the darkness of ignorance in the vicious circles of this material world of illusion and enjoy happiness and pleasures and suffer sorrows, pains and distresses continuously.”

नैवात्मा न परश्चापि कर्ता स्यात्सुखदुःखयोः ।
कर्तारं मन्यतेऽत्राज्ञ आत्मानं परमेव च ॥ १९॥

19

“Naivaathmaa na paraschaapi karththaa syaath sukhadhuhkhayoh
Karththaaram manyatheapraajna aathmaanam parameva cha.”

“The ignorant and foolish people think that the pleasures, happiness and comforts are the results of their own efforts and activities and the pains, miseries and distresses are the results of the activities of others. [That means we will take credit for any good things and blame others for bad things.]”

गुणप्रवाह एतस्मिन् कः शापः को न्वनुग्रहः ।
कः स्वर्गो नरकः को वा किं सुखं दुःखमेव वा ॥ २०॥

20

“Gunaprevaaha ethasmin kah saapah konvanugrehah
Kah svarggo narakah ko vaa kim sukham dhuhkhameva vaa.”

“When we think deeply, in the world of Sathva Guna or virtues and positivity, what is the difference between boons and curses? [That means in the world of goodness it does not matter whether curse or boon because there is only goodness in there. Similarly, in the mind of virtuous people curses and boons do not make any difference.] What is there in heaven and what is there in hell? What is there in comforts and what is there in

sorrows? There is no difference between any of these dualities, really. They are all one and the same.”

एकः सृजति भूतानि भगवानात्ममायया ।
एषां बन्धं च मोक्षं च सुखं दुःखं च निष्कलः ॥ २१॥

21

“Eka srijathi bhoothaani Bhagawaanaathmamaayayaa
Eshaam benddham cha mokshama cha sukham dhuhkham cha
nishkalam.”

“The same One God who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the Cosmic Form has created the universe and all its entities and elements within the Illusory Field created by Him and then they tied and connected with attachments and detachments and with pains and pleasures and sorrows and happiness and heavens and hells. But He is independent of and beyond all these dualities or rather he is not affected by any of the dual qualities of nature.”

न तस्य कश्चिद्दयितः प्रतीपो
न ज्ञातिबन्धुर्न परो न च स्वः ।
समस्य सर्वत्र निरञ्जनस्य
सुखे न रागः कुत एव रोषः ॥ २२॥

22

“Na thasya kaschidhdheyithah pretheepo
Na jnjaathibenddhurnna paro na cha svah
Samasya sarvvathra niranjjanasya
Sukhe na raagah kutha eva roshah.”

“The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan has no friends, no foes, no relatives, no non-relatives, no known, no unknown, no allies and no enemies. He is equally well balanced in the opposites of dualities. He has no attachments and detachments with anything. He does not have sorrows and comforts. In that case, how can there be anger

or enmity for the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is Omnipotent and All Pervading.”

तथापि तच्छक्तिविसर्ग एषां
सुखाय दुःखाय हिताहिताय ।
बन्धाय मोक्षाय च मृत्युजन्मनोः
शरीरिणां संसृतयेव कल्पते ॥ २३॥

23

“Thatthaapi thachcchakthi Visargga eshaam
Sukhaaya dhuhkhaaya hithaahithaaya
Benddhaaya mokshaaya cha mrithyujenmanoh
Sareerinaam samsrithayeavakalpathe.”

“But because of power of illusion whatever He has manifested within that illusory field, all the living entities feel the pains and pleasures and the desire to enjoy the pleasures and comforts and friendship and enmity and likes and dislikes and attachments and detachments and all such oppositions of dualities.”

अथ प्रसादये न त्वां शापमोक्षाय भामिनि ।
यन्मन्यसे असाधूक्तं मम तत्क्षम्यतां सति ॥ २४॥

24

“Attha presadhaye na thvaam saapamokshaaya, Bhaamini,
Yenmanyase asaaddhooktham mama thath kshemyathaa Sathi.”

“Oh, the embodiment of Prosperity and Auspiciousness! Oh, Mahaadhevee! My humble requests and respectful obeisance and worship are for your grace and not with any intention of relieving me from the curse. Your curse is due to the result of my past activities and I must accept it. Although what I said is not wrong, you may pardon or excuse me whatever you think is wrong. [What Chithrakethu says is that he did not commit any

offence but if Paarvatheedhevi thinks something is wrong then that may be excused but he doesn't want to be released from her curse.]”

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इति प्रसाद्य गिरिशौ चित्रकेतुररिन्दम ।
जगाम स्वविमानेन पश्यतोः स्मयतोस्तयोः ॥ २५॥

25

Ithi presaadhya Girisau Chithrakethurarindhama!
Jegaama svavimaanena pasyathoh smayathosthayoh.

Oh, the subduer of enemies, Pareekshith! Both, Uma and Maheswara or Paarvathi and Paramasiva were pleased and wonderstruck, listening to the philosophical words of Chithrakethu. And while they were watching with amazement like that Chithrakethu ascended his airplane and flew away from there and left the place.

ततस्तु भगवान् रुद्रो रुद्राणीमिदमब्रवीत् ।
देवर्षिदैत्यसिद्धानां पार्षदानां च शृण्वताम् ॥ २६॥

26

Thathasthu Bhagawaan Rudhro Rudhraaneemidhamabreveeth
Dhevarshidheithyasidhddhaanaam paarshadhaanaam cha srinvathaam.

Thereafter, Rudhrabhagawaan spoke the following words to Rudhraaneedhevi or Rudhraayaneedhevi so that all other Dhevarshees, Dhevaas, Dhaanavaas, Sidhddhaas and all the Associates of the assembly can hear him clearly:

श्रीरुद्र उवाच

SreeRudhra Uvaacha (Sri Rudhrabhagawaan or Lord Siva Said):

दृष्टवत्यसि सुश्रोणि हरेरद्भुतकर्मणः ।
माहात्म्यं भृत्यभृत्यानां निःस्पृहाणां महात्मनाम् ॥ २७ ॥

27

Dhrishtavathyasi Susroni! Hareradbhuthakarmmanah
Maahaathmyam bhrithyabhrithyaanaam nisprihaanaam mahaathmanaam.

Oh, prettiest Lady! See the greatness and nobility and exaltedness of Pundareekaaksha who the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and his Associates and the Servants and the Servants of His Servants is. Even being the servants of servants of Lord Hari or Pundareekaaksha or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are such divinely great souls who are not at all interested in any type of material achievements and prosperities.

नारायणपराः सर्वे न कुतश्चन बिभ्यति ।
स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥ २८ ॥

28

Naaraayanaparaah sarvve na kuthaschana bibhyathi
Svarggaapavargganarakeshvapi thulyaarththadhersinah.

Hey, Dhevi! The devotees of Lord Hari have no worries or no anxieties of anything at any time anywhere. Heaven or hell or salvation or liberation from material attachments are all the same for them. They do not care whether they are in heaven or in hell or merged with Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. They have balanced and stabilized their mind and conscience and practiced complete control of senses and therefore they do not have any difference between pains and pleasures.

देहिनां देहसंयोगाद्द्वन्द्वानीश्वरलीलया ।
सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च ॥ २९ ॥

Dhehinaam dhehasamyogaadh dhvandhvaanEeswaraleelayaa
Sukham dhuhkham mrithirjjenma saapoanugreha eva cha.

This universe is running under the illusory power of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. It is just like a child's play for him. His illusory power is the cause of attachment of the soul to the material body. And because of the attachment the soul would become conditioned. Because of the association of the body and soul, the newly formed conditioned soul with attachment to the body thinks that the pain and pleasure, sorrow and happiness, misery and comfort, birth and death, boon and curse and such dualities are impacting the soul. Or in other words the conditioned soul thinks that all the dualities are affecting the soul or conditioned soul.

अविवेककृतः पुंसो ह्यर्थभेद इवात्मनि ।
गुणदोषविकल्पश्च भिदेव स्रजिवत्कृतः ॥ ३० ॥

Avivekakrithah pumso hyarthtthabhedha ivaathmani
Gunadhoshavikalpascha bhidheva srejevath Kritha.

Likes and dislikes we feel in our mind are purely a creation of illusion. They are not real. They are false. Similarly, the pain and pleasure are also the feelings of mind. The birth and death are the actions of the body and are impacting only the body. The conditioned soul thinks that these are all affecting the soul as the conditioned soul is bound with the body inseparably and thinks the body is the life and soul. Oh, Dhevi! You are a soul-realized personality. The feeling that the body is the life or soul is only due to ignorance. It is just like what we see in our dreams are not true when we are awake. Just like that all these are false and not real.

वासुदेवे भगवति भक्तिमुद्वहतां नृणाम् ।
ज्ञानवैराग्यवीर्याणां नेह कश्चिद्व्यपाश्रयः ॥ ३१ ॥

Vaasudheve Bhagawathi bhakthimudhvahathaam nrinaam
Jnjaanavairaagyaveeryaanaam neha kaschidhvyepaasrayah.

Hey, Dhevi! Please understand it clearly that for those who stabilize and concentrate their mind and conscience at the lotus feet of Lord Sreenivaasa or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with most exalted devotion and with full renunciation of all material interest with complete control of senses would be able to attain advanced transcendental knowledge and realization. For such supreme devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, there is nothing in the world to be depended upon other than the exalted devotion to the Universal Master, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

नाहं विरिञ्चो न कुमारनारदौ
न ब्रह्मपुत्रा मुनयः सुरेशाः ।
विदाम यस्येहितमंशकांशका
न तत्स्वरूपं पृथगीशमानिनः ॥ ३२॥

Naaham Virinjcho na KumaaraNaaradhau
Na Brahmaputhraa Munayah Suresaah
Vidhaama yesyehithamamsakaamasakaa
Na thathsvaroopam prithhageesamaaninah.

I = Siva, Brahmadheva, Sri Naaradha, Sanathkumaaraas, Dhevendhra and great sages like Athri, Anggiras, etc. who are sons of Brahmadheva are all partial incarnations or expansions of Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. But because we all possess the pride or ego that we are so and so and that we engage in material matters; we cannot see the real Form of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा ।

आत्मत्वात्सर्वभूतानां सर्वभूतप्रियो हरिः ॥ ३३॥

33

Na hyasyaasthi priyah kaschinnaapriyah svah paroapi vaa
Aathmathvaathsarvvabhoothaanaam sarvvabhoothapriyo Harih.

As Lord Sri Hari who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan has created each element and every entity of the universe exactly as the same with no differentiation, He doesn't have the feeling that one entity as His favorite and another one as unfavorite, and one is His own and another one is not His own. Lord Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan loves everyone and everything in the same way.

तस्य चायं महाभागश्चित्रकेतुः प्रियोऽनुगः ।
सर्वत्र समदृक् शान्तो ह्यहं चैवाच्युतप्रियः ॥ ३४॥

34

Thasya chaayam mahaabhaagasChithrakethuh priyoanugah
Sarvvathra samadhrik saantho hyaham chaivaAchyuthapriyah

This magnanimous Chithrakethu is a dear devotee of Achyutha Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He is equal to all other living entities but is free from attachments and detachments and is free of love and hatred to anyone. Similarly, just like Chithrakethu, I am also a dear devotee of Achyutha Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Thus, in the eyes of Achyutha Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, I and Chithrakethu are the same.

तस्मान्न विस्मयः कार्यः पुरुषेषु महात्मसु ।
महापुरुषभक्तेषु शान्तेषु समदर्शिषु ॥ ३५॥

35

Thasmaanna vismayah kaaryah purusheshu mahaathmasu
Mahaapurushabhaktheshu saantheshu samadhersishu.

Therefore, oh my dearest darling wife, please do not think that we or you are capable of inflicting curse upon pure devotees of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan like Chithrakethu. We, absolutely, have no power and capacity to curse Chithrakethu or in other words Chithrakethu is not going to be affected by our curse.

श्रीशुक उवाच

SreeSuka Uvaacha (Sri Suka Brahmarshi Said):

इति श्रुत्वा भगवतः शिवस्योमाभिभाषितम् ।
बभूव शान्तधी राजन् देवी विगतविस्मया ॥ ३६॥

36

Ithi sruthvaa Bhagawathah SivasyOmaabhibhaashitham
Bebhoova santhaddhee, Raajan, Dhevee vigethavismayaa.

Hey, Mahaaraajan! When Mahaadheva spoke like this, the anger and haughtiness and arrogance of Umaadhevi were vanished or removed from her mind. She became peaceful and calm.

इति भागवतो देव्याः प्रतिशप्तुमलन्तमः ।
मूर्ध्ना सज्जगृहे शापमेतावत्साधुलक्षणम् ॥ ३७॥

37

Ithi Bhaagawatho Dhevyaaah prethisapthumalanthamah
Moordhddhnaa sanjjagrihe saapamethaavathsaaddhulekshanam.

Chithrakethu had the power and competence to curse Paarvatheedhevi and Sri Mahaadheva and counter the curse inflicted upon him. But being a pure exalted devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha

Vishnu Bhagawaan, he accepted the curse of Paarvatheedhevi happily with folded hands and bowed down head. Hey, Pareekshith Mahaaraajan! This is the nature of a true devotee of Sri Hari or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which must be appreciated and admired by everyone.

जज्ञे त्वष्टुर्दक्षिणाग्नौ दानवीं योनिमाश्रितः ।
वृत्र इत्यभिविख्यातो ज्ञानविज्ञानसंयुतः ॥ ३८ ॥

38

Jejnje Thvashturdhdhekshinaagnau dhaanaveem yonimaasrithah
Vrithra ithyabhivikhyaatho jnjaanavijnjaanasamyuthah.

Thus, by accepting the curse of Dhurggaadhevi, Chithrakethu took birth in a demonic species of life. Chithrakethu was fully equipped with transcendental knowledge and was liberated from material life. He could have merged with the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. But he chose to take birth with the renowned name of Vrithra, from the sacrificial fire during the sacrifice performed by Thvashta with an intention to create a ghost or devil to kill the killer of his son, Visvaroop.

एतत्ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि ।
वृत्रस्यासुरजातेश्च कारणं भगवन्मतेः ॥ ३९ ॥

39

Ethaththe sarvvamaakhyaatham yenmaam thvam pariprichcchasi
Vrithrasyaasurajaathescha kaaranam Bhagawanmatheh.

Oh, the best of all kings, Pareekshith Mahaaraajan! I have now answered your question, why such a great devotee of Sri Hari or Achyutha Bhagawaan or Lord Sreenivaasa or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan like Vrithra was born into the Asura Yoni or in the demonic species of life who enemies of Vishnu Bhagawaan are.

इतिहासमिमं पुण्यं चित्रकेतोर्महात्मनः ।
माहात्म्यं विष्णुभक्तानां श्रुत्वा बन्धाद्विमुच्यते ॥ ४०॥

40

Ithihaasamimam punyam Chithrakethormmahaathmanah
Maahaathmyam Vishnubhakthaanaam sruthvaa benddhaadhvimuchyathe.

Hey, Mahaaraajan! Those who listen or hear or read or learn the stories of great and noble pure devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan like Vrithraasura or of any other such Vaishnavaas or devotees of Vishnu Bhagawaan would be liberated from the miseries of material life and would be elevated to attain advanced spiritual knowledge and thus would be able to attain Moksha or salvation.

य एतत्प्रातरुत्थाय श्रद्धया वाग्यतः पठेत् ।
इतिहासं हरिं स्मृत्वा स याति परमां गतिम् ॥ ४१॥

41

Ya ethath praatharuthththaaya sredhddhayaa vaagyathah patteth
Ithihaasam Harim smrithvaa sa yaathi paramaam gethim.

Anyone who rises in the morning and recites or listens to the story of Vrithra, the true devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, with full control of senses, words, mind and conscience by remembering the name of Vishnu Bhagawaan within his inner conscience would certainly reach the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and would attain Aathmasaakshaathkaaram or Transcendental Realization and merge within the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan without any difficulty.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
षष्ठस्कन्धे चित्रकेतुशापो नाम सप्तदशोऽध्यायः ॥ १७॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Shashttaskanddhe
ChithrakethuSaapo [ChithrakethoOpaakhyaanam] Naama
SapthadhesoAddhyaayah

Thus, we conclude the Seventeenth Chapter Named as Infliction of Curses
to Chithrakethu {by Paarvathy Dhevi} [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!