

SRIMAD BHAGAVATAM

CHAPTER 16, VOLUME 4

THE SONGS OF PRAISE OF PRTHU BY THE SINGERS ON THE ENCOURAGEMENT OF THE SAINTS

PREFACE

This chapter deals with the songs of praise by the singers of glory about the achievements which shall be made by the emperor Prthu. While the emperor was not very happy (as explained in the previous chapter) when the singers started the praises of song because his achievements were yet to be known only in the future, the singers put forward before him that they are singing his glories as per the instructions of the saints. The saints knew about the capabilities of Prthu and accordingly the singers continue their praises.

This chapter contains explanations as to how an ideal king should be and what are his responsibilities.

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Stanza 1

*maitreya uvāca
evam bruvāṇaṁ nrpatīm
gāyakā muni-coditāḥ
tuṣṭuvus tuṣṭa-manasas
tad-vāg-amṛta-sevayā*

*(maitreya uvāca) Maitreya Maharshi said to Vidura:
(gāyakāḥ) The singers, (tad-vāg-amṛta-sevayā) having enjoyed the
nectar like words of (bruvāṇam) speech of the emperor Prthu
(evam) in this manner, (tuṣṭa-manasaḥ) became overwhelmed
with happiness, (tuṣṭuvuḥ) and started singing the glories (
nrpatim) of Prthu (muni-coditāḥ) on the encouragement of the
saints.*

Stanza 2

*nālam vyaṁ te mahimānuvarṇane
yo deva-varyo 'vatatāra māyayā
venāṅga-jātasya ca pauruṣāṇi te
vācas-patīnām api babhramur dhiyaḥ*

*(yaḥ) You, (deva-varyaḥ) being the greatest divine personality,
(avatatāra) have manifested (māyayā) with your own yogic
powers. (vyaṁ) We are (na alam) in fact incapable of
(mahimānuvarṇane) describing the greatness of such a
personality (te) like yours. (vācas-patīnām api) Even the most
knowledgeable persons like Lord Brahma etc. (babhramuḥ) are
bewildered
(dhiyaḥ) in their thinking (te pauruṣāṇi) about the greatness of
your valour, (venāṅga-jātasya ca) who is born from the body of
Vena.*

Stanza 3

*athāpy udāra-śravasaḥ pṛthor hareḥ
kalāvatārasya kathāmṛtādr̥tāḥ
yathopadeśam munibhiḥ pracoditāḥ
ślāghyāni karmāṇi vyaṁ vitanmahi*

*(athāpi) However, (kathāmṛtādr̥tāḥ) as we endear ourselves so
much to the nectar of the stories (pṛthoḥ) of the emperor Prthu,*

(kalāvatarasya) who is the potency of (udāra-śravasaḥ) the very compassionate (hareḥ) Shri Hari, (vyaṁ) we are (vitanmahi) explaining in detail (ślāghyāni) the praiseworthy (karmāṇi) deeds of that emperor, (pracoditāḥ) because of the encouragement we received (munibhiḥ) from the saints (yathopadeśam) in accordance with their advice.

Stanza 4

**eṣa dharmabhṛtām śreṣṭho
lokaṁ dharme ’nuvartayan
goptā ca dharmasetūnām
śāstā tat-paripanthinām**

(eṣa) This emperor Prthu, (śreṣṭhaḥ) the most prominent (dharmabhṛtām) among those who stood for the establishment of righteousness, (lokaṁ) shall make this world (anuvartayan) follow the path (dharme) of righteousness (goptā) by protecting (dharmasetūnām) the right principles for the same (śāstā ca) and admonishing (tat-paripanthinām) those who stand against such principles.

Stanza 5

**eṣa vai loka-pālānām
bibharty ekas tanau tanūḥ
kāle kāle yathā-bhāgam
lokayor ubhayor hitam**

(eṣa) This emperor Prthu, (ekaḥvai) while being a single individual, (tanau) shall within himself (tanūḥ) be the bodies (loka-pālānām) of the demigods of the directions, (kāle kāle) depending upon the time and place (yathā-bhāgam) and according to the requirement of the situation, (bibharti) rule (

hitam) for the welfare of (ubhayoḥ lokayoḥ) both the earth and the heaven.

Stanza 6

*vasu kāla upādatte
kāle cāyaṁ vimuñcati
samaḥ sarveṣu bhūteṣu
pratapan sūryavad vibhuḥ*

(ayaṁ vibhuḥ) This great emperor Prthu, who considers (sarveṣu) each and every (bhūteṣu) life form (samaḥ) with the same equanimity (sūryavat) just like the sun (pratapan) and powerful as such, (upādatte) shall gather (vasu) the wealth (kāle) at suitable times (vimuñcati ca) and also distribute them (kāle) when required.

Stanza 7

*titikṣaty akramaṁ vainya
upary ākramatām api
bhūtānām karuṇaḥ śaśvad
ārtānām kṣiti-vṛttimān*

(vainyaḥ) The emperor Prthu (kṣiti-vṛttimān) shall have the powers of tolerance just like the earth (śaśvat) and shall always be (karuṇaḥ) very kindhearted, (titikṣati) to such an extent that he shall tolerate (akramaṁ) the faults of (ārtānām) the innocent (bhūtānām) living beings (ākramatām api) even if they happen to climb up and trample (upari) over his head.

Stanza 8

*deve 'varṣaty asau devo
naradeva-vapur hariḥ*

*kṛcchra-prāṇāḥ prajā hy eṣa
rakṣiṣyaty añjasendravat*

**(deve) Whenever Lord Indra (avarṣati) does not shower rains,
(asau devaḥ) this great emperor (indravat) like Lord Indra
himself (rakṣiṣyati) shall protect (añjasā) with ease (prajāḥ)
his people (kṛcchra-prāṇāḥ) facing danger to their lives. (hi)
That is because (eṣaḥ) this (naradeva-vapuḥ) emperor is the
embodiment of (hariḥ) Shri Hari Himself in the true sense.**

Stanza 9

*āpyāyaty asau lokam
vadanāmṛta-mūrtinā
sānurāgāvalokena
viśada-smita-cāruṇā*

**(asau) This emperor Prthu (sānurāgāvalokena) with his
affectionate looking glance (viśada-smita-cāruṇā) and bearing
natural smile (vadanāmṛta-mūrtinā) on his full moon like
beautiful face (lokam āpyāyaty) shall make the entire world
very happy.**

Stanza 10

*avyakta-vartmaṣa nigūḍha-kāryo
gambhīra-vedhā upagupta-vittaḥ
ananta-māhātmya-guṇaika-dhāmā
pṛthuḥ pracetā iva saṁvṛtātmā*

**(eṣaḥ pṛthuḥ) This emperor Prthu (saṁvṛtātmā) shall
inherently have within his personality,
(pracetāḥ iva) like that of the demigod Varuna (nigūḍha-kāryo)
the capacity to do things unnoticed by anyone,**

(avyakta-vartmā) the ability to travel through paths unclear to others,
(gambhīra-vedhāḥ) very deep perception on all matters hitherto unknown to anyone else,
(upagupta-vittaḥ) the capability to protect his wealth safely,
(ananta-māhātmya-guṇaika-dhāmā) and shall be the reservoir of all the good qualities exceedingly befitting his fame and glory.

Stanza 11

*durāsado durviṣaha
āsanno 'pi vidūravat
naivābhibhavitum śakyo
venārany-utthito 'nalah*

(analah) The fire (the emperor Prthu) (venārany-utthitah) which had originated from the firewood of Vena, (āsannah api) despite being situated very close, (durāsadah) shall be impossible to reach (vidūravat) as if it is very far away. (durviṣahah) That fire shall be very unbearable. (naiva śakyah) It would be absolutely impossible (abhibhavitum) to defeat that fire.

Stanza 12

*antar bahiś ca bhūtānām
paśyan karmāṇi cāraṇaiḥ
udāsīna ivādhyakṣo
vāyur ātmeva dehinām*

(paśyan) Though he shall understand for himself (cāraṇaiḥ) through his spies (antah) the internal (bahiḥ ca) and external (karmāṇi) activities (bhūtānām) of the people, (ātmā) he shall remain as the unchangeable Atma (adhyakṣah) and the permanent witness for every happenings (vāyuh iva) just

**like the air of life (*dehinām*) of the living beings (*udāsīnaḥ*)
without in any way getting biased by the praises or
condemnations.**

Stanza 13

*nādaṇḍyaṁ daṇḍayaty eṣa
sutam ātma-dviṣām api
daṇḍayaty ātmajam api
daṇḍyaṁ dharma-pathe sthitaḥ*

**(*eṣaḥ*) This emperor Prthu (*sthitaḥ*) shall be very firm
(*dharma-pathe*) in following the path of Lord Yama in the
matter of giving punishment to the guilty who deserve to be
punished. (*na daṇḍayati*) He shall never punish (*adaṇḍyaṁ*)
those who do not deserve to be punished (*sutam api*) even if it
is the son (*ātma-dviṣām*) of his own enemies. (*ātmajam api*) If it
is his own son (*daṇḍayati*) Prthu shall not hesitate to punish
(*daṇḍyaṁ*) if found guilty.**

Stanza 14

*asyāpratihatam cakram
pṛthor āmānasācalāt
vartate bhagavān arko
yāvat tapati go-gaṇaiḥ*

**(*cakram*) The area of influence of the rule (*asya pṛthoḥ*) of this
emperor Prthu (*tāvat*) shall spread upto the point of location
(*yāvat*) till (*go-gaṇaiḥ*) the rays (*bhagavān arkaḥ*) of the Sun God
(*tapati*) shines (*āmānasācalāt*) including that of the Manasa
mountains (Arctic regions) (*vartate*) and shall sustain so
(*apratihatam*) without any obstacles.**

Stanza 15

*rañjayiṣyati yal lokam
ayam ātma-viṣṭitaiḥ
athāmum āhū rājānam
mano-rañjanakaiḥ prajāḥ*

(ayam) The emperor Prthu, (ātma-viṣṭitaiḥ) through his own ways of various deeds (mano-rañjanakaiḥ) so endearing to the mind (rañjayiṣyati) shall please (lokam) the people of the world. (yat atha) Therefore, (prajāḥ) the people (āhūḥ) shall call (amum) him (rājānam) as the king/the emperor.

Note : The poetic beauty about the above stanza is the usage of the word “rañjayiṣyati”. The king is so called “ rājānam āhūḥ ” by the people as the king “mano-rañjanakaiḥ” through his own endearing deeds “rañjayiṣyati” pleases his people. So the people call him “rājan”.

Stanza 16

*dr̥ḍha-vrataḥ satya-sandho
brahmanyō vṛddha-sevakāḥ
śaranyāḥ sarva-bhūtānām
mānado dīna-vatsalāḥ*

(dr̥ḍha-vrataḥ) He shall always be very firm in his determination, (satya-sandhaḥ) shall always be truthful, (brahmanyāḥ) shall have firm commitment and faith in the Vedas and towards those who are knowledgeable in Vedic subjects, (vṛddha-sevakāḥ) shall always serve the elderly, (śaranyāḥ) shall be the most befitting person to seek protection (sarva-bhūtānām) by all the people, (mānadaḥ) shall show respect to the people, (dīna-vatsalāḥ) and shall show mercy to the suffering people.

Stanza 17

*mātr̥-bhaktiḥ para-strīṣu
patnyām ardha ivātmanaḥ
prajāsu pitṛvat snigdhaḥ
kiṅkaro brahma-vādinām*

(para-strīṣu) He shall show same kind of devotion to other women (mātr̥-bhaktiḥ) just as the devotion to a mother, and (patnyām) towards his wife he shall be so kind (ardhe iva) treating her as half (ātmanaḥ) of his own body, (snigdhaḥ) shall be affectionate (prajāsu) to his people (pitṛvat) just like a father, (kiṅkaraḥ) and shall be a devoted servant (brahma-vādinām) to those who are Vedic scholars.

Stanza 18

*dehinām ātmavat-preṣṭhaḥ
suhṛdām nandi-varhdhanaḥ
mukta-saṅga-prasaṅgo 'yaṁ
daṇḍa-pāṇiḥ asādhuṣu*

(ayaṁ) He shall be (preṣṭhaḥ) very much loved (dehinām) by his people so dearly (ātmavat) as if he is their own life. (nandi-varhdhanaḥ) He shall nourish happiness (suhṛdām) among his relatives and friends. (daṇḍa-pāṇiḥ) He shall be equal to Lord Yama when it comes to dealing (asādhuṣu) with people of bad character. (mukta-saṅga-prasaṅgaḥ) He shall be very much attracted towards the great men who had withdrawn themselves from all material desires.

Stanza 19

*ayaṁ tu sākṣād bhagavāṁs try-adhīśaḥ
kūṭa-stha ātmā kalayāvātīrṇaḥ
yasminn avidyā-racitaṁ nirarthakaṁ
paśyanti nānātvam api pratītam*

(yasmin) The One Which (kūṭa-stha) is subject to no change, upon which (avidyā-racitaṁ) because of the falsified knowledge (nānātvam) impressions of multitudes (pratītam api) though are being perceived (paśyanti) are understood by the far sighted people (nirarthakaṁ) as meaningless.

(ātmā) It is the very same Supreme Being, (kalayā) which has manifested with His potency (avātīrṇaḥ) in the form of emperor Prthu.

(ayaṁ tu) Therefore, as far as Prthu is concerned (sākṣāt) he is truly (bhagavān) the very same Supreme Being (try-adhīśaḥ) Who controls the nature which possesses the three kind of qualities.

Stanza 20

*ayaṁ bhuvo maṇḍalam odayādrer
goptaika-vīro naradeva-nāthaḥ
āsthāya jaitraṁ ratham ātta-cāpaḥ
paryasyate dakṣiṇato yathārkaḥ*

(ayaṁ) This emperor Prthu, (eka-vīraḥ) who shall have unparalleled powers (naradeva-nāthaḥ) and who shall be the king of all the kings, (goptā) shall protect (bhavaḥ maṇḍalam) the entire earth (odayādreḥ) right from the mountain from where the sun rises. (ātta-cāpaḥ) He shall hold his bow

(āsthāya) and mount upon (jaitram) his victory ensuring (ratham) chariot (dakṣiṇataḥ paryasyate) and travel around the world (arkaḥ yathā) just like the sun.

Stanza 21

**asmai nṛ-pālāḥ kila tatra tatra
balim hariṣyanti saloka-pālāḥ
maṁsyanta eṣām striya ādi-rājam
cakrāyudham tad-yaśa uddharantyaḥ**

(asmai) As the emperor Prthu travels around the world on his victory mission, (nṛ-pālāḥ) the kings (saloka-pālāḥ) accompanied by the demigods (hariṣyanti) shall bring with them and offer (tatra tatra) at the respective locations (balim kila) various presentations to him. (ṣām striyaḥ) Their wives (tad-yaśa) shall praise (uddharantyaḥ) and sing the glory (ādi-rājam) of this very first emperor (maṁsyante) keeping in their minds (cakrāyudham) that he is truly none other than Maha Vishnu.

Stanza 22

**ayaṁ mahīm gām duduhe 'dhirājaḥ
prajāpatir vṛtti-karaḥ prajānām
yo līlayādrīn sva-śarāsa-kotyā
bhindan samām gām akarod yathendraḥ**

(ayaṁ) This (adhirājaḥ) great emperor, (prajāpatiḥ) while ruling his people, (vṛtti-karaḥ) shall make necessary arrangements for the livelihood (prajānām) of the people, (duduhe) and shall milk (mahīm) the earth (gām) which is the form of a cow. (yaḥ) He shall, (indraḥ yathā) just like Lord Indra (līlayā) very easily (bhindan) pierce and break up (adrīn) the mountains (sva-śarāsa-kotyā) with the pointed edge of his

bow (akarot) and make (gām samām) the levelling up of the earth.

Stanza 23

*visphūrjayann āja-gavaṁ dhanuḥ svayam
yadācarat kṣmām aviṣahyam ājau
tadā nililyur diśi diśy asanto
lāṅgūlam udyamya yathā mṛgendrah*

(mṛgendrah yathā) Just like a lion walks around (udyamya) holding high (lāṅgūlam) its tail, (yadā) when this emperor Prthu (svayam) himself (acarat) travels around (kṣmām) all over the world (dhanuḥ) holding his bow (āja-gavaṁ) made of the horns of goats and bulls (visphūrjayan) and vibrating the sound from its string, (aviṣahyam) which is unbearable (ājau) in any battle, (tadā) at that time (asantaḥ) all the criminals (nililyuḥ) shall go and hide (diśi diśi) in different directions.

Stanza 24

*eṣo 'śvamedhāñ śatam ājahāra
sarasvatī prādurabhāvi yatra
ahārṣīt yasya hayaṁ purandarah
śata-kratuś carame vartamāne*

(eṣaḥ) The emperor Prthu (ājahāra) will perform (śatam) one hundred (aśvamedhāñ) Ashwamedha Yagas (yatra) at the place (sarasvatī) where the river Saraswati (prādurabhāvi) originated.

(vartamāne) During the performance of (carame) the last Ashwamedha Yaga (yasya) his (hayaṁ) horse (ahārṣīt) will be stolen (purandarah) by Lord Indra, (śata-kratuḥ) the one who had already conducted one hundred of them.

Stanza 25

*eṣa sva-sadmopavane sametya
sanat-kumāraṁ bhagavantam ekam
ārādhya bhaktyālabhatāmalaṁ taj
jñānaṁ yato brahma paraṁ vidanti*

**(eṣaḥ) The emperor Prthu (sametya) shall meet
(bhagavantam) the great knowledgeable saint (sanat-kumāraṁ)
Sanat Kumar, (ekam) who shall arrive alone
(sva-sadmopavane) at the garden premises of his home.
(ārādhya) After worshipping him (bhaktyā) with devotion,
(alabhata) Prthu shall acquire from him (tat amalaṁ) that
purest (jñānaṁ) knowledge (yataḥ) by which (vidanti) one
can realize (paraṁ brahma) the principles of Brahman.**

Stanza 26

*tatra tatra giras tās tā
iti viśruta-vikramaḥ
śroṣyaty ātmāśritā gāthāḥ
pṛthuḥ pṛthu-parākramaḥ*

**(pṛthuḥ) The emperor Prthu, (pṛthu-parākramaḥ) the most
powerful (viśruta-vikramaḥ) and widely known for his great
deeds, (śroṣyati) shall listen (iti) in this manner (gāthāḥ) to
the glorious songs and praises about him (ātmāśritā) relating
to Shri Hari Himself, (tatra tatra) at different places (tā tā
giraḥ) as in their respective methods of expressions.**

Stanza 27

*diśo vijityāpratiruddha-cakraḥ
sva-tejasotpāṭita-loka-śalyaḥ
surāsurendrair upagīyamāna-*

mahānubhāvo bhavitā patir bhuvah

(sva-tejasā) With his own powers (utpāṭita-loka-śalyah) this emperor Prthu shall annihilate those who are inimical to the world order (vijitya) and shall conquer (diśah) all the directions (apratiruddha-cakraḥ) whereby he shall never face any opposition to his rule anywhere. (bhavitā) He shall rule over

(bhuvah patiḥ) this earth as its emperor (upagīyamāna-mahānubhāvo) while his glories shall be sung in praise (surāsurendraiḥ) equally by the chiefs of the demigods and the demons.

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*This concludes the sixteenth chapter of volume four of Srimad
Bhagavatam*

Hari Om