

SRIMAD BHAGAVATAM

CHAPTER 19, VOLUME 4

THE STEALING OF THE SACRIFICIAL HORSE OF PRTHU **BY INDRA**

PREFACE

This chapter profoundly explains the fact that even the demigods like Indra are not devoid of unwanted desires. In order to achieve such unnecessary desires, sometimes, such persons who are supposed to be the roll model for others to follow, conduct themselves negating the very principles of righteousness. What is more, such falsely propagated non righteous principles by such great personalities for their own selfish interests, become a pathfinder for less knowledgeable people in general to follow in order to gain the misconceived benefits.

These concepts are eloquently dealt with in this chapter. As Indra created hurdles for the completion of the Aswamedha Yajna of Prthu by stealing his horse repeatedly by assuming deceitful forms, a situation was about to develop by which Indra himself was to be annihilated by the brahmins, who were assisting the performance of the Yajna of the emperor Prthu, through their powers of Vedic hymns.

At this time, Lord Brahma intervenes and advises Prthu and the brahmins that the primary role of an ideal king is to rule the kingdom and ensure that the people follow rightful methods in performing their duties. His efforts should be not to kill the sinner (Indra) as he is also the potency of Lord Maha Vishnu, as is the case with Prthu.

Lord Brahma advises Prthu that such situations do come often due to the wrongful desires of the demigods (like Indra in this case). The duty of the king is to ensure that rightful methods are propagated and the wrong and sinful methods are negated through constant awareness to the people.

This is more so in the case of Prthu as the reason for his own manifestation from the dead body of his father Vena was to rule the kingdom well, because his father Vena was ruling without any proper principles. The well meaning saints desired for an ideal emperor for the earth and that was the reason why they churned the arms of the dead body of Vena from where Prthu manifested.

As for the emperor Prthu, Lord Brahma conveys to him that even though he could not complete the hundredth Yajna, the benefits of having performed all the hundred Yajnas have already accrued to him. Thereafter, Prthu befriends Indra. Shri Hari Himself, appears before Prthu and endorses whatever Lord Brahma had advised him. Shri Hari's advices are presented in the next chapter.

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Stanza 1

*maitreya uvāca
athādīkṣata rājā tu
hayamedha-śatena saḥ
brahmāvarte manoḥ kṣetre
yatra prācī sarasvatī*

*(maitreya uvāca) Maitreya Maharshi said to Vidura:
(atha) Thereafter, (saḥ rājā tu) the emperor Prthu, (athādīkṣata)
took the determination (hayamedha-śatena) to conduct one
hundred Aswamedha Yagas (brahmāvarte) at Brahmavarta,*

(*manoḥ kṣetre*) the place in which Swayambhuva Manu resided and the place (*yatra*) of location where (*sarasvatī*) the river Saraswati (*prācī*) flows towards the east.

Stanza 2

*tad abhipretya bhagavān
karmātiśayam ātmanah
śata-kratur na mamṛṣe
pṛthor yajña-mahotsavam*

(*bhagavān*) Lord (*śata-kratuḥ*) Indra (the one person who had already conducted one hundred Aswamedha Yagas) (*na mamṛṣe*) could not tolerate (*yajña-mahotsavam*) the great festivities relating to the Aswamedha Yaga (*pṛthoḥ*) of Prthu, (*abhipretya*) as he considered (*tad*) this decision of Prthu (*atiśayam*) might excel (*ātmanah*) Indra's own (*karma*) achievement.

Note : Through the following seven stanzas the reasons which prompted Lord Indra to think as to why Prthu could excel him are being explained.

Stanza 3

*yatra yajña-patiḥ sākṣād
bhagavān harir īśvaraḥ
anvabhūyata sarvātmā
sarva-loka-guruḥ prabhuḥ*

Stanza 4

*anvito brahma-śarvābhyām
loka-pālaiḥ sahānugaiḥ
upagīyamāno gandharvair*

munibhiś cāpsaro-gaṇaiḥ

*(yatra) In these festivities of Aswamedha Yajna (yajña-patiḥ)
the presiding performer of the Yajna, the emperor Prthu,
(anvabhūyata) was being seen as (sākṣāt) the very true (hariḥ)
Shri Hari Himself,
(sarvātmā) Who is inherently stationed in each being,
(sarva-loka-guruḥ) Who is the teacher for all the worlds,
(prabhuḥ) Who is very capable, (īśvaraḥ) Who is the Supreme
Controller, (bhagavān) and Who is the repository of all the
knowledge and prosperities,
(anvitaḥ) in the equal company (brahma-śarvābhyām) of Lord
Brahma and Lord Shiva,
(upagīyamānaḥ) and Who was being praised and worshipped
(loka-pālaiḥ) by the controller of different worlds (sahānugaiḥ)
along with their followers, (gandharvair) the Gandharvas,
(munibhiḥ) the Saints, (apsaro-gaṇaiḥ ca) and the group of
Apsara women.*

Stanza 5

*siddhā vidyādharā daityā
dānavā guhyakādayaḥ
sunanda-nanda-pramukhāḥ
pārṣada-pravarā hareḥ*

Stanza 6

*kapilo nārado datto
yogeśāḥ sanakādayaḥ
tam anvīyur bhāgavatā
ye ca tat-sevanotsukāḥ*

(*pārṣada-pravarāḥ*) **The important associates (*hareḥ*) of Shri Hari (*pramukhāḥ*) like (*siddhāḥ*) Siddhas, (*vidyādhārāḥ*) Vidyadharas, (*daityāḥ*) the demons (the descendants of Diti), (*dānavāḥ*) the asuras (the descendants of Dhanava), (*guhyakādayaḥ*) the Yakshas, (*sunanda-nanda*) Sunanda and Nanda, (*kapilaḥ*) and the Kapila saint, (*nāradaḥ*) Maharshi Narada, (*dattaḥ*) Dattatreya, (*yogeśāḥ*) the great Yogic achievers (*sanakādayaḥ*) like Sanaka saints, (*ye bhāgavatāḥ ca*) and many such other devotees of Shri Hari, (*anvīyuh*) were all following (*tam*) Him (*tat-sevanotsukāḥ*) with keen eagerness to be of service to Him.**

Stanza 7

*yatra dharmadughā bhūmiḥ
sarvakāmadughā satī
dogdhi smābhīpsitān arthān
yajamānasya bhārata*

(*bhārata*) **Hey Vidura! (*yatra*) In these festivities of the Aswamedha Yajna, (*bhūmiḥ*) the goddess Earth (*sarvakāmadughā*) who had by now become the provider of all the prosperities as required, (*satī*) turned herself (*dharmadughā*) as the cow Kamadhenu capable of giving all the material requirements for the conduct of the Yajna and, (*dogdhi sma*) accordingly she was bestowing in plenty (*yajamānasya*) to Prthu (*arthān*) whatever things (*abhīpsitān*) he wished for.**

Stanza 8

*ūhuh sarvarasān nadyaḥ
kṣīradadhyanna gorasān
taravo bhūri-varṣmāṇaḥ*

prāsūyanta madhu-cyutaḥ

(nadyaḥ) The rivers (ūhuḥ) carried and brought (sarva-rasān) all kinds of juicy substances (kṣīra-dadhy-anna-go-rasān) like milk, curd, jaggery water, ghee, butter milk. (taravaḥ) The mango trees (bhūri-varṣmāṇaḥ) having giant trunks (prāsūyanta) produced such tasty fruits (madhu-cyutaḥ) oozing honey.

Stanza 9

*sindhavo ratna-nikarān
girayo 'nnaṁ catur-vidham
upāyanam upājahruḥ
sarve lokāḥ sa-pālakāḥ*

(sindhavaḥ) The oceans (ūhuḥ) brought (ratna-nikarān) bounty of precious stones, (girayaḥ) the mountains (ūhuḥ) brought (catur-vidham) four kinds of (annaṁ) food items, (sarve lokāḥ) and all the worlds (sa-pālakāḥ) accompanied by their respective controllers (upājahruḥ) brought with them (upāyanam) various items of presentations.

Stanza 10

*iti cādhokṣajeśasya
pr̥thos tu paramodayam
asūyan bhagavān indraḥ
pratighātam acīkarat*

(bhagavān) Lord (indraḥ) Indra, (adhokṣajeśasya) for whom the only Controller over him was the Sarveswara (the Supreme Being), (asūyan) could just not bear (paramodayam) the height of achievements (pr̥thoḥ tu) of Pr̥thu (iti ca) through these and

other deeds, (acīkarat) and created (pratighātam) hurdle for Prthu.

Note : Through the following stanza it is being explained about the hurdle Indra created for Prthu.

Stanza 11

*carameṇāśvamedhena
yajamāne yajuṣ-patim
vainye yajña-paśum spardhan
apovāha tirohitah*

(vainye) As the emperor Prthu (yajamāne) was performing worship (yajuṣ-patim) to the Yagneswara (carameṇa) with his last (aśvamedhena) offering of the horse, (spardhan) the envious Indra, (tirohitah) disguising himself invisible to others, (apovāha) snatched away (yajña-paśum) that horse, which was meant for the offering.

Stanza 12

*tam atrir bhagavān aikṣat
tvaramāṇam vihāyasā
āmuktam iva pākhaṇḍam
yo 'dharme dharmavibhramah*

(bhagavān) The great knowledgeable (atrih) Atri Maharshi (aikṣat) noticed (tam) that Indra (tvaramāṇam) was very hurriedly escaping (vihāyasā) through the sky (āmuktam iva) putting up a posture (pākhaṇḍam) of an impostor (yah) so much so (dharmavibhramah) giving a false impression that he was doing a righteous action (adharme) which, as a matter of fact, was unrighteous.

Stanza 13

*atrinā codito hantum
pr̥thu-putro mahā-rathaḥ
anvadhāvata saṅkruddhas
tiṣṭha tiṣṭheti cābravīt*

(coditaḥ) Persuaded (atrinā) by Atri Maharshi, (pr̥thu-putraḥ) the son of Prthu, (mahā-rathaḥ) who was capable of winning over numerous archers single handedly, (saṅkruddhaḥ) very angrily (anvadhāvata) ran after (hantum) Indra with the intention to kill him. (abravīt ca) He also shouted loudly (iti) the words (tiṣṭha tiṣṭha) “stop, stop”.

Stanza 14

*taṁ tādṛśākṛtiṁ vīkṣya
mene dharmam śarīṇam
jaṭilam bhasmanācchannam
tasmai bāṇam na muñcati*

(na muñcati) Prthu’s son did not shoot (bāṇam) his arrow (tasmai) at Lord Indra (vīkṣya) as he saw Indra (tādṛśākṛtiṁ) having a body similar to the one (ācchannam) fully smeared (bhasmanā) in ashes (jaṭilam) and also having knotted hair over his head (mene) leading him to believe (śarīṇam) that Indra was the embodiment of (dharmam) righteousness.

Stanza 15

*vadhān nivṛttam taṁ bhūyo
hantave ’trir acodayat
jahi yajña-hanam tāta
mahendram vibudhādhamam*

(taṁ) As Prthu’s son (nivṛttam) was withdrawing himself

(vadhāt) from killing Indra, (atriḥ) Atri Maharshi (bhūyaḥ) again (acodayat) persuaded him (hantave) to kill Indra. (tāta) “Hey son! (jahi) Kill (mahendram) Indra, (vibudhādhamam) who is behaving as the meanest of the demigods, (yajña-hanam) and stopping the conduct of the Yajna.”

Stanza 16

**evam vainya-sutaḥ proktas
tvaramāṇam vihāyasā
anvadravad abhikruddho
rāvaṇam ḡdhra-rād iva**

(vainya-sutaḥ) The son of Prthu, (proktaḥ) who was encouraged (evam) like this (by Atri Maharshi), (anvadravat) chased

(abhikruddhaḥ) very angrily (tvaramāṇam) Lord Indra who was moving in high speed (vihāyasā) through the sky, (iva) in the same manner (ḡdhra-rād) Jatayu (anvadravat) chased (rāvaṇam) Ravana.

Stanza 17

**so 'śvam rūpaṁ ca tad dhivā
tasmā antarhitaḥ svarāt
vīraḥ sva-paśum ādāya
pitur yajñam upeyivān**

(saḥ svarāt) The Lord of Heavens (Indra) (hitvā) gave up (aśvam) that horse (tat rūpaṁ ca) and his falsified appearance (tasmai) for the sake of Prthu’s son (antarhitaḥ) and disappeared himself. (vīraḥ) The courageous son of Prthu (ādāya) retrieved (sva-paśum) their horse meant for the Yajna (upeyivān) and returned (pituḥ) to his father’s (yajñam) Yajna arena.

Stanza 18

*tat tasya cādbhutaṁ karma
vicakṣya paramarṣayaḥ
nāmadheyam dadus tasmai
vijitāśva iti prabho*

(prabhoḥ) Hey Vidura! (vicakṣya ca) Immediately on seeing (tat) this (adbhutaṁ) wonderful (karma) deed (tasya) of the son of Prthu, (paramarṣayaḥ) the saints (nāmadheyam daduḥ) gave him the name (iti) as (vijitāśvaḥ) Vijitashwa (the one who had won the horse).

Stanza 19

*upasrjya tamas tīvram
jahārāśvam punar hariḥ
caṣāla-yūpataś channo
hiraṇya-raśanam vibhuḥ*

(vibhuḥ hariḥ) The clever Indra (upasrjya) created (tīvram tamaḥ) dense darkness all over the Yajna arena. (channaḥ) Hiding himself within that darkness, (punaḥ) he once again (jahāra) stole and took away (aśvam) the horse (hiraṇya-raśanam) together with the gold chain with which it was tied on to (caṣāla-yūpataḥ) the wooden ring on top of the sacrificial post.

Note : It was impossible for Indra to break the gold chain with which the horse was tied to the wooden ring. Therefore, he removed the gold chain from the wooden ring and picked up the horse along with the chain. This is the meaning conveyed through the above stanza.

Stanza 20

*atriḥ sandarśayām āsa
tvaramāṇam viḥāyasā
kapāla-khaṭvāṅga-dharam
vīro nainam abādhata*

(atriḥ) Atri Maharshi (sandarśayām āsa) pointed out to Vijitashwa (tvaramāṇam) that Indra was traveling in high speed (viḥāyasā) through the sky. (enam) As this person (in the assumed form) (kapāla-khaṭvāṅga-dharam) was holding a stick with a skull attached at the top (known as Kapalika Dandam), (vīraḥ) the courageous Vijitashwa (na abādhata) did not encounter him.

Note : Ghatvangam is the stick on one of the edges in which a skull is fixed. Those who walk around with such a stick are considered as the saints known as Kapalikas. Indra assumed that kind of a form. The son of Prthu misunderstood him to be a saint Kapalika and thus remained still. He did not try to kill him. This is the meaning conveyed through the above stanza.

Stanza 21

*atriṇā coditas tasya
sandadhe viśikham ruṣā
so 'śvam rūpam ca tad dhivā
tasthāv antarhitaḥ svarāt*

(coditaḥ) Prompted thus (atriṇā) by Atri Maharshi, (ruṣā) Vijitashwa very angrily (sandadhe) shot (viśikham) an arrow (tasya) at Indra. (saḥ svarāt) That Indra (hitvā) gave up

(tat rūpaṃ ca) his present assumed form of Kapalika saint as well (aśvaṃ) and also the horse. (antarhitah tasthau) He stood thereafter invisible to others.

Stanza 22

**vīraś cāśvam upādāya
pitṛ-yajñam athāvraja
tad avadyaṃ hare rūpaṃ
jagṛhur jñāna-durbalāḥ**

(vīraḥ ca) The courageous Vijitashwa (upādāya) retrieved (aśvaṃ) the horse (atha) once again (avraja) and returned (pitṛ-yajñam) to the Yajna arena of his father. (tat rūpaṃ) These assumed forms (harḥ) of Indra, (avadyaṃ) which are in fact contemptible, (jagṛhuḥ) were taken over by those (jñāna-durbalāḥ) who were poor in knowledge.

Stanza 23

**yāni rūpāṇi jagṛhe
indro haya-jihṛṣayā
tāni pāpasya khaṇḍāni
liṅgaṃ khaṇḍam ihocyate**

(yāni) Whatever (rūpāṇi) forms (indraḥ) Indra (jagṛhe) had assumed (haya-jihṛṣayā) with the intention to steal the horse dedicated for the Yajna, (tāni) all those forms (khaṇḍāni) became the symbol (pāpasya) of sins. (iha) Here (khaṇḍam) the word “khaṇḍam” (ucyate iha) is being conveyed (liṅgaṃ) as the meaning of “symbol”.

Note : It is these deceitful forms which Lord Indra assumed with the intention to steal the Yajna horse of Prthu which later turned out to be the instruments of the symbols for sinful activities in this

world. Here Shri Sukha Brahma Rishi himself has thoughtfully used the expression “papakhanda” through the words “pāpasya khaṇḍāni” (which more specifically stated - ‘līṅgaṁ khaṇḍam iha ucyate’). The reference to the word “khaṇḍam” means it is referring to the sinful or non righteous activities. ‘Līṅgaṁ’ refers to the representative character of something which can be clearly seen as a mark or a symbol. These are again described through the following stanzas.

Stanza 24

*evam indre haraty aśvaṁ
vainya-yajña-jighāṁsayā
tad-grhīta-visṛṣṭeṣu
pākhaṇḍeṣu matir nr̥ṇām*

Stanza 25

*dharma ity upadharmeṣu
nagna-rakta-paṭādiṣu
prāyena sajjate bhrāntyā
peśaleṣu ca vāgmiṣu*

(evam) At the time when (indra) Indra (harati) stole (aśvaṁ) the horse of Prthu (vainya-yajña-jighāṁsayā) with the intention of creating the hurdle for the completion of Asvamedha Yajna of Prthu,

(tad-grhīta-visṛṣṭeṣu) Indra assumed various falsified forms and discarded them subsequently ,

(nagna-rakta-paṭādiṣu) like naked saints, red robed saints and Kapalika saints etc.,

(upadharmeṣu) which were looking as if they are the deeds of righteous,

**(pākhaṇḍeṣu) which led to the sinful and unrighteous methods
opposed to the Vedic principles,**

**(peśaleṣu) which were very attractive to the people in an
overall manner,**

(vāgmiṣu ca) which appeared conducive for logical dialogues,

**(sajjate) and which created the impression (matiḥ) in the
minds (nr̥ṇām) of the people, (prāyeṇa) over a period of time
(bhr̥āntyā) due to their wrong perceptions, (dharmah̥ iti) that
the paths followed by such people of falsehood were the right
ones.**

Stanza 26

*tad abhijñāya bhagavān
pr̥thuḥ pr̥thu-parākramah̥
indrāya kupito bāṇam
ādattodyata-kārmukah̥*

**(tat abhijñāya) Having understood the implications (of what is
stated above), (bhagavān) the highly experienced
(pr̥thu-parākramah̥) and valorous (pr̥thuḥ) emperor Prthu,
(kupitah̥) became very much angry (indrāya) against Indra,
(udyata-kārmukah̥) and took up his bow (bāṇam ādatta) and
inserted the arrow.**

Stanza 27

*tam ṛtvijaḥ śakra-vadhābhisandhitam
vicaksya duṣpreksyam asahya-ramhasam
nivārayām āsur aho mahā-mate
na yujyate 'trānya-vadhah̥ pracoditāt*

(*ṛtvijaḥ*) **The priests (*vicakṣya*) seeing (*tam*) Prthu, (*dusprekṣyam*) who was very fierce to look at because of the lines of extreme anger prominently visible on his face, (*asahya-ramhasam*) and who was moving forward with such a speed unbearable to others, (*śakra-vadhābhisandhitam*) in order to kill Indra, (*nivārayām āsuḥ*) stopped him by saying: (*aho*) “**Hey! (*mahā-mate*) The most intelligent person! (*atra*) (*pracoditāt*) According to the prescriptions of the scriptures, (*na yujyate*) it is not proper to undertake (*anya-vadhaḥ*) any other killing other than the animal as permitted therein.”****

Note : Through the next stanza the priests are conveying to Prthu that they are capable of bringing Indra to the Yajna arena by their own powers of Vedic mantras whereafter they themselves shall sacrifice Indra into the fire.

Stanza 28

*vayaṁ marutvantam ihārtha-nāśanam
hvayāmahe tvac-chravasā hata-tviṣam
ayātayāmopahavair anantaram
prasahya rājan juhavāma te 'hitam*

(*marutvantam*) “**Indra, (*artha-nāśanam*) who is the destroyer of the materials of your Yajna, (*hata-tviṣam*) and who has already lost his splendour (*tvac-chravasā*) because of your fame and reputation, (*hvayāmahe*) shall be invoked (*iha*) here (*vayaṁ*) by us (*ayātayāmopahavaiḥ*) through the recitation of the very powerful and still valid Vedic mantras. (*rājan*) Hey emperor! (*anantaram*) Thereafter, (*te*) your (*ahitam*) enemy (*Indra*) (*prasahya*) can be forcibly (*juhavāma*) offered into the fire.”**

Stanza 29

*ity āmantrya kratu-patim
vidurāsyartvijo ruṣā
srug-ghastāñ juhvato 'bhyetya
svayambhūḥ pratyāsedhata*

(vidura) Hey Vidura ! (āmantrya) After the priests explained convincingly to (kratu-patim) Prthu, the chief performer of the Yajna, (iti) in this manner, (srug-ghastāñ) they picked up the ladles (ruṣā) with anger (juhvataḥ) and started performing the fire sacrifice, (svayambhūḥ) when Lord Brahma (abhyetya) approached (rtvijah) the priests (asya) of Prthu (pratyāsedhata) and prevented them.

Note : The following nine stanzas are the words of Lord Brahma who explained in detail to the priests and Prthu.

Stanza 30

*na vadhyo bhavatām indro
yad yajño bhagavat-tanuḥ
yaṁ jighāmsatha yajñena
yasyeṣṭās tanavaḥ surāḥ*

(yaṁ) The person (jighāmsatha) you are trying to kill (yajñena) through the performance of fire sacrifice, (yasya) that Lord Indra, (na vadhyah) does not deserve to be killed (bhavatām) by you because (tanavaḥ) the parts of his body are (surāḥ) the demigods (iṣṭāḥ) which are worshipped through the very same fire sacrifice.

(yad) That is because (indrah) this Indra (yajñah) whose name itself is known as Yajna (bhagavat-tanuḥ) is the manifestation of Bhagavan Maha Vishnu Himself.

Note : In the Swayambhuva Manvantara Lord Indra is the son of Ruchi Prajapati and his wife Akuti, whose name is Yajna. This Yajna is the manifestation of the potency of Vishnu. Therefore, Lord Brahma advises Prthu to discard his anger against Indra. Continuing a fight with Indra shall increase the non righteous or the falsified methods of paths in this world, particularly when Indra had assumed the falsified personifications and propagated non righteous methods. The people in general get easily attracted towards such falsified methods and practices. Lord Brahma is making emphasis about this through the following stanzas.

Stanza 31

*tad idaṃ paśyata mahad-
dharma-vyatikaraṃ dvijāḥ
indreṇānuṣṭhitaṃ rājñah
karmaitad vijighāṃsatā*

(dvijāḥ) Hey the brahmins! (paśyata) Please look at (tad idaṃ) these kinds of (dharma-vyatikaraṃ) each and every path opposed to the principles of righteous methods (anuṣṭhitaṃ) followed (mahat) to the highest degree (indreṇa) by Indra (vijighāṃsatā) with his intention to create hurdles (etat karma) to the conclusion of this Yajna (rājñah) of the emperor Prthu.

Stanza 32

*prthu-kīrteḥ prthor bhūyāt
tarhy ekona-śata-kratuḥ
alaṃ te kratubhiḥ sviṣṭair
yad bhavān mokṣa-dharma-vit*

(tarhi) Therefore, (bhūyāt) let there be (ekona-śata-kratuḥ) only ninety nine Yajnas (pṛthu-kīrteḥ) for the very famous (pṛthoḥ) emperor Prthu. (te) You (Prthu) can (alam) content yourself (kratubhiḥ) with these Yajnas (sviṣṭair) which you have very appropriately conducted. (yat) That is because (bhavān) you are (mokṣa-dharma-vit) very knowledgeable about the paths leading to deliverance (Moksha).

Stanza 33

*naivātmane mahendrāya
roṣam āhartum arhasi
ubhāv api hi bhadraṁ te
uttamaśloka-vigrahau*

(hi) As (ubhav api) both you and Indra (uttamaśloka-vigrahau) are the manifestations of the potencies of Sriman Narayana, (na arhasi eva) it is not at all worthy on your part (āhartum) to become (roṣam) angry (mahendrāya) towards Indra, (ātmane) who is in fact none other than your own form. (te bhadraṁ) Let auspicious things happen to you.

Note : Lord Brahma could realize that Prthu might have a feeling of non fulfilment because he could not complete the hundredth yajna which was his aim. In order to take away that feeling from his, Lord Brahma continues his advice through the following stanza.

Stanza 34

*māsmi mahārāja kṛthāḥ sma cintām
niśamayāsmad-vaca ādr̥tātmā
yad dhyāyato daiva-hataṁ nu kartuṁ
mano 'turuṣṭaṁ viśate tamo 'ndham*

Hey the greatest emperor! (cintām mā sma kṛthāḥ) Please do not get yourself perturbed (asmin) in this matter (of non completion of the hundredth Yajna). (niśāmaya) Please listen to (asmad-vacaḥ) my words (āḍṛtātmā) with due respect and proper attention. (yat) My advice to you is that (dhyāyataḥ) when one thinks (kartum) of going ahead with his efforts (daiva-hataḥ) on a matter which has been stopped by the divine wish, (manaḥ nu) such a person's mind (viśate) goes and jumps (atiruṣṭam) with extreme agitation (andham tamaḥ) in to total darkness.

Stanza 35

*kratur viramatām eṣa
deveṣu duravagrahaḥ
dharma-vyatikaro yatra
pākhaṇḍair indra-nirmitaiḥ*

(eṣaḥ kratuḥ) Let this Yajna be (viramatām) concluded. (deveṣu) Among the divine beings (duravagrahaḥ) it is natural to have in them unwanted desires. (dharma-vyatikaraḥ) These unwanted desires contribute to the emergence of distortion to the performance of Vedic norms (pākhaṇḍaiḥ) through the falsified ways (indra-nirmitaiḥ) as carried out by Indra (yatra) in this Yajna.

Note : According to Lord Brahma, it is appropriately intelligent to conclude this Yajna. If the Yajna is continued Indra will further carry out his falsified deeds due to his unwanted desires. Therefore, the continuation of the Yajna shall lead to the growth of the emergence of distortions to the performance of Vedic norms through the falsified ways of expressions by Indra which is detrimental to the society.

Through the following stanza, Lord Brahma cautions everyone as to the fall out of the deeds of Indra on the society.

Stanza 36

*ebhir indropasamsṛṣṭaiḥ
pākhaṇḍair hāribhir janam
hriyamāṇam vicakṣvainam
yas te yajña-dhruḡ aśva-muṭ*

(vicakṣva) Just see how (enam janam) the people (hriyamāṇam) are getting attracted and carried away (ebhiḥ hāribhiḥ) by these very tempting (pākhaṇḍaiḥ) falsified deeds (indropasamsṛṣṭaiḥ) brought about by Indra through his deceitfully assumed forms. (yaḥ) This Indra (yajña-dhruḡ) was the main obstacle (te) for your Yajna (aśva-muṭ) and was the stealer of your horse.

Note : In case Prthu had any such feeling that let Indra carry out his misdeeds as much as he wanted and let Prthu continue with his Yajna unconcerned about the consequences, Lord Brahma clarifies this position also through the following stanzas.

Stanza 37

*bhavān paritrātum ihāvatīrṇo
dharmam janānām samayānurūpam
venāpacārād avaluptam adya
tad-dehato viṣṇu-kalāsi vainya*

Hey the son of Vena ! (bhavān) You (asi) are the one (āvatīrṇaḥ) who has manifested (iha) in this world (adya) during this time (viṣṇu-kalā) as the potency of Shri Maha Vishnu (tad-dehataḥ) from the dead body of Vena (paritrātum)

in order to protect (dharmam) the righteousness (janānām) of the people, (avaluptam) who had lost and distorted (samayānurūpam) all the righteous principles as prescribed in the Vedas and various other scriptures, (venāpacārāt) because of the misrule of Vena.

Stanza 38

*sa tvam vimṛśyāsyā bhavaṃ prajāpate
saṅkalpanaṃ viśva-srjāṃ pipīṛhi
aindrīm ca māyām upadharmā-mātaraṃ
pracaṇḍa-pākhaṇḍa-pathaṃ prabho jahi*

(prajāpate) Hey the emperor! (saḥ tvam) You, being such a personality (as described in the previous stanza), (vimṛśyāsyā) taking into consideration (bhavaṃ) the proper existence (asya) of this universe (this world), (pipīṛhi) please fulfil (saṅkalpanaṃ) the wishes (viśva-srjāṃ) of those who created this universe.

**(prabho) Hey the most powerful personality!
(jahi) Also please destroy (upadharmā-mātaraṃ) the very source of the falsified perceptions about the Vedic norms contributing to the resemblance of the righteous methods (māyām ca) and the illusions (aindrīm) created by Indra (pracaṇḍa-pākhaṇḍa-pathaṃ) which are very dangerous and opposite to the Vedic principles.**

Stanza 39

*maitreya uvāca
itthaṃ sa loka-guruṇā
samādiṣṭo viśāmpatiḥ
tathā ca kṛtvā vātsalyaṃ
maghonāpi ca sandadhe*

*(maitreya uvāca) Maitreya Maharshi said to Vidura:
(saḥ viśāmpatiḥ) As the emperor Prthu (samādiṣṭaḥ) was
advised (itthaṁ) like this (loka-guruṇā) by Lord Brahma,
(maghonāpi ca sandadhe) Prthu also befriended Indra (kṛtvā) by
showing his (vātsalyam) love and affection (tathā ca) exactly as
per Lord Brahma's advice.*

Stanza 40

*kṛtāvabhṛtha-snānāya
pṛthave bhūri-karmaṇe
varān dadus te varadā
ye tad-barhiṣi tarpitāḥ*

*(ye) All those divine personalities, (tarpitāḥ) who were
satisfied with the performance (tad-barhiṣi) of the Yajna of the
emperor Prthu (te varadāḥ) and who were capable of
bestowing good wishes to him, (daduḥ) blessed (varān)
auspiciousness (pṛthave) to Prthu.
(bhūri-karmaṇe) The emperor Prthu, who had done the austere
deeds through various Yajnas, (kṛtāvabhṛtha-snānāya)
performed the concluding ceremonies like taking the
prescribed bath etc.. upon completion of this Yajna.*

Stanza 41

*viprāḥ satyāśiṣas tuṣṭāḥ
śraddhayā labdha-dakṣiṇāḥ
āśiṣo yuyujuḥ kṣattar
ādi-rājāya sat-kṛtāḥ*

*(kṣattaḥ) Hey Vidura ! (viprāḥ) Those great brahmins,
(sat-kṛtāḥ) who were duly honoured (śraddhayā) with high
respects (satyāśiṣaḥ) and who were benevolent in their
fruitful blessings, (labdha-dakṣiṇāḥ) upon having received their*

**presents (tuṣṭāḥ) became very happy (yuyujah) and they
blessed
(āśiṣah) good fortune (ādi-rājāya) to the emperor Prthu.**

Note : The following stanza is the words of blessings of those great brahmins to the emperor Prthu.

Stanza 42

**tvayāhūtā mahā-bāho
sarva eva samāgatāḥ
pūjitā dāna-mānābhyām
pitṛ-devarṣi-mānavāḥ**

(mahā-bāho) “Hey the greatest among the greatest personalities! (sarve eva) All the (pitṛ-devarṣi-mānavāḥ) forefathers, divine personalities, saints, human beings etc., (āhūtāḥ) who have been invited by you (samāgatāḥ) and who have assembled here (pūjitāḥ) have been honoured (tvayā) by you (dāna-mānābhyām) with your presents and respects.”

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This concludes the nineteenth chapter of Volume 4 of Srimad Bhagavatam.

Hari Om