

SRIMAD BHAGAVATAM

CHAPTER 21, VOLUME 4

THE GREAT ADDRESS OF THE EMPEROR PRTHU AND HIS RULE

PREFACE

Through the previous chapter we have seen that after the conclusion of the Ashwamedha Yajna of the emperor Prthu, Shri Maha Vishnu appears before him and gives very profound advises to Prthu, particularly as to how a ruler should rule his kingdom.

Thereafter, those assembled disperse from the arena of the Yajna and Prthu also starts his return journey to his own place. This chapter starts with the descriptions about the beautifully decorated place of Prthu.

This chapter deals mainly with the address Prthu makes to his people who assembled at his place where many divine personalities were also present. The humility and honest intentions of Prthu are obvious in his address.

The address can be considered as the sum total of the entire Vedic knowledge and presentation of profound wisdom. Those who are the real seekers of truth shall really cherish each and every word of what Prthu had conveyed.

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Stanza 1

maitreya uvāca
mauktikaiḥ kusuma-sragbhir
dukūlaiḥ svarṇa-toraṇaiḥ
mahā-surabhibhir dhūpair
maṇḍitaṁ tatra tatra vai

**(maitreya uvāca) Maitreya Maharshi said to Vidura:
(sva-puraṁ yayau) The emperor entered into his city, (maṇḍitaṁ
vai) which was well decorated (tatra tatra) at various places
(mauktikaiḥ) with the garland of pearls, (kusuma-sragbhiḥ) with
the garland of flowers, (dukūlaiḥ) with the very fine silk clothes,
(svarṇa-toraṇaiḥ) with the festooned decorations made of gold,
(mahā-surabhibhiḥ) and which had the fragrance of high quality
(dhūpaiḥ) incense.**

Stanza 2

candanāguru-toyārdra-
rathyā-catvara-mārgavat
puṣpākṣata-phalais tokmair
lājair arcirbhir arcitam

**(sva-puraṁ yayau) The emperor entered into his city,
(candanāguru-toyārdra-rathyā-catvara-mārgavat) which had very wide
streets moistened with the water of sandalwood powder and
herbs for the movement of chariots, well laid out cross roads,
foot paths etc., (arcitam) all of which were decorated
(puṣpākṣata-phalaiḥ) with flowers, unbroken grains, fruits etc.,
(tokmaiḥ) the shoots of green grass, (lājaiḥ) the roots of vetiver
grass [Andropogon Muricatum - Bot.], (arcirbhiḥ) and lamps.**

Stanza 3

savrṇdaiḥ kadalī-stambhaiḥ
pūga-potaiḥ pariṣkṛtam

taru-pallava-mālābhiḥ
sarvataḥ samalaṅkṛtam

(sva-puraṁ yayau) The emperor entered into his city, (pariṣkṛtam) which was splendid (kadālī-stambhaiḥ) with the lining up of banana trees (savṛndaiḥ) carrying the bunch of bananas in them (pūga-potaiḥ) and with the young trees of areca nuts, (samalaṅkṛtam) and well decorated (sarvataḥ) everywhere (taru-pallava-mālābhiḥ) with the tender mango leaves, and the leaves of Ashoka tree etc.

Stanza 4

prajāś taṁ dīpa-balibhiḥ
sambhṛtāśeṣa-maṅgalaiḥ
abhīyur mṛṣṭa-kanyāś ca
mṛṣṭa-kunḍala-maṇḍitāḥ

(prajāḥ) The people of his city (mṛṣṭa-kanyāḥ ca) as well as the beautiful young girls (mṛṣṭa-kunḍala-maṇḍitāḥ) wearing the bright and shining ear ornaments, (dīpa-balibhiḥ) carried with them the lighted lamps (sambhṛtāśeṣa-maṅgalaiḥ) as well as specially selected presentation materials of auspicious nature (abhīyuh) and surged forward to welcome (taṁ) the emperor.

Stanza 5

śaṅkha-dundubhi-ghoṣeṇa
brahma-ghoṣeṇa cartvijām
viveśa bhavanam vīraḥ
stūyamāno gata-smayah

(vīraḥ) The courageous emperor Prthu, (stūyamānaḥ) though was highly praised by his people, (gata-smayah) had absolutely no pride at all. (viveśa) He entered (bhavanam) his palace

**(śaṅkha-dundubhi-ghoṣeṇa) amidst the echoing sounds of the conch shells and other various beats of the musical instruments,
(brahma-ghoṣeṇa ca) accompanied by the recitations of the Vedic hymns (rtvijām) by the priests.**

Stanza 6

**pūjitaḥ pūjayām āsa
tatra tatra mahā-yaśāḥ
paurāñ jānapadāms tāms tān
prītaḥ priya-vara-pradaḥ**

(mahā-yaśāḥ) The famous emperor Prthu (pūjitaḥ) was offered worship by various categories of people (tatra tatra) at the respective places. (prītaḥ) He became very happy and (pūjayām āsa) reciprocated his respect to them (priya-vara-pradaḥ) by presenting plenty of gifts (paurāñ) to the groups of citizens (tān tān) according to their respective honour in society (jānapadān) and also to all other general citizens.

Stanza 7

**sa evam ādīny anavadya-ceṣṭitaḥ
karmāṇi bhūyāmsi mahān mahattamaḥ
kurvan śaśāsāvani-maṇḍalaṁ yaśaḥ
sphītaṁ nidhāyāruruhe param padam**

(saḥ) The emperor Prthu, (anavadya-ceṣṭitaḥ) who always performed faultless deeds, (mahān) who had the greatness of possessing very good qualities, (mahattamaḥ) and who was widely respected, (kurvan) carried out (evam ādīni) right from the beginning (bhūyāmsi) series of (karmāṇi) good work and (śaśāsa) ruled over (avani-maṇḍalaṁ) the entire earth. (nidhāya) Maintaining (sphītaṁ) his highest standard (yaśaḥ) of

**reputation all through (āruruhe) he also attained (param padam)
the supreme position of Shri Maha Vishnu.**

Stanza 8

sūta uvāca

*tad ādi-rājasya yaśo vijṛmbhitam
guṇair aśeṣair guṇavat-sabhājitam
kṣattā mahā-bhāgavataḥ sadaspate
kauṣāraviṁ prāha gṛṇantam arcayan*

**(sūta uvāca) Suta said to the Saunaka:
(sadaspate) Hey the greatest sage Saunaka! (mahā-bhāgavataḥ)
The greatest devotee of the Bhagavan, (kṣattā) Sri Vidura,
(arcayan) by offering his respects (kauṣāraviṁ) to Maitreya
Maharshi,
(gṛṇantam) who was explaining to Vidura (tat yaśaḥ) about the
great fame (ādi-rājasya) of the emperor Prthu,
(aśeṣaiḥ) whose exceptional (guṇair) qualities (vijṛmbhitam)
expanded immensely
(guṇavat-sabhājitam) and who was always honoured by well
qualified people,
(prāha) said to him (as follows).**

Stanza 9

vidura uvāca

*so 'bhiṣiktaḥ pṛthur viprair
labdhāśeṣa-surārhaṇaḥ
bibhrat sa vaiṣṇavam tejo
bāhvor yābhyām dudoha gām*

**(vidura uvāca) Vidura said to Maitreya Maharshi:
What did (saḥ pṛthuh) that emperor Prthu do thereafter,
(abhiṣiktaḥ) who was coronated (vipraiḥ) by the brahmins,**

(labdhāśeṣa-surārhaṇaḥ) who was fully recognized for his good qualities by one and all, (yābhyām) because of which (dudoha) he could ensure the prosperities (gām) from the earth, (bāhvoḥ) and whose arms (bibhrat) displayed conspicuously (tejaḥ) the very same effulgence (vaiṣṇavam) of that of Shri Maha Vishnu?

Stanza 10

*ko nv asya kīrtim na śrṇoty abhijño
yad-vikramocchiṣṭam aśeṣa-bhūpāḥ
lokāḥ sa-pālā upajīvanti kāmam
adyāpi tan me vada karma śuddham*

*(kaḥ nu) Are there any (abhijñāḥ) intelligent persons (na śrṇoti) who shall not listen to (kīrtim) the great fame (asya) of an emperor like Prthu,
(yad-vikrama) through whose fruits of labour by extracting courageously the prosperities from the earth,
(aśeṣa-bhūpāḥ) all the kings of this earth (lokāḥ) and all other worlds (sa-pālāḥ) accompanied by their respective rulers (upajīvanti) enjoy continuously (kāmam) their desired materials (from the earth) (ucchiṣṭam) which are just like the remnants of Prthu's prosperities (adyāpi) even today?
(tat) Therefore, please (vada) continue to explain (me) to me (śuddham karma) his great and benevolent deeds.*

Stanza 11

*maitreya uvāca
gaṅgā-yamunayor nadyor
antarā kṣetram āvasan
ārabdhān eva bubhuje
bhogān puṇya-jihāsayā*

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(āvasan) Having occupied his place of habitation (kṣetram) on the part of the earth (antarā) lying in the middle of (gaṅgā-yamunayoḥ nadyoḥ) the two rivers Ganga and Yamuna, (bubhujē) Prthu enjoyed (bhogān eva) only such pleasures in this world which he was entitled to, (ārabdhān) accrued to him out of the deeds done by him previously, (puṇya-jihāsayā) in order to exhaust such pious benefits.

Note : Just like the accumulated sins, the accumulated pious benefits also bind a person. For a person to be free or for the accomplishment of deliverance, he should be free of both of them. Therefore, what is meant through the above stanza is that Prthu started exhausting the resultant pious benefits accrued to him arising out his already accomplished good deeds.

Stanza 12

**sarvatrāskhalitādeśaḥ
sapta-dvīpaika-daṇḍa-dhr̥k
anyatra brāhmaṇa-kulād
anyatrācyuta-gotrataḥ**

(āskhalitādeśaḥ) The emperor Prthu executed his rule over his kingdom without any opposition from anyone (sarvatra) consisting of each and every place (sapta-dvīpaika-daṇḍa-dhr̥k) all over the seven islands of the world (the seven continents) as a single ruler (brāhmaṇa-kulāt anyatra) leaving aside the entire brahmin class from the ambit of his rule of law (acyuta-gotrataḥ anyatra) and also other devotees of Shri Maha Vishnu who engaged themselves only in the devotional service.

Note : The above stanza conveys that Prthu did not supervise the Brahmins and other devotees of Shri Maha Vishnu who were conducting themselves in an orderly manner and engaging themselves in the devotional service. Since such persons did not require to be

supervised, as they were dedicating themselves for the welfare of the society as a whole, Prthu left them alone for the society to follow them as the roll model.

Stanza 13

*ekadāsīn mahā-satra-
dīkṣā tatra divaukasām
samājo brahmarṣiṇām ca
rājarṣiṇām ca sattama*

(*sattama*) Hey the most pious Vidura! (*ekadā*) Once (*āsīt*) there happened to be (*mahā-satra-dīkṣā*) a great assembly of people during the event of the performance of Yajna known as Maha Satra. (*tatra*) In that (*samājah*) there was a get together (*divaukasām*) of the demigods, (*brahmarṣiṇām ca*) the great saints, (*rājarṣiṇām ca*) and the saintly kings as well.

Stanza 14

*tasminn arhatsu sarveṣu
sv-arciteṣu yathārhataḥ
utthitaḥ sadaso madhye
tārāṇām uḍurād iva*

(*tasmin*) In that Yajna event, (*sarveṣu*) when those honoured guests (*sv-arciteṣu*) were seated (*yathārhataḥ*) according to their status (*arhatsu*) after having received the due obeisances, (*utthitaḥ*) the emperor Prthu stood up (*madhye*) in the centre (*sadasaḥ*) of that assembly (*uḍurād iva*) just like the moon (*tārāṇām*) in the midst of the stars.

Note : Through the following five stanzas the description about the personality of Prthu, who was facing the audience, is being made.

Stanza 15

*prāṁśuḥ pīnāyata-bhujo
gaurah kañjāruṅekṣaṇah
sunāśah sumukhaḥ saumyah
pīnāṁśah sudvija-smitah*

(prāṁśuḥ) Having a tall body, (pīnāyata-bhujah) with his round shaped heavy long arms, (gaurah) his body complexion with serenity and fairness, (kañjāruṅekṣaṇah) his lotus petal like eyes looking like the rising morning sun, (sunāśah) with well shaped beautiful nose, (sumukhaḥ) with very bright and pleasing face, (saumyah) looking very calm, (pīnāṁśah) his heavy shoulders raised high, (sudvija-smitah) was having beautiful rows of teeth together with smiling face.

Stanza 16

*vyūḍha-vakṣā bṛhac-chroṇir
vali-valgu-dalodarah
āvarta-nābhir ojasvī
kāñcanorur udagra-pāt*

(vyūḍha-vakṣāḥ) He had broad chest, (bṛhac-chroṇiḥ) heavy waist, (vali-valgu-dalodarah) the wrinkles on his abdomen could be equated with that of the beauty of a banyan tree leaf, (āvarta-nābhiḥ) his naval resembling small vortex (circling) of water, (kāñcanoruh) his thighs radiating the shine of gold, (udagra-pāt) the end portion of his feet were raised, (ojasvī) and his entire body had self radiating effulgence.

Stanza 17

*sūkṣma-vakrāsita-snigdha-
mūrdhajaḥ kambu-kandharah*

*mahā-dhane dukūlāgrye
paridhāyopavīya ca*

Stanza 18

*vyañjitāśeṣa-gātra-śrīr
niyame nyasta-bhūṣaṇaḥ
kṛṣṇājina-dharaḥ śrīmān
kuśa-pāṇiḥ kṛtocitaḥ*

(sūkṣma-vakrāsita-snigdha-mūrdhajaḥ) He had very fine curly black hair on his head, (kambu-kandharaḥ) his neck was similar to that of a conch shell, (paridhāya) was wearing (mahā-dhane) valuable (dukūlāgrye) two silken cloths (upavīya ca) and was also adorning the upper cloth, (nyasta-bhūṣaṇaḥ) was without any ornaments as he had removed them all (niyame) complying with the rules as prescribed for the conduct of the Yajna, (vyañjitāśeṣa-gātra-śrīḥ) was finely manifesting the external beauty of all his body parts, (kṛṣṇājina-dharaḥ) was wearing black deer skin, (kuśa-pāṇiḥ) was holding on his finger ‘pavitram’ made of kusa grass, (śrīmān) was the personification of handsome beauty, (kṛtocitaḥ) and appeared to have completed all the prescribed rituals prior to the performance of the Yajna very perfectly.

Stanza 19

*śīśira-snigdha-tārākṣaḥ
samaikṣata samantataḥ
ūcivān idam urvīśaḥ
sadaḥ samharṣayann iva*

(urvīśaḥ) The emperor Prthu, (śīśira-snigdha-tārākṣaḥ) whose pupils in his eyes were radiating coolness with pure love, (samaikṣata) gracefully glanced (samantataḥ) around the entire arena. (ūcivān) He started speaking (idam) like this (sadaḥ) to the audience

(saṁharṣayann iva) who felt the instant bristling of their hairs.

Note : The following stanza highlights the degree of perfection and depth in the speech of the emperor Prthu which he started making.

Stanza 20

*cāru citra-padaṁ ślakṣṇaṁ
mr̥ṣṭaṁ gūḍham aviklavam
sarveṣāṁ upakārārthaṁ
tadā anuvadann iva*

*(cāru) His words were very attractive to the listeners,
(citra-padaṁ) were beautiful, (ślakṣṇaṁ) were very crystal clear,
(mr̥ṣṭaṁ) were very pure as they did not contain any mis
pronunciation, (gūḍham) were having in depth meaningful
contents, (aviklavam) were without any contradictions,
(upakārārthaṁ) and he expressed those words
for the benefit (sarveṣāṁ) of all (anuvadann iva) as if he was
reiterating his own personal experiences (tadā) at that time.*

Stanza 21

*rājovāca
sabhyāḥ śr̥ṇuta bhadrāṁ vaḥ
sādhavo ya ihāgatāḥ
satsu jijñāsubhir dharmam
āvedyaṁ sva-manīṣitam*

*(rājovāca) The emperor Prthu said:
(sabhyāḥ) Hey the members of the assembly! (śr̥ṇuta) Please
listen. (ye) To all those (sādhavaḥ) well meaning individuals
(āgatāḥ) who have come and assembled (iha) at this place, (vaḥ)
to all of you (bhadrāṁ) I wish every auspicious things.
(jijñāsubhiḥ) If someone is very inquisitive to know about*

(dharmam) the principles of righteousness (āvedyam) it is necessary for such a person to present (sva-manīṣitam) his own views about such principles (satsu) before good people.

Note : Prthu says through the above stanza that whatever he is going to say is because of his inquisitiveness to know about the principles of righteousness. He means also to say that his speech on this subject should not be taken as a mere advice or lecture. Before expressing his views further, he adds through the following three stanzas that he cannot avoid for himself the role of administering the people as an emperor.

Stanza 22

*aham daṇḍa-dharo rājā
prajānām iha yojitaḥ
rakṣitā vṛttidaḥ sveṣu
setuṣu sthāpitā pṛthak*

(aham) I am (rājā) the king (yojitaḥ) duly appointed (iha) here (daṇḍa-dharaḥ) as an administrator (prajānām) of the people, (rakṣitā) as a protector (vṛttidaḥ) and provider of livelihood for them, (sthāpitāḥ) and to establish them (pṛthak) in their respective categories (setuṣu) within the boundaries of the righteous deeds/occupational responsibilities (sveṣu) pertaining to each of them.

Stanza 23

*tasya me tad-anuṣṭhānād
yān āhur brahma-vādināḥ
lokāḥ syuḥ kāma-sandohā
yasya tusyati diṣṭa-drk*

(kāma-sandohāḥ) In order to fulfil all my desires, (me syuḥ) I shall accomplish for myself (lokāḥ) all those worlds, (yān) whichever (āhuḥ) have been mentioned (diṣṭa-dr̥k) by that Supreme Being, who is a witness to all the previous deeds (tuṣyati) and Who bestows His happiness (yasya) towards a person (tasya brahma-vādinah) possessing the Vedic knowledge (tad-anuṣṭhānāt) through my deeds of protecting the people .

Note : Prthu goes on to say that as he has been appointed with the purpose of giving protection to the people, he must observe that duty perfectly. In case he does not carry out those duties appropriately, he shall acquire sins for such acts of omission and negligence.

Stanza 24

*ya uddharet karaṁ rājā
prajā dharmeṣv aśikṣayan
prajānām śamalaṁ bhunkte
bhagaṁ ca svaṁ jahāti ca*

(yaḥ rājā) Any king (aśikṣayan) who does not teach (prajāḥ) his people to follow (dharmeṣu) the righteous principles (uddharet) and only collects (karaṁ) taxes from them, (bhunkte ca) that king shall experience (śamalaṁ) the sins (prajānām) of the people (jahāti ca) and simultaneously lose (svaṁ bhagaṁ) all his prosperities.

Stanza 25

*tat prajā bhartṛ-piṇḍārtham
svārtham evānasūyavaḥ
kurutādhokṣaja-dhiyas
tarhi me 'nugrahaḥ kṛtaḥ*

(tat) Therefore, (prajāḥ) hey the people! (bhārṭṛ-piṇḍārtham) As I am your king, for the sake of my achieving the desired benefits in the other worlds (kuruta) please execute (svārtham eva) your own righteous occupational deeds, (ādhokṣaja-dhiyaḥ) keeping only Shri Vasudeva in your mind (anasūyavaḥ) and without having any envious feeling among one another.

(tarhi) If you kindly do this I shall consider (kṛtaḥ) that you have done (anugrahaḥ) great blessing (me) towards me.

Stanza 26

*yūyaṁ tad anumodadhvaṁ
pitṛ-devarṣayo 'malāḥ
kartuḥ śāstur anujñātus
tulyaṁ yat pretya tat phalam*

(amalāḥ) Hey the very pious (pitṛ-devarṣayaḥ) forefathers ! The demigods! The saints! (yūyaṁ tat) Please give your (anumodadhvaṁ) concurrence (to what I had submitted before this audience). (yat phalam) The fruitive results achieved (pretya) by reaching those pious worlds (tulyaṁ) are even (tat kartuḥ) for those who conduct their own righteous deeds honestly , (śāstaḥ) to those who encourage the people do such deeds, (anujñātuḥ) and to those who concur and support these principles.

Note : “It is agreed that everyone must carry out their respective occupational deeds perfectly. But, is it necessary to do such things as if they are offered to Shri Vasudeva? Prthu’s father Vena never recognized Shri Vasudeva.” There might be people who can think on these lines. So, Prthu, keeping those people in mind is addressing through the following stanza.

Stanza 27

*asti yajña-patir nāma
keṣāñcid arha-sattamāḥ
ihāmutra ca lakṣyante
jyotsnāvatyah kvacid bhuvah*

(arha-sattamāḥ) Hey the honourable people! (keṣāñcit) At least some people do believe that (asti) there exists (yajña-patiḥ nāma) One entity Who bestows fruitive results according to one's own deeds.

(iha) In this world (amutra ca) as well as in the other worlds, (lakṣyante) one can see (kvacit) only at few places (bhuvah) the prosperities (jyotsnāvatyah) akin to the showering of the bright moonlight.

Note : The wondrous ways of this world itself is the very basis to establish that there is a Supreme Being who bestows the fruitive results according to the conduct. So, the arguments of people like Vena that there is no Supreme Being is of no meaning.

“The life forms in this world do not have a symmetrical pattern when they live here. Some people enjoy the pleasures of the moonlight while some others face the miseries of flames. This distinction is only due to the result of their own deeds. The differences in deeds turn itself into the differences in results. There is no responsibility of the Supreme Being for this situation.”

Though there is logic to the above argument, those great personalities, who could realize the knowledge about the Supreme Being, have only recognized One Single Supreme Being as the bestower of the fruitive results according to one's conduct. These concepts are being explained through the following three stanzas.

Stanza 28

*manor uttānapādasya
dhruvasyāpi mahīpateḥ
priyavratasya rājarṣer
aṅgasyāsmat-pituh pituh*

Stanza 29

*īdṛśānām athānyeṣām
ajasya ca bhavasya ca
prahlādasya baleś cāpi
kr̥tyam asti gadābhṛtā*

(gadābhṛtā) Shri Vasudeva (kr̥tyam asti) was the bestower of the fruitive results (manoh) for Swayambhuva Manu; (uttānapādasya) Uttanapada; (mahīpateḥ dhruvasya api) also for the emperor Dhruva ; priyavratasya) Priyavrata; (asmat-pituh) my father's (pituh) father (aṅgasya) Anga (rājarṣeḥ) the saintly king; (atha) and these apart (ānyeṣām) all others (īdṛśānām) similar to them in greatness (ajasya ca) and also Lord Brahma; (bhavasya ca) Shri Rudra; (prahlādasya) Prahlada (baleḥ ca api) and including Mahabali.

Note : All the above great personalities recognized Shri Vasudeva (the Supreme Being) as the only one who bestows the resultant fruitive benefits according to each one's deeds.

Discussing further above these concepts, Prthu goes on to explain about the persons who do not recognize the above.

Stanza 30

*dauhitṛādīn ṛte mṛtyoḥ
śocyān dharmā-vimohitān*

*varga-svargāpavargāṇām
prāyeṇaikātmya-hetunā*

*(r̥te) Leaving aside those persons starting with (dauhitrādīn)
Vena, the son of the daughter of (mṛtyoḥ) the demigod Mrtyu,
(dharma-vimohitān) who are ignorant about the subject matter
relating to the righteousness (śocyān) and who all deserve to be
condemned,
(aikātmya-hetunā) for all the others, there is definitely only one
Supreme Being as the single unified cause factor (prāyeṇa) in
general (varga-svargāpavargāṇām) for the purpose of fulfilment of
all the material desires, the fruitive benefits arising out of
doing righteous deeds, and deliverance.*

*Note : Is it the deeds, or the destiny as decided by the demigods
which bestow the fruitive benefits? If it is the destiny as decided by
the demigods, then what is the use of that Supreme Being? The
second part of the descriptions in the above stanza are the right
answer for these questions.*

*The deeds by themselves are like dead matter and, therefore, they
do not have any powers on their own to bestow any benefits. As far
as the demigods are concerned, they are not at all independent
entities.*

*We can see different kinds of fruitive results for the same kind of
deeds and at some other times no fruitive results at all. This is
because the fruitive results are under the influence of the Supreme
Being. Therefore, it boils around to the fact that it is that Supreme
Being Who ensures the fruitive results to the persons in accordance
with the attention and focus with which such deeds are conducted by
them. In the same way not giving the relative fruitive results is
according to the providence of that Supreme Being Who is very
independent and Who is a witness for ever for all things. Therefore,*

Prthu is advising to worship that Supreme Being alone Who is the the Lord of all the Yajnas (all actions and deeds).

Stanza 31

*yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhaṭī satī
yathā padāṅguṣṭha-viniḥṣṛtā sarit*

Stanza 32

*vinirdhutāśeṣa-mano-malaḥ pumān
asaṅga-vijñāna-viśeṣa-vīryavān
yad-aṅghri-mūle kṛta-ketanaḥ punar
na saṁsṛtiṁ kleśa-vahāṁ prapadyate*

Stanza 33

*tam eva yūyaṁ bhajatātma-vṛttibhir
mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ
amāyinaḥ kāma-dughāṅghri-pankajam
yathādhikārāvasitārtha-siddhayaḥ*

**(yūyaṁ) All of you, (amāyinaḥ) who are very clean in thinking,
(yathādhikārāvasitārtha-siddhayaḥ) who have earned wealth
according to the means of own occupations,
(sva-karmabhiḥ) who carry out the deeds as expected
(ātma-vṛttibhiḥ) strictly as per prescribed duties,
(bhajat) must worship (tam eva) that Supreme Being alone,
(mano-vacaḥ-kāya-guṇaiḥ) through the right methods of praise and
obeisances using mind, words, and body,
(yat-pāda-sevābhiruciḥ) with the desire of serving His pious lotus
feet with devotion (edhaṭī) raising incrementally
(anvaham) with each passing day.**

Because of this devotion (*satī*) to His pious feet the devotee turns himself into the purest Satva characteristic, whereafter (*dhiyaḥ malaṁ*) all the dirt in his intelligence, (*aśeṣa-janmopacitaṁ*) which have got accumulated like a giant hill through various births (*tapasvinām*) immersed in the heat of the worldly life, (*kṣiṇoti*) are removed (*sadyaḥ*) instantly (*sarit yathā*) just like the Ganges (*padāṅguṣṭha-viniḥśṛtā*) originating from the toe of His feet removes all the dirt through its flow.

(*kāma-dughāṅghri-paṅkajaṁ*) His pious lotus feet bestow whatever the needs of the devotee according to his wishes.

(*kr̥ta-ketanaḥ*) By surrendering on to (*yad-aṅghri-mūle*) His pious lotus feet (*vinirdhutāśeṣa-mano-malaḥ*) the person concerned turns completely devoid of all the dirt in his intelligence, (*asaṅga-vijñāna-viśeṣa-vīryavān*) and, thereafter, obtains the powers of self realization acquired through his detachment.

(*pumān*) Thereafter that person (*na prapadyate*) does not get into (*saṁsṛtiṁ*) the worldly life (*kleśa-vahāṁ*) of miseries (*punaḥ*) once again.

Note : “When a person worships that Supreme Being through the actions and deeds of various Yajnas he must know that all those Yajnas are also that very same Supreme Being. It should not be seen in two different contexts.” To emphasis this concept that all the Yajnas and any part thereof are the forms of the same Supreme Being, Prthu goes on with his explanations through the following two stanzas.

Stanza 34

***asāv ihāneka-guṇo 'guṇo 'dhvarah
pr̥thag-vidha-dravya-guṇa-kriyoktibhiḥ
sampadyate 'rthāśaya-liṅga-nāmabhir***

viśuddha-vijñāna-ghanah svarūpataḥ

(svarūpataḥ) In reality, (asau) this Supreme Being (viśuddha-vijñāna-ghanah) is the embodiment of pure knowledge, (aguṇah) and has no specific qualities/not subjected to any changes.

(iha) However, in the method of performance of worship through actions and deeds (Yajna), (sampadyate) the very same Supreme Being takes the form (adhvarah) of the performance of Yajna (aneka-guṇah) in various special ways (pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ) through different kinds of grains and other materials, their different colour patterns starting with the white, the methods of worshiping through such grains etc., and also the recitations of various hymns, (arthāśaya-liṅga-nāmabhiḥ) apart from the instruments for performing the Yajna, the vessels used in the Yajna, the very decision to carry out such Yajna, and the recitation of various pious names of that Supreme Being during the conduct of the Yajna.

Note : Through the following stanza Prthu is explaining that not only the Yajna and its various parts thereof, but also the fruitive result of such Yajna is the very form of that Supreme Being alone.

Stanza 35

*pradhāna-kālāśaya-dharma-saṅgrāhe
śarīra eṣa pratipadya cetanām
kriyā-phalatvena vibhur vibhāvvyate
yathānalo dāruṣu tad-guṇātmakah*

(eṣah vibhuḥ) This Supreme Being (cetanām pratipadya) makes the power of consciousness work (śarīre) in this body,

(pradhāna-kālāsaya-dharma-saṅgrāhe) which is the constituent of the material nature, the flow of time, attraction towards desires, and the basis for the perceived life, (yathā) in the same manner in which (analaḥ) the fire (dāruṣu) being inherently in the wood (tad-guṇātmakaḥ) had assumed the form of wood.

(vibhāvyaṭe) The Supreme Being makes His presence felt (kriyā-phalatvena) in the form of the fruitive results of the deeds just like the above principle.

Note : After encouraging those people to work towards the devotional service Prthu goes ahead with his explanation appreciating those who do the devotional service of the Supreme Almighty on their own.

Stanza 36

*aho mamāmī vitaranty anugrahaṁ
hariṁ guruṁ yajña-bhujām adhīśvaram
sva-dharma-yogena yajanti māmakā
nirantaraṁ kṣoṇi-tale dr̥ḍha-vratāḥ*

(māmakāḥ) The people who belong to me (nirantaraṁ) are constantly (yajanti) doing the devotional service (kṣoṇi-tale) in this world (dr̥ḍha-vratāḥ) with focussed attention and discipline (sva-dharma-yogena) while remaining in their own respective occupations (hariṁ) towards that Shri Hari, (guruṁ) Who is the teacher of the world, (adhīśvaram) is the Supreme Commander of all the demigods (yajña-bhujām) who take their respective shares of the Yajnas. (aho) Oh ! What a pleasure! (amī) All such people (anugrahaṁ vitaranti) are in fact showering their blessings (mama) to me.

Note : The following eight stanzas are the descriptions by Prthu about the nourishment of devotional service to Shri Hari through the devotion to the brahmins.

Stanza 37

*mā jātu tejaḥ prabhaven maharddhibhis
titikṣayā tapasā vidyayā ca
dedīpyamāne 'jita-devatānām
kule svayaṁ rāja-kulād dvijānām*

**(rāja-kulāt) The kings as a class (Kshatriyas as a matter of fact)
(tejaḥ) derive immense powers (maharddhibhiḥ) because of their
abundant prosperities.**

**(mā prabhavet) These acquired powers should not be misused
(jātu) at any time (dvijānām) on the brahmins (ajita-devatānām)
and the Vaishnavas (kule) as a total group, who look upon and
depend on Shri Hari as the Single Supreme Entity (dedīpyamāne)
and who illuminate (svayaṁ) themselves with the radiance of
(titikṣayā) their tolerance capacity, (tapasā) penance (vidyayā ca)
and knowledge .**

Stanza 38

*brahmaṇya-devaḥ puruṣaḥ purātano
nityaṁ harir yac-caraṇābhivandanāt
avāpa lakṣmīm anapāyinīm yaśo
jagat-pavitraṁ ca mahattamāgraṇīḥ*

Stanza 39

*yat-sevayāśeṣa-guhāśayaḥ sva-rād
vipra-priyas tusyati kāmam īśvaraḥ
tad eva tad-dharma-parair vinītaiḥ
sarvātmanā brahma-kulaṁ niṣevyatām*

(hariḥ) That Shri Hari, (brahmaṇya-devaḥ) Who is the devotee of the brahmins, (mahattamāgraṇīḥ) Who is in the forefront of all the great personalities, (purātaṇaḥ puruṣaḥ) and Who is the very first Being, (anapāyinīm) has remained Himself unseparated from (lakṣmīm) Shri Mahalakshmi, (avāpa) and has acquired (jagat-pavitram yaśaḥ ca) very pious fame in this world (yac-caraṇābhivandanāt) because of His doing the worship of the feet of these brahmins (nityam) continuously.

(īśvaraḥ) That Shri Hari, (aśeṣa-guhāśayaḥ) Who resides within the hearts of all the moving and non moving beings, (sva-rāt) Who is self effulgent, (vipra-priyaḥ) and Who endears Himself to the brahmins, (kāmam) becomes extremely (tuṣyati) happy (yat-sevayā) by engaging Himself in the service to brahmins.

(tat brahma-kulam eva) Let that entire brahmin community (niṣevyatām) be served (sarvātmanā) in all respects (vinītaiḥ) by the people very humbly (tad-dharma-paraiḥ) drawing inspiration of the righteous example as shown by Shri Hari.

Note : “By serving the brahmins alone continuously it is not possible to perform the offerings into the fire (Yajnas). The offering into the fire is considered as the mouth of all the demigods. That being so, it is not possible to get the mind cleansed through the deeds of offering. When the mind is not cleansed it is not possible to get deliverance.” Disproving the above, Prthu goes on to explain his views through the following two stanzas.

Stanza 40

*pumān labhetānativelam ātmanaḥ
prasīdato 'tyanta-śamaṁ svataḥ svayam
yan-nitya-sambandha-niṣevayā tataḥ*

paraṁ kim atrāsti mukhaṁ havir-bhujām

(pumān) When a person (yan-nitya-sambandha-niṣevayā) continuously serves the brahmin community, (labhet) that person attains (svayam) automatically (atyanta-śamaṁ) permanent satisfaction.

(ātmanaḥ) When a person's mind (prasīdataḥ) gets cleansed (svataḥ) in a natural way (while doing the service to the brahmins) (ānativelam) over a short period of time, (asti kim) does any other means like (havir-bhujām) the offerings through the fire (mukhaṁ) representing the mouth of the demigods (tataḥ paraṁ) make any greater sense in this world?

Note : Through the above stanza it is being established that by doing the devotional service to the brahmins, a person attains equivalent benefits to that of the performance of Yajna as well as the benefits of attaining real knowledge.

Now Prthu goes on to say through the following stanza that the mouth of Shri Hari Himself in reality is the Brahmin community as such.

Stanza 41

*aśnāty anantaḥ khalu tattva-kovidaiḥ
śraddhā-hutaṁ yan-mukha ijya-nāmabhiḥ
na vai tathā cetanayā bahiḥ-kṛte
hutāśane pāramahamsya-paryaguḥ*

(tathā) The way (anantaḥ) that Single Entity (the Supreme Being) without any beginning or end, (aśnāti khalu) enjoys/experiences the offerings of worship of the brahmins,

(tattva-kovidaiḥ) who are really knowledgeable about the principle of the Supreme Almighty,

*(ijya-nāmaḥiḥ) through the names of the worshipable demigods
(like Indra etc) (yan-mukhe) expressed from their mouths
(śraddhā-hutaṁ) and offered with dedication,*

*in the same way (pāramahaṁsya-paryaguḥ) that Supreme Being,
Who is the embodiment of Knowledge and inherently spread
out everywhere,*

*(na) cannot (vai) certainly enjoy/experience (hutāśane) the
offerings made into the fire,
(bahiṣ-kr̥te) which is separated (cetanayā) from the power of
conscious life.*

Note : Through the following stanza Prthu explains that it is not because of their own powers alone, but also because of their knowledge about the Vedas, the brahmins have greater specialty than that of the fire.

Stanza 42

*yad brahma nityaṁ virajaṁ sanātanaṁ
śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ
samādhinā bibhrati hārtha-dr̥ṣṭaye
yatredam ādarśa ivāvabhāṣate*

Stanza 43

*teṣāṁ ahaṁ pāda-saroja-reṇum
āryā vaheyādhi-kirīṭam āyuh
yaṁ nityadā bibhrata āśu pāpaṁ
naśyaty amuṁ sarva-guṇā bhajanti*

*(āryā) Hey the great men assembled here !
(ahaṁ) Let me (vaheya) carry (adhi-kirīṭam) over my crown*

(āyuh) till the end of my life (pāda-saroja-reṇum) the dust particles arising out of the feet (teṣām) of the brahmīns (yat) who,

(śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ) with purity, penance, good conduct, reticence in conversation, control of senses, (samādhinā) and equanimity in thinking, (artha-drṣṭaye) with the sole aim of acquiring the knowledge about the truth,

(bibhrata) adorn (brahma) the Vedas,

(sanātanaṁ) which is ever permanent (virajaṁ) and very pure, (yatra) in which (in the Vedas) (idam) the entire universe reflects (iva) just as (vabhāstate) the face reflects (ādarśe) on the mirror.

(pāpaṁ) All the sins of the person (naśyati) shall be destroyed (āśu) instantly (bibhrataḥ) who carries (yaṁ) them (the dust particles as above) (nityadā) permanently (sarva-guṇāḥ) and all the prosperities (bhajanti) reach (amuṁ) up to him.

Stanza 44

**guṇāyanaṁ śīla-dhanaṁ kṛta-jñāṁ
vṛddhāśrayaṁ saṁvṛṇate 'nu sampadaḥ
prasādatāṁ brahma-kulaṁ gavāṁ ca
janārdanaḥ sānucaraś ca mahyam**

(sampadaḥ) All the prosperities in this world and the other worlds (anu) continuously (saṁvṛṇate) serve (guṇāyanaṁ) such a person who acquires good qualities, (śīla-dhanaṁ) who accumulates the wealth of good discipline, (kṛta-jñāṁ) who is ever grateful, (vṛddhāśrayaṁ) and who does service devotedly to the learned men. (brahma-kulaṁ) Therefore, the community of brahmīns, (gavāṁ ca) the cows, (janārdanaḥ ca) and Bhagavan

**Shri Hari (sānucaraḥ) accompanied by his devotees, (prasīdatām)
may bless His graciousness (mahyam) upon me.**

Stanza 45

*maitreya uvāca
iti bruvāṇaṁ nrpatim
pitṛ-deva-dvijātayaḥ
tuṣṭuvur hr̥ṣṭa-manasaḥ
sādhu-vādena sādhaveḥ*

**(maitreya uvāca) Maitreya Maharshi said to Vidura :
(sādhaveḥ) The saintly persons present there (pitṛ-deva-dvijātayaḥ)
like the forefathers, demigods, the brahmins etc., (hr̥ṣṭa-manasaḥ)
became very happy in their minds (sādhu-vādena) and
expressing gratitude (tuṣṭuvuḥ) they appreciated (nrpatim) the
emperor Prthu (bruvāṇaṁ) who was addressing them (iti) in
this manner.**

**Note : Through the following six stanzas the expression of gratitude
of the assembled men are mentioned.**

Stanza 46

*putreṇa jayate lokān
iti satyavatī śrutih
brahma-daṇḍa-hataḥ pāpo
yad veno 'tyatarat tamaḥ*

**(śrutih) The Vedic words (iti) which says (putreṇa) “because of
the son (jayate) one attains (lokān) the pious worlds” (satyavatī)
are very true. (yat) Because, (venah) Vena, (pāpaḥ) who was a
sinner (brahma-daṇḍa-hataḥ) and was killed by the curse of the
brahmins, (atyatarat) has surpassed (tamaḥ) the hell of
darkness.**

Stanza 47

*hiranyakaśipuś cāpi
bhagavan-nindayā tamaḥ
vivikṣur atyagāt sūnoḥ
prahlādasyānubhāvataḥ*

*(hiranyakaśipuḥ ca api) In the same manner, even as
Hiranyakasipu (vivikṣuḥ) was entering towards (tamaḥ) the
darkest regions of the hell (bhagavan-nindayā) because of his
condemnation of Shri Bhagavan, (atyagāt)
he could overcome that (anubhāvataḥ) because of the conduct
(sūnoḥ) of his son (prahlādasya) Prahlada.*

Stanza 48

*vīra-varya pitaḥ pṛthvyāḥ
samāḥ sañjīva śāśvatīḥ
yasyedṛśy acyute bhaktiḥ
sarva-lokaika-bhartari*

*(vīra-varya) Hey the greatest warrior ! (pṛthvyāḥ pitaḥ) Hey the
father of the world ! (sañjīva) You live (śāśvatīḥ samāḥ) for ever !
(yasya) You are (īdṛśi bhaktiḥ) endowed with high degree of
devotion of (acyute) towards Shri Hari, (sarva-lokaika-bhartari)
Who is the Sole Controller of all the worlds.*

Stanza 49

*aho vyaṁ hy adya pavitra-kīrte
tvayaiva nāthena mukunda-nāthāḥ
ya uttamaślokatamasya viṣṇor
brahmaṇya-devasya kathāṁ vyanakti*

(pavitra-kīrte) Hey the emperor whose fame is very pure! (tvayā) You being (nāthena eva) the lord of all of us, (vayam hi) we are very much blessed (adya) today (mukunda-nāthāḥ) with the mercy of that Supreme Being as our Protector. (aho) That is a great fortune. (yaḥ) You (vyanakti) have made known (kathām) the great preachings (viṣṇoḥ) of Sri Hari, (uttamaślokatamasya) Who is the most pious of all the praiseworthy personalities (brahmaṇya-devasya) and Who is the devotee of the brahmins.

Stanza 50

*nātyadbhutam idaṁ nātha
tavājīvyānuśāsanam
prajānurāgo mahatām
prakṛtiḥ karuṇātmanām*

(nātha) Hey Lord! (tava) Your (ājīvyānuśāsanam) declaration of rule of law over the people with the spirit of service (idaṁ) in this manner (na) is not (ayadbhutam) surprising at all. (prakṛtiḥ) It is very natural (mahatām) for great personalities like you, (karuṇātmanām) who are kind hearted, (prajānurāgaḥ) to show their affection towards their people.

Stanza 51

*adya nas tamaśaḥ pāras
tvayopāsāditāḥ prabho
bhrāmyatām naṣṭa-drṣṭīnām
karmabhir daiva-saṁjñitaiḥ*

(prabho) Hey Lord! (adya tvayā) Today you have (naḥ) made us (upāsāditāḥ) cross over (pāraḥ) to the other side of the shore (tamaśaḥ) of the darkness of ignorance,

**(bhrāmyatām) as we have been circling around (naṣṭa-drṣṭīnām)
blindly (karmabhiḥ) in the deeds (daiva-samjñitaiḥ) known as the
repetitive actions and fulfilment of desires.**

**Note : The people assembled there pay their obeisances to the
emperor Prthu considering him as none other than the Supreme Being.**

Stanza 52

**namo vivṛddha-sattvāya
puruṣāya mahīyase
yo brahma kṣatram āviśya
bibhartīdam sva-tejasū**

**(namaḥ) We prostrate before you, (mahīyase puruṣāya) the
greatest of the greatest personalities (vivṛddha-sattvāya) who is
endowed with abundant good qualities. (yaḥ) You are the one
(bibharti) who is ruling (idaṁ) this world (sva-tejasū) with
your own powers (kṣatram) as a kshatriya (āviśya) while at the
same time promoting (brahma) the service and devotion to the
brahmins/Vaishnavas.**

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**This concludes the twenty first chapter of Volume four of
Srimad Bhagavatam.**

Hari Om

