

# **SRIMAD BHAGAVATAM**

## **CHAPTER 23, VOLUME 4**

### **PRTHU ATTAINING THE VAIKUNTHA LOKA**

*(Prthu relinquishing his material body and merging with the very source of creation)*

### **PREFACE**

*This Chapter No.23 is the concluding chapter about Prthu charitam (the history about the greatest emperor Prthu) which had started from Chapter No.16. Therefore, to understand this chapter one must have the total picture of whatever have been detailed in the previous chapters.*

*This chapter deals with how Prthu led his life in the hermitage after relinquishing his position. Even at the hermitage he did what he was supposed to do very perfectly. Nothing more appropriate can be said about this other than quoting the meaning of Stanza 4 of this chapter below.*

*“Even at the hermitage, he started doing great penances, unhindered by any obstructions, as per the system established for those who had opted for life in the forest, with the same zeal which he had shown earlier while ruling over the world.” - Stanza 4.*

*Through his yogic powers Prthu relinquishes his material body. The entire process of the creation in the reverse order, meaning thereby going back from the material elements to the very source of creation, has been explained very analytically in this chapter.*

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## Stanza 1

*maitreya uvāca*  
*dr̥ṣṭvātmānaṁ pravayasam*  
*ekadā vainya ātmavān*  
*ātmanā vardhitāśeṣa-*  
*svānusargaḥ prajāpatih*

## Stanza 2

*jagatas tasthuṣāś cāpi*  
*vṛttido dharmabhṛt satām*  
*niṣpāditeśvarādeśo*  
*yad-artham iha jajñivān*

## Stanza 3

*ātmajeṣv ātmajām nyasya*  
*virahād rudatīm iva*  
*prajāsu vimanaḥsv ekaḥ*  
*sa-dāro 'gāt tapo-vanam*

**( maitreya uvāca ) Maitreya Maharshi said to Vidura:  
( ātmavān ) The self restrained and composed ( vainyaḥ ) emperor  
Prthu --**

**( prajāpatih ) by becoming the greatest protector and  
( vardhitāśeṣa-svānusargaḥ ) by ensuring the tremendous growth of  
all the prosperities (like the production of the grains and  
cereals as well as the building up of proper habitation places in  
villages and towns);**

**( vṛttidaḥ ) by remaining as the sustainer of livelihood ( jagataḥ )  
for all the moving ( tasthuṣaḥ ca api ) and non moving beings;**

**( dharma-bhṛt ) by observing the prescribed righteous principles  
as per the path shown ( satām ) by the great saints;**

**( niṣpāditeśvarādeśaḥ ) reached the stage of the completion of  
fulfilment of his duties as instructed by the Bhagavan,  
( yad-artham ) and for which purpose ( jajñivān ) he had taken birth  
( iha ) on this earth,**

**( ekadā ) once ( dr̥ṣṭvā ) realized that ( ātmānam ) he was ( pravayasam )  
approaching his old age.**

**( nyasya ) He entrusted ( ātmajām ) the earth, considered by him  
as his own daughter,  
( ātmajeṣu ) to his sons, ( rudatīm iva ) while the earth almost wept  
( virahāt ) because of this separation from Prthu.**

**( 'gāt ) He left ( ekaḥ ) all alone without anyone being with him,  
( sa-dāraḥ ) taking along only his wife, ( tapo-vanam ) to the  
hermitage ( prajāsu ) while all his people ( vimanaḥsu ) became  
very much distressed.**

#### **Stanza 4**

**tatrāpy adābhya-niyamo  
vaikhānasa-susammate  
ārabdha ugra-tapasi  
yathā sva-vijaye purā**

**( tatra api ) Even at the hermitage, ( ārabdhaḥ ) he started doing  
( ugra-tapasi ) great penances, ( adābhya-niyamaḥ ) unhindered by  
any obstructions, ( vaikhānasa-susammate ) as per the system  
established for those who had opted for life in the forest,**

*( yathā ) with the same zeal ( purā ) which he had shown earlier  
( sva-vijaye ) while ruling over the world.*

**Note :** Through the following three stanzas the great penances observed by Prthu are being explained.

### **Stanza 5**

*kanda-mūla-phalāhārah  
śuṣka-parṇāśanaḥ kvacit  
ab-bhakṣaḥ katicit pakṣān  
vāyu-bhakṣas tataḥ param*

**Prthu did his penance in such a way --  
( kanda-mūla-phalāhārah ) by eating roots and fruits ( kvacit ) at one  
time, ( kvacit ) and at the other time ( śuṣka-parṇāśanaḥ ) by eating  
only dried leaves.  
( katicit ) For certain ( pakṣān ) duration of weeks ( ab-bhakṣaḥ ) he  
used to live only by drinking water  
( tataḥ param ) and during subsequent periods ( vāyu-bhakṣaḥ )  
inhaling only air as his food.**

### **Stanza 6**

*grīṣme pañca-tapā vīro  
varṣāsv āsāraṣāṇ muniḥ  
ākaṇṭha-magnaḥ śīṣire  
udake sthaṇḍile-śayaḥ*

**Prthu did his penance in such a way --  
( pañca-tapāḥ ) by bearing the extreme heat ( grīṣme ) of the  
summer times, ( āsāraṣāt ) by tolerating the downpour ( varṣāsu )  
during the rainy seasons, ( ākaṇṭha-magnaḥ udake ) by standing  
within the water up to his neck ( śīṣire ) during the winter times,**

**( *sthaṇḍile-śayah* ) and by lying down only on the floor, ( *vīrah muniḥ* ) as did by the greatest saints.**

### **Stanza 7**

*titikṣur yata-vāg dānta  
ūrdhva-retā jitānilaḥ  
ārirādhayiṣuḥ kṛṣṇam  
acarat tapa uttamam*

**( *acarat* ) Prthu observed ( *uttamam* ) his greatest ( *tapaḥ* ) penance in such a way --**

**( *titikṣuḥ* ) by having tolerance power, ( *yata-vāk* ) by having control over his speech, ( *dāntaḥ* ) by overcoming the desires of his senses, ( *ūrdhva-retā* ) by following the path of knowledge leading to self realization, ( *jitānilaḥ* ) by controlling his breath through Pranayama (the breathing exercises), ( *ārirādhayiṣuḥ* ) and always desiring to worship ( *kṛṣṇam* ) Shri Vasudeva.**

### **Stanza 8**

*tena kramānusiddhena  
dhvasta-karma-malāśayaḥ  
prāṇāyāmaiḥ sanniruddha-  
ṣaḍ-vargaś chinna-bandhanaḥ*

**( *kramānusiddhena* ) Having reached such a position because of the practice of methodical ( *tena* ) penance undertaken by Prthu, ( *dhvasta-karmā* ) all his fruitive activities got destroyed, ( *amalāśayaḥ* ) his heart became very pure, ( *sanniruddha-ṣaḍ-vargaḥ* ) all his six senses completely stopped from seeking satiation ( *prāṇāyāmaiḥ* ) because of his breathing exercises,**

**( chinna-bandhanaḥ ) and he got freed from the bondage of indulging in doing things with the purpose of achieving anything in particular.**

### **Stanza 9**

*sanat-kumāro bhagavān  
yad āhādhyātmikaṁ param  
yogaṁ tenaiva puruṣam  
abhajat puruṣarṣabhaḥ*

**( puruṣarṣabhaḥ ) The greatest personality Prthu ( abhajat ) worshipped ( puruṣam ) that ultimate Supreme Being ( tena eva ) through the very same methods ( āha ) advocated to him ( bhagavān ) by the very knowledgeable ( sanat-kumāraḥ ) Sanat Kumara saint, ( yat ) which were ( yogaṁ ) based on the perfect awareness ( param ) of the greatest principles ( adhyātmikaṁ ) of self realization.**

### **Stanza 10**

*bhagavad-dharmināḥ sādhoḥ  
śraddhayā yatataḥ sadā  
bhaktir bhagavati brahmany  
ananya-viṣayābhavat*

**( sādhoḥ ) The saintly personality Prthu, ( bhagavad-dharmināḥ ) who was constantly engaging himself in the devotional service to the Bhagavan alone, ( sadā śraddhayā yatataḥ ) and who was continuously doing his penance very attentively, ( abhavat ) developed ( ananya-viṣayā ) focussed and endearing ( bhaktiḥ ) devotion ( bhagavati ) towards that Bhagavan, ( brahmaṇi ) the Supreme Conscious Bliss.**

## Stanza 11

*tasyānayā bhagavataḥ parikarma-śuddha-  
sattvātmanas tad-anusmāraṇānupūrtyā  
jñānam viraktimad abhūn niśitena yena  
ciccheda saṁśaya-padam nija-jīva-kośam*

**( parikarma śuddha-sattvātmanaḥ ) Because of the activities of  
devotional service with his pure mind endowed with the Sattva  
qualities ( bhagavataḥ ) towards the Bhagavan,  
( tasy ) his ( tad-anusmāraṇānupūrtyā ) devotion reached its peak  
due to the continuous remembrance about Shri Bhagavan.**

**( yena ) As ( anayā ) his devotion ( niśitena ) became too much  
sharpened,  
( viraktimat ) he could discard all attachments ( abhūt ) and attain  
( jñānam ) the knowledge of self realization,  
( ciccheda ) through which he could break into pieces  
( saṁśaya-padam ) the very base of ignorance ( nija-jīva-kośam ) tied  
around as knots around his heart.**

## Stanza 12

*chinnānya-dhīr adhigatātma-gatir nirīhas  
tat tatyaje 'cchinad idaṁ vayunena yena  
tāvan na yoga-gatibhir yatir apramatto  
yāvad gadāgraja-kathāsu ratim na kuryāt*

**( adhigatātma-gatih ) Having thus reached the position of a self  
realized person,  
( chinnānya-dhīḥ ) and, therefore, having got disconnected with  
his own body consciousness,  
( nirīhaḥ ) he reached a stage where he was not at all anxious  
even about his own great feats achieved by him.**

**( tat ) He could also ( tatyaje ) cast aside ( vayunena ) the achievement about the knowledge of self realization attained by him ( yena ) through which ( acchinat ) he could break into pieces ( idam ) the very base of ignorance tied around as knots around his heart.**

**( yāvat ) When ( yatih ) a yogi ( na kuryāt ) does not assimilate ( ratim ) the endearing ( gadāgraja-kathāsu ) glories of Shri Krishna while pursuing the goal of self realization, ( tāvat ) till then ( apramattaḥ na ) that yogi can never follow the right path ( yoga-gatibhiḥ ) through his yogic exercises.**

**Note : Prthu became desireless or unconcerned even about his own achievement of yogic feats. His endearing attraction to constantly engage himself with the glories of Shri Krishna is the main reason even to be desireless about his own achievements. Through the above stanza it is being conveyed that when a yogi is not interested in the glories of Shri Krishna his progress towards self realization through his yogic exercises are all in vain.**

### **Stanza 13**

**evaṁ sa vīra-pravarah  
saṁyojyātmānam ātmani  
brahma-bhūto dr̥dham kāle  
tatyāja svaṁ kalevaram**

**( evaṁ ) In this manner, ( saḥ ) Prthu, ( vīra-pravarah ) the greatest among all the greatest personalities, ( saṁyojya ) connected ( ātmānam ) his self consciousness ( ātmani ) with that Supreme Consciousness, ( dr̥dham brahma-bhūtaḥ ) and remained perfectly as the form of the Supreme Consciousness itself. ( kāle ) When**



*the time reached, ( tatyāja ) he discarded ( svam ) his ( kalevaram )  
body.*

**Note :** Through the following five stanzas the method of discarding one's body through the yogic means are explained.

#### **Stanza 14**

*sampīḍya pāyūṁ pārṣṇibhyām  
vāyūṁ utsārayaṅ śanaiḥ  
nābhyām koṣṭheṣv avasthāpya  
hr̥d-urāḥ-kaṅṭha-śīrṣaṇi*

#### **Stanza 15**

*utsarpayaṁs tu taṁ mūrdhni  
krameṇāveśya niḥsprhaḥ  
vāyūṁ vāyau kṣitau kāyaṁ  
tejas tejasy ayūyujat*

*( sampīḍya ) Blocking ( pāyūṁ ) the anus ( pārṣṇibhyām ) with his  
heels, ( utsārayaṅ ) he brought upward ( śanaiḥ ) very slowly  
( vāyūṁ ) the air of life within him,  
( koṣṭheṣu ) through each of the centric ( nābhyām ) circles  
( hr̥d-urāḥ-kaṅṭha-śīrṣaṇi ) till the heart, then to the portion of the  
chest below the throat, then to the neck and thereafter to the  
middle point of the eyebrows  
( avasthāpya ) and holding it over there  
( utsarpayan ) further lifted ( taṁ tu ) it up again ( krameṇ )  
gradually ( āveśya ) bringing it ( mūrdhni ) to the middle upper  
portion of the head,  
( niḥsprhaḥ ) whereafter that yogic saint Prthu, who did not have  
the slightest longing for his greatest achievements of the yogic  
powers,  
( ayūyujat ) merged ( vāyūṁ ) his own air of life*

**( vāyau ) into the air space of the earth,  
( kāyam ) and his material body ( kṣitau ) on to the earth,  
( tejah ) and the elements of fire within him ( tejasi ) into the total  
fire.**

### **Stanza 16**

*khāny ākāśe dravaṁ toyē  
yathā-sthānaṁ vibhāgaśaḥ  
kṣitim ambhasi tat tejasy  
ado vāyau nabhasy amum*

### **Stanza 17**

*indriyeṣu manas tāni  
tan-mātreṣu yathodbhavam  
bhūtādināmūny utkr̥ṣya  
mahaty ātmani sandadhe*

**( sandadhe ) After uniting  
( khāni ) his sense organs ( ākāśe ) into the space element,**

**( dravaṁ ) his bodily water ( toyē ) into the water element,  
( yathā-sthānaṁ vibhāgaśaḥ ) according to the respective  
classification,**

**( yathodbhavam ) he unified in the same order of creation,  
( kṣitim ) the earth element ( ambhasi ) with water,  
( tat ) thereafter the same ( tejasi ) with the fire element,  
( adaḥ ) and again the same fire element ( vāyau ) with air,  
( amum ) and again that air element ( nabhasi ) with space.**

**( manaḥ ) He assimilated his mind ( indriyeṣu ) with the sense  
organs ( tāni ) and those sense organs ( tan-mātreṣu ) with the  
sense objects.**

**( amūni utkr̥ṣya ) Going forward further, ( bhūtādinā ) he deposited these with the principle of Ahamkara and through this further ( mahati ātmani ) with the principle of Mahat.**

### **Stanza 18**

*taṁ sarva-guṇa-vinyāsaṁ  
jīve māyāmaye nyadhāt  
taṁ cānuśayam ātma-stham  
asāv anuśayī pumān  
jñāna-vairāgya-vīryeṇa  
svarūpa-stho 'jahāt prabhuḥ*

**( nyadhāt ) He deposited ( taṁ ) that Mahat principle, ( sarva-guṇa-vinyāsaṁ ) which is the reservoir of all the qualities of material nature, ( jīve ) into that Supreme consciousness ( māyāmaye ) which is the instrument for all the material energy. ( asau pumān ) This Prthu, ( anuśayī ) who was existing till then in that manner ( jñāna-vairāgya-vīryeṇa ) through his power of knowledge and renunciation, ( svarūpa-sthaḥ ) firmly placed himself on his true form ( prabhuḥ ) and became capable of ( ajahāt ) discarding ( anuśayam ca ) that instrument of consciousness ( ātma-stham taṁ ) from within him as well.**

**Note : Through the following four stanzas the situation of the queen is being explained.**

### **Stanza 19**

*arcir nāma mahā-rājñī  
tat-patny anugatā vanam  
sukumāry atad-arhā ca  
yat-padbhyāṁ sparśanaṁ bhuvah*

*( sukumāri ) The beautiful ( mahā-rājñī ) queen ( arciḥ nāma ) Archis,  
( tat-patni ) the wife of Prthu, ( yat-padbhyām ) whose feet  
( atad-arhā ca ) were so tender ( sparśanam ) even to touch ( bhuvah )  
the ground, ( vanam ) had come to the hermitage in the forest  
( anugatā ) by following her husband.*

### Stanza 20

*atīva bhartur vrata-dharma-niṣṭhayā  
śuśrūṣayā cārṣa-deha-yātrayā  
nāvindatārtim parikarṣitāpi sā  
preyaskara-sparśana-māna-nirvṛtiḥ*

*( vrata-dharma-niṣṭhayā ) Because of her dutiful cooperation with the  
penance activities ( bhartuḥ ) of her husband, ( śuśrūṣayā ) and  
serving him with devotion, ( ārṣa-deha-yātrayā ) and having  
reached such a condition of her physical body just like that of  
any saint,*

*( atīva ) she became extremely ( parikarṣitā ) weak and thin.  
( api sā ) In spite of that condition, ( na avindata ) she never felt  
( ārtim ) any difficulty ( preyaskara-sparśana-māna-nirvṛtiḥ ) as she was  
very happy by the touch of her husband and herself engaging  
with the service to her husband.*

### Stanza 21

*dehaṁ vipannākhila-cetanādikaṁ  
patyuh prthivyā dayitasya cātmanah  
ālakṣya kiñcic ca vilapya sā satī  
citām athāropayad adri-sānuni*

*( sā satī ) That great devoted follower of her husband Archis  
( vilapya ) cried ( kiñcic ca ) a little ( ālakṣya ) upon seeing*

( *vipannākhila-cetanādikaṃ* ) **the senseless ( *dehaṃ* ) body of her husband Prthu, ( *ātmanah* ) who was her ( *dayitasya* ) dearest husband ( *patyuh ca* ) and who was the lord ( *pr̥thivyāḥ* ) of the earth. ( *atha* ) Thereafter, ( *athāropayat* ) she placed that body ( *citām* ) on the pyre ( *adri-sānuni* ) at the foot hill of a mountain.**

### Stanza 22

*vidhāya kṛtyaṃ hradinī-jalāplutā  
dattvodakaṃ bhartur udāra-karmaṇah  
natvā divi-sthāṃs tridaśāṃs triḥ parītya  
viveśa vahnim dhyāyatī bhartṛ-pādaḥ*

( *hradinī-jalāplutā* ) **She took bath by dipping herself in the river water, ( *kṛtyaṃ vidhāya* ) and completed her prescribed duties. ( *dattvā* ) She offered ( *udakaṃ* ) oblations ( *bhartuḥ* ) to her husband with river water ( *udāra-karmaṇah* ) who had done plenty of greatest deeds. ( *natvā* ) She offered obeisances ( *tridaśān* ) to all the divine beings ( *divi-sthān* ) who were present in the sky. ( *parītya* ) She went around ( *vahnim* ) the fire of funeral pyre ( *triḥ* ) three times. ( *dhyāyatī* ) She kept thinking ( *bhartṛ-pādaḥ* ) about the pious lotus feet of her husband alone ( *viveśa* ) and then entered into that fire.**

### Stanza 23

*vilokyānugatām sādhvīm  
pr̥thum vīra-varaṃ patim  
tuṣṭuvur varadā devair  
deva-patnyah sahasraśah*

( *vilokya* ) **Upon seeing ( *sādhvīm* ) Archis, the devoted follower of her husband, ( *ānugatām* ) still pursuing her husband even through the funeral pyre ( *patim* ) of her husband ( *pr̥thum* ) Prthu, ( *vīra-varaṃ* ) the greatest of the greatest persons,**

*( deva-patnyah ) the wives of the divine beings ( sahasraśah ) numbering more than thousands ( devaiḥ ) who were in the company of those divine personalities ( varadāḥ ) who were capable of bestowing all the blessings, ( tuṣṭuvuḥ ) praised her.*

### **Stanza 24**

*kurvatyaḥ kusumāsāraṁ  
tasmin mandara-sānuni  
nadatsv amara-tūryeṣu  
gṛṇanti sma parasparam*

*( amara-tūryeṣu ) As the beating of the drums of the divine beings ( nadatsv ) resounded, ( gṛṇanti sma ) the wives of the divine beings said ( parasparam ) among themselves ( kusumāsāraṁ kurvatyaḥ ) while showering the flowers continuously ( tasmin mandara-sānuni ) on the foot hills of that Mandara mountain.*

### **Stanza 25**

*devya ūcuḥ  
aho iyaṁ vadhūr dhanyā  
yā caivaṁ bhū-bhujāṁ patim  
sarvātmanā patim bheje  
yajñeśaṁ śrīr vadhūr iva*

*( devya ūcuḥ ) The wives of the divine beings said:  
( aho ) Oh what a wonder! ( iyaṁ vadhūḥ ) This wife ( dhanyā ) is really fortunate, ( yā ca ) because she had served ( patim ) her husband, ( patim ) the king ( bhū-bhujāṁ ) of all the kings, ( bheje ) through total devotion ( sarvātmanā ) at all times ( evaṁ ) in this manner ( iva ) just like ( śrīḥ vadhūḥ ) Shri Lakshmi does to ( yajñeśaṁ ) Shri Hari, the Lord of all the Yajnas.*

### Stanza 26

*saiṣā nūnaṁ vrajaty ūrdhvam  
anu vainyaṁ patiṁ satī  
paśyatāsmān atītyārcir  
durvibhāvyena karmaṇā*

*( eṣā ) This ( ārciḥ ) Archis, ( satī ) who is the follower of her husband ( ṣā ) in this manner, ( durvibhāvyena karmaṇā ) by doing such impossible deeds, ( nūnaṁ vrajati ) is definitely ( atīti ) going ahead ( asmān ) of all of us ( anu ) following ( patiṁ ) her husband ( vainyaṁ ) Prthu ( ūrdhvam ) to the higher world. ( paśyata ) You can see this for yourself.*

### Stanza 27

*teṣāṁ durāpaṁ kiṁ tv anyan  
martyānāṁ bhagavat-padam  
bhuvi lolāyuṣo ye vai  
naiṣkarmyaṁ sādhayanty uta*

*( anyat kiṁ ) What else ( durāpaṁ tu ) is so rare to obtain ( teṣāṁ ) for those ( martyānāṁ ) human beings ( bhuvi ) on this earth, ( ye ) who have, ( lolāyuṣaḥ vai ) despite having no certainty of life, ( sādhayanti ) achieved ( naiṣkarmyaṁ uta ) the pure knowledge ( bhagavat-padam ) enabling them to attain the Bhagavan?*

### Stanza 28

*sa vañcito batātma-dhruk  
kṛcchreṇa mahatā bhuvi  
labdhvāpavargyaṁ mānuṣyaṁ  
viṣayeṣu viṣajyate*

*( labdhvā ) After having obtained ( mahatā ) with much ( kṛcchreṇa ) difficulty ( mānuṣyaṁ ) the birth of a human being ( apavargyaṁ ) as an instrument of deliverance ( bhuvi ) on the earth, the person ( viṣajyate ) who only engages in the satiation ( viṣayeṣu ) of the pleasures of his senses ( saḥ ātma-dhruk ) is an enemy to himself ( vañcitaḥ ) and deceives himself. ( bata ) What a pity!*

### **Stanza 29**

*maitreya uvāca  
stuvatīṣy amara-strīṣu  
pati-lokaṁ gatā vadhūḥ  
yaṁ vā ātma-vidāṁ dhuryo  
vainyaḥ prāpācyutāśrayaḥ*

*( maitreya uvāca ) Maitreya Maharshi said to Vidura:  
( yaṁ vai ) The world which ( prāpa ) was achieved ( vainyaḥ ) by the emperor Prthu, ( dhuryaḥ ) who was the frontrunner ( ātma-vidāṁ ) among the knowledgeable persons of self realization, ( acyutāśrayaḥ ) and who had a dedicated mind towards the Bhagavan, ( pati-lokaṁ ) the very same world of her husband ( gatāḥ ) was achieved ( vadhūḥ ) by the queen Archis, ( amara-strīṣu stuvatīṣu ) at the time when the wives of the divine beings were praising her.*

### **Stanza 30**

*ittham-bhūtānubhāvo 'sau  
prthuh sa bhagavattamaḥ  
kīrtitaṁ tasya caritam  
uddāma-caritasya te*

*( saḥ asau prthuh ) This emperor Prthu, ( bhagavattamaḥ ) who was the reservoir of all the knowledge and prosperities,*



**( ittham-bhūtānubhāvaḥ ) was a person of various qualities like this.  
( kīrtitaṁ ) I have explained in detail ( te ) to you ( caritaṁ ) the  
history ( tasya ) of the emperor Prthu, ( uddāma-caritasya ) who  
used to observe the greatest austerities.**

### **Stanza 31**

*ya idaṁ sumahaṭ puṇyaṁ  
śraddhayāvahitaḥ paṭhet  
śrāvayec chrṇuyād vāpi  
sa pṛthoḥ padavīm iyāt*

**( yaḥ ) Any person who reads ( sumahaṭ ) the greatest ( puṇyaṁ )  
and the most pious ( idaṁ ) history of Prthu ( śraddhayā ) with  
complete faith ( avahitaḥ ) and attention, ( paṭhet ) and who reads  
them, ( śrāvayet ) who makes others listen to them ( chrṇuyāt vā api )  
or else himself listens to them, ( saḥ ) that person ( iyāt ) shall  
attain ( padavīm ) the position ( pṛthoḥ ) of Prthu.**

### **Stanza 32**

*brāhmaṇo brahma-varcasvī  
rājanyo jagatī-patiḥ  
vaiśyaḥ paṭhan viṭ-patiḥ syāc  
chūdraḥ sattamatām iyāt*

**( brāhmaṇaḥ ) When a brahmin ( paṭhan ) propagates about the  
history of Prthu ( brahma-varcasvī ) he shall be endowed with the  
powers leading to self realization; ( rājanyaḥ ) the Kshatriya  
( jagatī-patiḥ ) shall become the world leader; ( vaiśyaḥ ) the Vaisya  
( syāt ) shall become ( viṭ-patiḥ ) an important personality in  
business activities; ( sūdraḥ ) and a Sudra ( iyāt ) shall attain  
( sattamatām ) the position of a very good person.**

### **Stanza 33**

*trih kṛtva idam ākarṇya  
naro nāry athavādr̥tā  
aprajah su-prajatamo  
nirdhano dhanasattamaḥ  
aspaṣṭa-kīrtiḥ suyaśā  
mūrkho bhavati paṇḍitaḥ*

**( narah ) If a man ( athavā ) or ( nārī ) a woman ( ākarṇya ) listens ( trih kṛtvaḥ ) three times ( idam ) the history of Prthu ( ādr̥tā ) with due respect, ( su-prajatamaḥ ) he/she shall beget very good children ( aprajah ) in case he/she does not have a child. ( nirdhanaḥ ) A poor person ( dhanasattamaḥ ) shall become very rich. ( aspaṣṭa-kīrtiḥ ) A person whose actual worth has not been recognized yet ( suyaśāḥ ) shall become very famous. ( mūrkhaḥ ) An ignorant person ( bhavati ) shall become ( paṇḍitaḥ ) very knowledgeable.**

### **Stanza 34**

*idam svasty-ayanam puṁsām  
amaṅgalya-nivāraṇam  
dhanyam yaśasyam āyuṣyam  
svargyam kali-malāpaham*

**( idam ) This history of the emperor Prthu, ( svasty-ayanam ) when heard with attention and dedication, shall bestow well being ( puṁsām ) to the humans. ( amaṅgalya-nivāraṇam ) It also helps preventing misfortunes. ( dhanyam ) It also ensures prosperities, ( yaśasyam ) fame, ( āyuṣyam ) increase of age, ( svargyam ) attainment of the world of heaven, ( kali-malāpaham ) and destroys the evil effects of Kali (the present period of time factor known as Kali).**

### **Stanza 35**

*dharmārtha-kāma-mokṣāṅgāṃ  
samyak siddhim abhīpsubhiḥ  
śraddhayaitad anuśrāvyam  
caturṅgāṃ kāraṅgam param*

**( abhīpsubhiḥ ) Those who desire ( samyak siddhim ) to attain appropriately ( dharmārtha-kāma-mokṣāṅgāṃ ) the achievements of righteousness, prosperities, fulfilment of desires and deliverance, ( anuśrāvyam ) must listen every day ( etat ) to this history of Prthu ( śraddhayā ) very attentively as, ( kāraṅgam ) being the very cause of achievement, it enlightens the person ( caturṅgāṃ ) for attaining those four ( param ) important aspirations of life.**

### **Stanza 36**

*vijayābhimukho rājā  
śrutvaitad abhiyāti yān  
balim tasmai haranty agre  
rājānaḥ pṛthave yathā*

**( rājā ) When a king, ( śrutvā ) after listening ( etat ) to the history of Prthu attentively, ( abhiyāti ) goes forward ( yān ) with his intention ( vijayābhimukhaḥ ) to win and rule over other kings, ( rājānaḥ ) those kings shall, ( yathā ) just as ( pṛthave ) they honoured Prthu, ( balim haranti ) offer the taxes and other offerings ( tasmai ) to this king ( agre ) even before any battle for that purpose begins.**

**Note :** Though it is said that the listening to the history of the emperor Prthu bestows various kinds of benefits, through the following stanzas it is being said that one should listen to them without having any specific ambition of benefits.

### **Stanza 37**

*muktānya-saṅgo bhagavaty  
amalām bhaktim udvahan  
vainyasya caritaṁ puṇyaṁ  
śṛṇuyāc chrāvayet paṭhet*

**( *muktānya-saṅgaḥ* ) Leaving aside all material desires, ( *udvahan* )  
one should imbibe ( *amalām* ) the purest ( *bhaktim* ) devotion  
( *bhagavati* ) unto the Bhagavan ( *śṛṇuyāt* ) and listen to ( *puṇyaṁ* )  
the very pious ( *caritaṁ* ) history ( *vainyasya* ) of the emperor  
Prthu, ( *śrāvayet* ) propagate the same to others, ( *paṭhet* ) and also  
read them often.**

### **Stanza 38**

*vaicitravīryābhihitam  
mahan-māhātmya-sūcakam  
asmin kṛtamātmarmartyaḥ  
pārthavīm gatim āpnuyāt*

**( *vaicitravīrya* ) Hey Vidura ! ( *mahan-māhātmya-sūcakam* ) The history  
of Prthu, which highlights about the greatest qualities of the  
Bhagavan, ( *abhihitam* ) has been explained by me. ( *martyaḥ* )  
When a human being ( *kṛtamātmī* ) takes keen interest ( *asmin* )  
in the history of Prthu, ( *āpnuyāt* ) such a person attains ( *gatim* )  
the same position ( *pārthavīm* ) which Prthu attained.**

### **Stanza 39**

*anudinam idam ādareṇa śṛṇvan  
pṛthu-caritaṁ prathayan vimukta-saṅgaḥ  
bhagavati bhava-sindhu-pota-pāde  
sa ca nipuṇām labhate ratim manuṣyaḥ*

**( *vimukta-saṅgaḥ* ) When a person casts aside his desires for  
material advancement ( *śṛṇvan* ) and listens ( *ādareṇa* ) with due**

*respect ( idam pṛthu-caritaṁ ) to this history of Prthu ( anudinam )  
on daily basis, ( prathayan ca ) and also propagates them to  
other persons, ( saḥ manuṣyaḥ ) such a person ( labhate ) inherits  
( nipuṇām ) deep ( ratim ) endearing devotion ( bhagavati ) towards  
the Bhagavan ( bhava-sindhu-pota-pāde ) and unto His pious lotus  
feet which is like a ship enabling him to cross over this ocean of  
worldly life.*

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*This concludes the twenty third chapter of Volume 4 of Srimad  
Bhagavatam.*

*Hari Om*