

# Chapter Twenty

Lord Viṣṇu's Appearance in  
the Sacrificial Arena of  
Mahārāja Pṛthu

|| 4.20.1 ||

maitreya uvāca

bhagavān api vaikuṅṭhaḥ  
sākaṁ maghavatā vibhuḥ  
yajñair yajña-patis tuṣṭo  
yajña-bhuk tam abhāṣata

Maitreya said: The Supreme Lord (**bhagavān vaikuṅṭhaḥ**), master of sacrifice (**yajña-patih**), and the enjoyer of sacrifice (**yajña-bhuk**), appeared along with Indra (**sākaṁ maghavatā vibhuḥ**), and, satisfied with Pṛthu (**tam tuṣṭah**), spoke (**abhāṣata**).

|| 4.20.2 ||

śrī-bhagavān uvāca  
eṣa te 'kārṣīd bhaṅgam  
haya-medha-śatasya ha  
kṣamāpayata ātmānam  
amuṣya kṣantum arhasi

The Lord said: Here is Indra (**eṣah**) who stopped (**akārṣīd bhaṅgam**) the hundredth horse sacrifice (**haya-medha-śatasya ha**). You should forgive Indra (**amuṣya kṣantum arhasi**), since he is asking forgiveness from you (**kṣamāpayata ātmānam**).

॥ 4.20.3 ॥

sudhiyaḥ sādhave loke  
naradeva narottamaḥ  
nābhidruhyanti bhūtebhyo  
yarhi nātmā kalevaram

O King (**naradeva**)! The most intelligent devotees (**sudhiyaḥ sādhave loke**), the best of humans (**narottamaḥ**), do not harm other living beings (**na abhidruhyanti bhūtebhyo**) because they know those bodies are not the soul (**yarhi na ātmā kalevaram**).

|| 4.20.4-5 ||

puruṣā yadi muhyanti  
tvādr̥śā deva-māyayā  
śrama eva param̐ jāto  
dīrghayā vṛddha-sevayā

ataḥ kāyam imam̐ vidvān  
avidyā-kāma-karmabhiḥ  
ārabdha iti naivāsmin  
pratibuddho 'nuṣajjate

If persons such as you (**yadi tvādr̥śā puruṣā**) are bewildered by the Lord's māyā (**muhyanti deva-māyayā**), the only result is labor (**śrama eva param̐ jāto**). The man in knowledge (**vidvān**), after realizing (**pratibuddho**) that this body arises (**imam̐ kāyam ārabdhah**) from actions due to desire arising from ignorance (**avidyā-kāma-karmabhiḥ**), by long service to wise elders (**dīrghayā vṛddha-sevayā**), is not attached to the body (**na eva asmin kāyam anuṣajjate**).

Section: SB 3.7.15-20:

Vidura shares his heart  
felt realizations with  
Maitreya

|| 3.7.18 ||

arthābhāvaṁ viniścītya  
pratītasyāpi nātmanaḥ  
tām cāpi yuṣmac-caraṇa-  
sevayāhaṁ parāṇude

Convinced that the jīva does not actually suffer loss of knowledge (ātmanaḥ artha abhāvaṁ viniścītya), but not yet realizing it directly (na pratītasya api), I will destroy this lack of this realization (ahaṁ tām parāṇude) by service to your lotus feet (yuṣmac-caraṇa-sevayā).

Serving great transcendentalists helps one to realize the Absolute Truth

|| 4.20.6 ||

asamsaktaḥ śarīre 'sminn  
amunotpādite gr̥he  
apatye draviṇe vāpi  
kaḥ kuryān mamatām budhaḥ

What wise person (**kaḥ budhaḥ**), unattached to this body (**asamsaktaḥ asminn śarīre**), will have attachment (**mamatām kuryāt**) for house, children and wealth (**gr̥he apatye draviṇe vā api**), arising from the body (**amunā utpādite**)?

॥ 4.20.7 ॥

ekah śuddhaḥ svayaṁ-jyotir  
nirguṇo 'sau guṇāśrayaḥ  
sarva-go 'nāvṛtaḥ sākṣī  
nirātmātmānmanah paraḥ

The Paramātmā is pure (**ātmā ekah śuddhaḥ**), self-revealing (**svayaṁ-jyotih**), beyond the material guṇas (**nirguṇah**), the shelter of the guṇas (**asau guṇāśrayaḥ**), all-pervading (**sarva-gah**), uncovered by matter (**anāvṛtaḥ**), the witness of all things (**sākṣī**), independent of all others (**nirātmā**), and different from the jīva and his body (**ātmanah paraḥ**).



॥ 4.20.8 ॥

ya evaṁ santam ātmānam  
ātma-stham veda pūruṣaḥ  
nājyate prakṛti-stho 'pi  
tad-guṇaiḥ sa mayi sthitaḥ

The person (**yaḥ pūruṣaḥ**) who knows the Paramātmā (**veda ātmānam**) situated in the self (**santam ātma-stham**), though situated in the body (**prakṛti-sthah api**), is not affected by guṇas of the body (**na ajyate tad-guṇaiḥ**), since he is situated in me (**sah mayi sthitaḥ**).

# Summary of Lord's Instructions to Prthu Maharaj

Please forgive Indra as he is praying for forgiveness (2)



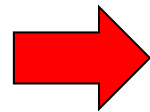
Intelligent devotees do not harm others as they do not identify with body (3)



Result of acting under bodily identification (due to illusion created by maya) is useless labor. (4)



But an intelligent man is not attached to this body.



dīrghayā vṛddha sevayā – Service to Elders (4-5)



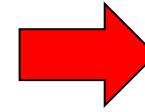
Where did he get this realization from?



Because he has the realization that this body arises from actions due to desire arising from ignorance.



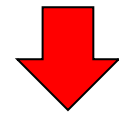
Why?



How can such a person, who is not attached to his body, be attached to things or people related to this body? (6)



Such people with knowledge of body and soul can equip themselves further with knowledge of the super-soul (7)



A person endowed with that knowledge of the Super-soul, though situated in the body, is not affected by the gunas (8)

|| 4.20.9 ||

yaḥ sva-dharmaṇa mām nityam  
nirāśīḥ śraddhayānvitaḥ  
bhajate śanakais tasya  
mano rājan prasīdati

O King (**rājan**)! One who, without material desire (**yaḥ nirāśīḥ**), worships me regularly (**mām nityam bhajate**) with faith (**śraddhayānvitaḥ**) through his duties (**sva-dharmaṇa**) gradually develops a satisfied mind (**śanakaih tasya manah prasīdati**).

|| 4.20.10 ||

parityakta-guṇaḥ samyag  
darśano viśadāśayaḥ  
śāntim me samavasthānam  
brahma kaivalyam aśnute

Being devoid of the influence of the guṇas (**parityakta-guṇaḥ**), seeing correctly (**samyag darśanaḥ**), with pure mind (**viśada āśayaḥ**), he attains peace (**śāntim aśnute**), a position of non-difference (**me sama avasthānam**) called Brahman or kaivalya (**brahma kaivalyam**).

|| 4.20.11 ||

udāsīnam ivādhyakṣam  
dravya-jñāna-kriyātmanām  
kūṭa-stham imam ātmānam  
yo vedāpnoti śobhanam

One who knows (**yah veda**) the indifferent jīva (**udāsīnam**) as the superintendent (**adhyakṣam**) of the mind along with gross organs, subtle sense organs and sense devatās (**dravya-jñāna-kriyātmanām**) and knows the Paramātmā (**kūṭa-stham imam ātmānam**) attains release from this world (**āpnoti śobhanam**).

|| 4.20.12 ||

**bhinnasya liṅgasya guṇa-pravāho  
dravya-kriyā-kāraka-cetanātmanah  
dṛṣṭāsu sampatsu vipatsu sūrayo  
na vikriyante mayi baddha-sauhṛdāḥ**

Samsāra takes place (**guṇa-pravāhah**) only because of identification with the subtle body (**bhinnasya liṅgasya**), composed of intelligence, sense objects, sense organs and sense devatās (**dravya-kriyā-kāraka-cetana-ātmanah**). The devotees (**sūrayah**), bound to me by friendship (**mayi baddha-sauhṛdāḥ**), are not disturbed (**na vikriyante**) on seeing the happiness and distress of this world (**dṛṣṭāsu sampatsu vipatsu**).

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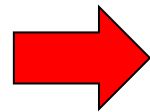
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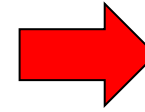
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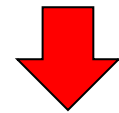
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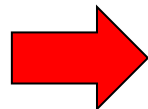
Having realized the above knowledge, one then endeavors by the practice of BMJ (as described in chapter 3.27) (9)



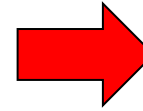
The result of such a practice endowed with pure mind and perfect vision is peace of merging into Brahman (10)



What is that perfect vision? (11)



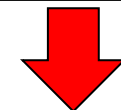
How can the Jiva be free of Samsara just by being indifferent to body and senses, while superintending them?



This is because, samsara occurs only due to identification with the subtle body. By detaching from it one overcomes samsara (12)



While Jnanis have to strive for liberation from samsara, devotees easily attain it without striving for it (12)



This is because they are bound to the Lord by loving friendship (12)



Such a person attains liberation (11)



He knows the jiva as the superintendent of the body and senses and also knows the supersoul. (11)



॥ 4.20.13 ॥

samaḥ samānottama-madhyamādhamah  
sukhe ca duḥkhe ca jitendriyāśayah  
mayopakḷptākhila-loka-samyuto  
vidhatsva vīrākhila-loka-rakṣaṇam

O hero (**vīra**)! Being equal in happiness and distress (**samaḥ sukhe ca duḥkhe ca**), treating the high, middle and low living entities equally (**samāna uttama-madhyama-adhamah**), controlling mind and senses (**jita-indriya-āśayah**), equipped with (**samyutah**) all types of persons supplied by me (**mayā-upakḷpta-akhila-loka**), please engage in protecting all the people (**vidhatsva akhila-loka-rakṣaṇam**).

|| 4.20.14 ||

śreyaḥ prajā-pālanam eva rājño  
yat sāmparāye sukṛtāt ṣaṣṭham aṁśam  
hartānyathā hr̥ta-puṇyaḥ prajānām  
araksitā kara-hāro 'gham atti

It is most beneficial for the King to protect the population (**prajā-pālanam eva rājño śreyaḥ**), because he enjoys one sixth of the pious acts of the citizens (**yat sukṛtāt ṣaṣṭham aṁśam**) in the next life (**sāmparāye**). Otherwise (**anyathā**), not protecting the citizens (**araksitā prajānām**), they take his pious acts (**hartā hr̥ta-puṇyaḥ**) and he suffers their sin (**kara-hārah agham atti**).

|| 4.20.15 ||

evaṁ dvijāgryānumatānuvṛtta-  
dharma-pradhāno 'nyatamo 'vitāsyāḥ  
hrasvena kālena gṛhopayātān  
draṣṭāsi siddhān anurakta-lokaḥ

Being the leader in dharma (**dharma-pradhānaḥ**) traditionally handed down (**anuvṛtta**) and approved by the best of brāhmaṇas (**dvija-agrya-anumatā**), being unattached to your position (**anyatamo**), protecting the earth (**asyāḥ avita**), and being loved by the people (**anurakta-lokaḥ**), you will see great saints (**draṣṭāsi siddhān**) coming to your house (**gṛha upayātān**) in a short time (**hrasvena kālena**).

॥ 4.20.16 ॥

varam ca mat kañcana mānavendra  
vr̥ṇīṣva te 'ham guṇa-śīla-yantritaḥ  
nāham makhair vai sulabhas tapobhir  
yogena vā yat sama-citta-vartī

O King of men (**mānava indra**)! Ask any benediction from me (**varam ca mat kañcana vr̥ṇīṣva**). I am controlled by your qualities and nature (**aham te guṇa-śīla-yantritaḥ**). I am not easily attained by sacrifices, difficult austerities or yoga (**na aham makhaih vai sulabhah tapobhir yogena vā**), since I am situated in all their hearts neutrally (**yat sama-citta-vartī**).

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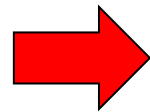
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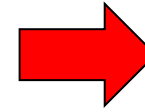
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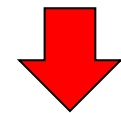
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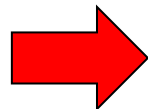
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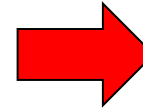
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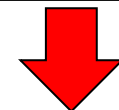
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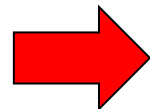
Because you are bound to me by friendship, I will give you some instructions now (13)



Protect all your citizens by (A) Being equipoised in happiness and distress (B) Being equal to all citizens (C) controlling your mind and senses (13)



You should protect them because it will be beneficial for you only (14)

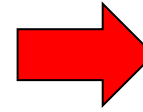


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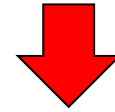
Now, follow the dharma and protect the citizens (15)



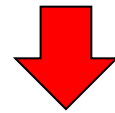
If you protect them you will get a part of their piety, and if you don't, they will share your piety and you will get their sins (14)



By doing this (A) You will be loved by your citizens (B) Sainly people will come and give their association to you (15)



Now, because I am very much controlled by your qualities and nature, ask for any benediction from Me (16)



It is not easy to please me through other processes such as yoga, jnana or tapa (16)

|| 4.20.17 ||

maitreya uvāca  
sa ittham loka-guruṇā  
viṣvaksenena viśva-jit  
anuśāsita ādeśam  
śirasā jagṛhe hareḥ

Maitreya said: When so instructed by the guru of the universe (**sa ittham loka-guruṇā anuśāsita**), the Supreme Lord (**hareḥ viṣvaksenena**), Pṛthu (**sah viśva-jit**) accepted the instructions on his head (**ādeśam śirasā jagṛhe**).



|| 4.20.18 ||

spr̥śantam̐ pādayoḥ premṇā  
vr̥ḍitam̐ svena karmaṇā  
śata-kratum̐ pariṣvajya  
vidveṣam̐ visasarja ha

Affectionately embracing Indra (**śata-kratum̐ premṇā pariṣvajya**), who was ashamed of his actions (**vr̥ḍitam̐ svena karmaṇā**) and touched his feet (**spr̥śantam̐ pādayoḥ**), he gave up hatred of Indra (**vidveṣam̐ visasarja ha**).

|| 4.20.19 ||

**bhagavān atha viśvātmā  
pr̥thunopahr̥tārhaṇaḥ  
samujjihānayaḥ bhaktyā  
gr̥hīta-caraṇāmbujaḥ**

Pr̥thu offered all items (**pr̥thunā upahr̥ta arhaṇaḥ**) to the Supreme Lord, the soul of the universe (**bhagavān atha viśvātmā**), and grasped his lotus feet (**gr̥hīta-caraṇāmbujaḥ**) with ever-increasing bhakti (**samujjihānayaḥ bhaktyā**).

॥ 4.20.20 ॥

prasthānābhimukho 'py enam  
anugraha-vilambitaḥ  
paśyan padma-palāśākṣo  
na pratasthe suhṛt satām

The Lord with lotus eyes (**padma-palāśa akṣah**), friend of the devotees (**suhṛt satām**), seeing Pṛthu (**enam paśyan**), was delayed by his feelings of mercy (**anugraha-vilambitaḥ**) as he was about to leave (**prasthāna abhimukhah apy**), and did not depart (**na pratasthe**).

|| 4.20.21 ||

sa ādi-rājo racitāñjalir harim  
vilokituṁ nāśakad aśru-locanaḥ  
na kiñcanovāca sa bāṣpa-viklavo  
hr̥dopaguhyāmum adhād avasthitaḥ

The first King (**sah ādi-rājah**), with folded hands (**racita añjaliḥ**), tears in his eyes (**aśru-locanaḥ**), could not see the Lord (**harim vilokituṁ nāśakad**). Because his voice was choked (**sah bāṣpa-viklavah**), he could not speak (**na kiñcana uvāca**). He remained standing (**sah adhād avasthitaḥ**), embracing the Lord in his heart (**amum hr̥dā upaguhya**)

॥ 4.20.22 ॥

athāvamṛjyāśru-kalā vilokayann  
atrpta-dṛg-gocaram āha pūruṣam  
padā sprśantam kṣitim aṁsa unnate  
vinyasta-hastāgram uraṅga-vidviṣaḥ

Wiping away his tears (**atha avamṛjya aśru-kalā**), Prthu saw the Lord (**pūruṣam vilokayann**), visible to his eyes which could not be satisfied (**atrpta-dṛg-gocaram**). The Lord's feet were touching the earth (**padā sprśantam kṣitim**) and his hand was placed (**vinyasta-hasta agram**) on the elevated shoulder (**aṁsa unnate**) of Garuḍa (**uraṅga-vidviṣaḥ**).

॥ 4.20.23 ॥

pr̥thur uvāca

varān vibho tvad varadeśvarād budhaḥ  
katham vṛṇīte guṇa-vikriyātmanām  
ye nārakāṇām api santi dehinām  
tān īśa kaivalya-pate vṛṇe na ca

Pr̥thu said: O Lord (**vibho**)! How can an intelligent person (**katham budhaḥ**) ask for benedictions from you (**varān tvad vṛṇīte**), the Lord who gives all benedictions (**varada īśvarād**)? O Lord of liberation (**kaivalya-pate**)! I do not ask for those benedictions (**tān na vṛṇe**) which exist for people in hellish existence (**ye nārakāṇām dehinām api santi**), with minds which are a transformation of the guṇas (**guṇa-vikriya-ātmanām**).

## || 4.9.9 ||

nūnaṁ vimuṣṭa-matayas tava māyayā te  
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ  
arcanti kalpaka-taruṁ kuṇapopabhogyam  
icchanti yat sparśajam niraye 'pi nṛṇām

Those who worship you (**ye tvāṁ arcanti**), giver of freedom from birth and death (**bhava-āpyaya-vimokṣaṇam**), as if you were a material desire tree (**anya-hetoḥ kalpaka-taruṁ**), and, through a corpse-like body of human form (**nṛṇām kuṇapa**), desire happiness arising from sense objects (**icchanti yat sparśajam upabhogyam**) which is available to lower animals (**niraye api**), are certainly cheated of their intelligence (**nūnaṁ vimuṣṭa-matayah**) by your *māyā* (**tava māyayā**).

|| 4.20.24 ||

na kāmāye nātha tad apy ahaṁ kvacin  
na yatra yuṣmac-caraṇāmbujāsavaḥ  
mahattamāntar-hṛdayān mukha-cyuto  
vidhatsva karṇāyutam eṣa me varaḥ

I do not desire anything, and especially I do not want liberation (**na kāmāye nātha tad apy ahaṁ kvacit**), in which there is no nectar of your lotus feet (**na yatra yuṣmac-caraṇāmbuja āsavaḥ**), coming from the hearts of great devotees (**mahat tama antar-hṛdayān**) and falling from their mouths (**mukha-cyuto**). Give me millions of ears (**vidhatsva karṇāyutam**). That is my request (**eṣa me varaḥ**).



|| 4.9.10 ||

yā nirvṛtis tanu-bhṛtām tava pāda-padma-  
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt  
sā brahmaṇi sva-mahimany api nātha mā bhūt  
kim tv antakāsi-lulitāt patatām vimānāt

The bliss for your servant (**yā nirvṛtis tanu-bhṛtām**) that is available from meditating on your lotus feet (**tava pāda-padma-dhyānād**) or from hearing about your pastimes from the devotees (**bhavad-jana-kathā-śravaṇena vā syāt**) is not available (**sā api mā bhūt**) in your form of greatness (**sva-mahimani**) known as Brahman (**brahmaṇi**), what to speak of (**kim tv**) the happiness for those who fall from the pleasures of Svarga (**antakāsi-lulitāt patatām vimānāt**).

|| 4.20.25||

sa uttamaśloka mahān-mukha-cyuto  
bhavat-padāmbhoja-sudhā kaṇānilaḥ  
smṛtiṁ punar viśmṛta-tattva-vartmanām  
kuyoginām no vitaraty alāṁ varaiḥ

O most praised Lord (**uttamaśloka**)! The topics falling from the mouths of the great devotees (**sa mahān-mukha-cyuto**), or even the wind touching a drop of nectar from your lotus feet (**bhavat-padāmbhoja sudhā kaṇa anilaḥ**), brings remembrance (**smṛtiṁ punar vitaraty**) even for the bad yogīs (**kuyoginām**) who have forgotten the truth you have just taught (**viśmṛta-tattva-vartmanām**). Away with all these benedictions including liberation (**alāṁ varaiḥ**)!

॥ 4.20.26 ॥

yaśaḥ śivaṁ suśrava ārya-saṅgame  
yadṛcchayā copaśṛṇoti te sakṛt  
katham guṇa-jñō viramed vinā paśum  
śrīr yat pravavre guṇa-saṅgrahēcchayā

Lord of auspicious fame (**suśrava**)! What person (**katham**), having heard by chance (**yadṛcchayā ca upaśṛṇoti**), just once (**sakṛt**), your auspicious qualities (**te śivaṁ yaśaḥ**) in the association of devotees (**ārya-saṅgame**), what person who knows your qualities (**katham guṇa-jñāh**), which even Lakṣmī accepts (**śrīr yat pravavre**) with a desire to completely taste those qualities (**guṇa-saṅgraha icchayā**), gives up that glorification (**viramed**)? Only an animal would do so (**vinā paśum**).

Theme IV – But the unfortunate Yogi gives up that form to attain  
Liberation (3.28.34-44)

evam harau bhagavati pratilabdha-bhāvo  
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt  
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas  
tac cāpi citta-baḍiśam śanakair viyuṅkte

The unfortunate yogī who has developed love for the Lord (**evam harau bhagavati pratilabdha-bhāvah**), full of all sweet qualities, whose heart is somewhat soft because of devotion (**bhaktyā dravad-dhṛdaya**), whose body hairs stand on end in ecstasy (**utpulakaḥ pramodāt**), who is constantly overcome with intense tears of joy (**autkaṅṭhya-bāṣpa-kalayā muhuh ardyamānah**), gradually withdraws (**śanakaih viyuṅkte**) his hook-like mind (**citta-baḍiśam**) from the Lord's form (**tat**).

**Verse Summary:** In spite of drowning in the ecstasy of the form of the Lord, the unfortunate yogi tries to remove that form from his mind.

## Theme IV – Kapila criticizes Sakama Karma(3.32.16-21)

traivargikās te puruṣā  
vimukhā hari-medhasaḥ  
kathāyām kathaniyōru-  
vikramasya madhudviṣaḥ

These persons are interested in *artha*, *dharma* and *kāma* (**te puruṣāḥ traivargikāḥ**), and are averse (**vimukhā**) to topics of the Supreme Lord who knows how to destroy *saṁsāra* (**kathāyām hari-medhasaḥ**), who is the killer of Madhu (**madhudviṣaḥ**), and who is the most heroic lord (**uru- vikramasya**) worthy of praise (**kathaniya**).

॥ 4.20.27 ॥

athābhaje tvākhila-pūruṣottamaṁ  
guṇālayaṁ padma-kareva lālasaḥ  
apy āvayor eka-pati-spr̥dhoḥ kalir  
na syāt kṛta-tvac-caraṇaika-tānayoḥ

Having great desire like Lakṣmī (**padma-karā iva lālasaḥ**), with complete purity I will worship the feet (**atha ābhaje**) of you, the Supreme Lord (**tva akhila-pūruṣottamaṁ**), the abode of all qualities (**guṇālayaṁ**). Perhaps there will be a competition between us for one master (**apy āvayor eka-pati-spr̥dhoḥ kalih**)? No (**na syāt**), we will both be fully concentrating on serving your lotus feet (**kṛta-tvat-caraṇa-eka-tānayoḥ**).

|| 4.20.28 ||

jagaj-jananyām jagad-īśa vaiśasam  
syād eva yat-karmaṇi naḥ samīhitam  
karoṣi phalgv apy uru dīna-vatsalaḥ  
sva eva dhiṣṇye 'bhiratasya kim tayā

O Lord of the universe (**jagad-īśa**)! The mother of the universe (**jagaj-jananyām**) may become angry (**vaiśasam syād**) that I desire her service (**yat-karmaṇi naḥ samīhitam**). Affectionate to the miserable (**dīna-vatsalaḥ**), you make great those who are small (**phalgv apy uru karoṣi**). What use do I have for her (**kim tayā**), since I have your power behind me (**sva eva dhiṣṇye abhiratasya**)?

|| BRS 3.2.54 ||

pralamba-ripur īśvaro bhavatu kā kṛtis tena me  
kumāra-makara-dhvajād api na kiñcid āste phalam |  
kim anyad aham uddhataḥ prabhu-kṛpā-kaṭākṣa-śriyā  
priyā pariṣad-agrimām na gaṇayāmi bhāmām api ||

Balarāma, enemy of Pralamba, may be the Supreme Lord (**pralamba-ripur īśvaro bhavatu**), but what use do I have for him (**kā kṛtis tena me**)? What can I gain from the prince Pradyumna (**kumāra-makara-dhvajād api na kiñcid āste phalam**)? Since I have been elevated (**aham uddhataḥ**) by the wealth of Kṛṣṇa's glance of mercy (**prabhu-kṛpā-kaṭākṣa-śriyā**), I do not give regard (**na gaṇayāmi**) even to Satyabhāmā (**bhāmām api**), the head of all Kṛṣṇa's followers (**priyā pariṣad-agrimām**).



॥ 4.20.29 ॥

**bhajanty atha tvām ata eva sādhave  
vyudasta-māyā-guṇa-vibhramodayam  
bhavat-padānusmaraṇād ṛte satām  
nimittam anyad bhagavan na vidmahe**

The devotees worship you (**bhajanty atha tvām ata eva sādhave**), who destroy the abundant illusions (**vyudasta vibhrama**) arising from the guṇas of māyā (**māyā guṇa udayam**). For the devotees (**satām**), I do not know (**na vidmahe**) any result (**anyad nimittam**) from worshipping you (**implied**) except remembrance of your lotus feet (**bhavat-pada anusmaraṇād ṛte**).

|| 4.20.30||

manye giram̐ te jagatām vimohinīm  
varam̐ vṛṇīṣveti bhajantam āttha yat  
vācā nu tantyā yadi te jano 'sitaḥ  
katham̐ punaḥ karma karoti mohitaḥ

I think that your words (**manye te giram̐**) “Please choose a benediction (**varam̐ vṛṇīṣva iti**)” are bewildering to the world (**jagatām bhajantam vimohinīm**). Unless a person is bound by Your words (**yadi janah te vācā nu tantyā asitaḥ**), how can he continue to do such actions (**katham̐ karma karoti**) repeatedly (**punaḥ**) under illusion (**mohitaḥ**).

|| 4.20.31||

tvān-māyayāddhā jana īśa khaṇḍito  
yad anyad āśāsta ṛtātmano 'budhaḥ  
yathā cared bāla-hitam pitā svayam  
tathā tvam evārhasi naḥ samīhitum

O Lord (**īśa**)! Since foolish people (**yad abudhaḥ janah**), injured by your māyā (**tvān-māyayā āddhā khaṇḍitah**), desire things other than worshipping you (**anyad āśāsta ṛta ātmano**), you should choose (**without asking us**) what is for our benefit (**tathā tvam eva arhasi naḥ samīhitum**), just as a father acts for the benefit of his son (**yathā cared bāla-hitam pitā svayam**).

## Prthu Maharaj's Prayers to Lord Visnu

23. How can any intelligent person who knows that you are the Lord of liberation ask for any material benefits, which is available even to the residents of hell?

Oh! So, do you want liberation?

24. Certainly not.

But why?

24. In that situation, there is no nectar of Krsna katha that emanates from the hearts of your great devotees. Instead, give me millions of ears to hear all the katha, wherever it may happen.

But, why don't you desire liberation which is rarely achieved?

25. What to speak of the Krsna katha itself, even the breeze that has touched a drop of that nectar brings remembrance to the bad yogis who have forgotten about you. Enough with all other benedictions.

## Prthu Maharaj's Prayers to Lord Visnu

But, why be a bad yogi? Be a good yogi and accept liberation which is desired by all great yogis? What is there in hearing my glories?

26. Any person who even once hears Your glories in the association of devotees, even by chance, does not want to give it up. Even Lakshmi doesn't give up hearing Your glories. This is the proof that hearing Your glories is far more valuable than liberation.
27. Therefore, give me pure devotional service, and that too the same service as Laksmi, i.e. worshipping Your feet.

But, won't there be competition between the two of you for the same master?

27. Perhaps. But because I will be fully concentrating on serving Your feet I will not fight.

## Prthu Maharaj's Prayers to Lord Visnu

28. But Mother Laksmi might become angry that I desire her service.

Of course! You are just a novice, but she is experienced. You are low and she is exalted. Why do you compete with her?

28. True. But just as you took my side in the quarrel with Indra, you should favour me in this case as well. I am dina and you are dina vatsala. Therefore you should support me.

Are you not afraid of her anger?

28. Since I possess your support, why should I be afraid? My strength is your great mercy.

29. Not only me, but all devotees worship You only for devotional service, and by that worship you destroy all the other material desires in them.

Then what is the result of such worship?

29. The result is remembering Your Lotus feet since the happiness derived from that derides all other happiness.

## Prthu Maharaj's Prayers to Lord Visnu

30. Though the devotees will ask only for devotional service from you, still, do not give them the choice of asking for a benediction.

Why?

30. This is because, some immature devotee, out of bewilderment, may ask for something other than devotion and be permanently cheated of your bhakti rasa

31. Therefore, just as a father would act for the benefit of his child, you should do what is most beneficial for us, without asking us.

|| 4.20.32||

maitreya uvāca

ity ādi-rājena nutaḥ sa viśva-dr̥k  
tam āha rājan mayi bhaktir astu te  
diṣṭyedṛśī dhīr mayi te kṛtā yayā  
māyām madīyām tarati sma dustyajām

Maitreya said: After being praised by Pṛthu in this way (**ity ādi-rājena nutaḥ**), the Lord, seer of the whole universe (**sah viśva-dr̥k**), said (**tam āha**), “O King (**rājan**)! May you have bhakti to me (**mayi bhaktir astu te**)! By good fortune (**diṣṭyā**) you have placed me in (**mayi te kṛtā**) fine intelligence (**īdr̥śī dhīh**) by which one can cross (**yayā tarati sma**) My insurmountable māyā (**madīyām māyām dustyajām**).



|| 4.20.33||

tat tvam̐ kuru mayādiṣṭam  
apramattaḥ prajāpate  
mad-ādeśa-karo lokaḥ  
sarvatrāpnoti śobhanam

O protector of the population (**prajāpate**)! With great attention (**apramattaḥ**), do as I have instructed (**tvam̐ kuru mayā adiṣṭam**). Persons who follow my instruction (**mad-ādeśa-karo lokaḥ**) attain the highest benefit under all conditions (**sarvatra āpnoti śobhanam**).

|| 4.20.34||

maitreya uvāca  
iti vainyasya rājarseḥ  
pratinandyārthavad vacaḥ  
pūjito 'nugṛhītvainam  
gantum cakre 'cyuto matim

Maitreya said: Accepting the meaningful words (**pratinandya arthavad vacaḥ**) of Pṛthu (**vainyasya**), the sage among kings (**rājarseḥ**), and being worshipped by him (**pūjitaḥ**), after showing favor to Pṛthu (**anugṛhītvā enam**), the Lord decided to leave (**acyutaḥ gantum matim cakre**).

|| 4.20.35-36 ||

devarṣi-pitr-gandharva-  
siddha-cāraṇa-pannagāḥ  
kinnarāpsaraso martyāḥ  
khagā bhūtāny anekaśaḥ

yajñeśvara-dhiyā rājñā  
vāg-vittāñjali-bhaktitaḥ  
sabhājitā yayuḥ sarve  
vaikuṅṭhānugatās tataḥ

With devotion (**bhaktitaḥ**), Pṛthu worshipped (**rājñā sabhājitā**) the devatās, Pitṛs, Gandharvas (**devarṣi-pitr-gandharva**), Siddhas, Cāraṇas, Nāgas (**siddha-cāraṇa-pannagāḥ**), Kinnaras Apsarās, human beings (**kinnara apsaraso martyāḥ**), birds and many other living entities (**khagā bhūtāny anekaśaḥ**), by folding his hands (**añjali**), by his words and by wealth (**vāg-vittā**), thinking of them as representatives of the Lord of sacrifice (**yajñeśvara-dhiyā**). Obedient to the Lord (**vaikuṅṭha anugatāḥ**), they all left that place (**sarve tataḥ yayuḥ**).

|| 4.20.37||

bhagavān api rājarseḥ  
sopādhyāyasya cācyutaḥ  
harann iva mano 'muṣya  
sva-dhāma pratyapadyata

The Lord (**bhagavān acyutaḥ**), who had captured the minds (**mano harann iva**) of Prṥthu and the teachers (**rājarseḥ sa upādhyāyasya**), also left for his abode (**api sva-dhāma pratyapadyata**).

|| 4.20.38||

adr̥ṣṭāya namaskṛtya  
nr̥paḥ sandarśitātmane  
avyaktāya ca devānām  
devāya sva-puraṁ yayau

Offering respects (**namaskṛtya**) to the Lord, the lord of the devatās (**devānām devāya**), who is not visible to material eyes (**adr̥ṣṭāya**), and who was invisible to others (**avyaktāya**) but still visible to Pṛthu (**nr̥paḥ sandarśitātmane**), the King returned to his house (**sva-puraṁ yayau**).