

# Chapter Twenty one

Instructions by Mahārāja  
Pr̥thu

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

|| 4.21.1 ||

**maitreya uvāca**

**mauktikaiḥ kusuma-sragbhir**

**dukūlaiḥ svarṇa-toraṇaiḥ**

**mahā-surabhibhir dhūpair**

**maṇḍitaṁ tatra tatra vai**

Maitreya said: The city was decorated (**maṇḍitaṁ**) with pearls, flower garlands (**mauktikaiḥ kusuma-sragbhir**), cloth, golden arches (**dukūlaiḥ svarṇa-toraṇaiḥ**), and fragrant incense (**mahā-surabhibhir dhūpair**) in various places (**tatra tatra**).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

|| 4.21.2 ||

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

Its roads and intersections (**rathyā-catvara-mārgavat**) were wet (**ārdra**) with sandalwood and aguru scent (**candana-aguru-toya**), and decorated (**arcitam**) with flowers, raw rice, fruits, barley shoots (**puṣpa-akṣata-phalaih-tokmaih**), popped rice (**lājaih**) and lamps (**arcirbhih**).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

|| 4.21.3 ||

savr̥ndaiḥ kadali-stambhaiḥ  
pūga-potaiḥ pariṣkṛtam  
taru-pallava-mālābhiḥ  
sarvataḥ samalañkṛtam

The city was decorated everywhere (**sarvataḥ samalañkṛtam**) with banana stalks (**kadali-stambhaiḥ**) including their fruits and flowers (**sa-vr̥ndaiḥ**), with young betel trees (**pūga-potaiḥ**), and with strings of young leaves (**taru-pallava-mālābhiḥ**).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

॥ 4.21.4 ॥

prajās taṁ dīpa-balibhiḥ  
sambhṛtāśeṣa-maṅgalaiḥ  
abhīyur mṛṣṭa-kanyāś ca  
mṛṣṭa-kuṇḍala-maṇḍitāḥ

The citizens and pure young girls (**prajāḥ mṛṣṭa-kanyāḥ ca**), decorated with bright earrings (**mṛṣṭa-kuṇḍala-maṇḍitāḥ**), approached Prthu (**taṁ abhīyuh**) with lamps (**dīpa-balibhiḥ**) and many auspicious articles (**sambhṛta aśeṣa-maṅgalaiḥ**).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

॥ 4.21.5 ॥

śaṅkha-ḍundubhi-ghoṣeṇa  
brahma-ghoṣeṇa ca rtvijām  
viveśa bhavanam vīraḥ  
stūyamāno gata-smayaḥ

To the sound of conches, drums (śaṅkha-ḍundubhi-ghoṣeṇa) and the priests chanting Vedic mantras (brahma-ghoṣeṇa ca rtvijām), the King (vīraḥ), praised but not proud (stūyamānaḥ gata-smayaḥ), entered the palace (viveśa bhavanam).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

|| 4.21.6 ||

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

After being worshipped (**tāms tāt pūjitaḥ**), Prthu, pleased and giving desired blessings (**prītaḥ priya-vara-pradaḥ**), worshipped (**pūjayām āsa**) the famous and common citizens (**mahā-yaśāḥ paurāñ jānapadān**) here and there (**tatra tatra**).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

॥ 4.21.7 ॥

sa evam ādīny anavadya-ceṣṭitaḥ  
karmāṇi bhūyāmsi mahān mahattamaḥ  
kurvan śaśāsāvani-maṇḍalam yaśaḥ  
sphītam nidhāyāruruhe param padam

Prthu, the greatest among the great (**sah mahān mahattamaḥ**), performing faultless actions (**anavadya-ceṣṭitaḥ**) from the beginning (**ādīny**) and executing many rituals (**kurvan karmāṇi bhūyāmsi**), ruled the whole earth (**śaśāsa avani-maṇḍalam**). Achieving widespread fame (**nidhāya sphītam yaśaḥ**), he then attained the Lord (**āruruhe param padam**).



Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

|| 4.21.8 ||

sūta uvāca

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

Sūta said: O Śaunaka (**sadas pate**)! After worshipping Maitreya (**kauṣāraviṁ arcayan**) who had described in detail (**gṛṇantam**) the glories of Pṛthu (**tad ādi-rājasya guṇaih**), adored (**guṇavat-sabhājitam**) by highly qualified persons (**aśeṣair guṇair vijṛmbhitam**), the great devotee Vidura then spoke (**kṣattā mahā-bhāgavataḥ prāha**).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

|| 4.21.9 ||

vidura uvāca

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

Vidura said: Enthroned by the brāhmaṇas (**vipraih abhiṣiktaḥ**), worshipped by numerous devatās (**labdha aśeṣa-sura arhaṇaḥ**), Pṛthu received Viṣṇu's strength (**pṛthuh bibhrat sa vaiṣṇavam tejah**) in his arms (**bāhvoḥ**) with which he milked the earth (**yābhyām dudoha gām**).

Theme I – Citizens receive Prthu Maharaj and Vidura asks further questions about the rule of Prthu Maharaj (4.21.1-10)

|| 4.21.10 ||

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

What intelligent person (**kaḥ nu abhijñah**) will not hear Prthu's glories (**asya kīrtim na śṛṇoty**)? Even now (**adya api**), the devatās and planets (**lokāḥ sa-pālā**) maintain their lives (**upajīvanti**) with the desirable remnants (**kāmam ucchiṣṭam**) produced by his valiant action (**yad aśeṣa-bhūpāḥ vikrama**). Please tell me of his pure actions (**tan me vada karma śuddham**).

Theme II – Maitreya speaks about the rule of Prthu Maharaj  
(4.21.11-20)

|| 4.21.11 ||

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

Maitreya said: Living (**āvasan**) in the land between the Gaṅgā and Yamunā Rivers (**gaṅgā-yamunayor nadyor antarā kṣetram**), Prthu experienced enjoyment (**bhogān bubhuje**), thinking of it as karma (**ārabdhān eva**) for exhausting the results of his previous pious actions (**puṇya-jihāsayā**).

Theme II – Maitreya speaks about the rule of Prthu Maharaj  
(4.21.11-20)

|| 4.21.12 ||

sarvatrāskhalitādeśaḥ  
sapta-dvīpaika-daṇḍa-dhṛk  
anyatra brāhmaṇa-kulād  
anyatrācyuta-gotrataḥ

His order went unchallenged everywhere (**sarvatra askhalita ādeśaḥ**), and possessed the authority over all in the seven islands on the surface of the globe (**sapta-dvīpa eka-daṇḍa-dhṛk**) except the brāhmaṇas and Vaiṣṇavas (**anyatra brāhmaṇa-kulād anyatra acyuta-gotrataḥ**).

Theme II – Maitreya speaks about the rule of Prthu Maharaj  
(4.21.11-20)

|| 4.21.13 ||

ekadāsīn mahā-satra-  
dīkṣā tatra divaukasām  
samājo brahmarṣīṇām ca  
rājarṣīṇām ca sattama

One time there was a great sacrificial performance (**ekadā āsīt mahā-satra-dīkṣā**). At that place (**tatra**) the devatās (**diva okasām**) and an assembly of saintly brāhmaṇas (**samājo brahma rṣīṇām ca**) and saintly kings were present (**rāja rṣīṇām ca**).

Theme II – Maitreya speaks about the rule of Prthu Maharaj  
(4.21.11-20)

|| 4.21.14 ||

tasminn arhatsu sarveṣu  
sv-arciteṣu yathārhatāḥ  
utthitāḥ sadaso madhye  
tārāṇām uḍurād iva

There (**tasminn**), Prthu stood up (**utthitāḥ**) in the assembly among the great persons worthy of worship (**arhatsu sarveṣu sadaso madhye**), who had been worshipped (**sv-arciteṣu**) befitting to their status (**yathā arhatāḥ**), like the moon among the stars (**tārāṇām uḍurād iva**).

Theme II – Maitreya speaks about the rule of Prthu Maharaj  
(4.21.11-20)

|| 4.21.15 ||

prāṁśuḥ pīnāyata-bhujo  
gaurah kañjāruṅekṣaṇah  
sunāsaḥ sumukhaḥ saumyaḥ  
pīnāmsaḥ sudvija-smitaḥ

He was tall (**prāṁśuḥ**), with long, thick arms (**pīna-āyata-bhujah**), fair complexion (**gaurah**), and red lotus eyes (**kañjāruṅa ikṣaṇah**). He had a graceful nose (**sunāsaḥ**), a beautiful, cheerful face (**sumukhaḥ saumyaḥ**), thick shoulders (**pīna amsaḥ**) and a smile with beautiful teeth (**sudvija-smitaḥ**).



Theme II – Maitreya speaks about the rule of Prthu Maharaj  
(4.21.11-20)

|| 4.21.16 ||

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

He had a broad chest (**vyūḍha-vakṣā**), large waist (**bṛhac-chronir**), an abdomen shaped like a banyan leaf with three lines (**vali-valgu-dala udarah**), a twirled navel (**āvarta-nābhir**), golden thighs (**ojasvī kāñcana ūruh**) and feet raised in front (**udagra-pāt**).

Theme II – Maitreya speaks about the rule of Prthu Maharaj  
(4.21.11-20)

॥ 4.21.17 ॥

sūkṣma-vakrāsita-snigdha-  
mūrdhajaḥ kambu-kandharaḥ  
mahā-dhane dukūlāgrye  
paridhāyopaviya ca

He had fine (**sūkṣma**), black (**asita**), curly (**vakra**), glossy hair (**snigdha mūrdhajaḥ**). His neck was like a conch (**kambu-kandharaḥ**). He was wearing valuable cloth (**mahā-dhane dukūla agrye**) on his lower and upper body (**paridhāya upaviya ca**).

## Theme II – Maitreya speaks about the rule of Prthu Maharaj (4.21.11-20)

|| 4.21.18-20 ||

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

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

cāru citra-padam ślakṣṇam  
mr̥ṣṭam gūḍham aviklavam  
sarveṣām upakārārtham  
tadā anuvadann iva

Showing unlimited beauty in his limbs (**vyañjitāśeṣa-gātra-śrīr**), wearing ornaments expertly placed (**niyame nyasta-bhūṣaṇaḥ**), wearing a black deer skin (**kṛṣṇa ajina-dharaḥ**) and shining with kuśa on his finger (**śrīmān kuśa-pāṇiḥ**) when required (**kṛta ucitaḥ**), the ruler of the earth (**urvīśaḥ**), who had charming pupils in his eyes (**tārā akṣaḥ**) as cooling as dew (**śīśira-snigdha**), glanced around (**samaikṣata samantataḥ**). Giving joy to the assembly (**sadaḥ samharṣayann iva**), he resonantly spoke (**tadā anuvadann ūcivān**) attractive, delightful words (**cāru citra-padam**) which were ornamented with beautiful syllables (**mr̥ṣṭam ślakṣṇam**), faultless (**aviklavam**), full of allusions (**gūḍham**), and which were easy to understand, for the benefit of all present (**sarveṣām upakārārtham**).

Theme III –Prthu Maharaj’s instructions to his citizens  
(4.21.21-36)

|| 4.21.21 ||

rājovāca

sabhyāḥ śṛṇuta bhadraṁ vaḥ  
sādhavo ya ihāgatāḥ  
satsu jijñāsubhir dharmam  
āvedyaṁ sva-manīṣitam

The King said: O assembly (**sabhyāḥ**), devotees who have gathered here (**sādhavo ya iha āgatāḥ**)! Good fortune to you (**bhadraṁ vaḥ**). Please listen (**śṛṇuta**)! In the presence of devotees (**satsu**), those who are inquisitive for truth (**jijñāsubhir**) should announce the principles (**dharmam āvedyaṁ**) which they have carefully considered (**sva-manīṣitam**).

Theme III –Prthu Maharaj’s instructions to his citizens  
(4.21.21-36)

॥ 4.21.22 ॥

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

I have been engaged by the Lord (**aham yojitaḥ**) as the punisher of the citizens (**prajānām daṇḍa-dharo rājā**), as the protector of the citizens (**rakṣitā**), as the giver of occupations (**sveṣu vṛttidaḥ**) and as the establisher of rules of varṇāśrama (**pṛthak setuṣu sthāpitā**).

Theme III –Prthu Maharaj’s instructions to his citizens  
(4.21.21-36)

॥ 4.21.23 ॥

tasya me tad-anuṣṭhānād  
yān āhur brahma-vādinah  
lokāḥ syuḥ kāma-sandohā  
yasya tuṣyati diṣṭa-drk

From executing all my duties (**tasya tad-anuṣṭhānād**), all the places which the followers of the Vedas describe (**yān lokāḥ āhuh brahma-vādinah**), which fulfill my desires (**kāma-sandohā**), will be mine (**me syuḥ**), since I will please the Lord (**yasya tuṣyati diṣṭa-drk**).

# Instructions of Prthu Maharaj - 1

- Oh assembled devotees! I am not ordering you, rather I am inquisitive to know about the principles of dharma.
- In such an assembly, the inquisitive people should reveal the topics of dharma after considering them carefully.
- This is important since one cannot come to the right conclusion by oneself.

• **But, you are worthy of our worship. How can we instruct you?**

- No. Just like you have been engaged by the Lord in various occupations, I have similarly been engaged to protect the citizens, establish the rules of Varnasrama etc.

- If I execute my duties, then the Lord will be pleased and I will attain a desirable destination after death.

## Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

|| 4.21.24 ||

ya uddharet karam rājā  
prajā dharmeṣv aśikṣayan  
prajānām śamalam bhunkte  
bhagam ca svam jahāti saḥ

The King (**rājā**) who levies taxes (**ya uddharet karam**) without teaching the citizens about the principles of dharma (**prajā dharmeṣv aśikṣayan**) suffers the sins of the citizens (**prajānām śamalam bhunkte**) and loses his own good fortune (**bhagam ca svam jahāti saḥ**).



Theme III –Prthu Maharaj’s instructions to his citizens  
(4.21.21-36)

॥ 4.21.25 ॥

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

Citizens (**prajā**)! Therefore (**tat**), perform (**kuruta**) your duties (**sva artham**) without envy (**anasūyavaḥ**), for the welfare of me, your protector, after death (**bharṭṛ-piṇḍa artham**). Thinkers of the Lord (**adhokṣaja-dhiyah**)! By that, you will show me mercy (**tarhi me anugrahaḥ kṛtaḥ**).

## Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

|| 4.21.26 ||

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

I request you (**yūyaṁ**) pure devatās, Pitṛs and sages (**amalāḥ pitṛ-deva-rṣayo**) to approve of this (**tad anumodadhvaṁ**), for after death (**pretya**) the result is equally shared (**yat phalam tulyaṁ**) by the performer (**kartuḥ**), the person who gives him the order (**śāstuh**), and the one who approves it (**tat anujñātuh**).

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- If I execute my duties, then the Lord will be pleased and I will attain a desirable destination after death.

## Instructions of Prthu Maharaj - 2

- Amongst all my duties, my chief and important duty is to give dharma siksa.
- If I just collect taxes without giving dharma siksa, then I will get the sins of my prajas and they will take my piety

- Therefore, the dharma siksa that I am giving all my citizens is that:
  - a. Place your mind and intelligence in the Supreme Lord
  - b. Without envy
  - c. For my welfare
  - d. Perform your prescribed duties

- Oh sages, pitas and devas! Please consider this order of mine and give your approval.
- If something goes wrong in the execution of the duties then (a) Prajas - Doer (b) King – giver of order (c) Sages, Devas and Pitas- approver – All three of them share the result equally

## Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

|| 4.21.27 ||

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

O most respectable persons (**arha-sattamāḥ**)! According to some authorities (**keṣāñcid**), the Supreme Lord, the master of sacrifice, exists (**asti yajña-patir nāma**). This can be observed (**lakṣyante**) by the presence of beautiful bodies (**jyotsnāvatyah**) in this life and the next (**iha amutra ca**) in some place (**kvacid bhuvah**).

## Instructions of Prthu Maharaj - 3

- But, how can you institute the worship of the Lord, for Vena destroyed it?

- Some authorities believe in the existence of the Supreme Lord, yajna-pati.

- But, What is the proof?

- Without Lord there could be no variety in this universe. Some people have beautiful bodies, while some have ugly bodies.

- But that is due to their Karma. How can that prove the existence of God?

- Karma, being material and unconscious, cannot give different results.
- Also, the devatas are not independent.
- Thus, one should conclude that the variety is due to the Supreme Lord

## Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

|| 4.21.28-30 ||

manor uttānapādasya  
dhruvasyāpi mahīpateḥ  
priyavratasya rājarṣer  
aṅgasyāsmat-pituḥ pituḥ

īdṛśānām athānyeṣām  
ajasya ca bhavasya ca  
prahlādasya baleś cāpi  
kṛtyam asti gadābhṛtā

dauhitrādīn ṛte mṛtyoḥ  
śocyān dharmavimohitān  
varga-svargāpavargāṇām  
prāyeṇaikātmya-hetunā

This is also the conclusion (**api kṛtyam**) of Manu, Uttānapāda (**manor uttānapādasya**), King Dhruva (**dhruvasya api mahīpateḥ**), the saintly king Priyavrata (**priyavratasya rājarṣeh**), my grandfather Aṅga (**aṅgasya asmat-pituḥ pituḥ**), many other great persons (**īdṛśānām atha anyeṣām**), Brahmā, Śiva (**ajasya ca bhavasya ca**), Prahlāda and Bali (**prahlādasya baleś ca api**)—but not those lamentable persons (**ṛte śocyān**) straying from dharma (**dharmavimohitān**) like Vena (**mṛtyoḥ dauhitra ādīn**). The achievements of artha, dharma, kāma, Svarga and mokṣa (**varga-svarga apavargāṇām**) are generally given (**prāyeṇa asti**) by the independent Supreme Lord (**eka ātmya-hetunā**), holder of the club (**gadābhṛtā**).

## Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

|| 4.21.31 ||

yat-pāda-sevābhirucis tapasvinām  
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ  
sadyaḥ kṣiṇoty anvaham edhatī satī  
yathā padāṅguṣṭha-viniḥsṛtā sarit

Like the water flowing from the big toe of the Lord (**yathā pada aṅguṣṭha-viniḥsṛtā sarit**), a taste of service to the Lord’s feet (**yat-pāda-sevā abhirucih**) immediately destroys (**sadyaḥ kṣiṇoty**) the contamination in the intelligence (**dhiyaḥ malaṁ**) of the performers of austerity (**tapasvinām**), which has been acquired through unlimited births (**aśeṣa-janma upacitaṁ**). Day by day that spiritual taste increases (**anvaham edhatī satī**).



Theme III –Prthu Maharaj’s instructions to his citizens  
(4.21.21-36)

|| 4.21.32 ||

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

One who takes shelter of the Lord’s feet (**yad-aṅghri-mūle kṛta-ketanaḥ pumān**), with mind cleansed of unlimited dirt (**manah vinirdhuta aśeṣa-malaḥ**), and who is strong (**vīryavān**) in detachment from enjoyment (**asaṅga**) and realization of the beauty of the Lord’s form (**vijñāna-viśeṣa**), does not surrender (**na prapadyate**) again (**punar**) to material life (**saṁsṛtiṁ**) full of suffering (**kleśa-vahām**).

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- But, how can you institute the worship of the Lord, for Vena destroyed it?

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## Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

|| 4.21.33 ||

**tam eva yūyam bhajatātma-vṛttibhir  
mano-vacaḥ-kāya-guṇaiḥ sva-karmabhiḥ  
amāyinaḥ kāma-dughānghri-pañkajam  
yathādhikārāvasitārtha-siddhayaḥ**

You who are sincere (**amāyinaḥ**) and who have determined the goal to be achieved (**avasita artha-siddhayaḥ**) according to your varṇa and āśrama (**yathā adhikāra**) should worship that Lord (**tam eva bhajata**), whose lotus feet fulfil all desires (**kāma-dughā aṅghri-pañkajam**), by means of your occupational duties (**sva-karmabhiḥ**), your livelihood (**ātma-vṛttibhiḥ**), and devotional activities involving the mind, voice and body (**mano-vacaḥ-kāya-guṇaiḥ**).

## Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

॥ 4.21.34 ॥

asāv ihāneka-guṇo 'guṇo 'dhvaraḥ  
pṛthag-vidha-dravya-guṇa-kriyoktibhiḥ  
sampadyate 'rthāśaya-liṅga-nāmabhir  
viśuddha-vijñāna-ghanah svarūpataḥ

This sacrifice (**asāv adhvaraḥ**) has many material qualities (**iha aneka-guṇah**), such as various ingredients (**pṛthag-vidha-dravya**), colors, rituals, mantras (**guṇa-kriyā-uktibhiḥ**), embellishments, saṅkalpas (**artha āśaya**), śaktis and names (**liṅga-nāmabhiḥ**), but it becomes devoid of material qualities in the end (**aguṇah sampadyate**), having a nature (**svarūpataḥ**) of pure, condensed knowledge, Brahman (**viśuddha-vijñāna-ghanah**).

Theme III –Prthu Maharaj’s instructions to his citizens  
(4.21.21-36)

॥ 4.21.35 ॥

pradhāna-kālāśaya-dharma-saṅgrāhe  
śarīra eṣa pratipadya cetanām  
kriyā-phalatvena vibhur vibhāvya  
yathānalo dāruṣu tad-guṇātmakaḥ

Supplying the intelligence (**pratipadya cetanām**) in the body (**eṣa śarīra**) made of prakṛti, time, impressions, and fate (**pradhāna-kāla-āśaya-dharma-saṅgrāhe**) so that the person offers karmas to the Lord (**implied**), the Lord himself appears (**vibhur vibhāvya**) as the various results of those actions (**kriyā-phalatvena**), just as fire appears in various types of woods (**yathānalah dāruṣu**) with the qualities of those woods (**tad-guṇātmakaḥ**).



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• The sacrifice may have many material qualities, but it becomes devoid of all those material qualities and becomes transcendental by the act of offering it to the Supreme Lord

- Also, the Lord personally supplies the intelligence to such a sacrificer so that he can offer the karmas to the Lord
- The Lord also appears as the various results of those actions

Theme III –Prthu Maharaj’s instructions to his citizens  
(4.21.21-36)

॥ 4.21.36 ॥

aho mamāmī vitaranty anugraham  
harim gurum yajña-bhujām adhīśvaram  
sva-dharma-yogena yajanti māmakā  
nirantaram kṣoṇi-tale dṛḍha-vratāḥ

The citizens under my care (**aho māmakā amī**) on this earth (**kṣoṇi-tale**) are merciful to me (**mama vitaranty anugraham**). With great determination (**dṛḍha-vratāḥ**) they constantly worship the Supreme Lord (**nirantaram harim adhīśvaram yajanti**), the enjoyer of sacrifice (**yajña-bhujām**) and the supreme guru (**gurum**), by their occupational duties (**sva-dharma-yogena**).

Theme IV –Prthu glorifies Brahmanas and Vaisnavas in order to firmly establish Bhakti (4.21.37- 44)

|| 4.21.37 ||

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

Because of being in a royal family (**svayaṁ rāja-kulād**), because of great wealth (**maha rddhibhih**), one should not exert power (**mā jātu tejaḥ prabhavet**) over the Vaiṣṇavas (**ajita-devatānām**) and brāhmaṇas (**dvijānām**) who are shining (**dedīpyamāne**) with tolerance, austerity and knowledge (**titikṣayā tapasā vidyayā ca**).

Theme IV –Prthu glorifies Brahmanas and Vaisnavas in order to firmly establish Bhakti (4.21.37- 44)

|| 4.21.38 ||

brahmaṇya-devaḥ puruṣaḥ purātano  
nityam harir yat-caraṇābhivandanāt  
avāpa lakṣmīm anapāyinīm yaśo  
jagat-pavitram ca mahattamāgraṇīḥ

By worshipping the Brahmana's feet (**yat-caraṇa-abhivandanāt**), the Supreme Lord (**harīh**), the greatest, the oldest (**puruṣaḥ purātanaḥ**) and the foremost person (**mahat tama agrāṇīḥ**), the protector of the brāhmaṇas (**brahmaṇya-devaḥ**), obtained (**avāpa**) eternal (**nityam**), undying (**anapāyinīm**), splendid fame (**lakṣmīm yaśaḥ**) which purifies the whole universe (**jagat-pavitram**).



yat-sevayā caraṇa-padma-pavitra-reṇuṃ  
sadyaḥ kṣatākhila-malam pratilabdha-śīlam  
na śrīr viraktam api mām vijahāti yasyāḥ  
prekṣā-lavārtha itare niyamān vahanti

Even Laksmī (**śrīh**) to whom I show no attachment (**viraktam api mām**), but to gain whose favor (**yasyāḥ prekṣā-lavārtha**) others perform vows (**itare niyamān vahanti**), does not give up (**na vijahāti**) the dust of my feet (**caraṇa-padma-pavitra-reṇuṃ**) which immediately destroy all contamination (**sadyaḥ kṣata akhila-malam**) and are full of all qualities (**pratilabdha-śīlam**). But these feet are made pure by service to devotees like you (**yat-sevayā**).

Theme IV –Prthu glorifies Brahmanas and Vaisnavas in order  
to firmly establish Bhakti (4.21.37- 44)

|| 4.21.39 ||

yat-sevayāśeṣa-guhāśayaḥ sva-rāḍ  
vipra-priyas tuṣyati kāmam īśvaraḥ  
tad eva tad-dharma-parair vinītaiḥ  
sarvātmanā brahma-kulam niṣevyatām

By service to them (**yat-sevayā**), the unlimited, independent Lord (**aśeṣa sva-rāḍ īśvaraḥ**), who is dwelling in the heart (**guhāśayaḥ**), dear to the brāhmaṇas (**vipra-priyah**), satisfies all desires (**tuṣyati kāmam**). Therefore (**tad eva**) those who are following dharma (**tad-dharma-paraih**) and good conduct (**vinītaiḥ**) should serve the brāhmaṇas (**brahma-kulam niṣevyatām**) with all the heart (**sarvātmanā**).

## Theme IV –Prthu glorifies Brahmanas and Vaisnavas in order to firmly establish Bhakti (4.21.37- 44)

|| 4.21.40 ||

pumāḥ labhetānativelam ātmanah  
prasīdato 'tyanta-śamaṁ svataḥ svayam  
yan-nitya-sambandha-niṣevayā tataḥ  
param kim atrāsti mukhaṁ havir-bhujām

By constant service to the brāhmaṇas (**yad-nitya-sambandha-niṣevayā**) a person (**pumān**) quickly (**anativelam**) and spontaneously (**svataḥ svayam**) achieves liberation (**labheta atyanta-śamaṁ**), because of a satisfied mind (**prasīdato ātmanah**). What better mouth of the devatās exists (**atra param kim asti mukhaṁ havir-bhujām**)?

Theme IV –Prthu glorifies Brahmanas and Vaisnavas in order to  
firmly establish Bhakti (4.21.37- 44)

|| 4.21.41 ||

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

The Lord (**anantaḥ**), whose words are realized by those qualified as devotees and jñānīs (**pāramahaṁsya-paryaguḥ**), eats (**aśnāty**) what is offered to the mouth of the brāhmaṇas (**yad-mukha**), given with faith (**śraddhā-hutaṁ**) and mantras (**ijya-nāmabhiḥ**) by the learned (**tattva-kovidaiḥ**) and does not accept to the same extent (**na vai tathā**) what is offered to the fire (**hutāśane**), which is devoid of consciousness (**cetanayā bahiḥ-kṛte**).

nāham tathādmi yajamāna-havir vitāne  
ścyotad-ghṛta-plutam adan huta-bhuk-mukhena  
yad brāhmaṇasya mukhataś carato 'nughāsam  
tuṣṭasya mayy avahitair nija-karma-pākaiḥ

I do not eat (**na aham admi**) the offerings of the sacrifice (**yajamāna-havir vitāne**) accepted through my mouth in the form of fire (**huta-bhuk-mukhena**) as much as (**tathā**) I eat (**adan**) the morsels filled with ghee (**ścyotad-ghṛta-plutam anughāsam**) enjoyed by the mouth of the brāhmaṇa (**yad brāhmaṇasya mukhataś carato**) who is satisfied (**tuṣṭasya**) by the results of his actions (**nija-karma-pākaiḥ**) offered to me (**mayy avahitair**).

Theme IV –Prthu glorifies Brahmanas and Vaisnavas in order to firmly establish Bhakti  
(4.21.37- 44)

|| 4.21.42-43 ||

yad brahma nityam virajam sanātanam  
śraddhā-tapo-maṅgala-mauna-samyamaiḥ  
samādhinā bibhrati hārtha-dr̥ṣṭaye  
yatredam ādarśa ivāvabhāsate

teṣām aham pāda-saroja-reṇum  
āryā vaheyādhi-kirīṭam āyuh  
yam nityadā bibhrata āsu pāpam  
naśyaty amum sarva-guṇā bhajanti

Honorable people (**āryā**)! Since the brāhmaṇa (**yad brahma**), by faith, austerity, proper conduct (**śraddhā-tapo-maṅgala**), silence, and senses and mind control (**mauna-samyamaiḥ samādhinā**), continually supports (**nityam bibhrati**) the eternal, pure Veda (**virajam sanātanam**) in which this universe is reflected as in a mirror (**yatra idam ādarśa iva avabhāsate**), in order to obtain knowledge of the truth about objects (**artha-dr̥ṣṭaye**), for my whole life (**ā āyuh**) I pray to carry on my crown (**aham vaheya adhi-kirīṭam**) the dust from the lotus feet of the brāhmaṇas and Vaiṣṇavas (**teṣām pāda-saroja-reṇum**), which quickly destroys sin (**āsu pāpam naśyaty**) and awards all good qualities (**sarva-guṇā bhajanti**) to one who bears it (**amum nityadā bibhrata**).

yeṣām bibharmy aham akhaṇḍa-vikuṅṭha-yoga-  
māyā-vibhūtir amalāṅghri-rajah kirīṭaiḥ  
viprāms tu ko na viṣaheta yad-arhaṇāmbhaḥ  
sadyaḥ punāti saha-candra-lalāma-lokān

Who would not tolerate the offense of brāhmaṇas (**viprāms tu ko na viṣaheta**)? I, whose foot water immediately purifies (**yad-arhaṇa ambhaḥ sadyaḥ punāti**) all the planets (**lokān**) and Śiva (**saha-candra-lalāma**), carry on my crown the brāhmaṇās' pure foot dust (**yeṣām amalāṅghri-rajah kirīṭaiḥ bibharmy aham**), and by that have attained unlimited wealth of power (**akhaṇḍa-vikuṅṭha-yoga- māyā-vibhūtiḥ**).

Theme IV –Prthu glorifies Brahmanas and Vaisnavas in order to firmly establish Bhakti (4.21.37- 44)

|| 4.21.44 ||

guṇāyanam śīla-dhanam kṛta-jñam  
vṛddhāśrayam samvṛṇate 'nu sampadaḥ  
prasīdatām brahma-kulam gavām ca  
janārdanaḥ sānucaraś ca mahyam

All wealth accrues (**samvṛṇate anu sampadaḥ**) to the person with good qualities (**guṇāyanam**), a wealth of good conduct (**śīla-dhanam**), and gratitude (**kṛta-jñam**), who takes shelter of the elders (**vṛddhāśrayam**). May the Lord, along with his followers (**janārdanaḥ sa anucarah**), the brāhmaṇas, and cows (**brahma-kulam gavām ca**), be pleased with me (**mahyam prasīdatām**)!



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## Instructions of Prthu Maharaj - 6

- Ok. We have become successful by your instructions. We will worship the Lord.

- My citizens are very merciful to me.
- With great determination they constantly worship the Lord through their prescribed duties

- Prthu establishes the glories of Brahmanas and Vaisnavas in order to firmly establish Bhakti

- Ksatriyas should never exert their power over the Brahmanas and Vaisnavas who are endowed with all great qualities
- Even the Supreme Lord attains great fame only by worshipping their feet
- Only by service to them the Lord satisfies all the desires
- By serving the Brahmanas one quickly achieves liberation
- The Lord is more happy to eat through the mouth of the Brahmanas
- Since the Brahmanas support the Vedas, I carry their dust on my head
- All the wealth accrues to that person who is endowed with Brahminical qualities

## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

॥ 4.21.45 ॥

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

Maitreya said: The Pitṛs, devatās, brāhmaṇas, and devotees (**pitṛ-deva-dvijātayaḥ sādhaveḥ**), with joyful hearts (**hr̥ṣṭa-manasaḥ**), with kind words (**sādhu-vādena**), praised the King (**nṛpatim tuṣṭuvuh**) who had spoken (**iti bruvāṇam**).

## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

॥ 4.21.46 ॥

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

Vedas speak the truth when they say (**iti satyavatī śrutiḥ**) “The father attains the highest planets through the son (**putreṇa jayate lokān**)” since the sinful Vena (**yad veno pāpah**), killed by the curse of brāhmaṇas (**brahma-daṇḍa-hataḥ**), was delivered from hell by his son (**atyatarat tamaḥ**).



## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

|| 4.21.47 ||

hiraṇyakaśipuś cāpi  
bhagavan-nidayā tamaḥ  
vivikṣur atyagāt sūnoḥ  
prahlādasyānubhāvataḥ

Hiraṇyakaśipu also (**hiraṇyakaśipuh ca api**), who entered hell (**tamaḥ vivikṣuh**) because of criticizing the Lord (**bhagavat-nidayā**), was delivered (**atyagāt**) because of his son Prahlāda (**sūnoḥ prahlādasya anubhāvataḥ**).

## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

॥ 4.21.48 ॥

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

O father of the earth (**pṛthvyāḥ pitaḥ**)! Best of warriors (**vīra-varya**)! Live for eternal years (**sañjīva śāśvatīḥ samāḥ**)! You have such devotion to the Supreme Lord (**yasya acyute īdrśy bhaktiḥ**), the one maintainer of all planets (**sarva-loka eka-bhartari**).

## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

|| 4.21.49 ||

aho vayam hy adya pavitra-kīrte  
tvayaiva nāthena mukunda-nāthāḥ  
ya uttamaślokatamasya viṣṇor  
brahmaṇya-devasya kathām vyanakti

Most glorious Pṛthu (**aho pavitra-kīrte**)! Today (**adya**) we have become the possessors of a master (**mukunda-nāthāḥ**), because you have taken the role of our master (**tvayaiva nāthena**). You have explained all about (**yah kathām vyanakti**) the most praised Supreme Lord (**uttama śloka tamasya viṣṇoh**), affectionate to the brāhmaṇas (**brahmaṇya-devasya**).

## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

॥ 4.21.50 ॥

nātyadbhutam idaṁ nātha  
tavājīvyānuśāsanam  
prajānurāgo mahatām  
prakṛtiḥ karuṇātmanām

O Lord (**nātha**)! Instructing your servants (**tava ājīvyānuśāsanam**) is not so astonishing for you (**na atyadbhutam**) because the nature of great, merciful persons (**mahatām karuṇātmanām prakṛtiḥ**) is to have affection for the citizens (**prajā anurāgaḥ**).

## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

|| 4.21.51 ||

adya nas tamasaḥ pāras  
tvayopāsāditaḥ prabho  
bhrāmyatām naṣṭa-drṣṭīnām  
karmabhir daiva-samjñitaiḥ

O Lord (**prabho**)! Forced to wander around blindly (**bhrāmyatām naṣṭa-drṣṭīnām**) by our prārabdha-karmas (**karmabhir daiva-samjñitaiḥ**), we have been delivered from ignorance (**nah tamasaḥ pārah upāsāditaḥ**) by you (**tvayā**) today (**adya**).

## Theme V –Citizens praise Prthu Maharaj(4.21.45 - 52)

॥ 4.21.52 ॥

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

We offer respects to that great Lord (**namo mahīyase puruṣāya**) possessing śuddha-sattva (**vivṛddha-sattvāya**), who, by entering the brāhmaṇas and kṣatriyas (**yah brahma kṣatram āviśya**), maintains this world (**idam bibharti**) with his powers (**sva-tejasā**).