

# Chapter Twenty two

Pr̥thu Mahārāja's Meeting  
with the Four Kumāras

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.1 ||

maitreya uvāca

janeṣu pragṛṇatsv evaṁ  
pṛthum pṛthula-vikramam  
tatropajagmur munayaś  
catvāraḥ sūrya-varcasaḥ

Maitreya said: While the people were praising Pṛthu (**evaṁ janeṣu pṛthum pragṛṇatsu**), whose fame was wide-spread (**pṛthula-vikramam**), four sages (**catvāraḥ munayah**), shining like the sun (**sūrya-varcasaḥ**), arrived there (**tatra upajagmuḥ**).

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.2 ||

tāms tu siddheśvarān rājā  
vyomno 'vatarato 'rciṣā  
lokān apāpān kurvāṇān  
sānugo 'caṣṭa lakṣitān

Prthu and his followers (**rājā sa anugah**) saw the lords of mystic power (**tāms tu siddheśvarān acaṣṭa**) descending from the sky (**vyomno avatarato**), purifying all the people (**lokān apāpān kurvāṇān**), and recognized them as the Kumāras (**lakṣitān**) by their effulgence (**arciṣā**).

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

॥ 4.22.3 ॥

tad-darśanodgatān prāṇān  
pratyāditsur ivotthitah  
sa-sadasyānugo vainya  
indriyeśo guṇān iva

Prthu, along with the assembly and his followers (**vainyah sa-sadasya anugah**), rose to his feet (**utthitah**), as if eager to regain his life airs (**prāṇān praty āditsur iva**) which had exited his body on seeing the Kumāras (**tad-darśana udgatān**), as eager as the jīva following sense objects (**indriya īśah guṇān iva**).

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

॥ 4.22.4 ॥

gauravād yantritaḥ sabhyaḥ  
praśrayānata-kandharaḥ  
vidhivat pūjayām cakre  
grhītādhyarhaṇāsanān

Under the control of the Kumāras' greatness (**sabhyaḥ gauravād yantritaḥ**), with shoulders lowered in humility (**praśraya ānata-kandharaḥ**), Prthu immediately worshipped them according to the scriptures (**vidhivat pūjayām cakre**), by offering them items and seats (**grhīta adhy-arhaṇa āsanān**).

Theme I – Prthu Maharaj receives the Kumaras and asks them  
questions (4.22.1-16)

॥ 4.22.5 ॥

tat-pāda-śauca-salilair  
mārjitālaka-bandhanaḥ  
tatra śīlavatām vṛttam  
ācaran mānayann iva

He sprinkled on his head (**mārjita alaka-bandhanaḥ**) water that had washed their feet (**tat-pāda-śauca-salilaih**). He acted (**tatra ācaran**) according to the conduct of the well-bred (**śīlavatām vṛttam**), as if teaching others (**mānayann iva**).

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.6 ||

**hāṭakāsana āsīnān**  
**sva-dhiṣṇyeṣv iva pāvakān**  
**śraddhā-samyama-samyuktaḥ**  
**prītaḥ prāha bhavāgrajān**

With respect and restraint (**śraddhā-samyama-samyuktaḥ**), and very pleased (**prītaḥ**), Pṛthu then addressed the Kumāras, the elder brothers of Śiva (**prāha bhava agrajān**), who sat on seats made of gold (**hāṭaka āsana āsīnān**), and who resembled fires in sacrificial fire pits (**sva-dhiṣṇyeṣu iva pāvakān**).

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.7 ||

pr̥thur uvāca  
aho ācaritaṁ kiṁ me  
maṅgalaṁ maṅgalāyanāḥ  
yasya vo darśanaṁ hy āsīd  
durdarśānāṁ ca yogibhiḥ

Pr̥thu said: Oh personified good fortune (**aho maṅgalāyanāḥ**)! What pious act have I performed (**kiṁ maṅgalaṁ me ācaritaṁ**) so that I have received your audience (**yasya vah darśanaṁ hy āsīd**), rare for the yogīs (**durdarśānāṁ ca yogibhiḥ**)?



Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.8 ||

kim tasya durlabhataram  
iha loke paratra ca  
yasya viprāḥ prasīdanti  
śivo viṣṇuś ca sānugaḥ

What cannot be achieved (**kim durlabhataram**) in the world and the next (**iha loke paratra ca**) by a person (**tasya**) who gains the grace of the brāhmaṇas (**yasya viprāḥ prasīdanti**), Śiva and Viṣṇu along with their followers (**śivo viṣṇuś ca sānugaḥ**)?

# Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.9 ||

naiva lakṣayate loko  
lokān paryatato 'pi yān  
yathā sarva-dṛśam sarva  
ātmānam ye 'sya hetavaḥ

People do not see you (**na eva lakṣayate loko**), though you travel in all the planets (**lokān paryatatah api**), just as all people (**yathā yān sarva**), and even Brahmā and other creators of the universe (**asya hetavaḥ**), do not see Paramātmā (**sarva-dṛśam**), the witness of all things (**ye ātmānam**).

Theme I – Prthu Maharaj receives the Kumaras and asks them  
questions (4.22.1-16)

|| 4.22.10 ||

adhanā api te dhanyāḥ  
sādhavo gr̥ha-medhinaḥ  
yad-gr̥hā hy arha-varyāmbu-  
tr̥ṇa-bhūmīśvarāvarāḥ

Poor but saintly householders (**adhanā api sādhaveo gr̥ha-medhinaḥ**) whose houses (**yad-gr̥hā**) give worthy reception to devotees (**arha-varya**) with water, grass, earth (**ambu-tr̥ṇa-bhūmi**), husband and family (**īśvara avarāḥ**), are fortunate (**te dhanyāḥ**).

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.11 ||

vyālālaya-drumā vai te' pi  
ariktākhila-sampadaḥ  
yad-gṛhās tīrtha-pādīya-  
pādatīrtha-vivarjitāḥ

The houses of those (**yad-gṛhāḥ**) who have all wealth (**arikta akhila-sampadaḥ**) but which are devoid of (**vivarjitāḥ**) water for washing the feet of Vaiṣṇavas (**tīrtha-pādīya pāda-tīrtha**) and which give shelter to sharp-tongued wives and sons (**implied**) are like trees giving shelter to snakes (**vyāla ālaya-drumā vai te**).

Theme I – Prthu Maharaj receives the Kumaras and asks them  
questions (4.22.1-16)

|| 4.22.12 ||

svāgataṁ vo dvija-śreṣṭhā  
yad-vratāni mumukṣavaḥ  
caranti śraddhayā dhīrā  
bālā eva bṛhanti ca

Welcome to you (**svāgataṁ**)! You are the best of the brāhmaṇas (**vaḥ dvija-śreṣṭhā**) because (**yad**), desiring liberation (**mumukṣavaḥ**), you have undergone brahmacārī vows with faith (**dhīrā vratāni śraddhayā caranti**), and though you are boys (**bālā eva**), you have achieved liberation (**bṛhanti ca**).

Theme I – Prthu Maharaj receives the Kumaras and asks them  
questions (4.22.1-16)

|| 4.22.13 ||

kaccin naḥ kuśalam nāthā  
indriyārthārtha-vedinām  
vyasanāvāpa etasmin  
patitānām sva-karmabhiḥ

O Masters (**nāthāh**)! Is there hope for fallen persons like us (**kaccin naḥ kuśalam**) who only know the goal of sense gratification (**indriya artha artha-vedinām**), and who have fallen into saṁsāra (**patitānām sva-karmabhiḥ**) which produces only suffering (**etasmin vyasana avāpa**)?

Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.14 ||

**bhavatsu kuśala-praśna  
ātmārāmeṣu neṣyate  
kuśalākuśalā yatra  
na santi mati-vṛttayaḥ**

There is no need (**na iṣyate**) to ask about your welfare (**bhavatsu kuśala-praśna**) since you are enjoying in the self (**ātmārāmeṣu**) and never think (**na yatra mati-vṛttayaḥ santi**) about good and bad (**kuśala akuśalā**).

Theme I – Prthu Maharaj receives the Kumaras and asks them  
questions (4.22.1-16)

|| 4.22.15 ||

tad aham kṛta-viśrambhah  
suhṛdo vas tapasvinām  
sampr̥cche bhava etasmin  
kṣemaḥ kenāñjasā bhavet

Therefore (**tad**), with confidence (**kṛta-viśrambhah**), I ask you well-wishers (**aham sampr̥cche vah suhṛdah**) by what means will there be immediate benefit (**kena añjasā kṣemaḥ bhavet**) for those suffering in this world (**etasmin bhava tapasvinām**).



# Theme I – Prthu Maharaj receives the Kumaras and asks them questions (4.22.1-16)

|| 4.22.16 ||

vyaktam ātmavatām ātmā  
bhagavān ātma-bhāvanah  
svānām anugrahāyemām  
siddha-rūpī caraty ajaḥ

It is clear (**vyaktam**) that the unborn Supreme Lord (**ajaḥ bhagavān**), who reveals himself to the world (**ātma-bhāvanah**), who is the object of affection for the devotees (**ātmavatām ātmā**), moves about the universe (**imām caraty**) in his spiritual form (**siddha-rūpī**) to show mercy to his devotees (**svānām anugrahāya**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.17 ||

maitreya uvāca

pr̥thos tat sūktam ākarṇya  
sāram suṣṭhu mitam madhu  
smayamāna iva prītyā  
kumārah pratyuvāca ha

Hearing the words of Pr̥thu (**pr̥thoh tat su-uktam ākarṇya**), which were logical (**sāram**), deep in meaning (**suṣṭhu**), concise (**mitam**), and sweet (**madhu**), the Kumāras (**kumārah**), with joyful faces (**smayamāna iva**), answered with affection (**prītyā praty uvāca ha**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.18 ||

sanat-kumāra uvāca  
sādhu pṛṣṭam mahārāja  
sarva-bhūta-hitātmanā  
bhavatā viduṣā cāpi  
sādhūnām matir īdrśī

Sanatkumāra said: O King (**mahārāja**)!, You, who are learned (**bhavatā viduṣā**) and who think of the welfare of all beings (**sarva-bhūta-hitātmanā**), have asked well (**sādhu pṛṣṭam**). The minds of devotees are of this nature (**sādhūnām matir īdrśī**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.19 ||

saṅgamaḥ khalu sādḥūnām  
ubhayeṣām ca sammataḥ  
yat-sambhāṣaṇa-sampraśnaḥ  
sarveṣām vitanoti śam

The assembly of devotees (**sādḥūnām saṅgamaḥ**), of hearers and speakers (**ubhayeṣām**), is desirable (**khalu sammataḥ**), because the discussion and answers (**yat-sambhāṣaṇa-sampraśnaḥ**) spread benefit to both parties (**sarveṣām vitanoti śam**).

vāsudeva-kathā-praśnaḥ  
puruṣāms trīn punāti hi  
vaktāram pracchakam śrotīms  
tat-pāda-salilam yathā

The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems (**tat-pāda-salilam yathā**). Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa (**vāsudeva-kathā-praśnaḥ**), three varieties of men are purified (**puruṣāms trīn punāti hi**): the speaker or preacher, he who inquires, and the people in general who listen (**vaktāram pracchakam śrotīms**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.20 ||

asty eva rājan bhavato madhudviṣaḥ  
pādāravindasya guṇānuvādane  
ratir durāpā vidhunoti naiṣṭhikī  
kāmaṁ kaṣāyaṁ malam antar-ātmanaḥ

O King (**rājan**)! You have (**bhavato asty**) rare, fixed attachment (**durāpā naiṣṭhikī ratih**) to discussing about the qualities of the lotus feet of the Lord (**madhudviṣaḥ pādāravindasya guṇa anuvādane**). That washes away (**vidhunoti**) the contamination of lust (**kāmaṁ kaṣāyaṁ malam**) within the mind (**antar-ātmanaḥ**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.21 ||

śāstreṣv iyān eva suniścito nṛṇām  
kṣemasya sadhryag-vimṛśeṣu hetuḥ  
asaṅga ātma-vyatirikta ātmani  
dṛḍhā ratir brahmaṇi nirguṇe ca yā

It is determined in the scriptures (**śāstreṣv iyān eva suniścitaḥ**) through thorough deliberation (**sadhryag-vimṛśeṣu**) that the only cause of benefit for the human being (**nṛṇām kṣemasya hetuḥ**) is detachment from the body (**ātma-vyatirikta asaṅga**) and attachment to the Supreme Lord (**brahmaṇi ātmani dṛḍhā ratih**) who has no material qualities (**nirguṇe ca yā**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.22 ||

sā śraddhayā bhagavad-dharma-caryayā  
jijñāsayādhyātmika-yoga-niṣṭhayā  
yogeśvaropāsanayā ca nityam  
puṇya-śravaṇ-kathayā puṇyayā ca

Attachment for the Lord (**sā**) takes place by faith (**śraddhayā**), by being inquisitive about the process of bhakti (**jijñāsayā bhagavad-dharma-caryayā**), by steadiness in ātmā-yoga (**ādhyātmika-yoga-niṣṭhayā**), by worship of the great yogīs (**yogeśvara upāsanayā**), and by pure discussions about the Lord (**puṇya-śravaṇ-kathayā puṇyayā ca**) on a daily basis (**nityam**).



Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.23 ||

arthendriyārāma-sagoṣṭhy-atrṣṇayā  
tat-sammatānām aparigraheṇa ca  
vivikta-rucyā paritoṣa ātmani  
vinā harer guṇa-pīyūṣa-pānāt

Attachment to the Lord takes place by (**implied**) disgust (**atrṣṇayā**) with material friendship (**sa-goṣṭhy**) related to persons who accumulate wealth or enjoy the senses (**artha idriya-ārāma**), by not accepting those goals (**tat-sammatānām aparigraheṇa ca**), and by a taste for solitary living (**vivikta-rucyā**), with satisfaction in the self (**paritoṣa ātmani**), as long as one cannot relish the nectar of the Lord's qualities (**vinā harer guṇa-pīyūṣa-pānāt**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.24 ||

ahimsayā pāramahṁsya-caryayā  
smṛtyā mukundācaritāgrya-sīdhunā  
yamair akāmair niyamaiś cāpy anindayā  
nirīhayā dvandva-titikṣayā ca

Attachment to the Lord appears (**implied**) by non-violence (**ahimsayā**), by practices leading to a peaceful mind (**pāramahṁsya-caryayā**), by tasting the sweetness (**sīdhunā smṛtyā**) of the excellent pastimes of the Lord (**mukunda ācarita agrya**), by practicing yama and niyama with no material desires (**yamair akāmair niyamaih ca**), by not criticizing others (**anindayā**), by living simply (**nirīhayā**) and by tolerating dualities (**dvandva-titikṣayā**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.25 ||

harer muhus tatpara-karṇa-pūra-  
guṇābhidhānena vijṛmbhamāṇayā  
bhaktyā hy asaṅgaḥ sad-asaty anātmani  
syān nirguṇe brahmaṇi cāñjasā ratiḥ

Attachment to the Lord who has no material qualities (**nirguṇe brahmaṇi ratiḥ**) and detachment from the good and bad of the material world (**sad-asaty anātmani asaṅgaḥ**) quickly appear (**añjasā syāt**) by constantly discussing (**muhuh abhidhānena**) with increasing bhakti (**vijṛmbhamāṇayā bhaktyā**) the Lord's qualities (**hareh guṇa**) which are pleasing to the devotee's ear (**tatpara-karṇa-pūra**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.26 ||

yadā ratir brahmaṇi naiṣṭhikī pumān  
ācāryavān jñāna-virāga-ramhasā  
dahaty avīryam hṛdayam jīva-kośam  
pañcātmakam yonim ivotthito 'gniḥ

When fixed attachment (rati) to the Lord appears (**yadā brahmaṇi naiṣṭhikī ratiḥ**), a person with devotion to guru (**ācāryavān pumān**) burns up the powerless subtle body (**dahaty avīryam**) made of ahaṅkāra (**hṛdayam**) with its five kleśas (**pañcātmakam**), which covers the jīva (**jīva-kośam**), by means of the power of knowledge and detachment (**jñāna-virāga-ramhasā**) arising from that attachment to the Lord (**implied**), just as fire arising from wood burns wood (**yonim utthito agniḥ iva**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

॥ 4.22.27 ॥

**dagdhāśayo mukta-samasta-tad-guṇo**  
**naivātmano bahir antar vicaṣṭe**  
**parātmanor yad-vyavadhānaṁ purastāt**  
**svapne yathā puruṣas tad-vināśe**

When the subtle body has been destroyed (**dagdha āśayah**) along with all its effects (**mukta-samasta-tad-guṇo**), one no longer sees (**na eva ātmano vicaṣṭe**) external sense objects, internal disturbances (**bahir antar**), or the obstacles to seeing Paramātmā (**yad-vyavadhānaṁ parātmanoh**) that previously existed (**purastāt**), just as on waking up, a person no longer sees objects experienced in his dream (**svapne yathā puruṣah tad-vināśe**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.28 ||

ātmānam indriyārtham ca  
param yad ubhayor api  
saty āśaya upādhau vai  
pumān paśyati nānyadā

When the subtle body covers the jīva (**saty āśaya upādhau vai**), one sees the jīva as an enjoyer (**pumān paśyati ātmānam indriyārtham**), the objects of enjoyment (**ca**) and the result of these—happiness and distress (**param yad ubhayor api**). But when the subtle body is absent, one sees Paramātmā (**na anyadā**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.29 ||

nimitte sati sarvatra  
jalādāv api pūruṣaḥ  
ātmanaś ca parasyāpi  
bhidāṁ paśyati nānyadā

In the presence of substances with different qualities (**nimitte sati sarvatra**) like water, a mirror or the eye (**jala ādāu**), a person sees differences (**pūruṣaḥ bhidāṁ paśyati**) in the bodies of himself and others (**ātmanaś ca parasyāpi**). This is not so when that subtle body is absent (**na anyadā**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.30 ||

indriyair viṣayākṛṣṭair  
ākṣiptam dhyāyatām manaḥ  
cetanām harate buddheḥ  
stambas toyam iva hradāt

The mind (**manaḥ**) of a person thinking of sense objects (**dhyāyatām**) is bewildered (**ākṣiptam**) by the senses attracted to those objects (**viṣaya ākrṣṭair indriyaiḥ**). Then the mind takes away the discriminating power of the intelligence (**cetanām harate buddheḥ**), just as grass takes away water from a lake (**stambas toyam iva hradāt**).



Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.31 ||

**bhraśyaty anusmṛtiś cittam  
jñāna-bhraṁśaḥ smṛti-kṣaye  
tad-rodham kavayaḥ prāhur  
ātmāpahnavam ātmanaḥ**

When ability to discriminate is lost (**bhraśyaty cittam**), memory becomes destroyed (**anusmṛtiḥ**). With loss of memory (**smṛti-kṣaye**), knowledge is destroyed (**jñāna-bhraṁśaḥ**). The wise say (**kavayaḥ prāhur**) that destruction of knowledge (**tad-rodham**) is called destruction of the self (**ātmāpahnavam ātmanaḥ**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.32 ||

nātaḥ parataro loke  
puṁsaḥ svārtha-vyatikramah  
yad-adhy anyasya preyastvam  
ātmanaḥ sva-vyatikramāt

Since there is nothing dearer than the ātmā (**yad-adhy ātmanaḥ anyasya preyastvam**), there is no greater harm to the self in this world (**na ataḥ parataro loke puṁsaḥ svārtha-vyatikramah**) than this destruction of knowledge occurring on its own (**sva-vyatikramāt**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.33 ||

arthendriyārthābhidyānam  
sarvārthāpahnavo nṛṇām  
bhraṁśito jñāna-vijñānād  
yenāviśati mukhyatām

Always thinking (**abhidyānam**) of wealth and sense objects (**artha indriya arthā**) is the destruction of all goals for humans (**sarva artha apahnavo nṛṇām**), and by this (**yena**), after having destroyed jñāna and vijñāna (**bhraṁśito jñāna-vijñānād**), one attains immovable life forms (**āviśati mukhyatām**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.34 ||

na kuryāt karhicit saṅgam  
tamas tīvram titīriṣuḥ  
dharmārtha-kāma-mokṣāṅām  
yad atyanta-vighātakam

Those who desire to cross over the intense ignorance of saṁsāra (tamas tīvram titīriṣuḥ) should never have attachment (na kuryāt karhicit saṅgam) to things which completely obstruct (yad atyanta-vighātakam) dharma, artha, kāma and mokṣa (dharma-artha-kāma-mokṣāṅām).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.35 ||

tatrāpi mokṣa evārtha  
ātyantikatayeṣyate  
traivargyo 'rtho yato nityam  
kṛtānta-bhaya-samyutaḥ

Among them (**tatrāpi**), liberation alone is recommended as the goal (**mokṣa eva artha**) because of its excellence (**ātyantikatayā iṣyate**), because the objects attained from the other three (**yato traivargyo arthah**) are always linked with fear of destruction (**nityam kṛtānta-bhaya-samyutaḥ**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

॥ 4.22.36 ॥

pare 'vare ca ye bhāvā  
guṇa-vyatikarād anu  
na teṣām vidyate kṣemam  
īśa-vidhvamsitāśiṣām

There is nothing auspicious (**na vidyate kṣemam**) for those whose goals are destroyed by time (**teṣām īśa-vidhvamsitā-āśiṣām**), and who only come into existence (**ye bhāvā**) as Brahmā or Indra (**pare avare ca**) after the agitation of the guṇas (**guṇa-vyatikarād anu**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.37 ||

tat tvam narendra jagatām atha tasthūṣām ca  
dehendriyāsu-dhiṣaṇātmabhir āvṛtānām  
yaḥ kṣetravit-tapatayā hṛdi viśvag āviḥ  
pratyak cakāsti bhagavāms tam avehi so 'smi

O King (**narendra**)! Therefore, for liberation (**tat**), know the Paramātmā (**tam bhagavān avehi**) who shines in the hearts (**hṛdi pratyag cakāsti**) of all moving and non-moving beings (**jagatām atha tasthūṣām ca**) covered by bodies, senses, life airs, intelligence and false ego (**deha-indriya-asu-dhiṣaṇa-ātmabhir āvṛtānām**), and who appears everywhere (**yaḥ viśvag āviḥ**) as the controller of the jīva (**kṣetravit-tapatayā**). One should meditate, “I am he. (**sah asmi**)”

Theme II – Sanat Kumara answers this question in detail (4.22.17-40)

|| 4.22.38 ||

**yasminn idam sad-asad-ātmatayā vibhāti  
māyā viveka-vidhuti sraji vāhi-buddhiḥ  
tam nitya-mukta-pariśuddha-viśuddha-tattvam  
pratyūḍha-karma-kalila-prakṛtiṁ prapadye**

I surrender to Paramātmā (**tam prapadye**) who defeats (**pratyūḍha**) material energy contaminated by karma (**karma-kalila-prakṛtiṁ**), who is ever liberated (**nitya-mukta**), completely pure (**pariśuddha**), the highest truth (**viśuddha-tattvam**), and within whom (**yasminn**) māyā manifests this universe (**māyā idam vibhāti**) as cause and effect, superior and inferior (**sad-asad-ātmatayā**), but which can be dissolved by discrimination (**viveka-vidhuti**). Some claim the world is an illusion, like thinking a garland is a snake, and that this illusion is dissipated by knowledge of oneness (**sraji vā ahi-buddhiḥ**).



Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.39 ||

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā  
karmāśayam grathitam udgrathayanti santah  
tadvan na rikta-matayo yatayo 'pi ruddha-  
sroto-gaṇās tam araṇam bhaja vāsudevam

Worship Vāsudeva (**tam vāsudevam bhaja**), the shelter (**araṇam**).  
By devotion to his lotus toes (**yat-pāda-paṅkaja-palāśa-bhaktyā**)  
possessing ever-increasing beauty (**vilāsa**), the devotees (**santah**)  
untie (**udgrathayanti**) the knot of false ego filled with impressions  
of karma (**karma āśayam grathitam**), which the foolish sannyāsīs  
(**tadvat rikta-matayo yatayah**) who try to stop the senses flowing  
like a river (**sroto-gaṇāh**) cannot untie (**na ruddha**).

Theme II – Sanat Kumara answers this question in detail  
(4.22.17-40)

|| 4.22.40 ||

kṛcchro mahān iha bhavārṇavam aplaveśām  
ṣaḍ-varga-nakram asukhena titīṣanti  
tat tvam harer bhagavato bhajanīyam aṅghrim  
kṛtvodupam vyasanam uttara dustarāṇam

There is great suffering (**mahān kṛcchrah**) for people lacking a boat (**aplaveśām**) to cross the ocean of saṁsāra (**iha bhava arṇavam**) filled with the crocodiles of the six senses (**ṣaḍ-varga-nakram**), since they desire to cross but cannot (**titīṣanti**), using a difficult process (**asukhena**). Therefore, cross (**tat tvam uttara**) the ocean of saṁsāra, difficult to cross (**vyasanam dustara arṇam**), by making a boat out of the lotus feet of the Lord (**harer bhagavato aṅghrim udupam kṛtvā**), worthy of worship (**bhajanīyam**).

|| 4.22.41 ||

**maitreya uvāca**

**sa evaṁ brahma-putreṇa  
kumāreṇātma-medhasā  
darśitātma-gatiḥ samyak  
praśasyovāca taṁ nṛpaḥ**

Maitreya said: Pṛthu (**sah nṛpaḥ**), having been thoroughly shown (**evaṁ samyak darśitā**) all about ātmā (**ātma-gatiḥ**) by Sanatkumāra, the son of Brahmā (**brahma-putreṇa kumāreṇa**), who was well-versed in knowledge of the Lord (**ātma-medhasā**), spoke in order to praise him (**taṁ praśasya uvāca**).

॥ 4.22.42 ॥

rājovāca

kr̥to me 'nugrahaḥ pūrvam  
hariṇārtānukampinā  
tam āpādayitum brahman  
bhagavan yūyam āgatāḥ

The King said: Previously (**pūrvam**) the Lord, compassionate to the distressed (**hariṇā ārta anukampinā**), was merciful to me (**kr̥to me anugrahaḥ**). O brāhmana (**brahman**)! O Lord (**bhagavan**)! You have come to fulfill that mercy (**tam āpādayitum yūyam āgatāḥ**).

|| 4.22.43 ||

niṣpāditaś ca kārtsnyena  
bhagavadbhir ghrṇālubhiḥ  
sādhūcchiṣṭam hi me sarvam  
ātmanā saha kiṁ dade

Everything here comes (**niṣpāditaś ca kārtsnyena**) from the merciful devotees (**bhagavadbhir ghrṇālubhiḥ**). How can I give anything I possess (**kiṁ me dade**), since it is all remnants of sadhus (**sarvam hi sādhu ucchiṣṭam**), including my body (**ātmanā saha**)?

॥ 4.22.44 ॥

prāṇā dārāḥ sutā brahman  
gṛhāś ca sa-paricchadāḥ  
rājyaṃ balaṃ mahī kośa  
iti sarvaṃ niveditam

O brāhmaṇa (**brahman**)! I offered everything (**sarvaṃ niveditam**)—life airs, wives, sons (**prāṇā dārāḥ sutā**), houses, furniture (**gṛhāḥ ca sa-paricchadāḥ**), kingdom, strength, the earth, and the treasury (**rājyaṃ balaṃ mahī kośa**).

॥ 4.22.45 ॥

sainā-patyam ca rājyam ca  
daṇḍa-netṛtvam eva ca  
sarva lokādhīpatyam ca  
veda-śāstra-vid arhati

The knower of Vedic scriptures (**veda-śāstra-vid**) should accept (**arhati**) to be head of the army (**sainā-patyam**), leader of the country (**rājyam ca**), the punisher (**daṇḍa-netṛtvam**), and ruler of all planets (**sarva loka adhipatyam ca**).

॥ 4.22.46 ॥

svam eva brāhmaṇo bhunkte  
svam vaste svam dadāti ca  
tasyaivānugraheṇānam  
bhuñjate kṣatriyādayaḥ

Since the brāhmaṇa (**brāhmaṇaḥ**) enjoys, wears and gives (**bhunkte vaste dadāti ca**) what is his (**svam eva**), the kṣatriyas, vaiśyas and śūdras (**kṣatriyādayaḥ**) enjoy food (**bhuñjate annam**) by the mercy of the brāhmaṇa alone (**tasya eva anugraheṇa**).



॥ 4.22.47 ॥

yair īdr̥śī bhagavato gatih ātma-vāda  
ekāntato nigamibhiḥ pratipāditā naḥ  
tuṣyantv adabhra-karuṇāḥ sva-kṛtena nityam  
ko nāma tat pratikaroti vinoda-pātram

The truth concerning the Supreme Lord (**īdr̥śī bhagavato gatih**) has been completely presented to us (**ekāntato pratipāditā naḥ**) by knowers of the Vedas (**nigamibhiḥ**) with deliberation on the ātmā (**ātma-vāda**). These saints of unlimited mercy (**adabhra-karuṇāḥ**) should always be satisfied with their acts of uplifting the fallen (**nityam sva-kṛtena tuṣyantu**). Who can repay them for their service (**ko nāma tat pratikaroti**)? One can only offer water with folded hands (**vinā-uda-pātram**).

॥ 4.22.48 ॥

maitreya uvāca  
ta ātma-yoga-pataya  
ādi-rājena pūjitāḥ  
śīlam tadīyam śamsantaḥ  
khe 'bhavan miṣatām nr̥ṇām

Maitreya said: The masters of ātma-yoga (**ta ātma-yoga-pataya**), after being worshipped by Pṛthu (**ādi-rājena pūjitāḥ**), and praising his character (**tadīyam śīlam śamsantaḥ**), went to Satyaloka through the sky (**khe abhavat**) while the people watched (**miṣatām nr̥ṇām**).

॥ 4.22.49 ॥

vainyas tu dhuryo mahatām  
samsthityādhyātma-śikṣayā  
āpta-kāmam ivātmānam  
mena ātmany avasthitah

Pṛthu, chief of the great souls (**vainyas tu mahatām dhuryah**), considered himself almost satisfied (**mena āpta-kāmam iva ātmānam**) by the complete teachings about ātmā (**samsthitya adhyātma-śikṣayā**), but he remained situated in his nature of pure bhakti (**ātmany avasthitah**).

|| 4.22.50 ||

karmāṇi ca yathā-kālam  
yathā-deśam yathā-balam  
yathocitam yathā-vittam  
akarod brahma-sāt-kṛtam

He also (besides bhakti) performed prescribed varṇāśrama duties (**karmāṇi ca akarod**) according to time, place, qualified person, and wealth (**yathā-kālam yathā-deśam yathā-balam yathā-vittam**), as suitable to his bhakti (**yathā-ucitam**), thinking that brāhmaṇas were doing the actions (**brahma-sāt-kṛtam**).

|| 4.22.51-52 ||

phalaṁ brahmaṇi sannyasya  
nirviṣaṅgaḥ samāhitaḥ  
karmādhyakṣaṁ ca manvāna  
ātmānaṁ prakṛteḥ param

gṛheṣu vartamāno 'pi  
sa sāmrajya-śriyānvitaḥ  
nāsajjatendriyārtheṣu  
niraham-matir arkavat

Offering all results to Brahman (**phalaṁ brahmaṇi sannyasya**), being unattached (**nirviṣaṅgaḥ**), attentive (**samāhitaḥ**), recognizing the antaryāmī (**ātmānaṁ ca manvāna**) as the controller of prakṛti (**prakṛteḥ param karma adhyakṣaṁ**), being free of false ego (**niraham-matir**), like the sun (**arkavat**), he was not contaminated by sense objects (**na sajjate indriya artheṣu**), though he remained a householder (**gṛheṣu vartamānaḥ api**) with kingdom and wealth (**sa sāmrajya-śriyā nvitaḥ**)

|| 4.22.53 ||

evam adhyātma-yogena  
karmāṇy anusamācaran  
putrān utpādayām āsa  
pañcārciṣy ātma-sammatān

Performing his karmas (**karmāṇy anusamācaran**) without attachment (**evam adhyātma-yogena**), he produced five sons (**pañca putrān utpādayām āsa**) in his wife Arci (**arciṣy**), who were esteemed like him (**ātma-sammatān**).

॥ 4.22.54 ॥

vijitāśvam dhūmrakeśam  
haryakṣam draviṇam vṛkam  
sarveśam loka-pālānām  
dadhāraikaḥ pṛthur guṇān

The sons were Vijitāśva, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka (**vijitāśvam dhūmrakeśam haryakṣam draviṇam vṛkam**). Pṛthu embodied (**ekaḥ pṛthuh dadhāra**) all the qualities of the devatās (**sarveśam loka-pālānām guṇān**).

॥ 4.22.55 ॥

gopīthāya jagat-sṛṣṭeh  
kāle sve sve 'cyutātmakah  
mano-vāg-vṛttibhiḥ saumyair  
guṇaiḥ samrañjayan prajāḥ

Always thinking of the Lord (**acyuta ātmakah**) in order to protect the created universe (**gopīthāya jagat-sṛṣṭeh**) according to time (**sve sve kāle**), he pleased the citizens (**samrañjayan prajāḥ**) by his attractive qualities (**saumyaiḥ guṇaiḥ**), words and mind (**mano-vāg-vṛttibhiḥ**).



॥ 4.22.56 ॥

rājety adhān nāmadheyam  
soma-rāja ivāparaḥ  
sūryavad viṣṛjan gr̥hṇan  
pratapaṁś ca bhuvo vasu

Thus he took the name “King” (saṁrañjayan prajāḥ) (**rājā ity adhān nāmadheyam**) and was like another moon or chief of the gods (**aparaḥ soma-rāja iva**). Shining like the sun (**sūryavad pratapan**), he extracted wealth and water from the earth (**viṣṛjan bhuvo vasu**) and returned it (**gr̥hṇan**).

॥ 4.22.57 ॥

durdharṣas tejasevāgnir  
mahendra iva durjayaḥ  
titikṣayā dharitrīva  
dyaur ivābhīṣṭa-do nr̥ṇām

Like Agni (**agnih iva**) he had unconquerable influence (**durdharṣah tejasā**), and like Indra unconquerable strength (**mahendra iva durjayaḥ**). He had tolerance like the earth (**titikṣayā dharitri iva**), and gave desirables to men (**abhīṣṭa-dah nr̥ṇām**) like the Svarga (**dyauh iva**).

॥ 4.22.58 ॥

varṣati sma yathā-kāmaṁ  
parjanya iva tarpayan  
samudra iva durbodhaḥ  
sattvenācala-rāḍ iva

Like Parjanya, god of rain (**parjanya iva**), he showered whatever was desired (**varṣati sma yathā-kāmaṁ tarpayan**). Like the ocean he was unfathomable (**samudra iva durbodhaḥ**). He was steady like Sumeru (**sattvena acala-rāḍ iva**).

॥ 4.22.59 ॥

**dharmarād iva śikṣāyām**  
**āścarye himavān iva**  
**kuvera iva kośādhyo**  
**guptārtho varuṇo yathā**

He was like Yamarāja in applying punishment (**dharmarād iva śikṣāyām**) and like the Himalayas in astonishing everyone (**āścarye himavān iva**). He was like Kuvera in wealth (**kuvera iva kośādhyah**). He was like Varuṇa in hiding things (**gupta artho varuṇo yathā**).

|| 4.22.60 ||

mātariśveva sarvātmā  
balena mahasaujasā  
aviṣahyatayā devo  
bhagavān bhūta-rāḍ iva

He was like Mātariśvā, pervading everywhere (**mātariśva iva sarvātmā**) with his bodily, mental and sense strength (**balena mahasā ojasā**). He was intolerant like Lord Śiva (**aviṣahyatayā devo bhagavān bhūta-rāḍ iva**).

|| 4.22.61 ||

kandarpa iva saundarye  
manasvī mṛga-rād iva  
vātsalye manuvan nṛṇām  
prabhutve bhagavān ajaḥ

He was beautiful like Cupid (**kandarpa iva saundarye**) and fearless like a lion (**manasvī mṛga-rād iva**). He was affectionate like Manu (**vātsalye manuvad nṛṇām**) and powerful like Brahmā (**prabhutve bhagavān ajaḥ**).

|| 4.22.62 ||

**br̥haspatir brahma-vāde  
ātmavattve svayaṁ hariḥ  
bhaktyā go-guru-vipreṣu  
viṣvaksenānuvartiṣu  
hriyā praśraya-śīlābhyām  
ātma-tulyaḥ parodyame**

He was knowledgeable of Brahman like Br̥haspati (**br̥haspatir brahma-vāde**), and in control of his senses like Viṣṇu himself (**ātmavattve svayaṁ hariḥ**). In his devotion to cows, elders, br̥hmaṇas, and devotees (**bhaktyā go-guru-vipreṣu viṣvaksena anuvartiṣu**) and in helping others (**para udyame**) with bashfulness, humility and cheerfulness (**hriyā praśraya-śīlābhyām**), he was like Pṛthu (**ātma-tulyaḥ**).

|| 4.22.63 ||

kīrtyordhva-gītayā pumbhis  
trailokye tatra tatra ha  
praviṣṭaḥ kaṇa-randhreṣu  
strīṇām rāmaḥ satām iva

His fame (**kīrtyā**), declared loudly by the public (**ūrdhva-gītayā pumbhih**) through the three worlds (**trailokye tatra tatra ha**), entered the ears of women (**strīṇām kaṇa-randhreṣu praviṣṭaḥ**) just as Rāma's fame entered the ears of the devotees (**rāmaḥ satām iva**).