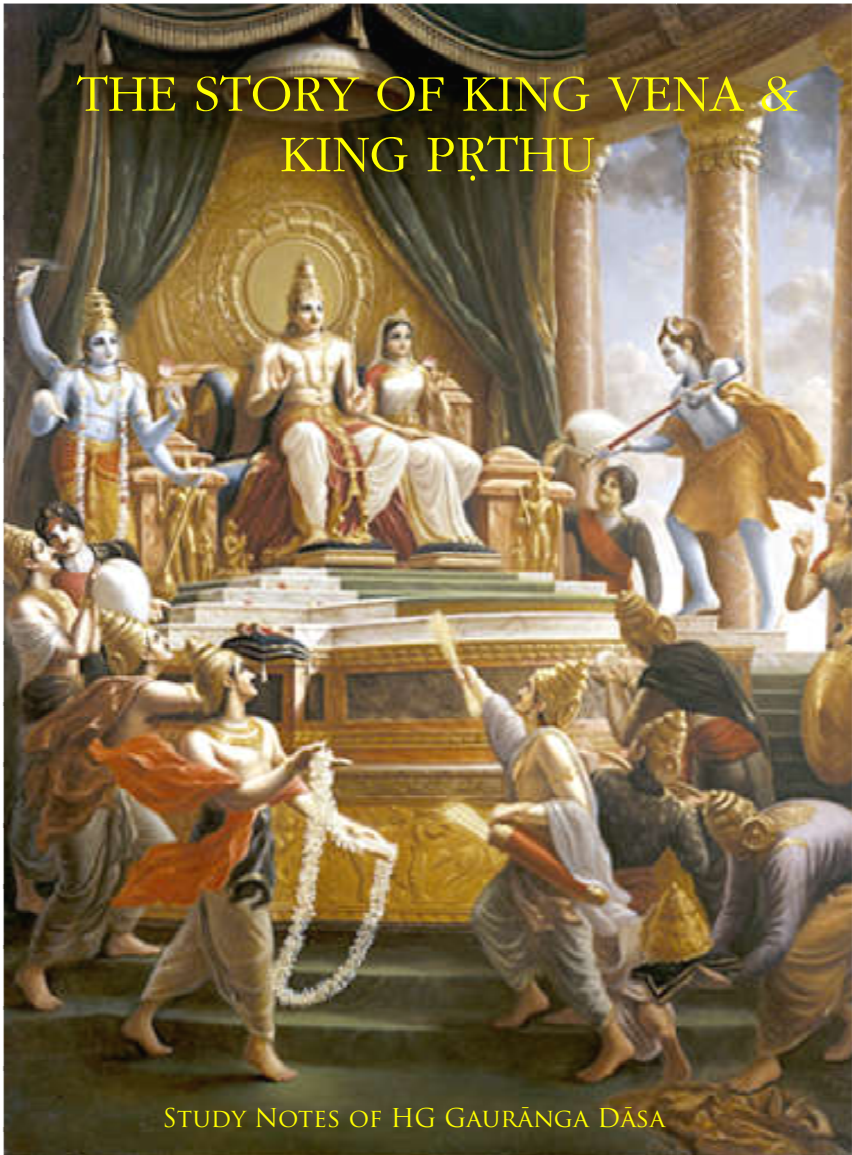


# THE STORY OF KING VENA & KING PṚTHU



STUDY NOTES OF HG GAURĀṄGA DĀSA

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## NOMENCLATURE

### 1. SECTION

#### 1.1. Subsection

Lessons are normally from the purports of verses. The lesson(s) followed by a verse (and translation) is (are) from the purport of the verse and written in the following format.

1

*Lesson from PURPORT*

#### **PURPORT: SB 4.A.a**

- If there are many points in a purport, they are listed under a title in the above format.
- Single purport point (PURPORT: SB 4.A.a)
- Points not in the purport.
- Summary of one or more verses (translations)

Verses from Fourth canto are middle aligned with verses in green color and translations in brown. Verses outside Fourth canto are left alligned (in back)

Cover page: Coronation of King Pṛthu

Back page: King Pṛthu emerging from dead Vena

# DESCENDENTS OF DHURVA MAHĀRĀJA

## **SB 4.13.4**

*sva-dharma-śīlaiḥ puruṣair  
bhagavān yajña-pūruṣaḥ  
ijyamāno bhaktimatā  
nāradeneritaḥ kila*

While all the Pracetās were executing religious rituals and sacrificial ceremonies and thus worshiping the Supreme Personality of Godhead for His satisfaction, the great sage Nārada described the transcendental qualities of Dhruva Mahārāja.

1

*Glorification means glorification of Krishna and His devotees*

- Purpose of Nārada-pañcarātra: (PURPORT: SB 4.13.4)
  1. Directory of devotional service
  2. How different varṇas can execute devotional service
    - *sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ (BG 18.45)*

## **SB 4.13.6**

*maitreya uvāca  
dhruvasya cotkalaḥ putraḥ  
pitari prasthite vanam  
sārvabhauma-śrīyaṁ naicchad  
adbhirājāsanam pituḥ*

The great sage Maitreya replied: My dear Vidura, when Mahārāja Dhruva departed for the forest, his son, Utkala, did not desire to accept the opulent throne of his father, which was meant for the ruler of all the lands of this planet.





- Question is about the Pracetās. Answer comes in chapter 24. But mid 10 chapters are details of the events which lead to Pracetās

1

*Guru gives knowledge of subject which is inquired and other matters which he feel important*

- Qualities of Utkala (SB 4.13.7 and 4.13.8-9)
  - a. Satisfied
  - b. Detached
  - c. Equipoised
  - d. Transcendental vision
  - e. Blissful
  - f. Pure
- The symptoms and characteristics of Utkala, the son of Mahārāja Dhruva, are those of a mahā-bhāgavata (PURPORT: SB 4.13.7)

**SB 4.13.10**

*jaḍāndha-badbironmatta-  
mūkākṛtir atan-matiḥ  
lakṣitaḥ paṭhi bālānām  
praśāntārcir ivānalaḥ*

Utkala appeared to the less intelligent persons on the road to be foolish, blind, dumb, deaf and mad, although actually he was not so. He remained like fire covered with ashes, without blazing flames.

1

*One must not judge anyone externally*

**PURPORT (SB 4.13.10)**

- Impetus for bhajanānandī? Avoid:
  - a. Contradiction
  - b. Botheration



- c. Unfavorable situation
- Impetus for goṣṭhy-ānandī?
  - Increase number of devotees

**SB 4.13.11**

*matvā taṁ jaḍam unmattaṁ  
kula-vṛddhāḥ samantriṇaḥ  
vatsaraṁ bhūpatiṁ cakrur  
yavīyāṁsaṁ bbrameḥ sutam*

For this reason the ministers and all the elderly members of the family thought Utkala to be without intelligence and, in fact, mad. Thus his younger brother, named Vatsara, the son of Bhrami, was elevated to the royal throne, and he became king of the world.

1

*Devotee may be misunderstood even by close family  
and friends*

2

*Qualification is important not birth*

3

*Monarchy does not imply autocracy. Senior family  
members and ministers could make changes and elect  
proper person*

4

*Each devotee has a unique flavor of serving Krishna.  
Father – Dhruva; son: Utkala*

- King Vatsara – wife Svarvīthi – six sons (SB 4.13.12)

**PURPORT (SB 4.13.12)**

- Vatsara's wife -mentioned as iṣṭā - "worshipable" - all good qualities;
  - a. Faithful
  - b. Obedient
  - c. Affectionate to her husband
  - d. All good qualities for managing household affairs
- If both the husband and wife are endowed with good qualities and live peacefully, then nice children take birth, and thus the whole family is happy and prosperous.

► Great sages curse – thunderbolt – Vena died – rogues and thieves – sages churned Vena - King Pṛthu appeared (SB 4.13.20 - 21)

### **PURPORT (SB 4.13.20)**

- Symptoms of good monarchy 1. Strong monarchy 2. Severe punishment
- Effect:
  - 1. Law abiding
  - 2. No thieves
  - 3. Only proprietor can touch
  - 4. Ex, Kashmir

### **SB 4.13.21**

*tasya śīla-nidheḥ sādhor  
brahmaṇyasya mahātmanaḥ  
rājñāḥ katham abhūd duṣṭā  
prajā yad vimanā yayau*



Vidura inquired from the sage Maitreya: My dear brāhmaṇa, King Aṅga was very gentle. He had high character and was a saintly personality and lover of brahminical culture. How is it that such a great soul got a bad son like Vena, because of whom he became indifferent to his kingdom and left it?

1

*Attention to detail is a sign of love ...*

2

*Apparent contradictions must be clarified submissively from guru and Vaiṣṇavas*

- When does one leave family? When the family member becomes an enemy as in following cases:
  1. Father too much in debt
  2. Mother marries for second time
  3. Wife is very beautiful
  4. Son is a foolish rascal (PURPORT: SB 4.13.21)

- Great sages curse – thunderbolt – Vena died – rogues and thieves – sages churned Vena - King Pṛthu appeared (SB 4.13.22)

1

*One must question anything which appears to contradict guru, sādhu and śāstra*

2

*In Vedic culture, dharma was supreme. If king could not deliver, brāhmaṇas could dethrone him*

- Duty of citizens – not insult king – although sinful – prowess – king more influential than others (SB 4.13.23)



1

*There are multiple ways to interpret duties*

2

*Even if leader makes mistakes, to not insult the leader is one of the duties of subordinates*

3

*Problems must be dealt with integrity, compassion and grace*

**SB 4.13.24**

*etad ākhyāhi me brahman  
sunīthātmaja-ceṣṭitam  
śraddadbhānāya bhaktāya  
tvam parāvara-vittamaḥ*

Vidura requested Maitreya: My dear brāhmaṇa, you are well conversant with all subjects, both past and future. Therefore I wish to hear from you all the activities of King Vena. I am your faithful devotee, so please explain this.

1

*Questions are symptoms of intelligence and eagerness to hear*

■ Qualification of disciple

1. Gentle
2. Submissive
3. Devoted
4. Service attitude (PURPORT: SB 4.13.24)

- King Aṅga – aśvamedha sacrifice - expert brāhmaṇas – no demigods appeared (SB 4.13.25)



- Symptoms of brāhmaṇas' expertise
  1. Invite demigods
  2. Renewed life to animals (PURPORT: SB 4.13.25)

**SB 4.13.27**

*rājan havimṣy aduṣṭāni  
śraddhayāsāditāni te  
chandāmsy ayāta-yāmāni  
yojitāni dhṛta-vrataiḥ*

O King, we know that the paraphernalia to perform the sacrifice is well collected by you with great faith and care and is not polluted. Our chanting of the Vedic hymns is also not deficient in any way, for all the brāhmaṇas and priests present here are expert and are executing the performances properly

1

*Even the best efforts may sometimes fail*

2

*Saṅkīrtana-yajña is effective even if defective*

- Important aspects of a yajña:
  1. Purity of paraphernalia
  2. Care with which it is collected
  3. Faith of collector
  4. Expertise in chanting
  5. Standard of execution of yajña (PURPORT: SB 4.13.25)

**SB 4.13.28**

*na vidāmeha devānām  
belanam vayam aṇv api  
yan na grhṇanti bhāgān svām  
ye devāḥ karma-sākṣiṇaḥ*

Dear King, we do not find any reason that the demigods should feel



insulted or neglected in any way, but still the demigods who are witnesses for the sacrifice do not accept their shares. We do not know why this is so.

1

*Sometimes lack of reciprocation in a relationship may be inconceivable*

2

*Pūjārīs must avoid sevā-aparādha to deities*

3

*Deities accept offerings when one avoids speculation, follows strictness and cleanliness*

- ▶ King Aṅga – aggrieved – permission – break silence - inquired (SB 4.13.29)

1

*Silence must be maintained during any yajña – 1 Fire  
2 Saṅkīrtana 3 Arcanā*

- ▶ King Aṅga – “What offences I did?” (SB 4.13.30)

2

*Lack of reciprocation should lead to introspection and not condemnation*

**SB 4.13.31**

*sadasas-pataya ūcuḥ  
nara-deveḥa bhavato  
nāghaṁ tāvaṁ manāḥ sthitam  
asty ekaṁ prāktanam aghaṁ  
yad ibedṛk tvam aprajaḥ*



The head priests said: O King, in this life we do not find any sinful activity, even within your mind, so you are not in the least offensive. But we can see that in your previous life you performed sinful activities due to which, in spite of your having all qualifications, you have no son.

1

*Sometimes cause of inconceivable problem may be traced to past life*

2

*Peity gives progeny*

- ▶ No son - if pray to Supreme Lord - execute sacrifice for that purpose – Supreme Lord - fulfill desire (SB 4.13.32)

1

*Fulfillment of desire may come by prayer and sacrifice to Supreme Personality of Godhead*

### **SB 4.13.33**

*tathā sva-bhāgadheyāni  
grahīṣyanti divaukaśaḥ  
yad yajña-puruṣaḥ sākṣād  
apatyāya harir vṛtaḥ*

When Hari, the supreme enjoyer of all sacrifices, is invited to fulfill your desire for a son, all the demigods will come with Him and take their shares in the sacrifice.

1

*Water the root of tree, leaves and branches will be satisfied*





2

*Sacrifices are meant for Lord Viṣṇu, not for the demigods*

- ▶ Performer of sacrifices - achieves fulfillment of the desire for which he worships the Lord (SB 4.13.34)
  - Difference between a fruitive actor and a devotee:
    - Fruitive actor enjoys fruits of his own activities
    - A devotee, being under the guidance of the Supreme Lord, simply advances in devotional service to achieve the ultimate goal of life—to go back home, back to Godhead. (PURPORT: SB 4.13.34)
- ▶ For the sake of a son - offer oblations to Lord Viṣṇu (SB 4.13.35)
  - Śipi-viṣṭāya in this verse - Śipi means "the flames of the sacrifice." In the sacrificial fire if the oblations are offered into the flames, then Lord Viṣṇu is situated there in the form of the flames. Therefore Lord Viṣṇu is known as Śipiviṣṭa (PURPORT: SB 4.13.35)

**SB 4.13.37**

*sa viprānumato rājā  
gṛbītvāñjalinaudanam  
avagbrāya mudā yuktaḥ  
prādāt patnyā udāra-dhīḥ*

The King was very liberal, and after taking permission from the priests, he took the preparation in his joined palms, and after smelling it he offered a portion to his wife.

1

*Giving benediction to one without qualification can be dangerous*

- Udāra-dhīḥ - significant - The wife of the King, Sunīthā, was not



fit to accept this benediction, yet the King was so liberal that without hesitation he offered to his wife the boiled rice in milk prasāda received from the yajña-puruṣa (PURPORT: SB 4.13.37)

2

*Lord's fulfilment of devotee's desire results in detachment, advancement, devotion and liberation*

- Since the King was very liberal, the Supreme Personality of Godhead, in order to increase his detachment from this material world, willed that a cruel son be born of the Queen so that the King would have to leave home (PURPORT: SB 4.13.37)

- Boy born - partially in dynasty of irreligion - grandfather death personified - boy grew up as his follower- greatly irreligious (SB 4.13.39)

1

*Mistake in astrological calculation before marriage may lead to disaster*

2

*Lord may arrange unfortunate wife and bad son for his pious devotee to award him liberation and devotion*

- Principle of inheritance of nature (PURPORT: SB 4.13.39)
  1. The child's mother, Sunīthā - daughter of death personified. Generally the daughter receives the qualifications of her father, and the son acquires those of the mother. So, according to the axiomatic truth that things equal to the same thing are equal to one another, the child born of King Aṅga became the follower of his maternal grandfather.
  2. Narāṇām mātula-karma means that a child generally follows the qualities of his maternal family. If the maternal family is very corrupt or sinful, the child, even though born of a good father, becomes a victim of the maternal family.



- Cruel boy - unnecessarily kill innocent deer - citizens would cry seeing him (SB 4.13.40)

1

*Hunting is practice for kṣatriyas to protect citizens*

**SB 4.13.42**

*taṁ vicakṣya khalam putraṁ  
śāsanair vividhair nṛpaḥ  
yadā na śāsituṁ kalpo  
bhṛṣam āsīt sudurmanāḥ*

After seeing the cruel and merciless behavior of his son, Vena, King Aṅga punished him in different ways to reform him, but was unable to bring him to the path of gentleness. He thus became greatly aggrieved.

1

*Sometimes others' misbehaviour is beyond our control*

2

*Misbehavior of someone intimate creates grief*

**SB 4.13.43**

*prāyeṇābhyarcito devo  
ye 'prajā grha-medhinaḥ  
kad-apatya-bhṛtaṁ duḥkham  
ye na vindanti durbharam*

The King thought to himself: Persons who have no son are certainly fortunate. They must have worshiped the Lord in their previous lives so that they would not have to suffer the unbearable unhappiness caused by a bad son.

1

*Initially, happiness is seen as symptom of Lord's mercy*



**SB 4.13.44**

*yataḥ pāpīyasī kīrtir  
adbarmas ca mahān nṛṇām  
yato virodhaḥ sarveṣāṁ  
yata ādhir anantakaḥ*

A sinful son causes a person's reputation to vanish. His irreligious activities at home cause irreligion and quarrel among everyone, and this creates only endless anxiety.

- 6 symptoms of sinful son:
  - a. Bad reputation
  - b. Irreligious
  - c. Quarrel
  - d. Anxiety
  - e. Illusion
  - f. Misery

**SB 4.13.46**

*kad-apatyaṁ varaṁ manye  
sad-apatyāc chucāṁ padāt  
nirvidyeta grhān martyo  
yat-kleśa-nivahā grhāḥ*

Then the King thought: A bad son is better than a good son because a good son creates an attachment for home, whereas a bad son does not. A bad son creates a hellish home from which an intelligent man naturally becomes very easily detached.

1

*Later, one acknowledges distress as symptom of Lord's blessings*

2

*Problems won't change, attitude must*



- Prahlāda Mahārāja's advise; hitvātma-pātaṁ grham ...
  - a. King Aṅga thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. He therefore considered his bad son his friend since he was helping him become detached from his home.
  - b. Ultimately one has to learn how to detach oneself from attachment to material life; therefore, if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon. (PURPORT: SB 4.13.46)

**SB 4.13.47**

*evam sa nirviṇṇa-manā nṛpo grhān  
niśītha utthāya mahodayodayāt  
alabdha-nidro 'nupalakṣito nṛbbhir  
bitvā gato vena-suvaṁ prasuptām*

Thinking like that, King Aṅga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.

1

*By the blessings of a great soul one becomes materially opulent, but when one gives up attachment to material wealth, that should be considered an even greater blessing from the great souls (mahodayodayāt)*

- It was not a very easy task for the King to give up his opulent kingdom and young, faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls' leaving home in this way in the dead of night, giving up attachment for home, wife and money. (PURPORT: SB 4.13.47)



- ▶ Everyone greatly aggrieved –began to search - as less experienced mystic searches out the Supersoul (SB 4.13.48)

1

*One's popularity is tested in one's absence*

- ▶ Citizens could not find - returned to city - all great sages assembled  
-citizens offered obeisances - informed the sages (SB 4.13.49)

1

*Brāhmaṇas would only advise even in emergency, not leave kingdom and do things*

🏰 *END of Chapter 13.*



## The Story of King Vena

- Great sages -  
thinking welfare -  
absence of King Aṅga - no one to protect interests of people -  
without ruler - people independent and nonregulated (SB 4.14.1)

1

*Even great kings need advisors*

2

*Purpose of advice was administration and spiritual elevation*

### **SB 4.14.2**

*vīra-mātaram ābhūya  
sunīthāṁ brahma-vādināḥ  
prakṛty-asammataṁ venam  
abhyāśiṅcan patim bhuvāḥ*

The great sages then called for the Queen Mother, Sunīthā, and with her permission they installed Vena on the throne as master of the world. All the ministers, however, disagreed with this.

1

*Brāhmaṇas and kṣatriyas will have difference in opinion*

2

*Sometimes you have to make best use of bad bargain  
and that bargain may not be approved by all or may  
even backfire in future*



- ▶ King ascended to throne - eight opulences - proud - considered himself greater than anyone - insult great personalities (SB 4.14.4)

1

*Leader must have power and character*

- ▶ King Vena stopped all religious rituals (SB 4.14.6)

1

*Kṛishna Consciousness is an emergency amidst growing atheism*

- What was committed by King Vena many years ago is at present being carried out by atheistic governments all over the world. The world situation is so tense that at any moment governments may issue declarations to stop religious rituals. Eventually the world situation will become so degraded that it will be impossible for pious men to live on the planet. (PURPORT: SB 4.14.6)

- ▶ Great sages assembled - concluded - catastrophe approaching the people - out of compassion - began to talk (SB 4.14.7)

1

*Brahminical sages must be alert to maladministration by management*

2

*Real wellwishers must be selfless*

- ▶ Political crisis - made Vena king - people disturbed by king himself - how could people be happy? (SB 4.14.9)





1 Born from Sumitha – Thus, King - mischievous supporting him - maintaining snake with milk - source of all difficulties (SB 4.14.10)

1 *Brahminical aloofness must be discarded in emergency*

2 *Mother was consulted while appointment but not while sacking. Political emergency affecting many is more important than opinion and feelings of loved ones*

► Vena king - to give protection - enemy of citizens - try to pacify - not touched by his sinful results (SB 4.14.11)

1 *Association creates sinful reactions*

- The saintly sages elected King Vena to become king, but he proved to be mischievous; therefore the sages were very much afraid of incurring sinful reaction (PURPORT: SB 4.14.11)

2 *Pacification and opportunity for rectification must precede action*

► Completely aware of mischievous nature - still enthroned – if not accept advice - by our prowess burn to ashes (SB 4.14.12)

1 *Brāhmaṇas in kaliyuga only have power to pray; no political say*



- Concealing anger - pacified with sweet words – spoke (SB 4.14.13)

1

*Sāma must precede dāna*

- Good advice - hear with great attention - duration of life and your opulence, strength and reputation increase (SB 4.14.14)

1

*Good advice from bonafide sources gives long life, opulence, strength and reputation*

- Donot - spoil spiritual life - else fall down (SB 4.14.16)

1

*Leader who causes spiritual downfall of disciples must also suffer*

- Simply abolishing monarchy and replacing it with democracy is not sufficient unless the government men are religious and follow in the footsteps of great religious personalities (PURPORT: SB 4.14.16)

### **SB 4.14.17**

*rājann asādhv-amātyebhyaś  
corādibhyaḥ prajā nṛpaḥ  
rakṣan yathā balim grbṇann  
iha pretya ca modate*

The saintly persons continued: When the king protects the citizens from the disturbances of mischievous ministers as well as from thieves and rogues, he can, by virtue of such pious activities, accept taxes given by his subjects. Thus a pious king can certainly enjoy himself in this world as well as in the life after death.

- King pious general populace strictly observes Varṇāśrama - citizens



worship Supreme Lord - by particular occupations (SB 4.14.18)

**PURPORT: SB 4.14.18**

- The state or the government must not deviate from its duty by declaring that the state is a secular one, which has no interest in whether or not the people advance in varṇāśrama-dharma.
- Today people engaged in government service and people who rule over the citizens have no respect for the varṇāśrama-dharma.
- They complacently feel that the state is secular.
- In such a government, no one can be happy.
- The people must follow the varṇāśrama-dharma, and the king must see that they are following it nicely.

- If king sees Supreme Personality of Godhead worshiped - Lord will be satisfied (SB 4.14.19)

**PURPORT: SB 4.14.19**

- The conclusion is that without engaging in devotional service, neither the citizens nor the government can be happy in any way.
- The word nija-śāsane ("in his own governmental duty") indicates that both the government and the citizens are responsible for the execution of varṇāśrama-dharma. Once the populace is situated in the varṇāśrama-dharma, there is every possibility of real life and prosperity both in this world and in the next

- Supreme Lord - worshiped by demigods - When He is satisfied - nothing is impossible - Thus demigods offer paraphernalia for His worship (SB 4.14.20)

**PURPORT: SB 4.14.20**

- All Vedic civilization is summarized in this verse: all living entities, either on this planet or on other planets, have to satisfy the Supreme Personality of Godhead by their respective duties.



- When He is satisfied, all necessities of life are automatically supplied. In the Vedas it is also stated: *eko bahūnām yo vidadhāti kāmān* (Kaṭha Upaniṣad 2.2.13).
- Responsibility of king:
  1. **Facilitation:** Facilitate spiritual elevation (SB 4.14.16)
  2. **Prevention:** Prevent degradation (SB 4.14.16)
  3. **Protection:** Protection from miscreants (SB 4.14.17)
  4. **Engagement:** Engage in varṇāśrama occupational duties to worship the Supreme Personality of Godhead (SB 4.14.18)
  5. **Satisfaction:** Satisfy Supreme Personality of Godhead – all demigods satisfy (SB 4.14.19-20)
  6. **Direction:** Direct citizens to perform yajñas – 1. Get results  
2. Give respect to demigods (SB 4.14.21-22)

### **SB 4.14.23**

*vena uvāca  
bāliśā bata yūyaṁ vā  
adbharme dharmā-māninaḥ  
ye vṛttidaṁ patim hitvā  
jāraṁ patim upāsate*

King Vena replied: You are not at all experienced. It is very much regrettable that you are maintaining something which is not religious and are accepting it as religious. Indeed, I think you are giving up your real husband, who maintains you, and are searching after some paramour to worship.

1

*Accusation and rationalization precedes rejection of authority*

2

*Accusation = you are wrong; Rationalization = I am right and my perception of you is right*

■ BG 9.22 - *ananyāś cintayanto mām ...*



**SB 4.14.24**

*avajānanty amī mūḍhā  
nṛpa-rūpiṇam īśvaram  
nānuvindanti te bhadram  
iha loke paratra ca*

Those who, out of gross ignorance, do not worship the king, who is actually the Supreme Personality of Godhead, experience happiness neither in this world nor in the world after death.

1

*Ultimate demoniac conception is to think that I = God*

■ BG 9.11 - *Avajānanti mām mūḍhāḥ ....*

**SB 4.14.25**

*ko yajña-puruṣo nāma  
yatra vo bhaktir īdṛśī  
bhartr-sneha-vidūrāṇām  
yathā jāre kuyoṣītām*

You are so much devoted to the demigods, but who are they? Indeed, your affection for these demigods is exactly like the affection of an unchaste woman who neglects her married life and gives all attention to her paramour.

■ BG 9.24 - *abam hi sarva-yajñānām bhoktā ca prabhur eva ...*

**SB 4.14.26-27**

*viṣṇur viriṇco giriśa  
indro vāyur yamo raviḥ  
parjanya dhanadaḥ somaḥ  
kṣitir agnir apāmpatiḥ  
ete cānye ca vibudhāḥ  
prabhavo vara-śāpayoḥ  
debe bhavanti nṛpateḥ  
sarva-devamayo nṛpaḥ*



Lord Viṣṇu; Lord Brahmā; Lord Śiva; Lord Indra; Vāyu, the master of air; Yama, the superintendent of death; the sun-god; the director of rainfall; Kuvera, the treasurer; the moon-god; the predominating deity of the earth; Agni, the fire-god; Varuṇa, the lord of waters, and all others who are great and competent to bestow benedictions or to curse, all abide in the body of the king. For this reason the king is known as the reservoir of all demigods, who are simply parts and parcels of the king's body.

■ BG 10.8 - *abam sarvasya prabhavo ...*

### SB 4.14.28

*tasmān mām karmabhir viprā  
yajadbvaṁ gata-matsarāḥ  
balim ca mahyaṁ harata  
matto 'nyaḥ ko 'gra-bhuk puṁān*

King Vena continued: For this reason, O brāhmaṇas, you should abandon your envy of me, and, by your ritualistic activities, you should worship me and offer me all paraphernalia. If you are intelligent, you should know that there is no personality superior to me, who can accept the first oblations of all sacrifices.

■ BG 18.67 - *idaṁ te nātapaskāya nābhaktāya kadācana na cāśuśrūṣave vācyam na ca mām yo 'bhyasūyati*

■ BG 18.58 - *mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi atba cet tvam abaṅkārān na śroṣyasi vinaṅkṣyasi*

■ BG 7.7 - *mattaḥ parataram nānyat ...*

- ▶ King - became unintelligent - sinful life and deviation from right path - bereft of good fortune - could not accept requests of the sages – condemned (SB 4.14.29)

1

*How sin ruins one? – Sin -> Deviation -> Destruction of intelligence -> Misfortune -> Impudence -> Faithlessness -> Disrespect -> Ruination*



**SB 4.14.30**

*iti te 'sat-kṛtās tena  
dvijāḥ paṇḍita-māninā  
bhagnāyām bhavya-yācñāyām  
tasmai vidura cukrudbhuḥ*

My dear Vidura, all good fortune unto you. The foolish King, who thought himself very learned, thus insulted the great sages, and the sages, being brokenhearted by the King's words, became very angry at him.

1

*Great souls become angry regretfully not due to lust*

**SB 4.14.31**

*banyatām banyatām eṣa  
pāpaḥ prakṛti-dāruṇaḥ  
jīvaṁ jagad asāv āśu  
kurute bhasmasād dbruvam*

All the great saintly sages immediately cried: Kill him! Kill him! He is the most dreadful, sinful person. If he lives, he will certainly turn the whole world into ashes in no time.

1

*Protecting interests of majority is real mercy*

2

*Brāhmaṇas control kṣatriyas – Knowledge must control action*

**SB 4.14.32**

*nāyam arbaty asad-vṛtto  
naradeva-varāsanam  
yo 'dhiyajña-patiṁ viṣṇum  
vinindaty anapatrapaḥ*



The saintly sages continued: This impious, impudent man does not deserve to sit on the throne at all. He is so shameless that he even dared insult the Supreme Personality of Godhead, Lord Viṣṇu.

1

*One should not at any time tolerate blasphemy and insults against Lord Viṣṇu or His devotees*

2

*Although a devotee maintains an attitude of meekness and gentleness, it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed.*

- But for King Vena, - simply inauspicious blaspheme the Supreme Lord - one is awarded all fortune and opulence? (SB 4.14.33)

1

*When human society individually or collectively becomes godless and blasphemes the authority of the Supreme Personality of Godhead, it is certainly destined for ruination.*

2

*Such a civilization invites all kinds of bad fortune due to not appreciating the mercy of the Lord*

- Sages - manifesting anger - decided to kill - Vena – as good as dead due to blasphemy against Supreme Lord – killed by high-sounding words. (SB 4.14.34)

1

*Glorification is life; blasphemy is death*





**SB 4.14.35**

ṛṣibhiḥ svāśrama-padam  
gate putra-kalevaram  
sunīthā pālayām āsa  
vidyā-yogena śocati

After all the sages returned to their respective hermitages, the mother of King Vena, Sunīthā, became very much aggrieved because of her son's death. She decided to preserve the dead body of her son by the application of certain ingredients and by chanting mantras [mantra-yogena].

1

*Affection (sneha) is beyond religious principles  
(dharma) and logic (nyāya)*

**SB 4.14.36**

ekadā munayas te tu  
sarasvat-salilāplutāḥ  
butvāgnīn sat-kathās cakrur  
upaviṣṭāḥ sarit-taṭe

Once upon a time, the same saintly persons, after taking their bath in the River Sarasvatī, began to perform their daily duties by offering oblations into the sacrificial fires. After this, sitting on the bank of the river, they began to talk about the transcendental person and His pastimes.

1

*Sādhana should go on in all circumstances*

2

*Sādhbus perform bari-kathā and not gossip about  
managerial current events*

**SB 4.14.37**



*vīkṣyotthitāms tadotpātān  
ābur loka-bhayaṅkarān  
apy abhadram anāthāyā  
dasyubhyo na bhaved bhuvah*

In those days there were various disturbances in the country that were creating a panic in society. Therefore all the sages began to talk amongst themselves: Since the King is dead and there is no protector in the world, misfortune may befall the people in general on account of rogues and thieves.

1

*Compassion is basis of sādhu's life*

2

*Hari-kathā also means talks of practical action to protect innocent devotees*

- Thus even though they are always aloof from society, out of mercy and compassion they consider how the citizens can peacefully execute their rituals and follow the rules and regulations of varṇāśrama-dharma. That was the concern of these sages. (PURPORT: SB 4.14.37)

- ▶ Sages saw dust storm - all directions - caused by running of thieves plundering citizens (SB 4.14.38)

1

*Strong management curbs miscreants*

- ▶ Saintly persons - understand - irregularities due to death of King - no law and order - uprising of murderous thieves - Although sages could subdue disturbance by their powers - considered it improper - did not attempt to stop disturbance (SB 4.14.39-40)

1

*Brāhmaṇa must know his limits*

- The saintly persons and great sages killed King Vena out of emergency, but they did not choose to take part in the government in order to subdue the uprising of thieves and rogues, which took place after the death of King Vena. (PURPORT: SB 4.14.39-40)

2

*Emergency duties must not be regularized*

- It is not the duty of brāhmaṇas and saintly persons to kill, although they may sometimes do so in the case of an emergency. (PURPORT: SB 4.14.39-40)

3

*Power must be couched with in strong character*

- They could kill all the thieves and rogues by the prowess of their mantras, but they thought it the duty of kṣatriya kings to do so. Thus they reluctantly did not take part in the killing business. (PURPORT: SB 4.14.39-40)

**SB 4.14.41**

*brāhmaṇaḥ sama-dṛk śānto  
dīnānām samupekṣakaḥ  
śravate brahma tasyāpi  
bhinna-bhāṇḍāt payo yathā*

The great sages began to think that although a brāhmaṇa is peaceful and impartial because he is equal to everyone, it is still not his duty to neglect poor humans. By such neglect, a brāhmaṇa's spiritual power diminishes, just as water kept in a cracked pot leaks out.

**PURPORT: SB 4.14.41**

- A qualified brāhmaṇa is naturally very learned, but when his learning is advanced in understanding the Supreme Personality



of Godhead, he becomes a brāhmaṇa-vaiṣṇava.

- Unless one becomes a Vaiṣṇava, one's perfection of brahminical culture is incomplete.

1

*Time spent in practical devotional service protects time spent in devotional study*

### PURPORT: SB 4.14.41

- Brāhmaṇas, the topmost section of human society, are mostly devotees.
- They are generally unaware of the happenings within the material world because they are always busy in their activities for spiritual advancement.
- Nonetheless, when there is a calamity in human society, they cannot remain impartial.
- If they do not do something to relieve the distressed condition of human society, it is said that due to such neglect their spiritual knowledge diminishes.
- Almost all the sages go to the Himalayas for their personal benefit, but Prahlāda Mahārāja said that he did not want liberation alone. He decided to wait until he was able to deliver all the fallen souls of the world.

2

*Lord always protects devotee's family*

### PURPORT: SB 4.14.41

- The saintly persons considered very wisely that although King Vena was very sinful, he was born in a family descending from Dhruva Mahārāja.
- Therefore the semen in the family must be protected by the Supreme Personality of Godhead, Kēśava.

**SB 4.14.41**



*nāṅgasya vaṁśo rājarṣer  
eṣa saṁsthātum arhati  
amogha-vīryā hi nṛpā  
vaṁśe 'smin keśavāśrayāḥ*

The sages decided that the descendants of the family of the saintly King Aṅga should not be stopped, for in this family the semen was very powerful and the children were prone to become devotees of the Lord.

1

*Purity is rare commodity in material world*

**PURPORT: SB 4.14.42**

- The purity of hereditary succession is called amogha-vīrya.
- The pious seminal succession in the twice-born families of the brāhmaṇas and kṣatriyas especially, as well as in the families of vaiśyas also, must be kept very pure by the observation of the purificatory processes beginning with garbhādhāna-saṁskāra, which is observed before conceiving a child.
- Unless this purificatory process is strictly observed, especially by the brāhmaṇas, the family descendants become impure, and gradually sinful activities become visible in the family.

2

*Marriage can be risky*

**PURPORT: SB 4.14.42**

- Mahārāja Aṅga was very pure because of the purification of semen in the family of Mahārāja Dhruva.
- However, his semen became contaminated in association with his wife, Sunīthā, who happened to be the daughter of death personified. Because of this polluted semen, King Vena was produced.
- This was a catastrophe in the family of Dhruva Mahārāja.



- Saints churned thighs of the dead Vena - great force - dwarf-like person born from Vena's body. (SB 4.14.43)

1

*Sages make best use of bad bargain***PURPORT: SB 4.14.43**

- King Vena was gone, and certainly he had taken another body.
- The saintly persons and sages were only concerned with the body of Vena because it was a result of the seminal succession in the family of Mahārāja Dhruva.
- Consequently, the ingredients by which another body could be produced were there in the body of King Vena.

2

*Miracle means not knowing the process***PURPORT: SB 4.14.43**

- Ingredients for the production of another body were there.
  - When the body of the person named Bāhuka came out of the dead body of King Vena, it was really not very astonishing.
  - It was simply a question of knowing how to do it.
  - From the semen of one body, another body is produced, and the life symptoms are visible due to the soul's taking shelter of this body.
- After Niṣāda's birth - took charge of resultant actions of Vena's sinful activities - Naiṣāda class engaged in sinful activities - allowed to live in hills and forests. (SB 4.14.46)

1

*Devotional service is purifying*

❖ *END of Chapter 14.*



## King Pṛthu's Appearance and Coronation

- ▶ Great sages - highly learned - saw male and female born of Vena's body- pleased- couple - expansion of plenary portion of Viṣṇu (SB 4.15.2)

1

*yeṣāṁ tv anta-gataṁ pāpaṁ ...*

- ▶ Male - plenary expansion of Lord Viṣṇu's power - female - plenary expansion of the goddess of fortune (SB 4.15.3)

1

*Lakṣmī Nārāyaṇa are inseperable*

2

*Seperation vanquishes, union makes victorious*

- ▶ Male - expand reputation throughout the world – Pṛthu - first among kings. (SB 4.15.4)

### PURPORT: SB 4.15.4

- In the śāstras it is said that Garuḍa (the carrier of Lord Viṣṇu) and Lord Śiva and Ananta are all very powerful incarnations of the Brahman feature of the Lord.
- Similarly, Śacīpati, or Indra, the King of heaven, is an incarnation of the lusty feature of the Lord.
- Aniruddha is an incarnation of the Lord's mind.





- Similarly, King Pṛthu is an incarnation of the ruling force of the Lord.

► As King Pṛthu - Supreme Lord appeared - part of His potency to protect the people - goddess of fortune - constant companion - incarnated partially as Arci - King Pṛthu's queen (SB 4.15.6)

- What is śaktyāveśa-avatāra?

1. Partial representation
2. Empowered jīvas
3. Purposeful mission

### PURPORT: SB 4.15.6

- In Bhagavad-gītā the Lord says that whenever one sees an extraordinary power, he should conclude that a specific *partial representation* of the Supreme Personality of Godhead is present.
- There are innumerable such personalities, but not all of them are direct viṣṇu-tattva plenary expansions of the Lord.
- Many living entities are classified among the śakti-tattvas.
- Such incarnations, *empowered* for *specific purposes*, are known as śaktyāveśa-avatāras.
- King Pṛthu was such a śaktyāveśa-avatāra of the Lord. Similarly, Arci, King Pṛthu's wife, was a śaktyāveśa-avatāra of the goddess of fortune.

► Lord Brahmā - Seeing the lines of Lord Viṣṇu's palm on King Pṛthu's right hand - impressions of lotus flowers on his soles - partial representation of Supreme Lord - Palm bears sign of a disc, as well as other such lines - partial representation or incarnation of Supreme Lord. (SB 4.15.7)

1

*Verification precedes acceptance*



2

*Pretension deserves elimination***SB 4.15.12**

*sarit-samudrā girayo  
nāgā gāvaḥ khaḡā mrgāḥ  
dyaup kṣitiḥ sarva-bhūtāni  
samājabrur upāyanam*

All the rivers, seas, hills, mountains, serpents, cows, birds, animals, heavenly planets, the earthly planet and all other living entities collected various presentations, according to their ability, to offer the King.

1

*Sincerity drives the thought, ability drives the act*

- Lord Brahmā - protective garment made of spiritual knowledge – Sarasvatī - transcendental necklace - Lord Viṣṇu - Sudarśana disc - Lord Viṣṇu's wife imperishable opulences. (SB 4.15.16)

1

*ekale īśvara kṛṣṇa, āra saba bhṛtya***PURPORT: SB 4.15.16**

- This Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa, or Viṣṇu.
- Since Mahārāja Pṛthu - partial representation of Supreme Lord's power - Sudarśana disc - represented the partial power of the original Sudarśana disc.
- Agni - bow made of the horns of goats and cows - sun-god - arrows as brilliant as sunshine - predominating deity of Bhūrlōka - slippers full of mystic power - demigods from outer space -



presentations of flowers again and again. (SB 4.15.18)

1

*Mabārāja Pṛthu didn't abuse mystic powers*

- Demigods who travel in outer space - arts to perform dramas, sing songs, play musical instruments and disappear at his will - great sages - infallible blessings - ocean - conchshell (SB 4.15.19)

1

*Mabārāja Pṛthu didn't use mystic powers for sense gratification*

- List of presentation given by different personalities to King Pṛthu (PURPORT: SB 4.15.14-20)

Sr No	Personality	Presentations
1	Kuvera	Golden throne
2	Varuṇa	Umbrella - constantly sprayed fine particles of water - as brilliant as the moon.
3	Vāyu	Two whisks [cāmaras] of hair
4	Dharma	Flower garland which would expand his fame
5	Indra	Valuable helmet
6	Yamarāja	Scepter with which to rule the world
7	Lord Brahmā	Protective garment made of spiritual knowledge
8	Sarasvatī	Transcendental necklace
9	Lord Viṣṇu	Sudarśana disc
10	Lakṣmī	Imperishable opulences.
11	Lord Śiva	Sword within a sheath marked with ten moons
12	Durgā	Shield marked with one hundred moons
13	Moon-demigod	Horses made of nectar
14	Viśvakarmā	Beautiful chariot

15	Agni	Bow made of the horns of goats and cows
16	Sun-god	Arrows as brilliant as sunshine
17	Predominating deity of Bhūrloka	Slippers full of mystic power
18	Demigods from outer space	Presentations of flowers again and again
19	Demigods who always travel in outer space	Arts to perform dramas, sing songs, play musical instruments and disappear at his will
20	Great sages	Infallible blessings
21	Ocean	Conchshell
22	Seas, mountains and rivers	Room to drive his chariot without impediments
23	Sūta, a māgadha and a vandī	Prayers and praises. Presented them before him to perform their respective duties.

**SB 4.15.22**

*bhoḥ sūta he māgadha saumya vandī  
loke 'dbunāspaṣṭa-guṇasya me syāt  
kim āśrayo me stava eṣa yojyatām  
mā mayy abhūvan vitathā giro vaḥ*

King Pṛthu said: O gentle sūta, māgadha and other devotee offering prayers, the qualities of which you have spoken are not distinct in me. Why then should you praise me for all these qualities when I do not shelter these features? I do not wish for these words meant for me to go in vain, but it is better that they be offered to someone else.

1

*Qualification precedes glorification*

2

*Pretension must not elicit praise*

3

*Both leaders and followers must know their duties*



**PURPORT: SB 4.15.22**

- He did not want anyone to offer him prayers or glorify him unless he possessed the real qualities of which they spoke
- At the present moment there are many so-called incarnations of the Personality of Godhead, but these are merely fools and rascals whom people accept as incarnations of God although they have no godly qualities

**SB 4.15.23**

*tasmāt parokṣe 'smad-upaśrutāny alam  
kariṣyatha stotram apicya-vācaḥ  
saty uttamaśloka-guṇānuvāde  
jugupsitaṁ na stavayanti sabhyāḥ*

O gentle reciters, offer such prayers in due course of time, when the qualities of which you have spoken actually manifest themselves in me. The gentle who offer prayers to the Supreme Personality of Godhead do not attribute such qualities to a human being, who does not actually have them.

1

*Concoction is demoniac*

- Demons manufacture their own gods, or a demon himself claims to be God (PURPORT: SB 4.15.23)

2

*Leader must control worship by followers*

- He wanted to stress that one who does not actually possess these qualities should not try to engage his followers and devotees in offering him glory for them, even though these qualities might be manifest in the future. (PURPORT: SB 4.15.23)



## 3

*Sycophancy is an insult*

- If a man who does not factually possess the attributes of a great personality engages his followers in praising him with the expectation that such attributes will develop in the future, that sort of praise is actually an insult. (PURPORT: SB 4.15.23)

**SB 4.15.24**

*mahad-guṇān ātmani kartum īśaḥ  
kaḥ stāvakaiḥ stāvayate 'sato 'pi  
te 'syābhaviṣyann iti vipralabdho  
janāvahāsaṁ kumatir na veda*

How could an intelligent man competent enough to possess such exalted qualities allow his followers to praise him if he did not actually have them? Praising a man by saying that if he were educated he might have become a great scholar or great personality is nothing but a process of cheating. A foolish person who agrees to accept such praise does not know that such words simply insult him

## 1

*Qualification deserves glorification. Glorification does not manifest qualification*

## 2

*Position is an opportunity for service, not for accepting praise*

**SB 4.15.25**

*prabhavo hy ātmanaḥ stotraṁ  
jugupsanty api viśrutāḥ  
brīmantāḥ paramodārāḥ  
pauruṣaṁ vā vigarbitam*

As a person with a sense of honor and magnanimity does not like to



hear about his abominable actions, a person who is very famous and powerful does not like to hear himself praised.

**SB 4.15.26**

*vayaṁ tv aviditā loke  
sūtādyāpi varīmabhiḥ  
karmabhiḥ katham ātmānaṁ  
gāpayiṣyāma bālavat*

King Pṛthu continued: My dear devotees, headed by the sūta, just now I am not very famous for my personal activities because I have not done anything praiseworthy you could glorify. Therefore how could I engage you in praising my activities exactly like children?

🏰 *END of Chapter 15.*



## Praise of King Pṛthu by the Professional Reciters

- Humility of King Pṛthu's nectarean speeches pleased reciters - continued to praise King – as instructed by sages (SB 4.16.1)

1

*God is established by Godly authorities*

2

*Guru, sādhu and śāstra complement each other*

3

*Dealings between great souls are blissful*

4

*Humility inspires more praise*

- You - direct incarnation of Supreme Lord Viṣṇu - not possible for us to glorify your exalted activities - Although appeared through the body of King Vena - Lord Brahmā and other demigods cannot exactly describe Your glorious activities (SB 4.16.2)

1

*Lord's appearance is divine by internal potency*

- The Lord and His incarnation are fully independent and can appear anywhere and everywhere by virtue of the internal potency. (PURPORT: SB 4.16.2)

2

*Glorification is beyond completion but gives purification*





**PURPORT: SB 4.16.2**

- By glorifying the Lord with exalted verses, one becomes purified.
- Although we are unable to offer prayers to the Lord in an adequate fashion, our duty is to make the attempt in order to purify ourselves.
- It is not that we should stop our glorification because demigods like Lord Brahmā and Lord Śiva cannot adequately glorify the Lord.

3

*Intelligence for prayer comes from Lord*

**PURPORT: SB 4.16.2**

- Rather, as stated by Prahāda Mahārāja, everyone should glorify the Lord according to his own ability.
  - If we are serious and sincere devotees, the Lord will give us the intelligence to offer prayers properly.
- Although unable to glorify - transcendental taste for glorifying - try to glorify - according to instructions received from authoritative sages and scholars -Whatever we speak - inadequate and insignificant - direct incarnation of the Supreme Lord - all activities are liberal and laudable.

2

*Kīrtana must be in parampara*

3

*Kīrtana must be in mood of humility*

- Best - amongst following religious principles - engage everyone in



the pursuit of religious principles - give those principles protection - chastise to irreligious and atheistic (SB 4.16.4)

1

*Duty of leadership to protect religion, engage religious and chastise irreligious*

2

*Economic development can't bring happiness, dharma can*

3

*Devotees run government can bring happiness*

- ▶ Alone maintain all living entities - keep in pleasant condition by manifesting himself as different demigods - maintain upper planetary system by inducing populace to perform Vedic sacrifices - maintain earthly planet by discharging rainfall. (SB 4.16.5)

1

*Plans made in ignorance will fail*

2

*Leadership crisis can never be solved, keep positive and chant*

- ▶ As powerful as sun-god – like sun distribute mercy equally - as sun-god evaporates water for eight months - during rainy season, returns it profusely - King - exact taxes - return these monies in times of need. (SB 4.16.6)

1

*Taxes must return as service; not salaries and comforts*



2

*Analogy of sun*

**PURPORT: SB 4.16.6**

- The sun is many millions of miles away from the earth, and although the sun does not actually touch the earth, it manages to distribute land all over the planet by exacting water from the oceans and seas, and it also manages to make that land fertile by distributing water during the rainy season.
- As an ideal king, King Pṛthu would execute all this business in the village and state as expertly as the sun.

- Very kind to citizens -poor person may trample over his head by violating rules and regulations - out of causeless mercy - forgetful and forgiving - As a protector - tolerant as the earth (SB 4.16.7)

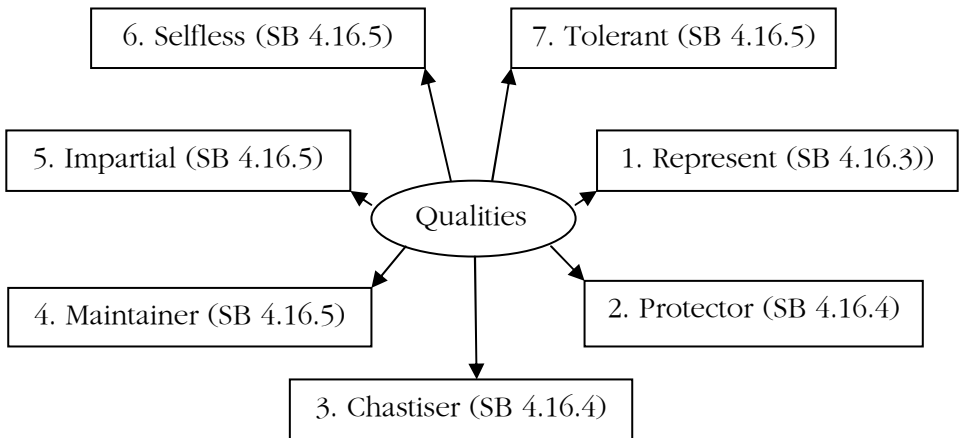
1

*Tolerance means forgiveness*

2

*Comfort of people over spiritual comforts*

■ Qualities of a Vedic leader



- ▶ No rainfall - will be able to supply rains exactly like Indra - easily protect the citizens from drought (SB 4.16.8)

1

*Leader must be both Surya and Indra*

2

*Devotee more powerful than demigod***SB 4.16.10**

*avyakta-vartmaṣa nīgūḍha-kāryo  
gambhīra-vedhā upagupta-vittaḥ  
ananta-mābātmya-guṇaika-dhāmā  
pṛthuḥ pracetā iva samvṛtātma*

The reciters continued: No one will be able to understand the policies the King will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuṇa, the deity of the seas, is covered all around by water.

1

*Qualities define success***PURPORT: SB 4.16.10**

- Just as no one can understand what is going on beneath the sea, no one could understand what policy King Pṛthu was following to make everything successful.
- Indeed, King Pṛthu's path of diplomacy was very grave. His success was made possible because he was a reservoir of unlimited glorified qualities.



2

*Confidentiality is critical*

**PURPORT: SB 4.16.10**

- Thus keeping one's money very secretly is an old practice, for we find this practice present even during the reign of Mahārāja Pṛthu.
- Just as the king has the right to keep his treasury confidential and secret, the people should also keep their individual earnings a secret. There is no fault in such dealings.
- The main point is that everyone should be trained in the system of varṇāśrama-dharma so that the money is spent only for good causes and nothing else

- ▶ King Pṛthu - able to see internal and external activities - no one - know his system of espionage - remain neutral - glorification or vilification paid to him - like air- life force in the body- exhibited internally and externally- neutral to all affairs. (SB 4.16.12)

1

*Administration requires neutrality*

- Analogy: Neutral like air

**SB 4.16.13**

*nādaṇḍyaṁ daṇḍayaty eṣa  
sutam ātma-dviṣāṁ api  
daṇḍayaty ātmajam api  
daṇḍyaṁ dharmā-pathe sthitaḥ*

Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him.

**SB 4.16.15**

*rañjayiṣyati yal lokam  
ayam ātma-viṣṭitaiḥ  
athānum ābū rājānam*



*mano-rañjanakaiḥ prajāḥ*

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will take great satisfaction in accepting him as their ruling king.

1

*Ideal Executive head*

**SB 4.16.16**

*dṛḍha-vrataḥ satya-sandho  
brahmanyō vṛddha-sevakaḥ  
śaraṇyaḥ sarva-bhūtānāṃ  
mānado dīna-vatsalaḥ*

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

1

*Mercy = protection not exploitation*

- ▶ Respect all women as mother - own wife as other half of body - affectionate father to citizens - treat himself - most obedient servant of devotees - preach the glories of the Lord. (SB 4.16.17)

1

*Education = example ≠ degree*

- Education does not mean having academic degrees only. One should execute what he has learned in his personal life (PURPORT: SB 4.16.17)



2

*State should always serve the devotees and be submissive  
to the devotees*

**SB 4.16.23**

*viṣphūrjayann āja-gavaṁ dhanuḥ svayaṁ  
yadācarat kṣmām aṁṣaḥ ājau  
tadā nilīyur dīśi dīśy asanto  
lāṅgūlam udyamya yathā mṛgendrah*

When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Pṛthu will travel over his kingdom and vibrate the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will hide themselves in all directions.

- ▶ No one - disobey His orders - After conquering world - completely eradicate the threefold miseries - both suras and asuras - glorify his magnanimous activities (SB 4.16.27)
- If one is able to eradicate completely the threefold miseries of the citizens, he should aspire to rule the world. One should not aspire to rule for any political or diplomatic consideration. (PURPORT: SB 4.16.27)

❖ *END of Chapter 16.*



## Mahārāja Pṛthu Becomes Angry at the Earth

- Mahārāja Pṛthu -  
received knowledge from Sanat-kumāra - After that - how did He  
attain his desired destination (SB 4.17.5)

1

*Mantra becomes bona fide in parampara*

2

*Desire for sense gratification inspires public to go the so  
called sampradāyas*

- Pṛthu Mahārāja - incarnation of Lord Kṛṣṇa's potencies - any  
narration concerning his activities - pleasing to hear - produces all  
good fortune -I [Vidura] am always your devotee - devotee of  
Adhokṣaja - Please therefore narrate all stories of King Pṛthu -  
milked the cow-shaped earth. (SB 4.17.6-7)

1

*Lord is Adhokṣaja*

### **SB 4.17.8**

*sūta uvāca  
codito vidureṇaivam  
vāsudeva-kathāṁ prati  
praśasya taṁ pṛta-manā  
maitreyaḥ pratyabbhāṣata*

Sūta Gosvāmī continued: When Vidura became inspired to hear of the  
activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being  
inspired and being very pleased with Vidura, began to praise him.





Then Maitreya spoke as follows.

1

*Spiritual topics are ever fresh*

**PURPORT: SB 4.17.8**

- Both of them are devotees, and the more Vidura inquires, the more Maitreya is encouraged to speak.
- A symptom of spiritual talks is that no one feels tired.
- Thus upon hearing the questions of Vidura, the great sage Maitreya did not feel disgusted but rather felt encouraged to speak at greater length.

- Scarcity of food grains - citizens became skinny - starvation - informed King of their real situation. (SB 4.17.9)

1

*Food crisis is nothing new*

2

*Cooperation is best system for control of administration*

**PURPORT: SB 4.17.9**

- The structure of the varṇāśrama-dharma; was so nice that the brāhmaṇas would guide the head of state.
- The head of state would then give protection to the citizens.
- The kṣatriyas would take charge of protecting the people in general, and under the protection of the kṣatriyas, the vaiśyas would protect the cows, produce food grains and distribute them.
- Śūdras, the working class, would help the higher three classes by manual labor. This is the perfect social system

- [Citizens:] A tree with a fire burning in hollow of trunk - dries up - we are drying up – due to hunger – You - protector of surrendered souls - employment to us. Not just king but incarnation



– can give us occupational engagements- arrange to satisfy our hunger (SB 4.17.11-12)

1

*King's duty is employment*

2

*Hard work does not guarantee food*

- Although they were not lazy, they still could not produce sufficient food to satisfy their hunger. (PURPORT: SB 4.17.11)

- After hearing lamentation - seeing pitiable condition - King Pṛthu contemplated - if he could find underlying causes. (SB 4.17.12)

1

*Contemplation follows lamentation*

- Having arrived at conclusion - took up bow and arrow - aimed at earth - like Lord Śiva - destroys world out of anger (SB 4.17.13)

1

*Earth reserves right to give or hold back ...*

- This indicates - earth can produce sufficiently if everything is properly arranged, but sometimes earth can refuse to produce food grains for various reasons. (PURPORT: SB 4.17.13)

- Earth saw that - afraid – tremble – flee - like deer from hunter-took the shape of a cow and began to run (SB 4.17.14)

1

*Protection is not guaranteed after a certain stage – punishment and crime*



- ▶ Addressing King Pṛthu as - knower of religious principles - shelter of surrendered, she said – “Please save me - protector of all living entities -situated as the King of this planet” (SB 4.17.18)

1

*Reasons for excuse – 1) cow 2) woman 3) surrendered soul 4) incarnation 5) dharma-jñā*

- ▶ King Pṛthu – “disobeyed my orders - As demigod - accepted share of yajñas - in return not produced sufficient food grains – I must kill you” (SB 4.17.22)

1

*2 Sins – 1) disobedience 2) No production*

- ▶ “Lost intelligence - despite my orders - not deliver seeds of herbs and grains - created by Brahmā - hidden” (SB 4.17.24)

1

*Famine must lead to inquiry*

- ▶ “Now, with my arrows - cut you to pieces - with your flesh - satisfy hunger-stricken citizens” (SB 4.17.25)

1

*Meat eating is emergency*

2

*Law of necessity dictates me*

3

*Food distribution – restriction – 1) regulations 2) enjoyment*



4

*One government ⇨ Distribution of grain – 1) No scarcity 2) No slaughterhouse 3) No speculation on overpopulation theory*

- ▶ “Any cruel person—be he a man, woman or eunuch—only interested in personal maintenance - no compassion - may be killed by the king - not considered actual killing” (SB 4.17.26)

1

*Selfishness is condemned*

2

*Self-satisfaction is selfishness*

- ▶ “Puffed up with pride – insane - cut you into small pieces like grain - uphold entire population by mystic powers” (SB 4.17.27)

1

*Lord can maintain whole earth*

- ▶ Prthu Mahārāja – Yamarāja - anger personified - earth began to tremble – surrendered – spoke (SB 4.17.28)

1

*One cannot challenge authority of Supreme Personality of Godhead in any circumstance*

2

*Approach Supreme Personality of Godhead – 1) Surrender 2) Seek protection*



- ▶ Earth – “You - transcendental in Your position - by Your material energy - expanded in various forms and species - Unlike some other masters - remain in transcendental position - not affected by material creation - subject to different material interactions - not bewildered” (SB 4.17.29)

1

*Supreme Personality of Godhead has connection not interaction with nature*

■ Analogy: Devotee – body and soul

- ▶ “Complete conductor of material creation - created cosmic manifestation, three material qualities - created me - always fully independent - present before me - to kill me - let me know where I should go to take shelter - who can give me protection.” (SB 4.17.29)

1

*Surrender means leaving life and death in Lord's hands*

- ▶ “Although one - by inconceivable potencies - expanded in many forms -Through Brahmā - created universe - directly the Supreme Personality of Godhead - Those not sufficiently experienced - cannot understand Your transcendental activities - covered by illusory energy” (SB 4.17.32)

1

*Grace reveals Lord's energies*

- Unless one is favored and especially endowed with grace, he cannot understand how the one Supreme Personality of Godhead acts through His different energies. (PURPORT: SB 4.17.32)



2

*Lord's supreme plan may appear contradictory but certain***PURPORT: SB 4.17.32**

- Although sometimes plans appear contradictory, there is a definite plan behind all action.
- One who is experienced and is favored by the Lord can understand that everything is being done according to the Lord's supreme plan.

► “By Your potencies - original cause of material elements, senses, controlling demigods, intelligence and ego, as well as everything else - By Your energy - manifest cosmic creation, maintain, dissolve it -Through Your energy - everything - sometimes manifest and not manifest - cause of all causes- obeisances” (SB 4.17.33)

1

*Lord initiates His energies into action***SB 4.17.35**

*apām upasthe mayi nāvy avasthitāḥ  
 prajā bhavān adya rirakṣiṣuḥ kila  
 sa vīra-mūrtiḥ samabbhūd dharā-dhara  
 yo mām payasy ugra-śaro jighāṁsasi*

My dear Lord, in this way You once protected me by rescuing me from the water, and consequently Your name has been famous as Dharādhara—He who holds the planet earth. Yet at the present moment, in the form of a great hero, You are about to kill me with sharpened arrows. I am, however, just like a boat on the water, keeping everything afloat.

1

*Contradiction for protection*

**SB 4.17.36**

*nūnam janair īhitam īsvarāṇām  
asmad-vidbais tad-guṇa-sarga-māyayā  
na jñāyate mohita-citta-varṭmabhis  
tebhyo namo vīra-yaśas-karebhyaḥ*

My dear Lord, I am also the creation of one of Your energies, composed of the three modes of material nature. Consequently I am bewildered by Your activities. Even the activities of Your devotees cannot be understood, and what to speak of Your pastimes. Thus everything appears to us to be contradictory and wonderful.

1

*Lord's karma – acintya – 1) Purpose 2) Plan*

- Sometimes the common man is bewildered by all this and considers such activities contradictory, but they are not contradictory. There is a great plan behind all the Lord's activities. (PURPORT: SB 4.17.36)

2

*Solution to confusion due to contradiction is surrender  
– 1) protection 2) peace*

**PURPORT: SB 4.17.36**

- These instructions to different persons appear contradictory, yet we should know that the Supersoul, the Supreme Personality of Godhead, has some plan, and we should not consider such activities contradictory.
- The best course is to surrender unto the Supreme Personality of Godhead wholeheartedly, and, being protected by Him, remain peaceful

❀ *END of Chapter 17.*



## Pṛthu Mahārāja Milks the Earth Planet

### SB 4.18.1

*asmil loke 'thavāmuṣmin  
munibhis tattva-darśibhiḥ  
dṛṣṭā yogāḥ prayuktāś ca  
pumsām śreyah-prasiddhaye*

To benefit all human society, not only in this life but in the next, the great seers and sages have prescribed various methods conducive to the prosperity of the people in general.

1

*Śruti , smṛti and Manu-smṛti – for material and spiritual progress*

2

*Deviation creates disaster – 1) Woman liberation 2) United Nations*

3

*Life is preparation for eternal life. Education – 1) prosperity 2) eternity*

### SB 4.18.4

*tān ātiṣṭhati yaḥ samyag  
upāyān pūrva-darśitān  
avarah śraddhayopeta  
upeyān vindate 'ñjasā*

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes.





Such a person can very easily enjoy life and pleasures.

■ Secret of life – Life Balance sutra

1

*Acceptance of bonafide methods gives happiness and prosperity*

2

*Decision making of inexperienced fools is whimsical*

**SB 4.18.5**

*tān anādṛtya yo 'vidvān  
arthān ārabhate svayam  
tasya vyabhicaranty arthā  
ārabdhās ca punaḥ punaḥ*

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay down unimpeachable directions is simply unsuccessful again and again in his attempts.

1

*Speculation - failure*

2

*Conditioned soul following liberated soul gives liberation*

3

*Materialism → Concoction → 1) failure 2) bewilderment*

**SB 4.18.6**

*purā sṛṣṭā hy oṣadbhaya  
brahmaṇā yā viśāmpate*



*bhujyamānā mayā dṛṣṭā  
asadbhir adbṛta-vrataiḥ*

My dear King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding.

1

*Misuse leads to withdrawal of potency and production*

- Although there are immense potencies within the earth for the production of grains, fruits and flowers, this production is checked by the earth itself when it is misused by nondevotees, who have no spiritual goals (PURPORT: SB 4.18.6)

2

*Plan of Lord is things must be used for satisfaction not gratification*

3

*Vedic plan is to promote one from gr̥ha-vrata to dhṛta-vrata*

- Nondevotees are also called gr̥ha-vrata, whereas the devotee is called dhṛta-vrata. (PURPORT: SB 4.18.6)

4

*Result of gratification is poverty while that of satisfaction is prosperity*

### PURPORT: SB 4.18.6

- Such people will gradually become poverty-stricken, for they cannot use things which are to be enjoyed by the Supreme



Lord for their own sense gratification.

- If they continue like this, there will ultimately be a state of poverty, and no grains, fruits or flowers will be produced.
- Indeed, it is stated in the Twelfth Canto of Bhāgavatam that at the end of Kali-yuga people will be so polluted that there will no longer be any grains, wheat, sugarcane or milk.

**SB 4.18.7**

*apālītānāḍṛtā ca  
bhavadbbhir loka-pālakaiḥ  
corī-bhūte 'tha loke 'haṁ  
yajñārthe 'grasam oṣadbhiḥ*

My dear King, not only are grains and herbs being used by nondevotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice.

- Reason for climate change

1

*Thievery results in scarcity despite productive capacity*

- Therefore despite such productive capacities there is scarcity because the world's population is full of thieves. (PURPORT: SB 4.18.7)

2

*Artha for kāmā creates thievery*

3

*Unless one eats prasāda he is certainly a thief*



4

*Transgression must result in punishment else no production and starvation and destruction*

- ▶ Stocked for long time - grain seeds deteriorated - arrange to take them out - standard process - recommended by ācāryas or śāstras (SB 4.18.8)

1

*Process of food production is spiritual not mechanical*

- One is mistaken if he thinks that by applying modern machines such as tractors, grains can be produced. (PURPORT: SB 4.18.8)

2

*Spiritual methods must be bonafide and exemplified*

3

*Lord Caitanya's saṅkīrtana is the real relief fund*

### **PURPORT: SB 4.18.8**

- Even though he may be materially very advanced, a thief cannot be placed in a comfortable position. A thief is a thief, and he is punishable.
  - Unless the people of the world take to Kṛṣṇa consciousness, there will be a scarcity of food and much suffering.
- ▶ If desire to relieve living entities by supplying sufficient grain-desire to nourish - milk from me - make arrangements - bring a calf - a pot in which milk can be kept - milkman - affectionate towards calf - desire to take milk fulfilled. (SB 4.18.9-10)

1

*Godly Krishna Conscious behaviour gives sufficiency*



2

*Human's duty is to provide protection and food to animals*

**PURPORT: SB 4.18.9-10**

- When human society becomes asat, or ungodly, or devoid of Kṛṣṇa consciousness, the entire world suffers.
- If human beings are well-behaved, animals will also receive sufficient food and be happy.

**SB 4.18.11**

*samāṁ ca kuru mām rājan  
deva-vṛṣṭam yathā payaḥ  
apartāv api bhadrām te  
upāvarteta me vibho*

My dear King, may I inform you that you have to make the entire surface of the globe level. This will help me, even when the rainy season has ceased. Rainfall comes by the mercy of King Indra. Rainfall will remain on the surface of the globe, always keeping the earth moistened, and thus it will be auspicious for all kinds of production.

1

*Vedic rainwater harvesting indicated*

- Others - as intelligent as King Pṛthu - took essence out - everyone took this opportunity to follow in footsteps of King Pṛthu - get whatever desired (SB 4.18.13)

1

*Regular yajña, equal wealth distribution and restriction of sense gratification give peace and prosperity  
(**R**egularity, **E**quality, **A**usterity (ARE))*

**PURPORT: SB 4.18.13**



- The word vasu means "wealth," and dharā means "one who holds."
- By the regular performance of yajña, the equal distribution of wealth and the restriction of sense gratification, the entire world will be made peaceful and prosperous.
- Intelligent men should encourage the performance of saṅkīrtana-yajña by their personal behavior.
- This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication.
- If the intelligent men, or the brāhmaṇas of society, would follow the rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

► Great sages - Bṛhaspati into calf - senses into pot - milked Vedic knowledge to purify words, mind and hearing (SB 4.18.14)

1

*Purification through Vedic knowledge precedes gratification*

#### **PURPORT: SB 4.18.14**

- In other words, Vedic knowledge is considered one of the necessities for human society.
- If human society remains satisfied simply by taking grains from the planet earth as well as other necessities for maintaining the body, society will not be sufficiently prosperous.

2

*Food for mind, ear and vibration essential*

- Humanity must have food for the mind and ear, as well as for the purpose of vibration. (PURPORT: SB 4.18.14)

#### **SB 4.18.15**



*kṛtvā vatsam sura-gaṇā  
indram somam adūduban  
hiraṇmayena pātreṇa  
vīryam oja balam payaḥ*

All the demigods made Indra, the King of heaven, into a calf, and from the earth they milked the beverage soma, which is nectar. Thus they became very powerful in mental speculation and bodily and sensual strength.

1

*Demigod's nectar is different from liquor and drug*

- Demons - Prahlāda Mahārāja – calf - extracted liquor and beer - pot made of iron (SB 4.18.16)

1

*Devotees are merciful to less intelligent at their level*

- Name of Prahlāda Mahārāja - significant -Because Prahlāda Mahārāja was born in family of demons, as the son of Hiraṇyakaśipu, by his mercy the demons were and still are able to have their drinks in the form of wine and beer. (PURPORT: SB 4.18.16)
- Inhabitants of Kimpuruṣa-loka - Maya into calf - milked mystic powers - disappear immediately and appear again in different form (SB 4.18.20)

### **PURPORT: SB 4.18.20**

- Īśītā: Can do whatever they like, or whatever they imagine.
- In the Daśama-skandha, the Tenth Canto, of Śrīmad-Bhāgavatam, there is a vivid description of how the demons appear before Kṛṣṇa in various wonderful forms.
- For instance, Bakāsura appeared before Kṛṣṇa and His cowherd boyfriends as a gigantic crane.
- While present on this planet, Lord Kṛṣṇa had to fight with many



demons who could exhibit the wonderful mystic powers of Kimpuruṣa-loka.

- Although the inhabitants of Kimpuruṣa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.

► Cobras and snakes without hoods, large snakes, scorpions, other poisonous animals - poison out as their milk - kept poison in snake holes - calf out of Takṣaka (SB 4.18.22)

- Thus the Lord is supplying everyone food, but according to the living entity's association with the modes of material nature, the living entity develops his specific character (PURPORT: SB 4.18.22)

#### **SB 4.18.26**

*sarve sva-mukhya-vatsena  
sve sve pātre pṛthak payaḥ  
sarva-kāma-dughāṁ pṛthvīm  
dudubhuḥ pṛthu-bbāvitām*

The planet earth supplied everyone his respective food. During the time of King Pṛthu, the earth was fully under the control of the King. Thus all the inhabitants of the earth could get their food supply by creating various types of calves and putting their particular types of milk in various pots.

1

*Lord is food supplier*

2

*Planet earth supplies necessity ...*

#### **PURPORT: SB 4.18.26**

- This is evidence that the Lord supplies food to everyone. As confirmed in the Vedas: *eko bahūnām yo vidadhāti kāmān*.





- Although the Lord is one, He is supplying all necessities to everyone through the medium of the planet earth.

**SB 4.18.29**

*cūrṇayan sva-dhanuṣ-kotyā  
giri-kūṭāni rāja-rāṭ  
bhū-maṇḍalam idaṁ vainyaḥ  
prāyaś cakre samam vibhuḥ*

After this, the king of all kings, Mahārāja Pṛthu, leveled all rough places on the surface of the globe by breaking up the hills with the strength of his bow. By his grace the surface of the globe almost became flat.

**SB 4.18.30**

*athāsmiṁ bhagavān vainyaḥ  
prajānām vṛttidaḥ pitā  
nivāsān kalpayām cakre  
tatra tatra yathārbataḥ*

To all the citizens of the state, King Pṛthu was as good as a father. Thus he was visibly engaged in giving them proper subsistence and proper employment for subsistence. After leveling the surface of the globe, he earmarked different places for residential quarters, inasmuch as they were desirable.

- Town planning, landscaping and Architech ...

**SB 4.18.31**

*grāmān puraḥ pattanāni  
durgāṇi vivīdhāni ca  
ghoṣān vrajān sa-śibirān  
ākarān kheṭa-kharvaṭān*

In this way the King founded many types of villages, settlements and towns and built forts, residences for cowherdsmen, stables for the animals, and places for the royal camps, mining places, agricultural towns and mountain villages.



**SB 4.18.32**

*prāk pṛthor iha naivaiṣā  
pura-grāmādi-kalpanā  
yathā-sukhaṁ vasanti sma  
tatra tatrākutobhayāḥ*

Before the reign of King Pṛthu there was no planned arrangement for different cities, villages, pasturing grounds, etc. Every thing was scattered, and everyone constructed his residential quarters according to his own convenience. However, since King Pṛthu plans were made for towns and villages.

❀ *END of Chapter 18.*



## King Pṛthu's One Hundred Horse Sacrifices

### **SB 4.19.2**

*tad abhipretya bhagavān  
karmātiśayam ātmanaḥ  
śata-kratur na mamṛṣe  
pṛthor yajña-mahotsavam*

When the most powerful Indra, the King of heaven, saw this, he considered the fact that King Pṛthu was going to exceed him in fruitive activities. Thus Indra could not tolerate the great sacrificial ceremonies performed by King Pṛthu.

1

*Real power is to celebrate other's success*

2

*Cause of Indra's envy is loss of position*

3

*Envious means not tolerate other's advancement*

4

*Envy prevents spiritual advancement*

5

*Vaikuṇṭha mood is if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service*



**PURPORT: SB 4.19.2**

- In Kṛṣṇa consciousness, however, if someone excels another person, the devotee who is excelled thinks how fortunate the other person is to be advancing in devotional service.
- Such nonenvy is typical of Vaiṣṇava.
- However, when one is envious of his competitor, that is material. The demigods posted in the material world are not exempt from envy.

- ▶ Lord Viṣṇu – Supersoul - proprietor - enjoyer - personally present at the sacrifices (SB 4.19.3)

1

*Supreme controller* ⇨ *Supreme deliverer* (BG 18.66)

**PURPORT: SB 4.19.3**

- If we are fortunate enough to take the lessons given by Lord Kṛṣṇa in Bhagavad-gītā, our lives immediately become successful.
- No one can give better instructions to human society than Lord Kṛṣṇa.

**SB 4.19.7**

*yatra dharmā-dugbhā bhūmiḥ  
sarva-kāma-dugbhā satī  
dogdhi smābhīpsitān arthān  
yajamānasya bhārata*

My dear Vidura, in that great sacrifice the entire land came to be like the milk-producing kāma-dhenu, and thus, by the performance of yajña, all daily necessities for life were supplied.

1

*Saṅkīrtana is modern yajña*

**SB 4.19.8**

*ūbuh sarva-rasān nadyaḥ  
kṣīra-dadhy-anna-go-rasān  
taravo bhūri-varṣmāṇaḥ  
prāsūyanta madbu-cyutaḥ*

The flowing rivers supplied all kinds of tastes—sweet, pungent, sour, etc.—and very big trees supplied fruit and honey in abundance. The cows, having eaten sufficient green grass, supplied profuse quantities of milk, curd, clarified butter and similar other necessities.

1

*Rasa is taste with in earth, seeds sown, trees sprout to satisfy tastes*

2

*Sugarcane – sweet; Orange – sweet sour; Chillies - pungent*

**PURPORT: SB 4.19.8**

- Actually all rasas are tastes within the earth, and as soon as seeds are sown in the ground, various trees sprout up to satisfy our different tastes.
- For instance, sugarcane provides its juices to satisfy our taste for sweetness, and oranges provide their juices to satisfy our taste for a mixture of the sour and the sweet. Similarly, there are pineapples and other fruits. At the same time, there are chilies to satisfy our taste for pungency.
- Although the earth's ground is the same, different tastes arise due to different kinds of seeds.

3

*Jiva's prime business is to satisfy the Lord*

- Complete arrangements for the production of all the necessities of life are made by the Supreme Personality of Godhead. (PURPORT: SB 4.19.8)



4

*Lack of yajña renders gigantic trees fruitless*

5

*Only sacrifice can create eco friendliness***PURPORT: SB 4.19.8**

- The words taravo bhūri-varṣmāṇaḥ indicate very luxuriantly grown, big-bodied trees.
- The purpose of these trees was to produce honey and varieties of fruit.
- In other words, the forest also has its purpose in supplying honey, fruits and flowers.
- Unfortunately in Kali-yuga, due to an absence of yajña, there are many big trees in the forests, but they do not supply sufficient fruits and honey.
- Thus everything is dependent on the performance of yajña.
- The best way to perform yajña in this age is to spread the saṅkīrtana movement all over the world.

**SB 4.19.9**

*sindhavo ratna-nīkarān  
gīrayo 'nnaṁ catur-vidham  
upāyanam upājabruḥ  
sarve lokāḥ sa-pālakāḥ*

King Pṛthu was presented with various gifts from the general populace and predominating deities of all planets. The oceans and seas were full of valuable jewels and pearls, and the hills were full of chemicals and fertilizers. Four kinds of edibles were produced profusely.

1

*Oceans produce jewels and hills fertilizers*

2

*Purpose of ocean is producing jewels and not fishing*

3

*Lord's pleasure produces all necessities*

**PURPORT: SB 4.19.9**

- In this age so many factories for the manufacture of fertilizers have been opened, but when the Personality of Godhead is pleased by the performance of yajñas, the hills automatically produce fertilizing chemicals, which help produce edibles in the fields.
- Everything is dependent on the people's acceptance of the Vedic principles of sacrifice.

**SB 4.19.10**

*iti cādhokṣajeśasya  
pṛthos tu paramodayam  
asūyan bhagavān indraḥ  
pratighātam acīkarat*

King Pṛthu was dependent on the Supreme Personality of Godhead, who is known as Adhokṣaja. Because King Pṛthu Performed so many sacrifices, he was superhumanly enhanced by the mercy of the Supreme Lord. King Pṛthu's opulence, however, could not be tolerated by the King of heaven, Indra, who tried to impede the progress of his opulence.

1

*Opulence and success attracts envy*

2

*Śaktyāveśa avatārajīva tattva never forgets his  
relationship with Kṛṣṇa*

3

*Self made avatārs are condemned*



4

*‘Bhagavān Indra’ – 1) jīva ordinary 2) Possess 4 defects  
3) but very powerful materially – still envious of  
Śaktyāveśa avatāra*

5

*King Pṛthu’s opulence was not materially acquired but  
by Lord’s mercy*

**SB 4.19.11**

*carameṇāśvamedhena  
yajamāne yajuṣ-patim  
vainye yajña-paśum spardhann  
apovāha tirobitaḥ*

When Pṛthu Mahārāja was performing the last horse sacrifice [aśvamedha-yajña], King Indra, invisible to everyone, stole the horse intended for sacrifice. He did this because of his great envy of King Pṛthu.

1

*Successful people can’t tolerate others excelling them*

- King Indra - dressed as liberated person- cheating - created an impression of religion - sage Atri saw - understood (SB 4.19.12)

1

*Saffron is misused by imposters who claim to be  
incarnations*

- This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God (PURPORT: SB 4.19.12)





2

*Cheating propensity seen even in materially exalted Indra*

**PURPORT: SB 4.19.12**

- In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra.
- It is understood that even King Indra is not liberated from the clutches of material contamination.

3

*Saffron signifies renunciation and service*

- The saffron dress worn by a sannyāsī announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a sannyāsī, or liberated person. (PURPORT: SB 4.19.12)

4

*Real sannyāsī is one who offers the results*

- In other words, one who offers the results of his activities to the Supreme Personality of Godhead is actually a sannyāsī and yogī. (PURPORT: SB 4.19.12)

5

*Caution in accepting sannyāsa – 1) Constant scrutiny  
2) Sincere, serious 3) Not cheat 4) Not for Kali-yuga 5)  
Strong provocations 6) Spiritually exalted can take 7)  
Not adopt this order as means of livelihood*

**PURPORT: SB 4.19.12**

- Therefore, unless one is very sincere and serious, he should not



take up the order of sannyāsa.

- One should not use this order as a means to cheat the public.
- It is better not to take up sannyāsa in this age of Kali because provocations are very strong in this age.
- Only a very exalted person advanced in spiritual understanding should attempt to take up sannyāsa.
- One should not adopt this order as a means of livelihood or for some material purpose.

### **SB 4.19.13**

*atrinā codito hantuṁ  
pṛthu-putro mahā-rathaḥ  
anvadhāvata saṅkruddhaś  
tiṣṭha tiṣṭheti cābravīt*

When the son of King Pṛthu was informed by Atri of King Indra's trick, he immediately became very angry and followed Indra to kill him, calling, "Wait! Wait!"

1

*Degradation in Vaiṣṇava dealings results in degradation in service and skills*

- Vijitāśva - son of King Pṛthu - returned horse to his father's sacrificial arena - Since that time - men with poor fund of knowledge - adopted dress of a false sannyāsī. (SB 4.19.22)

1

*3 prominent pseudo sannyāsīs are – 1) Śaṅkarācārya  
2) kāpālīka 3) RK mission*

2

*All sannyāsīs were introduced under meaningless circumstances – poor fund of knowledge accept false sannyāsīs and their pretenses*



**PURPORT: SB 4.19.22**

- All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false sannyāsīs and their pretenses, although they are not bona fide guides to spiritual advancement.
  - Those who take advantage of this saṅkīrtana movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these pākhaṇḍīs
- ▶ Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy (SB 4.19.23)

1

*Origin of this sannyāsa is envy*

- ▶ King Indra - to steal horse - adopted - naked, wear red garments – kāpālīka - symbolic representations of sinful activities - appreciated by sinful men - godless atheists - expert in putting forward arguments and reasons - only passing as adherents of religion - bewildered persons accept them as religious - spoil their life (SB 4.19.24-25)

1

*Only religion is surrender to Supreme Personality of Godhead*

**SB 4.19.26**

*tad abhijñāya bhagavān  
pṛthuḥ pṛthu-parākramaḥ  
indrāya kupito bāṇam  
ādattodyata-kārmukhaḥ*

Mahārāja Pṛthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra had introduced such irregular sannyāsa orders.



1

*Duty of head of state to cut down irreligion*

2

*Secularism is cowardice*

- Priests and others saw Mahārāja Pṛthu - angry - prepared to kill – “Do not kill - only sacrificial animals killed in sacrifice” (SB 4.19.27)

1

*Yajña means no killing*

- “Indra's powers - reduced - attempt to impede sacrifice - We call him by Vedic mantras - cast him into fire” (SB 4.19.28)

1

*Mantras can kill*

- Lord Brahmā – “Cannot kill Indra - not your duty - Indra as good as the Supreme Personality of Godhead - one of the most powerful assistants - trying to satisfy all the demigods - all demigods are parts and parcels of Indra - How can you kill him?” (SB 4.19.30)

1

*Mistakes made by greatly powerful people can't be judged and punished by anyone***SB 4.19.31**

*tad idaṁ paśyata mabad-  
dharma-vyatikaraṁ divjāḥ  
indreṇānuṣṭhitaṁ rājñāḥ  
karmaitad vijighāṁsatā*

In order to make trouble and impede the performance of King Pṛthu's great sacrifice, King Indra has adopted some means that in the future



will destroy the clear path of religious life. I draw your attention to this fact. If you oppose him any further, he will further misuse his power and introduce many other irreligious systems.

■ Sin

1

*Conflict can't be resolved by conflict sometimes*

**SB 4.19.32**

*pṛthu-kīrteḥ pṛthor bhūyāt  
tarhy ekona-śata-kratuḥ  
alam te kratubhiḥ sviṣṭair  
yad bhavān mokṣa-dharma-vit*

"Let there be only ninety-nine sacrificial performances for Mahārāja Pṛthu," Lord Brahmā concluded. Lord Brahmā then turned towards Mahārāja Pṛthu and informed him that since he was thoroughly aware of the path of liberation, what was the use in performing more sacrifices?

■ Transcendental

1

*Same activity → competition → envy → conflict →  
sinful acts*

2

*Vaiṣṇavas's blessings give more result than actual  
performance of activities*

3

*Mahārāja Pṛthu was transcendental but dutiful*



**PURPORT: SB 4.19.32**

- By the blessings of Lord Brahmā, King Pṛthu would become more famous than King Indra.
- Thus Pṛthu's determination to perform one hundred sacrifices was indirectly fulfilled by the blessings of Lord Brahmā.

**SB 4.19.33**

*naivātmane mahendrāya  
roṣam āhartum arbasi  
ubhāv api hi bhadraṁ te  
uttamaśloka-vigrahau*

Lord Brahmā continued: Let there be good fortune to both of you, for you and King Indra are both part and parcel of the Supreme Personality of Godhead. Therefore you should not be angry with King Indra, who is nondifferent from you.

- Filial

**SB 4.19.34**

*māsmiṁ mahārāja kṛtbāḥ sma cintāṁ  
niśāmayāsmad-vaca ādṛtātmā  
yad dhyāyato daiva-bataṁ nu kartuṁ  
mano 'turuṣtaṁ viśate tamo 'ndham*

My dear King, do not be agitated and anxious because your sacrifices have not been properly executed due to providential impediments. Kindly take my words with great respect. We should always remember that if something happens by providential arrangement, we should not be very sorry. The more we try to rectify such reversals, the more we enter into the darkest region of materialistic thought.

- Providential

**SB 4.19.35**

*kratur vīramatām eṣa  
deveṣu duravagrahaḥ  
dharma-vyatikaro yatra*



*pākhaṇḍair indra-nirmītaiḥ*

Lord Brahmā continued: Stop the performance of these sacrifices, for they have induced Indra to introduce so many irreligious aspects. You should know very well that even amongst the demigods there are many unwanted desires.

■ Practical

1

*Cause of envy is desire to enjoy material pleasures to fullest*

- A karmī must be envious because he wishes to enjoy material pleasures to their fullest extent. That is the material disease. (PURPORT: SB 4.19.35)

2

*Responsibility of more mature devotee is to be pro active in stopping conflict*

- ▶ “Just see - Indra creating disturbance by stealing the horse - These attractive sinful activities - will be carried out” (SB 4.19.36)

■ Example

1

*Purpose of yajña is not being achieved, better to stop it*

- ▶ King Pṛthu, son of Vena - part-and-parcel expansion of Lord Viṣṇu - mischievous activities of King Vena - you descended - for the protection of religious principles - you appeared (SB 4.19.37)
- Contradiction – In stead of protecting religious principles; don't be responsible for propagating irreligion



1

*Envy towards an empowered Vaiṣṇava is an offence***PURPORT: SB 4.19.37**

- Any living being acting as the incarnation of Lord Viṣṇu is thus empowered by Lord Viṣṇu to preach the bhakti cult.
- As indicated in Bhagavad-gītā, whenever we find someone extraordinary preaching the bhakti cult, we should know that he is especially empowered by Lord Viṣṇu, or Lord Kṛṣṇa.
- As confirmed in Caitanya-caritāmṛta (Āntya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot explain the glories of the holy name of the Lord without being specifically empowered by Him.
- If one criticizes or finds fault with such an empowered personality, one is to be considered an offender against Lord Viṣṇu and is punishable.
- Even though such offenders may dress as Vaiṣṇavas with false tilaka and mālā, they are never forgiven by the Lord if they offend a pure Vaiṣṇava. There are many instances of this in the śāstras.

► “Consider purpose of incarnation - irreligious principles by Indra - mothers of unwanted religions - stop these imitations (SB 4.19.38)

## ■ Introspection

1

*Essence is more important than form***SB 4.19.39**

*maitreya uvāca  
itthaṁ sa loka-guruṇā  
samādiṣṭo viśāmpatiḥ  
tathā ca kṛtvā vātsalyaṁ  
maghonāpi ca sandadhe*

The great sage Maitreya continued: When King Pṛthu was thus advised by the supreme teacher, Lord Brahmā, he abandoned his eagerness to





perform yajñas and with great affection concluded a peace with King Indra.

1

*When senior Vaiṣṇavas advise us we must abandon our opinion and must embrace our opponent with affection (ABANDON – OPINION; AFFECTION – OPPONENT)*

- ▶ Pṛthu Mahārāja took bath - received benedictions and blessings - of demigods - pleased by his glorious activities. (SB 4.19.40)

1

*Numbers don't matter in pleasing others; attitude matters*

- ▶ Great sages and brāhmaṇas: “All classes of living entities attended – Pitṛloka, heavenly planets, great sages, common men - All satisfied by your dealings and charity (SB 4.19.42)

1

*One can satisfy all by one's dealings*







