

THE PASTIMES OF KING PṚTHU



STUDY NOTES OF HG GAURĀṄGA DĀSA

C O N T E N T S

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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 aligned (in back)

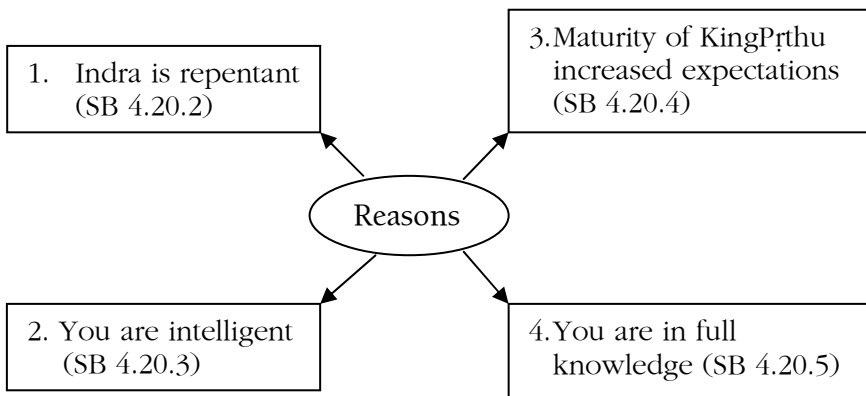
Cover page: King Pṛthu welcomed by the citizens.

Back page: King Pṛthu washing lotus feet of 4 Kumaras

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

INSTRUCTIONS OF LORD VIṢṆU

1. REASONS TO EXCUSE INDRA



- ▶ Lord Viṣṇu – “Indra - disturbed execution of one hundred sacrifices - come to be forgiven - excuse him” (SB 4.20.2)

1

We are non-different – beings souls – part and parcel of Krishna

- ▶ “One advanced in intelligence - eager to perform welfare activities

for others - best amongst human beings - advanced human being is never malicious to others - always conscious that this material body is different from the soul.” (SB 4.20.3)

1

Modes make persons act

2

Diseased man may be sympathized and forgiven

3

Advanced transcendentalists are called sudhīyaḥ. Sudhī – 1) Intelligent 2) Advanced 3) Devotee -> Not act against soul or body

4

Forgiveness is a quality of those who are advancing in spiritual knowledge

- ▶ “If a personality like you - so advanced - because of executing the instructions of previous ācāryas - carried away by influence of material energy - all advancement simply waste of time” (SB 4.20.4)
- ▶ “One in full knowledge of bodily conception - who know - body composed of nescience, desires and activities resulting from illusion - do not become addicted to body” (SB 4.20.5)

1

Illusion consists of sense gratification, speculation, elevation, political emancipation, social and humanitarian activities

2

Lord expects devotee to perform transcendental activity



2. “THEREFORE, BE TRANSCENDENTAL”

- “How - highly learned person - absolutely no affinity for bodily conception – affected - house, children, wealth and similar other bodily productions?” (SB 4.20.6)

1

*Vedic rituals is licensed sense gratification***3. “WHAT IS THAT KNOWLEDGE BY WHICH YOU CAN BE TRANSCENDENTAL”**

- “Individual soul –
1) One 2) Pure 3) nonmaterial 4) self-effulgent 5) reservoir of all good qualities 6) all-pervading 7) without material covering 8) witness of all activities 9) completely distinguished from other living entities 10) transcendental to all embodied souls” (SB 4.20.7)

4. “CAUSELESS BHAKTI GIVES SATISFACTION”

- “When one situated in occupational duty engages in My loving service without motive for material gain - gradually becomes satisfied within.” (SB 4.20.9)

SB 4.20.12

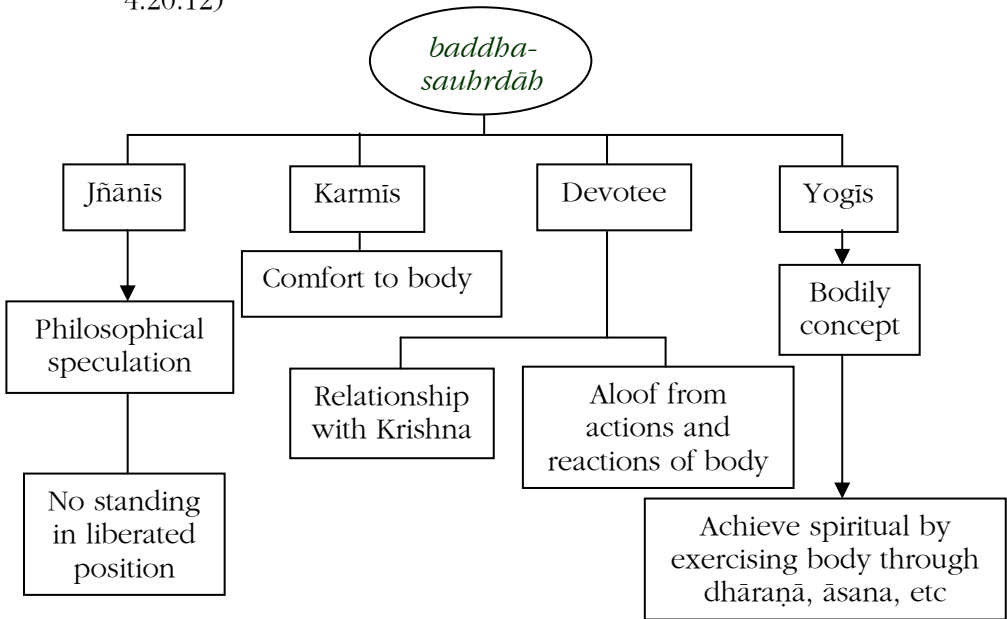
*bhinnasya liṅgasya guṇa-pravāho
dravya-kriyā-kāraka-cetanātmanah
dṛṣṭāsu sampatsu vipatsu sūrayo
na vikriyante mayi baddha-sauhṛdāḥ*

Lord Viṣṇu told King Pṛthu: My dear King, the constant change of this material world is due to the interaction of the three modes of material nature. The five elements, the senses, the demigods who control the senses, as well as the mind, which is agitated by the spirit soul—all these taken together comprise the body. Since the spirit soul is completely different from this combination of gross and subtle material



elements, My devotee who is connected with Me in intense friendship and affection, being completely in knowledge, is never agitated by material happiness and distress.

- *baddha-saubṛdāḥ* – “bound in friendship” - Karmīs, jñānīs and yogīs cannot be bound in devotional service (PURPORT: SB 4.20.12)



- “Keep yourself - equipoised - treat people equally - whether greater than you, intermediate or lower than you - Do not be disturbed by temporary distress or happiness - Fully control your mind and senses. In this transcendental position, try to execute your duty as king in whatever condition of life - by My arrangement - for your only duty is to give protection to the citizens. (SB 4.20.13)

1

Duties of an administrator head 1) Equanimity 2) Impartiality 3) Tolerance 4) Self-control 5) Protection



2

Orders must be followed whether perceived directly or indirectly without personal considerations

3

*Intimacy with Lord is achieved by 1) Receiving orders
2) Executing orders 3) Aloof from bodily activities*

PURPORT: SB 4.20.13

- One can fully remain in intimate connection with the Supreme Lord directly or receive orders from His bona fide representative the spiritual master and execute the orders sincerely when one keeps aloof from the activities of the body.
- The Lord helps us by giving us directions how to act in devotional service and thus advance on the path back home, back to Godhead.

4

Guru – External manifestation of Supreme Personality of Godhead - ācāryaṁ māṁ vijānīyān nāva-manyeta karhicit – Treat guru = God + No disrespect

PURPORT: SB 4.20.13

- Lord instructs us outwardly in the form of the spiritual master.
- Therefore, one should not accept the spiritual master as an ordinary human being.
- The Lord says, ācāryaṁ māṁ vijānīyān nāva-manyeta karhicit: one should not treat the spiritual master as an ordinary human being, for he is the substitute for the Supreme Personality of Godhead (SB 11.17.27).
- One should treat the spiritual master as the Supreme Personality of Godhead and never be envious of him or consider him to be



an ordinary human being.

5

*Instruction -> Devotion -> No contamination -
>Success*

- If we follow the instruction of the spiritual master and execute devotional service to the Lord, we will remain always free from the contamination of bodily and material activities, and our life will be successful (Purport: SB 4.20.13)

- ▶ To give protection to citizens - prescribed occupational duty for a king - in his next life shares one sixth of result of pious activities of citizens - But a king who simply collects taxes - does not give them proper protection - results of his own pious activities taken away by citizens, and in exchange for not giving protection - punishment for impious activities of his subjects. (SB 4.20.14)

1

Division of activities in society is created by Supreme Personality of Godhead

2

Execution of prescribed duties gives perfection

3

Duty of king is to ensure citizen's dutiful acts towards liberation

4

Krishna Conscious = Complete freedom from sinful activities

5

Freedom from sin gives peace



6

If King looks after spiritual interests of citizens, he can levy taxes without difficulties

7

Leaders like parents and gurus must direct subordinates to freedom from sin, animalistic life and death

- “If continue to protect citizens – as per instructions of learned brāhmaṇa authorities - as received by disciplic succession - if follow religious principles laid by them - without attachment to ideas manufactured by mental concoction - then citizens happy, love you - and soon you see liberated souls as four Kumāras (SB 4.20.15)

1

Principles of servant leadership

2

*Disciplic succession -> Instruction -> Protection
Action -> No concoction -> Population ->
1) Joy 2) Love darśana (great souls)*

3

Krishna Consciousness is alter to varṇāśrama now

4

*sthāne sthitāḥ śruti-gatāḥ....Change consciousness
not body*

5

*Sages give śāstras -> Kings -> Citizens -> 1)
Peace 2) Happiness
Secular state bans śāstras -> Fools and rascals
executive heads ->śūdras ->1) Battles 2) Riots 3)
Fratricidal war*



SB 4.20.16

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

My dear King, I am very captivated by your elevated qualities and excellent behavior, and thus I am very favorably inclined toward you. You may therefore ask from Me any benediction you like. One who does not possess elevated qualities and behavior cannot possibly achieve My favor simply by performance of sacrifices, severe austerities or mystic yoga. But I always remain equipoised in the heart of one who is also equipoised in all circumstances.

1

Lord is pleased only by elevated characteristics and behavior

SB 4.20.17

*maitreya uvāca
sa itthaṁ loka-guruṇā
viṣvaksenena viśva-jit
anuśāsita ādeśaṁ
śirasā jagṛhe bareḥ*

The great saint Maitreya continued: My dear Vidura, in this way Mahārāja Pṛthu, the conqueror of the entire world, accepted the instructions of the Supreme Personality of Godhead on his head.

1

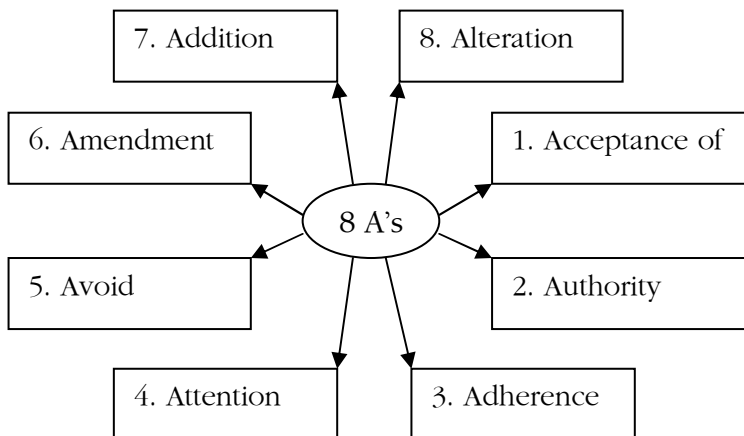
Conqueror allows Lord's instructions to conquer himself

2

Acceptance of authority means 1) Adherence, attention, care and respects 2) No amendment, alteration, addition



- 8 A's of parampara (Purport: SB 4.20.17)



DEALINGS BETWEEN KING INDRA & PṚTHU

- King Indra - ashamed - fell down to touch his lotus feet - Pṛthu Mahārāja immediately embraced - gave up all envy (SB 4.20.18)

1

Even intimate and powerful personal associates may make mistakes

2

Offender never excused by Supreme Personality of Godhead

3

Humility means begging forgiveness; Magnanimity means forgive and forget

4

It is the duty of mutually angry Vaiṣṇavas to adjust cause of envy

5

Non devotees fight perpetually and are vanquished without finishing mission of human life

6

*Krishna Consciousness can adjust **RI**valry, **C**ompetition and **E**nvY (**RICE**)*

DEALINGS BETWEEN KING PṚTHU & LORD

SB 4.20.19

*bhagavān atha viśvātmā
pṛthunopahṛtārhaṇaḥ
samujjihānaya bhaktyā
grhīta-caraṇāmbujaḥ*

King Pṛthu abundantly worshiped the lotus feet of the Supreme Personality of Godhead, who was so merciful to him. While worshiping the lotus feet of the Lord, Pṛthu Mahārāja gradually increased his ecstasy in devotional service.

1

Perfection in bhakti produces ecstasy

SB 4.20.20

*prasthānābhīmukho 'py enam
anugraha-vilambitaḥ
paśyan padma-palāśākṣo
na prataste subhṛt satām*



The Lord was just about to leave, but because He was so greatly inclined toward the behavior of King Pṛthu, He did not depart. Seeing the behavior of Mahārāja Pṛthu with His lotus eyes, *He was detained because He is always the well-wisher of His devotees.*

1

Supreme Personality of Godhead is inclined to devotee and thinking of his wellbeing – Not unnatural – Not partiality

2

samo 'baṁ sarva-bhūteṣu ... and teṣāṁ satata-yuktānām...

- ▶ Mahārāja Pṛthu - eyes full of tears - voice faltering and choked up - neither see Lord distinctly nor speak to address Him - simply embraced within his heart - remained standing with folded hands. (SB 4.20.21)

1

Greatest calamity in life is to become Godless and sinful

2

Power is to protect through piety

3

King is responsible for citizen's sin

4

Incompetent kaliyuga governments appease, not act strong A. liqor shop



5

*Publishing -> 1) Purity 2) Perfection;
Lawlessness -> Sin -> Punishment -> Periodic
sufferings*

SB 4.20.22

*athāvamṛjyāśru-kalā vilokayann
atṛpta-dṛg-gocaram āba pūruṣam
padā spṛśantam kṣitim amṣa unnate
vinyasta-bastāgram uraṅga-vidviṣaḥ*

The Supreme Personality of Godhead stood with His lotus feet almost touching the ground while He rested the front of His hand on the raised shoulder of Garuḍa, the enemy of the snakes. Mahārāja Pṛthu, wiping the tears from his eyes, tried to look upon the Lord, but it appeared that the King was not fully satisfied by looking at Him. Thus the King offered the following prayers.

1

Viṣṇu is above earthly life still acts as one amongst us

2

Lord performs līlā out of affection for His devotees

PRAYERS OF MAHĀRĀJA PṚTHU

SB 4.20.24

*na kāmāye nātha tad apy abam kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-bṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varāḥ*

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

1

Hari kṛthā heard from pure devotees is effective

2

Ornamental Hari kṛthā is vibration of material sound

3

Hari kṛthā is unlimited, hari bhaktas are unlimited and Hari guṇā is unlimited and duration of Hari kṛthā is unlimited

4

Constant absorption in Hari kṛthā protects one from Māyāvāda philosophy

- ▶ “You - glorified by selected verses - Such glorification of Your lotus feet - like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet - forgetful living entity gradually remembers his eternal relationship with You - gradually come to the right conclusion about the value of life - I therefore do not need any other benediction but the opportunity to hear from the mouth of Your pure devotee. (SB 4.20.25)

1

Glorification creates revival of memory



2

*Service wakes us up from slumber. Awakening voice
Mouths of pure devotees*

3

*Service and shelter connects devotee with saffron dust
particles on Lord's lotus feet*

4

*Sleeping living entity hears pure devotee's voice,
remembers eternal relationship with the Lord,
although up until that moment he had forgotten
everything*

SB 4.20.26

*yaśaḥ śivam suśrava ārya-saṅgame
yadṛcchayā copaśṛṇoti te sakṛt
katham guṇa-jñō viramed vinā paśum
śrīr yat pravaure guṇa-saṅgrahacchayā*

My dear highly glorified Lord, if one, in the association of pure devotees, hears even once the glories of Your activities, he does not, unless he is nothing but an animal, give up the association of devotees, for no intelligent person would be so careless as to leave their association. The perfection of chanting and hearing about Your glories was accepted even by the goddess of fortune, who desired to hear of Your unlimited activities and transcendental glories.

PURPORT: SB 4.20.26

- The association of devotees (ārya-saṅgama) is the most important factor in this world.
- The word ārya refers to those who are advancing spiritually. In the history of the human race, the Āryan family is considered to be the most elevated community in the world because it adopts the Vedic civilization.



- The Āryan family is distributed all over the world and is known as Indo-Āryan.
- In prehistoric days all of the members of the Āryan family followed the Vedic principles, and therefore they became spiritually advanced.
- The kings, known as rājarṣis, were so perfectly educated as kṣatriyas, or protectors of citizens, and so greatly advanced in spiritual life, that there was not a bit of trouble for the citizens.

2

*Āryans catch essence of spiritual life***PURPORT: SB 4.20.26**

- The glorification of the Supreme Lord can be very much appreciated by the Āryan family.
- Although there is no bar for others, the members of the Āryan family very quickly catch the essence of spiritual life.

3

US and Europeans are descendents of Āryans

4

Āryans' chanting and preaching are effective

5

*Goddess of fortune did austerity since wanted association of gopīs***PURPORT: SB 4.20.26**

- Pṛthu Mahārāja is very emphatic in this connection—only an animal can give up the practice of chanting Hare Kṛṣṇa.
- Those who are not animals but actually intelligent, advanced, human, civilized men cannot give up this practice of continually chanting Hare Kṛṣṇa ...



SB 4.20.27

*athābbaje tvākhila-pūruṣottamaṁ
guṇālayaṁ padma-kareva lālasaḥ
apy āvayor eka-pati-sprdhoh kalir
na syāt kṛta-tvac-caraṇaika-tānayoḥ*

Now I wish to engage in the service of the lotus feet of the Supreme Personality of Godhead and to serve just like the goddess of fortune, who carries a lotus flower in her hand, because His Lordship, the Supreme Personality of Godhead, is the reservoir of all transcendental qualities. I am afraid that the goddess of fortune and I would quarrel because both of us would be attentively engaged in the same service.

1

Service in Vaikuntha is without malice

2

Excellence attracts aspiration and not malice

PURPORT: SB 4.20.27

- Pṛthu Mahārāja desired to serve the Lord with the goddess of fortune, but this desire does not mean that he was situated on the platform of mādhyura-rasa.
- The goddess of fortune is engaged in the service of the Lord in the rasa of mādhyura, conjugal love.
- Although her position is on the chest of the Lord, the goddess of fortune, in her position as a devotee, takes pleasure in serving the lotus feet of the Lord.
- Pṛthu Mahārāja was thinking only of the lotus feet of the Lord because he is on the platform of dāsyā-rasa, or servitorship of the Lord.
- From the next verse we learn that Pṛthu Mahārāja was thinking of the goddess of fortune as the universal mother, jagan-mātā.
- Consequently there was no question of his competing with her on the platform of mādhyura-rasa.



- Nonetheless he feared that she might take offense at his engaging in the service of the Lord.
- This suggests that in the absolute world there is sometimes competition between servitors in the service of the Lord, but such competition is without malice.
- In the Vaiṣṇava worlds if a devotee excels in the service of the Lord, others do not become envious of his excellent service but rather aspire to come to the platform of that service.

SB 4.20.28

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

My dear Lord of the universe, the goddess of fortune, Lakṣmī, is the mother of the universe, and yet I think that she may be angry with me because of my intruding upon her service and acting on that very platform to which she is so much attached. Yet I am hopeful that even though there is some misunderstanding, You will take my part, for You are very much inclined to the poor and You always magnify even insignificant service unto You. Therefore even though she becomes angry, I think that there is no harm for You, because You are so self-sufficient that You can do without her.

1

*Lakṣmījī massages, cools, fans, smoothes sandalwood
pulp on His face, sets His bed and sitting places*

PURPORT: SB 4.20.28

- Mother Lakṣmījī, the goddess of fortune, is well known for always massaging the lotus feet of Lord Nārāyaṇa.
- She is an ideal wife because she takes care of Lord Nārāyaṇa in every detail.
- She takes care not only of His lotus feet but of the household affairs of the Lord as well. She cooks nice foods for Him, fans



Him while He eats, smoothes sandalwood pulp on His face and sets His bed and sitting places in the right order

2

Lakṣmījī's service leaves little opportunity for others

3

Intrusion in one's service causes irritation and anger

PURPORT: SB 4.20.28

- In this way she is always engaged in the service of the Lord, and there is hardly any opportunity for any other devotee to intrude upon His daily activities.
- Pṛthu Mahārāja was therefore almost certain that his intrusion into the service of the goddess of fortune would irritate her and cause her to become angry with him.
- But why should mother Lakṣmī, the mother of the universe, be angry with an insignificant devotee like Pṛthu Mahārāja? All this was not very likely.
- Yet Pṛthu Mahārāja, just for his personal protection, appealed to the Lord to take his part.

4

Satisfaction of Lord can make impossible possible

PURPORT: SB 4.20.28

- When a person performs Vedic rituals and sacrifices, he does so to elevate himself to the heavenly planets.
- No one can become qualified to go back home, back to Godhead, by means of such sacrifices.
- But the Lord is so kind that He accepts a little insignificant service, and therefore it is stated in the Viṣṇu Purāṇa that by following the principles of varṇāśrama-dharma one can satisfy



the Supreme Lord.

- When the Lord is satisfied, the performer of sacrifices is elevated to the platform of devotional service.
- Pṛthu Mahārāja therefore expected that his insignificant service to the Lord would be accepted by Him as being greater than that of Lakṣmījī

▶ “Great saintly persons - liberated - take to Your devotional service - only by devotional service - relieved from the illusions of material existence - O my Lord, there is no reason for the liberated souls to take shelter at Your lotus feet except that such souls are constantly thinking of Your feet.” (SB 4.20.29)

1

Lower modes - 1) Creates anartha 2) promote labor useless 3) facilitate rebirth

PURPORT: SB 4.20.29

- Self-realization is not complete unless one comes to the devotional platform.
- As long as one is affected by the modes of material nature, especially by rajas and tamas, he will be very greedy and lusty and will therefore engage in hard tasks, laboring all day and night.
- Such false egoism carries one from one species of life into another perpetually, and there is no rest in any species of life

2

Jñānīs – 1) Understands above facts 2) ceases work

3

Ultimate satisfaction of Jñānīs is contemplating Lord's lotus feet

4

Bhaktiyānanda >> ātmānanda



- “What You have said to Your unalloyed devotee is certainly very much bewildering - allurements You offer in Vedas are certainly not suitable for pure devotees – People - bound by sweet words of Vedas - engage themselves again and again in fruitive activities - enamored by results of their actions.” (SB 4.20.30)

1

Karma and jñāna are useless since entrapment with in body creates doomsday

2

Lord offers benediction to neophyte devotees who have not understood that material facilities not make them happy

SB 4.20.31

*tvam-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhbaḥ
yathā cared bāla-bitam pitā svayaṁ
tathā tvam evārbasi naḥ samībitum*

My Lord, due to Your illusory energy, all living beings in this material world have forgotten their real constitutional position, and out of ignorance they are always desirous of material happiness in the form of society, friendship and love. Therefore, please do not ask me to take some material benefits from You, but as a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for me.

1

Good son and devotee have faith in father and Lord that they know best how to benefit them – 1) abam tvāṁ sarva-pāpebhyo mokṣayiṣyāmi... 2) pūrṇam idam ...



PURPORT: SB 4.20.31

- The good son has faith that the father knows best how to benefit him.
- Similarly, a pure devotee does not ask anything from the Lord for material benefit. Nor does he ask anything for spiritual benefit.
- Our duty is simply to surrender unto the Supreme Personality of Godhead and let Him take charge, for He knows what is good for us.

LORD'S REPLY**1. HOW TO EXECUTE DEVOTIONAL SERVICE? (VERSES 32-33)****A) Purity of purpose (Verse 32)****SB 4.20.32***maitreya uvāca*

*ity ādi-rājena nutaḥ sa viśva-drk
 tam āba rājan mayi bhaktir astu te
 diṣṭyedṛśi dbhir mayi te kṛtā yayā
 māyām madiyām tarati sma dustyajāṁ*

The great sage Maitreya continued by saying that the Lord, the seer of the universe, after hearing Pṛthu Mahārāja's prayer, addressed the King: My dear King, may you always be blessed by engaging in My devotional service. Only by such purity of purpose, as you yourself very intelligently express, can one cross over the insurmountable illusory energy of māyā.

1*Devotional service is only way to cross māyā*

B) Careful execution of Lord's order (Verse 33)

SB 4.20.33

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

My dear King, O protector of the citizens, henceforward be very careful to execute My orders and not be misled by anything. Anyone who lives in that way, simply carrying out My orders faithfully, will always find good fortune all over the world.

2. BENEFIT OF ABOVE TWO – GOOD FORTUNE? (VERSE 33)

1

The sum and substance of religious life is to execute the orders of the Supreme Personality of Godhead, and one who does so is perfectly religious

2

Religious life means – 1) Meditation - man-manā bhava mad-bhaktaḥ ... 2) Dedication - sarva-dharmān parityajya mām ekaṁ śaraṇam vraja ...

- Maitreya – “Supreme Lord amply appreciated prayers - properly worshiped by King - blessed him - decided to depart.” (SB 4.20.34)

1

Devotee is interested in service and not liberation

2

Lord appears to establish bhakti. Devotee appears to propagate bhakti



3

Pṛthu Mahārāja incarnation of power of Lord to spread bhakti cult and the Lord blessed him to remain fixed in his position

PURPORT: SB 4.20.34

- Pṛthu Mahārāja was an incarnation of the power of the Lord to spread the bhakti cult, and the Lord blessed him to remain fixed in his position.
- Thus when the King refused to accept any material benediction, the Lord appreciated that refusal very much.

► The infallible Supreme Lord - captivated minds of King and priests - returned to His abode (SB 4.20.37)

1

Lord descends without change. Therefore, He is acyuta. Jiva falls and change – cyuta.

- Lord is the second incarnation from Kāraṇodakaśāyī Viṣṇu, who is the origin of material creation and who expands as Garbhodakaśāyī Viṣṇu, who then enters into each and every universe. (PURPORT: SB 4.20.37)



END of Chapter 20.



Instructions by Mahārāja Pṛthu

CITIZENS WELCOMING KING PṚTHU

SB 4.21.1

*maitreya uvāca
mauktikaiḥ kusuma-sragbhir
dukūlaiḥ svarṇa-toraṇaiḥ
mahā-surabbibhir dhūpair
maṇḍitaṁ tatra tatra vai*

The great sage Maitreya told Vidura: When the King entered his city, it was very beautifully decorated to receive him with pearls, flower garlands, beautiful cloth and golden gates, and the entire city was perfumed with highly fragrant incense.

1

Real opulence is supplied by natural gifts such as gold, silver, pearls, valuable stones, fresh flowers, trees and silken cloth.

2

Thus the Vedic civilization recommends opulence and decoration with these natural gifts of the Supreme Personality of Godhead. Such opulence immediately changes the condition of the mind, and the entire atmosphere becomes spiritualized

- As the King entered - citizens received with auspicious articles - lamps, flowers and yogurt - beautiful unmarried girls - bedecked

with ornaments - especially earrings collided with one another (SB 4.21.4)

1

Offerings of natural products such as betel nuts, bananas, newly grown wheat, paddy, yogurt and vermillion, carried by the citizens and scattered throughout the city, are all auspicious paraphernalia, according to Vedic civilization, for receiving a prominent guest like a bridegroom, king or spiritual master.

2

A welcome offered by unmarried girls who are internally and externally clean and are dressed in nice garments and ornaments is also auspicious.

3

When thus protected, women as a class remain an always auspicious source of energy to man.

SB 4.21.5

*śaṅkha-duṇḍubhi-ghoṣeṇa
brahma-ghoṣeṇa cartvijām
viveśa bhavanam vīraḥ
stūyamāno gata-smayaḥ*

When the King entered the palace, conchshells and kettledrums were sounded, priests chanted Vedic mantras, and professional reciters offered different prayers. But in spite of all this ceremony to welcome him, the King was not the least bit affected.

1

Great souls remain humble like fruit laden trees

- Both the important citizens and the common citizens welcomed the King very heartily, and he also bestowed upon them their desired blessings. (SB 4.21.6)

1

A responsible king was always approachable by his citizens

2

In a responsible monarchy the citizens had no grievances against the government, and even if they did, they could approach the king directly for immediate satisfaction.

- King Pṛthu - greater than the greatest soul - worshipable - performed glorious activities in ruling – magnanimous - After such great success and a reputation - at last obtained the lotus feet of the Supreme Personality of Godhead. (SB 4.21.7)

1

Duties of king include 1) sacrifices 2) Monitor citizen's prescribed duties 3) Develop earth for maximum food

VIDURA'S FURTHER INQUIRIES ABOUT PṚTHU

- ▶ Vidura – “Very enlightening - King Pṛthu was enthroned by the great sages and brāhmaṇas - demigods presented him with innumerable gifts - expanded his influence upon personally receiving strength from Lord Viṣṇu - greatly developed the earth.” (SB 4.21.9)

1

King Pṛthu followed perfect process for happiness

2

*Process: 1) Empowerment & 2) Devotion
please demigods and sages -> blessings -> 1) gifts 2)
knowledge -> Exploited earth -> satisfaction of people*

- ▶ “Pṛthu Mahārāja - so great in his activities - magnanimous in his method of ruling - all kings and demigods still follow in his footsteps - wish to hear more and more - his activities are so pious and auspicious (SB 4.21.10)

1

*Hearing and following about King Pṛthu bring
happiness and progress*

- Unfortunately, at the present moment no one cares to hear about Pṛthu Mahārāja or to follow in his footsteps; therefore no nation in the world is either happy or progressive in spiritual understanding, although that is the sole aim and objective of human life. (PURPORT: SB 4.21.10)

MAITREYA’S REPLY TO VIDURA’S INQUIRIES

- ▶ “King Pṛthu lived in land between Ganges and Yamunā -very opulent - appeared enjoying his destined fortune - to diminish the results of his past pious activities.” (SB 4.21.11)

1

*Two types of misunderstanding - To consider 1)
Great persons to be ordinary 2) Ordinary to be great*

1. DANGER IN ISKCON MANAGEMENT

SB 4.21.12

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

Mahārāja Pṛthu was an unrivaled king and possessed the scepter for ruling all the seven islands on the surface of the globe. No one could disobey his irrevocable orders but the saintly persons, the brāhmaṇas and the descendants of the Supreme Personality of Godhead [the Vaiṣṇavas].

1

Mahārāja Pṛthu was in Punjab part of India

PURPORT: SB 4.21.12

- The country where Pṛthu Mahārāja resided must have been India because it is stated in the eleventh verse of this chapter that he lived in the tract of land between the rivers Ganges and Yamunā.
- This tract of land, which is called Brahmāvarta, consists of what is known in the modern age as portions of Punjab and northern India

2

World rulers would not dare to control Vaiṣṇavas



3

The word askhalita indicates that orders by the king could not be disobeyed by anyone in the entire world. Such orders, however, were never issued to control saintly persons or the descendants of the Supreme Personality of Godhead, Viṣṇu.

4

From the facts presented in this verse, it appears that people in general should be controlled by a king until they come to the platform of Vaiṣṇavas and brāhmaṇas, who are not under the control of anyone.

SB 4.21.15

*prāṁśuḥ pināyata-bhujo
gaurāḥ kañjāruṇekṣaṇaḥ
sunāsaḥ sumukhaḥ saumyaḥ
pīnāṁsaḥ sudvija-smitaḥ*

King Pṛthu's body was tall and sturdy, and his complexion was fair. His arms were full and broad and his eyes as bright as the rising sun. His nose was straight, his face very beautiful and his personality grave. His teeth were set beautifully in his smiling face.

1

The kṣatriyas, both men and women, are generally very beautiful.

2

One's mental constitution is exhibited by his facial features

3

The bodily features of a particular person are exhibited in accordance with his past deeds



SB 4.21.16

*vyūḍha-vakṣā bṛhac-chroṇir
vali-valgu-dalodaraḥ
āvarta-nābbir ojasvī
kāñcanorur udagra-pāt*

The chest of Mahārāja Pṛthu was very broad, his waist was very thick, and his abdomen, wrinkled by lines of skin, resembled in construction a leaf of a banyan tree. His navel was coiled and deep, his thighs were of a golden hue, and his instep was arched.

SB 4.21.17

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

The black, slick hair on his head was very fine and curly, and his neck, like a conchshell, was decorated with auspicious lines. He wore a very valuable dhotī, and there was a nice wrapper on the upper part of his body.

SB 4.21.19

*śīśira-snigdha-tārākṣaḥ
samaikṣata samantataḥ
ūcivān idam urvīṣaḥ
sadaḥ sañbarṣayann iva*

Just to encourage the members of the assembly and to enhance their pleasure, King Pṛthu glanced over them with eyes that seemed like stars in a sky wet with dew. He then spoke to them in a great voice.

2. POWER OF SPEECH

SB 4.21.20

*cāru citra-padam ślakṣṇam
mr̥ṣṭam gūḍham aviklavam
sarveṣām upakārārtham*



tadā anuvadann iva

Mahārāja Pṛthu's speech was very beautiful, full of metaphorical language, clearly understandable and very pleasing to hear. His words were all grave and certain. It appears that when he spoke, he expressed his personal realization of the Absolute Truth in order to benefit all who were present

■ 6 characteristics of Mahārāja Pṛthu's speech

1. *Cāru* – beautiful
2. *citra-padam* – flowery
3. *Ślakṣṇam* – very clear
4. *Mṛṣṭam* – very great
5. *Gūḍham* – meaningful
6. *Aviklavam* – without doubt

KING PṚTHU ADDRESSING HIS CITIZENS

1. HOW TO ADDRESS A LARGE ASSEMBLY

SB 4.21.21

rājavāca
sabhyāḥ śṛṇuta bhadram vaḥ
sādhavo ya ihāgatāḥ
satsu jijñāsubbir dharmam
āvedyaṁ sva-manīṣitam

King Pṛthu said: O gentle members of the assembly, may all good fortune be upon you! May all of you great souls who have come to attend this meeting kindly hear my prayer attentively. A person who is actually inquisitive must present his decision before an assembly of noble souls.



1

Greatness and fame attracts envy

2

Pṛthu Mahārāja tackled gentle and ignored envious

PURPORT: SB 4.21.21

- When a person is very great and famous, many unscrupulous persons become his enemies, for envy is the nature of materialists.
- In any meeting there are different classes of men, and it is to be supposed, therefore, that because Pṛthu Mahārāja was very great, he must have had several enemies present in the assembly, although they could not express themselves.
- Mahārāja Pṛthu, however, was concerned with persons who were gentle, and therefore he first addressed all the honest persons, not caring for the envious.

3

Pṛthu Mahārāja did not command but humbly submit

4

Even powerful administrative heads must be humble, meek and honest to present statements for approval to clarify mature decision

PURPORT: SB 4.21.21

- He did not, however, present himself as a royal authority empowered to command everyone, for he wanted to present his statement in humble submission before the assembly of great sages and saintly persons.



- As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision.

5

*Great souls behave to set the right example***PURPORT: SB 4.21.21**

- Everyone within this material world is conditioned by the modes of material nature and therefore has four defects.
- But although Pṛthu Mahārāja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

- King Pṛthu - By grace of Lord - appointed the king - carry the scepter to rule - protect them from all danger - employment according to their respective positions in social order (SB 4.21.22)

PURPORT: SB 4.21.22

- If it does not observe the institutional functions of the four social orders, human society is no better than animal society in which there is never tranquillity, peace and prosperity but only chaos and confusion.
- Mahārāja Pṛthu, as an ideal king, strictly observed the maintenance of the Vedic social order.
- It is the duty of the king to give all living entities protection and food.
- The fools and rascals of modern society have no knowledge of the extent of the responsibility of the government.
- Animals are also citizens of the land in which they happen to be born, and they also have the right to continue their existence at the cost of the Supreme Lord.
- The disturbance of the animal population by wholesale



slaughter produces a catastrophic future reaction for the butcher, his land and his government.

- “Upon execution of my duties as king - able to achieve desirable objectives described by experts in Vedic knowledge - destination is achieved by the pleasure of Supreme Lord (SB 4.21.23)

1

Promotion depends on satisfaction of Supreme Personality of Godhead

- It is not that if one executes his duty properly he is automatically promoted, for promotion depends upon the satisfaction of the Supreme Personality of Godhead. (PURPORT: SB 4.21.23)

2

The Kṛṣṇa consciousness movement has therefore been started to give philosophers, scientists, and people in general the proper knowledge about the destiny of life

- Any king who does not teach his citizens about their respective duties - exacts tolls and taxes - liable to suffer for impious activities of citizens - king also loses his own fortune. (SB 4.21.24)

1

Non performance of duties leads to degradation and misfortune

- “For welfare of your king after death - execute your duties properly - always think of the Supreme Personality of Godhead - protect your own interests - bestow mercy upon your king (SB 4.21.25)



1

The king and citizens should both be Kṛṣṇa conscious, otherwise both of them will be doomed to lower species of life after death.

2

If all the people of the state, including the government servants, are taught the techniques of spiritual life, then although everyone is liable to be punished in different ways by the stringent laws of material nature, they will not be implicated.

SB 4.21.26

*yūyaṁ tad anumodadbvaṁ
pitṛ-devaṛṣayo 'malāḥ
kartuḥ śāstur anujñātus
tulyaṁ yat pretya tat phalam*

I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal, *for after death the result of an action is equally shared by its doer, its director and its supporter.*

1

One cannot shun responsibilities for long

2

Unlimited benefits accrue by assenting and cooperating with great souls

PURPORT: SB 4.21.26

- King Pṛthu therefore wanted his citizens to cooperate fully with him, for if they assented, they would enjoy the same profit as he after death.
- Since the Kṛṣṇa consciousness movement going on at the



present moment is genuine, perfect and authorized and is following in the footsteps of Pṛthu Mahārāja, anyone who cooperates with this movement or accepts its principles will get the same result as the workers who are actively propagating Kṛṣṇa consciousness.

- ▶ “According to śāstra - there must be a supreme authority - award benefits of our present activities - Otherwise, why persons unusually beautiful and powerful both in this life and life after death?” (SB 4.21.27)

1

*Vaiṣṇavism is beyond birth as his father was atheist,
anti yajña, anti brāhmaṇas*

- Pṛthu Mahārāja advised the citizens to become adbhokṣajadhīyaḥ, which means God conscious, or Kṛṣṇa conscious, and in this verse he specifically presents the authority of śāstra, even though 1) his father was a number one atheist who did not abide by the injunctions mentioned in the Vedic śāstras, 2) who practically stopped all sacrificial performances and 3) who so disgusted the brāhmaṇas that they not only dethroned him but cursed and killed him. (PURPORT: SB 4.21.27)

2

Thiestic depend on śāstras, atheists on speculation

PURPORT: SB 4.21.27

- Atheistic believe that all the Vedic injunctions are simply theories that have no practical application in life.
- Taking all this into consideration, Pṛthu Mahārāja suggested that theistic men will solidly reject the views of the atheists on the grounds that there cannot be many varieties of existence without the plan of a superior intelligence.
- Atheists very vaguely explain that these varieties of existence



occur simply by chance, but the theists who believe in the injunctions of the Vedas must reach all their conclusions under the direction of the Vedas.

- Birth after birth, such asuras go still further down, finally to animal forms like those of tigers or similar ferocious beasts. Thus for millions of years they have to remain in darkness without knowledge of Kṛṣṇa.

SB 4.21.30

*daubitrādīn ṛte mṛtyoḥ
śocyān dharmā-vimohitān
vargā-svargāpavargāṇāṁ
prāyeṇaikātmya-betunā*

Although abominable persons like my father, Vena, the grandson of death personified, are bewildered on the path of religion, all the great personalities like those mentioned agree that in this world the only bestower of the benedictions of religion, economic development, sense gratification, liberation or elevation to the heavenly planets is the Supreme Personality of Godhead.

1

*Atheists feel dharmā is for morality, artha through
hardwork, kāma through money and mokṣa is
illusion*

PURPORT: SB 4.21.30

- Atheists - no need to accept the authority of the Supreme Personality of Godhead to be successful in religion, economic development, sense gratification or liberation.
- According to them, dharmā is meant to establish an imaginary God to encourage one to become moral, honest and just so that the social orders may be maintained in peace and tranquillity.
- Furthermore, they say that actually there is no need to accept God for this purpose, for if one follows the principles of morality and honesty, that is sufficient.



- Similarly, if one makes nice plans and works very hard for economic development, automatically the result of economic development will come.
- Similarly, sense gratification also does not depend on the mercy of the Supreme Personality of Godhead, for if one earns enough money by any process, one will have sufficient opportunity for sense gratification.
- Insofar as liberation is concerned, they say that there is no need to talk of liberation because after death everything is finished.

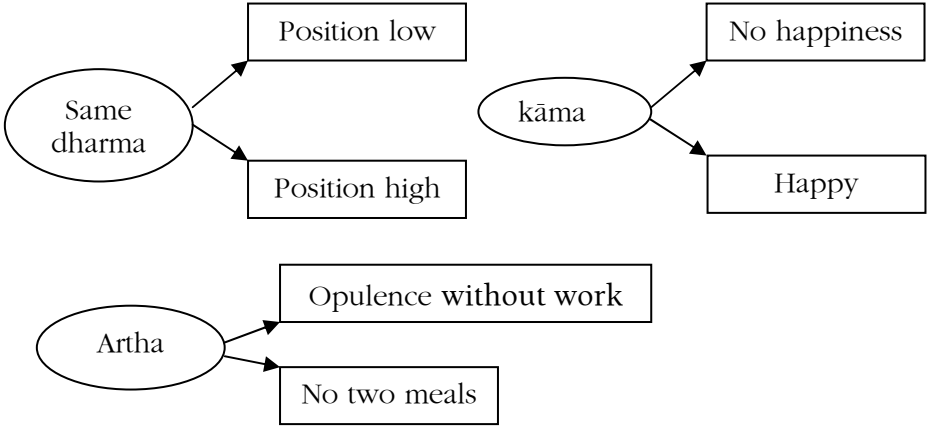
2

Primary necessities -> Different standards -> someone determines -> Ordinary necessities -> Favor of Supreme Personality of Godhead

PURPORT: SB 4.21.30

- If one does not accept the authority of the Supreme Godhead in matters of religion and morality, one must explain why two persons of the same moral standard achieve different results. It is generally found that even if two men have the same moral standards of ethics, honesty and morality, their positions are still not the same.
- Similarly, in economic development it is seen that if two men work very hard day and night, still the results are not the same. One person may enjoy great opulence without even working, whereas another person, although working very hard, does not even get two sufficient meals a day.
- Similarly, in the matter of sense gratification, sometimes one who has sufficient food is still not happy in his family affairs or sometimes is not even married, whereas another person, even though not economically well off, has the greatest opportunity for sense gratification.





- Aside from liberation, even if we consider only the preliminary necessities of life—dharma, artha and kama—we will see that they are not the same for everyone. Therefore it must be accepted that there is someone who determines the different standards.
- In conclusion, not only for liberation must one depend on the Lord, but even for ordinary necessities in this material world. Pṛthu Mahārāja therefore indicated that in spite of having rich parents, children are sometimes not happy.

3

*Favor of Supreme Personality of Godhead is must in
successful counteraction of material impediments*

SB 4.21.31

*yat-pāda-sevābhirucis tapasvinām
aśeṣa-jaṇmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniṣṣṛtā sarit*

By the inclination to serve the lotus feet of the Supreme Personality of Godhead, suffering humanity can immediately cleanse the dirt which has accumulated in their minds during innumerable births. Like the Ganges water, which emanates from the toes of the lotus feet of the



Lord, such a process immediately cleanses the mind, and thus spiritual or Kṛṣṇa consciousness gradually increases.

1

In spite of the very black record of their past lives, persons who take to Kṛṣṇa consciousness become perfectly cleansed of all dirty things and make spiritual progress very swiftly.

2

Shelter gives purity

3

Guru consumes disciple's sinful reactions

- ▶ “When a devotee takes shelter at lotus feet of Lord - completely cleansed of all misunderstanding or mental speculation - manifests renunciation - possible only when one is strengthened by practicing bhakti-yoga - Once taken shelter - devotee never comes back to this material existence (SB 4.21.32)

1

Misidentification -> Entrapment -> Rebirth

2

Jñāna refers to understanding that one is not his body, and vairāgya means disinterest in sense gratification

- Our false appetite for enjoyment and lordship of the material world is due to a prominence of passion and ignorance. (PURPORT: SB 4.21.33)

2. HOW TO SERVE?



- 1) Mind 2) Body 3) Words 4) Results 5) Open mind 6) Occupation
7) Ability 8) Full confidence 9) Without reservation

- “Engaging your minds, your words, your bodies and the results of your occupational duties, and being always open-minded, you should all render devotional service to the Lord. According to your abilities and the occupations in which you are situated, you should engage your service at the lotus feet of the Lord with full confidence and without reservation - surely be successful in achieving the final objective” (SB 4.21.33)

1

Success in bhakti is attained when one is frank, open minded and displays no duplicity

PURPORT: SB 4.21.33

- Anyone can become successful in devotional service provided he displays no duplicity.
- It is explained here that one must be very frank and open-minded (amāyinaḥ).
- To be situated in a lower status of life is not a disqualification for success in devotional service.
- The only qualification is that whether one is a brāhmaṇa, kṣatriya, vaiśya or śūdra, he must be open, frank and free from reservations.
- Then, by performing his particular occupational duty under the guidance of a proper spiritual master, he can achieve the highest success in life.

2

The Lord's lotus feet are described here as kāmādugbāṅghri-pankajam because they have all power to fulfill the desires of everyone. A devotee is happy even in this life because although in material existence we have many needs, all his material needs are satisfied, and when he at last quits his body, he goes back home, back to Godhead, without a doubt.



- ▶ “Supreme Lord – transcendental, uncontaminated - concentrated spirit soul without material variety - for the benefit of conditioned soul - accepts different types of sacrifice performed with various material elements, rituals and mantras and offered to the demigods under different names according to the interests and purposes of the performers.” (SB 4.21.34)
- Everyone is encouraged to worship the Supreme Personality of Godhead by the direct method of devotional service. In this way one can get both material and spiritual profit simultaneously. (PURPORT: SB 4.21.34)
- ▶ “Supreme Personality of Godhead - all-pervading - also manifested in different bodies - arise from a combination of material nature, time, desires and occupational duties - different types of consciousness develop - as fire - basically the same, blazes in different ways - shape and dimension of firewood.” (SB 4.21.35)

1

*Prakṛti -> body -> consciousness -> activities ->
Purity of activities -> Realize Supreme Personality of
Godhead*

PURPORT: SB 4.21.35

- According to the body given by prakṛti, or nature, one's consciousness is present; according to the development of consciousness, one's activities are performed; and according to the purity of such activities, one realizes the Supreme Personality of Godhead, who is present in everyone's heart.
- Analogy: Fire

3. SUMMARY OF INSTRUCTIONS – DO’S – WORSHIP KRISHNA

SB 4.21.36

*aho mamāmī vitarantī anugrahaṁ
bariṁ guruṁ yajña-bhujām adbhīśvaram*



*sva-dharma-yogena yajanti māmakā
nirantaram kṣaṇi-tale dṛḍha-vratāḥ*

The Supreme Personality of Godhead is the master and enjoyer of the results of all sacrifices, and He is the supreme spiritual master as well. All of you citizens on the surface of the globe who have a relationship with me and are worshiping Him by dint of your occupational duties are bestowing your mercy upon me. Therefore, O my citizens, I thank you.

1

Bhakti is mutually beneficial for leader and follower

- In other words, in a state where the citizens and the head of state are engaged in devotional service unto the Supreme Personality of Godhead, they help one another and are mutually benefited. (PURPORT: SB 4.21.36)

4. SUMMARY – DON'TS – AVOID VAIṢṆAVA APARĀDHA

5. POWER OF DEVOTEES

SB 4.21.37

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

The brāhmaṇas and Vaiṣṇavas are personally glorified by their characteristic powers of tolerance, penance, knowledge and education. By dint of all these spiritual assets, Vaiṣṇavas are more powerful than royalty. It is therefore advised that the princely order not exhibit its material prowess before these two communities and should avoid offending them.

PURPORT: SB 4.21.37

- A creeper has a feeble stem and requires the support of another



tree to grow, and while growing, it requires sufficient protection so that it may not be lost.

- While describing the system of protection for the creeper of devotional service, Śrī Caitanya Mahāprabhu has especially stressed protection from offenses unto the lotus feet of Vaiṣṇavas.
- Definition of Vaiṣṇava: A person who immediately reminds one of the Supreme Personality of Godhead, Kṛṣṇa, is a Vaiṣṇava.

1

Greivous Vaiṣṇava aparādha is guru aparādha

2

Pṛthu Mahārāja warns his citizens who are actually engaged in the devotional service of the Lord to take care against offenses to the brāhmaṇas and Vaiṣṇavas.

3

Descendants of Yadu who were born in the family of Lord Kṛṣṇa were destroyed due to offenses

- The Supreme Personality of Godhead cannot tolerate any offense at the lotus feet of brāhmaṇas and Vaiṣṇavas (PURPORT: SB 4.21.37)

4

Sometimes, due to their powerful positions, princes or government servants neglect the position of brāhmaṇas and Vaiṣṇavas, not knowing that because of their offense they will be ruined.

- “The Supreme Personality of Godhead - ancient, eternal Godhead, foremost amongst all great personalities - obtained opulence of His staunch reputation- by worshipping the lotus feet of those brāhmaṇas and Vaiṣṇavas.” (SB 4.21.38)



1

Self sufficient Lord needs Vaiṣṇava seva to obtain opulences

2

*Lord's behaviour shows importance of cow protection, brāhmaṇical qualities cultivation, and respectful dealing with brāhmaṇas and Vaiṣṇavas***PURPORT: SB 4.21.38**

- It is not that He needed to do all these things to acquire material gain, but all of these acts were performed just to teach us how to behave in this material world.
- Lord Kṛṣṇa's reputation is fixed, and His book of wisdom, Bhagavad-gītā, is still honored.
- Everything pertaining to the Supreme Personality of Godhead is eternally existing.

SB 4.21.39

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

The Supreme Personality of Godhead, who is everlastingly independent and who exists in everyone's heart, is very pleased with those who follow in His footsteps and engage without reservation in the service of the descendants of brāhmaṇas and Vaiṣṇavas, for He is always dear to brāhmaṇas and Vaiṣṇavas and they are always dear to Him.

1

Unless one serves the Vaiṣṇavas and brāhmaṇas, one cannot get liberation from the material clutches.

2

Prthu Mahārāja advised his citizens to follow the exemplary behavior of the Lord Himself and thus engage in the service of brāhmaṇas and Vaiṣṇavas

- “By regular service to the brāhmaṇas and Vaiṣṇavas - clear dirt from his heart - enjoy supreme peace and liberation from material attachment - be satisfied - no fruitive activity superior to serving the brāhmaṇa class - bring pleasure to demigods (SB 4.21.40)

1

A spiritual atmosphere can be maintained only by living in a society of devotees and by serving the orders of the ācāryas.

2

Rākṣasāḥ kalim āśritya jāyante brahma-yoniṣu (Varāha Purāṇa). In other words, in this age there are many so-called caste brāhmaṇas and caste Gosvāmīs who, taking advantage of the śāstra and of the innocence of people in general, claim to be brāhmaṇas and Vaiṣṇavas by hereditary right.

3

Brāhmaṇa seva is guru seva

4

Vaiṣṇava seva made Nārada Muni liberated and famous guru of entire parampara

6. HOW?

SB 4.21.41

*aśnāty anantaḥ khalu tattva-kovidaiḥ
śraddhā-butam yan-mukha ijya-nāmaḥ*



*na vai tathā cetanayā bahiṣ-kṛte
butāśane pāramahaṁsya-paryaguḥ*

Although the Supreme Personality of Godhead, Ananta, eats through the fire sacrifices offered in the names of the different demigods, He does not take as much pleasure in eating through fire as He does in accepting offerings through the mouths of learned sages and devotees, for then He does not leave the association of devotees.

1

*Even Lord prefers honouring prasādam in
association of devotees*

2

Lord never leaves Vaiṣṇava sanga

PURPORT: SB 4.21.41

*nāham tiṣṭhāmi vaikunṭhe
yoginām bṛdayeṣu vā
tatra tiṣṭhāmi nārada
yatra gāyanti mad-bhaktāḥ*

"I am not in Vaikunṭha nor in the hearts of the yogīs. I remain where My devotees engage in glorifying My activities." It is to be understood that the Supreme Personality of Godhead does not leave the company of His devotees.

3

*Feed Vaiṣṇavas, feed Supreme Personality of
Godhead. Vaiṣṇava living representative, feeding >
fire*

- Example, Advaita Prabhu offered food first to Haridāsa Ṭhākura for śrāddha (PURPORT: SB 4.21.41)

7. WHO IS A BRĀHMAṆA?



SB 4.21.42

*yad brahma nityaṁ virajaṁ sanātanaṁ
śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ
samādhinā bibhrati hārtha-dṛṣṭaye
yatredam ādarśa ivāvabhāsate*

In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control, and meditation. In this way the real goal of life is illuminated, just as one's face is fully reflected in a clear mirror.

1

Kali-yuga has men without brahminical qualifications... claim eating privilege ...

PURPORT: SB 4.21.42

- In the age of Kali, taking advantage of the fact that by feeding a brāhmaṇa one obtains a more effective result than by performing sacrifices, a class of men with no brahminical qualifications claim the eating privilege known as brāhmaṇa-bhojana simply on the basis of their birth in brāhmaṇa families.
- In order to distinguish this class of men from the real brāhmaṇas, Mahārāja Pṛthu is giving an exact description of a brāhmaṇa and brahminical culture.

2

Brāhmaṇa must not be like fire without light

3

Real brāhmaṇa studies and preaches Vedic knowledge with faith

PURPORT: SB 4.21.42



- Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be virajam, or free from the defects of material contamination.
- A genuine brāhmaṇa or Vaiṣṇava therefore depends eternally on the conclusion of the Vedas or Vedic versions presented by the Supreme Personality of Godhead Himself.
- Only from Vedic knowledge can we understand the actual position of the Absolute Truth.
- One should therefore study the Vedas with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the Vedas.

4

Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called maṅgala, or auspicious.

5

Good = favourable to bhakti; Bad = unfavourable to bhakti

6

Study must reveal Kṛṣṇa as mirror reflects face

- Because the ultimate goal of studying or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see one's own face completely reflected in a clear mirror. (PURPORT: SB 4.21.42)

7

Brāhmaṇa is one who possesses and practises brahminical qualities and principles



8. WHY? POWER OF BRĀHMAṆA'S BLESSINGS

SB 4.21.43

*teṣāṁ abhaṁ pāda-saroja-reṇum
āryā vabeyādhi-kirīṭam āyuh
yaṁ nityadā bibhrata āśu pāpaṁ
naśyaty amuṁ sarva-guṇā bhajanti*

O respectable personalities present here, I beg the blessings of all of you that I may perpetually carry on my crown the dust of the lotus feet of such brāhmaṇas and Vaiṣṇavas until the end of my life. He who can carry such dust on his head is very soon relieved of all the reactions which arise from sinful life, and eventually he develops all good and desirable qualities.

1

Unflinching faith in Vaiṣṇava = Kṛiṣṇa = good qualities

2

Dust of lotus feet reveals Supreme Personality of Godhead and perfects one's life

- Unless one takes the dust of the lotus feet of a pure Vaiṣṇava on one's head, one cannot understand what the Supreme Personality of Godhead is, and unless one knows the Supreme Personality of Godhead, one's life remains imperfect. (PURPORT: SB 4.21.43)

3

King must submissively surrender to the lessons and lifestyle of brāhmaṇas

4

Else the crown of a king is simply a big load



- The crown of a king is simply a big load if the king or head of the state does not actually bear the dust of the lotus feet of brāhmaṇas and Vaiṣṇavas. (PURPORT: SB 4.21.43)

SB 4.21.44

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

Whoever acquires the brahminical qualifications—whose only wealth is good behavior, who is grateful and who takes shelter of experienced persons—gets all the opulence of the world. I therefore wish that the Supreme Personality of Godhead and His associates be pleased with the brāhmaṇa class, with the cows and with me.

1

Gateway to opulence is acquisition of brahminical qualities – Good behaviour, gratitude, shelter of experienced persons

2

Krishna means followers and devotees

3

*Devotee's only asset is good behaviour – guṇāyanam
eko bahūnām yo vidadhāti kāmān

4

*Superiority is in knowledge and shelter of such people
– good qualities and good behavior*

PURPORT: SB 4.21.44

- One who is advanced in knowledge is actually vṛddha (jñāna-vṛddha); one does not become vṛddha simply by advancing in age.
- Vṛddhāśrayam, a person who takes shelter of a superior person who is advanced in knowledge, can acquire all the good qualities of a brāhmaṇa and be trained in good behavior.

MAITREYA MUNI SPEAKING

SB 4.21.45

*maitreya uvāca
iti bruvāṇaṁ nṛpatīm
pitṛ-deva-dvijātayaḥ
tuṣṭuvur br̥ṣṭa-manasaḥ
sādhva-vādena sādhavaḥ*

The great sage Maitreya said: After hearing King Pṛthu speak so nicely, all the demigods, the denizens of Pitrloka, the brāhmaṇas and the saintly persons present at the meeting congratulated him by expressing their good will.

1

*Leader's success is measured by follower's expression
of good will, acceptance of his mission and their
experience of satisfaction*

1. ADVANTAGE OF A DEVOTEE SON

SB 4.21.46

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



They all declared that the Vedic conclusion that one can conquer the heavenly planets by the action of a putra, or son, was fulfilled, for the most sinful Vena, who had been killed by the curse of the brāhmaṇas, was now delivered from the darkest region of hellish life by his son, Mahārāja Pṛthu.

1

Marriage is not intended for sense gratification but for getting a son fully qualified to deliver his father

2

Real life insurance is father becomes Vaiṣṇava and raises child to become Krishna Conscious

- ▶ Similarly, Hiranyaśipu, who defied the Supreme Personality of Godhead - entered darkest region of hellish life - but by grace of his great son, Prahlāda Mahārāja - delivered (SB 4.21.47)

1

The chief concern of a Vaiṣṇava is to deliver the fallen souls.

BRĀHMAṆAS ADDRESSING KING PṚTHU

- ▶ “Blessed with a long life - great devotion to the infallible Supreme Personality of Godhead” (SB 4.21.48)

1

Becoming devotee prolongs limited life defying laws of nature

- ▶ Although one's duration of life is limited in years, if by chance one becomes a devotee, he surpasses the duration prescribed for his

life; indeed, sometimes yogīs die according to their wish, not according to the laws of material nature. (SB 4.21.48)

2

Devotee lives forever due to his infallible devotion to Supreme Personality of Godhead in both Vaikuṇṭha and material world

3

Blessings invoke devotion which prolongs life

1. VARṆĀŚRAMA PRINCIPLES DEFINED

- “Your reputation - purest of all - preaching - Since, due to our great fortune, we have you as our master, we think that we are living directly under the agency of the Lord.” (SB 4.21.49)

1

Shelter under authority of Krishna and His representative is proper situation of social steadiness

2

Representative of Supreme Personality of Godhead preaches supremacy and glories of Supreme Lord

SB 4.21.50

*nātyadbhutam idaṁ nātha
tavājyānuśāsanam
prajānurāgo mabatām
prakṛtiḥ karuṇātmanām*

Our dear lord, it is your occupational duty to rule over your citizens. That is not a very wonderful task for a personality like you, who are so affectionate in seeing to the interests of the citizens, because you are full of mercy. That is the greatness of your character.



1

Vaiṣṇava king is merciful and affectionate to citizens

2

Brāhmaṇas educate; kṣatriya protect; vaiśyas – feed; śūdras service

3

Real mercy is to help spiritual elevation

4

Only a Vaiṣṇava can fulfil all the desires of the people

5

A Vaiṣṇava is compassionate because he is the contributor of the greatest benefit to human society.

6

He is patita-pāvana, the deliverer of all fallen souls, because if the king or the head of the government follows in the footsteps of the brāhmaṇas and Vaiṣṇavas, who are naturally leaders in missionary work, the vaiśyas will also follow in the footsteps of the Vaiṣṇavas and brāhmaṇas, and the śūdras will give them service. Thus the entire society becomes a perfect human institution for combined progress to the highest perfection of life.

- “Situating in your pure existential position of goodness - perfect representative of the Supreme Lord - glorified by your own prowess - maintaining the entire world by introducing brahminical culture and protecting everyone in your line of duty as a kṣatriya.” (SB 4.21.52)



1

*A Vaiṣṇava king is both brāhmaṇa and kṣatriya –
instructs and protects*

PURPORT: SB 4.21.52

- The result of association with the qualities of passion and ignorance is that one becomes lusty and greedy. But when one is elevated to the platform of goodness, he is satisfied in any condition of life and is without lust and greed. This mentality indicates one's situation on the platform of goodness.
- In the advanced stage of goodness one can become Kṛṣṇa conscious. Therefore Mahārāja Pṛthu is addressed here as vivṛddha-sattva, or one who is situated in the transcendental position.
- But Mahārāja Pṛthu, although situated in the transcendental position of a pure devotee, came down to the position of brāhmaṇa and kṣatriya for the benefit of human society and thus gave protection to the entire world by his personal prowess.
- Although he was a king, a kṣatriya, because he was a Vaiṣṇava he was also a brāhmaṇa. As a brāhmaṇa he could give proper instruction to the citizens, and as a kṣatriya he could rightly give protection to all of them.

❁ *END of Chapter 21.*



Pṛthu Mahārāja's Meeting with the Four Kumāras

KING PṚTHU RECEIVING 4 KUMĀRAS

- ▶ Seeing the glowing effulgence of the four Kumāras, the masters of all mystic Power, the King and his associates could recognize them as they descended from the sky. (SB 4.22.2)

1

Great souls purify sinful place

- The special power of the Kumāras mentioned herewith is that whatever place they went to would immediately become sinless (PURPORT: SB 4.22.2)
- ▶ Seeing the four Kumāras, Pṛthu Mahārāja was greatly anxious to receive them - King, with all his officers, very hastily got up, as anxiously as a conditioned soul whose senses are immediately attracted by the modes of material nature. (SB 4.22.3)

1

Birds of same feather attracted to each other.

2

Pṛthu Maharaja is anxious for Sadhu sanga as materialist for Sense Gratification.

- ▶ When the great sages accepted their reception - took their seats - King, influenced by their glories - immediately bowed down - worshiped the four Kumāras. (SB 4.22.4)

1

Whenever an ācārya is seen, one should immediately bow down before him.

- After this, the King took the water which had washed the lotus feet of the Kumāras and sprinkled it over his hair. By such respectful actions, the King, as an exemplary personality, showed how to receive a spiritually advanced personality. (SB 4.22.5)

1

Even though one may be an incarnation of Kṛṣṇa, or especially empowered by Him, he should not advertise that he is an incarnation.

2

When a saintly person comes to one's home, it is the Vedic custom first to wash his feet with water and then sprinkle this water over the heads of oneself and one's family.

3

Śrī Caitanya Mahāprabhu has said, āpani ācari prabhu jīvere śikhāya.

- Four great sages - elder to Lord Śiva - seated on golden throne - appeared just like fire blazing on an altar. Mahārāja Prthu, out of his great gentleness and respect for them, began to speak with great restraint as follows. (SB 4.22.6)



1

*Conflicts between two Vaishnava sampradayas
creates third sampadaya***KING PṚTHU SPEAKING TO 4 KUMĀRAS****SB 4.22.7**

*pṛthur uvāca
aho ācaritaṁ kiṁ me
maṅgalaṁ maṅgalāyanāḥ
yasya vo darśanaṁ hy āsīd
durdarśanāṁ ca yogibhiḥ*

King Pṛthu spoke: My dear great sages, auspiciousness personified, it is very difficult for even the mystic yogīs to see you. Indeed, you are very rarely seen. I do not know what kind of pious activity I performed for you to grace me by appearing before me without difficulty.

1

*When something uncommon happens in one's
progressive spiritual life, it should be understood to be
incurred by ajñāta-sukṛti, or pious activities beyond
one's knowledge.*

2

To see Kṛṣṇa and devotee is result of ajñāta-sukṛti.

PURPORT: SB 4.22.7

- To see personally the Supreme Personality of Godhead or His pure devotee is not an ordinary incident.
- When such things happen, they should be understood to be caused by previous pious activity.

3

Mahārāja Pṛthu's humility made him wonder about cause for Kumāras presence.

- Although Mahārāja Pṛthu's life was full of pious activities, he was wondering how his audience with the Kumāras happened. (PURPORT: SB 4.22.7)

SB 4.22.8

*kiṁ tasya durlabhataram
iba loke paratra ca
yasya viprāḥ prasīdanti
śivo viṣṇuś ca sānugaḥ*

Any person upon whom the brāhmaṇas and Vaiṣṇavas are pleased can achieve anything which is very rare to obtain in this world as well as after death. Not only that, but one also receives the favor of the auspicious Lord Śiva and Lord Viṣṇu, who accompany the brāhmaṇas and Vaiṣṇavas.

1

Pleasing Vaiṣṇavas fulfils rare desires and attracts Lord Śiva and Lord Viṣṇu's favor

2

The Lord is already in the heart of everyone, but the Vaiṣṇavas and the brāhmaṇas actually perceive and see Him always in ecstasy. Therefore brāhmaṇas and Vaiṣṇavas are carriers of Viṣṇu. Pleasing Vaiṣṇavas fulfils rare desires and attracts Viṣṇu and Śiva's favour.

3

By pleasing the spiritual master, who is both brāhmaṇa and Vaiṣṇava, one pleases the Supreme Personality of Godhead.



4

*If the Supreme Personality of Godhead is pleased,
then one has nothing more to achieve either in this
world or after death.*

SB 4.22.9

*naiva lakṣayate loko
lokān paryatato 'pi yān
yathā sarva-dṛśaṁ sarva
ātmānaṁ ye 'sya betavaḥ*

Prthu Mahārāja continued: Although you are traveling in all planetary systems, people cannot know you, just as they cannot know the Supersoul, although He is within everyone's heart as the witness of everything. Even Lord Brahmā and Lord Śiva cannot understand the Supersoul.

PURPORT: SB 4.22.9

1

*Kṛṣṇa and Vaiṣṇavas can't be seen by materialistic
vision.*

2

*Service and Purification reveals Kṛṣṇa and
Vaiṣṇavas.*

SB 4.22.10

*adbanā api te dhanyāḥ
sādhavo grha-medhinaḥ
yad-grhā hy arha-varyāmbu-
trṇa-bhūmīśvarāvarāḥ*

A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and



the home itself is also glorified.

1

Materially if a man is not very rich, he is not glorious, and spiritually if a man is too attached to family life, he is also not glorious.

2

Sadhus visit homes of poor and attached.

3

The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings.

4

It is the duty of a sannyāsī, therefore, to travel everywhere just to favor the householders, who are generally ignorant of the values of spiritual life.

5

Step by step Vedic hospitality of how to satisfy any guest - Sadhu or King

- 1. Accomodation*
- 2. Water*
- 3. Straw Mat*
- 4. Ground Clean*
- 5. Hands folded Welcome*
- 6. Feel Sorry*
- 7. Shed Tears*
- 8. Offer Dandavats with whole family*



- “On the contrary - full of all opulence and material prosperity - any householder's house where the devotees - never allowed - no water for washing their feet - considered a tree in which all venomous serpents live.” (SB 4.22.11)

1

Wherever he goes, a Vaiṣṇava immediately makes that place a tīrtha, a place of pilgrimage.

2

It is mentioned here that any house which does not receive a Vaiṣṇava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents.

3

The envious man is more dangerous than a snake because a snake can be subdued by charming mantras or by some herbs, but an envious person cannot be pacified by any means.

- Mahārāja Pṛthu offered his welcome to the four Kumāras, addressing them as the best of the brāhmaṇas. He welcomed them, saying: “From the beginning of your birth you strictly observed the vows of celibacy - although experienced in the path of liberation - keeping yourselves just like small children.” (SB 4.22.12)

1

Sādhvī's devotion and sense control is appreciated.

2

Kumāras - Best of brāhmaṇas
 1. Born of Brahma
 2. Life long brahmacarya
 3. Vaiṣṇava

- “Pṛthu Mahārāja inquired from the sages about persons entangled



in this dangerous material existence because of their previous actions; could such persons, whose only aim is sense gratification, be blessed with any good fortune?” (SB 4.22.13)

1

A celibate on the path of mukti has all good fortune.

2

Life of a kṣatriya gr̥bhasṭha is inauspicious.

3

Breaking of four regulative principles by kṣatriyas makes it inauspicious.

4

Gr̥bhasṭha life is inauspicious because gr̥bhasṭha means consciousness for sense gratification, and as soon as there is sense gratification, one's position is always full of dangers.

5

Only one who stops all activities for sense gratification is considered to be elevated.

6

One becomes fallen by dint of his own past bad activities. Everyone is responsible for his fallen condition because of his own activities.

- “Pṛthu Mahārāja continued: My dear sirs, there is no need to ask about your good and bad fortune because you are always absorbed in spiritual bliss. The mental concoction of the auspicious and inauspicious does not exist in you.” (SB 4.22.14)



1

*'dvaite' bhadra-bhadra-jñāna, saba—'manodharma'
'ei bhāla, ei manda,'—ei saba 'bhrama'*

In this material world the auspicious and inauspicious are simply mental concoctions because such things exist only due to association with the material world.

2

Progress of Material Entanglement

1. Forgetfulness
2. Desire to Enjoy
3. Association
4. Lust
5. Anger
6. Intelligence defeated
7. Entangled

SB 4.20.15

*tad ahaṁ kṛta-viśrambhaḥ
subhṛdo vaś tapasvinām
samprcche bhava etasmin
kṣemaḥ kenāñjasā bhavet*

I am completely assured that personalities like you are the only friends for persons who are blazing in the fire of material existence. I therefore ask you how in this material world we can very soon achieve the ultimate goal of life.

1

Sadhus desire others benefit, hence one should inquire about relief from material existence.



2

Surrender and Inquiry must immediately follow meeting great souls.

3

The materialistic person can also be called a tapasvī, which means someone who is always suffering from material pains.

SB 4.22.16

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

The Supreme Personality of Godhead is always anxious to elevate the living entities, who are His parts and parcels, and for their special benefit, the Lord travels all over the world in the form of self-realized persons like you.

1

The Kumāras, however, were both yogīs and jñānīs and finally bhaktas later on.

SAGE MAITREYA SPEAKS

1. POWER OF SPEECH

SB 4.22.17

*maitreya uvāca
pṛthos tat sūktam ākarṇya
sāraṁ suṣṭhu mitaṁ madhu*

*smayamāna iva prītyā
kumāraḥ pratyuvāca ha*

The great sage Maitreya continued: Thus Sanat-kumāra, the best of the celibates, after hearing the speech of Pṛthu Mahārāja, which was meaningful, appropriate, full of precise words and very sweet to hear, smiled with full satisfaction and began to speak as follows.

1

A speech should be composed of selected words, very sweet to hear and appropriate to the situation. Such speech is called meaningful.

2

All these good qualifications are present in Pṛthu Mahārāja's speech because he is a perfect devotee

SANAT-KUMĀRA SPEAKS

1. KING PṚTHU'S HUMILITY GLORIFIED

SB 4.22.18

*sanat-kumāra uvāca
sādhū pṛṣṭam mahārāja
sarva-bhūta-bitātmanā
bhavatā viduṣā cāpi
sādhūnām matir idṛśī*

Sanat-kumāra said: My dear King Pṛthu, I am very nicely questioned by you. Such questions are beneficial for all living entities, especially because they are raised by you, who are always thinking of the good of others. Although you know everything, you ask such questions because that is the behavior of saintly persons. Such intelligence is

befitting your position.

1

The idea is that even if a person is very exalted and knows everything, before his superior he should present questions.

2

Questions by exalted persons put before the Supreme Personality of Godhead or His devotees are meant for the benefit of the general people. a perfect devotee

3

Great soul's question are inspired by humility and compassion

2. PROCESS OF UNDERSTANDING HARI KATHA

SB 4.22.19

*saṅgamaḥ khalu sādḥūnām
ubhayeṣāṁ ca sammataḥ
yat-sambhāṣaṇa-sampraśnaḥ
sarveṣāṁ vitanoti śam*

When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

1

Hari katha discussed in devotee circles becomes understandable to all

2

Association benefits materialist by regulation, devotion, understanding and liberation



3. EFFECT OF HARI KATHA**SB 4.22.20**

*asty eva rājan bhavato madbudviṣaḥ
pādāravindasya guṇānuvādane
ratir durāpā vidbunoti naiṣṭhikī
kāmaṁ kaṣāyaṁ malam antar-ātmanāḥ*

Sanat-kumāra continued: My dear King, you already have an inclination to glorify the lotus feet of the Supreme Personality of Godhead. Such attachment is very difficult to achieve, but when one has attained such unflinching faith in the Lord, it automatically cleanses lusty desires from the core of the heart.

1

As silver becomes shiny by being polished, the heart of a materialistic person is cleansed of lusty desires by the good association of devotees.

- Association → Awakening → eternal servant → glorify Lord (PURPORT: SB 4.22.20)

SB 4.22.22

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

Attachment for the Supreme can be increased by practicing devotional service, inquiring about the Supreme Personality of Godhead, applying bhakti-yoga in life, worshiping the Yogeśvara, the Supreme Personality of Godhead, and by hearing and chanting about the glories of the Supreme Personality of Godhead. These actions are pious in themselves.



1

To hear the glories of the Supreme Personality of Godhead from the mouth of a pure devotee is to acquire a pious life.

2

Steps in bhakti:

- a) *Accepts guru*
- b) *Inquire about one's transcendental duty*
- c) *Follow in footsteps of devotee*

SB 4.22.23

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

One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment.

- Things are degraded to such an extent that those who are supposed to be religious are also at the present moment interested only in sense gratification. (PURPORT: SB 4.22.23)

SB 4.22.24

*abīṁsayā pāramahāṁsya-caryayā
smṛtyā mukundācaritāgrya-sīdbhunā
yamair akāmair niyamaiś cāpy anindayā
niribayā dvandva-titikṣayā ca*



A candidate for spiritual advancement must be:

- 1) Nonviolent
- 2) Follow in the footsteps of great ācāryas
- 3) Always remember the nectar of the pastimes of the Supreme Personality of Godhead,
- 4) Follow the regulative principles without material desire and,
- 5) While following the regulative principles, should not blaspheme others.
- 6) Lead a very simple life and
- 7) Not be disturbed by the duality of opposing elements.
- 8) Learn to tolerate them.

1

Kṛṣṇa claims in Bhagavad-gītā to be the father of all species of living entities; consequently the devotee of Kṛṣṇa is always a friend of all. This is called abhimsā.

2

Such nonviolence can be practiced only when we follow in the footsteps of great ācāryas

3

Smṛtyā means remembering Kṛṣṇa always. Life should be molded in such a way that one cannot remain alone without thinking of Kṛṣṇa

4

If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

5

Anindayā—we should not criticize others' methods of religion. There are different types of religious systems operating under different qualities of material nature.



6

Simply by criticizing them, a devotee's mind will be agitated. Thus a devotee should tolerate and learn to stop agitation

7

Nirībayā, simple living. Nirībā means "gentle," "meek" or "simple." A devotee should not live very gorgeously and imitate a materialistic person. Plain living and high thinking are recommended for a devotee.

8

They should learn from this verse that they have to become tolerant (dvandva-titikṣayā). This is the world of duality. One should not think that because he has fallen sick he has fallen from Kṛṣṇa consciousness.

- ▶ The devotee - gradually increase culture of devotional service - by constant hearing of the transcendental qualities of the Lord – These pastimes are like ornamental decorations on the ears of devotees. By rendering devotional service and transcending the material qualities, one can easily be fixed in transcendence in the Supreme Personality of Godhead. (SB 4.22.25)

1

Devotee -> hearing -> advance -> detachment -> attached to Supreme Personality of Godhead -> 1) Loose interest in material sense enjoyment 2) associating with materialists

PURPORT: SB 4.22.25

- This verse is specifically mentioned to substantiate the devotional process of hearing the subject matter



- We can increase our propensity for devotional service by hearing Bhagavad-gītā and Śrīmad-Bhāgavatam from realized souls
- Upon becoming fixed in attachment to Supreme Lord - by grace of spiritual master - by awakening knowledge and detachment - the living entity, situated within the heart - covered by five elements, burns up his material surroundings - as fire, arising from wood, burns the wood itself (SB 4.22.26)

PURPORT: SB 4.22.26

- Therefore pañcātmakam, as mentioned in this verse, refers to either the five elements or the five coverings of material contamination.
- The living entity is centered within the heart, and to take him away from the heart is to liberate him.
- An advanced devotee, therefore, does not live within the material body but within his spiritual body, just as a dry coconut lives detached from the coconut husk, even though within the husk.
- When the soul exists for sense gratification, he creates different desires, and for that reason he becomes subjected to designations. But when one is in the transcendental position, he is no longer interested in anything except fulfilling the desires of the Lord. (SB 4.22.28)

PURPORT: SB 4.22.29

- There is no question of renouncing anything because the paramahansa knows how to engage everything in the service of the Lord. Originally everything is spiritual; nothing is material.



1

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

Although he sees trees, mountains, and other living entities moving here and there, he sees all as the creation of the Supreme Lord and, with reference to the context, sees only the creator and not the created.

- Only because of different causes does a person see a difference between himself and others, just as one sees the reflection of a body appearing differently manifested on water, on oil or in a mirror. (SB 4.22.29)

1

The Kṛṣṇa consciousness movement is therefore the only means to make the living entities free of all designations.

SB 4.22.30

*indriyair viṣayākṛṣṭair
ākṣiptaṁ dhyāyatāṁ manaḥ
cetanāṁ harate buddheḥ
stambas toyam iva bradāt*

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

1

If our mind is simply filled with sense gratification, even though we want Kṛṣṇa consciousness, by continuous practice we cannot forget the subject matter of sense gratification.



2

Uncontrolled mind -> Sense objects -> Intelligence affected -> Lose taste for Krishna Consciousness

3

If a big lake is covered all around by long kuśa grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up.

SB 4.22.32

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

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

1

There is no stronger obstruction to one's self-interest than thinking other subject matters to be more pleasing than one's self-realization.

SB 4.22.33

*arbhendriyārthābhidyānam
sarvārthāpabnavo nṛṇām
bbraṁśīto jñāna-vijñānād
yenāviśati mukhyatām*

For human society, constantly thinking of how to earn money and apply it for sense gratification brings about the destruction of everyone's interests. When one becomes devoid of knowledge and devotional service, he enters into species of life like those of trees and stones.



1

Śūnyavādīs become trees and hills in their next life

PURPORT: SB 4.22.33

- By nature's own way, our activities are to be gradually diverted to devotional service. But there are philosophers who, instead of purifying their activities, try to make everything zero, or void of all activities.

■ **NO SENSE GRATIFICATION**

SB 4.22.34

*na kuryāt karhicit saṅgaṁ
tamaḥ tīvraṁ tīrīṣuḥ
dharmārtha-kāma-mokṣāṇāṁ
yad atyanta-vighātakam*

Those who strongly desire to cross the ocean of nescience must not associate with the modes of ignorance, for hedonistic activities are the greatest obstructions to realization of religious principles, economic development, regulated sense gratification and, at last, liberation.

1

*Vedic life -> knowledge -> regulated life -> 1) Fulfill
desire 2) Liberation*

- We accept as blessings different states of higher life, distinguishing them from lower states of life, but we should know that such distinctions exist only in relation to the interchange of the modes of material nature. Actually these states of life have no permanent existence, for all of them will be destroyed by the supreme controller. (SB 4.22.36)

1

*2 kinds of destruction 1) Animalistic dealings 2)
Devotee's opulences*



- Despite sufficient economic development all over the world, dealings in human society have become almost animalistic (PURPORT: SB 4.22.36)

- “Therefore - try to understand the Supreme Lord - living within everyone's heart along with individual soul, in each and every body, either moving or not moving - individual souls are fully covered by the gross material body and subtle body made of the life air and intelligence.

PURPORT: SB 4.22.38

- One who is spiritually advanced can thus understand the real difference between a dead body and a living body.

*tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ
(SB 1.5.17)*

If a person, out of sentiment or for some other reason, takes to the shelter of the lotus feet of the Lord and in due course of time does not succeed in coming to the ultimate goal of life or falls down due to lack of experience, there is no loss. But for a person who does not take to devotional service yet executes his material duties very nicely, there is no gain.

SB 4.22.39

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

The devotees, who are always engaged in the service of the toes of the lotus feet of the Lord, can very easily overcome hard-knotted desires for fruitive activities. Because this is very difficult, the nondevotees—the jñānis and yogis—although trying to stop the waves of sense



gratification, cannot do so. Therefore you are advised to engage in the devotional service of Kṛṣṇa, the son of Vasudeva.

1

Desires for fruitive activities are strongly rooted, but the trees of desire can be uprooted completely by devotional service because devotional service employs superior desire

2

One has to desire the Supreme in order not to be entangled in inferior desires.

3

It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow toward the sea. When the tide comes over the river, it overwhelms the flowing of the river, and the river itself becomes overflowed, and the waves from the sea become more prominent than the waves from the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Kṛṣṇa consciousness that stagnant material desires become overflowed by the desire to serve the Lord.

SB 4.22.40

*kṛcchro mahān iba bhavārṇavam aplaveśām
ṣaḍ-varga-nakram asukhena titīṛṣanti
tat tvam harer bhagavato bhajanīyam aṅghrim
kṛtvodupam vyasanam utara dustarārṇam*

The ocean of nescience is very difficult to cross because it is infested with many dangerous sharks. Although those who are nondevotees undergo severe austerities and penances to cross that ocean, we recommend that you simply take shelter of the lotus feet of the Lord, which are like boats for crossing the ocean. Although the ocean is



difficult to cross, by taking shelter of His lotus feet you will overcome all dangers.

1

Sometimes they become so busy simply enjoying their troubles that they never cross the ocean

2

Anyone who takes to the process of devotional service and has faith that the lotus feet of the Lord are safe boats to cross that ocean is certain to cross very easily and comfortably.

3

Opposite sex -> sharks -> in ocean

SAGE MAITREYA SPEAKS

- Being thus enlightened in complete spiritual knowledge by the son of Brahmā—one of the Kumāras - King worshiped them in the following words.

1

ātma-medhāḥ is opposite of gr̥ha-medhā

KING PṚTHU REPLY TO 4 KUMĀRAS

SB 4.22.42

*kṛto me 'nugrahaḥ pūrvam
hariṇārtānukampinā*

*tam āpādayitum brahman
bhagavan yūyam āgatāḥ*

The King said: O brāhmaṇa, O powerful one, formerly Lord Viṣṇu showed me His causeless mercy, indicating that you would come to my house, and to confirm that blessing, you have all come.

1

When the Lord makes a prediction, He fulfills that prediction through some of His devotees.

2

The Lord Himself promises, and His confidential devotees execute the promise.

3

The father is always anxious for the welfare of the son, even though the son forgets or neglects the father.

4

It is out of compassion that the Lord appears in His different forms.

SB 4.22.43

*niṣpāditaś ca kārtsnyena
bhagavadbhir ghrṇālubbhīḥ
sādhūcchiṣṭam hi me sarvam
ātmanā saba kiṁ dade*

My dear brāhmaṇa, you have carried out the order thoroughly because you are also as compassionate as the Lord. It is my duty, therefore, to offer you something, but all I possess are but remnants of food taken by great saintly persons. What shall I give?

1

One can't offer chewed food to superiors



2

Since King Pṛthu was thus offered the kingdom by the virtue of the mercy of great saintly persons, he did not want to divide his kingdom among saints like the Kumāras.

- “Therefore, my dear brāhmaṇas, my life, wife, children, home, furniture and household paraphernalia, my kingdom, strength, land and especially my treasury - all offered unto you.

PURPORT: SB 4.22.45

1

The dārāḥ, or wife, is not permitted to be offered to the brāhmaṇas.

2

Pṛthu Mahārāja offers private jewelry to Kumāras as servant offers food to the master

QUALIFICATION TO RULE

SB 4.22.45

*sainā-patyam ca rājyaṁ ca
daṇḍa-netṛtvam eva ca
sarva lokādhipatyam ca
veda-śāstra-vid arhati*

Since only a person who is completely educated according to the principles of Vedic knowledge deserves to be commander-in-chief, ruler of the state, the first to chastise and the proprietor of the whole planet, Pṛthu Mahārāja offered everything to the Kumāras.

- When monarchy ruled throughout the world, the monarch was actually directed by a board of brāhmaṇas and saintly persons. (PURPORT: SB 4.22.45)



1

If anyone starves, it is due to the mismanagement of the so-called ruler, governor or president.

2

A person who is not well versed in the Vedic injunctions (veda-śāstra-vit) should not run for election as president, governor, etc.

3

Pṛthu Mahārāja had realizations about dangers of overstepping brāhmaṇas

PURPORT: SB 4.22.45

- Because of his disobedience to the orders of the Vedas and the brāhmaṇas, King Vena, Pṛthu Mahārāja's father, was killed by the brāhmaṇas.
- Pṛthu Mahārāja therefore knew very well that it behooved him to rule the planet as the servant of saintly persons and brāhmaṇas.

BRĀHMAṆAS' GLORY

KEEP MONEY IN BANK OF KṢATRIYAS AND VAIŚYĀS

SB 4.22.46

*svam eva brāhmaṇo bhuñkte
svam vaste svam dadāti ca
tasyaivānugraheṇānnaṁ
bhuñjate kṣatriyādayaḥ*

The kṣatriyas, vaiśyas and śūdras eat their food by virtue of the brāhmaṇas' mercy. It is the brāhmaṇas who enjoy their own property, clothe themselves with their own property and give charity with their own property.



1

Kṣatriyas and vaiśyas have no right to give charity, for whatever they possess belongs to the brāhmaṇas.

2

Charity should be given by the kṣatriyas and vaiśyas under the instructions of the brāhmaṇas.

3

At the present moment there is a scarcity of brāhmaṇas, and since the so-called kṣatriyas and vaiśyas do not carry out the orders of the brāhmaṇas, the world is in a chaotic condition.

4

Everything in the world belongs to the brāhmaṇas, and out of their humility the brāhmaṇas accept charity from the kṣatriyas, or kings, and the vaiśyas, or merchants.

5

The kṣatriyas, vaiśyas and śūdras should eat only kṛṣṇa-prasāda, which is afforded them by the mercy of the brāhmaṇas.

6

Because society is not guided by brahminical instruction, the whole population is only absorbed in sinful activities.

SB 4.22.47

*yair īdṛśī bhagavato gatiṁ ātma-vāda
ekāntato nīgamibhiḥ pratipādītā naḥ
tuṣyantv adabhbhra-karuṇāḥ sva-kṛtena nityam
ko nāma tat pratikaroti vinoda-pātram*

Pṛthu Mahārāja continued: How can such persons, who have rendered unlimited service by explaining the path of self-realization in relation to



the Supreme Personality of Godhead, and whose explanations are given for our enlightenment with complete conviction and Vedic evidence, be repaid except by folded palms containing water for their satisfaction? Such great personalities can be satisfied only by their own activities, which are distributed amongst human society out of their unlimited mercy.

1

Knowledge of Kṛṣṇa is such a great gift that it is impossible to repay the benefactor

2

Pṛthu Mahārāja requested the Kumāras to be satisfied by their own benevolent activities in delivering souls from the clutches of māyā. The King saw that there was no other way to satisfy them for their exalted activities.

3

Vinoda-pātram can be divided into two words, vinā and uda-pātram, or can be understood as one word, vinoda-pātram, which means "joker." A joker's activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Kṛṣṇa becomes a laughingstock just like a joker because it is not possible to repay such a debt.

SAGE MAITREYA SPEAKS

- “Being thus worshiped - four Kumāras - masters of devotional service – pleased - appeared in sky - praised King - everyone observed them.” (SB 4.22.48)

1

Such great saintly persons who have attained complete perfection in mystic yoga are not visible in this age on earth because humanity is not worthy of their presence.

- “Amongst great personalities, Mahārāja Pṛthu - chief by virtue of his fixed position in relation to spiritual enlightenment - satisfied as one who has achieved all success in spiritual understanding.” (SB 4.22.49)

1

Remaining fixed in devotional service gives one the utmost in self-satisfaction.

PRACTISE BHAKTI AS PER CAPACITY

SB 4.22.50

*karmāṇi ca yathā-kālaṁ
yathā-deśaṁ yathā-balam
yathocitaṁ yathā-vittam
akarod brahma-sāt-kṛtam*

Being self-satisfied, Mahārāja Pṛthu executed his duties as perfectly as possible according to the time and his situation, strength and financial position. His only aim in all his activities was to satisfy the Absolute Truth. In this way, he duly acted.

1

A pure devotee's activities may appear like ordinary activities, but behind them there is profound significance—the satisfaction of the Lord. In order to understand the activities of a Vaiṣṇava, one has to become very expert.



2

Concealing himself as a pure devotee, he externally manifested himself as a very powerful and dutiful king.

3

None of his activities were carried out for his own sense gratification; everything he did was meant for the satisfaction of the senses of the Lord.

- ▶ Mahārāja Pṛthu - dedicated - eternal servant of the Supreme Personality of Godhead, transcendental to material nature - all fruits of his activities were dedicated to Lord - always thought of himself as the servant of the Lord (SB 4.22.51)

1

In one's home or in a temple, the Deity is considered the proprietor of everything, and everyone is considered the Deity's eternal servant.

2

In Kṛṣṇa consciousness the results of one's activities depend on the will of the Supreme Person. Indeed, in all cases the result is not dependent on one's own personal dexterity but is completely dependent on the will of the Supreme.

SB 4.22.52

*grheṣu vartamāno 'pi
sa sāmrajya-śriyānviṭaḥ
nāsajjatendriyārtheṣu
niraham-matir arkavat*

Mahārāja Pṛthu, who was very opulent due to the prosperity of his entire empire, remained at home as a householder. Since he was never inclined to utilize his opulences for the gratification of his senses, he



remained unattached, exactly like the sun, which is unaffected in all circumstances.

1

Pṛthu Mahārāja was special in that although he was given license to remain a householder, and although he possessed immense opulences in his kingdom, he never engaged in sense gratification.

2

A pure devotee is never attracted by sense gratification, and consequently he is liberated.

- Being situated in devotional service - Pṛthu Mahārāja - performed all fruitive activities - begot five sons by his wife, Arci - all his sons as per his own desire. (SB 4.22.53)

1

How one can beget children according to one's own desire is practically unknown in the present age (Kali-yuga).

2

The mental state of the father and mother before sex will certainly affect the mentality of the child to be begotten.

3

A child who is begotten out of lust may not turn out as the parents desire.



4

yathā yonir yathā bījam. Yathā yoniḥ indicates the mother, and yathā bījam indicates the father. If the mental state of the parents is prepared before they have sex, the child which they will beget will certainly reflect their mental condition.

5

Pṛthu Mahārāja did not beget his children out of lust, nor was he attracted to his wife for sense gratificatory purposes. He begot the children as a gṛhastha for the future administration of his government all over the world.

SB 4.22.55

*gopīthāya jagat-srṣṭeḥ
kāle sve sve 'cyutātmakaḥ
mano-vāg-vṛttibhiḥ saumyair
guṇaiḥ samrañjayan prajāḥ*

Since Mahārāja Pṛthu was a perfect devotee of the Supreme Personality of Godhead, he wanted to protect the Lord's creation by pleasing the various citizens according to their various desires. Therefore Pṛthu Mahārāja used to please them in all respects by his words, mentality, works and gentle behavior.

1

Pṛthu Mahārāja used to please all kinds of citizens by his extraordinary capacity to understand the mentality of others.

2

He knew that he was the representative of the Lord and that the Lord's creation must be protected intelligently.



3

It is therefore the duty of the ruler to satisfy them in their sense enjoyment as well as to elevate them to Kṛṣṇa consciousness so that they all can ultimately return home, back to Godhead.

4

With this idea in mind, the king or government head should rule the world. In this way, everyone will be satisfied.

ADMIN HINTS

OPPOSITE QUALITIES REQUIRED

SB 4.22.56

*rājety adbhān nāmadbeyaṁ
soma-rāja ivāparaḥ
sūryavad viśṛjan gr̥hṇan
pratapaṁś ca bhuvo vasu*

Mahārāja Pṛthu became as celebrated a king as Soma-rāja, the king of the moon. He was also powerful and exacting, just like the sun-god, who distributes heat and light and at the same time exacts all the planetary waters.

1

The sun (Pṛthu Mahārāja) distributes heat and light (protection to citizen) and at the same time exacts water (taxes) from all planets. The moon (Pṛthu Mahārāja) is very pleasing at night (pleasing to citizens), and when one becomes fatigued after a day's labor in the sun, he can enjoy the moonshine.

POWER VS TOLERANCE

SB 4.22.57

durdharṣas tejasevāgnir



*mahendra iva durjayah
titikṣayā dbaritriva
dyaur ivābbhiṣṭa-do nṛṇām*

Mahārāja Pṛthu was so strong and powerful that no one could disobey his orders any more than one could conquer fire itself. He was so strong that he was compared to Indra, the King of heaven, whose power is insuperable. On the other hand, Mahārāja Pṛthu was also as tolerant as the earth, and in fulfilling various desires of human society, he was like heaven itself.

1

When Indra releases a thunderbolt, even the biggest hills and mountains crack. On the other hand, Mahārāja Pṛthu was as tolerant as the earth itself, and he fulfilled all the desires of his citizens just like torrents of rain from the sky.

- Just as rainfall satisfies everyone's desires - Mahārāja Pṛthu satisfy everyone - like sea in that no one could understand his depths - like Meru - in the fixity of his purpose. (SB 4.22.58)

1

The ocean is wide and expansive, and it is very difficult to measure its length and breadth; similarly, Pṛthu Mahārāja was so deep and grave that no one could fathom his purposes.

2

The hill known as Meru is fixed in the universe as a universal pivot, and no one can move it an inch from its position; similarly, no one could ever dissuade Mahārāja Pṛthu when he was determined.

- Mahārāja Pṛthu's - intelligence and education - like Yamarāja - opulence - comparable to Himalaya Mountains, where all valuable



jewels and metals stocked - riches like Kuvera - no one could reveal his secrets - like Varuṇa's (SB 4.22.59)

1

Yamarāja is expected to be most expert in judicial matters. Pṛthu Mahārāja was also highly learned and exceedingly exact in delivering his judgment upon the citizens.

2

Nor could anyone discover the secrets of his life any more than learn the secrets of Varuṇa, the demigod presiding over the water, the night, and the western sky.

3

Varuṇa is omniscient, and since he punishes sins, he is prayed to for forgiveness. He is also the sender of disease and is often associated with Mitra and Indra.

- Personal behaviour - all good qualities - spiritual knowledge - like Bṛhaspati - Self-control – like Supreme Personality of Godhead - devotional service - great follower of devotees who were attached to cow protection and rendering of service to spiritual master and brāhmaṇas - perfect in shyness and gentle behaviour - when - philanthropic activity - worked as if for his own self (SB 4.22.62)

1

One who begets Kṛṣṇa conscious children for the benefit of humanity is actually a brahmacārī.

2

The word brahmacārī also refers to one who acts on the platform of Brahman, or devotional service.



3

When one performs activities in connection with the Supreme Personality of Godhead, he is to be known as brahmacārī. Thus Pṛthu Mahārāja was an ideal brahmacārī and gr̥hastha simultaneously.

4

Pṛthu Mahārāja was also very humble, meek and gentle, and whenever he performed any philanthropic work or welfare activity for the general public, he would labor exactly as if he were tending to his own personal necessities. In other words, his philanthropic activities were not for the sake of show but were performed out of personal feeling and commitment.



END of Chapter 22.



Mahārāja Pṛthu's Going Back Home

- Last stage of his life - divided opulence - amongst all living entities - arranged pensions for everyone according to religious principles - after executing orders of Lord - dedicated his sons unto earth - his daughter - Mahārāja Pṛthu left citizens - lamenting and crying - went to forest alone with his wife - austerities. (SB 4.23.1-3)

1

According to Vedic principles, when retiring from family life, one can take his wife with him, for the husband and wife are considered to be one unit. Thus they can both combinedly perform austerities for liberation.

2

In order to set the example in all ways, he also underwent severe austerities in the tapo-vana. It appears that in those days there were many tapo-vanas, or forests especially meant for retirement and the practice of austerities.

3

It was compulsory for everyone to go to the tapo-vana to fully accept the shelter of the Supreme Personality of Godhead, for it is very difficult to retire from family life and at the same time remain at home

IDEAL VĀNAPRASTHA ATTITUDE



SB 4.23.4

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

After retiring from family life, Mahārāja Pṛthu strictly followed the regulations of retired life and underwent severe austerities in the forest. He engaged in these activities as seriously as he had formerly engaged in leading the government and conquering everyone.

1

As it is necessary for one to become very active in family life, similarly, after retirement from family life, it is necessary to control the mind and senses.

2

Purpose of gr̥hastha āśrama – 1) Concession combining sense gratification with regulated life 2) Facilitate mid life retirement 3) Facilitate austerity

3

The word vaikhānasa-susammate is significant because in vānaprastha life the regulative principles are also to be strictly followed.

- ▶ Mahārāja Pṛthu - ate trunks, roots, fruit and dried leaves - for some weeks drank only water - Finally lived by breathing (SB 4.23.5)

1

Overeating is not at all recommended for one who wants to progress in spiritual life.



2

*Temple residence is superior to living in forest as it is
Vaikuṇṭha*

3

*Better to live regulated temple life than erratic forest
life*

- Following principles of forest living - footsteps of great sages and munis - Pṛthu Mahārāja accepted five kinds of heating processes during summer - exposed - torrents of rain in rainy season - winter, stood in water up to his neck - lie down on floor to sleep. (SB 4.23.6)

1

*Jñānīs and yogīs must undergo such severe types of
austerity in order to become purified from material
contamination*

2

*The purpose for undergoing such severe austerities is
to become a devotee of the Supreme Personality of
Godhead, Kṛṣṇa***IMPORTANT: PROOF THAT KRISHNA WORSHIP IS ETERNAL****SB 4.23.7**

*titikṣur yata-vāg dānta
ūrdhva-retā jitānilaḥ
ārirādhayaṣuḥ kṛṣṇam
acarata tapa uttamam*

Mahārāja Pṛthu underwent all these severe austerities in order to



control his words and his senses, to refrain from discharging his semen and to control the life air within his body. All this he did for the satisfaction of Kṛṣṇa. He had no other purpose.

1

The point is that Kṛṣṇa worship existed at the beginning of creation and has continued to exist throughout Satya-yuga, Tretā-yuga and Dvāpara-yuga, and now it is continuing in Kali-yuga.

2

Therefore worship of Kṛṣṇa is conducted in all millenniums. It is not that Kṛṣṇa worship began only when Kṛṣṇa appeared on this planet five thousand years ago.

3

ārīrādbhayīṣuḥ kṛṣṇam acarat tapa uttamam. As it is said that ārādbito yadi baris tapasā tataḥ kim

4

We should therefore not be discouraged just because we cannot go to the forest and practice severe austerities.

■ *ānande bala hari, bhaja vṛndāvana, śrī-guru-vaiṣṇava-pade majāiyā mana* (PURPORT: SB 4.23.7)

- By thus practicing severe austerities, Mahārāja Pṛthu gradually became steadfast in spiritual life and completely free of all desires for fruitive activities. He also practiced breathing exercises to control his mind and senses, and by such control he became completely free from all desires for fruitive activity. (SB 4.23.8)



1

The aim of prāṇāyāma is not to make the body strong and fit for working hard. The aim is worship of Kṛṣṇa.

2

*yat pāda-paṅkaja-palāśa-vilāsa-bhaktiā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvaṁ na rikta-matayo yatayo 'pi ruddha-
srota-gaṇās tam araṇyaṁ bhaja vāsudevaṁ*

Only by worshipping Vāsudeva can one become free from the desires of fruitive activities. Outside of worshipping Vāsudeva, the yogīs and jñānīs cannot attain freedom from such desires.

- By regularly discharging devotional service - Pṛthu Mahārāja transcendental in mind - constantly think of the lotus feet of Lord - became completely detached and attained perfect knowledge - transcend all doubt - freed from false ego and material conception of life (SB 4.23.11)

1

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following example: If one has strong digestive power, after eating he automatically lights a fire within his stomach to digest everything and does not need to take medicine to aid his digestion. Similarly, the fire of devotional service is so strong that a devotee does not need to act separately to attain perfect knowledge or detachment from material attractions.

- The Queen Arci - followed her husband - body very delicate - did not deserve to live in the forest - voluntarily touched her lotus feet to ground (SB 4.23.19)



1

When the husband is king, she sits beside him as the queen, and when he goes to the forest, she also follows, despite having to tolerate all kinds of difficulties in living in the forest.

- ▶ Not accustomed to difficulties - followed her husband - living in forest like great sages - lay down on the ground - ate fruits, flowers and leaves - not fit for these activities - frail and thin - pleasure she derived in serving her husband - no difficulties (SB 4.23.20)

1

Because of the pleasure she derived in serving her husband, she did not feel any difficulties

2

When one engages in austerities, his body generally becomes lean and thin. Becoming fat is not a very good qualification in spiritual life because a person who is engaged in spiritual life must reduce the comforts of the body—namely eating, sleeping and mating—to a minimum.

3

Although Queen Arci became very thin from living in the forest according to regulative principles, she was not unhappy, for she was enjoying the honor of serving her great husband

SB 4.23.27

*teṣāṁ durāpaṁ kim tv anyan
martyānām bhagavat-padam
bhuvi lolāyuṣo ye vai
naiṣkarmyaṁ sādhayanty uta*

In this material world, every human being has a short span of life, but



those who are engaged in devotional service go back home, back to Godhead, for they are actually on the path of liberation. For such persons, there is nothing which is not available.

SB 4.23.28

*sa vañcito batātma-dhruk
kṛcchreṇa mahatā bhuvi
labdhvāpavargyam mānuṣyam
viṣayeṣu viśajjate*

Any person who engages himself within this material world in performing activities that necessitate great struggle, and who, after obtaining a human form of life—which is a chance to attain liberation from miseries—undertakes the difficult tasks of fruitive activities, must be considered to be cheated and envious of his own self.

❀ *END of Chapter 23.*







