

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ द्वाविंशोऽध्यायः - २२ ॥

DHVAAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-TWO)

[PritthuCharitham – Sanakopadhesam] ([Continuation of the Story of Pritthu – Advices or Instructions of Sanakaas to Pritthu])

[In this chapter we will read the details of the advice given by Sanakaas to Pritthu for attainment of transcendental realization. Sanakaas are the true embodiments of transcendental knowledge. As Lord Vishnu advised Pritthu that Sanathkumaaraas would visit him and provide transcendental advice they appeared. Pritthu welcomed them formally and offered promptly the most esteemed lion thrones. They occupied the seats and provided Pritthu with systematic advice of discourses for transcendental

realization. We can read the details of the advice and how selflessly and efficiently Pritthu ruled the universe according to those instructions and advice. Please continue to read for details...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम् ।
तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥ १ ॥

1

Jeneshu pregrinathsvevam Pritthum Pritthulavikramam
Thathropajegmurmunnayaschathvaarah Sooryavarchchasah.

When the citizens were praising the glories and worshiping the most heroic warrior and the ruling emperor Pritthu Mahaaraaja, the four most Primordial Divine Transcendental Sages who were more brilliant and lustrous than millions of rising Suns arrived there. [Sanathkumaaraas]

तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा ।
लोकानपापान् कुर्वत्या सानुगोऽचष्ट लक्षितान् ॥ २ ॥

2

Thaamsthu SidhddhEswaraan raajaa vyomnoavatharathoarchchishaa
Lokaanapaapaan kurvvathyaa saanugoachashta lekshithaan.

Pritthu Mahaaraaja along with associates and Sthuthipaattakaas saw the four divine Sages known as SidhddhEswaraas, meaning the gods who attained ultimate transcendental knowledge, and who are the removers of all the darkness or material ignorance or nescience of the universe with the unlimited and incomparable eternal brilliance of their divine transcendental knowledge. They were easily recognizable by their divine brilliance and luster.

तद्दर्शनोद्गतान् प्राणान् प्रत्यादित्सुरिवोत्थितः ।
ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव ॥ ३ ॥

Thadhdhersanodhgethaan praanaan prethyaadhithsurivoththithah
Sasadhasyaanugo Vainya indhriyeso gunaaniva.

Seeing the appearance of the Kumaara Sages who are embodiments of divine transcendental knowledge Pritthu was extremely anxious and nervous and excited to receive them. Their appearance itself was capable of liberating the soul from the entanglements of material life with innumerable cycles of births and deaths. Pritthu and all his associates hastily got up and stood there motionless like a stick due to excitement and thrill. They all were totally perplexed or spellbound beyond words of description.

गौरवाद्यन्त्रितः सभ्यः प्रश्रयानतकन्धरः ।
विधिवत्पूजयाञ्चक्रे गृहीताध्यर्हणासनान् ॥ ४॥

Gauravaadhyenthithah sabhyah presreyaanthakanddharah
Viddhivath poojayaanjchakre griheethaaddhyarhanaasanaan.

Pritthu was very humbled and bowed down his head and with folded hands worshiped the divine glories of the Kumaaraas. He received them in accordance with the stipulations of Saasthraas with all required paraphernalia and offered them the most exalted seats. The Kumaara Sages very affectionately accepted the offerings of Pritthu and occupied the seats.

तत्पादशौचसलिलैर्मार्जितालकबन्धनः ।
तत्र शीलवतां वृत्तमाचरन् मानयन्निव ॥ ५॥

Thatha paadhasauchasalilairmmaarjjithaalakabenddhanah
Thathra seelavathaam vriththamaacharanmaanayanniva.

After the Sages got seated Pritthu himself washed their feet with water and wiped them off and then he sprinkled that water onto his head. Thus, he has shown and maintained the traditional and customary way of receiving highly esteemed divine hosts by a guest.

हाटकासन आसीनान् स्वध्रिष्ण्येष्विव पावकान् ।
श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् ॥ ६॥

6

Haatakaasana aaseenaan svaddhishnyeshviva Paavakaan
Sredhddhaasamyemasamyukthah preethah praaha bhavaagrajaan.

The Sanakaas who were born even before Lord Maha Dheva thus got comfortably seated on the golden lion thrones. Thereafter the king Pritthu with humility, nobility, humbleness, respect, devotion, care, attention, mental control and divine happiness spoke to them:

पृथुरुवाच

PritthuUruvaacha (Pritthu Said):

अहो आचरितं किं मे मङ्गलं मङ्गलायनाः ।
यस्य वो दर्शनं ह्यासीद्दुर्दर्शानां च योगिभिः ॥ ७॥

7

“Aho aacharitham kim me manggalam manggalaayanaah
Yesya vo dhersanam hyaaseedhdhurdhdhersaanaam cha yogibhih.”

“Oh, the most Primordial Rishees, you are always occupying the highest and the divinest world. I am not sure what type of auspicious and virtuous and pious and graceful and devotional activities had been performed by me in this life or in the previous lives to be fortunate to get an opportunity to see you like this. Even the highly transcendental Rishees or Yogees with millions of years of severe austerities and meditations would not get the opportunity to see you like this. You are all very rare to be seen by anyone at any time anywhere.”

किं तस्य दुर्लभतरमिह लोके परत्र च ।
यस्य विप्राः प्रसीदन्ति शिवो विष्णुश्च सानुगः ॥ ८॥

8

“Kim thasya dhurllabhatharamihaloke parathra cha
Yesya vipraah preseedhanthi Sivo Vishnuscha saanugah.”

“Oh, the greatest of the Rishees, you are all the embodiment of brilliance of Brahmajnjanam and hence called as Brahmajnjanees who are the essence of transcendental Brahma Thaththvam or Parabrahma Thaththvam. What else for anyone would ever need to get or to attain in his or her life in this world or in any other lives in any other worlds other than having the opportunity to see or obtain the blessings from the Four of You, Sanathkumaaraas, and or Lord Siva or Maha Dheva who is the most beloved fiancé of Holy River Ganga and or Lord Sri Vaasudheva Maha Vishnu Bhagawaan with their associates? [This means the ultimate aim of anyone’s life to get the opportunity see or obtain the blessings from Sanathkumaaraas, Lord Siva or Lord Vishnu.]”

नैव लक्षयते लोको लोकान् पर्यटतोऽपि यान् ।
यथा सर्वदृशं सर्व आत्मानं येऽस्य हेतवः ॥ ९॥

9

“Naiva lekshayathe loko lokaan paryatathoapi yaan
Yetthaa sarvvadhrisam sarvva aathmaanam yeasya hethavah.”

“Even if we look around and search the entire universe nobody would ever get the opportunity to see you. Lord Sri Vaasudheva Maha Vishnu Bhagawaan who is the Paramaathma is the soul of each and every entity and element of the universe and is available everywhere always but even Brahmadheva or anyone else of his stature cannot recognize or see Lord Sri Vaasudheva Maha Vishnu Bhagawaan anywhere at any time.”

अधना अपि ते धन्याः साधवो गृहमेधिनः ।
यद्गृहा ह्यर्हवर्याम्बुतृणभूमीश्वरावराः ॥ १०॥

10

“Addhanaa api the ddhanyaah saaddhavo grihameddhinah
Yedhgrihaa hyarhavaryaambuthrinabhoomEeswaraavaraah”

“A poor Grihasttha or a Family-man, who is attached to material life, though not rich, would be fully gratified along with his associates when worship-able and glorified personalities of Brahmajnjaanees like you visit his home and accept his reception when he has made all the arrangement and preparations like his home, the land, water, grass and all the paraphernalia. Even the Grihastthaas who made all the arrangements and waited to receive worship-able and glorified personalities would feel gratified and thrilled. I am fully gratified, and the purpose of my life has now been fulfilled.”

व्यालालयद्रुमा वै तेऽप्यरिक्ताखिलसम्पदः ।
यद्गृहास्तीर्थपादीयपादतीर्थविवर्जिताः ॥ ११ ॥

11

“Vyaalaayadhrumaa vai theapyarikthaakhilasampadhah
Yedhgrihaastheerththapaadheeyapaadhatheerththavivarjjithaah.”

“Oh, the great Sages, though some of the houses which do not secure the fortune to sprinkle holy water obtained after washing the lotus feet of noblest and divinest Transcendental Brahmajnjaanees like you may have all types of material fortunes, wealth, comforts and luxuries but would have to be considered as the caves on the trees of the earth in which the venomous snakes live. [Those houses are not livable by human being.]”

स्वागतं वो द्विजश्रेष्ठा यद्ब्रतानि मुमुक्षवः ।
चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च ॥ १२ ॥

12

“Svaagetham vo dhvijasreshttaa yedh vrathaani mumukshavah
Charanthi sredhddhayaa ddheeraa baalaa eva brihanthi cha.”

“Oh, the noblest of the Brahmin Sages, I cordially welcome you. You all have attained control of senses and have attained transcendental

realization of Brahma Thatthvam at the very childhood or rather at the very birth itself which even very aged and fully matured Sages of severe austerities and penance could have never attained. After overcoming the passion of senses, you were able to renounce the interest in material life and became liberated soul with the sole purpose of attainment of Nithya Mukthi by performing pious and virtuous austerities and penance very religiously in a disciplined path according to Vedhic norms.”

कच्चिन्नः कुशलं नाथा इन्द्रियार्थार्थवेदिनाम् ।
व्यसनावाप एतस्मिन् पतितानां स्वकर्मभिः ॥ १३॥

13

“Kachchinnah kusalam naatthaa indhriyaarththarththavedhinaam
Vyesanaavaapa ethasmin pathithaanaam svakarmmabhih.”

“How is it possible for us to attain peace and comfort in life as we are viciously whirling within the huge waves of the ocean of material miseries with confused state of mind thinking that fulfillment of passions of senses or Indhriyaarthththaaas are the same as those of the four Purushaarthththaaas?”

भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते ।
कुशलाकुशला यत्र न सन्ति मतिवृत्तयः ॥ १४॥

14

“Bhawathsu kusalapresna aathmaaraameshu neshyathe
Kusalaakusalaa yethra na santhi mathivriththayah.”

“Oh, greatest of the Sages, you never carry any feelings like ‘this is comfortable’ and ‘this is uncomfortable’ or any other dualities like those within your mind and conscience. You always remain as Aathmaaraamaas meaning the one with blissful happiness of Soul always. Therefore, there is no meaning in inquiring whether you are doing well or ill, keeping fine or bad, with good fortune or bad fortune, auspicious or inauspicious, etc. [Think of how interesting the concept is. What difference do the Aathmaaraamaas have material dualities?]”

तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् ।

सम्पृच्छे भव एतस्मिन् क्षेमः केनाञ्जसा भवेत् ॥ १५॥

15

“Thadhaham krithavisrembhah suhridho vasthapasvinaam
Samprichcche bhava ethasmin kshemah kenaanjjasaa bhaveth.”

“Oh, the divinest Sages, you are always very compassionate with those who are being blazed in the fire of material miseries. Therefore, with full faith and confidence I am asking you just one question as I am also suffering in the ocean of material miseries. Kindly explain to me and direct me the way to cross this ocean of material miseries as I am whirling within the vicious cycles of material miseries without seeing any life saver. How can I cross it?”

व्यक्तमात्मवतामात्मा भगवानात्मभावनः ।
स्वानामनुग्रहायेमां सिद्धरूपी चरत्यजः ॥ १६॥

16

“Vyekthamaathmaavathaamaathmaa Bhagawaanaathmabhaavanah
Svaanaamanugrehaayemaam sidhddharoopee charathyajah.”

“Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is birthless and deathless and who is the Soul of all the souls of all the entities and elements always moves around everywhere in the universe by assuming the divine Forms of Sidhddhaas in order to clearly show and teach the formless form of Soul. [Pritthu indirectly makes it clear that Sanathkumaaraas are incarnations of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as Sidhddhaas in order to teach Paramaathma Thatthvam to the universe.]”

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

पृथोस्तत्सूक्तमाकर्ण्य सारं सुष्ठु मितं मधु ।
स्मयमान इव प्रीत्या कुमारः प्रत्युवाच ह ॥ १७॥

Pritthosthathsookthamaakarnya saaram sushtumitham maddhu
Smayamaana iva preethyaa Kumaarah prethyuvaacha ha.

After listening to the very precise and short, sweet words like honey to hear, meaningful and appropriate statements or questions like those from Pritthu Maharaaja the Kumaaraas or Sanathkumaaraas smiled very pleasingly with immense happiness and spoke:

सनत्कुमार उवाच

Sanathkumaara Uvaacha (Sanathkumaara Uvaacha):

साधु पृष्टं महाराज सर्वभूतहितात्मना ।
भवता विदुषा चापि साधूनां मतिरीदृशी ॥ १८॥

“Saaddhu prishttam mahaaraaja sarvvabhoothahithaathmanaa
Bhavathaa vidushaa chaapi saadhoonaam mathireedhrisee.”

“Oh Mahaaraaja, you are the Lord of the entire universe. You are always interested in the welfare and benefits and developments of all your subjects. You are the best of the Emperors with supreme knowledge in all the fields. We know that you definitely know the answer to your question. It is not that you do not know the answer, but you wanted the world to know the answer therefore your question is really very appropriate and praiseworthy. You deserve credit for asking very useful and virtuous questions at this time to us.”

सङ्गमः खलु साधूनामुभयेषां च सम्मतः ।
यत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम् ॥ १९॥

“Sanggamah khalu saadhoonaamubhayeshaam cha sammathah
Yethsambhaashanasampresnah sarvveshaam vithanothi sam.”

अस्त्येव राजन् भवतो मधुद्विषः
पादारविन्दस्य गुणानुवादाने ।
रतिर्दुरापा विधुनोति नैष्ठिकी
कामं कषायं मलमन्तरात्मनः ॥ २० ॥

20

“Asthyeva raajan bhavatho Maddhudhvishah
Paadhaaravindhasya gunaanuvaadhane
Rethirdhdhuraapaa viddhunothi naishttikee
Kaamam kashaayam malamantharaathmanah”

“Association and the questions and answers or debates with virtuous and pious sages are beneficial for both the parties meaning those who meet with the sages as well as for the sages. [The materially corrupted personality would receive useful transcendental advice and directions and guidance from the Saaddhoos or Sages and the Saaddhoos get the opportunity to direct the normal material personalities in the right path of life. The material person can clear off the doubts from the learned Saaddhoos.] Hey Pritthu Mahaaraaja, you have steadfast devotion and ardent interest in listening to the glories and heroic and wonderful deeds of Sreekaantha or the consort of Sri Maha Lakshmi who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. When you acquire thorough knowledge about the stories and glories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you should be able to destroy and eliminate all material greed and desires and attain transcendental knowledge.”

शास्त्रेष्वियानेव सुनिश्चितो नृणां
क्षेमस्य सद्ध्यग् विमृशेषु हेतुः ।
असङ्ग आत्मव्यतिरिक्त आत्मनि
दृढा रतिर्ब्रह्मणि निर्गुणे च या ॥ २१ ॥

21

“Saasthreshviyaaneva sunischitho nrinaam
Kshemasya saddhryagvimrisheshu hethuh
Asangga aathmavyethiriktha aathmani
Dhridaa rethirBrahmani nirggune cha yaa.”

“After careful investigations and thorough analysis, it has conclusively arrived and established two distinct schemes in our Vedhic Scriptures and Saasthraas from very ancient times itself for the welfare and development of the society. Both the schemes are without any time limitations or timeless and are valid and practical forever. And one of them is not to have any attachment and involvement in any of the material or bodily concepts or renouncement of material or physical attachments and the other one is to have complete and steadfast and firm attachment with Nirgguna Brahmaathma or Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [Nirgguna Brahmaathma is the transcendental knowledge of Paramaathma Thatthvum or the knowledge of Brahmaathma without any Guna or Quality. That means mind and conscience should always be concentrating on Brahmaathma without having any attachment with anything else.]”

सा श्रद्धया भगवद्धर्मचर्यया
जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया ।
योगेश्वरोपासनया च नित्यं
पुण्यश्रवः कथया पुण्यया च ॥ २२॥

22

“Saa sredhddhayaa Bhagawadhdharmmacharyayaa
Jijnjaasayaaaaddhyaathmikayoganishtayaa
Yogeswaropaasanayaa cha nithyam
Punyasrevahkatthayaa punyayaa cha.”

“How can you get steadfast and steady and firm attachment to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan? You can attain steadfast, steady and firm attachment to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with devotional services at His lotus feet, with constant attention, applying Bhakthi Yoga, inquisitive and ardent interest to learn about Him, by constantly practicing various Yogic methods for establishing mind and conscience firmly on the Soul and by listening to the pious, virtuous and sacred glorifying stories and songs of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan always.”

अर्थेन्द्रियारामसगोष्ठ्यतृष्णया

तत्सम्मतानामपरिग्रहेण च ।
विविक्तरुच्या परितोष आत्मन्
विना हरेर्गुणपीयूषपानात् ॥ २३॥

23

“Arththendhriyaaraamasagoshttyathrishnaya
Thathsammathaanaamaprigrehena cha
Viviktharuchyaa parithosha aathman
Vinaa Harerggunapeeyooshapaanaath.”

“If you wish to achieve progress in attainment of spiritual or transcendental knowledge and realization then follow these steps: Do not accept any gifts or donations or offerings from those who are materially corrupted and influenced by the ignorance with dominance of Thamo Guna and trying all the means and sources greed-fully to acquire material wealth and fortune and from those who are wandering aimlessly under total influence of material senses. Also do not associate or interact with their followers or associates under any circumstances. And when you see that there is deterioration of devotion and interest in devotional services to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan then if you stay alone in an isolated location and concentrate your mind and conscience meditatively upon devotional services at the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan you can acquire steadfast devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and would be able to renounce the interest in material life without any difficulty.”

अहिंसया पारमहंस्यचर्यया
स्मृत्या मुकुन्दाचरिताग्र्यसीधुना ।
यमैरकामैर्नियमैश्चाप्यनिन्दया
निरीहया द्वन्द्वतितिक्षया च ॥ २४॥

24

“Ahimsayaa paaramahamsyacharyayaa
Smrithyaa Mukundhaacharithaagryaseeddhunaa
Yemairakamairnniyamaischaapyanindhayaa
Nireehayaa dhvandhvathithikshayaa cha.”

“A candidate who is interested in advancement of spiritual life of devotion and devotional services at Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan should necessarily follow: practice of strict non-violence both physically and mentally, daily regulate both material desires as well as non-desires or aversions that means get rid of the feeling of dualities and with constant practice destroy and eliminate all material desires, eat only the least minimum food just for survival and maintaining the material body, eat and drink as much as you can of the Amrith or the nectar of the sacred and holy stories of Sri Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, practice both Yema and Niyama, do not blaspheme others, do not ever despise anyone, tolerate everything meaning both happiness and unhappiness and all dualities of opposites and renounce the interest in material activities.”

हरेर्मुहुस्तत्परकर्णपूर-
गुणाभिधानेन विजृम्भमाणया ।
भक्त्या ह्यसङ्गः सदसत्यनात्मनि
स्यान्निर्गुणे ब्रह्मणि चाञ्जसा रतिः ॥ २५॥

25

“Harermmuhusthath parakarnnapoora-
Gunaabhiddhaanena vijrembhamaanayaa
Bhakthyaa hyasangah sadhasathyanaathmani
Syaannirggune Brahmani chaanjjasaa rethih.”

“Listening to the discourses or reading or analyzing the blissful and divine stories of the incarnations of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are the most decorative adornments to the ears. That would definitely improve and increase progressively steadfast devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And with increased devotion at the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan one should be able to attain Virakthi or Detachment to all the material gross and subtle elements and entities which are corrupted with material ignorance and are soul-less or Anaathma and would develop interest and attachment and ardent love in Soul or Supreme Soul or Parabrahmam and Paramaathma Thaththvam which is beyond the material qualities or Gunaatheetha. [Aathma is not corrupted with material senses and qualities.]”

यदा रतिर्ब्रह्मणि नैष्ठिकी पुमा-
नाचार्यवान् ज्ञानविरागरंहसा ।
दहत्यवीर्यं हृदयं जीवकोशं
पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥ २६॥

26

“Yedhaa rethirbrahmani naishttakee puma-
NAachaaryavaan jnjaanaviraagaramhasaa
Dhehathyaveeryam hridhayam jeevakosam
Panjchaathmakam yonimivoththithoagnih.”

“When you are able to attain supreme devotion and steadfast faith in Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and gain the transcendental knowledge of Paramaathma Thatthvam from the Spiritual Masters then you would sublimely merge into the Supreme Soul. And when you merge into or within the Supreme Soul with the blessing of Universal Master you would automatically gain Jnjaana or Paramaathma Jnjaana or Transcendental Knowledge and attain Vairaagya or Detachment from Material Life and from Material Universe. When you acquire both Paramaathma Jnjaana and Vairaagya you would be able to destroy or burn out the material body which is covered by the five elements within the eternal fire of Paramaathma Jnjaana Vairaagya just like how the fire contained within the wood burns out wood itself completely. Oh, the best of the Emperors you please understand that principle and truth clearly.”

दग्धाशयो मुक्तसमस्ततद्गुणो
नैवात्मनो बहिरन्तर्विचष्टे ।
परात्मनोर्यद्व्यवधानं पुरस्तात्
स्वप्ने यथा पुरुषस्तद्विनाशे ॥ २७॥

27

“Dhegdhaasayo mukthasamasthathadhguno
Naivaathmano behirantharvvichasthe
Paraathmanoryadhvavaddhaanam purasthaath
Svapne yetthaa purushasthadvinaase.”

“The feeling of aliveness or existence of material life is there only as long as your mind and conscience have the awareness of the existence of your material body. Or the existence of material body or the existence of material life is really only a feeling of your mind and conscience. When you are able to burn out the feeling of the existence of material body which is constituted of the five elements within the fire of transcendental knowledge then the material body will also be annihilated in that fire and the soul will be liberated or with the transcendental knowledge you would be able to renounce your material life and be elevated to transcendental world of eternal blissful happiness. Or in other words when the feeling of existence of the material body is annihilated both the internal as well as external feeling that “I am alive, or I am existing now” would also naturally be annihilated. Then your transcendental awareness would make it clear to you that your feeling of existence or ‘aliveness’ was only in the world of dream or dreamy world. And you would be awakened to the “Real” world or the Transcendental world of Paramaathma Thatthvum that there is only one Soul and that your soul is the same as the soul of all other entities and that is the same as the Supreme Soul. That is the merger and unification of “You or I” with the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [This is the toughest philosophical principle. When we think deeply it would be clear to us that there is no need to use “merger”, “unification”, etc. as these are all one and the same and therefore what are there to merge or to unify. These are all just for our understanding. The “Maaya” or “Illusory Power” is so amazing that we would immediately be brought back to this world of “Maaya” with the feeling of existence. That means our existence is only conceptual and not practical or true after one achieves transcendental state.]”

आत्मानमिन्द्रियार्थं च परं यदुभयोरपि ।
सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा ॥ २८॥

28

“Aathmaanamindhriyaarththam cha param yedhubhayorapi
Sathyaasayaa upaddhau vai pumaan pasyathi naanyadhaa.”

“When only the Soul exists for Sense gratifications the material senses create desires. [Simple but not to laugh at when we are dead, we do not

create desires!!!] We will see or will recognize or try to have the awareness of existence of Soul, Senses, Sense Gratifications or which is or are not any of these when our mind and conscience are agitated and activated with the power or desire of Soul. When there is no Soul, we do not have any of these recognitions or awareness. [Again, without the soul we are “dead” and once we are “dead” what awareness do we have about Soul, Senses, Sense Gratifications, Material Body, etc. OMG though these are mind boggling but very interesting thoughts and philosophies.]”

निमित्ते सति सर्वत्र जलादावपि पूरुषः ।
आत्मनश्च परस्यापि भिदां पश्यति नान्यदा ॥ २९॥

29

“Nimiththe sathi sarvvathra jelaadhaavapi poorushah
Aathmanascha parasyaapi bhidhaam pasyathi naanyadhaa.”

“We see different images of our own reflections in water, oil and mirror as different things depending upon the media through which we are looking but all these different images are of the same “one” substance. That means it is only because of different causes or the Medias that one person sees “he” is distinct from “others” and “other entities”. And when the media is gone only the image, or the reflection would be lost or gone but you would remain there. [Say now you remove the water then your image in water would be gone or dead, but you would still see two images in oil and in mirror.] Similarly, when the material body is destroyed the soul would still remain intact.”

इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनः ।
चेतनां हरते बुद्धेः स्तम्बस्तोयमिव हृदात् ॥ ३०॥

30

“Indhriyairvishayaakrishtairaakshiptham ddhyaauyathaam manah
Chethanaam harathe budhddheh sthambasthoyamiva hredhaath.”

“When one’s mind and conscience and senses are attracted towards the sense objects for enjoyment then the mind and conscience would become agitated. With agitation of mind and conscience it would lose its Vissha

Budhddhi or Special Intelligence with the power of thinking rationally and analyzing critically and investigating thoroughly. It is just like how the flowing water of the river would be sucked up by big grass straws continuously.”

भ्रश्यत्यनुस्मृतिश्चित्तं ज्ञानभ्रंशः स्मृतिक्षये ।
तद्रोधं कवयः प्राहुरात्मापहनवमात्मनः ॥ ३१ ॥

31

“Bhresyathyanu smrithischiththam jnjaanabhremsah smrithiksheye
Thadhroddham kavayah praahuraathmaapahnavaamaathmanah.”

“When your consciousness or Jnjanam deviates under the influence of mind and senses then you will lose the capacity or power of remembering the previous position and recognizing the present one. That means under the influence of the mind purely controlled by senses would destroy the power of thinking and you will lose it. And when you lose the power of thinking you lose consciousness and intelligence. [See how it is viciously encircled!] And the scholars have defined this stage as the destruction of the soul in you or you will become soulless. [If you are soulless you are dead this is what is technically called by us nowadays as brain-dead.]”

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः ।
यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥ ३२ ॥

32

“Naathah paratharo loke pumsah svaarththavyethikremah
Yedhaddhyanyasya preyasthvamaathmanah svavyethikremaath.”

“Everyone in this world is involved with utmost interest in material activities to derive and satisfy pleasures and comforts of self-interest like acquisition of wealth, fortune, spouse, family, relatives, etc. In that respect he is not doing anything for the progress and benefit of the soul. Actually, material activities of self-interest will destroy the interest to know about the soul and to attain soul-realization. Is there anything worse than that in life? No, that is self destruction or soul destruction. There is nothing better or superior to

attainment of knowledge of Self or Self-Realization or Soul-Realization as the ultimate purpose of life.”

अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापहनवो नृणाम् ।
भ्रंशितो ज्ञानविज्ञानाद्येनाविशति मुख्यताम् ॥ ३३ ॥

33

“Arththendhriyaarththhaabhiddhyaanam sarvvaarththhaapahnavo nrinaam
Bhremsitho jnjaanavijnjaanaadhyenaavisathi mukhyathaam”

“All the activities for fulfillment and satisfaction of senses and for acquirement of wealth and other material benefits are the tools for self destruction or for destruction of Soul and Soul-Realization. Because of activities like that he would be devoid of Jnjaana and Vijnjaana and falls into the pit of Paapa Yoni or the world of sinful hell of material ignorance and darkness from which he can never come out.”

न कुर्यात्कर्हिचित्सङ्गं तमस्तीव्रं तितीरिषुः ।
धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् ॥ ३४ ॥

34

“Na kuryaath karhichithsanggam thamastheevram thitheerishuh
Ddharmmaarththhakaamamokshaanaam yedhathyanthavighaathakam”

“The desire for gratification of material senses would destroy all the Purushaarththhaas like Ddharmma, Arththha, Kaama and Moksha at the grass root level itself. Therefore, one must get rid of the interest in sense gratification if one wishes to cross the unfathomable ocean of material miseries which is the ultimate purpose of one’s life.”

तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते ।
त्रैवर्ग्योऽर्थो यतो नित्यं कृतान्तभयसंयुतः ॥ ३५ ॥

35

“Thathraapi moksha evaarththha aathyanthikathayeshyathe
Thraivarggyoarthththo yetho nithyam krithaanthabhayasamyuthah.”

परेऽवरे च ये भावा गुणव्यतिकरादनु ।
न तेषां विद्यते क्षेममीश विध्वंसिताशिषाम् ॥ ३६॥

36

“Pareavare cha ye bhaavaa gunavyethikaraadhanu
Na theshaam vidhyathe kshemamEesaviddhvamsithaasishaam.”

“The four basic principles of our life are: Ddharmma or Righteous Religious Principles, Arthttha or Acquirement of Material Wealth or Economic Development, Kaama or Sense Gratifications or Fulfillment of Material Desires and Moksha or Liberation from Material Life or Salvation or Renunciation of Material Life and Attainment of Soul-Realization or Attainment of Nithya Mukthi. Out of these four, Moksha is the best and noblest of all and is Eternal. The other three are momentary and destructive or destroyable or perishable at any time. By nature of law itself these are perishable as they are some combination of the material qualities or Gunaas. It is the nature of law or destiny that any material existence would be destroyed or perished or dead at one or other Time. It is the duty of Time or Kaala or Yema to see to it that material existence would be extinct at appropriate Time. And Time is controlled by the Supreme God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Realization of the Supreme Soul or Supreme God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is the liberation of material life and attainment of Transcendental Soul-Realization or Paramaathma Thatththvam. Therefore, without the wishes and blessings of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan nobody can attain Moksha which is Eternal or Imperishable.”

तत्त्वं नरेन्द्र जगतामथ तस्थुषां च
देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।
यः क्षेत्रवित्तपतया हृदि विश्वगाविः
प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥ ३७॥

37

“Thatththvam Narendhra jegathaamattha thastthushaam cha
Dhehendhriyaasuddhishanaathmabhiraavrithaanaam
Yah kshethraviththapathayaa hridhi Viswagaavih

Prethyak chakaasthi Bhagawaamsthamavehi soasmi.”

“Oh, the best of the Men and noblest of the Emperors, therefore you please try to understand that the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is within every soul of each and every moving and non-moving entity of this universe. And Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as the soul which is lustrous is the power behind prompting and activating by remaining within the soul of every living entity which is externally covered by the Dheha or material physical body, Indhriya or the senses, Praana or the life or life breath, Budhddhi or intelligence and Ahankaara or the material ego. [Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the power behind the secret of existence of every living and non-living and moving and non-moving elements and entities of the universe.] And Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Singular One. There is none other than Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. And again, oh Mahaaraaja, you please try to understand that Singular One Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is none other than you. Or you are Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. You should firmly establish that ultimate and supreme principle of Paramaathma Thatthvam within your mind, special intelligence and conscience with constant meditation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.”

यस्मिन्निदं सदसदात्मतया विभाति
मायाविवेकविधुति स्रजि वाहिबुद्धिः ।
तं नित्यमुक्तपरिशुद्धविशुद्धतत्त्वं
प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥ ३८॥

38

“Yesminnidham sadhasadhaathmathayaa vibhaathi
Maayaa vivekavidhdhuthi sreji vaahibudhddhih
Tham nithyamukthaparisudhddhavibhudhddhathaththvam
Prethyooddakarmmakalilaprekritim prepadye.”

“The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan can be realized only by transcendental knowledge. With the transcendental knowledge we should be able to remove or eliminate or cut off the ignorance about the material universe which is covered by illusory power of

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Our feeling that this materially contaminated universe is 'real' is due to the misconception under the influence of the illusory power and is just someone taking the rope or a chain as a snake. That misconception can be removed by transcendental knowledge. It is necessary to remove the misconception that the materially contaminated universe is 'real' with the transcendental knowledge with the blessings of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Paramaathma Thatthvam. Oh Mahaaraaja one must surrender to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and must always worship with meditative concentration the transcendental Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan to attain Nithya Mukthi.”

यत्पादपङ्कजपलाशविलासभक्त्या
कर्माशयं ग्रथितमुद्धृतयन्ति सन्तः ।
तद्वन्न रिक्तमतयो यतयोऽपि रुद्ध-
स्रोतोगणास्तमरणं भज वासुदेवम् ॥ ३९॥

39

“Yethpaadhpankajapalaasavilaasabhakthya
Karmmaasayam gretthithmudhgretthayanthi santhah
Thadhvanna rikthamathayo yethayoapi rudhddha-
Srothogenaasthamarenam bhaja Vaasudhevam.”

“The devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be able to purify their mind and inner conscience, which are contaminated with material senses and fruitive activities, with steadfast devotion at His lotus feet. Also, the transcendental Yogees who has the awareness of Paramaathma Thatthvam attains control of material senses with steadfast devotion at the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan by purifying their mind and inner conscience. Oh, Maharaaja therefore you also worship and pray that Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, with meditative concentration.”

कृच्छ्रो महानिह भवार्णवमप्लवेशां
षड्वर्गनक्रमसुखेन तितीर्षन्ति ।
तत्त्वं हरेर्भगवतो भजनीयमङ्घ्रि

“Krichcchro mahaaniha bhavaarnnavamaplevesaam
Shadvargganakramasukhena thitheerashanthi
Thaththvam HarerBhagawatho bhajaneeyamaghghrim
Krithvodupam vyesanamuththara dhustharaarnnam.”

“This ocean of material universe is contaminated with corrupted material senses and qualities and is extremely difficult to cross as it is infested with carnivorous alligators and sharks and other sea devils of material greed, sense gratifications, etc. Those who really wanted to cross the material ocean the only dependable ship is the steadfast devotion at the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which can be acquired only with the transcendental knowledge of Paramaathma Thaththvam. And for a true devotee of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, it would be very easy to cross the material ocean with the blessing and support of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is always very compassionate and supportive to his devotees. Thus, a true devotee of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be able to liberate himself from vicious cycles of innumerable births and deaths in this material universe and would be elevated to the most esteemed position of Vaikuntta Padham. Therefore, oh Pritthu Mahaaraaja you prostrate, worship and pray always at the lotus feet of the Universal Master, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, with full and meditative concentration.”

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

स एवं ब्रह्मपुत्रेण कुमारेणात्ममेधसा ।
दर्शितात्मगतिः सम्यक् प्रशस्योवाच तं नृपः ॥ ४१ ॥

Sa evam Brahmaphuthrena Kumaarenaathmameddhasaa
Dhersithaathmagethih samyak presasyovaacha tham nripah.

All four Maanasa Puthraas of Brahma Dheva who are known as Sanathkumaaraas have total control of mind, intelligence, inner conscience and of material senses. They are all the best of the transcendental scholars and fully liberated from this material life with the ultimate knowledge of Paramaathma Thatththvam. When one of the Sanathkumaaraas advised and taught Pritthu Mahaaraaja of Vedhic Transcendental Principles he listened to them very carefully and attentively and felt relieved and released of any material inhibitions he had and started worshiping them with their glories and of their esteemed position attained with transcendental knowledge of Paramaathma Thatththvam and of Vaikuntta Padham.

राजोवाच

RaajOvaacha (Raaja Said):

कृतो मेऽनुग्रहः पूर्व हरिणाऽऽर्तानुकम्पिना ।
तमापादयितुं ब्रह्मन् भगवन् यूयमागताः ॥ ४२ ॥

42

Kritho meanugrehah poorvvam Harinaaaarththanukampinaa
Thamaapaadhayithum, Brahman, Bhagawan, yooyamaagethaah.

Oh, the divinest of the Rishes, Sanathkumaaraas! Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the most compassionate and helpful to his devotees who are suffering in this material universe has promised me that you all would come here to provide me with most philosophical and transcendental advices of Aathma Jnjaana for Soul Realization and for attainment of Paramaathma Thatththvam. You all came here at this time to keep up those words of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

निष्पादितश्च कार्त्स्न्येन भगवद्भिर्घृणालुभिः ।
साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥ ४३ ॥

43

Nishpaadhithascha kaarthshnyena Bhagawadhbhirghrinaalubhih

Saaddhoochchishtam hi me sarvvaathmanaa saha kim dhedhe.

You are all compassionate and merciful souls. You have now carried out and kept up the words of Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Oh, the Rishivaryaas, meaning the noblest and greatest and divinest of the Rishees, please let me know what the Guru Dhekshina or to the Reward Preceptor I can or I have to offer you. It is my duty to offer you Guru Dhekshina. Please allow me to fulfill my dutiful responsibility. Whatever I possess is the remnants of what had been offered to noble Brahmins and Rishees or Saaddhoos. What shall I give?

प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः ।
राज्यं बलं मही कोश इति सर्वं निवेदितम् ॥ ४४॥

44

Praanaa dhaaraah suthaa, Brahman, grihaascha saporichchadhaah
Raajyam belam mahee kosa ithi sarvvam nivedhitham.

Oh, the great Sages, though all these belong to you, due to my inherent false ego and pride I have considered all these belong to me. Therefore, I offer and dedicate all these including my life, palace, children, wife, nation, all the armies including the weaponries and tools, the whole treasury along with all funds and treasures and the whole universe.

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ ४५॥

45

Sainaapathyam cha raajyam cha dhendanethrithvameva cha
Sarvvalokaaddhipathyam cha vedhasaasthravidharhathi.

According to the Vedhaas and Scriptures it is always better and more appropriate to possess the military forces, the subjects including family and children, the nation, power to implement law and order, rights to punish the violators of law and order of the land and not only all these but also the

Emperorship to control and rule the entire universe by noblest of Brahmins like you.

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च ।
तस्यैवानुग्रहेणान्नं भुञ्जते क्षत्रियादयः ॥ ४६॥

46

Svameva Braahmano bhungkthe svam vasthe svan dhedhaathi cha
Thasyaivaanugrehenaannam bhunjathe kshethriyaadhayah.

The Brahmins eat their own food. They wear their own dresses and clothing as well. They offer the properties belonging to them to others. The Kshethriyaas, Vaisyaas, Soodhraas, Chandaalaas and all the others eat by virtue and compassion of the Brahmins.

यैरीदृशी भगवतो गतिरात्मवाद
एकान्ततो निगमिभिः प्रतिपादिता नः ।
तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं
को नाम तत्प्रतिकरोति विनोदपात्रम् ॥ ४७॥

47

Yaireedhrisee Bhagawatho gethiraathmavaadha
Ekanthatho nigamibhih prethipaadhithaa nah
Thushyanthvadhahbrakarunaah svakrithena nithyam
Ko naama thatha prethikarothi vinodhapaathram.

Oh, the divinest of the Dhevarshees! You have explained to us the path of Self-Realization or Soul-Realization or the Principles of Paramaathma Thatthvam which explains that Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Supreme Soul and there is nothing other than the Supreme Soul and “You”, “I”, “We”, “They” and “All the Entities and Elements” are all one and the same Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, with complete conviction and Vedhic evidence. What a great service you have rendered to us. You have enlightened all of us. How can we reward you? We can never reward you properly for divinest services. Therefore, we fold our hands, bow down our heads and salute you and offer you Jela Tharppana or offer you holy water.

That is the only thing we are capable of doing. We prostrate and worship you again and again and surrender unto you.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

त आत्मयोगपतय आदिराजेन पूजिताः ।
शीलं तदीयं शंसन्तः खेऽभूवन् मिषतां नृणाम् ॥ ४८॥

48

Tha aathmayogapathaya aadhiraajena poojithaah
Seelam thadheeyam samsanthah kheabhoovanmishathaam nrinaam.

Hey Vidhura, The Sanathkumaaraas are the best and the noblest and the most scholarly masters to advise about Paramaathma Thatthva. They appreciated and accepted the worship and prayers and then praised the divine qualities and glories of Pritthu Mahaaraaja and returned via the skyways itself.

वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया ।
आप्तकाममिवात्मानं मेन आत्मन्यवस्थितः ॥ ४९॥

49

Vainyasthu ddhuryo mahathaam samstthithyaaddhyaathmasikshayaa
Aapthakaamamivaathmaanam mena aathmanyavastthithah.

Pritthu Mahaaraaja was the best amongst the best of all personalities. Having received the advice of Paramaathma Thatthvam and gaining clear understanding about the principles he attained enlightenment of divinest knowledge and climbed at the top of transcendental life after liberating from this material life. And he was able to recognize the Supreme Soul within him. Thus, he was fully satisfied and gratified of his life with transcendental enlightenment.

कर्माणि च यथाकालं यथादेशं यथाबलम् ।
यथोचितं यथावित्तमकरोद्ब्रह्मसात्कृतम् ॥ ५०॥

Karmmaani cha yetthaakaalam yetthaadhesam yetthaabelam
Yetthochitham yetthaaviththamakarodh Brahmasaathkritham.

Pritthu Mahaaraaja being Soul-Realized and self-satisfied ruled the universe according to the time, situations, surroundings and circumstances very promptly, religiously in the most disciplined manner. He spent money for the development and progress of the world depending upon the treasury conditions with proper budgeting and planning. He did not allow any unwanted interference or falsified adjustments in his planning and his administration was very straightforward and was an open book to the public for auditing and debating. He offered and dedicated all his activities to Parabrahmam and was executing his duties and responsibilities as a representative and for Paramaathma or Parabrahmam or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

फलं ब्रह्मणि विद्म्यस्य निर्विषङ्गः समाहितः ।
कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् ॥ ५१ ॥

Phalam Brahmani vinyasya nirvvishangah samaahithah
Karmmaaddhyaksham cha manvaana aathmaanam prekrithe param.

Pritthu Mahaaraaja attained transcendental realization and understood that everything in the universe is nothing but Parabrahmam and therefore he dedicated not only all the activities but also the fruits of all his activities to the Parabrahmam and became totally detached from the material universe. Thus, he became fully renounced and liberated from material life. He was able to overcome the Illusory Power controlling and influencing every movement of this universe and was able to recognize that the Soul is the only Real thing in the universe and all other things are Unreal and Illusory.

गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः ।
नासज्जतेन्द्रियार्थेषु निरहम्मतिरर्कवत् ॥ ५२ ॥

Griheshu varththamaanopi sa saamraajyasriyaanvithah
Naasajjathendhriyaarththeshu nirahmathirarkkavath.

Pritthu Mahaaraaja lived in his palace and ruled the whole universe selflessly for the development and progress of his subjects as the most opulent Emperor with incomparable prosperity, auspiciousness and progress but without having any attachment and without having any sense gratifications with any of the material opulence of prosperity. He was lustrous like Sun who is never impacted or affected with any of the changes around him. He attained transcendental realization and led a materially detached and liberated life with the blessings of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

एवमध्यात्मयोगेन कर्माण्यनुसमाचरन् ।
पुत्रानुत्पादयामास पञ्चार्चिष्याऽऽत्मसम्मतान् ।
विजिताश्वं धूम्रकेशं हर्यक्षं द्रविणं वृकम् ॥ ५३ ॥

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Evamaddhyaathmayogena karmmaanyanusamaacharan
Puthraanuthpaadhayaamaasa panjchaarchchishyaathmasammathaan
Vijithaasvam Ddhoomrakesam Haryaksham dhrevinam vrikam.

Pritthu Mahaaraaja who was ruling the universe selflessly with proper control of senses with transcendental realization and with the blessing of his votary Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and according to Grihastthaasrama Ddharmma he produced five noblest and well-known and lustrous sons named: 1) Vijithaasva, 2) Ddhoomrakesa, 3) Haryaksha, 4) Dhrevina and 5) Vrika on his most chaste wife Archchis in due course of time. All his sons were as noble and devotional as he was.

सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ।
गोपीथाय जगत्सृष्टेः काले स्वे स्वेऽच्युतात्मकः ॥ ५४ ॥

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Sarveshaam lokapaalaanaam dheddhaaraikah Pritthurggunaan
Gopeetthaaya jegathsrishteh kale svesveAchyuthaathmakah.

Pritthu Mahaaraaja who was the staunch devotee of Lord Sri Vaasudheva Sri Maha Vishnu who is the consort of Sri Maha Lakshmy, after begetting five sons continued to rule all the planets of the universe in accordance with the directions and exactly as how the Ashtadhikpaala deities wanted to rule the planets. He maintained all the qualities and powers of Ashtadhikpaalaas. There was none who can be compared with and equal to Pritthu Mahaaraaja.

मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः ।
राजेत्यधान्नामधेयं सोमराज इवापरः ॥ ५५ ॥

55

Manovagvriththibhih saumyairgunaih samrenjjayan prejaah
Raajethyaddhaannamaddheyam Somaraaja ivaaparrah.

Pritthu Mahaaraaja was very calm and tolerant by words, thoughts, mind and actions. With his supreme qualities and compassion and guardianship all his subjects were extremely happy and fully satisfied. He was more lustrous than Somaraaja or Chandhrabhagawaan or Moon-god. [Chandra is founder or establisher of the dynasty of Chandhra Vamsa. Puru, Nahusha, Yeyaathi, Jenaka, Bheeshma, etc. are renowned emperors amongst others of Chandhra Vamsa or Lunar Dynasty.] Thus, Pritthu made his title of “Raaja” very meaningful.

सूर्यवद्विसृजन् गृह्णन् प्रतपंश्च भुवो वसु ।
दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः ॥ ५६ ॥

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Sooryvadhvisrijan grihnan prethapamscha bhuvo Vasu.
Durdhddharshasthejasevaagnirmmahendhra iva dhurjjeyah

He toiled hard on earth and derived wealth and treasures but only protecting it appropriately and timely with proper nourishments and fostering. He was also as tolerant as earth. He was like Sooryabhagawaan or Sun-god who distributes unlimited energy and power to all the planets without any deficiency at any time. Pritthu also like

Sooryabhagawaan ensured to provide all protection and energy to all his subjects always without any interruption. Pritthu was as powerful and strong as Agnidheva or Fire-god who can never be conquered by anyone by any means. He was like Indhradheva or god of Heaven who was the supreme power of all the three worlds and the king of the dream world, Heaven. By supreme power and efficiency Pritthu also made this Earth which he ruled as another Paradise.

तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् ।
वर्षति स्म यथाकामं पर्जन्य इव तर्पयन् ॥ ५७॥

57

Thithikshayaa ddharithreeva dhyaurivaabheeshtadho nrinaam.
Varshathi sma yetthaakaamam parjjanya iva tharppayan.

By tolerance Pritthu was equal to Earth which is the embodiment of tolerance. As he was fulfilling and satisfying all the needs of all the subjects, this earth under his control and rule was like heaven where everything was available for everyone. As he was ensuring and providing sufficient water, he was like Parjjanya or Rain-god who showers rain whenever needed.

समुद्र इव दुर्बोधः सत्त्वेनाचलराडिव ।
धर्मराडिव शिक्षायामाश्चर्ये हिमवानिव ॥ ५८॥

58

Samudhra iva dhurboddhah saththvenaachalaraadiva
Ddharmmaraadivasikshayaamaascharye Himavaaniva.

In depth of education, knowledge, intelligence, inner conscience and power of controlling material senses he was like Sindhu River which is supposed to be as deep as the deepest ocean. With power of firm determination and fixity of purpose he was like Mount Meru. In case of power, might and majesty he was like the Himalaya Mountains. In respect of streamlining, implementing and maintaining strict rules and regulations of righteousness he was like Yemaddharmmaraaja or god of Death.

कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ।
मातरिश्वेव सर्वात्मा बलेन महसौजसा ॥ ५९॥

59

Kubera iva kosaaddyo, guptharththo Varuna yetthaa
Maatharisveva sarvvaathmaa belena sahasaujasaa*
mahasaujasaa*

In respect of accumulation of wealth, treasures, fortune and prosperity Pritthu was equal to Kubera the god of wealth. He was as good as Varunabhagawaan in keeping the wealth and treasures safely. Considering mental satisfaction and happiness, strength, brilliance and luster Pritthu was comparable with Vaayubhagawaan or Wind-god. Thus, in all respects Pritthu was the supreme most of all.

अविषह्यतया देवो भगवान् भूतराडिव ।
कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव ॥ ६०॥

60

Avishahyathayaa dhevo Bhagawaan bhootharaadiva
Kandharppa iva saundharye, manasvee mrigaraadiva.

वात्सल्ये मनुवन्नृणां प्रभुत्वे भगवानजः ।
बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः ॥ ६१॥

61

Vaathsalye Manuvannrinaam, prebhuthve BhagawaanAjajh
Brihaspathirbrahmavaadhe, aathmavaththve svayam Harih

He was irresistible and intolerant like the all-powerful Rudhra or Hara or Siva for his enemies. He was as handsome and attractive as Kaamadheva or god of Love or Cupid. He was as brave and valorous as the king of animals, the Lion. He was affectionate and loving like Svaayambhuva Manu. In the case of controlling power, he was like Aja or Brahmadheva. In respect of scholarly knowledge of Vedhaas and Scriptures he was like Brihaspathi who the Preceptor of the gods of Heaven is. He was equal to

Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in respect of controlling senses.

भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु ।
ह्रिया प्रश्रयशीलाभ्यामात्मतुल्यः परोद्यमे ॥ ६२ ॥

62

Bhakthyya goguruvipreshu Vishvaksenaanuvarththishu
Hriyaa presrayaseelaabhyaamaathmathulyah parodhyame.

कीर्त्योर्ध्वगीतया पुम्भिस्त्रैलोक्ये तत्र तत्र ह ।
प्रविष्टः कर्णरन्ध्रेषु स्त्रीणां रामः सतामिव ॥ ६३ ॥

63

Keerththyordhddhvageethayaa pumbhistrailokye thathra thathra ha
Previshtah karnnarenddhreshu sthreenaam Raamah sathaamiva.

In personal behaviors, conducts, good qualities and characters there was none in all the three words comparable and equal to Pritthu Mahaaraaja. He was very devoted to cows, animals, Brahmins, ascetics, scholars of transcendental realization and devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He possessed all good qualities like kindness, nobility, humility, shyness, respect, reverence and gentleness. He was selfless and found pleasures in happiness and contention in the progress and prosperity of all others. His glories were always praised by the bard and the Sthuthipaattakaas. The glorious stories and songs of Pritthu was installed and established in the conscience of all womanhood. He was considered to be as great or equal to Sree Rama Swamy in good qualities like nobility, righteousness, humility and devotion to Brahmins and Rishees.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां चतुर्थस्कन्धे द्वाविंशोऽध्यायः ॥ २२ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Chathurththaskanddhe [Pritthu Charithe
Sanakopadhesam Naama] Dhvaavimsathithamoaddhyaayah

Thus, we conclude the Twenty-Second Chapter Named as the [continuation of the] Story of Pritthu [Advices and Instructions of Sanakaas to Pritthu] of Fourth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!