

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ अष्टादशोऽध्यायः - १८ ॥

ASHTAADHESOADDHYAAYAH (CHAPTER EIGHTEEN)

[PritthuCharitham - Bhoodhohanam] Pritthu Vijayam ([Continuation of the Story of Pritthu – Milking of Earth by Pritthu] Victory of Pritthu)

[In this chapter we can read that the Earth is finally yielding to Pritthu. She permitted Pritthu to derive sufficient food materials, herbs and minerals required according to needs and desires of various groups of living entities. But Earth has asked symbolically to Pritthu that in order to derive food materials the respective groups have to fulfill certain conditions. A suitable calf has to drink from her udder to prompt her to ooze the milk and another experienced and smart guy to milk her in convenient vessel. Please

continue to read for details and for clear understanding of the meaning of her symbolic language...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

इत्थं पृथुमभिष्टूय रुषा प्रस्फुरिताधरम् ।
पुनराहावनिर्भीता संस्तभ्यात्मानमात्मना ॥ १ ॥

1

Iththam Pritthumabhishtooya rushaa presphurithaaddharam
Punaraahaavanirbheethaa samsthabhyaathmaanamaathmanaa.

Oh, my dear Vidhura, though the Planet of Earth prayed and worshiped Pritthu Mahaaraaja with glories and praises of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan he was not pacified or happy with her. Pritthu was still standing there biting on his trembling lips with red hot eyes with extreme anger and displeasure. The Planet of Earth was very much frightened and afraid, but she tried to control her mind with intelligence and spoke to Pritthu again:

सन्नियच्छाभिभो मन्युं निबोध श्रावितं च मे ।
सर्वतः सारमादत्ते यथा मधुकरो बुधः ॥ २ ॥

2

“Samniyachcchaabhibho manyum niboddha sraavitham cha me
Sarvathah saaramaadhathe yetthaa maddhukaro buddhah.

“Oh my dear Lord! Please abandon your anger. Please listen to my words very carefully. Please give me your full ear. I am very poor and ignorant. You are the wisest person. Just like a honey bee gathers honey from all types of flowers irrespective of the quality of flowers you would be able to grasp the essence of my conversation.”

अस्मिन् लोकेऽथवामुष्मिन् मुनिभिस्तत्त्वदर्शिभिः ।

दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयःप्रसिद्धये ॥ ३॥

3

“Asmimllokeatthavaamushminmunibhisthaththvdhersibih
Dhrishta yogaah preyukthaascha pumsaam sreyapresidhddhaye.”

“Rishees who are very scholarly and philosophical have already prescribed a number of theories and principles for the prosperity and auspiciousness and benefit of mankind. By adopting their theories and methods the people were able to attain positive results also. Therefore, those theories and methods are logical and practical.”

तानातिष्ठति यः सम्यगुपायान् पूर्वदर्शितान् ।
अवरः श्रद्धयोपेत उपेयान् विन्दतेऽञ्जसा ॥ ४॥

4

“Thaanaathishtathi yaha samyagupaayaan poorvadhersithaan
Avarah sredhddhayopetha upeyaan vindhatheanjjasaa.”

“Those methods shown and established by our predecessors are reliable and trustworthy and result-oriented. And those who adopt those methods with full faith would definitely be able to achieve expected results.”

ताननादृत्य योऽविद्वानर्थानारभते स्वयम् ।
तस्य व्यभिचरन्त्यर्था आरब्धाश्च पुनः पुनः ॥ ५॥

5

“Thaananaadrithya yo vidhvanarthtthaanaarabhathe svayam
Thasya vyebhicharnathyarthtthaah aarebddhaascha punah punah.”

“Oh Mahaaraaja, those who avoid proven and established traditional practices and adopt new methods of practice and ways by their own mental speculations have been found as futile and useless. Most often that is what we have seen in life.”

पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशाम्पते ।

भुज्यमाना मया दृष्टा असद्भिरधृतव्रतैः ॥ ६॥

6

“Puraa srishtaa hyoshaddhayo Brahmanaa yaa visaampathe!
Bhujiyamaanaa mayaa dhrishtaa asadbhiraddhrithavrathaih.”

“Oh, the Lord of the Universe! The preparations of seeds, roots, leaves, grains, herbs, etc. formulated by Brahmadheva in ancient times are now being used randomly by evil demons and non-devotees without knowing the purpose of them.”

अपालितानादृता च भवद्भिरलोकपालकैः ।
चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधीः ॥ ७॥

7

“Apaalithaanaadhrithaa cha Bhawadhbirlokapaalakaih
Choreebhootheattha lokeaham yejnjaartheagrashaddheeh.”

“Hey Mahaaraaja, in the absence of great and noble Emperors like you not only that the herbs and grains produced by me were misused by the evil non-devotees, they never bothered to treat and maintain me well so that I could remain productive. Thus, when the world was filled with robbers and thieves in the absence of an efficient King, I was forced to hide the herbs and grains inside me. I am saving it for the purpose of using them for Yaagaas and Yajnjaas when needed. [Here an interesting concept about Earth is revealed. If we do not treat earth well it will not produce anything. You cannot expect good harvest without tilling, sowing, watering, fertilizing, providing manures, etc. on a timely fashion.]”

नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा ।
तत्र योगेन दृष्टेन भवानादातुमर्हति ॥ ८॥

8

“Noonam thaa veeruddhah ksheenaa mayi kaalena bhooyasaa
Thathra yogena dhrishtena bhavaanaadhaathumarhathi.”

“Oh Mahaaraaja, as I was not treated well for a long time, I am now almost barren. I lost my vitality and productivity. Now I absolutely do not have the power to grow herbs and grains by myself without outside help. I am powerless and worn out. You are aware of the means to revive and revitalize and rejuvenate me. Please adopt those methods.”

वत्सं कल्पय मे वीर येनाहं वत्सला तव ।
धोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम् ॥ ९॥

9

“Vathsama kalpaya me veera, yenaaham vathsalaa thava
Ddhokshye ksheeramayaan kaamaanuroopam cha dhohanam.”

दोग्धारं च महाबाहो भूतानां भूतभावन ।
अन्नमीप्सितमूर्जस्वद्भृगवान् वाञ्छते यदि ॥ १०॥

10

“Dhogdhddhaaram cha mahaabaaho bhoothaanaam, bhoothabhaavana.
Annameepsithamoorjjasvadh Bhagawaan vaanjchathe yedhi.”

“Oh, the bravest Mahaaraaja! Oh, Mahaabaaho or the One with Very Long Hands! You are the fiancé of Bhoomi. If you wish to have grains which the most essential food material for maintenance and survival of mankind, then my suggestion and recommendation is that you arrange and come with a suitable calf to drink and prompt me to get ready to ooze out milk and an experienced smart guy to milk me well and suitable vessel or pot to gather and hold the milk. If you do so I will provide that vessel full of whatever you want and as much as you wish to your satisfaction. [This means if you cultivate properly the earth will provide you whatever crops you want.]”

समां च कुरु मां राजन् देववृष्टं यथा पयः ।
अपर्तावपि भद्रं ते उपावर्तेत मे विभो ॥ ११॥

11

“Samaam cha kuru maam raajandhevavrishtam yetthaa payah
Aparththaavapi bhadhram the upaavarthehetha me vibho!”

“You should make the entire surface of the globe leveled so that even after the rainy season is over I can hold sufficient water within me in the oceans, lakes, rivers, tanks, etc. Thereafter you do not have to depend on the mercy of the Lord of Heaven or Dhevendhra to shower rain for water. [This is based on the concept that Dhevendhra is the dominant god providing rain falls.] Thus, you should be able to irrigate well and produce sufficient crops to your satisfaction. [Lakes, ponds, rivers, oceans, etc. are the natural dams for irrigation.]”

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः ।
वत्सं कृत्वा मनुं पाणावदुहत्सकलौषधीः ॥ १२॥

12

Ithi priyam hitham vaakyam bhuva aadhaaya bhoopathih
Vathsam krithvaa Manum paanaavaduhathsakalaushadheeh.

Pritthu was very pleased and satisfied with the comforting words of Bhoomi or Earth. As suggested by Bhoomi he milked or cultivated sufficient grains and herbs from her by using Manu or Svaayambhuva Manu as the calf and his own hands as the vessel. [This is symbolic usage. Manu means Manushya or Mankind. Therefore, he asked his subjects to cultivate and produce whatever they wanted. He used hands, which means he used the power of the labor force and collected the materials in granaries.]

तथापरे च सर्वत्र सारमाददते बुधाः ।
ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ॥ १३॥

13

Thatthaa pare cha sarvvathra saaramaadhadhathe buddhaah
Thathoanye cha yetthaakaamam dhudhuhuh Pritthubhaavithaam.

All other people of rational thinking and intelligence also grasped the essence of the advice of Bhoomi and followed the footsteps of Emperor Pritthu and started preparing the land, farming, cultivating and producing whatever they desire from the planet of Earth. [They also started milking

the same cow which Pritthu got ready to milk. Thus, formal and systematic farming and civilization started by Pritthu.]

ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम ।
वत्सं बृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ॥ १४॥

14

Rishayo dhudhurdheveemindhriyeshvattha saththama
Vathsam brihaspathim krithvaa payascchandhomayam suchi.

Then the Rishees took Brihaspathi who is the Preceptor of Dhevaas as the calf and senses as the vessel and milked the purest and most pious Vedhic knowledge to purify and refine mind, consciousness and hearing. [With the help and guidance of Brihaspathi the Rishees learned Vedhaas and got divine enlightenments.]

कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् ।
हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः ॥ १५॥

15

Krithvaa vathsam suragenaa Indhram somamadhoodhuan
Hiranmayena paathrena veeryamojo belam payah.

The Dhevaas made Indhra, the Lord of the gods, as the calf and milked Somaresa or the Soma Beverage in golden pots which is capable of strengthening the mental, physical and sensual powers. Somaresa is the milk of Amrith. Thus, they gained immense vitality and power and became extremely happy. [Somaresa has also been referred to as an intoxicating drink of Dhevaas.]

दैतेया दानवा वत्सं प्रह्लादमसुरर्षभम् ।
विधायादूदुहन् क्षीरमयःपात्रे सुरासवम् ॥ १६॥

16

Dheitheyaa dhaanavaa vathsam Prehlaadhamasurarshabham
Viddhaayaadhoodhuan ksheeramayahpaathre suraasavam.

Dhithijaas and Dhenujaas or Asuraas belonging to the dynasty of Dhithi and Raakshasaas made their chief, Prehlaadha, as the calf and milked unlimited quantities without any shortage the milk of Suraasavam or Intoxicating Liquor or Beverage in iron pots.

गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः ।
वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौभगम् ॥ १७॥

17

GenddharvvaApsarasoaddhukshan paathre padhmamaye payah
Vathsam Visvaavasum krithvaa Gaanddharvvam maddhusaubhagham.

वत्सेन पितरोऽर्यम्णा कव्यं क्षीरमधुक्षत ।
आमपात्रे महाभागाः श्रद्धया श्राद्धदेवताः ॥ १८॥

18

Vathena pitharoAryamnaa kavyam ksheeramaddhukshatha
Aamapaathre mahaabhaagaah sredhddhayaa sraadhdhadhevathaah.

प्रकल्प्य वत्सं कपिलं सिद्धाः सङ्कल्पनामयीम् ।
सिद्धिं नभसि विद्यां च ये च विद्याधरादयः ॥ १९॥

19

Prekalpya vathsama Kapilam sidhddhaah samkalpanaamayeem
Sidhddhim nabhasi vidhyaam cha ye cha Vidhyaaddharaadhayah

अन्ये च मायिनो मायामन्तर्धानाद्भुतात्मनाम् ।
मयं प्रकल्प्य वत्सं ते दुदुहर्धारणामयीम् ॥ २०॥

20

Anye cha maayino maayaamanthardhddhaanaadhbhuthathmanaam
Mayam prekalpya vathsam the dhudhuhurdhddhaaranaamayeem.

All other groups also milked the planet of Earth according to their needs as follows: Genddharvvaas and Apsaraas used Visvaavasv as the calf and lotus leaf as vessel and extracted Beauty and honey like sweet Musical Art. Sraadhddhadhevaas or Forefathers used Aryamaa as calf and Raw or unbaked Earthen pot as vessel and obtained Kavya or Havya meaning the food offered to the Forefathers at the time of performance of last rites. Sidhddhaas, Vidhyaaddharaas, etc. used Kapila as calf and sky as vessel and acquired Sankalpasidhddhi or Yogic Mystic Powers and Vidhya or Mystical Knowledge and the Art of Flying freely in the sky. Others like Kimpurushaas with deceitful illusory powers used Maya as calf and milked mystic powers enabling them to disappear from the vision of others and then reappear in different forms within no time. [They did not need and hence did not use any vessel due to the special nature of the milk they extracted.]

यक्षरक्षांसि भूतानि पिशाचाः पिशिताशनाः ।
भूतेशवत्सा दुदुहः कपाले क्षतजासवम् ॥ २१ ॥

21

Yeksharekshaamsi bhoothaani pisaachaah pisithaasanaah
Bhootheravathsaa duduhuh kapaale kshethajaasavam.

Yekshaas, Rekshaas, Bhoothaas, Prethaas, Pisaachaas, etc. who are flesh eaters made their Lord Rudhra or Bhoothanaattha as the calf and skull as the vessel and squeezed out the Beverage of Blood according to their wish.

तथाहयो दन्दशूकाः सर्पा नागाश्च तक्षकम् ।
विधाय वत्सं दुदुहर्बिलपात्रे विषं पयः ॥ २२ ॥

22

Thatthaahayo Dhendhasookaah Sarppaa Naagascha Thakshakam
Viddhaaya vathsam dhudhurbilapaathre visham payah.

Dhendhasookaas or Snakes, Sarppaas, Naagaas, Scorpions and other poisonous reptiles made Thakshaka as their calf and the Snake Holes as the vessel and collected Poison as their milk.

पशवो यवसं क्षीरं वत्सं कृत्वा च गोवृषम् ।
अरण्यपात्रे चाधुक्षन् मृगेन्द्रेण च दंष्ट्रिणः ॥ २३ ॥

23

Pasavo yevasam ksheeram vathsam krithvaa cha govrisam
Aranyapaathre chaaddhukshanmrigendhrena cha dhemshtinah.

क्रव्यादाः प्राणिनः क्रव्यं दुदुहुः स्वे कलेवरे ।
सुपर्णवत्सा विहगाश्चरं चाचरमेव च ॥ २४ ॥

24

Krevyaadhaah praaninah krevyam dhudhuhuh sve kalebare
Suparnnavathsa vihagaascharam chaacharameva cha.

The herbivorous four-legged animal groups took Nandheesa as calf and forest as vessel and milked Grass from Earth. Thus, they could eat fresh grass. The ferocious carnivorous animals with large canine teeth made Kesari or Lion as calf and the physical body as vessel and extracted Flesh as their milk from Earth. Thus, they could eat flesh to their satisfaction. The birds made Geruda as a calf and milked insects, fruits, roots, etc. from Earth as their staple food.

वटवत्सा वनस्पतयः पृथग्रसमयं पयः ।
गिरयो हिमवद्वत्सा नानाधातून् स्वसानुषु ॥ २५ ॥

25

Vatavathsaa Vanaspathayah prithhagrasamayam payah
Girayo Himavadvhathsaa naanaaddhaathoon svasaanushu.

The trees made the Vatavriksha or Banyan Tree as calf and milked a variety of juices by using separate tree trunks as vessels. The mountains made Himavaan or Mount Himalaya as the calf and Peak of Hills as vessel and milked a variety of elements of metals and minerals.

सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक्पयः ।

सर्वकामदुघां पृथ्वीं दुदुहः पृथुभाविताम् ॥ २६॥

26

Sarvve svamukhyavathsena sve sve paathre pritthak payah
Sarvvakaamadhughaam pritthveem dhudhuhuh Pritthubhaavithaam.

Hey Vidhura, in addition to what I have mentioned above the planet of Earth allowed all the other groups of entities to derive their food by making the chief of the respective group as the calf in convenient vessels according to the groups. Thus, the planet of Earth became the provider of sufficient food to all the living entities of the universe according to their need and desire as demanded and directed by Pritthu Mahaaraaja.

एवं पृथ्वादयः पृथ्वीमन्नादाः स्वन्नमात्मनः ।
दोहवत्सादि भेदेन क्षीरभेदं कुरूद्वह ॥ २७॥

27

Evam Pritthvaadhayah pritthveemannaadhaah svannamaathmanah
Dhohavathsaadhibhedhena ksheerabhedham Kurudhvahaa!

Hey, the best of the Kuru Dynasty! Thus, with the consent of Earth, Pritthu Mahaaraaja and all other groups of living entities of the universe who subsist on food derived their desired food materials symbolized by milk with the help of suitable calves in convenient vessels according to their needs and wishes.

ततो महीपतिः प्रीतः सर्वकामदुघां पृथुः ।
दुहितृत्वे चकारेमां प्रेम्णा दुहितृवत्सलः ॥ २८॥

28

Thatho Maheepathih preethah sarvvakaama dhugham Pritthuh
Duhithrithve chakaaremaam premna dhuhithrivathsalah.

Thereafter Pritthu Mahaaraaja was extremely satisfied and pleased with Bhoomidhevi or Pritthvi or the Planet of Earth who stood in front of him in

the form of a pious Cow who provided food materials to all the groups of living entities according to their needs and desires in appropriate vessels according to their choices. And then Pritthu Mahaaraaja adopted the Bhoomidhevi in the form of Cow as his own most affectionate daughter.

चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् ।
भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥ २९॥

29

Choornnayan svaddhanushkotyaa girikootaani raajaraat
Bhoomandalamidham Vainyah praayaschakre samam vibhuh.

Hey Vidhura! Pritthu Mahaaraaja who was the partial incarnation of Supreme God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, was then crowned as the King of all Kings and Emperor of all the Emperors. Pritthu who was manifested from Vena's body and hence known as Vainya became extremely popular and very famous all over the universe. He leveled all the hills and peaks, breaking them with the sharp edge of his bow. [Pritthu leveled the ground with suitable tools.]

अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता ।
निवासान् कल्पयाञ्चक्रे तत्र तत्र यथार्हतः ॥ ३०॥

30

Atthaasmin Bhagawaan Vainyah prejaanaam vriththidhaa pithaa
Nivaasaan kalpayaanjcha thathra thathra yetthaarhathah.

Pritthu who was the provider of food and herbs for subsistence and employment for revenue and the protector of all his subjects divided the land appropriately and assigned it to separate groups as suitable and comfortable inhibition or residential places. [Say wild animals must stay in forest and should not encroach into the area assigned for mankind like that.]

ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च ।
घोषान् व्रजान् सशिविरानाकरान् खेटखर्वटान् ॥ ३१॥

Graamaan purah paththanaani dhurggaani vividdhaani cha
Ghoshaan vrejaan sasibiraanaakaraan khetakharvvataan.

Pritthu founded many villages, towns, cities, houses, bungalows, castles, camps, tents, housing settlements, colonies, various types of forts, attractive hill resorts, royal camps, palaces, suitable sheds for cowherds, stables for animals, etc.

प्राक्पृथोरिह नैवैषा पुरग्रामादि कल्पना ।
यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥ ३२ ॥

PraakPritthoriha naivaashaa puragraamaadhikalpanaa
Yetthaasukham vasanthi sma thathra thathraakuthobhayah.

There were no projects and schemes of housing colonies, townships, village settlements, etc. before the time of Pritthu. [That means Pritthu started them.] Everything was systematically and properly well spread around. People started living very happily, comfortably and luxuriously during the time of the emperorship of Mahaaraaja Pritthu. All his subjects were leading a heavenly life at that time.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे पृथुविजये अष्टादशोऽध्यायः ॥ १८ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Chathurththaskanddhe Pritthuvijaye [Pritthucharitham] Naama
Ashtaadhesoaddhyaayah

Thus, we conclude the Eighteenth Chapter Named as the Victory of Pritthu [Continuation of Story of 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!