

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ सप्तदशोऽध्यायः - १७ ॥

SAPTHADHESOADDHYAAYAH (CHAPTER SEVENTEEN)

[PritthuCharitham] DharithreeNigreham ([Continuation of the Story of Pritthu] Punishment to Earth)

[In this chapter we will read that Pritthu gave out generous gifts and presents to Sthuthipaattakaas, the Rishies, the Brahmins, the Priests and all others assembled there. Pritthu was aware of acute scarcity and shortage of food materials and herbs and minerals available to his subjects and if the same situation continues for a few more days, then all of them will starve to death. He also knew that it was due to the arrogance of Bhoomidhevi. Therefore, he determined to teach a lesson to Bhoomidhevi by harming or even by destroying her, if needed. When he took the mighty bow and the powerful arrow in his hand and got ready to defeat

Bhoomidhevi she took the form of a cow and tried to run away. Ultimately Bhoomidhevi understood that she cannot run away from him and knowing that Pritthu is an incarnation of Lord Vishnu she prostrated and worshiped and prayed to him for his mercy and compassion. Please continue to read for more details...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

एवं स भगवान् वैन्यः ख्यापितो गुणकर्मभिः ।
छन्दयामास तान् कामैः प्रतिपूज्याभिनन्द्य च ॥ १ ॥

1

Evam sa Bhagawaan Vainyah khyaapitho gunakarmmabhih
Cchandhayaamaasa than kaamaih prethipoojyaabhinandhya cha.

When the Soothaas and Maagaddhaas praised and glorified Pritthu Mahaaraaja extensively about his selfless chivalrous and powerful activities for the development and benefit of the universe he was very pleased and humbled. He called all of them and offered presentations and gifts very generously to the best of their satisfaction and respected and thanked them with humility and affection.

ब्राह्मणप्रमुखान् वर्णान् भृत्यामात्यपुरोधसः ।
पौरान् जानपदान् श्रेणीः प्रकृतीः समपूजयत् ॥ २ ॥

2

Braahmanapremukhaan varnnaan bhrithyaamthyapuroddhasah
Pauraanjaanapadhaan sreeneeh prekritheeh samapoojayath.

Then the Mahaaraaja offered respectful obeisance and prostration to Brahmins and Rishees, Preceptors, Priests, Ministers, Servants, Associates, the Lords, subordinate Kings, Citizens, Public in General including those who live in cities and villages, Tribal, Chandaalaas and in short all the people belonging to all the four Varnnaas like Brahmins and Kshathriyaas and Vaisyaas and Soodhraas and all presented with

generous gifts. All of them were very pleased with the generous magnanimity of Pritthu Mahaaraaja.

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

कस्माद्धार गोरूपं धरित्री बहुरूपिणी ।
यां दुदोह पृथुस्तत्र को वत्सो दोहनं च किम् ॥ ३॥

3

Kasmaadhdheddhaara goroopam ddhrithree behuroopinee
Yaam dhudhoha Pritthusthathra ko vathso dhohanam cha kim?

Vidhura enquired with the most scholarly Brahmin, Maithreya, that why the Earth assumed the form specifically of a Cow when it could have assumed a variety of many other forms. Who was the calf and what was the utensil, or the pot used by Pritthu to milk the cow?

प्रकृत्या विषमा देवी कृता तेन समा कथम् ।
तस्य मेध्यं हयं देवः कस्य हेतोरपाहरत् ॥ ४॥

4

Prekrithyaa vishamaa dhevee krithaa thena samaa kattham
Thasya meddhyam hayam dhevah kasya hethorapaaharath.

When the Earth was by nature uneven with high hills and low valleys all around how did Pritthu Mahaaraaja leveled the surface to even level? Why did the king of heaven, Dhevendhra, steal the sacrificial horse of the one hundredth Aswameddha conducted by Pritthu?

सनत्कुमाराद्भगवतो ब्रह्मन् ब्रह्मविदुत्तमात् ।
लब्ध्वा ज्ञानं सविज्ञानं राजर्षिः कां गतिं गतः ॥ ५॥

5

Sanathkumaaraadh Bhagawatho, Brahman, brahmavidhuththamaath

Lebdddhvaa jnjaanam savijnjaanam raajarshih kaam gethim gethah?

Oh, the best of the Risheesvara! After receiving the Jnjaana and Vijnjaana from the topmost scholar of Brahmajnjaana, Sanathkumaara, what level and what position was attained by Pritthu Mahaaraaja at the fag-end of his material life?

यच्चान्यदपि कृष्णस्य भवान् भगवतः प्रभोः ।
श्रवः सुश्रवसः पुण्यं पूर्वदेहकथाश्रयम् ॥ ६॥

6

Yechchaanyadhapi Krishnasya Bhawaan Bhagawathah prebhoh
Srevah susrevasah punyam poorvadvadhevakatthaasrayam.

भक्ताय मेऽनुरक्ताय तव चाधोक्षजस्य च ।
वक्तुमर्हसि योऽदुह्यद्वैन्यरूपेण गामिमाम् ॥ ७॥

7

Bhakthaaya meanurekthaaya thava chaaddhokshajasya cha
Vakthumarhasi yoadhuhyadhvainyaroopena gaamimaam.

Oh, the noblest and the most knowledgeable Brahmin Mune, Maithreya Maharshe! I am really very deeply interested to listen to the stories of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the most divinely famous and sacred and virtuous also of his previous incarnation as Pritthu Mahaaraaja. You know everything about both the incarnations very well and very thoroughly. Therefore, kindly explain to me in detail about their glories and most magnificent and fabulous and wonderful deeds. I am a staunch devotee of them and a humble disciple of you.

सूत उवाच

Sootha Uvaacha (Sootha Said):

चोदितो विदुरेणैवं वासुदेवकथां प्रति ।
प्रशस्य तं प्रीतमना मैत्रेयः प्रत्यभाषत ॥ ८॥

Chodhitho Vidhurenaivam Vaasudhevakatthaam prethi
Presasya tham preethamanaa Maithreyah prethyabhaashatha.

When Vidhura was very thrilled and inspired to listen to the stories and glories of Lord Sri Vaasudheva Sri Krishna Bhagawaan and His various incarnations and humbly and respectfully inquired the most noble and divine Maithreya was very pleased and praised Vidhura and spoke with extreme interest and blissful gratification.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

यदाभिषिक्तः पृथुरङ्ग विप्रै-
रामन्त्रितो जनतायाश्च पालः ।
प्रजा निरन्ने क्षितिपृष्ठ एत्य
क्षुत्क्षामदेहाः पतिमभ्यवोचन् ॥ ९॥

Yedhaabhishikthah Pritthurangga, viprai-
RAamanthritho jenathaayaascha paalah
Prejaaa niranne kshithiprishta ethya
Kshuth kshaamadhehaah pathimabhyavochan.

As soon as the Brahmin Priests crowned Pritthu as the Emperor and declared that he is the ruler and protector of the world by reciting the Manthra to that effect all the general public who were very lean and skinny due to scarcity and lack of any food materials crowded over there and started crying and lamenting about the most distressful starvation they are facing and requested him to save their lives by providing them with food.

वयं राजञ्जाठरेणाभितप्ता
यथाग्निना कोटरस्थेन वृक्षाः ।
त्वामद्य याताः शरणं शरण्यं

यः साधितो वृत्तिकरः पतिर्नः ॥ १० ॥

10

“Vayam raajan jaattarenaabhithapthaa
Yetthaagninaa kotarastthena vrikshaah
Thvaamadhyaa yaathaah saranam saranyam
Yah saaddhitho vriththikarah pathirnnah.”

“Oh, the best of all the Kings and Emperors, just like how the trees in the forest would be burned to ashes in no time by the forest-fire we are all being burned to death by fire of starvation. Oh, the ruler, you are obligated and responsible to protect and save our lives. Therefore, we seek protection from you as you are the protector of your subjects.”

तन्नो भवानीहतु रातवेऽन्नं
क्षुधार्दितानां नरदेवदेव ।
यावन्न नङ्क्ष्यामह उज्झितोर्जा
वार्तापतिस्त्वं किल लोकपालः ॥ ११ ॥

11

“Thanno bhavaaneehathu raathaveannam
Kshuddhaardhdhithaanaam naradhevadheva!
Yaavanna nangkshyaamaha ujthsithorjjaa
Vaarthhaapathisthvaam kila lokapaalah.”

“We are almost dead due to scarcity of food and starvation. Please order us to provide us food before we die. Oh, the best of the Kings, are you not the sole savior and protector for us at this juncture? [What they meant is that Pritthu is the sole savior.] There is no one else to save us now from this distressful calamity.”

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

पृथुः प्रजानां करुणं निशम्य परिदेवितम् ।

दीर्घं दध्यौ कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत ॥ १२॥

12

Pritthu prejaanaam karunam nisamya paridhevitham
Dheergham dheddhou, Kurusreshtta, nimiththam soanvapadhyatha.

After listening to the lamentations and pleas from the general public and after directly seeing the pitiable and distressful conditions of the nation Pritthu Mahaaraaja contemplated for a while to find out the underlying cause for the scarcity of food materials.

इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः ।
सन्दधे विशिखं भूमेः क्रुद्धस्त्रिपुरहा यथा ॥ १३॥

13

Ithi vyevasitho budhddhyaa pregriheethasaraasanah
Sandhathe visikham bhoomeh krudhddhasthripurahaa yetthaa.

Pritthu got conclusive answer to his question why there is scarcity for crops of food materials on Earth and immediately took up his bow and fixed the arrow in it and aimed it at Earth, exactly like Threkshya or Lord Siva was ready to burn and destroy all the three cities illusorily created by the demon Thripura and to kill him. [Thripura Dhehanam or burning of the demon Thripura is a famous story in Siva Puraanam. That was one of the most horrible and terrifying forms of Lord Siva like that of Thaandava Nriththam or dance.]

प्रवेपमाना धरणी निशाम्योदायुधं च तम् ।
गौः सत्यपाद्रवद्भ्रीता मृगीव मृगयुद्भुता ॥ १४॥

14

Prevepamaanaa ddharanee nisaamyodhaayuddham cha tham
Gauh sathyapaadhrevathbheethaa mrigeeva mrigayudhruthaa.

When the Bhoomidhevi or goddess of Earth realized that the King was ready to shoot and kill her with the arrow she was afraid and took the form of a Cow and started running away like how a deer would run away to save its life when it sees a hunter aiming to shoot and kill it.

तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः ।
शरं धनुषि सन्धाय यत्र यत्र पलायते ॥ १५॥

15

ThaamanvaddhaavaththadhVainyah kupithoathyarunekshanah
Saram ddhanushi sanddhaaya yethra yethra palaayathe.

The King Pritthu also followed the cow with red hot eyes out of anger wherever the cow ran. When it is close by, he will fix his bow and arrow and by the time Earth would run further and again when he is close he would repeat fixing bow and arrow and aim to shoot. Thus, he followed the cow wherever it went.

सा दिशो विदिशो देवी रोदसी चान्तरं तयोः ।
धावन्ती तत्र तत्रैनं ददर्शानूद्यतायुधम् ॥ १६॥

16

Saa diso vidhiso dhevee rodhasee chaantharam thayoh
Ddhaavanthi thathra thathrainam dhedhersaanoodhythaayuddham.

The Bhoomidhevi in the form of a cow ran very fast and covered all the four directions and all the four corners and the whole earth and the heaven and the sky in between but the King also followed her at all the places holding his bow and arrow and aiming at her.

लोके नाविन्दत त्राणं वैन्यान्मृत्योरिव प्रजाः ।
त्रस्ता तदा निववृते हृदयेन विदूयता ॥ १७॥

17

Loke naavindhatha thraanam Vainyaan mrithyoriva prejaah
Thresthaa thadhaa nivavrithe hridhayena vidhooyathaa.

The Bhoomidhevi could not see anyone who could save her from Pritthu. Her situation was like that of a living being unable to find any help at the time destined for death to save its life from real Kaala or the god of Death or fate or destiny. Therefore she was very much terrified and perturbed and stopped running and stood there.

उवाच च महाभागं धर्मज्ञाऽऽपन्नवत्सल ।
त्राहि मामपि भूतानां पालनेऽवस्थितो भवान् ॥ १८॥

18

Uvaacha cha mahaabhaagam, “ddharmmajnjaapanavathsala
Thraahi maamapi bhoothaanaam paalaneavastthitho bhavaan.”

Bhoomidhevi addressed the king very politely and humbly and requested him: “Oh the noblest of the Kings, you are very knowledgeable of the Vedhic righteousness. You are the protector and savior of those who are in distress and agony. You are the protector of those who seek shelter and safety. You have steadfast interest in safeguarding all the entities and elements of the universe. You are the best of the Kings.”

स त्वं जिघांससे कस्माद्दीनामकृतकिल्बिषाम् ।
अहनिष्यत्कथं योषां धर्मज्ञ इति यो मतः ॥ १९॥

19

“Sa thvam jighaamsase kasmaadhdheenaamakrithakilbishaam
Ahanishyath kattham yoshaam ddharmmajnja ithi yo mathah?”

“You are most popular and famous as the most knowledgeable of Vedhically Righteous Principles. The Vedhic Norms do not permit anyone to harm or kill someone who is distressed and agonized like me. Again, a woman is not supposed to be killed. I am not sure why you are envious and angry at me. You are responsible to protect all your subjects especially when they seek shelter and help from you. When I need help and seek your support how can you get ready to kill me? If you are going to do like this, then what is the support I get and who is the one to support me?”

प्रहरन्ति न वै स्त्रीषु कृतागःस्वपि जन्तवः ।
किमुत त्वद्विधा राजन् करुणा दीनवत्सलाः ॥ २०॥

20

“Preharanthi na vai sthreeshu krithaagassvapi jenthavah
Kimutha thvadhviddhaa raajan karunaa dheenavathsalaah.”

“Even if some sinful activities are committed by a woman, nobody kills her. You are very compassionate and merciful. You are the protector of all your subjects, especially, of the poor and womanhood. In that case, how can you think of and get ready to put your hand to harm or kill a woman.”

मां विपाद्याजरां नावं यत्र विश्वं प्रतिष्ठितम् ।
आत्मानं च प्रजाश्चेमाः कथमम्भसि धास्यसि ॥ २१॥

21

“Maam vipaatyaajaraam naavam yethra visvam prethishtitham
Aathmaanam cha prejaaschemaah katthaamambhasi ddhaasyasi.”

“Hey Mahaaraaja, all the entities of the universe are living upon me. I am like a boat in which the whole universe and the entities therein are floating. If you are going to destroy me then all your subjects would be drowning to death. In that case how is it possible for you to protect them? If you are going to break me into pieces, then where do they live? Please tell me.”

पृथुरुवाच

PritthurUvaacha (Pritthu Said):

वसुधे त्वां वधिष्यामि मच्छासनपराङ्मुखीम् ।
भागं बर्हिषि या वृङ्क्ते न तनोति च नो वसु ॥ २२॥

22

Vasuddhe thvaam vaddhishyaami machcchaasanaparaangmukheem
Bhaagam berhishi yaa vringkthe na thanoshi cha no vasu.

Hey Bhoomidhevi! I am determined to kill you because you are not obeying my orders. You are accepting your due shares of Yaagaas. In spite of that, why are you not facilitating and providing us with sufficient food grains and materials? Therefore, I have to kill you.

यवसं जग्ध्यनुदिनं नैव दोग्ध्यौघसं पयः ।
तस्यामेवं हि दुष्टायां दण्डो नात्र न शस्यते ॥ २३॥

23

Yevasm jedhddhyanudhinam naiva dhogdhddhyauddhasam payah
Thasyaamevam hi dhushtaayaam dhendo naathra na sasyathe.

Even after eating sufficient enough grass daily if the cow does not fill in the udder or its milk bag then that is a willful offense on its part. Such cows can definitely be punished or even be slaughtered without accumulating any sin. Similarly, you are committing willful offense by not providing us with sufficient food grains for our survival. Therefore, you are punishable and can definitely be killed even though you have assumed the form of a pious cow.

त्वं खल्वोषधिबीजानि प्राक्सृष्टानि स्वयम्भुवा ।
न मुञ्चस्यात्मरुद्धानि मामवज्ञाय मन्दधीः ॥ २४॥

24

Thvam khalvoshaddhibeejaani praaksrishtaani Swayambhuva
Na munjchasyaathmarudhdhaani maamajnjaaya mandhaddheeh.

Hey Bhoomi! Have you lost your intelligence? Where are the medicinal herbs and the grains of food materials which were originally manifested and stored within you for distributions? Are you hiding them within you without obeying my orders? Those are meant to be used in the world on a need oriented basis.

अमूषां क्षुत्परीतानामार्तानां परिदेवितम् ।
शमयिष्यामि मद्भागैर्भिन्नायास्तव मेदसा ॥ २५॥

Anooshaam kshuthpareethaanaamaarththaanaam paridhevitham
Samayishyaami madhbaanairbhinnaayaasthava medhasaa.

The general public is distressfully suffering from starvation due to scarcity of food grains and lack of herbs. They are crying for food. Therefore, I am going to tear you open and cut into pieces and feed the living entities of the universe with the fat, flesh and marrow extracted from you. I will satisfy them like that.

पुमान् योषिदुत क्लीब आत्मसम्भावनोऽधमः ।
भूतेषु निरनुक्रोशो नृपाणां तद्वधोऽवधः ॥ २६॥

Pumaan yoshidhutha kleeba aathmasambhaavanoaddhamah
Bhootheshu niranukroso nripaanaam thedhvaddhoavaddhah.

If the King kills a female or male or even a eunuch who commits evil and sinful and offensive crimes with egoistic pride that there is none above me and there is none who is capable to question me and put all the creatures to hard sufferings and tortures with the interest of self maintenance should not be considered as a cruel and merciless killing. It has to be considered as a justifiable and virtuous deed by the king as he is trying to save the lives of his subjects.

त्वां स्तब्धां दुर्मदां नीत्वा मायागां तिलशः शरैः ।
आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः ॥ २७॥

Thvaam sthabddhaam dhurmmadhaam neethvaa maayaagaam thilasah
saraih
Aathmayogabelenemaa ddhaarayishyaamyaham prejaah.

You are foolishly proud and egoistic and obstinate and hard-hearted and insane. You have assumed the form of a pious cow with your false mystic

powers. I am going to cut your body in this false form of the cow into very small pieces like that of sesame seeds and feed and uplift and revitalize the entire population of the universe with my mystic powers.

एवं मन्युमयीं मूर्तिं कृतान्तमिव बिभ्रतम् ।
प्रणता प्राञ्जलिः प्राह मही सञ्जातवेपथुः ॥ २८॥

28

Evam manyumayim moorththim krithaanthamiva bibhratham
Prenathaa praanjjalih praaha mahee sanjjaathavepatthuh.

When Pritthu Mahaaraaja angrily spoke to Bhoomi in the form a Cow like that and stood there like the real Yemaddharmma Raaja who is the god of death as in the form of an embodiment of anger and wrath Bhoomi trembled like a leaf in strong wind. She prostrated at the feet of Pritthu with her shivering body and then with folded hands she pleaded to him:

धरोवाच

PritthivyUvaacha (Pritthvi or Planet of Earth Said):

नमः परस्मै पुरुषाय मायया
विन्यस्तनानातनवे गुणात्मने ।
नमः स्वरूपानुभवेन निर्धुत-
द्रव्यक्रियाकारकविभ्रमोर्मये ॥ २९॥

29

Namah parasmai purushaaya maayayaa
Vinyathanaanaathanave gunaathmane
Namah svaroopaanubhavana nirddhutha-
Dhrevyakriyaakaarakavibhremormmaye.

My dear Lord, Pritthu Mahaaraaja! You are Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. You are Supreme Soul and Supreme God. You incarnate in multitudes of various appropriate forms to protect and maintain the universe and its entities at appropriate times with your Illusory Power. But at the same time you always remain above and beyond your own

Illusory Power. Oh Lord, I prostrate and worship you. You are capable of merging everything including all the whole universes within your own self incarnated illusory forms as and when needed. You are the Primordial and Primary Supreme Personality. You are the ultimate Supreme Soul or Paramaathmaavu or Parabrahmam. You are not visible to anyone. You are invisible. I prostrate and worship you.

येनाहमात्माऽऽयतनं विनिर्मिता
धात्रा यतोऽयं गुणसर्गसङ्ग्रहः ।
स एव मां हन्तुमुदायुधः स्वरा-
डुपस्थितोऽन्यं शरणं कमाश्रये ॥ ३० ॥

30

Yenaahamaathmaayathanam vinirmmithaa
Ddhaathraa yethoayam gunasarggasamgrehah
Sa eva maam hanthumudhaayuddhah svaraa-
DUpasthithoanyam saranam kamaasraye?

Oh Lord, You are the one who created me as the inhabitation place for all the entities of the world. My existence is only because of your blessings. And all the entities created by you are living on and upon me and I am the resting place for all the creatures. And now if the same Lord who created me is going to kill me by holding the weapon in his hand, then who is there to save me? Who can I approach and seek to save my life? Oh Lord, I have no one to go for. You are my savior. Please save me.

य एतदादावसृजच्चराचरं
स्वमाययाऽऽत्माश्रययावितर्क्यया ।
तथैव सोऽयं किल गोप्तुमुद्यतः
कथं नु मां धर्मपरो जिघांसति ॥ ३१ ॥

31

Ya ethadhaadhaavasrijachcharaacharam
Svamaayayaaaathmaasrayayaavitharkkyayaa
Thayaiva soayam kila gopthumudhyathah
Katham nu maam ddhrmmaparo jighaamsathi?

Your Illusory Power and Mystic Power can never be measured or even estimated by anyone. All these universes and all the entities therein are all manifested by your Mystic Illusory Power. The same Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with all the Mystic Illusory Power has now incarnated on this earth in the name of Pritthu. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you are the savior and maintainer for all the entities of the universe. I am also one of those entities created by you with your Mystic Illusory Power. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is it logical and befitting on your part to kill and destroy one of your own creations?

नूनं बतेशस्य समीहितं जनै-
स्तन्मायया दुर्जययाकृतात्मभिः ।
न लक्ष्यते यस्त्वकरोदकारय-
द्योऽनेक एकः परतश्च ईश्वरः ॥ ३२॥

32

Noonam bethEsasya sameehitham jenai-
SThanmaayayaa dhurjeyayaakrithaathmabhih
Na lekshyathe yesthvakarodhakaaraya-
DhyoAneka ekah parathascha Eeswarah.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you are the Single Supreme Soul and Supreme Personality. With your own inborn natural Mystic Illusory Power, you became innumerable different Forms or the One became Many. Who is the one who manifested Time in the beginning even before existence of Time? He is the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who initially created Brahmadheva to create the universe. The Mystic Illusory Power of that Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan cannot be superseded by anyone and even cannot be fathomed by anyone. Even the most philosophical scholars cannot understand or even guess the interest and desire of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Your power is amazing.

सर्गादि योऽस्यानुरुणद्धि शक्तिभि-
द्र्व्यक्रियाकारकचेतनात्मभिः ।

तस्मै समुन्नद्धनिरुद्धशक्तये
नमः परस्मै पुरुषाय वेधसे ॥ ३३ ॥

33

Sarggaadhi yoasyaanurunadhddhi sakthibhir-
Dhrevyakriyaakaarakachethanaathmabhih
Thasmai samunnadhddhanirudhddhasakthaye
Namah parasmai purushaaya veddhase.

Oh Lord, who created all the Five Elements along with their Addishttaana Dhevathaas or Controlling or Dominant gods? Who created senses and it's Addhishttaana Dhevathaas? Who created the Intelligence and Consciousness? Who created the Ego and other qualities? Who created this universe? All these are by you, the Supreme Soul and the Ultimate Parabrahmam or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, by your own Mystic Illusory Power. And you are also the one who destroys and merges the universe along with all its entities within yourself at the time of dissolution. You are doing all these just like a child's play. These are just like a time-pass or hobby for you. These creations, maintenance and dissolutions are continuous cyclic processes. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you are the Supreme Soul and you are within the soul of each and every soul. You are Antharyaami meaning the one who resides inside of everything and anything. You are that Supreme God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, and I prostrate at your lotus feet and worship you with folded hands.

स वै भवानात्मविनिर्मितं जग-
द्भूतेन्द्रियान्तःकरणात्मकं विभो ।
संस्थापयिष्यन्नज मां रसातला-
दभ्युज्जहाराम्भस आदिसूकरः ॥ ३४ ॥

34

Sa vai Bhagawaanaathmavinirmitham jegath
Bhoothendhriyaanthahkaranaathmakam vibho!
Samstthaapayishyannaja maam resaathalaa-
DhEbhuyjjehaaraambhasa Aadhisookarah.

Oh Lord! Oh Lord Sri Vaasudheva Sri Maha Sri Maha Vishnu Bhagawaan! You are the one who is inside all the Elements and the Senses as its Soul and Energy. You are the axis which connects Elements with Senses and enables maintenance of the Universe and its Entities. You are the Base or Foundation and Basis for existence of the Universe. Oh Lord! At the end of every Kalpa Yuga when the Earth would sink into the Eternal Ocean and would be hidden under the Nether World it is you who would take the Form of Aadhi Sookara or the Primordial Boar and would lift up the Earth on your Tusks and would bring it up and would firmly fix it in its position. I prostrate and worship you, the Aadhi Sookara Moorththy.

अपामुपस्थे मयि नाव्यवस्थिताः
प्रजा भवानद्य रिरक्षिषुः किल ।
स वीरमूर्तिः समभूद्धराधरो
यो मां पयस्युग्रशरो जिघांससि ॥ ३५॥

35

Apaamupastthe mayi naavyevastthithaah
Prejaa Bhawaanadhya rirekshishuh kila
Sa veeramoorththyh samabhoodhddharaaddharo
Yo maam payasyugrasaro jighaamsasi.

Oh Lord Sri Vaasudheva Sri Maha Sri Maha Vishnu Bhagawaan, as Aadhi Sookara Moorththy you have held me on your tusks and hence you also got the name and called as Ddharaaddhara Moorththy. Ddharaaddhara Moorththy means the Form which holds or holds Ddhara or the Planet of Earth. Thus, you have saved me from sinking into the Eternal Ocean. I am now just like a ship in the ocean or a boat in the water and keeping everything on the Earth afloat on me. Oh Lord Sri Vaasudheva Sri Maha Sri Maha Vishnu Bhagawaan, but you have now assumed the form of a great hero in the name of Pritthu Mahaaraaja who is most Powerful and Mighty and Opulent and determined to kill me by holding the sharpest arrow in your hand. And what for you are going to kill me? You are going to kill me just for the sake of a little bit of milk. I do not think this decision of yours is proper and justifiable.

नूनं जनैरीहितमीश्वराणा-

मस्मद्विधैस्तद्गुणसर्गमायया ।
न ज्ञायते मोहितचित्तवर्त्मभि-
स्तेभ्यो नमो वीरयशस्करेभ्यः ॥ ३६॥

36

Noonam jenaireehithamEeswaraanaa-
MAsmadhviddhaisthadhgunasarggamaayayaa
Na jnjaayatthe mohithachiththavarthmabhi-
Sthebhyo namo veerayesaskarebhyah.

Oh Lord, creations like me are composed of all the three modes of material nature. We are ignorant of even imagining the capacity of your magnificent Mystic Illusory Power therefore we cannot even think of understanding it. Our path of knowledge is in total darkness with your Mystic Illusory Power. But I know that my existence is also because of your Energy as I am also your creation with your Eternal Energy. And now your own incarnation as Pritthu Mahaaraaja is going to kill and destroy me. Your one form created me and your own another form wants to destroy me. What a contradiction! How can I understand it? Then again, of course, it is difficult for creations like us to understand your wishes and desires and determinations. Oh my God it is difficult and very difficult. I with full concentration and meditation prostrate and worship you as you are One Single Form which is the most Primordial and Primary Form of Lord Sri Vaasudheva Sri Maha Sri Maha Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे धरित्रीनिग्रहो नाम सप्तदशोऽध्यायः ॥ १७॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Chathurththaskanddhe Ddharithree Nigreho [Pritthucharitham] Naama
Sapthadhesoaddhyaayah

Thus, we conclude the Seventeenth Chapter Named as the Preparation to Destroy the Planet of Earth [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!