

# **SRIMAD BHAGAVATAM**

## **CHAPTER 17, VOLUME 4**

### **THE EMPEROR PRTHU BECOMING ANGRY WITH THE EARTH AND THE PRAISES OF WORSHIP BY THE EARTH**

#### **PREFACE**

*This chapter is a carry forward of the developments explained through the previous chapters. As the earth did not sprout the food grains the people of the world become hungry and they clamour their sorrows before emperor Prthu.*

*Right at the starting part of this chapter, the learned Vidura puts forward very relevant questions before Maitreya Maharshi seeking clarifications as to why: (a) the earth had to assume the form of a cow; (b) if Prthu milked this cow what became a calf and which vessel was used for milking; © how Prthu made the surface of the earth even; (d) for what reason Lord Indra had to steal the horse of Prthu during the Aswamedha Yaga; and (e) which position Prthu attained after receiving valuable knowledge from one of the Sanat Kumars.*

*The detailed presentation in this chapter as to how Prthu chases the earth holding his bow and arrow to shoot her and how the earth responded are very interesting. There happens a great dialogue between Prthu and the earth when the earth finds no way to escape from Prthu and humbly submits herself to present her views.*

*The concluding portions of this chapter have very great philosophical contents and are very thought provoking.*

*Stanza 1*

*maitreya uvāca*  
*evaṁ sa bhagavān vainyaḥ*  
*khyāpito guṇa-karmabhiḥ*  
*chandayām āsa tān kāmairiḥ*  
*pratipūjyābhinandya ca*

**( maitreya uvāca ) Maitreya Maharshi said to Vidura:  
( saah vainyaḥ ) The great emperor Prthu, ( bhagavān ) the  
personification of Shri Hari Himself,  
( evaṁ ) who was thus ( khyāpitaḥ ) widely glorified  
( guṇa-karmabhiḥ ) for his qualities and deeds etc.,  
( tān chandayām āsa ) made the singers happy ( pratipūjya ) by  
reciprocating his respects to them, ( abhinandya ca ) by  
appreciating ( kāmairiḥ ) and presenting plenty of gifts to them.**

### **Stanza 2**

*brāhmaṇa-pramukhān varṇān*  
*bhr̥tyāmātya-purodhasaḥ*  
*paurāñ jāna-padān śreṇīḥ*  
*prakṛtīḥ samapūjayat*

**( samapūjayat ) He made equally happy ( brāhmaṇa-pramukhān )  
the learned Brahmins etc., ( varṇān ) as well as other  
categories of people, ( bhr̥tyāmātya-purodhasaḥ ) apart from the  
servants, the ministers, the priests etc., ( paurāñ ) the  
inhabitants of the towns, ( jāna-padān ) villages, ( śreṇīḥ ) the  
working people,  
( prakṛtīḥ ) and those working with the emperor.**

### **Stanza 3**

*vidura uvāca*  
*kasmād dadhāra go-rūpaṁ*  
*dharitrī bahu-rūpiṇī*  
*yāṁ dudoha pṛthus tatra*  
*ko vatso dohanaṁ ca kim*

**( vidura uvāca ) Vidura said to Maitreya Maharshi:  
( kasmāt ) For what reason ( dharitrī ) goddess Earth,  
( bahu-rūpiṇī ) who has many forms, ( dadhāra ) did assume  
( go-rūpaṁ ) the form of a cow? ( tatra ) When ( pṛthuh ) the  
emperor Prthu ( dudoha ) milked ( yāṁ ) the earth, ( kaḥ )  
which was ( vatsaḥ ) the calf? ( kim ) What kind of  
( dohanaṁ ca ) vessel was used for milking ?**

#### **Stanza 4**

*prakṛtyā viṣamā devī*  
*kṛtā tena samā katham*  
*tasya medhyaṁ hayaṁ devaḥ*  
*kasya hetor apāharat*

**( prakṛtyā ) Naturally, ( devī ) the earth ( viṣamā ) has uneven  
surface. ( katham ) How did ( tena ) the emperor Prthu  
( samā kṛtā ) make it even. ( kasya hetoḥ ) For what reason did  
( devaḥ ) Lord Indra ( apāharat ) steal ( tasya ) Prthu's  
( medhyaṁ hayaṁ ) horse used in the Aswamedha Yaga?**

#### **Stanza 5**

*sanat-kumārād bhagavato*  
*brahman brahma-vid-uttamāt*  
*labdhvā jñānaṁ sa-vijñānaṁ*  
*rājarṣiḥ kām gatiṁ gataḥ*

**( brahman ) Hey the one who has the knowledge of Brahman!**

**( *kām gatim* ) What position did ( *rājarṣiḥ* ) the saintly emperor Prthu ( *gataḥ* ) attain ( *labdhvā* ) after obtaining ( *sa-vijñānam* ) the right understanding ( *jñānam* ) about the transcendental knowledge ( *sanat-kumārāt* ) from Sanat Kumar saint, ( *bhagavataḥ* ) who is very knowledgeable ( *brahma-vid-uttamāt* ) and who occupies a very exalted position among those who knew about the principles of Brahman?**

### **Stanza 6**

*yac cānyad api kṛṣṇasya  
bhavān bhagavataḥ prabhoh  
śravaḥ suśravasaḥ puṇyam  
pūrva-deha-kathāśrayam*

### **Stanza 7**

*bhaktāya me 'nuraktāya  
tava cādhokṣajasya ca  
vaktum arhasi yo 'duhyad  
vainya-rūpeṇa gām imām*

**( *bhaktāya* ) I am the devotee ( *adhokṣajasya ca* ) of that Supreme Being who cannot be perceived through the sense organs.**

**( *tava ca* ) I am also a great devotee of yours.**

**( *anuraktāya* ) As I am very eager to listen ( *vaktum* ) please explain ( *me* ) for my benefit ( *pūrva-deha-kathāśrayam* ) the history of Prthu as it is the story of the previous manifestation ( *kṛṣṇasya* ) of Lord Krishna,**

**( *yaḥ* ) who ( *vainya-rūpeṇa* ) originated from the body part of Vena in the form of the emperor Prthu,**

**( *aduhyat* ) who milked ( *imām gām* ) this earth which took the form of a cow,**

*( suśravasaḥ ) who became very famous, ( bhagavataḥ ) was the embodiment of all the prosperities and enriched in all the six good qualities, ( prabhoḥ ) and was extremely capable. ( arhasi ) I also desire ( śravaḥ ca ) to hear from ( bhavān ) your goodself ( anyat api ) regarding any and all other ( puṇyam yat ) pious aspects of the life history of Prthu.*

### Stanza 8

*sūta uvāca  
codito vidureṇaivam  
vāsudeva-kathām prati  
praśasya taṁ prīta-manā  
maitreyaḥ pratyabhāṣata*

*( sūta uvāca ) Suta said to Saunaka saints:  
( coditaḥ ) Encouraged ( evam ) in this manner ( vidureṇa ) by Vidura ( vāsudeva-kathām prati ) to tell about the stories of Lord Shri Krishna, ( maitreyaḥ ) Maitreya Maharshi ( prīta-manā ) became very much pleased. ( praśasya ) He appreciated ( taṁ ) Vidura ( pratyabhāṣata ) and replied as follows.*

### Stanza 9

*maitreya uvāca  
yadābhiṣiktaḥ pṛthur aṅga viprair  
āmantrito janatāyās ca pālaḥ  
prajā niranne kṣiti-prṣṭha etya  
kṣut-kṣāma-dehāḥ patim abhyavocan*

*( maitreya uvāca ) Maitreya Maharshi said to Vidura:  
( aṅga ) Hey my dear Vidura! ( yadā ) At the time when ( pṛthuḥ ) emperor Prthu ( abhiṣiktaḥ ) was coronated ( viprair ) by the Brahmins ( āmantritaḥ ca ) and was appointed ( pālaḥ ) as the*

**protector ( janatāyāḥ ) of the people, ( niranne ) there was  
scarcity of food grains ( kṣiti-prṣṭhe ) all over the world.  
( prajā ) The people ( kṣut-kṣāma-dehāḥ ) became very weak due  
to hunger. ( etya ) They approached  
( patim ) the emperor ( abhyavocan ) and explained their  
difficulties to him.**

### **Stanza 10**

*vayaṁ rājañ jāṭhareṇābhitaptā  
yathāgninā koṭara-sthena vṛkṣāḥ  
tvām adya yātāḥ śaraṇaṁ śaraṇyaṁ  
yaḥ sādhitō vṛtti-karaḥ patir naḥ*

**( rājañ ) “Hey emperor! ( jāṭhareṇa ) Because of the fire within  
our stomach ( vayaṁ ) we are ( abhitaptā ) getting burnt  
( vṛkṣāḥ yathā ) just like the trees getting burnt ( agninā ) due to  
the fire ( koṭara-sthena ) within their hollow spaces.  
( adya ) Today ( śaraṇaṁ yātāḥ ) we are taking shelter ( tvām )  
unto you ( śaraṇyaṁ ) as you are the only one worthy of  
providing protection. ( yaḥ ) Are you ( naḥ ) not the one  
( sādhitāḥ ) who has been appointed ( vṛtti-karaḥ ) as the  
provider of livelihood ( patih ) and protection for the people?**

### **Stanza 11**

*tan no bhavān īhatu rātave ’nnaṁ  
kṣudhārditānāṁ naradeva-deva  
yāvan na naṅkṣyāmaha ujjhitorjā  
vārtā-patis tvaṁ kila loka-pālah*

**( naradeva-deva ) Hey the king of kings! ( bhavān ) You please,  
( tat ) therefore, ( īhatu ) undertake the necessary actions  
( annaṁ rātave ) in order to provide food ( naḥ ) for us**

**( yāvat na nañksyāmahe ) before we all perish ( ujjhitorjā ) as we have stopped eating food grains ( kṣudhārditānām ) and are suffering from unbearable hunger ! ( vārtā-patiḥ kila ) It is your responsibility to ensure livelihood for us ( tvam ) as you are ( loka-pālah ) the protector of the people of the world.”**

### **Stanza 12**

**maitreya uvāca  
prṥthuḥ prajānām karuṇam  
niśamya paridevitam  
dīrgham dadhyau kuruśreṥṥha  
nimittam so ’nvapadyata**

**( maitreya uvāca ) Maitreya Maharshi said to Vidura!  
( kuruśreṥṥha ) Hey Vidura! ( niśamya ) Upon listening ( paridevitam ) to the clamour ( prajānām ) of the people ( karuṇam ) and their pitiable situation, ( prṥthuḥ ) the emperor Prthu ( dadhyau ) pondered over the issue ( dīrgham ) for some time. ( saḥ ) He ( anvapadyata ) understood ( nimittam ) the cause for the same.**

### **Stanza 13**

**iti vyavasito buddhyā  
pragrḥīta-śarāsanah  
sandadhe viśikham bhūmeḥ  
kruddhas tripura-hā yathā**

**( vyavasitaḥ ) Having determined the cause ( buddhyā ) through his intelligence ( iti ) in this manner, ( pragrḥīta-śarāsanah ) Prthu held his powerful bow in his hand ( kruddhaḥ ) with extreme anger ( sandadhe ) and positioned ( viśikham ) an arrow ( bhūmeḥ ) aiming at the earth ( tripura-hā yathā ) exactly like Lord Rudra who destroyed the demon Tripura.**

### **Stanza 14**

*pravepamānā dharaṇī  
niśāmyodāyudham ca tam  
gauḥ saty apādravad bhītā  
mrgīva mrgayu-drutā*

**( dharaṇī ca ) As to the Goddess Earth, ( tam niśāmya ) upon seeing Prthu ( udāyudham ) holding his weapon, ( gauḥ sati ) took the form of a cow ( pravepamānā ) and trembling ( bhītā ) with fear ( apādravat ) started fleeing ( mrgī iva ) like a deer ( mrgayu-drutā ) chased by a hunter.**

### **Stanza 15**

*tām anvadhāvat tad vainyaḥ  
kupito 'tyaruṅekṣaṇaḥ  
śaram dhanuṣi sandhāya  
yatra yatra palāyate*

**( atyaruṅekṣaṇaḥ ) With his eyes so red, ( kupitaḥ ) the angered ( vainyaḥ ) emperor Prthu, ( śaram sandhāya ) holding the arrow well positioned to shoot ( dhanuṣi ) from his bow, ( anvadhāvat ) followed ( tām ) her ( yatra yatra ) to all the places ( tat ) wherever ( palāyate ) she was fleeing.**

### **Stanza 16**

*sā diśo vidiśo devī  
rodasī cāntaram tayoh  
dhāvantī tatra tatraīnam  
dadarśānūdyatāyudham*

**( sā devī ) As the Goddess Earth ( dhāvantī ) was running helter-skelter ( diśaḥ ) in all the directions ( vidiśaḥ ) as well as to all the corners of the directions, ( rodasī ) towards the outer space as well as deep inside the earth, ( antaram ca ) and in between (**



*tayoḥ ) the space and the earth, ( dadarśa ) she could see ( enam ) this emperor Prthu ( anu ) behind her ( udyatāyudham ) holding his weapon ( tatra tatra ) in all those places.*

### Stanza 17

*loke nāvindata trāṇam  
vainyān mṛtyor iva prajāḥ  
trastā tadā nivavṛte  
hṛdayena vidūyatā*

*( na avindata ) As she could not ( trāṇam ) escape ( vainyāt ) from Prthu ( loke ) anywhere all over the world, ( trastā ) she got terrified ( iva ) just like ( prajāḥ ) the people ( mṛtyoḥ ) fearing the onslaught of death. ( tadā ) In this situation ( nivavṛte ) she returned ( hṛdayena vidūyatā ) heartbroken.*

### Stanza 18

*uvāca ca mahā-bhāgam  
dharma-jñāpanna-vatsala  
trāhi mām api bhūtānām  
pālāne 'vasthito bhavān*

*( uvāca ca ) She said ( mahā-bhāgam ) to the great emperor Prthu -- ( dharma-jñā ) "Hey the righteously principled emperor! ( āpanna-vatsala ) Hey the kind hearted and benevolent! ( trāhi ) Please protect ( mām api ) me as well! ( bhavān 'vasthito ) Are you not bound ( pālāne ) to protect ( bhūtānām ) all the living beings?*

### Stanza 19

*sa tvaṁ jighāṁsase kasmād  
dīnām akṛta-kilbiṣām  
ahanīsyat kathāṁ yoṣāṁ*

*dharma-jña iti yo mataḥ*

*( saḥ tvam ) You being situated in that position, ( kasmāt ) for what reason ( jighāmsase ) are you attempting to kill ( dīnām ) an innocent being like me ( akṛta-kilbiṣām ) when I have not done any wrong? ( mataḥ ) As you have been recognized by everyone ( iti ) as a person ( dharma-jña ) who knows the righteous principles, ( katham ) how is it that ( yaḥ ) you ( ahaṅsyat ) shall kill ( yoṣām ) a woman?*

### **Stanza 20**

*praharanti na vai strīṣu  
kṛtāgaḥsv api jantavaḥ  
kim uta tvad-vidhā rājan  
karuṇā dīna-vatsalāḥ*

*( jantavaḥ vai ) Even the ordinary people ( na praharanti ) do not raise their hands ( strīṣu ) on women ( kṛtāgaḥ su api ) though such women might have done some faults. ( rājan ) Hey the emperor! ( kim uta ) That being so, what to talk of ( tvad-vidhāḥ ) persons like you ( karuṇāḥ ) who are kind hearted ( dīna-vatsalāḥ ) and compassionate?*

### **Stanza 21**

*mām vipātyājarām nāvaṁ  
yatra viśvaṁ pratiṣṭhitam  
ātmānaṁ ca prajāś cemāḥ  
katham ambhasi dhāsyasi*

*( nāvaṁ ) I am a ship ( ajarām ) of sturdy make ( yatra ) upon which ( viśvaṁ ) this entire world ( pratiṣṭhitam ) is firmly structured. ( vipātya ) Once you destroy ( mām ) me ( katham ) how can you ( dhāsyasi ) hold*

**( ātmānaṃ ca ) yourself and ( imāḥ ) these ( prajāḥ ca ) people  
( ambhasi ) within the water?**

### **Stanza 22**

*pr̥thur uvāca  
vasudhe tvāṃ vadhiṣyāmi  
mac-chāsana-parāṇi-mukhīm  
bhāgaṃ barhiṣi yā vṛṅkte  
na tanoti ca no vasu*

**( pr̥thur uvāca ) The emperor Prthu said to the earth:  
( vasudhe ) Hey earth! ( vadhiṣyāmi ) I shall kill ( tvāṃ ) you  
( mac-chāsana-parāṇi-mukhīm ) as you have not obeyed my orders.  
( yā ) You ( vṛṅkte ) have been accepting ( bhāgaṃ ) your portion  
of the offerings ( barhiṣi ) in the Yajna. ( na tanoti ca ) But you  
have failed ( naḥ ) to give us ( vasu ) the food grains.**

### **Stanza 23**

*yavasam jagdhy anudinam  
naiva dogdhy audhasam payah  
tasyam evam hi duṣṭāyām  
daṇḍo nātra na śasyate*

**( jagdhi ) You are eating ( yavasam ) the grass and the hay  
( anudinam ) every day. ( naiva dogdhi ) You are not yielding  
( payah ) milk ( audhasam ) from your udder. ( evam ) This kind of  
( daṇḍah ) punishment ( atra ) for this offence ( tasyam ) on such  
( duṣṭāyām ) a cruel person like you ( na śasyate hi ) is not at all  
inappropriate.**

### **Stanza 24**

*tvaṃ khalv oṣadhi-bījāni  
prāk sṛṣṭāni svayambhuvā*

*na muñcasy ātma-ruddhāni  
mām avajñāya manda-dhīḥ*

**( manda-dhīḥ tvaṁ ) You are devoid of intelligence ( ātma-ruddhāni )  
as you are withholding within yourself ( oṣadhi-bījāni ) the  
seeds of plants ( sṛṣṭāni ) created ( svayambhuvā ) by Lord  
Brahma  
( prāk ) in the earlier times ( avajñāya ) and you are showing  
disrespect ( mām ) to me ( na muñcasi khalu ) by not allowing  
them to sprout.**

**Note : Prthu is answering through the following stanza to the  
implied question of the earth that if the earth itself is destroyed  
there shall be no production of foodgrains.**

### **Stanza 25**

*amūṣāṁ kṣut-parītānām  
ārtānām paridevitam  
śamayisyāmi mad-bāṇair  
bhinnāyās tava medasā*

**( tava medasā ) With your flesh ( bhinnāyāḥ ) split into pieces  
( mad-bāṇair ) by my arrows ( śamayisyāmi ) I shall set at rest  
( paridevitam ) the cries ( amūṣāṁ ) of these people, ( kṣut-  
parītānām ) who are suffering from hunger ( ārtānām ) and  
feeling very helpless.**

**Note : The emperor Prthu clarifies through the following stanza as  
to the question whether anyone can kill a woman.**

### **Stanza 26**

*pumān yoṣid uta klība*

*ātma-sambhāvano 'dhamah  
bhūteṣu niranukrośo  
nrpāṇām tad-vadho 'vadhaḥ*

*( adhamah ) When a cruel person, ( pumān ) be a man,  
( yoṣit ) a woman ( uta klībah ) or even an eunuch,  
( ātma-sambhāvanah ) thinks in high esteem about own self  
( niranukrośah ) and is without any compassion ( bhūteṣu )  
towards the living beings, ( nrpāṇām ) as far as the king is  
concerned, ( tad-vadhaḥ ) the action by the king in killing such  
a person ( avadhaḥ ) cannot be treated as an act of murder.*

**Note :** Keeping in mind the question put forward in Stanza 21 by the earth “Once you destroy me how can you hold yourself and these people within the water?” the emperor replies through the following stanza.

### **Stanza 27**

*tvām stabdhām durmadām nītvā  
māyā-gām tilāśah śaraiḥ  
ātma-yoga-balenemā  
dhārayisyāmy aham prajāḥ*

*( aham ) I am ( dhārayisyāmi ) capable enough to sustain  
( imā prajāḥ ) these people ( ātma-yoga-balenemā ) through my own  
powers of yoga ( tvām tilāśah nītvā ) after I cut you into bits and  
pieces ( śaraiḥ ) with my arrows ( stabdhām ) as you are devoid  
of humility, ( durmadām ) have false pride, ( māyā-gām ) and  
have assumed the form of a cow through your mystic powers.*

### **Stanza 28**

*evam manyumayīm mūrtim  
kṛtāntam iva bibhratam*

*praṇatā prāñjaliḥ prāha  
mahī sañjāta-vepathuḥ*

**( manyumayīṁ ) As the emperor Prthu was in the mode of extreme anger ( evaṁ ) in this manner ( mūrtim ) personifying himself ( kṛtāntam iva ) just like the Lord of Death, ( mahī ) the Goddess Earth ( praṇatā ) prostrated before him ( prāñjaliḥ ) and with folded hands ( prāha ) said to him ( sañjāta-vepathuḥ ) trembling severely.**

### **Stanza 29**

**Note :** The Goddess Earth was in a pitiable condition. She realized within herself that the emperor standing before her was none other than Shri Hari Himself, the form of the purest Satva quality. Keeping this in mind she started worshipping the emperor Prthu.

*dharovāca  
namaḥ parasmai puruṣāya māyayā  
vinyasta-nānā-tanave guṇātmane  
namaḥ svarūpānubhavana nirdhuta-  
dravya-kriyā-kāraka-vibhramormaye*

**( namaḥ ) I offer my obeisances ( parasmai puruṣāya ) to that Supreme Personality, Who, ( māyayā ) with His own powers of Maya Shakti, ( vinyasta-nānā-tanave ) appears as the bodily life forms of various kinds ( guṇātmane ) by combining together the material elements.**

**( namaḥ ) I again offer my obeisances to You, Who, ( svarūpānubhavana ) while being perceived as having the bodily forms and shapes,**

**( nirdhuta-dravya-kriyā-kāraka-vibhramormaye ) do not possess the feeling of the doer while carrying out the material deeds and, therefore, You are not affected by the waves of influences out of such deeds and thereby remain as the One without any specific quality (Nirguna Atma).**

**Note :** Through the following stanza, the Goddess Earth is expressing her surprise over the attempt of Prthu to annihilate her, as the earth has been specifically created for dependence by all the living beings.

### **Stanza 30**

*yenāham ātmāyatanam vinirmitā  
dhātrā yato 'yaṁ guṇa-sarga-saṅgrahaḥ  
sa eva mām hantum udāyudhaḥ svarāḍ  
upasthito 'nyam śaraṇam kam āśraye*

**( yataḥ ) It is upon me ( ayam guṇa-sarga-saṅgrahaḥ ) that this kind of varied life forms having the combination of different material elements are situated.**

**( aham ) That me ( vinirmitā ) has been created ( ātmāyatanam ) as the place of habitat for the living beings ( yena ) specifically ( dhātrā ) by the creator (the Supreme Being)**

**( saḥ eva ) and now the very same Being, ( svarāt ) in the form of an independent emperor like you,**

**( upasthitaḥ ) is now present before me ( udāyudhaḥ ) holding the weapon ( mām hantum ) in order to kill me.**

**( āśraye ) Whom shall I depend ( śaraṇam ) as my protector ( anyam kam ) other than you?**

**Note :** Through the following stanza, the Goddess Earth is countering the possible argument of Prthu if he says “I am the

creator as well as the annihilator. I created you once. Now I am going to annihilate you”.

She goes on to say once again that the emperor is supposed to carry out the responsibilities of protecting his people.

### Stanza 31

*ya etad ādāv asrjac carācaram  
sva-māyayātmāśrayayāvitarkyayā  
tayaiva so 'yaṁ kila goptum udyataḥ  
katham nu mām dharma-paro jighāṁsati*

**( ādau ) In the beginning of creation, ( yaḥ ) it is that Supreme Being, ( avitarkyayā ) through His inconceivable ( ātmāśrayayā ) and self powered force ( sva-māyayā ) of His own Maya Shakti, ( asrjat ) created ( etat ) this visible ( carācaram ) universe containing the living and non living beings. ( saḥ ayam ) The same very Personality ( udyataḥ kila ) is now trying ( goptum ) to protect the life forms ( tayā eva ) because He himself has created them. ( katham nu ) How can ( dharma-parah ) that righteous Personality ( jighāṁsati ) attempt to kill ( mām ) me?**

**Note :** The Goddess Earth is continuing her arguments before Prthu by presenting through the following stanza saying that in spite of whatever have been stated by her till now, it is impossible for her or anyone else with average intelligence to gauge the divine order of the Supreme Being.

### Stanza 32

*nūnam bateśasya samīhitam janais  
tan-māyayā durjayayākr̥tātmabhiḥ  
na lakṣyate yas tv akarod akārayad  
yo 'neka ekaḥ parataś ca īśvaraḥ*



**( bata ) What a wonder! ( yaḥ tu ) It is only You, the Supreme Being, ( akarot ) Who has created Lord Brahma ( akārayat ) and made further creations through that Lord Brahma.**

**( yaḥ ) That Supreme Being, ( ekaḥ ) despite being a single entity, ( parataḥ ) through the powers of His own energy of Yoga Maya, ( anekaḥ ) multiplied Himself into many.**

**( īśvaraḥ ca ) That Supreme Being is the absolute controller of each and everything.**

**( janaiḥ ) The ordinary people, ( durjayayā ) who find it difficult to perceive beyond ( tan-māyayā ) the powers of Your Maya Shakti ( ākṛtātmabhiḥ ) become unclear in their thoughts, ( na lakṣyate ) and they do not understand ( samīhitam ) the will ( īśasya ) of that Supreme Being. ( nūnam ) This is definite.**

**Note : Therefore, the Goddess Earth is saying through the following stanza that she can at best only pray before Prthu as she cannot comprehend about his will.**

### **Stanza 33**

**sargādi yo 'syānuruṇaddhi śaktibhir  
dravya-kriyā-kāraka-cetanātmabhiḥ  
tasmai samunnaddha-niruddha-śaktaye  
namaḥ parasmai puruṣāya vedhase**

**( yaḥ ) You are that Supreme Being,  
( anuruṇaddhi ) Who carries out, as a matter of continuity, the deeds of creations etc. ( asya sargādi ) of this universe,  
( śaktibhiḥ ) with the powers of the principle  
( dravya-kriyā-kāraka-cetanātmabhiḥ ) like Rajas, combining together the material elements, sense organs, the respective demigods and the mind,**

**( samunnaddha-niruddha-śaktaye ) Who is omnipresent with His  
manifest and unmanifest powers,  
( vedhase ) Who is the basic source of and for everything,  
( parasmai puruṣāya ) and Who is the only Supreme Personality.  
( tasmai ) To that Supreme Personality, Who is before me,  
( namaḥ ) I pay my obeisances.**

**Note :** The Goddess Earth says to Prthu through the following two stanzas that it was He alone who once lifted up the earth from deep inside the waters of the universe (in the Varaha manifestation of the Bhagavan) keeping the welfare of the peoples of the world in mind. The same Bhagavan is now before her in the form of Prthu solely with the intention of protecting the peoples of the world. Therefore, she puts it that it is most inappropriate for him to kill her.

### **Stanza 34**

**sa vai bhavān ātma-vinirmitam jagad  
bhūtendriyāntaḥ-karaṇātmakam vibho  
saṁsthāpayisyann aja mām rasātalād  
abhyujjahārāmbhasa ādi-sūkaraḥ**

**( vibho ) Hey the most powerful personality! ( aja ) Hey the one  
Who has not taken birth at all!**

**( saḥ bhavān ) The very same Supreme Being,  
( saṁsthāpayisyann ) with the clear intention of sustaining ( jagat ) the world ( bhūtendriyāntaḥ-karaṇātmakam ) consisting of all  
the living and non living beings,  
( ātma-vinirmitam ) which were created by Him through the  
material elements, sense organs, mind etc.,  
( ādi-sūkaraḥ ) manifested in the form of Adi Varaha Murti  
( abhyujjahāra ) and lifted ( mām vai ) the very same me up  
( ambhasaḥ ) from within the deepest waters of the universe.**

### Stanza 35

*apām upasthe mayi nāvya avasthitāḥ  
prajā bhavān adya rirakṣiṣuḥ kila  
sa vīra-mūrṭiḥ samabhūd dharā-dharo  
yo mām payasy ugra-śaro jighāmsasi*

**( yaḥ ) That very same ( dharā-dharah ) Varahamurti, Who once held the earth on His tusks, ( samabhūd ) has now manifested ( vīra-mūrṭiḥ ) as the emperor Prthu with great valour. ( rirakṣiṣuḥ ) Desiring to protect ( prajāḥ ) the peoples of the world, ( avasthitāḥ ) who are inhabiting ( mayi nāvya ) and depending upon me like the people on a ship ( upasthe ) located in the midst ( apām ) of water, ( bhavān ) You, ( saḥ kila ) the very same form of Varahamurti, ( ugra-śarḥ ) by holding your bow and powerful arrow against me, ( adya ) are now ( jighāmsasi ) ready to kill ( mām ) me ( payasi ) with the aim to milk me.**

**Note :** Through the following stanza, the Goddess Earth is concluding her prayers to the emperor Prthu with the expression of her helplessness because she just could not comprehend, due to her ignorance, about the will of the Supreme Being which alone is supreme.

### Stanza 36

*nūnam janair īhitam īśvarāṇām  
asmad-vidhais tad-guṇa-sarga-māyayā  
na jñāyate mohita-citta-vartmabhis  
tebhyo namo vīra-yaśas-karebhyah*

**( janaiḥ ) People ( asmad-vidhaiḥ ) like me, ( mohita-citta-vartmabhiḥ ) who follow the path of bewilderment because of**

***the influence of the illusionary ( sad-guṇa-sarga-māyayā )  
characteristics of Your own powers of Maya Shakti,  
( na jñāyate ) shall never be able to comprehend ( īhitam ) even  
the will ( īśvarāṇām ) of those who are closely connected with  
the Bhagavan.***

***( nūnam ) That is definite. ( That being the situation, what to  
talk of comprehending the will of the Bhagavan Himself? )  
( namaḥ ) I, therefore, offer my obeisances ( vīra-yaśas-karebhyaḥ )  
to those intelligent persons who propagate the fames (   
tebhyaḥ ) of the real followers of the Bhagwan.***

***--000--***

***This concludes the seventeenth chapter of volume four of  
Srimad Bhagavatam***

***Hari Om***