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THE DIVINE QUALITIES OF MAHARAJA PRITHU *Sri Maitreya Rsi*

The humility of King Prithu's nectarean speeches pleased the reciters very much. Then again they continued to praise the King highly with exalted prayers, as they had been instructed by the great sages.

Dear King, you are a direct incarnation of the Supreme Personality of Godhead, Lord Vishnu, and by His causeless mercy you have descended on this earth. Therefore it is not possible for us to actually glorify your exalted activities. Although you have appeared through the body of King Vena, even great orators and speakers like Lord Brahma and other demigods cannot perfectly describe Your glorious activities. Although we are unable to glorify you adequately, we nonetheless have a transcendental taste for it. We shall try to glorify you according to the instructions received from authoritative sages and scholars. Whatever we speak, however, is always inadequate and very insignificant, dear King, because you are a

direct incarnation of the Supreme Personality of Godhead and all your activities are liberal and ever laudable. This King, Maharaja Prithu, is the best amongst those who are following religious principles. As such, he will engage everyone in the pursuit of religious principles and thus protect those principles. He will also be a great chastiser to the irreligious and atheistic.

This King alone, in his own body, in due course of time will be able to maintain all living entities and keep them in a pleasant condition by manifesting himself as different demigods who perform various activities in universal maintenance. Thus he will maintain the upper planetary system by inducing the citizens to perform Vedic sacrifices. In due course of time he will also maintain this earthly planet by discharging proper rainfall.

This King Prithu will be as powerful as the sun-god, and just as the sun-god equally distributes sunshine to everyone, King Prithu will distribute his mercy equally. Similarly, just as the sun-god evaporates water for eight months and, during the rainy season, returns it profusely, this King will also exact taxes from the citizens and return these monies in times of need.

This King Prithu will be very, very kind to all citizens. Even though a poor person may trample on the King's head by violating the rules and regulations, the King, out of his causeless mercy, will be forgetful and forgiving. As a protector of the world, he will be as tolerant as the earth itself. When there is no rainfall and the citizens are in great danger due to the scarcity of water, this royal Personality of Godhead will be able to supply rains exactly like the heavenly King Indra. Thus he will very easily be able to protect the citizens from drought.

This King, Prithu Maharaja, by virtue of his affectionate glances and beautiful moonlike face, which is always smiling with great affection for the citizens, will enhance everyone's peaceful life. No one will be able to understand the policies he will follow. His activities will also be very confidential, and it will not be possible for anyone to know how he will make every activity successful. His treasury will always remain unknown to everyone. He will be the reservoir of unlimited glories and good qualities, and his position will be maintained and covered just as Varuna, the deity of the seas, is covered all around by water.

King Prithu was born of the dead body of King



Vena as fire is produced from *araṇi* wood. Thus King Prithu will always remain just like fire, and his enemies will not be able to approach him. Indeed, he will be unbearable to his enemies, for although staying very near him, they will never be able to approach him but will have to remain as if far away. No one will be able to overcome the strength of King Prithu.

King Prithu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his intelligence system. He himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like the life-air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs. Since this King will always remain on the path of piety, he will be neutral to both his son and the son of his enemy. If the son of his enemy is not punishable, he will not punish him, but if his own son is punishable, he will immediately punish him. Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Prithu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

This King will please everyone by his practical activities, and all of his citizens will remain very satisfied. Because of this the citizens will be very glad to accept him as their ruler. The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent. The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees who always preach the glories of the Lord. The King will consider all embodied living entities as dear as his own self, and he will always be increasing the pleasures of his friends. He will intimately associate with liberated persons, and he will be a chastising hand to all impious persons.

This King is the master of the three worlds as he is directly empowered by the Supreme Personality of Godhead. He is without change, and he is an incarnation of the Supreme known as a *śaktyāveśa-avatāra*. Being a liberated soul and completely learned, he sees all material varieties

as meaningless because their basic principle is nescience. This King, being uniquely powerful and heroic, will have no competitor. He will travel around the globe on his victorious chariot, holding his invincible bow in his hand and appearing exactly like the sun, which rotates in its own orbit from the south. When the King travels all over the world, other kings, as well as the demigods, will offer him all kinds of presentations. Their queens will also consider him the original king, who carries in His hands the emblems of club and disc, and will sing of his fame, for he will be as reputable as the Supreme Personality of Godhead.

This King, the protector of the citizens, is certainly extraordinary among monarchs and is equal to the *Prajāpati* demigods. To sustain the citizens, he will milk the earth, which is like a cow. Not only that, he will also level the surface of the earth with the pointed ends of his bow, breaking all the hills exactly as King Indra, the heavenly King, breaks mountains with his powerful thunderbolt. When the lion travels in the forest with its tail turned upward, all menial animals hide themselves. Similarly, when King Prithu will travel over his kingdom and twang the string of his bow, which is made of the horns of goats and bulls and is irresistible in battle, all demoniac rogues and thieves will flee helter-skelter and hide themselves. At the source of the River Sarasvati, this King will perform one hundred sacrifices known as *aśvamedha*. In the course of the last sacrifice, the heavenly King Indra will steal the sacrificial horse.

This King Prithu will meet Sanat-kumara, one of the four Kumaras, in the garden of his palace compound. The King will worship him with devotion and will be fortunate to receive instructions by which one can enjoy transcendental bliss. In this way when the chivalrous activities of King Prithu come to be known to the people in general, King Prithu will always hear about himself and his uniquely powerful activities. No one will be able to disobey the orders of Prithu Maharaja. After conquering the world, he will completely eradicate the threefold miseries of the citizens. Then he will be recognized all over the world. At that time both the *suras* and the *asuras* will undoubtedly glorify his magnanimous activities.

—Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 16. Praise of King Prithu by the Professional Reciters
» Verse: 1-27. ॐ



PRITHU MAHARAJA MILKS THE EARTH PLANET *Sriman Purnaprajna Das*

Prior to the appearance of King Prithu, there had been a great scarcity of food grains and thus the citizens had become emaciated due to starvation. At the time of Maharaja Prithu's coronation, the subjects took the opportunity to approach him.

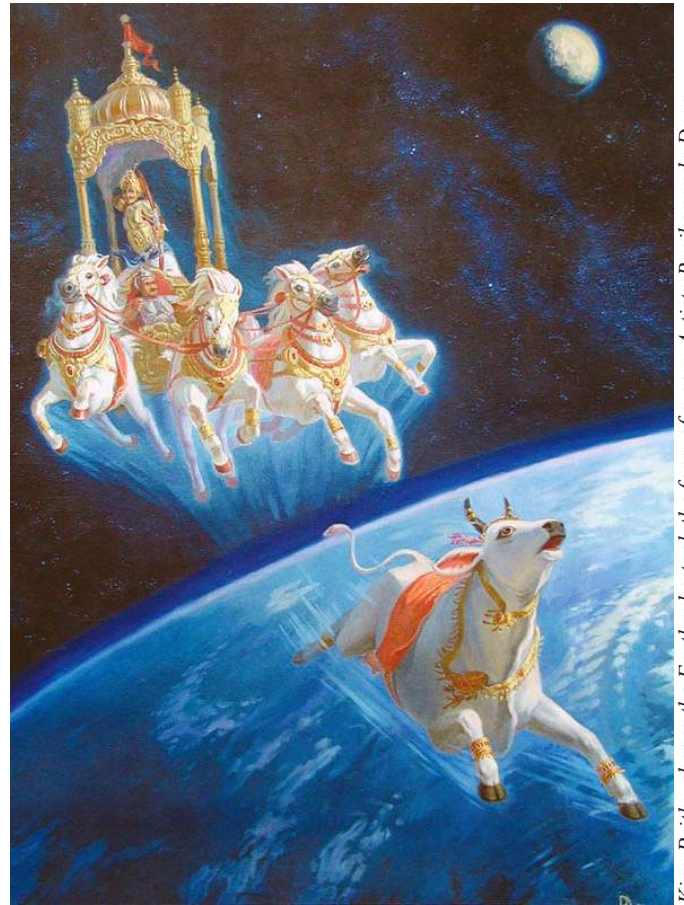
The people submitted this petition: "My dear King, just as a tree gradually dries up when there is a fire in the hollow of its trunk, so we are withering away due to the fire of hunger in our stomachs. You are the protector of surrendered souls and so we have come to your shelter. Please give us occupational engagements and then satisfy our hunger by the proper distribution of food grains lest we soon die of starvation."

After hearing the citizens' anxious pleas and seeing their pitiable condition, King Prithu contemplated the problem for a long time to see if he could find out the underlying causes. At last, Prithu Maharaja concluded that the lack of food was not caused by the peoples' unwillingness to work, but rather it was due to the fact that the earth itself was not producing sufficient grains.

With this in mind, Prithu Maharaja took his bow and aimed a powerful arrow at the earth. When Bhumi, the goddess of the earth, saw that King Prithu was prepared to kill her, she became so frightened that her entire body began to tremble. Taking the form of a cow, she hastily fled, and upon seeing this, King Prithu became so angry that his eyes began to glow like the rising sun.

After placing his arrow upon the bowstring, Prithu Maharaja began chasing the cow shaped earth wherever she went. Being pursued by the threatening King, Bhumi ran to all places, both in outer space, in heaven and on the earth. Finally, however, when she saw that there was no hope of escape from the son of Vena, she gave up.

With an aggrieved heart, Bhumi submitted herself to Prithu Maharaja and begged, "O King, you are the shelter of the surrendered souls. Please be merciful and spare me. I have not committed any sinful activities thus I do not understand why you want to kill me. You are supposed to be the knower of religious principles. Why then are you so envious that you are prepared to kill me, a helpless woman? Even if a woman commits some sinful act, she should not be punished by anyone, and so what to speak of you, who are so merciful to the poor and unfortunate.



King Prithu chases the Earth who took the form of a cow. Artists: Rasikamanda Dasa

"My dear King, I am just like a strong boat, because all the living entities rest upon me. If you break me to pieces then how will you be able to protect your citizens from drowning in the Garbhodaka Ocean?"

King Prithu replied, "My dear earth, you have disobeyed my orders. As one of the demigods, you have accepted your share of the sacrificial offerings, but in return you have not produced sufficient food grains. Although you are eating green grass daily, you are not filling your udders so that we can utilize your milk.

You have willfully committed this offense and so I must kill you. You have lost your good intelligence and so, despite my order, you do not deliver the seeds of herbs and grains that had been created by Lord Brahma and are now being hidden within you. Because of this I will take my arrows, and after cutting you to pieces, I will satisfy the hungry citizens with your flesh.

Any cruel person who has no compassion for others and thus is only interested in his personal maintenance – whether he be a man, woman or enuch – deserves to be killed by the king. Because you have become so proud, I will cut you into small pieces like grain and then nourish the entire

population by the strength of my personal mystic prowess.”

Because of his great anger, as he spoke, King Prithu looked just like the fearsome Yamaraja, punisher of all wrong doers.

Hearing his words, Dhara, the earth, who was still trembling due to fear, replied as follows: “My dear lord, I am one of the parts and parcels of your gigantic universal body. You have created me as a resting place for the living entities, so I am perplexed as to why you now want to kill me. Previously, in the form of Varaha, you rescued me from the depths of the Garbhodaka Ocean, and for this reason, you received the name Dharadhaara. Now, however, you are prepared to kill me with your sharp arrows, and so I am bewildered by your activities.”

Even after hearing the earth’s prayers, Maharaja Prithu was not pacified, and thus his lips trembled with rage. When she saw this, the earth continued speaking: “My lord, please suppress your anger and hear what I have to say, for a learned person will take the essence of knowledge from anyone, just as a bumblebee collects honey from each and every flower.

“My dear King, the seeds, roots, herbs and grains that had been created by Lord Brahma were being utilized by the non-devotees, as was my very self. Because there was no proper king to punish these rascals and thieves that were utilizing the food grains for their sense gratification instead of the performance of sacrifice. I hid them within me. Due to being stored for a long time, these seeds have certainly deteriorated and so you should immediately arrange to retrieve them for utilization as recommended by *śāstras* and the previous *ācāryas*. O great hero, if you desire to supply sufficient grains and other food to the citizens, then you should arrange for a suitable calf, pot and milkman. Due to the great affection that I will feel for my calf, you will be able to take from me as much of the necessities of life as you like. In addition, if you level my surface – that will also help in the production of food by increasing the retention of water, even if there is sometimes less rainfall.”

Accepting this proposal King Prithu became peaceful. Thereafter, he transformed Svayambhuva Manu into a calf and milked all the herbs and grains from the cow-shaped earth, keeping them within his cupped hands. Then, following in King Prithu’s footsteps, other intelligent beings proceeded to

milk the earth to obtain whatever they desired.

The great sages transformed Brihaspati into a calf and made the senses into a pot. In this way they milked the earth of all kinds of Vedic knowledge for the purpose of purifying everyone’s mind, words and hearing. The demigods transformed Indra into a calf and milked of the earth the *soma* beverage, which they kept in a golden pot. Due to the drinking *soma-rasa*, the demigods became very powerful in terms of bodily, sensual and mental strength.

The Daityas transformed Prahlada into a calf and then extracted various kinds of liquor and beer, which they kept in an iron pot. The Gandharvas and Apsaras transformed Visvavasu into a calf and drew out milk in the form of sweet music and heavenly beauty, putting it into a lotus flower pot. The inhabitants of Pitraloka made Aryama into a calf and then milked of the earth *kavya*, which is food offered to the ancestors, and they put it into an unbaked earthen pot.

Thereafter, the Siddhas and Vidyadharas transformed the great sage Kapila into a calf and milked the earth of mystic powers, which they placed in a pot that had been made out of the entire sky. Others, such as Kimpurusas, made the demon Maya into a calf and milked the power of appearing and disappearing at will, called *antardhana*.

Next, the Yaksas, Raksasas, Bhutas (ghosts), and Pisacas (witches), who are all accustomed to eating flesh, transformed the Rudra incarnation of Lord Shiva into a calf and milked beverages made from blood, which they placed into a pot made of skulls. Then cobras and other snakes without hoods, as well as scorpions and other poisonous animals, transformed Taksaka into a calf and took poison from the earth and kept it within their snake holes.

The four-legged animals made Nandi, the bull-carrier of Lord Shiva, into a calf and thus got green grass that they put into a pot made from the forest. Ferocious animals made a calf from a lion and were thus able to get flesh from the earth. The birds made Garuda into a calf and then took from the earth various moving insects and non-moving plants and grasses. The trees made a calf out of a banyan tree and thus derived milk in the form of many delicious juices. The mountains transformed the Himalayas into a calf and then milked varieties of minerals from the earth and placed them into a pot that had been made from the peaks of hills.

Thus, during the reign of King Prithu, the earth supplied all the necessities of life to every living creature. Because of this, Maharaja Prithu became



Prithu Maharaja Levels the Earth. Artists: Mukunda Murari Dasa

very satisfied with the earth and developed affection for her just as if she were his own daughter. According to her request, the king leveled the surface of the earth by breaking up the hills with his powerful bow, and after doing so, he divided the land into various types of residential quarters. These sections were then allotted for different purposes, and thus Prithu Maharaja established numerous towns, villages, agricultural fields and mining areas.

Before the era of Prithu Maharaja, there were no planned cities, villages, farms or pasturing grounds, for everyone had simply constructed their residences according to their own convenience.

—Adopted from the book “Srimad Bhagavatam in story form” by Purnaprajna Das. ❀

MAHARAJA PRITHU AND SRI NAVADVIPA DHAM Sri Bhaktivinoda Thakur

Prithu Maharaja was leveling the rough places of the earth by cutting down the hills. As he began leveling this area, a great effulgence came forth. When the workers told this to Prithu Maharaja, he came to see the phenomenon. As he was a *śaktyāveśa-avatāra*, an empowered incarnation,

by meditation he understood that this place was Navadvipa. He kept the glories of this place secret at that time and ordered that a kunda be established there. This kunda thus became celebrated as Prithukunda throughout Navadvipa-dhama. The villagers felt indescribable bliss by drinking the pure water of this kunda.

Later, King Laksmana Sena dug out the kunda and made it bigger and deeper. Desiring to deliver his forefathers, he named it Ballal-dighi [after his father, Ballal Sena].

(Although it is no longer visible, Prithukunda was formerly situated between Murari Gupta’s house and the Chaitanya Matha. When one leaves Srivasa Angana and walks away from Mayapur on the Bhaktisiddhanta Road, just before reaching the Chaitanya Matha a large paddy field is seen, which marks the location of Prithukunda).

— Sri Navadvip Dhama Mahatmya, Chapter Six, Śrī Gaṅgānagara, Prithukunḍa, Sīmantadvīpa, Śaraśāṅgā, Viśrāma-sthāna. ❀

HOW WOULD THE WORLD BE HAPPY AND PROSPEROUS ?

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

The planet earth is called *vasundharā*. The word *vasu* means "wealth," and *dharā* means "one who holds." All creatures within the earth fulfill the necessities required for human beings, and all living entities can be taken out of the earth by the proper means. As suggested by the planet earth, and accepted and initiated by King Prithu, whatever is taken from the earth—either from the mines, from the surface of the globe or from the atmosphere—should always be considered the property of the Supreme Personality of Godhead and should be used for *yajña*, Lord Vishnu. As soon as the process of *yajña* is stopped, the earth will withhold all productions—vegetables, trees, plants, fruits, flowers, other agricultural products and minerals.

As confirmed in *Bhagavad-gītā*, the process of *yajña* was instituted from the beginning of creation. By the regular performance of *yajña*, the equal distribution of wealth and the restriction of sense gratification, the entire world will be made peaceful and prosperous. As already mentioned, in this age of Kali the simple performance of *saṅkīrtana-yajña*—the holding of festivals as initiated by the International Society for Krishna Consciousness—



should be introduced in every town and village. Intelligent men should encourage the performance of *sankīrtana-yajña* by their personal behavior. This means that they should follow the process of austerity by restricting themselves from illicit sex life, meat-eating, gambling and intoxication. If the intelligent men, or the *brāhmaṇas* and intellectuals of society, would follow these rules and regulations, certainly the entire face of this present world, which is in such chaotic condition, would change, and people would be happy and prosperous.

Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Krishna conscious. Even though the earth's being in the shape of a cow may be taken figuratively, the meaning herein is very explicit. Just as a calf can derive milk from a cow, all living entities—including animals, birds, bees, reptiles and aquatics—can receive their respective foods from the planet earth, provided that human beings are not *asat*, or *adhṛta-vrata*, as we have previously discussed. When human society becomes *asat*, or ungodly, or devoid of Krishna consciousness, the entire world suffers. If human beings are well behaved, animals will also receive sufficient food and be happy. The ungodly

human being, ignorant of their duty to give protection and food to the animals, kills and eat them to compensate for the insufficient production of grains. Thus no one is satisfied, and that is the cause for the present condition in today's world.

—*Srimad Bhāgavatam (Bhāgavata Purāṇa) » Canto 4: The Creation of the Fourth Order » Chapter 18: Pṛthu Mahārāja Milks the Earth Planet» Verse:9, 10 and 13.* ❀



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