

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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Om Namō Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ त्रयोदशोऽध्यायः - १३ ॥

THREYODHESOADDHYAAYAH (CHAPTER THIRTEEN)

[Vena Jenanam (Birth of Vena)]

[In this chapter we can read about the birth of Vena. After Ddhruva attained Nithya Mukthi the story of Ddhruva and his dynasty was explained by Dhevarshi Naaradha in the Yaaga Arena conducted by Prechethasas. Ddhruva's eldest son Uthkala was materially liberated and was not interested to take over the kingdom. Therefore, Ddhruva's younger son Vathsara was crowned as the King. In the line of Ddhruva dynasty there was a King called Angga who was the eldest son of Ulmuka and his wife Pushkarini. Angga was wedded to Suneettha. Angga conducted an Aswameddha Yaaga which was not attended by any of the Dhevaas and did not accept their shares of offerings. The Priests and Rithviks who

performed the Yaaga explained to him that the reason why the Dhevaas could not be invoked was because he did not have a son. They asked him to worship and pray and conduct a Yaaga like Puthrakaameshti to appease Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. They completed the Yaaga successfully and received the grace and blessings and begot a son. He was Vena. Please continue to read for more details...]

सूत उवाच

Sootha Uvaacha (Sootha Said):

निशम्य कौषारविणोपवर्णितं
ध्रुवस्य वैकुण्ठपदाधिरोहणम् ।
प्ररूढभावो भगवत्यधोक्षजे
प्रष्टुं पुनस्तं विदुरः प्रचक्रमे ॥ १ ॥

1

Nisamya kaushaaravinopavarannitham
Ddhruvasya Vaikunttapadhaaddhirohanam
Prerooddabhavo Bhagawathyaddhokshaje
Preshtum punastham Vidhurah prechakrame.

After Maithreya Maamuni narrated the glorifying stories of the life history of Ddhruva and his ascent to Vaikuntta Padham Vidhura Mahaasaya continued to ask more questions in a very systematic and orderly fashion.

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

के ते प्रचेतसो नाम कस्यापत्यानि सुव्रत ।
कस्यान्ववाये प्रख्याताः कुत्र वा सत्रमासत ॥ २ ॥

2

Ke the prechethaso naama? Kasyaapathyaani? Suvratha,
Kasyaanvavaaye prekshyaathaa? Kuthra vaa sathramaasathe?

Oh Maithreya Maamune! Did you not tell that this story of Ddhruva was told by Naaradha during the Yejnja or Sacrificial Ceremony conducted by Prechethasas? Who are Prechethasas? Whose sons are they? Which dynastic family did they belong to? Where was the Yejnja conducted? When was the Yejnja conducted?

मन्ये महाभागवतं नारदं देवदर्शनम् ।
येन प्रोक्तः क्रियायोगः परिचर्याविधिर्हरेः ॥ ३॥

3

Manye MahaaBhaagawatham Naaradham Dhevadhersanam
Yena prokthah kriyaayogah paricharyaaviddhirHareh.

I know that Dhevarshi Naaradha is the staunchest devotee of Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Naaradha is the one who has authoritatively prescribed the Karmma Yoga with the Path of Worship or Poojaakrema describing how to worship Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He is the best of the scholars available to explain about Sreemadh Bhaagawatham.

स्वधर्मशीलैः पुरुषैर्भगवान् यज्ञपूरुषः ।
इज्यमानो भक्तिमता नारदेनेरितः किल ॥ ४॥

4

Svaddharmmaseelaih purushairBhagawaan yejnjapoorushah
Ijyamaano bhakthimathaa Naaradhenerithah kilah.

Hey Maithreya Mahaamune! I assume that, as usual, Naaradha might have been the presiding Advisor and Discourser in that Yaaga as well as all the Yaagaas as they are all ultimately offered for appeasement of the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, whose staunchest votary is Naaradha. [What it means is that wherever a Yaaga is

conducted for the blessings of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan the presence of Naaradha would invariably be there.]

यास्ता देवर्षिणा तत्र वर्णिता भगवत्कथाः ।
मह्यं शुश्रूषवे ब्रह्मन् कात्स्न्येनाचष्टुमर्हसि ॥ ५॥

5

Yaasthaa Dhevarshinaa thathra varnnithaa Bhagawathkatthaah
Mahyam susrooshave Brahman kaarthsnyenaachashtumarhasi.

Hey Mahaamune please explain to me the whole stories narrated by Dhevarshi Naaradha in the Yaaga Saala of Prechethasas during that time which could definitely be related to the glorifying stories and wonderful deeds of Lord Hari who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् ।
सार्वभौमश्रियं नैच्छदधिराजासनं पितुः ॥ ६॥

6

Ddhruvasya choth kalah puthrah pithari prestthithe vanam
Saarvvabhaumasriyam naicchadhaddhiraajaasanam pithuh.

When Ddhruva Mahaaraaja abandoned all his material possessions including the kingdom covering the whole world and went to the forest his eldest son called Uthkala did not wish to occupy the lion-throne and rule and control the most highly prosperous kingdom.

स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः ।
ददर्श लोके विततमात्मानं लोकमात्मनि ॥ ७॥

Sa jenmanopasaanthaathmaa nissanggha samadhersanah
Dhedharsa loke vithathamaathmaanam lokamaathmaathmani.

From the very birth and throughout the life Uthkala was fully Self-Satisfied and Self-Realized. He was able to see the same Supreme Soul or the Super-Soul in each and every entity of the universe. Also, he was able to see each and every entity of the universe in the same Super-Soul; He was equipoise and was able to see everything as equal. He did not have any distinction of this and that, they and we, you and I and like that.

आत्मानं ब्रह्मनिर्वाणं प्रत्यस्तमितविग्रहम् ।
अवबोधरसैकात्म्यमानन्दमनुसन्ततम् ॥ ८॥

Aathmaanam Brahmanirvvaanam prethyasthamithavigraham
Avaboddhaharesaikaathmyamaanandhamanusanthatham.

अव्यवच्छिन्नयोगाग्निदग्धकर्ममलाशयः ।
स्वरूपमवरुन्धानो नात्मनोऽन्यं तदैक्षत ॥ ९॥

Ayevachcchinnayogaagnidhegdhddhakarmmamalaasayah
Svroopamavarunddhaano naathmanoanyam thadhaikshatha.

Uthkala broadened his mind and grew further into higher and higher levels of transcendental blissful happiness with continuous practice of strict Bhakthi Yoga. He did not engage in any Karma Yoga as he need not have to because of his attainment of transcendental stage and was fully cleansed from all the malicious corruptions of all the dirt accumulated and covering the material life. Naturally he was a fully liberated Soul and with the Supreme knowledge of Transcendental Soul-Realization. He was free of this material world and was enjoying blissful happiness in Trance with Transcendental Self-Realization. His whole life was dedicated for

devotional engagement of servicing Lord Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He was Nithya Muktha. He attained Nirvvaana. He realized that there is only one Soul and that is the Supreme Soul and Soul in everyone, and everything is the same Super Soul as well all the Souls of everything and everyone is contained within and is the same Supreme Soul. Thus, he did not see anything other than himself, or he saw himself within everything in the universe.

जडान्धबधिरोन्मत्तमूकाकृतिरतन्मतिः ।
लक्षितः पथि बालानां प्रशान्तार्चिरिवानलः ॥ १० ॥

10

Jedaanthabeddhironmaththamookaakrithirethanmathih
Lekshithah patthi baalaanaam presaanthaarchcchirivaanalah.

For ordinary and less intelligent people Uthkala appeared to be foolish, insane or crazy or mad, blind, dumb, deaf and stupid wandering aimlessly in the streets. But he remained as the fire covered by ashes un-apparent and unseen and unassuming and unrecognized by materially corrupted people. He was splendidly lustrous and was enjoying the most blissful Transcendental Soul-Realized Nirvvaana as a true devotee of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

मत्वा तं जडमुन्मत्तं कुलवृद्धाः समन्त्रिणः ।
वत्सरं भूपतिं चक्रुर्यवीयांसं भ्रमेः सुतम् ॥ ११ ॥

11

Mathvaa tham jedamunmaththam kulavridhddhaah samantrinah
Vathsaram bhoopathim chakruryaveeyaamsam bhremeh sutham.

The Ministers and Advisors and Elderly Statesmen also thought and considered that Uthkala is foolish, stupid and crazy and not fit to rule the kingdom. [Of course, he was disinterested.] Therefore, they crowned and enthroned Vathsara, the younger son of Ddhruva, on his wife Bhremi, and entrusted him to rule the whole world.

स्वर्वीथिर्वत्सरस्येष्टा भार्यासूत षडात्मजान् ।
पुष्पाणं तिग्मकेतुं च इषमूर्जं वसुं जयम् ॥ १२॥

12

SvarveetthirVathsarasyeshtaa bhaaryaasutha shadaathmajaan
Pushpaarnnam Thigmakethum cha IshamOorjjam Vasum Jeyam.

पुष्पाणस्य प्रभा भार्या दोषा च द्वे बभूवतुः ।
प्रातर्मध्यन्दिनं सायमिति ह्यासन् प्रभासुताः ॥ १३॥

13

Pushpaarnnasya Prebhaa bhaaryaa Dhoshaa cha dhve bebhoovathuh
Praatharmmaddhyandhinam Saayamithi Hyaasan Prebhaasuthaah.

Vathsara's wife was Svarvveetthi. Svarvveetthi was the queen, naturally. She gave birth to six sons in due course of time. They were well-known: 1) Pushpaarnna, 2) Thigmakethu, 3) Ishan or Isha, 4) the mighty Oorjja, 5) Vasu and 6) Jeyan or Jeya. Of them Pushpaarnna had two wives named: 1) Prebha and 2) Dhosha. All the three Sandhyaas (1) Praathar or Morning or Dawn, 2) Madhddhyaahna or Noon and Saayam or Saaya or Dusk) became the children of Prebha or Prebha and gave birth to the three sons which are the three Sandhyaas.

प्रदोषो निशितो व्युष्ट इति दोषा सुतास्त्रयः ।
व्युष्टः सुतं पुष्करिण्यां सर्वतेजसमादधे ॥ १४॥

14

Predhosho Nisittho Vyushta ithi Dhoshaasuthasthreyah
Vyushtah sutham Pushkarinyaam sarvvathejasamaadhaddhe.

Pushpaarnna had three sons with his wife Dhosha also. They were 1) Predhosha or Evening immediately after Sun-set or Darkness, 2) Vyushta or Afternoon time or Brightness or Brilliance and 3) Nisittha or Midnight.

Then Vyushta was wedded to an adorable wife Pushkarani. And on Pushkarani, Vyushta got a son called Sarvvathejas or Omni-Lustrous.

स चक्षुः सुतमाकूत्यां पत्न्यां मनुमवाप ह ।
मनोरसूत महिषी विरजान् नड्वला सुतान् ॥ १५॥

15

Sa chkshuh suthamAakoothyaam pathnyaam Manumavaapa ha
ManoorAsootha mahishee Virajaannadvalaa suthaan.

Sarvvathejas was wedded to Aakoothi, and they produced just one son named Chakshus. Chakshus would become the Manu of the next Manu Millennium. [Chakshus is the Manu of the sixth Manvanthara known as Chaakshusa Manvanthara.] Nadvala was the wife of Chakshus. Their sons [twelve of them] were devoid of any of the material Raagaas like Kaama, Kroddha, Lobha, Moha, etc.

पुरं कुत्सं त्रितं द्युम्नं सत्यवन्तमृतं व्रतम् ।
अग्निष्टोममतीरात्रं प्रद्युम्नं शिबिमुल्मुकम् ॥ १६॥

16

Purum Kuthsam Thritham Dhyumnum SathyavanthAmritham vratham
AgnishtomamAtheeraathram Predhyumnam SibimUlmukam.

The names of the twelve sons of Chakshus and Nadvala were: 1) Puru, 2) Kuthsa, 3) Thritha, 4) Dhyumna, 5) Sathyavaan, 6) Ritha, 7) Vratha, 8) Agnishtoma, 9) Atheeraathra, 10) Predhyumna, 11) Sibi and 12) Ulmuka.

उल्मुकोऽजनयत्पुत्रान् पुष्करिण्यां षडुत्तमान् ।
अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् ॥ १७॥

17

Ulmukoajanayath puthraan Pushkarinyaam shaduththamaan

Anggam Sumanasam Khyaathim KrethumAnggirasam Geyam.

Of the twelve sons of Chakshus and Nadvala, Ulmuka produced six sons, with noblest and virtuous qualities, on his wife Pushkarini. They were: 1) Angga, 2) Sumana, 3) Khyaathi, 4) Krathu, 5) Anggira and 6) Geya.

सुनीथाङ्गस्य या पत्नी सुषुवे वेनमुल्बणम् ।
यद्दौःशील्यात्स राजर्षिर्निर्विण्णो निरगात्पुरात् ॥ १८॥

18

SuneetthaAnggasya yaa pathnee Sushuuve Venamulbenam
Yedhdhausseelyaathsa raajarshirnnirvvinno niragaath puraath.

Hey Vidhura! Then Suneettha, wife of Angga, gave birth to a son called Vena. Vena was very huge, evil, cruel and terrific. Due to the intolerably bad characters and atrocious deeds of Vena his very pious and noble father Angga was fed up with and renounced the material life and was forced to abandon the kingdom and went to the forest for austerity.

यमङ्ग शेपुः कुपिता वाग्वज्रा मुनयः किल ।
गतासोस्तस्य भूयस्ते ममन्थुर्दक्षिणं करम् ॥ १९॥

19

YemAngga sepuh kupithaa vagvajraa munayah kila
Gethaasosthasya bhooyasthe mamantthurdhekshinam karam.

Due to the atrocious and cruel activities of Vena the most powerful and scholarly Sages who were his Preceptors pronounced horrible curse words which were more sharp and powerful than the strongest of the weapon called Vajra or Thunderbolt. Those curse words of the Munees took the life of Vena, and he was killed. Then they churned the right hand of Vena's dead body with the intention of removing the status of king-less-ness of the country. [There is also a more logical interpretation that Vena's body was churned with his right hand using a churning rod. We will read more details below:]

अराजके तदा लोके दस्युभिः पीडिताः प्रजाः ।
जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः ॥ २० ॥

20

Araajake thadhaa loke dhesyubhih peeddithaah prejaah
Jaatho Naaraayanaamsena Pritthuraadhyah kshitheeswarah.

When Vena was killed there was no one to rule the kingdom. There was no ruler to control and regulate the administration of the country. As the Munees foresaw that this would encourage the rogues, thieves, robbers and other such cruel and evil forces to flourish in the country and the laymen and other subjects would unnecessarily be put into unbearable troubles and sufferings they performed the process of churning. During the process of churning Pritthu, an incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, was manifested. Pritthu is the first and most famous Emperor of the world. [Pritthu is the emperor who made the earth fertile and introduced cultivation and farming as mandatory for the survival of human beings.]

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

तस्य शीलनिधेः साधोर्ब्रह्मण्यस्य महात्मनः ।
राज्ञः कथमभूद्दुष्टा प्रजा यद्विमना ययौ ॥ २१ ॥

21

Thasya seelaniddheh saaddhorBrahmanyasya mahaathmanah
Raajjah katthamabhoodhdhushtaa prejaa yedhvimanaa yeyau.

Oh, the wisest of the virtuous Mune, Maithreya! What was the reason for the pious, virtuous, dedicated and selfless king Angga begot such an atrocious, cruel, ill-behaved and evil-minded son like Vena because of whose atrocities he has to abandon the kingdom and to abscond to the forest to lead an ascetic life.

किं वांहो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् ।
दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदाः ॥ २२॥

22

Kim vaamho Vena udhdhisya Brahmadhendamayoooyujan
Dhendavrathaddhare raajnji munayo ddharmmakovidhaah.

Oh, the greatest and noblest of the Sages! And what was the reason for the Sages to kill, with Brahmadhenda [meaning punishment by curses of Brahmins or Sages] or Saapaas, the king Vena who was ruling the kingdom by maintaining all the rules of administration by imposing strict and severe punishments according to the prescribed rules of punishment to all the criminals and wrong-doers and those who overlooked the prescribed laws of the land.

नावध्येयः प्रजापालः प्रजाभिरघवानपि ।
यदसौ लोकपालानां बिभर्त्योजः स्वतेजसा ॥ २३॥

23

Naavaddhyeyah prejaapaalah prejaabhiraghavaanapi
Yedhasau lokapaalaanaam bibharththyojah svathejasaa.

It is actually the duty of the citizens to obey the law of the land and the orders of the king who is the ruler even if the king misbehaves. [Here Vidhura's question is that the sages being citizens of the nations, are they supposed to take any action against the ruling king.] In the normal course of business, the king or the administrator is not supposed to be questioned or insulted or defied or punished by the citizens. [The citizens do not have the right to take law into their hands.] Actually, partial luster and splendor of the Dhevaas like Dhevendhra and other Ashtadhikpaalaas are contained within the luster and splendor and power and prowess of all the Kshethriyaas or Kings. [Vena is a king and hence partial godly qualities, and splendors are within him. That is why they should not be disobeyed or overruled by the citizens.]

एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् ।
श्रद्दधानाय भक्ताय त्वं परावरवित्तमः ॥ २४॥

24

Ethadhaakhyaahi me, Brahman, Suneetthaathmajacheshtitham
Sredhdhaddhaanaaya bhakthaaya, thvam paraavaraviththamah.

Oh Maithreya Maamune! You are Brahmajnjaani because you know the Brahma Thatthvam. Please explain to us in detail all the misbehaviors and misdeeds and evil characters of Vena, the son of Suneettha. We wish to hear all those stories. You know about all what happened in the past and what is happening at present and what would happen in the future since you are a Thrikaalajnjaani. You are the greatest and noblest of all the Rishees. Kindly explain the stories to us.

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

अङ्गोऽश्वमेधं राजर्षिराजहार महाक्रतुम् ।
नाजग्मुर्देवतास्तस्मिन्नाहूता ब्रह्मवादिभिः ॥ २५॥

25

Anggoasvameddham raajarshiraajahaara mahaakrathum
Naajjegmurdhdhevathaasthasminaahoothaa Brahmavaadhibhih.

Hey Vidhura! Angga, who was a Raajaraajarshi meaning the best of the best of Kings and Emperors, once conducted an Aswameddha Yaaga which is the best of all Yaagaas. Strangely none of the Dhevaas took part or attended that Yaaga though they were directly invited by the Priests and Rithviks who were exponents of Vedhaas and Manthraas and who were in-charge of conducting the Yaaga.

तमूचुर्विस्मितास्तत्र यजमानमथर्त्विजः ।
हवींषि हूयमानानि न ते गृह्णन्ति देवताः ॥ २६॥

Thamoochurvismithaasthathra yejamaanamattharthvijah
 “Haveemshi hooyamaanaani na the grihnanthi dhevathaah.

The Priests and Rithviks approached the King, Angga, and told him: “Oh Lord, we have invoked the Dhevaas for you but they are not willing to come and accept their due shares of our offerings in the Yaaga. Oh, King what is the reason for that?”

राजन् हवींष्यदुष्टानि श्रद्धयासादितानि ते ।
 छन्दांस्ययातयामानि योजितानि धृतव्रतैः ॥ २७॥

“Raajan haveemshyadhushtaani sredhdhayaaaasaadhithaani the
 Chandhaamsyayaathayaamaani yojithaani ddhrithavrathai”

“Oh Raajan! The paraphernalia for the offerings of Yaaga were collected properly and were not impure or spoiled or corrupted in any respect. You send it with pure and divine purpose with utmost care and purity. There were no mistakes or slips in our chanting of the Manthraas also. Nobody deviated or slipped in maintaining austerity and penance. Then what is the cause of it?”

न विदामेह देवानां हेलनं वयमण्वपि ।
 यन्न गृह्णन्ति भागान् स्वान् ये देवाः कर्मसाक्षिणः ॥ २८॥

“Na vidhaameha dhevaanaam helanam vayamanvapi
 Yenna grihnanthi bhaagaan svaan ye Dhevaah karmmasaakshinah.”

“We do not remember having insulted or defied or humiliated the Dhevaas in any sort. The Dhevaas are Karmmasaakshees and are responsible to witness and accept the due shares of the offerings of the Yaaga. We do

not understand why they did not come or what is the reason for their non-arrival?”

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

अङ्गो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः ।
तत्प्रष्टुं व्यसृजद्वाचं सदस्यांस्तदनुज्ञया ॥ २९॥

29

Anggo dhvijavachah sruthvaa yejamaanah sudhurmmaanaah
Thath preshtum vyesrijdhvaacham sadhasyaamsthadhanujjayaa.

Angga, the Master or Yejamaana of the Yaaga, was very greatly aggrieved of listening to the statements of the Brahmins and the Rithviks like that and became very sad and despondent. With this question of Angga all the Priests and Brahmins were very silent as they did not know how to respond. Then to break the silence, Angga very humbly and obediently inquired with the Priests and Brahmins and Rithviks present in the Yaaga arena to know the cause why the Dhevaas did not come and attend the Yaaga and accept their due shares and inquired like:

नागच्छन्त्याहुता देवा न गृह्णन्ति ग्रहानिह ।
सदसस्पतयो ब्रूत किमवद्यं मया कृतम् ॥ ३०॥

30

“Naagechcchanthyaahoothaa dhevaa na grihnanthi grehaaniha
Sadhasaspathayo broo tha kimavadhyam mayaa kritham?”

“Hey the leaders of the assembly (gathered in the Yaaga Saala)! Please think, investigate and analyze and tell me the mistake or the shortfalls in me because of what the Dhevaas did not attend the Yaaga and accept the

shares due to them in spite of the fact that I have happily, sincerely and humbly invited them. What is my guilt or defect or sin?"

सदसस्पतय ऊचुः

Sadhasaspadhaya Oochuh (The Priests and Brahmins of the Yaaga Said):

नरदेवेह भवतो नाघं तावन्मनाकिस्थितम् ।
अस्त्येकं प्राक्तनमघं यदिहेदृक्त्वमप्रजः ॥ ३१ ॥

31

Naradhevaeha bhavatho naagham thaavanmanaak stthitham
Asthyekam praakthanamagham yedhihedhrik thvamaprejah.

The chief priest representing all other priests and Brahmins told him: Hey Raajan or Oh the King in this birth you have not committed any sin or guilt. You are ruling the kingdom in the most righteous way as prescribed in civic law stipulated in Vedhaas. You have committed sinful and evil activity or activities in your previous birth and that is the reason or those are the reasons why you became sonless (childless) in this birth.

तथा साधय भद्रं ते आत्मानं सुप्रजं नृप ।
इष्टस्ते पुत्रकामस्य पुत्रं दास्यति यज्ञभुक् ॥ ३२ ॥

32

Thatthaa saaddhaya bhadhram the aathmaanam suprejam nripa!
Ishtasthe puthrakaamasya puthram dhaasyathi yejnabhuk.

Oh Mahaaraajan! Therefore, you please worship Vaikuntta Naattha or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with concentrated mind and meditative austerity and conduct a Yaaga for his appeasement and blessing and to provide you with a virtuous and pious son with all good qualities and characters. Oh, the best of the scholarly king your prayers

will be listened to and Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would definitely provide you with a virtuous and pious son.

तथा स्वभागधेयानि ग्रहीष्यन्ति दिवौकसः ।

यद्यज्ञपुरुषः साक्षादपत्याय हरिर्वृतः ॥ ३३॥

33

Thatthaa svabhaagaddheyaani greheeshyanti dhivaukasah
YedhYeijnapurushah saakshaadhpathyaaya Harirvrithah.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of Yaaga and the ultimate receiver of the offerings of the Yaaga. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is called Yaaga Moorththy. When Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is pleased with you and would provide you with a good son then Dhevaas would also accept their due shares of the Yaaga. There is no doubt about it.

तांस्तान् कामान् हरिर्दद्याद्यान् यान् कामयते जनः ।

आराधितो यथैवैष तथा पुंसां फलोदयः ॥ ३४॥

34

Thaamsthaan kaamaan Harirdhdhedhyaadhyaan yaan kaamayathe jenah
Aaraaddhitho yetthaivaisha thatthaa pumsaam phalodhayah.

The divine consort of Goddess Lakshmi Dhevi, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is the provider and fulfiller of the wishes of His devotees according to their desires and needs. [This means if you pray to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with a desire to have a good son then he will bless you with a good son.] Whatever you wish and pray and worship Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan then all those desires would be fulfilled promptly.

इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये ।

पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे ॥ ३५॥

Ithi vyevasithaa vipraasthasya raajjah prejathaye
Purodaasam niravapan sipivishtaaya Vishnave.

In accordance with the advices and instructions of the priests and Brahmins the king Angga conducted the Yaaga and offered oblations, to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who live along with herds of cows as its protector as a shepherd or Gopapaala or Lord Sri Vaasudheva Sri Krishna Bhagawaan, with the intention of having a good son.

तस्मात्पुरुष उत्तस्थौ हेममाल्यमलाम्बरः ।
हिरण्मयेन पात्रेण सिद्धिमादाय पायसम् ॥ ३६॥

Thasmaath purusha uththastthau hemamaalyamalaambarah
Hiranmayena paathrena sidhddhamaadhaaya paayasam.

As soon as the offering of the oblation in the Yaaga Kuntta or Fire Altar was completed a very lustrous and pure and sacred human form appeared wearing pure white costumes and golden garlands. He was holding a golden pot containing milk and rice puddings in it.

स विप्रानुमतो राजा गृहीत्वाञ्जलिनौदनम् ।
अवघ्राय मुदा युक्तः प्रादात्पत्न्या उदारधीः ॥ ३७॥

Savipraanumatho raajaa griheethvaanjjalinaudhanam
Avaghraaya mudhaa yukthah praadhaath pathnyaa udhaaraddhee.

The most charitable and noble King with the permission of the Brahmins and Priests there accepted the pot of puddings by extending his both hands together. [This is a sign of humility and reverence and devotion on the part of the king.] He smelled the puddings as a representation of accepting and consuming it and then again with the permission of the Brahmins and Priests he gave the Yaaga grace of puddings to his most darling wife.

सा तत्पुंसवनं राज्ञी प्राश्य वै पत्युरादधे ।
गर्भं काल उपावृत्ते कुमारं सुषुवेऽप्रजा ॥ ३८ ॥

38

Saa thath pumsavanam raajnjee praasya vai pathyuraadhaddhe
Gerbham kala upaavritthe kumaaram sushuveaprejaa.

His wife without having a child very pleasingly and happily accepted the puddings, which was powerful enough to produce a son, and consumed it with the hope and intention of having a son. After that she had a conjugal relation with her beloved husband and became pregnant. Thereafter in due course of time at the completion of full pregnancy she delivered a male child.

स बाल एव पुरुषो मातामहमनुव्रतः ।
अधर्माशोद्भवं मृत्युं तेनाभवदधार्मिकः ॥ ३९ ॥

39

Sa baala eva purusho maathaamahamanuvrathah
Addharmmaamsodhbhavam mrithyum thenaabhavadhaddhaarmmikah.

The newborn baby boy was with all the qualities of his maternal grandfather, Mrithyu, and belonged to the dynasty of Mrithyu or Kaala or Death. He had all the negative qualities of Death right from birth itself. He was always moving in the path of irreligion or non-righteousness. This was due to the non-righteous and irreligious activities of his father in the previous birth.

स शरासनमुद्यम्य मृगयुर्वनगोचरः ।
हन्त्यसाधुर्मृगान् दीनान् वेनोऽसावित्यरौज्जनः ॥ ४० ॥

40

Sa saraasanamudhyamya mrigayurvanagocharah

Hanthyasaaddhurmrigan dheenaan Venoasaavithyarauijanah.

The evil minded and cruel boy would fix the arrow in the bow and go to the forest to hunt animals. He used to kill herds of innocent, harmless and peace-loving deer unnecessarily. When he approaches all the people would get scared and would cry aloud like: “here comes the cruel Vena, here comes the cruel Vena” and would try to flee away from his sight.

आक्रीडे क्रीडतो बालान् वयस्यानतिदारुणः ।

प्रसह्य निरनुक्रोशः पशुमारममारयत् ॥ ४१ ॥

41

Aakreede kreedatho baalaan vayasyaanathidhaarunah
Presahya niranukrosah pasumaaramamaarayath.

The Vena was very cruel and merciless from the very beginning. He used to trick the boys of his age and covetously allure them to play with him. Then he would kill them mercilessly by hitting or kicking or slapping or whipping or pushing them into the wells or pits and kill them as if they were animals to be slaughtered. That was his pastime hobby from the very childhood.

तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः ।

यदा न शासितुं कल्पो भृशमासीत्सुदुर्मनाः ॥ ४२ ॥

42

Tham vichikshya khalam puthram saasanairvipiddhair nripah
Yedhaa na saasithum kalpo bhrisamaaseethsudhurmmanaah.

Though the king Angga, the father of Vena, tried various methods by punishments, by instructions, by guidance, by counseling, by directions, etc. to reform him and bring to gentleness and mercy and kind heartedness the king was not successful by any means to correct his only son. Therefore, the King was very much aggrieved and extremely sorry and lived in despondency for the rest of his life.

प्रायेणाभ्यर्चितो देवो येऽप्रजा गृहमेधिनः ।
कदपत्यभृतं दुःखं ये न विन्दन्ति दुर्भरम् ॥ ४३॥

43

“Praayenaabhyarchchitho dhevo yeaprejaa grihameddhinah
Kadhapathyabhritham dhuhkham yena vindhathi dhurbharam.”

यतः पापीयसी कीर्तिरधर्मश्च महान् नृणाम् ।
यतो विरोधः सर्वेषां यत आधिरनन्तकः ॥ ४४॥

44

“Yethah paapeeyasee keerththiraddharmmascha mahaan nrinaam
Yetho viroddhah sarvveshaam yetha aaddhirananthakah.”

कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः ।
पण्डितो बहु मन्येत यदर्थाः क्लेशदा गृहाः ॥ ४५॥

45

“Kastham prajaapadhesam vai mohabendddhanamaathmanah
Panditho behu manyetha yedharththaaah klesadhaa grihaah.”

“The king thought in his mind: “Of those who lead family life with their spouse, the persons without a son are definitely fortunate because they do not have to see and suffer the atrocities and cruelties of the son. They might be the one with activities of virtuousness and good deeds in their past lives. They do not have to suffer or undergo the pains and distresses afflicted by the cruelties and atrocious and misbehaviors of their bad son or sons. The father of a cruel prodigal son would earn ill-fame, notoriety, endless irreligious and non-righteous activities, enmity from all families and friends, spoiling and destructive soul-relationship with families and friends and other such negativities. Due to the ignorance of the corrupted material relationship between father and son would drag the father into an illusory

field with the thought: “he is my son therefore it is my responsibility to take care of him and like that...” whereas those who have transcendental knowledge and realization would never respect or regard them sympathetically.”

कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् ।
निर्विद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ॥ ४६ ॥

46

“Kadhapathyam varam manye sadhapathyaachcchuchaam padhaath
Nirvvidhyetha grihaanmarthyo yethklesanivahaa grihaah.”

“But in some respects a bad son is better than a good son because a good son would create fond attachment with family whereas a bad son would not create such an attachment. In fact, the father of a bad son would be detached from family life and run away from home. That would lead to renunciation of material life which is first step on the ladder to get into Nirvvaana or Mukthi.”

एवं स निर्विण्णमना नृपो गृहान्
निशीथ उत्थाय महोदयोदयात् ।
अलब्धनिद्रोऽनुपलक्षितो नृभि-
र्हित्वा गतो वेनसुवं प्रसुप्ताम् ॥ ४७ ॥

47

Evam sa nirvvinnamano nripo grihaa-
Niseettha uththaya mahodhayodhayaath
Alebdhanidhroanupalekshitho nribhir-
Hithvaa getho Venasuvam presupthaam.

Angga thought of all these with extreme sorrow, distress and remorse and got up in the middle of the night and abandoned his wife, mother of Vena, who was in deep sleep and hideously and secretly passed through a secret and hidden route so that nobody could ever detect him. He abandoned his

rich and luxurious palace and all comforts and all material possessions and was left alone in the pitch of darkness.

विज्ञाय निर्विद्य गतं पतिं प्रजाः
पुरोहितामात्यसुहृद्गणादयः ।
विचिक्युरुर्व्यामतिशोककातरा
यथा निगूढं पुरुषं क्योगिनः ॥ ४८॥

48

Vijnjaaya nirvvidhya getham pathim prejaah
Purohithaamaathyasuhridhgenaadhayah
Vichikyururvyaamathisokakaatharaa
Yetthaa nigoodam purusham kuyoginah.

As Angga, the King, was missing and could not be detected, all his Ministers, Advisors, Precepts, Relatives, Friends and his subjects of citizens were all very perturbed, disturbed, worried, confused and greatly aggrieved. They searched for him all over the world but could not identify or locate his presence anywhere. Their search was similar to that of searching for Inner Souls everywhere outside which are already within themselves. [Naturally the search would be futile.]

अलक्षयन्तः पदवीं प्रजापतेः
हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।
ऋषीन् समेतानभिवन्द्य साश्रवो
न्यवेदयन् पौरव भर्तृविप्लवम् ॥ ४९॥

49

Alekshayanthah padhaveem prejaapather-
Hathodhyamaah prethyupasrithya the pureem
Risheen samethaanabhivandhya saasrevo
Nyevedhayan paura bharththriviaplavam.

The search party of the citizens and police force could not trace the King as they had no clue which route he had taken or where he might have gone. After searching for a long time in futile they returned to the palace where all the great Sages from all over the country had assembled as they had the news of the King's missing. The citizens and the police force paid respect and obeisance to the elderly Sages and notified with tears and wails that they could not trace the whereabouts of the King.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां चतुर्थस्कन्धे त्रयोदशोऽध्यायः ॥ १३ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Chathurththaskanddhe [Vena Jenanam Naama]
Theyodhesoaddhyaayah

Thus, we conclude the Thirteenth Chapter Named as [The Birth of Vena] 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!