

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ चतुर्दशोऽध्यायः - १४ ॥

CHATHURDHDHESOADDHYAAYAH (CHAPTER FOURTEEN)

**Pritthucharithe Nishaadhothpaththi [Vena Charitham] (In the Story of
Pritthu the Birth of Nishaadha [The Story of Vena])**

[Vena, the son of Angga and Suneettha, was very cruel, atrocious and evil right from the very childhood. Angga, the father of the child, got fed up with the evil and cruel practices of his only son. Disciplinary actions and punishments did not correct Vena. Angga not only got fed up but also got dejected. One night, Angga left the place without giving any clue to anyone and nobody was able to track him. As the country was being dragged into anarchy the Rishees enthroned young Vena as the king. As he got the official power and control of the nation his evil and cruel practices increased as he was supreme authority and there was no one to question or control him. Not only that he destroyed the nation but also imposed

strict instructions that no one should ever give any charities or donations, and nobody should conduct any Yaagaas and Yejnjaas to appease Lord Sri Maha Vishnu. He claimed that he is the supreme authority, and everyone should only be worshiping and praying to him. The Rishees were very unhappy about the situation. They tried to convince Vena that he would be in peril if he continued with his evil and cruel practices. Not only did Vena not heed to them, but he also flatly denounced all their valuable advice. Ultimately, as there was no other alternative, the Rishees killed Vena with thundering [angry and fiery curse words like commanding orders of army captain] words. His mother preserved his dead body ensuring that no damage happened to it. The Rishees, after some time, when they were performing their routine prayers and worship on the banks of the sacred river, Saraswathy, experienced inauspicious and bad omens. They understood the reason and thought that the dynasty of Angga should not end with Vena. Therefore, they churned the thigh of the dead body of Vena. A short black form was manifested. He was Nishaadha. Please continue to read for more details...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः ।
गोसूर्यसति वै नृणां पश्यन्तः पशुसाम्यताम् ॥ १ ॥

1

Bhrigvaadhayssthe munayo lokaanaam kshemadhersinah
Goptharyasathi vai nrinaam pasyanthah pasusaamyathaam.

वीरमातरमाहूय सुनीथां ब्रह्मवादिनः ।
प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः ॥ २ ॥

2

Veeramaatharammaahooya suneetthaam Brahmavaadhinah
Prekrithyasammatham Venamabhyashinjchan pathim bhuvah.

Hey Vidhura, the best of the Kauravaas! The great Sages like Bhrigu and others who are always very thoughtful of the prosperities and auspiciousness of the universe foresaw that the kingdom, here the entire world, will be ruined due to anarchy with the missing of Angga Mahaaraaja as that would encourage the rowdies, hooligans, rogues, thugs, robbers and other such evil forces to take over law into their hands which would lead into peril of the whole nation. They called in the most chivalrous Suneettha, the wife of Angga Mahaaraaja, and all the Ministers, Preceptors, Advisors, Administrators, etc. of the Royal Court and installed Vena, the young evil son of Angga and Suneettha, as the King of the world with the permission of her. There was a difference of opinion and opposition from the Ministers but was overlooked by Bhrigu and other Sages who were acting according to Vedhic stipulations. [Vedhaas say that a King's eldest son would be next king in his absence.] Thus, Vena was crowned as the King.

श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम् ।
निलिल्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः ॥ ३॥

3

Sruthvaa nripaasanagetham Venamathyugrasaasanam
Nililyurdhdhasyavah sadhyah sarppasathrasthaa ivakhavah.

It was known to the world that Vena was very cruel, evil and atrocious therefore the thieves, rogues, robbers and other such miscreants were subdued and hid away from public life just like how the rats would hide away from snakes as they are scared of their lives. They all vanished from the country. [It is just like two robbers cannot prevail in an area simultaneously. Vena himself is a rowdy and therefore there is no place for another rowdy in his country.]

स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः ।
अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः ॥ ४॥

4

Sa aarooddanripastthaana unnadhdhoashtavibhoothibhih
Avamene mahaabhaagaan sthabddhah sambhaavithah svathah.

Vena from birth itself was very arrogant, proud, cruel, egoistic and haughty and when he ascended to the lion throne all his bad qualities also grew to its zenith and became overly proud and arrogant and haughty and egoistic. He assumed there was no one above him. He thought that he was “all powerful” and most opulent. Vena was intoxicated under the influence of power. There was no limit to his negativities. He despised and disregarded most noble Rishies, Scholars, Ministers, Advisors, Preceptors, Elderly Statesmen and other Respectable people.

एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपः ।
पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ॥ ५ ॥

5

Evam madhaanddha uthsiktho nirankusa iva dhvipah
Paryatan retthamaastthaaya kampayanniva rodhasee.

न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् ।
इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः ॥ ६ ॥

6

Na yeshtavyam na dhaathavyam na hothavyam dhvijaah kvachith
lthi nyevaarayadhddharmmam bhereeghoshena sarvvathah.

When Vena was blinded with the intoxication of power combined with ego and pride he jumped onto the best of the chariots, like a mad elephant which had broken its chain, and began to travel throughout the world. Wherever he went all the inhabitants trembled and shivered along with the sky and the earth like a leaf in a heavy storm. And he wandered all over the world. He destroyed whatever he came across randomly without any special purpose of intention. He called the Brahmins like: “Re! Re! [Most arrogant and disrespectful way of addressing someone] Brahmins!” and instructed and warned them not to perform any Yaagaas anywhere and should never provide any charities or any donations to anyone at any time. He instructed them not to perform any Homaas (offerings ghee, oil, etc. on fire) anywhere at any time. His instructions and warnings were like

thunderstorms. Thus, he blocked Yaagaas, Yejnjaas, Homaas, Poojaas, worships, charities, donations, pilgrimages, prayers, worships, etc.

वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम् ।
विमृश्य लोकव्यसनं कृपयोचुः स्म सत्रिणः ॥ ७॥

7

Venasyaavekshya munayo dhurvritthasya vicheshtitham
Vimrisya lokavyesanam kripayochuh sma sathrinah.

All the Sages assembled together after seeing and assessing all the cruel and evil atrocities of demonic Vena and the unbearable sufferings inflicted on the general public who are his subjects whose welfare and well beings were his primary responsibility and obligation being their ruling King, they thought together and spoke:

अहो उभयतः प्राप्तं लोकस्य व्यसनं महत् ।
दारुण्युभयतो दीप्ते इव तस्करपालयोः ॥ ८॥

8

“Aho ubhayathah praaptham lokasya vyesanam mahah
Dhaarunyabhayatho dheeptha iva thaskarapalayoh.”

“The general public and the ordinary people are in a very dangerous situation as they are being tortured from both sides. From one side the cruelest King, Vena, and from the other side the rogues, thieves and devils. Their situation is like that of an ant in the middle of a log which is blazing from both sides.”

अराजकभयादेष कृतो राजातदर्हणः ।
ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम् ॥ ९॥

9

“Araajakabhayaadhesha kritho raajaaathadharhanah
Thathopyaaseedh bhayam thvadhya kattham syaath svasthi dhehinaam.”

“Thinking of saving the state from the irregularities of political crisis due to anarchy, we crowned and entrusted the kingdom to Vena though he did not deserve to be elevated to that position. But now king Vena himself is torturing and disturbing his subjects. We must necessarily devise a plan to save the public from atrocious tortures and for their welfare and prosperities.”

अहेरिव पयः पोषः पोषकस्याप्यनर्थभृत् ।
वेनः प्रकृत्यैव खलः सुनीथागर्भसम्भवः ।
निरूपितः प्रजापालः स जिघांसति वै प्रजाः ॥ १० ॥

10

“Aheriva payahposhah poshakasyaapyanarththabhrith
Vegah prekrithyaiva khalah Suneetthaagerbhasambhavah
Niroopithah prejaapaalah sa jighaamsathi vai prejaah.”

“This Vena is the son of the daughter of Mrithyu as he is the son of Suneettha, who is the daughter of Mrithyu or Kaala. It was our mistake to crown this cruel and evil and mischievous guy as the emperor of the world. We crowned him to take care of and protect the subjects of his country. Our action was similar to that of maintaining a poisonous snake by feeding it with milk. [A snake when it grows up will kill you even if you feed it with milk.] This cruel guy is mercilessly killing his subjects as his cruel entertainment.”

तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ।
तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः ॥ ११ ॥

11

“Thatthaapi saanthvayemaamum naasmaamsthath paathakam spriseth
Thadhvidhvadbhirasadvriththo Venoasmaabhih kritho nripah.”

“Though we knew the vileness and cruelty of Vena we enthroned him as the king for betterment and benefit of the public. But now he turned out to be their enemy. In spite of that we must try to pacify and convince him with some sort of mediatory reconciliation. Otherwise, we also would negatively be affected by the result of his sinful and evil deeds. Therefore, let us try to

provide him with virtuous and positive advice for him to take appropriate corrective measures. If our mission with reconciliation efforts does not work, it is okay, but we would not be blamed for not trying.”

सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् ।
लोकधिक्कारसन्दग्धं दहिष्यामः स्वतेजसा ॥ १२॥

12

“Saanthitho yedhi no vaacham na greheeshyathyaddharmmakrith
Lokaddhikkaranandhagdhddham dhehishyaamah svathejasaa.”

“If we fail in our effort to correct the mischievous and cruel Vena with logical and civilized political advice, requests and instructions then we can punish him appropriately by public condemnation and then by burning him into ashes and taking his life in the fire of anger and discontentment.”

एवमध्यवसायै नं मुनयो गूढमन्यवः ।
उपब्रज्याब्रुवन् वेनं सान्त्वयित्वा च सामभिः ॥ १३॥

13

“Evamaddhyavasaayainam munayo gooddamanyavah
Upavrejyaabroovan Venam saanthvayithvaa cha saamabhih.”

“Having decided to take strong actions, if needed or forced to, the great Sages approached Vena very cordially without showing any displeasure or unhappiness on their faces. They made a futile effort to pacify and convince him with sweet and cordial conversations and counseling under the impression they would be able to succeed in their effort.”

मुनय ऊचुः

Munaya Oochuh (The Sages Said):

नृपवर्य निबोधैतद्यत्ते विज्ञापयाम भोः ।
आयुःश्रीबलकीर्तीनां तव तात विवर्धनम् ॥ १४॥

14

Nripavarya, niboddhaithadhyaththe vijnjaapayaama bhoh
Aayusreebelakeerththanaam thava thaatha vivardhddhanam.

Oh, the greatest Emperor! We wish you all prosperity, auspiciousness, esteemed fame and long life. We wanted to provide you with some positive and good advice. All this valuable advice is to be listened carefully and understand thoroughly and then to be adhered accordingly.

धर्म आचरितः पुंसां वाङ्मनःकायबुद्धिभिः ।
लोकान् विशोकान् वितरत्यथानन्त्यमसङ्गिनाम् ॥ १५ ॥

15

Ddharmma aacharithah pumsaam vaangmanahkaayabudhddhibhih
Lokaan visokaan vitharathyetthaananthyamasangginaam.

Those who follow and live according to righteous religious principles by mind, words, body, physical activities and intelligence would be able to attain and enjoy heavenly comforts and pleasures. Those who perform selfless services for the benefit and welfare of the society without having any material interest would be able to enjoy limitless virtuous positive benefits and enjoyments.

स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः ।
यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ॥ १६ ॥

16

Sa the maa vinasedhveera prejaanaam kshemalekshanah
Yesmin vinashte nripathiraisvaryaadhavarohathi.

Oh, the Brave Hero! Oh, the Lord of the Earth! You have to ensure that your responsibility of protecting and taking care of your subjects should be up-kept properly. You should ensure their welfare. Not only that you should not spoil the spiritual life but also must ensure that you facilitate them to upkeep their spirituality in good order according to the religious principles of the general public of your nation. If there is any damage or shortcomings to the spiritual life of the general populace of the nation, then

that would affect the King very negatively with untoward incidents and occurrences with negative outcomes.

राजन्नसाध्वमात्येभ्यश्चोरादिभ्यः प्रजा नृपः ।
रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥ १७॥

17

Raajannasaaddhvaamaathyebyaschoraadhhibhyah prejaa nripah
Rekshan yetthaa belim grihnnaniha prethya cha modhathe.

It is an unavoidable and obligatory responsibility of the King to protect and safeguard the subjects of the general public from thieves and robbers as well as from mischievous Ministers of the royal court. Also, the King has to accept taxes from the public in accordance with existing rules and regulations without unnecessarily imposing heavy taxes. The Kings who undertake these responsibilities properly would be provided with prosperities and auspiciousness both in this world as well as in the other worlds after death.

यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः ।
इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितैः ॥ १८॥

18

Yesya raashtre pure chaiva Bhagawaan yejnjapoorushah
Ijyathe svena ddharmmena jenairvvarnnaasramaanvithaih.

तस्य राज्ञो महाभाग भगवान् भूतभावनः ।
परितुष्यति विश्वात्मा तिष्ठतो निजशासने ॥ १९॥

19

Thasya raajnjo, mahaaraaja, Bhagawaan bhoothabhaavanah
Parithushyathi visvaathmaa thishtatho nijasaasane.

The King should be pious and virtuous to ensure religiously righteous administration so that the subjects of the kingdom would strictly maintain the eightfold social orders related to the Varna and Aasrama. [Four

Varnnaas are: 1) Brahmin, 2) Kshethriya, 3) Vaisya and 4) Soodhra and the four Aasramaas are: 1) Brahmacharya, 2) Gaarhasthya, 3) Vaanapresttha and 4) Sanyaasa. These are the eightfold social orders.] And when the subjects of country maintain the eightfold social orders properly and worship, pray and offer obeisance to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the ultimate receiver of the offerings of Yejnjaas and Yaagaas and provide blessings to those who perform Yaagaas and Yejnjaas and hence called YejnEswara or Yaaga Moorththy would invariably shower His blessings not only to the subjects but also to the King of the country. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is impartial. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan sees everyone as equal, or He is Sarvvaathmabhaavadhrik. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the Supreme God and the Lord of all Lords and the Ultimate Lord of all the Universes. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would never take that someone as superior or someone else as inferior. In His eyes everyone is equal and with equanimity. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would bless everyone equally.

तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे ।
लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ॥ २० ॥

20

Thasmim sthushte kimapraapyam jegathaamEeswarEsware
LOkaah sapaala hyethasmai haranthi belimaadrithaah.

Anyone who can appease and secure blessings from Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan to Whom all the Dhevaas, Ashtadhikpaalaas and everyone in all the worlds of the universes are all always offering prayers, worships, obeisance and sacrifices there is nothing more to be attained by that person in the whole material life. [This means the ultimate gain anyone can attain is the appeasement and blessings of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the Supreme God and Supreme most Transcendental Soul.]

तं सर्वलोकामरयन्नसङ्ग्रहं
त्रयीमयं द्रव्यमयं तपोमयम् ।
यज्ञैर्विचित्रैर्यजतो भवाय ते

Tham sarvvalokaAmarayejnjasamgreham
Threyeemayam dhrevyamayam thapomayam
Yejnjairvichithrairyajatho Bhawaaya the
Raajan svadhesaananurodhddhumarhasi.

Oh the Lord of all Kings! All the people of this Earth, all the gods of Heaven, all the Yejnjaas and Yaagaas are all inclusively contained within the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, just like how the trees are inclusively contained within the seeds. The Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, contains all the universes in its gross form, all the three Vedhaas [Rig, Yejus and Saama are the three Vedhaas mentioned here], as ultimate beneficiary of all austerities and He always shines as the embodiment of all these. We are able to see the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, in all these forms. You should direct and instruct all your subjects to appease the Supreme Soul, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, by performing Yaagaas and Yejnjaas. Once Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is pleased there is no limit what He can provide to His devotees. Therefore, it is most essential for you to ensure that all your subjects are engaged in worshiping and offering sacrifices to please Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan so that the benefits can also be passed over and acquired by you.

यज्ञेन युष्मद्विषये द्विजातिभि-
र्वितायमानेन सुराः कला हरेः ।
स्विष्टाः सुतुष्टाः प्रदिशन्ति वाञ्छितं
तद्धेलनं नार्हसि वीर चेष्टितुम् ॥ २२ ॥

Yejnjena yushmadhvishaye dhvijaathibhi-
RvVithaayamaanena Suraah kalaa Hareh
Svishtaah suthushtaah prethisanthi vaanjchitham
Thadhddhelanam naarhasi veera cheshtithum.

When the Priest and Brahmins are engaging in performing Yaagaas and Yejnjaas with ultimate intention of appeasing Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and place offerings to the Dhevaas and Deities the Dhevaas and Deities would be satisfied and bless those who conduct the Yaagaas and Yejnjaas with prosperity and auspiciousness. The ultimate benefit of the prosperities and auspiciousness of the subjects of the kingdom would reach the King. Therefore you should always encourage the Priests and Brahmins and General Public to perform and conduct Yaagaas and Yejnjaas. But on the contrary if you discourage and destroy the Yaagaas and Yejnjaas the kingdom will be in peril due to disrespectful treatment to Dhevaas and Deities. Thus, by stopping the Yaagaas and Yejnjaas you are damaging and ruining and destroying your own country. You would also be subjected to despise of Dhevaas and Deities and ultimate displeasure of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, we warn you not to encourage or engage in such disrespectful and despicable actions.

वेन उवाच

Vena Uvaacha (Vena Said):

बालिशा बत यूयं वा अधर्मे धर्ममानिनः ।
ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते ॥ २३ ॥

23

Balisaa betha yooyam vaa addharmme ddharmmamaaninah
Ye vriththidham pathim hithvaa jaaram pathimupaasathe.

Vena replied to the scholarly Sages that they were all stupid fools without having any experience. You all consider the worst irreligious customs and traditions as most acceptable religious practices. You are all denouncing the king who takes care of and protects you from all potential dangers as insignificant and worthless and consider Hari who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as the ultimate provider of all comforts and pleasures and prosperities you need. That is just like an unchaste wife who considers her faithful and sincere husband who maintains and protects her as useless and worthless and considers a paramour as provider of

everything and worship-able as a god. Hey Mune! I am your provider and protector and savior. You are denouncing me and worshipping Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

अवजानन्त्यमी मूढा नृपरूपिणमीश्वरम् ।
नानुविन्दन्ति ते भद्रमिह लोके परत्र च ॥ २४॥

24

Avajaananthamee, mooddaa, nriparoopinamEeswaram
Naanuvindhanthi the bhadramihaloke parathra cha.

You stupid fools are very discourteously and contemptuously blaming your king who is your protector and savior and your God in front of you without any fear and shame. You are thankless creatures. You would never attain even a bit of peace of mind and or comforts either in this world or in the other worlds after your death.

को यज्ञपुरुषो नाम यत्र वो भक्तिरीदृशी ।
भर्तृस्नेहविदूराणां यथा जारे कुयोषिताम् ॥ २५॥

25

Ko yejnjapurusho naama yethra vo bhakthireedhrisee
Bharthhrisnehavidhooraanaam yetthaa jaare kuyoshithaam.

Who is this Yejnja Purusha? Where does he live? You are all foolishly and blindly devoted to the demigods under the false impression that they are the ones providing results for performance of Yaagaas and Yejnjaas. Your devotion to demigods or the so-called Yejnjapurusha is to be considered and treated like the false love shown by the wives to their paramours without having any genuine love to their husbands. [Here Vena considers himself as the husband and Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and the demigods as the paramours.]

विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ।
पर्जन्यो धनदः सोमः क्षितिरग्निरपाम्पतिः ॥ २६॥

26

VishnurVirinjcho Girisa Indhro VaayUryamo Revaih
Parjjenyo Ddhanadhah Soamah KshithirAgnirApaampathih.

एते चान्ये च विबुधाः प्रभवो वरशापयोः ।
देहे भवन्ति नृपतेः सर्वदेवमयो नृपः ॥ २७॥

27

Ethe chaanye cha vibuddhaah prebhavo varasaapayoh
Dhehe bhavanthi nripatheh sarvvadhevamayo nripah.

Lord Brahma, Lord Vishnu, Lord Siva, Indhra, Vaayu, Soorya, Yema, Varuna, Kubera, Agni, Soma, Bhoomi, all other Suraas, all the Asuraas, all other gods and demigods who are capable of providing benedictions and boons and inflicting curses and denouncements are all represented within the body of the Kshathriya King. Therefore, all these Dhevaas are part and parcel of the King. Therefore, the King is the supreme one by all means.

तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः ।
बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ॥ २८॥

28

Thasmaanmaam karmmabhirvipraa yejadhdhvam gethamathsaraah
Belim cha mahyam haratha maththoanyah koagrabhuk pumaan.

Hey Brahmins! Therefore, you all abandon your envy and hatred to me and respect and worship me with all the offerings and without any reservation. You conduct all the Yaagaas for my appeasement. Who in the world is more befitting than me to dedicate and offer your worships and Yaagaas? [Vena is insisting here that no Yaagaas, or worships should be dedicated to anyone other than himself.]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

इत्थं विपर्ययमतिः पापीयानुत्पथं गतः ।

अनुनीयमानस्तद्याच्छां न चक्रे भ्रष्टमङ्गलः ॥ २९॥

29

Ithtttham viparyayamathih paapeeyaanuthpattham gethah
Anuneeyamaanasthadhyaachnjaam na chakre bhreshtamangalah.

Hey Vidhura! Thus, the highly sinful and evil Vena not only refused to listen and heed to the most valuable and religiously righteous advices which were very respectfully and hopefully given by the scholarly Sages, but also flatly defied and denounced and disregarded them because of his arrogance, ignorance and unintelligence. Vena always opted and moved in a deviated path from righteousness and virtues.

इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना ।
भग्नयां भव्ययाच्छायां तस्मै विदुर चुक्रुधुः ॥ ३०॥

30

Ithi theasathkrithaasthena dhvijaah pandithamaaninaa
Bhagnaayaam bhavyayaachnjayaam thasmai Vidhura! chakruddhuh.

Oh, the most affectionate Vidhura! Wish all prosperity and fortune unto you always. Thus, the foolish king, Vena, who thought himself as the most learned and with supreme intelligence and knowledge insulted and humiliated the great Sages who provided the advice with positive hope of correcting him. Because of the flat defiance of Vena, the Sages became very hopeless and desperate. The desperation and hopelessness of the Sages brought them extreme anger against the stupidity and evilness of king Vena.

हन्यतां हन्यतामेष पापः प्रकृतिदारुणः ।
जीवन् जगदसावाशु कुरुते भस्मसाद्ध्रुवम् ॥ ३१॥

31

“Hanyathaam hanyathaamesha paapah prekrithidhaarunah
Jeevanjjegadhasaavaasu kuruthe bhasmasaadh ddhruvam.”

All the Sages immediately cried out: “Kill him, Kill him. Let’s kill this devilish and evil and sinful king. From the very birth he was very sinful, evil and cruel. If we let him continue to live, then he would burn down the entire universe into ashes. There is no doubt about it.”

नायमर्हत्यसद्वृत्तो नरदेववरासनम् ।
योऽधियज्ञपतिं विष्णुं विनिन्दत्यनपत्रपः ॥ ३२ ॥

32

“Naayamarhathyasadhvriththo naradhevavaraasanam
Yoaddhiyejnpathim Vishnum vinindhathyanapathrepah.”

“This Vena is evil minded. He always moves in the irreligious path of non-righteousness and cruelty. He has denounced and insulted the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is the sole and supreme authority to receive the ultimate offerings of all the Yejnjaas and Yaagaas. Therefore, this Vena is not qualified and does not deserve to occupy the lion throne of the kingdom and rule the country.”

को वैनं परिचक्षीत वेनमेकमृतेऽशुभम् ।
प्राप्त ईदृशमैश्वर्यं यदनुग्रहभाजनः ॥ ३३ ॥

33

“Ko Vainam parichaksheetha Venamekamritheasubham
Praaptha eedhrisamaisvaryam yedhanugrehabhaajanah.”

“The Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who provided all these boundless prosperity, fortune and auspiciousness to this Vena. In spite of that the foolish and ignorant Vena has despised and denounced and insulted the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Who in the world of right and virtuous mind can do anything like this?”

इत्थं व्यवसिता हन्तुं ऋषयो रूढमन्यवः ।
निजघ्नुर्हुङ्कृतैर्वेनं हतमच्युतनिन्दया ॥ ३४ ॥

Iththam vyevasithaa hanthumrishayo rooddamanyavah
NijaghnurhumkrithairVenam hathamAchyuthanindhayaa.

The hidden anger manifested into the mind of the Sages and forced them to take a firm decision to kill Vena without any delay. Vena was already killed and almost dead due to his defiance and blasphemy against the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, the great Sages just killed Vena with thundering words without using any weapons.

ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम् ।
सुनीथा पालयामास विद्यायोगेन शोचती ॥ ३५ ॥

Rishibhih svaasramapadham gethe puthrakalebaram
Suneetthaa paalayaamaasa vidhyaayogena sochathee.

All the Rishies or Sages went to their own Aasramaas or Hermitages after killing Vena. Then Suneettha, the mother of Vena, naturally became very sorrowful and unhappy and dejected and aggrieved by her son's death. She decided to preserve the dead-body of her son with the application of divine medicinal ointments and with divine Manthraas. [This method was like a combination of embalming with preservative ointments and by applying powerful divine Manthraas.]

एकदा मुनयस्ते तु सरस्वत्सलिलाप्लुताः ।
हृत्वाग्नीन् सत्कथाश्चक्रुरुपविष्टाः सरित्तटे ॥ ३६ ॥

Ekadhaa munayasthe thu Sarasvathsalilaapluthaah
Huthvaagneen sathkatthaaschakrupavishtaah sariththte.

After some time one day the same Rishies were sitting on the banks of the sacred river Saraswathy after taking their ablutionary bath and was performing their daily routine prayers and worships with glorifying songs

and offerings of obeisance to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with utmost concentration and full meditation.

वीक्ष्योत्थितान्महोत्पातानाहुर्लोकभयङ्करान् ।
अप्यभद्रमनाथाया दस्युभ्यो न भवेद्भुवः ॥ ३७॥

37

Veekshyoththithaanmahothpaathaanaahurlokabhayamkaraan
“Apyabhadhramanaatthaayaa dhesyubhyo na bhavedhbhuvah.”

In those days there were various disturbances in the nation which created havoc and panic in society. Therefore the Rishies discussed among themselves: “Since the king is dead there is no leader and protector for the general populace now. Therefore, untoward and inauspicious misfortune would befall on the general public of the nation due to the outgrowth of thieves and rogues.”

एवं मृशन्त ऋषयो धावतां सर्वतोदिशम् ।
पांसुः समुत्थितो भूरिश्वोराणामभिलुम्पताम् ॥ ३८॥

38

Evam mrisantha rishayo ddhaavathaam sarvvathodhisam
Paamsuh samuththithitho bhoorischoraanaamabhilumpathaam.

When the Rishies were performing the Poojaas and Prayers like that they noticed a storm of dust over there and started disturbing them. They understood something inauspicious and terrible was going on there. They all pondered over to find the cause of it. Then they understood that the cause of the dust storm was because of the running of thieves and rogues and hooligans engaging in plundering innocent citizens of the nation.

तदुपद्रवमाज्ञाय लोकस्य वसु लुम्पताम् ।
भर्तुर्युपरते तस्मिन्नन्योन्यं च जिघांसताम् ॥ ३९॥

39

Thadhupadhrevamaajnjaaya lokasya vasu lumpathaam

Bharththuryuparethe thasminnanyonyam cha jighaamsathaam.

चोरप्रायं जनपदं हीनसत्त्वमराजकम् ।
लोकान् नावारयञ्छक्ता अपि तद्दोषदर्शिनः ॥ ४० ॥

40

Chorapraayam jenapadham heenasaththvamarajakam
Lokaannaavaarayan sakthaa api thadhdhoshadhersinah.

As king Vena was dead the thieves and robbers were running freely without having any police force to control them. Irregularities and lawlessness were seen all over the country. The lives of ordinary citizens were in peril and danger. The thieves and robbers were randomly snatching whatever they could get hold of. Not only they used to harm and kill the innocent citizens who put up resistance but also, they were fighting among themselves and getting killed. Might is right was their slogan. The whole country was filled with thieves and robbers. Though the Rishies were aware of the horrible and helpless situation faced by the poor and innocent and powerless citizens without having any way to safeguard their properties, pride, holdings, family and even their own lives they did not volunteer to stop the thieves and robbers and protect the innocent and helpless citizens because of their thought that it is improper to do so and the doubt that any such action from their side would bring any untoward effect. The Rishies were powerful enough to destroy the thieves and robbers, but their reservation was the mass killing of a group of people. [They considered any type of violence and torture and evil crime whether it was to thieves or otherwise.]

ब्राह्मणः समदृक् शान्तो दीनानां समुपेक्षकः ।
स्रवते ब्रह्म तस्यापि भिन्नभाण्डात्पयो यथा ॥ ४१ ॥

41

Braahmanah samadhrik saantho dheenaanaam samupekshakah
Srevathe Brahma thasyaapi bhinnabhaandaath payo yetthaa.

Then they thought that the Brahmins like them are peace loving and calm and quiet. But if they are impartial and unconcerned of the sufferings of

other human beings around them and do not try and help them to resolve the issues then that type of attitude is also not acceptable. Services to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan are to help the poor and the needy ones. If the Brahmarshees [Brahmins who are Sages] like us do not undertake such tasks, then we could lose our Brahma Thejas or Splendor or Luster of Brahmins just like how the water would be leaked out from the bucket or the pot with a hole at the very bottom.

नाङ्गस्य वंशो राजर्षेः संस्थातुमर्हति ।
अमोघवीर्या हि नृपा वंशेऽस्मिन् केशवाश्रयाः ॥ ४२॥

42

NaAnggasya vamso raajarsheresha samstthaathumarhathi
Amoghaveeryaa hi nripaa vamseasmin Kesavaasrayaah.

There were a number of descendants of the dynasty of Angga, who were most noble, famous and staunch devotees of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, the dynasty of Angga should not come to an end with the death of Vena. The family semen of the great emperor Angga is extremely powerful. Therefore, we must do something to revive the family dynasty of Angga, Ddhruva, Svaayambhuva Manu, etc.

विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः ।
ममन्थूरुं तरसा तत्रासीद्बाहुको नरः ॥ ४३॥

43

Vinischithyaivamrishayo vipannasya maheepatheh
Mamanthuroorum tharasaa thathraaseedh baahuko narah.

Thus, with the firm decision that Angga's dynasty should not be uprooted and ended with the death of Vena the great Rishees churned the thigh of the dead body of him, which was well preserved by his mother, Suneettha. To their total surprise and wonder a very short dwarf like human form was manifested from the process of churning like that.

काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महाहनुः ।

ह्रस्वपान्निमनासाग्रो रक्ताक्षस्ताम्रमूर्धजः ॥ ४४

44

Kaakakrishnoathihrisvaanggo hrisvahaahurmmahaahanuh
Hrisvapaannimnanaasaagro rekthaakshasthaamramoorddhajaha.

That human form was black in color like that of a crow. He had very short hands and legs. His body was also very short. He had very strong and thick jaws and cheekbones. Nose and nose-tip were flat. Eyes were very red like blood. He had very thick copper colored brown hair scattered around. The form was very active and strong looking as described.

तं तु तेऽवनतं दीनं किं करोमीति वादिनम् ।
निषीदेत्यब्रुवंस्तात स निषादस्ततोऽभवत् ॥ ४५ ॥

45

Tham thu theavanatham dheenam “kim karomee”thi vaadhinam
“Nisheedhe”thyabruvamsthaatha sa nishaadhasthathoabhavath.

The short black human form prostrated the Rishees and with humility and humbleness asked them: “What should I do?” The Rishees responded to him by using the word “Nisheedha” meaning sit down there. Then the form immediately became “Nishaadha” or the Hunter who is the father of the race of Nishaadhaas or Hunters. [Thus, the Hunter race was manifested by the Rishees from the thigh of Vena.]

तस्य वंश्यास्तु नैषादा गिरिकाननगोचराः ।
येनाहरज्जायमानो वेनकल्मषमुल्बणम् ॥ ४६ ॥

46

Thasya vamsyaasthu naishaadhaa girikaananagocharaah
Yenaaharajjaayamaano Venakalmashamulbenam.

The Hunters, the Mountain Tribes, Barbarians, etc. are the successors of this Nishaadha who was manifested from the thigh of Vena. The Rishees assigned forests, hills and mountains as the dwelling place for the

Nishaadha. Also directed and stipulated that all his successors should be wandering and living in the mountains, hills and forests. Thus, these Rishies are the ones who assigned forests and mountains as the dwelling place for Nishaadha tribe.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे पृथुचरिते निषादोत्पत्तिर्नाम चतुर्दशोऽध्यायः ॥ १४॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Chathurththaskanddhe Pritthucharithe Nishaadhothpaththir [Vena
Charitham] Naama Chathurdhdhesoaddhyaayah

Thus, we conclude the Fourteenth Chapter Named as In the Story of Pritthu the Birth of Nishaadha [Story 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!