

# **SRIMAD BHAGAVATAM**

## **CHAPTER 13, VOLUME 4**

### **THE BEGINNING OF THE UNVEILING OF THE DEEDS OF PRTHU - ANGA LEAVING HIS HOME**

#### **PREFACE**

*The previous chapter No.12 concludes with the description about the attainment of the position of Shri Maha Vishnu by Dhruva, apart from dealing with the details of Dhruva's achievements and his history through the previous chapters.*

*In the concluding portion of this chapter No.12, there was a reference by Saint Narada to the Pracetas singing the glory of Dhruva in an assembly. In order to know who these Pracetas were, Vidura continues with his queries to Maitreya Maharshi and the discussion goes forward with the description of the subsequent dynastical order of Dhruva. Before dealing with the subject about Pracetas, it was important to know about King Prthu as one of the descendants in Dhruva dynasty and about his greatness and glories.*

*Thus this chapter essentially deals with the descendants of Dhruva before the coming up of Prthu in that dynasty. Before touching upon the descriptions about Prthu, naturally the history of his ancestors like Vena and Anga are being explained. How Vena was born, his misdeeds, and the mental torture of his father Anga are the matters of explanation in this chapter. The circumstances by which Anga had to leave the kingdom unnoticed by anyone on a midnight are vividly explained in detail.*

## **Stanza 1**

*sūta uvāca*

*niśamya kauṣāraviṇopavarṇitaṁ  
dhruvasya vaikuṅṭha-padādhirohaṇam  
prarūḍha-bhāvo bhagavaty adhokṣaje  
praṣṭuṁ punas taṁ viduraḥ pracakrame*

**( sūta uvāca ) Sutha said to Sanaka saints :**

**( viduraḥ ) Vidura, ( prarūḍha-bhāvah ) who is unassailably devoted ( adhokṣaje ) to Shri Krishna, ( bhagavati ) the Supreme Bhagavan, ( niśamya ) upon listening ( kauṣāraviṇā ) from Maitreya Maharshi ( upavarṇitaṁ ) the detailed descriptions ( vaikuṅṭha-padādhirohaṇam ) about the attainment of the position of Shri Maha Vishnu ( dhruvasya ) by Dhruva, ( pracakrame ) started ( punaḥ praṣṭuṁ ) putting questions again ( taṁ ) to Maitreya Maharshi.**

## **Stanza 2**

*vidura uvāca*

*ke te pracetaso nāma  
kasyāpatyāni suvrata  
kasyānvavāye prakhyātāḥ  
kutra vā satram āsata*

**( vidura uvāca ) Vidura said to Maitreya Maharshi :**

**( suvrata ) Hey the most pious personality ! ( ke ) Who were the persons ( nāma te ) with the name known as ( pracetasah ) the Pracetas? ( kasya ) Whose ( apatyāni ) sons were they?**

**( kasya ) In whose ( anvavāye ) dynasty ( prakhyātāḥ ) they earned so much fame ? ( kutra vā ) In which place ( satram āsata ) they assembled to conduct the great sacrificial function?**

**Note :** In the previous chapter, there was a reference to Saint Narada presenting the great achievements of Dhruva in an assembly (Stanzas 41, 42, and 43 of Chapter 12). This reference is to the assembly conducted by Pracetas. Vidura, remembering those portions of the discourse of Maitreya Maharshi, became very much curious to listen to various other glories of Shri Hari which Saint Narada might have explained there. He now goes on to explain the greatness of Saint Narada.

### **Stanza 3**

**manye mahā-bhāgavatam  
nāradam deva-darśanam  
yena proktaḥ kriyā-yogaḥ  
paricaryā-vidhir hareḥ**

**( manye ) I consider ( nāradam ) that Narada Saint, ( yena ) who ( proktaḥ ) had created ( paricaryā-vidhiḥ ) the prescribed methods of worship ( hareḥ ) of Shri Hari ( kriyā-yogaḥ ) in the form of his supreme work (known as Narada Pancharatra) ( mahā-bhāgavatam ) as the greatest devotee ( deva-darśanam ) has aptly acquired the intuitive perception fully about that Supreme Controller, Shri hari.**

**Note :** Narada Pancaratra is a revered collection of work written by Shri Veda Vyasa. It contains the essentials on devotional service and worship to Shri Hari. The overall nature of the scripture is presented as conversation between Lord Siva and Narada Saint. The scripture is divided into five Ratras, or branches of transcendental knowledge. The five branches are knowledge of the Absolute Truth, knowledge of liberation, knowledge of devotional

service, knowledge of mystic yoga, and knowledge in the mode of ignorance. Each ratra is filled with songs, prayers, and kavacas, or prayers.

#### Stanza 4

*sva-dharma-śīlaiḥ puruṣair  
bhagavān yajña-pūruṣaḥ  
ijyamāno bhaktimatā  
nāradeneritaḥ kila*

**( nāradena ) Saint Narada, ( bhaktimatā ) who himself is the personification of devotion to Shri Hari, ( īritaḥ kila ) had described ( bhagavān ) about Vishnu Bhagavan, ( yajña-pūruṣaḥ ) the Yajna Murti, ( ijyamānaḥ ) being worshipped ( puruṣaiḥ ) by those persons (the Pracetas) ( sva-dharma-śīlaiḥ ) who were known for the conduct of their prescribed righteous duties in the most appropriate manner.**

#### Stanza 5

*yās tā devarṣiṇā tatra  
varṇitā bhagavat-kathāḥ  
mahyaṁ śuśrūṣave brahman  
kārtsnyenācaṣṭum arhasi*

**( brahman ) Hey the knowledgeable one ! ( śuśrūṣave ) I am very eager to know from you ( yāḥ ) whatever ( bhagavat-kathāḥ ) stories ( bhagavat-kathāḥ ) relating to Shri Bhagavan ( varṇitāḥ ) that were discussed ( devarṣiṇā ) by Saint Narada ( tatra ) at that place ( arhasi ) and hence I request you to kindly ( ācaṣṭum ) tell ( mahyaṁ ) me ( tāḥ ) all of them ( kārtsnyena ) in detail.**

**Note :** In order to establish the fact that the Pracetas were born in the dynasty of Dhruva, the details of the descendants of Dhruva are being described.

### **Stanza 6**

*maitreya uvāca  
dhruvasya cotkalaḥ putraḥ  
pitari prasthite vanam  
sārvabhauma-śriyaṁ naicchad  
adhirājāsanaṁ pituḥ*

**( maitreya uvāca ) Maitreya Maharshi said to Vidura :**

**( utkalaḥ ) Utkala, ( putraḥ ) the son ( dhruvasya ) of Dhruva, ( prasthite ca ) after the departure of ( pitari ) his father ( vanam ) to the forests, ( na icchad ) not only did not desire to enjoy ( sārvabhauma-śriyaṁ ) the wealthy kingdom ( pituḥ ) of his father ( adhirājāsanaṁ ) but also did not desire to inherit the position of the king.**

**Note :** Through the following four stanzas the reasons for his not having any desire to enjoy the kingdom as well as the knighthood are being explained.

### **Stanza 7**

*sa janmanopaśāntātmā  
niḥsaṅgaḥ sama-darśanaḥ  
dadarśa loke vitatam  
ātmānaṁ lokam ātmani*

**( upaśāntātmā ) Utkala was a well composed personality**

*( niḥsaṅgaḥ ) and did not have any desire for the material prosperities ( janmanā ) right from the stage of his birth. ( saḥ ) As he was ( sama-darśanaḥ ) equanimous in his thinking ( dadarśa ) he always had the vision ( ātmānam ) of that Supreme Conscious Being as a single entity in complete unison, ( vitatam ) Who/Which is spread out everywhere ( loka ) in the outside world ( vitatam ) and also, in the same equal manner, ( lokam ) the entire outside universe foisted ( ātmani ) on that Supreme Conscious Being because of the multitudinal powers of illusion.*

### **Stanza 8**

*ātmānam brahma-nirvāṇam  
pratyastamita-vigraham  
avabodha-rasaikātmyam  
ānandam anusantatam*

### **Stanza 9**

*avyavacchinna-yogāgni-  
dagdha-karma-malāśayaḥ  
svarūpam avarundhāno  
nātmano 'nyam tadaikṣata*

### **Utkala,**

*( avarundhānaḥ ) who experienced his own inner conscience ( ātmānam ) and his own self ( svarūpam ) as the very form of that Supreme Brahman ( brahma ) as the self effulgent force appearing everywhere in very many forms, ( anusantatam ) Which/Who has manifested/positioned in a manner that is without any cessation, ( ānandam ) is the very Supreme bliss,*

*( avabodha-rasaikātmyam ) is the form of the ultimate pure  
 consciousness knowledge,  
 ( pratyastamita-vigraham ) does not have any distinction or  
 differentialities of any kind,  
 ( nirvāṇam ) and is the very source of deliverance from all  
 material attachments,  
 ( avyavacchinna-yogāgni-dagdha-karma-malāśayah ) turned himself as  
 the person who had extinguished all his desires of dirt of  
 deeds and actions  
 burning all of them into the fire of constant yogic experience  
 of the supreme realization about the ultimate truth,  
 ( tadā ) and when such a development took place within him,  
 ( na aikṣata ) he did not see ( anyam ) anything other than  
 ( ātmanah ) himself in each and everything and everywhere.*

### Stanza 10

*jadāndha-badhironmatta-  
 mūkākṛtiḥ atan-matiḥ  
 lakṣitaḥ pathi bālānām  
 praśāntārcir ivānalaḥ*

*( jadāndha-badhironmatta-mūkākṛtiḥ ) Utkala was just appearing  
 himself like that a foolish person, or blind person, or a deaf  
 person or a mad person, or a dumb person, ( atan-matiḥ ) while  
 at the same time keeping his intellect much above that of  
 these described persons. ( lakṣitaḥ ) He could be seen (in these  
 forms) ( pathi ) in the streets ( bālānām ) among the children  
 ( analaḥ iva ) just like the fire ( praśāntārciḥ ) which has  
 extinguished its flames.*

### Stanza 11

*matvā taṁ jaḍam unmattaṁ  
 kula-vṛddhāḥ samantriṇaḥ*

*vatsaram bhūpatim cakrur  
yavīyāmsam bhrameḥ sutam*

*( kula-vṛddhāḥ ) The senior members of the families in the kingdom, ( samantriṇaḥ ) in concurrence with the ministers, ( bhūpatim cakruḥ ) throned ( bhrameḥ ) Brami's ( Dhruva's wife ) ( yavīyāmsam ) younger ( sutam ) son, ( vatsaram ) Vatsara, as the king, assuming ( tam ) that Utkala ( jaḍam ) was foolish ( unmattam ) and a mad person.*

### **Stanza 12**

*svarvīthir vatsarasyeṣṭā  
bhāryāsūta ṣaḍ-ātmajān  
puṣpārṇam tigmaketuṁ ca  
iṣam ūrjam vasuṁ jayam*

*( svarvīthiḥ ) The woman known as Svarvithi, ( iṣṭā bhāryā ) the dearest wife ( vatsarasya ) of Vatsara, ( asūta ) gave birth ( ṣaḍ-ātmajān ) to six sons namely ( puṣpārṇam ) Pushparna, ( tigmaketuṁ ) Tig Maketu, ( iṣam ) Isha, ( ūrjam ) Urja, ( vasuṁ ) Vasu, ( jayam ca ) and Jaya.*

### **Stanza 13**

*puṣpārṇasya prabhā bhāryā  
doṣā ca dve babhūvatuḥ  
prātar madhyandinām sāyam  
iti hy āsan prabhā-sutāḥ*

*( puṣpārṇasya ) Pushparna ( babhūvatuḥ ) had ( dve ) two ( bhāryā ) wives ( prabhā ) with the names Prabha ( doṣā ca ) and Dosha. ( āsan ) Prabha had ( prabhā-sutāḥ ) three sons ( iti hi ) in the form of the three parts of the day ( prātaḥ ) with the names*



**Prātaḥ (the dawn), ( madhyandinām ) Madhyandina (the  
midday)  
( sāyam ) and Sāyam (the dusk).**

#### **Stanza 14**

*pradoṣo niśitho vyuṣṭa  
iti doṣā-sutās trayah  
vyuṣṭah sutam puṣkarinyām  
sarvatejasam ādadhe*

**( doṣā-sutāḥ ) Dosha's sons ( trayah ) were three, ( iti ) namely  
( pradoṣah ) Pradosha, ( niśithah ) Nishita, ( vyuṣṭah ) and  
Vyushta. ( vyuṣṭah ) Vyushta ( ādadhe ) begot ( puṣkarinyām )  
through Pushkarni ( sutam ) a son ( sarvatejasam ) with the name  
Sarva Tejas.**

#### **Stanza 15**

*sa cakṣuḥ sutam ākūtyām  
patnyām manum avāpa ha  
manor asūta mahiṣī  
virajān naḍvalā sutān*

#### **Stanza 16**

*purum kutsam tritam dyumnam  
satyavantam ṛtam vratam  
agniṣṭomam aṭrātram  
pradyumnam śibim ulmukam*

**( saḥ ) Sarvatejas ( avāpa ha ) begot ( patnyām ) through his wife  
( ākūtyām ) Akuthi ( sutam ) a son ( cakṣuḥ ) known as Chakshuh.  
( manum ) This Chakshuh became a Manu later. ( manoh ) His  
( mahiṣī ) queen ( naḍvalā ) Nadvala gave birth to ( sutān ) twelve  
sons ( virajān ) who were very noble. Their names are: Puru,**

***Kutsa, Dyumna, Satyavan, Rthan, Vratana, Agnishtoma,  
Ateeratra, Pradhyumna, Sibi, Ulmukh.***

**Stanza 17**

*ulmuko 'janayat putrān  
puṣkarīṇyām ṣaḍ uttamān  
aṅgaṃ sumanaṣaṃ khyātīm  
kratum aṅgīrasaṃ gayam*

***( ulmukaḥ ) Ulmukh ( ajanayat ) begot ( puṣkarīṇyām ) through his  
wife Pushkarini ( ṣaḍ putrān ) six sons ( uttamān ) who became  
very great in their own ways. Their names are: Anga,  
Sumanas, Khyati, Kratu, Angiras, and Gaya.***

**Stanza 18**

*sunīthāṅgasya yā patnī  
suṣuve venam ulbaṇam  
yad-dauḥśīlyāt sa rājarṣir  
nirviṇṇo niragāt purāt*

***( sunīthā yā ) Suneeta, ( patnī ) the wife ( aṅgasya ) of Anga,  
( suṣuve ) gave birth to ( ulbaṇam ) the cruelest person ( venam )  
known as Vena. ( yad-dauḥśīlyāt ) Unable to bear the atrocities of  
Vena, ( saḥ rājarṣiḥ ) the king Anga, who was equivalent to the  
most pious saints, ( purāt ) had to leave his palace ( niragāt ) and  
go away ( nirviṇṇaḥ ) totally disenchanting.***

**Stanza 19**

*yam aṅga śepuḥ kupitā  
vāg-vajrā munayaḥ kila  
gatāsoḥ tasya bhūyas te  
mamanthur dakṣiṇaṁ karam*

*( aṅga ) Hey Vidura! ( munayaḥ ) The saints ( kupitāḥ ) who became immensely angry ( yam ) with this Vena, ( śepuḥ kila ) because of his atrocities, cursed him ( vāg-vajrāḥ ) with the sharpest thunderbolt weapon of their words. ( tasya ) As Vena ( gatāsoḥ ) lost his life thus, ( te ) the saints ( mamanthuh ) churned ( dakṣiṇaṁ ) his right ( karam ) hand ( bhūyaḥ ) once again. (The reasons for this are explained through the following stanzas).*

### **Stanza 20**

*arājake tadā loke  
dasyubhiḥ pīditāḥ prajāḥ  
jāto nārāyaṇāṁśena  
pṛthur ādyaḥ kṣitīśvaraḥ*

*( loke ) When the world ( arājake ) became devoid of a ruler in the form of a King, ( prajāḥ ) the people ( pīditāḥ ) were suffering torture because of the cruel deeds ( dasyubhiḥ ) of the dacoits. ( tadā ) At that particular time, ( ādyaḥ ) the very first ( kṣitīśvaraḥ ) emperor ( pṛthuh ) known as Prthu ( jātaḥ ) was born ( nārāyaṇāṁśena ) as the potency of Shri Mahavishnu.*

**Note:** The reference to the very first emperor is to the fact that this Prithu was the one who was the first to reestablish order in the society and ensure happiness and prosperity in the world.

## Stanza 21

*vidura uvāca*  
*tasya śīla-nidheḥ sādhor*  
*brahmanyasya mahātmanah*  
*rājñah katham abhūd duṣṭā*  
*prajā yad vimanā yayau*

**( vidura uvāca ) Vidura said to Maitreya Maharshi:  
( katham ) How come that ( śīla-nidheḥ ) the most pious ( tasya )  
king Anga, ( sādhoḥ ) who was always indulging himself in good  
deeds,  
( brahmanyasya ) was devoted to the Brahmins ( mahātmanah ) and  
was very broad minded, ( abhūt ) bigot ( duṣṭā prajā ) the most  
contemptuous son like Vena, ( yat ) because of which the king  
Anga ( yayau ) had to leave the palace ( vimanāḥ ) totally  
distressed?**

## Stanza 22

*kiṁ vāṁho vena uddīśya*  
*brahma-daṇḍam ayūyujan*  
*daṇḍa-vrata-dhare rājñi*  
*munayo dharmā-kovidāḥ*

**( kiṁ vā ) Why and ( uddīśya ) aiming at what basis ( aṁhaḥ ) of  
crime ( munayaḥ ) those saints, ( dharmā-kovidāḥ ) who knew very  
well the principles of righteousness, ( ayūyujan ) foisted upon  
( rājñi ) the king ( vene ) Vena ( brahma-daṇḍam ) such a severe  
punishment through their curse, ( daṇḍa-vrata-dhare ) though the  
king was bound to rule the kingdom by controlling ruthlessly  
the deeds of the cruel persons?**

**Note: Vidura is presenting to Maitreya Maharshi his doubts whether  
the curse of the saints can be interpreted as a non righteous act?**

### Stanza 23

*nāvadhyeyah prajā-pālah  
prajābhir aghavān api  
yad asau loka-pālānām  
bibharty ojah sva-tejasā*

**Vidura continues: ( api ) Even if ( prajā-pālah ) the king ( aghavān ) does some mistake, ( na avadhyeyah ) he should not be condemned ( prajābhiḥ ) by the people of the kingdom. ( yat ) That is because ( asau ) this king ( bibharti ) is holding upon himself ( sva-tejasā ) by his own self embellishment ( ojah ) the powers of ( loka-pālānām ) the divine beings of the directions.**

### Stanza 24

*etad ākhyāhi me brahman  
sunīthātmaja-ceṣṭitam  
śraddadhānāya bhaktāya  
tvaṁ parāvara-vittamaḥ*

**( brahman ) Hey the most knowledgeable saint! ( ākhyāhi ) Please explain in full and in detail ( me ) to me ( ceṣṭitam ) the history ( etad ) of this ( sunīthātmaja ) Suneetha's son Vena ( bhaktāya ) as I am a devotee of yours ( śraddadhānāya ) who is interested to listen to them attentively, ( tvaṁ ) particularly when a person like you ( parāvara-vittamaḥ ) know about all these from within and beyond.**

### Stanza 25

*maitreya uvāca  
aṅgo 'śvamedham rājarṣir  
ājahāra mahā-kratum*

*nājagmur devatās tasminn  
āhūtā brahma-vādibhiḥ*

*( maitreya uvāca ) Maitreya Maharshi said to Vidura:  
( aṅgaḥ ) Anga, ( rājarsih ) the saintly king, ( ājahāra ) conducted  
( mahā-kratum ) a great Yajna ( aśvamedham ) known as  
Aswamedha. ( tasmin ) In that Yajna, ( āhūtāḥ ) though invited to  
participate ( brahma-vādibhiḥ ) by the Brahmin Vedic scholars,  
( devatāḥ ) the divine beings ( na ājagmuḥ ) did not attend it.*

### **Stanza 26**

*tam ūcur vismitās tatra  
yajamānam athartvijah  
havīmṣi hūyamānāni  
na te grhṇanti devatāḥ*

*( atha ) Thereafter, ( rtvijah ) the conductors of the Yajna ( vismitāḥ ) were surprised ( tatra ) about the non participation of the divine beings in that Yajna. ( ūcuḥ ) They said to the king ( tam ) who is the ( yajamānam ) chief performer of the Yajna: ( devatāḥ ) “The divine beings ( na grhṇanti ) are not accepting ( havīmṣi ) their part of the offerings ( hūyamānāni ) which are being offered to them ( te ) by you.*

### **Stanza 27**

*rājan havīmṣy aduṣṭāni  
śraddhayāsāditāni te  
chandāmsy ayāta-yāmāni  
yojitāni dhr̥ta-vrataiḥ*

*( rājan ) Hey King! ( te havīmṣi ) Your offerings for the Yajna*

**( asāditāni ) have been prepared by you ( śraddhayā ) with complete attention ( aduṣṭāni ) and without any faults. ( chandāmsi ) As the hymns of the Vedas ( ayāta-yāmāni ) are being recited without any flaws as to their pronunciations, the powers inherent in them are also intact. ( yojitāni ) Moreover, the hymns are being chanted ( dhr̥ta-vrataiḥ ) by those who have observed very strictly the prescribed austerities.**

### **Stanza 28**

**na vidāmeha devānām  
helanam̐ vayam aṇv api  
yan na gr̥hṇanti bhāgān svān  
ye devāḥ karma-sākṣiṇaḥ**

**( vayam ) We ( na vidāmeha ) are not able to comprehend ( aṇv api ) even very little ( helanam̐ ) about the extent of dishonor that has been meted out ( iha ) here ( devānām ) to those divine personalities ( yat ) to such an extent as to make ( ye ) all of ( devāḥ ) them, ( karma-sākṣiṇaḥ ) who are supposed to witness the actions of such offerings in this Yajna, ( na gr̥hṇanti ) refuse to accept ( svān ) their respective parts of the offerings.”**

### **Stanza 29**

**maitreya uvāca  
aṅgo dvija-vacaḥ śrutvā  
yajamānaḥ sudurmanāḥ  
tat praṣṭum̐ vyaśrad vācam̐  
sadasyāms tad-anujñayā**

**( maitreya uvāca ) Maitreya Maharshi said to Vidura:**

*( aṅgaḥ ) The King Anga, ( yajamānaḥ ) being the supreme head of the Yajna, ( śrutvā ) having listened to ( dvija-vacaḥ ) these statements of those Brahmins who conduct the Yajna, ( sudurmanāḥ ) became extremely sad. ( tad-anujñayā ) The king, after taking due permission ( praṣṭum ) for seeking clarifications ( tat ) about the same ( sadasyān ) from those assembled in the Yajna, ( vācam vyasrjat ) broke his silence and put forward these questions.*

### **Stanza 30**

*nāgacchanty āhutā devā  
na gr̥hṇanti grahān iha  
sadasas-patayo brūta  
kim avadyam mayā kṛtam*

*( āhutāḥ ) “Even after performing the invitation process through the prescribed hymns ( devāḥ ) the divine beings ( na āgacchanti ) are not coming to participate and take the offerings made in the Yajna. ( na gr̥hṇanti ) They also do not accept ( grahān ) the vessels ( iha ) here containing these offerings. ( sadasas-patayaḥ ) Hey the Sadasaspatis ! ( brūta ) Please let me know ( kim avadyam ) as to the faults ( kṛtam ) committed ( mayā ) by me for this situation?”*

### **Stanza 31**

*sadasas-pataya ūcuḥ  
nara-deveha bhavato  
nāgham tāvan manāk sthitam  
asty ekam prāktanam agham  
yad ihedr̥k tvam aprajaḥ*

*( sadasas-pataya ūcuḥ ) The Sadasaspatis said:*



**( nara-deva ) Hey King! ( sthitam ) There is ( manāk ) absolutely ( na ) no ( agham ) sin ( bhavataḥ ) upon you ( iha tāvat ) during your present life time. ( asti ) There is ( ekam agham ) one particular sin ( prāktanam ) in your previous life. ( yat ) Because of that ( tvam ) you are ( aprajah ) being deprived of a son ( iha ) in this life ( īdrk ) in this manner.**

### **Stanza 32**

*tathā sādahaya bhadram te  
ātmānam suprajam kuru  
iṣṭas te putra-kāmasya  
putram dāsyati yajña-bhuk*

**( te bhadram ) Let good things happen to you. ( sādahaya ) Do conduct the Yajna ( tathā ) in the manner in which the divine beings accept their parts of the offerings meant for them. ( ātmānam ) You shall ( suprajam kuru ) beget a son for yourself. ( iṣṭaḥ ) If you worship ( yajña-bhuk ) that Shri Maha Vishnu, who consumes the offerings made through the Yajna, ( dāsyati ) He shall bestow ( te putram ) a son for you ( putra-kāmasya ) because you seek for the same.**

### **Stanza 33**

*tathā sva-bhāgadheyāni  
grahīṣyanti divaukasah  
yad yajña-puruṣaḥ sāksād  
apatyāya harir vṛtaḥ*

**( tathā ) If it is done in this manner (if the Yajna is conducted keeping Shri Maha Vishnu as the main worshipped Being) ( divaukasah ) the other divine beings ( grahīṣyanti ) shall accept**

**( *sva-bhāgadheyāni* ) their respective share of offerings made through the Yajna by you. ( *yat* ) That is because ( *hariḥ* ) the Supreme Being Shri Hari, ( *sākṣāt* ) who is known Himself ( *yajña-puruṣaḥ* ) as the Yajna Murti, ( *vṛtaḥ* ) shall be invoked and worshipped by you ( *apatyāya* ) keeping in mind your desire of begetting a son.**

**Note: When Shri Hari Himself accepts the worship through the Yajna in this manner, all other demigods shall also accept their respective share of offerings. This is what is being conveyed through the above stanza.**

### **Stanza 34**

*tāṁs tān kāmān harir dadyād  
yān yān kāmāyate janaḥ  
ārādhito yathaivaiṣa  
tathā puṁsām phalodayaḥ*

**( *janaḥ* ) When a human being worships ( *hariḥ* ) that Bhagavan ( *kāmāyate* ) keeping in mind ( *yān yān* ) whatever be ( *kāmān* ) his desires, ( *dadyāt* ) He grants ( *tān tān* ) all of them to him.  
( *phalodayaḥ* ) The fructification of the desires ( *puṁsām* ) for the human being shall be ( *tathā* ) in proportion ( *yathā eva* ) to the manner in which ( *ārādhitaḥ* ) he worships ( *eṣaḥ* ) that Supreme Being.**

### **Stanza 35**

*iti vyavasitā viprās  
tasya rājñāḥ prajātaye  
puroḍāśam niravapan  
śipi-viṣṭāya viṣṇave*

*( vyavasitāḥ ) After declaring very firmly ( iti ) in this manner, ( viprāḥ ) those Brahmins ( niravapan ) prepared ( puroḍāsam ) the food offerings ( viṣṇave ) for Maha Vishnu, ( śīpi-viṣṭāya ) Who is stationed in the form of the Yajna Murti in the cows, ( prajātaye ) with a view to get His blessings for a son ( tasya rājñah ) for that King.*

### Stanza 36

*tasmāt puruṣa uttasthau  
hema-māly amalāmbaraḥ  
hiraṇmayena pātreṇa  
siddham ādāya pāyasam*

*( tasmāt ) From the fire of that Yajna ( uttasthau ) rose up ( puruṣa ) a person ( amalāmbaraḥ ) wearing the purest clothes ( hema-mālī ) and the garlands of gold ornaments ( ādāya ) holding in his hands ( hiraṇmayena ) a golden ( pātreṇa ) vessel ( siddham ) containing the well cooked ( pāyasam ) rice mixed with milk.*

### Stanza 37

*sa viprānumato rājā  
gr̥hītvāñjalinaudanam  
avaghrāya mudā yuktaḥ  
prādāt patnyā udāra-dhīḥ*

*( viprānumataḥ ) After being granted permission by the Brahmins, ( saḥ ) that ( udāra-dhīḥ ) kind hearted ( rājā ) king Anga ( añjalinā ) with his hands folded in reverence ( gr̥hītvā ) accepted the vessel containing ( odanam ) the cooked rice mixed with milk, ( avaghrāya ) inhaled its smell ( mudā yuktaḥ ) very happily ( prādāt ) and handed it over ( patnyai ) to his wife.*

### Stanza 38

*sā tat puṁ-savanam rājñī  
prāśya vai patyur ādadhe  
garbham kāla upāvṛtte  
kumāram suṣuve 'prajā*

**( sā rājñī ) That queen, ( aprajā ) who had never given birth to children earlier, ( prāśya ) ate ( tat ) that rice mixed with milk ( puṁ-savanam ) which had the inherent power to give birth to a male child ( vai ) and immediately she ( garbham ādadhe ) got her pregnancy ( patyuh ) from her husband. ( kāle ) As the time for delivery ( upāvṛtte ) approached, ( suṣuve ) she gave birth ( kumāram ) to a son.**

### Stanza 39

*sa bāla eva puruṣo  
mātāmaham anuvrataḥ  
adharmāṁśodbhavam mṛtyuṁ  
tenābhavad adhārmikaḥ*

**( bālaḥ eva ) Even when he was only a little child, ( saḥ ) that son ( anuvrataḥ ) became the follower ( mṛtyuṁ ) of Mrtyu, ( mātāmaham ) the father of his mother Suneetha ( adharmāṁśodbhavam ) and whose source of origin itself was because of the non righteous actions.**

**( tena ) Due to this reason, this son of King Anga, ( abhavad ) grew up ( puruṣaḥ ) as a person ( adhārmikaḥ ) indulging in non righteous deeds.**

### Stanza 40

*sa śarāsanam udyamya  
mrgayur vana-gocaraḥ*

*hanty asādhur mrgān dīnān  
veno 'sāv ity arauj janah*

*( udyamya ) Holding ( śarāsanam ) his bow in his hand, ( sah ) Vena  
( vana-gocarah ) used to appear in the forests ( mrgayuh ) as a  
hunter ( hanti ) and kill ( dīnān ) the innocent ( mrgān ) animals  
( asādhuh ) without any mercy. ( janah ) When people used to see  
Vena ( araut ) they just screamed loudly ( iti ) by saying  
( arau venah ) “Oh! Here comes this Vena!”*

#### **Stanza 41**

*ākrīḍe krīḍato bālān  
vayasyān atidāruṇah  
prasahya niranukrośah  
paśu-māram amārayat*

*( atidāruṇah ) That torturous Vena ( amārayat ) used to suffocate  
( niranukrośah ) mercilessly ( bālān ) the children ( vayasyān ) of his  
own age ( krīḍataḥ ) playing around ( ākrīḍe ) in the playground  
area ( prasahya ) by using his sheer physical power forcefully  
( paśu-māram ) just like the cows being killed in the Yajna.*

#### **Stanza 42**

*taṁ vicaksya khalaṁ putraṁ  
śāsanair vividhair nrpaḥ  
yadā na śāsituṁ kalpo  
bhṛśam āsīt sudurmanāḥ*

*( vicaksya ) Looking at ( taṁ putraṁ ) his son ( khalaṁ ) indulging in  
such merciless misdeeds, ( nrpaḥ ) the king Anga ( śāsituṁ ) tried  
to control him by enforcing upon him ( vividhaiḥ ) various kinds  
of*

*( śāsanaiḥ ) disciplinary steps. ( yadā ) When ( na kalpaḥ ) he became helpless in controlling his son, ( āsīt ) the king became ( sudurmanāḥ ) mentally distressed ( bhṛśam ) very greatly.*

**Note:** Through the following three stanzas, Anga conveys his distress about his atrocious son.

### Stanza 43

*prāyeṇābhyarcito devo  
ye 'prajā gṛha-medhinaḥ  
kad-apatya-bhṛtaṁ duḥkham  
ye na vindanti durbharam*

*( gṛha-medhinaḥ ) The householders ( aprajāḥ ) who do not have sons ( prāyeṇa ) normally ( abhyarcitaḥ ) worship ( devaḥ ) Bhagavan for begetting sons. ( ye ) At that time, such householders*

*( na vindanti ) do not comprehend ( duḥkham ) the immense mental agony ( durbharam ) that can become unbearable for them ( kad-apatya-bhṛtaṁ ) because of their sons indulging in misdeeds.*

**Note:** The king says that when the householders seek the blessings from that Bhagavan for begetting children, they do not realize the fallout of the son's actions which can unfold only in later years.

### Stanza 44

*yataḥ pāpīyasī kīrtir  
adharmas ca mahān nṛṇām  
yato virodhaḥ sarveṣāṁ  
yata ādhir anantakaḥ*

## Stanza 45

*kas taṁ prajāpadeśaṁ vai  
moha-bandhanam ātmanaḥ  
paṇḍito bahu manyeta  
yad-arthāḥ kleśadā gṛhāḥ*

**( nṛṇām ) When the people ( kīrtiḥ ) get disrepute ( yataḥ ) because of ( pāpīyasī ) the sinful actions of such sons ( mahān ) leading to the greatest ( adharmah ca ) non righteous deeds, ( sarveśāṁ ) and when others ( virodhaḥ ) start nurturing enmity towards such a person ( yataḥ ) because of the misdeeds of his son,**

**( anantakaḥ ) and when the person gets inflicted with endless ( ādhiḥ ) mental pains ( yataḥ ) because of such a son, ( kaḥ vai ) can any ( paṇḍitaḥ ) knowledgeable person ( bahu manyeta ) consider as something big ( moha-bandhanam ) the bonding ( taṁ ) with such a ( ātmanaḥ ) living being ( prajāpadeśaṁ ) with the name called as “son”? ( gṛhāḥ ) Even the home ( yad-arthāḥ ) becomes the breeding place ( kleśadā ) of unhappiness because of this son.**

**Note: Through the following stanza the king is explaining that getting a bad son also becomes a reason for the father to develop the tendency of detachment.**

## Stanza 46

*kad-apatyaṁ varam manye  
sad-apatyāc chucāṁ padāt  
nirvidyeta gṛhān martyo  
yat-kleśa-nivahā gṛhāḥ*

*( varam manye ) Sometimes I feel it is better to have ( kad-apatyam ) bad sons ( sad-apatyāt ) instead of the good ones. ( martyah ) The person (the father) ( nirvidyeta ) develops a sense of detachment ( gr̥hāt ) in such homes ( padāt ) which are the very source ( chucām ) of disturbance. ( yat ) That is because, ( gr̥hāḥ ) such homes ( kleśa-nivahāḥ ) turn into the centre of concentration for the mental tortures due to the deeds of the bad sons.*

### Stanza 47

*evam sa nirviṇṇa-manā nr̥po gr̥hān  
niśītha utthāya mahodayodayāt  
alabdha-nidro 'nupalakṣito nr̥bhir  
hitvā gato vena-suvam prasuptām*

*( evam ) In this manner, ( saḥ nr̥paḥ ) that King Anga, ( nirviṇṇa-manā ) who became endowed with disenchanted mind, ( alabdha-nidraḥ ) could not get sleep in the nights. ( utthāya ) He rose up from his bed ( niśīthe ) on one midnight ( hitvā ) and leaving behind ( vena-suvam ) the mother of Vena ( prasuptām ) while she was asleep, ( gataḥ ) went out ( anupalakṣitaḥ ) unnoticed ( nr̥bhiḥ ) by anyone ( gr̥hāt ) from that huge palace ( mahodayodayāt ) of prosperous bounties.*

### Stanza 48

*vijñāya nirvidya gataṁ patim̐ prajāḥ  
purohitāmātya-suhr̥d-gaṇādayaḥ  
vicikyur urvyām atīśoka-kātarā  
yathā nigūḍham puruṣam̐ kuyogināḥ*

*( vijñāya ) Having realized that ( patim̐ ) their king ( gataṁ ) had left the palace ( nirvidya ) due to intense pains, ( prajāḥ ) the*



**subjects of the kingdom, ( purohitāmātya-suhr̥d-gaṇādayaḥ ) the priests, the ministers, the king's relatives and friends etc., ( atisoka-kātarāḥ ) became overwhelmed with immense sorrow. ( vicikyuh ) They searched for the king ( urvyām ) all over the world ( yathā ) just like ( kuyoginaḥ ) the immature Yogis look vainly ( nigūḍham puruṣam ) for the Supreme Being outside everywhere.**

**Note: Though king Anga was very much in this world, it is being declared by the above stanza that they could not locate him. It is just like though the Supreme Being is present everywhere; He could not be conceptualized by the seekers who are immature.**

### **Stanza 49**

**alakṣayantaḥ padavīm prajāpater  
hatodyamāḥ pratyupasṛtya te purīm  
ṛṣīn sametān abhivandya sāśravo  
nyavedayan paurava bharṭṛ-viplavam**

**( paurava ) Hey Vidura! ( te ) When all of them ( alakṣayantaḥ ) could not find ( padavīm ) the way to locate ( prajāpateḥ ) their king,  
( sametān ) they returned ( purīm ) to the capital ( hatodyamāḥ ) without positive results. ( abhivandya ) They offered worship ( ṛṣīn ) to the saints who reached there ( sāśravaḥ ) and with tears flowing from their eyes, ( nyavedayan ) explained to them ( bharṭṛ-viplavam ) about the story of the loss of their dear king.**

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**This concludes the thirteenth chapter of volume 4 of Srimad Bhagavatam.**

**Hari Om**

