

SRIMAD BHAGAVATAM

CHAPTER 14, VOLUME 4

THE RULE OF KING VENA AND HIS END

PREFACE

This chapter deals with the incidences after king Anga departs from the palace unnoticed by anyone on a midnight because of the anguish due to the atrocities of his son Vena. King Vena was throned by the saints as the kingdom became one without any king to rule over it. However, Vena became so cruel due to which the people of the kingdom suffered a lot. Seeing this pitiable situation the same saints got angered with him and killed him with their powers of Hunkara mantra. The saints are the wisdom keepers and good counsellors of the king. It is the duty of a good king to take into account what is good for the society and for that purpose he is bound to follow the path prescribed by rule of law. If the king himself turns into a disturbing factor for the kingdom and the people at large, the saints have the right to interfere with the administration of the kingdom. However, their role is limited to create situation for appropriate administration of the state and not to take it upon themselves the role of the king. These are vividly explained in this chapter.

The interesting portion in this chapter that Vena's mother could keep the dead body of Vena in tact due to the powers of her mantras after the saints ended Vena's life using the powers of their Hum Kara mantras. Upon seeing that the kingdom must have a suitable king befitting the ancestry of saintly king like Anga, the saints churn the thigh of the dead body of Vena from which manifests a dwarf who takes upon himself the sinful activities of the dead Vena. He comes

to be known as Nishada and he starts living in the forests. His descendants are known as Nishadas and they are the people who live away from the society in mountains and forests as Hill Tribes. After further churning of the arms of the dead body of Vena by the saints comes up the greatest king known as Prthu about whom detailed descriptions are made in the subsequent chapters.

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Stanza 1

maitreya uvāca
bhrgv-ādayas te munayo
lokānām kṣema-darśinaḥ
goptary asati vai nṛṇām
paśyantah paśu-sāmyatām

Stanza 2

vīra-mātaram āhūya
sunīthām brahma-vādinaḥ
prakṛty-asammataṁ venam
abhyaṣiñcan patim bhuvah

(maitreya uvāca) Maitreya Maharshi said to Vidura:
(vīra) Hey Vidura ! (te munayah) Those saints (bhrgv-ādayah)
who were the followers of Bhrigu,
(brahma-vādinaḥ) who were perfect in Vedic knowledge,
(kṣema-darśinaḥ) and who intended the welfare (lokānām) of
the people at large,
(paśu-sāmyatām) considering the development of animal like
qualities (nṛṇām) appearing in the people (asati vai) in the
absence of (goptari) a ruler of the kingdom (because of the
absence of rule of law),

(*āhūya*) called (*mātaram*) the mother of Vena, (*sunīthām*) Suneeta, and (*abhyaṣiñcan*) solemnized Vena to the throne (*bhuvah patim*) and made him the ruler, (*prakṛtya*) though the nobles of the kingdom, the ministers etc., (*asammataṁ*) were opposed to Vena becoming their king,

Stanza 3

*śrutvā nṛpāsana-gataṁ
venam atyugra-śāsanam
nililyur dasyavaḥ sadyaḥ
sarpa-trastā ivākhavaḥ*

(*śrutvā*) Upon hearing that (*venam*) Vena (*nṛpāsana-gataṁ*) had ascended to the throne (*atyugra-śāsanam*) and was ruling the kingdom with the prescription of extreme punishments, (*dasyavaḥ*) all the dacoits (*sadyaḥ*) instantly (*nililyuḥ*) ran away and hid themselves up (*ākhavaḥ iva*) just like the rodents (*sarpa-trastā*) fearing the onslaught of the snake.

Stanza 4

*sa ārūḍha-nṛpa-sthāna
unnaddho 'ṣṭa-vibhūtibhiḥ
avamene mahā-bhāgān
stabdhaḥ sambhāvitaḥ svataḥ*

(*saḥ*) Vena, (*stabdhaḥ*) who was extremely powerful all by himself (*sambhāvitaḥ*) and very proud as he was, (*ārūḍha-nṛpa-sthānaḥ*) once having assumed the role of the ruler, (*unnaddhaḥ*) reached the stage of progress ahead (*aṣṭa-vibhūtibhiḥ*) of all the lords of eight directions in regard to prosperity, (*avamene*) after which he started disregarding (*mahā-bhāgān*) even the knowledgeable and great persons.

Stanza 5

*evaṃ madāndha utsikto
niraṅkuśa iva dvipaḥ
paryātan ratham āsthāya
kampayann iva rodasī*

Stanza 6

*na yaṣṭavyaṃ na dātavyaṃ
na hotavyaṃ dvijāḥ kvacit
iti nyavārayad dharmam
bherī-ghoṣeṇa sarvaśaḥ*

(madāndhaḥ) As Vena became blinded in his own pride (evaṃ) in this manner, (utsiktaḥ) he turned out uncontrollable (dvipaḥ iva) just like an elephant (niraṅkuśaḥ) being let free without any control (an elephant roaming around without the control of a stick by the mahout) and (paryātan) he travelled around (ratham āsthāya) sitting on his chariot (rodasī) making the earth and the sky (kampayann iva) trembling.

He declared (bherī-ghoṣeṇa) through various announcements by beating the drums (iti) saying like this (sarvaśaḥ) in all the places:

(dvijāḥ) “Hey Brahmins! (kvacit) Do not ever (na yaṣṭavyaṃ) conduct any Yajna; (na dātavyaṃ) do not ever undertake any charitable deeds, (na hotavyaṃ) do not offer worship to the fire anymore!’, (nyavārayat) thus setting aside (dharmam) all the deeds of good and righteous conduct.

Stanza 7

*venasyāveksya munayo
durvṛttasya viceṣṭitam
vimṛśya loka-vyasanam*

krpayocuh sma satriṇaḥ

(avekṣya) Upon seeing (loka-vyasanam) the miserable condition in which the world has been placed (viceṣṭitam) due to the irresponsible deeds (durvṛttasya) of the characterless (venasya) king Vena, (munayaḥ) all the saints (vimṛśya) thought over the situation (kṛpayā) and because of their mercy towards the people (satriṇaḥ) they assembled together (ūcuh sma) and said to one another.

Stanza 8

*aho ubhayataḥ prāptam
lokasya vyasanam mahat
dāruṇy ubhayato dīpte
iva taskara-pālayoḥ*

(aho) “Oh! What a pity! (iva) Just like (dāruṇi) the trunk of a tree getting trapped (ubhayataḥ) both from its base and the branches (dīpte) catching fire simultaneously, (lokasya) the people of the world (vyasanam prāptam) are facing agony (mahat) of the worst kind (ubhayataḥ) on both sides (taskara-pālayoḥ) from this king as well as the dacoits.

Note: This is being made explicit through the following stanza.

Stanza 9

*arājaka-bhayādeva
kṛto rājātad-arhaṇaḥ
tato 'py āsīd bhayam tv adya
katham syāt svasti dehinām*

(arājaka-bhayāt eva) Only upon taking cognizance of the absence of rule of law in the kingdom, (rājā kṛtaḥ) this Vena has been

made a king (atad-arhaṇaḥ) though he does not deserve to be the one.

(adya tu) However, now (bhayaṁ āsīt) what has come about is the fear (tataḥ api) which is still more worst. (syāt kathaṁ) How to ensure (svasti) the welfare (dehinām) for the people of the kingdom?

Note: They continued with their deliberations and say through the following stanza that even they have been led into a wrong situation because of their earlier misjudgment.

Stanza 10

**aher iva payaḥ-poṣaḥ
poṣakasyāpy anartha-bhṛt
venaḥ prakṛtyaiva khalah
sunīthā-garbha-sambhavaḥ**

(iva) Just like (anartha-bhṛt) the danger a person gets into (poṣaḥ) when he nourishes (aheḥ) a snake (payaḥ) by feeding milk to it, (poṣakasya apy) even if he is the protector of the snake, in the same manner, (venaḥ) this Vena (sunīthā-garbha-sambhavaḥ) who was in the womb of Suneetha, the daughter of Mrtyu, (khalah) does have the basic characteristic of cruelty (prakṛtyā eva) inbuilt within him right in his birth itself.

Stanza 11

**nirūpitaḥ prajā-pālaḥ
sa jighāṁsati vai prajāḥ
tathāpi sāntvayemāmum
nāsmāṁs tat-pātakaṁ sprśet**

(nirūpitaḥ) Vena, who has been appointed (prajā-pālaḥ) as the protector of the people, (saḥ vai) is himself (jighāṁsati) ever

ready for the destruction (*prajāḥ*) of the very people. (*tathāpi*) In any case, (*sāntvayema*) let us make an attempt to convince (*amum*) him and bring him on to the right path. (*tat-pātakaṁ*) Let his unpardonable sins (*na spr̥ṣet*) not affect (*asmān*) us.

Note: Through the following stanza it is being explained as to how Vena's unpardonable sins affect the saints.

Stanza 12

*tad-vidvadbhir asad-vṛtto
veno 'smābhiḥ kṛto nr̥paḥ
sāntvito yadi no vācaṁ
na grahīsyaty adharmā-kṛt
loka-dhikkāra-sandagdham
dahisyāmaḥ sva-tejasā*

(*asmābhiḥ*) We have (*kṛtaḥ*) placed Vena on the throne and made (*nr̥paḥ*) him the king (*vidvadbhiḥ*) knowing full well (*tat*) that

(*venaḥ*) Vena (*asad-vṛttaḥ*) is not a man of good character'. (*adharmā-kṛt*) In case that person of bad character (*sāntvitaḥ*) does not transform himself despite our best efforts in counselling him, (*na grahīsyati*) and when he refuses to listen (*naḥ vācaṁ*) to our good advices, (*dahisyāmaḥ*) it is absolutely correct to burn and destroy him (*sva-tejasā*) with our own powers

(*loka-dhikkāra-sandagdham*) as he has burnt himself already due to his own bad deeds towards his subjects.”

Stanza 13

*evam adhyavasāyainam
munayo gūḍha-manyavaḥ
upavrajyābruvan venam*

sāntvayitvā ca sāmabhiḥ

(munayaḥ) The saints (adhyavasāya) decided upon the course of action (evam) in this manner, (upavrajya) and they approached (enam venam) this Vena (gūḍha-manyavaḥ) by concealing the anger within themselves, (sāntvayitvā ca) persuaded him (sāmabhiḥ) through their good words (abruvan) and said to him like this.

Stanza 14

*munaya ūcuḥ
nrpa-varya nibodhaitad
yat te vijñāpayāma bhoh
āyuh-śrī-bala-kīrtinām
tava tāta vivardhanam*

**(munaya ūcuḥ) The saints said:
(bhoh nrpa-varya) Hey the great King! (vijñāpayāma) We shall make known to you (te) for your benefit (etad) those matters (yat) which are (vivardhanam) helpful for the growth (tava) of your
(āyuh-śrī-bala-kīrtinām) period of life, prosperities, powers and fame. (tāta) Hey son! (nibodha) Please listen and try to understand.**

Stanza 15

*dharmā ācaritaḥ puṁsām
vāñ-manaha-kāya-buddhibhiḥ
lokān viśokān vitaraty
athānantyam asaṅginām*

(dharmāḥ) All the righteous (ācaritaḥ) deeds carried out

(vān-manah-kāya-buddhibhiḥ) through the four kinds of causes like words, mind, body, and intelligence (vitarati) lead (pumsām) the average human beings (lokān) to such of the worlds (viśokān) which are devoid of any unhappiness. (atha) This apart, (ānantyam) these righteous deeds ensure permanent happiness (asaṅginām) to those who are not attached to the worldly matters.

Stanza 16

*sa te mā vinaśed vīra
prajānām kṣema-lakṣaṇaḥ
yasmin vinaṣṭe nrpatir
aiśvaryād avarohati*

(vīra) Hey the most courageous one! (te) That righteousness, (kṣema-lakṣaṇaḥ) which shall ensure the wellbeing (prajānām) of the people of your kingdom, (mā vinaśet) should not go away (saḥ) from you. (yasmin) When that righteousness (vinaṣṭe) is absent in a king, (nrpatiḥ) he starts (avarohati) descending (aiśvaryāt) from all the prosperities.

Stanza 17

*rājann asādhv-amātyebhyaś
corādibhyaḥ prajā nrpaḥ
rakṣan yathā balim gṛhṇann
iha pretya ca modate*

(rājan) Hey king! (nrpaḥ) A king, (rakṣan) who protects (prajāḥ) the people of his kingdom (asādhv-amātyebhyaḥ) from the actions of the mischievous ministers, the dacoits and other evil doers of the society, (gṛhṇan) and collects (balim) taxes from his people (yathā) in an orderly manner, (modate) derives happiness (iha) in this world (pretya ca) as well as the other world after his death.

Stanza 18

*yasya rāṣṭre pure caiva
bhagavān yajña-pūruṣaḥ
ijyate svena dharmeṇa
janair varṇāśramānvitaiḥ*

Stanza 19

*tasya rājño mahā-bhāga
bhagavān bhūta-bhāvanaḥ
parituṣyati viśvātmā
tiṣṭhato nija-śāsane*

(mahā-bhāga) Hey the experienced king! (bhagavān) Where that Supreme Being, (yajña-pūruṣaḥ) who is the form of the Yajna Murti, (ijyate) is worshiped (janaiah) by the people of the kingdom, (varṇāśramānvitaiḥ) according to the prescriptions of the established social order (svena) by following the respective (dharmeṇa) righteous deeds and actions, (rāṣṭre) in the country (pure ca eva) as well as the towns and villages (yasya) of whichever be the king, (bhagavān) that Supreme Being, (bhūta-bhāvanaḥ) Who is the very source of the entire universe (viśvātmā) and Who is the very form the universe itself, (parituṣyati) becomes happy with that king (tasya rājñaḥ) because the said king (tiṣṭhataḥ) is the strict follower (nija-śāsane) of the principles laid out by that Supreme Being Himself.

Stanza 20

*tasmiṁs tuṣṭe kim aprāpyam
jagatām īśvareśvare*

*lokāḥ sapālā hy etasmai
haranti balim ādr̥tāḥ*

(tasmin) When that Supreme Being, (īśvareśvare) Who is the Supreme Controller (jagatām) of all the worlds, (tuṣṭe) becomes happy (kim) is there anything (aprāpyam̐) which cannot be achieved? (lokāḥ) The inhabitants of all the worlds (sapālāḥ) together with the Controllers of these worlds (balim) offer their worship (ādr̥tāḥ) with due reverence (etasmai hi) to this Supreme Being alone.

Stanza 21

*taṁ sarva-lokāmara-yajña-saṅgrahaṁ
trayīmayam̐ dravyamayam̐ tapomayam
yajñair vicitrair yajato bhavāya te
rājan sva-deśān anuroddhum arhasi*

(rājan) Hey king! (te) For your own (bhavāya) tremendous progress (arhasi) you are duty bound (anuroddhum) to cooperate and be in conformity (sva-deśān) with your own people of the kingdom, (yajñaiḥ) who conduct (yajataḥ) the offering of worship (vicitraiḥ) through various methods (taṁ) to that Supreme Being, (sarva-lokāmara-yajña-saṅgrahaṁ) Who is the Controller of all the worlds, all the demigods and all the Yajnas, (trayīmayam̐) and Who is the form of the Vedas, (dravyamayam̐) Who is the form of the materials offered in the Yajna, (tapomayam) and Who is form of the penance as well.

Stanza 22

yajñena yuṣmad-viṣaye dvijātibhir

*vitāyamānena surāḥ kalā hareḥ
sviṣṭāḥ sutuṣṭāḥ pradiśanti vāñchitaṁ
tad-dhelanaṁ nārhasi vīra ceṣṭitum*

*(yuṣmad-viṣaye) In your kingdom (surāḥ) all the demigods,
(kalāḥ) who are the potencies (hareḥ) of Shri Hari, (vitāyamānena
) because of they being propitiated (yajñena) through worship
(sviṣṭāḥ) appropriately (dvijātibhiḥ) by the Brahmins, (sutuṣṭāḥ)
are very happy (pradiśanti) and they bestow (vāñchitaṁ) all the
prosperities. (vīra) Hey the most courageous one! (na arhasi) It
is not appropriate for you (tad-dhelanaṁ ceṣṭitum) to ignore and
belittle them.*

Stanza 23

*vena uvāca
bāliśā bata yūyaṁ vā
adharme dharmamāninaḥ
ye vṛttidaṁ patim hitvā
jāraṁ patim upāsate*

*(vena uvāca) Vena said to the saints:
(bata) Hey what a pity! (yūyaṁ vai) All of you are definitely
(bāliśāḥ) idiots (dharmamāninaḥ) because of your wrong
conclusion of righteousness (adharme) upon things which are
not at all righteous.
(ye) All of you (patim hitvā) are ignoring your king (vṛttidaṁ)
who is the provider of livelihood to you
(upāsate) while serving the one (jāraṁ patim) who is an outside
person.*

***Note:** Vena is saying that all the saints are not serving the king, who
is their protector, but they are so eager to serve the Supreme Being.
It is like the characterless women who leave aside their husbands,
who provide them the food, clothing etc. but have their desire to*

associate with other men. By this, Vena says that in fact it is the saints who are becoming non righteous.

Stanza 24

*avajānanty amī mūḍhā
nr̥pa-rūpiṇam īśvaram
nānuvindanti te bhadram
iha loke paratra ca*

(amī mūḍhāḥ) These fools (avajānanti) are disrespecting (īśvaram) the Supreme Being (nr̥pa-rūpiṇam) who is present right before them in the form of their king. (te) That is why such people like the saints (na anuvindanti) do not enjoy (bhadram) happiness (iha loke) in this world (paratra ca) as well as the other world.

Stanza 25

*ko yajña-puruṣo nāma
yatra vo bhaktir īdr̥śī
bhartr̥-sneha-vidūrāṇām
yathā jāre kuyoṣitām*

(yathā) Just like (kuyoṣitām) the characterless women (Bhartr̥-sneha-vidūrāṇām) who do not have even little bit of love towards their husbands, (jāre) but do have it in plenty secretly towards the other person, (ko nāma) who is that (yajña-puruṣaḥ) 'Yajna Purusha' (yatra) upon whom (vaḥ) you have (īdr̥śī) this kind of (bhaktiḥ) devotion?

Stanza 26

*viṣṇur viriṅco giriśa
indro vāyur yamo raviḥ*

*parjanya dhanadaḥ somah
kṣitir agnir apāmpatiḥ*

Stanza 27

*ete cānye ca vibudhāḥ
prabhavo vara-śāpayoḥ
dehe bhavanti nrpateḥ
sarva-devamayo nrpaḥ*

(vibudhāḥ) All the demigods like Vishnu, Brahma, Shiva, Indra, the Air God, Yama, the Sun God, Parjanya, Kubera, the Moon God, the Earth God, the Water God, etc., (ete ca) and also others, (anye ca) together with all of them (prabhavaḥ) who are capable of (vara-śāpayoḥ) bestowing blessings as well as the capacity to punish, (bhavanti) are all dwelling (dehe) within the body (nrpateḥ) of the king. (nrpaḥ) The king (sarva-devamayaḥ) is the embodiment of all the demigods.

Stanza 28

*tasmān mām karmabhir viprā
yajadhvaṁ gata-matsarāḥ
balim ca mahyaṁ harata
matto 'nyaḥ ko 'gra-bhuk pumān*

(viprāḥ) Hey Brahmins! (tasmāt) Therefore, (gata-matsarāḥ) you leave aside your dislike towards me (mām yajadhvaṁ) and worship me alone (karmabhiḥ) through your deeds. (harata) Also perform (balim ca) the entire royal offerings (mahyaṁ) to me alone. (kaḥ) Is there (anyāḥ) any other (pumān) person who is more (agra-bhuk) worthy of worship (mattaḥ) than me?

Stanza 29

maitreya uvāca
itthaṁ viparyaya-matiḥ
pāpīyān utpathaṁ gataḥ
anunīyamānas tad-yācñām
na cakre bhraṣṭa-maṅgalaḥ

**(maitreya uvāca) Maitreya Maharshi said to Vidura:
(viparyaya-matiḥ) Vena, who had become a person with perverted
thinking (itthaṁ) in this manner (pāpīyān) totally immersed in
sins, (gataḥ) following the path of (utpathaṁ) no intelligence,
(bhraṣṭa-maṅgalaḥ) and devoid of all good fortunes, (na cakre) did
not heed (ācñām) to the words (anunīyamānaḥ) of good
counseling (tad) of the saints.**

Stanza 30

iti te 'sat-kṛtās tena
dvijāḥ paṇḍita-māninā
bhagnāyām bhavya-yācñāyām
tasmai vidura cukrudhuḥ

**(vidura) Hey Vidura! When those saints (asat-kṛtāḥ) were
disrespected (iti) in this manner (tena) by Vena,
(bhavya-yācñāyām) and when their good advices (bhagnāyām)
were broken to pieces by him, (te dvijāḥ) the saints
(cukrudhuḥ) turned angry (tasmai) towards him (paṇḍita-māninā)
because Vena continued to think himself to be the most
knowledgeable person.**

Stanza 31

hanyatām hanyatām eṣa
pāpaḥ prakṛti-dāruṇaḥ
jīvañ jagad asāv āśu
kurute bhasmasād dhruvam

(eṣa pāpaḥ) “This sinful person, (prakṛti-dāruṇaḥ) who by nature is very cruel, (hanyatām hanyatām) is worth being killed. (āśu) If he (jīvañ) continues to live (kurute) he shall destroy (jagat) the world (āśu) very fast (bhasmasāt) by burning it into ashes. (dhruvam) There is no doubt it.

Stanza 32

*nāyam arhaty asad-vṛtto
naradeva-varāsanam
yo ’dhiyajña-patiṁ viṣṇuṁ
vinindaty anapatrapaḥ*

(ayam) This Vena, (asad-vṛttaḥ) who does all non righteous deeds, (na arhati) does not deserve to occupy (naradeva-varāsanam) this very important position of the ruler. (yaḥ) This (anapatrapaḥ) shameless person (vinindati) goes on derogating (viṣṇuṁ) Maha Vishnu, (adhiyajña-patiṁ) the Supreme Being of the Yajnas.

Stanza 33

*ko vainaṁ paricakṣīta
venam ekam rte ’śubham
prāpta īdṛśam aiśvaryaṁ
yad-anugraha-bhājanaḥ*

(ko vā) No one who (prāptaḥ) has acquired (aiśvaryaṁ) prosperities (īdṛśam) like this (yad-anugraha-bhājanaḥ) because of the blessings of the Bhagavan (paricakṣīta) shall never show disrespect to the Bhagavan (rte) other than (enaṁ ekam) a person like this one (aśubham) inauspicious (venam) Vena.”

Stanza 34

*ittham vyavasitā hantum
rṣayo rūḍha-manyavaḥ
nijaghnur huṅkṛtaiḥ venam
hatam acyuta-nindayā*

(rṣayaḥ) The saints (ittham) discussed among themselves in this manner (vyavasitāḥ) and decided (hantum) to kill Vena. (rūḍha-manyavaḥ) They expressed their anger (huṅkṛtaiḥ) and by the sounds of 'Hum Kara' (nijaghnur) they killed (venam) Vena, (hatam) who was even otherwise dead (acyuta-nindayā) because of his showing dishonor to Bhagavan.

Stanza 35

*rṣibhiḥ svāśrama-padam
gate putra-kalevaram
sunīthā pālayām āsa
vidyā-yogena śocatī*

(rṣibhiḥ) As the saints (gate) left for (svāśrama-padam) their respective hamlets, (sunīthā) Suneetha, (śocatī) who became very much saddened because of the loss of her son Vena, (pālayām āsa) without any damage preserved (putra-kalevaram) the body of her son (vidyā-yogena) using the powers of hymns.

Stanza 36

*ekadā munayas te tu
sarasvat-salilāplutāḥ
hutvāgnīn sat-kathāś cakrur
upaviṣṭāḥ sarit-taṭe*

(ekadā tu) During the course of time, once, (sarasvat-salilāplutāḥ) having taken their bath in the river Saraswati (agnīn hutvā) and after conducting the prescribed offerings of worship to the fire, (te munayaḥ) those saints (upaviṣṭāḥ) happened to sit (sarit-taṭe) on the banks of the river (cakruḥ) reciting (sat-kathāḥ) the glories of Shri Hari.

Stanza 37

*vīkṣyotthitāṁs mahotpātān
āhur loka-bhayaṅkarān
apy abhadram anāthāyā
dasyubhyo na bhaved bhuvah*

(vīkṣya) Upon seeing (mahotpātān) certain inauspicious signs (utthitān) arising at that time (loka-bhayaṅkarān) generating fear to the world, (āhuḥ) they said: (bhuvah) “When this earth is (anāthāyā) without a king, (api na bhavet) one cannot rule out the possibility of (abhadram) troubles (dasyubhyaḥ) from the thieves.”

Stanza 38

*evam mṛśanta ṛsayo
dhāvatām sarvato-diśam
pāṁsuḥ samutthito bhūriś
corāṇām abhilumpatām*

(ṛsayah) While the saints, (mṛśantaḥ) were pondering (evam) in this manner (pāṁsuḥ) the dust particles (samutthito) rose up (bhūriḥ) everywhere (corāṇām) as the thieves (dhāvatām) rode past (sarvato-diśam) in all directions (abhilumpatām) indulging in looting.

Stanza 39

*tad upadravam ājñāya
lokasya vasu lumpatām
bhartary uparate tasminn
anyonyam ca vilumpatām*

Stanza 40

*cora-prāyam jana-padam
hīna-sattvam arājakam
lokān nāvārayan śaktāḥ
api tad-doṣa-darśinaḥ*

(tat) At the time like this (uparate) when there was no (bhartari) ruler (tasminn) in that kingdom, (cora-prāyam) there was increase in the number of thieves (lumpatām) who forcefully snatched away (vasu) the properties (lokasya) of the residents of the kingdom, (vilumpatām) who indulged in indiscriminate looting and killing (anyonyam) and fought among themselves. (ājñāya) The saints could realize (hīna-sattvam) about the deterioration of basic social values (jana-padam ca) in the kingdom (upadravam) because of the disturbances (arājakam) leading to total disorder. (śaktāḥ api) Though the saints were very capable of taking steps on their own to stop such happenings, (tad-doṣa-darśinaḥ) and despite knowing the consequences of not taking such preventive steps, (na avārayan) they decided not to interfere directly in preventing (lokān) such thieves.

Note: It is the duty of the powerful kings (as Kshatriyas) to quell the uprising of bad elements indulging in vandalism in the society. If the kings do not carry out such preventive steps, it will be a big fault on them. As far as the saints are concerned, they are the ones who are

well balanced in their thinking and are very peaceful Brahmins. Despite that being so, if such saints become mute spectators when the bad elements hurt and injure good people, the saints lose their own powers of knowledge (Brahma Tejas). Their thinking on these lines is being described through the following stanzas.

Stanza 41

*brāhmaṇaḥ sama-dr̥k śānto
dīnānām samupekṣakaḥ
sravate brahma tasyāpi
bhinna-bhāṇḍāt payo yathā*

(brāhmaṇaḥ) “The Brahmin (sama-dr̥k) is equanimous in thinking (śāntaḥ) and is also very peaceful. (samupekṣakaḥ) However, if he distances himself (dīnānām) when helpless persons are affected (tasya api) his own (brahma) powers of knowledge (which is the very source of his Brahmanism) (sravate) drain out (payaḥ yathā) just like the milk (bhinna-bhāṇḍāt) from a broken pot.

Stanza 42

*nāṅgasya vaṁśo rājarṣeḥ
eṣa saṁsthātum arhati
amogha-vīryā hi nr̥pā
vaṁśe ’smin keśavāśrayāḥ*

(eṣaḥ vaṁśaḥ) This dynasty (rājarṣeḥ) of the saintly king (aṅgasya) Anga (the father of Vena) (na arhati) should not (saṁsthātum) come to an end like this. (hi) Because, (nr̥pāḥ) the kings (asmin vaṁśe) in this dynasty (keśavāśrayāḥ) were always propagating the glories of the Bhagavan (amogha-vīryāḥ) and also were very courageous.”

Stanza 43

*viniścītyaivam ṛṣayo
vipannasya mahīpateḥ
mamanthur ūruṁ tarasā
tatrāsīd bāhuko naraḥ*

*(viniścītya) After firmly determining (evam) in this manner,
(ṛṣayaḥ) the saints (mamanthur) churned (tarasā) very fast
(ūruṁ) the thigh (vipannasya) of the dead body (mahīpateḥ) of the
king Vena. (tatra) At that moment (āsīt) there manifested
(bāhukaḥ) a dwarf (naraḥ) person.*

Note: The saints, who could make king Vena dead by their "Hum Kara", do have the capacity to burn the thieves as well to ashes. However, by indulging in such actions their powers of penance get affected. At the same time, it was not right for them to be a group of mute spectators when evil deeds happen all around in the society. Simultaneously, it was also necessary not to put a full stop to the dynasty of the saintly king Anga. Therefore, in order to have a progeny in that dynasty, they churned the thigh of the dead body of Anga, which was preserved safely by his mother Suneetha. At that time, there manifested a person of very short stature (dwarf personality). The following is the description of that dwarf.

Stanza 44

*kāka-kṛṣṇo 'tīhrasvāṅgo
hrasva-bāhur mahā-hanuḥ
hrasva-pān nimna-nāsāgro
raktākṣas tāmra-mūrdhajah*

(kāka-kṛṣṇaḥ) He was dark complexioned just like a crow;

(atihrasvāṅgaḥ) absolutely short in structure; (hrasva-bāhuḥ) had very short hands; (hrasva-pāt) had very small legs; (mahā-hanuḥ) with bulging jaws; (nimna-nāsāgraḥ) flat nose; (raktākṣaḥ) reddish eyes; (tāmra-mūrdhajaḥ) and copper coloured hair over his head.

Stanza 45

*taṁ tu te 'vanataṁ dīnaṁ
kiṁ karomīti vādinam
niṣīdety abruvaṁs tāta
sa niṣādas tato 'bhavat*

(iti) As the dwarf (avanataṁ) bent down and showed his respects to those saints (vādinam) and asked them very submissively

(kiṁ karomi) “what am I supposed to do?” (te) they (abruvan) said (taṁ tu) to him (iti) like this (niṣāda) “be seated at one place”. (tāta) Hey Vidura! (tataḥ) Therefore, (saḥ) he (abhavat) became (niṣādaḥ) Nishada (the inhabitant of the forest).

Stanza 46

*tasya vaṁśyās tu naiṣādā
giri-kānana-gocarāḥ
yenāharaj jāyamāno
vena-kalmaṣam ulbaṇam*

(yena) Due to the reason that (jāyamānaḥ) Nishada took birth (aharat) by taking upon himself (ulbaṇam) the most heinous (vena-kalmaṣam) sinful activities of Vena, (vaṁśyāḥ tu) all the descendants born (tasya) through Nishada in subsequent times

***(naiṣādaḥ) became a class known Nishadas, (giri-kānana-gocarāḥ)
the inhabitants who camped in the mountains and the forests
(Hill Tribes).***

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***This concludes the fourteenth chapter of Volume four of Srimad
Bhagavatam.***

Hari Om