

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)

॥ पञ्चविंशोऽध्यायः - २५ ॥

PANJCHAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-FIVE)

PuranjjanOpaakhyaanam (Story of Puranjjana)

[The story of Puranjjana is very interesting. This story will be covered in five chapters and will be concluded with twenty-ninth chapter in which the principles and concepts of the story will be explained. I want to keep the suspense until we read the last chapter but wanted to give an idea that it is a story with symbolic and concealed meaning. If you find the story a bit confusing, please be patient and wait until you read the concluding chapter. Most of the names and numbers used in the story have symbolic or hidden or concealed meaning which may not be apparent and explicitly clear on the face of it in the beginning. Those meanings would be explained in the concluding chapter.]

[In this chapter we can read the story of King Puranjana. The story of King Puranjana was explained by Dhevarshi Naaradha to Prajaapathi Praacheenaberhish after his sons Prechethasas have gone to perform austerity and penance to please Lord Vishnu in order to obtain blessings to procreate more offsprings as desired and commanded by their father. Praacheenaberhish confessed to Naaradha that he was under the impression that according to Kshethriya Ddharmma it was his duty and responsibility to perform fruitive activities for welfare and betterment of his subjects and of course for the universe. His entire life until that time was dedicated to fulfillment of his responsibility as a Kshethriya Grihasthaasrami. He did not think of the ultimate purpose of life which is Transcendental Realization. So, his question was what he should do for attainment of Transcendental Realization. Rather than answering the question of Praacheenaberhish directly Naaradha narrates the story of King Puranjana to him. Please continue to read for details...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

इति सन्दिश्य भगवान् बार्हिषदैरभिपूजितः ।
पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः ॥ १ ॥

1

Ithi sandhisya Bhagawaan Baarhishadhairabhipoojithah
Pasyathaam raajaputhraanaam thathraivaanthardhdhadde Harah.

When Lord Siva advised Prechethasas with Rudhra Geetham they prostrated and worshiped and offered Pooja unto him. Then Lord Siva disappeared there itself.

रुद्रगीतं भगवतः स्तोत्रं सर्वे प्रचेतसः ।
जपन्तस्ते तपस्तेपुर्वर्षाणामयुतं जले ॥ २ ॥

2

RudhraGeetham Bhagawathah Sthothram sarvve Prechethasah

Jepanthasthe thapasthepurvarshaanaamayutham jele.

After the disappearance of Lord Siva, the Prechethasas, sons of Praacheenaberhis, with all the Anushttaanaas or norms of observance performed austerity by reciting the Rudhra Geetham or the Manthra Sthothra continuously without any interruption for one thousand years standing in the water of the Saras or Lake.

प्राचीनबर्हिषं क्षत्तः कर्मस्वासक्तमानसम् ।
नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥ ३॥

3

Praacheenaberhisham Ksheththah karmmasvaasakthamaanasam
Naaradhoaddhyaathmthaththvajnjah kripaalah prethyaboddayath.

Whereas in the palace their father, Praacheenaberhish, was interested in fruitive material activities and hence was fully involved in such activities. Naaradha Maharshi who is a renowned Brahmajnja, or a Scholar of Transcendentalism or Spiritualism advised and instructed him on Spiritual knowledge.

श्रेयस्त्वं कतमद्राजन् कर्मणाऽऽत्मन ईहसे ।
दुःखहानिः सुखावाप्तिः श्रेयस्तन्नेह चेष्यते ॥ ४॥

4

Sreyasthvam kathamadhraajan karmmanaaaathmana eehase
Dhuhkhahaanah sukhavaapthih sreyasthannaeha cheshyathe.

Naaradha addressed him as: 'hey Raajan' and asked him if you are performing these fruitive material activities with the purpose and intention of attaining material comfort, pleasure, fame, happiness, prosperity and auspiciousness. But these types of fruitive activities like Yaagaas, Yejnjaas, etc. are not going to attain and provide you relief from the material miseries and distresses and bring you prosperities, auspiciousness, etc. and the transcendental realization which is the ultimate purpose of your life.

राजोवाच

RaajOvaacha (Raaja-Praacheenaberhish- Said):

न जानामि महाभाग परं कर्मापविद्धधीः ।
ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ॥ ५॥

5

Na jaanaami mahaabhaaga param karmmaapavidhddhaddeeh
Broohi me vimalam jnjaanam yena muchyeya karmmabhih.

Praacheenaberhish requested Naaradha to advise him of the noblest activities to be performed by him as he has been confusedly whirling within the material entanglements with fruitive activities. He confessed to Naaradha that he was under the impression that according to Kshathriya Ddharmma he was supposed to perform fruitive activities to fulfill his duties and responsibilities. Therefore, he wanted Naaradha Brahmarsi to instruct and advise the knowledge required for transcendental realization so that he can be liberated from the miseries and distresses of material life.

गृहेषु कूटधर्मेषु पुत्रदारधनार्थधीः ।
न परं विन्दते मूढो भ्राम्यन् संसारवर्त्मसु ॥ ६॥

6

Griheshu kootaddhemmeshu puthradhaaraddhanaarththaddheeh
Na param vindhaathe mooddo bhraamyam samsaaravarthmasu.

Oh, the best of the Noblest Brahmarshe! You are the Mahaabhaaga meaning the greatest divine Rishi. Please advise me clearly in the best possible way how people like me who are interested in the so-called dutiful life and are confused by remaining as a family-man or a house-holder and take interest in maintaining the family of children, spouse, parents, relatives, etc. and always get engaged in fruitive activities to fulfill that purpose. People like me are thoughtful of our homes, palaces and other material prosperities like wealth, fortune, comforts, pleasures, etc. We never think of the ultimate purpose of life like the Purusharththaas and never engage in attaining transcendental realization. Our situation is very

sad and pathetic. Therefore, you please help me and lead me in the right path.

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

भो भोः प्रजापते राजन् पशून् पश्य त्वयाध्वरे ।
संज्ञापिताञ्जीवसङ्घान् निर्घृणेन सहस्रशः ॥ ७॥

7

Bho bhoh Prejaapathe, Raajan, pasoon pasya thvayaadhddhvare
Samjnjaapithaanjjevasangghaannirghrinenah sahasrasah.

Oh, Oh Prejaapathe or Ruler of the Citizens! Listen to me carefully. See, you have mercilessly killed many innocent cows and animals in the pretext of performing many Yejnjas and Yaagaas for attainment of fruitive material benefits.

एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव ।
सम्परेतमयःकूटैश्छिन्दन्त्युत्थितमन्यवः ॥ ८॥

8

Ethe thvaam sampretheekshanthe smarantho vaisasam thava
Samparethamayahkootaiscchindhanthyuththithamanyavah.

The results of all those evil and cruel deeds are waiting for you with anger and utter revenge in the other world of dead ones. As soon as you are dead and reach the other world they will stab and hit you with iron or metallic horns mercilessly and cut you into many pieces.

अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् ।
पुरञ्जनस्य चरितं निबोध गदतो मम ॥ ९॥

9

Athra the katthayishyaamumithihaasam puraathanam
Puranjjanasya charitham niboddha gedhatho mama.

In order to establish and prove the validity of the above fact I am going to tell you an old story of Puranjjana. You please listen to me very carefully.

आसीत्पुरञ्जनो नाम राजा राजन् बृहच्छ्रवाः ।
तस्याविज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः ॥ १० ॥

10

Aseeth Purnjjano naama raajaa, raajan, brihachcchrevaah
Thasyaavijnjaathanaamaaaaaseethsakhaaavijnjaathacheshtithah.

Long time ago or in the very ancient past there lived on this earth an extremely popular and very famous Emperor called Puranjjana. Puranjjana was a much-felicitated celebrity due to his heroic and exemplary activities. He was accompanied by a friend whose name was Avijnjaatha meaning the “the unknown one” whose business and other activities were not known to anyone.

सोऽन्वेषमाणः शरणं बभ्राम पृथिवीं प्रभुः ।
नानुरूपं यदाविन्ददभूत्स विमना इव ॥ ११ ॥

11

Soanveshamaahah saranam bebhraama prithhiveem prebhuh
Naanuroopam yedhaavindhadhhabhoothsa vimaana iva.

न साधु मेने ताः सर्वा भूतले यावतीः पुरः ।
कामान् कामयमानोऽसौ तस्य तस्योपपत्तये ॥ १२ ॥

12

Na saaddhu mene thaah sarvaa bhoothale yaavattheeh purah
Kaamaan kaamayamaanoasau thasya thsyopapaththaye.

King Puranjana traveled around the whole globe in search of the most comfortable and suitable place to live and settle down. As the king wanted to enjoy different types of material pleasures, comforts and luxuries he could not locate any city or town which could satisfy all his needs and requirements. He could not find a place of his choice and likings. The king became disappointed and dejected.

स एकदा हिमवतो दक्षिणेष्वथ सानुषु ।
ददर्श नवभिर्द्वारिभिः पुरं लक्षितलक्षणाम् ॥ १३ ॥

13

Sa ekadhaa Himavatho dhekshineshvattha saanushu
Dhedharsa navabhirbhvaarbhih puram lekshithalekshanam.

When he was wandering like that ultimately, he was able to locate a town with nine different entrances or gates on the southern valleys of mount Himaalaya with all characteristics fulfilling all his choices, conditions and requirements.

प्राकारोपवनाट्टालपरिखैरक्षतोरणैः ।
स्वर्णरौप्यायसैः शृङ्गैः सङ्कुलां सर्वतो गृहैः ॥ १४ ॥

14

Praakaaropavanaattaalaparikhairakshathoranaih
Svarnnaraupyaayasaih sringaih sangkalaam sarvathogrihaih.

नीलस्फटिकवैदूर्यमुक्तामरकतारुणैः ।
कृत्तहर्म्यस्थलीं दीप्तां श्रिया भोगवतीमिव ॥ १५ ॥

15

Neelasphatiakavaidooryamukthaamarakathaarunai
Klipthaharmmyastthaleem dheepthaam sriyaa bhogavatheemiva.

सभाचत्वररथ्याभिराक्रीडायतनापणैः ।
चैत्यध्वजपताकाभिर्युक्तां विद्रुमवेदिभिः ॥ १६ ॥

Sabhaachathvararetthyaabhiraakreedaayathanaapanaih
Chaithyddhvajapathaakaabhiryukthaam vidhrumavedhibhih.

The city was well surrounded by walls, parks, gardens and playgrounds. There were many towers within the city. There were many canals, windows and outlets. All the houses in the city were adorned and decorated with domes made of gold, silver and iron. Every house was decorated with festoons and flags. The floors of the houses were made of sapphire, emerald, diamonds, pearls, blue crystals, rubies, jewels, turquoise and other precious metals and jewels. Because of the luster in the houses of the capital it was even superior to the celestial town of Bhogavathi which is the supreme most heavenly city with all luxuries and pleasures and comforts. There were many assembly houses, royal streets, streets, street crossings, four corners, three corners, double crossings, single straight royal streets, restaurants, bars, gambling houses, markets, malls, resting places and beautiful parks.

पुर्यास्तु बाह्योपवने दिव्यद्रुमलताकुले ।
नदद्विहङ्गालिकुलकोलाहलजलाशये ॥ १७॥

Puryaasthu baahyopavane dhivyadhrumalethaakule
Nadhadhvihaamgaalikulakolaahalajelaasaye.

हिमनिर्झरविप्रुष्मत्कुसुमाकरवायुना ।
चलत्प्रवालविटपनलिनीतटसम्पदि ॥ १८॥

Himanirthjaraviprushmath kusumaakaaravaayunaa
Chalathprevaalavitapanalineethatasampadhi

नानारण्यमृगव्रातैरनाबाधे मुनिव्रतैः ।
आहूतं मन्यते पान्थो यत्र कोकिलकूजितैः ॥ १९॥

Naanaaranyamrigavraathairanaabaaddhe munivrathaih
Aahootham manyathe paanttho yethra kokilakoojithaih

यदृच्छयाऽऽगतां तत्र ददर्श प्रमदोत्तमाम् ।
भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ॥ २० ॥

Yedhrichcchayaaaagethaam thathra dhedhersa premadhoththamaam
Bhrithyairdhhdhesabhiraayaantheemekaikasathanaayakaih.

There were a number of trees, creepers, vines surrounding a beautiful lake or Saras with many pools and ponds. Many birds like water-hen, kingfisher, swan, cuckoo or koel, etc. sing happily along with the humming chanting of bees. The branches of the trees standing on the banks of the lake received water drops carried by the spring air coming from the waterfalls in the snowy mountain. At the tips of most of the fresh leaves of branches of the trees we could see water drops almost falling down but hanging as if they were dancing on them to the tunes of the birds' songs and humming of the bees. The pools and the Saras had thick growth of lotus full of colorful flowers. All in all, the Saras were heavenly and beautiful. There were innumerable different types of wild but very harmless and innocent and silent animals. Those animals were very pious and non-envious, and they never attacked anyone for any reason. They could be called Sage animals. It looked as if any passengers passing by the city were being cordially invited to take rest in the beautiful gardens there. Puranjana was wandering here and there in the garden aimlessly. All of a sudden, he noticed a beautiful damsel approaching him without having any special engagement but being accompanied and protected by ten male servants cum bodyguards [though the stanza says ten it would be referred as eleven at some other places] and each of them had one hundred separate female maid servants taking care of their orders and commands.

पञ्चशीर्षाहिना गुप्तां प्रतीहारेण सर्वतः ।
अन्वेषमाणामृषभमप्रौढां कामरूपिणीम् ॥ २१ ॥

21

Panjchaseershaahinaa gupthaam pretheehaarena sarvvathah
Anveshamaanaamrishabhamaprauddaam kaamaroopineem.

सुनासां सुदतीं बालां सुकपोलां वराननाम् ।
समविन्यस्तकर्णाभ्यां विभ्रतीं कुण्डलश्रियम् ॥ २२॥

22

Sunaasaam sudhatheem baalaam sukapolaam varaananaam
Samavinyasthakarnnaabhyaam bibhratheem kundalasreeyam.

पिशङ्गनीवीं सुश्रोणीं श्यामां कनकमेखलाम् ।
पद्भ्यां क्वणद्भ्यां चलतीं नूपुरैर्देवतामिव ॥ २३॥

23

Pisangganeeveem susroneem syaamaam kanakamekhalaam
Pdhbhyam kvanadhbhyam chalantheem noopurairdhdhevathaamiva.

She was protected and guarded by five-hooded serpents all around her. She appeared to be looking for a suitable match to be married as her husband. She was extremely beautiful, very young and a virgin. She was very desirable by any man with her beautiful shape and structure with beautiful nose, teeth and forehead. Both her ears were equally beautiful and were bedecked with dazzling earrings and studs. The waist and hip of the lady were very lean and well shaped as embodiments of feminine beauty. She was clad in a yellow sari with a golden belt or girdle slightly above the waist. When she walked the bells of the foot trinkets on her legs were making very sweet and melodious sounds. She looked like the heavenly beauty came down to earth.

स्तनौ व्यञ्जितकेशोरौ समवृत्तौ निरन्तरौ ।
वस्त्रान्तेन निगूहन्तीं व्रीडया गजगामिनीम् ॥ २४॥

24

Sthanyau vyenjithakaisorau samavriththau nirantharau

Vasthraanthena niguhantheem vreedayaa gejagaamineem.

She was trying to cover her breasts which projected out like two flower buds at the end of equally circular in shape thick but fleshy base which indicated the beginning of her youthful puberty. She was very shy as the nipples were projected and standing out within her costume. She was walking exactly like a lazy, rutting great elephant. [Walking like an elephant is poetic language for the most beautiful woman.]

तामाह ललितं वीरः सत्रीडस्मितशोभनाम् ।
स्निग्धेनापाङ्गपुङ्खेन स्पृष्टः प्रेमोद्धमद्भ्रुवा ॥ २५ ॥

25

Thaamaaha lelitham veerah savreedasmithasobhanaam
Snigdhdhenaapaamgapumkhena sprishtah premodhbhremadhbhru vaa.

The young and beautiful girl passed an attractive look at Puranjana by slightly bending her eyebrows and then looking down shyly. That look came and hit his heart like an arrow and conquered him with lusty flirtation of enticement. She was very enticingly charming and that he could not prevent himself from addressing directly at that beautiful damsel who was standing there with face down shyly and with a charming smile:

का त्वं कञ्जपलाशाक्षि कस्यासीह कुतः सति ।
इमामुप पुरीं भीरु किं चिकीर्षसि शंस मे ॥ २६ ॥

26

“Kaa thvam? Kanjapalaasaakshi, kasyaasiha? Kutha sathi?
Imaamupa pureem bheeru kim chikeershasi? Samsa me.”

“Oh, the most beautiful damsel with long and attractive eyes like those of lotus petals, who are you? Who is your father? Where are you coming from now? What is it you wanted to do now? You have a charming and attractive lovely face. You are the noblest of chaste women. Please tell me everything.”

क एतेऽनुपथा ये त एकादश महाभटाः ।
एता वा ललनाः सुभ्रु कोऽयं तेऽहिः पुरःसरः ॥ २७॥

27

“Ka etheanupatthaa ye tha ekaadhesa mahaabhataah
Ethaa vaa lelanaah subhru koayam theahih purassarah.”

“Who are these eleven male servant guards and all those ladies walking behind you? Please tell me. Who is this heroic and powerful serpent preceding you?”

त्वं ह्रीर्भवान्यस्यथवाग्रमा पतिं
विचिन्वती किं मुनिवद्रहो वने ।
त्वदङ्घ्रिकामाप्तसमस्तकामं
क्व पद्मकोशः पतितः कराग्रात् ॥ २८॥

28

“Thvam HreerBhvaanyasyattha Vaagremaa pathim
Vichinvathee kim munivadhraho vane
Thvadhangghrikaamaapthasamasthakaamam
Kva padhmakosah pathitha karaagraath.”

“Oh, the most beautiful damsel! Are you really Hree or Goddess Sri Maha Lakshmi who is the embodiment of fortune and prosperity? Or are you Bhawaani or Paarvathi Dhevi who is the Goddess of Power? Or are you Vaaneemaatha or Saraswathy Dhevi who is Goddess of education and knowledge? Why are you loitering in this people-less forest like a Rishi or Sage? You are very silent like a Sage or a Muni and of course in the forest there is no one to talk with. But you seem to be fearless to travel in this people-less forest like this. Are you searching for the most suitable and perfect match to flirt with and get married? But I think you are the Goddess of fortune, Sri Maha Lakshmi. But then I do not see the lotus flower you are used to wearing in your hand. Where did you throw and abandon the lotus flower?”

नासां वरोर्वन्यतमा भुविस्पृक्

पुरीमिमां वीरवरेण साकम् ।
अर्हस्यलङ्कर्तुमदभ्रकर्मणा
लोकं परं श्रीरिव यज्ञपुंसा ॥ २९॥

29

“Naasaam varorvanyathamaa bhuvisprik
Pureemimaam veeravarena saakam
Arhasyalamkarththumadhabhrakarmmanaa
Lokam param Sreeriva Yejn japumsaa.”

“As your legs are touching the ground, I am confident that you are neither of the divine goddesses I mentioned nor a celestial divine lady. Therefore, I am sure that you are a woman of this planet or earth. Oh, the most beautiful damsel please accompany or join and live with me in this majestic city and dignify it just like how Goddess Sri Maha Lakshmi is associated with her consort Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and dignifies the auspiciousness of Vaikuntta Loka. [Vaikuntta is naturally most supreme because Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan resides there, but it has become more auspicious and more supreme than most supreme because Goddess Sri Maha Lakshmi also accompanies and lives with him there.]”

यदेष मापाङ्गविखण्डितेन्द्रियं
सत्रीडभावस्मितविभ्रमद्भ्रुवा ।
त्वयोपसृष्टो भगवान् मनोभवः
प्रबाधतेऽथानुगृहाण शोभने ॥ ३०॥

30

“Yedhesha maapaanggavikhandithendhriyam
Savreedabhaavaasmithavibhramadhbhruvaa
Thvayopasrishto Bhagawaanmanobhavah
Prebaaddhatheatthaanugrihaana sobhane.”

“Oh, the most beautiful damsel, all my senses are getting exhausted from the hitting of the glances of arrows shot from your beautiful eyes. They are coming and hitting my heart and mind like the arrows shot by Kaamadheva or god of love or Cupid accompanied with your enticing shyness and the

charming smile. Also, the slow movements of your attractive and curved eyebrows agitate my mind and heart beyond my control. Therefore, oh the most beautiful damsel, please be compassionate and merciful to me.”

त्वदाननं सुभ्रु सुतारलोचनं
व्यालम्बि नीलालकवृन्दसंवृतम् ।
उन्नीय मे दर्शय वल्गु वाचकं
यद्व्रीडया नाभिमुखं शुचिस्मिते ॥ ३१ ॥

31

“Thadhaananam, subhru, suthaaralochanam
Vyaala, bineelaalakavrindhasamvritham
Unneeyame dhersaya valguvaachakam
Yedhvreedayaa naabhimukham, suchismithe.”

“Oh, my dear beautiful girl, your face is extremely beautiful with the long eyes which have been partially covered with long and bluish black curly hair locks dropping down from the beautiful forehead. Would you be kind enough to me and raise a little bit up and show me your face so that I can have a better and lovely look rather than keeping it down with shyness. Oh, the purest of the beauty, why do you want to show shyness to me and keep your face down. Oh, what a charming and attractive smile you have! Therefore, please raise your face a little bit up so that I can have a better and clearer look.”

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

इत्थं पुरञ्जनं नारी याचमानमधीरवत् ।
अभ्यनन्दत तं वीरं हसन्ती वीरमोहिता ॥ ३२ ॥

32

Iththam Puranjjanam naaree yaachamaanamaddheeravath
Abhyanandhatha tham veeram hasanthee veera mohithaa.

Oh Praacheenaberhish! When Puranjana was very restless and impatient and requested the charming girl like that she was also very much attracted by the personality and charm of the king and congratulated him and praised him and appreciated his ardent interest in her with another very attractive smile.

न विदाम वयं सम्यक्कर्तारं पुरुषर्षभ ।
आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् ॥ ३३ ॥

33

“Na vidhama vayam samyakkarththaram, purusharshabha,
Aathmanascha parasyaapi gothram naama cha yethkritham.”

She spoke to him: “I am not sure who my father is? I am not sure of my origin. I do not know which group I belong to nor who are my associates and relatives. I do not know which clan or dynasty I belong to. I do not know what my name is. Also, I am not sure who you are.”

इहाद्य सन्तमात्मानं विदाम न ततः परम् ।
येनेयं निर्मिता वीर पुरी शरणमात्मनः ॥ ३४ ॥

34

“Ihaadhya santhamaathmaanam vidhaama na thathah param
Yeneyam nirmithaa veera puree saranamaathmanah.”

“I found this city suitable for my comfortable accommodation, but I do not know who originally made it or who is the creator of it and who does it belong to and for whom it was created. Oh, my dear hero, the only thing I know is that at present I am living here in this city. That is it and nothing more than that.”

एते सखायः सख्यो मे नरा नार्यश्च मानद ।
सुप्तायां मयि जागर्ति नागोज्यं पालयन् पुरीम् ॥ ३५ ॥

35

“Ethe sakhaayah sakhyo me naraa naaryaascha maanadha
Supthaayaam mayi jaagarththi naagoayam paalayan pureem.”

“These men with me are all my friends and associates. Oh Lord, all these beautiful damsels are also my friends and associates. When I sleep this serpent will be awake and fully alert and take care of my safety as well as guard and protect this city.”

दिष्ट्याऽऽगतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे ।
उद्वहिष्यामि तांस्तेऽहं स्वबन्धुभिररिन्दम ॥ ३६॥

36

“Dhishtyaaaagethoasi bhadhram the graamyaaan kaamaanabheepsase
Udhvahishyaami thaamstheaham svabenddhubhirarindhama.”

“It is truly my luck, or I am really fortunate that you arrived here now. Or probably it could be the will of God or fate. Oh Lord may you be blessed with all prosperity and auspiciousness. You have great desire to satisfy and fulfill your senses and sensual needs. I along with all my friends would try the best to fulfill all your desires and needs.”

इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो ।
मयोपनीतान् गृह्णानः कामभोगान् शतं समाः ॥ ३७॥

37

“Imaam thvamaddhithishtasva pureem navamukheem vibho
Mayopaneethaan grihnaanah kaamabhogaan satham samaah.”

“Oh Lord, you may live in this city which has got nine gates of entrances and exits. I will arrange everything to meet all your sense and sensual gratifications. You can live here for one hundred years and enjoy to the best of your satisfaction all types of material and sensual gratifications and pleasures. I will supply you with everything you may need.”

कं नु त्वदन्यं रमये ह्यरतिज्ञमकोविदम् ।
असम्परायाभिमुखमश्वस्तनविदं पशुम् ॥ ३८॥

“Kam nu thvadhanyam remaye hyarethijnjamakovidham
Asamparaayaabhimukhamasvasthanavidham pasum.”

“Oh Lord, you are the only one who is the most suitable match for me. I have searched in all the three worlds, but I could not find anyone other than you with whom I can unite with because none of them are either conversant with sex or capable of knowing how to enjoy sex and sensual pleasures either in this life or in other lives after death. All of them other than you are fools and are like animals who do not know the artistic process of sex and sensual games and to enjoy the pleasures at the best in this life as well as after death. You are an exception with all needed knowledge for enjoying the ecstasy of sex and sensual pleasures in this life as well as in other lives after death.”

धर्मो ह्यत्रार्थकामौ च प्रजानन्दोऽमृतं यशः ।
लोका विशोका विरजा यान्न केवलिनो विदुः ॥ ३९॥

“Ddharmmo hyathraarththakaamau cha prejaanandhoamritham yesah
Lokaa visokaa virajaa yaan na kevalino vidhuh.”

पितृदेवर्षिमर्त्यानां भूतानामात्मनश्च ह ।
क्षेम्यं वदन्ति शरणं भवेऽस्मिन् यद्गृहाश्रमः ॥ ४०॥

“Pithrudhevarshimarhthyaanaam bhoothaanaamaathmanascha ha
Kshemam vadhanthi saranam bhavasmin yedha grihaasrama.”

“In the Grihastthaasrama or in the second stage of life as a family-man with association of a suitable and matching spouse one can enjoy all the Purusharththas like Ddharmma or Religious Righteousness, Arththha or Financial Prosperity, Kaama or Desire Satisfaction and Sensual Gratification and Moksha or Salvation or Liberation along with good name and fame. Also, the Grihastthaasrami can enjoy a worry-free or distress-

free or sorrow-free life with all types of sensual pleasures and luxuries. They can also derive and enjoy happiness and comforts from children, grandchildren, relatives, friends, etc. Rishees or Dhevaas or Pithroos, or Marthhyaas who are leading the life under the other Asramaas or other stages of life like Brahmacharya, Vaanapresttha and Sanyaasa do not really have the opportunity to know the supremacy of the pleasures, comforts and luxuries enjoyed by the Grihastthaasramees.”

का नाम वीर विख्यातं वदान्यं प्रियदर्शनम् ।
न वृणीत प्रियं प्राप्तं मादृशी त्वादृशं पतिम् ॥ ४१ ॥

41

“Kaa naama veera vikhyaatham vadhaanyam priyadhersanam
Na vrineetha priyam praaptham maadhrisee thvaadhriisam pathim.”

“Oh, the best of the heroes, which woman in the world who is knowledgeable and wish to enjoy the worldly sensual pleasures and luxuries like me would ever not willing to accept the offer from a person like you who is very heroic, world renowned, handsome, healthy, magnanimous and also the one who looks like Kaamadheva? I whole-heartedly accept the offer from you to become my husband. It is just like an invaluable treasure coming to me automatically in search of me rather than I am going out in search of treasure by digging out huge mines and investing a lot of money, time and exerting a lot of effort in search of taking the ownership. I consider myself as the most fortunate and blessed one.”

कस्या मनस्ते भुवि भोगिभोगयोः
स्त्रिया न सज्जेद्भुजयोर्महाभुज ।
योऽनाथवर्गाधिमलं घृणोद्धत-
स्मितावलोकनेन चरत्यपोहितुम् ॥ ४२ ॥

42

“Kasyaa manasthe bhuvi bhogibhogayoh
Sthriyaa na sajjedha bhujayormmahaabhuja
Yoanaatthavarggaaddhimalam ghrinodhddhatha-
Smithaavalokena charathyapohithum.”

“Oh the mighty-armed hero, your long hands are like a serpent and very round and stout. Your face is very lustrous with a charming and enticing smile and you look very compassionate and kind. You are moving around with a compassionate glance with your beautiful eyes which are capable of removing all the sorrows and distresses of the orphans who seek protection and help from you. Which woman in the world is not going to be attracted to establish a place in your heart and fall into your hands with mind and heart and surrender to you?”

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

इति तौ दम्पती तत्र समुद्य समयं मिथः ।
तां प्रविश्य पुरीं राजन् मुमुदाते शतं समाः ॥ ४३ ॥

43

Ithi thau dhempathee thathra samudhya samayam mitthah
Thaam previsya pureem raajanmumudhaathe satham samaah.

The great Dhevarshi Naaradha continued that these two, the man and the woman, committed by taking the oath that they two will live together as husband and wife with mutual understanding and respect and cooperation. Thereafter they continued to live in the city very happily, comfortably and luxuriously enjoying all types of sensual pleasures and gratifications to the best of their desires and satisfaction for one hundred years.

उपगीयमानो ललितं तत्र तत्र च गायकैः ।
क्रीडन् परिवृतः स्त्रीभिर्हृदिनीमाविशच्छुचौ ॥ ४४ ॥

44

Upageeyamaano lelitham thathra thathra cha gaayakaih
Kreedan parivrathah sthreebhirhradhineemaavisachchuchau.

Puranjjana was always surrounded by many Sthuthipaattakaas or Professional Singers. They always praised him by singing the glorious stories and heroic activities of him. During summertime to cool off from the

heat they used to spend time in the Saras or Pools and surrounded by many beautiful damsels. He used to enjoy their company with all sensual gratifications.

सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः ।
पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः ॥ ४५ ॥

45

Saphopari krithaa dhvaarah purasthasyaasthu dve addhah
Pritthagvishayaagathyarththam thasyaam yah kaschanesvarah.

There are seven on the upper or on the surface side and two on the lower or at subterranean side and thus a total of nine gates for the city. These gates are being used by the Lords or the Governors of Material Senses as their passages.

पञ्चद्वारस्तु पौरस्त्या दक्षिणैका तथोत्तरा ।
पश्चिमे द्वे अमूषां ते नामानि नृप वर्णये ॥ ४६ ॥

46

Panjcha dhvaarasthu paurasthyaa dhekshinaikaa thatthoththaraa
Paschime dhve amooshaam the naamaani, nripa, varnnaye.

Of the seven gates on the surface five are situated on the east and one on south and the other one on north. Both the gates on the lower side are at the west side. Oh, the King let me tell you the names of all of them as well.

खद्योताविर्मुखी च प्राग्द्वारावेकत्र निर्मिते ।
विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः ॥ ४७ ॥

47

KhadhyothaaAavirmukhee cha praagdhvaaraavekathra nirmmithe
Vibhraajitham jenapadham yaadhi thaabhyaam Dhyumathsakhah.

The two gates on the eastern side are called Khadhyotha and Aavirmukhee. They both are constructed at the same place. King

Puranjjana uses those two gates to go to the city called Vibhraajitha. And the King will always be accompanied by a friend called Dhyuma whenever he goes to the city of Vibhraajitha.

नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते ।
अवधूतसखस्ताभ्यां विषयं याति सौरभम् ॥ ४८॥

48

Nalinee Naalinee cha praagdvaaraavekathra nirmmithe
Avaddhoothasakhasthaabhyaam vishayam yaathi saurabham.

Then there are two other openings or gates at the eastern side itself at another location or place. Their names are Nalini and Naalini. They both are constructed at the same place. King Puranjana uses those two gates to go to the city called Saurabham. And whenever he goes to Saurabham his friend called Avaddhootha would always accompany him.

मुख्या नाम पुरस्ताद्वास्तयापणबहूदनौ ।
विषयौ याति पुरराड्रसन्नविपणान्वितः ॥ ४९॥

49

Mukhyaa naama purasthaadh dhvaasthayaaAapanaBehoodhanau
Vishayau yaathi puraaraadRasajnjaVipanaanvithah.

Then there is another gate called Mukhya also located on the eastern side at another location. King Puranjana goes to two cities called Aapanam and Behoodhanam through Mukhya. And whenever he goes to the cities of Aapanam and Behoodhanam he would always be accompanied by two friends called Resajnja and Vipana.

पितृहर्नृप पुर्या द्वार्दक्षिणेन पुरञ्जनः ।
राष्ट्रं दक्षिणपञ्चालं याति श्रुतधरान्वितः ॥ ५०॥

50

पितृहूर्नृप to be corrected to पितृहूनाम

Pithruhoornaama puryaa dhvaardhdhekshinena Puranjjanah
Raashtram DhekshinaPaanjchaalam yaathi Sruthaddharaanvithah.

The gate located on the southern side is called Pithruhoo. King Puranjjana travels to the place called Dhekshina Paanjchaaladhesa or Southern Paanjchaala States along with a friend called Sruthaddhara through this Pithruhoo gate.

देवहूर्नाम पुर्या द्वा उत्तरेण पुरञ्जनः ।
राष्ट्रमुत्तरपञ्चालं याति श्रुतधरान्वितः ॥ ५१ ॥

51

Dhevahoornaama puryaa dhvaa uththarena Puranjjanah
RashtramUththaraPaanjchaalam yaathi Sruthaddharaanvithah.

The northern side gate is known as Dhevahoo. Puranjjana would travel through this gate to the place called Uththara Paanjchaaladhesa or Northern Paanjchaala States accompanied by his friend Sruthaddhara. [Yes, Sruthaddhara is the same friend who accompanies Puranjjana for both southern and northern gates.]

आसुरी नाम पश्चाद्वास्तया याति पुरञ्जनः ।
ग्रामकं नाम विषयं दुर्मदेन समन्वितः ॥ ५२ ॥

52

Aasuree naama paschaadhdhvaasthayaa yaathi Puranjjanah
Graamakam naama vishayam dhurmmadhena samanvithah.

Aasuri is the name of the gate at the western side. Accompanied by a friend called Dhurmmadha the most renowned King Puranjjana used to go to the place called Graamaka through the western gate of Aasuri.

निरृतिर्नाम पश्चाद्वास्तया याति पुरञ्जनः ।
वैशसं नाम विषयं लुब्धकेन समन्वितः ॥ ५३ ॥

Nirirthirnnama paschaadhdhvaasthayaa yaathi Puranjjanah
Vaisasam naama vishayam Lubddhakena samanvithah.

The other gate at western side is called Nirirthi. The famous King Puranjjana used to travel to the place called Vaisasa accompanied by a friend called Lubddhaka through the gate of Nirirthi located at the western side.

अन्धावमीषां पौराणां निर्वाक्पेशस्कृतावुभौ ।
अक्षण्वतामधिपतिस्ताभ्यां याति करोति च ॥ ५४॥

Anddhaavameeshaam pauraanam NirvvakPesaskrithaavubhau
Akshnvathaamaddhipathistaabhyaam yaathi karothe cha.

Amongst all the citizens of the city two of them are blind. [Means all others are not blind. There is also another meaning for this. There are two gates in the city which cannot be used to travel.] One is called Nirvvaak and the other one Pesaskrithth. Both of them are associates of Puranjjana. Puranjjana used to walk to and fro accompanied by Nirvvaak and used to perform all activities accompanied by Pesaskrithth.

स यर्ह्यन्तःपुरगतो विषूचीनसमन्वितः ।
मोहं प्रसादं हर्षं वा याति जायाऽऽत्मजोद्धवम् ॥ ५५॥

Sa yerhyanthahpuragetho Vishoochinasamanvithah
Moham presaadham harsham vaa yathi jaayaathmajodhbhavam.

Puranjjana has another intimate and chief friend called Vishoochina who is capable of gathering all secrets. Puranjjana would sometimes go to his Anthahpuram, or private home or harem accompanied by his friend Vishoochina. And from Anthahpuram Puranjjana would sometimes derive pleasures and happiness and luxuries and comforts from his wife and

children and sometimes sorrows and distresses and pains and some other time he would be confused with illusion. All these emotions and feelings were continuous cyclical affairs.

एवं कर्मसु संसक्तः कामात्मा वञ्चितोऽबुधः ।
महिषी यद्यदीहेत तत्तदेवान्ववर्तत ॥ ५६॥

56

Evam karmmasu samsakthah kaamaarththaa vanjchithoabuddhah
Mahishee yedhyadheehetha thaththadhevaanvavarththatha.

Under the influence of material desires King Puranjana would always be entangled in different types of mental concoctions and would get engaged in all fruitive activities. He was under the control of material intelligence and got cheated for satisfying sensual gratification. Many times, he would be a puppet dancing according to the strings pulled by his wife with the incorrect notion that he is deriving heavenly pleasures of sensual gratifications and pleasures without knowing the fact that how perishable and momentary they are. He used to do whatever his wife used to ask him without even thinking for a moment about the impact or the effect or the result of his actions.

क्वचित्पिबन्त्यां पिबति मदिरां मदविह्वलः ।
अश्रन्त्यां क्वचिदश्राति जक्षत्यां सह जक्षिति ॥ ५७॥

57

Kvachith pibanthyaam pibathi madhiraam madhavihvalah
Asnanthyaam kvachidhasnaathi jekshathyaam saha jekshathi.

क्वचिद्गायति गायन्त्यां रुदत्यां रुदति क्वचित् ।
क्वचिद्धसन्त्यां हसति जल्पन्त्यामनु जल्पति ॥ ५८॥

58

Kvachith gaayathi gaayanthyaam rudhathyaam rudhathi kvachith
Kvachidhddhasanthyaam hasathi jelpanthyaamanujelpathi.

क्वचिद्धावति धावन्त्यां तिष्ठन्त्यामनु तिष्ठति ।
अनु शेते शयानायामन्वास्ते क्वचिदासतीम् ॥ ५९ ॥

59

Kvachidhddhaavathi ddhaavanthyaam thishttanthyaamanuthishttathi
Anusethe sayaanaayaamanvaasthe kvachidhaasatheem.

क्वचिच्छृणोति शृण्वन्त्यां पश्यन्त्यामनु पश्यति ।
क्वचिज्जिघ्रति जिघ्रन्त्यां स्पृशन्त्यां स्पृशति क्वचित् ॥ ६० ॥

60

Kvachichchrinothi srinvanthyaam pasyanthaamanupasyathi
Kvachijjighrathi jighranthyaam sprisanthyaam sprisathi kvachith.

क्वचिच्च शोचतीं जायामनु शोचति दीनवत् ।
अनु हृष्यति हृष्यन्त्यां मुदितामनु मोदते ॥ ६१ ॥

61

Kvachichcha sochatheem jaayaamanusochathi dheenavath
Anuhrishyathi hrishyanthyaam mudhithaamanumodhithe.

When the queen, the wife of Puranjana, drank intoxicating liquor he would also give her company by drinking with her. When she chews paan (betel tie) he would also engage in chewing paan. When she sings, he would immediately join her and sing. If she cries, he will also cry. If she laughs, he will laugh. If she talks, he will also talk. If she sits, he will sit. If she runs, he will run with her. If she lies down, he will also lie down with her. Thus, whatever the beautiful and charming queen does King Puranjana also would do exactly the same or rather whatever she wanted him to do according to her instructions. He will listen, hear, see, touch, smell, suffer, enjoy in short whatever the queen does he would do exactly the same always along with her.

विप्रलब्धो महिष्यैवं सर्वप्रकृतिवञ्चितः ।
नेच्छन्ननुकरोत्यज्ञः क्लैब्यात्क्रीडामृगो यथा ॥ ६२ ॥

Vipralebdddho mahishyaivam sarvvaprekritthivanjchithah
Nechcchannanukarothyajjah klaibyaath kreedaamrigo yetthaa.

In this way King Puranjana was cheated by the enticing material beauty, charm and attraction of the woman. He ignorantly and blindly thought that she is his supreme Mistress, and she has final authority on him. Thus, he forgot all his past virtuous characters and logical and rational thinking and followed her after the existence of this material world and material pleasures and luxuries. He was just like a pet animal or rather a monkey who dances and acts according to the orders of the master. [Here Puranjana the most renowned king of all the three worlds is the pet animal or monkey and the whore like damsel was the master.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे पुरञ्जनोपाख्याने पञ्चविंशोऽध्यायः ॥ २५ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Chathurththaskanddhe Puranjanopaakhyaano [Naama]
Panjchavimsathithamoadhyaayah

Thus, we conclude the Twenty-Fifth Chapter Named as The Story of Puranjana 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!