

Om Shree Krishnaya Param Brahmane Namah!

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

Om Namō Bhagavathe Vaasudhevaayah!

॥ चतुर्थस्कन्धः ॥

CHATHURTHTHASKANDDAH (CANTO FOUR)

॥ सप्तविंशोऽध्यायः - २७ ॥

SAPTHAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-SEVEN)

PuranjjanOpaakhyaanam (Continuation of the Story of Puranjjana)

[In this chapter we are going to read the plight of Puranjjana after pacifying or consoling and convincing his Queen wife Puranjjanee. Though Puranjjana was able to derive all types of sensual and sexual pleasures from his wife he remained as a puppet under the complete control of Puranjjanee. In order to derive more pleasure, he was drinking heavily. In the process of getting material entertainment and enjoyment he did not get any time to think of God or Godly matters or transcendental affairs. He was wasting his life within the enclosure of illusion covering the material world. He was totally ignorant of transcendentalism or rather he did not find any

time to think of spiritual life. He was even unaware of the fact that the Time or Yema will not wait for anyone. At that time Genddharva Raaja called Chandavega along with his male and female soldiers attacked the city of Puranjjana. Though the five hooded serpent guard was defending and protecting the city in due course of time he got tired and worn out. Puranjjana and the citizens were concerned and worried about the situation. In the meantime, Kaalakanya, the daughter of Time, approached them. Naaradha explained the details of Kaalakanya to Praacheenaberhish. Please continue to read for details...]

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

इत्थं पुरञ्जनं सध्यग् वशमानीय विभ्रमैः ।
पुरञ्जनी महाराज रेमे रमयती पतिम् ॥ १ ॥

1

Iththam Puranjjanam saddhryagvasamaaneeya vibhramaih
Puaranjjanee, Mahaaraaja, reme remayathee pathim.

Oh, the noblest of the Kings, Praacheenaberhish! Thus, after baffling or bewildering or confounding Puranjjana like that his Queen wife, Puranjjanee, was very pleased and happy. [Puranjjanee is the feminine form of Puranjjana. Thus, the wife of Puranjjana would be called Puranjjanee.] Thereafter she displayed all her natural efficiencies in conjugal games and stimulated and provided enough material pleasures and comforts to Puranjjana and brought him back under her total control. Puranjjanee also derived material and sexual pleasures and comforts and luxuries by herself from the material life.

स राजा महिषीं राजन् सुस्नातां रुचिराननाम् ।
कृतस्वस्त्ययनां तृप्तामभ्यनन्ददुपागताम् ॥ २ ॥

2

Sa raajaa mahisheem, raajan, susnaathaam ruchiraananaam
Krithasvasthyayanaam thripthaamabhyanandhadhupaagethaam.

Puranjaneer took bath and dressed well with very attractive costumes and adorned beautifully and charmingly with glittering ornaments and then put an enticing Thilaka on her forehead and sprayed with sweet fragrance. Then she took sumptuous meals. She became fully refreshed and very energetic and went to king Puranjana. When Puranjana saw his wife again as charming and attractive and energetic and active as she used to be before he went for hunting, he was very pleased and fully satisfied and appreciated his wife from the bottom of his heart out of devotion and dedication as he was restlessly and anxiously waiting for her presence to have conjugal entertainment.

तयोपगूढः परिरब्धकन्धरो
रहोऽनुमन्त्रैरपकृष्टचेतनः ।
न कालरंहो बुबुधे दुरत्ययं
दिवानिशेति प्रमदापरिग्रहः ॥ ३ ॥

3

Thayopagooddah parirebdddhakanddaro
RAhoanumanthrairapakrishtachethanah
Na kaalaramho bubuddhe dhurathyayam
Dhivaa nisethi premadhaaparigrehah.

The beautiful and charming Queen Puranjaneer embraced King Puranjana and the king really enjoyed it and responded by embracing and patting on her shoulders and around her neck. And in the night they used to enjoy and get entertained by different types of conjugal games and plays. Due to the enticing material pleasures and luxuries the King was never aware that the Time was running very fast and he was getting aged and old and did not recognize that his life span had been considerably reduced or that he was nearing to his last days of material life in that birth. He was fully captivated by the enticement tricks played by his charming wife and lost his good senses.

शयान उन्नद्धमदो महामना
महार्हतल्पे महिषीभुजोपधिः ।
तामेव वीरो मनुते परं यत-

स्तमोऽभिभूतो न निजं परं च यत् ॥ ४॥

4

Sayaana unnadhddhamadho mahaamanaa
Mahaarhathalpe mahisheebhujopaddhih
Thaameva veero manuthe param yetha-
SThamobhibhootho na nijam param cha yeth.

The heroic Puranjana was fully influenced by sensual desires and comforts and stooped down completely and whole-heartedly under the control of his wife. He either suppressed or abandoned all other thoughts other than sensual gratifications. And he was totally enticed by the illusion of the material world which is controlled by the material senses. He always found enjoyment and entertainment in lying down on the shoulders of his beautiful wife using them as the pillows. Puranjana thought that his wife is everything for him in this universe and she is the Paramaathma for him due to the power of illusion of material nature. He forgot and did not even bother to know about the Parabrahmam or Paramaathma Thaththvam.

तयैवं रममाणस्य कामकश्मलचेतसः ।
क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः ॥ ५॥

5

Thayaivam remamaanasya kaamakasmalachethasah
Kshenaardhddhamiva, Raajendhra, vyethikraantham navam vayah.

Puranjjana thus by mind and heart immersed in lusty and sinful interests and spent the whole time for sexual enjoyment with his wife. His youthful life was wasted completely and gone just like half a moment. He was not even aware that his prime and youthful life was over. Oh, best of the kings, Praacheenaberhishe! He did neither do nor even think of doing any virtuous and transcendental activity during his youthful life.

तस्यामजनयत्पुत्रान् पुरञ्जन्यां पुरञ्जनः ।
शतान्येकादश विराडायुषोऽर्धमथात्यगात् ॥ ६॥

6

Thasyaamajenayath puthraan Puranjjanyaam Puranjjanah
Sathaanyekaadhesa viraadaayushoardhddhamatthaathyagaath.

King Puranjjana produced One Hundred and Eleven [there is another version as One thousand one hundred] sons in the womb of his wife, Puranjjanee. And in that process, he spent half of his great life just producing children.

दुहितृर्दशोत्तरशतं पितृमातृयशस्करीः ।
शीलौदार्यगुणोपेताः पौरञ्जन्यः प्रजापते ॥ ७॥

7

Dhuhithrirdhdhesoththarasatham pithrumaathruyesaskareeh
Seelaudhaaryagunopethaah Pauranjjanayah, Prejaapathe.

Hey Prejaapathi Praacheenaberhish! Puranjjana also produced another One Hundred and Ten daughters. They were all known and called as Pauranjjanees meaning daughters of Puranjjana. All of them possessed good positive qualities and characters like generosity, magnanimity, gentleness, virtue, etc. Not only that they all earned good names and fame and also ensured to increase and improve the good name and fame and popularity of their parents as well.

स पञ्चालपतिः पुत्रान् पितृवंशविवर्धनान् ।
दारैः संयोजयामास दुहितृः सदृशैर्वरैः ॥ ८॥

8

Sa Panjchaalapathih puthraan pithruvamsavivardhddhanaan
Dhaaraih samyojayaamaasa dhuhithruh sadhrisairvaraih.

Puranjjana, the king of Paanjchaala Dhesa or Country, got all his sons married to suitable and well qualified matching wives and also got all his daughters wedded to suitable and well qualified and matching husbands according to their qualities and interests with an intention of increasing the descendants of his paternal family. [Here Puranjjana had an underlying interest of increasing his dynasty in geometrical progression and in getting

all his sons and daughters married so that they all can produce more and more children so that he can boast the world is full of his clans.]

पुत्राणां चाभवन् पुत्रा एकैकस्य शतं शतम् ।
यैर्वै पौरञ्जनो वंशः पञ्चालेषु समेधितः ॥ ९॥

9

Puthraanaam chabhavan puthraa ekaikasya satham satham
Yeirvai Pauranjano vamsah panjchaaleshu sameddhithah.

Each of his sons produced one hundred sons and then each of those sons produced another hundred sons each. Thus, the whole Paanjchaala Dhesa was overcrowded by the sons and grandsons and great grandsons of King Puranjana. His dynasty grew innumerably large in number.

तेषु तद्रिक्थहारेषु गृहकोशानुजीविषु ।
निरूढेन ममत्वेन विषयेष्वन्वबध्यत ॥ १०॥

10

Theshu thadhrikthahareshu grihakosaanujeevishu
Nirooddena mamathvena vishayeshvanvabeddyatha.

Due to over involvement and excessive interest in the matters of his sons, grandsons, great grandsons, friends, relatives, servants, associates and all their families and then on the treasuries, administration and welfare of the nation Puranjana was extremely busy during day and night. He was always worried about managing all the responsibilities efficiently.

ईजे च क्रतुभिर्घोरैर्दीक्षितः पशुमारकैः ।
देवान् पितृन् भूतपतीन् नानाकामो यथा भवान् ॥ ११॥

11

Eeje cha krethubhirghorairdhdheekshithah pasumaarakaih
Dhevaan pithroon bhoothapatheennaanaakaamo yetthaa Bhawaaan.

Oh, the most famous Praacheenaberhish! In all respects king Puranjana was equal to you. Puranjana was also filled with many material desires and needs. Just like you he has got involved in innumerable sinful and evil and violent activities and performed many Yaagaas and Yejnjaas which mainly involves violent and cruel killing of innumerable animals, especially, cows in order to please his desired Dhevaas and Pithroos of deities for the blessings to fulfill and satisfy his material desires and needs.

युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः ।
आससाद स वै कालो योऽप्रियः प्रिययोषिताम् ॥ १२॥

12

Yuktheshvevam premaththasya kutumbaasakthachethasah
Aasasaadha sa vai kaalo yoapriyah priyayoshithaam.

Thus, Puranjana very actively got involved in fruitive activities with the interest of welfare of his kith and kin and spent his life solely for fulfillment of material interests without thinking of or rather not having time to think of God or Godly matters or attaining transcendental knowledge or affairs. As the time passed by like that in material affairs, he has naturally been caught by the inevitable aging process. An old or aged and worn-out man is never liked by any women or for that matter by anyone who has material interests. Puranjana also naturally got old and worn out in due course of time.

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप ।
गन्धर्वास्तस्य बलिनः षष्ट्युत्तरशतत्रयम् ॥ १३॥

13

Chandavega ithi khyaatho Genddharvvaaddhipathirnnripa,
Genddharvvaasthasya belinah shashtyuththarasathathreyam.

Hey Prejaapathe! The king of Genddharvvaloka is Chandavega. The meaning of Chandavega is the one who runs or moves very fast. Chandavega has three hundred and sixty very powerful and efficient soldiers. Chandavega along with his soldiers constantly followed Puranjana wherever he goes and whatever he does including the time he

sleeps. They all afflicted and tormented and tortured Puranjana continuously without any interruption. [This is applicable to all of us always. Time runs non-stop. It never stops for the convenience of anyone.]

गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः ।
परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् ॥ १४॥

14

Genddharvvaasthaadhriseerasya maitthunyascha sithaasithaah
Parivritthiyaa vilumpanthi sarvvakaamavinirmithaam.

Chandavega has black and white Genddharvves meaning female Genddharvvaas in equal numbers as the male Genddharvva soldiers. [That means there were three hundred and sixty Genddharva ladies serving as the wives of those three hundred and sixty Genddharva male soldiers.] Very steadily these Genddharva soldiers and their ladies plundered and then conquered and took charge and complete control of all sense and sensual enjoyments of the city of Puranjana.

ते चण्डवेगानुचराः पुरञ्जनपुरं यदा ।
हर्तुमारेभिरे तत्र प्रत्यषेधत्प्रजागरः ॥ १५॥

15

The Chandavegaanucharaah Puranjjanapuraa yedhaa
Harththumaarebhire thathra prethyasheddhath prejaagarah.

When the soldiers and their female partners of Chandavega of Genddharvvaloka started plundering the city of Puranjana like that, the five hooded serpent king who was guarding the city began to vigorously defend their attack.

स सप्तभिः शतैरेको विंशत्या च शतं समाः ।
पुरञ्जनपुराध्यक्षो गन्धर्वैर्युधे बली ॥ १६॥

16

Sa saptabhih sathaireko vimsathyaa cha satham samaah

Puranjjanapuraadhdhyaksho Genddharvvairyuyuddhe belee.

Hey Prejaapathi Praacheenaberhish, the five hooded serpent hero who was the guard, protector and chief superintendent of the city of Puranjjana stood alone and defended continuously and vigorously the three hundred and sixty male and three hundred and sixty female and thus a total of seven hundred and twenty Genddharvaas for one hundred long years.

क्षीयमाणे स्वसम्बन्धे एकस्मिन् बहुभिर्युधा ।
चिन्तां परां जगामार्तः स राष्ट्रपुरबान्धवः ॥ १७॥

17

Ksheeyamaane svasambenddhe ekasmin behubhiryuddhaa
Chinthaam paraam jegaamaarththah saraashtrapurabaanddhavah.

As the five hooded serpent hero had to fight alone with seven hundred and twenty very strong and powerful and mighty Genddharva warriors continuously without having any help from anyone else he became very weak and tired and worn out. By seeing the serpent king getting weakened and worn out Puranjjana and all other citizens of the city were deeply concerned and became very anxious and dreadfully perplexed.

स एव पुर्या मधुभुक् पञ्चालेषु स्वपार्षदैः ।
उपनीतं बलिं गृह्णन् स्त्रीजितो नाविदद्भयम् ॥ १८॥

18

Sa eva puryaam maddhubhuk Panjchaaleshu svapaarshadhaih
Upaneetham belim grihnan sthreejitho naavidhadhbhayam.

King Puranjjana was living with all comforts and luxuries in the city of Paanjchaala as his officials and employees and servants were collecting sufficient taxes and tolls from the citizens and offering to the ruling king as gifts and presents. He was excessively indulged in sexual activities and derived material pleasure and enjoyment from such sinful activities. He was under the control of women who entertained him sexually and was always under the influence of intoxicating drinks. He spent the whole time

without having any concerns or fear of anyone or anything including Time and God.

कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती ।
पर्यटन्ती न बर्हिष्मन् प्रत्यनन्दत कश्चन ॥ १९॥

19

Kaalasya dhuithaa kaachith thrilokeem varamichchathee
Paryatanthee na berhishman prethyanandhatha kaschana.

Hey Praacheenaberhish! At that time one Kaalaathmaja or Kaalakanya meaning one of the daughters of Kaala or Jera or Time was wandering throughout all the three worlds and looking for or in search of a suitable man who would be willing to be her husband. [Jera and Nara meaning getting worn out and grey are the play of Time. When we get older, we would physically be worn out and all the hair would become grayish white, and the skin would be wrinkled.] But she could not find a single man who was willing to accept her as his wife.

दौर्भाग्येनात्मनो लोके विश्रुता दुर्भगेति सा ।
या तुष्टा राजर्षये तु वृतादात्पूरवे वरम् ॥ २०॥

20

Dhaurbhaagyenaathmano loke visruthaa dhurbhagethi saa
Yaa thushtaa Raajarshaye thu vrithaadhaath pooreva varam.

This Kaalaathmaja named Jera carries bad luck and hence, she is very unfortunate and hence she is also known in the whole world as Dhurbhaga or Dhaurbhaagam meaning the one who is unfortunate or with bad luck. However, in the past once when the most famous Emperor Pooru accepted her, she was very pleased with him, and she gave him boons or blessings or benedictions.

कदाचिदटमाना सा ब्रह्मलोकान्महीं गतम् ।
वब्रे बृहद्ब्रतं मां तु जानती काममोहिता ॥ २१॥

21

Kadhaachidhatamaanaa saa Brahmaloakaanmaheem getham
Vavre brihadhvretham maam thu jaanathee kaamamohithaa.

Once when I came down from Brahmaloaka which is the Loka or the plenary system at the highest position of all other worlds to Earth this Jera who is the Kaalaathmaja even approached me with lustful and malicious desire and requested me to accept her as my wife by showing me all types of flirtation tricks. Though she knew pretty well that I am a Naishttika Brahmachaari or a steadfast observer of strict celibacy throughout my life and would never enter into a Grihasthaasrama life in my whole lifetime she requested me to marry her and to be her husband.

मयि संरभ्य विपुलमदाच्छापं सुदुःसहम् ।
स्थातुमर्हसि नैकत्र मद्याच्चाविमुखो मुने ॥ २२॥

22

Mayi samrebhya vipulamadhaachcchaapam sudhussaham
Stthaathumarhasi naikathra madhyaachnjaavimukho, Mune.

Because I have not accepted her offer and not conceded to her request to be her husband, she became very angry and was annoyed with me and then out of that anger she casted an intolerable curse on me that I could never stay permanently at one particular place during my lifetime and would always be wandering in all the worlds. [That is why Naaradha is leading a wandering life without being able to settle down anywhere permanently.]

ततो विहतसङ्कल्पा कन्यका यवनेश्वरम् ।
मयोपदिष्टमासाद्य वव्रे नाम्ना भयं पतिम् ॥ २३॥

23

Thatho vihathasankalpaa kanyakaa Yevanesvaram
Mayopadhishtamaasaadhy vavre naamnaa bhayam pathim.

Then she became very disappointed and dejected. Having seen her disappointment, I became very kind and merciful to her and advised her to

approach the king of Yevana Raajya who was known as Bhaya. Per my advice she approached the king of Yevana Raajya or Yevanesvara and requested him to be her husband. And with his full consent Jera accepted Bhaya as her husband.

ऋषभं यवनानां त्वां वृणे वीरेप्सितं पतिम् ।
सङ्कल्पस्त्वयि भूतानां कृतः किल न रिष्यति ॥ २४॥

24

Rishabham Yevanaanaam thvaam vrine veerepsitham pathim
Sankalpasthvayi bhoothaanaam krithah kila na rishyathi.

Kaalakanya approached Yevana Raaja and addressed him as Yevanaaddheesaa meaning the supreme authority and lord and King of Yevana! You are the crest jewel of all the heroic and mighty warriors. You are strong and powerful. Oh Lord I like and love you very much and fell in love with you. None of the sincere and wishful pleas and requests made to you would ever turn out to be futile.

द्वाविमावनुशोचन्ति बालावसदवग्रहौ ।
यल्लोकशास्त्रोपनतं न राति न तदिच्छति ॥ २५॥

25

Dhvaavimaavanusochanthi baalaavasadhavagrehau
Yellokasaastropanatham na raathi na thadhichchathi.

The virtuous and good people are daily and always worried and concerned of two types of materially ignorant people. One type is those who do not provide charities donations and considerations according to Vedhic norms or norms of scripture. And the other type is those who do not accept charities and donations when offered in accordance with Vedhic norms. [Here what Kaalakanya tells Bhaya is that he has to accept her offer and also, he has to provide what Kaalakanya has requested for.]

अथो भजस्व मां भद्रं भजन्तीं मे दयां कुरु ।
एतावान् पौरुषो धर्मो यदाताननुकम्पते ॥ २६॥

Attho bhajasva maam bhadhra bhajatheem me dheyaam kuru
Ethaavaan paurusho ddharmmo yedhaarththaananukampathe.

Oh, king Yevanesvara! I am distressed and seeking your mercy and compassion. Please be kind to me. I seek your help. I earnestly request you to accept me as your wife. It is the noblest and greatest duty of a gentleman to be compassionate with those who are distressed. Therefore, kindly be merciful to me and consent to my request and be my husband.

कालकन्योदितवचो निशम्य यवनेश्वरः ।
चिकीर्षुर्देवगुह्यं स सस्मितं तामभाषत ॥ २७॥

Kaalakanyodhithavacho nisamya Yevanesvarah
Chikeershurdhdhevaguhyam sa sasmitham thaamabhaashatha.

After listening to the plea of request from Dhurbhaga or Kaalakanyaka or Kaalakanya, the daughter of Time, the king of Yevanaas smiled and spoke to her about the confidential matter of the Nirjjeraas meaning those who are not inflicted or afflicted by the Jera or the process of aging and explained to her how to execute and implement on behalf of the Providence or Time. [Dhevaas are normally referred to as Nirjjeraas.] He addressed and spoke to Kaalakanya as follows:

मया निरूपितस्तुभ्यं पतिरात्मसमाधिना ।
नाभिनन्दति लोकोऽयं त्वामभद्रामसम्मताम् ॥ २८॥

Mayaa niroopithasthubhyam pathiraathmasamaaddhinaa
Naabhinandhathi lokoayam thvaamabhadhraamasammathaam.

Oh Dhurbhage! I have concentrated my mind and meditatively and very seriously thought of the status of being your husband. Because you are inauspicious and mischievous no one in this world would ever appreciate

and approve and like you. As no one likes you, how can anyone accept you as his wife?

त्वमव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम् ।
या हि मे पृतना युक्ता प्रजानाशं प्रणेष्यसि ॥ २९॥

29

Thvamvyekthagethirbhungkshva lokam karmmavinirmitham
Yaahi me prithanaayukthaa prejaanaasam preneshyasi.

Hey Dhurbhage! This world is a sum total of fruitive activities. The existence of the material world is because of the fruitive activities of its entities. Therefore, you go with my mighty soldiers and attack the people of the material world as imperceptible to them assuming your subtle form. [What it means is that the people of this material world do not think that the Time is always moving fast, and it will never give you a warning when your end comes in.] Thus, you attack and conquer and then kill and destroy them without their knowledge. That is your duty and responsibility.

प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव ।
चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः ॥ ३०॥

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Prejvaaroayam mama bhraathaa, thvam cha me bhaginee bhava
Charaamyubhaabhyaam lokeasminnavyektho bheemasainikah

Hey Kaalakanya, this is my brother Prejvaara. You should establish steadfast and ardent love for me as my sister and remain as my sister forever. I will join with you and my brother Prejvaara and all my mighty soldiers and roam around the whole world as imperceptible and subtle to the entities therein. I will give you company like that.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे पुरञ्जनोपाख्याने सप्तविंशोऽध्यायः ॥ २७॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam

Chathurththaskanddhe Puranjanopaakhyaane [Naama]
Sapthavimsathithamoaddhyaayah

Thus, we conclude the Twenty-Seventh Chapter [Named as] The Story of
Puranjana [Continuation] 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!