

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)

॥ अष्टाविंशोऽध्यायः - २८ ॥

ASHTAAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-EIGHT)

PuranjjanOpaakhyaanam (Continuation of the Story of Puranjjana)

[In this chapter we can read why and how Puranjjana had to surrender ultimately to king of Yevana and his soldiers at the orders of Kaalakanya meaning that Puranjjana had to face death fearfully when he was under the clutches of Time or Fate. At the end of his life he had to undergo very sadly pathetic conditions of mental and physical tortures, torments, agonies and distresses. The end of his life will be explained very vividly and descriptively in a figurative way. Then he will be born as a woman in the next birth. His next birth was as princes of Vidharbha called as Vaidharbhi. Princess Vaidharbhi was wedded to Malayadhhdhvaja, who was the king of Paandu Raajya. He ruled his kingdom very efficiently and proficiently. At

the end he decided to go to the forest to lead an austere life. His chaste wife Vaidharbhi also followed him to the forest. She was always very selflessly performing chaste and devotional services to her husband. She prepared and arranged all paraphernalia required for uninterrupted observance of austerity by her husband. She was very dedicated and devoted in providing services to her husband that she never even knew when he was dead. After a while when accidentally she recognized the inevitable death of her husband she cried aloud in the isolated forest. At that time a Brahmin appeared from nowhere and advised her principles of spiritual or transcendental philosophies. From the fifty-second stanza we can read the meanings of some of the words and terms used at the beginning of Puranjana Charitham in chapter twenty-five. Please continue to read for details...]

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

सैनिका भयनाम्नो ये बर्हिष्मन् दिष्टकारिणः ।
प्रज्वारकालकन्याभ्यां विचेरुवनीमिमाम् ॥ १ ॥

1

Sainikaa Bhayanaamno ye, Berhishman, dhishtakaarinah
Prejvaarakaalakanyaabhyaam vicheruravaneemimaam.

Oh, Berhishman or Prejaapathi Praacheenaberhish! The king of Yevana was known and called as Bhaya meaning Fear. Thus, as per the commands of Bhaya, the daughter of Kaala, Kaalakanya or Dhurbhaga, along with the army of Yevanaraaja and Prejvaara, the brother of Yevanaraaja, began to travel all over the world without any interruption or resistance from anyone.

त एकदा तु रभसा पुरञ्जनपुरीं नृप ।
रुरुधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम् ॥ २ ॥

2

Tha ekadhaa thu rebhasaa Puranjjanapureem nripa
Ruruddhirbhaumabhogaaddyaam Jerathpannagapaalithaam.

Once during their travel like that all the soldiers along with Kaalakanya and Prejvaara forcefully attacked the city of Puranjjana which was being protected and guarded by the Serpent king who was old and worn out though the city still possessed all the paraphernalia and equipments and wealth required for sense, sensual and sexual gratifications.

कालकन्यापि बुभुजे पुरञ्जनपुरं बलात् ।
ययाभिभूतः पुरुषः सद्यो निःसारतामियात् ॥ ३॥

3

Kaalakanyaapi bubhuje Puranjjanapuram belaath
Yeyaabhibhoothah purusha sadhyo nissaarathaamiyaath.

If anyone in this world happens to be under the clutches of Kaalakanya then they are definitely bound to be doomed and useless. Here Kaalakanya and Prejvaara with the help of strong and mighty soldiers of Yevanaraaja gradually took control of the city of Puranjjana and all the inhabitants of the city were made to be useless for all purposes and became incapable of performing any activity.

तयोपभुज्यमानां वै यवनाः सर्वतोदिशम् ।
द्वार्षिः प्रविश्य सुभृशं प्रादयन् सकलां पुरीम् ॥ ४॥

4

Thayopabhujiyamaanaam vai Yevanaah sarvvathodhisam
Dhvaarbhih previsya subhrisam praardhdhayan sakalaam pureem.

Once when Kaalakanya entered into the city and started gnawing the inhabitants became powerless. Simultaneously the dangerous and strong soldiers of Yevanaraaja also entered into the city through various gates and started attacking and plundering the whole city. They robbed everything in the city.

तस्यां प्रपीड्यमानायामभिमानी पुरञ्जनः ।

अवापोरुविधांस्तापान् कुटुम्बी ममताऽऽकुलः ॥ ५॥

5

Thasyaam prepeedyamaanyaayaamabhimaanee Puranjjanah
Avaaporuviddhaamsthaapaan kutumbee mamathaakulah.

Puranjjana was very unhappy and disappointed as his city of Puranjjanapuri was attacked and plundered continuously by Kaalakanya and the soldiers of Genddharva Raaja, Bhaya, neither the five hooded Serpent guard nor his associates were able to defend or resist the attack. These continuous attacks were very difficult for him to face because of his false pride and ego and that he was unable to protect even his own family and citizens as all of them were considering him as the super most heroic warrior.

कन्योपगूढो नष्टश्रीः कृपणो विषयात्मकः ।
नष्टप्रज्ञो हृतैश्वर्यो गन्धर्वयवनैर्बलात् ॥ ६॥

6

Kanyopagooodo nashtasreeh kripano vishayaathmakah
Nashtaprejnjo hrithaisvaryo GenddharvvaYevanairbbelaath.

विशीर्णां स्वपुरीं वीक्ष्य प्रतिकूलाननादृतान् ।
पुत्रान् पौत्रानुगामात्यान् जायां च गतसौहृदाम् ॥ ७॥

7

Viseernnaam svapureem veekshya prethikoolaananaadhritaan
Puthraan pauthraanugaamaathyaan jaayaam cha gethasauhridhaam.

आत्मानं कन्यया ग्रस्तं पञ्चालानरिदूषितान् ।
दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् ॥ ८॥

8

Aathmaanam kanyayaa grestham Panjchaalaanaridhooshithaan
Dhuranthachinthaamaapanno na lebhe thathprethikriyaam.

Being embraced by Kaalakanya, king Puranjana lost all his luster, vitality and heroism. [Being embraced by Kaalakanya means becoming aged and worn out.] But was still interested in mind to enjoy the material sensual pleasures but physically incapable of performing any needed activity for that purpose. He lost his manly qualities but did not acquire any womanly qualities and thus became like a Kripana meaning a Eunuch. He was totally ignorant under the power of illusion controlling the whole universe. He lost his capacity to think coherently and became unintelligent without having any discretionary power. He saw his city was completely ruined by the plundering attack by the ruthless, cruel, strong and powerful soldiers of Yevana Genddharva Raaja under the leadership and command of Prejvaara and Kaalakanya. Puranjana also noticed that his own sons, daughters, grandsons, granddaughters, great grandchildren, ministers, associates and others were not only not paying any respect to him but also disregarding him considering that he is now worthless. His wife does not have or did not show any love, affection and respect to him. And above all he also noticed that his own physical body also got aged out with wrinkles and weakness and tiresomeness and being inflicted by Kaalaathmaja or Kaalakanya. His enemies have attacked, plundered, ruined and destroyed his city. He could not find any means and sources to defend and save his country from the cruel and merciless attacks of the enemies. Thinking of the sad and pathetic plight he was undergoing he became very disappointed, pained and dejected.

कामानभिलषन् दीनो यातयामांश्च कन्यया ।
विगतात्मगतिस्त्रेहः पुत्रदारांश्च लालयन् ॥ ९॥

9

Kaamaanabhileshandheeno yaathayaamaamscha kanyayaa
Vigethaathmagethisnehah puthradhaaraamscha laalayan.

गन्धर्वयवनाक्रान्तां कालकन्योपमर्दिताम् ।
हातुं प्रचक्रमे राजा तां पुरीमनिकामतः ॥ १०॥

10

GenddharvvaYevanaakraanthaam Kaalakanyopamardhdhithaam

Haathum prechakreme raajaa thaam pureemanikaamathah.

As Puranjana became aged he was unable to enjoy the sensual pleasures physically, but he was desirous of having the sensual enjoyment in his mind. He wanted to have the same affinity and tender treatment from his wife and respect and affection and love from his children and grandchildren. But because of his physical incapability he was distressed and pained and agonized. And because of the conflict of mental desire and physical incapability he was in a dilapidated condition. Though he really does not want to move away from the city of Puranjanapuri he was forced by baffling and bewilderment to abandon the place as he was incapable to defend or rather, he became physically defenseless.

भयनाम्नोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः ।
ददाह तां पुरीं कृत्स्नां भ्रातुः प्रियचिकीर्षया ॥ ११ ॥

11

Bhayanaamnoagrajo bhraathaa Prejvaarah prethyupastthithah
Dedhaaha thaam pureem krithsnaam bhraathuh priyachikirshayaa.

Oh Prejaapathe! Prejvaara is the elder brother of Mrithyu or Yema or god of Death. And under the above circumstances Prejvaara arrived at the city, and offered the whole city as a sacrificial offering to Veethihotra or Fire-god which means Prejvaara set ablaze or set fire to the whole city in order to please his brother called Bhaya or Fear.

तस्यां सन्दह्यमानायां सपौरः सपरिच्छदः ।
कौटुम्बिकः कुटुम्बिन्या उपातप्यत सान्वयः ॥ १२ ॥

12

Thasyaam sandhahyamaanaayaam sapaurah saporichchadhah
Kautumbikah kutumbinyaa upaathapyatha saanvayah.

When the city was set ablaze by Prejvaara all the relatives of Puranjana including his wife, children, grandchildren, friends, relatives, associates, servants and all the citizens were caught within the fire. And by seeing that all his subjects and families and relatives are helplessly caught into fire

Puranjjana became very panicky and unhappy that he was unable and incapable to take care of them and save them from that situation.

यवनोपरुद्धायतनो ग्रस्तायां कालकन्यया ।
पुर्या प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत ॥ १३॥

13

Yevanoparudhddhaayathano greathaayaam Kaalakanyyaa
Puryaam Prejvaarasamsrishtah purapaaloanvathapyatha.

When the Serpent King saw that Puranjjanapuri which was being protected and guarded by him has been engulfed in the fire set ablaze by Kaalakanya and Prejvaara and Yevana soldiers have plundered and conquered he was distressed by the tortures and torments of all these disasters, and he was helpless and incapable and unable to defend himself.

न शेके सोऽवितुं तत्र पुरुकृच्छ्रो रुवेपथुः ।
गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ॥ १४॥

14

Na seke soavithum thathra Purukrichcchoruvepatthu
Genthumaichcchaththatho vrikshakotaraadhiva saanalaath.

Due to the horrible pain, distress, disappointment and sufferings the whole body of the five hooded serpent started shivering. He was very weak and unstable. Could not do anything to protect the city of Puranjjana and execute his duties and responsibilities. Just like how snake in the cavity of the tree wishes to leave when the tree is under fire, the Serpent (Praana) also wished to leave Puranjjanapuri to save its life.

शिथिलावयवो यर्हि गन्धर्वैर्हतपौरुषः ।
यवनैरिभी राजन्नुपरुद्धो रुरोद ह ॥ १५॥

15

Sitthilaavayavo yerhi Genddharvvairhithapaurushah
Yevanairaribhee raajannuparudhddho rurodha ha.

The Serpent was fighting for hundreds of years with the Genddharvvaas. He became powerless and weak. The Genddharvvaas and Yevana soldiers had thoroughly defeated him and he had lost all his strength. His body was hurt and tortured throughout. And when he wanted to escape from the city his enemies again checked and offended him. At that time, he started crying aloud out of shame and pain as there was no way for his escape.

दुहितृः पुत्रपौत्रांश्च जामिजामातृपार्षदान् ।
स्वत्वावशिष्टं यत्किञ्चिद्गृहकोशपरिच्छदम् ॥ १६॥

16

Dhuhithruh puthrapauthraamscha jaamijaamaathrupaarshadhaan
Svathvaavasishtam yethkinjchith grihakosaparichcchadham.

अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही ।
दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ॥ १७॥

17

Aham mamethi sveekrithya griheshu kumathirgrihee
Dheddhyau Premadhayaa dheeno viprayoga upastthithe.

Puranjjana then thought of his sons, daughters, grandsons, granddaughters, sons-in-law, daughters-in-law, servants, associates, palace, city, accumulation of wealth, treasures, all the paraphernalia he had and all other material possessions. He was overly attached to his family and the concepts of: "I", "mine", and things like that. He was very egoistic and excessively and falsely proud of himself. And because of his overly and excessive attachment to his wife he was completely destroyed and became pathetically poverty-stricken. And now when the time came for him to separate and depart from his wife it was intolerable and terribly painful for him. He got immersed into sorrowful and distressful thoughts.

लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी ।
वर्तिष्यते कथं त्वेषा बालकाननुशोचती ॥ १८॥

“Lokaantharam gethavathee mayyanaatthaa kutumbinee
Varththishyathe kattham thveshaa baalakaananusochathee.”

Puranjjana thought: “If I abandon this world all my children would be orphaned. How could my beautiful wife be able to live without me? It would be intolerable for my beloved wife to withstand my departure.”

न मय्यनाशिते भुङ्क्ते नास्नाते स्नाति मत्परा ।
मयि रुष्टे सुसन्त्रस्ता भर्त्सिते यतवाग्भयात् ॥ १९॥

“Na myyanaasithe bhunkthe naasnaathe snaathi mathparaa
Mayi rushte susamthresthaa bharthsithe yethavaagbhayaath.”

“She will not take any meals without me taking meals with her. She is dependent on me and at the same time she is interested in my well being and comforts. She was always attached to me. She will not take a bath unless I take a bath. If I become a little bit angry or unhappy, she will be very panicky and nervous. She will simply remain silent even if I scold her or accuse her or misbehave with her.”

प्रबोधयति माविज्ञं व्युषिते शोककर्षिता ।
वर्त्मैतद्गृहमेधीयं वीरसूरपि नेष्यति ॥ २०॥

“Preboddhayathi maavijnjam vyushithe sokakarsithaa
Varthmaithath grihameddheeyam veerasoorapi neshyathi.”

“If I forget anything or overlook any of my duties and responsibilities she will slowly approach and remind me very politely. If I go to some distant place for a few days without her then she will not eat meals regularly due to the pain and agony and grievance in my separation and departure. She is the most beautiful lady in the world and my most beloved darling wife. Though she is the mother of many capable and heroic sons she may not be

able to take up and execute all the duties and responsibilities of the household in my absence.”

कथं नु दारका दीना दारकीर्वापरायणाः ।
वर्तिष्यन्ते मयि गते भिन्ननाव इवोदधौ ॥ २१ ॥

21

“Kattham nu dhaarakaa dheenaa dhaarakeervvaaparaayanaah
Varththishyanthe mayi gethe bhinnanaava ivodhddhau.”

“If I depart then my beloved sons and daughters would be under terrible and intolerable sorrows and distresses and would be forced to be dependent on others and need support and help from others. How long would they be able to pull on and survive like that by depending on others? They would be like a wrecked ship which is whirled and entrapped in the middle of the deep ocean without having any help from anyone from any side. Alas! How terrible would their plight be under that situation of my absence!”

एवं कृपणया बुद्ध्या शोचन्तमतदर्हणम् ।
ग्रहीतुं कृतधीरेनं भयनामाभ्यपद्यत ॥ २२ ॥

22

Evam kripanayaa budhddhyaa sochanthamathadharhanam
Greheethum krithddheerenam bhayanaamaabhyapadhyatha.

Though the King Puranjana was not supposed to lament about the fate of his own and of his wife and children like that as he was confused with the power of illusion, he could not attain the required transcendental knowledge and intelligence. That was the power of material nature. He did not think deeply about how the universe is run by Providence. Therefore, one could justify his unnecessary and worthless lamenting of the sorrowful state of affairs they were facing. In spite of that the Yevana King named Bhaya approached and caught hold of him to bind and tie him up.

पशुवद्यवनैरेष नीयमानः स्वकं क्षयम् ।
अन्वद्रवन्ननुपथाः शोचन्तो भृशमातुराः ॥ २३ ॥

Pasuvadhyavanairesha neeyamaanah svakam ksheyam
Anvadhrevannanupatthaah sochantho bhrisamaathuraah.

As per the commands of the Yevana King his soldiers tied Puranjjana King like a cow or an animal and proceeded to take him to their home. [That means they were going to take Puranjjana to Yemaalaya or the house of Yema meaning he was dying.] At that time his wife, sons, daughters, relatives and friends followed him by crying.

पुरीं विहायोपगत उपरुद्धो भुजङ्गमः ।
यदा तमेवानु पुरी विशीर्णा प्रकृतिं गता ॥ २४॥

Pureem vihaayopagetha uparudhddho bhujamgamah
Yedhaa thamevaanu puree viseernnaa prekrithim gethaa.

The Serpent king who was already defeated and arrested by the soldiers of Yevanaraaja also followed his master, King Puranjjana, and his relatives and friends. As soon as they all left the city of Puranjjanapuri the city was completely dismantled and smashed and destroyed to dust.

विकृष्यमाणः प्रसभं यवनेन बलीयसा ।
नाविन्दत्तमसाऽऽविष्टः सखायं सुहृदं पुरः ॥ २५॥

Vikrishyamaanah presabham Yevanena beleeyasaa
Naavindhaththamasaaaavishtah sakhaayam suhridham purah.

The king Puranjjana was grossly ignorant of everything around him and about him due to the power of illusion when the mighty and powerful Yevanaraaja forcibly tied and pulled him to Yemaalaya. Puranjjana totally forgot of his closest friend or associate who was always with him everywhere on all his moves and who was with him at that time also but whose name was not known to him or to anyone.

तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना ।
कुठारैश्चिच्छिदुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् ॥ २६॥

26

Tham yejnjasavoanena samjnaphthaa yeadheyaalunaa
Kuttaaraichcchidhuh krudhddhaah smaranthoameevamasya thath.

He has mercilessly killed innumerable animals when he was performing the Yaagaas. Those animals now thought of those merciless and cruel activities and hit him with spear like sharp horns and tortured the king vehemently and hurt and pierced his body thoroughly.

अनन्तपारे तमसि मग्नो नष्टस्मृतिः समाः ।
शाश्वतीरनुभूयार्तिं प्रमदासङ्गदूषितः ॥ २७॥

27

Ananthapaare thamasi magno nashtasmrithih samah
Saasvatheeranubhooyarththim premadhaasanggadhooshithah.

तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा ।
अनन्तरं विदर्भस्य राजसिंहस्य वेश्मनि ॥ २८॥

28

Thaameva manasaa grihnan bebhoova premadhoththamaa
Anantharam Vidharbhasya raajasimhasya vesmani.

Puranjjana was living in the very dark region of the material ocean of ignorance without seeing any safe shores. He was contaminated and corrupted with constant association of materially beautiful damsels with the desire of enjoying sensual gratifications and other material comforts and luxuries always. His mind and heart got completely corrupted and malignant with constant thoughts about beautiful women and how to enjoy conjugal games with them. But if he does not get the opportunity or he is incapable of enjoying the company with his wife then he gets very disturbed and distressed. He was always thinking about his wife and how to enjoy

her company even at the time of his death. Because of that Puranjana who was the king of all the kings was born as a beautiful damsel in his next birth in the palace of king Vidharbha as his daughter.

उपयेमे वीर्यपणां वैदर्भी मलयध्वजः ।
युधि निर्जित्य राजन्यान् पाण्ड्यः परपुरञ्जयः ॥ २९॥

29

Upayeme veeryapanaam Vaidharbheem malayaddhvajah
Yuddhi nirjithya raajanyaan Paandyah paraPurnjjayah.

There was a very heroic and powerful and valorous king called Malayadhdhvaja as the ruler of Paandya Raajya. [This is the southern state of Kerala and Tamil Nadu.] He was very powerful and mighty and was well-known as the destroyer of all his enemies. He conquered all his neighboring enemy countries and came out victorious. After conquering Vidharbha Raajya he married the daughter of the king who was actually Puranjana in her previous birth.

तस्यां स जनयाञ्चक्र आत्मजामसितेक्षणाम् ।
यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः ॥ ३०॥

30

Thasyaam sa jenayaanjchakra aathmajaamasithekshanaam
Yeveeyasah saptha suthaan saptha dhrevidabhoobhrithah.

Malayadhdhvaja begot one daughter with very beautiful black eyes and seven younger sons on that princess of Vidharbha Raajya he married. And later he crowned all his seven sons as the rulers of seven different states of Dhraavida Dhesa. [Dhraavida Dhesa is all the southern states of modern India. Malayadhdhvaja divided Dhraavida Dhesa into seven divisions and assigned each of his sons as the king of one of those divisions.]

एकैकस्याभवत्तेषां राजन्नुर्बुदमर्बुदम् ।
भोक्ष्यते यद्वंशधरैर्मही मन्वन्तरं परम् ॥ ३१॥

31

Ekaikasyaabhavaththeshaam raajannarbbudhamarbbudham
Bhoshyathe yedhvamsaddharairmmahee manvantharam param.

Each of the sons of Malayadhdhvaja begot thousands and thousands of sons and all of them ruled the whole world for many and many years during the lifespan of the Manu or the Manvanthara and even beyond that.

अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् ।
यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ॥ ३२॥

32

Agasthyah pragdhuhitharamupayeme ddhrithavrathaam
Yesyaam dhriddachyutho jaatha iddmavaahaathmajo munih.

The daughter, the eldest of all the children, of Malayadhdhvaja was named as Ddhrithavratha. And Ddhrithavratha was married to the great sage Agasthya. Agasthya begot a son on his wife Ddhrithavratha, and he was named as Ddhriddachyutha who was also a sage. Ddhriddachyutha got one son named Iddhmavaahan who was another renowned sage.

विभज्य तनयेभ्यः क्षमां राजर्षिर्मलयध्वजः ।
आरिराधयिषुः कृष्णं स जगाम कुलाचलम् ॥ ३३॥

33

Vibhajya thanayebhyah kshmaam RaajarshirmMalayaddhvajah
Aariraaddhyishuh Krishnam sa jegaam kulaachalam.

After dividing the whole world and giving to his sons for ruling their countries properly the best of the kings or the Raajarshi Malayadhdhvaja proceeded to a very solitary and isolated place called Kulaachala in the mountains to worship Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan meditatively with full concentration and to observe severe penance and austerity with steadfast devotion and dedication to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

हित्वा गृहान् सुतान् भोगान् वैदर्भी मदिरेक्षणा ।
अन्वधावत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् ॥ ३४॥

34

Hithvaa grihaan suthaan bhogaan Vaidharbhee madhirekshanaa
Anvaddhaavatha Paandyesam jyothsneva rejaneekaram.

As soon as Malayadhddhvaja left to the forest to lead Vaanapresttha and Sanyaasa Aasrama his chaste wife who was the daughter of the king of Vidharbha and hence called as Vaidharbhi with most beautiful and lustful eyes also followed her husband just like how moonshine follows wherever the moon moves despite the fact she had all the material comforts and luxuries and the whole family. Being a chaste wife, she abandoned all those material prosperities and followed her husband most willingly.

तत्र चन्द्रवसा नाम ताम्रपर्णी वटोदका ।
तत्पुण्यसलिलैर्नित्यमुभयत्रात्मनो मृजन् ॥ ३५॥

35

Thathra Chandhravasaa naama thaamraparnnee vatodhakaa
Thathpunyasalilairnithyamubhayathraathmano mrijan

कन्दाष्टिभिर्मूलफलैः पुष्पपर्णैस्तृणोदकैः ।
वर्तमानः शनैर्गात्रकर्शनं तप आस्थितः ॥ ३६॥

36

Kandhaashtibhirmmoolaphalaih pushpaparnnaisthrinodhakaih
Varththamaanah sanairggaathrakarsanam thapa aasthithah

In the mountain Kulaachala there is a very holy confluence of Thaamraparnni, Chandhravasa and Vatodhaka. All these three rivers are very holy and the confluence of the three rivers is the holiest. When you take an ablutionary bath in that confluence not only that the dirt and contamination of the physical body could be washed away, and all the dirt and contaminations inflicted in your mind and heart and conscience would also be removed and purified. Malayadhddhvaja used to take bath in the

confluence daily. He used to take only fruits, roots, stems, water, grass, flowers, leaves, seeds and nuts. By reducing these foods gradually, he brought down his body to a very lean condition and continued severe austerity and penance.

शीतोष्णवातवर्षाणि क्षुत्पिपासे प्रियाप्रिये ।
सुखदुःखे इति द्वन्द्वान्यजयत्समदर्शनः ॥ ३७॥

37

Seethoshnavaathavarshaani kshuthpipaase priyaapriye
Sukhadhukhe ithi dhvaandhvaanyajeyathsamadhersanah.

With the power of austerity Malayadhddhvaja was able to see equanimity in dualities like cold and heat, happiness and distress, shine and rain, hunger and thirst, pleasantness and unpleasantness, love and hatred, etc. Thus, he was able to conquer all material relativities.

तपसा विद्यया पक्वकषायो नियमैर्यमैः ।
युयुजे ब्रह्मण्यात्मानं विजिताक्षानिलाशयः ॥ ३८॥

38

Thapasaa vidhyayaa pakvakashaayo niyamairyemaih
Yuyuje brahmanyaathmaanam vijithaakshaanilaasayah.

With austerity and educated knowledge he was able to control the activities for fulfillment of material desires and needs. And with Anushtaanam or practice of Yema or restraint and Niyama or observance of rules and norms he was able to conquer the material senses, mind and life and attain peace of mind. Thus, he was able to elevate himself into a trance state and was able to identify the soul in Brahman or Parabrahman or he attained self realization or transcendental realization.

आस्ते स्थाणुरिवैकत्र दिव्यं वर्षशतं स्थिरः ।
वासुदेवे भगवति नान्यद्वेदोद्वहन् रतिम् ॥ ३९॥

39

Aasthe stthaanurivaikathra dhivyam varshasatham stthirah
Vaasudheve Bhagawathi naanyadhvedhodhvahan rethim.

Malayadhddhvaja remained there like a fixed and immovable stump in that trance stage for one hundred years without making any movements and without performing any activity. All these one hundred years he was very meditative worshipping Lord Sri Vaasudheva Sri Krishna Bhagawaan or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with steadfast devotion and un-flinched dedication.

स व्यापकतयाऽऽत्मानं व्यतिरिक्ततयाऽऽत्मनि ।
विद्वान् स्वप्न इवामर्शसाक्षिणं विरराम ह ॥ ४० ॥

40

Sa vyaapakathayaaaathmaanam vyethirikthathayaaaathmani
Vidhvaan svapna ivaamarsasaakshinam viraraama ha.

Thus, Malayadhddhvaja attained the most perfect transcendental knowledge that the Supreme Soul or Super-Soul or Paramaathma is all pervasive and omnipresent and the individual soul is nothing but Super-Soul which is witnessed by the material body. [It is complex to understand the philosophy. The Supreme Soul or Paramaathma and Soul or Aathma are one and the same. The only difference is that when an individual tries to identify or recognize the Soul he cannot get the knowledge of the Cosmic Supreme Soul and in the highest of his grasp with the material senses and material knowledge he can recognize only the "Individual Soul". In order to recognize the Supreme Soul, he has to have the transcendental realization. With transcendental realization he will understand Aathma and Paramaathma are one and the same.] In order to attain the realization of Paramaathma or Supreme Soul one should be completely liberated from the material body and material nature and material world. In that stage one should recognize the Soul is the witness of all the material activities without having any involvement in any of them. [This means none of our activities are Soul-full. This is another very complex philosophy. As long as we are within this material world this would remain very complex.] Malayadhddhvaja ultimately attained Supreme Transcendental Realization or Paramaathma Thatthvam.

साक्षाद्भगवतोक्तेन गुरुणा हरिणा नृप ।
विशुद्धज्ञानदीपेन स्फुरता विश्वतोमुखम् ॥ ४१ ॥

41

SaakhaadhBhagawathokthena gurunaa harinaa nripa
Visudhddhajnjaanadheepena sphurathaa visvathomukham.

परे ब्रह्मणि चात्मानं परं ब्रह्म तथाऽऽत्मनि ।
वीक्षमाणो विहायेक्षामस्मादुपरराम ह ॥ ४२ ॥

42

Pare Brahmani chaathmaanam Param Brahma thatthaaaathmani
Veekshamaano vihaayekshaamasmaadhupararaama ha.

Oh, the Great king! Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of perfection of all prosperities and auspiciousness. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the universal preceptor and universal advisor to all the entities of the universe. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Hari. Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of enlightened knowledge of transcendental realization. Hari who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan has directly instructed and advised the perfect knowledge of transcendental realization to Malayadhddhvaja. Malayadhddhvaja with attainment of ultimate knowledge of transcendental realization, which is pure and brilliant light of knowledge, from Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan was able to identify and recognize the soul within Parabrahmam as well as Parabrahmam within the soul. [This is again another interesting and complex theory. And this is exactly the same as the Supreme Soul or Supreme God or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan contains each and every element and entity within him and at the same time contained within each and every element and entity.] Since Soul and Parabrahmam are not separate, and both are one and the same Malayadhddhvaja was able to remove the curtain of material ignorance which was separating them and seeing them as separate. Thus, he realized that Super Soul and Individual Soul are not only sitting side by side but they both are sitting together and that they are inseparable and

together and actually there is only one Soul. Oh what a fortunate one he was as he was able to enjoy the ecstasy of blissful happiness of getting liberated from the material world by eliminating all interests in material activities and enjoying the supreme position of transcendental realization.

पतिं परमधर्मज्ञं वैदर्भी मलयध्वजम् ।
प्रेम्णा पर्यचरद्वित्वा भोगान् सा पतिदेवता ॥ ४३॥

43

Pathim paramaddhrmmajnam Vaidharbhee Malayadhdhvajam
Premnaa paryacharadhdhithvaa bhogaan saa pathidhevathaa.

Vaidharbhi, the daughter of king Vidharbha and the chaste wife of king Malayadhdhvaja, was like Dhevatha or the goddess of her husband and her husband was the Dhevatha or god of her. She also abandoned all her material luxuries, comforts, desires and interests and liberated from the contaminations of material nature and material world. Without having any other thoughts, she constantly remained at the side of her husband who was at the blissful ecstasy of transcendental realization with the sole interest of providing all the services for him.

चीरवासा व्रतक्षामा वेणीभूतशिरोरुहा ।
बभावुप पतिं शान्ता शिखा शान्तमिवानलम् ॥ ४४॥

44

Cheeravaasaa vrathakshaamaa veneebhoothasiroruhaa
Bebhavupathim saanthaa sikhaa santhamivaanalam.

Vaidharbhi was wearing only used and soiled tree barks to cover her nudity. She became lean and skinny due to observation of fasting and severe austerity. Because she did not arrange and take care of her hair it got entangled and twisted and turned to be matted single lock. In her mind she was very serene and divinely peaceful. Though she was very silent and peaceful always remained very lustrous at the side of her husband, constantly attending and providing all services to him just like how the undisturbed flame of the fire remained silent but very brilliant.

अजानती प्रियतमं यदोपरतमङ्गना ।
सुस्थिरासनमासाद्य यथापूर्वमुपाचरत् ॥ ४५॥

45

Ajaanathee priyathamam yedhoparethamangganaa
Sustthiraasanamaasaadhy yetthaapoorvvamupaacharath.

Hey Praacheenaberhish! Vaidharbhi, the daughter of Vidharbha, continued to provide all the services routinely without any changes without knowing the fact that whether her godly husband Malayadhddhvaja was alive or dead as he was sitting in a steady posture without having any movements as if he was under severe meditation in the trance stage. Hey Praacheenaberhish! Actually, Vaidharbhi continued to provide all the services every day even after Malayadhddhvaja passed away. [His material body was intact due to his self realization that he is the Soul and not the body.]

यदा नोपलभेताङ्घ्रावूष्माणं पत्युरर्चती ।
आसीत्संविग्रहृदया यूथभ्रष्टा मृगी यथा ॥ ४६॥

46

Yedhaa nopalebhethaangghraavooshmaanam pathyurarchchathee
Aaseethsamvignahridhayaa yoothabhreshtaa mrigee yetthaa.

One day during the course of her routine services of massaging the legs of her husband she noticed that they were not warm at all and very cold and then it struck her that the soul of her husband had already passed away from the material body she was taking care of and servicing. Then she became very anxious with the feeling that she was left alone in the forest. She was bereft just like a deer wandering in the forest who had departed from her mate.

आत्मानं शोचती दीनमबन्धुं विक्लवाश्रुभिः ।
स्तनावासिच्य विपिने सुस्वरं प्ररुरोद सा ॥ ४७॥

47

Aathmaanam sochathee dheenamabenddhum viklavaasrubhih
Sthanaavaasichya vipine susvaram pretharodha saa.

Now realizing that the sole company she had in the isolated forest was her husband and he has already passed away and that she is now a widow she started lamenting with distress and pain of separation and loneliness. Then with inconsolable pain and distress tears started flowing from her eyes and wetted her breasts. She fell down on the ground and started crying aloud in that isolated forest in front of the dead body of her husband. Then she got up and started calling her husband:

उत्तिष्ठोत्तिष्ठ राजर्षे इमामुदधिमेखलाम् ।
दस्युभ्यः क्षत्रबन्धुभ्यो बिभ्यतीं पातुमर्हसि ॥ ४८॥

48

“Uththishttoththishtta Raajarshe! Imaamudhaddhimekhalaam
Dhesyubhyah kshethrabenddhubhyo bibhyatheem paathumarhasi.”

“Oh, Raajarshe or Best of the Kings! Please get up! Please get up! Oh, my dear husband! Please do not sleep like this. It is your duty and responsibility to protect all living beings of the world as well as the whole universe. This world is surrounded by oceans and water of the oceans would be submerging the world underneath. Also, the world is infested by rogues and so-called kings who are going to destroy the whole world. The world is very much afraid and shivering with fear of destruction. Please protect the world and the living and non-living entities and elements therein.”

एवं विलपती बाला विपिनेऽनुगता पतिम् ।
पतिता पादयोर्भर्तुं रुदत्यश्रूण्यवर्तयत् ॥ ४९॥

49

Evam vilapathee baalaa vipineanugethaa pathim
Pathithaa paadhayorbharthu rudhadhyasroonyavarththayath.

Vaidharbhi, the chaste wife of Malayadhddhvaja, who followed her husband to the forest after forsaking all the heavenly luxuries and adorations fell

down at the lotus feet of the body of her lifeless husband and cried aloud again and again with inconsolable pain and agony and distress.

चित्तिं दारुमयीं चित्वा तस्यां पत्युः कलेवरम् ।
आदीप्य चानुमरणे विलपन्ती मनो दधे ॥ ५० ॥

50

Chithaam dhaarumayeem chithvaa thasyaam pathyuh kalebaram
Aadheepya chaanumarane vilapanthee mano dheddhe.

She collected enough firewood and prepared a pyre. She pulled and placed the dead body of her husband upon the pyre. She set ablaze the pyre by lamenting the glories of her husband. And then she prepared herself to perish her body also by jumping into the blazing pyre along with her husband.

तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान् ।
सान्त्वयन् वल्गुना साम्ना तामाह रुदतीं प्रभो ॥ ५१ ॥

51

Thathra poorvvatharah kaschithsakhaa braahmana aathmavaan
Santhvayan valgunaa saamnaa thaamaaha rudhatheem, prebho.

Oh Lord Praacheenaberhish! At that time a Brahmin with transcendental knowledge and who was an old friend of king Malayadhhdhvaja and Vaidharbhi in her previous birth as Puranjana appeared there in the forest as if from nowhere. He started speaking sweet words to console and to pacify Vaidharbhi:

ब्राह्मण उवाच

Braahmana Uvaacha (Braahmana Said):

का त्वं कस्यासि को वायं शयानो यस्य शोचसि ।
जानासि किं सखायं मां येनाग्रे विचर्चर्थ ह ॥ ५२ ॥

52

Kaa thvam? Kasyaasi? Ko vaayam sayaano yesya sochasi?
Jaanaasi kim sakhaayam maam yenaagre vichacharththa ha.

Oh, the crown of all the best ladies! Who are you? Who is your father?
For whom are you crying now? Who is the one lying down here? Do you
remember me? Do you remember that you are always moving with me and
along with me from the very beginning?

अपि स्मरसि चात्मानमविज्ञातसखं सखे ।
हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ॥ ५३ ॥

53

Api smarasi chaathanamavijnjaathasakham sakhe!
Hithvaa maam padhamanvichchan bhaumabhogaretho gethah.

You abandoned me and went in search of enjoying the material pleasures
and comforts and luxuries of this material world. You gave up my company
when you were after material life. Do you have any memory left in your
inner conscience of mind and intelligence of a friend who was called as
Avijnjaatha or the one who is unknown or the one without any name who
was always with you everywhere in all your moves and your activities and
even at the time of your sleep? Please tell me whether you are able to
recollect anything.

हंसावहं च त्वं चार्य सखायौ मानसायनौ ।
अभूतामन्तरा वौकः सहस्रपरिवत्सरान् ॥ ५४ ॥

54

Hamsaavaham cha thvam chaarya sakhaayau maanasaayanau
Abhoothaamantharaa vaukah sahasraparivathsaraan.

Oh, my dear friend we both are like two swans. We both live together in
the same heart just like two swans living together in the Maanasa Saras.
We have lived together for many thousands of years. We have had
thousands of friends in our lives. And for many thousands of years, we had

no place to live. We were wandering without a dwelling place. But now we are far and far away from original home.

स त्वं विहाय मां बन्धो गतो ग्राम्यमतिर्महीम् ।
विचरन् पदमद्राक्षीः कयाचिन्निर्मितं स्त्रिया ॥ ५५॥

55

Sa thvam vihaaya maam, benddho, getho graamyamathirmaheem
Vicharan padhamadraksheeh kayachinnirmitham sthriyaa.

You were my friend and my relative. You still remain as my friend and relative. Since you left me, you have gone to the material world in very many different forms under very many different species to enjoy or to suffer the material lives which were created by some women in the material world. You have traveled and visited and even lived in very many different parts of the world.

पञ्चारामं नवद्वारमेकपालं त्रिकोष्ठकम् ।
षट्कुलं पञ्चविपणं पञ्चप्रकृति स्त्रीधवम् ॥ ५६॥

56

Pannjchaaraamam navadhvaaramekapaalam thrikoshtakam
Shatkulam panjchavipanam panjchaprekriithi sthreeddhavam.

In that city [Puranjjanapuri], which is the material body, there are five beautiful gardens and nine gates and one protector or controller and three rooms or apartments and six merchant families and five different markets or stores and five different items or goods or material elements and one woman who is the Lord and Leader of the house.

पञ्चेन्द्रियार्था आरामा द्वारः प्राणा नव प्रभो ।
तेजोऽबन्नानि कोष्ठानि कुलमिन्द्रियसङ्ग्रहः ॥ ५७॥

57

Panjchendhriyaarththaa aaraamaa dhvaarah praanaa nava prebho
Thejoabennaani koshttaani kulamindhriyasamgrehah

Hey, my dear friend, the five beautiful gardens are the five objects of sense or sensual enjoyment. The one protector or controller is the Air or Life Air or Praanavaayu or Oxygen which is the protector of life. The air passes through the nine gates or Navadhvaaraas. The three rooms or apartments are the three chief or major ingredients which are Fire, Water and Earth. The six different merchant families are the aggregate or sum total of one mind and five senses.

विपणस्तु क्रिया शक्तिर्भूतप्रकृतिरव्यया ।
शक्त्यधीशः पुमांस्त्वत्र प्रविष्टो नावबुध्यते ॥ ५८॥

58

Vipanasthu kriyaasakthirbhoothaprekthiravyayaa
Sakthyaddheesah pumaamsthvathra previshto naavabuddhyathe.

The five different markets or the stores are the five different sense organs with power of activity or activities. The five different items or goods or material elements are the Panjcha Mahaabhoothaas or the Five Great Basic Elements which are eternal. Behind all these there is Soul. The Soul is the Lord or Leader of the house. But as the Soul is hidden within the body and cannot be identified individually and independently or separately. And the Soul is unknown and devoid of knowledge. [This means without transcendental realization we cannot identify the soul by any means.]

तस्मिंस्त्वं रामया स्पृष्टो रममाणोऽश्रुतस्मृतिः ।
तत्सङ्गादीदृशीं प्राप्तो दशां पापीयसीं प्रभो ॥ ५९॥

59

Thasmimsthvam raamayaa sprishto remamaanoasruthasmrithih
Thatsanggaadheedhriseem praaptho dhesaam paapeeyaseem prebho.

Oh, my dear friend! When you are born into the material world as a material being you are bound to forget all that you have heard and learned about spirituality because with the company of female, or opposite gender, counterpart you would overly be interested and involved in enjoying the material sensual pleasures. With that purpose you would be engaged in

various activities. And as a result of those activities, you would be born into different species again and again into the entrapment of vicious cycles of the material world devoid of spiritual or transcendental knowledge. Oh Lord! You please understand that because of the material conceptions and sinful activities you are placed into various miserable and distressful conditions.

न त्वं विदर्भदुहिता नायं वीरः सुहृत्त्व ।
न पतिस्त्वं पुरञ्जन्या रुद्धो नवमुखे यया ॥ ६० ॥

60

Na thvam Vidharbhadhuhithaa, naayam veerah suhriththva,
Na pathisthvam Puranjanyaa rudhddho navamukhe yeyaa.

My dear friend, you are not Vaidharbhi who is the daughter of king Vidharbha. And this heroic emperor Malayadhddhvaja is neither your friend nor your husband. Nor you were even the most beloved husband of Puranjani who was known as Puranjana. [Please remember that Vaidharbhi was Puranjana in the previous birth.] You were simply captivated in the material body with nine gates. [Again, in some species the functions of nine gates could be performed by lesser gates as the same organ could perform multiple tasks.]

माया ह्येषा मया सृष्टा यत्पुमांसं स्त्रियं सतीम् ।
मन्यसे नोभयं यद्वै हंसौ पश्यावयोर्गतिम् ॥ ६१ ॥

61

Maayaa hyeshaa mayaa srishtaa yethpumaamsam sthriyam satheem
Manyase nobhayam yedhvai hamsau pasyaavayorggethim.

Sometimes you think you are a man and some other times you may think that you are a very chaste woman devoted and dedicated to your husband and yet some other times you may think you are a eunuch of neutral gender. All these are simply because of the material body you are created by the power of illusory energy which is the base for the existence of this material universe. When you think deeply you would be able to understand all these are exactly one and the same. When you think again further in-

depth you would also understand any Yoni, or any species are one and the same. [As there is only one soul all the entities and elements are one and the same. That is the principle of true Advaitasiddhanta.] My dear friend now it may be possible for you to understand that you and I are one and the same and are pure spiritual identities or identity. Now that is the factual position. I am trying to explain to you that factual position for you to understand it clearly.

अहं भवान् न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः ।
न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि ॥ ६२ ॥

62

Aham bhavaanna chaanyasthvam thvamevaaham, vichakshva bhoh
Na nau pasyanthi kavayah cchidhram jaathu manaagapi.

Oh, my dear friend! Please understand and recognize the fact that I am you and you are not different from me. Also, you are I. That is the fact. That is the truth. Absolutely there is no difference between you and me. That is the observation arrived after thorough analysis by the best of the scholarly philosophers with spiritual realization. Therefore, it is pure and clear that there is no difference between you and me.

यथा पुरुष आत्मानमेकमादर्शचक्षुषोः ।
द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ॥ ६३ ॥

63

Yetthaa purusha aathmaanamekamaadharsachakshushoh
Dhiddhaabhoothamavekshatha thatthaivaantharamaavayoh.

The clarity of your image reflected on the mirror depends upon cleanliness of the mirror as well the power of light and of your eyesight. But neither the cleanliness of the mirror nor the power of light and of your eyesight does make any difference of the fact that when you look at the image reflected in the mirror is your own image. Whatever deficiency or changes you see between you and your image is only the result of either the dirt on the mirror or the power of light and of your eyesight. Similarly, now the power

of your eyesight is completely lost because of the utter darkness of this corrupted world of material nature. You are ignorant due to material nature and cannot recognize spiritual facts. I am the soul with transcendental knowledge and realization. Therefore, I can recognize and understand that there is no difference between you and me. But because of the ignorance of material nature, you are seeing the same one single soul as two different souls as you one and I another one. That is the only difference.

एवं स मानसो हंसो हंसेन प्रतिबोधितः ।
स्वस्थस्तद्व्यभिचारेण नष्टामाप पुनः स्मृतिम् ॥ ६४॥

64

Evam sa maanaso hamso hamsena prethiboddhithah
Svastthasthadhvyebhichaarena nashtaamaapa punah smrithim.

In this way both the swans, we two, according to you as two different swans live together in the same one heart. Thus, one of the swans whose name was Avijnjaatha explained and taught the other swan who was Vaidharbhi the transcendental principles and removed all the pains and agonies faced by her due to the departure of her husband, Malayadhdhvaja. Thus, Avijnjaatha or the Soul was able to bring back the transcendental knowledge to the horizon of the memory about her previous birth as Puranjana at which time he was aware of the fact there was a friend who was always moving with him in all his moves and activities and in-activities.

बर्हिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् ।
यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ॥ ६५॥

65

Berhishmannethadhaddhyaathmam paarokshyena predharsitham
Yeth parokshapriyo dhevo Bhagawaan visvabhaavanah.

Oh, the most famous emperor Prejaapathi Praacheenaberhish! Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the same as Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the one who creates, maintains, protects and ultimately destroys the whole universes and all the

entities and elements therein. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Mukundha Dheva. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who is Mukundha Dheva, is the Supreme Personality of God. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who is the Supreme God, is the cause of all causes. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan can be recognized or known only indirectly. No one can ever recognize or understand Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan directly. The blessing of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan can be attained only by spiritual or transcendental realization. I have explained the story of Puranjana to you directly for you to attain the knowledge and realization of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan indirectly because Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is beyond direct recognition of anyone's intelligence or scholastic supremacy. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Omnipotent. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Paroksha Priya meaning the one who likes to be known or perceived indirectly.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे पुराणोपाख्याने अष्टाविंशोऽध्यायः ॥ २८॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Chathurththaskanddhe Puranjanopaakhyaane [Naama]
Ashtavimsathithamoadhyaayah

Thus, we conclude the Twenty-Eighth 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!