

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)

॥ षड्विंशोऽध्यायः - २६ ॥

SHADVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-SIX)

PuranjjanOpaakhyaanam (Continuation of the Story of Puranjjana)

[In this chapter we can read a particular episode of Puranjjana's life. One day Puranjjana was influenced by the desire to hunt animals and with that intention he went to the forest in his chariot equipped primarily with his bow and arrow. He was accompanied by his commanders. As mentioned earlier the details of the parts of the chariot, the bow and arrow and eleven commanders, etc. have hidden meanings which will be revealed at the concluding chapter. In the forest he mercilessly, cruelly and violently killed many pet as well as wild animals. After killing innumerable animals he got

tired and went back to his palace. There he could not find his wife to receive him. His Queen wife was very unhappy and displeased with him abandoning her and going to the forest for hunting. Please continue to read for details to see his plight and how he was trying to pacify and console her...]

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

स एकदा महेष्वासो रथं पञ्चाश्वमाशुगम् ।
द्वीषं द्विचक्रमेकाक्षं त्रिवेणुं पञ्चबन्धुरम् ॥ १॥

1

Sa ekadhaa maheshvaaso rettham panjchaasvamaasugam
Dhvisham dhvichakramekaaksham thrivenum panjchabendddhuram.

एकरश्म्येकदमनमेकनीडं द्विकूबरम् ।
पञ्चप्रहरणं सप्तवरूथं पञ्चविक्रमम् ॥ २॥

2

Ekaresmyekadhamanamekaneedam dhvikooobaram
Panjchapreharanam sapthavaroottham panjchavikramam

हैमोपस्करमारुह्य स्वर्णवर्माक्षयेषुधिः ।
एकादशचमूनाथः पञ्चप्रस्थमगाद्वनम् ॥ ३॥

3

Haimopaskaramaaroohya svarnavarmmaakshayeshuddhih
Ekaadhesachamoonaatthah panjchaprestthamagaadhvanam.

Naaradha continued: Hey Prajaapathi Praacheenaberhish! Once
Puranjjana equipped with his great bow and a quiver with unlimited number

of arrows and dressed in hunting suit with golden armor got ready to go for hunting. He was accompanied by eleven commanders. He sat on his chariot driven by five of the swiftest horses. He went to the forest called Panjchapresttha or Panjachapresttham meaning five separate areas or locations. The chariot had two wheels and one revolving axle. There were three flags on the chariot, one chariot driver, one bridle or rein, one yoke, one sitting place or seat, two poles to which one harness was fixed, five weapons and seven cloths of coverings. The chariot was decorated with gold. It moved in five different styles and there were five different obstacles lay before the chariot.

चचार मृगयां तत्र दृप्त आतेषुकार्मुकः ।
विहाय जायामतदर्हा मृगव्यसनलालसः ॥ ४॥

4

Chachaara mrigayaam thathra dhriptha aaththeshukaarmmukah
Vihaaya jaayaamathadharhaam mrigavyesanalaalasah.

King Puranjana took his bow and arrow and proceeded to the forest inspired by the desire for hunting on that day. After he met his Queen, he has never parted with her even for a moment. She was his discretionary intelligence. All his activities were controlled by the Queen. For that day he abandoned his discretionary intelligence and went to the forest with pride and haughtiness and ego influenced by the selfish interest of hunting and not caring for his wife. He roamed in the forest agitating the animals and hunting them just as a hobby or time pass.

आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः ।
न्यहनन्निशितैर्बाणैर्वनेषु वनगोचरान् ॥ ५॥

5

Aasureem vriththimaasrithya ghoraathmaa niranugrehah
Nyehanannisithairbbaanairvvaneshu vanagocharaan.

Influenced by demonic tendency and temper, king Puranjana randomly killed many innocent animals in that forest without having and showing any mercy and compassion to other living entities at all.

तीर्थेषु प्रतिदृष्टेषु राजा मेध्यान् पशून् वने ।
यावदर्थमलं लुब्धो हन्यादिति नियम्यते ॥ ६॥

6

Theerththeshu prethidhrishteshu raajaa meddhyaan pasoon vane
Yaavadharththamalam lubddho hanyaadhithi niyamyathe.

The scriptures allow kings to hunt and kill some wild and violent animals with the intention of protecting other non-violent animals of the forest as well as for the purpose of sports and relaxation from their stressful responsibilities of governing the nation. They are allowed to kill one or two wild animals just to meet their need to eat flesh. But here king Puranjana could not control his desire for flesh and to kill many innocent animals. Not only for the Kshethriyaas or kings but even for Asuraas or demons utterly violent action of killing innocent animals randomly are not allowed in the scriptures. According to virtuous and pious Saaddhoos violence of any nature is not permitted for anyone in the scriptures. [That means even hunters are not permitted to kill animals in the forest randomly. Here King Puranjana violated all the norms.]

य एवं कर्म नियतं विद्वान् कुर्वीत मानवः ।
कर्मणा तेन राजेन्द्र ज्ञानेन न स लिप्यते ॥ ७॥

7

Ya evam karmma niyatham vidhvaan kurvveetha maanavah
Karmmanaa thena raajendhra jnajaanena na sa lipyathe.

Hey Mahaaraaja, Praacheenaberhish! Thus, anyone who knows the value and importance of non-violence would never get involved in such fruitive activities of killing or sacrificing the lives of other living beings. Those activities are utterly cruel and violent. The scholars who have gained

transcendental knowledge would never engage in any type of fruitive activities.

अन्यथा कर्म कुर्वाणो मानारूढो निबध्यते ।
गुणप्रवाहपतितो नष्टप्रज्ञो व्रजत्यधः ॥ ८॥

8

Anyatthaa karmma kurvvaano maanaarooddo nibeddhyaathe
Gunaprevaahapathitho nashtaprejnjo vrejathyaddhah.

Those who have not gained the transcendental knowledge would whimsically fall down under the influence of false prestige and ego and perform activities ignorantly under the laws of nature composed of the three material qualities or the Sathwa-Reja-Thamas. And they would be forced to undergo innumerable cycles of perpetual material births and deaths in various species according to their activities. Thus, after whirling within many different births and deaths of many different species he may go up to Brahmaloaka sometimes but then could instantaneously fall down to hell distressfully after exhausting the rewards of all virtuous activities.

तत्र निर्भिन्नगात्राणां चित्रवाजैः शिलीमुखैः ।
विप्लवोऽभूददुःखितानां दुःसहः करुणात्मनाम् ॥ ९॥

9

Thathra nirbhinnagaathraanaam chithravaajaih sileemukhaih
Viplavoabhoodhdhuhkhithaanaam dhussahah karunaathmanaam.

There in the forest a large number of animals fell down with cuts and wounds on the body from the shots of arrows from King Puranjana and many other animals were killed as well. Any soul even with a bit of mercy and compassion in their heart would find it intolerable to stand to that sorrowfully horrible and fearful sight of the animals in the forest.

शशान् वराहान् महिषान् गवयान् रुरुशल्यकान् ।
मेध्यानन्यांश्च विविधान् विनिघ्नन् श्रममध्यगात् ॥ १०॥

Sasaan varaahaan mahishaan gevayaan rurusalykaan
Meddhyaananyaamscha vividdhaan vinighnan sremaddhyagaath.

King Puranjana mercilessly killed many domestic-able animals like rabbits, pigs, bison, buffaloes, boars, black-deer, porcupines and other pet game animals. After killing and killing innumerable wild as well as domestic and pet game animals like that King Puranjana became very exhausted and tired.

ततः क्षुत्तृप्परिश्रान्तो निवृत्तो गृहमेयिवान् ।
कृतस्नानोचिताहारः संविवेश गतक्लमः ॥ ११ ॥

Thathah kshuththritparisraantho nivriththo grihameyivaan
Krithasnaano chithaahaarah samvivesa gethaklemah.

As the King was very hungry and thirsty, he stopped hunting and came back home and took bath and meals and rested fully to his satisfaction.

आत्मानमर्हयाञ्चक्रे धूपालेपस्रगादिभिः ।
साध्वलङ्कृतसर्वाङ्गो महिष्यामादधे मनः ॥ १२ ॥

Aathmaanamarhayaanjchakre ddhoopaalepasregaadhibhih
Saaddhvalakrithasarvvaaanggo mahishyaamaadhaddhe manah.

He adorned his body with ornaments and decorations and smeared sandalwood paste and sprayed other refreshing and scented perfumes. He was totally freshened up and became very energetic and active. Then he lied down on his bed and very hopefully and eagerly waited for his most beautiful and enticingly charming Queen wife thinking that she would be there at any moment.

तृप्तो हृष्टः सुदृप्तश्च कन्दर्पाकृष्टमानसः ।
न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् ।
अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिषत् ॥ १३॥

13

Thriptho hrishtah sudhripthascha kandharppakrishtamaanasah
Na vyechashta varaaroohaam grihaneem grihameddhineem
Anthahpurasthriyoaprichcchadhvimanaa iva vedhishatha.

The King who was very happy, very satisfied, very refreshed and joyous at heart and was influenced by the captivation of Kaamabaana meaning the one who was ardently desirous of having conjugal play with his beautiful wife who always used to engage him very happily in such Grihastthaasrama or household affairs. As he did not see his wife, he became very dejected, impatient, restless and unhappy and with a disappointed heart he asked the maids of the harem:

अपि वः कुशलं रामाः सेश्वरीणां यथा पुरा ।
न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः ॥ १४॥

14

“Api vah kusalam raamaah sesvareenaam yetthaa puraa
Na thatthaitharhi rochanthe griheshu grihasampadhah.”

“Oh, the most beautiful damsels! Are you all comfortable and happy and keeping well here? Is your lady mistress also happy and well? I do not see the household items not in orderly fashion as they used to be earlier. Everything here seems to be disarranged and in a disorderly way.”

यदि न स्याद्गृहे माता पत्नी वा पतिदेवता ।
व्यङ्गे रथ इव प्राज्ञः को नामासीत् दीनवत् ॥ १५॥

15

“Yedhi na syaadh grihe maathaa pathnee vaa pathidhevathaa

Vyengge rettha iva praaajnjah ko naamaaseetha dheenavath.”

“I do not understand why the arrangements and paraphernalia in my house do not attract me now. If a house is not with the presence of either a mother or a devoted and dedicated wife who considers her husband as a Dheva or a god would not be liked by the chief man of the house to stay in. Such a house is like a chariot or a vehicle without wheels or with defects and not usable. Which fool in the world would dare to ride in a defective or unworkable chariot? Similarly, which intelligent man would stay in a house without a mother or a chaste wife who would take care of all his needs promptly?”

क्व वर्तते सा ललना मज्जन्तं व्यसनार्णवे ।
या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे ॥ १६॥

16

“Kva varththathe saa lelanaa majjantham vyesanaarnnave
Yaa maamudhddharethe praaajnaam dheepayanthi padhe padhe.”

“Oh, the most beautiful damsels who have long eyes moving always like those of cow-deer please tell me immediately where is my most beautiful chaste wife who was always ready to provide me with refreshing energy and vitality and present to entertain me with delight and happiness both physically and enlighten me mentally by providing encouraging words of advices. My wife is the one who always uplifts me from the ocean of distress and dejections. Please have compassion and mercy and tell me immediately where she is now?”

रामा ऊचुः

Raamaa Oochuh (The Beautiful Maids Said):

नरनाथ न जानीमस्त्वत्प्रिया यद्व्यवस्यति ।
भूतले निरवस्तारे शयानां पश्य शत्रुहन् ॥ १७॥

17

Naranaattha! Na jaaneemasthvath priyaa yedhvyavasyathi
Bhoothale niravasthaare sayaanaam pasya, sathroohan.

Oh, the Master of all the Citizens! We do not know what your wife is up-to or what she is going to do or what she is prepared to do. She is lying down on the bare ground without any bedding or mat. She is very unhappy and seems like mentally tortured and agonized and pained and distressed. Oh, the most heroic warrior King you please come and see by yourself.

नारद उवाच

Naaradha Uvaacha (Naaradha Said):

पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि ।
तत्सङ्गोन्मथितज्ञानो वैक्लव्यं परमं ययौ ॥ १८॥

18

Puranjjana svamahisheem nireekshyaavaddhoothaam bhuvi
Thatsanggonmatthithajnjaano vaikleavyam paramam yeyau.

King Puranjana was completely upset and totally bewildered and baffled of seeing his most beloved wife and Praanesvari or the goddess of his life lying on the bare ground like a mendicant abandoning all her adornments and ornaments and costumes. He was completely blinded and ignorant with the intimate material association he always used to have with her until that day.

सान्त्वयन् श्लक्ष्णया वाचा हृदयेन विदूयता ।
प्रेयस्याः स्नेहसंरम्भलिङ्गमात्मनि नाभ्यगात् ॥ १९॥

19

Saanthvayan slekshnayaa vaachaa hridhayena vidhooyathaa
Preyasyaah snehasamrembhalinggamaathmani naabhyagaath.

His heart started beating up very rapidly. His blood started shooting up and down through all his nerves. He tried to console and to comfort his wife with very soft and sweet pleasing consolation words. Though he could not recognize or understand the cause of anger and displeasure of his wife, he was filled with regret and tried to pacify her.

अनुनिन्येऽथ शनकैर्वीरोऽनुनयकोविदः ।
पस्पर्श पादयुगलमाह चोत्सङ्गलालिताम् ॥ २०॥

20

Anuninyeattha sanakairveeroanunayakovidhah
Pasparsa paadhayugalamaaha chothsangalaalithaam.

The King who was an expert in flattering slowly pacified and pleased his wife by cheering her up and brought her to his side by making her listen to his words. First, he touched her feet and patted her body lovingly and embraced her loosely and then tightly and then lifted her up and seated her on his lap and began to speak to her very thoughtfully but sweetly.

पुरञ्जन उवाच

Puranjjana Uvaacha (Puranjjana Said):

नूनं त्वकृतपुण्यास्ते भृत्या येष्वीश्वराः शुभे ।
कृतागःस्वात्मसात्कृत्वा शिक्षा दण्डं न युञ्जते ॥ २१॥

21

Noonam thvakrithapunyaasthe bhrithyaa yeshveesvaraah subhe
Krithaagah svaathmasaathkrithvaa sikshaadhendam na yunjathe.

My dearest wife, you are the Lady or goddess of my life, or you are my Praananaattha. When a servant falters and commits some mistakes or offenses if his Master does not punish him and correct him under the impression that “oh that after all he is my man” then that servant must

consider him as unfortunate as he is missing the opportunity to recognize the mistake and correct.

परमोऽनुग्रहो दण्डो भृत्येषु प्रभुणार्पितः ।
बालो न वेद तत्तन्वि बन्धुकृत्यममर्षणः ॥ २२॥

22

Paramoanugreho dhendo bhrithyeshu prebhoonaarppithah
Baalo na vedha thatthanvi benddukrithyamamarshanah.

When the Master punishes his servants who deserved to be punished the servants must accept those punishments as a great mercy and blessing from their Master because those punishments give them the opportunity for correction. But those servants who turn out to be angry and keep vengeance against their masters without having any tolerance should be considered as fools who do not understand their duties and responsibilities.

सा त्वं मुखं सुदति सुभ्रवनुरागभार-
व्रीडाविलम्बविलसद्धसितावलोकम् ।
नीलालकालिभिरुपस्कृतमुन्नसं नः
स्वानां प्रदर्शय मनस्विनि वल्गु वाक्यम् ॥ २३॥

23

Saa thvam mukham sudhathi subhrvanuraagabhaara-
Vreedaaivilambavilasadhddhasaithaavalokam
Neelaalakaalibhirupaskrithamunnasam nah
Svaanaam predhersaya manasvini valguvaakyam.

Oh, the one with the most beautiful and pretty rows of teeth. We are all at your beck and call and always at your services. Oh, the one with a very compassionate mind and heart! You please raise your face up a little bit and show us your charming and attractive face. Oh, the best of the ladies! Your look, your charm, your beauty, your attractions and your luster and brilliance, emitting from your face are indefinable. The love and affection reflecting on your face decorated with bluish black curly hair hanging on

your forehead with the enticing charm and beautiful smile are heavenly. Oh, my dear wife, why don't you give us an opportunity to relish the honey, sweet and heavenly words of Amrith coming out of your mouth. [Why don't you speak so that we listen to your heavenly words?] Please speak to us kindly without making us anxiously wait to listen to you.

तस्मिन् दधे दममहं तव वीरपत्नि
योऽन्यत्र भूसुरकुलात्कृतकिल्बिषस्तम् ।
पश्ये न वीतभयमुन्मुदितं त्रिलोक्या-
मन्यत्र वै मुररिपोरितरत्र दासात् ॥ २४॥

24

Thasmindhaddhe dhemamaham thava veerapathni
Yoanyathra bhoosurakulaath krithakilbishastham
Pasye na veethabhayammunmudhitham thrilokyaa-
Manyathra vai Murariporitharathra dhaasaath.

Oh, the heroic wife of a heroic warrior! Please tell me if someone has offended you. Or did anyone commit anything displeasing to you. You please be aware of the fact that there is no one in all the three worlds who are not punishable by me other than the Brahmins and Associates of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, please be assured that I will properly punish anyone who offended you.

वक्त्रं न ते वितिलकं मलिनं विहर्षं
संरम्भभीममविमृष्टमपेतरागम् ।
पश्ये स्तनावपि शुचोपहतौ सुजातौ
बिम्बाधरं विगतकुङ्कुमपङ्करागम् ॥ २५॥

25

Vakthram na the vithilakam malinam viharsham
Samrembhabheemamavimrishtamapetharaagam
Pasye sthanaavapi suchopahathau sujaathau
Bimbaaddharam vigethakumkumapankaraagam.

My dear wife, this is the first time I see your face like this without having the Thilaka or the dot on your forehead. Nor have I seen your face lusterless and affectionless like this until now. Today your face is withered out. Nor do you show happiness and pleasantness on your face now. You look very angry and fearful and terrific now. I haven't ever until now seen the pair of your breasts wet like this soaked by tears. Nor have I had ever until now seen your charming and attractive lips, reddish like a bimba fruit, which would even entice Kaamadheva, look pale.

तन्मे प्रसीद सुहृदः कृतकिल्बिषस्य
स्वैरं गतस्य मृगयां व्यसनातुरस्य ।
का देवरं वशगतं कुसुमास्त्रवेग-
विस्रस्तपौस्नमुशती न भजेत कृत्ये ॥ २६॥

26

Thanme preseedha suhridhah krithakilbishasya
Svairam gethasya mrigayaam vyesanaathurasya
Kaa dhevaram vasagetham kusumaasthravega-
Visrasthapaumsnamusathee na bhajetha krithye.

Oh, my dearest wife, if you think that the reason for your unhappiness, displeasure and anger are because of my going for the sinful activities of hunting, abandoning you here without giving company to you or because your permission was not taken beforehand then I might have definitely offended you. But please consider me as your loyal and faithful servant and pardon me by taking a lenient view though it is not an excusable offense. The masters are always very considerate and lenient to their faithful servants. Oh, my Praananaatthe I am your intimate and loyal servant. Therefore, though I might have committed some offense please relieve me by showing a pleasant and happy face. Due to the ardent love and intimate affinity, I possess on you I am now totally bereaved and pained by the hits of arrows shot by Kaamadheva or Cupid. I am now totally restless due to a love infection. Oh, my dear wife, think of this: which wife in the world would reject the plea of her beloved husband for a conjugal game at the most appropriate opportunity?

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
चतुर्थस्कन्धे पुरञ्जनोपाख्याने षड्विंशोऽध्यायः ॥ २६ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Chathurththaskanddhe Puranjjanopaakhyaane [o Naama]
Shadvimsathithamoaddhyaayah

Thus, we conclude the Twenty-Sixth Chapter [Named as] The Story of
Puranjjana [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!