

Chapter Twenty Five

The Description of the Characteristics of King Purañjana

॥ 4.25.1 ॥

maitreya uvāca
iti sandiśya bhagavān
bārhiṣadair abhipūjitaḥ
paśyatām rāja-putrāṇām
tatraivāntardadhe haraḥ

Maitreya said: After instructing the sons of King Barhiṣat (**iti sandiśya bārhiṣadaih**) and being worshipped by them (**abhipūjitaḥ**), Śiva disappeared (**bhagavān haraḥ tatra eva antardadhe**) while they watched (**paśyatām rāja-putrāṇām**).

॥ 4.25.2 ॥

rudra-gītaṁ bhagavataḥ
stotraṁ sarve pracetasah
japantas te tapas tepur
varṣāṇām ayutaṁ jale

Chanting Śiva's song (**japantah rudra-gītaṁ**) concerning the Lord (**bhagavataḥ**), the Pracetās performed (**te pracetasah sarve tepuh**) austerities (**tapah**) for ten thousand years in the water (**varṣāṇām ayutaṁ jale**).

|| 4.25.3 ||

prācīnabarhiṣam kṣattaḥ
karmasv āsakta-mānasam
nārado 'dhyātma-tattva-jñāḥ
kṛpāluḥ pratyabodhayat

O Vidura (**kṣattaḥ**)! Nārada (**nāradaḥ**), knowing spiritual truth (**adhyātma-tattva-jñāḥ**) and being compassionate (**kṛpāluḥ**), awakened the King (**prācīnabarhiṣam pratyabodhayat**) whose mind was attached to karma-yoga (**karmasu āsakta-mānasam**).

॥ 4.25.4 ॥

śreyas tvam katamad rājan
karmanātmana ihase
duḥkha-hāniḥ sukhāvāptiḥ
śreyas tan neha ceṣyate

O King (**rājan**)! What benefit do you want (**katamad śreyah tvam ihase**) for yourself (**ātmanā**) by doing these karmas (**karmanā**)? It is not possible (**na iha iṣyate**) to destroy suffering and attain happiness (**duḥkha-hāniḥ sukha avāptiḥ**) by performance of karma (**tad iha**).

॥ 4.25.5 ॥

rājovāca

na jānāmi mahā-bhāga
param karmāpaviddha-dhīḥ
brūhi me vimalam jñānam
yena mucyeya karmabhiḥ

The King said: O great fortunate saint (**mahā-bhāga**)! Since my intelligence is bewildered by karma (**karma-apaviddha-dhīḥ**) I do not know what is beneficial (**na jānāmi param**). Tell me the pure knowledge (**brūhi me vimalam jñānam**) by which I can become free from these duties (**yena mucyeya karmabhiḥ**).

|| 4.25.6 ||

gṛheṣu kūṭa-dharmeṣu
putra-dāra-dhanārtha-dhīḥ
na param vindate mūḍho
bhrāmyan saṁsāra-vartmasu

One whose intelligence is fixed in sons, wife, wealth and acquisitions in family life (**gṛheṣu putra-dāra-dhana-ārtha-dhīḥ**), filled with many obligations and rules (**kūṭa-dharmeṣu**), does not enjoy liberation (**na param vindate**). Foolishly he wanders (**mūḍho bhrāmyan**) the road of repeated birth and death (**saṁsāra-vartmasu**).

|| 4.25.7 ||

nārada uvāca

bho bhoḥ prajāpate rājan
paśūn paśya tvayādhvare
samjñāpitāñ jīva-saṅghān
nirghṛṇena sahasraśaḥ

Nārada said: O protector of the people (**bho bhoḥ prajāpate**)! O King (**rājan**)! Look at these animals (**paśūn paśya**), thousands of jīvas (**jīva-saṅghān sahasraśaḥ**), killed by you in sacrifices (**tvayā dhvare samjñāpitāñ**) without mercy (**nirghṛṇena**).

|| 4.25.8 ||

ete tvām sampratīkṣante
smaranto vaiśasaṁ tava
samparetam ayaḥ-kūṭaiś
chindanty utthita-manyavaḥ

Remembering how you killed them (**smaranto vaiśasaṁ tava**), the animals are waiting for you to die (**ete tvām samparetam sampratīkṣante**). With great anger (**utthita-manyavaḥ**) they will tear you apart (**chindanty**) with their horns made of iron (**ayaḥ-kūṭaih**).

|| 4.25.9 ||

atra te kathayiṣye 'mum
itihāsam purātanam
purañjanasya caritaṁ
nibodha gadato mama

I will relate to you (**atra te kathayiṣye**) this ancient, historical story (**amum itihāsam purātanam caritaṁ**) of Purañjana (**purañjanasya**). Please understand it as I speak (**nibodha gadato mama**).

|| 4.25.10 ||

āsīt purañjano nāma
rājā rājan bṛhac-chravāḥ
tasyāvijñāta-nāmāsīt
sakhāvijñāta-ceṣṭitaḥ

O King (**rājan**)! There was a very famous king (**āsīt bṛhat-śravāḥ**) named Purañjana (**purañjano nāma**). He had an unknown friend (**tasya sakhā āsīt**), whose name and activities were unknown (**avijñāta-nāma avijñāta-ceṣṭitaḥ**).

॥ 4.25.11 ॥

so 'nveṣamāṇaḥ śaraṇam
babhrāma pṛthivīm prabhuḥ
nānurūpaṁ yadāvindad
abhūt sa vimanā iva

Searching for a place to live (**anveṣamāṇaḥ śaraṇam**) he wandered the earth (**sah prabhuḥ pṛthivīm babhrāma**). Not finding a suitable place (**yadā na avindad anurūpaṁ**), he became depressed (**sah vimanā iva abhūt**).

॥ 4.25.12 ॥

na sādhu mene tāḥ sarvā
bhūtale yāvatīḥ puraḥ
kāmān kāmaya māno 'sau
tasya tasyopapattaye

Desiring objects for attaining enjoyment (**kāmān upapattaye kāmaya mānah**), he thought (**asau mene**) that all the houses (**tāḥ sarvā yāvatīḥ puraḥ**) on earth (**bhūtale**) were not suitable (**na sādhu**).

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
10	a. Once there was a king by the name Puranjana	a. Once there was a soul who is Puranjana (creator of body – puram janayati iti puranjana)
	b. He was very famous (brhat sravah)	b. He was very much interested in hearing about his own sense gratification (brhat sravah)
	c. He had a friend whose name and activities were unknown	c. The jiva is not aware of the name and activities of his friend, the Supersoul
11	Searching for a place to live king Puranjana wandered the earth, and not finding a suitable place he became depressed	Searching for a body to reside the jiva wandered various species, and not finding a suitable body he became depressed
12	He thought that all places on earth were not suitable	The jiva thought that all species were not suitable

॥ 4.25.13 ॥

sa ekadā himavato
dakṣiṇeṣv atha sānuṣu
dadarśa navabhir dvārbhiḥ
puraṁ lakṣita-lakṣaṇām

Once, the King (**sa ekadā**) saw (**dadarśa**) on the southern ridge of the Himalayas (**himavato dakṣiṇeṣu sānuṣu**) a city with nine gates (**navabhir dvārbhiḥ puraṁ**), which he understood had good qualities (**lakṣita-lakṣaṇām**).

॥ 4.25.14 ॥

prākāropavanāṭṭāla-
parikhair akṣa-toraṇaiḥ
svarna-raupyāyasaiḥ śṛṅgaiḥ
saṅkulām sarvato gṛhaiḥ

The city was surrounded (**sarvato**) by walls (**prākāra**), groves (**upavana**), a tower (**āṭṭāla**), moats (**parikhaiḥ**), lattice windows (**akṣa**), gates (**toraṇaiḥ**), and pinnacles of gold, silver and iron (**svarna-raupya-ayasaiḥ śṛṅgaiḥ**), and houses (**gṛhaiḥ**).

॥ 4.25.15 ॥

nīla-sphaṭika-vaidūrya-
muktā-marakatāruṇaiḥ
kḷpta-harmya-sthalīm dīptām
śriyā bhogavatīm iva

The palace had places made (kḷpta-harmya-sthalīm) of sapphire, crystal, cat's eye (nīla-sphaṭika-vaidūrya), pearls, emeralds and rubies (muktā-marakata-arūṇaiḥ), shining with beauty (dīptām śriyā) like the city of Bhogavatī (bhogavatīm iva).

॥ 4.25.16 ॥

sabhā-catvara-rathyābhir
ākṛīḍāyatanāpaṇaiḥ
caitya-dhvaja-patākābhir
yuktām vidruma-vedibhiḥ

It had a sitting place (**sabhā**), an intersection (**catvara**), a main street (**rathyābhiḥ**), gambling houses (**ākṛīḍa āyatana**), shops (**āpaṇaiḥ**), a resting area (**caitya**), stages made of coral (**vidruma-vedibhiḥ**), and was decorated with flags and banners (**dhvaja-patākābhir yuktām**).

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
13	Once, on the southern ridge of Himalayas Puranjana found a city with nine gates and understood that it was suitable	In the land of Bharata Varsa, the soul found a human body and understood that it was suitable
14	The city had walls, groves, a head, moats, lattice windows, gates, and pinnacles of gold, silver and iron, and houses.	The human body had skin, sense objects, mouth, gunas, hair pores, eyes and other openings, three dhatus, and the 6 cakras
15	<ul style="list-style-type: none"> a. The palace had places made of ruby b. It had other jewelled places c. The city was shining like Bhogavati, the city of nagas 	<ul style="list-style-type: none"> a. The body had places within the heart b. The body had nadis c. This body only seemed to have pleasure, but did not (bhogavati iva)
16	It had a sitting place, an intersection, a main street, gambling houses, market place, a resting area, stages made of coral, and was decorated with flags and banners.	The body had heart (sitting place), place of intersection of the nose, throat eyes and ears (intersection), location of spine (main street), location of senses (gambling houses), mind (market place), citta (resting place), soles of feet and hands (flags), 5 miseries (banner).

|| 4.25.17-19 ||

puryās tu bāhyopavane
divya-druma-latākule
nadaḍ-vihaᅅgāli-kula-
kolāhala-jalāśaye

hima-nirjhara-vipruᅅmat-
kusumākara-vāyunā
calat-pravāla-viᅇapa-
nalini-taᅇa-sampadi

nānāraᅇya-mᅇga-vrātaiᅇ
anābādhe muni-vrataiᅇ
āhūtaᅇ manyate pāntho
yatra kokila-kūjitaᅇ

Outside the city (**puryāᅇ tu bāhya**) in groves of beautiful trees and creepers (**divya-druma-latākule upavane**), with ponds (**jalāśaye**) resounding with the cries (**nadaḍ kolāhala**) of flocks of birds and humming of bees (**vihaᅅga-ali-kula**), with lakes having banks abundant with lotuses (**nalini-taᅇa-sampadi**) and trees (**viᅇapa**), whose branches moved (**calat-pravāla**) in the spring wind (**kusumākara-vāyunā**) laden with water drops (**vipruᅅmat**) from cool waterfalls (**hima-nirjhara**), where cuckoos warbled (**yatra kokila-kūjitaᅇ**) as if calling out to travelers (**āhūtaᅇ manyate pāntho**), there were various non-violent forest animals (**nānāraᅇya-mᅇga-vrātaiᅇ**) free of troubles (**anābādhe**), non envious like the great sages (**muni-vrataiᅇ**).

|| 4.25.20 ||

yadṛcchayāgatām tatra
dadarśa pramadottamām
bhṛtyair daśabhir āyāntīm
ekaika-śata-nāyakaiḥ

In that place (**tatra**), he saw (**dadarśa**) a very beautiful woman (**pramada uttamām**) who had arrived on her own (**yadṛcchayā āgatām**) with ten servants (**bhṛtyair daśabhir āyāntīm**), each with unlimited courtesans (**eka-eka-śata-nāyakaiḥ**).

॥ 4.25.21 ॥

pañca-śīrṣāhinā guptām
pratīhāreṇa sarvataḥ
anveṣamāṇām ṛṣabham
apraudhām kāma-rūpiṇīm

She was protected (**guptām**) on all sides (**sarvataḥ**) by a gatekeeper (**pratīhāreṇa**) in the form of a snake with five heads (**pañca-śīrṣa ahinā**), and she was looking for a master (**anveṣamāṇām ṛṣabham**). She was gentle (**apraudhām**) and decorated attractively (**kāma-rūpiṇīm**).

|| 4.25.22 ||

**sunāsām sudatīm bālām
sukapolām varānanām
sama-vinyasta-karṇābhyām
bibhratīm kuṇḍala-śriyam**

She had a beautiful nose, teeth (**bālām sunāsām sudatīm**), forehead, and face (**sukapolām vara ānanām**), and equally placed ears (**sama-vinyasta-karṇābhyām**) decorated with earrings (**bibhratīm kuṇḍala-śriyam**).

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
17-19	a. Outside the city were groves filled with beautiful trees with fruits and flowers, water bodies, chirping birds and a gentle breeze	a. The world outside this jiva's body was filled with all 5 kinds of sense objects to satisfy his senses
	b. The forest was filled with non-violent animals and free of violent animals	b. This Puranjana's jiva was endowed with pious credits and was devoid of impious credits. Therefore his enjoyment was not troubled by obstacles
20	a. There Puranjana saw a beautiful woman	a. The jiva met with his dharmic material intelligence
	b. She had arrived there on her own	b. The initial relationship of the jiva with his intelligence is without a cause
	c. She had 10 male servants and unlimited female servants	c. The intelligence is assisted by 10 senses and unlimited actions of the senses
21	a. She was protected by a 5 hooded serpent	a. The intelligence was protected by the 5 functions of prana
	b. She was wearing various ornaments	b. The intelligence was filled with various impressions of sense gratification
22	a. She had beautiful nose and teeth	a. The intelligence of Puranjana's jiva was endowed with superior ability to taste and smell
	b. She had a beautiful forehead	b. The intelligence of that jiva had very good clarity

|| 4.25.23 ||

piśaṅga-nīvīm suśroṇīm
śyāmām kanaka-mekhalām
padbhyām kvaṇadbhyām calantīm
nūpurair devatām iva

Dark in complexion (**śyāmām**), she was wearing yellow cloth (**piśaṅga-nīvīm suśroṇīm**) and a gold belt (**kanaka-mekhalām**). She moved using two feet (**padbhyām calantīm**) jingling with ankle bells (**kvaṇadbhyām nūpurair**), like a devatā (**devatām iva**).

|| 4.25.24 ||

stanau vyañjita-kaiśorau
sama-vṛttau nirantarau
vastrāntena nigūhantīm
vrīḍayā gaja-gāminīm

Her youthful breasts (**stanau vyañjita-kaiśorau**) were equally round with no space between (**sama-vṛttau nirantarau**). She hid them with the end of her cloth (**vastra antena nigūhantīm**) out of shyness (**vrīḍayā**) and walked like a she-elephant (**gaja-gāminīm**).

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
23	a. She was dark in complexion	a. The colour of intelligence is black
	b. She was wearing a yellow cloth	b. The intelligence of Puranjana was covered with mode of passion
	c. She moved using two feet jingling with ankle bells	c. Puranjana's intelligence, covered by mode of passion, was unsteady in hearing scriptures
24	a. She had two beautiful breasts	a. The jiva's intelligence is endowed with attraction and repulsion
	b. The breasts were youthful	b. Even though one may grow old, the attraction and repulsion is always young
	c. The breasts were of equal size	c. Both attraction and repulsion equally bewilder a person
	d. The two breasts had no space in between them	d. Attraction and repulsion are non-different and anytime may transform into the other
	e. She was trying to cover them because of shyness	e. Cultured people try to cover their attraction and repulsion

|| 4.25.25 ||

tām āha lalitaṁ vīraḥ
savrīḍa-smita-śobhanām
snigdhenāpāṅga-puṅkhena
sprṣṭaḥ premodbhramad-bhruvā

Pierced (**sprṣṭaḥ**) by the arrow shaft of her affectionate glance (**snigdhenā apāṅga-puṅkhena**) and the lusty movement of her brow (**prema udbhramad-bhruvā**), the brave King (**vīraḥ**) spoke to that beautiful woman (**tām āha lalitaṁ**) with a shy smile (**savrīḍa-smita-śobhanām**).

|| 4.25.26 ||

kā tvam kañja-palāśākṣi
kasyāsīha kutaḥ sati
imām upa purīm bhīru
kim cikīrṣasi śaṁsa me

Lotus-eyed beauty (**kañja-palāśa akṣi**)! Chaste, timid woman (**bhīru sati**)! Who are you (**kā tvam**)? Who do you belong to (**kasya asi**)? Where do you come from (**kutaḥ iha**)? Tell me (**śaṁsa me**) what you want to do (**kim cikīrṣasi**) around this city (**imām upa purīm**)?

॥ 4.25.27 ॥

ka ete 'nupathā ye ta
ekādaśa mahā-bhaṭāḥ
etā vā lalanāḥ subhru
ko 'yam te 'hiḥ puraḥ-saraḥ

Who are your eleven followers (**ka ete ye ta ekādaśa anupathā**), the powerful body guards (**mahā-bhaṭāḥ**)? Who are these women attendants (**etā vā lalanāḥ subhru**)? Who is the snake (**kaḥ ayam ahiḥ**) moving in front of you (**te puraḥ-saraḥ**)?

॥ 4.25.28 ॥

tvam hrīr bhavāny asy atha vāg ramā patim
vicinvatī kim munivad raho vane
tvad-aṅghri-kāmāpta-samasta-kāmaṁ
kva padma-kośaḥ patitaḥ karāgrāt

You are shyness personified (**tvam hrīh**). Or are you Bhavānī the wife of Śiva (**atha bhavāny asy**)? Are you Sarasvatī or Lakṣmī (**atha vāg ramā**)? Alone in the forest (**raho vane**), like a sage (**munivad**), are you looking for your husband (**kim patim vicinvatī**), whose desires are fulfilled by desiring your lotus feet (**tvad-aṅghri-kāma-āpta-samasta-kāmaṁ**)? Where is the lotus bud (**kva padma-kośaḥ**) that has fallen from your hand (**patitaḥ kara agrāt**)?

25	a. Puranjana was pierced by the affectionate glance of this lady	a. The jiva becomes enamoured by the impressions of sense gratification presented by the intelligence
	b. Puranjana approached the lady and spoke with her as follows	b. The jiva, by his free will, becomes bound by ignorance. The jiva is not forcefully bound by the Lord with ignorance
26- 27	Puranjana to the Lady: Who are you, where are you from, what are you doing here, who are these followers etc.	Jiva to the Intelligence: Because of attraction the jiva is trying to woo his intelligence by speaking sweet words
28	a. Are you looking for a husband who follows dharma in this forest alone?	a. Every jiva is attracted by his material intelligence and wants to establish a relationship
	b. Where is the lotus bud that has fallen from your hand?	b. The discerning power of the jiva has been thrown away by the intelligence.
	c. Are you Bhavani, Saraswati or Lakshmi?	c. Every jiva considers his intelligence to be excellent and attractive to others due to lack of discernment

॥ 4.25.29 ॥

nāsām varorv anyatamā bhuvi-sprk
purīm imām vīra-vareṇa sākam
arhasy alaṅkartum adabhra-karmaṇā
lokaṁ paraṁ śrīr iva yajña-puṁsā

O beautiful woman (**varoru**)! You are not any of these women (**na āsām anyatamā**) since your feet touch the ground (**bhuvi-sprk**). You should decorate this city (**imām purīm alaṅkartum arhasy**) along with me, a great hero of many exploits (**sākam vīra-vareṇa adabhra-karmaṇā**), just as Lakṣmī resides (**śrīr iva**) in Vaikuṅṭha (**lokaṁ paraṁ**) with Viṣṇu (**yajña-puṁsā**).

॥ 4.25.30 ॥

yad eṣa māvāṅga-vikhaṇḍitendriyaṁ
savrīḍa-bhāva-smita-vibhramad-bhruvā
tvayopasṛṣṭo bhagavān mano-bhavaḥ
prabādhate 'thānuḡṛhāṇa śobhane

O beautiful woman (**śobhane**)! Since powerful Cupid (**yad bhagavān mano-bhavaḥ**), inspired by your bewildering brow (**vikhaṇḍita tvayā vibhramad-bhruvā**) and your shy, affectionate smile (**savrīḍa-bhāva-smita**), is harassing me (**mā prabādhate**), whose senses are smashed by your glance (**eṣa apāṅga-vikhaṇḍita indriyaṁ**), please be merciful to me (**atha anuḡṛhāṇa**)!

॥ 4.25.31 ॥

tvad-ānanam subhru sutāra-locanam
vyālambi-nīlāka-vṛnda-saṁvṛtam
unnīya me darśaya valgu-vācakam
yad vrīḍayā nābhimukham śuci-smite

O woman with a bright smile (**śuci-smite**)! Raise up your face (**unnīya**). Show me your face (**me darśaya tvad-ānanam**) with fine eyebrows (**subhru**) and eyes with beautiful pupils (**sutāra-locanam**), surrounded by long locks of black hair (**vyālambi-nīlāka-vṛnda-saṁvṛtam**), and endowed attractive words (**valgu-vācakam**), which you do not show out of shyness (**yad vrīḍayā nābhimukham**).

29	a. You are not any of them as your feet is touching the ground	a. By a little consideration one can understand that one's intelligence is not that great
	b. Please marry me and reside here like Lakshmi stays in vaikuntha	b. In spite of that, the jiva is eager to establish a relationship with his intelligence
30	a. My eyes are shattered by your beautiful glance	a. The jiva's eyes of knowledge are shattered by the impressions of sense gratification that the intelligence is producing
	b. Please be merciful to me	b. Give me enjoyment of sense objects such as sound and touch
31	Please show me your full face endowed with beautiful features	Oh Material intelligence! You have cheated me of the spiritual bliss. At least, provide a wealth of sense objects so that I can enjoy

|| 4.25.32 ||

nārada uvāca

ittham purañjanam nārī
yācamānam adhīravat
abhyanandata tam vīram
hasantī vīra mohitā

Nārada said: O King (**vīra**)! The smiling woman (**hasantī nārī**), attracted to foolish Purañjana (**adhīravat purañjanam mohitā**) who was imploring her in this way (**ittham yācamānam**), spoke to him (**tam vīram abhyanandata**).

Theme IV – Devahuti's questions about rarity of Liberation (3.27.17-20)

Text 17

devahūtir uvāca
puruṣaṁ prakṛtir brahman
na vimuñcati karhicit
anyonyāpāśrayatvāc ca
nityatvād anayoḥ prabho

Devahūti said: O *brāhmaṇa* (**brahman**)! O master (**prabho**)! *Prakṛti* never gives up the Lord (**prakṛtir puruṣaṁ na vimuñcati**) at any time (**karhicit**), because of eternal (**nityatvād**) attraction (**apāśrayatvāt**) between them (**anyonya anayoḥ**).

Theme IV – Devahuti’s questions about rarity of Liberation (3.27.17-20)

Text 18

yathā gandhasya bhūmeś ca
na bhāvo vyatirekataḥ
apām rasasya ca yathā
tathā buddheḥ parasya ca

Just (**yathā**) as fragrance cannot exist separate from earth (**gandhasya bhūmeś ca na bhāvo vyatirekataḥ**), and taste cannot exist separate from water (**yathā apām rasasya ca**), the Lord does not exist separate from *prakṛti* (**tathā buddheḥ parasya ca**).

Theme IV – Devahuti's questions about rarity of Liberation (3.27.17-20)

Text 19

akartuḥ karma-bandho 'yaṁ
puruṣasya yad-āśrayaḥ
guṇeṣu satsu prakṛteḥ
kaivalyaṁ teṣv ataḥ katham

The *jīva* (**ayaṁ**), though not a doer (**akartuḥ**), becomes bound up by action (**karma-bandhah**) since the *guṇas* of *prakṛti* (**prakṛteḥ guṇeṣu**) remain with the *jīva* (**puruṣasya satsu**) who takes shelter of the *guṇas* (**yad-āśrayaḥ**). How can he attain liberation (**kaivalyaṁ teṣu ataḥ katham**)?

॥ 4.25.33 ॥

na vidāma vayam samyak
kartāram puruṣarṣabha
ātmanaś ca parasyāpi
gotram nāma ca yat-kṛtam

O best of men (**puruṣa rṣabha**)! I do not know who produced me (**na vayam samyak vidāma kartāram**), and I do not know (**na vayam vidāma**) my name or family, nor the names and family of others accompanying me (**ātmanaś ca parasya api gotram nāma ca yat-kṛtam**).

|| 4.25.34 ||

ihādyā santam ātmānam
vidāma na tataḥ param
yeneyam nirmitā vīra
purī śaraṇam ātmanah

O King (**vīra**)! I know (**vidāma**) that I am existing here today (**ātmānam iha adya santam**) and nothing else (**na tataḥ param**). I do not know (**na vidāma**) by whom (**yena**) my shelter (**ātmanah śaraṇam**), this city (**iyam purī**), was built (**nirmitā**).

॥ 4.25.35 ॥

ete sakhāyaḥ sakhyo me
narā nāryaś ca mānada
suptāyām mayi jāgarti
nāgo 'yaṁ pālayan purīm

O respectful one (**mānada**)! The men and women (**ete narā nāryaś ca**) are my friends (**me sakhāyaḥ sakhyah**). While I sleep (**mayi suptāyām**) the snake stays awake (**nāgah jāgarti**) and protects this city (**ayaṁ purīm pālayan**).

॥ 4.25.36 ॥

diṣṭyāgato 'si bhadraṁ te
grāmyān kāmān abhīpsase
udvahiṣyāmi tāms te 'haṁ
sva-bandhubhir arindama

O killer of the enemy (**arindama**)! By fortune, you have come here (**diṣṭyā āgato asi**). All fortune to you (**bhadraṁ te**)! You desire material enjoyment (**grāmyān kāmān abhīpsase**). With my friends (**sva-bandhubhir**), I will supply (**aham udvahiṣyāmi**) that to you (**tāms te**).

॥ 4.25.37 ॥

imām tvam adhiṣṭhasva
purīm nava-mukhīm vibho
mayopanītān gr̥hṇānaḥ
kāma-bhogān śataṁ samāḥ

O lord (**vibho**)! Stay (**tvam adhiṣṭhasva**) in this city with nine gates (**imām nava-mukhīm purīm**), taking the pleasures brought by me (**gr̥hṇānaḥ mayā upanītān kāma-bhogān**) for a hundred years (**śataṁ samāḥ**).

32	<p>Narada to Pracinabarhisat: The lady, attracted to Puranjana, spoke in response</p>	<p>Narada to Pracinabarhisat: The material intelligence was also attracted by spiritual sweetness of the Jiva</p>
33-34	<p>Lady to Puranjana: I do not know who created me, what is my name or family, who built the city etc.</p>	<p>Material intelligence to the jiva: I, the material intelligence, cannot claim to know about the Supreme Lord</p>
35	<p>The men and women are my friends and this snake protects the city while we are asleep</p>	<p>The senses and actions of senses assist me. The prana protects the body during the sleep</p>
36	<p>You have come here desiring sense enjoyment. I will provide that with my friends</p>	<p>You have approached me for sense gratification, I will provide it with the senses and actions of senses</p>
37	<p>Stay in this city for 100 years enjoying all the sense gratification that I give you</p>	<p>Stay in this body for 100 years enjoying all the sense gratification that I give you</p>

॥ 4.25.38 ॥

kam nu tvad-anyam ramaye
hy arati-jñam akovidam
asamparāyābhimukham
aśvastana-vidam paśum

Other than you (**tvad-anyam**), with whom can I enjoy (**kam nu ramaye**)? Others are all without sex enjoyment (**arati-jñam**), unskillful at sex enjoyment (**akovidam**), inexperienced in battle (**asamparāya abhimukham**), or unable to think of the future (**aśvastana-vidam**), like animals (**paśum**).

॥ 4.25.39 ॥

dharmo hy atrārtha-kāmau ca
prajānando 'mṛtaṁ yaśaḥ
lokā viśokā virajā
yān na kevalino viduḥ

In household life (**atra**) there is dharma, artha and kāma (**dharmo -artha-kāmau ca**), the bliss of children (**prajānandah**), remnants of sacrifice (**amṛtaṁ**), attainment of higher planets (**yaśaḥ lokā**), happiness and health (**viśokā virajā**), which the sannyāsīs do not know (**yān na kevalino viduḥ**).

॥ 4.25.40 ॥

pitṛ-devarṣi-martyānām
bhūtānām ātmanaś ca ha
kṣemyam vadanti śaraṇam
bhava 'smin yad gṛhāśramah

They say that (**vadanti**), in this human birth (**asmin bhava**), household life (**gṛhāśramah**) is the beneficial shelter (**kṣemyam śaraṇam**) for Pitṛṣ, devatās, sages, humans (**pitṛ-deva-rṣi-martyānām**) and you (**ātmanaś ca**).

|| 4.25.41 ||

kā nāma vīra vikhyātam
vadānyam priya-darśanam
na vṛṇīta priyam prāptam
mādrśī tvādrśam patim

O hero (**vīra**)! What person like me (**kā mādrśī nāma**) would not accept a husband like you (**na vṛṇīta tvādrśam patim**), famous, generous, handsome, and affectionate (**vikhyātam vadānyam priya-darśanam priyam**), whom I have happened to meet (**prāptam**)?

॥ 4.25.42 ॥

kasyā manas te bhuvi bhogi-bhogayoḥ
striyā na sajjed bhujayor mahā-bhuja
yo 'nātha-vargādhim alam ghr̥ṇoddhata-
smitāvalokena caraty apohitum

Mighty-armed (**mahā-bhuja**)! What woman's mind (**kasyā bhuvistriyā manah**) would not be attracted (**na sajjed**) to your snake-like arms (**te bhogi-bhogayoḥ bhujayoh**)? You travel through the world (**caraty**) to relieve the distress (**ādhim apohitum**) of unsheltered women (**anātha-varga**) by your smiling glance (**smita-avalokena**). O man with extraordinary mercy (**ghr̥ṇoddhata**)!

38	You are the best person that I can enjoy with as some are without sex enjoyment (trees), some are unskilled in sex (animals), some are inexperienced in battle (brahmanas, vaisyas and sudras) and others cannot think of future (Animals)	Since I, intelligence, am covered with modes of passion and goodness, you will be the best match for me as you are also similarly covered. Ours will be a compatible match. Trees and animals are in mode of ignorance, Brahmanas are in goodness, Sudras are in ignorance and Vaisyas are in Passion and ignorance. Therefore, they won't be a good match
39	Accept me and don't think about renunciation as there is no pleasure of dharma, artha and kama, and pleasures of children and svarga in renounced life	You, the jiva, who are in passion, can enjoy only dharma, artha and kama that is provided by me, intelligence in mode of passion. Therefore, don't think of liberation, which is for people in mode of goodness
40	Only householder life gives shelter to devatas, pitas, sages and humans	Only by engaging in material sacrifices can you serve the demigods, pitas etc. Not by spiritual life.
41-42	Who would not accept a handsome, famous and generous husband like you	Material Intelligence in mode of passion is very much compatible with the jiva who is also in mode of passion

॥ 4.25.43 ॥

nārada uvāca

iti tau dam-patī tatra
samudya samayaṁ mithaḥ
tāṁ praviśya purīm rājan
mumudāte śataṁ samāḥ

Nārada said: O King (**rājan**)! The man and woman (**tau dam-patī**), talking and agreeing mutually (**tatra samudya samayaṁ mithaḥ**), entered that city (**tāṁ purīm praviśya**) and enjoyed for a hundred years (**mumudāte śataṁ samāḥ**).

॥ 4.25.44 ॥

upagīyamāno lalitaṃ
tatra tatra ca gāyakaiḥ
krīḍan parivṛtaḥ strībhir
hradinīm āviśac chucāu

Praised by singers (**lalitaṃ upagīyamānaḥ gāyakaiḥ**), surrounded women (**tatra tatra strībhir parivṛtaḥ**) while playing (**krīḍan**), he entered the river (**hradinīm āviśat**) during the hot weather (**śucāu**).

॥ 4.25.45 ॥

saptopari kṛtā dvārah
purāṣ tasyāṣ tu dve adhaḥ
pṛthag-viṣaya-gaty-arthaṁ
tasyāṁ yaḥ kaścaneśvaraḥ

The city (**tasyāṁ purāḥ**) which had a lord (**yaḥ kaścana īśvaraḥ**) had seven gates above (**sapta dvārah upari kṛtā**) and two below (**dve adhaḥ**), for going to different places (**pṛthag-viṣaya-gaty-arthaṁ**).

॥ 4.25.46 ॥

pañca dvāras tu paurastyā
dakṣiṇaikā tathottarā
paścime dve amūṣām te
nāmāni nṛpa varṇaye

Five doors faced east (**pañca dvāras tu paurastyā**), one south and one north (**dakṣiṇa ekā tathā uttarā**). Two faced west (**paścime dve**). O King (**nṛpa**)! I shall tell you their names (**amūṣām nāmāni te varṇaye**).

43	Narada to Pracinabarhisat: The man and woman, mutually agreeing, entered the city and enjoyed for 100 years	Narada to Pracinabarhisat: The jiva enjoys with the material intelligence during the day time
44	a. He was sometimes playing, with the women surrounding him.	During dreamy state, the jiva, with his senses (male attendants) inactive, enjoys with the sense desires (female attendants)
	b. During summer time Puranjana entered the river	b. During deep sleep, the Jiva enters the space in the heart where it resides during deep sleep
45	The city had 7 gates above and 2 gates below	The human body had 7 holes above and 2 holes below
46	5 gates were facing east, 2 facing west, 1 facing north and the other facing south	5 holes are eyes, nostrils and mouth. 2 facing west are anus and genital. 1 facing north and south are the 2 ears

॥ 4.25.47 ॥

khadyotāvirmukhī ca prāg
dvārāv ekatra nirmite
vibhrājitaṃ janapadaṃ
yāti tābhyāṃ dyumat-sakhaḥ

The two gates named Khadyotā and Āvirmukhī were facing east (**khadyota āvirmukhī ca prāg dvārāv**), constructed next to each other (**ekatra nirmite**). Through those two gates (**tābhyāṃ**) the King used to go to the city of Vibhrājita (form) (**vibhrājitaṃ janapadaṃ yāti**) with Dyumān (sun) (**dyumat-sakhaḥ**).

॥ 4.25.48 ॥

nalinī nālinī ca prāg
dvārāv ekatra nirmite
avadhūta-sakhas tābhyām
viṣayam yāti saurabham

In the east (**prāg**) there were also two gates named Nalinī and Nālinī (**nalinī nālinī ca dvārāu**), constructed next to each other (**ekatra nirmite**). Through these gates (**tābhyām**) the King, accompanied by a friend named Avadhūta (air) (**avadhūta-sakhaḥ**), went to the place called Saurabha (smell) (**viṣayam yāti saurabham**).

|| 4.25.49 ||

mukhyā nāma purastād dvās
tayāpaṇa-bahūdanau
viṣayau yāti pura-rād
rasajña-vipaṇānvitaḥ

On the eastern side (**purastād**) was a gate named Mukhyā, or the chief (**mukhyā nāma dvāḥ**). Through this gate (**tayā**), accompanied by Rasajña and Vipāṇa (**rasajña-vipaṇa anvitaḥ**), he used to visit two places (**viṣayau yāti pura-rād**) named Bahūdana and Āpaṇa (**āpaṇa-bahūdanau**).

|| 4.25.50-51 ||

pitṛhūr nṛpa puryā dvār
dakṣiṇena purañjanaḥ
rāṣṭram dakṣiṇa-pañcālam
yāti śrutadharānvitaḥ

devahūr nāma puryā dvā
uttareṇa purañjanaḥ
rāṣṭram uttara-pañcālam
yāti śrutadharānvitaḥ

O King (**nṛpa**)! Facing south (**dakṣiṇena**) was gate was known as Pitṛhū (**pitṛhūr puryā dvār**), and through that gate King Purañjana used to visit the state named Dakṣiṇa-pañcāla (**purañjanaḥ dakṣiṇa-pañcālam rāṣṭram yāti**), accompanied by Śrutadhara (**śrutadhara anvitaḥ**).

Facing northern (**uttareṇa**) was the gate named Devahū (**devahūr nāma puryā dvār**). Through that gate King Purañjana used to visit the state named Uttara-pañcāla (**purañjanaḥ uttara-pañcālam rāṣṭram yāti**), accompanied by Śrutadhara (**śrutadhara anvitaḥ**).

॥ 4.25.52 ॥

āsurī nāma paścād dvās
tayā yāti purañjanaḥ
grāmakaṁ nāma viṣayaṁ
durmadena samanvitaḥ

On the western side was a gate named Āsurī (**āsurī nāma paścād dvār**). Through that gate (**tayā**) King Purañjana used to go to the city of Grāmaka (**purañjanaḥ yāti grāmakaṁ nāma viṣayaṁ**), accompanied by Durmada (**durmadena samanvitaḥ**).

॥ 4.25.53 ॥

nirṛtir nāma paścād dvās
tayā yāti purañjanaḥ
vaiśasaṁ nāma viṣayaṁ
lubdhakena samanvitaḥ

On the western side was a gate known as Nirṛti (**nirṛtir nāma paścād dvār**). Purañjana used to go through this gate (**tayā yāti purañjanaḥ**) to the place known as Vaiśasa (**vaiśasaṁ nāma viṣayaṁ**), accompanied by Lubdhaka (**lubdhakena samanvitaḥ**).

47	Using the gates named Khadyota and Avirmukhi Puranjana used to visit the city of Vibhrajita with his friend Dyuman	Using the two eyes the jiva enjoys the sense of sight assisted by the sun and subtle eye
48	Using the gates named Nalini and Naalini Puranjana used to visit the city of Saurabha with his friend Avadhuta	Using the two nostrils the jiva enjoys the sense of smell assisted by the air
49	Using the gate named Mukhya Puranjana used to visit the cities of Bahudana and Apana with his friends Rasajna and Vipana	Using the mouth the jiva enjoys the sense of speaking and tasting assisted by the tongue and voice, and Varuna and agni.
50- 51	Using the gates named Pitruhu and Devahu Puranjana used to visit the cities of Daksina-Pancala and Uttara-Pancala with his friend Srutadhara	Using the right ear and left ear the jiva hears karma-kanda and jnana-kanda assisted by the subtle ear and dig devatas
52	Using the gate named Asuri Puranjana used to visit the city of Gramaka with his friend Durmada	Using the genitals the jiva enjoys the sense of sex-pleasure assisted by the subtle-genital and mitra
53	Using the gate named Nirrti Puranjana used to visit the city of Vaisasa with his friend Lubdhaka	Using the anus the jiva enjoys evacuation assisted by the subtle anus

॥ 4.25.54 ॥

andhāv amīṣām paurāṇām
nirvāk-peśaskṛtāv ubhau
akṣaṇvatām adhipatis
tābhyām yāti karoti ca

Among the inhabitants of this city (**amīṣām paurāṇām**), there were two blind men (**andhāu ubhau**) named Nirvāk and Peśaskṛt (**nirvāk-peśaskṛtāu**). Although King Purañjana was the ruler of the gates (**akṣaṇvatām adhipatih**), he used to perform actions and go places with these two blind men (**tābhyām yāti karoti ca**).

॥ 4.25.55 ॥

sa yarhy antaḥpura-gato
viṣūcīna-samanvitaḥ
mohaṁ prasādaṁ harṣaṁ vā
yāti jāyātmajodbhavam

When he went to his private quarters (**sa yarhy antaḥpura-gato**) with Viṣūcī (**viṣūcīna-samanvitaḥ**), he obtained illusion, satisfaction and joy (**mohaṁ prasādaṁ harṣaṁ vā yāti**) from his wife and children (**jāyā ātmaja udbhavam**).

॥ 4.25.56 ॥

evaṁ karmasu saṁsaktah
kāmatmā vañcito 'budhah
mahiṣī yad yad īheta
tat tad evānvavartata

Thus, completely attached to activities (**evaṁ karmasu saṁsaktah**), being lusty, cheated, and foolish (**kāmatmā vañcito abudhah**), he did whatever his queen wanted (**mahiṣī yad yad īheta tat tad eva anvavartata**).

॥ 4.25.57 ॥

**kvacit pibantyām pibati
madirām mada-vihvalah
aśnantyām kvacid aśnāti
jakṣatyām saha jakṣiti**

When the Queen drank liquor (**kvacit pibantyām madirām**), he also drank (**pibati mada-vihvalah**). When the Queen dined, he used to dine with her (**aśnantyām kvacid aśnāti**), and when she chewed, he used to chew with her (**jakṣatyām saha jakṣiti**).

|| 4.25.58 ||

**kvacid gāyati gāyantyām
rudatyām rudati kvacit
kvacid dhasantyām hasati
jalpantyām anu jalpati**

When the Queen sang, he also sang (**kvacid gāyantyām gāyati**).
When the Queen cried, he also cried (**rudatyām rudati kvacit**),
and when the Queen laughed, he also laughed (**kvacid hasantyām
hasati**). When the Queen gossiped, he also gossiped (**jalpantyām
anu jalpati**).

॥ 4.25.59 ॥

**kvacid dhāvati dhāvantyām
tiṣṭhantyām anu tiṣṭhati
anu śete śayānāyām
anvāste kvacid āsatīm**

When the Queen ran, the King ran (**kvacid dhāvati dhāvantyām**).
When the Queen would stand still, the King would also stand still
(**tiṣṭhantyām anu tiṣṭhati**), and when the Queen would lie down
in bed, he would lie down with her (**śayānāyām anu śete**). When
the Queen sat, he would sit (**kvacid āsatīm anu āste**).

|| 4.25.60-61 ||

**kvacic chr̥ṇoti śr̥ṇvantyām
paśyantyām anu paśyati
kvacij jighrati jighrantyām
spr̥śantyām spr̥śati kvacit**

**kvacic ca śocatīm jāyām
anu śocati dīnavat
anu hr̥ṣyati hr̥ṣyantyām
muditām anu modate**

When the Queen heard something, he would hear the same thing (**kvacic chr̥ṇoti śr̥ṇvantyām**). When the Queen saw something, the King would also see (**paśyantyām anu paśyati**), and when the Queen smelled something, the King would smell the same thing (**kvacij jighrati jighrantyām**). When the Queen touched something, the King would also touch it (**spr̥śantyām spr̥śati kvacit**). When the Queen lamented (**kvacic ca śocatīm jāyām**), King also lamented in misery (**anu śocati dīnavat**). When the Queen felt joy, he also felt joy (**anu hr̥ṣyati hr̥ṣyantyām**), and when the Queen was satisfied, the King also felt satisfaction (**muditām anu modate**).

|| 4.25.62 ||

vipralabdho mahiṣyaivam
sarva-prakṛti-vañcitaḥ
necchann anukaroty ajñaḥ
klaibyāt krīḍā-mṛgo yathā

Specifically conditioned by the Queen (**mahiṣyā evam vipralabdhaḥ**), cheated of his own nature (**sarva-prakṛti-vañcitaḥ**), the foolish King (**ajñaḥ**), though he did not want to (**na icchann**), followed her (**anukaroty**) like a pet animal (**krīḍā-mṛgo yathā**) because of falling under another's control (**klaibyāt**).

55	When Puranjana went to his private quarters with Viṣūcī, he obtained illusion, satisfaction and joy from his wife and children.	When the Jiva enters the region of heart (private quarters) along with the mind (Visuci), he is affected by modes of goodness (satisfaction), passion (joy) and ignorance (illusion) by associating with the intelligence (wife) and objects of intelligence such as generalizing, particularizing etc. (children).
56-61	Thus Puranjana, being lusty, foolish and cheated, did whatever his queen wanted.	Thus the conditioned jiva, being desirous of sense gratification, foolish and cheated of spiritual bliss, did whatever his material intelligence wanted
62	Thus conditioned by the Queen, cheated of his own nature, the foolish King followed her like a pet animal.	Thus conditioned by the material intelligence, cheated of its own nature, the foolish jiva follows the material intelligence like a pet animal.