

Chapter Twenty Six

King Purañjana Goes to the
Forest to Hunt, and His
Queen Becomes Angry

|| 4.26.1-3 ||

nārada uvāca

sa ekadā maheṣvāso

ratham pañcāśvam āśu-gam
dvīṣam dvi-cakram ekākṣam
tri-veṇum pañca-bandhuram

eka-raśmy eka-damanam
eka-nīdam dvi-kūbaram
pañca-praharaṇam sapta-
varūtham pañca-vikramam

haimopaskaram āruhya
svarṇa-varmākṣayeṣudhiḥ
ekādaśa-camū-nāthaḥ
pañca-prastham agād vanam

Nārada said: Once upon a time (**ekadā**), the King took up his great bow (**sah mahā iṣvāso**), and equipped with golden armor (**svaṛṇa-varma**) and an inexhaustible quiver (**akṣaya iṣu dhiḥ**), accompanied by a commander among eleven (**ekādaśa-camū-nāthaḥ**), he sat on his chariot (**ratham āruhya**) driven by five swift horses (**pañca aśvam āśu-gam**) and went to the forest (**agād vanam**). The gold chariot had two shafts (**haima upaskaram dvi iṣam**), two wheels (**dvi-cakram**), one axle (**eka akṣam**), three flags (**tri-veṇum**), five supports (**pañca-bandhuram**), one rein (**eka-raśmy**), one chariot driver (**eka-damanam**), one sitting place (**eka-nīdam**), two poles to which the yoke was fixed (**dvi-kūbaram**), five weapons (**pañca-praharaṇam**) and seven protective coverings (**sapta- varūtham**). The chariot of widespread exploits moved to five destinations (**pañca-vikramam**).

॥ 4.26.4 ॥

cacāra mṛgayām tatra
dr̥pta ātteṣu-kārmukaḥ
vihāya jāyām atad-arhām
mṛga-vyasana-lālasaḥ

Fond of hunting (**mṛga-vyasana-lālasaḥ**), giving up his wife (**vihāya jāyām**) who was difficult to give up (**atad-arhām**), full of pride (**dr̥ptaḥ**), he took his bow and arrow (**ātta iṣu-kārmukaḥ**) and went to hunt in the forest (**cacāra mṛgayām tatra**).

॥ 4.26.5 ॥

āsurīm vṛttim āśritya
ghorātmā niranugrahaḥ
nyahanan niśitair bāṇair
vaneṣu vana-gocarān

Taking shelter of demonic tendencies (**āsurīm vṛttim āśritya**), with vicious heart (**ghorātmā**), without compassion (**niranugrahaḥ**), he killed wild animals (**nyahanan vaneṣu vana-gocarān**) with his sharp arrows (**niśitair bāṇair**).

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
1-3	<p>a. Once upon a time, King Puranjana took up his great bow, and equipped with golden armor and an inexhaustible quiver, accompanied by a commander among eleven, he sat on his chariot driven by five swift horses and went to the forest.</p>	<p>a. Once upon a time, soul Puranjana, endowed with the mentality of doer and enjoyer (bow), and equipped with mode of passion (golden armor) and unlimited material desires (inexhaustible quiver), along with his mind and senses (accompanied by a commander among eleven), sat on his chariot of body driven by five swift horses of jnanendriyas and went to perform sinful sense gratification (forest).</p>
	<p>b. The gold chariot had two shafts, two wheels, one axle, three flags, five supports, one rein, one chariot driver, one sitting place, two poles to which the yoke was fixed, five weapons and seven protective coverings.</p>	<p>b. The body (gold chariot) was made up of ego and possessiveness (two shafts), sinful and pious acts (two wheels), Pradhana (one axle), three gunas (three flags), five pranas (five supports), mind (one rein), intelligence (one chariot driver), heart (one sitting place), lamentation and illusion (two poles to which the yoke was fixed), hearing, smelling and other acts of the jnanendriyas (five weapons) and 7 dhatus (seven protective coverings).</p>
	<p>c. The chariot moved to five destinations.</p>	<p>c. The body performed 5 actions like walking etc. through the 5 karmendriyas (five destinations).</p>

4	Fond of hunting, giving up his wife, King Puranjana took his bow and arrow and went to hunt in the forest.	Fond of committing sinful sense gratification (hunting), giving up his dharmic intelligence (wife), absorbed in being the enjoyer (bow) and endowed with attraction and repulsion (arrows), soul Puranjana went to commit sinful sense gratification (hunting in the forest)
5	Taking shelter of demonic tendencies, with vicious heart, without compassion, King Puranjana killed wild animals with his sharp arrows.	Taking shelter of demonic tendencies, with vicious heart, without compassion, Soul Puranjana engaged in sinful enjoyment (killing animals), endowed with attraction and repulsion (arrows)

But, neither is hunting prohibited for a Ksatriya, nor is sense gratification prohibited for a conditioned soul. Why then is the word “demonic” used to address both the Puranjanas?

|| 4.26.6 ||

tīrtheṣu pratidr̥ṣṭeṣu
rājā medhyān paśūn vane
yāvad-artham alaṁ lubdho
hanyād iti niyamyate

A king (**rājā**), greedy for meat (**lubdho**), may kill animals suitable sacrifice (**hanyād medhyān paśūn**), for special śrāddha rites only (**tīrtheṣu pratidr̥ṣṭeṣu**), only in the forest (**vane**), and only as much as necessary (**yāvad-artham**), and not more (**alaṁ**). This is how hunting is regulated in the scriptures (**iti niyamyate**).

॥ 4.26.7 ॥

ya evaṁ karma niyataṁ
vidvān kurvīta mānavaḥ
karmaṇā tena rājendra
jñānena na sa lipyate

O King (**rājendra**)! Any learned person (**vidvān mānavaḥ**) who acts according to regulations (**yaḥ niyataṁ karma kurvīta**) is never contaminated by that action (**tena karmaṇā na sa lipyate**) which arises from knowledge (**jñānena**).

|| 4.26.8 ||

anyathā karma kurvāṇo
mānārūḍho nibadhyate
guṇa-pravāha-patito
naṣṭa-prajño vrajaty adhaḥ

If he performs unregulated actions (**anyathā karma kurvāṇo**), he then thinks himself the doer (**mānā rūḍho**), and becomes bound by those actions (**nibadhyate**). Falling under the influence by the guṇas (**guṇa-pravāha-patito**), he loses his intelligence (**naṣṭa-prajño**), and sinks down (**vrajaty adhaḥ**).

- 6 Dharmic hunting, according to the scriptures, means: a) Only a king can kill b) only if he is greedy for meat c) he should kill only those animals suitable sacrifice d) Killing can be done only on special śrāddha dates e) only in the forest f) only as much as necessary, and not more.
- 7 If one acts according to the scriptural injunctions, then he is not bound by the reactions, and such acts are not born out of demonic tendencies.
- 8 But if he performs unregulated actions, he then thinks himself the doer, and becomes bound by those actions. Falling under the influence by the guṇas, he loses his intelligence, and sinks down.

Coming back to the story.....

|| 4.26.9 ||

tatra nirbhinna-gātrāṇām
citra-vājaiḥ śilīmukhaiḥ
viplavo 'bhūd duḥkhitānām
duḥsahaḥ karuṇātmanām

This killing of animals (**viplavaḥ**) who suffered with limbs pierced (**duḥkhitānām nirbhinna-gātrāṇām**) by his feathered arrows (**citra-vājaiḥ śilīmukhaiḥ**) in the forest (**tatra**) was unbearable for those with compassion (**duḥsahaḥ karuṇātmanām**).

|| 4.26.10 ||

śaśān varāhān mahiṣān
gavayān ruru-śalyakān
medhyān anyāṁś ca vividhān
vinighnan śramam adhyagāt

After killing (**vinighnan**) rabbits, boars, buffalos (**śaśān varāhān mahiṣān**), wild cows, antelopes and porcupines (**gavayān ruru-śalyakān**), suitable for sacrifice (**anyāṁś ca vividhān medhyān**), he became tired (**śramam adhyagāt**).

|| 4.26.11 ||

tataḥ kṣut-tr̥ṭ-pariśrānto
nivṛtto gṛham eyivān
kṛta-snānocitāhārah
samviveśa gata-klamah

Then (**tataḥ**), exhausted from hunger and thirst (**kṣut-tr̥ṭ-pariśrāntah**), he gave up hunting and returned home (**nivṛtto gṛham eyivān**). He took bath (**kṛta-snāna**), ate proper food (**ucita āhārah**), and, being refreshed (**gata-klamah**), took rest (**samviveśa**).

|| 4.26.12 ||

ātmānam arhayām cakre
dhūpālepa-srag-ādibhiḥ
sādhv-alaṅkṛta-sarvāṅgo
mahiṣyām ādadhe manah

He worshipped himself (**ātmānam arhayām cakre**) with incense, ointments, and garland (**dhūpa-lepa-srag-ādibhiḥ**). With well groomed body (**sādhv-alaṅkṛta-sarvāṅgo**), he then remembered his Queen (**mahiṣyām ādadhe manah**).

9	Such a violent killing by King Puranjana was unbearable for compassionate people	Such sinful acts by Soul Puranjana was unbearable for the compassionate devotees
10	After killing animals appropriate for sacrifice, King Puranjana became tired	After engaging in sinful enjoyment Soul Puranjana became repentant.
11	a. Then, exhausted from hunger and thirst, he gave up hunting and returned home.	a. Then, troubled on remembering his sinful acts (exhausted from hunger and thirst), he gave up those sinful acts (hunting) and established himself in dharma (returned home)
	b. He took bath, ate proper food	b. He invited the Brahmanas and had them perform atonements for him (Bath). He also gave up meat and liquor and started to eat proper food. (Taking bath and eating proper food also refers to accepting a spiritual master and hearing from him about the values of life)
	c. Thus, being refreshed, he took rest.	c. Thus he became steadily situated in his dharmic state
12	a. He worshipped himself with incense, ointments, and garland.	a. He purified himself internally by honouring devotees, sages and wise men, and by hearing from them the instructions on dharma and knowledge
	b. With well-groomed body, he then remembered his Queen.	b. When internally he was completely attached to the rules of the scriptures (well-groomed body), he remembered his dharmic intelligence (queen)

॥ 4.26.13 ॥

tr̥pto hr̥ṣṭaḥ sudr̥ptaś ca
kandarpākṛṣṭa-mānasah
na vyacaṣṭa varārohām
gr̥hiṇīm gr̥ha-medhinīm

Satisfied, joyful, and very proud (**tr̥pto hr̥ṣṭaḥ sudr̥ptaś ca**), his mind enamored by Cupid (**kandarpa ākr̥ṣṭa-mānasah**), he did not see his beautiful wife (**na vyacaṣṭa varārohām gr̥hiṇīm gr̥ha-medhinīm**).

|| 4.26.14 ||

antaḥpura-striyo 'pṛcchad
vimanā iva vediṣat
api vaḥ kuśalam rāmāḥ
seśvarīṇām yathā purā

O King Prācīnabarhi (**vediṣat**)! Somewhat dejected (**vimanā iva**), he asked the women of the household (**antaḥpura-striyo aṇcchad**), “O women (**rāmāḥ**)! Are you who attend my Queen in good health (**api vaḥ seśvarīṇām kuśalam**) as previously (**yathā purā**)?”

॥ 4.26.15 ॥

na tathaitarhi rocante
gr̥heṣu gr̥ha-sampadaḥ
yadi na syād gr̥he mātā
patnī vā pati-devatā
vyaṅge ratha iva prājñāḥ
ko nāmāsīta dīnavat

Now (**etarhi**) the wealth of the house is not attractive (**gr̥heṣu gr̥ha-sampadaḥ na tathā rocante**). If there is no mother or wife in the house (**yadi na syād gr̥he mātā patnī vā pati-devatā**), what learned man (**kaḥ prājñāḥ nāma**) would remain (**āsīta**) there like a fool (**dīnavat**)? It is like a chariot without wheels (**vyaṅge ratha iva**).

|| 4.26.16 ||

kva vartate sā lalanā
majjantaṃ vyasanārṇave
yā mām uddharate prajñām
dīpayantī pade pade

Where is this woman (**kva vartate sā lalanā**) who enlightens my intelligence (**prajñām dīpayantī**), who delivers me at every step (**yā mām uddharate pade pade**), when I am drowning in the ocean of saṁsāra (**majjantaṃ vyasana arṇave**)?

13	a. He was satisfied, joyful and very proud	a. His impressions of sinful life had left him
	b. He then became lustily inclined towards his queen	b. The regretful soul becomes eager to reunite with his dharmic intelligence
	c. But he could not see her	c. Even though one might have given up sinful life, is regretful, and desire his dharmic intelligence back, it does not appear immediately
14	Somewhat dejected, he asked his queen's maid servants if they were in good health	Somewhat dejected, Soul Puranjana enquired about the welfare of the functions of intelligence like discrimination and determination (maid servants)
15-16	a. King Puranjana tells the maid servants: The whole palace is not attractive due to the absence of my queen. It is like a chariot without wheels	a. Soul Puranjana tells the functions of intelligence: The whole body is not attractive to me due to the absence of my dharmic intelligence. It is like a chariot without wheels
	b. Where is this woman who enlightens me and delivers me from samsara	b. Where is this intelligence which enlightens me and delivers me from samsara

॥ 4.26.17 ॥

rāmā ūcuḥ

nara-nātha na jānīmas

tvat-priyā yad vyavasyati

bhūtale niravastāre

śayānām paśya śatru-han

The women said: O King (**nara-nātha**)! Killer of enemies (**śatru-han**)! We do not know (**na jānīmah**) what your beloved has decided to do (**tvat-priyā yad vyavasyati**). See her lying on the ground (**paśya bhūtale śayānām**) without bedding (**niravastāre**)!

॥ 4.26.18 ॥

nārada uvāca

purañjanaḥ sva-mahiṣīm
nirīkṣyāvadhutām bhuvī
tat-saṅgonmathita-jñāno
vaiklavyaṁ paramaṁ yayau

Nārada said: Seeing the Queen lying on the ground (**sva-mahiṣīm bhuvī nirīkṣya**) without regard for her body (**avadhutām**), Purañjana (**purañjanaḥ**), anxious to be with her again (**tat-saṅga unmathita-jñānaḥ**), became miserable (**vaiklavyaṁ paramaṁ yayau**).

|| 4.26.19 ||

sāntvayan ślakṣṇayā vācā
hṛdayena vidūyatā
preyasyāḥ sneha-saṁrambha-
liṅgam ātmani nābhyagāt

Pacifying her with sweet words (**sāntvayan ślakṣṇayā vācā**) filled with regret (**hṛdayena vidūyatā**), he did not find in her (**na abhyagāt preyasyāḥ ātmani**) any symptoms of anger caused by her affection (**sneha-saṁrambha-liṅgam**).

|| 4.26.20 ||

anuninye 'tha śanakair
vīro 'nunaya-kovidah
pasparśa pāda-yugalam
āha cotsaṅga-lālitām

Gradually the hero (**śanakaih vīrah**), expert at conciliation (**anunaya-kovidah**), appeased her (**anuninye**). He touched her two feet (**pasparśa pāda-yugalam**) and, putting her on his lap (**utsaṅga-lālitām**), spoke (**āha**).

17	The maid-servants replied: We do not know the intentions of your queen. See her lying on the ground without bedding	The functions of intelligence replied: We do not know the intentions of your intelligence. See that it has left your heart (bedding)
18	Seeing her lying on the ground, anxious to be with her again, King Puranjana became miserable	Seeing that the dharmic intelligence had left the heart, anxious to reunite with it, Soul Puranjana became miserable
19-20	a. He pacified her with sweet words filled with regret	a. Puranjana the soul pacified his dharmic intelligence with lots of effort and regret
	b. He pacified her by touching her two feet	b. He pacified the dharmic intelligence by giving up false ego and respecting the devotees (two feet)
	c. He then put her on his lap	c. He then reinstated his dharmic intelligence in his heart

|| 4.26.21 ||

purañjana uvāca

nūnam tv akṛta-puṇyās te
bhr̥tyā yeṣv īśvarāḥ śubhe
kṛtāgaḥsv ātmasāt kṛtvā
śikṣā-daṇḍam na yuñjate

Purañjana said: Auspicious woman (**śubhe**)! If a master (**yeṣv īśvarāḥ**) does not punish his servant to instruct him (**bhr̥tyāḥ śikṣā-daṇḍam na yuñjate**) when the servant commits sin (**kṛta agāḥsu**), because he considers the servant as a dependent (**ātmasāt kṛtvā**), the servant should be considered unfortunate (**te nūnam akṛta-puṇyāḥ**).

॥ 4.26.22 ॥

paramo 'nugraho daṇḍo
bhr̥tyeṣu prabhuṇārpitaḥ
bālo na veda tat tanvi
bandhu-kṛtyam amarṣaṇaḥ

O slender woman (**tanvi**)! The punishment awarded to the servant (**bhr̥tyeṣu daṇḍaḥ**) by the master (**prabhuṇā arpitaḥ**) is the greatest mercy (**paramo anugrahaḥ**). Only a foolish person will become angry at his punishment (**bālaḥ tat amarṣaṇaḥ**), because he does not know it is done out of friendship (**na veda tat bandhu-kṛtyam**).

॥ 4.26.23 ॥

sā tvam mukham sudati subhrv anurāga-bhāra-
vrīḍā-vilamba-vilasad-dhasitāvalokam
nīlākālibhir upaskṛtam unnasam naḥ
svānām pradarśaya manasvini valgu-vākyam

Beautiful woman (**manasvini**)! Show your face (**sā tvam svānām mukham pradarśaya**) with beautiful teeth, brow (**sudati subhru**), and nose (**unnasam**), with sweet words (**valgu-vākyam**) and languid, bright, smiling glances (**vilamba-vilasad-hasita avalokam**) indicating attachment and shyness (**anurāga-vrīḍā-bhāra**), decorated with black locks (**nīla-alaka-upaskṛtam**) like a swarm of bees (**alibhih**).

॥ 4.26.24 ॥

tasmin dadhe damam aham tava vīra-patni
yo 'nyatra bhūsura-kulāt kṛta-kilbiṣas tam
paśye na vīta-bhayam unmuditaṁ tri-lokyām
anyatra vai mura-ripor itaratra dāsāt

O wife of a hero (**vīra-patni**)! Except for the brāhmaṇa and the Vaiṣṇava (**anyatra bhūsura-kulāt mura-ripor dāsāt**), I will punish (**dadhe damam aham**) anyone who has offended you (**yah tava kṛta-kilbiṣah**). I do not see anyone in the three worlds (**na paśye tri-lokyām**) who can remain fearless and joyful (**vīta-bhayam unmuditaṁ**) in my presence other than these two (**anyatra**).

॥ 4.26.25 ॥

**vaktram na te vitilakam malinam viharṣam
samrambha-bhīmam avimṛṣtam apeta-rāgam
paśye stanāv api śucopahatau sujātau
bimbādharam vigata-kuṅkuma-pañka-rāgam**

I never see your face (**na te vaktram paśye**) without tilaka, soiled and devoid of joy (**vitilakam malinam viharṣam**), frightful with anger (**samrambha-bhīmam**), dull, and without affection (**avimṛṣtam apeta-rāgam**). I never see your splendid breasts (**na paśye sujātau stanāv**) soaked in tears (**śuca upahatau**), or your red lips without betel stain (**vigata-kuṅkuma-pañka-rāgam**).

॥ 4.26.26 ॥

**tan me prasīda suhr̥dah̥ kṛta-kilbiṣasya
svairam̐ gatasya mṛgayām̐ vyasanāturasya
kā devaram̐ vaśa-gatam̐ kusumāstra-vega-
visrasta-paumsnam̐ uśatī na bhajeta kṛtye**

Be kind to me (**tan me prasīda**), your friend (**suhr̥dah̥**), suffering from attachment (**vyasana āturasya**), who committed sin (**kṛta-kilbiṣasya**) by going to hunt on my own (**mṛgayām̐ svairam̐ gatasya**)! For amorous activities (**uśatī kṛtye**), what woman would not embrace (**kā na bhajeta**) her husband under her control (**devaram̐ vaśa-gatam̐**), whose independence has been shattered (**visrasta-paumsnam̐**) by the agitation of Cupid's arrow (**kusumāstra-vega**)?

21-22	a. King Puranjana tells his queen: Fortunate is that servant who is punished by his master for committing a sin	a. Soul Puranjana tells his dharmic intelligence: The Supreme Lord has punished me to teach me. I will not again give up dharmic intelligence in this life
	b. Only a foolish person would become angry at being so punished	b. I had given up dharmic intelligence and now repent. That is my punishment given by you. It is the highest mercy, for I will not sin again
23	Now that you have punished me, please show your beautiful face.	Now that you have punished me, please become merciful to me now by becoming steady
24	Except for Brahmana and Vaisnava I will punish anyone who has offended you	If I have faults because of old impressions or committing sin, I will perform charity, vows and pious acts to atone. But if an obstacle has arisen from the anger of a brāhmaṇa or offense to a Vaiṣṇava, that is difficult to remove. Except for offenses to brāhmaṇas and Vaiṣṇavas I can make atonement. The only relief from offending these two is their mercy, and nothing else.
25	I have never seen you so dull and sullen	I have never seen you so inactive
26	Please be kind to me, embrace me and do not give me up	Please be pleased and reside in my heart