

# Chapter Twenty Seven

Attack by Caṇḍavega on the  
City of King Purañjana; the  
Character of Kālakanyā

|| 4.27.1 ||

nārada uvāca

ittham purañjanam sadhryag  
vaśamāniya vibhramaiḥ  
purañjanī mahārāja  
reme ramayatī patim

Nārada said: O King (**mahārāja**)! Purañjana's wife (**purañjanī**), who gave him enjoyment (**ramayatī**), enjoyed with her husband Purañjana (**reme patim purañjanam**), who was completely controlled (**sadhryag vaśamāniya**) by her charming actions (**vibhramaiḥ**).

॥ 4.27.2 ॥

sa rājā mahiṣīm rājan  
susnātām rucirānanām  
kṛta-svastyayanām tṛptām  
abhyanandad upāgatām

O King (**rājan**)! The King welcomed the satisfied Queen (**sa rājā abhyanandad tṛptām mahiṣīm**) with attractive face (**rucirānanām**), who had bathed (**su-snātām**), dressed auspiciously (**kṛta-svastyayanām**), and then approached him (**upāgatām**).

॥ 4.27.3 ॥

tayopagūḍhaḥ parirabdha-kandharo  
raho 'numantrair apakṛṣṭa-cetanaḥ  
na kāla-ramho bubudhe duratyayaṁ  
divā niśeti pramadā-parigrahaḥ

Embraced by the Queen (**tayā upagūḍhaḥ**), held by the neck (**parirabdha-kandharo**), attracted in his mind by her private jokes (**raho anumantrair**), captured by the women (**apakṛṣṭa-cetanaḥ**), he was not aware (**na bubudhe**) of the power of insurmountable time (**kāla-ramho duratyayaṁ**), of the passing of days and nights (**divā niśi iti**).

|| 4.27.4 ||

śayāna unnaddha-mado mahā-manā  
mahārha-talpe mahiṣī-bhujopadhiḥ  
tām eva vīro manute param yatas  
tamo-'bhibhūto na nijam param ca yat

Lying down on a valuable bed (**mahā arha-talpe śayāna**) on the pillow of his wife's arms (**mahiṣī-bhuja upadhiḥ**), under extreme illusion (**unnaddha-madah**), generous in giving charity (**mahā-manā**), he thought his wife to be the ultimate goal in life (**vīrah manute tām eva param**), not the jīva or the Supreme Lord (**na nijam param ca yat**), because he was defeated by ignorance (**tamo-abhibhūtah**).

॥ 4.27.5 ॥

tayaivam ramamaṇasya  
kāma-kaśmala-cetaḥ  
kṣaṇārdham iva rājendra  
vyatikrāntam navam vayah

O King (**rājendra**)! With his heart soiled by lust (**kāma-kaśmala-cetaḥ**) as he enjoyed with his wife (**tayā evam ramamaṇasya**), his youth passed away (**navam vayah vyatikrāntam**) in half a moment (**kṣaṇa ardhama iva**)

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
1	Puranjana enjoyed with his wife being completely controlled by her charming actions	Puranjana, the soul, giving up inclination for sinful life, becomes attached to dharmic intelligence (wife) as before
2	The king welcomed the satisfied queen who bathed and ornamented nicely before presenting herself to Puranjana	Seeing that his dharmic intelligence was happy and satisfied, and freed from contamination in mind, he felt himself successful
3	Enjoying with his queen, King Puranjana did not notice the passing away of time	Being absorbed in karma-kanda (enjoying with his queen), he lost his intelligence for crossing samsara. He was not aware of the force of time because he had no detachment
4	Lying down on a valuable bed on the pillow of his wife's arms, under extreme illusion, he thought his wife, not the jīva or the Supreme Lord, to be the ultimate goal in life.	Engrossed in pious acts (lying on valuable bed) and covered by ignorance (lying on the pillow of his wife's arms), he thought dharma (wife) and not self-realization or God realization to be the highest goal in life
5	Thus enjoying with his wife, his youth passed away in half a moment	Thus engrossed in dharma, his youth passed away in half a moment

|| 4.27.6 ||

tasyām ajanayat putrān  
purañjanyaṁ purañjanaḥ  
śatāny ekādaśa virāḍ  
āyuso 'rdham athātyagāt

King Purañjana bore (**virāt purañjanaḥ ajanayat**) one thousand one hundred and eleven sons (**ekādaśa śatāny putrān**) in his wife (**tasyām purañjanyaṁ**). In this way half his life passed (**atha āyuso ardhham atyagāt**).



॥ 4.27.7 ॥

duhitṛ daśottara-śataṁ  
pitṛ-mātr-yaśaskarīḥ  
śīlaudārya-guṇopetāḥ  
paurañjanyāḥ prajā-pate

O Prajāpati (**prajā-pate**)! He begot a hundred and ten daughters (**daśottara-śataṁ duhitṛ paurañjanyāḥ**). They were generous, full of good qualities and behaviour (**śīla audārya-guṇa-upetāḥ**), giving fame to their father and mother (**pitṛ-mātr-yaśaskarīḥ**).

|| 4.27.8 ||

sa pañcāla-patiḥ putrān  
pitṛ-vaṁśa-vivardhanān  
dāraiḥ saṁyojayām āsa  
duhitṛḥ sadṛśair varaiḥ

King Purañjana, lord of Pañcāla (**sah pañcāla-patiḥ**), in order to increase the descendants of his paternal family (**pitṛ-vaṁśa-vivardhanān**), got his sons married with wives (**putrān dāraiḥ saṁyojayām āsa**) and got his daughters married with husbands (**duhitṛḥ sadṛśair varaiḥ**).

|| 4.27.9 ||

putrāṇām cābhavan putrā  
ekaikasya śataṁ śatam  
yair vai pauraṅjano vaṁśaḥ  
pañcāleṣu samedhitāḥ

Each son produced a hundred and one sons (**putrāṇām ca abhavan eka ekasya śataṁ śatam putrāḥ**), by whom (**yair**) the dynasty of Puraṅjana (**pauraṅjano vaṁśaḥ**) increased in the Pañcāla states (**pañcāleṣu samedhitāḥ**).

|| 4.27.10 ||

teṣu tad-riktha-hāreṣu  
gr̥ha-kośānujīviṣu  
nirūḍhena mamatvena  
viṣayeṣv anvabadhyata

He became attached (**anvabadhyata**) to enjoyment (**viṣayeṣu**), retinue (**anujīviṣu**), treasury (**kośa**), house (**gr̥ha**) and his plundering sons (**teṣu tad-riktha-hāreṣu**) because of deep-rooted possessiveness (**nirūḍhena mamatvena**).

॥ 4.27.11 ॥

īje ca kratubhir ghorair  
dīkṣitaḥ paśu-mārakaiḥ  
devān pitṛn bhūta-patīn  
nānā-kāmo yathā bhavān

Having many desires (**nānā-kāmah**), he worshipped (**īje**) the devatās, Pitṛs, leaders of ghosts (**devān pitṛn bhūta-patīn**), using violent sacrifices (**dīkṣitaḥ ghorair kratubhir**) with animal slaughter (**paśu-mārakaiḥ**), just like you (**yathā bhavān**).

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
6-7	He begot 1100 sons and 110 daughters and in this way his half-life passed	Thus engaging in pious sense gratification ( <b>enjoying with his wife</b> ) he developed many pious qualities like shame, enthusiasm and thoughtfulness ( <b>begot sons and daughters</b> ). In this way, half of his life passed away
8	Puranjana also increased his dynasty by getting his sons and daughters married	Puranjana increased his pious credits by performing more pious acts
9	Each son produced 101 sons and thus the dynasty of Pancala kingdom increased	Thus, due to increased piety, more sense objects were available for the gratification of the 5 senses ( <b>Pancala kingdom</b> )
10	He became attached to his sons, wife, retinue, treasury etc.	He became attached to his pious qualities ( <b>sons</b> ), intelligence ( <b>wife</b> ), life airs ( <b>retinue</b> ), mind and senses ( <b>treasury</b> )
11	Having many desires, he worshipped the devatās, Pitṛs, leaders of ghosts, using violent sacrifices with animal slaughter, just like you.	This story is actually about you only.

|| 4.27.12 ||

yukteṣv evaṁ pramattasya  
kuṭumbāsakta-cetasah  
āśasāda sa vai kālo  
yo 'priyah priya-yoṣitām

Inattentive to beneficial acts (**yukteṣv evaṁ pramattasya**) and absorbed in family life (**kuṭumba āsakta-cetasah**), he reached old age (**āśasāda sa vai kālo**), which is disliked by the women (**yah apriyah priya-yoṣitām**).

|| 4.27.13-14 ||

caṇḍavega iti khyāto  
gandharvādhipatir nṛpa  
gandharvās tasya balinaḥ  
ṣaṣṭy-uttara-śata-trayam

gandharvyas tādrśīr asya  
maithunyaś ca sitāsītāḥ  
parivṛtṭyā vilumpanti  
sarva-kāma-vinirmitām

O King (**nṛpa**)! Caṇḍavega, King of the Gandharvas (**caṇḍavega iti khyāto gandharva adhipatih**) and his 360 powerful Gandharva soldiers (**gandharvās tasya balinaḥ ṣaṣṭy-uttara-śata-trayam**), paired with female Gandharvas (**gandharvyas tādrśīr asya maithunyah**), some of whom were white and some of whom were black (**sita asītāḥ**), circled the city (**parivṛtṭyā**) built to fulfill all desires (**sarva-kāma-vinirmitām**) and plundered it (**vilumpanti**).



॥ 4.27.15 ॥

te caṇḍavegānucarāḥ  
purañjana-puraṁ yadā  
hartum ārebhire tatra  
pratyāṣedhat prajāgaraḥ

When Caṇḍavega and his followers (**yadā te caṇḍavega anucarāḥ**) began to plunder the city of Purañjana (**purañjana-puraṁ hartum ārebhire**), the watchman began to defend the city (**tatra prajāgaraḥ pratyāṣedhat**).

Verse	Allegorical Story of King Puranjana	Real Story of Puranjana the Soul
12	Inattentive to beneficial acts and absorbed in family life, he reached old age, which is disliked by the women.	Inattentive to beneficial acts like bhakti and detachment, and absorbed in pious life (family life), he reached old age, which is disliked by women
13-14	a. At that time, Caṇḍavega, King of the Gandharvas attacked the city of Puranajana and plundered it	a. At that time the passing of years (Candavega) attacked the body of Puranjana, the soul
	b. Candavega was assisted by his 360 powerful Gandharva soldiers, paired with female Gandharvas	b. The male and female Gandharvas indicate days and nights
	c. Some of them were white and the others were black	c. Those days and nights during the Sukla paksa are referred to as white and those during the Krsna paksa are referred to as black
15	When Caṇḍavega and his followers began to plunder the city of Purañjana, the watchman began to defend the city.	When time began to plunder the body of Puranjana, the life airs began to defend for another 3-4 years, even though Puranjana had reached 50 years

|| 4.27.16 ||

sa saptabhiḥ śatair eko  
viṁśatyā ca śataṁ samāḥ  
purañjana-purādhyakṣo  
gandharvair yuyudhe balī

The five-hooded serpent (**sah balī**), the superintendent of the city of King Purañjana (**purañjana-pura adhyakṣah**), actually fought alone (**ekah yuyudhe**) with the 720 Gandharvas (**saptabhiḥ śatair viṁśatyā gandharvair**) for one hundred years (**śataṁ samāḥ**).

॥ 4.27.17 ॥

kṣīyamāṇe sva-sambandhe  
ekasmin bahubhir yudhā  
cintām parām jagāmārtah  
sa-rāṣṭra-pura-bāndhavaḥ

Seeing his relative grow weak (**kṣīyamāṇe sva-sambandhe**) from fighting with many soldiers (**ekasmin bahubhir yudhā**), the unhappy King (**ārtah**) and the citizens (**sa-rāṣṭra-pura-bāndhavaḥ**) became very worried (**parām cintām jagāma**).

॥ 4.27.18 ॥

sa eva puryām madhu-bhuk  
pañcāleṣu sva-pārṣadaiḥ  
upanītaṁ balim gr̥hṇan  
strī-jito nāvidad bhayam

The King (**sah**), enjoying insignificant pleasures (**madhu-bhuk**) in the city (**puryām**) along with his followers (**sva-pārṣadaiḥ**), controlled by women (**strī-jitah**), accepting taxes brought from the five provinces (**pañcāleṣu upanītaṁ balim gr̥hṇan**), did not know fear (**nāvidad bhayam**).

॥ 4.27.19 ॥

kālasya duhitā kācit  
tri-lokīm varam icchatī  
paryātantī na barhiṣman  
pratyanandata kaścana

O King (**barhiṣman**)! Wandering through the three worlds (**tri-lokīm paryātantī**), the daughter of Time (**kālasya duhitā**) desired a husband (**kācit varam icchatī**), but no one wanted her (**na pratyanandata kaścana**).

॥ 4.27.20 ॥

daurbhāgyenātmano loke  
viśrutā durbhageti sā  
yā tuṣṭā rājarṣaye tu  
vṛtādāt pūrave varam

Because she brought misfortune (**daurbhāgyena ātmano loke**), she was known as Misfortune (**viśrutā durbhagā iti sā**). Accepted by saintly King Puru (**rājarṣaye pūrave tu vṛtā**) and pleased with him (**yā tuṣṭā**), she gave him a benediction (**adāt varam**).

16	The watchman fought alone with the Gandharva army for 100 years	The life airs battled with time for 100 years
17	Seeing the watchman growing weak from fighting alone, the king and the citizens became worried	Seeing the life air growing weak from fighting alone, Puranjana and his mind and senses (citizens) became worried
18	The King, enjoying insignificant pleasures in the city along with his followers, controlled by women, accepting taxes brought from the five provinces, did not know fear.	Puranjana, enjoying insignificant sense pleasures along with his mind and senses (followers), controlled by the sense desires (women) , accepting sense objects (taxes) for the 5 senses (provinces), did not know fear
19	Wandering through the three worlds, Kalakanya, the daughter of time, was searching for a husband, but no one wanted her	Old age (Kalakanya) was looking to afflict people of the three worlds, but no one wanted it
20	a. Because she brought misfortune, she was known as Durbhaga	a. Because old-age brings misfortune, it is called Durbhaga
	a. Pleased on being accepted by King Puru, Kalakanya benedicted him with the kingdom of his father	a. Pleased on being accepted by King Puru, old-age benedicted him with the kingdom of his father



|| 4.27.21 ||

kadācid aṭamānā sā  
brahma-lokān mahīm gatam  
vavre bṛhad-vratam mām tu  
jānatī kāma-mohitā

One time (**kadācid**), bewildered by lust (**kāma-mohitā**), knowing that I was a brahmacārī (**jānatī bṛhad-vratam mām tu**), she proposed on her own to me (**sā mām vavre**) when I came to earth from Brahmaloaka (**brahma-lokān aṭamānā mahīm gatam**).

|| 4.27.22 ||

mayi samrabhya vipulam  
adāc chāpaṁ suduḥsaham  
sthātum arhasi naikatra  
mad-yācñā-vimukho mune

Angry with me (**mayi samrabhya**), she uttered a great, intolerable curse (**adāt vipulam suduḥsaham śāpaṁ**). “O sage (**mune**)! You cannot stay in one place (**na ekatra sthātum arhasi**) since you have refused my request (**mad-yācñā-vimukhah**).”

|| 4.27.23 ||

tato vihata-saṅkalpā  
kanyakā yavaneśvaram  
mayopadiṣṭam āsādya  
vavre nāmnā bhayaṁ patim

Having been thwarted in her determination (**tato vihata-saṅkalpā**), the daughter of Time (**kanyakā**), as instructed by me (**mayā upadiṣṭam**), approached the King of the Yavanas (**yavaneśvaram āsādya**) named Fear (**bhayaṁ nāmnā**), and chose him as her husband (**patim vavre**).

॥ 4.27.24 ॥

ṛṣabham yavanānām tvām  
vṛṇe vīrepsitam patim  
saṅkalpas tvayi bhūtānām  
kṛtaḥ kila na riṣyati

O hero (**vīra**)! I accept you (**tvām vṛṇe**), best of the Yavanas (**yavanānām ṛṣabham**), as my desired husband (**īpsitam patim**), since the desires of the people (**bhūtānām saṅkalpah**) should not be destroyed (**na kila riṣyati**) by fear (**tvayi kṛtaḥ**).

|| 4.27.25 ||

**dvāv imāv anuśocanti**  
**bālāv asad-avagrahau**  
**yad loka-śāstropanatam**  
**na rāti na tad icchati**

The devotees (**imāv**) lament two types of ignorant people (**dvāv bālāv anuśocanti**) who accept the temporary world (**asad-avagrahau**): those who do not give (**na rāti**) what should be given according to scripture and common understanding (**yad loka-śāstra upanatam**), and those who do not accept what should be accepted according to scripture and common understanding (**na tad icchati**).

॥ 4.27.26 ॥

atho bhajasva mām bhadra  
bhajantīm me dayām kuru  
etāvān pauruṣo dharmo  
yad ārtān anukampate

O good man (**bhadra**)! Therefore, accept me (**atho bhajasva mām**). Be merciful to me (**me dayām kuru**), who worship you (**bhajantīm**), for the dharma of man (**yad pauruṣo dharmah**) is showing compassion to the suffering (**etāvān ārtān anukampate**).

॥ 4.27.27 ॥

kāla-kanyodita-vaco  
niśamya yavaneśvaraḥ  
cikīrṣur deva-guhyam sa  
sasmitam tām abhāṣata

Hearing the words uttered by the daughter of Time (**niśamya kāla-kanya udita-vacah**), the leader of the Yavanas (**sah yavaneśvaraḥ**), desiring to enact the secret desire of the Lord (**cikīrṣur deva-guhyam**), spoke to her (**tām abhāṣata**) while smiling (**sasmitam**).

॥ 4.27.28 ॥

mayā nirūpitas tubhyam  
patir ātma-samādhinā  
nābhinandati loko 'yam  
tvām abhadrām asammatām

After some thought (**ātma-samādhinā**), I have decided on a husband for you (**mayā nirūpitaḥ tubhyam patiḥ**). Earth people do not welcome you (**ayam lokah tvām na abhinandati**), who are inauspicious and unacceptable (**abhadrām asammatām**).



|| 4.27.29 ||

tvam avyakta-gatir bhukṣva  
lokaṁ karma-vinirmitam  
yā hi me pṛtanā-yuktā  
prajā-nāśaṁ praṇeṣyasi

With invisible movement (**avyakta-gatih**), enjoy this world made of karma (**bhukṣva lokaṁ karma-vinirmitam**). Assisted by my troops (**me pṛtanā-yuktā**), you will destroy the population (**tvam prajā-nāśaṁ praṇeṣyasi**).

॥ 4.27.30 ॥

prajvāro 'yaṁ mama bhrātā  
tvaṁ ca me bhaginī bhava  
carāmy ubhābhyāṁ loke 'sminn  
avyakto bhīma-sainikaḥ

This is my brother Prajvāra (**ayaṁ prajvāro mama bhrātā**).  
Become my sister (**tvaṁ ca me bhaginī bhava**). I shall move  
about with you two (**carāmy ubhābhyāṁ**) in this world (**asminn  
loke**), invisibly (**avyakto**), with my fearful soldiers (**bhīma-  
sainikaḥ**).

21	Once, bewildered by lust, Kalakanya proposed to me when I came to earth	Once, old age approached me when I came to earth, though I had a spiritual body
----	---	---

22	Angry at rejecting her proposal, she cursed me to keep wandering	
----	--	--

23	After she cursed me, being compassionate to her, I instructed her to accept Yavana Raja as her husband. She approached and accepted him	After she cursed me, being compassionate to her, I instructed her to accept Fear (Yavana Raja) as her husband. She approached and accepted him
----	---	--

24-	<b>Kalakanya to Yavana Raja:</b>	
-----	----------------------------------	--

26	a. I accept you as my husband as the desires of people should not be destroyed by fear	
----	--	--

	b. There are two types of lamentable people. First are those who do not give in charity what is supposed to be given according to the sastras, and second are those who do not accept what is supposed to be accepted according to the sastras. (I am a shelter less woman seeking your shelter. Therefore, as a ksatriya, you must accept me. Also, the desire of Narada, pure devotee, must also be fulfilled according to the sastras. Therefore, accept me).	
--	--	--

	c. The dharma of a man is to show compassion to the suffering souls. Therefore, please accept me.	
--	---	--

27	Hearing these words spoken by Kalakanya, Yavanaraja, desiring to enact the will of the Lord (that the wheel of samsara be set into action), smilingly spoke to her	
----	--	--

28-	<b>Yavanaraja to Kalakanya:</b>	
-----	---------------------------------	--

30	a. After due consideration, I have decided on a husband for you.	
----	--	--

	b. With invisible movement, enjoy this world of karma ( <b>The whole world of non-devotees will be your husbands</b> ). Assisted by my troops you will destroy the population ( <b>If you fear that people will kill you, you will be assisted by my troops of various diseases</b> )	
--	---	--

	c. This is my brother Prajvara ( <b>death</b> ). The three of us will move about on earth with my fearful soldiers.	
--	---	--