

Chapter Twenty Eight

Purañjana Becomes a
Woman in the Next Life

|| 4.28.1 ||

nārada uvāca

sainikā bhaya-nāmno ye
barhiṣman diṣṭa-kāriṇaḥ
prajvāra-kāla-kanyābhyām
vicerur avanīm imām

Nārada said: O King Prācīnabarhiṣat (**barhiṣman**)! The soldiers of Fear (**ye bhaya-nāmno sainikā**), the fulfillers of karma (**diṣṭa-kāriṇaḥ**), along with Prajvāra and the old age (**prajvāra-kāla-kanyābhyām**), began to travel the earth (**vicerur avanīm imām**).

॥ 4.28.2 ॥

ta ekadā tu rabhasā
purañjana-purīm nṛpa
rurudhur bhauma-bhogādhyām
jarat-pannaga-pālitām

Once (**ekadā**), they forcefully besieged (**te rabhasā rurudhuh**) the city of Purañjana (**purañjana-purīm**), full of material enjoyment (**bhauma-bhogādhyām**), which was protected by the old snake (**jarat-pannaga-pālitām**).

॥ 4.28.3 ॥

kāla-kanyāpi bubhujē
purañjana-puraṁ balāt
yayābhibhūtaḥ puruṣaḥ
sadyo niḥsāratām iyāt

The daughter of Time, old age (**kāla-kanyā**), who overpowers a person (**yayā abhibhūtaḥ puruṣaḥ**) and makes him immediately useless (**sadyo niḥsāratām iyāt**), took possession of that city by force (**purañjana-puraṁ balāt bubhujē**)

॥ 4.28.4 ॥

tayopabhujyamānām vai
yavanāḥ sarvato-diśam
dvārbhiḥ praviśya subhṛśam
prārdayan sakalām purīm

When she took possession of that city (**tayā upabhujyamānām vai**), the Yavanas then entered the city (**yavanāḥ praviśya purīm**) through the gates (**dvārbhiḥ**) on all sides (**sarvato-diśam**) and caused great affliction (**subhṛśam prārdayan**) to the whole city (**sakalām purīm**).

॥ 4.28.5 ॥

tasyām prapīḍyamānāyām
abhimānī purañjanaḥ
avāporu-vidhāms tāpān
kuṭumbī mamatākulaḥ

When the city was suffering (**tasyām prapīḍyamānāyām**), Purañjana, identifying with the city (**purañjanaḥ abhimānī**), overcome with possessiveness for family (**kuṭumbī mamatā-ākulaḥ**), underwent a great variety of pains (**avāpa uru-vidhāms tāpān**).

Verse	Allegorical Story of King Purnajana	Real Story of Purnajana the Soul
1	The soldiers of Fear, along with Prajvāra and Kalakanya, began to travel the earth.	Diseases, death fever and old age began to attack everyone
2	Once, they forcefully besieged the city of Purañjana, which was protected by the old snake.	Once, they forcefully attacked the body of Purnajana, which was protected by the life air
3	Kalakanya took possession of that city by force	Old age attacked his helpless body
4	When she took possession of that city, the Yavanas then entered the city through the gates on all sides and caused great affliction to the whole city.	When old age attacked his body, diseases then entered his body through the 9 holes and caused great affliction to his body.
5	When the city was suffering, Purañjana, identifying with the city, overcome with possessiveness for family, underwent a great variety of pains.	When the body was thus afflicted, Purañjana, identifying with the body, overcome with possessiveness for his senses, mind intelligence etc., underwent a great variety of pains.

|| 4.28.6-7 ||

kanyopagūḍho naṣṭa-śrīḥ
kṛpaṇo viṣayātmakaḥ
naṣṭa-prajño hṛtaiśvāryo
gandharva-yavanair balāt

viśīrṇām sva-purīm vīkṣya
pratikūlān anādr̥tān
putrān pauṭrānugāmātyāñ
jāyām ca gata-sauhr̥dām

Embraced by old age (**kanya upagūḍhah**), bereft of beauty (**naṣṭa-śrīḥ**), miserable (**kṛpaṇah**), thinking of enjoyment (**viṣayātmakaḥ**), his wisdom and wealth destroyed (**naṣṭa-prajño hṛta aiśvāryo**), he saw his city (**sva-purīm vīkṣya**) being violently smashed (**balāt viśīrṇām**) by the Gandharvas and Yavanas (**gandharva-yavanaih**), and saw (**vīkṣya**) that his sons, grandsons, followers, ministers and wife (**putrān pauṭra anuga āmātyāñ**) had become indifferent (**gata-sauhr̥dām**), disrespectful (**pratikūlān**) and were acting adversely (**anādr̥tān**).

|| 4.28.8 ||

ātmānaṁ kanyayā grastaṁ
pañcālān ari-dūṣitān
duranta-cintām āpanno
na lebhe tat-pratikriyām

Seeing himself attacked by old age (**ātmānaṁ kanyayā grastaṁ**) and the districts plundered by the enemy (**pañcālān ari-dūṣitān**), he became very worried (**duranta-cintām āpannah**), but could not find a remedy (**na lebhe tat-pratikriyām**).

|| 4.28.9 ||

kāmān abhilaṣan dīno
yāta-yāmānś ca kanyayā
vigatātma-gati-snehaḥ
putra-dārānś ca lālayan

Though he desired to eat (**kāmān abhilaṣan**), the foods were useless (**yāta-yāmān**). By the influence of old age (**kanyayā**), he was miserable (**dīnah**), having lost a higher status in next life (**vigata ātma-gatih**) and having lost the affection of his sons and others in this life (**vigata snehaḥ putra-dārān**). But he remained affectionate to sons and wife (**lālayan**).

|| 4.28.10 ||

gandharva-yavanākrāntām
kāla-kanyopamarditām
hātuṃ pracakrame rājā
tām purīm anikāmataḥ

Though he did not desire to do (**anikāmataḥ**), the King began to abandon the city (**tām purīm hātuṃ pracakrame rājā**) which was being crushed by old age (**kāla-kanyā upamarditām**) and attacked by the Gandharvas and Yavanas (**gandharva-yavana-ākrāntām**).

6-7	Embraced by Kalakanya, bereft of beauty, miserable, thinking of enjoyment, his wisdom and wealth destroyed, he saw his city being violently smashed by the Gandharvas and Yavanas, and saw that his sons, grandsons, followers, ministers and wife had become indifferent, disrespectful and were acting adversely.	Afflicted by old age, bereft of beauty, miserable, thinking of enjoyment, his wisdom and wealth destroyed, he saw his body being violently smashed by the old age and diseases, and saw that his pious qualities (sons and grandsons), senses (followers), Controlling deities (ministers) and intelligence (wife) had become indifferent, disrespectful and were acting adversely.
8	Seeing himself attacked by Kalakanya and the districts plundered by the enemy, he became very worried, but could not find a remedy.	Seeing himself attacked by old age and the body attacked by diseases, he became very worried, but could not find a remedy.
9	Though he desired to eat, the foods were useless. By the influence of old age he was miserable, having lost a higher status in next life and having lost the affection of his sons and others in this life. But he remained affectionate to sons and wife.	
10	Though he did not desire to do, the King began to abandon the city which was being crushed by Kalakanya and attacked by the Gandharvas and Yavanas.	Though he did not desire to do, the soul of Puranjana began to leave the body which was being crushed by old age and diseases.

|| 4.28.11 ||

**bhaya-nāmno 'grajo bhrātā
prajvāraḥ pratyupasthitaḥ
dadāha tām purīm kṛtsnām
bhrātuḥ priya-cikīrṣayā**

Fear's elder brother (**bhaya-nāmno agrajo bhrātā**) Prajvāra arrived (**prajvāraḥ praty upasthitaḥ**) and burned the city completely (**dadāha tām purīm kṛtsnām**), desiring to please his brother (**bhrātuḥ priya-cikīrṣayā**).

|| 4.28.12 ||

tasyām sandahyamānāyām
sapaurahḥ saparicchadaḥ
kauṭumbikaḥ kuṭumbinyā
upātapyata sānvayaḥ

As the city began burning (**tasyām sandahyamānāyām**), the King (**kauṭumbikaḥ**), along with the citizens (**sa pauraḥ**), retinue (**sa paricchadaḥ**), his wife (**kuṭumbinyā**), and extended family (**sa anvayaḥ**), began to feel the heat (**upātapyata**).

॥ 4.28.13 ॥

yavanoparuddhāyatano
grastāyām kāla-kanyayā
puryām prajvāra-saṃsr̥ṣṭaḥ
pura-pālo 'nvatapyata

When the city was being attacked by old age (**puryām grastāyām kāla-kanyayā**), the protector of the city (**pura-pālah**), seeing his abode attacked by Yavanas (**yavana uparuddha āyatanah**), and himself touched by Prajvāra (**prajvāra-saṃsr̥ṣṭaḥ**), became most distressed (**anvatapyata**).

॥ 4.28.14 ॥

na śeke so 'vitum̐ tatra
puru-kṛcchroru-vepathuḥ
gantum aicchat tato vṛkṣa-
koṭarād iva sānalāt

He could not protect the city (**sah avitum na śeke**). Undergoing great difficulty (**puru-kṛcchra**) and quivering to the extreme (**uru-vepathuḥ**), he desired to leave the city (**tato gantum aicchat**), just as a snake desires to leave hollow tree (**vṛkṣa-koṭarād iva**) which is on fire (**sa analāt**).

॥ 4.28.15 ॥

śithilāvayavo yarhi
gandharvair hr̥ta-pauruṣaḥ
yavanair aribhī rājann
uparuddho ruroda ha

O King (**rājann**)! When his limbs were weakened by the Gandharvas (**yarhi śithila avayavo gandharvaih**) and his strength stolen by the Yavanas (**yavanaih aribhī hr̥ta-pauruṣaḥ**), his throat became choked up (**uparuddhah**), and he began the death rattle (**ruroda ha**).

11	Prajvāra arrived and burned the city completely	Finally, he was afflicted by death fever which burned his body completely
12	As the city began burning, the King, along with the citizens, retinue, his wife, and extended family, began to feel the heat.	As the body began to burn, the soul of Puranjana, along with his senses (citizens), life air (retinue), intelligence (wife) began to feel the heat
13	At that point, the protector of the city, seeing his abode attacked by Yavanas, and himself touched by Prajvāra, became most distressed.	At that point, the life air also, being afflicted by the diseases and death fever became most distressed.
14	The Prana (snake) could not protect the body (city). Undergoing great difficulty and quivering to the extreme, he desired to leave the city, just as a snake desires to leave hollow tree which is on fire.	
15	His limbs were weakened by old age (Gandharvas) and his strength stolen by the diseases (Yavanas), his throat became choked up, and he began the death rattle.	

|| 4.28.16-17 ||

duhitṛḥ putra-pautrāmś ca
jāmi-jāmātr-pārṣadān
svatvāvaśiṣṭam yat kiñcid
gṛha-kośa-paricchadam

aham mameti svīkṛtya
gṛheṣu kumatir gṛhī
dadhyau pramadayā dīno
viprayoga upasthite

Since he was a foolish householder (**yat kumatir gṛhī**), accepting me and mine (**aham mama iti svīkṛtya**) concerning his household (**gṛheṣu**), he became miserable (**dīnah**) at impending separation from his wife (**pramadayā viprayoga upasthite**). He began to think (**dadhyau**) of his daughters, sons, grandsons (**duhitṛḥ putra-pautrāmś ca**), daughters-in-law, sons-in-law, followers (**jāmi-jāmātr-pārṣadān**), remaining property, house, treasury and furniture (**gṛha-kośa-paricchadam**).

|| 4.28.18 ||

lokāntaram gatavati
mayy anāthā kuṭumbinī
vartiṣyate katham tv eṣā
bālakān anuśocatī

When I go to another world (**loka antaram gatavati**), how will my wife, without a husband (**katham mayy anāthā kuṭumbinī**), lamenting for her children (**bālakān anuśocatī**), continue to exist (**vartiṣyate**)?

|| 4.28.19 ||

na mayy anāśite bhunkte
nāsnāte snāti mat-parā
mayi ruṣṭe susantrastā
bhartsite yata-vāg bhayāt

If I did not eat, she would not eat (**mayy anāśite na bhunkte**). If I did not bathe, she would not bathe (**na snāte snāti**). She was devoted to me (**mat-parā**). When I became angry, she would become frightened (**mayi ruṣṭe susantrastā**). When I scolded her, she remained silent in fear (**bhartsite yata-vāg bhayāt**).

|| 4.28.20 ||

prabodhayati māvijñam
vyuṣite śoka-karśitā
vartmaitad gr̥ha-medhīyam
vīra-sūr api neṣyati

She would instruct me when I was foolish (**prabodhayati mām avijñam**). When I was away (**vyuṣite**), she became thin because of lamentation (**śoka-karśitā**). Having many sons (**vīra-sūh**), she will not be able to perform (**na iṣyati**) household duties (**etad gr̥ha-medhīyam vartma**)

॥ 4.28.21 ॥

katham nu dārakā dīnā
dārakīr vā parāyaṇāḥ
vartīsyante mayi gate
bhinna-nāva ivodadhau

How will my poor sons (**katham nu dārakā dīnā**) and daughters who were dedicated to serving me (**dārakīr vā parāyaṇāḥ**), remain living (**vartīsyante**), when I am gone (**mayi gate**)? They will be like a shattered boat in the ocean (**bhinna-nāva iva udadhau**).

|| 4.28.22 ||

evam kṛpaṇayā buddhyā
śocantam atad-arhaṇam
grahītuṃ kṛta-dhīr enam
bhaya-nāmābhyapadyata

At that time, the determined Yavana king called Fear (**bhaya-nāma kṛta-dhīh**) approached to take the King (**enam grahītuṃ abhyapadyata**), who was lamenting in this way (**evam śocantam**), though it was not befitting (**atad-arhaṇam**), along with his wretched intelligence (**kṛpaṇayā buddhyā**).

|| 4.28.23 ||

paśuvad yavanair eṣa
nīyamānaḥ svakaṁ kṣayam
anvadravann anupathāḥ
śocanto bhṛśam āturāḥ

Like an animal (**paśuvad**), he was led by the Yavanas (**eṣah yavanaih nīyamānaḥ**) to their abode (**svakaṁ kṣayam**). His retinue followed (**anupathāḥ anvadravann**), lamenting and greatly distressed (**śocantaḥ bhṛśam āturāḥ**).

|| 4.28.24 ||

purīm vihāyopagata
uparuddho bhujāṅgamaḥ
yadā tam evānu purī
viśīrṇā prakṛtiṃ gatā

When the snake (**yadā bhujāṅgamaḥ**), captured by the Yavanas (**tam eva uparuddhah**), left the city (**purīm vihāya upagata**), the city was broken down (**purī anu viśīrṇā**) and returned to the five elements (**prakṛtiṃ gatā**).

16 Since he was a foolish householder, accepting me and mine concerning his household, he became miserable at impending separation from his wife.

17 He began to think of his daughters, sons, grandsons, daughters-in-law, sons-in-law, followers, remaining property, house, treasury and furniture.

18-21 When I pass away, how will my wife and other family members, who are very much dependant on me, continue to survive

22 At that time Yavanaraja (fear) approached the lamenting king

23 Like an animal, he was led by the Yamadutas (Yavanas) to their abode. His life air (retinue) followed, lamenting and greatly distressed.

24	When the snake, left the city, the city was broken down and returned to the five elements.	When the life-air (snake) left the body (city), the body (city) was broken down and returned to the five elements.
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॥ 4.28.25 ॥

vikṛṣyamāṇaḥ prasabham
yavanena balīyasā
nāvindat tamasāviṣṭaḥ
sakhāyam suhṛdam puraḥ

As he was being dragged forcibly (**prasabham vikṛṣyamāṇaḥ**) by the strong Yavanas (**balīyasā yavanena**), since he was covered by ignorance (**tamasā āviṣṭaḥ**), he did not recognize (**na avindat**) the Supreme Lord his friend (**sakhāyam**) and his well-wisher from previous time (**suhṛdam puraḥ**).

॥ 4.28.26 ॥

taṁ yajña-paśavo 'nena
saṁjñaptā ye 'dayālunā
kuṭhāraiś cicchiduḥ kruddhāḥ
smaranto 'mīvam asya tat

The sacrificial animals (**yajña-paśavaḥ**) that he had killed (**ye anena saṁjñaptā**), remembering his sins (**asya tat amīvam smarantaḥ**), angrily chopped him (**kruddhāḥ cicchiduḥ**) with axes (**kuṭhāraih**) without mercy (**adayālunā**).

|| 4.28.27-28 ||

ananta-pāre tamasi
magno naṣṭa-smṛtiḥ samāḥ
śāśvatīr anubhūyārtim
pramadā-saṅga-dūṣitaḥ

tām eva manasā gṛhṇan
babhūva pramadottamā
anantaram vidarbhasya
rāja-simhasya veśmani

Merged in unending darkness (**ananta-pāre tamasi magnah**), devoid of memory (**naṣṭa-smṛtiḥ**), experiencing pain for infinite years (**anubhūya ārtim śāśvatīḥ samāḥ**), and, contaminated by association with a woman (**pramadā-saṅga-dūṣitaḥ**), he remembered in his mind that woman (**tām eva manasā gṛhṇan**), and finally was born (**anantaram babhūva**) in the house of a great king of Vidarbha (**vidarbhasya rāja-simhasya veśmani**) as the best of women (**pramada uttamā**).

Section II – 4.28.25-28 Puranjana's takes birth as Vaidharbi

- 25 As he was being dragged forcibly, since he was covered by ignorance, he did not recognize the Supreme Lord his friend and his well-wisher.
- 26 The sacrificial animals that he had killed, remembering his sins, angrily chopped him with axes without mercy.
- 27- Contaminated by association with a woman, he
28 remembered in his mind that woman, and finally was born in the house of a great king of Vidarbha.

॥ 4.28.29 ॥

upayeme vīrya-panām
vaidarbhīm malayadhvajah
yudhi nirjitya rājanyān
pāṇḍyah para-purañjayah

Intelligent Malayadhvaja (**pāṇḍyah malayadhvajah**), the conqueror of enemy cities (**para-puram jayah**), after defeating other kings in battle (**yudhi nirjitya rājanyān**), married the daughter of the King of Vidarbha (**vaidarbhīm upayeme**), as prize for his chivalry (**vīrya-panām**).

Ashirvada Shloka from BRS

mīmāṃsaka-vaḍabāgneḥ kaṭhinām api
kuṅṭhayann asau jihvām|
sphuratu sanātana suciram tava bhakti-
rasāmṛtāmbhodhiḥ

O Sanātana (**sanātana**), may your ocean of *bhakti rasa* (**tava bhakti-rasāmṛtāmbhodhiḥ**) remain for a long time (**sphuratu suciram**), restricting the harsh arguments (**kaṭhinām api kuṅṭhayann**) of the proponents of *karma* and *jñāna* (**mīmāṃsaka**), just as the ocean restricts the flame (**jihvām**) of the *vaḍabā* fire (**vaḍaba agneḥ**).

॥ 4.28.30 ॥

tasyām sa janayām cakra
ātmajām asitekṣaṇām
yavīyasaḥ sapta sutān
sapta draviḍa-bhūbhṛtaḥ

In her (**tasyām**), he begot (**sah janayām cakra**) a daughter named Asitekṣaṇā (**ātmajām asitekṣaṇām**) and seven younger sons (**yavīyasaḥ sapta sutān**) who became kings of seven southern provinces (**sapta draviḍa-bhū-bhṛtaḥ**).

॥ 4.28.31 ॥

ekaikasyābhavat teṣāṃ
rājann arbudam arbudam
bhokṣyate yad-vaṃśa-dharair
mahī manvantaram param

O King (**rājann**)! Each of them had tens of millions of children (**eka ekasya abhavat teṣāṃ arbudam arbudam**), the descendents of whom (**yad-vaṃśa-dharair**) ruled the earth (**mahī bhokṣyate**) during Manu's period and after (**manvantaram param**).

॥ 4.28.32 ॥

agastyaḥ prāg duhitaram
upayeme dhr̥ta-vratām
yasyām dṛḍhacyuto jāta
idhmavāhātmaḥ muniḥ

The sage Agastya married (**muniḥ agastyaḥ upayeme**) the first-born daughter of Malayadhvaja (**prāg duhitaram**), who had firm vows (**dhr̥ta-vratām**), in whom one son named Dṛḍhacyuta was born (**yasyām dṛḍhacyuto jāta**). Dṛḍhacyuta had Idhmavāha as his son (**idhmavāha ātmajah**).

Section III – 4.28.29-32 Vaidharbi's lineage

29	Intelligent Malayadhvaja, the conqueror of enemy cities, after defeating other kings in battle, married the daughter of the King of Vidarbha, as prize for his chivalry.	A learned spiritual master (Intelligent Malayadhvaja), capable of destroying the opposing philosophies (the conqueror of enemy cities), who had destroyed sins, karma, time and offenses (after defeating other kings in battle), accepted the Puranjana soul as his disciple (married the daughter of the King of Vidarbha) by his causeless mercy (as prize for his chivalry).
30	In her, he begot a daughter named Asiteksaṇā and seven younger sons who became kings of seven southern provinces.	In that disciple (Vaidharbi) was born a taste for serving Kṛṣṇa (Asiteksana) and the seven preliminary limbs of Bhakti (the seven younger sons)
31	Each of them had tens of millions of children, the descendents of whom ruled the earth during Manu's period and after.	Each limb of Bhakti (Son) had many, many sub divisions (children), and the different Vaisnava sampradayas (descendents) protected the earth from ignorance (ruled the earth).
32	The sage Agastya married Asiteksana, who had firm vows, in whom one son named Dṛḍhacyuta was born. Dṛḍhacyuta had Idhmavāha as his son.	When such a disciple's mind (Agastya) was absorbed (married) in ruci (Asiteksana), it gave rise to Asakti (Dhṛtacyuta). Appearance of Ruci and Asakti happened because of the disciple's subservience to the spiritual master (Idhmavāha).

|| 4.28.33 ||

vibhajya tanayebhyaḥ kṣmām
rājarṣir malayadhvajah
ārirādhayiṣuḥ kṛṣṇam
sa jagāma kulācalam

The saintly king Malayadhvaja (**rājarṣir malayadhvajah**), desiring to worship Kṛṣṇa (**ārirādhayiṣuḥ kṛṣṇam**) after dividing the earth (**vibhajya kṣmām**) among his sons (**tanayebhyaḥ**), departed to Kulācala (**sah jagāma kulācalam**).

॥ 4.28.34 ॥

hitvā gṛhān sutān bhogān
vaidarbhī madirekṣaṇā
anvadhāvata pāṇḍyeśam
jyotsneva rajanī-karam

Giving up he house, sons and enjoyments (**hitvā gṛhān sutān bhogān**), the daughter of King Vidarbha (**vaidarbhī**) with attractive eyes (**madira ikṣaṇā**) followed her husband (**anvadhāvata pāṇḍyeśam**), just as moon light follows the moon (**jyotsnā iva rajanī-karam**).

|| 4.28.35-36 ||

tatra candravasā nāma
tāmraparṇī vaṭodakā
tat-puṇya-salilair nityam
ubhayatrātmano mrjan

kandāṣṭibhir mūla-phalaiḥ
puṣpa-parṇais tṛṇodakaiḥ
vartamānaḥ śanair gātra-
karśanam tapa āsthitaḥ

At Kulācala (**tatra**) the King bathed daily (**nityam ātmano mrjan**) internally and externally (**ubhayatra**) in the Candravaṣa, Tāmraparṇī and Vaṭodakā Rivers (**candravasā tāmraparṇī vaṭodakā nāma tat-puṇya-salilaiḥ**). Undergoing austerities (**tapa āsthitaḥ**), subsisting on roots, seeds, bulbs, fruits, flowers, leaves, grass and water (**kanda aṣṭibhir mūla-phalaiḥ puṣpa-parṇaiḥ tṛṇa udakaiḥ vartamānaḥ**), his body eventually became thin (**śanaiḥ gātra-karśanam**).

॥ 4.28.37 ॥

śītoṣṇa-vāta-varṣāṇi
kṣut-pipāse priyāpriye
sukha-duḥkhe iti dvandvāny
ajayat sama-darśanaḥ

Seeing all things equally (**sama-darśanaḥ**), he conquered the dualities (**dvandvāny ajayat**) of cold and heat, wind and rain (**śīta-uṣṇa-vāta-varṣāṇi**), hunger, thirst, favorable and unfavorable conditions (**kṣut-pipāse priya-apriye**), happiness and distress (**sukha-duḥkhe iti**).

॥ 4.28.38 ॥

tapasā vidyayā pakva-
kaṣāyo niyamair yamaiḥ
yuyuje brahmaṇy ātmānaṁ
vijitākṣānilāśayaḥ

Burning all impurities (**pakva-kaṣāyo**) by austerity, knowledge, niyama and yama (**tapasā vidyayā niyamair yamaiḥ**), and conquering his senses, life air and mind (**vijita akṣa-anilā-āśayaḥ**), he fixed his mind on Vāsudeva (**yuyuje brahmaṇy ātmānaṁ**).

॥ 4.28.39 ॥

āste sthāṇur ivaikatra
divyaṁ varṣa-śataṁ sthiraḥ
vāsudeve bhagavati
nānyad vedodvahan ratim

For a hundred years of the devatās (**divyaṁ varṣa-śataṁ**) he remained fixed in one place (**āste sthāṇur iva ekaṭra sthiraḥ**). Possessing rati for the Supreme Lord Vāsudeva (**vāsudeve bhagavati ratim udvahan**), he was not aware of anything else (**na anyad veda**).

|| 4.28.40 ||

sa vyāpakatayātmānam
vyatiriktatayātmani
vidvān svapna ivāmarśa-
sākṣiṇam virarāma ha

Momentarily realizing the Lord (**ātmānam vidvān**) externally in all things (**vyāpakatayā**) and internally as well (**vyatiriktatayā ātmani**), he then fainted (**sah virarāma ha**). It was like seeing a dream (**svapna iva**), whose witness is internal reflection (**amarśa-sākṣiṇam**).

|| 4.28.41-42 ||

sākṣād bhagavatoktena
guruṇā hariṇā nṛpa
viśuddha-jñāna-dīpena
sphuratā viśvato-mukham

pare brahmaṇi cātmānam
param brahma tathātmani
vīkṣamāṇo vihāyeksām
asmād upararāma ha

O King (**nṛpa**)! By direct vision of the Lord (**sākṣād bhagavatā uktena**) who takes away all suffering (**hariṇā**), shining brightly everywhere (**sphuratā viśvato-mukham**), by the lamp of pure knowledge taught by guru concerning the Lord's sweetness (**guruṇā viśuddha-jñāna-dīpena**), he saw himself possessing love for the Lord (**vīkṣamāṇah pare brahmaṇi cātmānam**) and saw the Lord possessing love for him (**param brahma tathā ātmani**), and after losing that vision because of fainting (**vihāya īkṣām**), he gave up all connection with the gross and subtle bodies (**asmād upararāma ha**).

Section IV – 4.28.33-50 Malayadhvaja gives up his body

33	Malayadhvaja, desiring to worship Kṛṣṇa, after dividing the earth among his sons, departed to Kulācala.	The Spiritual master (Malayadhvaja), desiring to worship Kṛṣṇa, after dividing the limbs of bhakti (earth) among his disciples (sons), departed to forest (Kulācala).
34	Giving up the house, sons and enjoyments, Vaidharbi followed Malayadhvaja.	Giving up the solitary places (house) and even Prema (enjoyments), the disciple (Vaidharbi) followed the spiritual master (Malayadhvaja).
35-37	In the forest the spiritual master (Malayadhvaja) performed intense austerities and overcame dualities	
38	Burning all impurities by austerity, knowledge, niyama and yama, and conquering his senses, life air and mind, he fixed his mind on Vāsudeva.	
39	For a hundred devata years he remained fixed in one place. Possessing rati for the Supreme Lord Vāsudeva, he was not aware of anything else.	
40-42	He then reached the stages of bhava and prema by realizing the Lord internally and externally. He then gave up his gross and subtle bodies	

|| 4.28.43 ||

patim parama-dharma-jñam
vaidarbhī malayadhvajam
preṃṇā paryacarad dhitvā
bhogān sā pati-devatā

Vaidarbhī (**vaidarbhī**), seeing her husband as the Lord (**malayadhvajam pati-devatā**), served her husband (**patim paryacarad**), the highest knower of dharma (**parama-dharma-jñam**), with devotion (**preṃṇā**), giving up all enjoyment (**hitvā bhogān**).

॥ 4.28.44 ॥

cīra-vāsā vrata-kṣāmā
veṇī-bhūta-śiroruhā
babhāv upa patim śāntā
śikhā śāntam ivānalam

Wearing old clothing (**cīra-vāsā**), thin because of austerity (**vrata-kṣāmā**), with hair tangled (**veṇī-bhūta-śiroruhā**), peaceful (**śāntā**) like the coals of a fire without flame (**śikhā śāntam iva analam**), she remained by the side of her husband (**babhāv upa patim**).

|| 4.28.45 ||

ajānatī priyatamaṁ
yadoparatam aṅganā
susthirāsanam āsādya
yathā-pūrvam upācarat

When he passed away (**yadā uparatam**), she approached her dear husband (**aṅganā priyatamaṁ āsādya**) sitting in a fixed position (**su-sthira-āsanam**) and served him as before (**yathā-pūrvam upācarat**), unaware of his passing (**ajānatī**).

॥ 4.28.46 ॥

yadā nopalabhetānḡhrāv
ūṣmāṇam patyur arcatī
āsīt samvigna-hṛdayā
yūtha-bhraṣṭā mṛgī yathā

When she could not feel (**yadā na upalabheta**) warmth in her husband's feet (**patyuh anḡhrāv ūṣmāṇam**) as she served him (**arcatī**), she became disturbed in heart (**samvigna-hṛdayā āsīt**) like a doe bereft of her partner (**yūtha-bhraṣṭā mṛgī yathā**).

॥ 4.28.47 ॥

ātmānam śocatī dīnam
abandhum viklavāśrubhiḥ
stanāv āsicya vipine
susvaram praruroda sā

Lamenting her pitiable condition (**ātmānam śocatī dīnam**) without a husband (**abandhum**), wetting her breasts with her tears (**viklava aśrubhiḥ stanāv āsicya**), she cried loudly (**susvaram praruroda sā**) in the forest (**vipine**).

॥ 4.28.48 ॥

uttiṣṭhotttiṣṭha rājarse
imām udadhi-mekhalām
dasyubhyaḥ kṣatra-bandhubhyo
bibhyatīm pātum arhasi

Get up! Get up, O saintly King (**uttiṣṭha uttiṣṭha rājarse**)! You must protect (**imām pātum arhasi**) this frightened earth (**bibhyatīm**) surrounded by the seas (**udadhi-mekhalām**) from thieves and false kings (**dasyubhyaḥ kṣatra-bandhubhyo**).

॥ 4.28.49 ॥

evam vilapantī bālā
vipine 'nugatā patim
patitā pādayor bhartū
rudaty aśrūṇy avartayat

Lamenting in the forest (**evam vipine vilapantī**), the women, obedient to her husband (**bālā anugatā patim**), falling at the feet of her husband (**bhartū pādayoh patitā**), wailed and began to shed tears (**rudaty aśrūṇy avartayat**).

॥ 4.28.50 ॥

**citim dārumayīm citvā
tasyām patyuh kalevaram
ādīpya cānumaraṇe
vilapantī mano dadhe**

After piling up wood (**dārumayīm citvā**) and lighting fire on the body of her husband (**tasyām patyuh kalevaram ādīpya**) on the pyre (**citim**), in a state of lamentation (**vilapantī**), she decided to die with her husband (**anumarāṇe mano dadhe**).

Section IV – 4.28.33-50 Malayadhvaja gives up his body

43- The disciple (Vaidharbi) continued to obediently serve his spiritual
45 master (Malayadhvaja) unaware that he had passed away

46- Then, realizing that he had passed away, he (Vaidharbi) started to
47 lament pitiably

48	Get up! Get up! You must protect this frightened earth from thieves and false kings.	Get up! Get up! You must protect this frightened earth from those opposing bhakti (thieves and false kings).
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49- Thus lamenting, the disciple (Vaidharbi) prepared the funeral pyre
50 and feeling despondent decided to enter the pyre.

॥ 4.28.51 ॥

tatra pūrvataṛaḥ kaścit
sakhā brāhmaṇa ātmavān
sāntvayan valgunā sāmṇā
tām āha rudatīm prabho

In that place (**tatra**), as she wailed, “O master (**rudatīm prabho**)!” a previous brāhmaṇa friend (**kaścit pūrvataṛaḥ brāhmaṇa sakhā**), with composed nature (**ātmavān**), pacifying her (**tām sāntvayan**) with sweet words (**valgunā sāmṇā**), spoke (**āha**).

|| 4.28.52 ||

brāhmaṇa uvāca
kā tvam̐ kasyāsi ko vāyam̐
śayāno yasya śocasi
jānāsi kim̐ sakhāyam̐ mām̐
yenāgre vicacartha ha

The brāhmaṇa said: Who are you (**kā tvam̐**)? Who do you belong to (**kasya asi**)? Who is this man lying here (**kah vā ayam̐ śayānah**), for whom you lament (**yasya śocasi**)? Do you know me, your friend (**jānāsi kim̐ sakhāyam̐ mām̐**), with whom you moved about previously (**yena agre vicacartha ha**)?

|| 4.28.53 ||

api smarasi cātmānam
avijñāta-sakham sakhe
hitvā mām padam anvicchan
bhauma-bhoga-rato gataḥ

Do you remember yourself (**api smarasi ca ātmānam**), who had an unknown friend (**avijñāta-sakham**)? O friend (**sakhe**)! Giving me up (**mām hitvā**), desiring a place (**padam anvicchan**), you became engaged in material enjoyment (**bhauma-bhoga-rato gataḥ**).

॥ 4.28.54 ॥

hamsāv ahaṁ ca tvaṁ cārya
sakhāyau mānasāyanau
abhūtām antarā vaukaḥ
sahasra-parivatsarān

O noble one (**ārya**)! I and you were two swans (**ahaṁ ca tvaṁ hamsāv**), friends in Mānasa Lake (**sakhāyau mānasāyanau**). Previously, for a thousand years (**sahasra-parivatsarān**), we were without a house (**antarā vaukaḥ abhūtām**).

|| 4.28.55 ||

sa tvam vihāya mām bandho
gato grāmya-matir mahīm
vicaran padam adrākṣiḥ
kayācin nirmitaṁ striyā

O friend (**bandho**)! Leaving me (**mām vihāya**), with material consciousness (**grāmya-matih**) you went to the earth (**tvam mahīm gatah**). Wandering about (**vicaran**), you saw a place (**adrākṣiḥ padam**) made by some woman, by māyā (**kayācid striyā nirmitaṁ**).

Section IV – 4.28.51-65 Conversation between Vaidharbi and the Brahmana

51	As she was ready to enter the pyre, a previous brāhmaṇa friend, arrived and spoke to her in sweet words.	As the disciple was ready to enter the pyre, the super soul (brāhmaṇa friend) appeared in the form of a Brahmana and spoke in sweet words.
52	Who are you? Who do you belong to? Who is this man lying here, for whom you lament? Do you know me, your friend, with whom you moved about previously?	What is your constitutional nature (Who are you)? Do you recognize me, your friend? Before creation (previously) we roamed together happily
53	Do you remember yourself, who had an unknown friend? – No. I don't remember. O friend! Giving me up, desiring a place (material body), you became engaged in material enjoyment.	
54	I and you were two swans, friends in Mānasa Lake. Previously, for a thousand years, we were without a house.	I and you were two pure spiritual entities, staying together in the heart of living entities (Manasa Lake). Previously during maha pralaya (for a thousand years), we were without a body (house).
55	O friend! Leaving me, with material consciousness you went to the earth. Wandering about, you saw a body (place) made by māyā.	

॥ 4.28.56 ॥

pañcārāmaṁ nava-dvāram
eka-pālaṁ tri-koṣṭhakam
ṣaṭ-kulaṁ pañca-vipaṇaṁ
pañca-prakṛti strī-dhavam

It had five gardens, nine doors (**pañca ārāmaṁ nava-dvāram**), one protector (**eka-pālaṁ**), three storehouses (**tri-koṣṭhakam**), six communities (**ṣaṭ-kulaṁ**), five markets (**pañca-vipaṇaṁ**), five causes (**pañca-prakṛti**), a mistress and a master (**strī-dhavam**).

॥ 4.28.57 ॥

pañcendriyārthā ārāmā
dvāraḥ prāṇā nava prabho
tejo-'b-annāni koṣṭhāni
kulam indriya-saṅgrahaḥ

The five sense objects are the gardens (**pañca indriya artha ārāmā**). The gates are nine openings of the body (**dvāraḥ prāṇā nava prabho**). The storerooms are fire, water and earth (**tejo-ab-annāni koṣṭhāni**). The communities are the senses and mind combined (**kulam indriya-saṅgrahaḥ**).

|| 4.28.58 ||

**vipaṇas tu kriyā-śaktir
bhūta-prakṛtir avyayā
śakty-adhīśaḥ pumāns tv atra
praviṣṭo nāvabudhyate**

The markets are the action senses (**vipaṇas tu kriyā-śaktih**), and the five gross elements are the causes (**bhūta-prakṛtir avyayā**). The controller of energy (**śakty-adhīśaḥ**), the man (**pumān**), entering there (**atra praviṣṭah**), does not gain knowledge (**na avabudhyate**).

|| 4.28.59 ||

tasmiṁs tvaṁ rāmayā spr̥ṣṭo
ramamāṇo 'śruta-smṛtiḥ
tat-saṅgād īdr̥śīm prāpto
daśām pāpīyasīm prabho

O friend (**prabho**)! Having entered that place with the woman (**tasmiṁs tvaṁ rāmayā spr̥ṣṭo**), enjoying (**ramamāṇah**), without hearing about knowledge of the self (**aśruta-smṛtiḥ**), you have attained this sinful condition (**īdr̥śīm pāpīyasīm daśām prāptah**) by association with her (**tat-saṅgād**).

॥ 4.28.60 ॥

na tvam vidarbha-duhitā
nāyam vīraḥ suhṛt tava
na patis tvam purañjanya
ruddho nava-mukhe yayā

You are not the daughter of King Vidarbha (**na tvam vidarbha-duhitā**). This hero is not your friend or husband (**na ayam vīraḥ tava suhṛt**). You are not the husband of Purañajanī (**na tvam purañjanya patih**), who kept you in the city with nine gates (**ruddho nava-mukhe yayā**).

|| 4.28.61 ||

māyā hy eṣā mayā sṛṣṭā
yat pumāṁsam striyaṁ satīm
manyase nobhayaṁ yad vai
haṁsau paśyāvayor gatim

This māyā has been created by me (**māyā hy eṣā mayā sṛṣṭā**). By this māyā (**yat**), you think (**manyase**) you are a pure woman, a man or a eunuch (**satīm striyaṁ pumāṁsam na ubhayaṁ**). Therefore (**yad**), you should see our natures (**paśya āvayor gatim**) as two pure entities (**haṁsau**).

Section IV – 4.28.51-65 Conversation between Vaidharbi and the Brahmana

- 56 It had five gardens, nine doors, one protector, three storehouses, six communities, five markets, five causes, a mistress and a master.
- 57-58 The five sense objects are the gardens. The gates are nine openings of the body. The storerooms are fire, water and earth. The communities are the senses and mind combined. The markets are the action senses, and the five gross elements are the causes. The controller of energy, the man, entering there, does not gain knowledge.
- 59 Having entered that place with the woman, enjoying, without hearing about knowledge of the self, you have attained this sinful condition by association with her.
- 60 Then you please tell me about the knowledge of the self.
You are not the daughter of King Vidarbha (You are a spiritual particle belonging to me). This hero is not your friend or husband (I am your real friend). You are not the husband of Purañajani, who kept you in the city with nine gates (you are the conscious particle covered with ignorance).

॥ 4.28.62 ॥

aham bhavān na cānyas tvam
tvam evāham vicakṣva bhoh
na nau paśyanti kavayaś
chidram jātu manāg api

I and you are different (**aham bhavān ca anyah**), but you are not something different from me (**na anyah aham tvam eva**). Ah (**bhoh**)! See without anger (**a-ham vicakṣva**)! The wise never see us (**na nau paśyanti kavayah jātu**) in a faulty manner at all (**chidram manāg api**).

|| 4.28.63 ||

yathā puruṣa ātmānam
ekam ādarśa-cakṣuṣoḥ
dvidhābhūtam avekṣeta
tathāivāntaram āvayoḥ

Just as a man (**yathā puruṣa**), though one entity (**ekam**), sees that the image of himself (**avekṣeta ātmānam**) in a mirror and in the eye (**ādarśa-cakṣuṣoḥ**) are different (**dvidhā bhūtam**), you should see that I and you are also different (**tathā eva antaram āvayoḥ**).

॥ 4.28.64 ॥

evam sa mānaso haṁso
haṁsena pratibodhitah
sva-sthas tad-vyabhicāreṇa
naṣṭām āpa punaḥ smṛtim

Thus one swan (**evam sa mānaso haṁsaḥ**), after being instructed by the other swan (**haṁsena pratibodhitah**) who was situated in without material coverings (**sva-sthaḥ**), regained his memory (**punaḥ smṛtim āpa**) which was lost by aversion to the Lord (**tad-vyabhicāreṇa naṣṭām**).

|| 4.28.65 ||

barhiṣmann etad adhyātman
pāroksyeṇa pradarśitam
yat parokṣa-priyo devo
bhagavān viśva-bhāvanah

O King Prācīnabarhi (**barhiṣmann**)! I have given spiritual instructions (**etad adhyātman pradarśitam**) indirectly through an allegory (**pāroksyeṇa**), since the Lord, acting for the welfare of the universe (**yat bhagavān viśva-bhāvanah**), is fond of indirect expression (**parokṣa-priyah**).

Section IV – 4.28.51-65 Conversation between Vaidharbi and the Brahmana

61 Oh! If this is so, why am I not aware of all this?

It is only because of My maya that you are thinking that you are a male or a female. The truth is that both of us are spiritual entities

62- Both you and Me are qualitatively one but quantitatively different.

63 One sees a qualitative difference between the paramatma and jivatma only because one's own conditioned state

64 Thus one swan (Vaidharbi - Jivatma), after being instructed by the other swan (Brahmana - Paramatma) who was situated in without material coverings, regained his memory which was lost by aversion to the Lord.

65 O King Prācīnabarhi! I have given spiritual instructions indirectly through an allegory, since the Lord, acting for the welfare of the universe, is fond of indirect expression.