

# Śrīmad Bhāgavatam - Canto 4

## Sanskrit, word-for-word and original translation of Swami Prabhupāda

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### Chapter 26: 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

svaṇa-varmākṣayeṣudhiḥ

ekādaśa-camū-nāthaḥ

pañca-prastham agāt vanam

nāradaḥ uvāca — Nārada said; saḥ — King Purañjana; ekadā — once upon a time; mahā-iṣvāsaḥ — carrying his strong bow and arrows; ratham — chariot; pañca-āśvam — five horses; āśu-gam — going very swiftly; dvi-īṣam — two arrows; dvi-cakram — two wheels; eka — one; akṣam — axle; tri — three; veṇum — flags; pañca — five; bandhuram — obstacles;

eka — one; raśmi — rope, rein; eka — one; damanam — chariot driver; eka — one; nīdam — sitting place; dvi — two; kūbaram — posts to which the harnesses are fixed; pañca — five; praharaṇam — weapons; sapta — seven; varūtham — coverings or ingredients of the body; pañca — five; vikramam — processes;

haima — golden; upaskaram — ornaments; āruhya — riding on; svaṇa — golden; varmā — armor; akṣaya — inexhaustible; iṣu-dhiḥ — quiver; ekādaśa — eleven; camū-nāthaḥ — commanders; pañca — five; prastham — destinations, objectives; agāt — went; vanam — to the forest.

#### TRANSLATION

The great sage Nārada continued: My dear King, once upon a time King Purañjana took up his great bow, and equipped with golden armor and a quiver of unlimited arrows and accompanied by eleven commanders, he sat on his chariot driven by five swift horses and went to the forest named Pañca-prastha. He took with him in that chariot two explosive arrows. The chariot itself was situated on two wheels and one

revolving axle. On the chariot were three flags, one rein, one chariot driver, one sitting place, two poles to which the harness was fixed, five weapons and seven coverings. The chariot moved in five different styles, and five obstacles lay before it. All the decorations of the chariot were made of gold.

4.26.4

cacāra mṛgayām tatra  
dṛpta āteṣu-kārmukaḥ  
vihāya jāyām atad-arhām  
mṛga-vyasana-lālasaḥ

cacāra — executed; mṛgayām — hunting; tatra — there; dṛptaḥ — being proud; āta — having taken; iṣu — arrows; kārmukaḥ — bow; vihāya — giving up; jāyām — his wife; a-tat-arhām — although impossible; mṛga — hunting; vyasana — evil activities; lālasaḥ — being inspired by.

TRANSLATION

It was almost impossible for King Purañjana to give up the company of his Queen even for a moment. Nonetheless, on that day, being very much inspired by the desire to hunt, he took up his bow and arrow with great pride and went to the forest, not caring for his wife.

4.26.5

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

āsurīm — demoniac; vṛttim — occupation; āśritya — taken shelter of; ghora — horrible; ātmā — consciousness, heart; niranugrahaḥ — without mercy; nyahanat — killed; niśitaiḥ — by sharp; bāṇaiḥ — arrows; vaneṣu — in the forests; vana-gocarān — the forest animals.

TRANSLATION

At that time King Purañjana was very much influenced by demoniac propensities. Because of this, his heart became very hard and merciless, and with sharp arrows he killed many innocent animals in the forest, taking no consideration.

4.26.6

tīrtheṣu pratidṛṣṭeṣu  
rājā medhyān paśūn vane  
yāvat-artham alam lubdho  
hanyād iti niyamyate

tīrtheṣu — in holy places; pratidṛṣṭeṣu — according to the direction of the Vedas; rājā — a king; medhyān — fit for sacrifice; paśūn — animals; vane — in the forest; yāvat — so much as; artham — required; alam — not more than that; lubdhaḥ — being greedy; hanyāt — one may kill; iti — thus; niyamyate — it is regulated.

TRANSLATION

If a king is too attracted to eating flesh, he may, according to the directions of the

revealed scriptures on sacrificial performances, go to the forest and kill some animals that are recommended for killing. One is not allowed to kill animals unnecessarily or without restrictions. The Vedas regulate animal-killing to stop the extravagance of foolish men influenced by the modes of passion and ignorance.

4.26.7

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

yaḥ — anyone who; evam — thus; karma — activities; niyatam — regulated; vidvān — learned; kurvīta — should perform; mānavaḥ — a human being; karmaṇā — by such activities; tena — by this; rāja-indra — O King; jñānena — by advancement of knowledge; na — never; saḥ — he; lipyate — becomes involved.

TRANSLATION

Nārada Muni continued to speak to King Prācīnabarhiṣat: My dear King, any person who works according to the directions of the Vedic scriptures does not become involved in fruitive activities.

4.26.8

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

anyathā — otherwise; karma — fruitive activities; kurvāṇaḥ — while acting; mānārūḍhaḥ — being influenced by false prestige; nibadhyate — one becomes entangled; guṇa-pravāha — by the influence of the material qualities; patitaḥ — fallen; naṣṭa-prajñāḥ — bereft of all intelligence; vrajati — thus he goes; adhaḥ — down.

TRANSLATION

Otherwise, a person who acts whimsically falls down due to false prestige. Thus he becomes involved in the laws of nature, which are composed of the three qualities [goodness, passion and ignorance]. In this way a living entity becomes devoid of his real intelligence and becomes perpetually lost in the cycle of birth and death. Thus he goes up and down from a microbe in stool to a high position in the Brahmaloḥka planet.

4.26.9

tatra nirbhinna-gātrāṇām  
citra-vājaiḥ śīlīmukhaiḥ  
viplavo 'bhūḍ duḥkhitānām  
duḥsahaḥ karuṇātmanām

tatra — there; nirbhinna — being pierced; gātrāṇām — whose bodies; citra-vājaiḥ — with variegated feathers; śīlīmukhaiḥ — by the arrows; viplavaḥ — destruction; abhūḍ — was done; duḥkhitānām — of the most aggrieved; duḥsahaḥ — unbearable; karuṇa-ātmanām — for persons who are very merciful.

## TRANSLATION

When King Purañjana was hunting in this way, many animals within the forest lost their lives with great pain, being pierced by the sharp arrowheads. Upon seeing these devastating, ghastly activities performed by the King, all the people who were merciful by nature became very unhappy. Such merciful persons could not tolerate seeing all this killing.

4.26.10

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

śaśān — rabbits; varāhān — boars; mahiṣān — buffalo; gavayān — bison; ruru — black deer; śalyakān — porcupines; medhyān — game animals; anyān — others; ca — and; vividhān — various; vinighnan — by killing; śramam adhyagāt — became very tired.

## TRANSLATION

In this way King Purañjana killed many animals, including rabbits, boars, buffalo, bison, black deer, porcupines and other game animals. After killing and killing, the King became very tired.

4.26.11

tataḥ kṣut-tr̥ṭ-paraśrānto  
nivr̥tto gṛham eyivān  
kṛta-snānocitāhāraḥ  
saṁviveśa gata-klamah

tataḥ — thereafter; kṣut — by hunger; tr̥ṭ — thirst; paraśrāntaḥ — being too fatigued; nivr̥ttaḥ — having ceased; gṛham eyivān — came back to his home; kṛta — taken; snāna — bath; ucita-āhāraḥ — exactly required foodstuffs; saṁviveśa — took rest; gata-klamah — freed from all fatigue.

## TRANSLATION

After this, the King, very much fatigued, hungry and thirsty, returned to his royal palace. After returning, he took a bath and had an appropriate dinner. Then he took rest and thus became freed from all restlessness.

4.26.12

ātmānam arhayām cakre  
dhūpālepa-srag-ādibhiḥ  
sādhv-alañkṛta-sarvāṅgo  
mahiṣyām ādadhe manaḥ

ātmānam — himself; arhayām — as it ought to be done; cakre — did; dhūpa — incense; ālepa — smearing the body with sandalwood pulp; srag — garlands; ādibhiḥ — beginning with; sādhv — saintly, beautifully; alañkṛta — being decorated; sarva-aṅgaḥ — all over the body; mahiṣyām — unto the Queen; ādadhe — he gave; manaḥ — mind.

## TRANSLATION

After this, King Purañjana decorated his body with suitable ornaments. He also smeared scented sandalwood pulp over his body and put on flower garlands. In this way he became completely refreshed. After this, he began to search out his Queen.

4.26.13

tr̥pto hr̥ṣṭaḥ sudr̥ptaś ca  
kandarpākṛṣṭa-mānasaḥ  
na vyacaṣṭa varārohām  
gṛhiṇīm gṛha-medhinīm

tr̥ptaḥ — satisfied; hr̥ṣṭaḥ — joyful; su-dr̥ptaḥ — being very proud; ca — also; kandarpa — by Cupid; ākr̥ṣṭa — attracted; mānasaḥ — his mind; na — did not; vyacaṣṭa — try; vara-ārohām — higher consciousness; gṛhiṇīm — wife; gṛha-medhinīm — one who keeps her husband in material life.

## TRANSLATION

After taking his dinner and having his thirst and hunger satisfied, King Purañjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

4.26.14

antaḥpura-striyo 'pṛcchad  
vimanā iva vediṣat  
apī vaḥ kuśalaṁ rāmāḥ  
seśvarīṇām yathā purā

antaḥ-pura — household; striyaḥ — women; apṛcchat — he asked; vimanāḥ — being very much anxious; iva — like; vediṣat — O King Prācīnabarhi; apī — whether; vaḥ — your; kuśalam — good fortune; rāmāḥ — O you beautiful women; sa-īśvarīṇām — with your mistress; yathā — as; purā — before.

## TRANSLATION

At that time King Purañjana was a little anxious, and he inquired from the household women: My dear beautiful women, are you and your mistress all very happy like before, or not?

4.26.15

na tathaitarhi rocante  
gṛheṣu gṛha-sampadaḥ  
yadi na syād gṛhe mātā  
patnī vā pati-devatā  
vyañge ratha iva prājñāḥ  
ko nāmāsīta dīnavat

na — not; tathā — like before; etarhi — at this moment; rocante — become pleasing; gṛheṣu — at home; gṛha-sampadaḥ — all household paraphernalia; yadi — if; na — not; syāt — there is; gṛhe — at home; mātā — mother; patnī — wife; vā — or; pati-devatā — devoted to the husband; vyañge — without wheels; rathe — in a chariot; iva — like; prājñāḥ — learned man; kaḥ — who is that; nāma — indeed;

āsīta — would sit; dīna-vat — like a poverty-stricken creature.

## TRANSLATION

King Purañjana said: I do not understand why my household paraphernalia does not attract me as before. I think that if there is neither a mother nor devoted wife at home, the home is like a chariot without wheels. Where is the fool who will sit down on such an unworkable chariot?

4.26.16

kva vartate sā lalanā  
majjantaṁ vyaśanāṛṇave  
yā mām uddharate prajñāṁ  
dīpayantī pade pade

kva — where; vartate — is now staying; sā — she; lalanā — woman; majjantam — while drowning; vyaśana-ṛṇave — in the ocean of danger; yā — who; mām — me; uddharate — delivers; prajñām — good intelligence; dīpayantī — enlightening; pade pade — in every step.

## TRANSLATION

Kindly let me know the whereabouts of that beautiful woman who always saves me when I am drowning in the ocean of danger. By giving me good intelligence at every step, she always saves me.

4.26.17

rāmā ūcuḥ  
nara-nātha na jānīmas  
tvat-priyā yad vyavasyati  
bhūtale niravastāre  
śayānām paśya śatru-han

rāmāḥ ūcuḥ — the women thus spoke; nara-nātha — O King; na jānīmaḥ — we do not know; tvat-priyā — your beloved; yat vyavasyati — why she has taken to this sort of life; bhū-tale — on the ground; niravastāre — without bedding; śayānām — lying down; paśya — look; śatru-han — O killer of enemies.

## TRANSLATION

All the women addressed the King: O master of the citizens, we do not know why your dear wife has taken on this sort of existence. O killer of enemies, kindly look! She is lying on the ground without bedding. We cannot understand why she is acting this way.

4.26.18

nārada uvāca  
purañjanaḥ sva-mahiṣīm  
nirīkṣyāvadhutām bhuvi  
tat-saṅgonmathita-jñāno  
vaiklavyaṁ paramaṁ yayau

nāradaḥ uvāca — the great sage Nārada spoke; purañjanaḥ — King Purañjana; sva-mahiṣīm — his own Queen; nirīkṣya — after seeing; avadhutām — appearing like a

mendicant; bhuvi — on the ground; tat — her; saṅga — by association; unmathita — encouraged; jñānaḥ — whose knowledge; vaiklavyam — bewilderment; paramam — supreme; yayau — obtained.

## TRANSLATION

The great sage Nārada continued: My dear King Prācīnabarhi, as soon as King Purañjana saw his Queen lying on the ground, appearing like a mendicant, he immediately became bewildered.

4.26.19

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

sāntvayan — pacifying; ślakṣṇayā — by sweet; vācā — words; hṛdayena — with a heart; vidūyatā — regretting very much; preyasyāḥ — of his beloved; sneha — from affection; saṁrambha — of anger; līṅgam — symptom; ātmani — in her heart; na — did not; abhyagāt — arouse.

## TRANSLATION

The King, with aggrieved mind, began to speak to his wife with very pleasing words. Although he was filled with regret and tried to pacify her, he could not see any symptom of anger caused by love within the heart of his beloved wife.

4.26.20

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

anuninye — began to flatter; atha — thus; śanakair — gradually; vīraḥ — the hero; anunaya-kovidāḥ — one who is very expert in flattery; pasparśa — touched; pāda-yugalam — both the feet; āha — he said; ca — also; utsaṅga — on his lap; lālitām — thus being embraced.

## TRANSLATION

Because the King was very expert in flattery, he began to pacify his Queen very slowly. First he touched her two feet, then embraced her nicely, seating her on his lap, and began to speak as follows.

4.26.21

purañjana uvāca  
nūnaṁ tv akṛta-puṇyās te  
bhṛtyā yeṣv īśvarāḥ śubhe  
kṛtāgaḥsv ātmasāt kṛtvā  
śikṣā-daṇḍaṁ na yuñjate

purañjanaḥ uvāca — Purañjana said; nūnam — certainly; tu — then; akṛta-puṇyāḥ — those who are not pious; te — such; bhṛtyāḥ — servants; yeṣu — unto whom; īśvarāḥ — the masters; śubhe — O most auspicious one; kṛta-āgaḥsu — having committed

an offense; ātmasāt — accepting as their own; kṛtvā — doing so; śikṣā — instructive; daṇḍam — punishment; na yuñjate — do not give.

## TRANSLATION

King Purañjana said: My dear beautiful wife, when a master accepts a servant as his own man, but does not punish him for his offenses, the servant must be considered unfortunate.

4.26.22

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

paramaḥ — supreme; anugrahaḥ — mercy; daṇḍaḥ — punishment; bhr̥tyeṣu — upon the servants; prabhuṇā — by the master; arpitāḥ — awarded; bālaḥ — foolish; na — does not; veda — know; tat — that; tanvi — O slender maiden; bandhu-kṛtyam — the duty of a friend; amarṣaṇaḥ — angry.

## TRANSLATION

My dear slender maiden, when a master chastises his servant, the servant should accept this as great mercy. One who becomes angry must be very foolish not to know that such is the duty of his friend.

4.26.23

sā tvam̐ mukham̐ sudati subhr̥v anurāga-bhāra-  
vr̥ḍā-vilamba-vilasat-dhasitāvalokam  
nīlālakālibhir upaskṛtam unnasaṁ naḥ  
svānām̐ pradarśaya manasvini valgu-vākyam

sā — that (you, my wife); tvam — you; mukham — your face; su-dati — with beautiful teeth; su-bhr̥v — with beautiful eyebrows; anurāga — attachment; bhāra — loaded by; vr̥ḍā — feminine shyness; vilamba — hanging down; vilasat — shining; hasita — smiling; avalokam — with glances; nīla — bluish; alaka — with hair; alibhiḥ — beelike; upaskṛtam — thus being beautiful; unnasam — with a raised nose; naḥ — to me; svānām — who am yours; pradarśaya — please show; manasvini — O most thoughtful lady; valgu-vākyam — with sweet words.

## TRANSLATION

My dear wife, your teeth are very beautifully set, and your attractive features make you appear very thoughtful. Kindly give up your anger, be merciful upon me, and please smile upon me with loving attachment. When I see a smile on your beautiful face, and when I see your hair, which is as beautiful as the color blue, and see your raised nose and hear your sweet talk, you will become more beautiful to me and thus attract me and oblige me. You are my most respected mistress.

4.26.24

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

tasmin — unto him; dadhe — shall give; damam — punishment; aham — I; tava — to you; vīra-patni — O wife of the hero; yaḥ — one who; anyatra — besides; bhū-sura-kulāt — from the group of demigods on this earth (the brāhmaṇas); kṛta — done; kilbiṣaḥ — offense; tam — him; paśye — I see; na — not; vīta — without; bhayam — fear; unmuditam — without anxiety; tri-lokyām — within the three worlds; anyatra — elsewhere; vai — certainly; mura-ripoḥ — of the enemy of Mura (Kṛṣṇa); itaratra — on the other hand; dāsāt — than the servant.

## TRANSLATION

O hero's wife, kindly tell me if someone has offended you. I am prepared to give such a person punishment as long as he does not belong to the brāhmaṇa caste. But for the servant of Muraripu [Kṛṣṇa], I excuse no one within or beyond these three worlds. No one can freely move after offending you, for I am prepared to punish him.

### 4.26.25

vaktraṁ na te vitilakaṁ malinaṁ viharṣaṁ  
saṁrambha-bhīmam avimṛṣtam apeta-rāgam  
paśye stanāv api śucopahatau sujātau  
bimbādharaṁ vigata-kuṅkuma-paṅka-rāgam

vaktram — face; na — never; te — your; vitilakam — without being decorated; malinam — unclean; viharṣam — morose; saṁrambha — with anger; bhīmam — dangerous; avimṛṣtam — without luster; apeta-rāgam — without affection; paśye — I have seen; stanau — your breasts; api — also; śucā-upahatau — wet because of your tears; su-jātau — so nice; bimba-adharam — red lips; vigata — without; kuṅkuma-paṅka — saffron; rāgam — color.

## TRANSLATION

My dear wife, until this day I have never seen your face without tilaka decorations, nor have I seen you so morose and without luster or affection. Nor have I seen your two nice breasts wet with tears from your eyes. Nor have I ever before seen your lips, which are ordinarily as red as the bimba fruit, without their reddish hue.

### 4.26.26

tan me prasīda suhrdaḥ kṛta-kilbiṣasya  
svairam gatasya mṛgayām vyasanāturasya  
kā devaram vaśa-gataṁ kusumāstra-vega-  
visrasta-pauṁsnam uśatī na bhajeta kṛtye

tat — therefore; me — unto me; prasīda — be kind; su-hṛdaḥ — intimate friend; kṛta-kilbiṣasya — having committed sinful activities; svairam — independently; gatasya — who went; mṛgayām — hunting; vyasana-āturasya — being influenced by sinful desire; kā — what woman; devaram — the husband; vaśa-gatam — under her control; kusuma-astra-vega — pierced by the arrow of Cupid; visrasta — scattered; pauṁsnam — his patience; uśatī — very beautiful; na — never; bhajeta — would embrace; kṛtye — in proper duty.

## TRANSLATION

My dear Queen, due to my sinful desires I went to the forest to hunt without asking

you. Therefore I must admit that I have offended you. Nonetheless, thinking of me as your most intimate subordinate, you should still be very much pleased with me. Factually I am very much bereaved, but being pierced by the arrow of Cupid, I am feeling lusty. But where is the beautiful woman who would give up her lusty husband and refuse to unite with him?

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