

CHAPTER 23

Cheating of Vṛndā by Viṣṇu who is
cursed by her

व्यास उवाच

सनत्कुमार! सर्वज्ञ! वद त्वं वदतां वर!।

किमकार्षीद्धरिस्तत्र धर्मं तत्याज सा कथम्॥ १॥

Vyāsa said, “O Sanatkumāra, an excellent orator, you tell me, what did Viṣṇu do, reaching the place of Jalandhara.

सनत्कुमार उवाच

विष्णुर्जालन्धरं गत्वा दैत्यस्य पुटभेदनम्।

पातिव्रत्यस्य भङ्गाय वृन्दायश्चाकरोन्मतिम्॥ २॥

Sanatkumāra said, “On reaching the city of Jalandhara, Viṣṇu thought of desecrating the chastity of Vṛndā.

वृन्दां स दर्शयामास स्वप्नं प्रायाविनां वरः।

स्वयं तन्नगरोद्यानमास्थितोऽद्भुतविग्रहः॥ ३॥

Viṣṇu, then who was the foremost of the illusory gods made Vṛndā to witness a dream

and he himself stayed in the beautiful orchard of the same city.

अथ वृन्दा तदा देवी तत्पत्नी निशि सुव्रता।
हरेर्मायाप्रभावात् दुःस्वप्नं सा ददर्श ह॥४॥

Then Vṛndā the chaste wife of Jalandhara witnessed a bad dream during the night.

स्वप्नमध्ये हि सा विष्णुमायया प्रददर्श ह।
भर्तारं महिषारूढं तैलाभ्यक्तं दिग्म्बरम्॥५॥

With the illusion of Viṣṇu, Vṛndā saw in dream her husband naked mounted over a buffalo, with the oil smeared over his body.

कृष्णप्रसूनशोभाढ्यं क्रव्यादगणसेवितम्।
दक्षिणाशां गतं मुण्डं तमसा च वृतं तदा॥६॥

He was wearing the garland of black flowers and was surrounded by vultures, jackals, moving towards the southern direction, surrounded by darkness. His head had been completely shaven.

स्वपुरं सागरे मग्नं सहसैवात्मना सह।
इत्यादि बहुदुःस्वप्नान्निशान्ते सा ददर्श ह॥७॥

She found that she, together with her own city was drowning in the ocean, in the dream. Many such terrific dreams had been witnessed by her in the early morning.

ततः प्रबुध्य सा बाला तं स्वप्नं स्वं विचिन्वती।
ददर्शोदितमादित्यं सच्छिद्रं निष्प्रभं मुहुः॥८॥

Then the girl, kept on thinking about the bad dreams and in the meantime the sun rose, which was lustreless and pours.

तदनिष्टमिदं ज्ञात्वा रुदन्ती भयविह्वला।
कुत्रचिन्नाप सा शर्म गोपुराट्टालभूमिषु॥९॥

Taking it to be unfortunate, she while crying, became upset. Then she went to the balcony of the top floor of his palace, but she remained restless.

ततः सखीद्वययुता नगरोद्यानमागमत्।

तत्रापि सा गता बाला न प्राप कुत्रचित्सुखम्॥१०॥

Then she accompanied with to maids, went two the orchard of the city, but she remained uncomfortable there as well.

ततो जलन्धरस्त्री सा निर्विण्णोद्विग्नमानसा।
वनाद्वनान्तरं याता नैव वेदात्मना तदा॥११॥

Then Vṛndā, the wife of Jalandhara, feeling disturbed and painful, went from one orchard to the other. They could not understand anything.

भ्रमती सा ततो बाला ददर्शातीव भीषणौ।
राक्षसौ सिंहवदनौ दृष्ट्वा दशनभासुरौ॥१२॥

While so wandering, Vṛndā had an encounter with two demons having the lion's face, shining teeth and awful in appearance.

तौ दृष्ट्वा विह्वलातीव पलायनपरा तदा।
ददर्श तापसं शान्तं सशिष्यं मौनमास्थितम्॥१३॥

Looking at both of them, getting frightened and nervous, she found an ascetic keeping silence accompanied with a disciple, while fleeing in horror.

ततस्तत्कण्ठमासाद्य निजां बाहुलतां भयात्।
मुने! मां रक्ष शरणमागताऽस्मीत्यभाषत॥१४॥

She then went to him, getting frightened, placed her arms around his neck and said, "O Sage, you protect me. I take refuge in you."

मुनिस्तां विह्वलां दृष्ट्वा राक्षसानुगतां तदा।
हुङ्कारेणैव तौ घोरौ चकार विमुखौ द्रुतम्॥१५॥

Finding Vṛndā having been frightened from the demons, he removed both the demons uttering a *humkāra*.

तदधुङ्कारभयत्रस्तौ दृष्ट्वा तौ विमुखौ गतौ।
विस्मितातीव दैत्येन्द्रपत्नी साभून्मुने! हृदि॥१६॥

Vṛndā, then finding that the two demons had disappeared with the mere *humkāra* of the ascetic, the wife of Daityarāja was immensely surprised.

ततः सा मुनिनाथं तं भयान्मुक्ता कृताञ्जलिः।
प्रणम्य दण्डवद्भूमौ वृन्दा वचनमब्रवीत्॥ १७॥

Having been relieved of the fear, Vṛndā, prostrated before the sage with folded hands and then spoke to him.”

वृन्दोवाच

मुनिनाथ! दयासिन्धो! परपीडानिवारक।
रक्षिताहं त्वया घोराद्भयादस्मात्खलोद्भवात्॥ १८॥

Vṛndā said, “O Ocean of mercy, you remove the sufferings of others, O Best of the ascetics, you have saved me from the danger of the wicked demons.

समर्थः सर्वथा त्वं हि सर्वज्ञोऽपि कृपानिधेः।

किञ्चिद्भिन्नमुमिच्छामि कृपया तत्रिंशामया॥ १९॥

O Ocean of mercy, though you are omniscient and all competent, still, I would like to speak out something to you. You kindly listen to me.

जलन्धरो हि मद्भर्ता रुद्रं योद्धुं गतः प्रभोः।

स तत्रास्ते कथं युद्धे तन्मे कथय सुव्रत॥ २०॥

Jalandhara my husband has gone to fight with Śiva. O *Suvrata*, you kindly apprise me with the latest news of the battle-field.

सनत्कुमार उवाच

मुनिस्तद्वाक्यमाकर्ण्य मौनं कपटमास्थितः।

कर्तुं स्वार्थं विधानज्ञः कृपयोर्ध्वमवैक्षत॥ २१॥

Sanatkumāra said, “The fake ascetic, listening to her words, and being well-versed in meeting his selfish ends, fixed his gaze upwards.

तावत्कपीशावायातौ तं प्रणम्याग्रतः स्थितौ।

ततस्तद्भूलतासंज्ञानियुक्तौ गगनं गतौ॥ २२॥

At the same time two monkeys arrived there and took their seats in front of the sage. With the indication of his eyebrow, they atonce disappeared in the sky again.

नीत्वा क्षणार्द्धमागत्य पुनस्तस्याग्रतः स्थितौ।

तस्यैव कं कबन्धं च हस्तावास्तां मुनीश्वर!॥ २३॥

O Great sage, within a second, both the monkeys returned carrying with them the head, body and the limbs of the Daitya and stood in front of the sage.

शिरः कबन्धं हस्तौ तौ दृष्ट्वाऽब्धितनयस्य सा।

पपात मूर्च्छिता भूमौ भर्तृव्यसनदुःखिता॥ २४॥

Looking at the head, body and the limbs of her husband, Vṛndā fell unconscious. She was extremely painful at the misery of her lord.

वृन्दोवाच

यः पुरा सुखसंवादैर्विनोदयति मां प्रभोः।

स कथं न वदस्यद्य वल्लभां मामनागसाम्॥ २५॥

Vṛndā said, “O Lord, earlier, you used to delight me with pleasant stories, then why are you not now talking to your innocent wife?

येन देवाः सगन्धर्वा निर्जिता विष्णुना सह।

स कथं तापसेनाद्य त्रैलोक्यविजयी हतः॥ २६॥

You are the one who had been victorious over Gandharvas, Viṣṇu and all the gods, you are the conqueror of the three worlds, then how can an ascetic kill you?

नाङ्गीकृतं हि मे वाक्यं रुद्रतत्त्वमजानता।

परं ब्रह्म शिवश्चेति वदन्त्या दैत्यसत्तम!॥ २७॥

You are the best of the Daityas, being unaware of the *Rudra-tattva*, you did not accept my words. I had told you that Śiva is the Supreme Brahman.

तत्तत्त्वं तव हि मया ज्ञातं तव सेवाप्रभावतः।

गर्वितेन त्वया नैव कुसङ्गवशगेन हि॥ २८॥

I could know the secret of it only by serving you. Because of your arrogance and the evil company, you forgot everything.”

इत्थं प्रभाष्य बहुधा स्वधर्मस्था च तत्प्रिया।

विललाप विचित्रं सा हृदयेन विदूयता॥ २९॥

In this way Vṛndā- the chaste wife of Jalandhara who was quite firm in her *dharma*, spoke much for long and started lamenting for long, which could break the heart.

ततः सा धैर्यमालम्ब्य दुःखोच्छ्वासान्विमुञ्चती।

उवाच मुनिवर्यं तं सुप्रणम्य कृताञ्जलिः॥ ३०॥

Then she some how composing herself, taking deep sighs then spoke to the sage with folded hands.

कृपानिधे! मुनिश्रेष्ठ! परोपकरणादरः।

मयि कृत्वा कृपां साधो जीवयैनं मम प्रभुम्॥ ३१॥

Vṛndā said, “O Ocean of mercy, doing good to others, becoming compassionate on me, bring my husband back to life.

यत्त्वमस्य पुनः शक्तो जीवनाय मतो मम।

अतः सञ्जीवयैनं मे प्राणनाथं मुनीश्वरः॥ ३२॥

O Excellent sage, as far as I believe, you are competent enough to bring my husband back to life. Therefore you restore the life to my husband.”

सनत्कुमार उवाच

इत्युक्त्वा दैत्यपत्नी सा पातिव्रत्यपरायणा।

पादयोः पतिता तस्य दुःखश्चासान् विमुञ्चती॥ ३३॥

Sanatkumāra said, “Thus speaking, the chaste Vṛndā, who was immensely devoted to her husband, heaving sighs of relief, fell over the feet of the sage.”

मुनिरुवाच

नाथं जीवयितुं शक्तो रुद्रेण निहतो युधि।

रुद्रेण निहता युद्धे न जीवन्ति कदाचन॥ ३४॥

The sage said, “He has been killed by Śiva in the battle-field, therefore he cannot be brought back to life. Those who are killed by Śiva, cannot be brought back to life.

तथापि कृपयाविष्ट एनं सञ्जीवयाम्यहम्।

रक्षयाः शरणगाश्चेति जानन्धर्मं सनातनम्॥ ३५॥

Still, being merciful, I shall bring him back to life, because following the *sanātana dharma*, the person who takes refuge, should be protected.”

सनत्कुमार उवाच

इत्युक्त्वा स मुनिस्तस्य जीवयित्वा पतिं मुनेः।

अन्तर्दधे ततो विष्णुः सर्वमायाविनां वरः॥ ३६॥

Sanatkumāra said, “O Sage, thus speaking, the sage disappeared, from the scene, bringing her husband back to life.

द्रुतं स जीवितस्तेनोत्थितः सागरनन्दनः।

वृन्दामालिङ्ग्य तद्वक्त्रं चुचुम्ब प्रीतमानसः॥ ३७॥

Then Jalandhara, who was brought back to life stood up. With a delightful mind, he embraced Vṛndā who was also delighted.

अथ वृन्दाऽपि भर्तारं दृष्ट्वा हर्षितमानसा।

जहौ शोकं च निखिलं स्वप्नवद्दृश्यमन्यत॥ ३८॥

Looking at her husband Vṛndā too was pleased. She was freed from sorrow, considering everything to be a sheer dream.

अथ प्रसन्नहृदया सा हि सञ्जातहृच्छया।

रेमे तद्वनमध्यस्था तद्युक्ता बहुवासरान्॥ ३९॥

Delighted at heart, and with his passions aroused, she sported with him for many days in the forest itself.

कदाचित्सुरतस्यान्ते दृष्ट्वा विष्णुं तमेव हि।

निर्भर्त्स्य क्रोधसंयुक्ता वृन्दा वचनमब्रवीत्॥ ४०॥

Once at the end of the intercourse, she realised that he was Viṣṇu and not her husband. She rebuked him in anger and said.

वृन्दोवाच

धिक् तदेवं हरेः शीरं परदाराभिगामिनः।

ज्ञातोऽसि त्वं मया सम्यङ्मायी प्रत्यक्षतापसः॥ ४१॥

Vṛndā said, “Disgrace to you, O Viṣṇu for outraging the modesty of another man’s wife. I have now come to realise that you are an illusory ascetic.

सनत्कुमार उवाच

इत्युक्त्वा क्रोधमापन्ना दर्शयन्ती स्वतेजसम्।

शशाप केशवं व्यास! पतिव्रत्यरता च सा॥४२॥

Sanatkumāra said, "Thus speaking, and getting enraged, she displayed her excessive brilliance as a chaste lady, she pronounced a curse on Keśava.

रे महाधम! दैत्यारे! परधर्मविदूषक!।

गृह्णीष्व शठ! महत्तं शापं सर्वविषोल्बणम्॥४३॥

"O Immensely degraded enemy of the demons, you shatter the *dharma* of others. O Wicked one, you listen to my curse, which is greater than all poisons, and you should receive it.

यौ त्वया मायया ख्यातौ स्वकीयौ दर्शितौ मम।

तावैव राक्षसौ भूत्वा भार्या तव हरिष्यतः॥४४॥

By displaying the two Rākṣasas to me with your illusion, they would be turned as the demons in reality and shall kidnap your wife.

त्वं चापि भार्यादुःखार्तो वने कपिसहायवान्।

ध्रम सर्वेश्वरेणायं यस्ते शिष्यत्वमागतः॥४५॥

You, yourself, suffering from the separation of your wife, with the lord of serpents who is acting as your disciple, will wander in the forest with him."

इत्युक्त्वा सा तदा वृन्दा प्राविशद्भव्यवाहनम्।

विष्णुना वार्यमाणापि तत्स्थितासक्तचेतसा॥४६॥

Thus speaking, Vṛndā who was immensely devoted to her husband, much against the wishes of Viṣṇu, reciting the name of her husband, entered the fire flames.

तस्मिन्नवसरे देवा ब्रह्माद्या निखिला मुने!।

आगताः खे समं दारैः सद्गतिं वै दिदृक्षवः॥४७॥

O Sage, at that point of time, all the gods with their wives, reached the sky in order to witness of redemption of Vṛndā.

अथ दैत्येन्द्रपत्यास्तु तज्ज्योतिः परमं महत्।

पश्यतां सर्वदेवानाम्लोकमगमदद्भुतम्॥४८॥

Then the excellent brilliance of the wife of the Daitya in full view of all disappeared from the scene.

शिवातनौ विलीनं तद्वृन्दातेजो बभूव ह।

आसीञ्जयजयारावः खस्थितामरपङ्क्तिषु॥४९॥

The brilliance of Vṛndā, then entered the body of Pārvatī and the gods assembled in the sky, started shouting the slogans of victory.

एवं वृन्दा महाराज्ञी कालनेमिसुतोत्तमा॥

पतिव्रत्यप्रभावाच्च मुक्तिं प्राप परां मुने!॥५०॥

O Sage, in this way, Vṛndā- the queen and the daughter of Kālanemī because of the influence of her chastity, was redeemed.

ततो हरिस्तामनुसंस्परन्मुहु

वृन्दाचिताभस्मरजोवगुण्ठितः।

तत्रैव तस्थौ सुरसिद्धसङ्घकैः

प्रबोध्यमानोऽपि ययौ न शान्तिम्॥५१॥

Then lord Viṣṇu, remembering Vṛndā, picked up the ashes of her funeral pyre, and plastered it over his body. Thereafter in spite of the advice of the gods and the Siddhas, he could achieve no peace.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां पञ्चमे
युद्धखण्डे जलधरवधोपाख्याने वृन्दापतिव्रतभङ्गदेहत्यागवर्णनं

नाम त्रयोविंशोऽध्यायः॥२३॥
