

अथ षडशीतितमोऽध्यायः

## Chapter - 86

### The Story of Vṛndā

नन्द उवाच

केदारकन्याप्रस्तावात्कथितं कर्मकीर्तनम्।  
कृत्यास्त्रीणां प्रसङ्गेन तद्व्यासेन वद प्रभो॥१॥  
केदारकन्या सा का वा को वा केदारभूपतिः।  
कस्य वंशे च तज्जन्म तन्मे व्याख्यातुमर्हसि॥२॥

Nanda said- O lord with the resolve of the daughter of Kedāra you have spelt out the result of the deed. I have also learnt about the conduct of loose woman. Now you tell me in detail the story about *Kedārakanyā* who was king Kedāra and in which race was he born.

श्रीकृष्ण उवाच

पुरा तु ब्रह्मणः पुत्रो मनुः स्वांयभुवस्तथा।  
तस्य स्त्री शतरूपा च धन्या मान्या च योषिताम्॥३॥  
प्रियव्रतोत्तानपदौ तयोः पुत्रौ बभूवतुः।  
उत्तानपादपुत्रश्च ध्रुव एव महायशः॥४॥  
तत्पुत्रो नन्दसावर्णिः केदारश्च तदात्मजः।  
सप्तद्वीपपतिः श्रीमान्केदारो वैष्णवः स्वयम्॥५॥

Śrī Kṛṣṇa said- In the earlier times Svāyambhuvamanu was the son of Brahmā who was married to Śatarūpā who was quite graceful among the ladies. They had two sons named Priyavrata and Uttānapāda. Out of them Uttānapāda happened to be quite glorious and he had a son named Dhruva. Dhruva had a son named Nandasāvāṇi and Kedāra was the son of Nandasāvāṇi. He happened to be the lord of all the seven continents and was a great Vaiṣṇava.

तस्य रक्षानिमित्तेन तत्सभायां सुदर्शनम्।  
गवां लक्षं नवं शुद्धं स्वर्णशृङ्गं च भूषितम्॥६॥  
वह्निशुद्धानि वस्त्राणि दत्तानि वरुणेन च।  
सुवर्णानां तथा लक्षं सर्वसस्यां वसुंधराम्॥७॥  
मणिरत्नं च मुक्ताश्च हीरकं परमं तथा।  
माणिक्यमश्वरत्नानां लक्षं लक्षं च हस्तिनाम्॥८॥

रौप्यं प्रवालं मिष्टान्नं शतधान्याचलं वरम्।  
नित्यं नित्यं ब्राह्मणेभ्यो ददौ च रत्नभूषणम्॥९॥  
शतलक्षं ब्राह्मणानां भोजयामास नित्यशः।  
जलभोजनपात्राणि सुवर्णानां ददौ नृपः॥१०॥  
सुवर्णानां यज्ञसूत्रमङ्गुलीयकमुत्तमम्।  
आसनं स्वर्णरत्नानां ब्राह्मणेभ्यो ददौ मुदा॥११॥

The *Sudarśana-cakra* always remained present in his court. He used to give away in charity a lakh of cows of high breed whose horns were covered with gold plates, which were given to him by Varuṇa and covered with the best of garments purified fire, a lakh of gold coins and land with growing crops. The best of the gems, jewels, diamonds, a lakh of horses, a lakh of elephants, silver, rubies, sweet dishes and a hundred mountain-like heaps of paddy, besides gem-studded ornaments. He used to serve food to a hundred lakhs of Brāhmaṇas daily. The king had all the vases made of gold. The gold vases for eating and the *yajñopavīta* were of gold and had beautiful finger rings. He also gave away in charity the gem-studded seats delightfully to the Brāhmaṇas .

ब्राह्मणानां च लक्षं च सूपकारं नृपस्य च।  
ब्राह्मणानां द्विलक्षं च परिवेषणकारकम्॥१२॥

A lakh of Brāhmaṇas were engaged by the king to serve in the kitchen for cooking food and serving it to the Brāhmaṇas.

घृतकुल्या मधुकुल्या दधिकुल्या मनोहराः।  
गुडकुल्या दुग्धकुल्या नित्यं प्रार्थनमीप्सितम्॥१३॥  
प्रातरारभ्य संध्यन्तं विप्राणां भोजनं तथा।  
दुःखिनां भिक्षुकाणां च धनदानं यथोचितम्॥१४॥  
फलमूलाशनो राजा वैष्णवश्च जितेन्द्रियः।  
सर्वं मदर्पणं कृत्वाऽजपन्तां च दिवानिशम्॥१५॥

He always had a huge stock of honey, curd, *guda* and milk. The king right from the morning till evening engaged himself in serving the fruits, roots and other eatables to the Brāhmaṇas. He was a great Vaiṣṇava who had controlled all the senses. He offered everything of his own to me and always recited my name throughout the day and night.

एकदा सूपकारश्च तमुवाच नृपेश्वरम्।  
विप्राणां भोजनायैव दशलक्षमुपस्थितम्॥१६॥  
भुञ्जते ब्राह्मणाश्चाद्य रूक्षमन्नं वद प्रभो।  
कुर्वन्तु भक्षणं ते वै विप्राः सूपदिना नृप॥१७॥

Once the cook came to him and told the king, "O king, ten lakhs of Brāhmaṇas have arrived to take food; Today the Brāhmaṇa are taking quite simple food. O lord you tell me kindly as to what should be done. O king the Brāhmaṇas should take their food with pulses and other eatables."

चतुर्थोजनपर्यन्तमधिकारो नृपस्य च।  
यो राजा तच्छतगुणः स एव मण्डलेश्वरः॥१८॥  
तत्तद्दशगुणो राजा राजेन्द्रः परकीर्तितः।  
राजेन्द्राणां पञ्चलक्षं नित्यं केदारसंसदि॥१९॥  
अमूल्यरत्नमाणिक्यं मुक्ताहीरं मणीश्वरम्।  
गजरत्नमश्वरत्नं केदाराय करं ददौ॥२०॥

The authority of the king spread up to the four *yojanas* and the one whose authority extended to hundred times more the area, he is considered to be a *maṇḍalesvara*. The one whose command is extended to ten times more than *maṇḍalesvara* is called Rājendra. In the court of Kedāra five lakhs of kings always remained present who were adorned with gem-studded ornaments, the jewels and the diamonds and presented to the king the best of gems, horses and elephants.

कमलाकलया जाता यज्ञकुण्डसमुद्भवा।  
वह्निशुद्धांशुकाद्याना रत्नभूषणभूषिता॥२१॥  
कामुकी कामिनीश्रेष्ठा कन्या कमललोचना।  
कन्याऽस्मि ते महाराजेल्युवाच नृपति च सा॥२२॥  
राजा संपूज्य तां भक्त्या तस्यौ पत्नी समर्थ्य च।  
सा विज्ञाय प्रसूं तातं कृत्वा च विनयं मुदा॥२३॥  
ययौ पुण्यवनं रम्यं तपसे यमुनान्तिकम्।  
तत्तपस्यावनं यस्मात्तस्माद्द्वन्दावनं स्मृतम्॥२४॥  
तपसावरयामास मां वरं च वरं वरम्।  
ब्रह्मा ददौ वरं तस्यै पञ्चात्कृष्णं लभिष्यसि॥२५॥

From the fire altar of the same king Lakṣmī had appeared as a damsel, having lotus-like eyes, she was clad in the garments sanctified by fire and was adorned with gem-studded ornaments,

she said to the king, O lord I am your daughter". On hearing this the king handed over the girl with devotion to his wife and stood there. Thereafter the girl humbly spoke to her parents and went for performing *tapas* at the bank of the Yamunā in an auspicious forest. Because of her performing the *tapas* there, the place was known as Vṛndāvana. After performing *tapas* she desired to have me as her husband as a boon. Brahmā then bestowed a boon to her, "You would achieve lord Kṛṣṇa as the husband later."

स चैकदा नदीतीरे वसन्ते सस्मिता सती।  
शयाना पुष्पशय्यायां रत्नाभरणभूषिता॥२६॥  
ब्रह्मा परीक्षितुं यातः साध्वी च सुमनोहराम्।  
ददर्श कन्या रहसि युवानं पुरुषं परम्॥२७॥  
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम्।  
सस्मितं कामुकं रम्यं रमणीनां च वाञ्छितम्॥२८॥  
यथा षोडशवर्षीयं कुमारं कनकप्रभम्।  
कोटिकन्दर्पलीलाभं पीताम्बरधरं वरम्॥२९॥  
शरत्पार्वणचन्द्रास्यं शरत्पद्मसुलोचनम्।  
दृष्ट्वा तं च समुत्थाय वासयामास संनिधौ॥३०॥

Once she was lying down in the spring season over the bank of the river in the flower bed, adorned with all the gem-studded ornaments, she wore a serene smile on her face while sleeping there. At the same time a Brāhmaṇa in order to test the chastity of the damsel arrived there. The girl also saw a beautiful young men having arrived there whose body was plastered with sandal-paste. He was adorned with gem-studded ornaments and was quite desirable by the damsels. He was quite young, beautiful and quite pleasant to look at. He appeared like a boy of sixteen, having the lustre of the molten gold, looking more beautiful than the crores of the gods of love, wearing *pīṭāmbara*, a face like the moon and the eyes like the lotus of the winter season. On finding the Brāhmaṇa boy there, the girl got up from her bed and made him sit besides her.

पूजां चकार भक्त्या च फलं मूलं ददौ मुदा।  
सुवा सितं जलं दत्त्वा प्रणनाम मुदाऽन्विता॥३१॥  
पूजां गृहीत्वा मुदितः सादरं तामुवाच ह।

विप्ररूपी च भगवान्प्रज्वलन्ब्रह्मतेजसा॥

कामुकीनां च काम्यं च सतीनां दुष्करं ब्रज॥३२॥

She adorned him with devotion and offered fruits and roots to him besides the fragrant water and then bowed in reverence to him O lord of Vraja, Dharma in the form of a Brāhmaṇa boy was shining with his eternal lustre. He delightfully accepted the adoration of the princess and spoke the words which were quite appropriate for the passionate women but were difficult for the chaste woman.

धर्म उवाच

भवती कस्य कन्या वा किं ते नाम मनोहरे।

किं करोषि रहस्येव तन्मे कथितुमर्हसि॥३३॥

कस्य हेतोस्तपस्या ते किं वा वाञ्छसि सुन्दरि।

वरं वृणोष्व भद्रं ते यत्ते मनसि वाञ्छितम्॥३४॥

Dharma said - O beautiful one, who is your father? What is your name? Why are you staying here in the lonely place? You tell me. O beautiful one, what for are you performing *tapas*? What is your desire? You will meet with welfare. You ask for a boon.

वृन्दोवाच

विप्र केदारकन्याऽहं वृन्दा वृन्दावने स्थिता।

तपः करोमि रहसि चिन्तयामि हरि पतिम्॥३५॥

यदि दातुं समर्थोऽसि देहि मे वाञ्छितं वरम्।

असमर्थोऽसि चेद्गच्छ किं ते प्रश्नेन ब्राह्मण॥३६॥

Vṛndā said- O Brāhmaṇa, I am the daughter of Kedāra and my name is Vṛndā. Residing in Vṛndāvana, I performed *tapas* in a secluded place in order to get lord Hari as my husband. O Brāhmaṇa, if you can bestow a boon on me then give the same to me. And if you are not competent enough to do so what is the use of putting a question to me?

धर्म उवाच

निरीहमविक्रयं च परमात्मानमीश्वरम्।

निर्गुणं च निराकारं भक्तानुग्रहविग्रहम्॥३७॥

का क्षमा तं पतिं कर्तुं विना लक्ष्मीं सरस्वतीम्।

चतुर्भुजस्य द्वे भार्ये हरेर्वैकुण्ठशायिनः॥३८॥

गोलोके द्विभुजस्यापि श्रीवंशीवदनस्य चा

किशोरगोपवेषस्य परिपूर्णतमस्य च॥३९॥

तस्य भार्या स्वयं राधा महालक्ष्मीः परात्परा।

ब्रह्मस्वरूपा परमा परमात्मानमीश्वरम्॥४०॥

भजते सततं शान्तं सुरम्यं श्यामसुन्दरम्।

कोटिकन्दर्पसौन्दर्यनिन्दितं सुकलेवरम्॥४१॥

अमूल्यरत्नाभरणं सत्यं च नित्यविग्रहम्।

पीताम्बरधरं रम्यं दातारं सर्वसंपदाम्॥४२॥

Dharma said- The lord is devoid of desires, beyond comprehension, the soul of all, the lord of all, without qualities, invisible, who becomes visible to shower his grace on his devotees; therefore who else would be able to achieve him as her husband, except Sarasvatī and Lakṣmī? The four-armed lord Hari who sleeps in the Vaikuṅṭha with two spouses and the two-armed lord who dwells in the *Goloka* holding a flute, appearing in the form of a cowherd, is lord Kṛṣṇa and he has Rādhā as his spouse. The same Rādhā who is the form of eternal Brāhmaṇa, serves the dark-complexioned Kṛṣṇa always, who possesses considerable mental prowess and fortunes, is peaceful and extremely beautiful. Her beautiful body puts to shame the bodies of crores of gods of love. He is adorned with invaluable gem-studded ornaments, is the form of truth, imperishable, clad in *pītāmbara* and happens to be the bestower of all riches.

श्रीकृष्णश्च द्विधारूपो द्विभुजश्च चतुर्भुजः।

चतुर्भुजश्च वैकुण्ठे गोलोके द्विभुजः स्वयम्॥४३॥

The same Kṛṣṇa who is two-armed in *Goloka*, resides in the Vaikuṅṭha, having four arms.

यन्निमेषो भवेद्वृन्दे ब्रह्मणः पततेन च।

पञ्चविंशत्सहस्रेण युगेनेन्द्रस्य पातनम्॥४४॥

चतुर्दशेन्द्रावच्छिन्नकालेन ब्रह्मणो दिनम्।

तावतीति निशा तस्य विधातुर्जगतामपि॥४५॥

O Vṛndā, with the fall of Brahmā, lord Kṛṣṇa winks his eye. After a lapse of twenty five *yugas*. Indra comes to an end and after the fall of fourteen such Indras, a day of Brahmā is counted, his life similarly is in lengthy.

एवं त्रिंशद्दिनैर्मासं द्विषट्के मासि वर्षकम्।  
एवं शतायुस्तस्यैव निबोधे बोधतत्परम्॥४६॥

Thirty such days make a month and twelve such months make a year. Brahmā has the life of hundred such years.

यावज्जीवनपर्यन्तं सेवन्ते सनकादयः।  
कल्पानां कोटिकोटि च तत्र साध्यश्च यो विभुः॥४७  
सहस्रवक्त्रः शेषश्च सेवते च जपन्सदा।  
दिवानिशं च यं भक्त्या कल्पकोटिशतं शतम्॥४८॥  
तत्र साध्यो हितकरो दुराराध्यः परात्परः।  
ब्रह्मा ब्रह्मस्वरूपं तं भजेज्जन्मनि जन्मनि॥४९॥  
वक्त्रैश्चतुर्भिः सततं स्तौति नित्यं सनातनम्।  
वेदेऽनिर्वचनीयश्च वेदानां जनको विधिः॥५०॥  
विधाता फलदाता च दाता च सर्वसंपदाम्।  
तत्र साध्यो हि भगवान्कालकालान्तकान्तकः॥५१॥

With the end of the life of Brahmā, a second of lord Viṣṇu is counted, the sages like Sanaka and others serve him throughout life but even after performing *tapas*, for crores of *kalpas*, they never achieve his glance. The serpent Śeṣa having a thousand serpent-hoods adore him with devotion for an innumerable number of years but he is not able to get him. Brahmā, the creator of the Vedas, who is the creator of the universe, bestows reward for all the deeds; bestower of all the fortunes, he always adores the lord who is eternal, the form of Brāhmaṇa, imperishable, with all the four mouths but the lord is beyond the description of the Vedas, is the death for the time and is the Yama for Yama, is not able to achieve him.

संहारकर्ता जगतां कलयारुद्ररूपतः।  
स स्तौति पञ्चवक्त्रेण कोऽन्योऽन्यस्यापि का कथा॥५२॥  
तत्परश्च प्रियो नास्ति वृन्दे भगवतः शृणु।  
सर्वशक्तिस्वरूपा सा दुर्गा दुर्गतिनाशिनी॥५३॥  
ब्रह्मस्वरूपा परमा मूलप्रकृतिरीश्वरी।  
नारायणी विष्णुमाया वैष्णवी सा सनातनी॥५४॥  
यन्मायया जगद् भ्रान्तमनित्ये भ्रमते सदा।  
सा स्तौति भक्त्यायं देवं वृन्देऽप्यङ्गे दिवानिशम्॥५५॥  
स्तौति भक्त्या स्वशक्त्या च गजवक्त्रः षडाननः।

ध्यायते यं गणेशश्च सर्वादी यस्य पूजनम्॥५६॥  
भगवान्सर्वदेवेशो ज्ञानिनां च गुरोर्गुरुः।  
सिद्धेन्द्रेषु च देवेन्द्रे योगीन्द्रे ज्ञानिनां गुरौ॥५७॥  
न गणेशात्परो विद्वान्गणेशश्च सुराधिपः।  
सरस्वती च यं स्तोतुमशक्ता परमेश्वरी॥५८॥  
दिवानिशं पादपद्मं भक्त्या पद्मा निषेवते।  
यत्कटाक्षाज्जगत्सर्वं परिपूर्णतमं शिवम्॥५९॥  
यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात्।  
वर्षतीन्द्रो दहत्यग्निमृत्युश्चरति जन्तुषु॥६०॥

The one who taking the form of Rudra destroys the universe, offers prayer with all his five faces. No one else is dearer to the lord than him but still he cannot be achieved even by such people; then what to speak of others. O Vṛndā, Durgā who is the form of all the prowess, destroys misfortune, the form of eternal Brāhmaṇa, *Mūlaprakṛti*, *Īśvarī*, *Nārāyaṇī*, *Viṣṇumāyā*, *Vaiṣṇavī* and the eternal force is influenced by the illusion of the lord always roamed about in the perishable universe. She has also been adoring the lord with great devotion; the elephant-faced Gaṇeśa and six face Kārttikeya always adore him according to their prowess. Lord Gaṇeśa who is adored first of all, happens to be the lord of the gods and the teacher of the intellectuals. There is no one greater than Gaṇeśa who could achieve the *siddhis* nor is there any other lord of the gods or a *yogī* or an intellectual comparable to Gaṇeśa and who happens to be the lord of the gods, the same lord Gaṇeśa adores him. Sarasvatī the great goddess also adores him, Lakṣmī serves at his lotus-like feet throughout the day and night with devotion. With the frowning of whom the whole universe is complete and meets with welfare, with the fear of whom, the wind blows, the sun burns, Indra pours the rain, the fire burns and the death roams about in the universe.

पृथिवी सेवया यस्य सर्वाधारा वसुंधरा।  
समुद्रा निश्चलाः शैला यस्य भीताश्च सुन्दरि॥६१॥

By serving him the earth has become the base of all and the store of all the riches, terrified from whom the ocean and the mountains remain within their limit.

तीर्थसारा च सा गङ्गा पवित्रा मुक्तिदायिनी।  
जगतां पावनी देवी यस्य पादाब्जसेवया॥६२॥

By serving whose lotus-like feet, Gaṅgā becomes the essence of all the holy places and redeems everyone.

पवित्रा तुलसी देवी स्मरणाद्यस्य सेवनात्।  
नवग्रहाश्च दिक्पाला भीता यस्य प्रतापतः॥६३॥  
ब्रह्माण्डेषु च सर्वेषु ब्रह्मविष्णुशिवात्मकाः।  
अन्ये ये ये सुरेशाश्च शेषाद्या मुनयस्तथा॥६४॥  
केचित्कलास्वरूपाश्चाप्यं, ऽपाश्च केचन।  
केचित्कलांशाः कृष्णस्य केचिच्च परमात्मनः॥६५॥  
पतिमिच्छसि कल्याणि प्रकृतेः परमीश्वरम्।  
गोलोके राधिका साध्यो नान्येषां च कदाचन॥६६॥

With the reciting of whose name, Tulasī gets purified and by whose glory, the nine planets and Dikpālas get frightened. Brahmā, Viṣṇu and Śiva are present in all the globes besides the Śeṣa, other gods and sages. Some of them have the *amśas* of lord Kṛṣṇa while others are the *amśas* of his *amśas*. O virtuous one, you intend to achieve the same lord as your husband who is beyond Prakṛti but he could be achieved by Rādhā only in *Goloka*. No one wise can achieve her.

मां भजस्व महाभागे नृपाणामीश्वरं पतिम्।  
बलवन्तं च देवेभ्यो दैत्येभ्यश्च वरानने॥६७॥  
सुखानि यानि कल्याणि त्रिषु लोकेषु सन्ति वै।  
भुङ्क्ष्व तान्येव सर्वाणि मत्प्रसादान्न संशयः॥६८॥

Therefore, O virtuous one, O damsel, you accept me as your husband and enjoy all the pleasures. I happen to be the lord of all the gods and possess more prowess than the gods and the demons. O virtuous one, you can enjoy with me all the pleasures of the three worlds with my grace. There is no doubt about it.

सप्तसागरपारे च काञ्चनी रुचिरा वरे।  
देवानां क्रीडनार्थाय विधात्रा निर्मिता पुरी॥६९॥

Beyond the seven oceans, Brahmā has built up a sporting place for the gods which is quite charming and known as the city of Kāñcanī.

तत्रैव गच्छ भद्रं ते रम रामे मया सह।  
महेन्द्रस्य प्रियवनं पुष्पोद्यानसमन्वितम्॥७०॥

O Rāma, you will meet with welfare, let us go and enjoy the pleasure there. There is an orchard which is quite dear to Indra.

गच्छ स्वर्णमयीं लङ्कां नानारत्नविभूषिताम्।  
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७१॥

The golden Laṅkā is adorned with the ornaments of gold. O beautiful one, you would meet with welfare; you get along with me there and let us enjoy the pleasure.

विस्पन्दकं सुवसनं नन्दकं पुष्पभद्रकम्।  
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७२॥

There are the gardens named Vispandaka, Suvasana, Nandaka and Puṣpabhadra. O beautiful one, you go there and enjoy my company.

सुमेरुगह्वरं वाऽपि क्षीरोदं वा मनोहरम्।  
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७३॥

O beautiful damsel, let us go to the beautiful caves of the Sumeru mountain and the bed of ocean of milk and enjoy my company there.

सत्यलोकं ब्रह्मलोकं रम्यं सद्य रहःस्थलम्।  
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७४॥

Visiting *Satyaloka*, *Brahmaloka* and the charming lonely places enjoy my company there.

मलये निलयं रम्यं रत्नेन्द्रसारनिर्मितम्।  
सुगन्धियुक्तं सततं शुद्धं चन्दनवायुना॥७५॥

मालती यूथिका रम्या केतकी माधवी तथा।  
चारुचम्पकपुष्पाणां गन्धेन सुमनोहरम्॥७६॥

पिकानां भ्रमराणां च मधुरध्वनिसंयुतम्।  
तत्रैव गच्छ भद्रं ते रम रामे मया सह॥७७॥

There is a beautiful place on the Malaya mountain built with the best of gems where the fragrant cool breeze blows, the jasmine flower and the flower of *Ketakī*, *Mādhavī* and *Campā* creepers are also there. The place is filled with the sweet notes of the cuckoos and the hissing sound of the black-wasps. O beautiful one, you get along with me and enjoy my company there.