

passions kindled up, she sported with him for many days in the middle of that forest.

40. Once at the end of the sexual intercourse she realised that it was Viṣṇu. Vṛndā rebuked him angrily and spoke thus.

Vṛndā said:—

41. Fie on this misdeed of Viṣṇu in outraging the modesty of another man's wife. I have now realised you as the wielder of illusion, appearing in the guise of an ascetic.

Sanatkumāra said:—

42. O Vyāsa, saying thus in great anger she showed her brilliant powers as a staunch chaste lady by cursing Viṣṇu.

43. "O base foe of the Daityas, defiler of other people's virtue, O wicked one, take this curse from me, greater in force than all persons.

44. The two persons whom you made to appear in front of me shall become Rākṣasas²²⁹ and abduct your wife.

45. You will be distressed on account of separation from your wife roaming about with Śeṣa 'lord of snakes'²³⁰ who posed as your disciple here. You will seek the help of monkeys²³¹ in the forest.

46. After saying this, Vṛndā entered fire though prevented by Viṣṇu who was fascinated by her charms.

47. O sage, then Brahmā and other gods, gathered in the sky accompanied by their wives in order to see the salvation of Vṛndā.

48. Then the great brilliance of the wife of Jalandhara immediately went to Śivaloka even as the gods stood watching.

49. The refulgence of Vṛndā became merged in Pārvatī. There was a great shout of "Victory" in the rows of the gods standing in the sky.

229. The two Rākṣasas referred to here were Mārica and Rāvaṇa who abducted Sitā, wife of Rāma, the seventh incarnation of Viṣṇu.

230. The monkeys referred to here were Sugrīva, Hanūmān, Nala Niła and others.

231. The expression 'lord of snakes' signifies Lakṣmaṇa, said to be the incarnation of Śeṣa.