CURSE FOR TAKING REVENGE

In many cases in the Purāṇas, it is found that curses have been pronounced with an intention of taking revenge. The cause there may be jealousy, partiality, insult and the like which provoke anger eventually leading to the utterance of imprecation. It is generally the brahmins, gods and sages who are potent with the power of penance, found cursing their opponents to set them right or to injure. Profuse are the curse episodes in the entire corpus of the Purāṇa. Only a few are taken in to consideration.

9.1. : NIMI AND VAŚĪŚṬHA CURSED EACHOTHER :

The episode of Vaśīśṭha and Nimi cursing each other is found in many purāṇas. The Mtp. version is more detailed and hence taken up here for study. In the Mtp curse to Nimi is stated twice. In the 1st place while narrating the birth of Agastya and Vaśīśṭha, curse to Nimi is referred to. It is narrated that sage Vaśīśṭha, son of Brahmā, approached Nimi, while the later was playing dice with

1. Bmd.P. 111.64; VP. 4.5.; Bhāg.P. IX.13
2. Mtp. 61
women. Nimi did not get up to honour the sage. Vaśiṣṭha being annoyed cursed Nimi to be disembodied. Nimi also counter cursed the sage to suffer the same effect. Both of them approached Brahmā to get release from reciprocal curse. Nimi resided in the eyelids of people at the behest of Brahmā.

In another place of the same Mtp.³ while narrating the race of sage Vaśiṣṭha this reciprocal curse is narrated. It is stated that Vaśiṣṭha was the 1st priest of king Nimi. He was tired of performing sacrifices. One day Nimi approached him and asked him to institute sacrifice for him very soon. Vaśiṣṭha told him to defer the sacrifice for sometime as he was tired and consented to conduct the same after resting some time. Nimi was so much interested and haste to perform sacrifice that he started advising the sage. He told auspicious works are to be performed as soon as possible for death does not wait for anybody. Citing many scriptural doctrines he told the sage that if he refuses to conduct the sacrifice for him, he would appoint another priest to do the same. Hearing the impudent speech of Nimi, Vaśiṣṭha in a fit of rage pronounced a curse saying, “you being a knower of dharma and knowing me tired, you think of doing the sacrifice by another priest. Hence you would be disembodied.” Hearing this curse Nimi retaliated and cursed the sage to be disembodied. Nimi remained in the eyelid of human beings and hence people wink. Vaśiṣṭha’s spirit entered the seed of Mitra and Varuṇa in a pitcher and became Vaśiṣṭha, who got the epithet of kumbhayoni or pitcherborn. The

3. Ibid. 201
episode related in the \textit{VP} is almost similar to that of \textit{Mtp} and \textit{Rāmāyaṇa} \textsuperscript{4} (Rām) and \textit{Mbh}. \textsuperscript{5}. \textit{Bmd.P.} makes a passing reference to the curse element while describing the race of Mithi and \textit{Bhāg.P.} has the closeness in description with other purāṇas. The striking points to be noted in the episodes are:

1. Nimi insulted Vaśiṣṭha by neglecting him and appointing Gautama as officiating priest in the sacrifice. Hence Vaśiṣṭha took revenge on Nimi cursing him to be disembodied.

2. Nimi retaliated the curse by counter cursing vaśiṣṭha.

3. \textit{Mtp.} has an innovation as to the cause of curse in addition to the cause general. It is stated that Nimi was playing dice with women. He did not get up to pay honour to the sage Vaśiṣṭha who was his family preceptor. Vaśiṣṭha felt insulted and took revenge by cursing.

4. Nimi was portrayed as the obstinate disciple who did not spare his preceptor and cursed him unlike Saudāsa Mitrasaha the well-known Kalmāṣapāda.

5. \textit{Mtp.} says Vaśiṣṭha postponed the sacrifice as he was tired. Where as in \textit{VP.} Vaśiṣṭha says after the end of Indra’s sacrifice, Nimi’s endeavour would be undertaken.

6. The wink of the eye is called ‘Nimeṣa’ after the king’s name Nimi. As he was cursed to be disembodied he came to be known as Videha (bodiless). After the churning or Mahthana of his corpse

\begin{footnotesize}
\begin{enumerate}
\item Rām. Uttarākāṇḍa. 55
\item Mbh. Udyoga.P. 108
\end{enumerate}
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(dead body), the son who was born, came to be known as Mithi and as he is produced he was also known as Janaka (from janana). Ultimately he came to be known as Mithi or Videha Janaka. The name of the country became Mithilā after his name. This is the aftermath of the episode which has not been discussed in the topic here.

7. This curse episode can be explained as the curse for taking revenge and curse retaliated.

9.2. : ADITI & KADRU CURSED EACH OTHER :

There is an interesting episode narrated in the Brvp⁶ regarding the curse of Aditi and Kadru. Aditi is the mother of the gods and Kadru, the mother of the serpents. Sage Kaśyap was their husband. Aditi one day in her menstruation, having bathed well, dressed herself wonderfully. She sent message to her husband through the emissary and kept waiting for his union. Looking her beauty repeatedly in the mirror she remained in her chamber stricken with cupid’s arrow. But to her misfortune she heared about his union with kadru. Wrathful Aditi being harassed of sexual enjoyment, though did not curse kaśyapa. out of love for him, but cursed kadru that she the denouncer of righteousness (dharma) would be unfit for temple (na devālaya yogyā) and to be born on the earth as human being. Kadru when heared of this, she also pronounced curse on Aditi to have the same human birth on the earth. Kaśyapa consoled the serpent mother that she would go to the earth with him in right time and would see the

6. Brvp. 4.9.
face of Hari and hence she should not be worried at all. Thus telling Kadru, kaśyapa proceeded to Aditi’s chamber and fulfilled her desire. Later on due to the infallibility of curse, Aditi became Devaki, the serpent mother Kadru became Rohinī and kaśyapa was born as Vasudeva.

The episode reflects on the jealousy between the co-wives that prompts to take revenge upon eachother. Wife always wants her husband’s love not to be shared by another woman, not even by the co-wife. If it is shared by another, jealousy crops up and one tries to take revenge on the other. This is what happened in the case of Aditi and Kadru who cursed each other.

9.3. : SAGE UGRASRĀVĀ CURSED DUŚPUṆYA :

There is an episode narrated in the *Skp.*7 explaining the curse of sage Ugraśravā taking revenge on Duśpuṇya. The account runs thus : Duśpuṇya, the son of Paśumān was a vaiśya. He was very much crooked and notorious. All sorts of heinous activities, out of which, he used to derive pleasure. He was killing the children of his locality by throwing them in to the wells and ponds. The people of the locality could not understand as to who was killing them and why. Thus remaining undiscovered Duśpuṇya kept his mission alive. The bereaved parents brought this matter to the notice of the king. The king ordered the village chiefs to probe in to the matter and to find out the culprit. The chieftains tried their heart and soul but failed to find the culprit. One day it so happened, that Duśpuṇa forcibly

took with him five children in the pretext of plucking lotus from a pond. There he drowned those children to death and returned back to the village. It was there good providence that the children not being too small could remain alive. Any how coming to the shore with their heads wet, they started roaming there, not finding the way to return. When they heared their names being called by their parents, they responded. The parents reached the spot and rescued them. On being enquired, the children told all the noterity of Duṣṭpuṇya. When the king asked pasumān as to what kind of Punishment should be inflicted to Duṣṭpuṇya, he told death punishment is the befitting one. Finally a discission was taken and duspuṇya was banished from the village. Ousted from the village he went from forest to forest. On one occasion he went to a forest where sages were living. There he drowned the son of sage Ugraśravā in water, to death. Other children reported to Ugraśavā about the death of his son. Ugraśravā by his power of penance could know all what had happened. He cursed Duṣṭpuṇya to die similarly being drowned in the water and to assume the form of a piśāca.

One day there was a terrible whirl storm along with heavy downpour. Duṣṭpuṇya took shelter in the lap of a huge dead elephant. Torrents of water formed as if in to small river and carried everything to the ocean. Duṣṭpuṇya met his end and remained as a ghost (piśāca-unliberated soul). Ugraśravā took revenge of his son’s death by cursing Duṣṭpuṇya.
Duṣṇuṇya in his piśāca form wandered place to place tormented by hunger and thirst. Finally he come to Daṇḍaka forest where sages including Agastya took their abode. He confessed his offense crying loudly before the sages thinking that they could release him from this ghost form. Sage Agastya realised his plight. He told his disciple Sutikṣṇa to bathe in the Agni tīrtha in Gandhamādāna according to scriptural injunctions. Sutikṣṇa went to the Agni tīrtha, bathed there for three days observing all the procedures required for release of Piśācahood. Then Duṣṇuṇya was free from his piśācahood and assumed divine form. Though this episode intends to glorify the Agni tīrtha, bathing where one gets extricated from sins and piśācahood, yet the curse is pronounced to take revenge on the opponent.

The legend may be compared with the tale of Aṣṭāvakra in the Mbh. where Bandi, a notorious debater in king Janaka’s court used to drown the persons defeated by him in debate, had drowned Kahoḍa, Aṣṭāvakra’s father. To take revenge of his father’s death, Aṣṭāvakra defeated Badndi and demanded that he (Bandi) should be drowned in the same way as he had drowned numerous persons before.8

9.4. : SAGE ŚṚNGĪ CURSES KING PARĪKṢIT :

According to Bhāg.P.9 the glorious king parīkṣit, son of illustrious Abhimanyu, one day, went on a hunting expedition taking his bow.

8. S.V. Kumar: The Purānic lore of holy water places. P. 147.
Running after the game he got fatigued and felt extremely hungry and thirsty. Finding no reservoir of water near at hand, he entered the well-known hermitage (of the sage Śamīka) and saw there a hermit with eyes shot. Parīkṣit asked him for water for his tongue was parched with thirst. Not being offered the minimum requirements for a guest, the king thought himself illtreated and grew angry. His mind being oppressed with hunger and thirst, there arose in him a sudden feeling of enmity and anger against the sage. While departing, he indignantly threw with the end of his bow a dead serpent across the shoulder of the brāhmaṇa sage and returned to the capital. The sage’s son Śṛṅgī by name, though a mere boy was endowed with brahminc lusture. While playing with his playmates he heared of the ill-treatment subjected to his father by the king. He suddenly drove in to fury. Remarking on the supremacy of the Brāhmaṇa class over the kṣyatriya class, the young sage sipped water form the kauśikī and with his eyes turned crimson with anger, hurled a thunderbolt in the form of the following curse: “Imepelled by me, Takṣaka (a chief of the serpent) shall on the seventh day hence, bite the bane of his race, who has so openly transgressed the bounds of Properiety by his hostile behaviour towards my father.” When his father Śamīka heared of this impudence of his son, he repremaned him for his haughty action; which was unworthy of a hermit. As the ill luck would have it the king died of snake bite.

10. Bhāg. 1.18.37

“Īti Larighitamaryādaṁ takṣakah saptame’hani/
daṅkṣayati sme Kulāṅgāram codito me tāladṛham!”
This episode of Śṛṅgi’s curse to king Parīkṣit is found narrated in the *Mbh. Adi. Cha. 41.* It has a great relation with the composition of *Bhāg.P.* The immatured hermit boy Śṛṅgi took revenge of his father’s insult by cursing the king to die of snake bite within seven days. When the king came to know of this imprecation he prepared himself to take all the hazards to be caused by the curse unto him and asked the illustrious sages assembled there to say as to what course of action should be pursued by all under every circumstance and in particular by those who are about to die. In the mean time there arrived glorious Śuka, who being greeted with all respect and enquired of the solution to the query, said, “One who seeks to attain the fearless state (of mokṣa) should listen to, recite and dwell on the stories of the Almighty Lord Śrīhari, the soul of the Universe.” With profoundest devotion and earnest request of Parīkṣit Śuka narrated him the glorious Līlā of Sri Hari on the Southern bank of Ganges. On hearing the stories of the parīkṣit became fearless of death and attained liberation.

Sage Vyāsa compiled the vedas, wrote eighteen purāṇas, and the Mahābhārata for the wellbeing of mankind. But he did not find any peace of his mind. He expressed his discomfort before Brahmā, who, in turn admonished him to sing the glory of Lord Sri Hari, by which he would get peace of mind. Vyāsa composed this Bhāgavata purāṇa containing the glorious deeds of Sri Hari. Śṛṅgni’s curse acts as the prelude or the edifice on which the entire structure of *Bhāgavata Purāṇa* is constructed.
Skp.\textsuperscript{11} narrates an episode where curse is inflicted for taking revenge by Lakṣmī and a Brāhmaṇa. It is stated that in the past Garuḍa had a brahmin friend born in the race of Bhṛgu. He had a virtuous daughter named Mādhavī. She was very beautiful. Her father asked Garuḍa to find a bridegroom for her. Garuḍa told him to mount on his back and to wander the entire earth for searching the bridegroom himself. The bhrāhmaṇa along with his daughter mounted on Garuḍa’s back. Whosever youngman he came across was not up to his satisfaction as each one was lacking in some virtue. After roaming for a considerable period both the friends came to the sacred place of Vāsudeva being fatigued. Not finding Viṣṇu they chanced to meet Nārada. On being enquired, Nārada told them about the four monthly watery sojourn of Viṣṇu in Hātakesvar. They all going near Vāsudeva found Him being served by Lakṣmī and another old lady clad with white cloth at his feet. Viṣṇu asked them the reason of their arrival. Nārada told that he had come in the errand of gods. When asked, Garuḍa explained that he had wandered in the entire earth for a bridegroom for his brāhmin friend’s daughter, but he did not find a fit one. Now you seem to be the fittest bridegroom endowed with required virtues. So please accept her as your bride. When Viṣṇu asked Garuḍa to bring the brahmin girl to him, the brāhmin girl came near Viṣṇu and sat to his right side on the bed.

\textsuperscript{11} Skp. 6.81
Lakṣmī taking her to be a co-wife got infuriated and cursed her to have the ugly face of a horse. There was a great agitation over this imprecation. The brāhmaṇī also got enraged at the misfortune of his daughter. He told Lakṣmī that this my daughter being a co-wife is equal to her in all respect. As you cursed her, you should also have an elephant’s face. Thus saying the brāhmaṇī wanted to take leave of Viṣṇu having expressed his discontentment. Viṣṇu consoled the brāhmaṇī saying that this curse would not take effect in the next birth. The girl would be born as my sister in the next birth; for she had resorted to my right side, which is the place meant for relatives. Moreover I would practice penance inorder to make her and Lakṣmī’s face beautiful.

This episode speaks of the curse retaliated. The father took revenge for his daughter by cursing which turned in to a boon. The brāhmaṇī was assured of his daughter’s elevation in status in the next birth, being Vāsudeva’s sister. Enumeration of Kamsa’s speech indicates the descent of Durgā as the sister of Viṣṇu.

9.6. : ŚĀṆḌILĪ CURSED GARUḌA :

_Skp._12 narrates an episode where śāṇḍilī curses Garuḍa for taking revenge on him. The episode runs thus:

Garuḍa seeing the old lady clad in white robes and burning with lusture beside Viṣṇu enquired of her. Viṣṇu told that she was śāṇḍilī, the vrddha kanyā, always sticking to celibacy and there was

12. _Skp._ 6.82
no compeer of her in the three worlds. Hearing this Garuḍa smiled and looking at the old lady made a comment saying: "It is no wonder that great penance is practised, gifts are given, battles are fought and so celibacy is observed. But particularly girls attending youth shall observe celibacy is not to be appreciated. The womenfolk tormented by cupid, in the absence of a man are engaged in lesbianism. In the absence of a male in sex work they can take even a leper, a diseased and an old man for cupid. Fire never contends by fuel, the ocean with rivers, the Death with creatures and similarly women don’t contend with males. Females don’t fear any body other than the king and elders." At this comment the silent old lady Śāṇḍili got angry and the wings of Garuḍa were destroyed. He was reduced to a mound of flesh. Viṣṇu was stupefied with the plight of Garuḍa. He told Śāṇḍili that Garuḍa had just made a general statement about the female folk, but what made you to subject him to such a miserable condition. Śāṇḍili replied that Garuḍa had disgraced the entire female race and smiled at my face. Hence I punished him not by mind, speech and action; but by mere wish as I was endowed with a rare quality of materialising bad or good by mere desire only. Hence at my behest let him worship Lord Śiva for restoring the lost wings. Garuḍa worshipped lord Śiva, suparṇākhya by name, and observed various vows. Śiva being propitiated touched him with his hand and the lost wings reappeared in his body. The episode under consideration focusses on the following points.

1. Śāṇḍili, clad in white robes is the celibacy embodied.
2. Denouncing the female race is sinful and it invites curse resulting in severe hazards.

3. Asceticism makes one so powerful that even one can do miracles by mere wish.

4. Śāṅḍilyā pronounced the curse to take revenge against the denouncer of female race.

9.7.: BRAHMA AND NĀRADA CURSED EACH OTHER:

Another episode narrating curse as a means of taking revenge is found in the Brvp.\(^\text{13}\) The episode runs thus: Brahmā put his seed in Sāvitrī and created the vasus, kumāras, along with their wives, Viśvakarmā, Manu, Śatarūpā and others who are regarded as his first creation. He wanted them to further the creation, which they denied. Brahmā got very much angry and from his fore head were born eleven Rudras and from his various parts were born seven ṛṣis, pitṛs, Bhṛgu, Kardama, Pañcasikha, Vaśiṣṭha from the tongue and Nārada from the neck. Brahmā told them to create and perpetrate the creation. From among them Nārada refused to be engaged in the act of creation for he was deriving more pleasure from meditating Kṛṣṇa. At this blunt refusal of Nārada, Brahmā got enraged and pronounced a curse on him saying, “you will be devoid of wisdom, be a debuch being passionate towards females, and be a husband of fifty women. You will be a great singer, the best of the gandharvas, skilled in playing lute. You will always be youthful, sweet speaking and by name Upavarhaṇa. With those ladies having wandered for

\(^{13}\) Brvp. 1.8
one lakh years in the isolated forest, again you will be the son of a maid due to my curse. Then having the association of the Vaiṣṇavas and eating remnants of their food you will again be born as my son by the grace of kṛṣṇa.” Thus cursed by the father, Nārada implored him to withdraw his anger as it did not behoove him to curse a son who was an ascetic. Nārada told Brahmā. “I have been cursed even though sinless and hence I shall curse you to be devoid of worship for three kalps.” Nārada became gandharva Upavarhaṇa and the son of a maid afterwards due to the curse.

Nārdada Paṇcarātra relates that Brahmā advised his son Nārada to marry, but Nārada censured his father as a false teacher, because devotion to Kṛṣṇa was the only true means of felicity. Brahmā then cursed Nārada to lead the life of sensuality and subjection to women. Nārada retorted the curse condemning Brahmā to lust after his own daughter and to be an object unworthy of adoration. Nārada has the appellations, Kali-kāraka (strife maker), kapi vaktra (monkey faced), Piśuna (messanger or spy).14

1. The Paṇcarātra text relates almost similar to Br.vp.15 with a very little difference as to the fact of Brahmā’s lust for his daughter and the appellations of Nārada.

2. Brahmā cursed Nārada for the latter did not obey his advice. But Nārada’s curse to Brahmā is nothing but a case of taking revenge.

15. Brvp. Brahma Khanda Chap. 8
3. Similar account of Brahmā's unworthiness of adoration is narrated in the *Skp.*\(^{16}\)

9.8. **GANGĀ CURSED SARASVATĪ:**

Another instance of taking revenge by cursing is found in the *Brvp.*\(^{17}\) where Nārada asked Sauti as to why Gaṅgā cursed Sarasvati who is very much quiet, virtuous and worshipped by all and what is the reason for their conflict? Sauti related as told by Nārāyaṇa. Lakṣmi, Sarasvati and Gaṅgā are three wives of Śrī-Hari and they always remain beside Him. One day Gaṅgā looked Viṣṇu's face with amorous glances. Viṣṇu knowing her intention smiled at her. Lakṣmi and Sarasvati could not tolerate this. Lakṣmi warned her but smilingly. But Sarasvati could not be pacified. She with face and eyes reddened, lips shaken warned both Gaṅgā and Viṣṇu. She told that a virtuous husband treats all his wives equally. But the love which you have for Gaṅgā and Lakṣmi is not seen for myself. Gaṅgā's love for Lakṣmi is well-known and so Lakṣmi excused her. I am unfortunate as I am deprived of the love of my husband. Viṣṇu heared the allegation of Sarasvati and went to the court pondering in his mind. After Viṣṇu had departed she fearlessly spoke ill of Gaṅgā variously and attempted to seize her hairs. Lakṣmi tried to prevent her from doing so. Sarasvati in a terrible indignation cursed her saying. 'As you maintain silence looking at this undesirable event, you will be turned in to a tree and

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   Ibid. 1.A Aunācala Māhātmya, Uttra Khaṇḍa, Chap. 15.
17. *Brvp.* 1.2.6
a river.’ Laks̄mī did not say anything and remained silent holding her in hand. Harsh speech of Sarasvatī made Gaṅgā furious. She challenged Sarasvatī and pronounced on her a curse that she should become a river on the earth and share the sin of people. Sarasvatī retaliated the curse by imprecating her to turn in to a river on the earth and to share the sin of the sinners. In the mean time Viṣṇu returned back with his four followers. He consoled Sarasvatī embracing her as he could know all about their curse and quarrel. He told Laks̄mī to be born in the house of Dharmadhvaja, by her part, not born of human womb, assuming the form of a tree. She would be also dear to Śaṅkhacūḍa, who is a portion of himself. Finally she would be his wife again. Laks̄mī by her part became Tulasī being a purifier of three worlds and by another part (kalā) a river on the earth by name Padmāvatī due to the curse of Sarasvatī. Viṣṇu told Gaṅgā to be a river by her part (kalā) by name Bhāgirathī and to be the wife of the ocean and Śaṁtanu, who are portions of himself. Again he told Sarasvatī to go to the earth by her part in the form of a river due to the curse of Gaṅgā and to enjoy the fruit of quarrelling with the co-wives. Finally Sarasvatī had to unite with Brahма, Gaṅgā with Śiva and Laks̄mī to remain with Viṣṇu at His behest. From the episode the following points are to be observed.

1. The jealousy of Sarasvatī towards his Co-wives prompted her to take revenge by cursing. Gaṅgā retaliated the curse. Hence it can be regarded as curse retaliated.

2. It reflects on various births of the three goddesses into tree and river explaining the motif of metamorphosis.
3. It acts as connecting link with episode of Garīgāvataraṇa (descent of Gaṅgā) by Bhāgiratha, episode of Tulasī and Śaṅkhacūḍā.

4. Lakṣmī’s silence on the matter of quarrel made her to assume the form of tree and river which are speechless. Revenge here is based on tit for tat principle.

5. The episode further highlights on a social problem which finds mention in the speech of Viṣṇu. This portion though not pointed out here, yet the message which it gives is important from the social point of view. Three wives, three brother-in-laws three servants and three relatives are not at all auspicious and denounced in the Veda. Wicked wives are not good for household. If the wife becomes chief of the family and the husband becomes henpecked, it ruins the household. The inauspiciousness of number three is indicated which appears to be a belief. Healthy co-operation and constructive deliberation are not generally possible among three people. But this number game is quite exception to the concept of trinity of gods and vedas etc.

9.9. : SUBHADRĀ CURSED DADHĪCA :

An account of Śubhadrā cursing Dadhīca is found narrated in the Skp.\textsuperscript{18} It is stated that Dadhīca was an illustrious sage with whom the gods had deposited their weapons for further use against

\begin{flushright}
18. Skp. 7.1.32
\end{flushright}
the Asuras. The sage drank the weapons mingling with water for safeguarding the weapons. He took his abode on the bank of Candrabhāgā with other sages. Subhadrā was his wife who remained with him as the lusture with the moon. One day while going for a bath on the fourth day of her menstruation, she found a cloth of the sage. Thinking it to have been left by the sage, she wore it through mistake and bathed in the river. The sage had ejaculated semen in that cloth. While bathing in the river the cloth got drenched and particles of semen entered her private part. As a result she became pregnant. She released her offspring in the Aśvattha grove and the son came to be known as Pipallāda. Then she thought that she had never done such mistake for which she had to be pregnant. So she decided to curse him who had subjected her to this plight knowingly or unknowingly. Subhadrā said, “If I am chaste and have never desired another person even mentally, let the adulterer perish to day by this oath of mine.” In the next moment the gods with Indra came to the sage to get back their weapons. As he had drunk the weapons with water, the sage sacrificed his life so that his bones could be used for making weapons and thunderbolt for the gods.

Subhadrā not knowing her pregnator aimlessly pronounced the curse to take revenge against the reviler. And it is the coincidence, her husband Dadhīca had to give up his life for the interest of the gods.
9.10. : MENAKĀ AND VIŚVĀMITRA CURSED EACH OTHER :

In course of narrating the greatness of Visvāmitra Kuṇḍa and its origin states the reciprocal curse of Visvāmitra and Menakā. An arrowhurt deer falling in the Visvāmitra Kuṇḍa became Menakā due to the greatness of that Kuṇḍa water. She was used to come to that Kuṇḍa for bathing being reminded of the importance of that Kuṇḍa. One day sage Visvāmitra asked her about the right path having been confounded. He asked Menakā her whereabouts and wellbeing. Menakā gave her recognition that she was not an ordinary woman, but a celestial nymph. The prostitute of the gods. She also enquired of the sage and wanted to enjoy his amorous company. Visvāmitra told her that he was a complete celebrate devoted to Pāṣupata vow and hence he could not conform to her desire which was quite opposed to his order. He censured her variously citing many codes from the scripture. At the indifference attitude and reproof of the sage, Menakā got infuriated and cursed the sage saying, ‘you have refused me who is anxious of your union, O wicked minded. You shall be wrinkled, old with gray hair and mean looking.’ Then Visvāmitra became exactly as pronounced by Menakā. Thus cursed by her, the sage became terribly annoyed. Holding water in the palm from his Kamaṇḍalu (pitcher) with eyes turned crimson told, ‘O vilest concubine of the gods, I have been cursed by you though flawless. Hence you will be similarly wrinkled and old.’ Menakā in such an ugly form bathed in the Kuṇḍa and got back her previous form. Seeing this the sage got wonderstruck. He bathed in

19. Skp. 6.44
the Kuṇḍa and got back his previous form. Experiencing the greatness of the tirtha, established a Śivaliṅga Visvāmitreśvara by name and worshipped there. He who worships the liṅga with devotion gets all his desires fulfilled. The episode explains the glory of Liṅga worship. The greatness of Liṅga worship lies in the extrication of the effects of curse, pronounced for taking revenge by Menakā and Visvāmitra to each other. It is a case of curse retaliated.

9.11. : VAIŚAMPĀYANA CURSED JANAMEJAYA :

Curse of Vaiśampāyana to Janamejaya occurs in Mtp.\textsuperscript{20} It is narrated that Janamejaya, son of Parīkṣit once appointed yajñavalkya as Brahması priest instead of Vaiśampāyana. Seeing Janamejaya’s favour for Yājñavalkya, Vaiśampāyana cursed him saying, “The innovations introduced by you O man of perverted intelligence, will not be respected. They will be honoured so long as you will remain on earth.”

\begin{align*}
na \text{ sthāsyatiha } & \text{durvuddhe} \\
tava \text{itad vacanam } & \text{bhūvi/} \\
Yāvatsthāsyasi & \text{tvarī loke} \\
tāvadeva Prapatsyasi/\
\end{align*}

All the subjects, seeing the victory of Kṣatriyas over the Brāhmaṇas flocked round the king Janamejaya. From that day’s curse the priests officiating at sacrifices performed by kṣatriyas began to decline and refused to attend on occasions of their sacrifices.

Here curse to Janamejaya can be teated as Vaiśampāyana’s taking revenge against him for ill-treatment.

\textsuperscript{20} Mtp. 50.57.