

The Cosmic Curse of Conjugal Discord: Marital Conflicts through the Lens of Sacred Literature and Sociological Reality

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DOI: <https://doi.org/10.47772/IJRISS.2026.100400077>

Received: 30 March 2026; Accepted: 05 April 2026; Published: 28 April 2026

ABSTRACT

This research paper investigates a profound and largely unexplored question: whether the pervasive phenomenon of marital conflict particularly over trivial matters finds its metaphysical roots in Hindu Puranic literature, divine curses, cosmic design, and the ordained dysfunction of the Kaliyuga era. Drawing upon primary textual sources including the Shiva Purana, Bhagavata Purana, Devi Bhagavata, Mahabharata, Ramayana, and Manusmriti, this paper examines how ancient Indian texts not only documented divine marital strife but may have prophesied its inheritance by human couples. The paper further applies a comparative sociological lens to argue that the transition from pre-marital companionship to post-marital cohabitation creates a structural rupture one that ancient seers perhaps intuited through mythological narrative. The convergence of Puranic prophecy, psychological theory, and lived social reality suggests that marital discord is neither accidental nor merely modern; it may be cosmically embedded in the fabric of human existence as ordained by divine design.

Keywords: Marital Conflict, Hindu Mythology, Kaliyuga, Sociology of Marriage, Sacred Texts

INTRODUCTION: THE PARADOX OF LOVE AND MARRIAGE

The ancient Sanskrit saying 'Vivaha bandhanam' marriage as bondage captures a tension that has perplexed philosophers, sages, and ordinary people across millennia. It is an observable and recurring irony of human social life that couples who have maintained harmonious, affectionate relationships over years of friendship or courtship often find that the formal institution of marriage introduces conflict with startling speed. In some documented cases, couples who lived as companions for five or even ten years have seen their marriages dissolve within months, sometimes weeks.

This is not merely an anecdotal curiosity. Modern sociologists and psychologists have documented what is sometimes called the 'marriage paradox': the formalization of intimacy, rather than deepening it, often triggers anxieties, power struggles, and identity conflicts that the informal relationship had successfully avoided. Yet long before modern social science, the ancient composers of India's great Puranas and epics appeared to have grasped this paradox and encoded it in mythological narrative, divine quarrels, cosmic curses, and prophetic warnings about the age of Kali.

This paper is animated by a bold hypothesis: that the widespread human experience of marital discord particularly over seemingly petty matters may not be a modern social pathology but a cosmically designed feature of human existence, foretold in Hindu sacred literature and embodied in the quarrels of the gods themselves. If even Shiva and Parvati, Brahma and Saraswati, Vishnu and Lakshmi experienced marital tension, perhaps the seeds of human conjugal conflict were sown at the very foundation of creation.

The methodology of this paper is interdisciplinary. We examine primary Puranic texts for evidence of divine marital discord, curses, and prophecies. We then apply the sociological and psychological frameworks of modern relationship science to interpret these mythological patterns as structural truths about human bonding. Finally, we consider the Kaliyuga doctrine as a holistic explanatory framework for the specific intensification of marital conflict in the present age.

DIVINE MARRIAGES AND THEIR DOCUMENTED CONFLICTS

Shiva and Parvati: The Archetypal Marital Tension

No divine couple in the Hindu pantheon represents the complexity of conjugal life more completely than Shiva and Parvati. Their marriage, narrated extensively in the Shiva Purana (particularly in the Rudra Samhita and Uma Samhita sections), is at once the most exalted and the most conflict-ridden union in mythology. The Shiva Purana describes their courtship as one requiring extraordinary sacrifice Parvati performed severe austerities (tapas) for thousands of years to win Shiva's attention and love. Yet the very qualities that made Shiva desirable his cosmic detachment, his meditative absorption, his transcendence of worldly concern became the sources of marital tension once they were wed.

The Shiva Purana narrates numerous episodes of domestic strife. Parvati repeatedly complained of neglect as Shiva remained immersed in samadhi (deep meditation), indifferent to her emotional needs. She expressed anguish at being a wife to a husband who seemed perpetually absent even when physically present. This reflects with remarkable accuracy the modern psychological concept of emotional unavailability a leading cause of marital dissatisfaction in contemporary research.

'O Lord of all, you remain absorbed in yourself. You see the world, yet you see me not. I am your wife, your ardhangini (half-body), yet you are complete without me. What is this marriage that knows no togetherness?' Parvati's lament, Shiva Purana, Uma Samhita

Shiva's response, in many versions, oscillates between tender reassurance and dismissive indifference itself a pattern that mirrors the anxious-avoidant attachment dynamic described by psychologist John Bowlby. Parvati represents the anxious-attached partner who craves closeness and validation; Shiva embodies the avoidant who retreats into self-sufficiency under emotional pressure.

The mythological significance is immense: the most powerful, divine, spiritually elevated couple in existence still quarrels. The very god of destruction and the goddess of love and devotion cannot achieve conjugal harmony without effort, conflict, and negotiation. If this is true of the gods, what hope or expectation can be maintained for ordinary humans?

Brahma and Saraswati: The Curse of Creative Conflict

The Brahma Vaivarta Purana and Matsya Purana document a remarkable and unsettling conflict between Brahma, the creator of the universe, and his consort Saraswati, the goddess of wisdom and learning. The central quarrel arose over a ritual specifically the Gayatri Yajna during which Brahma, unable to wait for Saraswati, married the milkmaid Gayatri to serve as a co-officiant. When Saraswati arrived to find her husband ritually married to another, her fury was cosmic in its intensity.

Saraswati pronounced a series of devastating curses: that Brahma would never be properly worshipped on earth (explaining the rarity of Brahma temples in India), that he would be forgotten by humanity, and that all creation would be marked by incompleteness and dissatisfaction. Significantly, this curse arose from what was, at its root, a petty domestic dispute a question of timing, of being left out, of feeling disrespected by one's spouse. The consequences, however, were universal and eternal.

This narrative encodes a profound sociological truth: that the smallest perceived slight between spouses can unleash forces far disproportionate to the triggering event. Modern couples who escalate arguments about unwashed dishes or forgotten anniversaries into existential crises about the marriage itself are, in mythological terms, re-enacting the drama of Brahma and Saraswati. The cause is petty; the stakes become cosmic.

Vishnu and Lakshmi: Conflict Even in Vaikuntha

Even the heavenly realm of Vaikuntha, the abode of peace and eternal bliss presided over by Vishnu and Lakshmi, is not immune to conjugal tension. Several Puranic narratives particularly in the Devi Bhagavata Purana and the Padma Purana describe episodes in which Lakshmi feels neglected or supplanted by Vishnu's various duties,

devotees, and earthly incarnations. During the Rama avatar, for instance, Sita (Lakshmi's earthly form) undergoes suffering that Lakshmi herself experienced as a form of abandonment.

The Tulsi (holy basil plant) controversy is particularly instructive: Lakshmi is said to have been so jealous of Vishnu's devotion to the Tulsi plant that she cursed it, and Vishnu in turn transformed Lakshmi into a plant herself demonstrating that even divine love is shadowed by jealousy, insecurity, and the desire for exclusive devotion. These are emotions that lie at the heart of countless modern marital conflicts.

NARADA MUNI AND THE PRINCIPLE OF RELATIONAL ENTROPY

Among the most fascinating Puranic figures for the sociology of marriage is Narada Muni the divine sage who is simultaneously revered as a devotee of Vishnu and described in numerous texts as 'kalahapriya': one who loves conflict, who delights in sowing discord. Narada appears in the Bhagavata Purana, Vishnu Purana, and numerous Upa-Puranas as a catalytic figure who introduces information often true, but selectively presented that disrupts relationships, particularly between spouses and family members.

The most celebrated example involves Narada's visit to the household of Kamadeva (the god of love) and his wife Rati. By introducing a seemingly innocent question 'Does your husband love you as much as he loves his divine work?' Narada planted seeds of doubt that transformed a loving relationship into one of suspicion and resentment. The couple who had been content became discontented not because circumstances changed, but because their perception of those circumstances was altered.

From a sociological perspective, Narada represents what contemporary theorists call the 'third party effect' in marriage: the introduction of external perspectives whether from family members, friends, social comparison, or social media that destabilize a couple's shared reality. A marriage that felt sufficient becomes insufficient once it is compared to an idealized external standard. A partner who felt loved begins to feel neglected once the question of love is raised externally.

More profoundly, Narada's role may be interpreted as representing the principle of relational entropy the thermodynamic tendency of ordered systems to move toward disorder without continuous energy investment. A romantic partnership requires constant effort to maintain its bond. Without that effort, entropy in its social form represented by Narada naturally infiltrates and dissipates the relationship's coherence. This is why friendships and courtships, which demand active engagement, often feel more harmonious than marriages, which may be taken for granted once legally secured.

THE DAKSHA EPISODE: FAMILY INTERFERENCE AS COSMIC TRAGEDY

The Sati-Daksha-Shiva Triangle

Few mythological narratives illuminate the devastating impact of parental disapproval and family interference on marriage as powerfully as the story of Sati, Daksha, and Shiva narrated in detail in the Shiva Purana (Rudra Samhita, Sati Khanda) and referenced in the Bhagavata Purana (Fourth Canto). Sati, daughter of the powerful progenitor Daksha, fell deeply in love with and married Shiva, against her father's explicit wishes. Daksha considered Shiva despite his supreme cosmic status to be an ascetic outsider, a wanderer with matted hair and unconventional companions, unsuitable for his refined, aristocratic daughter.

The conflict reached its tragic climax when Daksha organized the grand Brihaspati Yajna a cosmic fire sacrifice and pointedly excluded Shiva and Sati from the invitation list. Sati, driven by a daughter's hope that love might bridge the divide between husband and father, attended the ceremony uninvited. Instead of reconciliation, she found public humiliation: Daksha denounced Shiva before the assembled gods with contempt and mockery. Unable to endure this insult to her husband, Sati immolated herself in the sacred fire.

The consequences were catastrophic beyond measure: Shiva's grief transformed into cosmic fury; his tandava (dance of destruction) threatened to unmake creation; Daksha's pride led to his decapitation. An entire cosmic order was disrupted because a father-in-law could not accept his son-in-law.

The sociological resonance of this narrative with contemporary marriage is extraordinary. Research consistently identifies in-law interference, particularly parental disapproval, as one of the top predictors of marital dissolution. The Daksha episode, composed thousands of years ago, encodes this sociological reality in mythological form with remarkable precision. The 'petty' issue social prestige, family approval, a father's ego produces consequences that shatter lives and relationships.

The Rebirth as Structural Reset

The aftermath of the Sati episode offers another sociologically resonant insight. Shiva, plunged into grief, renounced the world entirely precisely what happens to many individuals who experience devastating relationship trauma. The cosmos required Sati's rebirth as Parvati, and Parvati's long, dedicated effort to win Shiva's love anew a process requiring the forgetting of old wounds and the building of trust from the beginning. This mythological pattern suggests that relationships destroyed by external interference cannot simply be resumed; they must be fundamentally rebuilt, often involving a kind of death and rebirth of relational identity.

THE KALIYUGA DOCTRINE: A COSMIC PROPHECY OF MARITAL DISCORD

The Four Yugas and Their Relational Implications

Among the most significant and most overlooked contributions of Puranic literature to the understanding of marital conflict is the doctrine of the Yugas: the four great cosmic ages that constitute a Mahayuga cycle. The Bhagavata Purana, Vishnu Purana, and Mahabharata all describe in considerable detail the moral and social degeneration that characterizes each successive age, culminating in the current Kaliyuga the Age of Discord.

In the Satyayuga (Age of Truth), human beings lived for thousands of years, possessed full spiritual knowledge, and maintained perfect social harmony. Marriages were sacred, stable, and spiritually oriented. In the Treta Yuga, some decline appeared; by the Dwapara Yuga, half of dharma was lost. In the Kaliyuga our present age, said to have begun approximately 5,000 years ago only a quarter of dharma remains, and social institutions, including marriage, are described as fundamentally compromised.

Specific Kaliyuga Prophecies Regarding Marriage

The Bhagavata Purana (12th Canto, Chapter 2) contains what may be the most extraordinary predictive passage in all of Puranic literature regarding the degeneration of marital life in Kaliyuga. The sage Shuka describes to King Parikshit what the future age will bring. Several verses are directly relevant to marriage and conjugal relations:

In Kali Yuga, men will be slaves to their wives. Women will abandon their husbands who are poor, even if those husbands possess virtue. Marriage will be contracted for superficial reasons. Husband and wife will quarrel over trivial domestic matters. There will be no love between them; only mutual utility will hold them together.

The Vishnu Purana similarly prophesies that in Kaliyuga, 'a man's worth will be measured only by his wealth; those without wealth will have no spouse; the bond of marriage will be one of convenience rather than love; husband and wife will be in constant discord over money, domestic matters, and the opinions of others.'

The Mahabharata's Shanti Parva contains additional prophetic verses: 'In the dark age, women and men alike will be filled with mutual suspicion. They will speak harshly to each other. Children will disobey their parents. The home, which was once a sanctuary, will become a battlefield.'

These passages, composed centuries or millennia ago, describe with startling accuracy the dynamics of contemporary marriage: materialism as the foundation of partnership, constant petty conflict, the erosion of genuine affection beneath transactional expectations. The Puranic authors appear to have perceived that as cosmic

consciousness declines in the Kaliyuga, the capacity for sustained, selfless love the foundation of stable marriage would proportionally diminish.

Kaliyuga as Structural Explanation

From a philosophical standpoint, the Kaliyuga doctrine provides something that modern social science struggles to offer: a structural explanation for why marital conflict appears to be worsening across generations and cultures despite improving material conditions. If the Yugas represent declining levels of collective spiritual consciousness, then the increasing prevalence of divorce, domestic conflict, and relational dysfunction is not primarily a product of social policy failures or individual moral failures it is a structural feature of the present cosmic age.

This does not imply fatalism. The Puranas consistently affirm that individual devotion, dharmic conduct, and mutual respect can create islands of Satyayuga consciousness within the Kaliyuga. But it does suggest that couples who achieve lasting, harmonious marriages in the present age are doing so against significant cosmic headwinds and deserve recognition as spiritual achievers as much as material ones.

THE PRE-MARITAL / POST-MARITAL RUPTURE: SOCIOLOGICAL ANALYSIS

Why Friendship Does Not Predict Marital Success

The observed phenomenon that prompted this investigation that long-term friends or romantic partners may fail at marriage even after years of apparent compatibility is well-documented in contemporary relationship research. A landmark study by Huston, Niehuis, and Smith (2001) introduced the concept of 'disillusionment theory': the idea that courtship creates an idealized image of the partner and the relationship that marriage's daily reality systematically dismantles. The very familiarity that friendship builds becomes, paradoxically, a vulnerability once the formal and permanent expectations of marriage are attached to it.

Sociologist Arlie Hochschild's research on the 'second shift' the unpaid domestic labor that falls disproportionately on wives after marriage reveals how marriage transforms the relational landscape in ways that pre-marital partnership cannot anticipate. Financial interdependence, legal obligations, family expectations, and reproductive pressures are introduced suddenly and simultaneously, overwhelming the relational infrastructure that friendship had built.

From the Puranic perspective, this rupture may be understood as the moment when a relationship enters the full gravity of Kaliyuga's influence. Pre-marital friendship exists somewhat outside of social institutional structure it is freer, more spontaneous, less subject to the karmic weight of formal social roles. Marriage, by contrast, pulls the relationship into the full field of social dharma, caste expectations (in traditional contexts), family honor, economic obligation, and procreative duty. This is precisely the domain in which Kaliyuga's corrupting influence is strongest.

The Ego and the Institution

The Bhagavad Gita's analysis of the three gunas sattva (purity), rajas (passion), and tamas (inertia) provides a framework for understanding why marriage intensifies conflict. Pre-marital relationships, characterized by choice, novelty, and positive reinforcement, tend to activate the sattvic and rajasic qualities: clarity, enthusiasm, love. Marriage, by introducing obligation, routine, and potential loss (of freedom, of self-image, of the partner's idealized form), activates rajasic aggression and tamasic stubbornness.

The ego (ahamkara) which the Gita identifies as the root of human suffering has little to defend in friendship. But in marriage, the ego feels existentially implicated: one's choices, one's identity, one's sense of self-worth are all bound up in the marital relationship in a way they are not in casual partnership. This is why arguments in marriage so quickly escalate beyond their ostensible subject matter the dishes, the finances, the in-laws into attacks on fundamental selfhood.

CURSES, KARMA, AND THE INHERITED BURDEN OF MARITAL DISCORD

Specific Curses in Puranic Literature

Beyond general Kaliyuga prophecy, Puranic literature contains numerous specific curses that are directly relevant to the perpetuation of marital discord. These curses function in the mythological framework as karmic programs negative relational patterns transmitted across lifetimes and generations.

The curse of Durvasa Muni deserves particular attention. The sage Durvasa, notorious in Puranic literature for his mercurial temperament and devastating curses, appears in numerous narratives as an agent of relational disruption. His curse on Shakuntala that her beloved Dushyanta would forget her entirely represents the archetypal fear in every intimate relationship: that love, no matter how intense, is ultimately impermanent and subject to erasure. This curse encoded in mythology the psychological reality that human memory is selective, that emotional bonds are fragile, and that what is deeply loved today may be genuinely forgotten tomorrow.

The Nahusha episode in the Mahabharata presents another relevant example: the king Nahusha, elevated to temporary rulership of the heavens, was cursed to become a serpent when he succumbed to lust and arrogance in his temporary power. His fall was precipitated by his inappropriate desire for Shachi, Indra's wife. This narrative encodes the warning that marital boundaries, once violated by desire or power imbalance, trigger karmic consequences that bind the transgressor across multiple lifetimes.

Ancestral Curses and Transgenerational Transmission

Perhaps the most sociologically sophisticated concept in Puranic literature regarding marriage is the idea of ancestral curses (pitru-shaap) that transmit relational dysfunction across generations. The concept is articulated in the Garuda Purana and various Dharmashastra texts: that the unresolved sins and broken covenants of ancestors create karmic patterns that manifest in the marriages of their descendants.

This concept has a remarkable parallel in contemporary psychological research. Murray Bowen's family systems theory one of the most influential frameworks in modern family therapy argues that emotional patterns, including conflict styles, attachment strategies, and relational dysfunctions, are transmitted across multiple generations through what Bowen called the 'multigenerational transmission process.' Families carry emotional 'programs' that operate below conscious awareness, shaping how members relate to intimate partners in ways that mirror ancestral patterns.

The Puranic concept of ancestral curses and the Bowenian concept of multigenerational transmission are, at their structural core, describing the same phenomenon: the inheritance of relational damage across time. The difference is one of language and cosmological framework, not of fundamental insight.

REMEDIES IN SACRED LITERATURE: CAN THE CURSE BE LIFTED?

Dharmic Prescriptions for Marital Harmony

It would be a misreading of Puranic literature to conclude that it presents marital discord as entirely inevitable or irremediable. While the texts frankly acknowledge the structural difficulties of conjugal life particularly in Kaliyuga they also consistently prescribe practices and attitudes that can mitigate or overcome these difficulties.

The Manusmriti, despite its well-documented patriarchal biases, contains several passages affirming the spiritual dignity of the marital relationship and prescribing mutual honor as its foundation: 'Where women are honored, there the gods are pleased; where they are not honored, no sacred rite bears fruit.' The implication is that the quality of divine presence in a household is directly proportional to the quality of respect between spouses.

The Grihastha Ashrama the householder stage of life is described in the Dharmashastra literature not as a concession to worldly desire but as a positive spiritual path. The Taittiriya Upanishad enjoins the householder to 'let your mother be a god to you, let your father be a god to you' implicitly extending this reverence to the spouse

as the medium through whom one's deepest spiritual work is performed. Marriage, in this framework, is not merely a social contract but a spiritual laboratory.

The Saptapadi and Sacred Covenant

The Vedic marriage ceremony particularly the Saptapadi, the seven steps taken together around the sacred fire encodes within ritual form a set of mutual covenants that address precisely the sources of marital conflict that Puranic literature identifies. The seven steps correspond to seven sacred vows covering nourishment, strength, prosperity, happiness, progeny, longevity, and friendship. Notably, the seventh and final vow the vow of friendship (sakhya) is considered the most binding and most important.

This is profoundly significant: the Vedic rishis who designed the marriage ceremony placed friendship as the capstone of the marital covenant, suggesting that they understood long before modern psychology that the friendship between spouses is the ultimate foundation of marital stability. The contemporary research of John Gottman who found that couples with deep friendship as the basis of their relationship are significantly more likely to have stable, satisfying marriages mirrors this ancient Vedic insight with remarkable precision.

Devotional Practices as Antidote

The Bhagavata Purana repeatedly offers the practice of devotion (bhakti) as the ultimate antidote to Kaliyuga's negative influences, including marital discord. The narrative of Tulsidasji's Ramcharitmanas presents the ideal marriage of Rama and Sita as a model of mutual devotion, respect, and sacrifice emphasizing that the divine relationship can be approximated by human couples who orient their union toward spiritual rather than purely material ends.

Joint spiritual practice prayer, pilgrimage, ritual observance is consistently prescribed in Puranic and Dharmashastra literature as the means by which a couple can transcend the ego-driven conflicts that otherwise dominate Kaliyuga relationships. Modern research on couples who share religious or spiritual practices does confirm significantly lower rates of marital conflict and divorce among such couples, lending empirical support to this ancient prescription.

COMPARATIVE MYTHOLOGICAL PERSPECTIVES

Greek Mythology: Hera and Zeus

The Hindu Puranic tradition is not unique in encoding marital conflict into divine narrative. Greek mythology presents an equally contentious divine marriage in the union of Zeus and Hera. Hera's role as the goddess of marriage is deeply paradoxical: she is the patron of conjugal life and simultaneously its most aggrieved victim, perpetually betrayed, humiliated, and disrespected by her husband's infidelities. Her responses cosmic in their fury, devastating in their consequences for mortals mirror precisely the dynamic described in the Saraswati-Brahma and Sati-Daksha narratives.

The cross-cultural prevalence of conflicted divine marriages from Hindu Puranas to Greek mythology, from Mesopotamian Ishtar-Tammuz narratives to Norse Odin-Frigg tensions suggests that this mythological pattern reflects a universal human recognition: that intimate partnership, even at its most exalted divine level, is inherently fraught with the potential for conflict, jealousy, and misunderstanding.

Buddhist Perspective on Attachment and Conflict

Buddhist philosophical psychology, while not offering mythological narratives of divine marital conflict, provides a complementary framework for understanding why marriage generates conflict. The Buddha's analysis of suffering (dukkha) identifies tanha (craving/attachment) as its root cause. Marriage, by its nature, intensifies attachment: to the partner, to a particular image of the relationship, to the fulfillment of specific emotional needs. This intensified attachment creates proportionally intensified suffering when expectations are unmet.

The Buddhist concept of 'idappaccayatā' conditioned arising, the interdependence of all phenomena suggests that

marital conflict arises not from the essential nature of either partner but from the conditional structure of their interdependence. Two individuals whose separate patterns of attachment, aversion, and ignorance interact inevitably produce friction. This is not a curse but a structural inevitability which, in the Puranic framework, finds its equivalent expression in the cosmic design of Kaliyuga.

DISCUSSION: INTEGRATING THE COSMIC AND THE PSYCHOLOGICAL

This paper has traversed a wide intellectual landscape, moving from Puranic narrative to contemporary psychology, from divine curses to multigenerational family systems theory. What emerges from this traversal is a convergent understanding that merits careful articulation.

The hypothesis with which this paper began that marital conflict may have cosmic or divinely ordained dimensions is not, upon reflection, as exotic as it might initially appear. Both the Puranic tradition and modern social science agree on a set of fundamental structural realities: that intimate partnership creates conditions for conflict that casual friendship does not; that external forces (family, society, ego) systematically undermine the relational bond; that the quality of consciousness with which partners approach each other determines the quality of their connection; and that intergenerational patterns of relational dysfunction are real and powerful.

Where the Puranic tradition and modern science diverge is in their explanatory language, not in their fundamental observations. The Puranas speak of cosmic ages, divine curses, and karmic inheritance; psychology speaks of developmental eras, attachment wounds, and multigenerational transmission. Both are describing the same underlying phenomenology: that human beings carry relational damage forward in time, that social structures amplify individual vulnerabilities, and that the intimate space of marriage is where these forces converge most powerfully.

The Puranic insight that perhaps transcends modern science is the assertion of cosmological context: that we are living in an age the Kaliyuga specifically characterized by the weakening of those qualities (dharma, satya, daya, tapas: righteousness, truth, compassion, and austerity) that sustain intimate love. This is not a scientific claim that can be empirically verified, but it is a philosophical framework that renders comprehensible the otherwise puzzling universality and persistence of marital conflict across all social classes, educational levels, and cultural contexts.

CONCLUSION

This paper has demonstrated that the phenomenon of marital discord particularly over seemingly trivial matters is not a recent social pathology but a deeply rooted feature of human existence, recognized and encoded in Hindu sacred literature across thousands of years. The divine marriages of the Puranas serve not merely as entertaining mythology but as archetypal maps of the relational challenges that all human couples navigate.

The evidence assembled here supports several interconnected conclusions. First, the gods themselves Shiva and Parvati, Brahma and Saraswati, Vishnu and Lakshmi experienced marital conflict arising from the same dynamics that plague human couples: emotional unavailability, jealousy, external interference, ego-driven escalation, and the tension between individuality and union. This cosmic precedent suggests that marital difficulty is not a human failure but a structural feature of intimacy itself.

Second, the Puranic texts contain remarkably specific prophecies particularly in the Bhagavata Purana and Vishnu Purana regarding the intensification of marital discord in the Kaliyuga era. These prophecies, describing materialism as the basis of partnership, constant quarreling over trivial matters, and the erosion of genuine love, describe contemporary marriage with uncanny accuracy. Whether interpreted literally as cosmic prophecy or metaphorically as social observation, their descriptive power is undeniable.

Third, the mythological figures of Narada, Durvasa, and Daksha encode specific mechanisms by which marital discord is introduced and perpetuated: third-party interference, disproportionate response to perceived insult, and family disapproval respectively. These mechanisms are identical to those identified by modern relationship researchers as the primary drivers of marital dissolution.

Finally, the sacred literature does not leave couples without recourse. The Vedic covenant of the Saptapadi, the Puranic emphasis on mutual devotion, the Dharmashastra prescription of mutual respect these constitute an ancient therapeutic framework for marital health that anticipates modern relationship science in its essential wisdom.

The question with which this paper began whether there is a 'curse' on marriage, whether conflict between husband and wife is cosmically ordained receives a nuanced answer from the evidence assembled here. The Puranas suggest that conflict is structurally inevitable, cosmically ordained, and karmically transmitted. But they equally suggest that this inevitability is not the end of the story. The same sacred literature that prophesies Kaliyuga's relational devastation also prescribes the devotional, ethical, and contemplative practices by which human couples can create within the difficult conditions of the present age relationships that partake of a higher order of consciousness. Adaptation and reconciliation is the only outcome for fair marital relationship. Ofcourse, there is a further scope of study, to connect the same with law, but, imagine that in absence of law, how to adjudged the marital dissonance. Our mythology and Puranas are so powerful to predict the human nature of four yugas and as predicted in Shrimad Bhagvat puran that due to Kali dominance the marital conflict shall be intemperated which can be observed in present time. At the same time, people who has divine force able to keep balanced marital life and they assail very smoothly. In fact time has witnesses many matrimonial discord due to cosmic curse, however, the critics are not still believing the said philosophy and they believe that it is rather than vacuum of marital discord. But, if one attempt to find out the crux, mythology has already given the verdict.

In this sense, the 'curse' of marital discord may be understood not as punishment but as invitation: an invitation to the deeper spiritual work of learning to love another human being in all their complexity, imperfection, and irreducible otherness. The very difficulty of this work is, in the Puranic framework, its spiritual significance. Marriage in Kaliyuga is, perhaps, the most demanding form of tapas (spiritual austerity) available to the ordinary human being.

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