

## CHAPTER 28

Performing to tapas by Śaṁkhacūḍa  
and his marriage with Tulasī

सनत्कुमार उवाच

ततश्च शङ्खचूडोऽसौ जैगीषव्योपदेशतः।

तपश्चकार सुप्रीत्या ब्रह्मणः पुष्करे चिरम्॥ १॥

Sanatkumāra said, “Thereafter, at the advice of the sage Jaigīśavya, Śaṁkhacūḍa performed *tapas* at Puṣkara in the region of Brahmā.

गुरुदत्तां ब्रह्मविद्यां जजाप नियतेन्द्रियः।

स एकाग्रमना भूत्वा करणानि निगृह्य च॥ २॥

Controlling all his senses with the knowledge of *Brahmavidyā* by his preceptor, Śaṁkhacūḍa, started performing *tapas* with the concentrated mind.

तपन्तं पुष्करे तं वै शङ्खचूडं च दानवम्।

वरं दातुं जगामाशु ब्रह्मा लोकगुरुर्विभुः॥ ३॥

Finding that Śaṁkhacūḍa- the demon was performing *tapas*, Brahmā, the preceptor of the universe arrived there in order to bestow boon on him.

वरं ब्रूहीति प्रोवाच दानवेन्द्रं विधिस्तदा।

स दृष्ट्वा तं ननामातिनम्रस्तुष्टाव सद्गिरा॥ ४॥

Reaching there he said to the Daityarāja, “Ask for a boon.” The Daitya offered his salutation to Brahmā, and then started eulogising him lovingly.

वरं ययाचे ब्रह्माणमजेयत्वं दिवौकसाम्।

तथेत्याह विधिस्तं वै सुप्रसन्नेन चेतसा॥ ५॥

श्रीकृष्णकवचं दिव्यं जगन्मङ्गलमङ्गलम्।

दत्तवाञ्छाङ्घ्रिचूडाय सर्वत्र विजयप्रदम्॥ ६॥

He asked for a boon from Brahmā, that he should be invincible from the gods. Brahmā, getting pleased said to him, “Be it so.” For this purpose he gave him away the *Kṛṣṇā-kavaca* which bestowed welfare on the universe and made the holder victorious everywhere.

बदरीं सम्प्रयाहि त्वं तुलस्या सह तत्र वै।

विवाहं कुरु तत्रैव सा तपस्यति कामतः॥ ७॥

Then he said to him to go to Badrikāśrama, where Tulasī was performing *tapas* of her own will. “You therefore marry her.

धर्मध्वजसुता सेति सन्दिदेश च तं विधिः।

अन्तर्धानं जगामाशु पश्यतस्तस्य तत्क्षणात्॥ ८॥

She is the daughter of Dharmadhvajā.” Thus speaking, Brahmā, in full view of all disappeared from the scene.

ततः स शङ्खचूडो हि तपःसिद्धोऽतिपुष्करे।

गले बबन्ध कवचं जगन्मङ्गलमङ्गलम्॥ ९॥

आज्ञया ब्रह्मणः सोऽपि तपःसिद्धमनोरथः।

समाययौ प्रहृष्टास्यस्तूर्णं बदरिकाश्रमम्॥ १०॥

Then Śaṅkhacūḍa, achieving success in his *tapas* at Puṣkara, binding the auspicious *kavaca* around his neck, being successful in his *tapas*, with the delighting face, at the command of Brahmā, atonce proceeded on to Badrikāśrama.

यदृच्छया गतस्तत्र शङ्खचूडश्च दानवः।

तपश्चरन्ती तुलसी यत्र धर्मध्वजात्मजा॥ ११॥

Śaṅkhacūḍa reached of his own accord, where Tulasī, the daughter of Dharmadhvajā had been performing *tapas*.

सुरूपा सुस्मिता तन्वी शुभभूषणभूषिता।

सकटाक्षं ददर्शासौ तमेव पुरुषं परम्॥ १२॥

Finding the smiling beautiful charming woman fully adorned with ornaments, cast a

loving glance at the great man.

दृष्ट्वा तां ललितां रम्यां सुशीलां सुन्दरीं सतीम्।

उवास तत्समीपे तु मधुरं तामुवाच सः॥ १३॥

On looking at the charming, tender, beautiful and chaste damsel, he stopped near her and spoke sweet words to her.

शङ्खचूड उवाच

का त्वं कस्य सुता त्वं हि किं करोषि स्थितात्र किम्।

मौनीभूता किङ्करं मां सम्भावितुमिहार्हसि॥ १४॥

Śaṅkhacūḍa said, “Who are you? Whose daughter are you? What are you doing? Why do you stay here and observe silence? You consider me as your devoted slave.”

सनत्कुमार उवाच

इत्येवं वचनं श्रुत्वा सकामं तमुवाच सा॥ १५॥

Sanatkumāra said, “On hearing these words, she lovingly spoke to him.”

तुलस्युवाच

धर्मध्वजसुताऽहं च तपस्यामि तपस्विनी।

तपोवने च तिष्ठामि कस्त्वं गच्छ यथासुखम्॥ १६॥

Tulasī said, “I happen to be the ascetic daughter of Dharmadhvajā and am performing *tapas* in the forest. But who are you? You better leave this place comfortably.

नारीजातिर्मोहिनी च ब्रह्मादीनां विषोपमा।

निन्द्या दोषकरी माया शृङ्खला ह्यनुशाधिनाम्॥ १७॥

The damsels even delude Brahmā. A woman is like poison, is to be denounced and is the cause of blemishes. She is the form of illusion and is like the chain for the thinkers.”

सनत्कुमार उवाच

इत्युक्त्वा तुलसी तं च सरसं विरराम ह।

दृष्ट्वा तां सस्मितां सोऽपि प्रवक्तुमुपचक्रमे॥ १८॥

Sanatkumāra said, “Thus speaking the pleasant words, she kept quiet. Finding her so smiling,

शङ्खचूड उवाच

त्वया यत्कथितं देवि! न च सर्वमलीककम्।  
किञ्चित्सत्यमलीकं च किञ्चिन्मतो निशामय॥ १९॥

Śaṁkhacūḍa said, “Whatever has been spoken by you is not at all false. Your words comprise of some truth as well as some falsehood therefore you please listen from me.

पतिव्रताः स्त्रियो याश्च तासां मध्ये त्वमग्रणीः।  
न चाह पापदृक्कामी तथा त्वं नेति धीर्मम॥ २०॥

You happen to be the foremost of all the chaste women. I am also not sinful with a lustful eye and as far as I believe you would also not be like that.

आगच्छामि त्वत्समीपमाज्ञया ब्रह्मणोऽधुना।  
गान्धर्वेण विवाहेन त्वां ग्रहीष्यामि शोभने॥ २१॥

Presently, I have reached here at the command of Brahmā and I intend to own you by the Gandharva type of marriage.

शङ्खचूडोऽहमेवास्मि देवविद्रावकारकः।  
मां न जानासि किं भद्रे न श्रुतोऽहं कदाचन॥ २२॥

I am Śaṁkhacūḍa, who gives away the due share to the gods. O Beautiful one, you do not know me well, nor have you ever heard my name.

दनुवंश्यो विशेषेण दम्भपुत्रश्च दानवः।  
सुदामा नाम गोपोऽहं पार्षदश्च हरेः पुरा॥ २३॥

I am particularly the son of Dambha of the demon race. In earlier birth, I had been Sudāmā, the friend of Kṛṣṇa.

अधुना दानवेन्द्रोऽहं राधिकायाश्च शापतः।  
जातिस्मरोऽहं जानामि सर्वं कृष्णप्रभावतः॥ २४॥

I have become Daityarāja because of the curse from Rādhā. By the glory of Śrīkṛṣṇa, I happen to remember the events of my earlier birth.”

सनत्कुमार उवाच

एवमुक्त्वा शङ्खचूडो विरराम च तत्पुरः।

दानवेन्द्रेण सेत्युक्ता वचनं सत्यमादरात्।  
सस्मितं तुलसी तुष्टा प्रवक्तुमुपचक्रमे॥ २५॥

Sanatkumāra said, “Thus speaking, Śaṁkhacūḍa kept quiet before Tulasī. At these words of the lord of Dānavas, she gracefully said, “Your words are true.” Then Tulasī smiled and said.

तुलस्युवाच

त्वयाऽहमधुना सत्त्वविचारेण पराजिता।  
स धन्यः पुरुषो लोके न स्त्रिया यः पराजितः॥ २६॥

Tulasī said, “You have defeated me with your *sātvik* thoughts. A man who is not defeated by a woman is really graceful.

सत्क्रियोऽप्यशुचिर्नित्यं स पुमान्यः स्त्रिया जितः।  
निन्दन्ति पितरो देवा मानवाः सकलाश्च तम्॥ २७॥

Even the performing of the noble deeds could be unclean. A person who is defeated by a woman, is denounced by the gods, the manes as well as the humans.

शुद्धेद्विप्रो दशाहेन जातके मृतसूतके।  
क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशाहतः॥ २८॥

शूद्रो मासेन शुद्धयेत्तुहीति वेदानुशासनम्।  
न शुचिः स्त्रीजितः क्वापि चितादाहं विना पुमान्॥

A Brāhmaṇa is purified from the impurity of birth or death in the family after ten days, a Kṣatriya is purified in twelve days, a Vaiśya in fifteen days and the Śūdra in a month. This has been ordained in the Vedas, but a person who is defeated by woman cannot be purified before death.

न गृह्णन्तीच्छया तस्मात्पितरः पिण्डतर्पणम्।  
न गृह्णन्ति सुरास्तेन दत्तं पुष्पफलादिकम्॥ ३०॥

His manes do not accept happily, the *piṇḍas* of rice and the sacred water offered by him, besides the offerings of fruits and flowers.

तस्य किं ज्ञानसुतपोजपहोमप्रपूजनैः।

विद्यया दानतः किं वा स्त्रीभिर्यस्य मनो हतम्॥ ३१॥

Of what avail are the knowledge, *tapas* recitation, *homas* worship the lord as well as the charities of a person, whose mind has been overpowered by the woman.

विद्याप्रभावज्ञानार्थं मया त्वं च परीक्षितः।

कृत्वा कान्तपरीक्षां वै वृणुयात्कामिनी वरम्॥ ३२॥

I had put you to test in order know about the depth of you wisdom. A woman should accept a husband by putting him to test.

सनत्कुमार उवाच

इत्येवं प्रवदन्त्यां तु तुलस्यां तस्मिन्ने विधिः।

तत्राजगाम संस्रष्टा प्रोवाच वचनं ततः॥ ३३॥

Sanatkumāra said, “When Tulasī was so speaking to Śaṁkhacūḍa, Brahmā arrived there and spoke to them.

ब्रह्मोवाच

किं करोषि शङ्खचूड! संवादमनया सह।

गान्धर्वेण विवाहेन त्वमस्या ग्रहणं कुरु॥ ३४॥

Brahmā said, “O Śaṁkhacūḍa, what are you talking to her. You perform the Gandharva type of marriage with her.

त्वं वै पुरुषरत्नं च स्त्रीरत्नं च त्वियं सती।

विदग्धाया विदग्धेन सङ्गमो गुणवान् भवेत्॥ ३५॥

You are gem among the men and she is the gem among the women. The union of person with wisdom with a lady with wisdom is always virtuous.

निर्विरोधं सुखं राजन्! को वा त्यजति दुर्लभम्।

योऽविरोधसुखत्यागी स पशुर्नात्र संशयः॥ ३६॥

O King, who would leave the chance of happiness, unless forced to do so. He who does so of course is a brute.

किं त्वं परीक्षसे कान्तमीदृशं गुणिनं सति!।

देवानामसुराणां च दानवानां विमर्दकम्॥ ३७॥

O Chaste woman, to which type of test, you are putting to such a virtuous husband,

who can smash all the gods, *asuras* and the *Daityas*.

अनेन सार्द्धं सुचिरं विहारं कुरु सर्वदा।

स्थाने स्थाने यथेच्छं च सर्वलोकेषु सुन्दरि!॥ ३८॥

O Beautiful one, you roam about with him in all the places in all the lokas.

अन्ते प्राप्स्यति गोलोके श्रीकृष्णं पुनरेव सः।

चतुर्भुजं च वैकुण्ठे मृते तस्मिन् त्वमाप्स्यसि॥ ३९॥

Ultimately you would again achieve your four armed Kṛṣṇa in Vaikuṇṭha and Goloka.”

सनत्कुमार उवाच

इत्येवमाशिषं दत्त्वा स्वालयं तु ययौ विधिः।

गान्धर्वेण विवाहेन जगृहे तां च दानवः॥ ४०॥

एवं विवाह्य तुलसीं पितुः स्थानं जगाम ह।

स रेमे रमया सार्द्धं वासगेहे मनोरमे॥ ४१॥

Sanatkumāra said, “Thus blessing them Brahmā returned to his own place, while both of them married in the Gandharva fashion. Śaṁkhacūḍa then went to his father after his marriage with Tulasī and started enjoying the worldly pleasures in the pleasant palace.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां पञ्चमे  
युद्धखण्डे शंखचूडतपःकरणविवाहवर्णनं  
नामाष्टाविंशोऽध्यायः॥२८॥

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