

CHAPTER 40

**Taking to the form of a Brāhmaṇa,
Viṣṇu begs for the kavaca from
Śaṁkhacūḍa**

सनत्कुमार उवाच

स्वबलं निहतं दृष्ट्वा मुख्यं बहुतरं ततः।

तथा वीरान् प्राणसमान् चुक्रोपातीव दानवः॥ १॥

उवाच वचनं शम्भुं तिष्ठाम्याजौ स्थिरो भव।

किमेतैर्निहतैर्मैऽद्य सम्मुखे समरं कुरु॥ २॥

Sanatkumāra said, “The Dānavas was immensely enraged, finding the best of warriors who were dear to him than his own life, having been killed in the battle field, he said to Śiva, “I am ready to fight a battle, then what is the use of killing the soldiers. You better fight with me.”

इत्युक्त्वा दानवेन्द्रोऽसौ सन्नद्धः समरे मुने॥

अगच्छन्निश्चयं कृत्वाऽभिमुखं शङ्करस्य च॥ ३॥

O Sage, thus speaking the demon king god ready with a firm resolve. Then for waging a war, he appeared before Śiva.

दिव्यान्यस्त्राणि चिक्षेप महारुद्राय दानवः।

चकार शरवृष्टिञ्च तोयवृष्टिं यथा घनः॥ ४॥

The Dānava then shot a *Divyāstra* at Śiva–Mahārudra. Then he shot arrows at Śiva in the same way as the clouds shower the rain.

मायाश्चकार विविधा अदृश्या भयदर्शिताः।

अप्रतर्क्या सुरगणैर्निखिलैरपि सत्तमैः॥ ५॥

Disappearing from the sight, he displayed several types of illusory sports, which could not been imagined by any one of the gods.

तां दृष्ट्वा शङ्करस्तत्र चिक्षेपास्त्रं च लीलया।

माहेश्वरं महादिव्यं सर्वमायाविनाशम्॥ ६॥

Observing this, Śiva shot the *Maheśvarāstra* which was quite divine and could destroy the illusion.

तेजसा तस्य तन्माया नष्टाश्चासन् द्रुतं तदा।

दिव्यान्यस्त्राणि तान्येव निस्तेजांस्यभवन्नपि॥ ७॥

With the lustre issuing from that weapon, all the illusions created by the demon disappeared and all the weapons shot by the demon became lustreless and infructuous.

अथ युद्धे महेशानस्तद्विधाय महाबलः।

शूलं जग्राह सहसा दुर्निवार्यं सुतेजसाम्॥ ८॥

Thereafter, the immensely powerful Śiva, picked up his trident, for killing the demon which was unbearable even by the most illustrious people.

तदैव तन्निषेद्धुं च वाग्बभूवाशरीरिणी।

क्षिप शूलं न चेदानीं प्रार्थनां शृणु शङ्कर॥ ९॥

Suddenly a voice from the sky was heard, which said, “O Śiva, don’t use this trident at present. Listen to our prayer.

सर्वथा त्वं समर्थो हि क्षणाद् ब्रह्माण्डनाशने।

किमेकदानवस्येश शङ्खचूडस्य साम्प्रतम्॥ १०॥

You are competent enough to destroy the entire universe in a moment, what to speak of the killing of Śaṁkhacūḍa alone.

तथापि वेदमर्यादा न नाश्या स्वामिना त्वया।

तां शृणुष्व महादेव! सफलं कुरु सत्यतः॥ ११॥

You happen to be the master of all, therefore don’t destroy the Vedic discipline, but rather you make it applicable and successful.

यावदस्य करेऽत्युग्रं कवचं परमं हरेः।

यावत्सतीत्वमस्त्येव सत्या अप्यस्य योषितः॥ १२॥

तावदस्य जरा मृत्युः शङ्खचूडस्य शङ्कर॥

नास्तीत्यवितथं नाथ! विधेहि ब्रह्मणो वचः॥ १३॥

Till such time the demon carries in his hand the *kavaca* of Viṣṇu, and till such time the chastity of his wife is preserved, Śaṁkhacūḍa could neither become old nor

meet with his death. These are the truthful words of Brahmā.

इत्याकर्ण्य नभोवाणीं तथेत्युक्ते हरे तदा।
हेच्छया गतो विष्णुस्तं दिदेश सतां गतिः॥ १४॥

Thus listening to the words of *ākāśavānī*, Śiva accepted those words. As desired by Śiva, Viṣṇu, the protector of the noble people, arrived there.

वृद्धब्राह्मणवेषेण विष्णुर्मायाविनां वरः।
शङ्खचूडोपकण्ठं च गत्वोवाच स तं तदा॥ १५॥

Then Viṣṇu who was the best among the people with illusion, took to the form of an old Brāhmaṇa, went to Śaṁkhacūḍa and said to him.

वृद्धब्राह्मण उवाच

देहि भिक्षां दानवेन्द्र मह्यं प्राप्ताय साम्प्रतम्॥ १६॥

The old Brāhmaṇa said, “O Dānava king, I have come to you for begging alms. Give me the alms.

नेदानीं कथयिष्यामि प्रकटं दीनवत्सलम्।
पश्चात्त्वां कथयिष्यामि पुनः सत्यं करिष्यसि॥ १७॥

O Kin of the down trodden. I shall not spell out my demand just now, but shall speak it out later, and you will truthfully materialise it.”

ओमित्युवाच राजेन्द्रः प्रसन्नवदनेक्षणः।
कवचार्थी जनश्राहमित्युवाचेति सच्छलात्॥ १८॥

The request of the Brāhmaṇa, was accepted by Śaṁkhacūḍa. Then he said deceitfully, “I would like to have your *kavaca*.”

तच्छ्रुत्वा दानवेन्द्रोऽसौ ब्रह्मण्यः सत्यवाग्बिभुः।
तद्ददौ कवचं दिव्यं विप्राय प्राणसम्मतम्॥ १९॥

The Dānava king who had a great faith in the truthful Brāhmaṇas, on hearing this, gave away the divine *kavaca* to the Brāhmaṇa which was dear to him than his life even.

माययेत्यं तु कवचं तस्माज्जग्राह वै हरिः।

शङ्खचूडस्य रूपेण जगाम तुलसीं प्रति॥ २०॥

After thus receiving the *kavaca* from Śaṁkhacūḍa deceitfully, Viṣṇu then went to the beautiful wife of Śaṁkhacūḍa, known as Tulasī.

गत्वा तत्र हरिस्तस्या योनौ मायविशारदः।
वीर्याधानं चकाराशु देवकार्यार्थमीश्वरः॥ २१॥

Viṣṇu, who was well-versed in illusion, in order to establish the task of the gods, discharged his semen into the vagina of Tulasī.

एतस्मिन्नन्तरे शम्भुमीरयन् स्ववचः प्रभुः।

शङ्खचूडवधार्थाय शूलं जग्राह प्रज्वलत्॥ २२॥

Thereafter Viṣṇu inspired Śiva to kill Śaṁkhacūḍa. Thereafter Śiva, took up the burning trident in his hand.

तच्छूलं विजयं नाम शङ्करस्य परात्मनः।

सञ्जकाशे दिशः सर्वा रोदसीं सम्प्रकाशयत्॥ २३॥

Lord Śiva, the Supreme soul, then held the trident in his hand, which filled the sky and the earth with its lustre.

कोटिमध्याह्नमार्तण्डप्रलयग्निशिखोपमम्।

दुर्निवार्यं च दुर्द्धर्षमव्यर्थं वैरिघातकम्॥ २४॥

Its lustre resembled crores of suns, of the noon time. It issued the fire flames, was invincible, and could never be infructuous, besides being the killer of the enemies.

तेजसां चक्रमत्युग्रं सर्वशस्त्रास्त्रनायकम्।

सुरासुराणां सर्वेषां दुःसहं च भयङ्करम्॥ २५॥

It happened to be the leader of all the weapons. It was horrible and unbearable by the gods and the demons.

संहर्तुं सर्वब्रह्माण्डमवलम्ब्य च लीलया।

संस्थितं परमं तत्र एकत्रीभूय विज्वलत्॥ २६॥

Issuing flames, it stood there, in a composite form for the destruction of the universe.

धनुः सहस्रं दीर्घेण प्रस्थेन शतहस्तकम्।
जीवब्रह्मस्वरूपं च नित्यरूपमनिर्मितम्॥ २७॥

It was a thousand bows in length, and a hundred *hastas* in width. It was in the form of an individual as well as universal. It was eternal and uncreated.

विभ्रमद्व्योमि तच्छूलं शङ्खचूडोपरि क्षणात्।
चकार भस्म तच्छीघ्रं निपत्य शिवशासनात्॥ २८॥

The same trident whirled around the head of Śamkhacūḍa for sometime and then fell on the head of the Dānava at the behest of Śiva reducing the Dānava king to ashes.

अथ शूलं महेशस्य द्रुतमावृत्य शङ्करम्।
ययौ विहायसा विप्र! मनोयायि स्वकार्यकृत्॥ २९॥

O Brāhmaṇa, then the trident after killing Śamkhacūḍa, rapidly returned to Śiva and after its having finished the assigned task, returned by the aerial way with the speed of the mind.

नेदुर्दुन्दुभयः स्वर्गे जगुर्गन्धर्वकिन्नराः।
तुष्टुवुर्मुनयो देवा ननुतुष्ट्राप्सरोगणाः॥ ३०॥

The big drums were sounded in the heaven while the Gandharvas and Kinnaras sang. The gods and the sages, eulogised the lord, while the divine damsels kept on dancing.

बभूव पुष्पवृष्टिश्च शिवस्योपरि सन्ततम्।
प्रशशंस हरिर्ब्रह्मा शक्राद्या मुनयस्तथा॥ ३१॥

The flowers were showered over Śiva continuously, while Brahmā, Viṣṇu, Indra and other gods, praised him, besides the sages.

शङ्खचूडो दानवेन्द्रः शिवस्य कृपया तदा।
शापमुक्तो बभूवाथ पूर्वरूपमवाप ह॥ ३२॥

The Dānava king Śamkhacūḍa, was released from his curse with grace of Śiva, who regained his original form.

अस्थिभिः शङ्खचूडस्य शङ्खजातिर्बभूव ह।
प्रशस्तं शङ्खतोयं च सर्वेषां शङ्करं विना॥ ३३॥

The conches in the world are formed with the bones of Śamkhacūḍa. The holy water emerging out of the conches is considered to be auspicious for all, except for Śiva.

विशेषेण हरेर्लक्ष्म्याः शङ्खतोयं महत्त्रियम्।
सम्बन्धिनां च तस्यापि न हरस्य महामुने!॥ ३४॥

O Great Sage, the water from the conch is particularly sacred to Viṣṇu and Lakṣmī, besides all the people who are devoted to Viṣṇu and Lakṣmī. But it is not the case with Śiva.

तमित्यं शङ्करो हत्वा शिवलोकं जगाम सः।
सुप्रहृष्टो वृषारूढः सोमः स्कन्दगणैर्वृतः॥ ३५॥

Śiva, after the slaying of Śamkhacūḍa returned to Śivaloka, mounted over the bull—his vehicle delightfully with Pārvatī, Kārtikeya as well as Gaṇeśa.

हरिर्जगाम वैकुण्ठं कृष्णः स्वस्थो बभूव ह।
सुराः स्वविषयं प्रापुः परमानन्दसंयुताः॥ ३६॥

Lord Viṣṇu returned to Vaikuṅṭha, while Kṛṣṇa became mentally peaceful. All the god then returned to their respective abodes quite delightfully.

जगत्स्वास्थ्यमतीवाप सर्वं निर्विघ्नमाप कम्।
निर्मलं चाभवद्भ्योम क्षितिः सर्वा सुमङ्गला॥ ३७॥

The entire universe became normal and peaceful. The earth became free from the obstacles. The sky was purified and the entire universe became auspicious.

इति प्रोक्तं महेशस्य चरितं प्रमुदावहम्।
सर्वदुःखहरं श्रीदं सर्वकामप्रपूरकम्॥ ३८॥

Thus the delightful story of Śiva has been narrated by me, who removes all the miseries, bestows riches and fulfills all the desires.

धन्यं यशस्यमायुष्यं सर्वविघ्ननिवारणम्।
भुक्तिदं मुक्तिदं चैव सर्वकामफलप्रदम्॥ ३९॥

It (the story) is graceful, bestows glory, enhances life and is the remover of all the

obstructions. It bestows the devotion as well as the salvation, and fulfills all the desires.

य इदं शृणुयान्नित्यं चरितं शशिमौलिनः।
 श्रावयेद्वा पठेद्वापि पाठयेद्वा सुधीर्नरः॥४०॥
 धनं धान्यं सुतं सौख्यं लभेतात्र न संशयः।
 सर्वान्कामानवाप्नोति शिवभक्तिं विशेषतः॥४१॥

The one who listens to the story of Śiva, daily or recites or narrates to others, he surely attains riches, grains, happiness and particularly– the devotion of Śiva.

इदमाख्यानमतुलं सर्वोपद्रवनाशनम्।
 परमज्ञानजननं शिवभक्तिविवर्द्धनम्॥४२॥

The story is unparalleled and removes all the obstructions. It bestows the best of knowledge and enhances the devotion towards Śiva.

ब्राह्मणो ब्रह्मवर्चस्वी क्षत्रियो विजयी भवेत्।
 धनाढ्यो वैश्यजः शूद्रः शृण्वन् सत्तमतामियात्॥

By listening to it, the Brāhmaṇa achieves the glory of a Brāhmaṇa, a Kṣatriya become victorious, the Vaiśya achieves riches, and the Śūdra becomes the most excellent of the men.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां पञ्चमे
 युद्धखण्डे शंखचूडवधोपाख्यानं नाम चत्वारिंशोऽध्यायः॥४०॥
