

अथ पञ्चदशोऽध्यायः

### Chapter – 15

The story relating to the birth of Tulasī

श्रीनारायण उवाच

धर्मध्वजस्य पत्नी च माधवीति च विश्रुता।

नृपणे सार्धं सा रागाद्रेमे वै गन्धमादने॥ १॥

शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिता।

चन्दनोक्षितसर्वाङ्गी पुष्पचन्दनवायुना॥ २॥

स्त्रीरत्नमतिचार्वङ्गी रत्नभूषणभूषिता।

कामुकी रसिकश्रेष्ठा रसिकेशेन संगता॥ ३॥

Nārāyaṇa said—The wife of kind Dharmadhvaja was known as Mādhavī and was enjoying the company of her husband with pleasure at the Gandhamādana mountain. She always enjoyed the company of her husband, decorating herself with all the ornaments, applying sandal-paste all over her limbs and arranging the beds with flowers and sandal-paste,

getting adorned with all the ornaments. They always got themselves engaged in love-sports and were never separated from each other.

सुरताद्विरतिर्नासीत्तयोः सुरतविज्ञयोः।

गतं वर्षशतं दैवं न जानीतां दिवानिशम्॥४॥

Thus a period of hundred divine years passed, while they enjoyed each other's company, they could not remain conscious of the day and night.

ततो राजा मतिं प्राप्य सुरताद्विरराम सः।

कामुकी सुन्दरी किञ्चिन्न च तृप्तिं जगाम सा॥५॥

Thereafter the king became conscious and freed himself from the worldly pleasures, but the damsel was not satisfied. Thereafter the chaste lady conceived for the divine hundred years. Because of her conceiving a ray of Lakṣmī entered in her womb and her glory went on increasing day by day.

दधार गर्भं सा सद्यो देवाब्दशतकं सती।

श्रीगर्भा श्रीयुता सा च संबभूव दिने दिने॥६॥

शुभक्षणे शुभदिने शुभयोगेन संयुते।

शुभलग्ने शुभांशे च शुभस्वामिप्रहान्विते॥७॥

कार्तिकीपूर्णमायां च सितवारे च पद्मजे।

सुषाव सा च पद्मांशां पद्मिनीं सुमनोहराम्॥८॥

पादपद्मयुगे चैव पद्मरागविराजिताम्।

राजरजेश्वरीं लक्ष्मीं सर्वावयवसुन्दरीम्॥९॥

Thereafter in an auspicious occasion and auspicious *lagna*, a daughter was born to her from the rays of Lakṣmī and was known by the name of Padminī. Both her feet were imprinted with auspicious signs including the lotuses. All her limbs were quite beautiful and she looked like the supreme goddess Lakṣmī.

राजलक्ष्मीलक्ष्मयुक्तां राजलक्ष्म्यधिदेवताम्।

शरत्पार्वणचन्द्रास्यां शरत्पङ्कजलोचनाम्॥१०॥

पक्वबिम्बाधरोष्ठीं च पश्यन्तीं सस्मितां गृहम्।

हस्तापादतलारक्तां निम्ननाभिं मनोरमाम्॥११॥

She had all the signs of royal grace and she looked like Lakṣmī herself. Her face resembled that of the full moon of the winter season, the

eyes resembled the lotus flowers of the winter season and the lips resembled the ripe wood-apples. While wearing a smile on her face, she was looking around her palace. The soles of the feet and the palms of the girl were red and the navel was quite deep.

तदधस्त्रिवलीयुक्तां वृत्तवल्गुनितम्बिनीम्।

शीते सुखोष्णसर्वाङ्गीं ग्रीष्मे च सुखशीतलाम्॥१२॥

श्यामां सुकेशीं रुचिरां न्यशोधपरिमण्डलाम्।

श्वेतचम्पकवर्णाभां सुन्दरीष्वेकसुन्दरीम्॥१३॥

नरा नार्यश्च तां दृष्ट्वां तुलनां दातुमक्षमा।

तेन नाम्ना च तुलसी तां वदन्ति पुराविदः॥१४॥

सा च भूमिष्ठमात्रेण योग्या स्त्री प्रकृतिर्यथा।

सर्वैर्निषिद्धा तपसे जगाम बदरीवनम्॥१५॥

She wore three lines over the belly and she had the round breasts which looked quite beautiful; all her limbs remained warm to provide pleasure during the winter season while during the summer, her limbs remained cool. She always looked like a damsel of sixteen years. Her beautiful hair was so thick that it appeared as if the snakes had surrounded the banyan tree. She had a yellowish complexion and the people were unable to compare her beauty while looking at her. Therefore the wise people gave her the name of Tulasī. As soon as she appeared on earth she looked like the goddess Prakṛti herself. She went to perform *tapas* in Badrikāśrama much against the wishes of the people.

तत्र दैवाब्दलक्षं च चकार परमं तपः।

मम नारायणः स्वामी भवितेति विनिश्चिता॥१६॥

She desired that she should have Nārāyaṇa as her husband. With this resolve in her mind she performed *tapas* for a lakh of divine years.

ग्रीष्मे पञ्चतपा शीते तोयस्था सा च सुन्दरी।

प्रकाशस्था वृष्टिधारां सहन्ती च दिवानिशम्॥१७॥

She used to have five types of fire around her during the summer. Sometimes she remained in water and during the rainy season she performed *tapas* under the open sky bearing the force of the rain water. Thus she performed the *tapas*.

विंशत्सहस्रवर्षं च फलतोयाशना च सा।  
 त्रिंशद्धर्षसहस्राब्दं पत्राहारा तपस्विनी॥ १८॥  
 चत्वारिंशत्सहस्राब्दं वाय्वाहारा कृशोदरी।  
 ततो दशसहस्राब्दं निराहारा बभूव सा॥ १९॥

For twenty years she lived only on fruit and water. Thereafter for thirty years she lived on tree leaves and for forty years she lived only by inhaling air. For ten thousand years the tender-waisted damsel performed *tapas* without taking any food.

निर्लक्ष्यां चैकपादस्थां दृष्ट्वा तां कमलोद्भवः।  
 समाययौ वरं दातुं परं बदरिकाश्रमम्॥ २०॥

Thereafter she performed *tapas* standing on one leg. Finding her so performing *tapas*, Brahmā arrived in Badrikāśrama.

चतुर्भुञ्जं च सा दृष्ट्वा प्राणंसीद्धसंवाहनम्।  
 तामुवाच जगत्कर्ता विधाता जगतामपि॥ २१॥

He was mounted on a goose having four arms and four heads. She bowed in reverence before Brahmā. Thereafter Brahmā, the creator of the world, told her.

ब्रह्मोवाच

वरं वृणुष्व तुलसि यत्ने मनसि वाञ्छितम्।  
 हरिभक्तिं च मुक्तिं वाऽप्यजरामरतामपि॥ २२॥

Brahmā said—"O Tulasī, you ask for any boon you want to achieve like the devotion of the lord, salvation or becoming immortal. You ask for any thing you want."

तुलस्युवाच।

शृणु तात प्रवक्ष्यामि यन्मे मनसि वाञ्छितम्।  
 सर्वज्ञस्यापि पुरतः का लज्जा मम सांप्रतम्॥ २३॥

Tulasī said—O respectable one, I disclose the desire of my mind before you which you kindly listen to. You know everything. Therefore why should I feel shy before you?

अहं च तुलसी गोपी गोलोकेऽहं स्थिता पुरा।  
 कृष्णप्रियाकिंकरी च तदंशा तत्सखी प्रिया॥ २४॥

In the earlier times I was a cowherd named Tulasī and was the beloved of lord Kṛṣṇa. I was his beloved as well as his servant.

गोविन्देन सहाऽऽसक्तामतुसां मां च मुच्छिंताम्।  
 रासेश्वरी समागत्य चापश्यद्रासमण्डले॥ २५॥  
 गोविन्दं भर्त्सयामास मां शशाप रुषाऽन्विता।  
 याहि त्वं मानवीं योनिमित्येवं च पितामह॥ २६॥

Once when I was dancing with lord Govinda, I became passionate and before getting satisfaction I fainted. At that point of time Rādhā the great goddess arrived there and she saw everything. Getting annoyed she denounced the lord Govinda and pronounced a curse on me to be born in a human family.

मामुवाच स गोविन्दो मदंशं त्वं चतुर्भुजम्।  
 लभिष्यसि तपस्तप्त्वा भारते ब्रह्मणो वरात्॥ २७॥

O grandfather, at that point of time lord Govinda told me that by performing *tapas* in Bhārata I would achieve a boon from Brahmā in order to seek four-armed Viṣṇu as my husband.

इत्येवमुक्त्वा देवेशेऽप्यन्तर्धानमवाप सः।  
 देव्या भिया तनुं त्यक्त्वा लब्धं जन्म मया भुवि॥ २८॥

Thus speaking, the lord disappeared and terrified from of goddess Rādhikā my life came to an end. I have been reborn on the earth.

अहं नारायणं कान्तं शान्तं सुन्दरविग्रहम्।  
 सांप्रतं लब्धुमिच्छामि वरमेवं च दहि मे॥ २९॥

I am desirous of getting lord Nārāyaṇa as my husband who is peaceful and has a beautiful body. You kindly grant me this boon."

ब्रह्मोवाच

सुदामा नाम गोपश्च श्रीकृष्णाङ्गसमुद्भवः।  
 तदंशश्चातितेजस्वी चालभज्जन्म भारते॥ ३०॥

Brahmā said—A cowherd named Sudāmā who was born of the ray of lord Kṛṣṇa has been born on earth. He happens to be quite illustrious.

साम्प्रतं राधिकाशापाद्गुणवंशसमुद्भवः।  
 शङ्खचूड इति ख्यातस्त्रैलोक्ये न च तत्समम्॥ ३१॥

Now, by the curse of Rādhikā, he is born in the race of demons by the name of Śamkhacūḍa. No one can equal him in the world.

गोलोके त्वां पुरा दृष्ट्वा कामोन्मथितमानसः।

विलम्बितुं मा शशाक राधिकायाः प्रभावतः॥ ३२॥

He became passionate in the *Goloka* while looking at you but he could not transgress the rules because of the influence of Rādhikā.

स च जातिस्मरस्तप्त्वा त्वां ललाभ वरेण च।

जातिस्मरा तु त्वमपि सर्वं जानासि सुन्दरि॥ ३३॥

O beautiful one, he is well aware of the happenings of the earlier birth. Therefore by performing *tapas* he has already got you as a boon. Because of your belonging to the same base you also know him.

अधुना तस्य पत्नी च भव भाविनि शोभने।

पश्चान्नारायणं कान्तं शान्तमेव लभिष्यसि॥ ३४॥

Therefore, O beautiful one, you accept him as your husband and thereafter you will achieve the peaceful and glorious lord Nārāyaṇa.

शापान्नारायणस्यैव कलया दैवयोगतः।

प्राप्नोषि वृक्षरूपं च त्वं पूता विश्वपावनी॥ ३५॥

प्रधाना सर्वपुष्पाणां विष्णुप्राणाधिका भवेतः।

त्वया विना च सर्वेषां पूजा च विफला भवेत्॥ ३६॥

As a move of the destiny, you will remain on the earth in the form of a tree with the curse of Nārāyaṇa and will purify the entire universe. You will be considered to be the best of all the flowers and lord Viṣṇu will treat you dearer than his life. Without you, the adoration of lord Viṣṇu will be considered to be of no consequence.

वृन्दावने वृक्षरूपा नाम्ना वृन्दावनीति च।

त्वत्पत्रैर्गोपिका गोपाः पूजायिष्यन्ति माधवम्॥ ३७॥

Because of your taking to the form of a tree in Vṛndāvana and the cowherds and cowherdesses will adore lord Kṛṣṇa offering your leaves.

वृक्षाधिदेवरूपेण सार्धं कृष्णेन संततम्।

विहरिष्यसि गोपेन स्वच्छन्दं मद्दरेण च॥ ३८॥

Because of being the goddess of the trees, you will keep company with lord Kṛṣṇa and because of my boon you will enjoy the company of that cowherd.”

इत्येवं वचनं श्रुत्वा सस्मिता हृष्टमानसा।

प्रणनाम च धातारं तं च किञ्चिदुवाच ह॥ ३९॥

Hearing this she smiled and with a delightful mind she offered her salutation to Brahmā and said to him.

तुलस्युवाच

यथा मे द्विभुजे कृष्णोवाञ्छा च श्यामसुन्दरे।

सत्यं ब्रवीमि हे तात न तथा च चतुर्भुजे॥ ४०॥

Tulasī said—O respectable one, I am speaking out the truth. The type of devotion I have in the two-armed dark complexioned Kṛṣṇa, I could never have for the four-armed Viṣṇu.

अतृप्ताऽहं च गोविन्दे दैवाच्छृङ्गारभङ्गता।

गोविन्दस्यैव वचनात्प्रार्थयामि चतुर्भुजम्॥ ४१॥

As a move of destiny I could not derive full satisfaction from the company of lord Kṛṣṇa but I am praying for the four-armed Viṣṇu only on his advice.

त्वत्प्रसादेन गोविन्दं पुनरेव सुदुर्लभम्।

ध्रुवमेवं लभिष्यामि राधाभीतिं प्रमोचयामि॥ ४२॥

By your grace I shall surely get the company of lord Kṛṣṇa. But you kindly relieve me of the fear of Rādhikā.

ब्रह्मोवाच

गृहाण राधिकामन्त्रं ददे वै षोडशाक्षरम्।

तस्याश्च प्राणतुल्या त्वं मद्दरेण भविष्यसि॥ ४३॥

शृङ्गारं युवयोगोष्णमाज्ञास्यति च राधिका।

राधासमा त्वं सुभगा गोविन्दस्य भविष्यसि॥ ४४॥

Brahmā said—I bestow on you the sixteen letter *mantra* of Rādhikā. You receive it. Because of the influence of that *mantra* and by the grace of my boon, you will become dearer to him than his life. Rādhikā herself will permit you both to decorate yourself in seclusion and you

will become the beloved of lord Govinda like Rādhikā herself.

इत्येवमुक्त्वा दत्त्वा च देव्यै तत्षोडशाक्षरम्।

मन्त्रं तस्यै जगद्धाता स्तोत्रं च कवचं परम्॥४५॥

Thus speaking Brahmā the creator of the universe bestowed the knowledge of the sixteen latter *mantra*, the *stotra* and the best of *kavaca* to Tulasī.

सर्वं पूजाविधानं च पुरश्चर्याविधिक्रमम्।

परं शुभाशिषं कृत्वा सोऽन्तर्धानमवाप ह॥४६॥

सा च ब्रह्मोपदेशेन पुण्ये बदरिकाश्रमे।

जजाप परमं मन्त्रं यदिष्टं पूर्वजन्मनः॥४७॥

Thereafter the entire method of adoration, the performing of all the rites in due consequence and the showering of his blessing on her, Brahmā disappeared. Thereafter Tulasī, as per the advice of Brahmā reached the sacred place of Badrikāśrama and started reciting the *mantra* known to her in her earlier birth.

दिव्यं द्वादशवर्षं च पूजां चैव चकार सा।

बभूव सिद्धा सा देवी तत्रत्यादेशमाप च॥४८॥

She attained success after performing *tapas* for twelve years. Thereafter, she received the divine command.

सिद्धे तपसि मन्त्रे च वरं प्राप्य यथेप्सितम्।

बुभुजे च महाभागं यद्विशेषु सुदुर्लभम्॥४९॥

After meeting with success in the performing of *tapas* and the reciting of *mantra*, she achieved the desired boon which bestows the merit which is otherwise difficult to achieve.

प्रसन्नमानसा देवी तत्याज तपसः क्लमम्।

सिद्धे फले नराणां च दुःखं तत् सुखमुत्तमम्॥५०॥

All the troubles for performing *tapas* were borne by her with pleasure which were ultimately removed because after meeting with success, the miseries faced by a person are turned into pleasure.

भुक्त्वा पीत्वा च संतुष्टा शयनं च चकार सा।

तल्पे मनोरमे तत्र पुष्पचन्दनचर्चिते॥५१॥

Therefore she also getting satisfied with food and drinks, enjoyed the bed with fragrant flowers and sandal-paste.

इति श्रीब्रह्म० महा प्रकृति० नरदना० तुलस्युपाख्याने  
तुलसीवरप्रदानं नाम पञ्चदशोऽध्यायः॥१५॥