

अथैकविंशोऽध्यायः

Chapter – 21

The defiling of the chastity of Tulasī and
the glory of Śālagrāma

नारद उवाच

नारायणश्च भगवानवीर्याधानं चकार ह।

तुलस्यां केन रूपेण तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said—How did Nārāyaṇa implant his seed into the womb of Tulasī, you kindly tell me?

श्रीनारायण उवाच

नारायणश्च भगवान्देवानां साधनेन च।

शङ्खचूडस्य रूपेण रेमे तद्रामया सह॥ २॥

Nārāyaṇa said—Lord Nārāyaṇa, for the benefice of the gods, took to the form of Śaṁkhacūḍa and enjoyed the company of the damsel.

शङ्खचूडस्य कवचं गृहीत्वा मायया हरिः।

पुनर्विधाय तद्रूपं जगाम तुलसीगृहम्॥ ३॥

दुन्दुभिं वादयामास तुलसीद्वारसंनिधौ।

जयशब्दरवद्वारा बोधयामास सुन्दरीम्॥ ४॥

Viṣṇu on the other hand deceitfully took away the *kavaca* of Śaṁkhacūḍa and taking to his form reached the abode of Tulasī. He arranged the drums to be beaten at the gate of the abode of Tulasī with the shouting of the slogans of victory. Tulasī was thus made to wake up.

तच्छ्रुत्वा सा च साध्वी च परमानन्दसंयुता।

राजमार्गगवाक्षेण ददर्श परमादरात्॥ ५॥

Hearing that her mind was filled with delight and with her mind filled with devotion she peeped through the window over the king's way.

ब्राह्मणेभ्यो धनं दत्त्वा कारयामास मङ्गलम्।

वन्दिभ्यो भिक्षुकेभ्यश्च वाचिकेभ्यो धनं ददौ॥ ६॥

अवरुह्य रथादेवो देव्याश्च भवनं ययौ।

अमूल्यरत्नसंकल्पं सुन्दरं सुमनोहरम्॥७॥

Offering charity to the Brāhmaṇas she awarded the beggars with enough riches. The king descended from the chariot and moved towards the palace which was studded with precious gems, was quite charming and beautiful.

दृष्ट्वा च पुरतः कान्तं शान्तं कान्ता मुदाऽन्विता।

तत्पादं क्षालयामास ननाम च रुरोद च॥८॥

Finding her husband standing in a peaceful mood, the damsel felt delighted. She bowed in reverence to him and washed his feet. She made her tears to flow.

रत्नसिंहासने रम्ये वासयामास कामुकी।

ताम्बूलं च ददौ तस्मै कर्पूरादिसुवासितम्॥९॥

अद्य मे सफलं जन्म ह्यद्य मे सफलाः क्रियाः।

रणागतं च प्राणेशं पश्यन्त्याश्च पुनर्गृहे॥१०॥

The damsel made him sit on the beautiful lion-throne and offered him a fragrant betel.

She said—"My life is met with success today and all my efforts have borne fruit, because I find my lord coming as victorious from the battle field.

सस्मिता सकटाक्षं च सकामा पुलकाञ्जिता।

प्रपच्छ रणवृत्तान्तं कान्तं मधुरया गिरा॥११॥

Thereafter smilingly she looked at her lord with side glances with her hair standing on end. She spoke sweet words while asking about the news of the battle.

तुलस्युवाच

असंख्यविश्वसंहर्त्रा सार्द्धमाजौ तव प्रभो।

कथं बभूव विजयस्तस्मै ब्रुहि कृपानिधे॥१२॥

Tulasī said—O lord, O compassionate one, how did you fight with lord Śiva who can destroy the entire universe? How did you become victorious? You please tell me.

तुलसीवचनं श्रुत्वा प्रहस्य कमलापतिः।

शङ्खचूडस्य रूपेण तामुवाचानृतं वचः॥१३॥

On hearing the words of Tulasī lord Viṣṇu who had taken to the form of Śaṁkhacūḍa smiled and said.

श्रीहरिरुवाच

आवयोः समरं कान्ते पूर्णमब्दं बभूव ह।

नाशो बभूव सर्वेषां दानवानां च कामिनि॥१४॥

Lord Hari said—"O damsel, the battle between two of us continued for a year in which all the demons were destroyed.

प्रीतिं च कारयामास ब्रह्मा च स्वयमावयोः।

देवानामधिकारश्च प्रदत्तो धातुराज्ञाया॥१५॥

Thereafter, Brahmā worked for a truce between us and the rights of both the sides were restored by him.

मयाऽऽगतं स्वभवनं शिवलोकं शिवो गतः।

इत्युक्त्वा जगतां नाथः शयनं च चकार ह॥१६॥

Thereafter, I have returned to my abode and Śiva has returned to his abode. Thus speaking the lord of the universe slept there.

रेमे रमापतिस्तत्र रामया सह नारद।

सा साध्वी सुखसंभोगादाकर्षणव्यतिक्रमात्॥

सर्वं वितर्कयामास कस्त्वमेवेत्युवाच ह॥१७॥

O Nārada, thereafter lord Viṣṇu enjoyed the company of the damsel. Tulasī felt more delighted than before and she ultimately came to know about the reality and said: "Who are you?"

तुलस्युवाच

को वा त्वं वद मायेश भुक्ताऽहं मायया त्वया।

दूरीकृतं मत्सतीत्वमथवा त्वां शपामहे॥१८॥

तुलसीवचनं श्रुत्वा हरिः शापभयेन च।

दधार लीलया ब्रह्मन्त्वां मूर्तिं सुमनोहराम्॥१९॥

ददर्श पुरतो देवी देवदेवं सनातनम्।

नवीननीरदश्यामं शरत्पङ्कजलोचनम्॥२०॥

कोटिकन्दर्पलीलाभं रत्नभूषणभूषितम्।

ईषद्भास्यं प्रसन्नास्यं शोभितं पीतवाससा॥२१॥

Tulasī said—"Are you not the lord of illusion"? You tell me who you are? You have deceitfully enjoyed my company and have defiled my chastity. Therefore I shall pronounce a curse on you. O Brāhmaṇa, getting afraid of the

curse of Tulasī, lord Viṣṇu playfully took to an extremely charming form. The queen saw that the lord of all the lords was standing before her who had the complexion of a new cloud, had the eyes like the lotuses of the winter season, had a beautiful body containing crores of gods of love, adorned with all ornaments, wearing a smile on his face and clad in a yellow lower garment.

तं दृष्ट्वा कामिनी कामान्मूर्च्छां संप्राप लीलया।

पुनश्च चेतनां प्राप्य पुनः सा तमुवाच ह॥ २२॥

Finding him there, lustful Tulasī fainted with passion. On regaining consciousness she spoke.

तलुस्युवच

हे नाथ ते दया नास्ति पाषाणसदृशस्य च।

छलेन धर्मभङ्गेन मम स्वामी त्वया हतः॥ २३॥

Tulasī said—O lord, you are heartless, having no compassion. You are hard like a stone. You have defiled my chastity deceitfully and have killed my husband.

पाषाणसदृशस्त्वं च दयाहीनो यतः प्रभो।

तस्मात्पाषाणरूपस्त्वं भूवि देव भवाधुना॥ २४॥

O lord, therefore you are stone-hearted and devoid of compassion. You will therefore take the form of a stone on earth.

ये वदन्ति दयासिन्धुं त्वां ते भ्रान्ता न संशयः।

भक्तो विनाऽपराधेन परार्थे च कथं हतः॥ २५॥

सर्वात्मा त्वं च सर्वज्ञो न जानासि परव्यथाम्।

अतस्त्वमेकजनुषि स्वमेव विस्मरिष्यसि॥ २६॥

Those of the people who call you the ocean of mercy are misled. There is no doubt about it. Why did you kill your own sinless devotee who had committed no crime, for the sake of others? You are the soul of everyone still you are unaware of pain of others. Therefore in one of your births you will forget yourself.

इत्युक्त्वा च महासाध्वी निपत्य चरणे हरेः।

भृशं रुरोद शोकार्ता विललाप मुहुर्मुहुः॥ २७॥

Thus speaking the immensely chaste Tulasī fell at the feet of lord crying and was filled with grief lamenting again and again.

तस्याश्च करुणां दृष्ट्वा करुणामयसागरः।

नयेनतां बोधयितुमुवाच कमलापतिः॥ २८॥

The lord of Kamalā finding her in a pathetic condition tried to assuage her feelings saying.

श्रीभगवानुवाच

तपस्त्वया कृतं साध्वि मदर्धे भारते चिरम्।

त्वदर्धे शङ्खचूडश्च चकार सुचिरं तपः॥ २९॥

The lord said—“O chaste lady, you have performed *tapas* in the land of Bhārata for a long time to achieve me and on the other hand Śaṁkhacūḍa had performed *tapas* for a long time to achieve you.

कृत्वा त्वां कामिनीं कामी विजहार च तत्फलात्।

अधुना दातुमुचितं तवैव तपसः फलम्॥ ३०॥

इदं शरीरं त्यक्त्वा च दिव्यं देहं विधाय च।

रासे मे रमया सार्धं त्वं रमासदृशी भव॥ ३१॥

As a result of these *tapas*, the passionate Śaṁkhacūḍa got you. Now I have considered it appropriate to award you the fruit of your *tapas*. Therefore putting an end to the present body you take to a divine form and come to *Goloka* in my *Rāsalīlā* as Lakṣmī in the company of lord Viṣṇu.

इयं तनुर्नदीरूपा गण्डकीति च विश्रुता।

पूता सुपुण्यदा नृणां पुण्या भवतु भारते॥ ३२॥

तव केशसमूहाश्च पुण्यवृक्षा भवन्त्विति।

तुलसीकेशसंभूता तुलसीति च विश्रुता॥ ३३॥

Your body will now take to the form of Gaṇḍakī river, which will be considered to be quite auspicious by the people. Besides your hair will become trees. Since the trees will be born of your hair they will be known by the name of Tulasī.

त्रिलोकेषु च पुष्पानां पत्राणां देवपूजन।

प्रधानरूपा तुलसी भविष्यति वरानने॥ ३४॥

O damsel, having the beautiful face, in all the three worlds the leaves of Tulasī would be considered to be the best and extremely meritorious as compared to any other leaves and flowers which are offered to the gods.

स्वर्गे मर्त्ये च पाताले वैकुण्ठे मम संनिधौ।
 भवन्तु तुलसीवृक्षा वराः पुष्पेषु सुन्दरि॥ ३५॥
 गोलोके विरजातीरे रासे वृन्दावने भुवि।
 भाण्डीरे चम्पकवने रम्ये चन्दनकानने॥ ३६॥
 माधवीकेतकीकुन्दमल्लिकामालतीवने।
 भवन्तु तरवस्तत्र पुष्पस्थानेषु पुण्यदाः॥ ३७॥

O beautiful one, the plant of Tulasī will always be considered to be the best of all the trees and flowers. The trees of sacred Tulasī will be grown in the heaven, the hell, the nether world, Vaikuṇṭha, the *Goloka*, the banks of river Virajā, the land of Vṛndāvana, on the earth, forest, the campaka-vana, the beautiful sandal-wood forest; besides the creepers like Mādhavī, Ketakī, Kunda, Mallikā and Mālatī forest besides the sacred places.

तुलसीतरुमूले च पुण्यदेशे सुपुण्यदे।
 अधिष्ठानं तु तीर्थानां सर्वेषां च भविष्यति॥ ३८॥
 तत्रैव सर्वदेवानां समाधिष्ठानमेव च।
 तुलसीपत्रपतनं प्रायो यश्च वरानने॥ ३९॥

The plants of Tulasī will be grown in all the sacred places, the auspicious regions and the holy places. O damsel, having the beautiful face, the lord of all the gods resides at places, wherever the leaves of Tulasī fall.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः।
 तुलसीपत्रतोयेन योऽभिषेकं समाचरेत्॥ ४०॥
 सुधाघटसहस्रेण सा तुष्टिर्न भवेत्समा।
 या च तुष्टिर्भवेन्पूणां तुलसीपत्रदानतः॥ ४१॥

Whosoever is consecrated with the water of Tulasī plant, will be considered to have taken a bath in all the sacred places and also the performer of all the *yajñas*. Lord Viṣṇu never gets satisfied by consuming thousands of pitchers of nectar but he feels more satisfied with the Tulasī leaves offered to him.

गवामयुतदानेन यत्फलं लभते नरः।
 तुलसीपत्रदानेन तत्फलं कार्तिके सति॥ ४२॥

The merit one earns by giving ten thousand cows in charity, can be achieved by just giving away a Tulasī leaf to someone.

तुलसीपत्रतोयं च मृत्युकाले च यो लभेत्।
 स मुच्यते सर्वपापाद्विष्णुलोकं स गच्छति॥ ४३॥

When the water together with the Tulasī leaf is poured into the mouth of a dying man, he is relieved of all the sins and proceeds to the abode of Tulasī.

नित्यं यस्तुलसीतोयं भुङ्क्ते भक्त्या च यो नरः।
 स एव जीवन्मुक्तश्च गङ्गास्नानफलं लभेत्॥ ४४॥

नित्यं यस्तुलसीं दत्त्वा पूजयेन्मां च मानवः।
 लक्षाश्चमेधजं पुण्यं लभते नात्र संशयः॥ ४५॥

तुलसीं स्वकरे धृत्वा देहे धृत्वा च मानवः।
 प्राणांस्त्यजति तीर्थेषु विष्णुलोकं स गच्छति॥ ४६॥

The one who consumes the water of Tulasī daily with devotion, is relieved of the cycle of birth and at the end achieves the merit of taking a bath in the Gaṅgā. Such of the people who adore me daily offering Tulasī leaves, earn the merit of performing a lakh of *Aśvamedha* sacrifices. There is no doubt about it. The one who proceeding to a sacred place meets with his end placing the Tulasī leaves over his body and hands and surely achieves the Viṣṇuloka.

तुलसीकाष्ठनिर्माणमालां गृह्णाति या नरः।
 पदे पदेऽश्वमेधस्य लभते निश्चितं फलम्॥ ४७॥

The one who wears round his neck the garland of Tulasī gets entitled to performing the *Aśvamedha* sacrifice at every step. There is no doubt about it.

तुलसीं स्वकरे धृत्वा स्वीकारं यो न रक्षति।
 स याति कालसूत्रं च सावच्चन्द्रदिवाकरौ॥ ४८॥

If one takes an oath holding a Tulasī leaf in his hand and then backs out, he falls in the terrific hell and remains there till the moon and the sun shine on earth.

करोति मिथ्या शपथं तुलस्या यो हि मानवः।
 स याति कुम्भीपाकं च यावदिन्द्राश्चतुर्दश॥ ४९॥

One who makes a promise holding the Tulasī leaf in the hand and then backs out, he falls into *Kumbhīpāka* hell and remains there, up to the life of fourteen Indras.

तूलसीतोयकणिकां मृत्युकाले च यो लभेत्।
रत्नयानं समारुह्य वैकुण्ठं स प्रयाति च॥५०॥
पूर्णिमायाममायां च द्वादश्या रविसंक्रमे।
तैलाभ्यङ्गे चास्नाते च मध्याह्ने निशि संध्ययोः॥५१॥

One who gets a Tulasī leaf at the time of his death, surely goes to the Vaikuṇṭha mounted on a plane studded with gems on the days of the full moon, moonless day, twelfth day of the moon and the first day of the sun, whosoever, applying oil at the time of going to drop refuse in the morning and the evening or the midnight, remains without taking a bath or the one who removes a Tulasī leaf duly clad in all the sleeping garments, he acts like the killing of lord Viṣṇu.

आशौचेऽशुचिकाले वा रात्रिवासान्विते नराः।
तुलसीं ये च छिन्दन्ति ते छिन्दन्ति हरेः शिरः॥५२॥
त्रिरात्रं तुलसीपत्रं शुद्धं पर्युषितं सति।
श्राद्धे व्रते वा दाने वा प्रतिष्ठायां सुरार्चने॥५३॥

A Tulasī leaf plucked three nights earlier is considered to be quite auspicious during the *śrāddha*, *vrata*, the charity, glory and the adoration of the gods.

भूगतं तोयपतितं यद्वत् विष्णवे सति।
शुद्धं तु तुलसीपत्रं क्षालनादन्यकर्मणि॥५४॥

The Tulasī leave which falls on the ground, in the water or the one which is offered to lord Viṣṇu can be made use of the second time after washing it because it gets purified.

वृक्षाधिष्ठात्री देवी या गोलोके च निरामये।
कृष्णेन सार्धं रहसि नित्यं क्रीडां करिष्यति॥५५॥
नद्याधिष्ठातृदेवी या भारते च सुपुण्यदा।
लवणोदस्य पत्नी च मदंशस्य भविष्यति॥५६॥

O Tulasī, you are the sacred deity of the trees and you will always enjoy the company of lord Kṛṣṇa in *Goloka* in seclusion. Thereafter you will

emerge as a river from the *aṁśa* of lord Hari and will merge into the ocean who is also formed from my *aṁśa*. Thus you will become the wife of the ocean of salt and will be considered to be quite sacred.

त्वं च स्वयं महासाध्वि वैकुण्ठे मम संनिधौ।
रमासमा च रासे च भविष्यसि न संशयः॥५७॥

You yourself will reside in Vaikuṇṭha in the form of the chaste Tulasī and you will shine there and will be honoured like Lakṣmī. You will be present in the divine dance in *Goloka*. There is no doubt about it.

अहं च शैलरूपेण गण्डकीतीरसंनिधौ।
अधिष्ठानं करिष्यामि भारते तव शापतः॥५८॥

Because of the curse pronounced by you I shall appear in the form of a mountain near the river Gaṇḍakī.

वज्रकीटाश्च कृमयो वज्रदंष्ट्राश्च तत्र वै।
तच्छिलाकुहरे चक्रं करिष्यन्ति मदीयकम्॥५९॥

The insects will carve or cut the stones with their teeth besides my *cakra* on the stones.

एकद्वारे चतुश्चक्रं वनमालाविभूषितम्।
नवीननीरदश्यामं लक्ष्मीनारायणाभिधम्॥६०॥

Often the one having a single door, four *cakras*, wearing a long garland of flowers having the complexion of the fresh dark clouds, will be known as Lakṣmī Nārāyaṇa (*Śālagrāma*).

एकद्वारे चतुश्चक्रं नवीननीरदोपमम्।
लक्ष्मीजनार्दनं ज्ञेयं रहितं वनमालया॥६१॥

The one which has a single door, four *cakras*, having the complexion of the fresh cloud, wearing a *Vanamālā*, shall be known by the name of Lakṣmī Janārdana.

द्वारद्वये चतुश्चक्रं गोष्पदेन समन्वितम्।
रघुनाथाभिधं ज्ञेयं रहितं वनमालया॥६२॥

The one which has two doors, four *cakras*, the mark of a cow's hoof and wearing the long garland of forest flowers, will be known as Raghunātha.