

Śrī-tulasī-stava (Sṛṣṭi khaṇḍa of padma purāna)

मुनयः सिद्धगन्धर्वाः पाताले नागराट् स्वयम् ।

प्रभावं तव देवेशि गायन्ति सुरसत्तमाः ।१।

munayaḥ siddha-gandharvāḥ pātāle nāgarāṭ svayam /
prabhāvam tava deveśi gāyanti sura-sattamāḥ /1/

munayaḥ—sages; siddha-gandharvāḥ – the siddhas and the gandharvas; pātāle—the lower region planetary system; nāgarāṭ – the king of servants (Ananta-śeṣa); svayam – himself; prabhāvam – the power; tava – your; deva-īśi – O controller of the demigods; gāyanti : they glorify; sura-sattamāḥ: the best of the demigods.

Oh goddess! The sages, the siddhas, the gandharvas, and the best of the demigods glorify your power. Indeed, even Ananta-śeṣa; the king of serpents who resides in Pātala, personally glorifies your power.

न ते प्रभावं जानन्ति देवताः केशवादृते ।

गुणानां परिमाणं तु कल्पकोटिशतैरपि ।२।

na te prabhāvam jānanti devatāḥ keśavādṛte /
guṇānām parimāṇam tu kalpa-koṭi-śatair api /2/

na – not/ never; te – they; prabhāvam – power; jānanti – they know; devatāḥ – the demigods; keśava-ādṛte – O beloved of Keśava; guṇānām – of the qualities; parimāṇam – measuring; tu – but; kalpa-koṭi-śataiḥ – by hundred of million of years; api – even though

But all these personalities don't fully understand your power, because it is impossible for the demigods to measure your qualities even in hundreds of millions of years, O you who are favored by Keśava.

कृष्णानन्दात्समुद्भूता क्षीरोदमथनोद्यमे ।
उत्तमाङ्गे पुरा येन तुलसी विष्णुना धृता ।३।

kr̥ṣṇānandāt samudbhūtā kṣīroda-mathanodyame /
uttamāṅge purā yena tulasī viṣṇunā dhṛtā /3/

kr̥ṣṇa-ānandāt - from the pleasure of Lord Kṛṣṇa; sam-udbhūtā – one who is generated from; kṣira-uda – the milk ocean; mathana – churning; udyame – in the endeavour; uttama-āṅge – on the head; purā – previously; yena – by whom; tulasī – the tulasi; viṣṇuna – by Lord Viṣṇu; dhṛtā – sustained.

You were generated from the pleasure of Lord Kṛṣṇa during the endeavour of churning the milk ocean; and in ancient times Viṣṇu placed you on his head.

प्राप्यैतानि त्वया देवि विष्णोरङ्गानि सर्वशः ।
पवित्रता त्वया प्राप्ता तुलसीं त्वां नमाम्यहम् ।४।
prāpyaitāni tvayā devi viṣṇor aṅgāni sarvaśaḥ /
pavitratā tvayā prāptā tulasīm tvām namāmy aham /4/

Prapya – obtained; etāni – these; tvayā – by you; devi – oh goddess; viṣṇor – of Lord Viṣṇu; aṅgāni – limbs; sarvaśaḥ – all; pavitratā – purification; tvayā – by you; prāptā – underwent; tulasīm – unto tulasī; tvām – unto you; namāmi – I offer obeisances; aham – I

Oh devi! having come in contact with the limbs of Viṣṇu; you have become pure in all respects. O tulasi! I offer obeisances unto you.

त्वदङ्गसम्भवैः पत्रैः पूजयामि यथ हरिम् ।
तथा कुरुष्व मेऽविघ्नं यतो यामि परां गतिम् ।५।
tvad-aṅga-sambhavaiḥ patraiḥ pūjayāmi yatha harim /
tathā kuruṣva me 'vighnaṁ yato yāmi parām gatim /5/

tvad-aṅga-sambhavaiḥ – generate from your body; patraiḥ – leaves; pūjayāmi – I worship; yatha – just as; harim - Lord Hari; tathā – thus; kuruṣva – please do;

me – in me; avighnam – without obstacles; yataḥ – from which; yāmi – I attain; param – supreme; gatim – destination

Just as I worship Lord Hari with the leaves that come from your body, so please make me free from obstacles so that I can attain the supreme destination.

रोपिता गोमतीतीरे स्वयं कृष्णेन पालिता ।

जगद्धिताय तुलसी गोपीनां हितहेतवे ।६।

ropitā gomatī-tīre svayaṁ kṛṣṇena pālītā /
jagad-dhitāya tulasī gopīnām hita-hetave /6/

ropitā – planted; gomatī-tīre – on the bank of gomatī river; svayam – himself; kṛṣṇena – by Lord Kṛṣṇa; pālītā – protected; jagat-hitāya – for the sake of the world; tulasī – the tulasī; gopīnām – of the gopis; hita-hetave – for the benefit

O tulasī! Lord Kṛṣṇa planted and protected you on the bank of Gomatī river for the sake of the gopis and the whole universe.

वृन्दावने विचरता सेविता विष्णुना स्वयम् ।

गोकुलस्य विवृद्धयर्थं कंसस्य निधनाय च ।७।

vṛndāvane vicaratā sevītā viṣṇunā svayam /
gokulasya vivṛddhy-arthaṁ kaṁsasya nidhanāya ca /7/

vṛndāvane – in vṛndānana; vicaratā – by one who is wandering around; sevītā – being worship;; viṣṇunā – by Lord Viṣṇu; svayam – Himself; gokulasya – of gokula; vivṛddhy-arthaṁ – for the prosperity; kaṁsasya - of Kāṁsa; nidhanāya – for the destruction; ca – and;

Oh Jagat Priya! Lord Viṣṇu Himself, who wanders around in Vrndavan, personally served you for the prosperity of Gokula and the destruction of King Kamsa.

वसिष्ठवचनात्पूर्वं रामेण सरयूतटे ।

रक्षसानां वधार्थाय रोपिता त्वं जगत्प्रिये ।८।

vasiṣṭha-vacanāt pūrvam rāmeṇa sarayū-taṭe /
rakṣasānām vadhārthāya ropitā tvam jagat-priye /8/

vasiṣṭha-vacanāt – the word of Vasiṣṭha; pūrvam – previously; rāmeṇa – by Lord Rāma; sarayū-taṭe – on the bank of the Sarayu river; rakṣasānām – of the demon; vadhārthāya – for the sake of killing; ropitā – planted; tvam – you; jagat-priye – the beloved of the world.

Previously, on the word of the sage Vasiṣṭha, Śrī Rāma planted you on the bank of the Sarayu river for the sake of killing the demons.

रोपिता तपसो वृद्ध्यै तुलसीं त्वां नमाम्यहम्
वियोगे राघवेन्द्रस्य ध्यात्वा त्वां जनकात्मजा ।
अशोकवनमध्ये तु प्रियेण सह सङ्गता ।९।

ropitā tapaso vṛddhyai tulasīm tvām namāmy aham
viyoge rāghavendrasya dhyātvā tvām janakātmajā /
aśoka-vana-madhye tu priyeṇa saha saṅgatā /9/

ropitā - planted; tapasah – of the austerity; vṛddhyai – in order to increase; tulasīm – tulasī; tvām – you; namāmi – I offer obeisances; aham – I; viyoge – in separation; rāghavendrasya – of Lord Rāmacandra (The King of the Raghu dynasty); dhyātvā – meditating; tvām – upon you; janakātmajā – the daughter of king Janaka; aśoka-vana-adhye – in the aśoka garden; tu – indeed; priyeṇa – with the beloved one; saha – with; saṅgata – united;

O Tulasi! You are planted for the increase of austerity. I offer my obeisances unto you. In separation from Lord Rāmacandra, the daughter of Janaka maharaj (Sita Devi) meditated upon you in the aśoka garden and became re-united with her beloved.

शङ्करार्थं पुरा देवि पार्वत्या त्वं हिमालये ।
रोपिता तपसो सिद्ध्यै तुलसीं त्वां नमाम्यहम् ।१०।
śaṅkarārtham purā devi pārvatya tvām himālaye /
ropitā tapaso siddhyai tulasīm tvām namāmy aham /10/

śaṅkarātham – in order to obtained Lord Śiva (as her husband); purā – previously; devi – oh Devi; pārvatyā – by parvatī; tvām – you; himālaye – in the himālaya; ropitā - planted; tapasah – of the austerity; siddhyai – to award perfection; tulasīm – tulasī; tvām – you; namāmi – I offer obeisances; aham – I

O Devi! Parvatī also worshiped You (Tulasi) in the Himālaya for the sake of obtaining Lord Śiva as her husband. By the austerity of planting You (and by your grace), she became successful in Her endeavors. I offer my obeisances unto You.

सर्वाभिर्देवपत्नीभिः किन्नरैश्चापि नन्दने ।

दुःस्वप्ननाशनार्थाय सेविता त्वं नमोऽस्तु ते ।११।

sarvābhir deva-patnībhiḥ kinnaraiś cāpi nandane /
duḥsvapna-nāśanāsthāya sevītā tvam namo 'stu te /11/

sarvābhiḥ – by all; Deva-Patnībhiḥ – by the Wives of the Demigods; kinnaraiḥ – by the kinnaras; ca – and; api - also; nandane – in the nandana garden; duḥsvapna-nāśanāsthāya - in order to dispel bad dreams; sevītā – being worship; tvam – You; namah astu – I offer obeisances; te – unto You

O Tulasī! The kinnaras and all the wives of the demigods plant You in the Nandana garden for the increase of their austerities. You are served in order to dispel bad dreams. I offer my obeisances unto You.

धर्मारण्ये गयायां च सेविता पितृभिः स्वयम् ।

सेविता तुलसी पुण्या आत्मनो हितमिच्छता ।१२।

dharmāraṇye gayāyām ca sevītā pitṛbhiḥ svayam /
sevītā tulasī puṇyā ātmano hitam icchatā /12/

dharmāraṇye – in dharmāraṇya; gayāyām – on Gayā; ca – and; sevītā – eing worship; pitṛbhiḥ – by the forefathers; svayam – yourself; sevītā – served; Tulasī – Srīmatī Tulasī Devi; puṇyā – auspicious one; ātmanaḥ – of the atma; hitam – beneficial; icchatā – by one who desire.

The forefathers also serve you in Gayā and Dharmāraṇya. O auspicious tulasī!
You are served by those who desire to benefit themselves.

रोपिता रामचन्द्रेण सेविता लक्ष्मणेन च ।
पालिता सीतया भक्त्या तुलसी दण्डके वने ।१३।

ropitā rāmacandreṇa sevītā lakṣmaṇena ca /
pālītā sītayā bhaktyā tulasī daṇḍake vane /13/

ropitā – grown; rāmacandreṇa – by Lord Rāmacandra; sevītā – served;
lakṣmanena – by Lakṣmaṇa; ca - and; Pālītā – taken care; sītayā – by sita devi;
bhaktyā – with devotion; Tulasī – tulasī; daṇḍake – in daṇḍaka ; vane – in the
forest

Indeed You were grown by lord Rāmacandra and served by Lakṣmaṇa. O
Tulasī! Sītā Devī took care of You with devotion in Daṇḍaka forest.

त्रैलोक्यव्यापिनी गङ्गा यथा शस्त्रेषु गीयते ।
तथैव तुलसी देवी दृश्यते सचराचरे ।१४।
trailokya-vyāpinī gaṅgā yathā śastreṣu gīyate /
tathaiva tulasī devī dṛśyate sa-carācare /14/

trailokya-vyāpinī – through out the three world; gaṅgā – Gangā; yathā – just as;
śastreṣu – I the scriptures; gīyate – sung; tatha – thus; eva – certainly; tulasī –
srimati Tulasī; devī – devi; dṛśyate – to be seen; sa-caracare – in the whole
universe.

Indeed, just as the Gangā is glorified in all the scriptures as pervading the
three worlds, so you also are seen everywhere in the universe (within the
moving and non-moving entities).

ऋश्यमूखे च वसता कपिराजेन सेविता ।
थुलषि बलिणाद्वाच तरास्महेथे ।१५।

ṛśyamūkhe ca vasatā kapidājena sevītā /
tulasi bali-nāśāya tārā-saṅgama-hetave/15/

Ṛśyamukhe – in Ṛśyamūkha mountain; ca – and; vasatā – seated; kapidājena – by the king of monkeys; sevītā – served you; tulasi – O Tulasi; bali-nāśāya – for the destruction of Bali; tārā-saṅgama – association of his stolen wife Tārā; hetave – the benefit

O Tulasi! You were worshiped by the king of monkeys, Sugriva, who was residing in Ṛśyamūkha mountain (where, by the curse of the sage, Bali could not enter). For the destruction of his brother, Bali and for attaining Tārā (his stolen wife back).

प्रणम्य तुलसीदेवीं सागरोत्क्रमणं कृतम् ।

कृतकार्यः प्रहृष्टश्च हनूमान् पुनरागतः ।१६।

praṇamya tulasī-devīm sāgarotkramaṇam kṛtam /
kṛta-kāryaḥ prahr̥ṣṭaś ca hanūmān punar āgataḥ /16/

Prāṇamya – offering prayer; tulasī-devīm – unto tulasī devī; sāgara-ut-kramaṇa – surpassing the ocean; kṛtam – performed; kṛta-kāryaḥ – performed the work; prahr̥ṣṭaḥ – delighted; ca – and; hanūmān – hanūmān; punaḥ – again; āgataḥ – returned

Moreover, after offering obeisances to you; Hanūmān jumped across the ocean, accomplished his mission, became joyful, and returned back across the ocean.

तुलसीग्रहणं कृत्वा विमुक्तो याति पातकैः ।

अथवा मुनिशार्दूल ब्रह्महत्यां व्यपोहति ।१७।

tulasī-grahaṇam kṛtvā vimukto yāti pātakaiḥ /
athavā muni-śārdūla brahma-hatyām vyapohati /17/

tulasī-grahaṇam – devoted oneself to Tulasi; kṛtvā - doing; vimukto – free; yāti -attain; pātakaiḥ – fall down; athavā – or; muni-śārdūla – the best muni; brahma-hatyām – killing brahmana; vyapohati – counteract

O Tiger amongst Munis! By accepting the devotional service to Tulasi, one can become free from all sins, such as counteracting the sin of killing a brahmana.

तुलसीपत्रगलितं यस्तोयं शिरसा वहेत् ।

गङ्गास्नानमवाप्नोति दशधेनुफलप्रदम् ।१८।

tulasī-patra-galitam yas toyam śirasā vahet /
gaṅgā-snānam avāpnoti daśa-dhenu-phala-pradam /18/

tulasī-patra-galitam – the grown up tulasī leave; yaḥ – one who; toyam – water; śirasā – with the head; vahet – carries; gaṅgā-snānam – bathing in Gangā river;

avāpnoti – obtain; daśa-dhenu-phala-pradam – fruit of giving ten cows in charity

One who carries water of grown up tulasi leaves with one's head, attain the same result of bathing in Gaṅgā river or giving ten cows in charity.

प्रसीद देवि देवेशि प्रसीद हरिवलभे ।
क्षिरोदमथनोद्भुते तुलसि त्वां नमाम्यहम् ।१९।

prasīda devi deveśi praśīda hari-valabhe /
kṣiroda-mathanodbhute tulasi tvāṁ namāmy aham /19/

Prasīda – be kind; devi – O devi; deva-iśi – O controller of the demigods; praśīda – be kind; hari-vallabhe – O beloved of Lord Hari; kṣira-uda-mathanodbhute – O you who is appear during the churning of kṣira ocean; tulasi – O tulasi; tvāṁ – unto you; namāmy – I offer obeisances; Aham – I

O devi! the controller of the demigods, please be kind to me, O beloved of Lord Hari please be merciful to me; O Tulasi who appeared during the churning of the kṣira ocean, I offer obeisances unto you.

द्वादश्यां जागरे रात्रौ यः पठेत्तुलसीस्तवम् ।
द्वात्रिंशदपराधांश्च क्षमते तस्य केशवः ।२०।

dvādaśyām jāgare rātrau yaḥ paṭhet tulasī-stavam /
dvātrimśad-aparādhāṁś ca kṣamate tasya keśavaḥ /20/

dvādaśyām – on dvādaśī day; jāgare – one who awake whole night; rātrau – in the night; yaḥ – one who; paṭhet – reading; tulasī-stavam – tulasī stava; dvātrimśad-aparādhām – 32 offenses; ca – and; kṣamate – forgiven; tasya – his; keśavaḥ – Lord Kesava.

Lord Keśava forgives the 32 seva offenses that one commits in His worship of one who stays awake the whole night reading tulasī stava on dvādaśī.

इति पद्मपुराणे सृष्टिखण्डे श्रीतुलसी स्तवः सम्पूर्णः
iti padma-purāṇe sṛṣṭi-khaṇḍe śrī-tulasī stavaḥ sampūrṇaḥ

Thus end the tulasi stava in the sṛṣṭi khaṇḍa of padma purāṇa