



तव कथामृतं तसज्जीवनम्  
tava kathāmṛtaṁ tasjīvanam

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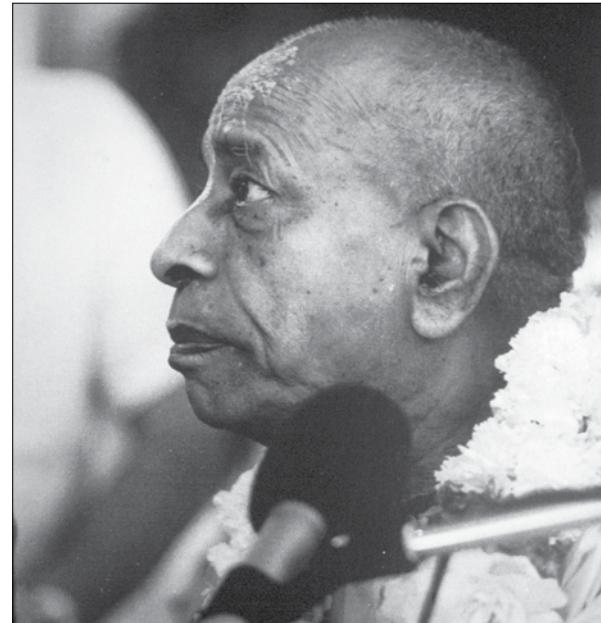
## SERVING AND WORSHIPPING TULASI-DEVI

*His Divine Grace A. C.*

**Bhaktivedanta Swami Prabhupada**

I am so glad to learn that Śrīmatī tulasi-devī has favored you so much. If you can actually grow this *tulasi* plant, and I am sure you will do it, then you must know it for certain that your devotion for Krishna is testified. I was very much anxious to introduce this worship of *tulasi* amongst our society members, but it has not become successful until now. Therefore, when I hear that you have got this opportunity, my pleasure does not have any bounds. Please take care of the *tulasi* plants in the following way. The best season for growing *tulasi* plants is from the 15<sup>th</sup> April to June 15<sup>th</sup>. Now I understand that the seedlings are coming out, so the whole spot if possible may be covered by some net because during the seedling stage, creepers being very delicate are sometimes eaten up by the sparrows, so we have to give a little protection.

All the devotees should pour water at least once in the morning before taking *prasāda*. The watering should not be very much large in quantity, but it should be poured just to keep the ground soft and moist. Sunlight also should be allowed. When the creepers are grown at least seven inches high, then you can take them out from the planting soil and transplant them in a row in a different place. Then go on watering and the plant will grow like anything. I think this plant cannot grow in cold countries, but if the plants are dispatched from your



*His Divine Grace A. C.  
Bhaktivedanta Swami Prabhupada*

place and if the devotees take care of the plant with a little care in a flowerpot, then it may grow.

*Tulasi* leaf is very, very dear to Vishnu. All *viṣṇu-tattva* deities require a profuse amount of *tulasi* leaves. Lord Vishnu likes garlands of *tulasi* leaves. *Tulasi* leaves mixed with sandalwood pulp and placed on the lotus feet of the Lord is the topmost worship. But we must be very careful that *tulasi* leaves cannot be placed on the feet of anyone else except Lord Vishnu and his different forms. *Tulasi* leaves cannot be placed even on the lotus feet of Radharani or on the lotus feet of the spiritual master. It is entirely

*yāni kāni ca pāpāni  
brahma-hatyādikāni ca  
tāni tāni pranaśyanti  
pradakṣiṇāḥ pade pade*

So there are three mantras, one for bowing down, one for collecting the leaves, and one for circumambulating. The collecting of leaves should be done once in the morning for worshiping and for putting on the plates of foodstuffs to be offered. On each bowl or plate there should be at least one leaf. So you follow and practice these *tulasī* affairs and you try to distribute your experiences to all the other centers. That will be a new chapter in the history of the Krishna consciousness movement. (Letter to Govinda Dasi, 7 April 1970.)

I have noted the contents with great interest and especially the very encouraging photographs of your *tulasī-devī* garden. You are doing one of the best of services by cultivating *śrimati tulasi-devī* so nicely. And she is growing so profusely! That is a sign that you are a great devotee because *tulasī-devī* thrives on devotion.

Unknown artist



*Yasoda binds Krishna*

reserved for being placed on the lotus feet of Krishna. We can, however, place *tulasī* leaves in the hands of Radharani for being placed on the lotus feet of Krishna, as you have seen on the Govinda album.

I am giving three mantras for *tulasī-devī* as follows:

*vrndāyai tulasi-devyai priyāyai keśavasya ca  
viṣṇu-bhakti-prade devi satyavat�ai namo namah*

This is the mantra for offering obeisances, bowing down (*pañcāṅga pranāma*). And when collecting leaves from the plant, the following mantras should be chanted:

*tulasy-amṛta-jammasi, sadā tvam keśava-priyā  
keśavārthaṁ cinomi tvām, vara-dā bhava śobhine*

The mantra for circumambulating the *tulasī* tree:

Thank you very much. From Hawaii we cannot bring in *tulasī-devī*, but from St. Louis, she can be sent everywhere. That is very nice. You should induce other centers to cultivate *tulasī*. One circular should be sent to every center that they should import *tulasī-devī* from either St. Louis or Hawaii and at every offering of *bhoga* to the deities, there must be one *tulasī* leaf on the plate. The leaves may be ordered from St. Louis or Hawaii and as soon as possible each center should arrange to care for *tulasī-devī* nicely according to the instruction of you or Govinda Dasi who have both become expert. (Letter to Indira, 9 August 1971.)

*Tulasī* plants are liberated souls who want to serve Krishna in that way. Anyone who even desires to serve Krishna is liberated, what to speak of one

who is actually engaged in devotional service; expansion means remains in Golok Vrindavan and at the same time expands all over the universe. Krishna can expand, so his devotee can also expand. (Letter to Ekayani, 31 August 1971.) ☩

## YASODA'S INTENSE LOVE

### *Nectar of Devotion, Chapter 43*

Another incident demonstrating Yasoda's extreme love for Krishna occurred when Krishna went to Mathura, the kingdom of Kamsa. In separation from Krishna, mother Yasoda was looking at Krishna's makeup utensils, and she fell down on the ground almost unconscious, with a great sound. When she was rolling over on the ground, there were many scratches on her body, and in that piteous condition she began to cry, "O my dear son! My dear son!" And she slapped her breasts with her two hands. This activity of mother Yasoda is explained by expert devotees as ecstatic love in separation. Sometimes there are many other symptoms, such as great anxiety, lamentation, frustration, being stunned, humility, restlessness, madness and illusion. ☩

— His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust, Bombay, 1989.

## USELESS FOR THE TOTALLY DETACHED

### *Various Commentaries related to Bhakti-rasāmṛta-sindhu 3.5.2*

Click here to see the Sanskrit for this article  
*nivṛttānupayogitvād durūhatvād ayām rasah  
rahasyatvāc ca samkṣipya vitatāṅgo vilikhyate*

"Due to being useless for the totally detached, due to being difficult to understand, and due to its confidentiality, this rasa (*mādhurya*) along with its extensive limbs are being described only in brief here [in *Bhakti-rasāmṛta-sindhu*]."

#### **Srila Jiva Goswami [*Durgama-saṅgamāṇī*]:**

Those who are totally detached (*nivṛtta*) consider this rasa (*mādhurya*) to be the same as material love (*sṛṅgāra-rasa*). Thus they remain indifferent to *sṛṅgāra-rasa* even in the case of the Lord, and it has no benefit for them because of their disqualification (*ayogyatvāt*).

#### **Srila Vishwanath Chakravarti Thakur [*Bhakti-sāra-pradarśī*]:**

Rupa Goswami writes that although *sṛṅgāra-rasa* is broad-limbed, he is describing it only in brief. He specifies the reasons for doing so in this verse: Those who are totally detached (*nivṛtta*) consider this rasa



Ancient grinding mortar in Gokul Vrindavan said to have been the original one to which Yasoda bound Krishna

(*mādhurya*) the same as material love (*sṛṅgāra-rasa*). Thus they remain indifferent to *sṛṅgāra-rasa* even in the case of the Lord, and it has no benefit for them because of their disqualification (*ayogyatvāt*).

#### **Sri Mukunda Das [*Artha-ratnālpa-dīpikā*]:**

This *rasa* is unfit or not meant for those who are totally detached, also known as *tapasvīs*. Does it mean that it is suited for others? The verse answers by saying *duriḥhatvāt* — no, it is inaccessible to the general populace. Does it mean it cannot be clearly described? The answer is given by saying *rahasyatvāt* — it remains a secret. The implication here is that it will not be described right now in detail.

#### **Sri Vishnudas [from the *Svātma-pramodinī* commentary on *Ujjvala-nīlamāṇī* 1.2]:**

It was previously concluded (in *Bhakti-rasāmṛta-sindhu* 2.5.38) that amongst all the *rasas*, this *mādhurya* is the topmost. Why then was it described only briefly? All other *rasas* were described in great detail. To answer this question, the three reasons have been laid down in sequence [in this verse beginning with *nivṛttānupayogitvāt*].

By saying *nivṛttānupayogitvāt* [useless for the detached], the author refers to those detached souls other than the ones who have taken shelter of this [*mādhurya-rasa*], such as the devotees in the *sānta-rasa*, etc. *Sṛṅgāra-rasa* is unsuitable and thus useless for them. Just like it is mentioned in the *Vidagdha-mādhava* 1.9: "Those who are devoid of this *rasa* show indifference toward it, while those who are expert in it always dive deep into it. The cuckoos relish the mango trees, while the camels prefer to avoid it [and eat thorns instead]."

(Question): But there are many *madhura-bhaktas*. What about them?

(Answer): Even in them, due to lack of training and lack of expertise in relishing this *rasa*, it becomes unapproachable (*duriha*) and difficult (*dustarkya*).

(Question): Okay, let that be. But we still see many expert and capable devotees. What about them?

(Answer): The reason for not disclosing to them is given by the word *rahasyatvāt* (very secret). Even in the *rāga-mārga* devotees that have been described, there are a variety of attitudes inbred in them, and even amongst them are many who are unaware of the intricacies of the behavior of a *rāga-mārga* devotee, and thus they too place their faith on *vaidhi-mārga*. Thus, for them, it is not fit to be published due to being very confidential. The conclusion is that true devotees who follow the exclusive path of *rāga* are indeed extremely rare.

(Question): Agreed! So tell us why is it being described in detail in this book (*Ujjvala-nīlamāṇi*) now?

(Answer): This is answered in the book itself. In *Bhakti-rasāmṛta-sindhu*, *mādhurya-rasa* was briefly described due to it being a guide-book for devotees of all sorts and moods. However, this book [*Ujjvala-nīlamāṇi*] is for those who are strongly bound only to the path of exclusive *rāga*, and whose very life and soul is to relish *rasa*. For the relishment of those *madhura-rasa* devotees, this *rasa* is being described again in great detail in this book [*Ujjvala-nīlamāṇi*]. ☩

— Sanskrit taken from Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

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Unknown artist

*Yasoda and Krishna*

## PROPER RESOLUTION OF CONTRADICTIONS

### *Laghu-bhāgavatāmṛta* 5.327

In the below verse, Srila Rupa Goswami is discussing a controversial statement from Viṣṇu-dharmottara that says that all universes have the same life forms and similar-looking demigods. However, the story of Krishna inviting different-headed Brahma to come before the Brahma of our universe doesn't correspond with the account of Viṣṇu-dharmottara. Rupa Goswami therefore makes the following statement, indicating that if there seems to be contradictory statements in Vedic literature, they need to be reconciled without discarding any of them as inauthentic.

śrī-kaurme—  
 virodho vākyayor yatra nāprāmāṇyam tad iṣyate  
 yathāviruddhatā ca syāt tathārthaḥ kalpyate tayoh

“In the *Kurma-purāṇa* it is stated that an explanation of two apparently contradictory statements should leave no scope for ambiguity. Instead, an explanation which leaves no contradiction should be sought.” ☩

— Sanskrit taken from Gaudiya Grantha Mandira (<http://www.granthamandira.com>)